

DATABASE OF MANICHAEAN TEXTS



OLD TURKIC MANICHAEAN TEXTS

Doctrinal Texts
et alia

INTERIM EDITION

By

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2026

ANCIENT INDIA AND IRAN TRUST
CAMBRIDGE (UK)

ISSN 2565-@@@

ISBN 978-2-503-@@@

DIS MANIBUS

Aloïs Van Tongerloo

et

Larry Clark

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FOREWORD



The passing of Professor Larry Clark announced in September 2025 after a long period of ill health was sad news indeed for his many friends, colleagues and admirers. It also left a gaping hole in Manichaean Studies as he was one of a few Anglophone Turkologists with expert knowledge of Manichaeism and who led the field in editing and translating Uygur Manichaean texts from Central Asia for a number of decades. Manichaean scholars the world over owe a great debt to his two substantial volumes in the Series Turcica of Corpus Fontium Manichaeorum (CFM):

L. Clark, *Uygur Manichaean Texts ii, Liturgical Texts*, CFM, Series Turcica 2 (Turnhout, 2013)

L. Clark, *Uygur Manichaean Texts iii, Ecclesiastical Texts*, CFM, Series Turcica 3 (Turnhout, 2018).

At the time of his death, Larry left unfinished Volume One of Series Turcica containing Doctrinal Texts and it is hoped that a group of scholars including some of his former students will, in the not too distant future, be able to complete and publish the work in CFM. However, because of the long queue of CFM volumes awaiting publication, any volume completed in the next year or two will not be published before the end of this decade. On the other hand, some of the texts not included in the two volumes listed above and which one would assume will be included in the forthcoming Volume One of the Series Turcica have been entered (with working translations) into the Database of Manichaean Texts over the last two decades.¹ The present editor has selected for this electronic publication the most important of the Uygur texts in the Database not yet published by Clark. Not all of the texts in this online publication can be classed as ‘Doctrinal’ as Clark had inexplicably omitted a number of historical texts from *Uygur Manichaean Texts iii*.

The present editor would like to thank Prof. Peter Zieme for his unstinting help concerning the Uygur Manichaean Texts currently stored in the Database of Manichaean Texts. Not only did he answer numerous queries promptly, he also supplied the Database with electronic versions of texts, improved translations and in some cases unpublished transcriptions of manuscript fragments such as Ot.Ry. 2271 in this collection. I would also like to thank Ms. Camilla Ferrard for her contribution to the Database of Manichaean Texts over the last decade. Her multilingual skills are fundamental to the continuing success of the project.

Finally I would like to pay tribute to the late Dr. Aloïs Van Tongerloo (1952-2022) who jointly initiated the Database of Manichaean Texts project with me and Dr. Peter Bryder in the early 1990s. By the turn of the century, he and his then assistant Christoph d’Hulster had data-entered all Uygur Manichaean texts published up to 1986 using the Berlin System of transcription. This has formed the basis of the Turcica Section of the Database project and, although other systems of transcription are now in use, the present collection could not have been so readily compiled without this significant body of electronic texts.

Em. Prof. Samuel N.C. Lieu FBA, MAE

22nd February 2026

¹ Cf. S.N.C. Lieu, ‘Database of Manichaean Texts – Past, Present and Future’ in L.L. Toft, M.S. Bosrup and R. Falkenberg (eds.), *On the Matter – Studies on Manichaeism and Church History presented to Nils Arne Pedersen at Sixty-Five*, CFM, Series Analecta IV (Turnhout, 2026): 43-50. For an index to texts of the Database available for general consultation see <https://www.manichaeism.de/wp-content/uploads/2025/10/Database-of-Manichaean-Texts.pdf>. This index is regularly updated – check the Other Resources page of the website of the International Association of Manichaean Studies for updates: <https://www.manichaeism.de/other-resources-2/>

ABBREVIATIONS



- 3Prinz. = Geng Shimin, K.-J. Klimkeit & J.P. Laut, 'Die Geschichte der drei Prinzen. Weitere neue manichäisch-türkische Fragmente aus Turfan', *ZDMG* 139, (1989), 328-46.
- Aesop* = <https://www.manichaeism.de/wp-content/uploads/2025/12/Aesopica-Manichaica.pdf>
- AG = Annemarie von Gabain, *Alttürkische Grammatik*, 3rd edn. Harrasowitz, 1974.
- APAW = Abhandlungen der (Königlich-) Preussischen Akademie der Wissenschaften, Philosophisch- Historische Klasse, Berlin.
- AtHMani.* = J. Wilkens, *Manichäisch-türkische Texte der Berliner Turfansammlung*, Verzeichnis der orientalischen Handschriften in Deutschland, Alttürkische Handschriften, Teil 8, (Stuttgart, 2000).
- BS = Berlin System (of transcription).
- BTRs. = V. Thomsen, 'Ein Blatt in türkischer "Runen"-Schrift aus Turfan', *SPAW* 1910, 296-306.
- BSOAS* = *Bulletin of the School of Oriental and African Studies* (London).
- BTT = Berliner Turfantexte (Berlin and Turnhout)
- b/w = black and white (photograph).
- C&MMf. = A. von Le Coq, 'Ein christliches und ein manichäisches Manuskriptfragment in türkischer Sprache aus Turfan (Chinesisch-Turkistan)', *Sitzungsberichte der königlichen Akademie der Wissenschaften*, 1909, 1202-18. Text revised by P. Zieme, 'Nochmals zur manichäischen Buddhavita', https://telota.bbaw.de/turfan/inc/Zieme_Buddhavita.pdf, 5-8 and partially by V. Rybatzki in *IAP*, 70-72.
- CFM = Corpus Fontium Manichaeorum.
- COUL* = T. Moriyasu, *Corpus of the Old Uigur Letters from the Eastern Silk Road*, BTT 46 (Turnhout, 2019).
- DbMT = Database of Manichaean Texts: <https://www.manichaeism.de/wp-content/uploads/2025/10/Database-of-Manichaean-Texts.pdf>
- DMT = *Dictionary of Manichaean Texts*, CFM Series Subsidia (Turnhout).
- EB = 'Ecclesiastical: Benedictions for the Religion and the Realm' = *UMT* iii, 7-64.
- EB = 'Ecclesiastical: Colophons' = *UMT* iii, 67-121.
- ED = G. Clauson, *An Etymological Dictionary of Pre-Thirteenth Century Turkish*, Oxford, 1972.
- EH = 'Ecclesiastical: Historical Texts' = *UMT* iii, 125-239.
- EL = 'Ecclesiastical: Letters' = *UMT* iii, 243-322.
- EM = 'Ecclesiastical: Monastic Texts' = *UMT* iii, 325-414.
- Erzähler* = W. Bang, 'Manichäische Erzähler', *Le Muséon*, 44 (1931), pp. 1-36 and 2 pls.
- EV = 'Ecclesiastical: Various' = *UMT* iii, 417-58.
- Fr. = French.
- Frag.* = A. von Le Coq, 'Ein manichäisch-ugurisches Fragment aus Idiqutschahri', *SPAW* 1908, 398-414.
- Germ. = German.
- Giants* = W.B. Henning, 'The Book of the Giants', *BSOAS* XI, 1943-46,65
- GOT* = M. Erdal, *A Grammar of Old Turkic* (Leiden, 2004).
- GS = Göttingen System (of transcription).
- GSR* = H.-J. Klimkeit, *Gnosis on the Silk Road* (San Francisco 1993).
- Hd. = Header.
- HdA = J. Wilkens, *Handwörterbuch des Altaigurischen* (Göttingen, 2021)
- IAP* = I. de Rachewiltz & V. Rybatzki, *Introduction to Altaic Philology* (Leiden, 2010).
- IrkB* = T. Tekin, *Irk Bitig, The Book of Omens* (Wiesbaden, 1993).
- JRAS* = *Journal of the Royal Asiatic Society*.
- KNB* = E. Raganinand and J. Wilkens (eds.), *Kutadgu Nom Bitig. Festschrift für Jens Peter Laut zum 60. Geburtstag* (Wiesbaden, 2015).
- Köktürk.* = A. von Le Coq, 'Köktürkisches aus Turfan', *SPAW* 1909, 1047-61.
- Laien-Beichtspiegel* = W. Bang, 'Manichäische Laien-Beichtspiegel', *Muséon* 36, 1923, 137-242.
- LC = 'Liturgical: Confession Texts' = *UMT* ii, 7-133.
- LH = 'Liturgical: Hymns' = *UMT* ii, 137-280.
- LP = 'Liturgical: Prayers' 283-358 = *UMT* ii, 137-280.
- M = Manichaean.
- MBG* = P. Zieme, 'The Manichaean Book of the Giants: Old Turkic Version' in J. Davila and R. Bauckham (eds.), *Old Testament Pseudepigrapha – More Noncanonical Scriptures, Vol. 2* (Grand Rapids, 2025).
- MIO* = *Mitteilungen des Instituts für Orientforschung* (Berlin).
- MO* = J. Hamilton, *Manuscripts ouïgours du IX^e-X^e siècle de Touen-houang. Textes établis, traduits et commentés*, I-II (Paris, 1986)

- MTF = P. Zieme, 'Ein manichäisch-türkisches Fragment in manichäischer Schrift', *Acta Orientalia ... Hungaricae* 23 (1970), 157-65.
- MTT = P. Zieme, *Manichäisch-türkische Texte*, BTT 5 (Berlin, 1975).
- MWk. = S.-M. Geng, H.-J. Klimkeit and J.P. Laut, 'Manis Wettkampf mit den Prinzen: Ein neues manichäisch-türkisches Fragment aus Turfan', *ZDMG* 137 (1987) 44-5.
- Neue Frag. = P. Zieme, 'Neue Fragmente des alttürkischen Sermons vom Licht-Nous', in C. Reck & P. Zieme (eds.), *Iran und Turfan. Beiträge Berliner Wissenschaftler, Werner Sundermann zum 60. Geburtstag gewidmet*, Iranica 2 (Wiesbaden, 1995), pp. 251-76.
- NFGi = J. Wilkens, 'Neue Fragmente aus Manis Gigantenbuch', *ZDMG* 150 (2000), pp. 133-76.
- Ötani = P. Zieme, 'Manichaean Turkic Texts in the Ötani Collection of the Library of Ryūkoku University', in Takashi Irisawa and Koichi Kitsudo (eds.), *Essays on the Manuscripts written in Central Asian Languages in the Ötani Collection – Buddhism, Manichaeism, and Christianity* (Kyoto, 2017), pp. 45-70.
- OTWF = M. Erdal, *Old Turkic Word Formation*, 2 *Parallelen* = H.-J. Klimkeit and H. Schmidt-Glintzer, 'Die türkischen Parallelen zum chinesisch-manichäischen Traktat', *Zentralasiatische Studien* 17 (1984) 82-117.
- publ. = published.
- R = Recto.
- Reck, *Tufanfragmente* = C. Reck, *Berliner Turfanfragmente manichäischen Inhalts in soghdischer Schrift*, Mitteliranische Handschriften Teil 1 (Stuttgart, 2006).
- Repr. = Reprinted.
- SEDTF i-iii = *Sprachwissenschaftliche Ergebnisse der deutschen Turfan-Forschung*, 3 vols. (Leipzig, 1972-85).
- SLN = Sermon von Licht Nous (Uygur fragments edited in *TrMS*).
- SRS = Silk Road Studies (Turnhout).
- SSeele = W. Sundermann, *Der Sermon von der Seele. Eine Lehrschrift des östlichen Manichäismus*, BTT 19 (Turnhout, 1997).
- SPAW = Sitzungsberichte der preussischen Akademie der Wissenschaften zu Berlin (Berlin).
- TM i-iii = A. von Le Coq, *Türkische Manichaica aus Chotscho I-III* (APAW, 1911, 1919, 1922)
- Tr.* = *Tractatus Manichaicus Sinicus*. See *TrMS*.
- Traktat = J. Wilkens, 'Der manichäische Traktat in seiner alttürkischen Fassung – neues Material, neue Perspektiven', *Ural-Altaische Jahrbücher*, N.F., 17 (2001/2002), 78-105.
- TrMS = S.N.C. Lieu, G. Mikkelsen (eds.), *Tractatus Manichaicus Sinicus* (Turnhout, 2017).
- TT = W. Bang and A. von Gabain, 'Analytischer Index zu den fünf ersten Stücken der Türkischen Turfan-Texte', *SPAW*, 1931, 461-517.
- TT ii = W. Bang and A. von Gabain, 'Türkische Turfan-Texte, II. Manichaica', *SPAW*, 1929, pp. 411-30.
- TT ix = A. von Gabain and W. Winter, *Türkische Turfantexte IX. Ein Hymnus an den Vater Mani auf 'Tocharisch' B mit alt-türkischer Übersetzung*, (ADAW, 1956, II), Berlin: Akademie Verlag, 1958.
- Tx.&tr = Text and translation.
- UM = Z. Özertural, *Der uigurische Manichäismus* (Wiesbaden, 2008)
- UMT ii = L. Clark, *Uygur Manichaean Texts ii*, CFM, Series Turcica 2 (Turnhout, 2013)
- UMT iii, = L. Clark, *Uygur Manichaean Texts iii*, CFM, Series Turcica 3 (Turnhout, 2018).
- unpubl. = unpublished.
- Uyg. = Uygur (language).
- V = Verso.
- Wind. = W. Bang & A. von Gabain. 'Ein uigurisches Fragment über den manichäischen Windgott', *UJ VIII*, 1928, pp. 248-56. Text re-edited by P. Zieme, 'Anhang' BTT 19 (Berlin, 1997) 187-88.
- Yosīpas = P. Zieme, 'Die türkischen Yosīpas-Fragmente', *MIO* 14 (1968) 45-67.
- Zarath. = A. von Le Coq, 'Ein manichäisch-uigurisches Fragment aus Idīqt Schahri', *SPAW* 1908, Nr. 19, 398-414, revised by P. Zieme, 'Zoroaster in Babylon in Manichaean Turkish', ap. P.O. Skjærvø, 'Zarathustra in the Avesta and in Manichaeism – Irano-Manichaica IV' in *La Persia e l'Asia Centrale da Alessandro al X secolo*, (Rome, 1996), 618-21.
- ZDMG = Zeitschrift der Deutschen Morgenländischen Gesellschaft (Wiesbaden)
- ZT = P. Zieme, 'Zwei Textergänzungen zu A. von Le Coq's "Türkische Manichaica aus Chotscho III"', *Rocznik Orientalistyczny* 32 (1969) 7

I. Canonical and Semi-canonical Texts on Manichaean cosmogony

1. From the Book of the Giants

Mainz 317 (T I / T.M. 423d)

Script: Uyghur script

Catalogue entry in *AtHMani*: §164, 173-74.

Content: Prose – Part of Mani's Book of the Giants.

Editions: *TM* iii, 8, viii, 23.1 (i) – 24.16 (i) (BS); *Erzähler*, 13-14 (BS)*.

Translations (Germ.): *TM* iii 23-24, *Erzähler*, 14; (Eng.): *Giants*, 65; *GSR*, 367-68 (*partim*); *MBG*, 176-77.

Photographs (1) published (b/w): *Erzähler*, Taf. I.

Photographs (2) digital (Colour): <http://turfan.bbaw.de/dta/mainz/images/mainz0317seite1.jpg> and <http://turfan.bbaw.de/dta/mainz/images/mainz0317seite2.jpg>

Mainz 317 (T I / T.M. 423d) Recto (= *TM* iii, Nr. 8, viii, Rückseite)

1/ [nä] üčün tisär ° boyuq
2/ k[ü](n) tngri qopqagı ačalayai ° küntngri
3/ yaruqı isigı ingäi [°] säning qanatängin
4/ kön'ürgäi [°] örtängäi sn ° ölgäi sn
5/ tidi ° ötrü ol ödün bu saway išidp
6/ qanatımın silkinip ° ymä trkläyü qaly
7/ [d(a)n] qodı intim ° yana qaya kördüm * tang
8/ [...]İrmiş (?) ärt ° küntngri yaruqın
9/ köngmän tagda toya kälir ärti ° ymä
10/ birök üstüntän qodı ün klti ° xonuı
11/ burxan yrlyın klürdi ° inčä tip
12/ aidı [°] sini oqıyur mn ° vrukdađ (o)γli
13/ [.n [...]a bilir mn [.n sııarı [...] s(ä)n
14/ [...] s(ä)n (amt)ı t(ä)rkın [...]
15/ [...] b[...] budun bir [.....]
16/ [...]b[.]d[.] ök s[... ..]

“ [...] then the locked sun gate will become open, the sunshine and heat will come down and burn your wings. You will go up in flames and die” (5) he said. When I heard these words, I shook my wings and hurried down from the ether. I looked back: the dawn was (?); the rays of the sun were rising above the Kögmän mountains. But now (10) a voice came down from above; it brought the command of Qonuy Burqan; thus, it said, “I call you, son of Farukdad”.

Mainz 317 (T I / T.M. 423d) Verso (= *TM* iii, Nr. 8, viii, Vorderseite)

1/ oot önär ärti ° taq(i) [ymä kördüm]
2/ kim kün tngri toyar ärti ° ord(u)sı
3/ üstün ašrlmatın tägzinür är[ti °]
4/ ötrü birök üstütän qalıydan
5/ ün klti ° mini oqıdı [°] inčä tip aidı °
6/ ai sn vrukdađ oγulı säning aiγang
7/ ančay (?) ol ° muntada artuq kör(gäi)
8/ sn ° amtı ödsüz ölmä [°] t(ä)rkın mu(n)[dan]
9/ y(anı)p bar tidi ° taqı ymä muntada
10/ öngi birdin singar xonuı burxan
11/ ünin išidtim ° inčip özin näng
12/ kör(m)ädım ° ötrü ärtinγü amranu män
13/ -äng atamın (at)ayu oqıdı ° ymä
14/ /[...]d[... ..] kodı a[...n t[... ..]
15/ [...]i amtı [... ..]
16/ [...]p kät[...] bud[... ..]

Fire was coming out. And again, I saw that the sun was up, and that her palace (i.e. the solar disk, the sun) was at the top of *asrlmatın*. There came from above, from the ether, a (18) voice. It called me; Thus, it said: "Oh son of Farukdad, your word is distressing (?); more than you will see. Now do not die prematurely; return from here as soon as possible". And again, besides (23) that (voice) in the southern direction, I heard the voice of Qonuy Burqan, but I did not see him at all. Then he called me, calling my name very dearly.

Mainz 344a

Script: Uyğur script

Catalogue entry in *AtHMani*: §165, 174-75.

Content: Prose – Part of Mani's Book of the Giants.

Editions: *MTT* §1(b), 20-21, *NFGi*, 156-58*.Translations (Germ.): *NFGi*, pp. 157-58; (Eng.): *MBG*, 178.Photographs (1) published (b/w): *NFGi*, 156 & 158.Photographs (2) digital (Colour): https://turfan.bbaw.de/dta/mainz/images/mainz0344_seite2.jpg = R
and https://turfan.bbaw.de/dta/mainz/images/mainz0344_seite1.jpg = V**Mainz 344a Headers**

H/R ☸ okünmäki [nom ☸]

[The Book] of Confessions

H/V [☸ alp S'QM] toña ☸

[...] Giant [Sah]m (?)

Mainz 344a Recto (= Verso in *MTT*)

- 1 1/ alp S'QM [toña eki]
- 2 2/ tizin sö[küp yükünüp uči]
- 3 3/ y(a)rok kün [t(ä)]ñ[r]ika a[dakın]
- 4 4/ turup hwastwanefit []
- 5 5/ kılın inčä t[e]p [tedi :]
- 6 6/ uči y(a)r[ıkančuči]
- 7 7/ {Line destroyed}

- 1/ The strong [Giant] Sāhm bent down
- 2/ on [both] his knees, [bowed] and rose up before the
- 3/ Sun God, [whose “pinnacle” (sc. whose outstanding feature)]
- 4/ is splendour, and asked for forgiveness.
- 5/ He spoke as follows: [“O Sun God], whose “pinnacle” (sc. whose outstanding feature) is mer[ciful ...]

Mainz 344a Verso (= Recto in *MTT*)

- 8 1/ kañu kiši
- 9 2/ küni tägsä
- 10 3/ [... ..]Y D bi[r k]oluka
- 11 4/ M'Z L'R uči y(a)r[ı]kanču _
- 12 5/ [_či ...] y(a)rok kün
- 13 6/ t(ä)ñri]/ ooza

- 1/ Which person ...
- 2/ when the day of the [] reaches
- 3/ [...] for a moment
- 4/ not them. He is himself before
- 5-6/ the Sun [God], whose “pinnacle” (sc. outstanding) feature is merciful [] and is splendid, liberating from [his sins] ...

U288 (T I a x 24)

Script: Uyğur script

Catalogue entry in *AtHMani*: §167, 176.

Content: Prose – Part of Mani's Book of the Giants.

Editions: *NFGi*, 159.Translations (Germ.): *NFGi*, 159; (Eng.): *MBG*, 180.Photographs (1) published (b/w): *NFGi*, 159.Photographs (2) digital (Colour): <https://turfan.bbaw.de/dta/u/images/u0288seite1.jpg>
and <https://turfan.bbaw.de/dta/u/images/u0288seite2.jpg>**U288 S 1**

- | | |
|-------------------------|---|
| 1 1/ QWN[... ..] | 1/ [... ..] |
| 2 2/ bolgay : [... ..] | 2/ will be. |
| 3 3/ turkaru [... ..] | 3/ constantly [... (the gender of the giants?)] |
| 4 4/ [al]kmzun [... ..] | 4/ should [di]sappear (or finish). |
| 5 5/ QYNZ WN [... ..] | |

U288 S 2

- | | |
|-----------------------------|--------------------------------|
| 6 1/ [... ..]// M[]Q | 1/ [... ..] |
| 7 2/ [... ..]L'R k(ä)ntünün | 2/ the [...] and [...] the own |
| 8 3/ [... ..] sakinsar | 3/ when [...] thinks |
| 9 4/ [... ..]Y og/[ı] ... | 4/ the son of the [...] |

U217 (T I a)

Script: Uyğur script

Catalogue entry in *AtHMani*.: §168, 177.

Content: Prose – Part of Mani's Book of the Giants.

Editions: *NFGi*, 161 & 163.

Translations (Germ.): *NFGi*, 161 & 163; (Eng.): *MBG*, 180, CFM Team*.

Photographs (1) published (b/w): *NFGi*, 160 & 162.

Photographs (2) digital (Colour): <https://turfan.bbaw.de/dta/u/images/u0217recto.jpg>
and <https://turfan.bbaw.de/dta/u/images/u0217verso.jpg>

U217 Recto

1	1/ [... ..] eki [...]	1/ [...] two [...]
2	2/ [... ..]K sınlar ü[zü]p	2/ [...] members of the [...] breaking [...]
3	3/ []/ Y L'R : mañülüg	3/ they [...] and fell into
4	4/ uuka udıdılar : [	4/ an eternal sleep.
5	5/ yma ol üdüin kökt	5/ At that time
6	6/ t(ä)ñri hanı tort	6/ The <i>Rex Honoris</i> also said to the
7	7/ freštılarka y(a)r[ıkadı]	7/ four angels:
8	8/ {Line abraded}	8/ {Line abraded}
9	9/ [... ..]YL frešti []	9/ "O angel [... ..]EL ..."
10	10/ {Line destroyed}	10/ {Line destroyed}

U217 Verso

11	1/ Y[... ..]/ olüm [... ..]	1/ they hear [about] death [...]
12	2/ aşıdılar : k[ayusı]	2/ S[ome of them]
13	3/ tag kudı oz ///	3/ fell down the mountain and
14	4/ ymā kayus[ı] taloyka	4/ also some of them [fe]ll into the
15	5/ [ügüz]a [tü]şip ölti-	5/ sea and die[d].
16	6/ [la]r amarı bogunup	6/ Others were strangled,
17	7/ [amarı] bičäkkä tüşip	7/ others fell on the knife,
18	8/ [amarı] bir ekint[ikä]	8/ others [killed] each other ...

Mainz 347

Script: Uyğur script

Catalogue entry in *AtHMani*.: §235, 228.

Content: Prose – Part of Mani's Book of the Giants.

Editions: *NFGi*, 165 & 167.

Translations (Germ.): *NFGi*, 165 & 167; (Eng.): *MBG*, 181, CFM Team*.

Photographs (1) published (b/w): *NFGi*, 164 & 166.

Photographs (2) digital (Colour): https://turfan.bbaw.de/dta/mainz/images/mainz0347_seite1.jpg
and https://turfan.bbaw.de/dta/mainz/images/mainz0347_seite2.jpg

Mainz 347 Headers

H/R	[✱] entüki ädgü n[om- ✱]	The excellent B[ook] on the
H/V	[✱] uvuts]uz yäklär ✱	Fall of the [Shame]less Demons

Mainz 347 Recto

1	1/ turmış bolsar ⊖ [... ..]	1/ [...] when it had stood [...]
2	2/ TWQY Q'tägi ola[r]	2/ [...] until [...]
3	3/ bolmazkan 'w/ [...]	3/ that [...] before [...] is not [...]
4	4/ ärsär ölürü / [...]	4/ [...] when [...] dying [...]
5	5/ ötrü ol tava[r ..]	5/ [...]then that possession
6	6/ bulunča anču[layu ..]	6/ [...] like a prisoner such
7	7/ []/WR yäklär ...]	7/ [...]demons

Mainz 347 Verso

8	1/ [ämga]dtilär kınadılar	1/ [...] they [tort]ured and tormented ...
9	2/ []M' kudıyerlar	2/ [...] the [...] down the earth
10	3/ [... t]urmadılar ärsär	3/ [...] if they had not stood
11	4/ [...yäk]lär köklär içra	4/ [...] the [demo]ns in the heavens
12	5/ [... yazo]k kılğayla1	5/ [...] will commit [si]n (?) [...]
13	6/ [...]/R ag(ı)r yazok	6/ [...] serious sin [...]
14	7/ [...]R ärti ⊖ kim	7/ [...] was [...] which one

T III M 200*

Vide infra. Text XXXII may belong to the Book of the Giants (cf. *MBG*, 181)

U269

Script: Uyğur script

Catalogue entry in *AtHMani.*: §234, 227.

Content: Prose – Part of Mani's Book of the Giants.

Editions: *NFGi*, 169.

Translations (Germ.): *NFGi*, 169; (Eng.): *MBG*, 182, CFM Team*.

Photographs (1) published (b/w): *NFGi*, 168.

Photographs (2) digital (Colour): <https://turfan.bbaw.de/dta/u/images/u0269recto.jpg>
and <https://turfan.bbaw.de/dta/u/images/u0269verso.jpg>

U269 Headers

H/R	[⊗ č(a)hšap(u)tı] nom ⊗]	The Book of [Vows]
H/V	⊗ n(i)gošak[lar ⊗]	of the Auditors

U269 Recto

1	1/ [... ..] üçün	1/ [...] because of [...]
2	2/ [... ..] anı kertün	2/ Those in truth [...]
3	3/ [bilga] biligintän	3/ [...] of his wisdom
4	4/ [... ..] 'YNT'N	4/ [... ..]

U269 Verso

5	1/ boltačıla r [... ..]	1/ [...] which [...] are [...]
6	2/ L'RYN 'WY[... ..]	2/ ? [... ..]
7	3/ nāñ ädgü [... ..]	3/ not good at all [...]
8	4/ []/Q'Y L'R[... ..]	4/ they will be [...]

U222 (T I D)

Script: Uyğur script

Catalogue entry in *AtHMani.*: §166, 175-76.

Content: Prose – Part of Mani's Book of the Giants.

Editions: *NFGi*, 171 & 173.

Translations (Germ.): *NFGi*, 171 & 173; (Eng.): *MBG*, 179, CFM Team*.

Photographs (1) published (b/w): *NFGi*, 170 & 172 (both inverted).

Photographs (2) digital (Colour): <https://turfan.bbaw.de/dta/u/images/u0222recto.jpg>
and <https://turfan.bbaw.de/dta/u/images/u0222verso.jpg>

U222 Recto

1	1/ uči y(a)rlı]kančuč[ı ...]	1/ [...] the [Sun]-Go[d, whose
2	2/ [... y(a)rok kün] t(ä)ŋ[ri ...]	2/ "pinnacle" (sc. outstanding feature)
3	3/ [... ..] üzä [... ..]	3/ is merci]fu[l and splendour] [...] by [...]
4	4/ [... ..] m(ä)n amtı [...] Y/ [...]	4/ Now that I [...] have become [...]
5	5/ [... bol]up erinčü[lüg]	5/ I have been fou[led]

6	6/ yazok [ü]zä yaŋ[lok]	6/ by despicable sin.
7	7/ boltum k(a)m[a]g t[inlaglar]	7/ [Becoming a mu]rderer
8	8/ üzä ölüť[či bolup]	8/ in relation to all l[iving things],
9	9/ ey(i)n üküš Q[... ...]	9/ following this I have [robbed]
10	10/ öz/ärint[ä] NK///	10/ many G[iants?] of their
11	11/ ⊕ ymä inčä [... ...] TYM	11/ lives. I also have such ...
12	12/ 'R/[...]WK 'W[... ...]WM	12/ [... ...]
13	13/ munt[a]/Q/// Q' bolmaz	13/ There is ... not
14	14/ tep bir tın(a)glar(a)g nāŋ	14/ Neither will I kill living things
15	15/ [ö]/ürmägay ärt(i)m ⊕ inčip [	15/ anymore.” “Furthermore,
16	16/ antag yal(a)ŋok ogulı	16/ there is no such son of man
17	17/ yok k[im] samış küninta	17/ w[ho] on the day of judgment ...”

U222 Verso

18	1/ [... a]mtı // [... ...]	1/ Now [...]
19	2/ [... ...]TY kü[n ...]	2/ was [...] the day [...]
20	3/ [... te]p sö[zlädi ...]	3/ [...] sai[d: ...]
21	4/ [yazok[u[m]ın yaŋ[ılma]kımın]	4/ My sin and my for[giveness]
22	5/ [... ...] yazokum [... ...]	5/ [...] my sin [...]
23	6/ [... ...]/K / [... ...]// ymä	6/ [...] (...) [...] also
24	7/ [... ...] öztütüm ol	7/ My soul should not be something
25	8/ [... ...] k(a)rarıg yäklär	8/ drinkable and edible for those [dark] and
26	9/ [üčü]n yemlik içimlik	sinister demons!
27	10/ bolmazu[n tep] ⊕ uçıl [y(a)rok]	9/ And I bow before the fa[ce] of
28	11/ kün [t(ä)ŋri yü]zin[tä] eki	10/ the Sun [God]
29	12/ tizi[m]in sökō [yü]kü[nür]	11/ whose “pinnacle” (<i>sc.</i> whose
30	13/ m(ä)n siziŋ[... ...]	outstanding feature) is splendour,
31	14/ atayu ötüñür m(ä)n ⊕ y(a)r[o]k	12/ for which I bend down
32	15/ s(ä)n sähm t[o]ŋa // [...]	13/ on both [my] knees.
33	16/ bo anča ulug ätoz	14/ I call on your [name] devotedly.
34	17/ nä k(ä)rgäk [... ...] / kim amtı	15-16/ You are the splendour! What use
		is such a large body [of the] Giant Sahm,
		[to me]?
		17/ Because now [...]

U216 (T I α x 4)

Script: Uyğur Script.

Catalogue entry in *AtHMani*.: §326, 294-95.Content: Prayer – Morning prayer (from the Book of the Giants? – As this fragment belongs to the same manuscript as Mainz 344a and U222, it might also be from the Book of the Giants. (*MBG* 179)Editions: *MTT*, Nr. 8, 27-28*; *UMT* ii, 323-24*.Translations (Germ.): *MTT*, 27-28; (Eng.): *UMT* ii, 324, *MBG* 179-80.*Photographs (B&W, published): *MTT*, Taf. VI.Photographs (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0216recto.jpg> and <http://turfan.bbaw.de/dta/u/images/u0216verso.jpg>**U216 recto**

MTT113 1/ [... ...]/gali ²	[] in order to [] in order to become
MTT114 2/ [... ...] /m	released from [sins], I could [].
MTT115 3/ [... ...] suy-da	
MTT116 4/ [yazok]da boşungalı °°	
MTT117 5/ [... ...]/udum t(ä)ŋrim	(5) My God! In order to call your [...] name,
MTT118 6/ [... ...]/i ögä atan[ur]	and in order to recite (this prayer) while
MTT119 7/ [... ...] okıgalı t(ä)ŋrim °° b[aš-]	praising your [...] — my God! — I bring
MTT120 8/ [-ı]mın yerkä tägür[üp]	my head, to earth and respectfully bow

² MTT113 gives /nli but the translation given by Zieme (*MBG* 179) presupposes /gali as given in *UMT* ii 323 (v. *infra*).

MTT121 9/ [yi]nčürü yükünür män
 MTT122 10/ [ad]rok üdür(ü)lmiš
 MTT123 11/ [...]/ñ ünüñ(ü)z-kä
 MTT124 12/ [...]°° udug b[...]
 MTT125 13/ [...] köñlün[...]

down in front of your special (10) chosen
 [...] voice, [...] your sense (i.e. Nous?). My
 God!

U216 verso

MTT126 1/udu[...]
 MTT127 2/ad[...]
 MTT128 3/-ki yemiš-lik [...]
 MTT129 4/tuym(a)k ukmak [...]
 MTT130 5/ök siz b[...]

[... ..] fruit-garden [] insight and
 perception, understanding, [] reflection
 (i.e. Nous?). (5) soul of []

U216 Recto (ed. and trans. UMT ii 323-24)

LP264 1/ [] [g]alı
 LP265 2/ [] M
 LP266 3/ [] suyta
 LP267 4/ [yazuk]ta bošungalı
 LP268 5/ [] odum täñrim
 LP269 6/ [siz]i ögä atang[al]ı
 LP270 7/ okıgalı täñrim °° ba[š]
 LP271 8/ [ı]mın yerkä täğür[üp]
 LP272 9/ yinčürü yükünür män
 LP273 10/ [ad]ruk üd<rü>lmiš
 LP274 11/ [siz]iñ ünüñüzkä
 LP275 12/ °° udug ber[ü]r ||space|| °°
 LP276 13/ [män] köñlün[ü]z[kä] [tä]ñrim

[] in order to [] in order to free myself from
 transgressions and [sins] []. (5) 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) Superior and chosen
 one, [I] will give obedience to your voice, and [to]
 your mind (i.e. Nous). My God!

U216 Verso (ed. and trans. UMT ii 323-24)

LP277 1/ odu[m] [täñrim siz]
 LP278 2/ adr[uk] []
 LP279 3/ ki yemišlik [sakınč]
 LP280 4/ tuymak ukmak
 LP281 5/ ög • siz bi[ziñä]
 LP282 6/ [] ZW[]
 LP283 7/ [] L///T[]
 LP284 8/ [] LYG []

Awakening (prayer). [My God! You are] an
 orchard that is [superior] (and) []. [Thought],
 perception, understanding, [divine knowledge],
 mind (i.e. Nous). You [] [to] us []

Öt.Ry. 2271

Script: Uygur Script.

Catalogue entry: *Ötani*, No. 18, 53.

Content: The fragment Öt.Ry. 2271 is the upper right corner of a codex leaf. The script resembles very much that of U 269. Especially noteworthy is the fact that the flower decoration at the beginning and the end of the header is just the same. The outer circle on the line has a slight stroke to the right. There is no direct proof for demonstrating that this new fragment belongs to the Book of Giants, but the terminology gives some hints. Cf. *MBG* 182.

Edition: Peter Zieme (unpublished).

Translations (Eng.): *MBG* 182.*

Photographs (Colour digital):

<https://idp.bl.uk/collection/F142618C9E5C40B29801A50F9781EBDE/?return=%2Fcollection%2F%3Fte rm%3DMS02271%26provenance%255B%255D%3DOtani%2520uncertain>

Öt.Ry. 2271 Recto

Hd.: [...] üzä
 1/ [] jını ölürüp

Hd./ [...] through
 (...) having killed [al]l (...), [...] eating, drinking

2/ [] yegli i~igli
 3/ [gl]i : körügli
 4/ [gl]i biligli ...
 5/ [] kodı t....
 6/ []i ädgüg

[...] seeing [...] knowing [...] (5) downwards [...] the good [...]

Ot.Ry. 2271 Verso

Hd./ mard[...]
 1/ k(ä)rgäk ol [
 2/ vidang bili[...]
 3/ ärmäsär k(ä)ntü [
 4/gülük k(ä)r[gäk
 5/ suy suz ...
 6/ ... ymä nän[g ...

Hd/ ?
 (...) is necessary. If no *vidang* know[ledge ...] is, it is [...] necessary to [...]. (5) Sinless [...], and no [...]

2. From the Šābuhrāgan (?)

U168 I (T II D 173a I)

Script: Uygur Script.

Catalogue entry in *AtHMani*.: §88, 105.

Content: Prose – parable text.

Editions: *TM* i 7.1-10.20 (BS) and UM289-UM328, 80-83. (GS)*

Translations: (Germ.): *TM* i 7-10, *UM* 83-84; (Eng.) *GSR* 346

Photograph (publ.): (b/w:) *TM* i, Taf. II.

Photograph (digital): (colour) <http://turfan.bbaw.de/dta/u/images/u0168seite1.jpg> and <http://turfan.bbaw.de/dta/u/images/u0168seite2.jpg>

U168 (I) Recto

UM289 1/ kuşug ölüür °° t(a)kı ymä
 UM290 2/ inčä k(a)ltı o:t kim ıgačdan³
 UM291 3/ ünüp °° y(a)na ıgačag örtäyür
 UM292 4/ °° t(a)kı ymä ančulayu k(a)ltı kuzı
 UM293 5/ buzagu ätözi täğšilip arslan
 UM294 6/ oğlu böri oğlu bolup °° tug-
 UM295 7/ sar °° ol üdün y(a)na k(ä)ntü
 UM296 8/ sürüg<üg> udug koñug alkur
 UM297 9/ yok kılır (*l. kılır*) °° °° t(a)kı ančulayu
 UM298 10/ k(a)ltı üdün⁴ b(a)zgan kısgaç
 UM299 11/ kim k(ä)ntü ol ok tämirän
 UM300 12/ etilmiş ol °° y(a)na k(a)mag tämiräg
 UM301 13/ k(ä)ntü yančar °° t(a)kı inčä k(a)ltı
 UM302 14/ tonnuñ bitı °° kim kišinän
 UM303 15/ t(ä)risintä ünüp °° y(a)na kišinän
 UM304 16/ kanın k(ä)ntü sorar °° kişi anı
 UM305 17/ körsär °° y(a)na yarsıyur °° °° amtı
 UM306 18/ inčä b(ä)lgürtti °° kişi oza
 UM307 19/ beş t(ä)ñrilärdä ötrü beş
 UM308 20/ törlüg ida ıgačda tugdı

(289) ... he kills the bird. And moreover, as the fire which comes out of the wood kindles the wood; (292) in the same way the lamb [or] the calf transform their bodies and they are born as a young lion [or] young wolf, then they kill and destroy the herds of cattle, cattle and sheep. (293) And again, as (?) the hammer and the tongs which are made of the same iron, (300) themselves crush all kinds of iron. (301) And, like the clothes-lice, which grow in the skin of man, they (themselves) suck the blood of man. (304) When a man sees them, he also feels disgusted. (305) He (the prophet Mani) declared now revealed the following: (306) “Man (*viz.* his soul) was originally born from the Five Gods, after which he was born into the five species of plants.

³ *ıgačdan* UM290 but Clauson (ED 79b) reads *ıgačda*. The digital photograph shows that there is only one letter after *-d-*: i.e. either *-d'* or *-dn* but not *-d'n*.

⁴ vLC reads *urd'un* and translates as *urd'un* which he translates as ‘Amboß (anvil)’. Özertural reads ‘WY_DWN and transcribes as *üdüin* (UM 81) and translates as ‘Manchmal’ (UM 84). The ms. (in digital format) appears to the CFM Team to read ‘WRDYWN. It is worth noting that the word *urd'un* is not lexicalized in ED.

U168 (I) Verso

UM309 1/ ymä beš törlüg ıda ıgačda
 UM310 2/ ötrü bo ögsüz ätözdä
 UM311 3/ tugdılar °° anta ötrü özüti
 UM312 4/ ozakı özkä ämgäntükün
 UM313 5/ iglämäkin ölmäkin °° kop yerdä
 UM314 6/ açığ ämgäk körtükün °° °° ymä
 UM315 7/ irinč kiši oglı k(ä)ntü körmiš
 UM316 8/ ötäkin ämgäkin atayurlar °° ymä
 UM317 9/ bir äkintikä karganurlar al-
 UM318 10/ kanurlar °° t(a)kı için yüntüšü
 UM319 11/ okışurlar °° yok yodun boluñur
 UM320 12/ esiz k(ä)rgäksiz y(a)nčalanlar
 UM321 13/ o:tka örtäñ<k>ä töpön
 UM322 14/ tüşünür atañ kal äkä °°
 UM323 15/ t(ä)glök täğ tep söküsürlär
 UM324 16/ yüntüšürlär °° bo kargantu-
 UM325 17/ kın alkantukın käkräštükün
 UM326 18/ yüntüštükün bilmäz kiši täğ
 UM327 19/ söküşčä oyunča sakanur
 UM328 20/ °° °° k(ä)ntü inčä tuymazlar

(311) And after the five kinds of plants they [the souls] were born into this mindless body. The fact that their soul is suffering for the Old Man, (313) their becoming sick, their dying, and the fact that men everywhere are undergoing bitter suffering (315) is the retributive suffering which their miserable off-springs experience [through the Old Man]. (317) And they execrated and cursed each other. (318) And they fight with one another, and cry: “You shall perish!”, (320) “You shall be crushed into unusable and useless [small bits!]”; (321), “You shall fall head-first into the fire (Hend.) [of hell!]”, “Your father is crazy, your mother (323) is blind!”. With such speeches, they insult and fight each other. (324) As ignorant people they consider execrating, cursing, hating and arguing as (good) sport, a fun-game. (328) They do not understand what follows [...]

U169 I (T II D 173b I R)

Script: Uygur Script.

Catalogue entry in *AtHMani*.: §185, 190-91.

Content: Prose – Cosmogonic text detailing the rescue of the Primal Man – from the Book of the Two

Principles (i.e. the *Šābuhrağān*) (?).

Editions: TM i, 12.0 (Hd.) -15.20 (BS), UM001-UM0042 (pp. 43-46) (GS)*.

Translations: (Germ.) TM i 12-15, UM 46; (Eng.) GSR 340-41.

Photograph (publ.): (b/w) TM i, Taf. II.

Photograph (digital): <http://turfan.bbaw.de/dta/u/images/u0169seite1.jpg> and <http://turfan.bbaw.de/dta/u/images/u0169seite2.jpg>

U169 I Recto

UM001 Hd./ * ögrünčü bolzun *
 UM002 1/ t(e)šti °° äkinti ymä k(a)mag t(ä)ñri
 UM003 2/ yerniñ äsäñüsin berti °° °°
 UM004 3/ üčünč ädgü umug berti °°
 UM005 4/ törtünč k(a)t(a)glanturđı s(a)klan-
 UM006 5/ turđı °° odgurtı °° bešinč
 UM007 6/ oñınta t(ä)ñri yeriñärü
 UM008 7/ kapagın açdı °° inčä k(a)ltı
 UM009 8/ suv ı ıgač kapagın
 UM010 9/ yerdä ača berürčä °°
 UM011 10/ ančulayuma hroštag
 UM012 11/ t(ä)ñri horm(u)zta t(ä)ñrikä beš
 UM013 12/ t(ä)ñrikä kapagın ača berti °
 UM014 13/ °° °° ymä hroštag p(a)dwahtag
 UM015 14/ t(ä)ñri horm(u)zta t(ä)ñridän
 UM016 15/ t(a)mudan yokaru agdukta
 UM017 16/ °° ol üdün wadžiwantag
 UM018 17/ t(ä)ñri ög t(ä)ñri t(ä)rkläyü
 UM019 18/ k(ä)ltılär °° horm(u)zta t(ä)ñrig
 UM020 19/ t(a)mudan yokaru agturtı
 UM021 20/ ün[türt]i °° t(ä)ñri yeriñärü

(Hd.) [The majesty of all,] **may she be joyful!**
 (...) they spoke to each other. Secondly, the [god Hroštag gave the god Hormuzta] the greetings of the whole Gods Land. Thirdly, he gave (the god of Hormuzta) good hope. (5) Fourthly, he caused (the god of Hormuzta) to become vigilant and wakeful (Hend.). Fifthly, he opened the gate to the Land of the Gods (Paradise) with his right hand. Just as the water on the earth opens the gate for the plants, (10) the god Hroštag opened the gate of Paradise to the god Hormuzta [and] the five gods. And when the god Hroštag and the god Padwahtag ascended, (15) then the god Wadžiwantag and the Mother God came there instantly. They caused the god Hormuzta to rise (20) from hell [and] brought him [out of hell]. To the Realm of God(s)

U169 I Verso

UM022 Hd./ **kamagn(a)ŋ kutı k(ä)ntü**
 UM023 1/ idtı °° ymä ög t(ä)ŋri wad-
 UM024 2/ žiwantag t(ä)ŋri olar beš
 UM025 3/ t(ä)ŋriläriġ horm(u)zta t(ä)ŋridä
 UM026 4/ ar(i)t<t>ılar °° ymä yerig t(ä)ŋrig
 UM027 5/ y(a)ratgalı etgäli anuntılar °° °°
 UM028 6/ äŋ ilki on kat kök
 UM029 7/ t(ä)ŋrig antak bir türkün
 UM030 8/ yapdılar y(a)ratdılar °° °° k(a)ltı
 UM031 9/ yaŋı yemišlik äv bark
 UM032 10/ y(a)ratırča °° t(a)kı k(a)ltı ıg yaŋı
 UM033 11/ yerdän temin örtürürča
 UM034 12/ °° °° k(a)ltı ogul oġlan ärgüsintä
 UM035 13/ ärtürča °° °° ančulayuma
 UM036 14/ bo yer suv on kat kök
 UM037 15/ t(ä)ŋri y(a)rat<t>ukta aŋar ohšayur
 UM038 16/ ärti °° °° ymä bir y(e)g(i)rminč
 UM039 17/ a<n>h(a)rw(a)z(a)nag et<t>i
 y(a)rat<t>i °° yeti
 UM040 18/ törlüg ärdämtä ötrü
 UM041 19/ °° °° bir k(a)mag yäklärkä
 UM042 20/ baġı bolzun °° ek[inti] k(a)mag

UM503 1/ oduntı birök bašin yokaru
 UM504 2/ kötürüp körti supurgan
 UM505 3/ ičrä yat<t>ukın koyın<ın>ta
 UM506 4/ ölüg yatur iriŋ kan
 UM507 5/ tökülür toza yıdıyur k(ä)ntü
 UM508 6/ özin körti kop kanka
 UM509 7/ bulganmış arıgsızka
 UM510 8/ örgänmišin körüp ötrü
 UM511 9/ b(ä)liŋlädi anıg kork{u}tı
 UM512 10/ ulug ünün m(a)ŋradı t(ä)rkin
 UM513 11/ tultonta tašıkıp täzdi
 UM514 12/ näčä yügürür ärti anča
 UM515 13/ kusar yarsıyur ärti ol
 UM516 14/ munča arıg ton kädmišin
 UM517 15/ antak t(ä)rkin butarlayu
 UM518 16/ üzä bıča yırtıp tašgaru
 UM519 17/ kämišti inčak yügürti
 UM520 18/ bardı °° bir tošbaşıŋa
 UM521 19/ tägdı °° ötrü özin ol
 UM522 20/ tošbaşıŋa k(ä)mišti
 UM523 21/ yuntı arıtıntı ol

(Hd.) **The majesty of all**, [may she be joyful!] they sent [him]. And the Mother-God and the God Wadžiwantag (i.e. the Living Spirit), they [separated] the five gods from the god Hormuzta and purified (them). And they (i.e. the two gods) made preparations to create and fashion the earth and the heaven. (5) Firstly, by same power (i.e. together) they made the ten-layer azure vault of heaven: [just] like a man building a new orchard or a house, (10) [or just] like the seed growing directly from the freshly cultivated earth, [or just] like a child is born from a child-bearer (i.e. mother), the earth's surface and the ten-storey blue vault (15) of heaven were thus created. And for seven different reasons (lit. 'virtues'), the zodiac was made and created on the eleventh (layer, above the ten-layered sky). Firstly: It shall be a prison for all the devils. (20) Secondly: All (...)

(503) When he raised his head, he saw that he was lying in a tomb with a corpse lying on his breast. Pus and blood were flowing (from the corpse), volatilized and stank. (507) He saw that he himself was completely stained with blood. (509) When he saw that he was saturated with excrements, he was panic-stricken. He cried with a loud voice, came out quickly from underneath the corpse (lit. 'shroud'),⁵ and fled. (514) The more he ran, the more he vomited (and) the once pure garment he wore, he quickly tore it into pieces, and threw it away. (519) In this way, he ran and ran (520) (and) reached a lake. Then he threw himself into the lake, washed and cleansed himself. (523) This ...

⁵ Translation suggested by Özertural (UM 114): "(er) kam schnell unter dem Leichentuch". On this AvT comments (LS): *tul ton + ta* (loc.): "lit.: in a widow(er)s clothing; here: in the shroud", i.e. "in (his own clothings covered with fragments of) the shroud". The noble man went out of the vault with his own garments (which were clean before he entered the vault, cf. infra) covered with fragments of this shroud (in its contaminated state) which obviously he pulled apart while he was making love with the dead female (cf. supra). Later he will take off his complete clothing (cf. infra). Old Turkic *tul*: lit. "widow"; *ton* (< Khotanese *thauna*-) "clothing".

3. A sermon or parable text with very similar imagery

U35 (T I D/ TM 282)

Script: Uyghur Script.

Catalogue entry in *AtHMani*.: §136, 149-150.

Content: Prose – Sermon-parable text.

Editions: *TM* i, 17.1-18.7 (BS), UM369-382 (GS)*.

Translations: (Germ.): *TM* i, 17-18, *UM* 91; (Eng.) CFM Team.*

Photograph (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0035recto.jpg> and <http://turfan.bbaw.de/dta/u/images/u0035verso.jpg>

U35 Recto

UM369 1/ kaltı uz kiši uzlangu äd bulmasar uzl[ar]
UM370 2/ išin barča kodur ° k(ä)ntü ymä iß(i)z bo:ş
UM371 3/ yorıyur ° k(a)ñ[u] kişi bo munča sav(a)g
UM372 4/ adıru bilmäsär ukmasar nän bil[gärlärkä]
UM373 5/ s[an]magay ° ymä köküzi k(a)ra
UM374 6/ közsüz täglög ° ... uz az ...
UM375 7/ QYL... ..

(369) When a craftsman cannot find the material to work the craft, he abandons his craft entirely, and he is (370) without work and becomes idle. (371) Any man that does not exactly understand such things (Hend.) [can] definitely [] be [one of] the sages (?). (373) And ... their mind [is] dark, without eyes and blind. ... Craftsmen ... Craving ... (375) make

U35 Verso

UM376 01/ [... ..]L'RQ ot ° otuğug äñ
UM377 2/ [kenintä] köyürür örtäyür ° inč[ä] k[(a)]ltı
UM378 3/ buzagu kim arslanka kädil[ip] [ud]ug
UM379 4/ titrätir butarlayur ° ymä kozı kim
UM380 5/ bökä kädilip k[oñug k(a)mag ölüür ° t(a)kı
UM381 6/ [ym]ä bazgan [kıskaç kim tä]mirdä ünti y(a)na
UM382 7/ [k(a)mag tämiräg k(ä)ntü yančar ° t(a)kı
inčä] k(a)ltı

(376) ... the fire [ignites] the wood [and] finally (?) burns it. (377) Or the calf, which passes into the form of a lion and makes the cattle (379) tremble and dismembers them, or the lamb, which passes into the form of a wolf, and kills all the sheep, (380), or even the hammer and the tongs, which are made of iron, and again [break all iron, and more] as ...

4. Eschatological-apocalyptic text (from the *Šābuhrāgan* (?))

T.M. 180* (Text now lost)

Script: Manichaean Script.

Catalogue entry in *AtHMani*.: §210, 213.

Content: Prose – Eschatological-apocalyptic text.

Editions: *TM* ii, 5.1-6.6; A. van Tongerloo, 'The Apocalyptic Manichaean Text TM 180' in P. Zieme

(ed.) *Aspects of Research into Central Asian Buddhism in Memoriam Kogi Kudara*, Silk Road Studies 16 (Turnhout, 2008), 390 (GS).*

Translations: (Germ.): *TM* ii, 5-6; (Eng.): *GSR* 327-28, van Tongerloo, *op. cit.* 390-91.

Photographs: (B&W, published): *TM* ii, Taf. 1, van Tongerloo, *op. cit.* 404-05.

TM 180 Recto

SRS389.r.1/ ///YND äkii pdr/// [.....]
SRS389.r.2/ ///r ol bolg[ay]
SRS389.r.3/ [...] m(a)ytri yir üzä [.....]
SRS389.r.4/ biz anı ı ködür an//g// [.....]
SRS389.r.5/ biz ti(y)ürlär ° an(i)ng nomı barı(?)
SRS389.r.6/ söngüsmäk ol ° ol yäk
SRS389.r.7/ (o)gulu ı bälğüsü mingüsü
SRS389.r.8/ ud bolgai ° buu yir üzä näng

(1) [Par]able Two: ('On the Final) Meet[ing']
(2) [...] he will be (or find) [...] (3) Maitreya on the earth [...] (4) [...] we wait for him, his [...] (5) we (are), they say. His doctrine and his essence are strife. The sign of this [s]on of the devil and his mount (8) will be bovine. On this earth (9) there exist no trick (Hend.), sorceries and spells such (10) that he cannot (perform them); (11) by the [p]ower of Ahriman he will

SRS389.r.9/ andag t(ä)v kür yälvii arviš
 SRS389.r.10/ yoq kim ol umasar š(i)mnu
 SRS389.r.11/ (k)üčingä qopug ugai ° inčä
 SRS389.r.12/ [...] q(a)m(a)g bođunqa nomčıqa
 SRS389.r.13/ [...] 'RWW m(a)ytrii burhan t(ä)ñrii
 SRS389.r.14/ [og]lı kälğäy tipän kig[ür]t[...]
 SRS389.r.15/ [...] kirtü t(ä)ñrii ogılı m(ä)n m(ä)n tig[...]
 SRS389.r.16/ [.....] 'ilig budu[nug]
 SRSxvi389.r.1 17/ [.....] d(en)dar [.....]

be able (to do) everything. Thus (12) [...] to all the people and the preachers (13) intr[oducing] (himself), he will say: "The ... Buddha Maitreya, the [S]on of God will come (15) [...] I (am) the son of the True God, I (am)..." (16) [...] the realm and the peo[ple] (*acc.*) (17) [...] the E[lect] [...]

T.M. 180 Verso

SRS389.v.1/ [.....] dendar y(a)rat [.....]
 SRS389.v.2/ [.....]larning ulug [....]
 SRS389.v.3/ [..... de]ndar bolgai ° t(ä)n[gri]
 SRS389.v.4/ [...]ku böğülänmäk qutug
 SRS389.v.5/ qıvıg bulmış bolgay ° ötrü
 SRS389.v.6/ ol yäk ogulı 'igid m(a)ytri[i]
 SRS389.v.7/ ol dendar inčä ayga(i)
 SRS389.v.8/ munčada bärü t(ä)ñrii ogulı
 SRS389.v.9/ m(a)ytrii burhan kälğäy tepän
 SRS389.v.10/ küdüglii ärt(i)ng(i)zlär ° amti m(ä)n m(ä)n
 SRS389.v.11/ kirtü t(ä)ñrii ogulı qop bu[dunug]
 SRS389.v.12/ mangr[ayu] quvraqı yükün[č]
 SRS389.v.13/ m(a)nga yükünü(n)glär ° minii k[irtü]
 SRS389.v.14/ [m](a)ytri tepän kirtgününg m(ä)ng(ü)
 SRS389.v.15/ [tän]grii yerin m(ä)n kirtü t(ä)ng(rii)
 SRS389.v.16/ [...] ol mani m[anixaios]
 SRS389.v.17/ [teyürlär ...]

(1) [...] prepa[re ...] for the Elect (2) [...] the leader(s) of the [...] (pl.) (3-6) [...] will become [El]ect. He will have obtained the Fortuna (hend.) of the Sophia of the Div[ine] [Pr]o[phet]. Then this son of the devil, the false Mait[eya], (7) thus will speak to the Elect: (8) 'Since you have been waiting for this very long time, saying that the Son of God, the Buddha Maitreya will come. Now I, I (am) (11) the Son of the True God. Shouting, he gathered all peo[ple]. Worship me, believe me, saying (that I am) the Tr[ue M]aitreya. To me (15) heavens belongs. I am the [Son of the] True Go[d.]' [...] 'He (i.e. the Maitreya) (is) Mani, M[anixayos!...]

5. Colophon on the Book of the Two Principles (= the *Šābuhrāgan* ?)

MIK III 198 (T II D 171)⁶

Script: Uygur Script.

Catalogue entry in *AtHMani*.: §124, 137-38.

Content: Prose – (R): five signs of sanctity in an elect; (V) colophon to the Book of the Two Principles.

Editions: *TM* i, 23.1-30.0 (BS), UM150-288 (66-79) (GS)*; *UMT* iii, ed. and trans. (*partim*) 417-420 (EV001-EV026)* and 67-81 (EC001-EC075)*; part translated by CFM Team*.

Translations: (Germ.): *TM* i 23-30, *UM* 77-79; (Eng.) *GSR* 347-48 (*partim*); *UMT* iii 418 and 71 and CFM Team*.

Photograph (Colour published):

Photograph (publ.): (b/w) *TM* i, Taf. III.; (colour) Moriyasu Takao, *A Study on the history of Uighur*

Manichaeism- Research on some Manichaean materials and their historical background, Memoirs of the Faculty of Letters of Osaka University, 31-32 (Osaka, 1991), pls. XIX-XX.

Photograph (digital): stored in DbMT by courtesy of MAK (MIK):

<https://www.manichaeism.de/wp-content/uploads/2024/08/ArtMS3-Old-Turkic-Texts-21.8.2024.pdf> → p. 50

MIK III 198 Recto

Col. I

UM150 1/ k(ä)ntu y(a)ruk t(ä)ñri mani

UM151 2/ burhan ärür ° d[in]tarag

UM152 3/ n(i)gošakag bilgä biligin

Col. I

The prophet (lit. Buddha) Mani is himself the Light-God. He nourishes the Elect and Hearer through his wisdom. Just as the eye is dear to the

⁶ Though much of this text has already been translated by Clark in *UMT* iii, I have presented here full text as given in the Database of Manichaean Texts for convenience of consultation and citation.

UM153 4/ ig(i)dür ° ° ° °
 UM154 5/ nātāg ymā kōz ad[akka]
 UM155 6/ s(ä)vüg ° nātāg ymā ālig
 UM156 7/ **agazka s(ä)vüg ārūr**
 UM157 8/ **ančurayu (sic) ymā muṅar** {Main text
 continues on line 27}
 {Later addition in a different hand:}
 UM264 9/ men yapgun iki
 UM265 10/ yaruq ordoka
 UM266 11/ k(e)rtgün[č]lüg
 UM267 12/ n(i)gošak k(i)tay-
 UM268 13/ tın k(ä)lm(i)stā bu
 UM269 14/ ām(i)g iki kata
 UM270 15/ okı(y)u t(ä)g(i)ntim
 UM271 16/ kim m(e)ntā ken
 UM272 17/ ok<ı>sar meni atayu
 UM273 18/ y(a)rl(i)k(a)zunlar bo beš
 UM274 19/ agız (?) b(i)tm(i)š üčün
 UM275 20/ yazokka kirirm(ä)y(i)n (?)
 UM276 21/ man astar h(i)z(a)
 {In another hand:}
 UM277 24/ baštın bārū
 UM278 25/ aḍakka tāgi
 UM279 26/ oktım suy yazok bolmaç[un]
 {Main text continued from line 8}
 UM158 27/ **mānžāti ymā dintar**
 UM159 28/ **kišikā s(ä)vüg kōṅül**
 UM160 29/ y(a)rašur ° nā üčün
 UM161 30/ tesār barča kišilār
 UM162 31/ inčā tilāyürlār ° ymā
 UM163 32/ birki{i}yā{i}g mün b(a)ča m(ä)niṅ
 UM164 33/ sınımda söñükümdä
 UM165 34/ [ym]jä bolmadı ärsär tep

Col. II

UM166 1/ ančolayu ymā üzüt üčü(n)
 UM167 2/ münsü[z] b(a)časız arıṅ turug
 UM168 3/ ā[tözt]jä turmıs k(ä)rgāk ārūr °
 UM169 4/ [tak]ı ymā inčā y(a)rlıkadı °
 UM170 5/ k(a)ltı mani burhan amarı
 UM171 6/ burhanlar freštilār ° bu
 UM172 7/ ā[tözka] kalsärlār
 UM173 8/ [ötr]ü beš törlügün b(ä)lgülüg
 UM174 9/ bol(ur)lar ° bir yumšakın
 UM175 10/ in[čä] k(a)ltı hurm(u)zta t(ä)ṅri
 UM176 11/ **bālgüsinčä ° ekinti kad(i)ran**
 UM177 12/ **ančulayu k(a)ltı wadžiw(a)nta**

{In another hand:}

UM280 13/ m(ä)n iki y(a)ruk
 UM281 14/ ordoka b(ä)k
 UM282 15/ xatıṅ kertgünčlüg
 UM283 16/ n(i)gosak arslan
 UM284 17/ māṅ<g>ü bu iki yiltiz
 UM285 18/ nomug ohıyü tāḡintim
 UM286 19/ kayu kutluglar okış(ar)-

leg so also the hand is dear to the mouth. And so
 also {Text continues on line 27.}

{Later addition in a different hand:}

I, Yapgun (or Vapxua = Chin. 法華), an Auditor
 with faith in the two palaces of light, have ventured
 to recite this remedy (for the soul) twice since
 coming from Cathay. Whoever recites it after me,
 may they be so kind as to name me! Because these
 five burdens(?) are completed, I renounce sin.
 <Forgive> my sins!

{In another hand:}

I have recited it from beginning to end. May there
 be no transgressions or sins!

{Main text continued from line 8.}

in similar ways to this, loving thoughts become
 one who is an Elect (or the Elect nourishes <the
 Hearer>) (157-160) in a similar way love is
 befitting for the elect (electus) [for the listeners].
 (160-162) If you ask “why,” the answer is: “All
 people want the following: (162-165), If only there
 was not the least bit of sin in my body and my
 bones!

Col. II

(166-168) Likewise, it is necessary for the soul to
 be in a body that is sinless, error-free, pure and
 clear.” (169) And again he said, (170-174) “When
 the prophet Mani Burhan, the other prophets and
 the angels come into this body, they appear in five
 ways. (174-176) First, they [appear] in a soft way
 (i.e., with kindness) in the manner of the God
 Hormuzta.

(174-176) First, they [appear] in a soft way in the
 manner of the God Hormuzta. (176-178) Secondly,
 [they appear] in a harsh way (i.e., with wrath and
 stupidity) like the god Wadžiwantag.

{In another hand:}

(280-285) I, the Hearer, Aslan Māṅgü, with very
 strong faith in the two light palaces (Sun God and
 Moon God), have read this dualistic treatise with
 attention. (286-288) If any happy [people read this
 book], they will not forget me in the [spreading] of
 Punyas! (288) Forgive our sins!

UM287 20/ lar buyanta unitmazun-
 UM288 21/ lar m(a)nastar hırza
 [UM000] 22/
 UM178 23/ t(ä)ngričä ° üčünč ymä
 UM179 24/ körtlä körkün inčä
 UM180 25/ k(a)ltı y(a)ruq kün t(ä)ngričä °
 UM181 26/ törtünč bilgä biligin
 UM182 27/ ančolayu k(a)ltı ölügü
 UM183 28/ tiriglügi (sic)⁷ bağ ai t(ä)ngričä °
 UM189 29/ ymä bešinč körk
 UM190 30/ mäniz täğšürmək<in>
 UM191 31/ ančulayu k(a)ltı ° ulug
 UM192 32/ elig t(ä)ngri hamı äzrua
 UM193 33/ t(ä)ngriñ amrak kızı y(a)ltr(a)glı
 UM194 34/ yašin t(ä)ngričä ° tošist w(a)hm(a)n

MIK III 198 Verso

Col. I

UM190 1/ ymä ulug elig azruwā
 UM191 2/ täñri atıña ° °
 UM192 3/ ymä ağızlanmış boltı {ulu}g
 UM193 4/ ögrünčün ° ymä bitilm[iš]
 UM194 5/ boltı ağır sävinčün ° ymä
 UM195 6/ amtı tükäl türlüg etigin
 UM196 7/ bitilmış boltı u[l]ug /
 UM197 8/ avıtmakın bo []
 UM198 9/ täñri • täñritäm ew[angelyön]
 UM199 10/ nom bitig ° kim ymä [] jıntä
 UM200 11/ tolu äriš üküš türlüg
 UM201 12/ ätüz üzütläriğ odguru_
 UM202 13/ _glı ° köñülüg açığı ymä
 UM203 14/ kögüzüg yarutuglı köni kertü
 UM204 15/ anlag törülüg üç ödkı
 UM205 16/ adırtlag ödürtlüg yörüglüg
 UM206 17/ tirig öz berigli yaruk täñri
 UM207 18/ yerinğägürtäči ° nöšta
 UM208 19/ tatıglıgrak täñritäm bilgä
 UM209 20/ bilig • ymä ° ädgü ödkä
 UM210 21/ koluka ° ymä irülüg ädgü
 UM211 22/ küñä ° ymä alkatmış
 UM212 23/ ayka ° ymä yegädmiş kutlug
 UM213 24/ yılka ° ymä ögütmiş alkatmış
 UM214 25/ ärk türk uluș argu talas
 UM215 26/ kögüz içintä ° ymä yokgaru kudı
 UM216 27/ ilgärü kerü atı eštilmiş ymä
 UM217 28/ küsi sorulmış kutlug uluș
 UM218 29/ yaraglıg altun arugu uluș
 UM219 30/ kašu yägäñkät ordukänt čigi[l]
 UM220 31/ balık nom kutı täñriñ
 UM221 32/ ornañusı mardäspant täñri_
 UM222 33/ _läñriñ otaçılıkı arıg yaruk
 UM223 34/ küčlüg firištiläñriñ
 UM224 35/ kongusı arıg turug süzük
 UM225 36/ manistanlar içintä ° ymä

(178-180) Thirdly, they also appear with a beautiful appearance, like the shining Sun God. (181-183) Fourthly, they appear with wisdom like Beg, who brings the dead back to life, the Moon God. (184-185) And fifthly, they appear, with the transformation of their form and appearance, like the brilliant lightning goddess, the beloved daughter of the Great King, the Ruler of the Gods, of the god Äzrua. Tosist Wahman (Writer's name).
 {End of the main text, beginning of the author's (?) colophon:}

Col. I

(190) And it has been pronounced with {great} joy in the name of the great King, the God, Azruwā. And it has been written with profound love. And now it has been written (along) with a perfect kind of ornamentation. (196) As a means of finding comfort in the great [], may this [], divine and holy *Ev[angelion]* scripture, which also is holy wisdom, sweeter than ambrosia, that will convey in(?) [] the abundant, numerous and many kind of bodies and souls to the land of the God of Light who rouses them, opens their minds and enlightens their hearts, and who bestows upright virtue, understanding and lawful conduct on the Living Spirit that has the ability to distinguish, select and interpret what is related to the three times, (209) in a good time and period, and on an auspicious, good day, and in a praiseworthy month, and in a triumphant, divinely blessed year, (may this scripture) dwell within the Argu Talas bosom of the praised and praiseworthy, independent and robust country, and (dwell) within the dwelling place of the God, Glory of the Doctrine (i.e. Wahman), the healing place of the Mardäspant-Gods, the resting place of the pure, light and powerful angels, and the pure, clear and clean Manistans of Kašu, Yägäñkät, Ordukänt and Čigilbalık of the royal Arugu country, which deserves to be a divinely blessed country whose name is heard and whose fame is asked about in all directions ('upward, downward, forward, backward'), (may it be so) also now at a time when {our []}, whom the whole people have [prais]ed, who comforts

⁷ leg. tirgürtügli

UM226 37/ [ka]mag [bo]dunı {ög}miš avıtmıš

Col. II

UM227 1/ ötmiš {yegä}dmiš [] °
 UM228 2/ ayaglıg []lıg atlıg täñri
 UM229 3/ mār wahman hayyār yazad [k]ün
 UM230 4/ tugsu[k]t[a]kı u[l]ug m[o]žak
 UM231 5/ [] ° [yä]mä [a]ltun argu
 UM232 6/ {talas} [u]luš kašu xanı ordu
 UM233 7/ čigil kánt ärkligi ulug türktün
 UM234 8/ pāšdanākı čigil arslan el tirgük
 UM235 9/ alp burgučan alp tarxan bāg
 UM236 10/ eläntük ärksintük ugrınta °
 UM237 11/ ymä amtı bolzun äsäñü
 UM238 12/ alkiš tüzü nom arkasıña
 UM239 13/ ymä ögirmäk sävinmäk
 UM240 14/ bolzun nom pāšdanākların üzä
 UM241 15/ ymä kutadmak kıvadmak
 UM242 16/ bolzun tüzü üdrülmış
 UM243 17/ arıg dındarlarka ° ymä
 UM244 18/ yegädmäk utmak bolzun
 UM245 19/ maña agtuk karı betkäči •
 UM246 20/ mār išo yazad mahistag üzä °
 UM247 21/ kim ymä ulug amranmakın
 UM248 22/ ağır küsüşün bititim ° ymä
 UM249 23/ yazukta boşunmak bolzun kamag
 barča
 UM250 24/ sävig üzütlüg nuguşaklarka •
 UM251 25/ ymä tüzün barča ätüzümüz
 UM252 26/ bütünün katıgın turzun •
 UM253 27/ ıgsızın adasızın turalım
 UM254 28/ ymä köñülümüz kögüzümüz
 UM255 29/ turkgaru bosuşsuzun kadgusuz_
 UM256 30/ _un turzun barča ädgü kılınčka
 UM257 31/ tükällig bolalım ° üzütümüz
 UM258 32/ kurtulmak boşunmak yegädmäk
 UM259 33/ utmak täñri yerintä tākımlig
 UM260 34/ bolzun * *
 UM261 35/ mājigü * *
 UM262 36/ inča * *
 UM263 37/ bolzun * *

Col. II

(227) and who prays (for them), and who is {triumphant}, the honored, [], and renowned Divine One, Mār Wahman Hayyār Yazad, {sits as} the Great Teacher in the East, and (also at a time) when the royal Argu {Talas} country is the guardian (of the heritage or lineage) of the Great Turks, and Čigil Arslan El Tirgük, Alp Burgučan and Alp Tarkhan Bāg, rule and have authority (as) the Khan of Kašu, (as the ruling authority) of Ordu<kānt>, and (as) the ruling authority of Čigilkānt! (237) May there be well-being and prosperity, as well as joy and love for the whole community of the doctrine! May there be divine blessing and favor also upon the guardians of the doctrine! May there be triumph and success also on all the chosen and pure Elects! (245) As for me, I am the mistake-prone old scribe who, also with great love and profound desire (for truth), has written (this book) for the Presbyter, Mār Išo Yazad. (248) And may there be freedom from sin for each and every one of the Auditors who have loving souls! And may the bodies of one and all of us stand whole and hardy! May we live without sickness or danger! And may our minds and hearts always stand free of grief and distress! May all of us be completely (devoted) to good deeds! May our souls be deserving of salvation and freedom, and triumph and success in the land of the God!

(261) May it be thus eternally!

6. Sermon with quootaion from the *Evangelion*

Mainz 126 II (T II D 173)

Script: Uygur script.

Catalogue entry in *AtHMani.*: §111, 125-26.

Content: Sermon on the human body with a quotation from Mani's *Evangelion*.

Editions: *TM* iii, Nr. 7, ii, 14.1 (i) – 14.20 (iii) (BS modified)*.

Translations: (Germ.): *TM* iii 14.

Photograph (Colour digital): http://turfan.bbaw.de/dta/mainz/images/mainz0126_seite1.jpg and <http://turfan.bbaw.de/dta/mainz/images/mainz0126seite2.jpg>

Mainz 126 (T II D 173) **Recto** (= *TM* iii, Nr. 6, ii, Vorderseite)

(Hd.) 0/ ♦ alkişı ötüki ♦

his blessing and his prayer he deigned

- 1/ tuta y(a)rl(1)kayur °° äkinti
- 2/ sakınč ol asanmış
- 3/ aš kim ol ät özintä
- 4/ kirür ölür °° üçünč
- 5/ sakınč ol titir ymä
- 6/ m(ä)n(i)ŋ ät özüm känlig
- 7/ islig küčlüg äd
- 8/ ol ašin suvsusın
- 9/ kolušinča tutmak k(ä)rgäk
- 10/ °° nä üçün ada kılmasar
- 11/ °° törtünč sakınč
- 12/ ol titir °° üz üksüz
- 13/ nižvanılar birlä süñüş
- 14/ mäk öčäsmäk ol °°
- 15/ nä üçün tesär °°
- 16/ nižvanıların ätözkä
- 17/ täñ täñ tatag tatag
- 18/ üçün inčä küčlüg
- 19/ bolurlar °° inčä k(a)ltı
- 20/ oot kurug otuñug

Mainz 126 (T II D 173) **Verso** (= *TM* iii, Nr. 6, ii, Rückseite)

- (Hd.) 0/ tetselar hw(e)štika
- 1/ örtäyürčä °° turkaru
 - 2/ aš içkü inčä kolušinča
 - 3/ ašanmak k(ä)rgäk nižvani
 - 4/ lar küčlüg bolmazun
 - 5/ ätözkä ada kılmazun
 - 6/ °° k(a)ltı gonagka (?) olur
 - 7/ sar bo savlarag kop
 - 8/ köñültä ömək
 - 9/ sak(ı)nma k(ä)rgä{ä}k
 - 10/ t(a)kı ymä tešilär (*l. tetši !*) k(ä)ntü
 - 11/ nün hostisiña inčä
 - 12/ tep siz inč ay telar
 - 13/ nä dä utru ulug
 - 14/ ewangelyōn bitig içintä
 - 15/ baslayu ay t(ä)ñriäg (*sic*)
 - 16/ ögär al kayur °° ken
 - 17/ ulug ilig t(ä)ñri
 - 18/ hanı äzrua t(ä)ñrig
 - 19/ ögär °° °° hoštisi
 - 20/ inčä tep y(a)rl(1)kadı °°

to keep •• the second thought is this: blessed food that enters that body dies •• The third thought again, it is said, is: My flesh-body is a very important [....?....] powerful thing (and) it is necessary to deliver those food and drink at the right time. Why would it do no harm? (?) The fourth thought is known to everyone: it is the eternal fighting and arguing with the evil passions. Why? Because your evil passions are very similar, very appealing, to the fleshly body. They become so powerful •• as the fire of dry firewood

the teacher inflames the pupils (therefore) it is necessary to enjoy food and drink always at their (appointed) time, so that the evil passions may not become powerful and cause harm to the body. So, if (someone) should settle down at the rest place (?), he must think and consider these words with all his heart. And the young people so speaking (their) doubts to their teacher they said. For what reason do you praise and bless in the great Gospel book first the moon god and (only) after man praises the great prince king of god Zärwan the god?! • They spoke thus to their teachers.

7. Cosmogonic–mythological texts

U33 (T I α)

Script: Uyğur Script.

Catalogue entry in *AtHMani*.: §180, 186-87.

Content: Prose – Cosmogonic-mythological text.

Editions: *TM* i, 19.1-20.17 (BS), UM43-75 (GS)*.

Translations: (Germ.): *TM* i, 19-20, *UM* 51; (Eng.) *GSR* 341-42, CFM Team.*

Photograph (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0033recto.jpg> and <http://turfan.bbaw.de/dta/u/images/u0033verso.jpg>

Photograph (B&W: Published): *TM* i, Taf. I.

U33 Recto

UM043 1/ ka enti ° ol üč yäkläriḡ
 UM044 2/ an(h)rw(a)z(a)nta badı ° tört
 UM045 3/ y(a)ruk küčün birlä bo y(er)
 UM046 4/ *suv*ka enti apamu bo[lg]i<n>ča
 UM047 5/ p[]MYNK'
 UM048 6/ 'D///T'NU /// []'wL
 UM049 7/ p'[]tört
 UM050 8/ p [.....]z [o]l ° [ho]rm[uz]ta
 UM051 9/ t(ä)ḡri y(a)rl(a)kančuči köñüllüḡ
 UM052 10/ ärti š(i)mnuḡ näčökläti ölürdi
 UM053 11/ tep sezik ay(i)tsar inča
 UM054 12/ kikinč bergil š(i)mnu öz tilin
 UM055 13/ tägsürüp kamag yäklärkä
 UM056 14/ inča tep tanuklayu sav
 UM057 15/ berdi sizlärdä almiš agu
 UM058 16/ hormuzta t(ä)ḡrikä atgay
 UM059 17/ m[(ä)n] hormuzta t(ä)ḡrig bo

(43) [the god Hormuzta?] descended to the earth. (43-44) He tied the three devils to the zodiac. (44-46) With his four lightful powers he descended to this world. (46-47) Until eternity... (48-50) ... he ... four ... (50-54) When man asked: "The god Hormuzta was merciful, how (why?) did he kill the devil?", he answered. (54-57) The devil has changed his language (his speech) and said to all the devils - citing the evidence - as follows: (57-59) 'The poison which I have received from you, I will cast upon the god Hormuzta. (59-60) "[I will kill] the god Hormuzta

U33 Verso

[UM000] 1/ []
 UM060 2/ tedi ° atmiš agusı öz
 UM061 3/ başıḡa täḡdi ° töpön
 UM062 4/ [t]üšti tümän tümän
 UM063 5/ y[a]/vardı ° š(i)mnu m(ä)n hormuzta
 UM064 6/ t(ä)ḡri []'M ... T ... tep [...]
 UM065 7/ näḡ []Y' //T
 UM066 8/ yäklär []
 UM067 9/ ärti[lär °] ol ...
 UM068 10/ yedilär ölürdilär ätöz[i]n
 UM069 11/ tamu üḡüniḡa tüšti
 UM070 12/ ol üdüñ hormuzta t(ä)ḡri
 UM071 13/ o:t t(ä)ḡrig baltoča kılıp
 UM072 14/ šmnu başın bıçtı ol ok
 UM073 15/ o:t t(ä)ḡrig yetmiš tümän
 UM074 16/ berä süñü täḡ kılıp
 UM075 17/ š(i)mnu başın süñü başın[ta]

with this [poison] ..." he said. (60-61) The poison that [the devil] had thrown struck his own head. (61-63) He fell to the ground and begged ten thousand times. (63-65) The devil said, "I [will] not.... the god Hormuzta (...)" (66-67) The devils were ... (67-68) They ate and killed those [devils]. (68-69) [The Devil] fell alive into the cave of hell. (70-72) Then the god Hormuzta struck the devil, turning the Fire God into an axe. (72-75) He made the same Fire God into a lance [with a length of] seven hundred thousand miles. The head of the devil on the spit of the lance ...

T II K 2a* (Text now lost)

Script: Uygur Script.

Catalogue entry in *AtHMani.*: §195, 198-99.

Content: Prose – Mythological text relating to the forming of the New Man through the Light-Nous.

Editions: *TM* i, 21.1-22.7 (BS), UM118-49 (GS)*.

Translations: (Germ.): *TM* i, 21-22, *UM* 61-62; (Eng.): CFM Team (unpubl.)*

Photograph (none extant)

T II K 2a I Recto (= Page 1)

UM118 (Hd.) * agd[uk y]aḡi petkäči taḡlap *
 UM119 1/ ol tıntura t(ä)ḡri ° yel t(ä)ḡri
 UM120 2/ y(a)ruk t(ä)ḡri ° suv t(ä)ḡri ° ot
 UM121 3/ t(ä)ḡri ° bolar barča äzrua t(ä)ḡri
 UM122 4/ üzä kädilip birlä katılıp
 UM123 5/ ärürlär ° bo beš y(a)r(uk t(ä)ḡri)
 UM124 6/ sınıları barča [.....]
 UM125 7/ inča [.....]

(118) (Hd.) [I.] the incompetent scribe teacher, has compared [the book with the original] (?)
 (119-123) ... – the Zephyr God (lit. Breath-God), the Wind God, the Light God, the Water God and the Fire God – all these are "attracted" to the god Äzrua, and they are blended [united] with him. [Next] (123-124) the limbs of these five Light Gods completely ... (125) So ...

T II K 2a I Verso (= Page 2)

UM126 (Hd.) * kutlug bolzun bo bi[tig] idisi *
 UM127 1/ vidin bögülänmäkin küsin
 UM128 2/ kädin kamag t(ä)ñri yerintäki
 UM129 3/ t(ä)ñrilär üzä inčä b(ä)lgürtir
 UM130 4/ [y(a)]rutır yaşıtır °° k(a)ltı kün
 UM131 5/ [ay t(ä)ñri (?)] y(a)rukın kamag yer
 UM132 6/ [suvdaki beş tö]rlüg tınl(ı)glar
 UM133 7/ SNČL'R

(126) (Hd.) The owner of this book shall be blessed!

(127-130) ... with his supernatural knowledge (Hend.), with his fame (?) (and) with his ability (?), [the god Äzrua] appears in this way through all the [different] forms of all the [other] gods in heaven, and enlightens (Hend.) [all]. (130-133) Like the Sun God and the [Moon God] he leaves his light on all five kinds of living beings on earth [...]

T II K 2a II Recto (= Page 3)

UM134 (Hd.) * w(a)hm[(a)n mahı]stak üzä *
 UM135 1/ bulırlar °° ekinti griwin
 UM136 2/ öz sınıl(ı)g ögdir kim k(ä)ntü ol
 UM137 3/ tirig ädgu sakın[čl]ar °° ol kim
 UM138 4/ nomkutı t(ä)ñridän tugarlar
 UM139 5/ k(ä)ntü k(ä)ntü süsin
 UM140 6/ üçün kam(ag)
 UM141 7/ basin

(134) (Hd.) Through the Wahman Mahistak ...

(135) They attain their second body, [that is], (136) a reward, to be provided with soul and limbs, which is (137) [the embodiment of their] living, good thoughts, (138) arising from the God "Majesty of Religion" (*nomkutı*). (139) With their own army (?) (140) all for ... (141) his head ...

T II K 2a II Verso (= Page 4)

UM142 (Hd.) * bitiyü täğintim 'vZ(?) *
 UM143 1/ äzrua t(ä)ñri kim k(ä)ntü ol
 UM144 2/ kamag t(ä)ñri yerintäki t(ä)ñrilär-
 UM145 3/ niñ äčäsi apası süzök
 UM146 4/ kut °° y(a)ruk ög °° ürün
 UM147 5/[kö]ñül °° odug sak
 UM148 6/D.....küçlüg
 UM149 7/S yerdän

(142) (Hd.) And have copied with awe ...

(143-146) The god Äzrua, who is the older brother and the older sister of all the gods in the Gods Land, [and (?)] the Pure Majesty [and] the Lightful Mother [and (?)] the Bright ... (146-147) ... Heart [and] awake (Hend.) (148) ... strong (149) ... from the place ...

U49 (T.M. 291)

Script: Uygur Script.

Catalogue entry in *AtHMani*.: §211, 214.

Content: Prose – fragment of a cosmogonic text on the rotation of the moon and the the transportation of the Light Elements.

Editions: *TM* iii, Nr. 2, 7-8.

Translations: (Germ.): *TM* iii, 7-8.*

Translations: (Eng.): *GSR* 342-43.*

Photograph (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0049recto.jpg> and <http://turfan.bbaw.de/dta/u/images/u0049verso.jpg>

U49 (T.M. 291) **Recto** (= *TM* iii, Nr.2 Vorderseite ?)

1/ ///// otuz //////////////////////////////////
 2/ /// n tört ///m/i k///
 3/ birigli y(a)ruq küči ol///
 4/ ai t(ä)ñri ordusıntaqı yruq
 5/ künkä önür ol y(a)ruq
 6/ örtük sayu ai t(ä)ñri
 7/ ordusı künt(ä)ñri ordusınga
 8/ yayuyur toquz otuzqa

[...] thirty [...]

[...] four / forty [...]

the light in the palace of the Moon goes up through (with the help of) (5) the Sun. Every time that radiance (of the Moon) is veiled, the palace of the Moon approaches the palace of the Sun. On the twenty-ninth (day of the month) the two palaces meet. From the palace of the Sun,

9/ iki ordu körüsür kün
10/ t(ä)ñri ordusintan künt(ä)ñri
11/ ög t(ä)ñri wadziwanta t(ä)ñri

U49 (T.M. 291) **Verso** (= TM iii, Nr.2 Rückseite ?)

1/ //////////////////////////////////
2/ /// x(or)m(u)zta t(ä)ñ(ri)
3/ ///// ai t(ä)ngri ordusinga
4/ kirür olurur ai sayu iki
5/ kün ai t(ä)ñri yruq
6/ küči n almañi n yoriyur
7/ ymä tägzinür ai otuzqa
8/ bis ygrmikä almaz anı
9/ üçün almaz ol küčlüg
10/ yäklärdä yruq küči qordung
11/ täg qalzun tip birök

the Sun (10) God (the Third Messenger), the Mother Goddess (the Mother of Life) and the god Wadzivanta (the Living Spirit) [...]

[...]
[...] The god Xormuzta (the First Man) [...] enters into the palace of the Moon. On two (5) days in every month the moon goes about (continues in its course) without taking his (Xormuzta's) bright power. (Then) again it turns around. On the thirteenth of the month, it does not take (receive) if (the light), because the power of the Light is to remain in those strong (10) demons like dregs ... (tr. Klimkeit)

U48 (T II D 121)

Script: Uygur Script.

Catalogue entry in *AtHMani.*: §184, 189-90.

Content: Prose – fragment of a cosmogonic text.

Editions: *TM* III, Nr. 3, 8.1-9.17 (BS); Z. Öztural, 'Ein manichäisch-alttürkisches kosmographisches Fragment', E. Raganin and J. Wilkens (eds.), *Kutadgu Nom Bitig. Festschrift für Jens Peter Laut zum 60. Geburtstag* (Wiesbaden, 2015) 364-65 (Rückseite = vLC Recto only) (GS)*.

Translations: (Germ.): *TM* iii, 8-9, Öztural, *op. cit.* 365 (Rückseite only); (Eng.): *GSR* 342.

Photograph (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0048verso.jpg> (corr. Recto) and <http://turfan.bbaw.de/dta/u/images/u0048recto.jpg> (corr. Verso)

Photograph (B&W, published): *TM* iii Taf. I

U48 (T II D 121) **Recto** (= *TM* iii, Nr. 3, Rückseite)

1. [... ..]
2. [... ..]
3. törlüg [... ..]
4. kök yer alt[... ..]gi
5. yer yäklär üçün [... ..]g
6. ärdi °° antada ötrü
7. wadziwanta t(ä)ñri on kat
8. kök t(ä)ñridä öz ton
9. türdi °° [s]uv t(ä)ñrig yarıkça
10. tonça kädip ol ton ko[...kün
11. ka[... yäk]lär köziña [...di
12. [... ..] ulug ünin
13. üntädi mağradı : yäklärin(ig ?)
14. [... ..] ol ü[... ..] kamag
15. yäkl[... ..] özint[...a[... ..]
16. a[...s[... ..] özi [... ..] bu
17. [... ..]ak içint[ä ...]ö[... ..]
18. [... ..]ki kop yar[... ..] yer
19. [... ..] toltı °° [... ..]tag

kind (of) [... ..] heaven (and) earth [... ..]
(5) earth demons because of [... ..] was [... ..] Then
the God Wadziwanta tucked up his tunic in the
tenfold sky and put on the God of Water like
armour or a garment [... ..] (10) to that garment [... ..]
to the eye of all (?) the demons [... ..] with a
loud voice he cried and wailed [... ..] the demons
[...] that [...] all (15) demons [...] self [... ..] self
this [... ..] within [...] all[,,, ,,,] the earth [... ..]
... he filled [... ..]-like

U48 (T II D 121) **Verso** (= *TM* iii, Nr. 3, Vorderseite)

KNB364.1 1/ [... ..]
KNB364.2 2/ ////////// [kün]t[u]gsukdunkı
KNB364.3 3/ yer s[uv u]l[ug]lı yäk başın
KNB364.4 4/ basa tutar °° nä tagları
KNB364.5 5/ ı ığaç kaya kum barı °°

(1) [...] (2) That the land in the east
holds the head of the greatest [of the] demons. (4)
How many mountains, plants, rocks and sand there
are there; everything holds him down. (6) The land
lying in the west holds [the body] down to the pit

KNB364.6 6/ kop basar °° kodüçinā
 KNB364.7 7/ künbatsıkd(i)nkı yer suv
 KNB364.8 8/ basa tutar °° iki yaranın
 KNB364.9 9/ başı ey(i)n b(i)rdinki yirdinki yer
 KNB364.10 10/ suv basa tutar °° özin
 KNB364.11 11/ s(u)mer tag basa tutar °° ikidin
 KNB364.12 12/ äyägüsin ol säkiz taglar
 KNB364.13 13/ basa tutar °° wadžiwanta
 KNB364.14 14/ t(ä)ñriniñ ulug küçlüg
 KNB364.15 15/ sarsıg arvış ol yäkig
 KNB364.16 16/ basa tutar °° birök ol
 KNB364.17 17/ arvış yok ār[sä]r munča
 KNB364.18 18/ basurup tu[tsa]r °° [an]ı nāñ

of the stomach. (8) The countries in the south and north hold his two shoulders down, from the head (lit: his head downwards). (10) The mountain Sumeru holds his heart (?) down. (11) The Eight Mountains (which are eight ring-shaped mountains around Mount Sumeru) hold his ribs down on both sides. (13) The powerful, terrible magical power of the god Wadžiwantag holds this demon down. (16) If this magical power were not present, if [the god Wadžiwantag] he [the demon] was not [as mentioned above] suppressed so much, (18) he would absolutely not ...

U258 (T II Toyoq), U279 et frag. al.

Script: Uyğur Script.

Catalogue entry in *AtHMani.*: §238, 230 and §250, 236.

Content: Prose – two small irregular fragments of a cosmogonic text. These are the only two surviving fragments of a collection of 32 fragments probably from the same text but not the same codex transcribed by A. von Gabain and given the signature of T III M 200 even though the texts were probably not all from Murtuq. See *AtHMani.* §§238-250 (pp. 230-236).

Tx.&tr.: P. Zieme, 'A Turkish Text on Manichaean Cosmogony' in L. Cirillo and A. van Tongerloo (eds.), *Atti del terzo congresso internazionale di studi "Manicheismo e Oriente Cristiano Antico"*, Arcavacata de Rende – Amantea 31 agosto - 5 settembre 1993, MS 3 (Turnhout, 1997), pp. 404-09 (selection).

Photograph (Colour digital):

U258: <https://turfan.bbaw.de/dta/u/images/u0258recto.jpg> and

<https://turfan.bbaw.de/dta/u/images/u0258verso.jpg>

U279 <https://turfan.bbaw.de/dta/u/images/u0279recto.jpg> and

<https://turfan.bbaw.de/dta/u/images/u0279verso.jpg>

III

Recto

Hd./ [...] nomī ☸
 1/ [...] a]yr-lardan
 2/ [...] utrušu °°
 3/ [...] lsar-lar °°
 4/ [...] kntü
 5/ [...] y[ru]qların
 6/ [...] nng
 7/ [...] yimiş ärti
 8/ [...] xormuz]ta tngri °°

Hd./ Book of [... ...]
 1/ [...] from the [wei]ghty (?) [...]
 2/ [...] fighting each other
 3/ [...] if they [... ...]
 4/ [...] self
 5/ [...] their l[ight ...]
 6/ [... ...]
 7/ [...] fruits were
 8/ [...] god [Xormuz]ta

Verso

Hd./ ☸ kökdäki [... ...]
 1/ antadan [... ...]
 2/ -lar °° nä [... ...]
 3/ angar ay[... ...]
 4/ qlti ilär [ryačlar ...]
 5/ yirlär [... ...]
 6/ ärürlär °° y[... ...]
 7/ yiltizläri [... ...]
 8/ -ning suvı [... ...]

Hd./ [...] in the sky
 1/ from there [... ...]
 2/ the [... ...]. What [... ...]
 3/ to him [... ...]
 4/ like trees [... ...]
 5/ the earths [... ...]
 6/ are [... ...]
 7/ their roots [... ...]
 8/ of [...] water [... ...]

X

Recto

Hd./ [...] nomī ☸
 1/ [...]sikring
 2/ [...]čigin iç
 3/ [...]r^{oo} ola[r]
 4/ [...]r^{oo} tuman
 5/ [...]mad[u]q yngra [... ..]
 6/ [...]umu a[... ..]
 7/ [...] on[... ..]

Verso

Hd./ ☸ kökd[äki]
 1/ bolur^{oo} yma [... ..]
 2/ [y]ir suvda [... ..]
 3/ [yangyu bo.]
 4/ ^{oo}ym[ä... ..]
 5/ iyn qlt[ī... ..]
 6/ [tn]gri bišinč [... ..]
 7/ [... ..]

Hd./ Book of [... ..]
 1/ [...] your [...]
 2/ [...] inside
 3/ [...] Those
 4/ [...] the [...]. Fog
 5/ [... ..]
 6/ [... ..]
 7/ [... ..]

Hd./ [...] in the] sky
 1/ will be. And [... ..]
 1/ On earth [... ..]
 1/ [e]cho this [... ..]
 1/ And [... ..]
 1/ following like [... ..]
 1/ [...] go forth [... ..]
 1/ [... ..]

XXI

T II Toyoq (U258)

Recto

1/ [...]t[... ..]
 2/ [...]m['] säkizinc ay [...]
 3/ [...] iki ygrminč ay
 4/ [...] b]iš aylarda
 5/ [...] suvning tarin
 6/ [...] z tuž tumb nimas
 7/ [...] qa-tägi
 8/ [...] biš ay-larqa

Verso

1/ [...]z '[... ..]
 2/ [a]l[tir]lar işiklar [... ..]
 3/ işiklar işiklä[r sayu]
 4/ otuzar kidinlä[r]
 5/ kidinlä[r kidinlä[r sayu iki]
 6/ ygrmi qay-lar^{oo} [... ..]
 7/ üstüni [... ..]
 8/ ymä [...]dg[...] alm[... ..]

1/ [... ..]
 2/ [...] eighth month
 3/ [...] twelfth month
 4/ [...] in five months
 5/ [...] the raft of water
 6/ [...] Scropio, Sagittarius
 7/ [...] till the [... ..]
 8/ [...] on the five months

1/
 2/ [in each of the Firmaments they constructed]
 3/ [s]ix Thresholds, to [each] Threshold
 4/ thirty Bazaars [... ..]
 5/ [in each] Bazaar [... ..]
 6/ twelve Rows [... ..]
 7/ upper [... ..]
 8/ and [... ..]

XXV

Recto

1/ [...] içra
 2/ [...] işik
 3/ [...] kiçigräkin
 4/ [...] itilip
 5/ [...] ular bädüklär

1/ [...] inside [... ..]
 1/ [...] Threshold
 1/ [...] its smallest
 1/ [...] having been created
 1/ [...] the [... ..], the big,

- 6/ [... ..] tumanly-lar
 7/ [... ..] t]amudaqı yäklärka
 8/ [... ..] ymä qodı îmayu (?)
 9/ [... ..] qamı yir suv
 10/ [... ..] yaqıngaru yorısar
 11/ [... ..] olar-nıng

Verso

- 1/ tarıy [... ..]
 2/ örär ° y[ma... ..]
 3/ sayu ikin[... ..]
 4/ küntän qo[dı]
 5/ üzä asılur ° [... ..]
 6/ toquzunç ayda [... ..]
 7/ ymä otuz kün [... ..]
 8/ yüz altmış qo[lu]
 9/ tolu öd kös[... ..]
 10/ -lar tün üzä [... ..]
 11/ ymä kün yit[... ..]

Recto

- 1/ [... ..] ay sayu kün
 2/ [... ..] özi ymä kim
 3/ [... ..] daki altı işik
 4/ [... ..] qapylar
 5/ [... ..] altı]nqı kidinlärdä
 6/ [... ..] nng üstünki
 7/ [... ..] bo [...] uç [...]

Verso

- 1/ olar[...] ku [... ..]
 2/ ymä kün tng[ri... ..]
 3/ yorısar ° yig s[... ..] yir
 4/ suvıaru tægzi[nur... ..]
 5/ ymä bo yir s[uv]
 6/ tünarig qran[gyu... ..]
 7/ bolur ° ymä kü[n tngri]

Recto

- 1/ [... ..] i ayr-larqa
 2/ [... ..] tdi yorı mi[...]
 3/ [... ..] ° ançulayu yana
 4/ [... ..] yın barıyın
 5/ [... ..] usurur ° ymä
 6/ [... ..] a]ltı işiklärgäru
 7/ [... ..] rar ° kim anıng
 8/ [... ..] i inmiş klmiş
 9/ [... ..] altı adın
 10/ [... ..] a]ltı adın ayr
 11/ [... ..] u]ruşu ° yoqaru
 12/ [... ..] tinur ° a[.....]

- 1/ [... ..] the foggy
 1/ [... ..] to the demons in the hell
 1/ [... ..] and downwards ?
 1/ [... ..] the whole earth
 1/ [... ..] when he(?) goes near
 1/ [... ..] their

- 1/ grain [... ..]
 2/ grows up [... ..]
 3/ each [...] second(ly?) [... ..]
 4/ from the sun do[wnwards ...]
 5/ by [...] will increase. [... ..]
 6/ In the ninth month [... ..]
 7/ and thirty days [... ..] three
 8/ hundred and thirty qo[lu ... one]
 9/ full hour ?[... ..]
 10/ the [...] by the night [... ..]
 11/ and the sun ? [... ..]

XXX

- 1/ [... ..] each month day
 2/ [... ..] himself, and that
 3/ [...] the six Thresholds in the [...]
 4/ [... ..] the Gates.
 5/ [... ..] in the [lo]wer Bazaars
 6/ [... ..] in the upper
 7/ [... ..] these [...] three [...]

- 1/ these [... ..]
 2/ And the Sun go[d... ..]
 3/ if he wanders, good [... ..]
 4/ turns to the [ea]rth [... ..]
 5/ And this earth [... ..]
 6/ dark [... ..]
 7/ becomes. And the Su[n God ..]

XXIII

- 1/ [... ..] to the [... ..] weighty
 2/ [... ..] ? ? ?
 3/ [... ..]. Further in such way
 4/ [... ..] his motion
 5/ [... ..] ?. And
 6/ [... ..] to the [s]ix Thresholds
 7/ [... ..], that this
 8/ [... ..] descended, came
 9/ [... ..] six other
 10/ [... ..] s]ix other weighty (?)
 11/ [... ..] f]ighting eah other, upwards
 12/ [... ..] ? ? [... ..]

Verso

- 1/ ü[...] ü[...] a[... ..]
- 2/ mani bir toru [... ..]
- 3/ yurasi[...] -lar äk[... ..]
- 4/ ymä tün [... ..]
- 5/ asilsar-lar i[... ..]
- 6/ ymä kün a[... ..]
- 7/ ymä tün s[ayu... ..]
- 8/ ö-d tip sa[... ..]
- 9/ ol kim birök [... ..]
- 10/ qışilsar ymä [... ..]
- 11/ üstälsär o[... ..]
- 12/ ymä öt'üg[... ..]

- 1/ ?[...] ? [...] ?[... ..]
- 2/ Mani one ? [... ..]
- 3/ the ? [... ..]
- 4/ And night [... ..]
- 5/ if [...] will be increased [... ..]
- 6/ And day [... ..]
- 7/ And e[ach] night [... ..]
- 8/ hour – thin[king [... ..]
- 9/ that is, if [... ..]
- 10/ if will be squeezed, and [... ..]
- 11/ if will be increased [... ..]
- 12/ and request [... ..]

Recto

- 1/ [... ..] övkäläri
- 2/ [... ..] u]nçluγ boltı
- 3/ [... ..] s]üngüşkä
- 4/ [... ..] ikinti-lügün
- 5/ [... ..] °° süngüşti
- 6/ [... ..] toqışti-lar
- 7/ [... ..] nın]g adaqları
- 8/ [... ..] yirdlär taylar
- 9/ [... ..] rtulanu yanltı
- 10/ [... ..] bo]ltı °° ymä

- 1/ [... ..] their anger
- 2/ [... ..] they became [... ..]
- 3/ [... ..] to the fight,
- 4/ [... ..] with both
- 5/ [... ..] they fought
- 6/ [... ..] they struggled
- 7/ [... ..] their feet
- 8/ [... ..] earths, mountains
- 9/ [... ..] ? ?
- 10/ [... ..] bec]ame. And

Verso

- 1/ küzädtäçig [... ..]
- 2/ qlti olarn[i... ..]
- 3/ tutzunlar t[... ..]
- 4/ olar tunga[... ..]
- 5/ kim sorsiy[... ..]
- 6/ ärti-lär °° o[... ..]
- 7/ -lar °° ymä b[... ..]
- 8/ bişintän b[... ..]
- 9/ alqışti-lar [... ..]
- 10/ kim am yi [... ..]

- 1/ the guardian (Acc.) [... ..]
- 2/ like them [... ..]
- 3/ they may keep [... ..]
- 4/ they ? [... ..]
- 5/ that ? [... ..]
- 6/ were. They [... ..]
- 7/ And [... ..]
- 8/ ? [... ..]
- 9/ they praised [... ..]
- 10/ that ? [... ..]

XXXII

Recto

- 1/ [... ..] tutmasar
- 2/ [... ..] r-lar ymä anı
- 3/ [... ..] käsinsär-lar °°
- 4/ [... ..] r olar tünäriγ
- 5/ [... ..] yir]kä kämişmiş

- 1/ [... ..] if one does not hold
- 2/ they are [... ..]. And him (?)
- 3/ [... ..] if they ?
- 4/ [... ..] they dark
- 5/ [... ..] having thrown on [earth?]

Verso

- 1/ irkāk [... ..]
- 2/ ärüş yruq k[... ..]
- 3/ tatyların an[... ..]
- 4/ uvutsuz yäkdän [... ..]
- 5/ sözäg °° ymä [... ..]

- 1/ male [... ..]
- 2/ the numerous light [... ..]
- 3/ the tastes of [... ..]
- 4/ from the shameless demons [... ..]
- 5/ ? . And [... ..]

U279

(a different manuscript)

Recto

- 1/ [... ..] išik
 2/ [... ..] kūn
 3/ [... ..] qolu
 4/ [... ..tā]ginti
 5/ [... .. or]dusī

Verso

- 1/ tagipān ya[... ..]
 2/ yīl ičīn[tā]
 3/ iki [... ..]
 4/ üç [... ..]
 5/ tutd[... ..]

- 1/ [... ..] Threshold
 2/ [... ..] sun
 3/ [... ..] ten seconds
 4/ [... ..] reached. (?)
 5/ [... .. pa]lace of [... ..]

- 1/ having reached [... ..]
 2/ [in] (one) year [... ..]
 3/ two [... ..]
 4/ three [... ..]
 5/ hold [... ..]

II. Sermons and Treatises

1. From the Sermon of the Light Soul on the role of the Wind God

U74 (= M748) + U132c (T I α)

Script: Manichaean Script.

Catalogue entry in *AtHMani*: §159, 169-70.

Description: Single sheet with small joining fragment, both separately glassed.

Content: Uyg., prose, from Sermon of the Soul.

Tx.&tr.: *SSeele*, 186-69 (Zieme), *Windgott*, 249-50*; (trans. Eng.) CFM Team*.

Photo: (1) publ.: b/w *Windgott*, Taf. I & II (U74 only)

(2) digital: colour <https://www.manichaeism.de/wp-content/uploads/2024/08/ArtMS3-Old-Turkic-Texts-21.8.2024.pdf> → p. 80 & p. 82 (montage). This link also contains text in Manichaean script.

U74 (+ U132c V) Recto

WG001 1/ [](t)[]
 WG002 2/ sütdän ^{oo} ymä [] suvuy[]
 WG003 3/ sorγun tartar []
 WG004 4/ [.....] äkintii ärdämii [sävinči]
 WG005 5/ yel tängrining antay ^{oo} ymä
 WG006 6/ qamay ü[küş] i ryač
 WG007 7/ ootlar ol yel tängri küč[in]
 WG008 8/ ilgünmäkn tuγar qolungal[ayur]
 WG009 9/ ulγadur ädädür ögirär ^o []
 WG010 10/ buquqlanur ayırlıγ bolu[r]
 WG011 11/ (t)uγar b(ä)lgürär äwin tüš bir[ür]
 WG012 12/ [in]ča qaltı yunt sürügi
 WG013 13/ [ad]γırs(i)z qulnačii b[olm]az
 WG014 14/ oγul toγurmaz ^{oo} ymä yıl
 WG015 15/ sayu ol ay bälγü/[ü]g ärür
 WG016 16/ ^{oo} kim i ryačγ qamšatıylı
 WG017 17/ änükläntürügli yeltırar
 WG018 18/ ay tep oqıyurlar ^{oo} kim
 WG019 19/ ol ailarqa sämiz önglög
 WG020 20/ yaylıγ küčlüg köp bädük
 WG021 21/ bolurlar ^{oo} ymä i ryačlar
 WG022 22/ sišär ürülür inča qaltı
 WG023 23/ är kim yel küčingä tolququγ
 WG024 24/ ürärčä ^{oo oo} üčünč ärdämi
 WG025 25/ sävinči yel tängri küčining

(= SvS 35) (The first virtue of the Wind God is ...) [as the cream is raised] from milk [and water] with suction devices.

(= SvS §36) The second virtue and joy of the Wind God is that all [many] trees and plants are born by the power and the blowing of the Wind God, and the branches appear, grow bigger, and man rejoices. And buds come out and become luxuriant. (= SvS §37) They bear and bring forth fruit and seed in the same way that a flock of horses with no stallion can have no foal (= SvS §38) and bring forth no young. And each year this month appears, (= SvS §39), which is called the “gleaming (or empowering) month,” which shakes the plants and trees, and brings forth young animals; for in those (i.e. the following?) months they become thick, coloured, roundish (lit. fat) and large. And the plants and trees swell up and bloom, as if a man is blowing a bladder using the force of the wind.

(= SvS §40) The third virtue and [the joy] of the power of the Wind God

U74 (+ U132c V) Verso

WG026 1/ []y[] antay[]
 WG027 2/ [] ^o ymä k(ä)ndününg
 WG028 3/ [özin]dän qamay yer suvuy
 WG029 4/ [in]čgölüg yaraši ädgü yıdliγ
 WG030 5/ [yī]parlıγ qılur ^{oo} inča qaltı
 WG031 6/ eliγ b(ä)dlär ^{sic} [u]nurlarn(i)ng
 WG032 7/ [ä]vin barqın açınıγlı-*h*
 WG033 8/ [e]tiglii kiši ^{oo} kim ävig
 WG034 9/ [b]arq(a)γ k(ä)räküg sipirür ^o

and [is that...] on his own [...] he makes the whole world peaceful, pleasant, and fragrant like a man who takes care of the house and the court of the royal gentlemen and gentlewomen, and makes it clean, sweeping the house and the court and the tent, cleansing, setting up and making comfortable, and arranging pleasant fragr-

WG035 10/ aritir etär töltäyür ° ymä
 WG036 11/ tatir lay ädgü yid tütüzük urur
 WG037 12/ köt[i]tir ° ° törtinč [ärdämi]
 WG038 13/ s[äv]inč yel t(ä)ngri küč[ining]
 WG039 14/ muntay ärür ° tumliyağ si[yur]
 WG040 15/ ärgü[r]är ° inčä q(a)lti isig
 WG041 16/ suvuy kim tumliy suvqa
 WG042 17/ qatsar ° ötrü içiglikä
 WG043 18/ y(a)raši s(ä)viglig bolur ° °
 WG044 19/ bišinč ärdäm sävinči
 WG045 20/ yel tängrii küčining bo bo
 WG046 21/ ymä kim isigäg ärgürür
 WG047 22/ tarqarur ° inčä q(a)lti
 WG048 23/ tumliy suv kim isig
 WG049 24/ suvqa qatsar soytir
 WG050 25/ ymä yel tängrii angar ojšayir

ances and (burning) incense.

(= SvS §41) The fourth [virtue] and joy [of the] power of the Wind God is like this: He dissolves what is frozen. Just like hot water, which, when added to cold water, makes the drinking water pleasant and mellow.

[The fifth virtue] (= SvS §42) The fifth virtue and the joy of the power of the Wind God is that it dissolves and destroys the heat, as does hot water, which when increased by cold water becomes cooler. (= SvS §43) And the Wind God is like a [(Pa. version) prince to whom a country is entrusted.]

2. From the Sermon on the Buddha-Nature

Ch/U 6814 (T II T 509)

Scripts: Chin. & Uygur.

Description: Reused part of Buddhist bookroll written on both sides. The Uygur text on the recto is written over the Chinese text.

Entry in Wilkens, *AtHMani.*: §145, 157.

Content: (R): Chin. Buddhist text, V: Uyg., list – chapter headings of a treatise (probably the *Mile Monifo shuo kaiwu foxing jing* 彌勒摩尼佛說開悟佛性經 (Scripture preached by Maitreya Mani Buddha for awakening the Buddha nature)).

Tx.&tr.: *TrMS* i, p. 2, *Neue Frag.*, pp. 253-54, *MTT* §12 (ll. 210-224), p. 34.

Photo.: (1) publ.: b/w: *MTT*, Taf. X, *Neue Frag.* pp. 268-69

(2) digital: colour: https://turfan.bbaw.de/dta/ch_u/images/chu6814rectototal.jpg and https://turfan.bbaw.de/dta/ch_u/images/chu6814versototal.jpg

Ch/U 6814 Recto

1/ [... ekinti ...]
 2/ [] yäk-niñ bun tözlär[in]
 3/ b[ölmä]k üçünč bo yergärü
 4/ üdlüg yerig suvug etilmiši[n]
 5/ bölmäk ° törtünč eki ordo-
 6/ -larnıñ kün ay t(ä)ñrilärniñ
 7/ küsin ärdämin bölmäk bešinč
 8/ be[š] t(ä)ñri küčiniñ [k]üčin

[... Second: ...] Ch[apte]r (on) the basic origins of the demon. Third: Chapter (on) the buildin[g] of the transient world towards l⁵ this world. Fourth: Chapter (on) the fame and virtue of the Two Palaces, (viz.) of the Sun and the Moon Gods. Fifth: [Chapter (on)] the [m]ight of the power of the Fi[ve(fold)] God

Verso

Ch/U 6814 Verso

1/ [... bölmäk ...]
 2/ -in ärürlär ° altınč bölöki⁸ beš t[ö]rlü[g]
 3/ ıda ıgačda tirigin ärürlär yetinč bölö[ki]

[... Chapter on ...] they are. The Sixth Section: They are alive in the five k[i]n[ds] of plants and trees. The Seventh Sectio[n:] They are said to be witless and dead in the

⁸ bölökk (*TMT* 34), bölök (*Neue Fragmente* 254) bölöki (Wilkens 2000: 157). The editors are grateful to Dr Wilkens for verifying the reading of bölöki in both V 2 and 3.

U267e

Script: Uyğur Script.

Catalogue entry in *AtHMani.*: §199, 204.

Content: Prose – part of introduction to the Sermon of the Light-Nous (Mind). {R has no Chin. equiv.; V, cf. Tr. 001.}

Editions: *TrMS* 4, *Traktat* 84-85 (GS)*

Translations: (Germ.): *Traktat*, 84-85; (Eng.): *TrMS* 4.

Photograph (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0267efseite1detail.jpg> and <http://turfan.bbaw.de/dta/u/images/u0267efseite2detail.jpg>

Photograph (B&W published): *Traktat*, Abs. II.

U267e Recto

- | | |
|---|--|
| 1/ [...] <i>atl(a)glar bā[düklār ...]</i> ¹⁰ | named (i.e. famous) gigantic [...] hero-footed |
| 2/ [...] <i>bökä adakl(a)g[...]</i> | [...] (situated) below [...] |
| 3/ [...] <i>altınkı T//[...]</i> | |

U267e Verso

- | | |
|---|---|
| 1/ [...] <i>amarı yäklä[r ...]</i> | [...] other demons [...] seized [...] fasten[ed ... |
| 2/ [...] <i>tutdı P[...]</i> |] bird(s) [to ...] |
| 3/ [...] <i>kuşug yapış[tur¹¹ ...]</i> | |

Chin. (011) 如鳥被羈 ‘like a bird caught in lime’ (?)

U267a I

Script: Uyğur Script.

Catalogue entry in *AtHMani.*: §199, 203.

Content: Prose – part of introduction to the Sermon of the Light-Nous (Mind). {R + V cf. Chin. *Tr.* 011-014}

Editions: *Traktat*, 85-87 (GS)*

Translations: (Germ.): *Traktat*, 85-87; (Eng.): *TrMS* 4-6.

Photograph (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0267aseite1detail.jpg> and <http://turfan.bbaw.de/dta/u/images/u0267aseite2detail.jpg>

Photograph (B&W published): Wilkens, ‘Der manichäische Traktat’, Abs. II.

U267a Recto¹²

- | | | |
|------|--------------------|---|
| 1/ [|] <i>tutunmiş</i> | [...] being seized [...] giving birth [... Pu]re |
| 2/ [|] <i>tuguruglı</i> | Wind [... a]nd the great [...] l ⁵ ? [...] (?) [...] |
| 3/ [| ar] <i>ıg yel</i> | place of healing (hend. lit. ‘favourable’) [...] |
| 4/ [| y] <i>mä ulug</i> | being seized by the [po]wer of [the Five(fold)] |
| 5/ [|] <i>TW////Y</i> | God ...] furthermore that the [Demon of] |
| 6/ [|] <i>WM’K /Ş</i> | Greed ... l ¹⁰ swal]lowed [...] |

¹⁰ *atl(a)glar bā[düklār ...]* (*Traktat*, 83, fn. 33: ‘Ergänzung unsicher.’), *atl(a)glar P’* (*AtHMani.* 199, p. 204).

¹¹ *yapış[tur...]* (AvT). However, Wilkens’ warning note (in *Traktat*, 85, fn. 47) is worth citing: ‘Mit dem Verbum *yapış* „kleben, anhaften“ wäre der vorangehende Akkusativ nicht zu konstruieren. Deshalb nehme ich an, daß *yapış* .. der Rest eines Wortes ist, das „Vogelheim“ bedeutet. Vgl. die čagataische Form *yapuşgan* „bird-lime“ in ED 881b s.v. *yapuşgak*.’

¹² The ordering of the Recto and Verso of Fragment a I and II follows that of *Traktat* 85-87 rather than the new ordering in *AtHMani.* 199, p. 203.

7/ []/ as(a)gl(1)k *tusuluk*
 8/ [beš t(ä)ŋri kü]čīñä *tutunmıš*
 9/ [] ymä ol az
 10/ [yäk si]ŋürdi

U267a Verso

1/ ulug TY[]	great [...-] who/which ... self [...] keeping
2/ kim özin []	[...] other l ⁵ to the demon(s) [...] gave. And
3/ tutar ärt[i]	the [demon] Ahrim[an and the other]
4/ adın Y//[]	demons, witches[, vampires,] giants and
5/ 'w// ///[]	archo[ns ...] the l ¹⁰ beautifu[l Mother-Goddess
6/ yäkkä []	...] co-[join ...]
7/ berdi ° ymä š(i)m[nu yäk amarı]	
8/ yäklär p(ä)riglar [içgäklär]	
9/ bädüklär b(a)šda[ŋlar-]	
10/ körk/üg ög t(ä)ŋri]	
11/ koš K:[]	

{R+V} Chin. Tr. 011-14: 以是義故，淨風明使，以五類魔及五明身二力和合，造成世界十天八地。如是世界即是明身醫療藥堂，亦是暗魔禁繫牢獄。其彼淨風及善等，‘For this reason, the Envoy of Light, Pure Wind, by combining the two powers of the five kinds of demons and the five Light-bodies, created the ten heavens and the eight earths of the cosmos. Thus the cosmos is the hall of healing where the Light-bodies are cured, and it is also the prison where the dark demons are incarcerated. The two of them, Pure Wind and Good Mother, ...’ (and 021:) 於是貪魔見斯事已，‘When the Demoness of Greed saw these things ...’ (?)

U267a II + U267f

Script: Uyghur Script.

Catalogue entry in *AtHMani.*: §199, 203-04.

Content: Prose – part of introduction to the Sermon of the Light-Nous (Mind). {R cf. Chin. Tr. 013-015; V cf. Chin. Tr. 016}

Editions: *Traktat* 88-90 (GS)*

Translations: (Germ.): *Traktat* 88-90; (Eng.): *TrMS* 6.

Photograph (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0267afseite1.jpg> and <http://turfan.bbaw.de/dta/u/images/u0267afseite2.jpg>

U267a II + Recto

1/ t(ä)ŋrilär küčiniñ y(a)ruklarınt[a] ¹³	[fr]om the brightness and from the flavour of
2/ tat(a)gları[n]tan kim kün ay	the power [of the Five(fold)] Gods which had
3/ t(ä)ŋrilärniñ ordoların	built the palaces of the Sun and Moon Gods.
4/ et[mi]š ärti ° olardan [...]	From these l ⁵ [they made the three] garments
5/ [üç] kädütüg [üç tilgänig]	[the three wheels] god [...] th[ree graves (?),]
6/ t(ä)ŋri ü[ç sınıg] š(i)mnu yäk[ig]	in order to fight [...] there with the demon
7/ antada [...] süñüşgäli [...]	Ahriman [...] self [...]. All [...] downwards
8/ k(ä)ntü ' [...] ¹⁴ NTY ° barčanı [...]	[...] the four wa[lls ...] l ¹⁰ which [...]

¹³ y(a)ruklarınt[an] (*Traktat*, 88), y(a)roklarınt[a] (*AtHMani.* 199, p. 203).

- 9/ kudı P[...]SYP tört p(ä)r[esp ...] swallowed [...] the demon Ahriman [...]
 10/ kim ' [...] [si]ñirdi P[...]
 11/ š(i)mnu [yäk ...]

{R} Chin. Tr. 013-15: 其彼淨風及善母等，以巧方便安立十天；次置業輪，及日月宮，并¹⁵下八地、三衣、三輪，乃至三災、鐵圍四院、‘The two of them, Pure Wind and Good Mother, by skilful means established the ten heavens; then they positioned the wheel(s) of rotations, together with the palaces of the Sun and the Moon, ¹⁵ the eight earths beneath these, the three garments, the three wheels, and even the three calamities, the four courtyards surrounded by iron walls, ...’

U267a II + Verso

- 1/ [o]lar yäklär °° içgäklär b(ä)düklär °° [th]ese demons, vampires, giants, archons
 2/ başdañlar kim ol b(e)š t(ä)ñrilär who did not devour [nor] swallow the
 3/ küčiniñ y(a)rukla[r]ın tat(a)gların brightness and flavour of the power of those
 4/ [...] opmaduklar siñir[mä]düklär Five(fold) Gods ¹⁵ [...] these others [...] demon
 5/ [...] olar amarılar[...] [...] heavens [...] in the [souter]rain
 6/ [...] yäk °° 'w[...] köklär (hidden?) of the demon [Ahriman] and the
 7/ [š(i)mnu] yäk ° amarı [yäklä]r ° ulatı other [demon]s etc., [vampires,] witches,
 8/ [içgäklär] p(ä)riglär °° b(ä)dükl[är giant[s ...] rose from ¹⁰ [...] and [...] other [...]
 yap]ıgınta
 9/ [...]NT'N tugd[ı]/DYN
 10/ [...]y °° ymä [...] amarı

{V} Chin. Tr. 016: 作如是等建立世界，禁五類魔 ‘Having done this and having established the cosmos, they took the five kinds of demons prisoner, and bound them all with the thirteen great powers of Light.’

U186a

Script: Uygur Script.

Catalogue entry in *AtHMani*.: §198, 201-02.

Content: Prose – part of introduction to the Sermon of the Light-Nous (Mind). {A+B cf. Chin. Tr. 016-018}

Editions: *Traktat* 91 (GS)*

Translations: (Germ.): *Traktat* 91; (Eng.): *TrMS* 6-7.

Photograph (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0186abseite1.jpg> and
<http://turfan.bbaw.de/dta/u/images/u0186abseite2.jpg>

Photograph (B&W published): Wilkens, *Traktat*, Abs. II.

U186a A

- 1/ [...] š(i)mnu yäkig amarı [...] [...] being angry with [...] the Ahriman-
 2/ [...] başda]ñlarag övkäläp [...] demon (acc.) and the other [...] the Archo]ns
 3/ [...] başdañlar [...] (acc.) [...] the Archons [...]

¹⁴ It must be noted that here a small ms fragment with a few readable letters *J(.)šL'R* on the Recto (?) and *JKWYČ* on the Verso (?) has been neatly but wrongly attached to this line U267f probably in the course of the various U267 fragments being glassed. Cf. Wilkens, 88, fn. 58 and 89 fn. 64. (SL)

U186a B

- 1/ [...] ol beš [t(ä)ŋrilärtä[...] [...] the Five(fold) Gods [...] the s[ons of]
 2/ [...] wadžiwanta t(ä)ŋri o[gulanları ...] the god Living Spirit [...] had displayed [...]
 3/ [...] b(ä)lgürtmiš ärti ° [...] ? [...]
 4/ [...] RYN ° [...]

{A+B} Chin. Tr. 016-18: 禁五類魔，皆於十三光明大力以為囚縛。其十三種大勇力者，先意、淨風各五明子
 ‘they took the five kinds of demons prisoner, and bound them all with the thirteen great powers of Light. These thirteen kinds of great courageous powers are the five Light-sons of First Thought (i.e. the Primal Man) and the five belonging to Pure Wind,’

U186b

Script: Uyğur Script.

Catalogue entry in *AtHMani.*: §198, 202.

Content: Prose – part of introduction to the Sermon of the Light-Nous (Mind). {R+V cf. Chin. Tr. 019-020}

Editions: *Traktat* 92 (GS)*

Translations: (Germ.): *Traktat* 91; (Eng.): *TrMS* 6-7.

Photograph (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0186abseite1.jpg> and
<http://turfan.bbaw.de/dta/u/images/u0186abseite2.jpg>

U186b Recto

- 1/ yorisarlar ° [...] if they go [to ...] acting [...] ? (*plur.*) [...] ?
 2/ yorimакların¹⁵[...] (*plur.*) [...]
 3/ [...]RL'R [...]
 4/ [...]YL'R [...]

U186b Verso

- 1/ [...] yapagın tep [...] [...] called his *souterrains*, [... a m]an they
 2/ [... ki]šig etdilär created, [... the e]arths [...]
 3/ [...]y]erlär [...]
 4/ [...] . [...]

Chin. Tr. 019-20: 淨風五子如掌獄²⁰官，說聽喚應如喝更者，‘The five sons of Pure Wind acted like prison-²⁰
 warders, Call (*Shuoting*, lit. Speak-listen) and Answer (*Huanying*, lit. Call-out-response) acted as night-watchmen,’

U267b

Script: Uyğur Script.

Catalogue entry in *AtHMani.*: §199, 203.

Content: Prose – part of introduction to the Sermon of the Light-Nous (Mind). {R+V cf. Chin. Tr. 047-049}

Editions: *Traktat* 93-94 (GS)*

Translations: (Germ.): *Traktat* 93-94; (Eng.): *TrMS* 7.

Photograph (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0267bfseite1detail.jpg> and
<http://turfan.bbaw.de/dta/u/images/u0267bfseite2detail.jpg>

Photograph (B&W published): *Traktat*., Abs. II.

¹⁵ yorimакların[...] (*Traktat* 92), yorimакları[...] (*AtHMani.* 198, p. 202).

U267b Recto

1/ inčä [	]	Thus is [the suffering of the Fivefold God
2/ ärti °° [	]	who had been] swall[owed.] Through this I ⁵
3/ siŋirm[iš	]	the Living Spirit [created] the [Light-ship, in
4/ olaran 'w[	]	order that the righteous Sons could cross over
5/ wadžiw(a)nta t[(ä)ŋri	]	the Sea of Life and of] Death.
6/ ölüüt[	]	

U267b Verso

1/ [	] ok	[...] the same [...] water [...] from [...] took
2/ [	] °° suv	[...] and [...] I ⁵ clothed him in [...]
3/ [	]TYN	
4/ [	] altı ¹⁶ °° ymä	
5/ [	] üzä anı k[ä]dip	
6/ [	]WL 'R/////TY	

{R} Chin. Tr. 047-49: 今五明性在肉身中為魔囚縛，晝夜受苦，亦復如是。又復淨風造二明船於生死海運，渡善子達於本界。‘The five Light-natures, bound by the Demoness in the carnal body, now endure sufferings day and night in just this way. Furthermore, Pure Wind made two Light-ships which he launched on the sea of birth and death to ferry the righteous sons across to the original world, so that their Light-natures might finally become peaceful and happy.’

U267c

Script: Uygur Script.

Catalogue entry in *AtHMani.*: §199, 203-04.

Content: Prose – part of introduction to the Sermon of the Light-Nous (Mind). {R cf. Chin. Tr. 047-51, V cf. Chin. Tr. 072-073}

Editions: *Traktat* 94-95 (GS)*

Translations: (Germ.): *Traktat* 93-94; (Eng.): *TrMS* 12-14.

Photograph (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0267cdseite1detail.jpg> and <http://turfan.bbaw.de/dta/u/images/u0267cdseite2detail.jpg>

Photograph (B&W published): *Traktat*, Abs. II.

U267c Recto¹⁷

1/ [...beš t(ä)ŋri küčiqä [...]	[...] they became [agitat]ed [...] by the
2/ [...bulgan]mıš boltı-lar °° ymä [...]	power of the [Five(fold) Go]ld [...]. And
3/ [...]L-LYK tamud[akı ...]	[...which is] in hell [...] the power of [...]
4/ [...] küčiqä [...]	

{R} Chin. 47-51 (?) 今五明性在肉身中為魔囚縛，晝夜受苦，亦復如是。又復淨風造二明船，於生死海運，渡善子達於本界，令光明性究竟安樂。怨魔貪主見¹⁵⁰ 此事已，生嗔妒心；即造二形雄雌等相，以放日月二大，明船，惑亂明性，令昇暗船，送入地獄，‘The Five Light-Natures, bound by the Demoness in the carnal body, now endure sufferings day and night in just this way. Furthermore, Pure Wind made Two Light-Ships which he launched on the sea of birth and death to ferry the righteous sons

¹⁶ JLTy (Traktat, 94), altı (*AtHMani.* 199, p. 203).

¹⁷ U 267c Recto is now given as Seite B and the Verso as Seite A in *AtHMani.* 199, p. 203.

across to the original world, so that their Light-natures might finally become peaceful and happy. When the Demoness of Hatred, the Mistress of Greed, l⁵⁰ saw these things, she conceived feelings of spite and jealousy; at once she created two shapes after the form of the male and the female, in imitation of the two great Light-Ships which are the sun and the moon, deluding and confusing the Light-Nature, causing it to embark on the vessel(s) of Darkness, that it might be conducted into hell, ...'

U267c Verso

- | | |
|------------------------------|---|
| 1/ [...t]ntura t(ä)nr[i ...] | [...] god of [Pu]re Air [...] he puts on (a |
| 2/ [...] üzä kädä [...] | garment) [...] on [...] it, and [...] other [...] |
| 3/ [...]Q: anı ymä [...] | |
| 4/ [...] adın T[...] | |

Chin. Tr. 72-73 (?): 先從明相化出憐 | 愍, 加彼淨氣; 次從明心<化出誠信, 加被妙風; 'first, he causes Compassion to emerge from his Light Thought by transformation, and covers the Pure Air with it; (2) then he causes <Good Faith to emerge from his> Light-Feeling <by transformation, and covers the Divine Wind with it; ...'

U301 (T I D)

Script: Uygur Script.

Catalogue entry in *AtHMani*.: §200, 204-05.

Content: Prose – part of introduction to the Sermon of the Light-Nous (Mind). {No exact Chinese equivalent.}

Editions: *Traktat* 95-96 (GS)*

Translations: (Germ.): *Traktat* 93-94; (Eng.): *TrMS* 16.

Photograph (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0301seite1.jpg> and <http://turfan.bbaw.de/dta/u/images/u0301seite2.jpg>

U301 A

- | | |
|--------------------------------------|--|
| 1/ [...] ulu[g y(a)]ruk T/[...] | [...] grea[t ra]diance [...] God Ormezd (i.e. |
| 2/ [...] hormuzta t[(ä)nr]i [...] | Primal Man) [...] and [...] within l ⁵ [...] your |
| 3/ [...] /KDY °° ymä [...] | [...] and your breath said/saying [...] and |
| 4/ [...] /YRYN ičrä 'RYN[...] | there[after ... b]eautiful Mother[-Goddess |
| 5/ [...] WNK tınıṅ tep [...] | ...] |
| 6/ [...] /DY °° °° ymä anta[...] | |
| 7/ [...] k]örklüg ög [t(ä)nr]i [...] | |
| 8/ [...] / T[...] | |

U301 B

- | | |
|--|--|
| 1/ [...] KWN kim ol [beš] | who [...] of the flavour of the [power] of the |
| 2/ [t](ä)nr]i küči]niṅ tat(a)g / [...] | [Five(fold) God ...] self [...] they would hold |
| 3/ [...] /'NY k(ä)nt[ü ...] | l ⁵ [...] to this the Gods and Demons [...] |
| 4/ [...] WRW [] WPWRW tutzunla[r ...] | master of the world [...] in the manner of a |
| 5/ [...] anı t(ä)nr]ilär yäklär[...] | water-course [...] female [...] |
| 6/ [...] yer suv edis[i...] | |
| 7/ [...] olukıntäg K:Y/[...] | |
| 8/ [...] tiši[...] | |

No exact Chinese equivalent.

U45 (T II D 119)

Script: Manichaean Script.

Catalogue entry in *AtHMani*: §146, 158.

Content: Prose – part of introduction to the Sermon of the Light-Nous (Mind). {R cf. Chin. Tr. 071-077; V cf. Chin. Tr. 077-082}

Editions: *TM* iii 16.1 (i) – 17.23 (i) (BS); *Parallelen* 86 (BS); *TrMS* 18-19 (GS).*

Translations: (Germ.): *TM* iii 16.1 (i) – 17, *Parallelen* 87; (Eng.): *GSR* 332; *TrMS* 18-19.

Photograph (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0045recto.jpg> and
<http://turfan.bbaw.de/dta/u/images/u0045verso.jpg>

Photograph (B&W published): *TM* iii, Taf. III.

U45 Recto

- 1/ sınından amran[ma]k biligig
- 2/ üntürüp tıntura [t(ä)ŋ]ri üzä
- 3/ k(ä)dürür °° °° k(ä)nd[ü-nüŋ] köŋül
- 4/ [sınından k]ertk[ünmāk] biligig
- 5/ üntürüp °° yel t[(ä)ŋri ü]zä¹⁸
- 6/ k(ä)dürür °° °° k(ä)ndü-n[üŋ s]akınč
- 7/ sınından s(ä)rinmāk biligig
- 8/ üntürüp suv t[(ä)n]gri üzä
- 9/ k(ä)dürür °° °° k(ä)ndü-n[üŋ tu]ymak
- 10/ sınından bilgä biligig ünt(ü)r(ü)p
- 11/ ot t(ä)ŋri üzä k(ä)dürür °° °° ymä
- 12/ takı söz sav üŋüsüi
- 13/ tep okımıš bolar °° tıntura
- 14/ t(ä)ŋri °° yel t(ä)ŋri °° y(a)ruk [t(ä)ŋri] °° suv
- 15/ t(ä)ŋri °° ot t(ä)ŋri °° am[ranmak] bilig
- 16/ kertgünč bilig °° ta[vranmak] bilig
- 17/ s(ä)rinmāk bilig °° b[ilgä] bilig
- 18/ °° °° söz sav[ın kertgün]māk °°
- 19/ bilgä biligig [ad(i)naguka (?)] bermāk °°
- 20/ üç yeg(i)rminč no[m kutı] t(ä)ŋri
- 21/ bolar ančulay[u] [...]a[.]
- 22/ [ä]töz içrä °° inč[ä ..] ulug
- 23/ bilig t(ä)ŋrii äkii yeg(i)r[mi m]anwnd¹⁹

{*First Light Day*} (1) From his [own] [Reason]-limb he causes Lov[e] to rise and clothes the [God of] Pure Air (with it). (2) [From his] ow[n] Mind[-limb] he causes [F]aith¹⁵ to rise and clothes the G[od of] Wind (with it). (3) From his own Understanding-limb l¹⁰ he causes Perception to rise and clothes the God of Fire (with it). (4) From his ow[n] [Th]ought-limb he causes Patience to rise and clothes the G[o]d of Water (with it). (5) From (his) ow[n] [Pe]rception-limb he causes l¹⁰ Wisdom to rise and clothes the God of Fire (with it). Furthermore the words which are to be invoked first of all (are) these: (1) the God of Pure Air, (2) the God of Wind, (3) the [God of] Light, (4) the God of Water, l¹⁵ (5) the God of Fire, (6) Lov[e], (7) Trust, (8) Ze[al], (9) Patience, (10) Wisd[om] (11) [Faithful]ness in spee[ch], (12) Furnishing Wisdom [to others], and, l²⁰ thirteenthly, the god [Glory of the Re]ligion (i.e. Light-*Nous). These, in such a manner [...] in the [b]ody. Thu[s ...] the God of Great Knowledge [with] the twel[ve M]anwand

{R} Chin. Tr. 071-77: 惠明大智以善方便於此肉身銓救明性令得解脫。於己五體化出五施，資益明性：先從明相化出憐愍，加彼淨氣；次從明心〈化出誠信，加被妙風；次從明念〉化出具足，加被明力；又於明思化出忍辱，加被淨水；又於明意化出智慧，加被淨火。呼嚧瑟德、¹⁷⁵ 嘍嘍獲德，於語藏中加被智慧。其氣、風、明、水、火、憐愍、誠信、具足、忍辱、智慧，及呼嚧瑟德、嘍嘍獲德，與彼惠明，如是十三，以像清淨光明世界明尊記驗。‘(The First Day, viz.) For this reason, the Great Knowledge of the Light-Nous by

¹⁸ The ms gives [ü]zäh - the final -h being a line-filler.

¹⁹ Reading suggested by *Türk.Par.* 86.

excellent means seeks out and rescues the Light-nature in the carnal body so that it might be delivered. He causes the five Gifts to emerge from his own five limbs by transformation, to aid and benefit the Light-nature: (1) first, he causes Compassion to emerge from his Light Thought by transformation, and covers the Pure Air with it; (2) then he causes <Good Faith to emerge from his> Light Feeling <by transformation, and covers the Wonderful Wind with it; (3) then> he causes Perfection to emerge <from his Light Reflection> by transformation, and covers the Light Power with it; (4) he also causes Patience to emerge from his Light Intellect by transformation, and covers the Pure Water with it; (5) he also causes Wisdom to come out of his Light Reasoning by transformation, and covers the Pure Fire with it. (As for) *Hulusede* and *Bol⁷⁵louhuode*, he covers the treasury of their words with Wisdom. These thirteen, Air, Wind, Light, Water, Fire, Compassion, Good Faith, Perfection, Patience, and Wisdom, together with *Hulusede* (*xrōšt(a)g* i.e. Call), *Bolouhuode* (*padvāxtag* i.e. Answer) and the Light-Nous, are the signs which symbolise the Light Venerable One in the world of purity and light. Those who observe all the prohibitions are like this (perfect) day. The Second Day is the time when Wisdom and the other Twelve Great Kings appear by transformation from the Light-Nous.'

U45 Verso

1/ t(ä)nrilär [//] birlä t(ä)nrī yerindä
 2/ ärürčä [bo] ärür bir y(a)ruk kün
 3/ äkii yeg(i)r[mi ädgü] üdin birlä kim
 4/ k(a)m(a)g d[indarlar] üz[ä] k[ädürür] °
 5/ ymä äki[nti y(a)ruk] kün k(ä)ndü ärür
 6/ äkii yeg(i)r[mi e]länmäk °° kim nom
 7/ kutu t(ä)nrī[dä]n tugar ° y(a)ruk kün t(ä)nr(i)kä
 8/ yöläšürü °[°] äkii yeg(i)rmii t(ä)nrī kırkını
 9/ birlä °[°] el[än]mäk ärksinmäk °°
 10/ bilgä bilig °° yegädmäk °° s(ä)vinmäk
 11/ tavranmak °° könin ärmäk kertgün-
 12/ mäc °° s[ä]rinmäc °° čının bışıg[ı]n
 13/ ärmäk °° ädgü kılınč kılmak °° tüz
 14/ köñ(ü)l[lügün är]mäc °° yarukun yašuk(u)n
 15/ ärmä[k °° bo] ärür äkindii y(a)ruk
 16/ kün [äki y]eg(i)rmii ädgü üdi'in
 17/ birlä °° [kim no]m kutu t(ä)nrīdän
 18/ tugdı °° [°° anču]layu k(a)ltı °° kün t(ä)nrī
 19/ kim ol [u]lug t(ä)nrīdän tugdı[ı °°]
 20/ ymä o[l üčünč] y(a)ruk kün k(ä)ndü ärü[r]
 21/ beš [t(ä)nrī k]üči °° kim küntäm[äk]²⁰
 22/ dintarlar[rıñ] ätözindän kurtul[ur °°].²¹
 23/ bo är[tigl]ii²² beš t(ä)nrīi küč[ii]

God[s] [...] like they are in the Land of the Gods. [This] is the First Light Day with its Twel[ve Good] Hours, which he c[lothes] upo[n] all the E[lecti].¹⁵ {*Second Light Day*} And the Sec[ond Ligh]t Day is the Twel[ve Do]minions, which emanate [fr]om the Glory of the Religion God (i.e. the Light-*Nous), like the bright Sun God with his Twelve Divine Virgins: (1) (Wielding) Supreme Authority, ¹⁰ (2) Wisdom, (3) Victory, (4) Joyfulness, (5) Zeal, (6) Being True, (7) Faith, (8) Patience, (9) to live in Truthfulness and Maturity, (10) doing Meritorious Deeds, (11) [b]eing [of] One Min[d], (12) bein[g] Light and Radiant. ¹⁵ [This] is the Second Light Day with its [Tw]elve Good Hours, [which] emanated from the Glory of the [Reli]gion God, ju[st] like the Sun God who from that [G]reat God emanate[d]. ²⁰ {*Third Light Day*} And tha[t Third] Light Day itself is this Power [of] the Five(fold) God which pa[ss]es (through the body) [of] the Electi. These [...] the Pow[er of the] Five(fold) God [...]

{V} Chin. Tr. 077-82 持具戒者猶如日也。|第二日者，即是智慧十二大王從惠明化。第三日者，自是七種摩訶羅薩本。每入清淨師僧身中¹⁸⁰從惠明處受得五施，及十二時成具足日：即像寧路沙羅¹夷大力記驗。如是

²⁰ Spelt kündäm[äk] in the MS.

²¹ Personal comment by Dr Jens Wilkens: I would restore kurtul[ur °°]. The relative clause could then be translated "which is liberat[ed] dai[ly] from the bodies of the electi".

²² Personal comment by Dr Jens Wilkens: I would restore är[tigl]ii; the construction is elliptical here because the body is mentioned in the preceding sentence; cf. TM iii, 18.13-14: bo ätözdä ärtigli beš täñri küči (the same participle ärtigli, i.e. the power of the fivefold god passing through or travelling through the body [as a guest]).

三日及以二夜於其師僧乃至行者並皆具有二界記驗。‘One in the world of purity and light. Those who observe all the prohibitions are like this (perfect) day. The Second Day is the time when Wisdom and the other Twelve Great Kings appear by transformation from the Light-Nous. They are the signs of the sun’s roundness and fullness. The Third Day is (that of) the seven kinds of *moheluosaben* (*mahrāspandān*). Each time they enter the body of a pure religious master, ^{l80} he receives the five Gifts from the Light-Nous, and the Twelve Hours form the complete day: it is a sign of the great power of *Sulushaluoyi* (*srwš’hr’y*). Thus the Three Days together with the Two Nights are to the religious masters as well as their followers signs that there are indeed two worlds.’

U128a (T M 151)

Script: Manichaean Script.

Catalogue entry in *AtHMani*: §156, 166-67.

Content: Prose – part of introduction to the Sermon of the Light-Nous (Mind). {R cf. Chin. *Tr.* 082-084; V has no obvious Chinese parallel.}

Editions: *Neue Frag.* 258-59 (BS); *TrMS* 20 (GS)*

Translations: (Germ.): *Neue Frag.* 258-59; *TrMS* 20.

Photograph (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0128acseite1.jpg> and <http://turfan.bbaw.de/dta/u/images/u0128acseite2.jpg>

Photograph (B&W published): *MTT*, Taf. XXXIII; *Neue Frag.*, Abb. 5 and 6.

U128a Recto

1/ [amr]a[nma]k kö[ŋül]	[l]o[ve] ... to the [Fiv]e Lights [...] there
2/ [be]š y(a)ruklarka Y[]	is/are. From the black and dar[k ...] upwards
3/ bar °° k(a)rarıg tün[äri]g]	[the Demons] l ⁵ rose to figh[t] with [the New
4/ yokaru üntilär [yaŋı kiši]	Man ...]. They themselves [...]
5/ birlä süñüşgä[li]	
6/ k(ä)nütü özlär[i]	
7/ [] YL[]	
8/ [] YY KY[]	
9/ [] /NZ yaz[ok ²³]	
10/ [] T[]	

{R} Chin. *Tr.* 082-84: 如初貪魔擬侵明界。如斯記驗：從彼故人暗毒相中，化出諸魔，即共新人相體鬥戰。
‘This is like the very beginning when the Demoness of Greed determinedly invaded the World of Light.’

U128a Verso

1/ [] / kuvr[a]g teri[n]	[...] community (<i>hend.</i>) [...] (<i>plur.</i>), thereaf[ter
2/ [] RL'R anta ke[n]	...] they imprecated the [...]. The [...] demon
3/ [] RG arvadılar	came (him/her)self [...] changing l ⁵ in
4/ [...] yäk k(ä)ltii k(ä)ntü	[combat]ive form, with a [de]nse crowd of
5/ [] sü]ñüş körkün täğšürüp	men. To [fight] l[i]k[e the Manw]and [Gods
6/ [] ka]lın kuvrag är(i)n	...] kinds [...]
7/ [süñüş]gäli k[a]l[tı]	
8/ [manw]andt [t(ä)ñrilär] ²⁴	
9/ [] törlüg '[]	

²³ yaz[ok] (*AtHMani*. 156, p. 166), yaz[], *Neue Fragmente*, 259.

²⁴ [manwa]ndt(ä)[nñrilär]: In Old Uyghur t(ä)nñri is sometimes written as one word with the preceding word. (Wilkens)

10/ []

{V has no obvious Chinese parallel.}

MIK III 636 (T.M. 300)

Script: Uyghur Script.

Catalogue entry in *AtHMani.*: §147, 159 – noted as lost but surviving photographs exist.Content: Prose – part of introduction to the Sermon of the Light-Nous (Mind). {R cf. Chin. *Tr.* 089-091; V cf. Chin. *Tr.* 101-105.}Editions: *TM* iii 17.1 (i) – 18.14 (i) (BS); *Parallelen* 89 (BS); *TrMS* 22 & 26 (GS)*Translations: (Germ.): *TM* iii 17-18; *Parallelen* 89; (Eng.) *GSR* 334; *TrMS* 22 & 26.

Photographs (Colour digital): DbMT (courtesy of Prof. Peter Zieme) (restricted circulation).

MIK III 636 Recto

1/ [pa]dsar ²⁵ yagin[...]	[beg]inning [...] through his enemy [...] if] he
2/ bo ätözdän ärtigli beš	does not destroy the strength of the Five(fold)
3/ t(ä)ṇri küčün artatmasar	God, passing over from this body, then the
4/ ötrü k(ä)ntü özüti-niṇ	Understanding-limb of his own soul l ⁵ will
5/ ög sını küčlügen b(ä)dükün	become mighty and great. And there is such a
6/ ärür °° °° ymä bar antag	time, when demons rise up from the limb of
7/ üd ärgi kiši-niṇ k(a)rarıg	the Old Man, ²⁶ which is Dark Understanding,
8/ ög sınıtan yäklär ünüp	and fight with the New Ma[n]. l ¹⁰ If that Man
9/ yaṇı kiš[i] birlä süñüşürlär	then loses his Understanding and his Mind,
10/ birök ol kiši ögin	then the sign of it is thus: he loses his
11/ köñülin içgınsar °° ötrü	Patience, (he becomes) extremely agitated
12/ anıṇ b(ä)lgüsi antag bolur °	(hend.) [...]
13/ s(ä)rinmäk biligin yitürür °°	
14/ t(ä)rkiš küčäg biliglig	

{R} Chin. *Tr.* 089-91: 或時新人忘失記念；於暗心中，化出諸魔，共新人心當即鬥戰。於彼人身有大記驗：其人於行无有誠信；觸事生嗔，寄住客性當即被染 ‘Sometimes the New Man loses his memory; then from his dark Feeling, demons will emerge by transformation, at once doing battle l⁹⁰ with the New Man’s Feeling. There are major signs of this in this man’s person: in his conduct he will lack Good Faith; in dealing with matters he will conceive Irascibility, and the Guest-nature which temporarily dwells in him will immediately be contaminated.’

²⁵ [pa]dsar AvT.

²⁶ Cf. Wilkens (2014:144) who renders the sentence: (16) *ymä bar antag üd ärgi kišiniṇ kararig ög sını<n>tan yäklär ünüp yaṇı kiš[i] birlä* as follows: „Und es gibt eine Zeit, (wenn) aus dem finsternen Glied ‚Verstand‘ des Alten Menschen sich Dämonen erheben und mit dem Neuen Mensche[n] kämpfen.“ and explains in fn. 44: „Eine überzeugendere Deutung, die mit der Dogmatik des *Sermons vom Licht-Nous* in Einklang steht, schlägt mir Peter Zieme vor: es ist nämlich statt *ärki* besser *ärgi* „alt, ehemalig“ zu lesen, so dass sich hinter *ärgi kiši* der Alte Mensch, also der Gegenspieler der Neuen Menschen (*yaṇı kiši*), verbirgt. Das altuigurische Wort ist das Etymon der modernen Kontinuanten in sibirischen Türkssprachen wie etwa im Tuwinischen.“

MIK III 636 Verso

1/ [...beš t(ä)ŋri küčün
 2/ ögrünčülügün t(ä)ŋri yerinärü
 3/ ıdur °° ötrü k(ä)ntü özütiniŋ
 4/ sakınč sını odugun sakan
 5/ ärür °° °° ymä bar antag
 6/ üd k(a)ltı kararig tuymak
 7/ sınıtan yäklär ünüp yaŋı
 8/ kiši birlä süŋüşürlär
 9/ birök ol kiši [ö]gin
 10/ köñülin içgınsar kodsar
 11/ anaŋ b(ä)lgüsi antag bolur °
 12/ bilgä biligi tat(ı)gs(ı)rayur °°
 13/ biligsizin yorıyur bo ätözdä
 14/ ärtigli beš t(ä)ŋri küčün bal(ı)g²⁷

With joy he sends the strength of [... the
 Five(fold) G]od to the Realm of the Gods.
 Then the Thinking-limb of his own soul will
 be alert and cautious. l⁵ And there is such a
 time when demons rise up from the limb
 Dark Insight, and fight with the New Man. If
 then that man loses and puts off his
 Understanding l¹⁰ and his [M]ind, then the
 sign of it will be thus: his Wisdom withers
 away, he goes about without Wisdom (i.e.
 becomes ignorant). The strength of the
 Five(fold) God passing out of this body is
 (thereby) harmed [...]

{V} Chin. Tr. 101-105: 寄住客性欣然解脫；本性明白思體如故或時於彼无明意中化出諸魔，即共新人意體鬥戰。I 如其是人忘失本意，當有記驗：其人於行多有愚癡；l¹⁰⁵ 客主二性，俱被染汙。‘The Guest-nature which temporarily dwells in him will be joyfully set free; the enlightened Intellect-limb of his original nature will be as before. Sometimes demons emerge by transformation from the unenlightened Reasoning of this man, and immediately do battle with the New Man’s Reasoning-limb. If this man forgets his original Reasoning, there will then be signs of it: in his behaviour he will be very foolish; l¹⁰⁵ his Guest-nature and Host-nature will both be contaminated and defiled.’

Öt. Ry. 2266

Script: Uyğur script.

Catalogue entry: The fragment now in the Ōtani Collection of the Ryūkoku University Library (Japan) belongs to the same manuscript as the fragments U281 + U41 (v. *infra*). For more cataloguing details see *Neue Frag.* 255.

Content: Prose – part of introduction to the Sermon of the Light-Nous (Mind). {Location of Chinese parallel is uncertain, anywhere between *Tr.* 089-107.}

Editions: *Neue Frag.* 256-58; *TrMS* 28 (GS).*

Translation (Germ.): *Neue Frag.* 256-57; (Eng.) *TrMS* 28.

Photographs (Colour digital): [RO78 MS02266R L.jpg](#) and [RO78 MS02266V L.jpg](#) – courtesy of Prof.

Dr. P. Zieme (stored in the full version of DbMT, restricted circulation).

Photographs: (B&W, published): *Neue Frag.*, Abb. 3 and Abb. 4, 270-71.

Öt. Ry. 2266 Recto

Hd./1/ [...el] ügäsi avs[a]k ädgü
 2/ [...] küčädür bo ätözdän
 3/ [ärtigli] beš t(ä)ŋri küčün
 4/ [...] biligdä ötrü
 5/ [...] ymä k(ä)ntü özütiniŋ
 6/ [... sını ...] bolur °° [...]

Hd./ [...] the Doctr[in]e of ... the II] Ügäsi is
 good
 [...] he is strengthened. Of the power of the
 Five(fold) God [passing] from this body [...] in
 knowledge. l⁵ Then [...] also of his own
 soul [...-limb ...] becomes. [...]

²⁷ bal(ı)g: bal(a)g (*AtHMani.*, 147, p. 159).

Öt. Ry. 2266 Verso

Hd./1/ totok ügä hš(ä)w(ä)n[ä ...]

2/ bolur °° bo ätözdän är[tigli]

3/ beš t(ä)ŋri küčijä [...]

4/ ymä k(ä)ntü özütini[ŋ ...]

5/ sın °° kirlig kıl[ur ...]

6/ öglänsä[r ...]

Hd./ the Totok, the Ügä, Xšəwan[ē ...]

becomes. Towards the power of the

Five(fold) God pass[ing] from this body [...]

also [o]f his own soul [...]^{l̥}-limb. [He]

make[s ...] dirty (i.e. defiles) [...]. If h[e]

(re)gains (his) memory [...]

Location of Chinese parallel is uncertain, anywhere between ll. 089-107.

Mainz 390 (T I D = T M 173 D)Catalogue entry in *AtHMani*: §68, 90-91.Content: Prose – part of introduction to the Sermon of the Light-Nous (Mind). { V cf. Chin. *Tr.* 96-97 and

Ch. 3218 (frag. found at Turfan). }

Editions: *Traktat* 97-98 (GS); *TrMS* 24 (GS).*Translations: (Germ.): *Traktat* 97-98; (Eng.) *TrMS* 24.Photograph (Colour digital): http://turfan.bbaw.de/dta/mainz/images/mainz0390_seitel.jpgPhotograph (B&W published) *Traktat* Abs. III.**Mainz 390 Verso (only)**

1/ [] tikär k(a)lti

2/ [ymä bar antag] üd kim y(a)vlak bilig

3/ [] katar °° k(a)lti üküš MYN

4/ [] ymä bar antag üd kim

5/ [bir]lä inčä katar k(a)lti ükü-

6/ [š]k °° °° ymä bar antag

7/ [üd kim köñül arıg s]üzök y(a)ruk bolur °°

[///]

{V only}

[...] he plants. [And there is such a] time

when Malice [...] adds [...] like much MYN

(from Chin. *min* 閔 ‘incitement’ (to evil-doing?)) [...] And there is such a time ^{l̥}when

wi[th ...] likewise [...] adds, like man[y ...]

And there is such [a time when the mind]

becomes [pu]re (*hend.*) and light [...]

Chin. (1) *Tr.* 096-97: 如其是人記念不忘於具足體，善能防護；摧諸慾想不令復起。寄住客性免脫眾苦。俱時清淨，達於本界。 ‘But if this man does not forget the Perfection-limb, he will be well able to protect it; he will repress all thoughts of Lust and will not allow them to rise again. The Guest-nature temporarily dwelling in him will escape all sufferings. Pure at all times, it will reach its original world.’

Chin. (2) Ch 3218 (fragment found at Turfan): [...] (行)憐愍。設有怨憎惡念起，當即摧伏，[令其退] (散。若)退散已，明性想²⁸體還復清淨，奇[住客性悅謝(?) ...] ‘[...] practise(s) Compassion. Should Hatred or any evil thoughts rise (within him), he must suppress them immediately [so that they will withdraw and disper]se. If they have withdrawn and dispersed, the Thought-limb of his Light-nature will return to its state of purity, (and) the temporarily [residing Guest-nature will be happy and give thanks(?) ...].’

Mainz 460d (T I D = T I D x 16)Catalogue entry in *AtHMani*: §154 (pp. 166-65).Content: Prose – part of introduction to the Sermon of the Light-Nous (Mind). {A: cf. Chin. *Tr.* 144-45;B: No obvious parallel in Chin. *Tr.*}Editions: *Traktat* 100 (GS); *TrMS* 36 (GS)*

Translations: (Germ.): *Traktat* 100; *TrMS* 36.

Photograph (Colour digital): http://turfan.bbaw.de/dta/mainz/images/mainz0460ad_seite1.jpg and http://turfan.bbaw.de/dta/mainz/images/mainz0460ad_seite2.jpg

Photograph (B&W published) *c* Abs. IV.

Mainz 460d A

- | | |
|----------------------|---|
| 1/ mončuk [...] | [...] pearl [...] knowledge And [...] various |
| 2/ bilig ° ymä [...] | [...] plun[ge into ...] ? [...] |
| 3/ adrok adro[k ...] | |
| 4/ sukl[un-...] | |
| 5/ 'w[...]WR [...] | |

Mainz 460d B

- | | |
|--------------------|--|
| 1/ [...]TYKY | [...] is opened [...] which is there [...] |
| 2/ [...]LM'K ačıl- | |
| 3/ [...] 'K antaḡı | |
| 4/ [...] | |
| 5/ [...] | |

{A} Chin. Tr. 144-45: 及諸珍寶為自饒益。大利興生種種莊嚴; ^{l145} 具足內性以為依柱。‘besides which, he took models of his own limbs, and (he took) precious jewels of which he had a superabundance. He bestowed great benefit by creating every kind of adornment; ^{l145} he perfected their inner nature and made from them a Supporting Column.’

{B} No obvious Chinese parallel.

U199 (T I D)

Catalogue entry in *AtHMani*.: §155, 165-66.

Content: Prose – part of introduction to the Sermon of the Light-Nous (Mind). {R: cf. Chin. Tr. 148-51; V: Chin. Tr. 152-54}

Editions: *Neue Frag.* 260-61 (BS); *TrMS* 38 (GS).*

Translations: (Germ.): *Neue Frag.* 260-61; *TrMS* 38.

Photograph (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0199recto.jpg> and

Photograph (B&W published) *Neue Frag.*, Abb. 7 and 8.

<http://turfan.bbaw.de/dta/u/images/u0199verso.jpg>

U199 Recto

- | | |
|----------------------------------|---|
| 1/ [... eti]g yarat(ı)g | [...] adornment (<i>hend.</i>) [... many ki]nds of |
| 2/ [... üküš tö]rlüg ädgü ı | beneficial plants. [...] he [...] (and) he plants. |
| 3/ [...]WR tikär ° ol | That/ He [...]. Then “I myself a praiseworthy |
| 4/ [... anta] ötrü özüm ögdilig | ^{l5} [...]” saying, and he builds [...] good [...] |
| 5/ [...] tep ° ymä etär ädgü | Therefore [...] |
| 6/ [...]WYD' [a]nın üçün [...] | |

{R} Chin. Tr. 148-151: 其五暗地既平殄已，即為新人置立殿堂及諸宮室；於其園中，^{l150} 栽蒔種種香花寶樹；然後乃為自身莊嚴宮室寶座臺殿；次為左右無數眾等亦造宮室。‘When the five dark lands had been razed and laid waste, he built a princely mansion with palace chambers for the New Man’s use; in the gardens, ^{l150} he planted

all kinds of fragrant flowers and jewelled trees; next he adorned an elevated hall with chambers and a jewel throne for himself; ...'

U199 Verso

1/ etär yar[atur ...]	He establish[es (<i>hend.</i>) ...] The black and
2/ k(a)rarıg tünär[ig ...]	dar[k ...] and thus is chang[ed ... Then] he
3/ ymä k(a)ltı tägš[i]l[ip ... anta ötrü]	pulls above and raise[s ...] I ⁵ the limbs of the
4/ yokaru tartar yoklat[ur ...]	Soul which [are Glory, In]tellect,
5/ özütnüj sının kim k(ä)nt[ü ol °° kut]	Understanding, [Th]ought, [Insight ...]
6/ [kö]ñül °° ög °° [sa]kınč[°° tuymak]	

{V} Chin. Tr. 152-54: 其惠明使以自威神建立如是種種成就。又翻毒惡貪慾暗地令其顛倒。於是明性五種淨體漸得申暢；其五體者：則相、心、念、思、意。‘This Light-Nous Envoy by his own majestic spirit achieved every kind of accomplishment. He also overthrew the poisonous and evil dark lands of Greed and Lust and caused them to collapse. Then the five kinds of pure limbs of the Light-nature were gradually able to develop; these five limbs are: Thought, Feeling, Reflection, Intellect and Reasoning.’

U236 (T II D)

Catalogue entry in *AtHMani.*: §157, 167-68.

Content: Prose – part of introduction to the Sermon of the Light-Nous (Mind). {A+B: cf. Chin. Tr. 201-04}

Editions: *Traktat* 102-03 (GS); *TrMS* 50 (GS).*

Translations: (Germ.): Wilkens, *Traktat* 103; *TrMS* 50.

Photograph (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0236seite1.jpg> and <http://turfan.bbaw.de/dta/u/images/u0236seite2.jpg>

Photograph (B&W published) *Traktat*, Abs. VI.

U236 A

1/ [...] ärmäk °° süzökün	[...] being. In purity [...] light glory
2/ [...] y(a)ruk kut	

U236 B

1/ ekinti y(a)ruk [kün ...]	The Second Light [-Day ...] the New Man[’s
2/ yañı kişi[niñ ürän...]	seed ...]

{A+B} Chin. 201-04: 又惠明使於魔暗身通顯三大光明惠日，降伏二種无明暗夜。像彼无上光明記驗。第一日者即是惠明。十二時者即是勝相十二大王。以像清淨光明世界无上記驗。第二日者即是新入清淨種子。‘Then the Light-Nous Envoy caused Three beneficent Days of Great Light to illumine the dark body of the Demoness, and he overcame the two kinds of lightless Dark Nights. This is a sign of the Highest Light. The First Day is the Light-Nous. Its Twelve Hours are the victorious manifestations of the twelve Great Kings. It is a sign of the supremacy of the World of Purity and Light. The Second Day is the pure seed of the New Man.’

U44 (T.M. 423c)

Script: Uyğur Script.

Catalogue entry in *AtHMani.*: §148, 158.

Content: Prose – part of introduction to the Sermon of the Light-Nous (Mind). {R+V: cf. Chin. Tr. 209-20}

Editions: TM iii 18.1 (ii) – 19.16 (ii) (BS); *Parallelen* 90 (BS); *TrMS* 52-56 (GS)*
 Translations: (Germ.): TM iii 18-19; *Parallelen* 91; (Eng.): *GSR* 334; *TrMS* 52-56.
 Photograph (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0044recto.jpg> and
<http://turfan.bbaw.de/dta/u/images/u0044verso.jpg>
 Photograph (B&W published): *TM* iii, Taf. I.

U44 Recto

1/ sını kim²⁹ [k(ä)nt]ü ol °° kut ög
 2/ köñül sakınc tuymak °° °°
 3/ amranmak bilig kertgünč bilig
 4/ orn(a)ñu oronı ärür °° bo ädgü
 5/ biliglärinç °° ° ymä bo üçünč
 6/ y(a)ruk kün °° kün t(ä)ñrikä ohşayur
 7/ [y]ö[lä]şür ° ymä eki y(e)g(i)rmi üdläri
 8/ [k(ä)n]tū ärür ° eki y(e)g(i)rmi t(ä)ñri
 kırkını
 9/ °° ° eki tünärig tün k(ä)ntü
 10/ bolar ärür ° bir tün k(ä)ntü bo k(a)ra-
 11/ rıg ätöz ärür ° ymä eki y(e)g(i)rmi
 12/ üdläri k(ä)ntü-lär ol ° beş közünür
 13/ t(a)ñigird ätöz sınıları ° süñök
 14/ siñir tam(a)r ät täri °° ° beş
 15/ közünmäz tutulmaz y(a)vlak biliglär
 16/ [ki]m k(ä)ntü ol °° üz boz bilig °°

{*Third Light Day*} ... the Limbs (of the Light Soul) are: (1) Glory, (3) Intellect, (2) Mind, (4) Thought, (5) Insight, (6) Love, (7) Trust. Their place of residence equals these their Good l⁵ Dispositions. And this Third Light Day resembles (*hend.*) the Sun God. And its Twelve Hours are: the Twelve Divine Virgins. {*The Two Dark Nights*} The Two Dark Nights l¹⁰ are: {*The First Dark Night*} the First (Dark) Night is this Dark Body, and its Twelve Hours are the Five Limbs of the Visible Carnal Body: (1) Bones, (2) Sinews, (3) Arteries, (4) Flesh, (5) Skin, (and) the Five Invisible, Intangible Evil l¹⁵ Dispositions, [wh]ich are these: (6) Hatred,

{R} Chin. Tr. 209-214: 第三日者即是說聽及喚應聲。十二時者即是微妙相、心、念、思、^{l210}意等，及与伶俐、誠信、具足、忍辱、智慧等，是其此〈說聽及〉喚應。第四日者以像大界日光明使。伶俐相等十二時者，即像日宮十二化子女。光明圓滿合成一日。其次復有兩種暗夜。第一夜者即是貪魔。其十二時者即是骨、筋、脈、肉、皮等，及以怨憎、‘The Third Day is Call and Answer. Its Twelve Hours are the marvellous Thought, Feeling, Reflection, Intellect, ^{l210} and Reasoning, with Compassion, Good Faith, Perfection, Patience and Wisdom, as well as <Call and> Answer. The Fourth (error for Third?) Day is like the Sun Light-Envoy of the Great World. The Twelve Hours, Compassion, Thought and the rest, are like the Twelve Maidens (or Daughters) of Transformation of the Sun Palace. Their light being round and full unite to form one day. In addition to these, there are the two kinds of Dark Nights. The First Night is the Demoness of Greed. Its Twelve Hours are Bones, Sinews, Arteries, Flesh and Skin, as well as Hatred, ...’

U44 Verso

1/ övkä bilig ° uvu[tsuz] bilig

(7) Anger, (8) Shame[less]ness (9) Quarrel-

²⁹ sini kiga/// (*TMC* iii, 18) sini kikā[t]w (AvT). Wilkens (*AtHMani*. 148, p. 160) and in Wilkens, 2013: 140: (4) suggests reading: ... *sını kim [kānt]ü ol : kut ög köñül sakınc tuymak* (U 44 /r/1-2/; ed. M III, S. 18:1; Hervorhebung J.W.) „Die Glied(er) der [lichten Seele], die **da** sind: Majestät, Verstand, Geist, Denken und Einsicht.“ The same phrase occurs in R 16. The partially preserved letter fomal *-m* is not dissimilar to an equally poorly preserved letter *-k*. The top part of the original final letter *-m* in *kim* appears to have been part of the surface material now eaten away by worm(s) and revealing the (Chinese?) writing on the back of the verso which also gave the appearance of an extra letter after *-m*, hence to reading *kiga///* by von Le Coq. This intrusion of the underwriting might have given rise to the reading *kiga[* or *kika[*. On this manuscriptal phenomenon which is peculiar to reused blank back pages of Buddhist or Daoist texts with the written sides glued together to produce fresh writing sheets see Reck, 2014: 547-48. (SL)

2/ t(ä)rkiš bilig ° biligsiz bilig ° suk
 3/ yäk uvutsuz yäk birlä ° ° °
 4/ ymä ekinti tünärig tün k(ä)ntü
 5/ ärür az yäk ölümlüg sakınč
 6/ ° ° ymä eki y(e)g(i)rmi üdläri k(ä)ntü ol
 7/ eki y(e)g(i)rmi k(a)rarıg elänmäki ° ° [° °]
 8/ ymä y(a)ruk künlär tünärig t[ün-]
 9/ lärkä utrugalı očäsgäli³⁰
 10/ turdı-lar ° ymä yegädti y(a)ruk kün
 11/ k(a)rarıg tünüg al(i)ḡadturdi ° ymä
 12/ öḡräki hormuzta t(ä)ḡri süñüşñä
 13/ yöläšürü ° ° ° ymä anta ken
 14/ [ä]r[k]sinür elänür-lär eliglär hanlar
 15/ k(ä)ntü öz elin içrä ° ° °
 16/ [bir y(a)r]uk elänmäk³¹ ° ekinti bilgä
 []

someness, (10) Ignorance, together with
 (11) the Demon of Concupiscence (12) (and)
 the Shameless Demon. {*The Second Dark Night*} And the Second Dark Night itself l⁵
 is: the Demon of Greed, (viz) the Death-
 Thinking. And its Twelve Hours themselves
 are these: the Twelve Dark Dominions. The
 Light Days arose to resist and fight against
 the Dark N[ight]s. l¹⁰ And the Light Day
 became perfect and overcame the Dark
 Night, like the former battle of the God
 Khormuzta. And since then rulers and khans
 have [po]wer (*hend.*) l¹⁵ in their own realm :
 Fi[rst: Li]ght-Authority; second: Wis-

Chin. Tr. 214-220: 嗔恚、姪慾、忿怒、愚癡、貪欲飢^{l215}火。如是等輩不淨諸毒以像暗界无始无明第一暗夜。第二 | 夜者即是猛毒慾熾焰。十二時者即是十二暗毒思惟。如是 | 暗夜以像諸魔初興記驗。時惠明日對彼无明重昏暗夜 | 以光明力降伏暗性靡不退散。以是義故，像初明使降魔記驗。又惠明使，於无明身種種自在，降伏諸魔。如王在殿賞^{l220}罰無畏。惠明相者，第一大王；二者智慧 ‘... Irascibility, Lewdness, Anger, Foolishness, and the hungry l²¹⁵ fires of Greed and Lust. The impure poisons of these categories symbolise the First Dark Night of the World of Darkness, without beginning and without light. The Second Night is the Burning Flame of Powerful and Poisonous Desire. Its Twelve Hours are the Twelve Dark and Poisonous Thoughts. This Dark Night is a sign which symbolises the initial success of the demons. When the days of the Light-Nous oppose these Dark Nights, lightless and full of gloom, then with the power of their light they overcome the (nights’) dark nature and there is nothing which does not retreat and scatter. This, therefore, is a sign which symbolises the subjugation of the demons by the First Envoy of Light. Also the Light-Nous Envoy, completely free in the unenlightened body, subdues all the demons. He is like a king in his palace who rewards and l²²⁰lpunishes without fear. Of the (twelve) characteristics (or manifestations) of the Light-Nous, the foremost is Great Royalty; the second is Wisdom ...’

U43 (T.M. 423b)

Script: Uyğur Script.

Catalogue entry in *AtHMani.*: §149, 160-61.

Content: Prose – part of introduction to the Sermon of the Light-Nous (Mind). {R+V: cf. Chin. Tr. 220-29}

Editions: *TM* iii 19.1 (ii) – 20.16 (ii) (BS); *Parallelen* 90 (BS); *TrMS* 56-57 (GS)*

Translations: (Germ.): *TM* iii 18-19; *Parallelen* 91; (Eng.): *GSR* 334-35; *TrMS* 56-57.

Photograph (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0043recto.jpg> and <http://turfan.bbaw.de/dta/u/images/u0043verso.jpg>

³⁰ Part of the word, especially the letter –k- (g), is distorted by what appears to be part of a Chinese written from the back of the recto as with the final –m of *kim* in R 1. See previous note on this peculiar manuscriptal phenomenon.

³¹ The first three words of the line are now poorly preserved and exact reading is virtually impossible. What appears to be parts of letters on the digital photograph provided by the Digitales Turfan Archiv are actually small worm-holes. (SL) Wilkens (2013: 152) suggests restoring: [a]šnuḡi (‘first’ which matches *nxwyn* ‘first’ in the Parthian parallel) *elänmäk*.

U43 Recto

1/ [bilig ° üçünč yegädmäk ° törtünč]	[-dom, third: Victory, fourth: Joy, fifth:
2/ [sävi]nm[äk] ° bešinč [tavranmak]	[Zeal], [si]xth: Truthfulness, seventh:
3/ [a]ltünč kertü ° yetinč kirtgünmäk	Faith, eighth: Patience, ninth: ¹⁵ Being
4/ säkizinč särinmäk ° tokuzunč	True, tenth: Doing Meritorious Deeds,
5/ könin ärmäk ° onunč ädgü	eleventh: Being of One Mind, twelfth:
6/ kılınč(ı)g ° bir y(e)g(i)rminč tüz köñül(l)üg	Splendour. These Twelve Hours spread
7/ eki y(e)g(i)rminč y(a)ruk ° ° ° bolar eki	out in and are beneficial to the Mind and
8/ y(e)g(i)rmi üdlär köñül içrä yadılur	(this) itself (is) Self-Com[pleteness ...] ¹⁰
9/ yaraşur ° ymä k(ä)ntü k(ä)ntü tü[käl]	purifying [...] And the [...] which are] in
10/ [...]YN [...]LT'N arıtp [I]l[I]	the Mind they displayed openly. And
11/ [...] ° ymä köñül içräki	whichever person would plant and
12/ [...]N taştırtı b(ä)lgürt(t)ilär °	cultivate these Twel[v]e Dominions
13/ ymä kañu kişi kim bo eki	[wi]thin his own mind, ¹⁵ his charac-
14/ [y(e)]g(i)rmi elänmäkig k(ä)ntü köñülin	teristic(s) and his [beha]viour (<i>hend.</i>), [are
15/ [a]ra tiksär tarısarlar b(ä)lgüsi	thus, that] even the great ones [...]
16/ [äri]gi barıgı ymä uluglar boşgur- ³²	instr[uct...]

{R} Chin. Tr. 220-229 : 三者常勝；四者歡喜；五者懃修；六者平等；七者信心；八者忍辱；九者直意；十者功德；十一者齊心一等；十二者內外俱明。如是十二光明大時若入相、心、念、思、意等五種國土，一一華筵 无量光明；各各現果，亦復无量；其果即於清淨徒眾而具顯現。²²⁵ 若電那勿具足十二光明時者，當知是師與眾有異。言有異者，是慕闍、拂多誕等，於其身心常生慈善、柔濡、別識、安泰、和同。如是記驗即是十二相樹初萌顯現；於其樹上每常開敷无上寶花；既開已，輝光普照。一一花間化佛无量展轉相生化无量身。‘... the third is Constant Victory; the fourth is Joy; the fifth is (Religious) Zeal; the sixth is Equanimity; the seventh is Faith; the eighth is Patience; the ninth is Honest Thought; the tenth is Meritorious Deeds; the eleventh is Complete Concord; the twelfth is Total Light of Within and Without. When these Twelve Great Hours of Light enter the five kingdoms of Thought, Feeling, Reflection, Intellect, and Reasoning, an immeasurable light grows in each of them; each bears fruit, also immeasurable, and these fruits manifest themselves fully in the multitude of pure followers.’²²⁵ If the *diannawu* possess the Twelve Hours of Light perfectly within them, know that such masters differ from the multitude. If it is said that they differ, it is because these *mushe* and *fuduodan* constantly conceive in their bodies and minds kindness, gentleness, discriminative insight, serenity and harmoniousness. These signs are the incipient buds to appear on the (twelve) trees of the twelve manifestations (of the Light-Nous);

U43 Verso

1/ [-...]	[...] become manifest among the
2/ b[ahš]ilar ž[oh]šilar ³³	[teach]ers and le[arner]s. And they are
3/ ara b(ä)lgülüg bolur ° ° ° ymä	manifest (<i>hend.</i>) and praised within the
4/ nom içrä ögütmiş bākiz b(ä)lgül[üg]	Religion. ¹⁵ And (displayed) daily (are:)
5/ ärürlär ° ymä kün küniñä olar-	their (= the elect's) Calm and Gentle

³² On *boşgur*-see next note.

³³ Wilkens, *op. cit.* (p. 155) proposes *boşgul[rdacı ...] bo[şgundacı tet]silär žo[hša]kl[ar]* for *boşgur[- ...] b[ahš]ilar ž[ohš]ilar* and translates as ‘(also) denjenigen, die lehren, und (unter) den [Sch]ülern (*hend.*)’.

6/ nıñ am(ı)l yavař köñüli yarařı	Disposition, their Beneficence, their
7/ yumřak savı sözi bilgä biligi	befitting and mild speech (<i>hend.</i>), their
8/ ad(ı)rtl(a)g ukmakı särimlig keñ	Wisdom, their Discriminative Insight,
9/ [kö]küzi köni tüz kam(a)gka ädgü	their Patient Big-heartedness, their upright
10/ [s]akınçı ükliyür örär yařaru[r]	and good thoughts which are impartial
11/ yadılur ◦ ◦ ymä ol eki y(e)g(i)r[mi]	towards all, their Good l ¹⁰ Thinking
12/ tö[r]lüg ä]dgü bilgä bilig[lär]	increases, sprouts and spreads. And those
13/ kiři köñülintä önläyür ³⁴ ◦ ◦ ◦	Twelve kinds of Good Wisdom prosper in
14/ ymä tugurur üküř törlüg	the mind of the people and (thus) they bear
15/ y(a)ruk t(ä)ñri ogulanların ◦ ymä	many kind(s) of l ¹⁵ Divine Light Children.
16/ nom içintä kamag törlüg	And in the Religion, all kind(s) [...]

{Later addition in the right margin and at 90° to the main text} 'W MY 'R'N KWKR'N (?)

{V} Chin. Tr. 225-229: 當知是師与眾有異。言有異者，是慕闍、拂多誕等，於其身心常生慈善、柔濡、別識、安泰、和同。如是記驗即是十二相樹初萌顯現；於其樹上每常開敷无上寶花；既開已，輝光普照。一一花間化佛无量展轉相生化无量身。 ‘know that such masters differ from the multitude. If it is said that they differ, it is because these *mushe* and *fuduodan* constantly conceive in their bodies and minds kindness, gentleness, discriminative insight, serenity and harmoniousness. These signs are the incipient buds to appear on the (twelve) trees of the twelve manifestations (of the Light-Nous); ...’

U42 (T M 423e)

Script: Uygur Script.

Catalogue entry in *AtHMani.*: §150, 161-62.

Content: Prose – part of introduction to the Sermon of the Light-Nous (Mind). {R+V: cf. Chin. Tr. 228-36}

Editions: *TM* iii 20.1 (ii) – 21.16 (i) (BS); *Parallelen* 90 (BS); *TrMS* 56 (GS)*

Translations: (Germ.): *TM* iii 18-19; *Parallelen* 91; (Eng.): *GSR* 334 (*partim*); *TrMS* 56.

Photograph (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0042recto.jpg> and <http://turfan.bbaw.de/dta/u/images/u0042verso.jpg>

U42 Recto

{Later addition at the top:} ädgü ädgü	{Later addition at the top:} Excellent,
1/ äriği barıgı ulug törlüg[ün]	Excellent! His behaviour (<i>hend.</i>) be[comes]
2/ atl(a)g külüg b(ä)lgülüg b[olur] ³⁵	conspicuous[ly] (more) renowned, famous,
3/ ◦ ◦ ařnukı elän[mäk]	(and) significant. The Primordial Dom-
4/ kañu kiři k(ä)ntü ätözün üzä	in[ion]. If whichever person gains control
5/ ärklig bolup el han törüsin	over his own body l ⁵ and keeps the imperial
6/ t[ut]mıř ärsär el han törüsi	law (i.e. of the Kingdom of Light), (then) the
7/ är[iği] b[arı]gı beř törlüg savdan	imperial law and his behaviour (<i>hend.</i>)
8/ uru b(ä)lgülüg bolur ◦ ◦	become manifest by five kinds of issues. This

³⁴ Wilkens (personal communication): It is difficult to etymologize *önläyür* or *ünläyür*; I would propose to read *uyalayur* “they nest (in the heart of the person)”

³⁵ What appears on the photograph to be the tops of letters is actually part of a Chinese (or Khitan) character written on the back of the Verso. (SL)

9/ bo ärür el han törüs[i ...]

10/ ötrü bir balıkda u[zatı]

11/ ärmäz turmaz ° ymä bir [...]

12/ äriği barıgı ///M'Z ° ol k[iši]³⁶

13/ ' /// L' /// ohšatı ulu[g //]

14/ -D'N [//]N [//]B'[//]

15/ [////////] k(ä)lir ° [///]

16/ [////////]RW[////////]

{Later additions in the left margin are
destroyed.}

is the imperial law. l¹⁰ (First:) [Therefo]re he
does not remain for a lo[ng time] in a town.
And one [...] his behaviour (*hend.*) [...] not.
That pe[rson ...] resembled [...] grea[t ...]
comes l¹⁵ [...]

{R} Chin. Tr. 228-232: 一一花間化佛无量展轉相生化无量身。l²³⁰ 若電那勿內懷第一大王樹者，當知是師有五記驗：一者不樂久住一處，如王自在亦不常住一處，時有出遊將諸兵眾，嚴持器仗種種具備；能令一切惡獸怨敵悉皆潛伏。 ‘... on these trees unsurpassed precious flowers constantly unfold; when they open, their brilliance illumines all. Within each of these flowers innumerable *buddhas* of transformation create their innumerable persons by successive and uninterrupted transformation. l²³⁰ If the *diannawu* carry within them the first tree, which is that of Great Royalty, know that such masters have five signs: 1. They do not enjoy remaining long in the same place, but are like a king who, being independent, does not constantly dwell in one place, but from time to time sets out and leads his troops, impressively bearing their arms at the ready; (thus) he can cause all ferocious beasts and malevolent enemies to hide away in their lairs.

U42 Verso

1/ [katı]gılanmaz³⁷ inčip ağı bolur³⁸ ° ymä

2/ [nä t]örlüg ağı bar(ı)m äl(i)giñärü

3/ käls[är] äsirkäyü kızkanu³⁹ tutmaz kız-

4/ lämäz ° ° üčünč arıgın turugın

5/ ärmäkig nomlayur ° ad(ı)naguka tutuzur

6/ k(ä)ntü ymä arıgın turugun ärür °

7/ ymä üzüksüz arıgın ärmäkig

8/ sävär amrayur ° ° tört[ün]č

9/ [nom] ičrä ornagl(ı)glar č(a)hšap(a)tka

10/ [] küčlüglär birlä

11/ [] ädgü ögli bolur ° ymä

12/ [bi]/[i]gsizlärdä özin ta[r]karu

13/ tutar ° bešinč üküš ter[in k]uvrag⁴⁰

14/ ornanmıš [t(ä)nr]ilär ärgü[läri] üküš

15/ [d]intarlar ar(a)m[]RY[//]

16/ [säv]är amrayur ° [...]

[Second: ...] he does not [st]rive, but still
acquires provisions. And [whatever t]ype of
treasures (*hend.*) mi[ght] come into his
hands, he does not hold on (to them) nor
conceal (them) out of miserliness and
avarice. Third: He preaches purity and
chastity. l⁵ He transfers (this) to others and he
himself is pure and chaste. Further, he loves
(*hend.*) a pure (state of) being. Fou[rt]h: The
ones firmly established in the [Doctrine], to
the commandment(s) l¹⁰ [...] with the Mighty
Ones [...] he becomes (a person) possessing
Good Thinking. And he keeps restraining his
own self from [the i]gn[o]rant ones. Fifth:
He [lo]ves (*hend.*) the many assemblies
(*hend.*), the dwelling places where the [god-

³⁶ The gap after K[...] is filled by parts of two Chinese characters written on the back of the Verso. (SL)

³⁷ Wilkens (*op. cit.*, 152) restored [*su*]k_{lan}maz (with preceding *ekinti*).

³⁸ Wilkens (personal communication): ‘I would read bulur / the whole sentence is to be translated as follows
“[Second:] although he does not [co]vet riches he attains (them).”

³⁹ Cf. Röhrborn, *UWVerben*, 197.

⁴⁰ *tir[i]g k]uvrag* (von Le Coq). Wilkens (personal communication): ‘*terin kuvrag* in Uyghur Buddhism =
“community”’

{Later additions in the left margin are
destroyed}

like ones are installed, l¹⁵ many [...] abodes
[of the E]lecti [...]

{V} Chin. Tr. 232-236: 二者不慳。所至之處若得觀施，不私隱用，皆納大眾。三者貞潔，防諸過患；自能清淨，亦復轉勸餘修學者，令使清淨。四者於己尊師有智²³⁵ 患者而常親近；若有无智，樂欲戲論及鬥諍者，即皆遠離。五者常樂清淨徒眾与共住止；所至之處，亦不別眾獨寢一室；：‘2. They are not miserly. If they receive alms in the places they go, they do not make private use of them, but give them to the great assembly. 3. Being chaste, they guard themselves against all faults and evils; capable themselves of being pure, they can in their turn encourage all who apply themselves to study to become pure. 4. They always remain close to their own l²³⁵ venerable masters who possess wisdom; if there any without wisdom, who take pleasure in sophistry and bickering, they keep well apart from them. 5. They are always pleased to remain in the company of their pure followers; wherever they go, they do not separate themselves from the multitude (of the faithful) to retire to a room alone; ...’

U281 (T I D x 3) + U41 (T I, α²)

Script: Uyghur Script.

Catalogue entry in *AtHMani*: §151, 162-63.

Content: Prose – part of introduction to the Sermon of the Light-Nous (Mind). {R+V: cf. Chin. Tr. 259-70}

Editions: *TM* iii 21.1 (i) – 21.8 (iii) (= U41 only) (BS); *Parallelen* 94-95 (U41 only) (BS), *Neue Frag.* 264-65; *TrMS* 68 & 70 (GS)*

Translations: (Germ.): *TM* iii 18-19; *Parallelen* 95; (Eng.): *TrMS* 68 & 70.

Photographs (Colour digital):

- (1) <http://turfan.bbaw.de/dta/u/images/u0281recto.jpg> and
<http://turfan.bbaw.de/dta/u/images/u0281verso.jpg>
- (2) <http://turfan.bbaw.de/dta/u/images/u0041recto.jpg> and
<http://turfan.bbaw.de/dta/u/images/u0041verso.jpg>

Photographs (B&W published): *MTT* Taf. XXIII (U281 only); *Neue Frag.* Taff. 9 and 10.

U281 Recto

{U 281} Hd./1/ [...] tat(a)g-l(a)g nom ° ° ° °
2/ [] YP tavratsar
3/ [] bolur övkä[lig]
4/ [] kiši bošgut[]
5/ [niz]vani örlätsä[r]
6/ [ekinti] ol kiši[]⁴¹
{U41}
7/ sakınmaz ° ° özi ymä ad(ı)naguka⁴²
8/ bošgut bošgurmakın s(ä)vär ° [°]
9/ ° ° ° üčünč nom nomlamakka
10/ tavratur ° ° törtünč alkı[š]
11/ üdin öyür unitmaz ° ° başik

{U 281} Hd./ [...] The sweet doctrine (of
the)
{*The Fifth Light Tree*} (1) [...] if he urges
[...] becomes [...] angr[y ...] person [...]
instruction [...] l⁵ I[f lustful pas]sion disturbs
(him), [...] Second:] {U41} He does not
consider that person [...]. And he loves
giving instruction in person to others. Third:
He is zealous in preaching the Doctrine. l¹⁰
(4) Fourth: He thinks about and does not
forget the (proper) time of prais[e]. [(Then)
he performs] the recitation of the hymns, the

⁴¹ It is not possible to join U281 neatly with U41. There may therefore be a gap of one or more lines between lines here numbered as 6 and 7.

⁴² The left hand margin of the fragment appears to have been cut by a sharp instrument – perhaps a pair of scissors – as very few letters at the ends of lines are lost. (SL)

12/ aymakıŋa bitig okımakıŋ[a]
 13/ yok tävirmäkiŋä [...]
 14/ [°°] °° beš[inč ...]KR[...]

readin[g] of the books, the orientation to the
 Teaching [...] Fifth[ly ...]

{R} Chin. Tr. 259-263: 五勤修者。若有清淨電那勿等內懷懃性<者>，當知是師有五^{l260}記驗：一者不樂睡眠，妨修道業。二者常樂讀誦，勵心不怠；同學教誨，加意喜謝；亦不因教心生怨恨；已常懃修，轉勸餘者。三者常樂演說清淨正法。四者讚唄禮誦，轉誦抄寫，^l繼念思惟；如是等時无有虛度。五者所持禁戒堅固不缺。‘The fifth (tree) is that of (Religious) Zeal. If there are some pure *diannawu* who carry within them a zealous nature, know that such masters have five ^{l260} signs: 1. They do not like to sleep, for this would hinder their religious cultivation. 2. They constantly rejoice in reading and recitation, urging their hearts not to slacken; if those who study with them give them instruction, they pay attention and thank them with joy; they do not, on account of the instruction they have received, perceive any resentment; being always zealous themselves, they in turn encourage zeal in others. 3. They constantly rejoice in expounding the pure and true Law. 4. They chant hymns according to the rituals, then transcribe what they have chanted, and then repeat it in their thoughts; in this way there is never a moment wasted. 5. The precepts they observe strictly and unfailingly.’

U281 Verso

Hd./ 1/ °° °° m(a)nohmed [roš(a)n wifras]

Hd./ [Light-]Nous [Sermon on..]

2/ []R °° inčip 'R[]
 3/ []K' ornanur °° [ekinti]
 4/ [] köŋüli kertü [/ ..]
 5/ []TK ärür °° ymä
 6/ [] ütün äriŋin []
 {U 41}
 7/ °° °° üčünč č(a)hšapatag
 8/ tamgag kertün tutar °° ymä
 9/ ornags(ı)z ekirčgü köŋül
 10/ tutmakda özin tarkaru
 11/ tutar °° °° törtünč k(ä)ntü
 12/ [hoš]ti-sıŋa bahşıŋa
 13/ [u]runčakl(a)g bolur ° ymä
 14/ [türk]aru []n adın-
 15/ [-(a)gu]

{U 281} {*The Sixth Light Tree*} [...] but
 [...] is installed [...] [Second: ...] his
 mind [...] true [...] ^{l5} is, and [...] by his
 counsel (*hend.*) [...] {U 41} Third: He
 keeps true the Commandment(s) and the
 Seal(s), and he constantly refrains from
 displaying an unstable and indecisive
 mind. ^{l10} Fourth: He becomes a [...
 s]urety for his own [mas]ters and
 teachers. And [...] conti]nuously [...]
 oth[ers ...]

{V} Chin. Tr. 264-70: 六真實者。若有清淨電那勿等內懷真實性者，當知是^{l265}師有五記驗：一者所說經法皆悉真實；一依聖教不妄宣^l示；於有說有，於无說无。二者心意常以真實和同；不待外^l緣因而取則。三者所持戒行每常真實；若獨若眾，心无^l有二。四者常於已師，心懷決定；盡力承事，不生疑惑；乃^l至命終，更无別意。五者於諸同學，勸令修習；以真實行^{l270}教導一切。‘The sixth (tree) is that of Truth. If there are some pure *diannawu* who carry within them the nature of truth, know that such ^{l265} masters have five signs: 1. The explanations which they give of scripture and doctrine are entirely true; they fully conform to the holy teaching and state nothing false; they say yes when it is yes, and no when it is no. 2. Their hearts and thoughts are always in agreement with the truth; they do not wait for an external reason to adhere to it. 3. The acts which they accomplish by conforming to the precepts are always genuine; whether they are alone, or in the midst of the multitude, they are not two-faced. 4. Regarding their own masters, their hearts are always resolved; they serve them with all their might,

and perceive no doubts; even until death, they think of nothing else. 5. As for those who study with them, they encourage them in the practice of religion; by their truthful conduct ¹²⁷⁰ they serve as guides to all men.'

So 10348 (T I α)

Catalogue entry in *AtHMani.*: §163, 172-73.

Content: Prose – part of introduction to the Sermon of the Light-Nous (Mind). {R+V: cf. Chin. *Tr.* 268-70}

Editions: *Traktat* 101-02 (GS); *TrMS* 70 (GS).*

Translations: (Germ.): *Traktat* 102; *TrMS* 70.

Photograph (Colour digital): http://turfan.bbaw.de/dta/so/images/so10344so10351_seite1.jpg and http://turfan.bbaw.de/dta/so/images/so10344so10351_seite2.jpg

Photograph (B&W published) *Traktat*, Abs. V.

So 10348 Recto

- | | |
|-----------------------------------|------------------------------------|
| 1/ [...] | [...] to the [... teach]er [...] |
| 2/ [...]Y D'[...] | dea[r hearer[s ...] |
| 3/ [...bahš]ıgaru [...] | |
| 4/ [...] ° bešinč [...] | |
| 5/ [...amra]k n(i)gošak/[ar ...] | |

So 10348 Verso

- | | |
|--------------------------------|--|
| 1/ [...] | [...] ? [...] urge to [...] hard [...] |
| 2/ [...] K'T[...] | |
| 3/ [...]NK' [...] | |
| 4/ [...] kat(i)glantur[ur ...] | |
| 5/ [...] kat(a)g 'WL[...] | |

{R+V} Chin. *Tr.* 268-70: 四者常於己師，心懷決定；盡力承事，不生疑惑；乃至命終，更无別意。五者於諸同學，勸令修習；以真實行 ¹²⁷⁰ 教導一切。‘Fourthly: Regarding their own masters, their hearts are always resolved; they serve them with all their might, and perceive no doubts; even until death, they think of nothing else. Fifthly: As for those who study with them, they encourage them in the practice of religion; by their truthful conduct ¹²⁷⁰ they serve as guides to all men.’

U40 (T M 423a)

Script: Uygur Script.

Catalogue entry in *AtHMani.*: §153, 164.

Content: Prose – part of introduction to the Sermon of the Light-Nous (Mind). {R+V: cf. Chin. *Tr.* 300-04}

Editions: *TM* iii 22.1 (i) – 22.16 (ii) (BS); Klimkeit– Schmidt-Glitzner, ‘Die türkischen Parallelen’ 96 (BS); *TrMS* 82 (GS).*

Translations: (Germ.): *TM* iii 18-19; Klimkeit– Schmidt-Glitzner, ‘Die türkischen Parallelen’ 96=97; (Eng.): *TrMS* 82.

Photograph (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0040recto.jpg> and <http://turfan.bbaw.de/dta/u/images/u0040verso.jpg>

{R} {Later addition in the left margin in vertical direction: the letters of the Uighur alphabet} a v g w z g
y g d m n s b č r š t r [.] m k

U40 Recto

- 1/ [...] ° eki y(e)g(i)rminč
- 2/ [...] kañu kiši kim bo y(a)rukun
- 3/ ärmäk[ig] k(ä)ntü köñülin içrä
- 4/ tarımıš ärsär ° ol kiši b(ä)lgüsi
- 5/ antag ärür ° näñ ašnu uvutsuz
- 6/ bilig anañ köñülin içrä
- 7/ ärsinmāz ° ymä tiši kišilär(i)ñ
- 8/ körkin mänizin näñ yokča
- 9/ ädliksizčä sakınur ° ymä k(ä)ntü
- 10/ özin uzuntonluglarda
- 11/ saklanu tarkaru tutar ° °
- 12/ ekinti k(ä)ntü köñülin n(i)gošaklar
- 13/ üzä bamaz ulamaz ° ° ol n(i)gošaklar
- 14/ [ä]vin näñäyüç öziñčä
- 15/ [sa]k[ı]nmaž ° ° ymä ol⁴³ n(i)gošaklar-nañ
- 16/ [ornı]ña kırıña artok

{*The Twelfth Light Tree*} [...] Twelfth: [...] Whichever person cultivates this Light-Being in his own Mind, that person's Signs l⁵ are as follows: (First:) No previous shamelessness at all has power over his Mind, and he considers the form and complexion of women as nothing at all and worthless; and and he is constantly on his guard, and keeps himself at a distance from females. l¹² Second: He does not fasten (*hend.*) his own Mind on the Hearers. In no way does he [c]o[n]sider the [hou]se(s) of those Hearers as his personal one. l¹⁵ And to those Hearers's [plac]e and stage [...] more [...]

{R+V} Chin. 300-304: l³⁰⁰ 十二内外俱明者若有清淨電那勿等内懷俱明性者，當知是師有五記驗：一者善拔穢心不令貪慾，使己明性常得自在；l 能於女人作虛假想，不為諸色之所留難；如鳥高飛，不殉羅網。二者不与聽者偏交厚重；亦不固戀諸聽者家將如己舍；若見法外俗家損失及愁惱事，心不為憂；‘l³⁰⁰ The twelfth (tree) is that of Total Light of Within and Without. If there are some pure *diannawu* who carry within them the nature of Total Light, know that such masters have five signs: 1. They excel at rooting out their soiled intentions and at not tolerating Greed and Lust, so that their own Light-nature can always be free; they consider the thoughts of women to be empty and deceitful, and they are not obstructed by desirable appearances; they are like birds which, flying high, do not perish in the nets. 2. They do not practise favouritism with their hearers; neither do they attach themselves to the homes of the hearers by considering them as their own residences; if they see that laymen who are not followers of the religion are undergoing hardship or experiencing misery, their hearts are not afflicted by it; should these people gain some benefit ...’

U40 Verso

- 1/ ögirär⁴⁴ [...]
- 2/ ätözin oglagu köñ[üllüg]
- 3/ sıyak tutmaz ° ymä to[nlar] L/
- 4/ yumšak inčkä etiglig [y]aratı[glıg]
- 5/ tilämāz kolmaz ° ° törtünč
- 6/ alkinču ölüm künin öyü
- 7/ tutar ° ymä üzüksüz⁴⁵ ärklig

(Third:?) [...] he rejoices [...] he does not cling to the carnal body's shadow having a (deceptive,) delicate dis[position]. And l⁵ he neither desires nor asks for soft, fine and adorn[ed] (*hend.*) fa[br]ics. Fourth: He constantly keeps meditating on the Day of

⁴³ Word written above the line.

⁴⁴ ögirär Wilkens; kök(ä)ttürmaz AvT.

8/ han anaŋ köziŋä közüni
 9/ yüzün utru tururča sakınur ◦
 10/ ◦ bešinč in ečilärin münlüg
 11/ kadagl(i)g kılmaz kimni üzä ymä
 12/ äzük tanuk ünmez ◦ inčip
 13/ üzüksüz küntämäk anaŋ köŋ[üli]
 14/ süzökün y(a)rukun yašukan (sic)
 15/ ärür ◦◦ bo ärü[r eki]
 16/ y(e)g(i)rmi elänmək kim bur[han]

Annihilation and Death. As for the eternal Mighty Sovereign – he (= the Elect) thinks how he will appear in His eye(s), (and how he will) stand before His face. ^{l10} Fifth: He does not seduce his younger and older brothers to sin (*hend.*). And he does not stand up as false witness against anybody. But, continuously and daily, his min[d] is pure, bright and radiant. ^{l15} These ar[e the Twel]ve Dominions, which the Pr[o]phet ...]

{V} Chin. Tr. 305-09: ^{l305} 及欣喜事，心亦如故。三者若行若住，若坐若臥，不寵肉身求諸細滑衣服臥具、飲食、場藥、象馬、車乘以榮其身。四者常念命終險難苦楚危厄之日；常觀无常，及平等王如對目前；無時暫捨。五者自身柔順；不惱兄弟及諸知識不令嗔怒；亦不妄證令他惡名；常能定心安住淨法。‘^{l305} or enjoy some happiness, their hearts remain likewise untouched. 3. Whether they walk or pause, whether sitting or lying, they do not esteem their carnal bodies by seeking fine garments and bedclothes, food and drink, soups and potions, elephants and horses, or chariots and mounts in order to glorify their bodies. 4. They continually think of the difficult, painful and perilous day when their lives will end; they constantly reflect on impermanence, and the King of Justice is as if present before their eyes; they do not relinquish this thought, even for an instant. 5. They are personally agreeable; they do not pester their brethren and friends or provoke their anger; neither do they bear false witness to give others an evil reputation; with steadfast heart they remain constantly at peace within the Pure Law.’

4. Part of a sermon on the consequences of sin

T II D 173d (Text now lost)*

Script: Uyghur Script.

Catalogue entry in *AtHMani.*: §125, 139.

Content: Prose – Part of a sermon on the consequences of sin.

Editions: *TM* i, 15.1-17.20 (BS), UM329-368, 85-88 (GS)*.

Translations: (Germ.): *TM* i, 15-17, UM 88-89; (Eng.) CFM Team.*

Photograph (B&W: Published): *TM* i, Taf. II.

T II D 173d Recto

UM329 1/ umagay ◦◦ ymä ögi kaŋı
 UM330 2/ antag ögäk sav sözläyü
 UM331 3/ umagay kim ol ärn(ä)ŋ köŋ(ü)lin
 UM332 4/ y(a)rutsar ◦◦ ymä aŋı
 UM333 5/ bar(a)m köziŋä nän elänmägäy
 UM334 6/ ◦◦ ymä näčä otači otın
 UM335 7/ birlä k(ä)lsär ◦◦ anı otayu
 UM336 8/ umagay ◦◦ t(a)kı k(a)mag kamlar
 UM337 9/ ter(i)läp nän turgürmägäy
 UM338 10/ ogul kız berü umagay
 UM339 11/ ◦◦ k(a)čaŋ nän atn(a)ŋ
 UM340 12/ äšgäknäŋ müyüzi örmäz
 UM341 13/ ◦◦ ančulayu k(a)ltı uzlar

(...) they will not be able to [do so]. And his mother and his father will not be able to say such pleasant (?) words that can brighten the mind of this man (by telling him that he will have children). Even (5) possessions cannot have effect in his eye(s) (i.e. are worthless in his eyes). And no matter how many doctors come with their medicines, they will not be able to heal him. And when all the shamans (sorcerers) gather together, they will not be able to raise him (?), (10) and they cannot give him any children. Just as the horse and the donkey cannot grow horns, the craftsmen cannot do their work (their craft) without material.

⁴⁵ The word is now quite faint and torn and parts of two Chinese characters written on the back of the Recto have now come through between lines 6 and 7. One of these part-characters affects the reading of –ks- in the word. (SL)

UM342 14/ ädsiz näŋ iŝ iŝläyü
 UM343 15/ umaz °° inčip ärli
 UM344 16/ uzuntönluŋli näčäkä-
 UM345 17/ -tägi beŝ t(ä)ŋri küčin
 UM346 18/ yemäsär °° näŋ ätöz
 UM347 19/ s(ä)vigin uvutsuz iŝig
 UM348 20/ sürü umaz °° ogul kız

T II D 173d Verso

UM349 1/ ymä näŋ tugurmaz °° ol
 UM350 2/ ödün k(a)ltı t(ä)ŋri küči aŝ
 UM351 3/ ičgü bolsar °° küčlüg b(ä)dük
 UM352 4/ bolur °° anta ötrü ogul kız
 UM353 5/ tugar °° ol az yäk kim taŝtan
 UM354 6/ aŝka ičgükä katılap ärür
 UM355 7/ °° ymä ätözkä kirür °° ol
 UM356 8/ ičräki az birlä katalur °° kim
 UM357 9/ erkäki tiŝili ätözintä
 UM358 10/ ärür °° ol üdün az yäk
 UM359 11/ inčä küčlüg bolur °° k(a)ltı
 UM360 12/ qıt kurug otuŋug köyü<r>-
 UM361 13/ gürcä °° t(a)kı k(a)ltı balak
 UM362 14/ suv ičrä yüzärčä °° k(a)ltı
 UM363 15/ urug ävin yöpük yerdä
 UM364 16/ örärčä °° ančulayuma
 UM365 17/ az yäk ätöz ičrä inčä
 UM366 18/ küčlüg bolur °° ol üdün
 UM367 19/ az yäk k(ä)ntü özin töpödän
 UM368 20/ adakn(a)ŋ tıraŋak uçıŋa

(15) As long as man and woman have not consumed the power of the Five Gods, they cannot commit shameless (sexual) acts by physical (20) love, nor

can they ever give birth to a son or daughter (a child). When the power of God becomes mixed in food and drink (when he transforms himself into food and drink), his power becomes strong and great. After that a son or a daughter (i.e. a child) (5) is born. That greed-demon, who from the outside has mixed herself with food and drink and enters the body, intermingles with the greed that is within the body of man and woman. (10) Then the greed-demon thus becomes (truly) powerful. Like the fire that burns the dry wood, or like the fish that swims in the water, or like (15) seedlings that germinate in well-manured soil, the greed-demon will wax strong within the body. Then [the] greed-demon [spreads itself in the body] from the head to the tips of the toenails.

5. Sermon or treatise on suffering**T II D 178a* & T II D 178b* & T II D 180***

Script: Manichaean Script.

Catalogue entry in *AtHMani.*: §128†, 141-42.

Description: Texts now lost. Originally the three fragments were from the same large folio page with unusually large handwriting.

Content: Uyg., prose, sermon on suffering with strong Buddhist echoes.

Tx.&tr.: *TT* ii, 423-25* (repr. *SEDTF* ii, pp. 43-45); tr. (Eng.) CFM Team*.

Photo: None extant.

T II D 178a† + Recto

Col. I

1/ //// larımın ymä-ä
 2/ irinč qılıp ° ölür
 3/ -tüm ° ([red] di/hr mōnoy VI ////
 4/ nūnēšōn vozēhēō
 5/ ohēnd ° zornēn muhryōn
 6/ zomēg niβost
 7/ amtii ärtip qalir
 8/ ärkii sn ° altun
 9/ -lug yinčülüg xap

Col. I

... I have made my [parents *vel sim.*] unhappy and killed. Anger (?) Mind six [...] Now they have been brought forward, tethered to the gemstone earth. Now you will probably pass by. You live well lying in the middle (?) of the gold and pearl earth, pearl jewels

10/ yirtä yatip yürür
 11/ ärki sn ° yinčülüg
 12/ mončuqlar tiy-ü
 13/ siqtayu ° ayusī
 14/ küčätip ° ad // ī
 15/ [ā]rnii yirüp ° ängäkii
 16/ [tm]γaxī aprap
 17/ /// a ölp bardī
 18/ ol üç oyrlar
 19/ nīng birin az
 20/ [n]izwanī oyrinta
 21/ ölürmis ayīy

Col. II

22/ ksilär ° ücyblaq
 23/ yolta öz ötäk
 24/ ötäyür ° muna muni
 25/ bilmis kräkg ° az
 26/ bilig iy(i)n tätrülmk
 27/ -ig ayīg qılınčiy(i)n
 28/ bulup közünür azun
 29/ -ta ayīg tuskä-ä
 30/ täkmis üçärän
 31/ -lär °° **dud oz dib** ///
 32/ kozend ° kodom č///
 33/ oe (?) ud oh ///
 34/ čod yana öpkä
 35/ bilig iy(i)n tätrülmäk
 36/ ymā xayu ol ° muna
 37/ anī ymā inčä
 38/ bilmis krgäk ° bu
 39/ tolpsansar içi
 40/ -ntäkii ° tīnlgarīg
 41/ näčä ämgätgölüg
 42/ tolgatguluq ° irin
 43/ -türgülük bosantu

T II D 178a[†] + Verso

Col. I

44/ -rgluq islär
 45/ kötöklär ärsär
 46/ barča öpkä bilig
 47/ iy(i)n tätrülmäk tin
 48/ törüyür bālgürär (°)
 49/ {Line left blank}
 50/ bidi im dibohr-
 51/ don zovor / stor guron
 52/ nomron °°
 53/ taqī ymā bu oq
 54/ öwkä bilig as
 55/ -ilsar küčätsär
 56/ / ol agır agrus
 57/ amil yabaš
 58/ kiši lārīg ° tar
 59/ ////////// q sigrik
 60/ /// s qılur ° köngül

uttering and crying (?).As his
 poison [the poison in his body?]
 became stronger, and his [cheeks]
 and his lips were rotting and his
 jaw-bone and his palette were being
 eaten way ... he died. (18) Those
 three robbers each out of greed-
 passion (21) have killed – evil

Col. II

people. In three evil ways they pay
 (fulfil) their debt. Look, this must
 be known: By being “trapped by
 greed” (*Acc.*) that resulted in evil
 deeds, the three men have earned
 evil wages in the present existence.
 Moreover, it was through anger that
 they were trapped. What [is] that all
 about? And so, man shall - again, to
 be “trapped by anger”, and what
 does that mean? Look, man must
 also know the following: just how
 many things there may be for
 tormenting (Hend.) and troubling
 (Hend.) all the beings in Samsara.

Col. I

“by being trapped by anger” they
 will all be born and made visible.
 Later their rigid anger will deepen
 and it will harden (lit: difficult)
 delicate beings. And moreover, if
 this anger multiplies and increases
 in strength, [then] this severe
 disease (??) will turn quiet, gentle
 people into - - - Spring - All that is
 located in the heart []

61/ tākii [alqu anunms
 62/ bīsrnmīs nom
 63/ larīg ° asra-a
 64/ mansīz saqīnč
 65/ larīg °] alqu

Col. II

66/ anunmīs bīsrn
 67/ -nmīs nomlarīg
 68/ asra mansīz
 69/ saxīnčlarīy
 70/ turum ara top
 71/ yoxatdurur ° yitlint
 72/ -ürür ° anīn tīnlgar
 73/ öpkä nīzbani
 74/ larīn iya basa
 75/ umadīn oq ° uzun
 76/ sansar içindāki
 77/ otča öpālür
 78/ opuča kinlānür
 79/ -lār tāksinürlār
 80/ muna bu yoq
 81/ tözlüg öpkä
 82/ nīzbani iy(i)n
 83/ utzuxup ° uzun
 84/ turgaru ° öčhāk
 85/ alīsu ° ötāk
 86/ birim ötāmāk
 87/ lārii ārsār

Col. II

[and] at maturity it [anger] discards
 [...] acquired teachings and
 destroys humble (Hend.) thoughts
 at once and all together. Thus, as
 soon as living beings are no longer
 able to suppress their anger(-
 fervours), they burn (flicker) for a
 long time in Samsara, like fire, and
 turn (Hend.) like vermin. Look, if,
 as a result of these “anger fervours
 (based on) nothingness, [living
 beings] are defeated, and if they
 always and forever taking revenge
 to fulfil their debt (i.e. receive their
 earnings) [so].....

6. Part of an astronomical-mineralogical treatise

T II T 14* (Text now lost)

Script: Runic Script.

Catalogue entry in *AtHMani*.: §435, 377-78.

Content: Prose – Astronomical-mineralogical treatise in Runic script.

Editions: W. Thomsen, ‘Ein Blatt in türkischer “Runen”-Schrift aus Turfan’, *SPAW* 1910, 302-03 (BS)*.

Translations (Germ.): Thomsen, ‘Ein Blatt in türkischer “Runen”-Schrift’, 611-12; (Eng.) CFM Team*.

Photographs (B&W, published): Thomsen, ‘Ein Blatt in türkischer “Runen”-Schrift’, Taf. III.

T II T 14 * Recto: (Buddhist?) text in Chinese.

T II T 14 * Verso

1/ b(a)šl(a)ndī : yiti : p(a)γ(a)rl(i)nī-
 2/ η : ymā : ♀ (or ♂ or ♀) : türlüg : mun_
 3/ _čuquṇ : tašl(a)rīṇ : (ā)rdāmi
 4/ b(ā)lgülü[g] : s(a)bl(a)r :
 5/ ymā : kök : yörün : taš : t²_
 6/ _ir² : tüzlüg : ol : : in²t²iz
 7/ yörün : taš : urmīzt : tü_
 8/ _zlüg : ol : : s(a)rīy : taš : na_
 9/ _γia : tüzlüg : ol : : q(a)ra
 10/ taš : kiw(a)n : tüzlüg : ol : :
 11/ t²iy : taš : m(a)γ : tüzlüg : ol : :
 12/ : : ymā : qamuγ : taš_

It begins with the seven planets and at the same time with the five different jewels and stones of virtuous characteristic words. (5) The blue clear stone is from Mercury’s nature, which (?) clear stone is from Jupiter’s nature, the yellow stone from Venus’ nature, (10) the black stone from Saturn’s nature, the bright stone (?) stone from the Moon’s nature. Furthermore, all the stones have signs of each of their special virtues. When one takes (15) the clear stone

13/ _l(a)rīŋ : kǎntü : kǎntü : (ä)rdä_
 14/ _mi : b(ä)lgüsi : b(a)r : : ymä q(a)lt_
 15/ _i : yörüŋ : taš(i)ŋ : (a)ls(a)r : qizi_
 16/ l² : siŋ : sub : yön(ä?)s(ä)r : ol taš_
 17/ _iŋ : özi : üzä : tutsar : q_
 18/ opqa : utŋ(a)y : ymä : nä : iŋ : y_
 19/ _'(a)rliŋ : y(a)rliqas(a)r : qop[da]
 20/ : iŋi : yoriŋ : bolŋ(a)y : : [yör]_
 21/ _uŋ : tašiŋ : (a)lip : kök : y²[örü]_
 22/ _ŋ : sub : yön(ä?)s(ä)r : : ol : taš²iŋ
 23/ öziŋ : tuts(a)r : : y(a)t : ki_
 24/ _ši : adartu : umaz : učiŋ_
 25/ _a : b²(ä)g²d²(ä)mäkä : tägir : ym_
 26/ _a : ol-log : tašiŋ : sübi : y_
 27/ _aš²il : bols(a)r : k(ä)m : öziŋ_
 28/ _tä : tuts(a)r : aŋuluŋ : qu_
 29/ _rt : qoŋuz : ad(a)rtu : uma_
 30/ _z : q(a)ra : tašiŋ : **taš**
 31/ **šŋ**

and red dull (?) water emerges, and one carries that stone on (oneself) one will win against all; as well as whatever (20) work is imposed (upon one), everywhere one's work will succeed. If one takes the clear stone and blue (clear) water emerges and one carries this stone with one, no enemy will be able to interfere: one will achieve one's goal (25) and paradise (?). Furthermore, if the same stone becomes water green, whoever carries it with oneself, cannot be interfered with by poisonous worms and insects. The black stone: stone(s?)

III. Parables, tales and legends

1. Legend of the Buddha Zarazusthra

U4 (T II D 175)

Script: Uyghur Script.

Catalogue entry in *AtHMani.*: §2, 36-37.

Content: Prose – Legend of the Buddha Zarazusthra.

Edition: P. Zieme, 'Zoroaster in Babylon in Manichaean Turkish', *ap.* P.O. Skjærvø, 'Zarathustra in the Avesta and in Manicheism – Irano-Manichaica IV' in *La Persia e l'Asia Centrale da Alessandro al X secolo*, Atti dei Convegni Lincei 127 (Rome, 1996), 618-21; A. von Le Coq, 'Ein manichäisch-ugurisches Fragment aus Idikut-Schahri', *SPAW* 1908, 400-401 (BS).

Translation (Germ.): von Le Coq, 'Ein manichäisch-ugurisches Fragment', 400-01.

Photographs (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0004recto.jpg> and <http://turfan.bbaw.de/dta/u/images/u0004verso.jpg>

U4 Recto

Hd./ * körtlä tatylynomï *

1/ [yäk]lär waxşiklar kim angar kädilmiš
2/ ärti [°°] küçlüg vrištilärkä aydı °° bang
3/ tip °° °° ol yäklärdä uluyi t(ä)zdi kürädi °°
4/ Bavi baliqda taštın bir narun atly
5/ i ärti °° ol yäklärdä uluyi ol ida
6/ yašdı vrištilär tutup tartdı südürdi
7/ ol i yalpryaqı yirdä tüšdi °°
8/ ymä ol ödün bavi baliqdaqi bodun
9/ [']ovyaladi yagıdıtı qamya taš alıp
10/ [Zrušč] burxan(a)γ atılar °° ol taš
11/ [] olaryaru yanti başların
12/ [közlärin] täglärti °° ymä Zrušč
13/ [burxan lp yrlqadi siz_lär []

Hd./ * This wonderful and lovely text *

[...] demons (and) spirits that had attached themselves to him. To the mighty angels he said (?): 'Bind him!' The greatest of the demons fled and got away. Outside the city of Babel (5) there was a tree called Narun (elm). The greatest of the demons hid on this tree. The angels grabbed (the tree), pulled (at it), and shook (it). The leaves of the tree fell to the ground. Now at this time the people of the city of Babel became angry and inimical. (They) picked up maces (?) and stones and threw at (10) the prophet Zarathustra. [But] the stones turned back upon themselves, [smashed] their heads, and blinded [their eyes]. And [the prophet] Zarathustra deigned [to say]: 'you (all) [...]

U4 Verso

Hd./ * zrušč burxan yäk lăr *

1/ ol i uçinta olurdı köngülintä
2/ inča saqıntı özümün qudı idayn
3/ Zrušč burxan töpüsin üzä
4/ tüšäyn Zrušč burxan(a)γ ölüreyin
5/ tip saqıntı °° ymä ol ödün
6/ bavi baliqdaqi qamlar oq y-a alti
7/ yasın qurdı Zrušč burxan(a)γ atı (°°) oqi
8/ yana sıvγar öz tmrına tägdı
9/ yäk antaq ölti °° qamlar uluyi
10/ uvutluy bolıtı °° ymä zrušč b[urxan]
11/ ärtüki yirdä turup bavi[l baliq]
12/ ortusıngaru bardı anta[... ...]
13/ [tn]grlik itilmiš []
14/ [... ...]

Hd./ * the prophet Zarathustra and the Demons *

[He] (the demon) sat on the top of the tree (?). He pondered as follows: 'I will throw myself down; I will fall on the top of the head of the prophet Zarathustra, I will kill the prophet Zarathustra'. (5) Now, at this time the priests of the of Babel took up arrow(s) and bow(s), pulled the bow(s), and aimed at the prophet Zarathustra. Swerving (?), their arrows hit (the demon) in his life vein. The demon died on the spot. The greatest of priests (10) was ashamed. Also from the place where the p[rophet] Zarathustra was, he rose and went into the middle (of the city) of Babel. There [...] a temple was erected [...]

2. Moralizing tales

U5 (T.M. 342)

Script: Runic Script.

Catalogue entry in *AtHMani.*: §22, 51-52.

Content: Prose – moralizing tale (?).

Editions: von Le Coq, *Köktürkisches*, 1056-57 (BS)*.Translation (Germ.): von Le Coq, *Köktürkisches*, 1056-57.Photographs (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0005seite1.jpg> and<http://turfan.bbaw.de/dta/u/images/u0005seite2.jpg>Photographs (B&W, published): von Le Coq, *Köktürkisches*, Taf. X and XI.

U5 I (?) Recto

Hd./ * i(?) b¹r¹as¹ []1/ azo ° t¹or¹u_2/ _q ° s¹ub¹ (ä)r²s²_3/ _ (ä)r² ° uapy¹in¹4/ azo ° it²mi5/ _š ° y¹ar¹at¹mī_6/ _š ° t¹at¹(i)γl(i)γ7/ aš (ä)r²s²(ä)r² [] a_8/ _š¹ay¹in y²[m]_

9/ _ä ° [] [är]_

10/ _s(ä)r² []

11/ []

or: if (it) is clear: water: (so) I will drink (it):

or: if (it) is made: prepared: tasty food: is: (so)

I will eat (it): also [...] if (it) is [...]

U5 I (?) Verso

Hd./ [] k²i *1/ n² ° s¹aqint_2/ _i ° y²mā ai_

3/ _iγ ° qīl(i)nčl_

4/ _iγ ° š¹mn¹u n²ä5/ ° y¹(a)b¹[l¹a]q čul¹6/ b¹u ° s¹aqint_7/ _i ° b¹(a)r¹ča t²(ä)g8/ [] in²t²i ° k²

9/ [] öng ° ö

10/ [] s¹i

11/ [] ° °

he thought: also: (the) evil: be inclined to act:

demon: what a bad sorcerer word (?) he

thought? all (?)[...] (?) [...] (?)

U5 II (?) Recto

Hd./ [] r¹ [] *1/ (sc. bir ikinti) s²ik²ä : s¹(a)b¹i_2/ _n¹ : öč(ä)šmiš²_3/ _l²(ä)r² : y²mā : b²i_4/ _r²i : (i)nčä : t²im_5/ _iš² : m(ä)n² : qol¹6/ ul¹ad¹or¹um (??)7/ qam(a)γd¹a : (ä)r²_8/ _k²l²ig² : y¹ul¹t¹_9/ _uz : (ä)r²miš²10/ _ : ik²in²t²_11/ _i : (ä)r : (i)nčä : t²im_12/ _iš² : qam[ay] []

Hd./ (fragmentary)

with each other (?): through the word: they

have argued: thereafter the one: so: has spoken:

I: I swore (??): everywhere: a powerful:

forebear: he has become: thereafter: the

second: man: so: has spoken: all [.....]

U5 II (?) Verso

Hd./ * [] l¹ []
 1/ y²mā : b¹u : s¹[ab¹]
 2/ (i)γ : (i)nč(ä)k² : üzän²-
 3/ miš²l²(ä)r : y²ir²
 4/ : al¹γ : b¹ul¹uš_
 5/ _γ(a)l¹i : un¹ama_
 6/ _d¹uql¹(a)r¹ : °
 7/ y²mā : y¹ult¹uz
 8/ _uγ : ögügäl²i [: ?]
 9/ (ä)r² : (i)nčä : t²imiš²
 10/ : m(ä)n² : y²ul¹t¹uz_
 11/ _uγ : q(a)l¹t¹i : (ä)r²k²_
 12/ _[l²]ig : t²imi[š]

Hd./ (fragmentary)

again: this: Word: did they desire: (the) earth:
 [...?] to lift up together: they did not
 consent: and: to the star: to praise : (the) man:
 has thus: said: I: the star: so powerful: I have
 called (??)

Mainz 388 (T.M. 326)

Script: Runic Script.

Catalogue entry in *AtHMani.*: §582, 464-65.

Content: Prose – moralizing tale (?).

Edition: von Le Coq, *Köktürkisches* 1058 (BS)*.Translation (Germ.): von Le Coq, *Köktürkisches* 1058.**Mainz 388 Recto**

Hd./ n¹omī : ol¹
 1/ <saqin>lur¹ : mn² : t²id²i
 2/ y²ma : ik²in²t²i : q(a)
 3/ _t¹a : s¹at¹γ(a)l¹i : (ä)r² : y²
 4/ üz : (a)l¹t¹un : (a)y¹ap : t¹
 5/ (a)mγal¹ap °° qol¹i : (ä)l²
 6/ _gin²t²a : ol¹ qizi
 7/ _[γ] : id¹t¹i : s²iz

Hd./ (of ...) his law: (is) this

(he thinks) ... I : he said : again: for the second
 time: to sell : the man : hundred: gold pieces :
 respectful : having coined: from his hand: (and)
 his hands: that: girl: he has sent: her

Mainz 388 Verso

Hd./ v(?)di (a?)ng : qaγu (?)
 1/ b¹u : s¹ab¹ [////////] iš²i
 2/ d²g²ülük : (ä)r²m(ä)z
 3/ m(a)ḡa : (a)y¹it¹m//////// : t²
 4/ _id²i : b²(ä)gi : t(a)γd¹i
 5/ tutup : (a)y¹it¹i y
 6/ _ul¹t¹uzi : (ä)r²k²siz :
 7/ b¹ol¹up : ay////////

Hd./ pressure (?), ?

this: word [:] an appropriate listening: is not: me:
 (?) : he said: his prince:? : and was captured: he
 asked (?): his star: powerless: become: (?)

MIK III 201 I (T II D 176)

Script: Manichaean Script.

Catalogue entry in *AtHMani.*: §21, 50-51.

Content: Prose - Story of the necrophiliac.

Editions: *TM* i 5.1-7.21 (BS) and *UM* 482-523 (pp. 110-13) (GS)*. See also A. van Tongerloo, 'ANobleman in Trouble, or the consequences of drunkenness' in D. Durkin-Meisterernst *et al.* (eds.)*Literarische Stoffe und ihre Gestaltung in mitteliranischer Zeit* (Wiesbaden, 2009) 297-98.Translations: (Germ.): *TM* i 5-7, *UM* 113-114; (Eng.) *GSR* 314 and van Tongerloo, *op. cit.* 299-300.Photograph (publ.): (b/w) *TM* i, Taf. I.

Photograph (digital): (colour): DbMT – courtesy of MAK

<https://www.manichaeism.de/wp-content/uploads/2024/08/ArtMS3-Old-Turkic-Texts-21.8.2024.pdf> → p. 2 and<https://www.manichaeism.de/wp-content/uploads/2024/08/ArtMS3-Old-Turkic-Texts-21.8.2024.pdf> → p. 8

Photograph (published): (colour) Durkin-Meisterernst *et al.* (eds.) *op. cit.* Taf. XIII A

MIK III 201 I Recto

UM482 1/ körüp inčä sakıntı
 UM483 2/ bo m(ä)niñ yutuzum bo tep
 UM484 3/ içgärü kirip ölüg birlä
 UM485 4/ ya<t>tı °° ymä äsrökin biligs(i)zin
 UM486 5/ üçün ölügüg kuçup
 UM487 6/ uvutsuz bilig sürüp ol
 UM488 7/ ölügkä katıltı küçädükintä
 UM489 8/ ötrü ölüg yarılı °° ol
 UM490 9/ yarsınçığ ätözintäki
 UM491 10/ kan iriñ arıgsız yablak
 UM492 11/ täşılı tökülti °° ymä
 UM493 12/ ol tözün är k(a)mag özi
 UM494 13/ tonı baştan adak<k>a t(ä)gi
 UM495 14/ kanka iriñ<k>ä örgänip
 UM496 15/ uvutsuz biligin üçün
 UM497 16/ äsrökün ögsüz bolup
 UM498 17/ köñülüñä anıg ögrünçülüğ
 UM499 18/ boltum tep sakıntı °°
 UM500 19/ anč(a)gıncakan yarın y(a)rudı
 UM501 20/ kün tugdı °° ol tözün är
 UM502 21/ äsröki adıntı usınta

MIK III 201 I Verso

UM097 1/ nom kutı kim k(ä)ntü ol
 UM098 2/ k(a)mag nom eligi °° ymä
 UM099 3/ sizlärkä ayu bertim
 UM100 4/ bo üç elig t(ä)ñrilär
 UM101 5/ kälmäkin enmäkin
 UM102 6/ ärdämin büğüsin büğülänmäkin
 UM103 7/ k(a)ltı kälip kädilür
 UM104 8/ bo k(a)mag ädlär üzä
 UM105 9/ °° ymä k(a)ltı ıdmış
 UM106 10/ boltı °° bo bilgä biligig
 UM107 11/ m(ä)n sizlärkä üküş
 UM108 12/ körkün üküş yörügün
 UM109 13/ tanukun sözläyü ayu
 UM110 14/ bertim bo k(a)mag küçlüglär
 UM111 15/ savın k(a)ltı ymä nä
 UM112 16/ kolun k(ä)ltı közüntilär
 UM113 17/ bo elig t(ä)ñrilär kim
 UM114 18/ k(ä)ntü ol yuso k(ä)nig
 UM115 19/ w(a)hm(a)n roš(a)n t(ä)ñri °° inčip
 UM116 20/ bo bil{i}gä bilig kim k(ä)ndü (*sic* !)
 UM117 21/ (o)l [(k(ä))]nigroš(a)n t(ä)ñri

(482) ... when he saw [the corpse], he thought the following, (483) “This is my wife!” he exclaimed. He went [into the tomb], and laid down by the corpse. (485) Since he was drunk and without [clear] awareness, he hugged the [corpse], (487) had sexual intercourse [with her], and unified with that corpse. (488) Because he had done [her] violence, the corpse ripped open. (489) The blood, pus, faeces, and urine [and] the evil [things] in that disgusting body broke out and poured out. (492) And the whole body of that noble man and his clothing were beset from head to foot with blood and pus. (496) Because of his sexual desire and drunkenness he lost his mind and thought to himself that he was very happy. (500) It was soon dawn, and the sun rose. (501) The noble man became sober and woke up from his sleep.

Nom Kutı, who is the king of the entire doctrine. And I have told you about (5) the coming and descent of these three ruler-gods (the Light Goddess, the Pure Wind and Äzrua), about their virtue, their wizardry and their mystical wisdom (?), (and) how they came, and were “clothed” with various substances and how they (10) sent wisdom to man. I have told you with many images, with many explanations and proofs, the circumstances of all these powerful (gods), (15) how and when these ruling gods came and appeared: i.e. [when] Jesus, Känig, and W(a)hm(a)n Rošan [came]. (20) The wisdom, which is the god-(dess) Känig Rošan (i.e. the Maiden of Light)s, ...

3. Sermons on various topics

U47 (T.M. 298)

Script: Uygur Script.

Catalogue entry in *AtHMani.*: §137, 150.

Content: Prose – part of a sermon on the illusory nature of the human body.

Editions: *TM* iii, Nr. 4, 9.1-10.18 (i) (BS modified)*.Translations: (Germ.): *TM* iii, 9-10; (Eng.): *GSR* 345-46.Photograph (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0048recto.jpg> and <http://turfan.bbaw.de/dta/u/images/u0048verso.jpg>U47 (T.M. 298) **Recto** (= *TM* iii Nr. 4, Vorderseite)

1/ //M// bolurl[ar] (not read by vLC)
 2/ kararıg tünarıg(i)g ögsü(z)
 3/ bolurlar °° °°
 4/ t(a)kı ymä m(a)gist(a)kan fr(a)w(a)rdi iç/////
 5/ inčä tepü y(a)rıkayur nä ymä amtı
 6/ siz kızargar s(ä)vägg ogulan(i)m inilär(i)m
 7/ inčä kat(i)glanañ kim ürkä
 8/ udugun saglanmakan ärañlar bo
 9/ bir udguruglı dinkutı t(ä)ñrikä kim
 10/ sizni üzä b(ä)lgulügü boltı ymä bo ätöz
 11/ kim sizni üzä turur inčä körüñ
 12/ kolulañ tolup barča t(ä)vän
 13/ körün armagan azgurmakan
 14/ itmiş y(a)ratmış ol içtin sıñar üküš
 15/ ärürlär küçlüglär köñülär biliglär
 16/ sakınčlar kim çokrayurlar kamsayurlar
 17/ °° ančola män(i)zligg ärürlär kalrı
 18/ ulug talui s(a)mutrı kim bulgak t[ä]lgäk]
 19/ üküš ol ° ymä k(a)m(a)gda ko[p]d[a]
 20/ [k(a)]ltı yel tal'oygaru t(u)rsar []

U47 (T.M. 298) **Verso** (= *TM* iii Nr. 4, Rückseite)

1/ [ka]ltı küntugsukdunkı yel
 2/ [tursar] ötrü ol bolhakıg t(o)lgäkig
 3/ [ö]rküçlänmäkg äsmäkig künbats(i)kınaru
 4/ älitir °° ymä k(a)ltı künbatsıkdın
 5/ sıñar yel y(i)lrisär ol bulgamakıg
 6/ yaykanmakıg küntugsukdan sıñar
 7/ älitir yanturur ymä k(a)ltı kün
 8/ ortuda sıñar yel tursar ötrü ol
 9/ bulgaklarag irdin sıñar älitir
 10/ tägirär °° k(a)ltı ymä yerdä sıñarkı
 11/ yel tursar ol suv bulgak'ı köpikläri
 12/ bolganmakı yaykanmakı äsmäki kün
 13/ ortudun sıñar tägirär yanturur
 14/ ančola k(a)ltı ol tal'oy kim birkarudun
 15/ sıñar yel tursar bulgak t(o)lgäk(i)k
 16/ [örk]üçlänmäkk anta içrä b(ä)lgülüg
 17/ [bolur lar . a]nčola ymä bo ätöz kim
 18/ []dw// tutar *kamug*⁴⁶ körmäklär

the beings (?) [...] dark, gloomy, deprived of the mind [...] they become. And the Vrwrti of the *mahistak* [...] so deigned to say: What then now [...] (5) you. My dear son and my (younger) brothers! So, make an effort (in faith) that you may always be awake for that one victorious god of the law majesty who has (10) appeared above you! And this body that surrounds you (is around you) look at it and evaluate it: it is created entirely of deceit and deception, forgery and misguidance. Inside are (15) many forces, senses, knowledge and thoughts that are seething and in constant motion! Likewise, their appearance is like the great sea of Samudra, where there is much turmoil and confusion. And in all [...] (20) as if the wind were seaward [...]

[...] as if the wind were from the east, then it leads to those turmoil, agitation, surges and swells towards the west. And as if the wind blows from the west, (5) that turmoil and wave-beating bring it back towards the east. And as if from midday here there is wind then it brings those turmoil to the north and reverses them. And as if the north wind reigns, (10) then those water turmoil, foaming masses, confusion, raging surges towards the south, it revolves it down and brings it back. Just as in that sea, (15) if a south wind prevails, turmoil, confusion, in that body, as well as in this body that [...] keeps [...] see (?)

⁴⁶ s/// (vLC); *kamug* (Wilkens, *AtHMani.*, 151.18).

U169 II (T II D 173b, 2)

Script: Uyğur Script.

Catalogue entry in *AtHMani.*: §89, 105-06.

Content: Prose – sermon by Jesus the Buddha on the fruits of almsgiving of the Hearers.

Editions: *TM iii*, Nr. 6, i, 11.1-12.20 (i) (BS); *UM* 93-96 (UM383-UM422) (GS)*.Translations: (Germ.): *TM iii*, 11-12; *UM* 96-97; (Eng.): *GSR* 326-27.Photograph (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0169seite1.jpg> and<http://turfan.bbaw.de/dta/u/images/u0169seite2.jpg>**U169 II** (T II D 173b, 2) **Recto** (= *TM iii*, Nr. 6, i, Vorderseite)

UM383 1/ ärsär °° ädgü yılınçığ buşı küč
 UM384 2/ ün kılzun °° yma m(e)šihā
 UM385 3/ burhan kirtkünyük buşı berigli
 UM386 4/ özütin tilägli kişilärig
 UM387 5/ k(ä)ntünün ädgü öglisinä ädgü
 UM388 6/ ögli tep atadı inčä tep
 UM389 7/ y(a)rl(i)kadı °° k(ä)ntü kizlänčünün
 UM390 8/ arıg nomka kızkanmatın akı
 UM391 9/ köñülüg inanu sizinmätin
 UM392 10/ kizlän °° t(a)kı ymä inčä y(a)rl(i)kadı
 UM393 11/ °° kim ätöz uçün ämgänsär
 UM394 12/ tolgansar ymä an(i)ñ utlısı
 UM395 13/ ätözkä ölmäk artamak
 UM396 14/ bulunçı ol °° kim özütin
 UM397 15/ üçün ädgü u[ru]g sačsar
 UM398 16/ ymä an(i)ñ utlısın m(ä)ñigü
 UM399 17/ ölmäz öz t(ä)ñri yerintä
 UM400 18/ bulır t(a)kı ymä inčä tep
 UM401 19/ y(a)rl(i)kadı °° ol esmir (?) yäk sanlag
 UM402 20/ ağıg bar(i)mag atanı anıg

If ... is, he shall do good deeds through alms[giving]. (384) And Mešihā Buddha (Jesus) described the persons who believe, who give alms, and who are interested in [the salvation] of their soul, as friends of his own friends. (388) He deigned [to say] the following: (389) “Do not be mean with your donation [with your spending] to the pure doctrine, believe in generosity and conceal it, without doubting (do not talk too much about it)!” (392) And he again deigned to say [as follows]: (393) “If someone is concerned about [his] body (Hend.), his earnings will be that he dies because of the body and perishes. (396) When someone sows good seed for his soul, he obtains, as earning, an immortal (Hend.) soul (existence (?)) in the Gods Land”. (400) He also deigned to say the following: (401) “Take away the possessions which belong to that hell-Satan.

U169 II (T II D 173b, 2) **Verso** (= *TM iii*, Nr. 6, i, Rückseite)

UM403 1. muñlug dintarka buşı berän
 UM404 2. açın(i)ñ agrın(i)ñ °° ymä tolturuñ
 UM405 3. ol m(ä)ñülüg bar(i)mlık ağılıkñ(i)z-
 UM406 4. ka °° ymä bir köñülün inčä
 UM407 5. inan(a)ñ bir ötmäkän(ä)ñ bir sag(a)r
 UM408 6. suvuñ utlısı näñ yıraya
 UM409 7. barmaz anuk ärür °° t(a)kı ymä
 UM410 8. nomda inčä tep y(a)rl(i)kadı ol
 UM411 9. n(i)goşaklar kop bir tög ärmäz °°
 UM412 10. ymä tükällig n(i)goşak bar °° ymä
 UM413 11. antag bar ädgü ögli ol °° antag
 UM414 12. bar °° nomug t(a)plaglı kişilär
 UM415 13. ymä özütn an(h)rw(a)z(a)ngaru agmak
 UM416 14. t(ä)g(i)lmäk °° ymä ad(i)n özkä t(ä)gšil-
 UM417 15. mäki agmakı [en]mäki bir tög
 UM418 16. ärmäz °° ymä bir äkinti(i)ñ ad(i)rtı
 UM419 17. üküš bar °° ančulayu k(a)ltı
 UM420 18. yazoklug ärn(ä)ñ bağı kölöki
 UM421 19. bokagusı ag(i)rl(i)g yeniklig bar
 UM422 20. °° °° t(a)kı ymä [an]čulayu k(a)ltı °°

Give [these possessions] to a very oppressed elect as alms-giving and take care of (Hend.) [them]. (404) Fill your eternal treasure [with these alms]! (406) And believe with all your heart: (407) The reward for a (loaf of) bread and for a glass of water is not at all at a distance, on the contrary it is ready immediately!” (409) He again deigned to say in the book as follows: (410) “The listeners are not all one (they are not all the same): (412) [Firstly], again, there is the perfect listener. [Secondly] there is such a listener who is a friend of religion. (413) [Thirdly] there is such a [listener] 414 who [only] acknowledges the teaching. (415) And the ascending of the soul to the zodiac, and the dissolving (?) and transformation of the soul into another self, the ascent, and the [descent] are not alike. (418) The differences between these two are numerous. (419) Just as fetters, chains, and foot fetters of a sinful man are heavy or light, (422) and so like ...”

Mainz 126 I (T II D 173c, 2)

Script: Uyğur script.

Catalogue entry in *AtHMani*.: §112, 126-27.

Content: Prose – Sermon on the human condition.

Editions: *TM* iii, Nr. 6, iii, 13.1 (i) – 14.20 (ii) (BS modified)*.Translations: (Germ.): *TM* iii 13.Photograph (Colour digital): <http://turfan.bbaw.de/dta/mainz/images/mainz0126seite1.jpg> and <http://turfan.bbaw.de/dta/mainz/images/mainz0126seite2.jpg>**Mainz 126 I Recto** (= *TM* iii, Nr. 6, iii, Vorderseite)

- 1/ k(ä)ntünüŋ ken kal-aglı
- 2/ urugın tar(a)gın üzä
- 3/ sak(ı)nmiş k(ä)rgäk k(a)magka
- 4/ ädgü nom törü ädgü buş[i]
- 5/ bersär °° nä üčün t[esär]
- 6/ an(a)ŋ kalmış ağı
- 7/ baramı artatmažun
- 8/ t(ä)ŋrikä yazoklug (tsui)
- 9/ lug älgätmiş bol[mazun]
- 10/ °° bu bu bilgä kişi(niŋ)
- 11/ b(ä)lgüsi °° ročvarmh
- 12/ t(a)kı ymä kop tug[mış]
- 13/ ätözlüg tnl(a)gla(rka)
- 14/ tirig özi ölüm [°° oŋ]
- 15/ tunınta ärür [°° °°]
- 16/ äsän ärmäk iglämək
- 17/ oŋtun ärür °° yigitän
- 18/ ärmäk kırımak oŋtun
- 19/ ärür °° °° ymä kop
- 20/ törlüg aš içgü

their (his) own remaining [...] on their (his) seed, thinking of their grain fruit is important, if one for that for all good laws good Alms give. Why? That treasure and possession left behind (by human beings) should not perish against God sinful [...] liable [... ? ...] (he should not) be. This (however), this is the sign of the wise man. And again (for) all born embodied creatures...their living Self (to) death is right ... To be well – to be ill is right••to be young – old, is right. And from all kinds food and drink

Mainz 126 I Verso (= *TM* iii, Nr. 6, iii, Rückseite)

- 1/ [a]čmak suvsamak öŋtün
- 2/ [ä]rür °° °° k(a)mag yaz ymä kdar
- 3/ [...]rığını k(a)mag küz kiş
- 4/ [...]mlıg oŋtunınta
- 5/ [...]čolayı ärür k(a)ltı kop
- 6/ [...]rlüg ı tarag orgaklı
- 7/ [...]či oŋtunınta
- 8/ [...]n °° °°
- 9/ [...]mäk bo yer suvka
- 10/ [...]ü öd klmäki bar
- 11/ [...] qop tugmıšlarka
- 12/ [...]mäk yıtmäk klmäki
- 13/ [...]° ol s(ä)vinč k(ä)ntü
- 14/ [...] özütkä ol kim
- 15/ [...] köni yolun
- 16/ [...]maka kataglansar
- 17/ t(ä)rkläsär k(a)mag kop
- 18/ tökülmäk sačalmak
- 19/ ulag sapagda sın sıñük
- 20/ bo kol-usınča terä yıga

to abstain (to starve and thirst) is right. Throughout the summer [...] the whole autumn (and) winter [...] right (is.) So like any of all [...] plant species mowing (mower ??) because it is right on this earth [...] (a good) time is coming everything that is born disappearance comes (there is). That joy [...] it is for the soul which [...] on the straight path [...] should strive and hurry. All together be poured out, spread out in advantage and benefit (and other things), limb and bones to be collected at this (right) time...

T I D 4* (Text now lost)

Script: Manichaean script.

Catalogue entry in *AtHMani.*: §76, 95-96.

Content: Prose – Admonition for Hearers.

Editions: *TM* iii, Nr. 6a, 13.1 (iii) – 13.11 (iv) (BS modified)*.Translations: (Germ.): *TM* iii 13.

Photograph: None extant.

T I D 4* Recto (= *TM* iii, Nr. 6a, Vorderseite)

- 1/ antag n(i)go[ša]k
 2/ bar ärsär °° kim
 3/ k(ä)ntü [...] içlärin
 4/ nomd[.] [k]irtkünčdä
 5/ üz bozda °° agı
 6/ barmda °° azuu
 7/ ätöz kılınčintan
 8/ [..]tru °° yagı sakınčın
 9/ [sa]vın burkan yok
 10/ yuđun kılğalı
 11/ sakınsar ol

T I D 4* Verso (= *TM* iii, Nr. 6a, Rückseite)

- 1/ n(i)go(ša)kda t(ä)ñridän
 2/ amranmak bilig
 3/ yok °° ol [n](i)gošak
 4/ inčä s[akınm]azun
 5/ bir ulug [.. ...]ki
 6/ yagı m(ä)n kim anjar
 7/ yazntı °° inčip
 8/ t(ä)ñrikä nomka
 9/ ///sınylı mn yi(ti ?)
 10/ ymki bačagka
 11/ alkışka

if there should be such auditors who should think of it, by their own [...] in the law and in faith, in perdition, in rich property, or by acts of the carnal body [...? ...] by hostile thoughts and words to make apostles naught, with those

auditors there is no divine love knowledge. Those auditors should not think thus “a great (?) [...] rebel (enemy) am I who is sinful against those” (!?). But I am God and the law [... ? ...] The seven (?) *yimki* fasting (y. and fasting?) and the blessings [...]

U46a (T II D 172)

Script: Manichaean script.

Catalogue entry in *AtHMani.*: §81, 99-100.

Content: Prose – Parable text.

Editions: *TM* iii, Nr. 7, i, 14.1 (i) – 14.15 (ii) (BS); *UM* 116-18 (UM524-UM553) (GS)*.Translations: (Germ.): *TM* iii 14, *UM* 118-19; (Eng.) *GSR* 312.Photograph (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0046seite1.jpg> and <http://turfan.bbaw.de/dta/u/images/u0046seite2.jpg>**U46a Recto** (= *TM* iii, Nr. 7, i, Vorderseite)

- UM524 1/ taplasar bo kız ad[ın]
 UM525 2/ kişikä y(a)raguluk ärmäz
 UM526 3/ t(ä)ñrim siziñä y(a)ragay anvamıg
 UM527 4/ yutuzluk al(i)niñ k(a)magin
 UM528 5/ ogrünčün m(ä)ñin olursar anıg
 UM529 6/ kortlä bolgay °° äkiğün
 UM530 7/ antag kortlä bolgaysızlar
 UM531 8/ k(a)ltı kün t(ä)ñri bo yer suv
 UM532 9/ üzä tugar k(ä)ntü y(a)rukın
 UM533 10/ k(a)magka y(a)rutır °° ymä
 UM534 11/ anvam antag bolgay k(a)ltı
 UM535 12/ yazkı kortlä yaş ı gač

“If you.... want, this girl is not suitable for anyone else. (526) She is [only] fitting for you, my Lord, Take Anvam (or Anavam?) as wife! (527) If she always lives in joy and happiness, it will be (?) very beautiful. (529) Both of you will be as beautiful as the Sun God that rises above this earth and illuminates everything in the world with its light. (533) And Anvam will be like (534) the beautiful young plants in the spring season, [like] the many different beautiful fragrant [flowers]. (537) ... so that [in] young [plants] ... (538) [like] the sun (?) ...

UM536 13/ [tū]kāl törlüg y(i)dlıg y(i)parlıg
 UM537 14/ [... ..] kim (y)aşda
 UM538 15/ [... ..] kün

U46a Verso (= *TM* iii, Nr. 7, i, Rückseite)

UM539 1/ [a]navamıg tetrü korıñ
 UM540 2/ sizni üçün kälti anıg
 UM541 3/ koñültä bärü sizni s(ä)vär
 UM542 4/ amrayur ° t(ä)ñrim siz
 UM543 5/ y(a)rıkasar bägi boluñ
 UM544 6/ ymä anvam yut(u)zuñuz bolzun
 UM545 7/ ° ymä t(ä)ñri y(a)lavaçı
 UM546 8/ burhan sumnag(a)dika inča
 UM547 9/ tep yarlıkadı ° bo sav
 UM548 10/ kim siz ayur siz äşidiñ
 UM549 11/ bir az(a)nd sözläyin öñräki
 UM550 12/ ärtmiş üdün bir ulug
 UM551 13/ balık bar ärti k(a)mag [...]
 UM552 14/ ädkä tükäl<I>ig M[... ..]
 UM553 15/ ärti [... ..]

looks attentively at Anavam (or Anvam?)!
 (540) [Anavam] has come for you. She loves
 (Hend.) you from the heart. (542) My Lord, if
 you will be so kind, you will be [Anavam's]
 husband! (544) And Anvam shall be [your]
 wife!" (545) And the Messenger God, of the
 (546) prophet, said to Sumagadhha, "Hear the
 words you have said! (549) I want to tell a
 story [on this subject]. In the earlier, past time
 there was a big city. (551) [In this great city
 everyone had] ... all ... things perfect ..."

U46b (T II D 172b)

Script: Manichaean script.

Catalogue entry in *AtHMani*.: §81, 100.

Content: Prose – Parable text.

Editions: *TM* iii, Nr. 7, ii, 14.1 (iii) – 14.14 (iv) (BS); *UM* 121-23 (UM554-UM579) (GS)*.

Translations: (Germ.): *TM* iii 14, *UM* 123; (Eng.) *GSR* 312.

Photograph (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0046seite1.jpg> and
<http://turfan.bbaw.de/dta/u/images/u0046seite2.jpg>

U46b Recto (= *TM* iii, Nr. 7, ii, Vorderseite)

UM554 1/ ančulayu k(a)ltı elig
 UM555 2/ oğlu teginig av(ı)rtalar
 UM556 3/ äligintä igidürčä
 UM557 4/ takı ymä inča k(a)ltı
 UM558 5/ elig tonı uz yuguçı-ñ
 UM559 6/ äligintä arı(y)urča
 UM560 7/ takı ymä inča k(a)ltı-ñ
 UM561 8/ katıklıg al[tu]n kısada
 UM562 9/ arıyurča ° takı
 UM563 10/ inča k(a)ltı ütsüz
 UM564 11/ kapakug ymä yügürügli
 UM565 12/ akıglı suvka k(ä)mışıp
 UM566 13/ [...] [äli]gin arıt[ır]ča

Just as the son of the ruler, the prince,
 is raised by nurses; (557) and more-
 over, as the clothing of the ruler is
 washed by the hands of master-
 washers; (560) and moreover, as the
 mixed (impure) gold is purified in the
 melting furnace; (562) and moreover as
 someone throws a cover (?) without
 hole (?) into fast running water and
 cleans with the hand; ...

U46b Verso (= *TM* iii, Nr. 7, ii, Rückseite)

UM567 1/ eligkä y(a)raguluktäg yuntug
 UM568 2/ arıtırča kint(i)yürčä
 UM569 3/ takı ymä inča k(a)ltı-ñ
 UM570 4/ t(ä)pizlig yerdä urug saçıp
 UM571 5/ örmäzčä ° ymä takı-ñ
 UM572 6/ inča k(a)ltı bitigäçi
 UM573 7/ oğlan an ilki üküş
 UM574 8/ ämgäk korür ken hwešte
 UM575 9/ bolur ° takı inča

... [and moreover] as someone cleans
 and breaks in the horse so that it is
 suitable for the king; (569) and
 moreover, like [the seed] does not ger-
 minate if one casts it upon the path;
 (571) and, like a scribe's apprentice,
 who undergoes many hardships and
 then becomes a teacher; (575) and, like
 a pregnant woman, who becomes an-

UM576 10/ k(a)ltı agr[uklug] uzuntonlug
 UM577 11/ äŋip tugur[guluk] üdkä
 UM578 12/ az ämgänür ken ögrünčü
 UM579 13/ korür °° °° ymä [... ..]
 [UM000] 14/ T/R [... ..]

xious and suffers somewhat at the time
 of birth, but later experiences pleasure;
 (579) and moreover

4. Teaching on cosmogony

MIK III 201 II (T II D 176)

Script: Manichaean Script.

Catalogue entry in *AtHMani.*: §126, 139-40.

Content: Prose – Teaching on cosmogony.

Editions: TM iii, Nr. 7, iii, 15.1 (i) - 15.21 (ii) (BS); UM 53-56 (UM076-UM117) (GS)*.

Translations: (Germ.): TM iii 15, UM 56; (Eng.) *GSR* 329.

Photograph (Colour digital): DbMT – courtesy of MAK (restricted circulation).

Photograph (Colour published): A. van Tongerloo, ‘A Nobleman in Trouble, or the consequences of drunkenness’ in D. Durkin-Meisterernst *et al.* (eds.) *Literarische Stoffe und ihre Gestaltung in mittelliranischer Zeit* (Wiesbaden, 2009) Taf. XIII A.

Photograph (B&W: Published): TM i, Taf. I.

MIK III 201 II Recto (= TM iii, 7, iii, Vorderseite)

UM076 1/ tükäl<l>ig bolup ol
 UM077 2/ m(ä)ŋigü tirig öz kertü yolka
 UM078 3/ oruk<k>a ogrünčün tägiŋ
 UM079 4/ kim sizlär anı üčün
 UM080 5/ okıtmıs boltuŋuzlar
 UM081 6/ °° °° takı ymä özü(tü)müz
 UM082 7/ kaŋı t(ä)ŋri mani burhan
 UM083 8/ inčä tep yar(lı)kadı
 UM084 9/ amrak oğlanım öŋ
 UM085 10/ sakınıŋ ol ozakı
 UM086 11/ sav yörtüglärin kim m(ä)n
 UM087 12/ sizlärkä ayu bertim
 UM088 13/ °° ymä inčä bilinlär
 UM089 14/ ol y(a)ruk kızı ögütmiş
 UM090 15/ ög arıg yel kaŋ(ı)m(i)z ulug
 UM091 16/ elig t(ä)ŋri hanı z(ä)rua
 UM092 17/ t(ä)ŋri äkinti yulgak
 UM093 18/ özi kim k(ä)ntü ol k(ä)nig
 UM094 19/ roš(a)n t(ä)ŋri °° ymä äkinti
 UM095 20/ ölügüg tırgürügü ay
 UM096 21/ t(ä)ŋri °° üčünč [arı]g

... will be completed (?) and you will come joyfully to the True Way and to Eternal Life, (79) then you were called for this reason. (81) And moreover, spoke the father of our souls, the divine prophet Mani as follows, (84) “My beloved children! Consider (Hend.) the explanations of those earlier words that I have told you! (88) And know [the names of the gods] as follows: (89) (i) The Daughter of Light, the Blessed Mother, (90) (ii) the Pure Wind (i.e. the Holy Spirit), (iii) Our Father, the Great King, the Ruler of the Gods, the god Äzrua, (92) The Second Redeemer, which is the god Känig Rošan (Light Maiden). (94) And, secondly, the Moon God (i.e., Jesus), who revives the dead. (96) Thirdly, the pure

MIK III 201 II Verso (= TM iii, 7, iii, Rückseite)

UM097 1/ nom kutı kim k(ä)ntü ol
 UM098 2/ k(a)mag nom eligi °° ymä
 UM099 3/ sizlärkä ayu bertim
 UM100 4/ bo üč elig t(ä)ŋrilär
 UM101 5/ kälmaŋin enmäŋin
 UM102 6/ ärdämin bögüsün bögülänmäŋin
 UM103 7/ k(a)ltı kälip kädilür
 UM104 8/ bo k(a)mag ädlär üzä
 UM105 9/ °° ymä k(a)ltı idmıš
 UM106 10/ boltu °° bo bilgä biligig

Nom Kutı, who is the king of the entire doctrine. And (99) I have told you about (100) the coming and descent of these three ruler-gods (the Light Goddess, the Pure Wind and Äzrua), about their virtue, their wizardry and their mystical wisdom (?), (103) (and) how they came, and were “clothed” with various substances and how they sent wisdom to man. (107) I have told you with many images, with many explanations and proofs, the circum-

UM107 11/ m(ä)n sizlärkä üküš
 UM108 12/ körkün üküš yörügün
 UM109 13/ tanukun sözläyü ayu
 UM110 14/ bertim bo k(a)mag küçlüglär
 UM111 15/ savın k(ä)lti ymä nä
 UM112 16/ kolun k(ä)lti közüntilär
 UM113 17/ bo elig t(ä)ñrilär kim
 UM114 18/ k(ä)ntü ol yuso k(ä)nig
 UM115 19/ w(a)hm(a)n roš(a)n t(ä)ñri °° inčip
 UM116 20/ bo bil{i}gä bilig kim k(ä)ndü (*sic* !)
 UM117 21/ (o)l [(k(ä))]nigroš(a)n t(ä)ñri

stances of all these powerful (gods), (111) how and when these ruling gods came and appeared: (113) i.e. [when] Jesus, Känig, and W(a)hm(a)n Rošan [came]. (116) The wisdom, which is the god Känig Rošan, ...

5. Story of the King and his astrologer

U56 (T II D 175,2)

Script: Uyğur script

Catalogue entry in *AtHMani.*: §23, 52-53.

Content: Prose – story of the King and his astrologer.

Editions: *TM* iii, Nr. 13, i, 30.1 (i) – 30.10 (iii) (BS revised)*.

Translations: (Germ.) *TM* iii 29-30; (Eng.) CFM Team*.

Photographs (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0056recto.jpg> and <http://turfan.bbaw.de/dta/u/images/u0056verso.jpg>

U56 Recto (= *TM* iii, Nr. 13, i Vorderseite)

Hd./ {Red: *destroyed*}

1/ []mıš yer[]
 2/ []ly mänigü t(ä)ñri
 3/ yeri ol °° bo yerdä muñlugun
 4/ intürü basınturu yorıyur
 5/ sız_lar °° ol yerdä kiñin
 6/ [al]kiyın muñsuzun yorıgay
 7/ [sız_l]ar ymä kim bo yer_
 8/ [_dä kiñi]n alkıgın
 9/ [] kin

Earth [...] is the [...] eternal god heaven.
 On this earth sorrowfully depressed,
 exposed to contempt you walk on that
 earth you will walk in freedom without
 regrets. And who on this earth will be in
 further freedom [...] Thereafter [.....]
 [...]

U56 Verso (= *TM* iii, Nr. 13, i Rückseite)

Hd./ {Red: *destroyed*}

1/ [] tukar ärt []
 2/ ol yultuzčı är []
 3/ aiduymča kertü bolur ärti
 4/ °° °° ymä bir kün ol
 5/ yultuzčı är elig kanka
 6/ inča tep ötünti tñ[rım]
 7/ mn siziñ yultuzu[g]
 8/ korüp kolulap ıy[]
 9/ bilir uk[a]/ mn []
 10/ []

[...] was born [...] that astrologer [...] according to his speech he became pious. And one day that astrologer reverentially spoke to the king: “Your Majesty!” I have looked at your star (and thinking about it) [...] I know and understand [...]

U57 (T II D 175,1) + U259 I & II

Script: Uyğur script

Catalogue entry in *AtHMani.*: §24, 53-54.

Content: Prose – (I) end of the story of the King and his astrologer; (II) part of a medical work.

Editions: TM iii, Nr. 13, ii, 31.1 (i) – 32.11 (i) (BS revised);* P. Zieme, ‘Ein geistiges Drogenbuch der türkischen Manichäer’ in P. Bryder (ed.), *Manichaean Studies*, Lund Studies in Asian and African Religions 1 (Lund, 1988) 227-28 (II only) (BS); *UMT iii*, 454-58 (EV221-EV244, II only) (CS)*
Translations: (Germ.) TM iii 31-32; (Eng.) Clark, CFM *Turcica iii*, 455 (II only)

Photographs (Colour digital):

(I) <http://turfan.bbaw.de/dta/u/images/u0057seite1.jpg> and
<http://turfan.bbaw.de/dta/u/images/u0057seite2.jpg>

(II) <http://turfan.bbaw.de/dta/u/images/u0259recto.jpg> and
<http://turfan.bbaw.de/dta/u/images/u0259verso.jpg>

U57 + U259 I Recto (cf. TM iii, Nr. 13, ii, I, Vorderseite)

Hd. * **bram(a)n azant** *

1/ ötrü antag nomkutı t(ä)ñri
2/ üč t(ä)ñrilärlügüm kim k(ä)ntü
3/ ärür °° kertü törlüg y(ä)rılıkamak
4/ ol özütgäri kälir ö(küs)
5/ törlüg ädgü a[oi = ö?][käk s[öz?]
6/ sözläyür an[ta ötr]ü
7/ ärklig kangaru [.]ıtır k(ä)ntü
8/ kılmiş ädgü kılınč utlısın
9/ yigädmäk [utma]k a[.].nmak
10/ []nt bolur

(Hd.) * **brama-parable** *

thereafter the God of the law majesty came with the (through the) three gods, which he himself is [...] (as) the that pious mercy..(?) to each soul. Many kinds of good words of remembrance (?) he said. • Thereafter he sends it to the funereal judge. Through the self-done deeds fruit of victory and profit [...] there it finds

U57 + U259 I Verso (cf. TM iii, Nr. 13, ii, I, Rückseite)

Hd./ **tükädi bo yultuzçı bram(a)n**

1/ ädgü kılınč üküsräk kılmađ(ı)m
2/ tep °° nä üçün tesär : ol
3/ birmiş b(u)sida °° kılmiş ädgü
4/ [kıl]ınčda ötrü °° y(ä)ruk
5/ [t(ä)ñri] yerin utlısın
6/ bolt[um] °° [] tuşist yazd
7/ **tükädi bo yultuzçı brama nomı**
8/ <One line blank>
9/ başlantı uru []k t[] azant
10/ **ymä** []

(Hd.) **This astrologer-brama is ended.**

good actions I have not done several times, he said •• Why? Of those given alms of the accomplished good deeds I have found as fruit (vengeance) of the light heaven of the gods•• Tusist the god.

U57 II Recto (cf. TM iii, Nr. 13, ii, II, Vorderseite)

EV221 Hd. [] **niñ nomi**

EV222 01 yetinčsiz bilgä ıgač kadızı
EV223 02 odugun ärmäk ög bilig
EV224 03 beş täñri °° ä küčün kur<t>garu
EV225 04 sakınč °° amıl yavaş köñül °° °°
EV226 05 ağır akruş kög[üz] °° bo monča
EV227 06 otta karıta []är sıñ_
EV228 07 _arlanj °° mon[a] bo bir b[açı]k
EV229 08 yämä kötürünj täp<r>änčsiz kamšan_
EV230 09 _čsız [t]urag °° erinčkamäk yarlıgkamak
EV231 10 [] kızıl kanlıg
EV232 11 []

(Hd.) The book of _ _

Make into such a medicine equal parts (of the following) in the measure of [] for each (part): the bark of the tree of unrestricted wisdom, the meditation on awakened existence, the thought of being rescued through the power of the Five Gods, a quiet and gentle mind, and a deeply meditative disposition. This one is (the first) remedy.

(8) Also, raise an unwavering and immovable shield! Being compassionate and being merciful, [] red-blooded []

U57 II Verso (cf. TM iii, Nr. 13, ii, II, Rückseite)

EV233 Hd. **[arsa]yan ot**

EV234 01 tägirmäk bo ärür üçünč bačık
EV235 02 yämä bir bakır agrı särinmäk
EV236 03 eki bakır agrı sakın ärmäk
EV237 04 yeti ülüg başık ekäşi kogunı

Rasāyana medicine.

... bringing []. This is the third remedy.

(2) Also, in the weight of 1 bakır (of) being patient; in the weight of 2 bakır (of) thoughtful existence; 7 parts (of) the filings and sparks of

EV238 05 bir ülüg [tu]ymak bilig yiltızı	hymns; 1 part (of) the root of perception; [2] parts
EV239 06 e[kɪ] ülü[g] [n]om xuası °° yeti bakır	(of) the flower of doctrine; [the weight of] 7 bakır
EV240 07 a[grɪ] srōš[ɪft] uruɣı °° sɪnar	(of) the seed of obedience (in service to the
EV241 08 sıtır yinčgä är[ig] barıg yalpargakı	Church); (the weight of) half a sıtır (of) the leaf of
EV242 09 bir ülüg [] barı yegräk °°	humble manners and conduct; 1 part (of) the
EV243 10 bolmaknıñ [] [ek]i [ül]üg	possession of [] is better; []K[] (is?) the [] of
EV244 11 ätü[z] [] K[]	becoming; [2] parts [] body []

6. Autobiography (?) and treatise on various spiritual factors

U58 (T II D 181) I & II

Script: Uyğur script

Catalogue entry in *AtHMani*.: §48, 72-73.

Content: Prose – (I) autobiographical (Mani's own) account (?); (II) part of a treatise on various spiritual factors in human beings (?).

Editions: *TM* iii, Nr. 13, ii, 32.1 (ii) – 32.9 (iii) (BS revised).*

Translations: (Germ.) *TM* iii 32.

Photographs (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0058seite1.jpg> and <http://turfan.bbaw.de/dta/u/images/u0058seite2.jpg>

U58 I Recto (= *TM* iii, Nr. 13, iii, I, Vorderseite)

Hd./ **hatun nañ nomı**

1/ apam[u]katägi nomka b[asu]tçi

2/ []K[] kömüstäçi_lär []

3/ ymä ol ödün mn[]

4/ ikiläyü ol p(ä)rikan kat[un]

5/ ordusınaru bard(ı)m °° kamag[]

6/ K[]P sözlädi[m]

7/ [] ö]trü []

8/ []kä []

(Hd.) **The book of the queen**

to Gandhara (?) for religion [...] the mutually hiding (burying) [...] And at that time I [...] in twos to the castle of those [...] Fairy kings went [...] all [...] I have spoken [...] thereafter

U58 (T II D 181) I Verso (= *TM* iii, Nr. 13, iii, I, Rückseite)

Hd./ **p(ä)rikān βambošt**

1/ ö[zütü]m []YN suy-da yazokda

2/ [] birdim bosunmak []

3/ []s[]mıšin öt[rü] (y)azu(k)

4/ [] bosuyu birdim anı maña

5/ [] ötünti °° birök

6/ []nañ äk[]

7/ []KSZ []

8/ []s[]

9/ []

(Hd.) **the fairy shine (?)**

[...? ...] in guilt and sin [...] have I given into [...] thereafter (from the) sin [...] have I been purified: this he asked me [...] if [...]

U58 (T II D 181) II Recto (= *TM* iii, Nr. 13, iii, II, Vorderseite)

Hd./ **bilgä sav_lar**

1/ yolu burhan °° yolu bu °° ü[ç

bo]lurdu[k]⁴⁷

2/ []ta []zik °° ymä üč ö[]

3/ t(ä)ñridām öz kim k(ä)ntü ärür bo []

4/ bilgä öz ikinti kozünür k[]

5/ öz üçünč kuu k(ä)l öz °° bu[]

6/ [] (t(ä)ñri]dām özdä[]

(Hd.) **Wise words**

wise words [...]way, the Buddha way. This three [...] And three divine self, this is itself [...] wise self [...] second, the visible [...] self [...] third, the miraculous self [...] In this [...] godly self

⁴⁷ bo ü[ç ü[ç bo]lurdu[k] *AtHMani*. 73, fn. 173: 'Ergänze so?'.

7/ []ü[] tü[]
 8/ []v
 9/ []

U58 (T II D 181) II Verso (= TM iii, Nr. 13, iii, II, Rückseite)

Hd./ üčünč bo köñül_näñ	(Hd.) Thirdly: this mind
1/ inčä [sav] ärsär kim k(a)ltı sözlämış	so [...] if it is so said [...?] also [...]
2/ //o//ru bertäm ök ka[]ol ai	that moon (?) [...] has become in all
3/ /// ärti kamag törlüg ämgäk_	torment and confusion. Thereafter ..
4/ [_dä bu]l_gakda °° ötrü []zu (b)irök	if [...]thinking so cannot act [...]the
5/ [] sakınu inčä kıly umaz	good lights, pure [...] understand [...]
6/ [] köñül näñ ar[ıg sü]zök	
7/ []K tu[y]mı[š]	
8/ []	

7. Sermons on various mythological matters

U61 (T I D 75)

Script: Manichaean script.

Catalogue entry in *AtHMani*.: §80, 98-99.

Content: Prose – sermon on various mythological matters.

Editions: *TM* iii, Nr. 18, 36.1 (iii) –36.10 (iii) (BS modified)*

Translation (Germ.) *TM* iii 36; (Eng.) CFM Team*.

Photographs (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0061recto.jpg> and
<http://turfan.bbaw.de/dta/u/images/u0061verso.jpg>

U61 Recto (= TM iii, Nr. 18, Vorderseite)

1/ yañılsar_lar 'w []	if (they) err [...] fall into hell (they
2/ tamuka tusk[]	become) [...] very hard [...] did he
3/ b(ä)k katıg[]	deign (to say) [...] teacher [... ? ...]
4/ y(ä)rıkadđı °° []	paradise ... he named paradise .. his
5/ tuyunuglı []	pack found in the heaven of the fire
6/ biliñli whıstı[]	God // [...] throne (??) [...] did he deign
7/ atadı whıstı[]	[...] If so on (this) earth, in a kingdom,
8/ oot t(ä)ñri_niñ t(ä)ñri	in a city. If your foundation and root
9/ yerintäki tutyakl(i)g K[]	should not be there, then (is) that
10/ [] örgüni W[]	kingdom, that city, that earth without
11/ y(ä)rık(addı) °° °° °° ančola	colour, without beauty, without [...]
12/ ymä yerdä suvda ul[ušta]	without strength [...] colour, power
13/ ba[hı]kta siziñ t(özi)n[giz]	[...] called
14/ yiltiziñiz ol yerdä yok	
15/ ärsär ol uluś bal[ık]	
16/ [yer s]uv öñsüz mäñgiz[siz]	
17/ []usuz kösünsüz °°	
18/ a[]sai öñ kö[sün]	
19/ [] ukutmış []	

U61 Verso (= TM iii, Nr. 18, Rückseite)

1/ [] yalıñ kārılıp	[.....] strutting naked (??) [...] many
2/ [] kop yugılar	enemies [...] his life, his heart (liver)
3/ []'K[]ČYYLAR	[...] (he) may not stand and be able to
4/ []ČYP	stay [...] so seeing [...] his body [...? ...]
5/ [] amrakta	*Bridesmaid ... for the stinking body

6/ [] ögi kör[] ddi
 7. [] özi bagrı a_
 8/ _rtäči turu särü umaz
 9/ [] i munčolayu körüp
 10/ [] ätözin ta[]
 11/ [ig]il čokan kiši[] g
 12/ [] g[] g sasıg ätözkä
 13/ [] DĐ[] üküš t[ür]lüg
 14/ [ay]ınč basınč k[öt]ürdđi
 15/ sizni üçün iki-*h*
 16/ k[] tnag nom öddürd[di]
 17/ [] ik mäniñ tetsilä[rım]
 18/ [] škilärim buu
 19/ [t(ä)ŋ]riilärkä ° yazo[kumuz]

[...] he has endured many kinds of
 oppression on your behalf [... ? ...] He
 has chosen laws (??)[...] my students ...
 these [...] sin[s]

U59 (T.M. 173 +*)

Script: Manichaean script.

Catalogue entry in *AtHMani*: §208, 211-12.

Content: Prose – teaching on cosmogony and mythology.

Edition: *TM* iii Nr. 19, 37.1 (i) – 37.9 (ii) (BS); *ZT* 8-9 (BS)*

Translation (Germ.): *TM* iii, 37; *ZT* 9; (Eng.) CFM Team*.

Photographs (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0059recto.jpg> and

<http://turfan.bbaw.de/dta/u/images/u0059verso.jpg>

Photographs (BW, published): *ZT* 15-16.

U59 Recto (?) (= *TM* iii, Nr. 19, Vorderseite – text significantly improved)

ZT 8.1 Hd./ * yazok kiltım(i)z [*]
 ZT 8.2 1/ ordogaru biligsiz[ın]
 ZT 8.3 2/ söñüşkä kälir tep ° kün
 ZT 8.4 3/ t(ä)ŋri inčä sakındı utr[u]
 ZT 8.5 4/ tıdgalır ärti ° anı üçün tıdmazdı
 ZT 8.6 5/ šmnu y(a)vlakın bilti yäklä[]
 ZT 8.7 6/ urgay ankrwznga [ba]gay tep ° [on]
 ZT 8.8 7/ kat k[ök] [] aru []
 ZT 8.9 8/ akturd[ı] []
 ZT 8.10 9/ inčä K[]⁴⁸
 ZT 8.11 10/ beš t(ä)ŋrikä []
 ZT 8.12 11/ [bol]tı borlı[]
 ZT 8.13 12/ _ča torqu ° []
 ZT 8.14 13/ kat(ı)lmışča kälir []
 ZT 8.15 14/ ötrü kün t(ä)ŋri inčä []
 ZT 8.16 15/ katılıp käligli y(a)rok []
 ZT 8.17 16/ almišda körü []
 ZT 8.18 17/ yig tep frištil[är]
 ZT 8.19 18/ [k]apğın Q/w[] TW[] T[]
 ZT 8.20 19/ [] DWN ° []

(Hd./1) We have sinned [... *]

(2) He will foolishly come to the palace (3) to
 fight. (4) Thus, the Sun God thought: (5) he used
 to refuse at once. So, he did not hinder (him). (6)
 He knew the malice of Shimnu; the demons (7)
 Will (I?) beat and (fetter) to the Zodiakus. (8) To
 the tenfold sky ... (9) let him rise ... (10) So ...
 (11) the Fivefold God ... (12) was? ... (13) how?
 Silk (?) (14) how (with?) mixed will he come ...
 (15) Thereupon the Sun God so ... (16) mixed, the
 coming radiance ... (17) When he had taken,
 seeing ... (18) It is good - saying, the Apostles (lit.
 messengers) ...

U59 Verso (?) (= *TM* iii, Nr. 19, Rückseite – text significantly improved)

ZT 8.21 Hd./ * [] törjt ulug işig *
 ZT 8.22 1/ [su]v kudı suv ıy_a
 ZT 9.23 2/ barsar ol suvuñ adakı
 ZT 9.24 3/ [an]dag bolsar [u]lug kumka
 ZT 9.25 4/ tursar suv kum alıña

(Hd./21) the four great things.

(22) If it goes along the water, follows the water
 (23), if the end of that water (4) is so sourced, if it
 shall reach the great sands, (25) if the water shall
 be stuck under the sand, then each fish would be

⁴⁸ U59 R 9 -18 not published in *TM* iii.

ZT 9.26 5/ [i]linsär ol balık öz ton
 ZT 9.27 6/ [k]urug kum[] üzä kalmışça
 ZT 9.28 7/ [] ol [] K[Y]Y küñ
 ZT 9.29 8/ [] YY ° küñ t(ä)ñri
 ZT 9.30 9/ [] ča bag[]⁴⁹
 ZT 9.31 10/ [] balık []
 ZT 9.32 11/ [] suz bolıt ° []
 ZT 9.33 12/ küñ t(ä)ñri azırk[]
 ZT 9.34 13/ [] sakınčın körüp
 ZT 9.35 14/ tört törlüg yarlı(ı)g yarlı(ı)kadı
 ZT 9.36 15/ [] tört törlüg ulug işig
 ZT 9.37 16/ [] K/Y ilgätzün tep
 ZT 9.38 17/ [] ągiliki vam
 ZT 9.39 18/ [t(ä)ñri] yarlı(ı)kadı
 ZT 9.40 19/ [] DĞ t(ä)ñri

as if his skin (27) were on the dry sand. (28) ... the Sun (29) ... the Sun God (30) ... how? Fetters(?) (31) ... the fish ... (32) ... without? was he. (33) ... the Sun God? (34) ... with his thoughts having seen, he (35) gave the four commandments. (36) ... the four great things (37) ... may one execute (?), saying. (38) ... first the Dawn God(dess) (39) ... ordered (40) ... God

U62 (T.M. 169)

Script: Manichaean script.

Catalogue entry in *AtHMani.*: §134, 148.

Content: Prose – Sermon of Mani-Buddha on the Three Evil Ways.

Edition: *TM* iii, Nr. 21, 38.1 (iii) – 39. 10 (ii) (BS).*

Translation (Germ.) *TM* iii, 38-39; (Eng.) CFM Team*.

Photographs (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0062recto.jpg> and <http://turfan.bbaw.de/dta/u/images/u0062verso.jpg>

U62 Recto (= *TM* iii, Nr. 21, Vorderseite)

1/ w[] DY KY[]
 2/ arıg toruk '[]
 3/ üzäki ötägi tükä[]
 4/ ärtılär ° k(a)ltı y(a)ruk [tn]g[r]i
 5/ mani burhan kältükdä dındar
 6/ bolıt ° arıg nomug ularka
 7/ tutuzdı ° bir yılğ kın biş
 8/ čhšapt tutuzdı ° añ ilki
 9/ kert[günčkä bas]ut berti ° t(ä)ñri[]
 10/ [] S[]K

light and clear [...] his (its) torment upon it wholly [...] were they. Like he has been the *electus* at the coming of the light divine Mani-Buddha, And handed over to those the Light Law. He gave them the command of tormenting austerity and five instructions. First of all, he gave (power and energy) to piety. God [.....]

U62 Verso (= *TM* iii, Nr. 21, Rückseite)

1/ [] DY[] G[] M[]
 2/ [] WNQWZNY erkäk
 3/ [] körk[] arlıgı ovuts(u)z
 4/ B[] G[] N sakınmañ iraiti
 5/ tarka äriñ tepän yarlıkadı
 6/ törtünč anı aydı kurug
 7/ gang yimäñ tidi ° k(ä)ntü ol
 8/ kurug kan ılamak suñlam(a)k
 9/ [] uñag ä[li(?)]tmäk []

[.....] manly [.....?] of lewd things you should not think, [... ? ...] should you be (?) he deigned to say. Fourth, this he said: you should not eat dry blood. • That dry blood itself [? ?]

⁴⁹ U59 V 9 -18 not published in *TM* iii.

U63 (T.M. 170)

Script: Manichaean script.

Catalogue entry in *AtHMani.*: §51, 78.

Content: Prose – account of the establishment of the Manichaean vow.

Edition: *TM* iii, Nr. 22, 39.1 (ii) – 39.6 (iv) (BS).*

Translation (Germ.): *TM* iii 39; (Eng.) CFM Team*.

Photographs (Colour digital) <http://turfan.bbaw.de/dta/u/images/u0063recto.jpg> and
<http://turfan.bbaw.de/dta/u/images/u0063verso.jpg>

U63 Recto (*TM* iii, Nr. 22, Vorderseite)

- 1/ bālgürdi ° iki y(e)g(i)rmi-*h*
- 2/ törlüg addınč(i)g muḡaddınčıg
- 3/ bālgüü körtkürdi °
- arıg
- 4/ torug moguč nomın orddı
- 5/ wi[]tadlp kışag DD[]g kılta
- 6/ °° altı kün altı tün_n

he made appear. He showed (the)
 twelve kinds of very different signs •
 he erected the light, bright Magi's
 law (religion)? [... ? ...] he made. Six
 days, six nights

U63 Verso (*TM* iii, Nr. 22, Rückseite)

- 1/ y(a)rıkad[d]ı ° münsüz kaddagsuz
- 2/ ymrak kuzınıḡ atın (*sic!*) yin_
- 3/ _lär soḡüḡin sımāḡlar
- 4/ tep tetsiläriḡä čkšapt
- 5/ tamga t[u]tuzdı ° kim sizni
- 6/ bilg[ä] 'ḡwšluy 'wyštwyz °

[...] he deigned [to say]: “He
 restored the flesh of the innocent,
 sinless, sweet Lamb; (but) he did not
 break its bones!” So talking, he
 handed his disciples the Caxsaput
 seal, which you [...? ...?]

T III D 267* (Text now lost)

Script: Manichaean script.

Catalogue entry in *AtHMani.*: §196*, 199.

Content: Recto: praises nobles of the Uyğur Kingdom or of the Kingdom of Light (?); Verso:
 Cosmogonic text.

Edition: *TM* iii 41 (Nr. 26).

Trans. (Germ.) *TM* iii 41 (verso only).

Photograph: None extant.

T III D 267 Recto (= *TM* iii Nr. 26 Vorderseite)

1. bu yi[//////////]
2. kisiü oyl[//////////]
3. barır • ming ming tumän
4. tümän • kisilär bar
5. ärtii • 'iliglär xanlar
6. tongalar x[a]t[un]l[ar q]un
7. čuilar ba(rča) [//////////]
8. näng m[//////////]
9. [.....]

1. this [...]
2. men so[ns of ? ...]
3. goes • hundreds and hundres of thousands
4. and thousands • men there be
5. will • sovereigns
6. fine warriors, noble women, prin-
7. cesses all
8. of []
9. []

T III D 267 Recto (= *TM* iii Nr. 26 Rückseite)

1. ///////////ö//
2. [yir s]uvda tuymis
3. ärürbiz 'ilkii yoq ärti
4. 'itilmis yir suv ärtür
5. buu yir näng mngü ärmäz
6. m[n]g[ü] yir suv tngrih
7. //////////kim yitih

[.....on this] earth we are born; it did
 not exist earlier; it is a made earth: this earth
 is by no means eternal. The eternal earth,
 heaven [...] of the seven [...] is not (here?)
 [...]

8. ////////////nda yoq
9. [.....]

U66 (T.M. 144)

Script: Manichaean script.

Catalogue entry in *AtHMani.*: §130, 143-33.

Content: Fragment of a sermon (?)

Editions: *TM* iii Nr. 30, 43.1 (iv) – 6 (v), P. Zieme, *Untersuchungen zur Schrift und Sprache der manichäisch-türkischen Turfantexte* (Diss. Humboldt Universität Berlin, 1969) 10; re-edition – private communication 2017 (unpublished) (GS)*

Translation (Germ.), Zieme, op. cit. 11 and new translation – private communication 2017 (unpublished)*; (Eng.) CFM Team*.

Recto (*TM* = iii Nr. 30 Vorderseite)

U66/R/2 [///]ukat(ä)gi tuşın tokıyur ..
U66/R/3 n(ä)ŋ tırgürü umazlar .. amtı
U66/R/4 tözünlär bilgälär artuk
U66/R/5 y(ı)glamaŋ . busuş k(a)dgu y(ı)gi
U66/R/6 [sıgı]t . b(a)rça munun tunzun
U66/R/7 [] . ymä bo

[...] until [...] he strikes his belt, (but) they cannot (him) wake up. Now, Noble, Wise, no more whining! Sorrow and grief, woe and lament(s), everything may be sealed with it [...] And with this [...]

Verso (*TM* = iii Nr. 30 Rückseite)

U66/V/2 konar. yarın y(a)rusar k(ä)ndü [öz]
U66/V/3 yeriŋä barır ol y(ı)gımlık
U66/V/4 kurug kalır . takı k(a)ltı
U66/V/5 yagmur yağıp yer öl(i)yür suv
U66/V/6 bolur . köpük k(a)ra...
U66/V/7 birök ...

[...] he lets himself down. When it rains in the morning, he goes to his place. The earth pile (ED 903b *yigim* ‘heap of earth’) remains dry. Then, as soon as it rains, the earth becomes moist, there is water. Foam (?) [...] [after *qra* Le Coq gleans *yil* “wind”, but not so sure]

U69 (T.M. 279)

Script: Uygur script.

Catalogue entry in *AtHMani.*: §135, 148-49.

Content: The Buddha’s sermon to Ānanda concerning the Three Ways of Evil.

Edition: *TM* iii 44 (Nr. 31) (BS).*

Translation (Germ.): *TM* iii 44; (Eng.) CFM Team*.

Photographs (Colour digital): <http://turfan.bbaw.de/dta/u/images/u069recto.jpg> and <http://turfan.bbaw.de/dta/u/images/u069verso.jpg>

U69 Recto (= *TM* iii, Nr. 31, Vorderseite)

1/ //////////ägi anıy (ay(i)γ?) qılınčlıy am/////

2/ //////////nl/ylar üçün /////r

3/ //////////anıy qılınčlarınta

4/ //////////ryalı al čavı[š] ärtük

5/ //////////nur siz •• qoduru tınglang

6/ (a)nı üçün nomlayı biräyin

7/ tip yrla qadı •• mn //////////i

8/ türlüğ (ya)lnguquy äl//// (alp?)

9/ ///m/lig tip bilgä

10/ //////////in tip ökär mn

11/ /// ol tınlı tuya ädgü-ü

12/ [qı]linč qılur ölüm künkä

13/ tägi sui anıy qılınč

14/ ////////// alp bilgä är

evil-acting love [...] creatures half ... in their evil deeds [...] deception [...] you? Listen attentively! I will preach about that, he deigned to say. I [...] [two?] types of people [...] called virtuous! (?), wise [...] called I praise [...] that living being who handles sin and wrongdoing well from birth, until the day of death [.....] is a brave wise man. [The second] [is] without wisdom from birth [...] doing [evil] deeds and [...]

15/ /////i tuğa biligsiz
 16/ ////////// qılınç qılıp
 17/ [.....]

U69 Verso (= *TM* iii, Nr. 31, Rückseite)

1/ kirmāz tip yrlqadī •• anant
 2/ toyun yana inčā tip
 3/ ötük ötünti tngri(m/ //////////
 4/ ārsār üç yvlaq yolqa
 5/ qayu tīnly tūsār ārki [tngri]i
 6/ burxan ol kim sui anīy
 7/ qılınç qılıp yit[inčs]iz
 8/ qorqmasar ökünmāsār ol
 9/ tīnly üç yvlaq yolqa
 10/ tūsār tip yrlqadī •• t[aqī]
 11/ ymā anant mn ulu[γ]
 12/ yrlqančuči biligin alq///
 13/ čobi////////d////////
 14/ anīy qīli/////////
 15/ yalnguy oγu/////////
 16/ sui anīy q/////////
 17/ [.....]

do not go inside, he said: “Ānanda, the monk, again deferential, so speaking asked the question: My God! if ... how it is possible to guess the living beings who are in the three evil ways? The divine Burchan answered: He who has done sin and wrongdoing and does not indefinitely feel fear and repentance, that living being comes upon the three evils ways.” And again Ananda: “I, through great compassionate knowledge, all [.....] evil deeds. [...] human son [...] sin and evil (act) [.....]

U140

Script: Manichaean Script.

Catalogue entry in *AtHMani*.: §139,152.

Content: Sermon with advice on the correct way of living.

Editions: P. Zieme, ‘Ein Manichäisch-Türkisches Fragment in manichäischer Schrift’, *Acta Orientalia Hungarica* 23/2 (1970) 158-59 (BS).*

Translations (Germ.): Zieme, ‘Ein Manichäisch-Türkisches Fragment’ 159; (Eng.): *GSR* 329*.

Photographs (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0140recto.jpg> and <http://turfan.bbaw.de/dta/u/images/u0140verso.jpg>

Photographs (B&W published): Zieme, ‘Ein Manichäisch-Türkisches Fragment’, 164-65.

U140, Recto (?)

AOH 158.1 1/ k///g//ak ... / inči/ ...
 AOH 158.2 2/ inčip sizlār[i]
 AOH 158.3 3/ ārdii sizdii küš[üz bo]ltii
 AOH 158.4 4/ ° ° ymā koruñlār ol
 AOH 158.5 5/ ödtā-ḥ bārū ° q(a)ltīi boo
 AOH 158.6 6/ uluṣda b(ä)lgülüg boltum °
 AOH 158.7 7/ bügünkātāgi[i] qanyu nomum °
 AOH 158.8 8/ qanyu törün ymā ° qanyu nomun °
 AOH 158.9 9/ [köñü]lün s(ä)rinkäkiin alq[ry]
 AOH 158.10 10/ [kiñ]iin ° sizlār birlā-ḥ
 AOH 158.11 11/ [ärtim] ° amtii ymā-ḥ mindā-ḥ
 AOH 158.12 12/ ///sār uluq bo t[]
 AOH 158.13 13/ yunum []šin qod[]
 AOH 158.14 14/ su[]/ma/[]

(2) But you ... (3) (he) was and became powerless (Hend.). (4) Now, since that (5) time, when I had (6) appeared in this (7) land up to today, with what doctrine, (8) with what statutes, with what wide (9) heart, and with [what] patience I was with you for miles (10) around ...

U140, Verso (?)

AOH 158.15 1/ [] k(ä)lz[ün ...] /dm/ []
 AOH 158.16 2/ []/un yirliqay[u]
 AOH 158.17 3/ m/[]z q(a)muy s(ä)vüglār(i)mā-ḥ

(15) should come [...] (16) to be at peace (?) (17) O all my loves! (18-19) I wish you all time gain. Now (20) act constantly, (21) be calm, gentle ... (22) and sweet hearts! (23) All this time may love

- AOH 158.18 4/ m(ä)n q(a)muy ödün siznii üzä (?) be perfectly over you! [...] (27) Why should
 AOH 158.19 5/ asıřy tiläyür-min^{oo} aṃti-ḥ one say [...] (28) However [...]
 AOH 159.20 6/ 'inča qiliṅlar turqar[u]
 AOH 159.21 7/ amlin y(a)aš[i]in am(i)l //ab//
 AOH 159.22 8/ süčiig koṅ(ü)lün a[rin]glār^o
 AOH 159.23 9/ [bo]o q(a)muy ödün aṃran/[]
 AOH 159.24 10/ tükäligin siznii üzä []
 AOH 159.25 11/ bolzun^{oo oo} aṃti t[(ä)ḡrim]
 AOH 159.26 12/ [] bo yirlıy kim siz///
 AOH 159.27 13/ []/n^o nä ü[čün ti]sār
 AOH 159.28 14/ []/k/ [] 'inčip

8. Story of Arazan the Merchant

U76a,b (T II D 258a + T III D 158)

Script: Manichaean Script.

Catalogue entry in *AtHMani*.: §4, 38 – once two fragments now rejoined, part of a pothi-book.

Content: Story of Arazan the merchant.

Text: *PB* ll. 366-75, 177*; *Erzähler* IV.22-31, 26-27.

Translations (Germ.) *Erzähler* 29; (Eng.) *PB* 189*.

Photographs (Colour digital): <https://turfan.bbaw.de/dta/u/images/u0076recto.jpg>
 and <https://turfan.bbaw.de/dta/u/images/u0076verso.jpg>

U76 recto (= PB 366-70, = *Erzähler* IV.22-26)

- | | |
|--|---|
| 366. (22) üsküngüzlärtä t///rča körüng ... adayu ^o
bo ö/... | 366. "See ... in your presence ... call out the name
and ... this ... |
| 367. (23) yizig yidizig barča ^o ikii (bar)ča saqinip ^o
ya(zuq-) | 367. Think of all the sins and trespasses, of the
both of them, |
| 368. (24) -larnii boşunu arig kr(mšw)hn qolu
mnastar (hi)rz qiling(lar) | 368. ask to be freed from sins and for pure
absolution, and make your confession," |
| 369. (25) tip öddläti ^o ol araz(an) adlig satigčining
(ö)ddin arigin | 369. he advised. They heard the advice (Hend.) of
that merchant named Arazan, |
| 370. (26) äšiddip ^o bir ärsär ölümkä qorq(til)ar ^o
ikintii ärsär ä(dd)lig twarlig | 370. and first, they feared death; second, they
pitied the living souls with property (Hend.); |

U76 verso (= PB 371-75, = *Erzähler* IV.27-31]

- | | |
|---|---|
| säkiz qırq | (Leaf) Thirty-eight |
| 371. (27) isiig özüg äsirkädilär ^o ücü(nč) ärsär
özlärining tirig öz b/... | 371. third, they hurried to their own living ... |
| 372. (28) -singä tafrantılar ^o arazan (adli)g
satigčining öd(di) arigii ü(zä) | 372. They behaved according to the advice (Hend.)
of the merchant named Arazan, |
| 373. (29) äfrilip ^o yazuqlarin ök(ünü y)aşların
aqit(u) kr(mš)whn qol-u | 373 and repented their sins, caused their tears to
flow, asked for absolution, |
| 374. (30) mnastar hirz qiltılar (° arig k)irtgünčintin
ötkürü (yiztin) | 374. and made their confession. Because of their
pure faith, |
| 375. (31) yitiztin barča ^o (mn)astar hirz (qilu
täkintii ^o ol antag/// | 375. they ventured to make their confession of all
their sins and trespasses. Thus ... |

U77 (T III D 260,21-24)

Script: Manichaean Script.

Catalogue entry in *AtHMani*.: §5, 39, part of a pothi-book.

Content: Story of Arazan the merchant.

Texts: *PB* ll. 376-85, 177*; *Erzähler* IV.32-41, 27-28.

Translation (Germ.) *Erzähler* 29; (Eng.) *PB* 189*.

Photographs (Colour digital): <https://turfan.bbaw.de/dta/u/images/u0077recto.jpg>
and <https://turfan.bbaw.de/dta/u/images/u0077verso.jpg>

U77 Recto (= *PB* 376-80, = *Erzähler* IV.37-41)

///älig (Uyghur script)

376. (37) ä(r)kl(i)g ulug b(u)yan tüšii üzä ° ölüm...

377. (38) tip yrliqaddii ° anin mn aryaman
f(ri)stum qo(štr) ° ..

378. (39) yaşqan inal itmiš tngirim ° qut///// bir(lä)
...

379. (40) bärü ° boküngii küngätäkii az uvutsuz
suq üç (türüg yäk-)

380. (41) -lär tilitaginta ° saq(i)nč(in) sözün
q(i)linčin ° üç türüg a(rig tmqa)

376. "As a consequence of mighty, great merit,
death ..."

377. he deigned to say. Thus, I, Aryaman Fristum
Qoštr, ...

378. together with Yaşqan Inal Itmiš Tngirim and
Qut/...

379. "From ... up to today, because of the three
kinds of demons - desire, shamelessness, greed

–

380. go ... as far as to the three kinds of pure seal -
in thought, in speech, in deed -

U77 (T III D 260, 21.24), verso (*PB* 381 – *PB* 385) [= *Erzähler* IV.32-36]

381. (32) yitii rtinikätäki ... (ba)rip ° aling)larüi
oglan-lari(ngiz birlä)

382. (33) äwingizlärkäh täkinklär tiyü ät'özin
qotddi ° özüti(ngri yerintä)

383. (34) tugtii ° ol arazan adliḡ satigčii başlap ...

384. (35) -lar ° tükäsigčä rtini yinčü ädd twar alip °
(öz baliq-)

385. (36) -inga uluşınga täkddilä(r) ° äsiddinklär ...

381. and the seven jewels, and reach your homes
with your children," he said, and abandoned his
body.

382. His soul was born again in heaven.

383. Led by that merchant named Arazan ...

384. took precious stones (Hend.) and property
(Hend.), as much as they could carry,

385. and reached their own city and country. "Hear
..."

9. Benediction at end of story (?)

M1144 (T III D 259, 18)

Script: Manichaean Script.

Catalogue entry in *AtHMani*.: §6, 40, part of a pothi-book.

Content: Benediction at end of story (?).

Text: *PB* ll. 426-35, 177-78*; *TT* ix ll. 51-60, 15-16.

Translations (Germ.) *TT* ix 15-16; (Eng.) *PB* 190*.

Photographs (Colour digital): https://turfan.bbaw.de/dta/m/images/m1143bm1152_seite1.jpg
and https://turfan.bbaw.de/dta/m/images/m1143bm1152_seite2.jpg

M1144 recto (= *PB* 426-30, = *TT* ix ll. 51-55)

üč älig (Uyghur script)

426. (51) (R) yišu aryaman adl(iḡ). ..

427. (52) burxanlarqah ...

428. (53) ökünmāk ...

429. (54) ötünü täkinür (mn) ...

430. (55) ilig uluşıg kuyü k(üzätü) ...

(Leaf) Forty-three

426. (TITLE): .. named Yišu Aryaman

427. ... to the Prophets ...

428 ... repenting ...

429. I venture to plead ...

430 ... protecting (Hend.) the realm and country ...

M1144 verso (= *PB* 431-35, = *TT* ix ll. 56-60)

(tört älig)

431. (56) //k/ frištii ba/...

432. (57) ahrintws sit...

433. (58) yana ymä bo...

434. (59) -qa täkip turur... (al-)

435. (60)-qu ä(m)kākklär ...

(Leaf) Forty-four

431. ... angel ...

432. ... *Ahrindus Sit*...

433. And, moreover, this ...

434. ... who always reaches ... all

435. sufferings ...

10. Story about demons

T III D 260, 16* (Now lost)

Script: Manichaean Script.

Catalogue entry in *AtHMani*.: §7, 40, once part of a pothi-book.

Content: Benediction at end of story (?).

Text: *PB* ll. 436-45, 178*; *TT* ix l. 62, 16.Translations (Germ.) *TT* ix 16; (Eng.) *PB* 190*.**T III D 260, 16*** (= *PB* 436-45, = *TT* ix l. 62)(436-445). ? ...šmnunung ağızına ... örtän/... äwig 436-445 ... to the mouth of the devil ... burnt ... the
barqig ... house and the furnishings (D.O.)**U106** (T III D 258)

Script: Manichaean Script.

Catalogue entry in *AtHMani*.: §8, 41, part of a pothi-book.

Content: Story about demons.

Text: *PB* ll. 446-55, 178*; *TT* ix ll. 51-60, 15-16.Translations (Germ.) *TT* ix 15-16; (Eng.) *PB* 190*.Photographs (Colour digital): <https://turfan.bbaw.de/dta/u/images/u0106recto.jpg>
and <https://turfan.bbaw.de/dta/u/images/u0106verso.jpg>**U106 recto(?)** (= *PB* 446-55, = *TT* ix 63-67)

446. (63) ///k/l paqir(lig) közlüg-lär ° qinīg...

446. "... those who have eyes of copper .. longing

447. (64) .../k(l)är ärtii sizingä čapunktäg tor(u)gi

...

...

447. ... they were ... to you ... his bay horse like a
čapunk ...

448. (65) .../k/lp toru(g) .../ning täg tiš ...

448. ... bay horse ... teeth like ...

449. (66) .../l)är ärtii sizingä ° qamīgu(n)...

449. ... they were ... to you ... all ...

yig/li/...

450. (67) .../larīg başquqlarīg xunku (üzä)...

450. ... with a harp ... the hymns (?)

U106 verso(?) (= *PB* 451-55, = *TT* ix 68-69)

451. (68) ...ögüz bolup ° yayqalu ° tag ' /...

451. ... becoming a river ... swaying ... mountain ...

452. (69) .../l)är ärtii sizingä ° tamu ///t///up i/...

452. ... they were ... to you ... hell ...

453. .../yal)truqlar(ii) t/.../qularin il/...

453. ... their gleams ...

454. .../g/lärii küči/.../b/.../qul/...

454. ... strength ...

455. .../nular/.../l/...

455. ...

U107 (T III D 260, 13)

Script: Manichaean Script.

Catalogue entry in *AtHMani*.: §9, 42, part of a pothi-book.

Content: Story about demons.

Text: *PB* ll. 456-65, 178*; *TT* ix ll. 70-79, 17.Translations (Germ.) *TT* ix 17; (Eng.) *PB* 190*.Photographs (Colour digital): <https://turfan.bbaw.de/dta/u/images/u0107seite1.jpg>
and <https://turfan.bbaw.de/dta/u/images/u0107seite2.jpg>**U107 recto(?)** (*PB* 456-60, = *TT* ix 70-74)

456. (70) ...q///l)ar taplanu ° at qulqac(lar)...

456. ... satisfying themselves ... the ears of the
house ...

457. (71) .../ärlär ärtii siznii ° og/...

457. ... they were ... you (D.O.) ...

458. (72) ...ağızlarınta yalın ü(n)t(i)...

458. ... flames rose from his mouth ...

459. (73) ...ktilär ° yalq/l/...

459. ... they came ...

460. (74) .../şuq kätipän ° yagıla...

460. ... going ... being hostile ...

U107 verso(?) (PB 46-65 = TT ix 75-79)

461. (75) .../r tīnmatīn ° to//t/...

462. (76) ...(tng)rim siznī...

463. (77) ...(ar)qu-lug tagīg kötū(r)ü(p)...

464. (78) ...siznī anī üzä ...

465. (79) .../nip ° ya kirišlärin č/...

461. ... without resting ...

462. ... Majesty, you (D.O.) ...

463. ... raising the mountains with valleys ...

464. ... you (D.O.) ... thereby ..

465. ... their bowstrings ...

U108 (T III D 258b)

Script: Manichaean Script.

Catalogue entry in *AtHMani*.: §10, 42-43, part of a pothi-book.

Content: Story about demons.

Text: PB ll. 466-75, 178-79*; TT ix ll. 80-87, 17.

Translations (Germ.) TT ix 17; (Eng.) PB 190*.

Photographs publ. (digital): (colour) <https://turfan.bbaw.de/dta/u/images/u0108seite1.jpg>
and <https://turfan.bbaw.de/dta/u/images/u0108seite2.jpg>

U108 recto(?) (= PB 466-70, = TT ix 80-84)

466. (80) .../g tag-larīg k/...

467. (81) ...biz tip...

468. (82) ... b(a)qanaq turqurup...

469. (83) ./-alīm tištīlār ° antag... ymä...

470. (84) .../gl/yu arqu taglarīg yangqurtu °
afyakirt /r/...

466. ... the mountains ...

467. ... we ...", he said ...

468. "... raising the cloven hoof ...

469. let us ...", they said to each other. Thus ...
moreover ...

470. ... making the valleys and mountains resound
... *avyakṛta* ...

U108 verso(?) (= PB 471-80, = TT ix 85-87)

471. (85) ... közlüglār ° köplüg agu tag butlug-lar
kö/...

472. (86) ... küčāni(p) utru kltilār ° qa(mī)g barča
//gül/...

473. (87) .../lärin üntürüp ° qa/...

474. .../t/...

475. .../linip ° özn(ä)/...

471. ... those who have eyes ... those who have
things like swollen (i.e. inflated) rolls (i.e.
drums) ...

472. ... they exerted themselves and came to meet
... all (Hend.) ...

473. ... caused their ... to rise ...

474. ...

475. ...

U79 (T III D 258)

Script: Manichaean Script.

Catalogue entry in *AtHMani*.: §11, 43-44, part of a pothi-book.

Content: Story about demons.

Text: PB ll. 476-85, 179*.

Translations (Germ.) TT ix 17; (Eng.) PB 190*.

Photographs (Colour digital): <https://turfan.bbaw.de/dta/u/images/u0079seite1.jpg>
and <https://turfan.bbaw.de/dta/u/images/u0079seite2.jpg>

U79 (T III D 258e), recto(?) (PB 476 – PB 480)

476. ...

477. ...biz k/...

478. ///t/lār ///kār/...

479. .../tip...

480. .../quq/...

476. ...

477. "... we ...

478. ...

479 ...

480 ...

U79 (T III D 258e), verso(?) (PB 481 – PB 485)

481. ///ančsizin bk/...

481. ...

482. ... qatiglanmq...	482. ... striving ...
483. ///' ° anī ...	483. ... it (D.O.) ...
484. ///punip...	484. ...
485. ...	485.

U105 (T III M 246)

Script: Manichaean Script.

Catalogue entry in *AtHMani*: §12, 44-45, part of a pothi-book.

Content: Story about demons.

Text: *PB* ll. 486-95, 179*; *TT* ix ll. 61, 17.

Translations (Germ.) *TT* ix 17; (Eng.) *PB* 190*.

Photographs (Colour digital): <https://turfan.bbaw.de/dta/u/images/u0105seite1.jpg>
and <https://turfan.bbaw.de/dta/u/images/u0105seite2.jpg>

U105 (T III M 246), recto(?) (PB 486 – PB 490) [PB 486 = TT ix 61]

486. (61) yäk tugtum ° t/...	486. ... I was born a demon ...
487. ärkän tilim t/...	487. ... while ... my tongue
488. tüsüp ° qilinz...	488. ... falling ... deed ...
489. /özümtäh ...	489.. ... in my ...
490. ///arur ' /...	490. ...

U105 (T III M 246), verso(?) (PB 491 – PB 495)

491. ...	491. ...
492. ...	492. ...
493. ///š///q/m/...	493. ...
494. ///ti tip. ...	494. ...” he said. ...
495. //l/// söz/...	495. ... word ...

11. Aesop (Yosipas) Fragments

So 11400 (T II 915) R

Script: Uyghur script.

Catalogue entry in Reck, *Turfanfragmente*: §70, 68.

Description: Fragment from bookroll.

Content: Uygh., prose – epimythion of a parable-style story.

Tx.&tr.: *Aesop* 9*.

Photo: (1) publ. (colour) *Aesop*, p. 8

(2) digital: (colour) http://www.bbaw.de/forschung/turfanforschung/dta/so/images/so11400_verso.jpg

1/ [...]larča	1 [...] like the [...] 2 [...] And the earth 3 [...]
2/ [...] miš] : ymä yerig	did [...], (him/her) self went away. 4 [...] a
3/ [...]miš k(ä)ntü öñi barmış	greyhound sniffing(?) 5 [...] did [...]. An that
4/ [...] bir taygan y(ı)d(ı)rkanyu	dog 6 [...] lay. And the second 7 [...] [having]
5/ [...]miš : ymä ol it	seen the meat of the [...], 8 [...] saw [...] 9 [...]
6/ [...] yatmış : ymä ikinti	
7/ [...] ätin kö[rmiš ...]	
8/ [...]g körmış [...]	
9/ [... ..]	

So 10100m (a) (T I α)

Script: Uyghur script.

Catalogue entry in Reck, *Turfanfragmente*: §26, pp. 37-38.

Description: Originally part of a bookroll, written on both sides.

Content: (R): Sogd. unpubl., (V): Uyg., prose – epimythion of a parable-story ('The hunting-dog and the watch-dog').

Tx.&tr.: (V): *Aesop* 10*.

Photo: (1) publ.: (b/w): *Aesop* 10.

(2) digital: (colour) http://www.bbaw.de/forschung/turfanforschung/dta/so/images/so10100ma_verso.jpg

1/ [ol üdün t]egin inčä tep
2/ [tedi ol ymä] üdün bir tilkü
3/ [... y]olta bir but
4/ [... kö]ñülintä inčä
5/ [tep sakıntı bu]t yesär :
6/ [...] kiši-lärdä
7/ [...] (t)arısar yüz
8/ [...te]tir : m(ä)n (...)

"... the prince(?) said thus: [At that] time [too](?) a certain fox [was going] on (his) way(?). [He found] a haunch (of meat) [in a trap]. In his mind [he thought] thus: 'If one were to eat [the meat, ...] Amongst men it is said [that] if one sows [a single seed it will produce] a hundred [fruits]. I ...'"

So 18298

Script: Uygur script.

Catalogue entry in Reck, *Turfanfragmente*: §281, 207.

Description: Part of folio (?) with two joint fragments.

Content: (R): Sogd. unpubl., (V): Uyg., prose – epimythion of a parable-story ('The hunting-dog and the watch-dog').

Tx.&tr.: *Aesop* 11.

Photo: (1) publ. colour *Aesop* 11.

(2) digital: http://www.bbaw.de/forschung/turfanforschung/dta/so/images/so18298_verso.jpg

1/ [an]tag kulkakra
2/ []janit açığ
3/ [ti]lküg tutup
4/ []ş turu tınl(i)g
5/ []miş :

1 [... s]o on the ear 2 [...] bitter 3 [...] catching the [f]ox 4 [...] standing(?) living being 5 [...]

U319 (T I a)

Script: Uygur Script.

Catalogue entry in *AtHMani*.: §25, 54-55.

Description: Irregular fragment from single folio in clear handwriting.

Content: Uyg., prose – Life of Aesop §1.

Tx.&tr.: *Aesop* 12-13, *Yösipas-Fragmente*, §I, pp. 49-50; tr. *GSR*, pp. 312-13.

Photo: (1) publ. colour *Aesop*, pp. 12-13, b/w *Yösipas-Fragmente*, Taf. 1 & 2, pp. 59-61

(2) digital: <http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0319recto.jpg>

U319 Recto

1/ []
2/ []l[]an s[akı]nu t[]
3/ [b]ir bay är bar ärmi[ş]
4/ [ir]biş üčük kädmiş '[]
5/ []ut urturmiş : ymä []
6/ []älürmiş : bir kulın '[]
7/ [ta]şgaru taşık kiş u[]m[]
8/ []l : amtı mini nä kılı ug[ay]
9/ []taşgaru taşıkıp yana
10/ [i]nčä kiginč k(ä)lürmiş sini
11/ []m[]sar-m(ä)n inčip bo kuluñın

(...) thi[nkin]g [...], it was an affluent man, [who ...] put on a [pan]ther skin [...] he caused [...] to be built. And he brought [...] [...]. [He called] one of his slaves [and said:] "Come out and [...]! What are [you] going to do about me?" [...] came out, furthermore [...] gave the following reply: "If I

12/ [] tep : [am]tı ymā sizlār(ā)ŋ
 13/ [] k y[e]p ögrünčün
 14/ [] anıg aç
 15/ [] içägü []
 16/ []

U319 Verso

1/ [] l' []
 2/ [] tišlig []
 3/ [] nč inčā maŋrayu []
 4/ [] ka külmišlār : []
 5/ [] tmiš-[ni]ŋ b[]
 6/ [] m nāgü ol : yo[sıpas]
 7/ [] iginü ärsär ayıtmı[š]
 8/ [bo]lur : takı [y]mā m[]
 9/ [nā] kiginč nā yörüg []
 10/ takı biri ymā inčā ayıtm[ış]
 11/ -rāk s(ä)n azu m(ä)n mü k[]
 12/ mini al(a)ŋadturu [u]gay mu []
 13/ inčā temiš : b[nā]
 14/ üçün tes[är]
 15/ s(ä)n tep []
 16/ är[]än[]

[...] with teeth [...] so calling [...] they laughed about [...]. His [...] how is it? Yosıpas [said (?): “[...] as far as [...] is concerned, [...] has been said (?).” Furthermore, now [someone asked:] “[What] answer, what explanation [do you have?]” Furthermore someone said also: “[...] you or I? [...] will he be able to weaken me” So he said. [...] Why? [...] you [...]

U29 (T I α)

Script: Manichaean script.

Catalogue entry in *AtHMani.*: §33, 60.

Content: Prose – Aesop fable = Greek §§47-48, *Aesopica* (ed. Perry, 89).

Editions: *TM* iii, Nr. 14, 33.1 (i) – 33.9 (ii); *Aesop* 15-16 (GS)*:

Translations (Germ.): *TM* iii, 33; (Eng.): *Aesop* 16*.

Photographs (1) publ.: (b/w) P. Zieme, ‘Äsop in Zentralasien’, *Das Altertum* 17 (1971) Abb. 1 & 2; (colour) *Aesop*’s 15

(2) digital: (colour): <http://turfan.bbaw.de/dta/u/images/u0029recto.jpg> and <http://turfan.bbaw.de/dta/u/images/u0029verso.jpg>

U29 Recto (= TM iii, Nr. 14, Rückseit)

Hd./ **ädgü körtlä [nomı]**

1/ ölürgäli elitsär-lār maŋrayur üntäyür
 2/ yosıpas inčā temiš koin anı üçün
 3/ üntämāz nā üçün tesär birär birär
 4/ adakın bap kāmıšip yuŋın kırkar-lar °°
 5/ k(a)ltı birök [] üçün adakın basar
 6/ [] inčip toŋuzug
 7/ [a]dın sav(a)g bilmāz
 8/ [] maz m(ä)n tep °°
 9/ [] kamag

(Hd.) **The good, beautiful [book]**

“[Why is it, that the pigs], when they are led to slaughter (lit.: killing), cry and screech?” Yosıpas said: “Sheep do not cry because of that. Why? They are bound at the feet and thrown over and (only) their wool is shorn. If one ties their feet [in order to transport the pigs] [...] so [kills?] the pig [...] the pig knows nothing else. [...] I too [...] not [...].” All [...]

U29 Recto (= TM iii, Nr. 14, Vorderseite)

Hd./ **[bilgä] yosıpas-nıŋ**

1/ k(ä)rgāk bo savka ymā kam(a)gan külmiš
 2/ -lār yosıpas(a)g ögmış-lār inčā temišlār
 3/ ögrünčülüğ ärgil s(ä)n yosıpas nā üçün
 4/ tesär biz barča anıg ögrünčülüğün artır
 5/ -biz anı üçün bizi[ŋ] jumuz küči tā[]
 6/ az biligimiz barča []

(Hd.) **of [wise] Yosıpas**

One must [...]. They all together laughed about this speech. They praised Yosıpas and said: “Be happy! Why? Because we are all very happy. Therefore the power of our [...] r little knowledge all [...].” Yosıpas [said] so: “[...] will say [...] word [...]

7/ yosıpas inčä [temiş]
 8/ sözlägäy []n []
 9/ söz[]

U193 (T I D 30)

Script: Uyğur script.

Catalogue entry in *AtHMani.*: §26, 55-56.

Description: Irregular fragment from a single folio of the same ms. as U319.

Content: Uyğ., prose – Life of Aesop §3.

Tx.&tr.: *Aesop* 17-18*, *Yösipas-Fragmente*, §II, p.50.

Photo: (1) publ. colour *Aesop*, 17, b/w *Yösipas*, Taf. 3 & 4, p. 61

(2) digital (colour): <http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0193recto.jpg>
 and <http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0193verso.jpg>

U193 Recto (?)

01 bir[] kü[]
 02 unsuz bolmış : []
 03 a[š] içgü üçün []
 04 saña tutuzur-m(ä)n []
 05 sözlägü küçüm []
 06 m(ä)n bir sav []
 07 k(ä)rgäklig ug[]
 08 [y]osıp[as]
 09 [t]ep : m[]

A [...] was (became?) without flour (variant: *ünsüz* “without voice”). [...] because of (for?) food and drink (= sustenance) [...] I give you [...]. “[...] I [lack?] the energy to speak [...]. I [...] a word (thing?) necessary [...]. [Y]osıp[as ...].” [...]

U193 Verso (?)

01 []č[]lip
 02 [] birär birär külmış
 03 [mi]š : nä üçün k[]
 04 [b]o yer suvnu
 05 [y]m[ä] kim bo yersuv
 06 [bizi]ñ közüümüz
 07 [] barča bir
 08 [] : []szka
 09 []tat[]

[...] everyone laughed [...]. Why [... thi]s world [...?] [...] that this world [...] our eyes [...] all a [...]

U195 (T I D 30)

Script: Uyğur script.

Irregular fragment from a single folio of the same ms. as U319.

Catalogue entry in *AtHMani.*: §27, 56.

Uyğ., pr. – Life of Aesop §4.

Tx.&tr.: *Aesop*, 19-20, *Yösipas-Fragmente*, §III, pp. 50-51.

Photo: (1) publ.: colour *Aesop*, p. 19, b/w *Yösipas-Fragmente*, Taf. 5 & 6, p. 6

(2) digital (colour): <http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0195seite2.jpg> and
<http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0195seite2.jpg>

U195 Recto (?)

01 []šlär[]
 02 []ymä bo[]
 03 [n]ä üçün kiši yerkä []
 04 []yanıp maru körü []
 05 []miš m(ä)n äšidmišim []
 06 []yanturu körmäk[]
 07 []lartan öt[rü] b[]

[...] And this [...] [... W]hy man returns [...] to the earth [...], looking from there [...] I have [...]. What I heard [...] look back [...] From the [...] th[en] [...] if it [is] so, eating a lot [...] he sat. Thereupon [...]

08 [är]sär üküš yegüči []
 09 olurd[ı] [a]nta ö[trü]
 10 [] y[]

U195 Verso (?)

01 [] apa[]
 02 [] ka kirs[]
 03 [] sar-lar ärmiš taš kām[išip]
 04 [] : inčip kimiñ ol t[]
 05 [] glar aň keniñä
 06 [] nurmıš kädgirmiš-t[ä]
 07 [mi]š [yo]sipas tur[]
 08 [] temiš suvlukta
 09 [] kidinus-[k]a
 10 [] kö[]

[... When] one enters into [...], if they had [...], they threw stones [...]. And whose is it, the [...] last of all [...] when he tripped (?), [...] Yo]sipas [...] said. In a tub of water [...] to Kidinos [...]

U192 (T I D 30)

Script: Uyğur script.

Catalogue entry in *AtHMani.*: §28, 57.

Description: Irregular fragment from a single folio of the same ms. as U319.

Content: Uyğ., prose – Life of Aesop 5.

Tx.&tr.: *Aesop*, pp. 21-22, *Yösipas-Fragmente*, §IV, pp. 51-52.

Photo: (1) publ. colour *Aesop*, p. 21, b/w *Yösipas-Fragmente*, Taf. 7 & 8, p. 63

(2) digital (colour): <http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0192seite2.jpg> and <http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0192seite1.jpg>

U192 Recto (?)

01 [] š y[]
 02 [s]uz kul-a kim []
 03 [] ltür-güči kälürdüm []
 04 bar isig suvluk[]
 05 yosıp[as] su[vl]uk[]
 06 bir tü[]
 07 inčä []
 08 y[o]sip[as]

[...] O slave without [...] the [...] I have brought [...] there is [...]. Warm tub of water [...] a [...] so [...] Y[o]sip[as ...]

U192 Vecto (?)

01 [kă]lürdüm s[]
 02 [nä ü]čün okıdı[]
 03 [] bolgay : ölüg []
 04 [] k(ä)lürdüm olar ikigü
 05 [] ölüg ' [] turdaçı
 06 [] š [] g temiš
 07 [] ta [] sinamiš
 08 [] ba[rı]r
 09 [] ö[]

[I] have brought [...]. [...] Why has he (?) called [...] will be. I have brought a/the dead [...]. These two [...] dead [...] he said [...] they pitted themselves against [...] he] go[e]s [...]

U194 (T I D 30)

Script: Uyğur script.

Catalogue entry in *AtHMani.*: §29, 57-58.

Description: Irregular fragment from a single folio of the same ms. as U319.

Content: Uyğ., pr. – Life of Aesop 6.

Tx.&tr.: *Aesop*, pp. 23-24, *Yösipas-Fragmente*, §V, p. 52.

Photo: (1) publ. (colour): *Aesop*, p. 19, b/w *Yösipar-Fragmente*, Taf. 9 & 10, p. 64

(2) digital (colour): <http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0194seite2.jpg> and <http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0194seite1.jpg>

U194 Recto (?)

01 []luk[] yer-k[ä]
02 []nmäki barča u[]
03 []lar ymä san[]us[]
04 []ltin tutu[]lar
05 []r : bo sav(a)g äš[idip]
06 [k]ülmišlär : takı y[mä]
07 []ar : t(ä)piz kul-a []
08 [a]mru sözlä []

“[...] to[the] ground [...] be [...] all [...] the [...] and [...] hold some of the [...].” [When] they hear[d] these words [...], they laughed. Furthermore n[ow ...] “O jealous slave! [...] speak! [...]”

U194 Verso (?)

01 []ing m[] u[]
02 [] kamag kiši kö[]
03 [] kiši tep sa[]
04 [] içintä k[]
05 []g käyiklär inl[ä]
06 []ska tükäti s[]
07 [bo] savag anıg tap[la]
08 []diñ tep tur[]

[...] all men se[e ...] called men, [...] in [...] the wild animals hi[d themselves (?) ...] from (variant: to) complete [...] Take up [these] words willingly [an ...].” Having said so, [...]

Mainz 349

Script: Uygur script.

Catalogue entry in *AtHMani*.: §30, 58-59.

Description: Poorly preserved fragment from top part of single folio.

Content: Uyg., prose – Life of Aesop §8.

Tx.&tr.: *Aesop*, pp. 27-28, *Yösipar-Fragmente*, §VI, pp. 52-53.

Photo: (1) publ. (b/w): *Aesop*, p. 41, *Yösipar-Fragmente*, Taf. 11 & 12, p. 65, colour *Aesop*, p. 15

(2) digital (colour): http://www.bbaw.de/forschung/turfanforschung/dta/mainz/images/mainz0349_seite1.jpg

and Verso: http://www.bbaw.de/forschung/turfanforschung/dta/mainz/images/mainz0349_seite2.jpg

Mainz 349 Recto

01 alp ärän üçün bägi[]
02 ançulayu ymä m(ä)n sin[i]
03 atl(a)g bolur-m(ä)n : s(ä)vin[]
04 [ya]zukuñda boşuyur-[]
05 [bo] tün kidi[nos] i[]
06 [yo]sıp[as]
07 [] am[]

For the courageous men his lord (?) [...] so too I [...] yo[u ...] called (variant: mounted) am I. Rejoicin[g I] release you from your [s]in [... This] night Kidi[nos ... Yo]sıp[as ...]

Maniz 349 Verso

01 []irusug inčä suvık
02 [] tep äräniñä aymış
03 [] bo küñ älgın küyüräyin
04 [s]özlämätin ünsüz sav[sız]
05 []g be[rđi tanč]u tanču al[]
06 []irtm[]
07 [] amı[]

[...] the [...]irus(?) so liquid [...], he spoke to his men: “[...] I want to burn the hand of this slave-woman [...]” [...] [he stayed] without speaking [she (?) ...] without a sound or a word. He ga[ve Piece] by piece [...]

Mainz 313 ([T I] D 170)

Script: Uyğur script.

Catalogue entry in *AtHMani.*: §31, 59.

Description: Poorly preserved fragment from lower (?) part of single folio.

Content: Uyğ., pr. – Life of Aesop §7.

Tx.&tr.: *Aesop*, pp. 25-26, *Yösipās-Fragmente*, §VII, p. 53.Photo: (1) publ.: (b/w) *Āsop*, p. 41, *Yösipās-Fragmente*, Taf. 13 & 14, p. 66, (colour) *Aesop*, p. 27(2) digital: (colour) http://www.bbaw.de/forschung/turfanforschung/dta/mainz/images/mainz0313_seite1.jpg
and http://www.bbaw.de/forschung/turfanforschung/dta/mainz/images/mainz0313_seite2.jpg**Mainz 313 Recto**

01 tapla[]kā k[]
 02 [ki]dinos-ka otači ot []
 03 öñädmišin üçün oyunç[ı]lar
 04 oyun oynamış : ölüg k[]
 05 k(ä)ntü alačusıña bar[dı]
 06 bāgi kidino[s yosı]paska []
 07 [] mini []

[...] The doctor [gave] medicine to [Ki]dinos [...]
 and so that he might become well, [he got]
 musicians [to come], they began to play. The
 dead [...] went into his own hut [...] his master
 Kidino[s ...] to [Yosı]pas [...] to [...]

Mainz 313 Verso

01 []z t[oy]unçig
 02 [g]üči-g nāgölük k(ä)lü[rđi]
 03 [] temiř siz maña tutuzmıř
 04 [] sav sözläsär m(ä)n amarı
 05 [] savlar(a)g s(ä)n k(ä)ntü kılğ[u]
 06 []tun [] siz akıtmıř
 07 []i u[]m birök

[...] how did he brin[g] the [...] mu[sic]ians and the
 [...] ? He said: “You passed [...] on to me [...]”
 when I speak words, some [...] words you
 yourself to make (?) [...] you allow to flow [...]”
 When [...]”

U318

Script: Uyğur script.

Catalogue entry in *AtHMani.*: §32, 60.

Description: Small fragment from single folio, beginnings and ends of lines only.

Content: Uyğ., prose – Life of Aesop 9.

Tx.&tr.: *Aesop*, pp. 29-30, *Yösipās-Fragmente*, §VII, p. 53.Photo: (1) publ.: (b/w) *Āsop*, p. 41, *Yösipās-Fragmente*, Taf. 15 & 16, p. 67, (colour) *Aesop*, p. 29(2) digital: (colour) <http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0318seite1.jpg>
and <http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0318seite2.jpg>**U318 Recto (?)**

01 bitkäč[i]
 02 yosıpas t[]
 03 -niñ bir yagu[]
 04 äräniñä kız satgal[ı]
 05 taloy kızıntıdaki []
 06 bargıl : nā []
 07 []

The write[r ...] Yosıpas [...] of the [...] a [...] in
 order to sell a girl to his mother [...] being on the
 seashore [...] “go!” What [...]

U318 Recto Verso (?)

01 []i kul
 02 [k]a inčä
 03 []nätäg tetik
 04 [] ayur-m(ä)n sizlär
 05 [] köñülin kögüzin

[...] slave [...] t[o ...] so [...] how clever [...] I say
 to you: “[...] Heart and breast of the [...]”

06 []an[]u
07 []

U291

Script: Uygur script.

Not in Wilkens, *AtHMani*.

Description: Small fragment from single folio, words from middle of lines only.

Content: Uyg., prose – Life of Aesop 10.

Tx.&tr.: *Aesop* 31-32.

Photo: (1) publ. (colour) *Aesop* 31

(2) digital: (colour) <https://turfan.bbaw.de/dta/u/images/u0291seite1.jpg>
and <https://turfan.bbaw.de/dta/u/images/u0291seite2.jpg>

U291 Recto

01 [] [...] see! [...] *ömän* [...] hide the *čiyu* [...] own
02 [k]örün and strange [...]
03 []an *ömän*
04 []ni *čiyu* kizlä
05 []ng öz yat b[]

U291 Verso

01[] iki [...] if he doesn't improve (variant: if he does not
02[] oñarmas[ar] understand), I want to think [...], black [...] until
03 [sa]kınayn k(a)ra t[] they kiss each other [...] like my dear mother [...]
04 []n : öpüşginčä [] *yam*[...]
05 [] ögüčümčä []
06 [] *yam*[]

U118 (T I α x 31)

Script: Uygur script.

Catalogue entry in *AtHMani*.: §34, 61-62.

Description: Small poorly preserved fragment from single folio (?).

Content: Uyg., prose – Life of Aesop §11.

Tx.&tr.: *Aesop* 33-34.

Photo: (1) publ.: (colour) *Aesop* 33;

(2) digital: (colour) <http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0118seite1.jpg> and
<http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0118seite2.jpg>

U118 Recto (?)

01 []ltı ban[] [... a]ss [...] had come [...] cr[ea]king with his ass
02 [ä]šgäk : []' [] [...] to the ass [...]
03 [] kälir ärt[]i []
04 äšgäkin birlä kä[krä]šü sön[]
05 äšgäkkä trn[]
06 []ksäk []

U118 Verso (?)

01 []l[]d[] [...] their many famous (variant: mounted) [...]
02 []u[]u[]
03 []ir üküš atl(i)g-ların
04 []miš []r []ki bu[]
05 []

Ötani Ry. 2288

Script: Uygur script.

Catalogue entry: *Ötani* 56.

Description: Small poorly preserved fragment.

Content: Uyg., prose – Life of Aesop 12.

Tx.&tr.: *Aesop*, pp. 35-36.Photo: (1) publ. colour *Aesop*, p. 35;(2) digital: (colour) http://idp.afc.ryukoku.ac.jp/database/oo_scroll_h.a4d?uid=125262400912;recnum=70565;index=7**Ötani Ry. 2288 Hd. V+R:** [bilgä yo]sıpas-nın[g ...]

“[The book] of [wise Yo]sıpas”

Ötani Ry. 2288 Recto

01 []up suvluk[]

[...] bath⁵⁰ [...] to the bath [...]

02 []i ol suvlukk[a]

Ötani Ry. 2288 Verso

01 [] birlä an[]

[...] with [...] he did not say] a word [...].

02 []u bir savag []

Ötani Ry. 2539

Script: Uygur script.

Catalogue entry: *Ötani* 56.

Description: Small fragment.

Content: Uyg., prose – Life of Aesop 13.

Tx.&tr.: *Aesop*, pp. 37-38.Photo: (1) publ. colour *Aesop*, p. 37(2) digital: http://idp.afc.ryukoku.ac.jp/database/oo_scroll_h.a4d?uid=11712993559;recnum=70894;index=7**Ötani Ry. 2539 Hd. V+R** []l [] kör[tlä nomı]

“[The] beau[tiful book ...]

Ötani Ry. 2539 Recto

01 [] nä üčün bo ’yt[]

[...] Why did you make [...] this dog (?) without

02 []’tqs(ı)z k(a)ra kılın []

[honour] and black, [...] [s]it you down! [...] you]r

03 [o]luruñ-lar b[]

bath [...]

04 [sizi]ñ suv[luğunuz]

Ötani Ry. 2539 Verso

01 [] bir ögdilig b[o]lur []

[...] there is a fiancée (?) [...] Afterwards I am [...]

02 [a]ntadan ötrü ’[]r[]

hap]py [...] I [...]

03 [sävin]člig m(ä)n är[ürm(ä)n]

04 [] m(ä)n []

Ötani Ry. 2547

Script: Uygur script.

Catalogue entry: *Ötani* 56.

Description: Small fragment. There are undecipherable traces of a second page.

Content: Uyg., prose – Life of Aesop 14.

⁵⁰ Note: ‘bath’ = Lat. *balneum*.

Tx.&tr.: *Aesop*, pp. 39-40.

Photo: (1) publ. colour *Aesop*, p. 39

(2) digital: http://idp.afc.ryukoku.ac.jp/database/oo_scroll_h.a4d?uid=11713422899;bst=11;recnum=70901;index=16

Ōtani Ry. 2547 Hd. V+R: [bilgä] yo[sıpas ...]

“[Of wise] Yo[sıpas ...”

Ōtani Ry. 2547 Recto

01 [] g[ä]y ärdi : : ötrü []

02 [] binip öñädtürmi[š]

03 [] bo[l]mı[š]

[...] he were [...]. Then [...] he had healed (?), [...]
be]ca[m]e [...]

Ōtani Ry. 2547 Verso

01 [] otačig m(ä)n ok []

02 [] bo ölüg kötürg[äli]

03 [] ö[l]üg (?) []

[...] I [...] the doctor to lift up this dead man [...]
dead (?) [...]

IV. Miscellaneous historical and didactic texts

1. Story of Mār Ammō and the priests

U36 (T II D 177 / T II K) + U205e

Script: Uyğur Script.

Catalogue entry in *AtHMani*: §47 (pp. 70-71 – readings from the small fragment U205e which joins with U36 II R 23-24 and V 22-24 are provided by Wilkens, *AtHMani*, 71-72).

Content: Prose – Historical: Mār Ammō and the priests.

Editions: TM I (Anhang), 32.1-37.14 (BS); *Erzähler* 17-19 (U36 I R – II R (i.e. Pages 1-3) only, modified)*, II V (i.e. Page 4), *Laien-Beichtspiegel* 189.

Translations: (Germ.): TM i, 32-37, *Erzähler* 20-21 (*partim*), *Laien-Beichtspiegel* 190; (Eng.): GSR 319 (I R- V only).

Photograph (Colour digital):

(U36) <http://turfan.bbaw.de/dta/u/images/u0036seite1.jpg> and

<http://turfan.bbaw.de/dta/u/images/u0036seite2.jpg>

(U205e) <http://turfan.bbaw.de/dta/u/images/u0205afseite1.jpg> and

<http://turfan.bbaw.de/dta/u/images/u0205afseite2.jpg>

Photograph: (B&W published): TM i Taf. IV (U36) (facsimile?)

U36 I Recto (= Page 1)

01/ b[a]şı
02/ ötrü m(a)r [amu možak]
03/ inčä tep
04/ kıl sar °° män KW
05/ kã aygaru (?) sini körü[p]
06/ tamuka .[....]i °° kaçnañ nãñ
07/ anta K....[kıl(?)l]gay s(ä)n tedi °°
08/ °° °° ö[trü ol] wahšik k(ä)ntü
09/ aymış sav[ın] kılta kamag
10/ [bo]dun (?) köñül[t]ä sãrinčin
11/Y °° m(a)r amu možak balık
12/ [için]ta tägzinti buşı koltı °°
13/ [buşı] 'NGW....M'DY °° bir yagak
14/ bol[t]ı °° ö[trü m(a)r] a[mu m]ožak
15/ bir (?) k[am] [t(ä)n]grilikiñärü
16/ ba[rd]ı °° kim kam(a)g b[odun] añar
17/ [t]apınur udunurlar ärti °° ol t(ä)ñri-
18/ likdäki kam m(a)r amu možakka
19/ inčä tep ayıtı °° nä är s(ä)n [°°]
20/ [an]ta nälük kältiñ bizintä
21/ [kalıp] olur tedi °° °° ymä m(a)r amo
22/ [možak] ol kamka inčä te(p)
23/ [tid]i °° arıg d[i]ntar m(ä)n [°°] s[izintä] (?)
24/K' (?)..... k(ä)ltim K'

His head.... Thereafter, Mar Amu, the Možak ...
so saying ... if ... does ... I ... be after the moons
... looking towards hell ...? ...? ... you will do
that?) he said ...

Thereafter the spirit did so according to his own
words and the whole people acted at will⁵¹. Mar
Amu, the Možak, walked into the interior of the
city and solicited alms, (13) but got no alms. He
(only) found a nut. Then Mar Amu, the Možak,
went (15) to the temple of a Magus (?) because
all the people worshipped him. The Magus in
this temple said the following to Mar Amu, the
Možak: “What kind of man are you (20) and
why did you come here? Stay with us and sit
down.”, he said. And Mar Amu, the Možak,
spoke thus to that Magi: (23) I am a pure Elect
and have come (to stay with you *vel sim.*)”

U36 I Verso (= Page 2)

01/ [.....] kertü
02/ [.....] t(ä)ñri bilgä
03/ [.....] tep °° amtı
04/ [.....] ulug (?) [ya]ruk(?) bark
05/ [.....] m(ä)n anta oluray(ı)n

[] truly [] God Wise [] says: Now []

(Mar Amu spoke: “Your temple is ??) a big, light
building.... I wish to remain here and (6) make

⁵¹ ED 854a: (then that good spirit made ... the words which he ha spoken and) [bo]dun? köñül[t]e serinčin [...]ı
‘put(?) patience in the minds of the people’.

06/ t(ä)ŋri nomın yad[ayın] tedi °° °°
 07/ ötrü ol kam a[skanču]layu
 08/ inčä tep aydı [°° bu t(ä)n]grilik
 09/ siziŋä bolzun [si]z oluruŋ
 10/ tedi °° ötrü m(a)r amu možak
 11/ ol kamka inčä tep aidı °°
 12/ s(ä)n üç yolu inčä tep ay-
 13/ gıl [°°] bo t(ä)ŋrilik siz[i]ŋä bo[lzu]n
 14/ °° °° ötrü [ol ka]m a[s]k[anč]ulayu
 15/ üç yolu inčä tep tedi °° °°
 16/ t(ä)ŋrilik [sizi]ŋä bolzun tedi °°
 17/ nä üçün tesär °° ol kam
 18/ köŋülüŋä inčä sakıntı °° bu
 19/ [a]dın yerlig är bo [°°] k(ä)ntü s(ä)vigin
 20/ [ö]z ölmäkkä kirür maŋa o(l)
 21/ [ki]ši as(ı)g bolgay °° °° ymä
 22/ [ol ü]dün m(a)r amu možak
 23/WN frešt(i)NY bo?.....
 24/(k)irip(?) ol

U36 II Recto (= Page 3)

01/ kaŋıŋ[a].....
 02/ m(ä)n bo b(ä)lgü k[ördüm (?)]
 03/ y(a)vlak irü ärü[r] °° °°
 04/ az märe barm[ı]š °° bir ügü[r sığun]
 05/ muygak kör[miš] °° ymä muygak
 06/ sığunug uvu[tsuz b]ilig üçün
 07/ idärür ärmiš [°° ogu]l bu b(ä)lgü körüp
 08/ ymä anıg bu[sušlug] bolup °° ötrü
 09/ k[aŋ]ıŋa (?) inčä tepän aymış °°
 10/ [nä] taŋ sa[v]lar bo °° nä
 11/ [sav] körür m(ä)n temiš °° °°
 12/ ymä takı az ı[nä]rü barmışlar °°
 13/ [bir] toš baş[ın körüp] anta
 14/ [t]üšmişlär °° suv [yanında aš a]şagalı
 15/ olurmışlar °° ötrü yuld[a]kı
 16/ bal(a)k ätin yemişlär [°°] kuyk(a)sın
 17/ [t(ä)]ris[i]n suv içrä k(ä)mišmişlär °°
 18/ [anıŋ] yıdınkä (?) suv içräki
 19/ [bal(ı)klar] tırilü kuvranu k(ä)lmişlär °°
 20/ [...] bal(ı)k taisi (tavsi?) kuyk[a]sın
 21/ [...]n(?) (or a?) bal(ı)kag tutup
 22/ [... k(a)]ltı (?) sk[...]l bo sav(a)g
 23/ [.....] adınm[ı]š muŋdamış [°°]
 24/

U36 II Verso (= Page 4)

01/ [.....]
 02/ [.....] ta[kı]gu kuşlar
 03/ [ävinıŋ] iç[in]gä ormiš ärti °°
 04/ [...] ol är i[šiki(?)]n ačmiš °°
 05/ takıgu kuşlara[g]?[in]ärü (?) üntürmiş
 06/ mäŋin ašin [berg]äli °° ol takıgu
 07/ kuş ara i[rkäk tiši(?)] b[ar] ärmiš °°
 08/ amari barča [.....] ärmiš °° ol

public the sacred doctrine”, he said. Then that Magus deceptively spoke as follows: “This temple is meant for you to settle down into”, (10) he said. Then Mar Amu, the Možak, spoke to that Magus: “Say that three times: this temple should be yours!” (14) That Magus spoke thus deceptively three times: “The temple should be yours,” he said. Because that Magus thought thus in his mind: ‘This is a foreigner, by his self-love he will run to his death; I will (only) be of use to him’.

To his father (spoke the son....) “I have seen this sign [...] it is an evil sign [...] (4) They went a little further and a maral stag and herd of (female) maral doe appeared. And the maral doe ran after the stag out of sexual desire. (7) When the son saw this sign, he became very sad and spoke thus to his father: (10) “What are these strange things? What kind of things do I see?” he said. (12) And again, they went a little further. When they saw a pond, they dismounted there and sat down on the edge of the water to eat. (15) And they ate the flesh of the fish that were in the creek, but they threw their skin (Hend.) into the water. (17) As a result of their smell the fish now gathered in the water (Hend.)...

[.....]
 [...] the chickens [...] he had placed inside the [.....] [... ? ...]. That man opened [the door?] and made the chickens inside come out in order to feed them. Among these chickens was a rooster; the rest were all hens. The hens all came out, but the rooster did not come out at all. The hens (who came out) all thrived. But the rooster who

09/ tiši takıgular kam(a)gan onar[lar]
 10/ ärmiš °° ymä irkäki näñ [onar]
 11/ ärmiš °° ötrü ol a[mari]
 12/ inčä körüp ol kuş idisiñä
 13/ inčä te[p ayı]tmış °° nā tañ
 14/ sav [.....] äv(i)mdä ymä
 15/ ük[üş ta]kıgu kuşlar bar ärür °°
 16/ irkäk[i] onar °° tişisi näñ onmaz
 17/ ärti °° siz(ä)ñ (!) takıgu irkäki
 18/ näñ onmaz °° tişisi onar [.....]
 19/ inčä kikinč berti °° m(ä)n[iñ]
 20/ takıgular(i)m amtı hata(r or l?)
 21/ näñ onmaz ärti °° Y[.....]
 22/ ärti(?) °° m(ä)n bo [s]ava
 23/ tañlayur m(ä)n °°
 24/ [.....]QWL inčä tep aym[iş]

remained inside did not thrive. Thereafter that other (*amari* ?) person (?) seeing this, thus talking to the owner of the poultry, asked: [...] what strange words [(oil?) are these?] in my house (?) also there are many chickens ... the roosters underneath will be well, the hens definitely not [...] Your roosters will definitely not be healthy, (but) the hens will be healthy; thus he gave information [...] My (?) [...] chickens still [...]? ...] have not been cured (?) [...] I [...] wonder [.....]

2. Mani's 'competition' with Prince Hormisdas and the tale of the Three Princes

80.T.B.I.524

Script: Uygur Script.

Content: Prose – (I) Mani's 'competition with Prince Hormisdas; (II) Tale of the Three Princes.

Edition(s): (I) Geng Shimin and H.-J. Klimkeit, in Verbindung mit J. P. Laut, 'Manis Wettkampf mit dem Prinzen', *ZDMG* 137 (1987), 49-51 and (II) Geng Shimin and H.-J. Klimkeit, in Verbindung mit J. P. Laut, 'Die Geschichte der drei Prinzen. Weitere neue manichäische-türkische Fragmente aus Turfan', *ZDMG* 139 (1989) 334-40 (Taf. I-III).

Translation (Germ.): (I) *Manis Wettkampf*, 51-54; (II) *Drei Prinzen*, 338-40.

Translation (Eng.): (I) *GSR* 318-19*; (II) *GSR* 316-17.

Photographs (B&W): (I) *Manis Wettkampf*, Abb. 1a-2b; (II) *Drei Prinzen*, pls. between 332 and 333.

(I) Mani's 'competition with Prince Ohrmizd (Hormisdas) 'the Bold'

Page 1 Recto

1 1/ ädgü tat(i)γl(i)γ nomī bu
 2 2/ {Line left blank}
 3 3/ amtī inčä qiling küntämäk
 4 4/ kün ay t(ä)ngrikä yükününg
 5 5/ alqanang biş t(ä)ngriγ aγ(i)rlang
 6 6/ qanta yorīsar barsar kirsār
 7 7/ taşıqsar °° turqaru bu tört
 8 8/ sav aγ(i)zangīzda tutung °°
 9 9/ bγ rošn zawr žirivt °° ol
 10 10/ ödün yayī wrmzt t(ä)ngri mani
 11 11/ burxanγaru inčä tip
 12 12/ ötünti nägü as(i)γ bolγay bu
 13 13/ tört sav aysar °° ötrü
 14 14/ t(ä)ngri mani burxan inčä tip
 15 15/ y(a)rl(i)qadi °° antay mung taq
 16 16/ k(ä)lgäy bu tört savda adīn

This is the good, sweet text

... Now do this: 'Honour and praise the God of the Sun and the Moon (Jesus) daily, (5) worship the Fivefold God. Wherever you go, stand, enter, or go out, always say these four words: "God, Light, Power, Wisdom".' (10) Then Ohrmizd the Bold respectfully said to the Lord, Mani the Buddha: 'Of what avail is it when one speaks these words?' Then the Lord, Mani the Buddha, deigned (15) to say: 'Much distress will come (your way), (and then) nothing will be of any avail save these four words, neither your great virtue, nor your full-blooded racehorse, nor your sturdy weapon, nor your

17 17/ [t]usulmaŷay °° ap alp ärdämängiz
 18 18/ ap özlük bašl(i)q atängiz °°
 19 19/ b(ä)rk bilikängiz °° qal süngüz
 20 20/ alp ärdamlig alpaŷutunguz °°
 21 21/ q(a)lti bu tört sav aŷ(i)zangizda
 22 22/ tutsar siz °° inčip uluŷ taqda

Page 1 Verso

23 1/ ✱ [s]
 24 2/ {Line left blank}
 25 3/ mungda qurtulŷay siz °° °° ol
 26 4/ ödün yaŷi wrmzt tigin
 27 5/ bu tört sav aŷ(i)zda tutdī
 28 6/ qanta barsar k(ä)lsär kirsär
 29 7/ tašiqsar olursar tursar bu
 30 8/ tört sav aŷ(i)zda tutar
 31 9/ ärti °° by rošn zawr žirivt
 32 10/ t(ä)ngri y(a)ruq küčlük bilgä
 33 11/ °° °° täqī ymä bir kün
 34 12/ yaŷi wrmzt tigin t(ä)ngri
 35 13/ mani burxanqa inčä tip
 36 14/ ötünti °° t(ä)ngrim körgäli
 37 15/ körklüg siz °° ät'özüngü[z]
 38 16/ sīvraq körtlä tat(i)ŷl(i)ŷ
 39 17/ siz °° inčä bilir m(ä)n küč[in]
 40 18/ küčlük siz °° inčip m(ä)n
 41 19/ inčä qolulayur m(ä)n küčümüz
 42 20/ bir ikinti birlä sīnalīm
 43 21/ biz ikigüdä qanyusī küčlüg_
 44 22/ _rāk biz °° ymä t(ä)ngri mani

Page 2 Recto

45 1/ []
 46 2/ {Line left blank}
 47 3/ burxan yaŷi wrmztqa inčä
 48 4/ y(a)rl(i)qadi °° siz tidiml(i)ŷ xan_
 49 5/ _larn(i)ng töz yiltizda siz °°
 50 6/ qam(a)ŷ bodun idi küčlüg
 51 7/ ärdamlig saŷınurlar °° uluŷ
 52 8/ ärdamlig tutarlar °° m(ä)n
 53 9/ ärsär t(ä)ngri yalavači m(ä)n
 54 10/ biz bir ikinti birlä öčäšmäk
 55 11/ k(ä)rgäk ärmaz °° nä üçün tisär
 56 12/ m(ä)n sizni k(ä)mišsär m(ä)n uçuz
 57 13/ qilsar m(ä)n üküš ärüš bodun
 58 14/ sayu aŷ(i)ŷ atl(i)ŷ körksüz
 59 15/ bolŷay siz °° inčip ötrü bir_

strong (20) army, nor your heroic general.
 But if you will say these four words
 continually, ... from great distress

you shall be saved. From this time on
 Ohrmizd the Bold said these four words
 continually. He constantly said (5) these
 four words, wherever he went, or came in,
 entered, or went out, sat down or stayed:
 {Pa.} 'God, Light, Power, Wisdom', (10)
 {Turk.} 'God, Light, Power, Wisdom'. One
 day Ohrmizd the Bold, the prince,
 respectfully said to the Lord, Mani the
 Buddha: 'My God, you are beautiful (15) to
 behold; your body is very (?) lovely, and
 you are pleasing (in appearance). I know
 that you are mighty in power. Therefore I
 am considering this: Let us vie with (20)
 one another (to see who is stronger). Which
 of us has more power?' Then the divine
 Mani

the Buddha said to Ohrmizd the Bold:
 'Your origin (family, race) is (5) of (the)
 kings that are crowned with diadems. All
 the people think that you are very strong
 and valiant. They consider you very heroic.
 As far as I am concerned, I am the
 Messenger of God. It is not necessary that
 we should (10) fight with one another. For
 if I should throw you to the ground, if I
 should humiliate you, your reputation
 among the populace will suffer and (15)
 you shall be discredited. Then everyone
 (will say): "(The Lord) who does not eat

60 16/ _är ät yimäz bor içmāz °° yayı
 61 17/ [w]rmzt tiginig tüšürti
 62 18/ a(i)ngadturti °° birök siz mini
 63 19/ k(ä)mišsär siz °° qam(a)γ bodun inčä
 64 20/ tip ayγay °° mani burxan t(ä)ngri
 65 21/ yalavači al(i)ngadti uçuz boltı
 66 22/ °° bir kişikä al(i)ngadti uçuz

Page 2 Verso

67 1/ yayı wrmzt
 68 2/ {Line left blank}
 69 3/ yinik boltı °° q(a)ltı siz tapla_
 70 4/ _sar siz °° bizinga bu öčäšmäk
 71 5/ küräšmäk °° k(ä)rgäk ärmāz °° ol
 72 6/ ödün yayı wrmzt bu savd[a]
 73 7/ ötrü köngüli ögrünčülüg
 74 8/ bolmadı °° ymä turqaru özün
 75 9/ ögär kövānür ärti °° t(ä)ngri
 76 10/ mani burxan inčä y(a)rl(i)qadı
 77 11/ köngülüngüz s(ä)vinčlig bolm[az]
 78 12/ ärsär °° inčip tonga yangalar
 79 13/ qılmış äšbir bar °° yirdä
 80 14/ töpüsingätägi oq qoramiš_
 81 15/ _ča °° biz ikigü qoloqsuz
 82 16/ anta baral(i)m °° bir ikinti
 83 17/ birlä anta sınašal(i)m °° ötr[ü]
 84 18/ yayı wrmzt bu sav äšidip
 85 19/ köngüli ögrünčülüg boltı °°
 86 20/ t(ä)ngri yalavači mani burxan
 87 21/ yayı wrmzt äl(i)gin tutup
 88 22/ ikigü tonga yangalar itmiš

meat and does not drink wine has pushed Ohrmizd the Bold to the ground and has overcome him.” But if you should throw me to the ground, all the people (20) will say, “Mani the Buddha, the Messenger of God, is overcome and put to shame by a (mere) man.” Then this duel will not be necessary.’

Ohrmizd the Bold was not pleased in his heart at these words, for he was one who always wanted to boast. (Then the Lord, Mani the Buddha, said): ‘If your heart is not glad, then (let us fight); there is an arena made for fighting elephants. As (the speed of) an arrow (shot) from the ground (into the air) diminishes as it reaches its highest point, we shall both go there, without arrows(?). Let us have a contest there.’ When Ohrmizd the Bold heard these words, his heart was (made) gladdened. The Messenger of God, Mani the Buddha, took the hand of Ohrmizd the Bold, and both [went to the arena?] for fighting elephants ... {remainder missing}

(II) The Story of the Three Princes

Page 1 Recto

1 1/ [kö]rtlä az(a)nt ❀
 2 2/ {Line left blank}
 3 3/ [bir] börk ärti °° ikinti
 4 4/ [taya]q üçünč sapxay °°
 5 5/ [anta] ol yäklär manga inčä
 6 6/ [tidi]lar °° siz bizingä kirtün
 7 7/ []”kyz körmätin yalyantur_
 8 8/ _[matin] bu üç ädig ülälü biring
 9 9/ [ö]trü m(ä)n olarqa inčä
 10 10/ [tid]im nä ärdämi bar bu_
 11 11/ _[larnin]g tip ayd(i)m °° olar
 12 12/ [inčä] tidi bu börk ärdämi

The beautiful story

{Line left blank}

[The first prince said ...] “[The first (thing)] was a cap, the second (thing) a [stick], and the third thing (a pair of) sandals.” (5) [Then] those demons [said] to me: “You shall distribute these three things and give them (to us), without seeing ... truly and without (?) accusing (us) of lying (?)” (10) Then I [said] to them: “What properties do these (three things) have?” They said [this]: “The property of this cap is [such] that [if]

13 13/ [munt]ay kim qanyu başqa u[rsar]
 14 14/ [k(ä)nt]ü k(ä)ntüni kiming näng
 15 15/ körmäz °° sapxay ärdämi muntay
 16 16/ [är]ür kim qanyu adaqınga
 17 17/ [kädsär] köngül barmişingarü
 18 18/ [täggäli uyur (?) °°] taqay [är]d[ämi]
 [muntay ärür kim]

Page 1 Verso

19 1/ ☸ qutluγ b(a)γtad il[i]g [☸]
 20 2/ {Line left blank}
 21 3/ üç bulungyaru atd(ī)m °° il[gärü]
 22 4/ ymä öngidin sīnga[r soldīn]
 23 5/ sīngar °° ymä olarqa [inčä]
 24 6/ ayd(ī)m °° t(ä)rkin yügürüng [oq]
 25 7/ bārü alip k(ä)lürüng °° [kim]
 26 8/ t(ä)rkinrāk k(ä)lsär ötrü [börk]
 27 9/ angar birgay m(ä)n °° ikint[i]
 28 10/ k(ä)liglikä tayaq birg[äy]
 29 11/ m(ä)n °° uçünč k(ä)ligli[kä]
 30 12/ sapxay(ī)γ birgay m(ä)n [°°]
 31 13/ [o]lar oq alyai anč[ata]
 32 14/ bardılar °° ötrü m(ä)n b[örk]
 33 15/ başqa käd(ī)m tayaq ālig(i)m[tā]
 34 16/ tutdum sapxay adaq(ī)m[qa]
 35 17/ käd(ī)m k(ä)ntü köngülümč[ä]
 36 18/ [] k(ä)ntü []

Page 2 Recto

37 1/ [☸] ilig az(a)nti ☸
 {Line left blank}
 39 3/ [sar] ögdir birgäy m(ä)n tidi
 40 4/ [anta y]mä ortun içisi inčä
 41 5/ [tidi] °° ymä bir kün bu tayda
 42 6/ [öt]māk aš ašayur ärd(i)m
 43 7/ [ötr]ü üç ävrän yılan
 44 8/ [kälti]lär °° olarqa uç ötmāk
 45 9/ [bird]im °° ol biri yılan t(ä)rkin
 46 10/ [qa]pap yidi °° ymä m(ä)n kičikyä
 47 11/ [taya]qan toqīd(ī)m suq tip
 48 12/ [tidi]m ötrü ärüş yılanlar
 49 13/ [b(ä)lgü]rüp mini qapap t(ä)zgürdilər
 50 14/ [ay]iγ alp y(a)vlaq mung
 51 15/ [käy]kā kigürdilər °° ol qad(ī)r
 52 16/ [yavla]qraq yılan öngingärü
 53 17/ [kält]ilär yana taşyarü ävril_
 54 18/ [dük]ümtä ötrü olar bir

someone [puts] it on his head, absolutely no one (15) can see him. The property of the sandals [is] such that [when] someone [puts] them on his feet, [he can go] wherever he wants to go. [The property] of the stick is such that]...” {four lines missing}

The happy king Baytad

(20) {Line left blank}

I fired (the arrows) in three directions, to the fr[ont], to the right and to the left; and I said to them: ‘Run fast, get (the respective) [arrow] and bring (it) back here. (25) Whoever comes back fastest, I will give the stick to him. I will give the cap to whoever comes back the fastest. To the second in line, I will give the stick. To the third in line, I will give (30) the sandals. Then they went and fetched their (respective) arrow. Then I put the cap on my head and held the stick in my hand, and put the sandals on my feet and (35) according to my own wish [...], self [...].

The story of the King

{Line left blank}

“...[When] ..., I will give a reward,” said I. (40) And then the second (lit. middle) brother [said]: “One day I was eating bread on this mountain, [when] three snakes quickly [ap]peared. To these (45) I [gave] three (pieces) of bread. One of the snakes quickly snapped it up and ate (all the bread). I hit it with a small [stick] and [said]: “you greedy one!” Then many snakes [appeared], snapped at me and drove me away. They led me into (50) [great] danger and much distress. These furious, most [evil] snakes [came] (towards) me, and when I turned around (in flight), they gave me (55) ... ? ... as a reward. Then [I] secretly [took] and excellent, good, new mirror. Then they

55 19/ []' č'VRQ'N (?) ögdir birdi_
 56 20/ []lär °° ymä m(ä)n taqī adīn_
 57 21/ []čr̄y ä]dgü yangī köz(ü)ngü yaşuru
 58 22/ [aldīm(?) °°] ötrü yana mini

Page 2 Verso

59 1/ * qutluγ b(a)γtad ilig [*]
 60 2/ {Line left blank}
 61 3/ yanturdılar ölürgäli q[ilintī]_
 62 4/ _lar °° m(ä)n inčä ayd(ī)m mi[ni]
 63 5/ idang baray(ī)n kiši u[tru]
 64 6/ bu ädläriγ körüp ymä []
 65 7/ k(ä)ltükümün kirtgünzün[lär °°]
 66 8/ sizing bağādmākängiz(i)n []
 67 9/ ärklänmākingiz(i)n bilzün[lär °°]
 68 10/ °° ol ödkä mini äsän id[tīlar °°]
 69 11/ ol idišig bärü k(ä)lürdüm °° [qop]
 70 12/ qam(a)γ ayī bar(ī)m(ī)mta anī [oq]
 71 13/ taplayur m(ä)n °° kimkāng bi[rmäz]
 72 14/ m(ä)n °° inčip angar bir[gäy]
 73 15/ m(ä)n kim singil(i)m sävi[nč]
 74 16/ ögrünčü äštürü k(ä)lsär [tidi °°]
 75 17/ ymä üçünč tigin [inčä]
 76 18/ tidi °° bir tün bu tayda []
 77 19/ inčä saqint(ī)m m(ä)ning ü[čün]
 78 20/ nä b(ä)lgürgay kim tāk kā[yik]
 79 21/ kāyikläyür m(ä)n q(a)ltī äm[gäklig]
 80 22/ kišilarčä °° tünlä []

Page 3 Recto

81 1/ * yalav[a]č []D[]Y *
 82 2/ {Line left blank}
 83 3/ [] ölti °° ötrü m(ä)n barip
 84 4/ [] k(ä)lürdüm °° ymä amtī qam(a)γ
 85 5/ [ayī]mda anī amrayur m(ä)n
 86 6/ [kim] kāng birmäči m(ä)n °° inčip
 87 7/ [y]mä kim singil(ī)m üçün ögrünčü
 88 8/ [äštü]rsär ögdir birgay m(ä)n tidi
 89 9/ [anta] ötrü bu sav(ī)γ ol yalavač_
 90 10/ [n]i(n)g önginta sözlädilär
 91 11/ [y]mä qam(a)γ atl(ī)γlar tüzünlär kim
 92 12/ öngintä olurur ärtilär qam(a)γ
 93 13/ [] sözlädi °° ol ödkä
 94 14/ [yala]vač iligäg turγurup qam(a)γ
 95 15/ [] TWZ' (?) ol suntīlar °° kim ymä
 96 16/ [bil]iglärän ötrü bilti ymä
 97 17/ [] iligkä k(ä)ntü b(a)γtad

turned around to me [... ...]

The happy king Baytad
 (60) {Line left blank}
 and [wanted] to kill me. I said: “Send me,
 and I will go to the people (lit. the land of
 men). When they see these things, they
 should believe that I [...] (65) have come,
 and know that you have become lords and
 have power.” At that time(then) they
 [dispatched] me safe and sound! I have
 brought this vessel here. Of all my (70)
 treasures, I now love this one (most). I shall
 give (this treasure) to no one. But I [will]
 give (this treasure) to him, so that my
 younger sister may be glad (?). (75) Then
 the third prince said [this]: “One day I
 thought this on that mountain [...] ‘What
 will happen for my sake, as I hunt [wild
 animals] like suffering (80) men (?). At
 night [...]’” {At least one page missing}

The messenger
 {Line left blank}
 “[...] died. Then I went and bought [...]
 And of all my (85) [treasures], I love this
 one (most). I can give (it) to no one. But so
 that my younger sister may [be] glad, I will
 give a reward.” Thus he did speak. Then
 (90) they said these words before the Mes-
 senger, and to all the renowned and noble
 people who sat up in front. Then the Mes-
 senger requested the king to stand up, and
 he submitted to him [...], (95) for he knew
 on account of (his) [wisdom] that the king
 himself had the name Baytad. (The princes)
 [stood up, went?] before their father, the
 king, and considered [...] (100) At this time
 [...] great joy arose [...] for the king, the

98 18/ [a]dayusı ol tip °° olar
 99 19/ [turu]p qangı ilig öngingärü
 100 20/ [] ötilär °° ol ödkä
 101 21/ [] uluy ögrünčü boltı
 102 22/ [] iligka ymä tigitläringä

princes [... ...]

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103 1/ ❀ [qutluy b](a)ytad ilig [❀]
 104 2/ {Line left blank}
 105 3/ qam(a)γ ilingä
 106 4/ ol b(a)ytad ilig birlä [bardı]_
 107 5/ _lar xan qızın alıp k(ä)l[ti]_
 108 6/ _lär °° ol oq künkä ärt(i)ngü
 109 7/ ögrünčüläsmäk qıltilar [°°]
 110 8/ ol bulunčsuz ädlär idış[lär]
 111 9/ kim olarqa ayayl(i)γ asıγ[lıγ]
 112 10/ ärti °° taqı adin öküş är[üş]
 113 11/ bar(i)m birlä b(a)ytadqa `WYKD[]_
 114 12/ _L'R öngingärü k(ä)lürdilär °° y[mä]
 115 13/ antay bar ärti kim altı [°°]
 116 14/ ymä antay bar ärti kim
 117 15/ birdi °° ymä iki qutluy i[ig]_
 118 16/ _lär qam(a)γ tigitlärin qunčuy[ärin]
 119 17/ tüzünlärinluyun ürkä [bir]
 120 18/ ikinti birlä uluy ögrünč[ün]
 121 19/ adas(i)z(i)n mängin ärmäkläri b[ölti]
 122 20/ °° °° °° ymä bir [künta]
 123 21/ bu az(a)nt(i)γ yörügün in[čä tip]
 124 22/ aydılar °° ol qutluy [ilig]

[The happy (King)] Baytad

{Line left blank}

and (105) the whole realm. Then they [went] with this King Baytad. They fetched the daughter of the king and came (back). On this very day they celebrated a great, joyous festival. (110) They brought these unattainable goods, which were honourable and useful for them. together with many treasures, before (King) Baytad [...] And (115) there were some that he took and others that he gave. And the two happy kings lived together with each other, and with all the princes, princesses and noble ones, (120) for a long time, in great joy, without ..., and in happiness. And one [day] they explained the meaning of this story as [follows]: "This happy [king] ..."

3. A Benediction Hymn (re-edited)

T I D 3* (Text now lost) + **Ch/U 6618 V** (T II 1398) + **Ch/U 8118 V** (T II T 1222)

Script: Uyğur script

Catalogue entry in *AtHMani.*: §295 (pp. 270-71).

Content: Prayer for a ruler and his realm.

Editions: TM iii, Nr. 29, 43.1 (ii) – 43.22 (BS); MTT507-28 (§23, pp. 54-55) (BS), MTT/VATEC –

<http://vatec2.fkidg1.uni-frankfurt.de/vatecasp/Manichäisch-TürkischeTexte.htm>, CFM *Turcica* iii, 49-54 (EB203-EB235)*

Trans. (Germ.): MTT 54-55; (Eng.) CFM *Turcica* iii, 51.*

Photograph (Colour digital): (Ch/U6618V) <http://turfan.bbaw.de/dta/chu/images/chu6618versototal.jpg>

(Beginning is missing)

01 (I) [yaŋı] [q] yaŋı kut
 02 kutadmak kıvadmak yaŋı
 03 äsängü ögrünčü alkış alkam[ak]
 04 keŋin alkığın ärmäk yaŋı
 05 [yegä]d[mäk] utmak kälzün

(I) (01-06) [New (?)], New happiness and (new) fame, new well-being and (new) joy, blessings far and wide, new [victori]ous [being] and subjecting may come and settle down! (II) (06-11) And the

06 ornanzun (II) ymä alp küçlüg
 07 freštilär ulug[la]r tükäl ärdämli[g]
 08 yakuv frešti kamag ulug
 09 freštilär küç basut
 10 yegädmäk utma[k] berzünlär
 11 täñri-känim .. (III) täñri-känim(i)z uzun
 12 özin kalın kutun turkaru
 13 adasızın [tud]asızın ärmäki
 14 bolzun ärti [tä]ñri-känim .. (IV) yaruk
 15 freštilär yöläñü kisañu bolz
 16 _un içtin nomı ärsär ymä
 17 keñin arka ärmäki bolzun
 18 taštın sıñ[ar] eli äsänin
 19 ärmäki bolzun t(ä)ñri-känim ..
 20 (V) içtin nom oğlanı d[endarlar]
 21 başlayu t(ä)ñri mož[ak arıg]
 22 eki ančman t(ä)ñrilär]
 23 mani bur[han] (lacuna)
 24 (VI) []l[]
 25 [yölä]ñü kisañu bolmakı bolgay
 26 [ärti] t(ä)ñri-känim⁵² .. (VII) irdin ärsär
 27 [ıduk] kutlug kočo uluś iki
 28 [otuz] balık içtin nom törü
 29 [_nün] o]glı arıg dentar_lar taştan⁵³
 30 [ärsär y]mä tooyun tarsak
 31 [ba]l[ı]k atl(ı)gı yüzlügi kal(ı)n k(a)r[a]
 32 [bo]dun köni köñülin bir biligin
 33 []d[] yarukın kü[//]⁵⁴ ükün⁵⁵
 34 [] yinčgä büri yidgäsi⁵⁶
 35 []n turug ergüsi tug
 36 [-gusı] közüngüčä orulmatın
 37 []g küçüg
 38 [] bolgay ärti t(ä)ñri
 39 [_känim ..] (VIII) [tört bu]luñdaki
 [] (...)

brave, strong angels, the great ones, the perfectly virtuous angel Jacob, and all the great angels, may give strength and assistance, victory and submission! My ruler! (III) (11-14) May our ruler be with long life, with great charisma always without dangers and needs! My ruler! (IV) (14- 19) Light angels may be supportive and clinging (!) Inside, as far as doctrine is concerned, they may also be far-reaching help! As for the outside, may his kingdom be in well-being! My ruler! (V) (20-23) As for the sons of the teaching, the E[lecti], led by the Divine Mož[ak], as well as the two convents, the Elec[ti], Bud[dha] Mani (...) (lacuna)

(VI) (24-26) If only [the guardian spirits (!)] were supportive and clinging! My ruler! (VII) (26-28) As for the north (!), there is the [holy] happy Kočo Empire and the 22 cities. (28-29) (What) (concerns) inside (there are) the sons of the Teaching, the pure Electi. (29-32) As for the outside, there are (Buddhist) monks and Christians, the notables and the honoured ones of the cities (as well as) the whole people. (32-33) With sincere meaning, with one sense, with [...] splendour [...] heap [...] (33-39) [Just as in] pure (!) emergence and appearance fine buds and fruits [of the trees (!)] appear, may they, without being beaten, [gain full] power [and blossom]! [My] ru[ler]! (VIII) (39) The protective spirits in the [four directions] (...)

T I D 3 + Ch/U 6618 + Ch/U 8118 Verso (UMT iii 49-51)

EB203 1/ [] kut
 EB204 2/ kutadmak kıvadmak yañı
 EB205 3/ äsängü ögrünčü alkış alkam[ak]
 EB206 4/ keñin alkıgın ärmäk yañı
 EB207 5/ [yegädmäk] utmak kälzün
 EB208 6/ ornazun ymä alp küçlüg
 EB209 7/ frištilär uluglar tükäl ärdämliğ
 EB210 8/ ynguy frišti kam(a)g ulug
 EB211 9/ frištilär küç basut
 EB212 10/ yegädmäk utmak berzünlär

May there come [] and divine blessing, the (conditions of) being divinely blessed and favored, creating well-being, joy and prosperity, existing (as a realm) far and wide, and being ever anew [successful] and triumphant! May they (i.e. those conditions) be established (within the realm)! (6) And may the tough and powerful Angels, the Great Ones, the completely masculine Angel Jacob and all of the great Angels give (the realm) their strength and support, and (the conditions of) being successful

⁵² Here, L. Clark (UMT iii 50, EB228, v. *infra*) reads *tnkry q'nym*, but this example, too, is clearly *täñrikänim* written in two words.

⁵³ For usual *taštın*.

⁵⁴ I have no solution how to emend this word.

⁵⁵ The word can be read as *ükün* "heap" (ED, 109-110), but the context remains unclear.

⁵⁶ *yidgä* is possibly a metathetical form of *yigdä* "jube, fruit" (cp. ED, 913b).

EB213 11/ täprikänim^{oo} täprikänimiz uzun
 EB214 12/ özin kalın kutun turkaru
 EB215 13/ adasızın tudasazan ärmäki
 EB216 14/ bolzun ärti täprikänim yaruk
 EB217 15/ frištilär yölägu kuršangu bolz
 EB218 16/ un içtin nomı ärsär ymä
 EB219 17/ keñin arka ärmäki bolzun
 EB220 18/ taštın sıñar eli äsänin
 EB221 19/ ärmäki bolzun täprikänim
 EB222 20/ içtin nom ogulanı d[ındalar]
 EB223 21/ başlayu täpři možak
 EB224 22/ iki ančman tä[ñilär]
 EB225 23/ mani burhan

and triumphant! (11) My Devout One! Would that our Devout One will be one who may live a long existence with divine blessing throughout and without danger or [peril] throughout! (14) My Devout One! May the Angels of Light be ones who prop up and hold him in their tight grip! (14) As for its (i.e. the church's) doctrine inside, may it be broadly supported! May his (i.e. the Khan's) realm on the outside be (safe and) sound! (19) My Devout One! Inside, [may it be that] Mani the Buddha [] the divine Teacher (who is) leading the children of the doctrine, (that is) the [Elects], and the two [pure] communities of Divine One[s] (i.e. Elects) []!

4. A didactic text on Manichaean ethics

U60 (T.M. 148 +*)

Script: Manichaean script.

Catalogue entry in *AtHMani*. §131, 144-45.

Content: Prose – didactic text on Manichaean ethics.

Editions: *TM* iii, Nr. 20, 38.1 (i) – 38.14 (i) (BS modified)*; *ZT* 11-12 (BS).

Translation(s) (Germ.) *TM* iii 38; *ZT* 12; (Eng.) CFM Team*.

Photographs (Colour digital): <http://turfan.bbaw.de/dta/u/images/u0060recto.jpg> and

<http://turfan.bbaw.de/dta/u/images/u0060verso.jpg>

Photographs (B&W, published): *ZT* 17-18.

U60 Recto (= *TM* iii, Nr. 20, Vorderseite)

ZT 11.1 1/ artatmazun töküntürmüzün
 ZT 11.2 2/ karınturmazun^o ymä arıg(ı)n kaltı
 ZT 11.3 3/ bačag [] ymä bačag
 ZT 11.4 4/ [] agnlg ašda
 ZT 11.5 5/ s[üzü]gli suv[da]lda iyin
 ZT 11.6 6/ tarkaru tutzun^{oo} ymä ovuts[uz]
 ZT 11.7 7/ biligdä arıglı uzuntonlug[da]
 ZT 11.8 8/ ^{oo} ymä uzuntonlug ärsär ärdä^{oo}
 ZT 11.9 9/ ymä özlärin saklanu arıt[ı]
 ZT 11.10 10/ t(ä)zgürü tutzunl(ar/ ymä bir b[]
 ZT 11.11 11/ kişig urmazun kun []
 ZT 11.12 12/ bamazun ymä öl[ürmazün]
 ZT 11.13 13/ _lärig^{oo} özütin ädgü []
 ZT 11.14 14/ atazun^{oo} ymä ädgü k[ılınčl(ı)g]
 ZT 11.15 15/ arıg dindarka arıg a[şın arıg]
 ZT 11.16 16/ içgün tap(ı)nzun^{oo} ymä tilin 'ig
 ZT 11.17 17/ azök suy yazu[k bol]guluk
 ZT 11.18 18/ s[a]v sözlämüzün^{oo} ymä qanyu

(1) One shall not destroy, one shall not be shed, (2) one shall not be intermingled. Moreover, in purity as (3) fasting ... and fasting. (4) and by the? food (5) and the purifying water and? (6) may you be distant from the woman and remain purified from unchastity (7) (remaining pure from unchastity) of woman, (8) and if she is a woman, of men; (9) and preserving their bodies, may they be allowed to (10) flee them (that is, guard them from unchastity). And one shall not beat (wise?) (11) people, ... (12) one shall not bind and one shall not kill ... (13) the?. Your soul shall be good... (14) called. And the good-treating (15) pure elects shall be worshipped with pure food and pure (16) beverages. And with the tongue very (?) (17) deceptive, sinful, and transgressing (18) words shall not be spoken. And at whatever time

U60 (T.M. 148) **Verso** (= *TM* iii, Nr. 20, Rückseite)

RO 11.19 1 1/ ödkä bu ädgü kılınčlar(ı)g
 ZT 11.20 2/ kılzar^{oo} ymä t(ä)ñrilär arıgıñ
 ZT 11.21 3/ utru koru/[]
 ZT 11.22 4/ yañıka []
 ZT 11.23 5/ yañık[a kıl]sär a[zu] o[n]
 ZT 11.24 6/ [ya]ñıka kılzar^{oo} bir

(19) these good deeds (20) will be accomplished, the gods will (21) see their purity (them) (?) ... (22) if you do it on the first day ... or if you do it on the? day (23), or if you do it on the tenth (?) (24) day, if you do it on the eleventh day (25), or if you do it on Thursday (26), or if you do it on

y(i)g(i)rmikä

ZT 11.25 7/ kılsar azu wrmzt künkä

ZT 11.26 8/ kılsar ^{oo} azu ulug bačag

ZT 11.27 9/ kün a[zu] kičig bačag

ZT 11.28 10/ [künkä] k[ıls]a[r] ymä azu *kanyuŋ*

ZT 11.29 11/ [kün]kä kılsar t(ä)ŋrilär

ZT 11.30 12/ [] äd[g]ü kılınčka s'[]

ZT 11.31 13/ [] ja kanyu kišilär

ZT 11.32 14/ [adgü kıl]ınčlar(i)g kılsar ^{oo} ymä

ZT 12.33 15/ [] YŠYNG özüti k(a)čanŋ

ZT 12.34 16/ [y](a)vlak tört butlug tınl(i)g

ZT 12.35 17/ [ö]ziŋa ^{oo} [ymä] kul küŋ

ZT 12.36 18/ öziŋa tog/[]' ärsär

the day of the great fasting (27) or the day of the small fast (28), or if you do it on some (?) day (29); the gods (30) will remember the good deed (?). (31) ... Such people (32) who do good things, and (33)... their souls shall be reborn so many times (34) into the body of bad four-footed creatures (35), or into the body of slaves (?) ...

5. An abcdiary in Runic and Manichaean scripts

MIK III 34b (T II T 20)

Script: Runic and Manichaean Scripts {written vertically}.

Catalogue entry in *AtHMani.*: §433 (pp. 376-77).

Content: 'Abecedary'

Edition: von Le Coq, 'Köktürkisches aus Turfan', *SPAW* 1909, 1050 (BS).

Photograph (Colour digital) Courtesy of MAK (MIK).

Photograph (B&W, published) von Le Coq, 'Köktürkisches aus Turfan' Taf. IX.

MIK III 34b (T II T 20) Recto

1/ (1)	R: 𐰇 ?	M: 𐰇 up
1/ (2)	R: 𐰇 n ¹	M: 𐰇 an
1/ (3)	R: 𐰇 ič	M: 𐰇 ič
1/ (4)	R: 𐰇 p	M: 𐰇 ip
1/ (5)	R: 𐰇 k ²	M: 𐰇 ag
1/ (6)	R: 𐰇 t ²	M: 𐰇 it
1/ (7)	R: 𐰇 y, i	M: 𐰇 iy
2/ (8)	R: 𐰇 d ²	M: 𐰇 ad
2/ (9)	R: 𐰇 ŋ, ŋ (ng)	M: 𐰇 äng
2/ (10)	R: 𐰇 i	M: 𐰇 iy
2/ (11)	R: 𐰇 z	M: 𐰇 az
2/ (12)	R: 𐰇 g	M: 𐰇 äng
2/ (13)	R: 𐰇 nd	M: 𐰇 änd
2/ (14)	R: 𐰇 ld	M: 𐰇 äld
2/ (15)	R: 𐰇 s ¹	M: 𐰇 as
3/ (16)	R: 𐰇 n ²	M: [i]an an
3/ (17)	R: 𐰇 l ²	M: 𐰇 al
3/ (18)	R: 𐰇 q	M: 𐰇 iq (qī)
3/ (19)	R: 𐰇 j ¹	M: 𐰇 ai (ay)

APPENDIX

Irk Bitig

Or.8212/161

Script: Chinese and Runic (Uygur).

Catalogue etc.: *Irk Bitig* (Runic: YR¹K¹B²T²YG² 𐰽𐰺𐰍𐰏𐰤), known as the Book of Omens or of Divination, is a 9th-century manuscript book on divination discovered in Mogao Caves in Dunhuang by Aurel Stein in 1907, and is now in the British Library in London. It was said to have been compiled / copied in a ‘Manichaean monastery’ at ‘Tay-gun-tan’ but the work contains no Manichaean *technici termini* other than ‘(Manichaean) monastery’ and ‘(Manichaean) priests’. But both terms *m(a)nist(a)n* and *di(n)t(a)r* were also used by Buddhists and even by Christians in Central Asia. However, the fact that the identification of a similar an indubitably Manichaean divination text in Sogdian (Ch/U6828 (T II T) + Ch/So *12350) and the use of the Runic script which was uniquely preserved by Manichaean scribes in the Uygur Kingdom of Qocho both point to the *Irk Bitig* being a work belonging to the Manichaean community.

Editions: T. Tekin, *Irk Bitig, The Book of Omens* (Wiesbaden 1993) 8-26 (even pages); V. Thomsen, ‘Dr. M. A. Stein’s Manuscripts in Turkish “Runic” Script from Miran and Tun-huang’, *JRAS* 1912, 196-209; Vatec https://vatec2.fkidg1.uni-frankfurt.de/vatecasp/Irk_Bitig.htm*

Translations: Tekin, *op. cit.* 9-27 (odd pages, revised)*; Thomsen, *art. cit.*, 196-209.

Photographs: <https://www.turkbitig.com/irkbitig/>

Codex leaf 5 Verso (with one line of Chinese – not included)

oo oo oo
1/ {1} t(ä)n : si : m(ä)n
2/ y(a)r(i)n : keča :
3/ (a)ltun : örgi_
4/ _n : üzä : olu_
5/ _rup(a)n : m(ä)ñil(ä)y_
6/ _ür : m(ä)n : (a)nča :
7/ biliñl(ä)r :
8/ (ä)dgü : ol :

oo oo oo
1. I am Ten-si (<Chin. *tianzi* 天子
‘Son of Heaven’, i.e. the Chinese
Emperor). In the morning and
evening, I enjoy (5) sitting on the
golden throne.
Know thus: (The omen) is good.

Codex leaf 6 Recto

oooo oooo oooo
1/ {2} ala : (a)tl(i)g : y_
2/ _ol : t(ä)ñri : m_
3/ _ (ä)n : y(a)r(i)n : ki_
4/ ča : (ä)šür : m(ä)n
5/ : utru : (ä)ki :
6/ y(a)l(i)g : kiši :
7/ oglin : soq_
8/ _ušmiš : kiši

oooo oooo oooo
2. I am the road god with a dappled
horse. (Early) in the morning and
(late) in the evening I amble along.
(5) (This road god) apparently met
two

Codex leaf 6 Verso

1/ korkmiš :
2/ korkma : t_
3/ im(i)š : qut : b_
4/ irg(ä)y : m(ä)n :
5/ timiš : (a)nča :
6/ biliñ :
7/ (ä)dgü : ol :
ooo ooo ooo
8/ {3} (a)ltun : k(a)n(a)tl_

joyful human beings. The human
beings were afraid. (The road god)
said: ‘Do not be afraid! (5) I will
give you (my) divine favour’.
Know thus: (The omen) is good.

ooo ooo ooo

Codex leaf 7 Recto

1/ (i)g : t(a)l(i)m : k(a)r_
 2/ _a : kuš : m(ä)n :
 3/ t(a)n(i)m : tüsi :
 4/ t(a)k₁ : tükä_
 5/ m(ä)zk(ä)n : t(a)l_
 6/ _uyda : y(a)t(i)p_
 7/ (a)n : t(a)pladu_
 8/ k(u)min : tu_

3. I am a predatory eagle with golden wings. Although the feathers of my body are not yet fully grown, lying down (5) by the sea, I catch what I please

Codex leaf 7 Verso

1/ _t(a)r : m(ä)n : s(ä)b
 2/ dük(i)min : yi_
 3/ _yur : m(ä)n : (a)nt_
 4/ _ag : küčlüg :
 5/ m(ä)n : (a)nča bi_
 6/ liṅl(ä)r : :
 7/ (ä)dgü : ol :

(and) I eat what I like. That powerful am I.
 Know thus: (The omen) is good.

Codex page 8 Recto

oo oo oo
 1/ {4} ürüṅ : (ä)sri :
 2/ tog(a)n : kuš
 3/ : m(ä)n : čint_
 4/ _ (a)n : ıg(a)č : üzä
 5/ oluruup(a)n :
 6/ m(ä)ṅil(ä)yür :
 7/ m(ä)n : : (a)nča bi_

oo oo oo
 4. I am a white-spotted falcon. I enjoy sitting on a sandal-wood tree.
 Know thus:

Codex page 8 Verso

oo oo oo
 1/ _liṅl(ä)r : :
 2/ {5} b(ä)g : (ä)r : yunt_
 3/ iṅ(a)ru : b(a)rmı_
 4/ _š : ak : beši :
 5/ kulunlamı_
 6/ _š (a)ltun : tu_
 7/ _yuglug : (a)dg_
 8/ _ (i)rl(i)k : y(a)rag_

oo oooo oo
 5. A beg went to (look at) his horses (and saw that) his white mare had just foaled. (He thought): it would fit to be a golden-hoofed stallion.

Codex page 9 Recto

1/ _ (a)y : t(ä)bäsiṅ_
 2/ _ (ä)rü : b(a)rmış :
 3/ örün : in_
 4/ _g(ä)ni : boto_
 5/ lamış : (a)ltu_
 6/ _n : budl(a)l(i)g :
 7/ buḡral(i)k :
 8/ y(a)rag(a)y : (ä)vi_
 9/ _ṅ(ä)rü : k(ä)lm_

He went to (look at) his camels (and saw that) his white she-camel had just (5) given birth to a colt. (He thought): it would fit to be a camel stallion with a golden nose peg. He went to (look at) his house (and saw that)

Codex page 9 Verso

1/ _ış : üčünč : k_
 2/ _unčuyı : urı_
 3/ _l(ä)nmiš : b(ä)gl_

his third princess (i.e. wife) had just given birth to a son. (He thought): he would fit to be a beg, (5) it says.

4/ _ik : y(a)rag(a)y :
 5/ ter : m(ä)ñili_
 6/ _g : b(ä)g : (ä)r : (ä)rm_
 7/ _ış : (a)ñig : (ä)dg_
 8/ _ü : ol : :

Apparently he was a happy beg.
 Know thus: (The omen) is extremely good.

Codex page 10 Recto

o oo o o
 1/ {6} (ä)d(i)gli : ton_
 2/ uzlı : art :
 3/ üzä : sok(u)ş_
 4/ mış : : (ä)rmiş :
 5/ (a)d(i)g(i)ñ : k(a)rm_
 6/ _ı : y(a)r(i)lmiş (:)
 7/ toñuzun :
 8/ (a)zıgı : sınm_

o oo o o s
 6. A bear and a boar met on a mountain pass. (At fight) the bear's belly was slit open (and) the boar's tusks were broken,

Codex page 10 Verso

1/ _ış : ter : (a)nča
 2/ : biliñ : :
 3/ y(a)vl(a)k : ol : :
 4/ {One line left blank}
 oo o o o
 5/ {7} (ä)r : t(ä)rkl(ä)yü :
 6/ k(ä)lir : (ä)dgü :
 7/ söz : s(a)v : (ä)lt_
 8/ _i : k(ä)lir te_

it says.
 Know thus: (The omen) is bad.

oo o o o
 7. A man comes hurriedly. He comes bringing good tidings, it says.

Codex page 11 Recto

1/ _r : (a)nča : bili_
 2/ _ñl(ä)r : :
 3/ (ä)dgü : ol :
 4/ {One line left blank}
 o oo ooo
 5/ {8} (a)ltun : b(a)şl(i)g
 6/ yıl(a)n : m(ä)n :
 7/ (a)ltun : kuru_
 8/ _gs(a)k(i)min :

Know thus: (The omen) is good.

o oo ooo
 (5) 8. I am a golden-headed snake. Cutting my golden stomach

Codex page 11 Verso

1/ kıl(i)çın : k(ä)s_
 2/ _ip(ä)n :
 3/ özüm(+in) :
 4/ yul : inti_
 5/ _n : b(a)ş(i)min :
 6/ yul : (ä)vint(i) _
 7/ _n : ter : (a)nča ..
 8/ biliñl(ä)r : :
 9/ y(a)vl(a)k : ol : :
 ooo oo o

with a sword, pluck my self out of (its) hole (and) pluck (5) my head out of its house, it says.
 Know thus: (The omen) is bad.

Codex page 12 Recto

1/ {9} ulug : (ä)v : ör_
 2/ _t(a)nmiş : k(a)tı_
 3/ _ña t(ä)gi : k(a)l_
 4/ _m(a)dok : büki_

9. A big house was burnt down. Nothing remained right to its floors (and) nothing was left right to its (5) corners, it says.

5/ _ñä t(ä)gi : kod_
 6/ m(ad)ok*⁵⁷ : ter (a)nča :
 7/ biliñl(ä)r : :
 8/ y(a)vl(a)k ol : :

Know thus: (The omen) is bad.

Codex page 12 Verso

oo oooo oo
 1/ {10} (e)sn(ä)g(ä)n : b(a)rs :
 2/ m(ä)n : k(a)muš :
 3/ ara : b(a)š(ı)m : (a)nt(a)
 4/ _g : (a)lp : m(ä)n ..
 5/ (ä)rd(ä)mliḡ : m(ä) _
 6/ _n (a)nča : bili_
 7/ _ñl(ä)r : :

oo oooo oo

10. I am a yawning leopard. Among the reeds is my head. That brave (and) (5) capable am I. Know thus:

Codex page 13 Recto

oooo oooo oo
 1/ {11} s(a)r(ı)g : (a)tl(ı)g : s(a)_
 2/ _včı : y(a)z(ı)g : (a)t_
 3/ _l(ı)g : y(a)l(a)v(a)č : (ä)dg_
 4/ _ü : sōz : s(a)v : (ä)l_
 5/ _ti : k(ä)lir : te_
 6/ _r : (a)nča : biliñ :
 7/ (a)ñıḡ : (ä)dgü : ol :

oooo oooo oo

11. There comes a messenger on a yellow horse (and) an envoy on a dark brown horse, bringing good tidings, it says.

Know thus: (The omen) is extremely good.

Codex page 13 Verso

ooo oooo oo
 1/ {12} (ä)r : (a)vka : b(a)rmı_
 2/ _š : t(a)gda : k(a)m(ı)l_
 3/ _mıš : t(ä)ñrid_
 4/ _ä : (ä)rkl(ı)g : te_
 5/ _r : (a)nča : biliñ_
 6/ _l(ä)r : :
 7/ y(a)v(ı)z : ol : :

ooo oooo oo

12. A man went hunting. (There) he fell to the ground (and said): In heaven is (5) mighty god, it says.

Know thus: (The omen) is bad.

Codex page 14 Recto

ooo oooo oo
 1/ {13} t(ä)ñrilig :
 2/ kurtga : yu_
 3/ _rt(t)a : k(a)lmıš :
 4/ y(a)gl(ı)g : k(a)mıč
 5/ : bulup(a)n : y(a)lg(a)_
 6/ _yu : tirilm_
 7/ _ış : ölümdä :
 8/ ozmıš : ter :

ooo oooo oo

13. A devout old woman remained (alone) in a deserted camp. She kept herself alive by licking a greasy ladle (5) (and thus) she escaped death, it says.

Codex page 14 verso

1/ (a)nča : biliñl(ä)r
 2/ : :
 3/ oo oo oooo
 3/ {14} kuzgunug :
 4/ ıg(a)čka : bam_

Know thus:

oo oo oooo

14. They fastened a raven to a tree. 'Fasten it firmly (5) and well!', it says.

⁵⁷ Word miscopied in the ms. For a list of miscopying in the *Irk Bitig* codex see the edition of Tekin (v. supra), 5-6.

5/ _iš : k(a)t(i)gtı : b_
 6/ _a : (ä)dgüti : ba
 7/ : ter : (a)nča : b_
 8/ _iliql(ä)r : :

Know thus:

Codex page 15 Recto

o oooo o
 1/ {15} üzä : tum(a)n :
 2/ turdı : (a)sr_
 3/ _a : toz : t_
 4/ _urđı : ku_
 5/ _š : og(+l)ı : uć_
 6/ _a : aztı :
 7/ keyik v o_
 8/ _glı : yügü_

o oooo o
 15. The fog was hanging above
 (and) the dust was rising below. (5)
 The young birds lost their way
 flying, the young deer lost their
 way running

Codex page 15 Verso

1/ _rü : azt_
 2/ _ı : kiši : o_
 3/ _glı : yorı :
 4/ _yu : aztı ..
 5/ y(a)na : t(ä)ŋri
 6/ : kutinta :
 7/ üčünč : yıl_
 8/ _ta : kop : (ä)s(ä)_
 9/ _n : tük(ä)l :

(and) the children lost their way
 walking. And (5) again, by the
 grace of Heaven, they all met in the
 third year, safe and sound.

Codex page 16 Recto

1/ körüşm(i)š :
 2/ kop : ögir(ä) _
 3/ _r : s(ä)vinür
 4/ : ter : (a)nča ..
 5/ biliql(ä)r :
 6/ (ä)dgü : ol :

They all rejoiced and were glad, it
 says.
 (5) Know thus: (The omen) is good.

Codex page 16 Verso

oo o oooo
 1/ {16} toruk : (a)t s(ä)_
 2/ _mriti : ye_
 3/ _rin : öp(ä)n :
 4/ yügürü : b(a)_
 5/ _rmış : utr_
 6/ _u : yerdä :
 7/ ogrı : sok_
 8/ _uşıp : tut_

oo o oooo
 16. A lean horse fattened itself (on
 a pasture). (Then), thinking of its
 place, (5) it went running (towards
 it). (On its way home) a thief came
 across.

Codex page 17 Recto

1/ _upan : minm_
 2/ _iš : yeliñä
 3/.. kudursug_
 4/ _ı(ŋ)nıña* : t(ä)g_
 5/ _i : y(a)grip(a)n ..
 6/ k(a)mš(a)yu : um_
 7/ _atın : turu_
 8/ _r : ter : (a)nča : b_

He caught and mounted it. (The
 horse), having (5) galled up to its
 mane (and) its tail, stands still
 without being able to move, it says.
 Know thus: (The omen) is bad.

9/ _iliŋ : y(a)vl(a)k (:)
10/ ol ..

Codex page 17 Verso

oo ooo ooo
1/ {17} özlük : (a)t : öŋ
2/ : yerdä : (a)r(i)p :
3/ oŋup : turu :
4/ k(a)lmış : & t(ä)ŋr_
5/ _i : küčŋä .. t(a)_
6/ _g : üzä : yul :
7/ suv : körüp_
8/ _(ä)n : yiš : üzä ..

17. A favourite horse came to a standstill in a desert exhausted and wilting. (5) Thanks to the strength given by Heaven, having seen way (and) water on a mountain (and)

Codex page 18 Recto

1/ y(a)š : ot : körü_
2/ _p(ä)n : yoriyu
3/ .. b(a)rıp(a)n : suv
4/ ičip(ä)n : yaš
5/ : yep(ä)n : ölü_
6/ _mdä : ozmiš
7/ : ter : (a)nča : bi_
8/ _liŋ-l(ä) : :
9/ (ä)dgü : ol :

having seen fresh grass on mountain pasture, it went (there) walking. (Thus), drinking the water (and) (5) eating the fresh (grass) it escaped death, it says.

Know thus: (The omen) is good.

Codex page 18 Verso

oo oooo o
1/ {18} k(ä)räkü : iči :
2/ nä : t(ä)g : ol :
3/ tügünüki :
4/ nä : t(ä)g : ol :
5/ köznöki* :
6/ nä : t(ä)g : kör_
7/ _üklüg : ol : (ä)g_
8/ _ni : n(ä)t(ä)g : (ä)dg_
9/ _ü

{18} What is the inside of the tent frame like? What is its smoke hole like? What is its (5) window like? It can be seen through. How is its roof? It is good.

Codex page 19 Recto

1/ : ol : b(a)g(i)š
2/ nä : t(ä)g : b(a)r
3/ : ol : ter : (a)nč_
4/ : _a biliŋl(ä)_
5/ : _r (a)ñıg : (ä)d_
6/ _gü : ol : :

How are its ropes? They are all there, it says.

Know thus: (5) (The omen) is very good.

oooo o ooo

7/ {19} ak .. (a)t .. k(a)rš(i)_

oooo o ooo

19. A white horse,

Codex page 19 Verso

1/ _sin : üč : b_
2/ _ulugta : t(a)_
3/ _lulap(a)n : (a)g(i)_
4/ _nka : ötü_
5/ _gkä : idmı_
6/ _š : ter : kor_
7/ _kma : (ä)dgüt_

having chosen its adversary in three states of existence, sent it to a dumb for praying, (5) it says. 'Fear not, pray well; do not be afraid,

8/ _i ötün : (a)y_
9/ _ınma : (ä)dgü_

Codex page 20 Recto

1/ _ti : y(a)lv(a)r : t_
2/ _er : (a)nča : bili_
3/ _η : (ä)dgü : ol ..

oo oo ooo

4/ {20} titir : bug_
5/ _ra : m(ä)n : ür_
6/ _üη : köpük
7/ ümin : s(a)ç(a)r :

implore well!’ it says. Know thus:
(the omen) is good.

oo oo ooo

20. I am a camel stallion (5) (with a
herd of) females. I scatter my white
froth.

Codex page 20 Verso

1/ m(ä)n : üzä :
2/ t(ä)ηrikä :
3/ t(ä)gir : (a)sr_
4/ _a : yerkä :
5/ kirür : t_
6/ _er : udıgm(a)_
7/ _g : odgur(+u) :
8/ y(a)t(ı)glıg :
9/ turg(u)ru :

It reaches the sky above (and)
penetrates the earth below. (5) I go
on my way waking those who were
asleep (and) rousing those who
were lying down.

Codex page 21 Recto

1/ yoriyur :
2/ m(ä)n : (a)nt(a)g : k_
3/ _üçlüg : m(ä)n
4/ (a)nča : biliηl(ä)_
5/ _r : (ä)dgü : ol :

ooo ooo oo

6/ {21} k(a)rı : üpgü_
7/ _k : yıl : y(a)ro_..
8/ _m(a)zk(a)n : (ä)tdi :

That powerful am I.
Know thus: (The omen) (5) is good.

ooo ooo oo

21. An old hoopoe sang before (the
new) year dawned.

Codex page 21 Verso

1/ üdm(ä)η : kör_
2/ _m(ä)η : ürkütmä_
3/ _η* : ter : (a)nča : b_
4/ _iliη : :

oo oo

5/ {22} uzuntonlu_
6/ _g : küzηüsi_
7/ _n : kölkä :

‘Don’t get excited, don’t look at it
(and) don’t frighten it!’, it says.
Know thus:

oo oo

(5) 22. A woman dropped her
mirror into a lake.

Codex page 22 Recto

1/ ıçg(ı)nmış :
2/ y(a)r(ı)n : y(a)ηray_

She mumbles in the morning (and)
mutter to herself in the evening.

3/ _ur : kečä : k(ä)_
 4/ _ñränür : te_
 5/ _r : (a)nča : biliñ_
 6/ _l(ä)r : muñlug
 7 : ol : (a)ñig :
 8/ y(a)vl(a)k : ol :

(5) Know thus: it is distressing
 (and) very bad.

Codex page 22 Verso

oooo oooo oo
 1/ {23} ogl(a)n : k(ä)kük :
 2/ t(ä)z(ä)kin : bu_
 3/ _ltı : čäkik* :
 4/ (ä)tiñ : kut_
 5/ _lug : bol_
 6/ _zun : ter :
 7/ (a)nča : biliñ_
 8/ _l(ä)r : (ä)dgü : ol :

oooo oooo oo

23. A boy found the dung of an eagle. 'Lark! May your flesh enjoy divine (5) favour!', he says. Know thus: (The omen) is good.

Codex page 23 Recto

ooo o ooo
 1/ {24} t(ä)glök : kul_
 2/ _un : erk(ä)k :
 3/ yunta : (ä)mig :
 4/ tiläyür :
 5/ kün : ort_
 6/ _o : yütürüp
 7/.. tün : ort_
 8/ _o : k(a)nta : n(ä)_
 9/ _güdä : bul_

ooo o ooo

24. A blind foal looks for an udder on a stallion. After having lost it at midday, where and how would it find it at midnight?,

Codex page 23 Verso

1/ _g(a)y : ol : te_
 2/ _r : (a)nča : bil(i)ñ_
 3/ _l(ä)r : y(a)vl(ı)z :
 4/ ol : :

it says.
 Know thus: (The omen) is bad.

ooo o ooo

5/ {25} (ä)ki : öküz_
 6/ _üg : bir : b_
 7/ _ok(u)rsıka

ooo o ooo

25. (A man) harnessed two oxen to one wooden plough.

Codex page 24 Recto

1/ köl(m)i)š : k(a)m_
 2/ _ (s>š)(a)yu : umatı_
 3/ _n : turur :
 4/ ter : (a)nča : bi_
 5/ _liñ : y(a)vl(a)k :
 6/ ol : :
 7/ {26} t(a)ñ : t(a)ñl(a)rd_
 8/ _ı : udu : yer :

They stand still without being able to move, it says.
 Know thus: (The omen) is bad.

26. The dawn broke and the earth

Codex page 24 Verso

1/ y(a)rodı : ud_
 2/ _u : kün : tu_
 3/ _gdı : k(a)m(a)g ..

became bright and the sun rose (and) the light shone over everything. Know thus: (The omen) is good.

4/ üzä : y(a)rok :
 5/ boltı : ter
 6/ : (a)nča : biliñ :
 7/ (ä)dgü : ol :

Codex page 25 Recto

ooo oo oo
 1/ {27} b(a)y : (ä)r : koñı :
 2/ ürküp(ä)n :
 3/ b(a)rmiš : bö_
 4/ _rikä : sok_
 5/ _ušmiš : bö_
 6/ _ri : (a)gzı : (ä)m_
 7/ _simiš : (ä)s(ä)n
 8/ tük(ä)l : bolm_

Codex page 25 Verso

1/ _miš [sic!] : ter
 2/ (a)nča : biliñ_
 3/ _l(ä)r : (ä)dgü v
 4/ ol :

oo o o
 5/ {28} k(a)n : olorup_
 6/ _ (a)n : ordo :
 7/ y(a)pmiš : el_

Codex page 26 Recto

1/ _i : turmiš
 2/ : tört : bu_
 3/ _luñt(a)kı
 4/ (ä)dgüsi : uy_
 5/ _urı : teri_
 6/ _lip(ä)n : m(ä)ñ_
 7/ _il(ä)yür : b(ä)d_
 8/ _izl(ä)yür
 9/ ter : (a)nča

Codex page 26 Verso

1/ biliñl(ä)r :
 2/ (ä)dgü : ol :
 oooo ooo oo
 3/ {29} oyma : (ä)r :
 4/ ogl(a)nın :
 5/ kišisin :
 6/ tutug : ur_
 7/ _up(a)n : oš ič :
 8/ oygalı :

Codex page 27 Recto

1/ b(a)rmiš : og_
 2/ _lın : kišis_
 3/ _in : utuz_

ooo oo oo

27. A rich man's sheep went away in a fright. It met a wolf. The wolf's mouth (somehow) got poisonous. (Thus, the sheep) became safe and sound,

it says.

Know thus: (The omen) is good.

oo o o

28. After having ascended the throne, a khan built a royal camp.

His realm remained (firm). The good (and) skillful men in all quarters of the world, having assembled (there), rejoice and adorn (his court), it says.

Know thus: (The omen) is good.

oooo ooo oo

29. A man whose job is to hollow out slaughtered animals,

staking his sons and womenfolk, went to hollow out internal organs and intestines (of slaughtered

4/ _m(a)dok : y(a)na ..
 5/ tokuz on :
 6/ boš : koñ :
 7/ utmiš : og_
 8/ _lī : yutuz_
 9/ _ī : kop : ög_

animals). So far from losing his sons and women-folk he yet won (5) ninety loose sheep. His sons and womenfolk all

Codex page 27 Verso

1/ _ir(ä)r : ter :
 2/ (a)nča : biliñ_
 3/ _l(ä)r : (ä)dgü
 4/ : ol :
 oooo oo ooo
 5/ {30} čıg(a)ñ : (ä)r : o_
 6/ _glı : k(a)zg(a)_
 7/ _nčka : b(a)rm_
 8/ _ış : yolı : y(a)_

rejoice, it says.
 Know thus: (The omen) is good.

oooo oo ooo
 (5) 30. A poor man's son went out to earn money. His journey was successful.

Codex page 28 Recto

1/ _ramış : ög_
 2/ _irä : s(ä)vın_
 3/ _ü : k(ä)lir : te_
 4/ _r : (a)nča : bili_
 5/ _ñl(ä)r : (ä)dgü
 6/ ol : :
 o ooooo ooooo
 7/ {31} b(a)rs : keyik

He comes (back) rejoicing and happily.
 Know thus: (The omen) is (5) good.

o ooooo ooooo
 31. A tiger went to

Codex page 28 Verso

1/ (ä)ñkä : m(ä)ñk_
 2/ _ä : b(a)rmış :
 3/ (ä)ñin : m(ä)ñi_
 4/ _n : bulmış :
 5/ bulup(a)n : u_
 6/ _yasıñ(a)ru :
 7/ ögirä : s(ä)v_
 8/ _inü : k(ä)lir
 9/ : ter : (a)nča ..s

look for game and prey. It found its game and prey. After (5) having found it comes to its den rejoicing and happily, it says.

Codex page 29 Recto

1/ biliñ : (ä)dg_
 2/ _ü : ol : :
 oo oo ooooo
 3/ {32} bir : t(a)v(ı)lku :
 4/ yüz : bolt_
 5/ _ı : yüz : t(a)v(ı)_
 6/ _lku : mıñ :
 7/ boltı : mıñ :

Know thus: (The omen) is good.

oo oo ooooo
 One spriaea became a hundred; (5) a hundred spiraeas became a thousand (and) a thousand spiraeas

Codex page 29 Verso

1/ t(a)v(ı)lku : tü_
 2/ _m(ä)n : boltı
 3/ ter : (a)nča : b_
 4/ _iliñl(ä)r :
 5/ (a)s(ı)gı : b(a)r :

became ten thousand, it says.

Know thus: There is profit from this. (The omen) is good.

6/ (ä)dgü ol :

oooo oo oooo

7/ {33} kidizig :

Codex page 30 Recto

1/ suvka : sukmış

2/ : t(a)k1 :

3/ ur : k(a)t(1)gd1 :

4/ ba : ter : (a)nča :

5/ biliñl(ä)r :

6/ y(a)vl(a)k : ol :

oo oooo oooo

7/ {34} k(a)n : sükä : b(a)_

Codex page 30 Verso

1/ _rmış : y(a)g1_

2/ _g : s(a)nčmıš* ..

3/ köčürü :

4/ konturu :

5/ k(ä)lir : özi

6/ : süsi : ögi_

7/ _rä : s(ä)vinü

8/ ordosıñ(a)_

9/ _ru : (k)älir :

Codex page 31 Recto

1/ ter : (a)nča : bi_

2/ _liñl(ä)r :

3/ (ä)dgü : ol :

oooo ooo oooo

4/ {35} (ä)r : sükä : b(a)_

5/ _rmış : yol_

6/ _ta : (a)tı : (a)rm_

7/ _ış : (ä)r : kug_

8/ _u : kuška :

Codex page 31 Verso

1/ sokušm(ı)š :

2/ kugu : kuš :

3/ k(a)natiña :

4/ urup(a)nın

5/ k(a)lıyu : b(a)r_

6/ _ıp(a)n : ögiñ_

7/ _ä : k(a)ñıña :

8/ t(ä)gürmiš :

9/ ögi : k(a)ñı :

Codex page 32 Recto

1/ ögır(ä)r : s(ä)v :

2/ _inür : ter

3/.. (a)nča : biliñ_

4/ _l(ä)r :

5/ (ä)dgü : ol :

oooo o o

6/ {36} üküš : (a)tl(1)g

oooo oo oooo

33. (A man) put the felt

into water. Beat it more (and) tie it tightly, it says.

(5) Know thus: (The omen) is bad.

oo oooo oooo

34. A khan went on a campaign

(and) routed the enemy. He comes (back) permitting (his soldiers) to nomadize and settle down (wherever they please). He himself (5) and his soldiers come toward his royal camp rejoicing and happily,

it says.

Know thus: (The omen) is good.

oooo ooo oooo

35. A man went to the army (in war). On (his) way (back home) his horse became tired. (Then) the man met a swan.

The swan placed (him) on its wings (and) (5) flew up with him. (Thus) it brought hım to his mother and father. His mother (and) his father

rejoice (and) take pleasure, it says. Know thus: (The omen) (5) is good.

oooo o o

7/ ögr(ü)nčün : y_
8/ _ok : kovı :

Codex page 32 Verso

1/ (a)tl(i)g : kor_
2/ _k(i)nčıñ : yok :
3/ uçruglug
4/.. kutuñ : y_
5/ _ok : ter : (a)nča
6/ : biliñl(ä)r
7/ : (a)ñig : y(a)vl(a)k
8/ : ol :
oooo ooo ooooo
9/ {37} bir : k(a)rı :

Codex page 33 Recto

1/ öküzüg :
2/ belin : bi_
3/ _čä : kumu_
4/ _rsga : ye_
5/ _miš : k(a)mš(a)_
6/ _yu : umatı_
7/ _n : turur :
8/ y(a)vl(a)k : ol :

Codex page 33 Verso

oooo o ooooo
1/ {38} k(a)mıš : ar_
2/ _a : k(a)lmiš :
3/ t(ä)ñri : una_
4/ _m(a)dok : (a)bınč_
5/ _u : k(a)tun : b_
6/ _olzun : te_
7/ _r : (a)nča : bil_
8/ _iñl(ä)r : (ä)dgü (:)
10/ ol : :

Codex page 34 Recto

oo oo ooooo
1/ {39} t(i)gıg : t(ä)r_
2/ _trü : kišä_
3/ _miš : k(a)mša_
4/ _yu : umatı_
5/ _n : turur ..
6/ ter : (a)nča : bi_
7/ _liñl(ä)r : :
8/ y(a)vl(a)k : ol :

Codex page 34 Verso

oooo ooooo o
1/ {40} t(a)l(i)m : ori
2/ y(a)rınča : y(a)s_
3/ _ičm : y(a)l(i)
4/ _m : k(a)y(a)g : y(a)_
5/ _ra : urup(a)n
6/ : y(a)lñusun

36. You don't have the pleasure of
a man bearing many titles.

(On the other hand, however), you
are not afraid of having a poor
reputation. (In short), you don't
have a good fortune to be celebr-
ated with flying flags, (5) it says.

Know thus: (The omen) is very bad.

oooo ooo ooooo
37. An old ox

was eaten by ants, gnawing around
its belly. It lays down (5) without
being able to move, it says.
Know thus: (The omen) is bad.

oooo o ooooo
38. (A slave girl) remained (alone)
among the reeds. Heaven was not
pleased with it. 'May (this) slave
girl be (5) a queen!', it says.
Know thus: (The omen) is good.

oo oo ooooo
39. They fettered a roan horse
crosswise. It stands, without being
able (5) to move, it says.
Know thus: (The omen) is bad.

oooo ooooo o
40. A bold youth marches alone,
opening (rus) shoulder, striking and
splitting the bare rock (5) with a
broad arrow-head, it says. That
tough

7/ : yoriyur :
8/ ter : (a)nt(a)g :

Codex page 35 Recto

1/ (a)lp : (ä)rmiš :
2/ (a)nča : biliñ_
3/ _l(ä)r : :
4/ (ä)dgü : ol :
ooo oo oooo
5/ {41} ürün : (ä)sri :
6/ ing(ä)k : buz_
7/ _agul(a)čı : b_

and powerful was he.
Know thus: (The omen) is good.

ooo oo oooo
41. A white-spotted cow was on the
point of calving.

Codex page 35 Verso

1/ _olmiš : ölg(ä)_
2/ _y : m(ä)n : tem(i)_
3/ _š : ürün : (ä)s_
4/ _ri : erk(ä)k :
5/ buz(a)gu : k(ä)l_
6/ _ürmiš : id_
7/ _okluk : y(a)ra_
8/ _g(a)y : ülügd_
9/ _ä : ozmiš :

She said: 'I am about to die!'
(Nevertheless) she gave birth to a
white-spotted bull calf. It would be
suitable to dedicate it to Heaven,
(for the cow was (thus) saved from
(her) fate,

Codex page 36 Recto

1/ ter : (a)nča : bil_
2/ _iñ : (ä)dgü : ol :

it says. Know thus: (The omen) is
good.

oooo o oooo
3/ {42} uzuntunlu_
4/ _g : idišin :
5/ (a)y(a)kın : kod_
6/ _up(a)n : b(a)rmiš
7/ : y(a)na : (ä)dgüt_

oooo o oooo
42. A woman went away, leaving
behind her cups and bowls. Then
she (stopped and)

Codex page 36 Verso

1/ _i : s(a)kınmiš :
2/ idiš(i)mtä :
3/ (a)y(a)k(i)mta : öñ_
4/ _i : k(a)nča* : b(a)r_
5/ _ır : m(ä)n : te_
6/ _r : y(a)na : k(ä)l_
7/ _miš : idişi_
8/ _n : (a)y(a)kın : (ä)s(ä)n
9/ : tük(ä)l : bul_

thought thoroughly. 'Where am I
going apart from my cups and
bowls?' (5) she says. She again
came back (and) found her cups and
bowls safe and sound.

Codex page 37 Recto

1/ _miš : ögir(ä)_
2/ _r : s(ä)vinür
3/.. ter : (a)nča :
4/ biliñl(ä)r :
5/ (ä)dgü : ol :

She rejoices (and) becomes deligh-
ted, it says. Know thus: (The omen)
is good.

ooo ooo oooo
6/ {43} tog(a)n : ög_

ooo ooo oooo
43. A falcon went hunting river

7/ _üz : kušl :

birds.

Codex page 37 Verso

1/ kušl(a)yu : b(a)_
 2/ _rmiš : utr_
 3/ _u : t(a)l(i)m : k(a)r_
 4/ _a- : -kuš : ko_
 5/ _pup(a)n : b(a)rm_
 6/ _iś : ter : (a)nča
 7/ : biliql(ä)r :
 8/ y(a)vl(a)k : ol :

(Suddenly) a predatory eagle (5)
 flew up to meet it, it says.
 Know thus: (The omen) is bad.

Codex page 38 Recto

o oooo oo
 1/ {44} tog(a)n : kuš :
 2/ t(ä)ṇrid(ä)n : k_
 3/ _udl : t(a)b(i)šg(a)_
 4/ _n : tep(ä)n : k(a)_
 5/ _pmiś : tog(a)_
 6/ _n : kuš : tır_
 7/ _ṇ(a)k1 : sučul_
 8/ _unmiś : y(a)na :

o oooo oo
 44. A hawk, saying (to itself) ‘Here
 is a hare!’, (flew) down from the
 sky (and tried to) catch it. The
 hawk’s claws were skinned and

Codex page 38 Verso

1/ titinm(i)ś :
 2/ tog(a)n : kuš_
 3/ _uṇ : tırṇ(a)k_
 4/ _1 : ügüşüp(ä)_
 5/ _n : k(a)liyu :
 6/ b(a)rmiś : t(a)b(i)_
 7/ _šg(a)n : t(ä)risi
 8/ : üṇüş(ü)p(ä)n :
 9/ yügürü : b(a)_

torn. The hawk flew up and went
 away with its claws worn out; (and)
 the hare ran away

Codex page 39 Recto

1/ _rmiś : (a)nt(a)g :
 2/ ter : (a)nča : b_
 3/ _iliql(ä)r :
 4/ y(a)v(i)z : ol :

with its skin torn off. Thus it says.
 Know thus: (The omen) is bad.

o ooo oo
 5/ {45} keyik : og_
 6/ _l1 : m(ä)n : ots_
 7/ _uz : suvsu_

o ooo oo
 (5) 45. I am a deer calf. How shall I
 be able (to manage) without water
 and grass?

Codex page 39 Verso

1/ _z : k(a)lt1 : uy_
 2/ _in : n(ä)čök : yo_
 3/ _riyin : ter
 4/ : (a)nča : biliṇ_
 5/ _l(ä)r : y(a)v(i)z :
 6/ ol : :
 o ooo ooo
 7/ {46} t(ä)bä : titi
 8/ _gkă : tüšm_

How shall I walk along? it says.
 Know thus: (The omen) is bad.

o ooo ooo
 46. A camel fell into mud (i.e., a
 marsh).

Codex page 40 Recto

1/ _iṣ : b(a)sīnu
 2/ yemiṣ : öz_
 3/ _in : tilkü
 4/ yemiṣ : ter
 5/ : (a)nča : biliṣl(ä)
 6/ _r : y(a)v(la)k* :
 7/ ol : :

It kept on eating while sinking down, (but) itself was eaten by a fox, it says.

Know (5) thus: (The omen) is bad.

Codex page 40 Verso

oo oo oooo

1/ {47} (ä)r : ümäl(ä)yü
 2/ b(a)rmīṣ : t(ä)ṇ_
 3/ _rikä : sok_
 4/ _uṣmīṣ : ku_
 5/ _t : kolmīṣ :
 6/ kut : berm_
 7/ _iṣ : (a)g(i)l(i)ṇta
 8/ yīlkīṇ : bo_

oo oo oooo

47. A man went visiting (and) met a god. (5) He asked for his divine favour. (The god) gave his divine favour (and) said: 'May

Codex page 41 Recto

1/ _lzun : özü_
 2/ _ṇ : uzun : b_
 3/ _olzun : te_
 4/ _miṣ : (a)nča : b_
 5/ _iliṣl(ä)r :
 6/ (ä)dgü : ol :

you get livestock in your pens! May your life be long!'

(5) Know thus: (The omen) is good.

ooo oo oooo

7/ {48} k(a)rī : yol :

ooo oo oooo

48. I am the old road

Codex page 41 Verso

1/ t(ä)ṇrī : m(ä)n :
 2/ sīnokīṇ :
 3/ s(a)p(a)r* : m(ä)n :
 4/ üzükiṇ :
 5/ : ulayur :
 6/ m(ä)n : elig :
 7/ etmiṣ : m(ä)n :
 8/ (ä)dgüsi : bo_
 9/ _lzun : ter :

god. I fix your broken parts (and) I (5) join together your torn things. I have organized the realm. May there be the good of everything! it says.

Codex page 42 Recto

1/ (a)nča : bil(i)ṇ{l}_
 2/ _l(ä)r :
 ooo oooo o
 3/ {49} b(a)rs : keyi_
 4/ _k : (ä)ṇl(ä)yü mm(ä)ṇ_
 5/ _l(ä)yü : b(a)rm(i)ṣ
 6/ : orto : yer_
 7/ _dä : (a)mg(a)ka ..
 8/ sokuṣmīṣ :

Know thus:

ooo oooo o

49. A tiger (5) went looking for wild game and prey. In an open place it came across a wild goat.

Codex page 42 Verso

1/ (ä)sri : (a)mga :
 2/ y(a)l(i)m : k(a)yak_
 3/ _a : ünüp : b(a)_
 4/ _rmiš : ölü_
 5/ _mtä : ozm_
 6/ _iś : ölümtä
 7/.. ozup(a)n : ög_
 8/ _irä : s(ä)vin_
 9/ _ü : yoriyur :

The spotted wild goat went up a steep rock (and) was saved from death. Having been saved from death, it walks

Codex page 43 Recto

1/ ter : (a)nča : b_
 2/ _iliṇ : (ä)dg_
 3/ _ü : ol :
 o oooo ooo
 4/ {50} tıg : (a)t : ku_
 5/ _drukin : t_
 6/ _ügüp : tig_
 7/ _r(ä)t : y(a)z(i)g :

about rejoicing and being glad, it says.

Know thus: (the omen) is good.

o oooo ooo

50. Tie up the roan horse's tail into a knot and make it run until it breaks wind;

Codex page 43 Verso

1/ kudi : y(a)dr(a)_
 2/ _t : tokuz :
 3/ k(a)t : üč(ü)rgü_
 4/ _ṇ : topol_
 5/ _g(i)nča* : t(ä)rit_
 6/ _zün : ter :
 7/ (a)nča : biliṇl(ä)_
 8/ _r : y(a)v(la)k* : o_
 9/ _{o} <l> ..

make the bay (horse) run until it (almost) spreads down (on the ground so that) they sweat until your nine shabracks (5) be pierced, it says.

Know thus: (the omen) is bad.

Codex page 44 Recto

oooo ooo ooo
 1/ {51} t(a)l(i)m : k(a)ra :
 2/ kuš : m(ä)n :
 3/ y(a)š(i)l : k(a)ya :
 4/ y(a)yl(a)g(i)m : kī_
 5/ _zıl : k(a)ya :
 6/ kīśl(a)g(i)m :
 7/ ol : t(a)gda :

oooo ooo ooo

51. I am a predatory eagle. My summer quarters is a green rock (and) my winter quarters is a red (5) rock. I enjoy

Codex page 44 Verso

1/ turup(a)n : m(ä)_
 2/ _ṇil(ä)yür : m(ä)_
 3/ _n : (a)nča : bili_
 4/ _ṇl(ä)r :
 ooo o oo
 5/ {52} (ä)r : busuśl_
 6/ _ug : t(ä)ṇri :
 7/ bulitl(i)g :

staying on the mountain.

Know thus:

ooo o oo

(5) 52. The man became depressed (and) the sky cloudy.

Codex page 45 Recto

1/ bultı : ar_
 2/ _a : kūn : tu_
 3/ _gmiš : bus_
 4/ _anč* : (a)ra : m(ä)_

(Suddenly) sun rose among (the clouds) and joy (5) came in the midst of depression, it says.

Know thus: (The omen) is good

5/ _ŋi : k(ä)lmiš :
 6/ ter : (a)nča : b_
 7/ _iliŋl(ä)r :
 8/ (ä)dgü : ol :

Codex page 45 Verso

oo ooo oo

1/ {53} boz : bulit :
 2/ yorıdı : bod_
 3/ _un : üzä : y(a)gd_
 4/ _ı : k(a)ra : bulı_
 5/ _t : yorıdı :
 6/ k(a)m(a)g : üzä :
 7/ y(a)gdı : t(a)rı_
 8/ _g : bişdi :

oo ooo oo

53. A gray cloud passed; it rained over people. A black cloud passed; it rained (5) over everything. The crop ripened;

Codex page 46 Recto

1/ y(a)ş : ot : ünd_
 2/ _i : yilkıka :
 3/ kişikä : (ä)dg_
 4/ _ü : bolıtı :
 5/ : (a)nča : bil_
 6/ _iŋl(ä)r : (ä)dgü :
 7/ ol : :

the fresh grass sprouted. It was good for animals and men, it says.
 (5) Know thus: (The omen) is good.

Codex page 46 Verso

o ooo o

1/ {54} kul : s(a)vı b(ä) _
 2/ _giŋ(ä)rü : ötü_
 3/ _nür : kuz_
 4/ _gun : s(a)vı : t(ä)_
 5/ _ŋrig(ä)rü : y(a)l_
 6/ _v(a)rur : üzä ..
 7/ t(ä)ŋri : (ä)şidt_
 8/ _i : (a)sra : kişi :

o ooo o

54. The slave's words are a request to his master; the raven's words are a prayer to heaven. (5) Heaven above heard it; men below understood it,

Codex page 47 Recto

1/ bilti : te_
 2/ _r : (a)nča : biliŋ
 3/ : (ä)dgü : ol :

it says. Know thus: (The omen) is good.

oooo o oo

4/ {55} (a)lp : (ä)r : oğlu
 5/ : sükä : b(a)rm_
 6/ _ış : sü : yeri_
 7/ _ntä : (ä)rklig :

oooo o oo

55. A brave son of man went to the army (in war). In the field of battle,

Codex page 47 Verso

1/ s(a)vçı : tör_
 2/ _ (ö)tmiş : ter
 3/ (ä)vıŋ(ä)rü : k(ä)ls(ä)_
 4/ _r : özi : at(a)_
 5/ _nmiş : ögr(ü)nç_
 6/ _ülüg : (a)tı ..
 7/ yetiglig :
 8/ k(ä)lir : ter :

he got himself made an envoy with authority, it says. When he comes home, he comes as a famous (and) (5) joyful (warrior), (and) his horse as a capable (mount), it says. Know thus: (The omen) is

9/ (a)nča : biliŋl(ä)_

Codex page 48 Recto

1/ _r : (a)ñig : (ä)dgü :

extremely good.

oo ooo o

2/ {56} üg(ü)riŋä : k_

3/ _utlug : (a)dg(1)_

4/ _r : m(ä)n : y(a)g(a)k :

5/ 1g(a)č : yayl(a)_

6/ _gım : kuşl(u)g :

7/ 1g(a)č : kışl(a)g(1)m

oo ooo o

56. I am a stallion happy in his stud. My summer quarters is (beneath) the nut-trees (and) (5) my winter quarters is (beneath) the trees where birds crowd.

Codex page 48 Verso

1/ (a)nta : turup(a)_

2/ _n : m(ä)ñil(ä)yür ..

3/ m(ä)n : ter :

4/ (a)nča : biliŋl(ä)_

5/ _r : (ä)dgü : ol :

I enjoy staying there, it says.

Know thus: (5) (The omen) is good.

ooo oo o

{57} k(a)n(1)gı : ölm(i)_

6/ _ş : köñäki :

ooo oo o

57. Her favourite (lover) has died (and) her pail

Codex page 49 Recto

1/ toŋmıš : k(a)_

2/ _n(1)gı : n(ä)lük :

3/ ölg(ä)y : ol : b(ä)_

4/ _glig : ol :

5/ köñäki :

6/ n(ä)lük : toŋg(a)_

7/ _y : ol : kün(ä)š_

8/ _kä : olorur

9/ ol : (a)nča : bili_

has frozen. Why should her favourite (lover) die? He has the status of a beg. Why should (5) her pail freeze? It is placed in the sunshine.

Codex page 49 verso

1/ _ñl(ä)r ::

2/ bo : ırk : b(a)şı_

3/ _nta : az* : (ä)mg(ä)ki :

4/ b(a)r : ken : y(a)na :

5/ (ä)dgü : bolur :

Know thus: at the beginning of this omen there is a little pain; (but) later it becomes (5) good again.

ooo oo oo

6/ {58} oğlu : ögin_

7/ _tä : k(a)ñinta :

ooo oo oo

58. A son, being angry with his mother (and) father,

Codex page 50 Recto

1/ övk(ä)läp(ä)n :

2/ t(ä)z(i)p(ä)n : b(a)rm_

3/ _ış : y(a)na : s(a)k1_

4/ _nmıš : k(ä)lm(i)š

5/ ögüm : üti_

6/ _n : (a)l(a)yın : k(a)ñ(1)_

7/ _m : s(a)vın : t1_

8/ _ñl(a)yın : tep :

ran away (from home). (Later) he thought it over (and) came back. He came back saying 'I will accept (5) my mother's advice (and) listen to my father's words', it says.

9/ k(ä)lmiš : ter :

Codex page 50 Verso

1/ (a)nča : biliṇl(ä)_

2/ _r : (ä)dgü : ol :

ooo oo ooo

3/ {59} yilka : t(ä)gm_

4/ _išig : yidit_

5/ _m(a)yin : (a)yka ..

6/ t(ä)gmišig : (a)r_

7/ _tاتم(a)yin :

Know thus: (The omen) is good.

ooo oo ooo

59. I will not make one that has reached (the stage of) a year stink, (or) one that has reached (the stage of) (5) a month go bad.

Codex page 51 Recto

1/ (ä)dgüsi : bol_

2/ _zun .. ter : (a)nča :

3/ biliṇl(ä)r :

4/ (ä)dgü : ol :

May good come to them, it says.

Know thus: (The omen) is good.

oooo ooo o

5/ {60} tokuz : (a)r(a)lı :

6/ sığun : key_

7/ _ik : m(ä)n : b(ä)d_

oooo ooo o

(5) 60. I am a male maral deer with a nine-branched horn.

Codex page 51 Verso

1/ _iz * : tiz : ü_

2/ _zä : ünüp(ä)n :

3/ müṇräyür :

4/ m(ä)n : üzä : t_

5/ _ (ä)ṇri : (ä)šidti :

6/ (a)sra : kiši :

71/ bilti : (a)nt(a)g

81/ küčlög :

9/ m(ä)n : ter :

Rising on my big (and) powerful knees, I bellow. (5) Heaven above heard it (and) men below realized it. That powerful am I, it says.

Codex page 52 Recto

1/ (a)nča : biliṇl(ä)r

2/ : (ä)dgü : ol :

Know thus: (The omen) is good.

ooo oooo o

3/ {61} turña* : ku_

4/ _š : tüšnāki_

5/ _ṇä : konmiš :

6/ tuymatin :

ooo oooo o

61. A crane (5) settled on its resting-place,

Codex page 52 Verso

1/ tuz(a)(k)ka : il_

2/ _inmiš : uča (:))

3/ umatın : ol_

4/ _orur : ter :

5/ (a)nča : biliṇ_

6/ _l(ä)r : y(a)v<l>(a)k* ..

7/ ol ::

(but) by not noticing it, was caught in a snare. It sits without being able to fly, it says.

Know thus: (The omen) is bad.

oo o ooo

oo o ooo

{62} y(a)rgun : ke_

Codex page 53 Recto

1/ _yik : m(ä)n :
 2/ y(a)yl(a)g : t(a)g(i)_
 3/ _ma : (a)g(i)p(a)n : y(a)_
 4/ _yl(a)yur : tur_
 5/ _ur m(ä)n : m(ä)_
 6/ _ñilig : m(ä)n
 7/ ter : (a)nča : b_
 8/ _iñl(ä)r : :
 9/ (ä)dgü : ol :

Codex page 53 Verso

o o o o
 1/ {63} k(a)nl(i)k : süsi :
 2/ (a)vka : ünmi_
 3/ _š : s(a)gır : ič_
 4/ _rā : (ä)lik : ke_
 5/ _yik : kirmi_
 6/ _š : k(a)n : (ä)l(i)gin :
 7/ tutmiš : k(a)r_
 8/ _a : k(a)m(a)g : süsi

Codex page 54 Recto

1/ ögir(ä)r : te_
 2/ _r : (a)nča : bil_
 3/ _iñl(ä)r : :

oooo oooo o

5/ {64} kök : boym_
 6/ _ul : tog(a)n :
 7/ kuš : m(ä)n :

Codex page 54 Verso

1/ kōrklüg :
 2/ k(a)yaka : ko_
 3/ _nup(a)n : köz_
 4/ _l(ä)yür : m(ä)n
 5/ y(a)g(a)kl(i)g : to_
 6/ _gr(a)k : üzä :
 7/ tüşüp(ä)n : y(a)_
 8/ _yl(a)yur : m(ä)n :
 9/ ter : (a)nča : bi_

Codex page 55 Recto

1/ _liñl(ä)r : (a)ñıg
 2/ .. (ä)dgü : ol :

ooo ooo oo

3/ {65} s(ä)miz : (a)t : (a)g_
 4/ _zı : k(a)t(i)g : b_
 5/ _oltı : idisi
 6/ .. um(a)z : te_
 7/ _r (a)nča : bili_

62. I am a yargun deer.

62. I am a yargun deer. Climbing the mountain which is my summer residence, (5) I stay there for the summer. I am happy, it says.

Know thus: (The omen) is good.

o o o o

63. The army of the khanate went out for hunting. (Meanwhile) a roebuck entered the game battue. (The khan) caught it with (his) hand. All his common soldiers

rejoice, it says.

Know thus: (The omen) is good.

oooo oooo o

(5) 64. I am a gray falcon

Sitting on a rock with a wide view, I look around. Settling down on a poplar (5) full of nuts, I spend the summer, it says.

Know thus: (The omen) is very good.

ooo ooo oo

65. A fat horse's mouth became hard. Its master (5) cannot do anything (to heal it), it says.

Codex page 55 Verso

1/ _ŋl(ä)r : y(a)vl(a)k :
2/ ol :

Know thus: (The omen) is bad.

3/ (a)mtı : (a)mr(a)k :
4/ ogl(a)n(i)m : (a)nča :
5/ biliŋl(ä)r :
6/ bo : ırk : bi_
7/ _tig : (ä)dgü : ol ..
8/ (a)nč(i)p : (a)lku : k(ä)n_

Now, my dear sons, (5) know thus:
this book of divination is good.
Thus, everyone is master of his own
fate.

Codex page 56 Recto (Conclusion: covered by Chinese text)

1/ _tü : ülügi :
2/ (ä)rklig : ol

Codex page 56 Verso (Colophon: covered by Chinese text)

1/ b(a)rs : yıl : (ä)ki_
2/ _nti : (a)y : beš .. y_
3/ _eg(i)rmikä : t(a)y_
4/ _güntan : m(a)nıs_
5/ _t(a)nt(a)kı : kič(i)g :
6/ dent(a)r* : burua :
7/ guru : (ä)š(i)d(i)p : (e)č(i)m(i)_
8/ _z : isig : s(a)ŋun :

In the In the Year of Tiger, on the
fifteenth (day of) the second month,
I, the young pious (disciple) staying
at the Tay-gün-tan monastery, after
having listened to the *burua guru*
(i.e. the spiritual master of presage),
wrote (this book) for our
affectionate

Codex page 57 Recto (covered by Chinese text)

1/ itačuk : üčün
2/ : bitid(i)m

big brother General İtačuk.

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