

SOUS LE HAUT PATRONAGE  
DE S.M.I. LE SHAHINSHAH ARYAMEHR

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TEXTES ET MÉMOIRES



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DIFFUSION  
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# TEXTES ET MÉMOIRES

VOLUME II

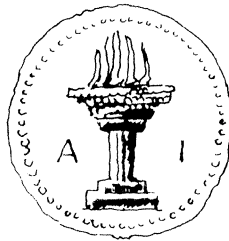
## A READER IN MANICHAEAN MIDDLE PERSIAN AND PARTHIAN

TEXTS WITH NOTES

by

MARY BOYCE

*Professor of Iranian Studies  
in the University of London*



1975

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## RÉDACTEUR EN CHEF

J. DUCHESNE-GUILLEMIN, professeur ordinaire à l'Université de Liège, assisté de Pierre LECOQ, docteur en histoire et littératures orientales, et de Jean KELLENS, assistant à l'Université Johannes Gutenberg, Mayence.

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## PREFACE

This Reader has evolved slowly during the course of teaching at the School of Oriental and African Studies, London. It had its origin in the study of Turfan material with Iranian and Parsi students, who found the early German editions, with the texts transliterated in Hebrew characters, hard to use. Once these particular texts had been transliterated afresh with the Roman alphabet, the usefulness became apparent of bringing together other texts from scattered publications, and grouping them according to subject-matter for reading in class; and gradually the collection came to include almost all published texts of any length, as well as some small fragments of particular interest. Fortunately an arrangement by subject-matter also meant setting together pieces in the same style, and so it has been possible to begin the Reader with those texts (namely the historical ones) which are simplest in both content and manner, thus ensuring that a student has some grasp of the language before he encounters Mani's own writings (which in their Iranian versions make involved and difficult reading), or verse-texts (whose syntax is naturally more flexible than that of prose).

A number of the texts reproduced here have not been republished since the first editions by the pioneer in these fields, the great F.W.K. Müller, and those of C. Salemann, who introduced the use of precise transliteration. A number of emendations to these early works, made chiefly by F.C. Andreas and W.B. Henning, have been recorded in *A Catalogue of the Iranian manuscripts in Manichean script in the German Turfan collection*, and are incorporated in this Reader. In almost all cases it has been possible to recheck the ms.-readings from photographs of the original fragments, thanks to the generosity of the Akademie der Wissenschaften der DDR. After the selection of texts for the Reader had been made, the Akademie, through its Zentralinstitut für Alte Geschichte und Archäologie, published in 1973 a new and important edition of fragments, namely Dr. W. Sundermann's *Mittelpersische und parthische kosmogonische und Parabeltexte der Manichäer* (Berliner Turfantexte IV).

A glossary is planned as an accompanying volume to the Reader. This again has been of slow growth, originating in a card-index of words begun in the writer's own student days. When I was preparing this for publication, I decided in the interests of general useful-



ness to include all words from published texts, even those not given in the Reader. It was almost finished when, in response to an inquiry, my friend Mrs. Maria Henning very generously sent me six notebooks containing her late husband's own word-list of the Western Middle Iranian material from Turfan. This, though not quite complete, is almost so, and contains gems of readings and translations from unpublished fragments. It was plainly desirable to make these generally known; and accordingly I sought the assent of Dr. Sundermann in Berlin for expanding the planned glossary to include, as far as possible, all words from unpublished as well as published fragments. This meant including the vocabulary of texts on which he himself would be working (as well as those whose publication is planned by the writer). Dr. Sundermann magnanimously agreed, on the grounds that Professor Henning's invaluable work should not be lost, and also accepted an invitation to collaborate by reading the glossary in typescript, and making any necessary additions. It is hoped, therefore, that the second volume will in fact be an almost complete dictionary of the Western Middle Iranian texts in Manichaean script. Probably completeness will not be attained until the last tiny scraps of manuscript have been finally studied. Dr. Sundermann further most kindly went through almost all the texts of this Reader, and was able, in checking doubtful readings from the manuscripts themselves, to provide some admirable emendations, which are duly indicated in the notes.

My debt to Professor Henning, as my teacher, goes far beyond that incurred through the use of his word-list, and is given inadequate expression throughout the notes to the Reader. I am grateful to my colleague, Dr. D.N. MacKenzie, for valuable discussions over points of transcription, and for his kindness in reading proofs of the introduction. I also owe warm thanks to Dr. R. Zwanziger of Vienna University for sparing time amid many other tasks to read the whole work in proof. To Professor J. Duchesne-Guillemin I am indebted for encouragement to publish, and to 'Acta Iranica' for the means to do so. The texts, regrettably rebarbative in transliteration, have received admirable skill and care from l'Imprimerie Orientaliste of Louvain.

## INTRODUCTION

### Sketch of Mani's life and the growth of his church

Mani was born on 14 April, A.C. 216, in northern Babylonia, which then formed part of the province of Asōristān, in the Parthian empire. His father, Pattēg or Pattīg, is said to have come from Hamadān. His mother, Maryam, was of the family of the Kamsaragān, who claimed kinship with the Parthian royal house, the Arsacids. Mani's own name, a fairly common one, is Aramaic and not Iranian.

According to Ibn an-Nadīm, Pattēg left Hamadān for al-Madaīn in Babylonia. One day, in a temple which he frequented there, he heard a voice from the sanctuary summoning him to renounce wine, meat, and intercourse with women. Obeying this call, he left al-Madaīn to join a sect known as the "Mughtasila" ("those who bathe themselves"). The Mughtasila appear to have been baptizing gnostics, probably followers of Elchasaios. Mani himself was apparently brought by his father as a child of four to live among them.

According to his own account, preserved by Ibn an-Nadīm and al-Bīrūnī, Mani received, while still a boy, a revelation from a spirit whom he called the Twin, who taught him the divine truths of his religion (see text **b**, below). This was probably in 228, early in the reign of the Persian Ardašīr, who had overthrown the Parthians. During the last years of Ardašīr's reign, some twelve years later, the Twin appeared again to Mani and summoned him to preach the truths he had learnt to mankind. Mani first expounded these to his own father and the elders of his family (text **b**); and thereafter set out by sea on a missionary journey to India, that is, to Tūrān and Makrān (modern Baluchistān and Sind). Here he met with success in that he converted the king of Tūrān and a number of his subjects (text **e**). Probably in 242, the year of the accession of Ardašīr's son, Šābuhr I, Mani returned by sea to Pārs, and travelled through it on foot, preaching but meeting with hostility. From Pārs he reached Mesene, the little kingdom at the mouth of the Tigris, and thence returned home to Babylonia. He travelled through Babylonia, preaching, and back to Pārs, and into Media, arousing much opposition; but at some point he succeeded in converting to his faith