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CORPUS FONTIUM MANICHAEORUM

Series Turcica II

UYGUR MANICHAEAN TEXTS

Texts
Translations
Commentary

Volume II: Liturgical Texts

By

LARRY CLARK

BREPOLS

SZTE Klebelsberg Könyvtár
SZEGED
2.

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Symbols

Transliteration

[ ]	Missing all of word or suffix; all but one letter of word; end of word and all of suffix; end of word and start of suffix; all of suffix and start of next suffix; end of suffix and all of next suffix.
///	Missing specific number of letters in word when two or more letters survive or in suffix when one or more letters survive.
|| ||	Scribe's addition or correction.
Italics	One or more features of a letter are obscure.
—	Connector between letter written in final form and remainder of word (pwlz_wn); also connector between division of word or suffix or word and suffix at end of one line and beginning of next line (dynd'r_ _l'rq').
(R:)	Red ink.
(B:)	Black ink.

Transcription

[ ]	Restored word (one or no letters are visible) or suffix (no letters are visible), or portion of word (generally two or more letters are visible) or suffix (one or more letters are visible).
< >	Editor's addition or emendation.
⌜ ⌝	Feature of the arrangement of the text on the paper or indication of the lack of the text in the translation.
Bold	One or more letters or words added from parallel text.

Translation

[ ]	Restored word or major portion of a word.
< >	Emended word.
⌜ ⌝	Feature of the arrangement or lack of the text on the paper.
( )	Word or words added in English for the sense or for speech flow.
(i.e.)	An equivalent or identification.

Abbreviations

Grammatical

DNN	Denominal nominal-forming suffix.
DNV	Denominal verbal-forming suffix.
DVN	Deverbal nominal-forming suffix.
DVV	Deverbal verbal-forming suffix.
sing., plur.	Singular or plural number.
tr., intr.	Transitive or intransitive verb.
-V, -C	Word ending in vowel or in consonant.

Signatures, Languages

BS	Brahmi Script.
Ch/U	Chinese/Uygur manuscript.
M	Manichaean manuscript.
MIK	Museum für Indische Kunst.
MP	Middle Persian.
MS	Manichaean Script.
P	Parthian.
PC	Pelliot Chinois manuscript.
PO	Pelliot Ouïgour manuscript.
RS	Runic Script.
S, So	Sogdian.
SS	Sogdian Script.
TS	Tibetan Script.
U	Uygur manuscript or language.
US	Uygur Script.

Scholars

ALC	Albert von Le Coq.
AvG	Annemarie von Gabain.
BvG	Bang and von Gabain.
JH	James Hamilton.
JW	Jens Wilkens.
KR	Klaus Röhrborn.
LVC	Larry V. Clark.
MT	Moriyasu Takao.
NSW	Nicholas Sims-Williams.
PZ	Peter Zieme.
RRA	Reşit Rahmeti Arat.
WB	Willy Bang.

Text Categories and Sub-categories

DC	Doctrinal: *C*osmogonical and eschatological texts.
DH	Doctrinal: *H*omiletics, sermons and lectures.
DL	Doctrinal: *L*egends or semi-legendary accounts of church founders and activities.
DP	Doctrinal: *P*arables.
DS	Doctrinal: *S*criptures.
EB	Ecclesiastical: *B*enedictions, hymns and songs for the realm and secular figures.
EC	Ecclesiastical: *C*olophons to texts.
EH	Ecclesiastical: *H*istorical texts with references to secular events and figures.
EL	Ecclesiastical: *L*etters, nearly always sent by and addressed to clerics.
EM	Ecclesiastical: *M*onastic texts.
EV	Ecclesiastical: *V*arious marginal notes, scriptions, wall writings, etc.
LC	Liturgical: *C*onfession texts.
LH	Liturgical: *H*ymns or prayers with a hymn-like structure.
LP	Liturgical: *P*rayers of appeal or praise.

SZTE Klebelsberg Könyvtár SZEGED 1.

Reference Works

(Sometimes referred to by short titles as well; see Bibliography)

Argu Col.	Argu Colophon (under Colophons in Ecclesiastical).
BBB	Henning, *Ein manichäisches Bet- und Beichtbuch*, 1936.
BT I	Hazai-Zieme, *Fragmente der uigurischen Version des "Jin'gangjing..."*, 1971.
BT II	Röhrborn, *Eine uigurische Totenmesse*, 1971.
BT III	Tezcan, *Das uigurische Insadi-Sūtra*, 1974.
BT V	Zieme, *Manichäisch-türkische Texte*, 1975.
BT VII	Kara-Zieme, *Fragmente tantrischer Werke in uigurischer Übersetzung*, 1976.
BT VIII	Kara-Zieme, *Die uigurischen Übersetzungen des Guruyogas "Tiefer Weg"*, 1977.
BT XIII	Zieme, *Buddhistische Stabreimdichtungen der Uiguren*, 1985.
BT XVIII	Zieme, *Altun Yaruq Sudur. Vorworte und das erste Buch*, 1996.
BX	Bilgä Xagan inscription; T. Tekin, *A Grammar of Orkhon Turkic*, 1968.
CC	Codex Cumanicus; Grønbech, *Komanisches Wörterbuch*, 1942.
CIM	Boyce, *A Catalogue of the Iranian Manuscripts in Manichean Script*, 1960.
Diš	Yakup, *Dišastvustik. Eine altuigurische Bearbeitung einer Legende*, 2006.
DLT I-III	*Maḥmūd al-Kāšγarī, Dīwān Luγāt at-Turk*; Dankoff 1982-1985.
DM	Durkin-Meisterernst, *Dictionary of Manichaean Middle Persian and Parthian*, 2004.
DS	Türk Tarih Kurumu, *Türkiye'de Halk Ağzından Derleme Sözlüğü*, I-XII, 1963-82.
DTS	Nadeljaev *et al.* (eds.) *Drevnetjurkskij slovar'*, 1969.
EDPT	Clauson, *An Etymological Dictionary of Pre-Thirteenth Century Turkish*, 1972.
ETŞ	Arat, *Eski Türk Şiiri*, 1965.
GMS	Gershevitch, *A Grammar of Manichean Sogdian*, 1961.
GOT	Erdal, *A Grammar of Old Turkic*, 2004.
Great Hymn	Great Hymn to Mani in the Pothi-Book (under Hymns in Liturgical).
GUMS	Moriyasu, *Die Geschichte des uigurischen Manichäismus an der Seidenstraße*, 2004.
HA	*Ḥudūd al-'Alam*; Minorsky, *Ḥudūd al-'Alam. 'The Regions of the World'*, 1970.
HsTs V	Gabain, Die uigurische Übersetzung der Biographie Hüen-tsangs, 1935.
HsTs VII	Hsüan Tsang VII; Röhrborn, *Die alttürkische Xuanzang-Biographie, VII*, 1991.
HsTs X	Hsüan Tsang X; Tezcan, *Eski Uygurca Hsüan Tsang Biyografisi, X. Bölüm*, 1975.
Hymn Scroll	Chinese Hymn Scroll; Tsui 1943.
IUCD	Clark, *Introduction to the Uyghur Civil Documents*, 1975.
KB	Kutadgu Bilig; Arat, *Kutadgu Bilig. Tıpkıbasım*, *Metin*, *İndeks*, 1942-1947, 1979.
KP	Kalyāṇaṃkara and Pāpaṃkara story; Hamilton, *Le conte bouddhique*, 1971.
KRS	Judaxin, *Kirgizsko-russkij slovar'*, 1965.
KT	Kül Tegin inscription; T. Tekin, *A Grammar of Orkhon Turkic*, 1968.
Kyoto Col.	Kyoto Colophon (under Colophons in Ecclesiastical).
Mahrnāmag	Müller, Ein Doppelblatt aus einem manichäischen Hymnenbuch, 1912.
Maitr I-V	Maitrisimit I-V; Geng-Klimkeit, *Das Zusammentreffen mit Maitreya*, 1988.
Maitr XIII	Maitrisimit XIII; Geng-Klimkeit-Laut, "Die Weltflucht des Bodhisattva," 1991.
MED	Lessing, *Mongolian-English Dictio*nary, 1960.
MOTH	Hamilton, *Manuscrits ouïgours du IX^e^-X^e^ siècle de Touen-houang*, 1986.
MTT	Wilkens, *Manichäisch-türkische Texte der Berliner Turfansammlung*, 2000.
OTWF	Erdal, *Old Turkic Word Formation*, I-II, 1991.
PED	Steingass, *A Comprehensive Persian-English Dictionary*, 1930.
Pothi-Book	Clark, The Manichean Turkic *Pothi-Book*, 1982.
SD	Gharib, *Sogdian Dictionary. Sogdian-Persian-English*, 1995.
Stake I, III	Stake Inscriptions I and III; Moriyasu, Uighur Buddhist Stake Inscriptions, 2001.
SUK	Yamada, *Sammlung uigurischer Kontrakte, 1-3*, 1993.
Suv	Suvarṇaprabhāsasūtra; cited from DTS, EDPT, UWb.
TED	Frank-Tachmouradova, *Turkmen-English Dictionary*, 1999.
TEL	Redhouse, *A Turkish and English Lexicon*, 1890.
TİS	Redhouse, *Yeni Türkçe-İngilizce Sözlük*, 1968.
TMC I-III	Le Coq, Türkische Manichaica aus Chotscho, I-III, 1911, 1919, 1922.
TMEN I-IV	Doerfer, *Türkische und mongolische Elemente im Neupersischen*, I-IV, 1963-1975.
TML	Clark, The Turkic Manichaean Literature, 1997.
TRS	Baskakov-Karryjev-Xazajev, *Turkmensko-russkij slovar'*, 1968.

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TS	Türk Tarih Kurumu, *Tarama Sözlüğü*, I-VIII, 1963-1977.
TT I	Bang-von Gabain, Türkische Turfan-Texte, I, 1929.
TT II	Bang-von Gabain, Türkische Turfan-Texte, II, 1929.
TT III	Bang-von Gabain, Türkische Turfan-Texte, III, 1930.
TT IV	Bang-von Gabain, Türkische Turfan-Texte, IV, 1930.
TT V	Bang-von Gabain, Türkische Turfan-Texte, V, 1931.
TT VI	Bang-von Gabain-Rachmati, Türkische Turfan-Texte, VI, 1934.
TT VII	Rachmati, Türkische Turfan-Texte, VII, 1936.
TT VIII	Von Gabain, Türkische Turfan-Texte, VIII, 1954.
TT IX	Von Gabain-Winter, Türkische Turfantexte, IX, 1958.
TT X	Von Gabain(-Kowalski), Türkische Turfantexte, X, 1959.
Tuñ	Tuñukuk inscription; T. Tekin, *A Grammar of Orkhon Turkic*, 1968.
Uigurica I	Müller, Uigurica I, 1908.
Uigurica II	Müller, Uigurica II, 1910.
Uigurica III	Müller, Uigurica III, 1920.
Uigurica IV	Müller, Uigurica IV, 1931.
UWb	Röhrborn, *Uigurisches Wörterbuch*, 1-6, 1977-1998.
VEWT	Räsänen, *Versuch eines etymologischen Wörterbuchs der Türksprachen*, 1969.
Wb	Radloff, *Versuch eines Wörterbuches der Türk-Dialecte*, I-IV, 1893-1911.
Xwāst	Xwāstwānīft confession text (under Confession Texts in Liturgical).

Introduction

This re-edition of Uygur Manichaean texts was produced primarily for the purpose of compiling an Uygur-English Manichaean Dictionary of these texts. The task from the outset was to re-examine only those texts previously published or in some way meaningfully mentioned in published editions of texts. In essence, this corpus is the same as that listed in my "Turkic Manichaean Literature" (TML) with the addition of some texts published since then and of some small unedited texts identified as belonging to previously edited texts. In a certain number of cases, texts mentioned in TML have been dropped from this edition, especially some of those filed under the "Unclassified Fragments" rubric (TML 140-141). However, omissions also include a certain number of texts filed under the "Literature" rubric (TML 137-140), especially when these contain no more indication of being Manichaean than their punctuation style ("Aesop Fables") or place of copying ("Irk Bitig"). Finally, Runic script inscriptions composed in Mongolia or South Siberia from the period of the Uygur Steppe Empire (744-840) are not included here.

Categorization of Texts

For the purposes of this edition, I have maintained my previous classification of the literature into three categories: Doctrinal, Liturgical and Ecclesiastical (TML 90-91). In the Ecclesiastical volume, I have added a "Various" section at the end to accommodate headers, scribbles, marginal notes, wall scriptions, and the like. Also, I have changed or expanded some of the sub-categories in various ways, as well as assigned various texts to different categories than in TML, sometimes thanks to Wilkens' indications in his catalogue (cf. MTT 13-20). In assigning texts to one of the three major categories, I have paid attention to both contextual and formal characteristics. In those cases where definitive or even suggestive features are lacking for classification, I turn to the best judgments or guesses of the original editors, or of the cataloguer, or of my own.

Liturgical Texts

Those texts classified as **L**iturgical (**L**), which are included in the present volume, always have as their framework or main theme some aspect of the conduct of services, rituals, liturgies, or worship, whether it be the act of **C**onfession of sins or a related ritual (**LC**), or the performance of **H**ymns of praise (**LH**) and **P**rayers of praise or appeal (**LP**) by individuals or within congregations engaged in private or public rituals. No sustained attempt has been made to assign texts to one or another known liturgy such as the Bema fest for several reasons, including that insufficient leaves survived of what appear to have been service books (like the Iranian "Prayer and Confession Book," M801) that would have provided a structure for supporting such judgments. Nonetheless, certain texts retain some narrative portions of liturgies, including several texts connected with the ritual of confession (LC Nrs. 3, 4), one connected with the sacred meal (LH Nr. 7), and several other segments belonging to unidentified rituals (LH Nr. 16, LP Nrs. 3, 18). Because liturgical texts written in Uygur were produced in the period of Uygur sponsorship of the religion (approximately from the middle of the 8th century through the first quarter of the 11th century), they may in instances reflect the participation of real people in real time during that period (e.g. those confessors whose names appear in copies of the Xwāstwānīft). However, the liturgical content of such texts is fundamentally religious and static, and does not incorporate dedications or references to contemporary secular or spiritual figures or events (the latter kinds of hymns, songs and appeals are edited as Benedictions in the Ecclesiastical volume).

With the exception of some segments or lines containing ritual narratives, all of the texts included in the present Liturgical volume are prayers and, as such, entail a direct address to a deity or deities from a congregation or individual(s) engaged in performing or attending such rites. This relationship is reflected in the use of the pronouns 'I' or 'We' and 'You', as well as in invocations like 'My God!'. One group of prayers is formed by those belonging to some aspect of the confession of sins or its rituals (LC), including notably the Xwāstwānīft, or confession of Auditors, and a confession of an Elect that is poorly preserved in the Pothi-Book (LC Nrs. 1, 2). Terminology typical of confessional texts includes xwāstwānīft 'confession', karmšūhun 'absolution', yazḍān āsṭār xirzā 'Gods! Release (our) sins!', manāstār xirzā 'Release my sins!', and others, although such phrases or similar expressions appealing for absolution also may be found in other types of prayers and in letters where their usage is peripheral to the content of the letter. The key syntactic structure in confessions is 'if I have committed such-and-such a sin', which is lacking in hymns and prayers or personal appeals that only seek absolution but do not require confession of sins. In

addition to the confessions of Auditors and Elects, some other texts deal with the ritual(s) of confession (LC Nrs. 3, 4), or are drafts whose contents are related to confession (LC Nrs. 5-7).

The distinction between prayers intended to be sung, that is, hymns (LH), and those not intended to be sung is not always clearly reflected in these texts. Hymns may be distinguished from prayers proper in several ways. First, they may display a hymn-like structure such as quatrains or repetitive lines with or without prosodic features which, in Uygur, could include initial alliteration, syllabic meter, and grammatical parallelism. Among the Uygur texts, the quatrains of the Great Hymn to Mani with their initial alliteration provide a consistent hymnodic structure (LH Nr. 1). Second, a text with no prosodic features may be considered a hymn because it is translated from another language in which its hymnodic structure is clear, as is the case of the bilingual Tokharian B-Uygur hymn and the Uygur piece from the Hūyadagmān (LH Nrs. 2, 17). Third, a hymn may contain internal instructions that indicate the text is to be sung, such as the Hymn to the Light Soul (LH Nr. 4). Fourth, a text may be self-designated as a hymn (bašık or, less specifically, alkıš) within the text (LH Nrs. 4, 5). Fifth, even when the hymnodic quality is lost in translation, a text nonetheless may retain some feature of the original hymn, such as the letters that accompanied Iranian abacedarian hymns (LH Nrs. 6, 7). Sixth, a text may be labeled a hymn because the original had or may be presumed to have had a hymn-like structure even though it has been rendered into Uygur in a form more closely resembling a recitation than a hymn; here would belong the hymns or recitations of the Twelve Sovereignties and the Primordial Voice in connection with the sacred meal and the small fast day (LH Nrs. 8-14, 18-20). Among the hymns are a hymn dedicated to the Messengers of Light (LH Nr. 15) and a set of mostly fragmentary texts containing hymns and narrative segments from a service book that may be termed a Hymn Book (LH Nr. 16). It is notable that a number of Uygur hymns have analogies or specific parallels with those in the Chinese Hymn Scroll (Nrs. 8-17), a subject that requires further examination.

In addition to the preceding two categories of prayers (LC and LH), a large group of texts consists of prayers (LP) that might be defined negatively (lacking confession or hymnody), but preferably in positive terms. Such texts may be self-identified as prayers of appeal (ötüg) or prayers of praise (alkıš). They also typically contain phrases and expressions like 'I beg (pray to you)' (ötünür män), 'I beseech (you)' (yalvarar män), 'I implore (you)' (kolur män), or the more general 'I bow (to you), I worship (you)' (yükünür män). Finally, such texts commonly express the relationship between supplicant and deity by the use of the voluntative 'May I' or 'May we', the deferential imperative 'Deign to do (something)', and the optative 'May it be' or 'May they do', although such forms may be used in hymns as well. A set of prayers addressed to various deities on various themes is formed by poorly preserved texts from a service book that may be called the Prayer Book (LP Nrs. 1-16). One text appears to contain a Morning Prayer (LP Nr. 17). One text contains narrative segments and prayers in connection with a liturgy on robe-giving (LP Nr. 18). In some cases, the deity addressed in a prayer may be identified with some degree of confidence (LP Nrs. 19-22), including several probably addressed to Jesus (LP Nrs. 22-25). In other prayers, it is difficult to identify the theme or the deity or deities to whom they are addressed (LP Nrs. 26-29).

Doctrinal Texts

Those texts classified as **D**octrinal (**D**) always focus on the doctrine, whether it is a narrative or similar about some aspect of the cosmic drama (cosmogonical text), an elaboration of some doctrinal topic in the form of a sermon or lecture or treatise (homiletic), a legendary or semi-legendary account concerning Mani or his first apostles (legend), a story intended to illustrate a doctrinal point (parable), or an excerpt from Mani's writings (scripture). Thus, the sections under Doctrinal texts are: **C**osmogonical texts including those dealing with eschatological subjects (**DC**), **H**omiletic texts that include sermons, lectures and treatises (**DH**), **L**egends about the founders of Manichaeism (**DL**), **P**arables (**DP**), and **S**criptures (**DS**). Formally, such texts are marked by the placement of "I" or "You" or "He" either within the quoted speech of narratives or of the actor in such narratives, and by the absence of references to contemporary (i.e. Uygur period) secular or spiritual figures or events, or of features indicative of a liturgical framework.

Ecclesiastical Texts

Those texts classified as **E**cclesiastical (**E**) essentially reflect some aspect of the affairs or activities of the Manichaean church during the period when it enjoyed the sponsorship of a portion of the Uygur aristocracy and some unknowable, but surely small percentage of the populace at large, both in the northern steppe empire and in the western realm. One group of these texts consists of

Benedictions that bless, praise, or otherwise address the Uygur leadership or various dignitaries on specific occasions or at church ceremonies, and often adopting the language and at times reflecting the prosodic features of hymns and prayers of both praise and appeal for specific figures and occasions (**EB**). Another group consists of texts that reflect instances of copying a chapter or a whole book for the purpose of receiving religious merit to which a **C**olophon with reference to figures from the Uygur period is added by the scribe (**EC**). Some texts recount in narrative form actual events in the **H**istory of the Uygurs and their relationship with the Manichaean church, or contain information pertinent to Uygur royalty (**EH**). Other texts are **L**etters that, for the most part, reflect personal correspondence between clerics or clerics and their relatives, and that potentially allow some insight into clerical life (**EL**). A distinct group consists of texts that deal with **M**onastic affairs, that is, with the spiritual, hierarchical, legal, economic, financial, or other activities of Manistans, including the establishment of important dates by means of calendars that are tabulations of actual years within the Uygur period (**EM**). A final group is formed by those texts reflecting **V**arious aspects of the activities of believers, scribes or students, including remarks written on texts by later readers, dipinti written by pilgrims, incidental literary writings associated with Manichaeism, the jottings or drafts of scribes, and so on (**EV**). Even if they also incorporate religious content, the references in Ecclesiastical texts essentially are to specific secular figures (Khans, royalty, officials), religious figures (Teacher, Bishops, Presbyters, Elects), or events (New Year celebrations, enthronements, battles, deaths, etc.).

Citations of Texts

In this re-edition, the Uygur Manichaean texts appear in three volumes (Doctrinal, Liturgical, Ecclesiastical), and the lexical and other material within these three volumes is gathered in a separate Dictionary. Each volume is devoted to one category of texts (D, L, E), with each category further divided into sub-categories, as outlined above (e.g. LC, LH, LP). Indexes to catalogue and text numbers, and to concepts and terms, as well as a bibliography are provided at the end of each volume. In the introduction to the first volume may be found a presentation of my transliteration systems and the bases for my standardized transcription of Uygur.

There are two forms of references to texts in these volumes: one form appears in dictionary entries and a second form in internal references within the apparatus of the re-edited texts. Entries in the dictionary compiled on the basis of these re-editions refer to category followed by sub-category plus line number within that sub-category. For example, bušı 'alms' followed by LC232 means that word occurs in Liturgical category, Confessions sub-category, line 232 of the lines of the texts that are numbered continuously from first to last (lines 001-1137 for LC) within that sub-category.

For the purpose of internal references within the apparatus of these re-editions, references to texts are by signature or catalogue number followed by line number of recto or verso of that text or line number of a continuous text. The reference is preceded by a two-letter code in parentheses containing the category and sub-category where that text may be found. For example, (LH) U196, v01 bušı 'alms' means that the first line of verso of U196 will be found in the Liturgical category, Hymns sub-category. The following is an illustration of the two differerent forms of reference:

Dictionary Entries		*Internal References*	
buy[ruk]	EB375	(EB) U78, r07	buy[ruk]
bu<yr>uk	LH355	(LH) U34, r06	bu<yr>uk
buyruk	DL081	(DL) U255a, v03	buyruk

Thus, in the dictionary, the word buyruk 'official' will be found in line 375 of EB (the Benedictions sub-category of the Ecclesiastical category), line 389 of LH (the Hymns sub-category of the Liturgical category), and line 081 of DL (the Legends sub-category of the Doctrinal category). For internal references within the volumes of re-edited texts, the word buyruk will be found in U78, r07 of (EB) (the Benedictions sub-category of the Ecclesiastical category), U34, r06 of (LH) (the Hymns sub-category of the Liturgical category), and U255a, v03 of (DL) (the Legends sub-category of the Doctrinal category).

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Acknowledgments

Albert von Le Coq established the sure foundations of Uygur Manichaean studies a century ago in a series of editions that continue to astound for their economy of apparatus, breadth of insight and linguistic accuracy, all the more impressive considering that virtually no relevant reference works or extensive theological studies were available to him. Though the present re-edition of his texts may carry a few improvements to his readings, these do not in any way diminish his enduring accomplishment.

Following further editions by Annemarie von Gabain, Willy Bang, Reşit Rahmeti Arat and Jes P. Asmussen, Peter Zieme applied his philological gifts of keen vision and critical acumen to further editions of major works from the Uygur Manichaean corpus that re-opened the field, since expanded by such fine editors as James Hamilton, Moriyasu Takao and Jens Wilkens. In addition, today we have the excellent reference works for these texts by the lexicographers Sir Gerard Clauson and Klaus Röhrborn, the grammarian Marcel Erdal, the cataloguer Jens Wilkens, and the codicologist Zsuzsanna Gulácsi.

In this re-edition, I gratefully acknowledge my reliance on these previous works, as well as on the comments of Jason BeDuhn in the area of textual interpretation, the Iranian and other forms of supervision of Nicholas Sims-Williams, and the ever-generous and indispensable help provided by my colleague and friend Peter Zieme. As any error-prone scribe must hasten to admit, the remaining errors regrettably are my own.

⁂

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Liturgical: Confession Texts

1. Xwāstwānīft: Confession for Auditors

The Manichaean "Confession for Auditors" carries the title of Xwāstwānīft, which also is the Uygur form of the Parthian word xw'stw'nyft [xwāstwānīft] 'confession' (beside wx'stw'nyft [wxāstwānīft], DM 348) that appears at the end of the Petersburg bookroll of this text: bütürmiš tarxan tükäti nugušaklarnıŋ suyın yazukın öküngü xwāstwānīft '(I am) Bütürmiš Tarxan. Finished is the Xwāstwānīft which seeks repentence for the transgressions and sins of Auditors' (see the note to L337-338 in Commentary). The word also occurs in Xwāst B[C: U07, r11] beš yäg[irmi bölük]lüg xwāstwānīft 'the Xwāstwānīft (consisting) of fifteen [sections]', as well as in (LC) U149b, IIr05 [xwāstw]ānīft nom 'Xwāstwānīft book' and, without context, (DS) Mainz 344, v05 xwāstwānīft [ ] 'Xwāstwānīft [ ]' (BT V, 20-21). The Sogdian parallel to section XV also ends with 'Xwāstwānīft, confession of sins' (Henning, Sogdica, 65; see Sims-Williams, The Sogdian Fragments of Leningrad, III: Fragments of the Xwāstwānīft, 323-328).

The Uygur version of the Xwāstwānīft exists in two nearly complete copies on bookrolls, namely, a Manichaean script copy in London (**L**) and an Uygur script copy in Petersburg (**P**), as well as in a number of codexes and bookrolls in both scripts in the Berlin (**B**) collection which were tallied and labeled by P. Zieme (Beiträge, 351-352; BT V, 19-20). Pieces from the Berlin collection were brought to light first by F.W.K. Müller (Handschriften-Reste, II, 1904, 104-106) and A. von Le Coq (Chuastuanift, 1910), the latter publishing four codex leaves, two of which contain most of the first section missing from the London and Petersburg bookrolls. W. Radloff's edition of the Petersburg roll (Chuastuanit, 1909) was not wholly satisfactory and later was replaced by that of L.V. Dmitrieva (Xuastuanift, 1963). More recently, the facsimiles of the Petersburg roll were published and a new transcription and translation were provided by L.Ju. Tuguševa, with a commentary by A.L. Xosroev (Xuastvanift, 2008). Following his edition of the Berlin codexes, Le Coq published the London bookroll found by Aurel Stein at Dunhuang (Khuastuanift, 1911). W. Bang also studied the manuscripts and established a reading text arranged in the form of fifteen sections (Laien-Beichtspiegel, 1923). Taking into account previous editions, J.P. Asmussen provided a monographic study of the Auditors' confession as an institution, as well as an edition of the beginning Berlin codex leaves and the London scroll as a continuous text, with variants from other manuscripts listed separately (Studies, 1965). Subsequently, Zieme made available a number of Berlin fragments belonging to fourteen different manuscripts (Beiträge, 1966) and later added fragments belonging to three manuscripts (BT V, 19-20). The same scholar also edited a piece from the Stein collection in London (2010a), bringing the total number of manuscript copies in Manichaean and Uygur scripts to twenty-five. The great number of copies of this text reflects the centrality of the institution of confession for the Auditors among the Uygur Manichaeans. More recently, J. BeDuhn has advanced convincing arguments that the form of confession embodied in the Xwāstwānīft has a Near Eastern origin (2004).

That both the London and the Petersburg bookrolls derive from the same earlier recension or copy of the Xwāstwānīft is clear from the occurrence of unexpected but identical errors in the two rolls: L080 "d'q̈lγ = P032 "d'q̈lγ but L314 'd'q̈yn = P147 'd'q̈yn, L134 -m'dn = P060 -m'dyn but otherwise always -m'tyn in both L and P, and L151 y'zyn-yp = P067 y'zyn-yp but otherwise always y'zn- in both L and P. While the scribe of the Petersburg roll was more consistent in his attention to spelling conventions, this does not mean that his is the more faithful copy. In fact, in some instances, one scribe made an error in copying where the other scribe did not; e.g. L065 y'l'v'č = yalavač is incomplete in P026 yl'v'č (but P027 y'l'v'č), or P043 s'kyz = säkiz is an error in L043 s'gyz (but L156 s'qyzynč), and so on (see the note to L158 in Commentary). Since the London bookroll was found in Dunhuang and the Petersburg bookroll in Turfan, one may only speculate whether the single predecessor of these two rolls existed in one of these two localities and the copies were taken from one place to the other, or whether the predecessor itself was moved.

Even though Henning argued that the Uygur version of the Xwāstwānīft was a translation from Sogdian, the surviving pieces of the Sogdian version show that the Uygur version is not an exact rendering of the Sogdian, or at least not of the surviving Sogdian version (Sogdica, 63-67; cf. Asmussen, Studies, 235-237; Sims-Williams, The Sogdian Fragments of Leningrad, III, 323-328). Whereas the Uygur expresses the same meaning as Sogdian "Fragment 1" belonging to section XV, the Uygur is more expansive than the text of Sogdian "Fragment 2" belonging to sections X-XI. It should be pointed out, however, that the Sogdian version surely also existed in a number of copies, so that complete conformity between surviving manuscripts of the Sogdian and the Uygur versions might not be expected.

With regard to the structure of this text, a clear reference is found in the addition made to the fragmentary B[C: U07, r11], which contains the phrase beš yäg[irmi bölük]lüg xwāstwānīft 'the Xwāstwānīft of fifteen [sections]'. As stated, the text consisted of fifteen sections (I-XV), of which sections I-XIV were based on the fourteen kinds of wounds, and the latter on the fourteen days which formed half of the lunar month, while section XV was a summary of the reasons for the existence of sin and included a final plea for absolution (cf. Henning, Sogdica, 63).

Inasmuch as the text itself presents an internal division into sections labeled ekinti 'second' through beš yägirminč 'fifteenth' (with 'first' lost at the beginning), Bang applied the Roman numerals I-XV to the fifteen sections (Laien-Beichtspiegel). Based on his analysis of their contents, he further divided each section into two (A-B) or three (A-B-C) subsections. According to his understanding, subsection A introduces the number and topic of the section, B expands and explains the topic, and C enumerates the examples of the kinds of sins that the confessor may have committed with regard to the topic and states a plea for absolution from those sins. A brief review of how Bang's division of sections into subsections conforms to their actual contents reveals that this division has certain internal contradictions.

[IA possibly had an introductory invocation, then number and topic of section]
IB expansion and explanation of topic
IC enumeration of sins and plea for absolution

IIA number and topic of section
IIB expansion of topic
IIC enumeration of sins and plea for absolution

IIIA number and topic of section
IIIB specification of topic (just like VA-B), then expansion and explanation of topic
IIIC enumeration of sins and plea for absolution

IVA number and topic of section
IVB enumeration of sins and plea for absolution

VA number and topic of section
VB specification of topic
VC enumeration of sins and plea for absolution

VIA number of section, followed by 'if we have committed the ten kinds of transgressions and sins in thought, word and deed' (which is a way of stating the topic)
VIB enumeration of sins and plea for absolution

VIIA number of section, then explanation of topic (a way of stating topic, rather than of labeling a topic)
VIIB enumeration of sins and plea for absolution

VIIIA number of section, then explanation of topic (a way of stating topic)
VIIIB further explanation of topic
VIIIC enumeration of sins and plea for absolution

IXA number of section, then statement and explanation of topic
IXB enumeration of sins (in a slightly differing format) and plea for absolution

XA number of section, then explanation of topic (which also is a statement of topic)
XB enumeration of sins and plea for absolution

XIA number of section, then statement and explanation of topic
XIB enumeration of sins and plea for absolution

XIIA number of section, then statement and explanation of topic
XIIB enumeration of sins and plea for absolution

XIIIA number of section, then statement and explanation of topic
XIIIB enumeration of sins (in a slightly differing format) and plea for absolution

XIVA number of section, then statement and explanation of topic
XIVB enumeration of sins and plea for absolution

XVA number of section, then statement and explanation of topic
XVB continuation of explanation of topic, followed by plea for absolution
XVC recapitulation of topics, enumeration of sins and plea for absolution

One inconsistency in Bang's application of his tripartite division is that, in the nine cases where he recognized only A and B in a section, he applied the label B to the subsections that enumerated sins, whereas in the six other cases he applied the label C to the subsections that enumerated sins. Apart from that inconsistency, it is clear that section V contains only A and B subsections, since Bang's B actually is just a specification of the topic in A (namely, a list of the five kinds of creatures) but not an expansion or explanation of that topic, so that Bang's C properly is subsection B of section V. Thus, before any further analysis, one may conclude that ten of the fifteen sections (IV-VII, IX-XIV) are composed of two subsections, namely, the number and topic of section (Bang's A) and the enumeration of sins and plea for absolution (Bang's B *or* C).

Moreover, the statement of topic in A in these ten sections is expressed in four different forms:

(1) In IV, the topic of the section is an elliptical sentence set off by the dative +kä/+ka 'on (such-and-such a topic)' (just as in II-III).
In V, the topic is an elliptical sentence set off by the dative.
(2) In VI, the topic of the section is expressed as a conditional clause ('if we have committed the ten kinds of sins in thought, word and deed'), which is followed by an enumeration of sins of these types (Bang's B), also expressed in the form of conditional clauses.
(3) In VII, the topic of the section is introduced in the form of a rhetorical question (expressed as a conditional clause) with its answer (in the main clause).
(4) In IX, the topic of the section is stated as a complex sentence that affirms the requirement for observing the ten commandments.
In X, the topic of the section is stated as a sentence that expresses a precept to recite the four daily prayers.
In XI, the topic of the section is stated as two sentences that express two precepts, one to offer the seven kinds of alms, and the second to make and propagate Light.
In XII, the topic of the section is stated as two sentences that express the precept to observe the fasts.
In XIII, the topic of the section is stated as a sentence that expresses a requirement to make Monday confessions.
In XIV, the topic of the section is stated as several sentences that express a precept to observe the seven Yimkis and a requirement to keep the Bema fast.

Inasmuch as certain inconsistencies can be shown to exist in Bang's system, an examination of A and B in the other five sections (the fragmentary I, plus II-III, VIII, and XV) will help determine whether his tripartite division of those sections has a logical basis. Because it is incomplete and therefore problematic, let us set aside the fragmentary section I and turn first to section XV. Here, Bang distributed the contents of a complex sentence into two subsections, with the dependent clause ('when we think, say or do bad things') serving as the stated topic in A and the main clause ('we cause suffering to ourselves and to the Fivefold God') serving as the expansion of the topic in B. However, Bang also included in B the plea for absolution, which in I-XIV he assigned to either B (where there was no C) or to C. Moreover, his subsection C of XV patently contains all of the components which Bang would distribute among A, B and C. For these reasons, application of the tripartite division to XV results in inconsistency. The principal reason for this problem is that section XV has a different purpose and therefore different components than sections I-XIV. Nonetheless, section XV may be divided into two subsections, the first of which (A) begins with an explanation of why one needs to confess sins and ends with a plea for absolution, and the second of which (B) recapitulates the main points of the Xwāstwānīft and again ends with a plea for absolution. It may be noted in this regard that the scribe of the Petersburg roll left a space

amounting to a blank line between P143 and P144 (= L307-308), that is, precisely at the division between XVA and XVB.

With regard to section VIII, its initial statement of topic in A ('Ever since we have known..., we have known ...') conforms to that in IX above ('Ever since we have embraced..., we have been required...'). This is followed by four other statements of what 'we have known'. Bang's subsection B does not differ substantially in form, consisting of three statements ('we have trusted in...', 'we have become Auditors', 'we have stamped the four Light seals...'). While one might wish to argue that the statements in A posit prior knowledge and those in B describe actions taken on the basis of that knowledge, that argument is not relevant to the analysis that underlies Bang's tripartite division. It is the case that Bang's subsections A and B of section VIII contain statements that belong together, and the resulting single subsection A most closely resembles the single subsection A of section IX. For that reason, VIII should be regarded as formal type (4) (see above).

Next, let us consider sections II and III. In II, Bang's subsection B expands on the topic (Sun and Moon Gods) by stating the location and function of these Gods. In III, Bang's subsection B continues to deal with the topic (the Fivefold God) by explaining the mixture of these Gods with the sky and the earth as a result of their battle with the forces of Darkness. Indeed, both of Bang's subsections B are no more than continuations of his subsections A, and both subsections are expressed as elliptical sentences precisely as in IV and V (formal type (1) above).

From this examination, we may draw the conclusion that Bang conceived of his tripartite division solely on the basis of his analysis of II and III (and possibly his understanding of original I). Inasmuch as IV and V express their topics also as elliptical sentences (A) and then proceed to an enumeration of sins (B = Bang's C), and considering that VI-XIV have no subsection that Bang would label B (despite VIII, for which see above), the only motivation to retain the tripartite division would seem to be tradition, that is, its adoption by later scholars.

This edition breaks with that tradition and adopts a bipartite division of sections II through XIV into A (topic, whether expanded upon or not) and B (possible actions taken with regard to topic ending in a plea for absolution). Although it may have begun with an invocation of some kind, the surviving part of section I presents the same structure, whereas section XV presents a different internal basis for a division into A and B.

Below, the various manuscripts are edited separately in the order of the **L**ondon ("A" and, without **L** preface, "A_1"), **P**etersburg ("B") and **B**erlin ("C-X") manuscripts. For internal reference, the system of labeling ("A-X") introduced by Zieme is subordinated to L, P, and B (with specific manuscripts of B placed in [ ]). Each text is given in transliteration (with footnotes) and transcription, and accompanied by writing notes, but not by a translation. These editions are followed by the collated reading text in transcription only (with footnotes on replacements and additions), the translation of the reading text, and a commentary on various questions in its reading.

Xwāstwānīft: London Bookroll

A: Or. 8212 (178)

The London bookroll is kept in the Dunhuang collection of the India and Oriental Office at the British Library. Aurel Stein, who obtained the manuscript at Dunhuang, designated the roll as Ch. 0015. In 1972, the roll was glued to butcher paper as a preservation measure, and a note 'Repaired July 1972', along with a seal of the British Museum, was added on the outer paper. Noteworthy is a small cut-out area of the mounting paper just at line 11, apparently in order to show some strokes of a black pen on the back of that line. Although these strokes do not appear to be one or more letters, and are not particularly ornamental, they may be a signature or even a tamga or part of one. It is possible that the cut-out area does not reveal all of the strokes. For a further analysis of this bookroll, see Gulácsi, Mediaeval Manichaean Book Art, 178-180.

The text is written with a very clear but not especially fine hand in Manichaean script. The manuscript first was provided with red lines to guide the right and left margins, so that the text has a regular but certainly not ornamental appearance. Paper splices appear between lines 011-012, 166-167, 192-193, 218-219, 244-245, 271-272, and 297-298, and possibly 313-314; further splices might have occurred between 012 and 166, but were not clearly discernible to my eyes.

The bookroll is missing the invocation and first section of the Xwāstwānīft, but otherwise has the complete text from section IIA to XVB. Its first line corresponds to line B[039] of the Berlin "C" fragments. Almost forty percent of the left side of the first seven lines in the roll are missing due to damage and, following an intact section of five lines, around thirty percent of the next five lines are lost due to damage. However, starting at line 18 of the roll, all of the remaining lines are intact and legible, although here and there the left edge of the original paper is frayed. Judging by the creases and the darker quality of the original paper, the roll was used most heavily up to line 64, that is, to the end of section IV. After section V, and definitely after section VI, the paper and writing are clear, and show almost no creasing. To be sure, there is a paper stain on the left side of lines 108-111, some darkening and smudging of words in lines 143-155, and a small brown stain between lines 334-335.

After the end of line 338, which has a rudimentary date ('on the 15th day, 11th month'), there is a blank space equivalent to four lines. Following this gap, there is a drawing of a male wearing a round head cap, a robe, trousers and boots, and holding his hands in his sleeves. In this form, the person clearly has the appearance of being an Auditor rather than a clergyman.

Below, I transliterate and transcribe the manuscript on the basis of a personal inspection of the original. I retain the label "A" of Zieme's organization of the Xwāstwānīft manuscripts, but always refer to this bookroll as **L** for London.

Le Coq, Dr. Stein's Turkish Khuastuanift from Tun-huang, 277-314, Foldout Plate; Asmussen, Studies in Manichaeism, 169-179, 194-199, 210-230; Zieme, Beiträge zur Erforschung des Xᵛāstvānīft, 351; Zieme, BT V, 19-21; Klimkeit, Gnosis on the Silk Road, 300-306; Gulácsi, Mediaeval Manichaean Book Art, Figure 5/22 (photo of L257-338 and drawing of man). Clark, TML Nr. 86.

LC001	001	[yäm]ä kün ay täŋr[ikä] [ ]' kwyn ”y tng*r*[ ]
LC002	002	[ä]ki yaruk ordu [ičrä] /*q*yy yrwq̈ 'wr*dw* [ ]
LC003	003	olurugma täŋril[ärkä kamag] 'wlwrwɣm' tngry*l*[ ]
LC004	004	burxanlarnıŋ °° y[er üzäki] bwrx'nl'rnng °° *y*[ ]
LC005	005	yaruk<n>uŋ tözi [yiltizi] yrwq̈wng twyzyy [ ]
LC006	006	ternägüsi °° täŋri [yeringärü] tyrn'gwsyy °° tngry [ ]

LC007	007	barsar öŋü ka[pgı] b'rs'r 'wngww q̈'[ ]
LC008	008	kün ay täŋri ol beš qwyn "y tngryy 'wl byš
LC009	009	täŋrig bošugalı yarukug tngryg bwšwγ'lyy yrwq̈wγ
LC010	010	karag adırgalı tägrä q̈r'γ "drγ'lyy t'gr'
LC011	011	tolı tägzinür tört twlyy t'gzynwr twyrtt
LC012	012	bulu<ŋ>ug yarutı[r] täŋrim bwlwnwgwγ y'rwty/ tngrym
LC013	013	sötä bärü bil[mätin] swyd' b'rww byl[ ]
LC014	014	kün ay täŋrikä [eki] qwyn "y tngryk' [ ]
LC015	015	yaruk ordu ič[rä] yrwq̈ 'wrdww 'yč//
LC016	016	olurugma täŋrilä[rkä] 'wlwrwγm' tngryl'/[ ]
LC017	017	näčä yazıntımız ärsä[r] [°°] n'č' y'zntmz 'rs'/ [ ]
LC018	018	yämä kertü ärklig küčlüg ym' kyrtw 'rklyg kwwčlwg
LC019	019	täŋri tepän kertgünmätimiz tngryy typ'n kyrtkwnm'dmz
LC020	020	ärsär °° näčä üküš 'rs'r °° n'č' 'wy qwš
LC021	021	yavlak čulvu sav yvl'q̈ čwlvww s'v
LC022	022	sözlätimiz ärsär °° yämä swyzl'dmz 'rs'r °° ym'
LC023	023	kün ay ölür tetimiz ärsär qwyn "y 'wylwr tydmz 'rs'r
LC024	024	°° ärksizin tugar batar ärki °° 'rqszn twγ'r b't'r 'rkyy
LC025	025	bar ärsär tugmazun tetimiz b'r 'rs'r twγm'zwn tydmz
LC026	026	ärsär °° käntü özümüzni 'rs'r °° kntw 'wyzwmwznyy
LC027	027	küntä ayta öŋi biz qwynt' "yd' 'wyngyy byz
LC028	028	tetimiz ärsär °° bo ekinti tydmz 'rs'r °° bww 'ykynty
LC029	029	bilmätin yazınmıš yazukug bylm'tyn y'znmyš y'zẅkwγ

LC030	030	bošu<y>u ötünür biz bwšwnww 'wytwnwr byz
LC031	031	manāstār xirzā °°_°° mn'st'r hyrz' °°_°°
LC032	032	üčünč yämä beš täŋrikä 'wyčwnč ym' byš tngryk'
LC033	033	xormuzta täŋri oglanıŋa °° xwrmzt' tngryy 'wγl'nyng' °°
LC034	034	bir tın tura täŋri ° ekinti byr tyntwr' tngryy ° 'ykynty
LC035	035	yel täŋri °° üčünč yaruk yyl tngryy °° 'wyčwnč yrwq̈
LC036	036	täŋri °° törtünč suv täŋri tngryy °° twyrtwnč swv tngry
LC037	037	bešinč ot täŋri °° sön byšynč 'wwt tngryy °° swyn
LC038	038	yäklügün süŋüšüp y'qlwgwn swngwšwp
LC039	039	balıktukın karaka katıltu_ b'lq̈dwq̈yn q̈r'k̈' q̈'tltw_
LC040	040	_kın üčün °° täŋri yeringärü _q̈yn 'wyčwn °° tngry yyryng'rw
LC041	041	baru umatın bo yertä b'rw 'wm'tyn bww yyrd'
LC042	042	ärür °° üzä on kat 'rwr °° 'wyz' 'wwn q̈'t
LC043	043	kök asra säkiz kat qwyk "sr' s'gyz q̈'t
LC044	044	yer beš täŋri üčün turur yyr byš tngryy 'wyčwn twrwr
LC045	045	°° kamag yer üzäkiniŋ kutı °° q̈mγ yyr 'wyz'kynng q̈wty
LC046	046	kıvı öŋi mäŋzi özi q̈yvyy 'wyngyy m'ngzy 'wyzy
LC047	047	üzüti küči yarukı tözi 'wyzwtyy kwyčyy yrwq̈yy twyzy
LC048	048	yiltizi beš täŋri ol °° yyltyzyy byš tngryy 'wl °°
LC049	049	täŋrim sötä bärü beš tngrym swyd' b'rw byš
LC050	050	täŋrig bilmätin añıg yavlak tngryg bylm'tyn 'nyγ yvl'k̈
LC051	051	biligin näčä sıtımız bärttimiz bylygyn n'č' sydmz brtymz
LC052	052	ärsär °° tört yegirmi türlüg 'rs'r °° twyrt yygrmyy twyrlwg

LC053	053	baš kıltımız ärsär °° on b’š q̈yltymz ’rs’r °° ’wn
LC054	054	yılan bašlıg ärŋäkin eki yyl’n b’šlγ ’rng’kyn ’ykyy
LC055	055	kırk tišin tirig özüg q̈yḍq̈ tyšyn tyryg ’wyzwg
LC056	056	aš ičgü täŋrig näčä ”š ‘yčkww tngryg n’č’
LC057	057	ačıttımız agrıttımız ärsär ”čtymz ”γrytymz ’rs’r
LC058	058	°° kurug öl yerkä beš °° q̈wrwγ ’wyl yyrk’ byš
LC059	059	türlüg tınlıgka beš türlüg twyrlwg tynlγq̈’ byš twyrlwg
LC060	060	otka ıgačka näčä ’wwtq̈’ ‘yγ’čq̈’ n’č’
LC061	061	yazıntımız ärsär °° amtı täŋrim y’zntmz ’rs’r °° ’mty tngrym
LC062	062	yazukta bošunu ötünür y’zwq̈d’ bwšwnw ’wytwnwr
LC063	063	biz manāstār xirzā °°_°° byz mn’st’r hyrz’ °°_°°
LC064	064	törtünč söki täŋri twyrtwnč swykyy tngryḥ
LC065	065	yalavači burxanlarka y’l’v’čyy bwrx’nl’rq̈’
LC066	066	buyančı bögtä<g>či arıg bwy’nčyy bwgt’čyy ’ryγ
LC067	067	dındarlarka bilmätin näčä dynt’rl’rq̈’ bylm’tyn n’č’
LC068	068	yazıntımız ärsär °° yämä kertü y’zntmz ’rs’r °° ym’ kyrtw
LC069	069	täŋri yalavači burxan tngryy y’l’v’čyy bwrx’n
LC070	070	tepän ädgü kılınčlıg arıg typ’n ’dgw q̈ylynčlγ ’ryγ
LC071	071	dındar tep kertgünmätimiz dynt’r typ kyrtkwnm’dmz
LC072	072	ärsär°° täŋri nomın sözlä_ ’rs’r °° tngryy nwmyn swyzl’_
LC073	073	_sär biligsizin utru öznätimiz _s’r bylygsyzn ’wtrw ’w‖y‖zn’dmz
LC074	074	ärsär °° nomug törüg ’rs’r °° nwmwγ twyrwg
LC075	075	yadturmatın tıdtımız ärsär y’dtwrm’tyn tydtymz ’rs’r

LC076	076	° täŋrim amtı ökünür biz ° tngrym ’mtyy ’wykwnwr byz
LC077	077	yazukta bošunu ötünür y’zwq̈d’ bwšwnww ’wytwnwr
LC078	078	biz manāstār xirzā °°_°° byz mn’st’r hyrz’ °°_°°
LC079	079	bešinč beš türlüg tınlıgka byšynč byš twyrlwg tynlγk̈’
LC080	080	bir yämä äki adaklıg kišikä byr ym’ ’qyy ”d’q̈lγ kyšyk’
LC081	081	äkinti tört butlug tınlıgka ’qyntyy twyrt bwtlwγ tynlγk̈’
LC082	082	üčünč učugma tınlıgka ’wyčwnč ’wčwγm’ tynlγq̈’
LC083	083	törtünč suv ičräki tınlıgka twyrtwnč swv ‘yčr’kyy tynlγk̈’
LC084	084	bešinč yertäki bagrın yorıgma tınlıgka byšynč ‖yyrd’ky‖ b’γryn ywryγm’ tynlγk̈’
LC085	085	sötä bärü täŋrim bo beš swyd’ b’rww tngrym bww byš
LC086	086	türlüg tınlıgıg turalıgıg ulugka twyrlwg tynlγγ twr’lγγ ’wlwγk̈’
LC087	087	kičigkä tägi °° näčä korkıttımız qyčygk’ tgyy °° n’č’ q̈wrkytymz
LC088	088	ürkittimiz ärsär näčä urtumuz ’wyrkytymz ’rs’r n’č’ ’wrtwmz
LC089	089	yontumuz ärsär °° näčä ačıttımız ywntwmwz ’rs’r °° n’č’ ’čytymz
LC090	090	agrıttımız ärsär näčä ölürtümüz ”γrytymz ’rs’r n’č’ ’wylwrdwmz
LC091	091	ärsär °° monča tınlıgka turalıg_ ’rs’r °° mwnč’ tynlγk̈’ twr’lγ_
LC092	092	_ka öz ötägči boltumuz _q̈’ ’wyz ’wt’gčyy bwltwmwz
LC093	093	°° amtı täŋrim yazukta bošunu °° ’mtyy tngrym y’zwk̈d’ bwšwnw
LC094	094	ötünür biz manāstār xirzā °° ’wytwnwr byz mn’st’r hyrz’ °°
LC095	095	°°_°° altınč yämä °°_°° ”ltynč ym’
LC096	096	täŋrim sötä bärü sakınčın tngrym swyd’ brww s’k̈ynčyn
LC097	097	sözün kılınčın °° on türlüg swzwn q̈ylynčyn °° ’wn twyrlwg
LC098	098	suy yazuk kıltımız ärsär swyy y’zwq̈ q̈yltymz ’rs’r

LC099	099	°° näčä igid igidätimiz ärsär °° n’č’ ’ygyd ’ygyd’dmz ’rs’r
LC100	100	yämä näčä igidäyü antıktımız ymä n’č’ ’ygyd’yw ”ntq̈dmz
LC101	101	ärsär °° näčä igid kiši ’rs’r °° n’č’ ’ygyd qyšyy
LC102	102	tanukı boltumuz ärsär t’nwq̈yy bwltwmwz ’rs’r
LC103	103	°° yämä yazuksuz kišig näčä °° ym’ y’zwq̈swz kyšyg n’č’
LC104	104	kovlatımız ärsär °° yämä sav q̈wvl’dmz ’rs’r °° ym’ s’v
LC105	105	elitip sav kälürüp kišig ’ylytyp s’v k’lwrwp kyšyg
LC106	106	näčä kikšürü sözlätimiz n’č’ qykšwrww swyzl’dmz
LC107	107	ärsär °° köŋülin biligin ’rs’r °° kwyngwlyn bylygyn
LC108	108	artattımız ärsär °° näčä yelvi ’rt’tdmz ’rs’r °° n’č’ yylvyy
LC109	109	yelvilätimiz ärsär °° yämä näčä yylvyl’dmz ’rs’r °° ym’ n’č’
LC110	110	üküš tınlıgıg turalıgıg ölürtümüz ’wyqwš tynlγγ twr’lγγ ’wylwrdwmwz
LC111	111	ärsär °° näčä tävlätimiz ’rs’r °° n’č’ tvl’ddmz
LC112	112	kürlätimiz ärsär °° näčä qwyrl’dmz ’rs’r °° n’č’
LC113	113	äviŋ urunčak yetimiz ’vynng ’wrwnč’q̈ yyddmz
LC114	114	ärsär °° kün ay täŋri tapla_ ’rs’r °° kwyn ”y tngryy t’pl’_
LC115	115	_maz išig näčä išlätimiz _m’z ’yšyg n’č’ ’yšl’dmz
LC116	116	ärsär °° yämä ilki özün bo ’rs’r °° ym’ ’ylkyy ’wyzwn bw
LC117	117	özün uzun tonlug urılar ’wyzwn ’wzwntwnlwγ ’wryl’r
LC118	118	öz bolup näčä yazıntımız ’wyz bwlwp n’č’ y’zntmz
LC119	119	yaŋıltımız ärsär °° monča y’ngltmz ’rs’r °° mwnč’
LC120	120	üküš tınlıgka näčä üz ’wyqwš tynlγq̈’ n’č’ ’wyz
LC121	121	buz kıltımız ärsär °° täŋrim bwz q̈yltmz ’rs’r °° tngrym

LC122	122	amtı bo on türlüg yazukta ’mtyy bw ’wn twyrlwg y’zwq̈d’
LC123	123	bošunu ötünür biz manāstār bwšwnw ’wytwnwrbyz mn’st’r
LC124	124	xirz °°_°° yetinč yämä hyrz °°_°° yytynč ym’
LC125	125	sötä bärü äki agulug swyd’ brww ’qyy ”γwlwγ
LC126	126	yol bašıŋa tamu kapgıŋa ywl b’šyng’ t’mw q̈’pγyng’
LC127	127	azguruglı yolka kim tesär ”zγwrwγlyy ywlq̈’ kym tys’r
LC128	128	°° bir igid nomug törüg °° byr ’ygydd nwmwγ twyrwg
LC129	129	tutugma °° äkinti yämä yäkkä twtwγm’ °° ’qyntyy ym’ y’qk’
LC130	130	täŋri tepän yükünč yükünügmä tngryy typ’n ywkwnč ywkwnwgm’
LC131	131	°° sötä bärü täŋrim kertü °° swyd’ brww tngrym qyrtw
LC132	132	täŋrig arıg nomug bilmätin tngryg ’ryγ nwmwγ bylm’tyn
LC133	133	ukmatın °° burxanlar arıg ’wq̈m’tyn °° bwrx’nl’r ’ryγ
LC134	134	dındarlar nomlasar kertgünmätin dynt’rl’r nwml’s’r kyrtkwnm’dn
LC135	135	tärtrü yana igdäyü täŋriči men trtrw y’n’ ’ygd’yw tngryčymyn
LC136	136	nomčı men tegmäkä artızıp nwmčymyn tgm’k’ ”rtyzyp
LC137	137	anıŋ savın alıp näčä ”nyng s’vyn ”lyp n’č’
LC138	138	yaŋlu bačak bačatımız y’nglww b’č’q̈ b’č’dmz
LC139	139	ärsär °° näčä yaŋlu yüküntümüz ’rs’r °° n’č’ y’nglw ywkwntwmwz
LC140	140	ärsär näčä yaŋlu bušı ’rs’r n’č’ y’nglw pwšyy
LC141	141	bertimiz ärsär °° yämä buyan byrdmz ’rs’r °° ym’ bwy’n
LC142	142	bögtäg kılur biz tep bwgt’g q̈ylwr byz typ
LC143	143	yaŋlu näčä añıg kılınč y’nglw n’č’ ’nyγ q̈ylynč
LC144	144	kıltımız ärsär °° yämä yäkkä q̈yltmz ’rs’r °° ym’ y’kk’

LC145	145	ičgäkkä täŋri tepän ʾyčqʾkqʾ tngryy typʾn
LC146	146	tınlıgıg turalıgıg ölürüp tynlγγ twrʾlγγ ʾwylwrwp
LC147	147	yüküntümüz ärsär °° yämä ywqwntwmwz ʾrsʾr °° ymʾ
LC148	148	burxan tepän igid nomka bwrxʾn typʾn ʾygydd nwmq̈ʾ
LC149	149	uduntumuz tapıntımız ärsär ʾwdwntwmwz tʾpntmz ʾrsʾr
LC150	150	°° kut kolu yüküntümüz °° q̈wt q̈wlw ywkwntwmwz
LC151	151	ärsär täŋrikä yazınıp ʾrsʾr tngrykʾ yʾzynyp
LC152	152	yäkkä tapıntımız ärsär °° yʾqkʾ tʾpyntmz ʾrsʾr °°
LC153	153	täŋrim amtı ökünür biz tngrym ʾmtyy ʾwyqwnwr byz
LC154	154	yazukta bošunu ötünür biz yʾzwq̈dʾ bwšwnw ʾwytwnwr byz
LC155	155	manāstār xırz °°_°° mnʾstʾr hyrz °°_°°
LC156	156	säkizinč kertü täŋrig sʾqyzynč qyrtw tngryyg
LC157	157	arıg nomug biltükümüztä ʾryγ nwmwγ byltwqwmwzdʾ
LC158	158	bärü °° äki yiltizig üč brww °° ʾqyy yyltyzyg ʾwyč
LC159	159	ödki nomug biltimiz °° ʾwydqyy nwmwγ byltymz °°
LC160	160	yaruk yiltizin täŋri yerin yrwq̈ yyltyzyn tngryy yyryn
LC161	161	tünärig yiltizin tamu yerin twynʾryg yyltyzyn tʾmw yyryn
LC162	162	biltimiz °° yämä yer täŋri yok byltymz °° ymʾ yyr tngry ywq̈
LC163	163	ärkän öŋrä nä bar ärmiš ʾrqʾn ʾwyngrʾ nʾ bʾr ʾrmyš
LC164	164	tepän biltimiz °° täŋrili yäkli typʾn byltymz °° tngryly yʾkly
LC165	165	nätä ötrü süŋüšmiš °° nʾdʾ ʾwytrw swngwšmyš °°
LC166	166	yaruklı karalı kaltı yrwq̈lyy q̈rʾlyy q̈ʾltyy
LC167	167	katılmıš yerig täŋrig kim q̈ʾtylmyš yyryg tngryg qym

LC168	168	yaratmıš tepän biltimiz °° yʾrʾtmyš typʾn byltymz °°
LC169	169	yämä arkun yer täŋri nätä ymʾ ʾʾrq̈wn yyr tngryy nʾddʾ
LC170	170	ötrü yok bolgay °° yaruklı ʾwytrw ywq̈ bwlγʾy °° yrwq̈lyy
LC171	171	karalı kaltı adrılgay q̈rʾlyy q̈ltyy ʾʾdrlγʾyy
LC172	172	antata kesrä nä bolgay tepän ʾʾntʾdʾ qysrʾ nʾ bwlγʾy typʾn
LC173	173	biltimiz °° azruwā täŋrikä kün byltymz °° ʾzrwʾ tngrykʾ qwyn
LC174	174	ay täŋrikä küčlüg täŋrikä ʾʾy tngrykʾ qwyčlwg tngrykʾ
LC175	175	burxanlarka ınantımız bwrxʾnlʾrq̈ʾ ʾynʾntymz
LC176	176	tayantımız nugušak boltumuz tʾyʾntymz nγwšʾq bwltwmwz
LC177	177	°° tört yaruk tamga köŋlümüz_ °° twyrt yrwq̈ tʾmγʾ qwynglwmwz_
LC178	178	_tä tamgalatımız bir amranmak _dʾ tʾmγʾlʾdmz byr ʾmrʾnmʾq̈
LC179	179	azruwā täŋri tamgası äkinti ʾzrwʾ tngryy tʾmγʾsyy ʾqyntyy
LC180	180	kertgünmäk kün ay täŋri qyrtkwnmʾk qwyn ʾʾy tngryy
LC181	181	tamgası üčünč korkmak tʾmγsyy ʾwyčwnč q̈wrq̈mʾq̈
LC182	182	beš täŋri tamgası törtünč byš tngryy tʾmγʾsyy twyrtwnč
LC183	183	bilgä bilig burxanlar bylgʾ bylyg bwrxʾnlʾr
LC184	184	tamgası °° täŋrim biligimizni tʾmγʾsyy °° tngrym bylygymznyy
LC185	185	köŋülümüzni bo tört qwyngwlwmwznyy bww twyrtt
LC186	186	türlüg täŋrilärtä agıttımız twyrlwg tngrylʾrdʾ ʾʾγytdmz
LC187	187	ärsär °° ornınta kamšattımız ʾrsʾr °° ʾwrnyntʾ q̈ʾmšʾtmz
LC188	188	ärsär täŋri tamgası buzultı ʾrsʾr tngryy tʾmγʾsyy bwzwlty
LC189	189	ärsär °° amtı täŋrim yazukta ʾrsʾr °° ʾmty tngrym yʾzwq̈dʾ
LC190	190	bošunu ötünür biz manāstār bwšwnw ʾwytwnwr byz mnʾstʾr

LC191	191	xirz °°_°° tokuzunč on hyrz °°_°° twq̈wzwnč ’wn
LC192	192	čaxšapat tuttukumuzta bärü čxš’pt twtdwq̈wmwzd’ brw
LC193	193	üč agzın üč köŋlün üč ’wyč ”ɣzyn ’wyč qwynglwn ’wyč
LC194	194	älgin bir kamag özün tükäti ’lgyn byr q̈mɣ ’wyzwn twyq’tyy
LC195	195	tutmak kärgäk ärti °° täŋrim twtm’q̈ qrg’k ’rtyy °° tngrym
LC196	196	bilip bilmätin ätüz bylyp bylm’tyn ’t’wyz
LC197	197	sävigінčä yorıp yavlak eš svygynč’ ywryp yvl’q̈ ’yš
LC198	198	tuš adaš kudaš savın twš ”d’š q̈wd’š s’vyn
LC199	199	alıp köŋülin körüp yılkıka ”lyp qwngwlyn qwrwp yylq̈yḵ’
LC200	200	barımka bolup °° azu muŋumuz b’rmq̈’ bwlwp °° ”zw mwngwmwz
LC201	201	takımız tägip bo on čaxšapatıg t’q̈ymz tgyp bw ’wn čxš’ptɣ
LC202	202	sıtımız ärsär °° näčä ägsütümüz sydmz ’rs’r °° n’č’ ’gswtwmwz
LC203	203	kärgätimiz ärsär °° amtı täŋrim qrg’tymz ’rs’r °° ’mty tngrym
LC204	204	yazukta bošunu ötünür biz y’zwq̈d’ bwšwnw ’wytwnwr byz
LC205	205	manāstār xirz °°_°° mn’st’r hyrz °°_°°
LC206	206	onunč künkä tört alkıš ’wnwnč qwynk’ twyrt ’lq̈yš
LC207	207	azruwā täŋrikä kün ay täŋrikä ’zrw’ tngryk’ qwyn ”y tngryk’
LC208	208	küčlüg täŋrikä burxanlarka qwyčlwg tngryk’ bwrx’nl’rḵ’
LC209	209	°° bir biligin arıg köŋülün °° byr bylygyn ’ryɣ qwyngwlwn
LC210	210	alkansık törü bar ärti °° ”lq̈’nsyɣ twyrw b’r ’rtyy °°
LC211	211	yämä korkmatın ärmägürüp ym’ q̈wrq̈m’tyn ’rm’gwrwp
LC212	212	ädgüti tükäti alkanmatımız ’dgwtyy twyq’tyy ”lq̈’nm’dmz
LC213	213	ärsär °° yämä alkanur ärkän ’rs’r °° ym’ ”lq̈’nwr ’rq’n

LC214	214	köŋülümüzni sakınčımızni qwyngwlwmwznyy s’q̈ynčymznyy
LC215	215	täŋrigärü tutmatımız ärsär °° tngryg’rww twtm’dmz ’rs’r °°
LC216	216	alkışımız ötügümüz täŋrikä ”lq̈yšymz ’wytwgwmwz tngryk’
LC217	217	arıgın tägmäti ärsär °° nä yertä ”ryɣyn tgm’dyy ’rs’r °° n’ yyrd’
LC218	218	tıdıntı tutuntı ärsär °° amtı tydyntyy twtwntyy ’rs’r °° ’mtyy
LC219	219	täŋrim yazukta bošunu ötünür tngrym y’zwq̈d’ bwšwnw ’wytwnwr
LC220	220	biz manāstār xirz °°_°° byz mn’st’r hyrz °°_°°
LC221	221	bir yägirmin<č> yämä yeti türlüg byr ygrmynyč ym’ yyty twyrlwg
LC222	222	bušı arıg nomka ančulasık pwšyy ’ryɣ nwmḵ’ ”nčwl’syḵ
LC223	223	törü bar ärti °° yämä beš täŋri twyrw b’r ’rtyy °° ym’ byš tngryy
LC224	224	yarukın kuvratıglı firištilär yrwq̈yn q̈wvr’tɣlyy fryštyl’r
LC225	225	xrōštag padwāxtag täŋri °° täŋrigärü xrwštg pdw’xtg tngryy °° tngḏyg’rw
LC226	226	bartačı bošuntačı beš täŋri b’rd’čyy bwšwnt’čyy byš tngry
LC227	227	yarukın bizingärü kälürti ärsär yrwq̈yn byzng’rw qlwrdyy ’rs’r
LC228	228	°° biz adruk adruk etip yaratıp °° byz ’drwq̈ ’drwq̈ ’ytyp yr’typ
LC229	229	nomka kigürsük törü bar nwmq̈’ qygwrswg twyrw b’r
LC230	230	ärti °° azu muŋ üčün azu ’rtyy °° ”zw mwng ’wyčwn ”zw
LC231	231	bušı bergäli kızganıp pwšyy byrg’lyy q̈yzɣ’nyp
LC232	232	yeti türlüg bušı nomka yytyy twyrlwg pwšyy nwmq̈’
LC233	233	tükäti berü umatımız ärsär twyq’tyy byrw ’wm’dmz ’rs’r
LC234	234	°° täŋrigärü bartačı bošuntačı °° tngryg’rw p’rd’čyy bwšwnt’čy
LC235	235	beš täŋri yarukın ävkä barkka byš tngryy yrwq̈yn ’vk’ b’rḵ’
LC236	236	batımız ärsär •• añıg kılınčlıg b’dmz ’rs’r •• ’nyɣ q̈ylynčlɣ

LC237	237	kišikä yavlak tınlıgka qyšykʾ yvlʾq̈ tynlɣq̈ʾ
LC238	238	turalıgka bertimiz ärsär °° twrʾlɣq̈ʾ byrdmz ʾrsʾr °°
LC239	239	töktümüz sačtımız ärsär twqtwmwz sʾčtymz ʾrsʾr
LC240	240	täŋri yarukın yavlak yergärü tngryy yrwq̈yn yvlʾq̈ yyrɣʾrw
LC241	241	ıdtımız ärsär °° täŋrim amtı ʾydtymz ʾrsʾr °° tngrym ʾmtyy
LC242	242	yazukta bošunu ötünür biz yʾzwq̈dʾ bwšwnw ʾwytwnwr byz
LC243	243	manāstār xırzā °°_°° mnʾstʾr hyrzʾ °°_°°
LC244	244	äki yegirminč bir yılka ʾqyy yygyrmynč byr yylq̈ʾ
LC245	245	älig kün arıg dındarča ʾ‖lyg qwyn ʾryɣ dyntʾrčʾ
LC246	246	vūsandē olursuk törü bar vwsntyy ʾwlwrswq̈ twyrw bʾr
LC247	247	ärti °° arıg bačak bačap ʾrtyy °° ʾryɣ bʾčʾq̈ bʾčʾp
LC248	248	täŋrikä ančulasık kärgäk tngryqʾ ”nčwlʾsyq̈ qrgʾk
LC249	249	ärti °° yämä äv bark tuttuk ʾrtyy °° ymʾ ʾv bʾrq̈ twtdwq̈
LC250	250	üčün yılkıka barımka bolup ʾwyčwn yylq̈yq̈ʾ bʾrmk̈ʾ bwlwp
LC251	251	azu muŋumuz takımız tägip •• ”zw mwngwmwz tʾq̈ymz tgyp ••
LC252	252	yämä todunčsuz uvutsuz suk ymʾ twdwnčswz ʾwvwtswz swq̈
LC253	253	yäk üčün yämä korkunčsuz yʾq ʾwyčwn ymʾ q̈wrq̈wnčswz
LC254	254	köŋlümüz üčün °° ärinip qwynglwmwz ʾwyčwn °° ʾrynyp
LC255	255	ärmägürüp ärkligin ärksizin ʾrmʾgwrwp ʾrqlygyn ʾrqsyzn
LC256	256	bačak sıtımız ärsär °° yämä bʾčʾq̈ sydmz ʾrsʾr °° ymʾ
LC257	257	bačak olurup ädgüti nomča bʾčʾq̈ ʾwlwrwp ʾdgwty nwmčʾ
LC258	258	törüčä bačamatımız ärsär twyrwčʾ bʾčʾmʾdmz ʾrsʾr
LC259	259	°° täŋrim amtı yazukta bošunu °° tngrym ʾmtyy yʾzwq̈dʾ bwšwnw

LC260	260	ötünür biz manāstār xirz °°_°° ʾwytwnwr byz mnʾstʾr hyrz °°_°°
LC261	261	°°_°° üč yägirminč ay °°_°° ʾwyč ygyrmynč ”y
LC262	262	täŋri künin sayu täŋrikä nomka tngryy qwynyn sʾyw tngrykʾ nwmk̈ʾ
LC263	263	arıg dındarlar •• suyumuznı ʾryɣ dyntʾrlʾr •• swywmwznyy
LC264	264	yazukumuznı bošuyu kolmak yʾzwq̈wmwznyy bwšwyw q̈wlmʾk̈
LC265	265	kärgäk ärti °° yämä ärkligin qrgʾk ʾrtyy °° ymʾ ʾrqlygyn
LC266	266	ärksizin ärinip ärmägürüp ʾrqsyzn ʾrynyp ʾrmʾgwrwp
LC267	267	iškä küdügkä tıltanıp ʾyšqʾ qwydwgkʾ tyltʾnyp
LC268	268	yazukta bošungalı barmatımız yʾzwq̈dʾ bwšwnɣʾlyy bʾrmʾdmz
LC269	269	ärsär °° täŋrim amtı yazukta ʾrsʾr °° tngrym ʾmtyy yʾzwq̈dʾ
LC270	270	bošunu ötünür biz manāstār bwšwnw ʾwytwnwr byz mnʾstʾr
LC271	271	xirzā °°_°° hyrzʾ °°_°°
LC272	272	tört yägirminč bir yılka yeti twyrt ygyrmynč byr yylq̈ʾ yytyy
LC273	273	yimki olursuk törü bar ärti ymqyy ʾwlwrswq̈ twyrw bʾr ʾrty
LC274	274	°° bir ay čaxšapat tutmak kärgäk °° byr ”y čxš̈ʾpt twtmʾk̈ krgʾk
LC275	275	ärti yämä čaydanta yimki ʾrtyy ymʾ čʾydʾntʾ ymqyy
LC276	276	olurup bačak bačap °° ʾwlwrwp bʾčʾq̈ bʾčʾp °°
LC277	277	täŋri burxanka bir biligin tngryy bwrxʾnq̈ʾ byr bylygyn
LC278	278	köŋültä bärü bir yılkı qwyngwltʾ brww byr yylq̈yy
LC279	279	yazukumuznı bošu<y>u ötünmäk yʾzwq̈wmwznyy bwšwnw ʾwytwnmʾk
LC280	280	kärgäk ärti °° täŋrim yeti yimki qrgʾk ʾrty °° tngrym yyty ymky
LC281	281	tükäti oluru umatımız ärsär twyqʾtyy ʾwlwrw ʾwmʾdmz ʾrsʾr
LC282	282	bir aykı čaxšapatıg ädgüti byr ”yq̈yy čxš̈ʾptɣ ʾdgwtyy

LC283	283	tükäti arıtı tutu umatımız twyqˀtyy ”rytyy twtw ˀwmˀdmz
LC284	284	ärsär °° yämä čaydanta yimki ˀrsˀr °° ymˀ čˀydˀntˀ ymkyy
LC285	285	bačak ädgüti nomča törüčä bˀčˀq̈ ˀdgwtyy nwmčˀ twyrwčˀ
LC286	286	oluru umatımız ärsär °° bir ˀwlwrw ˀwmˀdmz ˀrsˀr °° byr
LC287	287	yılkı yazukumuznı bir biligin yylq̈yy yˀzwq̈wmwznyy byr bylygyn
LC288	288	köŋültä bärü bošuyu kol_ qwyngwltˀ brww bwšwyw q̈wl_
LC289	289	_matımız ärsär °° näčä ägsük _mˀdmz ˀrsˀr °° nˀčˀ ˀgswg
LC290	290	kärgäk boltı ärsär °° täŋrim qrgˀk bwltyy ˀrsˀr °° tngrym
LC291	291	amtı yazukta bošunu ötünür ˀmty yˀzwq̈dˀ bwšwnw ˀwytwnwr
LC292	292	biz manāstār xirz °°_°° byz mnˀstˀr hyrz °°_°°
LC293	293	beš yägirminč kün sayu näčä byš ygyrmynč qwyn sˀyw nˀčˀ
LC294	294	yavlak sakınč sakınur biz yvlˀq̈ sˀq̈ynč sˀq̈ynwr byz
LC295	295	°° näčä sözlämäsik erinčülüg °° nˀčˀ swyzlˀmˀsyg ˀrynčwlwg
LC296	296	söz sözläyür biz °° näčä swyz swyzlˀywr byz °° nˀčˀ
LC297	297	išlämäsik iš išläyür biz ˀyšlˀmˀsyg ˀyš ˀyšlˀywr byz
LC298	298	añıg kılınčka erinčükä ˀnyγ q̈ylynčq̈ˀ ˀyrynčwqˀ
LC299	299	käntü özümüzni ämgätir biz qntw ˀwyzwmwznyy ˀmgˀtyr byz
LC300	300	°° yämä künkä ašatukumuz °° ymˀ qwynkˀ ”šˀdwq̈wmwz
LC301	301	beš täŋri yarukı käntü özümüz byš tngryy yrwq̈yy kntw ˀwyzwmwz
LC302	302	üzütümüz °° todunčsuz uvutsuz ˀwyzwtwmwz °° twdwnčswz ˀwvwtswz
LC303	303	suk yäk sävigінčä yorıtuk swq̈ yˀk svygynčˀ ywrydwq̈
LC304	304	üčün yavlak yergärü barır ˀwyčwn yvlˀq̈ yyrgˀrw bˀryr
LC305	305	°° anı üčün täŋrim yazukta °° ”nyy ˀwyčwn tngrym yˀzwq̈dˀ

LC306	306	bošunu ötünür biz manāstār bwšwnw ˀwytwnwr byz mnˀstˀr
LC307	307	xirzā °° täŋri dēn mūrwā üčün hyrzˀ °° tngryy ḍynmwrwˀ ˀwčwn
LC308	308	täŋrim ägsüklüg yazuklug tngrym ˀgswqlwg yˀzwq̈lwγ
LC309	309	biz ötägči berimči biz byz ˀwytˀgčyy byrymčy byz
LC310	310	todunčsuz uvutsuz suk twdwnčswz ˀwvwtswz swq̈
LC311	311	yäk üčün °° sakınčın sözin yˀq ˀwyčwn °° sˀq̈ynčyn swyzyn
LC312	312	kılınčın yämä közin q̈ylynčyn ymˀ qwyzyn
LC313	313	kulkakın äšitip tılın sözläp q̈wlq̈ˀq̈yn ˀšydyp tylyn swyzlˀp
LC314	314	älgin sunup adakın yorıp ˀlgyn swnwp ˀdˀq̈yn ywryp
LC315	315	ürkä üzüksüz ämgätir biz °°_°° ˀwyrqˀ ˀwyzwqswz ˀmgˀtyr byz °°_°°
LC316	316	beš täŋri yarukın kurug öl byš tngryy yrwq̈yn q̈wrwγ ˀwyl
LC317	317	yerig beš türlüg tınlıgıg beš yyryg byš twyrlwg tynlγγ byš
LC318	318	türlüg otug ıgačıg°° yämä twyrlwg ˀwtwγ ‘yγˀčyγ °° ymˀ
LC319	319	ägsüklüg yazuklug biz •• on ˀgswqlwg yˀzwq̈lwγ byz •• ˀwn
LC320	320	čaxšapatka yeti bušıka üč čxšˀptq̈ˀ yytyy pwšyq̈ˀ ˀwyč
LC321	321	tamgaka nugušak atın tutar tmγˀq̈ˀ nγwšˀq ”tyn twtˀr
LC322	322	biz °° kılınčın kılu umaz biz byz °° q̈ylynčyn q̈ylw ˀwmˀz byz
LC323	323	yämä yaruk täŋrilärkä arıg ymˀ yrwq̈ tngrylˀrqˀ ˀryγ
LC324	324	nomka täŋriči nomčı arıg nwmq̈ˀ tngryčyy nwmčyy ˀryγ
LC325	325	dındarlarka °° näčä yazıntımız dyntˀrlˀrq̈ˀ °° nˀčˀ yˀzntmz
LC326	326	yaŋıltımız ärsär yämä täŋri yˀngltmz ˀrsˀr ymˀ tngryy
LC327	327	aymıš ötčä biligčä ”ymyš ˀwytčˀ bylygčˀ
LC328	328	yorımatımız ärsär °° täŋrilär ywrymˀdmz ˀrsˀr °° tngrylˀr

LC329	329	köŋlin bärttimiz ärsär yämä qwynglyn brtdmz ’rs’r ym’
LC330	330	yimki bačak alkıš čaxšapat ymkyy b’č’q̈ ”lk̈yš čxš’pt
LC331	331	nomča törüčä tutu umatımız nwmč’ twyrwč’ twtw ’wm’dmz
LC332	332	ärsär °° näčä ägsütümüz ’rs’r °° n’č’ ’gswtwmwz
LC333	333	kärgätimiz ärsär °° kün sayu qrg’tymz ’rs’r °° qwyn s’yw
LC334	334	ay sayu suy yazuk kılur ”y s’yw swyy y’zwq̈ q̈ylwr
LC335	335	biz °° yaruk täŋrilärkä nom kutıŋa byz °° yrwq̈ tngryl’rk’ nwmq̈wtyng’
LC336	336	arıg dındarlarka suyta yazukta ’ryγ dynt’rl’rq̈’ swyd’ y’zwq̈d’
LC337	337	bošunu ötünür biz manāstār bwšwnw ’wytwnwr byz mn’st’r
LC338	338	xirz °° bir yägirminč ay beš otuzta hyrz °° byr ygyrmynč ”y byš ’wtwzd’

001 The dot over -r- is missing due to damage. **005** ALC : y(a)ruqn[un]g. Actually, the scribe omitted -n- in yrwq̈wng by mistake; it is emended so. **012** In bwlwnwgwγ, -nwg- is an error for -ng-; it is emended to bulu<ŋ>ug. **019** ALC saw double -ww- in kyrtkwwnm’dmz, but I do not. **030** For the emendation, see the note to L029-030 in Commentary. **033** The scribe ran out of space and added punctuation slightly above the last letters. **034** Punctuation is only one circled dot here and in 076. **037** The phrase biznıŋ üzütümüz may have been omitted before sön; see the note to B[007-010] in Commentary. **055** The scribe omitted the dot above -r- in q̈yq̣q̈. **066** For the emendation, see the note to L066 in Commentary. **071** ALC saw kirtkünnmäd(i)m(i)z with two -nn-, but I see only one. **073** The scribe wrote the letters ’wzn’dmz very closely together at the end of the line, and then added ‖y‖ under the -w- at the beginning of the word as a correction. **084** The word yyrd’ky is written above the line between the end of byšynč and the first letters of b’γryn. **088** There is a small red stroke above ’rs’r, probably to indicate that punctuation should have followed the word but was forgotten. **094-095** Since the double punctuation starts 095, the punctuation at the end of 094 must be a line-filler. **095** The space between punctuation dots is twice as long as usual here and in 124 and 155, and even longer in 205 and 220. **142** ALC and Asmussen : qïlurbiz. The separation after -r is quite visible here (cf. P063 q̈ylwr pyz). **158** The scribe wrote -yg instead of -yγ for yyltyz which normally was a back-vowel word yıltız; the front vocalism is retained here and in 005, 048, 160, 161 (see the note to L158 in Commentary). **221** ygrmynyč is an error for ygrmynč; it is emended so. **225** The scribe omitted the dot over the first -r- in tngq̈yg’rw. **236** The two dots are not circled in red here or in 251, 263, 319. **240** The scribe erred in writing -γ- instead of -g- in yyrγ’rw; the word is standardized as front-vowel. **245** The scribe erased a stroke just after initial ’- in ’lyg. **261** The scribe apparently was not satisfied by the constricted space available for °°_°° at the end of 260, so he repeated the punctuation and also gave a double space between punctuation dots at the start of 261. **279** For the emendation, see the note to L029-030 in Commentary. **315** The second set of punctuation dots is vertical to fit the space at the end of the line.

Writing Notes

Letters: **q/q̈** are preferred, but **k/q** are used in some words, including 001, 114 kwyn (qwyn elsewhere), 018, 068 kyrtw (but 131, 156 qyrtw), 018 ’rklyg (but 255, 265 ’rqlyg), 018 kwwčlwg (but 174 qwyčlwg), 019, 071, 134 kyrtkwn- (but 180 180 qyrtkwn-), 028, 034 ’ykynty (but 081, 129, 179 ’qynty), 054 ’yky (but 125, 158, 244 ’qy), 076 ’wykwn- (but 153 ’wyqwn-), 080, 103, 105 kyšy (but 101, 237 qyšy), 105 k’lwwr- (but 227 qlwr-), 107 kwyngwl (but qwyngwl elsewhere), 144, 164 y’k (but y’q elsewhere), 130, 139 ywkwn- = yükün- (but 147 ywqwn-), 026, 301 kntw (but 299 qntw), 274 krg’k (but 195, 248, 265, 280, 290 qrg’k, 203 qrg’-), and only **k** is used in 024 ’rky, 043 qwyk, 064 swyky, 106 qykšwrww, 145 ’yčq’k; some words are written with either k̈ or q̈, including 029 y’zwk̈ (y’zwq̈ elsewhere), 050 yvl’k̈ (yvl’q̈ elsewhere), 087 q̈wrk̈yt- (but 181, 211 q̈wrq̈-, 253 q̈wrq̈wnčswz), 096 s’k̈ynč (but 214, 294, 311 s’q̈ynč, 294 s’q̈yn-), and only k̈ is used in 222 ”nčwl’syk̈ (also dative +q’/+q̈’ and +k’/+k̈’); **’y-** = **i-/ı-/e-**, except **‘y-** = **i-/ı-** in 056 ‘yčkw, 060, 318

‘yγ’č, 083 ‘yčr’ky; the letters **-dd/-dd-** = **-d** or **-t-** in 111 tvl’ddmz, 113 yyddmz, 128, 148 ’ygydd (but 099, 101 ’ygyd), 169 n’dd’; the letter **ḍ** is used in 307 ḍynmwrw’; **-nk-/-nq̈-** = **-nk-** in 206, 300 qwynk’, 277 bwrx’nq̈’; **-nng** = **-ŋ** in 113 ’vynng = äviŋ; **p-** = **b-** in 234 p’r- = bar-; vowel-doubling within word in 018 k**ww**člwg, 105 k’l**ww**rwp, 156 tngr**yy**g; consonant doubling at end of word in 011, 185 twyr**tt** (line-filler), 171 ”drlγ’**yy** (line-filler), 098, 334 sw**yy** (to distinguish swyy = suy from swy = sö).

Spellings: 010 ”dr- = adır-, 011 twly = tolı, 011 t’gzyn- = tägzin- (but 136, 201, 217, 251 tg- = täg-), 017, 029, 061, 068, 118, 325 y’zn- = yazın- (but 151 y’zyn-yp), 018 kwwčlwg = küčlüg (but 174, 208 qwyčlwg), 031 xirzā (~ xirz ; see the note to B[038] in Commentary), 037, 060 ’wwt = ot (but 318 ’wt), 038, 165 swngwš- = süŋüš-, 039 b’lq̈- = balık-, 039 q̈’tl- = katıl- (but 167 q̈’tyl-), 042 ’wwn = on (but 053, 097, 122, 191, 201, 319 ’wn), 043 s’gyz = säkiz (but 156 s’qyzynč), 045, 194 q̈mγ = kamag, 046 m’ngzy = mäŋzi (for mäŋiz+i), 050, 143, 236, 298 ’nyγ = añıg, 051, 329 brt- = bärt-, 052 yygrmy = yegirmi (for yägirmi, also 244 yygrmynč =yegirminč; see the note to L052 in Commentary), 057 ”čt- = ačıt- (but 089 ’čyt-), 066 bwgt’čy = bögtäči (cf. 142 bwgt’g), 066, 070, 132, 133, 157, 209, 222, 245, 247, 263, 323, 324, 336 ’ryγ = arıg (but 217 ”ryγ), 067, 071, 134, 245, 263, 325, 336 dynt’r = dındar, 080, 81, 125, 129, 158, 179, 244 ’qy = äki (but 054 ’yky; see the note to L052 in Commentary), 081, 129, 179 ’qynty = äkinti (but 028, 034 ’ykynty; see the note to L052 in Commentary), 087 tgyy = tägi, 092 ’wt’gčy = ötägči (but 309 ’wyt’gčy), 096, 125, 131, 158, 192, 278, 288 brw = bärü (but 013, 049, 085 b’rw), 097 swz = söz, 100 ”ntq̈- = antık-, 105 ’ylyt- = elit-, 105 k’lwwr- = kälür- (but 227 qlwr-), 108 ’rt’t- = artat-, 111 tvl’- = tävlä-, 113 ’vynng = äviŋ, 119, 326 y’ngl- = yaŋıl- (but 138, 139, 140, 143 y’nglw are cases of syncope), 126 q̈’pyy = kapgı (for kapıg+ı), 130 ywkwnč = yükünč, 130, 139, 150 ywkwn- = yükün- (but 147 ywqwn-), 135 trtrw = tärtrü, 135 y’n’ = yana, 135 ’ygd’- = igdä- (but 099, 100 ’ygyd’-), 135, 136 myn = men (for män), 136, 201, 217, 251 tg- = täg-, 138, 139, 140, 143 y’nglw = yaŋlü (for yaŋılu), 138, 247, 256, 257, 276, 285, 330 b’č’q̈ = bačak, 149 t’pn- = tapın- (but 152 t’pyn-), 166 q̈’ltyy = kaltı (but 171 q̈ltyy), 168 y’r’t- = yarat- (but 228 yr’t-), 171 ”drl- = adrıl-, 177, 193, 254, 329 qwyngl+ = köŋl+ (for köŋül+in/ün, köŋül+ümüz; see the note to L052 in Commentary), 178 ’mr’n- = amran-, 181 t’mγsyy = tamgası, 187 ’wrnynt’ = ornınta (for orun+ınta), 193 ”γzyn = agzın (for agız+ın), 197, 303 svyg = sävig, 199 qwngwl = köŋül (but 209, 214, 278, 288 qwyngwl ~ 107, 185 kwyngwl; see the note to L052 in Commentary), 199 qwr- = kör-, 200, 250 b’rm = barım, 206 ’lq̈yš = alkış (but 216, 330 ”lq̈yš), 227 byzng’rw = bizingärü, 228 ’drwq̈ = adruk, 239 twq- = tök-, 273, 275 ymqyy = yimki (but 280, 284, 330 ymky), 289 ’gswg = ägsük (but 308, 319 ’gswq), 313 ’šyd- = äšit-, 314 ’d’q̈ = adak (but 080 ”d’q̈); written together: 034 tyntwr’ = tın tura, 117 ’wzwntwnlwγ = uzun tonlug, 123 ’wytwnwrbyz = ötünür biz, 135 tngryčymyn = täŋriči men, 136 nwmčymyn = nomčı men, 335 nwmq̈wtyng’ = nom kutıŋa; written separately: 087 +k’ tgy = +kä tägi; attributive: 054, 059, 070, 079, 080, 081, 082, 083, 084, 086, 091, 110, 120, 146, 236, 317 **+lγ**; privative: 024 **+sz** (’rqszn, but 255, 266 ’rqsyzn); collective: 038 **+lwgwn**; 1 plur. possessive: 184, 201, 214, 216, 251 **+ymz**; genitive: 004, 045 **+nng**; accusative: 086, 110, 146, 201, 282, 317 **+γ** (after -C); locative: 027, 187, 275, 278, 284, 288 **+t’**, 013, 027, 041, 049, 062, 077, 085, 093, 096, 122, 125, 131, 154, 157, 165, 172, 178, 186, 189, 192, 204, 217, 219, 242, 259, 268, 269, 291, 305, 336(2), 338 **+d’**, 169 **+dd’**; locative-relational: 084 **+d’ky**; instrumental: **+yn** throughout, except 024, 073, 255, 266 **+n** (after privative +syz), 097, 116-117 **+wn** (097 sözün, but 311 sözin, 312 közin; 193 köŋlün, 209 köŋülün; see the note to L116-117 in Commentary); past participle: 157 **-twq**, 039 **-twq̈**, 039, 192, 249, 300, 303 **-dwq̈**; future participle: 226, 234 **-t’čy**, 226, 234 **-d’čy**; voluntative participle: 006 **-gw**; participle: 224 **-γlyy** (after -C); participle: 222 **-syk̈**, 248 **-syq̈**, 295, 297 **-syg**, 210 **-syγ**, 246, 273 **-swq̈**, 229 **-swg**; negative gerund: **-m’tyn** throughout, except 134 **-m’dn**; purposive gerund: 231 **-g’ly**, 009, 010, 268 **-γ’ly**; 1 plur. past: 051, 053, 057, 075, 087, 088, 089, 090, 098, 159, 162, 164, 168, 173, 175, 176, 203, 239, 241, 333 **-tymz**, 017, 061, 068, 118, 119, 121, 144, 149, 152, 187, 325, 326 **-tmz**, 019, 022, 023, 025, 028, 051, 071, 073, 099, 100, 104, 106, 108, 109, 112, 115, 138, 141, 178, 186, 202, 212, 215, 233, 236, 238, 256, 258, 268, 281, 283, 286, 289, 328, 329, 331 **-dmz**, 111, 113 **-ddmz**, 089, 092, 102, 139, 147, 149, 150, 176, 202, 239, 332 **-twmwz**, 088 **-twmz**, 110 **-dwmwz**, 090 **-dwmz**; 3 past: 188, 195, 210, 218, 223, 227, 247, 249, 265, 273, 275, 280, 290 **-ty**, 217, 227 **-dy**.

Scribal: 005, 012, 030, 221, 240, 279 (errors); 073 (correction); 084 (addition); 037, 088, 094 (punctuation); 55, 225 (omission of dot over r); 245 (erasure); 039 (uncommon separation of suffix between two lines).

A_1: Or. 8212 (107) (Y.K. 0010)

Uygur script. One side of three small fragments, presumably bookroll paper. Fitted together, the text corresponds to L121-135. The transliteration is abstracted from Zieme's transcription and his notes on variants.

Zieme, Manichaean Turkish Texts of the Stein Collection, 258.

Or. 8212 (107)

LC339	01_{121}	täŋrim amtı bo [on türlüg] yaz[ukta]
		tnkrym ’mty pw [ ] y’z_[ ]
LC340	02_{123}	[bošunu] ötnür biz [manāstār] xırzā
		[ ] ’wtnwr pyz [ ] qyrz_’
LC341	03_{124}	yetinč [yämä] sötä bärü äki agulug yol
		yytynč [ ] swyd’ p’rw ’ky ”qwlwγ ywl
LC342	04_{126}	[bašı]ŋa tamu kapıgıŋa azruglı yolka
		[ ]k’ tmw qp’qynk’ ”z_rwql’y ywlq’
LC343	05_{127}	[kim tes]är bir yigid nomug [tö]rüg tutugma
		[ ]’r pyr yykyd nwmwγ ///rwγ twtwqm’
LC344	06_{129}	[äkint]i yämä yäkkä täŋri [tepä]n yükünč
		[ ]y y_m’ y’k’ tnkry [ ]n ywkwnč
LC345	07_{131}	[yükünü]gma sötä bär[ü] [täŋri]m kertü täŋrig
		[ ]qm’ swyd’ p’r/ [ ]m kyrtw tnkryk
LC346	08_{132}	[arıg] [n]omug bilmätin [u]kmatın burxan[l]ar
		[ ] /wmwγ pylm’tyn //qm’tyn pwrq’n_/’r
LC347	09_{133}	[arıg] d[ındarlar] nom[lasar] kertgünmätin t[ärtrü]
		[ ] d[ ] nwm[ ] kyrtkwnm’dyn t[ ]

Writing Notes to A_1

Letters: graphic distinctions like **q̈**, **-q** and **-γ** not indicated; hypertrophic ’ in 04 ”z_rwql’y.
Spellings: 02 ’wtnwr = ötnür (for ötünür), 03 ’ky = äki (~ eki), 04 tmw = tamu, 04 qp’q = kapıg, ”zrw- = azru- (for azguru-), 05 yykyd = yigid (for igid), 06 y’k’ (crasis of yäk+kä), 06 ywkwnč = yükünč (assumed); locative: 03, 07 **+d’**; negative gerund: 09 **-m’dyn**, 08 **-m’tyn**.

Xwāstwānīft: Petersburg Bookroll

B: St. Petersburg Branch of the Institute of Oriental Studies, Russian Academy of Sciences, SI D1 (SI 3159)

The Petersburg bookroll was found by A.A. D’jakov in a location around Astana in Turfan in 1908. Radloff made an edition of the text in 1909 (Chuastuanit) and offered some comparisons with the Berlin copies in 1911 (Nachträge). Dmitrieva’s edition of the Petersburg bookroll contained a collation with the London and Berlin copies, along with their variants in footnotes (Xuastuanift, 1963). Her mixed transliteration-transcription system employed symbols that reflected ambiguities in the US (e.g. her ġ = k or g, but written with k in US), and is accurate except in a few instances (e.g. ywkwn- is only jükün- in her text). Just so, Tuguševa’s recent edition also presented the text in a mixed transliteration-transcription system, one that differs in several particulars from the same kind of system formerly used in Germany and elsewhere. Although Dmitrieva (1969) referred to this roll as Nr. 4074 of the A.A. D’jakov collection, the current signature ought to be that provided by Tuguševa and shown above (Xuastvanift, 12). I retain the label “B” of Zieme’s organization of the Xwāstwānīft manuscripts, but always refer to this bookroll as **P** for Petersburg.

The first line of the Petersburg roll corresponds to Berlin [046] and London line 008; thus, purely by coincidence, both **L** and **P** lack nearly all of IA. About 50 percent of the first eight lines is missing due to damage and some of the paper is worn or torn away at the top of lines 009-011 and 022, but otherwise the roll is well-preserved. It is written with a clear, calligraphic hand; in most respects, the scribe of the Petersburg bookroll was more consistent and correct in his observance of spelling conventions (see the notes to B[038], L051, L052, L107 in Commentary). The scribe or far less possibly the confessor identified himself in the concluding lines of the roll written in red ink as follows: bütürmiš tarxan tükäti nugušaklarnıŋ suyın yazukın öküngü xwāstwānīft ‘(I am) Bütürmiš Tarxan. Finished is the Xwāstwānīft which seeks repentence for the transgressions and sins of Auditors’ (see the note to L337-338 in the Commentary).

Below, the text is transliterated and transcribed from the lovely color photographs published at the end of Tuguševa’s edition. The corresponding line numbers of the London bookroll are provided in subscript.

Radloff, Chuastuanit. Das Bussgebet der Manichäer, Plate (lines 144-160); Radloff, Nachträge zum Chuastuanit, 867-896; Malov, Pamjatniki drevnetjurkskoj pis’mennosti, 108-130; Dmitrieva, Xuastuanift, 214-232; Asmussen, Studies in Manichaeism, 180-187; Tuguševa, Xuastvanift (Manixejskoe pokajanie v grexax), 13-21, color facsimiles (pp. 70-81); Zieme, Beiträge zur Erforschung des X^{v}āstvānīft, 351; Zieme, BT V, 19-20, Dmitrieva 1969, 227-228. Clark, TML Nr. 86.

LC348	001_{008}	[kün ay täŋri ol ° beš täŋrig bošu]galı yaruk[ug]
		[ ]*q*’ly yrwq̈[ ]
LC349	002_{010}	[karag adırgalı tägrä tolı] tägzinür °° tört buluŋ[ug]
		[ ] t’kz_ynwr °° twyrt pwlwn[ ]
LC350	003_{012}	[yarutır täŋrim sötä bärü] [bi]lmätin kün ay täŋrikä eki
		[ ] //lm’tyn kwyn ”y tnkryk’ ’yky
LC351	004_{015}	[yaruk ordu ičrä olurugma täŋr]ilärkä näčä yazıntımız ärsär [°°]
		[ ]y_l’rk’ n’č’ y’z_ntmz ’rs’r [ ]
LC352	005_{018}	[yämä kertü ärklig küčlü]g [tä]ŋr[i] tepän kertgünmätimiz ärsär °°
		[ ]*k* //*kr*/ typ’n kyrtkwnm’dmz ’rs’r °°
LC353	006_{020}	[näčä üküš yavlak] [ču]lvu sav sözlätimiz ärsär °° yämä kün ay
		[ ] //*l*vw s’v swyz_l’dmz ’rs’r °° ym’ kwyn ”y
LC354	007_{023}	[ölür tetimiz ärsär] °° ärksizin tugar batar ärki [bar ärsär]
		[ ] °° ’*r*ksyz_yn twq’r b’t’r ’rky [ ]
LC355	008_{025}	[tugmazun tetimiz är]sär °° käntü özümüzni küntä ayt[a]
		[ ]*s*’r °° kntw ’wyz_wmwz_ny kwynt’ ”y_*d*/

LC356 009$_{027}$ [öŋ]i biz tetimiz ärsär °° bo ekinti bilmätin yazınmıš [yazukug]
[ ]*y* pyz tydymz ’rs’r °° pw ’ykynty pylm’tyn y’z_nmyš [ ]

LC357 010$_{030}$ [bošuy]u ö[tünür] bi[z] °° man[āstār] [xi]rzā °°_°° üčünč yämä beš
[ ]w ’*wy*[ ] py/ °° mn///// //*r*z_’ °°_°° ’wyčwnč ym’ pyš

LC358 011$_{032}$ [täŋr]ikä x[ormuzta täŋri oglanıŋa] °° bir tın tura täŋri °°
[ ]yk’ q[ ] °° pyr tyntwr’ tnkry °°

LC359 012$_{034}$ ekinti yel täŋri °° ü[čünč] yar[uk] täŋri °° törtünč suv täŋri °°
’ykynty y*yl* tnkry °° ’*wy*[ ] *yr*// tnkry °° twyrtwnč swv tnkry °°

LC360 013$_{037}$ bešinč ot täŋri °° sön yäklügün süŋüšüp balıktukın
pyšynč ’wwt tnkry °° swyn y’klwkwn swynkwšwp p’lq̈dwq̈yn

LC361 014$_{039}$ üčün karaka katıltukın üčün täŋri yeringärü baru
’wyčwn q̈r’q̈’ *q*’tyltw*q*yn ’wyčwn tnkry yyrynk’rw p’rw

LC362 015$_{041}$ umatın bo yertä ärür °° üzä on kat kök asra
’wm’tyn pw yyrd’ ’rwr °° ’wyz_’ ’wn q̈’t kwyk ”sr’

LC363 016$_{043}$ säkiz kat yer beš täŋri üčün turur °° kamag yer üzäki_
s’kyz q̈’t yyr pyš tnkry ’wyčwn twrwr °° q̈’m’γ yyr ’wyz_’ky_y_

LC364 017$_{045}$ _niŋ k[utı] kıvı öŋi [mäŋz]i °° özi üzüti küči yarukı
nynk q̈[ ] *q̈yvy ’wynky* [ ]_y °° ’wyz_y ’wyz_wty kwyčy yrwq̈y

LC365 018$_{047}$ tözi yiltizi be[š] täŋri ol °° täŋrim sötä bärü beš täŋrig
twyz_y yyltyz_y py/ t/kry ’wl °° tnkrym swyd’ p’rw pyš tnkryk

LC366 019$_{050}$ bilmätin añıg yavlak bil[i]gin näčä sıtımız bärttimiz ärsär °°
pylm’tyn ’nyγ yvl’q̈ pyl/kyn n’č’ sydymz prtdmz ’rs’r °°

LC367 020$_{052}$ tört yägirmi türlüg baš kıltımız ärsär °° on yılan bašlıg
twyrt ykrmy twyrlwk p’š q̈yltmz ’rs’r °° ’wn yyl’n p’šlγ

LC368 021$_{054}$ ärŋäkin eki kırk tišin tirig özüg aš ičgü
’rnk’kyn ’yky q̈yrq̈ tyšyn tyryk ’wyz_wk ”š ’yčkw

LC369 022$_{056}$ täŋrig näčä ačıttımız agrıttımız ärsär °° kurug öl yerkä
*tnkr*yk n’č’ ”čytdmz ”qrytdmz ’rs’r °° q̈wrwγ ’wyl yyrk’

LC370 023$_{058}$ beš türlüg tınlıgka °° beš türlüg otka ıgačka
pyš twyrlwk tynlγ_q̈’ °° pyš twyrlwk ’wtq̈’ ’yq’čq̈’

LC371 024$_{060}$ näčä yaz[ın]tımız ärsär °° [amtı] [tä]ŋrim yazukta bošunu ötünür
n’č’ y’z_/tmz ’r*s’r* °° [ ] /nkrym y’z_wq̈d’ pwšwnw ’wytwnwr

LC372 025$_{063}$ biz °° manāstār xirzā °°_°° törtünč söki täŋri
pyz °° mn’st’r qyrz_’ °°_°° twyrtwnč swyky tnkry

LC373 026$_{065}$ yalavači burxanlarka buyančı bügtägči arıg dındar<la>rka
yl’v’čy pwrq’n_l’rq̈’ pwy’nčy pwykt’kčy ”ryγ dynt’r_’lrq̈’

LC374 027$_{067}$ bilmätin näčä yazıntımız ärsär °° yämä kertü täŋri yalavači burxan
pylm’tyn n’č’ y’z_ntmz ’rs’r °° ym’ kyrtw tnkry y’l’v’čy pwrq’n

LC375 028$_{070}$ tepän ädgü kılınčlıg arıg dındar tep kertgünmätimiz ärsär°° täŋri
typ’n ’dkw q̈ylynčlγ ”ryγ dynt’r typ kyrtkwnm’dmz ’rs’r °° tnkry

LC376 029$_{072}$ nomın sözläsär biligsizin utru öznätimiz ärsär °° nomug
nwmyn swyz_l’s’r pylyksyz_yn ’wtrw ’wyz_n’dmz ’rs’r °° nwmwγ

LC377 030$_{074}$ törüg yadturmatın tıdtımız ärsär °° täŋrim amtı ökünür biz
twyrwk y’dtwrm’tyn tydtmz ’rs’r °° tnkrym ’mty ’wykwnwrpẏz

LC378 031$_{077}$ yazukta bošunu öt[ünür] biz °° manāstār xirzā °°_°° bešinč
y’z_wq̈d’ pwšwnw ’wy*t*[ ] pyz °° mn’st’r qyrz_’ °°_°° pyšynč

LC379 032$_{079}$ beš türlüg tınlıgka °° bir yämä eki adaklıg kišikä ekinti
pyš twyrlwk tynlγ_q̈’ °° pyr ym’ ’yky ”d’q̈lγ kyšy_k’ ’ykynty

LC380 033$_{081}$ tört butlug tınlıgka °° üčünč učugma tınlıgka °°
twyrt pwtlwγ tynlγ_q̈’ °° ’wyčwnč ’wčwqm’ tynlγ_q̈’ °°

LC381 034$_{083}$ törtünč suv ičräki tınlıgka °° bešinč yertäki bagrın
twyrtwnč swv ’yčr’ky tynlγ_q̈’ °° pyšynč yyrd’ky p’qryn

LC382 035$_{084}$ yorıgma tınlıgka °° sötä bärü täŋrim bo beš türlüg
ywryqm’ tynlγ_q̈’ °° swyd’ p’rw tnkrym pw pyš twyrlwk

LC383 036$_{086}$ tınlıgıg turalıgıg ulugka kičigkä tägi näčä korkıttımız
tynlq’γ twr’lq’γ ’wlwqq̈’ kyčykk’t’ky n’č’ q̈wrqytdmz

LC384 037$_{088}$ ürkittimiz ärsär °° näčä [ur]tumuz yontumuz ärsär °° näčä ačıttımız
’wyrkytdmz ’rs’r °° n’č’ [ ]*tw*mwz ywntwmwz ’rs’r °° n’č’ ”čytdmz

LC385 038$_{090}$ agrıttımız ärsär °° näčä ölürtümüz ärsär °° monča tınlıgka
”qrytdmz ’*rs*’r °° n’č’ ’wylwrd*w*mwz ’rs’r °° mwnč’ tynlγ_q̈’

LC386 039$_{091}$ turalıgka öz ötägči boltumuz °° täŋrim amtı yazukta
twr’lγ_q̈’ ’wyz ’wyt’kčy pwltwmwz °° tnkrym ’mty y’z_wq̈d’

LC387 040$_{093}$ bošunu ötünür biz °° manāstār xirzā °°_°° altınč yämä
pwšwnw ’wytwnwr pyz °° mn’st’r qyrz_’ °°_°° ”ltynč ym’

LC388 041$_{096}$ täŋrim sötä bärü °° sakınčın sözin kılınčın on
tnkrym swyd’ p’rw °° s’q̈ynčyn swz_yn q̈ylynčyn ’wn

LC389 042$_{097}$ türlüg suy yazuk kıltımız ärsär °° näčä igid igdätimiz
twyrlwk swy y’z_wq̈ q̈yltmz ’rs’r °° n’č’ ’yky_d ’ykd’dmz

LC390 043$_{099}$ ärsär °° yämä näčä igdäyü antıktımız ärsär °° näčä igid
’rs’r °° ymä n’č’ ’ykd’yw ”ntyq̈dmz ’rs’r °° n’č’ ’yky_d

LC391 044$_{101}$ kiši tanukı bolt[u]muz [är]sär °° yämä yazuksuz kišig näčä
kyšy t’nwq̈y pwlt/mwz [ ]s’r °° ym’ y’z_wq̈swz kyšyk n’č’

LC392 045$_{104}$ kovlatımız ärsär °° yämä sav älitip sav kälürüp kišig näčä
q̈wvl’dmz ’rs’r °° ym’ s’v ’lytyp s’v klwrwp kyšyk n’č’

LC393 046$_{106}$ kikšürü sözlätimiz ärsär °° köŋülin biligin artattımız ärsär
kykšwrw swyz_l’dymz ’rs’r °° kwnkwlyn pylykyn ”rt’tdmz ’rs’r

LC394 047$_{108}$ näčä yelvi yelvilätimiz ärsär °° yämä näčä üküš tınlıgıg
n’č’ yylvy yylvyl’dmz ’rs’r °° ym’ n’č’ ’wykwš tynlq’γ

LC395 048$_{110}$ turalıgıg ölürtümüz ärsär °° näčä tävlätimiz kürlätimiz ärsär °°
twr’lq’γ ’wylwrdwmwz ’rs’r °° n’č’ tvl’dmz kwyrl’dmz ’rs’r °°

LC396 049$_{112}$ näčä äviŋ kiši urunčakın yetimiz ärsär °° kün ay täŋri
n’č’ ’vynk kyšy ’wrwnč’q̈yn yydymz ’rs’r °° kwyn ”y tnkry

LC397 050$_{114}$ taplamaz išig näčä iš[l]ätimiz ärsär °° yämä ilki özün
t’pl’m’z ’yšyk n’č’ ’y*š*’dmz ’rs’r °° ym’ ’ylky ’wyz_wn

LC398 051$_{116}$ bo özün °° uzun tonlug urılar öz bolup näčä yazıntımız
pw ’wyz_wn °° ’wz_wntwnlwγ ’*w*ry_l’r ’wyz pwlwp n’č’ y’z_ntmz

LC399 052$_{119}$ yaŋıltımız ärsär °° monča üküš tınlıgka näčä üz buz
y’nkyltmz ’rs’r °° mwnč’ ’wykwš tynlγ_q̈’ n’č’ ’wyz pwz

LC400 053 121 kıltımız ärsär °° täŋrim amtı bo on türlüg yazukta
q̈yltmz ’rs’r °° tnkrym ’mty pw ’wn twyrlwk y’z_w*q*d’

LC401 054 123 bošunu ötünür biz °° manāstār xirzā °°_°° yetinč
pwšwnw ’wytwnwr pyz °° mn’st’r qyrz_’ °°_°° yytynč

LC402 055 124 yämä sötä bärü eki agulug yol bašıŋa tamu kapgıŋa
ym’ swyd’ p’rw ’yky ”qwlwγ ywl p’šynk’ t’mw q̈’pqynk’

LC403 056 127 azguruglı yolka kim tesär bir igid nomug törüg
”z_qwrwqly ywl_q̈’ ky*m* tys’r pyr ’yky_d nwmwγ twyrwk

LC404 057 129 tutugma ekinti yämä yäkkä ičgäkkä täŋri tepän yükünč
twtwqm’ ’ykynty ym’ y’kk’ ’yčk’kk’ tnkry typ’n ywkwnč

LC405 058 130 yükünügmä sötä bärü täŋrim kertü täŋrig arıg nomug
ywkwnwkm’ swyd’ p’rw tnkrym kyrtw tnkryk ”ryγ nwmwγ

LC406 059 132 bilmätin ukmatın burxanlar arıg dındarlar nomlasar
pylm’tyn ’wq̈m’tyn pwrq’nl’r ”ryγ dynt’r_l’r nwml’s’r

LC407 060 134 kertgünmätin tätrü yana igdäyü täŋriči män nomčı män
kyrtkwnm’dyn t’trw y’n’ ’ykd’yw tnkryčy mn nwmčy mn

LC408 061 136 tegmäkä artızıp anıŋ savın alıp näčä yaŋılu bačag
tykm’k’ ”rtyz_yp ”nynk s’vyn ”lyp n’č’ y’nkylw p’č’γ

LC409 062 138 bačatımız ärsär °° näčä yaŋılu yüküntümüz ärsär °° näčä yaŋılu
p’č’dmz ’rs’r °° n’č’ y’nkylw ywkwntwmwz ’rs’r °° n’č’ y’nkylw

LC410 063 140 bušı bertimiz ärsär °° yämä buyan bögtäg kılur biz tep yaŋılu
pwšy pyrdmz ’rs’r °° ym’ pwy’n pwykt’k q̈ylwr pyz typ y’nkylw

LC411 064 143 näčä añıg kılınč kıltımız ärsär °° yämä yäkkä ičgäkkä
n’č’ ’nyγ q̈ylynč q̈yltmz ’rs’r °° ym’ y’kk’ ’yčk’kk’

LC412 065 145 täŋri tepän tınlıgıg turalıgıg ölürüp yüküntümüz ärsär °° yämä
tnkry typ’n tynlq’γ twr’lq’γ ’wylwrwp ywkwntwmwz ’rs’r °° ym’

LC413 066 148 burxan tepän igid nomka tapıntımız uduntumuz ärsär °°
pwrq’n typ’n ’yky_d nwmq̈’ t’pyntmz ’wdwntwmwz ’rs’r °°

LC414 067 150 kut kolu yüküntümüz ärsär °° täŋrikä yazınıp yäkkä
q̈wt q̈wlw ywkwntwmwz ’rs’r °° tnkryk’ y’z_ynyp y’k_k’

LC415 068 152 tapıntımız ärsär °° täŋrim amtı ökünür biz °° yazukta bošunu
t’pyntmz ’rs’r °° tnkrym ’mty ’wykwnwrpyz °° y’z_wq̈d’ pwšwnw

LC416 069 154 ötünür biz °° manāstār xirzā °°_°° säkizinč kertü
’wytwnwrpyz °° mn’st’r q̈y*rz*_’ °°_°° s’kyz_ynč kyrtw

LC417 070 156 täŋrig arıg nomug biltükümüztä bärü °° eki yiltizig üč
tnkryk ”ryγ nwmwγ pyltwkwmwz_d’ p’rw °° ’yky yyltyz_yk ’wyč

LC418 071 159 ödki nomug biltimiz °° yaruk yiltizin täŋri yerin
‖’wyč‖ ’wydky nwmwγ pyltmz °° yrwq̈ yyltyz_yn tnkry yyryn

LC419 072 161 tünärig yiltizin tamu yerin biltimiz °° yer täŋri yok
twyn’ryk yyltyz_yn t’mw yyryn pyltmz °° yyr tnkry yw*q*

LC420 073 163 ärkän öŋrä nä bar ärmiš tepän biltimiz °° täŋrili yäkli
’rk’n ’wynkr’ n’ p’r ’rmyš typ’n pyltmz °° tnkryly y’kly

LC421 074 165 nätä ötrü süŋüšmiš yaruklı karalı kaltı katılmıš yerig
n’d’ ’wytrw swynkwšmyš yrwq̈ly q̈r’ly q̈lty q̈’tylmyš yyryk

LC422 075 167 täŋrig kim yaratmıš tepän biltimiz °° yämä arkun yer
tnkryk kym yr’tmyš typ’n pyltmz °° ym’ ’’rq̈wn yyr

LC423 076 169 täŋri nätä ötrü yok bolgay °° yaruklı karalı kaltı adrılgay
tnkry n’d’ ’wytrw ywq̈ pwlq’y °° yrwq̈ly q̈r’ly q̈lty ”drlq’y

LC424 077 172 antata kesrä nä bolgay tepän biltimiz °° azruwā täŋrikä
”nt’d’ kysr’ n’ pwlq’y typ’n pyltmz °° ’z_rw’ tnkryk’

LC425 078 173 kün ay täŋrikä °° küčlüg täŋrikä °° burxanlarka °°
kwyn ”y tnkry_k’ °° kwyčlwk tnkry_k’ °° pwrq’n_l’r_*q*’ °°

LC426 079 175 ınantımız tayantımız nugušak boltumuz °° tört yaruk tamga
’yn’ntmz t’y’ntmz nqwš’k pwltwmwz °° twyrt yrwq̈ t’m*q*’

LC427 080 177 köŋülümüztä tamgalatımız °° bir amranmak azruwā täŋri
kwnkwlwmwz_d’ t’mq̈’l’dmz °° pyr ’mr’nm’q̈ ’z_rw’ tnkry

LC428 081 179 tamgası °° ekinti kertgünmäk kün ay täŋri tamgası üčünč
t’mq̈’sy °° ’ykynty kyrtkwnm’k kwyn ”y tnkry t’mq̈’sy ’wyčwnč

LC429 082 181 korkmak beš täŋri tamgası °° törtünč bilgä bilig
q̈wrq̈m’q̈ pyš tnkry t’mq̈’sy °° twyrtwnč pylk’ pylyk

LC430 083 183 burxanlar tamgası °° täŋrim biligimizni köŋülümüzni bo tört
pwrq’nl’r t’mq̈’sy °° tnkrym pylykymz_ny kwnkwlwmwz_ny pw twyrt

LC431 084 186 türlüg täŋrilärtä agıttımız ärsär °° ornınta kamšattımız
twyrlwk tnkry_l’rd’ ”qy_tdmz ’rs’r °° ’wrnynt’ q̈’mš’tdmz

LC432 085 188 ärsär °° täŋri tamgası buzultı ärsär °° amtı täŋrim yazukta
’rs’r °° tnkry t’mq̈’sy pwz_wlty ’rs’r °° ’mty tnkrym y’z_wq̈d’

LC433 086 190 bošunu ötünür biz °° manāstār xirzā °°_°° tokuzunč
pwšwnw ’wytwnwr pyz °° mn’st’r qyrz_’ °°_°° twq̈wz_wnč

LC434 087 191 on čaxšapat tuttukumuzta bärü °° üč agzın üč
’wn čqš’pt twtdwq̈wmwz_t’ p’rw °° ’wyč ”qz_yn ’wyč

LC435 088 193 köŋülün üč älgin °° bir kamag özin tükäti tutmak
kwnkwlwn ’wyč ’lkyn °° pyr q̈’m’γ ’wyz_yn twyk’ty twtm’q̈

LC436 089 195 kärgäk ärti °° täŋrim bilip bilmätin ätüz sävigінčä
krk’k ’rty °° tnkrym pylyp pyl_m’tyn ’t’wyz s’vykynč’

LC437 090 197 yorıp yavlak eš tuš adaš kudaš savın alıp köŋülin
ywryp yvl’q̈ ’yš twš ”d’š q̈wd’š s’vyn ”lyp kwnkwlyn

LC438 091 199 körüp °° yılkıka barımka bolup °° azu muŋumuz takımız
kwyrwp °° yyl*q*y_q̈’ p’rm_q̈’ pwlwp °° ”z_w mwnkwmwz t’q̈ymz

LC439 092 201 tägip bo on čaxšapatıg sıtımız ärsär °° näčä ägsütümüz
t’kyp pw ’wn čqš’ptγ sydymz ’rs’r °° n’č’ ’kswtwmwz

LC440 093 203 kärgätimiz ärsär °° täŋrim amtı yazukta bošunu ötünür biz °°
krk’tmz ’rs’r °° tnkrym ’mty y’z_wq̈d’ pwšwnw ’wytwnwr pyz °°

LC441 094 205 manāstār xirzā °°_°° onunč künkä tört alkıš
mn’st’r qyrz_’ °°_°° ’wnwnč kwynk’ twyrt ”lq̈yš

LC442 095 207 azruwā täŋrikä °° kün ay täŋrikä küčlüg täŋrikä
’z_rw’ tnkry_k’ °° kwyn ”y tnkry_k’ kwyčlwk tnkry_k’

LC443 096 208 burxanlarka bir biligin arıg köŋülün alkansık
pwrq’n_l’r_q̈’ pyr pylykyn ”ryγ kwnkwlwn ”lq̈’nsyq̈

LC444 097 210 törü bar ärti °° yämä korkmatın ärmägürüp ädgüti tükäti
twyrw p'r 'rty °° ym' q̈wrq̈m'tyn 'rm'kwrwp 'dkwty twyk'ty

LC445 098 212 alkanmatımız ärsär °° yämä alkanur ärkän köŋülümüzni
"lq̈'nm'dmz 'rs'r °° ym' "lq̈'nwr 'rk'n kwnkwlwmwz_ny

LC446 099 214 sakınčımızni täŋrigärü tutmatımız ärsär °° alkışımız ötügümüz
s'q̈ynčymz_ny tnkryk'rw twtm'dmz 'rs'r °° "lq̈yšymz 'wytwkwmwz

LC447 100 216 täŋrikä arıgın tägmäti ärsär °° nä yertä tıdıntı tutuntı
tnkryk' "ryqyn t'km'dy 'rs'r °° n' yyrd' tydynty twtwnty

LC488 101 218 ärsär °° amtı täŋrim yazukta bošunu ötünür biz °° manāstār
'rs'r °° 'mty tnkrym y'z_wq̈d' pwšwnw 'wytwnwr pyz °° mn'st'r

LC449 102 220 xirzā °°_°° bir yägirminč yämä yeti türlüg bušı arıg
qyrz_' °°_°° pyr ykrmynč ym' yyty twyrlwk pwšy "ryγ

LC450 103 222 nomka ančulasık törü bar ärti °° yämä beš täŋri yarukın
nwmq̈' "nčwl'syq̈ twyrw p'r 'rty °° ym' pyš tnkry yrwq̈yn

LC451 104 224 kuvratıglı firištilär xrōštag padwāxtag täŋri °° täŋrigärü
q̈wvr'tqly pryšty_l'r qrwšt'k pdw'qt'k tnkry °° tnkryk'rw

LC452 105 226 bartačı bošuntačı beš täŋri yarukın bizingärü kälürti ärsär °°
p'rd'čy pwšwnt'čy pyš tnkry yrwq̈yn pyz_ynk'rw klwrdy 'rs'r °°

LC453 106 228 biz adruk adruk etip yaratıp nomka kigürsük törü
pyz "drwq̈ "drwq̈ 'ytyp yr'typ nwmq̈' kykwrswk twyrw

LC454 107 229 bar ärti °° azu muŋ üčün azu bušı bergäli kızganıp
p'r 'rty °° "z_w mwnk 'wyčwn "z_w pwšy pyrk'ly *q*yz_q'nyp

LC455 108 232 yeti türlüg bušı arıg nomka tükäti berü umatımız ärsär °°
yyty twyrlwk pwšy "ryγ nwmq̈' twyk'ty pyrw 'wm'dmz 'rs'r °°

LC456 109 234 täŋrigärü bartačı bošuntačı beš täŋri yarukın ävkä barkka
tnkryk'rw p'rd'čy pwšwnt'čy pyš tnkry yrwq̈yn 'vk' p'rq̈q̈'

LC457 110 236 batımız ärsär •• añıg kılınčlıg kišikä yavlak tınlıgka
p'dymz 'rs'r •• 'nyγ q̈ylynčlγ kyšy_k' yvl'q̈ tynlγ_q̈'

LC458 111 238 turalıgka bertimiz ärsär °° töktümüz sačtımız ärsär °° täŋri
twr'lγ_q̈' pyrdmz 'rs'r °° twyktwmwz s'čtmz 'rs'r °° tnkry

LC459 112 240 yarukın yavlak yergärü ıdtımız ärsär °° amtı täŋrim yazukta
yrwq̈yn yvl'q̈ yyrk'rw 'ydtmz 'rs'r °° 'mty tnkrym y'z_wq̈d'

LC460 113 242 bošunu ötünür biz °° manāstār xirzā °°_°° eki yägirminč
pwšwnw 'wytwnwr pyz °° mn'st'r qyrz_' °°_°° 'yky ykrmynč

LC461 114 244 bir yılka älig kün arıg dındarča vūsāndē olursuk
pyr yylq̈' 'lyk kwyn "ryγ dynt'r_č' vws'nty 'wlwrswq̈

LC462 115 246 törü bar ärti °° arıg bačag bačap täŋrikä ančulasık
twyrw p'r 'rty °° "ryγ p'č'γ p'č'p tnkryk' "nčwl'syq̈

LC463 116 248 kärgäk ärti °° yämä äv bark tuttuk üčün yılkıka
krk'k 'rty °° ym' 'vp'rq̈ twtdwq̈ 'wyčwn yylq̈y_q̈'

LC464 117 250 barımka bolup °° azu muŋumuz takımız tägip °° yämä todunčsuz
p'rm_q̈' pwlwp °° "z_w mwnkwmwz t'q̈y_mz t'kyp °° ym' twdwnčswz

LC465 118 252 uvutsuz suk yäk üčün °° yämä korkunčsuz köŋülümüz
'wvwtswz swq̈ y'k 'wyčwn °° ym' q̈wrq̈wnčswz kwnkwlwmwz

LC466 119 254 üčün ärinip ärmägürüp ärkligin ärksizin bačag sıtımız
'wyčwn 'rynyp 'rm'kwrwp 'rklykyn 'rksyz_yn p'č'γ sydymz

LC467 120 256 ärsär °° yämä bačag olurup ädgüti nomča törüčä bačamatımız
'rs'r °° ym' p'č'γ 'wlwrwp 'dkwty nwmč' twyrwč' p'č'm'dmz

LC468 121 258 ärsär °° amtı täŋrim yazukta bošunu ötünür biz °° manāstār
'rs'r °° 'mty tnkrym y'z_wq̈d' pwšwnw 'wytwnwr pyz °° mn'st'r

LC469 122 260 xirzā °°_°° üč yägirminč ay täŋri künin sayu
q̈yrz_' °°_°° 'wyč ykrmynč "y tnkry kwynyn s'yw

LC470 123 262 täŋrikä nomka arıg dındarlarka suyumuznı yazukumuznı
tnkryk' nwmq̈' "ryγ dynt'r_l'rq̈' swywmwz_ny y'z_wq̈wmwz_ny

LC471 124 264 bošuyu ötünmäk kärgäk ärti °° yämä ärkligin ärksizin
pwšwyw 'wytwnm'k krk'k 'rty °° ym' 'rklykyn 'rksyz_yn

LC472 125 266 ärinip ärmägürüp iškä küdügkä tıltanıp °° yazukta
'rynyp 'rm'kwrwp 'yšk' kwydwkk' tylt'nyp °° y'z_wq̈d'

LC473 126 268 bošungalı barmatımız ärsär °° amtı täŋrim yazukta bošunu
pwšwnq'ly p'rm'dmz 'rs'r °° 'mty tnkrym y'z_wq̈d' pwšwnw

LC474 127 270 ötünür biz °° manāstār xirzā °°___°° tört yägirminč
'wytwnwr pyz °° mn'st'r qyrz_' °°___°° twyrt ykrmynč

LC475 128 272 bir yılka yeti yimki olursuk törü bar ärti °° bir ay
pyr yylq̈' yyty yymky 'wlwrswq̈ twyrw p'r 'rty °° pyr "y

LC476 129 274 čaxšapat tutmak kärgäk ärti °° yämä čaydanta yimki olurup
čqš'pt twtm'q̈ krk'k 'rty °° ym' č'yd'nt' yymky 'wlwrwp

LC477 130 276 bačag bačap täŋri burxanka bir biligin köŋültä bärü
p'č'γ p'č'p tnkry pwrq'n_q̈' pyr pylykyn kwnkwlt' p'rw

LC478 131 278 bir yılkı yazukumuznı bošuyu kolmak kärgäk ärti °° täŋrim
pyr yylq̈y y'z_wq̈wmwz_ny pwšwyw q̈wlm'q̈ krk'k 'rty °° tnkrym

LC479 132 280 yeti yimki tükäti oluru umatımız ärsär °° bir aykı čaxšapatıg
yyty yymky twyk'ty 'wlwrw 'wm'dmz 'rs'r °° pyr "yq̈y čqš'ptγ

LC480 133 282 ädgüti arıtı tutu umatımız ärsär °° bir yılkı yazukumuznı
'dkwty "ryty twtw 'wm'dmz 'rs'r °° pyr yylq̈y y'z_wq̈wmwz_ny

LC481 134 287 bir biligin köŋültä bärü bošuyu kolmatımız ärsär °° näčä
pyr pylykyn kwnkwlt' p'rw pwšwyw q̈wlm'dmz 'rs'r °° n'č'

LC482 135 289 ägsük kärgäk boltı ärsär °° amtı täŋrim yazukta bošunu
'kswk krk'k pwlty 'rs'r °° 'mty tnkrym y'z_w*q*d' pwšwnw

LC483 136 291 ötünür biz °° manāstār xirzā °°_°° beš yägirminč kün
'wytwnwr pyz °° mn'st'r qyrz_' °°_°° pyš ykrmynč kwyn

LC484 137 293 sayu näčä yavlak sakınč sakınur biz °° näčä sözlämäsik
s'yw n'č' yvl'q̈ s'q̈ynč s'q̈ynwr pyz °° n'č' swyz_l'm'syk

LC485 138 295 erinčülüg söz °° sözläyür biz °° näčä išlämäsik erinčülüg
'yrynčwlwk swyz °° swyz_l'ywr pyz °° n'č' 'yšl'm'syk 'yrynčwlwk

LC486 139 297 iš išläyür biz °° añıg kılınčka erinčükä käntü özümüzni
'yš 'yšl'ywr pyz °° 'nyγ q̈ylynčq̈' 'yrynčwk' kntw 'wyz_wmwz_ny

LC487 140 299 ämgätir biz °° yämä künkä ašatukumuz beš täŋri yarukı käntü
'mk'tyr pyz °° ym' kwynk' "š'dw*q*wmwz pyš tnkry yrwq̈y kntw

LC488 141 301 özümüz üzütümüz todunčsuz uvutsuz suk yäk sävigінčä
'wyz_wmwz 'wyz_wtwmwz twdwnčswz 'wvwtswz swq̈ y'k s'vykynč'

LC489 142 303 yorıtuk üčün yavlak yergärü barır °° anı üčün täŋrim
ywrydwq̈ 'wyčwn yvl'q̈ yyrk'rw p'ryr °° "ny 'wyčwn tnkrym

LC490 143 305 kop yazukta bošunu ötünür biz °° manāstār xirzā °°_°°
q̈wp y'z_wq̈d' pwšwnw 'wytwnwr pyz °° mn'st'r qyrz_' °°_°°

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LC491 144 308 täŋrim ägsüklüg yazuklug biz °° ötägči berimči biz todunčsuz
tnkrym 'kswklwk y'z_wq̈lwγ pyz °° 'wyt'kčy pyrymčy pyz twdwnčswz

LC492 145 310 uvutsuz suk yäk üčün sakınčın sözin kılınčın
'wvwtswz swq̈ y'k 'wyčwn s'q̈ynčyn swyz_yn q̈ylynčyn

LC493 146 312 yämä közin körüp kulkakın äšitip tılın sözläp älgin
ym' kwyz_yn kwyrwp q̈wlq̈'q̈yn 'šydyp tylyn swyz_l'p 'lkyn

LC494 147 314 sunup °° adakın yorıp °° ürkä üzüksüz ämgätir biz °°
swnwp °° 'd'q̈yn ywryp °° 'wyrk' 'wyz_wkswz 'mk'tyr pyz °°

LC495 148 316 beš täŋri yarukın kurug öl yerkä beš türlüg tınlıgıg
pyš tnkry yrwq̈yn q̈wrwγ 'wyl yyrk' pyš twyrlwk tynlq'γ

LC496 149 317 beš türlüg otug ıgačıg °° yämä ägsüklüg yazuklug biz °°
pyš twyrlwk 'wtwγ 'yq'čyγ °° ym' 'kswklwk y'z_wq̈lwγ pyz °°

LC497 150 319 on čaxšapatka °° yeti bušıka üč tamgaka nugušak
'wn čqš'pt_q̈' °° yyty pwšy_q̈' 'wyč t'mq'q̈' nqwš'k

LC498 151 321 atın tutar biz °° kılınčın kılu umaz biz °° yämä yaruk
"tyn twt'r pyz °° qylynčyn q̈ylw 'wm'z pyz °° ym' yrwq̈

LC499 152 323 täŋrilärkä arıg nomka täŋriči nomčı arıg dındarlarka
tnkry_l'rk' "ryγ nwmq̈' tnkryčy nwmčy "ryγ dynt'r_l'r_q̈'

LC500 153 325 näčä yazıntımız yaŋıltımız ärsär °° yämä täŋri aymıš ötčä
n'č' y'z_ntmz y'nkyltmz 'rs'r °° ym' tnkry "y_myš 'wytč'

LC501 154 327 biligčä yorımatımız ärsär °° täŋrilär köŋülin bärttimiz ärsär °°
pylykč' ywry_m'dmz 'rs'r °° tnkry_l'r kwnkwlyn prtdmz 'rs'r °°

LC502 155 329 yämä yimki vūsāndē alkıš čaxšapat nomča törüčä tutu
ym' yymky vws'nty "lq̈yš čqš'pt nwmč' twyrwč' twtw

LC503 156 331 umatımız ärsär °° näčä ägsütümüz kärgätimiz ärsär °° kün sayu
'wm'dmz 'rs'r °° n'č' 'kswtwmwz krk'tmz 'rs'r °° kwyn s'yw

LC504 157 334 ay sayu suy yazuk kılur biz °° yaruk täŋrilärkä nom
"y s'yw swy y'z_wq̈ q̈ylwr pyz °° yrwq̈ tnkry_l'rk' nwm

LC505 158 335 kutıŋa arıg dındarlarka suyta yazukta bošunu
q̈wtynk' "ryγ dynt'r_l'r_q̈' swyd' y'z_wq̈d' pwšwnw

LC506 159 337 ötünür biz °° manāstār xirzā °°_°° [R:] bütürmiš tarxan
'wytwnwr pyz °° mn'st'r qyrz_' °°_°° [R:] pwytwrmyš trq'n

LC507 160 [R:] tükätti nugušaklarnıŋ suyın yazukın öküngü xwāstwānīft
[R:] twyk'dy nqwš'kl'r_nynk swyyn y'z_wq̈yn 'wykwnkw qw'stw'nv:t

014 The scribe omitted the dots over the second -q- in *q*'tyltw*q*yn (but the dots over the first q- are missing due to damage); see Writing Notes: Scribal for other cases of omitted dots. **019** Here and in lines 064, 110, 139, Tuguševa transcribed ay(ï)γ (Xuastvanift, 13ff.). As written, the letters are open to two readings in US: 'nyγ = añıg and "yγ = ayıg. However, in all of the manuscripts in MS, this word is clearly spelled 'nyγ (L050, 143, 236, 298; B[004, 018,

028] and B[C: U09, v12]; B[H: M5103, r02]). Moreover, in one US manuscript, the first two letters have a dot above, possibly indicating 'ṅyγ (see B[P: U16, r04]). While the scribe of the Petersburg roll *might* have written "yγ for ayıg, both the comparative evidence and the fact that the P and L rolls stem from the same copy (see introductory remarks on the Xwāstwānīft) indicate that he too wrote 'nyγ = añıg. **026** The scribe added the "l-hook" to the -'- in dynt'r_'lrq̈' = dındar<la>rka, which Asmussen presented as dintarlrqa (Studies, 180), and Tuguševa read as dintarlarqa (Xuastvanift, 13). **032** The scribe omitted punctuation after kišikä, but added it after the other four creatures in this series. **062** Tuguševa omitted yaŋılu at end of line (Xuastvanift, 14). **070** For yyltyz_yk instead of yyltyz_yγ, see the note to L158 in Commentary. **070** üč **071** üč ödki is a dittography (Tuguševa, Xuastvanift, 14, n28: 'probably mistake of the scribe'); the second üč is not placed in the transcription. **077** The scribe omitted punctuation after azruwā täŋrikä, but added it after the other three gods in this series. **095** The scribe added punctuation after azruwā täŋrikä, but omitted it after the other three gods in this series. **096** Tuguševa, Xuastvanift, 15 : köngülin. **104** Tuguševa, Xuastvanift, 15 : quvratγ(a)lï; however, B[L: *T II Y 60a,b, 38] has [ ]tyqly = kuvratıglı (also see the note to L158 in Commentary). **120** The second -'- in 'rs'r is a splotch of ink, rather than a clear letter. **124** Asmussen wrote '+ ötünmäk before qolmaq', but it is P124 ötünmäk instead of L264 kolmak; for P131 he wrote '+ qolmaq (without dots above -q) before ötünmäk', but it is P131 kolmak instead of L279 ötünmäk (Studies, 184, 185). **140** Tuguševa, Xuastvanift, 16 : emgätür-biz (but transcribed correctly for line 147 emgätir-biz). **148** The other objects of ämgätir biz stand in the accusative, so that yyrk' = yerkä probably is an error for yerig (as L317); nonetheless, it is retained here and discussed in the note to L316-318 in Commentary. **160** For qw'stw'nv:t and lines 159-160, see the note to L337-338 in Commentary.

Writing Notes

Letters: **q̈/q** are used, except when the scribe omitted dots (see Scribal); distinct **-q̈** and **-γ**; very similar but possibly distinct **-s-** and **-š-** (no contrasts for s- and -š); distinct **y** and **v**; **-nq̈-** = **-nk-** in 130 pwrq'n_q̈'; two dots over **-v-** (shown as **v:**) in 160 qw'stw'nv:t indicate preceding vowel is not written but is to be pronounced (see note to L337-338 in Commentary).
Spellings: 003, 021, 032, 055, 070, 113 'yky = eki (also 009, etc. 'ykynty; see the note to L052 in Commentary), 004, 009, 027, 051, 067, 153 y'zn- = yazın- (but 067 y'zyn-), 013 'wwt = ot (but 023 'wt), 013, 074 swynkwš- = sünüš-, 013 p'lq̈- = balık-, 016, 088 q̈'m'γ = kamag, 018, 035, 041, 055, 058, 070, 087, 130, 134 p'rw = bärü, 019, 064, 110, 139 'nyγ = añıg, 019, 154 prt- = bärt-, 020 ykrmy = yägirmi (also 102, etc. ykrmynč; see the note to L052 in Commentary), 025 qyrz' = xirzā (throughout; see the note to B[038] in Commentary), 026 yl'v'č = yalavač (but 027 y'l'v'č), 026, 063 pwykt'k = bögtäg, 026, 028, 058, 059. 070, 100, 102, 108, 114, 115, 123, 152 "ryγ = arıg, 026, 028, 059, 114, 123, 152, 158 dynt'r = dındar, 042, 043, 060 'ykd'- = igdä- (for igid+ä-), 043 "ntyq̈- = antık-, 045 'lyt- = älit-, 045, 105 klwr- = kälür-, 046, 080, 083, 088, 090, 096, 098, 118, 130, 134, 154 kwnkwl = köŋül (see the note to L052 in Commentary), 048 tvl'- = tävlä-, 052, 061, 062, 063, 153 y'nkyl- = yaŋıl-, 055 q̈'pqy = kapgı (for kapıg+ı), 057 ywkwnč = yükünč, 057, 062, 065, 067 ywkwn- = yükün-, 060 t'trw = tätrü, 060 y'n' = yana, 061, 115, 119, 120, 130 p'č'γ = bačag (~ bačak), 075, 106 yr't- = yarat-, 076 "drl- = adrıl-, 080 'mr'n- = amran-, 084 'wrnynt' = ornınta (for orun+ınta), 087 "qzyn = agzın (for agız+ın), 089, 141 s'vyk = sävig, 091, 117 p'rm = barım, 092, 100, 117 t'k- = täg-, 094 "lq̈yš = alkıš, 128, 129, 132, 155 yymky = yimki, 146 'šyd- = äšit-, 147 'd'q̈ = adak (but 032 "d'q̈), 159 trq'n = tarxan; written together: 011 tyntwr' = tın tura, 030, 069 'wytwnwrpyz = ötünür biz, 051 'wzwntwnlwγ = uzun tonlug, 068 'wykwnwrpyz = ökünür biz, 116 'vp'rq̈ = äv bark; attributive: 020, 023, 028, 032, 033, 034, 035, 038, 039, 052, 110, 111 **+lγ**; collective: 013 **+lwkwn**; 1 plur. possessive: 083, 091, 099, 117 **+ymz**; accusative: 149 **+yγ** (after -C), 036, 047-048, 065, 148 **+'γ**, 092, 132 **+γ** (after -C); locative: 008, 084, 087, 129, 130, 134 **+t'**, 008, 015, 018, 024, 031, 035, 039, 041, 053, 055, 058, 068, 070, 074, 076, 077, 080, 084, 085, 093, 100, 101, 112, 121, 125, 126, 135, 143, 158 **+d'**; locative-relational: 034 **+d'ky**; instrumental: **+yn** throughout, except 050, 051, 088, 096 **+wn** (after özün, köŋül, but 088 özin, 041, 145 sözin, 146 közin; see the note to L116-117 in Commentary); participle: 104 **-qly** (after -C); participle: 137, 138 **-syk**, 096, 103, 115 **-syq̈**, 106 **-swk**, 114, 128 **-swq̈**; past participle: 070 **-twk**, 014 **-twq** (scribe omitted dots), 013, 087, 116, 142 **-dwq̈**, 140 **-dwq** (scribe omitted dots); future participle: 105, 109 **-t'čy**, 105, 109 **-d'čy**; negative gerund: **-m'tyn** throughout except 060 **-m'dyn**; 1 plur. past: 004, 020, 024, 027, 042, 051, 052, 053, 064, 066, 068, 071, 072, 073, 075, 077, 079, 093, 111, 112, 153, 156 **-tmz**, 009, 019, 046, 049, 092, 110, 119 **-dymz**, 005, 006, 019, 022, 028, 029, 036, 037, 038, 042, 043, 045, 046, 047, 048, 050, 062, 063, 080, 084, 098, 099, 108, 111, 120, 126, 132, 133, 134, 154, 156 **-dmz**, 037, 039, 044, 062, 065, 066, 067, 079, 092, 111, 156 **-twmwz**, 038, 048 **-dwmwz**; 3 past: 085, 089, 097, 100, 103, 107, 115, 116, 124, 128, 129, 131, 135 **-ty**, 100, 105, 160 **-dy**.
Scribal: 026, 070-071, 148 (errors); 032 (punctuation); 014, 053, 072, 078, 079, 091, 107, 135, 140, 150, 151 (omission of dots over q).

Xwāstwānīft: Berlin Codexes and Bookrolls

In his work on the Xwāstwānīft, Peter Zieme brought to order all of the known copies of this prayer of confession and assigned to them the letters "A-X," each letter standing for a different manuscript copy of the text (Beiträge, 351-353, and BT V, 19-20). Apart from "A" for the London bookroll and "B" for the Petersburg bookroll, Zieme applied each of the letters from "C" to "X" to different manuscripts held in the Berlin collection. In this edition, his "A" is referred to as **L**(ondon), his "B" as **P**(etersburg) and his "C" to "X" as **B**(erlin), the latter with specific references to manuscripts edited under the labels "C" to "X" followed by signatures (e.g. B[H: M5103, r02] = Berlin, Manuscript "H", Signature M5103). The first 48 lines of the Xwāstwānīft which exist primarily in "C" are cited only as B[001-048] without reference to a specific manuscript, while the overlapping and remaining lines are cited after the London roll as L001-338.

It will be noted below that the manuscripts which Zieme labeled as "H" (M798f) and "K" (M5103) have been combined under the label "H," and that the previously uncorrelated and unlabeled U5571 has been placed in the vacated slot of "K." In addition, the manuscripts which Zieme labeled as "R" (U14+Mainz 350b) and "U" (U15 II) have been combined under the label "R," and manuscript U25 has been separated from manuscript "V" (U26) and placed in the vacated slot of "U." Details concerning these changes may be found under the labels indicated.

For each of these pieces, a transcription and transliteration, together with footnotes on readings, is provided. All of the restorations in [ ], unless otherwise noted, are supplied from the London bookroll. To facilitate reference, the number of the corresponding line B[001-048] of the Berlin texts of the beginning sections and the corresponding line L001-338 of the London bookroll of the remaining sections is placed in subscript by the line number of each piece.

In addition to the Berlin texts "C" to "X" edited below, Wilkens tentatively attributed M4166 to the Xwāstwānīft but did not correlate it (MTT Nr. 418). This tiny fragment is glassed with several Iranian fragments and contains remnants of three lines on each side:

	M4166 Side 1	
LC508	01 [ ] •• 'ynč' [ ]	ınča 'thus'
LC509	02 //mγ 'ym_čy [ ]	[ka]mıg emči 'all the healers'
LC510	03 [ ]r •• 'rtyng/ [ ]	ärtiŋ[ü] 'extremely'
	M4166 Side 2	
LC511	01 [ ]yγ 'wyz'[ ]	üzä (or üzä[ki]) 'upon' (or 'on high')
LC512	02 [ ]//zw*k*dd' bwšwn[]	[ya]zukta bošun[u] 'be free from sins'
LC513	03 [ ] hyrz'ḥ	[manāstār] xirzā 'Release [my sins]!'

Clearly, Side 2, lines 02 and 03 contain the same confession formulas that typically end sections of the Xwāstwānīft: '(I beg or We beg) to be free from sins' and 'Release [my sins]!' At the same time, the words emči 'healer (with herbs)' and ärtiŋ[ü] 'extremely' on Side 1 occur nowhere in any manuscript of the Xwāstwānīft. Even were we to presume that Side 1 had a different text (as in "E" with MS on recto and US on verso), neither üzä 'on, through' or üzä[ki] 'over, above' on Side 2 occurs anywhere in proximity to any of the confession formulas in the Xwāstwānīft. Although the clerical and personal letters are in US and not in MS (and without suggesting that M4166 is a letter), we do find in them similar formulas: (EL) 81TB 65:6, r05-06 [y]azukta bošunu karmšūhun kolu täginür [biz •] manāstār xirzā '[We] venture to ask for absolution (in order) to be free from sins. Release my sins!', or (EL) U5281, 05-06 suyta yazukta bošunu ötünü täginür biz manastār xirzā 'We venture to beg to be free from (these) transgressions and sins. Release my sins!' Without additional context, M4166 cannot be identified with certainty.

Wilkens even more tentatively classified the badly damaged fragment M6263 (T II D 178) with the Xwāstwānīft texts (MTT Nr. 419), but the case for this consists of the facts that four other pieces of the Xwāstwānīft bear the signature T II D 178 (text "C" below; cf. Clark, TML 97) and that 'rs'r = ärsär 'if it be' occurs in line 02 on Side 2 of the glass. While it is true that the conditional clause is commonplace in the Xwāstwānīft ('*if* I have committed such-and-such a sin'), the word ärsär also occurs in a number of MS and US texts with completely different contents; e.g. (EB) M525a, IIv03-04 čıgay ärsär [bay bo]lzun 'If they are poor, may they [be rich]!', or (EH) M111, II v 01-02 kač[an] ärsär karımakıŋız kälgäy 'Whenever it may be, your growing old will come'. Thus, this text is not included here.

C: U 8 (T II D 178 iv), U 10 (T II D 178 iii), U 20 (T II D 178), U 9 (T II D 178 v), U 7 (T II D 178 vi)

Manichean script. Recto and verso of five folios from the same codex. U08 represents subsections IA-IB (B[001-024]). The right margin of the text on Side 1 of the glass is straight and retains three binding holes, identifying it as recto. U10 represents subsections IB-IIA (B[025-048], L001-010), and its right margin is straight and retains a binding hole, identifying it as recto. As regards U20, the conformity of the text on Side 1 of the glass to L181-185 and that on Side 2 of the glass to L193-198 establishes the order of the sides. In addition, the right margin of the text on Side 1 of the glass is straight and retains one of the binding holes, both of which are criteria that confirm it is recto. U09 represents subsections XIVA-XVA (L274-298). Besides the criterion of its margins, the text is continuous between recto on Side 1 of the glass and verso on Side 2, and is in full conformity with the text of the London bookroll. U07 represents subsections XVA-B (L298-320), with margins that identify its recto-verso, and with continuous text corresponding to the text of the London roll between recto on Side 1 of the glass and verso on Side 2 that confirms the sequence.

Le Coq, Chuastuanift, ein Sündenbekenntnis der manichäischen Auditores, 8-13, 22-26, Plates I-II; Le Coq, Dr. Stein's Turkish Khuastuanift from Tun-huang, 280-283 (lines [001-039]); Bang, Manichaeische Laien-Beichtspiegel, 144-147, 162-165, 168-179, 221-228; Asmussen, Studies in Manichaeism, 167-169, 191-193, 193-194, 199-211; Zieme, Beiträge zur Erforschung des X^{v}āstvānīft, 351, 358-359, photo (p. 361 [U20]); Zieme, BT V, 19-20. Clark, TML Nr. 86; Wilkens, MTT Nrs. 386 (U08), 387 (U10), 402 (U20), 410 (U09), 415 (U07).

U08, recto

LC514	$01_{[001]}$	xormuzta täŋri beš täŋri xwrm*wzt'ḥ tn*gryy by*š* tngryy
LC515	$02_{[002]}$	birlä kamag täŋrilär sözinlügün byrl' k̈'mγ tngry*l*'r swyzynlwgn̥
LC516	$03_{[003]}$	yäkkä süŋüšgäli k[äl]ti y'kq' swyngwšk'lyy q/*t*yyḥ
LC517	$04_{[004]}$	enti ° añıg kılınčıg šamnulugun 'yntyy ° 'nyγ k̈ylynčlγ šmnwlwγwn
LC518	$05_{[005]}$	beš türlüg yäklärlügün süŋüšti °° byš twyrlwg y'kl'rlwgwn swyngwšdy °°
LC519	$06_{[006]}$	täŋrili [y]äkli yaruklı karalı ° ol tngryly/ /'klyy yrw k̈lyy k̈'r'lyy ° 'wl
LC520	$07_{[007]}$	ödün k[a]tıltı ° xormuzta täŋri 'wydwn *k*/*t*yldyy ° xwrmwzt' tngryyḥ
LC521	$08_{[008]}$	oglan[ı] beš täŋri ° bizniŋ üzütümüz 'wγl'n[ ] byš tngryy ° byznyng 'wyzwtm *wz*
LC522	$09_{[009]}$	sön y[ä]klügün süŋüšüp balıg bašlıg swyn *y*/*k*lwgwn swyng *wš* wp b'lγ b'šlγ
LC523	$10_{[010]}$	boltı ° yämä kamag yäklär ul[u]glar ° bwlty ° ym' k̈'mγ y'*k*l'r '*wl*/γl'r °
LC524	$11_{[011]}$	todunčsuz uvutsuz suk yäk [birlä] twdwnčswz 'wvw*ts*wz swk̈ y'q [ ]
LC525	$12_{[012]}$	yüz artukı kırk [t]ümän yäk ° [yavlak] ywz 'r*t*wk̈yy q̈yr*q̈* / *wy*m'n y'k ° [ ]

02 There is a dot under -n (shown as n̥) in swyzynlwgn̥ to indicate that a preceding vowel was not written but should be pronounced. For sözinlügün, see the note to B[002] in Commentary. **05** The punctuation consists of two vertical black dots circled in red. **12** JW : yäk : [bilgä]; on the restoration here, see the note to B[010-013] in Commentary.

U08, verso

LC526 $01_{[013]}$ biligiŋä katılıp ögsüz köŋül_
bylygyng'ḫ q̈'tylyp 'wygswz kwngwl_

LC527 $02_{[014]}$ _süz kälti ° käntü tugmıš kılınmıš
_swz qltyy ° kntww twγmyš k̈ylym̈yš

LC528 $03_{[015]}$ mäŋigü täŋri yerin unıtu ıdtı °
m'ngygww tngryy yyryn 'wnytww 'ytddyy °

LC529 $04_{[016]}$ yaruk täŋrilärtä adrıltı ° antata
yrwk̈ tngryyl'rdd' "tryltyy ° "nt'dd'

LC530 $05_{[017]}$ bärü täŋrim yäk kılınčıŋa °
||t'|| b'rww tngrym y'k k̈ylynčyng'ḫ °

LC531 $06_{[018]}$ añıg kılınčlıg šamnu ögümüzni
'nyγ k̈ylynčlγ šmnww 'wygwmw*zn*yy

LC532 $07_{[019]}$ sakınčımızny azgurtukın a[r]kun °
s'k̈ynčymznyy "zγwrdwk̈yn '//*k*wwn °

LC533 $08_{[020]}$ biligsiz ögsüz boltukumuz üčün °
bylygsyz 'wygswz bwltwk̈wmw*z* /wyčwn °

LC534 $09_{[021]}$ kamag yaruk üzütlärniŋ tö[z]iŋä
q̈'mγ yrwk̈ 'wyzwtl'rnyng tw//*yng*'

LC535 $10_{[022]}$ [yil]tiziŋä ° arıg yaruk azruwā tä[ŋ]rikä
///t*y*z*yng*' ° 'ryγ yrwk̈ 'zrw' t//ryq'

LC536 $11_{[023]}$ [näčä] [y]azı[n]tımız yaŋıltımız ärsär °
[ ] /'zy/tymz y'ngyltmz 'rs'r °

LC537 $12_{[024]}$ [yaruklı] karalı täŋ[ri]li yäkli
[ ] *k̈*'t'lyy tng//lyy y'klyyḫ

04-05 antata_ta. The _ta beginning line 05 is a dittography, perhaps motivated by the governance in +ta bärü. **09-10** ALC : täŋgrikän[kä?]; Asmussen : täŋgrikä [näčä].

U10, recto

LC538 $01_{[025]}$ tözi yiltizi [ol tetimi]z ärsär °
twyzyy yyltyzyy [ ]*z* 'rs'r °

LC539 $02_{[026]}$ tirgürsär täŋr[i] [tirgürür] ° ölürsär
tyrgw*ḍ*s'*r* tng*r*// [ ] ° 'wylwrs'r

LC540 $03_{[027]}$ täŋri ölürür te[timi]z ärsär ° ädgüg
tngryy 'wylwrwr ty[ ]z 'rs'r ° 'dgwg

LC541 $04_{[028]}$ añıgıg kop täŋri yaratmıš ol
'nyγ'γ k̈wp tngryy yr'tmyš 'wl

LC542 $05_{[029]}$ tetimiz ärsär ° mäŋigü täŋrilärig
tyddymz 'rs'r ° m'ngygww tngryl'ryg

LC543 $06_{[030]}$ [yara]t[ı]glı ol tetimiz ärsär ° xormuzta
[ ]*t*/*γ*lyy 'wl tydymz 'rs'r ° xwrmwzt'

LC544 $07_{[031]}$ [täŋril]i [š]amnulı inili ečili ol
[ ]*y* /mnwlyy 'ynylyy 'yčylyy 'wl

LC545 $08_{[032]}$ [te]t[i]miz ärsär ° täŋrim sötä bärü
[ ]*d*/m*z* 'rs'r ° tngrym swyd'b'rww_w

LC546 $09_{[033]}$ [b]ilmätin täŋrikä igdäyü montag
/ylm'tyn tngryk' 'ygd'yww mwnt'γ

LC547 $10_{[034]}$ ulug čulvu sav sözlätimiz ärsär <°>
'wlwγ čwlvww s'v swyzl'dymz 'rs'r

LC548 $11_{[035]}$ montag bošunčsuz yazuk yazıntımız °
mwnḍ'γ bwšwnčswz y'zwk̈ y'zntmz °

LC549 $12_{[036]}$ ärsär ° täŋrim amtı män rāymast
'rs'r ° tng*ḍ*ym 'mtyy mn r'ymst

01 For the restoration, see the note to B[025] in Commentary. **02** The dot was omitted from the -ḍ- of tyrgw*ḍ*s'*r*, and the dot is missing from the final -r due to damage. **02** The dot is missing over -r- in tng*r*// due to damage. **08** The third -w was added after a space to fill the line. **10** The scribe omitted punctuation after ärsär. **11** ALC : bu adunčsuz (Chuastuanift, 11; cf. Asmussen, Studies, 203, n35; EDPT 383). **12** The dot over -r- in tng*ḍ*ym either is extremely faded or, more likely, was omitted by the scribe.

U10, verso

LC550 $01_{[037]}$ frazend ökü[nür män] [ya]zukta bošunu
frzynḍ 'wygw[ ] //zwk̈d' bwšwnw_w

LC551 $02_{[038]}$ ötünür män °[° manāstār] xirzā °°
'wytwnwr mn °[ ] hyrz'ḫ °°

LC552 $03_{[039],\ 001}$ °° [R:] kutlug pārs [°]° [B:] ekinti yämä
°° [R:] k̈wtlwγ p'rs /° [B:] 'ykyntyy ym'

LC553 $04_{[040],\ 002}$ kün <a>y täŋrikä ° eki yaruk ordu
kwyn 'yy tngryk' ° 'ykyy yrwk̈ 'wrddww

LC554 $05_{[041],\ 003}$ ičrä olurugma täŋrilärkä ° kamag
'yčr' 'wlwrwγm' tngryl'rk' ° k̈'mγ

LC555 $06_{[042],\ 004}$ burxanlarnıŋ ° arıg nomnuŋ ° äd[g]ü
bwrx'nl'rnyng ° 'ryγ nwmnwng ° '*dd*/ww

LC556 $07_{[043],\ 004}$ kılınčlıg üzütlärniŋ ° yer [üzäki]
k̈ylynčlγ 'wyzwtl'rnyng ° yyr [ ]

LC557 $08_{[044],\ 005}$ yaruknuŋ ° tözi yiltizi ternäg[üsi]
yrwk̈nwng ° twyzyy yyltyzyy tyrn'g[ ]

LC558 $09_{[045],\ 006}$ täŋri yeringärü barsar öŋü
tngryy yyryng'rww b'rs'r 'wyngw/

LC559 $10_{[046],\ 007}$ kapıgı ° kün <a>y täŋri ol ° beš
k̈'pyγyy ° kwyn 'yy tngryy 'wl ° byš

LC560 $11_{[047],\ 009}$ täŋrig bošugalı ° yarukug karag
tngryg bwšwγ'lyy ° yrwk̈wγ k̈*ḍ*'γ

LC561 $12_{[048],\ 010}$ adırgalı tägrä tolı tägzinür °
"tyrγ'lyy t'g*r*' twlyy t'gzynwwr °

02 ALC printed this line without punctuation at the end, and also indicated that [manāstār] was not missing due to damage. **03** For the words k̈wtlwγ p'rs, which are written in red ink, see the note to B[039] in Commentary. **03** The first line of the London bookroll starts at [yäm]ä. **04, 10** 'yy for "y = <a>y; cf. L001, 008 "y = ay. This spelling probably also occurs in (EB) M2706, r05. **06** The -r- of bwrx'n has two dots, while the -x- has a single mark that looks like an apostrophe. **08** For the restoration, cf. the note to B[044] in Commentary. **11** Either there are two dots over k- and no dot above -ḍ- in k̈*ḍ*'γ or one dot over k- and the other dot over -ḍ- in xr'γ; the first possibility is adopted here. **12** The dot over the -r- in t'g*r*' is virtually invisible (thus t'g*ḍ*'); however, Bang stated that he could see the dot clearly in a black and white 'Rotograph' made for him by his student (Laien-Beichtspiegel, 184).

U20, recto

LC562 01_{181} tamgası ° [üčünč korkmak beš]
t'mγ'syy ° '[ ]

LC563 02_{182} täŋri tamgas[ı] [törtünč bilgä]
tnkryy t'mγ'*s*/ [ ]

LC564 03_{183} bilig burx[anlar tamgası °° täŋrim]
bylyg bwr*k*[ ]

LC565 04_{184} bilig[imizni köŋülümüzni bo]
bylyg[ ]

01-04 Following PZ in BT V, 19, JW started line 01 of this piece with tamgası ° [äkinti kertgünmäk kün ay] which corresponds with L179 (see MTT 353, n1115). However, were this piece to start at that point, the following would be the correspondence with the London roll: U20, r01 (L179) tamgası [ekinti (L180) kertgünmäk kün ay], U20, r02 täŋri (L181) tamgası [üčünč korkmak (L182) beš täŋri tamgası törtünč (L183) bilgä], U20, r03 bilig burx[anlar (184) tamgası °° täŋrim], U20, r04 bilig[imizni (L185) köŋülümüzni bo]. Obviously, line r02 of U20 could not have contained a word of L180, all the words of L181 and L182 and a word of L183. I gave the same mistaken correlation in TML Nr. 86.

U20, verso

LC566 01_{193} [köŋlün üč älgin] bir kamag
[ ] *b*yr K̈'mγ

LC567 02_{194} [özün tükäti tutma]k kärgäk ärti
[ ]*k̈* krg'k 'rtyy

LC568 03_{195} [°° täŋrim bilip bilm]ätin [ät]üz
[ ]'tn ///wyz

LC569 04_{197} [sävigінčä yorıp yavlak eš] tuš
[ ] twš

01-04 These lines were mistakenly given as corresponding to L194-198 in Zieme, BT V, 19, Clark, TML Nr. 86, and Wilkens, MTT Nr. 402. **01** JW : [üč köŋülün üč älgin] bir kam(a)g. The first üč of his restoration is omitted here in order to conform the length of the lines.

U09, recto

LC570 01_{274} bir <a>y čaxšapat tutmak [kärgäk]
byr 'yy čxš'pt twtm'*k̈* [ ]

LC571 02_{275} ärti ° yämä čaydanta [yi]mki
'rtyy ° ym' č'yd'nt' //mky/

LC572 03_{276} olurup ° bačag bača[p ° täŋri]
'wlwrwp ° b'č'*γ* b'č '[ ]ḫ

LC573 04_{277} burxanka bir biligi[n] köŋ[ül]tä bärü
bwrx'nK̈' byr bylygy/ kwng//t 'b'rw

LC574 05_{278} bir yılkı yazuku[muzn]ı [boš]uyu
byr yylK̈yy y'zwK̈w////y*y* [ ]wyww

LC575 06_{279} ötünmäk kärgäk ärti [°] täŋrim
'wytwnm'q krg'*q* '*r*ty [ ] tngrym

LC576 07_{280} yeti yimki tükäti oluru
yyty yymkyy twyk'dyy 'wlw*r*wwḫ

LC577 08_{281} umatımız ärsär ° bir a[ykı]
'wm'dymz 'rs'r ° byr '[ ]ḫ

LC578 09_{282} čaxšapatıg ädgüti tük[äti] [tut]u
čxš'pt'γ 'dgwtyy twyk/// [ ]*w*

LC579 10_{283} umatımız ärsär ° yämä čaydant[a]
'wm'dmz 'rs'r ° ym' č'yd 'nt/

LC580 11_{284} yimki bačag ädgüti nomča
yymky p'č'γ 'dgwtyy nwmč'

LC581 12_{285} törüčä oluru umatımız ärsä[r] [°]
twyrwč' 'wlwrww 'wm'dymz '*r*s'/ [ ]

01 One of the two dots above -k̈ in twtm'*k̈* is missing due to damage. **06** The dot above -r- in '*r*ty is missing due to damage. **06** It is unclear whether the final dot belongs to the final form of -m or is a punctuation dot without red circle. **07** The dot above -r- in 'wlw*r*wwḫ is missing due to damage. **12** The dot above -r- in '*r*s'/ is missing due to damage.

U09, verso

LC582 01_{286} [bir yılkı] yazukumuzni bir
[ ] y'zwK̈wmwznyyḫ byr

LC583 02_{287} b[iligin] köŋ[ü]ltä bärü bošuyu
b[ ] kwng/*l*t'b'rw bwšwywwḫ

LC584 03_{288} k[olmatımız] ärsär [°] näčä ägsük
k̈[ ] 'rs'*r* [ ] *n*'č' 'kswq

LC585 04_{289} kärgäk [b]olt[ı] ärsär ° amtı
krg'q /wlt// 'rs'r ° 'mtyyḫ

LC586 05_{290} täŋrim män rā[yma]st frazend yazukta
tngrym *m*n *r*'//*s*t frzynḏ y'zwK̈d'

LC587 06_{291} bošu[nu] ötünür män manāstār
bwšw[ ] 'w*y*t*w*nwr mn mn'st'r

LC588 07_{292} xirz °°_°° beš yägirminč
hyrz °°_°° byš ygrmynč

LC589 08_{293} kü[n] [sayu] [n]äčä yavlak sakınč
kw// [ ] /'č' yvl'q̈ s'q̈ynč

LC590 09_{294} s[akınur biz] ° näčä sözlämäsik
s[ ] ° n'č' swyzl'm'syg

LC591 10_{295} [erinčü]lüg söz sözläyür biz °
[ ]lwg swyz swyzl'ywr byz °

LC592 11_{296} ° [näčä] išlämäsik erünčülüg
° [ ] 'yšl'm'syg 'yrwnčwlwg

LC593 12_{297} <i>š išläyür biz ° añıg kılınčka
||=*š*|| 'yšl'ywr byz ° 'nyγ K̈ylynčK̈'

05 The dot above r- in *r*'//*s*t is missing due to damage. **11** L297-298 has näčä išlämäsik, but the beginning stroke of the initial letter of the word after ° looks nothing like n- or any other MS letter. Perhaps it was a kind of ornamental n-? **12** The letters 'y- of the word iš are written as two horizontal "squiggly" lines followed by the second cup of -š- (shown as =*š*). A "squiggly" line also occurs as part of the -ḫ of B[C: U07, r02] kwynk'ḫ.

U07, recto

LC594 01_{298} erinčükä käntü özümüzni
'y*ḏ*wnčwk' kn*t*ww 'wyzwmwznyy

LC595 02_{299} [ämgätir bi]z ° yämä künkä
[ ]*z* ° ym' kwynk'ḫ

LC596 03_{300} [ašat]ukumuz beš täŋri yarukı °
[ ]wk̈wmwz byš tngryy yrwk̈yy °

LC597 04_{301} [käntü] özümüz üzütümüz todunč_
[ ] ʾwyzwmwz ʾwyzwtwmwz twtwnč_

LC598 05_{302} _suz uvutsuz suk yäk sävtükinčä
_*sw*z /wvwtswz swk̈ yʾk svdwgynčʾ

LC599 06_{303} yorıtuk üč[ün] ° yavlak yergärü
ywrydwk̈ ʾwy*č*// ° yvlʾk̈ yyrgʾrww

LC600 07_{304} barır ° [anı] [ü]čün täŋrim män
bʾr*y*r ° [ ] //yčwn tngrym mn

LC601 08_{305} rāymas[t] [frazend] kop yazukta
rʾyms/ [ ] *k̈*wp yʾzwk̈ddʾḥ

LC602 09_{306} bošun[u] arıg karmšūhun kolu
bwšwn[ ] ʾryγ krmšwhn q̈wlww

LC603 10_{307} ötün[ür mä]n manāstār xirzā
ʾwytwn[ ]*n* mnʾstʾr hyrzʾḥ

LC604 11 [R:] beš yäg[irmi] [bölük]lüg xwāstwānīft
[R:] byš yg*///* [ ]lwg xwʾstwʾnyft

ⁿblank lineⁿ

01 The dot above -ḍ- was omitted in ʻy*ḍ*wnčwkʾ. This word is written with -w- here, and not with the -y- of L298 ʾyrynčwqʾ, P139 ʾyrynčwkʾ. **03** The black dot above -r- in tngryy is circled in red; such circles also are found in lines 04-09. **08** ALC : raim(a)s[t] qop. In the damaged space between the two words, there is sufficient room for the complete name as in B[C: U09, v05]. **10** The scribe did not place punctuation after xirzā. **11** The vestige of a letter before +lwg somewhat resembles -w-, but conforms most closely to the finishing stroke of -q in its final form (cf. -q in B[C: U09, r06] ʾwytwnmʾq). For [bölük]lüg, see the note to L307 in Commentary.

U07, verso

LC605 01_{308} täŋrim ägsüklüg yazuklug biz °
tngrym ʾgswklwg yʾzwk̈lwγ byz °

LC606 02_{309} ötägči berimči biz [todunčsuz]
ʾwyt̓gčy byry*m*čy byz [ ]

LC607 03_{310} <u>vutsuz suk yäk üčün ° [sakınčın]
ʾvwtswz swk̈ yʾk ʾ/*y*čwn ° [ ]

LC608 04_{311} sözin kılınčın ° yämä köz[in]
swyzyn k̈ylynčyn ° ymʾ kwy*z*[ ]

LC609 05_{312} körüp kulkakın äšitip ° t[ı]lı[n]
kwyrwp k̈wlk̈ʾk̈yn ʾšydyp ° *t//ly/*

LC610 06_{313} sözläp ° älgin su[nu]p ° adakın
swyzlʾp ° ʾlgyn sw//p ° ʾdʾ*k̈*yn

LC611 07_{314} yorıp ° ürkä üz[üksüz] ämgätir
ywryp ° ʾwyrkʾ ʾwyz[ ] ʾ*m*gʾdyr

LC612 08_{315} biz ° beš täŋri yar[u]k[ın]
byz ° byš tngryy y*r//k*[ ]

LC613 09_{316} kurug öl yerkä ° beš t[ü]rlüg
k̈wrwγ ʾwyl yyrkʾ ° byš *t//r*lwg

LC614 10_{317} tınlıgka turalıgka ° b[eš] türlüg
tynlγ_k̈ʾ twrʾlyγ_k̈ʾ ° b[ ] twyrlwg

LC615 11_{318} otka ıgačka ° y[ämä ägsü]klüg
ʾwwtk̈ʾ ʻyγʾčk̈ʾ ° y[ ]klwg

LC616 12_{319} [y]azuklug biz ° o[n čaxšapat]ka
/ʾzwk̈lwγ byz ° ʾ*w*[ ]k̈ʾ*ḥ*

00 For the added text in the upper right corner of this side of the folio, see the note to L308-319 in Commentary. **02** The letter -y is placed within the cup of -č- in ʾwytʾgčy and byryměy. **03** ʾvwtswz is an error for ʾwvwtswz; it is emended so. **08** The dot over -r- in y*r*/*k*[ ] is missing due to damage. For the reading of v08-11, see the note to L316-318 in Commentary.

Writing Notes to "C"

Letters: **k/k̈** are used, except **q/q̈** in U08, r03, v10 +qʾ, U08, r11 yʾq (but yʾk elsewhere), U08, r03, v02 ql-, U09, r06 ʾwytwnmʾq, r06 krgʾq, v03 ʾkswq, U08, r12 q̈yrq̈, 08, v01 q̈ʾtylyp, 08, v09 q̈ʾmγ, U07, r09 q̈wlww, U09, v08 yvlʾq̈, sʾq̈ynč; ʻ**y-** = **e-/i-/ı-** throughout; **-dd-** = **-t-** in U08, v03 -ddy, v04, U07, r08 +ddʾ, U08, v04 ʾntʾddʾ, U10, r05 -ddymz, and **-dd-** = **-d-** in U10, v04 ʾwrddw, v06 ʾdd/w; **-ḍ-** in U10, r11 mwnḍʾγ, v01, U09, v05 frzynḍ; **-nk-** = **-nk-** in U07, r02 kwynkʾḥ, and **-nk̈-** = **-nk-** in U09, r04 bwrxʾnk̈ʾ; **p-** = **b-** in U09, r11 pʾčʾγ = bačag (~ bačak; cf. U09, r03 bʾčʾγ); a dot under **-n** (shown as **-ṇ**) in U08, r02 +lwgṇ indicates that a preceding vowel was not written but should be pronounced; doubling of vowel within a syllable in U08, v07 ʾ//k**ww**n, U10, v12 tʾgzyn**ww**r.
Spellings: U08, r02, 010, U10, v05, U20, v01 k̈ʾmγ = kamag (but U08, v09 q̈ʾmγ), U08, r03, 05, 09 swyngwš- = süŋüš-, U08, r04, v06, U10, r04, U09, v12 ʾnyγ = añıg, U08, r06, v12 k̈ʾrʾ = kara (ʻdarkness', not ʻblack'), U08, r12 ywz = yüz, U08, r12 ʾrtwk̈ = artuk, U08, v01, U09, r04, v02 kwngwl = köŋül, U08, v02 ql- = käl-, v03 ʻyt- = ıd-, v04 ʾtryl- = adrıl-, U08, v10, U10, v06, U07, r09 ʾryγ = arıg, U08, v11 /ʾzy/- = [y]azı[n]- (but U10, r11 yʾzn- = yazın-), U10, r04 yrʾt- = yarat-, U10, r09 ʻygdʾ- = igdä- (for igid+ä-), U10, r11 mwnḍʾγ = montag (but U10, r09 mwntʾγ), U10, v01 ʾwygw/- = ökün-, U10, v03 ʻykynty = ekinti, U10, v04 ʻyky = eki, U10, v10 k̈ʾpyγ = kapıg, U10, v12 ʾʾtyr- = adır-, U09, r07, r11 yymky = yimki, U09, r07 twykʾdyy = tükäti, U09, r11 pʾčʾγ = bačag (but U09, r03 bʾčʾγ; ~ bačak), U09, v03 ʾkswq = ägsük (but U07, v01 ʾgswk), U09, v07 ygrmynč = yägirminč, U07, r04 twtwnčswz = todunčsuz (but U08, r11 twdwnčswz), U07, r05 sv- = säv-, U07, v05 ʾšyd- = äšit-, U07, v06 ʾdʾk̈ = adak, U07, v07 ʾmgʾd- = ämgät-, U07, v11 ʾwwt = ot; written together: U10, r08 swydʾbʾrww_w = sötä bärü, U09, r04, v02 kwng/ltʾbʾrw = köŋ[ü]ltä bärü; attributive: U08, r04, r09, v06, U10, v07, U07, v10 **+lγ**, U07, v10 **+lyγ** (tynlγ twrʾlyγ); collective: U08, r05, r09 **+lwgwn**, r02 **+lwgṇ**, r04 **+lwγwn**; 1 plur. poss.: U08, v07 **+ymz**, U08, r08 **+mwz** (after -C); accusative: U10, r04, U09, r09 +ʾ**γ**; locative: U09, r02, r04, r10, v02 **+tʾ**, U10, r08, v01, U09, v05 **+dʾ**, U08, v04, U07, r08 **+ddʾ**; participle: U09, v09, v11 **-syg**; past participle: U08, v08 **-twk̈**, U08, v07, U07, r06 **-dwk̈**, U07, r05 **-dwg**; negative gerund: U20, v03 **-/ʾtn**; purposive gerund: U10, v11, v12 **-ʻγʾlyy**, U08, r03 **-kʾlyy**; 1 plur. past: U08, v11 **-tymz**, U08, v11, U10, r11 **-tmz**, U10, r06, r08, r10, U09, r08, r12 **-dymz**, U10, r05 **-ddymz**, U09, r10 **-dmz**; 3 past: U08, r03, r04, r10, v02, v04, U20, v02, U09, r02, r06, v04 **-ty**, U08, r05, r07, **-dy**, U08, v03 **-ddy**.
Scribal: U08, v05 (dittography), U09, v12, U07, v03; U10, v04, v10, U09, r01 (ʾyy for ʾʾy); U10, r02, U10, v11, U07, r01 (omission of dot over -ḍ-).

D: U 11 (M 153/TM 303)

Manichaean script. Recto and verso of a folio. The text on Side 1 of the glass has its wide margin on right and its narrow margin on left (with binding holes), identifying it as verso, which is confirmed by the correlation of this fragment to L111-125 of subsections VIB-VIIA.

Le Coq, Chuastuanift, ein Sündenbekenntnis der manichäischen Auditores, 13-15; Asmussen, Studies in Manichaeism, 187; Zieme, Beiträge zur Erforschung des Xᵛāstvānīft, 351, photo (p. 362); Zieme, BT V, 19-20. Clark, TML Nr. 86; Wilkens, MTT Nr. 395.

U11, recto

LC617	01_{111}	ärsär •• näč[ä] ʾrsʾr •• nʾčʾ//
LC618	02	tävlät[im]iz tvlʾdd//y*z*
LC619	03_{112}	kürlätimiz qwyrlʾdymyz
LC620	04	ärsär °° näčä ʾrsʾr °° nʾčʾḫ
LC621	05_{113}	äviŋ kiši ʾvynng qyšyḫ
LC622	06	urunčakın ʾwrwnčʾq̈_ʿyn
LC623	07_{114}	yetimiz ärsär yydy*m*yz ʾrsʾr
LC624	08	kün ay täŋri qwyn ʾʾy tngryy
LC625	09_{115}	taplamaz išig tʾplʾmʾz ʿyšyyg
LC626	10	näčä išlätimiz nʾčʾ ʿyšlʾdymyz
LC627	11_{116}	ärsär • yämä ilki ʾrsʾr • y*m*ʾ ʿ*y*lkyy
LC628	12_{117}	özün bo özün • ʾ *w*/zwn bww ʾwyzwn •
LC629	13	<u>zun tonlug ʾwyzwntwnl*w*γ

10 The -ʾ is placed inside the cup of -č- in nʾčʾ. **13** As ALC noted, ʾwyz- is a scribal error for ʾwz- (Chuastuanift, 14; also JW in MTT 349).

U11, verso

LC630	01_{118}	[ur]ılar • öz [ ]ylʾr • /wyz
LC631	02	[bo]lup °° näčä [ ]*l*/*w*p °° nʾčʾḫ
LC632	03_{119}	[y]azıntımız yaŋıltımız /ʾzynḍymyz yʾngyltmz

LC633	04	ärsär °° monča ʾrsʾr °° mwnčʾḫ
LC634	05_{120}	üküš tınlıgka ʾwykwš tynlγq̈ʾ
LC635	06_{121}	nä[čä] üz buz *n*ʾ// ʾwyz bwz
LC636	07	kıltımız ärsär • q̈y/ty*m*yz ʾrsʾr •
LC637	08_{122}	täŋrim bo on tngry*m* bww ʾwn
LC638	09	türlüg yazukta twyrlwg yʾzwq̈dʾ
LC639	10_{123}	bošunu ötünür bwšwnw ʾwytwnwr
LC640	11	biz manāstār byz mnʾstʾr
LC641	12_{124}	xirz °°_°° yeti[n]č hyrz °°_°° yyt*y*/č
LC642	13_{125}	yämä sötä bärü ymʾ swydʾ bʾrww

Writing Notes to "D"

Letters: **q/q̈** are used, except **k** in r11 ʿylkyy, v05 ʾwykwš; **ʿy-** = **i-** in r09 ʿyšyyg, r10 ʿyšlʾdymyz, r11 ʿlkyy; **-dd-** = **-t-** in r02 -dd//yz; **-ḍ-** in v03 -ḍymyz; **-nng** = **-ŋ** in r05 ʾvynng; hypertrophic **ʿ-** in r06 ʾwrwnčʾq̈_ʿyn; vowel doubling in non-root closed syllable in r09 ʿyš**yy**g.
Spellings: r02 tvlʾ- = tävlä-, r05 ʾvynng = äviŋ, v03 /ʾzyn- = [y]azın-; written together: r13 ʾwyzwntwnlwγ = <u>zun tonlug; attributive: v05 **+lγ**; locative: v09, 13 **+dʾ**; 1 plur. Past: v07 **-tymyz**, v03 **-tmz**, r03, 07, 10 **-dymyz**, v03 **-ḍymyz**, r02 **-dd//yz**.
Scribal: r13 (error).

E: U 13 (TM 183)

Manichaean script. Recto of a folio. The text on Side 1 of the glass has a very narrow margin on right, indicating that it is recto. The verso side has an unrelated US text that is heavily damaged, with only a few surviving words, and is not edited here. This fragment corresponds to L247-270 of subsections XIIA-XIIIB.

Le Coq, Chuastuanift, ein Sündenbekenntnis der manichäischen Auditores, 20-21; Asmussen, Studies in Manichaeism, 190; Zieme, Beiträge zur Erforschung des X$^{\text{v}}$āstvānīft, 351, photo (p. 363); Zieme, BT V, 19-20. Clark, TML Nr. 86; Wilkens, MTT Nr. 407.

U13, recto

LC643 01_{247} [ärti] ° arıg [bačak bačap täŋrikä ančulasık]
[ ] ° ”*ḍ*yg[ ]

LC644 02_{248} kärgäk ärti ° yämä äv bark tuttuk üčün ° [yılkı]_
qrg’k ’rtyy ° ym’ ”v b’r*k̈* twtdwx ’wyčwn °[ ]_

LC645 03_{250} _ka barımka bolup ° azu muŋ[u]muz ta[kımız]
_q̈’ b’rmk̈’ bwlwp ° ”zw mwn//mwz t’[ ]

LC646 04_{251} tägip ° yäm[ä] [todunčs]uz uvutsuz [suk yäk]
t’gyp ° ym/ [ ]*wz* ’wvw*t*sw*z* [ ]

LC647 05_{253} üčün ° yämä k[orkunčsuz köŋlümüz üčün °]
’wyčwn ° ym’ *k*[ ]

LC648 06_{254} ärinip ärmägürüp ärk[l]igin [ärksizin bačak]
”rynyp ’rm’gwrwp ’*r*q/y*g*y*n* [ ]

LC649 07_{256} [sıt]ımız ärsär ° yämä bačag olur[up ädgüti nomča]
[ ]ymz ’rs’r ° ym’ b’č’γ ’wlw*r*[ ]

LC650 08_{258} [törü]čä bačamatımız ärsär [°] täŋ[rim amtı män]
[ ]*č’ b*’č’m’dmz ’*r*s’r [ ] *t*/*g*[ ]

LC651 09_{259} [a]sṭūḍ yīšō‘ yaz[u]kta bošunu ö[tünür män °°]
/sṭwḍ yyšw‘ y’z/q̈dd’ bwšwnw ’*w*[ ]

LC652 10_{260} manāstār xirz °°_°° üč yägirm[inč] [ay täŋri]
*m*n’st’r hyrz °°_°° ’wyč ygrm/// [ ]

LC653 11_{262} künin sayu täŋrikä nomka arıg dı[ndarlarka °]
qwynyn s’yw tngryk’ nwmk̈’ ”ryγ dy[ ]

LC654 12_{263} [suy]umuznı yazukumuznı bošuyu [kolmak kärgäk]
[ ]wmwznyy y’zwk̈wmwznγ/ *bw*šwy*w*[ ]

LC655 13_{265} [ä]rti ° yämä ärkligi[n] ärks[izin ärinip ärmägürüp]
/*r*tyy ° ym’ ’rklygy/ ’*rks*[ ]

LC656 14_{267} iškä küdügkä tıltanıp [yazukta bošungalı]
‘yšk’ kwdwgk’ tylt’ny*p* [ ]

LC657 15_{268} barmatımız ärsär ° täŋrim [amtı] [ ]
b’rm’dmz ’rs’r ° tngrym [ ]

LC658 16_{269} [yazukta] bošunu ötünür [biz °° manāstār xirz °°]
[ ] bwšwnw ’wytwnwr [ ]

01 ALC omitted the word surviving from this damaged line, and started with 02 (his line 1) **01** The scribe omitted the dot over -ḍ- in ”*ḍ*yγ. **06** The dot over -r- in ’*r*q/y*g*y*n* is missing due to damage. **07** The dot over -r- in ’wlw*r*[ ] is missing due to damage. **08** The dot over the first -r- in ’*r*s’r is missing due to damage. **08** There is room for at least one more word after [amtı] at the end of this line, and it should be män ‘I’ to refer to the confessor here. **09** For /sṭwḍ yyšw‘, see the note to L259-260 in Commentary. **13** The dots over -r- in /*r*tyy and over -r- in ’*r*ks[ ] are missing due to damage. **15** The gap at the end of this line probably held the same name as in lines r08-09.

Writing Notes to “E”

Letters: **q/q̈** are used in 02 qrg’k, 03 +q̈’, 06 ’rq/yg, 11 qwyn, and **k/k̈** are used in 02 qrg’k, 02 b’rk̈, 03, 11 +k̈’, 11, 14 +k’, 13 ’rklyg, 13 ’rks[ ]; **‘y-** = **i-** in r14 ‘yšk’; **-dd-** = **-t-** in 09 +dd’.
Spellings: 02 ”v = äv, 03 b’rm = barım, 04 t’g- = täg-, 06 ”ryn- = ärin-, 07 b’č’γ = bačag (~bačak), 14 kwdwg = küdüg; locative: 09 +**dd’**; past participle: 02 **-dwx**; 1 plur. past: 07 **-/ymz**, 08, 15 **-dmz**; 3 past: 02, 13 **-ty**.
Scribal: 01 (omission of dot over ḍ), 02 (only one dot over k).

SZTE Klebelsberg Könyvtár SZEGED 2.

F: M 443

Manichaean script. Recto and verso of a folio. The text on Side 1 of the glass has a very wide margin on left, indicating that it is recto. In confirmation of this sequence, this text corresponds to L274-282 and L290-298 of subsections XIVA-XVA.

Müller, Handschriften-Reste in Estrangelo-Schrift aus Turfan, II, 104-106; Asmussen, Studies in Manichaeism, 191; Zieme, Beiträge zur Erforschung des X^{v}āstvānīft, 351, photo (p. 364); Zieme, BT V, 19-20. Boyce, CIM, 29; Clark, TML Nr. 86; Wilkens, MTT Nr. 411.

M443, recto

LC659 01_{274} [tutmak] kärgäk ärti °
[ ] qrg'k 'rty °

LC660 02_{275} [yämä] čayd]anta yimki
[ ] ////'nḍ' ymqy

LC661 03_{276} [oluru]p bačag bačap
[ ]*p* b'č'γ b'č'p

LC662 04_{277} [°] [täŋ]ri burxanka ° bir
[ ]///*r*y bwrx'nq̈' ° byr

LC663 05_{278} [bili]gin köŋültä bärü °
[ ]gn kwngwlt' b'rw °

LC664 06_{279} [bir yıl]kı yazukumuznı
[ ]q̈yy y'zwq̈wmzny

LC665 07_{280} [bošuyu] [ö]tün[m]äk kärgäk
[ ] //ytwn/'k krg'k

LC666 08 [ärti ° täŋrim] yeti yimki
[ ] yyty ymky

LC667 09_{281} [tükäti] [ol]uru umatımız
[ ] ///*w*rw 'wm'dmz

LC668 10_{282} [ärsär ° bir ay]kı
[ ]*q̈*y

04 The dot over -r- in ///*r*y is missing due to damage.

M443, verso

LC669 01_{290} täŋrim amtı [yazukta]
tngrym 'mty [ ]

LC670 02_{291} bošunu öt[ünür biz °°]
bwšwnw 'w*t*[ ]

LC671 03_{292} manāstār xirz °°__[°°]
mn'st'r hyrz °°__[ ]

LC672 04_{293} beš yägirminč kün [sayu]
byš ygyrmynč kwyn [ ]

LC673 05_{294} näčä yavlak s[akınč]
n'č' yvl'q̈ s[ ]

LC674 06_{295} sakınur biz ° nä[čä]
s'q̈nwr byz ° n'//

LC675 07_{296} sözlämäsi[k] [erinčülüg söz]
swzl'm'sy/ [ ]

LC676 08 söz[l]äyü[r] [biz °° näčä]
swyz/'yw/ [ ]

LC677 09_{297} išläm[äsik iš išläyür biz °°]
'yšl'm[ ]

LC678 10_{298} [añıg kılınčka erinčükä]
[ ]

Writing Notes to "F"

Letters: **q/q̈** are used, except **k** in r07 krg'k (but r01 qrg'k), 07 //ytwn/'k, 08 ymky (but r02 ymqy), v04 kwyn; **'y-** = **i-** in v09 'yšl'm[ ]; **-nq̈-** = **-nk-** in r04 bwrx'nq̈'.
Spellings: r02 ymqy = yimki (but r08 ymky), 03 b'č'γ = bačag (~ bačak), 05 kwngwl = köŋül, v02 'wt//- = öt[ün]-, 06 s'q̈n- = sakın-; 1 plur. poss.: r06 +**wmz**; locative: r05 +**t'**, r02 +**ḍ'**; instrumental: r05 +**n** (after -C); 1 plur. past: r09 **-dmz**; 3 past: r01 **-ty**.

G: MIK III 192 II (M 172, II)

Manichaean script. Recto and verso of one folio (II) of a bifolio (I is Iranian). The bifolio has been glassed so that on Side 1 the Iranian folio is on left and presumed to be folio I, while the Uygur folio is on right and presumed to be folio II. Thus recto of folio II is on the left of Side 2 of the glass and verso is on the right of Side 1 of the glass. The recto-verso sequence is confirmed by correlation of this text to L269-302 of subsections XIIIB-XVA.

Müller, Handschriften-Reste in Estrangelo-Schrift aus Turfan, II, 104-106, 111-112 (translation by K. Foy), Plate II (recto); Salemann 1907, 175-184; Müller, Uigurica [I], 46-53 (r13-v08); Radloff 1908, 847-852; Asmussen, Studies in Manichaeism, 190-191; Zieme, Beiträge zur Erforschung des Xᵛāstvānīft, 351; Zieme, BT V, 19-20. Clark, TML Nr. 86 (cited only as M172 II); Wilkens, MTT Nr. 408.

MIK III 192, II recto

LC679 01_{269} ärsär °° täŋrim amtı
'rs'r °° tngrym 'mtyḥ

LC680 02 ökünür biz ° yazukta
'wyqwnwr byz ° y'zwq̈dd'

LC681 03_{270} bošunu ötünür biz °° manāstār
bwšwnw 'wytwnwr byz °° mn'sṭ'r

LC682 04_{271} xirz °°___°° tört yegirminč °° bir
hyrz °°___°° twyrt yygrmynč °° byr

LC683 05_{272} yılka yeti yimki olursuk
yylq̈' yytyy ymkyy 'wlwrswk̈

LC684 06_{273} törü bar ärti ° bir a[y] [ča]xšap[at]
twyrw b'r 'rty ° byr "/ /*xš*'p/

LC685 07_{274} tutmak kärgäk ärti ° y[ämä]
twtm'q̈ qrg'k 'rtyy ° y[ ]

LC686 08_{275} čaydanta ° yimki olurup
č'yd'nt' ° ymkyy 'wlwrwp

LC687 09_{276} bačag bačap ° täŋri [burxan]_
b'č'γ b'č'p ° tngryy [ ]_

LC688 10_{277} _ka ° bir biligin °° köŋültä bärü
_q̈' ° byr bylygyn °° qwngwlṭ' b'r||w||

LC689 11_{278} bir yılkı ° yazukumuznı
byr yylq̈yy ° y'zwq̈wmwz*n*yy

LC690 12_{279} bošu<y>u °° ötünmäk kärgäk
bwšwnw °° 'wytwnm'k qrg'k

LC691 13_{280} ärti °° täŋrim yeti yimki ° tükäti
'rtyy °° tngrym yyty ymky ° ṭwyk'ṭy

LC692 14_{281} oluru umatımız ärsär ° bir
'wlwrww 'wm'dmz 'rs'r ° byr

LC693 15_{282} aykı čax šapat<ıg> ° ädgüti
"yq̈yy čxš'pt ° 'ddgwtyy

LC694 16_{283} arıtı °° tutu umadımız ärsär
"rytyy °° twtw 'wm'ddmz 'rs'r

LC695 17_{284} °° yämä čaydanta ° yimki ° bačag °
°° ym' č'yd'nt' ° ymkyy ° b'č'γ °

LC696 18_{285} ädgüti ° nomča törüčä °
'ddgwtyy ° nwmč' twyrwč' °

01 Both line-initial '- and line-final -ḥ are ornamental. **01ff** The punctuation dots often are obscure in the photograph, making it impossible to determine in most cases whether they are circled or not, and sometimes whether there are one or two dots. In at least r10, 12, 16, v04, 07, 11, 13, 17 and 18, the dots are vertical rather than horizontal as elsewhere. Sometimes, especially at the end of the line, the dot is placed just under the line (e.g. IIr17, IIv02). **05** Punctuation after ymkyy? **06** Müller : "[yq̈yy čx]š'p[t]. However, despite r15 aykı čaxšapat, L274 and P128-129 have ay čaxšapat here. **09** The t- of tngryy is ornamental. **10** The scribe ran out of space and wrote either b'r or b'w. If the first, then he added the -w just below -r-; if the second, he treated the left stroke of -'- as -r-, adding a dot above (making the mark below a punctuation dot). The first option is placed in the transliteration. **12** For the emendation bošu<y>u here and in v04, see the note to L029-030 in Commentary. **15** The scribe omitted the accusative suffix on čaxšapat; it is emended so (as L282, P132). **18** The -' is placed in the cup of -č- in nwmč' twyrwč'.

MIK III 192, II verso

LC697 01_{286} oluru umatımız ärsär
'wlwrw 'wm'ddmz 'rs'r

LC698 02_{287} °° bir yılkı ya[z]ukumuznı °
°° byr yylq̈yy *y*'/wq̈wmwznyy °

LC699 03_{288} bir biligin ° köŋültä bärü
byr bylygyn ° q*w*ngwlt' b'rw

LC700 04_{289} bošu<y>u kolmatımız ärsär °°
bwšwnw q̈wlm'ddmz 'rs'r °°

LC701 05_{290} näčä ägsük kärgäk boltı
n'č' 'gswk qrg'*k* bwltyy

LC702 06_{291} ärsär °° täŋrim amtı yazukta
'*rs*'r °° tngrym ''mty y'zwk̈d'

LC703 07_{292} [bo]šunu ötünür biz °° manāstār
//šwn*w* 'wytwnw*r* b*y*z °° mn'sṭ'r

LC704 08_{293} [xi]rz [°°]__°° beš yägirminč °° kü[n]
//*rz* [ ]__°° byš yygrmynč °° k*wy*/

LC705 09_{294} s[a]yu ° näčä yavlak °° sakınč
s/yw ° n'č' y*v*l'q̈ °° s'k̈ynč

LC706 10_{295} sakınur biz ° näčä sözlä_
s'q̈ynwr byz ° n'č' swy*z*l'_

LC707 11_{296} _mäsik °° erinčülüg söz °
_m'syyk °° 'yrynčwlwg swyz °

LC708 12 sözläyür biz °° näčä
swyzl'ywr byz °° n'č'

LC709 13_{297} išlämäsik iš °° išläyür
'yšl'm'syk 'yš °° 'yšl'ywr

LC710 14_{298} biz °° añıg kılınčka
byz °° 'nyyγ q̈ylynčq̈'

LC711 15_{299} erinčükä ° käntü özümüzni
'yrynčwk' ° knḍw 'wyzwmwznyy

LC712 16_{300} ämgätir biz °° yämä künkä
'mg'tyr byz °° ym' qwynq'

LC713 17_{301} ašatukumuz °° beš täŋri
"š'dwq̈mwz °° byš tngryy

LC714 18_{302} yarukı °° käntü özümüz °° üzütümüz
yrwq̈yy °° knḍw 'wyzwmwz °° 'wyzwṭmwz

01 The line-initial '- is ornamental. **04** For the emendation, bošu<y>u, see the note to L029-030 in Commentary. **06** The dot over the first -r- in '*rs*'r is missing due to damage. **06** Unless the first letter actually is punctuation (dubious) or an onset to '- (possible), there are two "- in "mty. **07** The dot over -r in 'wytwnw*r* has faded away. **12** The -' of n'č' is placed within the cup of -č-.

Writing Notes to "G"

Letters: **q/q̈** are used, except **k/k̈** in r05, 08, 17 ymkyy, r12 'wytwnm'k, v05 'gswk, v08 kwy/ (but v16 qwyn), v15 +k' (but v16 +q'), r05 'wlwrswk̈, v06 y'zwk̈ (but r02, 11, v02 y'zwq̈), v09 s'k̈ynč (but v10 s'q̈ynwr); **-nq-** = **-nk-** in qwynq'; **'y-** = **e-/i-** in v11 'yrynčwlwg, v13 'yšl'm'syk, 'yš 'ysl'ywr, v15 'yrynčwk'; **-dd-** = **-t-** in r02 +dd', r15, 18 'ddgwtyy, r16, v01, 04 -ddmz; **-ḍ-** = **-t-** in v15, 18 knḍw; common **r**, except **ry** = **r** in r01 'rs'r, 01 tngrym, 02 'wyqwnwr, v01 'wlwrw, 01 'rs'r, 02 byr, 17 tngry; the letter **ṭ** in r03, v07 mn'sṭ'r, r13 ṭwyk'ṭy, v18 'wyzwṭmwz is that variant formed from y (instead of w) from which d extends upward, although it may be more like w+d in r10 +ṭ'; vowel doubling in non-root closed syllable in v10-11 swyzl'm's**yy**k, v14 'n**yy**γ.
Spellings: r04, v08 yygrmynč = yegirminč (for yägirminč), r05, 08, 13, 17 ymkyy = yimki, r09, 17 b'č'γ = bačag (~ bačak), r10, v03 qwngwl = köŋül, v06 "mty = amtı (uncertain), v14 'nyyγ = añıg, v15, 18 knḍw = käntü (see note to (EB) U65, v15); 1 plur. possessive: v17, 18 **+mwz** (after -C); locative: r08, 17, v03 **+t'**, r10 **+ṭ'**, v06 **+d'**, r02 **+dd'**; participle: v13 **-syk**, v11 **-syyk**, r05 **-swq̈**; past participle: v17 **-dwq̈**; 1 plur. past: r14 **-dmz**, r16, v01, 04 **-ddmz**; 3 past: r06, 07, 13, v05 **-ty**.
Scribal: r10 (correction); r15 (error).

H: M 798f, M 5103 (T II D 63)

Manichaean script. Recto and verso of two folios. The text on Side 1 of the glass of M798f has a wide margin on left, indicating that it is recto, which is confirmed by the correlation of the text with L109-124 of subsection VIB. The text on Side 1 of the glass of M5103 has its narrow margin and a binding hole on left, indicating that it is verso, which is confirmed by the correlation of the text with L143-146 and L151-155 of subsection VIIB.

The ductus of M798f is identical to that of M5103 (formerly "K"), as clearly seen in the shapes of the letters (e.g. ṭ and s). While the same scribe certainly wrote the texts on both fragments, the paper of M798f is much lighter than that of M5103, raising at least a bit of doubt that they belong to a single manuscript. However, in assigning the two fragments to the same manuscript, Wilkens convincingly explained the discrepancy as 'bedingt durch die Lagerung' (MTT 350).

In his arrangement of the Xwāstwānīft manuscripts, Zieme applied the letters "H" to M798f and "K" to M5103. Here, M798f and M5103 are combined under "H," leaving "K" vacated for placement of the previously uncorrelated and unlabeled manuscript U5571 (see preface to "K").

Zieme, Beiträge zur Erforschung des X^{v}āstvānīft, 351, 357-358, photo (p. 364 [M798f]), 352, 358, photo (p. 366 [M5103]); Zieme, BT V, 19-20. Boyce, CIM, 54, 105; Clark, TML Nr. 86; Wilkens, MTT Nrs. 396 (M798f), 398 (M5103).

M798f, recto

LC715 01_{109} ärsär °° yämä
'rs'*r* °° ym'

LC716 02_{110} näčä üküš
n'č' 'wqws

LC717 03 tınlıgıg turalıgıg
ṭynlyγγγ twr'lyγγγ

LC718 04 [ö]lürtümüz
//*y*lwrtwmwwz

LC719 05_{111} [är]sär °° tävlätimiz
[ ]s'r °° ṭvl'dmyz

LC720 06_{112} [kü]rlätimiz ärsär
///*r*'dmyz 'rs'r

LC721 07_{113} [nä]čä äviŋ
//č' 'vnng

LC722 08 [u]runčakın
'/*r*wnč'q̈'yn

LC723 09_{114} yetimiz ärsär °° kün
yydmyz 'rs'r °° kwyn

LC724 10 ay täŋri taplamaz
"y tngryy tpl'm'z

LC725 11_{115} išig nä[čä]
'ysyg n'[ ]

LC726 12_{116} [i]šl[ätimiz ärsär]
//sl[ ]

01 The line-initial '- is ornamental. **01** The dot above -r in 'rs'*r* is missing due to damage.

M798f, verso

LC727 01_{117} urılar öz
ʾwry*l*ʾr ʾwyz

LC728 02_{118} bolup ° näčä
bwlwp ° nʾčʾ

LC729 03_{119} yazıntımız yaŋıltım[ı]z
yʾznтmyz yʾngldm/*z*

LC730 04 ärsär °° monč[a]
ʾrsʾr °° mwn*č*/

LC731 05_{120} üküš tınlıgka
ʾwkws ṭynlyγ*q*/

LC732 06_{121} näčä üz b[uz]
nʾčʾ ʾwyz b[ ]

LC733 07 kıltımız är[sär]
q̈yltmyyzʾ*r*[ ]

LC734 08_{122} °° täŋrim amtı
°° ṭngrym ʾmtyḥ

LC735 09 bo on türlüg
bww ʾwn twyrlwg

LC736 10_{123} yazukta bošnu
y'*zw*q̈dʾ bwšnww

LC737 11 [öt]ünür biz
////wnwwr by*z*

LC738 12_{124} [manāstār] [x]ir[z]
[ ] /yr/

01 Line-initial ʾ- is ornamental. **07** The dot over -r in ʾ*r*[ ] is missing due to damage.

M5103, recto

LC739 01_{143} yaŋlu [näčä]
yʾnglw [ ]

LC740 02 añıg kı[lınč]
ʾnyγ q̈y////

LC741 03_{144} kıltımız [ärsär]
q̈yltm*z* [ ]

LC742 04 °° yämä yäkkä
°° ymʾ yʾqkʾ

LC743 05_{145} ičgäkkä
ʻyčqʾkq"

LC744 06 täŋri tepän
ṭngryy typʾn

LC745 07_{146} t[ın]lıgıg turalıg[ıg]
t/// *l*yγyγ ṭwrʾlyγ[ ]

LC746 08 [ölür]üp
[ ]w*p*

M5103, verso

LC747 01_{151} [yazınıp] yäkkä
[ ] yʾqʾ

LC748 02_{152} [tapıntı]mız ärsär
[ ]*m*yz ʾrsʾr

LC749 03_{153} [°° täŋri]m amtı
[ ]*m* ʾmtyḥ

LC750 04 [ö]künür biz
///kwnwr byz

LC751 05_{154} yazukta bošnu
yʾzwq̈dʾ bwšnw

LC752 06 ötünür biz
ʾwytwynwr byz

LC753 07_{155} [man]āstār [xirz °°_°°]
//ʾstʾr [ ]

Writing Notes to "H"

Letters: **k** is used in M798f, r09 kwn, M798f, v05 ʾwkws, M5103, r04 yʾqkʾ, M5103, r05 ʻyčqʾkq", M5103, v04 ///kwnwr, but **q** is used in M798f, r02 ʾwqws, M5103, r04, v01 yʾq, M5103, r05 ʻyčqʾkq', and **q̈** is used in M798f, r08 ʾ/*r*wnčʾq̈yn, M798f, v07 q̈yltmyyz, M798f, v10 yʾzwq̈, M5103, r02 q̈y////, M5103, r03 q̈yltmz, M5103, v05 yʾzwq̈dʾ; **ʻy-** = **i-**; **s** for **š** in M798f, r02 ʾwqws = üküš (also v05 ʾwkws), M798f, r11 ʻysyg = išig, M798f, r12 //sl/- = [i]šl[ä]-, but **š** is used in M798f, v10 bwšnww; common **r**, except **ry** for both -r- and -r in M798f, v01 ʾwryl'r; **ṭ** = **t** in M798f, r03, M798f, v05 ṭynlyγ, M798f, r05 ṭvlʾdmyz, M798f, v08 ṭngrym, M5103, r06 ṭngryy, M5103, r07 *t*/// *l*yγyγ ṭwrʾlyγ[ ], but **t** is used otherwise; **-nng** = **-ŋ** in M798f, r07 ʾvnng; hypertrophic ʾ in M798f, r08 ʾ/*r*wnčʾq̈ʻyn; vowel doubling in non-root closed syllable in M798f, r04 //ylwrtwm**ww**z, M798f, v07 q̈yltm**yy**z, M798f, v11 ////wn**ww**r, M5103, r05 ʻyčqʾkq" (end of line).
Spellings: M798f, r02 ʾwqws = üküš (also v05 ʾwkws), M798f, r03, v05, M5103, r07 ṭynlyγ = tınlıg, M798f, r03 twrʾlyγ = turalıg (also M5103, r07 ṭwrʾlyγ), M798f, r05 ṭvlʾ- = tävlä-, M798f, r07 ʾvnng = äviŋ, M798f, r10 tplʾ- = tapla-, M798f, v03 yʾzn- = yazın-, M798f, v03 yʾngl- = yaŋıl-, M5103, r01 yʾnglw = yaŋlu (for yaŋıl-u), M798f, v10, M5103, v05 bwšnww = bošnu (for bošun-u), M5103, r02 ʾnyγ = añıg, M5103, v01 yʾ**q**ʾ (crasis of yäk+kä), M5103, v06 ʾwytwynwr = ötünür; attributive: M798f, r03, v05, M5103, r07 **+lyγ**; accusative: M798f, r03, M5103, r07 **+yγ** (ṭynlyγyγ twrʾlyγyγ); dative: M5103, r05 **+q**" (end of line; same in (LH) Great Hymn (213)); locative: M798f, v10, M5103, v05 **+d**ʾ; 1 plur. past: M798f, v03 **-tmyz**, M5103, v02 **-/myz**, M798f, v07 **-tmyyz**, M5103, r03 **-tmz**, M798f , r05, 06, 09, v03 **-dmyz**, M798f, r04 **-twmwwz**.

I: U 17a,b (T I D 51)

Manichaean script. Two fragments ("a" and "b") of one side of a folio whose other side is blank. Some six lines are missing between the two fragments. This text corresponds to L170-174 and L180-183 of subsection VIIIA.

Zieme, Beiträge zur Erforschung des Xᵛāstvānīft, 351, 358, photo (p. 365); Zieme, BT V, 19-20. Clark, TML Nr. 86; Wilkens, MTT Nr. 403.

U17a

LC754 01_{170} [ötrü yok bol]gay °° yaruk[lı]
[ ]ɣ'y °° yr*wq̈*[ ]

LC755 02_{171} [karalı kaltı] [ad]rılgay °° an[tata]
[ ] ///*r*lɣ'y °° ''n[ ]

LC756 03_{172} [kesrä nä] bo[l]g[ay] tepän biltimiz [°°]
[ ] *bw*/ɣ// ty*p*'n byltmyz [ ]

LC757 04_{173} [azruwā täŋrikä] ° kün ay t[äŋrikä] °
[ ] ° q*wyn* ''y t[ ] °

01 The punctuation dots are vertical here, but horizontal elsewhere.

U17b

LC758 01_{180} [ke]rtgünmäk kün a[y täŋri]
//*rt*gwn*m*'k qwyn '[ ]

LC759 02_{181} [tamga]sı °° üčünč ko[rkmak]
[ ]*syy* °° 'w*y*čwnč q̈*w*[ ]

LC760 03_{182} [beš] [tä]ŋri tamgası °° t[örtünč]
[ ] /ngryy t'mɣ'syy °° *t*[ ]

LC761 04_{183} [bilgä] [bi]l[i]g burxa[n]l[ar]
[ ] ///*g bwrx'*///

01 The dot above -r- in //*rt*gwn*m*'k is missing due to damage.

Writing Notes to "I"

Letters: **q/q̈** are used in a04, b01 qwyn, a01 yrwq̈, b02 q̈w[ ], but **-k** is used in b01 //rtgwnm'k.
Spellings: a02 ///rl- = [ad]rıl-; 1 plur. past: a03 **-tmyz**.

J: U 19 (T I D)

Manichaean script. Recto and verso of a folio. The text on Side 1 of the glass has its wide margin on left, indicating that it is recto. This sequence is confirmed by the correlation of this piece to L097-100 and 107-110 of subsections VIA-B.

Zieme, Beiträge zur Erforschung des Xᵛāstvānīft, 351, 357, photos (pp. 365-366); Zieme, BT V, 19-20. Clark, TML Nr. 86; Wilkens, MTT Nr. 394.

U19, recto

LC762 01_{097} [sözün kılınč]ın
[ ]yn

LC763 02 [on °° tür]lüg
[ ]lwg

LC764 03_{098} [suy yazuk kıltımı]z
[ ]z

LC765 04_{099} [ärsär] [n]äčä igid
[ ] /'č' 'ygydd

LC766 05 [igidä]timiz ärsär
[ ]*d*mz 'rs'r

LC767 06_{100} [yämä näčä] igidäyü
[ ] 'ygydd'yw

04 The -' is placed within the cup of -č- in /'č'.

U19, verso

LC768 01_{107} k[öŋülin biligin]
q[ ]

LC769 02_{108} a[rtattımız är]_
''[ ]_

LC770 03 _sär °° [nä]č[ä] [yelvi]
_*s'r* °° [ ]č[ ]

LC771 04_{109} yelvilätimiz [ärsär]
yylvyl'*ddmz* [ ]

LC772 05_{110} yämä näčä [üküš]
ym' n'č' '[ ]

LC773 06 tınlıgıg tura[lıgıg]
tynlɣɣ twr'[ ]

01-06 Along the letters of these lines are visible faint impressions of smaller letters from a paper laid on top of this piece. **03** The punctuation dots °° are added above -*s'r*. **05** The -' is placed within the cup of -č- in n'č'.

Writing Notes to "J"

Letters: **q** is used in v01 q[ ]; **'y-** = **i-** in r04 'ygydd, r06 'ygydd'yw; **-dd-** = **-d-** in r04 'ygydd, 06 'ygydd'yw, v04 yylvyl'ddmz.
Spellings: r06 'ygydd'- = igidä-; attributive: v06 **+lɣ**; accusative: v06 **+ɣ** (after -C); 1 plur. past: r05 **-dmz**, v04 **-ddmz**.

K: U 5571 (T II D 93)

Uygur script. One side of a piece of paper whose other side is blank. The combining of fragments previously labeled "H" and "K" by Zieme under the label "H" (see above) left the label "K" vacant. Therefore, U5571 is placed in this vacated slot. For the correlation of this fragment to the London roll, see Commentary.

Zieme, Manichäisch-türkische Texte, BT V, 20 (transliteration), Plate LIV. Clark, TML Nr. 86; Wilkens, MTT Nr. 417.

U5571

LC774	01_{204}	yazukta bo[šunu ötünür]
		y'z_wq̈d' p*w*[ ]
LC775	02_{205}	biz manāstār [xirzā °°]_
		pyz mn'st'r [ ]_
LC776	03_{206}	_[°° onunč] kün[kä tört]
		_[ ] kwyn[ ]

Commentary

Zieme considered that this fragment could not be situated because the surviving words of lines 01-02 occur at the end of every section of the Xwāstwānīft: yazukta bošunu ötünür biz manāstār xirzā °°_°° 'We beg to be free from sins! Release my sins!' In each case, the ordinal numeral for the next section stood as the next word, which in this case would be the first word of line 03 where only vestiges of some letters survive after a space that probably held part of the double punctuation from line 02 (i.e. _°°). However, because the second letter of the second word of line 03 so clearly is -w-, there are only three possible matches of that line in the Xwāstwānīft: 064 törtünč söki täŋri 'Fourth (section)...former (messengers of) God', 191 tokuzunč on čaxšapat 'Ninth (section)...the ten commandments', and 206 onunč künkä tört 'Tenth (section)...four (prayers of praise) a day'. The first possibility (064) cannot be entertained, because the letter before the clear -w- does not resemble at all either -t- (for törtünč) or s- (for söki; cf. the -s- in 02 mn'st'r). The second possibility (191) also can be dismissed, because the first part of tokuzunč presumably would contain the dotted -q̈- (i.e. twq̈wz_wnč), as we see in the dotted -q̈- of 01 y'zwq̈, but there is no trace of a dot above the traces of those letters.

Only the third (206) of the three readings is possible, because the letter before the clear -w- is compatible with k- and the letters after it are compatible with -yn-, making it extremely likely that the word kün[kä] was written here. So long as one assumes that the beginning of the line held punctuation, the space between that and kün[kä] is precisely that required for six letters (i.e. 'wnwnč) and the surviving traces of the first three letters of that word are compatible with 'wn-, while the remaining vestiges are more or less neutral with regard to -wnč. Given these considerations, this small fragment quite probably correlates with L204-206 of sections IXB-XA.

Writing Notes to "K"

Letter: **-q̈** is used in 01 y'z_wq̈.
Spelling: locative: 01 **+d'**.

L: *T II Y 60a,b

Uygur script. One side of two pieces of a bookroll that were found at a site in Yarkhoto, some 10 km from Turfan, and that were fitted together in Berlin. These pieces correspond to L144-251 of subsections VIIB-XIIB. Because the original text remains lost, Le Coq's sequential numbering of the two pieces from 01 to 50 is retained, and his transcription (from which a transliteration is abstracted) is followed.

Le Coq, Chuastuanift, ein Sündenbekenntnis der manichäischen Auditores, 15-20; Asmussen, Studies in Manichaeism, 187-189; Zieme, Beiträge zur Erforschung des X^{v}āstvānīft, 352; Zieme, BT V, 19-20. Clark, TML Nr. 86; Wilkens, MTT Nrs. 399 (a), 405 (b).

*T II Y 60a,b

ʳT II Y 60aˀ

LC777	01_{144}	[yämä yäkkä ičgäkkä täŋri tepän] tınlıgı[g] [turalıgıg ölü]rüp
		[ ] tynlγ'/ [ ]rwp
LC778	02_{147}	[yüküntümüz ärsär °° yämä burxan] tepän igid nomka
		[ ] typ'n 'ykyd nwmq̈'
LC779	03_{149}	[uduntumuz tapıntımız ärsär °° kut] kolu yüküntü[müz] ärsär °° täŋri_
		[ ] q̈wlw ywkwntw/// 'rs'r °° tnkry_
LC780	04_{151}	_[kä yazınıp yäkkä tapıntımız] ärsär °° täŋrim a[mt]ı ökünür biz
		_[ ] 'rs'r °° tnkrym '//y 'wykwnwrpyz
LC781	05_{154}	[yazukta bošunu ötünür biz] [manās]tār xirz °°_°° säkizinč
		[ ] ////t'r qyrz °°_°° s'kyz_ynč
LC782	06_{156}	[kertü täŋrig arıg nomug] biltükümüztä bärü °° täŋrim eki
		[ ] pyltwkwmwz_d' p'rw °° tnkrym 'yky_y
LC783	07_{158}	[yiltizig üč ödk]i nomug biltimiz °° yaruk yilt[izi]n °° täŋri
		[ ]y nwmwγ pyltmz °° yrwq̈ yylt///n °° tnkry
LC784	08_{160}	[yerin tünärig] [yil]tizin tamu yerin biltimiz °° yämä yer täŋri
		[ ] ///tyz_yn t'mw yyryn pyltmz °° ym' yyr tnkry
LC785	09_{162}	[yok] ärkän öŋrä nä bar ärmiš tepän biltimiz °° täŋrili yäkli
		[ ] 'rk'n 'wynkr' n' p'r 'rmyš typ'n pyltmz °° tnkryly y'kly
LC786	10_{165}	nätä ötrü süŋüšmiš °° yaruklı karalı kaltı katılmış °° yerig
		n'd' 'wytrw swynkwšmyš °° yrwq̈ly q̈r'ly q̈lty q̈'tylmyš °° yyryk
LC787	11_{167}	täŋrig kim yaratmış tepän biltimiz °° yämä [ar]kun yer
		tnkryk kym y'r'tmyš typ'n pyltmz °° ym' ///qwn yyr
LC788	12_{169}	täŋri nätä ötrü yok bolgay °° yaruklı [kar]alı [kaltı adrılgay]
		tnkry n'd' 'wytrw ywq̈ pwlq'y °° yrwq̈ly [ ]'lyy [ ]
LC789	13_{172}	antata kesrä nä bolgay tepän biltimiz °° azruwā täŋri[kä kün]
		"nt'd' kysı' n' pwlq'y typ'n pyltmz °° 'z_rw' tnkry[ ]
LC790	14_{174}	ay täŋrikä °° küčlüg täŋrikä °° burxanlarka ınant[ımız]
		"y tnkryk' °° kwyčlwk tnkryk' °° pwrq'n_l'rq̈' 'yn'nt//
LC791	15_{176}	[tayantımız] nugušak boltumuz °° tört yaruk tamga köŋülümüz_
		[ ] nqwš'k pwltwmwz °° twyrt yrwq̈ t'mq' kwynkwlwmwz_
LC792	16_{178}	_[tä tamgalatımız bir] amranmak az[ruwā] täŋri tamgası °° ekinti kertgü_
		_[ ] 'mr'nm'q̈ 'z_/// tnkry t'mq'sy °° 'ykynty kyrtkw_

LC793 17_{180} _[nmäk kün ay täŋri tamgası] [üč]ünč korkmak beš täŋri tamgası
_[ ] ////wnč q̈wrq̈m'q̈ pyš tnkryy t'mq'sy

LC794 18_{182} [törtünč bilgä bilig burxanlar] tamgası °° täŋrim biligimizni
[ ] t'mq'sy °° tnkrym pylykymz_ny

LC795 19_{185} [köŋülümüzni bo tört türlüg] [tä]ŋrilärtä agıttımız ärsär °°
[ ] //kryl'rd' "qytmz 'rs'r °° ||r||

LC796 20_{187} [ornınta] kamšattımız ärsär °° täŋri tamgası buzultı ärsär °° amtı
[ ] q̈'mš'tmz 'rs'r °° tnkry t'mq'sy pwz_wlty 'rs'r °° 'mty

LC797 21_{189} täŋrim yazukta bošunu ötünür biz manāstār xirz °°_°° tokuzunč
tnkrym y'z_wq̈d' pwšwnw 'wytwnwrpyz mn'st'r qyrz °°_°° twq̈wz_wnč

LC798 22_{191} on čaxšapat tuttukumuzta bärü üč agzın üč
'wn čqš'pt twtdwqwmwz_d' p'rw 'wyč "qz_yn 'wyč

LC799 23_{193} köŋülün °° üč älgin bir kamag özin tükäti tutmak
kwynkwlwn °° 'wyč 'lkyn °° pyr q̈'m'γ 'wyz_yn twyk'ty twtm'q̈

LC800 24_{195} kärgäk ärti °° täŋrim bilip bilmätin ätüz sävigінčä yorıp
krk'k 'rty °° tnkrym pylyp pylm'tyn 't'wyz s'vykynč' ywryp

LC801 25_{197} yavlak eš tuš °° adaš kudaš savın alıp köŋülün körüp
yvl'q̈ 'yš twš °° "d'š q̈wd'š s'vyn "lyp kwynkwlwn kwyrwp

LC802 26_{199} [yılkıka] barımka bolup azu [mu]ŋumuz tak[ımız] tägip °° on
[ ] p'rymq̈' pwlwp "z_w [ ]kwmwz t'q̈[ ] t'kyp °° 'wn

'T II Y 60b'

LC803 27_{201} [čaxšapatıg sıtımız ärsär °° näčä ägsü]tümüz kärgätimiz ärsär °° amtı
[ ]tmz krk'tmz 'rs'r °° 'mty

LC804 28_{203} [täŋrim yazukta bošunu ötünür biz] manāstār xirz °°_°°
[ ] mn'st'r qyrz °°_°°

LC805 29_{206} [onunč künkä tört alkıš] azruwā täŋrikä kün ay
[ ] 'z_rw' tnkryk' kwyn "y

LC806 30_{207} [täŋrikä küčlüg täŋrikä] burxanlarka °° bir biligin [arıg]
[ ] pwrq'n_l'rq̈' °° pyr pylykyn [ ]

LC807 31_{209} [köŋülün alkansık törü bar] är[t]i °° yämä korkmatın [ärmägürüp]
[ ] 'r/y °° ym' q̈wrq̈m'tyn [ ]

LC808 32_{212} [ädgüti tükäti alkan]matımız [ärsär] °° yämä alkanur
[ ]m'dymz [ ] °° ym' "lq̈'nwr

LC809 33_{213} [ärkän köŋülümüzni sakınčımızn ı] [tä]ŋrigärü tut[matımız] ärsär °° [al]kıšımız
[ ] //kryk'rw twt[ ] 'rs'r °° ///q̈yšymz

LC810 34_{216} [ötügümüz täŋrikä arıgın] tägmäti är[sär] °° nä [yertä]
[ ] t'km'dy 'r[ ] °° n' [ ]

LC811 35_{218} [tıdıntı] tutuntı ärsär °° amtı täŋrim yazukta bošunu ötünür
[ ] twtwnty 'rs'r °° 'mty tnkrym y'z_wq̈d' pwšwnw 'wytwnwr

LC812 36_{220} [biz manāstār] xirz °°_°° bir yägirminč yämä yeti türlüg
[ ] qyrz °°_°° pyr ykrmynč ym' yyty twyrlwk

LC813 37_{222} [bušı arıg] nomka ančulasık kärgäk ärti °° yämä beš täŋri
[ ] nwmq̈' "nčwl'syq̈ krk'k 'rtyy °° ym' pyš tnkry

LC814 38_{224} [yarukın kuvra]tıglı firištilär °° xrōštag padwāxtag t[äŋri °°]
[ ]tyqly pryštyl'r °° qrwštk pdw'qtk t[ ]

LC815 39_{225} [täŋrigärü] bartačı bošuntačı beš täŋri yarukın bizingärü [kälürti]
[ ] p'rd'čy pwšwnt'čy pyš tnkry yrwq̈yn pyz_ynk'rw [ ]

LC816 40_{227} [ärsär] °° biz adruk adruk etip yaratıp nomka kigürsük törü
[ ] °° pyz "drwq̈ "drwq̈ 'ytyp yr'typ nwmq̈' kykwrswk twyrw

LC817 41_{229} [bar] ärti °° azu muŋ üčün °° azu bušı bergäli kı[zgan]ıp
[ ] 'rty °° "z_w mwnk 'wyčwn °° "z_w pwšy pyrk'ly q̈y///yp

LC818 42_{232} [yeti tür]lüg [bu]šı arıg nomka tükäti berü [umatı]mız [ärs]är
[ ]lwk //šy "ryγ nwmq̈' twyk'ty pyrw '[ ]mz [ ]'r

LC819 43_{234} [°° täŋri]gärü bartačı bošuntačı beš täŋri yarukın ävkä barkka
[ ]k'rw p'rd'čy pwšwnt'čy pyš tnkry yrwq̈yn 'vk' p'rq̈q̈'

LC820 44_{236} [batımız ärs]är °° añıg kılınčlıg [kišikä] yavlak tınlıgka turalıg_
[ ]'r °° 'nyγ q̈ylynčlγ [ ] yvl'q̈ tynlγq̈' twr'lγ_

LC821 45_{238} _ka [bertimiz] ärsär °° töktümüz sač[tı]mız ärsär °° täŋri yarukın
_q̈' [ ] 'rs'r °° twykdwmwz s'č/mz 'rs'r °° tnkry yrwq̈yn

LC822 46_{240} yavlak yergärü ıdtımız ärsär °° täŋrim amtı yazukta bošunu
yvl'q̈ yyrk'rw 'ydtmz 'rs'r °° 'mty tnkrym y'z_wq̈d' pwšwnw

LC823 47_{242} ötünür biz manāstār xirz °°_°° [eki] [yä]girminč bir yılka
'wytwnwrpyz mn'st'r qyrz °°_°° [ ] /krmynč pyr yyl_q̈'

LC824 48_{245} älig kün arıg dındarča [vūsandē olurs]uk törü bar [är]ti [°°]
'lyk kwyn "ryγ dynt'r_č' [ ]wq̈ twyrw p'r [ ]ty [ ]

LC825 49_{247} arıg bačag bačap täŋ[rikä ančulasık] [kär]gäk ärt[i] [°°] yämä äv bark
"ryγ p'č'γ p'č'p tn[ ] //k'k 'rt/ [ ] ym' 'v p'rq̈

LC826 50_{249} tuttuk [üčün yılkıka barımka] bolup [azu muŋumuz takımız tägip °°]
twtdwq̈ [ ] pwlwp [ ]

19 According to ALC, the letter r was added after °° as a line-filler. **25** köŋülün must should end in 3 possessive accusative +in (as L199, P090), but I do not emend the lost text. **27** JW : k(ä)rgät(ti)m(i)z; see the note to L202-203 in Commentary. **50** JW emended [barımka] bolup to [barımka eyin] bolup after a suggestion of Röhrborn (cf. MTT 355, n1121). However, [eyin] is not in L, P or B[E: U13, U12], and there is no motivation for inserting it here.

Writing Notes to "L"

Letters: in ALC's system, "q" was original "**q̈**" (consistent throughout) and "γ" was original "**q**" except finally where "-γ" was original "**-γ**".
Spellings: 03 ywkwn- = yükün-, 06 'yky = eki (also 16 'ykynty), 15, 23, 25 kwynkwl = köŋül, 16 'mr'n- = amran-, 23 q̈'m'γ = kamag, 24 s'vyk = sävig, 26 p'rym = barım (cf. Le Coq, Chuastuanift, 32, n22), 26, 34 t'k- = täg-, 40 yr't- = yarat- (but 11 y'r't-), 44 'nyγ = añıg, 48 dynt'r = dındar, 49 p'č'γ = bačag (~ bačak); written together: 21, 47 'wytwnwrpyz = ötünür biz; attributive: 01, 44 **+lγ**; 1 plur. possessive: 18, 33 **+ymz**; accusative: 01 **+'/**; locative: 06, 10, 12, 13, 19, 21, 22, 35, 46 **+d'**; future participle: 39, 43 **-t'čy**, 39, 43 **-d'čy**; past participle: 06 **-twk**, 22 **-dwq**, 50 **-dwq̈**; participle: 40 **-swk**, 37 **-syq̈**, 48 **-/wq̈**; 1 plur. past: 07, 08, 09, 11, 13, 14, 19, 20, 27, 46 **-tmz**, 32 **-dymz**, 15 **-twmwz**, 45 **-dwmwz**; 3 past: 20, 35, 37, 41, 48, 49 **-ty**, 34 **-dy**.
Scribal: 19 (addition); 25 (error).

M: U 12 (T M 343)

Uygur script. Recto and verso of a folio. The text on Side 1 of the glass has its wide margin on left and narrow margin on right, identifying it as recto. This sequence is confirmed by the correlation of the fragment with L247-267 of subsections XIIA-XIIIB.

Le Coq, Chuastuanift, ein Sündenbekenntnis der manichäischen Auditores, 20 (footnote); Asmussen, Studies in Manichaeism, 189; Zieme, Beiträge zur Erforschung des X^{v}āstvānīft, 352, n2 (rounded vowel forms), photos (pp. 367-368); Zieme, BT V, 19-20. Clark, TML Nr. 86; Wilkens, MTT Nr. 406.

U12, recto

LC827 01_{247} [ärti °°] arıg bačak bačap
[ ] /ᵓryγ pʾčʾq̈ pʾčʾp

LC828 02_{248} °[°] [täŋri]kä ančulasık
°/ [ ]kʾ ᵓnčwlʾsyq̈

LC829 03_{249} kärgäk ärti °° yämä äv
krkʾk ʾrty °° ymʾ ʾv

LC830 04_{250} bark tuttuk üčün
pʾrq̈ twtd*w*q̈ ʾwyčwn

LC831 05 °° yılkıka barımka bolup
°° ylq̈yq̈ʾ pʾrm*q̈*ʾ pwlp

LC832 06_{251} °° azu muŋumuz takumuz
°° ᵓz_w mwnkwmwz tʾq̈wmwz

LC833 07_{252} tägip °° yämä todunčsuz
tʾkyp °° ymʾ twdwnčswz

LC834 08_{253} uv[ut]suz suk yä[k]
ʾwv//swz swq̈ yʾ/

LC835 09 sävginčä y[o]rıtuk
sʾvk*y*nčʾ y/ry_*d*wq̈

LC836 10 üčün °° yavlak korkınč_
/wyčwn °° yvlʾ*q* q̈wrq̈ynč_

LC837 11_{254} _sız köŋülümüz üčün
_syz kwnkwlwmwz ʾwyčwn

LC838 12_{255} °° ärnip ärmägürüp
°° ʾrnyp ʾrmʾkwrwp

LC839 13 °° ärkligin ärksizin
°° ʾrklykyn ʾrks*y*z_yn

LC840 14_{256} °° bačak sıtumuz ärsär
°° pʾčʾq̈ sy_dwmwz ʾrsʾr

LC841 15_{257} [°° yämä] [ba]čak o[l]u[r]up
[ ] //čʾq̈ ʾw/*w*/wp

00 For the additions in the outer margins of recto and verso, see the note to L247-267 in Commentary. **01** The two dots over -q̈ in pʾčʾq̈ are circled in red, like punctuation dots. **10** The dots over -q in yvlʾ*q* are missing due to damage.

U12, verso

LC842 01_{258} °° ädgüti nomča [törüčä °°]
°° ʾdkwty nwmčʾ [ ]

LC843 02 bačamatumuz är[sär] [°]°
pʾčʾ*m*ʾdwmwz ʾr[ ]/°

LC844 03_{259} amt[ı] täŋrim ökünür
ᵓmt/ *t*nkrym ʾwykwnwr

LC845 04 biz °° y[a]z[u]kta bošunu
pyz °° *y*/z_/q̈dʾ pwšwnw

LC846 05_{260} ötünür biz °° manā
ʾwytwn*w*r pyz °° mnʾ

LC847 06 āstār xirzā °°_°°
ᵓstʾr qyrz_ʾ °°_°°

LC848 07_{261} üč yägirminč ay täŋri
ʾwyčykrmynč ᵓy tnkry

LC849 08_{262} kün[in] [sa]yu °° täŋrikä
kwyn[ ] //y*w* °° tnkrykʾ

LC850 09_{263} nomka [a]rıg dındarlar_
nwm*q̈*ʾ //ryγ dynt'rl'r_

LC851 10_{264} _ka •• s[u]yumuznı yazuku_
_q̈ʾ •• s/ywmwz_ny yʾz_wq̈w_

LC852 11 _muznı bošuyu kolmak
_mwz_ny pwšwyw q̈||w||lmʾq̈

LC853 12_{265} kärgäk ärti °° yämä
krkʾk ʾrty °° ymʾ

LC854 13_{266} ärkl[i]gin ärksizin
ʾrkl/ky_n ʾrksyz_yn

LC855 14 ärnip ärmägürüp °°
ʾrn*y*p ʾrmʾkwrwp °°

LC856 15_{267} [išlkä küdü[gkä tıltanıp]
[ ]*k*ʾ kwydw[ ]

07 The letters in ʾwyčykrmynč are traced with reddish orange ink (see the Commentary to "X" [U1543] below). **11** The first letters of q̈lmʾq̈ clearly are q̈l-, but the scribe added the letter -w- within the space of the "l-hook" below the line.

Writing Notes to "M"

Letters; **q̈** is used (note v06 qyrz_ʾ = xirzā); **-q̈** is used instead of **-γ** throughout; distinct **s** and **š** (cf. v11 bošuyu); distinct **y** and **v**.
Spellings: r01, 14, 15 pʾčʾq̈ = bačak, r05 pʾrm = barım, r07 tʾk- = täg-, r09 sʾvkynčʾ = sävginčä (for säviginčä), r11 kwnkwl = köŋül, v05-06 mnʾ ᵓstʾr = manā āstār (for mnʾstʾr = manāstār) v09 dyntʾr = dındar; written as one word: v07 ʾwyčykrmynč = üč yägirminč; 1 plur. possessive: r06 tʾq̈**+wmwz** (after unrounded vowel, but **+wmwz** after rounded vowel in r06, 11, v10); locative: v04 **+d'**; participle: r02 **-syq̈**; past participle: r04, 09 **-dwq̈**; gerund: r05 **-p** (in pwlp; vowel omitted at end of line); 1 plur. past: r14 sy_**dwmwz**, v02 pʾčʾm'**dwmwz** (after unrounded vowels, no other examples of 1 plur. past); 3 past: r03, v12 **-ty**.
Scribal: v07 (tracing); 11 (addition).

N: U 22[v] (T I D X21), Ch/U 6318[v] (T II T 1412)

Uygur script. The back sides of two pieces of paper from a bookroll whose front side was used for a Chinese text. Zieme established that both pieces belong to the same manuscript ("N") according to their paper and ductus. These pieces correspond to L019-025 and L308-312 of subsections IIB and XVB.

Zieme, Beiträge zur Erforschung des Xᵛāstvānīft, 352, 354, photo (p. 369 [U22]); Zieme, BT V, 19, Plate I (Ch/U6318). Clark, TML Nr. 86; Wilkens, MTT Nrs. 388 (U22), 416 (Ch/U6318).

U22[v]

LC857 01_{019} [tepän kertgünmäti]miz ärsär °° [näčä]
[ ]m*z* *ʾrsʾr* °° [ ]

LC858 02_{020} [üküš yavlak] [ču]lvu sav sözlä[timiz ärsär °°]
[ ] //*l*vw sʾv swyz_lʾ[ ]

LC859 03_{022} [yämä kün ay] ölür tetimiz [ärsär °°]
[ ] ʾwylwr tydymz [ ]

LC860 04_{024} [ärksizin tug]ar batar °° ärki ba[r] [ärsär °°]
[ ]ʾr pʾtʾr °° ʾrky pʾ/ [ ]

01 Punctuation here and in Ch/U6318 consists of two black dots with a hint of faded red circles.

Ch/U6318[v]

LC861 01_{308} täŋrim ägsüklüg ya[zuklug biz °° ötägči]
*t*nkrym ʾkswklwk yʾ[ ]

LC862 02_{309} berimči biz °° todunčsuz [uvutsuz suk]
pyrymčy pyz °° twdwnčsw*z* [ ]

LC863 03_{311} [yäk üčün] °° sakınčın s[özin kılınčın]
[ ] °° *s*ʾq̈ynčyn *s*[ ]

Writing Notes to "N"

Letter: **q̈** is used in Ch/U6318, 03 sʾq̈ynčyn; possibly distinct **y** and **v** in U22.
Spelling: 3 past: U22, 03 **-dymz**.

O: U 21 (T II S 530)

Uygur script. One side of a piece of paper whose other side is blank. This fragment corresponds to L031-039 of subsections IIB-IIIA.

Zieme, Beiträge zur Erforschung des Xᵛāstvānīft, 352, 354, photo (p. 369); Zieme, BT V, 19-20. Clark, TML Nr. 86; Wilkens, MTT Nr. 389.

U21

LC864 01_{031} [xirzā °°_°° üčünč yämä beš täŋri]kä
[ ]*k*ʾ

LC865 02_{033} [xormuzta täŋri] [og]la[n]ıŋa •• bir tın [tura]
[ ] ////*l*ʾ/ynkʾ •• pyr t*y*n [ ]

LC866 03_{034} [täŋri °° ekinti yel] täŋri °° üčünč yaru[k]
[ ] tnkry °° ʾwyčwnč yr*w*/

LC867 04_{036} [täŋri °° törtünč suv] [tä]ŋri °° bešinč o[t]
[ ] //kry °° pyšynč ʾ*w*/

LC868 05_{037} [täŋri °° sön yäklügün süŋüšüp balık]tukın
[ ]d*wq̈y*n

Writing Notes to "O"

Letters: **q̈** is used in 05 [ ]dwq̈yn; distinct **š** in 04 pyšynč.
Spelling: past participle: 05 **-dwq̈**.

P: U 16 (T I D 29)

Uygur script. Recto and verso of a folio. The text on Side 1 of the glass has a wide margin on left, indicating that it is recto, which is confirmed by the correlation of this fragment with L047-063 of subsections IIIA-B.

Zieme, Beiträge zur Erforschung des Xᵛāstvānīft, 352, 355, photo (pp. 370-371); Zieme, BT V, 19-20. Clark, TML Nr. 86; Wilkens, MTT Nr. 391.

U16, recto

LC869	01_{047}	kü[č]i yar[ukı tözi yilti]zi
		*k*wy/y yr[ ]z_y
LC870	02_{048}	[b]eš täŋri ol °° täŋrim
		/yš tnkry ʾwl °° tnkrym
LC871	03_{049}	[s]ötä bärü beš täŋrig
		/wy_dʾ pʾrw pyš tnkryk
LC872	04_{050}	bilmätin añıg yavlak
		*p*ylmʾtyn ʾnyγ yvlʾq̈
LC873	05_{051}	biligin näčä sıtımız
		*p*ylykyn nʾčʾ sydmz
LC874	06_{052}	bärttimiz ärsär °° tört
		prttmz ʾrsʾr °° twyrt
LC875	07_{053}	[yä]girmi türlüg baš
		/krmy twyrlwk pʾš
LC876	08	kıltımız ärsär °° on
		*q*yltmz ʾrsʾr °° ʾwn
LC877	09_{054}	yılan bašlıg ärŋäkin
		yylʾn pʾšlγ ʾrnkʾkyn

04 There is a dot above the ʾn- of ʾnyγ that could belong with -n- to distinguish it from -ʾ-, or it could be a stray mark with no significance.

U16, verso

LC878	01_{056}	a[š ičgü täŋrig] näč[ä]
		ʾ[ ] nʾč/
LC879	02_{057}	ačıttımız agrıttımız ärs[är] [°°]
		ʾčyt*mz* ʾqrytmz ʾrs// [ ]
LC880	03_{058}	kurug öl yerkä b[eš]
		q̈wrwγ ʾwyl yyrkʾ *p*[ ]
LC881	04_{059}	türlüg tınlıgka beš
		twyrlwk tynlqq̈ʾ pyš
LC882	05_{060}	türlüg otka ıgač[ka]
		twyrlwk ʾwtq̈ʾ ʾyqʾč[ ]
LC883	06_{061}	näčä yazıntımız ärsär [°°]
		nʾčʾ yʾz_*nt*mz ʾrsʾr [ ]
LC884	07_{062}	amtı täŋrim yazukta
		ʾmty tnkrym yʾz_wq̈dʾ

LC885	08_{063}	bošunu ötünür b[iz]
		pwšwnw ʾwytwnwr p[ ]
LC886	09	manāstār xirz °°_°°
		mnʾstʾr qyrz °°_°°

01 Missing after r09 and before v01 is L054-055 eki kırk tišin tirig özüg.

Writing Notes to "P"

Letters: **q̈** is used (note v09 qyrz = xirz); distinct **-q̈** and **-γ**; distinct **s** and **š**; distinct **y** and **v**.
Spellings: r04 ʾnyγ = añıg, 06 prt- = bärt-, v06 yʾzn- = yazın-; attributive: r09 **+lγ**; locative: r03, v07 **+dʾ**; 1 plur. past: r06, 08, v02, 06 **-tmz**, r05 **-dmz**.

Q: U 24

Uygur script. One side of a folio whose other side is blank. This piece corresponds to L046-061 of subsections IIIA-B.

Zieme, Beiträge zur Erforschung des Xᵛāstvānīft, 352, 355, photo (p. 372); Zieme, BT V, 19-20. Clark, TML Nr. 86; Wilkens, MTT Nr. 390.

U24

LC887 01_{046} [özi üzüti küči yarukı tözi yiltizi beš täŋri]
[ ]

LC888 02_{048} ol °° täŋrim [sötä bärü beš täŋrig bilmätin]
'wl °° tnkrym [ ]

LC889 03_{050} añıg yavlak [bi]ligin [näčä sıtımız bärttimiz ärsär °°]
'nyγ yvl'q ///ykyn [ ]

LC890 04_{052} tört yägirmi türlüg [baš kıltımız ärsär °° on]
twyrt ykrmy twyrlwk [ ]

LC891 05_{054} yı[la]n bašlıg ärŋäkin[eki kırk tišin tirig]
yy///n p'šlγ 'rnk'kyn [ ]

LC892 06_{055} [özü]g aš ičgü täŋr[ig näčä ačıttımız agrıttımız]
[ ]k "š 'yčkw tnk*r*·[ ]

LC893 07_{057} [ärs]är °° kurug öl yerkä [beš türlüg tınlıgka]
[ ]'r °° q̈wrwγ 'wyl yyr*k*' [ ]

LC894 08_{059} [beš] [t]ürlüg [ot]ka [ıgačka näčä yazıntımız ärsär °°]
[ ] /*w*yrlw*k* [ ]*q̈*' [ ]

01 There are traces of the lower parts of letters that may be compatible with özi üzüti of this line. PZ did not edit the first line, so that his numbering of 1-7 is 02-08 here (as JW).

Writing Notes to "Q"

Letters: **q̈** is used; distinct **-q̈** and **-γ**; distinct **s** and **š**; distinct **y** and **v**.
Spellings: 03 'nyγ = añıg; attributive: 05 **+lγ**.

R: U 14 (T I D/T M 289) + Mainz 350b (T II K x 2), U 15 II (T II K 8)

Uygur script. Recto and verso of a folio (U14) to which a small fragment (Mainz 350b) was fitted by Zieme (BT V, 20). From the same manuscript, recto and verso of one folio of a bifolio (U15 II) whose other folio (I) is a prayer to Jesus edited as LP Nr. 24 (see Zieme, Beiträge, 352-354, n3).

Regarding U14+Mainz 350b, the text on Side 1 of the glass of U14 has a wide margin on left and a narrow margin on right, identifying it as recto. The letters of the few words in Mainz 350b (indicated by **bold** below) fit precisely with the letters of these words in U14, thus establishing recto-verso of Mainz 350b. This sequence also is confirmed by the fragment's correspondence to L078-115 of subsections IVB-VIB.

Regarding U15 II, the text of folio II on Side 1 of the glass is bound with folio I on its left, identifying it as verso, while the text of folio II on Side 2 of the glass is bound with the folio on its right, identifying it as recto. This sequence is confirmed by the compliance of the text with the London bookroll, corresponding to its lines L278-298 and L300-316 of subsections XIVA-XVB.

Zieme had separated U14+Mainz 350b as manuscript "R" and U15 II as manuscript "U" (BT V, 20). However, comparison of the two folios reveals that the number of lines per page is the same (originally 18), the marking of the right margin is the same, the ductus is the same (e.g. the letters k-, -d-, -s-, -v-, -m), and by all appearances (in the photographs) the paper is the same. Moreover, the field signature T II K x 2 of Mainz 350b shares much with the field signature T II K 8 of U15, although I cannot resolve the disparity between this and the field signature T I D/T M 289 of U14. Therefore, I regard former manuscript "U" as belonging with manuscript "R," and at the same time vacate the previous label "U" (but fill that slot with U25, see below).

Zieme, Beiträge zur Erforschung des Xᵛāstvānīft, 352, 355-357 (U14), 359-360 (U15 II), photos (pp. 373-374, 377-378); Zieme, BT V, 20. Clark, TML Nr. 86; Wilkens, MTT Nrs. 392 (U14+Mainz 350b), 412 (U15).

U14+Mainz 350b, recto

LC895 01_{078} [manāstār xirzā °°_]°° **bešinč**
[ ]°° pyšynč

LC896 02_{079} [beš türlüg tınlıg]ka
[ ]q̈'

LC897 03_{080} [bir yämä eki adaklı]g kišikä
[ ]γ kyšyk'

LC898 04_{081} [ekinti tört] [bu]tlug tınlıg_
[ ] //tlwγ tynlγ_

LC899 05_{082} _[ka üčünč] [u]čugma
_[ ] //*č*wqm'

LC900 06_{083} [tınlıgka törtünč] suv
[ ] swv

LC901 07_{084} [ičräki tınlıgka beš]inč
[ ]ynč

LC902 08 [yertäki bagrın yorıg]ma
[ ]*m*'

LC903 09_{085} tınlıg[ka sötä bär]ü täŋrim
tynlγ[ ]w tnkrym

LC904 10_{086} bo beš t[ürlüg] [tı]nlıgıg
pw pyš *t*[ ] //*n*lγ_'γ

LC905 11_{087} turalıgıg [u]lugka kičigkä
twr·'lγ_'γ //lwγ_q̈' kyčyk'

LC906 12_{088} tägi näčä korkıttımız ürkittimiz
t'ky n'č' qwrqytmz 'wyrk*y*tymz

LC907 13_{089} ärsär näčä urtumuz yontumuz
ʾrsʾr nʾčʾ ʾwrtmwz ywntwmw*z*

LC908 14_{090} ärsär näčä ölürtümüz
ʾrsʾr nʾčʾ ʾwylwrdwmwz

LC909 15_{091} ärsär monča tınlıgka öz
ʾrsʾr mwnčʾ tynlqq̈ʾ ʾwyz

LC910 16_{092} ötägči [bol]tumuz •• amtı täŋrim
ʾwtʾkčy [ ]*t*wmwz •• ʾmtyy tnkrym

LC911 17_{093} yazukta [bošu]nu ötünür biz
yʾz_wqdʾ [ ]nw ʾwy_twnwr pyz

LC912 18_{094} manāstār [xirzā ••]_•• altınč
mnʾstʾr [ ]_•• ”ltynč

00 For the marginal addition to recto, see the note to L078-095 in Commentary. **11** The scribe tried to smudge an “l-hook” that he mistakenly added to the -r- in tw*r*ʾlγ. **16** The punctuation consists of two dots; if they were circled in red ink that ink has faded completely.

U14 + Mainz 350b, verso

LC913 01_{095} **yämä täŋ**[rim sötä bärü]
ymʾ tn[ ]

LC914 02_{096} **sak[ın]čı[n]** [sözün kılınčın]
sʾq̈//čy/ [ ]

LC915 03_{097} on [türlüg suy yazuk]
ʾwn [ ]

LC916 04_{098} kıltımız ärs[är] [näčä igid]
qyltmz ʾrs// [ ]

LC917 05_{099} igdätimiz ärs[är] [yämä näčä igdäyü]
ʾykdʾdmz ʾr*s*// [ ]

LC918 06_{100} antıktımız är[sär näčä igid]
”ntyq̈tmz ʾr[ ]

LC919 07_{101} kiši tanu[kı boltumuz ärsär °° yämä]
kyšy tʾnw[ ]

LC920 08_{103} yaz[u]ks[uz] [kišig näčä kovlatımız]
yʾz_/q*s*// [ ]

LC921 09_{104} ärsär y[ämä sav elitip sav]
ʾrsʾr y[ ]

LC922 10_{105} kälürü[p] [kišig] [n]äčä
kʾlwrw/ [ ] / *ʾčʾ*

LC923 11_{106} kikšür[ü sözlätimiz ä]rsär köŋlin
kykšwr[ ]rsʾr kwynklyn

LC924 12_{107} biligin artat[tımız] ärsär näčä
pylykyn ”rtʾt[ ] ʾrsʾr nʾčʾ

LC925 13_{108} yelvi yelvilätimiz ärsär •• yämä näčä
yylvy yyl_v_ylʾdmz ʾrsʾr •• ymʾ nʾčʾ

LC926 14_{110} üküš tınlıgıg turalıgıg ölür_
ʾwykwš tynlγ_ʾγ twrʾlγ_ʾγ ʾwylwr_

LC927 15_{111} _tümüz ärsär •• näčä tävlätimiz ••
_dwmwz ʾrsʾr •• nʾčʾ tvlʾdmz ••

LC928 16_{112} [kü]rlätimiz ärsär •• näčä äviŋ
///rlʾdmz ʾrsʾr •• nʾčʾ ʾvynk

LC929 17_{113} kiši urunčakın [ye]timiz ärsär
k*y*š*y* ʾwrwnčʾqyn [ ]dymz ʾrsʾr

LC930 18_{114} [kü]n ay täŋri [tapla]m[a]z išig
[ ]n ”y tnkry [ ]m/z ʾyšyk

U15, II recto

LC931 01_{278} [bir] yılkı yazu[kumuznı bošu<y>u]
[ ] yyl*q̈*y yʾz_*w*[ ]

LC932 02_{279} ötünmäk [kärgäk ärti °°]
ʾwytwnmʾk [ ]

LC933 03_{280} täŋrim yeti y[imki tükäti oluru]
tnkrym yyty y[ ]

LC934 04_{281} umatımız ärsä[r] [bir aykı čaxšapatıg]
ʾwmʾdmz ʾrsʾ/ [ ]

LC935 05_{282} ädgüti arıtı [tutu umatımız ärsär °° yämä]
ʾdkwty ”ryt*y* [ ]

LC936 06_{284} čaydanta [yimki bačak ädgüti nomča]
čʾydʾntʾ [ ]

LC937 07_{285} törüčä [oluru umatımız ärsär °°]
twyrw_čʾ [ ]

LC938 08_{286} bir yılkı [yazukumuznı bir biligin]
pyr yylq*y* [ ]

LC939 09_{288} köŋültä [bärü bošuyu kolmatımız]
kwynkwltʾ [ ]

LC940 10_{289} ärsär °° n[äčä ägsük kärgäk]
ʾrsʾr °° n[ ]

LC941 11_{290} boltı är[sär °° täŋrim amtı yazukta]
pwlty ʾr[ ]

LC942 12_{291} bošunu ö[tünür biz manāstār xirzā]
pwšwnw ʾwy[ ]

LC943 13_{292} °°—[°° beš yegirminč kün]
°°—[ ]

LC944 14_{293} sayu näč[ä] [yavlak sakınč]
sʾyw nʾčʾ/ [ ]

LC945 15_{294} sakınur [biz näčä sözlämäsik]
sʾqynwr [ ]

LC946 16_{295} erünčü[lüg söz sözläyür]
ʾyrwnčw[ ]

LC947 17_{296} biz °° añı[g] [kılınčka erinčükä]
pyz °° ʾny/ [ ]

U15, II verso

LC948 01_{300} [°° yämä künkä ašat]ukumuz
[ ]*w*qwm*w*z

LC949 02_{301} [beš täŋri yarukı käntü] özümüz üz_
[ ] /wyz_wmwz ʾwyz_

LC950 03_{302} _[ütümüz °° todunčsuz] uvutsuz suk
_[ ] ʾwvwtswz swq̈

LC951 04_{303} [yäk sävigінčä] yorıtuk
[ ] ywry_dwq̈

LC952 05_{304} [üčün yavlak] yergärü
[ ] yyrkʾrw

LC953 06_{305} [barır °° anı üčün] täŋrim
[ ] tnkrym

LC954 07_{306} [yazukta bošunu] ötünür
[ ] /wytwnwr

LC955 08_{307} [biz manāstār xirzā °°_°°]
[ ]
ʳblank lineʾ

LC956 09_{308} [täŋrim ägsüklüg] [y]az[u]klug biz
[ ] /ʾz_/*q*lw*γ* *pyz*

LC957 10_{309} [ötägči berimči biz] todunčsuz
[ ] twdwnč_swz

LC958 11_{310} [uvutsuz suk yäk] üčün
[ ] ʾwy_čwn

LC959 12_{311} [°° sakınčın sözin kılınč]ın
[ ]yn

LC960 13_{312} [yämä közin körüp] [k]ulkakın
[ ] /*w*lq̈ʾq̈yn

LC961 14_{313} [äšitip tılın sözlä]p älgin
[ ]*p* ʾlkyn

LC962 15_{314} [sunup adakın yorıp] [ü]rkä
[ ] //yrkʾ

LC963 16_{315} [üzüksüz ämgätir biz °° beš] täŋri
[ ] tnkry

08 The surviving portion of this line is blank, but it held the double punctuation separated by a blank space.

Writing Notes to "R"

Letters: **q̈** and **q** are used without pattern, with **q̈** in U14+Mainz 350b, r02, 11, 15 +q̈ʾ, v02 sʾq̈//čy, v06 ʾʾntyq̈tmz, U15, IIv03 swq̈, v04 ywry_dwq̈, v13 /wlq̈ʾq̈, but **q** in U14+ Mainz 350b, r12 qwrqytmz, r17 yʾz_wqdʾ, v04 qyltmz, v08 yʾz_/qs//, v17 ʾwrwnčʾqyn, U15, IIr01, 08 yylqy(?), r15 sʾqynwr, v01[ ]wqwmwz; distinct **-q̈** and **-γ**; distinct **s** and **š**; distinct **y** and **v**.
Spellings: U14+Mainz 350b, v05 ʾykdʾ- = igdä- (for igid+ä-), v10 kʾlwr- = kälür-, v11 kwynklyn = köŋlin (for köŋül+in), U15, IIr09 kwynkwl = köŋül, U14+Mainz 350b, v15 tvlʾ- = tävlä-, U15, IIr17 ʾny/ =añı[g]; attributive: U14+Mainz 350b, r04, 09, 10, 11, v14 +**lγ**; accusative: U14+Mainz 350b, r10, 11, v14 +ʾ**γ**; locative: U15, IIr06, 09 +**t**ʾ, U14+Mainz 350b, r17 +**d**ʾ; past participle: U15, IIv04 **-dwq̈**; 1 plur. past: U14+Mainz 350b, r12 **-tymz**, U14+Mainz 350b, r12, v04, 06 **-tmz**, U14+Mainz 350b, v17 **-dymz**, U14+Mainz 350b, v05, 13, 15, 16, U15, IIr04 **-dmz**, U14+Mainz 350b, r13 **-tmwz**, r13, 16 **-twmwz**, U14+Mainz 350b, r14, v15 **-dwmwz**; 3 past: U15, IIr11 **-ty**.
Scribal: U14+Mainz 350b, r11 (error).

S: U 23 (T I 619)

Uygur script. One side of a piece of paper whose other side is blank. This fragment corresponds to L284-294 of subsections XIVB-XVA.

Zieme, Beiträge zur Erforschung des Xᵛāstvānīft, 352, 359, photo (p. 375); Zieme, BT V, 19-20. Clark, TML Nr. 86; Wilkens, MTT Nr. 413.

U23

LC964 01_{284} [är]sär °° y[ämä čaydanta yimki bačak ädgüti nomča]
[ ]sʾr °° y[ ]

LC965 02_{286} [törüčä] oluru umat[ımız] [ärsär °° bir yılkı yazukumuznı bir]
[ ] ʾwlwrw ʾwmʾd// [ ]

LC966 03_{287} [biligin] köŋültä bärü [bošuyu kolmatımız ärsär °° näčä]
[ ] kwnkwl_tʾ pʾr*w* [ ]

LC967 04_{289} [ägsük] kärgäk boltı ärsä[r] [°° täŋrim amtı yazukta bošunu]
[ ] *kr*kʾk pwlty ʾrsʾ/ [ ]

LC968 05_{291} [ötünür bi]z manāstār [xirzā °°_°°]
[ ]*z* mnʾstʾr [ ]

LC969 06_{294} [beš] yägir[minč] [kün sayu näčä yavlak sakınč sakınur]
[ ] ykr//// [ ]

Writing Notes to "S"

Spellings: 03 kwnkwl = köŋül; locative: 03 +**t**ʾ; 1 plur. past: 02 **-d//**; 3 past: 04 **-ty**.

T: U 18 (T I D)

Uygur script. One side of a piece of paper whose other side is blank. This fragment corresponds to L273-280 of subsection XIVA.

Zieme, Beiträge zur Erforschung des Xᵛāstvānīft, 352, 359, photo (p. 376); Zieme, BT V, 19-20. Clark, TML Nr. 86; Wilkens, MTT Nr. 409.

U18

LC970 01_{273} ärti °° b[ir ay čaxšapat tutmak]
’rty °° *p*[ ]

LC971 02_{274} kärgäk ärti [yämä čaydanta yimki]
krk’k ’rt*y* [ ]

LC972 03_{276} olurup °° [bačak bačap °° täŋri]
’wlwrwp °° [ ]

LC973 04_{277} burxanka b[ir biligin köŋültä]
pwrq’nq̈’ *p*[ ]

LC974 05_{279} bärü °° bir yılkı [yazukumuznı]
p’rw °° pyr yylq̈y [ ]

LC975 06_{280} bošuyu [ö]tünmäk [kärgäk ärti °°]
pwšwy*w* //ytwnm *’k* [ ]

Writing Notes to “T”

Letters: **-q̈-** is used in 04 +q̈’, 05 yylq̈y; distinct **-š-** in 06 pwšwyw; **-nq̈-** = **-nk-** in 04 pwrq’nq̈’.
Spellings: 3 past: 01, 02 **-ty**.

U: U 25 (T I D 51/500)

Uygur script. Two fragments of a folio. One side of the larger fragment has text and one side of the smaller fragment is blank. On the other sides of both fragments the very faint remains of a miniature may be seen. This fragment corresponds to L117-120 of subsection VIB.

Zieme thought that U25 and U26 belonged to the same manuscript “V,” but certainly the paper and probably the ductus (t-, -l-, -k-) are distinct between the two fragments. Wilkens characterized the paper of U25 as ‘mittelgrob, beige, glatt, waagerecht gerippt’ and that of U26 as ‘recht grob, hellbraun, wellig’ (MTT 350, 361). I have removed the label of manuscript “V” for U25 (while retaining that label for U26), and I have entered it separately as manuscript “U,” the label that became vacant when I grouped U15 II together with U14+Mainz 350b as manuscript “R” (see above). Finally, Zieme gave the signature as T I D 51/510, whereas the signature T I D 51/500 is written on the glass.

Zieme, Beiträge zur Erforschung des Xᵛāstvānīft, 352; Zieme, BT V, 20, Plate I. Clark, TML Nr. 86 (mistaken signature T I D 51/5410); Wilkens, MTT Nr. 397.

U25

LC976 01_{117} [özün uzun tonlug urı]l[ar] [öz]
[ ]l// [ ]

LC977 02_{118} [bolup näčä] yazıntımız yaŋıltım[ız]
[ ] y’z_ntmz y’nklt*m*/

LC978 03_{119} [ärsär °° monča üküš] tınlıgka näč[ä]
[ ] tynlγ_q̈’ n’*č*/

Writing Notes to “U”

Letters: **-q̈-** is used in 03 +q̈’; distinct **-γ** in 03 tynlγ.
Spellings: 02 y’z_n- = yazın-, 02 y’nkl- = yaŋıl-; attributive: 03 **+lγ**; 1 plur. past: 02 **-tmz**.

V: U 26 (T I D 51/514)

Uygur script. Recto and verso of a piece of paper that may be from a bookroll, although rarely do both sides of such paper contain writing unless a Chinese text is present. Identifiable text remains on only one side. For the separation of U25 and U26, see U25 under "U." This fragment corresponds to L287-290 of subsection XIVB.

Zieme, Manichäisch-türkische Texte, BT V, 19-20, Plate I. Clark, TML Nr. 86; Wilkens, MTT Nr. 414 ('wohl von einer Buchrolle stammend').

U26

LC979 01_{287} [yazukumuznı bir bili]g[i]n köŋültä b[ärü bošuyu]
[ ]k/*n* kwnkwl_t' p[ ]

LC980 02_{288} [kolmatımız ärsär °° näčä] ägsük kärgä[k] [boltı ärsär]
[ ] 'ksw*k* krk'/ [ ]

Commentary

On the other side of U26 are the remains of two words, the first of which appears to be tnkry = täŋri despite the unclear -ry, and the second of which suggests 'y/'nt/. This is reminiscent of L034-035 bir tın tura täŋri ° ekinti yel täŋri, but the reading of ekinti here cannot be supported, and it is improbable that one side of a piece of paper would be separated by that many lines from the other side, not to mention the different handwritings. In the end, it is highly dubious that these two words even belong to the Xwāstwānīft.

Writing Notes to "V"

Spellings: 02 kwnkwl = köŋül; locative: 01 +t'.

W: Ch/U 6415[v] (T I x 509), U 27[v] (T I x 560), Ch/U 6414[v] (TM 262)

Uygur script. Three pieces of paper from a bookroll whose front sides have a Chinese text as well as 4-5 lines each of US texts that run in the opposite direction and do not belong to the Xwāstwānīft (see Commentary). The sequence of the three fragments is established by their correspondence to L154-167 and L172-178 of subsections VIIB-VIIIA. In fact, Ch/U6415[v] is immediately followed by U27[v] without a gap, whereas some five lines separate Ch/U6415[v] and U27[v] from Ch/U6414[v].

Zieme, Manichäisch-türkische Texte, BT V, 20, Plate I. Clark, TML Nr. 86; Wilkens, MTT Nrs. 400 (Ch/U6415), 401 (U27), 404 (Ch/U6414).

Ch/U6415, verso

LC981 01_{154} [yazukta bošunu ötü]nür [biz manāstār]
[ ]*nwr* [ ]

LC982 02_{155} [xirzā °°_°°] säkizinč [kertü täŋrig]
[ ] *s*'kyz_yn*č* [ ]

LC983 03_{157} [arıg nomug] biltükümüztä [bärü °° eki]
[ ] py/twkwmwzd' [ ]

LC984 04_{158} [yiltizig üč] ödki nomug [biltimiz °°]
[ ] 'wydky nwmwγ [ ]

LC985 05_{160} [yaruk yiltizin] täŋri yerin t[ünärig]
[ ] tnkry yyry_n t[ ]

03 The "l-hook" of py/twkwmwzd' is missing due to damage.

U27, verso

LC986 01_{161} [yilti]zin [tam]u [yerin biltimiz °°]
[ ]z_yn [ ]w [ ]

LC987 02_{162} [yämä yer] [tä]ŋri yok ä[rkän öŋrä]
[ ] //*k*ry ywq̈ '[ ]

LC988 03_{163} [nä bar är]miš tepän [biltimiz °°]
[ ]*m*yš typ'n [ ]

LC989 04_{164} [täŋrili yäkli nä]tä ötrü s[üŋüšmiš °°]
[ ]d' 'wytrw *s*[ ]

LC990 05_{166} [yaruklı karal]ı kaltı k[atılmış yerig]
[ ]y q̈'*l*ty *q̈*[ ]

01 The bottom edge of Ch/U6415 has the letter -w which belongs to the same line whose traces are seen at the top of U27, so that U27, v01 [ ]z_yn [ ]w [ ] can be established. **05** The lines L167-171 täŋrig kim yaratmış tepän biltimiz °° yämä arkun yer täŋri nätä ötrü yok bolgay °° yaruklı karalı kaltı would have appeared between this line and Ch/U6414, 01.

Ch/U6414, verso

LC991 01_{172} [adrılgay antata] [ke]srä nä bolg[ay]
[ ] //*s*r' n' pwlq//

LC992 02_{173} [tepän biltimiz] [az]ruwā täŋrikä k[ün ay]
[ ] //rw' *t*nkry_k' k[ ]

LC993 03_{174} [täŋrikä] [kü]člüg täŋrikä b[urxanlarka]
[ ] ///člwk tnkry_k' *p*[ ]

LC994 04_{175} [ınant]ımız tayantımız nugu[šak]
[ ]'m 'z t'y'ntym'z nqw///

LC995 05_{176} [boltumuz °°] [t]ört yaruk tam[ga]
[ ] /wyrt y'rwq̈ t'*m*//

LC996 06_{177} [köŋlümüzt]ä tamgalatımız [bir]
[ ]' t'mq'*l*'dymz [ ]

Commentary

While the sequence of these three pieces is clear, the US writings on the Chinese sides belong to two different hands; the first of these is seen in the writing on Ch/U6415[r] and Ch/U6414[r], and the second (larger and darker) on U27[r]. Obviously, the Chinese sides were used as scratch paper, so that the US text on Ch/U6415[r] must have ended on that paper because a different hand writes on the Chinese side of U27[r]. The first hand, however, wrote another (or continued the same?) text on the Chinese side of Ch/U6414[r]. That second text might have begun in the gap between U27[v] and Ch/U6414[v], but it certainly ended on Ch/U6414[r]. Due to the condition of Ch/U6415[r] and Ch/U6414[r], and to the difficult ductus on U27[r], only a few words of these writings may be recognized (e.g. Ch/U6415, r04 toŋuzčı avıtmıš 'that the swineherd cared for' or toŋuzčı ayıtmıš 'the swineherd asked (a superior)'), but they do not contain any obvious Manichaean associations and certainly not any elements of a confession piece.

Writing Notes to "W"

Letters: **q̈** is used in U27, 02 ywq̈, 05 q̈'lty, Ch/U6414, 05 y'rwq̈; distinct **-q̈** and **-γ**; distinct **-s** and **-š**. *Spellings*: U27, 05 q̈'lty = kaltı, Ch/U6414, 05 y'rwq̈ = yaruk; locative: Ch/U6415, 03, U27, 04 **+d'**; past participle: Ch/U 6415, 03 **-twk**; 1 plur. past: Ch/U6414, 04 **-tym'z**, 04 **-/'m'z**, 06 **-dymz**.

X: U 1543 (T I D 51)

Uygur script. Recto and verso of a folio. Only the correspondence with L084-085 and L090-092 of subsections VA-B establishes the recto-verso sequence of the sides (see Commentary).

Zieme, Manichäisch-türkische Texte, BT V, 20, Plate I. Clark, TML Nr. 86; Wilkens, MTT Nr. 393.

U1543, recto

LC997 01_{084} [bešinč ye]rt[äki bagrın]
[ ]*rt*[ ]

LC998 02_{085} [yorıgma tın]lıgka söt[ä]
[ ]/q' swyd/

LC999 03 [bärü] [täŋ]rim bo beš
[ ] ///*ry*m pw pyš

U1543, verso

LC1000 01_{090} [ölürtü]m[ü]z ärsä[r] [°°]
[ ]*m*/z 'rs'/ [ ]

LC1001 02_{091} [monča] tınlıgka t[ura]_
[ ] *ty*nlq' t[ ]_

LC1002 03_{092} _[lıgka] öz ötägč[i]
_[ ] 'wyz 'wyt'*kč*/

02 There are two dots under the tail of -' in *ty*nlq', but their significance, if any, is unknown.

Commentary

According to Zieme, B[X: U1543], recto corresponds to L078-079, while B[X: U1543], verso corresponds to L091-092 (properly L090-092) (BT V, 20). However, if U1543, r01 were to be read as [biz] manāstār [xirza] = L078 and U1543, r02-03 as [beš]inč beš türlüg tınlıgka = L079, then a serious problem would arise. It is certain that the word at the end of r02 is swyd/ = söt[ä] (and not beš or beš türlüg) which was followed in U1543, r03 by the clearly legible [bärü] [täŋ]rim bo beš. Thus, given the correct readings of r02-03, if his understanding of r01 were acceptable, then the text of U1543, r01-03 would be [biz] m(a)nāstār [xirzā be]šinč söt[ä] [bärü] [täŋ]rim bo beš, which certainly does not correspond to any passage in any manuscript of the Xwāstwānīft.

Accepting Zieme's understanding of U1543, r01-02, Wilkens attempted to resolve this problem by equating U1543, r01 with L078 manāstār xirzā and U1543, r02 with the first word bešinč of L079 bešinč beš türlüg tınlıgka, followed by the words of L085 sötä bärü täŋrim bo beš. In his view, the scribe mistakenly omitted the lines between L079 bešinč and L085 sötä bärü (Wilkens, MTT 347, n1098). At the same time, he partly followed Zieme in equating U1543, v01-03 with L091-092, but read U1543, v01 [agrıttı]m(ı)z ärsä[r : munča], 02 tınl(a)g(k)a t[uralagka], 03 öz ötägč[i boltumuz], which is not a strict correlation to L090-092 agrıttımız ärsär näčä ölürtümüz ärsär °° monča tınlıgka turalıgka öz ötägči boltumuz; in other words, he omitted ölürtümüz ärsär. Regardless of what might be the case for the text on recto, that mistake would have to be rectified to v01 [ölürtü]m[ü]z ärsä[r] [°°]. In fact, if Zieme's understanding and Wilkens' reading of recto were to be correct, such an omission of around eight lines of the U1543 recto text corresponding to six lines of the London text (L079-084) would have to be assumed. The resulting vision which these scholars proposed for U1543 as a copy originally corresponding to L078-085 and L090-092 may be presented as follows:

(L078	biz manāstār xirzā °°_°°	L088	ürkittimiz ärsär näčä urtumuz)
(L079	bešinč ‖**omission** of L079-L084‖	L089	yontumuz ärsär °° näčä ačıttımız)
U1543, r01	[biz] m(a)nastar [hirza]	U1543, v01	[agrıttı]m(ı)z ärsä[r : munčä]
r02	[be]šinč ‖**omission**‖ söd[ä]	v02	tınl(a)g(k)a t[uralagka]
r03	[bärü t(ä)]ŋrim bo beš	v03	öz ötägč[i boltumuz]
(L085	sötä bärü täŋrim bo beš	L090	agrıttımız ärsär °° näčä ölürtümüz)
(L086	türlüg tınlıgıg turalıgıg ulugka	L091	ärsär °° monča tınlıgka turalıg_)
(L087	kičigkä tägi °° näčä korkıttımız	L092	_ka öz ötägči boltumuz)

However, a different reading of this fragment may be offered, one that does not rely on the assumption of a scribal error. According to Zieme and Wilkens, the words they read as U1543, r01 m(a)nastar [hirza] and r02 [be]šinč were written with a gold-colored ink which, without their saying so, might support the idea that the important words manāstār xirzā and bešinč were highlighted in the original, even though manāstār xirzā was not so highlighted in any other manuscript. However, what may strike the eye as a gold coloration actually is an orange-like color, similar to the case in B[M : U12, v07] where letters are traced with reddish orange ink. In U12, the words in question are üč yägirminč 'thirteenth' which designate the beginning of a new section, though one cannot be certain that is the reason they were so highlighted. At the very least, as we shall see, the present text also has that highlighting at the beginning of a new section (bešinč 'fifth'), but differs in that the highlighting evidently continued for several more words in r01-02.

As for the reading of this text, it should be pointed out that the very first vestige of a letter in U1543, r02 is an "l-hook" and not -š- (cf. the -š in U1543, r03 pyš, which does not angle far beneath the line as does -s-), which negates the reading [beš]inč (PZ) or [be]šinč (JW). At that point, one may see that what precedes L085 sötä bärü corresponds to L084 bešinč yertäki bagrın yorıgma tınlıgka, the latter word with the -l- that begins the fragmentary U1543, r02. What was read as -č clearly is -ʾ with a long tail and the remnant of the letter before is compatible with -q-; in short, ///lqʾ = [tın]lıgka is written here. Moreover, the crasis of -gk- in this word also is found in U1543, v02 tynlqʾ where it is written identically to the vestige ///lqʾ in r02.

Thus far, it is evident that U1543, r02 [yorıgma tın]lıgka söt[ä], r03 [bärü] [täŋ]rim bo beš corresponds to L084 yorıgma tınlıgka L085 sötä bärü täŋrim bo beš, so that the remaining question is the reading of r01. All of the letters -nʾstʾr of the word read as mnʾstʾr by Zieme and Wilkens are guesses based on accepting the prior letter as m-. However, that letter angles to the right below the line then curves back to the line and thus does not even resemble the letter m- as normally written, for example in U1543, v03 [ ]m/z where the -m- is clearly distinct from the supposed m- of the reading mnʾstʾr. Moreover, just to the right is the vestige of an apparently connected letter that under no circumstances could be the -z of biz that precedes manāstār in L078. Finally, just where the stroke beneath the line begins to curve to the left and back to the line, there is a vestige of that orange-like color which indicates that indeed a preceding letter is connected to the letter that was read as an m-. With that, mnʾstʾr disappears, and we can look again at what the corresponding L084 would have at that spot, because U1543, r01 should correspond to L084 bešinč yertäki bagrın, just as r02-03 in fact corresponds to L084 yorıgma tınlıgka L085 sötä bärü täŋrim bo beš. Unfortunately, even though this correspondence must be correct, the letters of r01 cannot be read with any certainty. Taking into account what has been said already about the mistaken m-, at first glance that letter somewhat resembles -y (no other examples in this fragment) which would mean that the connecting letter before it would have to be the -k- of L084 yertäki. However, the very obscure letters following the possible [yertä]ki do not appear to be compatible with bagrın, and the space available for that word appears to be longer than six letters. A preferable, but still not entirely certain reading of that letter would be the -t- of yertäki (cf. -t- in v03 ʾwyt'kč/), so that r01 could be read as [ ]*rt*[ ] = [bešinč ye]rt[äki bagrın], and that is the reading adopted here.

Writing Notes to "X"

Letters: distinct **s** and **š**.
Spelling: r02, v02 tynl**q**ʾ (crasis of tynlıgka); locative: r02 +**d**/; relational-locative: r01 +*t*///.
Scribal: v02 (addition).

Reading Text

The basic texts for this "reading text" (a term used by Bang, Laien-Beichtspiegel, 140) are the two Berlin folios U08 and U10 (= **B** for Berlin = Zieme's and Asmussen's "C") for lines B[001-048] and the London bookroll (= **L** for London = Zieme's and Asmussen's "A") for lines L011 (tört) to L338. I modify these basic texts only by additions (words found in other texts that are not in B or L) and by replacements or corrections (forms or words found in other texts that correct B or L). No additions or corrections (except B[002]?) may be made to the unique lines B[001-039] of B[C: U08, U10], but several may be made to B[039-048] on the basis of L001-010 where the texts overlap. Punctuation is a special issue since, for example, the scribe of Petersburg (= **P** for Petersburg = Zieme's and Asmussen's "B") often added punctuation where it is unnecessary or lacking in London (e.g. see the note to L086 in Commentary). Generally, the punctuation of **L** is retained, except for additions or omissions made on the basis of **P** that are cited in the text notes. Unless they bear on establishing a word, spelling variants between the various manuscripts such as L q̈mγ ~ P q̈'m'γ = kamag, and so on, are not noted (such details are listed in Asmussen, Studies, 180-193, as well as in the Writing Notes for each manuscript). Emendations made within the reading text (L030, 037, 065, 076, 311, 312) are explained in the footnotes or in the Commentary. The additional comments made by the scribe or confessors of **L**, **P** or **B** are not retained in the reading text, but are treated in the Commentary (notes to B[036-039], L078-095, L247-267, L307, L337-338 [with P159-160]). Additions from **P** or **B** are placed in **bold** in the reading text and its translation.

IA
ʳFirst lines of IA do not survive¹
([001]) xormuzta täŋri beš täŋri ([002]) birlä kamag täŋrilär sözinlügün ([003]) yäkkä süŋüšgäli k[äl]ti ([004]) enti ° añıg kılınčlıg šamnulugun ([005]) beš türlüg yäklärlügün süŋüšti °° ([006]) täŋrili [y]äkli yaruklı karalı ° ol ([007]) ödün k[a]tıltı ° xormuzta täŋri ([008]) oglan[ı] beš täŋri ° biznin üzütümüz ([009]) sön y[ä]klügün süŋüšüp balıg bašlıg ([010]) boltı ° yämä kamag yäklär ul[u]glar ° ([011]) todunčsuz uvutsuz suk yäk [birlä] ([012]) yüz artukı kırk [t]ümän yäk [yavlak] ([013]) biliginä katılıp ögsüz köŋülsüz ([014]) kälti ° käntü tugmıš kılınmıš ([015]) mäŋigü täŋri yerin unıtu ıdtı ° ([016]) yaruk täŋrilärtä adrıltı °

IB
antata ([017]) bärü täŋrim yäk kılınčıŋa ° ([018]) añıg kılınčlıg šamnu ögümüzni ([019]) sakınčımızı azgurtukın a[r]kun ° ([020]) biligsiz ögsüz boltukumuz üčün ° ([021]) kamag yaruk üzütlärniŋ tö[z]iŋä ([022]) [yil]tiziŋä ° arıg yaruk azruwā tä[ŋ]rikä ([023]) [näčä] [y]azı[n]tımız yaŋıltımız ärsär ° ([024]) [yaruklı] karalı täŋ[ri]li yäkli ([025]) tözi yiltizi [ol tetimiz] ärsär ° ([026]) tirgürsär täŋr[i] [tirgürür] ° ölürsär ([027]) täŋri ölürür te[timi]z ärsär ° ädgüg ([028]) añıgıg kop täŋri yaratmıš ol ([029]) tetimiz ärsär ° mäŋigü täŋrilärig ([030]) [yara]t[ı]glı ol tetimiz ärsär ° xormuzta ([031]) [täŋril]i [š]amnulı inili ečili ol ([032]) [te]t[i]miz ärsär ° täŋrim sötä bärü ([033]) [b]ilmätin täŋrikä igdäyü montag ([034]) ulug čulvu sav sözlätimiz ärsär ([035]) montag bošunčsuz yazuk yazıntımız ° ([036]) ärsär ° täŋrim amtı ([037]) ökü[nür män] [ya]zukta bošunu ([038]) ötünür män °[° manāstār] xirzā °°_([039]) °°

IIA
([039]) [°]° ekinti (001) yämä ([040]) kün ay täŋrikä ° (002) eki yaruk ordu ([041]) ičrä (003) olurugma täŋrilärkä ° kamag ([042], 004) burxanlarnıŋ ° arıg nomnuŋ ° äd[g]ü ([043]) kılınčlıg üzütlärniŋ ° yer [üzäki] ([044], 005) yaruknuŋ ° tözi yiltizi (006) ternägüsi ([045]) täŋri yeringärü (007) barsar öŋü ([046]) kapıgı ° (008) kün ay täŋri ol ° beš ([047], 009) täŋrig bošugalı ° yarukug (010) karag ([048]) adırgalı tägrä (011) tolı tägzinür ° tört (012) buluŋug yarutı[r]

IIB
(012) täŋrim (013) sötä bärü bilmätin (014) kün ay täŋrikä **eki** (015) yaruk ordu ič[rä] (016) olurugma täŋrilärkä (017) näčä yazıntımız ärsär [°°] (018) yämä kertü ärklig küčlüg (019) täŋri tepän kertgünmätimiz (020) ärsär °° näčä üküš (021) yavlak čulvu sav (022) sözlätimiz ärsär °° yämä (023) kün ay ölür tetimiz ärsär (024) °° ärksizin tugar batar ärki (025) bar ärsär tugmazun tetimiz (026) ärsär °° käntü özümüzni (027) küntä ayta öŋi biz (028) tetimiz ärsär °° bo ekinti (029) bilmätin yazınmıš yazukug (030) bošu<y>u ötünür biz °° (031) manāstār xirzā °°_°°

IIIA
(032) üčünč yämä beš täŋrikä (033) xormuzta täŋri oglanıŋa °° (034) bir tın tura täŋri °ekinti (035) yel täŋri °° üčünč yaruk (036) täŋri °° törtünč suv täŋri °° (037) bešinč ot täŋri °° sön (038) yäklügün süŋüšüp (039) balıktukın **üčün** karaka katıltukın (040) üčün täŋri yeringärü (041) baru umatın bo yertä (042) ärür °° üzä on kat (043) kök asra säkiz kat (044) yer beš täŋri üčün turur (045) °° kamag yer üzäkiniŋ kutı (046) kıvı öŋi mäŋzi özi (047) üzüti küči yarukı tözi (048) yiltizi beš täŋri ol °°

IIIB
(049) täŋrim sötä bärü beš (050) täŋrig bilmätin añıg yavlak (051) biligin näčä sıtımız bärttimiz (052) ärsär °° tört yägirmi türlüg (053) baš kıltımız ärsär °° on (054) yılan bašlıg ärŋäkin eki (055) kırk tišin tirig özüg (056) aš ičgü täŋrig näčä (057) ačıttımız agrıttımız ärsär (058) °° kurug öl yerkä beš (059) türlüg tınlıgka beš türlüg (060) otka ıgačka näčä (061) yazıntımız ärsär °° amtı täŋrim (062) yazukta bošunu ötünür (063) biz °° manāstār xirzā °°_°°

IVA
(064) törtünč söki täŋri (065) yalavačı burxanlarka <°°>

IVB
(066) buyančı bögtägči arıg (067) dındarlarka bilmätin näčä (068) yazıntımız ärsär °° yämä kertü (069) täŋri yalavačı burxan (070) tepän ädgü kılınčlıg arıg (071) dındar tep kertgünmätimiz (072) ärsär°° täŋri nomın sözläsär (073) biligsizin utru öznätimiz (074) ärsär °° nomug törüg (075) yadturmatın tıdtımız ärsär (076) °° täŋrim amtı ökünür biz <°°> (077) yazukta bošunu ötünür (078) biz °° manāstār xirzā °°_°°

VA
(079) bešinč beš türlüg tınlıgka (080) bir yämä eki adaklıg kišikä (081) ekinti tört butlug tınlıgka (082) üčünč učugma tınlıgka (083) törtünč suv ičräki tınlıgka (084) bešinč yertäki bagrın yorıgma tınlıgka °°

VB
(085) sötä bärü täŋrim bo beš (086) türlüg tınlıgıg turalıgıg ulugka (087) kičigkä tägi näčä korkıttımız (088) ürkittimiz ärsär °° näčä urtumuz (089) yontumuz ärsär °° näčä ačıttımız (090) agrıttımız ärsär näčä ölürtümüz (091) ärsär °° monča tınlıgka turalıgka (092) öz ötägči boltumuz (093) °° amtı täŋrim yazukta bošunu (094) ötünür biz °° manāstār xirzā (095) °°_°°

VIA
(095) altınč yämä (096) täŋrim sötä bärü °° sakınčın (097) sözün kılınčın °° on türlüg (098) suy yazuk kıltımız ärsär (099) °°

VIB
(099) näčä igid igdätimiz ärsär °° (100) yämä näčä igdäyü antıktımız (101) ärsär °° näčä igid kiši (102) tanukı boltumuz ärsär (103) °° yämä yazuksuz kišig näčä (104) kovlatımız ärsär °° yämä sav (105) elitip sav kälürüp kišig (106) näčä kikšürü sözlätimiz (107) ärsär °° köŋülin biligin (108) artattımız ärsär °° näčä yelvi (109) yelvilätimiz ärsär °° yämä näčä (110) üküš tınlıgıg turalıgıg ölürtümüz (111) ärsär °° näčä tävlätimiz (112) kürlätimiz ärsär °° näčä (113) äviŋ **kiši** urunčak**ın** yetimiz (114) ärsär °° kün ay täŋri taplamaz (115) išig näčä išlätimiz (116) ärsär °° yämä ilki özün bo (117) özün uzun tonlug urılar (118) öz bolup näčä yazıntımız (119) yaŋıltımız ärsär °° monča (120) üküš tınlıgka näčä üz (121) buz kıltımız ärsär °° täŋrim (122) amtı bo on türlüg yazukta (123) bošunu ötünür biz °° manāstār (124) xirzā °°_°°

VIIA
(124) yetinč yämä (125) sötä bärü eki agulug (126) yol bašıŋa tamu kapgıŋa (127) azguruglı yolka kim tesär (128) °° bir igid nomug törüg (129) tutugma ekinti yämä yäkkä **ičgäkkä** (130) täŋri tepän yükünč yükünügmä

VIIB
(131) sötä bärü täŋrim kertü (132) täŋrig arıg nomug bilmätin (133) ukmatın burxanlar arıg (134) dındarlar nomlasar kertgünmätin (135) tärtrü yana igdäyü täŋriči män (136) nomčı män tegmäkä artızıp (137) anıŋ savın alıp näčä (138) yaŋılu bačak bačatımız (139) ärsär °° näčä yaŋılu yüküntümüz

(140) ärsär °° näčä yaŋılu bušı (141) bertimiz ärsär °° yämä buyan (142) bögtäg kılur biz tep (143) yaŋılu näčä añıg kılınč (144) kıltımız ärsär °° yämä yäkkä (145) ičgäkkä täŋri tepän (146) tınlıgıg turalıgıg ölürüp (147) yüküntümüz ärsär °° yämä (148) burxan tepän igid nomka (149) uduntumuz tapıntımız ärsär (150) °° kut kolu yüküntümüz (151) ärsär °° täŋrikä yazınıp (152) yäkkä tapıntımız ärsär °° (153) täŋrim amtı ökünür biz °° (154) yazukta bošunu ötünür biz °° (155) manāstār xirzā °°_°°

VIIIA
(156) säkizinč kertü täŋrig (157) arıg nomug biltükümüztä (158) bärü °° eki yiltizig üč (159) ödki nomug biltimiz °° (160) yaruk yiltizin täŋri yerin (161) tünärig yiltizin tamu yerin (162) biltimiz °° yämä yer täŋri yok (163) ärkän öŋrä nä bar ärmiš (164) tepän biltimiz °° täŋrili yäkli (165) nätä ötrü süŋüšmiš °° (166) yaruklı karalı kaltı (167) katılmıš yerig täŋrig kim (168) yaratmıš tepän biltimiz °° (169) yämä arkun yer täŋri nätä (170) ötrü yok bolgay °° yaruklı (171) karalı kaltı adrılgay (172) antata kesrä nä bolgay tepän (173) biltimiz °° (173) azruwā täŋrikä kün (174) ay täŋrikä küčlüg täŋrikä (175) burxanlarka ınantımız (176) tayantımız nugušak boltumuz (177) °° tört yaruk tamga köŋülümüztä (178) tamgalatımız °° bir amranmak (179) azruwā täŋri tamgası °° ekinti (180) kertgünmäk kün ay täŋri (181) tamgası °° üčünč korkmak (182) beš täŋri tamgası °° törtünč (183) bilgä bilig burxanlar (184) tamgası °°

VIIIB
(184) täŋrim biligimizni (185) köŋülümüzni bo tört (186) türlüg täŋrilärtä agıttımız (187) ärsär °° ornınta kamšattımız (188) ärsär °° täŋri tamgası buzultı (189) ärsär °° amtı täŋrim yazukta (190) bošunu ötünür biz °° manāstār (191) xirzā °°_°°

IXA
(191) tokuzunč on (192) čaxšapat tuttukumuzta bärü °° (193) üč agzın üč köŋülün üč (194) älgin bir kamag özün tükäti (195) tutmak kärgäk ärti °°

IXB
(195) täŋrim (196) bilip bilmätin ätüz (197) sävigінčä yorıp yavlak eš (198) tuš adaš kudaš savın (199) alıp köŋülin körüp yılkıka (200) barımka bolup azu muŋumuz (201) takımız tägip bo on čaxšapatıg (202) sıtımız ärsär °° näčä ägsütümüz (203) kärgätimiz ärsär °° amtı täŋrim (204) yazukta bošunu ötünür biz °° (205) manāstār xirzā °°_°°

XA
(206) onunč künkä tört alkıš (207) azruwā täŋrikä kün ay täŋrikä (208) küčlüg täŋrikä burxanlarka (209) bir biligin arıg köŋülün (210) alkansık törü bar ärti °°

XB
(211) yämä korkmatın ärmägürüp (212) ädgüti tükäti alkanmatımız (213) ärsär °° yämä alkanur ärkän (214) köŋülümüzni sakınčımızını (215) täŋrigärü tutmatımız ärsär °° (216) alkıšımız ötügümüz täŋrikä (217) arıgın tägmäti ärsär °° nä yertä (218) tıdıntı tutuntı ärsär °° amtı (219) täŋrim yazukta bošunu ötünür (220) biz °° manāstār xirzā °°_°°

XIA
(221) bir yägirminč yämä yeti türlüg (222) bušı arıg nomka ančulasık (223) törü bar ärti °° yämä beš täŋri (224) yarukın kuvratıglı firištilär (225) xrōštag padwāxtag täŋri °° täŋrigärü (226) bartačı bošuntačı beš täŋri (227) yarukın bizingärü kälürti ärsär (228) °° biz adruk adruk etip yaratıp (229) nomka kigürsük törü bar (230) ärti °°

XIB
(230) azu muŋ üčün azu (231) bušı bergäli kızganıp (232) yeti türlüg bušı **arıg** nomka (233) tükäti berü umatımız ärsär (234) °° täŋrigärü bartačı bošuntačı (235) beš täŋri yarukın ävkä barkka (236) batımız ärsär °° añıg kılınčlıg (237) kišikä yavlak tınlıgka (238) turalıgka bertimiz ärsär °° (239) töktümüz sačtımız ärsär °° (240) täŋri yarukın yavlak yergärü (241) ıdtımız ärsär °° täŋrim amtı (242) yazukta bošunu ötünür biz °° (243) manāstār xirzā °°_°°

XIIA

(244) eki yägirminč bir yılka (245) älig kün arıg dındarča (246) vūsāndē olursuk törü bar (247) ärti °° arıg bačak bačap (248) täŋrikä ančulasık kärgäk (249) ärti °°

XIIB

(249) yämä äv bark tuttuk (250) üčün yılkıka barımka bolup (251) azu muŋumuz takımız tägip (252) yämä todunčsuz uvutsuz suk (253) yäk **sävgінčä y[o]rıtuk** üčün yämä **yavlak** korkunčsuz (254) köŋülümüz üčün ärinip (255) ärmägürüp ärkligin ärksizin (256) bačak sıtımız ärsär °° yämä (257) bačak olurup ädgüti nomča (258) törüčä bačamatımız ärsär (259) °° täŋrim amtı **ökünür biz** °° yazukta bošunu (260) ötünür biz °° manāstār xirzā °°_°°

XIIIA

(261) üč yägirminč ay (262) täŋri künin sayu täŋrikä nomka (263) arıg dındarlarka suyumuznı (264) yazukumuznı bošuyu kolmak (265) kärgäk ärti °°

XIIIB

(265) yämä ärkligin (266) ärksizin ärinip ärmägürüp (267) iškä küdügkä tıltanıp (268) yazukta bošungalı barmatımız (269) ärsär °° täŋrim amtı **ökünür biz** °° yazukta (270) bošunu ötünür biz °° manāstār (271) xirzā °°___°°

XIVA

(272) tört yägirminč bir yılka yeti (273) yimki olursuk törü bar ärti (274) °° bir ay čaxšapat tutmak kärgäk (275) ärti °° yämä čaydanta yimki (276) olurup bačak bačap (277) täŋri burxanka bir biligin (278) köŋültä bärü bir yılkı (279) yazukumuznı bošuyu ötünmäk (280) kärgäk ärti °°

XIVB

(280) täŋrim yeti yimki (281) tükäti oluru umatımız ärsär °° (282) bir aykı čaxšapatıg ädgüti (283) tükäti arıtı tutu umatımız (284) ärsär °° yämä čaydanta yimki (285) bačak ädgüti nomča törüčä (286) oluru umatımız ärsär °° bir (287) yılkı yazukumuznı bir biligin (288) köŋültä bärü bošuyu kolmatımız (289) ärsär °° näčä ägsük (290) kärgäk boltı ärsär °° täŋrim (291) amtı yazukta bošunu ötünür (292) biz °° manāstār xirzā °°_°°

XVA

(293) beš yägirminč kün sayu näčä (294) yavlak sakınč sakınur biz (295) °° näčä sözlämäsik erinčülüg (296) söz sözläyür biz °° näčä (297) išlämäsik **erinčülüg** iš išläyür biz °° (298) añıg kılınčka erinčükä (299) käntü özümüzni ämgätir biz (300) °° yämä künkä ašatukumuz (301) beš täŋri yarukı käntü özümüz (302) üzütümüz °° todunčsuz uvutsuz (303) suk yäk sävigінčä yorıtuk (304) üčün yavlak yergärü barır (305) °° anı üčün täŋrim **kop** yazukta (306) bošunu **arıg karmšūhun kolu** ötünür biz °° manāstār (307) xirzā °°

XVB

(308) täŋrim ägsüklüg yazuklug (309) biz °° ötägči berimči biz °° (310) todunčsuz uvutsuz suk (311) yäk üčün sakınčın söz<ü>n (312) kılınčın yämä köz<ü>n **körüp** (313) kulkakın äšitip tılın sözläp (314) älgin sunup adakın yorıp (315) ürkä üzüksüz ämgätir biz °° (316) beš täŋri yarukın kurug öl (317) yerkä beš türlüg tınlıgka **turalıgka** beš (318) türlüg otka ıgačka °° yämä (319) ägsüklüg yazuklug biz °° on (320) čaxšapatka yeti bušika üč (321) tamgaka nugušak atın tutar (322) biz °° kılınčın kılu umaz biz °° (323) yämä yaruk täŋrilärkä arıg (324) nomka täŋriči nomči arıg (325) dındarlarka näčä yazıntımız (326) yaŋıltımız ärsär °° yämä täŋri (327) aymıš ötčä biligčä (328) yorımatımız ärsär °° täŋrilär (329) köŋülin bärttimiz ärsär °° yämä (330) yimki bačak alkıš čaxšapat (331) nomča törüčä tutu umatımız (332) ärsär °° näčä ägsütümüz (333) kärgätimiz ärsär °° kün sayu (334) ay sayu suy yazuk kılur (335) biz °° yaruk täŋrilärkä nom kutıŋa (336) arıg dındarlarka suyta yazukta (337) bošunu ötünür biz °° manāstār (338) xirzā °°_°°

Notes to the Reading Text

B[004] Punctuation consists of either one or two circled dots in B[C: U08] and B[C: U10]; retained. **B[036-037]** män räymast frazend removed; see the note to B[036-039] in Commentary. **B[038]** xirzā; for the variants of this formula, see the note to B[038] in Commentary. **B[039]** k̆wtlwγ p'rs removed; see the note to B[036-039] in Commentary. **B[040, 046]** 'yy (U10, v04, 10), but L001, 008 "y = ay; B replaced by L (see footnote to L274 below). **B[042-043]** ° arıg nomnuŋ ° äd[g]ü kılınčlıg üzütlärniŋ ° is lacking in L004, but retained here. **B[044]** ternäg[ ], but L006 ternägüsi; B replaced by L. **B[048]** tägzinür °, but L011 tägzinür, P002 tägzinür °°; B retained. **L011-012** twyrtt bwlwnwgwγ y'rwty/, but P002 twyrt pwlwn[ ]; L combined with P for bulunug. **L013** bil[mätin], but P003 [bi]lmätin; L combined with P for bilmätin. **L014** [eki], but P003 eki; L replaced by P. **L016** täŋrilä[rkä], but P004 [täŋr]ilärkä; L combined with P for täŋrilärkä. **L017** ärsä[r] [°°], P004 ärsär [°°]; L combined with P for ärsär. Because P has two circled dots after ärsär in all clear cases (except P046 ärsär at end of line), the two dots are added to the reading text where L lacks them (L075-076, 088, 090, 099, 140, 151, 188, 236, 239, 281, 326, 329); also see the notes to L075-076, 127-128 in Commentary. **L024**, P007 batar ärki, but B[N: U22, 04] batar °° ärki; L and P retained. **L030** bošu<y>u emended; see the note to L029-030 in Commentary. **L030** ötünür biz, but P010 ö[tünür] bi[z] °°; L retained. The two circled dots after ötünür biz occur in P throughout and are added to the reading text where L lacks them (L063, 077-078, 094, 123, 154, 190, 204, 220, 242, 260, 270, 291-292, 306, 337). **L036** suv täŋri, but P012 suv täŋri °°; L replaced by P. **L039** balıktukın, but P013-014 balıktukın üčün; L replaced by P. **L039-040** katıltukın üčün °°, but P014 katıltukın üčün; L replaced by P. P lacks °° after üčün in L254 köŋülümüz üčün °° ~P118-119 köŋülümüz üčün, and L310-311 suk yäk üčün °° ~P145 suk yäk üčün, while both L and P lack °° after üčün in L044, P016 üčün turur °°, L230, P107 azu muŋ üčün, L249-250, P116 tuttuk üčün, L303-304, P142 yorıtuk üčün, and L305, P142 anı üčün. However, B[020] boltukumuz üčün ° is retained due to the lack of correlations. **L046** mäŋzi özi, but P017 [mäŋz]i °° özi; L retained. **L052** yygrmy, but P020 ykrmy; L replaced by P (see the note to L052 in Commentary). **L059** tınlıgka, but P023 tınlıgka °°; L retained. This punctuation occurs after tınlıgka in P032, 033 (2), 034, 035, but is omitted in P052 tınlıgka, as well as in the binom tınlıgka turalıgka in P038-039, 047-048, 110-111. **L061** The words amtı täŋrim appear in this order here and in L093, 189, 203, 218 instead of the more frequent täŋrim amtı in B[036], L076, 121-122, 153, 241, 259, 269, 290-291. The Petersburg roll agrees with L076, 121-122, 153 and 189, but also is at odds with London in several spots: L093, 203 amtı täŋrim ~P039, 093 täŋrim amtı, but L241, 259, 269, 290-291 täŋrim amtı ~P112, 121-122, 126, 135 amtı täŋrim (also note L121-122 täŋrim amtı ~B[D: U11, v08] only täŋrim). The text of the London roll is retained in all cases. **L065**, P026 burxanlarka; <°°> emended at end of subsection. **L066** bögtäči, but P026 bögtägči; L replaced by P (see the note to L066 in Commentary). **L075-076** ärsär °, but P030 ärsär °°; L replaced by P (see footnote to L017 above). **L076**, P030 ökünür biz; <°°> emended (cf. L153 ökünür biz, but P068 ökünür biz °°, and footnotes to L259, 269-270 below). **L080** 'qyy, but P032 'yky; L replaced by P (see the note to L052 in Commentary). **L084** yorıgma tınlıgka, but P035 yorıgma tınlıgka °°; L replaced by P. **L086** tynlγγ, but P036 tynlq'γ; L standardized (see the note to B[028] in Commentary). **L087** tägi °°, but P036, B[R: U14+Mainz 350b, r12] tägi; L replaced by P and B. **L089-090**, P037-038 yontumuz ärsär °° näčä ačıttımız agrıttımız ärsär °° näčä ölürtümüz, but B[R: U14+Mainz 350b, r13-14] yontumuz ärsär näčä ölürtümüz; L and P retained. **L091-092**, P038-039 tınlıgka turalıgka öz ötägči, but B[R: U14+Mainz 350b, r15-16] tınlıgka öz ötägči; L and P retained. **L094** manāstār xirzā °° (L095) °°_°°, but P140 manāstār xirzā °°_°°; L replaced by P. **L096** sötä bärü, but P041 sötä bärü °°; L replaced by P because °° demarcates the words °° sakınčın sözün kılınčın °°. **L097** sözün, but P041 sözin; L retained (see the note to L097 in Commentary). **L099** igidätimiz, but P042, B[R: U14+Mainz 350b, v05] igdätimiz; L replaced by P and B. **L100** igidäyü, but P043 igdäyü; L replaced by P (also cf. B[033] igdäyü). **L100** "ntq̈dmz, but P043 "ntyq̈dmz, B[R: U14+Mainz 350b, v06] "tyq̈tmz = antıktımız. **L107**, P046 köŋülin, but B[R: U14+Mainz 350b, v11] kwynklyn = köŋlin; L and P retained (see the note to L052 in Commentary). **L112-114** for the addition kiši urunčakın, see the note to L112-114 in Commentary. **L116-117** bo özün, but P051 bo özün °°; L retained. **L123** ötünür, but "A_1" line 02 ötnür; L retained (see the note to L078-095 in Commentary). **L127** azguruglı, but "A_1" line 04 azruglı; L retained. **L127-128** tesär °°, but P056 tesär; L replaced by P (note the following without °°: B[045], L006 barsar, L072-073, P029 sözläsär, L134, P059 nomlasar, and B[026] tirgürsär, ölürsär). **L128** igid, but "A_1" line 05 yigid; L retained. **L129** tutugma °°, but P057 tutugma; L replaced by P. Note that L and P lack °° after -gmä/-gma except in L130-131 (see footnote to L130-131 below), as does B[R: U14+Mainz 350b, r05, 08 = L082, 084]. **L129-130** yäkkä täŋri tepän, but P057 yekkä ičgäkkä täŋri tepän; L replaced by P (cf. L144-145, P064 yekkä ičgäkkä täŋri tepän). **L130-131** yükünügmä °°, but P058 yükünügmä; L replaced by P. **L133** ukmatın °°, but P059 ukmatın; L replaced by P (note the following without °°: L041 = P015 umatın, L075 = P030 yadturmatın, L134 = P060 kertgünmätin, L211 = P097 korkmatın). **L135** trtrw = tärtrü, but P060 t'trw = tätrü; L retained. **L135-136** tngryčymyn nwmčymyn = täŋriči men nomči men, but P060 tnkryčy mn nwmčy mn = täŋriči män nomči män; L replaced by P. **L136** tgm'k', but P061 tykm'k' = tegmäkä; L replaced by P. **L149** uduntumuz tapıntımız, but P066 tapıntımız uduntumuz; L retained. **L153** ökünür biz, but P068 ökünür biz °°; L replaced by P. **L158**, P070 äki yiltizig, but B[L: *T II Y 60a,b, 06] täŋrim eki [yiltizig]; L retained. **L162** yämä yer täŋri yok, but P072 yer täŋri yok; L retained. **L173-175** azruwā täŋrikä kün ay täŋrikä küčlüg täŋrikä burxanlarka, but P077-078 azruwā täŋrikä (without °° but at end of line) kün ay täŋrikä °° küčlüg täŋrikä °° burxanlarka °°; L retained. **L177-178** köŋülmüztä, but P080, B[L: *T II Y 60a,b, 15-16] köŋülümüztä; L replaced by P and B. **L178** tamgalatımız, but P080 tamgalatımız °°; L replaced by P. **L179-184** azruwā täŋri tamgası kün ay täŋri tamgası beš täŋri tamgası burxanlar tamgası °°, but P080-083 azruwā täŋri tamgası °° kün ay täŋri tamgası beš täŋri tamgası °° burxanlar tamgası °°; L retained, but °° removed from fourth tamgası. **L181** t'mgsyy, but P082 t'mq̈'sy = tamgası; L replaced by P. **L182** tamgası törtünč, but P082, B[I: U17b, 03] tamgası °° törtünč; L replaced by P, B. **L192** bärü, but P087 bärü °°; L replaced by P because °° demarcates the series L193-194 üč agzın üč köŋülün üč älgin °°. **L193** köŋlün, but P088, B[L: *T II Y 60a,b, 23] köŋülün; L replaced by P and B. **L193-194** üč älgin, but P088 üč älgin °°; L replaced by P because °° demarcates the series L193-194 °° üč agzın üč köŋülün üč älgin °°. **L194** özün, but P088, B[L: *T II Y 60a,b, 23] özin; L retained (see the note to L097 in Commentary). **L199**, P090 köŋülin, but B[L: *T II Y 60a,b, 25] köŋülün; L and P retained. **L199** körüp, but P091 körüp °°; L retained. L has three cases in which °° or •• is placed after the gerund -up/-ip/-p:

L200 bolup °°, L251 tägip ••, and L276 bačak bačap. The °° or •• is removed from these three cases. **L201**, P092 tägip bo on, but B[L: *T II Y 60a,b, 26] tägip °° on; L and P retained. **L207** azruwā täŋrikä, but P095 azruwā täŋrikä °°; L retained. **L208-209** burxanlarka °°, but P096 burxanlarka; L replaced by P (see the note to L173-175 in Commentary). **L210** ”lq̈’nsyγ, but P096 ”lq̈’nsyq̈; L replaced by P (see the note to L210 in Commentary). **L221** bir ygrmynyč, but P102, B[L: *T II Y 60a,b, 36] pyr ykrmynč = bir yägirminč; L replaced by P and B. **L222-223**, P103 ančulasık törü bar ärti, but B[L: *T II Y 60a,b, 37] ančulasık kärgäk ärti (but L246-247 törü bar ärti, B[L: *T II Y 60a,b, 48] törü bar [är]ti); L and P retained. **L224** q̈wvr’tγlyy, P104 q̈wvr’tqly, but B[L: *T II Y 60a,b, 38] [ ]tyqly = kuvratıglı; L combined with B. **L227** byzng’rw, but P105, B[L: *T II Y 60a,b, 39] pyz_ynk’rw = bizingärü; L replaced by P and B. **L229** qygwrswg standardized as kegürsük (see the note to L210 in Commentary). **L232** bušı nomka, but P108 bušı arıg nomka, B[L: *T II Y 60a,b, 42] [bu]šı arıg nomka; L replaced by P and B. **L240** yyrγ’rw, but P112, B[L: *T II Y 60a,b, 46] yyrk’rw = yergärü (cf. L304 yvl’q̈ yyrg’rü = yavlak yergärü); L replaced by P and B. **L246** vwsnty, but P114 vws’nty; L replaced by P (see the note to L246 in Commentary). **L251** mwngwmwz t’q̈ymz, P117 mwnkwmwz t’q̈y_mz = muŋumuz takımız, L256 sydmz, P119 sydymz = sıtımız, L258 b’č’m’dmz, P120 p’č’m’dmz = bačamatımız, but B[M: U12, r06, 14, v02] t’q̈wmwz = takumuz, sy_dwmwz = sıtumuz and p’č’m’dwmwz = bačamatumuz; L and P retained (for the forms in “M,” cf. Zieme, Beiträge, 352, n2). **L252-253** suk yäk üčün °° yämä korkunčsuz, P118-119 suk yäk üčün °° yämä korkunčsuz, but B[M: U12, r07-12] suk yä[k] sävgінčä y[o]rıtuk üčün °° yavlak korkınčsız; for the additions, see the note to L252-253 in Commentary. **L253** üčün, but P118, B[M: U12, r19] üčün °°; L retained. **L253**, P118 korkunčsuz, but B[M: U12, r11-12] korkınčsız; L and P retained. **L254** köŋlümüz üčün °°, B[M: U12, r11] köŋülümüz üčün °°, but P118-119 köŋülümüz üčün; L replaced by P. **L254**, P119 ’rynyp = ärinip, but B[M: U12, r12, v14] ’rnyp; L and P retained. **L259-260**, P121 yazukta bošunu ötünür biz, but B[M: U12, v03-05] ökünür biz °° y[a]z[u]kta bošunu ötünür biz; for the addition, see the note to L259-260 in Commentary. **L260-261** manāstār xirz °°_°° °°_°° (punctuation doubled), but P122 manāstār xirz °°_°°, B[M: U12, v05-06] manā āstār xirzā °°_°°; L replaced by P and B. **L262-263** täŋrikä nomka arıg dındarlar, but P123 täŋrikä nomka arıg dındarlarka, B[M: U12, v08-10] täŋrikä nomka [a]rıg dındarlarka; L replaced by P and B. **L264**, B[M: U12, v11] bošuyu kolmak, but P124 bošuyu ötünmäk; L and B retained. **L267** tıltanıp, but P125 tıltanıp °°; L retained (see the footnote to L199 above). **L269-270**, P126-127 yazukta bošunu ötünür biz, but B[G: MIK III 192, IIr02-03] ökünür biz ° yazukta bošunu ötünür biz; for the addition, see the note to L259-260 in Commentary. **L274** byr ”y, but B[C: U09, r01] byr ’yy = bir ay; L retained (see the footnote to B[040, 046] ’yy above). **L274-275** kärgäk ärti, but P129 kärgäk ärti °°; L replaced by P. **L278**, P130 köŋültä bärü, but B[T: U18, 04] bärü °°; L and P retained. **L279** bošunu, but P131, B[C: U09, r05], B[T: U18, 06] bošuyu; L replaced by P and B (see the note to L029-030 in Commentary). **L282-283** ädgüti tükäti arıtı, but P133, B[G: MIK III 192, IIr15-16], B[R: U15, IIr05] ädgüti arıtı, B[C: U09, r09] ädgüti tük[äti]; L retained. **L283-287** tutu umatımız ärsär °° yämä čaydanta yimki bačak ädgüti nomča törüčä oluru umatımız ärsär °° bir yılkı yazukumuznı, but P133 tutu umatımız ärsär °° bir yılkı yazukumuznı; L retained (L275-278 ~ P129-130 has what is lacking here in P133). **L288**, P134, B[C: U09, v02], B[S: U23, 03], B[G: MIK III 192, II r10] köŋültä bärü, but B[F: M443, r05] bärü ° ; L retained. **L288-289**, P134 bošuyu kolmatımız ärsär, but B[G: MIK III 192, IIv04] bošunu kolmatımız ärsär; L and P retained (see the note to L029-030 in Commentary). **L290-292** B[C: U09, v04-06] män rā[yma]st frazend removed; see the note to L290-292 in Commentary. **L295** swyzl’m’syg, B[G: MIK III 192, IIv10-11] swyzl’m’syyk; L replaced by B (see the note to L210 in Commentary). **L295-296** erinčülüg söz, P138 erinčülüg söz °°; L retained. **L296-297** näčä išlämäsig iš išläyür biz °°, B[G: MIK III 192, IIv12-14] näčä išlämäsik iš išläyür biz °°, but P138-139 näčä išlämäsik erinčülüg iš išläyür biz °°, B[C: U09, v11-12] <näčä> išlämäsig erünčülüg <i>š išläyür biz ° (whole sentence is missing in B[R: U15, IIv17]); L replaced by P and B (also see the note to L210 in Commentary). **L297** išläyür biz, but P139 išläyür biz °°; L replaced by P. **L298** ’yrynčwq’, P139 ’yrynčwk’, but B[C: U07, r01] ’yḍwnčwk’; L and P retained. **L302** üzütümüz °°, but P141 üzütümüz; L retained. **L303** sävigінčä, but B[C: U07, r05] sävtükінčä; L retained. **L305-306 kop** yazukta bošunu arıg karmšūhun kolu ötünür män; for the additions, see the note to L305-306 in Commentary. **L306-307** manāstār xirzā. For what has not been placed in the reading text after manāstār xirzā from the various manuscripts, see the note to L307 in Commentary. **L308-309** yazuklug biz, but P144 yazuklug biz °°; L replaced by P (see the footnote to L319 below). **L309**, P144 ötägči berimči biz, but B[N: Ch/U6318, 02] [ötägči] berimči biz °°; °° of B added to L. **L311** yäk üčün °°, B[C: U07, v03] yäk üčün °, but P145 yäk üčün; L replaced by P. **L311**, P145 sözin; emended to söz<ü>n (see the note to L097 in Commentary). **L312**, P146 közin; emended to köz<ü>n (see the note to L097 in Commentary). **L312** yämä közin, but P146 yämä közin körüp, B[C: U07, v04-05] yämä köz[in] körüp; L replaced by P and B. **L314** sunup adakın yorıp, but P147 sunup °° adakın yorıp °°; L retained. **L315** ämgätir biz °°_°°, but P147 ämgätir biz °°; L replaced by P. **L316-318** beš täŋri yarukın kurug öl yerig beš türlüg tınlıgıg beš türlüg otug ıgačıg°°, P148-149 beš täŋri yarukın kurug öl yerkä beš türlüg tınlıgıg beš türlüg otug ıgačıg, but B[C: U07, v08-12] beš täŋri yar[u]k[ın] kurug öl yerkä ° beš t[ü]rlüg tınlıgka **turalıgka** ° b[eš] türlüg otka ıgačka; L and P replaced in part by B (see the note to L316-317 in Commentary). **L319** yazuklug biz ••, but P149 yazuklug biz °°, B[C: U07, v12] [y]azuklug biz °; L •• replaced by P °°. **L320** čaxšapatka, but P150 čaxšapatka °°; L retained. **L322** kılınčın kılu umaz biz, but P151 kılınčın kılu umaz biz °°; L replaced by P. **L325** dındarlarka °°, but P152 dındarlarka; L replaced by P. **L329** köŋlin, but P154 köŋülin; L replaced by P. **L330** yimki bačak, but P155 yimki vūsāndē; L retained (see the note to L246 in Commentary). **L337-338** manāstār xirz °°, but P159 manāstār xirzā °°_°°; L replaced by P. For what has not been placed in the reading text after manāstār xirzā from both L and P, see the note to L337-338 in Commentary.

Translation of the Reading Text

IA

[First lines of IA do not survive]

([001-016]) The God, Primal Man, and the Fivefold God, (who are) the Word of all the Gods, all together as one, came down to fight against the demons. They fought the evil-doer Šamnu and the five kinds of demons, (who were) all together as one group. Both the divine and the demonic and both the Light and the Darkness were mixed at that time. In times past, the sons [of] the God, Primal Man, (that is) the Fivefold God, fought the demons, (who were) all together as one group, and became injured and wounded. And, having commingled with the [wicked]ness of all the demons, (including) the senior ones (i.e. Šamnu and his wife) [together with] the insatiable and shameless demon of greed, and the one hundred and forty myriads of demons, they came (down) without minds or thoughts. They completely forgot the eternal land of God where they themselves had been born and raised. They were separated from the Gods of Light.

IB

([016-039]) Since that is so—my God!—if we have sinned and erred [in any way] against the origin and root of all the Light Souls, (that is) against the God of Pure Light, Azruwā, because the evil-doer Šamnu has misled our minds and thoughts into doing demonic deeds or (because) we have been ignorant and mindless mongrels; if [we have said that he (i.e. Azruwā)] is the origin and root of both [the Light] and the Darkness, of both the divine and the demonic; if [we have] said that if anyone brings to life it is God [who brings to life], (but also) if anyone kills it is God who kills; if we have said that God is the one who created the good and the evil in their entirety; if we have said that it is he who [creates] the eternal Gods; if we have [said] that the [God], Primal Man, and Šamnu are younger and older brothers; my God!—if unintentionally at any time past we have falsified God and spoken such highly blasphemous words; if we have committed such unpardonable sins—my God, now!—I repent, and I beg to be free from sins. Release [my sins]!

IIA

([039-048], 001-012) And the second (section), on the Sun and Moon Gods and on the Gods who reside within the two palaces of Light. If one is going toward the land of God, (which is) the origin and root and gathering place of all the Buddhas, of the pure doctrine, of the souls who do good deeds and of the lights [that are above] the earth, (then) the Sun and Moon Gods are its only gate. They revolve around in a circle in order to free the Fivefold God and to separate out the Light (from) the Darkness. They illuminate the four corners (of the world).

IIB

(012-031) My God! If at any time past we have sinned unintentionally in any way against the Sun and Moon Gods and against the Gods who reside within the **two** palaces of Light; and if we have not believed that they are true and mighty and powerful Gods; if in any way we have spoken numerous wicked and blasphemous words; and if we have said that the sun and the moon (can) die; if we have said that they rise and set involuntarily and that if they have free-will let them (prove it and) not rise; if we have said that our own spirits are separate from the sun and the moon—we beg (you) to <release> the sins of this second (kind) that we have committed unintentionally. Release my sins!

IIIA

(032-048) And the third (section), on the Fivefold God, (that is) on the sons of the God, Primal Man: one, the God of Air; second, the God of Wind; third, the God of Light; fourth, the God of Water; fifth, the God of Fire. **Because**, in times past, (the Fivefold God) had fought the demons, (who were) all together as one group and had been wounded, and because (thereby) they had been mixed with Darkness, they are on this earth without being able to go to the land of God. The tenfold sky above and the eightfold earth below exist because of the Fivefold God. The divine blessings and fortunes, the colors and complexions, the spirits and souls, the forces and lights, and the origins and roots of all that is upon the earth are the Fivefold God.

IIIB

(049-063) My God! If at any time past we have broken or bruised in any way the Fivefold God unintentionally or with malicious intent; if we have inflicted (on them) the fourteen kinds of wounds; if we have hurt or aggrieved in any way the Living Self (that is) the God <in> food and drink, with the ten serpent-headed fingers or with the thirty-two teeth; if we have sinned in any way (against the Living Self) in the dry and moist earth, in the five kinds of creatures, and in the five kinds of plants and trees—now, my God!—we beg to be free from sins. Release my sins!

IVA

(064-065) The fourth (section), on the former messengers of God, the Buddhas.

IVB

(066-078) If we have sinned unintentionally in any way against (these) pure Elects who were meritorious and who brought redemption; if we did not believe that (these) true messengers of God, the Buddhas, were pure Elects who did good deeds; if out of ignorance we have been insolent toward them (i.e. Elects) when they spoke the doctrine of God; if we have not let the doctrine and the precepts be propagated and (thereby) have been a hindrance—my God, now!—we repent and we beg to be free from sins. Release my sins!

VA

(079-084) The fifth (section), on the five kinds of creatures, (that is) one, on the two-legged persons; second, on the four-legged creatures; third, on the creatures that fly; fourth, on the creatures inside the water; fifth, on the terrestrial creatures that move on their bellies.

VB

(085-095) If at any time past—my God!—we have frightened or we have scared in any way these five kinds of creatures and beings, whether great or small; if we have struck or we have cut them in any way; if we have hurt or caused them pain in any way; if we have killed them in any way; (then) we are accountable for the spirits of such creatures and beings (that we have harmed or killed). Now, my God!—we beg to be free from sins. Release my sins!

VIA

(095-099) And the sixth (section). My God! If at any time past we have committed the ten kinds of transgressions and sins in thought, word and deed (that are the following):

VIB

(099-124) if we have falsified in any way; and if we have taken a false oath in any way; if in any way we have been a witness for a false person; and if we have falsely accused in any way an innocent person; and if, by carrying their remarks back and forth, we have incited in any way enmity between persons, and (in this way) we have corrupted their thoughts and understanding; if we have practiced sorcery in any way; if in any way we have killed numerous creatures and beings; if we have cheated and we have deceived in any way; if in any way we have betrayed the confidence **of** another **person**; if we have done things that in any way displease the Sun and Moon Gods; and if we have sinned and erred in any way in a previous existence or in this existence, whether the existence was as a woman or as a boy; if we have inflicted destruction and ruin in any way on so many creatures—my God, now!—we beg to be free from these ten kinds of sins. Release my sins!

VIIA

(124-131) And the seventh (section). If at any time past one has wondered who is on the road that misleads one to (go to) the beginning of the road of the two poisons and to the gate of hell, (then one should know that) it is the one who either embraces a false doctrine and precepts or who calls a demon or a **devil** God and kneels in worship to him.

VIIB

(131-155) If at any time past—my God!—without knowing and without understanding the true God and the pure doctrine and, when the Buddhas or the pure Elects preached, without believing them, we have let ourselves be deceived by one who wrongly, contradictorily and falsely said "I am a man of God" or "I am a preacher of the doctrine" and, by accepting his words, (we have) kept fasts

mistakenly in any way; if we have worshipped mistakenly in any way; if we have given alms mistakenly in any way; if we have committed an evil deed mistakenly in any way while thinking we were performing (an act of) merit and redemption; and if we have called a demon or a devil God and worshipped him by killing creatures and beings; and if we have called (him) Buddha and we have followed and served (his) false doctrine; if we have kneeled to ask for (his) divine blessing; if we have sinned against God and served a demon—my God, now!—we repent and we beg to be free from sins. Release my sins!

VIIIA

(156-184) The eighth (section). Ever since we have known the true God and the pure doctrine, we have known the two principles and the doctrine of the three times. We have known the principle of Light and the land of God and the principle of Darkness and the land of hell. And we have known that it (i.e. the doctrine) says what existed before when earth and heaven did not (yet) exist. We have known that it says why the divine and the demonic fought against each other, how the Light and the Darkness were mixed, and who created earth and heaven. And we have known that it says the reason why the intermingled earth and heaven will cease to exist, how the Light and the Darkness will be separated, and what will happen after that. We have placed our trust in and we have placed our reliance on the God, Azruwā, on the Sun and Moon Gods, on the Powerful God, and on the Buddhas, and we have become Auditors. We have stamped the four Light seals in our thoughts: one—a loving disposition, (which is) the seal of the God, Azruwā; second—faith, (which is) the seal of the Sun and Moon Gods; third—fear (of God), (which is) the seal of the Fivefold God; fourth—wisdom, (which is) the seal of the Buddhas.

VIIIB

(184-191) My God! If we have shifted our understanding and our thoughts away from these four kinds of Gods; if we have dislodged them from their (proper) place; (and thereby) if the seals of the Gods have been broken—now, my God!—we beg to be free from sins. Release my sins!

IXA

(191-195) The ninth (section). Ever since we have embraced the ten commandments it has been required to embrace completely three with the mouth, three with the mind, three with the hand, and one with the whole self.

IXB

(195-205) My God! If we have broken these ten commandments intentionally or unintentionally, by behaving out of love for the body (i.e. bodily pleasures), by accepting and agreeing with the words of an evil companion, acquaintance, friend or kinsman, by being (too) occupied with livestock and property, or by our worries and our stress affecting us; if we have been deficient or we have been wanting in any way—my God, now!—we beg to be free from sins. Release my sins!

XA

(206-210) The tenth (section). There has been a precept that one should recite four prayers of praise a day with single-mindedness and pure thoughts to the God, Azruwā, to the Sun and Moon Gods, to the Powerful God and to the Buddhas.

XB

(211-220) And if, without fearing (God), by being lazy we have not recited properly and completely (these prayers); and if we have not kept our hearts and our thoughts (directed) toward God while reciting them; if (because of that) our praises and our prayers have not reached God in a pure form; if they have been hindered or they have been held back somewhere—now, my God!—we beg to be free from sins. Release my sins!

XIA

(221-230) And the eleventh (section). There has been a precept that one should present the seven kinds of alms (as an act of worship) to the pure doctrine. And if the Angels who gather the Light of the Fivefold God, and the Gods, Call and Answer, were to convey to us the Light of the Fivefold God that is to go to God and that is to be liberated, (then) there has been a precept that we should fashion and create superior things (from this Light) and bring them (as alms) to the doctrine.

XIB

(230-243) If we have been unable to give completely the seven kinds of alms to the **pure** doctrine either because of misery or by being (too) miserly to give alms; if we have bound to house and home the Light of the Fivefold God that is to go to God and that is to be liberated; if we have given (this Light) to persons who do evil deeds or to wicked creatures or beings; if we have poured out or we have scattered (this Light); if we have sent the Light of God to a wicked place—my God, now!—we beg to be free from sins. Release my sins!

XIIA

(244-249) The twelfth (section). There has been a precept that one should observe a fast like the pure Elects (do) fifty days a year. It has been required that one should keep a pure fast and present it (as an act of worship) to God.

XIIB

(249-260) And if we have broken the fast voluntarily or involuntarily by being (too) occupied with livestock and property in order to maintain (our) house and home, or by our worries and our stress affecting us, or because **we have behaved to the liking** of the insatiable and shameless demon of greed, or because our thoughts are **wicked and** unafraid (of God), or by being indolent or lazy; and if we have not observed the fast or kept it properly in accordance with the doctrine and with the precepts—my God, now!—**we repent** and we beg to be free from sins. Release my sins!

XIIIA

(261-265) The thirteenth (section). It has been required every day of the Moon God (i.e. Mondays) to ask God, the doctrine, and the pure Elects to release our transgressions and our sins.

XIIIB

(265-271) And if, voluntarily or involuntarily, by being indolent or lazy or by using work or affairs as an excuse, we have not gone (to the Monday service) in order to be free from sins—my God, now!—**we repent** and we beg to be free from sins. Release my sins!

XIVA

(272-280) The fourteenth (section). There has been a precept that one should observe the seven Yimkis each year. It has been required to hold the one month Čaxšapat, and, while observing the Yimkis and keeping the fast at the Bema, it has been required to beg the divine Buddha, with single-mindedness and whole-heartedness to release our sins of the whole year.

XIVB

(280-292) My God! If we have been unable to observe completely the seven Yimkis; if we have been unable to keep the one month Čaxšapat properly, completely and purely; and if we have been unable to observe the Yimkis and the fast at the Bema properly in accordance with the doctrine and with the precepts; if we have not asked (God) with single-mindedness and whole-heartedness to release our sins of the whole year; if, in any way, there has been a defect or a want—my God, now!—we beg to be free from sins. Release my sins!

XVA

(293-307) The fifteenth (section). Every day, whenever we think wicked thoughts, whenever we say sinful words that we should not say, whenever we do **sinful** things that we should not do, by (these) evil deeds and sins we make our own spirits suffer pain. And the Light of the Fivefold God that we eat every day goes to a wicked land (i.e. hell) because our own spirits and our souls have behaved to the liking of the insatiable and shameless demon of greed. Because of that—my God!—we beg to be free from (our) **many** sins **and ask for pure absolution**. Release my sins!

XVB

(308-338) My God! We have faults and sins. We are accountable and liable (for our faults and sins). Because of the insatiable and shameless demon of greed, by thought, word and deed, and by **seeing** with the eyes, hearing with the ears, speaking with the tongue, touching with the hands, and walking with the feet, we are forever and unceasingly causing pain to the Light of the Fivefold God (that is) in the dry and moist earth, in the five kinds of creatures and **beings**, and in the five kinds of

plants and trees. And we do have faults and sins. By (accepting) the ten commandments, seven alms, and three seals, we hold the name of Auditor. (However) we are not (always) able to carry them out in deeds. And if we have sinned and erred in any way against the Gods of Light, the pure doctrine, and the pure Elects who are men of God and believers in the doctrine; and if we have not behaved according to the advice and knowledge that God has proclaimed; if we have injured the mind (i.e. Nous) of the Gods; and if we have been unable to keep the Yimkis, the fasts, the prayers, and the commandments in accordance with the doctrine and with the precepts; if we have been faulty or lacking in any way—and we do commit transgressions and sins every day and every month—(then) we beg the Gods of Light, the Glory of the Doctrine (i.e. Wahman), and the pure Elects to be free from transgressions and sins. Release my sins!

Commentary to the Reading Text and Translation

B[002, 004-005, 009], L038 An important feature of these lines is the occurrence of words ending with the element +lügün/+lugun. Both Le Coq and Clauson suggested that süzinlügün (instead of sözinlügün) could represent *süzin+lük 'purity', that is, an unattested word *süzin related to the verb süz- 'to filter, to strain' with the DNN suffix +lük plus the instrumental +in (cf. Chuastuanift, 29, n2; EDPT 865). Le Coq translated B[004] šamnulugun and B[005] yäklärlügün as 'Šmnutum' and 'Dämonentum', again with the DNN suffix +luk/+lük. Just so, he read B[009] and L037-038 as suyın yäklügün and translated 'mit der Sünde und mit dem Dämonentum' and 'against Sin and Demonry' (Chuastuanift, 8; Khuastuanift, 281), while Clauson translated the phrase as 'with sin and devilry' (EDPT 912). However, Bang identified the element +lügün/+lugun of these words as a comitative suffix, arguing that it was abstracted from the combination of the attributive +lüg/+lug and the instrumental +ün/+un in such words as küč+lüg+ün 'mit Kraft' (Laien-Beichtspiegel, 170-171; also Tuguševa, Xuastvanift, 17, n29). It should be noted, however, that küčlügün rigorously means 'by means of (or: through) having power' and has no comitative nuance. Moreover, Bang's argument is essentially negated by the fact that the earliest occurrences of +lügün/+lugun are in the Runic inscriptions where the form +lügü occurs without -n and therefore without an instrumental suffix.

An examination of the function and meaning of +lügün/+lugun (and variants) leads to quite different conclusions than those advanced thus far. To begin with, it may be argued that this element is not a case suffix since it does not create a new relationship of the word to which it is attached with other words within the sentence. Nor does it seem to be an enclitic, since it cannot be shown—at least not with clarity—to be of independent origin, despite certain variations in its form and usage. Rather, this element has features of a somewhat indeterminate derivational suffix that quantifies the persons specified by the nouns to which it is attached by marking them as belonging to a single entity, not unlike the Turkic collective suffix +(ä)gü(n)/+(a)gu(n) with which it shares both formal and semantic features (e.g. bešägü 'a group of five' < beš 'five'; cf. Erdal, OTWF 93-97, GOT 225). In its Manichaean and other occurrences, this marker lacks a comitative function, and therefore is not a case suffix, but rather it always adds the sense that two or more persons are unified as a single entity, so that the most apt translations of this suffix are '(all) together as one' and '(all) together as one group'. [The origin of this suffix and its relationship with Mongol +lüge/+luga and Yakut +lūn/+lūn are issues that require a separate scrutiny and are not taken up here; see Erdal, GOT 180, 186, 379-380, and T. Tekin 1991, 355-359.]

Among the Runic inscriptions of Mongolia, the Bilgä Xagan memorial stone contains two occurrences of this suffix, both written as +lgü which may be interpreted as +lügü instead of +ligü as other scholars: BX E33 män inilügü bonča bašlayu kazganm[asar], türk bodun öltäči ärti 'Had I and my younger brother, (the two of us) together as one, not led them and strived in this way, the Turk people would have died', and BX E41 kurgu äki üč kišilügü täzip bartı 'The *kurgu* and two or three men, (all of them) together as one group, ran away'. Other sentences in Kül Tägin and Bilgä Xagan that superficially resemble the just cited ones contain phrases with the instrumental case: KT E34 ulug erkin azkıña ärin täzip bartı 'The senior Erkin, (one) among a very few men, ran away', and BX E37 uygur eltäbär yüzčä ärin ilg[är]ü t[äzip bartı] 'The Eltäbär of the Uygur, (one) among around a hundred men, ran away to the East'. In the latter sentences, however, the instrumental +in conveyed the idea that the subject fled at the same time that others were fleeing or that he was one man among the men fleeing at that time. The actions expressed in the first two and the second two examples appear to be approximately the same, but they have opposite meanings, because the suffix +lügü in the first two sentences specifies the unity of the persons involved, whereas the instrumental in the second two identifies the subject as one among several.

In its occurrences in the Xwāstwānīft cited above and in other Uygur Manichaean texts, the expanded form +lügün/+lugun was used, but still with the collective meaning of unifying several persons or groups into one entity: (DP) Bezeklik 80, fol5, v13-17 yämä eki kutlug el[lig]lär kamag tegitlärin kunčuyl[arın] tüzünlärinlugun ürkä [bir] ekinti birlä ulug ögrünč[ün] adasızın mäŋin ärmäkläri b[oltı] 'And it [came about] that the two blessed Kings, all their princes, [their] consorts and their nobles, (all of them) together as one, existed in (a state of) great joy, well-being and happiness with [one] another for a long time', (DP) U57, Ir01-04 ötrü antag nom kutı täŋri üč täŋrilärlügün kim käntü ärür kertü türlüg yarlıgkamak ol üzütgärü kälir 'Thereupon, in that way, it is the God, Glory of the Doctrine (i.e. Wahman) himself and the three Gods, (the four of them) together as one, who compassionately come to that soul in the form of Truth'.

This suffix occurred with several variants and could function somewhat independently. Beside the +lügü of the inscriptions, the variants +lügün and +lugun, the latter without observance of vowel harmony in the Bezeklik text (tüzünlärinlugun), also are attested. Moreover, there appears to be at least one example of the variant +lügin: HsTs X 342 bo montag bälgülügin 'characteristics such as this, (all of them) together as one group' (cf. Tezcan, Eski Uygurca Hsüan Tsang Biyografisi, 25, where the photo is inaccessible to me). Its behavior as a semi-independent suffix is evident in (DP) Bezeklik 80, fol5, v13-17 tüzünlärinlugun, where it functions almost as an abstract lexical item that does not require adaptation to the vowel harmony of the preceding word, but also in the fact that it can be added to the plural +lär or to the plural +lär plus 3 possessive +i(n) in B[005] yäklärlügün, (DP) U57, Ir01-04 täŋrilärlügün, and the Bezeklik text. Such usage and variants may reflect uncertainty among scribes as to the exact form and meaning of this suffix.

The preceding conclusions may be applied to the passages under consideration here. In B[002], neither sözinlügün nor süzinlügün could be based on *sözin or *süzin, since those forms simply do not exist as words. Rather, that word can be analyzed only by analogy with (DP) Bezeklik 80, fol5, v13-17 tüzünlärinlugun, where the 3 possessive +i(n) (with "pronominal-n") precedes the addition of +lugun. On this basis, it is clear that sözinlügün consists of söz 'word' (*süz does not exist) plus 3 possessive +i(n) plus +lügün, such that söz+i is bound in possessive relationship with kamag täŋrilär 'all the Gods'; thus, kamag täŋrilär sözi 'the Word of all the Gods'. Asmussen wanted to interpret söz as 'command', presumably after the example of the word sözüm found in letters, where it is a salutation ('my greetings'), and in decrees, where it is a command ('my pronouncement') (Studies, 193). However, its meaning in this passage derives from the Manichaean myth, in which the Father of Light himself directs the attack by multitudes of Angels against the forces of Darkness by bringing forth from himself the "Word" in the form of a son (Primal Man) with five powers (beš täŋri, literally 'Five Gods', who are one as the Fivefold God) (Heuser 1998, 27-29). Thus, 'the Word of all the Angels' of the myth is equivalent to kamag täŋrilär sözi 'the Word of all the Gods', and the latter is equivalent to Primal Man, son of the Father of Light, plus the Five Gods or Fivefold God who are merely elements of Primal Man but who are perceived as his sons. Since Primal Man and the Fivefold God are cited before kamag täŋrilär sözi 'the Word of all the Gods', the latter phrase stands in apposition, and the addition of +lügün unifies all that precedes it into one entity; thus, 'the God, Primal Man, and the Fivefold God, (who are) the Word of all the Gods, all together as one, (came down to fight)'.

This suffix also appears at the end of šamnu and at the end of beš türlüg yäklär in the sentence B[004-005] añıg kılınčıg šamnulugun beš türlüg yäklärlügün süŋüšti. If we remove the first +lugun, then the unambiguous meaning of šamnu beš türlüg yäklärlügün süŋüšti would be 'they fought Šamnu and the five kinds of demons, (who were) all together as one group', exactly as the above analysis would predict. Why the suffix +lugun also was added to šamnu remains unclear, but it may have something to do with the scribe's unfamiliarity with this suffix. In the other occurrence of B[009] and L038 yäklügün süŋüšüp, the suffix simply adds the meaning '(all) together as one group'; thus, 'they fought the demons, (who were) all together as one group'.

B[007-010] Several interpretations of this passage were suggested by editors. Le Coq read B[009] swyn as suy 'transgression' plus instrumental +n and translated 'Des Gottes Chormuzta Jüngling, der fünffältige Gott, und unsere Seelen kämpften mit der Sünde und mit dem Dämonentum' (but, also, incorrectly, he read B[032] as suida baru which he translated 'in Sündhaftigkeit'; cf. Chuastuanift, 8, 11). Thus, Le Coq saw biznin üzütümüz 'our souls' as a distinct entity that joined Primal Man in the struggle with the demons. However, later scholars understood 'our souls' differently. Bang read B[009] swyn as sön, consisting of sö 'time' and instrumental +n, and translated 'Die Trabanten Khormuztas, die Fünfgötter, (d.h.) unsere Seelen, kämpften eine Zeit lang mit dem Teufel' (Laien-Beichtspiegel, 144-145, 176-177). Asmussen followed Bang in translating 'Xormuzta täŋri's son, the Fivefold God, our soul, fought for some time against the devil' (Studies, 193), and Tuguševa also read sön, translating it as 'nekogda [once, in former times]' (Xuastvanift, 17).

One difference in Bang's approach was to see biznin üzütümüz as being in apposition to the Fivefold God; thus, 'the sons of Primal Man, (that is) the Fivefold God, (that is) our souls'. Bang also understood that beš täŋri should be taken as plural 'Five Gods', because they were perceived as the sons (oglan) of Primal Man, even if they first were manifested as the five elements of his armor and collectively may be referred to as the Fivefold God. A second difference was to read swyn as sö 'time' plus instrumental +n and to treat it as an adverbial; thus, '(for) a long time'. Although Clauson at one point thought that sö only occurred in the phrase sötä bärü or sötin bärü 'for a

long time past' as in B[032] sötä bärü, he acknowledged that it also is the base of söki 'former, of times past' as in L064 söki täŋri yalavačı burxanlar (EDPT 781, 819; for söndä bärü, see Hamilton, Le conte bouddhique, 81, n56.7). Also, Bang cited the occurrence of sön in Uigurica I 23.2 öŋrä sön ödün 'vor alters' (Müller read öŋräsün ödün 'in früherer Zeit') and Uigurica II 88.78 amtı sön 'jetzt' (Müller read sün and thought it might be a suffix like +kaya), whereas neither of these was noted by Clauson. With the proviso that sön properly would mean 'in times past, of old' (Bang's 'vor alters') and not '(for) a long time' (Bang's 'ein Zeit lang'), Bang's reading otherwise has much to recommend it. In its support may be cited L045-048 kamag yer üzäkiniŋ kutı kıvı öŋi mäŋzi özi üzüti küči yarukı tözi yiltizi beš täŋri ol 'The blessings and fortunes, the colors and complexions, the spirits and souls, the forces and lights, and the origins and roots of all that is upon the earth are the Fivefold God'. Here, 'the spirits and the souls' of the earth clearly are identified as the 'Fivefold God'. Tuguševa also translated this passage correctly as 'the root and basis of all that exists on this earth consists of the Five Gods' (Xuastvanift, 17).

B[010-013] There are gaps at the ends of lines B[011] and B[012], where Le Coq read yäk [birlä?] and yäk [y(a)vlaq?] (Chuastuanift, 9), Bang read suq yäk[nïñ] and yäk[nïñ y]awlaq (Laien-Beichtspiegel, 144), and Asmussen read yäk[niŋ] and yäk[niŋ yawlaq] (Studies, 167). Wilkens noticed that part of the red circle of a punctuation dot remains after B[012] yäk, which precludes restoring the genitive +niŋ in either spot, and proposed to restore [bilgä], presumably because it would combine with bilig in B[013] as a phrase meaning 'wisdom' (MTT 342, n1083). However, it is dubious that 'wisdom' would be attributed to demons, which such a reading would require because bilig has the 3 possessive +i, binding it to the phrase that comes before, namely, to kamag yäklär 'all the demons', comprising 'the senior ones', 'the demon of greed', and 'the one hundred and forty myriads of demons'. Thus, Le Coq's restorations appear to be the most suitable, and his restoration of [birlä] connecting uluglar and suk yäk and of [yavlak] bilig '[wicked] knowledge' or '[wicked]ness' are retained here.

B[017] The postposition bärü 'since' governs the locative +ta in its ablative function as here in antata bärü 'since that is so, since it is that'. In the Xwāstwānīft, it occurs most often as part of the formulaic expression sötä bärü 'at any time past, since the past time' (L013, 049, 085, 096, 125, 131), but also in the phrases bir biligin köŋültä bärü 'with single-mindedness and whole-heartedness' (L278, 288), biltükümüztä bärü 'ever since we have known', and tuttukumuzta bärü 'ever since we have embraced' (L157-158, 192). In the London roll, the postposition is spelled most often without the root vowel: L096, 125, 131, 158, 192, 278, 288 brw, but L013, 049, 085 b'rw. The Petersburg roll and the Berlin manuscripts in both US and MS have only p'rw ~ b'rw.

B[019] The verb azgur- consists of intransitive az- 'to stray, to go astray, to lose one's way' plus the causative -gur-, and as a rule means 'to lead astray' (EDPT 283, OTWF 749). Le Coq translated the verb as 'irregeführt hat' (Chuasatuanift, 9), Bang as 'verleitet hat' (Laien-Beichtspiegel, 145) and Asmussen as 'seduced' (Studies, 193). However, Röhrborn provided the most apt translation of 'fehlleiten' for this verb (UWb 320b). In this passage, azgurtukın consists of azgur- plus the past participle -tuk and the 3 possessive accusative +ın, where the verbal form is in possessive relationship with Šamnu ('Šamnu's having misled', that is, 'having been misled by Šamnu'). For the establishment of arkun in the meaning 'mongrel, cross-breed, mixed breed, intermingled', see Clark 2010.

B[025] Le Coq read this damaged line as tözi-i yiltizi-i ...ärsär in 1910, but restored tözi-i yiltizi-i ...[tidim(i)z] ärsär in 1911 (Chuastuanift, 10; Khuastuanift, 282), the latter of which was adopted as tözi yiltizi [tetimiz] ärsär by Bang (Laien-Beichtspiegel, 144), Asmussen (Studies, 168) and Wilkens (MTT 343). Asmussen, however, favorably remarked that Radloff had restored [ol tetimiz] based on the same phrasing in B[030] and B[031-032] (Studies, 169). Indeed, there is exactly that amount of space in the gap, and the restoration of [ol tetimi]z is fully justified.

B[026] Bang pointed out that the dot was omitted over -ḍ- in the word transcribed by Le Coq as tirgüd-, so that tirgür- 'to revive, to bring to life' should be read here (Laien-Beichtspiegel, 180-181; cf. EDPT 545). Just so, as already suspected by Le Coq (Chuastuanift, 10), the word [tirgürür] may be restored in this spot (which has a space for around 8 letters) on the basis of the parallel B[002-003] ölürsär ... ölürür.

B[027-028] The word kop usually means 'many, much', which cannot apply to the sentence ädgüg añıgag kop täŋri yaratmıš ol. Bang translated 'alles geschaffen' (Laien-Beichtspiegel, 147), Asmussen offered 'created the good and the evil entirely (or: "all the good and evil ..."; or: "the good and the evil, all of it ...")' (Studies, 194), and Clauson understood 'both of them' (i.e. good

and evil; cf. EDPT 579). As Clauson pointed out, when kop qualifies a verb it expresses comprehensive or thorough action, and when it qualifies a noun kop expresses 'all'. Here, the position of kop in the sentence after the object nouns and before the subject (itself out of place for the purpose of emphasis: '*God* is the one who') indicates that the former case is true, so that either '(created) in their entirety (the good and the evil)' or Asmussen's 'all of it' is a correct translation.

B[030-031] The sentence xormuzta [täŋril]i [š]amnulı inili ečili ol was translated by Le Coq as 'der Gott Chormuzta und der Šmnu sind älterer und jüngerer Bruder' (Chuastuanift, 11), by Bang as 'Khormuzta (der Urmensch) und Schimnu (der Urteufel, die Materie) sind jüngerer und älterer Bruder' (Laien-Beichtspiegel, 147), and by Asmussen as 'Xormuzta and Šimnu are brothers (actually: younger and elder brothers)' (Studies, 194). Here, the suffix +li functions as an antonym marker (cf. Erdal, GOT 166-167), such that the pair Xormuzta (i.e. Primal Man) and Šamnu are antonyms and the pair ini 'younger brother' and eči 'older brother' are antonyms. Since [täŋril]i and inili are the first words in the two pairs, while šamnulı and ečili are the second words in the two pairs, this passage expresses the idea that Xormuzta is both God and younger brother, while his opponent is both Šamnu and older brother. Thus, the sins expressed here are twofold: one, that Šamnu was also an offspring of the Mother of Life, and two, that Xormuzta (Primal Man) was the second son of the Mother of Life instead of the first. Both would be regarded as sins, because, according to the Manichaean myth, Light and Darkness were present as distinct entities at the beginning of time, and the ruler of Darkness was the offspring of the Mother of Evil (i.e. Matter) (cf. Heuser 1998, 7, 16).

B[033] Here and in L013, 029, 050, 067, 196, bilmätin has the meaning of 'unintentionally' instead of its literal meaning of 'unknowingly, without knowing'. This was suggested by Sims-Williams on the basis of Sogdian nw-ryž 'lack of desire, lack of intention', which occurs as the equivalent of bilmätin in a Sogdian parallel to L061-068 (The Sogdian Fragments of Leningrad III, 326). The translation of L196 bilip bilmätin as 'intentionally or unintentionally' is preferable to 'knowingly or unknowingly', but L131-133 kertü täŋrig arıg nomug bilmätin ukmatın must be translated as 'without knowing and without understanding the true God and the pure doctrine'.

B[036-039] These lines of the Berlin codex contain sentences and a first person singular pronoun (män instead of plural biz) that are specific to the "C" manuscript of the Xwāstwānīft. The name of the confessor in B[036-037 = C: U10, r12-v01], as well as in B[C: U09, v05], is r'ymst frzynḍ = rāymast frazend, which is the MP name r'ymsṯ frzynd [rāymast-frazend] (DM 294). The similar name r'ymst βrwx = Rāymast Farrox appears in Sogdian Letter A, line 114, and Sogdian Letter C, line 21 (here as Rāymast Farrox Xoštır), from Bezeklik. Henning equated the Rāymast Frazend of the Xwāstwānīft with the βγyy r'ymst frzynd xwštr of M481, which is a Sogdian colophon to a Parthian text (Ein manichäisches Bet- und Beichtbuch, 12). He also conjectured that, since Rāymast Frazend was a xoštır or Presbyter, his function in the confession ritual was to recite the Xwāstwānīft on behalf of the Auditors. The sentence män rāymast frazend is removed from the reading text in both of its occurrences here (also see the notes to L290-292, L308-319). However, B[037] ökü[nür män] is retained in the reading text for the reason that the sentence ökünür biz occurs in L076, L153, L259 (added) and L269 (added) (see the note to L259-260).

After B[038] °[° manāstār] xirzā °°, the scribe added the words written k̈wtlwγ p'rs, consisting of Turkic kutlug 'divinely blessed' and a word previous editors read with ḍ instead of r. Le Coq read qutluγ pads/////(??) (Chuastuanift, 12), and Bang read the same but proposed to identify the second word p'ds[ar] as Persian pad sar, which he mistranslated as 'am Schluss' (Laien-Beichtspiegel, 182). Asmussen also read kutlug pads[ar], the latter of which he identified as Parthian pts'r 'beginning', citing only Pahlavi patsār and patīsār 'beginning' (Studies, 204, n39). However, their pads[ar] is composed of pd [pad] 'in, at' and sr [sar] 'head, beginning' (DM 260, 308), leading to a literal translation of kutlug pads[ar] as 'one who has divine blessing at the beginning', which is not a likely phrase. It should be pointed out that the -s in this word ends with the dot of its form in final position, indicating that no other letters are missing in the gap. Moreover, the letter read as "ḍ" (i.e. ḍ) by Le Coq and Asmussen could be "r" without dot. In this leaf, there are two clear cases in which the scribe forgot to add the dot to ḍ in Uygur words: B[C: U10, r02] tyrgwḍs'r = tergürsär and B[C: U10, v11] k̈ḍ'γ = karag. Such an assumption is unnecessary, however, because it is possible to detect a faint red mark above ḍ, identifying the letter as r. Thus, I do not hesitate to read here p'rs, that is, Parthian p'rs [pārs] 'Persia' (DM 259; cf. SD 259), instead of p'ḍs['r] 'at the beginning'. Based on the assumption that kutlug pars 'divinely blessed Persia' occurred only in this Berlin folio and not in other manuscripts, this scribal comment is not placed in the reading text. What it meant to the copyist or confessor is unknown.

In their comments on my reading, both Zieme and Sims-Williams pointed out to me that p'rs could be seen as Turkic bars, and kutlug bars as a completely possible Turkic proper name Kutlug Bars ('Divinely Blessed Leopard'). However, it should be noted that when proper names appear within the sections of the various manuscripts, they are the names of confessors who state their identity and purpose prior to the formula manāstār xirzā which ends a section; cf. B[036-38 = C: U10, r12–v01-02] täŋrim amtı män rāymast frazend ökü[nür män] [ya]zukta bošunu ötünür män [manāstār] xirzā, B[C: U09, v04-06] amtı täŋrim män rā[yma]st frazend yazukta bošu[nu] ötünür män manāstār xirz , and B[E: U13, r08-09] t[ä]ŋ[ri][m amtı] [ ] [ı]sṭūḍ yišō' yaz[u]kta bošunu ö[tünür biz] manāstār xirz. The second and third of these three cases—L290-292 and L259-260, respectively—have the standard formula täŋrim amtı yazukta bošunu ötünür biz (~ P135-136 and P121 amtı täŋrim yazukta bošunu ötünür biz), demonstrating that the name of the confessor is inserted within the standard formula, not after it or in some other spot. The appearance of the words k̈wtlwγ p'rs immediately after the confessor's name and after the formula manāstār xirzā which ends section I of that copy, but before the beginning of section II (ekinti), certainly proves that they do not represent the confessor's name. Even if k̈wtlwγ p'rs were to be a name, whose name could it be? There are no other cases in these texts in which the copyist inserts his name like this, and in fact the only related case occurs in the Petersburg roll where the copyist (or, much less likely, a confessor) provides his name in its final sentence (P159-160).

Rather than pursue the explanation of these words as a proper name, one should view them in the same light as the comment added in L307 täŋri dēn murwā üčün 'For the sake of the omen of God and the religion!' That comment does not belong to what precedes or to what follows, which is made clear from a different comment in the corresponding B[C: U07, r11] beš yäg[irmi bölük]lüg xwāstwānīft 'the Xwāstwānīft (consisting) of fifteen [sections]', which was inserted in exactly the same spot as täŋri dēn murwā üčün in L307. Because both of the latter two cases are clearly comments added between sections, the words kutlug pars 'Divinely Blessed Persia!' should also be understood as a self-standing comment added between sections.

B[038] The element xirzā ~ xirz in the formula manāstār xirz(ā) 'Release my sins!' occurs in two variants in the London bookroll and Berlin fragments, but always as xirzā in the Petersburg text. The variants appear as L031, 063, 078, 094, 243, 271, 307 xirzā, but L124, 155, 191, 205, 220, 260, 292, 338 xirz, and as B[C: U10, v02 = B[038]], B[M: U12, v06 = L260], B[C: U07, r10 = L307] xirzā, but B[P: U16, v09 = L063], B[D: U11, v12 = L124], B[L: *T II Y 60a,b, 05, 21, 28, 36, 47 = L155, 191, 205, 220, 243], B[E: U13, r10 = L260], B[G: MIK III 192, IIr04 = L271], B[C: U09, r07 = L292], B[F: M443, r03 = L292], B[G: MIK III 192, IIv08 =L292] xirz. The reading text is standardized with xirzā of the Petersburg roll.

B[040-041], L001-003 The topics of the sections in IIA, IIIA, IVA and VA are marked by the dative +kä; thus, in L001-003 kün ay täŋrikä eki yaruk ordu ičrä olurugma täŋrilärkä, the dative expresses 'on (the topic of)' or 'regarding', and the same in L032-033, 064-065, 079-084. This function of the dative was noted by Erdal who quoted the unedited M163, v01-02 'ṭk' k̈'ng' 'yčm'ng yym'ngl'r typ'n k̈ynyn "yyṭdy = ätkä kanka ičmäŋ yemäŋlär tepän kının ayıttı '"Regarding meat and blood, you are not to drink or eat it!" he said, and (then) prescribed its punishment' (GOT 368, citing the transcription of Wilkens in MTT 89).

B[043], L004 The gap at the end of the line is about 6-7 letters here and in L004, too large for Le Coq's suggested [suv?], which he also had restored in his edition of the London bookroll (Chuastuanift, 12; Khuastuanift, 283). The slight trace of the letter after yyr not only is incompatible with -s-, but cannot be -t-, -d- or -ḍ-, ruling out yyrswv = yer suv and the yerdäki of Bang (Laien-Beichtspiegel, 147: 'des irdischen Lichtes') and Asmussen (Studies, 194: 'belonging to the earth'). Actually, the trace is most compatible with the shape of '-, which suggests that a word like 'wyz_'ky = üzäki 'above' or ičrä 'inside' stood here. A phrase like yer üzäki yaruk 'light(s) above the earth' would conform to the sense of this passage which speaks of the Gods of the Sun and Moon who are the gate to heaven (also see note to B[046], L007). Provisionally, the word [üzäki] is restored to the text.

B[044], L006 Asmussen noted that the word ternägüsi was written 'quite distinctly' with -s- and translated it as 'rallying-ground' in apposition to 'the land of God' (Studies, 170), as opposed to the previous reading of ternägüli 'Versammlung, Sammelpunkt' by Le Coq (Chuastuanift, 31, n13; Khuastuanift, 300-301, n8: 'intended for them to settle in') and Bang (Laien-Beichtspiegel, 182-183). Clauson also insisted that ternägüli is the reading of the two manuscripts, and that ternägüli is composed of ternä- from a reflexive verb terin- 'to gather' plus a gerund -güli (EDPT 552), even

though such a gerund is unknown. However, L006 certainly has tyrn'gwsyy = ternägüsi while B[C: U10, v08] has only ternäg[üsi]. The verb ternä- actually is derived from terin 'assembly' by means of the DNV suffix +ä-, and to this verb are added the verbal noun suffix -gü and 3 possessive +si to form ternägüsi 'the gathering place of'.

B[046], L007 As Zieme reminded me, Clauson argued that there is no word öŋü with the meaning 'front' and only the word öŋ has that meaning (EDPT 167, 171). Clauson proposed other explanations for the present passage and the supposed occurrences of öŋü in other texts. Indeed, in (EH) U72, r22, öŋü is either öŋi 'other' or ü[z]äki 'on high' (see the note to Commentary there), in (DC) U33, v11 tamu üŋüriŋä tüšti 'He fell into the cavern of hell', the word üŋür 'cave(rn)' should be read instead of Le Coq's öŋiniŋä (TMC I, 20), while in two other cases, the spelling 'wynkw should be interpreted as üngü 'that which rises' instead of öŋü. Despite these corrections, a word spelled 'wyngw occurs in the same spot in two different manuscripts of the Xwāstwānīft where the reading öŋü is plausible and the meaning 'front' would be thoroughly appropriate as an attribute of kapıg 'gate', especially where it is describing an entrance to heaven.

Four possible interpretations of this spelling may be considered: (1) 'wyngw = öŋü as an otherwise unknown variant of öŋ 'front' (like ögrünč ~ ögrünčü 'joy'); (2) 'wyngw = öŋkü as a combination of öŋ 'front' and a rounded form of the relational suffix +ki (as Clauson suggested for the present passage; thus, 'its gate that is front or forward'?); (3) 'wyngw = üngü as a participial form of ün- 'to rise' (thus, 'its rising gate'?); and (4) 'wyngw = öŋü or üŋü as an unknown word with some other meaning. Inasmuch as (1) is *ad hoc*, and (2) is highly unlikely since the relational suffix would be +ki after öŋ (e.g. bögünki 'today's') not to mention that a word öŋki actually existed in the meaning 'former' not 'front' (cf. Turkmen öŋki 'former, past, previous', TED 433), we should consider only (3) and (4). To describe the gate to heaven as 'the gate that rises, the rising gate' actually makes some sense here, because the passage states that the Sun and Moon Gods are that gate, and both the sun and the moon "rise"; thus (3) is a sensible possibility. However, possibility (4) has a somewhat firmer foundation, because the Codex Cumanicus has a word öŋü that is glossed with 'blos [=bloß]' (Grønbech, Komanisches Wörterbuch, 183; Clauson's idea that it could be a secondary form of ona cannot be retained). Thus, the passage should mean 'the Sun and the Moon Gods are its *only* gate', an idea that is obvious in the context of Manichaean doctrine. Due to its absence in other sources consulted, this explanation of the word öŋü in the present passage cannot be considered as conclusive.

B[048], L010 Le Coq read the phrase in B[C: U10, v12] as tägdä tolı tägzinür 'rollet er gefüllt (als Vollmond) (?) vom (Erd)boden (?) daher' (Chuastuanift, 13) and in L010 as t[ägdä] tolï-ï tägzinür 'does he roll along from the bottom (of the sky?) in fullness (as full moon)' (Khuastuanift, 283). Bang followed with täγrä tolï tägzinür 'indem sie sich rundum füllen(?)' (Laien-Beichtspiegel, 147, 183-184), while Asmussen understood the sentence to mean 'They revolve in a circle' (Studies, 194). The adverb tägrä means '(all) around; surroundings' (EDPT 485), and the verb tägzin- means 'to revolve, to rotate, to turn around' (EDPT 488), and neither word presents a difficulty. However, tolı occurs only with tägrä here, and in KP 71.4 tägrä tolı tururlar ärtilär '(Tout le peuple) se tenaient remplissant (l'espace) autour (c.-à-d. 'tout autour de lui' (Hamilton, Le conte bouddhique, 44 [PO12, line 03 twly should be twčy = tučı 'continuous'; cf. Hamilton, Manuscrits ouïgours, 139, n26.3; Erdal, OTWF 343]). Clauson thought that this word could not be related to tolı 'hail' or to tolu 'full(y)' (EDPT 491), whereas Hamilton analyzed tolı as a gerund of tol- 'to fill' and tolu as an adjectival derivative of tol- 'to fill' (Le conte bouddhique, 132). Hamilton referred to von Gabain (Alttürkische Grammatik, §232), who actually cited tolu as an example of how attachment of the gerund -u to a verb could result in nominalization.

It may be argued, however, that tolı is a gerund in -ı attached to a verb tol-/tul- that is distinct from tol- 'to fill'. One possible candidate for such a verb would be that cited by Kāšgarī as tul- 'to strike', along with its causative form tultur- 'to beat, to strike, to knock, to collide'. Clauson read these as tul- 'to strike' (EDPT 491) and tuldur- "to collide' (EDPT 495), whereas Dankoff read them as tal- and taltur- in the following examples (cf. DLT III 174): är topıknı adrı bilä taltı [spelled *tuldy*] '[The man] struck the ball with a forked stick' (DLT I 399), atlıg anı taldurtı [*tul-dur-diy*] 'The horseman (or other) knocked into him' (DLT II 50) and anı urup talturtı [*tal-turdiy*] 'He beat him until he almost fainted' (DLT II 49). Even though Dankoff established the root *tal- 'to strike' for these cases, the vowel of the root is spelled with -w- (that is, /o/ or /u/) in two of the three cases. Moreover, the back-vowel tultur- 'to beat' in DLT cannot be separated from the front-vowel tültür- 'to beat' that occurs in (LH) MIK III 200, Iv11 (see note there).

Another possible identification is the verb that occurs in HsTs V 162 tüzü yügün tulmıš [gap], which von Gabain translated 'Ob völlig die Zügel' (1935, 162, evidently thinking of tol- 'to fill', despite her transcription with -u- instead of -o-), and which Clauson translated as 'gathering together the reins' (EDPT 491, with citation of the Chinese original). Here, the meaning 'to gather together (reins)' possibly could be an extension of the basic meanings of tol- 'to fill; to complete', since one finds similar meanings in the Turkish dol- 'to fill' but also 'to become taut, to be drawn (bow)' (TİS 397). If this case really does belong to tol- 'to fill', then the verb in HsTs V 162 should be transcribed tolmıš.

Thus, neither of the cases discussed above help with the identification of tolı in our text. Rather, its origin lies in another direction. Yakut has a verb tul- 'to go around, to go around in a circle, to surround, to walk around, to track (of a star), to cut around' (Pekarskij, Slovar' jakutskogo jazyka, III 2798, citing Altay tul- 'to be fenced around', Turkish dola- 'to walk around, etc.'). In Turkish dialects, the verb dulun- means 'to disappear, to set (sun, star)' (TİS 314; cf. DS IV 1599 dulun-/dolun- 'to set (sun, moon)', with other forms and meanings), evidently referring to the rotation of the sun. Both of these occurrences establish a verb tol- or tul- with the meaning 'to go around (in a circle)', which certainly would fit well with tolı 'going around (in a circle)' in the present text. This meaning connects these words to the well-known verb tolga- 'to twist, to wrap around' (EDPT 497). Since Yakut has this verb as tula- (Pekarskij, Slovar' jakutskogo jazyka, III 2789), the difference in vowels is not a hindrance to viewing Yakut tul- and Turkish dialectal dul-un-/dol-un- as the root of tolga-, whose vowel is -o- in all cases except Yakut and some of the Turkish dialects. In any case, the original root tol- (or, less likely, tul-) 'to go around' was distinct from the root tol- 'to fill'. Clauson posited that tolga- is a transitive denominal verb from *tolıg (EDPT 497), so that the latter form would be derived from *tol- 'to go around' through the common DVN suffix -ıg (cf. Erdal, OTWF 172-223). Thus, it is possible to identify twly as tolı, a gerundial form meaning 'going around in a circle' and to translate the phrase tägrä tolı tägzinür as 'revolve (by going) around in a circle'.

L024-027 These lines emphasize that Auditors should view the Sun and the Moon as embodiments of the supreme deity, and not as material entities that act in accordance with physical forces (ärksiz 'dependent') or on their own (ärk 'independent'). This idea is reinforced by the admonition that Auditors should not view their own spirits (öz), which of course also contain particles of Light, as possessing a status that is different or separate (öŋi) from that of the Sun and the Moon. Le Coq's understanding of the passage missed the mark (Khuastuanift, 284), whereas Bang, Asmussen and Clauson all captured its essence (Laien-Beichtspiegel, 149, 184-185; Studies, 194; EDPT 220).

L029-030 Both the London roll and a Berlin text have the form bošunu in several spots where only the form bošuyu would be correct, thereby requiring the emendation of bošunu to bošu<y>u in this spot. There are no parallels for L029-030 yazınmıš yazukug bošunu (emend to bošu<y>u) ötünür biz (the passage is damaged in P009-010 yazınmıš [yazukug bošuy]u ö[tünür] bi[z]), but the scribe of the London roll also used the mistaken form bošunu in L278-280 bir yılkı yazukumuznı bošunu ötünmäk kärgäk ärti, as did B[G: MIK III 192, IIr11-12, whereas the Petersburg roll and two Berlin texts have bošuyu: P131 bir yılkı yazukumuznı bošuyu kolmak kärgäk ärti, B[C: U09, r05-06] bir yılkı yazuku[muzn]ı [bošuyu ötünmäk kärgäk ärti, and B[T: U18, 05-06] bir yılkı [yazukumuznı] bošuyu [ö]tünmäk [kärgäk ärti]. Finally, the mistaken bošunu also occurs in B[G: MIK III 192, IIv02-04] bir yılkı ya[z]ukumuznı bir biligin köŋültä bärü bošunu kolmatımız ärsär, whereas the corresponding L289 has the correct bošuyu. Thus, the error of writing bošunu for bošuyu occurred twice in the London roll and twice in B[G: MIK III 192, II].

The reason that bošunu was an error in these lines is that bošun- consists of bošu- plus reflexive -n- and is therefore intransitive; yet, in these lines bošun- stands after the direct objects yazukug or yaukumuznı with the accusative forms +ug and +nı, both of which require a transitive verb. Indeed, the transitive bošu- 'to free (D.O.), to release (D.O.)' is used correctly several times in the Xwāst: L008-009 beš täŋrig bošugalı 'in order to free the Fivefold God' (täŋri plus accusative +g), L263-265 suyumuznı yazukumuznı bošuyu kolmak kärgäk ärti 'it has been required to ask (God) to release our transgressions and our sins' (corresponding to P123-124 suyumuznı yazukumuznı bošuyu ötünmäk kärgäk ärti, B[M: U12, v10-11] s[u]yumuznı yazukumuznı bošuyu kolmak kärgäk ärti, and B[E: U13, r12-13] [suy]umuznı yazukumuznı bošuyu [kolmak kärgäk] [ä]rti), and L286-289 bir yılkı yazukumuznı bir biligin köŋültä bärü bošuyu kolmatımız ärsär 'if we have not asked (God) with single-mindedness and whole-heartedness to release our sins of the whole year' (corresponding to P133-134 bir yılkı yazukumuznı ... bošuyu kolmatımız ärsär, B[R: U15, IIr08-10] bir yılkı [yazukumuznı ... bošuyu kolmatımız] ärsär, and B[C: U09, v01-03] [bir

yılkı] yazukumuznı ... bošuyu k[olmatımız] ärsär). Otherwise, the intransitive bošun- governs the use of the locative in its ablative function in yazukta bošun- 'to be free of sins' in numerous spots of all the manuscripts (for bošu- and bošun-, also see Erdal, OTWF 477-478).

L034 The phrase tın tura täŋri was read tïntura t(ä)ŋrii and translated 'Zephyr tängri' by Asmussen, who devoted a long note to the lists of Gods in various Manichean texts (Studies, 211-215, n34f). Clauson entered the term under tın tura tengri (EDPT 531), that is, as two nouns with the same meaning of 'breath'. Their distinction may be seen in the common binom tınlıg turalıg where tın means 'breath' and tura means 'life, existence, being' (< tur- 'to stand, to exist' plus gerund -a), so that the binom means 'having breath' = 'creature' and 'having an existence' = 'being'. Since tura was an independent word, tıntura is not a gerund form in -a of the verb tıntur- 'to cause to breathe, to catch a breath, to rest' which is a causitive form of tın- 'to breathe' (as EDPT 518). As a technical term, tın tura täŋri refers to the God of Air (or Ether, but not Zephyr which is a 'warm breeze'). An identical list of the Five Gods or Fivefold God is found in (DC) *T II K 2a, Ir01-03 tın tura täŋri yel täŋri yaruk täŋri suv täŋri ot täŋri 'the God of Air, the God of Wind, the God of Light, the God of Water, the God of Fire'.

L050 The words añıg yavlak literally mean 'evil and wicked' and were translated by Le Coq as 'by a bad and wicked mind' (Khuastuanift, 285), by Bang as 'aus schlimmer Schlechtigkeit' (Laien-Beichtspiegel, 149) and by Asmussen as 'by badness or wickedness' (Studies, 194). More precisely, these words express the opposite of the preceding bilmätin 'unintentionally', that is, acting 'with malice' or 'with malicious intent'.

L051 The scribe of the London bookroll frequently wrote forms that reflect crasis of two same or similar consonants, whereas the scribe of the Petersburg bookroll retained both consonants. The cluster -tt-, which arises from combination of a verb ending in -t plus the 1 plural past -timiz/-tımız, was written as -t- in L051 brtymz = bärttimiz (but P019 prtdmz, B[P: U16, r06] prttmz), L057, 089 ”čtymz ”γrytymz = ačıttımız agrıttımız (P022, P037-038 ”čytdmz ”qrytdmz), L087 q̈wrk̈ytymz = korkıttımız (P036 q̈wrqytdmz), L088 ’wyrkytymz = ürkittimiz (P037 ’wyrkytdmz), and L187 q̈’mš’tmz = kamšattımız (P084 q̈’mš’tdmz). On the other hand, the same cluster was written as -td- in L108 ’rt’tdmz = artattımız (P046 ”rt’tdmz), L186 ”γytdmz = agıttımız (P084 ”qy_tdmz), L192, 249 twtdwq̈ = tuttuk (P087, P116 twtdwq̈), and L329 brtdmz (P154 prtdmz; note L051 brtymz = bärttimiz), while -dt- remained as such in L241 ’ydtymz (P112 ’ydtmz). Besides this case involving the past tense, scribes sometimes wrote forms reflecting crasis of -kk- with the addition of the dative suffix to a nominal ending in -k/-g: L084, 091 tynlγk̈ tynlγk̈’ = tınlıgka, but B[X: U1543, r02, v02] tynlq’; L087 qyčygk’ = kičigkä, but B[R: U14 + Mainz 350b, r11] kyčyk’; L152, B[H: M5103, r04] y’qk’, but B[H: M5103, v01] y’q’ = yäkkä; L235 b’rk̈’ = barkka, but P109 p’rq̈q̈’ (and probably B[L: *T II Y 60a,b, 43]); for such cases, see Zieme, Beiträge, 356, n7.

L052 The scribe of the London bookroll often varied his spellings of the same word. Some prominent examples of such variation are the following: L261, 272, 293, 338 ygyrmynč = yägirminč, 221 ygrmynyč = yägirmin<č> ~ 052 yygrmy = yegirmi, 244 yygyrmynč = yegirminč; 028, 034 ’ykynty = ekinti, 054 ’ykyy = eki ~ 081, 129, 179 ’qynty = äkinti, 080, 125, 158, 244 ’qyy = äki; 177, 254 qwynglwmwz ~ 185, 214 qwyngwlwmwz (1 plur. poss.), 107 kwyngwlyn ~ 329 qwynglyn ~ 199 qwngwlyn (3 poss. acc.), 193 qwynglwn ~ 209 qwyngwlwn (instr.). It would be futile to attempt to find a pattern or to detect different scribes in these and a few other variations. As an illustration, a pattern cannot be established for the MS spellings of the dative in such series as: L129 y’qk’, 144 y’kk’, 145 ’yčq’kq’, 152 y’qk’, 237 qyšyk’, 248 tngryq’, 262 tngryk’, 267 ’yšq’, 267 qwydwgk’, 222 nwmk̈’, 229, 232 nwmq̈’. Nor will different scribes account for L079, 081, 083, 084, 091 tynlγk̈’ and 059, 082, 120, 237 tynlγq̈’, where the variation occurs line to line (081 +k̈’, 082 +q̈’, 083 +k’). Because the scribe of the Petersburg roll consistently wrote ykrmy, ykrmynč, ’yky and ’ykynty in all cases, the reading text is standardized with yägirmi, yägirminč, eki and ekinti (also see note to B[038] for xirzā).

L053-057 Le Coq translated on yılan bašlıg ärŋäkin eki kırk tišin tirig özüg aš ičgü täŋrig näčä ačıttımız agrıttımız ärsär as 'if, taking living bodies (as) food and drink with the ten snake-headed finger-ends and the thirty-two teeth, we should somehow have angered and pained God' (Khuastuanift, 285-286). Bang translated this as 'wenn wir mit den zehn schlangenköpfingen Fingern und den zwei und dreissig Zähnen Leben [vernichtet haben sollten, um es als] Speise und Trank [zu uns zu nehmen und wenn wir dadurch die Fünf-]Götter irgendwie gekränkt und gequält haben sollten' (Laien-Beichtspiegel, 151, 187-190), and Asmussen offered 'if we somehow with the ten serpent-headed fingers (and) the 32 teeth should have tortured and pained the Living

Self, (viz.) the God of Eating and Drinking (the God, the divine of food and drink)' (Studies, 195; adding in 215, n56, the alternative: 'Or: "...the divine food and drink," i.e. the divine (Living Self) in what is eaten and drunk'). Röhrborn's understanding coincided with the interpretation of the latter two scholars as seen in his translation of aš ičgü täŋri as 'den Gott von Speise und Trank' (UWb 239b). Bang concluded that the text makes no sense and made the assumption that the scribes must have omitted a line which he approximated as aš ičgü <tep yok yodun kılıp beš> täŋri. However, an assumption of that order is not required.

Dealing with the text as it stands, it should be emphasized that both tirig öz and täŋri stand in the accusative and therefore both are direct objects of the verbs which are in apposition to one another; thus, 'if we have hurt and aggrieved the Living Self, (that is) the God of eating and drinking'. There are several other cases of apposition in the Xwāstwānīft: B[007-008] xormuzta täŋri oglan[ı] beš täŋri 'the sons [of] the God, Primal Man, (that is) the Fivefold God', B[021-022] kamag yaruk üzütlärniŋ tö[z]iŋä [yil]tiziŋä arıg yaruk azruwā tä[ŋ]rikä 'against the origin and root of all the Light Souls, (that is) against the God of Pure Light, Azruwā, L032-033 beš täŋrikä xormuzta täŋri oglanıŋa 'on (the topic of) the Fivefold God, (that is) on (the topic of) the sons of the God, Primal Man', L064-065 söki täŋri yalavačı burxanlar 'the former messengers of God, (that is) the Buddhas', L068-069 kertü täŋri yalavačı burxan 'true messengers of God, (that is) the Buddhas'. Of these, B[021-022] and L032-033 show the same kind of agreement in case marker (dative +kä/+ka) that we see in tirig özüg and täŋrig (accusative +üg/+g). Despite some peccadilloes in translation, Bang and Asmussen were correct in understanding aš ičgü täŋri as the God (= Fivefold God = Living Self) embedded in food and drink, and only the addition of <in> is required to express that idea in English.

L064-065 A Sogdian fragment contains a parallel to lines L061-068, including a passage (p)r wyspw z-wrnycyktw p(w)[t'yšt] that Sims-Williams translated '[Fourthly,] concerning the Bu[ddhas] of all periods' (The Sogdian Fragments of Leningrad III, 326). Because this passage is parallel to L064-065 törtünč söki täŋri yalavačı burxanlarka, that scholar tended to see in this new Sogdian text a confirmation of Asmussen's argument that söki must refer to 'a span of time including the present'. However, söki has no connotation of the present time, so that the translation 'The fourth (section), on the former messengers of God, the Buddhas' captures the reference to those whom the Manichaeans accepted as the Prophets who appeared prior to Mani.

L066 The spelling bwgt'čyy = bögtäči also occurs in the unpublished fragment U5910, r01 [ ] buyančı bögtäč[i] [ ], 2 [ ]ümäktä tirgü[ ], 3 [ ]ti ol sögü[ ], which cannot be translated (cf. Zieme, BT V, 38, n264). Nonetheless, this form ought to be an error for bögtägči, as indicated by P026 bögtägči and by L141-142, P063 buyan bögtäg kılur bız 'we were performing (an act of) merit and redemption'. The word also occurs several times in the Maitrisimit, whose editors treated it as meaning the same as ädgü kılınč 'good deed' or buyan 'merit': I.814 bögtäg ädgü kılınč 'gute Taten (Hend.)', II.2183-2184 ädgü kılınč buyan bögtäg 'verdienstliche Werke' (wrtl.: 'gute Tat-Verdienste'), and IV.3457 buyan [bö]gtäg 'Verdienst (Hend.)' (Geng-Klimkeit 1988, 70, 166, 256; cf. XIII, v17 bögtäg bögtäg ädgü kılınč kılur[lar] 'Alle verrich[ten] verdienstvolle$_2$, gute Taten' in Geng-Klimkeit-Laut 1991, 272, 286). Henning also read the form in L066 as bügtägči (Soghdische Miszellen, 587), and Asmussen followed him (Studies, 216), whereas Zieme and Clauson (EDPT 326) did not. As suggested by Henning, the word was borrowed from Iranian (probably Parthian) *bwgt'g 'who brings salvation, redemption', whose parts occur in Parthian as bwγ [bōγ] 'salvation' and -t'g, -d'g [-tāg, -dāg] '-bringer' (as in mwjdg-d'g [muždag-dāg] 'messenger; DM 116, 233 [so NSW]). It is possible that this scribe was not very familiar with the word and analyzed L141-142 buyan bögtäg kıl- as containing the accusative +g, which would not appear before the agentive in L066 bögtäči. Because P026 bögtägči can be explained in no other way than as an agentive of bögtäg, the P form is placed in the reading text.

L078-095 The recto side of the corresponding manuscript B[R: U14+Mainz 350b] holds an addition in a different hand of US that runs from the bottom margin to the left, continues upward in the left margin, and ends just above the first line in the top margin. Peter Zieme kindly allowed me to consult his new reading of this addition as äsängü ötüg [ıra]k yerdin yaguk köŋ[lin täŋri]lär törüsinčä burxanlar kolusınča [yin]čürü yükünü ävirür män(?), and emphasized that the last word is the most difficult in the line. Only a few points in his reading require comment. First, following ötüg and preceding [ıra]k there is room for another word which, for reasons given below, should be bitig 'letter'. Second, there is a gap with room for a word following köŋ[lin] and preceding [t]äŋrilär, and the parallels cited below support the restoration of ıdur män 'I send' as the predicate of this sentence. Finally, I would read the last word as 'wytnwrmn = ötnür män (for

ötünür män), with syncope of the second vowel due to the addition of the aorist -ür to the verb ötün- 'to pray, to plead'. In fact, ötnür biz (for ötünür biz) is found in the London fragment of the Xwāst, "A$_1$" line 02, and in (LH) MIK III 200, Ir13, and similar forms occur in (EM) Ch/U3917, which is a report to an Elect: r01-02 täŋrim kutı ötnür tep (for ötünür) 'His Glory, my Divine One, says one should pray', v19 saknu tägnür män (for sakınu täginür män) 'I venture to think', v21 saknur män (for sakınur män) 'I think', v22-23 täŋrim kutıŋa äŋitä ötnü (for ötünü) 'bowing my head and praying for His Glory, my Divine One', and so on. Nonetheless, the obscurity of the letters in the last word do not allow a confident reading. This is most conspicuous in the writing of -mn, where the dark splotch before -n does not resemble -m- at all, and only the grammar of the sentence demands -mn = män in that spot. If the last word were to be based on ävir- 'to turn, to transfer', as PZ, then its aorist form would be ävirär, not ävirür, which might be possible here, but would raise other questions. The spelling "vyr- instead of the proper 'vyr- for ävir- is possible but unknown in these texts, and the meaning 'to turn' of ävir- seems to be unlikely here, while its other meaning 'to transfer' is used when transferring to others the merit for having read or copied a religious text, and that cannot be the case here, because no recipient(s) of such merit are cited.

In fact, this addition surely is not a comment made by a reader or confessor concerning the Xwāstwānīft, despite the fact that it is written in the margins of one of its many manuscripts. This conclusion is supported by the fact that the phrases of the first of the two sentences written here otherwise occur only in Manichaean and other Uygur letters. Thus, the phrases äsängü ötüg, [ıra]k yertin and yaguk köŋ[lin] are found in (EL) U181, r03-04 bo bir äsängü ötüg bitig ıdur bız 'we are sending (with him) this letter, (which is) a petition (wishing you) good health', (EL) PC3049[D], 24-25 anın bir äsängü bitig ıdtımız 'we have sent with him a letter (wishing you) good health', and (EL) 81TB 65:4, r03 [ırak yertän] [y]aguk köŋülin '[From a distant land], (but) with a heart that is near' (identical phrasing can be found in the letters edited by Hamilton in Manuscrits ouïgours, 20.3, 22.1, 29.2). The phrases [t]äŋrilär törüsinčä burxanlar kolusınč[a] do not occur elsewhere in these texts, but clearly belong with the predicate [yin]čürü yükünü ötnür män of the second sentence. On the basis of these considerations, I propose the following reading of this addition: 's'nkw 'wytwk [ ]q y_y_rdyn kwnk[ ]/*nkryl'r* tw/rwsynč' pwrq'nl'r qwlwsynč/ ///čwrw ywkwnw '*wytnwrmn* = äsängü ötüg [bitig ıra]k yertin köŋ[lin ıdur män t]äŋrilär törüsinčä burxanlar kolusınč[a yin]čürü yükünü ötnür män '[I send (this) letter] (which is) a petition (wishing you) good health from a [distant] land, (but) with a heart that is near. I kneel and bow my head and pray in accordance with the laws of the Gods and in accordance with the auspicious times of the Buddhas'. Thus, this addition evidently was made by a scribe who used at least the margin of B[R: U14+Mainz 350b, recto] as scratch paper to jot down some notes associated with a personal letter.

L089 All of the manuscripts have the spelling ywn- for a verb yon- (or yun-) which Clauson suggested could mean 'to wound' (EDPT 942), even though sources attest only the meanings 'to carve, to hew, to trim, to plane, to shave (wood), to cut' even in its derivatives of yonul-, yonın-, yonuš-. Asmussen also thought that the reading yon- in the meaning 'to cut' was preferable here to Le Coq's reading of yün- 'to strike' (Studies, 172). However, despite his translation, Le Coq actually thought yün- was a front-vowel variant of yon- as he made clear in his reference to the Chagatay verb ywn- = yon-/yun- 'tailler, sculpter, raboter' (which he cited from Pavet de Courteille's Dictionnaire turc-oriental; see Khuastuanift, 302, n20). Erdal offered the alternative reading of yünttümüz, with crasis of -tt- to -t-, where yünt- would be the root of the reciprocal form in (DS) U168, Iv10, 16, 18 yüntüš-. Clauson could not fix the origin or exact meaning of this verb and vacillated between yontušu (EDPT 28 under ičin) and yöntüšü (EDPT 948), even though he understood that the form yüntüštükin in (DS) U168, Iv18, ought to establish the front vocalism. Erdal cited the Khalaj forms yint- ~ yünt- 'schimpfen' and yindiš 'Schimpfwort, Geschimpf' (Doerfer-Tezcan, Wörterbuch des Chaladsch, 225-226) to fix the root vowel and meaning of this verb (OTWF 574); thus yüntüš- would mean 'to insult one another'. However, we can dismiss yünt- as a possible reading here for the simple reason that the scribe of the Petersburg roll wrote the present verb as ywntwmwz, whereas he always retained the consonants -tt- at the juncture between verb stem and the past tense suffix (see the note to L051 above). Despite its common application to wood, available evidence only supports the reading of yon- (or yun-) in the meaning 'to cut'.

L091-092 The word ötägči occurs in two spots in the Xwāstwānīift, neither of them satisfactorily understood up to now. Le Coq translated its occurrence in this passage as 'if somehow we should have killed (them), and if thus we have ourselves become tormentors to such living and moving

beings' (Khuastuanift, 287). Bang translated this sin as 'wenn wir sie (gar) irgendwie getötet haben sollten, so sind wir im selben Maase den Lebewesen gegenüber Leib-Schuldner (haftbar?) geworden' (Laien-Beichtspiegel, 153), Asmussen as '(if we) somehow should have killed them, (then) we to the same degree owe life to the living beings (hend.)' (Studies, 195, adding the alternatives: 'we are life-debtors to' or 'we are debtors ourselves to'). The other occurrence of ötägči is in the binom L309 ötägči berimči biz, which Le Coq translated as 'We are tormentors and malcontents!' (Khuastuanift, 299, adding that ötägči occurs in ötäg ämgäk 'pain, torment' [307, n63]), Bang as 'wir sind tief verschuldet (Hend.)' (Laien-Beichtspiegel, 167), Clauson as 'we are debtors (Hend.)' (EDPT 53) and Asmussen as 'we are great debtors' (Studies, 198, where he clarified that his use of 'great' was a "translation" of the hendiadys ötägči berimči). The word ötägči derives from ötäg plus the agentive +či, and ötäg derives from a verb ötä- with the DVN suffix -g (OTWF 172-223). While it might be possible to explain ötägči as ötä- plus the compound suffix -gči (cf. OTWF 372), it would be extremely difficult to define the distinction between the two routes of derivation.

Erdal regarded the basic meanings of ötäg to be 'debt' and 'guilt', referring to German 'Schuld' as an example of the dual meaning, and citing its occurrence in Maitrisimit ötägimiz tolmaz 'Unsere Schuld möge beglichen sein!' (OTWF 199). Moreover, he noted that it is used in binoms with berim 'debt, tax', tsuy 'transgression, sin', and ämgäk 'suffering, anguish', which indicates that ötäg has connotations of these words but not their specific meanings. Nor can the meaning of 'guilt' be documented in other than a vague sense. The verb ötä- means 'to carry out an obligation, to fulfill' or 'to repay' (cf. EDPT 43), and also occurs in Turkmen ö:dä- 'to justify, to meet, to fulfill; to reimburse, to repay' (TED 425), and Kirgiz ötö- 'to fulfill; to repay' (KRS 602). Assuming that this meaning lies at the base of ötäg, the word properly means 'obligation to repay something', 'accountability for something that must be repaid or carried out', or simply 'debt'. When used in binom with tsuy, it means 'culpability (i.e. deserving of punishment for a wrong)' or 'fault', and when used in binom with ämgäk, it means 'remorse (i.e. a feeling of guilt and regret)'. With regard to ötäg berim, the word berim literally means 'something given to someone (or given for something)' and, in early texts, was used for both 'debt' and 'tax', that is, it referred to something someone is liable for giving or obligated to give. In distinguishing ötäg from berim, their base meanings point to ötäg 'indebted, accountable' as 'something one is accountable for repaying' on one hand, and to berim 'liability' as 'something one is liable for giving' on the other hand; thus, monča tınlıgka turalıgka öz ötäg boltumuz may be translated 'we are accountable for the spirits of such creatures and beings (that we have killed)', and ötägči berimči biz may be translated 'we are accountable and liable (for our sins)'. Understood in this way, the text clearly states that the reason adherents must confess is that they are responsible for their own behavior and accountable for their sins (also see note to L252-253 below).

L095-124 Sections VIA and VIB of the Xwāstwānīft comprise a register of the ten commandments or abstinences (čqš'pt = čaxšapat < Sogdian cxš'pδ [čaxšāpaδ]; cf. SD 131) incumbent upon the Auditors, with VIA stating the subject and VIB detailing the sins and ending with the plea for absolution. In addition, sections VII-IX deal with these commandments. A preliminary count of phrases beginning with 'if we have (committed such-and-such a sin)' in section VI produces a total of thirteen potential sins, but these easily may be shown to correspond to the ten sins mentioned at the beginning and end of this section (see below). In another section, the Xwāstwānīft contains the formula: (IXA) L191-195 on čaxšapat tuttukumuzta bärü üč agzın üč köŋülün üč älgin bir kamag özün tükäti tutmak kärgäk ärti 'Ever since we have embraced the ten commandments it has been required to embrace completely three with the mouth, three with the mind, three with the hand, and one with the whole self'. This passage implies a tripartite organization of the ten commandments according to what Augustine called the 'three seals' of mouth, mind and hand (or 'thought, word and deed'), plus a tenth commandment binding one to proper conduct in general.

Be that as it may be, the Xwāstwānīft list does not strictly observe the tripartite organizing principle of 3+3+3+1 as stated in L191-195, and it also differs substantively in content from lists in the three other sources on the Auditors' commandments that were conveniently assembled by Sims-Williams (The Manichaean Commandments, 578-582; cf. Asmussen, Studies, 216-217, n97-98). One of these is a Middle Persian manuscript (M5794 ii + M6062) which notes the first three of the commandments (MP 'ndrz 'precept, command') for Auditors before breaking off: (1) they shall not kill, (2) they shall not be liars, nor be unjust to one another, and (3) they shall not slander anyone, nor bear false witness, nor falsely swear an oath, nor [*verb missing*] falsehood. A second source is a Sogdian fragment (So 14700 (13)) which cites a total of five commandments, including

three that are to be kept with the mind. The fragment begins in the middle of the list: (1) the fourth(?) [to be kept with the mouth?] concerning sorcery, (2) one [to be kept with the mind] concerning the sophistry of false teachers, (3) the second [to be kept with the mind] concerning the worship of idols, (4) the third [to be kept with the mind] concerning lack of faith, and (5) one [to be kept with the whole being?] (further details missing). A third source that pertains to Manichaean practice in Mesopotamia and Central Asia is the Kitāb al-Fihrist by an-Nadīm who lists ten 'renunciations' expected of the Auditors: (1) worship of idols, (2) lying, (3) greed, (4) killing, (5) fornication, (6) theft, (7) teaching of pretences, (8) teaching of sorcery, (9) teaching of standing in two opinions (i.e. doubt about the religion), and (10) teaching of slackness and negligence in work (cited from the unpublished translation of François de Blois).

The following set of correlations may be made between the sins in the Xwāstwānīft list on the left and those in the other lists [MP = Middle Persian, S = Sogdian, F = Fihrist]:

(1)	lying	MP (2)		F (2)
(2)	taking false oath	MP (3)		
(3)	bearing false witness	MP (3)		
(4)	making false accusations	MP (3)		
(5a)	spreading rumors			
(5b)	corrupting others			
(6)	practicing sorcery		S (1)	F (8)
(7)	killing creatures	MP (1)		F (4)
(8)	cheating and deceiving			
(9)	misappropriating a deposit/ betraying confidence			F (6)
(10a)	displeasing the Sun and Moon Gods			
(10b)	by sinning in this or previous existences			
(10c)	or by inflicting ruin on creatures			

Several striking results emerge from this comparison. One is that not one of the lists, including that in the Xwāstwānīft, observes the tripartite organizing principle of the 'three seals', or 3+3+3+1, nor do any of them correlate with one another in the ordering of commandments. Moreover, the Xwāstwānīft list does not contain correspondences to six of the ten renunciations in the Fihrist list and three of the four surviving abstinences in the Sogdian list: worship of idols (Sogdian (3), Fihrist (1)), greed (Fihrist (3)), fornication (Fihrist (5)), teaching of pretenses (Sogdian (2), Fihrist (7)), doubt about the religion (Sogdian (4), Fihrist (9)), and slackness in work (Fihrist (10)), and differs somewhat in the wording of several others (especially Xwāstwānīft (9) = Fihrist (6)). Rather than attempt to reconcile the lists or to seek corruptions in transmission, we may conjecture that these lists reflect actual practices of Manichaean communities in the different regions and times of their activities. In other words, regardless of how the term 'three seals' was understood, the list of the ten commandments in the Xwāstwānīft at once confirms the adaptive spirit of the Manichaean mission and establishes that the Uygur Auditors were bound by a different set of precepts than other adherents in other times and places, a set that most significantly emphasized civil and legal responsibilities and at the same time did not impose special prohibitions against tolerance toward other religions. The latter attitude of tolerance was observed fairly consistently by Turkic-speaking peoples throughout their realms in Eurasia in the Middle Ages.

As stated, the thirteen conditional clauses of this section correspond to ten rather than to thirteen distinct sins. Two such clauses in L104-108 may be unified (as Asmussen, Studies, 195) without any difficulty, as the second of these ('if we have corrupted their thoughts and understanding') cannot be understood without reference to the first ('if we have incited enmity between persons by carrying their words back and forth', i.e. by spreading rumors). A series of three such clauses in L114-121 similarly may be unified into the commandment observed kamag özün 'with the whole self', as the first of these ('if we have displeased the Sun and Moon Gods') by itself expresses the general precept which must end the list and necessarily binds the two following clauses to it.

L097 The instrumental should have been written as +wn = +ün with öz, söz, köz and köŋül, but in fact it was written either as +wn or as +yn in the various manuscripts: L116-117, P050-051 özün and L194 özün, but P088 and probably B[L: *T II Y 60a,b, 23] özin; L097 sözün, but P041 sözin and L311, P145 sözin; L312, P146 közin; L193 köŋülün, P088, B[L: *T II Y 60a,b, 23] köŋülün and L209, P096 köŋülün. Except in the case of L312, P146 közin, L has +ün forms and P agrees with L several times. Therefore, özün, sözün, közün and köŋülün are placed in the reading text.

L107 When suffixes are added to köŋül 'mind', syncope of the second vowel may or may not occur in the various texts. The London bookroll vacillates in this regard: L177-178 köŋlümüztä, L254 köŋlümüz, but L185, 214 köŋülümüzni; L107, 199 köŋülin, L209 köŋülün, but L329 köŋlin, L193 köŋlün. The P forms never reflect syncope of the second vowel, whereas B has one case of syncope: B[R: U14 + Mainz 350b, v11] köŋlin, but L107, P046 köŋülin. Because L and P agree in four of the cases, the P forms without syncope are adopted throughout for the reading text.

L112-114 The London bookroll has n'č' 'vynng 'wrwnč'q̈ yyδδmz 'rs'r = näčä 'vynng urunčak yetimiz ärsär, part of which can be restored as näčä 'vynng kiši urunčakın yetimiz ärsär on the basis of all the other manuscripts (see below). The problem is with the word written 'vynng, which cannot be read as ävinıŋ for the reasons that there is no word *ävi and that, in the absence of a prior noun, ävinıŋ could not be äv 'house' plus 3 possessive +i before a genitive +nng = +nıŋ. Therefore, the writing 'vynng should be an example of the convention that doubles the -nn- before -g (MS) or -k (US) to represent -ŋ instead of -ng/-nk, as in (LP) M13, IIr09 syzynng = sizıŋ, (EB) *T II D 62, v04 y'š'nnk = yašaŋ, (EB) *T I D 3+Ch/U6618, 17 kynnkyn = keŋin (see Henning, Das Verbum, 192; Gershevitch, GMS §48; Zieme, Beiträge, 357, n15). Although the latter orthographical practice is not found otherwise in this bookroll, the occurrence of this phrase in four other manuscripts supports this explanation of 'vynng: P049 'vynk in US, B[R: U14+Mainz 350b, v16-17] 'vynk in US, B[D: U11, r04-07] 'vynng in MS, and B[H: M798f, r07-09] 'vnng in MS. Tuguševa read this word in P049 as eväk and translated it as 'stesnennogo vo vremeni (*bukv.* spešaščego čeloveka)' (Xuastvanift, 18), that is, as the word eväk 'hurry, hurrying' (EDPT 8). However, that meaning would not be suitable here and, in any case, P049 has the clear spelling 'vynk, not 'v'k. Thus, the reading näčä ävinıŋ kiši urunčakın yetimiz ärsär is firm, although the meaning of ävinıŋ requires examination.

Le Coq tentatively followed Radloff's mistaken translation of ävinng orunčaq as 'an industrious (?) [man's] homestead (?)' (Khuastuanift, 288, 302, n25). Bang unsuccessfully argued that ävinıŋ means 'abwesend' (Laien-Beichtspiegel, 195-196). Asmussen thought that ävinıŋ here could be a corruption of the supposed ayıŋ 'stranger' that occurs in KB4463 (Studies, 195), but in fact Asmussen accepted Radloff's mistaken analysis of ayıŋla- 'to slander' which occurs as such in all three manuscripts (Vienna 127:29, Namangan 321:10, Cairo 265: 8). According to Clauson, that verb is derived from *ayıŋ 'slander', itself from ayı- 'to say, to proclaim' (EDPT 275), and has nothing to do with the present word. At the same time, Asmussen cited Uigurica II 85.22 ävinıŋ (sp. 'vnnk) yutuzıŋa yazıntım ärsär, which Müller translated as 'gegen das Hausgesinde gesündigt habe', but which Asmussen felt could only mean 'if I should have sinned against a stranger's (another's) wife...'. The same sentence is found in TT IV 69-70, which BvG read as awïng yutuzïnga yaz-ïntïmz ärsär 'wenn wir gegen eines Anderen (?) Ehefrau gesündigt haben sollten' (see TT IV 447, nA69; without access to the original, I assume that 'awïng' was written 'vynk). Thus, as scholars already began to suspect, ävinıŋ means 'other, another', and now this meaning has been confirmed by its occurrence in the Buddhist catechism in Tibetan script, lines 11-12 üčünč ävinıŋ yutuzıŋa barmasa '(3) daß man nicht zur Frau eines anderen geht (= Sanskrit adattādānād viratiḥ) (Maue-Röhrborn, Ein "buddhistischer Katechismus", 308, 311).

In regard to this passage, we may cite Kāšgarī who defined urunčak as 'deposit' and illustrated it with the verse urunčak alıp yermäti // alımlıg körü armatı 'He was not loath to take a deposit // and then to put off the one to whom it was due when he saw him' (DLT I 166). Assuming that ävinıŋ could designate the second or other party to a contract, that is, the one who gives the deposit, then ävinıŋ kiši urunčakı would mean 'the deposit of the other (second) party (to the contract)', so that this case illustrated by Kāšgarī bears a strong resemblance to the sin cited in the Xwāstwānīft. The verb ye- 'to eat' may be understood as 'to consume' or 'to spend' in this context, so that the sin is pertinent to a case in which one person takes a deposit from a second person for a piece of property or whatever and then proceeds to spend that deposit and does not return it. Even given these clarifications, there is a further consideration. The literal act of 'misappropriating a deposit' appears to be out of place among the sins in this list which—except for the seventh sin of killing—involve lying to and deceiving others. Even if some notion of actually doing something illegal with a deposit lies at the base of this sin, its commission should be regarded in the more metaphorical sense of 'betraying the confidence of another', and it is this sense that is placed in the translation.

L116-118 Le Coq translated yämä ilki özün bo özün uzun tonlug urılar öz bolup näčä yazıntımız yaŋıltımız ärsär as 'again, if in our first self (or) in this self, now that we ourselves have become Manichaean(?) youths, we should somehow have sinned and erred' (Khuastuanift, 288). Bang

translated the line rather liberally as 'wenn wir uns irgendwie mit dem ersten Leib und mit diesem Leib vergangen haben und (mit ihnen) gesündigt haben sollten indem wir als Buhlknaben das Leben (den Lebensunterhalt) fanden', understanding it as a sin concerning homosexuality (Laien-Beichtspiegel, 155, 197-201). Asmussen doubted Bang's notion and translated 'with the first self (and) with this self, after we ourselves have become "long-mantled"' (Studies, 196, 218-219). All of these interpretations reflect a misunderstanding of the Turkic words and the Manichaean concept expressed here. The word öz in this case refers to the reincarnated 'self, spirit', 'entity, form' or 'existence (of a self, entity, form)'; thus, 'in a previous existence (self, form) or in this existence (self, form)'. Clauson's idea that özün here is a scribal error for ažun < Sogdian ”zwn [āžūn] 'incarnation' (properly 'being, child' [so NSW]; cf. SD 5) is an unnecessary and implausible suggestion (EDPT 278). The words uzun tonlug 'long robed' originally referred to the clothing typically worn by women and therefore to women themselves, and secondarily they also described the long white robes worn by Manichaean, Nestorian and Buddhist clergy (cf. EDPT 520). Asmussen's rendering of 'long-robed boy' as a term for 'Manichaean' not only is contrary to the purpose of this text for Auditors (who did not wear the robes of the Manichaean clergy), but the pairing of uzun tonlug with urı 'male child, son, boy' ensures that uzun tonlug here refers to 'woman'. Moreover, öz bolup cannot mean 'after we ourselves have become' as Asmussen, but literally means 'being a self as' or '(whether) the existence was as (a woman or a boy)'. Although women and boys were not accountable for their sins, this Uygur confession text nonetheless provides absolution for a man who might have been a woman in a previous incarnation, or who might have committed such sins in his boyhood or as a boy in a previous incarnation.

L158 The scribe of London wrote L158 yyltyzyg with -g instead of -γ, and the scribe of Petersburg wrote P070 yyltyzyk with -k instead of -γ, both writings indicating front-vowel yiltiz. As a rule, the word yıltız 'root' was back-vowel in Uygur texts (cf. EDPT 922), so that these writings and forms like L224 q̈wvr'tγlyy = P104 q̈wvr'tqly for kuvratıglı could be considered errors inherited from the same predecessor used by the copyists of L and P. However, there are several cases in which the two bookrolls differ in such errors; e.g. L239 twq- ≠ P111 twyk- for tök-. Considering these and many other differences, the spellings yyltyzyg (MS) and yyltyzyk (US) also might reflect the fact that these two scribes regarded this word as front-vowel. Since that is possible, yiltiz rather than yıltız is placed in the reading text throughout.

L162-164 Clauson mis-cited this passage as yer täŋri ärkän öŋrä 'before earth and heaven existed' in one place (EDPT 189), but gave it correctly as yer täŋri yok ärkän 'when earth and heaven did not (yet) exist' in another place (EDT 895). Previous translations (Le Coq, Khuastuanift, 291; Bang, 157; Asmussen, Studies, 196) omitted tepän 'it says, it is saying' here and in L168 and L172, where it refers to the doctrine that is mentioned at the beginning of VIIIA.

L173-175 The series of Azruwā, the Sun and Moon Gods, the Powerful God and the Buddhas here and in L207-208 is equivalent to God, Light, Power and Wisdom, that is, to the aspects of the Four Sovereign Gods who are the subject of hymns in (LH) MIK III 200 I (see there).

L186-187 Editors translated agıt- variously as 'to cause to drift away from' (Le Coq, Khuastuanift, 292), 'sich entfernen lassen' (Bang, Laien-Beichtspiegel, 157), 'to exalt' (Clauson, EDPT 81), and 'to let get away, to remove' (Asmussen, Studies, 196), essentially extending the meanings of agıt- 'to raise, to cause to climb' and possibly of akıt- 'to send out'. Röhrborn correctly understood agıt- as a causative of ag- 'to change, to alter' with the meaning of 'to shift away from' and translated this line as 'wenn wir unser Herz von diesen 4fachen Göttern abgewendet haben sollten' (UWb 69; cf. OTWF 760). Clauson followed Le Coq and Bang in translating kamšat- as 'to overthrow (the gods from their thrones)' (EDPT 233: orun), while Asmussen more correctly translated 'to shake (them from their right place)' (Studies, 197). The verb also occurs in (DH) U47, r16 sakınčlar kim čokrayurlar kamšayurlar 'thoughts that simmer and stir', indicating that the causative form kamšat- means 'to cause to stir; to budge, to dislodge'.

L196-201 The verbal phrases in this section are idiomatic in nature. They may be translated literally as 'by behaving in accordance with the pleasures of the body, by accepting and seeing the thoughts and the words of an evil companion, acquaintance, friend or kinsman, by being in livestock and property, or by our grief and despair reaching (us)'. The phrase köŋülin körüp 'seeing the thoughts of' (+in is 3 possessive accusative here) ought to be equivalent to 'agreeing with others' (i.e. 'to see things as they think of them'), yılkıga barımga bolup 'being in livestock and property' to 'being too occupied with livestock and property' (cf. Erdal, GOT 368: 'being *busy* with tending livestock'), and muŋumuz takımız tägip 'by our grief and our despair reaching (us)' to 'by

our worries and our stress affecting us' (cf. EDPT 347: 'because distress or compulsion(?) affected us'). The Sogdian parallel places the excuses of IXB in section XA-B: 'Tenth : on the four prayers which it was my duty to offer in purity to the four Deities every day. If for frailty and lack of the fear of God, or [because I thought it more important to] plant and sow [I neglected my prayers, etc.]' (Henning, Sogdica, 67). Here, the Sogdian is equivalent to the Uygur excuses of 'by being (too) occupied with livestock and property, or by our worries and our stress affecting us'. Asmussen fussed too much in his translation of this passage: 'as we lived (went, walked) in love of ourselves (in selfishness) (or) caught (accepted) a bad companion's (hend.) and friend's (hend.) word (and) saw with his mind (heart) (or) troubled about cattle and property, or our grief and our distress appeared (fell upon (us))' (Studies, 197); also see the note to L252-253 below.

L202-203 Asmussen read ägsütümüz kärgätimiz ärsär and translated 'if we have put up with defects and errors' (Studies, 197), while Clauson had 'if we have been deficient or stinted(?)' (EDPT 743), the latter because kärgä- is the root of kärgäk 'necessary'; thus, 'wanting' in the sense of 'lacking something necessary' is appropriate to this passage. Here, JW read B[L: *T II Y 60a,b, 27] krk'tmz as kärgättimiz (MTT 355), but it should be noted that the scribe of P consistently wrote -tt- clusters as -td-, and P093 has krk'tmz here instead of krk'tdmz (see note to L051 above).

L210 Several verbs in these passages incorporate the use of -sık as a necessitative participle expressing what one should or must or ought to or is bound to do (cf. Erdal, GOT 301-302, 304, 443, 454); thus, L210 alkansık törü 'a precept that one should recite (prayers of praise)', L222 ančulasık törü 'a precept that one should present' (similar L248), L229 kigürsük törü 'a precept that one should bring', L246, 273 olursuk törü 'a precept that one should observe'. The negative form of this participle occurs in L295-297 näčä sözlämäsik erinčülüg söz sözläyür biz näčä išlämäsik erinčülüg iš išläyür biz 'whenever we say sinful words that we should not say, whenever we do sinful things that we should not do'. The spellings of this suffix with -k and -g in the various manuscripts complicate the question of its original form (see GOT 301-302). In the London bookroll, -k is found in L222 "nčwl'syk, L248 "nčwl'syq̈ (also in US as P115, B[M: U12, r02] "nčwl'syq̈), L246, 273 'wlwrswq̈ (also in MS as B[G: MIK III 192, IIr05] 'wlwrswk), whereas -g is found in L210 "lq̈'nsyγ, L229 qygwrswg, L295 swyzl'm'syg, L297 'yšl'm'syg (but, also in MS, B[G: MIK III 192, IIv11, 13] swyzl'm'syyk, 'yšl'm'syk). Because this participle occurs in Runic inscriptions consistently as -sik/-sık/-sük/-suk, but also because the final consonant vacillates between -k and -g in MS, this form is standardized with final -k throughout its occurrences in Xwāstwānīft, regardless of how it is written.

L223-225 The phrase beš täŋri yarukın kuvratıglı firištilär 'the Angels who gather the Light of the Fivefold God' is equivalent to the Parthian expression panč ruwānčīnān frēštagān 'the five soul-gathering Angels' [so NSW], which also is found in MIK III 35a+b, r09-11, as part of the series 'The Gods, Jesus and Primal Man, the Light Maiden, the five soul-gathering Angels [ ]'; also see Bang, Laien-Beichtspiegel, 216-217; Jackson, Researches, 44-45; Asmussen, Studies, 223, n224.

L228-229 The phrase adruk adruk etip yaratıp has been interpreted variously by editors: 'much adorning ourselves' (Le Coq, Khuastuanift, 294), '(alles) auf das Beste herrichtend und ausschmückend' (Bang, Laien-Beichtspiegel, 161), 'very excellently putting it in order and arranging it' (Asmussen, Studies, 197), 'organize (Hend.) various things' (Clauson, EDPT 37), and 'wir [das Almosen] in vorzüglicher Weise[2] bereiten[2]' (Röhrborn, UWb 59b). In many of its contexts, the word adruk 'divided; different, other' means 'superior to, excellent' in the sense of 'standing apart (from the norm)'. The duplication of the word intensifies the number or quality of items (cf. Clark 1998, 510), so that adruk adruk should be an adverbial phrase meaning, as Röhrborn understood, 'superior things, excellent things' as a reference to the seven kinds of alms, that is, to the food and clothing and other services that Auditors are to bring to the Elects.

L234 The word spelled p'rd'čyy = bartačı is the only case of writing p- for b- in the surviving MS manuscripts of the Xwāstwānīft, whereas it occurs six times in texts of the Pothi-Book, as well as in various texts written in BS or TS. In my previous remarks, I treated such cases as examples of a conditioned sound change (b- > p- before a voiceless consonant), but also noted that this could not account for several counter-examples, including the present L234 p'r- (Clark, Pothi-Book, 163). Now, I explain such scriptions as reflecting the interference of US (with the single letter p for p and b) in the minds of scribes writing in MS (with the letters p and b). For all such cases, the transcription is standardized with b-.

L246 The word vūsāndē is spelled vwsnty in L246, but vws'nty in P114 and P155, where yimki vūsāndē occurs in place of L330 yimki bačak. The word represents Sogdian βws'nty [βūsandē] 'fast' (cf. SD 115). This term also referred to a Buddhist bimonthly service of monks and laity, during which they meditated, sang hymns and read sermons. The exact nature of this service among Manicheans is not entirely certain, but the word itself referred to the Auditors' fast on Sunday (cf. BeDuhn, The Manichaean Body, 60-63), similar to the Elects' fast on Monday in the next section. Thus, the vūsāndē was equivalent to the kičig bačak 'small fast' that the Auditors observed fifty Sundays a year (see (LH) Recitation to the Twelve Sovereignties of Light on the Small Fast Day, Nrs. 18-20). The verb olur- 'to sit' in the non-active sense of 'to sit and watch' is used to express the concept of 'to observe' here as well as in L257-258 bačak olurup ädgüti nomča törüčä bačamatımız ärsär, L272-273 bir yılga yeti yimki olursuk, L275-276 čaydanta yimki olurup bačak bačap, L280-281 yeti yimki tükäti oluru umatımız ärsär, and L284-286 čaydanta yimki bačak ädgüti nomča törüčä oluru umatımız ärsär. In L330-332 yimki bačak alkıš čaxšapat nomča törüčä tutu umatımız ärsär, the verb tut- 'to hold' is used to express 'to keep' or 'to maintain' the Yimkis, fasts, prayers and commandments.

L247-267 The outer margins of the corresponding text of B[M: U12] preserve US additions written in a large hand: recto 'lp qwrqynč[ ] = alp korkınč[sız] 'tough and fear[less]'; verso mwnkswz(?) 'rkl//(?) = muŋsuz ärkl[ig](?) 'carefree and independent(?)', the latter more of a guess than a reading.

L252-253 The phrase todunčsuz uvutsuz suk yäk üčün '(if we have broken the fast) because of the insatiable and shameless demon of greed' (= P117-118, B[E: U13, r04-05]) also occurs in L310-311 todunčsuz uvutsuz suk yäk üčün (= P144-145, B[C: U07, v02-03, N: Ch/U6318, v02-03, R: U15, IIv10-11]). However, L252-253 is expanded in B[M: U12, r07-10] with todunčsuz uv[ut]suz suk yä[k] sävgінčä y[o]rıtuk üčün 'because we have behaved to the liking of the insatiable and shameless demon of greed'. That same expansion is found in L302-304 todunčsuz uvutsuz suk yäk sävigінčä yorıtuk üčün (= P141-142, B[R: U15, IIv03-05]), whereas B[C: U07, r04-06] presents the slight variation of todunčsuz uvutsuz suk yäk sävtükinčä yorıtuk üč[ün], with the participial form säv-tük 'what he loved, what he liked' (i.e. 'how the demon liked us to behave') instead of the possessive noun sävgi 'his loving, his liking'. The difference between committing sin 'because of the demon of greed' and behaving sinfully 'to the liking of the demon of greed' essentially is one of volition. The first case might be perceived as one in which the demon makes the individual commit a sin regardless of his will, while the second case would be one in which the individual commits a sin because he does not use his will to resist behaving as the demon would like him to behave. The phrase L196-197 ätüz sävigінčä yorıp (= P089, B[C: U20, v03-04, L: *T II Y 60a, 24]) '(if we have broken these ten commandments) by behaving out of love for the body (i.e. bodily pleasures)' reflects this problem, as it is in the pleasures of the body that the demon presents his greatest temptations to commit sins. Ultimately, due to the mixture of good and evil within the body, the demon is always the cause of sin, but in practice it must be a central task of the church to urge the individual not to heed the demon and to cast blame on the individual when he submits to the demon—otherwise, there is no hope for salvation and no significant mission for the church. The words sävgінčä y[o]rıtuk are added to the reading text in this spot to strengthen the emphasis placed on individual responsibility for sin in other passages of the Xwāstwānīft (also see the note to L091-092 above).

L259-260 The phrasing amtı täŋrim ökünür biz °° yazukta bošunu ötünür biz °° occurs in L076-078 = P030-031 and L153-154 = P068-069, whereas both L259-260 and P121 have only täŋrim amtı yazukta bošunu ötünür biz °°. I have added ökünür biz °° to the reading text on the basis of the corresponding B[M: U12, v03-05] amt[ı] täŋrim ökünür biz °° y[a]z[u]kta bošunu ötünür biz °°. The same occurs in L269-270, P126-127 täŋrim amtı yazukta bošunu ötünür biz °°, but B[G: MIK III 192, IIr01-03] täŋrim amtı ökünür biz yazukta bošunu ötünür biz, where the verb ökünür biz °° also is added to the reading text. In B[E: U13, r08-09] t[ä]ŋ[ri][m amtı] [ ] [ı]sṭūḍ yišō' yaz[u]kta bošunu ö[tünür biz °°], the confessor's name [ı]sṭūḍ yišō' begins line r09. Although the gap at the end of r08 is large enough to have accommodated [ökünür biz], it is possible that the name of a second confessor stood there, even though in principle the formulaic biz 'we' could have been used whether it was one or two confessors (for a similar case, see the following note). The question remains whether the confessor's name could have stood between the two verbs ökünür biz and ötünür biz. Without an answer to that question, it would be presumptuous to restore [ökünür biz]. The name [ı]sṭūḍ yišō' is composed of MP or Parthian 'stwδ [ıstūδ], which is found in several

other names (DM 56; cf. UWb 235b), and yyšwʿ [yišōʿ] 'Jesus', also found in other names (DM 375-376; cf. SD 453). This proper name is not added to the reading text.

L290-292 Where L290-292 has täŋrim amtı yazukta bošunu ötünür biz and P135-136 has amtı täŋrim yazukta bošunu ötünür biz, B[C: U09, v04-06] has amtı täŋrim män rā[yma]st frazend yazukta bošu[nu] ötünür män. The words män rā[yma]st frazend are not added to the reading text; see the note to B[036-039] above.

L305-306 Where L305-306 has täŋrim yazukta bošunu ötünür biz, P142-143 has täŋrim kop yazukta bošunu ötünür biz. The folio B[C: U07, r07-08] not only adds kop 'many' and the confessor's name (see preceding note), but also an additional plea: täŋrim män rāymas[t] [frazend] kop yazukta bošun[u] arıg karmšūhun kolu ötün[ür mä]n. The phrase arıg karmšūhun kolu contains krmšwhn [karmšūhun ~ karmšōhun] which is composed of Parthian krm [karm] '(evil) deed, karma' (DM 208) and a second element derived from *šwh- [šōh-] = šwy- [šōy-] 'to wash' (DM 320; cf. Sogdian qrmšwhn [karmšōhn] 'forgiveness' [so NSW]); thus, 'washing away of bad karma' or 'absolution'. The word arıg 'pure' here may have the nuance of 'purifying', but that is not clear. The words kop and arıg karmšūhun kolu are added to the reading text.

L307 The various manuscripts differ in how they end section XVA, whose concluding words consist of manāstār xirzā, the formula for absolution. L307 adds täŋri dēn murwā üčün 'For the sake of the omen of God and the religion!', whereas B[C: U07, r11] adds beš yäg[irmi] [bölük]lüg xwāstwānīft 'the Xwāstwānīft (consisting) of fifteen [sections]' in red ink after which the scribe left one line blank. Le Coq restored this line as biš y(i)g[(i)rminč bö]lüg xuastuanift (Chuastuanift, 25), and was followed in this by Clauson (EDPT 339) and Wilkens (MTT 362), whereas Erdal restored it as the grammatically more probable beš yäg[irmi] [bölük]lüg xwāstwānīft (OTWF 230-231). Also in support of his restoration is the vestige of what probably was -q before the attributive +lüg, and the fact that [ ]lwg = [bö]lüg with final -g would be an unlikely spelling for bölük. Here, P143 leaves half a line blank and B[R: U15, IIv08] leaves a full line blank. It is possible that the space was left blank for the purpose of adding a comment in this spot (see note to B[036-039] above). Neither L307 täŋri dēn mūrwā üčün nor B[C: U07, r11] beš yäg[irmi] [bölük]lüg xwāstwānīft are added to the reading text.

L308-319 The folio B[C: U07, verso] of the "C" codex corresponds to L308-319. In the upper right corner of verso, there is a five-line text written in red ink and framed by a square formed by four large letters in black, namely, the letter "t" of the word tngrym that begins line v01 and three other letters "t" of the same size. The reading of the words within this frame is problematic. Le Coq read the text as 01 raim(a)st 02 f(ä)rzind aba (or asa) 03 arsun 'il 04 aasi (or aabi?) ṭiawa 05 ḥriu qia, remarking that the words were unknown to him and possibly written in an Iranian language (Chuastuanift, 25, footnote). Von Gabain also offered a reading of the text: 01 raymst 02 frzind a/a 03 arsun 'il 04 asi tiaua 05 hrii aya (Die alttürkische Literatur, 236). The first and second lines of the gloss consist of the name of the confessor of the "C" codex, Rāymast Frazend (see note to B[036-039] above), plus a word written 's' = asa (not aba). The third line reads 'rswn 'yl = arsun il, and the fourth line "sy 'y'w' = āsi ayawa (the t- of ALC and AvG does not seem to be possible). The fifth and last line could be read ḥryy k̈y', where the last letter of the first word could be -w with only a slight possibility, but where the k̈- of the second word is crystal clear. Two of the words in the text could be interpreted as Turkic: 03 'yl = el 'nation; peace' and 05 k̈y' = kaya, which might be the diminutive suffix added to nominals and also was used as an element of proper names (cf. Zieme, Sur quelques titres et noms, 138-139). However, by no means does that possibility mean that these two words are Turkic, and it would be completely odd to have two such elements adrift among words that are clearly not Turkic.

L316-318 Despite the fact that L315 has double punctuation after ämgätir biz 'we cause pain to', as compared to single punctuation in P and B, the objects of this verb follow in L316-318 beš täŋri yarukın kurug öl yerig beš türlüg tınlıgıg beš türlüg otug ıgačıg, P148-149 beš täŋri yarukın kurug öl yerkä beš türlüg tınlıgıg beš türlüg otug ıgačıg, and B[C: U07, v08-12] beš täŋri yar[u]k[ın] kurug öl yerkä ° beš t[ü]rlüg tınlıgka turalıgka ° b[eš] türlüg otka ıgačka. As seen, the direct objects are marked by the accusative in L, by the accusative in P (with the exception of yerkä), and by the dative in B. Henning already had seen that the Uygur translation from the Sogdian was mistaken, and thought that a more precise Uygur rendering would have been kurug öl yertäki beš täŋri yarukın 'the Light of the Fivefold God that is in the dry and moist earth' (Sogdica, 66; cf. Asmussen, Studies, 98-199, 236). Here, in front of this series of nouns, the Sogdian parallel text has pr 'in', which is used where the Uygur text has the dative +kä. In the Sogdian text, the single

preposition pr 'in' applies to each noun in the series of '(the Light of the Fivefold God) in the dry and moist earth, (in) the five kinds of creatures and (in) the five kinds of plants and trees'. Moreover, in the Manichaean myth, the Fivefold God is the Light that is commingled with Darkness in the earth, the flora and the fauna, which also supports the dative here, where it functions as a static dative as in several other Uygur Manichaean texts (cf. Erdal, GOT 367). A similar passage occurs in L058-059 where each noun is in the static dative: kurug öl yerkä beš türlüg tınlıgka beš türlüg otka ıgačka näčä yazıntımız ärsär 'if we have sinned in any way (against the Living Self) in the dry and moist earth, in the five kinds of creatures, and in the five kinds of plants and trees'; here, tirig öz 'Living Self' occurs in a preceding passage and is the object of the predicate. Therefore, even though L and P have basic agreement (with the exception of P yerkä), the B text appears to be the most accurate: beš täŋri yar[u]k[ın] kurug öl yerkä ° beš t[ü]rlüg tınlıgka turalıgka ° b[eš] türlüg otka ıgačka '(cause pain) to the Light of the Fivefold God (that is) in the dry and moist earth, in the five kinds of creatures and beings, and in the five kinds of plants and trees'. This version accords with the Sogdian parallel, with the doctrine, and with internal evidence, and it is placed in the reading text.

L337-338 Both the London and the Petersburg bookrolls end with additions by the scribes that are not placed in the reading text. The London bookroll ends with the date bir yägirminč ay beš otuzta 'On the twenty-fifth day, eleventh month' expressed in terms of the Sino-Uygur calendar system (see Clark, IUCD 284-297). Only Bang commented on the fact that this bookroll was prepared in the eleventh rather than in the twelfth month, but his comment is so laconic as to confuse: 'Der "elfte Monat" ist der, der dem Fastmonat vorausgeht: "zwölfter Monat" čaxšaput ai (vgl. Klaproth in seiner Ausgabe des Hua-i-yi-yü) der wesentlich in den Februar fiel' (Laien-Beichtspiegel, 240). It is uncertain whether this date, which uses terms from the Sino-Uygur calendar, is based on the Manichaean solar calendar or on the Chinese lunar calendar, the potential discrepancy between the two being as much as two months depending on the year. In any case, the accuracy of this notation, which seemingly adds a degree of uncertainty regarding the fast month, would not be put into question if we were to assume that the text itself was copied in the eleventh month but intended to be applicable to the fast month.

The Petersburg bookroll lacks a date, but concludes with the following lines written in red ink: bütürmiš tarxan tükätti nugušaklarnıŋ suyın yazukın öküngü xwāstwānīft. Both Dmitrieva (Xuastuanift, 232) and Asmussen (Studies, 186) mistranslated the note as 'Bötürmiš-tarxan zakončil Xuastuanivt-molenije o grexax i pregrešenijax slušatelej [Bötürmish-tarkhan has finished the Xuastuanivt, a prayer about the transgressions and sins of Auditors]', and 'Tarqan Bötürmish Tarkhan has ended Xuāstvānīft of the Auditors' errors and sins to be repented', respectively. Tuguševa read bütürmiš t(a)rxan tükädi n(i)γošaklar-nïng suyïn yaz-uqïn öküngü xuastuanvt 'Bütürmiš Tarxan. Zaveršilos' pokajanie "slušatelej" v grexax (*hend.*)—Xuastvanift' [Bütürmiš Tarxan. Completed is the confession of the "listeners" for (their) sins (*hend.*)—the Xuastvanift]' (Xuastvanift, 16, 21). Only Tuguševa understood that tükäti is the past tense in -ti of the intransitive verb tükä- meaning 'to finish, to be complete'. Since the title Xwāstwānīft cannot be the object of the intransitive predicate, the name Bütürmiš Tarxan cannot be its subject. Rather, Xwāstwānīft is the subject and the name Bütürmiš Tarxan merely serves as the signature of the scribe (or, less likely, of a confessor or a reader), and stands alone. Previous translations cannot be rescued by thinking that the verb here is the causative (and therefore transitive) tükät- plus past tense -ti and the cluster -tt- was elided to -t-, for the reason that the scribe of the Petersburg roll always wrote -tt- as -td- (see note to L051 above). Otherwise, the first element of the name Bütürmiš Tarxan consists of the verb bütür- 'to perform, to carry out' plus the past participle -miš (thus 'Who Has Carried (it) Out') and the second element is the familiar term tarxan, originally designating a tax official.

Asmussen remarked on the lack of clarity in the writing of P160 xwāstwānīft, stating that "v" resembles "y" in the US so much that Radloff read "y" and spelled the name of the text as "Chuastuanit"; indeed, both Dmitrieva and Tuguševa followed Radloff in this. However, the letter in question does not closely resemble either "v" or "y," even though it must be v. In the photograph, two faint dots may be detected *above* this letter and final -t. Evidently, this is the result of the scribe's attempt to use the MS convention of placing two dots *under* a letter to indicate that a preceding vowel is not written but is to be pronounced. In that case, the letter in question would be viewed as -v:- (with : to indicate the two dots), and the reading would be qw'stw'nv:t = xwāstwānīft. On the other hand, the omission of the matres lectionis even for a long vowel is known in Sogdian writing, including in the identical case cited by Gershevitch of xw'st̲w'nft̲ = xwastwānēft 'confession' (GMS §80). Either way, the intent is clear.

2. Confession of an Elect in the Pothi-Book

U 103a-c, verso (T III D 260, 19, T III D 260, 30), U 104b (T III D 260,9, T III D 260,36), U 84 (T III D 260, 22), U 75 (T III D 260, 31), U 104a, U 85 (T III D 260, 26)

Manichaean script. Verso of one and recto and verso of five *pustaka*-shaped pieces of paper that appeared in the Pothi-Book, following the Great Hymn and the Bilingual Hymn (cf. Clark, Pothi-Book, lines 281-355). The three fragments that were glassed together and later assigned the number U104a-c present a particular problem since they cannot be proven to belong to the same leaf. Presumably on the basis of the lighter coloration of the paper of fragment "c", Wilkens concluded that "b" and "c" do not belong to the same leaf, and he handled the three pieces separately in his catalogue (MTT Nr. 424). In regard to "a" and "b," I follow Wilkens in treating them as belonging to two separate leaves. My reason for doing so is that the occurrence of °_sṭwm kwštr in v03 on the left side of the *pustaka*-circle in fragment "a" entails that aryaman fry_° had to appear on the right side of the *pustaka*-circle in fragment "b"; however, the equivalent lines of "b" (which begin the leaf) have words that are not aryaman fry_° and therefore r03 of "a" cannot be a continuation of r03 or v03 of "b." Because only a few stray letters survive on "c", I omit that fragment here.

Previously, I edited U104a-c as lines (286-295) and mistakenly identified its signature as T III D260a. In fact, Wilkens showed that the signature of U104b combines T III D 260,9 and T III D 260,36, and that U104a does not have an observable signature. To complicate the matter, von Gabain edited one line from each side of U104a in TT IX 15 under the signature T III D260, 2, although today that is the signature of MIK III 189, a complete leaf that belongs to the (LH) Great Hymn to Mani (lines 056-065). I will not attempt to resolve this cataloguing question, but I do edit U104a and U104b separately below. For questions of pagination and recto-verso of these leaves, see the Commentary. Below, the lines of the text are numbered 01-75 instead of 281-355 as in my previous edition, and the impressed circles of the *pustaka*-leaves are indicated by the symbol ⁖. For further remarks on the *pustaka*-format, see the Preface to (LH) Great Hymn.

Von Gabain, Turkische Turfan-Texte, IX 15 (lines 49-50 = U104a); Bang, Manichäische Erzähler, 24-36 (Story IV = U103, v1-5, U75, r1-2, v4-5, U84, r4, v4, U85, r and v), Plate II (U85); Clark, Pothi-Book, 152-154, 175-176, 188-189, 205 (lines 281-355); Asmussen, Studies in Manichaeism, 230-232; Klimkeit, Gnosis on the Silk Road, 285, 307-308 (lines 01-05, 66-75). Clark, TML Nr. 89; Wilkens, MTT Nrs. 380 (U103a-c), 424 (U104a-c), 425 (U84), 426 (U75), 427 (U85).

U103a-c (T III D 260, 19, T III D 260, 30), verso [= 281-285 of Pothi-Book]

LC1003 [MS:] tokuz otuz
[MS:] tw*k*wz ’wtwz

LC1004 01 01 amtı täŋrim män [aryaman fristūm] xoštır • aya[makın agı]rla[makın]
’mtyy tngrym *m*n [ ] *k*wšt*r* • ”y’[ ]*r*l’[ ]

LC1005 02 02 suzüg köŋül[in] [a]gırlayu yinčü[rü tö]pün yükünü [täginür]
swyzwg kwngwl_⁖_[ ] //*γ*yrl’yw yynčw[ ]*p*wn ywgwnw [ ]

LC1006 03 03 män • ögüm[kä] kš[ān]tisiz ıdtuk [burxan] kutıŋa [yinčürü]
mn • ’wykwm_⁖_[ ] kš//tysyz ’yddwq̈ [ ] *k̈*wtyng’ [ ]

LC1007 04 04 yükünür män • öz [y]eg üstünki tolpı amrılm[ı]š b[ur]x[an]
ywkwnwr mn • ’wyz ⁖ /yg ’wystwngyy twlpyy ’m*r*y*lm*/*š* b//*k*//

LC1008 05 05 kutıŋ[a] yükünür [män] [ ] kamıgka kut bertäči [bur]xan kut[ıŋa]
k̈wty/*g*/ *ywkwnwr* [ ] *k̈*’myγ_k̈’ k̈wt byrt’čyy ///x’n k̈*wt*[ ]

00 The scribe omitted the dots over -k- in tw*k*wz of the page number. **01-02** An impression of words from another *pustaka*-leaf placed on top of this one runs vertically across the leaf. **01** Due to damage, the dots are missing over k- and -r- in *k*wšt*r*. **03** For ögüm[kä] kš[ān]tisiz, see Commentary. **04** The dot over -r- in ’m*r*y*lm*/*š* is missing due to damage. **05** LVC : [mn.] qamıγ-qa. JW pointed out that further letters could exist between [män] and kamıgka in the gap between fragments "a" and "b-c" (MTT 337, n1071).

U104b (T III D 260,9, T III D 260,36), recto [in part = (286-290) of Pothi-Book]

LC1009 [US:] [ ] kı[r]k
[US:] [ ] *ky*/q̈

LC1010 (16) 01 [ ]
’*r*[ ]

LC1011 (17) 02 čaxša[pat] [ ]
čxš’// [ ]

LC1012 (18) 03 bayu yarl[ıgkatıŋız] [ ]
b’yw *yr*l[ ]

LC1013 (19) 04 nızv[an]ı [ ]
nyz*v*/ny [ ]

LC1014 (20) 05 amranma[k] [ ]
’mr’nm’/ [ ]

00 The dots are missing over the *k*- in *ky*/q̈ in the page number due to damage. **01** The dot is missing over the -r due to damage. The restoration är[sär] 'If I have' is possible here; see Commentary.

U104b (T III D 260,9, T III D 260,36), verso [in part = (291-295) of Pothi-Book]

LC1015 (21) 01 ättim [ ]
’tdy*m* ’[ ]

LC1016 (22) 02 tuška tä[ŋkä] [ ]
tw*šk̈*’ t’[ ]

LC1017 (23) 03 čaxš[apa]t [ ]
č*x*š//*t* [ ]

LC1018 (24) 04 tegli [ ]
tyglyy [ ]

LC1019 (25) 05 män [ ]
mn [ ]

05 LVC : /un/...

U84 (T III D 260, 22), recto(?) [= (301-305) of Pothi-Book]

LC1020 (26) 01 [ ]
[ ]č[ ]

LC1021 (27) 02 [ ] [n]ızvanıg tıdgalı üč[ün] [ ]
[ ] /*yz*b’ *n*yγ *t*ytk̈’l*y*/ ’wyč// [ ]

LC1022 (28) 03 [ ]lüg čaxšapatıg • üč a[rıg čaxšapat] [ ]
[ ]kwlwg čxš’ptγ • ’w/*č* ’’[ ]

LC1023 (29) 04 [ ] küzätü umatım ärs[är] [ ]
[ ] *k*/yz’tw ’wm’dym ’rs// [ ]

LC1024 (30) 05 [ ] • küzätgü [ča]x[š]apatıg [ ]
[ ]’ • kwyz’*t*gw/*x*/’pt*γ* [ ]

02 For these words, see Commentary. **03** LVC : ’w///’/... The restoration is based on line (36). **05** For these words, see Commentary.

U84 (T III D 260, 22), verso(?) [= (296-300) of Pothi-Book]

LC1025 (31) 01 [ ] bir antka [ ]
[ ] by*r* ”n*tk*’ [ ]z yy[ ]

LC1026 (32) 02 [ ] bir kutlug čıgayın [ärmäk] [ ]
[ ]wz byr k̈wtlwγ čyγ’yyn [ ]

LC1027 (33) 03 [[xrwh]x[w’]nyy • wxyzyšn • wxāstwānī[ft] [ ]
[ ]*k*//nyy • wxyzyšn • *w*x ’stw’ny// [ ]

LC1028 (34) 04 [ ] artatt[ı]m ärsär [ ]
[ ]m ”rt’d/m ’r*s*’r y’n[ ]

LC1029 (35) 05 [ ]
[ ]wry[ ]

01 The dot over -r in by*r* is missing due to damage. **01** JW : bir anı[ı] k’[ ]. There seems to be a word-ending space after -*k*’ (which ought to have been -k̈’, but the paper is torn there). In fact, the vestige after ”n- is the right side of the bottom loop of -t-, so that ”n*tk*’ should be read here. **03** The lower stroke of -k- survives in [ ]*k*//nyy, and the final -y is written in the shape of Arabic numeral 9, just as in the following U75, v03 (see footnote below).

U75 (T III D 260, 31), recto(?) [= (306-310) of Pothi-Book]

LC1030 (36) 01 üč arıg čaxšapatın arta[ttım ärsär] [ ] [üč]
’wyč ”ryγ čxš’ptyn ”*rt*’[ ]

LC1031 (37) 02 türlüg ayıg yollarta [ ]
twyrlwg ”yγ ywl_⋮_l’rt’ [ ]

LC1032 (38) 03 _intäki [a]rx[a]nt[la]r [ ]
ynt’*k*/y/*r*x/nt⋮_//r yw[ ]

LC1033 (39) 04 sıtım [buz]tum [ ]
sytym [ ]*t*_⋮_wm ’[ ]

LC1034 (40) 05 [ ]ka • yeti ad[a][lar] [ ]
[ ]k̈’ • yytyy ’/*dd*/[ ]

01 LVC : a[ ]; JW : a*rta*[ttım ärsär]. JW’s reading is adopted here. **01-02** The restoration [üč] türlüg ayıg yollar is based on (DH) *T II D178b, r/ii01-02 üč yavlak yol, (LH) Great Hymn 183 üč yavlak yol, 189 [ü]č yavlak yol ‘three evil roads’, for which see Clark, Pothi-Book, 205, n(307). **03** For [a]rx[a]nt, see Commentary. **05** For ad[a][lar], see Commentary.

U75 (T III D 260, 31), verso(?) [= (311-315) of Pothi-Book]

LC1035 (41) 01 [ ]lig [ ]
[ ]lyg [ ]

LC1036 (42) 02 [ ]
[ ]k[ ]⋮[ ]

LC1037 (43) 03 ogrı [ ]
’wγ*ḍ*yy[ ]⋮[ ]

LC1038 (44) 04 ärttim ä[rs]är • [ ]
’rtdym ’[ ]’r • ⋮/k[ ]

LC1039 (45) 05 kılınčlarta särinmäti[m] ä[rsär] [ ]
k̈ylynčl’r*t*’ s’rynm’t*y*/ ’[ ]

03 LvC : oγ*ḍ*[ ]; JW ug*rm*[ta]. There is no dot over the ḍ-post, either due to damage or to omission. The two letters after oγ*ḍ*- are -yy, which makes JW’s reading of ’wγrynt’ unlikely. Rather, each letter -y is written in the shape of the Arabic numeral 9, which occurs in the preceding U84, v03, and is quite common in the (LH) Great Hymn to Mani, including at the end of words before the *pustaka*-circle (see Writing Notes there). Thus, the word ’wγ*ḍ*yy = ogrı ‘thief’ may be read here, which is not out of place in a confession text.

U104a, recto(?) [in part = (286-290) of Pothi-Book]

LC1040 (46) 01 [ ] • tört tugum [ ]
[ ]’ • twyrt twγwm *t*’[ ]

LC1041 (47) 02 [ ]sintä yana kamıg [ ]
[ ]_⋮_*s*ynt’ y’n’ k̈’my*γ* [ ]

LC1042 (48) 03 [ ]ti • [ ]
[ ]dyy • [ ]

LC1043 (49) 04 [ ]
[ ]

LC1044 (50) 05 [ ]
[ ]

01 It is possible that t’[ ] is a separated locative +t’; thus, twyrt twγwm_t’ = tört tugumta ‘in four rebirths’? **02** Read _*s*ynt’, or possibly _*p*ynt’, but not _gynt’, as in my previous edition.

U104a, verso(?) [in part = (291-295) of Pothi-Book]

LC1045 (51) 01 [ ]
[ ]

LC1046 (52) 02 [ ]
[ ]

LC1047 (53) 03 [ ]lar [ ]
[ ]_⋮_*γ*[ ]l’r [ ] [män]

LC1048 (54) 04 [aryaman] [fri]stūm xoštır • [ ]
[ ] /// _⋮_sṭwm *k*wšt*r* • ’[ ]

LC1049 (55) 05 [män ayıg kılın]člarımın b[arča ökünü täginür män]
[ ]čl’rymyn b[ ]

03 See Commentary. **04** The dots above k- and -r in *k*wšt*r* are missing due to damage. **05** The restorations are based on lines 72-73, but [ökünü arıg karmšūhun kolu ötünü täginür män] also is possible.

U85 (T III D 260, 26), recto [= 346-350 of Pothi-Book]

LC1050 66 01 [t]ägintimiz • ay[ı]g kılınč arımakl[ar] ädg[ülü]g [üzä]l[änü] tüš utlı berzün • tugmak
/’kyndymz • ”y/γ *k*̈ylynč ”rym’k̈*l*// ’dg///g [ ]*l*/[ ]*t*wyš ’wtl/ byrzwn • twγm’k̈

LC1051 67 02 ölmäkl[i]g turug tuzakıg šäštäč[i] bolalım • kılınčlıg bag bukagug
’*w*//*l*m’kl/g t*w*rwγ ⋮ twz’kyγ š’št’č/ bwl’lym • k̈ylynčlyγ p’γ bwk’γwγ

LC1052 68 03 üztäči bolal[ı]m • azmışlarıg yerčilälim • uzun öŋädmäz
’wyzt’čyy bwl’_⋮_*l*//*m* • ”zmyšl’ryγ yyrtčyl’lym • ’wzwn ’*wy*nk’tm’z

LC1053 69 04 nızvanılıg igig ämlätäči bolalım • bilgä biliglig közüg ačtačı
nyzv’nylyγ ’ygyg ⋮ ’ml’t’čyy bwl’lym • bylg’ *b*ylyglyg kwyzwg ”čt’čyy

LC1054 70 05 bolalım • koptın ämgäk tägintäčilärkä m[ä]ŋi ögrünčü bertäči bolalım • bwl’lym • k̈wptyn ’mk’k t’kynt’čyl’*rk*’ *m*//gyy ’*wy*krwnčw byrt’*čy* bwl’lym •

01 LVC : arımaq̈l[ı]γ; JW : arımakl[ı]g. However, there is no trace of -γ, -k̈, or -q̈ at the end, so that only +l[ar] may be restored. **01** The restoration [üzä]l[änü] is made on the basis of the phrase üzälänü tüš ‘highest reward’ in TT V 20.3 (cited in EDPT 288). Also, the traces of the letters are not incompatible with this reading, and make it possible to detect /w////l/n/, though without any clarity. **03** The spelling yyrtčyl’lym with tč = č is an approximation spelling for yyrčyl’lym = yerčilälim; see Clark, Pothi-Book, 176 (footnote rr), and Erdal, OTWF 343. **05** JW : *ö*girünčü(?).

U85 (T III D 260, 26), verso [= 350-355 of Pothi-Book]

LC1055 [MS:] altı kır[k]
[MS:] ”ldy k̈y*r*/

LC1056 71 01 kötürtäči tınlıglarka tüz[ü]kä barča yaztı[m] yaŋıltım ärsär nom kutı
kwytwrt’čyy tynlγ_Pr̈k’ *t*wyz/*k*’ b’rč ’ *y*’zty/ *y*’*n*gyltym ’*r*s’r nwm̈k̈wtyḥ

LC1057 72 02 täŋri üskintä • alku ayıg kılınčlarımın ökünü • arıg karmšūhun kolu
tngryy ’wyskynt’ • ⁝ ”l̈k̈w ”yyγ *k*ylynčl’*r*ymyn ’wykw*n*w • ”ryγ krmšwhn k̈wlw

LC1058 73 03 ötünü täginür män manāstār xirzā • amtı män aryaman fr[is]tūm
’wytwnw t’kynwr ⁝ mn mn’st’*r* hyrz’ • ’mtyy mn ’r*y*’m’n fr//*tw*m

LC1059 74 04 xoštır • ulag
k̈wštr • ’wl’q̈ ⁝ ||erasure||

LC1060 75 05 [ ] • alku türlüg agır ayıg kıl[ınč]l[a]r[ı]mı[z]nı ök[ünü]p • arıg karmšūh[un]k[o]lu
[ ]*k*w • ”l̈k̈w twyrlwg ”γyr ”yyγ k̈yl////*r*/my/nyy ’wy*k*///p • ”ryγ krmšwh/ k̈/lw

00 The dot above -r- in k̈y*r*/ of the page number is missing due to damage. **01** JW : [y]az(ı)tı*m*. **01** The final letter of nwmqwtyḥ is ornamental. **02** The dots are missing above k- and -r- in *k*ylynčl’*r*myn due to damage. **03** The dot above -r in mn’st’*r* is missing, probably due to damage. **03** Although obscure, the lower loop of -t- survives in fr//*t*wm, even though ṭ would be expected in this word, as in line (54). **05** This line surely continued on the missing next leaf as ötünü täginür män (cf. lines 72-73), and is so indicated in the translation within ⌜ ⌝.

Translation

[Page:] 29

(01-05) Now, my God! I, [Aryaman Fristūm] Xoštır, [venture] to kneel and bow my head to honor you [with] reverence, [with] respect, and [with] a pure mind. (Being) without forgiveness [for] my (sinful) thoughts, I kneel and [bow my head] to the glory of the sacred [Buddha]. [I] kneel to the glory of the Buddha whose own supreme and whole being on high is at peace. [I kneel] to the glory of the Buddha who bestows divine blessing on [ ] and all.

[Page:] 3/

((16-20)) [ ]
commandment [ ]. [You] deigned to bind
[ ] passion
[ ] loving disposition [ ]

((21-25)) I did [ ]. (If I) [ ]
to peers and [to] equals [ ] commandment
[ ] that says [
] I [ ]

((26-30)) [ ].
If I have been unable to guard the commandment of [ ] in order to
hinder the passions, [ ] or [ ] the three [pure commandments].
(If I) [ ] the commandment that one should guard [ ].

((31-35)) [ ] to an oath [ ]
[(the commandment) to exist] in a blessed (state of) poverty. If I have corrupted [ ]
[ ] [preach]ing, prayer, confession.
[ ]

((36-40)) [If I have] corrupt[ed] the three pure commandments of [ ].
[If I] [ ] on the [three] kinds of evil roads [ ].
[If] I have broken or ruined [ ] the Arhats who are in [ ].
[If I] [ ] seven dangers for [ ]

((41-45)) [ ].
If I have persisted [ ] thief
[ ]. [If] I have been impatient
in [ ] deeds, [ ]

((46-50)) [ ]
four rebirths [ ] and all [ ] in its
[ ] was [ ]
[ ]

((51-55)) [ ]
[ ]
[ ]s [ ] [I, Aryaman] [Fri]stūm
Xoštır [ ]. [I venture to repent all of] my [evil deed]s.

(66-70) We have ventured [ ]. May the acts of purifying evil deeds produce the [supreme] fruit and reward of good(ness)! May we be the ones who untie the net and the snare of being (re)born and dying! May we be the ones who pull apart the bond and the fetter of action! May we be the guides for those who have gone astray! May we be the ones who cure the chronic disease of passion! May we be the ones who open the eye of wisdom! May we be the ones who give happiness and joy to those who experience the many sufferings!

[Page:] 36

(71-75) If I have offended and committed mistakes against mortals who, one and all, bear (this load of suffering), (then) in the presence of the God, Glory of the Doctrine (i.e. Wahman), I venture to repent all of (these) evil deeds of mine, and to ask and beg for pure absolution. Forgive my sins! Now, ⌜I⌝, Aryaman Fristūm Xoštır, ||erasure|| ⌜venture⌝ to repent all of our various grievous and evil deeds [ ] endless [ ], and to ask and ⌜beg⌝ for pure absolution.

Commentary

This confession text for an Elect begins on U103a-c, verso of the Pothi-Book, with an invocation of Mani as Buddha by Aryaman Fristūm Xoštır, the individual who made the Pothi-Book, and it ends on U85, verso, with his plea for absolution for his sins. In my previous edition (Pothi-Book, 152-154), I treated the invocation or prayer as a separate text, but now I view it as an introduction to the confession that follows. This is indicated by the statement in U103a-c, v03, that Aryaman Fristūm Xoštır is ögüm[kä] kš[ān]tisiz ‘without forgiveness [for] my (sinful) thoughts’. The following leaves contain expressions typical of a confession prayer: ‘if I have (committed such-and-such an evil deed)’, and ‘I venture to repent all of (these) evil deeds of mine, and to ask and beg for pure absolution. Forgive my sins!’

In his confession, Aryaman Fristūm Xoštır identified himself as a xoštır ‘Presbyter’, a title or rank held by Elects within the church. While he may or may not have had an actual function within the church or resided in a Manistan, the very fact that he held this title and therefore was an Elect indicates that he had the same status as a functioning clergyman. This understanding is important for several reasons. The first of these is that it identifies this text as the confession of an Elect, rather than of an Auditor, a fact that also is clear for other reasons stated below. Secondly, it leads us to recognize that Uygur Elects could have a secular life as well, since in the colophon to the Pothi-Book it is stated that Aryaman Fristūm Xoštır transferred the merit gained from the act of producing the work to a variety of secular figures, including a woman—apparently his own daughter—married into Tibetan royalty (see the note to (EC) U110[b], v02). Thus, it may have been the case that Aryaman Fristūm Xoštır was a member of the royal family who supported the religion and the church (see the note to (EB) U32, r07), but one who had gone farther than support by studying the religion and becoming an Elect himself. Certainly, the doctrinal aspects of the Great Hymn to Mani and this confession text fully conform to the tenets of the faith and attest to his deep understanding of the religion.

It also appears to be clear now that Aryaman Fristūm Xoštır was not exactly the commissioner of the Pothi-Book, as I previously supposed, but the creator of the work, that is, he personally selected the texts, possibly even copied the texts, and inserted both his personal confession as well as a transfer of merit for having done so. There is no other way to explain the inclusion of this confession or of the complete absence of reference to a scribe or involvement of any other person than Aryaman Fristūm Xoštır himself. If this conclusion is correct, then it becomes an important factor in explaining the presence of Buddhist elements in the book, including the translation from Tokharian B of the *Buddhastotra*, or praises of the Buddha, but recast with Mani as the Buddha

(see (LH) Bilingual Hymn); the similarity of the transfer of merit section to known examples of the transfer of merit in Buddhist confessions (see (EC) Colophon to the Pothi-Book); and the adoption of the *pustaka*-format, otherwise used almost exclusively for Buddhist texts. While these elements do not outweigh or significantly dilute the Manichaean content of the other texts, they do indicate that Aryaman Fristūm Xoštır also had a close familiarity with and affinity for Buddhism which he brought to the production of this Manichaean book. In that case, it is arguable that Aryaman Fristūm Xoštır was a convert to Manichaeism, and that the Pothi-Book he created was a reflection of his own personality rather than of the disintegration of the church in the decades before and after the first millenium of 1000 A.D., when it began to yield to the forces arrayed against it and eventually disappeared. While I had argued for a similar interpretation in my previous edition (cf. Pothi-Book, 158-159), my opinion evidently was not shared by Moriyasu or by Wilkens (cf. Wilkens, Musings, 210, n7)—I await an opportunity to view their evidence against it.

Be that as it may be, the defining feature of this confession text is that it originally contained an enumeration of the five commandments that Elects were obligated to observe. They were laid out in (LH) Great Hymn 174-182 as follows: (1) the commandment to exist without sinning; (2) the true commandment [to not commit the] dirty and evil deeds; (3) the commandment for the body to exist in purity; (4) the commandment for the mouth to exist in purity; (5) the commandment [to exist] in a blessed (state of) poverty. In the present text, leaf U84, v02 bir kutlug čıgayın [ärmäk] '[to exist] in a blessed (state of) poverty' states the commandment that corresponds to the fifth commandment of the Great Hymn (also see BeDuhn, The Manichaean Body, 41-45). Other than in these two texts, a slightly different order of the five commandments occurs in a homily concerning Mani's commandments for Elects: (DH) U62, r07 bir yarlıg kıyın [ ] čaxšapat 'the commandment [to be in] a poor and suffering (state)' (which is the second commandment because it is stated prior to the third and fourth commandments for Elects), v03-04 uvutsuz [bilig] [ ] sakınmaŋ '(Third, he said,) "Do not think about the shameless [knowledge] [ ]"', and v06-07 törtünč anı aytı kurug [ ] kanıg yemäŋ teti 'Fourth, he said this: "Do not eat the dry and [ ] blood," he said'. This fourth commandment also occurs in an unedited piece of scratch paper that possibly dealt with Mani's commandments to Elects: M163, v01-02 ätkä kanka ičmäŋ yemäŋlär tepän kının ayıttı '"Regarding meat and blood, you are not to drink or eat it!" he said, and (then) prescribed its punishment' (cf. Wilkens, MTT 89; Erdal, GOT 368).

With regard to pagination and recto-verso, needless to say, when an original page number or a clear context are lacking, the sequencing of leaves and recto-verso can be highly speculative, as will be obvious in what follows. It should be noted that my sequencing of recto-verso in U104a, U84 and U104b is the opposite of Wilkens' neutral sequencing of 'Seite A' and 'Seite B' for these fragments and that of U84 is opposite to my previous edition.

The confession text begins on verso of U103a-c, where the MS page number 29 appears, so that I number these lines as 01-05, and it ends on verso of U85, where the MS page number 36 appears, so that these lines may be numbered 66-75. Inbetween U103a-c and U85 were six leaves containing 60 lines (06-65), of which only four leaves or 40 lines survive: U104b, U84, U75, U104a. The first of these leaves, U104b, has the US page number [ ] *ky*/q̈ = [ ] kı[r]k 'thirty-[ ]' on Side 2 of the glass, so of course this is the recto of the leaf (cf. Clark, Pothi-Book, 148-149). If the restoration of line (18) (U104b, r03) bayu yarl[ıgkatıŋız] '[you] deigned to bind' is feasible, this direct address to Mani might bring this leaf closer in proximity to the invocation or prayer in U103a-c. Because line 05 (U103a-c, v05) ends burxan kutıŋa 'to the glory of the Buddha', the next line of this text, that is, the first line of the next leaf must begin yükünür män 'I kneel' in keeping with the two previous statements of 'I kneel to the glory of the Buddha' on U103a-c. That is not the case with line (16) (U104b, r01) 'r[ ],which might be restored as är[säг] '[if] (I have committed such-and-such a sin)' and thus be part of the formula for confession of a sin. Therefore, I assume an intervening leaf after U103a-c and number the lines of U104b as (16-25).

Because both U84 and U75 contain the conditional formula of confession ('if I have committed such-and-such an evil deed'), I have placed them after U104b. These two leaves lack indications of recto and verso, except possibly on the basis of content. Line (032) (U84, v02) bir kutlug čıgayın [ärmäk] '[to exist] in a blessed (state of) poverty' probably should precede and be in close proximity to lines (36-37) (U75, r01-02) [üč] türlüg ayıg yollar 'the [three] kinds of evil roads', for that is the order in which these two statements appear in (LH) Great Hymn 182-184 kutlug čıgayın ä[rmä]k čaxšapatıg bütürti 'they carried out the commandment [to exist] in (a) blessed (state of) poverty', ürlüksüz [no]mlarıg bügünüp üč yavlak yolka k[o]rkınčın ü[s]tünki yeg orunta tuggalı üč tamgalarıg bütürt[i] 'Recognizing the transitory [doctrine]s, and in fear of the three evil roads, they

carried out the three seals in order to be reborn in the supreme place on high'. Thus, the numbers (26-35) are assigned to U84, and the numbers (36-45) to U75.

The leaf U104a lacks any certain indications of recto-verso. My sequencing is based solely on what appears to be the completion of all or at least one section of the enumeration of evil deeds in lines (54-55) (U104a, v04-05) [män aryaman] [fri]stūm xoštır [ ] [män ayıg kılın]člarımın b[arča ökünü täginür män] '[I, Aryaman] [Fri]stūm Xoštır [ ]. [I venture to repent all of] my [evil deed]s'. What followed this statement is unknown, but it is certain that the leaf U85 did not directly follow, because line 66 (U85, r01) begins [t]ägintimiz 'we have ventured', entailing that the subject of this predicate occurred on the last line of the preceding leaf. Since U104b could not be that leaf, I assume an intervening leaf and number the lines of U104b as (46-55).

01 Wilkens was right to doubt the restoration aya[guluk] [agır]la[guluk] suzüg köŋül[in] of my edition (Pothi-Book, 175, lines 281-282), not only because the letter after -rl'- does not have a lower stroke and cannot be -k̈- or -γ-, but also because he detected a faint outline of the letter -w- after kwngwl; thus, he read this phrase as aya[makın agır]lap süzök köŋülü[m üzä] 'after [venera]ting (you) with resp[ect, with] m[y] pure mind' (Wilkens, MTT 337, n1070; Musings, 225-226). One problem with this reading is the supposed -p which would mean that [agı]rla- ends in the gerund -p. On the recto side of this leaf (U103a-c, r03), written by the same scribe, the word fry///*m* = fırı[stu]m is written with initial p- with a dot above to indicate f-. That initial p- has a lower stroke that angles sharply to the right before rising in a smooth loop to the left to form the p-. In the case of the supposed [agır]lap, there is no lower stroke that angles sharply to the right, whereas the vestige of a stroke at the top goes to the right instead of looping to the left; these observations make the reading of -m- almost obligatory. Thus, I would restore [agı]rlam[akın] in conformity with aya[makın], that is, with two verbs to which the verbal noun marker -mak and the instrumental +ın are attached. A similar phrase occurs in Uigurica II 40.104 ayamak agırlamak tapınmak udunmak kılıp '(Wenn jemand) Ehrenbezeigungen, Verehrung und Befolgung vollzieht' (cited by Röhrborn, UWb 67b), as well as in Maitrisimit (cited in UWb 297b). A second problem arises with seeing the letter -w- after kwngwl, since all that can be detected of this faint vestige is a sort of upward angled stroke that could form a -w- after -l-. On recto of this leaf (U103a-c, r01), the word kwng/lyn = köŋ[ü]lin is written, with the -l- attached to the following -y-, just as -w- would be. Because of that attachment, the upward stroke to form -y- looks exactly the same as the upward stroke to form -w-, so that either letter might be possible in the present case. This question hinges on whether one thinks that üzä in its meaning of 'with, through; upon (doing)' is preferable to a simple instrumental suffix +in, that is, of the same suffix that the preceding two verbal nouns must have. If one accepts köŋulü[m], then üzä would be preferable after a possessive suffix; cf. (LH) Great Hymn 108 [ärtinč]siz ıdtuk tiliŋiz üzä 'with your im[mortal] sacred tongue', (EB) U65, v19 [x]anımız üzä 'upon our Khan', (EB) U5362, 06 on uygur elin üzä 'upon his realm of the Ten Uygur (clans)', (DH) U133a+b, r04 [ör]ginin üzä '(he sat) upon his throne'. While acknowledging that köŋül[üm üzä] is a possible reading, I nonetheless retain köŋül[in].

03 The damage here prevents knowing whether the k- of kš//tysyz might have had two dots, but other occurrences of the word lack such dots. The next letter is not -'- as I supposed in my edition, but rather the first curve of -š-. Because there is space for only two more letters in the gap before -tysyz, it is possible to restore the word as previously unattested kš[ān]tisiz 'without forgiveness', and to restore the dative +kä instead of instrumental +in in the gap after ögüm. Thus, I understand this phrase to mean that Aryaman Fristūm Xoštır is going to confess his sins for the reason that he needs forgiveness for his sinful thoughts. The word kšānti 'patience, leniency; forgiveness' (< Tokharian < Sanskrit kṣānti) is a further reflection of the prior association with Buddhism of Aryaman Fristūm Xoštır, as the term otherwise is known only in the Uygur Buddhist confession literature. Asmussen aptly described kšānti in the following way: 'it is a question of a forgiveness attached to confession of sins and repentance, a firmly developed ceremony based on the text of confession' (Asmussen, Studies, 152-155; cf. Röhrborn, Eine uigurische Totenmesse, BT II, 7).

(22) In the restored phrase twšk̈' t'[ ] = tuška tä[ŋkä] 'to peers and equals', the trace of the letter after -w- almost surely is the first curve of -š-, since the only other letters that start in a somewhat similar way are ' (tw'k̈' not possible), m (twmk̈' = tümgä 'foolish' not possible here), and b (twbk̈' = tüb+kä not possible). This letter also resembles the -š- in the following line. Otherwise, the binom tuš täŋ 'peers and equals' can be found in TT VI 307-308 bir ekintikä tušın täŋin körüp 'seeing that they were peers and equals to one another' (cf. EDPT 511).

(27) In my edition, I read [ ]z barıγ tıṭqalı[ı] üč [ ], while, in his catalogue, Wilkens read [yav]ız barıg tıḍkal[ır] üč[ün]. More recently, he offered the reading [n]ızvanıg tıḍkal[ır] üč[ün] 'in order to restrain the *kleśa*(s)' (Musings, 226), which I accept with one proviso. It is clear that the two dots above -b- are missing due to damage and -n- must be read instead of -r- without dot. However, I retain the purposive gerund -galı for the reason that this gerund is used a number of times in (LH) Great Hymn (003 -g'lyy, 166 -k̈'lyy, 181 -x'lyy, 184, -k̈'ly, 185 -k̈'lyḫ) and (LH) Bilingual Hymn (249 -g'lyy), whereas -galır is not otherwise noted in the Pothi-Book.

(30) In my edition, I read küzetḍi //ʾtd[ ], while in his catalogue Wilkens read küzätṭü[rür .]'ptd [ ], which he later changed to küzät(d)ü [č(a)h]šap(a)t(ı)g 'observing the commandments' (Musings, 226). I also restore the second word as [ča]x[š]apatıg, but read the first word as kwyz'*t*gw = küzätgü, where only the upper stroke of -g- remains, so that it also could be seen as -d-. Moreover, [ča]x[š]apatıg would not be the object of the lost main predicate, as there are no examples of such transposed syntax in the enumeration of sins here or in the Xwāstwānīft. That tends to support küzätgü with -gü in its function as a relative participle.

(33) Only a vestige survives of the first of the words in this line, which I read [ ]nyk • wxyzyšn • wxastwanif[t] in my previous edition. However, now I restore the first word as [xrwh]x[w']nyy, that is, as Parthian xrwhxw'nyy 'preaching' (DM 364). The second word is Parthian wxyzyšn 'entreaty, prayer' (cf. Clark, Pothi-Book, 205, n(298)), which still has not been attested in Parthian texts, but *wxyzyšn is the expected form [so NSW]. Finally, Parthian wx'stw'ny// is the older and more correct form of the xwāstwānīft 'confession' [so NSW] that is found in other Uygur texts. The words 'preaching, prayer, confession' plausibly refer to the three general obligations or duties of Elects and could be what is meant by üč arıg čaxšapat 'the three pure commandments', a term that occurs a few lines later in line (36) (and probably some lines previously in the damaged line (28)), but nowhere else.

(38-39) In my edition, I read these two lines as -intekii x/r//nt- ... sitim ///-um ʾ/. Wilkens provided the correct readings as rx/nt = [a]rx[a]nt (< Sogdian rx'nt [raxand] 'honorable' < Sanskrit arhat, SD 341 [so NSW]; UWb 178-180), and as sıtım [buz]tum ä[rsär] (Musings, 226). The word arxant here is spelled /*rx*/nt (not rx/nt) with only the dots of -r- and -x- visible. It also occurs in (LH) Great Hymn 161 ʾrx'nt (with clear ʾr-) and in (LH) U55, r09 rhnḍ (see Commentary there).

(40) Previously, I read yitii ʾ/dd[ ], while, in his catalogue, Wilkens read yetii add[alar] (MTT 371, n1175). His restoration is convincing, especially because he could cite (DT) U266a, r06-07 yet[i] türlüg ada 'seven kinds of danger'.

74 It is impossible to know why nearly all of this line was erased by the scribe or a corrector. The word ʾwl'q̈ ought to be interpreted as ulag 'joining' (as in ulag sapagta 'in endless succession'; cf. EDPT 136) rather than as ulag 'transport horse' which would be unsuitable here. Possibly, ulag was inserted to indicate that the previous words should be joined to the words that follow the erasure. In any case, the presence of ulag is not reflected in the translation.

Writing Notes

Letters: **k/k̈** are used, except **q̈** in 03 ʾyddwq̈ (and 74 wl'q̈); **-dd-** is used in 03 ʾyddwq̈, (40) ʾ/dd/ = ad[a]; **-nk-** for **-ŋ-** in 68 ʾwynk'tm'z; **ṭ** in (054) ///sṭwm (but U73 fr///*t*wm), 73 mn'sṭ'r; **p-** for **b-** in 67 p'γ = bag; **-yy** shaped like Arabic numeral "99" in (33) [ ]k//nyy, (43) ʾwγḍyy.
Spellings: page number of U85v: ʾ'ldy = altı, 01, (54), 74 k̈wštr = xoštır, 02 kwngwl = köŋül, 02 ywgwn- = yükün-, 03 ʾwyk =ög, 03 ʾyddwq̈ = ıdtuk, 04, 05 ywkwn- = yükün-, 04 ʾwystwngy = üstünki, 04 ʾmryl- = amrıl-, 05, (47) k̈'myγ = kamıg, (20) ʾmr'n- = amran-, (27) tyt- = tıd-, (37) ʾ'yγ = ayıg (but 66, 72, 75 ʾ'yyγ), (47) y'n' = yana, 66, 70, 73 t'kyn- = tägin-, 68 yyrtčy = *y*erči, 68 ʾwynk't- = öŋäd-, 70 ʾmk'k = ämgäk, 70 ʾwykrwnčw = ögrünčü; written together: nwmk̈wtyḫ = nom kutı; attributive: 67, 69 **+lyγ**, 71 **+lγ**; accusative: (28), (30) **+γ** (after -C); locative: (37), (45), 72 **+t'**; locative-relational: (38) **+t'ky**; ablative: 70 **+tyn**; future part.: 05, 67-71 **-t'čy**; purposive gerund: (27) **-k̈'ly**; 1 sing. past: (39), (45), 71 **-tym**, (21), (29), (34), (44) **-dym**, (39) **-twm**; 1 plur. past: 66 **-dymz**; 3 past: (48) **-ḍyy** (?without context).
Scribal: page number of U103a-c (omission of dot over -k-); (43) (omission of dot over -ḍ-); 54 (erasure); 68 (approximation spelling in yyrtčy).

3. Text Concerning the Ritual of Confession

M 671 II

Manichaean script. Recto and verso of one folio of a bifolio. The text of the right folio (II) on Side 1 of the glass has its wide margin on its right side and joins to the Iranian folio (I) on its left side, making this side verso and the side on Side 2 of the glass recto. Thus, Wilkens' recto-verso is reversed here.

Wilkens, Ein neuer alttürkischer Text zur manichäischen Beichtpraxis, 395-407, Plates XXI-XXII. Boyce, CIM, 46; Wilkens, MTT Nr. 66.

M671, II recto

LC1061	01	közün kadag keč[igli] qwyz*w*n q̈'d'*γ* ky*č*[ ]
LC1062	02	yılta ak yazuk[uŋuzlar]_ yylt' ʾʾq̈ y'zw*q*[ ]_
LC1063	03	_nı yodgay män °° kılmı[š] _nyy ywdγ'y mn °° q̈ylmy/
LC1064	04	ädgü kılınčıŋızlarnı ʾdgww q̈ylynčyngzl'rnyy
LC1065	05	körü alıp mäŋigü kün_ qwyrw ʾʾlyp mngygww kwyn_
LC1066	06	_tä kömgäy kizlägäy män _d' kwymg'y kyzl'g'y mn
LC1067	07	[ayu] [ya]rlıgkatım ärti ° amtı [ ] /rlk̈'dm ʾrtyy ° ʾmty
LC1068	08	[ ] igimčä täŋri [ ] 'ygmč' tngry
LC1069	09	[ ] üküš [ ] ʾwykwš

01 qwyz*y*n also is possible. **02** JW : yazok[ŋızlar]; cf. v07 törüŋüzlär with rounded vowel in +nkwz.

M671, II verso

LC1070	01	[ ] [ ]/lq̈*y*///ʾ*yry*//*k*(?)
LC1071	02	[ ] amranmak biligin [ ] ʾ*mr*'nm'q̈ bylyg_yn
LC1072	03	[ ]in °° kop köŋlün saŋ [ ]yn °° *k*wp kwyng_lwn sng
LC1073	04	üngü ünü terilip kamagın ʾwyngw ʾw*ym*w ty*r*ylp q̈mγn
LC1074	05	kut kolu alkış bašık *q*wt q̈wlw ʾʾlk̈yš p'šyk
LC1075	06	ayu turur sizlär bo ädgü ʾ ʾyw tw*r*wr syzl'r bww ʾdgw
LC1076	07	törüŋüzlärni [ ] twy*r*wng*w*zl'rnyy b[ ]

LC1077	08	ögirär säv[inür biz]
		/wygyr'r sv[ ]
LC1078	09	kamag [ ]
		q̈*mγ*[ ]

01-02 For these lines, see Commentary. **03** The two dots over k- in *k*wp are not visible. **04-09** A dot was placed at the beginning of each of these lines (and presumably the damaged 01-03 as well), probably to mark where the line should begin. **04** JW : 'wyng*w* ///*w* tyḍyl'l*w* = öŋ*ü* ///*w* tıdılı*u*; for this line, see Commentary. **05** The two dots over q- in *q*wt have faded completely. **06** The dot over -r- in twr·wr has faded. **07** JW : twyr·wng*yzl'rnyy*. The dot over the first -r- is not visible. **07** Restore b[arča] 'all'? **08** JW : s(ä)v*i*[nürm(ä)n]; see Commentary.

Translation

M671, II recto

(1-10) "I had deigned [to say that] 'I will wipe out [your] defect[s] and [(all of) your] vile sin[s] of the year that is passing [ ] with the eyes(?) [ ]. Seeing for myself the good deeds you have committed, on the Day of Eternity, I will lay them to rest and I will cover them up. Now, [ ] like my illness [ ] God [ ] numerous [ ]'"

M671, II verso

(01-10) [ ] with a loving disposition, with [ ], and with many thoughts, (those in) the congregation are to go out. You all will go out and assemble, and, as a whole, beg for divine blessing and continuously pronounce prayers and hymns of praise. [All of you will say?] "[We] [ ], praise and rejoice (for) these good precepts of yours. All [ ]"

Commentary

This text is as difficult to classify as it is to read in some spots. On one hand, the recto text contains a statement by Mani regarding confession and absolution for the sins of a year, and on the other hand, the verso text speaks about a religious community (saŋ) or congregation that assembles to offer prayers and hymns of praise at a liturgy that evidently occurred at the end of a year and therefore almost certainly was the Bema fest. Thus, part of the text could be seen as a narrative on Mani's instructions concerning confession and part of the text could be seen as liturgical, even though it is not specifically confessional in nature, nor properly a hymn or a prayer. In lieu of a more fitting categorization, I place it here with the confessional pieces.

Wilkens proposed to interpret this text as belonging to the annual ritual of the Bema fest, primarily on the basis of r01-03 'I will wipe out [your] defect[s]...and [your] vile sin[s] of the year that is passing'. Indeed, section XIVA of the Xwāstwānīft states: 'while observing the Yimkis and keeping the fast at the Bema, it has been required to beg the divine Buddha, with single-mindedness and whole-heartedness to release our sins of the whole year'. Further, Wilkens assumed that Mani was the speaker throughout the text and that he was responding to the confession of the assembly. He also quoted texts that placed Mani at the Bema fest in spirit as well as in the function of the spiritual leader of this segment of the ritual.

Wilkens' interpretation has several arguments in its favor, although it could be altered in certain respects based on different readings of words. In r07, the verbal phrase [ayu] [ya]rlıgkatım ärti 'I had deigned [to say that]' is expressed in the pluperfect tense and shows that all of the preceding speech (r01-06) is a statement that the speaker, not specifically identified here, had proclaimed at a time in the past prior to this occasion. That statement included the promise in r01-03 'I will wipe out [your] defect[s] and [(all of) your] vile sin[s] of the year that is passing' (for the differences in my reading, see the notes below), but also the promise in r03-06 'Seeing for myself the good deeds you have committed, on the Day of Eternity, I will lay them to rest and I will cover them up'. Because the nature of the two promises requires divine power, the speaker can be none other than Mani, inasmuch as he was the prophet who outlined the path to salvation for humans in the Manichaean church. From this citation of what Mani had said regarding confession, it cannot be known whether the passage preceded or followed an actual confession by the assembly, or even whether it was in proximity to a confession. After all, Mani's promises of absolution could

have been cited in contexts other than that of confession. Indeed, the quote of what Mani said continues on a different although somehow related topic, namely, Mani's illness. This topic is raised in the damaged lines r07-09 which include the word igimčä 'like my illness', a word that Wilkens read as egimčä '[ ]-mal'. It happens that in fragments of a Coptic codex from Ismant el-Kharab, the end of one of Mani's Epistles reads as follows:

> Indeed, my loved one, I was obliged to write a mass of words to you this time; but God himself knows that these young people, whom you sent and who came, found me in some pain. For I was sick ... For all of thirty years to the day I was never sick like this occasion ... (cited from Iain Gardner 2001, 96 [as pointed out to me by JB])

Recto of the present text, then, contains a reference to an illness suffered by Mani during his lifetime and about which he wrote in one of his Epistles. Moreover, in these Coptic fragments, Mani refers to two other letters in which he dealt with 'the conduct of righteousness' and 'the judgment of righteousness', which may have their counterparts in the list of Mani's Epistles given by an-Nadīm (Gardner 2001, 96). It is at least possible that the references to sins and salvation on M671 recto also may have connections to the topics in one or both of those other two letters, or be extracted from one of Mani's letters.

These caveats aside, recto does quote Mani's teaching on absolution for sins, while verso apparently shifts gears into a liturgical setting. Although that portion of the text still presents difficulties in reading and intepretation, the statement that '(those in) the congregation are to go out', followed by 'You all will go out and assemble, and, as a whole, beg for divine blessing and continuously utter prayers and hymns of praise', probably would not be appropriate to a letter or a homiletic or similar piece. However, if the statement is viewed as an instruction to be followed by the congregation during a ritual that was held once a year, then verso at least appears to have a liturgical tone. Those in the congregation, moreover, are directed to say or at least are described as saying "[We] [ ], praise and rejoice (for) these good precepts of yours. All [ ]". Here, the 2 plural pronoun sizlär cannot refer to Mani, and so must direct those in the congregation to carry out the action. On the other hand, the 2 plural possessive +ŋüz 'your' attatched to törü must refer to Mani and mean 'these good precepts of yours' in reference to Mani's precept that are cited on recto and that form the foundation of this ritual. It could not be the case that the precepts are those somehow issued by the congregation, which entails that the sentence is a quotation of what the congregation is to say or think. Although they are not of the type contained in the present text, it may be noted that the MP text M5779 also contains instructions regarding the conduct of and the hymns performed in the Bema liturgy (see the translation in Asmussen, Manichaean Literature, 68).

With these understandings in mind, then Wilkens' idea that this fragment is part of a liturgical text that describes and directs the ritual of confession at the Bema ceremony has considerable merit. What cannot be supported by these remains is his argument that the ritual of confession was carried out by the lay community before the fantasized spiritual presence of Mani, for there is no hint of that anywhere in this text, and the citation of other texts outside this corpus will not strengthen that idea in this case. Whether it might actually have been part of this or other rituals is a different issue. Moreover, it is unclear whether the quote from Mani's teachings followed an actual confession by the assembly. Even although certain of his readings and interpretations (and my own) might be modified or open to question, Wilkens provided an important service to Manichaean studies by publishing an Uygur text that in all probability is connected with some aspect of confession within the Bema fest about which the surviving Uygur literature appears to be virtually silent.

M671, II recto

01 Wilkens interpreted the first word as küzün, consisting of the verb kü- 'to watch over' and the 3 optative –zün, and because he reversed the sides, he could read v10 kamag [ ] r01 küzün as 'Alle ... ... soll behüten!' There are problems with this reading. First, the verb kü- was used only as the first member of the binom with küzät- 'to watch, to guard, to protect', as in küyü küzätzün (EDPT 686), and that is not the case here. Second, the use of the 3 optative would not be well-motivated within this quoted speech that is set in the first person future -gäy/-gay män 'I will do'. Third, since v10 kamag is not the subject of the supposed r01 kü-zün, then only an unstated person or group could be its subject. The collective force of these objections requires consideration of other interpretations of this word. An obvious reading is közün, that is, köz 'eye(s)' plus the instrumental

+ün, or 'with the eyes'. The only relevant context of such a word here occurs in (LC) Xwāst L311-314 where the confessor admits harming the Light of the Fivefold God: sakınčın söz<ü>n kılınčın yämä köz<ü>n körüp kulkakın äšitip tılın sözläp älgin sunup adakın yorıp 'by seeing with the eyes, hearing with the ears, speaking with the tongue, touching with the hands, and walking with the feet'. However, the mere occurrence of the word in the present case does not establish an arguable connection.

Another, far more speculative interpretation, would be to view the word as the instrumental of küz 'Fall, Autumn'. In r01-03, the sentence keč[igli] yılta ak yazuk[uŋuzlar]nı yodgay män 'I will wipe out [your] sin[s] (committed) in the year that [is] pass[ing]' contains ak yazuk[uŋuzlarn]nı as the direct object of the predicate. The word kadag 'defect, shortcoming' of r01 also should be a direct object, but with the ommission of +ıŋızlarnı, a common feature of Turkic syntax. Just as keč[igli] yılta 'in the year that is passing' specifies the period of time in which the faults termed ak yazuk were committed, so too could küzün specify the period of time in which the kadag were committed. If so, then one might speculate that kışın yayın yazın 'in the Winter, in the Spring, in the Summer' occurred in the missing line before küzün 'in the Fall', and that such a formulation essentially would say basically the same thing as keč[igli] yılta 'in the year that is passing'. Because this reading cannot be supported, the more common közün 'with the eyes', itself of no use without further context, is entered in the text.

05-06 The phrase körü alıp should not be translated literally as 'seeing and taking', because the verb al- here functions to express an action performed on behalf of oneself; as such, it is the opposite of the use of ber- 'to give' to express an action performed on behalf of another (cf. Clark 1998, 304). Thus, Mani (the speaker) states that he will see or observe good deeds for his own purpose, and that he also will bury and conceal them. Wilkens explained that, by burying and concealing the good deeds, Mani will remove them from potential harm by the powers of Darkness so that they can be brought up as evidence before the Righteous Judge after the death of a believer (Manichäischen Beichtpraxis, 400). Fully convincing, this explanation also leads to the correct interpretation of mäŋigü kün, literally 'eternal day', as that day of judgment following death; thus, it is 'the day that decides eternity'. Wilkens stated that 'an eternal day' is unknown in the Bema liturgy so that mäŋigü might mean 'freudig' (Manichäischen Beichtpraxis, 403, n48). However, mäŋi 'joy, happiness' has never been noted in such a form, whereas mäŋigü is the form of bäŋgü 'eternal' that is common in Uygur Manichaean texts (EDPT 348, 350).

07 Here, ayu 'saying (of a superior)' may be restored in the gap before [ya]rlıgkadım ärti; cf. the use of this form in the Great Hymn 227 ayu yarlıgkatıŋız olarka 'You deigned to say to them'. The use of the past perfect tense in the structure -tım ärti ensures that the sentences preceding [ayu] [ya]rlıgkatım ärti are from a speech that Mani had either spoken or written earlier, and that the sentences following this on recto continue his speech that is quoted on this occasion. The use of the deferential verb ay- in v05-06 alkış bašık ayu turur sizlär 'You will continuously pronounce prayers and hymns of praise' indicates that those of the congregation who were to pray and sing were Elects, so that this instruction to them also would be deferential.

07-08 Wilkens rendered his egimčä täŋri as '[ ]-mal Gott', stating that the other possible reading, igimčä 'entsprechend meiner Krankheit', could not apply here (Manichäischen Beichtpraxis, 402, n42). Thus, he understood the word as egim 'a single fold', as in üč egim 'threefold' (EDPT 108), although he did not deal with the equative +čä. In his intepretation, the word egim(čä) is either an adverb following amtı 'now' or is some sort of attribute of täŋri 'God'. As stated in the Commentary above, however, there is no question that 'ygmč' may be interpreted as igimčä 'like my illness', since Mani, in one of his letters, indeed referred to an illness that he suffered before he was thirty years old.

M671, II verso

01-02 JW read these lines as [ ]/ //*q̈w/n* ”y ‘yyy*nč* [ ]/ *’wy’nm’q̈* bwlzwn = [ ] //*q̈w/n* ay iyinč [ ] uyanmak bolzun 'möge man unterdrücken und bereuen!', understandably allowing only three of the obscure words in his translation. As for these three less obscure words, the final letters of his ‘yyynč = iyinč appear to resemble -’k more than -nč (although all of these letters are ambivalent), and the words amranmak biligin rather clearly may be seen instead of his uyanmak bolzun. It should be noted that this scribe apparently wrote the letter-g- in its final form in bylyg_yn (or read bylygyyn?), and possibly in v03 kwyng_lwn (or read kwyngwlwn?) .

04 The major problem in line 04 is the reading of the first two words. While ’wyngw seems to be clear, these letters cannot represent öŋü for the reason pointed out elsewhere, namely, that such a word does not exist (see the note to (LC) Xwāst B[046], L007). Rather, these letters must be interpreted as üngü 'which/who is to go out', consisting of the verb ün- 'to go out' and the projection participle -gü (cf. Erdal, GOT 303-306). The next word appears to be written ’wynw = ünü which again would have the verb ün- but here with the gerund -ü.

Wilkens read the verb following these words as tyḍy/lw = tıdılu, that is, as the verb tıdıl- 'zürückhalten' plus the gerund -u. There is no reason to read -d- for the -ḍ- in the manuscript. Not only is /d/ written with common d (Iranian δ) in all cases in this manuscript (r01, 03, 04, 07), but this is a spot where the dot above the ḍ-post has faded away (as in v06, 07), that is, of -r- rather than -d-. Also, -ll- certainly cannot be read here, nor would we expect it to be, since there is no ending -lw that could be added to tıdıl-. Rather, the letter -p as a clipped spelling for the gerund -ip is written after ty*r*yl- = teril-.

The subject of the predicate üngü is saŋ 'community', a borrowing from Sogdian snk’ [sang] 'Buddhist church' (SD 357), but ultimately a Sanskrit word *saṃgha* that referred to the community of the religion. Thus, the instruction may be translated '(those in) the religious community are to go out', but with the understanding that the community is the congregation gathered for this ritual. The subject of v05 kolu and v06 ayu turur is sizlär 'you all', and once again must be an instruction referring to 'you all (in the congregation)'. The verb turur is the aorist of tur- 'to stand' and here has the function of describing the action as continuous.

06-09 Wilkens restored ögirär sävi[nür män] '[Indem] Ihr diese Eure guten Gesetze [einhaltet], freue$_2$ [ich mich]'. This understanding runs counter to expectations. First of all, it does not seem likely that Mani would describe the precepts or rules that only he could establish as 'yours', that is, the creation of the community's. Secondly, it is quite improbable that Mani himself would rejoice and be happy that the community has good precepts to follow—rejoicing must be the action of the community. Therefore, the quoted speech of v06-09 is assumed to be that which the community or congregation is instructed to address to Mani, and biz 'we' is restored as the subject of this sentence.

Writing Notes

Letters: **k/k̈** are used in r01 kyč-, 05 kwyn, 06 kwym-, 06 kyzl’-, 09 ’wykwš, v03 kwyngwl, 05 p’šyk, r07 /rlk̈’-, v03 *k*wp (reading uncertain), 05 ”lk̈yš, and **q/q̈** are used in r01 qwyzwn, 05 qwyrw, r01 q̈’d’q, 02 ”q̈, 03 q̈ylmy/, 04 q̈ylynč, v04 q̈mγn, 05 *q*wt q̈wlw; **‘y-** = **i-/e-** in r08 ‘ygmč’, v01 ‘ynč.
Spellings: r05 mngygww = mäŋigü, v02 ’mr’nm’q = amranmak, v02 bylyg_yn = biligin (or read bylygyyn?), v03 kwyng_lwn = köŋlün (or kwyngwlwn?), v03 sng = saŋ, v04, 09 q̈mγn = kamagın (?kamagun; cf. (LH) Great Hymn 165 k̈’myγwn = kamıgun, (LP) U39, IIr08 q’m’qwn = kamagun, but (EH) M919, r15 q̈mγn), v05 p’šyk = bašık, v08 sv- = säv-; 1 sing. possessive: r08 **-m** (after -C); 2 plur. poss.: r04 **+yngz**; locative: r02 **+t’**, r06 **+d’**; gerund: v04 **-p** (after -C); 1 sing. past: r07 **-dm**; 3 past: r07 **-ty**.

4. Text Connected with a Confession Ritual(?)

U 149a,b II (T I D x 29)

Manichaean script. Recto and verso of one folio (II) of a bifolio of each of two fragments ("a" and "b," glassed with a third fragment "c"). For U149a, the text of folio II is on the left on Side 2 of the glass and is bound to folio I on its right, identifying this side as recto. For U149b, the text on folio II is on the left on Side 2 of the glass and is bound on its right, identifying this side as recto. Thus, Zieme's recto(?)-verso(?) is reversed below. For folio fragments U149a,b I, see Commentary, and for U149c see LP Nr. 25.

Zieme, Manichäisch-türkische Texte, BT V, 20, Nr. 1a, Plates I-II (top: U149a; middle: U149b). Clark, TML Nr. 87 (U149b, mistakenly cited as T I D x 1, II), 95 (U149a, mistakenly labeled U149b, T I D x I, 1); Wilkens, MTT Nr. 423.

U149a, II recto

LC1079	01	ičti[n] s[ı]ŋ[ar] [ ]
		ʾyč *ty*/ *s*//g// [ ]
LC1080	02	*č*ʾ*v*ʾ tururl[ar] [ ]
		čʾvʾ twr *w*rl// [ ]
LC1081	03	[ ] ayapan [ ]
		[ ]ryy ʾʾyʾ*p*ʾ*n* [ ]
LC1082	04	[ ]
		ʾʾ/*g* [ ]br[ ]
LC1083	05	otlar(?) [ ]
		ʾ/*w*ddl ʾ*r* [ ]

01 Wilkens' reading of ičti[n] *s*[ı]*ŋ*[ar] is adopted here.

U149a, II verso

LC1084	01	[ ] yaz[u]klug
		[ ] *y*ʾz/k*l*wγ
LC1085	02	[ ] k[i]ši bälgüsin
		[ ] *k*/šyy blgwsyy*n*
LC1086	03	[ ] adrıŋ
		[ ]γ ʾʾdd*ḍ*yng
LC1087	04	[ ]ür [ ]
		[ ]*w*lw*r* [ ]
LC1088	05	[ ]
		[ ]ṭʾ/*g*

01 Possibly due to damage, no dots are visible above -k-, but the final letter certainly is -γ. **02** JW : b(ä)lgüsii. However, the last letters are -syyn, and a circle was drawn around -yyn, possibly indicating that a later editor noted some problem here. **03** No dot was placed above the "ḍ-post".

U149b, II recto

LC1089	01	[ ]
		[ ]
LC1090	02	ärsär •• [ ]
		ʾrsʾr •• ʾ[ ]
LC1091	03	karmšūhun [ ]
		qr*m*šwγwn [ ]

LC1092	04	°°° - - - [°°°] [am]tı täŋri[m] [ ]
		°°° - - - [ ] //*t*y *t*/*gr*y[ ]
LC1093	05	bölük [ ]
		bwylw*k* t[ ]
LC1094	06	artuk as[ı]g[ ]
		ʾrtwq̈ ʾʾs/γ[ ]
LC1095	07	[ ]
		ʾ[ ]

r01, v01 There are traces of letters in the lines preceding r02 and v02. PZ did not number those lines, whereas I number 01-07 in place of his 1-6. **04** Instead of a floret indicated by ⁘, there are three punctuation dots (with a barely detectable trace of red) arranged in a triangle, and these are followed by at least three dashes and presumably in the damaged spot by three more punctuation dots in a triangle. **04** PZ : .../ti//g/... The vestiges //ty t/gry/ support reading [am]tı täŋri[m] here. **06** PZ : ạrtuq /// ...

U149b, II verso

LC1096	01	[ ]
		[ ]
LC1097	02	[ ] [kı]l[av]uz ädkä
		[ ] /// /wz ʾdgʾ
LC1098	03	[ ] ančulayu
		[ ] ʾʾnč *w*lʾyw
LC1099	04	[ ] [ü]č [ta]mga_
		[ ]ʾ[ ]č //*m*γʾ_
LC1100	05	_[lar] [ ] ol
		_[ ] ʾwl
LC1101	06	[ ] x[wāstw]ān[ī]ft nom
		[ ] *x*///// ʾ*n*/ft nwwm
LC1102	07	[ ]
		[ ] t[ ]ʾz

02 PZ : .../uz ädgä. The dative written +g' is standardized as +kä. **04** PZ : .../a/.../č/.../mγa.

Translation

U149a, II recto

(01-05) On the inside, they continue to *č*ʾ*v*ʾ [ ]. [ ] honoring [ ] fires(?) [ ]

U149a, II verso

(01-05) Distinguish the sign and the [ ] of a person who has [?transgressions and] sins! [ ]

U149b, II recto

(01-07) If [ ], [ ] absolution [ ]. [Now], [my] God! [ ] section [ ] a great deal of benefit [ ]

U149b, II verso

(01-07) [ ] the guide [ ] for the goods. In that way, [ ] [three] seals [ ]. That [ ] the Xwāstwānīft book [ ]

Commentary

Despite the fragmentary status of this text, the surviving words allow some conjectures about its nature. The words karmšūhun [sp. qrmšwγwn] 'absolution' in U149b, IIr03, [ü]č [ta]mga '[three] seals' in v04 and x[wāstw]ān[ī]ft nom 'the Xwāstwānīft book' in v05 all indicate that this text pertained to some aspect of a ritual involving confession. The evocation 'Now, my God!' points to a congregational setting that may or may not have been the annual Bema fest at which the Xwāstwānīft was recited for Auditors. On these grounds, this text is grouped together with other confessional texts in this section.

Among the difficult spots in the text, line r02 of U149a, II, begins č'v' which does not equate with any known Turkic or Iranian word. The writing ʾ/*w*ddl'r in r05 seems to require restoring a second -w-, so that '[w]wddl'r could be read as ot 'fire' with the plural +lar. Indeed, there are other cases in which ot is written with double vowel in the root to indicate length (cf. EDPT 34), but none, to my knowledge, in which the -t also is voiced to -d. Thus, the reading otlar 'fires' is very difficult to accept. Another problematic word is the one spelled "ddḍyng in v03, which ought to represent adrıŋ, that is, the 2 imperative of adır- 'to distinguish', but only by assuming that the scribe forgot to add the dot over the "ḍ-post".

The fragments of folio I of U149a and U149b share paper and ductus, but are too fragmentary to support any conclusions regarding their contents. Only a few traces of letters survive on U149a I, whereas U149b I retains several words and letters:

	U149b, I recto		
LC1103	01 [ ]		
LC1104	02 yymyšl/g [ ]	yemišl[i]g 'having fruit' (? 'orchard')	
LC1105	03 'bynsyz [ ]	ävinsiz 'without seed'	
LC1106	04 t'g[ ]	täg- 'to reach'	
LC1107	05 b/t[ ]		
LC1108	06 bw[ ]		
LC1109	07 bw[ ]		
	U149b, I verso		
LC1110	01 [ ]		
LC1111	02 [ ]s'z///		
LC1112	03 [ ] qntw 'wyzdd'	käntü öztä 'in one's own spirit (or: self)'	
LC1113	04 [ ]d[ ] ••_••		
LC1114	05 [ ] typ	tep 'saying'	
LC1115	06 [ ]tyg//		
LC1116	07 [ ]*yn*//		

The surviving words do not suggest a theme, although the word tep 'saying' at least indicates a narrative of some kind.

Writing Notes

Letters: no clear examples of **k/k̈/q/q̈** in U149a, II, but **-k** is found in U149b, IIr05, **q-** in IIr03, and **-q̈** in IIr06; **-dd-** = **-t-** in U149a, IIr05, **-dd-** = **-d-** in U149a, IIv03.
Spellings: U149a, IIr05 ʾ/*w*ddl'r = otlar (dubious), IIv02 blgw = bälgü, U149b, IIr06 'rtwq̈ = artuk, IIv06 nwwm = nom; dative: U149b, IIv02 +**g'** (clearly written, but standardized here to +kä); locative: U149b, Iv03 +**dd'**.
Scribal: U149a, IIv03 (omitted dot).

5. Draft of a Confessional Text

Ch/U 6860[A] (T II 1344)

Uygur script. Verso of a piece of paper from a bookroll with a Chinese text and partial Uygur text on recto. This piece of paper was used as a scratch sheet for several writings; for its division into three texts ("A-C"), see Commentary.

Zieme, Manichäisch-türkische Texte, BT V, 45, n364, Plate XXIV. Clark, TML Nr. 141; Wilkens, MTT Nr. 335.

Ch/U6860[A]

LC1117	01	tüzü tükäti [ ] twyz_w t*w*yk'ty t[ ]
LC1118	02	yägirmi [tü]rlüg [ ] [beš türlüg] ykrmy ///*r*lwk [ ]
LC1119	03	tınlıgka turalıgka be[š] [türlüg ıka ıgačka] tnlγ_q' twr'lγ_q' py/ [ ]
LC1120	04	kurug öl yerkä näčä ya[zuk] [erinčü]_ *q*wrwγ 'wyl yyrk' n'č' y'/// [ ]_
LC1121	05	_lär bar ärsär sötä bärü [ ] _l'r p'r 'rs'r swy_d' p'r_w [ ]

02 PZ : ...*ygrmi*(?) [tür]lüg *orun* qa(?)...

Translation

Ch/U6860[A]

(01-05) [ ] fully and completely [ ] twenty(?) kinds of [ ]. If in any way there have been sins and [error]s against (the Living Self) in the [five kinds of] creatures and beings, the five [kinds of plants and trees], and the dry and moist earth; (if) at any time [ ]

Commentary

The surviving lines of this text are phrased in the language of confession, even though a plea for absolution does not survive. Lines 02-05 resemble (LC) Xwāstwānīft, section IIIB, L058-061 kurug öl yerkä beš türlüg tınlıgka beš türlüg otka ıgačka näčä yazıntımız ärsär 'if we have sinned in any way (against the Living Self) in the dry and moist earth, in the five kinds of creatures, and in the five kinds of plants and trees', and section XVB, L316-317 beš täŋri yarukın kurug öl yerkä beš türlüg tınlıgka turalıgka beš türlüg otka ıgačka '(causing pain to) the Light of the Fivefold God (that is) in the dry and moist earth, in the five kinds of creatures and beings, and in the five kinds of plants and trees'. Because these elements are in a reverse order here ('creatures and beings, plants and trees, dry and moist earth' instead of 'dry and moist earth, plants and trues, creatures and beings'), and the formula for stating a sin differs ('if there have been sins [and errors]' instead of 'if we have sinned'), we must conclude that this piece does not belong to the Xwāstwānīft. Possibly the lines represent a poorly executed exercise by a student, or possibly they belong to a distinct kind of confessional piece of unknown purpose. Nonetheless, another analogy with the Xwāstwānīft would be possible if lines 01-02 could be restored as [tört] yägirmi [tü]rlüg [baš] '[four]teen kinds of [wounds]', a concept that occurs in Xwāst L052-054 tört yägirmi türlüg baš kıltımız ärsär 'if we have inflicted the fourteen kinds of wounds' (for this concept, see Sundermann 1985).

Lines 01-05 of Ch/U 6860[A] have a confessional content, whereas the remaining lines 06-11 clearly deal with a historical theme (see (EH) Ch/U6860[B]). That these are drafts of two distinct texts is indicated by the larger space visible between Ch/U 6860[A], lines 01-05 and Ch/U 6860[B], lines 06-11 and the lack of a transition between the two parts. The text on recto of this piece is a draft of some lines of a personal letter (see (EL) Ch/U6860[C]).

04-05 The letters ya- at the end of this line suggest the restoration ya[zuk] [erinčü]lär 'sins and [error]s'. The restoration is most unlikely to be ya[zuk] [suy]lar, because this binom otherwise occurs only in the sequence suy yazuk (e.g. in the (LC) Xwāstwānīft, L098, 263-264, 334, 336; cf. EDPT 556, 985).

05 The first three letters of p'r_w are very obscure and the separation is otherwise unknown, but the form sötä is followed by bärü in all of its other occurrences (EDPT 781; also see the note to B[017] in the Commentary on the Xwāstwānīft).

Writing Notes

Letters: **q̈** is not used; there are no contrasts to establish distinct **-q** and **-γ** (but **-γ** is transliterated in 03, 04).
Spellings: 03 tnlγ twr'lγ = tınlıg turalıg; attributive: 03 **+lγ**; locative: 05 **+d'**.

6. Draft of a Confessional Text

Pelliot Chinois 3072[A]

Uygur script. Back side of a sheet of paper from a bookroll originally used to write a Chinese Buddhist text. The writings on this piece of scratch paper can be separated into three texts ("A-C") and their lines renumbered accordingly; see Commentary.

Hamilton, Manuscrits ouïgours, 63-66, Nr. 8, Plate (II, 285); Klimkeit, Gnosis on the Silk Road, 307. Clark, TML Nr. 94.

PC3072[A]

LC1122	01	manāstār xirzā täŋrim ägsüklüg yazuklug mn'st'r qyrz_' tnkrym 'kswklwk y'z_wk*l*wγ
LC1123	02	biz •• sakınčın sözün kılınčın täŋri pyz •• s'q̈ynčyn swyz_wn qylynčyn tnkry
LC1124	03	aykıŋa yarlıgıŋa •• bo öŋräki ödtäki "yqynk' yrlqynk' •• pw 'wnkr'ky 'wydt'ky
LC1125	04	yavlak yagı katıglıg ätüz šamnu yäkintä y'vl'q *y'q*y q't'qlyγ '*y*wyz ‖'twyz‖ š'mnw y'kyn*t'*
LC1126	05	yapıgı nızvanılar kačug öŋräki xormuzta y'pyqy nyz_v'ny_l'r q'čwγ 'wnkr'ky qwrmwz_t'
LC1127	06	süŋüšintä t<o>kıntım antata bärü az swnkwšynt' twyqynty_m 'nt'd' p'rw "z
LC1128	07	yäk elgintä agmak inmäk ölmäk y'k 'ylkynt' "qm'q 'ynm'q 'wylm'q
LC1129	08	tugmak yer suv ičintin täŋriŋ tuttı twqm'q yyr swv 'yčyntyn tnkrynk twty

04 'twyz is written as a correction just above what looks like '*y*wyz, a mistaken spelling for 'twyz. **05** There are possibly two very faint punctuation dots after the last word. **06** The scribe mistakenly wrote front-vowel -wy- in twyqynty_m; it is emended so. **07** The verbal noun suffix is written as back-vowel -m'q rather than the correct front-vowel -m'k; the suffix is standardized as front-vowel.

Translation

PC3072[A]

(01-08) Release my sins! My God! We have defects and sins in thought, in word, in deed, (against) the pronouncement(s) and command(s) of God. This body, which is a mixture (with) the evil enemy in the previous time, is an aggregate of the passions and the senses (that come) from the demon(s) of Šamnu. I (also) was struck down in Primal Man's battle of the previous (time). Since then, being in the hands of the demon of lust, (I was) rising, falling, dying and being (re)born, (and then), your God grabbed me (out) from the bowels of the earth.

Commentary

Hamilton thought that PC3079 'répresente un brouillon inachevé d'une prière de confession manichéenne semblable à celles du *Khwāstuānēft*' (Manuscrits ouïgours, 63). It is true that the subject of lines 01-08 (Text A) encapsulates in part some of the ideas of sections I and XV of the Xwāstwānīft, which refer to the cosmogonical background of sin and the ever-constant struggle with sin. However, this encapsulation is not strictly comparable to any of the fourteen sections or to the summary of the Xwāstwānīft, and might be no more than a draft copy of a brief teaching about sin and the need for confession.

There are several indications that this piece of paper was used by a scribe or, more likely, a student to practice writing a passage, and related sentences and phrases. In other words, it is a piece of scratch paper like several of the other Pelliot and Stein manuscripts from Dunhuang that reflect Manichaean themes (see (EV) Or. 8212 (124), (EV) PC2961, (EV) PC3071). The writings on the paper may be separated into three texts, with text A those lines that are edited here. Hamilton called the three lines of text B 'intercalations' (Manuscrits ouïgours, 63), but their faintness, their skewed line of writing, as well as the facts that the first word of line 03 starts slightly more to the left than line 02 of text C and that the letters mw- of mwnč' appear partially beneath the letters ym- of ym' all confirm an already existing text. Whether the scribe had to wash out some of that original text to use the paper again is uncertain, but at least the extreme faintness of most of line B03 indicates such a washing. The three texts may be characterized as follows:

A is a text that presents some ideas about the origin of sin in the Manichaean cosmogony (that is, the present text PC3072[A]).
B is a mostly faded (or erased?) text of unknown content that survives from an underlying or original text written earlier by the same or a different scribe (see (EV) PC3072[B]).
C is the repetition of phrases written on the model of part of B (see (EV) PC3072[C]).

The student clearly lacked command of Uygur spelling, and he was uncomfortable with Uygur grammar and syntax. One example of this is his placement of adverbial phrases and objects after the predicate in lines 02-03; another case is his omission of a predicate in lines 07-08; and a third example is his use of *kim* 'who; that' to create a complex sentence in Texts B and C. Another noteworthy feature is that the writer of texts A and C (and possibly of the earlier B) has attached his personal sign as a signature in the lower, blank half of the paper, possibly indicating that he wrote the US text horizontally rather than vertically.

04 The word š'mnw is vocalized here as Šamnu, a valuable indication of its pronunciation (at least by this writer).

04 Hamilton translated this passage as 'c'est agrégats (skandha) du démon Ahriman, les passions, et les sens', where he read y'kyrn(=') = yäki*rä* and suggested that the latter represented y'kynk' = yäkiŋä. The last letters are somewhat obscure, but they may be read y'kynt', consisting of yäk 'demon' plus the 3 possessive and locative +intä in its ablative function. This reading also has the virtue of providing some sense to the passage. Here, yapıg+ı 'aggregate of' is in possessive relationship with nızvanılar kačug, so that the phrase may be understood as 'an aggregate of the passions and senses (that come) from the demon(s) of Šamnu'.

06 The verb tokın- (here misspelled as twyqyn-) is a reflexive form of tokı- 'to hit, to strike' and thus ought to mean 'to hit oneself, to strike oneself', not a likely possibility here (*'I struck myself in Primal Man's battle'). Otherwise, tokın- also has the mediopassive sense of 'to be hit, to be beaten' (EDPT 471, OTWF 620), and Hamilton chose the passive sense in his translation ('je fus défait'; MOTH 64) and glossary ('être battre, défait', MOTH 254). However, the meaning 'to be beaten' connotes being hit or struck and not being defeated or vanquished in war; thus, tokın- ought to mean 'to be struck down (in war)'. Here, the writer presumably identifies his own condition as the same as that of Primal Man and his five sons who were defeated in the battle with Šamnu. Nonetheless, the reference of the 1 singular past -tym remains somewhat unclear.

08 Hamilton translated täŋrıŋ tuttı as 'ton Dieu (m')a soutenu', but this is a reference to the salvation extended by the hand of the Living Spirit to the Primal Man and his five sons who lost the battle with Šamnu (see the note to (LP) Mainz 104, IIv12). For this reason, the primary meaning of tut- 'to grab (hold of), to sieze, to hold' is adopted here (cf. EDPT 450). The reference of the 2 singular possessive +ŋ in täŋrıŋ '*your* God' is unclear, but possibly refers to the Living Spirit.

Writing Notes

Letters: **q̈** is used in 02 s'q̈ynčyn; sufficient distinction between **-q** and **-γ**; distinct **s** and **š**; distinct **-v** in 08 swv, but not in 04 y'vl'q, 05 nyz_v'ny.
Spellings: 03 yrlq = yarlıg, 04 q't'qlyγ = katıglıg, 04 š'mnw = šamnu, 06 swnkwš = süŋüš, 07 'ylkynt' = elgintä (not älgintä); attributive: 04 **+lyγ**; locative: 03, 04, 06, 07 **+t'**, 06 **+d'**; ablative: 08 **+tyn**; 1 past: 06 **-tym**; 3 past: 08 **-ty**.
Scribal: 04 (correction); 06, 07 (errors).

7. Draft of a Text Connected with Confession(?)

Ch/U 7081[v] (T II D 125)

Uygur script. Back side of a piece of paper from a bookroll whose other side has a Chinese text with two Uygur script texts and two Manichaean script "texts" written over the characters, for which see Commentary.

Zieme, Manichäisch-türkische Texte, BT V, 47-48, n414, Plate XXVI. Clark TML, Nr. 173; Wilkens, MTT Nr. 442 (JW noted that T II D 125 appears on the glass, but only T II D is written on the paper).

Ch/U7081[v]

LC1130	01	üküš [ ] 'wkwš [ ]
LC1131	02	nom [ ]ınta [ ] nwm p'///yqy*nt*' [ ]
LC1132	03	tapa [ ] añıg kılı[nč][ ] tp' [ ] ''*ny*_γ *q*yl_y///[ ]
LC1133	04	[ ]sintä(?) yäk [ ] [añıg] p*y*/// s*yn*t_' y'k [ ]
LC1134	05	[kılı]nčka [ ] nä [ ] ////nč*q*' q[ ] n' [ ]
LC1135	06	[ ] [ ]
LC1136	07	[ ] [ ]
LC1137	08	[ ] yer[ ] [ ] yyr*t*[ ]

06-08 While letters survive in these lines, they are too ambiguous or obscure to transliterate. **08** The word that begins yyrt[ ] stands after line 07 which ends just before it. It might be a scribal note or part of another text that began just below line 07. JW restored here yer*t*[inčü], but it could be something like yertä or yertäki or even yyrtčy = yerčí.

Translation

Ch/U7081[v]

(01-07) [ ] numerous [ ] in the [ ] of the doctrine [ ] toward [ ] in the [ ] of evil deed(s) [ ] the demon [ ] to [evil deeds] [ ] what [ ] [ ] land(?) [ ]

Commentary

Nothing in the mostly obscure words and letters on this side of the paper certainly identify this text as Manichaean. On the other hand, if the reading of 03 añıg kılı[nč] 'evil deed' is correct, then the text has at least one term possibly suggestive of a confession text. Moreover, this suggestion may be supported by the notations made on recto of Ch/U7081: xwāstwānīft 'confession' and turpantakı manıstan 'the Manistan that is in Turfan' (see (EM) Ch/U7081[r]).

Writing Notes

Letters: US **q̈** is not used; distinct **-γ** in 03 ''ny_γ; **-š** is not clear in 01 'wkwš.
Spellings: v01 'wkwš = üküš, 03 tp' = tapa, 03 ''ny_γ = añıg (unclear); locative: 02 **+t'**.

Liturgical: Hymns

1. Great Hymn to Mani

MIK III 8260 (D 260, 1), U 82 (D 260, 15), U 86 (D 260, 23),
U 83 (D 260, 3), U 81a+b (D 259, 22 + D 260, 32), U 87 (D 260, 6),
MIK III 189 (D 260, 2), U 88 (D 260, 11), U 89 (D 260, 27), U 90 (D 259, 9),
U 91 (D 259, 15 + D 260, 20), U 92 (D 260, 8), U 80 (D 260, 33), U 112 (D 260, 35),
U 93 (D 260, 7), U 94 (D 260, 5), U 95 (D 260, 4), U 96 (D 260, 20b),
U 97 (D 58f), U 98 (D 260, 25 + D 260, 28), U 99 (D 259, 13)

Manichaean script. Recto and verso of 21 leaves of paper cut in the shape of palm-leaves (*pustaka*), each with an impressed circle (indicated by the symbol ⁖) around a hole in the paper to serve as binding (see U83 for a clear example). As the inside of the circle was left blank, the writing in lines 02-04 of a leaf (with a few exceptions for line 02) is interrupted. Recto-verso can be assigned in several ways: (1) pagination, whereby a side with a MS page number is verso (added by a different hand), whereas a side with US page number is recto (added with cursive hand); (2) content, that is, when the text is continuous or closely associated between two sides of the same leaf or of two leaves; and (3) alliteration, that is, when the first letters of words are the same between two sides (for these assignments, see Clark, Pothi-Book, 148-149). Recto of the first leaf MIK III 8260 contains a painting (for which, see Gulácsi, Manichaean Art).

Below, a transcription and a transliteration of the leaves are followed by a Reading Text and its Translation, both arranged in quatrains, followed by a Commentary. The remarks made in Clark, Pothi-Book, are not repeated in the footnotes to the transliteration and in the Commentary to the Reading Text, unless a correction, modification or further comment is necessary, as is the case in a number of spots thanks to the helpful readings proposed by Wilkens (Musings). For the sake of internal reference, the numbering from 001 to 244 (which omits page numbers) of the earlier edition is retained here, and the composition is referred to as the Great Hymn (to Mani).

Bang and von Gabain, Der große Hymnus auf Mani, TT III, 183-211, Plates III-IV (U95: lines 176-185, U98: 226-235); von Gabain, TT IX, 15; Arat, Eski Türk Şiiri, 30-59, Nr. 7; Clark, Pothi-Book, 168-174, 180-187, 191-203; Wilkens, Musings on the Manichaean "pothi" book, 212-222; Klimkeit, Gnosis on the Silk Road, 280-284; Gulácsi, Manichaean Art in Berlin Collections, 152-154, 240-241, Plate (MIK III 8260). Clark, TML Nr. 84; Wilkens, MTT Nrs. 357-376.

MIK III 8260 (D 260, 1), verso

LH001 [MS:] bir
[MS:] byr

LH002 001 01 [R:] alku beš a[žunnu]ŋ umugı aryayıša töz n[om no]mčıs[ı]
[R:] ”*lkw byš* ”[ ]*ng* ’wmwγ_y ’*ry*’yyš’ twyz n[ ]*mčys*/

LH003 002 02 ayančaŋ köŋülin yüküngü • ayaglıg atlıg kaŋım manı burxa[n] [•]
”y’nč’ng kwngw*l*yn ywkwngw • ”*y*’γlyγ ”*dd*lyγ k̈’ngym *m*’ny bwrx’/ [ ]

LH004 003 03 anuntumuz siziŋä • asr[a] köŋülin yüküngäli • alıŋ amtı
”nwntwmwz ⁖ syzyng’ • ”sr/ kwngwlyn ywkwng’lyy • ”lyng ’mtyy

LH005 004 04 umug ınag alkunuŋ b[ütün] yükünčin • yükünür biz siziŋä •
’wmwγ ’yn’γ ⁖ ”lk̈wnwng b[ ] ywkwnčyn • ywkwnwr byz syzyng’ •

LH006 005 05 [R:] yüz yüzägütin bärü kertgünčin • yük[ünmi]š sayu arızun • yükgär[ü]
[R:] ywwz ywwz’gwtyn b’rw kyrtgwnčyn • yw*k////š* s’*y*w ”ryzwn • ywg’r/

01 The dots above the very faint -k- in ”*lkw* are not visible due to damage. **01** LVC: töz n[om] ///či//// . Zieme translated this phrase as '[Lehrer (?) der] a.(?)-Wurzel-l[ehre(?)]!' (Stabreimtexte, 336), indicating that he had identified the vestigial phrase as n[om no]mčıs[ı] 'preacher of a doctrine'. **02** BvG, LVC: Mani burxa[nım •]. However, manı burxan should not have the 1 sing. possessive +ım here or anywhere else. Probably the line was completed with a line-filler. **04** For b[ütün], see Commentary.

U82 (D 260, 15), recto

LH007 006 01 [R:] [ ]niŋ [ ]
[R:] [ ]yz*ny*ng m[ ]

LH008 007 02 [ ] üč [ ] [amtı yükünür]
[ ]γ [ ]w/*k*/w ⁝ ʾwyč [ ]

LH009 008 03 biz siziŋä • anu[ntumuz] [ ] [beš]
byz syzyngʾ • ⁝ ʾnw[ ]

LH010 009 04 ažunug kutg[a]rgal[ı] [ ]
ʾʾžwnwγ *k*wt*k̈*/_⁝_r*k̈*ʾl/ [ ]

LH011 010 05 [R:] alku a[yı]g kılınčlarımız • [ ] [ayıg]
[R:] ʾʾl*k̈*w ʾʾ//*γ* *k̈*ylynčlʾrymz • ʾ[ ]

02 [amtı] is restored for the sake of alliteration in this quatrain, and [yükünür] is restored on the basis of line 004. **03** JW : anu[ntumuz], as in line 003 (Musings, 212). **04** The dots over k- in *k*wt*k̈*/r*k̈*ʾl/ are missing due to damage.

U82 (D 260, 15), verso

LH012 [MS:] eki
[MS:] ʻyky

LH013 011 01 kılınč [t]üšin ukıttıŋız [ ]
*k̈*ylynč/*w*yšyn ʾw*k̈*y*tt*yngy*z* [ ]

LH014 012 02 enčgülüg orunka [ ]
ʾynčkwlwg ʾwr_⁝_wn*k̈*ʾ [ ]

LH015 013 03 nomlatıŋız • um[ug] [ınag] [ ]
nwmlʾtyngyz • ⁝ ʾw*m*// [ ]

LH016 014 04 tamu yolı[n] totuŋ[uz] [ ]
tʾmw ywly/ tw_⁝_twng// [ ]

LH017 015 05 [ ] ävin tap[ ]
[ ] ʾ*fyn* tʾp[ ]

04 The restoration of um[ug] [ınag] is based on line 004. **05** BvG, LVC : /äw/ tap/... The letter -y- is discernible after -p- (with dot above, i.e. -f-), and that is followed by a vestige of a letter that is compatible with -n. Just above the ʾ- of ʾ*fyn*, there are marks that might have been part of an added word.

U86 (D 260, 23), recto

LH018 016 01 [ ]
[ ]k[ ]

LH019 017 02 [ ]niŋ [ ][lä]riŋä yıltız_
[ ]z[ ]nyng ʾ*wyk*[ ]//*r*yngʾ yyltyz_

LH020 018 03 _[lıg tüzgärinč]siz ä[d]g[ü] nom[l]arıg nomdayu • tört tugum
_[ ]*s*iz ʾ/*g*/ nw*m*/ʾryγ nw*md*ʾyw • twyrt twγwm

LH021 019 04 [ ] kutgartıŋız • säkiz türlüg ämgäk
[ ]g *k*wt*k*ʾrtyngyz • sʾkyz twyrlw*g* ʾmkʾq

LH022 020 05 [ ] sädräksiz yigi kılınčların • säpä
[ ] sʾtrʾksyz yygyy *k̈*ylynčlʾryn • sʾpʾḫ

02 JW read [tö]zıŋ instead of [ ][lä]riŋä and stated 'Lies diese Grapheme unbedingt so!' (MTT 320, n1005). Thus, instead of the ḍ-post for -r- (with dot missing due to damage), JW saw the knob of -z-. However, the supposed knob of -z- is not like the other writings of -z- and in no instance does the tail of -z- extend back along the line itself rather than below the line (see the examples in lines 04-05 of this leaf). In any case, -yng- is followed by a clear -ʾ. **03** BvG, LVC : [ ] siz ädg[ü]; see Commentary. **04** The dots over k- and -k- in *k*wt*k*ʾrtyngyz are missing due to a paper tear.

U86 (D 260, 23), verso

LH023 021 01 [ ] üzä • y[i]ntäm tutčı yindsikgü yertin_
[ ] /*wy*zʾ • y/*n*tʾm twtčy yyntsygw yyrtyn_

LH024 022 02 _[čü] [ ] ukmatın • ilišlig tartışlıg
_// [ ] ʾw*k̈*mʾdyn • ʾylyšlyg tʾrtyšlyγ

LH025 023 03 [ ] ilkitä bärü atkanıp •
[ ]g[ ] ʾylkytʾ*b*ʾrw ʾʾt*k̈*ʾnyp •

LH026 024 04 [ ] [tı]nlıglar • biligsiz bilig
[ ] //nlγ_lʾr • bylygsyz bylyg

LH027 025 05 [ ]ıp [ ]
[ ]*k̈*yp [ ]t[ ]

02 BvG : -[čüdäki]; LVC : -[čü]. Erdal objected to the restoration of yertin[čü] 'world' because the passage is damaged and because the -n of yertin stands in its final form, so that the word could be yer 'land' plus ablative +tin (OTWF 704, n403). While true, in this text, final letters of words at the ends of lines stand in final form, whether or not they have suffixes that are carried over to the next lines. Without further context, neither reading can be supported.

U83 (D 260, 3), recto

LH028 026 01 [ ] k[a]l agulug yılkıta • tutčı üzüksüz monı täg tugum[u]g a[žun]_
[ ] *k*//*l* ʾ*kw*lwγ yyl*k̈*yt ʾ • twtčyy ʾwyswkswz mwnyt ʾ*g* tw*k*wm/γ ʾ[ ]_

LH029 027 02 _ug unıtmaklıg • toz toprakka batılıp • turkgaru munkul ärtilär •
_wγ ʾwnyt*m*ʾ*k̈*lyγ • ⁝ twwz twprʾ*k̈*qʾ pʾtylyp • tw*rk̈*ʾ*r*w mw*n̈k̈*wl ʾrtylʾr •

LH030 028 03 az nızvanıka agukup • artayu yokatu tururta • amwardışan _
ʾʾz nyzvʾny_⁝_kʾ ʾʾγw*k̈*wp • ʾʾrtʾyw yw*k̈*ʾ*tw* twrwrtʾ • ʾmwrḍšn_

LH031 029 04 _lıg ot üzä • aŋa yörüntäg kıltıŋ[ız] [ö]vkä nı[z]vanı üz[ä]
_lyγ ʾwt ʾwyzʾ • ⁝ ʾʾng ywrwntʾg *k̈*yltyng// ///vkʾ n*y*/*v*ny ʾwyz/

LH032 030 05 kuturup • ögsüz köŋülsüz ärtilär • öz tözlärin ukıtıp [öglärin]
*k̈*wtwrwp • ʾwygswz kwngwlswz ʾrtylʾr • ʾwyz twyzlʾryn ʾw*k̈*ytyp [ ]

01 BvG, LVC : [mun]qul qal aquluγ yılqıta; JW : [ ]//ky [ ]///klwγ yılkıta (MTT 320, n1007). No trace of the -l in the supposed [mwn]qwl is detectable in the first completely damaged word (note how the faint traces also differ from 02 mwn*k̈*wl). The next word, however, has a fairly clear k- (with dots missing) followed by a lost letter followed by the left side of the loop of -l; thus *k*/*l* = k[a]l. In ʾ*kw*lwγ, the first -w- is almost completely obliterated, but there is space for a letter between -*k*-and -l-. **01** The dots are missing over -k- in tw*k*wm/γ due to damage.

U83 (D 260, 3), verso

LH033 [MS:] tört
[MS:] tw*y*rt

LH034 031 01 köŋüllärin yıgtıŋız • beš ažuntakı tınlıglarıg • biligsiz b[iligtin]
kw/*gw*l_lʾry*n yy*γytyngyz • byš ʾʾžwn_tʾ*k̈*yy tynlγ_lʾ*ḍ*yγ • bylygsyz *b*[ ]

LH035 032 02 öŋi üdürtüŋüz • bilgä biligtä yaratt[ı]ŋız • farnībrānka
ʾwyngyy ʾwytwr_⁝_twngwz • bylgʾ bylyg_tʾ yʾrʾtdd/ngyz • frny*br*ʾn_*k*ʾ*ḫ*

LH036 033 03 sanlıg kıltıŋız • üztä buzta ula[t]ı üküš tälim nızvanı_
sʾnlyγ *k̈*ylty_⁝_ngyz • ʾwyztʾ bwztʾ ʾwlʾ//*y* ʾwykwš tʾlym nyzvʾny_

LH037 034 04 _lar • ögin köŋülin azıtıp • örlät[ü]r ärti tınlıglarıg • kača[n]
lʾr • ʾwygyn kwn⁝_gwlyn ʾʾzytyp • ʾwyrlʾt/r ʾrtyy tynlγ_lʾ*r*yγ • *k̈*ʾč ʾ/

LH038 035 05 [bi]rük kaŋımız • kalıgtın kudı entiŋiz • kamıg tınlıg uguši nı<z>v[anı]
//*rwg* *k̈*ʾngymz • *k̈*ʾlyγ_tyn *k̈*wtyy ʾyntyngyz • *k̈*ʾmyγ tynlγ ʾwγwšyy nyn*v*///

01 Only one of the two dots is visible over -*k̈*- in _tʾ*k̈*yy. **01** The scribe omitted the dot over -r- in tynlγ_lʾ*ḍ*yγ. **02** The dot over the second -r- and the dots over -k- in frny*br*ʾn_*k*ʾ*ḫ* are lost due to damage. **05** For [bi]rük, see Commentary. **05** Only one dot survives of the -v- in nyn*v*///. The third letter clearly is written -n-, which must be an error either for the -r- of nırvan *'nirvāṇa'* or the -z- of nızvanı 'passion'. The context (cf. 033 üztä buzta ula[t]ı üküš tälim nızvanılar) demands nızvanı, and it is emended so.

U81a+b (D 259, 22 + D 260, 32), recto

LH039 036 01 [ ] [um]ugsuz bizni täg tın[lıgl]arka • umugı
[ ] ///*wγs*wz byznyt'g tyn///'r̈k' • 'wmwγy

LH040 037 02 [ ][i]ŋä • utlı sävinč öt[äki]ŋä ugrın yıkın
[ ]*k'* • 'wtlyy s'vynč 'wyt[ ]*k'* /wγryn yy*k̈*yn

LH041 038 03 [ ] • adınčıg ıdtuk kaŋımız • agınčsız köŋül
[ ] • "ddynčyγ 'yddwk̈ k̈'ngymz • "γynčsyz kwngwl

LH042 039 04 [ ] [al]ku tınlıg oglanınıŋ • alp ärti sansartın
[ ] ///*k̈*w tynlγ 'wγl'nyy_nyng • 'lp 'rtyy s'n*s*'rty*n*

LH043 040 05 [ ] [ı]dtuk kaŋımız • üstürti kudı enmäsär • üč
[ ] //*dd*wk̈ k̈'ngymz • 'wystwrtyy k̈wtyy 'ynm's'r • 'w/*č*

01 JW regarded the reading tın[lıgl]arka as 'unberechtigt' (MTT 321, n1012). However, it is compatible with the damaged space available and is suitable to the context. **01** The -γ- before -y in 'wmwγy is extended so that the word fills the line. **02** For öt[äki]ŋä, see Commentary.

U81 (D 259, 22 + D 260, 32), verso

LH044 041 01 [yavlak yolta] [ ] üküš tälim tınlıglar boltı ärti •
[ ] 'wykwš t'lym tynlγ_l'r bwltyy 'rty*ḥ* •

LH045 042 02 [ ] [kö]ŋ[ü]llüg orukuŋuzını • yalŋuklar ara
[ ] ///*g*/llwg ||erasure|| 'wrwk̈wngwznyy • y'lngwk̈l'r "r'

LH046 043 03 [ ] [alku be]š ažuntakı tınlıglarıg • yarašmalašu
[ ]*š* "žwn_t'k̈yy tynlγ_l'ryγ • y'rsm'l'š*w*

LH047 044 04 [ ] tınlıglar ilk[i]tä • [o]rukuŋuz učı_
[ ]yy tynlγ_l'r 'ylk/*d'* • '/rwk̈wngwz 'wčyy_

LH048 045 05 _[n] [ ] kut[ru]lt[ı] • umugsuz erinč
_/ [ ]*wty*[ ]nk [ ]*k̈*y/ k̈wt//lt// • 'wmwγ*s*wz 'yrynz:

01 BvG, LVC : bultı; RRA : boltı; for the reading, see Commentary. **02** The scribe erased a word with 5-6 letters, leaving a smudge. **03** The restoration is based on line 001 alku beš a[žun]. **04-05** učı[n] is based on line 046. **05** JW : [ ]l//[ ]/nk'[ ]k̈y/ kutrultın. **05** Only one of the two dots above -z (indicated as -z:) survives in 'yrynz:.

U87 (D 260, 6), recto

LH049 046 01 tınlıglar • orukuŋuz učın bulmatın • ulınčıg sansarta kaltımız [bilgä]
*t*ynlγ_l'r • 'wrwk̈wngwz 'wč*̈*yn bwlm 'ddyn • 'wlynčyγ s'ns'rt' *k' ltymz* [ ]

LH050 047 02 biliglig šatu tikt[i]ŋ[iz] beš ažunug irkl[ä]t[ip] ozgu[r]t[uŋuz] [biz]_
bylyglyg ⁝ š'tw tykt//*g*// byš "žwnwγ 'yrkl/t[ ] 'wzk̈w/t///// [ ]_

LH051 048 03 _ni täg erinč tınlıglar • bilinmäti[n] [ ] k[a]ltımız [ ]
_nyy t'g 'yrynz: ⁝ tynlγ_l'*r* • bylynm'*ddy*/ [ ] *k*/ltymz b[ ]

LH052 049 04 biz sizni täg burxanlıg kün täŋrig körgäl[i] bukagutak[ılar]
byz syznyt'g ⁝ bwrx'nlyγ kwyn *t*ngryg k*w*yrk'// bwk̈'γw_t'*k*[ ]

LH053 050 05 ämgäklig • bo sans[a]rt[ın] [kutrultumuz] ärtimlig mäŋikä ilinmišk[ä] [ärtinč]_
'mk'klyg • bw s'ns/*rt*// [ ] 'rtymlyg m'ngyk' 'ylynm*yšk*/ [ ]_

01 The dots over k- in *k' ltymz* are missing due to damage. **03** The dot above -r in tynlγ_l'*r* is missing due to damage. **03** LVC : k[e]ltimz. However, the two dots over k- probably are missing due to damage, so that kal- 'to remain' should be read rather than käl- 'to come'. **04** The dots over -k- in bwk̈'γw_t'*k*[ ] are missing due to damage. **05** For the restoration, see Commentary.

U87 (D 260, 6), verso

LH054 [MS:] altı
[MS:] "lty

LH055 051 01 _siz köni nomug no[mlayu] [äm]gäklig taluytın käčürtiŋiz • ä[d]g[ü]
_syz kwynyy nwmwγ n*w*[ ] //*k'*klyg *t*'lwytyn k'čw*rt*wng*wz* • '/g/

LH056 052 02 nırvanka yakın elttiŋiz • bodulmaklıg ilgü tüpk[ä]
nyrv'nk̈'ḥ ⁝ y'k̈yn 'ylttyngyz • bwtwlm'k̈lyγ 'ylkw twyp_k/

LH057 053 03 sırılmıšlarka • burxanlar uluš[ı]ŋ[a] [ba]rgu yol[u]g k[o]r[kı]t[tıŋız]
syrylmyšl'r_⁝_k̈' • bwrx'nl'r 'wlwš[ ]g/ [ ]*r*k̈w ywl/*γ* k/r//t[ ]

LH058 054 04 buyanlıg sumır tag[ıg] [tur]gurtuŋuz • bo a[žunn]uŋ ürl[üg] [ämgäkin]
bwy'nlyγ swmyr ⁝ t'γ[ ] ///k̈wrtwngwz • bw '[ ]*w*ng 'wyr*l*/// [ ]

LH059 055 05 biltürtüŋüz • küvänčlig suv köznäkiŋä suklunmıšlarka • kö[ni] [nomlug]
b*yl*twrtwngwz • kwyf'nčlyg swv kwyzn'kyng' swk̈lwnmyšl'*r*k̈' • kwy// [ ]

01 The dot over -r- in k'č*wrt*wng*wz* is missing due to damage. **01** JW at first read t[ö]z[lüg] instead of ä[d]g[ü] (MTT 323, n1017), but later dropped that idea (Musings, 215, n34). **04** For the restorations, see Commentary.

MIK III 189 (D 260, 2), recto

LH060 [US:] altı
[US:] "lty

LH061 056 01 köprügüg körgittiŋiz • köŋülintäki yeg nomug ukıttıŋ[ız] [ ]
kwyprwgwg kwyrkytyngyz • kwngwlynt'kyy yyg nwmwγ 'wk̈yttyng// [ ]

LH062 057 02 ıdtuk anč<am>ank[a] [tu]tuztuŋuz • altı k[a]čıg ü[zä a]zmıš_
'yddwk̈ 'nč'n_⁝_*k̈*/ //twztwngwz • "lty *k*/čyγ 'w[ ]zmyš_

LH063 058 03 _larka • agmak enmäk ažunl[a]rıg körgittiŋiz • awıš tamu
_l'rk̈' • 'γm'k̈ ⁝ 'ynm'k "ž*w*n_l/*r*yγ *kw*yrkytty/gyz • "wyš t'mw

LH064 059 04 ämgäkin biltürtüŋüz • alkatmıš beš kat täŋri yerintä
'mk'kyn bylt_⁝_wrtwngwz • "lk̈'tmyš byš *k̈*'t tngryy yyrynt'ḥ

LH065 060 05 tugurtuŋuz • kutru[lgu yol yıŋakl]arıg tiläyü • koptın sıŋar el ulu[š]_
twxwrtwngwz • k̈wtrw[ ]*r*yγ tyl'yw • k̈wptyn s*y*/g'r 'yl 'wlw/_

01 JW : ukıttıŋ[ız] k[ertü](?) (MTT 323, n1019). However, the alliterative pattern for this quatrain is küvänčlig... // kö[ni] ... // köŋülintäki... // [kö-/kü-] ıdtuk..., so that the gap had to contain a word beginning with kö-/kü-. **05** The restoration is based on line 063 kutrulgu yol yıŋak.

MIK III 189 (D 260, 2), verso

LH066 061 01 _larıg käztiŋiz • kutgargu tınlıgl[a]rıg taptukta • kodmatın kamıgunı kutgar_
_l'ryγ k'ztyngyz • k̈*w*tk̈'rk̈w tynlγ_l/ryγ t'ptwk̈t' • k̈wtm'ddyn *k'*myγwnyy *k*wt*k' r*_

LH067 062 02 _tıŋız • ogadıp kalmıš bizni täg tınlıgka • ewangelyōn nom ärtinig
_tyngyz • 'wγ'typ ⁝ *k'*lmyš byznyt'g tynlγ_k̈' • 'wng lywn nwm rtnyg

LH068 063 03 nomlap kodtuŋuz • ozgu kutrulgu yol yıŋakıg • ol nomta
nwml'p k̈wtt_⁝_wngwz • 'wzk̈w k̈wtrwlk̈w ywl yyng'k̈yγ • 'wl nwm_t'

LH069 064 04 äšitip ukar [biz] [a]pam birük monı täg arıg no[mug] nomlap
'šytyp 'wk̈'r ⁝ [ ] //p'm byrwg *mw*ny*t'g* "ryγ n*w*[ ] nwml'p

LH070 065 05 kodmasar • amtıka tägi yertinčü • alkınmaz mu ärti tınlıg[lar] tör[t]
k̈wtm's'r • 'mtyk̈'t'gyy yyrtynčw • "lk̈ynm'zmw 'rtyy tynlγ[ ] *t*w*r*/

01 The dots over k-, -k- and -r in *k'*myγwnyy *kwtk'r* are missing due to damage. The word might be read kamıgunı if it contains the suffix +gu (< *+agu) found in lines 098, 181 tüzü+gü 'all' and (LH) Bilingual Hymn 17 alku+gu 'all'; however, that question remains unclear (cf. Erdal, GOT 226, n407). **02** The dots over k- in *k'*lmyš are missing due to damage; also see Commentary. **05** BvG, LVC : tınlγ_lar; only the dot of -r survives of the plural +lar.

U88 (D 260, 11), recto

LH071 [US:] yeti
[US:] yyty

LH072 066 01 burxanlarta ken entiŋiz • tüzgärin[čsiz] [b]urxan kutın bultuŋuz •
bwrx'n_l'r_t' kyn 'yntyngyz • twyzk'ryn[ ]/*w*rx'n k̈wtyn bwltwngwz •

LH073 067 02 tük tümän tınlıglarıg kutgartıŋız • t[ünärig] tamutın tüzüni
twyk twym'n tynlγ_l'ryγ k̈wtk̈'rtyngyz • *t*[ ] *t*'mw_tyn twyzwnyḥ

LH074 068 03 ozgurtuŋuz • al altag uza[nma]k[ları]g tašgarıp • adın_
'wzk̈wrtwngwz • ⁝ "l "lt'γ 'wz'///*k*[ ]γ t'šk̈'ryp • "ddy*n*_

LH075 069 04 _larka asıglıg išig išlättiŋiz • azmı[šla]rka yolčı yerči
l'rk̈' "syγ⁝_lyq̈ ||'yšyg|| 'yšl'tyngyz • "zm*y*///rk̈' ywlčyy yyrt*čy*/

LH076 070 05 boltuŋuz • ayıg k[ılınč]lıg šamnu elgintin ozgurt[u]ŋu[z] [ ]
bwltwngwz • "yyγ *k̈*[ ]lyγ šmnw 'ylkyntyn 'wzk̈wrt//*gw*/ [ ]*š*

03 For 'wz'///*k*[ ]γ = uza[nma]k[ları]g, see Commentary. **04** The scribe or a corrector added 'yšyg above the -q̈ of _lyq̈ and the 'yš- of 'yšl'tyngyz. **04** The spelling yyrtčy/ appears to be a pseudo-linguistic spelling for yyrčyy = yerči; see Clark, Pothi-Book, 170 (footnote i), and Erdal, OTWF 343.

U88 (D 260, 11), verso

LH077 [MS:] säkiz
[MS:] s'kyz

LH078 071 01 köŋüllüglärig [ ][t]üŋüz • tägilmiš közlär[ig] [ ]ŋiz
kwngwl_lwg_l'ryg *k*[ ]/wngwz • t'gylmyš kwyzl'*r*[ ]wk[ ]gyz

LH079 072 02 tägimligčä išlärig [i]šlättiŋiz • täŋri yeriŋä bargu k[öni]
t'kymlygč'ḥ ⁝ 'yšl'ryg '/šl'tyngyz • tngry yy*ḍ*yng' b'rk̈w k[ ]

LH080 073 03 yol körg[i]tt[i]ŋiz yertinč[ü]kä umug [ı]n[a]g törüttüŋüz • yeti
ywl kwyrk/*tt*/ngz: ⁝ y*y*rtynč/*k*' 'wmwγ //*n*/*γ* twyrwtw/gwz • yytyḥ

LH081 074 04 agılıg nomlarıg nomlatıŋız • yin[tä]m ayıgta yaratıntačı_
"γylyk̈ nwml'r_⁝_yγ nwml'tyngyz • yy*n*//m "yyγ_t' yr'tynt'čyy_

LH082 075 05 _larıg • tıdtıŋız • yeg üstünki ordu turgurtu[ŋuz] azaglarıg barča siz_
_l'ryγ • tyttyngyz • yyg '/ystwngyy ||'wrṭw|| twrk̈wrtw//// /'*z*'γ_l'ryγ *b*'rč' syz_

01 BvG, LVC : q[utqart]unguz. However, the 2 plural past of the verb kutgar- is always -tıŋız (see lines 019, 061-062, 067). Because there is a hole above k- in *k*[ ]wngwz, it is impossible to know whether two dots are missing. **01** The dot over -r in kwyzl'*r* is missing due to damage. **01** The accusative [ig] may be restored because the other direct objects stand in the accusative. **02** The scribe forgot the dot over -r- in yy*ḍ*yng'. **05** The scribe or a corrector added the word 'wrṭw above -wngyy of '/ystwngyy; see Commentary. **05** BvG, LVC : ayaγlarıγ; JW : azaglarıg (MTT 324, n1024; Musings, 218). Either reading of the damaged letter is possible, but Wilkens' translation with azag 'heretic' (cf. UWb 319b) is more persuasive.

U89 (D 260, 27), recto

LH083 076 01 _iŋä ämtärtiŋiz • [ ][m]akıg [sar]anlanmakıg k[arışmakıg] [ ][m]_
yng' 'mt'rtyngyz • [ ]/*a*k̈yγ ///'nl'nm'k̈yγ *k̈*[ ]/

LH084 077 02 _akıg erišmäkig särgürtüŋüz • amwardıšanıg [ ]
'k̈yγ 'yryšm'k⁝_yg s'rkwrtwngwz • 'mwrḍšnyγ *č*[ ]

LH085 078 03 tolp sansarıg siziŋä äŋitt[ü]rtüŋ[üz] [todunčsuz yäk]_
twlp s'ns'r_⁝_yγ syzyng' "nkytt/*r*twng// [ ]_

LH086 079 04 _lärig tutulturtuŋuz • tugumın ažunın [ ] [turug]
l'ryγ twḍwltwr⁝_twngwz • twxwm*y*n "žwn_yn [ ]

LH087 080 05 ädgü kılınčlıg išlärig išl[ä]ttiŋiz • köz k a[rak] [ ]
'dgw k̈ylynč||l||yγ 'yšl'ryγ 'yšl/ttyngyz • kwyz k̈'/// [ ]

01 JW : [ ]klyq. However, the right stroke of -l- does not slant to the left in this text, so that the smudged mark above what would have been -k- can only be one of its two dots. Before that knob, the left side of -'- survives. **01** For the restoration, see Commentary. **04** The loop of -γ is very clear in -l'ryγ; it is standardized to the restored front-vowel word [yäk] in line 03 (also see 05). **05** The scribe or a corrector added the letter -l- above -čy- in k̈ylynčyγ to indicate kılınčlıg. **05** The loop of -γ is very clear in 'yšl'ryγ; it is standardized to conform to the front-vowel word.

U89 (D 260, 27), verso

LH088 [MS:] tokuz
[MS:] twk̈wz

LH089 081 01 körü kanınčsız körklä körk[ü]ŋüzni • küsän[č][ ]
kwyrw k̈'nynčsyz kwyrgl' kwyrk/ngwznyy • kw/s '*n*/[ ]

LH090 082 02 körürlär ärti siziŋä t[ä]trü kör[ ]_
kwyrwr_l'r 'rty ⁝ syzyng' *t*/trw kwy*r*[ ]_

LH091 083 03 _lärintäki kıl[ınč][ ] [kö]ŋ[ü]ll[üg] [ ]
_l'rynt'kyy ⁝ kyl///[ ] ///g/l_l// [ ]

LH092 084 04 ičgärü • küzät[ ]
'yčk'rw • kwyz'_⁝_*t*[ ]

LH093 085 05 igliglär • ada [ ]
'yglyg_l'r • "d' [ ]

01-03 The imprint of a line in MS in red ink from another leaf laid on top of this one runs diagonally across these three lines. **01** küsän[č] may have continued as küsän[čig] (as Wilkens, MTT 325, n1031), or the like. **02** The vestige of the missing letter in t/trw is compatible with either -y- (tetrü) or -'- (tätrü), but not with -r- (tärtrü).

U90 (D 259, 9), recto

LH094 086 01 [ ] kalar • köŋüli afyākīr[t] [ ]
[ ]š' *y*'r[ ] *k*'l'r • kwngwlyy 'fy'kyr/ [ ]

LH095 087 02 [ ] körmäzlä[r] küčsüz turuk kišilär • [ ]
[ ] *kwy*rm'z_⁝_l'/ *kw*yčswz twrwk̈ kyš'yl'r • *k*[ ]

LH096 088 03 pınpunklar • katıgı bädümiš pāt [ ]
py*n*pwnkl'r • ⁝ *k̈*'tyγyy b't*w*myš p'dd *k̈*'[ ]

LH097 089 04 täglükläri • kararmıš köŋüllüg mu[n]k[ul] [ ]
t'klwkl'ry • ⁝ *k*r'rmyš kwngwl_lwg mw/*k*// [ ]

LH098 090 05 kıvırgak saranlar • taluy ög[üz]täki balı[klar] [ ]
k̈yfyrk̈'q̈ s'r'n_l 'r • t'lwy 'wyg//*t*'kyy *b*'l*y*[ ]

01 JW : [ ]' y'r[ ]*ky*l'r (MTT 326, n1033). **01** Restore ['ry'yy]š' = [aryāyī]šā (as line 001)? **01** The understroke of k- survives in *k̈*'l'r, but its dots do not. Since the aorist of *k̈*'l- 'to come' = käl- is kälir, this must be *k̈*'l- 'to remain' = kal- whose aorist is kalar. **03** Only one dot is visible above k- in *k̈*'tyγyy and *k̈*'[ ], probably but not certainly due to damage. **04** The dots are very faded or missing above k- in *k*r'rmyš.

U90 (D 259, 9), verso

LH099 [MS:] on
[MS:] 'wn

LH100 091 01 üŋürintäki yäk oŋžınl[a]r • [ta]mu ekint[i] [ ]
'wynkwrynt'kyy y'k 'wngžyn_l/*r* • //m*w* 'y*kynt*/ [ ]

LH101 092 02 takı amarı tınlıglar • täŋrim siziŋ[ä] [ ]
t'k̈yy 'm'ry ⁝ tynlγ_l'*r* • tng*r*ym syzyng/ [ ]

LH102 093 03 ärsär olar yägü koŋuztı[n] täg[ir]m[il]äyük[i] [ ]_
'rs'r 'wl'r ⁝ *y*'gw *k̈wn*gwz*ty*/ t'*k*//*m*//'*ywk*/ [ ]_

LH103 094 04 _[mi]ştä ök • tärkin tarıkur ärti ančam[a] [ ]
_//št' 'wg • ⁝ *tṙkyn* t'ryk̈wr 'rtyy 'nč*m*/ [ ]

LH104 095 05 [ ] sizıŋ körkünüz[n]i • körmiš sayu [ ]
[ ] syzyn/ kw/*r*gwn*g*w*z*//*y* • kwyrmyš s'yw '[ ]

02 The initial t- of t'k̈yy is written in ornamental form possibly to ensure that t'k̈yy is read as takı 'also' instead of the locative-relational +takı. **05** BvG : kö[r]güngüz[ni]i; LVC : kö[r]küngüz[ni]i. A vestige of the dot of -r- and the shape of the first -g- are visible.

U91 (D 259, 15 + D 260, 20), recto

LH105 096 01 küsäyürlär ärti birgärü • künt[äm]äk tı sizni körgü üč[ü]n
kwys'ywr_l'r *'rtyy* byrk 'r*w* • kwyn*t*//'k tyy syznyy kwyrgw '*wy*č/*n*

LH106 097 02 adakın yorıp sizni at[a]r [ärti] [a]gızınta sizni ögä a[l]kay[u]
"d'k̈yn ywryp ⁝ syznyy ''*t*/*r* [ ] //ɣyzynt' syznyy 'wyg' "/*k̈*'*y*/

LH107 098 03 ančulayu amrar ärti sizni tüzügü • anası[n] b[abasın]
"nčwl'yw ⁝ 'mr'r '*r*tyy syznyy twyzwgw • "n'*s*y/ b[ ]

LH108 099 04 oglanı sävärčä • ulug yarlıgkančučı köŋül[üŋüzk]ä • olarnı
'wɣl'nyy s'f'r_⁝_č' • 'wlwɣ yrlyk̈'nčw*č*yy *kwngwl*[ ]' • 'wl'rn*y*/

LH109 100 05 barča sıg[u]rup • [ulug] a[sı]g tusu k[ı]lt[ıŋız] [ ] kıl[tıŋız]
b'rč' s*y*k̈/r*w*p • [ ] '///ɣ *t*wzw k̈*y*lt///// [ ]t'syy k̈yl[ ]

01 The dot over -r- in *'rtyy* is missing due to damage. **02** For the restoration, see Commentary. **04** For the restoration, see Commentary. **05** The restoration is based on 105 ulug asıg tusu kıltıŋız. **05** BvG, LVC, JW : k̈yl[ ] = kıl[ıp]. However, the quatrain requires a finite predicate here.

U91 (D 259, 15 + D 260, 20), verso

LH110 [MS:] bir yägirmi
[MS:] byr ykrmy

LH111 101 01 özüg yatıg adırt[matı]n • özirgänt[iŋi]z yumgını [öz ö]tünüz be[rtiŋiz]
'wyzwg y'dyɣ "tyrt////*n* • 'wyzy*r*k'n*t*////z ywmk̈yny [ ]dwngwz by[ ]

LH112 102 02 ülgüsüz sansız tınlıglarka • kın[ımlı]g yi[ti] k[ö]ŋ[ü]lüŋüz üz[ä]
'wylkwswz s'n_⁝_syz tynlɣ_l'rk̈' • *k̈yn*////ɣ *yy*// *k*//*g*/lw*n*gwz 'wy*z*/

LH113 103 03 kıltıŋız ädgü tüzükä • kılmıš [ä]dgüŋüznüŋ tü[ši]ntä • kısıg
k̈yltyngyz 'dgw ⁝ twyzwk' • k̈yl*my š* /dgw*n*gw*z*nwng twy//n_t' • k̈yzyɣ

LH114 104 04 oruntakılar barča [ün]tilä[r] [•] uzatı üzüksüz monı täg
'wrwn_t'k̈yl'r ⁝ b'rč' '[ ]tyl'/ [ ] 'wz'*t*yy 'wyzwkswz mwnyt'q

LH115 105 05 ulug asıg tusu kıltıŋız • ol buya[n]ıŋız tüšintä • odgurak burxan
'wlwɣ "syɣ tw*z*w k̈yltyngyz • 'wl bwy '/*y*ngyz twyšyn*t*' • 'wtk̈w*r*'k̈ bwrx'n

01 The dot over -r- in 'wyzy*r*k'n*t*////z is missing due to damage. **02** The restoration of kın[ımlı]g yi[ti] was made by Wilkens, whose translation 'with your ste[adfas]t and sharp-(witted) mind you benefited them all' (Musings, 219) also is adopted here.

U92 (D 260, 8), recto

LH116 106 01 [kutın bultuŋuz tınlıgl]ar birlä karšısız • t[ıl]tagın kılu kältiŋiz • t[ıl]_
[ ]'r byrl' *k̈*'ršysyz • *t*//t'ɣ*y*n k̈ylw k'ltyngyz • t[ ]_

LH117 107 02 _[aŋuŋuz] buyanıŋız tüšintä • tıdıgsız burxan kutın b[u]l_
_[ ] ⁝ b*wy*'nyng yz twyšyn_t' • tytyɣsyz bwrx'n k̈w*t*yn b/*l*_

LH118 108 03 _[tuŋuz ärtinč]siz ıdtuk tiliŋiz üzä • ädgü tetyük nomlug
_[ ]_⁝_syz 'ydwk̈ tylyngyz 'wyz' • 'dgw tytywk nwmlwɣ

LH119 109 04 [ärtinig] äsirgänčsizin üläyü yarlıgkatıŋız • ämgäklig
[ ] ⁝ 's*y*r*k*'nčsyzyn 'wyl'yw yrlyk̈'tyngyz • 'mk'k̈lyg

LH120 110 05 [tolgaglıg] [t]ınlıglarka • tınguluk orunta örügin • tı turkgaru mäŋiligin
[ ] /ynlɣ_l'rk̈' • tynk̈wlw*q* 'wrwn_t' 'wyrwgyn • tyy twrk̈'*ḍ*w m'ngylygn:

01-02 For t[ılaŋuŋuz], see Commentary. **03** For [ärtinč]siz, see the note to 050-051 in Commentary. **04** The dot above -r- in 's*y*r*k*'nčsyzyn is missing due to damage. **04** By mistake, the scribe added two dots above the second -k- in 'mk'k̈lyg. **05** The scribe omitted the dot above the second -r- in twrk̈'*ḍ*w.

U92 (D 260, 8), verso

LH121 111 01 [ ] ämgäkin körüp • tıdınu umatın
[ ] '[ ] '[ ] 'mk'kyn kwyrw*p* • tytynw 'wm'tyn

LH122 112 02 [kodtuŋuz siz]iŋ mäŋiŋizni • sudmıš yarča tittiŋiz
[ ] ⁝ [ ]*y*ng *m*'ngyngyznyy • swtmyš y'rč' tyttyngyz

LH123 113 03 [ ] [ayıg] kılınčlıgların • soyurka[y]u erinčkäyü yarlıgkatıŋız
[ ] ⁝ k̈y/ynčlyɣ_l'ryɣ • swywrk̈'/*w* 'yrynčk'yw yrlyk̈'tyng*yz*

LH124 114 04 [ ] körginčä • kamıg tınlıg uguši • kararıg nızvanı_
[ ] ⁝ *k*wyrgynč' • k̈'myɣ tynlɣ 'wɣwšyy • k̈r'ryɣ nyzv'ny_

LH125 115 05 _[ları üzä] kal telvä täg ärtil[är] • kaš ičintä törümiš
_[ ] *k̈*'l tylf't'g '*r*tyl// • k̈'š 'yčynt' twyrwmyš

01 JW : [ ]'[ ]n//l[ ]/[ ]'/w [ ] ämgäkin körüp (MTT 327). **02** For the restoration, see Commentary.

U80 (D 260, 33), recto

LH126 116 01 altun [ ]
"ltwn *t*[ ]

LH127 117 02 [ ]
ywl[ ]

LH128 118 03 [ ]
"*č*[ ]

LH129 119 04 [ ]
bwl[ ]

LH130 120 05 [ ]
[ ]

U80 (D 260, 33), verso

LH131 [MS:] üč yägirmi
[MS:] 'wyč ykrmy

LH132 121 01 [ ]
[ ]

LH133 122 02 [ ]
t[ ]l[ ]

LH134 123 03 ärt[i] [ ]
'rt/ [ ]

LH135 124 04 [ ]
yw*k*[ ]

LH136 125 05 [ ]
yw[ ]

02 JW : t[ö]zi //[...] (MTT 329, n1039).

U112 (D 260, 35), recto(?)

LH137 (136) 01 [ ]
[ ]č[ ]

LH138 (137) 02 [ ]
[ ] ⁝ [ ]nkyl[ ]

LH139 (138) 03 [ ] yüz [ ]
[ ] ⁝ ywz b[ ]

LH140 (139) 04 [ ]
[ ] ⁝ ”rt[ ]

LH141 (140) 05 [ ] arıgın ärgülük [ ]
[ ] /ʾryγyn ʾrkwlwg [ ]

U112 (D 260, 35), verso(?)

LH142 (141) 01 [ ] az nızvan[ı]g [ ]
[ ] ”z nyzv’n/γ [ ]

LH143 (142) 02 [ ]ıg kılıp [ ]
[ ]yγ ⁝ k̈ylyp [ ]

LH144 (143) 03 [ ] [üztä] buzt[a] [ ]
[ ] ⁝ bwzt/ [ ]

LH145 (144) 04 [ ]
[ ]_⁝_dd’m[ ]

LH146 (145) 05 [ ]
[ ]

U93 (D 260, 7), recto

LH147 156 01 küzätip • yanınčsız [o]runka tägtilär • i[l]kit[ä] [b]ärü kirik[ ]
kwyz’dyp • y’nynčsyz //rwn_k̈’ t’kdyl’r • ’y/kyt/ /’rw kyryk[ ]

LH148 157 02 uvšak kılınčlıg • ekirčgü köŋüllüg yalŋuklark[a] [ ]
’wfš’k k̈ylynč_⁝_/yγ • ’ykyrčgw kwngwl_lwg y’lngwk̈l’rk/ [ ]

LH149 158 03 adırtın ukıttıŋ[ız] ulug yarlıgkančučı köŋ[ü]l[üŋüzkä olarnı]
”tyrtyn ’wk̈y_⁝_ttyng// ’wlwγ yrlyk̈’nčwčy kwng/l[ ]

LH150 159 04 barča sıgurup • ulınčıg a[žun]larıntın kutgarıp [ozgurtuŋuz] [san]_
b’rč’ syγwrwp • ⁝ ’wlynčyγ ’[ ]_l’ryn_tyn k̈wtk̈’ryp ’[ ] ///_

LH151 160 05 _sartın • arımıš köŋüllüg kutlug[lar] ayı tärkkäyä tuyunup [akıg]_
_s’rtyn • ”rymyš kwngwl_lwg k̈wtlwγ_[ ] /’yy trkqy’ twywnwp [ ]_

01 For [o]runka, see Commentary. **01** The dot is missing over -r- in kyryk[ ] due to damage. The phrase in 176 kirlig ayıg kıl[ınč] ‘dirty, evil deeds’ supports reading the verb kirik- ‘to be soiled’ here (EDPT 743). **05** For [akıg], see Commentary.

U93 (D 260, 7), verso

LH152 [MS:] [yeti yä]girm[i]
[MS:] [ ]krm/

LH153 161 01 _ların bastılar • arxant kutın bul[tılar] atkaglıg višaylıg t[ınlıglarka]
_l’ryn b’st[…]yl’r • ’rx’nt k̈utyn bwl[ ] ”tk̈’ylyγ fyš’ylyγ t[ ]

LH154 162 02 al altag uzanmakl[ar]ıg üntürüp • aŋa yar[ašı] [ulug]
”l ”lt’γ ⁝ ’wz’nm’k̈_l//yγ ’wyntwrwp • ”ng’ yr/// [ ]

LH155 163 03 asıg tusu kıltıŋ[ı]z • küsänčig mäŋilär [ ] [köni]
”syγ twzw ⁝ k̈yltyng/z • kwys’nčyg m’ngyl’r k[ ]

LH156 164 04 tözin unıtmıšlarka • körk tägšürüp öŋi • k[örüntüŋüz]
twyzyn ’wnytmyš_⁝_l’rk̈’ • kwyrg t’kšwrwp ’wyngyy • k[ ]

LH157 165 05 olarka • olar bar[ča] kamıgun • ol körküŋ[ü]z[ni] körm[ištä ök ulınčıg]
’wl’rk̈’ • ’wl’r b’r// k̈’myγwn • ’wl kwyrgwng/z[ ] kwyrm[ ]

01-02 For t[ınlıglarka], see Commentary. **02** The restoration of [ulug] is based on line 105 ulug asıg tusu. **04** The predicate k[örüntüŋüz], with 165 olarka as its indirect object, may be restored at the end of this line on the basis of punctuation and alliteration.

U94 (D 260, 5), recto

LH158 166 01 s[a]nsar ämgäkintin • [o]zgalı köŋül[i] turgurtı • yalŋuklarnıŋ [oglanıŋa]
s/ns’r ’mk’kyn_tyn • ’/zk’lyy kwngwl[ ] twrk̈wrtyy • y’l/gwkl’r_nyng [ ]

LH159 167 02 yarašı körk kö[r]k[i]tip • yanturtuŋuz ayıg kılınčtın • yavš[ınmıš]
yr’šyy kwyrq ⁝ kw//k/typ • y’ntwrtwngwz ”yyγ k̈ylynčtyn • y’fš[ ]

LH160 168 03 ilinmiš atkagtın • bargu yolug bilmätin • b[arča oglanı]
’ylynmyš ⁝ /’tk̈’γ_tyn • b’rk̈w ywlwγ bylm’dyn • b[ ]

LH161 169 04 ärti yalŋuk<larnıŋ> • bar ellig [k]ök kalıg yüzintä • baxšılıg [burxan]
’rtyy y’lngwq̈_⁝||twl||_nwng • b’r ’ylylyg //yg k̈’lyγ ywzynt’ • b’xšylyγ [ ]

LH162 170 05 [tä]ŋri tugtuŋuz • sizni körüp tınlıgla[r] [ ] sezig köŋüllär[i] tarıkt[ı]
//gryy twγtwngwz • syznyy kwyrwp tynlγ_l’/ [ ] syzyq kwngwl_l’r[ ] t’ryk̈t/

01 BvG, LVC : kǫngül. However, the paper is rubbed away after -l, where the 3 possessive +i must be restored. **03** The restoration of [barča oglanı] is based on the punctuation that offsets these words, as well as on the alliterative pattern (bargu // b[arča] // bar // baxšılıg), which requires a word beginning with ba- here. **04** The word twl = tol ‘fill it!’ is written above and between yalŋuk and nuŋ to indicate the need to add a plural to yalŋuk, exactly as in the preceding sentence 166 yalŋuklarnıŋ; it is emended so. **04** For the writing ’ylylyg, see Commentary. **05** JW’s reading of köŋüllär[i] is adopted here (see Musings, 221).

U94 (D 260, 5), verso

LH163 [MS:] säk[iz] [yä]g[irmi]
[MS:] s’k// [ ]k[ ]

LH164 171 01 [si]z yarlıgkamıš yarlıgıg • sımtagsız köŋ[ülin] küzätti • küzätm[i]ščä
[ ]z yrlyk’myš yrlyγγγ • symt’γsyz kwng[ ] kwyz’tdyy • kwyz’tm/šč’

LH165 172 02 [k]üčä[ni]p • köŋül köŋültäki [ä]dgüläri • kün küniŋä ü[n]t[i]
//yč’//p • kwn_⁝_gwl kwngwl_t’kyy /dgwl’ryy • kwyn kwynyng’ ’wy/t/

LH166 173 03 kü[n] täŋritäg • [ya]rutı • yaruk biligläri yaltrıyu • yarl[ıg]k[ančučı]
kwy/ tngryt’g • ⁝ /rwtyy • yrwk̈ bylyg_l’ryy y’ltryyw • yrl/k̈[ ]

LH167 174 04 köŋülläri ükliyü • yazınčsızın ärmäk čaxšapatıg k[üzätti]
kwngwl_l’ryy ⁝ ’w/klyyw • y’zynčsyzyn ’rm’k čxš’ptγ k[ ]

LH168 175 05 ya[l]ınayu turur tamutın [o]ztılar • kertgünč • köŋüllärin [ ]
y’/yn’yw twrwr t’mw_tyn [ ]ztyl’r • kyrtgwnč • kwngwl_l’ryn [ ]

01 The scribe omitted the two dots over -k- in yrlyk’myš.

U95 (D 260, 4), recto

LH169 176 01 [kertü] törülärtä katıglanu • kirlig ayıg kıl[ınčıg kılmamak] kert[ü]
[ ] twyrw_l’rt’ k̈’tyγl’nw • kyrlyg ”yyγ k̈yl[ ] kyr_t/

LH170 177 02 čaxšapatıg küzätti ätüz ärtiml[ikin] s[a]kınıp • ävtin bark_
čxš’ptyγ ⁝ kwyz’tdyy /t’wyz ’rtyml[ ] s/k̈ynyp • ’vtyn b’rk̈_

LH171 178 03 _tın üntilär • ädgü nomlarta bışrunu • ät[ü]z arıgın ärm[ä]k čaxšapatıg
_tyn ’wyntyl’r • ⁝ ’dgw nwml’rt’ pyšrwnw • ’t////z ”ryγyn ’rm/k čk̈šp:tγ

LH172 179 04 [b]ütürti • adalıg orunlartın ozg[u]luk • arıg nom[lar]ta katıg_
/wytwrtyy • ”d’_⁝_lyγ ’wrwn_l’r_tyn ’wzk̈/lwq̈ • ”ryγ nwm[ ]t’ k̈’tyγ_

LH173 180 05 _[lanu] [a]nwašāgān orduta tuggu üčün • agız arıgın ärmäk čaxšapatıg küzä_
[ ] /nwš'g'n 'wrtwt' twγk̈w 'wyčwn • "γyz "ryγyn 'rm'k čxš'/t/γ kwyz'

01 The -t- is separated from kyr_ in an ornamental form. **03** For čk̈šp:tγ, see Commentary.

U95 (D 260, 4) verso

LH174 [MS:] [tokuz yägirmi]
[MS:] [ ]

LH175 181 01 _[tti kut] koluntılar tüzügü kutlug [ ] yolınča yorıgalı • korkınč[ıg] [s]ansar_
[ ] k̈wlwntyl'r twyzwgw • k̈wtlwγ [ ]*y*wlynč' ywryx'lyy • k̈wrk̈ynč// /'ns'r

LH176 182 02 _[tın] ozgu üz[ä] kutlug čıgayın ä[rmä]k čaxšapatıg bütürti • ürlüksüz
_[ ] 'wzk̈w 'wz/ ⁝ k̈wtlwγ čyγ'yyn '[ ]k čxš'ptγ pwytwrtyy • 'wyrlwkswz

LH177 183 03 [no]mlarıg bügünüp • üč yavlak yolka k[o]rkınčın • ü[s]tünki yeg
[ ]ml'ryγ pwykw_⁝_wnwp • 'wyč y'vl'k̈ ywlk̈' *k̈/r*k̈ynčyn • 'wy/*t*wngy yyg

LH178 184 04 orunta tuggalı üč tamgalarıg bütürt[i] [tä]ŋr[i]m sizni körmiš_
'wrwn_t' twγk̈'ly ⁝ 'wyč t*m*k̈'l'ryγ pwytwrt// //*gr*/*m* syznyy kwyrmyš_

LH179 185 05 _t[ä] ök • t[ä]lim üküš tınlıglar [ ] [o]zgalı •
_*t*/ '*w*g • t/*l*ym '*w*/*k*wš tynlγ_l'r t[ ] *k̈*/*k̈*//t[ ]zk̈'lyḫ •

00 There are several obscure traces of the page number, the last of which might be -y. **01** JW suggested the restoration of -[tip] instead of -[tti] (MTT 330, n1045), but the verb ends the last line of a quatrain and therefore ought to be finite in form. **01** One of the two dots above k̈- in k̈wtlwγ is missing due to damage, whereas the scribe only placed one dot above -k- (thus -x-) in ywryx'ly. **03** The scribe wrote the second -w- of pwykwwnwp after the *pustaka*-circle.

U96 (D 260, 20b), recto(?)

LH180 (196) 01 [ ] k[öŋü]lintä [ ]
[ ] *k*////lyn*t*' [ ]

LH181 (197) 02 [ ] yeti yük[ün]čüg t[ükä]l [ ] siz
[ ]_⁝_/'k̈yy yyt*y*y ywk//čwg t////l [ ] *syz*

LH182 (198) 03 [ ] sımtagsız [k]öŋül[in] [ ] • közünürtäki
[ ] ⁝ symt'*k̈*syz /wng*w*l[ ] 'wk̈[ ]'*r* • kwyzwnwrt'ky*ḫ*

LH183 (199) 04 [ ]ip • kenint[ä] [ü]č yavlak yolt[a] [ ]
[ ]_⁝_k'nyp • kynynt/ [ ]č *y*'vl'k̈ y*wl*t/ [ ]

LH184 (200) 05 [ ] [ö]lümint[ä] [ ]
[ ]t[ ] //*y*lw*m*ynt/ [ ]

02 Read /'k̈yy as [t]akı 'also' or as -[t]akı 'that is in'? **03** One of the two dots over -k̈- in symt'*k̈*syz is missing due to damage. **03** One of the two dots above -k̈- and the dot above -r in 'w*k̈*[ ]'*r* are missing due to damage.

U96 (D 260, 20b), verso(?)

LH185 (201) 01 [ ]
[ ]

LH186 (202) 02 [ ]
[ ]

LH187 (203) 03 [ ]
[ ]

LH188 (204) 04 [ ]
[ ]

LH189 (205) 05 [ ]
[ ]

01-05 Mere traces of 1-3 letters survive in lines 02, 03, and 05, but overall this page has a blank appearance.

U97 (D 58f), recto

LH190 (206) 01 tavrantı • küsäsärlär tınlıglar [ ]
t'fr'ntyy • kwys's'r_l'r tynlγ_l'*r* [ ]

LH191 (207) 02 közüg yumup ačgınča • közüntüŋ[üz] [ ]_
kwyzwg ÿwm̥wp "č̈kynč' • kwyzwntwng// [ ]_

LH192 (208) 03 _läriŋä yaraši tüzgärinčs[i]z [ ]_
l'*ryn*g' yr'šy ⁝ twyzk'ryn*čs/z* [ ]

LH193 (209) 04 _l[i]g t[ın]lıglarıg • tüzün[i] birtä[m] [ ]
_l/g t//*l*γ_*l'r*γγ • ⁝ twyzwn/ byrt'/ [ ]

LH194 (210) 05 [ ]
[ ]g[ ] "k̈/t[ ]

02 The scribe placed two dots over the y- and one dot under the -m- of ÿwm̥wp; their purpose is unknown. **04** The line begins with a vestige of -l- and the upper stroke of -g-/-γ-; thus +l[i]g/+l[ı]g/+l[ü]g/+l[u]g. The word [tura]_l[ı]g cannot be restored since this always follows tınlıg when used as a binom. Read [tür]_l[ü]g? **04** The dot over -r- in t///γ_*l'r*γγ is missing due to damage.

U97 (D 58f), verso

LH195 [MS:] [ ] otuz
[MS:] [ ] 'wtwz

LH196 (211) 01 [ ]
[ ]'n [ ]

LH197 (212) 02 [ ]
[ ]g[ ]_⁝_[ ]

LH198 (213) 03 nızvanılarka • eyin yed[ärü] [ ]
nyzv'nyl'rk̈" • ⁝ 'yyyn yy*t*[ ]

LH199 (214) 04 eki kurug tözin bilmätin • [ ]_
'ykyy k̈wrwγ twyz_⁝_yn bylm'dyn • [ ]_

LH200 (215) 05 _lig u üzä udıyu • berimlig ayıg [kılınč] [ ]
_lyg 'ww 'wyz' 'wtyyw • byrymlyg "yyγ [ ]

03 The scribe doubled -" in +k" to fill the line before the *pustaka*-circle. The same means of expanding the dative to fill a line occurs in (LC) Xwāst B[H: M5103, r05]. **03** For JW's reading of yed[ärü], see Commentary to line 097.

U98 (D 260, 25 + D 260, 28), recto

LH201 226 01 _rti [ ] köŋül[lär]i • a[l]k[ı]š bašık sözlägüg [a]yıg kılınčıg [ö]kü[ngüg]
rtyy '[ ] *k*wngw*l*[ ]yy • '//*k*/š p'šyk swyzl'kwg //*y*yγ k̈ylynčyγ ///kw[ ]

LH202 227 02 amwardışan kılıp yıgıngug • ayu yarlıgkatıŋız olarka • bulganyuk köŋüllüg
'mwrd̥šn k̈ylyp ⁝ yyyynkwγ • "yw yrlyk̈'dyngyz 'wl'r*k*' • bwlk̈'nywk̈ kwngwl_lwg

LH203 228 03 tınlıglar • bo yarlıgıŋızını äšitip • buyanlıg talıuy ögüzüg akıtıp
tynlγ_l'r • bw ⁝ yrlyγyngyznyy 'šytyp • bwy'nlyγ t'lwy '*wygw*zwg "k̈ytyp

LH204 229 04 burxanlar ulušı[n]ta tugt[ı]l[a]r • adın tümgä köŋüllar • arıg yollar_
bwrx'nl'r 'wlwš_⁝_y//t' tw*γ*t/*l*/r • "dyn t/ymk' kwngwl_l'r • "ryγ ywl_l'r_

LH205 230 05 _ta y[o]r[ıp] amwardışan k[ı]l[tılar] [an]waš[āgā]n orduta tugtılar yinčürü töpü[n]
_t' *y*/*r*[ ] 'mwrd̥š*n* *k̈*/l[ ] //*w*š///n 'wrtw_t' twγtyl'*r* yynčwrw twyp*w*/

01 JW : a[rıg] köŋül-/[är]ii(?) (MTT 332, n1051). **02** The dots over -k- in 'wl'r*k*' are missing due to damage. **05** JW read b[a]r[ıp] instead of y[o]r[ıp] (MTT 333, n1054), which also is possible because only a vestige of the first letter survives. However, 181 yolınča yorıgalı slightly favors y[o]r[ıp]. **05** For töpü[n], see footnote ii in Pothi-Book, 174.

U98 (D 260, 25 + D 260, 28), verso

LH206 [MS:] tört otuz
[MS:] twyrt ’wtwz

LH207 231 01 yük[ünü]r [bi]z • yeg üstünki [täŋrimi]z siz[i]ŋä • yertinčütäki tı[nlı]glar yintä[m]
yw*k*///*r* [ ]z • yyg ’wys*t*wngyy [ ]*z s*yz/ng ’ • yyrtynč*w*t’kyy ty//*γ*_l’r yyn*t*’/

LH208 232 02 nırvanta tugzunlar • a[yančaŋ] köŋülin yükünür biz • alku yertinčütä_
nyr*b*’n_t’ twγzwn_⁝_l’*r* • ”[ ] kwngwlyn *y*wkwnwr byz • ”l̈kw yyrtynčwt’_

LH209 233 03 _ki tınlıglar • alp adalarıntın ozzunlar • amrılmıš nırvanıg
_kyy tynlγ_l’r • ⁝ ’lp ”d’_l’ryn_tyn ’wszwn_l’r • ’mrylmyš nyrv’nyγ

LH210 234 04 tapzunlar • ögä yükünmiš buyanımız tüšintä • üstünki altınkı
t’pswn_l’r • ’wyg’ ⁝ ywkwnmyš bwy’nymz twyšynt’ • ’wystwngyy ”ltynk̈yy

LH211 235 05 täŋrilärn[i]ŋ • öŋi öŋi k[u]t wakšıklarnıŋ • üstälzün täŋritä[m] küčl[äri]
tngryl’r*n*//*g* • ’wyngyy ’wyngyy *k̈*/t w’kšykl’rnyng • ’wy*st*’lzwn tng*r*yd’/ *k*w*y*č*l*[ ]

02 The scribe omitted the two dots above -b- in nyr*b*’n_t’. **02** The dot above -r in twγzwnl’*r* is missing due to damage.

U99 (D 259, 13), recto

LH212 236 01 [ ]_
’wyz [ ]_

LH213 237 02 _lärintä küzätzün • [ ]
_l’ryn_t’ kwyz’dzwn • ⁝ [ ]

LH214 238 03 kolur biz siziŋ[ä] [ ]
k̈wlwr byz syzyn_⁝ _//[ ]

LH215 239 04 tüzü tägzün [ ] [agır aya]_
twyzw t’gzwn ⁝ [ ]_

LH216 240 05 _mak[ı]n yinčürü yükünü täg[inür biz] [ ]
_m’k̈/n yynčwrw ywkwnw t’k[ ]

04-05 The restoration in these lines is based on (LH) Bilingual Hymn 35 agır ayamak[ın yinčürü töp]ün yükünü täg[inür män].

U99 (D 259, 13), verso

LH217 [MS:] beš otuz
[MS:] byš ’wtwz

LH218 241 01 karm[š]ūhun berü yarlıgkazu[n] [ ]_
k*r*m/whn byrw yrlyk̈’zw/ [ ]_

LH219 242 02 _lär birlä • tüzü [ ] [tüz]_
l’r byrl’ • twyzw ⁝ [ ]

LH220 243 03 _gärinčsiz yeg [ ]
_k’rynčsyz yyg ⁝ [ ]

LH221 244 04 [R:] ayakantar bügü [ ]
[R:] ’y’k’ntr bwygw ⁝ [ ]

01 The dot above -r- in k*r*m/whn is missing due to damage.

Writing Notes

Letters: **k/k̈** are used, except **q** in 019 ’mk’q, 104 mwnyt’q, 160 trkqy’, 167 kwyrq, 169 y’lngwq̈, 170 syzyq, and **q̈** in 027 twpr’k̈q̈’, 069 ”syγlyq̈, 090 k̈yfyrk̈’q̈, 110 tynk̈wlw*q*, 179 ’wzk̈/lwq̈; **’y-** = **i-/ı-/e-**, except **’y-** in 010-011 ’yky = eki (page 2 number); hypertrophic **-’-** occurs in 087 kyš’yl’r = kišilär; **dd** is used in 002 ”ddlyγ = atlıg, 038 ”ddynčyγ = adınčıg, 068 ”ddyn = adın (but 229 ”dyn), 088 p’dd = pād, 101 [’wyd]d = [ö]t, 046, 048, 061 -m’ddyn, 032 -dd/ngyz; **ḍ** is used in 028, 077, 227, 230 ’mwrḍšn= amwardišan, 079 twḍwltwr- = tutultur-; **ṭ** is used in 055-056 ”lṭy (page 6 number), 075 ’wrṭw = ordu (addition); **f** is used in 086 ’fy’kyr/ = afyākīr[t] (and f for v below); **ž** is used in 009. 031, 043, 047, 058, 079 ”žwn= ažun, 091 ’wngžyn = oŋžın; **č** written as **z** with two dots above (indicated as **z:**) is used in 045, 048 ’rynz: = erinč (see Pothi-Book, 194, n45); two dots under a letter (indicated as **z:**, **n:** and **p:**) as a sign that a previous vowel was not written occurs in 073 kwyrk/tt/ngz: = körg[i]tt[i]ŋiz, 110 m’ngylygn: = mäŋiligin, 178 čk̈šp:t = čaxšapat; dots of unknown significance over **ÿ** and under **ṃ** are used in (197) ÿwṃwp = yumup; the letter **y** is written in the shape of Arabic numeral “9” in words at the end of the line (003 ’mtyy, 073 yytyḥ, 074 yr’tynt’čyy, 099 ’wl’rny/), in words before the *pustaka*-circle (028 nyzv’ny, 083 _l’rynt’kyy, 092 ’m’ry, 174 kwngul_l’ryy, (198) yr’šy), in a word before a final word (183 ’wy/twngy), within a final word (111 ’wm’tyn), and otherwise (002 m’ny, and ”lṭy for page 6).

Spellings:
p = **b** in 027 p’tyl- = batıl-, 178 pyšrwn- = bıšrun-, 183 pwkwwn- = bügün-, 182, 184 pwytwr- = bütür-, 226 p’šyk = bašık;
f = **v** in 015 ’f = äv, 055 kwyf’nčlyg = küvänčlig, 090 k̈yfyrk̈’q̈ = kıvırgak, 099 s’f’rč’ = sävärčä, 115 tylf’ = telvä, 157 ’wfš’k̈ = uvšak, 161 fyš’y = vışay, 167 y’fš//- = yavš[ın]-, (196) t’fr’n- = tavran-;
t = **d** in 020 s’tr’ksyz = sädräksiz, 021 yyntsygw = yindsikgü, 032 ’wytwr- = ödür-, 035, 040 k̈wty = kudı, 052 bwtwl- = bodul-, 061, 063, 065 kwt- = kod-, 062 ’wγ’t- = ogad-, 075 tyt- = tıd-, 075, 183, 231, 234 ’wystwngy = üstünki, 088 b’tw- = bädü-, 101 ”tyrt- = adırt-, 105 ’wtk̈wr’k̈ = odgurak, 107 tytyγsyz = tıdıgsız, 111 tytyn- = tıdın-, 112 swt- = sud-, 158 ”tyrt = adırt, 180, 230 ’wrtw = ordu, (203) yyt//- = yed[är]-, (205) ’wty- = udı-;
ṭ = **d** in 075 ’wrṭw = ordu (addition);
d = **t** in 101 y’d = yat, 156, 237 kwyz’d- = küzät- (but 084, 171, 177 kwyz’t-);
dd = **t** in 002 ”ddlyγ = atlıg, 101[’wyd]d = [ö]t, 046, 048, 061 -m’ddyn, 032 -dd/ngyz;
ḍ = **t** in 079 twḍwltwr- = tutultur-;
k = **g** in 009, 019, 061, 067, 159 k̈wtk̈’r- = kutgar-, 019 ’mk’q = ämgäk, 109 ’mk’k̈ = ämgäk, 050, 051, 059, 111, 166 ’mk’k = ämgäk, 026 ’*k*wlwγ = agulug, 026 tw*k*wm = tugum (but 018 twγwm, 079 twxwm), 047, 068, 070 ’wzk̈wr- = ozgur-, 054, 075, 166 twrk̈wr- = turgur-, 056, 058, 073, 167 kwyrkyt- = körgit-, 066, (198) twyzk’rynčs/z = tüzgärinčs[i]z, 068 t’šk̈’r- = tašgar-, 070 ’ylkyntyn = elgintin, 072 t’kymlyg = tägimlig, 077 s’rkwr- = särgür-, 078 ”nkytt/r- = äŋitt[ü]r-, 084 ’yčk’rw = ičgärü, 089 t’klwk = täglük, 091 ’wynkwr- = ünür-, 093 t’*k*//- = täg[ir]-, 096 byrk’rw = birgärü, 100 syk̈/r- = sıg[u]r- (but 159 syγwr-), 101 ’wyzyrk’n- = özirgän-, 101 ywmk̈y = yumgı, 102 ’wylkwswz = ülgüsüz, 105 ’wtk̈wr’k̈ = odgurak, 109 ’syrk’nčsyz = äsirgänčsiz, 156 t’k- = täg- (but 239 t’g-), 164 t’kšwr- = tägšür-, 170 syzyq = sezig, 184 tmk̈’ = tamga, (188) symt’k̈syz = sımtagsız (but 171 symt’γsyz), 227 bwlk̈’n- = bulgan-, 229 t/ymk’ = tümgä, 240 t’k//- = täg[in]-;
x = **g** in 060 twxwr- = tugur-, 079 twxwm= tugum (but 018 twγwm, 026 tw*k*wm), 181 ywryx’ly = yorıgalı;
g = **k** in 035, 064 byrwg = birük, 062 ’wγ’t- = okad-, 081 kwyrgl’ = körklä (next word is kwyrk = körk), 094, 185 ’wg = ök, 095, 164, 165 kwyrg = körk (but 081 kwyrk, 167 kwyrq), 169 //xg = [k]ök;
s = **z** in 233 ’ws- = oz- (but 166, 175, 179, 182, 185 ’wz-), 234 -swnl’r = -zunlar;
z = **s** in 100, 105, 163 twzw = tusu, 103 k̈yzyγ = kısıg.

Other spellings include: 002 (throughout) kwngwl = köŋül, 002 (throughout) ywkwn- = yükün-, 005 ywwz ywwz’gw = yüz yüzägü, 005 ywg’r/ = yükgär[ü], 008 ’nw/- = anu[n]- (but 003 ”nwn-), 021 yyntsygw = yindsikgü, 026 ’*k*wlwγ = agulug, 027 twwz = toz, 027, 110 twrk̈’rw = turkgaru, 029 ywrwnt’g = yörüntäg, 035, 114 k̈’myγ =kamıg, 038, 040, 057 ’yddwk̈ = ıdtuk (but 108 ’ydwk̈), 043 y’rsm’l’š- = yarašmalaš-, 058 ’γm’k̈ = agmak, 061 k’myγw = kamıgu (?< *kamıgagu), 062 rtny = ärtini, 069, 072 ’yšl’tyngyz = išlättiŋiz (but 080 ’yšl/ttyngyz), 069 yyrtčy = yerči, 070 ’ylkyntyn = elgintin (for elig+in+tin, variant of älig), 074 yr’tyn- = yaratın-, 089 *k*r’r- = karar-, 092 ’m’ry = amarı, 094, 185 ’wg = ök, 094 trkyn = tärkin, 094 ’nčm/ = ančam[a], 098 ’mr’- = amra-, 114 k̈r’ryγ = kararıg, 160 trkqy’ = tärkkäyä, 162, 167, (198) yr’šy = yarašı, 165 k̈’myγwn= kamıgun, 169 ywz = yüz, 171, 228 yrlyγ = yarlıg, 184 tmk̈’ = tamga, 205 ’ww = u, 233 ’mryl- = amrıl-; written

separately: 047-048 byznyy t'g = bizni täg (otherwise täg written together with word); simulative: (209) **+t'm**, 235 **+d'**/; attributive: 002 **+lyγ** throughout, except 069 **+lyq̈**, 074 **+lyk̈**; 1 plur. possessive: 010, 035, 038, 040, 234 **+ymz**; accusative: 174, 178, 182 **+γ** (after -C in čxš'ptγ, but 177, 180, 189 čxš'ptyγ); locative: **+t'** throughout, except 044 **+d'** in 'ylk/d' (but 23, 156 'ylkyt'b'rw); locative-relational: 031 **+t'ky** ~ **+t'k̈y** throughout; ablative: 005 **+tyn** throughout; future participle: 074 **-t'čy**; voluntative participle: 052 **-kw** ~ **-k̈w** throughout, except 096 **-gw**; necessitative participle: 012, (140) **-kwlwg**, 110 **-k̈wlwq**, 179 **-k̈/lwq̈**; past participle: 061 **-twk̈**; purposive gerund: 003 **-g'ly**, 049 **-k'l/**, 009, 166, 184, 185 **-k̈'ly**, 181 **-x'ly**; gerund: (197) **-k̈ynč'**; negative gerund: 111 **-m'tyn**, 022, 168, (204) **-m'dyn**, 046, 048, 061 **-m'ddyn**; 1 plural past: 046, 048 **-tymz**, 003 **-twmwz**; 2 plural past: 011 **-tyngyz** and 032 **-twngwz** throughout, except 227 **-dyngyz**, 032 **-dd/ngyz**; 3 singular past: 034 **-ty** throughout, except 171, 177 **-dy**; 3 plural past: 027 **-tyl'r** throughout, except 156 **-dyl'r**.
Scribal: 031, 072, 110, 171, 232 (omitted dots); 035, 057, 079, 080, 109 (errors); 069, 075, 183 (additions); 034 (separation of suffix); 042 (erasure); 080, 169 (corrections).

Reading Text and Translation in Quatrains

1 (MIK III 8260, verso, 001-005, Leaf 1)

alku beš a[žunnu]ŋ umugı	Object of hope of all five [states of existence]!
aryayıša töz n[om no]mčıs[ı]	Preacher of [the doctrine] of the *aryayıša*-root!
ayančaŋ köŋülin yüküngü	My honored and renowned Father, Mani the Buddha,
ayaglıg atlıg kaŋım manı burxa[n]	whom one should worship with a reverent mind!

2

anuntumuz siziŋä	We have prepared ourselves
asr[a] köŋülin yüküngäli	to worship you with a humble mind.
alıŋ amtı umug ınag	Deign to accept now, object of hope and trust,
alkunuŋ b[ütün] yükünčin	the [complete] worship of all (of us)!

3

yükünür biz siziŋä	We worship you.
yüz yüzägütin bärü kertgünčin	May (our) faith be pure from deep within
yük[ünmi]š sayu arızun	every time we worship!
yükgär[ü] [ ]niŋ [ ]	[ ] of upward [ ].

4 (U82, recto, 006-010)

[ ]	[ ]
[ ]	[ ]
[ ] üč [ ]	[ ] three [ ]
[ ]	[ ].

5

[amtı yükünür] biz siziŋä	[Now] we [worship] you.
anu[ntumuz] [ ]	[We have] prepare[d ourselves] [ ].
[ ] [beš]	[ ] in order to save (us)
ažunug kutg[a]rgal[ı]	from the [five] states of existence.

6 (U82, verso, 011-015, Leaf 2)

[ ]	[ ]
alku a[yı]g kılınčlarımız	all of our evil deeds
[ ]	[ ]
[ayıg] kılınč [t]üšin ukıttıŋız	You explained the consequence of [evil] deeds.

7

[ ]	[ ]
enčgülüg orunka [ ]	[ ] to a peaceful place.
[ ]	You preached [ ]
[ ] nomlatıŋız	[ ].

8

um[ug] [ınag] [ ]	Object of hope and [trust] [ ]
[ ]	[ ]
[ ] tamu yolı[n] totuŋ[uz]	You blocked the road of [ ] hell.
[ ]	[ ]

9 (U86, recto, 016-020)

[ ] ävin tap[ ]	[ ]
[ ]	[ ] attain the home of [ ]
[ ]	[ ]
[ ]niŋ [ ]	[ ] of [ ].

10

[ ][lä]riŋä yıltız[lıg]
[tüzgärinč]siz ä[d]g[ü] nom[l]arıg
nomdayu
tört tugum [ ]
[ ] kutgartıŋız

Preaching the un[surpassable] and good
doctrines deeply rooted in the [ ] of [ ]s,
you saved [ ]
[ ] four rebirths.

11

säkiz türlüg ämgäk
[ ]
sädräksiz yigi kılınčların
säpä [ ]

[ ]
the eight kinds of suffering.
[ ] pressing the deeds together
into a dense, compact mass.

12 (U86, verso, 021-025, ʳLeaf 3¹)

[ ] üzä
y[i]ntäm tutčı yindsikgü
yertin[čü] [ ]
[ ] ukmatın

Through [ ],
[ ] the world
that they must search constantly and continuously
without understanding [ ].

13

ilišlig tartışlıg [ ]
[ ]
ilkitä bärü atkanıp [ ]
[ ] [tı]nlıglar

Attaching themselves from the beginning
[ ]
which grab on and drag them,
mortals [ ].

14

biligsiz bilig [ ]
[ ]
[ ]
[ ] k[a]l agulug yılkıta

Ignorance [ ]
[ ]
in (the existence of) [ ],
savage, poisonous animals.

15 (U83, recto, 026-030)

tutčı üzüksüz monı täg
tugum[u]g a[žun]ug unıtmaklıg
toz toprakka batılıp
turkgaru munkul ärtilär

Continuously and endlessly they were sunk like this
in the dust and dirt of forgetting
the rebirths and the [states of existence],
and they were perpetually confused.

16

az nızvanıka agukup
artayu yokatu tururta
amwardışanlıg ot üzä
aŋa yörüntäg kıltıŋ[ız]

When they were being poisoned by the passion of greed,
and they were decaying and perishing,
you made a medicine for them
with the herb of meditation.

17

[ö]vkä nı[z]vanı üz[ä] kuturup
ögsüz köŋülsüz ärtilär
öz tözlärin ukıtıp
[öglärin] köŋüllärin yıgtıŋız

They raged with the passion of anger,
and they were without thoughts and minds.
By making them understand their own origins,
you collected [their thoughts] and their minds.

18 (U83, verso, 031-035, Leaf 4)

beš ažuntakı tınlıglarıg
biligsiz b[iligtin] öŋi üdürtüŋüz
bilgä biligtä yaratt[ı]ŋız
farnībrānka sanlıg kıltıŋız

You separated [from their] ignorance
the mortals in the five states of existence.
You endowed them with wisdom.
You made them bound for *parinirvāṇa*.

19

üztä buzta ula[t]ı
üküš tälim nızvanılar
ögin köŋülin azıtıp
örlät[ü]r ärti tınlıglarıg

The many and numerous passions,
starting with destructive hatred,
used to agitate mortals
and lead their thoughts and their minds astray.

20

kača[n] [bi]rük kaŋımız
kalıgtın kudı entiŋiz
kamıg tınlıg uguši nı<z>v[anı]
[ ]

However, when you, our Father,
descended from the firmament,
all the families of mortals
[ ] passions.

21 (U81, recto, 036-040)

[um]ugsuz bizni täg tın[lıgl]arka
umugı [ ][i]ŋä
utlı sävinč öt[äki]ŋä
ugrın yıkın [ ]

To mortals like us, without an object of hope,
(you) [ ] the time and the occasion
for [their] object of hope [ ],
and for [their] just rewards and amends.

22

adınčıg ıdtuk kaŋımız
agınčsız köŋül [ ]
[al]ku tınlıg oglanınıŋ
alp ärti sansartın [ ]

[If] our distinguished sacred Father
[ ] unshakeable mind,
<the salvation of> all the children of mortals
from the *saṃsāra* would have been very hard.

23

[ ] [ı]dtuk kaŋımız
üstürti kudı enmäsär
üč [yavlak yolta] [ ]
üküš tälim tınlıglar boltı ärti

If our [ ] sacred Father
had not descended from on high,
[ ] many and numerous mortals
would have ended up [on the] three [evil roads].

24 (U81, verso, 041-045, ʳLeaf 5¹)

[ ] [köŋ[ü]llüg orukuŋuznı
yalŋuklar ara [ ]
[alku be]š ažuntakı tınlıŋlarıŋ
yarašmalašu [ ]

Having a [ ] mind, (you) [ ]
your path among human beings.
You made the mortals in [all five] states of existence
live in harmony with one another, and [ ].

25

[ ]
[ ] tınlıglar ilk[i]tä
[o]rukuŋuz učı[n] [ ]
[ ]

[ ]
[ ] mortals at first [ ]
[ ] the end of your path
[ ]

26

[ ] kut[ru]lt[ı]
umugsuz erinč tınlıglar
orukuŋuz učın bulmatın
ulınčıg sansarta kaltımız

[ ] were saved.
(But) we miserable mortals, without an object of hope,
remained in the torturous *saṃsāra*,
without attaining the end of your path.

27 (U87, recto, 046-050, Leaf 6)

[bilgä] biliglig šatu tikt[i]ŋ[iz]
beš ažunug irkl[ä]t[ip] ozgu[r]t[uŋuz]
[biz]ni täg erinč tınlıglar
bilinmäti[n] [ ] k[a]ltımız

You set up the ladder of [wis]dom.
By causing (them) to climb the five states of existence,
[you] helped (them) escape.
Miserable mortals like [us],
without being aware, remained [ ].

28

[ ] biz sizni täg
burxanlıg kün täŋrig körgäl[i]
bukagutak[ılar] ämgäklig
bo sans[a]rt[ın] [kutrultumuz]

We, [ ],
[those who were] in fetters and who had pain,
[were saved] from this *saṃsāra*
in order to see the Sun God, a Buddha like you.

29 (U87, verso, 051-055, ʳLeaf 6¹)

ärtimlig mäŋikä ilinmišk[ä]
[ärtinč]siz köni nomug no[mlayu]
[äm]gäklig taluytın käčürtiŋiz
ä[d]g[ü] nırvanka yakın elttiŋiz

[By] preach[ing] the im[mortal] true doctrine
to those who were clinging to transitory pleasures,
you led them across the ocean of suffering.
You brought them close to good *nirvāṇa*.

30

bodulmaklıg ilgü tüpk[ä] sırılmıšlarka
burxanlar uluš[ı]ŋ[a] [ba]rgu yol[u]g
k[o]r[kı]t[tıŋız]
buyanlıg sumır tag[ıg] [tur]gurtuŋuz
bo a[žunn]uŋ ürl[üg] [ämgäkin]
biltürtüŋüz

To those who were entangled in the clutching roots
that bind
[you] show[ed] the road by which one [goes] to the
country of the Buddhas.
You raised up [the] Mount Sumeru of merit.
You made them aware of the everlasting [suffering] of
this [state of existence].

31 (MIK III 189, recto, 056-060)

küvänčlig suv köznäkiŋä
suklunmıšlarka
kö[ni] [nomlug] köprügüg körgittiŋiz
köŋülintäki yeg nomug ukıttıŋ[ız]
[ ] ıdtuk anč<am>ank[a] [tu]tuztuŋuz

To those who had plunged themselves into the
reflection of pride
you showed the bridge [of] the true [doctrine].
You explained the supreme doctrine that is in one's
mind.
You entrusted them to the [ ] sacred assembly.

32

altı k[a]čıg ü[zä a]zmıšlarka
agmak enmäk ažunl[a]rıg körgittiŋiz
awıš tamu ämgäkin biltürtüŋüz
alkatmıš beš kat täŋri yerintä
tugurtuŋuz

To those who went [astray through] the six organs of
perception
you showed the rising and descending states of
existence.
You made them aware of the suffering of the *avīci*-hell.
You caused them to be reborn in the praiseworthy land
of the fivefold heaven.

33

kutru[lgu yol yıŋakl]arıg tiläyü
koptın sıŋar el ulu[š]larıg käztiŋiz
kutgargu tınlıgl[a]rıg taptukta
kodmatın kamıguni kutgartıŋız

Seeking the [roads and directions by which one]
is saved,
you traversed the realms and countries on all sides.
When you found mortals whom you should save,
you saved them all without leaving any aside.

34 (MIK III 189, verso, 061-065, ʳLeaf 7ʲ)

ogadıp kalmıš bizni täg tınlıgka
ewangelyōn nom ärtinig nomlap
kodtuŋuz
ozgu kutrulgu yol yıŋakıg
ol nomta äšitip ukar [biz]

To mortals like us who had stayed behind
you began to preach the doctrinal jewel of the
Evangelion.
In that doctrine, [we] hear and understand
the roads and directions by which one escapes and one
is saved.

35

[a]pam birük monı täg
arıg no[mug] nomlap kodmasar
amtıka tägi yertinčü
alkınmaz mu ärti tınlıg[lar]

If indeed you had not taken up preaching
[the] pure doctrine like this,
would not the world and mortal[s]
have perished before now?

36 (U88, recto, 066-070, Leaf 7)

tör[t] burxanlarta ken entiŋiz
tüzgärin[čsiz] [b]urxan kutın bultuŋuz
tük tümän tınlıglarıg kutgartıŋız
t[ünärig] tamutın tüzüni ozgurtuŋuz

You descended after the four Buddhas.
You attained the blessed state of the [un]surpassable
Buddha.
You saved many myriads of mortals.
You helped all of them escape from [darkest] hell.

37

al altag uza[nma]k[ları]g tašgarıp
adınlarka asıglıg išig išlättiŋiz
azmı[šla]rka yolčı yerči boltuŋuz
ayıg k[ılınč]lıg šamnu elgintin
ozgurt[u]ŋu[z]

By revealing the (needed) devices, methods and skill[s],
you helped them carry out work of advantage to others.
You became companion and guide to those who had
gone astray.
You helped them escape from the hands of the
evil-[do]er Šamnu.

38 (U88, verso, 071-075, ʳLeaf 8ʲ)

[ ] köŋüllüglärig [ ][t]üŋüz
tägilmiš közlär[ig] [ ]ŋiz
tägimligčä išlärig [i]šlättiŋiz
täŋri yeriŋä bargu k[öni] yol
körg[i]tt[i]ŋiz

You [ ] those with [ ] minds.
You [ ] [the] eyes that were blinded.
You helped them carry out works of a worthy kind.
You showed them the [true] road by which one goes to
the land of God.

39

yertinč[ü]kä umug [ı]n[a]g törüttüŋüz
yeti agılıg nomlarıg nomlatıŋız
yin[tä]m ayıgta yaratıntačılarıg tıdtıŋız
yeg üstünki ordu turgurtu[ŋuz]

You created for the world an object of hope and trust.
You preached the seven precious books.
You hindered those who would constantly adorn
themselves with evil.
[You] raised up the supreme palace on high.

40 (U89, recto, 076-080)

azaglarıg barča siziŋä ämtärtiŋiz
[ ] [ma]kıg [sar]anlanmakıg
k[arišmakıg]
[ ][m]akıg erišmäkig särgürtüŋüz
amwardišanıg [ ]

You turned the heretics, all of them, to you.
You brought to a halt the [ ]ing, the being miserly,
the [disagreeing], the [ ]ing, and the competing.
[ ] the meditation.

41

tolp sansarıg siziŋä äŋitt[ü]rtüŋ[üz]
[todunčsuz yäk]lärig tutulturtuŋuz
tugumın ažunın [ ]
[turug] ädgü kılınčlıg išlärig išl[ä]ttiŋiz

You caused the whole *saṃsāra* to bow to you.
You caused the [insatiable demon]s to be held back.
[ ] their rebirths and states of existence.
You caused them to carry out works of [unsullied]
good deeds.

42 (U89, verso, 081-085, Leaf 9)

köz ka[rak] [ ]
körü kanınčsız körklä körk[ü]ŋüzni
küsän[č][ ]
körürlär ärti siziŋä t[ä]trü

Seeing [ ] pupils of the eye
your lovely form that one never tires of seeing,
[ ] desire [ ],
they would look fixedly at you.

43

kör[ ]
[ ]lärintäki kıl[ınč][ ]
[kö]ŋ[ü]ll[üg] [ ] ičgärü
küzät[ ]

See[ ]
deed that is in their [ ]
within [ ] with [ ] mind
guard[ ].

44

[ ] igliglär
ada [ ]
[ ]
[ ] kalar

[ ] the sick ones
danger [ ]
[ ]
remains [ ].

45 (U90, recto, 086-090)

köŋüli afyākīr[t] [ ]
[ ] körmäzlä[r]
küčsüz turuk kišilär
[ ] pınpunklar

Their minds do not see
the *avyākṛta* [ ].
Weak and emaciated people
[ ] the *pinpunk*s.

46

katıgı bädümiš pāt
[ ] täglüklläri
kararmıš köŋüllüg mu[n]k[ul] [ ]
[ ] kıvırgak saranlar

The blind ones of [ ]
arrow whose tautness has grown,
the mad [ ] with darkened minds,
[ ] stingy misers.

47

taluy ög[üz]täki balı[klar]
[ ] üŋürintäki yäk oŋžınl[a]r
[ta]mu ekint[i] [ ]
takı amarı tınlıglar

Fish[es] that are in the seas and rivers,
demons and fiends that are in their [ ] caves,
and also some mortals
[ ] the second [ ] hell.

48 (U90, verso, 091-095, Leaf 10)

täŋrim siziŋ[ä] [ ]
[ ] ärsär olar yägü koŋuztı[n]
täg[ir]m[il]äyük[i] [ ][mi]štä ök
tärkin tarıkur ärti ančam[a]

My God! If they [ ] you,
the moment they were encircled and [ ]
by beetles who wanted to eat them,
how quickly they would suppress them!

49

[ ] siziŋ körkünüz[n]i
körmiš sayu [ ]
küsäyürlär ärti birgärü
künt[äm]äk tı sizni körgü üč[ü]n

[ ] every time they saw
your form, (they would) [ ].
They would join together and long to see you
all the days for time everlasting.

50 (U91, recto, 096-100)

adakın yorıp sizni at[a]r [ärti]
[a]gızınta sizni ögä a[l]kay[u]
ančulayu amrar ärti sizni tüzügü
anası[n] b[abasın] oglanı sävärčä

[They would] walk on foot and call out your name.
Just as children love their mother and [their father],
the whole of them would express their love for you
by praising and exalting you with their mouths.

51

ulug yarlıgkančučı köŋül[üŋüzk]ä
olarnı barča sıg[u]rup
[ulug] a[sı]g tusu kılt[ıŋız]
[ ] kıl[tıŋız]

By admitting them, all of them,
into [your] great and compassionate heart,
[you] did (things of) [great] advantage and benefit.
[You] did [ ].

52 (U91, verso, 101-105, Leaf 11)

özüg yatıg adırt[matı]n
özirgänt[iŋi]z yumgını
[öz ö]tüŋüz be[rtiŋiz]
ülgüsüz sansız tınlıglarka

[Without] distinguishing between kin and stranger,
you made the whole of them your own.
[You] gave your [own counsel]
to numberless, countless mortals.

53

kın[ımlı]g yi[ti] k[ö]ŋ[ü]lüŋüz üz[ä]
kıltıŋız ädgü tüzükä
kılmıš [ä]dgüŋüznüŋ tü[ši]ntä
kısıg oruntakılar barča [ün]tilä[r]

With your steadfast and sharp(-witted) mind
you did good things for all.
As a consequence of the good that you did,
all of those who were in confined places [left] (them).

54

uzatı üzüksüz monı täg
ulug asıg tusu kıltıŋız
ol buya[n]ıŋız tüšintä
odgurak burxan [kutın bultuŋuz]

You did (things of) great advantage and benefit
like this for a long time and without letup.
As a consequence of that merit of yours,
[you attained the blessed state of] the arousing Buddha.

55 (U92, recto, 106-110)

[tınlıgl]ar birlä karšısız
t[ıl]tagın kılu kältiŋiz
t[ılaŋuŋuz] buyanıŋız tüšintä
tıdıgsız burxan kutın b[u]l[tuŋuz]

You came, creating a reason for [mortal]s
(to live) together without conflict.
As a consequence of [your eloquence] and your merit,
[you] attain[ed] the blessed state of the unhindered
Buddha.

56

[ärtinč]siz ıdtuk tiliŋiz üzä
ädgü tetyük nomlug [ärtinig]
äsirgänčsizin üläyü yarlıgkatıŋız
ämgäklig [tolgaglıg] [t]ınlıglarka

With your im[mortal] sacred tongue,
you deigned to distribute unstintingly
to suffering and [afflicted] mortals
[the] doctrinal [jewel] that caused them to say
"(It is) good."

57

tınguluk orunta örügin
tı turkgaru mäŋiligin
[ ] ämgäkin körüp
tıdınu umatın [kodtuŋuz siz]iŋ
mäŋiŋizni

Seeing their suffering and [ ]
in a place where they could rest peacefully
and happily, for time everlasting and perpetually,
being unable to refrain (from helping them),
[you put aside] your (own) happiness.

58 (U92, verso, 111-115, ʳLeaf 12ˡ)

sudmiš yarča tittiŋiz
[ ] [ayıg] kılınčlıgların
soyurka[y]u erinčkäyü yarlıgkatıŋız
[ ] körginčä

You renounced, like ejected spit,
the [ ] and the [evil-]doers.
You deigned to show compassion and mercy
until they saw [ ].

59

kamıg tınlıg uguši
kararıg nızvanı[ları üzä]
kal telvä täg ärtil[är]
kaš ičintä törümiš

All the families of mortals,
[through their] dark passion[s],
were like savage lunatics.
It was as though they had been born inside *kaš*(?).

60 (U80, recto, 116-120)

altun [ ]
[ ]
[ ]
[ ]

Gold [ ]
[ ]
[ ]
[ ].

61

[ ]
[ ]
[ ]
[ ]

[ ]
[ ]
[ ]
[ ].

62

[ ]
[ ]
[ ]
[ ]

[ ]
[ ]
[ ]
[ ].

63 (U80, verso, 121-125, Leaf 13)

[ ]
[ ]
[ ] ärt[i] [ ]
[ ]

[ ]
[ ]
[ ] were [ ]
[ ].

64

[ ]
[ ]
[ ]
[ ]

[ ]
[ ]
[ ]
[ ].

ʳArbitrarily placed gap of 1 leaf (lines (126-135)) between U80 and U112, or approximately 5 quatrains that are not numbered.ˡ

65 (U112, recto, (136-140))

[ ]
[ ]
[ ]
[ ]

[ ]
[ ]
[ ]
[ ].

66

[ ]
[ ] yüz [ ]
[ ]
[ ]

[ ]
[ ] face [ ]
[ ]
[ ].

67

arıgın ärgülük [ ]	[ ]
[ ]	that they should exist in purity
az nızvan[ı]g [ ]	[ ] the passion of greed
[ ]	[ ].

68 (U112, verso, (141-145), ⌜Leaf 14? 15? 16?⌝)

[ ]ıg kılıp [ ]	[ ] doing the [ ]
[ ]	[ ]
[ ] [üztä] buzt[a]	[ ] [destructive] hatred
[ ]	[ ].

69

[ ]	[ ]
[ ]	[ ]
[ ]	[ ]
[ ]	[ ].

70

[ ]	[ ]
[ ]	[ ]
[ ] küzätip	Guarding [ ],
yanınčsız [o]runka tägtilär	they reached the place of no return.

⌜Arbitrarily placed gap of 1 leaf (lines (146-155)) between U112 and U93, or approximately 5-6 quatrains that are not numbered.⌝

71 (U93, recto, 156-160)

i[l]kit[ä] [b]ärü kirik[ ]	From the beginning, you explained
[ ] uvšak kılınčlıg	the [ ] distinction
ekirčgü köŋüllüg yalŋuklark[a]	to human beings of soiled [ ],
[ ] adırtın ukıttıŋ[ız]	petty deeds and undecided minds.

72

ulug yarlıgkančučı köŋ[ü]l[üŋüzkä]	By admitting [them], all of them,
[olarnı] barča sıgurup	[into your] great and compassionate heart,
ulınčıg a[žun]larıntın kutgarıp	[you] saved them from their torturous [state]s
[ozgurtuŋuz] [san]sartın	[of existence],
	and [helped them escape] from the *saṃsāra*.

73

arımıš köŋüllüg kutlug[lar]	The blessed one[s] with purified minds
ayı tärkkäyä tuyunup	became perceptive extremely quickly
[akıg]ların bastılar	and suppressed their [*āsrava*]s.
arxant kutın bul[tılar]	[They] attain[ed] the blessed state of Arhat.

74 (U93, verso, 161-165, Leaf 17)

atkaglıg višaylıg t[ınlıglarka]	By bringing forth devices, methods and skills
al altag uzanmakl[ar]ıg üntürüp	[for mortals] with attachments and *viṣaya*,
aŋa yar[ašı] [ulug]	you did (things of) [great] advantage and benefit
asıg tusu kıltıŋ[ı]z	that were beneficial for them.

75

küsänčig mäŋilär [ ]	For those who had forgotten their [true] origins
[köni] tözin unıtmıšlarka	[ ] desirable pleasures,
körk tägšürüp öŋi	[you] exchanged (your) form for a different one
k[örüntüŋüz] olarka	and [became visible] to them.

76

olar bar[ča] kamıgun	[The moment that] they, one and all,
ol körküŋ[ü]z[ni] körm[ištä ök]	saw that form of yours,
[ulınčıg] s[a]nsar ämgäkintin	[their] minds aroused them to escape
[o]zgalı köŋül[i] turgurtı	from the suffering of the [torturous] *saṃsāra*.

77 (U94, recto, 166-170)

yalŋuklarnıŋ [oglanıŋa]	You showed an attractive form
yaraši körk kö[r]k[i]tip	[to the children] of human beings,
yanturtuŋuz ayıg kılınčtın	and turned them back from evil deeds
yavš[ınmıš] ilinmiš atkagtın	and from the attachments that [had] clutch[ed]
	and grabbed on to them.

78

bargu yolug bilmätin	[All the children] <of> human being<s> existed
b[arča oglanı] ärti yalŋuk<larnıŋ>	without being aware of the road they should take.
bar ellig [k]ök kalıg yüzintä	In the vault of the firmament of the realm of existence,
baxšılıg [burxan] [tä]ŋri tugtuŋuz	you were born as a [Buddha]-God, a teacher.

79

sizni körüp tınlıgla[r] [ ]	Seeing you, mortals [ ].
sezig köŋüllär[i] tarıkt[ı]	Their doubtful thoughts were dispersed.
[si]z yarlıgkamıš yarlıgıg	They guarded [with] conscientious minds
sımtagsız köŋ[ülin] küzätti	the commands that [you] decreed.

80 (U94, verso, 171-175, Leaf [18])

küzätm[i]šča [k]üčä[ni]p	Exerting themselves as they guarded them,
köŋül köŋültäki [ä]dgüläri	the good things in their hearts and minds
kün küniŋä ü[n]t[i]	[came out] day after day
kü[n] täŋritäg [ya]rutı	and shone like the Sun God.

81

yaruk biligläri yaltrıyu	Gleaming was their knowledge of the Light,
yarl[ıg]k[ančučı] köŋülläri ükliyü	and their compass[ionate] minds grew
yazınčsızın ärmäk čaxšapatıg k[üzätti]	and [guarded] the commandment to exist without
ya[l]ınayu turur tamutın [o]ztılar	sinning.
	They [escape]d from the hell that is ever aflame.

82 (U95, recto, 176-180)

kertgünč köŋüllärin [ ]	[ ] their faith and their minds,
[kertü] törülärtä katıglanu	they made firm strides in the [true] precepts
kirlig ayıg kıl[ınčıg kılmamak]	and guarded the true commandment
kert[ü] čaxšapatıg küzätti	[to not commit the] dirty and evil deeds.

83

ätüz ärtiml[ikin] s[a]kınıp	Worried about [the] transience [of] the body,
ävtin barktın üntilär	they left (their) homes and households.
ädgü nomlarta bišrunu	They steeped themselves in the good doctrines
ät[ü]z arıgın ärm[ä]k čaxšapatıg	and carried out the commandment for the body to exist
[b]ütürti	in purity.

84

adalıg orunlartın ozg[u]luk	So that they could escape from places of danger,
arıg nom[lar]ta katıg[lanu]	[they made] firm strides in the pure doctrine[s],
[a]nwašāgān orduta tuggu üčün	and, in order to be reborn in the palace of immortality,
agız arıgın ärmäk čaxšapatıg küzä[tti]	they guard[ed] the commandment for the mouth to exist
	in purity.

85 (U95, verso, 181-185, [Leaf 19])

[kut] koluntılar tüzügü	The whole of them asked for [divine blessing].
kutlug [ ] yolınča yorıgalı	Through wanting to escape the terrifying *saṃsāra*
korkınč[ıg] [s]ansar[tın] ozgu üz[ä]	in order to walk along the road of blessed [ ],
kutlug čıgayın ä[rmä]k čaxšapatıg	they carried out the commandment [to exist] in a
bütürti	blessed (state of) poverty.

86

ürlüksüz [no]mlarıg bügünüp — Recognizing the impermanent [doctrine]s,
üč yavlak yolka k[o]rkınčın — and in fear of the three evil roads,
ü[s]tünki yeg orunta tuggalı — they carried out the three seals
üč tamgalarıg bütürt[i] — in order to be reborn in the supreme place on high.

87

[tä]ŋr[i]m sizni körmišt[ä] ök — My God! The moment they saw you,
t[ä]lim üküš tınlıglar — many and numerous mortals
[ ] [o]zgalı — [ ]
[ ] — in order to [escape] [ ].

ᶠArbitrarily placed gap of 1 leaf (lines (186-195)) between U95 and U96, or approximately 5-6 quatrains that are not numbered.ᵀ

88 (U96, recto, (196-200))

[ ] — [ ]
[ ] k[öŋü]lintä [ ] — [ ] in their minds [ ]
[ ] — [ ]
yeti yük[ün]čüg t[ükä]l — the seven acts of worship [complete]ly.

89

[ ] siz [ ] — [ ] you [ ]
[ ] sımtagsız [k]öŋül[in] — [ ] [with] conscientious minds,
[ ] közünürtäki — [ ] that is in the present,
[ ]ip kenint[ä] — and [ ] thereafter.

90

[ü]č yavlak yolt[a] — On the [three] evil roads
[ ] — [ ]
[ ] — [ ]
[ö]lümint[ä] [ ] — in their death(s) [ ].

91 (U96, verso, (201-205), ᶠLeaf 20? 21? 22? 23?ᵀ)

[ ] — [ ]
[ ] — [ ]
[ ] — [ ]
[ ] — [ ].

92

[ ] — [ ]
[ ] — [ ]
[ ] — [ ]
[ ] — [ ].

93

[ ] — [ ]
[ ] — [ ]
[ ] — [ ]
[ ] tavrantı — hurried [ ].

94 (U97, recto, (206-210))

küsäsärlär tınlıglar [ ] — When mortals longed for [ ],
[ ] — [ ].
közüg yumup ačgınča — They closed their eyes until you appeared
közüntüŋ[üz] [ ] — and opened them [ ].

95

[ ]läriŋä yaraši — [ ] beneficial to their [ ]
tüzgärinčs[i]z [ ] — unsurpassable [ ],
[ ]l[i]g t[ın]lıglarıg — [ ] the mortals with
tüzün[i] birtä[m] [ ] — [ ], all of them as a whole.

96 (U97, verso, (211-215), ᶠLeaf 2[1]? 2[2]? 2[3]?ᵀ)

[ ] — [ ]
[ ] — [ ]
[ ] — [ ]
[ ] — [ ].

97

[ ] nızvanılarka — Follow[ing] the [ ]
eyin yed[ärü] [ ] — passions, [ ]
[ ] — [ ],
eki kurug tözin bilmätin — without knowing the principle of the twofold emptiness.

98

[ ] — [ ]
[ ]lig u üzä udıyu — sleeping in a sleep of [ ]
berimlig ayıg [kılınč] — evil [deeds] for which they were liable
[ ] — [ ]

ᶠArbitrarily placed gap of 1 leaf (lines (216-225)) between U97 and U98, or approximately 5-6 quatrains that are not numbered.ᵀ

99 (U98, recto, 226-230)

[ ] — [ ]
[ ] — [ ]
[ ]rti — were [ ]
[ ] köŋül[lär]i — their [ ] mind[s].

100

a[l]k[ı]š bašık sözlägüg — You deigned to say to them
[a]yıg kılınčıg [ö]kü[ngüg] — that they should say prayers and hymns of praise,
amwardšan kılıp yıgıngug — [they should] repent the(ir) evil deeds,
ayu yarlıgkatıŋız olarka — and they should carry out meditation and collect themselves.

101

bulganyuk köŋüllüg tınlıglar — Mortals whose minds had been muddled
bo yarlıgıŋızını äšitip — heard this command of yours
buyanlıg taluy ögüzüg akıtıp — and caused oceans and rivers of merit to flow,
burxanlar ulušı[n]ta tugt[ı]l[a]r — and they were reborn in the country of the Buddhas.

102

adın tümgä köŋüllar — Other simple minds
arıg yollarta y[o]r[ıp] — walk[ed] on pure roads
amwardšan k[ı]l[tılar] — [and] carried out meditation.
[an]waš[āgā]n orduta tugtılar — They were reborn in the palace of immortality.

103 (U98, verso, 231-235, Leaf 24)

yinčürü töpü[n] yük[ünü]r [bi]z — [We] bow our heads and worship you,
yeg üstünki [täŋrimi]z siz[i]ŋä — our supreme [God] on high.
yertinčütäki tı[nlı]glar — May mortals in the world
yintä[m] nırvanta tugzunlar — constantly be reborn in *nirvāṇa*!

104

a[yančaŋ] köŋülin yükünür biz — We worship (you) with a [reverent] mind.
alku yertinčütäki tınlıglar — May all the mortals in the world
alp adalarıntın ozzunlar — escape from their difficult dangers!
amrılmıš nırvanıg tapzunlar — May they find the *nirvāṇa* that has brought peace!

105

ögä yükünmiš buyanımız tüšintä — As a consequence of our merit for having praised and worshiped,
üstünki altınkı täŋrilärn[i]ŋ — may the holy powers
öŋi öŋi k[u]t wakšıklarnıŋ — [of] the Gods above and below
üstälzün täŋritä[m] küčl[äri] — and of the various guardian spirits be increased!

106 (U99, recto, 236-240)

[ ]	[ ]
[ ]	[ ].
[ ] lärintä	May they guard [ ]
küzätzün [ ]	in their [ ]!

107

[ ]	[ ]
kolur biz sizıŋ[ä] [ ]	We ask you [ ]
[ ]	[ ]
[ ]	[ ].

108

[ ] tüzü tägzün	May all of them reach [ ]!
[ ]	With [ ]
[ ] [agır aya]mak[ı]n	[ ] and [profound respect]
yinčürü yükünü täg[inür biz]	[we] venture to bow and worship.

109 (U99, verso, 241-244, ⌜Leaf 25⌝)

[ ]	[ ]
karm[š]ūhun berü yarlıgkazu[n]	May he graciously grant absolution!
[ ]	[ ]
[ ]lär birlä	[ ] with [ ]s.

110

tüzü [ ]	All of them [ ]
[ ]	[ ]
[tüz]gärinčsiz yeg [ ]	unsurpassable and supreme [ ]
[ ]	[ ].

[Red:] ayakantar bügü [ ] (Composed by) Ayakantar, the sage [ ]

Commentary

This hymn has been known as 'Der große Hymnus auf Mani' since Bang and von Gabain bestowed this name upon it in their edition of 1930. According to the final line, the hymn was composed by the sage Ayakantar, but details about the languages and translations involved presumably are lost in the large gap that follows this name. The Great Hymn to Mani is the first and largest text of several copied out on *pustaka*-shaped leaves of paper and bound through the *pustaka*-hole into a book that was produced by an Elect named Aryaman Fristūm (see Commentary to Confession of an Elect in the Pothi-Book, LC Nr. 2). Von Gabain's argument that this book dates to the first quarter of the 10th century was called into question by Zieme who, however, did not discard the possibility of a 10th or 11th century provenance (Stabreimtexte, 21-23; cf. Wilkens, Musings, 210). The Buddhist experience of Aryaman Fristūm Xoštır is reflected in the medium, text genres and terminology of the book, causing some scholars to speculate that this work originated during the decline of Uygur Manichaeism in the decades around the year 1000 AD when Manichaean converts belonging to the Uygur royalty switched their patronage to Buddhism (cf. Clark 1996, 21). Be that as it may be, there is no convincing reason to think that the book belongs to the Mongol period, as some other scholars have proposed (e.g. Doerfer 1993, 68-69).

Of equal or even greater importance to modern scholarship than its poetic composition in alliterating quatrains, the Great Hymn presents a fuller and more complete exposition of the Manichaean concept of salvation and of Mani's role in that process than any other text in the Uygur corpus. Because it lacks the parallelism and syllabic meter of Turkic verse, the Uygur text evidently was adapted from the original composition in another, presumably Middle Iranian, language. Features of that non-Turkic language show up in the grammar and syntactic structure of various lines, but they do not have a negative impact on the Uygur rendering. Just so, the text contains a number of concepts derived from or found in Buddhism (see the notes of Klimkeit, Gnosis on the Silk Road, 286-287, as well as the remarks in Wilkens, Musings), but these do not significantly dilute the essentially Manichaean nature of the doctrine expressed therein.

The Great Hymn to Mani originally consisted of 244 lines (cf. Pothi-Book, 151). The surviving lines form some 110 quatrains, and the four missing leaves, or 40 lines, would have contained another 20-25 quatrains, but these are not given numbers or separated out in the Reading Text presented here. Initial alliteration is the guiding principle for arranging lines into a quatrain. In the especially damaged pages, where alliteration cannot serve as guide to their structure, it is often extremely difficult to determine the organization or length of lines in a given quatrain; thus, in several such cases, the structure of some quatrains presented above is not binding (especially quatrains 6-9 and 61-69). However, this is not a serious drawback, inasmuch as those damaged pages for the most part do not retain sufficient material to make them relevant to an understanding of the content of the hymn.

001 The word which Bang and von Gabain and myself read as *'ry'*yyš' = aryayıša still lacks an explanation. Röhrborn thought that it could be read aryayuša instead of aryayıša (UWb 221a) and that the element -yuša could be equated with P/MP yyšw' [yišō'] 'Jesus' (DM 375). In support of his idea, he cited Le Coq's reading of yušo' kanīg in (DH) MIK III 201, IIv18 (cf. TMC III, 15). However, even though the two letters -y- and -w- in a few cases are written so similarly as to allow either reading, the letter in question is -y- and not -w- in *'ry'*yyš', as well as in yyšw' qnyg of (DH) MIK III 201 II. In regard to the latter text, however, a form like ywšw' would be completely aberrant in view of numerous occurrences like P/MP yyšw' qnyg 'Jesus and the Maiden (of Light)' (DM 376a). In any case, a connection between yyšw' 'Jesus' and the present word cannot be entertained because the word clearly ends in -' = -a, regardless of whether one reads it aryayuša or aryayıša, whereas the word for Jesus was always spelt yyšw' ~ yyšw (cf. Gershevitch, GMS §22).

003 Bang and von Gabain translated asr[a] köŋülin as 'demütigen Herzens', and I viewed asra in the same way, translating 'with a humble mind' (Pothi-Book, 180). However, there are no unambiguous occurrences of the meaning 'humble' in early texts (see Röhrborn's suspicion of the half dozen possibilities in UWb 235a), where it normally means 'below, under' or, metaphorically, 'lowly, inferior'. One of the least ambiguous occurrences is (DH) *T II D 178b, v/i-ii (collated) 17-22, 01-06 köŋül[tä]ki alku anunmıš bıšrunmıš nomlarıg asra mänsiz sakınčlarıg turum ara tolp yokadturur '(Anger) destroys and obliterates at once and absolutely all the doctrin(al teachings) and the humble, unassuming thoughts which one has prepared and assimilated in one's mind' (cf. TT II, 427, n68, where BvG stated that asra means 'niedrig, demütig', as it does in the Great

Hymn 003). In this example, m'nsyz must be read as mänsiz 'without me, without egotism, without feeling superior' (instead of the optional mansız, taken as a loan from Sanskrit māna 'pride, insolence' plus privative +sız, as mentioned by BvG and by Clauson, EDPT 351), because the word is the natural counterpart to a word like Turkish benlik 'conceit, inordinate self-esteem; egotism; personality, ego' (TİS 156). Thus, in the cited example, asra 'lowly, lesser, inferior' pairs well with mänsiz 'without being egotistical, without feeling superior', and the English words 'humble' and 'unassuming' capture these ideas aptly.

004 Bang and von Gabain rightly questioned their restoration in the sentence which they read as alqunung b[arča] (?) yükünčin yükünürbiz sizingä 'Aller, deren ganze Verehrung entgegen • Wir verneigen uns vor Dir'. First, yükünčin must be regarded as the object of the imperative alıŋ and not of yükünür biz. Secondly, retention of b[arča], which is a nominal or an adverbial but not an attribute, would require that it stand in the genitive just as the word preceding it: alku*nuŋ* b[arča*nıŋ*] yükünči 'the worship of all and [of everyone]'. However, there is insufficient space in the gap for so many letters. For these reasons, b[ütün] 'complete, entire, whole' is restored here as an attribute to yükünč+i whose 3 possessive connects it to the genitive of alku+nuŋ, and the phrase is translated 'the complete worship of all (of us)'.

018 Bang and von Gabain read (their line 38) .../siz ädg[ü] nom[la]rïγ nomdayu 'die — -losen guten Lehren predigend', and Arat read (his line 82) ...siz edgü nomlarıg nomlayu '...iyi telkinlerde bulunarak [as found in the good precepts]'. Those scholars recognized that there was a missing element before -siz that had to begin with tü-/tö- in order to meet the alliterative requirement of this quatrain, and that the resulting word had to be an attribute of nomlar 'doctrines'. A search for such words produces the single candidate of tüzgärinčsiz 'unsurpassable'; no other known word beginning with tü-/tö- could serve as a positive attribute before ä[d]g[ü] nomlar. Moreover, that word had to begin the second line of this quatrain, as there is space for only two more lines before the next quatrain alliterating in sä- (019-020 säkiz // [sä-] // sädräksiz // säpä). Finally, yıltız at the end of the first line of this quatrain in 017 would require restoration of the attributive suffix +lıg at the beginning of line 018; thus, [ ][lä]riŋä yıltız[lıg tüzgärinč]siz ä[d]g[ü] nom[l]ar 'the un[surpassable] good doctrines having deep roots in the [ ]'. Here, Kāšgarī's definition of tüplüg yıltızlıg as 'A man deep-rooted, noble in lineage' (DLT II 168) should guide our understanding of yıltızlıg as 'with deep roots, deeply rooted'.

018-019 Wilkens proposed to see Buddhist concepts expressed by Uygur terms in these lines. One such concept, the idea of 018 tört tugum 'the four rebirths' (~ Sanskrit *caturyoni*), was known already by Bang and von Gabain (cf. Pothi-Book, 191, n18). However, Wilkens was able to elucidate the term säkiz türlüg ämgäk 'eight kinds of suffering' in line 019 as an equivalent to Sanskrit *aṣṭākṣaṇa*, defined by Soothill-Hodous as 'The eight distresses—birth, age, sickness, death, parting with what we love, meeting with what we hate, unattained aims, and all the ills of the five skandhas' (Soothill-Hodous 1937, 39).

020 In my previous edition, I read the surviving words of this line as seṭreksiz yigii qılınčların • sepen- 'Their close-set (Hend.) deeds (D.O.), *sepen-*' (Pothi-Book, 168, 181, 192). Wilkens offered a reading based on regarding sädräksiz yigi kılınčları as an equivalent to Sanskrit *ānantaryakarma* 'action(s) with immediate retribution' (see Musings, 212-213). However, neither of these readings is acceptable. A more persuasive reading begins with the recognition that these words reflect the Manichaean concept of the bolos, which is the doctrine that, after the Light has been liberated from the organic matter of the body, there remains some tiny amount of Light particles that cannot be freed and that form a mass that will be confined to oblivion at the end of time. On a universal level, the bolos is that mass which is formed by the still ensnared souls of those incorrigible sinners who cannot be saved and which will survive the final days as a kind of eternal prison. In various Manichaean sources, this entity was referred to as a bolos, a ball, a mass, a globular mass or even a 'knotted and closely-knit' clump of irredeemable Light particles (for all these matters, see Jackson 1938). It is the case that the Uygur phrase may be interpreted in two ways but both of them refer to this bolos.

The key word in the Uygur phrase is yigi, which may be nominal in the sense of a 'closely packed thing' or adjectival 'closely packed, compact' (cf. EDPT 911). Kāšgarī cited examples of both functions: yigi tiš 'teeth that are close together', yigi yıgač 'trees that are very dense' (DLT II 159), the latter equivalent to yi yıgač 'trees that are dense', where yi also refers to a 'seam of a garment' and 'a small mountain path' (DLT II 261). The word also may be used adverbially: yigi tikti 'he sewed tightly', jigi yi 'a seam that is tightly sewn' (DLT II 269). Of the nominal yi, Kāšgarī

cryptically remarked that 'its root form is yigi meaning "pressed together"' (DLT II 261), imply that yigi also is nominal with the meaning 'something pressed together', like a 'seam' or a 'sr (i.e. close or tight) mountain pass'. There are two reasons to treat yigi as a nominal in the pres passage: (1) the attribute sädräksiz 'without gaps, thick, dense' precedes yigi and reinforces the i that it means 'a compact or pressed together thing'; (2) the word kılınčın stands in the 3 possess accusative +ın, which means that a preceding nominal is in possessive relationship with kılınč, a assuming that such a nominal did not stand in the preceding gap (an unknowable), that nomi must be yigi. Thus, sädräksiz yigi kılınčı must mean 'deed(s) of a dense, compact mass (something compact or pressed together)' and it must be the direct object of the following predicat

The final letter of the verbal form at the end of the line actually is a line-filling -ḫ whose onse identical to the letter -n, so that s'p'ḫ was mistakenly read as s'p'n by both BvG and myself (Pothi-Book, 192, n20). Thus, either säp- or sap- plus the gerund -ä/-a must be read here, but alliterative pattern of this quatrain requires säp- rather than sap-: säkiz türlüg ämgäk // [sä- sädräksiz yigi kılınčların // säpä [ ]. Clauson combined two distinct meanings in his entry on s (EDPT 784): (1) 'to equip, to outfit' (Uygur) and (2) 'to sprinkle, to scatter' (Chagatay, Ottoma Kāšgarī recorded a homonymous nominal root säp 'the trousseau of a bride' (DLT I 256) an verb säptür- in the sentence ol anıg kızın säptürti 'He ordered that his daughter be outfitted and in procession to the groom' (DLT II 53), which implies a 'trousseau' but which cannot be deri from the noun säp because it consists of a verb säp- 'to equip, to outfit' plus causative -tür-, that meaning (1). Thus, early sources attest both säp 'trousseau' (cf. Turkmen sep 'dowry', TED 4 and säp- 'to equip, to outfit with a trousseau', as well as the passive säpil- 'to be equipped, to equipment or supplies' (OTWF 671). A single older derivative of säp- in meaning (2) is säp 'sloppily, messily (in the sense of spilling food)' (KB4599). Meaning (2) also is reflected in Turk (provincial) sep- 'to sip noisily, to gobble; to sprinkle (rain or fluid), to drizzle, to scatter' (TİS 10 and Turkmen sep- 'to sow (crops); to scatter, to sprinkle' (TED 487).

Besides the verb säp- in these two meanings, the verb sap- 'to join to, to graft on, to thr together' also existed in early texts (see Clauson's remarks in EDPT 784). Its back-vowel quality those sources is assured by the derivative sapıg 'something joined' (EDPT 786). Howe Turkmen continues this verb in a front-vowel form sep- 'to join to' that is the root of the recipro sep-iš- 'to close up, to unite, to join' (TED 487). Moreover, Turkmen has a nominal pendant in 'rank, row (i.e. of troops); seam, joint', which is the base of the adjective sepli 'united, bon together', the verb seple- 'to weld, to solder; to join to', and the reciprocal verb sepleš- 'to be join to join (one another); to solder (metal)' (TED 487). The implication of the Turkmen forms is t sap- 'to join to' also existed at an earlier date in a front-vowel variant säp-, thereby resulting three possible meanings of a verb of this form: (1) 'to equip, to outfit', (2) 'to sprinkle, to scat and (3) 'to join to, to bond to, to press to, to solder; to thread together' (sap- ~ säp-). Such a h semantic load (or the proximity of the meanings 'to join to' and 'to equip') may have promoted disappearance of säp- in the meaning 'to equip' in the modern dialects. Only the third meaning säp- 'to join to, to bond to; to thread together' is appropriate to the present context, since it allo the general interpretation of 'pressing (or: joining) the deeds together into a dense, compact mas Next to that interpretation stands a more literal one, namely, that of 'sewing (or: threading) deeds together with gapless seams' into a clump or mass. Although the first of these translations adopted here, either one could express the Manichaean concept of the bolos.

021 The word yintäm occurs here and in 074 and 231, where context and its occurrence in bino suggest an adverb meaning 'continuously'. Clauson rejected a connection with yin 'a human bo (EDPT 941, 947), whereas Erdal, starting from yin as 'member, part of a body', thought such connection plausible (OTWF 69). Another possibility is that an unattested word *yin is the base the verb yind- which Kāšgarī defined as 'to search, to look for something' (DLT II 182, 1 EDPT 947; OTWF 703-704). Thus, yind- may be analyzed as *yin 'search, continuous scrutiny examination' plus the DNV suffix +äd-/+ad- (as öŋ+äd- 'to recover', og+ad- 'to remain behin etc.). On this reading, yintäm consists of *yin 'search, continuous scrutiny' plus the simulat +täm, which would mean 'in the manner of a continuous search', that is, 'continuously' 'persistently'.

021 Previously, I supposed that yyntsygw should be yind- 'to search for' plus emphatic -sik- a gerund -ü, with -g- being written for -k- (Pothi-Book, 192, n21). Erdal vacillated between t analysis and an original form yindsikgü that assumes a crasis of -kg- with the participle - (OTWF 703-704). Although it is impossible to know which of these readings actually was intend the latter interpretation is adopted here on the basis of a similar crasis in 005 ywg'r/ = yükgärü.

022 Erdal remarked that my translation of ilišlig tartışlıg as 'which fasten and drag' is 'beside the point' (OTWF 274), a remark which itself appears to be self-fulfilling. Erdal did not suggest an alternative other than to say that the intention was to express the concept of 'attachment'. His task in this section of his book was to define the function of -išlig/-ışlıg as a complex suffix forming adjectives. Usually, in such cases, I prefer the simplex approach and therefore view -išlig/-ışlıg as consisting of two suffixes, each retaining their core meaning. Thus, the attributive +lig/+lıg 'having the quality of' was added to the verbal noun stems iliš ('a grabbing' < il- 'to catch (s.t. with the hand), to fasten, to attach, to grab') and tartış ('a dragging' < tart- 'to pull, to drag') to produce the sense of attaching oneself to pleasures or passions 'that have the quality of grabbing and dragging one (along with them)', i.e. 'that grab on and drag' or 'that fasten and drag'.

028 The word amwardışan, as noted in my previous edition (Pothi-Book, 193, n28; also see UWb 128b), is Parthian 'mwrdyšn [amwardišan] 'collecting, collection' (DM 41), a meaning reflected in line 227. BeDuhn pointed out that in eastern Manichaeism the term was used 'for both meditative solidification of identity within the individual Manichaean and the delivery and processing of alms-offerings in the sacred meal' (The Manichaean Body, 222). In lines 24-25 of the Bilingual Hymn, the term is the translation equivalent of TokhB ompolskoññe 'meditation' (see Pinault, Bilingual Hymn, 105), and that is how the term is translated here and in Great Hymn 077, 227 and 230.

029 In my previous edition, I argued that the word yörüntäg means '(medicinal) dressing' in amwardışanlıg ot üz aŋa yörüntäg kıltıŋ[ız] (Pothi-Book, 193, n29). Since then, Zieme found the word in a medical text which he read as U5526, 01-02 är äpči birlä uz bolayın tesär ämi yörüntägi bo 'Wenn ein Man mit einer Frau tüchtig sein will, dann ist das Heilmittel, die Medizin dies' (Einige neue medizinische Textfragmente, 328-329). Clearly, yörüntäg cannot mean 'dressing' in U5526, regardless of its derivation from yör- 'to wrap' (Zieme transcribed yürüntäg, but all modern forms of the root and its derivations have -o- or -ö-), so that 'dressing' has been replaced by 'medicine' in this translation.

034-035 At first, Wilkens corrected the [ıd]duγ of qača[n] [ıd]duγ qangımz qalıγ-tın qoṭu intingiz in my previous edition to [a]rıg (MTT 321, n1008), but more recently changed his [a]rıg to //rwg = [bi]röḳ, citing this word written as byrwg in line 064 and stating that the combined conjunction kačan birök is preferable here (Musings, 213). Indeed, one finds another example of kačan birük in Suv 395 kačan birük čakravart ellig kača kıyılguča ärsär 'if, however, a cakravartin king should, at any time, be about to go and die' (cited with translation by Erdal, GOT 496). Thus, instead of translating the line kača[n] [a]rıg kaŋımız kalıgtın kudı entiŋiz as 'When you, our pure Father, descended from the firmament', Wilkens would prefer the translation (with [bi]rük replacing [a]rıg) 'However, when you, our Father, descended from the firmament'. The vestiges of the word allow either reading, and either interpretation would be suitable here. However, two considerations weigh in favor of [bi]rük: (1) the preceding quatrain deals with the negative impact of the passions on mortals, so that use of the conjunction birük 'however' signals how the appearance of Mani changed that situation; (2) otherwise in the Great Hymn, the attribute ıdtuk kaŋımız 'our sacred Father' occurs in lines 038 and 040, whereas arıg is used in 064, 179 arıg nom 'pure doctrine' and 229 arıg yol 'path', neither case supporting a phrase like [a]rıg kaŋımız 'our pure Father'.

037 Wilkens restored öt[ä]k 'retribution, compensation, obligation' and read utlı sävinč öt[ä]k ugrın yıkın 'because of thankfulness and obligation', taking utlı sävinč as a binom meaning 'thankfulness, reward' and ugrın yıkın as a binom meaning 'because of' (Musings, 213). Two obstacles confront the restoration of ot[ä]k: (1) the damaged space between -t- and -k- is larger than one letter (i.e. -'-) and in fact can accommodate 3-4 letters; (2) there is a trace of a letter at the end after -k- that cannot be the knob of -k-, but in fact is part of -', so that the ending -k' is identical to the -k' prior to utlı in this line. Since no other word than ötäk would be suitable in this spot, the restoration ought to be 'wyt['kyn]k' = öt[äki]ŋä 'for their amends (compensation, recompense)' (for -nk- = -ŋ-, cf line 091 'wynkwr = üŋür). In addition, ugrın yıkın is not a binom meaning 'because of' and does not contain the instrumental +ın. Rather, the phrase occurs in several Buddhist texts, including BT III 142-143 ugurın yıkın körüp ödin kolusın bulup, which was translated by Tezcan as 'sehen sie die günstigen Umstände und finden die (richtigen) Augenblicke' (BT III, 33; cf. Pothi-Book, 193, n37). The occurrence of +sın in kolusın makes it certain that +ın in the example cited is the 3 possessive accusative. Thus, a predicate with a 2 plural past tense ending originally stood in the gap, and the words ugrın and yıkın are the direct objects of that missing predicate: utlı sävinč öt[äki]ŋä ugrın yıkın [ ] '(You) [ ] the time and the occasion for their just rewards (utlı sävinč) and amends', that is, their compensation for their good deeds.

039 The reading tınlıg oglanınıŋ alp ärti is crystal clear in the manuscript, but the genitive +nıŋ lacks a function here. Either the scribe has omitted a word by error (e.g. '<the salvation of> all the children of mankind was difficult') or the scribe wrote +nıŋ as a mistake for +nka ('it was difficult <for> all the children of mankind'). Arat already suspected that the former was the case and translated '*saṃsāra*'dan (kurtulması) güç idi [(their salvation) from the *saṃsāra* was difficult]' (ETŞ 39). His understanding is reflected in the translation here.

040-041 Instead of the reading ... [ı]dduq qangımz // üstürtii koṭtı inmeser // üč ... // üküš telim tınlγ-lar bultı ertii ... /g[ü]llüg q////z oruqunguznıı of my previous edition, Wilkens omitted the first part (... [ı]dduq qangımz) and read the quatrain as üstürti kuḍı enmäsär // üč [yavlak yollardakı] // üküš tälim tınl(ı)glar bultı ärtih // [öglüg kö]ŋ[ü]llüg orukuŋuznı 'If (our sacred Father) had not descended from on high, (it would not have been possible that) numerous living beings [on the] three [bad ways] would have found your paths of [thought and und]erstanding' (Musings, 214). However, his approach encounters several problems. One of these is that the preceding quatrain is adınčıg ıdtuk kaŋımız // agınčsız köŋül [ ] // [al]ku tınlıg oglanınıŋ // alp ärti sansartın [ ], making it certain that the first line of the next quatrain was [ ] [ı]dtuk kaŋımız where the missing word had to begin with ü-/ö- in order to alliterate with [ü-/ö-] // üstürti // üč // üküš. Thus, Wilkens' [öglüg kö]ŋ[ü]llüg orukuŋuznı would be the first line of the quatrain following that one, which actually alliterated with y- (lines 2 yalŋuklar and 4 yarašmalašu) and not with ü-/ö-, so that his [öglüg] cannot be restored there either. A second problem is that his translation relies on understanding the verb bul- 'to find' as negative: '(it would not have been possible) to find'. Rather, this verb must be read bol- 'to be(come), to end up (as)', following Arat who translated the lines in a similar way: 'bu sayısız čok mahluklar *üč fena yol*a düšmüš olurlardı [innumerably many creatures would have ended up on the *three evil roads*]' (ETŞ 38-39). The restored üč [yavlak yolta] fills part of the gap, but could not itself form an independent line of a quatrain, since it is composed of only 5 syllables. The gap cannot hold a word before [yavlak yolta], as we see from line 183 üč yavlak yol and (199) [ü]č yavlak yol, so the gap held a word of 2-4 syllables after that phrase.

042-045 My arrangement of the alliterative patterns for quatrains 24 and 25 does not match those of Bang and von Gabain or of Arat primarily because they placed the leaf U81 immediately after U82 (lines 006-015) and U86 after U83 (lines 26-35), whereas I switched U81 and U86 in my edition for reasons stated there (Pothi-Book, 150). Those editors numbered these quatrains as 12 and 13 (TT III, 202; ETŞ 38), but were forced to deposit six words with 14 syllables (in itself barely acceptable) in the last line of their quatrain 13: umuγsuz irinč moñul qal aγuluγ yïlqïta. Rather, my placement of U81 before U87 was based on several considerations, including the continuity of context, association of the term orukuŋuz učı 'the end of your path' across leaves, and alliteration. The fact is that line 046 of U87 recto only has two alliterating lines of a quatrain (orukuŋuz učın bulmatın // ulınčıg sansarta kaltımız), while the final line 045 of U81v has the first two lines of this quatrain ([o-/u-] kut[ru]lt[ımız] // umugsuz erinč tınlıglar). These factors would not come into play if U81 were placed immediately after U82 or in any other gap.

043 Erdal argued that, even though the first sibilant of y'rsm'l'š- is written with -s-, it should be -š- (written with double dot -š- in US in BT II 196-7 yaršmalašmaklıg), and that this word should be derived from yarıš- 'to race, to compete' instead of from yarsı- 'to abhor' or yaraš- 'to be suitable, to agree with'; according to him, the translation 'in competition' is more appropriate here (OTWF 576). Based on Erdal's understanding, one would have to translate 043-044 [be]š ažuntakı tınlıglarıg yarašmalaš [ ]či tınlıglar as 'the mortals who [ ] in competition with the mortals in the [five] states of existence'. Even if one were to try to associate 042 yalŋuklar ara 'among human beings' with this 'competition', the fact would remain that 'mortals' and/or 'human beings' were not perceived at any time to be in competition with each other for salvation—rather, doctrines and those propagating them were 'in competition'.

Instead of that approach, here the verb yaraš- 'to be suitable, to agree with, to be harmonious' is taken as the base of yarašmalaš-, a verb composed of yaraš- plus the DVN suffix -ma plus the DNV suffix +la- plus the reciprocal suffix -š- (as pointed out in Pothi-Book, 193-194, n43). The meaning of yarašma would be something like '(a state of) harmony', of yarašmala- 'to put in (a state of) harmony, to make harmonious' and of yarašmalaš- 'to make harmonious with each other'. Erdal's interpretation with yarıš- 'to compete' also would not be suitable to BT II 195-198 bo savlar [ ] köŋülčä karışmak yaršmalašmaklık üzä išlägülük bulguluk ärmäz which one may translate 'These things are not things which will be worked out and obtained through (the process of) disagreement or agreement within one's own [ ] mind'. The translation of karışmak

yaršmalašmaklık üzä as 'through (the process of) disagreement or competition (within one's own mind)' is possible in the sense of ideas competing with one another in a person's mind, but not nearly as persuasive as the pair 'disagreement and agreement'. Wilkens was able to spot the letter -w for the gerund -u at the end of this verb in line 043 (Musings, 214), so that the next line had to begin with a finite predicate now missing. Finally, the spelling y'rsm'l'š- for yarašmalaš- might be a case of progressive dissimilation, as I previously supposed (Pothi-Book, 165), or a simple error.

047 Wilkens established that the verb irklät- could mean 'to climb' by citing a Maitrisimit example: sansız tümän sumer taglar töpüsi üzä irkläyü 'climbing the summits of incalculable myriads of Sumeru mountains' (Musings, 214-215). Thus, he translated beš ažunug irkl[ä]t[ip] as 'causing (them) to climb the five existences', which captures the idea of climbing step by step through the existences in order to escape the *saṃsāra*; his reading is adopted here.

050 Bang and von Gabain had restored bu sans[a]r-t[a] [qaltïmz] and Wilkens agreed with them (MTT 322, n1015) against my reading of bo sans[a]rt[ın qutrultı]. Again, I must repeat what I said in my note to that line: it is not plausible that mortals would remain in (-ta kal-) the *saṃsāra* in order to see the Sun God (Pothi-Book, 194, n49-50). Moreover, the negative sentiment already was expressed in line 046 ulınčıg sansarta kaltımız 'We remained in the torturous *saṃsāra*'. Wilkens also allowed the possibility of restoring sans[a]rt[ın kutgartıŋız] '[You saved us from (this)] *saṃsāra*'. That would be feasible only if biz 'we' at the beginning of line 049 is not the subject of the lost predicate, but somehow is a predicate itself: [ ] biz 'We were [ ]'. Because the two previous quatrains contain the 1 plural past, I assume that biz 'we' is the subject of the lost predicate and I correct my previous restoration of [kutrultı] to [kutrultumuz].

050-051 Instead of [eš]siz 'unequalled' of previous editors, Wilkens restored [ärtinč]siz 'immortal, unperishable' as a fitting counterpart to ärtimlig 'transitory, fleeting' of the same quatrain, and also changed no[mlatıŋız] to no[mlayu], both of these being very convincing restorations (Musings, 215). As he noted, the word ärtinčsiz also occurs in BT II 713-714 yükünür biz ärtinčsiz atlıg täŋri burxan kutıŋa yükünür biz 'Wir verneigen us vor der göttlichen Buddha-Majestät names: "Der ohne Verderben"' (Röhrborn, BT II 37; cf. UWb 298a, OTWF 352). Just so, [ärtinč]siz ıdtuk tılıŋız üzä 'with your im[mortal] sacred tongue' may be a preferable restoration in line 108 in place of the [eš]siz ıdtuk tılıŋız üzä 'with your unequaled holy tongue' of my previous edition (Pothi-Book, 171, 184).

054-055 Wilkens proposed to read the last words of 054 and the first of 055 as ü[künn]uŋ ürl[üklügin] biltürtüŋüz 'You showed the ever[lastingness] of this ac[cumulation]', arguing that ükün 'accumulation' would combine with the buyan 'merit' of line 054 to express Skt. *puṇyasaṃbhāra* 'the accumulation of merit' (Musings, 215-216). The verb biltür- 'to cause to know, to inform' formerly was read bultur- 'to cause to attain, to cause to find', but the letter -w- here certainly is ambiguous enough to be read -y-. Moreover, there is another occurrence of biltürtüŋüz in line 059, so that Wilkens' correction is persuasive. His proposed restorations of the gaps, however, are less convincing. While acknowledging that they are possible, I would prefer to read these two lines as buyanlıg sumır tag[ıg] [tur]gurtuŋuz // bo a[žunn]uŋ ürl[üg] [ämgäkin] biltürtüŋüz 'You raised [up the] Mount Sumeru of merit // You made them aware of the everlasting [suffering] of this [state of existence]'. Lines 058-060 awıš tamu ämgäkin biltürtüŋüz // alkatmıš beš kat täŋri yerintä tugurtuŋuz 'You made them aware of the suffering of the *avīci*-hell // You caused them to be reborn in the praiseworthy land of the fivefold heaven' provide a similar sort of contrast between negative (making aware of suffering ~ making aware of everlasting suffering) and positive (being reborn in heaven ~ raising a mountain of merit).

055 Erdal corrected my translation of küvänčlig suv köznäkiŋä suklunmıšlar as 'those who plunged themselves into the reflection of the water of pride' to 'those who plunged themselves into the water-hole of pride' (OTWF 639, n305). His translation depends on grouping köznäk together with közünük 'a window, aperture, a hole' and denying that köznäk and közünük are derived from közün- 'to be seen, to be visible', because in his view 'there is no deverbal suffix -Ak'. The latter assertion certainly is not true (see note 105 below: odgurak < odgur-), so there is no barrier to deriving these forms from közün-. Moreover, he asserted that suv köznäki means 'water hole' and is a metaphor for 'pride', even though the presence of the word küvänč 'pride' renders this idea unnecessary. Nonetheless, my translation was incorrect, because the phrase suv köznäki means 'what is visible in the water' or simply 'reflection', so that this passage is to be translated 'those who plunged themselves into the reflection of pride' in the metaphorical sense of those who are fixated on themselves out of pride or vanity.

062 Bang and von Gabain read the phrase ogadıp kälmiš bizni täg tınlıg as oγatïp kälmiš biznitäg tïnlγ 'Erweckten Lebewesen wie wir', and I read it as oγaṭıp kälmiš bizniteg tınlγ 'mortals like us who were habitually idle', both off the mark for different reasons (cf. Pothi-Book, 196, n62). Erdal demonstrated that the verb ogad- derives from og 'disengaged, idle' plus the DNV suffix +ad- and means 'to fall behind, to remain behind'; indeed, he translated this phrase somewhat incorrectly as 'Somebody who has, like us, been falling behind' (OTWF 488-489). Actually, the verb here is kal- 'to remain, to stay' and not käl- 'to come'; it is written *k'*lmyš, but the two dots over k- are lost in a hole in the paper. The formation [Verb]-ıp kal- emphasizes that something has gotten into a state of what is expressed by that action; cf. Turkmen Onsoŋ ulolonsoŋ ennik bolup ga:lya:r 'Later, after one grows up, it gets to be a habit' (Clark 1998, 326; cf. Erdal, GOT 253). Here, ogadıp kal- literally expresses 'to get into a state of being behind', but may be translated 'to stay behind'.

063 Following a quatrain that dealt with mortals who were saved because Mani felt that they should be saved without further ado, this sentence states that Mani immediately took up the preaching of the Evangelion to those mortals whom he had not saved. This is expressed by the verb kod- 'to put, to place' in line 063 nomlap kodtuŋuz, where the formation [Verb]-p kod- expresses a form of action that one does suddenly or abruptly or that one takes up at once (not 'to exhaustively do something' as Clauson and myself), so that the phrase should be translated 'you took up preaching' or 'you began to preach' (cf. Clark 1998, 314-315).

068 The word whose surviving letters are 'wz'///*k*////*γ* may be restored either as uza[nma]k[lıkı]g or as uza[nma]k[ları]g (both alternatives proposed by Clauson in EDPT 120 under al). Previous editors restored the second of these alternatives, but did not understand the passage correctly. Wilkens also read uza[nma]k[ları]g here and in line 162, and pointed out that both al altag and uzanmak are positive concepts, reflecting Sanskrit *upāyakauśalya* 'skilful means', and occur as such in the Chinese Manichaean texts as well. He also noted that tašgar- not only means 'to bring out, to get out', but can mean 'to reveal (e.g. supernatural powers)' as well (cf. OTWF 744-745); thus, he translated 068-069 as 'By displaying skills and exp[er]tise you caused others to do work(s) of benefit' (Musings, 216-217). Indeed, al referred to a 'device' or 'method of doing something' and altag was used only in binom with al, so that it also referred to a 'device' or 'method'. Later on, al and altag took on negative meanings of 'deception and cheating' (EDPT 120) that continue today in Turkmen a:l 'demon, jinn; deception, cunning' and a:ldav 'fraud, trickery' (TED 21, 23).

075 The word 'wrṭw is a scribe's or corrector's addition that is written in smaller letters above '/ystwnky and stops at the t- of twrk̈wrtw[ ]. It happens that the shape of -ṭ- encourages the eye to see the letter -l- and that the upper loop of t- in twrkwrtu[ ] allows one to suppose a final -r, which led both BvG and myself to read orlar and to support this reading with commentary that now may be ignored. Although 'wrṭw would seem to be the common word ortu 'middle, center', the Pothi-Book presents a number of cases in which -d- is spelled with -t- (e.g. 035, 040 k̈wtyy = kudı, etc.; see Writing Notes), thereby permitting the interpretation of 'wrṭw as ordu 'royal encampment, palace'. This is confirmed by 180 /nwš'g'n 'wrtw, 230 //*w*š///n 'wrtw = [a]nwašāgān ordu 'the palace of immortality', where ordu is written with -t-. In the Uygur Manichaean texts, ordu is used to refer to the eki yaruk ordu 'two palaces of Light' as a designation for the deified Sun and Moon (e.g. in section IIA of the (LC) Xwāstwānīft). Turkic ordu was a perfect translation of this concept since it referred to the placement of the royal tent of the Khan as a focal point for all the surrounding tents of an encampment and thus was equivalent to a 'palace'. In the form of its borrowing into Mongol, orda entered medieval Europen languages and today continues as English 'horde'. Although this concept could be used in Sogdian as š'ykn(h) [šēkn] 'palace, camp' (SD 371; cf. Henning, Sogdica, 34, n2), which was borrowed from P/MP š'hyg'n [šāhīgān] 'palace, royal' (DM 314), the Middle Persian texts offered a different conceptualization of the Sun and Moon as rhy ~ ryh ~ rh [rahy ~ rēh ~ rah] 'chariot(s), wagon(s)' (DM 295). Coptic, Greek and Latin sources referred to these heavenly bodies as 'ships of Light' or as 'vessels of Light'.

076 Erdal restored and translated several words of this sentence differently in two places as [ ] [sar]anlanmakıg [ ] särgürtüŋüz 'You kept [ ] and niggardliness [ ] at bay' (OTWF 514) and as k[arıšm]akıg erišmäkig särgürtüŋüz 'You have put off strife and competition' (OTWF 557). A problem with the second restoration is that U89 recto is missing about one-third of the left side of the leaf, and it is very doubtful that the word beginning k̈[ ] (i.e. Erdal's k[aryšm]_) occupied so much space that it had to be completed on the next line as _akıg. Wilkens had recognized that there was more space than could be accounted for by Erdal's k[aryšm]_, and thought that ḳ[ıfırkaklanm]- = kıvırgaklan- 'to be miserly' (MTT 325, n1028) could be restored.

Indeed, either k[arišmakıg] or ḳ[ıfırkaklanmakıg] is a plausible restoration for the verb beginning k̈[ ], but another verb certainly followed it and was completed as _akıg on line 077. This is clear from the fact that the alliterative pattern requires here a verb beginning with a-: 075-077 azaglarıg barča siziŋä ämtärtiŋiz // [a-][ma]kıg [sar]anlanmakıg k[arišmakıg] // [a-][m]akıg erišmäkig särgürtüŋüz // amwardıšanıg [ ]. If the restoration k[arišmakıg] is preferable, it is only because it occupies less space, and therefore leaves a bit more room for another missing verb beginning with a- at the end of 076 to be completed with -akıg at the start of 077.

077 Another issue raised by Erdal's reading cited in the previous note is his interpretation of erišmäk as 'competition'. The only known Uygur verb of this proximate form is äriš-, which is a reciprocal of är- 'to arrive' and means 'to arrive together, to reach together' (EDPT 239); thus, it cannot be the source of Erdal's 'to compete'. However, a verb of the form er- also existed in two meanings in Uygur, the first being 'to make a notch or a breach in something' (EDPT 194) and the second being 'to be unhappy' (not attested as such). A number of other words were derived from *er- with this latter meaning, as seen in early texts and in today's dialects:

*er- 'to be unhappy'
> er-il- 'to be shaken with grief' (DLT I 193), 'to be angry' (DLT II 25)
> er-ik- 'to be disgusted, to be annoyed, to be irritated' (KB, Uygur, Kipchak; cf. EDPT 226), also Kumık erik- 'to be disorderly, to behave violently'
> er-in- 'to be miserable, to be unhappy' (Uygur), 'to be annoyed at' (KB)
> erin-tür- 'to make someone unhappy' (Uygur)
> er-inč 'miserable, unhappy' (DLT, Uygur)
> erinč+kä- 'to have compassion for' (Uygur; cf. OTWF 460-461)
> er-iš- 'to compete, to argue, to dispute': Karachay-Balkar eriš- 'to compete, to contend with, to rival', Kumık eriš- 'to argue, to dispute; to wage a bet' (VEWT 46b)
> er-iš: Nogay eris (< eriš-) 'dispute, disputable, obstinate, stubborn'

Thus, even though the verb eriš- 'to compete' has not been attested otherwise in the older texts, its occurrence in the dialects assures its existence and secures Erdal's interpretation of erišmäk as 'competing, competition'. As such, it is a reciprocal in -iš- from the unattested *er- 'to be unhappy' whose reflexive form erin- 'to be miserable, to be unhappy' became contaminated with ärin- 'to be bored, to be lazy' in various older texts and in the modern dialects so that it can be difficult to distinguish them (see Röhrborn's remarks in UWb 429a-430a, and Erdal's in OTWF 599-600). The semantic extension from 'to be unhappy' to 'to be annoyed' and 'to argue, to compete' is reflected in the derivations eril- (DLT), erik- (KB, Uygur, Kumık) and eriš (Nogay).

088 The word written p'dd may be identified as Sogdian p'δδ [pāθ] 'arrow' (SD 257). The second -d appears in its final form and there is a separation before the next k̈'[ ], so that the word presumably could not be Sogdian p'δh 'foot' or p'δk 'foot, step'. The placement and translation of this phrase, however, remains unclear due to the gap that follows.

091 Bang and von Gabain and myself read the last legible letters of this line as ///mz /k/intäg [ ], while Wilkens offered [ ]mz . kentä[kii] (MTT 326). The letter after -m- does not have the knob or lower stroke of -z as seen clearly in 040 k̈'ngymz and 234 bwy'nymz, but most closely resembles the right stroke of -w in 010, 067, 175 ẗ'mw. Moreover, [ta]mu fits the alliterative pattern of this quatrain: taluy // [ta] // [ta]mu // takı. The locative-relational +täki of Wilkens' kentä[ki] is possible in principle, but no example in which it is attached to ken 'after' has been noted. Rather, there clearly are two letters before -k-, the first of which is a vestige compatible with '- and the second of which is a clear -y- (not a punctuation dot); thus, at least 'ykynt- must be read here. Because of the structure of this quatrain, a predicate had to stand in the gap at the end of the line, and balı[klar], yäk oŋžınl[a]r and amarı tınlıglar were its subjects. Purely in a speculative vein, I can imagine that the original had something like [ta]mu ekint[i] [katınta ärtilär] takı amarı tınlıglar '(fish ..., demons and fiends ..., and) also some mortals [were in] the second [level of] hell'. However, this speculation is not incorporated into the translation.

093 The letters after t'k- in *t'k//m//'ywk/* are almost illegible. Bang and von Gabain had read täkirm[äl]äyük/, and I had changed that to tägir[mi]läyük under the assumption that the participle -yük was intended. Erdal asserted that there is 'no such verb' as *tägirmilä- and proposed to analyze the form as tägirmi+lä+yü+ki, where +lä is a DNN suffix forming adverbs (iki+lä, tün+lä, yaŋı+la, etc.), +yü is an 'expansion' found also in ka(n)yu > kañu (> kayu), and +ki is the well-known relational suffix expressing 'that is, who are' (OTWF 407, n475). Erdal himself did not doubt that *tägir- must be assumed in order to explain tägirmi, tägrä, tägriglä-, and connected

words (OTWF 388, n443), and now this tägir- has been attested (see note to (LH) U198, 09). Transparent in formation, the supposedly unattested verb tägirmilä- would be composed of tägirmi 'circle' and the DNV suffix +lä-, and it would mean 'to form a circle around, to surround with a circle, to encircle' (tr.) and potentially 'to be in a circle' (intr.). Indeed, that verb occurs in several Uygur texts, including Uigurica IV A18-20 (= Uigurica I 41.3-5) ötrü ol yäklär častanı elligig körüp singirkälir osuglug kılınıp tägirmiläyü avlap ınča tep tetilär 'Thereupon, those demons saw King Čaštani and, having hunted him down, they formed a circle around him and, making as though they were about to swallow him, said the following'. In this case, to regard tägirmiläyü as an adverbial meaning '(hunted) in a circle' is not perceptibly different than treating it as the gerundial form of a verb tägirmilä-yü meaning '(hunted) by forming a circle'.

Yet, Erdal's argument receives some support from the fact that tägirmiläyü can function as a nominal (not adverbial), as seen in the example of HsTs X 43-44 ol varxarnıŋ yüzi üč yüz älig maŋ tägirmiläyüsiniŋ sanı birär bärä 'O manastırın yüzü (=cephesi) üç yüz elli adım, çevresinin uzunluğu birkaç *li*(dir) [The face (=its front) of that monastery is 350 paces and the length of its *circumference* is several leagues'] (Tezcan, Eski Uygurca Hsüan Tsang Biyografisi, 14, 54, n80), and probably in TT I 58 tägirmiläyüki yagıŋ tälim boltı 'your enemies that were (i.e. formed) a *circle* around you were numerous' (see Bang-von Gabain, TT I 257, n57). In the first case, the nominal tägirmiläyü has the 3 possessive and genitive suffixes +siniŋ, and in the second case, it has the relational suffix +ki, proving that it is a nominal and not an adverbial. Erdal recognized that there were a few cases in which +lä/+la could form nominals (körtlä, körklä), but did not pursue that issue (OTWF 406). It is not possible to accept Erdal's idea that +yu is an 'expansion' of *kan in kanyu, which is a form that reflects the use of the letters -ny- to represent -ñ- (thus, kanyu = kañu > kayu), so that it is difficult to see how +yü could be an 'expansion' of *tägirmilä. Rather, this case is one where an originally gerundial form tägirmilä-yü came to function as an adverbial, and, by some unknown process, transformed into a nominal (on this rare process, see Erdal, OTWF 334). In any case, the word here in the Great Hymn does not end in the participle -yük, and the reading täg[ir]m[il]äyük[i] 'that was a circle' (nominal) or 'that was in a circle' (adverbial) may be adopted, but with the liberal translation 'encircled' for the sense of the passage.

094 Both BvG and myself misread the final word of this line as ančam[an] 'assembly'. In fact, it is the adverb ančam[a] 'so, such' (< anča yämä 'and thus'; cf. Erdal, GOT, 206, 516) which pairs with tärkin 'quickly' to express 'how quickly!' It may be noted that Erdal regarded the construction -[mi]štä ök to be 'unlikely' here (OTWF 407, n475), but it should be retained on the basis of 184-185 körmišt[ä] ök 'the moment they saw (you)'.

096 The words künt[äm]äk tı are rare and difficult to define precisely. Bang and von Gabain had analyzed the first word as a composition of kün 'day' plus the simulative +täm plus the particle ök with the meaning 'täglich' (TT I, 264, n160), whereas Clauson saw a verbal noun in -mäk of an otherwise unattested verb *küntä- 'to spend the day(s)' or 'daily' (EDPT 731). Clauson's etymology has merit, so long as the basic meaning is understood as 'the spending of days (looking at you)'. The back-vowel quality of the word tı is fixed by its occurrence in the quatrain in lines 110-112, which alliterates with tı: tınguluk // tı // [tı] // tıdınu (as well as by tılıg in Suv 56.5, cited below). Thus, Talat Tekin's attempt to read the adverb as front-vowel ti in the extremely difficult passage t_2 i m g_1 in Bilgä Xagan S15 is not convincing (nor is his identification of the mysterious m g_1 [read amag, ımag, amıg, ımıg, mag?] with Mongol *maγ as the root of maγta- 'to praise'; see On the Adverb *ti* in Orkhon Turkic, 246-251).

A relationship between the back-vowel tı with the words spelled tiydiyn ~ tiydin and tymin (as transliterated by Dankoff) in the DLT would seem to be unlikely at first glance. Kāšgarī defined the first of these as 'a particle of time' and used it in the sentence bo tiydin kälti 'He came at about this time' (DLT II 236). He defined the second of these as 'a particle meaning "a short while ago"' and used it in the sentence tymin kältim 'I came a short while ago' (DLT I 311). Dankoff transcribed these spellings as tedin and temin and derived both from the same root te, whereas Clauson transcribed them as tıdın and temin. If it is true that tı is the root of Kāšgarī's tiydin, then the latter must be interpreted as tıdın, as it has been by scholars, with the exception of Dankoff. If it is true that tiydin and tymin derive from a common root, as Dankoff supposed, then the latter must be interpreted as tımın, as no scholar has done. The word tıdın could be analyzed as tı plus the orientational suffix +dın and understood as 'toward a time' = 'around a certain time'. The word tımın could be analyzed as tı plus a regressively assimilated form +mın of the simulative +man here expressing 'just so', so that tımın might be understood as 'a short while ago, just now'.

An obvious problem with the preceding analysis is that Turkish has demin 'just now, a second ago' (surely the basis of Dankoff's reading of temin in Kāšgarī), demicek ~ demicik 'just a moment ago', deminden 'just now, a second ago' (TİS 281), dialects have demicek, demice, deminceg, demink 'just a moment ago, a little before' (DS 1416b), and Ottoman had demin yümün oynatmak 'vaktını hoş geçirmek [to pass the time pleasantly]' (TS 1071: 15th c.), dämin 'just now' (Wb III 1699: only "Osm.R."). Is this the same word as temin or is it based on or influenced by dem 'instant, time' (TİS 281), itself a borrowing from Persian? Redhouse recorded Ottoman demin 'just now, a few moments since', deminjik 'a very few moments ago' and demink 'that (person or thing) of a few moments ago' (TEL 915), as well as dem 'breath' also in the meaning 'the time of a breath, an instant, a little while, a time' which he labeled Persian (TEL 913). Indeed, Persian dam 'breath' also has the meaning 'time, season, hour, moment' (PED 534), but that does not entail a connection with demin. Based on this material, the tymin and possibly the tiydin cited by Kāšgarī cannot be unambiguously connected to tı in form, and the case for a connection is weakened by the fact that these two words mean 'around a certain time' and 'a short while ago' whereas tı has the semantically opposite meaning of 'an everlasting time'. The latter may be assumed due to its occurrence in binoms with küntämäk 'all the days, daily' and turkgaru 'perpetually, continuously'.

The word tı also occurs in a passage that attaches to it the attributive +lıg and the privative +sız: Suv 56.5 tısız yarpsız ornagsız ärmäz ärtiŋü tılıg yarplıg ornaglıg örüg amıl täbrämäz kamšamaz tözlüg 'having a foundation that is not one without permanence, firmness and stability, but rather is one that is quite permanent, firm and stable, quiet and calm, and does not shake or sway' (cited in DTS 569, which avoids semantic analysis by translating the first three words with +sız as nepostojannoje or neustojčivoe ['inconstant, changeable' or 'unstable, unsteady'] and the second three words with +lıg as ustojčivoe ['stable, steady']). Because of its association with the concept of 'time', tı in this context must refer to time as a period of lasting or permanent duration, that is, to 'an everlasting time' or, more poetically, 'for time everlasting'. Just so, in line 096 in binom with küntämäk 'spending the days, all the days', and in line 110 in binom with turkgaru 'perpetually', tı would mean 'a time everlasting'.

097 Whereas previous editors read adakın yorıp sizni at[ayu], Wilkens proposed to correct the last word to eḍ[ä]r[ü] and to translate 'walking on foot and fo[llowing] you' (Musings, 218). He based his reading on his recognition of a dot above the line (for -r-) and on the sense of the passage. However, the first two letters of the word certainly are ”- and the third letter is -t-, so that, if JW were correct, the scribe would have written ”t'r- instead of 'yḍ'r- for the Uygur verb 'yḍ'r- = edär- 'to chase, to pursue, to hunt, to follow' (cf. EDPT 67). Indeed, the dot certainly was placed for the letter -r-, but the spelling ”t/r- represents at[a]r, which is based on the verb ata- 'to name, to call by name', instead of edär-. Thus, at[a]r [ärti] '[they would] call out your name' can be read here, entirely parallel with line 096 küsäyürlär ärti birgärü 'they would join together and long to see you' and line 098 amrar ärti 'they would express their love'. As for the sense of the passage, 'call out your name' pairs well with 'praising and exalting you with their mouths' of the same line.

In addition, Wilkens thought that line (213) yyt[ ] could be read yeḍ[ärü] in nızvanıka eyin yeḍ[ärü] 'following the passions' (Musings, 218, n51, citing former line (203)). In fact, the variants yedärü ~ edärü occur in Buddhist texts, including BS ye ti ryu = yetirü (TT VIII, 45: F3) and others (cited by Erdal, OTWF 771-772), and the phrase eyin edärü also is found in such texts (e.g BT III 164; also cf. EDPT 67). Thus, Wilkens' reading is the correct one for line (213).

099 Wilkens proposed to restore köŋül[üŋüzk]ä instead of the koŋül[üŋüz üz]e of my edition, and to translate the verb sıgur- as 'to insert, to fit into, to drive into', citing in support of his reading KB3860 köŋülkä sıgurtım anı 'I have driven it into my mind' (Musings, 218; cf. EDPT 815). While the verb here certainly is sıgur-, despite its spelling with -k̈- (cf. 159 syγwr-), Erdal established that the verb has more expansive meanings, including 'to admit into one's heart, to give refuge, to embrace' (OTWF 719-720). Thus, with JW's restoration of the dative +kä instead of üzä and those other meanings in mind, the passage can be translated 'By admitting them all // into [your] great and compassionate heart'. The same reading may be introduced in lines 158-159.

104 Bang and von Gabain translated the sentence kısıg oruntakılar barča [ün]tilä[r] as 'Örtern (Gefängnissen?) Befindlichen alle emporgestiegen' and I followed with 'All of those who were in confined places rose up' in my previous edition. Although the verb ün- normally means 'to rise up, to grow, to sprout' in early texts (EDPT 169), here it must be understood in the meaning 'to exit, to go out, to leave', which is the same meaning that it has in Tuvan ün- (Tenišev 1968, 449), where it correlates to the čık- 'to go out' of many other Turkic dialects. Indeed, Kāšgarī recorded the

pertinent fact that the phrase ol ävkä ünti means 'he went home' in the 'Uygur dialect', which may be understood as 'he went (out from here to) home' (DLT I 179; also cf. CC183 ön- 'to go out from'). This clarification also applies to 172 köŋül köŋültäki [ä]dgüläri kün küniŋä ü[n]t[i] 'the good things in their hearts and minds [came out] day after day' and 177-178 ävtin barktın üntilär 'they left (their) homes and households'.

105 The word odgurak is derived from the transitive verb odgur- 'to wake up (s.o.), to waken (s.o.), to arouse' (EDPT 48) by means of the -ak suffix, which forms adjectives emphasizing the main feature of an action or an inclination toward committing an action (käsäk 'a piece' < käs- 'to cut', bıčak 'knife' < bıč- 'to cut', axsak 'limping' < axsa- 'to limp', artak 'decaying' < arta- 'to decay', etc.); thus, the word ought to mean 'wakening, arousing'. Rather than the gloss of 'convincingly' in my previous edition (or BvG's 'vollständig'), odgurak combines with burxan to mean 'arousing Buddha'. This interpretation is confirmed by its occurrence within a sentence frame of 'You attained the blessed state of' used to form several epithets for Mani as Buddha: 066 tüzgärin[čsiz] [b]urxan 'the unsurpassable Buddha', 105 odgurak burxan 'the arousing Buddha', and 107 tıdıgsız burxan 'the unhindered Buddha'. Another occurrence of odgurak may be found in Diš 798 odgurak bo sudur ärtinig köŋülkärmiš kärgäk, which the editor translated 'muss er unbedingt an dieses Sūtra-Jewel denken' (Yakup, Dišastvustik, 101, 118), but which probably should be translated 'He must reflect on this arousing sūtra-jewel' or 'He must reflect on this sūtra-jewel that wakens'. It may be noted that the epithet odgurak burxan 'the arousing Buddha' provides constructive evidence in regard to the name Odgurmıš in the Kutadgu Bilig. Dankoff discussed the possibility that Odgurmıš, which he translated as 'Wide Awake' (rather, 'Who has Wakened' or 'Who has Aroused'), represented the figure of Buddha in a debate with Ögdülmiš '(Who has been) Praised' whom he equated with Muhammad (1983, 13-15).

106-107 Neither Bang and von Gabain nor I had a solution for the word whose surviving letters we read as t///t'γyn, overlooking the fact that only two and not three letters stood in the gap, whereas Wilkens realized this and restored t[ıl]tagın (MTT 327). In support of his reading, it should be noted that the word in question must begin with tı- in order to conform to the alliterative pattern ([tınlıgl]ar // t[ıl]tagın // [tı] // tıdıgsız) and that the meaning of this quatrain must parallel to a degree the meaning of the previous quatrain.

As for the damaged word at the end of line 106 and beginning of line 107, the alliterative pattern once more requires that a word beginning with tı- precede 107 buyanıŋız 'your merit', and indeed a fairly clear t- followed by some faded letters is visible there. Uygur texts offer two such words that might fit this context: tıgrak 'strong, robust, tough' and tılaŋu 'eloquence, gift of speech'. The first word is derived from tıgra-, defined by Kāšgarī as 'to be tough, to be sturdy' (DLT II 293), a meaning present in all the derivations and not a persuasive restoration here. The second word tılaŋu is found in Suv 505.6 in the meaning 'gift of speech, eloquence' (cited in DTS 566), but it also serves as the stem of the verb tılaŋur- which occurs as a verbal noun tılaŋurmak 'being eloquent, eloquence' (EDPT 501, OTWF 163, 502). Morphologically obscure, its ultimate root must be tıl 'tongue'; thus, [tılaŋuŋuz] buyanıŋız may be translated '[your eloquence] and your merit'. Wilkens' suggested restoration here of t[ü]z[kärinčsiz] '[un]f[at]h[omable]' cannot be accepted, since that word would not fit the alliterative pattern (cf. Musings, 219).

112 Whereas my previous edition only had [ ]üŋüznii before sutmıš yarča tittiŋiz, Wilkens proposed to read these words as [siz]iŋ mäŋiŋizni sodmıš yarča tittiŋiz 'You abandoned [yo]ur own happiness like spittle which has been ejected' (Musings, 219). Certainly the faded letters favor his reading, but a serious problem confronts its adoption, namely, that the alliterative pattern of these quatrains does not allow [siz]iŋ mäŋiŋizni to be the direct object of sodmıš yarča tittiŋiz. Consider the following arrangement of these quatrains:

57 tınguluk orunta örügin	58 sudmıš yarča tettiŋiz	59 kamıg tınlıg ugušı
tı turkgaru mäŋiligin	[ ] [ayıg] kılınčlıglarıg	kararıg nızvanı[ları üzä]
[ ] ämgäkin körüp	soyurka[y]u erinčkäyü yarlıgkatıŋız	kal telvä täg ärtil[är]
tıdınu umadın [ ] [siz]iŋ mäŋiŋizni	[ ] körginčä	kaš ičintä törümiš

Clearly, [siz]iŋ mäŋiŋizni could not be transferred to the beginning of quatrain 58, because then no alliterative pattern could be constructed with [siz]iŋ among the surviving words [ayıg] kılınčlıglarıg soyurka[y]u erinčkäyü yarlıgkatıŋız, even if [ayıg] could be replaced with a word beginning with si-. That means the last line of quatrain 57 would have to end with [siz]iŋ mäŋiŋizni, making that line rather long (15 syllables), but apparently acceptably long (cf. 074-075 yin[tä]m ayıgta yaratıntačılarıg tıdtıŋız). The fact that the quatrain would end with a direct object

[siz]iŋ mäŋiŋizni is not a problem, since such a case also occurs in line 034 ögin köŋülin azıtıp // örlät[ü]r ärti tınlıglarıg '(passions) used to agitate mortals and lead their thoughts and their minds astray'. This placement assures that sudmıš yarča tettiŋiz cannot be the predicate of [siz]iŋ mäŋiŋizni, as Wilkens, but rather is the predicate of [ayıg] kılınčlıglarıg 'the [evil-]doers', a more fitting object to associate with 'spittle'.

That placement raises another issue. The missing predicate before [siz]iŋ mäŋiŋizni certainly ended in the 2 plural past, as implied by körüp '(you) saw (their suffering) and (you ...). In that case, because of the reading [siz]iŋ mäŋiŋizni, the missing predicate must have expressed something like 'you abandoned (or: gave up, renounced, sacrificed) your (own) happiness (to help others)', an act Mani would have felt it necessary to commit out of compassion. Thus, it is reasonable to restore either kod- 'to put down, to put aside, to abandon, to give up' or tit- 'to give up, to renounce' (which occurs in the next line) as the missing predicate. Here, the option of [kodtuŋuz] in the meaning 'you put aside' is restored so as not to repeat tittiŋiz in the two lines.

(136-145) The previously unedited leaf U112 (D 260, 35) cannot be placed with any accuracy in the Pothi-Book (cf. Wilkens, MTT Nr. 381). The assumption that it belongs with the Great Hymn to Mani may be made solely on the basis of the few surviving phrases that mention the passions of 'greed' and 'anger' which are more fitting to the context of this hymn than to the other pieces in this book. Because this fragment represents the beginning third of a leaf with a *pustaka*-circle, one possibility is to fit U112 together with U86 which retains the left two-thirds of a leaf without a *pustaka*-circle. In fact, the surviving terms of U112 are not out of context with U86, and at least two of the terms fit with the following leaf (U83): U112, v01 az nızvanı and U83, v03 az nızvanı, U112, v03 [üztä] buzt[a] and U83, v03 üztä buzta. In the end, however, the fitting of U112 to U86 produced a strong impression of having too many words per line to be feasible, not to mention that the addition produced a disruption in the alliterative pattern that can be established in U86, r04-05. Therefore, U112 is provisionally placed as a "loose leaf" in the gap between the severely damaged U80 (lines 116-125) and the well-preserved U93 (lines 156-165). The lines of this leaf are numbered (136-145) in order to leave a gap of one leaf between the preceding and the following leaves.

156 Wilkens replaced the [a]žunka of my previous edition with [o]runka, translating 'they reached the point of no return', and pointing out that yanınčsız [o]run is equivalent to Skt *avalvartikabhūmi* (Musings, 219-220). His reading is adopted here.

160-161 Both Erdal and Wilkens questioned my reading of [ayıg]ların bastılar ạrxant kutın bul[tılar]. Wilkens also rejected Erdal's restoration of the first word as [nizvani], which would not accord with the alliterative pattern (OTWF 592, n235), and instead proposed to restore akıg 'flow' which, in Buddhist terminology, translates Sanskrit *āsrava* 'influx' (Musings, 220). Clauson also mentioned the equivalency, and rendered the term as 'restlessness, impermanence' (EDPT 82-83). As Wilkens noted, the Arhats often were associated with such a phrase in Buddhist texts, where they could not attain the status of Arhat until they had eradicated their *āsrava*; thus, his restoration of [akıg] is adopted here.

161-163 Bang and von Gabain, as well as myself, partially but significantly misunderstood much of this passage. They read atqaγlïγ fišailïγ [mängilär] al alktaγ uzanmaql[arï]γ öntürüp 'Die an die Welt fesselnden Sinnes-Freuden Trug und Lässigkeit entfernend', and I translated 'Pleasures of the *viṣaya* (Hend.) promoted the mastery of deceit (Hend.)'. In fact, as Wilkens has shown, the reading of al altag uzanmakl[ar]ıg üntürüp must parallel 068 al altag uza[nma]k[ları]g tašgarıp 'You revealed (to them) devices, methods and skills,' (see note to 068 above). Moreover, he suggested the readings of t[ınlıglarka] instead of [mäŋilär] and of yar[ašı] 'beneficial, suitable, attractive' in the gap after aŋa (Musings, 217). His readings allow a clear interpretation and are adopted here.

169-170 Wilkens' reading of bar elilig [kö]k kalık yüzintä • baxšılıg [kün t](ä)ŋri tugtuŋuz as 'In the vault of the [fir]mament of the realm of existence you rose (lit. were born) as the teacher [su]n' essentially replaces that of previous editions (Musings, 220-221). Here, the scribe spelled the word ellig as 'ylylyg (rigorously = elilig ~ ililig), for which two explanations may be considered. The first of these is that the scribe wrote the first -l in its final form, which in MS is -l plus a dot (cf. 172 kwngwl, etc.) that not only could be mistaken for -ly- but actually is written as -ly-; thus, 'ylylyg could be seen as 'yl_lyg = ellig. However, this interpretation relies on the form of a MS letter and is not convincing in view of the fact that the same spelling is found in an US text which Zieme read as BT XIII 55.3-4 uygur il-i-lig ortun uluš-ta tuγup blgürüp 'man wird im uigurischen Land, (d.h.)

im Mittleren Reich, geboren und erscheinen' (BT XIII, 183), where 'yl_y_ is written at the end of line 3 and _lyg is written at the beginning of line 4. Thus, the more likely explanation is that the scribe intentionally spelled the word 'ylylyg in order to differentiate 'ylylyg = ellig 'of the realm' from the form 'ylyg = ellig 'king' ('having a realm'), the latter of which would not be appropriate here. To assume that BT XIII 55.3-4 uygur el_i_lig has the meaning 'Uygur realm' ignores the fact that uygur el_i alone expresses that meaning. If the writing el_i_lig in this US text is of the same kind as the writing in the Great Hymn, then the attributive suffix +lig in both cases expresses a kind of genitive meaning that derives from its sense of '(having the quality) of', which is a common usage of that suffix in Uygur. Thus, BT XIII 55.3-4 uygur ellig (sp. 'ylylyg) ortun ulušta would not mean 'in the Uygur realm, (that is), the Middle Kingdom', but rather 'in the central (or: middle) country of the Uygur realm', which actually is more appropriate than the equation of the phrase 'Uygur realm' with a traditional appellation for China as the 'Middle Kingdom'.

171-172 Wilkens proposed that ıča[nı]p in the first line of this quatrain could replace the /ič-e//p of my previous edition, so that küzätm[i]ščä ıča[nı]p could be translated 'Inasmuch as they obeyed (it) they took care ...' (Musings, 221-222). Also, he agreed with Röhrborn that 172 köŋül köŋültäki [ä]dgüläri, which is the second line of this quatrain, should be translated 'seine Tugenden des Herzens und des Im-Herzen-Befindlichen' (UWb 343b). Rather than the rare ıč[an]- 'to avoid, to take care' (cf. EDPT 29), this word also could be read as [kw]yč'[ny]p = [k]üčä[ni]p with the verb küčän- 'to exert oneself' (EDPT 698). Moreover, the repetition of köŋül köŋül could be viewed as a way of expressing the plural or of intensifying the meaning (cf. Clark 1998, 510), which in English would be equivalent to 'hearts and minds'. Finally, the repetition in this second line of the quatrain may have some prosodic value as a parallel with the kün küniŋä ü[n]t[i] of the third line. These considerations form the basis for the translation adopted in this edition.

178 The scribe wrote čk̈šp:t without -'- as in 177 čxš'pt because he had insufficient space at the end of the line; he also erred in placing two dots instead of one above -k̈-. However, he placed two dots just beneath the -p- (shown as p:), as a convention to indicate that a preceding vowel letter has been omitted. He also employed the two-dot convention in 073 kwyrk/*tt*/ngz: = körkit[ti]ŋiz, 110 m'ngylygn: = mäŋiligin, and (482) k̈'tyγl'nmk̈: = katıglanmak (see Pothi-Book, 194, n45, where the case of 178 is not cited).

(196-215) The leaves U96 and U97 cannot be fitted with any certainty in the Great Hymn, as already stated in my previous edition (Pothi-Book, 151). There, they were tentatively placed as lines (186-205) in the gap between pages 19 (lines 176-185) and 24 (lines 226-235), and at least U97 has the partial page number [ ] otuz, i.e., 2[1], 2[2] or 2[3], confirming that it belongs in this gap. In fact, the two leaves could be placed immediately after page 19 in the order U96-U97 (as previously) or immediately before page 24 in the order U96-U97 or U97-U96. Or, they could be placed with a gap between the two and either the preceding or the following page, and so on. To allow a neutral connection between the two leaves and pages 19 and 24, here they are placed together with a gap of one page after page 19 and a gap of one page before page 24, in the order U96-U97, or lines (196-215).

229 The word tümgä also occurs in the binom tümgä biligsiz 'obtuse and ignorant' in other Uygur texts (EDPT 506; cf. Clark, Pothi-Book, 203, n229) and in the phrase alku tümgä tınlıglar 'all the obtuse mortals' of line 107 of the Uygur inscription at Chü-yung-kuan (Röhrborn-Sertkaya 1980, 324). It may be analyzed as tüm- plus the deverbal nominal suffix -gä, which here is written as -k', as are some other derivates with this suffix (e.g. öpkä, ötürkä, tarka; see OTWF 376-382). The verb tüm- does not occur in early texts, but may be identified with Turkish tüm- 'to rise, to become round' (TİS 1191) and Turkmen döm- 'to swell, swell up, fester' (TED 239), and also taken as the root of Turkmen tümmek 'hill, mound' (TED 550). Thus, tümgä referred to an 'obtuse' object that is rounded or flat rather than sharp or pointed, and could be used metaphorically for a 'plain' or 'simple' person. It is this sense that connects tüm- to the common tüz 'level, flat' that can be found in Turkish dümdüz 'quite smooth, level; plain, simple (fellow)' (TİS 317), where düm is a reduplicative element (also see the note to (LP) U219a, v05 tüp tüz).

245 In my previous edition, I supposed that the final line Ayakantar bügü [ ] was somehow the title of the hymn (Pothi-Book, 151). However, now it is clear from other hymns in Iranian and Uygur that the name of the composer, when present, appears in the final line; see the note to lines 007 and 086 of the Hymn Book below (LH Nr. 16).

2. Bilingual Hymn to Mani

U 99 (T III D 259, 13), U 100 (T III D 260, 34 + T III D 259, 17),
U 101a,b (T III D 260, 14, T III D 260, 10), U 102a,b (T III D 259, 23, T III D 259, 26),
U 103a-c, recto (T III D 260, 19, T III D 260, 30)

Manichaean script. Verso of one, recto and verso of three, and recto of one *pustaka*-shaped pieces of paper. For the ordering of recto and verso, see Commentary. This hymn begins on U99, v05, just after the Great Hymn ends on U99, v04. Below, the continuous line numbers 01-36 are used instead of the line numbers 245-280 of my previous edition of the Pothi-Book. The restitutions of the Tokharian B text are cited after Pinault, Bilingual Hymn, 117-118, with ( ) standing for his restitutions and some other assumptions, even though these do not correspond precisely to the surviving letters in a few cases. The symbol ⁝ stands for the *pustaka*-circle, and [T] or TokhB and [U] stand for Tokharian B and Uygur, respectively. Below, a transcription and a transliteration of the leaves are followed by a parallel Reading Text and a parallel Translation, accompanied by a Commentary.

Von Gabain, Turkische Turfantexte, IX, 9-15, Plate I (U100: lines 02-10); Clark, Pothi-Book, 174-175, 187-188, 203-205; Wilkens, Musings on the Manichaean "pothi" book, 222-225; Pinault, Bilingual Hymn to Mani, 93-120; Klimkeit, Gnosis on the Silk Road, 284-285. Clark, TML Nr. 85; Wilkens, MTT Nrs. 376-380.

U99 (T III D 259, 13), verso

LH217 [MS] beš otuz
[MS] byš ʾwtwz

LH222 01 05 [T] komñiktense (pä)r(kor ram) [•] [U] [yaruk kün täŋrinin] [ ] [•]
[T] kwm[ ]qtynz[ ]*r*[ ] [U] [ ]

U100 (T III D 260, 34 + T III D 259, 17), recto

LH223 02 01 [T] sā(tke yāmu) • men śomonśo [•] [U] [ ]lig ay täŋri [•] [T] ylaiñik_
[T] sʾ[ ] • myn š[ ] [U] [ ]*k*lyg ”y tngryy [ ] [T] [ ]_

LH224 03 02 _tense mukur ram [•] [U] [xormuzta] täŋri[niŋ dıdım] t[äg •] [T] bramñiktense
_tynzyy mwkrʾm ⁝ [ ] [U] [ ] tng*r*y[ ] *t*[ ] [T] brʾmny/k[ ]

LH225 04 03 pässak ram • [U] [azruwā] [täŋ]rini[ŋ] [pässak täg •] [T] lkāsi śuke •
psʾkrʾm • ⁝ [U] [ ] ///*r*yny// [ ] [T] lkʾs/y šwkyḫ •

LH226 05 04 [U] körgäli tokıl[ıg] [•] [T] (pidär-mani) [•] [U] kaŋım manı burxan •
[T] tusa • [U] anın •
[U] kwyrgʾlyy twγyl_⁝_// [ ] [T] [ ] [U] k̈ʾ*n*gym mʾny bwrxʾn •
[T] twsʾ • [U] ”nyn •

LH227 06 05 [T] tusa • [U] anı üzä • [T] pällāmar [•] [U] [ögä yükünür män] •
[T] cintāmaṇi wame(r) ra •
[T] twsʾ • [U] ”nyy ʾwyzʾ • [T] plʾ[ ] [U] [ ] •
[T] čynťmʾnyy wʾmyrʾḫ •

01 JW : *kä*lig (lies so?). However, kälig 'coming, rebirth' cannot apply here. According to Pinault, TokhB sā(tke yāmu) men śomonśo means 'having made the moon as medicine for the man' (Bilingual Hymn, 118), so that my previous restorations of [är]klig before ay täŋri and the interjection a! cannot be retained. **02** The dot over -r- in tng*r*yy is lost due to damage. **03** The dot over -r- in ///*r*yny// is lost due to damage. **04** For tokıl[ıg], see Commentary.

U100 (T III D 260, 34 + T III D 259, 17), verso

LH228 [MS] altı otuz
[MS] ”ldy ʾwtwz

LH229 07 01 [U] čıntamanı ärdini täg • [T] t(arnes=āss)i cuñne aṣāṃ • [U] tüz töpütä tutga[lı]
[U] čynťmʾny rtnyťg • [T] t[ ]y čw*n*yy ʾžʾn • [U] twyz twypwťʾ twťkʾ//

LH230 08 02 tägimlig a • [sä]n t[ä]g[im]lig ärür sän • [T] mant twe ṣ lkāstar
tʾkymlygʾ • ⁝ /*n t*/*k*//lyg ʾrwr sn • [T] mʾnḍtyvy/ plkʾstʾr

LH231 09 03 ly„šälñesa • [U] [an]čula[y]u ya[ltrıyur sän] [č]axšapatlıg ıdtuk
lšylynsʾḷ • ⁝ [U] ///*č*wlʾ/*w* yʾ[ ] /*x*šʾptlyγ ʾyddwq̈

LH232 10 04 čog yalın üzä • [T] (mant) t(w)e pälk(mo) (ścirin)ne [•] [U] ančulayu [sän]
čwγ yʾlyn ʾwyzʾ • ⁝ [T] [ ]*t*[ ] plk[ ] [U] ”nčwlʾyw [ ]

LH233 11 05 tokıl[ıg] [ ] aras[ınta •] [T] lkāsi śuke • [U] körg[äli] t[okılıg •]
twγy*l*// [ ] ”rʾs[ ] [T] /*k*/*s*yy šwkyy • [U] kwyrg/// *t*[ ]

02 The letter ʾ for the interjection a before the *pustaka*-circle has an ornamental form, with its left stroke extending upward and ending in a curl. **02** For how p- in plkʾstʾr is a mistake for ṣ, see Pinault, Bilingual Hymn, 98-99.

U101a,b (T III D 260, 14, T III D 260, 10), recto

LH234 12 01 [T] pidär-mani [•] [U] kaŋ[ım manı •] [T] tusa • [U] anın • [T] tusa • [U] anı üzä •
[T] (pällāmar) [•]
[T] pyḍr*m*[ ] [U] *k*ʾ*ng*[ ] [T] //sʾ • [U] ”nyn • [T] twsʾ • [U] ”ny/ ʾwyzʾ •
[T] [ ]

LH235 13 02 [U] ögä yükünür män • [T] (entse warñ)ai kleśanma • [U] azta [ul]atı
n[ızvanılarıg •]
[U] ʾwygʾ ywkwnwrmn • ⁝ [T] [ ]yʾy klyšʾnmʾ • [U] ”ťʾ ///ʾtyy n[ ]

LH236 14 03 [T] etaṅkätte (ko)r wikäṣṣeñca • [U] tıdıgsızı[n] birtä[m] kalı[sız]
[T] ʾyťngkʾntyy ⁝ [ ]*r* wyk̈šynčʾ • [U] tytyγsyzy/ byrtʾ/ *k*ʾl*y*[ ]

LH237 15 04 siz targartačı [•] [T] (kartse nervā)n ṣañiññe • [U] ädgü nırvan tözlüg • [T] kätko-
syz tʾrk̈ʾrdʾz:y ⁝ [T] [ ]n šʾnynyy • [U] ʾdgw nyrvʾn twyz*l*wg • [T] kʾtkw-

LH238 16 05 -preke poyśintans • [U] [sö]ki burxanlarnıŋ • [T] mrāś ternene
-pryg*y*y bwšynťnz • [U] ///kyy bwrxʾn_lʾḍnyng • [T] m*r*ʾš tʾrnyny_yy

03 The final letters -yy in ʾyťngkʾntyy are written as Arabic numerals "99" (see Writing Notes). **03** For kalı[sız], see Commentary. **03-05** There are impressions of words from another leaf laid on top of this leaf. **04** The -z:- in tʾrk̈ʾrdʾz:y stands for -č- (see Writing Notes). **05** The scribe forgot the dot over the second -r- in bwrxʾn_lʾḍnyng.

U101a,b (T III D 260, 14, T III D 260, 10), verso

LH239 [MS] yeti otuz
[MS] yytyy ʾwtwz

LH240 17 01 yuwssi aṣāṃ [•] [U] [tüz töpülä]rintä alkugunuŋ eltg[äli] [siz] tägiml[ig] [•]
y//syy ʾžʾ/ [ ] [U] [ ]*r*ynťʾ ”lk̈wγwnwng ʾylt*g*/// [ ] tʾkyml// [ ]

LH241 18 02 [T] tusa • [U] anın • [T] tusa (pällāmar) [•] [U] [ög]ä yükünür män •
[T] vaineyäṣṣe(ṃ) wl(olm)encsa [•]
[T] twsʾ • [U] ”nyn • ⁝ [T] [ ] [U] [ ]ʾ ywkwnwr mn •
[T] wʾynyyšyy wl[ ]ynčs [•]

LH242 19 03 [U] kutrultačı [tınlıg] [o]glanınıŋ • [T] krent-pälskoṣṣe(ṃ) yo(ñiyanmen) [•]
[U] k̈wtḍwlťčyy ⁝ [ ] ///*k*ʾlʾnynyng • [T] kryntpʾlskwšʾ// yw[ ]

LH243 20 04 pākri tākow • [U] [ädgü ög]lüg yollarıntın bäkiz b[älgülü]g b[oltačı •]
pʾgryy tʾgww • ⁝ [U] [ ]*l*wg ywl_lʾryntyn bkyz b[ ]*g* b[ ]

LH244 21 05 [T] olyart(se) (śi)l(ṣ)e • [U] artukrak arıg [ ] [•]
[T] ʾwlyʾ*rt*//y [ ] ///*l*/yy • [U] ʾ*rt*wk̈rʾq̈ ”ryγ [ ]

01 AvG, LVC [baš tüz töpülä]rintä; JW : [töpölä]rintä. Part of the preceding gap belongs to the TokhB text, as shown by the parallel line 07 tüz töpütä without a preceding gap. **01-02** There are fairly clear impressions of words from the leaf U102a+b (r04-05 ~ lines 25-26) that was laid upside down on this leaf over the first words of these lines.

02 It is doubtful that the TokhB had tusa tusa (pällāmar), as Pinault (Bilingual Hymn, 117), because there is no room for a second tusa and the Uygur has only anın and not anın • anı üzä, as in lines 05-06 and 12. **03** The scribe forgot the dot over -r- in k̈wtḍwlt'čyy. **04-05** There are relatively long gaps at the ends of these two lines, making it possible that the TokhB text may have begun at the end of line 04 and the Uygur text might have continued to the end of line 05, but this is unclear due to the damaged state of the leaf. **05** Between 'wly'*rt*///y and ////yy = olyart(se) and (śi)l(ṣ)e, there is a gap equivalent to 5-6 letters or at least one word that does not appear in Pinault's TokhB text. **05** Above the word '*rtwk̈r*'q̈, there is a smudged and illegible word that is either a correction or an impression of a word from another leaf laid on top of this leaf. This smudged word mostly obscures the dots over -r- and -k̈-.

U102a,b (T III D 259, 23, T III D 259, 26), recto

LH245 22 01 [T] (ca)ndā(n sät)k(ocai) [•] [U] [ ]lärin [ ]in ačta[čı] [•]
[T] (pelaikneṣṣe nomiyeśo) [•]
[T] *nd*'[ ]k[ ] [U] [ ]*k*//'l'ryn [ ]*k*//ryn "čt'// [ ]
[T] [ ]

LH246 23 02 nom ärdinikä • [T] tusa tusa pällāmar • [U] ol tıltag [üzä ögä yükünür män •]
nwm rtnyk'ḥ • ⁝ [T] [ ]s' pl'm'r • [U] 'wl tylt'γ '[ ]

LH247 24 03 [T] papāṣṣorñe (aklyiññe) [•] [U] [č]ax[š]apat bošgut • [T] ompol(skoññe) (tsiromñe)
[T] p'p'šwrnyy ⁝ [ ] [U] /*k*/'pt bwšk̈wt • [T] 'wmpwl[ ]

LH248 25 04 ce • [U] amwardıšan [ ] [•] [T] krentomnatsa nomyenta [ ] [•]
čyy • [U] 'mwrḍšn ⁝ [ ] [T] *k*ryntwm n'z' nwm*ynt*[ ]

LH249 26 05 [U] [ä]trämlig ärdinilä[r] [ ] [•] [T] (wmer-sa)mutär ram śāte • [U] i[nčü]
[U] /d*r*'mlyg rtnyl'/ [ ] [T] [ ]*mwt*/*r*r'm š'dyy • [U] 'y[ ]

04-05 The first words of these lines were impressed under the leaf U101a,b, v01-02 (~ lines 17-18). **04** There is a gap between 'mwrḍšn and the *pustaka*-circle that belonged to the Uygur translation of TokhB ompol(skoññe tsiromñe) ce, and there is a longer gap at the end of this line, part of which might have belonged to the TokhB and part to the Uygur, or to only one of the two. **05** The dot over -r- in /d*r*'mlyg may be missing or may be obscured by the superimpressed writing from the leaf laid on top of this one. **05** AvG : yin[čülär]. However, the paper is completely rubbed away in this spot and no trace of yyn can be seen on the page. Assuming that the text may have deteriorated here and elsewhere after AvG examined it, I placed [yinčülär] in my previous edition. Rather, the gap must have contained an Uygur equivalent to what Pinault indicated as TokhB (tsiromñe) '(energy)'. **05** BvG, LVC : 'y/... Wilkens restored 'y[ ] as i[nčü] 'pearl' which he combined with ögüz 'river' in the next line and took as a designation of the 'Pearl River' or Syr Darya (Musings, 225). Although that name occurs in other sources, here it appears only to correspond to TokhB (wmer-sa)mutär 'ocean of gems'.

U102a,b (T III D 259, 23, T III D 259, 26), verso

LH250 [MS] säkiz otuz
[MS] s'kyz 'wtwz

LH251 27 01 ögüz täg [ ] • [T] ayātautse (kartse wāṣmo) [•]
'wygwzt'g [ ] b'[ ] b[ ]š • [T] "y't'w ts/ [ ]

LH252 28 02 [U] eyin ädgü [ ] [•] [T] āktikesa nesalye • [U] [ ]
[U] 'yyyn 'dgw '[ ] ⁝ [ ] [T] 'gtygys' nys'lyy • [U] [ ]

LH253 29 03 taŋlaguluk [ ] [•] [T] (mäk)tomñeṣṣe kärṣa(ke) [•] [U] [ ]_
t'nkl'γwlw*q* ⁝ [ ] [T] [ ]twm nyšyy k'rš'[ ] [U] [ ]_

LH254 30 04 _lüg tarıgčı • [T] (osta-ṣm)eñcans āyoräṣṣe • [U] bayag[ut] [ ]
_łwg t'ryγčyy • ⁝ [T] [ ]ynč'nz "ywršyy • [U] b'y'*k*// [ ]

LH255 31 05 buš[ı] [ ]lärin • [T] preke preke snai (yärm) [•] [U] [ödün]
bwš/ [ ]*k*'l'ryn • [T] py*rygyy* /*ryg*yy syn'y [ ] [U] [ ]

01-05 It is quite possible that the gaps at the ends of all these lines are larger than indicated. **01** The red ink from words of another leaf laid over this leaf is visible on top of the first eight letters of this line. **01** BvG, LVC : //// ba[yaqut]. Wilkens restored ügüztäg [bay] ba[rımlıg] (Musings, 225), but the surface of the paper is rubbed away between 'wygwzt'g and the letters -b'-, leaving a gap of at least 4 letters, while the other visible b- farther on begins a word ending in -š. **02** BvG, LVC : iyin edgü a. However, the paper is rubbed away before the *pustaka*-circle, and there is no motivation for reading the interjection a here. **05** AvG, LVC : boš/...; JW : boš[gut].

U103a-c (T III D 260, 19, T III D 260, 30), recto

LH256 32 01 ödü[n] [ ] [•] [T] (mā)k(=arañcs=āñm) (er)ṣeñca • [U] kop köŋülin
ulug t[ap] öritt[äči]
'wyd*w*/ [ ] [T] [ ]k[ ]šynč' • [U] k̈wp kwng*w*lyn
'wlwγ *t*[ ] 'wyrytt///

LH257 33 02 bädüttürtäči • [T] (se kraupeṣṣe) sär nomiye • [U] bo ančaman k[u]vraglıg ıdt[uk]
b'twḍtwrt'čy • ⁝ [T] [ ] *s*'r nwmyyy • [U] bw 'nčmn k̈/*vr*'*γ_lyγ* 'ydd//

LH258 34 03 ärdinikä • [T] yarke(sa ci winā)skow • [U] män aryaman fri[stū]m xoš[tır]
rtnyk' • [T] y'rgyy ⁝ [ ]*k*/*w* • [U] mn 'ry'm'n fry///*m* k̈wš//

LH259 35 04 agır ayamak[ın yinčürü töp]ün yükünü täg[inür män] ogul [ ]
"γyr "y'm'k̈_⁝_[ ]wn ywkwnw t'k[ ] 'wγwl [ ]

LH260 36 05 [R:] k[ä]si bätti täŋri [ ] küsän[ ]
[R:] *k*/*sy* b'ḍḍyy *tng*ryy '[ ]*y*š kwys'n[ ]*r*[ ]

01 AvG, LVC : öd; JW üdü[n] (MTT 337, n1069). JW restored line 31 [üdün] before this üdü[n] on the basis of TokhB preke preke of line 31 (Musings, 225). His restoration is adopted here. **02** Due to damage, the dots over -b- and -r- are missing in k̈/*vr*'*γ_lyγ*. **05** Black ink from words of another leaf laid over this leaf is visible over the red ink of the first three words of this line.

Writing Notes

[These notes refer only to the Uygur lines of the hymn.]
Letters: **k/k̈** are used, except **-q̈** in 09 'yddwq̈, 21 'rtwk̈r'q̈, 29 t'nkl'γwlw*q*; **'y- = i-** in 26 'y[ ]; **-ḍ-** in 25 'mwrḍšn, 33 b'twḍtwr-; **-nk-** for **-ŋg-** = **-ŋ-** in 29 t'nkl'γwlwq; two dots over **-z-** (indicated as **-z:-**) are used to represent **-č-** in 15 t'rk̈'rd'z:y (see Pothi-Book, 194, n45); the letter **-y** is written in the shape of Arabic numeral "9" in a word at the end of the line (16 t'rnyny_yy), in words before the *pustaka*-circle (14 'yt'ngk'ntyy, 15 t'rk̈'rd'z:y, 19 k̈wtḍwlt'čyy, 24 p'p'šwrnyy, 30 t'ryγčyy, 33 b'twḍtwrt'čy), and in the page number yytyy 'wtwz.
Spellings: 07, 23, 26, 34 rtny = ärdini, 08, 17 t'kymlyg = tägimlig, 09, 33 'yddwq̈ = ıdtuk, 13, 18, 35 ywkwn- = yükün-, 14 tytyγ = tıdıg, 19 //*k*l'n = [o]glan, 20 bkyz = bäkiz, 21 'rtwk̈r'q̈ = artukrak, 24 bwšk̈wt = bošgut, 26 /dr'mlyg = ä[t]rämlig (~ ärtämlig), 30 b'y'k// = bayag[ut], 32 kwngwl = köŋül, 33 b'twḍtwr- = bädüttür-, 35 t'k//- = täg[in]-; written together: 07 rtnyt'g = ärdini täg, 13 ywkwnwrmn = yükünür män (before *pustaka*-circle; cf. 18 ywkwnwr mn), 27 'wygwzt'g = ögüz täg; simulative: 14 **+t'**/; attributive: 09, 33 **+lyγ**; locative: 07, 13, 17 **+t'**; ablative: 20 **+tyn**; future participle: 15 **-d'z:y**, 19, 22, 32, 33 **-t'čy**; necessitative participle: 29 **-γwlwq**; purposive gerund: 05,11, 17 **-g'ly**, 07 **-k̈'**//.
Scribal: 16, 19 (omitted dots).

Tokharian B-Uygur Parallel Reading Text

I

1. komñiktense (pä)r(kor ram) [•]	[yaruk kün täŋriniŋ] [ ] [•]
2. sā(tke yāmu) • men śomonśo [•]	[ ]lig ay täŋri [•]
3. ylaiñiktense mukur ram [•]	[xormuzta] täŋri[niŋ dıdım] t[äg •]
4. bramñiktense pässak ram •	[azruwā] [täŋ]rini[ŋ] [pässak täg •]
5. lkāsi śuke • (pidär-mani) [•]	körgäli tokıl[ıg] [•] kaŋım manı burxan •
6. tusa • tusa • pällāmar [•]	anın • anı üzä • [ögä yükünür män] •
7. cintāmaṇi wame(r) ra •	čıntamanı ärdäni täg •
8. t(arnes=āss)i cuññe aṣāṃ •	tüz töpütä tutga[lı] tägimlig a • [säj]n t[ä]g[im]lig ärür sän •
9. mant twe ṣ lkāstar ly$_u$śälñesa •	[an]čula[y]u ya[ltrıyur sän] [č]axšapatlıg ıdtuk čog yalın üzä •
10. (mant) t(w)e pälk(mo) (ścirin)ne [•]	ančulayu [sän] tokıl[ıg] [ ] aras[ınta •]
11. lkāsi śuke • pidär-mani [•]	körg[äli] t[okılıg •] kaŋ[ım manı •]
12. tusa tusa (pällāmar) [•]	anın • anı üzä • ögä yükünür män •

II

13. (entse warñ)ai kleśanma •	azta [ul]atı n[ızvanılarıg •]
14. etaṅkätte (ko)r wikāṣṣeñca •	tıdıgsızı[n] birtä[m] kalı[sız] siz targartačı [•]
15. (kartse nervā)n ṣañiññe •	ädgü nırvan tözlüg •
16. kätko-preke poyśintans •	[sö]ki burxanlarnıŋ •
17. mrāś ternene yuwssi aṣāṃ [•]	[tüz töpülä]rintä alkugunuŋ eltg[äli] [siz] tägiml[ig] [•]
18. tusa tusa (pällāmar) [•]	anın • [ög]ä yükünür män •
19. vaineyäṣṣe(ṃ) wl(olm)encsa [•]	kutrultačı [tınlıg] [o]glanınıŋ •
20. krent-pälskoṣṣe(ṃ) yo(ñiyanmen) [•]	[ädgü ög]lüg yollarıntın bäkiz b[älgülü]g b[oltačı •]
21. pākri tākow • olyart(se)	artukrak arıg [ ] [•]
22. (śi)l(ṣ)e • (ca)ndā(n sät)k(ocai) [•]	[ ]lärin [ ]in ačta[čı] [•]
23. (pelaikneṣṣe nomiyeśo)[•]	nom ärdinikä •
24. tusa tusa pällāmar •	ol tıltag [üzä ögä yükünür män •]

III

25. papāṣṣorñe (aklyiññe) [•]	[č]ax[š]apat bošgut •
26. ompol(skoññe) (tsiromñe) ce •	amwardıšan [ ] [•]
27. krentomnatsa nomyenta [•]	[ä]trämlig ärdinilä[r] [ ] [•]
28. (wmer-sa)mutär ram śāte •	i[nčü] ögüz täg [ ] •
29. ayātautse (kartse wāṣmo) [•]	eyin ädgü [ ] [•]
30. āktikesa nesalye •	[ ] taŋlaguluk [ ] [•]
31. (mäk)tomñeṣṣe kärṣa(ke)[•]	[ ]lüg tarıgčı •
32. (osta-ṣm)eñcans āyoräṣṣe •	bayag[ut][ ] buš[ı] [ ]lärin •
33. preke preke snai (yärm) [•]	[ödün] ödü[n] [ ] [•]
34. (mā)k(=arañcs=āñm) (er)ṣeñca •	kop köŋülin ulug t[ap] öritt[äči] bädüttürtäči •
35. (se kraupeṣṣe) sār nomiye •	bo ančaman k[u]vraglıg ıdt[uk] ärdinikä •
36. yarke(sa ci winā)skow •	män aryaman fri[stū]m xoš[tır] agır ayamak[ın yinčürü
	töp]ün yükünü täg[inür män] ogul [ ]

[Red:] k[ä]si bätti täŋri [ ] küsän [ ]

Tokharian B-Uygur Parallel Translation

I

(1) (Like the rising) of the sun-god, (2) having made the moon as medicine for the man, (3) like the diadem of god Indra, (4) like the garland of god Brahmā, (5) [you are] a nectar to be seen, o Father Mani, (6) therefore, therefore I praise [you]. (7) Like the *cintāmaṇi*-jewel, (8) [you are] worthy to be worn on the top of the head as ornament. (9) As you also, you are seen through your enlightening, (10) as you are gleaming among (the stars), (11) [you are] a nectar to be seen, o Father Mani, (12) therefore, therefore I praise [you].

(01) [ ] [of the Sun God of Light], (02) [ ] the Moon God [ ], (03) [like the diadem of] the God, Primal Man, (04) [like the garland] of the [God], [Azruwā], (05) (you are) splendid to see, my Father, Mani the Buddha. (06) Thus and therefore, [I praise and worship you]. (07) Like the *cintāmaṇi*-jewel, (08) [you are] worthy to keep on the flat crown of the head. O, you are worthy! (09) Just as you are gleaming with the holy splendor of the commandments, (10) just as [you are] (11) shining among [ ], (in that same way, you are one) splendid to see, (12) my Father, Mani. Thus and therefore, (13) I praise and worship you.

II

(14) Driving away the myriad, without being hindered, (13) of the passions, starting with greed, (15) the good *nirvāṇa* [is] your own nature, (17) [you are] worthy to be brought forth in the top of the head[s] by the omniscients of past time; (18) therefore, therefore I praise [you]. (20) From the paths of good thoughts (19) (taken) by the converted human beings, (21) he has appeared obviously as superior. (23) To the jewel of the Law, (22) having spread the sandal [fragrance] of pure behaviour, (24) therefore, therefore, I praise.

(13-14) Starting with greed, you will drive away [the] other [passions], without being hindered, wholly and [without] remnants. (15) Having (your) origin in good *nirvāṇa*, (16-17) [you] are worthy to be carried on the flat crowns of the heads of the former Buddhas, of all of them. (18) Thus, I [praise] and worship you. (19-20) It [will become] clearly [manifested] along the roads of [good thinking] (taken) by the children of [mortals] who will be saved. (21-22) It will open [ ] (of the) extremely pure [ ]s. (23) [For] that reason, [I praise and worship] the doctrinal jewel.

III

(25) Moral behaviour, (teaching), (26) meditation, (energy), these (27) [are] the jewels of the virtue. (28) Rich like an ocean of gems, (29) appropriately (a good friend), (30) it will become manifest as a wonder (in the world), the ploughman of the relief, (32) concerning the alms of the (householders), (33) time after time, without (limit), (34) arousing (much desire in the heart), (35) (this) jewel of the quintessence (of a community); (36) with reverence (I worship you).

(24-25) Keeping of commandments, teaching, meditation, [ ], (26) [(these are)] the jewels of virtue. (27) [ ] like a river [of pearls], (28) a proper good [ ], (29) [ ] so that one wonders [ ], (30) a cultivator of [ ], (31) the [ ] alms [ ] rich merchant(s), (32) [time] after time [ ], it (i.e. the community) will arouse and inspire the growth of great [satisfaction] in many minds. (33-35) I, Aryaman Fri[stū]m Xoš[tır], venture to bow my head and worship with profound reverence the sacred jewel of this assembly and community. Ogul [ ].

(36) (Composed by) The Divine One (i.e. Elect), Master Bäddi [ ] Kucha [ ]

Commentary

This hymn was modeled on the *Buddhastotra*, or praises of the Buddha, and prior to its translation into Uygur was a composition by Master Bäddi [ ] in Tokharian B, the ancient language of Kucha. In keeping with his involvement in every aspect of the Pothi-Book, its producer Aryaman Fri[stū]m Xoš[tır] expanded the last line of the hymn by inserting his own name as worshipper. Although slightly reformulated to direct the praise to Mani as Buddha instead of to the Buddha *per se*, the essentially Buddhist ideal of the *triratn*a is present in its retention of the Buddha for Mani (1-12), the Dharma (13-24) and the Saṅgha (25-36). The Uygur translator made no attempt to recast the composition in Turkic alliterative and/or metric lines, nor could he accomplish a consistent one-for-one transfer of the words of the Tokharian B text, and even amplified that text in certain spots. Now, thanks to the contribution of Wilkens 2008 (Musings) and the impressive new reading of the Tokharian B text made by Pinault 2008 (Bilingual Hymn), several corrections may be made in the Uygur text and translation. Above and in the Commentary, Pinault's reading and translation of the Tokharian B text are reproduced exactly as they appear in his publication (Bilingual Hymn, 117-118).

05 The word—or "interrupted" word—spelled twγyl[ ] before the *pustaka*-circle here, twγyl[ ] before a damaged spot in line 11, and only t[ ] at the end of line 11, has somewhat perplexed previous editors. In my edition, I took the full form of the word to be twγyl = togıl ~ tugıl with the meaning of 'shining, gleaming', and examined its relationship to the tokılıg 'fair, handsome, beautiful' in TT VIII B173, as well as in Suv 619.22 and BT VII 192-193 (all three texts written after the 13th century), concluding that tokılıg was a back-borrowing of Mongol tokiliγ 'fitting, neat, comfortable; well-arranged, well-organize, well-built', itself a borrowing of Uygur tokulug 'faithful to traditional ceremonies'; in brief, I found no convincing connection between the two words (Pothi-Book, 203-204, n249, 255). Zieme took exception to the idea that tokılıg was a back-borrowing from Mongol, inasmuch as he edited texts that contained both tokı ~ toku and tokılıg ~ tokulug, and conluded that the words existed already in Uygur (that is, before the 13th century), with tokı meaning 'ornament; splendid, beautiful' and tokılıg meaning 'splendid, beautiful' (BT XIII 104, n14.3). The occurrences of these words in his texts are the following: BT XIII 14.3 arıg piravaranlıg yaŋı künnüŋ tokısı šobanı bolmıš 'die Zierde und Schmuck des reinen Pravāraṇā-Neutages sind', 19.46 toyuŋuzta tokılıg yarlıgkar siz 'in Eurer Schar schön zu sein', 19.73-74 [tüzün] šangki ellign[iŋ] törülüg tokulug elintä 'im gesetzmäßigen (Hend.) Reich des [edlen] Königs śankha', and 55.10 toyın künki toyta kuvragta tokılıg šobanlıg 'die Mönche sind in der täglichen Versammlung (Hend.) sittsam (Hend.)'. Only Nr. 14 can be dated to the Mongol period (it is from the same collection as Nr. 15 which concludes with the Mongol predicate bičibei 'I have written'), while the other two texts are neutral to that question and so could date to before or after the 13th century. Importantly, in these texts, tokı formed binoms with šoban, the latter from Sanskrit *śobhana* whose primary meaning was 'ornament' but which had the extended meanings of 'magnificent, splendid, beautiful'. Thus, the meaning of tokı was close to šoban 'ornament', probably 'adornment' or the like, and the attributive form tokılıg meant 'adorned', with the extended meanings of 'magnificent, splendid, beautiful'. The occurrence of BT VII 192 tokılıg körklä with körklä 'beautiful' favors a meaning like 'splendid' for tokılıg as a word closely associated with körklä.

The question remains whether the tokılıg in the cited texts is connected to the word spelled twγyl[ ] in the Bilingual Hymn. Wilkens pointed out that, since twγyl[ ] occurs in "interrupted" spots in the Bilingual Hymn, nothing prevents it from being completed as twγyl[yγ] = tokıl[ıg] 'beautiful', and he added that he could even detect a mark that might be a -y- after the *pustaka*-circle in line 05, so that the form would be tokılı[g] (Musings, 222-223). While there is a very tiny mark after the *pustaka*-circle that could belong to -y-, it also could belong to any MS letter except l, d/t and g/γ, or be only a punctuation dot or stray mark; in any case, it does not affect this question. The central point in my argument cited above was that tokı and tokılıg should be back-borrowings from Mongol toki and tokiliγ, itself from Uygur toku and tokulug. If that were true, then it would be hazardous to assert that a Mongol loanword tokıl[ıg] occurs in the Pothi-Book, as there is not the slightest trace of evidence otherwise that this book could date from the Mongol period, and much circumstantial evidence that it was compiled before the 13th century. Thus, if the word here is tokıl[ıg], then this word had to exist before the 13th century, despite the fact that four of the six Uygur texts cited above date from the 13th century or later, so that Mongol toki and tokiliγ were borrowings from Uygur tokı and tokılıg, and not the reverse. There are several considerations in

favor of this conclusion, one of them being that both tokı ~ tokılıg and toku ~ tokulug occur in BT XIII 19.46 toyuŋuzta tokılıg yarlıgkar siz 'in Eurer Schar schön zu sein' and 19.73-74 [tüzün] šangki ellign[iŋ] törülüg tokulug elintä 'im gesetzmäßigen (Hend.) Reich des [edlen] Königs śankha', indicating that tokı and toku have different meanings there. Another point that supports this conclusion is that, as I noted previously, Uygur toku ought to have been borrowed into Mongol as *toka, like other borrowings that reflect a Turkic u ~ Mongol a correspondence (tusu ~ tusa, taluy ~ dalai, etc.). In order to maintain the idea that toku is the source of Mongol toki, I had recourse to postulating a case of progressive assimilation upon the addition of the attributive +liγ, which also was borrowed into Mongol; thus, Uygur toku > Mongol *toka + Mongol +liγ > tokiliγ (and from there toki was abstracted and replaced *toka). That is a possible development, but clearly one that relies on supposition, since no other example of this kind could be found in Mongol. Thus, in view of the arguments put forth by Zieme and by Wilkens, I would not assert that Uygur toku was the source of Mongol toki(liγ), but rather would acknowledge that Uygur tokı would have been the source of Mongol toki(liγ).

With the Mongol issue cleared from the path, the identification of the writing twγyl[ ] with tokıl[ıg] becomes the most reasonable and persuasive reading in this hymn. Clauson's suggestion that twγyl, if read tugıl, could be a derivation from tug- 'to be born, to rise (of the sun, etc.)' plus the DVN suffix +ıl certainly cannot be maintained, since that suffix would be rounded and would produce *tugul, not tugıl (see EDPT 469). As to the meaning of tokıl[ıg] in this hymn, lines 05 and 11 körgäli tokıl[ıg] are the equivalent of TokhB lkāsi śuke '[you are] a nectar to be seen' (cf. Pinault, Bilingual Hymn, 116, 118), where śuke means 'nectar' and not 'beautiful', 'shining' or any of the meanings suggested thus far. Thus, in lieu of the known existence of a word togıl ~ tugıl 'nectar', we must suppose that the Uygur translator chose tokılıg as an acceptable equivalent of TokhB śuke 'nectar'. Wilkens pointed out that a phrase körgäli körklä 'beautiful to see' occurred elsewhere in Uygur texts like the Maitrisimit, so that körgäli tokıl[ıg] ought to have a very similar, though not identical meaning. In lines 10-11 ančulayu [sän] tokıl[ıg] [ ] ara[sınta], the word tokıl[ıg] corresponds to TokhB pälkmo 'shining', an agent noun from pälk- 'to shine' (Pinault, Bilingual Hymn, 115), which at first glance has the potential of taking us back full circle to the originally postulated togıl ~ tugıl 'shining, gleaming'. However, tokı 'ornament, adornment' and tokılıg 'ornamented, adorned' allow an image of someone appearing to be 'splendid' or even 'shining' due to the splendor or brightness of the ornaments, and that image would be suitable for both contexts in this hymn.

13 Previously, scholars translated the phrase azta [ul]atı n[ızvanılar] as 'greed and the other passions' (Clark, Pothi-Book, 188; Röhrborn, UWb 318b; Erdal, GOT 403). However, here the phrase is an exact translation of TokhB (entse warñ)ai 'starting with greed', and +ta ulatı functions as a postposition to express 'starting with' rather than 'and, etcetera, and so forth, other, including', as previously supposed. Moerloose analyzed the uses of ulatı in a body of Uygur Buddhist translations from other languages, and found that 'beginning with, starting with' as an equivalent for TokhB warñai and Sanskrit °ādi is the most frequent of these uses (see the convenient table in Moerloose 1986, 129-130). The same translation must be made in the Great Hymn 033 üztä buzta ula[t]ı üküš tälim nızvanılar 'the many and numerous passions, starting with destructive hatred', and not 'the many (Hend.) passions, as hatred (Hend.), and so forth', as in my previous edition.

The word az was borrowed from P/MP ʾʾz [āz] 'greed, the demon Greed' (DM 6; cf. SD 15), but its usage in Uygur could differ from that of its Iranian original. Throughout the (LC) Xwāstwānīft (B[011], L252-253, L303, L310-311), only the Turkic word suk 'greed' is used to refer to the todunčsuz uvutsuz suk yäk 'insatiable and shameless demon of greed'. While it may be argued that Turkic suk and Iranian az are exact synonyms, such a case would be rare in any language, so that az may have been adopted as 'greed' but, alongside Turkic suk 'greed', az also may have conveyed some additional nuance such as 'concupiscence' or 'lust', and that is true in some Uygur Buddhist texts (cf. EDPT 277, UWb 317-318). While there are Uygur Manichaean texts—and this Bilingual Hymn is one of them—in which az may be translated simply as 'greed', there also are several in which az must be translated as 'lust', including a homiletic on procreation: (DH) *T II D 173d, v10-18 ol ödün azıŋ ınča küčlüg bolur kaltı ot kurug otuŋug küñü<r>ürčä takı kaltı balak suv ičrä yüzärčä kaltı urug ävin yöbük yertä örärčä ančulayuma azıŋ ätüz ičrä ınča küčlüg bolur 'Then your lust becomes so powerful that, as fire consumes dry firewood, and also as fish swim in water, and as seed and grain spring up in moist(?) ground, just so, your lust is that powerful inside the body'. Thus, it appears that some Uygur translators used the Turkic suk for

'greed' and the Iranian az for 'lust', while others used only az for both, or only suk for both. The latter case may be found in (LH) U54, where the translator used az 'lust' and suk 'greed' together in one line (r08), but then used suk in the sense of 'lust' in another (r11).

13-14 Instead of reading *k*'ly/ as the käli[r] of my previous edition, Wilkens convincingly proposed to see *k*- as missing two dots due to damage and to restore kalı[sız] 'without a remnant, without exception' (EDPT 624) after birtä[m] 'wholly, as a whole, and cited an Uygur Buddhist text where kalısız pairs with birtäm to mean 'without any remnants, completely' (Musings, 223). He also cited Pinault's translation of the TokhB (entse warñ)ai kleśanma etaṅkätte (ko)r wikäṣṣeñca as 'Driving away the myriad, without being hindered, of the passions, starting with greed', where a word equivalent to käli[r] 'comes' is lacking. It should be noted, however, that the Uygur birtä[m] kalı[sız] 'wholly and [without] remnants' is an amplification to rather than a translation of the TokhB.

19-20 In my previous edition, I read this sentence as qutrultačıı .../k/leni /ing ////lüg yol-larıntın bkiz b[elgülü]g b[olzun] '...who will be rescued...May it be manifest (Hend.) from the...roads' (Pothi-Book, 175, 188). By recognizing the unclear words and basing himself in part on several of the new readings of Pinault, Wilkens restored this sentence as kutrultačı [tınlıg o]glanınıŋ [ädgü köŋül]lüg yollarıntın bäkiz b[älgülü]g b[oltı •] '[it has] b[come] m[anifes]t from the ways of [good thinking] of the [ch]ildren of the [human beings] who are saved' (Musings, 223-224). Prior to that, I had supposed that Winter's reading of the TokhB as krent-pälskoššan' etariṃmeṃ 'von den Wegen des guten Denkens her' (TT IX 28) pointed to restoring [ädgü ög]lüg yollar 'the roads of good thinking' in this gap, and in fact either köŋül 'heart, mind, thought' or ög 'mind, thinking' would be appropriate here, with the latter possibility favored ever so slightly perhaps by the amount of space available in the gap. While pointing to the preterite participle tatākau in the TokhB, Wilkens understood that b[olzun] was an impossible restoration and proposed to read the 3 person past b[oltı] instead. However, in this spot, the future participle -tači would be preferable, inasmuch as b[oltačı] would parallel the predicate of line 22 acta[čı]. Moreover, -täči/-tači (lines 15, 19, 22, 32, 33) and the aorist -ür (lines 08, 13, 18, and restored) are the only predicate markers used in this hymn. The third person reference 'it' of b[oltačı] and ačta[čı] is to line 23 nom ärdini 'the doctrinal jewel' or Dharma, which is the object of worship in this stanza.

33-35 The TokhB text is brief, whereas the Uygur text is an expansion that contains the name of the compiler of the book and expresses his reverence for the doctrine of the Manichaean community. The presence of the word ogul 'son' and a gap of uncertain length (beginning with p- or '- or similar?) at the end of this expansion remains puzzling. If ogul is part of a proper name, perhaps that name would belong to the Uygur scholar who translated the text from TokhB?

36 Winter, the first editor of the TokhB text, was of the opinion that this line contained a title k/sy b'ḍḍyy = kässi bätti as an Uygur rendering of Tokharian A käśśi pättāñkät (~ B käśśi pañäkte or käśśi pūdñäkte) 'Lehrer Buddha-Gott', where the -ñkät element would be the equivalent of täŋri 'God'. According to him, a possible restoration of this line would be 'Ein den Lehrer Buddha-Gott preisender, in *küsä*n-Sprache verfaßter (oder: vorgetragener) Hymnus' (TT IX 29). Pinault closely examined Winter's reading and found many uncertainties, finally accepting only täŋri as part of a name and küsän as the older name of Kucha (Bilingual Hymn, 112-113). However, in the Uygur Maitrisimit translated from Tokharian, the Tokharian loanword käśśi frequently was used in a binom with ačarı 'master' as an element in proper names (cited by Röhrborn, UWb 39b). While the word was spelled kšy = käši in the Maitrisimit, that word surely must be the k/sy = k[ä]si of line 36, where it would mean 'master' or have a meaning close to 'master' such as 'lord' or 'teacher'. Possibly—or at least plausibly—the spelling k/sy is a second case of s representing š like that of ʾsyl- = ašıl- 'to be increased' in line 15 of the (EC) Pothi-Book Colophon (cf. Pothi-Book, 165), which would further support the identification. To be sure, some other explanation of this disparity might be applicable. The following word spelled b'ḍḍyy should be a proper name and could be read in various ways, including batı ~ bäti ~ badı ~ bädi, or battı ~ bätti ~ baddı ~ bäddi, or bati ~ batti ~ badi ~ baddi. Finally, on the condition that k[ä]si b'ḍḍyy is a name, the word täŋri should have the meaning 'Divine One', which was applied to Elects and appeared after their names. Thus, randomly choosing Bäddi as the person's name, these words could be translated 'the Divine One (i.e. Elect), Master Bäddi'. Because the name appears in red ink as the final line of the hymn, it belonged to that individual who composed the hymn in TokhB or originally perhaps in another language. For this placement of the composer's name as the final line of hymns, see the note to lines 007 and 086 of the Hymn Book below (LH Nr. 16).

3. Hymn on the Immortality of the Light Soul

U 55 (TM 512)

Manichaean script. Recto and verso of a folio. The text on Side I of the glass has a wide margin on left, identifying it as recto.

Le Coq, Türkische Manichaica aus Chotscho, III, 28-29, Nr. 11; Zieme, Stabreimtexte der Uiguren, 413-415; Klimkeit, Gnosis on the Silk Road, 291-292. Clark, TML Nr. 68; Wilkens, MTT Nr. 356.

U55, recto

LH261	01	[ya]vlak [ ]
		//vl'*k* [ ]
LH262	02	otuŋlayu [ ]
		ʾwtwngl'yw [ ]
LH263	03	tonur ičintä °° [ ]
		twnwr ʾyčynt' °° t[ ]
LH264	04	tıkıpan °° tütä [ ]
		*t*yq̈yp'n °° twyt' b[ ]
LH265	05	küyürüpän °° [R:] bāš °° [B:] k[o]z
		qwywrwp'n °° [R:] b'š °° [B:] *q*/z
LH266	06	kömür bolupan °° bışıp
		*q*wymwr bwlwp'n °° byšyp
LH267	07	näŋ ölmäz ter °° siz näčük
		n'ng ʾwylm'z tyr °° syz n'čwk
LH268	08	ugay siz °° a yaruk üzüt •• [R:] sray ••
		ʾw*r*'y syz °° ʾ yrwk̈ ʾwyzwt •• [R:] sry ••
LH269	09	ävsiz arxant dındarka °° a äv
		ʾ*vsyz* rhnḍ d:ynt'rk̈' °° ʾ ʾv
LH270	10	kılu bermäsär °° sışlıg
		q̈ylww byrm's'r °° syšl*r*
LH271	11	äsri ič[i]nt[ä] °° olgurtur
		ʾ*sḍ*yy ʾyč/*nt*/ °° ʾwl*r*wrtwr
LH272	12	teyürlär °° sışların bodupan °°
		tyywrl'r °° sy*š*l'ryn bwdwp'n °°
LH273	13	töpüsintä tašıkıpan °° [R:] sray ••
		twypwsynt' t'šykyp'n °° [R:] sry ••

01 The dots above -k- in //v*l'k* are missing due to damage. **08** The word sry is written in red on top of ••. **08** The left stroke of the interjection ʾ = a is extended to the left to ensure its separation from yrwk̈; the same occurs in v06, 07, 09, 11. **09** Only one dot is visible above -b- in ʾ*vsyz*. **09** There are two dots just above the d- in d:ynt'rk̈' (indicated by d:). Their function here is mysterious, especially since dots were not placed above d in v12 dynt'rk̈' or in r12 bwdwp'n. **09** The interjection ʾ is not in Le Coq's text. One can see in the photograph a dot above the juncture between ʾ and ʾv, probably intended to indicate that there is a separation between the interjection and ʾv. **12** ALC, PZ : bulupan 'Er findet', 'erlangt'. But the word is clearly spelled bwdwp'n with -d- as found in r09, v12 dynt'r. **12** The punctuation dots at the end of the line are vertical.

U55, verso

LH274 01 [ ] °°
[ ]ʾr °°

LH275 02 [ ] tutıpan °° yini[n]
[ ]k/ *tw*typʾn °° yyny/

LH276 03 [yüzin] tarmayur °° siŋirin_
[ ] *tʾḍ*mʾywr °° syngyry*n*_

LH277 04 _[tä][ ] °° süŋükintä
[ ] °° swyngwkyntʾḥ

LH278 05 adrıpa<n> °° üzüt näŋ ölm[äz]
”*dr*yp’ °° ’*w*yzwt nʾng ’wylm//

LH279 06 ter °° a yaruk üzüt •• [R:] bāš °° [B:] siz
tyr °° ’ yrwk̈ ’wyzwt •• [R:] bʾš °° [B:] syz

LH280 07 näčük ugay siz °° a yaruk
nʾčwk ’wγ’y syz °° ’ yrwq̈

LH281 08 üzüt °° arıg bušı
’wyzwt °° ”ryγ bwšyḥ

LH282 09 berälim °° a yaruk üzüt °°
byrʾlym °° ’ yrwq̈ ’wyzwt °°

LH283 10 arıg bušın tapınalım •
”ryγ bwšyn tʾpynʾlym •

LH284 11 a yaruk üzüt °° [R:] bāš °°
’ yrwq̈ ’/yzwt °° [R:] bʾš °°

LH285 12 ač suvsuz dındarka
”č swvswz dynʾrk̈’

LH286 13 aš kılıp bermäsär °[°]
”š q̈ylyp byrmʾsʾr °/

02 ALC : yyny///; PZ : yini[n]. **02, 03** The punctuation dots are vertical. **03** ALC's yadmayur was corrected to tarmayur by PZ (Stabreimtexte, 415, nn113, 115). The scribe omitted the dot over r in this word. **03-04** ALC, PZ : singirin. The locative [tä] is restored to siŋirin on the basis of 04 süŋükintä. **04** ALC's söngükingtäh was so corrected by PZ (Stabreimtexte, 415, n116). **05** The dot over r in ”*dr*yp’ is missing due to damage. The word adrıpa must be emended to adrıpa<n>. This spelling points to a source text in US where ”drypn = adrıpan was written (final -’ and -n typically are indistinguishable in US). **07** The letter γ has a slight roundness here, but still does not have a clear loop (also v08, v10). **10** The surviving dot at the end of the line is red without a circle. **12** The final -’ is extended to the left and curves backward to end in a dot.

Translation

U55, recto

(01-07) It says: [As for one who] [ ] wicked [ ], one collects firewood, [ ], sticks (his soul) inside an oven and [ ], (and the fire starts) smoking. (Even) when (his soul) burns up—°° Sing! °°—and becomes a glowing coal or charcoal, or is (hard-)baked, (the soul) still does not die.

(07-08) How would you be able to do it?
O, Light Soul!—•• Sing! ••—

(09-13) They say: As for one who does not make a home for the homeless and ascetic Elect(s)—O!—one places (his soul) inside a swelling spotted with boils. When one pricks (these) boils and (his soul) comes out from their tops (like pus),—°° Sing! ••— ⌜the soul still does not die.⌝

U55, verso

(01-06) ⌜It says: As for one who⌝ [ ] grabs [ ] and scratches at his body and [his face]. (Even) when one [ ] (his soul) from his bones, and separates (it) [from] his muscles, the soul still does not die.

(06-08) O, Light Soul!—•• Sing! °°—
How would you be able to do it?
O, Light Soul!

(08-11) Let us give pure alms!
O, Light Soul!
Let us serve with pure alms!
O, Light Soul!—°° Sing! °°—

(12-13) [It says:] As for one who does not make food for the hungry and thirsty Elect(s) [ ]

Commentary

This text evidently was meant to be a hymn on the immortality of the Light Soul, and incorporated the instruction ‘Sing!’ to the congregation (or the choirmaster?). On both recto and verso, the text provides analogies that compare failures of Auditors to carry out their obligations to the Elects to situations in which the Light Soul is threatened by destruction of its material enclosure but nonetheless survives. The refrains of ‘How would you be able to do it (i.e. kill the Light Soul)?’ and ‘O, Light Soul!’ in r07-08 and v06-08 emphasize its immortality. Lines v08-11 begin another section admonishing Auditors to bring alms (i.e. food and drink) to the Elects.

Thanks to Zieme’s improved edition, we now have a firmer understanding of this hymn and its features. A striking feature is the writing of the words sry and bʾš in red ink between double punctuation dots. As several of them are written partially on top of the first double punctuation dot (cf. r13), it is most probable that these words were adopted from the Iranian original after the translation was completed to serve as notations connected to the actual performance of the hymn. As Zieme explained, sry is Middle Persian srʾy [srāy-] ‘to sing, recite, play (an instrument)’ (DM 308; cf. Sogdian srʾw [srāw] ‘to sing’ in SD 360) and bʾš is Parthian bʾš- [bāš-] ‘to sing’ (DM 104; cf. Sogdian pʾš- [pāš-] ‘to sing’ in SD 260). Why two words of essentially the same meaning should serve as instructions is uncertain. One might conjecture that bāš is an imperative for ‘Sing!’ and sray is an imperative for ‘Recite!’, but even this distinction would not account for their placement in the text. The notation bāš occurs in mid-sentence in r05-06 küyürüpän °° bāš °° k[o]z kömür bolupan ‘(Even) when (his soul) burns up—°° Sing! °°— and becomes a glowing coal or charcoal’, while sray occurs in mid-sentence in r13, where the following lines are lost. Moreover, both sray and bāš follow a yaruk üzüt ‘O, Light Soul!’ in the other three occurrences, so that once more their placement does not contain a clue concerning their exact function. Nor can an explanation be sought in the direction of its prosodic structure, for, as Zieme noted, the lines do not reflect strophic alliteration at all (Stabreimtexte, 414). A final speculation to be considered is that sry (or bʾš) is an instruction for the choirmaster conducting the hymn and bʾš (or sry) is an instruction for the Auditors in the congregation (or vice-versa), so that the two perform the hymn in antiphony. This question lacks resolution at the present time.

U55, recto

03 The word tonur does not occur elsewhere in the early texts, its first variants appearing in the 14th century: İbn Muhannā tamdır ‘bread oven’ (Battal 1934, 68), Husruv u Širin tandur ~ tanur ‘oven’ (Fazylov, Starouzbekskij jazyk, II 337). Similar forms are found in languages along the Iranian contact zone: Turkish tandır ‘oven made in a hole in the earth’ (TİS 1094), Turkmen tamdır ‘oven (large circular clay oven)’ (TED 522), Uzbek tåndir ‘small clay oven for baking bread’ (Borovkov 1959, 404), Kirgiz tandır ‘clay oven for baking bread and pirozhki’ (KRS 701), and “Uygur” dialects: tonur ‘baking oven’ (Menges 1954, 805), tanur ~ tonur ~ tongur ‘oven’ (Malov 1954, 182, 185), tunu(r) ~ turun ‘bread oven’ (Malov 1961, 162), tanur ~ tunur ~ tånu ~ tono ~ tonu ‘oven, bake-oven, oven in the shape of a bee-hive, open at the top; furnace’ (Jarring 1964, 293). Both Menges and Räsänen (VEWT 459-460) thought that Aramaic or Akkadian was the ultimate source of this word, although of course its immediate source in this text was Iranian. Its Middle Persian form tnwr [tanūr] ‘baker’s oven’ (DM 325) was borrowed into Sogdian as tnʾwr [tanūr] ‘furnace, oven’ (SD 388). The distribution of this word in the Iranian-Turkic zone is

tamdır ~ tandır in the West (Turkmen, Turkish), tandır ~ tanur in Central Asia (Uzbek, Kirgiz) and tanur ~ tonur in the East ("Uygur"). Thus, the word in our text reflects a specific local form that is very close to Middle Persian and that still is found in the region today.

05 Zieme was able to restore k[o]z 'glowing coal' before kömür 'charcoal' (cf. Stabreimtexte, 414, n110, and Zur Verwendung der Brāhmī-Scrift, 346). The word occurs in Chagatay and modern dialects as koz ~ kos (Wb II 621, 628: Altay, Teleut, Lebed, Shor; cf. VEWT 285a), and a pendant is found in Turkish kor 'glowing coal of a fire, ember, red hot cinder' (TİS 674) and Turkmen go:r 'charcoal, coals' (TED 158); cf. Doerfer, TMEN III, 541, Nr. 1552.

09 Zieme corrected Le Coq's rand to rhnd and translated ävsiz arxant dındarka as 'dem hauslosen Elekten'. The ultimate source of rhnḍ = arxant is Sanskrit *arhat* 'holy one', which made its way into Sogdian as rγ'nt 'honorable' (SD 341), and from there into Uygur. Röhrborn devoted a long entry to its occurrences, categorizing its meanings as 'holy, illustrious', 'student, pupil' and 'Elect' (UWb 178-180), and regarding arxant dındar in this text as a Hend. for 'Elects' (179b). Because there is no other occurrence of a binom like arxant dındar, we cannot be confident of its near equivalency to dındar. It is plausible that arxant here might have a meaning associated with ävsiz 'homeless' instead of with dındar, so that the phrase ävsiz arxant dındar is like v12 ač suvsuz dındar 'hungry and thirsty Elect(s)', where two attributes stand before dındar. If so, then 'homeless and ascetic' would be an apt interpretation of ävsiz arxant, especially since Arhats acquired a holy state largely through asceticism. Provisionally, that is the interpretation adopted here.

10-13 This is the most obscure passage in the piece, primarily because it is difficult to accommodate to this context the meanings of what Clauson hesitantly read as oprı 'hole, cavity; valley' (EDPT 13) and sıš 'skewer, spit, fork, spike' or 'swelling, boil' (EDPT 857). Zieme, too, read sïšlγ oprï icintä 'in eine Spieß-Grube', and compared this idea with BT XIII 15.25 otlug oprı äv bark ol 'Eine feurige Höhle sind Haus und Hof' (Zieme 1985, 107; cf. Stabreimtexte, 414, n112). Le Coq himself questioned the reading uprii (or updii), and, at the same time, proposed to read -s- instead of -wp-, and an undotted "ḍ-post" for -r- (as in v03 *t'ḍm'ywr*), producing äsrii (or äsdii). The word äsri means 'spotted' and is usually applied to falcons and felines (EDPT 250), but also can be used in other ways (see below). It is true that the supposed -w- here seems to lack the flourish or the line on the left side that is visible in all other cases of -w- in this text. Just so, if the supposed -w- were the first loop (or triangle) of -s- and the supposed -p- were the second loop (or curve) of -s-, then the resulting -s- would not resemble closely the majority of the other examples of -s- in this text. However, it would be at least somewhat similar to the initial s- in r12 sıšların, and the second -s- in v12 suvsuz, and thus not impossible.

What is attractive about Le Coq's alternate reading is that äsri occurs in an Uygur medicinal text that speaks about the kinds of örmän 'swellings' on the skin, organs or other parts of the human body: T II Y 27, 18-19 ekinti äsri atlıg kırtıšı *q̈wry* ol kar <täg> yüp yürüŋ mäŋizi ol 'The second (kind of swelling) has the name *äsri* ('spotted'). Its surface is *kurı* ('dry'?). Its complexion is quite bright <like> snow' (cf. Rachmati, Heilkunde, II, 420-421, 437). Since sıš also has the meaning of 'swelling, boil', one could interpret sıšlıg äsri as 'having boils and being spotted in color'. Further, by regarding äsri as a nominalized name for a kind of swelling ('the äsri'), one could translate sıšlıg äsri ič[i]nt[ä] as 'inside a spotted swelling with boils' or 'inside a swelling spotted with boils'. The remainder of the description also would make a kind of gruesome sense, where bodu- 'to nail' would be understood as 'to lance, to prick' something like a boil, and where the soul would come out of the tops of these boils basically as pus. Despite the difficulty in accepting a poor writing of äsri rather than what looks like oprı, this image with äsri is preferable to the idea that the soul is placed in a meat pit where it is skewered and then somehow comes out of the top (of the pit? of the meat? of the skewer?).

Writing Notes

Letters: there is no pattern in the use of **q** (r05 qwywrwp'n, 06 qwymwr), **k** (r07, v07 n'čwk, v04 swyngwkynt'h), **q̈** (r04 tyq̈yp'n, 10 q̈ylww, v07, 11 yrwq̈, 13 q̈ylyp), and **k̈** (r08, v06 yrwk̈, r09, v12 +k̈', r13 t'šyk̈yp'n); **ḍ** is used in r09 rhnḍ; two dots appear above the letter **d-** (indicated by **d:**) in r09 d:ynt'rk̈' (see the footnote); the letter **-l-** in r06, 07, 10, 11, 12, v05, 09, 10, 13, is written as a stroke extending upward and to the left that loops downward to rejoin the upward stroke, and then a stroke like accent grave is added to the top of the letter.
Spellings: r05 qwywr- = küyür-, r09 rhnḍ = arxant, r09, v12 dynt'r = dındar; attributive: r10 +lγ; locative: r13, v04 +t'.
Scribal: r11 (?), v03 (omitted dots); v05 (error).

4. Hymns to the Moon God and the Maiden of Light

MIK III 35a+b (TM 327)

Runic script. Recto and verso of a folio with a mixed Uygur-Iranian text. Recto is that side in the photograph (Plate IX) with the narrow margin on right and wide margin on left. Moreover, traces of binding can be seen in the narrow margin on left of the verso side.

Le Coq, Köktürkisches aus Turfan, 1052-1054, plate IX. Clark, TML Nr. 74; Wilkens, MTT Nr. 275.

MIK III 35a+b, recto

LH287 Header ⁘ āfrušni : ⁘
⁘ a b$_1$ r$_1$ u š$_1$ n$_1$ i : ⁘

LH288 01 manōhmēd
m n$_2$ g$_1$ u m i d$_1$
°° °° °°
– –

LH289 02 [R:] yaruk : ay : täŋrikä
[R:] y$_1$ r$_1$ uk$_1$: y$_1$: t$_2$ ŋ r$_2$ i k$_2$ a

LH290 03 [R:] alkıšta : öŋrä_
[R:] : l$_1$ k$_1$ i s$_1$ t$_2$ a : ü ŋ r$_2$ a_

LH291 04 [R:] _ki : āfrušn :
[R:] _k$_2$ i : a b$_1$ r$_1$ u š$_1$ n$_1$:

LH292 05 manāstār :
m n$_1$ a s$_1$ t$_1$ r$_1$:

LH293 06 xirzā : y_
g$_1$ i r$_1$ z a : y$_2$_

LH294 07 _īšō : ormiz_
_i š$_2$ u : u r$_1$ m z_

LH295 08 _ta : bag °° kanī
_t$_1$ a : b$_1$ g$_1$ °° k$_2$ n$_2$ i

LH296 09 rōšan °° panč : ru_
r$_1$ u š$_1$ n$_1$ °° p nč : r$_1$_

LH297 10 _wānčīnā[n]
_u a n$_1$ č i n$_1$ a /

LH298 11 frēšt[ē] [ ]
b$_2$ r$_2$ i š$_2$ t$_2$ / [ ]

LH299 12 n °° x[ ]
n$_1$ °° x[ ]

03 The s$_1$ in l$_1$ k$_1$ i s$_1$ t$_2$ a lacks the strike over the top for š$_1$. **12** ALC (Köktürkisches, 1054) suggested that g$_1$ with a strike over the top represented /x/, and that suggestion is retained here.

MIK III 35a+b, verso

LH300 Header ⁘ bašlantı : kanī ⁘
⁘ b$_1$ š$_1$ l$_1$ nd i : k$_2$ n$_2$ i ⁘

LH301 01 akr °° bma :
a k$_1$ r$_1$ °° b$_1$ m a :

LH302 02 ud : manōh_
u d_1 : m n_2 g_1 u_

LH303 03 _mēd °° _°°
_m i d_1 °° _°°

LH304 04 tükäti : āfrušnlar
t_2 k_2 d_2 i : a b_1 r_1 u $š_1$ n_1 l_1 r_1

ʳthree lines blankʾ

LH305 05 [R:] [ka]nī : rōšan : pāšīk :
[R:] / n_2 i : r_1 u $š_1$ n_1 : p $š_1$ i k_2 :

LH306 06 [i]stāyīšn :
/ s_1 t_1 y_1 i $š_1$ n_1 :

LH307 07 [u]d : afrin
/ d_1 : a b_1 r_1 i n_1

LH308 08 [ ]zar °° u[ ]
[ ]z r_1 °° u[ ]

LH309 09 [ ]šin °° u_
[ ]$š_2$ n_2 °° u_

04 Le Coq did not number this line, but assigned the fourth line to line 05 above and continued from there.

Translation

MIK III 35a+b, recto

(Header) ÷ Hymn of Praise ʳfor the Moon God of Lightʾ ÷

(01) Manhōmēd (i.e. Nous).

(02-06) The previous hymn of praise is from the prayers of praise for the Moon God of Light. Release my sins!

(06-12) The Gods, Jesus and Primal Man, and the Maiden of Light, (as well as) the five soul-gathering Angels [ ]

MIK III 35a+b, verso

(Header) ÷ Begun is the ʳHymn of theʾ Maiden ʳof Lightʾ ÷

(01-03) *ʾkr* (?) *bmʾ* (?) and Manhōmēd (i.e. Nous).

(04) Finished are the hymns of praise (to these Gods).

ʳthree lines blankʾ

(05-09) The hymn (of the) Maiden of Light. Praise and blessing [ ]

Commentary

The recto and first part of verso of this leaf contain some of the final part of a hymn or prayer of praise for the Moon God of Light, which was the last of a set of hymns for the Gods listed in r06-12 and v01-03. On verso, after a blank space, a hymn on the Maiden of Light (kanīg rōšan) begins. It should be noted that the header of recto originally paired with the header of verso of a preceding lost leaf, whereas the header of verso paired with the header of recto of a following lost leaf (the full captions are suggested in the translation within ʳ ʾ). The first text is designated a 'hymn of praise' (MP āfrušn = āfurišn), and is said to be one of the prayers or hymns of praise (Uygur alkıš) to the Moon God of Light, while the second text is designated a 'hymn' (p $š_1$ i k_2 = Sogdian pāšīk).

The first hymn mixes together Uygur and Middle Persian. Its Uygur words and elements are found in r02-04 yaruk ay täŋrikä alkıšta öŋräki 'the previous (hymn of praise) is from the prayers of praise for the Moon God of Light', verso Header bašlantı 'begun', v04 tükäti 'finished' and the plural +lar in āfrušnlar. The remaining words in both hymns are Parthian (P), Middle Persian (MP) and/or Sogdian (S):

āfrīn (v07 a b_1 r_1 i n_1) : MP ʾfryn [āfrīn] 'prayer, blessing, praise' (DM 26), S ʾβrywn [āfriwan] 'blessing, praise' (SD 2)
āfrušn (rHeader, r04, v04 a b_1 r_1 u $š_1$ n_1) : MP ʾfwryšn [āfurišn] 'praise, hymn of praise' (DM 28)
akr (v01 a k_1 r_1) : ?
bag (r08 b_1 g_1) : S βγ [baγ] 'God, lord' (SD 100), P bg [bag] 'god, lord' (DM 106)
bma (v01 b_1 m a): ?
frēšt[ē] (r11 b_2 r_2 i $š_2$ t_2 / = Uygur firišti) : S fryšty [frēštē] 'messenger, apostle, angel' (SD 157), P fryštg [frēštag] (DM 160)
istāyīšn (v06 i s_1 t_1 y_1 i $š_1$ n_1) : MP 'stʾwyšn [istāyišn] 'praising, praise' (DM 90)
kanī (r08, vHeader, v05 k_2 n_2 i) : P/MP knyg [kanīg] 'girl, maiden', knygrwšn [kanīg rōšan] 'Maiden of Light' (DM 206; 'Virgin of Light' in SD 191)
manōhmēd (r01, v02 m n_2 g_1 u m i d_1) : P/MP mnwhmyd [manōhmēd] 'mind, intelligence; Nous' (DM 229)
ohrmezd (r07 u r_1 m zt_1 a = Uygur ormızta ~ xormuzta) : P/MP ʾwhrmyzd ~ ʾwrm(y)zd [ohrmezd ~ ormezd] 'Ohrmezd; First Man' (DM 67); S xwrmzt' [xurmazda] 'First Man' (SD 437; > Uygur xormuzta)
panč (r09 p nč) : S pnc [panč] 'five' (SD 276), P pnj/pnz [panǰ] 'five' (DM 276) (for the 'five soul-gathering Angels', see note to (LC) Xwāst L223-225)
pāšīk (v05 p $š_1$ i k_2 = Uygur bašık) : S pʾšyʾk [pāšīk] 'hymn' (SD 261), P bʾšʾh [bāšāh] 'hymn' (DM 105)
rōšan (r09, v05 r_1 u $š_1$ n_1) : P/MP rwšn [rōšan] 'light' (DM 300), S rwšn [rōšn] 'light' (SD 346: < Parthian)
ruwānčīnā[n] (r09-10 r_1 u a n_1 č i n_1 a /) : MP rwʾncyn [ruwānčīn] 'soul-gathering, charitable' (DM 297)
ud (v02, v07 u d_1) : P/MP ʾwd [ud] 'and' (DM 65)

Writing Notes

[These notes refer only to the Uygur elements.]
Letters: **s_1** = **š** in r03; **$š_1$** = **š** in rHeader, 04, 09, vHeader, 04, 05, 06; **$š_2$** = **š** in r07, 11, v09.
Spellings: locative: r03 **+t_2a** (in back-vowel word); 3 past: verso Header $b_1š_1l_1$**nd i** = bašlantı, v04 t_2k_2**d_2i** = tükäti.

5. Hymns to the God of Dawn and the Four Sovereign Gods

MIK III 200 I (T II D 169, I)

Uygur script. Recto and verso of one folio (I) of a bifolio, whose other folio (II) contains a Sogdian text (cf. Wilkens, MTT 283, n869). The text of Folio I on Side I of the glass has its narrow margin on right where it joins Folio II, identifying it as recto. Folio I has an internal division into three texts, each of which has a title in red ink. Le Coq followed this division and labeled the three hymns I-III, each with its own line-numbering. However, so as to avoid confusion with folios I-II, here the three texts are labeled A, B, C, and the lines of each side of the folio are numbered such that the first hymn is A = r01-10, the second is B = r11-18, and the third overlaps as C = r19-20+v01-20. Wilkens separated out r01 as a header, so that his r01-19 is the same as r02-20 below. What he considered to be a header is not positioned differently from the other lines, is a hymn title for only lines 02-10 and not for the whole page, and even is followed by 4-5 words in black ink that complete the title or begin the hymn itself; thus, line 01 belongs to text A. Finally, it may be noted that the paper was prepared for writing by the drawing of lines in red ink on both recto and verso.

Le Coq, Türkische Manichaica aus Chotscho, II, 9-12, Plate II; Klimkeit, Gnosis on the Silk Road, 290, 293. Clark, TML Nr. 72; Wilkens, MTT Nr. 311.

MIK III 200, I recto

Text A

LH310	01	[R:] βāmβaγīnuŋ pāš [B:] [ ] [R:] v'm vq'y_nwnk *p'š* [B:] /l[ ]
LH311	02	taŋ täŋri kälti ° taŋ täŋri özi kälti ° t'nk tnkry k'lty ° t'nk tnkry 'wyz_y k'lty_y °
LH312	03	taŋ täŋri kälti ° taŋ täŋri özi kälti ° t'nk tnkry klty ° t'nk tnkry 'wyz_y klt_y °
LH313	04	turuŋlar kamug bäglär kadašlar ° taŋ täŋrig twrwnkl'r q̈'mwγ p'kl'r q̈'d'šl'r ° t'nk tnkryk
LH314	05	ögälim ° körügmä kün täŋri ° siz bizni 'wyk'lym ° kwyrwk_m' kwyn tnkry ° syz pyz_ny
LH315	06	küzätiŋ ° körünügmä ay täŋri siz bizni kwyz_'dynk ° kwyrwnwk_m' "y tnkry syz pyz_ny
LH316	07	kurtgarıŋ ° taŋ täŋri ° yıdlıg yıparlıg ° q̈wrtq'rynk ° t'nk tnkry ° yydlyγ yyp'rlyγ °
LH317	08	yaruklug yašuglug ° taŋ täŋri i taŋ yrwq̈_lwγ y'šwq̈_lwγ ° t'nk tnkry ‖'y‖ t'nk
LH318	09	täŋri ° i taŋ täŋri ° yıdlıg yıparlıg tnkry ° ‖'y‖ t'nk tnkry ° yydlyγ yyp'rlyγ
LH319	10	yaruklug yašuklug taŋ täŋri ° taŋ täŋri °°_°° yrwq̈lwγ y'šwq̈lwq̈ t'nk tnkry ° t'nk tnkry_y °°_°°

Text B

LH320	11	[R:] βaγ rōšn zāwar žirīftnuŋ pāš tan [R:] pγ rwšn z_'wr z̲_yry*p̈*t_nwnk p'š tn
LH321	12	täŋri yaruk küčlük bilgäkä yalvarar biz °° tnkry yrwq̈ kwyčlwk pylk'_k' ylv'r'r pyz °°

LH322	13	ötnür biz kün ay täŋrikä ° yašın täŋri 'wytnwr pyz kwyn "y tnkry_k' ° y'šyn tnkry
LH323	14	nom kutı ° mar manı firištilärkä ° kut kolur <biz> nwm q̈wty ° mrm'ny p̈ryšty_l'rq̈' ° q̈wt q̈wlwr
LH324	15	täŋrim a ° ätüzümüzni küzätiŋ ° üzütümüzni tnkrym' ° 't'wyz_wmwz_ny kwyz_'dynk ° 'wyz_wtwmuz_ny
LH325	16	bošuŋ ° kıv kolur biz • yaruk täŋrilärkä ° pwšwnk ° q̈yv q̈wlwr pyz • yrwq̈ tnkry_l'rk' °
LH326	17	adasuzın turalım ° ögrinčligin "d'swz_yn twr'lym ° 'wykr*y*nč_lykyn
LH327	18	ärälim ° 'r'lym ° ‖space‖

Text C

LH328	19	[R:] adınčıg türkčä bašık [R:] "dynčyγ twrkč' p'šyk
LH329	20	tüzün bilgä kišilär tirilälim ° täŋriniŋ twyz_wn pylk' kyšy_l'r tyry/'rym ° tnkry_nynk

01 The title is written with reddish orange ink which has faded to the point that it is difficult to recognize p'š. **01** ALC ignored the smaller and faded words in black ink that follow the words in red ink. They remain obscure. **03** The -t- in k'lt_y is elongated to the point that -y is written over its tail. **05** This scribe generally wrote the final forms of letters before a syllable beginning with m-: r05 kwyrwk_m', r06 kwyrwnwk_m', v04 t'nyγ_m'l'r, v04 nw_myn(?), v04 twd'γ_m'l'r, v05 t'pwnwγ_m'l'r, v05 twy_m'nlyk, v06 q̈ylyγ_m'l'r, v06 'wl'wq̈_m', v07 twy_š_m'ky, 08 twy_m'nlyk, and v19 q̈'_mwγ. He did not do so in r02, v20 q̈'mwγ, v07 'wylm'ky, v08 twm'nlyγ(?), v10 twnwm‖ʷ‖γ, v11 t'nmyš and v19 twym'n. **08, 09** For MS ‖'y‖, see Commentary. **10** There are two red-circled dots on either side of a space, and a black dot below the space. **11** The title is written with darker red ink. **14** ALC noted that the pronoun biz 'we' was omitted after kut kolur; it is emended so. **16** The punctuation dot after pyz appears to lack a red circle. **17** ALC : ögrinčligin. The -y- in the second syllable appears as a smudged "knob," indicating that the scribe wrote -w- and then changed it or understood it as -y-, as is seen in the unrounded vowels of the suffix +ligin. **19** The title is written with brownish red ink. **20** ALC noted that the scribe forgot the "l-hook" in tyry/'rym.

MIK III 200, I verso

LH330	01	bitigin biz ešitälim ° tört ellig pytykyn pyz 'yšyd'lym ° twyrt 'ylyk
LH331	02	täŋrilärkä tapınalım ° tört ulug tnkry_l'rk' t'pyn'lym ° twyrt 'wlwγ
LH332	03	ämgäktä kurtulalım ° tört ellig täŋri_ 'mk'kd' q̈wrtwl'lym ° twyrt 'ylyk tnkry_
LH333	04	_lärtä tanıgmalar ° täŋri nomın totagmalar ° _l'rd' t'nyγ_m'l'r ° tnkry nw_myn twd'γ_m'l'r °
LH334	05	tünärig yäklärkä tapunugmalar ° tümänlig twyn'ryk y'kl'rk' t'pwnwγ_m'l'r ° twy_m'nlyk
LH335	06	erinčü kılıgmalar ° tübintä ol ok ma ° 'yrynčw q̈ylyγ_m'l'r ° twypynt' 'wl'wq̈_m' °
LH336	07	ölmäki bar ° tünärig tamuka tüšmäki 'wylm'ky p'r ° twyn'ryk tmwq̈' twy_š_m'ky
LH337	08	bar ° tümänlig yäklär kälir teyür ° tumanlıg p'r ° twy_m'nlyk y'kl'r k'lyr tyywr ° twm'nlyγ
LH338	09	yäklär avar teyür ° tünärig töncülä<yä> y'kl'r "v'r tyywr ° twyn'ryk twynčwl'

LH339 10 basar teyür ° tonumlug tägir teyür ° töš üzä
p'š'r tyywr ° twnwml‖^{w}‖γ t'kyr tyywr ° twyš 'wyz_'

LH340 11 olturup tültürür teyür ° tanmıš üzütlär
'wltwrwp twyltwrwr tyywr ° t'nmyš 'wyz_wtl'r

LH341 12 tašıkar teyür ° tardıč täg ätüzin
t'šyq̈'r tyywr ° t'rdyč t'k 't'wyz_yn

LH342 13 kodur teyür ° tavarı turguru kalır teyür °
q̈wdwr tyywr ° t'v'ry twrqwrw q̈'lyr tyywr °

LH343 14 tärtrü sačlıg kurt<g>a yäk kälir teyür ° tolılıg
trtrw s'člyγ q̈wrt' y'k k'lyr tyywr ° twlylyγ

LH344 15 bulıt täg to<ŋ>kı kašlıg <teyür> ° kanlıg bukač
pwlyt t'k twnq̈y q̈'šlyγ ° q̈'nlyγ pwq'*č*

LH345 16 täg karakı teyür ° kazguk täg kara boy ämgi
t'k q̈r'q̈y tyywr ° q̈'sqwq̈ t'k q̈r' pwy 'mky

LH346 17 teyür ° burnınta boz bulıt ünür teyür °°
tyywr ° pwrnynt' pwz pwlyt 'wynwr tyywr °°

LH347 18 tamgakınta kara tütün tašıkar teyür °
tmq'q̈ynt' q̈r' twytwn t'šyq̈'r tyywr °

LH348 19 töši ol kamug tümän yılan ° yanarı
twyšy 'wl q̈'_mwγ twym'n yyl'n ° y'n'ry

LH349 20 ol yiŋnä yılan ° ärŋäki ol kamug
'wl yynkn' yyl'n ° 'rnk'ky 'wl q̈'mwγ

06 What appear to be dots at the beginning of many of the lines 06-20 are marks made by the pen in ruling the lines. In v15, this mark before pwlyt led Le Coq to read (a)bulit and to comment 'der erste Buchstabe wohl ein Irrtum des Schreibers' (TMC II, 12, n17). **08** The scribe placed a dot of unknown function under the -r in k'lyr. **09** For the emendation, see Commentary. **10** The letter ^{w} is written above the -lγ in twnwml^{w}γ. **14** The scribe erred in writing q̈wrt' for q̈wrtq'; it is emended so. **15** The scribe forgot to insert teyür at the end of the description; it is emended so.

Translation

MIK III 200, I recto

Text A (r01-10)

[R/B:] Sing of the Great Builder! [ ]

The God of Dawn has come!
The God of Dawn himself has come!
The God of Dawn has come!
The God of Dawn himself has come!

Get up, all you lords and brethren!
Let us praise the God of Dawn!
Sun God who sees, deign to protect us!
Moon God who is seen, deign to save us!

God of Dawn! Fragrant and aromatic,
Shining and radiant, God of Dawn! Ah! God of Dawn!
Ah! God of Dawn! Fragrant and aromatic,
Shining and radiant, God of Dawn! God of Dawn!

Text B (r11-18)

[R:] Sing, you, of God, Light, Power, Wisdom!

We beseech and we pray to God, Light, Power, Wisdom.
<We> ask for the divine blessing of the Sun and Moon Gods,
of the God(dess) of Lightning, and of the Glory of the Doctrine
(i.e. Wahman), Lord Mani, and the Angels.
O! My God! Deign to protect our bodies, and deign to liberate our souls!
We ask for the divine blessing of the Gods of Light.
May we live safe from danger! May we be joyful!

MIK III 200, I verso

Text C (r19-v20)

[R:] A special hymn in Turkish:

Let us enlightened and wise persons assemble!
Let us hear the scripture of God!
Let us serve the Four Sovereign Gods!
Let us be saved from the four great sufferings!

Those who have denied the Four Sovereign Gods,
Those who have disparaged the doctrine of God,
Those who have served the demons of Darkness,
Those who have commited a myriad of errors,
In the end, they will have just exactly that kind of dying
And that descending into darkest hell (described in the scripture):

It says: demons by the ten thousands will come.
It says: demons of the mist will crowd around them.
It says: they will stifle and oppress them.
It says: those who are suffocating them will attack them.
It says: they will sit on their chests and beat them.
It says: the souls of those who have denied (the Four Sovereign Gods) will go out (from their bodies).
It says: they will abandon their bodies like dung.
It says: their animate nature will come to a halt.

It says: an old she-demon with disheveled hair will come.
[It says:] she will have icy eyebrows like clouds full of hail.
It says: her pupils (will be) like pots full of blood.
It says: her long black nipples (will be) like stakes.
It says: gray clouds will come out from her nose.
It says: black smoke will come out from her throat.
[It says:] her chest (will be composed of) all those innumerable snakes;
her index finger (will be) that needle snake; her fingers (will be) all those [ ]

Commentary

These texts are identified within the manuscript as the following: A. a hymn of praise to the God of Dawn (r01 bäš 'Sing!', r05 ögälim 'let us praise'); B. a prayer in the form of a hymn to the manifestations of the Four Sovereign Gods or Fourfold God (r11 bäš 'Sing!', r12-13 yalvarar biz ötnür biz 'we beseech and we pray'); and C. a hymn to the Four Sovereign Gods (r19 adınčıg türkčä bašık 'a special hymn in Turkish'). The hymns of A and B are prefaced with the word bäš 'Sing!', clearly an instruction applicable only to hymns. Text A also displays a hymn-like structure in its repetition of lines and their arrangement in stanzas, while more than half of text C has a form reminiscent of a recitation or chant. Its theme is paralleled in LH Nr. 6 below.

The terminology in all three texts supports the conclusion that these hymns were performed in congregation. Text A contains the 1 plural voluntative in r05 ögälim 'let us praise' and 2 imperative in r06 küzätiŋ 'Deign to protect us!' and 07 kurtgarıŋ 'Deign to save us!', all of which are direct references to and from members of a congregation, while Text B includes similar forms in r15-16

üzütümüzni bošuŋ ‘Deign to liberate our souls!’, 17 adasuzın turalım ‘May we live safe from danger!’, and so on. The sentence r20-v01 täŋriniŋ bitigin biz ešitälim ‘Let us hear the writing (i.e. scripture) of God!’ in Text C affirms not only that the Uygur congregations by and large could not read, but also that the verb teyür ‘it says’ that is used in C indeed refers to a scripture or, at the very least, to a liturgical or doctrinal text.

MIK III 200, I recto

01 The title contains Sogdian β’mβγyy [βām-βaγī] ‘Great Builder, Builder (one of the Manichaean Gods)’ (SD 97), which in this hymn is expressed by Uygur taŋ täŋri ‘God of Dawn’.

01 Although the genitive +nuŋ appears to have been misused here and in r11, this perception is due to a previously mistaken interpretation of the words written p’š and p’š tn (read so instead of p’št’). Le Coq supposed that all three hymns are headed by titles using a variant of Sogdian p’šyk ‘hymn’, and thus read the title of A as +nuŋ baš, the title of B as +nuŋ bašta, and the title of C as bašık (TMC II 10, n1). However, first of all, these titles actually appear to be instructions for or from the choirmaster. Secondly, nowhere else do such variants as baš or bašta occur for bašık, and the structure of C bašık differs entirely from A and B and thus is separate. Rather, it is clear that both instructions, with the exception of the Turkic genitive +nuŋ, are in Sogdian language. The key is to interpret p’š as Sogdian p’š [pāš] ‘to sing’ (SD 260; cf. Parthian b’š [bāš] ‘to sing’ in DM 105) in both cases, and the Sogdian enclitic second person pronoun tn = tan ‘you’ in the second case (SD 388). Thus, the imperative pāš forms a structure with the genitive +nuŋ to express ‘Sing of!’ or ‘Sing about!’ Similarly, the Parthian form bāš occurs in (LH) U55 above (see Commentary there). In the MS of U55, the word is written with b-, whereas here in US either p- (Sogdian) or b- (Parthian) could be read. I opt for the Sogdian form, primarily due to the use of S tan ‘you’ and the suspicion that these two instructions were intended for a bilingual Sogdian-Uygur clergyman.

08-09 Two Manichaean script letters ‘y occur in lines 08-09 between repetitions of taŋ täŋri: taŋ täŋri ‖‘y‖ taŋ täŋri ‖‘y‖ taŋ täŋri. The letters cannot be a poor writing of ”y = ay ‘moon’, which is written normally in r06, r13. Le Coq expressed doubt toward the opinion of F.W.K. Müller that the ‘y here represented a Sogdian number meaning ‘5’ (TMC II, 9, n1), and indeed the expression ‘God of Dawn, Five Gods of Dawn’, or some other interpretation, does not seem possible. Rather, the letters ‘y ought to represent an exclamation of the same order as the interjection a ‘O!’, found in r15 täŋrim a ‘O! My God!’ However, it does not appear to be the i ~ o ‘exclamation of refusal’ recorded by Kāšgarī (DLT I 91; cf. EDPT 1, 2), but rather one of those interjections found in every language that express some intense reaction, such as English ‘a!, ah!, ai!, eh!, oh!’—all utterances denoting joy, surprise, pity, pain, anguish, and the like.

11 Sogdian bγ rošan zāvar žirift means ‘God, Light, Power, Wisdom’ (cf. Le Coq, TMC II, 10, n6). Its Turkic equivalent appears in r12 täŋri yaruk küčlük bilgä to designate the qualities that otherwise represent the Fourfold God or tört ellig täŋri ‘Four Sovereign Gods’ in v01, v03, and other texts (also see note to (LC) Xwāst L173-175). The word küčlük ‘power’ (strictly: ‘powerfulness’ or ‘the state of being powerful’) must have the concrete suffix +lük, and not the attributive +lüg, as Le Coq and Clauson (EDPT 697), because that would produce an attribute meaning küčlüg ‘powerful, having power’.

11 Two dots were placed over p to represent f in z̲_yтyp̈t and r14 p̈ryšty_l’rq̈’, whereas as a rule only one dot over p- represents f- in Manichaean script (a similar case occurs in (LH) U196, v08 below). Le Coq noted that in other Uygur Manichaean texts in late Sogdian script, the -f- is indicated by -p- with a stroke (accent acute) beneath it (TMC II, 10, n2), but that is not the case here. Rather, this is an example of the misapplication of the US rule of writing p with two subscript dots to represent f in US. Zieme provided examples of the three ways of writing f in Uygur script (see BT V, 38, n241).

17 The spelling of the privative suffix as +suz instead of +sız in adasuzın is especially odd because the scribe does not write the instrumental suffix +ın with a rounded vowel. It should be noted that license has been taken in translating adasuzın turalım as ‘Let us live safe from danger!’, as opposed to its literal translation of ‘Let us stand (in a condition) without danger!’

MIK III 200, I verso

09 Le Coq read tumanlïγ yäklär ayar ‘schwarzneblige Dämonen *schweben herbei’, evidently taking ay- or aya- to mean ‘to float, to hover’ (certainly ay- ‘to speak, to ask’ or aya- ‘to honor’ could not fit here). However, the word is written ”v’r, which consists of the verb av- ‘to crowd around, to gather around’ and the aorist -ar. Clauson already had emended it so (EDPT 4).

09-10 Le Coq read tünčülä basar ‘(Finstere Nacht) bedrückt (den Gestorbenen)’. Rather, tönčülä cannot be separated from a set of related back-vowel words. Erdal established that the noun tonču is composed of to- ‘to block, to dam, to clog up’ plus the suffix -nču, and that it occurred in several early texts with the meaning of ‘a stopped up hole (in the earth), pit, den, lair’; moreover, it served as the stem of tončuk- ‘to be suffocated, to be covered up so that one cannot breathe’ (OTWF 289, 496; cf. EDPT 517, and note to (LH) U54, v03). Assuming that tonču could serve as the stem of a back-vowel verb *tončula- with the meaning ‘to suffocate, to stifle’, one could suppose that tönčülä- would be its front-vowel variant. Furthermore, tönčülä would be the truncated form of tönčülä- plus the gerund -yä (just as (EB) U78, v07 yaru < yaru-yu) and, together with basar, would mean ‘they will suffocate and oppress them’, a meaning that fits very well with the context of demons ‘crowding around’, ‘attacking’, and ‘sitting on the chests of’ the damned sinners.

In the same line, Le Coq read tunumluγ tägir ‘*Bedrängnis befällt ihn’, offering the idea that tunumluγ meant ‘oppression, distress’. However, the word *tonum should be connected to the same tonču ‘a stopped up hole (in the earth), a pit, a den, a lair’ cited above, with both words sharing the root to- ‘to block, to clog up’ (tr.). Thus, *tonum would consist of to- and the reflexive suffix -n- plus the common DVN suffix -um, which often has an agentive meaning (see OTWF 290-300), and it would mean ‘those involved in the suffocating’ or ‘the suffocating agents, the suffocators’, again quite suitable to this context.

11 Le Coq translated tültürür as ‘*träumen heiβt es’, but this was a guess based on the pendants tül ~ tüš ‘dream’ that occur in early texts (see Clauson’s discussion in EDPT 495). However, Erdal correctly identified this verb as tültür- ‘to beat, to strike’ and cited several instances of its use (OTWF 811-812); also see the note to (LC) Xwāst B[048], L010.

12 The word tardıč previously was considered to be an unknown word by Le Coq and Clauson (EDPT 535). However, it may be identified as Sogdian δrtyc ~drtyc ~ δrt’yc(h) [δərtīč] ‘dirt, ordure, filth, dung’ (SD 142).

13 Le Coq understood turgur- in tavarı turγuru qalïr ‘seine Habe bleibt zurückgehalten’ to mean ‘to detain, to retain’. The only verb of this shape is turgur- with the meanings ‘to raise, to lift, to (a)rouse’ and ‘to set up, to build’ (cf. Kāšgarī’s är tam turgurdı ‘the man built the wall’. The same for a house or anything that one raises up’, DLT II 51), directly explicable as a causative in -gur- of tur- ‘to stand’. Another set of meanings includes ‘to stop, to bring to a halt, to detain’ (EDPT 541), and justifies Le Coq’s interpretation. Erdal discussed turgur- ‘to raise, to rouse, to set up, to arrange, to bring forth’ (OTWF 754), as well as another causative turıt- ‘to inhibit’, without being certain that such a verb really existed in the texts cited (OTWF 790). Neither Clauson nor Erdal cited this passage, whose understanding depends on the meaning of tavarı, ostensibly a 3 possessive +ı of tavar ‘animate property’. The context concerns what happens when a soul leaves a body that essentially is just contaminated organic material. The answer must be that the organic material of a body ceases to exist. Since the strict meaning of tavar is ‘animate property’ and it has the same semantic ambivalence as English ‘property’, then its use here expresses the cessation of the ‘animate property’ or ‘animate nature’ of the body after the soul departs. In that case, turgur- would have its lexical meaning of ‘to stop, to halt’ and kal- would have its descriptive meaning of ‘to come to be (in the state of the main action)’ (cf. Clark 1998, 326); thus, turgur kal- ‘to come to a halt, to cease to exist’.

14 The description of the old she-demon parallels that in (LH) U34, v01-04 tätrü sačlıg kurtga yäk kälipänin tanmıš üzütlärig tutupanın tünärig tamuka tartar teyür ‘It says: an old she-demon with disheveled hair will come and grab the souls of those who have denied (the Four Sovereign Gods), and will drag them into darkest hell’ (also see Wilkens, MTT 283, n871).

14-15 Le Coq translated twnq̈y q̈’šlyq as ‘...? mit Brauen versehen’, whereas Clauson read ‘with frozen(?) eyebrows’ (EDPT 672), evidently thinking of toŋ ‘frozen hard, solid ice’ (EDPT 513; this passage not cited there). However, that reading would require not only that the writing -nq̈- stands for -ŋ-, but also that +ı is the 3 possessive, that is, toŋı kašlıg ‘her frozen(ness) with eyebrows’, or similar. Rather, it is probable that the scribe intended to write twnkq̈y = toŋkı, but either erred in reducing -nkq̈- to -nq̈- or used -q̈- to ensure that the back-vowel toŋ would be read here and then mistakenly omitted the -k- of -nk-. On the basis of this interpretation, the word is emended as to<ŋ>kı, which is composed of toŋ ‘ice’ and the relational +kı; thus, ‘that is ice’ or ‘icy, hoarfrosted’. This interpretation is supported by the simile ‘like clouds full of hail’, where ‘hail’ is associated with the ‘ice’ of the demon’s eyebrows.

15 Le Coq read the last word of this line as bčana '(?)' and presumed it to be a foreign word. Rather, a loop is detectable just under the loop of p-, and this loop is followed by several "teeth." If one assumes that three "teeth" follow, then the word could be read pwq', but if one assumes that four "teeth" or upward strokes follow, then the word could be read either as pwqr' or as pwq'č, where the -č is not sharply written; thus, pwq' and pwqr' and pwq'č are possible readings. The first and second of these would represent buka 'bull' (EDPT 312) and bugra 'camel stallion' (EDPT 317), respectively, which produce images of pupils either like 'bloody bulls' or like 'bloody camel stallions'. While either image paints a graphic picture, they are not convincing similes for pupils. The third of these possibilities could represent bukač, a rare word cited by Kāšgarī in the meaning 'earthen jar or kettle' and in the phrases bukač art 'name of a [mountain] pass' and ešič bukač 'pots and pans' (DLT I 277, 312), as well as by İbn Muhannā as bakač (read bukač?) 'the furnace that blacksmiths make out of mud' (Battal 1934, 15; cf. EDPT 312). In this case, one might think of 'pupils like pots full of blood', which certainly is an acceptable image. Yet one more possibility is that the spelling pwq'č could represent bogač and be connected to Kirgiz booč [bo:č] 'knot' (KRS 146: kazık booč 'a tight knot'), a form derived from bogač. The root of this word is bog 'bundle, anything wrapped or tied' to which a diminutive suffix +ač is added (cf. OTWF 44-47 where +ač is narrowly treated as a hypercoristic or vocative suffix added to kinship terms). The most common derivative of bog is bogča 'sack, bundle' as in Turkish bohça ~ bokça 'bundle in a wrapper' (TİS 189), Turkmen bukja 'envelope, a homemade bag, sack, dowry, trousseau' (TED 100), and other modern dialects (see Doerfer, TMEN II, 341-343, Nr. 789). However, even though kanlıg bogča 'bags of blood' is a viable simile for pupils, the word almost certainly is not written pwqč' = bogča. Thus, the most plausible readings of q̈'nlyγ pwq'č are kanlıg bukač '(pupils like) pots full of blood' or kanlıg bogač '(pupils like) knots of blood'. Both bukač and bogač are rare words, and bukač is adopted here only because it is attested earlier than bogač.

20 The word spelled yynkn' may be identified with yiŋnä, itself a variant of the word Kāšgarī recorded as yignä 'needle' (DLT II 165) and later Islamic sources and some modern dialects as yignä ~ ignä (EDPT 110). The specific form yiŋnä otherwise occurs only in modern local "Uygur" dialects, including yiŋnä (Le Coq 1911b, 100; Malov 1961, 117), yiŋnä ~ yiŋni (Malov 1954, 156) and yigne ~ yiŋnä (Jarring 1964, 157).

Writing Notes

Letters: **q̈** is used; **-q̈** has the same shape as **-γ**; distinct **s** and **š**; distinct **-v** in r16 q̈yv, r12 ylv'r'r, v09 "v'r; for **p̈ = f**, see note to r11 in Commentary; there is a dot over **-n-** (indicated as **ṅ**) in r02 t'ṅk, but none over the second t'nk in the same line; for separation of syllables before **-m-**, see footnote to r05.
Spellings: r03 kl- = käl- (but r02, v08, 14 k'l- = käl-), r04, v19, 20 q̈'mwγ = kamug, r10 y'šwq̈lwq̈ = yašuglug (cf. r08 y'šwq̈lwγ), 12 ylv'r- = yalvar-, 13 'wytnwr = ötnür (for ötünür), 17 'wykrynč = ögrinč (~ ögrünč), 19 twrk = türk, v01 'yšyd- = ešit-, 04 twd'- = tota-, 05 t'pwn- = tapun- (but v02 t'pyn-), 07 tmw = tamu, 10 t'k- = täg-, 13 t'v'r = tavar, 14 trtrw = tärtrü, 16 q̈r'q̈ = karak, 16 q̈'sqwq̈ = kazguk, 18 q̈r' = kara, 20 yynkn' = yiŋnä; written together: r14 mrm'ny = mar manı, 15 tnkrym' = täŋrim a, v06 'wl'wq̈_m' = ol ok ma; attributive: r07, 09, v14, 15 **+lyγ**, r10 **+lwq̈** (y'šwq̈lwq̈, but r08 y'šwq̈_lwγ); privative-instrumental: r17 **+swzyn** (after "d' = ada); genitive: r01, 11 **+nuŋ** (v'm vq'y_nwnk and ẓ_yryp̈t_nwnk); locative: v06, 17, 18 **+t'**, v03, 04 **+d'**; 3 sing. past: r02, 03 **-ty**.
Scribal: r08, 09 (MS 'y); r14, v14, 15 (errors); r20 ("l-hook"); v09 (omission); v10 (correction); v08 (addition).

SZTE Klebelsberg Könyvtár SZEGED 2.

6. Hymn on the Righteous Judge

U 34 ([T II] D 178)

Manichaean script. Recto and verso of a folio disattached from a bifolio. The other folio has a Middle Persian text and is now separately glassed. The text on Side 1 of the glass has its narrow inner margin on the right and its wide margin with rounded corners on the left, establishing it as recto.

Le Coq, Türkische Manichaica aus Chotscho, II, 12-13; Klimkeit, Gnosis on the Silk Road, 292-293. Clark, TML Nr. 64; Wilkens, MTT Nr. 194.

U34, recto

LH350	01	aytur teyür • käntü "ytwr tyywr • ‖space‖ qntw
LH351	02	kılmıš kılınčı közünür k̈ylmyš k̈ylynčy kwyzwnwr ‖t‖
LH352	03	teyür • yer suv kutı erinür tyywr • yyr sw*b* k̈wtyy 'yrynwr
LH353	04	teyür • ot suv kutı ıglayur tyywr • 'wt swv k̈wtyy 'yyl'ywr
LH354	05	teyür • ı ıgač kutı ulıyur tyywr • 'y 'yk̈'č *k*wtyy 'wly:wr
LH355	06	teyür •• köni bu<yr>uk közünü_ tyywr •• kwynyy bwrywk̈ kwyzwngw_
LH356	07	_čä közünüpän tanmıš üz_ _č' kwyzwnwp'n t'nmyš 'wyz_
LH357	08	_[ü]tüg tutupan • tırazuk _/twg twtwp'n • ‖space‖ tr'zw*k*
LH358	09	ičintä olgurtur teyür • 'yčynt' 'wlγwrtwr tyywr •
LH359	10	t[ırazu]k ag[ıtmıš] k[ı]lınčı aytıg t////*k* ''γ[ ] *k*//lynčy "ytyγ
LH360	11	bolur erinčü kılmıš bw/w· 'yrynčw k̈ylmyš
LH361	12	kılınčı istig bolur • *k*ylynčy 'ystyg bwlwr •

02 The scribe wrote an ornamental "t" at the end of the line (see Commentary). **03** The scribe omitted the dots over -b in sw*b* (cf. r04 swv in the line just below). **05** The dots over k- in *k*wty apparently were omitted, although one of them may be visible higher up along the tear in the paper. **05** For 'wly:wr, see Commentary. **08** It is possible that no dots were added over -k in tr'zw*k* (or in the damaged 10 t////*k*), but at least one and probably two dots are visible just under the -y- in 'wyz_ in the line directly above that might belong to this -k. **10** ALC : ag[sar?]. However, ag[ıtmıš] 'have caused to rise, to raise' should be restored in the context of weighing deeds on a scale with two pans. **11** The dot over -r- in bw/w· is missing due to damage. **11** The dot is missing over -r- in 'yrynčw due to damage. **11** ALC read qïlmïïš, but it is more likely that what appears to be a second -y- is a damaged spot where the -m- was elongated. **12** ALC : 'istig '?'; JW : 'yštyg. The word istig is a variant of istäg 'investigation, examination' (EDPT 242).

U34, verso

LH362 01 tätrü sačlıg kurtga yäk
ttrww s'člγ k̈wrtγ' y'q

LH363 02 kälipänin tanmıš üzüt_
k'lyp'nyn t'nmyš 'wyzwt_

LH364 03 _lärig tutupanın • tünärig
_l'ryg twtwp'nyn • twyn'ryg

LH365 04 tamuka tartar teyür •
t'mwk̈' t'rt'r tyywr • ||space||

LH366 05 töpüsin toŋtaru tıkar
twypwsyn twngt'rw tyk̈'r

LH367 06 teyür • tamutakı yäklär
tyywr • t'mwd'k̈yy y'kl'r

LH368 07 tutar teyür • muntru muntuz
twt'r tyywr • mwntrw mwntwz

LH369 08 yäklär kälir teyür • miŋ
y'kl'*ḍ* klyr tyywr • mynq

LH370 09 bärgän urupan bergäsäyür
p'rk'n 'wrwp'n pyrk's'ywr

LH371 10 teyür • üküš [ ]
tyywr • 'wykwš [ ] '*w*[ ]

LH372 11 üzüt anta körür teyür •
'wyzwt "nt' kwyrwr tyywr •

LH373 12 ölüm kut kolupan bulmaz
'wylwm k̈wt k̈wlwp'n bwlm'z

08 The dot was omitted over the ḍ-post in y'kl'*ḍ*.

Translation

U34, recto

(01) It says: they inquire [ ]. ||space||
(01-03) It says: the (evil) deeds he himself has committed will become visible. ||letter t||
(03-04) It says: the spirits of the earth will be distressed.
(04-05) It says: the spirits of grass and water will weep.
(05-06) It says: the spirits of plants and trees will lament.
(06-12) It says: the Righteous Judge will appear like a reflection, and he will take (in hand) the soul of he who has denied (the Four Sovereign Gods) ||space|| and weigh it in (the pan of) a scale. There will be an investigation (regarding those) of his deeds that [have] raised (the pan of) the [scale]. There will be an inquiry (regarding those) of his deeds that he has committed as errors.

U34, verso

(01-04) It says: an old she-demon with disheveled hair will come and grab the souls of those who have denied (the Four Sovereign Gods), and will drag them into darkest hell. ||space||
(05-06) It says: she will push them in head downwards.
(06-07) It says: the demons who are in hell will grab them.
(07-08) It says: demons will come and cause them to rave like madmen.
(08-10) It says: they will crave beating and whipping them with a thousand whips.
(10-12) It says: they will see there numerous [ ] souls. They (i.e. the lost souls) will plead for death and divine blessing, (but they) will not obtain them.

Commentary

This text surely had the form of a hymn in the presumably Middle Persian original from which it was translated, but the transfer into Uygur failed to convey more than a kind of recitation or chant whose didactic purpose was to tell a congregation what a book says (teyür 'it says') about the process of being judged at death by the Righteous Judge (see note to r06 below). The hymn U34 and the third hymn ("C") in (LH) MIK III 200 I above share some common thematics—both employ the device teyür 'it says', and both contain the same phrase tärtrü sačlıg kurt<g>a yäk kälir teyür 'an old she-demon with disheveled hair will come'.

The texts U34 and U54 were written by the same hand and formed part of the same service book that bore the field signature T II D 178, another text of which survives as the "C" manuscript of the Xwāstwānīft (see Clark, TML 97; Wilkens, MTT 140). The preservation of the letter ||t|| at the end of U34, r02, and of the letters ||l|| and ||'|| at the ends of (LH) U54, r01, and U54, r04, 08, v12, respectively, support the idea that both U34 and U54 had their origins as Middle Persian abacedarian or cantillated hymns (cf. Brunner 1980, 353-357). Moreover, it may be suggested that the spaces left in U34, r01, 08, v04, as well as in U54, r02, 07, were intended to hold some notation in the original that was not transferred. Even though U54 has no other trace of a hymn-like structure than these notational features, it also may be classified as a hymn and is edited as the following text (LH Nr. 7).

Analysis of the verse structure of the text in U34 reveals that, while some efforts were made to transfer the original hymn structure to Turkic prosodic patterns of alliteration and parallelism, this could not be fully accomplished, although the lines on verso seem to be more successful than those on recto:

(r01-12 some grammatical parallelism)

	aytur teyür
käntü kılmıš kılınčı	közünür teyür
yer suv kutı	irinür teyür
ot suv kutı	ıglayur teyür
ı ıgač kutı	ulıyur teyür
köni buyruk közüngüčä	közünüpän
tanmıš üzütüg	tutupan
tırazuk ičintä	olgurtur teyür
t[ırazu]k ag[ıtmıš] k[ı]lınčı	aytıg bolur
irinčü kılmıš kılınčı	istäg bolur

(v01-12 some alliteration and parallelism)

tätrü sačlıg kurtga yäk	kälipänin
tanmıš üzütlärig	tutupanın
tünärig tamuka	tartar teyür
töpüsin toŋtaru	tıkar teyür
tamutakı yäklär	tutar teyür
muntuz muntru yäklär	kälir teyür
miŋ bärgän urupan	bärgäsäyür teyür
üküš [ ] üzüt anta	körür teyür
ölüm kut kolupan bolmaz	[ ]

Perhaps because of its subject matter, Wilkens termed this an eschatological text (MTT 198). In my understanding of eschatology, such a text would deal with the Last Judgment as a whole rather than with the judgment of individuals upon their deaths, as is the case here.

U34, recto

04 Le Coq translated ot suv as 'Feuer und Wasser' (TMC II 12), understanding ot as 'fire' rather than as its homonym (if length is not indicated) ot 'grass'. It is more likely that lines r03-05 deal with spirits of the natural world rather than with the basic elements like fire, wind, and so forth; thus, ot is interpreted as 'grass' here.

05 In 'wly:wr = ulıyur, as already noted by Le Coq (TMC II 12, n1), we see the Parthian convention of placing two dots under a letter (here shown as y:) to indicate the omission of the preceding vowel graph; also see the Writing Notes to (LH) U54 below for this feature.

06 The form bwrywk̈ is either a metathetical or mistaken writing for bwyrwk̈ = buyruk, which usually means 'official, officer', but also can mean 'governor, commander' and later merely 'command, order' (EDPT 387; cf. OTWF 231). Here, the scribe has drawn an arching line to connect the two words köni and buyruk, literally 'upright official', in order to indicate that they form a technical term for the one who appears at an individual's deathbed like an 'apparition' or 'reflection in a mirror' and assesses the virtue of his soul. It may be noted that a similar phrase occurs in the legend about Vrum Khan who attempts to impugn the character of Bar Khan's kertü buyruk 'faithful official' ((DL) U257, v03). However, the present term is calqued on Parthian d'dbr r'štygr 'Righteous Judge' which occurs in the Parthian hymn-cycles (Boyce 1954, 90-91; cf. d'db'r 'judge', r'štygr 'truthful, righteous' in Boyce, Word-List, 33, 78, and d'dbr r'štygr [dādβar rāštīgar] 'Just Judge' in DM 133, 293; also see Clark, TML 97, n30, and Lindt 1992, 194-195). For that reason, the translation 'Righteous Judge' or 'Just Judge' is applicable here, rather than the more literal 'True Official'. Whether or not the original hymn could belong to one of the Parthian hymn-cycles is a question best taken up by experts in those cycles.

This judgment process also was described by an-Nadīm who wrote in his *Fihrist* that Mani said the following:

> [58] When death draws near to the righteous one (ṣiddīq, i.e. electus), the Primal Man sends to him a luminous god in the form of the guiding Wise One and with him are three (other) gods and they bring with them the cup, the garments, the headcloth, the crown and the garland of light. And with them (also) is the virgin in the semblance of the soul (nasamah) of that righteous one. And there appears to him (also) the devil of greed and lust and the (other) devils, and when the righteous one sees them he calls for help to the goddess (sic!) who is in the form of the Wise One and to the three gods and they draw near to him. And when the devils see them they turn away and flee...
> As for the sinful person over whom greed and lust have gained mastery, when his death draws near the devils approach him and they seize him and torment him and show him the terrors (that await him). And those gods approach bearing those garments and the sinful person believes that they have come to rescue him. But they have only approached in order to reprimand him and to remind him of his deeds and to impress on him the proof of his failure to support the righteous (elect). Then he will continue to return (i.e. to be reincarnated) in the world in torment until the time of the last judgement when he shall fall down into hell. (Unpub. translation by François de Blois; cf. Dodge 1970, 98-99).

Another reference to this process is found in (DP) U57, Ir01-04 ötrü antag nom kutı täŋri üč täŋrilärlügün kim käntü ärür kertü türlüg yarlıgkamak ol üzütgärü kälir 'Thereupon, in that way, it is the God, Glory of the Doctrine (i.e. Wahman) himself and the three Gods, (the four of them) together as one, who compassionately come to that soul in the form of Truth'.

U34, verso

01 Le Coq translated tätrü as 'lügnerisch' and treated it as an attribute of kurtga 'old woman'. Clauson regarded tätrü as a variant of tärtrü ~ tertrü 'crosswise, askance, inverted', and translated this and the parallel passage in (LH) MIK III 200, Iv14 tärtrü sačlıg kurt[g]a yäk, as 'an old she-demon with disheveled hair' (EDPT 45; also citing tertür ~ tetür ~ tetü 'inverted, inside out, the wrong way, topsy turvy' in Jarring 1964, 304). Erdal proved that the word tätrü ~ tärtrü 'inverted' should be kept distinct from tetrü 'clearly, correctly', and that the first word is a fossilized gerund of *tätür- which survives in tätrül- 'to be perverted, to be inverted', whereas the root of the second word cannot be established with certainty (OTWF 676, 729-230). Certainly the meaning 'deceitful, false' for tätrü ~ tärtrü cannot apply here, because it is illogical to describe a demon performing such acts as 'deceitful' *and* 'hairy' since the demon does not have any reason to be 'deceitful' in these circumstances and the composer of the text does not have any reason to say that a woman 'has hair'. Nor should the meaning 'perverse, perverted' apply in the present case because, once more, tätrü sačlıg cannot mean 'perverse *and* hairy' or 'perversely hairy'. As Clauson understood, tätrü must be an attribute of sač 'hair', so that the modern meaning of 'inverted, inside out, the wrong way, topsy turvy' (Jarring 1964, 304) is the closest to the present case in the sense that tätrü describes hair that is tangled up and wild-looking or, specifically, 'disheveled'.

02 The formant -ipänin/-ıpanın in kälipänin and tutupanın is a nominalized gerund that is alien to Turkic structure and indicative of a bilingual Sogdian-Uygur translator (similar cases of -upanın in the Maitrisimit were noted by Zieme, BT V, 72, n41). Erdal explained this formant as a blend of the gerund -ipän/-ıpan and the pronominal anın 'thereby' (GOT 236; also see the note to (EB) U32, v15-20).

07 Because muntuz is nominal and muntru is verbal, the phrase muntru muntuz might be a metathesis of muntuz muntru, though neither variant occurs elsewhere. Both muntuz and muntru derive from the verb muntur- 'to make someone confused, to cause someone to rant'. As Erdal has suggested, muntuz probably consists of mun- plus the causative -tur- plus the DVN suffix -uz, where the -r- is lost before -z for reasons too complicated to explore here (cf. OTWF 323-324). Otherwise, muntru consists of muntur- plus the gerund -u; this verb also occurs in (LH) U54, r09 yäklär ärüš kišig munturur 'demons make numerous people confused' (cf. EDPT 768, OTWF 802). The root mun- can be found in (LH) U54, r03-04 azmıš munmıš tärs azag nomluglar 'those who have gone astray and are confused and who have a contrary and errant doctrine'. Kāšgarī defined mun- as 'to rant' (DLT I 402), and also cited the derivatives munuk in azuk munuk 'a runaway, a stray' (DLT I 107) and mungak in mungak kiši 'a loquacious person' (DLT I 354). Both derivatives reflect the base meaning of 'to rant' in the sense of 'to run on', that is, 'to keep running without a destination' or 'to keep speaking without a purpose'. Finally, Kāšgarī defined muntuz as 'simpleton', but also cited muntuz akın 'sudden flood' and muntuz yorıga at 'a horse whose only pace is a jog-trot' (DLT I 344; cf. EDPT 768 for muntuz 'a feeble-minded, stupid person'). The first of these phrases is to be understood in the sense of a stream that keeps running until it becomes a flood, and the second phrase certainly conveys the idea of a horse that keeps running at the jog-trot. One can see in the DLT citations that mun- and its derivatives are associated with aimless running or speaking, probably due to confusion; metaphorically, they could refer to 'madness' in the sense of 'ranting and raving'. Relying on Kāšgarī alone, the phrase muntru muntuz or muntuz muntru literally means 'causing them to rant like simpletons', but some license may be taken in order to translate the phrase in keeping with the harrowing circumstances created by the demons as 'causing them to rave like madmen' or 'causing them to run around like madmen'.

09 The spellings of bärgä 'whip' and bärgäsä- 'to wish to whip' (EDPT 364) with p- are additional examples of this feature not cited by me in my previous edition of the Pothi-Book (Clark, Pothi-Book, p. 163; also see the note to (LC) Xwāst L234).

12 Several points in Le Coq's reading of ölüm qut qolupan bolmaz 'Um den Tod zu flehen, ist zwecklos' must be revised. First of all, ALC abridged his translation of ölüm kut by ignoring kut 'divine blessing, divine favor' and translating only ölüm 'Tod'. At first, one might expect the nouns ölüm kut to stand in possessive relationship as ölüm kutı (or kutın) '(plead for) the blessing of death'. Resisting the urge to emend, however, leads to a correct translation of the phrase as 'plead for death *and* divine blessing'. These pleas of a lost soul ask for death in the sense of a release from hell that leads to reincarnation and another opportunity for salvation, as well as for divine favor for a positive judgment of the individual at death and therefore either an elevation to heaven or an advantageous reincarnation. Secondly, rather than bolmaz 'ist zwecklos', one must read bulmaz 'one will not obtain them', which expresses the hopelessness of sinners consigned to hell.

Writing Notes

Letters: **k/k̈** are used, except **q** in r01 qntw, v01 y'q (but v06 y'k), 08 mynq (instead of myng); **'y-** = **i-/ı-/e-** in r03 'yrynwr, 04 'yγl'ywr, 05 'y 'yk̈'č, 09 'yčynt', 11 'yrynčw, 12 'ystyg; **-nq** = **-ŋ** in v08 mynq; **p-** is used for **b-** in v09 p'rk' = bärgä, v09 pyrk'- = bergä-; for two dots under **-y-** (shown as **-y:-**) in r05, see the note in Commentary.
Spellings: r05 'yk̈'č = ıgač, 06 bwrywk̈ = bu<yr>uk (metathesis or error?), 08, 10 tr'zw*k* = tırazuk, v01 ttrww = tätrü, 08 kl- = käl- (but v02 k'l-), v08 mynq = miŋ; attributive: v01 **+lγ**; locative-relational: v06 **+d'k̈yy**.
Scribal: r02 (letter added at end of line); r03, v08 (omission of dots).

7. Hymn and Liturgy Before the Sacred Meal

U 54 (T II D 178)

Manichaean script. Recto and verso of a folio. The text on Side 1 of the glass has its straight inner margin on right and a wider margin with rounded corners on left, identifying it as recto. Le Coq designated this text as T II D 178 II because he wanted to distinguish it from U34 (T II D 178) with the same signature (which later was cited as T II D 178 I); thus, Le Coq's "II" does not refer to the leaf of a bifolio, but to the second of two single folios with the same signature.

Le Coq, Türkische Manichaica aus Chotscho, III, 29-30, Nr.12; Zieme, Annemarie v. Gabain und die Turfanforschung, 411 (v02-07). Clark, TML Nr. 65; Wilkens, MTT Nr. 127.

U54, recto

LH374 01 yemägil • bäkrü kizlä • yašurgıl
yym'gyl • bgrw kyzl' • y'šwrγyl ||l||

LH375 02 adın kiši körmäzün üč
"dyn kyšyy kwyrm'zwn ||space|| 'wyč

LH376 03 yäg savın sımag<ıl> azmıš munmıš
y'g s'vyn sym'γlyy "zmyš mwnmyš

LH377 04 tärs azag nomluglar • dındar •
tḍs "z'g nwmlwγl'r • dynt'r ||'|| •

LH378 05 atın tutarlar • ara yova bušı
'tyn twt'rl'r • "r' ywv' bwšy

LH379 06 alırlar • käntü bargay tamuka
"lyrl'r • kntww b'rγ'yy t'mwx'

LH380 07 [u]du eltgäy bergüčig •
//dww 'yltk'yy byrgwčyg ||space|| •

LH381 08 az uvutsuz suk yäk arıgsız
"z 'wp:wtswz swk̈ y'k "ryxsyz ||'||

LH382 09 yäklär ärüš kišig munturur
y'kl'r 'rwš qyšyg mwntwrwr

LH383 10 bakar ogulka kügläyür • tuga
b'k̈r 'wγwlk̈' kwykl'ywr • twγ'

LH384 11 ölü ämgänür • suk otın öčür_
'wylw 'mg'nwr • swk̈ 'wtyn 'wyčwr_

LH385 12 _ür tod<g>uru umaz yaruk üzütin
_wr twtwrw 'wm'z yrwk̈ /wyzwtyn

03 For the emendation, see Commentary. **04** The scribe omitted the dot over -r- in tḍs. **04** The scribe wrote -g instead of -γ in "z'g; the word is standardized as back-vowel (cf. v04). **08** The word 'wp:wtswz = uvutsuz is spelled with a dot over and a dot under -p- (indicated by p:), possibly as an error for b with two dots = /v/, or as a pseudo-linguistic representation of phonetic [β]. **12** ALC : toturu 'sättigen'. The scribe omitted the -γ- of the expected form twdγwrw = todguru (cf. EDPT 454); it is emended so.

U54, verso

LH386 01 ädgärmäz • kolulasar sakınsar
'dg'rm'z • k̈wlwl's'r s'k̈ynsr:

LH387 02 ülüglüg kutlug bodun biz •_•
'wylwglwg q̈wtlwγ bwdwn byz •_•

LH388 03 alkınču ödkä bultumuz •
"lk̈ynčww 'wydg' bwltwmwz •

LH389 04 arıg kertü dındarıg tapınalım
"rγ kyrtw dynt'rg t'pyn'lym

LH390 05 udunalım • köŋülin biligin
'wtwn'lym • kwngwlyn bylygyn

LH391 06 bärtmälim • onta birig
brtm'lym • 'wnt' byryq

LH392 07 talula<l>ım • patγrūk kötürü[r]_
t'lwl'ym • pḍkrẅk kwytwrw/_

LH393 08 _čä bušı berälim • artız_
č'ḥ bwšyy byr'lym • 'rdz

LH394 09 _maŋlar az yäkkä • bušı
_m'ng_l'r "z y'kg' • bwšyy

LH395 10 tavar berälim • yürüŋ ton_
tv'r byr'lym • ywrwng twn_

LH396 11 _lug dındarka ara niwēdmā
_lwγ dynt'rk̈' "r' nwy*d*m'

LH397 12 ötünälim [•] kaŋımız azruwā
'wydwn'lym [ ] k̈'ngymz 'zrẅ' ||'||

01 The scribe placed two dots under -r (shown as -r:) in s'k̈ynsr:. **03** ALC : boltumuz. **04** The scribe placed the dot of the -r- in "rγ over the second -'-. **04** The scribe wrote -g instead of -γ in dynt'rg (cf. r04); the suffix is standardized as back-vowel. **05** ALC : ötünälim; PZ : uṭunalïm. The biverb tapın- udun- occurs elsewhere in Uygur (cf. EDPT 62). **05** Final -n is ornamental. **07** ALC : talulalïm; PZ : talula[l]ïm. The scribe omitted the third -l-; it is emended so. **08-09** ALC : ärḍz(mäng lär) without translation. The writing 'rdz- represents the verb artız- 'to let oneself be deceived' (EDPT 211, UWb 210, OTWF 707). In addition, the -g of -m'ng appears in its final form; thus, the plural +l'r is written separately. **12** ALC : äzruaa. For -ẅ- in 'zrẅ", see the note to v07 in Commentary. Double -" at the end of 'zrẅ" could represent the -ā of azruwā and the interjection a, but the second -' is written separately and in a very similar ductus as the ||'|| at the end of r04, so that it should be regarded as a separate letter.

Translation

U54, recto

(01-02) You should not eat it. You should hide and conceal it safely. ||letter l|| Let no other person see it. ||space||

(02-07) You should not break the three superior vows. Those who have gone astray and are confused and who have a contrary and errant doctrine (also) hold the name of Elect. ||letter '|| They take alms through trickery and fraud. They themselves will go away (i.e. die). They will take the one who gives (the alms to them) to hell after them. ||space||

(8-12) The demon of lust and shameless greed and the impure ||letter '|| demons make numerous people confused. They (i.e. the confused) are looking to (have) offspring. They are in rut. They suffer (while) being born and (while) dying. They cannot extinguish the fire of lust or satiate (themselves). They pay no heed to the Light Soul.

U54, verso

(01-03) If we meditate and think (about it), we are a fortunate and divinely blessed people. We have reached the time of praising (through prayer).

(04-11) Let us worship and obey the pure and upright Elect(s)! Let us not harm their minds or knowledge! Let us choose the one out of every ten (to urge us on to do the work of the soul)! Let us give alms, as much as the receiver can carry away! Do not let yourselves be deceived by the demon of lust! Let us give alms and provisions to the white-robed Elect(s)!

(11) Pause.

(12) Invitation.

(12) Let us pray! Our Father, Azruwā! ||letter '||

Commentary

This text contains a part of the liturgy that leads up to the sacred meal of the Manichaean Elects. Its function is to exhort Auditors to give alms to the Elects and to beware of giving alms to preachers of false doctrines. A prayer to Azruwā begins at the end of verso where the text stops. However, just prior to that, the text contains the instruction niwēdmā 'invitation' which also is referred to in the (EM) Statute, 028-034: 'When (the Divine Ones) have gone to the Invitation, the two work supervisors [who] are on duty shall [ ] at the divine table. The [two] [work] supervisors shall manage (the distribution of the items of) the sustenance for the "Masters" (i.e. the Elects who have the devotion and skill to purify their bodies so that they can separate out the Light particles from the contaminated matter of the food)'. After describing how the work supervisors and the *xrōxāns* (the clerical counterparts of the work supervisors) monitor the preparation of the food (043-051), lines 051-053 of the Statute state that 'when the Divine Ones sit down to their meal, the two *xrōxāns* shall be standing on their feet and shall have the food and drink delivered in an orderly fashion as far as the *āywanxānī žamāštīk* and, after that, they themselves shall sit down at the table'. Thus, the Auditors deliver the food to the work supervisors and then are excluded from all that follows. The Uygur text U54 immediately precedes or immediately follows that delivery, while a fragmentary MP text M546 laconically describes some steps that occur during the serving of the food to the table of the Elects (see Sundermann 2001).

In all probability, the text on recto of U54 originally was an abacedarian or cantillated hymn as seen in the letters ||l|| and ||ʾ|| that appear at the ends of lines U54, r01, and r04, r08, respectively; yet another alif ||ʾ|| appears in conjunction with the end of the invitation before the start of a prayer in v12. The three instances of ending a line with the letter alif ||ʾ|| might reflect the practice used in Iranian cantillated hymns of indicating that the last syllable of the line was to be prolonged with /ā/ or perhaps to emphasize an important word (cf. Brunner 1980, 353-354, 356). The marking of verses with letters is a feature of Middle Persian hymns of this type. In addition, the spaces that appear in U54, r02 and r07 probably reflect a feature of the original text. Thus, even though U54 lacks any other trace of a hymn-like structure, these features and its association with the hymn U34 (see the Commentary to the preceding text) provide some basis for classifying it as a text whose recto surely had its origin as a hymn. The lines on verso appear to be that segment of the liturgy itself that precedes the prayer.

Although the scribe of this text wrote the rather proper U34 as well, he committed quite a few lapses in spelling and language in U54:

(1) spelling variants like r08 ʾryx ~ v04 ʾrγ = arıg, v05 ʾwtwnʾlym = udunalım and 12 ʾwydwnʾlym = ötünälim;
(2) writing errors like r03 symʾγlyy for symʾγyl, r12 twtwr- instead of twdγwr-, v03 ʾwydgʾ = ödgä, and v09 yʾkgʾ = yäkgä instead of ʾwydkʾ = ödkä and yʾkkʾ = yäkkä, and v07 tʾlwlʾym instead of tʾlwlʾlym;
(3) non-Turkic syntax like r07 definite object bergüčig after the verb, and the indirect objects in r10 ogulka, v09 az yäkkä and v11 dındarka after the predicate.

U54, recto

02-03 The term üč yeg sav 'three superior vows' possibly could be an otherwise unknown expression for the üč tamgalar 'three seals' whose observance was one of the key obligations of Elects; also see the notes to (LC) Xwāst L095-124, and to (LC) Confession of an Elect in the Pothi-Book, line (33).

03 The word clearly spelled symʾγlyy would be read as sımaglı, which consists of sı- 'to break' and the negative participle -maγlı. However, sımaglı 'that/who does not break' cannot be an attribute of tärs azag nomluglar 'those who have a contrary and errant doctrine', for the reason that its negative meaning of not breaking vows cannot be attributed to such errant believers. In view of the several mistakes in this folio, it is not too bold to emend the ending -mʾγly to the negative imperative -mʾγyl = -magıl 'you should not, you are not to', especially considering that the marker -gıl appears with the preceding verbs.

04 Le Coq read nomlaglar (cited in EDPT 282), but the manuscript has a faint -w- in the second syllable, and the word nomluglar occurs in (LH) Great Hymn 055, 108, (LH) U34, v07, and Uigurica II 8.14 azag nomluglar 'false preachers'.

10 The sentence written bʾk̈r ʾwγwlk̈ʾ kwyklʾywr posed a problem for Le Coq, who read the verb as köklä- 'to fasten (with thongs)' < kök 'thong' (see EDPT 711) and translated the sentence as 'heften sie an dem .?. Sohne'. However, the verb spelled kwyklʾ- should be identified with küglä- 'to sing', which also has another meaning, namely, 'to be in rut (males), to be in heat (females)' that is applicable in this context (see Clark, The Month Name *kögeler*, 51-52). Moreover, the word bʾk̈r is a reasonable spelling of bakar which consists of bak- 'to look for' and the aorist -ar. This verb governs the dative of the following ogulka, whose placement after the predicate is a syntactic feature common in this text (see Commentary above, point 3). The meanings of ogul and bak- are extended to fit this context, which deals with lust and its results. Thus, ogul means 'offspring' or 'children', while bak- expresses the idea of 'looking for', so that the sentence means 'being in rut and looking for offspring' or 'being in rut and looking to (have) offspring'—one of the worst consequences of lust in the Manichaean world-view.

U54, verso

01 Le Coq read ädgär- as an otherwise unknown verb connected with ädgü 'good' and translated 'bessern sie'. However, Kāšgarī cited the verb ädgär- several times in the meanings 'to pay attention to, to pay heed to' (DLT I 208, 213, 402). Clauson, Dankoff and Erdal regarded this verb to be a derivate of äd 'good(s), property' in the sense of something to which importance is attached (EDPT 52, DLT III 19, OTWF 743).

03 Le Coq translated v01-03 as 'Wenn man (solches) sorgenvoll bedenkt, (dan) sind wir ein glückliches Volk bis zur (für die?) Stunde des Hinschwindens geworden (?)'. His understanding of alkınču öd as 'time (or hour) of death' has been shared by other specialists (cf. Röhrborn, UWb 99a; Zieme, Annemarie v. Gabain und die Turfanforschung, 411). However, his translation of the passage—which he himself questioned—may be open to doubt for several reasons, including its treatment of alkınču, its stretching of the grammatical possibilities and its unsuitability to the context. After all, this text is part of a liturgy that deals with the Elects and their sacred meal, rather than with death, so that his understanding of 'we are a fortunate and blessed people until we pass away' seems to be out of context here, and not really logical in a religious sense since the faithful would hope that divine blessing would apply to the time of death as well.

As for alkınču, both Röhrborn and Erdal considered the form alkınču to be a doublet of alkınč in the meaning 'the end, the time, the hour' (UWb 99a, OTWF 288). The morphology of alkınču, however, raises some questions. Derivatives of the two verbs alk- 'to use up, to finish' and alka- 'to praise' follow similar paths: alkın- 'to exhaust oneself, to be exhausted' and alkan- 'to recite praises', alkıš- 'to destroy one another' and alkaš- 'to praise one another', alkınč(u) '(coming to an end), annihilation, the end of time' (the latter meaning in Buddhist texts, without öd 'time', cf. EDPT 137) and alkıš 'prayer of praise'. These derivatives are clear, except for the last example, where alkıš, with the high vowel in the second syllable, behaves as though it is from the root alk-, rather than from alka-. Undoubtedly, the internal perception was that the root of alkıš was alk-, regardless of whether the latter served as the base for nouns of a different meaning (cf. OTWF 262). Just so, alkınču 'praising (through prayer)' could be formed from this internally analyzed stem alk- from which alkıš was derived and exist alongside the regularly derived alkınč ~ alkınču 'end'. In occurrences of alkınču with the suffix +katägi 'up to, until, the context supports the meaning 'until the end of time', whereas in the occurrences with öd 'time', the context is one in which praising through prayer is involved. The text here states that the service has reached the time of praising through prayer (alkınču), and that statement is immediately followed by admonitions regarding worship and faith expressed with the 1 plural voluntative 'Let us!' which lead up to the actual prayer of praise.

06 Le Coq chose not to translate what he read as unta birök talulalïm, whereas Zieme provided the correct reading of onta birig talula[l]ïm 'Von zehn wollen wir einen (zum Anführer) auswählen!' (see Annemarie v. Gabain und die Turfanforschung, 411). Further, Zieme regarded this to be evidence that the Manichaean church organized its followers according to the military principle of decimals (10—100—1,000—10,000), as already suggested by Bang and von Gabain in their edition of Bügü Khan's Affirmation (TT II, 412). Inasmuch as there is virtually no evidence of such a military organization among the Turks and Uygurs prior to the Mongol period, this suggestion is open to doubt. After all, forming a group of ten people has a natural motivation within any social grouping or institution, and it is only when an institution forms a group of one hundred people consisting of ten groups of ten people each that one might begin to speak of a military organization

based on the decimal system. Some uncertainty lingers with this interpretation because it is unclear why that choosing would be an obligation of the Auditors instead of church officials. Another possible understanding of this sentence is that the Auditors are being admonished to commit themselves to choosing one of every ten items of their income (whether it be measured in currency, cloth, grain, fruit, or some other commodity) as a form of tithing to the church; thus, the translation 'Let us select (as a tithe) the one out of every ten (items of food or other)' would express this idea. In the end, however, it is more probable, as Zieme recognized, that this sentence actually refers to the doctrinal precept proclaimed by Bügü Khan which essentially organized Auditors into groups of ten with a leader who was responsible for motivating the others in the group to do 'the work of the soul' (see (EH) U72, v19-21).

07 The word pḍkrẅk = patγrūk, as spelled, may be compared to Sogdian ptγrβ- [patγarβ] 'to understand, to receive' (SD 308), and Parthian pdgyrw- [padγīrw-] 'to take, to receive, to accept' (DM 269), to which the nominalizing suffix -k is attached which sometimes has an agentive meaning (GMS §978); thus, 'receiver'. Moreover, the letter -ẅ- has a stroke (accent grave) over it, a variant of the two dots used in Parthian and Sogdian texts to distinguish ū from v, and ẅ also occurs in v12 'zrẅ' = azruwā (see Henning, Mitteliranisch, 74; Andreas-Henning 1934, 66: script table). In his study of the sacred meal, BeDuhn cited a Parthian letter (M5815) in which Elects are urged to 'strive as much as you are able with the Auditors, so that when I send brethren they may find reception (p'dgr'w)' (Andreas-Henning 1934, 14: lines 180-183). BeDuhn interpreted 'reception' in the Parthian text as referring to 'all of the hospitality necessary for itinerant missionaries bound by their discipline not to procure for themselves' (The Manichaean Body, 133). However, in the present case, the word is agentive and refers to the one who receives alms—in this case, food—on behalf of the Elects who themselves could not be direct recipients of contaminated items (see the remarks in the Commentary above).

07-08 Le Coq read pdkruk kötürürčäh bušii berälim '.?. dem Ertragen gemäß (nach Kräften) lasset uns Almosen geben!' The stem of this verbal form is kötür- 'to carry away, to convey', to which is attached the aorist -ür and the comparative +čä. The complex suffix -ürčä is quite rare in Uygur, but also occurs in (DH) *T II D 173d, v13-14 takı kaltı balık suv ičrä yüzärčä 'also, just as fish swim in water' and other lines (see note there). The word patγrūk has a concrete meaning and functions as the subject of kötürürčä, expressing 'as much as the receiver can carry away'.

11 The word spelled "r' represents Uygur ara 'the space between, interval, intermediate', and is used here as an instruction to indicate a transition from the previous part of the liturgy to the next stage of the liturgy, that is, to an 'interlude', 'pause' or simply an 'interval' between the two parts. The next stage of that liturgy is expressed by the Sogdian word nwyδm' [niwēδmā] 'invitation' (SD 247), which is an instruction that may be interpreted in one of several ways. The Invitation could be a way of telling the Elects that it is time to sit down at the sacred meal, or the Invitation could be a way of inviting the Gods to attend the sacred meal. The quotation from the Manistan Statue provided in the Commentary above suggests that the first of the two interpretations is the correct one. However, in this text, the Invitation is followed by the beginning of a prayer to Azruwā, which might point to the second of the two interpretations.

Writing Notes

Letters: **k/k̈** are used, except **q** in r09 qyšyq (but r02 kyšyy), 06 byryq, and **q̈** in v02 q̈wtlwγ; **x** is written in r06 t'mwx', 08 "ryxsyz; **ḍ** is used in v07 pḍkrẅk; **-r** has two dots placed under it (shown as **-r:**) in v01 s'k̈ynsr: to indicate a preceding vowel is not written but is pronounced; for **p:** in r08 'wp:wtswz see footnote to r08; for **ẅ** in v07 pḍkrẅk = patγrūg and v12 'zrẅ' = azruwā, see the note to v07 in Commentary.
Spellings: r01 bgrw = bäkrü, 04 tḍs = tärs, r04, v04, 11 dynt'r = dındar, r05 't = at, 08 "ryxsyz = arıgsız (cf. v04 "rγ), 10 kwykl'- = küglä-, v04 "rγ = arıg, 05 'wtwn- = udun-, 05 kwngwl = köŋül, 06 brt- = bärt-, 08 'rdz- = artız-, 10 tv'r = tavar, 10 ywrwng = yürüŋ, 12 'wydwn- = ötün-; 1 plur. possessive: v12 **+ymz**; accusative: r07 **+yg** (after rounded vowel), v04 **+g** (after -C), v06 **+yq**; dative: r06 **+x'**, v03, 09 **+g'**; locative: v06 **+t'**; aorist: r10 **-r** (after -C); future participle: r06 **-γ'y**, r07 **-k'y**; conditional: v01 **-sr**: (preceding verb has **-s'r**); 1 plur. past: v03 **-twmwz**.
Scribal: r01, 04, 08, v12 (addition of letters at beginning or end of lines); r04 (omitted dot over r); r06, 08 (omitted dots over k̈); r03, 04, 08, 12, v04, 07 (errors); v03, 09 (dative +g' for +k'); r06, 07 (doubling of -yy in -γ'yy, -k'yy); v09 (separation of suffix).

8. Recitation of the Twelve Sovereignties of Light at the Sacred Meal

Pelliot Chinois 3049[A]

Uygur script. Back side of a piece of paper from a bookroll whose front side was used for the writing of a Chinese text. Originally, this text ran to around line 46, but the change in handwriting between lines 09 and 10 corrresponds to a break in the Chinese text that amounts to 20 columns missing. Hamilton reasoned that a new piece of paper with an improved text was inserted by another scribe who re-copied lines 10-26 on a sheet from a bookroll and glued it together at the cuts. In doing so, however, the word täŋri was omitted after wīšparkar in line 10. This is text "A" of four texts contained in PC3049; see Commentary.

Hamilton, Manuscrits ouïgours, 37-53, Nr. 5 (lines 01-26), Plates (II, 276-277); Klimkeit, Gnosis on the Silk Road, 328, 332-333. Clark, TML Nr. 66.

PC3049[A]

LH398	01	alkatmıš bolzun • yaruk täŋri manı burxan "lq̈'tmyš pwlz_wn • yrwq̈ tnkry m'ny pwrq'n
LH399	02	yämä alkatmıš bolzunlar • yaruk firištilär •• y_m' "lq̈'tmyš pw*l*z_wnl'r • yrwq̈ p·ry_šty_l'r ••
LH400	03	kim täŋritäm arıg nomug küzätürlär ••_•• kym tnkry_d'm "ryγ nwmwγ kwyz_'dwr_l'r ••_••
LH401	04	ašnukı ulug ellig täŋri xanı azruwā täŋri • "šnwq̈y 'wlwγ 'ylyk tnkry q'ny 'z_rw' tnkry •
LH402	05	ekinti bilgä ög täŋri • üčünč ärtämlig 'ykynty pylk' 'wyk tnkry • 'wyčwnč 'rd'mlyk
LH403	06	xormuzta täŋri •• törtünč sävinmäk beš qwrmwz_t' tnkry •• twyrtwnč s'vynm'k pyš
LH404	07	täŋri •• bešinč tavranmak frī rōšan täŋri • tnkry •• pyšynč t'vr'nm'q̈ p·ry rwšn tnkry •
LH405	08	altınč kertü vām täŋri • kim künkä yaŋı "ltynč kyrtw v'm tnkry • kym kwynk' y'nky
LH406	09	täŋrilik yaratır •• yetinč kertgünmäk wīšparkar tnkry_lyk yr'tyr •• yytynč kyrtkwnm'k wyšprkr
		⌜cut in the bookroll and new copy of lines 10-26 glued with lines 01-09⌝
LH407	10	⌜täŋri⌝ säkizinč särinmäk • yaruk kün täŋri • tokuz_ s'kyz_ynč s'rynm'k • yrwq kwyn tnkry • twqwz_
LH408	11	_unč köni küčlüg täŋri kim käntünüŋ küčin _wnč kwyny kwyčlwk tnkry kym kntwnwnk kwyčyn
LH409	12	yenik täŋrig kötürü tiräyü tutar • onunč yynyk tnkryk kwytwrw tyr'yw twt'r • 'wnwnč
LH410	13	ädgü kılınč<lık> • yaruk ay täŋri bir yägirminč 'dkw qylynč*q* • yrwq̈ "y tnkry pyrykrmynč
LH411	14	tüz köŋüllüg yašın täŋri kanī rōšan täŋri •• twyz kw*y*nkwlwk y'šn tnkry kny rwšn tnkry ••
LH412	15	eki yägirminč • yaruk ıšugma burxanlar 'yky ykrmynč • yrwq 'yšwqm' pwrq'n_l'r
LH413	16	tükämiš boltı • yaruk kün • eki yägirmi ädgü öd twyk'myš pwlty • yrwq kwyn • 'yky ‖ykrmy‖ 'dkw 'wyd
L LH414	17	ögütmiš manı burxan • arıg yaruk yul 'wykwtmyš m'ny pwrq'n • "ryγ yrwq ywl

LH415	18	bašı • tirig suv • mäŋigü ävinlig • ulug p'šy • tyryk swv • m'nkykw 'vynlyk • 'wlwγ
LH416	19	ı • tüp tüz ögütmiš • biz yep ičip nä • tirig •• 'y • twyp twyz 'wykwtmyš • pyz yyp 'yčyp ‖n' •‖ tyryk ••
LH417	20	boltumuz • tatıp ögrünčülüg boltumuz •• pwltwmwz • t'typ 'wykrwnčwlwk pwltwmwz ••
LH418	21	ınanč kälürügli • ög berigmä • biziŋä mäŋgü 'yn'nč *k*lwrwkly • 'wyk pyrykm' • pyz_ynk' m'nkw
LH419	22	öz yaralıglı ögütmiš bolzun siziŋ 'wyz yr'l'qly 'wykwtmyš pwlz_wn syz_ynk
LH420	23	atıŋız yämä ayaglıg bolzun täŋrim •• "tynkyz y_m' "y'qlγ pwlz_wn tnkrym ••
LH421	24	siziŋ ärtämiŋiz bo ötüg küčlüg syz_ynk 'rd'mnkyz pw 'wytwk kwyčlwk
LH422	25	täŋri ordusıŋa kirmäki bolzun mäŋigü tnkry 'wrdw_synk' kyrm'ky pwlz_wn m'nkykw
LH423	26	ınča bolzun 'ynč' pwlz_wn

02 The scribe omitted the "l-hook" in pw*l*z_wnl'r. **05** The final letters of 'rd'mlyk are squeezed together at the edge of the paper. **10** The word täŋri was omitted when the text was recopied on paper spliced in here (see preliminary remarks above); it is inserted here within ⌜ ⌝. **13** JH : xylyncx. The scribe obscured the final letter or letters, and extended the tail of -q (which ought to be -γ) beneath the next word. The word is emended to kılınč<lık> with concrete +lık instead of attributive +lıg. **14** JH : kw*n*kwlwk. However, a very small -y- is visible. **16** ykrmy is written above the line between 'yky and 'dkw. **19** For ‖n' •‖; see Commentary. **23** JH read the final punctuation as a dash and a dot (-•), but the dash looks more like a hurried dot, and is similar to the dots at the ends of lines 19 and 20.

Translation

PC3049[A]

(01-03) May the God of Light, Mani the Buddha, be praised! And, may the Angels of Light who protect the holy and pure doctrine be praised!

(04) First: Khan of the Primordial Great Sovereign Gods is the God, Azruwā.
(05) Second: Wisdom is the God(dess), Mother.
Third: Having manly virtue is the God, Primal Man.
(06) Fourth: Being happy within is the Fivefold God.
(07) Fifth: Being zealous is the God, Beloved of Light.
(08) Sixth: Truth is the God, Dawn, who creates a new divine abode each day.
(09) Seventh: Showing faith is ⌜the God⌝, Living Spirit.
(10) Eighth: Being patient is the Sun God of Light.
(11) Ninth: Righteousness is the Powerful God, who through his own strength lifts, supports and holds the ethereal Gods.
(12) Tenth: <Doing> good deeds is the Moon God of Light.
(13) Eleventh: Having an impartial mind is the God(dess), Maiden of Light, (who also is the) God(dess) of Lightning.
(15) Twelfth: Light is the Luminous Buddhas.

(16) It has come to an end: the (second) day of Light (with its) twelve good hours.

(17-20) The acclaimed Mani the Buddha, the wellspring of pure Light, the living water, the great tree of eternal fruit, is quite justly acclaimed! Having eaten (of the eternal fruit) and drunk (of the water of life), how alive we have become! We have tasted (them) and become joyful!

(21-26) May the one who brings faith, who bestows comprehension and whose eternal spirit is beneficial for us, be acclaimed! May your name be revered! My God! Your virtue(s)! May it be that this prayer enters into the palace of the Powerful God! May it be so eternally!

Commentary

This text is the most complete of the two Uygur versions (see U37+U52 II with Mainz 394 below) of the hymn to the Twelve Sovereignties or Twelve Dominions of Light that was offered by Elects in conjunction with the taking of their sacred meal (see BeDuhn 1996, 10-12). That this prayer followed consumption of the meal is indicated by the language in lines 19-20 'Having eaten (of the eternal fruit) and drunk (of the water of life), how alive we have become! We have tasted (them) and become joyful!' The Uygur version of this hymn actually is more similar to a recitation or prayer as it does not contain any of the prosodic or hymnodic features of the original Iranian from which it was rendered. Moreover, it is identified as a prayer of appeal (ötüg) in line 24.

In PC3049[A], lines 04-15, the twelve deities are listed as follows:

1. God, Azruwā, Khan of the Primordial Great Sovereign Gods (ašnukı ulug ellig täŋri xanı azruwā täŋri) (line 04).
2. God(dess), Mother (ög täŋri) (05).
3. God, Primal Man (xormuzta täŋri) (06).
4. Fivefold God (beš täŋri) (06-07).
5. God, Beloved of Light (frī rōšan täŋri) (07).
6. God, Dawn (vām täŋri) (08).
7. ⌜God⌝, Living Spirit (wīšparkar ⌜täŋri⌝) (09).
8. Sun God of Light (yaruk kün täŋri = Third Messenger) (10).
9. Powerful God (küčlüg täŋri = Column of Glory) (11).
10. Moon God of Light (yaruk ay täŋri = Jesus) (13).
11. God(dess), Maiden of Light (kanī rōšan täŋri) (14).
12. Luminous Buddhas (ıšugma burxanlar) (15).

Next to the names of these Twelve Sovereignties of Light in PC3049[A] are cited the twelve virtues or attributes which each Elect should possess in order to free the Light particles from the food through their consumption of the meal. Theodore Bar Khoni also provided a parallel to this association between deities and virtues (Jackson, Researches, 241-242):

1. Azruwā : Khan of the Primordial Great Sovereign Gods = Sovereignty (Bar Khoni).
2. Mother : Wisdom (bilgä) = Wisdom.
3. Primal Man : Having manly virtue (ärtämlig) = Victory.
4. Fivefold God : Being happy within (sävinmäk) = Reconciliation (or: Contentment).
5. Beloved of Light : Being zealous (tavranmak) = Purity.
6. Dawn : Truth (kertü) = Truth.
7. Living Spirit : Showing faith (kertgünmäk) = Faith.
8. Sun God : Being patient (särinmäk) = Long-suffering.
9. Powerful God : Righteousness (köni) = Rectitude.
10. Moon God : <Doing> good deeds (ädgü kılınč<lık>) = Beneficence.
11. Maiden of Light : Having an impartial mind (tüz köŋüllüg) = Justice.
12. Luminous Buddhas : Light (yaruk) = Light.

The Chinese Hymn Scroll has two versions of the Twelve Sovereignties, the first with the list of virtues or attributes of each deity and the second, except in a few cases, with the same attributes followed by the names of the deities (quatrains 164-167, 168-172). The second list may be cited as follows, with the variants of the first list in parentheses (Tsui 1943, 190-191):

1. The unsurpassed King (~ Lord ~ Great Messenger) of Light.
2. The wise and kind Buddha: the good Mother. ('the wise and kind')
3. The ever-victorious Buddha: Anticipator of Thoughts.
4. The joyous and happy Buddha: Five Lights.
5. The industriously devoted Buddha: Enjoyer of Light.
6. The real and true Buddha: Form-Creator.
7. The faithful-minded Buddha: Pure Wind.
8. The humiliation-bearing Buddha: Sun.
9. The straight-thinking: Lu-shê-na.
10. The grateful (or favour-knowing) Buddha: Jesus. ('the virtue-making')
11. The unanimous Buddha: Thunderbolt-Flash. ('the unanimous and harmonious')
12. Hui-Ming, the dignified and solemn Buddha. ('one of internal and external Brightness')

In three cases in PC3049[A], the names of these Gods are expanded: (1) deity Nr. 6 (lines 08-09), the God of Dawn, is described as täŋri kim künkä yaŋı täŋrilik yaratır 'the God who creates a new divine abode each day', and this is somewhat similar to the Hymn Scroll's 'Form-Creator'; (2) deity Nr. 9 (lines 11-12), the Powerful God, is täŋri kim käntünüŋ küčin yenik täŋrig kötürü tiräyü tutar 'the God who, through his own strength, lifts, supports and holds the ethereal Gods'; and (3) deity Nr. 11 (line 14), the Maiden of Light, also is yašın täŋri 'the God(dess) of Lightning', which is parallel to the Chinese Hymn Scroll's 'Thunderbolt-Flash'.

Hamilton's edition remains solid, and I depart from or complement it only in minor ways. One of these is that I separately label and edit the four texts contained in PC3049 as follows:

A (lines 01-26): the meal recitation of the Twelve Sovereignties edited here, which is paralleled in U37+U52 II and Mainz 394 (edited below as LH Nr. 9).
B (lines 27-46): the meal recitation (edited below as LH Nr. 10) performed after the "A" hymn and dedicated to the Primordial Voice (other copies of this text follow PC3049[B]).
C (lines 47-56 and 1'-11'): the full title with epithets and attributes of an Uygur ruler whom Hamilton identified as Bügü Khan (see (EH) PC3049[C]).
D (lines 57-82): a letter to El Toŋa Tegin from Xašankı Alp Kara (see (EL) PC3049[D]).

02-03, 08-09 The dependent clauses firištilär kim ... küzätürlär 'the Angels who protect ...' and vām täŋri kim ... yaratır 'the God of Dawn, who creates ...', are formed with kim 'who; that' in a construction foreign to early Turkic syntax.

02 Hamilton translated yaruk firištilär as 'les apôtres de la Lumière', assuming that the Apostles here are Mani's predecessors (Zoroaster, Buddha, Seth or other, Jesus) who emanated from God among the Messengers of Light. 'Apostle' certainly is one of the equivalents of Sogdian frēštē 'messenger, angel, apostle' (SD 157), but here the reference is to protective Angels of Light.

08 Hamilton's translation of künkä as 'au soleil' assumes that kün refers to the deified Sun of Manichaeism. Because this description applies to the God of Dawn, kün here refers to the prosaic 'day', so that the dative +kä has the quantifying function of 'each, per'; thus, künkä 'each day'.

09 The Sogdian wyšprkr [wīšparkar] 'Vishparkar, All-maker (a god)' (SD 427) is used for the Living Spirit here and in (LH) PC3049[B], 03, and PC3047, 03, whereas the Parthian w'd jywndg [wād žīwandag] 'Living Spirit' (DM 200, 334) is used in the parallel (LH) U37+U52, IIr04 wdz̤_yw/d/ = wādžīw[an]d[a], as well as other Berlin texts. This distinction appears to reflect a regional difference, that is, the use of Parthian wādžīwanda in Turfan and the use of Sogdian wīšparkar in Dunhuang; also cf. the note to (LH) Ch/U6818, v03, below.

15 Hamilton argued that the verb ıšu- in the phrase ıšug[ma] [burx]an[lar] is a variant of yašu- 'to flash, to shine; to illuminate' and -gma is a relative participial suffix (Manuscrits ouïgours, 46, n5.15). As he noted, the phrase 'the Luminous Buddhas' here refers to the various prophets or Apostles of Light, that is, to Zoroaster, Buddha, Seth (or other), Jesus and Mani. He translated the phrase as 'les Bouddha Illuminants' in the sense that the Buddhas illuminated or gave off Light. The Chinese Hymn Scroll specifies that this Buddha (singular!) is 'one of internal and external Brightness' in the sense of luminous or radiant; thus, here ıšugma is translated 'luminous'.

16 In a note on yaruk kün, Hamilton referred to a parallel in (DH) U45, v02-07 [bo] ärür bir yaruk kün äki yägir[mi] [ädgü] ödin birlä kim kamag d[ındarlar] üz[ä] k[ädürür] yämä äki[nti] [yaru]k kün käntü ärür äki yägir[mi] [e]llänmäk kim nom kutı täŋri[tä]n tugar '[This] is the first day of Light with twelve [good] hours [that clothe] all the [Elects], and the second day of [Light] itself is (this): the Twelve Sovereignties who are born from the Glory of the Doctrine (i.e. Wahman)' (cf. Manuscrits ouïgours, 46, n5.16). This passage makes it clear that since PC3049[A], lines 01-26, constitute a hymn to the Twelve Sovereignties, the yaruk kün in line 16 of the present text refers to the second day of Light.

19 Hamilton transcribed the interjection a!, but did not transliterate the letters " or n' which (with punctuation dot) are written above the line. In a note, he wavered between the interjection a! and the interrogative pronoun nä 'what?', used here in its emphatic sense of 'how (alive)!' (cf. Manuscrits ouïgours, 46, n5.19).

22 Erdal said of the verb yaral- that it occurs 'with unclear use and meaning' here and in TT VIII A34 yükkä yaralmıš 'suited for a load' (Gabain 1954, 16; OTWF 684; cf. EDPT 967: 'perhaps a scribal error for yaratıl-'). Hamilton translated the phrase as 'qui nous faites bénéficier de la vie

éternelle', and thought it curious that a passive form could be used as a transitive (Manuscrits ouïgours, 46, n5.21). While the form yaral- cannot be explained precisely, its meaning is affiliated with yara- 'to be beneficial, to be useful, to be suitable, to be fitting'. Moreover, mäŋgü öz must be viewed as the subject and not the object of the participle yaralıglı, so that the translation 'whose eternal soul is beneficial for us' should not be far off the mark.

Writing Notes

Letters: **q̈** is used, except **q** in 10, 13, 15, 16, 17 yrwq (but 01, 13 yrwq̈), 10 twqwz, 13 qylynč); distinct **-q/-q̈** and **-γ**; distinct **s** and **š**; distinct **y** and **v**; **p** with one subscript dot (shown as **p·**) = **f** in 02 p·ry_šty_l'r, 07 p·ry.
Spellings: 03 kwyz'd- = küzät-, 05, 24 'rd'm = ärtäm, 06 s'vynm'k = sävinmäk, 07 t'vr'nm'q̈ = tavranmak, 09 yr't- = yarat-, 14 kwynkwlwk = köŋüllüg, 14 y'šn = yašın, 16 'yky ykrmy = eki yägirmi, 21 klwr- = kälür-, 21 m'nkw = mäŋgü (but 18, 25 m'nkykw), 22 yr'l- = yaral-; written together: 13 pyrykrmynč = bir yägirminč; simulative: 03 **+d'm**; attributive: 23 **+lγ**; 2 plur. possessive: **+nkyz** (after -C), 23 **+ynkyz**; participle: 22 **-'qly**; 1 plur. past: 20 **-twmwz**; 3 past: 16 **-ty**.
Scribal: 02 (omission of l-hook); 10 (omission); 13, 23-24 (errors); 16, 19 (additions).

9. Recitation of the Twelve Sovereignties of Light at the Sacred Meal

U 37 + U 52 II (T II D 78h + T II D 78j), Mainz 394 (T II D 78f)

Uygur script. Recto and verso of one folio (U37+U52 II) of a bifolio whose other folio is edited as LP Nr. 10 in the Prayer Book, and recto and verso of a fragmentary folio (Mainz 394), the two pieces following one another in the same manuscript. Folio U37+U52 II is the right side of the bifolio on Side 1 of the glass, where its inner margin is bound to folio I on the left side of the glass, thus identifying that side of Folio II as verso. Le Coq transcribed, but did not translate what in his time were two fragments T II D 78h and T II D 78j, each representing a portion of the same bifolio. At some point, the two fragements were matched and patched together as U37+U52 II, and Wilkens entered the matched form of this folio in his catalogue. Below, Mainz 394 is connected to U37+U52 II for the first time.

The text on Side 1 of the glass of Mainz 394 has a wide margin on right and a rounded corner at top right, indicating that it is verso; thus, Le Coq's recto and verso are reversed. Moreover, the first line of Mainz 394 is a direct continuation from the last line of U37+U52 II. Restorations in this version are made on the basis of the preceding fuller copy PC3049[A].

Le Coq, Türkische Manichaica aus Chotscho, III, 27, Nrs. 9vi, 9viii + 9x. Clark, TML Nr. 69; Wilkens, MTT Nrs. 306 (Mainz 394), 308 (U37+U52 II).

U37+U52, II recto

LH424	02	[künkä yaŋı täŋrilik] [ ]k[ ]
LH425	03	y[ar]atı[r] yetinč y/'ty/ yytynč
LH426	04	kertgünmäk wādžīw[an]d[a] kyrtkwnm'k wdẓ_y*w*/*d*/
LH427	05	[täŋri] säkizi[nč] särinmä[k] [ ] *s*'kyz_*y*// *s*'rynm'/
LH428	06	yaruk [kün] [tä]ŋri tok[uz]_ yrw*q* [ ] //kry tw*q*//_
LH429	07	_[unč] köni kü[č]lü[g] _[ ] kwyny k*w*//*lw*/
LH430	08	täŋri kim k[äntünüŋ] tnk*ry*||m'z|| kym k[ ]
LH431	09	küčin [yenik täŋri]_ kwyčyn [ ]_
LH432	10	_g kötrü [tiräyü] _'k kwytrw [ ]
LH433	11	tutar [• onunč] twt'r [ ]
LH434	12	ädgü kılı[nčlık •] 'dkw qyly[ ]

02 The paper containing lines r-v01 was torn away from the folio; for the number of 12 lines per page of the Prayer Book, see Commentary to (LP) U39 II. The lost line 01 would have contained the latter words of altınč kertü vām täŋri kim as found in the parallel (LH) PC3049[A], line 08, above; it is indicated so in the translation within ⌜ ⌝. **06** ALC : T II D 78j, lr05 [ ] kči tu//. **08** ALC : T II D 78h, IIr08 tägrmäz kim k[ ]. Indeed, the first word looks as though it might be spelled t'krm'z, but the supposed -m- is either a poorly written -y or a partially corrected -y from a mistaken writing of -m. If the former, then the supposed letters -'z might be showing through from the other side of the paper. If the latter, then the scribe partially erased the letters -'z which follow. The reading of tnkry is a compromise while the probably spurious letters ||m'z|| may be treated as a scribal matter not relevant to the establishment of the text. **10** The letters at the start of this sentence are 'k, but this must represent the accusative in +g of täŋri_ which would have been written at the end of the previous line. While the '- has to be a superfluous letter, it possibly represents the scribe's perception of the fuller form of the accusative with the spelling variant +'k instead of with +yk. **11** Considering the parallel text PC3049[A], lines 12-13, only the word [onunč] is missing at the end of this line.

U37+U52, II verso

LH435	02	[täŋri] bir [yägirminč] [ ] pyr [ ]
LH436	03	tüz köŋ[ü]llü[g] y[a]šın *tw*yz kwn//*l*_l*w*/ y/*š*n
LH437	04	[kan]ī rōšan täŋri [ ]*y* rw*šn* tnkry_y
LH438	05	eki [yä]girminč [yaruk] /yky/*kr*mynč [ ]
LH439	06	ıšug[ma] [burx]an_ '*y*š_'w*q*// ////'n_
LH440	07	_[lar] t[ü]kämiš bol[tı] _[ ] t//k'myš pw*l*[ ]
LH441	08	[yaruk] kün eki [ ] *k*wyn 'yky
LH442	09	[yägirmi ädgü] [ö]d [ ] //yd
LH443	10	[ögütmiš] manı burxan [ ] m'ny pwrq'n
LH444	11	[arıg yaruk] yul bašı [ ] *y*wl p'šy
LH445	12	[tirig su]v mäŋigü [ ]v m'nkykw

02 The lost line 01 would have contained yaruk ay, as in the parallel (LH) PC3049[A], 13, above; it is indicated with ⌜ ⌝ in the translation. **06** For an etymology of ıšug[ma] based on the writing of hypertrophic -'- in the second syllable, see Zieme, Manichaean Turkish Texts of the Stein Collection, 263-264. **10** ALC : T II D 78h, IIv10 mini burxan.

Mainz 394, recto

LH446	01	[ävinli]g ulug ı [ ]k 'wlwγ 'y_y
LH447	02	[tüp] • tüz ögütmiš [ ] • twz 'wykwtmyš
LH448	03	[biz] y[e]p ičip tirig [ ]*y*[ ]p 'yčyp tyryk
LH449	04	[boltumuz] t[a]tıp [ ] *t*/d*yp*
LH450	05	[ ] [ ]

04 The reading *t*/d*yp* is assured by the parallel (LH) PC3049[A], 20 boltumuz tatıp, but the letters are mostly obscure. **05** A vestige of a letter survives of this line, but the paper containing lines r06-12 and v05-12 was torn away.

Mainz 394, verso

LH451	01	täŋrim sizin är[tämiŋiz] tnkrym syz_ynk 'r[ ]
LH452	02	bo ötüg küč[lüg] pw 'wytwk kwyč[ ]
LH453	03	täŋri o[rdusıŋa] tnkry 'w[ ]
LH454	04	kirzün [ ] kyrz_wn [ ]

Translation

U37+U52, II recto

(01-02) ⌜Sixth: Truth is the God, Dawn who⌝ creates [a new divine abode each day].
(03) Seventh: Showing faith is the [God], Living Spirit.
(05) Eighth: Being patient is the [Sun] God of Light.
(06) Nin[th]: Righteousness is the Powerful <God> who, through his own strength, lifts, supports and holds the [ethereal Gods].
(11-12) [Tenth: Doing] good deeds is ⌜the Moon⌝ [God of] ⌜Light⌝.

U37+U52, II verso

(01-02) [Eleventh]: Having an impartial mind is the God(dess), [Maiden] of Light (who also is Goddess of) Lightning.
(05) Twelfth: [Light] is the Luminous Buddha[s].

(07-09) It has come to an end: the (second) day [of Light (with its) twelve good] hours.

(10-12) The [acclaimed] Mani the Buddha, the wellspring of [pure Light], [the living water],

Mainz 394, recto

(01-05) the great tree of eternal [fruit] is [quite] justly acclaimed! Having eaten (of the eternal fruit) and drunk (of the water of life), [we have become] alive! (We) have tasted (them) and [ ]

Mainz 394, verso

(01-04) My God! Your virtue(s)! May this prayer enter [the palace of] the Power[ful] God! [ ]

Commentary

This text from the (LP) Prayer Book is a hymn or recitation that contains part of the list of the Twelve Sovereignties of Light and their virtues that were invoked after the sacred meal of Elects, and is virtually identical to that in PC3049[A], 04-17 above. Here are preserved only the sixth through twelfth (including two assumed in the translation) of the deities, which entails that the first five deities were listed on a now missing previous folio of the Prayer Book, while most of the concluding formulas are contained on Mainz 394. The deities in U37+U52 II possess the same attributes as they do in (LH) PC3049[A], including the expanded descriptions in the cases of deities Nrs. 6, 9 and 11 (although the latter has only yašın instead of yašın täŋri).

6. ⌜God, Dawn⌝ (⌜vām täŋri⌝ assumed in lost line IIr01)
7. God, Living Spirit (wādžīw[an]d[a] [täŋri]) (IIr04)
8. Sun [God] of Light (yaruk [kün] [tä]ŋri) (IIr06)
9. Powerful God (kü[č]lü[g] täŋri) (IIr07-08)
10. ⌜Moon⌝ [God] ⌜of Light⌝ (⌜yaruk ay⌝ [täŋri] assumed in missing IIv01)
11. God(dess) [Maiden] of Light ([kan]ī rōšan täŋri) (IIv03-04)
12. Luminous Buddha[s] (ıšug[ma] [burx]an[lar]) (IIv06-07)

The continuation of the text in Mainz 394 also parallels PC3049[A] with the minor differences that Mainz 394, r03-04 [biz] y[e]p ičip tirig [boltumuz] lacks the emphatic nä 'how' that was added to (LH) PC3049[A], 19-20 biz yep ičip nä tirig boltumuz, and Mainz 394, v02-04 bo ötüg küč[lüg] täŋri o[rdusıŋa] kirzün has kirzün 'May it enter!' instead of the construction kirmäki bolzun 'May it be that it enters!' in PC3049[A], 24-25 bo ötüg küčlüg täŋri ordusıŋa kirmäki bolzun.

Writing Notes

Letters: only **q** is used; distinct **-γ** in Mainz 394, r01 'wlwγ; distinct **š**; distinct **-v** in IIv12 [ ]v; **ẕ** = **ž** in IIr04 wdẕ_y*w/d/*; hypertrophic '- added to separated syllable in IIv06 'yš_'wq// = ıšug[ma].
Spellings: IIr10 kwytrw = kötrü (for kötürü), IIv03 kwn//l = köŋ[ü]l, IIv03 y/šn = y[a]šın; Mainz 394, r02 twz = tüz, r04 t[a]d- = tat-.
Scribal: IIr08 (obscurity); IIr10 (error).

10. Recitation of the Primordial Voice at the Sacred Meal

Pelliot Chinois 3049[B]

Uygur script. Back side of paper from a bookroll used for the writing of a Chinese text on the front side. This is Text B of four texts contained in PC3049 (see Commentary to PC3049[A] above). The line numbers of the whole of PC3049 are set in subscript after the new line-numbering for Text B.

Hamilton, Manuscrits ouïgours, 37-53, Nr. 5 (lines 27-46), Plate (II, 278); Klimkeit, Gnosis on the Silk Road, 67-68 (Parthian-Sogdian). Clark, TML Nr. 67.

PC3049[B]

LH455 01_{27} ün ašnukı ög täŋri • sav ašnukı
'wyn "šnwq̈y 'wyk tnkry • s'v "šnwq̈y_y

LH456 02_{28} xormuzta täŋri • ögrünčü äštürügli
qwrmwz_t' tnkry • 'wykrwnčw 'štwrwkly_y

LH457 03_{29} ašnukı wīšparkar täŋri • yörüg ašnukı
"šnwq̈y wyšprkr tnkry • ywrwk "šnwq̈_y

LH458 04_{30} kün täŋri • bilgä bilig ašnukı ay
kwyn tnkry • pylk' pylyk "šnwq̈y "y

LH459 05_{31} täŋri • kertü ašnukı kanī rōšan täŋri ••_••
tnkry • kyrtw "šnwq̈y kny rwšn tnkry ••_••

LH460 06_{32} amranmak ašnukı • tın tura täŋri ••
"mr'nm'q̈ "šnwq̈y • tyn twr' tnkry ••

LH461 07_{33} kertgünmäk ašnukı • yel täŋri • tükällig
kyrtkwnm'k "šnwq̈y • yyl tnkry • twyk'lyk

LH462 08_{34} ašnukı • yaruk täŋri • tatıglıg ašnukı
"šnwq̈y • yrwq̈ tnkry • t't'qlγ "šnwq̈y

LH463 09_{35} suv täŋri • särinmäk ašnukı • ot
swv tnkry • s'rynm'k "šnwq̈y • 'wwt

LH464 10_{36} täŋri • amıl yavaš ašnukı frī rōšan
tnkry • "ml yv'š "šnwq̈y p·ry rwšn

LH465 11_{37} täŋri • tüz köŋüllüg ašnukı • vām
tnkry • twyz kwnkwlwk "šnwq̈y • v'm

LH466 12_{38} täŋri • suysuz yazuksuzta ašnukı
tnkry • swyswz y'z_wq̈swz_d' "šnwq̈y_y

LH467 13_{39} axšīšpat täŋri • tükäl urunčaklıg —
'qšyšpt tnkry • twyk'l 'wrwnč'qlγ —

LH468 14_{40} ašnukı kök täŋri xanı • öktir ašnuk[ı]
"šnwq̈y kwyk tnkry q'ny • 'wykdyr "šnwq̈/

LH469 15_{41} wišaγnī täŋri • bulunč ašnukı • täg<r>ätgüči
wšqny tnkry • pwlwnč "šnwq̈y • t'kl'tkwčy

LH470 16_{42} täŋri • alkıš ašnukı • yer täŋri xanı • ögmäk
tnkry • "lqyš "šnwq̈y • yyr tnkry q'ny • 'wyk_m'k

LH471 17_{43} ašnukı • xrōštag täŋri • üdrülmiš bulunč
"šnwq̈y • qrwštk tnkry • 'wydrwlmyš pwl*w*nč

LH472 18_{44} ašnukı • padwāxtag täŋri • yaruk ton
”šnwq̈y • pdw’qtk tnkry • yrwq̈ twn

LH473 19_{45} ašnukı • küčlüg täŋri • yaruk ašnukı
”šnwq̈y • kwyčlwk tnkry • yrwq̈ ”šnwq̈y

LH474 20_{46} ulug nom kutı • kamagın tükälliglär ol ••
’wlwγ nwmq̈wty • q’mq’n twyk’lykl’r ’wl ••

13 A thick stroke serves as punctuation. **14** ”šnwq̈- is so crowded at the end of the line that -y is not visible. **15** For the emendation, see Commentary.

Translation

PC3049[B]

Voice is the primordial God(dess), Mother.
Speech is the primordial God, Primal Man.
Who makes one hear joy is the primordial God, Living Spirit.
Interpretation is the primordial Sun God.
Wisdom is the primordial Moon God.
Truth is the primordial God(dess), Maiden of Light.
Loving is the primordial God, Air.
Showing faith is the primordial God, Wind.
Having perfection is the primordial God, Light.
Having a sweet taste is the primordial God, Water.
Being patient is the primordial God, Fire.
(Being) mild and gentle is the primordial God, Beloved of Light.
Having an impartial mind is the primordial God, Dawn.
(Being) in (a state that is) free from transgression and sin is the primordial God, King of Splendor.
Having complete confidence is the primordial Khan of the Heavens (‘Sky and Heaven’).
Reward is the primordial God, Adamas.
Attainment is the primordial God Who Causes <(the Wheels) to Turn>.
Praise (through prayer) is the primordial Khan of the World (‘Earth and Heaven’).
Praising is the primordial God, Call.
Selected attainment is the primordial God, Answer.
Light-Robe is the primordial Powerful God.
Light is the primordial Great Glory of the Doctrine (i.e. Wahman).
He (i.e. Azruwā) is (these) Perfect Ones as a whole.

Commentary

This hymn is a recitation of the virtues of twenty-two emanations of the supreme deity collectively referred to as the Primordial Voice. This recitation was performed by Elects as a part of the sacred meal, but its exact function remains unknown (for this meal, see BeDuhn 1996). Inasmuch as it cannot be an accident that the two texts followed the sequence of A and B in PC3049 and also in the Chinese Hymn Scroll (quatrains 164-175, 176-183), this hymn to the Primordial Voice surely followed the hymn to the Twelve Sovereignties of Light that was offered at the end of the sacred meal. Because it lacks any prosodic or hymnodic feature in Uygur, including expressions typical of hymns, this hymn is referred to as a recitation here. Other Uygur manuscripts that contain portions of this recitation are PC3047, Ch/U6818, U178 and Mainz 360a, which are edited below as LH Nrs. 11-14. Parthian and Sogdian versions of this text also exist (see Morano 1982; Klimkeit, Gnosis on the Silk Road, 67; Wilkens, MTT 238, n714).

Several scholars have supposed that these twenty-two virtues represented aspects of Jesus because the headline of the Chinese version (which was translated from Parthian) apparently described it as a hymn on ‘The first voice; praising Jesus’ (Tsui 1943, 175; Morano 1982, 10; Klimkeit, Gnosis on the Silk Road, 67-68). On the contrary, Hamilton understood that the titles of many hymns also contained the names of their composers and translated these Chinese words as ‘Hymne de la Voix Primordiale, composée par Jésus’; in his view, these invocations were not aspects of Jesus nor was the hymn in his praise (Manuscrits ouïgours, 46-47, n5.27-46). Indeed,

Morano’s careful analysis showed that the Parthian headline was missing and the Sogdian headline held only važan hasēnag ‘primeval voice’ (1982, 17-19). Moreover, the name of Jesus does not appear within the hymn, although there is a reference to Jesus as deity Nr. 5 Moon God with the virtue of wisdom (lines 04-05). Because that specific reference to Jesus as Moon God is included in the list, it is not logical to assume that all twenty-two virtues of the list apply to Jesus. While the name of the composer ‘Jesus’ in the Chinese headline may require further study, the fact remains that this recitation surely was dedicated to Azruwā, for the simple reason that all of the deities evoked as the Primordial Voice were emanations of the Father of Light, so that the collective “Voice” itself may be identified as Azruwā. Moreover, the last line may be translated as a confirmation that Azruwā (‘He’) is the ‘whole’ or embodiment of all the named deities and virtues.

In his commentary, Hamilton provided identifications of the twenty-two deities registered in this text, and I depart from his conclusions only with regard to the sons of Living Spirit (see the notes to lines 02, 14-16). PC3049[B] lists the following twenty-two deities:

1. God(dess), Mother (ög täŋri) (line 01).
2. God, Primal Man (xormuzta täŋri) (02).
3. God, Living Spirit (wišparkar täŋri) (03).
4. Sun God (kün täŋri) = Third Messenger (04).
5. Moon God (ay täŋri) = Jesus (04-05).
6. God(dess), Maiden of Light (kanī rōšan täŋri) (05).
7. God, Air (tın tura täŋri) = First Son of Primal Man (06).
8. God, Wind (yel täŋri) = Second Son of Primal Man (07).
9. God, Light (yaruk täŋri) = Third Son of Primal Man (08).
10. God, Water (suv täŋri) = Fourth Son of Primal Man (09).
11. God, Fire (ot täŋri) = Fifth Son of Primal Man (09-10).
12. God, Beloved of Light (frī rōšan täŋri) (10-11).
13. God, Dawn (vām täŋri) = Builder (11-12).
14. God, King of Splendor (axšīšpat täŋri) = First Son of Living Spirit (13).
15. Khan of the Heavens (kök täŋri xanı) = Second Son of Living Spirit (14).
16. Adamas (wišagnī täŋri) = Third Son of Living Spirit (15).
17. God Who Causes (the Wheels) to Turn (täg<r>ätgüči täŋri) = Fourth Son of Living Spirit (15-16).
18. Khan of the World (yer täŋri xanı) = Fifth Son of Living Spirit (16).
19. God, Call (xrōštag täŋri) (17).
20. God, Answer (padwāxtag täŋri) (18).
21. Powerful God (küčlüg täŋri) = Column of Glory (19).
22. Great Glory of the Doctrine (ulug nom kutı) = Wahman (20).

At the same time, each of the twenty-two deities in PC3049[B] is associated with a quality that generally is different than that attributed to their counterparts in the list of the Twelve Sovereignties of Light in PC3049[A] above (for the Parthian and Sogdian equivalents, see Moreno 1982, 16-17):

1. Mother : Voice (ün) = Wisdom (text A).
2. Primal Man : Speech (sav) = Having manly virtue (text A).
3. Living Spirit : Who makes one hear joy (ögrünčü äštürügli) = Showing faith (A).
4. Sun God : Interpretation (yörüg) = Being patient (A).
5. Moon God : Wisdom (bilgä bilig) = <Doing> good deeds (A).
6. Maiden of Light : Truth (kertü) = Having an impartial mind (A).
7. God, Air : Loving (amranmak). (not in A)
8. God, Wind : Showing faith (kertgünmäk). (virtue attributed to Living Spirit in A)
9. God, Light : Having perfection (tükällik). (not in A)
10. God, Water : Having a sweet taste (tatıglıg). (not in A)
11. God, Fire : Being patient (särinmäk). (virtue attributed to Sun God in A)
12. Beloved of Light : (Being) mild and gentle (amıl yavaš) = Being zealous (A)
13. God, Dawn : Having an impartial mind (tüz köŋüllüg) = Truth (A).
14. King of Splendor : (Being) in (a state that is) free from transgression and sin (suysuz yazuksuzta). (not in A)
15. Khan of the Heavens : Having complete confidence (tükäl urunčaklıg). (not in A)
16. Adamas : Reward (öktir). (not in A)
17. God Who Causes (the Wheels) to Turn : Attainment (bulunč). (not in A)

18. Khan of the World : Praise through prayer (alkıš). (not in A)
19. God, Call : Praising (ögmäk). (not in A)
20. God, Answer : Selected attainment (üdrülmiš bulunč). (not in A)
21. Powerful God : Light-Robe (yaruk ton) = Righteousness (A).
22. Great Glory of the Doctrine : Light (yaruk) = Light (Luminous Buddhas in A).

It may be noted that Nr. 1 Azruwā of the list of the Twelve Sovereignties (text A) is not repeated in the list of the Primordial Voice (text B), undoubtedly for the reason that the Primordial Voice as an entity is Azruwā. Also, deity Nr. 4 Fivefold God of the list of the Twelve Sovereignties (text A) is represented here by the five sons listed separately as Nrs. 7-11. Moreover, the other ten deities of text A appear in a different order here: Nrs. 2 Mother, 3 Primal Man, 7 Living Spirit, 8 Sun God, 10 Moon God, 11 Maiden of Light, 5 Beloved of Light, 6 Dawn, 9 Powerful God, and 12 Luminous Buddhas. At the very least, these facts show that the list for the Primordial Voice does not arise from or depend on the list of the Twelve Sovereignties.

01 The word ašnukı consists of ašnu 'before, previously' plus the relational suffix +kı, and typically means 'the former, the previous, the first' (EDPT 264). Hamilton considered its use here to be a technical term based on Parthian hsyng 'primitif, primordial, premier' (Manuscrits ouïgours, 47; cf. DM 186: hsyng [hasēnag] 'earlier, ancient, primeval, first'), which is preferable to the Sogdian equivalent of pyrnmcyk [pirnamčīk] 'former, original, <previous>, before' (SD 336: <previous> corrects error of 'present' given in SD).

02 Nine of the names of the deities in this list are Iranian:

(1) xormuzta = Sogdian xwrmzt' [xurmuzda] 'Manichaean God; First Man' (SD 437; cf. P/MP gryw [grīw] 'neck, form, self, soul', gryw hsyng 'Primal Man' in DM 164);
(2) wišparkar = Sogdian wyšprkr [wišparkar] 'Vishparkar, All-maker' (SD 427; cf. Parthian w'd jywndg [wād žīwandag] 'Living Spirit' in DM 200, 334);
(3) kanī rōšan = Sogdian qnygrwšn [kanīg-rošn] 'Virgin of Light' (SD 191; also P/MP qnygrwšn [kanīg rōšan] 'Maiden of Light' in DM 206);
(4) frī rōšan = Sogdian fryyhrwšn [frīh rōšn] 'Friend of Light' (SD 157: < Parthian; cf. Parthian fryhrwšn [frihrōšn] 'the Manichaean god "the Beloved of the Lights"' in DM 159);
(5) vām täŋri = Sogdian β'mβyyy [γām-βaγ] 'Great Builder, Builder' (SD 97; cf. Parthian b'myzd [bāmyazad] 'the Great Builder' in DM 104), that is, the God of Dawn;
(6) axšišpat = Sogdian 'xšyšpt [əxšišpat] ~ xšyšpt [xšēšpat] 'Splenditenens, king of splendour' (SD 83, 433; cf. MP dhybyd [dahibed] 'lord of the land/country; Splenditenens' in DM 137-138 = the first son of Living Spirit);
(7) wišagnī = Sogdian wšγn [w(i)šaγn] 'Adamas' (SD 414; cf. MP wysbyd [wisbēd] 'master, lord of a village; Adamas' in DM 357 = the third son of Living Spirit);
(8) xrōštag = Parthian xrwštg [xrōštag] 'called; the divinity Call' (DM 364);
(9) padwāxtag = Parthian pdw'xtg [padwāxtag] 'replied; God Answer' (DM 271; Sogdian pδw'xtq [patwāxtak] 'Answer' (SD 273-274: < Parthian).

14 Hamilton translated kök täŋri xanı as 'l'Empereur dieu des Cieux (Rex Honoris)' (Manuscrits ouïgours, 43), which assumes that täŋri and xan share the same 3 possessive suffix +ı and that kök is plural 'skies, heavens'. Otherwise, kök täŋri would mean 'the God, Sky', not 'the God of the Skies'. Rather than this, both kök and täŋri retain their lexical meanings of 'sky' and 'heaven, firmament', and both form a binom that should be understood as expressing the plural; thus, 'Khan of the Heavens'. This translation is in accord with the depiction of this second son of Living Spirit in Coptic sources. There, King of Splendor (Splenditenens or Splendor-holder), the first son of Living Spirit, is lord of three of the twelve heavens, while the second son, Rex Honoris, is the Great King of Honor who resides in the seventh heaven and is lord over the other eight heavens (cf. Lindt 1992, 99).

15 Hamilton translated täglätgüči as 'Qui fait tourner (les Trois Roues)', identifying the deity with Gloriosus Rex, the fourth son of Living Spirit, who was responsible for making the three wheels of wind, water and fire turn (Manuscrits ouïgours, 49, n5.41). The identification of täglätgüči as Gloriosus rex is certain, because lines 12-16 refer to the five sons of Living Spirit in the same order as they are given in other sources: Splenditenens, Rex honoris, Adamas, Gloriosus Rex, and Omophorus/Atlas (cf. Lindt 1992, 93; Heuser 1998, 91, n2). In Coptic sources, the Adamas of Light was lord of five of the eight earths, while the King of Glory was lord over the remaining three, and his function was to turn the three wheels that set these earths in motion (Lindt 1992, 105). In

order to explain how täglätgüči could be a description of the function of this deity, Hamilton made a linguistic argument. First, he analyzed täglät- as a causative in -t- of the stem tägil- 'to be reached, to be attained', itself a passive of täg- 'to reach, to attain, to touch upon, to arrive'. He thought that the primary sense of täglät- would be 'faire en sorte que (la chose en question) soit atteinte, touchée, entrée en contact' which, when applied to making a wheel turn, would have the sense of 'faire qu'elle soit continuellement mise en contact avec ce qui l'entoure, faire qu'elle soit touchée'. Secondly, he cited a series of older and modern words derived from *tägir- that are associated with the concepts of 'round, wheel, circle': tägrä 'around', tägräk 'ring, circle', tägriglä- 'to round up', tägirmä 'round, circular', and tägirmän 'a rotary mill'. It is true that all of these forms presuppose tägir- 'to go in a circle, to surround' (see the note to (LH) U198, 09), and that this tägir- derives from the same root täg- 'to reach' (as seen in tägzin- 'to revolve, rotate'; cf. Erdal, OTWF 388, 537, 617); however, the fact remains that tägir- is not tägil-. Regardless of—or perhaps the reason for—the nuances of his argument, Hamilton presumably was aware that täglät- in itself can only mean 'to cause to be attained' and lacks any connotation of 'to cause to turn'.

In the end, Hamilton's linguistic argument that the form täglätgüči by itself expresses the King of Glory's function of turning the three wheels cannot be accepted. It is the case that this text associates Gloriosus rex with the quality of bulunč 'attainment, gain, acquisition' (< bul- 'to obtain, to attain, to find'). As the text stands, this association supports viewing the verb täglät- 'to cause to be reached, to cause to be attained' in this epithet as a literal rendering of this idea. Moreover, this form could possibly reflect a Central or East Asian transformation of the function of this deity, or, in some way, a misunderstanding of the deity's function (tägil- 'to be reached' for tägir- 'to turn around') that caused the virtue to be reformulated. These arguments aside, however, it should be pointed out that bul- 'to obtain, to attain, to find', the root of bulunč, refers to taking something in hand, whereas täg- 'to reach, to attain' refers to arriving at a goal or destination, so that these verbs reflect two different concepts of motion. Just as importantly, the stated function of Gloriosus rex, which was to turn the three wheels that set three of the eight earths in motion, ought to take precedence over any linguistic arguments. That function can be expressed simply by recognizing the -l- of t'kl't- as a scribal error for -r-; thus, the scribe added an "l-hook" to the resh of an unfamiliar verb t'kr't- = tägrät- 'to cause to turn' to produce a more familiar-looking verb t'kl't- = täglät- 'to cause to be attained' (which he possibly associated with bulunč 'attainment'?). In short, the spelling t'kl'tkwčy = täglätgüči should be emended to täg<r>ätgüči 'who causes (the wheels) to turn' because that is in accord with the true function of Gloriosus rex. Given this emendation is correct, then the garbled spelling t'kl'čkwty for täg<r>ä<t>gü<č>i in the parallel (LH) PC3047, 14 (see the next text) indicates that the error occurred in a kind of "template" used by the scribes of both PC3049[B] and the following (LH) PC3407, though of course both versions are drafts or writing exercises, so that the mistake could originate from an instructor or student. While this emendation has the merit of restoring the proper function to this deity, the possibility remains that the association of bulunč 'attainment' with an incorrect täglätgüči 'who causes to be attained' in both texts could be a reformulation or misunderstanding of the function of this God.

16 Hamilton translated yer täŋri xanı as 'l'Empereur dieu de la Terre (Atlas)' (Manuscrits ouïgours, 43), which assumes that täŋri and xan belong together and that täŋri shares the 3 possessive of xan+ı. Thus, according to him, *yer täŋrisi xanı would consist of two noun phrases, the first being *yer täŋrisi 'God of the earth', the second being *yer täŋrisi xanı 'Khan of the God of the Earth'. However, both yer and täŋri are possessed by xan, such that yer and täŋri retain their lexical meanings of 'earth' and 'heaven, firmament', and both together form a binom that expresses 'world' or even 'universe'; thus, Khan of the World. In the Coptic literature, the fifth son of the Living Spirit is called Omophorus (instead of Atlas) and he is placed under the ten heavens and eight earths, where he bears the weight of the world (cf. Lindt 1992, 108).

Writing Notes

Letters: **q̈** is used; distinct **-q̈** and **-γ**; distinct **s** and **š**; distinct **y** and **v**; one dot under **p** (shown as **p·**) = **f** in 10 p·ry.
Spellings: 02 'štwr- = äštür- (for äšitür-), 03 ywrwk = yörüg, 07, 20 twyk'lyk = tükällig, 08 t't'qlγ = tatıglıg, 09 'wwt = ot, 10 'ml = amıl, 10 yv'š = yavaš, 11 kwnkwlwk = köŋüllüg, 14 'wykdyr = öktir, 17 'wydrwl- = üdrül- (for üdürül-), 20 q'mq'n = kamagın; written together: 20 nwmq̈wty = nom kutı; attributive: 08, 13 **+lγ**; locative: 12 **+d'**; instrumental: 20 **+'n** (q'mq'n).
Scribal: 15 (error).

11. Recitation of the Primordial Voice at the Sacred Meal

Pelliot Chinois 3407

Uygur script. Back side of paper from a bookroll used for the writing of a Chinese text on the other side.

Hamilton, Manuscrits ouïgours, 55-56, Nr. 6, Plate (II, 283). Clark, TML Nr. 67.

PC3407

LH475 01 ün ašnukı ög täŋri •• sav ašnukı —
'wyn "šnwqy 'wyk tnkry •• s'v "šnwqy —

LH476 02 xormuzta täŋri •• ögrünčü eštürügli ••
qwrmwz_t' tnkry •• 'wykrwnčw 'yštwrwkly ••

LH477 03 <ašnukı> wīšparkar täŋri yörüg ašnukı yaruk kün
wyšprkr tnkry ywrwk 'šnwqy yrwq kwyn

LH478 04 täŋri •• bilgä bilig ašnukı ay täŋri kertü
tnkry •• pylk' pylyk 'šnwqy "y tnkry kyrtw

LH479 05 ašnukı √ kanī rōšan täŋri •• amranmak ašnukı
'šnwqy √ knyrwšn tnkry •• 'mr'nm'q 'šnwqy

LH480 06 tın tura täŋri kertgünmäk ašnukı yel ••
tyn twr' tnkry kyrtkwnm'k 'šnwqy yyl ••

LH481 07 täŋri tükällig ašnukı yaruk täŋri — tatıglıg
tnkry twyk'lyk 'šnwqy yrwq tnkry — t'tqlγ

LH482 08 ašnukı suv täŋri särinmäk ašnukı
'šnwqy swv tnkry s'rynm'k 'šnwqy

LH483 09 ot täŋri — amıl yavaš ašnukı frī
'wwt tnkry —"myl y'v'š "šnwq̈y p·ry

LH484 10 rōšan täŋri tüz köŋüllüg ašnukı vām—
rrwšn tnkry twyz kwnkwlwk 'šnwqy v'm—

LH485 11 täŋri suysuz yazuksuzta ašnukı axšīšpat
tnkry swyswz y'z_wqswz_d' 'šnwqy 'qšyšpt

LH486 12 täŋri tükäl urunčaklıg ašnukı kök täŋri
tnkry twyk'l 'wrwnč'qlγ 'šnwqy kwyk tnkry

LH487 13 xanı öktir ašnukı <wišaγnī> täŋri — bulunč
q'ny 'wykdyr 'šnwqy wyšprkr tnkry — pwlwnč

LH488 14 ašnukı täg<r>ä<t>gü<č>i täŋri alkıš <ašnukı> yer täŋri xanı
'šnwqy t'kl'čkwty tnkry 'lqyš yyr tnkry q'ny

LH489 15 ögmäk ašnukı xrō<štag>
'wykm'k 'šnwqy qrwqšyd

01, **07**, **09**, **10**, **13** A thick stroke serves as punctuation, which is indicated here as —. **03**, **14** The scribe omitted the word ašnukı 'primordial' before the name of the deity; it is emended so. **05** A "check mark" (√) appears as punctuation after the first 'šnwqy. **10** The word rwšn begins with what looks like a double rr- and thus could be read rrwšn; however, the writing also could be a prothesis of '- before -r- or an error. **13-15** For the emendations, see Commentary.

Translation

(01) Voice is the primordial God(dess), Mother.
Speech is the primordial God, Primal Man.
Who makes one hear joy is the <primordial> God, Living Spirit.
Interpretation is the primordial Sun God.
Wisdom is the primordial Moon God.
Truth is the primordial God(dess), Maiden of Light.
(05) Loving is the primordial God, Air.
Showing faith is the primordial God, Wind.
Having perfection is the primordial God, Light.
Having a sweet taste is the primordial God, Water.
Being patient is the primordial God, Fire.
(Being) mild and gentle is the primordial God, Beloved of Light.
(10) Having an impartial mind is the primordial God, Dawn.
(Being) in (a state that is) free from transgression and sin is the primordial God, King of Splendor.
Having complete confidence is the primordial Khan of the Heavens ('Sky and Heaven').
Reward is the primordial God, <Adamas>.
Attainment is the primordial God <Who Causes (the Wheels) to Turn>.
Praise through prayer is the <primordial> Khan of the World ('Earth and Heaven').
(15) Praising is the primordial God, <Call>.

Commentary

This text is another copy of the recitation of the virtues of the twenty-two deities comprising the Primordial Voice that Elects recited following the hymn to the Twelve Sovereignties after the sacred meal. As such, it is virtually identical to the preceding hymn PC3049[B], except that the list on this piece of paper ends at deity Nr. 19 Call. The scribe of this text had a different hand than the scribe of PC3049[A] and made several mistakes that are noted below. For further remarks on this recitation, see the Commentary to PC3049[B] above.

13, **15** As Hamilton pointed out, the scribe mistakenly wrote wyšprkr tnkry in line 13 instead of the wšqny tnkry of (LH) PC3049[A], 15, and he misspelled xrwxšyd tnkry in line 15 for the xrwštk tnkry of PC3049[A], 17. The words wišaγnī and xrōštag are emended in these spots.

14 The form t'kl'čkwty = tägläčgüti contains several scribal errors: (1) the garbling of the spelling of -t- and -č- in t'kl'čkwty instead of t'kl'tkwčy, and (2) the addition of an "l-hook" to the resh in t'kl'tkwčy instead of t'kr'tkwčy = täg<r>ä<t>gü<č>i 'who causes to turn' (see note to (LH) PC3049[A], 15 above).

Writing Notes

Letters: **q** is used; distinct **-q** and **-γ**; distinct **s** and **š**; distinct **y** and **v**; one dot under **p** (shown as **p·**) = **f** in 09 p·ry; the "**l**-hook" frequently is added below but not connected to the line; the final form of **-n** in 03 kwyn and 05 knyrwšn has the shape of initial "resh" plus curved understroke of -k-.
Spellings: 02 'yštwr- = eštür- (for ešitür-; cf. (LH) PC3049[B], 02 'štwr- = äštür-), 03 ywrwk = yörüg, 03 'šnwqy throughout (except 01, 09 "šnwqy), 05 'mr'nm'q = amranmak, 07 twyk'lyk = tükällig, 07 t'tqlγ= tatıglıg, 09 'wwt = ot, 09 "myl y'v'š = amıl yavaš (cf. PC3049[B], 10 "ml yv'š), 10 kwnkwlwk = köŋüllüg, 13 'wykdyr = öktir, 14 'lqyš = alkıš; written as one word: 05 knyrwšn = kanī rōšan; attributive: 07, 12 +**lγ**; locative: 11 +**d'**.
Scribal: 03, 13, 14, 15 (errors); 10 (rrwšn).

12. Recitation of the Primordial Voice at the Sacred Meal

Ch/U 6818[v]

Uygur script. Back side of paper from a bookroll used for the writing of a Chinese text.

Zieme, Manichäisch-türkische Texte, BT V, 33, Nr. 11, Plate XI. Clark, TML Nr. 67; Wilkens, MTT Nr. 252.

Ch/U6818, verso

LH490	01	[ün] ašnukı ög täŋri • sav
		[ ] ”šnwq̈y ’wyk tnkry • s’v
LH491	02	ašnukı • xormuzta täŋri • ögrünčü
		/’šnwq̈y • qwrmwz_t’ tnkry • ’wykrwnčw
LH492	03	äštrügli ašnukı wādžīwanta
		’štrwkly ”šnwq̈y wdz_ywnt’
LH493	04	täŋri • yörüg ašnukı • kün
		tnkry • ywrwk ”šnwq̈y • kwyn
LH494	05	[tä]ŋri • bilgä bilig ašnukı • ay
		//kry • pylk’ pylyk ”šnwq̈y • ”y
LH495	06	täŋri • kertü ašnukı kanī rōšan
		tnkry • kyrtw ”šnwq̈y kny rwšn
LH496	07	[täŋ]ri • amranmak ašnukı tın
		///ry • ’mr’nm’q̈ ”šnwq̈y tyn
LH497	08	[tura täŋri • kertgünmäk]
		[ ]

03 PZ questioned his reading of äsürügli which now may be confirmed as ’štrwkly = äštrügli thanks to the parallels in the preceding hymns: (LH) PC3049[A], 02 ’štwrwkly = äštürügli, and PC3407, 02 ’yštwrwkly = eštürügli.

Translation

(01) [Voice] is the primordial God(dess), Mother.
Speech is the primordial God, Primal Man.
Who makes one hear joy is the primordial God, Living Spirit.
Interpretation is the primordial Sun God.
(05) Wisdom is the primordial Moon God.
Truth is the primordial God(dess), Maiden of Light.
Loving is the primordial [God, Air].

Commentary

This text is another copy of the recitation at the sacred meal of the qualities of the twenty-two deities comprising the Primordial Voice. It preserves the first seven deities of the list (see the Commentary to PC3049[B]):

1. God(dess), Mother (ög täŋri) (line 01).
2. God, Primal Man (xormuzta täŋri) (02).
3. God, Living Spirit (wādžīwanta täŋri) (03).
4. Sun God (kün täŋri) = Third Messenger (04-05).
5. Moon God (ay täŋri) = Jesus (05-06).
6. God(dess), Maiden of Light (kanī rōšan täŋri) (06).
7. [God, Air] (tın [tura täŋri]) = First Son of Primal Man (partially restored in lines 07-08).

03 The word for Living Spirit is spelled wdz_ywnt’ = wādžīwanta, that is, with -t- instead of -d-, as would be expected by its Parthian form w’d jywndg [wād žīwandag] (DM 200, 334), which is reflected only in (LH) U37+U52, IIr04 wdz̤_yw/d/ = wādžīw[an]d[a]. The other occurrences of this word in the recitations of the Twelve Sovereignties on the small fast day below have -t-: U5501, v05 wdz̤_ywnt’, v07 w’dz̤_ywynt’ (so spelled!), and Or. 8212/133, 20 w’dz̤_yw’nt’. Whereas the Berlin texts have this Parthian word for Living Spirit, the Dunhuang texts have Sogdian wyšprkr = wīšparkar for this deity; see the note to (LH) PC3049[A], 09 above.

Writing Notes

Letters: **q̈** is used, but has the form of a stroke instead of two dots; distinct **s** and **š**; distinct **y** and **v**; probably **n** is distinct in 06 kny.
Spellings: 01 ”šnwq̈y = ašnukı throughout, 03 ’štwr-= äštür- (for äšitür-), 04 ywrwk = yörüg, 07 ’mr’nm’q̈ = amranmak.

13. Recitation of the Primordial Voice at the Sacred Meal

U 178 (TM 328)

Runic script. One side of a folio whose other side is blank.

Zieme identified this fragment as a parallel to (LH) PC3049[B], lines 10-13, and to PC3047, lines 9-11 (personal communication). Clark, TML Nr. 67; Wilkens, MTT Nr. 187.

U178

LH498	01	[täŋri] °° am[ıl] [ ] °° a *m* / /
LH499	02	[°°] yabaš °° ašnu[k]_ [ ] y_1 b_1 $š_1$ °° $š_1$ n_1 u /_
LH500	03	_i °° frī °° rō[ša]_ _i °° b_1 r_1 i °° r_1 u /_
LH501	04	_n °° täŋri °° tü_ _n_1 °° t_2 ŋ r_2 i °° t_2 ü_
LH502	05	_z °° köŋüllü_ _z °° k_2 ü ŋ ü l_2 *ü*_
LH503	06	_[g] °° ašnukı [°°] [v]_ _/ °° $š_1$ n_1 u k_1 i [ ] /_
LH504	07	_ām °° täŋr[i] [°°] [s]_ _a m °° t_2 ŋ r_2 / [ ] /_
LH505	08	_uy °° _suzta [°°] [yaz]_ _u y_1 °° _s_1 u z t_1 a [ ] ///_
LH506	09	_uksuzta °° _u k_1 s_1 u z t_1 *a* °°
LH507	10	ašn[ukı] [axšīšpat täŋri] $š_1$ n_1 / / / [ ]

02 JW : *ẇ* b(a)š : (a)*šnu* [kiši ... **10** JW : š(i)[m]n*u*. Only traces of these letters survive, but the reading of ašn[ukı] follows from (LH) PC3049[B], 12-13, and other parallel texts.

Translation

U178

(01) (Being) mild and gentle is the primordial God, Beloved of Light.
(04) Having an impartial mind is the primordial God, Dawn.
(08) (Being) in (a state that is) free from transgression and sin is the primordial [God, King of Splendor].

Commentary

This copy of the recitation at the sacred meal of the Primordial Voice preserves two (plus one restored) of the deities:

12. God, Beloved of Light (frī rōšan täŋri) (03-04).
13. God, Dawn (vām täŋri) = Builder (06-07).
14. [God, King of Splendor] ([axšīšpat täŋri]) = First Son of Living Spirit (restored, 08-10).

Writing Notes

Letters: **$š_1$** is used; **b_1 = f** in 03 b_1 r_1 i.
Spellings: 05 k_2 ü ŋ ü l_2 ü / = köŋüllü[g]; locative: 08, 09 +**t_1a**.

14. Recitation of the Primordial Voice at the Sacred Meal

Mainz 360a[r] (T I a)

Uygur script. Recto of a folio. This is fragment "a" (actually the second largest of the four fragments) of four unedited fragments ("a-d") of folios from the same manuscript that are stored under the same glass. The text on Side 1 of the glass has its narrow margin on right and wider margin on left, identifying it as recto. Only recto of Mainz 360a has this text; for the other fragments under this glass, see Commentary.

Zieme (personal communication) identified this previously unedited fragment as a parallel to (LH) PC3049[B], 19-20. Clark, TML Nr. 67; Wilkens, MTT Nr. 273.

Mainz 360a, recto

LH508	01	ašnukı küčlüg täŋri "šnwqy kwyčlwk tnkry
LH509	02	yaruk ašnukı ulug yrwq̈ "šnwqy 'wlwγ
LH510	03	n[om qutı] n[ ]

Translation

Mainz 360a, recto

(01) ⌜The Light-Robe is⌝ the primordial Powerful God.
(02-03) Light is the primordial Great [Glory of the Doctrine (i.e. Wahman)].

Commentary

The text on recto contains the last two of the twenty-two deities of the recitation at the sacred meal of the Primordial Voice which is presented in full in (LH) PC3049[B] above (see Commentary there, and Wilkens, MTT 253, n763):

21. Powerful God (küčlüg täŋri) = Column of Glory (01).
22. Great [Glory of the Doctrine] (ulug [nom kutı]) = Wahman (mostly restored in 03).

The other texts under this glass clearly belong to the same manuscript as Mainz 360a recto, but Mainz 360a, verso, has no clear connection to the other fragments:

Mainz 360a, verso

LH511	01	täŋri •• kamag täŋrilärkä	[ ] God. You are clothed in all the Gods. (You)
		tnkry •• q̈'m'q tnkryl'rk'	[ ] more praiseworthy than all [ ]
LH512	02	kädilip ärür siz kamag k'dylyp 'rwr syz q̈'m'q	
LH513	03	[ ]tä alkatmıš [ ]*t'* "*l*q̈'tmyš	

However, Mainz 360b, verso is parallel with *TM 141b, recto, and is edited with that and other texts in the Hymn Book below (LH Nr. 16). Mainz 360c, recto has the words pwrq'n = burxan 'Buddha' and yrwq̈ = yaruk 'Light', while Mainz 360c, verso has p/z y'z_wq̈ [ ]d' pwšwyw = b[i]z yazuk [erinč]tä bošuyu '[We beg you] to free (us) from transgressions and [faults]'. Mainz 360d has only a few letters, including //kry = [tä]ŋri 'God'. For further remarks on these fragments, see Wilkens, MTT 253, and Zieme, Die Preisung des Lichtreichs, 593.

Writing Notes

Letters: **q̈** is used in 02 yrwq̈, but **q** is used in 01, 02 "šnwqy; distinct **-q̈** and **-γ**; distinct **š**.

15. Hymn to the Messengers of Light

U 196 (T I D 25), U 197 (T I D 31), U 198 (T I H I x1)

Uygur script. Recto and verso of three fragmentary folios belonging to two manuscripts. The text of U196 on Side 1 of the glass has its thin margin on right and its much wider margin on left, as well as a red vertical rule to guide the first letters of lines, thereby establishing this side as recto. The text of U197 on Side 1 of the glass has its margin with the straighter edge on right, indicating that this side is recto, so that the text on Side 2 of the glass is verso. The text of U198 on Side 1 of the glass has its margin with the straighter edge on left, indicating that this side is verso, and the text on Side 2 of the glass is recto. Thus, on these grounds, Zieme's recto and verso are reversed on U196 and U198 but retained on U197. This sequencing of recto-verso and of the three pieces also is confirmed by the contents of the text on each of the sides, for which see Commentary. In the following, each of the three pieces is edited separately without translation. This is followed by a Reading Text and Translation, and then by a Commentary to that text.

Zieme, Manichäisch-türkische Texte, BT V, 36-38, Nr. 13, Plates XII, XIII. Clark, TML Nr. 75; Wilkens, MTT Nrs. 286 (U196), 288 (U198), 297 (U197).

U196, recto

LH514	01	targarurlar yaratıpan t'rq'rwr_l'r yr'typ'n
LH515	02	tum yarıkın arıg twm y'ryq'yn "ryγ
LH516	03	dındarlarka • basutka dynt'rl'rq' • p'swtq'
LH517	04	anuk tururlar • kaltı "nwq' twrwrl'r • q'lty
LH518	05	[tünä]rig karaŋuča /////ryk q'r'nkwč'
LH519	06	[añıgı]g yavlakug batıg [ ]γ y'vl'q'wγ p't'γ
LH520	07	[targaru]rlar • k[o]p muŋta [ ]r_l'r • q'/p mwnkd'
LH521	08	[ä]mgäktä sezinčsiz /mk'kd' syz_ynčsyz
LH522	09	[bo]š alkıg kılurlar • [ ]š "lq'yγ q'ylwr_l'r •
LH523	10	[k]amag nomug buyančılar /'m'γ nwmwγ pwy'nčyl'r
LH524	11	[ ] [ ]

07 PZ : [kitärür]-lär '[entfernen] sie'. However, [targaru]rlar 'they [restrain]' may be preferable since it is a typical predicate in these texts. **08** PZ : sizinčsz. **11** Mere vestiges of 1-2 letters survive from this line.

U196, verso

LH525	01	tükäl bušın yevigligkä twyk'l pwšyn yvklykk'
LH526	02	ädgü alkıš • ögrinčün 'dkw "lq'yš • 'wykrynčwn
LH527	03	ögmäk biziŋ 'wykm'k pyz_ynk
LH528	04	bo kamag yaruk ug[ušn]uŋ pw q'm'γ yrwq' 'wq///*wnk*
LH529	05	tergin tavranu [ ] trkyn t'vr'nw t[ ]
LH530	06	ornanzun kama[g] 'wrn'nz_wn q'm'/
LH531	07	küčlüglär • alp[lar] kwyčlwkl'r • 'lp[ ]
LH532	08	firištilärkä [ ] p'ryšty_l'r_q' *k*y[ ]
LH533	09	bizni ögrinčün pyz_ny 'wykrynčwn
LH534	10	tutugma ädgü kılın[č] twtwq_m' 'dkw q'y*lyn/*
LH535	11	[ ] [ ]d[ ]

U197, recto

LH536	01	_lär •• sävingülük u[lu]g _l'r •• s'vynkwlwk 'w//γ
LH537	02	ögrünčülüg ädgü 'wykrwnčwlwk 'dkw
LH538	03	bälgü käntü körtgürür_ plkw kntw kwyrtkwrwr_
LH539	04	_lär °° korkunčug sez_ _l'r °° q'wrq'wnčwγ syz_
LH540	05	_[i]nčig käntü targarur_ _/nč'yk kntw t'rq'rwr_
LH541	06	_[lar] [y]er üz[ä] täŋri _[ ] /yr 'wyz_/ tnkry
LH542	07	[ ] °° [ ] [ ] °° '[ ]

05 The scribe did not place dots over -q- in t'rq'rwr, as he did in v03 t'rq'rwr.

U197, verso

LH543	01	[a]m[ır]tgururlar olar //m/tqwrwr_l'r 'wl'r
LH544	02	igid savın käntü 'ykyd s'vyn kntw
LH545	03	targarurlar yaratı_ t'rq'rwr_l'r y'r'ty_
LH546	04	_pan yarıkın arıg _p'n y'ryq'yn "ryγ
LH547	05	dındarlarka basut_ dynt'r_l'rq' p'swt_
LH548	06	_ka an[u]k turu[rlar] _q' "n/q' twrw[ ]
LH549	07	[ ] [ ]

U198, recto

LH550 01 igidigmä kop tük[ä]l
ʾykydykmʾ qwp twyk/l

LH551 02 bušın yevigligkä
pwšy_n yyvyklyk_kʾ

LH552 03 ädgü alkıg ögrünčün
ʾdkw ʾʾlq̈yγ ʾwykrwnčwn

LH553 04 [ö]gmäk bizin̨ bo
[ ]kmʾk pyz_ynk pw

LH554 05 [kama]g yaruk ugušnun̨
[ ]γ yrwq̈ ʾwqwšnwnk

LH555 06 [ ] tavranu [t]erzün ••
[ ] tʾvrʾnw /*yr*z_wn ••

LH556 07 [ ] küčlüg
[ ] *kwyčl*wk

01 The scribe forgot the dots above q- in qwp.

U198, verso

LH557 01 küčlüg täŋrilär °° siz
kwyčlwk tnkrylʾr °° s*yz*

LH558 02 yaruklar ärtämliglär
yrwq̈lʾr ʾrdʾmlyklʾr

LH559 03 kim kamag nomka
kym qʾmʾγ nwmq̈ʾ

LH560 04 basut bolurlar yan[a]
pʾswt pwlwr_lʾr yʾn/

LH561 05 ämgäk üküš busu[šun]
ʾmkʾk ʾwykwš pwsw[ ]

LH562 06 täŋri [ärtä]mintän [ötrü]
tnkry [ ]mynʾtn [ ]

LH563 07 täŋri [ ] °° [ ]
tnkry [ ] °° [ ]

03 The scribe forgot the dots above q- in qʾmʾγ. **06** The restoration of [ärtä]mintän is influenced by v02 ärtämliglär.

Writing Notes

Letters: **q̈** is used throughout (except forgotten dots in U197, r05 tʾrqʾr-, U198, r01 qwp, v03 qʾmʾγ); distinct **-q̈** and **-γ**; distinct **s** and **š** (except **-s-** in U196, v01 pwsyn = pušın is identical to **-s-** in r03 pʾswt, whereas **-s** in U196, v02 ʾʾlq̈yš is clearly **-š**); **v** and **y** not distinguished (e.g. U197, v02 sʾvyn, U196, v01 yvklyk, U198, r02 yyvyklyk); **p** with two dots above (shown as **p̈**) instead of one for **f** in U196, v08 p̈ryšty = firišti (see note to (LH) MIK III 200, Ir11 above); hypertrophic -ʾ- in U197, r04-05 syz/nčʾyk = sez[i]nčig.
Spellings: U197, r01 sʾvyn- = sävin-, r03 plkw = bälgü, v03 tʾrq̈ʾr- = targar- (throughout, except U197, r03), U197, v05, U196, r03 dyntʾr = dındar, U197, v03 yʾrʾt- = yarat- (but U196, r01 yrʾt-), U196, r04 q̈ʾlty = kaltı, r05 q̈rʾnkw = karaŋu, v01 yvklyk = yeviglig (but U198, v02 yyvyklyk), v02, v09 ʾwykrynčw = ögrinčü (variant of U197, r02, U198, r03 ögrünčü), U196, r10, v04, 06, U198, v03 q̈ʾmʾγ, U196, v05 trk = terig, U198, v02 ʾrdʾm = ärtäm; accusative: U196, r06 +**wγ** (after unrounded vowels), r06 +ʾ**γ**; locative: U196, r07, 08 +**dʾ**; ablative: U198, v06 +**tʾn**.
Scribal: U197, r05, U198, r01, v03 (dots omitted over q).

Reading Text

01 [ ]lär
02 sävingülük u[lu]g ögrünčülüg ädgü bälgü käntü körtgürürlär
03 korkunčug sez[i]nčig käntü targarur[lar]
04 [y]er üz[ä] täŋri [ ] °°
05 [ ]

ʳgap at end of pageˡ

06 [a]m[ır]tgururlar
07 olar igid savın käntü targarurlar
08 yaratıpan tum yarıkın arıg dındarlarka • basutka anuk tururlar
09 kaltı [tünä]rig karaŋuča [añıgı]g yavlakug batıg [ketärü]rlär
10 k[o]p muŋta [ä]mgäktä sezinčsiz [bo]š alkıg kılurlar
11 [k]amag nomug buyančılar [ ]

ʳgap at end of pageˡ

12 igidigmä kop tükäl bušın yevigligkä ädgü alkıš • ögrinčün ögmäk
13 bizin̨ bo kamag yaruk ugušnun̨ tergin tavranu terzün ornanzun
14 kama[g] küčlüglär • alp[lar] firištilärkä [ ] bizni ögrinčün tutugma ädgü kılın[č] [ ]

ʳgap at end of pageˡ

15 küčlüg täŋrilär °°
16 siz yaruklar ärtämliglär kim kamag nomka basut bolurlar
17 yan[a] ämgäk üküš busu[šın] täŋri [ärtä]mintän [ötrü] täŋri [ ]

Translation of the Reading Text

(01) They [ ].
(02) They themselves display the good characteristic of great joy that enables us to be happy.
(03) [They] themselves restrain fear and doubt.
(04) Upon the earth [ ] God [ ].
(05) [ ]

ʳgap at end of pageˡ

(06) They cause [ ] to be calm.
(07) They themselves restrain false words.
(08) Being fitted with the perfect armor, they stand ready to (give) support to the pure Elects.
(09) When it is like the darkest Darkness, they [restrain] the [evil], the wicked and the bad.
(10) They doubtlessly make (the Elects) [free] and secure from much distress and pain.
(11) (They) [ ] Meritorious Ones [ ] the whole doctrine.

ʳgap at end of pageˡ

(12) <May there be> good prayers of praise and joyful praising
for being supplied with many perfect alms that will nourish (the Elects)!
(13) May they quickly assemble this congregation of our whole family of Light!
May they take their seats!
(14) [ ] good deeds that keep us joyful [ ]
to all the Powerful Ones, the Tough [Ones], and the Angels!

ʳgap at end of pageˡ

(15) [ ] powerful Gods!
(16) You are the Lights and the Virtuous Ones who are the support for the whole doctrine.
(17) Again, [because] of (your?) divine [virtues], [ ] [their] pain and numerous sorrows.

Commentary

This hymn lacks hymnodic and prosodic features, and yet its origin as a hymn in the language from which it was rendered should not be doubted. The primary justification for this identification is that it shares both similarities and some minor grammatical parallelism with the hymn in lines 087-115 (Text V) of the hymns of the Hymn Book (LH Nr. 16). The lines here also are dedicated to the Messengers of Light ('the Lights and the Virtuous Ones') and are similar in tone to passages of hymns on the Messengers of Light within quatrains 184-221 of the Chinese Hymn Scroll (see Tsui 1943, 191-195). Even though similar to that Uygur hymn of the Hymn Book and to the comparable hymns of the Chinese Hymn Scroll, the present hymn displays no specific parallels and at present cannot be shown to be more than an example of the kind of hymn to the Messengers of Light that also is found in the Hymn Scroll.

The Reading Text above is based on a collation of the three folios edited here. Zieme pointed out that these three pieces belong to two different manuscripts: U197 and U198 belong to manuscript A, and U196 to manuscript B (BT V, 36). Because the texts on all three pieces overlap in content, it is possible to show that U196 recto collates with U197 verso, and U196 verso collates with U198 recto in such a way that the sequencing of U197 before U198 in manuscript A may be confirmed.

Manuscript A

U197, recto
01 _lar •• sävingülük u[lu]g
02 ögrünčülüg ädgü
03 bälgü käntü körtgürür_
04 _lär °° korkunčug sez_
05 _[i]nčig käntü targarur_
06 _[lar] [y]er üz[ä] täŋri
07 [ ]

U197, verso
01 [a]m[ır]tgururlar olar
02 igid savın käntü
03 targarurlar yaratı_
04 _pan yarıkın arıg
05 dındarlarka basut_
06 _ka an[u]k turu[rlar]
07 [ ]

U198, recto
01 igidigmä kop tük[ä]l
02 bušın yevigligkä
03 ädgü alkıš ögrünčün
04 [ö]gmäk biziŋ bo
05 [kama]g yaruk ug**ušnuŋ**
06 [ ] tavranu [t]erzün
07 [ ] küčlüg_

U198, verso
01 küčlüg täŋrilär °° [beš]
02 yaruklar ärtämliglär
03 kim kamag nomka
04 basut bolurlar yan[a]
05 ämgäk üküš busu[šun]
06 täŋri [ärtä]mintän [ ]
07 täŋri [ ] °° [ ]

Manuscript B

U196, recto
01 targarurlar yaratıpan
02 tum yarıkın arıg
03 dındarlarka • basutka
04 anuk tururlar • kaltı
05 [tünä]rig karaŋuča
06 [añıgı]g yavlakug batıg
07 [ketärü]rlär • k[o]p muŋta
08 [ä]mgäktä sezinčsiz
09 [bo]š alkıg kılurlar •
10 [k]amag nomug buyančılar

U196, verso
01 tük**ä**l bušın yevigligkä
02 ädgü alkıš • ögrinčün
03 **ö**gmäk biziŋ
04 bo **kama**g yaruk ug[ušn]uŋ
05 tergin tavranu t[ ]
06 ornanzun kama[g]
07 küčlüglär • alp[lar]
08 firištilärkä [ ]
09 bizni ögrinčün
10 tutugma ädgü kılı[nč]
11 [ ]

01-11 The predicates in these lines are expressed with the 3 plural aorist -ürlär/-urlar, a form of grammatical parallelism also found in lines 092-111 of the hymn in the Hymn Book. The similar quatrains 184-221 of the Chinese Hymn Scroll are expressed both in direct address ('You') and in third person reference ('They').

01 The form sävingülük consists of sävin- 'to be happy, to rejoice' plus the complex participial suffix -gülük. This suffix often indicates a means that allows or enables the action expressed by the verb to be completed: e.g. (LH) Great Hymn 110 tınguluk orunta örügin 'in a place where they could rest peacefully', TT I 70-71 ot küyürti altunug adırtguluk bälgü bar 'there is a characteristic which enables one to distinguish fire-smelted gold'. This function of enablement should be added to those explicated by Erdal in GOT 260, 306-307, 442.

03-04 The phrases yaratıpan yarık in U197, v03-04 or tum yaratıpan yarık in U196, r02, refer to the armor that the Gods wear in order to support the Elects. Although the words yarat- 'to create, to construct; to arrange, to fit out, to prepare' and yarık 'body armor' are well-known, the word tum requires comment. Zieme thought that tum might be connected to tum- 'to be round' and derived forms that occur in (DL) M132a, IIv06-09 altunča [tum]mıš tumlunča tummıš kutlug bilgä bägümüz ärür siz '[Round]ed like a gold coin, rounded like a medallion, you are our divinely blessed, wise Lord' (see note there), and he therefore translated the phrase as 'mit einem runden Panzer' (BT V, 38, n254). Turkish has the word tum 'heap, mound' (TİS 1187), but also the form tüm in the meanings 'whole, entire' and 'round' (TİS 1191), lending some credibility to Zieme's interpretation of tum as tom 'round'. However, in the older sources, Kāšgarī cited two words with the form tum, one meaning 'cold' and the other meaning 'single-colored' (DLT I 267), neither of which seems to be appropriate in the present context. More relevant is the tum that occurs with tulum 'weapon, military equipment' in KB2332 tulum tum kerek and KB2339 tulum tum bilä, which Arat read as tolum tüm kerek 'onun silahi da tam olmalıdır [his weapon also must be exactly right]' and tolum tüm bile 'tam techizatlı [perfectly equipped]', respectively (1947, 247, 248; 1959, 174; 1979, 478 [tüm 'tam, bütün']). Clauson took tum to mean 'standard, uniform' (presumably from 'single-colored' in DLT?) and translated KB2339 tulum tum bilä as 'with standard equipment' (EDPT 503). Dankoff translated Arat's interpretation of these two passages as 'sound weapons are required' and 'with weapons sure', respectively (1983, 116), where 'sound' and 'sure' refer to the meanings 'exact, perfect' of Turkish tam 'complete, entire; exact; completely exactly; perfect' (TİS 1092: < Arabic). Indeed, only Arat's view conveys the sense of the phrase accurately; thus, the passage may be translated 'being fitted with the perfect armor, they stand ready to support the pure Elects'. Since the early attestations have the high back-vowel and Turkish has tum beside tüm, the word should be read with high back-vowel as tum instead of as tom.

05 Both of the words [ya]vlakug batıg stand in the accusative: [ya]vlak +ug, and bat +ıg. The word bat means 'bad, unsuitable' and is borrowed from Iranian; cf. MP wd [wad] 'bad' (DM 338; cf. EDPT 296, DTS 88, 89). Because a vestige of -γ survives from the gap before these words, it too probably was an accusative of a synonymous word like añıg 'evil' (the variant ayıg also would be possible), which is restored here for that reason.

08-11 These lines present several problems of interpretation. In the first of the phrases, the form yeviglig may be analyzed as the unattested root *yevä-/yevi- 'to be supplied, to be equipped' plus the complex DVN suffix -glig which forms passive participles (see OTWF 218 for the vowels and -g, and 344-349 for the suffix); thus yevi-glig means 'being supplied' or 'who/what has been supplied'. The scribe of U196 (manuscript B) spelled the word as yvklyk without vowels in v01 as opposed to yyvyklyk in U198, v02 (manuscript A), but he also spelled trk without vowels in v05 to represent terig. Bang and von Gabain explicated the word yevig 'supplies', which is derived from the same root, and pointed out that it is equivalent to Sanskrit *sambhāra* (TT V, 354-355, nB103), while Clauson added that the Sanskrit word should be understood as 'supplies for the body or soul, food' and the like (EDPT 875). Thus, in the phrase igidigmä kop tükäl bušın yeviglig 'being supplied with many perfect alms which will nourish (them)', the word bušı 'alms' may be understood as the food which is being supplied to the Elects and 'which will nourish (them)' at their sacred meal. The following words ädgü alkıš ögrinčün ögmäk 'good prayers of praise and joyful praising' by themselves could be the subject of a predicate, but not the subject of the predicates tavranu terzün ornanzun at the end of line 13 because such a subject could not commit such actions. Therefore, either the predicate occurred just before this line on a missing part of the text or the scribe omitted the predicate by mistake; in either case, it must be assumed. The assumption here is that it was the word bolzun, so that the translation may be emended to '<May there be> good prayers of praise and joyful praising...'

The object of the predicates at the end of line 13 is terigin, consisting of terig 'collection, assembly', which here refers to a 'congregation' (cf. EDPT 543, OTWF 207), plus the 3 possessive accusative +ın that is governed by the genitive +nuŋ on the preceding ugušnuŋ. The concept

expressed by the phrase yaruk ug[ušn]uŋ terigi 'the congregation of the family of Light' in U196, v04-05 and yaruk ugušnuŋ [ ] in U198, v05-06 is not found in other Uygur Manichaean texts. Moreover, it is unclear whether bizi̧ŋ 'our' and bo kamag 'this whole, all this' belong with yaruk ugušnuŋ terigi ('*this, our whole* congregation of the family of Light') or only with yaruk uguš ('*this* congregation of *our whole* family of Light'). Since 'family of Light' is a more inclusive concept than a specific 'congregation' and thus more likely to be described as a 'whole', the latter interpretation appears to be more plausible.

Zieme read the predicates as tavranu tutzun 'möge man sich bemühen!(?)', just as though tutzun were clear in the two manuscripts. In U196, v05, only t- survives of this word, the remaining letters having fallen into a hole, while in U198, r06, the first letters prior to -zwn are unclear. Wilkens' suggestion that U198, r06, may be read [t]utzun with the help of U196, v05, does not solve the reading because the latter contains only t- (MTT 265, n802). Rather, in U198, r06, the tip of the initial letter t- is visible and it is followed by the upward diagonal stroke of -y- and a rather clearly written -r-, which spells the verb tyr- = ter- 'to collect, to assemble, to gather' (tr.) to which the optative -zün is attached; moreover, the word terig 'collection, assembly; congregation' is derived from this verb with the common DVN suffix -ig.

Two facts must be kept in mind regarding the question of the subject of the predicates tavranu terzün ornanzun, which are formed from the verbs tavran- 'to hurry', ter- 'to assemble', and ornan- 'to seat oneself, to be seated', respectively. First, these lines are preceded by a gap, so that we may assume the subject was stated or otherwise made obvious in those missing lines, and second, the actions expressed by these predicates require that the subject be human or divine. Since it is unlikely that a deity or deities would assemble a congregation or be seated themselves, it is plausible that the subject was an Elect or Elects performing actions within the context of a liturgy. Thus, the subject of tavranu terzün may have been a service leader ('May he assemble the congregation'), or it may have been Elects in general ('May they assemble the congregation'). Both interpretations imply that these predicates are instructions, but since the second of the two is more neutral (the ambiguous 'they') as to who should carry out those instructions, it is the one adopted for the translation here.

12 Zieme tentatively suggested reading beš 'five' for the obscure letters at the end of U198, r01, so that beš yaruklar would be a term for the '5 Lichten' that occurs as the 'five Lights' of the Chinese Hymn Scroll which there is equivalent to the beš arıglar 'the Five Pure Ones' of lines 128-130 of the Hymn Book (LH Nr. 16): U70b, v01-03 [ ] täŋri beš arıglar kim yegädmäk ädgü ütli älitirlär 'The God, [ ] (consisting of) the Five Pure Ones who bring success and good rewards'. Wilkens read this word as siz 'you', even though the predicate bolurlar is third person, not second person (MTT 265). Nonetheless, Wilkens' reading appears to be the correct one, for not only can the first of the three letters not be p- for pyš = beš, but all three letters sufficiently resemble and are compatible with syz = siz. The seeming grammatical contradiction may be explained as a case where the nominal predicate siz 'you are' has the objects yaruklar ärtämliglär, and these objects then serve as the subjects of the relative clause created by kim 'who, that'; thus, 'You are the Lights and the Virtuous Ones who are (bolurlar 'they are') the support for the whole doctrine'. To be sure, this is non-Turkic syntax.

13 Zieme read busušun/ 'mit (?) (vielen Sorgen)', but the paper is torn away after the letters pwsw-. Since there is space for three or so letters, I follow him in restoring busu[šın], but with +ın as 3 possessive accusative instead of the instrumental +un.

15-16 These lines are similar to lines 071-076 of Text IV of the Hymn Book below (LH Nr. 16):

(15)	[ ] powerful Gods!	(071-073)	[ ] powerful God[s],
(16)	You are the Lights and the Virtuous Ones who are the support for the whole doctrine.		[ ] Buddha, the Pure [ ]s.
		(074-076)	[ ] support for the [ ] and praiseworthy [ ] of the whole doctrine.

The notion that the Messengers of Light protect the whole doctrine (kamag nom) and its adherents is found in several forms in the Chinese Hymn Scroll (e.g. 185: 'valiant and brave Messengers, Protectors of the Law'; 210: '(You) who take orders from the compassionate father to protect the Right Law'; cited from Tsui 1943, 191, 194) and even in the present text in line 11 '(They) [ ] Meritorious Ones [ ] the whole doctrine', so that these lines do not constitute a specific parallel here.

16. Hymns from a Hymn Book

U 70a (TM 139), *TM 141a, *TM 141b, U 70b (TM 140 "a"), U 70c (TM 147 "b"), *T III TV 49, U 50 (T I a/TM 175), Mainz 360b (T I α), U 284 (T III M 249 500), Mainz 168, So 10.345 (Glass: So 10.344-10.351)

Manichaean script, Uygur script. Recto and verso of two bifolios ("a" and "b" instead of I and II) and a fragment of a separate folio in MS from the same manuscript whose paper and ductus are the same (manuscript A : U70a, *TM 141a+b, U70b+c). It may be assumed that Le Coq correctly sequenced recto-verso for the now lost *TM 141a-b, that is, according to the same principle that he applied to the bifolio U70b-c. On Side 1 of the glass of U70b-c, the text on the left is U70c and it joins U70b on its right, thus identifying that side of U70c as recto and that side of U70b as verso; the reverse would obtain on Side 2 of the glass. It should be noted, however, that under this glass the text U70b is labeled as "II" and the text U70c as "I" whereas Le Coq labeled U70b as "a" (which would be I in his system) and U70c as "b" (which would be II); Le Coq's labeling is observed here. The recto-verso sequence of U70a may be determined by context and grammar, which place the text on Side 2 of the glass in close proximity to the context and grammar of *TM 141a, verso, thus indicating that it is recto. Because the ratio of lines between the surviving portions of U70b+c and *TM 141a+b and the parallel *T III TV 49 is 2 : 3, it is possible to calculate that each page of manuscript A held 20 lines in the original.

The recto and verso sides of a folio in US from a second manuscript (B : *T III TV 49) are established by their parallel to U70c (A) (see Commentary below).

The recto and verso sequence of a folio in MS from a third manuscript (C : U50) emerges from its parallel to *TM 141a (A).

The recto and verso sequence of a previously unedited folio in US from a fourth manuscript (D : Mainz 360b) is established by the parallel of this text to *TM 141b (A).

The verso sides of two previously unedited pieces in US from a bookroll represents a fifth manuscript (E : U284, Mainz 168) with parallels to *TM 141b (A). An unrelated US text in a very large ductus is written over the Chinese text on recto of these fragments.

Even though one side is parallel to U70b (A), the recto and verso sides of a folio in US from a sixth manuscript (F : So 10.345) cannot be sequenced with certainty for the reason that the other side could have belonged to missing text prior to U70b recto or could have belonged to the lost text of the upper portion of U70b verso.

Below, the texts are edited in the order described above, from manuscript A through manuscript F, and Writing Notes appear at the end of each manuscript. For lost texts, the transliteration is abstracted from Le Coq's transcription. This is followed by a Reading Text and Translation, and these by a Commentary. The Reading Text is based on a correlation of parallels among the six manuscripts which is presented in full in the Commentary.

Le Coq, Turkish Manichaica aus Chotscho, III, 5-7, Nrs. 1i (A: U70a [TM 139]—transcription only), 1ii (A: *TM 141a-b—without translation), 1iii (A: U70c+b [TM 140/Tm 147]), 1iv (B: *T III TV 49), 1v (C: U50 [T I a/TM 175]); Klimkeit, Gnosis on the Silk Road, 330-331 (A and B: U70c, *T III TV 49, U70b). Clark, TML Nr. 50 ('Cosmogony: Azrua'); Wilkens, MTT Nrs. 273 (D: Mainz 360b), 320 (B: *T III TV 49), 321 (A: U70a), 322 (A: U70b+c), 323 (F: So10.345), 330 (E: Mainz 168), 331 (E: U284), 382 (A: *TM 141), 383 (C: U50).

U70a (TM 139), recto

LH564	01	[	] otın öčrürlär •
		[	]*k*[ ]*yg* 'wtyn 'wčrwrl'r •
LH565	02	[	]ürlär °° olarıŋ
		[	]*w*rl'r °° 'wl'ryng
LH566	03	[	] targarurla[r]
		[	] t'rk'rwrl'/
LH567	04	[	]
		[	]*g*[ ]*r*[ ]*g*[ ]

01 ALC : učrurlar. Context calls for öč- 'to go out, to be extinguished (of fire)', but not uč- 'to fly'.

U70a (TM 139), verso

LH568 01 igdigmälärkä °° [ ]
'yg*d*ygm'l'rk̈' °° mn[ ]

LH569 02 alkatmıš bol[ ]
'lk̈'tmyš bwl[ ]

LH570 03 [f]irištilär[ ]
/*r*yštyl'r[ ]

LH571 04 [ ]
[ ]*d*[ ]*r*[ ]

01, 02 Initial '- of the first word in these lines is ornamental. **01** ALC : ïγtïγmalarqa; JW : ıgtıgmalarka. Both ALC and JW read this word with -t- (i.e. my -ṭ-), but the scribe of this manuscript wrote ṭ in the normal way as the letter -w- from which an upward stroke is extended; cf. U70b, r02 ṭngryy. Here, the scribe was in the process of writing 'ygydygm'l'r, but paused at the second -y- to use it as the base of -d- (i.e. extended the stroke of -d- upward from that -y-) in order to reflect the syncope of the vowel in the writing 'ygdygm'l'r. In addition, the scribe mistakenly wrote the dative as back-vowel +k̈' instead of front-vowel +k'; the suffix is standardized as front-vowel. **01** ALC, JW mn = män. However, the -n is not in its final form, so that mn[ ] could begin a word like mngw = mäŋü 'eternal' (as in U70c, r07). Furthermore, the pronoun män 'I' (or mn[ ] = mn[ynk] = män[ıŋ] 'my') could not occur in this context. **03** ALC : [f]rištilärkä. Only a trace of a letter is visible following /ryštyl'r.

*TM 141a, recto

LH572 01 odug sak koñčı<lar> igid<ig>mälä[r]
'wḍwγ sq kwynčyč' 'ygyḍm'l'/

LH573 02 amrak kuzılarıg ° muñgalar[ıg]
'mr'q qwzyl'ryyγ ° mwyng'l'r[ ]

LH574 03 ı<yı>gmalar ° täŋrilär törüs[in]
'yγm'l'r ° tngryl'r twrws[ ]

LH575 04 tiläyü berigmälär °° kamıg y[er]
tyl'yw byrygm'l'r °° qmyγ y[ ]

LH576 05 [suv] [ ]l[är] ol ° tüm[än] [ ]
[ ]gl// 'wl ° twym// [ ]

01 It is uncertain whether Le Coq used ḍ for the MS letter ḍ or to indicate that ḍ = etymological t; the former is assumed here because of *TM 141a, v03 ḍinḍar. **01** ALC : uḍuγ s(a)q könčičä 'igiḍmälä/ (sic!); see the note to 093 in Commentary. **02** ALC : müngälär/; see the note to 095 in Commentary. **03** ALC : 'ïγmalar. However, the parallel U50, v10 has 'yyγm' =ıyıgma; ALC's text is emended so. **03** ALC : tọrüs///. **04-05** U50, v12 yer [ ]; ALC read the parallel text as yir [suv]; thus, [suv] is restored here as well.

*TM 141a, verso

LH577 01 türlüg yavlakta körtürürlär
twyrlwg yvl'qḍ' kwyrtwrwrl'r

LH578 02 [y]azuksuz arıg nomug sünüšürlär
/zwqswz 'ryγ nwmwγ swngwšwr_l'r

LH579 03 [a]ñıg kılınčlarıg dındarlar
/nyγ qylynčl'ryγ ḍynḍ'rl'r

LH580 04 [ ]intä antag targarurlar
[ ]ngynd' 'nd'q tr*k*'rwrl'r

LH581 05 [ ]lıg
[ ]γyr[ ]q [ ]p [ ]l'γ

02 ALC : songušur lar. **04** ALC : trkärürlär. The change of Le Coq's text to targarurlar 'they will restrain' is based on the assumption that the dots over original -k- were forgotten or lost due to damage.

*TM 141b, recto

LH582 01 amraglı täŋrim bizni [añıg]
'mr'γlyy tngryym byznyy [ ]

LH583 02 kılınčlıglarka katm[aŋ nä]
qylynčlyγl'rq' q'tm[ ]

LH584 03 üčün tesär [ ] [ınanč]
'wyčwn tys'r s[ ]

LH585 04 tayanč tu[tuntukumuz] [ ]
t'y'nč tw[ ]

LH586 05 [ ]
[ ]

02 *TM 141b would have [añıg] (cf. U70c, v02 añıg), though the parallel Mainz 360b, v01 has ayıg. **02** Mainz 360b, v02-03 katmaŋ nä. **03-05** U284, v02 ınanč tayanč tutuntu[kumuz].

*TM 141b, verso

LH587 01 [ ] bizni yarlıgkaŋ •• ašnu
[ ] byznyy yrlyq'ng •• "šnw

LH588 02 [añıg] [k]ılınčlıglarıg b<u>zuŋ
[ ] /ylynčlyγl'ryyγ byzwng

LH589 03 [ ] öküntilär ••
[ ] 'wygwntyl'r ••

LH590 04 [ ] yeg yok tep
[ ] yyg ywq ṭyp

LH591 05 [ ]
[ ]ḥ

02 ALC : bizüng (lies: bozung). The word must be buz-uŋ, that is, an imperative of buz- 'to ruin, to break' and is emended so. **03** ALC : ögüntilär. However, the verb ögün- 'to praise oneself, to boast' cannot occur in this context. **04** ALC : ṭip. The words yeg yok tep are parallel to the same words in the fragmentary (LP) Mainz 374, r01.

U70b (TM 140 "a"), recto

LH592 01 [ ] kün [täŋri] [ ]
[ ]*γ* kwyn[ ]

LH593 02 yaruk ay täŋri °° kanīg rōšan täŋri
yrwk̈ "y tngryy °° knyg *r*wšn ṭng*r*yy

LH594 03 küčlüg sın srōšarat täŋri
kw||y||člwg syyn srwšrt tngryy

LH595 04 küčlüg eki yaruk kün ay
kwyčlwg 'ykyy yrwq̈ qwyn "y

LH596 05 täŋrilär °° ol yetili eki
tngryl'r °° 'wl yytylyy 'ykyy

LH597 06 yägirmi kämiči täŋrilär ° eki
ygrmyy qmyčyy tngryl'r ° 'ykyy

LH598 07 yegirmi ädgü öd °° yämä ädgü
*yygrmyy 'dg*w 'wyd °° ym' 'dgw

LH599 08 [ ]
[ ]*gl*[ ]

01 The -n- of kwyn- is not written in its final form and there is a slight trace of a letter attached to its left, indicating that kwyn[tngry] was written as one word, even though 02 "y tngry was not. **02** The dots over r- in *r*wšn and in ṭng*r*yy are missing due to damage. **03** The letter y was written above -č- in kwčlwg as a correction of -w- to -wy- for -ü-. **07** Only the tops of the letters survive in *yygrmyy*. The scribe wrote yyg- here, but yg- just above.

U70b (TM 140 “a”), verso

LH600 01 [ ]
[ ]wk[ ]g[ ]

LH601 02 täŋri beš arıglar ° kim yegädmäk
*t*ngryy byš ’ryγl’r ° kym yyg’dm’k

LH602 03 ädgü ütli älitirlär °° ašnu
’dgw ’wytlyy ’lytyrl’r °° ’šnw

LH603 04 tugmıš nom kutı kamug arxantlar
*twγ*myš nwm k̈wtyy k̈mwγ rxnḍl’r

LH604 05 birlä °° okıglı ündägli
byrl’ °° ’wk̈yγlyy ’wynḍ’glyy

LH605 06 täŋri °° tört ini eči °° üč
tngryy °° twyrt ‘ynyy ‘yčyy °° ’wyč

LH606 07 tilgän yel suv ot täŋri
tylg’n yyl swv ’wwt *tngryẖ*

LH607 08 [ ]
[ ]

04 The -γ- in twγmyš lacks the loop, but may be assumed by the back-vowel quality of this verb. The loop also is lacking in k̈mwγ of this line. **07** Only the tops of the letters survive in *tngryẖ*.

U70c (TM 147 “b”), recto

LH608 01 [ ]
[ ]

LH609 02 [ ]
psw[ ]wš ’*k*[ ]

LH610 03 kü<zät>iŋ [ ] ozgu[ruŋ]
kwyd’zyng ”[ ]’ ’wzγ*w*[ ]

LH611 04 üdrülmišlärig kurtg[aruŋ]
’wydrwlmyšl’ryyg k̈wrtγ[ ]

LH612 05 tünärig sürüŋ yäklärig
twn’ryg swrwng y’*k̈*l’ryg

LH613 06 alŋadturuŋ ögirzün dındarl[ar]
’lng’dṭwrwng ’wygyrzwn dynḍ’r*lll*

LH614 07 yadılzun täŋri nomı [Red:] rōz bay[ ]
ydylzwn tngryy nwmyy [Red:] rwzby[ ]

ʳone line blankˀ

LH615 08 mäŋü azruwā täŋri tirig ö[z] [ol]
*m*ngw zrw’ tngryy tyryg ’*w*// [ ]

01 There is a vestige of a letter on this line. **02** The word psw[ ] is unlikely to be basu[t], as there are no other cases of p- for b- in this manuscript. Nonetheless, the trace of the letter following -w- is compatible with -t-, making pswt = basut at least possible. **03** kwyd’z- is a metathesis of kwyz’d- = küzät- ‘to protect, to guard’; cf. Pothi-Book 198-199, n84. **03** The letters ”[ ]’ possibly could be restored as a[zt]a ‘from greed’, but the tail of the -z- should have trailed to the right under the second -’- and that is not the case here. **03** The letter -γ- in ’wzγ*w*[ ] = ozgu[ ] lacks the loop, but may be assumed due to the back-vowel quality of this verb. **03-04** The imperative is restored for ozgu[ruŋ] and kurtg[aruŋ] on the basis of imperatives in r03-06. **05** The scribe mistakenly added dots over the -k- in y’*k̈*l’ryg = yäklärig, but the front-vowel nature of the word and suffix are certain. **05** A “squiggly” line extends from final -g as a line-filler. **07** ALC : rozbynz[ ] or rozbyaz[ ]; see the note to 007, 086, in Commentary. **08** *T III TV 49, r01-02 täŋri tirig öz ol. **08** ALC : mngü zrua tirig au// (öz?).

U70c (TM 147 “b”), verso

LH616 01 [ ]
[ ]

LH617 02 [tünär]igig yay[tuk üčün] añıg
//////*y*gyg yy[ ] ’’nyγ

LH618 03 [kılınčlıg]lar b[ar]č[a] kač kata
[ ]*l*’r b//*č*/ *k*’č k̈t’

LH619 04 [bulgant]ı °° erinč boltılar
[ ]yy °° ‘yrynč bwltyl’r

LH620 05 [ol] [t]anmıšlar °° ädgü kılınčlıg
[ ] /’nmyšl’r °° ’dgw k̈ylynčlyγ

LH621 06 [täŋr]ig bilmätük üčün
[ ]*y*yg bylm’dwk ’wyčwn

LH622 07 [sa]grulgay ör<t>ängäy ° otlug
//γrwlγ’y ’wyr’ng’y ° ’wtlwγ

LH623 08 [tamu] ičintä nä üčün tesär
[ ] ‘yčynḍ’ n’ ’wyčwn tys’r

LH624 09 [ ]gu yol agtıngu čatu
[ ]γw ywl ”xṭyngwčṭw

01 There is a vestige of a letter on this line. **02** *T III TV 49, v03-04 tünärigig yaytuk üčün. **03** *T III TV 49, v04-05 kılınčlıglar. **03** The two dots over k- in *k̈*č are missing due to damage. **04** *T III TV 49, v06 bulgantı. **05** The restoration of [ol kamag] to match the parallel of *T III TV 59, v07 ol kamag would make the line much too long. **06** *T III TV 49, v09 täŋrig. **06** A “squiggly” line extends from the -n of üčün as a line-filler. **07** The emendation of ’wyr’ng’y to ör<t>ängäy is based on *T III TV 59, v11 örtängäy. **08** *T III TV 49, v12 tamu. **09** JW : [kutrul]gu yol (with question). However, the parallel *T III TV 59, v14 has //qwnqw ywl, that is, with reflexive -n-, as one would expect from agt-ın-gu. **09** The -γ- in [ ]γw lacks the loop but is assumed by the parallel *T III TV 59, v14 //qwnqw; also cf. U70b, v04.

Writing Notes

Manuscript A: U70a, *TM 141a+b, U70b+c (MS)

Letters: **k/k̈** are used, except **q̈** in U70b, r04 yrwq̈ (but U70b, r02 yrwk̈), and **q** in U70b, r04 qwyn, r06 qmyčyy (ALC used only **k/q** in his transcription); **‘y- = i-/e-** is used in *TM 141a, r01 ‘ygyḍ-, r03 ‘yγm’l’r, U70b, v06 ‘ynyy ‘čyy, U70c, v04 ‘yrynč, v08 ‘yčynḍ’, but **’y-** is used in U70a, v01 ’ygd-, U70b, r04, 05 ’ykyy; **ṭ = t** in U70b, r02 ṭngryy, U70c, r06 ’lng’dṭwr-, v09 ”xṭyngw, v09 čṭw, and ALC wrote ṭip in *TM 141b, v04; **ḍ = d/t** in *TM 141a, r01 ’wḍwγ, r01 ‘ygyḍm’l’/, v01 +ḍ’, v03 ḍynḍ’r, U70b, v04 rxnḍ, v05 ’wynḍ’gly, U70c, v08 +ḍ’; **-yn- = -ñ-** in *TM 141a, r01 kwynčy, r02 mwyng’, but **-n- = -ñ-** in U70c, v02, *TM 141a, v03 ”nyγ; vowel doubling in *TM 141a, r02, *TM 141b, r01 **-yy**m, v02 +**yy**γ, U70c, r04, v06 +**yy**g.
Spellings: U70a, r01 ’wč- = öč-, U70a, r03, *TM 141a, v04 t’rk̈’r- = targar-, U70a, v01 ’gd- = igid- (syncope; cf. *TM 141a, r01 igid<ig>mälä[r]), v02 ’lk̈’tmyš = alkatmıš, *TM 141a, r01 sq = sak, 02 ’mr’q = amrak, 03 twrw = törü, 04 qmyγ = kamıg, v01 yvl’q =yavlak, 02, U70b, v02 ’ryγ = arıg, *TM 141a, v02 swngwš- = süŋüš-, *TM 141a, v03, U70c, v02 ”nyγ = añıg, *TM 141a, v03 ḍynḍ’r = dındar, 04 ’nd’q = antag, *TM 141b, r01 ’mr’- = amra-, v03 ’wygwn- = ökün-, U70b, r03 syyn = sın, 06 qmyčyy = kämiči, 06 ygrmyy = yägirmi (but 07 yygrmyy = yegirmi), v03 ’šnw = ašnu, 04 k̈mwγ = kamug, 07 ’wwt = ot, U70c, r03 kwyd’z- = küzät- (metathesis), 05 twn’ryg = tünärig, 05 swrwng = sürüŋ, 06 ’lng’dṭwr- = alŋadtur-, U70c, r06 ’wygyr- = ögir-, 06 dynd’r = dındar, 07 ydyl- = yadıl-, 08 mngw = mäŋü, v02 yy- = yay-, 03 k̈t’ = kata, 09 ”xtyngw, 09 čṭw = čatu; attributive: *TM 141b, r02, v02, U70c, v05 +**lyγ**, *TM 141a,v05 +**lγ**; locative: *TM 141a, v01, U70c, v08 +**ḍ’**, *TM 141a, v04 +**d’**; past participle: U70c, v06 **-dwk**; 3 plur. past: *TM 141b, v03, U70c, v04 **-tyl’r**.
Scribal: U70a, v01, *TM 141a, r03, *TM 141b, v02, U70c, v07 (errors); U70a, v01, U70c, r05 (k̈ for k); U70a, U70b, U70c (two dots above k̈ circled in red in most cases); *TM 141a, r01, r03 (emendations of ALC); U70b, r03 (correction); U70b, v04, U70c, r03, v09, probably *TM 141a, r02 (g for γ).

*T III TV 49, recto

LH625 Header: pidar žīwanta
pydr ẓ_yw'nt'

LH626 01 täŋri tirig öz
tnkryy tyryk 'wyz

LH627 02 ol yaruk kösiglig
'wl yrwq kwysyklyk

LH628 03 kamag küčlüglärtä
q'mγ kwyčlwkl'rd'

LH629 04 elliglärtä üzä
'ylykl'rd' 'wyz_'

LH630 05 ärür • bizni üčün
'rwr • pyzny 'wyčwn

LH631 06 bošunmak bilig
pwšwnm'q pylyk

LH632 07 berti nom kutıŋa
pyrty nwm qwtynk'

LH633 08 tuytumuz yaruk [ ]
twydwmwz y'rwq [ ]

LH634 09 yerimizin •• biltimi[z]
yyrymz_n •• pyltymy/

LH635 10 uktumuz özümüzün
'wqdwmwz 'wyz_wmwz_wn

LH636 11 üzütümüzün üzä
'wyz_wtwmwz_wn 'wyz_'

LH637 12 asra yarukta [ ]
"sr' yrwq_d' [ ]

LH638 13 tünärigtä ärtüki [ ]
twyn'rykd' 'rtwky [ ]

LH639 14 yaltrıtı yaruk [yašuk]
y'ltry_dy y'rwq [ ]

LH640 15 yüzlüg nomka [ ]
ywzlwk nwmq' [ ]

LH641 16 kamag yer ü[zä] [ ]
q'mγ yyr 'wy[ ]

LH642 17 [ ]
[ ]

01 U70c, r07 mäŋü azruwā täŋri tirig ö[z] [ol] indicates that mäŋü azruwā was the last line of the leaf in manuscript B that preceded *T III TV 49. **02** ALC : kösiglig '?'; see the note to line 010 in Commentary. **08** ALC : yaruq //. **12** ALC : yruq da ///. **13** ALC : ärtüki /. **14** The restoration of [yašuk], suggested by Clauson (EDPT 977), is adopted here. **15** ALC : nomqa ///. **16** ALC : ü[zä?] //.

*T III TV 49, verso

LH643 Header: yämä pidar žīwanta
y_m' pydr ẓ_yw'nt'

LH644 01 ara üdrülmišlärig
"r' 'wydrwlmyšl'ryk

LH645 02 kuvrattı • yaruk kälip
qwvr'tty • y'rwq klyp

LH646 03 tünärigig yaytuk
twyn'rykyk y'ydwq

LH647 04 üčün añıg kılınčlıg_
'wyčwn 'nyγ qylynčlγ_

LH648 05 _lar barča <kač>
_l'r p'rč' q'č'nk

LH649 06 kata bulgantı • erinč
q't' pwlq'nty • 'yrynč

LH650 07 boltılar ol kamag
pwlty_l'r 'wl q'mγ

LH651 08 [ta]nmıšlar • ädgü
[ ]nmyšl'r • 'dkw

LH652 09 kılınčlıg täŋrig
qylynčlγ tnkryk

LH653 10 bilmätük üčün ••
pylm'dwk 'wyčwn ••

LH654 11 sag<ru>lgay örtängäy
s'qwrlq'y 'wyrt'nk'y

LH655 12 [o]tlug tamu ičintä
[ ]tlwγ t'mw 'yčynt'

LH656 13 [nä] üčün tesär
[ ] 'wyčwn tys'r

LH657 14 [ ]gu yol agtıngu
[ ]qwnqw ywl "qtynkw

LH658 15 [čatu] bilmätük üčün
[ ] pylm'dwk 'wyčwn

LH659 16 [ ] [ä]d[gü] yolčı ädgü
[ ]d[ ] ywlčy 'dkw

LH660 17 yerči [ ]
yyrčy [ ]

03-04 U70c, v01 [tünär]igig yay[tuk üčün] añıg. **05-06** U70c, v02 [kılınčlıg]lar b[ar]č[a] kač kata. ALC transcribed qačang, a form otherwise unknown for this word. However, the parallel has the expected form kač 'how many; several'; it is emended so. Here, the words kač kata 'several times' probably refers to the appearances of the former Prophets. **07** U70c, v03 [bulgant]ı erinč boltılar. **08** U70c, v04 [ol] [t]anmıšlar ädgü kılınčlıg; the available space at the beginning of the line in U70c cannot accommodate [ol kamag]. **09-10** U70c, v05 [täŋr]ig bilmätük üčün. **11-12** The s'qwrlq'y of *T III TV 49 is emended to sag<ru>lgay on the basis of the parallel U70c, v06 [sa]grulgay ör<t>ängäy otlug. **12-13** U70c, v07 [tamu] ičintä nä üčün tesär. ALC indicated [nä] in his text, and it can be restored here on the basis of the parallel. **14-15** U70c, v08 [ ]gu yol agtıngu čatu.

Writing Notes

Manuscript B: *T III TV 49 (US)

Spellings: r03, 16, v07 q'mγ = kamag, r15 ywzlwk = yüzlüg, v02 kl- = käl-, 04 'nyγ = añıg; attributive: v04, 09 **+lγ**; locative: v12 **+t'**, r03, 04, 12, 13 **+d'**; past participle: r13 **-twk**, v03 **-dwq**, v10, 15 **-dwk**; 1 plur. past: r08 **-dwmwz**; 3 sing. past: r07, v02, 06, 07 **-ty**, r14 **-dy**.
Scribal: v05, 11 (errors).

U50, recto

LH661 01 [ ]
[ ]šw ʿy[ ]

LH662 02 [ ] [küč]lüg täŋri
[ ]*l*wg tngryḫ

LH663 03 [ ] [b]urxan °° arıg
[ ]/w*r*k'n °° "ry*γ*

LH664 04 [ ]lär °° kamag nom
[ ]l'r °° q̈m*γ* nwm

LH665 05 [ ] alkatmıš
[ ] "l*k̈*'tmyš

LH666 06 [ ]iŋä b[asu]t
[ ]yng'ḫ b///t

LH667 07 [ ]
[ ]*g*[ ]

LH668 08 [ ] [ö]gütmiš azruwā
[ ]//y*gwtm*yš z*rw*'

LH669 09 [ ] [ög]üt[mi]š azruwā
[ ]////*wt*//*š* zrw'ḫ

LH670 10 [ ] ögütmiš
[ ]lyy /*w*ygwtmyš

LH671 11 [azruwā] [ ] yel °° tirig
[ ] yyl °° tyryg

LH672 12 [ ] ög öz °°
[ ] /wyg 'wyz °°

LH673 13 [ ] baš
[ ]//š b'*š*

LH674 14 [ ] bilg[ä]
[ ] bylg/

LH675 15 [ ] [ög]ütmiš
[ ] ////*w*tmy*š*

LH676 16 [azruwā] [Red:] yāwarīn farroxī
[ ] [Red:] y'wryn frwxyy

03 The dots over -r- and -k- in /wrk'n are lost due to damage. **03** The -γ in "ryγ lacks the loop, but the back-vowel quality of arıg is certain. **08** The dot is missing over -r- in zrw' due to damage. **12** The punctuation is vertical at the end of the line. **16** ALC : yarïn f(a)ruxii; JW : [ ]/ 'wrynvrwxyy; see the note to 007, 086 in Commentary.

U50, verso

LH677 01 [ ]
[ ]'m/*g*[ ]

LH678 02 küzätigmä[lär] [ ]
*q*wyz'*dy*gm'[ ]

LH679 03 bolzun •• bizni [ ]
bwl*z*wn •• byznyy *k*[ ]

LH680 04 mäŋigü yaruk firiš[tilär]
mngygw yrw*k̈ fry*š[ ]

LH681 05 ärtämlig täŋr[i]l[är] [ ]
'rd'mlyg tngr/*//*[ ]

LH682 06 [ ] sürgüg [ ]_
[ ] *s*wyrgwg k̈[ ]_

LH683 07 _lä[r] [o]dug sak [koñčı]_
l'/ //*dwγ s'k̈* [ ]

LH684 08 _lar igidigmä[lär amrak]
_l'*r* 'ygydygm'[ ]

LH685 09 kuzılarıg m[uñ]g[alarıg]
q̈wzyl'rγ m///*γ*[ ]

LH686 10 ıyıgma<lar> täŋril[är] [törüsin]
'yyγm' tngryl// [ ]

LH687 11 tiläyü berigm[älär]
tyl'yw byrygm[ ]

LH688 12 kamag yer [suv] [ ]_
q̈mγ yyr [ ]_

LH689 13 _lär ol [tümän] [ ]
_*l*'r '*wl* [ ]

LH690 14 yäkl[är] [ ]
y'kl// [ ]

LH691 15 kamag [ ]_
q̈mγ '[ ]_

LH692 16 _lär •• köŋ[ül][ ]
_*l*'r •• qw*ng*//[ ]

02 ALC : m/üzn 'igm[ ]. **04** ALC : //š. There are two dots above the first letter of the word, whose shape is compatible with p-, so that one of the dots changes p- to f-, and the other one of the dots must belong to -r-. The problem is that a letter appears to separate the f- from the post for -r- which might point to a spelling of fyrš- rather than fryš- for fryš[ty] = firiš[ti] 'Angel'. If not, then that "letter" might be part of f-, so that this word is spelled frš- rather than fryš-. Unclear. **05** ALC : /vämlüg. **08** Here, the plural +lar of [koñčı]lar could be emended with the equative +ča on the basis of Le Coq's reading of *TM 141a, r01 könčičä with equative +čä, but it is more likely that the reading in the parallel is incorrect and that koñčılar was written there as well. **08-09** *TM 141a, r02 amrak kuzılarıg muñgalar[ıg]. **10** The word is emended on the basis of the parallel *TM 141a, r03 ıyıgmalar; see the note to 093 in Commentary. **11** *TM 141a, r04 tiläyü berigmälär kamıg [yer]. **12** ALC : yir [suv]. **12-13** *TM 141a, r05 [ ]gl[ ] ol tüm[än] [ ].

Writing Notes

Manuscript C: U50 (MS)

Letters: **q̈/k̈** and **q** (no exx. of **k**) are used; **'y- = i-/ı-** in v08 'ygydygm', 10 'yyγm'.
Spellings: r04, v12, 15 q̈mγ = kamag, v02 qwyz'd- = küzät-, 04 mngygw = mäŋigü, 05 'rd'mlyg = ärtämlig, 16 qwng// = köŋ[ül], 10 'yyγm' = ıyıgma; accusative: v09 +**γ** (after -C).
Scribal: r03 (g for γ); v04 (obscure spot).

Mainz 360b, recto

LH693 01 täŋrim biz sizni
tnkrym pyz syz_ny

LH694 02 körüpän ol ulug
kwyrwp'n 'wl 'wlwγ

LH695 03 mäŋigü täŋri yerig
m'nkykw tnkry yyryk

LH696 04 [a]ddamuz siz[ ]
/*dd*mwz s*yz*_[ ]

04 JW : [or]d[o]muz siz /[ ]; although possible, 'our palace' seems to be out of context.

Mainz 360b, verso

LH697 01 bizni ayıg kılınčlıg_
pyz_ny "yγ q̈ylynčlγ_

LH698 02 _larka katmaŋ
_l'rq̈' q̈'tm'ng

LH699 03 nä üčün tesä[r]
n' 'wyčwn tys'/

LH700 04 [ ] ınanč ta[yanč]
[ ] 'yn'nč t'////

Writing Notes

Manuscript D: Mainz 360b (US)

Letters: **q̈** is used in v01 q̈ylynčlγ, 02 +q̈', 02 q̈'tm'ng; distinct **-γ**.
Spellings: r03 m'nkykw = mäŋigü, v01 "yγ = ayıg; attributive: v01 **+lγ**.

U284, verso

LH701 01 [ ] amraglı täŋrim ° bizni a[ñıg kılınčlıglarka katmaŋ]
[ ] 'mr'qly tnkrym ° pyz_ny "[ ]

LH702 02 [nä üčün tesär] [ ] ınanč tayanč tutuntu[kumuz] [ ]
[ ] 'y_n'nč t'y_'nč twtwntw[ ]

LH703 03 [ ] biz sizni köŋ[ül][ ]
[ ] pyz syz_ny kwnk//[ ]

LH704 04 [ ] [yar]lıgkančučı bäg[imiz] [ ]
[ ] //l_q'nč_wčy p'k[ ]

LH705 05 [ ] [yar]lıgkazun(?) [ ]
[ ] //l_y*q̈k*'z_wn '[ ]

LH706 06 [ ]ŋ ° [ ]
[ ]d[ ]nk ° mw/[ ]

LH707 07 [ ]
[ ]yq[ ]

01-07 Because it is unknown how much of the paper is lost above and below these lines (from the viewpoint of the Chinese text on verso), the gaps before and after each of the surviving lines are only estimates. **01** JW : a[yag]. Either a[ñıg] or a[yıg] is possible (cf. Mainz 360b, v01 ayıg, but U70c, v02 añıg). For consistency with manuscript A, a[ñıg] is placed in line 047 of the reading text. **01-02** *TM 141b, r02-03 [nä] üčün tesär. **05** The letters tentatively read -l_y*q̈k*'z_wn are very problematic, since their obscurity also allows them to be read as -l_yq̈kyz_wn or -l_yq̈kwz_wn or -l_yq̈kyz_yn, or in other ways. Also, the combination -q̈k- for this word is otherwise unknown, and -k- here might be some other letter. In short, this is a highly tentative reading.

Mainz 168, verso

LH708 01 [ ] [yarlı]gkaŋ °° siz kamag [ ]
[ ] ////qnk °° syz qmγ [ ]

LH709 02 [ ] [nä] üčün tesär °[°] [ ]
[ ] 'wyčwn tys'r °/ [ ]

LH710 03 [ ] [kö]ŋlün bizni[ ]
[ ] ///kl_wn pyz_n*y* '[ ]w [ ]

LH711 04 [ ]
[ ]/[ ]

01-04 Because it is unknown how much of the paper is lost above and below these lines (from the viewpoint of the Chinese text on verso), the gaps before and after each of the surviving lines are only estimates. **04** Only the tops of some letters survive.

Writing Notes

Manuscript E: U 284, Mainz 168 (US)

Letters: **q̈** is used in U284, v05 //l_y*q̈k*'z_wn (very uncertain reading), but **q** is used in Mainz 168, v01 qmγ; separation after **y** and **č**.
Spellings: U284, v01 'mr'- = amra-, 03 kwnk// = köŋ[ül], Mainz 168, v01 qmγ = kamag.

So 10.345, recto(?)

LH712 01 [ ]
[ ]/

LH713 02 [ ] täŋrilär °° [ ]
[ ] tnkry_l'r °° [ ]

LH714 03 [ ] [ü]čün yaruk
[ ] ///čwn yrwq

LH715 04 [ ]
[ ]/wk[ ]

02 JW : [ ] t(ä)ŋri-lär : kün.

So 10.345, verso(?)

LH716 01 kün [ay täŋrilär]
kwyn [ ]

LH717 02 ol yetili [eki yägirmi]
'wl yytyly '[ ]

LH718 03 [kä]mići täŋriläl[r] [eki]
//myčy tngry_l'/ [ ]

LH719 04 [yäg]irmi ädgü ö[d]
//rmy *'dgw 'wy/*

02 The vestige '[ ] could be of '[ky] = ä[ki] or of '[yky] = [eki]; here, the latter is assumed.

Writing Note

Manuscript F: So 10.345 US)

Letters: **q̈** is not used.

Reading Text and Translation

This Reading Text is based on the correlation of manuscripts A-F that is presented below under the Commentary. The line numbers of that correlated text are retained here, although in some cases they may correspond only approximately. The labels I-VI refer to the six separate texts discussed below under the Commentary.

I.

(001-007)

[ ]	[ ]!
[ ] kü<zät>ıŋ	Deign to watch over [ ]!
[ ] ozgu[ruŋ]	Deign to rescue [ ]!
üdrülmišlärig kurtg[aruŋ]	Deign to save the chosen ones!
tünärig sürüŋ	Deign to drive away the Darkness!
yäklärig alŋadturuŋ	Deign to vanquish the demons!
ögirzün dındarl[ar]	May the Elects rejoice!
yadılzun täŋri nomı	May the doctrine of God be propagated!
[Red:] rōz bay[ ]	(Composed by) Rōz Bay[ ].

ʳone line blankˡ

II.

(Header:) pidar žīwanta	(Header:) The Father (is) the Living ʳSelfˡ
(008-013) mäŋü azruwā täŋri tirig öz ol yaruk kösiglig kamag küčlüglärtä elliglärtä üzä ärür • (013-017) bizni üčün bošunmak bilig berti nom kutıŋa tuytumuz yaruk [ ] yerimizin •• (017-022) biltimi[z] uktumuz özümüzün üzütümüzün üzä asra yarukta [ ] tünärigtä ärtüki [ ] yaltrıtı (022-027) yaruk [yašuk] yüzlüg nomka [ ] kamag yer ü[zä] [ ] ʳone line missingˡ ara üdrülmišlärig kuvrattı •	(008-013) The eternal God, Azruwā, is the Living Self. He who is the embodiment of Light is above all of the potentates and the kings. (013-017) For our sake, he granted knowledge of how to be freed by the Glory of the Doctrine (i.e. Wahman). We perceived our place [in the Realm of??] Light. (017-022) We knew and we understood our spirits and our souls, that they are from the Light above and below and from the Darkness [ ]. (022-027) Gleaming [ ], [ ] to the doctrine with the Light and [bright] face. [ ] [upon] the whole earth. He gathered the chosen ones among ʳone line missingˡ
(Header:) yämä pidar žīwanta	(Header:) Again, the Father (is) the Living ʳSelfˡ
(027-033) yaruk kälip tünärigig yaytuk üčün añıg kılınčlıglar barča kač kata bulgantı • erinč boltılar ol kamag [t]anmıšlar • (033-037) ädgü kılınčlıg täŋrig bilmätük üčün •• sagrulgay örtängäy otlug tamu ičintä (038-042) nä üčün tesär [ ]gu yol agtıngu čatu bilmätük üčün [ ] [ä]d[gü] yolčı ädgü yerči [ ]	(027-033) Because the Light came several times and scattered the Darkness, all the evil-doers became disturbed. Those who denied (the doctrine), the whole of them, became miserable. (033-037) Because he does not know God, (even) one who does good will be pulled down and he will be burned up in the fiery hell. (038-042) If one says 'Why?', it is because he has not known the road that one must [ ] and the ladder that one must climb. [ ] the [good] companion and the good guide [ ]

ʳgap of unknown lengthˡ

III.

(043-046) täŋrim biz sizni körüpän ol ulug mäŋigü täŋri yerig [a]damūz siz[ ]	(043-046) My God! We saw you and that great, eternal, divine land, [A]damas [ ] you (?your) [ ]
ʳmore than half a folio missingˡ	
(047-048) amraglı täŋrim bizni a[ñıg] kılınčlıglarka katmaŋ	My loving God! Deign to not mix us (together) with the [evil-]doers!

(048-054) nä üčün tesär [ ] ınanč tayanč tutuntu[kumuz üčün] [ ] biz sizni köŋ[ül][ ]	(048-054) If one says 'Why?', [it is because we] have held on to [ ] reliance and support [ ]. We [ ] mind [ ] you.
(055-063) [yar]lıgkančučı bäg[imiz] [ ] [yar]lıgkazun(?) [ ]ŋ ° [ ] [ ] [ ] bizni yarlıgkaŋ °° ašnu [añıg] [k]ılınčlıglarıg b<u>zuŋ	[Our] compassionate Lord! May [ ] mercifully(?) [ ]! Deign to [ ]! [ ]! [ ]! [ ]! Have mercy on us! Deign to <ruin> the primordial [evil-]doers!
(064-066) [ ] öküntilär °° [ ] yeg yok tep [ ] ʳgap of unknown lengthˡ	(064-066) They repented [ ]. Saying, 'There is nothing superior [ ] [ ].
(067-068) [ ] [yarlı]gkaŋ °° siz kamag [ ] [ ]	Deign to have mercy [ ]! You [ ] the whole [ ]! [ ]!
(068-070) [nä] üčün tesär °[°] [ ] [ ] [kö]ŋlün bizni [ ] [ ] ʳgap of unknown lengthˡ	(068-070) If one says ['Why?'], (it is because) [ ] with a [ ] mind, [ ] us. [ ]

IV.

(071-077) [ ] [küč]lüg täŋri[ ] [b]urxan °° arıg [ ]lär °° kamag nom [ ] alkatmıš [ ]iŋä b[asu]t [ ]	(071-077) [ ] powerful God[s], [ ] Buddha, the Pure [ ]s. [ ] support for the [ ] and praiseworthy [ ] of the whole doctrine [ ]
(078-086) [ ] [ö]gütmiš azruwā [ ] [ög]üt[mi]š azruwā [ ] ögütmiš [azruwā] [ ] yel °° tirig [ ] ög öz °° [ ] baš [ ] bilg[ä] [ ] [ög]ütmiš [azruwā] [Red:] yāwarīn farroxī	Azruwā who [ ] and is acclaimed! Azruwā who [ ] and is acclaimed! Azruwā who [ ] and is acclaimed! [ ] wind. Living [ ] mind, spirit. [ ] head [ ] wise [ ]. Azruwā who [ ] and is acclaimed! (Composed by) Yāwarīn Farroxī.

V.

(087-091) [ ] küzätigmä[lär] [ ] bolzun °° bizni [ ] mäŋigü yaruk firiš[tilär] ärtämlig täŋr[i]l[är] [ ]	May those who protect [ ] be [ ]! [May] [ ] the eternal Angels of Light and the virtuous Gods [ ] us!

(092-102)

[ ] sürgüg [ ]lä[r]	They [are those who] [ ] the [ ] flock.
odug sak koñčılar igidigmälä[r]	They are the alert and vigilent shepherds who tend (the flock).
amrak kuzılarıg muñgalar[ıg] ıyıgmalar	They are those who closely follow the beloved lambs and [the] kids.
täŋrilär törüs[in] tiläyü berigmälär	They are those who seek the law of [the] Gods for us.
kamag yer [suv] [ ]lär	They [are those who] [ ] the whole earth.
ol tüm[än] [ ] yäkl[är] [ ]	[They are those who] [ ] those myriads of [ ] demons.
kamag [ ]lär ••	They [are those who] [ ] the whole [ ].
köŋ[ül][ ]	[ ] mind [ ].

ʳgap of more than half a folioˀ

(103-107)

türlüg yavlakta körtürürlär	They cause us to see [ ] in the [ ] kinds of wickedness.
[y]azuksuz arıg nomug süŋüšürlär	They wage the fight for the flawless, pure doctrine.
[a]ñıg kılınčlarıg dındarlar	Just so, they restrain the evil deeds in the [ ] of the Elects.
[ ]intä antag targarurlar	
[ ]lıg	[ ] having [ ]

ʳgap of less than a folioˀ

(108-111)

[ ] otın öčrürlär •	They cause the fire of [ ] to be extinguished.
[ ]ürlär °°	They [ ].
olarıŋ [ ] targarurla[r]	They restrain their [ ].
[ ]	[ ]

ʳgap of less than a folioˀ

(112-115)

[ ] igdigmälärkä °°	[May] [ ] to those who tend (the flock)!
[ ] alkatmıš bol[ ]	[May] [ ] be praiseworthy!
[f]irištilär [ ]	[May] the Angels [ ]!
[ ]	[ ]

ʳgap of unknown lengthˀ

VI.

(116-119) [ ]
täŋrilär °° [ ] [ü]čün yaruk
[ ]

ʳgap of 12 lines at top of U70b, rectoˀ

(116-119) [ ] Gods. For the
sake of [ ], Light [ ]

(120-127)

[ ] kün [täŋri] [ ]	[ ] Sun [God] [ ].
yaruk ay täŋri °°	Moon God of Light.
kanīg rōšan täŋri	The God(dess), Maiden of Light.
küčlüg sın srōšarat täŋri	The God, Column of Glory, of powerful stature.
küčlüg eki yaruk kün ay täŋrilär °°	The two powerful Sun and Moon Gods of Light.
ol yetili eki yägirmi kämiči täŋrilär °	Those Gods, the seven and twelve helmsmen.
eki yegirmi ädgü öd °°	The twelve good hours.
yämä ädgü [ ]	And the good [ ]

ʳgap of 12 lines at top of U70b, verseˀ

(128-135)

[ ]	The God, [ ],
täŋri beš arıglar °	(consisting of) the Five Pure Ones
kim yegädmäk ädgü ütli älitirlär °°	who bring success and good rewards.
ašnu tugmıš nom kutı	The Glory of the Doctrine (i.e. Wahman)
kamug arxantlar birlä °°	and all the Arhats of primordial birth.
okıglı ündägli täŋri °°	The God Who Calls and Summons.
tört ini eči °°	The four younger and older brothers.
üč tilgän yel suv ot täŋri	The God of the three wheels: wind, water, fire.
[ ]	[ ]

Commentary

The texts assembled here consist of hymns and at least one narrative that either formed part of a service book existing in many copies or were copied out of such a book a number of times. Because nearly all of these texts are hymns, the book is referred to as the Hymn Book in this edition. Due to the fragmentary status of individual pieces, the task of separating and identifying the texts among the surviving folios and their parallel folios cannot be accomplished with a comfortable degree of satisfaction. The following division into six different textual pieces which are labeled I-VI (not to be confused with A-F for the six manuscripts) is only a provisional attempt at identification. The assignment of line numbers 001-135 to the Reading Text should not obscure the fact that there are numerous interruptions and gaps between and within what seem to be separate texts.

I. 001-007 This text contains imperative ('Deign to...') and optative ('May it be...') forms expressing appeals that are typical of prayers, though optatives frequently occur in hymns as well. In any case, although missing its beginning, the text ends in line 007 with the composer's name, Rōz Bay[ ], which alone is a convincing indication that the text originally was a hymn.

II. 008-042 The header identifies the subject of this text as pidar žīwanta 'the Father (is) the Living (Self), which is repeated in the first lines: 'The eternal God, Azruwā is the Living Self'. Since the text is in narrative form, it probably was a sermon that was part of a liturgy. The sermon deals with the role of Wahman in revealing to humans the truth about the Living Self imprisoned within them, a knowledge that is a precondition for taking the road to salvation.

III.043-070 No advantage comes from defining more than one text within these fragmentary lines. A first part contains only a few words, including an invocation 'My God!' typical of prayers and a probable reference to the Adamas of Light or third son of the Living Spirit. A section after that also contains the invocations 'My loving God!' (just after an imperative) and 'Our compassionate Lord' (just before an optative), both appropriate to prayers. Interspersed among these appeals is the line 'If one says "Why?"' (048-049, 068) found also in the preceding sermon (line 038), as well as quoted speech in lines 064-066. Other than the fact that it contains appeals for protection from evil-doers and some sermon-like features, no satisfactory description can be offered for text III.

IV. 071-086 This text occurs after the separating line between the two textual groups, but it would have begun on a preceding lost folio. It ends in line 086 with the composer's name, Yāwarīn Farroxī, indicating that it originally was a hymn. The first surviving lines carry references to the powerful Gods, to a Buddha, and possibly to the Pure Ones, but are too fragmentary to arrange in the form of a stanza belonging to a hymn. Following this are repetitions of 'Azruwā who [ ] and is acclaimed', with some words interspersed within those lines.

V.087-115 These lines may be viewed as a hymn to the Messengers of Light, similar in tone and some phraseology to lines within quatrains 184-221 of the Chinese Hymn Scroll. It shares that subject and some grammatical parallelism with the hymn in LH Nr. 15. References in lines 092-096 of the Reading Text to the function of these Messengers of Light as shepherds who tend the flock resonate in lines of the Chinese text like 'Cover and shelter here the flocks of Light! You are the guarding shepherds, the sentinels; You will be able to feed and nurse the soft lamb-sons' (quatrain 186 in Tsui 1943, 191). The question of whether the Uygur text and the Chinese text are versions of the same text cannot be examined due to the fragmentary nature of the Uygur.

VI. 116-135 Apart from the first fragmentary lines, this text may be defined as a general hymn of praise of the Messengers of Light, one that is definitely parallel to quatrains 126-133 of the Chinese Hymn Scroll. The equivalencies between the two versions may be presented as follows with the Uygur in the left column and the Chinese (after Tsui 1943, 187-188) in the right column:

(lines 120-127)	(quatrains 126-128)
[ ] Sun [God] [ ].	the Third man
Moon God of Light.	Jesus
The God(dess), Maiden of Light.	that Thunderbolt Light
The God, Column of Glory, of powerful stature.	the deep, clear column of great Form
The two powerful Sun and Moon Gods of Light.	the Sun and Moon, palaces of Light
Those Gods, the seven and twelve helmsmen.	the seven and twelve great Ship-masters
The twelve good hours.	the twelve delicate and wonderful Hours
And, the good [ ]	the auspicious, clean, and pure embodiments of Light
⌜more than half a folio missing⌝	
(lines 128-135)	(quatrains 131-133)
The God, [ ], (consisting of) the Five Pure Ones	the clean and pure Masses of the five Lights
who bring success and good rewards.	the upholder of the floral crown of triumph
The Glory of the Doctrine (i.e. Wahman)	the auspicious, clean, and pure communicator of messages
and all the Arhats of primordial birth.	the many first-born and transfigured Buddha-forms
The God Who Calls and Summons.	the awakening voices of call and echo
The four younger brothers and older brothers.	the four-fold elder and younger Brothers of Light
The God of the Three Wheels: wind, water, fire.	the three garments and the three wheels

As already stated above, the surviving texts of the Hymn Book consist of hymns and at least one narrative. These texts belong to six manuscripts (A-F), among which manuscript A has primacy by virtue of the fact that all the texts of manuscripts B-F are parallel to or have sections that are parallel to lines or sections of the folios of manuscript A. An important problem to resolve regarding the surviving texts of A is their sequencing. Setting U70a (TM 139) aside for the moment, Le Coq published two bifolios, namely, *TM 141a+b and U70b+c. If we assume that he followed the same practices as those which he followed in the Prayer Book (see Commentary to (LP) U39 II), then *TM 141 "a" and "b" was the bifolio facing him and U70b+c (= TM 140 "a" and TM 147 "b") was the bifolio beneath *TM 141. He assigned "a" and "b" (the equivalent of I and II) according to his practice of reading the book from front to back: "a" for the folio on the left side of the bifolio facing him and "b" for the folio on the right side. Because even the lost *TM 141a+b was an attached bifolio, it was easy to assign recto-verso for it and for U70b+c. Le Coq edited the two bifolios as though they followed one another in a book which was read from front to back (from our perspective), whereas the left and right folios of each of the two bifolios would be on opposite ends of a book which originally was read from back to front (again from our perspective). The two approaches may be presented as follows:

		*TM 141a		*TM141b		U70c (TM 147 "b")		U70b (TM 140 "a")
Le Coq:	front to back	recto	verso	recto	verso	recto	verso	recto verso
		U70b (TM 140 "a")		*TM 141a		*TM141b		U70c (TM 147 "b")
Original:	back to front	verso	recto	verso	recto	verso	recto	verso recto

In this edition, the texts of manuscript A, and by interconnection those of B-F, are edited according to the original practice of reading the book from back to front (from our perspective), that is, starting with U70c and ending with U70b. Based on clear connections of context and grammar, the disattached fragment U70a is placed after *TM 141a, verso, which implies that it belonged to a bifolio lying between *TM 141a+b and U70b+c, regardless of the fact that Le Coq placed his reading of this piece before the other two pieces in his edition.

With reason, we would assume that there are an unknown number of bifolios missing from the manuscript of A, and the fact that several sides of the parallel texts fall within the area between *TM 141b (= II) and *TM 141a (= I) tends to confirm this. In theory, then, we could separate folios "a" (U70b, *TM 141a = I) from folios "b" (U70c, *TM 141b = II) into two separate textual groups, with the folios of "b" (U70c, *TM 141b = II) forming a first group and the folios of "a" (U70b, *TM 141a = I) forming a second group. In manuscript A (of the six manuscripts), the first textual group would end with *TM 141b verso (line 066) and the second group would begin with *TM 141a recto (line 093); in the gap between would fall Mainz 168 verso (lines 067-070) and U50 recto and part of verso (lines 071-092). Since Mainz 168 verso is contextually related to what goes before and U50 recto is related codicologically to what comes after, the actual dividing line between the two groups is between lines 070 and 071 of the Reading Text, and there is no clear connection between the two. Even though it might be more correct to separate manuscript A into two parts (along with their parallel texts), that procedure would certainly further complicate the edition of these texts and is not followed here.

Based on the above conclusions, a correlated text of the parallel manuscripts is presented below. In the left column is a continuous or main text formed from the texts of manuscript A and the texts of parallel manuscripts B-F that fall within the gaps of manuscript A or are much fuller than the text in manuscript A. In the right column are texts from other manuscripts that are parallel to the continuous text in the left column. Words and letters occurring only in parallel texts in the right column are entered in the continuous text in the left column in **bold** letters.

U70c, r01-07

001 [ ]
002 [ ]
003 kü<zät>ıŋ [ ] ozgu[ruŋ]
004 üdrülmišlärig kurtg[aruŋ]
005 tünärig sürüŋ yäklärig
006 alŋadturuŋ ögirzün dındarl[ar]
007 yadılzun täŋri nomı [Red:] rōz bay[ ]

⌜one line blank between r07 and r08⌝

*T III TV 49, r01-17

*T III TV 49, Header: pidar žīwanta

008 **mäŋü azruwā**
009 täŋri tirig öz
010 ol yaruk kösiglig
011 kamag küčlüglärtä
012 elliglärtä üzä
013 ärür • bizni üčün
014 bošunmak bilig
015 berti nom kutıŋa
016 tuytumuz yaruk [ ]
017 yerimizin •• biltimi[z]
018 uktumuz özümüzün
019 üzütümüzün üzä
020 asra yarukta [ ]
021 tünärigtä ärtüki [ ]
022 yaltrıtı yaruk [yašuk]
023 yüzlüg nomka [ ]
024 kamag yer ü[zä]
025 [ ]

⌜one line missing⌝

~ U70c, r08 **mäŋü azruwā** täŋri tirig ö[z] [ol]

*T III TV 49, v01-17

*T III TV 49, Header: yämä pidar žīwanta

026 ara üdrülmišlärig
027 kuvrattı • yaruk kälip
028 tünärigig yaytuk
029 üčün añıg kılınčlıg_
030 _lar barča **kač**
031 kata bulgantı • erinč
032 boltılar ol kamag
033 [t]**a**nmıšlar • ädgü
034 kılınčlıg täŋrig
035 bilmätük üčün ••
036 sag**ru**lgay örtängäy
037 **o**tlug tamu ičintä
038 **nä** üčün tesär
039 [ ]gu yol agtıngu
040 **čatu** bilmätük üčün
041 [ ] [ä]d[gü] yolčı ädgü
042 yerči [ ]

⌜gap of unknown length⌝

~ U70c, v02-09

02 [tünär]igig yay[tuk üčün] añıg 03 [kılınčlıg]lar b[ar]č[a] **kač** kata 04 [bulgant]ı °° erinč boltılar 05 [ol] [t]**a**nmıšlar °° 06 ädgü kılınčlıg 07 [täŋr]ig bilmätük üčün 08 **[sa]grulgay** ör<t>ängäy ° **o**tlug 09 [tamu] ičintä **nä** üčün tesär 08 [ ]gu yol agtıngu **čatu**

Mainz 360b, r01-04

043 täŋrim biz sizni
044 körüpän ol ulug
045 mäŋigü täŋri yerig
046 [a]damūz siz[ ]
'more than half a folio missing'

*TM 141b, r01-05

047 amraglı täŋrim bizni **a**[ñıg]
048 kılınčlıglarka katma**ŋ nä**
049 üčün tesär [ ] **ınanč**
050 tayanč tu**tuntu**[kumuz üčün]
051 [ ]
052 [ ]
053 **biz sizni köŋ**[ül][ ]
054 [ ]
055 [yar]**lıgkančučı bäg**[imiz]
056 [ ]
057 [yar]**lıgkazun**(??) [ ]
058 [ ]
059 [ ]**ŋ** ° [ ]
060 [ ]
061 [ ]

~ Mainz 360b, v01-04
01 bizni ayıg kılınčlıg_ 02 _larka katma**ŋ** 03 **nä** üčün tesä[r] 04 [ ] **ınanč** ta[yanč]

*TM 141b, v01-05

062 [ ] bizni yarlıgkaŋ °° ašnu
063 [añıg] [k]ılınčlıgların b<u>zuŋ
064 [ ] öküntilär °°
065 [ ] yeg yok tep
066 [ ]
'gap of unknown length'

Mainz 168, v01-04 (long lines)

067 [ ] [yarlı]gkaŋ °° siz kamag [ ]
068 [ ] [nä] üčün tesär °[°] [ ]
069 [ ] [kö]ŋlün bizni[ ]
070 [ ]
'gap of unknown length'

U50, r01-16

071 [ ]
072 [ ] [küč]lüg täŋri
073 [ ] [b]urxan °° arıg
074 [ ]lär °° kamag nom
075 [ ] alkatmıš
076 [ ]iŋä b[asu]t
077 [ ]
078 [ ] [ö]gütmiš azruwā
079 [ ] [ög]üt[mi]š azruwā
080 [ ] °° ögütmiš
081 [azruwā] [ ] yel °° tirig
082 [ ] ög öz °°
083 [ ] baš
084 [ ] bilg[ä]
085 [ ] [ög]ütmiš
086 [azruwā] [Red:] yāwarīn farroxī

~ U284, v01-07
01 [ ] amraglı täŋrim ° bizni **a**[ñıg] [kılınčlıglarka katmaŋ] 02 [nä üčün tesär] [ ] ınanč tayanč tu**tuntu**[kumuz üčün] [ ] 03 [ ] **biz sizni köŋ**[ül] [ ] 04 [ ] [yar]**lıgkančučı bäg**[imiz] [ ] 05 [ ] [yar]**lıgkazun**(??) [ ] 06 [ ]**ŋ** ° [ ] 07 [ ]

U50, v01-16

087 [ ]
088 küzätigmä[lär] [ ]
089 bolzun °° bizni [ ]
090 mäŋigü yaruk firiš[tilär]
091 ärtämlig täŋr[i]l[är] [ ]
092 [ ] sürgüg [ ]_
093 _lä[r] **o**dug sak **koñčı**_
094 _lar igidigmä**lä**[r] **amrak**
095 kuzılarıg m**uñ galar**[ıg]
096 ıyıgma**lar** täŋril**är törüs**[in]
097 tiläyü berigm**älär**
098 kamag yer [suv] [ ]_
099 _lär ol **tüm**[än] [ ]
100 yäkl[är] [ ]
101 kamag [ ]_
102 _lär •• köŋ[ül][ ]
'gap of more than half a folio'

~ *TM141a, r01-05
01 **o**dug sak **koñčı**<lar> igid<ig>mä**lä**[r] 02 **amrak** kuzılarıg ° **muñ galar**[ıg] 03 ı<yı>gma**lar** ° täŋril**är törüs**[in] 04 tiläyü berigm**älär** °° kamıg y[er] 05 [suv] [ ]l[är] ol ° **tüm**[än] [ ]

*TM 141a, v01-05

103 türlüg yavlakta körtürürlär
104 [y]azuksuz arıg nomug süŋüšürlär
105 [a]ñıg kılınčlarıg dındarlar
106 [ ]intä antag targarurlar
107 [ ]lıg
'gap of less than a folio'

U70a, r01-04

108 [ ] otın öčrürlär •
109 [ ]ürlär °° olarıŋ
110 [ ] targarurla[r]
111 [ ]
'gap of less than a folio'

U70a, v01-04

112 igdigmälärkä °° [ ]
113 alkatmıš bol[ ]
114 [f]irištilär [ ]
115 [ ]
'gap of unknown length'

So 10.345, r01-04

116 [ ]
117 [ ] täŋrilär °° [ ]
118 [ ] [ü]čün yaruk
119 [ ]
'gap of 12 lines at top of U70b, recto'

U70b, r01-08

120 [ ] kün [täŋri] [ ]
121 yaruk ay täŋri °° kanīg rōšan täŋri
122 küčlüg sın srōšarat täŋri
123 küčlüg eki yaruk kün ay
124 täŋrilär °° ol yetili eki
125 yägirmi kämiči täŋrilär ° eki
126 yegirmi ädgü öd °° yämä ädgü
127 [ ]
'gap of 12 lines at top of U70b, verso'

~ So 10.345, v01-04
01 kün [ay täŋrilär] 02 ol yetili [eki yägirmi] 03 [kä]miči täŋrilä[r] [eki] 04 [yäg]irmi ädgü ö[d]

U70b, v01-08

128 [ ]
129 täŋri beš arıglar ° kim yegädmäk
130 ädgü ütli älitirlär °° ašnu
131 tugmıš nom kutı kamug arxantlar
132 birlä °° okıglı ündägli
133 täŋri °° tört ini eči °° üč
134 tilgän yel suv ot täŋri
135 [ ]

In addition to editing some lines, Wilkens provided important descriptions of these texts under their individual catalogue numbers. He defined Mainz 360b as a hymn fragment and noted its parallel to *TM 141b (MTT Nr. 273). For *T III TV 49, he pointed out the parallel to U70c, and also compared recto to the Parthian text M40 (partial translation in Klimkeit, Gnosis on the Silk Road, 30) and verso to §§108-109 of the Sogdian version of the Sermon on the Soul (MTT Nr. 320). For U70a, he stated that the text is part of a hymn that exists in Chinese, although the exact parallel has not been found (MTT Nr. 321). He treated U70b and U70c together, describing them as a 'Preislied mit einer Aufzählung bedeutender manichäischer Gottheiten' (MTT Nr. 322) and remarking that 'Der Anfang des Textes ist ein Eingangsgebet. /I/r/1-8 hat eine Entsprechung in *T III TV 49 /v/3-14' (MTT 291, n902). For So 10.345, he drew attention to the parallel with U70b (MTT Nr. 323) and also stated: 'Chin. Entsprechung zu unserem Fragment (recto) in H[ymnscroll] 127-128' (MTT 292, n907). He pointed out that Mainz 168 belongs to the same manuscript as U284 and Ch/U6377 (not included here due to the lack of parallels or features of placement with Manuscript A) and characterized them as hymns (MTT Nrs. 330-331), also drawing the parallel between U284 and *TM 141b, recto. With regard to *TM 141, he identified the text as a prayer of appeal, but registered the parallel to U50 (MTT Nr. 382), which he explained as a list of Manichaean deities probably in the form of a hymn (MTT Nr. 383). It goes without saying that his remarks and insights were very helpful in the analysis of these texts presented above.

Headers The headers at the top of recto and verso of *T III TV 49 contain the Parthian words pydr z̲yw'nt', or pidar 'the Father' (i.e. Azruwā) and žīwanta 'the Living' (cf. DM 289 pydr [pidar], 200 P jywndg [žiwandag] 'living'). Because Uygur yämä 'and, also' appears on the verso header, it may have been the case that the completion or repetition of that header appeared on the opposite page in the original manuscript B. However, one cannot assume that the complete header contained the Iranian phrase for Living Self, because the correct form of that phrase would be P/MP grw jywndq [grīw žiwandag] 'Living Self' (DM 164), with grw preceding jywndq, which clearly is not the case here. Also, žīwanta here cannot refer to the Living Spirit, which is wādžīwanta in the meal recitations edited above. The only alternative to interpreting pidar žīwanta 'the Father (and) the Living (Self)' or 'the Father (is) the Living (Self)' (as in lines 008-009) is to explain the phrase as 'the Father (of) the Living', which is possible but not persuasive.

007, **086** The letters rwzby[ ], written in red ink in line 007, represent MP rwz [rōz] 'day' (DM 298) and probably MP by [bay] 'god' (DM 120), although the obscurity of two or three following letters makes the latter identification tentative (ALC read rozbynz[ ] or rozbyaz[ ]). Even if correct, rōz bay [ ] 'day' + 'god' is an unlikely designation of the Sun God, so that these letters ought to spell a personal name, something like Rōz Bay[ ]. Another case occurs in line 086 where the letters, written in red ink, y'wryn frwxyy represent P/MP y'wr [yāwar] 'time, occasion' and frwxyy [farroxī] 'fortune, prosperity' (DM 158, 372), and again ought to be a personal name, Yāwarīn Farroxī. That conclusion is supported by the occurrence of the names Kirbakkar and Bay Aryāmān that appear at the end of hymns in the BBB, which Henning considered to belong to the authors of the hymns (Henning, Bet- und Beichtbuch, 23, 31), as well as by the names of composers that appear in the titles of the hymns in the Chinese Hymn Scroll (see the Commentary to the recitation of the Primordial Voice in PC3049[B] above).

010 The word in *T III TV 49, r02, which Le Coq placed in his text as kösiglig without translation, allows two interpretations. Erdal proposed to emend ALC's transcription to köšiklig, and cited the occurrence of the stem and derivative in Kāšgarī's lexicon as köšik 'screen, curtain' and köšiklig yer 'a shaded place' (DLT I 310, 376), where the root köši- 'to obstruct the sun' or 'to shade' (EDPT 753) may be assumed. Thus, Erdal interpreted yaruk köšiklig as 'referring to those who give light and those who lull it', that is, to 'potentates and sovereigns of light and darkening'

(OTWF 240). To maintain this interpretation, Erdal's translation of the attributive +lig would have to be revised. Since the powerful and royalty of this world could not "give" Light or Darkness, the attributive +lig here would have to express 'having' or 'possessing' and the reference would have to be to the 'potentates and kings' who have the Light or who have the Shade, that is, who are with the Light and without the Light, the latter because they live in the Shade or without enlightenment.

A different and more persuasive interpretation of the word proceeds from retaining Le Coq's kösiglig, which immediately has in its favor the acknowledgment that he did not make a mistake in reading the letter -s- instead of the supposed -š-. Although it is true that US -s- in some texts may be interpreted as either -s- or -š-, that does not appear to have been the case in this lost text, where ALC transcribed *T III TV 49, r06 pwšwnm'q = bošunmak and v13 tys'r = tesär; moreover, it is unlikely that he would have "interpreted" the letter as -s- in a word unknown to him, so that in fact it had to be written with -s-. The analysis of kösiglig would begin by abstracting a root *kös- from words cited by Kāšgarī: kösül- 'to be stretched' (DLT II 32, with the proverb: yogurganta artuk adak kösülsä ušiyür 'If the foot is stretched beyond the cover it will get cold. This is coined to advise a person not to go beyond his limit'), kösür- 'to shackle' (DLT II 4: ol atıg kösürti 'he shackled the forelegs of the horse'), and possibly kösgük 'scarecrow' (DLT II 108), although semantically it is difficult to derive the latter word from a root *kös- meaning 'to limit' or 'to hold within'. That root occurs as the base of Turkmen kösük 'pod (seeds)' (TED 349), where 'pod' may be understood as 'a thing that holds something within', that is, an enclosure or encasement. Furthermore, kösiglig contains the DVN complex suffix -iglig which forms passive participles (OTWF 344-349), so that kös-iglig would mean 'what is held within' or 'what is encased'. Thus, reading kösiglig supports translating the sentence ol yaruk kösiglig kamag küčlüglärtä elliglärtä üzä ärür as 'He (i.e. Azruwā) who is encased in Light is more powerful than all the potentates and kings', where yaruk kösiglig means 'within whom Light is held' or, more felicitously in English, 'who is the embodiment of Light'. For the reasons stated, this is the interpretation adopted for this edition.

046 The word [a]damūz, if correctly read here, also occurs in the (EC) Colophon to the Pothi-Book, lines 19-20 takı adamūz rōš[an] täŋritäg [a]yaguluk agırlagu[l]uk [ ] tınč burxan täŋ[ri] [man]ı kutı 'Also, [may] the divine blessing of [ ], the reposing Buddha, the God [Mani], whom one should revere and respect like the God, the Adamas of Light', without further context. Western sources described Adamas, third son of the Living Spirit, as a warrior who killed the Arkhons or subdued the demons of Darkness (cf. Jackson, Researches, 297ff.). In the MP fragment M472 I of the Šābuhragān, he is identified as Wisbed (MP wysbyd [wisbed], DM 357), and is depicted as the one who stands on the earth and holds down a massive Dragon (MacKenzie 1979, 513, and 530, n222).

049-050 The words ınanč tayanč tutun- present a problem of interpretation. While ınanč is derived from ınan- 'to trust, to rely on' and means 'trust, reliance' (EDPT 187), it often is used as a title in proper names with the meaning 'trusted aide' (see note to (EM) Statute, line 018). The word tayanč is derived by the same suffix -č from tayan- 'to support oneself, to lean on, to rely on', but does not have a similarly clear meaning (EDPT 569, OTWF 277 for both). Whereas tayanč ought to mean 'support, reliance', its occurrences appear to be confined to its use as a title, with the exception of KB3773 muŋumka tayančım, where it has been translated as 'refuge' (Dankoff 1983, 163) and 'dayanak, teselli [resistance, endurance; consolation comfort]' (Index, 430). However, the literal meaning of the Kutadgu Bilig phrase also is apt: 'my support in my sorrow' or 'what supports me in my sorrow'.

The verb tutun-, which consists of tut- 'to hold, to grasp' and the reflexive suffix -un-, has a broad range of meanings, such as 'to take as one's own, to catch hold, to retain, to engage, to control oneself, to be eclipsed' (EDPT 458), as well as 'to hold oneself, to hold oneself on to something, to occupy it; to be held or caught; to get hold of something of one's own' (OTWF 621). Moreover, the Kutadgu Bilig attests some of these, as well as other meanings, including KB 1697 'to acquire' (friends), 3392 'to have' (friends), 4118 'to refrain (i.e. to hold yourself back)' (from entering), 3447, 4447 'to restrain oneself', 4105 'to keep in check' (i.e. to keep yourself), 2143 'to keep (i.e. hold on to)' (sword), 5117 'to follow (i.e. to hold on to)' (advice), and a few others. Thus, tutun- is that kind of verb that must be interpreted according to its context. One such context occurs in BT XIII 13.15 ınag umu[g] [yolčı yerči] baxšı tutunup '(mich) an den Vertrauten und Hoffnung (seienden Guru-)Buddha haltend', 13.119 umug ınag yol[čı ye]rči baxšı tutunu 'mich an den Zuflucht (Hend.) (seienden) Führer (Hend.)-Guru halte', where Zieme translated tutun- as 'to hold on to', a meaning that agrees with some of its uses in KB and is suitable to the present context.

078-086 The verb ögüt- 'to cause to praise' occurs only in the participial form ögütmiš which properly means 'who evoked praise' or 'who provoked the praise of others' (EDPT 103, OTWF 781), and is virtually synonymous with alkatmıš, similarly the only derivative from the verb alkat- 'to cause to praise' (EDPT 138, UWb 96, OTWF 761). To distinguish the two, one might use English 'acclaimed' or 'commendable' for ögütmiš and 'praised' or 'praiseworthy' for alkatmıš. Although it would be tempting to restore alkatmıš in the gaps before ögütmiš azruwā and translate 'Azruwā who is [praised] and acclaimed' in these lines, the presence of the fragmentary letters -lyy in U50, r10 [ ]lyy /wygwtmyš make that restoration impossible.

093 ALC read *TM 141a, r01 as uḍuγ s(a)q könčičä 'igiḍmälä/ (sic!), clearly recognizing that the participial form required emendation to igid<ig>mälä[r] which may be carried out on the basis of U50, v08 igidigmä[lär]. The binom odug sak consists of odug 'awake, alert' (EDPT 47) and sak 'alert, vigilent' (EDPT 803), and occurs in two other Manichaean texts: (DC) *T II K 2a, IIv05 odug sak (without context), and (DH) *TM 300, v0403-05 ötrü käntü üzütiniŋ sını sakınč odugun sakın ärür 'Then his own soul's member "Thought" is alert and vigilent' (for these and Uygur Buddhist citations, see Ölmez 1998, 36-37). The word odug shares the same root as (LH) Great Hymn, 105 odgurak 'awakening' and (LP) U216, r01, v05 odum 'awakening (prayer)'.

Erdal proposed to interpret Le Coq's transcription of könčičä as koynčiča 'like a shepherd', and translated this sentence as 'the ones who feed the lovely lambs, like wakeful$_2$ shepherds' (OTWF 320, without the following word muñga). Since the parallel U50, v07-08 [koñčı]lar has the plural +lar instead of the equative +ča, one or the other might be assumed to be a mistake. Because the parallel has the plural and because the participial igid<ig>mälä[r] also has the plural, ALC's text here is emended to koñčı<lar> instead of the other alternative with the equative.

095 Because there is a clear loop at the bottom of the -γ- in U50, v09 m///γ/, this word must be back-vowel. Le Coq himself transcribed -γ-, but gave -g- as an alternate, presumably because he read the same word as müngä in the parallel *TM 141a, r02. His transcription implies that the word was spelled mwynγ', where the -γ- probably lacked the bottom half, leading him to read it as -g-, and where -wyn- could be interpreted as -ün- but also as -uñ- (that is, -u- plus -yn- = -ñ-).

If correctly established, the word mwynγ' = muñga requires consideration of a problematic group of words. The first of these was cited by Kāšgarī as maygak 'crook-footed (of a man)', 'short-haired (of hoofed animals)' (DLT II 240), which Clauson assumed was a mistaken spelling for muygak and he derived the word from a root *muñ- < *buñ-. In addition, Clauson connected that word to muygak 'female maral deer' which occurs in some early Uygur texts (EDPT 772) and to muyga that occurs in only one text: TT VI 254-255 ayıg kılınčlıg tosun yavlak muyga tınlıglar, translated by Bang-von Gabain as 'die Übeltäter, die wilden, bösen, störrischen Wesen' and by Clauson as 'wicked rebellious evil and headstrong(?) men' (EDPT 266, under ıy-). For his part, Erdal posited a root *boñ- for the word moy-ga (i.e. with -o- instead of -u-) and translated it as 'confounding, perplexing'. He also connected that word to moy-um 'confused', moy-m+al 'to be confused' and moy-m+aš- 'to be tangled up' (OTWF 295, 376; cf. EDPT 386, 773). However, the relationship of this set of words with *buñ-/muñ- is somewhat unclear. Following Clauson, the word maygak in the sense of 'a short-haired hoofed animal' indeed could be an error for muygak 'female maral deer', so that the root vowel of muygak and the present muñga should be -u- and not -o-, as also indicated by Teleut muygak 'female maral deer' and other Siberian dialect variants with -u- (VEWT 344b). In the Vienna ms. of KB79 the word is spelled mwn̈q'q̈ (and in KB5374 as mwn_q'q) instead of the muygak of the other two manuscripts; Clauson suggested that -n- might be some sort of reflection of original -ñ- (EDPT 772), although that would certainly be odd.

Be that as it may be, while Arat translated the KB occurrence of muygak as 'maral deer', the word was glossed in the KB Index with Turkish 'dağ keçesi, geyik' (1979, 322), that is, 'mountain goat, deer', indicating that there existed some foundation (exactly what is unclear) among the editors of that Index for interpreting muygak as a kind of 'goat', again possibly in the generic sense of 'a short-haired hoofed animal'. This occurrence is relevant to establishing the meaning of muñga in the present text, where it is paired with kuzı 'lamb', allowing the suggestion that muñga meant the 'young of a goat', that is, a 'kid'. As is well-known, in both semi-nomadic and nomadic pastoralism, every flock of sheep included a smaller number of goats because goats (unlike sheep) could be led by herdsmen and sheep inevitably would follow the goats. While some uncertainty remains with this explanation of muñga, that is the understanding placed in this edition.

096 The spelling of the word 'yyγm' in U50, v10 is confusing at first. The parallel *TM 141a, r03 ıgmalar (in Le Coq's reading) establishes that the scribe here forgot to add the plural +lar. Thus,

the plural participle -gmalar can be separated from 'yy- which must be read as ıy- because of back-vowel -γ-, indicating that the scribe omitted one -y- in order to avoid writing *'yyyγm', just as scribes wrote the affiliated ıyınč 'suppression' as 'yynč (to avoid writing 'yyynč); thus, the participle form here actually would be -ıgmalar if the word were properly written. The verb ıy- is a back-vowel variant alongside a front-vowel variant iy- that also existed in Uygur texts, although ıy- probably was the original form. Its basic meaning is 'to follow, to follow closely', which can be detected in its derivative ıyınč 'suppression' (i.e. 'to be followed closely' or 'to be pressed') which always occurs in binom with basınč 'oppression' (for ıy-/iy-, see OTWF 282, 325, 602). In this context, however, the verb ıy- 'to follow closely' should be understood in the sense of 'to look after (a flock) closely'.

120-121 The Uygur kün [täŋri] 'Sun [God]' and its Hymn Scroll parallel of 'the Third man' is followed by yaruk ay täŋri 'Moon God of Light' and its Hymn Scroll parallel of 'Jesus'. This sequence also occurs in the recitation of the Primordial Voice, where the Sun God or Third Messenger is followed by the Moon God of Light or Jesus (cf. (LH) PC3049[B], 04-05, above).

121 The Uygur kanīg rōšan täŋri 'the God(dess), Maiden of Light' is parallel to the Hymn Scroll's 'that Thunderbolt Light', which corresponds to the designation of the Maiden of Light as the Goddess of Lightning. The latter equivalency occurs in the recitation of the Twelve Sovereignties: (LH) PC3049[A], 13-14 bir yägirminč tüz köŋüllüg yašın täŋri kanī rōšan täŋri 'Eleventh: having an impartial mind is the God(dess), Maiden of Light (who also is) God(dess) of Lightning'.

122 In the Uygur phrase küčlüg sın srōšarat täŋri 'the God, Column of Glory, of powerful stature', which is parallel to the Hymn Scroll's 'the deep, clear column of great Form', the word srwšrt = srōšarat of U70b, r03, designates the Column of Glory or Powerful God. This Iranian word appears here in a form attested in Sogdian srwš'rt βγy [srōšarat-βaγi] 'Av[estan] sraoša-ašya = Sroosh-Rat (a Manichaean God)' (SD 361), while the original form of the word occurs as Middle Persian srwš'hr'y ~ srwšhry [srōšahrāy] 'the righteous Sraoša' = 'the Column of Glory' (DM 309; also see Asmussen, Studies, 207; Sundermann 1979, 100).

123-124 The Uygur küčlüg eki yaruk kün ay täŋrilär 'the two powerful Sun and Moon Gods of Light' is not as explicit as the Hymn Scroll's 'the Sun and Moon, palaces of Light', which places the Sun and Moon Gods in the two palaces of Light, namely, the sun and the moon. Such a placement, however, is found in (LC) Xwāst B[039-041] ~ L001-003 ekinti yämä kün ay täŋrikä eki yaruk ordu ičrä olurugma täŋrilärkä 'And the second (section), on the Sun and Moon Gods and on the Gods who reside within the two palaces of Light' (also see (LH) Great Hymn, note 075).

124-125 The Uygur phrase ol yetili eki yägirmi kämiči täŋrilär 'those Gods, the seven and twelve helmsmen' is parallel to the Hymn Scroll's 'the seven and twelve great Ship-masters'. The word kämiči consists of kämi 'ship, boat' and the agentive suffix +či, and properly would mean 'boatman, sailor, mariner' (cf. EDPT 722), but also could be translated 'helmsman', 'shipmaster', 'shiplord', and similar. This imagery of the sailors or helmsmen has not been located thus far in eastern Manichaean texts outside of those just cited, nor in the Coptic sources (cf. Lindt 1991, 365). However, the same idea surely lies at the base of the phrase in the enthronement text (EH) M919, v20-21 yetili eki yägirmili ärklig küčlüglärtän küč basut kälzün 'May strength and support come from the seven and the twelve mighty and powerful ones!' In response to my inquiry about this imagery, Jason BeDuhn noted that in the Greek and Latin sources there is a single mention of the 'twelve helmsmen' in the Acta Archelai, but its meaning and reference there are not clear. However, BeDuhn was able to clarify the Chinese Manichaean milieu of these helmsmen: '...in the recently discovered Chinese painting of the Manichaean cosmology, the sun and moon are portrayed as ships. The sun has twelve figures seated in the bow of the ship, and the moon has seven figures seated in the same position. See Yutaka Yoshida, "Cosmogony and Church History Depicted in the Newly Discovered Chinese Manichaean Paintings," (in Japanese) *Yamato Bunka* 121 (2010) 1-34, and plate 2 for a close-up and for the sun and moon ships. This is almost certainly the referent of the Hymn Scroll passage' (letter, March 2011).

125-126 The Uygur phrase eki yegirmi ädgü öd 'the twelve good hours', which corresponds to the Hymn Scroll's 'the twelve delicate and wonderful Hours, also may be found in (LH) PC3049[A], 16 tükämiš boltı yaruk kün eki yägirmi ädgü öd 'It has come to an end: the (second) day of Light (with its) twelve good hours' (see the note to PC3049[A], 16, above).

128-130 Several issues are raised by the Uygur [ ] täŋri beš arıglar kim yegädmäk ädgü ütli älitirlär 'the God [ ] (consisting of) the Five Pure Ones who bring success and good rewards', which corresponds to the Hymn Scroll's 'the clean and pure Masses of the five Lights, the upholder of the floral crown of triumph'. First, because there is no punctuation after täŋri, a

more specific name of this God surely occurred in the gap preceding täŋri, but the Chinese 'clean and pure Masses' is of no help in establishing that name. Here, täŋri 'God' is singular, but also is in apposition to the plural beš arıglar 'Five Pure Ones', a seeming contradiction. The explanation must be that the God in question is one of those which had five emanations or attributes which here would be equivalent to 'the Five Pure Ones' of the Uygur and 'the five Lights' of the Chinese. Due to the frequency of groupings of 'five' in the Manichaean myth, it is not possible to pinpoint the exact reference of this term; such groups prominently include the five sons of Primal Man and the five sons of the Living Spirit, but also 'the five members of Light of the Father of Greatness (Nous, Thought, Insight, Counsel and Deliberation)' (cited from Heuser 1998, 100). A second issue in the Uygur is that the pronoun kim 'who' is used to mark the following yegädmäk ädgü ütli älitirlär as a relative clause, a syntactic feature alien to early Turkic, but one found in Iranian.

130-132 The line ašnu tugmıš nom kutı kamug arxantlar birlä 'the Glory of the Doctrine and all the Arhats of primordial birth' is not an exact correspondence to the Hymn Scroll's 'the auspicious, clean, and pure communicator of messages, the many first-born and transfigured Buddha-forms', in the sense that the latter treats Wahman ('the Glory of the Doctrine') separately as 'the pure communicator of messages' before the 'many first-born and transfigured Buddha-forms', whereas the Uygur pairs the two using the postposition birlä 'together with, and'.

132-133 In the Hymn Scroll, the parallel to this God refers to the 'voices of Call and Echo', which immediately brings to mind the Call and Hearing or the alternative Call and Answer, of the Manichaean myth. In fact, sources differ as to the identity of the God or Gods designated by these words. In western sources, the Call as sound goes down to the sons of Primal Man ensnared in Darkness; when the Call as sound reaches the sons, then the echo sent back from that contact is the Hearing, essentially the same principle that applies in sonar. From that understanding, then, Call and Echo are aspects of the single God, Call, but can be perceived as two Gods, Call and Hearing. When a response is sent back from the sons in the form of the God, Answer, then Call and Echo/Hearing are perceived as one God paired with the second God, Answer. Sources are not always clear regarding these pairings, and some uncertainties remain in their identification (see Lindt 1992, 69-72).

What concerns us here is whether okıglı ündägli täŋri refers to Call alone as a single God or to Call and Echo/Hearing together but as two separate Gods, or even to Call and Answer as two separate Gods. The basic meaning of okı- was 'to call out, to call, to summon', but the verb also could mean 'to recite' or 'to read', which is the common meaning in modern dialects (EDPT 79; cf. Turkmen oka- ~ Turkish oku- 'to read' in TED 411, TIS 898). The verb ündä- 'to call, to summon' had the primary sense of calling someone to come toward or to heed the speaker, that is, of summoning (EDPT 180; cf. Turkmen ünde- 'to admonish, exhort; to call for, summon' in TED 568). Even though the two verbs seem to be synonymous, in fact, they capture perfectly the idea behind Call and Echo; thus, a God calls down to the sons of Primal Man (okı-) and the echo that comes back has the nuance of summoning the God to their location (ünde-). Here, the correct translation surely is 'the God Who Calls and Summons', which reflects the single God, Call and Echo/Hearing.

133 The Uygur tört ini eči 'the four younger brothers and older brothers' and its parallel in the Hymn Scroll's 'the four-fold elder and younger Brothers of Light' has not been located in other sources. Otherwise, both the older and younger brothers and the helmsmen are mentioned but not explicated also in quatrain 249 of the Hymn Scroll.

133-134 The God described in the Uygur üč tilgän yel suv ot täŋri 'the God of the Three Wheels: wind, water, fire' and its parallel in the Hymn Scroll's 'the three garments and the three wheels' may be identified as the God, King of Glory (Gloriosus Rex), who was the fourth son of the Living Spirit (cf. Asmussen, Studies, 206-207; Lindt 1992, 104-105). In the list of the five sons of the Living Spirit in (LH) PC3049[B], 15-16 above (see note 15 in the Commentary there), he is described as 'the primordial God Who Causes <(the Wheels) to Turn>'. In Theodore bar Khoni's description, the Living Spirit formed the 'three wheels' of the wind, water, and fire to serve the Five Luminous Gods, and he placed his son, King of Glory, in charge of the three wheels and of making a 'covering' to protect them from the Archons while they performed this service (cf. Jackson, Researches, 238-240, 299). In the MP text M472a of the Šābuhragān, this son is listed as the second son of the Living Spirit and is called Wādahrām (MP w'd'hr'm, DM 335). In that text, he is described as 'that wind-raising God...who raises up wind, water and fire' (MacKenzie 1979, 513, and 529, n179).

17. Hymn from the Hūyadagmān

U 71 (TM 278/T I)

Uygur script. Recto and verso of a folio. The text on Side 1 of the glass has a straight and narrow margin on the right and a wide margin on the left, identifying it as recto.

Le Coq, Türkische Manichaica aus Chotscho, III, 45, Nr. 32; Henning, A Fragment of the Manichaean Hymn-Cycles in Old Turkish, 122-124; Zieme, *apud* Bryder, Huyadagmān, 1999, 262-271, Plates (pp. 272-275). Clark, TML Nr. 63; Wilkens, MTT Nr. 312.

U71, recto

LH720	01	mäŋigü ⁘ ⁘ ıt ürtüki m'nkykw ⁘ ⁘ 'yt 'wyrdwky
LH721	02	kuš üni °° bulgaklı ämgäti_ q̈wš 'wyny °° pwlq̈'q̈ly 'mk'ty_
LH722	03	_gli yavlak ün ol °° yertä _kly y'vl_'q̈ 'wyn 'wl °° yyrd_'
LH723	04	äštilmäz °° °° korkınčıg 'štylm'z °° °° q̈wrq̈ynčyγ
LH724	05	ätin olar a[r]a yok °° 'tyn 'wl'r ''/' ywq̈ °°
LH725	06	küñürügli isig yel kwynwr'wkly 'ysyk yyl
LH726	07	yeltirmäz ⁘ ⁘ kamag yyltyrm'z ⁘ ⁘ q̈'m'γ
LH727	08	tünärigt[ä] tumanta twyn'rykd/ twm'nt'
LH728	09	[°° toz]ta arıg or[nangu] [ ]d' ''r'γ 'wr/////
LH729	10	[°° otačılık kongu] [ ]

U71, verso

LH730	01	ičrä yok ⁘ ⁘ tolu yaruk 'yčr' ywq̈ ⁘ ⁘ twlw yrwq̈
LH731	02	tirig öz ol °° turkgaru tyryk 'wyz 'wl °° twrq̈'rw
LH732	03	ögrünčün arıglıkın 'wykrwnčwn ''r'q̈lq̈'n
LH733	04	amrašu körträk ärürlär ''mr'šw kwyrtr'k 'rwrl'r
LH734	05	⁘ °° ögirärlär ögrünč_ ⁘ °° 'wykyr'rl'r 'wykrwnč_
LH735	06	_ün yıdın igdilürlär _wn yyd'n 'ykdylwrl'r

LH736 07 künin sanı yok olar tirig
kwynyn s'ny ywq̈ 'wl'r tyryk

LH737 08 özinıŋ ⁘ ⁘ kamag
'wyz_yn'nk ⁘ ⁘ q̈'m'γ

LH738 09 [täŋrilär] öz olar [ ]
[ ] 'wyz 'wl'r [ ]

LH739 10 [ ]
[ ]

06 Following up on the Chinese text's 'precious-scented air', Henning adjusted Le Coq's yvdan '?' to yıdan, which is yıd 'fragrance' (EDPT 883) plus the spelling +'n for instrumental +ın.

Writing Notes

Letters: **q̈** is used throughout; both **-q̈** and **-γ** are shaped like **-γ** in most cases (cf. v01 ywq̈, yrwq̈), so that **-q̈** and **-γ** are transliterated on the basis of dots alone; distinct **s** and **š**; possibly distinct **-v-** in r03 y'vl'q̈; hypertrophic **-'-** in third syllable of r03 kwynwr'wkly.
Spellings: r02 pwlq̈'- = bolga-, 04 'štyl- = äštil- (for äšitil-), 06 kwynwr- = küñür-, r07, v08 q̈'m'γ = kamag, r09 ''r'γ = arıg, v02 twrq̈'rw = turkgaru, 03 ''r'q̈lq̈ = arıglık; genitive: v08 **+n'nk**; locative: r08 **+t'**, r03, 08, 09 **+d'**; instrumental: v03, 06 **+'n**; past participle: r01 **-dwk**.

Reading Text and Translation Correlated with Parallel Texts

Below, the Uygur (U) lines are arranged into sections demarcated by their punctuation, and are accompanied by their translations. Following these are the translations (where they survive) of the corresponding Parthian (P), Parthian in Sogdian script (PS), and Chinese (C) lines, quoted from Boyce 1954, Sundermann 1990, and Tsui 1943, respectively. Equations, even when approximate, of words of the Uygur text with those of the Parthian or Chinese are placed in **bold** in the latter texts.

65

$U_{(r01)}$ [ ] mäŋigü [ ] eternal(ly).

P [traces of letters]

PS [ ]melody, when they [praise]
One another]. They [dwell] in spiritual
[health] **eternally**.

C All kinds of devils and ghosts-who-died-of hunger,
with ugly and fierce faces, shapes and frames,
from the dim past until now, and to time **for evermore**,
to say that there they are is not true.

66

$U_{(r01-04)}$ ıt ürtüki kuš üni
bulgaklı ämgätigli yavlak ün ol
yertä äštilmäz

The barking of dogs, the call of birds,
evil voices that confuse and distress,
are not heard in that land.

P [missing]

PS [ ] and [it] has
no number.

C Chickens and dogs, pigs and cats(?), and other animals,
From all these the World of Light is free:
Voices and noises of the five kinds **of birds and quadrupeds**,
To say **that there they are is not true**.

66a

$U_{(r04-05)}$ korkınčıg ätin olar a[r]a yok
küñürügli isig yel yeltirmäz

There are no frightening animal sounds among them.
Burning hot winds do not blow (there).

P [missing]

PS [ ]
Is not [in their] world[. And searing wind]
Does not [prevail] there.

C [missing]

67

$U_{(r07-v01)}$ kamag tünärigt[ä] tumanta
[toz]ta arıg or[nangu]
[otačılık kongu] ičrä yok

All darkness and fog
and [dust], (of those) there is none
within the pure [abodes, the healing and resting places].

P [missing]

PS **From all blackness [and] smoky [fogs]**
[their] dwelling-place [is] free.
And [there is no] darkness [therein].

C **All kinds of dark shadows, dust and dirt,**
From them the world of extreme Happiness **is free:**
Monasteries of all the Saints **are** clean and **pure**.
That gloom and dusk exist is not true.

68

$U_{(v01-04)}$ tolu yaruk tirig öz ol
turkgaru ögrünčün arıglıkın
amrašu körträk ärürlär

Their Living Self is full of Light.
Perpetually in joy and in purity,
they love one another and are more beautiful.

P And **all full of Light** ... **in gladness** and honour ...

PS **And al[l full of light is their]**
E[ternal] life[.]

C **Light pervades everywhere and fills all things,**
Life is **eternal** and permanently peaceful,
Estimable, joyful, and happy without interception,
And *man's* merciful heart is sincere, true, and always at ease.

69

$U_{(v05-08)}$ ögirärlär ögrünčün
yıdın igdilürlär
künin sanı yok olar tirig özinıŋ

They rejoice in their joy
and they are nurtured by the fragrance.
There is no number of days for their Living Self.

P **They rejoice in gladness**, and ...
... **the measure of hours**(?) ...

C Always pleased, **joyful**, and gay without break:
Freely **enjoying**, **body and mind**, in **the precious-scented** air,
Counting neither years and months, **nor** hours and **days**,
How will one fear the 'Three Exterminations' in the end of life?

70

$U_{(v08\text{-}10)}$	kamag [täŋrilär] öz	All the [Divine Ones] themselves,
	olar [ ]	they [ ]
	[ ]	[ ]
P	[missing]	
C	**All the Saints** are void of birth and death, And the killing devil of Impermanence will not attack and hurt them: They do not commit adultery and have no dirty pregnancy. How can it be said they have mundane love?	

Commentary

Despite its fragmentary status, the Uygur representative of the Hūyadagmān hymn-cycle possesses a certain importance for the history of this Manichaean text. Clearly, it is not a translation, nor is it in any obvious way an elaboration or abbreviation of the Parthian or Chinese versions. Without any evidence that a Middle Persian version existed, we may suspect, for lack of other candidates, that the Uygur version was translated or rendered from a Sogdian original that does not survive.

The Uygur fragment belongs to the first canto or 'limb' (handām) of the Hūyadagmān, and parallels verses 65-70 of the Parthian text (Boyce 1954, 76-77; Sundermann 1990, 22) and verses 326-331 of the Chinese Hymn Scroll (Tsui 1943, 206-207). It should be noted that MacKenzie established the correct title of Hūyadagmān for this cycle (1985, 421, n2). Sundermann surmised that only the first of the cantos was composed by Mār Ammō, whereas the others may have been authored by the Bishop Mār Xwarxšēd Wahman (1997, 44-45).

Punctuation is a guide to the arrangement of these verses as lines of stanzas that do not have Turkic alliteration or syllabic meter, an indication that this translation was a liberal rendering of the original and retained only its general structure. A set of diamonds formed by four dots (⁘) demarcate the stanzas (66 and 66a belong together). Three of these diamonds consist of two horizontal black dots and two vertical red dots, whereas the diamonds in r01 and r07 are composed of two horizontal red dots and two vertical black dots. The typical Manichean interpunctuation of two horizontal dots circled in red (°°) occurs four times on recto (and is restored twice), evidently to punctuate the start of a verse. Two vertical dots circled in red occur twice on verso, but one of these combines with a diamond (68-69), so that ⁘ °° could be a mistake for ⁘ ⁘.

65 [ ]
[ ] mäŋigü ⁘

66 ⁘ ıt ürtüki kuš üni
°° bulgaklı ämgätigli yavlak ün ol
°° yertä äštilmäz °°

66a °° korkınčıg ätin olar an[t]a yok
°° küñürügli isig yel yeltirmäz ⁘

67 ⁘ kamag tünärigt[ä] tumanta
[°° toz]ta arıg or[nangu]
[°° otačılık kongu] ičrä yok ⁘

68 ⁘ tolu yaruk tirig öz ol
°° turkgaru ögrünčün arıglıkın
amrašu körträk ärürlär ⁘

69 °° ögirärlär ögrünčün
yıdın igdilürlär
künin sanı yok olar tirig özinig ⁘

70 ⁘ kamag [täŋrilär] öz
olar [ ]

In his catalogue, Wilkens suggested that Mainz 460a also might belong to this cycle of hymns (MTT Nr. 313). Because the text on Side 2 of that glass has a wide margin on left, it must be the recto side. The following may be seen on recto-verso of this text:

	Mainz 460a, recto	
LH740	01 [ ]*l'r·č' 'wykwš	+lärčä 'like [ ]s', üküš 'many' (JW : [bu]l*u*nča üküš)
LH741	02 [ ]m/z[ ]	
LH742	03 [ ]///l'r twyrw	törü 'law, precept'
LH743	04 [ ] p'r	bar 'there is'
LH744	05 [ ]/ twyrlwk	türlüg 'various'
LH745	06 [ ]	
LH746	07 [ ]	
	Mainz 460a, verso	
LH747	01 ''lq̈γ'y mn [ ]	alkgay män 'I will finish (use up, destroy)'
LH748	02 *l'*kwl •• pyrwk [ ]	täg ol 'it (he) is like'; birük 'however'
LH749	03 y_m' ywq̈ •• [ ]	yämä yok 'and there is not', 'and does not exist'
LH750	04 y_m' ywq̈ •• [ ]	yämä yok 'and there is not', 'and does not exist'
LH751	05 (erasure) •• /[ ]	
LH752	06 y'*l*nkwq̈l'r [ ]	yalŋuklar 'human beings'
LH753	07 *q̈*w/qwn q̈w[ ]	ku[z]gun 'raven' (reading uncertain)

While the surviving words appear to be suitable for this or a similar hymn-cycle, the likelihood of locating a parallel to Mainz 460a within the surviving versions of these cycles is not promising.

U71, recto

03 The words yavlak ün ol yertä 'evil voices in that land' are crystal clear in the manuscript. Le Coq read ün ol as ög'ür 'Geschrei', and Henning followed suit with 'howling'. Clauson cited the passage in two places, following Le Coq in one (EDPT 60 'all confusing tiresome evil noises') and identifying the words as ögür 'herd' in another (EDPT 112 'great herds causing confusion and discomfort'). Zieme read the phrase correctly.

04-05 One of the words in this sentence had caused editors some difficulty. In the manuscript, the spellings q̈wrq̈ynčyγ 'tyn = korkınčıg ätin are not the least bit ambiguous. Although scholars have not faltered with korkınčıg 'frightening', some have struggled somewhat in explaining ätin. Henning suggested that it could be a "bad spelling" of *itin < itmäk 'to push', translating the phrase as 'frightening jostling(?)'. Clauson emended the word to ünin (that is, 'tyn > 'wynyn), arguing that in Sogdian-Uygur script the combination wn can be mistaken for t (EDPT 60); of course, that is not the case here, since his example actually is -wyn and not -wn (ün is written as 'wyn in r02, 03). Erdal explained ätin as consisting of the verb ät- 'to make sounds (of animals)' (see note to (EH) M919, r08-09) and the common DVN suffix -in; thus, ätin 'animal sounds, the sounds of animals' (OTWF 304). At the same time, he recognized that ätiz- 'to play an instrument, to make music' shares the same root ät- as the noun ätin, and that the latter is the stem of ätinä- 'to roar, to shout, to sing' (OTWF 419, 757; cf. Tezcan, Eski Uygurca Hsüan Tsang Biyografisi, 115, n1130). In this respect, the relationship between animal sounds and music reflected in the verb ät- and its derivatives parallels that of küg 'sound of mating animals' and 'song' (see Clark, The Month Name *kögeler*, 51-52). It should be noted that Zieme read the phrase correctly as qorqïnčïγ ätin 'Fürchterliche Töne'.

09-10 Henning suggested the restoration of 'wr[ ] as or[unlar] 'places', while Zieme read here the equally possible araγ ol [ ] 'rein ist [ ]' without further restoration. However, the Chinese parallel reads 'Monasteries of all the Saints are clean and pure', and there is every reason to suppose that the intention of the translator was to describe the sanctuary of the Manistan where there is no darkness, dust or fog (i.e. haze?). The "Argu Colophon" also has a description of the Manistan which resonates well in this context: (EC) M III 198, v/i31-36 balık nom kutı täŋriniŋ ornangusı mardāspant täŋrilärniŋ otačılıkı arıg yaruk küčlüg firištilärniŋ kongusı arıg turuk süzük manıstanlar ičintä '(may this holy wisdom dwell) within the dwelling place of the God, Glory of the Doctrine (i.e. Wahman), the healing place of the Mardāspant Gods, the resting place of the pure, Light and powerful Angels, and the pure, sheltered and clean Manistans'. Thus, or[nangu] 'dwelling place, abode' may be restored at the end of r09, and otačılık 'healing place, hospice' and kongu 'resting place' tentatively may be restored in the following gap of r10.

U71, verso

03 Henning "corrected" Le Coq's araqlqn 'in Licht(?)' to ayaglıkın 'in honor' on the basis of the phrase 'esteem and joy' in the Chinese. However, the manuscript clearly shows ”r'q̈lq̈'n = arıglıkın, which consists of arıglık 'purity, cleanliness' (EDPT 218) and the spelling variant +'n of instrumental +ın.

04 The word körträk, with the comparative +räk, has the distinction of being an unambiguous attestation of the root kört 'beauty', which lies at the base of körtlä 'beautiful' (EDPT 739; the suggestion there that körtlä somehow is 'perhaps a secondary form of the synonymous word körklä' need not be retained).

07-08 The sentence künin sanı yok olar tirig özinıŋ, which Henning translated 'In days—there is no number of their "Living Selves" (= no limit to their lives)', can be parsed literally as 'in days-its number-does not exist-they-of its Living Self'—patently a non-Turkic construction. One problem in its interpretation is the pronoun olar 'they', for if it is meant to be possessive of tirig özi, then it is lacking the genitive +nıŋ; thus, olarnıŋ tirig özi would be the correct phrase for 'their Living Self'. Moreover, öz 'self, soul' is singular here, and either refers to the entirety of the universal Living Self embedded in all organic matter, or is another error for özlär '(the Living) Selves' in every individual, the first of these being by far the most likely. Finally, the 3 possessive in san+ı is possessed by the genitive in öz+i+nıŋ, which entails that tirig öz+i must be possessed by olar (error for olar+nıŋ) and that, properly, olar tirig özi+nıŋ san+ı means 'the number of their Living Selves'. A more promising approach to this syntax is to rearrange the words in a sentence that can be translated *à la* Turk: künin olar tirig özinıŋ sanı yok 'In days, there is no number for ('of') their Living Self'. Even though olar remains an error, the sense of the sentence can be expressed more fluidly as 'There is no number of days for their Living Self', as both Henning and Zieme suggested.

09 Henning changed Le Coq's reading of ///[ät']öz 'body' to [tirig] öz 'Living Self'. Henning also restored [ara ölmäz] to achieve the translation 'No "Living Self" dies among them', but kamag 'all' is neglected in that restoration. Zieme, on the other hand, read kamaγ [...] öz olar [...] 'Alle [Heiligen] selbst sie [...]', restoring 'Alle [Heiligen]' to his translation because it is equivalent to 'All the Saints' of the Chinese parallel. Indeed, it is possible that the marks colliding with the '- of 'wyz represent -r of the plural +lar, so that a word before that would be the Uygur equivalent to the Chinese 'Saints' here and in the Chinese 'Monasteries of all the Saints' in verse 67. In the latter case, only the Elects could be meant by 'Saints', so that the lacuna should be filled either by [dındarlar] 'Elects' or by [täŋrilär] 'Divine Ones (i.e. Elects)'; the latter possibility is adopted here because it also is metaphorical.

18. Recitation of the Twelve Sovereignties of Light on the Small Fast Day

U 5464[v] (T I D 615), U 5501[v] (T II 894)

Uygur script. Both texts appear on Side 1 of each glass and are written in large letters with dark ink on the verso sides of pieces of paper from the same bookroll. On the recto sides of these two pieces of paper was written a later Uygur Buddhist text interspersed with a few Chinese characters. On the verso sides, the present text is written on top and in the opposite direction of two other Uygur texts written closely together, possibly with the same hand as the text on recto. The text is continuous between U5464[v] and U5501[v]. As pointed out by Zieme, Mainz 474 and Or. 8212/133 contain different copies of the same text (see following texts). The restorations below are based on the structure of the formulas in these versions of the text.

Zieme, Manichäisch-türkische Texte, BT V, 23-25, Nr. 4 (edited with Mainz 474), Plate IV; Klimkeit, Gnosis on the Silk Road, 306. Clark, TML Nr. 90; Wilkens, MTT Nrs. 429 (U5501), 430 (U5464).

U5464, verso

LH754	01	[ög] täŋri •• bo alkatmıš k[ičig bačak küntä yazukumın bošuyu]
		[ ] *tn*k*r*y •• pw ”lq'tmys *k*[ ]
LH755	02	berıŋ täŋrim manāstār x[irzā ••]
		*p*yrynk tnkrym mn'st'r q[ ]
LH756	03	xormuzta täŋri •• bo alk[atmıš kičig bačak küntä yazukumın bošuyu]
		*q*wrmwz_t' tnkry •• pw ”l*q*[ ]
LH757	04	[be]rıŋ täŋrim manāstār xirz[ā] [••] [xormuzta täŋri]_
		//rynk tnkrym mn'st'r qyrz_/ [ ] [ ]_
LH758	05	_[nıŋ] altı o[g]ulanı •• bo alk[atmıš kičig bačak küntä yazukumın bošuyu]
		_[ ] ”lty 'w/wl'ny •• pw ”lq[ ]
LH759	06	berıŋ täŋrim manāstār xir[zā] [••]
		pyrynk tnkry*m* m*n*'st'r qy*r*// [ ]
LH760	07	[ ]
		[ ]

05 There is a trace of a letter before ”lty, that must be the suffix belonging to the word at the end of the preceding line. Because ogulanı contains 3 possessive +ı, that suffix ought to be restored as genitive +nynk. **07** Only traces of letters survive from this line, which actually may have been the top part of U5501, v01.

U5501, verso

LH761	01	[ ] [frīh rōšan täŋri ••]
		[ ]
LH762	02	[bo alkatmıš kičig bačak küntä] [yaz]ukumın b[o]š[uyu] berıŋ täŋ[rim]
		[ ] ///*w*qwmyn *p*/*s*[ ] py*r*y*nk* tnk[ ]
LH763	03	[manāstār xirzā ••] ettäči vām täŋri •• bo [alkatmıš kičig]
		[ ] 'y*t*d'čy v'm tnkry •• p*w*[ ]
LH764	04	[bačak küntä yazukumın bošuyu berıŋ] täŋrim manās[t]ār x[irzā ••]
		[ ] tnkr*y*m mn's/'r *q*[ ]
LH765	05	[ ] wādžīwanta täŋri [••]
		[ ] w'd*ž*_yw'nt' tnkry [ ]
LH766	06	[bo alkatmıš kičig bačak küntä yazuk]umın bošuyu berıŋ täŋ[rim]
		[ ]wm*y*n p*w*swy*w* pyr*y*n/ t*n*[ ]
LH767	07	[manāstār xirzā ••] küčl[üg] wādžīwinta t[äŋri ••]
		[ ] k*w*y*č*l// *w*'d*ž*_ywynt' *t*[ ]

LH768 08 [bo alkatmıš kičig bačak kün]tä yazukumın bošuyu
[ ]ṭ' y'z_wqwm*y*n pwš*w*y*w*

LH769 09 [berin manāstār xirz]ā külüg yaruk [täŋri •• bo alkatmıš kičig]
[ ]_' kwylwk yrw*q* [ ]

01 Only traces of letters survive from this line, which actually may have been the bottom part of U5464, v07. **02** JW : ...[yaz]okumın *bo*[šuyu] beri[ŋ] t(ä)ŋr*i*[m]. **09** No punctuation dots were placed after [xirz]ā. **09** A following but now missing piece of paper contained formulas that are indicated within ⌜ ⌝ in the translation.

Translation

U5464, verso

(01-02) God(dess), [Mother]!
Deign [to release] for me [my sins on] this praiseworthy [small fast day]!
My God! [Release] my sins!

(03-04) God, Primal Man!
Deign [to release for me my sins on] this praise[worthy small fast day]!
My God! Release my sins!

(05-06) Six Sons of [the God, Primal Man]!
Deign [to release] for me [my sins on] this praise[worthy small fast day]!
My God! Release my sins!

U5501, verso

(01-03) [God, Beloved of Light] [ ]!
Deign [to] release for me my sins [on this praiseworthy small fast day]!
[My] God! [Release my sins]!

(03-04) God, Dawn the Builder!
[Deign to release for me my sins on] this [praiseworthy small fast day]!
My God! [Release] my sins!

(05-07) God, Living Spirit [ ]!
Deign to release for me my [sins on this praiseworthy small fast day]!
[My] God! [Release my sins]!

(07-09) [God,] Powerful Living Spirit!
[Deign] to release [for me] my sins on [this praiseworthy small fast day]!
[My God! Release my sins]!

(09) [God,] Famous Light!
⌜Deign to release for me my sins on⌝ [this praiseworthy small] ⌜fast day!⌝
⌜My God, release my sins!⌝

Commentary

As the following two texts, this is a recitation of the Twelve Sovereignties of Light on the small fast day (Monday for Elects, Sunday for Auditors). After invoking one of the Twelve Sovereignties, the speaker pleads for absolution of his sins using a standard formula 'Deign to release for me my sins on this praiseworthy small fast day! My God! Release my sins!' Regardless of the references to absolution and sin, this is not a confession text for the simple reason that no sins are confessed.

In its surviving state, the text contains a roll-call of seven (plus one restored) of the Twelve Sovereignties of Light:

2. God(dess), [Mother] ([ög] täŋri) (U5464, line 01).
3. God, Primal Man (xormuzta täŋri) (U5464, 03).
4. Six Sons of [the God, Primal Man] ([xormuzta täŋrinin] altı o[g]ulanı) (U5464, 04-05).
5. [God, Beloved of Light] ([frīh rōšan täŋri], missing but restored in U5501, line 01).
6. God, Dawn the Builder (ettäči vām täŋri) (U5501, 03).
7. God, Living Spirit (wādžīwanta täŋri) (U5501, 05).
8. [God,] Powerful Living Spirit (küčl[üg] wādžīwinta t[äŋri]) (U5501, 07).
9. [God,] Famous Light (külüg yaruk [täŋri]) = Sun God of Light (U5501, 09).

The forms of the names of these deities are very close to those of the Twelve Sovereignties listed in (LH) PC3049[A]. One difference is that U5464, v04-05 has the surviving words [ ] altı o[g]ulanı 'the six sons of [ ]', whereas PC3049[A], 06-07 has beš täŋri 'the Fivefold God'. In Coptic sources, it is said that Call of the pair Call (xrōštag) and Answer (padwāxtag) was combined with the five powers perceived as the five sons of the Primal Man or Xormuzta, which would account for the term 'six sons' (Lindt 1992, 65; cf. Heuser 1998, 35-36). In that case, the gap at the end of line 04 may be restored as [xormuzta täŋri].

Another difference between this list and that in (LH) PC3049[A] concerns deities Nr. 8 and Nr. 9. In addition to the different wording, deity Nr. 8 was switched with Nr. 9 in U5501[v], although the opposite also is possible:

U5501, v05-09	PC3049[A], 09-12
7. God, Living Spirit (wādžīwanta täŋri)	7. ⌜God,⌝ Living Spirit (wīšparkar)
8. [God,] Powerful Living Spirit (küčl[üg] wādžīwinta t[äŋri])	8. Sun God of Light (yaruk kün täŋri)
9. [God,] Famous Light (külüg yaruk [täŋri] = Sun God)	9. Powerful God (küčlüg täŋri)

Writing Notes

Letters: **q̈** is not used; the letter representing **š** in U5464, 01 ”lq'tmys and U5501, 06 pwsw*y*w appears to be the letter **s** of other mss. rather than **š**, while the letter representing **s** in U5464, 02, 06, and U5501, 04 mn'st'r perhaps looks more like the **š** of other mss. than it does like **s**.
Spellings: U5464, 05 'w/wl'n = o[g]ulan; locative: U5501, v08 **+ṭ'**; future participle: U5501, 03 **-d'čy**.

19. Recitation of the Twelve Sovereignties of Light on the Small Fast Day

Mainz 474 (T I a)

Uygur script. Recto and verso of a folio. The text on Side 1 of the glass has a narrow and creased margin on the right, identifying it as the inner margin of recto. Thus, Zieme's and Wilkens' recto(?)-verso(?) must be reversed, as already recognized by Zieme (2010a, 259, n24). The restorations below are based on the formulas in this text and in the preceding U5464/U5501.

Zieme, Manichäisch-türkische Texte, BT V, 23-25, Nr. 4 (edited with U5464/U5501), Plate IV. Clark, TML Nr. 90; Wilkens, MTT Nr. 431.

Mainz 474, recto

LH770	01	[bačak küntä mänің yazukumın] [ ]
LH771	02	[bošuyu be]rің täŋrim [beš täŋri] [ ]rynk tnkry_*m* [ ]
LH772	03	bo alkatmıš kičig ba[čak] [küntä] pw ”lq̈’tmys kyčyk p’/// [ ]
LH773	04	mänің yaz[u]kumın bošu[yu berің] mn*y*nk y’z_/qwmyn pws*w*[ ]
LH774	05	täŋrim ••_•• yarlıgkančučı [ ] tnkry*m* ••_•• yrl*y*q’nčwčy [ ]
LH775	06	yar[u]klarnıŋ sezlig[mä] [ ] yr/q̈l’r_ny*n*k syz_ly*k*// [ ]
LH776	07	f[r]īh rōšan täŋri bo a[lkatmıš] *p*/y*q* *rw*sn tnkry pw ”[ ]

01 PZ did not number this line, which has only traces of letters. His lines are renumbered from 1-6 to 01-07. **07** JW : k[iš]i ašn[ukı]. Only a trace of p- remains, but -y- and the first stroke of -q (or -γ) are legible in *p*/y*q*. The letters rw- are damaged, but -sn are reasonably clear. In any case, the structure of this text requires deity Nr. 5 frīh rōšan 'Beloved of Light' in this spot. **07** The remainder of the formula appeared at the top of the now missing portion of Mainz 474, verso, and is indicated within ⌜ ⌝ in the translation.

Mainz 474, verso

LH777	01	[ ] [wādžīwanta] [ ]
LH778	02	[täŋri bo] alkatmıš k[ičig] [ ] ”lq’tmys *k*[ ]
LH779	03	[bačak kün]tä mänің yazukumın [ ]*l*’ mnynk y’z_wq̈wmyn
LH780	04	[bošuyu] [be]rің täŋrim ••_•• tirig [ ] [ ]rynk tnkrym ••_•• tyryk
LH781	05	[öz] [yı]dlıg yıparlıg yel küčlüg [ ] //dlγ yyp’rlγ yyl kwyčlwk
LH782	06	[wādžīwant]a täŋri •• bo alkatmıš [ ]’ tnkry •• pw ”lq̈’tmys
LH783	07	[kičig] [bač]ak küntä mänің [ ] ///’q kwynt’ mnynk

01 PZ did not number this line, which has only traces of letters. His lines are renumbered from 1-6 to 01-07. **07** The scribe apparently erased a mark and left some space blank between kwynt' and mnynk. **07** The remainder of the formula appeared at the top of the now missing next leaf of the text, and is indicated within ⌜ ⌝ in the translation.

Translation

Mainz 474, recto

(01-02) ⌜God, Primal Man!⌝
Deign [to release for me my sins on] ⌜this praiseworthy small⌝ [fast day]!
My God!

(02-05) [Fivefold God]!
[Deign to] release [for me] my sins [on] this praiseworthy small fast [day]!
My God!

(05-07) God, Beloved of Light, compassionate [ ], perceptible(?) [ ]
of the (bodies of) Light!
⌜Deign to release for me my sins on⌝ this [praiseworthy] ⌜small fast day!⌝
⌜My God!⌝

Mainz 474, verso

(01-03) [God, Living Spirit [ ]]!
Deign [to release for me] my sins on [this] praiseworthy [small fast day]!
My God!

(04-07) God, Powerful [Living Spirit] (who is the) Living [Self](?), the fragrant and aromatic wind!
⌜Deign to release for me⌝ my ⌜sins⌝ on this praiseworthy [small] fast day!
⌜My God!⌝

Commentary

Although this text also was performed as a recitation of the Twelve Sovereignties on the small fast day (Monday for Elects, Sunday for Auditors), it displays several differences from the parallel U5464/U5501 above. First, it lacks the formula manāstār xirzā 'Release my sins!', and therefore may have served a slightly different function, or possibly reflected a different local practice. Secondly, the gap at the end of Mainz 474, r02 is too small to accommodate the [xormuzta täŋrinің] altı o[g]ulanı 'the six sons of [the God, Primal Man]' that occurs in U5464, v04-05 before the deity 'Beloved of Light', so that only [beš täŋri] '[Fivefold God]' can be restored here. Finally, deities Nrs. 5 and 8 have expanded epithets not found in U5464/U5501 or in (LH) PC3049[A].

The five surviving or assumed names of deities invoked in this version of the recitation of the Twelve Sovereignties are the following:

3. ⌜Primal Man⌝ (assumed to have been on now missing paper prior to r01).
4. [Fivefold God] ([beš täŋri], restored in r02).
5. God, Beloved of Light (f[r]īh rōšan täŋri) (r07).
(6. God, Dawn the Builder, assumed to have been on now missing paper prior to M474, v01.)
7. [God, Living Spirit] ([wādžīwanta täŋri], restored in v01-02).
8. God, Powerful [Living Spirit] (küčlüg [wādžīwant]a täŋri) (v05-06).

Just as in the preceding U5464/U5501, deity Nr. 8 here appears to have been switched with deity Nr. 9 (missing here), at least with regard to its parallel in PC3049[A]:

Mainz 474, v01-07	PC3049[A], 09-12
7. [God, Living Spirit] ([wādžīwanta täŋri])	7. ⌜God⌝, Living Spirit (wīšparkar)
8. God, Powerful [Living Spirit] (küčlüg [wādžīwant]a täŋri)	8. Sun God of Light (yaruk kün täŋri)
9. (Missing.)	9. Powerful God (küčlüg täŋri)

Mainz 474, recto

06 Zieme read /sizlig/ without translation. However, the tail of -k at the end of the preceding yar[u]klarnıŋ has a slight curl upward just at the start of s- (like the tail of -’ connects to m- in r03), thereby allowing the impression of a letter before s-. As it is possible that syz_lyk/ continued in the gap, the word sezlig[mä] 'what may be perceived' = 'perceptible', consisting of sez-il- 'to be perceived' plus the participle -igmä, could be read here. Inasmuch as there are no other occurrences of the passive *sezil- (cf. EDPT 860 for sez-; OTWF 242-243 for sezi-), this reading is far from secure.

07 The form p/yq rwsn = f[r]īh rōšan ‘Beloved of Light’, with final -q (or -γ) = -h, is a closer copy of Sogdian fryyhrwšn [frīh rōšn] (SD 157), as opposed to fry rwšn = frī rōšan in other texts (e.g. (LH) PC3049[B]).

Mainz 474, verso

01, **06** The restoration of wādžīwanta ‘Living Spirit’ in both of these lines is based on the order of deities listed in the preceding U5501, 05 wādžīwanta täŋri and U5501, 07 küč[lüg] wādžīwinta t[äŋri]. The final -’ of v06 [ ]’ indicates the correctness of this restoration. Here, the word is restored with -t- in order to reflect the typical Uygur form of Parthian w’d jywndg.

Writing Notes

Letters: **q** is used, except **q̈** in r03 ”lq̈’tmys; the **-q** in v07 ///’q = [ba’]ak has the same shape as **-γ** in v05 +lγ, so that r07 p/yq also could be read p/yγ; only **s** is used for both **s** and **š** (cf. r04 pwsw[ ] and r06 syz_lyk//), even in r07 *p/yq rwsn* = f[r]īh rōšan (but **š** is interpreted in the transcription).
Spellings: r04, v03, 07 mnynk = mänin; attributive: v05 **+lγ**; locative: v03, 07 **+t’**.

20. Recitation of the Twelve Sovereignties of Light on the Small Fast Day

Or. 8212/133 (Y.K. 0011)

Uygur script. One side of six pieces (133.1-4, 133.7-8) from a bookroll retrieved from Yar Khoto by Sir Aurel Stein, out of eight pieces (133.1-8) that are catalogued in the British Library under this signature. Zieme estimated that the original scroll was 42 cm wide, but its length cannot be estimated from the surviving pieces. The margins and the lines were scored in red ink prior to writing. Although the writing on the paper was not always executed with a careful hand and often is in a poor state of preservation, Zieme was able to restore a text of 30 lines. The edition below differs from his in a few respects, for which see Commentary.

Zieme, Manichaean Turkish Texts of the Stein Collection, 258-264, Photos; Zieme, BT V, 23, fn 1 (identified Or. 8212/133 as a version of this recitation).

Or. 8212/133.7

LH784	01	01	[ ] [ ]
LH785	02	02	[ ] [ ]
LH786	03	03	[ ] [tıdıgsı]z tu[tug]suz bilgä [ ]*z tw*///swz pylk’
LH787	04	04	[biliglig] [ ] yar[u]k täŋri manı burxan [täŋri] [ ] yr/*q* //kry m’n*y* pwr*q’n* [ ]
LH788	05	05	[bo alkatmıš kičig bačak küntä män]iŋ yazukumın bošuy[u beriŋ] [ ]ynk y’z_*wqw*myn p*ws*w*y*[ ]
LH789	06	06	[täŋrim manāstār xirzā ••] [ ] [täŋr]i[n]iŋ [ ] [ ]y_/ynk [ ]
LH790	07	07	[ ] [ ]k /[ ]

01-03 The left margin line in red is visible next to the last letters of these lines. **01-03** Only some illegible letters remain at the ends of 01-02 and beginning of 03, and no attempt at restoration is made in this edition. For Zieme’s reading of these lines, see Commentary. **04** A trace of the shape, but not the dots of -q remain in yr/*q*. **05** The dots over -q- in y’z_*wqw*myn are lost due to damage. **07** In this edition, it is assumed that the designation of deity Nr. 2 occupied half of line 06 and perhaps all of line 07, and that the formulas appeared on a missing piece (indicated by ⌜ ⌝ in the translation).

Or. 8212/133.2, lines 01-02

LH791	08	01	[xormuzta täŋri bo alkatmıš kičig bačak] küntä män[iŋ yazukumın] [ ] kwynt’ m’*n*[ ]
LH792	09	02	[bošuyu beriŋ täŋrim manāstār xirzā ••] arıg süzük kertü [ ] [ ] ”r*yγ* swyz_w*k* kyrtw *t*[ ]

Or. 8212/133.1, lines 01-02 + 133.2, lines 03-04, followed by 133.1, lines 03-07

LH793	10	01	[ ] [tä]ŋri bo alkatmıš k[ičig bačak] [ ] /nkry pw /’lq̈’tmys *k*[ ]
LH794	11	02	kün[t]ä mäniŋ yazukumı[n] [bošuyu] beriŋ täŋrim [manāstār xirzā ••] kw*yn/*’ m’nynk y’z_wq̈*wmy/* [ ] *pyrynk tnkrym* [ ]
LH795	12	03	kurtuluglı yaruk üz[üt] [ ] [frī rōšan täŋri] q̈wrtwlwqly yrwq̈ ’wyz_// [ ]

LH796 13 04 [bo] alkatmıš kič[ig] [bačak küntä mäniŋ yazukumın bošuyu]
[ ] ʾ/lq'tm*ys kyč*// [ ]

LH797 14 05 [beriŋ] täŋ[r]im [manāstār xirzā ••]
[ ] tn//ym [ ]

LH798 15 06 [ettäč]i vām t[äŋri bo alkatmıš kičig bačak küntä]
[ ]y v'm t[ ]

LH799 16 07 [mäniŋ] [yaz]ukum[ın bošuyu beriŋ täŋrim manāstār xirzā ••]
[ ] ///*wq̈*wm[ ]

01 133.1, line 01 retained some letters that are illegible as a word, while 133.2, line 03 began [tä]ŋri. **02** 133.1, line 02 probably ended y'z_wq̈*w*my*n* [ ], while 133.2, line 04 began with a vestige of a letter and then only the tops of letters of two words which are compatible with pyrynk tnkrym. Here, PZ read [bošuyu] beriŋ täŋrim manastar [xirza], but no traces of manastar are discernible to my eyes. **03** PZ : kurtulugh y(a)ruk öz [ ]; see note to line 12. **04** The dots are missing over *-q-* in ʾ/*lq*'tm*ys* due to damage.

Or. 8212/133.8, lines 01-03, followed by 133.8, lines 04-06 + 133.4, lines 01-03

LH800 17 01 alp ärtämlig külüg mäŋilig [ ]
ʾlp ʾ*rd*ʾmlyk kw*y*lwk *mnky*l*y*k [ ]

LH801 18 02 [ ] bo alkatmıš kičig [bačak küntä mäniŋ yazukumın]
[ ]*k* pw ʾʾlq̈'tm*ys* kyčyk [ ]

LH802 19 03 [bošuy]u beriŋ täŋrim •• [manāstār xirzā ••]
[ ]*w* pyrynk tnkrym •• [ ]

LH803 20 04 [ ] wādžīwanta täŋri [bo alkatmıš kičig bačak küntä]
[ ] w'dz̤_yw'nt' tnkry [ ]

LH804 21 05 [mäniŋ] yazukumın bošuyu b[eriŋ täŋrim manāstār xirzā ••]
[ ] *y*'z_wq̈wmyn pwswyw *p*[ ]

LH805 22 06 [ ] [kü]č küsün [ ] [küčlüg] wādžī[wanta]
[ ]*č* kwyswn [ ] w*dz̤_y*/////

01 PZ : mäŋilig [wadžiwanta]; see Commentary. **02** For the first word of this line, see note to line 18. **03** Most of the red scoring line survives after tnkrym, so that the two marks there ought to be punctuation dots, following which a space was left; whether manāstār xirzā was written after that space or was omitted (a possibility noted by PZ) cannot be known. **04** The vestige of the final letter of the word prior to the clearly written wādžīwanta täŋri of this line is a thick and short vertical stroke that cannot represent the letter -k = -g (for küčlüg) which always has a long tail, as seen in other words of this piece (e.g. 133.8, 01 ʾrd'mlyk kwylwk, 02 kyčyk, 03 pyrynk); thus, PZ's restoration of [küčlü]g is not retained here. **04** 133.8, line 04 probably ended täŋri [bo] and 133.4, line 01 probably began with [alkatmıš] or possibly [kičig], but the few surviving vestiges are illegible. **05** PZ : [män]iŋ yazukumın. However, the first surviving letters are more likely to be y'z_. **05** 133.8, line 05 probably ended bošuyu b[eriŋ] and 133.4, line 02 probably began with [täŋrim], but the few surviving vestiges are illegible. **06** The vestige of the letter before küsün is a long tail which would be unusual for -č, but there are no examples of final -č in these pieces for comparison, and the fact that küsün always occurs in the binom küč küsün makes the reading plausible. **06** 133.8, line 06 probably ended küsün [ ] and 133.4, line 03 probably began with [küčlüg] wādžī[wanta].

Or. 8212/133.3, lines 01-05 + 133.4, lines 04-08, followed by 133.3, lines 06-08

LH806 23 01 [täŋri bo alkatmıš kičig] bačak [kün]tä mä[niŋ yaz]_
[ ] p*'č'q* [ ]*t'* m'//// ///_

LH807 24 02 _ukum[ı]n bošuyu beriŋ täŋrim [manāstār xirzā ••]
_w*qwm*/n pwswyw py*r*ynk tnkrym [ ]

LH808 25 03 ölügüg tirgürügli yaruk ay täŋ[r]i [bo] alk[at]m[ıš] [kičig bačak küntä]
ʾwylwkwk tyrkwrwkly yrwq̈ ʾʾy t*n*//y [ ] /ʾ*lq̈*//*m*// [ ]

LH809 26 04 mäniŋ yazukumın bošuyu beriŋ täŋ[r]im [manāstār xirzā •• tüz]
m'nynk y'z_wq̈ *w*myn pwswyw p*yrynk* tn//ym [ ]

LH810 27 05 köŋ[ü]llüg körtl[ä] [yar]uk kanī rōšan täŋ[ri] [bo alkatmıš kičig bačak]
kwy/k/ll *w*k kwyrtl/ //*w*q̈ kny rwsn t*nk*// [ ]

LH811 28 06 küntä mäniŋ yazukumın bošuyu beri[ŋ] [täŋrim manāstār xirzā ••]
kw/*nt' m*'nynk y'z_wq̈wmyn pwswyw pyry// [ ]

LH812 29 07 üz[üt]nüŋ kör[tlä] [yaru]k kert[ü] [ ]
ʾwyz_//_nwnk kwyr/// [ ]q̈ kyrt/ [ ]

LH813 30 08 t[äŋri bo alkatmıš kičig bačak küntä mäniŋ yazukumın bošuyu beriŋ]
t[ ]

01 The photograph cuts off the tops of the letters in p*'č'q*, but their remains are compatible only with this word in the formula. PZ read [... täŋri bo alka]tmıš [kičig] bačag, but I do not see -tmys in the photograph. **01** 133.3, line 01 ended bačak and 133.4, line 04 began with [kün]tä mä[niŋ]. **02** 133.3, line 02 probably ended täŋrim, so that the illegible letters on 133.4, line 05 must represent [manāstār xirzā ••], but that is not obvious in any way. **03** 133.3, line 03 ended ay t*n*[ ] and 133.4, line 06 began with [ ]y, thus completing tn//y = täŋ[r]i. **04** 133.3, line 04 apparently ended with pyrynk = beriŋ and 133.4, line 07 apparently began with the tail of -k in pyrynk and certainly continues with täŋ[r]im. **04** PZ read t[äŋri]m manastar [xirza], but there are no letters after täŋ[r]im in the photograph. **04** The restoration of [tüz] is based on PC3049[A], 14 tüz köŋüllüg yašın täŋri kanī rōšan täŋri. **05** 133.3, line 05 ended with tnk[ ] = täŋ[ ], but the vestiges of letters that begin 133.4, line 08, are not discernible as [ ]ry pw = [ ]ri bo, as one would expect them to be. **07** PZ : öz [kögü]z-nüŋ kü[čintäki yaru]k kertü t[äŋr[i]; see note to line 29.

Translation

Or. 8212/133.7

(01-02) [ ]

(03-06) [God, = Azruwā, or equivalent] with [ ] [unhindered]
and unrestricted wis[dom], [ ], (and) the God of Light,
[(that is) the God,] Mani the Buddha!
[Deign to] release [for me] my sins [on this praiseworthy small fast day]!
[My God! Release my sins]!

(06-07) [God, = Mother, or equivalent] [ ] of the God [ ]!
⌜Deign to release for me my sins on this praiseworthy small fast day!⌝
⌜My God! Release my sins!⌝

Or. 8212/133.2

(08-09) [God, Primal Man]!
[Deign to release for me] my [sins] on [this praiseworthy small fast] day!
[My God! Release my sins]!

(09-11) God, [= Fivefold God, or equivalent] [ ] pure, clear, true [ ]!
Deign [to release] for me my sins on this praiseworthy [small fast] day!
My God! [Release my sins]!

Or. 8212/133.1

(12-14) [God, Beloved of Light,] [ ] Light Soul that is saved!
[Deign to release for me my sins on this] praiseworthy small [fast day]!
My God! [Release my sins]!

(15-16) [God], Dawn [the Builder]!
[Deign to release for me] my sins [on this praiseworthy small fast day]!
[My God! Release my sins]!

Or. 8212/133.8 + Or. 8212/133.3 (lines 01-02)

(17-19) [God, = Sun God, or equivalent][ ] tough, virtuous, famous, joyful [ ]!
Deign to [release] for me [my sins on] this praiseworthy small [fast day]!
My God! [Release my sins]!

(20-21) God, [ ] Living Spirit!
[Deign] to release [for me] my sins [on this praiseworthy small fast day]!
[My God! Release my sins]!

(22-24) [God, Powerful] Living Spirit, [ ] [strength] and power [ ]!
Deign to release for me my sins on [this praiseworthy small] fast [day]!
My God! [Release my sins]!

Or. 8212/133.3 (lines 03-08)

(25-26) Moon God of Light who revives the dead!
Deign to release for me my sins [on this] praiseworthy [small fast day]!
My God! [Release my sins]!

(26-28) God(dess), Maiden of Light, beautiful Light, with an impartial mind!
Deign to release for me my sins on [this praiseworthy small fast] day!
[My God! Release my sins]!

(29-30) [God, = Luminous Buddhas, or equivalent], beautiful [Light], true
[ ] of the soul!
[Deign to release for me my sins on this praiseworthy small fast day]!
⌜My God! Release my sins!⌝

Commentary

This text, in its original state, contained the same or recognizably similar list of twelve deities and formulas that are found in the preceding two texts (LH Nrs. 18-19), and therefore, despite certain significant differences, constitutes another version of the recitation of the Twelve Sovereignties of Light with a plea for absolution on the small fast day (Monday for Elects, Sunday for Auditors). Just as Nr. 19 excluded one element of the formulas (manāstār xirzā), making it a slightly distinct version, the present version has a few significant variations not found in the previous two versions, and may even include elements of a prologue, although that is far from certain. Despite differences, the formulas for absolution and the sequencing of the deities are nearly the same between the three versions. Why this recitation on the small fast day existed in slightly or significantly different versions is a question that cannot be answered at the present time.

The eight pieces catalogued as Or. 8212/133 include two that Zieme did not incorporate into his edition of 30 lines. As he noted, 133.5 contains the words [ ] s'nkwn yyrt' ywry[ ] = [ ] saŋun yertä yorı[ ] '[ ] Saŋun walked in (this) land [ ]' (cf. Zieme 2010, 258, n18), and 133.6 does not offer any discernible words. After excluding those two pieces, Zieme was able to show that 133.2, lines 01-02 preceded 133.1, line 01, while 133.2, lines 03-04 continued 133.1, lines 01-02; thus, 133.2 was a separated piece belonging to the left side of 133.1. At the same time, 133.4, lines 01-03 continued 133.8, lines 01-03, and 133.4, lines 04-08 continued 133.3, lines 01-05; thus, 133.4 was a separated piece belonging to the left side of 133.8 and 133.3. His reconstruction may be supported by the probable but not certain completion of the word tnkry = täŋri between 133.3, line 01 (tn/) and 133.4, line 04 (ry).

Given these matches for 133.2 and 133.4, the next question is how to sequence 133.1, 133.3, 133.7 and 133.8. At once, the previous matching sequenced 133.8 before 133.3, and the order of the deities cited in the pieces sequenced 133.1 in relation to these:

133.2	deity Nr. 3 either in whole or in part (lines 01-02) and start of Nr. 4 (line 02)
133.1 (+133.2)	remainder of deity Nr. 4 (lines 01-02), then Nrs. 5 and 6 (lines 03-07)
133.8 (+133.4)	deities Nrs. 7 and 8 (lines 01-05) and start of Nr. 9 (line 06)
133.3 (+133.4)	remainder of deity Nr. 9 (lines 01-02), then Nrs. 10-12 (lines 03-08)

Thus, these four pieces, plus disattached 133.4, contain or assume the names of deities Nrs. 3-12 in an order that, despite some variants, we might expect from other lists of the Twelve Sovereignties. These are the following (now citing their locations by lines of the whole text):

3. [God, Primal Man] [xormuzta täŋri] (line 08, restored)
4. God, [ ] pure, clear, true (arıg süzük kertü [ ] täŋri) (lines 09-10, assumed to be Fivefold God or Six Sons of Primal Man, or an equivalent)
5. [God, Beloved of Light] [frī rōšan täŋri] (restored in line 12)
6. [God,] Dawn [the Builder] ([ettäč]i vām t[äŋri]) (line 15)
7. [God,] [ ], tough, virtuous, famous, joyful (alp ärtämlig külüg mäŋilig [ ]) (line 17 and perhaps start of 18, assumed to be Sun God or Famous Light, or an equivalent)
8. God, Living Spirit (wādžīwanta täŋri) (line 20)
9. [God, Powerful] Living Spirit [ ] [strength] and power [ ] ([kü]č küsün [ ] ([küčlüg] wādžī[wanta] [täŋri]) (lines 22-23)
10. Moon God of Light who revives the dead (ölügüg tirgürügli yaruk ay täŋ[r]i) (line 25)

11. God(dess), Maiden of Light, beautiful Light, with an [impartial] mind ([tüz] köŋ[ü]llüg körtl[ä] [yar]uk kanī rōšan täŋ[ri]) (lines 26-27)
12. [God,] [ ] beautiful [Light], true [ ] of the soul (üz[üt]nüŋ kör[tlä] [yaru]k kert[ü] [ ] t[äŋri]) (lines 29-30, assumed to be Luminous Buddhas, or an equivalent)

Setting aside deities Nrs. 1 and 2 for the moment, comparison of this list with other lists of the Twelve Sovereignties reveals several divergences. First, as a glance at the various lists reveals, there are differences in the way the names of some of the deities are presented, but the reasons for such amplifications in any of the lists cannot be explained at the present time.

Secondly, apart from their positions within the list, nothing conclusive may be said about deities Nrs. 4 and 12, inasmuch as insufficient words survive to make arguable restorations of the actual names used. PC3049[A], 06-07 provides Fivefold God (beš täŋri) for Nr. 4, while U5464, v04-05, has Six Sons of [Primal Man] ([xormuzta täŋriniŋ] altı o[g]ulanı) in that position. Solely because there is more space than required for Fivefold God (beš täŋri) in this spot, one might think of the Six Sons of Primal Man or something similar, but the fact is that the space could have been occupied by attributes of Fivefold God, which argues against risking a restoration here (also see note to lines 09-10 below).

Much the same uncertainty attends the actual name of Nr. 12 of which only the words üz[üt]nüŋ kör[tlä] [yaru]k kert[ü] [ ] t[äŋri] survive. In this position, PC3049[A], 15, and its parallel U37+U52, IIv05-07, have Luminous Buddhas (ıšugma burxanlar), which indicates that either this name or some equivalent name occurred in the gap.

Finally, a major difference in the sequence of deities Nrs. 7-9 exists between the several lists of the Twelve Sovereignties. In the present text, the word for Living Spirit (wādžīwanta täŋri) clearly occurs twice, for Nrs. 8 and 9. The words [kü]č küsün '[strength] and power' are found prior to the second occurrence, strongly suggesting that it may be identified as the Powerful Living Spirit of the other two versions of this recitation. Because the deity Dawn is Nr. 6 and Maiden of Light is Nr. 10 in all the lists, the deity Nr. 7 here could only be equivalent to the Sun God, provided that these sections reflect a more or less standard list of the Twelve Sovereignties. For unclear reasons, Zieme restored Living Spirit (wādžīwanta) for deity Nr. 7, which resulted in a set of three deities (Nrs. 7-9) bearing the name Living Spirit in his lines 17-24. Such a procedure would require that this list be of a seriously different nature than other lists of the twelve deities, and that alone makes his restoration dubious. In any case, the fact that the Manichaean pantheon did not include three deities designated with the term Living Spirit precludes the restoration of three such deities here. Rather, we find an unexplained difference in the order of deities Nrs. 7-9 in the various Uygur lists:

Or. 8212/133
7. [God, equivalent to Sun God of Light], (who is) brave, virtuous, famous, joyful [ ] (alp ärtämlig külüg mäŋilig [ ] [täŋri]) (17-18)
8. God, [ ] Living Spirit ([ ] wādžīwanta täŋri) (20)
9. [God, Powerful] Living Spirit [ ] [strength] and power [ ] ([ ][kü]č küsün [ ] [küčlüg] wādžī[wanta] [täŋri]) (22-23)

U5464/U5501
7. God, Living Spirit (wādžīwanta täŋri) (v05)
8. [God,] Powerful Living Spirit (küčl[üg] wādžīwinta t[äŋri]) (v07)
9. [God,] Famous Light (= Sun God of Light) (külüg yaruk [täŋri]) (v09)

Mainz 474
7. [God, Living Spirit] ([wādžīwanta täŋri]) (v01-02)
8. God, Powerful [Living Spirit] (küčlüg [wādžīwant]a täŋri) (v05-06)
9. (Missing)

PC3049[A]
7. ⌜God,⌝ Living Spirit (wīšparkar ⌜täŋri⌝) (09)
8. Sun God of Light (yaruk kün täŋri) (10)
9. Powerful God (küčlüg täŋri) (11)

U37+U52
7. [God,] Living Spirit (wādžīw[an]d[a] [täŋri]) (IIr04)
8. [Sun] God of Light (yaruk [kün] [tä]ŋri) (IIr06)
9. Powerful God (kü[č]lü[g] täŋri) (IIr07-08)

Besides the varying positions of these three deities, another difference is that the God, Powerful Living Spirit (küčlüg wādžīwanta täŋri) of the recitation of the Twelve Sovereignties on the small fast day is parallel to the Powerful God (küčlüg täŋri =Column of Glory) of the recitation of the Twelve Sovereignties at the sacred meal. This divergence may or may not be attributable to the different functions of the two recitations.

With these variations considered, this reconstructed text accounts for five of the six pieces Zieme used to restore his 30 line text, leaving only the piece 133.7, whose contents are problematic. Its analysis must begin with Zieme's treatment, which distributes sections for deities Nrs. 1-3 across the lines of the text on this piece as follows:

Nr. 1 (133.7) 01 [ ] 02 [bo alkatmıš kičig bačag küntä mänің yazukumın] b[ošuy]u 03 [berің täŋrim manastar xirza :]

Nr. 2 03 [tıdıgsı]z tu[tugs]uz bilgä 04 [biliglig] [ ] y(a)r[u]k t(ä)ŋri manı burxan [täŋri] 05 [bo alkatmıš kičig bačag küntä män]ің yazukumın bošu[yu berің] 06 [täŋrim manastar xirza :]

Nr. 3 06 [ ] [täŋr]i-[n]ің [ ] 07 [ ]g [ ] (133.2) 08 [ ] [kičig bačag] küntä män[ің yazukumın bošuyu] 09 [berің täŋrim manastar xirza]

Thus, Zieme thought that the section on Nr. 3 Primal Man occupied half of line 06 with [ ] [täŋr]i-[n]ің [ ] and all of lines 07-09; consequently, half of line 06 and apparently all of line 07 would contain that deity's name and, because of the considerable space available, some kind of amplification to the name. While that might be possible, the far more simple and perhaps more obvious approach to deity Nr. 3 is to place the name of Primal Man (xormuzta täŋri) in the gap at the beginning of the line:

Nr.3 08 [xormuzta täŋri bo alkatmıš kičig bačak] küntä män[ің yazukumın] 09 [bošuyu berің täŋrim manāstār xirzā ••]

This proposed restoration of line 08 contains nine words, which agrees with the eight to ten words of lines without the formula täŋrim manāstār xirzā that are or can be completed in this version (lines 05, 11, 13, 15, 25, 27). This straightforward restoration also assumes that the name of Primal Man was not amplified in the preceding lines of 133.7, an assumption fully in accord with the lack of amplification in all other lists of the Twelve Sovereignties. For these reasons, this restoration is placed within this edition. Its acceptance, however, requires acknowledgment that the entire section devoted to deity Nr. 3 falls within 133.2, so that 133.7 can only deal with deities Nrs. 1 and 2.

In this modified approach, the fragment 133.7 raises four questions which must be addressed. In order, these are: (1) Zieme's reading of b[ošuy]u in line 02 and the treatment of lines 01-03; (2) the occurrence of Mani the Buddha as a deity in the section of at least lines 03-06; (3) the identification of the deity and the completion of that deity's section in lines 06-07; and (4) the relevance of the piece 133.6 to 133.7. As for the first question, Zieme's reading of p- and -w as the surviving letters of b[ošuy]u is the sole basis for his restoration of a set of formulas and therefore deity Nr. 1 in lines 01-03. In turn, that restoration requires labeling the section of lines 03-06 as belonging to deity Nr. 2, and the words of lines 06-07 as belonging to deity Nr. 3 which is then completed in lines 08-09 of 133.2. That is a lot to justify on the basis of two letters the first of which is very damaged and the second of which is obscure (p- might be t- or k-, -w might be -m or some other damaged letter), not to mention the possibility that those letters, however they might be read, could belong to some other word than b[ošuy]u. For the reasons stated, it is preferable to restore the name of Primal Man to line 08 and to assume that the name lacked amplification, so that this procedure alone would void the identification of the section of lines 06-07 as belonging to deity Nr. 3 and switch that section to deity Nr. 2, while the preceding section of lines 03-06 at minimum would belong to deity Nr. 1. In that case, lines 01-03 could belong to the section for that deity or could constitute some sort of prologue to this version. Notwithstanding these arguments, it must be said that Zieme's reading of b[ošuy]u is possible and therefore his restoration also is possible.

With regard to the second question, there is no escaping the impression that the occurrence of Mani the Buddha in line 06 appears to be an anomaly in this version of the recitation on the small fast day. If Zieme's restoration is retained, then Mani the Buddha would occur in the section devoted to deity Nr. 2, but if his restoration is modified as above, then Mani the Buddha would

occur in the section devoted to deity Nr. 1, that is, Azruwā. In the first case, deity Nr. 2 should be the God(dess), Mother, which is found without amplication in all lists of the Twelve Sovereignties where the name survives. Replacement of Mother by Mani the Buddha or some sort of association between the two would be very odd indeed and lead to the conclusion that this list of the Twelve Sovereignties recited on the small fast day substantially differs from the list in the other two versions in this spot. In the second case, Mani the Buddha would replace or somehow be associated with Azruwā who is deity Nr. 1 in the other lists where the name survives. Thus, two interpretations of the surviving words could be envisioned: (a) Azruwā was not designated as deity Nr. 1 but was replaced in this position by yar[u]k täŋri manı burxan [täŋri] 'the God of Light, [(that is) the God,] Mani the Buddha'; (b) Azruwā was associated in some way with Mani, so that Azruwā remained deity Nr. 1 and was followed perhaps by a designation for Angels but at least by yar[u]k täŋri manı burxan [täŋri] '[Azruwā and [ ] and] the God of Light, [(that is) the God,] Mani the Buddha'. Strictly speaking the same vision could hold if Mani appeared in the section on deity Nr. 2 (Zieme's restoration), but any association with Mani would be more likely with Azruwā than with Mother. Moreover, PC3049[A], 01, has the prologue alkatmıš bolzun täŋri manı burxan 'May the God of Light, Mani the Buddha, be praised!', showing that Mani occupies a supreme position in that recitation at the sacred meal and that Mani is termed both God of Light and Buddha in that recitation. It should be noted, however, that after that brief prologue, Azruwā is listed as deity Nr. 1. Once again, this second question, as the previous one, does not have a clear answer.

Uncertainty also attends the third question. In Zieme's restoration, lines 06-07 belong to deity Nr. 3 and are completed in lines 08-09, so that the surviving word [täŋr]i[n]ің somehow would belong to an amplification of the name of Primal Man, even though that name was not amplified in any other list. In the modified version, [täŋr]i[n]ің would belong with deity Nr. 2 Mother which, as already stated, also was not amplified in any other version of the list. However, here, the genitive +nің attached to the surviving word entails a possessive relationship with a missing word that had to be part of an amplification of the deity. Thus, neither approach would suggest any means of resolving this question, other than the fact that the modified text would require deity Nr. 2 to be identified along with all the formulas in just one and a half lines. The restoration [ög täŋri, bo alkatmıš kičig bačag küntä mänің yazukumın bošuyu berің täŋrim manāstār xirzā ••] would fill the space of 15 words, that is, the one and a half lines of lines 06-07, but the survival of the word [täŋr]i[n]ің as apart of an amplification makes that restoration quite improbable.

However, the fourth question listed above may at least suggest a solution to a part of the third question. The six pieces considered thus far clearly were separated from the original scroll. The fact that 133.6, which is a scrap of paper bearing a few marks of the pen, was labeled and placed together with the other pieces of this text is more than a hint that it also belongs to this text. In the same way, 133.5 [ ] saŋun yertä yorı[ ] '[ ] Saŋun walked in (this) land [ ]' might be the name of a pilgrim who recited or commissioned or otherwise owned this text. If that was the case, then the original 133.6 might have contained lines that completed the section for deity Nr. 2 in the modified text, whereas such additional lines would only have prolonged the amplification for deity Nr. 3 in Zieme's text.

The fact that none of these questions raised by 133.7 can be answered satisfactorily means that one must adopt a stance toward their possible solutions based on one's own evaluation of the possibilities. Either one can leave the text as restored by Zieme and live with the problems this raises, or one can modify his text and live with the problems that raises. In the present edition, his text is modified only slightly with regards to the deities contained in 133.7. Thus, here, all of lines 01-06 contain the section on deity Nr. 1 and probably included a prologue of some kind at least in lines 01-02, while lines 06-07 and an additional line now missing from the fragment 133.6 contained the section on deity Nr. 2. These modifications do not resolve the problems connected to the occurrence of Mani the Buddha in the section on deity Nr.1 or the amplification in the section on deity Nr. 2. No matter one's final judgment about this version of the recitation on the small fast day, it is certain that its beginning sections substantially differ from those in the other two versions.

09-10 Zieme proposed that this fourth deity could have been the 'six sons of God Xormuzta', a phrase that is found in (LH) U5464, v04-05 [xormuzta täŋrinің] altı o[g]ulanı 'Six Sons [of Primal Man]'. If that was the case, then the form of the name of this deity differed substantially between the two versions. First of all, the name in the present version ends with the word [tä]ŋri whereas that is lacking after altı o[g]ulanı in the other version. Secondly, the name here is prefaced by a series of attributes not found in the other version. Of course, neither objection is binding in view of

the other divergences between the versions. As already noted above, the occurrence of this deity prior to the fifth deity Beloved of Light only allows the assumption of an equivalency to either beš täŋri 'Fivefold God' or 'xormuzta täŋriniŋ altı ogulanı 'Six Sons of Primal Man', but does not favor a restoration of either one.

12 Zieme read kurtuluglı yaruk öz [ ] as 'liberating light self [ ]'. The verb kurtul- 'to be saved' is passive rather than causative, so that a more accurate translation would be 'that is liberated'. It is doubtful but not impossible that yaruk öz could stand as a term meaning 'Light Self' and somehow be equivalent to 'Light Soul'. However, since the latter concept is expressed as yaruk üzüt in (LH) U54, r12 and (LH) U55, r08, it is preferable to restore kurtuluglı yaruk üz[üt] and to understand the phrase as referring to actions through which the Light Soul is saved.

18 The first word of this line presents something of a mystery. Of course, one might expect tnkry to appear immediately before bo alkatmıš, as it does in other cases of this formula in Or. 8212/133 (cf. 133.3, fragment line 05 ay [täŋ]ri [bo] alkatm[ıš], 133.2, line 02 [tä]ŋri bo alkatmıš). However, as already noted by Zieme, the vestige of the final letter of that word is a long tail and cannot be the -y of tnkry (cf. 133.8, line 04 tnkry), but appears to belong to the letter -k. Since words do not occur between täŋri and bo in the other examples of deities in this recitation, this case is irregular. One way to resolve the problem is to regard the letter that looks like -k as the letter ' (alif) or " (double alif) to represent the interjection a 'O!' inserted after the now illegible word tnkry = täŋri; thus, here would be read 'O, God, [name equivalent to Sun God]!' Admittedly, this is only speculation.

29 Zieme read this line as öz [kögü]znüŋ kü[čintäki yaru]k kertü t[äŋr]i 'Light, true G[o]d through the power of the Self-[heart]!', and in a footnote suggested the alternative reading of the first three words as öz y[aru]k-nuŋ küčintä without translation. However, the space between 'wyz_ and _nwnk is barely enough for two letters, and the slight trace of the second one could not be -z as comparison with the preceding -z shows, nor -q̈ as comparison with yrwq̈ in 133.3, 03, shows. On the other hand, that trace would be compatible with final -t, as it is often written in other texts, though it does not occur in this one; thus, üz[üt]nüŋ should be read here. The term yaruk üz[üt] 'Light Soul' occurs in line 12 (see note above), but if that term originally was written here, then yaruk would have appeared at the end of line 28, where there may or may not have been room to for another word. With the restoration of üz[üt]nüŋ instead of Zieme's öz [kögü]znüŋ, his reading of kü[čintäki] would be unlikely here. Rather, the letters kwy could be completed as kwy[rtl'] = kö[rtlä] 'beautiful' to form the phrase kö[rtlä] [yaru]k 'beautiful [Light]', which also is found in line 27 körtl[ä] [yar]uk and may be more appropriate in association with a deity. Finally, Zieme's reading of t[äŋr]i following kert[ü] is open to question, inasmuch as a true loop or upward stroke for t- cannot be discerned at the start and no undercurve for -k- can be detected within the word (cf. tnkry in line 20). Needless to say, those features could have disappeared from the paper, but in this case, the fact that t- appears as the first and only surviving letter at the beginning of line 30 for a word that in all likelihood must be restored as t[äŋri] argues against reading the same word also in line 29.

Writing Notes

Letters (fragment lines): **q̈** is used in 133.1, 03 q̈wrtwlwqly, 133.8, 02 "lq̈'tmys, 133.1, 03, 133.3, 03 yrwq̈, 133.1, 02, 133.8, 05, 133.3, 06 y'z_wq̈; **-q̈** has the same shape as final **-γ** in 133.2, 02 "ryγ; **s** is used for both **s** and **š**; probably **n** is distinguishable in 133.3, 07 +nwnk; **z̤** = **ž** in 133.8, 04, 133.4, 03 w'dz̤_yw'nt'.
Spellings: 133.8, 01 'rd'mlyk = ärtämlig; locative: 133.2, 01, 133.4, 04, 133.3, 06 +t'.

Liturgical: Prayers

1. Prayer Book: Prayer for Deliverance

U 39 II (T II D 78a)

Uygur script. Recto and verso of one folio (II) of a bifolio whose other folio (I) is edited separately as LP Nr. 16 below. For the sequencing of this and other associated bifolios and folios, as well as the assignment of folios I-II and recto-verso, see the Commentary.

Le Coq, Türkische Manichaica aus Chotscho, III, 24, Nr. 9i, Plate II; Klimkeit, Gnosis on the Silk Road, 295. Clark, TML Nr. 69; Wilkens, MTT Nr. 301.

U39, II recto

LP001	03	[ ]ŋ /l[ ]nk
LP002	04	ayıg kıl[ınč]lıglarta ”yyγ qyl///lyγ_l’rd’
LP003	05	kurtgarıŋ yazuklug_ qwrtq’rynk y’z_wqlwγ_
LP004	06	_larta säčiŋ oz_ _l’rd’ s’čynk ’wz_
LP005	07	_guruŋ tamu oglan_ _qwrwnk t’mw ’wql’n_
LP006	08	_ınta kim kamagun _ynd’ kym q’m’qwn
LP007	09	yavlakın adın yadmag_ yvl’qyn ”dyn y’dm’γ_
LP008	10	_lı ol • täŋrim koruŋ _’ly ’wl • tnkrym qwrwnk
LP009	11	bo yegüči yäklärtä pw yykwčy y’kl’rd’
LP010	12	üküš türlüg agulug ’wykwš twyrlwk ”qwlwγ

03 There are traces of letters in this line, but the paper containing lines 01-02 of the original was torn away from the surviving paper. **10** The first letters of this line look like -’ly, which would produce y’dm’γ_’ly = yadmagalı, not a possible form before ol. If the -’- actually exists there, it could be hypertrophic, or simply an onset for -l-. **12** The following line (i.e. the missing v01) surely completed agulug with the locative +ta in its ablative function, and it is so indicated in the translation within ⌜ ⌝.

U39, II verso

LP011	02	[ ] t[ ]
LP012	03	täŋrim s[izingär]ü ötü_ tnkrym s[ ]w ’wytw_
LP013	04	_nür män siziŋ _nwr mn syz_ynk
LP014	05	öŋüŋüztä yalvarar män ’wynkwnkwz_d’ y’lv’r’rmn
LP015	06	uz otači siz • ädgü ’wz ’wt’čy syz • ’dkw

LP016	07	öglilärinŋ ö<gir>ttrü_ ʾwykly_Pʾrynk ʾwyrkytdrw_
LP017	08	_gli siz • amrag<lı>larınŋ _kly syz • ʾmrʾqlʾrynk
LP018	09	amrakın sävintrügli ʾmrʾqyn svyntrwkly
LP019	10	siz • amtı ö<gir>ttürüŋ syz • ʾmty ʾwyrkydtwrwnk
LP020	11	mäniŋ bašımın mʾnynk pʾšymyn
LP021	12	ayıg kılınčlıg šamnu ʾʾyyγ qylynčlyγ šmnw

02 There are traces of letters in this line, but line 01 of the original was torn away from the paper. **06** ALC read ootačï, but ʾwtʾčy is very clear (the loop of -t- created an illusion). **07** The letters -td- are written in a way that -d- extends off the -t- (cf. v10 ʾwyrkydtwrwnk). **07, 08, 10** For the emendations, see Commentary. **12** From this point Klimkeit's translation of this prayer (in Gnosis, 295-296) continues under the mistaken assumption that U39, IIv12 is followed by Mainz 104, Iv01-12, because those lines appear in the column below this text in TMC III, 24-25.

Translation

U39, II recto

(03-06) Deign to [ ]! Deign to save me from evil-doers! Deign to select me from among the sinners! (06-10) Deign to rescue me from the offspring of hell who as a whole are those who do nothing but spread their wickedness! (10-12) My God! Deign to defend me from these demons who devour and ⌜from⌝ the numerous kinds of poisonous [ ]!

U39, II verso

(03-06) [ ]. My God! I pray [to you]! In your presence, I beseech you! You are the master physician! (06-10) You are the one who causes those who think about you to be joyful! You are the one who causes the love of <those who> love you to be (a) happy (love)! (10-12) Now, deign to make me joyful! The evil-doer Šamnu [ ] this head of mine [ ]

Commentary

In this first surviving folio of the Prayer Book, the phrases 'I pray [to you]!' and 'In your presence, I beseech you!' in U39, IIv03-05 and the frequent use of the imperative, as in IIr04-05 'Deign to save me from evil-doers!', are features typical of prayers of appeal. The sentence 'You are the master physician' in IIv06 does not ensure that this prayer is addressed to Mani, because that attribute also was applied to Jesus in some Manichaean texts. Otherwise, the supplicant appeals to the deity for deliverance from evil-doers and sinners.

The bifolio to which this folio belongs is the first of eleven pieces of paper, the majority of them bifolios, belonging to the same book and edited as one set of texts by Le Coq under the rubric of "Hymnus" (TMC III Nr. 9i-xi; see the remarks of Wilkens, MTT 274, n826). Those leaves that survive in the Berlin collection today display the same paper, page structure and ductus. Each page of the book originally had 12 lines (except on pages with blanks between lines), as is clear from (LP) Mainz 104 II and other texts edited below whose top and bottom margins survive. Thus, Le Coq numbered the surviving lines of pieces accordingly, a practice followed in this edition.

Since all but two of the surviving texts in the manuscript may be viewed as prayers and otherwise show no prosodic or hymnodic features, the book is referred to as the Prayer Book in this edition, if only to distinguish it from the Hymn Book (LH Nr. 16). Nonetheless, the book probably also contained an assortment of hymns, including (LH) U37+ U52 II with Mainz 394, which is a recitation of the Twelve Sovereignties at the sacred meal (whereas the prayer in

U37+U52 I is edited below as LP Nr. 10), as well as liturgical texts, of which one segment may be identified (*T II D 78c II, edited below as LP Nr. 3). The latter piece possesses some importance inasmuch as it contains on recto a narrative or sermon on the origin of sin that presumably formed part of a liturgy, and on verso a descriptive list of hymns dealing with the topic of that narrative. This combination of types of texts indicates that the Prayer Book was a service book, possibly with some similarities to the service book edited as the Hymn Book (LH Nr. 16), or even to the service book whose pieces bear the field signature of T II D 178 (see Commentary to (LH) U34), although the lack of confessional texts among the surviving pieces of the Prayer Book provisonally sets it apart from the latter.

The bifolios and folios belonging to this book are edited here essentially in reverse of the order in which Le Coq edited them. In approaching the question of their sequence in the original Prayer Book, one could assume that Le Coq arranged the sides of the bifolios as they presented themselves in a stack or bundle of leaves retrieved from the archeological site, and that he followed the principle of assigning folio I to the left folio and folio II to the right folio. Today, the bifolios have been glassed in accordance with the labeling assigned by Le Coq. Thus, Side 1 of each glass for these bifolios presents recto of folio I on the left which is bound to verso of folio II on the right, and Side 2 of the glass presents the reverse. However, that assignment does not mean that folio I came before folio II in the original codex which was read from back to front (from our perspective). When a reader opened a Manichaean codex, the two folios of any bifolio unfolded in such a way that the first folio to be read would be on the right (excepting the first folio) and the next or farther folio to be read would be on the left. Assuming that Le Coq found a stack of leaves of the Prayer Book that opened before his eyes to the left and to the right, his assignment of folio I to the left folio and folio II to the right folio followed the European practice of reading a book from front to back which carries the implication that the folio he labeled as I preceded the folio he labeled as II in the book—which it did not. Therefore, all the surviving folios and bifolios that comprised this Prayer Book and which were published by Le Coq as TMC III Nr. 9i-xi are arranged in the way a Manichaean codex was read, from back to front, with folios labeled II edited before folios labeled I, and the other folios also edited in reverse to Le Coq's ordering of them. The same approach is followed with regard to the Hymn Book, for which see the Commentary to LH Nr. 16.

U39, II recto

09 In the meaning 'nothing but, anything other than', the word adın usually requires the ablative or the locative in ablative function; e.g. seniŋdin adın 'anyone other than you' or anda adın 'other than that' (cited in EDPT 60). Here, the ablative is not used.

U39, II verso

05 Le Coq read öngüngüzḍä yalïnarmn 'vor Deinem Antlitz bete ich an!', thus understanding öŋ 'countenance, face; color' and yalın- 'to plead, to implore'. However, Zieme corrected the verb to yʾlvʾr = yalvar- 'to beseech, to beg' (cited by Erdal, OTWF 427, n15), a correction that may be confirmed. The form öŋüŋüztä consists of öŋ 'front' plus the 2 plural possessive +üŋüz and locative +tä, which means 'in front of you', 'before you' or 'in your presence'.

07-08 Le Coq read öglilärinŋ örgätdrügli siz 'Du bist der Lehrer der Wohlgesinnten' and ąmraγlarïŋ ąmraγïn svintrügli siz as 'Du bist der Erfreuer, durchdeine Liebe, der von dir Geliebten', evidently regarding +iŋ/+ıŋ as possessing some sort of genitival function. If it were possible to retain Le Coq's reading, then +ynk would have to be read as +nnk, an abbreviated spelling for the genitive +niŋ. Even so, however, the forms read as öglilärniŋ and amraklarnıŋ would require that words standing in the 3 possessive followed these forms—but, such words do not. Rather, it is probable that the element spelled +ynk on both words represents the 2 singular possessive +iŋ/+ıŋ. Moreover, the word spelled ʾmrʾqlʾrynk must be an error for ʾmrʾq<ly>lʾrynk = amrag<lı>larıŋ, because its structure and position in the sentence otherwise parallels that of öglilärinŋ in every way. Given these explanations, the forms öglilärinŋ and amrag<lı>larıŋ literally mean 'your ones who think' and 'your <ones who> love', but they express 'those who think about you' and '<those who> love you'.

07, 10 Le Coq read örgätd(ü)r- in IIv07 and örgädtür- in IIv10, taking both to be a metathesis of *ögrät-tür- 'to teach': 'Du bist der Lehrer der Wohlgesinnten!' and 'Jetzt veranlasse Du meinen Kopf zum Lernen!' Such a verb with a double causative is not attested elsewhere and these passages were not cited by Clauson or Erdal (whereas DTS 388 followed Le Coq's örgättür-). The

writing of the two forms is problematic. Because of the crowding of letters after the -k-, one cannot rule out that -y- is written instead of -ʾ-, so that both ʾwyrkytd(w)r- and ʾwyrkydtwr- are possible. If this is a metathetic form, one may turn either to the stem ögrät- 'to teach, to make understand' (with the spelling ʾwyrkʾt-) as proposed by Le Coq, or to the stem ögirt- 'to cause to rejoice, to cause to be joyful' (with the spelling ʾwyrkyt- < ʾwykyrt-). In favor of the former is the fact that a metathetical form örgät- occurs in Chagatay and in some modern dialects of this area (cited in EDPT 114); thus IIv07 could be interpreted as 'you are the one who teaches your right-thinking ones' and IIv10 as 'now, make this head of mine understand'. However, the latter possibility is equally promising because the actual double causative form ögirttür- 'to give joy, to cause to be joyful' occurs in a number of Uygur Buddhist texts (cited by Erdal in OTWF 828), and also appears frequently in a biverb with sävintür- 'to give happiness', a verb also appearing here in line IIv09. The latter alternative is adopted for this edition.

Writing Notes

Letters: **q̈** is not used; distinct **-γ**; somewhat distinct **-v-** in IIv05 yʾlvʾrʾrmn, IIv09 svyntrwkly; distinct **s-** in IIv06 syz, and distinct **š** in IIv11 pʾšymyn, IIv12 šmnw, but **s-** in IIv10 syz also looks similar to that **š-**; possibly hypertrophic **-ʾ-** in IIr10 -ʾly (unclear).
Spellings: IIr04, v12 ʾʾyyγ = ayıg, IIr08 qʾmʾqwn = kamagun, IIr09 yvlʾq (but (LP) U39, Iv12 yʾvlʾq), IIr10 qwrw- = koru- (for korı-), IIv07 ʾwyrkytdrwkly = örgittrügli (probable metathesis for ö<gir>ttrügli < ögirttür-), IIv08 ʾmrʾ- = amra-, IIv09 ʾmrʾq = amrak, IIv09 svyntrwkly = sävintrügli (< sävintür-), IIv10 ʾwyrkydtwrwnk = örgittürüŋ (probable metathesis for ö<gir>ttürüŋ < ögirttür-); written together: IIv05 yʾlvʾrʾrmn = yalvarar män; attributive: r04, v12 **+lyγ**; locative: IIr04, 06, 08, 11, IIv05 **+dʾ**.
Scribal: IIv08 (error).

2. Prayer Book: Prayer to Azruwā

Mainz 104 II (T II D 78b)

Uygur script. Recto and verso of one folio (II) of a bifolio whose other folio (I) is edited separately as LP Nr. 15 below. For assignment of folios I-II and recto-verso, see the Commentary under U39 II above.

Le Coq, Türkische Manichaica aus Chotscho, III, 24-25, Nr. 9ii; Klimkeit, Gnosis on the Silk Road, 296. Clark, TML Nr. 69; Wilkens, MTT Nr. 302.

Mainz 104, II recto

LP022	01	[ ] • amtı [ ] [ ] • ʾmty [ ]
LP023	02	yarut[uglı] oglanı [yaz]_ yrw*t*[ ] ʾw*q*lʾny [ ]_
LP024	03	_ukumın kudı [ ] _wqwmyn qwdy [ ]
LP025	04	_lär • täŋrim siz ınaru _lʾr • tnkrym syz ʾ*y*nʾrw
LP026	05	ürüŋ küčlüg ʾwyrwnk kwyčlwk
LP027	06	ädgü kılınčlıg yarlıgkanč_ ʾdkw qylynčly*γ* yrlyqʾnč_
LP028	07	_učı täŋrim amtı meni _wčy tnkrym ʾmty myny
LP029	08	yarlıgkaŋ män yrly_qʾnk mn
LP030	09	montata ınaru bulun mwntʾdʾ ʾynʾʾrw pwlwn
LP031	10	ätmäyin sizintä ʾdmʾyyn syz_yntʾ
LP032	11	ınaru sačılıp yäklärkä ʾynʾrw sʾčylyp yʾklʾrkʾ
LP033	12	olurtmayın yämä ʾwlwrdmʾyyn y_mʾ

02 ALC : yit [ ] qunalarï(?) [ ]. **09** ALC : inärü. After ʾy- there are four "teeth" not three; thus, ʾynʾʾrw (cf. IIr11).

Mainz 104, II verso

LP034	01	[ ] nomı ol [ ] [ ] *nw*my ʾwl [ ]
LP035	02	[ ] siziŋ [ ] [ ] syz_yn/ [ ]
LP036	03	[ ] yämä o[g]l[u]ŋuz [ ] *y*mʾ ʾw/*l*/nkwz
LP037	04	ägsü[ks]üz amraglı ʾks*w*//wz ʾmrʾqly
LP038	05	tükäl bilgä bilig twykʾl pylkʾ pylyk

LP039	06	siz • amtı meni amrayu syz • ’mty myny ’mr’yw
LP040	07	yarlıgkaŋ täŋrim • yrl’q’nk tnkrym •
LP041	08	yazukumın bošuŋ y’z_wqwmyn pwšwnk
LP042	09	suyumın targarıŋ swywmyn t’rq’rynk
LP043	10	erinčümin arıtıŋ ’yrynčwmyn ”rytynk
LP044	11	amtı siziŋ yarlıgkaglı ’mty syz_ynk yrlyq’qly
LP045	12	dıšınıŋızın ädgü öktir dšynynkyz_’n ’dkw ’wykdyr

02 syzyn/ might have continued in the space to the left as sizin[gärü] or siziŋ[ä]; the first possibility is adopted here. **03** Just below the last letters of ’w/l/nkwz, the scribe added ’ksw which appears to be an unfinished attempt to add ’kswkswz = ägsüksüz at the end of this line; however, that word appears at the beginning of the next line. **08** ALC : yazuqumn. **09** ALC : tarqarang. In this ductus, -’- and -y- can look the same, but -ynk is transliterated here because all the other imperatives are spelled as -ynk or -wnk. **12** It may be assumed that a predicate ending in the imperative (‘Deign to’) occurred on the first line of the next leaf (now missing), and it is so indicated in the translation by ⌜ ⌝.

Translation

Mainz 104, II recto

(01-07) [ ]! Now, [may] the sons of [ ], those who enlighten, (may they) [ ] downward the(se) sins of mine! My God! Henceforth, you are my bright, powerful, beneficent and compassionate God! (07-12) Now, deign to have mercy on me! From here onwards, may I not make (the Living Self) a captive! Henceforth, may I not be cast away from you, or allow demons to have a seat (in me)! And, [ ]

Mainz 104, II verso

(01-07) It is the doctrine of [ ]. [ ] your [ ] and your son are flawless. You are one who loves and (you are) perfect wisdom. Now, graciously deign to love me! (07-12) My God! Deign to release my sins, and deign to restrain my transgressions! Deign to cleanse my stains! Now, with your right hand that is merciful, ⌜deign to [ ]⌝ a good reward!

Commentary

The frequent use of the imperative, as in IIr07-08 ‘Deign to have mercy on me!’ or IIv10 ‘Deign to cleanse my stains!’, as well as the use of the 1 singular voluntative ‘May I’, are characteristic of prayers. As indicated by the damaged reference to ‘your son (i.e. Mani?)’ in IIv03, this prayer may be addressed to Azruwā, but that is not certain.

Mainz 104, II recto

03 Le Coq could not decide between sïrïmïn and tirimin for the first word of this line, but since sır ‘secret’ seems entirely out of place here, and tiri cannot be täri ‘skin’ (never *teri), his reading is not retained. Rather, all but the initial letters may be read -wmyn, which places it in close parallel to the ending of IIv08 y’z_wqwmyn = yazukumın. If the final letters -wmyn represent the 1 singular possessive +um plus the 3 possessive accusative +ın, then at least one of the preceding obscure letters would have to be -w- to account for the rounded vowel of +um. Thus, even though they are not clearly -wq- or anything else, these initial letters ought to represent the -wq- of yazuk, with the letters y’z- lost at the end of IIr02, so that [yaz]ukumın may be read here.

09 It is unclear whether pwlwn ’dm’yyn is a writing for bulun ‘captive’ and the negative 1 singular voluntative of ät- ‘to do, to make’, or is a separated writing for bulunatmayın, that is, the negative 1 singular voluntative of bulunat- ‘to cause to take captive’ (only cited by Kāšgarī as bulnat- ‘to order

to be taken captive’; DLT II 138, EDPT 344). The first possibility is adopted because of the occurrence of bulun boltum ‘I have become a captive’ in (LP) U39, Ir11 below, where bulun is used as a single lexeme. The idea expressed here may be that the supplicant will try to avoid making particles of Light (i.e. the Living Self) a captive within his body through the commission of sin and betrayal of the faith. The reference of the word bulun remains somewhat puzzling both here and in U39; for the concept of the captive Living Self, see BeDuhn, The Manichaean Body, 82-83.

10-12 Le Coq read sizintä inärü sačılıp ‘Vor Dir ausgestreut (zu Deinen Füßen liegend?)’, whereas Clauson read this clause as sizintä ınaru säčilip ‘being parted(?) from you’ (EDPT 190). However, the context definitely requires a verb expressing movement sizintä ınaru ‘away from you’, which is conveyed by the verb sačıl- ‘to be scattered, to be thrown away, to be cast away’, but not by the verb säčil- ‘to be chosen, to be selected, to be picked out (from a group)’ (cf. EDPT 797), which is used in a positive sense in (LP) U39, IIr06.

Le Coq interpreted the main clause yäklärkä olurtmayın yämä as ‘werde ich nicht wieder für die Dämonen (Opfer?) hinstellen(??)’, although yämä ‘wieder’ more than likely belonged to the next missing sentence. The verb olurt- ‘to cause (to allow) to sit, to seat (something or someone)’ (EDPT 151, OTWF 780-781) here lacks a direct object standing in the accusative. If we assume that the object-predicate relationship is expressed by the dative +kä on the indirect object yäklär+kä and the causative -t- on the predicate olur-t-, then ‘to allow the demons to have a seat (in me, in my thoughts)’ is a possible but not necessarily more persuasive interpretation than Le Coq’s.

Mainz 104, II verso

10 In erinčümin arıtıŋ, the word should be erinčü ‘sin, fault’ rather than erinč ‘misery’, not only because of its form, but because the latter cannot undergo the cleansing expressed in the verb arıt- ‘to cleanse, to purify’ (EDPT 207). By the same token, in order to be cleansed, the kind of ‘sin’ expressed by erinčü must be the sort of evil deed that stains or blackens one’s soul. Therefore, it is most probable that erinčü is derived from eri- ~ erü- ‘to decay, to rot, to putrefy’ (EDPT 198) plus the DVN suffix -nčü, and may be translated in a context like this as ‘stains’. The derivation of this word also is distinct from that of erinč ‘miserable, wretched’, which is derived from er- ‘to be unhappy’ (see note to (LH) Great Hymn 077).

12 Le Coq read the clearly non-Turkic word in this sentence as dšyn, but could not identify it. The word also occurs as (DS) U6056, 08 dyšyn = dišın. Although spelled with -y- in Uygur, dyšyn may be identified with Parthian and Middle Persian dšn [dašn] ‘the right hand’ (Boyce, Word-List, 36; DM 142; cf. Sogdian δšn ‘right, just’ in SD 144). Here, it refers to the Manichaean concept of the deity extending a right hand downward to rescue souls or to retrieve a vessel of the released particles of Light from sacred meals. The idea appears as part of the Manichaean myth in which the Living Spirit reached down a hand into the primeval Darkness to retrieve Primal Man (see Lindt 1992, 82, 88). In addition, the image of the right hand extended downward is represented in the Manichaean painting MIK III 4974r, while a different representation of the concept is found in the embroidered textile MIK III 6251 (see Gulácsi, Manichaean Art in Berlin Collections, 83-86, 193-195).

From the surviving context, it is not possible to determine whether this prayer was offered in conjunction with the sacred meal. This last line contains only dišınıŋızın ‘with your right hand’ and the phrase ädgü öktir ‘good reward’ or ‘good gift’, which possibly was the object of a predicate contained in the next line that followed on the now missing leaf. If that predicate expressed something like ‘Deign to receive’, then the ‘good gift’ might be an allusion to the particles of Light retrieved by the Elects from the food and offered toward heaven. However, one would expect that phrase to be bo ädgü öktir ‘this good gift’. An alternative possibility is that the verb expressed something like ‘deign to give’, so that the phrase ädgü öktir would mean ‘a good reward’ in reference to the bestowal of salvation upon the supplicant as a compensation for his faith. Further context would be needed to resolve this question.

Writing Notes

Letters: **q̈** is not used; distinct **-γ**; the distinction between **s** and **š** is generally clear.
Spellings: IIr02 ’wql’n = oglan (note Mainz 104, Iv09 ’wqwl’n), IIr05 ’wyrwnk = ürüŋ, IIr07, IIv06 myny = meni, IIr09 ’yn”rw = ınaru, IIr10 ’d- = ät-, IIr12 wlwrd- = olurt-, IIv04, 06 ’mr’- = amra-, IIv07 yrl’q’- = yarlıgka- (cf. IIv11 yrlyq’-), IIv12 dšyn = dišın, IIv12 ’wykdyr = öktir; locative: IIr10 +**t’**, IIr09 +**d’**; instrumental: IIv12 +’**n**.
Scribal: IIv03 (addition).

3. Prayer Book: Narrative and List of Hymns on the Origin of Sin

*T II D 78c II

Uygur script. Recto and verso of one folio (II) of a bifolio whose other folio (I) is edited separately as LP Nr. 14 below. Le Coq's assignment of folios I and II and recto-verso (see the Commentary under U39 II above), as well as his transcription (from which a transliteration is abstracted), are followed here.

Le Coq, Türkische Manichaica aus Chotscho, III, 25-26, Nr. 9iii. Clark, TML Nr. 69; Wilkens, MTT Nr. 303.

*T II D 78c, II recto

LP046	01	[ ] [ ]
LP047	02	[ ] [ ]
LP048	03	beš [täŋri] [ ] pyš [ ]
LP049	04	utuzgay [ ] ʾwtwz_qʾy [ ]
LP050	05	n[om] kutı täŋri n[ ] qwty tnkry/
LP051	06	üčün [ ]_ ʾwyčwn [ ]_
LP052	07	_lar dındarl[ar] [nom] _lʾr dyntʾrl// [ ]
LP053	08	nomlagmalar kop nwmlʾqmʾ_lʾr qwp
LP054	09	busušı sakınčı beš pwswšy sʾqynčy pyš
LP055	10	täŋri üčün [ ] tnkry ʾwyčwn ʾʾty[ ]
LP056	11	odguratı bälgü[lärin] ʾwdqwrʾty plkw[ ]
LP057	12	körtgürü berti biz[ni] kwyrtkwrw pyrdy pyz[ ]

01-02 These lines on recto and verso were numbered by Le Coq, implying that the paper was not torn away but the words nonetheless were illegible.

*T II D 78c, II verso

LP058	01	[ ] [ ]
LP059	02	[ ] [ ]
LP060	03	[ ] [ ]k[ ]
LP061	04	[nom kut]ı täŋri [ ]y tnkry_y

LP062	05	[ba]šık • kat[ıgl]ıg //šyk • qʾt///yγ
LP063	06	[ ] • bašın [ ]r[ ] • pʾšyn
LP064	07	[ ] čaxšapat [ ] čqšʾpt
LP065	08	nom törü • vusantē nwm twyrw • vwsʾnty
LP066	09	alkıš uzun tonlug_ ʾʾlqyš ʾwz_wntwnlwγ_
LP067	10	_[k]a arıgın ärmäk _/ ʾʾryqyn ʾrmʾk
LP068	11	[ ] kärgäk bašık • [ ] krkʾk pʾšyk •
LP069	12	katıglıg köŋültäki qʾtyqlyγ kwnkwl_tʾky

04 ALC's translation of 'Gott(es der Gesetzes-Majestät?)' shows that he understood the passage correctly, and that n[om kut]ı '[Glory] of [the Doctrine] (i.e. Wahman)' should be restored in the gap. Moreover, the same phrase occurs in IIr05. **08** ALC : vušanti alqīš 'Vušanti-Segen'; however, the first word is Sogdian βws'nty [βusandē] 'fast' (SD 115; also see note to (LC) Xwāst L246). **09-10** ALC : tonluγ[ï?]n; see Commentary.

Translation

*T II D 78c, II recto

(01-09) [ ] the Five[fold God] will be defeated [ ]. For the sake of the God, Glory of [the Doctrine (i.e. Wahman)], and for the sake of the many sorrows and anxieties of the [ ]s and the Elects and those who are preaching [the doctrine], (09-12) (and for the sake of) the Fivefold God, he [ ] and vividly made manifest [his] distinguishing characteristic[s] for us. [ ] us.

*T II D 78c, II verso

(01-03) [ ]

(04-05) A hymn (concerning) the God, [Glory] of [the Doctrine (i.e. Wahman)].

(05-07) [A hymn (concerning)] the mixed [ ] at the beginning.

(07-11) A hymn (concerning) the necessity for the commandments, the doctrine, the precepts, the fasts, the prayers of praise, and for the Long-Robed Ones (i.e. Elects) to exist in purity.

(12) ⌜A hymn (concerning)⌝ [ ] that is in a mixed mind.

Commentary

The recto text of this fragment has a sermon-like narrative, apparently regarding the origin of sin, whereas the verso text contains a descriptive list of hymns dealing with that topic or at least that part of a liturgy. Thus, this text contains a portion of a liturgy, but lacks sufficient context to identify the nature of that liturgy.

*T II D 78c, II recto

04 Le Coq read otuz γai 'dreißig', but the writing 'wtwz_qʾy could represent either utuzgay 'will lose, will be beaten, will be defeated' or uduzgay 'will lead'. Because there is no reason to think that -t- would be written for -d- (regardless of whether it could have been) and because the Fivefold God in fact was defeated in the battle with the forces of Darkness, the first alternative is adopted here. Morover, the text on verso refers to the mixture of Light and Darkness that occurred because of this defeat.

11-12 Clauson read this passage as odguratı bälgü[lüg] körtgürü berti 'he demonstrated ... so that it became vividly manifest' (EDPT 49). Rather, it is probable that bälgü- ended in the plural 3 possessive accusative +lärin, so that bälgü[lärin] was the object of the predicate körtgürü berti. The verb körtgür- should be understood as 'to make manifest, to allow to see' (cf. OTWF 750-751) instead of 'to demonstrate', and the noun bälgü as 'distinguishing characteristic' instead of 'manifestation'; thus, 'He vividly made manifest [his] distinguishing characteristic[s] for us'.

*T II D 78c, II verso

03-11 The word bašık 'hymn' occurs twice in this passage (v05 and v11) and may have stood in the damaged line v03 (only [ ]k[ ] survives). In addition, it probably occurred in v05-07 either before punctuation or, more likely, after the word bašın 'at the beginning', and in the first lines of the following lost leaf in the book. The occurrence of the word twice and probably four (or five) times indicates that this passage contains a list of hymns, where bašık is prefaced by a brief description of the subject matter of the hymn. In v05, bašık is prefaced by [nom kut]ı täŋri 'the God, [Glory] of [the Doctrine]' and thus deals with Wahman. In v05-07, the surviving words kat[ıgl]ıg 'mixed' and bašın 'at the beginning' suggest the explanation in the Manichaean myth of how Light and Darkness were mixed at the beginning; cf. (LC) Xwāst [B006-007] yaruklı karalı ol ödün k[a]tıltı 'both the Light and the Darkness were mixed at that time'. The several nominals that precede bašık in v07-11 concern the duties of the Elects and include observing the commandments, the doctrine and precepts, the fasts and prayers, and the commandment to exist in purity, although only the latter duty is said to be necessary for the Long-Robed Ones (uzun tonlug[k]a with dative +ka instead of Le Coq's [-ï?]n). Assuming that this list continued on the next missing leaf, another hymn concerned v12 katıglıg köŋültäki '(something) that is in a mixed mind', that is, a mind in which good and evil are mixed; that assumption is so indicated in the translation within ⌜ ⌝.

09-11 The requirement stated in uzun tonlug[k]a arıgın ärmäk[ ] kärgäk is that the Long-Robed Ones or Elects should exist in purity. The reference to existing 'in purity' has a partial parallel in both the third and the fourth commandments which the Elects were obligated to observe. These were stated in (LH) Great Hymn 174-182 as (3) the commandment for the body to exist in purity, and (4) the commandment for the mouth to exist in purity (see Commentary to the Confession of an Elect in the Pothi-Book, edited as LC Nr. 2). Because neither commandment conforms exactly to the statement here (regardless of what stood in the gap), the admonition to exist in purity could refer to a general obligation of the Elects.

Writing Notes

Letters: ALC's transcription does not show **q̈** but does show **-ɣ**; in IIv08 vwsʾnty, ALC read **-š-** instead of **-s-**, possibly indicating some ambivalence in this graph.
Spellings: IIr07 dyntʾr = dındar, 11 plkw = bälgü, IIv12 qʾtyqlyɣ = katıglıg, 12 kwnkwl = köŋül; attributive: IIv12 **+lyɣ**; locative-relational: IIv12 **+tʾky**; 3 past: IIr12 **-dy**.

4. Prayer Book: Prayer to an Unknown Deity

U 38 II (T II D 78d)

Uygur script. Recto and verso of one folio (II) of a bifolio whose other folio (I) is edited as LP Nr. 13 below. For assignment of folios I-II and recto-verso, see the Commentary under U39 II above.

Le Coq, Türkische Manichaica aus Chotscho, III, 26, Nr. 9iv. Clark, TML Nr. 69; Wilkens, MTT Nr. 304.

U38, II recto

LP070	01	karīkadānt[ak]ı [ ][t]akı krykdʾnd//y [ ]/ʾqy
LP071	02	yarukug kü[čü]g kayu yrwq̈wɣ kwy//*k* qʾyw
LP072	03	kiši kertgünsär täŋri *k*yšy kyrtkwnsʾr tnkry
LP073	04	arıgınča išläsär ʾʾryqynčʾ ʾyšlʾsʾr
LP074	05	ol kiši [ ] ʾwl kyšy ʾ[ ]
LP075	06	[ ] nomta [ ] [ ] nwmdʾ [ ]

06 The paper containing lines r07-12 and v08-12 was torn away.

U38, II verso

LP076	01	al[katmıš ögü]tmiš ʾ//[ ]tmyš
LP077	02	ellig kim bizni kamag ʾylyk *kym* pyz_ny qʾmʾɣ
LP078	03	yaŋluk nomluglarta yʾnklwq nwmlwqlʾrdʾ
LP079	04	üd[ür]t[ačı] ulug yaruk ʾwyd//d/// ʾwlwɣ yrw*q*
LP080	05	[ellig köŋü]lümüztä [ ]lwmwz_tʾ
LP081	06	[ ] biz [ ] [ ] pyz p[ ]
LP082	07	[ ] [ ]

01 JW : *al*[katmıš] [ög]ütmiš.

Translation

U38, II recto

(01-06) Whatever person believes in the Light and the [power] that is in the amethyst and in the [ ], and carries out work in accordance with the purity of God, that person [ ] in the doctrine [ ]. [ ]

U38, II verso

(01-06) [May] we [ ] in our [minds] the [praised] and [acclaim]ed King who is the great [King] of Light and [who separates] us from all those who have erroneous doctrines! [ ]

Commentary

Only the identification of the supplicants as 'we' in IIv02, 05, 06, and the assumed use of the plural voluntative on verso indicate that this is a prayer of appeal. Even though the text appears to cite the [King] of Light (or [God] of Light?) who must be Azruwā, the addressee and theme cannot be determined with certainty from what survives.

U38, II recto

01 The word written krykd'n may be identified as Sogdian qrqδ'n [karkaθan] 'amethyst', apparently a loan from Syriac qarkeδāna (SD 193; Henning, Sogdica, 26). Here, however, krykd'n has a different spelling that represents karīkadān.

02 Le Coq read kü//g, understanding it as kün 'sun' with the accusative +üg, while Wilkens restored kö[rü]ŋ 'See (the light)!' (MTT 278). However, JW's reading would require that recto is addressed to other believers, since it is unlikely that an appeal to a deity would want that deity to see the Light that is in the amethyst. Restoring kü[čü]g 'the power' is preferable here also for the reasons that both yaruk 'Light' and kü[č] 'power' evidently are qualities of the amethyst, and the accusatives +üg/ug on both nouns are governed by the verb kertgün- 'to believe in, to show faith'.

04 Le Coq rightly questioned his reading of tngri arïγïnta 'in Gottes Lichtglanz(?)'. The letter he read as -t- does not have a closed loop. Rather, it is highly likely that the supposed -t- actually is written -nč-, producing "ryqynč' = arıgınča. This form consists of arıg 'pure', which functions here as a nominal meaning 'purity, pureness', plus the 3 possessive +ı and the equative +ča.

U38, II verso

03-04 Le Coq read nomlarda instead of the clearly written nwmlwql'rd' = nomluglarta. Also, even though bizni is the direct object of this predicate, he restored the passive üd[rül]t[äči] instead of the active üd[ür]t[äči], consisting of üdür- 'to separate (something from something)' (EDPT 67) plus the participle -täči. Thus, his reading of [ ] [ögüt?]miš ilig kim bizni qamaγ yangluq nomlarda öd[rül]d[äči?] 'gepriesene König, der uns von allen irrtümlichen Gesetzeslehren scheidet' should not be retained.

Writing Notes

Letters: **q̈** is used only in IIr02 yrwq̈ (one dot and a smudge); distinct **-q** and **-γ**; the shapes of **s** and **š** vary and at times are not clearly one or the other (standardized as **s** or **š**).
Spellings: IIv02 q'm'γ = kamag; locative: IIv05 **+t'**, IIr01, 06, v03 **+d'**; future participle: IIv04 **-d///**.

5. Prayer Book: Prayer to Azruwā

*T II D 78e II

Uygur script. Recto and verso of one folio (II) of a bifolio whose other folio (I) is edited separately as LP Nr. 12 below. Le Coq's assignment of folios I and II and recto-verso (see the Commentary under U39 II above), as well as his transcription (from which a transliteration is abstracted), are followed here.

Le Coq, Türkische Manichaica aus Chotscho, III, 26, Nr. 9v (transcription only). Clark, TML Nr. 69; Wilkens, MTT Nr. *305 (= *T II D 78e).

*T II D 78e, II recto

LP083	01	yaruk küč<i>n[tä] yrwq kwyčwn[ ]
LP084	02	yerig täŋrig [ ] yyryk tnkryk [ ]
LP085	03	üzä asra [ ] 'wyz_' "sr' [ ]
LP086	04	kötrü äti[p] [ ] kwytrw 'ty/ [ ]
LP087	05	siz • yämä [ ] syz • y_m' [ ]
LP088	06	yer üzä kut yyr 'wyz_' qwt
LP089	07	kıv öŋ[ ] qyv 'wynk[ ]
LP090	08	siz[ ] syz[ ]

01 ALC : küčün[ ]; JW : küčin[ ]. JW's emendation is adopted here; also see the footnote to (LP) *T II D 78e, Ir05 below. **08** ALC numbered only lines r-v01-08, implying that lines r-v09-12 were torn away.

*T II D 78e, II verso

LP091	01	_[gl]i siz siz täŋrim • _//y syz syz tnkrym •
LP092	02	yämä biziŋ kulakımız_ y_m' pyz_ynk qwl'qymz_
LP093	03	_[ka atıŋ]ız atayın _[ ]yz "t'yyn
LP094	04	[ ]uŋuzka kirzün [ ]qwnkz_q' kyrz_wn
LP095	05	[ ]ümüzün [ ]t'kwmwz_wn
LP096	06	[ ] äšitip [ ]y_ly 'šydyp
LP097	07	[ ] [ ]
LP098	08	[ ] [ ]

02 ALC questioned his transcription of qulaγïmz. **03** ALC : [ ]uz.

Translation

*T II D 78e, II recto

(01-05) [Through the] power of the Light, you are [the one who] [ ] the earth and the sky, and [who] raises and creates and [ ] the [ ] above and below. (05-08) And, you are [the one who] [ ] divine blessing and favor upon the [ ] (and upon) the earth.

*T II D 78e, II verso

(01) You are the one who [ ]. You! My God!

(02-08) And let me call out your [name for] our ears! May it enter into your [ ]! Hearing [ ], through our [ ]!

Commentary

The voluntative 'Let me! in IIv03 and the optative 'May it enter!' in IIv04 are features of prayers. This prayer is addressed to the creator of the earth and the sky, that is, presumably to Azruwā as the ultimate creator of all good things.

*T II D 78e, II recto

04 The word kötrü is a syncopated form of kötürü, consisting of kötür- 'to lift up, to raise' and the gerund -ü. Le Coq's äti//// could be et- 'to make, to create' plus the gerund -i[p], but the spelling with ’- instead of ’y- indicates that this interpretation is rather tentative .

*T II D 78e, II verso

03 The restoration of [atıŋ]ız atayın may seem to be unnecessary, inasmuch as ata- by itself means 'to call out someone's name, to call by the name' (EDPT 42, UWb 255-257). However, a similar phrase occurs in TT I 116 atıŋ atayu 'calling out your name'.

Writing Notes

Spellings: IIr04 kwytrw = kötrü (for kötürü), 04 ’t- = et- (uncertain), IIv02 qwl’q = kulak (error for kulgak or a variant?), 06 ’šyd- = äšit-; 1 plur. possessive: IIv02 **+ymz**; 2 plur. possessive: IIv04 **+wnkz**.
Scribal: IIr01, IIv03 (emendations of ALC), IIv02 (error?).

6. Prayer Book: Prayer to an Unknown Deity

U 51 II (T II D 78i)

Uygur script. Recto and verso of one folio (II) of a bifolio whose other folio (I) is edited as LP Nr. 9 below. For assignment of folios I-II and recto-verso, see the Commentary under U39 II above.

Le Coq, Türkische Manichaica aus Chotscho, III, 27, Nr. 9ix (transcription only). Clark, TML Nr. 69; Wilkens, MTT Nr. 309.

U51, II recto

LP099	01	[ ]üŋüztä ürüŋ
		k[ ]wr*w*nkwz_d’ ’wrwnk
LP100	02	[ ]iŋiz_tä
		[ ]ynkyz_d’
LP101	03	[ ]mäz
		[ ]m’z(?)

02 All of line IIv02 shows through the paper above IIr02. **03** All of lines r-v04-12 were torn away from the paper.

U51, II verso

LP102	01	ol tegän ürüŋ
		’wl tyk’n ’wrwnk
LP103	02	otların örtä[ä][ ]
		’wtl’ryn ’wy*r*t/[ ]
LP104	03	käntü ädgü ürüŋ
		kntw ’dkw ’wrwn/

01 ALC : tigin (tikän); JW : tegin. **03** JW : k(ä)ltü ('deutlich'). However, what appears as the "l-hook" actually is the "m-hook" of -m’z = -mäz (?) showing through from the other side of the paper (cf. footnote to r02 above).

Translation

U51, II recto

(01-03) [ ] bright in your [ ]. [ ] in your [ ]. [ ] does not [ ]

U51, II verso

(01-03) [ ] light those bright fires that he spoke about. [ ] own good and bright [ ]

Commentary

The only grammatical feature indicative of a prayer in the surviving remnants of this text is the direct address implied by the 2 plural possessive 'your' in r01 +üŋüz and r02 +iŋiz. Its few remains do not allow an identification of an addressee or a theme.

U51, II verso

02 Le Coq read only qutl// for this line. However, the "letter" he took to be q- actually is formed by the impression of -d’ from the other side of the paper. The word here clearly is written ’wtl’ryn = otların, whose root should be ot 'fire' because of the attribute ürüŋ 'bright'. The phrase tegän otları can be parsed as 'those-having spoken about-fires-of his' = 'those bright fires that he spoke about'. Following this word, it is possible to read either ’wynt[ ] or ’wyrt[ ]. The second of these could represent örtä- 'to light (a fire), to burn' (EDPT 209), which is consistent with 'bright fires'.

Writing Notes

Spellings: IIr01, IIv01, 03 ’wrwnk = ürüŋ; locative: IIr01, 02 **+d’**.

7. Prayer Book: Prayer to Mani, the Paraclete

U 53 II (T II D 78k)

Uygur script. Recto and verso of one folio (II) of a bifolio whose other folio (I) is edited as LP Nr. 8 below. For assignment of folios I-II and recto-verso, see the Commentary under U39 II above.

Le Coq, Türkische Manichaica aus Chotscho, III, 28, Nr. 9xi (transcription only). Clark, TML Nr. 69; Wilkens, MTT Nr. 310.

U53, II recto

LP105	07	_ančučı [	]
		_ʾnčwčy [	]
LP106	08	täŋrim • [	]
		tnkrym • [	]
LP107	09	täg [	]
		tʾk [	]
LP108	10	siz • kertü no[m]	
		syz • kyrtw nw/	
LP109	11	ülügüzi mäŋigü	
		ʾwylwkwz_y mʾnkykw	
LP110	12	tirig ı siz kim	
		tyryk ʾy syz kym	

07 The paper containing lines r-v01-06 was torn away. **12** ALC : siz.

U53, II verso

LP111	07	[	]lıg
		[	]lyγ
LP112	08	[	] • amtı
		[	] • ʾmty
LP113	09	[täŋrim siz]ni köntüm	
		[	]ny kwyntwm
LP114	10	[	] mäŋigü
		[	] mʾnkykw
LP115	11	yaruk tirig öz	
		yrwq tyryk ʾwyz	
LP116	12	täg siz tolp öz(?)	
		tʾk syz twlp ʾwyz	

09 ALC [ ]ni köntüm (??). **12** The dot under s- of syz presumably is an unintentional mark. **12** Here, one could interpret ʾwyz as öz 'self, spirit' (as ALC and JW), or one could assume that the letters ⌜-wtlʾr⌝ stood in the missing first line of the next leaf and read ʾwyz_ = üz⌜ütlär⌝ 'soul⌜s⌝'; neither reading can be supported.

Translation

U53, II recto

(07-12) [ ] ⌜com⌝passionate [ ]. My God! You are [ ] like [ ]. You are the Paraclete of the true doctrine, the tree of eternal life who [ ]

U53, II verso

(07-12) [ ] having [ ]. Now, [my God], I have acknowledged [you]. You are like the [ ] eternal Light and Living Self. [ ] whole self(?) [ ]

Commentary

Although lacking grammar and phrases characteristic of prayers, the surviving portions of this text may be identified as such because they contain expressions of direct address to a deity ('My God!', 'You are'). Although the fragment retains a passage with a parallel in the Bema-hymns addressed to Mani in the Coptic Psalm-Book, this text lacks features that would identify it as a hymn or even as a specific hymn belonging to the Bema-ritual that was rendered into Uygur as a prayer. Nonetheless, what survives has considerable importance, since it documents in Uygur a reference to Mani as the Paraclete, a term that designated Mani as the Holy Ghost or substitute for the Father of Light (see note to r10-12 below).

U53, II recto

07 Le Coq read ąrčuni(?), whereas Wilkens saw ačtı. Rather than these, the letters are clearly written ʾnčwčy. They complete the word ⌜yrlyqʾ⌝_ʾnčwčy = ⌜yarlıgkʾ⌝ančučı 'compassionate' whose element ⌜yrlyqʾ⌝ stood at the end of the missing preceding line.

10-12 An understanding of this passage requires an examination of the mysterious word spelled ʾwylwkwzy in r11 which Le Coq read as ülügüzi or possibly ültgüzi, thus clearly believing that the word ought somehow to be Turkic—or at least recognizing that a word of this form does not exist in other languages. While the letter after ʾwyl- is obscure enough to be either -t- or -w-, a form ültgüzi could not be explained satisfactorily as a Turkic word, whereas that is not the case with ülügüzi. The latter form may be analyzed as a compound word ülügüz that combines ülüg 'share, part; lot (in life), fate' and öz 'self, soul, spirit', and ends in the 3 possessive +i, which shows its possessive relationship to the preceding kertü no[m] 'true doctrine'; thus, 'the ülügüz (ülüg öz) of the true doctrine'. The structure of ülügüz (ülüg öz) is quite similar to the frequently used Uygur compound ʾtʾwyz = ätüz that combines ʾt = ät 'flesh' and ʾwyz = öz 'self, soul', and has the meaning of 'body' in the inclusive sense of the whole person. Whereas ätüz (transcribed as a spelling ätʾöz by most scholars, rather than as a pronunciation ätüz) reproduces the spellings of two distinct words by retention of ʾwy- at the beginning of ʾwyz = öz, the present compound does not. One possible explanation for this is that this compound was created for this single usage (or a usage in a very limited set of texts) by a single translator or scribe, who might have thought it more helpful to spell the compound as a pronunciation rather than as a learned or standard form.

The exact meaning of the compound ülügüz (ülüg öz) is difficult to establish, but context points to its use as a term for the Paraclete. The passage 'You are the ülügüz (ülüg öz) of the true doctrine, the tree of eternal life' is rather similar to passages in the Coptic Psalm-Book, where Mani is identified as 'our Lord Mani, the Spirit of Truth' (Psalm 272; translations from Allberry 1938), 'Spirit of the Paraclete' (223), 'the Paraclete, the Spirit of Truth' (229), 'Spirit of Truth, the Paraclete, whom Jesus sent' (227), and most remarkably as 'the Paraclete-Spirit, the fruitful tree of life' (227). The latter parallel is especially relevant because it contains the phrase 'the fruitful tree of life' corresponding to the Uygur mäŋigü tirig ı 'the tree of eternal life', which strongly suggests that kertü no[m] ülügüzi 'the ülügüz (ülüg öz) of the true doctrine' is directly analogous to 'the Paraclete-Spirit of Truth' of the Coptic.

The word Paraclete is derived from a Greek compound meaning 'called to one's side' and often may be translated as 'comforter' or 'advocate'. As a concept relevant to the present case, the Paraclete belongs to the Johannine sect of early Christianity and is specific to a few passages in the Gospel of John where its meanings may range from 'substitute' and 'intercessor' to 'advocate' and 'helper'. In that Gospel, Jesus uses the term several times in reference to the Holy Spirit or Holy Ghost; for example, when He promises that the Paraclete will come and take his place (John 14:16), or when He says that He must go away or the Paraclete will not come (16:7). In these cases, the Paraclete is the successor of Christ in a historical sense but also the substitute for Christ in the sense of the Holy Ghost who will carry out a variety of functions in the Christian community after He is gone.

The Christian idea of the Paraclete as substitute or successor also was applied to Mani in both the West (as seen in the Psalm-Book) and the East. Sundermann 1988 and Leurini 2004 discussed Iranian and other sources from the latter tradition, and the following brief remarks are based on their studies. Sundermann demonstrated that in several Middle Persian and Sogdian texts the term ps'gryw [pasāgrīw] (= S pš'γryw) in its main usage designated Mani as the Paraclete, that is, as the Holy Ghost or emanation of the Father of Light, a clear continuation of the Johannine concept of the Paraclete as substitute or successor. This MP term is a compound that combines pasā 'after,

later' and grīw 'self, soul' (see DM 284, SD 300) and stems from a Parthian term applied to the substitute or deputy of a ruler, that is, to the replacement or succesor after the King; thus, the pasāgrīw, or 'After-Self' = 'After-Me', was a substitute who by definition also could be a successor.

Because the second element of both Uygur ülügüz (ülüg öz) and MP pasāgrīw (pasā grīw) is the word for 'self' or 'soul, spirit' (öz = grīw), it would be reasonable to assume that the Uygur compound not only has the same structure as the MP pasāgrīw, but also that it is based on the MP (or other Middle Iranian) compound. In that case, one would expect that their first components also are the same. However, they are not the same, at least not in any obvious or transparent way that would allow us to treat the Uygur ülügüz (ülüg öz) as a calque of MP pasāgrīw. The word ülüg is derived from ülä- 'to share out, to divide' through the DVN suffix -g (OTWF 213) and basically means a 'share' or 'portion' but, as Clauson noted, in the sense of 'equal shares or portions' (EDPT 142, with citations of modern forms). This basic meaning is not equivalent to MP pasā 'after(ward), later', nor, as we shall see, are the other usages of ülüg.

Early Turkic texts also documented another meaning of ülüg that scholars have rendered as 'lot (in life), fate, destiny, fortune, good fortune, good luck' (note that English 'lot' also can denote both a 'share' or 'portion' and a 'lot in life' or 'fate'). While these translations "work" in most cases (e.g. (LH) U54, v02 ülüglüg kutlug bodun biz 'we are a fortunate and divinely blessed people'), certain passages in texts also might be interpreted otherwise. The earliest use of ülüg is in a speech of Bilgä Xagan in KT E29 kutum bar üčün ülügüm bar üčün 'because I had divine favor and because I had *ülüg*', a statement that is expressed slightly differently in BX E23 kutum ülügüm bar üčün 'because I had divine favor and *ülüg*'. Here, ülüg is associated with kut 'divine favor, divine blessing, charisma', an intangible substance that Central Eurasian rulers received from Heaven as a proof of their legitimacy and that passed from ruler to ruler in the marrow of the bones of a ruling family, making the dynasty of that family similarly endowed or charismatic. In this passage, ülüg also might be understood as a quality or substance that is similar in reference to or closely connected with kut. One way to understand its reference is to proceed from the double meaning of 'lot' as a share and as a fate. Thus, Bilgä Xagan may have been claiming that because he possessed divine favor he also possessed the 'good fortune' that stems from divine favor, and thus could be expected to be the source and cause of good fortune among his subjects as well. Such appears to be the reference in several couplets of the Kutadgu Bilig, including 3461 törülüg köni bäg kut ol bälgülüg / kutı birlä tägrür tüzükä ülüg 'He who manifests divine favor is a lord with just laws, and with his divine favor he bestows good fortune on all'.

A second way to understand ülüg is to interpret its basic meaning of 'share' in this context as a 'share of the divine', so that Bilgä Xagan was claiming not only divine favor but the right to divine kingship because through his share of divinity he stood between heaven and earth as a divine representative or 'substitute' for God. According to that interpretation, then, the word ülüg itself could be a designation for 'substitute', and the term ülüg öz 'Share-Self' or 'Share-Spirit' could be taken to mean 'Substitute-Self' or 'Substitute-Spirit' as a reference to the Paraclete.

There is another usage of ülüg that in some measure supports this interpretation. In Turkish dialects, the word ülü (<ülüg) is used with regard to food sent to a wedding or to a neighbor in need or to the home of a deceased one, and is essentially seen as an act of giving alms or charity that has religious merit (SD XI 4064). The word ülüš, derived from the same root with the DVN suffix -š, replaced ülüg in most modern dialects and also refers to food that neighbors send to one another. Similar practices were found among the Turks in older times as well, and Doerfer cited several sources that document the use of ülüš as a term designating the customs of servants partaking of leftover food from the table of a great personage (> Persian ülüš 'provisions from the king's table'; PED 96), of letting guests take home leftovers from a banquet, and of giving certain body parts from an animal killed in a hunt to a person of honor or privilege (TMEN I 120-121, Nr. 546). In this usage, ülüg/ülüš appears to have the connotation of 'comfort' or 'help' and may be compared with that meaning for Paraclete in the Christian tradition as cited above. In addition, Doerfer cited the case where Timürlane allowed the decoy ruler from the charismatic Borjigid or Chingissid clan whom he installed on the throne of his Central Asian realm only two 'shares' (ülüš) of legitimate rule: the title of Khan and the chair at the head of table. Thus, in this example, 'share' expresses the notion that divine kingship is legitimated through possession of a share of divine favor.

Regardless of this possible interpretation of ülügüz (ülüg öz) as 'Share-Self' in the sense of a divine substitute or Paraclete, the fact remains that Uygur ülüg 'share' is not a direct equivalent to MP pasā 'after(ward)' so that the question of the exact origin and meaning of the Uygur compound must still be answered. Nonetheless, the parallel with the Coptic hymn, the contextual evidence, and

in part the structure of the compound itself strongly support the conclusion that ülügüz (ülüg öz), which may be translated literally as 'Share-Self' or 'Share-Spirit', refers to Mani as the Paraclete.

12 Properly, the noun ı means 'bush' or 'small tree' when it occurs in the binom ı ıgač 'bushes and trees' (cf. EDPT 1). However, there are attestations of its use in the meaning of 'tree'; cf. (DL) U04, r04-05 nārwan atlıg ı 'a tree named nārwan', where nārwan is Parthian n'rw'n [nārwān] 'elm' (DM 238), and (DL) U04, v01 olı učınta olurtı 'he sat on the tip top of that tree'. The phrase 'tree of life' also applies to the depictions of the tree of life in some of the murals of the Bezeklik caves; see the Commentary to the dipinti from (EV) Cave 25 at Bezeklik.

Writing Notes

Letters: **q̈** is not used; distinct **-q** in IIv11 yrwq; distinct **s** and **š**.
Spellings: IIr11 'wylwkwz = ülügüz (ülüg öz); attributive: IIv07 **+lyγ**; 1 sing. past: IIv09 **-twm**.

8. Prayer Book: Prayer for Divine Assistance

U 53 I (T II D 78k)

Uygur script. Recto and verso of one folio (I) of a bifolio whose other folio (II) is edited as LP Nr. 7 above. For assignment of folios I-II and recto-verso, see the Commentary under U39 II above.

Le Coq, Türkische Manichaica aus Chotscho, III, 28, Nr. 9xi (transcription only). Clark, TML Nr. 69; Wilkens, MTT Nr. 310.

U53, I recto

LP117	08	täŋrim kol[ur män]
		tnkrym qw*l*/[ ]
LP118	09	äšittürüŋ [ ]
		’šy_dtwrwn/ [ ]
LP119	10	_mäyin yämä [ ]
		_m’yyn ym’ [ ]
LP120	11	artızmayın amtı täŋ[ri]m
		‖”‖ ’rtz_m’yyn ’mty *t/k//m*
LP121	12	sizni yarlıgkančučı ellig
		syz_ny yrlyq’nčwčy ’ylyk

08 The paper containing r-v01-07 was torn away. **11** For the scribal addition of ‖”‖, see Commentary.

U53, I verso

LP122	08	[ ] täŋ[ri]m
		[ ] *t/k//*m
LP123	09	[ ]iŋizin
		[ ]rynynkyz_yn
LP124	10	[ ] • ol yagı
		[ ] • ’wl y’qy
LP125	11	[ ] bultugmalar meni
		[ ]l[ ] pwltwqml’r myny
LP126	12	arturmazun täŋrim
		’r‖d‖wrm’z_wn tnkrym

11 The “l-hook” is added directly to the “m-hook” of the element -wqml’r, so that the word misses one “tooth”; for bult- = bulat-, see Commentary. **12** For the scribal correction ‖d‖, see Commentary.

Translation

U53, I recto

(08-12) My God! [I] implore you! Deign to hear me! May I not [ ]! And, may I not let myself [ ] or be deceived! Now—my God!—[ ] you, compassionate King!

U53, I verso

(08-12) [ ]. My God! [ ] through the [ ] of yours. May those hostile [ ] ones who cause one to be confused not cause me to be deceived! My God!

Commentary

The expressions Ir08 ‘[I] implore you!’ and Iv12 ‘(May they) not cause me to be deceived!’ show that this text is a prayer. There is not sufficient information in the surviving text to identify the addressee, but the prayer is an appeal for divine assistance in resisting confusion and deception.

U53, I recto

11 Le Coq read ’rtzm’yyn as ärtzmäyin, but the writing should be interpreted as the verb artız- ‘to let oneself be deceived’ which is a causative-passive of ar- ‘to deceive’ (cf. EDPT 211, UWb 210, OTWF 707). Moreover, the scribe or a reader has written two “teeth” in very small letters just above the ’r-, ensuring that ”rtz- = artız- was intended. This verb also occurs in (LC) Xwāst L135-136 tärtrü yana igdäyü täŋriči män nomčı män tegmäkä artızıp ‘(if) we have let ourselves be deceived by one who wrongly, contradictorily and falsely said “I am a man of God” or “I am a preacher of the doctrine”’, and in (LH) U54, v08-09 ar[t]ızmaŋlar az yäkkä ‘Do not let yourselves be deceived by the demon of lust!’ Also see the note to U53, Iv12 below.

U53, I verso

11 The word written pwltwqml’r must be read bultugmalar (or Le Coq’s boltuγmalar). However, a verb like bulat- or bolat- that would be suitable to this text (thus not bu-la-t- ‘to cause to steam, to cook’) is unknown. The most convincing interpretation is that the syncopated form bult- = bulat- is an error for or a secondary variant of bulgat- ‘to cause to be confused’, to which the participle -ugma is attached. This verb occurs in (LP) U15, Ir09-10 bulgatmıšlarıg [ ]gučı siz ‘You are the one who [ ] those who had been made confused’.

12 Le Coq transcribed the predicate in this line as ayatmazun, where ayat- could be interpreted in two ways: (1) it is a variant spelling of ayıt- ‘to cause to speak’ (thus, ‘(May those) who cause one to be confused not make me speak!’), or (2) it is ayat- ‘to cause to respect’ (thus ‘May they not cause me to respect those who cause one to be confused’). Certainly the second of these would be a plausible reading, even though Röhrborn wrote of this occurrence of ayat- that it is a ‘Lesefehler (für welches Verb?)’ (UWb 298). Rather than these, it is the case that the scribe added a letter just a bit above the -y’- which may be recognized as the letter -d- although its strokes do not touch the line. Wilkens supposed that the -d- was neither an addition nor a correction and read the word as adırtmazun (MTT 283), evidently thinking of a verb adırt- ‘to distinguish’. According to Röhrborn, the verb adırt- ‘to distinguish’ is not attested in Uygur (UWb 55), nor was Erdal able to cite any examples of a causative in -t- from the transitive verb adır- (cf. OTWF 535-536). Otherwise, Clauson assembled a few examples of what he took to be this verb, but several are in Runic script where the second vowel is unwritten and thus should be adart- ‘to harm’ (as OTWF 760); his lone Uygur example of adrutačı (< adru- + -tačı) in TT V clearly is not this verb (EDPT 68; cf. UWb 61). Despite these views, the verb adırt- in fact occurs in (LH) Great Hymn 101 özüg yatıg adırt[matı]n ‘[without] distinguishing between kin and stranger’, thus making Wilkens’ reading at least possible, although not likely in this context. On the other hand, several arguments strongly favor accepting a scribal correction in this spot. For one thing, the first two letters of the original writing of the word should be ’r- instead of ”-, while the letter read as -t- should be seen as -wr-, as it is not written the same as other cases of -t- in the texts of the Prayer Book. If we regard the -d- as a correction written over the original -y’- which stands between the ’r- and the -wr-, then it appears that the scribe corrected ’ry’wrm’zwn to ’rdwrm’zwn = arturmazun, a form consisting of the verb artur- ‘to deceive’ and the negative optative -mazun. Moreover, the verb artur- shares the root of the causative-passive artız- ‘to let oneself be deceived’ (OTWF 707, 801), which has the same writing of ’r- for ar- in r11 of this text. Thus, it conforms with the use of an affiliated verb with the same spelling in a similar context, making it more persuasive to adopt the scribal correction of ’r‖d‖wrm’zwn = arturmazun here.

Writing Notes

Letters: **q̈** is not used; distinct **-q** and **-γ**; distinct **s** and **š**.
Spellings: Ir09 ’šy_dtwr- = äšittür-, r11 ’rtz- = artız-, Iv12 ’rdwr- = artur-.
Scribal: Ir11 (addition), Iv11 (error), 12 (correction).

9. Prayer Book: Prayer to an Unknown Deity

U 51 I (T II D 78i)

Uygur script. Recto and verso of one folio (I) of a bifolio whose other folio (II) is edited as LP Nr. 6 above. For assignment of folios I-II and recto-verso, see the Commentary under U39 II above.

Le Coq, Türkische Manichaica aus Chotscho, III, 27, Nr. 9ix. Clark, TML Nr. 69; Wilkens, MTT Nr. 309.

U51, I recto

LP127 01 sizingärü ötünür män a
syz_ynkʾrw ʾwytwnwrmn ”

LP128 02 [ ] [s]izin[gärü] [yal]varar män
[ ] /yz_*yn*[ ] ///vʾ*r*ʾ*r*mn

LP129 03 [ ] yarlıgk_
[ ] yr*lyq*_

01 The letters ” = a ‘O!’ appear slightly elevated at the end of the line. **02** The trace of a letter above -y- in [ ]yz is the upside-down letter y- (of Iv02 //tw y[ ]) showing through from the other side. **03** The final verb must have been completed in the missing next line, possibly as yarlıgkʳaŋ¹ ‘Have mercy!’ or ‘Graciously [ ] me!’ **04** The paper containing lines r-v04-12 was torn away.

U51, I verso

LP130 01 täŋrim özüŋüzgärü
tnkrym ʾwyz_wnkwz_kʾrw

LP131 02 alıŋ [ ]
”lynk //tw y[ ]

LP132 03 siz_[ ]
syz_[ ]

00 In the upper right margin of verso, a later hand has written tnkrym = täŋrim ‘My God!’. **02** The damaged word ending -tw might be [kn]tw = [kän]tü ‘oneself’ or perhaps [kyr]tw = [ker]tü ‘truth, true’. **03** The pronoun siz may have stood alone or with suffix in the gap.

Translation

U51, I recto

(01-03) I pray to you! O! [ ]. I [be]seech you! [ ] have mercy [ ]

U51, I verso

(01-03) My God! Deign to take me toward you yourself! [ ] you [ ]

Commentary

The phrase ‘I pray to you’ in Ir01 and the imperative ‘Deign to take me!’ in Iv02 establish this text as a prayer. Its fragmentary state does not allow an identification of the addressee or theme.

Writing Notes

Letters: **-q-** appears to have one dot above (shown as **q̇**) in Ir03 yrlyq̇)_.
Spelling: written together: Ir01 ʾwytwnwrmn = ötünür män, Ir02 ///vʾrʾrmn = [yal]varar män.
Scribal: Iv00 (addition by later hand).

10. Prayer Book: Prayer to Azruwā

U 37 + U 52 I (T II D 78h + T II D 78j)

Uygur script. Recto and verso of one folio (I) of a bifolio whose other folio (II) is edited as LH Nr. 9, which is a Recitation to the Twelve Sovereigns at the sacred meal. For assignment of folios I-II and recto-verso, see the Commentary under U39 II above. Le Coq transcribed, but did not translate what in his time were two fragments T II D 78h and T II D 78j, each representing a portion of the same bifolio. At some point, T II D 78h and T II D 78j were matched and patched together as U37+U52; Wilkens entered the combined form of this text in his catalogue.

Le Coq, Türkische Manichaica aus Chotscho, III, 27, Nrs. 9viii and 9x (transcription only). Clark, TML Nr. 69; Wilkens, MTT Nr. 308.

U37+U52, I recto

ʳ4 lines blankʾ

LP133 01 täŋ[rim] sizingärü ötün_
t*nk*[ ] *s*yz_ynkʾrw ʾwytwn_

LP134 02 _ür biz • [kop]ta tirig
_wr pyz • [ ]dʾ tyryk

LP135 03 [özi] siz • yämä s[iz]
[ ] syz • *y*_mʾ *s*[ ]

LP136 04 yaŋku yarl[ıgkaglı]
ynkqw yrl[ ]

LP137 05 yämä tükäl [ ][gli]
y_mʾ twykʾ*l* [ ]

LP138 06 täŋri • kama[gta] [ ]_
tnkry • qʾmʾ[ ]_

LP139 07 _si siz [• kopta] [ ]
_sy syz [ ]

LP140 08 siz • kam[agta] [ ]
syz • qʾm[ ]

01-08 Because the preceding lines are blank, ALC numbered these lines as 05-12. I do not count blank lines in my numbering of lines of texts. **03** ALC : T II D 78j, IIr05 [ ]mn s//. **04, 05** The participle -gli/-gli is restored in these lines on the basis of v05-06 [ ]gli siz.

U37+U52, I verso

LP141 01 [siz] • kop[ta] [ ]
[ ] • qwp[ ]

LP142 02 [siz] • kopka elligi
[ ] • qwp_*q*ʾʾylyky

LP143 03 [si]z • kamagta özi
[ ]z • qʾmʾγ_tʾ ʾwyz_y

LP144 04 siz • [ko]pta [y]ıd[ı]
syz • [ ]*p*_tʾ /yd/

LP145 05 siz • kamagta [ ]gli
syz • qʾmʾγ_tʾ [ ]*k*l_y

LP146 06 siz [•] kopıg elitir
syz / *qwp*_ʾγ ʾylytyr

LP147 07 [siz •] kamagıg todar
[ ] q'm'γ_'γ twd'r

LP148 08 [siz •] [ka]m[a]gıg ellänür
[ ] //*m*/γ_'γ 'yl'nwr

LP149 09 [siz •] [ ] törün
[ ] *t*wyrwn

LP150 10 [ ]mäk
[ ]rm'k

LP151 11 [ ]
[ ]yk

LP152 12 [ ] biziŋä
[ ] *p*yz_ynk'

05 ALC : T II D 78h, Iv05 [ ] *yäklär*. **06** ALC : T II D 78h, Iv06 [ ]z ilitir; see Commentary. **08** ALC : T II D 78h, Iv08 [ ]γ xan ilänür.

Translation

U37+U52, I recto

(01-06) [My] God! We pray to you! Among [the many], you are their Living [Self]. And, [you] are the God [who is] resoundingly merciful and [who is] perfectly [ ]!

(06-08, v01) [Among] the whole, you are their [ ].
[Among the many], you are [ ].
[Among] the whole, [you are] [ ].

U37+U52, I verso

(01-09) [Among] the many, you are [ ].
For the many, [you are] their King.
Among the whole, you are their (Living) Self.
Among [the many], you are their fragrance (of sanctity).
Among the whole, you are the one who [ ].
[You] carry away the many.
[You] fulfill the whole.
[You] rule the whole.

(09-12) [ ]ing [ ] by the law [ ] to us [ ]

Commentary

As is clear from the opening line of Ir01-02 täŋ[rim] sizingärü ötünür biz 'My God, we pray to you!', the text that follows is a prayer whose content is continuous between recto and verso. In Ir02-03 and from Ir06-08 up to Iv01-09, the prayer contains a series of qualities attributed to the Living Self or King who most probably is Azruwā here (cf. Text II of LH Nr. 16: 'Azruwā is the Living Self') . These attributes are expressed in formulas with the words kamag 'the whole' and kop 'the many' which, by their nature, create alliterating lines beginning with k- and ending with the pronoun siz 'you'. Thus, the text in lines r06-08 and v01-09 has the following structure:

r06-07 kama[gta] [ ]si siz
r07-08 [kopta] [ ] siz
r08-v01 kam[agta] [ ] [siz]
v01-02 kop[ta] [ ] [siz]
v02-03 kopka elligi [si]z
v03-04 kamagta özi siz
v04-05 [ko]pta [y]ıd[ı] siz
v05-06 kamagta [ ]gli siz
v06-07 kopıg elitir [siz]
v07-08 kamagıg todar [siz]
v08-09 [ka]m[a]gıg ellänür [siz]

Nonetheless, it would be rash to regard such a series as reflecting the structure of a hymn. For one thing, the same kind of sentence may be found between the first line and two other lines that do not conform to this structure but appear to be part of the opening invocation of the prayer:

r02-03 [kop]ta tirig [özi] siz
r03-04 yämä s[iz] yaŋku yarl[ıgkaglı]
r05-06 yämä tükäl [ ][gli] täŋri

Additionally, even though very fragmentary, lines v09-12 clearly do not have the same structure as the intervening lines. Thus, the series of attributes in r02-08 and v01-09 are more likely to be a prayer in the form of a recitation or chant rather than of a hymn, although the possibility that this piece was a hymn in the original language cannot be discounted.

U37+U52, I recto

02-03 The structure of the formula here and in r06-08 to v01-06 originates with a scribe or author whose command of Turkic syntax may not have been that of a native speaker. Literally, a sentence like [kop]ta tirig [özi] siz means 'Among ('in') the [many], you are their Living [Self]', kamagta öz siz means 'Among ('in') the whole, you are their (Living) Self', and kopka elligi siz means 'To ('for') the many you are their King'. One might expect these sentences to be constructed in Turkic as kopnuŋ tirig özi siz 'You are the Living Self of the many', kamagnıŋ özi siz 'You are the (Living) Self of the whole' and kopnuŋ elligi siz 'You are the King of the many', that is, in the possessive relationship between a word with the genitive suffix +nıŋ/+nuŋ and a word with the 3 possessive +ı/+i, although the genitive could be omitted in indefinite phrases. In order to retain the original tone, the more literal translations are adopted here.

04 The word yaŋku is the root of yaŋkur- 'to echo, to resound' and its causative yaŋkurt- 'to cause to resound', the latter of which occurs in (DP) U108, r05 arku taglarıg yaŋkurtu 'causing the valleys and mountains to resound'. Erdal analyzed yaŋkur- as yaŋku 'echo' plus a verbalizing suffix +r- and cited Kāšgarī's yaŋku+la- 'to echo' in support of this derivation (DLT II 360, OTWF 503; cf. EDPT 949).

Writing Notes

Letters: **q̈** is not used; distinct **-γ**.
Spellings: Ir04 ynkqw = yaŋku, Ir06, v03, 05, 07 q'm'γ = kamag, Iv06 'ylyt- = elit-; accusative: Iv06, 07, 08 +'**γ**; locative: Iv03, 04, 05 +**t**', Ir02 +**d**'.

11. Prayer Book: Prayer to Mani

Mainz 374 (T II D 78g)

Uygur script. Recto and verso of a folio. The text on Side 1 of the glass has a wide margin on right and a rounded corner at top right, indicating that it is verso. These features are on the left of the text on Side 2 of the glass, making it recto. Thus, Le Coq's recto-verso is reversed.

Le Coq, Türkische Manichaica aus Chotscho, III, 27, Nr. 9vii. Clark, TML Nr. 69; Wilkens, MTT Nr. 307.

Mainz 374, recto

LP153	01	[	] yeg yok tep
		[	] yyk ywq typ
LP154	02	[	] siz küčlüg
		[	] syz kwyčlwk
LP155	03	[	]mäkin tavranıŋ
		[	]*m*'kyn t'vr'nynk
LP156	04	[	] [bi]lg[ä]
		[	] //l*k*/
LP157	05	[	]iŋ[ä]
		[	]ynk/

01-02 The predicate [yarlıgkatıŋız] could be restored after tep; thus '[You graciously] said'. The words yeg yok tep are parallel to the same words in the fragmentary (LH) *TM 141b, r04. **03** JW : [ ]t'kyn. **05** The paper containing lines r-v06-12 was torn away.

Mainz 374, verso

LP158	01	sizin kutıŋı[zgaru yarlıgkaŋ]
		syz_ynk qwtynky[ ]
LP159	02	ögütmiš siz • [ ]_
		'wykwtmyš syz • "[ ]_
LP160	03	_lıg bolzun sizin [ ]
		_lyγ pwlz_wn syz_yn/ [ ]
LP161	04	[ ]
		//lw[ ]
LP162	05	[ ]
		/ytr'[ ]

01 Le Coq questioned his restoration of quẗŋ̈ï[zgaru], but it is supported by (LP) *T II D 78c, Ir06 kutuŋuz[garu] yarl[ıgkaŋ]. Wilkens' restoration of sizin kutıŋı[z kıvıŋız] does not accord with the predicate of ögütmiš siz 'you are acclaimed' (not 'your divine blessing and favor are acclaimed'). What is odd here is the lack of rounded vowels in the 2 plur. possessive +ıŋı[z].

Translation

Mainz 374, recto

(01-05) [You graciously?] said 'There is nothing superior [ ]'. Deign to hurry the [ ]ing (of the) powerful [ ]! [ ] to the [ ] of the [ ] sage [ ]

Mainz 374, verso

(01-05) [Deign to direct us toward] your divine blessing! You are acclaimed! May [ ] having [ ]! Your [ ]

Commentary

This text contains forms characteristic of prayers, including the imperative 'Deign to hurry!' in r03 and the optative 'May it be!' in v03. This prayer most probably is addressed to Mani, inasmuch as tep 'saying' in r01 indicates a quoted speech, and for the most part it is Mani who is quoted in the Uygur texts.

Writing Notes

Letters: **q̈** is not used; distinct **-q** and **-γ**; **s** and **š** are not clearly distinct in r02 'wykwtmyš syz; distinct **-v-** in r03 t'vr'n-.
Spellings: attributive: v03 **+lyγ**; 2 plur. possessive: **+ynky/** (after rounded vowel in kutıŋı[z]).

12. Prayer Book: Prayer to Jesus(?)

*T II D 78e I

Uygur script. Recto and verso of one folio (I) of a bifolio whose other folio (II) is edited separately as LP Nr. 5 above. Le Coq's assignment of folios I and II and recto-verso (see the Commentary under U39 II above), as well as his transcription (from which a transliteration is abstracted), are followed here. As Zieme pointed out, there are analogous phrases between *T II D 78e, Iv02-03, and U15, Iv08 (edited below as LP Nr. 24), and an exact correspondence between *T II D 78e, Iv04-08, and U15, Iv09-11 (cf. Beiträge, 352-354, n3). Parallels between the two texts permit several restorations that are marked with **bold** in the transcription.

Le Coq, Türkische Manichaica aus Chotscho, III, 26, Nr. 9v (without translation of recto). Clark, TML Nr. 69; Wilkens, MTT Nr. *305 (= *T II D 78e).

*T II D 78e, I recto

LP163	01	sačılmıšlar[nı terip] s'čylmyš_l'r[ ]
LP164	02	kuvratıglı yämä qwvr'tqly y_m'
LP165	03	yaŋılmıšlar[nı] [ ] y'nkylmyš_l'r[ ]
LP166	04	siz tüzü[gli] syz twyz_w[ ]
LP167	05	siz täŋrim täginür b[iz] syz tnkrym t'k<y>nwrp[ ]
LP168	06	mäniŋ özümin m'nynk 'wyz_wmyn
LP169	07	amtı [ ] 'mty 'wylwk[ ]
LP170	08	[ ] [ ]
LP171	09	[ ] [ ]

01-02 ALC : sačïlmïš lar[ ] quvratγlï ymä. The restoration [terip] kuvratıglı is based on the use of the biverb ter-kuvrat- in other Uygur texts (cf. EDPT 529). **04** ALC : tüzü[ ]. **05** Because the letters -w-, -y- and -'- frequently are ambivalent on other pages of this book, Le Coq's reading of t'kwn- tentatively may be changed to t'k<y>n-; also see the footnote to (LP) *T II D 78e, IIr01 above. **07** ALC, JW : ölüg[ ]. Whether 'wylwk[ ] is related to ülüg 'share' or to ölüg 'dead person' cannot be determined. **09** ALC numbered only lines r-v01-09, implying that the paper containing lines r-v10-12 was torn away.

*T II D 78e, I verso

LP172	01	[ ]siz tirig ög_ [ ]syz tyryk 'wyk_
LP173	02	_lärin käntü özüm _l'ryn kntw 'wyz_wm
LP174	03	teriläyin ötünü[r] [män] tyryl'yyn 'wytwnw/ [ ]
LP175	04	**yämä yal**varar män [ ]v'r'r mn
LP176	05	[siziŋiz] mäŋigü eliŋiz_ [ ] m'nkykw 'ylynkyz_

LP177	06	_gärü • biziŋä yaŋı _k'rw • pyz_yn<k'> y'nky
LP178	07	[k]ün yaŋı ay • tirig /wyn y'nky "y • tyryk
LP179	08	**ö**d yaŋı yaruk [ ]d y'nky yrwq
LP180	09	[ ] [ ]m'y

04 yämä yalvarar män is restored on the basis of U15, Iv09 yämä yalvarar män. **06** ALC read bizingg, but the parallel U15, Iv10 clearly has pyz_ynk' = biziŋä; his reading is emended so. **08** ALC had ///d///, but the parallel U15, Iv11 has öd yaŋı yaruk. **09** The parallel U15, Iv11-12 has öd yaŋı yaruk [ ] [ö]gütmiš täŋri ogulı, which makes it very likely that ALC's reading of /m'y in this line is either [ögüt]miš or [tn]kry; neither is restored here.

Translation

*T II D 78e, I recto

(01-07) You are the one who [collects] and assembles those who have been scattered, and (the one who) [ ] those who have erred. You are [the one who] sets (them) straight. My God! We humbly approach (you). Now [ ] my own self!

*T II D 78e, I verso

(01-04) May I myself collect their living thoughts without [ ]! [I] beg and I beseech you!

(05-09) [On a] new day (in a) new month (that is) a living hour and new Light for us, [ ] to your eternal realm.

Commentary

This text contains phrases typical of prayers, including Iv03-04 ötünü[r] [män] yämä yalvarar män '[I] beg and I beseech (you)'. Because the text shares a section with the parallel text U15 I (edited below as LP Nr. 24), which probably is a prayer to the Moon God of Light, that is, to Jesus, it is plausible but by no means certain that this prayer also is an appeal to Jesus.

*T II D 78e, I recto

05 The verb tägin- (an emendation of ALC's t'kwn-) consists of the root täg- 'to reach, to attain' and the reflexive suffix -in-. Here, it is used as the predicate with its rare nuance of 'to humbly approach' as a physical action, rather than as an auxiliary verb meaning 'to venture to' as an expression of humility (cf. EDPT 484). The latter meaning is found in (LC) Confession of an Elect in the Pothi-Book, 72-73 alku ayıg kılınčlarımın ökünü arıg karmšūhun kolu ötünü täginür män 'I venture to repent all of (these) evil deeds of mine, and to ask and beg for pure absolution'. As Erdal noted, this nuance of humility in tägin- must have developed from the meaning 'to approach for one's own benefit' (OTWF 617).

06 The phrase mäniŋ özümin 'my own self' stands as the object of the missing predicate. It is difficult to imagine a context in which öz here would have its reflexive meaning of 'oneself', which suggests that it could be a reference to 'my (Living) Self' or perhaps simply mean 'my spirit'.

Writing Notes

Spellings: written together: Ir05 t'k<y>nwrp[ ] = täginür b[iz]; present participle: Ir02 **-qly** (after -C).
Scribal: Ir05, Iv06 (emendations of ALC).

13. Prayer Book: Prayer for Absolution

U 38 I (T II D 78d)

Uygur script. Recto and verso of one folio (I) of a bifolio whose other folio (II) is edited as LP Nr. 4 above. For assignment of folios I-II and recto-verso, see the Commentary under U39 II above.

Le Coq, Türkische Manichaica aus Chotscho, III, 24, Nr. 9iv. Clark, TML Nr. 69; Wilkens, MTT Nr. 304.

U38, I recto

LP181	01	biligiŋiz [ ]_ pylykynkyz [ ]_
LP182	02	_dgäli kolumın _dk'ly qwlwmyn
LP183	03	kavšurup sizingärü q'všwrwp syz_ynk'rw
LP184	04	alkangalı turur män "lq'nq'ly twrwr mn
LP185	05	köŋülümtäki suyug kwnkwl_wmt'ky swywγ
LP186	06	yazukug [bošuyu beriŋ] y'z_wqwγ [ ]
LP187	07	[ ] [ ]

07 The paper containing lines r08-12 and v07-12 was torn away.

U38, I verso

LP188	01	sizi[ŋ] yaruk syz_y// yrwq
LP189	02	üdrülmiš özüŋüz 'wydrwlmyš 'wyz_'wnkwz
LP190	03	odug bügü köŋül_ 'wdwγ pwykw kwnkwl_
LP191	04	_üŋüz ⸢körtlä _wnkwz kwyrtl'
LP192	05	yaruk ärt[än]ilig yrwq 'rd/y_lyk
LP193	06	[ ]makı '[ ]m'qy

02 ALC : ösüngüz (sic!). The supposed letter -s- not only lacks the shape of -s-, but it looks like the letter -z to which the hypertrophic -'- of -'w- is almost connected.

Translation

U38, I recto

(01-06) In order to [ ] your wisdom, with my hands clasped together, I stand in order to praise you. [Release for me] the transgressions and sins that are in my mind! [ ]

U38, I verso

(01-06) ⸢May it be⸣ that your Light, your special spirit, your alert (and) sage mind, [your] lovely, Light and bejewelled [form?] [ ]!

Commentary

The phrases in Ir02-3 'with my hands clasped together' and Ir03-04 'I stand in order to praise you' identify this text as a prayer of both appeal and praise, one that pleads for absolution from sins in Ir05-06 and that praises in Iv01-05. The deity to whom this prayer is addressed cannot be identified with any confidence, so that it may suffice to call the text a prayer for absolution.

U38, I recto

02 The surviving portion of the verb here is written _dkl'ry, which Le Coq transcribed as -dgläri. However, the scribe merely added the "l-hook" to the understroke of -k- rather than to the "resh," so that the purposive gerund -k'ly = -gäli (parallel to r04 alkangalı) should be read. The whole passage from 01 to 04 portrays the physical action of praying while standing up with hands clasped together.

U38, I verso

06 Considering the string of attributes, one of the two words in the missing part ought to be something like körküŋüz 'your form', which also occurs in (EC) U168, IIr06-07 ol yarlagkančučı körtlä münsüz yaruk körküŋüz 'that compassionate, lovely, flawless, Light form of yours'. At the end of Iv06, the element -m'qy = -makı consisting of the verbal noun -mak and the 3 possessive +ı points to the construction -makı/-mäki bolzun which occurs in a number of other cases; e.g. (EB) U31, r05-07 kop a[data] tudata yarın kečä küyü küz[ätü] tutmakları bolzun 'May it be that they watch over, protect [and] keep (us) from the many [dangers] and perils, morning and evening!', or (EB) *T I D 3+Ch/U6618[v], 18-19 taštın sıŋ[ar] eli äsänin ärmäki bolzun 'May it be that his realm on the outside exists (safe and) sound!'. Thus, it is quite probable that bolzun occurred on the next leaf, so that ⸢'May it be!'⸣ may be assumed in the translation.

Writing Notes

Letters: **q̈** is not used; distinct **-q** and **-γ** in Iv05 yrwq and Iv03 'wdwγ; probably distinct **š** in Ir03 q'všwr- and Iv02 'wydrwlmyš; distinct **-v-** in Ir03 q'všwr-; hypertrophic **'-** in Iv02 'wyz_'wnkwz.
Spellings: Ir05, v03 kwnkwl = köŋül, I v05 'rd/y_lyk = ärt[än]ilig; locative-relational: Ir05 **+t'ky**.

14. Prayer Book: Prayer to Azruwā

*T II D 78c I

Uygur script. Recto and verso of one folio (I) of a bifolio whose other folio (II) is edited separately as LP Nr. 3 above. Le Coq's assignment of folios I and II and recto-verso (see the Commentary under U39 II above), as well as his transcription (from which a transliteration is abstracted), are followed here.

Le Coq, Türkische Manichaica aus Chotscho, III, 25-26, Nr. 9iii; Klimkeit, Gnosis on the Silk Road, 296. Clark, TML Nr. 69; Wilkens, MTT Nr. *303 (= *T II D 78c I-II).

*T II D 78c, I recto

LP194 01 [ ]
[ ]

LP195 02 [ ]
[ ]

LP196 03 üzüt[ümüz] [ ][z]_
'wyz_wt[ ]/_

LP197 04 _un sizin̨ [ ]
_wn syzynk [ ]

LP198 05 kü[člü]g täŋrim siz[iŋ]
kwy///k tnkrym syz_[ ]

LP199 06 kutuŋuz[garu] yarl[ıgkaŋ]
qwtwnkwz_[ ] *yrl*[ ]

LP200 07 ötünür yalvar[ar biz]
'wytwnwr y'lv'r[ ]

LP201 08 ulug yarlıgkančučı
'wlwγ yrlyq'nčwčy

LP202 09 köŋülin bizni yarlıgk_
kwnkwlyn pyz_ny yrlyq_

LP203 10 _ayu berin̨ täŋrim
_'yw pyrynk tnkrym

LP204 11 bizin̨ tirig [özü]_
pyz_ynk tyryk [ ]_

LP205 12 _müz sizingärü ötün[ür]
_mwz syzynk'rw 'wytwn[ ]

01 ALC numbered all 12 lines on both sides, implying that lines 01-02 were illegible. **06** ALC : qutunguz[qa?] yrl[ ]. The restoration is based on (LP) Mainz 104, Ir07-10 sizin̨ kutuŋuzgaru yarlıgkagma yarlıgkayu berin̨.

*T II D 78c, I verso

LP206 01 [biz] [ ]
[ ]

LP207 02 [ ]
[ ]

LP208 03 [ ] anı üčün
[ ] "ny 'wyčwn

LP209 04 [ ] biz • täŋrim
[ ]r pyz • tnkrym

LP210 05 [ ] esizlik •••
[ ] <'y>syz_lyk •••

LP211 06 [siz] kamag ayagulug
[ ] q'm'γ "y'qwlwγ

LP212 07 täg öggülüg täg
t'k 'wykwlwk t'k

LP213 08 siz • kamag uluglar_
syz • q'm'γ 'wlwγ_l'r_

LP214 09 _ıŋızın yaruk
_ynkyz_yn yrwq

LP215 10 [og]luŋızın yämä
///lwnkyz_yn y_m'

LP216 11 sizin̨ <üdrül>miš
syz_ynk 'wywl'tmyš

LP217 12 firištilär •
pryšty_l'r •

05 For the emendation, see Commentary. **06** The restoration of [siz] is based on the predicate siz in Iv08. **10** ALC : ///llwnkyz; cf. (LP) Mainz 104, v03 'w//nkwz = o[g]l[u]ŋuz. **11** ALC transcribed uyulatmïš, but noted 'lies: ötrülmiš', that is, üdrülmiš 'selected, chosen'. Although this emendation is accepted here, it should be noted that uyulatmıš '(Angels?) who allow us to make a nest (i.e., a refuge?)' is at least a possible if not very plausible reading. **12** ALC emphasized that firištilär was without suffix and therefore probably the subject of the missing predicate. If so, then the ending +ın on uluglar and [ogu]l could be the 3 possessive accusative rather than the instrumental.

Translation

*T II D 78c, I recto

(01-07) [ ]. May [ ] [our] souls [ ]! My powerful God! [Deign] to direct us [toward] your divine blessing! [We] beg and we beseech (you)! (08-12) With (your) great and compassionate mind, deign to have mercy on us! My God! Our Living Self! [We] pray to you!

*T II D 78c, I verso

(01-08) [ ]. Because of that, we [ ]. My God! [ ] wickedness. You! You are like one whom all should respect, like one whom all should praise. (08-12) Through all of your Great Ones and through your Son of Light (i.e. Mani) and your <special> Angels [ ]

Commentary

The verbs ötünür yalvar[ar biz] '[We] beg and we beseech (you)' in Ir07 identify this text as a prayer. It is probable that the phrase yaruk [og]luŋız 'your Son of Light' in Iv09-10 is a reference to Mani which would identify the deity addressed here as Azruwā. The deities referred to in Iv08-09 as uluglarıŋız 'your Great Ones' ought to be all of the Messengers of Light who emanated from Azruwā. However, the question of whether Iv11-12 sizin̨ <üdrül>miš firištilär should be translated as 'your <special> Apostles' instead of as 'your <special> Angels' remains unclear.

*T II D 78c, I recto

03-04 The letters -wn complete the optative -[z]ün/-[z]un, but the predicate that preceded that suffix is missing. The restoration of 1 plural possessive +ümüz 'our' to üzüt is motivated by other occurrences of biz 'we' in this text. Whether the word üzüt[ümüz] was the object or the subject of that predicate is impossible to decide.

*T II D 78c, I verso

05 Le Coq read änsizlig 'enge', presumably with en 'breadth, broad' in mind; thus, 'having the quality of being without breadth' = 'narrow'? Words with the combination of +siz+lig (privative +

attributive) are quite rare in Uygur. Erdal analyzed the best-known examples, concluding that most of them are cases of words with +siz forming abstracts to which the attributive +lig is added; e.g. arıg 'pure', arıgsız 'impure' as a euphemism for 'excrement', and arıgsızlıg 'soiled (with excrement)' (OTWF 138; cf. EDPT 219, UWb 190-191). He also mentioned the present case and wondered whether ädsizlig might be read instead of änsizlig. However, it is plausible that the letters 'y- stood in the original and that Le Coq misread them as 'n-, hardly a stretch considering the hand that wrote these texts. If so, then 'ysyzlyk would render esizlik 'wickedness' perfectly (EDPT 253; also see the note to (LP) M803a, r03 below). Provisionally, Le Coq's text is so emended.

07 Le Coq read ögülüg and translated this passage as 'wie ein ganz zu Verehrender, ganz zu Erinnernder(??)', evidently thinking of ö- 'to think of, to remember'. However, the -g- in ögülük may be regarded as a crasis of -gg-, allowing the restoration of öggülük, which consists of the root ög- 'to praise' and the participle -gülük, as -gulug in the preceding phrase ayagulug täg.

Writing Notes

Letters: ALC's transcription suggests that **-q** and **-γ** are distinct.
Spellings: Ir09 kwnkwl = köŋül, Iv06, 08 q'm'γ = kamag, Iv07 'wykwlwk = öggülük; 2 plur. possessive: Iv10 **+wnkyz** ([og]luŋız; but (LP) Mainz 104, v03 'w//nkwz = o[g]l[u]ŋuz).
Scribal: Iv05 (emendation of ALC's text), v11 (ALC's emendation).

15. Prayer Book: Prayer for Deliverance

Mainz 104 I (T II D 78b)

Uygur script. Recto and verso of one folio (I) of a bifolio whose other folio (II) is edited as LP Nr. 2 above. For assignment of folios I-II and recto-verso, see the Commentary under U39 II above.

Le Coq, Türkische Manichaica aus Chotscho, III, 24-25, Nr. 9ii; Klimkeit, Gnosis on the Silk Road, 295-296. Clark, TML Nr. 69; Wilkens, MTT Nr. 302.

Mainz 104, I recto

LP218	01	[ ] kutuŋuz [yıdlıg] [ ] *q*wtwnkwz [ ]
LP219	02	y[ıparlıg] yemiš[lik] *y*[ ] yymyš[ ]
LP220	03	ädgü köŋül yämä 'dkw kwnkwl y_m'
LP221	04	ulug nom ol • yämä 'wlwγ nwm 'wl • *ym'*
LP222	05	yıdıŋ ägsüksüz yydnk 'kswkswz
LP223	06	ukuglı bilgä 'wqwqly pylk'
LP224	07	bilig siz siz • siz_ pylyk syz syz • syz_
LP225	08	_iŋ kutuŋuzgaru _ynk qwtwnkwz_q'rw
LP226	09	yarlıgkagma yarlıgkayu yrlyq'qm' yrlyq'yw
LP227	10	beriŋ täŋrim ürkä pyrynk tnkrym 'wyrk'
LP228	11	üzüksüz ögläntürüŋ 'wyz_wkswz 'wykl'ntwrwnk
LP229	12	uktru • siz yarlıgkaŋ 'wqtrw • syz yrl'q'nk

01 ALC : [ ]ögü[ ]. **01-02** The restoration of [yıdlıg] y[ıparlıg] yemiš[lik] is based on Iv10-12. **03** ALC wavered between kǫngül (imi/) and kǫngül ymä ////, and JW read köŋül ymä (MTT 276). **04** ALC omitted the damaged word yämä at the end of the line. **05** ALC : vidng '?'. **11** It is unclear whether the black mark after 'wyz_wkswz is a punctuation dot. **12** ALC omitted the word syz = siz and what seems to be a punctuation dot before siz.

Mainz 104, I verso

LP230	01	[ ] [ ]m'r'n[ ]
LP231	02	[ ] siz [ ] [ ] syz [ ]
LP232	03	[ ] ol • [ ]ügli [ ] 'wl • 'w[ ]ẘkly

LP233 04 [ ]mäktä üz-
t[ ]*m*'k_ṭ' 'wyz_

LP234 05 _üt[ü]m[i]n siz kurtga_
wt/*m*/n syz qwrtq'

LP235 06 _rıŋ tünärig
_rynk twyn'ryk

LP236 07 yagılarta ozguruŋ
y'qy_l'r_d' 'wz_qwrw*n*k

LP237 08 ayıg kılınčlıg šamnu
"yyγ qylynčlyγ šmnw

LP238 09 ogulanınta siz arıtıŋ
'wqwl'nynd' syz "rytynk

LP239 10 meni säniŋ yıdlıg
m*y*ny snnk yyd_lyγ

LP240 11 yıparlıg yemiš_
yyp'r_lyγ yymyš_

LP241 12 _likiŋizkä kigürüŋ
_lykynkyz_k' kykwrwnk

01 ALC : [ ]ranm[ ]. **07** For the emendation, see Commentary. **10** ALC : 'ydlyq.

Translation

Mainz 104, I recto

(01-07) [ ]. Your divine blessing is a [fragrant and aromatic] orchard. It is a good mind (i.e. Nous) and a great doctrine. Also, your fragrance is flawless. You are one who understands and (you are) wisdom. (07-12) You! Graciously deign to be one who directs me toward your divine blessing! My God! Forever and unceasingly, deign to help me to collect my thoughts! Graciously deign to allow me to understand!

Mainz 104, I verso

(01-07) [ ]. It [ ] you [ ]. Deign to save my soul from [ ]ing which [ ]! Deign to rescue (my soul) from the enemies of darkness! (08-12) Deign to purify (my soul) of (the vestiges of) the offspring of the evil-doer Šamnu! Deign to allow me to enter your fragrant and aromatic orchard!

Commentary

The language of this text displays frequent use of the imperative, an element characteristic of prayers; for example, Mainz 104, Ir12 'Graciously deign to allow me to understand!', Iv04-07 'Deign to rescue (my soul) from the enemies of darkness!', and so on. However, it is difficult to identify the deity to whom this prayer is addressed with a certainty, so that the prayer may be characterized as an appeal for deliverance.

Mainz 104, I recto

07 Le Coq read bilig siz siz, treating the latter as 'Du, Du'. However, the first siz of siz siz is a predicate ('You are') and the second siz is an interjection ('You!'). This repetition of siz also is found in other prayers: (LP) U219a, v08, *T II D 78e, IIv01, and U15, Iv14.

07-10 The use of the directive suffix +garu 'toward, to' on the indirect object in the sentence siziŋ kutuŋuzgaru ... yarlıgkayu beriŋ implies that yarlıgka- must be interpreted in its lexical sense of 'to command, to direct' rather than in its honorific sense of 'to be merciful, to be gracious'. This is a rare usage, one that also can be restored in (LP) *T II D 78c, Ir06 siz[iŋ] kutuŋuz[garu] yarl[ıgkaŋ] '[Deign] to direct us [toward] your divine blessing!' and (LP) Mainz 374, v01 siziŋ kutıŋı[z][garu yarlıgkaŋ] '[Deign to direct us toward] your divine blessing!' The lexical usage also may be found in the speech of Bügü Khan: (EH) U73, v15-16 meni yarlıgkagay 'you will direct me', and U72, r01-02 siz dındarlar yarlıgkasar siziŋ savıŋızča [ötü]ŋüzčä yorıgay män 'If you Elects (so) direct me, I will proceed according to your words and according to your [counsel]', U72, v02-03 [sizlärkä] ya<rl>ıgkayur män 'I direct [you all]'.

Mainz 104, I verso

04-07 Le Coq read here üzütümn siz qurtγa(?) nïng tünärig yiri (!) lär dä ozqurung 'meine Seele aus den finstern Ländern der greisen Todes-dämonin errette Du!', obviously regarding qurtγa nïng as a genitive in +nïng added to kurtga 'old woman' and yiri lär dä as containing the 3 possessive +i attached to the word yer 'land'; thus, Le Coq's reading implied that he thought the scribe made a mistake by adding the plural +lär after the possessive instead of before. However, ALC's qurtγa(?) nïng may be removed from consideration, because this word should be read kurtga_rıŋ = kurtgar- 'to save' plus imperative -ıŋ; thus, 'Deign to save (my soul)!'. The following word is clearly written y'qy_l'r_d' = yagılarta, and consists of yagı 'hostile, enemy' plus the plural and locative suffixes. Preceded by tünärig 'dark, darkness', the phrase refers to 'the enemies of darkness' by which is meant enemies that dwell in the darkness, and is analogous to the phrase in (LH) MIK III 200, Iv05 tünärig yäklär 'the demons of darkness'.

Writing Notes

Letters: **q̈** is not used; distinct **-γ**; the distinction between **s** and **š** is clear in Iv02 syz and Iv08 š'mnw, and generally otherwise.
Spellings: Ir03 kwnkwl = köŋül, r12 'wqtrw = uktru (for ukturu), r12 yrl'q'- = yarlıgka- (cf. Mainz 104, IIv11 yrlyq'-), Iv09 'wqwl'n = ogulan (but Mainz 104, IIr02 'w*q*l'n), v10 myny = meni, v10 snnk = säniŋ; attributive: v08, 10, 11 **+lyγ**; 2 sing. possessive: Ir05 **+nk** (after -C); locative: Iv04 **+ṭ'**, v07, 09 **+d'**.

16. Prayer Book: Prayer for a Steadfast Faith

U 39 I (T II D 78a)

Uygur script. Recto and verso of one folio (I) of a bifolio whose other folio (II) is edited as LP Nr. 1 above. For assignment of folios I-II and recto-verso, see the Commentary under U39 II above.

Le Coq, Türkische Manichaica aus Chotscho, III, 24, Nr. 9i, Plate II; Klimkeit, Gnosis on the Silk Road, 295. Clark, TML Nr. 69; Wilkens, MTT Nr. 301.

U39, I recto

LP242	02	[ ] [ ]
LP243	03	[ ]ŋız [ ] [ ]*n*kyz [ ]tq[ ]
LP244	04	siziŋ üdrülmiš syz_ynk ’*wy*drwlmyš
LP245	05	ögmäkiŋizkä ’wykm’kynkyz_k’
LP246	06	täŋritäm kertgünmäkiŋiz_ tnkryd’m kyrtkwnm’kynkyz_
LP247	07	_kä özüm tükäl_ _k’ ’wyz_wm twyk’l_
LP248	08	_lik bulayın _lyk pwl’yyn
LP249	09	nä üčün tesär n’ ’wyčwn tys’r
LP250	10	siziŋ män sizintä syz_ynk mn syz_ynt’
LP251	11	bulun boltum siz_ pwlwn pwltwm syz_
LP252	12	_ingärü ötünür män _ynk’rw ’wytwnwrmn

02 The paper containing r-v01 was torn away, and only vestiges of letters are visible in r-v02. **03** ALC : [ ]giz [ ] ulγ[ ]. What Le Coq saw as an “l-hook” is the ink of a letter from the other side pressing through the paper, so that instead of -wl- it may be possible to read -t- followed by -q or –q’. However, these letters are too obscure to suggest a reading.

U39, I verso

LP253	02	[ ] [tirig] [ ]
LP254	03	özümin elligim ’wyz_wmyn ’ylykym
LP255	04	mäniŋ üzütümin *m*’nynk ’wyz_wtwmyn
LP256	05	arılaglı bägim tirig ’’ryl’qly p’kym tyryk
LP257	06	özümkä ögrünčü ’wyz_wmk’ ’wykrwnčw

LP258	07	körtgürügli täŋrim kwyrtkwrwkly tnkrym
LP259	08	mäniŋ köŋülümin m’nynk kwnkwlwmyn
LP260	09	yarutuglı kaŋım amtı yrwtwqly q’nkym ’mty
LP261	10	korkınčıg siz targarıŋ qwrqynčyγ syz t’rq’r*y*nk
LP262	11	meni sezinčsiz kılıŋ myny syz_ynčsyz qylynk
LP263	12	täŋrim ayıg yavlak tnkrym ’’yyγ y’vl’q

10 ALC : tarqarang.

Translation

U39, I recto

(04-12) [ ]. May I myself attain perfection in giving you special praise and in believing in your holy faith! If one says ‘Why?’, (it is because) I am yours. I have become a captive (with)in you. I pray to you.

U39, I verso

(03-09) My King [(who)] my [Living] Self! My Lord who intercedes (in favor of) my soul! My God who reveals joy to my Living Self! My Father who enlightens my mind! (09-12) Now deign to restrain the fear (in me)! Deign to make me free of doubt! My God! The evil and wicked [ ]

Commentary

This text presents features characteristic of prayers, including the direct address from the supplicant, the statement in r11-12 ‘I pray to you’, and imperative appeals like v09-11 ‘Now deign to restrain the fear (in me)!’ and ‘Deign to make me free of doubt!’. The prayer is ambiguous in its reference to ‘My Lord who intercedes (in favor of) my soul! My God who reveals joy to my Living Self! My Father who enlightens my mind!’ (Iv04-09). Because these concepts could apply to more than one deity, it is difficult to identify the addressee as Azruwā or Mani or some other deity, so that this prayer may be characterized as an appeal for divine assistance in maintaining a steadfast belief.

U39, I recto

11 The word bulun means ‘captive, prisoner’ and is derived from bul- ‘to acquire, to obtain’. Le Coq read sizintä bolun boltum ‘Bei Dir (durch Dich?) bin ich in Verwirrung geraten (?)!’, while Clauson read sizinte bulun boltum ‘I have become your prisoner’ (EDPT 343). This word also occurs in the still ambiguous passage of (LP) Mainz 104, IIr09-10 montata ınaru bulun ätmäyin ‘May I not make (the Living Self) a captive from here onwards!’, possibly referring to the idea that the Living Self is a captive within organic matter of all kinds. The usage here, however, must have a different purpose, since the deity addressed cannot be viewed as organic matter. Moreover, on recto the supplicant is not speaking of how the Living Self is a captive in organic matter, but merely proclaiming his faith and dedication to the deity, so that ‘I have become a captive (with)in you’ may be intended only as a metaphor for staunch belief.

U39, I verso

03 Le Coq read inäkim without translation, but such a form cannot be a variant of ingäkim ‘my cow’, which means that it would have to be a front-vowel variant of ınakım ‘my (trustworthy) friend’ (EDPT 182, where it is said that ınak occurs only in the binom umug ınak in Manichaean

texts). Wilkens ventured to see an "l-hook" in this word, and transcribed ʾylykym = eligim (MTT 275, n830). The mark or marks that he saw as an "l-hook" appear a bit below the line, but do not closely resemble the numerous other "l-hooks" in this text. Moreover, the vowel in the second syllable more closely resembles -ʾ- than -y-. That being said, however, the hurried, often careless ductus in the Prayer Book makes Wilkens' reading possible on graphic grounds, and the context makes it rather plausible. Thus, provisionally, his reading of elligim 'My King' is accepted here, although its reference, whether to Azruwā or Mani or some deity, is uncertain. A second problem in the writing of this line is that the scribe clearly omitted a verb ending in the participle -gli between özümin (D.O. requires predicate) and elligim, as one can see in 05 mäniŋ üzütümin arılaglı bägim, 07 tirig özümkä ögrünčü körtgürügli täŋrim, and 09 mäniŋ köŋülümin yarutuglı kaŋım. However, an appropriate restoration of that verb is not obvious.

05 The verb arıla- is a variant, called "colloquial" by Kāšgarī, of arala- 'to intercede for, to speak (in someone's favor), to mediate', which consists of ara 'the space between' and the DNV suffix +la- (DLT I 250, EDPT 231, UWb 191, OTWF 430-431).

Writing Notes

Letters: **q̈** is not used; distinct **-q** in Iv12 y'vl'q (or is it lengthened for end of line?) and distinct **-γ** in Iv10 qwrqynčyγ, v12 ʾʾyyγ; distinct **-v-** in Iv12 y'vl'q.
Spellings: Iv05 ʾʾryl'- = arıla- (~ arala-), Iv08 kwnkwl = köŋül, Iv09 yrwt- = yarut-, Iv11 myny = meni, Iv12 ʾʾyyγ = ayıg; simulative: Ir06 **+d'm**; locative: Ir10 **+t'**; 1 sing. past: Ir11 **-twm**.
Scribal: Iv03 (omission).

17. Morning Prayer

U 216 (T I a x 4)

Uygur script. Recto and verso of a folio. The text on Side 1 of the glass ought to be recto because traces of the floret at the top extend well into the surviving margin on the left, which would not be the case if that margin had been under binding.

Zieme, Manichäisch-türkische Texte, BT V, 27-28, Nr. 8, Plate VI (in this older photo, the glass contained both U216 in US and (EC) U159 in MS). Clark, TML Nr. 93; Wilkens, MTT Nr. 326.

U216, recto

LP264	01	[ ][g]alı
		[ ]/'ly
LP265	02	[ ]
		[ ]m
LP266	03	[ ] suyta
		[ ] swy_d'
LP267	04	[yazuk]ta bošungalı
		[ ]_d' pwšwnq'ly
LP268	05	[ ] odum täŋrim
		[ ] 'wdwm tnkrym
LP269	06	[sizn]i ögä atang[al]ı
		[ ]_y 'wyk' ʾʾt'n*q//y*
LP270	07	okıgalı täŋrim °° ba[š]_
		/wqyq'ly *tn*krym °° *p'/*_
LP271	08	_[ı]mın yerkä tägür[üp]
		_/my_n yyr*k'* t'kwr[ ]
LP272	09	yinčürü yükünür män
		*yy*nčwrw ywkwnw*r* mn
LP273	10	[ad]ruk üd<rü>lmiš
		///rwq 'wydwrlmy_š
LP274	11	[siz]iŋ ünüŋüzkä
		[ ]*y*nk 'wynwnkz_k'
LP275	12	°° udug ber[ü]r
		‖space‖ °° 'wdwγ py*r//r*
LP276	13	[män] köŋlüŋü[z][kä] [tä]ŋrim
		[ ] kwynklwn*kw*/[ ] //kry*m*

00 In the left margin just above line 01 are traces of a floral decoration of the lost header. **06** PZ : atan[ur]. **10** The scribe perhaps meant to write 'wydwrwlmyš, but the word is emended as üd<rü>lmiš. **13** JW : [ ] köŋ(ü)lün [t(ä)]ŋrim.

U216, verso

LP277	01	odu[m] [täŋrim siz]
		'wdw/ [ ]
LP278	02	adr[uk] [ ]_
		ʾʾ*dr//* [ ]_
LP279	03	_ki ye mišlik [sakınč]
		_k*y* yymy_š_lyk [ ]

LP280	04	tuymak ukmak [kut] twym'q 'wqm'q̈ [ ]
LP281	05	ög • siz bi[ziŋä] [ ] 'wyk • *s*y_z py[ ]
LP282	06	[ ] [ ]z_w[ ]
LP283	07	[ ] [ ]l/// t[ ]
LP284	08	[ ]lıg [ ] [ ]l/lγ t[ ]

00 In the right margin just above line 01 are traces of a floral decoration of the lost header. **01** PZ : udu/. The restoration of [täŋrim] is based on r05, while [siz] is based on v05. **02** Restoring "dr// as adr[uk] is based on the use of this word in r10; "dy//// = adı[nčıg] 'special' also is possible. **05** PZ : ög siz b/...; see Commentary. **08** Except for double punctuation in line 11, no legible traces of the text remain in the following lines v09-13, which are not numbered here.

Translation

U216, recto

(01-05) [ ] in order to [ ] in order to free myself from transgressions and [sins] [ ].

(05-09) Awakening (prayer). My God! In order to praise [you] and to call out your name, and in order to recite (this prayer)—my God!—I kneel and bow my head, and touch my head to the ground. (10-13) Superior and chosen one, [I] will give obedience to your voice, and [to] your mind (i.e. Nous). My God!

U216, verso

(01-05) Awakening (prayer). [My God! You are] an orchard that is [superior] (and) [ ]. [Thought], perception, understanding, [divine knowledge], mind (i.e. Nous). You [ ] [to] us. [ ]

Commentary

At first glance, this might be a prayer addressed to a god named 'wdwm = Odum or Udum in r05 and v01, or even 'wd+um = 'my Od' or 'my Ud'. Not only do we lack a foreign source for words of these forms, we cannot identify them with confidence in Turkic. A word like ot 'fire' (with voicing between vowels) would be unacceptable here, whereas ud 'ox, male bovine' (VEWT 509b; EDPT 34: not 'bull' which was öküz or buka) would be a possibility only if the utterance udum täŋrim 'My Ox! My God!' could be supported as an address to a deity from some other source. However, a third possibility within the Turkic lexicon shows more promise. The verb *od- 'to awake, to wake' (tr.) is the root of several Uygur words, such as odug 'awake, alert', odun- 'to wake up, to awaken' (intr.), odgur- 'to wake, to rouse' (tr.), and odgurak 'rousing, awakening' (see note to (LH) Great Hymn 105). Addition of the DVN suffix -um (OTWF 290-300) to the root *od- would produce odum 'awakening', which could be interpreted as a term that refers to the morning prayer.

Auditors were obliged to pray four times a day, as can be seen from (LC) Xwāst L206-210 künkä tört alkış...alkansık törü bar ärti 'There has been a precept that one should recite four prayers of praise a day...', while Elects were obliged to pray seven times a day, as stated in M801 (Henning, Bet- und Beichtbuch, 38). Sources differ and are imprecise as to the times of these prayers of Auditors, but at least one Arabic source (al-Bayrūnī) intimated that sunset was the start of the religious day for Manichaeans and therefore the time of the first prayer; the second prayer was at dawn, the third at sunrise and the fourth at noon. Probably the prayer at dawn was carried out in private in the home, just as in the Muslim tradition, whereas the others were performed in public (these remarks on the prayers are based on de Blois 2000). Since Manichaeans were obliged

to pray upon awakening, it is possible to suggest that odum here is the Uygur technical term for that dawn prayer (even if performed later), analogous to French matin 'morning' or its plural matins 'mornings' which stands for 'the morning prayers' even in English usage. Based on the above considerations, this text provisionally is presented as a morning prayer in this edition.

U216, recto

07-09 This sentence nicely defines the physical parameters of one form of praying, namely, that accomplished by kneeling and bowing one's head (yinčürü yükün-), and then touching one's head to the ground (yerkä tägür-), while reciting (okı-) the prayer. Another familiar form of praying is found in (LP) U38, Ir02-04 kolumın kavšurup sizingärü alkangalı turur män 'with hands clasped together, I stand in order to praise you'.

10-12 The words adruk üd<rü>lmiš should be taken as nominal ('superior and chosen one') rather than as attributes of ün 'voice' ('superior and special voice'), because sizin 'your' is placed before ün 'voice' rather than before adruk üdürülmiš. The deliberate space before the predicate udug ber[ü]r [män] is odd, but might have something to do with the separation of the two indirect objects of that predicate: first ününüzkä and then könülünü[zkä].

U216, verso

03-05 These lines contain the names of the 'five mentalities' or intellectual properties that were considered the five elements of the soul. In (DC) U262, v05-10, the five elements are arranged with kut 'divine knowledge' (more literally 'divine blessing') in the center and with the other four occupying the four directions: ög 'mind, Nous' (South), könül 'heart, sentiment' (East), sakınč 'thought' (West), and tuymak 'perceiving, perception' (North). Three of the five terms survive in this text, where ukmak 'understanding' in all likelihood replaces könül 'heart, sentiment' of the fuller list. If so, then the two missing terms ought to be sakınč 'thought' and kut 'divine knowledge', and it happens that the spaces available at the ends of lines v03 and 04 are compatible with these restorations.

Writing Notes

Letters: **q** is used in r10 ///rwq, v04 twym'q, but **q̈** is used in v04 'wqm'q̈; distinct **-q/-q̈** and **-γ**; distinct **s** and **š**.
Spellings: r09 ywkwn- = yükün-, 10 'wydwrl- = üd<rü>l- (for üdürül-); 2 plur. possessive: r11 **+wnkz**, 13 **+nkw/**; locative: r03, 04 **+d'**.
Scribal: r10 (error).

18. Prayers and Liturgy on Robe-Giving

U 131 (T II D 66), U 121 (T II D 16)

Manichean script. Recto and verso of two folios from the same manuscript. Below, the sides and the folios themselves are edited in a different order than that in Zieme's edition. The text on Side 1 of the glass for U131 has its narrow margin on right and much wider margin on left, identifying it as recto. The same may be said for the text on Side 1 of the glass for U121. The cloak (ton) is mentioned first in U131 verso and then discussed further in U121 recto which itself ends in a plea for absolution, indicating that U131 preceded U121 in the original codex. Were it the reverse, the subject of clothing in U121 recto would be interrupted by the benediction in U121 verso, and then continued in U131; that is a less likely sequence.

Zieme, Manichäisch-türkische Texte, BT V, 28-31, Nr. 9, Plate VII. Clark, TML Nr. 126; Wilkens, MTT Nrs. 280 (U 121), 325 (U 131).

U131, recto

LP285 01 [ ] [ar]ıg nom oglanı
[ ] ///y*γ* n*w*m *'w*γl'nyyḫ

LP286 02 [är]särlär suyta [yaz]ukta
[ ]*s*'rl'*r* swyd' ///wkdd'ḫ

LP287 03 bošuyu kar[m]šū[hun] [öt]ünür
bwšwyw k*r*/šw// ////wnwr

LP288 04 biz yazḍā[n] [ās]tār xirzā •
byz yzḍ'/ //*ṭ*'*r hyrz'* •

⌜four lines blank⌝

LP289 05 [yazdān] [ā]stār xirzā
[ ] /*s*ṭ'*r hyr*z'ḫ

LP290 06 [ ] alk[a]tm[ı]š
[ ] 'lk/*tm*/š

LP291 07 [ ]
[ ]w[ ]

05 The dots are missing over -r and -r-.

U131, verso

LP292 01 yarukıŋa täŋri [ ]
yrwk̈yng'ḫ tŋ*gry k̈*w[ ]

LP293 02 täŋrim tüzün ıd[tuk]
tngrym twyzwn 'yd//

LP294 03 ätü[zıŋ]ä • t[o]n bıča
't'wy[ ]' • t/*n* byč'*ḫ*

LP295 04 yarlıgka[t]ı [• kaltı] äd tavar
yrlyk̈'/*y* [ ] 'd t'v'r

LP296 05 näčük • bıčıl[ur] ärsär •
n'čwg • byčy*l*[ ] 'rs'r •

LP297 06 ančulayu •• yämä
'nčwl'yww •• ym'ḫ

LP298 07 ätüztäki • ig a[grıg]
't'wyzd'kyy • 'yg '' '[ ]

LP299 08 ada tuda bıčı[lmakı]
'd'ḫ twt'ḫ byč*y*[ ]

LP300 09 käsilmäki bo[lzun]
k'sylm'kyy bw[ ]

LP301 10 bıčılmıš ton ät[üz]
byčylmyš twn '*t*////

LP302 11 [ ]
[ ]sky[ ]

U121, recto

LP303 01 [äd] [t]avar kälürüp
[ ] /'v'r k'lwr*w*p

LP304 02 ätüzkä • ton bıčıp
't'wyz*k*' • twn b*y*čyp

LP305 03 bizni [ ]igli
*b*yzny t'g[ ]yg*ɬ*y

LP306 04 [d]ındarlar[ka] [ ] [bu]lup
/ynt'rl'r[ ]lwp

LP307 05 ädgü alkıš alkamakımız •
'dgw 'lk̈y*š* 'lk̈'m'k̈ymz •

LP308 06 bögünkičä uzun ••
bwgwngyčäḫ 'wzwn ••

LP309 07 ögrünčükä mäŋikä
'wyg*r*wnčwk' m'ngyk'ḫ

LP310 08 bolmakı bolzun • yazḍān
*bw*lm'*k*yy bwlzwn • yzḍ'n

LP311 09 āsṭār xirzā
'sṭ'r hyrz'ḫ

⌜three lines blank⌝

01 The restoration is based on U131, v04 äd tavar. **03** The letters t'g[ ] probably begin a form of täg- 'to reach, to attain' that continued in the gap and was followed by another verb ending in the participle -igli. **04** The missing letter in the first word can only be ḍ- and not d-, because no trace of the upward stroke is visible. **07** The dot is missing above -r- in 'wyg*r*wnčwk', and the tail of -č- extends under the following three letters and then curls up to enclose them. **08** The two dots are missing above -k- in *bw*lm'*k*yy due to damage. **09** The final -ḫ was extended to fill the line and ends in an ornamental loop.

U121, verso

LP312 01 künkä alkatmıš a[yka]
qwynk̈' 'lk̈'tmyš '[ ]

LP313 02 yegädmiš yıl b[a]šı
yyg'dmy*š* yyl b/šyyḫ

LP314 03 k[u]tl[u]g [ ]ki kün
k̈/tl/γ [ ]kyy *k*wy*n*

LP315 04 kirmäki [kutlu]g kıvlıg
qyrm '*k*y [ ]γ k̈y*v*lyγ

LP316 05 bolmakı bolzun •• kälzün ••
bwlm'k̈yy bw*l*zw*n* •• klzwn ••

LP317	06	tört yaruk ellig täŋrilärtän tʍʏrt yrwk̈ ʿylyg tngryl'rdn
LP318	07	• ärki alkıš kut kıv • 'rkyy "lk̈yš k̈wt k̈yv
LP319	08	kutadmak •• yaŋı asıg *k̈wt*'dm'k̈ •• y'ngyy "sγ
LP320	09	tusu yegädmäk utma[k] tw*sw* yyg'dm'k 'wtm'/
LP321	10	kälzün ičtin nom • taštı[n] qlzwn ʿyčty*n* nwm • *t'*šdy/
LP322	11	[e]l ke[ŋ]in •• ärti[ŋü?] [ ] ʿ/l *ky*//y*n* •• 'r*t*y/// [ ]
LP323	12	[ ] [ ]P[ ]

01 The scribe mistakenly dotted the -k- of the dative; the suffix is standardized as front-vowel to conform with kün. **07** For • 'rkyy, see Commentary.

Translation

U131, recto

(01-04) [ ] as for the children of the pure doctrine (i.e. Elects), we beg (you) to [free] (them) from transgressions and sins and (to give them) absolution. Gods! Release (their) sins!

ʳfour lines blankʾ

(05-07) [Gods!] Release (their) sins! [ ] praiseworthy [ ]

U131, verso

(01-04) He (i.e.Mani) commanded (us, the Auditors) to cut (cloth for) robes for the Light of [ ], [for the [ ] of] God, and for the enlightened and sacred bodies [of] my (i.e. our) Divine Ones (i.e. Elects).

(04-09) Just [as] when cloths and fabrics [are] cut, so also [may it] be [that] the disease and [sickness] and the danger and peril that are in the body are cut (out) and severed!

(10-11) The cloak that has been cut [ ] body [ ]

U121, recto

(01-09) May it be that we bring [cloths] and fabrics, that we cut robes for the body, that we [obtain] [ ] for the Elects who [ ] and [ ] us, that we acclaim (them) with good prayers (of praise), and that (every day be) as long in joy and happiness as the one today! Gods! Release (our) sins!

ʳthree lines blankʾ

U121, verso

(01-12) May it be that the start of a successful year and the beginning of a divinely blessed and [ ] day, (which is) on ʳthis [ ]ʾ day, [in] a praiseworthy [month], be divinely blessed and favored! May (they) come! May prosperity, divinely bestowed blessing and favor, succeeding (with) new profit and benefit, and achieving (of) victory hopefully come from the Gods, the Four Sovereigns of Light! [May it be that] [ ] very(?) [ ] the doctrine inside and the breadth of the realm outside!

Commentary

Much of the text on these two fragments may be regarded as a liturgy on alms-giving to the Elects. It will be noted that there is a substantial blank space between U131, r04 and r05, and that pleas for absolution of sins occur on either side of this blank space, indicating that it marked the end of one part of a liturgy or narrative and the beginning of another. A large blank space similarly separates U121, recto, which ends with a plea for absolution, and U121, verso, which begins a new text. Thus, the subject matter between these two blank spaces probably belonged to the same segment, although it is not impossible that one or more folios stood between U131, verso and U121, recto. The theme of that text is the presentation by Auditors of new robes to the Elects, which was one of the obligations of their alms-giving. As we know from another source, Elects could wear a robe only for one year and then had to discard it, at which time they received a new robe from the Auditors (see BeDuhn, The Manichaean Body, 46). The narrative on U131, verso, may have been part of a sermon on the obligation of robe-giving, while both that segment and the prayer on U121, recto, appeal for the rewards of good health and joy. Since the description of that obligation is accompanied by pleas for absolution and the appeal for happiness, this narrative with prayers may belong to an actual robe-giving liturgy held in conjunction with New Year's Day.

A new text begins on U121 verso that may be characterized as a benediction for the church and the realm in conjunction with New Year's Day (U121, v02 'the start of a successful year'). That is clear from the formulaic U121, v10-11 ičtin nom taštı[n] [e]l ke[ŋ]in 'the doctrine inside and the breadth of the realm outside' which otherwise occurs only in the Benedictions (see EB). Even though it is clear that the formula implies participation by at least some Uygur royalty in the New Year's ceremony, this benediction is retained as part of the present text. In any case, it does not mention any secular figure(s) and therefore need not be categorized with the other benedictions (EB). It is plausible to assume that texts offering benedictions for the Uygurs were read on the occasions of regular church rituals and ceremonies, and the present text may be considered an example in support of that assumption (also see the commentaries to the texts in EB).

In his catalogue, Wilkens approached the two texts separately, characterizing U121 as a liturgical text that consists of an invitation to a ceremony, possibly the Bema which began the Manichaean year (MTT 259-260, n783). However, his comparison of U121, v06-10, with M801, 450-455 'Dir komme Heil vom starken und höchsten Gotte, Heil gebe Dir Licht, Kraft und Wiesheit' (cf. Henning, Bet- und Beichtbuch, 31) does not reveal a parallel more specific than a citation of the Four Sovereign Gods that might support this comparison. Moreover, it is certain that U121 verso is the beginning or an abbreviation of what was most probably a secular benediction. In regard to U131, Wilkens thought that this was a prayer for the forgiveness of sins that belonged to the end of the invitation hymn U121 which is part of the same manuscript (MTT 294, n910). That suggestion does not conform with the sequencing of the texts in the present edition, with U131 preceding U121 for reasons stated above. The text of U131, r01-05, certainly contains formulas asking for absolution of sins, but these differ from the standard type in that they seek absolution for the 'children of the pure doctrine' (i.e. Elects) and thus have an integral connection with the content of the liturgy that follows, one in which new robes are presented to the Elects as alms.

Although the grammatical expression of subject in U131, r01-04 and U121 recto is a bit ambiguous in some respects, it can be shown that the speakers (who are thus the subject) are the Auditors or their clerical voice. The damaged phrase in U121, r03-04 'the Elects who [ ] us' means that 'us' can only refer to 'we (the Auditors)', just as the 'we' of the phrases 'we bring cloths' and 'we cut robes' also can only refer to the Auditors, since only the Auditors would cut cloths as part of the process of making robes for the Elects. Presuming that identification holds for the preceding text on U131, then biz 'we' in the passage of U131, r04, also ought to refer to Auditors, because it is they who beg for absolution for 'the children of the doctrine', a phrase that can only refer to Elects (see note below). This understanding also explains the laconic passage of U131, v02-04 täŋrim tüzün ıd[tuk] ätü[zinŋ]ä t[o]n bıča yarlıgka[t]ı 'He (i.e. Mani) commanded (us, the Auditors) to cut (cloth for) robes ... for the enlightened and sacred bodies [of] my (i.e. our) Divine Ones (i.e. Elects)'.

U131, recto

01 Phrases similar to [ar]ıg nom oglanı 'children of the pure doctrine' occur in (EB) *T I D 3 +Ch/U 6618, 20-21 nom ogulanı d[ındarlar] bašlayu täŋri mož[ak] 'the Divine Teacher at the head of the children of the doctrine, (that is) the [Elects]', (EH) M919, r03-04 arıg eki ančaman [kuvrag]

[og]lanı dındarlar ‘the children of the two pure communities and [assemblies], (that is) the (male and female) Elects’, and (EB) U31, v02-04 täŋri moǰak [bašlayu] ulatı kamag eki [ančaman] dındarlar ‘the two [communities] of Elects and all the others [led by] the Divine Teacher’, where eki ančaman dındarlar ‘two communities (male and female) of Elects’ supports the idea that the ‘children’ and the ‘Elects’ are equivalent. The phrase is based on Sogdian δyn z’kt [δēn zākat] ‘children of the religion’ (SD 148, 453).

U121, verso

01-02 As Zieme pointed out, the formula in this line is parallel to (EB) U31, v06-08 bögünki [kü]nkä alkatmıš ayka [kut]lug yıl bašıŋa ‘on this day (‘on the day that is this day’) in a praiseworthy month at the beginning of a [divinely blessed] year’. Thus, the word bögünki must have stood at the end of the last line of recto (whose bottom part is torn away) as an attribute to künkä, and is so indicated in the translation by ˹ ˺.

03-04 The phrase kün kirmäki literally means ‘the entering of the day’ which may be understood as ‘the beginning of the day’.

07 Zieme could not identify the word seemingly written y’rkyy = yärki and left it untranslated. It cannot be yerki ‘local’, as yer is always spelt yyr. Nor is it likely that y’rkyy is an error for y’ngyy = yaŋı ‘new’, as the nasal /ŋ/ nearly always is written -ng- and not -nk- in MS. Since it is none of these, its identification must be sought down a different path. It will be noticed that the initial y- actually is not written like any other y- in this text, but is a dot that is a bit above the line and may be seen as a punctuation dot, however misplaced, or simply as a false start to the writing of ’-. Removal of this dot from consideration results in the word ’rkyy = ärki, an adverb that usually is placed after a predicate or within the sentence. According to Clauson, ärki expresses a nuance like ‘do you suppose that?’ or ‘is it likely that?’ (EDPT 223). However, in his carefully documented categorization of its various nuances, Röhrborn showed that ärki also means ‘hopefully’ (UWb 436a; cf. GOT 276). Despite its unexpected placement at the beginning of this sentence, that ought to be the meaning of ärki here.

11 It is unlikely that ’rty could be ärti ‘(it) was, (they) were’, because [e]l ke[ŋ]+in ‘the breadth of the realm’ cannot be the object of that verb, nor can ‘he, she, it, they’ be the subject of an action regarding keŋ+in. Thus, the reading ärti[ngü] ‘very’, as a qualifier of the next missing part of the sentence whose verb surely ended in an optative to express a blessing, may be tentatively adopted here.

Writing Notes

Letters: **k/k̈** are used, except **q-** in U121, v01 qwyn (but v03 kwyn), v04 qyrm’k, v10 ql- (but v05 kl-); **ʿy- = i-/ı-/e-** in U131, v02 ʿyd// = ıd[tuk], v07 ʿyg = ig, U121, v06 ʿylyg = ellig, v10 ʿyčty*n* = ičtin, v11 ʿ/l = [e]l; **-ḍ-** and **-ṭ-** in U131, r04,r05, U121, r08-09 yzḍ’n ’sṭ’r; **-nk̈-** = **-nk-** in U121, v01 qwynk̈’ (scribal error), **-ng-** = **-nk-** in U121, r06 bwgwngy.
Spellings: U131, r01 ’wʏl’n = oglan, U131, v04, U121, r01 t’v’r = tavar, U131, v05 n’čwg = näčük, U131, v08 twt’ḥ = tuda, U121, r01 k’lwr- = kälür- (but U121, v05 kl-, v10 ql-), r04 /ynt’r = [d]ındar, r05 ’lk̈y*š* ’lk̈’m’k̈ = alkıš alkamak (but U121, v07 ”lk̈yš, U131, r06, U121, v01 ”lk̈’tmyš), r06 bwgwngy = bögünki, U121, v01 qwyn = kün (but v03 kwyn), v08 ”sʏ = asıg, v10 ql- = käl- (but v05 kl-); 1 plur. possessive: U121, r05 +**ymz**; locative: U131, r02 +**d’**, r02 02 +**dd’ḥ**; locative-relational: U131, v07 + **d’kyy**; ablative: U121, v06 +**dn**, v10 +**dy/**.
Scribal: U121, v01 (error).

19. Prayer to the Powerful God of Light

M 13 II (TM 166)

Manichaean script. Recto and verso of one folio (II) of a bifolio, whose other folio (I) is Middle Persian. On Side 1 of the glass, folio II is on the right side with its binding margin on the left, confirming that side of the text as verso.

Le Coq, Türkische Manichaica aus Chotscho, III, 28, Nr. 10; Bang, Manichaeische Hymnen, 19-20 (r07-08, v03-08); Klimkeit, Gnosis on the Silk Road, 291. Boyce, CIM, 3; Clark, TML Nr. 71; Wilkens, MTT Nr. 255.

M13, II recto

LP324	01	bošuyu b[eriŋ] bwšwyw *b*[ ]
LP325	02	täŋrim yaŋı k[ün] t*ŋ*grym yngyy k[ ]
LP326	03	yaŋı yaruk a[y] yngyy yrwk̈ ’[ ]
LP327	04	yaŋı ögütm[iš] yngyy ’wygwtm//
LP328	05	yıl • yaŋı küčl[üg] ‖’‖yyl • yngyy kwyč*l*//
LP329	06	yaruk täŋri siz • yämä yrwk̈ tngry syz • ym’
LP330	07	täŋrim siz täŋri tngrym syz tngryy
LP331	08	yerintän üntüktä yrynḍ’n ’wynḍ*w*kd’
LP332	09	täŋrim siziŋ tngrym syzynng

01 JW : bošuyu*r*. **05** The letter ’- precedes the letters -yyl and is aligned with the first letters of the other lines. However, either it is only a mark intended to show where that line starts or it is a mistake; in either case, it appears to have been partially erased. **09** JW : sizin(i)ŋ.

M13, II verso

LP333	01	[ ] yaruk [ ]g yrwq̈
LP334	02	[ ]lüg körtlä [ ]*w*/wg kwrtl’
LP335	03	[ ] körkünüzni [ ]*r k*/yrkwngwznyy
LP336	04	k[ö]rüpänin • biz *k*//*r*wp’nyn • byz
LP337	05	kop ögrinčlüg *kw*p ’wgrynčlwg
LP338	06	boltumuz • bügü bwltwmwz • bwgw

LP339 07 ellig küčlüg
'ylyg kwyčlwg

LP340 08 yaruk täŋri siz •
yrwk̈ tngryy syyz •

LP341 09 yämä täŋrim üzäki
ym' tngrym 'wyz'ky

04 The dot is not visible over -r- in k//*r*wp'nyn, probably due to damage.

Translation

M13, II recto

(01-06) [Deign] to release [for us] ⌜our sins⌝! My God! You are the new [day], the new Light [month], the new acclaimed year, the new Powerful God of Light. (06-09) And—my God!—because you came out of the land of God—my God!—[ ]

M13, II verso

(01-06) Upon seeing your lovely, [ ] form with [ ], Light [ ], we all became joyful. (06-09) You are the Wise King, the Powerful God of Light. And—my God!—the [ ] on high, [ ]

Commentary

Although the phrasing in the text is reminiscent of a hymn of praise for a deity, no traces of strophic alliteration, grammatical parallelism or a hymn-like structure are discernible. Thus, it is more probable that M13 II is a prayer of praise, one that also includes a plea for absolution in r01 ⌜yazukumuznı⌝ bošuyu b[eriŋ] '[Deign] to release [for us] ⌜our sins⌝!' As is seen in v06-08 'you are the Wise King, the Powerful God of Light', this prayer is addressed to the Powerful God, that is, to the Column of Glory (see Commentary to LH Nr. 8), who is equivalent to the Powerful Living Spirit in the recitations on the small fast day (see LH Nrs. 18-20).

Wilkens proposed that this text is a 'Hymnus an den Mondgott bzw. an Jesus', and cited the Middle Persian text M176r which is dedicated to Jesus as Moon God (MTT 240, n720; cf. Müller, Handschriften-Reste, II, 60-62; Klimkeit, Gnosis on the Silk Road, 161). To be sure, that prayer invokes Jesus the Splendor both as yišō' and as the New Moon, the Third Messenger as Narisaf (equivalent to the Sun God), and Mani as Mār Mani, but actually refers to all three by name. The only specific reference in the present text is to the Powerful God of Light.

M13, II recto

01 The phrase ⌜yazukumuznı⌝ bošuyu b[eriŋ], where ⌜yazukumuznı⌝ 'our sins' would have occurred in the last line of a preceding but now missing piece of paper (so indicated in the translation within ⌜ ⌝), also is found in (LP) U189, r04-05 [yazukumuz]ni bošuyu b[eriŋ] '[Deign] to release [for us our sins]', (LH) Or. 8212/133, 26 mäniŋ yazukumın bošuyu beriŋ 'Deign to release for me my sins!', and other hymns (U5464, U5501, Mainz 474).

08 The verb ün- here means 'to go out, to come out' (= čık- in most Turkic languages, except Tuvan ün- 'to go out', cf. Tenišev 1968, 449), as it does in (LH) Great Hymn 177-178 ävtin barktın üntilär 'they left (their) homes and households' (see the note to line 104 there).

Writing Notes

Letters: **k/k̈** are used, except **-q̈** in v01 yrwq̈ (but r03, 06, v08 yrwk̈); **ḍ** in r08 +ḍ'n and -ḍwk; **-nng** = **-ŋ** in r09; doubling of **-y-** in v08 syyz.
Spellings: r02-05 yngyy = yaŋı, 08 yr = yer, v02 kwrtl' = körtlä, 05 'wgrynč = ögrinč (~ ögrünč), 06 bwgw = bügü; attributive: +lüg (after unrounded vowel in ögrinč); locative: r08 **+ḍ'**; ablative: r08 **+ḍ'n**; past participle: r08 **-ḍwk**; 1 plur. past: v06 **-twmwz**.
Scribal: r05 (error).

20. Prayer of Praise to Azruwā and the Light Realm

U 219a (T I D x 17)

Uygur script. Recto and verso of a folio ("a") glassed with another folio ("b," edited as LP Nr. 28 below) from the same manuscript. The text of fragment "a" on Side 1 of the glass has its wide margin on the left, identifying this side as recto. The text on recto is continuous with that on verso.

Zieme, Manichäisch-türkische Texte, BT V, 46-48, Nr. 18, Plate XXV. Clark, TML Nr. 53; Wilkens, MTT Nr. 327 (U219a,b).

U219a, recto

LP342 01 tümän türlüg oyunčıŋız_
twy_m'n twyrlwk 'wywnčynkyz_

LP343 02 _garu •• siziŋ ulug yaruk
_q'rw •• syzynk 'wlwγ yrwq̈

LP344 03 eliŋiztä üküš türlüg
'ylynkyz_ḍ' 'wykwš twyrlwk

LP345 04 ögrünčülüg oyun oynayur_
'wykrwnčwlwk 'wywn 'wyn'ywr_

LP346 05 _lar •• täŋrim bir türlüg
_l'r •• tnkrym pyr twyrl_wk

LP347 06 [o]yunta sansız tümän türlüg
//ywnt' s'nsz twy_m'n twyrlwk

LP348 07 [ü]n ägzig ünär •• täŋrim
///n 'kz_yk 'wyn'r •• tnkrym

LP349 08 [si]ziŋ eliŋiztä oyun
[ ]z_ynk 'ylynkyz_ḍ' 'wywn

00 There are traces of the floral features of the header on both recto and verso.

U219a, verso

LP350 01 oynasar tašgaru eki tümän
'wyn's'r t'šq'rw 'yky twy_m'n

LP351 02 berä yertän eštilür ••_••
pyr' yyrḍ'n 'yštylwr ••_••

LP352 03 yämä yükünür män täŋrim
y_m' ywkwnwr mn tnkry_m

LP353 04 siziŋ adınčıg körtlä
syz_ynk "dynčyγ kwyrtl_'

LP354 05 yüzüŋüzgärü •• tüp tüz
ywz_wnkwz_k'rw •• twyp twyz

LP355 06 yarlıgkaglı •• täŋrim bizn[i]
yrlyq̈'qly •• tnkrym pyz_n/

LP356 07 yarlıgkaglı buyančı kertü täŋ[ri]
yrlyq̈'qly pwy'nčy kyrtw tnk//

LP357 08 siz siz ••_•• yämä yükün[ür män]
syz syz ••_•• y_m' ywkwn[ ]

Translation

U219a, recto

(01-08) ⌜And—my God!—I worship⌝ your myriad kinds of merrymakers. They make numerous kinds of joyful merriment in your great Light Realm. My God! Countless myriad kinds of sounds and melodies come out of (just) one (instance of) merrymaking! My God! When they make merriment in your realm,

U219a, verso

(01-02) it is heard twenty thousand leagues outside of the land.

(03-08) And—my God!—I worship your distinguished and lovely face. You are the one who shows completely just mercy, and—my God!—(you) are the meritorious and true God who has mercy on us. You!

(08) And—⌜my God!⌝—[I] worship [ ]

Commentary

This text is a prayer of praise offered to Azruwā and his Light Realm. Each section is set off by the phrase yämä yükünür män 'And I worship' (lit. 'kneel'), which is typical of the act of praying, as we see in the opening and closing quatrains of the (LH) Great Hymn; cf. 230-231 yinčürü töpü[n] yük[ünü]r [bi]z '[We] bow our heads and worship you'. This text has a terminological link with (DC) Mainz 150, namely, the use of the term berä 'measure of distance' in U219a and bärä in Mainz 150. However, Mainz 150 lacks any feature of a prayer or hymn and evidently is not addressed to a deity; it is descriptive and therefore is classified as a cosmogonical text. Much the same may be said of (DC) Or. 12452A/6 and (DC) U262, both of which deal with Azruwā and the Light Realm, but clearly are neither hymns nor prayers; rather, they also are descriptions of the Light Realm.

The paper and probably the ductus are the same in fragments "a" and "b" of U219, implying that both are from the same book. However, the difference in their contents is a sufficient basis for editing them separately (U219b is edited below as LP Nr. 28). Another difference between the texts is that the punctuation in fragment U219a consists of two black dots *without* red circles, and that in fragment U219b of two black dots *with* red circles.

U219a, recto

01-02 It may be assumed that the phrase ⌜yämä yükünür män täŋrim⌝ ended the preceding but missing page (and is so indicated in the transation by ⌜ ⌝), since this predicate governs a following phrase ending in the directive +garu here and in lines v03-05 and v08.

01 The word oyunčı occurs nowhere else, but it must be an agentive suffix +čı added to oyun 'dance, play, game' or, more generally, 'merriment, merrymaking' (cf. EDPT 274); thus oyunčı ought to mean 'merrymaker'. In this context, what is heard outside the Realm of Light are the r07 [ü]n ägzig 'sounds and melodies' that arise from the general 'merrymaking'.

07 Zieme translated [ü]n ägzig as 'Ton und Melodie (Synonymkompositum)' on the basis of the occurrence of ʾksyk = ägzig in the Suv, where it translates Chinese yin 'voice, sound' in the original (BT V, 47, n393; also BT I D233). Röhrborn cited extensive materials on ägzig (UWb 361-362), which also occurs as a metathesized form in Turkish ezgi 'tune, note, melody' (TİS 356). The etymology of ägzig is unknown, and an affiliation of its root *äg- with the verb ät- 'to sing' (see note to (LH) U71, r04-05) cannot be proven since the shared *ä- would be an irreducible prime.

U219a, verso

02 The writing pyr' represents berä, which is a measurement of length and distance, with -e- in the first syllable (as EDPT 355), whereas (DC) Mainz 150, r03 attests p'r' = bärä. As Tezcan has shown, the same variants are noted in the Maitrisimit and other Uygur texts (Eski Uygurca Hsüan Tsang Biyografisi, 80-81n). Tezcan cited a variety of sources that provide conflicting equivalents for Uygur berä, Chinese li, Tibetan dpag-chad, Sanskrit yojana; as a whole, they range from 329 meters to 9 miles. The rarely seen English term 'league', which is equivalent to three miles, is used for berä in this translation.

05 The words tüp tüz also occur in (LH) PC3049[A], 19 tüp tüz ögütmiš, which Hamilton translated as 'parfaitement digne(s) d'éloges' (Manuscrits ouïgours, 46, n5.19). They also occur in Turkish düpdüz 'quite level, absolutely flat, perfectly straight' (TİS 318), where düp is a partially reduplicated intensifier of düz 'flat, even' and adds the connotation of 'quite, absolutely, perfectly'. In the present context, tüz has the extended meaning from 'level' to 'equitable, just' as applied to someone with a judicious character, so that tüp tüz ought to mean 'quite justly', 'completely just', or the like.

Writing Notes

Letters: **q̈** is used; distinct **-q̈** and **-γ**; distinct **s** and **š**.
Spellings: v02 ʾyštyl- = eštil- (for ešitil-), v03, 08 ywkwn- = yükün-, v05 ywz = yüz; privative: r06 **+sz**; locative: r06 **+t'**, r03, 08 **+d'**; ablative: v02 **+d'n**.

21. Prayer to Mani

U 220a (T I a x 20)

Uygur script. Recto and verso of one fragment ("a") of a folio with which two other fragments ("b" and "c") are glassed. The text of fragment "a" on Side 1 of the glass displays only one of the side margins, making it almost impossible to determine recto and verso. A special feature of verso(?) is that there are six horizontal pencil lines, approximately one for every two lines of text. Since their purpose is unknown, the question of whether they were drawn prior or subsequent to the writing of the text on recto(?) cannot be resolved. For fragments "b" and "c," see Commentary.

Zieme, Manichäisch-türkische Texte, BT V, 55-56, Nr. 24, Plate XXXI. Clark, TML Nr. 35; Wilkens, MTT Nr. 203.

U220a, recto(?)

LP358	01	[ ] ıta otta
		[ ] /y_d' 'wwtd'
LP359	02	[ ] [ı]gačta yämä
		[ ] //q'čd' *y_m'*
LP360	03	[ ]ta kurug öl
		[ ]*q*d' q̈*wrwγ* 'wyl
LP361	04	[yertä] beš täŋr[i] küči
		[ ] pyš t/k*r*/ *kw*yčy
LP362	05	[ ] m[ä]ŋülüg
		[ ]ym m//*kw*lwk
LP363	06	[ ] ol kiši [ärü]r °°
		[ ] 'wl kyšy [ ]*r* °°
LP364	07	[ ] bilir °° [ ]
		[ ]p pylyr °° py[ ]
LP365	08	[ ]mäz ol ärtäm
		[ ]*m*'z 'wl 'rd'm
LP366	09	[ ] [ä]tüz säv[ig]inčä
		[ ] /t'wyz s*v*//*y*nč'
LP367	10	[ ] ädgü
		[ ]' 'dkw

05 PZ : m[n] *b*[i]rök; see Commentary.

U220a, verso(?)

LP368	01	kılınčı kün [ ]
		q̈ylynčy kwyn '[ ]
LP369	02	yaruk bolzun [ ]
		*yrw*q̈ pwlz_w*n* [ ]
LP370	03	etäyin täŋrim [ ]
		'yt'y*y*_n tnkrym [ ]
LP371	04	kıl[ur] män añıg [ ]
		q̈yl[ ] *m*n 'n'γ [ ]
LP372	05	[ ] bol[zuŋ] °° täŋ[rim]
		[ ]y *p*w[ ] °° tn[ ]

LP373	06	[kul]k[a]kıŋız en[zün]
		///q̈/q̈'nk'z 'yn[ ]
LP374	07	[ešiti]ŋ ötügüm[üzni]
		[ ]k 'wytwkw*m*[ ]
LP375	08	siziŋ közüŋ[üz] [enzün]
		syz_ynk kwyz_wn*k*// [ ]
LP376	09	bügü m[anı] ırak[tın]
		pwykw *m*[ ] 'yr'q[ ]
LP377	10	körüŋ [ ]
		kwyrwnk [ ]

01 Only one of the dots over q̈- survives in *q̈*ylynčy. **03** PZ : *i*'tqy-a; see Commentary. **06** Only the two dots of the first -q̈- are visible; see Commentary. **09** Only part of the understroke of m- is visible, so that the restoration m[anı] is not completely certain. **09** The -q in 'yr'q does not appear to be in final form and lacks dots, thus indicating that a suffix, most likely the ablative +tın, stood in the gap.

Translation

U220a, recto(?)

(01-06) [ ] in bushes and grasses, in [ ] trees, also in [ ], and [in] the dry and moist [earth], the power of the Fivefold God [ ]. That person [is] [ ] joyful. (07-10) He knows [ ]. That virtue which is not [ ] according to love of the body [ ] good [ ]

U220a, verso(?)

(01-05) [ ] the deed of [ ]. May Light be [ ] sun [ ]! May I make [ ]! My God! I [will] do [ ]. [May] evil be [ ]! (05-10) My God! [May] your ears (i.e. hearing) descend! [Deign to hear] our prayer! [May] your eyes (i.e. seeing) [descend]! Sage M[ani]! [From] afar, deign to see [ ]!

Commentary

The appeals expressed by the optative in v01-02 'May Light be [ ]!' and the mostly restored imperative in v07 [ešiti]ŋ ötügüm[üzni] '[Deign to hear] our prayer!' identify this text on verso as a prayer, one evidently addressed to Mani who is cited as v09 bügü m[anı] 'Sage M[ani]'.

Wilkens offered an alternative view of this text, namely, that the narrative could be a tractate or sermon followed by a prayer to Itkıya, whom he suggested might be the commissioner of the text (MTT 207, n620; similar in Clark, TML, 123). The latter view cannot be maintained, since the word in question must be read etäyin 'May I make' (see note to v03). On the other hand, his suggestion that the text on recto could belong to a tractate or a sermon remains possible.

The fragments "b" and "c" under the same glass evidently have the same paper, but otherwise lack elements that connect them to fragment "a." Frament "b" has the following vestiges:

		U220b, recto(?)	
LP378	01	[ ]	
LP379	02	[ ] [anta] ötr[ü] ol	'it is because [of that]'
		[ ] 'wyt*r*/ 'w*l*	
LP380	03	[ ] ol [ ]gulug	'that'
		[ ] 'wl [ ]qwlwγ	
LP381	04	[ ] ° känt[ü] barıp	'(he) himself went'
		[ ] ° knt/ *p*'ryp	
LP382	05	[ ]	
		U220b, verso(?)	
LP383	01	[ ]	
LP384	02	[ ]	
LP385	03	ölür[ ]	'die' (or: 'kill')
		'wylwr[ ]	
LP386	04	[ ]	
		'wn'[ ]	
LP387	05	[ ] ° [ ]	
		[ ] ° [ ]	

On the very damaged fragment "c", one may detect only a few words: r03 has kym ’mty = kim amtı ‘who now’, and r04 tentatively has *typ* = tep ‘saying’. The remains of "b" and "c" provide a few hints that they contained some kind of narrative such as a sermon.

U220a, recto(?)

05 The writing of the word in this line is unclear. There appears to be a hole exactly the shape of an "l-hook" next to the -r- and either -y- or -w- could have stood in the tear by the -k-. If so, then the spelling m//kwlwk would be interpreted as m[ä]ŋülüg ‘joyful’ (EDPT 770). However, Zieme’s reading of m[n] *b*[i]rök remains a possibility.

U220a, verso(?)

03 Zieme read v03 ’/tq*y*_’ tnkrym and proposed to view this writing as the name Itkaya Tngrim for a princess or possibly a prince (BT V 56, n541). If this reading were possible, it would allow the impression that this prayer was dedicated to or associated with an Elect named Itkaya, a word consisting of ıt ‘dog’ and the diminutive suffix +kaya, since in that case v03 täŋrim ‘My God’ could be understood as ‘My Divine One’, a term used for Elects. However, this reading does not appear to be possible. The first letter of the word is ’-, and the second letter visibly is -y- followed by -t-, so that the word begins ’yt-, representing either et- or it- or ıt-. The supposed -q- actually is -’y- as comparison with the writing of q̈y- in v01 and v03 suggests, and as the writing of this letter as -q- without two dots here but with two dots (-q̈-) in all other clear cases in this text proves. Finally, the last disattached letter begins with a knob and surely is -n rather than -’. Thus, the first person singular voluntative -’yy_n = -äyin/-ayın ‘may I, let me, allow me’ should be read after et-/it-/ıt-, a reading that also is in accord with the first person expressed in v03-04 [ ] kıl[ur] män ‘I [will] do [ ]’. The verb represented by ’yt- must be et- ‘to organize; to create, to adorn; to make’ (EDPT 36-37), since no support could be mustered for it- ‘to push’ or for a defective writing of ’yt- for ıd- ‘to send’. Because the preceding word is missing in a gap, it is only possible to approximate the meaning of etäyin as ‘May I make’.

06-10 The restoration of [kul]k[a]kıŋız ... [ešiti]ŋ is based on the parallel közüŋüz ... körüŋ farther on in this passage. Based on context, [kul]k[a]kıŋız should be the subject of the verb en[ ] ‘descend’ where the optative -zün may be restored because it is fitting for a prayer. Plausibly, the same verb may be restored after közüŋüz.

Writing Notes

Letters: **q̈** is used; distinct **-q̈** and **-γ**; distinct **s** and **š**; distinct **n** in v03 ’yt’yy_n and possibly in v06 ’yn[ ].
Spellings: r01 ’wwt = ot, r08 ’rd’m = ärtäm, v04 ’n’γ = añıg; 2 plur. possessive: v06 +’**nk’z**; locative: r01, 02, 03 +**d**’.

22. Prayer to Jesus Messiah

U 189 (T II D 93b)

Uygur script. Recto and verso of a folio. Criteria for determining recto-verso are lacking.

Zieme, Manichäisch-türkische Texte, BT V, 25, Nr. 5, Plate V. Clark, TML Nr. 91; Wilkens, MTT Nr. 428.

U189, recto(?)

LP388	01	[ ] [ ]
LP389	02	ö[t]ünür biz °° täŋ[rim] [ ] ’ *w*//wnwrpyz °° tn[ ]
LP390	03	[a]y täŋrikä °° [ ] [ ]*y t*//kryk’ °° [ ]
LP391	04	[ ] °° [ ] [yazukumuz]_ [ ]sy °° [ ]_
LP392	05	_ni bošuyu b[eriŋ] [ ] _ny pwšwyw *p*[ ]
LP393	06	yišō mišīh[ā] [ ] yyšw mšy*q*/ [ ]
LP394	07	üzüt[ü]mü[z] [ ] ’wyz_wt/*mw*/ [ ]
LP395	08	[ ] [ ]ry[ ]
LP396	09	[ ] [ ]y[ ]

01 There are traces of several letters in this line and in v01, both left unnumbered by Zieme. His lines 1-8 and 1-7 here are renumbered to r01-09 and v01-08, respectively. **03** PZ: [ ] [tn]grikä. **04** PZ restored [yazukumuz].

U189, verso(?)

LP397	01	[ ] [ ]
LP398	02	[ ]lüg ölüm [ ]lwk ’wylwm
LP399	03	[ ] [k]akınalım a[čına]lım [ ] /’q̈yn’lym ’[ ]lym
LP400	04	[ ] [ ]
LP401	05	[ ] °° bägimiz [ ] °° p’kymz
LP402	06	[ ] °° ötünür [ ] °° /wytwn *wr*
LP403	07	[biz] [ ] [ ]
LP404	08	[ ] [ ]d/*w*/

Translation

U189, recto(?)

(01-09) [ ]. We pray (to you). [My] God! [ ] to the [Moon] God. [Deign] to release [for us our sins]! [ ] Jesus Messiah [ ]. [ ] our souls [ ]

U189, verso(?)

(01-08) [ ] death [ ], may we be penitent and [disclose our sins]! [ ] Our Lord! [We] pray (to you). [ ]

Commentary

The phraseology of this piece is indicative of a prayer for absolution from sins, but it is not a confession text as I previously supposed (TML 131; cf. Wilkens, MTT 372, n1182), since it lacks any reference to the actual sins committed. The phrases of r03 [a]y täŋri 'Moon God' and r06 yišō mišīh[ā] 'Jesus Messiah' support the conclusion that this prayer is addressed to Jesus Messiah, who resided in the moon.

U189, recto(?)

06 The words yyšw mšyh[’] = yišō mišīhā represent Sogdian yyšw 'Jesus' and mšyx' 'Christ, Messiah' (SD 219, 453); for the latter term, also see Zieme, BT V, 25, n76; Wilkens, MTT 438-439; and the note to (LP) U252, v08, below.

U189, verso(?)

03 Zieme read the verbs as [qa]q̈ïnalïm a[ča]lïm 'bekennen und darlegen wollen wir'. However, Erdal explained kakın- 'to repent' as a reflexive of kakı- 'to be angry, to reprimand' (cf. EDPT 609) and noted its occurrence in a biverb with ökün- 'to repent' (OTWF 603). Moreover, he restored the second verb as a[čın]- 'to open up oneself' or 'to disclose one's sins' (cf. EDPT 29), which is a reflexive form from ač- 'to open' and thus in keeping with the reflexive kakın-. Such a phrase is otherwise unknown in Uygur Manichaean texts.

05 The word bägimiz 'Our Lord!' occurs here in addition to r02 täŋ[rim] '[My] God!' which is the typical invocation in these texts. The word also occurs in (LP) U39, Iv05 bägim 'My Lord' and (LH) U284, v04 [yar]lıgkančučı bäg[imiz] '[Our] compassionate Lord', as well as in an unedited Manichaean fragment that mentions the Bema (čaydan) several times: U124a, v01 yrwk̈ b'gymyz = yaruk bägimiz 'Our Lord of Light'. In none of these cases is it possible to establish the reference of 'Lord'.

Writing Notes

Letter: **q̈** is used in v03 /'q̈yn'lym.
Spelling: written together: r02 'w//wnwrpyz = ötünür biz; 1 plur. possessive: v05 +**ymz**.

23. Prayer to Jesus Messiah(?)

U 252 (T I a x 12)

Uygur script. Recto and verso of a folio. The text on Side I of the glass most probably can be identified as recto, because its right margin is very narrow, thus indicating a binding margin.

Zieme, Manichäisch-türkische Texte, BT V, 39, n266 (recto), Plate LV. Clark, TML Nr. 77; Wilkens, MTT Nr. 333.

U252, recto

LP405	01	igtä adırt tutuŋ 'ykd' "dyr*t* twtw*n*/
LP406	02	°°_°° ätüzüm[üzkä] °°_°° 't'wyz_wm[ ]
LP407	03	ämgäk kälmäzün ägs[ük]_ 'mk'k klm'z_wn 'k*s*//_
LP408	04	_süzün ärmäkimiz bolz[un] _swz_wn 'rm'kymz pwl*z*_//
LP409	05	ürkä bütün ög[rünčlüg] 'wyrk' pwytwn 'w*yk*[ ]
LP410	06	bolalım mäŋigü täŋri [xan] pwl'lym m'nkykw tnkry [ ]
LP411	07	küčinä °° mäŋigü t[äŋri] kwyčynk' °° m'nkykw *t*[ ]
LP412	08	bilgä burxan ö[grünčlüg] pylk' pwrq'n *'wy*[ ]
LP413	09	sävinčlig bolmak[ımız] [ ] s'vynčlyk pwlm'q̈_[ ]
LP414	10	bizin üzütümüzkä [ ] *pyz*_ynk 'wyz_wtwmwz_k' [ ]
LP415	11	[ ] °° mäŋigükä [ ] [ ] °° m'nkykwk' [ ]
LP416	12	[ ]mäk[imiz] [b]olzun °°_[°°] *t*[ ]m'*k*[ ] /*wl*z_wn °°_[ ]
LP417	13	[ ] [ ]d[ ]_dwn
LP418	14	[ ] [yä]mä [ ] [ ] /*m*' tyr[ ]
LP419	15	[ ] ol °° [ ] [ ]s// '*wl* °° [ ]

05 PZ : ü/... **07** The restoration of mäŋigü t[äŋri] is based on r06. **08** The binom ögrünčlüg sävinčlig is frequent in texts (EDPT 115). **10-11** The last letter in these two lines may have been elongated to fill the remaining space, so that no other words need to be assumed. The same may be true of r12. **12** JW : *täginmäk*. The letters between t- and -m'k are obscure, but there seems to be space only for two letters. This verbal noun ought to end in 1 plural possessive +ymz as other constructions with bolzun in r04 and r09. **14** Too little survives to support restoring tyr[ ] as tir[ig öz] 'Living [Self]'. **15** Read syz 'wl = siz ol 'it is you'?

U252, verso

LP420	01	[ ] [ ]
LP421	02	[ ] [tä]ŋri täŋrim [ ] [ ] /nkr*y tnkrym* [ ]
LP422	03	[ ]tä [ ] [ ]l[ ]d’ [ ]
LP423	04	[ ] [ ]
LP424	05	[ ] [ ]čy [ ]
LP425	06	[ ]tän [ ]d’n
LP426	07	[ ]ti ärsär °° [ ] [ ]dy ’rs’r °° [ ]l/n
LP427	08	[ ] mašīh kim [ ] [ ] m*šyγ kym* [ ]
LP428	09	[ ] [°°]_°° bilgälär(?) [ ] [ ]_°° *pylk’l ’r*
LP429	10	[ ] biz anča [ ] pyz ”nč’
LP430	11	[ ] ögümüz bar °° bir [ ] /*w*yk*wmwz* p’r °° pyr
LP431	12	[ ] beš kata [ ] [ ] *pyš q’t’* [ ]
LP432	13	[ ] beš(?) burxan [ ] [ ] *pyš* pwrq’n [ ]k
LP433	14	[ ]lig män [ ] [ ]lyk mn [ ]
LP434	15	[ ]lıg [ ] [ ]lγ [ ]

07 JW : *e*lin at the end of the line; however, these letters are so obscure that his reading cannot be confirmed. **14** JW : bilig(i)m(i)z. The pronoun mn = män should be read here because the final letter has a long tail, as -z does not in this text (cf. v10 biz, r04 ärmäkimiz, etc.).

Translation

U252, recto

(01-12) Deign to keep us away from illness! May suffering not come [to our] bodies! May it be that we exist without wants! For a long time, may we be entirely [joyful]! By the power of the eternal [Khan] of the Gods (i.e. Azruwā), [may] the eternal [God], the Wise Buddha, [ ] [our] being joyful and happy! [ ] to our souls! May [our] [ ]ing be for eternity!

(13-15) [ ]. And, [ ] the living(?) [ ]. It is [ ]

U252, verso

(01-06) [ ] God. My God! [ ] in [ ]. [ ]

(06-09) If it was [ ] from [ ] Messiah who [ ].

(09-15) We [ ] sages(?) [ ]. We have such a [ ] mind. One [ ] five times. [ ] five(?) Buddhas [ ]. I have (the quality of) [ ]

Commentary

The recto of this text possesses several features typical of a prayer, especially the pleas for good health, pain-free bodies, flawless existence, and happiness which are expressed with an imperative and optatives.

Wilkens proposed that the phrase in r07-08 mäŋigü t[äŋri] bilgä burxan ‘the eternal [God], Wise Buddha’ is an epithet for Mani (MTT 300). Well may it be, since Mani is referred to as bügü m[anı] ‘Sage M[ani]’ in (LP) U220a, v09; however, there the word bügü ‘sage’ is used for Mani instead of bilgä ‘wise’ for Buddha. Moreover, ‘Buddha’ also referred to Jesus who is mentioned here without context as mšyγ = mašīh ‘(Jesus) Messiah’ in v08, making this prayer at least comparable with the preceding (LP) U189. Neither mention ensures that this prayer is addressed to either Mani or Jesus, although the latter is a stronger possibility than the former.

U252, recto

01 Wilkens read here igdä adıru tutu[ŋ], and indeed, a tear in the paper at the end seems to allow either -t or -u to be read after adır-. Because final -u has a tail to the left in r06 mäŋigü (but not as pronounced in r07 mäŋigü), which is not the case here, -t appears to be the more likely possibility. Moreover, the most common gerund for adır- is adıra (for example, in TT VI 195, ETŞ 220.6, 186.10, Suv 297.9, 367.21, 615.5, and numerous other cases cited in EDPT 66 and UWb 53), and is adıru only in the lost fragment *TM 282, r04 and in ETŞ 142.141 (clearly ”tyrw in the photo). Zieme’s reading of adırt is retained since it appears to be more probable in the manuscript and, in any case, the sense does not greatly differ between the two possibilities.

U252, verso

08 The reading of mšyq = mišīh ‘(Jesus) Messiah’, which is Sogdian mšyh’ ‘Christ’ (SD 219), is sufficiently clear despite the considerable damage to the first six lines of verso. Here, the word lacks the final -’, nor can it be confirmed in its damaged form in (LP) U189, r06 yišō mišīh[ā] or in the unedited and lost *TM 510, although in the latter a transcription by von Gabain had mešiha (in JW’s transcription; see MTT Nr. 551).

Writing Notes

Letters: **-q̈** is used in r09 pwlm’q̈, but **q-** possibly is used in v12 q’t’(?); distinct **-γ** in v08 *mšyγ*, v15 +lγ; probably distinct **s-** but examples for **š** are too unclear to distinguish (cf. v08 m*šyγ*, v12, 13 p*yš*); distinct **-v-** in r09 s’vynčlyk.
Spellings: r03 kl- = käl-, 09 s’vynčlyk = sävinčlig; attributive: v15 **+lγ**; 1 plur. possessive: r04 **+ymz**; locative: r01 **+d’** (v03 is unclear); ablative: v06 **+d’n** (uncertain); 3 past: v07 **-dy** (uncertain).

24. Prayer to Jesus(?)

U 15 I (T II K 8, I)

Uygur script. Recto and verso of one folio (I) of a bifolio whose other folio (II) belongs to manuscript "R" of the (LC) Xwāstwānīft. On Side I of the glass Folio I is on the left and extends to folio II on the right, establishing that the text of Folio I is recto; thus, Zieme's recto and verso are reversed below. The paper bearing the Uygur text on recto of Side 1 was pasted on top of paper with a Chinese text (i.e. vertically spliced), which one may see from the edges of characters visible at the top on the inner margin. Zieme pointed out that there are analogous phrases between U15, Iv08, and *T II D 78e, Iv02-03 (edited as LP Nr. 12 above) and an exact correspondence between U15, Iv09-11, and *T II D 78e, Iv04-08 (Beiträge, 352-354, n3). These parallels permit a few restorations that are indicated in the footnotes and marked with **bold** in the transcription below.

Zieme, Beiträge zur Erforschung des Xᵛāstvānīft, 352-354, n3, Plates (pp. 377-378). Clark, TML Nr. 70 (mis-labeled as T II K 8, II); Wilkens, MTT Nr. 324.

U15, I recto

LP435	01	yıl [	]
		yy*l* [	]
LP436	02	ät[ü]zlä[r] [	]
		ʾ *t*///z_lʔ/ [	]
LP437	03	köŋüluŋüz [	]
		kwnkwlwnkwz [	]
LP438	04	kamagı tükäl [	]
		q'mqy twyk'l [	]
LP439	05	kalıgtakı ellig [	]
		q'lyqd'qy 'ylyk [	]
LP440	06	arıtıŋ täŋrim mäni[ŋ] [	]_
		”rydynk t*n*krym m'ny// [	]_
LP441	07	_umın yarlıgkayu berıŋ [	]
		_wmyn yrly_q'y*w* pyry/k [	]
LP442	08	män yaruk ay täŋri tirig [öz] [	]
		mn *y*rwq̈ ”y *tn*kry tyry*k* [	]
LP443	09	siz • bulgatmıšlarıg [	]
		syz • pw*l*q'tmyš_l'rγ pw[	]
LP444	10	[ ]g[l]i siz • täŋrim män [	]
		[ ]*q*/y syz • tnkrym mn [	]
LP445	11	meni bošu[tuku]ŋ üčün [	]
		myny pwš*w*[ ]k 'wyčw*n* [	]
LP446	12	siziŋ män • amtı siziŋ[ä] [	]
		syz_ynk m*n* • ' 'mty syz_ynk/ [	]
LP447	13	män täŋrim yarlıgkančučı [	]
		mn tnkrym y*r*ly_q'nčwčy [	]
LP448	14	siz siz • täŋrim baglıglar[ıg] [	]
		syz syz • tnkrym p'qlγ_l'r[	]
LP449	15	siz • tüšmišlärig siz [turguruglı siz]	
		syz • twyšmyš_l'ryk syz [	]
LP450	16	täŋrim • muŋluglarıg [	]
		tnkrym • mwnklwql'rγ [	]

LP451	17	amtı täŋrim meni [	]
		”mty tnkry_m myny [	]
LP452	18	täŋrim • tüš[mišlärig] [	]
		tnkrym • twyš[	]
LP453	19	turguruŋ [	]
		twrqwr*w*nk [	]
LP454	20	amtı täŋrim [	]
		'mty tnkry_m 'wy[	]
LP455	21	ara [	]
		”r' [	]
LP456	22	[	]
		*yr*ly[	]

10 Or, read -qwčy or -qčy? **12** The -k- of syz_ynk/ is in its internal form, implying the dative +k'. **13** A small and obscure letter with two superscript dots (q̈?) was added above the line of writing just after final -y of yrly_q'nčwčy. **15** The restoration in tüšmišlärig siz [turgurgučı siz] is made on the basis of r18-19 tüš[mišlärig] [ ] turguruŋ. **22** PZ read ol at the beginning of the line, but the letters before -l- more closely resemble yr- than 'w- and the letter after -l- could be -y-, so that a form of yrlyq'- = yarlıgka- 'to be merciful, to command' may have been written here.

U15, I verso

LP457	01	[	]
		[	]kyl
LP458	02	[	] bayur
		[	]lw//*w* p'ywr
LP459	03	[	] mänıŋ
		[	] m'nynk
LP460	04	[	] säni män
		[	]k s'ny mn
LP461	05	[ ] [tä]ŋ[r]im meni amtı tünärig_	
		[ ]//*k*/*y*_m myny 'mty twyn'ryk_	
LP462	06	_[tä] [ ] but kol boltum •	
		_[ ] pwt qwl pwltwm •	
LP463	07	[ ] täŋrim siz tünärig	
		[ ] tnkrym syz twyn'ryk	
LP464	08	[ ] [kä]ntü özümin bilinäyin	
		[ ] /ntw 'wyz_wmyn pylyn'yyn	
LP465	09	**ötünü[r]** [män] yämä yalvarar män	
		[ ] ym' y'lv'r'r mn	
LP466	10	[siziŋ] **mäŋ**igü eliŋizgärü biziŋä	
		[ ]ykw 'ylynkyz_k'rw pyz_ynk'	
LP467	11	**yaŋı [k]ün ya**ŋı ay tirig öd yaŋı yaruk	
		[ ]nky ”y tyryk 'wyd y'nky yrwq̈	
LP468	12	[ ] [ö]gütmiš täŋri ogulı ädgü	
		[ ] ///_kwtmyš tnkry 'wqwly 'dkw_w	
LP469	13	[ ]čä bilgä bägräk ogulča ••	
		[ ]z_č' pylk' p'kr'k 'wqwlč' ••	
LP470	14	[ ] [kö]rtgürügli azruwā täŋriniŋ	
		[ ] ///*r*tkwrwkly 'z_rw' tnkry_nnk	

LP471	15	[	] siz siz • oglagu
		[	]/ʾq̈y syz syz • ʾwqlʾqw
LP472	16	[	] • ädgü öglilärkä
		[	] • ʾdkw ʾwyk*ly_Pʾrk*ʾ
LP473	17	[	]lärkä
		[	]_lʾrkʾ
LP474	18	[	]larka
		[	]wq_lʾrqʾ

09 ötünü[r] with [män] in the gap is restored on the basis of *T II D 78e, Iv03-04 teriläyin ötünü[r] [män yämä] yalvarar män = U15, Iv08-09 bilinäyin [ ] yämä yalvarar män. **10** mäŋigü is restored on the basis of *T II D 78e, Iv05 mäŋigü eliŋizgärü = U15, Iv10 /igü eliŋizgärü. **10** PZ : bizingg (as ALC in *T II D 78e, Iv06). The word biziŋä is indirect object of 14 [kö]rtgürügli. **11** yaŋı [k]ün yaŋı is restored on the basis of *T II D 78e, Iv06-07 biziŋä yaŋı [k]ün yaŋı ay = U15, Iv10-11 biziŋä [ ]ŋı ay. **14** PZ : t(ä)ngri n(ä)ng. **18** Read [yʾz]_wq̈_lʾrqʾ = [yaz]uklarka?

Translation

U15, I recto

(01-04) [ ] year [ ] bodies [ ] your mind [ ] the whole of [ ] and completely [ ]

(05-10) [ ] King, who is in the firmament, deign to purify [ ]! My God! Deign to show me mercy for my [ ]! I [ ]. Moon God of Light! You are (the one who) [ ] the Living [Self]. You are the one who [ ] those who had been made confused.

(10-20) My God! Because [you] release[d] me, [ ] I am yours. Now, I [ ] to you. My God! You are the compassionate and [ ] one. You! My God! You are [the one who frees(?) the] fettered ones. You [are the one who raises] those who have fallen. My God! [You are the one who] [ ] the distressed ones. Now—my God!—[ ] me! My God! Deign to [ ] and raise [those who have] fallen! Now—my God!—[ ]!

(21-22) [ ] between(?) [ ]

U15, I verso

(01-04) [ ] binds [ ] my [ ]. I [ ] you.

(05-09) My [God]! [Save?] me now [from] the Darkness! I was (only) legs and arms. [ ]! My God! You [ ] the Darkness. May I become aware of my own (Living) Self! [I] beg and I beseech (you).

(09-15) [On a] new day (in a) new month (that is) a living hour and new Light, you are the son of the [ ] and acclaimed God, and like the good [ ], and like the wise and lordly son, you are the [ ] of the God, Azruwā, (you are) the one who shows us [the way] to your eternal realm. You!

(15-18) [To those who] [ ] gently, to those who think good (thoughts), to those (who) [ ], to those (who) [ ]

Commentary

This text contains features typical of prayers, including v09 'I beg and I beseech (you)', r07 'Deign to show me mercy!' and v08 'May I become aware!'. The fragmentary condition of several references make the task of identifying the deity to whom it is addressed difficult. The words in r08-09 yaruk ay täŋri tirig [öz] [ ] siz could be translated as 'You are the Moon God of Light and the Living [Self] [ ]', where 'You are the Moon God of Light' alone would be a direct appeal to Jesus. However, a reference to Jesus as the Living Self would be unlikely, so that the gap before siz 'you' probably contained a verb ending in the participle -gli/-glı '(you are) the one who' with Living Self as its object. In that case, yaruk ay täŋri 'Moon God of Light!' most probably would be

an invocation and therefore a direct address to the Moon God, Jesus. Such an interpretation, however, would have to be reconciled with the references of 'you are the son of the [ ] and acclaimed God' and 'like the wise and lordly son' in v12-15, which could apply to either Mani or Jesus, whereas the general theme of appealing for salvation is more suitable to Mani's typical role as the guide to salvation. In view of these uncertainties, the references only slightly weigh in favor of the Moon God, Jesus, as the addressee of this prayer.

U15, I recto

09 Erdal noted that the causative verb bulgat- 'to cause someone to be muddled or confused' occurs only in this text as bulgatmışlar 'the muddled ones' (OTWF 768), although it is highly probable that the form bulat- in (LP) U53, Iv11, is a variant of this verb (see note there).

11 Zieme read bošun[γu], but the tail of the last letter extends to connect with ʾ- of ʾwyčwn and thus ought to be -ʾ/-n or, preferably, -k (cf the long tail of -k in r05 ʾylyk). Moreover, bošun- 'to be free' is intransitive and cannot govern meni 'me', so that one must read the transitive bošu- here. In fact, the vestige of the letter after pwšw- is compatible with -t-. In that case, the participle -tuk plus the 2 possessive +uŋ would be a plausible restoration before üčün, that is, bošu[tuku]ŋ 'your having release[d]'. The construction -tük/-tuk üčün also occurs in (EH) M919, r15-16 biz kamagın barča köŋültäki kutug bulu tägintükümüz üčün 'because we, the whole of us, ventured to attain (that) divine blessing in (our) hearts', and elsewhere.

12, 17 Although a bit obscure in r12, the writing ʾʾmty for amtı, otherwise always spelled ʾmty (also here in Ir20, Iv05 ʾmty), is crystal clear in r17. What might account for this spelling is not clear, however. It might be this scribe's attempt to specify the back-vowel quality of the word, even though that was taken for granted by other scribes who wrote ʾmty, as is made clear in an example like the (LH) Great Hymn 065 ʾmtyk̈ʾtʾgyy = amtıka tägi. Or, in an entirely speculative vein, this case might reflect the interference of this scribe's knowledge of Sogdian, where ʾʾmʾty [āmātē] 'ready' (SD 7) also has the spelling variants of ʾʾmṯyy ~ ʾmṯy (cf. Gershevitch, GMS §14).

14 By analogy with other passages in this text, the word missing in the gap after baglıglar[ıg] '[the] fettered ones' would have a meaning like 'you are the one who frees' or 'you are the one who unbinds'. The first of these possibilities is restored only to the translation.

U15, I verso

02 The spelling pʾywr is fairly clear in the manuscript, and Zieme's bärür (without translation) would seem to be highly unlikely, since pʾr- = bar- 'to go' has the aorist form barır, whereas pʾr- = bär- would create an otherwise unattested variant of ber- 'to give', even though its aorist form is berür. Given -y- instead of -r-, one of two verbs is possible: either bayu- 'to become rich' plus aorist -r or ba- 'to bind' plus aorist -yur. The first alternative is not so suitable in this context, whereas the second not only is suitable but also is attested in Uigurica II 69.5 and Uigurica III 83.2 bayur män 'I bind' (cf. EDPT 292).

06 The sentence but kol boltum must be self-standing here, since the imperative predicate of the direct object meni in v05 would have appeared in the preceding gap. Perhaps the sense is that 'I was (or: I became) only legs and arms (without a mind)', that is, 'I was (or: I became) like an animal'?

13 The spelling pʾkrʾk may represent either bäk 'firm, solid' plus the comparative suffix +räk, or bäg 'lord' plus the comparative +räk. The meaning 'the firmer (or: more solid) son' is not as suitable to this context as the meaning 'the lordly (or nobler) son'. Although sometimes not observed, bäk 'firm, solid' conventionally was written pk and bäg 'lord' usually was written pʾk. Erdal also noted the ambivalence of the spelling and thought that bägräk in the meaning 'gentlemanly' should be read in all examples cited by him (OTWF 62-63).

15 The word oglagu 'delicate, gentle' occurs in several other texts (cited in EDPT 86). Clauson thought it could be derived from an unattested *ogla- which would consist of ogul 'son, child' and the DNV suffix +a- (OTWF 418-429 does not cite such a verb), to which the participle -gu was added to form oglagu. The latter would mean 'one who would be a child', where the nuance of 'child-like' became 'delicate, gentle'. There are a number of nominals formed by the same path of suffixation, often where the intervening verb is not attested: tumagu 'a head cold' < *tuma- < tum 'cold', tonagu 'apparel, clothing' < *tona- < ton 'robe', kanagu 'a lancet (for letting blood)' < kana-

'to bleed' < kan 'blood', kavagu 'tinder' < *kava- < kav 'tinder', and others. It should be noted that Erdal explained some of these forms (including kavagu) as +ägü/agu derivatives from nouns (OTWF 162-165), but he recognized the derivational route of (Noun)+ä-gü/+a-gu in others (e.g. tonagu, münägü). In any case, no other explanation for the morphology of oglagu seems to be possible.

Writing Notes

Letters: **q** is used, except **q̈** in Ir08, v11 yrwq̈, Iv15 [ ]n'q̈y; **-q̈** and **-γ** have the same shape, and are distinguishable only by dots; distinct **s** and **š**; distinct **-v-** in Iv09 y'lv'r'r.
Spellings: Ir03 kwnkwl = köŋül, 04 q'mqy = kamagı, 06 "ryd- = arıt-, Ir11, 17, Iv05 myny = meni, Ir12, 17 "mty = amtı (but Ir20, Iv05 'mty), Ir06, Iv03 m'nynk = mäniŋ, Iv04 s'ny = säni; attributive: r14 **+lγ**; genitive: Iv14 **+nnk** (after -V); accusative: Ir09, 16 **+γ** (after -C); locative-relational: Ir05 **+d'qy**; 1 plur. past: Iv06 **-twm**.

25. Prayer to Jesus(?)

U 149c (T II D x 7)

Manichaean script. Recto and verso of a folio. Although glassed with U149a-b (confessional pieces edited as LC Nr. 4), this fragment differs entirely in paper and ductus, as well as in signature (T II instead of T I of U149a-b). There are no criteria for determining recto-verso.

Zieme, Manichäisch-türkische Texte, BT V, Plates I-II (bottom fragment). Clark, TML Nr. 96 (mistakenly labeled U149b, T II D x 1); Wilkens, MTT Nr. 315.

U149c, recto(?)

LP475	01	[ ] [ ]
LP476	02	ornanzun [ ] 'wrn'nzwn w[ ]
LP477	03	üzä °° yüz [ ] 'wyz' °° ywz '[ ]
LP478	04	äsängü °° [ ] 's'ngw °° q[ ]

U149c, verso(?)

LP479	01	[ ] [ ]w[ ]
LP480	02	[ ]lär üzä •• [ ]l'r 'wyz' ••
LP481	03	[ ] boluŋ yišõ‘ [ ] bwlwng yyšw‘
LP482	04	[ ] tınč [ ]'ngyr tynč

04 JW: [ ]'ngyr y(e)tinč. However, final -r is written with the "ry" variant.

Translation

U149c, recto(?)

(01-04) May it be placed [ ]! [May] one hundred (or: 'face'?) [ ], health, [ ] upon [ ]!

U149c, verso(?)

(01-04) Deign to be [ ] upon the [ ]s! Jesus [ ] tranquility [ ]

Commentary

This fragmentary piece preserves the use of the imperative in v03 boluŋ 'Deign to be!' and the optative in r02 ornanzun 'May it be placed!' which are typical of prayers. Probably, but by no means certainly, this prayer is addressed to Jesus who is named in v03 yišõ‘ 'Jesus'.

Writing Notes

Letters: **q** is used in r04; **ry** = **r** in v04 [ ]'ngyr, but not in r02 'wrn'nzwn or v02 [ ]l'r; final **-č** in v04 tynč is a straight line with a hook under it.
Spellings: r02 ywz = yüz.

26. Prayer for Well-Being and Salvation

U 230a-c (T II D x3)

Uygur script. Recto and verso of three fragments ("a-c") of two or more folios of the same manuscript. The text of fragment "a" on Side 1 of the glass has both margins of approximately the same width, but a double red line extends top to bottom on the right of the text on Side 1, creating a margin for the first letters of each line, whereas on Side 2 the double red line on the left serves no purpose. Therefore, on fragment "a", the text on Side 1 tentatively may be identified as recto, and that on Side 2 as verso. In regard to fragment "b", the text on Side 1 of the glass has a narrow margin probably with glue marks on the right, identifying it as recto. Criteria are lacking to determine the recto-verso of fragment "c."

Zieme, Manichäisch-türkische Texte, BT V, 39, Nr. 14 (fragment "a"), Plate XVI. Clark, TML Nr. 76; Wilkens, MTT Nr. 332.

U230a, recto

LP483	01	üküš türlüg
		ʾwykwš twyrlwk
LP484	02	igtä monča ämgäk_
		ʾykdʾ m*w*nčʾ ʾmkʾk_
LP485	03	_tä bošuŋ °° ätüz_
		dʾ pwš*wnk* °° *ʾtʾwyz*
LP486	04	_üm [ ]
		_wm [ ]

U230a, verso

LP487	01	köprüki keŋ
		kw*y*prwky kynk
LP488	02	bolzun °° män anta
		pwlz_wn °° mn ʾntʾ
LP489	03	sezinčsiz ärtäyin °°
		syz_ynčsz ʾrtʾyn °°
LP490	04	[ ]lär
		[ ]ʾrlʾr

U230b, recto

LP491	01	kut[ ]
		q̈wt[ ]
LP492	02	täŋr[i] [ ]
		tnkr/ [ ]
LP493	03	siz [ ]
		syz [ ]
LP494	04	ärü[r] [ ]
		ʾrw/ [ ]
LP495	05	[ ]
		[ ]

U230b, verso

LP496	01	[ ] siz °°
		[ ] *s*yz °°
LP497	02	[ ] miŋ
		[ ] mynk
LP498	03	[ ]
		[ ]
LP499	04	[ ] yar_
		[ ] yr_
LP500	05	[ ]kä
		[ ]*k*ʾ

02 JW : [yü]z miŋ. However, the final letter does not resemble the -z of v01 syz. **04** The yr_ at the end of this line could be completed as yar[ɪgɪŋɪzča] 'according to your directions' or similar (cf. U230c, v01-02).

U230c, recto(?)

LP501	01	[ ] °°
		[ ] °°
LP502	02	[ ]ka
		[ ]z_yq̈q̈ʾ
LP503	03	[ ]
		[ ]
LP504	04	[ ] °° män
		[ ] °° mn
LP505	05	[ ]
		[ ]nkʾr
LP506	06	[ ] täŋri
		[ ] *tn*kry
LP507	07	[ ]
		[ ]

U230c, verso(?)

LP508	01	yarl[ɪgɪŋɪz]_
		yr*l*/[ ]_
LP509	02	_ča [ ]
		_čʾ y[ ]
LP510	03	ätü[z] [ ]
		ʾtʾw*y*/ [ ]
LP511	04	yorɪm[ayɪn?]
		ywry_*m*[ ]
LP512	05	yäk [ ]
		yʾk [ ]
LP513	06	°°_[°°] [ ]
		°°_[ ]
LP514	07	[ ]
		t[ ]

05 JW : yer [ ]. However, the second letter certainly is -ʾ- and the final is like -k in U230a, v01 kynk.

Translation

U230a, recto

(01-04) Deign to free me from the numerous kinds of illnesses and from so much suffering! My body [ ]

U230a, verso

(01-04) May the bridge of [ ] be wide! May I pass there without doubts! [ ]

U230b, recto

(01-05) [ ] bless(ed?) [ ] God [ ] you [ ] will be [ ]

U230b, verso

(01-05) [ ] you. [ ] thousand [ ]

U230c, recto(?)

(01-07) [ ]. I [ ] God [ ]

U230c, verso(?)

(01-07) According to [your] directions, [may I not?] behave [ ] body! [ ] demon [ ]!

Commentary

The few surviving passages of this text contain features that indicate a prayer, including the pleas of 'May I' and 'Deign to free me', and the direct address to the deity as 'you'.

Wilkens understood the text to be a supplication for freedom from pain and suffering and for a safe passage to the beyond, although he applied this definition only to fragments "a" and "c" (MTT 299). In fact, specific criteria for either connecting or separating the three fragments are lacking, just as any justification for reading the three fragments in the sequence "a-b-c" is lacking.

U230a, verso

01 The word köprük here refers to the bridge over which the deceased who behaved righteously in life could cross successfully, but across which the deceased who did not behave righteously in life would meet the hag or old woman who leads them to damnation (cf. Klimkeit, Gnosis on the Silk Road, 18). The attribute keŋ 'wide' reflects the Zoroastrian image of the sword which placed on its flat or wide side represents salvation, but on its edge denotes damnation.

Writing Notes

Letters: **q̈** is used in U230b and U230c; distinct **s** and **š**.
Spellings: privative: U230a, v03 +**sz**; locative: U230a, r02, 03 +**d**'; 1 sing. voluntative: 230a, v03 -'**yn**.

27. Prayer for Salvation(?)

M 803a

Manichaean script. Recto and verso of a folio. There are no criteria for determining recto-verso. In his facsimile of M803a, Zieme joined it with the text labeled U133c as though the two fit together; however, it is clear that the margin survives in M803a, whereas the lines in U133c are far to the right of the margin. Wilkens separated the two on the basis of the writing of -l- (MTT 200, n605). Today, the two fragments are not under the same glass and U133c is edited under DC.

Zieme, Manichäisch-türkische Texte, BT V, 25-26, Nr. 7, Plate VI. Boyce, CIM, 54; Clark, TML Nr. 92; Wilkens, MTT Nr. 346.

M803a, recto(?)

LP515	01	[ ]lım [ ] [ ]/ym [ ]
LP516	02	[ ]alım [ ] '[ ]'lym [ ]
LP517	03	äsizlik [ ] 'syzlyk [ ]
LP518	04	üzüt [ ] 'wyzwt ky[ ]
LP519	05	boltı [ ] bwltyyḫ [ ]
LP520	06	[b]usu[š] [ ] /wsw/ [ ]

M803a, verso(?)

LP521	01	[ ] täŋri [ ] *t*ngryy
LP522	02	[ ] [no]m kutı [täŋ]ri [ ] //m q̈wty/ ///*r*yy
LP523	03	[ ] berzün °° [ ]w byrzwn °°
LP524	04	[ ] dındarlar [ ] dynt'rl'r
LP525	05	[ ] bošuyu [ ]' bwšwyw
LP526	06	[ ] berür [ ] *b*yrw*r*

Translation

M803a, recto(?)

(01-02) May we [ ]! May we [ ]!

(03-06) [ ] wickedness [ ]. [ ] soul [ ]. [ ] was [ ]. [ ] grief [ ].

M803a, verso(?)

(01-03) [ ] God [ ]! May the God, Glory of the Doctrine (i.e. Wahman), give [ ]!

(04-06) [ ] the Elects [ ] release (sins) [ ] give [ ]

Commentary

Only the use of the 1 plural voluntative -alım 'May we!' in r01-02 and the optative 'May they!' in v03 are indications that this is a prayer. However, its fragmentary state prevents identification of an addressee or theme, other than hints of appeals for absolution of sins and salvation.

Wilkens remarked that this text is a 'Gebet um Befreiung von der Sündenschuld' and that it 'sehr wahrscheinlich an den Licht-Nous gerichtet' (MTT 310, n961). In support of his view is the word in v05 bošuyu 'freeing' that might be part of a phrase like yazukumuzni bošuyu berıŋ 'Release for us our sins!' which we find in (LP) U189, r04-05 and M13, IIr01, and elsewhere in prayers. It is doubtful, however, that this prayer is addressed to the Light-Nous, since the reference to Wahman in v02-03 is expressed in the third rather than in the second person.

M803a, recto(?)

03 The word clearly spelled 'syzlyk provisionally may be identified as äsizlik 'wickedness', although the root vowel of esiz 'wicked, bad' normally is 'y- = e-. Otherwise, only Kāšgarī cited the word as esizlik 'evil' (DLT I 168, EDPT 253; also see note to (LP) *T II D 78c, Iv05 above).

06 Zieme read .../usuz..., but no trace of the letter z is visible on the paper. In any case, since only one letter is missing at the beginning of the line and, given the context, it is most probable that [b]usu[š] 'grief, sorrow' was written here.

Writing Notes

Letters: **k** is used in r03 'syzlyk, r04 ky[ ], and **q̈** is used in v02 q̈wty.
Spelling: r03 'syzlyk = äsizlik (variant of esizlik?), v04 dynt'r = dındar; 3 past: r05 **-ty**.

28. Prayer for a Steadfast Faith(?)

U 219b (T I D x 17)

Uygur script. Recto and verso of a folio ("b") glassed with another folio ("a") from the same manuscript. The text of fragment "b" on Side 1 of the glass has a wide margin on the right but lacks the other margin, so that labeling that side as verso is somewhat tentative. Nonetheless, Zieme's recto(?)-verso(?) for fragment "b" are reversed below, basically due to the impression that the narrative on recto(?) might precede the appeal concerning it on verso(?). For the separation of U219b from U219a, see Commentary to (LP) U219a above.

Zieme, Manichäisch-türkische Texte, BT V, 46-48, Nr. 18, Plate XXV. Clark, TML Nr. 53 (U219a,b); Wilkens, MTT Nr. 327 (U219a,b).

U219b, recto(?)

LP527	01	[	] tilikläsär
		[	] *t*ylykl's'r
LP528	02	[	] bilgä
		[	]wn pylk'
LP529	03	[	] bilgä
		[	] pylk'
LP530	04	[	] yaruk °°
		[	] *yrw*q̈ °°
LP531	05	[	] tilikläsär
		[	] tylykl's'r
LP532	06	[	] manısta[n]
		[	] *mn*yst'/

06 JW : [ ]myšt[äg].

U219b, verso(?)

LP533	01	[	]
		"čw kwyl[	]
LP534	02	[ ] köŋülümk[ä] [	]
		"čw kwnkwlwm*k*/ [	]
LP535	03	tokuyu yaratm[ayın] [	][ay]_
		twq̈wyw y'r't*m*[	]_
LP536	04	_in °° [	]
		_yn °° "vwčy *t*[	]
LP537	05	köŋlüm bar °° [	]
		*k*wnklwm p'r °° [	]
LP538	06	[	]
		[ ]wrwn [	]

01, **02** PZ : ačυ, without translation. Because the letters ' and n are identical in many US texts, it is possible to read here either "čw = ačυ or 'nčw = anču 'reward, recompense' (< Chinese; cf. EDPT 173, UWb 135), but the first of these is otherwise unknown and the second of these is always spelled "nčw. Neither possibility is transcribed here. **04** Zieme read ayučï '?', but suggested that -y- could be read as -v- and the word could be avučï 'handful of'. One possible alternative is to interpret "vwčy as a mistake for "vyčy = aviči, that is, as Sanskrit *avīci* 'the *avīci*-hell' or 'last of the eight hot hells' (Clark, Pothi-Book, 195, n58), and to restore the next word beginning with t- as t[amu] 'hell'. However, lacking a context that might support the idea, the word is left without transcription.

Translation

U219b, recto(?)

(01-06) If one wishes [ ]. If one wishes [ ] wisdom [ ] wisdom [ ] Light. [ ] the Manistan [ ]

U219b, verso(?)

(01-04) [ ]. [May I] not drive in or create [ ] [in] my mind! [May] I [ ]!

(04-06) I have [ ] thoughts. [ ]

Commentary

The focus of U219b is obscure, but its form is probably that of a prayer of appeal, as indicated by the use of the 1 singular voluntative 'May I!' in the very damaged passage of v03-04. Its theme possibly is a plea for assistance in maintaining a steadfast faith.

Wilkens characterized both U219a and U219b together as a praise to the Father of Light and his Light Realm (MTT 295), but a connection cannot be detected in the content between the two fragments. U219a is a prayer of praise to Azruwā and the Light Realm, and is edited as LP Nr. 20 above.

U219b, recto(?)

01, 05 Zieme explained tilikläsär as a conditional in -sär of the verb tiliklä- 'to wish', itself derived from tilik 'wish' plus the common DNV suffix +lä-. Erdal documented tilik, but found no other occurrences of this verbal derivation (OTWF 448; also see the note to (EC) MIK III 6368, r02).

U219b, verso(?)

02-04 Depending on how much space was available in line v02, one could suppose that -yn of line v04 is an element of the 1 singular voluntative that completes another negative verb after that in v03 tokuyu yaratm[ayın]. In any case, the forms in v02-04 have the 1 singular voluntative since the supplicant speaks of v02 köŋülüm ~ v05 köŋlüm 'my mind'. It is possible that the supplicant wishes that no doubts toward the doctrine will enter his mind.

Writing Notes

Letters: **q̈** is used; distinct **-q̈** and **-γ**.
Spellings: v02 kwnkwlwm = köŋülüm (but v05 kwnklwm = köŋlüm), v03 twq̈w- = toku- (for tokı-), v03 y'r't- = yarat-.

29. Prayer to an Unknown Deity

U 139 (T II D 137[2])

Manichaean script. Recto and verso of a folio. There are no criteria for determining recto-verso. Wilkens corrected the signature cited by Zieme (TM 163) to the above signature, which is the only one visible on Side 2 of the glass.

Zieme, Manichäisch-türkische Texte, BT V, 32, n175. Clark, TML Nr. 81 (mistakenly cited as US); Wilkens, MTT Nr. 281.

U139, recto(?)

LP539 01 [ ]ti °° [ ]
[ ]*nt*yy °° [ ]γ[ ]

LP540 02 [ ] ordusınta [ ]
[ ] /wrdwsynḍ' '*w*[ ]nč q[ ]

LP541 03 [yar]uk täŋri küč<in> etmiš
//*w*q̈ tngryy qw/čynyn 'ytmy*š*

LP542 04 [ö]rgin üzä olurtı °°_°°
///rgyn 'wyz' 'wlwrtyy °°_°°

LP543 05 [ ]kı kün täŋri bir
[ ]tq̈yy qwyn tngryy byr

LP544 06 [ ]ta kamšamatın yaruk
[ ]nḍ' q̈'mš'm'tyn yrw*q̈*

LP545 07 [täŋri kü]čin kurtgartukınta [ötrü]
[ ]čyn q̈wrtγ'rtwq̈ynḍ' '[ ]

03 Because a word küčin is unknown, Zieme explained küčinin as a scribal error for küčin, which consists of küč 'power' plus instrumental +in (BT V, 32, n6). **06-07** The restoration of yaruk [täŋri kü]čin is based on r03 [yar]uk täŋri küč<in>. The common construction -tük/-tuk ötrü 'because it had been' motivates the restoration of [ötrü], of which '- survives.

U139, verso(?)

LP546 01 [ ]
[ ] 'yč[ ]

LP547 02 [ ]mıš [ ] ° biz täŋrim kän[tü]
[ ]*t*ymyš [ ] ° byz tngrym kn//

LP548 03 yıdıg ätüz ičrä baglıg [ ]
yydyγ 't'wyz 'yčr' b'γlγ [ ]

LP549 04 biz °° siziŋ ulug ärtäm[i]ŋ[tän]
byz °° syzyng 'wlwγ 'rd'm//*g*[ ]

LP550 05 ötrü azkıña tuymak b[äk]
'wytrw "zq̈yn' twym'k b[ ]

LP551 06 kertgünč sizingärü tut[mak]
*q*yrtgwnč syzyng'rww tw*t*[ ]

LP552 07 [a]mranmak sizingärü [ ]
//*m*r'nm'q̈ syzyng'rw [ ]

02 PZ : kä//.

Translation

U139, recto(?)

(01-04) He did [ ]. He sat upon the throne which had been created <by> the power of the God of [Light] [ ] in the palace of [ ]

(05-07) [Because] the Sun God that is [ ] had rescued [ ] by the [power] of the [God] of Light, without moving in one [ ], [ ]

U139, verso(?)

(01-02) [ ] had been [ ]

(02-04) We—my God!—are bound and [fettered] within (our) own foul-smelling bodies.

(04-07) Because [of] your great virtue, perceiving only a little, (but) hold[ing a firm] belief and loving disposition toward you, and [ ] toward you, (we) [ ]

Commentary

In its fragmentary state, only the direct address to 'My God!' in v02 and to 'your great virtue' in v04 indicate that this text is a prayer. However, its addressee and theme cannot be determined. In r03 and r06-07, the term 'God of Light' ought to refer to Azruwā. Also, the text cites the Sun God in r05 and states in r01-04 that, by all appearances, this deity sat on the throne in one of the two palaces of Light. Although the Sun God, that is, the Third Messenger, resided in the palace of the Sun, he is referred to here in the third person, which means that this prayer cannot be addressed to that deity.

Presumably because of the sentence [ö]rgin üzä olurtı 'he sat upon the throne' in r04, Wilkens suggested that this is a Bema-hymn, specifically relevant to the moment that Mani himself was imagined to appear and to sit down upon his throne (MTT 260). However, not only does the cited sentence refer to the throne within one of the two palaces of Light, the word for throne here is r04 [ö]rgin, whereas the word for both the Bema fest and the Bema throne is čaydan, a word that occurs in (LC) Xwāst L275, 284, where it refers to the Bema as a liturgy rather than as a throne (see Henning, Ein manichäisches Bet- und Beichtbuch, 9; Asmussen, Studies, 227-229).

U139, verso(?)

02-04 Understanding this passage as a statement of how mortals are shackled within their decaying bodies potentially allows restoration of the binom baglıg [bukagulug] 'bound and [fettered]' (EDPT 314). Because there does not seem to be sufficient room for the word at the end of the line, and also because other binoms are possible, that meaning is restored to the translation only.

Writing Notes

Letters: **q/q̈** is used, except **k/k̈** in v01 kn//, v05 twym'k̈; **ḍ** is used in r02, 06, 07 +ḍ'.
Spellings: v04 'rd'm = ärtäm, v05 "zq̈yn' = azkıña; attributive: v03 +**lγ**; locative: r02, 06, 07 +**ḍ'**; past participle: r07 -**twq̈**; 3 past: r01, 04 -**ty**.
Scribal: r03 (error).

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