The opening words of Mani’s Evangel, with an exordium

‘wnglywnyg ‘rb ncyhyd
evangelýoníg arab nizêhéd

1 ‘stwd ‘wd ‘st’yhyd qnygrwšn, sr ‘y wysp’n wyhyh’n. ‘stwd ‘wd istúd ud istáyihéd kanigrôšn, sar i wispân wihihán. istúd ud

ud ên xîr i narjâmîg…: lit. “and this thing which by Narjamîg to me was taught, then-by-me it was begun speaking and teaching (it)”.

u-sân ka äxsîd: lit. “and when by them it was heard”.

drâxt ëw ñwª ud bârwar tôm: the three adjs. qualify drâxt, which depends on tôm: “the seed of a good and fruitful tree”.

windêh … âmaxsêh … bârêh: all three verbs are optative 3rd sg.: “were to find … to plough … to carry”.

C

M 17 + M 172 1: HR. ii 25-27, 100-01; MSt. 8, 19. On the order of the lines, see W.-L. i. 23. The two fragments contain the same text, supplementing each other. The title (“he teaches (the chapter) arab of the Evangel”) is preserved in M 17. Mani’s Evangel was divided into 22 chapters, each beginning with a letter of the abjad (for the first chapter the ‘ of ‘n at the beginning of para. 2, above, which is the opening of the work itself). The form arab, close to Syriac alaf, has the characteristic MP rotacism of l > r. A Greek version of the opening lines of the Evangel has been discovered, see A. Henrichs and L. Koenen, “Ein griechischer Mani-Codex”, ZPE V, 1970, 192 ff.

1 kanigrôšn: the first part of the exordium is missing. No doubt in the complete text other gods were named before the Maiden of Light. This divinity is sometimes identified with the gnostic goddess Sophia, and for this reason is hailed as the “chief of all wisdoms”, sometimes it is the Mother of the Living who fills this part instead; cf. text ch 3, below.
"st'yhyd dyn ywjdr, pd zwr 'y pydr, pd 'pryn 'y m'dr, 'wd pd istāyihēd dēn yōzdahr, pad zōr i pidar, pad āfrīn i mādar, ud pad wyhyy 'y pwsr. drwd 'wd 'pryn 'br pryznd'n 'y drwdyy, 'wd 'br wihi i pusar. drōd ud āfrīn abar frazendân i drōdī, ud abar gw'g'n 'wd 'snw'g'n 'y sxwn w'bryg'n. hyb bwyd 'st'yśn 'wd gōwāgān ud išnawāgān i saxwan wābarīgān. hēb bawēd istāyīśn ud pdxśr 'w pydr 'wd 'w pwsr 'wd 'w w'xš ywjdr 'wd 'w m'dy'n padixśar ō pidar ud ō pusar ud ō wāxš yōzdahr ud ō mādayān ywjdr. gwyśn 'y 'wnglywn zyndg 'y csm 'wd gwš wcychyd, 'wd yōzdahr. gōwīśn i ewangelyōn zindag i caśm ud gōš wizēhēd, ud b'r 'y r'st'y nyncyhd :

bār i rāsti nizēhēd :

'n m'ny, prystg 'yg yyśw' 'ry'm'n, pd q'm 'y pdr, by w'bryg'n, an Mānī, frēstag āg Yiśō ' ārīyāmān, pad kām i pidar, bay wābarīgān, h''n *ky 'n 'cyś bwđ *hym ...; wysp 'st, 'wd hrw cy bwδ 'wd bw'd, hān kē an aziš būd hēm ...; wisp ast, ud harw ēē būd ud bawēd, pd 'wy zwr 'ystyd. frwx'n 'yn myszdgt'cyh pdyrd, zyr'n 'sn'synd, pad awē zōr ēstēd. farroxn ēn mizdāgtāzīh padirēnd, zīrān āsnāsēnd, tḥm'n pymwcyn, d'n'g'n why ...
tahmān paymōzēnd, dānāgān wahy ...
d

A fragment from Mani's own account of his life
[Parthian]

1 ʾgd hym prwʾn šʾh, ʿʾwm wʾxt kw* drwd ʿʾbr tw* ʾc yzdʾn. ʾāyad hēm parwān šāh, ūm wāxt ku drōd ābar tō až yazdān. šʾh wʾxt kw ʾc kw ʾyy. mn wʾxt kw bzyšk hym, ʾc bʾbyl zmyg. šāh wāxt ku až ku ay. man wāxt ku bizišk hēm, až Bābel zamig.

[a number of lines missing]

2 ... Ṿd pd hmʾg tnbrʾr hw qnycg drwšt bwd. pd wzrg ʾdyft ... ud pad hamāg tanbār hō kaniṯag društ būd. pad wuzurg šādīf ʾw mn wʾxt kw ʾc kw ʾyy tw, mn bg Ṿd ʾnjywg?
ō man wāxt ku až ku ay tū, man bay ud anjiwag?

e

From an account of Mani's conversion of the Tūrān-Šāh
[Parthian]

1 fryštg Ṿw rʾdʾw pd Ṿndrwʾz wʾst. wʾxt, cy bwrsystr. rʾdʾw wʾxt, frēštag ʾō ardāw pad andarwāz wāst. wāxt, ēʾe burzistar. ardāw wāxt,

M 566: HR. ii 87, MSt. 30, see further Cat. — There is no other source for identifying the king in this little fragment, or the girl healed by the prophet.
1 ʾum wāxt ku* drōd ʿabar tō*: the words between asterisks are restored by A.-H.
2 ʾd pad šādīf ... ʾō man wāxt: the grammatical instrument is to be understood from kaniḏag in the previous sentence (as not infrequently in straightforward prose narrative): i.e. “(by her) it was said to me”.

e

M 48: HR. ii 86, MSt. 13-14, see further Cat., + M 1306 II, M 1307, M 5911 and M 8286, for which see W. Sundermann, “Zur frühen missionarischen Wirksamkeit Manis”, Acta Orient. Hung. XXIV 1 and 3, 1971, 102-05, 371-76. — A badly preserved fragment of church-history, concerning Mani’s mission to India (for which see above, intro., p. 1). The text establishes that the king of Tūrān was a Buddhist before he embraced Manichaicism.
1 ʾō ardāw pad andarwāz wāst: this is evidently to be taken literally. Elsewhere
mn *spyr. fryṣṭ wʾxt, ms, ʾc ʾym cy wzrgyst. wʾxt kw zmyg, man ispēr. frēṣṭag wāxṭ, mas, aẓ ʾim ēʾ wuzurgistar. wāxṭ ku zamīg, ky hrw cyṣ bryd. ms wʾxt kw ʾc ʾymyn cy wzrgyst. ṛʾḏw wʾxt kē harw ěiṣ barēd. mas wāxṭ ku aẓ ʾimīn ēʾ wuzurgistar. ardāw wāxṭ kw *ʾsmʾn ... *wʾxt kw ʾc ʾym* cy wzrgyst wʾxt kw *myhr ʾwd ku āsmān ... wāxṭ ku aẓ ʾim ēʾ wuzurgistar. wāxṭ ku mihr ud mʾh. ms cy *rwšnystr. wʾxt kw ... jyrīft.

māh. mas ēʾ rōšnīstār. wāxṭ ku ... žirīft.

2 ʾdyʾn twrʾn šʾh wʾxt kw ʾc ʾymyn hrwyn tw wzrgystr ʾwd rwšnystr ʾadyān Tūrān Šāh wāxṭ ku aẓ ʾimīn harwīn tu wuzurgistar ud rōšnīstār ʾyy, ēʾy pd *rʾstīft tw wxd bwt ʾyy. pš hw dynʾbr ʾw *twrʾn šʾḥ ay, ēʾ pad rāṣṭīt tu wxad but ay. pāš hō dēnāšar ʾō Tūrān Šāh wʾxt kw *ʾwʾgwn qrʾh *cwʾgwn ...

wāxṭ ku awāyōn karāh čawāyōn ... [a number of lines missing]

3 ... šhrʾn ʾgd, qyrబkr ʾwd bzqr, ʾwd qyrdbʾn cy ʾrdʾw ... šahrān āyad, kirbakkar ud hazakkar, ud kirdagān ēʾ ardāw ʾwd *ngwšʾg.

ud niyōšāg.

4 pš, kd twrʾn *ʾsʾḥ ʾwd ʾzʾdʾn ʾym sxwn ʾsnwd, šʾd bwđ ʾhynd.

paš, kad Tūrān Šāh ud āzādān ṭm saxwan išnūd, šād ḫūd ahēnd. wʾwryft pdgryft, ʾwd wʾ fryṣṭg ʾwd dyn šyrʾmg bwđ ʾhynd.

wāwarīft padiyṛft, ud ʾō frēṣṭag ud dēn šīrgāmag ḫūd ahēnd.

it is said that Mani had the power of levitation, and here he is represented as raising a just man with him. Their conversation takes place above the ground — a miracle which seems to have strengthened the faith of the newly-converted Tūrān-Sāh. [Otherwise Sundermann, loc. cit., p. 374f., who understood the ardāw to be a soul from Paradise.]  

**man ʾisper:** the second word was restored by Müller from ms. ʾsp(.).j. There are two words written ʾspyr (see glossary), but the use of the personal pronoun shows that this must be the one meaning “army”, not “sphere”. [Sundermann, loc. cit., p. 375, interpreting ardāw as a soul, understood it, however, to speak of heaven as “my sphere”. But earth would hardly then be greater.]
[a number of lines missing]

5 'dy'n br'drn prw'n qyrbrk ng'd bwrđ. 'wť fryštq 'w tw'rn š'h aôyân brâdarân parwân kirbakkar niyâd bûrđ. ud freśtag ô Tûrân Šâh 'zynd w'xt. mrd 'yw 'h'z, 'wd hft pwhr bwrđ. kd *mrn jm'n äzend wâxt. mrd ëw ahâz, ud haft puhr bûd. kad maran žamân 'gd, pwhr'n xrwšt ...
äyad, puhrân xröšt ...

[a gap of unknown length]

6 ... 'rg'w kr'h. 'wd kd tw'rn š'h dyd kw qyrbrk 'br 'x's't, ... argâw karâh. ud kad Tûrân Šâh did ku kirbakkar abar ëxâšt, 'dy'n wxd 'c dwr pt z'nwg 'wyšt'd. 'wd pdwhyd 'wd 'w kyrbrk aôyân wxad až ëür pad zânâg awištâd. ud padwahëd ud ô kirbakkar *w'cyd 'wd nm'yd kw 'wr prw'n mn m' 'syd. 'dy'n qyrbrk wâžëd ku ëmâyâd ku awar parwân man mä äsëd. aôyân kirbakkar 'wwd gd. 'wyšt'd 'wd wxd fr'c šwd. 'wš 'mbwy'd. 'dy'n 'w qyrbrk ëd gud. awištâd ud wxd frâz šud. uš amböyad. aôyân ô kirbakkar w'cyd kw tw bwšt 'yy, 'wd 'm'ž mrdwhm 'st'rgr hym'd. ny ny'bg wâžëd ku tû hut ay, ud amâh mardöhm'ästârgar hêmâd. nê niyâbag kw tw pdyc 'm'ž 's' ... cwní p'd *'m'ž prw'n tw *sym, 'wynd ku tû padiž amâh âsâ ... ëwand pâd amâh parwân tû äsëm, awend pwn 'wd* ... pun ud ...

[a number of lines missing]

7 ... bwxtgyft 'w 'm'ž bwyd. 'wd cwní p'd cy tw pdyc 'w 'm'ž ... böxtagift ô amâh bawêd. ud ëwand pâd çë tû padiž ô amâh 's'ž, 'wynd 'pwn 'wd 'st'r 'w 'm'ž bwyd. 'dy'nyš kyrbrk 'frywn âsâh, awend apun ud âstâr ô amâh bawêd. aôyâniš kirbakkar äfriwan qyrd. 'wš w'cyd kw 'fryd bw'h, kw cw'gwn 'w's 'ndr šhr md'y'n kird. uš wâžëd ku âfrid bawêh, ku ġawâyôn awâs andar šahr maôyân mrdwhm'n frwx 'wd pdyšfr'wynd 'yy, 'w'gwnyc pd 'rw'n 'stym wrc mardöhmân farrox ud padişfarâwend ay, âwâyönïž pad arwân istem rôž
Mani’s conversion of the ruler of Mesene

[Parthian]

myšwn xwd’y myhrš’h
Mēšān xwudāy Mihršān

1 byd š’bwhr š’h’n š’h br’d bwd myšwn xwd’y, š’wd myhrš’h n’m bid Šābuhr šāhān šāh brād bād Mēšān xwudāy, ud Mihršāh nām ’h’z. š’wd ’w fryšt ... š’kyft dwšmyn bwd. ’wš bwdyst’n wyršt ahāz. ud ō frēštak ... iškift dušmen bād. ūš bōōistān wirāšt Ŷw, ky nyw ’rg’w ’wd ’škyft gwš’d, *ky kyc h’ws’r ny št. ’dy’n ēw, kē nēw argāw ud iškift gušād, kē kēž hāwšār nē ast. aōyān fryštq *z’n’d kw bwg jm’n nzd gd. ’dy’n ’x’št ’wd prw’n myhrš’h frēštak zānād ku bö’y žāmān nazd gad. aōyān āxāšt ud parwān Mihršāh šwδ, ky pd bwdyst’n pd bzm ’h’z pd wzrg Š’dyft.
šud, kē pad bōōistān pad bazm ahāz pad wuzurg Šādīft.

2 ... ’dy’n ’w fryštq w’xt kw ’ndr whyšt ky tw n’m bryḥ ’w’gw’n ... aōyān ō frēštak ṭwāxt ku andar wahišt kē tū nām barēh awāyōn

M 47 I: HR. ii 82-3, MSt. 12-13, see further Cat. — The fragment contains an account of Mani’s conversion of Mihršāh, brother of Šābuhr I, and ruler of Mesene (Mēšān/Mēšān), a little kingdom at the mouth of the Tigris. This event must have taken place before A.C. 262, because at that date one of Šābuhr’s sons was ruling Mesene.

1 bōōistān ... ēw, kē nēw argāw ud iškift gušād ... : lit. “a garden, very fine and wonderfully spacious, the like (hāwšār) of which (kē) there is not to any one”, i.e. whose like no other man possesses. The first kē is a rel. particle, with the function of idāfat.

2 andar wahišt kē tū nām barēh : “in the Paradise of which you speak”.
An incident in Mani’s travels

[Parthian]

1 ... 'w xyybr’ *'wsyg w’xt kw *z’n’h kw d’r’w pwhr bwg wynd’d
     ’h’d, cym ... nys’n nxsg dyd.
2 ’wd pd hwyn rwc’n qyrbqr ’wwd ’gd. ’wš’n rw’ng’n prw’n hw
     qyrd. ’wd ’h’r jm’n, kd qyrbqr pd ’frywn wsn’d hw sr’gw pdwh’d,
     ’dy’nyš wxd hry y’wr nn’m’c bwr’d. ’wd z’dg’n pwrs’d kwm’n ’bdys
     kwt cy wsn’d nm’c bwr’d. ’wš wxd w’xt kwm ’w yyšw’ wxybyh’ pydr
     ’wd wxd’y nn’m’c bwr’d, kwm ’’g’dg cym ’c hw w’x’t, ’wd pdwbn cy

wād anōšag cē jiwahr : “the immortal Air of life”, i.e. the uncreated Air of Paradise.
anēž gawānīg didan cē oō : “other desirable sights there”.

M 177 V: HR. ii 89-90, MS. 22, see further Cat. — In an MP fragment, M 45 (text dm, below), a woman *Xēbrā is mentioned, a Hearer who had lost her only son, presumably the Dārāwpūhr of the present passage. There are awkwardnesses in syntax and construction in this passage which suggest a clumsy translation.
1 zānāh : 2nd sg. subj. (in Pth. this form is often preferred to the imp. sg.). windād
     ahād has the same meaning as the simple windād. Lit. “Know that by Dārāwpūhr
     salvation has been found, for by me an auspicious sign has been seen.” The speaker is
     unidentified.
Concerning two missions sent out by Mani

'mdyāš 'yg prystg pd ẞhr'n

śwd hynd 'w hrwm. dyd ws hmwg phyk'r ẞ'g dyn'n. prhyd wcydg'n 'wd nywš'g'n wcyd. ptyg yk s'r ẞw'h bw. 'b'c 'md pyš prystg. ps xwd'wn sh dbyr, 'wnglywn, 'ny dw nbyg, 'w 'd' prystyd. prm'd kw 'wrwn m' 'wr, 'n'y ẞw'h pt'y. nỳš'n 'y w'c'rg'n ky gnz hrwbyd.

2 abdēšā: also 2nd sg. subj., with final h omitted, as often (see above, intro. p. 18). "Teach us why you bowed".

ku-m āgādag ...: "that (i.e. because) my wish, which-by-me (čē-m) was asked of him, and the prayer which by you was prayed, by-him-indeed (haw-'t) was accepted".

dārāw gyān ...: "the soul of Dārāw(puhr?)" was brought by angels and set before me, when it was arrayed in the customary dress of kings". The syntax is unusual, with the grammatical subject, gyān, preceding the agent. wirāšt išēd has the same meaning as the simple wirāšt.

3 wāzhēnd: note the dramatic change to the present tense.

h

M 2 1: Mir. Man. ii 301-6, see further Cat. — The text concerns early Manichaean missions to east and west. In para. 4 there is an awkward transition from the 3rd to the 1st person, and from here onwards the narrative appears to have been adapted to suggest that the sect of Dēnāwars (see above, intro. p. 3) was founded as early as the 3rd century A.C. How much genuine old material there is in this second part of the text is therefore doubtful. It contains some late linguistic features.

1 sūd hēnd o hrōm: "they went to Rome" i.e. the Eastern Roman Empire. "They" evidently refers to the missionaries Addā and Pattēg, and their companions, see p. 2.

was hammōg pahikār ...: "much strife of doctrines between religions".

wizidgān ... wizid: the agent is not expressed. With wizid the auxiliary hēnd might be expected ("Elect ... were chosen"), but the 3rd pl. past is often, like the 3rd sg., expressed by the past participle alone.

pēš frēstāg: in a Pth. version it is recorded that when Mani sent Addā and his companions to Rome, he himself was in Wēh-Ardaxšīr, a part of Al-Madain on the western shore of the river Tigris. — Note that MP pēš does not take the idāfat.
2 'd' pd 'wyn šhr'n ws rnz bwrd. nš'st ws m'nyst’n’n. wcyd prhyd wcydg’n 'wd nyswš’g’n. kyrd nbyg’n 'wd whyy hš’xt zyn. pdyrg qyš’n rpt, 'b'g 'wyš’n pd hrwys bwxṭ. sr’xšynd 'wd 'ndrxt 'w qyš’n. d' 'w 'lxysyndgryd md. npš' 'w dyn wcyd. prhyd wdymwštyḥ 'wd wrc pd 'wyn šhr’n qyrd. wpr’yhyst dyn 'y prystg pd hrwm.

3 dwdy, k' prytrgwršn 'ndr hlwn šhryst’n bwd, xwnd 'w mry 'mw hmwc’g, ky phlw'nyg dbryyy 'wd *zw’n d'nyst*... 'w 'bršhr pryst’d, 'b’g 'rdβ’n wyswpwṛ 'wd br’dr’n dbyr’n, nbyg’n-ng’r 'b’g. gwpt kw 'prydr 'yn dyn, 'nwh pd wzrghw wypr’yḥ’d, pd ... hmwc’g’n, nywš’g’n 'wd rw’nɡ’n. 'wt...n’m bw’d dyl... whmn ‘y wzrg * d’r’d dyb 'w’d drwdg... psyng’n.

4 'wd k’ md hynd 'w phrg 'y kwš’n, ‘yg pyd’g bwd w’xš ‘y hwr’s’n wymnd, pd dys ‘y qnyecg. ‘wš pwrsyd 'w mn 'mw, kw cy-k’rg hy. ‘c kw ‘md hy. mn gwpt kw dynwr hym, hš’gard ‘y m’n y prystg. h’n w’xš gwpt kw t’n ny pdyrm. ‘b’c wrd, kw ‘md hy. 'wd nhwpf ‘c pyš mn.

2 kird nibegān: “writings were made (by him)”. On Addā’s literary activity see P. Alfaric, Les écrivures manichéennes II (Paris 1918), 96 ff.

wihī hassāxt zēn: “(by him) wisdom was made a weapon (?).” In the Pth. version Addā appears to be a man who takes “a mighty weapon” (žēn henzawar). See Mir. Man. ii, 302 n. 3.


Mar Ammō: Ammō was another of Mani’s chief apostles. His main missionary-work was in the north-east of the Sasanian Empire, in the old homelands of the Parthians. He was therefore the founder of the Eastern Manichaean church by which all the surviving Iranian material has been transmitted.

*pahlawānīg dibērī: The Parthians had a traditional script which differed from that of the Persians, although both systems originated in Achaemenian chancellery writing.

abaršahr: “the upper lands” i.e. the northern provinces of the Persian Empire; in Pth. sahr ... čē abar (see q 4, below, and H., Mittelliranisch 95).

ardafān waspulhr: evidently a member of the fallen house of the Arsacids, and as such a kinsman of Mani’s, and a man who spoke Parthian.

nām bawād dil ...: The broken sentences are probably to be translated more or less as follows: “And may your name be Heart…. may the Great Nous preserve fortune and health for you [more than for] the ancients”.

4 pahrag i kušān: The western part of the lands of the Kushans was at this time (c. A.C. 265-270) a dependency of the Sasanian state (see H. H. Schaeder, Iranica 75, H., J. Greater India Society XI 2, 1944, 88).
5. ps 'n 'mw pd dw rwcg pd 'pryn 'ys'd'ym pyš xwrxşyd. ps pryşg pyd'g bwd. gwpt kw wddyl m' b's. ny'n 'y zyndg'n, hrwbyşn 'y dr'n, pyşy phypwrs.

6. ps dwdyg rwc h'n w'xš pyd'g bwd. 'w mn gwpt, *cy r'y ny šwd hy 'w *xwyş šhr. mn gwpt, 'ć dwr gy'g 'md hym, dyn r'y. h'n w'xš gwpt, cy 'şt dyn 'y *wryy. mn gwpt, pyţ 'wd *my ny xwr'm, 'ć *zn dwr phryzym. *h'n gwpt kw pd p'dyxş'y'y mn *myrd c'wn tw ws 'st. ps mn ny'n 'y zyndg'n, hrwbyşn 'y dr'n, pyşy phypwrsyd. 'yg nm'l c bwrp, gwpt kw tw hy 'rd'w 'y p'k. 'ć nwn prwn xwyş gryw dynd'r m' xw'n, b' dyn'wr 'y r'şt, kyt h'wynd ny 'şt. ps mn pwrsyd, cy-n'm hy. gwpt kw by'rd n'm hwm, wymdb'n 'y hwr's'n. k' 'ny tw pdyrm, 'yg dr 'y h'm'g hwr's'n pyşy tw wşyhyd.

7. ps by'rd w'xš hrwbyşn 'y pnz'n dr'n pd 'zyn'd 'w mn wcysţ: m'n'g dr 'y cşm'n, ky pd dydyşn 'yg twhyg wypsyd, c'wn myrd, ky pd dşt wymys

5. peş xwarxsêd: the Manichaeans turned by day in prayer towards the sun, as do the Zoroastrians.

niyân i zindagân...: the title of one of Mani’s works. Harröbişn i darân is presumably one of its chapters. “Recite aloud (the chapter) ‘the Collecting of the Gates’ from ‘the Treasure of the Living’” (see H., Asia Major n.s. III ii, 1952, 205 n. 4). The “gates” are the senses, and to “collect” them is evidently to close them against temptation.

6. dênâwar i râst: the point of the adapted story lies in this sentence, with its “historical” explanation of the name of the Dênâwars.


peşe tò: the adv. pešê is here evidently used in error for the preposition peş, which probably at this late date was beginning to be construed with the idâfât, as in New Persian.

ka any tò padrân: the use of any “other” for an “I” shows the influence of a late stage of the language, when any had come to be pronounced an; cf. the confusion in Pahlavi between 'XRN (any) and ZK (hân); and see H., ”Mitteliranisch”, 90 n. 2.

dar i hâmâg hwârâsân... wisîhêd: Evidently Hwârâsân is used here in its general meaning of “east” rather than as a particular territorial designation.

7. harröbişn i panzân darân: the parables which follow are told in condensed form, like notes for preaching.

mânâg dar i çasmân ké...: “like (is) the gate of the eyes, which is deceived by empty appearances, as (êce’ôn) a man who...”