

LONDON ORIENTAL SERIES · VOLUME 22

THE
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THE CAUSES AND
EFFECTS OF
ACTIONS'
IN SOGDIAN

Edited by
D. N. MacKENZIE

OXFORD UNIVERSITY PRESS

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D. N. MacKENZIE

*Reader in Iranian Languages
in the University of London*

LONDON

OXFORD UNIVERSITY PRESS

NEW YORK TORONTO

1970

Oxford University Press, Ely House, London W. 1

GLASGOW NEW YORK TORONTO MELBOURNE WELLINGTON
CAPE TOWN SALISBURY IBADAN NAIROBI LUSAKA ADDIS ABABA
BOMBAY CALCUTTA MADRAS KARACHI LAHORE DACCA
KUALA LUMPUR SINGAPORE HONG KONG TOKYO

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Printed in Great Britain by Stephen Austin/Hertford

SCHOOL OF
ORIENTAL AND AFRICAN STUDIES
UNIVERSITY OF LONDON

London Oriental Series

Volume 22

PREFACE

Like Benveniste's *Vessantara Jātaka*, this re-edition of a Buddhist Sogdian text is 'born of a compunction', but one which I should like to share. It is that, nearly two decades after my own first faltering steps in the study of Sogdian, the new student still has to search far and wide for reliable and coherent information. He now has an excellent reference grammar, but still no vocabulary more comprehensive than the glossary of a single set of texts, if that. Failing a complete Sogdian dictionary, it is hoped that the type of glossary provided here will be of most use to the beginner. The only other pretension of this volume is to incorporate all the relevant discoveries made by previous students of the text or its language.

It is a pleasure to thank the School of Oriental and African Studies for accepting the work into the London Oriental Series and for meeting the cost of its publication. The continuing excellence of the printer's work, for all that it is familiar, must not go unremarked.

July, 1969.

D. N. M.

INTRODUCTION

The Sogdian version of the *Sûtra des Causes et des Effets* was the first long Buddhist Sogdian text to be published in book form. In 1920 an excellent facsimile of the text appeared, to be followed in 1926 by R. Gauthiot's transliteration and translation of the text, accompanied by P. Pelliot's annotated translation of the Chinese original. A glossary completed the publication in 1928. With the years, however, advancing knowledge of Sogdian has led to many revisions in both the readings of the text and the translation. W. Lentz reviewed the publication shortly in the *Deutsche Literaturzeitung*, 1927, 2445-9, and 1932, 1688-9. H. Reichelt devoted parts of three articles ('Soghdisches', I-III, *ZII*, 4, 245-50; 6, 210-14; 7, 140-51) and F. Rosenberg one ('Notes Sogdiennes', *Izv. AN*, 1931, 627-35) to the text. Finally, E. Benveniste, supplementing his 'Additions et Corrections' which appeared in the last fascicule of the original publication, gave a revised translation and some new readings as an appendix (pp. 129-35) to his edition of the *Vessantara Jātaka* in 1946.

Because of this accretion of amendments, it is now far from convenient to use the original edition. Like any out-dated glossary, moreover, the original one is a permanent pitfall for the unwary user. The time therefore seems ripe for a new edition, incorporating all possible improvements. It goes without saying that reference must always be made to the original facsimile and Pelliot's translation of and notes on the Chinese text are equally indispensable. Since their publication, however, other copies of the Chinese text have come to light. No less than a dozen complete or fragmentary manuscripts have been identified in the Tunhuang collection of the British Museum (L. Giles, *Descriptive Catalogue*, nos. 5394-5405, *Fo shuo shan o yin kuo ching*), though none of them differs significantly from the texts used by Pelliot. The text has been reprinted in the Taishō Tripiṭaka, No. 2881, vol. 85, 1380-3, and again, with two extensive commentaries (in Chinese) from the 17th century, in the *Nihon Daizōkyō* 日本大藏經, vol. 34, *Hōdōbu*

Shōsoroku 方等部章疏六 (Tokyo, 1918). These commentaries are identified below by the names of their authors:

R = Ryō i 了意,

K = Kaku Shin 覺深.

For introducing me to the commentaries and for much advice on Buddhist Chinese matters I am indebted to my former colleague (now of Yale), S. Weinstein. I have also been fortunate to draw on the knowledge of G. B. Downer in relation to Middle Chinese. To both scholars I am very grateful, though I naturally take responsibility myself for any interpretations of the Chinese which appear below.¹

In compiling a new glossary the opportunity has been taken to incorporate two kinds of information external to the text. The first, often essential for establishing the phonetic value of the ambiguous Sogdian script, is the quotation of corresponding forms from the Manichean and Christian Sogdian material. Probably in a majority of cases the need for further comparative evidence, and at the same time for a grammatical placing of the word, has been amply satisfied by references to I. Gershevitch's *Grammar of Manichean Sogdian*. The second kind of information offered, wherever possible, is the related form from 'New Sogdian', i.e. Yaghnobi, and from the Eastern Iranian language most closely related to Sogdian, viz. Khwarezmian. No attempt has been made, however, to give a complete etymological vocabulary. Etymologies are only suggested, as with quotations from the Chinese original, insofar as they are needed to justify the translation adopted.

Throughout the glossary and the translation references are made to the notes. In these notes, besides Iranian questions, there will be found a number of attempts to bridge the obvious gaps between the Chinese original and the Sogdian translation, if only by hypothesis.

¹ Middle Chinese forms are quoted, as most convenient, from B. Karlgren's *Analytic Dictionary*, rather than from his *Grammata Serica* or *G.S. Recensa*, but occasionally the transcriptions have been tacitly modified in the light of articles by E. G. Pulleyblank, especially in *AM*, X, XI.

ABBREVIATIONS

Add.	E. Benveniste, 'Additions et Corrections', <i>SCEI</i> , 90-98.
Arm.	Armenian.
B	Buddhist Sogdian.
Bailey	Sir Harold W. Bailey.
<i>Asica</i>	'Asica', <i>TPS</i> , 1945, 1-38.
<i>Hārahūna</i>	'Hārahūna', <i>Asiatica, Festschrift F. Weller</i> , Leipzig, 1954, 12-21.
<i>Prolexis</i>	<i>Prolexis to the Book of Zambasta</i> , Cambridge, 1967.
Benv.	E. Benveniste.
<i>Etudes</i>	'Etudes sur quelques textes sogdiens chrétiens', I, <i>JA</i> , 243, 297-337 (1955); II, <i>JA</i> , 247, 115-136 (1959).
<i>Notes</i>	I, <i>JRAS</i> , 1933, 29-68; II, <i>JA</i> , 223, 193-248 (1933); III, <i>JA</i> , 228, 193-239 (1936); IV, <i>BSOS</i> , 9, 495-519 (1937); V, <i>JA</i> , 239, 113-125 (1951).
<i>Notules</i>	<i>JA</i> , 231, 275-277 (1939).
<i>BST</i> , II.	O. Hansen, <i>Berliner sogdische Texte</i> , II, Wiesbaden, 1955.
Ch.	Chinese.
(n.)	P. Pelliot, 'Commentaire du texte chinois', <i>SCEI</i> , 48-66.
CKd.	Central Kurdish.
Emm.	R. E. Emmerick.
<i>SGS</i>	<i>Saka grammatical studies</i> , London, 1968.
<i>EVP</i>	G. Morgenstierne, <i>Etymological vocabulary of Pashto</i> , Oslo, 1927.
<i>F</i>	Feminine.
G §	I. Gershevitch, <i>Grammar of Manichean Sogdian</i> , Oxford, 1954.
p.	'Sogdian compounds', <i>TPS</i> , 1945, 137-149.
<i>Advice</i>	'The Sogdian word for "Advice"', <i>CAJ</i> , 7, 77-95.
<i>Passion</i>	'On the Sogdian St. George Passion', <i>JRAS</i> , 1946, 179-184.

- H W. B. Henning.
- BBB *Ein manichäisches Bet- und Beichtbuch*, Berlin, 1937.
- Giants 'The Book of the Giants', *BSOAS*, 11, 52-74 (1943).
- Hb. *Handbuch der Orientalistik*, I, Bd. IV, *Iranistik*, I, *Linguistik*, 20-130 'Mitteliranisch' (Leiden, 1958).
- Kh.Lg. 'The Khwarezmian Language', *Zeki Velidi Togan'a Armağan*, Istanbul, 1955, 421-436.
- List 'A list of Middle-Persian and Parthian words', *BSOS*, 9, 79-92 (1937).
- Loanwords 'Sogdian Loan-words in New Persian', *BSOS*, 10, 93-106 (1939).
- Sogd. God 'A Sogdian god', *BSOAS*, 28, 242-254 (1965).
- Sogdica London, 1940.
- Tales 'Sogdian Tales', *BSOAS*, 11, 465-487 (1945).
- Texts 'The Sogdian Texts of Paris', *BSOAS*, 11, 713-740 (1946).
- Hymn Cycles Mary Boyce, *The Manichaean Hymn-cycles in Parthian*, London, 1954.
- IESOJ V. I. Abaev, *Istoriko-ëtimologičeskij slovar' osetinskogo jazyka*, I (A-K'), Moscow-Leningrad, 1958.
- IIFL, 2 G. Morgenstierne, *Indo-Iranian Frontier Languages*, II. *Pamir Languages*, Oslo, 1938.
- JDP V. A. Livšic, *Sogdijskie dokumenty s gory Mug*, II. *Juri-dičeskie dokumenty i pis'ma*, Moscow, 1962.
- JT M. S. Andreev and E. M. Peščereva, *Jagnobskie teksty*, Moscow-Leningrad, 1957.
- K B. Karlgren, *Analytic Dictionary of Chinese and Sino-Japanese*, Paris, 1923.
- M Manichean Sogdian.
- M Masculine.
- MMP Manichean Middle Persian.
- Muq. Z. V. Togan, *Khorezmian glossary of the Muqaddimat al-Adab*, Istanbul, 1951.
- (N) Note to the Sogdian text.
- Oss. Ossetic, D — Digoron.
- Pahl. Pahlavi.
- Pkr. Prakrit.

p.p.	past (perfect) participle.
PPres.	(1st, etc.) person present (etc.) tense.
pres.p(art).	present participle.
Pth.	Parthian.
<i>Qunya</i>	Xwar. sentence in the <i>Qunyatu l-Munya</i> , from MSS.
<i>RXTS</i>	V. S. Sokolova, <i>Ruśanskije i xufskie teksty i slovar'</i> , Moscow-Leningrad, 1959.
Sabeti	H. Sabeti, <i>Native and exotic trees and shrubs of Iran</i> , Tehran, 1966.
<i>SCEI</i>	R. Gauthiot and P. Pelliot, <i>Le Sûtra des Causes et des Effets</i> , II, Paris, 1926-28.
SKurd.	Southern Kurdish.
Skr.	Sanskrit.
Sogd.	Sogdian.
<i>ŠTS</i>	I. I. Zarubin, <i>Šugnanskije teksty i slovar'</i> , Moscow-Leningrad, 1960.
<i>TSP</i>	E. Benveniste, <i>Textes sogdiens</i> , Paris, 1940.
<i>Vim.</i>	Vimalakīrtinirdeśa-sūtra, ed. H. Reichelt, <i>Die soghdischen Handschriftenreste des Britischen Museums</i> , I, Heidelberg, 1928, 1-13.
<i>VJ</i>	E. Benveniste, <i>Vessantara Jātaka</i> , Paris, 1946.
<i>W.Lg.</i>	D. L. R. Lorimer, <i>The Wakhi Language</i> , London, 1958.
X	Christian Sogdian.
<i>XJ</i>	A. A. Frejman, <i>Xorezmijskij jazyk</i> , I, Moscow-Leningrad, 1951.
Xwar.	Khwarezmian.
Yaγn.	Yaghnobi.

CONTENTS

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TEXT AND TRANSLATION

- 'krtyh 'nβ'nt ptwry pwtk 'yw prw'rt
 nm'w pwt' nm'w drm' nm[w] (s)[nk]' m'd ZYmy ptywšty 'PZY prw 'yw
 zmnw' 'yw pwt'y k'w š'r'βst knđyh 'wy kyđy' βwđstnyh
 'skw't rm γrβy šmnty 'PZY rm 'pw ptšm'r pwtystβt 'PZY
 rm βy'yšt 'PZY δ'wn 'pw ptšm'r 'ny' βwmh 'nw'[z'] (k . . .)t
 5 wm't'nt rty ZK 'βc'(n)pđy 'γšywn'k γwyštr 'w drm prβ'yr'y
 'skwn rty ZK 'nw'z'k c'wn 'ws'γtp'zn nyγ'wšy'nt 'skwn rty
 wyđ'γty 'yw ''n'nt wyšnw mrtym'k w'tδ'r ''z'wn pyđ'r ZKw
 pwt'y m'd pt'yškw'y 'βc'npđy γwyštr'' 'kđry 'PZY wyn'm skwn
 ZKw δ'mw'w ZKZYn 'ywnk' ZKwyh mrtym'tt myđ'ny ''z'yt rty
 10 'sty wβyw kršn'w ZY ck'št'y 't t'w'nty 't nyz''wr 't š't
 't cštw'n 't šyrβr'n 't βzyzβr'n 'PZY pcm''k 't βyzkn'k
 't šn ZK wnyr L' m'n'ntk 't ZK w'γš 'ny'z'nk' 'PZY s[kwty]
 ZKZY prw 100 srđ L' myrty rtyms 'sty ZKZY prw 30 srđ
 myrty rty ms 'sty L' 'sptsrđ''k ZKZY 'wyh z'kđn'k myđ'ny
 15 myrty rty ms 'sty ZKZY kršn'w βwt rty pyšt cštw'n rty
 'sty βyzkn'k 't ckšt''k pyšt š't βwt rtyms 'sty
 pcm''k' 't z'wrkyn 'pw t'ny'kh 'PZY 'pw pđβr' rtms
 'sty nyz'wr rm t'ny'kh 'PZY rm pđβr' ZY 'βyzβr'n rty
 ms 'sty ZKZY zw'n βrz'k βwt 't šyrβr'n rtyms 'sty
 20 ZKZY šy ZK zw'n mwrczky βwt 'XRZY 'sty ZKZY ZKw šyr wnty rty
 'škrwβ šwt rtyms 'sty γwny 'kyZY ZKw γnt'k wnty
 rty wr'kh βyrt rtyms 'sty mrtym'k ZKZY 'sp'yt'k
 pršt 'γwš'yp cšm'k rtyms 'sty š'w ptyw'rk' cšm'k
 rtyms 'sty mwrcz' rync'kk ZKZY r'm'nt prm'n prm''yt
 25 rtyms 'sty βrz'k 'PZY mz'yγ rty prm'nptγwš'k m'ynt
 rtyms 'sty ZKZY šy z'tk đywth γrβy βwt rtyms 'sty
 ZKZY γwđk'r 't 'yw st''γ sr'k βwt rtyms 'sty ZKZY
 βykprmw y'β'k 'PZY š'β'k šwt 't 'wβr'wytk rtyms
 'sty ZKZY cš''yt 'PZY wš'yt rtyms 'sty ZKZY 'wyh
 30 γ'n'kh skwty rty prw ryz γwrt 't nγ'wnt rtyms 'sty
 ZKZY tyw'k 'skwny cštw'n 't nγ''zkyn βwt 'PZY m's'k
 skwn'y š't βwt rtyms 'sty ZKZY ršty βwt 't δ't'yk
 rty 'pw 'rn 't 'pw γw'n ZKw prk'š βyrt 'PZYn βntkt'k

Sūtra of the causes (and) effects of actions. One chapter.

Namo Buddha, namo dharma, namo saṃgha! Thus have I heard:
Once the Buddha was at Śravastī town, in the garden of *Jeta, with
many monks (*śramaṇa*) and countless bodhisattvas and gods (*deva*),
5 and they were with countless other worlds in company . . . The Chief
sovereign of the World (*lokajyeṣṭha*) was expounding the Law and the
assembly were listening with pure minds. Thereupon Ananda, on
account of those human beings, addressed the Buddha thus, 'Chief of
the World, now I see that (each) creature is born alike among men.
10 There are both handsome and ugly, strong and weak, rich and poor,
happy and sad, noble and base, and their voices (are) not alike
and their words diverse. There is he who at 100 years does not die and
there is also he who dies at 30; there is he who, not (yet) of full age,
15 dies in the womb. There is he who is handsome but poor (N), and there
is the base and ugly, but (who) is rich; then there is the noble and strong
without dignity and without rank, and there is the weak with dignity
and rank, but unhappy; there is he whose life is long and (who is)
20 happy, and there is he whose life is short. Then there is he who does
good and gets into trouble (N) and there is he who does evil and gains
success. There is the man with white lips (N) and squinting eyes and
there is the black with *attractive (N) eyes. There is the short and
25 small who always gives orders and there is the tall and big (who) remains
obeying orders. There is he who has many sons and daughters and
there is he who is alone and solitary, childless and orphaned. There is
he who goes out, wandering and *straying and numbed (with cold),
there is he who thirsts and hungers, and there is he who stays in his
30 house and eats and puts on (clothes) at will. There is he who in his
youth is poor and needy and in his old age is rich. There is he who is
true and just and without fault or sin suffers imprisonment and is

- 35 *βyδ'yrt rty ms 'sty ZKZY 'γω 'BY' k'w z'tk s'r z'ry m'n
 βwt 'PZY ZK z't'k k'w 'BY' 'spyšt'y βwt rtyms 'st'nt
 w'γwn'k βr'trt ZKZY r'm'nt y'r 't pδry'mc wn'nt rtyms
 'sty ZKZY ZKw zw'n 't m'st'kh wn'nt c'wn wyspn'c 'pw
 'ps'yδ rtyms 'sty ZKZY šy γypδ γ'n'kh L' βwt rty r'm'nt
 'ny γypδ γ'n'kh skwty rtyms 'sty ZKZY r'γyh z'yh*
- 40 *'skwty 'YKZY 'γω nγš'yr rtyms 'sty ZKZY r'm'nt nyst'k
 'skwty rm wγš' rtyms 'sty ZKZY ZKw γy'ry'kh βrty
 c'wn 'βyz' rtyms 'sty ZKZY wyc'γtk βwt 't 'spryk'
 't ms 'sty ZKZY 'sk'rn'k βwt 't 'pw zn'kh rtms 'sty
 'ky ZKw γnš'kh wnty rty 'prw βyrt rtyms 'sty ZKZY*
- 45 *L' prw'yδt rty γwty ''yst rtyms 'sty š't pyšt ''zβry
 't γyšcn'k βwt rtyms 'sty cštwn'δβ'r δβrn'k rtyms
 'sty ZKZY w'γš trn 't nγβy wy''βrty rtyms 'sty ZKZY w'γš
 w'n'kw w'βt 'YKZY c'wn 'skt' 'nγδ'y 'skwn rtyms 'sty
 ZKZY wyspny pry' βwt ZKZY šδ wysp' ZKw ptr'yδ δ'rt rty*
- 50 *ms 'sty ZKZY wyspy zyšt'y βwt KZNH 'PZY šn dwr pw'rt'nt
 rtyms 'sty ZKZY k'w wyspy w'tδ'r ''z'wn s'r z'ry m'n βwt
 rtyms 'sty ZKZY pry ptyw'yn'k βwt rtyms 'sty ZKZY
 prw'yδ'nt ZY ms βyr'nt 't wγš'nt rtyms 'sty ZKZY šy ZNH
 mrtym'tt βyks'r 'pškr'nt rtyms 'sty 'γwšh 't šwnšh*
- 55 *ZKZY ms XDnyw zyštwn'nt 'PZY ms ZKw βr'trt wδ'yšt'h
 'yw dyβty pryw rtyms 'sty ZKZYn ZKw δrm'yk w'γš k'mtt
 nγ'wš'y rtyms 'sty ZKZY ZKw pwstk ptywšt rtyšy γwβny
 ''yst rtyms 'sty ZKZY L' δ't'kh L' ZKw pδkh γrβty
 rtyms 'sty ZKZY k'w ywk' ZK pry'w'k βwt rty ms wβyw*
- 60 *'st'wrpδ'k 'PZY 'γω znkznk'n 'kyδrpwch w'tδ'r 'sty rty
 mn βy' nwkr ZKw 'nβ'nt 't ZKw ptwrw prβ'yr 'PZY ZNH
 mz'yγk' 'nw'z'k c'wn 'ws'γtp'zn nγ'wš'nt 'PZY 'yw'rδkw
 prw šyr'krtyh šw'nt rty nwkr ZK pwt'y k'w ''n'nt KZNH
 wy''βr ywn'k wp'rs 'cw ZY 'prs'y 'skwn rty wyspw c'wn*
- 65 *prw'yck' ''zwn pyδ'r 'γω ZKZY šy 'γω p'zn 'ywznk' mryy
 L' βwt rty cym'yδ pyδ'r pytsrδ ZKw 1-LPW 't ZKw RYPW znk'n
 pt'yn pt'yn 'ny'z'nk' ZK ptwry βwt pr'w 'PZY γwny
 ZKZY ywn'k δwky kršn'w rty ZK c'wn pt'wn'k wkry s'r
 ''γt'k βwt 'PZY ZK ckšt'k c'wn δrzm'k myδ'ny ''γt'k*
- 70 *βwt 't ZK ny'zkyn c'wn γytcny'kyh s'r ''γt'k βwt*

confined in prison. There is he who, as father, is compassionate towards
35 (his) son and the son (who) is respectful towards (his) father, and there
are such brothers as always fight and quarrel. There are those who make
their life and sustenance from everything without stint; there is he who
has no house of his own and always stays in another's house; there is
40 he who dwells in desert country like a wild beast; there is he who is
always settled, with joy, and there is he who endures *servitude, from
evil; there is he who is intelligent and clever and he who is stupid and
ignorant; there is he who makes efforts and then gains, and there is he
45 who does not seek and (the thing) comes itself; there is the rich man,
but greedy and mean, and there is the poor man (who is) generous;
there is he who speaks gentle and fine words and there is he who speaks
words as if he were pricking with thorns; there is he who is dear to all,
50 (and) with whom all have intercourse, and there is he who is hateful
to all, so that they avoid them [sic]; there is he who is compassionate
towards all living beings, and there is he who likes killing; there are
those who seek and find and rejoice, and there is he whom men
55 chase out; there are mothers-in-law and daughters-in-law who hate
one another, and brothers' wives dear to each other; there is he who
likes to hear the word of the Law and there is he who hears the sūtra
and sleep comes upon him; there is he who understands neither law nor
rule, and there is he who has love for the doctrine; and there are also
60 (those like) both animals and (other) beings of different forms. Now,
O Lord, expound to us the causes and the effects so that this great
gathering may hear with pure minds and may go sincerely towards good
actions.'

Then the Buddha spoke to Ananda thus, 'This question that you are
65 asking—it is all on account of a previous existence, (in) which (every)
one's mind was not alike and equal. Therefore, in consequence, the
retribution is of a thousand and a myriad separate and different kinds.
Thus he who in this world is handsome comes (N) from a patient kind,
70 and the ugly comes from amid anger; the needy comes from meanness;

- 'PZY 'sk' 't pcm''k' c'wn nm'cy 't 'sp's s'r ''ytk
 βwt 't ZK c'δrcyk βyzkn'k c'wn γwr't'nyh s'r ''ytk
 βwt 't ZK mz'yγ 't ZK βrz'k mrtym'k c'wn p'sy 't
 ptβy' s'r ''yt βwt 't ZK mwrzk' p'd'y mrtym'k c'wn
 75 nym'ntyh pyd'r ''yt'k βwt rty γwny ZKZY 'w pwt'n'k
 rγwšn 'rd'yp' pcγw'k wnty rty š'w 't 'ks' ''z'yt
 rty γwny ZKZY ZKw βws'ntk γwrt 'pc'sty rty cnn γwrt
 pry'stk ''z'yt rty γwny ZKZY ZKw ''tr 't rγwšnw z'ry syt
 rty rypβr'k ''z'yt rty γwny ZKZY ym'n nws'kw 'wy
 80 cšmy' syt rty ZK š'w kwr'k ''z'yt rty γwny ZKZY
 ZKw δrm prw''ct rty k'δn ''z'yt γwny ZKZY ZKw δrm L'
 k'mt nγ'wš'k rty krn ''z'yt rty γwny ZKZY pry'
 'stk' 'γšy'k βwt rty krw δnt'k ''z'yt rty γwny
 ZKZY ZKw γnt'kk βwδδh 'wyn pwtγ βwδδh wnty rty šy
 85 ZK nyc ptrwγšty ''z'yt rty γwny ZKZY ZKw kpw ptkwct
 rty kβt' pršt ''z'yt rty γwny ZKZY cnn nγ'wδnh
 ZKw pwtγ ptkr'w ps'wt rty krm'yr ''z'yt rty γwny
 ZKZY ZKw k's 'pt'rt 'XRZY 'γs'yn wrs'k ''z'yt rty
 γwny ZKZY w'tδ'r ZKwh γwš swnt rty swβt γwš
 90 ''z'yt rty γwny ZKZY 'wyn pwtγ ptkr'k wy'wnty'
 ptšknpy 'wst'yt 'kwty ZK pzt' βwt rty š'w ''z'yt
 rty γwny ZKZY ZKw γwyštk wynt rty L' 'nyzt 'XRZY
 'nβrytk ''z'yt rty γwny ZKZY cnn pwtγ γ'n'kh nyz'y
 rty k'w pwtγ ptkr'k ZKw prch wnty rty kwz ''z'yt rty
 95 γwny ZKZY ZKw pwtγ wynt rty nm'cyw L' βrt rty m'yδ
 c'wn δwr ZKw ck't pyzt rty šypr ck''t ZK βwrt βwt
 rty γwny ZKZY ZKwyh γwyštr 'BY' wynt ZKwh srw
 nk'npt 't 'pw'rt rty šy ZK γrδ'kh mwrzk' ''z'yt
 'XRZY γwny 'ky' 'γw drzy γwyc βwt cywyδ pyd'r 'γw
 100 ZKZYn myšnw w'tδ'r ''z'wnt 'nγδtt rty γwny ZKZY 'pw
 βr'wk' βwt rty cyw'yδ pyd'r ZK KZNH 'PZY ZKw dry
 rtny w'wry wnty 'PZY ZKw 'nγw γr'm'kw pδ'ty ''st rty
 ms γwny ZKZY 'wy zm'k myšnw mrtym'ty 'ns'rtγ γwrt
 δβ'rt rty βr'n βstk r'βk'w ''z'yt rty γwn'γ ZKZY
 105 prn'ny'n [!] mry'yšt ZKw z'kt ptyw'yt rty 'pw ''zwn βwt
 rty γwny ZKZY myšn w'tδ'rty p'rt rtyšy ''z'wn γrβy
 βwt rtyms γwny ZKZY z'ry m'n'k βwt rty βrzw'n'y