

## aa

## From another text on the Great Fire

- 1 ... prwxyy 'y 'rd'w'n mwrzyd, 'yd r'y 'w h'n wnywdyyh 'wd 'xš'dyy  
 'y j'yd'n, 'wd h'n 'dwr, m'd 'y wysp'n swcyšn'n, 'wd bwnyšt 'y wysp'n  
 wnywd'n 'stpt'n, qp'nd. 'wd k' 'wyš'n drwynd'n wnywdyh ghwdg'n  
 'ndr 'wyš'n bryng'n ...

[a number of lines badly preserved or missing]

- 2 ... drwynd'n ... pyd'g 'ystyd kwt'n gryw 'c 'yd 'dwr 'w wnywd  
 'yg j'yd'n pdr'st. 'wd 'šm'h drwnd'n, ghwdg'n 'yg gryw xyšmyn,  
 'wd 'hydgr'n 'yg gwyšn'n w'br'n 'yg 'wy ywjdh, 'wd whwr'g'n 'yg  
 qyrdg'n 'yg xw'sštyy, 'bd'g'n 'yg 'br qyrbgyh ...

[a number of lines badly preserved or missing]

- 3 ... 'wd pd pr'n 'spyxt'n, bydyndr 'c \*wzrg 'dwr, 'wd \*'brdr 'cyš,  
 prwz'nd 'wd w'y'nd, \*'wš pd zwpy 'wd pd b'ryst nyyš'nd.  
 4 'wd xwd 'wyš'n 'rd'w'n, kyš 'c byrwn 'wd 'c 'br \*pyr'mwn  
 'yst'nd, 'wyn xwd 'br h'n 'dwr wzrg, 'wd 'br wysp cyš 'ndr,  
 p'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 *gihūdagān* 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 *drwendān* 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 ... farroxi ī ardawān murzīd, ēd rāy ... kafānd:** lit. "[those by whom] the prosperity of the righteous was harassed, because of this they shall fall .....".

- 5 ... \*'c 'dwr wzrg 'yg wnywdyy, ky šhr'n swcynyd, p'kdr 'wd 'bz'rdr h̄ynd, 'wš xwd 'c byrwn 'wd 'c 'br pyr'mwn 'yst'nd. 'wš'n 'spyzyšn 'br br'z'd, 'wš bydndr 'cyš 'wd 'brdr 'cyš w'y'nd, pdys'y gy'n'n ky 'c h'n 'dwr 'bdxtn k'm'nd.

## ab

### Similes for the action of the Great Fire

[Parthian]

- 1 'wd 'c 'dwr wzrg 'znd, kw cw'gwn 'xwryd pd dybhr syzdyn 'w 'ym zmbwdyg 'dwr, 'wš wxš s'yd, cw'gwn 'ym 'dwr ky p̄t̄ t̄nb'r, 'w b'yn 'dwr ky pd b'r 'wd wxrdyg 'syd, 'xwryd 'wš wxš s'yd. byd cw'gwn dw br'dr'n ky frg'w wynd'd, 'wš pšg mrd, 'yw p̄t̄ byd 'ng'f'd 'wd mwrđ 'hynd. cw'gwn 'why', lwy'tyn 'wd rwf'yl, 'yw p̄t̄ byd 'ng'f'd 'wd 'pyd 'hynd. cw'gwn šrgz'dg, g'wz'dg pd mrg, 'wd rwb's, 'yw pd byd 'ng'f'd 'wd 'pyd 'hynd. '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 *'rdhng wyf'i's*, the "Commentary on the Ārdahang", which appears to be an explanatory text accompanying Mani's famous picture-book, known in Persian as the *Ertenk*. The text consists of a series of condensed similes illustrating the destructive action of the Great Fire. The syntax is in places unusual.

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

**čawāyōn āxwarēd ... ō im zambudīg 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 lewyātin ud rufael:** the giant or *gihūdag* 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 'wṭ bg'n rzmywz'n wxybyh šhr 'wṭ h'mcyhrg, cyš'n 'ndr zmyg wzrg xrwšt 'wṭ 'wyst'd, byd pṭ w'c'fryd 'w nw'g šhr 'w'γwn frn'mynd 'wṭ w'ynd 'wṭ 'wwd nšylynd, cw'γwn kd wd'nm'n'n ky 'd wxybyh wd'n 'stwr'n 'wṭ gr'mg 'c wy'g 'w wy'g drzynd 'wṭ 'bdrzynd.
- 2 byc hw z'wr rwšn ky 'd t'r 'w'gwn 'myxsyd, kw byd 'c hw wywd'd ny bwyd, 'b'wš h'mcyhrg ny 'st; hw wsn'd cyš 'c hs frwyn'd kwm cy 'fryd bwdn, 'wš 'yd r'd h'mcyhrg 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 *nizēhēd*). 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'gwn, now 'w'γwn, now *bg'n*, now *by'n*.

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

*hāmčihrag* 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 *nišēl-* < *nišādāya-* (cf. Sogd. *nsyδ-*) in distinction from the simple *nišil-* (identical in spelling). See *Mir. Man. iii* 850 n. 1, *BBB* 90 on a 7, Andreas-Barr 141.

**čē-sān andar zamīg wuzurg xrōšt 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 hāmčihrag 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 'wṭ hwyc cy 'ndr zmbg pnz rwšn 'w 'whrmzydbg pdwh'd kwm'n m' hyrz'h pṭ t'r hnd'm, bycm'n z'wr 'wd 'dy'wr frš'w', 'wṭ 'whrmzydbg 'w hwyn pdystwd kwt'n ny 'nd's'n pṭ 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 wzynd 'wd gr'nyft 'w'γwn dyjw'r pry'byd kw 'c t'r fr'mwxt 'wd wywd'd ny šh'm. byž hw z'wr rwšn 'h'z ky z'n'd kwm 'myγ 'w'γwn bwyd kw pṭ 'dy'wryft cy 'whrmzyd bg 'wd br'dr'n pw'c'd 'wṭ bwxtn šh'm.
- 4 'wš'n ny hw wsn'd pdwh'd kw 'gyš'n ny pdwh'd 'hyndyh, 'b'wš'n 'whrmzyd bg ny hwfry'd'd 'hyndy; bycys'n frh' hw pdwhn ... 'wd 'whrmzydbg frmnywg 'wṭ \*pdyst'w 'w'γwn z'wr 'b'γwd, cw'γwn zmb'gr'n, kyš'n pṭ 'brng wcn 'wṭ zyrd pdmwxtn cy 'dy'wr'n z'wr \*'b'γwyd.
- 5 'wd bg'n wsn'd hw rngs rwšn, ky 'd t'r wmyxt 'wṭ wywd'd ny šhyd 'nd'γyn ny bwynd, cyš'n 'nd'γ ny wxyby. byc pṭ r'myšn '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 Mani doctrine of free-will and salvation through gnosis and moral exertion. Probably Mani was here emphasizing one aspect of a complex theme, without pondering thoroughly the consequences arising from his treatment of it (A.-H.).

**3 haw-iž cē andar zambag panz rōšn ...** : one would rather expect *haw-iž panj rōšn cē andar zambag* (A.-H.). Lit. "Also those 5 Lights, by whom (cē) 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.

**abāw nē hō zāwar ahāz ...** : 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(yxt).

**pad aōyāwarift cē ohrmizdbay ud brādarān ...** : 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 hōxtan*) in parallel construction is striking.

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

**bēž-i-šān frahā hō padwahan ...** : "but for that reason they [utter] supplication ...". The rest of this sentence is lost, presumably through a copyist's omission.

**ud ohrmizdbay framanyōg ...** : lit. "and by the hope and promise of the First Man strength was thus increased (for them) as (for) fighters, whose strength (*kē-šān ... 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 cē-šān andāy nē wxēbe** : "for sorrow (is) not proper to them", i.e. does not belong to them.

**bēž pad rāmišn ...** : lit. "But through the joy and gladness which (is) fundamentally theirs, through that they rejoice, and (also) on account of that (*wasnād hō*) because by them it was overcome and bound to Ahriman", i.e. because they had overcome etc.

cyš'n ž bwn wxybyy, pṭ hw wšmynynd; wṭ wsn'd hw cyš'n w  
 'hrmyn 'd dwšmyny'dyft nydrxṭ wṭ bst. š'n frh' hw rngs jm'n  
 š'dyft brhm ž 'ndr nγwst, wṭ 'c byḥ pṭ zyngyn rzmγ'hyg cyhrg 'gs  
 bwṭ 'hynd.

- 6 wṭ pš, kdyš 'ndr bnd 'n'by'd bndynd, 'wd wxd ž 'br pdyxš'hynd,  
 'b'w wšmynynd, gšynd, wṭ w'rynd; cyš'n ms wzyndg'r ny 'st.
- 7 wṭ kd hrwyn rzmwz'n rngs jm'n 'ndr nw'g šhr 'ngwd, 'wd hwyc  
 qmbyft cy zmyg rwsn 'wd qwf'n, 'c kw, nw'g šhr dyšn r'd, 'bc'r  
 'zryyft bwṭ, 'w wxybyḥ pdm'n gd, wṭ 'stwmynyc yzd pṭ bšn'n  
 hynz'wrystr 'wyšt'd, wṭ bg'n rzmγ'hyg 'd pnj rwsn 'c xdm drwšt  
 bwṭ, 'b'w 'xyzynd hrwyn rdnyn, fryštg'n 'wd by'n rzmwz'n, 'wd  
 'wyštynd pṭ pdwhn 'wd wyndyšn 'w whyšt šhrd'r : nxwšt 'whrmzdbg  
 'd 'stwmyn yzd, 'rd'w'n m'd, fryhrwsn, nrysf yzd, b'myzd, w'd  
 jywndg, yyšw'zyw', qnygrwsn, 'wd mnwhmyd wzrg.
- 8 'ymyn pydr'n rwsn'n 'd wxybyḥ by'n fryštg'n wṭ šhr'n, hrwyn ryst pṭ  
 'yw prm'ng, pṭ 'yw 'st'wyšn, pṭ 'yw wcn, pṭ 'yw sxwn, wṭ pṭ 'yw  
 'y'dg pdr'zynd wxybyy wcn pṭ pdwhn 'wd nmstyg 'w hw rdn wzrg,  
 srwš'w, hsyng, bgr'štygr, yzd'n 'brdwm. wṭ w'cynd kw tw tw 'yy  
 pydr rwsn, bwdg hsyng ž y'wyd'n, 'wd ny 'st wyg'n 'w tw šhrd'ryft.  
 wṭ hwyc bzkr ky z'wr ghr'y'd, 'wš nbrd'd 'd tw wzrgyft, 'b'w  
 gryft 'wd bst bwṭ pṭ dxmg 'škyft, kw ms ny šhyd 'c hw 'zydn. wṭ  
 zmygyc ky dwšmynyn 'r'm, 'b'wm'n wryh'd wṭ 'gnd, 'wd bwny'ḥ  
 rwsn cy šhr nw'g ž 'br dyšt. wṭ ms dwšmynwn wṭ 'mb'γ 'w tw  
 ny 'st, byc y'wyd'n prywy tw wxybyy. 'w's 'wrt' wṭ kr 'xšd pṭ

**šān frahā hō** ... : *šān* is an irregularity for *u-šān*. Lit. "and by them on account of that (*frahā hō*) the garment of joy was put on for a little time underneath, and outwardly they appeared in weaponed, warlike guise".

**7 haw-iž kambift ēē zamīg rōšn ud kōfān** : The reading of the ms. as *W qwf'n* (with *W* as conventional symbol for 'wd) is not certain; possibly rather *wqwf'n*, which would be a hapax, meaning perhaps something like "tear, gap" (< \**vi.kaufa-*, cf. NP *kōftan*) (H.). With the reading *W qwf'n*, 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-iž 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 𐭆𐭀𐭎, 𐭆𐭀𐭎.

**zamīg-iž kē dušmenin ārām** : "also the world, the abode of foes". *kē* probably functions here merely as *idāfat*. 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.

ṁḥ : ʾbywnd wxybyḥ p'dgyrb nys'gyn, hrwyn dydn zbynyst, ʾw ṁḥ  
 ky pdbwsṁ, kw ṁrwsṁ pṭ hw, š'd ṁwṭ wšmyd bwṁ; hw wsn'd cy 'c  
 dry jm'n ʾw hw pdbwswr š'tṁ.

9 ʾdy'n whyšt 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'gyhgwmyg 'wd zm'nwmnd 'wd kn'rgwmnd 'wd wdyryšnyg.
- 2 'wd d'n'g'n 'wd wcydd'dyst'n'n 's'm'n 'wd 'zm'n 'wd 'gwmyq nykyh 'y whyšt pd s'm'nwmnd 'wd zm'nwmnd 'wd gwmyxtg nykyh 'y gytyg 'dwg hynd 'šn'xtn.
- 3 'wd hmgwng 's'g 'wd 's'm'n n'gyh 'y dwšwx 'z s'gwmnd 'wd s'm'nwmnd n'gyh 'y pd gytyg wynyhyd, d'nyhyd, kw 'st.
- 4 'wd k' ndr gytyg nykyh 'wd n'gyh 'y s'm'nwmnd 'wd wdyryšnyg 'wd yk pd dwdy gwmyg ny wynyhyy, prm'yšn 'y pd 'c n'gyh dwr bwdn, 'wd 'w nykyh mdn, 'w hndyšyšn 'y ks mdn ny š'y.
- 5 'wd k' gy'n d'nyšn, 'yš pd bywr z'yšn, pdyš ny wynyd ...

[a number of lines missing]

- 6 ...\* 'wd k' ny wynyd\* swd 'y 'c hmywyg 'wd 'zm'n 'wd 'gwmygyh' nykyh 'šn'xtn, 'ygyš prw'ng 'wd r'hnmwd'r 'b'yšn, kyš r'h 'wd 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** *čē hamāg anāgihgumēg* ... : "what (is) all mixed with evil ...".

**4** *ud ka andar gētig nīkīh ... nē wēnehē* ... : 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 (*šāyē*, opt. 3 sg.) not come to the mind of anyone".

**5** *dānišn, i-š pad bēwar zāyišn, padīš* ... : The postposition *padīš* governs *dānišn*. Lit. "by the knowledge, which (is) to it through 10,000 births ...".

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

- ʿy pd bwxtn ʿy ʿz ʿn ʿgyh, ʿwd mdn ʿy ʿw gyʿn, ʿy hmywyg ʿwd ʿgwmyg  
 ʿwd ʿwdyryšnyg nykyh, nm ʿyd.
- 7 bʿ mʿbyc hʿd ks ky gwʿd kw kʿ dʿnyšn bʿ pd ʿyn drʿn, ʿym ʿc  
 ʿbr nbyšt, ʿnʿy ʿw mrdwhmʿn mdn ny šʿyd, ps hrw kyš ʿyn drʿn  
 dryst, pd dʿnyšn ʿwd hʿwnd, ʿwd ʿywgʿng szyd bwdn.
- 8 ʿyg ʿbr ʿyn xyr pswx ʿyd, kw m ʿndr ʿyn nbyg pd ws gyʿg  
 prʿydʿnyšnyg ʿwd kmbdʿnyšnyg ʿy gyʿn ʿz ʿmyzyšn ʿyš pd rystgygyh  
 whʿng nmwd.

## ae

## On body and soul

- 1 ... pdyš pydʿg. ʿync ʿbʿg tn hmgw hr bwdn pydʿgyh ʿz ʿyn ʿym ʿc  
 ʿbr nbyšt, ʿwd wzyddʿdystʿnʿn rwšn.
- 2 ʿwd ps, kʿ ʿyn hrw dw, hm hʿn ʿy tnygyrd ʿwd hm hʿn ʿy mynwgyh,  
 hrw dw tʿryg ʿwd ʿdʿn ʿwd ʿwzydʿr, ʿwd pd cʿwnyh yk, ʿwd  
 ʿstyh ʿwd mʿyg ʿy tn hynd, ʿyn ʿbʿyd xwʿstn, kw gyʿn xwd gw hr  
 ʿwd cʿwnyh cy?
- 3 ʿwd kʿ cʿwnyh ʿwd gw hr ʿy gyʿn ʿndr ʿyn nbyg pd ws gyʿg pydʿgynyd  
 ʿystyd, ps ʿyn dʿnystn ny dwškr, kw gyʿn ʿz tn jwdygw hr, ʿwd ʿbʿg  
 mynwgyh ʿy tn, ʿy ʿst xyšm ʿwd ʿʿz ʿwd ʿʿwrzwg, ʿndr tn ʿʿwn ʿmyxt  
 ʿwd psʿxt ʿwd bst ʿystyd cʿwn ...

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

8 **frāydānišnīg ud kambdānišnīg ī 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 *-ī*). The meaning of *rystgygyh* (a hapax) is not certain. A.-H. take it tentatively as "mortality" (conn. *rjxt* "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 hamgōhr būdan paydāgīh** ... : the *ēn* presumably refers to the *mēnōgīh ī tan*, the "spirit of the body" i.e. the evil passions shut into the body (see *y* 45 and 47, above). Lit.: "the manifestation (*paydāgīh*) of the being of the same nature (*hamgōhr būdan*) of this also with the body (is) from this which by me was written above, and (is) clear to the discriminating".



[*some lines missing*]

- 4 ... `ndr `ywgwhryh `myzyšn `wd ps`cyšn `wd bnyšn bwdn ``wn ny š`yd c`wn `sym `y p`k, `y `yd r`y k` yk `wd `gwmgyg, tysyc `myzyšn `wd ps`cyšn `wd bnyšn `y `b`g `ynyh `ndr bwdn ny pyd`g. `wd k` `sym pd rwy, `y`b pd `ny tys `myxtg, `myzyšn `wd ps`zyšn `wd bnyšn `yš `b`g h`n tys, ``wn pdyš pyd`g c`wn drhm `y r`wyn, `y`b sytwg.
- 5 `wd pd `yn hm `ngwšydg `wd `ywyng `y `sym `ndr rwy, gy`n `ndr `stbryh `wd `nygyrdyh `y tn, `y `st `wd pyt `wd pwst `wd xwn `wd w`d `wd ... rym, pd bnd `y mynwygh \*`y tn ...

**4 andar ēwgōhñh** ... : 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 āmēzišn ... ī abāg ēñih andar būdan nē paydāg** : lit. “nothing at all (*tis-iz* ... *nē*) (is) apparent of a mixture which (is) within (*abāg* ... *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, hsyng, ky nxwyn, 'brdr, rwšn q'w, šwj'n wzyšt, 'wd zwrmnd 'st. — tw 'yy pyd cy 'ymyn hrwyn qryšn, rdnyn, z'wr'n rwšn'n, 'wd hynz'wryft cy w'xt bwd. 'c tw z'd, 'c tw wyspryxt, 'c tw 'zgd, 'c tw pyd'g \*bwd, pd\* tw zwrmnd \*bwynd ...

## ag

qšwdg'n 'frywn

- 1 ... y'wyd 'w tw 'st'w'm 'm' 'd h'm'twxmg'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 *Wuzurgān Āfrīwan*, "The Praise of the Great Ones".

**I zīwandag, hasēnag ... zōrmand 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 *Qšūdagān Āfrīwan* "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*.