aa

From another text on the Great Fire

1 ... prwxyy 'ṛ'rd'w'n mwrzyd, 'ṛd r'y 'w h'n wnywdyyḥ 'wd ḫš'dyy ḫ'y j'yd'n, 'wd h'n 'dwr, m'd ḫ'y wysp'n swcyš'n, 'wd bwnyšt ḫ'y wysp'n wnywd'i 'stpt'n, qp'nd. 'wd k' ḫ'wys'n drwynd'n wnywdyḥ ghwdg'n 'ndr ḫ'wys'n bryng'n ... 

[a number of lines badly preserved or missing]

2 ... drwynd'n ... pyd'g ḫ'ystyd kw't'n gryw 'c ḫ'yd 'dwr 'w wnywd ḫ'y g j'yd'n pd'r'st. 'wd ḫ'sm'h drwnd'n, ghwdg'n ḫ'y gryw xyš'myn, ḫ'wd ḫ'hydgr'n ḫ'y gwyš'n w'br'n ḫ'y w'ywdhr, 'wd whwr'g'n ḫ'y qyrđg'n ḫ'y xw'styy, ḫ'bd'g'n ḫ'y br qyrbg'yḥ ... 

[a number of lines badly preserved or missing]

3 ... ḫ'wd pd pr'n ḫ'spyxt'n, bydyndr 'c *wzrg ḫ'dwr, ḫ'wd *brdṛ ḫ'cyš, prwz'nd ḫ'wd w'y'nd, *wš pd zwp'y ḫ'wd pd b'ryst nyš'nd.  
4 ḫ'wd xwd ḫ'wys'n ḫ'rd'w'n, kyš 'c byrw'n ḫ'wd ḫ'c br *pyr'mwn ḫ'yst'nd, ḫ'ywn xwd ḫ'br h'n ḫ'dwr wzrg, ḫ'wd ḫ'br wysp cyš 'ndr, ḫ'dyxš'y bw'nd. 

[a number of lines badly preserved or missing]

aa

M 6120 (T II D 164): H., "The Book of the Giants", BSOAS XI i, 1943, 66-8. The text is contained in 6 fragmentary columns from the middle of a page. The 4 better-preserved columns only, lettered by H. as A, D, E and F, are given here. The text is considered by H. to come from Mani's own "Book of the Giants". The "giants" of this work are the gihūdgaṅ of text y 42, 45, 46, above, i.e. the offspring of the many demons chained in the sky; and the present passage is largely concerned with their final sufferings in the Great Fire, under the eyes of angels and the righteous. H. distinguishes also a second group of evil beings, the druvednān who are abused in para. 2; these he identifies with those 100 demons who formerly escaped from bondage in the sky to live upon earth. The present text suggests that these are "(apparently) to be transferred from a preliminary fire-prison to the permanent hell at the end of the world" (H.). Dr. Sundermann has now established that what was taken wholly tentatively by H. as the first part of the text (here para. 1) should in fact come at the end, as para. 5.

1 ... farroṣī i ardawān murzūd, ʾd ṭay ... kafānd : lit. "[those by whom] the prosperity of the righteous was harassed, because of this they shall fall ..."."
Similes for the action of the Great Fire

[Parthian]

1 'wd 'c 'dwr wzrg 'zend, kw cw’gwn 'xwryd pd dybhr syzdyn 'w 'ym zmbwdyg 'dwr, 'wš wxš s’yd, cw’gwn 'ym 'dwr ky pš ūnb’r, 'w b’yn 'dwr ky pd b’r 'wd wxrdyg 'syd, 'xwryd 'wš wxš s’yd. byd cw’gwn dw br’drn ky frq’w wynd’d, 'wš pšg mrd, 'yw pš byd 'ng’l’d 'wd mwr’d 'hyn. cw’gwn 'why’, lwy’tyn 'wd rwf’ył, 'yw pš byd 'ng’l’d 'wd 'pyd 'hyn. cw’gwn šrgz’dg, g’wz’dg pd mrg, 'wd rwb’s, 'yw pd byd 'ng’l’d 'wd 'pyd 'hyn. 'w’gwn hw 'dwr wzrg 'w hrw dw 'dwr ...

5 u-š bēdandar aziš ud abardar aziš: both aziš appear to function as postpositions, governing the suffixed -š.

ab

M 35: H., art. cit. for aa, pp. 71-72. The text is a fragment from a treatise entitled ‘rdling wyfe’, the “Commentary on the Ārdahang”, which appears to be an explanatory text accompanying Mani’s famous picture-book, known in Persian as the Ėrtēnk. The text consists of a series of condensed similes illustrating the destructive action of the Great Fire. The syntax is in places unusual.

az ādur wuzurg āzend: This is a sub-title, i.e. “the story about (az) the Great Fire”.

čawāyōn āxwarēd ... ō im zambudig ādur ... čawāyōn im ādur ...: “as the (Great) Fire devours the world ... as this fire ...”. The point of each simile is that A (in this case the Great Fire) destroys B (here the bodily fire) after B has destroyed C (here the external fire).

ohyā lewyātīn ud rufāēl: the giant or gihādag Ohyā killed the monster Leviathan, and was in his turn slain by the archangel Raphael; see H., op. cit., p. 54.
ac

The final salvation of the Light, and the return to Paradise

[Parthian]

pywhn ‘wd wyndyšn ‘yg wysp’n šhr’n ncyhyd

1 ‘wt bg’n rzymywz’n wxybyh šhr ‘wt h’mcyhrı̄g, cyš’n ‘ndr zmyg wzrg xrwšt ‘wt ‘wyst’d, byd pt w’c’fryd ‘w nw’g šhr ‘w’ywnı̄ frn’mynı̄d ‘wt w’ynd, w’t wwd nšlynd, cw’ywnı̄ kd wd’nm’nı̄n ky ‘d wxybyh wd’n ‘ståwr’n ‘wt gr’mg ’c wy’y g ’w wy’y g drzynd ‘wt ‘bdrzynd.

2 byc hw z’wr rwšn ky ‘d tı̄r ‘w’gwnı̄ ‘myxsı̄d, kw byd ‘c hw wywd’dı̄ nı̄ bwyd, ’b’ws h’mcyhrı̄g ny ’st’h; hw wsn’d cyš ‘c hs frwını̄d kwm cy ‘fryd bwı̄n, ’wš ‘yd r’d h’mcyhrı̄g ny xrwšt.

ac

M 2 II: Mir. Man. iii a. This sheet contains an account of the final return to the Eternal Paradise of the gods and the redeemed light, after the Great Fire has burned itself out. The Middle Persian title derives from para. 7 of the text. The first part of the text is concerned with one of the most difficult points of Man. dogma, namely that there is a portion of Light which cannot be saved, but which is to be imprisoned with Darkness eternally. Both content and style suggest that the author is Mani (the subject, presumably, of nizêhêd). The Parthian version must therefore be a translation, which may account for some awkwardnesses in construction. The scribe (probably a Sogdian) often, but not invariably, distinguishes the voiced guttural fricative from the stop, which is unusual in a Parthian text. Thus he writes, e.g., now ‘w’gwnı̄, now ‘w’ywnı̄, now bg’nı̄, now ūr’nı̄.

1 ud bavān razmyōzān ... : “and the battle-seeking gods thus guide and lead their own Aeon(s) and (what is) of the same nature (hâmćīhrı̄g) ... again spiritually to the New Aeon, and set (them) down there, as nomads ...”.

hâmćīhrı̄g is that part of the Living Self which was not liable to corruption, and will therefore be redeemed. For the translation “of the same nature” see references in the glossary.

The l in nšyl- represents an eastern dialect form. The verb is evidently a causative, and should presumably be read nšél- < nšədāya- (cf. Sogd. nśmyd-) in distinction from the simple nšl- (identical in spelling). See Mir. Man. iii 850 n. 1, BBB 90 on a 7. Andreas-Barr 141.

če-san andar zamig wuzurg xrošt ud awistād: “which they had called and established in the Great Earth”. What is meant by the “Great Earth” is unknown. Possibly there was an “earth” attached to the New Paradise, where beings of light dwelt temporarily before passing to the Paradise itself (A.-H.).

2 abāw-uš hâmćīhrı̄g nē ast ...: lit. “then it is not of the same nature as it (-š, lit. “to it” i.e. to the Light); because it was foreseen by it in the beginning; “For me what is created to be”. And therefore it was not called to it consubstantial”. The construction of this last sentence is awkward, since one would expect “it”, referring
3 'wt hwyc cy 'ndr zmbg pnz rwšn 'w 'whrmyzdbg pdwh'd kwm'n m' hyrz'h pt t'r hnd'm, bycm'n z'wr 'wd 'dy'wr frš'w', 'wt 'whrmyzdbg 'w hwyn pdystwd kwt'n ny 'nd's'n pt t'r z wr'n, 'b'w ny hw z 'wr 'h'z ky z'n'd kwm wsn'd nwx 'myxtn cy d t'r wznyd 'wd gr'nyft 'w'wyn dyjw'r pr'ybd kw 'c t'r fr'mwxtn 'wd wywd'd ny šh'm. byž hw z 'wr rwšn 'h'z ky z'n'd kwm 'myγ 'w'wyn bwyd kw pt 'dy'wrwft cy 'whrmyzd bg 'wd br'drn pw'c'd 'wt bwtxn šh'm.

4 'ws'n ny hw wsn'd pdwh'd kw 'gyš'n ny pdwh'd 'hyndyḥ, 'b'ws'n 'whrmyzd bg ny hwfr'd'd 'hyndy; bycys'n frh' hw pdwnh ... 'wd 'whrmyzdbg frmnywg 'wt *pdystw 'w'wyn z 'wr 'by'wd, cw'γwn zm'b'gr'n, kyš'n pt 'brrng wcn 'wt zyrd pdmxtn cy 'dy'wr'n z 'wr *bywyd.

5 'wd bg'n wsn'd hw rngs rwšn, ky d t'r wmyxt 'wt wywd'd ny šhyd 'nd'γyn ny bwynd, cyš'n 'nd'γ ny wyxyby. byc pt r'kyšn 'wd š'dyft to the damned portion of Light, to be in the nominative, rather than expressed by the dative -š.

The passage appears to mean that the final fate of individual particles of Light was pre-determined, which is in striking contradiction to the general Man. doctrine of free-will and salvation through gnosms and moral exortion. Probably Man was here emphasizing one aspect of a complex theme, without pondering thoroughly the consequences arising from his treatment of it (A.-H.).

3 haw-iż čē andar zambag panz rōṣn ...: one would rather expect haw-iż panj rōṣn čē andar zambag (A.-H.). Lit. “Also those 5 Lights, by whom (čē) it was supplicated to the First Man in the battle, (saying) ‘Do not leave us in the limbs of Darkness’ ...”. The phrase “limbs of Darkness” is opposed to the more usual “limbs of Light”, see notes to x 3, above. It is paralleled here by the phrase the “powers of Darkness” (tār zāwarān), which follows.

aḥāw nē hō zāwar aḥāz ...: lit. “then it was not that Power by which it was known: ‘For me the mixing of the beginning (i.e. the original mixture) with Darkness reaches harm and oppression so harshly that I cannot be freed and separated from Darkness’”. ¬m(yxtn) is doubtful. The word can be read rather as the short inf. ¬m(xyt).

pad aḥyāwarīft čē ohrmizdāv ud brādārān ...: the “brothers” of the First Man are the redeeming gods of the 2nd and 3rd Creations. The use of short and long infinitive (pawāzād ud bōxtān) in parallel construction is striking.

4 ag-i-sān nē padwahād ahēndēh ...: lit. “if by them it were not prayed, then to them it would not be helped by the First Man”.

bēz-i-sān frāhā hō padwahan ...: “but for that reason they [utter] supplication ....”. The rest of this sentence is lost, presumably through a copyist’s omission.

ud ohrmizdāv framanṣūq ...: lit. “and by the hope and promise of the First Man strength was thus increased (for them) as (for) fighters, whose strength (kē-sān ... zāwar) increases through the clothing by friends of voice and heart with zeal”, i.e. through the shouts and goodwill of their supporters, who look on.

5 čē-sān andāy nē wxēbe: “for sorrow (is) not proper to them”, i.e. does not belong to them.

bēz pad rāmīšn ...: lit. “But through the joy and gladness which (is) fundamentally theirs, through that they rejoice, and (also) on account of that (wāsmād hō) because by them it was overcome and bound to Ahriman”, i.e. because they had overcome etc.
šān frahā hō ...: šān is an irregularity for u-šān. Lit. “and by them on account of that (frāhā hō) the garment of joy was put on for a little time underneath, and outwardly they appeared in weaponed, warlike guise”.

7 haw-iz kambīst ēe zamīg rōš dū kōfān: The reading of the ms. as W qwﬁn (with W as conventional symbol for ’wd) is not certain; possibly rather wqfín, which would be a hapax, meaning perhaps something like “tear, gap” (< *vi.kaufa-, cf. NP kōfān) (H.). With the reading W qwﬁn, trans.: “and when too that small-portion of the Light Earth and (its) hills, from which, in order to build the New Aeon, materials had been taken, has gone to its proper-place (padmān, lit. “measure”) ...”. The New Paradise was created out of the Eternal Paradise, and at the end of the world becomes one with it again (see intro. p. 8).

istomēn-iz yazd: the Last God is formed out of the particles of physically redeemed Light, and so is complete only after the Great Fire (intro. p. 8).

8 z’wr: presumably in origin a MPersian spelling (see intro. p. 16), against the usual Parthian zwr, zwwr.

zamīg-iz kē dušmenīn ārām: “also the world, the abode of foes”. kē probably functions here merely as idāfāt. The gods speak in retrospect of the filling in of hell (the Dark “World”) by the Living Spirit (cf. y 3, above) and the building on it of the New Aeon by the Great Builder (y 17, 18), before redemption began.
'm'ḥ : 'bγwnd wxybyḥ p'dgyrb nys'gyn, hrwyn dydn zbynystř, 'w 'm' ky pdbws'm, kw 'rws'm pt hw, š'd 'wτ wšmyd bw'm; hw wsn'd cy 'c drγ jm'n 'w hw pdbwswr 'st'm.

9  'dy'n ṭwhyṣt šhrd'r ...

abyund wxēbe pādgirb ... : see intro. p. 8.
IV

PROSE TEXTS FROM MANI’S WORKS,
ON THE SOUL AND SALVATION

ad

On knowledge as the prerequisite for salvation

1 ... cy hm’g ’n’gyhgwmymg pwd zm’nwmnd pwd kn’rgwmnd pwd
wd wdyryśnyg.
2 ’wd d’n’g’n pwd wcydd’dyst’n’n ’s’m’n pwd ’zm’n pwd ’gwmymq
nykyh ’ywhyś pd s’m’nwmnd pwd zm’nwmnd pwd gwmyxtg nykyh
’y gytyg ”dwg hynd ’sn’xtn.
3 ’wd hmgwng ’s’g pwd ’s’m’n ’n’gyh ’y dwśwx ’z s’gwmd ’wd
s’m’nwmnd ’n’gyh ’y pd gytyg wnyhyd, d’hyyd, kw ’st.
4 ’wd k’ ndr gytyg nykyh ’wd ’n’gyh ’y s’m’nwmnd ’wd wdyryśnyg
’wd yk pd dwdy gwmgm ny wnyhyy, prmyśn ’y pd ’c ’n’gyh dwr
bwdn, ’wd ’w nykyh mdn, ’w hndyśyśn ’y ks mdn ny ś’yy.
5 ’wd k’ gy’n d’nyśn, ’yś pd bywr z’yśn, pdyś ny wnyyd ...

[a number of lines missing]

6 ...* ’wd k’ ny wnyyd* swd ’y ’c hmywyg pwd ’zm’n pwd ’gwmygyh’
nykyh ’sn’xtn, ’gyś prwng pwd r’hmimd’r ’b’yśn, kyś r’h pwd wdr

ad

M 9 I: Mir. Man. ii 297-299. The involved style suggests that the passage is from
one of the works of Mani.

1 ĉē hamāg anāγhqmēg ...: “what (is) all mixed with evil ...”.

4 ud ka andar gēγ nikih ... nē wēnēhē ...: lit. “and if in the world the ...
goodness and wickedness were not seen (pass. opt. 3 sg.), the thought to be (pad ...
būdan) far from wickedness, and to come to goodness, could (sāyē, opt. 3 sg.) not come to the mind of
anyone”.

5 dānīn, ī-s pad bēwar zāyśn, padiś ...: The postposition padiś governs dānīn.
Lit. “by the knowledge, which (is) to it through 10,000 births ...”.

6 *ud ka nē wēnēd* sūd ī az ... nikih išnāxtan: “[and when it, i.e. the soul, does
not see] the advantage which (is) from recognizing ... goodness”.

ad
texts ad-ae

'y pd bwxtn 'y 'z 'n'gyh, 'wd mdn 'y 'w gy'n, 'y hmywyg 'wd 'gwmyg 'wd 'wdryšnyg nykyh, nm'yd.

7 'b' m'byc h'd ks ky gw'd kw k' d'nyšn b' pd 'yn dr'n, 'ym 'c 'br nbyšt, 'n'y 'w mrdwhm'n mdn ny .opacity won background.

8 'yg 'br 'yn xyr pswx 'yd, kwm 'ndr 'yn nbyg pd ws gy'g pr'yd'nyšnyg 'wd kmbd'nyšnyg 'y gy'n 'z 'myzyšn 'yš pd rystgygyh wh'ng nmwd.

ae

On body and soul

1 ... pdyš pdy'g. 'ync 'b'g tn hmgwhr bwdn pyd'gyh 'z 'yn 'ym 'c 'br nbyšt, 'wd wzydd'yst'n 'n'rwšn.

2 'wd ps, k' 'yn hrw dw, hm h'n 'y tnygyrd 'wd hm h'n 'y mynwgyh, hrw dw t'ryg 'wd 'd'n 'wd 'wzyd'r, 'wd pd c'wnyh yk, 'wd 'styh 'wd m'yg 'y tn hynd, 'yn 'b'yd xw'stn, kw gy'n xwd gwhr 'wd c'wnyh cy?'

3 'wd k' c'wnyh 'wd gwhr 'y gy'n 'ndr 'yn nbyg pd ws gy'g pdg'gnyd 'ystyd, ps 'yn d'nystn ny dwškr, kw gy'n 'z tn jwdygwhr, 'wd 'b'g mnywgyh 'y tn, 'y 'st xyšm 'wd 'z 'wd wwrzwg, 'ndr tn 'wn 'myxt 'wd ps'xt 'wd bst 'ystyd c'wn ...

7 ha mäbēz häd kas kē gōwād ... : lit. "but may there be none who will say: 'Since knowledge cannot otherwise (anāy) come to mankind except (ha) through these 'gates', which by me were written above, then for every religion these 'gates' ought to be right (drist), in knowledge and the like, and the same'".

8 fräydānīšnīg ud kambdānīšnīg i gyān ... : the 2 adjectives in -īg are plainly copyist's mistakes for abstracts in -ih (arising presumably after -īg and -ih had both come to be pronounced -i). The meaning of rystgygyh (a hapax) is not certain. A.-H. takes it tentatively as "mortality" (conn. rst "dead"?), and transl. "the greater and lesser knowledge of the soul has been shown (to be) the cause of its mixture in mortality". The implication is plainly that the greatest possible spiritual knowledge of the true nature of existence can be obtained from Manichaeism, and hence the greatest hope of salvation.

ae

M 9 II: Mir. Man. ii 299-300. This passage too is evidently from Mani's writings.

1 ēn-iz abāg tan hāmgōhr hūdan paydāghīh ... : the ēn presumably refers to the mēnōgīh i tan, the "spirit of the body" i.e. the evil passions shut into the body (see y 45 and 47, above). Lit.: "the manifestation (paydāghīh) of the being of the same nature (hāmgōhr hūdan) of this also with the body (is) from this which by me was written above, and (is) clear to the discriminating".

4 andar ēwgōhrīh ... : body and soul (gyān) are "of different substance" (judēgōhr), not "of the one substance" (ēwgōhr). Their union cannot therefore be compared with a mixture such as the blending of two portions of pure silver, whose result can only be pure silver, but rather with a blending of different substances, such as an alloy of silver and copper (A.-H.).

tis-iz ēmēzišn ... i ābāg ēnīh andar būdan nē paydāg: lit. "nothing at all (tis-iz ... nē) (is) apparent of a mixture which (is) within (ābāg ... andar) similarity", i.e. within a similar substance.
V

HYMNS TO THE FATHER OF GREATNESS, AND ON HEAVEN, HELL AND THE DEVIL

Verses to the Father of Greatness from Mani’s Psalms

[Parthian]

af

wzrg’n *’frywn

1 ... wysp dydn ’frdwm. ’st’w’d ’wd ’fryd ’yy tw. pydr. — jywndg, hsysng, ky nxwyn, ’brdr, rwśn q’w, šwj’n wzyšt, ’wd zwrmn ’st. — tw ’yy pyd cy ’ymyn hrwy’n qryšn, rdyn. z’wr’n rwśn’n, ’wd hynz’wryft cy w’xt bwd. ’c tw z’d, ’c tw ’zgd, ’c tw pyd’g *bwd, pd* ’tw zwrmn *bwynd ...

ag

qśwdg’n ’frywn

1 ... y’wyd ’w tw ’st’w’m ’m ’d h’mtłwmxgm’n, ky wjyd bwynd, ’wm’n n’f ’c kw hym’d, hwyn ky ’c tw ’hynd.

af

M 40 R: HR. ii 48, MST. 11. Mani’s Aramaic writings include 2 long verse-texts, or psalms. The present verses are from the psalm called in its Parthian version Wuzurgan Afriwan, “The Praise of the Great Ones”.

1 ziwanag, hasēna ... zörmand ast: these words appear to be uttered as an antiphon, with the Father not addressed, but spoken of in the third person.

ag

M 538 + M 75: W.-L. ii 548 with 581-2, and HR. ii 70, MST. 15. These two ms. fragments both contain verses from Mani’s other psalm, called in Parthian Qšūdāgan Afriwan “The Praise of Sanctification”. Sections 1-3 are from M 538, 4 and 5 from M 75. Which set of verses in fact precedes the other is not yet established.

1 amā ad hāmtōxmagān ... : lit. “we with (our) kinsmen who are chosen, and our family from which we are — those who are from you”. Those who are praising the Father of Greatness are sprung from the World of Light i.e. from him himself; and they form therefore one family, in MPersian the nāf zīndag.