

Two Fragments from a Middle Persian Codex in Manichaeen Script with Hymns to the Sun God and to Mani

Enrico Morano

Turin/Berlin

doi.org/10.46991/jil/2026.01.05

Abstract: Two unpublished Manichaeen Middle Persian texts from the Berlin Turfan collection are here edited and commented upon for the first time. The two folios, in parts severely damaged, are from a same codex containing hymns. In the remaining parts a hymn to Mani, containing interesting references to the forerunning Prophets, a hymn to the Sun God, and a hymn to the Chariots of the Sun and the Moon are present.

Keywords: Manichaeism; Middle Persian; Berlin Turfan Collection; Manichaeen Hymnology; Sun God; Mani; Prophetology

Enrico Morano

E-mail: ec.morano@gmail.com

ORCID: <https://orcid.org/0000-0002-3879-5393>

Received: 22.04.2026

Revised: 20.06.2026

Accepted: 25.06.2026



This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.

© Enrico Morano, 2026

Conflict of Interest

The authors declare no conflicts of interest.

Funding

This research did not receive any financial support.

Two unpublished Manichaeen Middle Persian texts from the Berlin Turfan collection are here edited and commented upon for the first time. The two folios, in parts severely damaged, are from a same codex containing hymns. In the remaining parts a hymn to Mani, containing interesting references to the forerunning Prophets, a hymn to the Sun God, and a hymn to the Chariots of the Sun and the Moon are present.

In the Middle Iranian Turfan Berlin Collection there are still quite a few texts that remain unpublished. Many of them contain texts of hymns addressed to different deities of the Manichaean pantheon. Although most of them are fragmentary or heavily damaged, it is worth editing them, not only for the sake of completeness, but also because even “miserable scraps”¹ can give some useful information on Manichaeism in general and on their hymnological technique. Two of these fragments, M761 and M762, are edited here for the first time.²

I

M761

The sheet measures 20.7 cm x 13.2 cm, interlinear space: 0.7 cm, maximum length of lines: 8.5 cm, outer margin: 3.2 cm, inner margin: 1.9 cm, upper margin: 3.2 cm, bottom margin: 1.7 cm, black/red interpunction.

Mary Boyce (1960), in her *Catalogue*³, considered M761 as part of a hymn to Mani, without explaining the reason. The text is unfortunately badly damaged⁴, and it is indeed difficult to understand to whom this hymn was addressed. The presence of the names of three prophets, often given in Manichaean texts as preceding Mani bringing Gnosis to mankind, leads to the conclusion that this hymn may be indeed addressed to Mani, glorified by the testimony of the preceding prophets. As far as I know this should be the first time these prophets appear together in a Manichaean hymn.

/R/

/1/ [.....](w)t ° ° (c'wn k)' (šyt)[y](l)⁵

/2/ ['br]tw dwš(yst) gwg'y bwd ° k(w)

¹ This colourful designation goes back to Henning 1948, 316. See also Morano 2019.

² I would like to thank the Berlin-Brandenburgische Akademie der Wissenschaften and the Staatsbibliothek zu Berlin - Preußischer Kulturbesitz for allowing me to consult and publish these fragments. Thanks are also due to all the *Mitarbeiter(in)* of the former Akademienvorhaben “Turfanforschung” for kindly hosting me on their premises. I would like in particular to express my sincere gratitude to Christiane Reck, who has hosted me on several occasions in her office at the Academy. She always helped me with any manuscript requests or codicological problems I had.

³ See also Boyce (1960, Register, 148 n. 48).

⁴ Boyce 1960, 51: “Remains of a badly worm-eaten sheet, parts of all 4 mm., but much of the centre missing with loss of complete lines, no remaining lines intact”.

⁵ Despite the loss of the bottoms of letters, the reading is not in doubt.

- /3/ h'n 'w'm 'y 'bdwmyy k' 'b(r)
/4/ [h](w dwšmnw)n p dxš'yh'd⁶ ° 'wd gy'(nyn ky)
/5/ (r)[wšn pymwg p](y)mwc'nd ° 'yg x'[ny](g)'n w
/6/ [7-8](y)n'n dhyn wyš'h'nd w
/7/ [.....ky](rb)g'n zyhr 'cy(š pdyr)'nd
/8/ [° ° c'wn]k' 'nwš 'b(r t)[w] (d)wšyst
/9/ [gwgy' bwd °](k)w 'sm['n]'n (nr)[.....](.)
/10/ [.....](k p.)[.....]
/11/ {lost}
/12/ {lost}
/13/ {lost}
/14/ [.....](š)'dyh(')
/15/ [.....]('spr)hm'n hwmbwyn'n
/16/ [']y'd pws 'y hwcyhr 'wd 'rdykr
/17/ [']b'g šhry'r'n pd 'rdyg 'y 'stpt

/V/

- /1/ [n](q)wš'd ° 'w(d) hrwys(p) [.....]
/2/ [']wd xwd pyrwzyh 'st'n'[d ...]
/3/ 'y wzrg (byn')[d] 'wd šhry'ryy d'r'(d)
/4/ ° ° c'wn k' sym 'br tw (dw)[š](yst)
/5/ gwgy[']y bwd ° kwm 'gr c(š)[9-10]'n
/6/ 'y pd 'sm'n 'wd c'[wn pd]
/7/ zmyg w'ryd ° 'yg 'br (..)[.....]
/8/ pryhstwm gryyh ° 'wd (z)[.....]
/9/ (z)[..](t)[wy]s'y('d) 'c 'xš[.....]
/10/ [.....](b.)[.....](.n) '(w)[.....]
/11/ {lost}
/12/ {lost}
/13/ {lost}
/14/ (p)dy[.....]
/15/ pd d'dyst'n (d..... °)[.....]
/16/ bw'd my'n šhr'n c'wn srw'n b[...]
/17/ 'wd rwšn'n ° 'wd c'wn xwrxšyd [...]

Translation

/R/

- /1/ [...]. As when
/2/ Šytyl, dearest, was witness of thee, that

⁶ For p'dyxš'yh'd as subj. 3rd sing. see Sundermann (1973, 29 (421), M1004 + V iii 20).

/3/ on that final time when
/4/ he will rule over those enemies and the souls, when
/5/ they will put on [(their) Light garments], then springs and
/6/ [... (which were) sh]ut up(?) will open their mouth
/7/ [...] the virtuous(?) will take life from him
/8/ [... As] when Enoš, dearest, [was witness] of thee,
/9/ that the skies [...]
/10/ [.....](b.)(....)(.n) '(w)[.....]
/11/ {lost}
/12/ {lost}
/13/ {lost}
/14/ [...] happily
/15/ [...] fragrant flowers
/16/ [...] the beautiful son and warrior will
/17/ fight together with the kings in the violent battle.

/V/

/1/ And every [...]
/2/ and will take victory (?) [...]
/3/ and bind the big [...] and hold the kingship.
/4/ As when Sēm, dearest,
/5/ was witness of thee, namely when [...]
/6/ rejoices in heaven and [...]
/7/ earth [...] of [...]
/8/ on the dearest thou weepst(?) and [...]
/9/ [...] will enter from [...]
/10/ [.....](b.)(....)(.n) '(w)[d]
/11/ {lost}
/12/ {lost}
/13/ {lost}
/14/ (p)dy[.....]
/15/ in the judgement [...]
/16/ may he be amidst lands like cypresses(?) [...]
/17/ and lights. And as the Sun . . .

Commentary

/R/1-2/ °° (c'wn k)' (šyt)[yl] /2/ ['br |tw dwš(yst) gwg'y bwd: this sentence appears three times in what remains of the page, always preceded by a double punctuation, with the name of a prophet (i.e. Štyl, Enoš, Sēm respectively) after c'wn k'. Although what follows in the three occurrences is partly damaged and not completely clear, this

could help us to understand the hymn as a glorification of Mani, who had as testimonies the major preceding Prophets who brought Gnosis to mankind. See, for instance, the first *Kephalaion* of the Berlin text, “Concerning the Advent of the Apostle” (Gardner 1995, 15 ff.), where we have the same sequence of Hebrew patriarchs, Adam, Sethel, Enosh, Enoch, and Sem (1 *Ke* 12.10–12, see Gardner, 1995, 18) and Mani is connected with them. On the attestations of Šytyl/Syt in Iranian Manichaean texts (some also unpublished) see Colditz 2018, 462 f. nr. 489. Sethel/Seth, Adam’s son, rather faded in the Genesis, assumes a leading role in the intertestamental and apocalyptic Jewish tradition, and, consequently, in the Gnostic, Mandaic and Manichaean tradition. He represents the father of a chosen humanity and the custodian of the secrets of the First Man. The Mandaic Šītil is invoked in many liturgies as a sort of angel that presides over the baptisms of the Mandaean and also plays an important role in the redemption of souls (see Villey 1994, 240–241). In the Coptic Manichaean Psalter, an entire Psalm, fourth of the *Psalms of the Errants*, is dedicated to him, invoked as Saviour (see Allberry 1938, 144–145; Säve-Söderbergh 1949, 81 ff., Villey 1994, 237 ff.).

/R/3-4/ ‘b(r) / [h](w dwšmnw)n p’dxš’yh’d ‘he will rule over those enemies’, cf. M94+/20a-b/ ‘wd pdxš’hynd ° pd nw’g / šhr’n ° ‘br hw dwšmnyn ° ‘and (they will) hold sway in the New Æons over those enemies and rebels’ (Boyce 1952, 439–440).

/R/5/ (r)[rwšn pymwg p](y)mwc’nd ‘they put on their Light garments’. The restoration is only tentative, assuming the fact that souls at the final judgement will take off their mortal garment, and put on a Light garment. Cf. M5/R/ii/27-V/i/9/ pd sxt cwhr<w>m / m’h šhryywr / pd dwšmbt ‘wd / jm’n ‘ywnds / kd hmyw ‘yšt’d / pd ‘frywn / fr’mwxtyyš / tnb’r pdmwcn / ‘bdyn ° cw’gwn / kd wrwc tgnbn(d) / wyt’b’d / rwšnysr ‘c / myhryzd rwšnyft ‘On the fourth day of the month of Sharevar, on a Monday at the (30) eleventh hour, as he stood in prayer, he shed the wonted garment of the body. Suddenly he shone like a flash of lightning . . .’ (Andreas and Henning 1934, 864).⁷

/R/8/ ‘nwš ‘Enoš’; for attestations in Manichaean texts see Colditz 2018, 199, n. 47. Enoš is the son of Seth (Šytyl), grandson of Adam.

/R/15/ cf. M36/V/19–20 = Andreas and Henning 1933, 326 = Leurini 2017, 36–37: (dr)wd ‘wd ‘fryn ‘br ‘yn bwyst’n ‘f(r)[yd]g ‘yg / ‘sprhm’n

⁷ For ‘bdyn meaning ‘wonted, customary’ and not ‘wunderbar’, see Henning (1944, 110).

xwmbwyn'n 'wd wy[p](')byg'n °° 'Well-being and blessing over this blessed garden⁸ of / fragrant and all pure flowers.'

- /V/1/** [n](q)wš'd: this word occurs elsewhere only once in Parthian in M888+M533/1b/. Boyce, when she published the fragment, left the word untranslated, the context not permitting to give the hapax a meaningful translation (Boyce 1952, 448: fragment F /R/1b/). Shokri-Foumeshi, *forthc.*, republished the fragment and translates 'killed', presumably from the root kwš- + preverb ni-. In this context, however, 'kill' does not suit well. I therefore interpret [n](q)wš'd as subj. 3rd sing. of ni+kwš 'to fight' (see Durkin-Meisterernst 2014, 215, and Cheung 2007, 251). The meaning of the whole sentence may be perhaps that Mani (?), beautiful (Godson) and valiant warrior will fight with the Kings in the violent battle (against the demons of Darkness?).
- /V/4/** sym: 'Sēm', Noah's son, who appears in several Manichaean texts in the lists of forgoing prophets. For the attestations in Manichaean literature see Colditz 2018, 457, nr. 483.
- /V/8/** gryyh 'thou weepst' (?) (see Cheung 2007, 111-112). Probably indicating the mourning on the day of departure from this earth. Hardly the noun gryh 'knot' or 'mud' (Durkin-Meisterernst 2004, 164).

II

M762

This almost complete folio is from the same codex as M761, evidently a hymnbook. It contained 18 lines, but lines 13-14 are completely lost and lines 11, 12 and 15 are only partly preserved. Its measurements are: 20.9 x 13 cm; interlinear space: 0.7 cm; lines' length: 8.5 cm; outer margin: 3 cm; inner margin: 1.5 cm; upper margin: 3.1 cm; bottom margin: 1.7 cm; black/red interpunction.

⁸ I.e the Manichaean community, see Andreas & Henning 1933, 326 n. 8, and Leurini 2017, 41 on (94).

Boyce lists M762 as the only entry in group 43 of the Register “to the Spiritus Vivens” (Boyce 1960, 148), while in the main entry (Boyce 1960, 51) she assigns the hymn to the Sun God. Sundermann 1979, 105 [= Sundermann 2001, 131] seems to prefer to assign the hymn to the Sun God.

/R/

- /1/ šhry(‘)[r’n] ‘y xwr’s’nyg ‘yg
- /2/ xwd zyn’(r)ys xwd’y n’z’g ‘y
- /3/ ‘sm’n’n ° h’n kyš zwr’n w̄ b(‘n)
- /4/ rwšn’n n’y pyšyy prxw’nynd °° š̄
- /5/ prys(t)[g’]n w̄ dwšyst’n wzrgyḥ
- /6/ ‘(w)d t(h)myḥ prsr’ynd °° ‘wš
- /7/ qnyg(‘n) rwšn’n nyš’n ‘wd drpš
- /8/ d’rynd ° ‘wš n’w’z’n nyw’n ‘w (r)hy
- /9/ [‘](w)d wrdywn r’ynynd °° ‘(p)wry(h)[‘d ‘](w)d
- /10/ ‘st’y’h’d xw(r)⁹ [ny](s’)g m(‘)[ny](n)d¹⁰
- /11/ dwšyst ‘y rw[šn’n]
- /12/ p(y)d (‘)[y]
- /13/ {lost}
- /14/ {lost}
- /15/ [18-20](rw)šn(‘)[n]
- /16/ [‘y](‘d¹¹ hy)b bw(y)nd (‘y)myš’‘n
- /17/ [py](d)r’n xw’br’n ny’g’n pdxšr’wnd(ḥ)
- /18/ (‘w)m’n xwd prstynd zwr ‘wd

/V/

- /1/ (p)ry’dyšn bwxtgyy (‘)[wd pyr]wzyḥ¹²
- /2/ ‘w h’m’g dynywdh(r) pr’zyš(t)
- /3/ ‘wd j’y’d’n ‘whbyḥ °°
- /4/ {blank}
- /5/ ‘pwryh’nd ‘wd ‘st(‘y)h’nd
- /6/ ‘ymyš’n dwn’n rwšn’n wzrg’n
- /7/ wrdywn’n zyndg’n ky šhr(y’)r’n
- /8/ shyn dydyšn’n ‘ndr¹³ ‘wyrd hynd

⁹ No trace of the suprascript dot, though.

¹⁰ m(‘)[ny](nd), already in Sundermann 1979, 105 (= Sundermann 2001, 131): ‘Gelobt und gepriesen werde der Bewohner der strahlenden Sonne, der Geliebteste der Lichtwesen’.

¹¹ Durkin-Meisterernst 2014, 148 has [..’](w)d{?}. For the expression ‘y’d hyb bwynd ‘may they be remembered’, see BBB (224-225 and 235-236).

¹² Cf. BBB (242-247): pyšm’n (242) pydr’n xw’br’n w: ny’g’n (243) pdyxšr’wynd’n ‘wm’n (244) xwd pryst’nd zwr ‘wd (245) pry’dyšn bwxtgyy ‘wd (246) pyrwzyy.

¹³ ‘ndr is sometimes adverb, see M5794+ dwdyg kw dyn 14 (11) ‘y pyšyn ‘ndwm d’š 15 (12) s’r’r’n p’q’n ‘ndr 16 (13) bwd hynd °° ‘Second: the older religions (remained

- /9/ (.)[...] (d) hynd rwšnyh 'y 'wyb'n(?)¹⁴
 /10/ (')[b](r)dwm °° ('wd x)wd (h)ynd 'whyryš(n)
 /11/ [13-14](t) 'brdr ° xwd hynd
 /12/ [.....]('n) 'y
 /13/ {lost}
 /14/ {lost}
 /15/ [..](.) 'y(?)[.....]
 /16/ (k/x.. wš)mynynd¹⁵ 's(t'r)g'n (w̄)[.. .][...]
 /17/ 'xtr'n 'spyr ° 'wd prmwš(ynd)[...]
 /18/ h'm'g 'yrdryh ° cynynd (w̄) 'b(d')[cynd?]

Translation

/R/

- /1/ King of Khorāsān,
 /2/ Zēnārēs himself, delightful Lord
 /3/ of Heavens, in front of whom the Powers and the Gods
 /4/ of the Lights play the flute.
 /5/ Let the Messengers and the Dearest Ones
 /6/ praise his Greatness and Strength.
 /7/ The Maidens of Light hold the sign
 /8/ and banner. Good Pilots guide
 /9/ his ... and Chariot. May be blessed
 /10/ and praised the Splendid Sun, the dearest
 /11/ dweller(?) of the Lights [...]
 /12/ father [...]
 /13/ {lost}
 /14/ {lost}
 /15/ [...] of the Lights (?)
 /16/ [...] may be remembered these
 /17/ beneficent [fa]thers, honoured ancestors,
 /18/ and may themselves send us strength and

/V/

- /1/ help, salvation and victory
 /2/ to the Holy Church, for ever
 /3/ and eternally may it be so!

in order) as long as there were holy leaders in it' (Andreas & Henning 1933, 295-296).

¹⁴ Unknown word, perhaps 'wy b'n, two words.

¹⁵ Reading uncertain.

- /4/ *blank*
 /5/ May be blessed and praised
 /6/ these two Great Lights'
 /7/ Living Chariots, kings
 /8/ who entered their splendid aspects
 /9/ [...] are Splendour of the highest gods(?).
 /10/ And they are ... the rising
 /11/ higher. The are indeed
 /12/ [.....]('n) 'y
 /13/ {lost}
 /14/ {lost}
 /15/ [..](. 'y(?)[.....]
 /16/ [...] there rejoyce(?) the stars [...]
 /17/ the constellations of the sphere. And may be praised
 /18/ all of these. They gather and rescue [... all the Light]

Commentary

- /R/1/** Since there is no ornamental initial letter, it is evident that the hymn does not start here. If we emend in the lacuna šhry(')['r'n], the translation thereof could be something like '[the brightest] of [all] the Lords of Khorāsān, Zēnārēs himself, the delightful Lord ...'
- /R/2-5/** These lines are identical with those in M871g/A/ii/1-8/, a hymn to Zēnārēs.¹⁶ It is worthy to note here that the compositional technique of the hymnographers was rather free, as they used "modules" to insert into various hymns (see also Durkin-Meisterernst 2014, 148, fn. c.).
- /R/2/** On Zēnārēs see Sundermann 1979, 102, 105 and 131 n. 230, with references. In M98 and M99 and other Middle Persian texts the Third Messenger/Mihryazd seems to coincide with the Spiritus Vivens (see Andreas & Henning 1932, 177 n.3; Hutter 1992, 8 ff.; for the name, see Andreas and Henning 1933, 327 n. 2).
- /R/3-4/** cf. M36/R/22-23/ 'wd 'bhwy[m'] (g) 'n 'y r'z'n 'y whyy n'ypzd' (') n /23/ 'y wh[m] (n) [nrym] (n) pd nyš'n 'y xwndg nxwst'yn 'the flute-players of Vahman [Narim]an through the sign of the First-Called One
¹⁷. M36 was recently republished by Leurini (2017, 33, lines 53-98),

¹⁶ See the two texts compared in Durkin-Meisterernst (2014, 148-149). Our text is erroneously quoted as M762/V/.

¹⁷ xwndg nxwst'yn, i.e. Xrwštǵ, see Sundermann (1973, 44 with n. 3). Differently Andreas & Henning (1933, 324-325 n.7): "xvandag bedeutet 'gerufen, berufen' im Sinne von Erschaffen' ... Zur Frage wer der 'erste Berufene' ist, ... wäre der 'erste Berufene' Urmensch-Ōhrmizd". About *nīšān* they have an interesting remark: "Was

with no comment on the flute players (see also Klimkeit 1993, 92 n.3 and 97). Noteworthy is the fact that the preachers use music to summon the god Call. In our text, though, the flute players are not the preachers, but the Powers and the Gods. On *xwndg nxwst'yn* see also Leurini (2017, 39 on (75)). See also M5260/R/1-2/ in Durkin-Meisterernst (2014, 36-37 with note 24 (without context)), [']w[d] (t)nwr 'w'cyn(d) (z)[.....] '(w)d n(')y pzdynd... 'and they sound the *tnwr* ... and they play the flute(s).' On the importance of music for the Manichaean religion see Puech (1979). Cf. also the *Amatorium Canticum* quoted by Augustinus, *Contra Faustum* XV, 5-6:

(p. 425.4-6) *Annon recordaris amatorium canticum tuum, ubi describis maximum regnantem regem, sceptrigerum perennem, | floreis coronis cinctum et facie rutilantem?*

"Do you recall your 'Song of the Lovers' in which you describe the supreme reigning monarch, forever sceptre-bearing, crowned with floral wreaths and possessing a fiery countenance?"

(p. 425.16-20) ... *sequeris enim | cantando et adiungis duodecim saecula floribus conuestita et | **canoribus plena** et in faciem patris flores suos iactantia.*

"As you follow the song, you add [to the list of gods] Twelve Aeons clothed in flowers and **full of song**, throwing their flowers at the Father's face".

/R/5-8/ these lines are edited and translated in Colditz 2000, 297: 'verehrt und gepriesen werden sollen sie, diese zwei großen Lichter, die lebendigen Kampfwagen, in die die strahlenden Erscheinungen der Herrscher hineingegangen sind'.

/R/7/ For *qnyg'n rwšn'n* in the plural (Sogd. XII βῑpwryšt) 'the Twelve Maidens of Lights', see Sundermann 1979, 100, 2/12 and 122, fn. 101, 102, 103.

/R/8-9/ (r)hy /9/ ['](w)d wrdywn hendiadys? or the chariots are two?

/R/17 ff./ in BBB 242 ff. we have a similar, but longer, blessing formula:

(242) 7/ *pydr'n xw'br'n w' ny'g'n* 243 8/ *pdysr'wynd'n 'wm'n*
(244) 9/ *xwd pryst'nd zwr 'wd* (245) 10/ *pry'dysn b(wxt)[gyy]('wd)*
(246) 11/ *(p)[yrwzyy dr](y)styy 'wd 'by* (247) 12/ *(wz)[yndyy]s'dyy*
w qyrbgyy (248) 13/ *r'm (w) wsyd'xw m(y)hr*⁴⁹ w (249) 14/

das 'Zeichen' (*nīšān*) des 'ersten Berufenen' anbetrifft, so könnte man an die *Xvāstvānēft* VIII B genannten vier 'Zeichen' (*tamga* = *nīšān*, ...) denken, wo denen das 'Zeichen der Fünfgötter', die Furcht, dem 'Zeichen des ersten Berufenen' am besten entspräche".

p'sb'nyy qyrbg (250) 15/ twxsšysn w̄ 'spwrg'ryy (251) 16/ 'wd 'st'r
hysšn (252) 17/ w'bryg'n (rw)šn 'yg (253) 18/ drwdyy ° wnyr'd 'br
hm'g 254 17/ *dyn ywjdhr* °

‘(236) May praise, blessing, entreaty, prayer and supplication ascend from us all in purity and forgiveness and (241) be accepted **in the sight of our beneficent fathers and honoured forbears; and may they themselves send us support and (245) aid, salvation and [victory]**, health and freedom from [harm], joy and piety, peace and security, friendship(?) and protection, pious (250) zeal and striving for perfection, and forgiveness of sins, the true light of salvation. May (all this) be established for the whole holy church, especially’ (translation by Sims-Williams in Sims-Williams et al. 2022, 31-33).

/V/5/ After one blank line a new hymn starts, possibly addressed to the Chariots of the Sun and the Moon.

/V/18/ ‘they gather and rescue’ possibly ‘[... all the Light]’ in the missing following text.

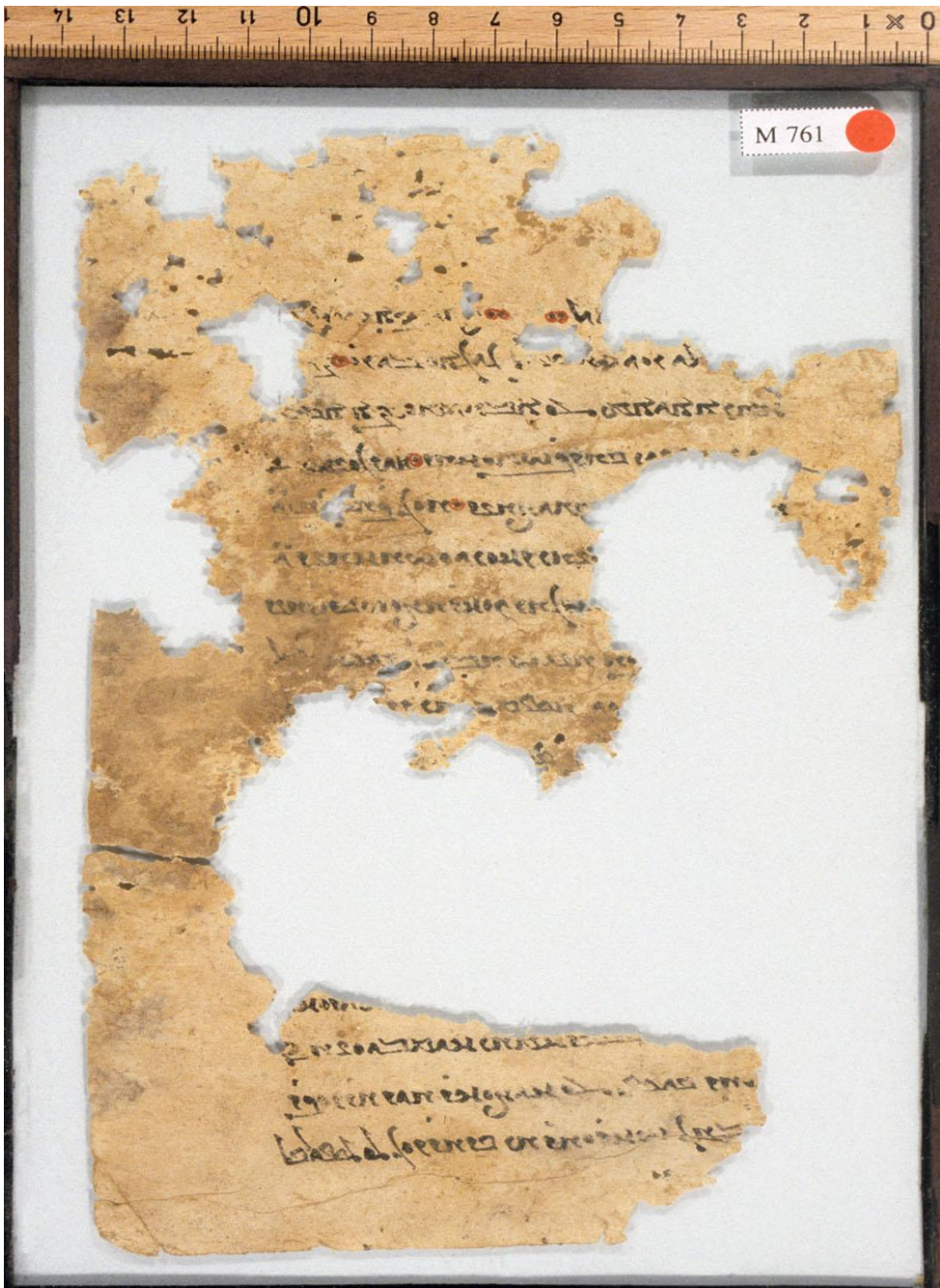
Appendix

When this article was at proof stage, Christiane Reck kindly informed me that the figure of a flute player appears on a page (So18700+M501e+III6261) that she reconstructed and edited (Reck 2005).

The figure is drawn on the right margin, and it has no apparent relation with the text of the page. I am very grateful to Christiane for this important hint and for allowing me to publish her montage in colour (Plate 5 below).

Plate 1	M761 recto
Plate 2	M761 verso
Plate 3	M762 recto
Plate 4	M762 verso
Plate 5	So18700+M501e+III6261 (Montage Christiane Reck)

Plate 1



M761 recto

*Depositum der Berlin-Brandenburgischen Akademie der Wissenschaften in der
Staatsbibliothek zu Berlin – Preussischer Kulturbesitz, Orientabteilung.
Photos: Fotostelle der Staatsbibliothek zu Berlin.*

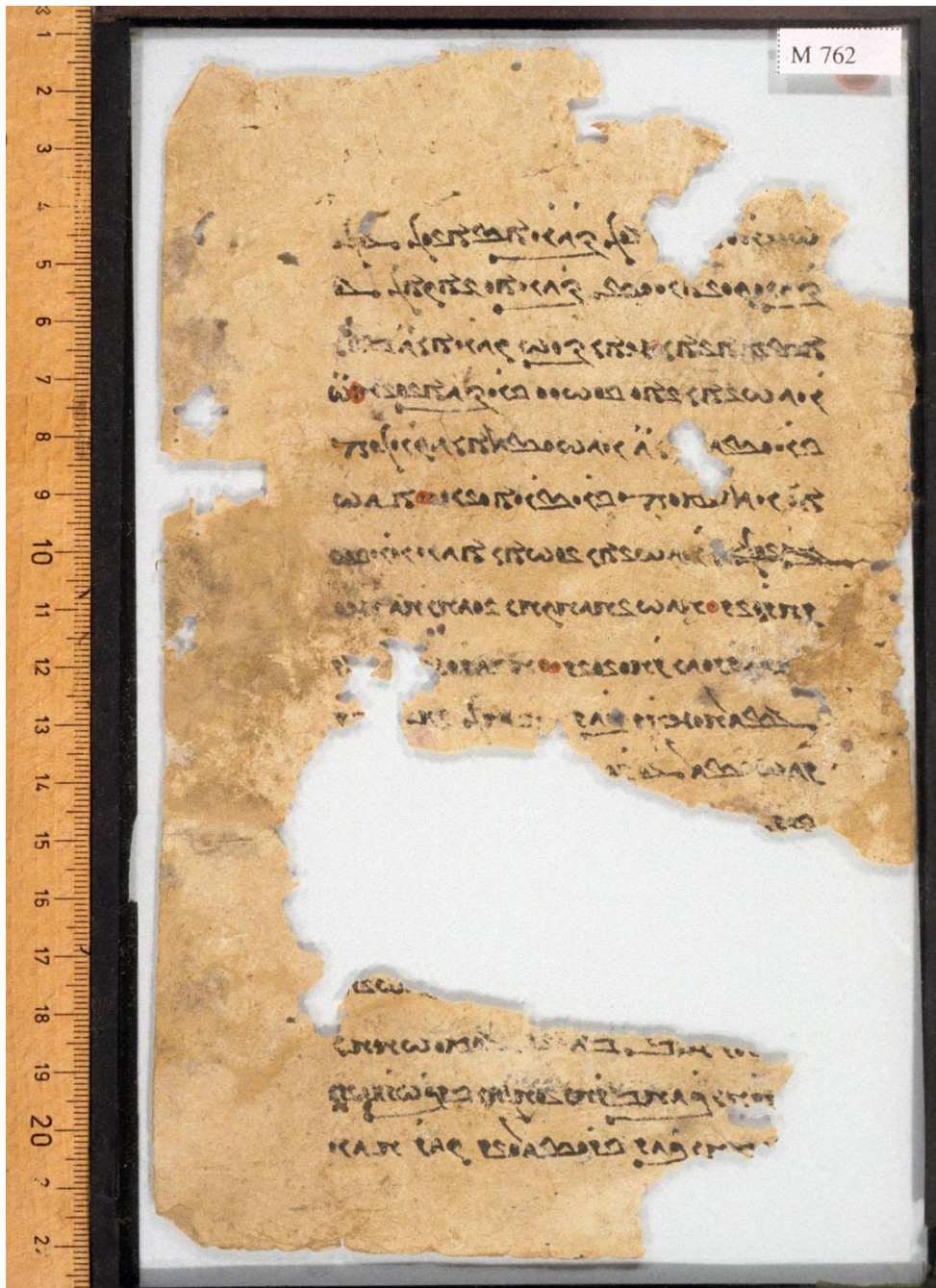
Plate 2



M761 verso

Depositum der Berlin-Brandenburgischen Akademie der Wissenschaften in der
Staatsbibliothek zu Berlin – Preussischer Kulturbesitz, Orientabteilung.
Photos: Fotostelle der Staatsbibliothek zu Berlin.

Plate 3

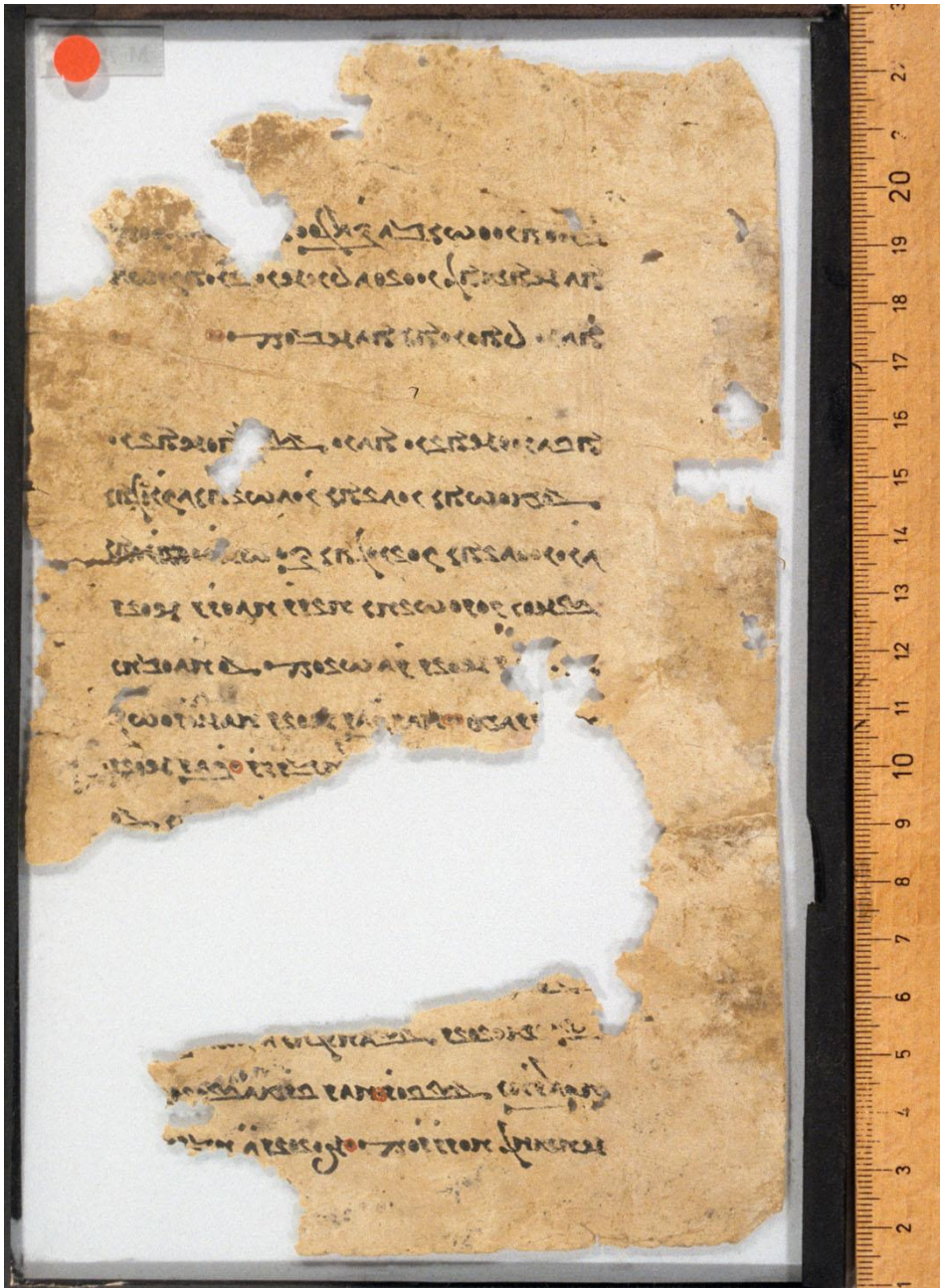


M762 recto

*Depositum der Berlin-Brandenburgischen Akademie der Wissenschaften in der
Staatsbibliothek zu Berlin – Preußischer Kulturbesitz, Orientabteilung.*

Photos: Fotostelle der Staatsbibliothek zu Berlin.

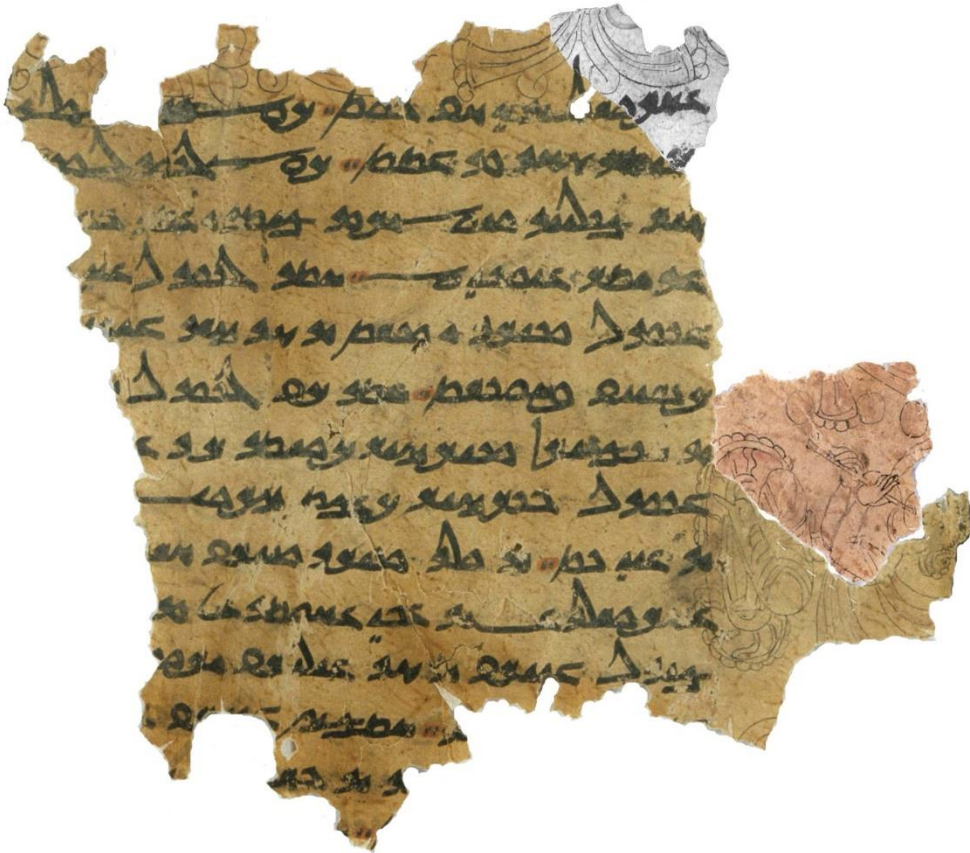
Plate 4



M762 verso

*Depositum der Berlin-Brandenburgischen Akademie der Wissenschaften in der
Staatsbibliothek zu Berlin – Preussischer Kulturbesitz, Orientabteilung.
Photos: Fotostelle der Staatsbibliothek zu Berlin.*

Plate 5



So18700+M501e+III6261 (Montage Christiane Reck)

*Depositum der Berlin-Brandenburgischen Akademie der Wissenschaften in der
Staatsbibliothek zu Berlin – Preußischer Kulturbesitz, Orientabteilung.*

Photos: Fotostelle der Staatsbibliothek zu Berlin.

BIBLIOGRAPHY

- Allberry, C.R.C. (1938), *A Manichaean Psalm-book*, Part II, Stuttgart: W. Kohlhammer.
- Andreas, F.C., and Henning, W.B. (1932), "Mitteliranische Manichaica I, aus dem Nachlaß herausgegeben von W. B. Henning", *Sitzungsberichte der Preußischen Akademie der Wissenschaften. Philosophisch-Historische Klasse* 10, pp. 173-222. [repr. *Henning Selected Papers*. I, 1-48].

- Andreas, F.C., and Henning, W.B. (1933), "Mitteliranische Manichaica II, aus dem Nachlaß herausgegeben von W. B. Henning", *Sitzungsberichte der Preußischen Akademie der Wissenschaften. Philosophisch-Historische Klasse* 7, pp. 292-363 [repr. *Henning Selected Papers*. I, 191-260].
- Andreas, F.C., and Henning, W.B. (1934), "Mitteliranische Manichaica III, aus dem Nachlaß herausgegeben von W. B. Henning", *Sitzungsberichte der Preußischen Akademie der Wissenschaften. Philosophisch-Historische Klasse* 27, pp. 846-912 [repr. *Henning Selected Papers*. I, 275-340].
- BBB = Henning 1936, and Sims-Williams, Sheldon, and Gulácsi 2022.
- Boyce, M. (1952), "Some Parthian Abecedarian Hymns", *Bulletin of the School of Oriental and African Studies*, vol. 14, no. 3, pp. 435-50.
- Boyce, M. (1960), *A Catalogue of the Iranian manuscripts in Manichean script in the German Turfan Collection* (Deutsche Akademie der Wissenschaften zu Berlin, Institut für Orientforschung, Veröffentlichung, Nr. 45), Berlin: Akademie-Verlag.
- Colditz, I. (2000), *Zur Sozialterminologie der iranischen Manichäer. Eine semantische Analyse im Vergleich zu den nichtmanichäischen iranischen Quellen* (Iranica 5), Wiesbaden: Harrassowitz.
- Colditz, I. (2018), *Iranische Personennamen in manichäischer Überlieferung* (Iranisches Personennamenbuch, hrsg. von R. Schmitt, H. Eichner, B. G. Fagner und V. Sadovski, Bd. 2, Mitteliranische Namen, Fasz. 1), Wien: Verlag der Österreichischen Akademie der Wissenschaften.
- Durkin-Meisterernst, D. (2004), *Dictionary of Manichaean Middle Persian and Parthian* (Corpus Fontium Manichaeorum. Dictionary of Manichaean Texts, Vol. III), Turnhout: Brepols.
- Durkin-Meisterernst, D. (2014), *Miscellaneous Hymns. Middle Persian and Parthian Hymns in the Turfan Collection* (Berliner Turfantexte XXXI), Turnhout: Brepols.
- Gardner, I. (1995), *The Kephalaia of the Teacher. The edited Coptic Manichaean Texts in Translation with Commentary* (Nag Hammadi and Manichaean Texts 37), Leiden/New York/Cologne: Brill.
- Henning, W.B. (1936), *Ein manichäisches Bet- und Beichtbuch* (Abhandlungen der Preußischen Akademie der Wissenschaften, Philosophisch-Historische Klasse 10), Berlin: Akademie der Wissenschaften [repr. Henning 1977 I, 417-557].
- Henning, W.B. (1944), "Bráhman", *Transactions of the Philological Society*, vol. 43, pp. 108-118 [repr. Henning 1977 II, 193-201].
- Henning, W.B. (1948), "A Sogdian Fragment of the Manichaean Cosmogony", *Bulletin of the School of Oriental and African Studies*, vol. 12, no. 2, pp. 306-318 [repr. Henning 1977 II, 301-313].
- Henning, W.B. (1977), *Selected Papers*, I-II (Acta Iranica 14-15. Deuxième Série. Hommages et Opera Minora 5-6), edited by M. Boyce et al. Téhéran/Liège: Bibliothèque Pahlavi (distributed by E. J. Brill, Leiden).

- Hutter, M. (1992), *Manis Kosmogonische Šābuhragān-Texte. Edition, Kommentar und literaturgeschichtliche Einordnung der manichäisch-mittelpersischen Handschriften M 98/99 I und M 7980-7984* (Studies in Oriental Religions 21), Wiesbaden: Harrassowitz.
- Klimkeit, H.-J. (1993), *Gnosis on the Silk Road. Gnostic Texts from Central Asia*, New York: HarperCollins.
- Leurini, C. (2017), *Hymns in Honour of the Hierarchy and Community, Installation Hymns and Hymns in Honour of Church Leaders and Patrons: Middle Persian and Parthian Hymns in the Berlin Turfan Collection* (Berliner Turfantexte XL), Turnhout: Brepols.
- Morano, E. (2019), “A Miserable Scrap”, in: *Iranian Studies in Honour of Adriano V. Rossi* (Università degli studi di Napoli “L'orientale”, Dipartimento Asia, Africa e Mediterraneo. Series minor LXXXVII.2), ed. by S. Badalkhan, G. P. Basello, and M. De Chiara, Napoli: UniorPress, pp. 527-538.
- Puech, H.-Ch. (1979), “Musique et hymnologie manichéennes”, in: *Sur le manichéisme et autres essais*, ed. by H.-Ch. Puech, Paris: Flammarion, pp. 179-233.
- Reck, Ch. (2005), “The Tribulations of Human Existence: A Sogdian Fragment Corresponding to a Passage of Burzōy’s Preface to *Kalilah wa Dimnah?*”, in: *Il Manicheismo. Nuove prospettive della ricerca* (Manichaean Studies V), ed. by A. van Tongerloo, and L. Cirillo, Turnhout: Brepols, pp. 331-341.
- Säve-Söderbergh, T. (1949), *Studies in the Coptic Manichaean Psalm-Book. Prosody and Mandaean Parallels*, Uppsala: Almqvist & Wiksell.
- Shokri-Foumeshi, M. (forthcoming), *Mani’s Living Gospel and the Ewangel-yōnīg Hymns. Edition, Reconstruction and Commentary with a Codicological and Textual Approach Based on Manichaean Turfan Fragments in the Berlin Collection* (Corpus Fontium Manichaeorum. Series Iranica. Vol. III), Turnhout: Brepols.
- Sims-Williams, N., Sheldon, J., and Gulácsi, Zs. (2022), *A Manichaean Prayer and Confession Book* (Corpus Fontium Manichaeorum. Series Iranica. Vol. I), Turnhout: Brepols.
- Sundermann, W. (1973), *Mittelpersische und parthische kosmogonische und Parabeltexte der Manichäer* (Berliner Turfantexte IV), Berlin/Boston: De Gruyter.
- Sundermann, W. (1979), “Namen von Göttern, Dämonen und Menschen in iranischen Versionen des manichäischen Mythos”, *Altorientalische Forschungen*, Bd. 6, pp. 95-133 [= Sundermann 2001, 121-159, with Addenda and Corrigenda, 160-163].
- Sundermann, W. (1981), *Mitteliranische manichäische Texte kirchengeschichtlichen Inhalts. Mit einem Appendix von N. Sims-Williams* (Berliner Turfantexte XI), Berlin: Akademie-Verlag.

- Sundermann, W. (2001), *Manichaica Iranica. Ausgewählte Schriften* (Serie Orientale Roma LXXXIX, 1), hrsg. von Ch. Reck, D. Weber, C. Leurini, and A. Panaino, 2 vols, Rome: Istituto Italiano per l'Africa e l'Oriente (IsIAO).
- Villey, A. (1994), *Psaumes des errants. Écrits manichéens du Fayyūm* (Sources gnostiques et manichéennes 4), Paris: Les Éditions du Cerf.