From the introduction to a hymn-book.

1. "br s'r 'MPP'I 'c bwn z’yšn 'y prystg rwšn, nwn 'br s'r ... k' 'hr'pt pd kyrkg'ryy, 'wd 'br s'r MPPPII 'c 'hr'myšn 'y mry šd-'wrmyzd

nw'r karēd ... abyuš īšnawēd: nw'r is unknown. One would expect the subjunctive rather than indicative.

"abāw-u-sān kē īšnawāh: ... "then he-who shall hear them ..." -sān presumably refers to inmin saxiwan, although ō hō intervenes. The ms. has only [. . . .]šn.
čiš nē ast čē xōz: "there is nothing good".

S

M 1, 160-227: F. W. K. Müller, "Mahrnämag, Ein Doppelblatt aus einem manichaïschen Hymnenbuch", APAW, Berlin 1913. See further Cat. — The fragment consists of two sheets. The first (from which these lines are taken) contains part of an introduction to a hymn-book, the second, part of an index to the first lines of Parthian hymns.

The introduction is a composite work, and the writing of the book itself was spread over years. The first line of the present extract gives the date when the book was begun as A.C. 762 (in which year Manichaeism was adopted as the state-religion of the Uigurs). Earlier in the introduction, blessings are invoked on a Uigur khan who, as Müller has shown, reigned from A.C. 825-32. The text has some Parthian forms, and also some strikingly late linguistic features (such as jāv for gvyāg) which accord with the 9th-century date.

1. "MPP'I: "546": ' has the value 5, M 100, P 20, 1 1. The date calculated from Mani's death has been unfortunately left blank in the ms.

MPPPIII: the date "162" thus gives A.C. 600 as the year of death of the founder of the Dēnāwars, since Mani was born in A.C. 216.
whyg'r, k' nwyst 'yn mhr-n'mg, 'y pwr 'c sxwn'n zyndg'n 'wd mhr'n xwš'n.
2  dbyr kyš nwyst nbyštn pd prm'n 'y dynsrhng'n, 'wš ny tw'n bwd hnzptn nbyštn, 'yd r'y cyš ny 'yryst, 'wš 'w'm ny bwd, 'ndq nbyšt, yq cnd mhr'n, 'wš 'spwr ny prz'pt.
3  'wd 'n'przpt pd j'y b' m'n'd d' ws s'r'n. pd m'nyst'n 'y 'rk 'wft'dg 'wd nyh'dg bwd. 'wd ps mn yzd'md, xrwxw'n, km 'yn mhrn'mg 'yd'wn dyd, n'frz'ptg, 'byk'r 'wft'dg, 'ygwm dwd prm'd 'w przynd dwšt, pwrsrwm gr'myg, 'w nxwrygrwšn, prz'ptn, 'wn kw bw'd 'ndr dyn m'dy'n pd 'bzwn, mhrn'mg pd dst 'y dynz'dg'n, hš'gyrd'n nwš'n, kw gryw'n pdyš p'cyh'nd, 'wd hmwg, xrd, frhng 'wd hwnr 'cyš hmxws'nd.
4  'yg nwn, pd hjwstgyy 'y yzd mry 'ry'nš', hmwz' 'y nwg 'wd nyw-mwrw'h; 'wd pd prwxxy 'y mry dwšt, 'spsg; 'wd pd nyw pyš'ryy 'y mry yyw'rry'm'n, mhystg; 'wd pd twxššn 'y yzd'-md, xrwxw'n 'y zyr; fr'y 'wd wyš pd twxš'gyy, rnz 'w'm bwrdsn 'y nxwrygrwšn, kyš pd dyl 'y grm 'wd pryhyn mnyšn twxš'yst, š'b'n rwc'n, hmys dbyr'n kyš'n nbyštynd d' hm'g 'spwr prz'pt.
5  'wd cym pd wh'ng 'y 'yn nbyg mn nxwrygrwšn, rhyg, dbyr, pd hr'stn, wyr'stn 'wd nbyštn ...

ka niwist ēn mahranāmag: the main verb is lacking. “(It was) in the year 162 ... when this hymn-book was begun ...”. Note that even in this late text the MP rule is observed by which a pl. adj. follows a pl. noun directly, without idāfāt.
2  'yryst: a hapax of doubtful meaning, see H. W. Bailey, BSOS VII 4, 1935, 762-63.
3  ark: an older name for Qarašahr, see H. BSOS IX 3, 1938, 566-67.
    nāfrāzāftag: an abbreviated form of anāfrāzāftag, which itself is a characteristic Pth. form (with negative prefix anā for a).
    frazend ... pusuam ... naxurēgrosn: the 3 nouns are in apposition.
    mādayān: See Schaedler, BSOS VIII 2/3, 1936, 741 n. 2. There seems to be a pun on the two meanings of mādayān (see glossary).
4  ēg nān ...: here another writer appears to take over, since in the lines that follow Yazdāmad is referred to in the third person.
    kē-sa tuxsīst: lit. “by whom was laboured at it (-s)”, or (in this late text) “who laboured at it.”
    kē-sān nibīštēnd: “who wrote them (i.e. the hymns).” A late form (for nibīšt hēnd), and a late construction (for kē nibīšt hēnd “by whom they were written”).
5  ud cē-m pad wihānāg ...: from here Naxurēgrōsn, hitherto referred to in the third person, adds his own words. The main verb is missing. Transl.: “And because by me ... for the sake of this book, in preparing, arranging and writing ...”.
II

PRECEPTS AND EXHORTATIONS

t

Precepts for Hearers

1 ... 'wh pscg kw, 'wn c'wn xyn znyd, 'wd šhr p'yd, 'wd wrz qwnd, 'wd pryšm'r dyyd, 'wd pyť 'wd my xwryyd, 'wd zn 'wd rhyg d'ryd, 'wd qdg 'wd xw'stg qwnyd, 'wd tn r'y cyyd, 'wd 'nhr šhr hr'g bryd, 'wd 'pr 'wd zyy'n qwn, 'wd pď 'stmbyh 'wd 'n'mwrzygyh rwyyd, — 'wn xrdyc 'wd d'nyşn 'y yzd'n hyb pwrşyd, 'wd rw'n r'y hyb mnyyd.

[a number of lines defective or missing]

2 ... 'y d'ryd, 'c 'wyzm'h 'wd mrzyşn, 'wd dwşmyy dwşxwpt 'wd dwşxw'styh nhynz'd. 'wd 'c 'pryc 'wd zyy'n 'wd mwstbryy 'wd 'n'mrzgyyy dst hyb d'ryd. 'wd j'r j'r 'c zmyg 'wd 'b 'wd 'dwr 'wd drxt 'wd 'wrwr 'wd dd 'wd d'm hyb przyryd, 'ws'n qmb hyb znyyd. cy 'wyş'nc 'c h'n rwşnyy 'wd xwşn 'y yzd'n przywynd. c'wn h'n 'rdyqr 'wd wrzygr myrd ...

M 49 I: Mir. Man. ii 306-7. A simple homiletic fragment, stressing that the ordinary man should concern himself no less with his soul than with the things of the world.
1 Ṣahr pāyed: presumably as a soldier.
Precepts for Hearers

'ndrz 'yg nywš'g'n

1 ... pd rw'ng'n 'wd pd ... *hy'rbwdyh b'g 'myxsnd, 'ws'n pd hm'g dyl 'w hy'rbwdyh twxšyd, 'ws'n dwst hynd, c'wn kš'n h'mtwhmg hynd.

2 'ws'n pd 'yn dw nyš'n 'b'g pywst hynd, pd nyš'n 'y dwš'rmyy 'wd pd nyš'n 'y trs, 'yš'n 'cyš pdrynd. 'ws'n pd pdyxšr d'rynd, c'wn ky xwyš *xwd'wn 'wd xwd'y d'ryh, 'wd tyrsnd prm'n 'yg 'wyš'n wd'r'dn, 'wd 'w 'yn nhwptgyh'n 'wd wzrgyh''n whwrydn, 'yš'n pd wysp zm'n 'cyš 'snwynd. 'wd hngwnc 'c dwškyrdg'nyh 'wd ''zygryy tyrsnd 'wd prc'rynd. 'wd pd d'nyš'n w'byrg'n wzrgyh''*myxt hynd.

3 'ny pd 'ndrz 'wd kyrdg'n **hnwnc qmb hynd, 'yd r'y cy pd qwnyšn 'y šhr, 'wd pd prg'myš'n 'y ''z, 'wd pd 'wrzwg 'y nr 'wd 'y m'yg *''myxt hynd ...
Precepts for Hearers

1  ... bxš’yšn *br kwn’nd, kwš’n *wn ny *wzn’nd c’wn drwnd’n wwnynd. byc pyt mwrdf y wysp d’m, hrw’ywc kw wynd’nd, k’ mwrdf y’b k’ wzd, hyb xwrynd. wd hrw kw wynd’nd, gr pd wh’g, gr pd zyyšn, wd gr pd d’syn, hyb xwrynd. wš’n h’n ‘nd ws. yn nxwn ndrz y nywš’g’n.

4 hän-i-šän az ēd kird ...: lit. “to them (-šän), because of this fact (az ēd kird), that (hän, i.e. their fate) is for so long ceaseless (?) in incarnation until at-places where (it is) fitting for them, they are made free from that evil-wandering”. gy’gyh’n is a formal hybrid between adverb and plural.

5 *zrezdihā pad yek manohmēd: zryzdyh’ restored by H.; ms. (z)r[...].dyh’. It is presumably Elect and Hearers who are “of one mind”.

böxsēnd ud šawēnd: this probably refers to the Hearers, who in the end will attain salvation.


1 druwandān: i.e. non-Manichaean. The usage (for those of other faiths, unbelievers) is Zoroastrian.

harw ku windānd: “every where they shall find (it) ...”.

u-šān hān and was: “and for them that much (is) sufficient”.
2. 'wd dwdyg 'ndrz, kw drwzn m' hyb bwynd, 'wd yk 'w yk nyjd'd 'm' hyb *bwynd ...

[one or two lines missing]

3. ... 'wd pd r'styh *hyb rwynd. 'wd nywš'g 'w nywš'g 'wn dwst hyb bwyd c'wn ky 'w xwyš br'dr 'wd h'mn'p dwst bwyd. cy n'pzyndg 'wd rwšn'xw przynd hynd.

4. 'wd sdyg 'ndrz, kw 'br ks 'spgjh m' hyb kwnynd. 'wd pd h'n cyš'n ny dyd h'd, 'br ks z'wrgwg'y m' hyb bwynd. 'wd pd drw 'br tys swgnd m' hyb *xwyrnd, 'wd drwtyh ...

W

On the evils of eating meat and drinking wine

1. ...sdyg.kw *dwdmnd bwyd. *tswm,kw gy'n rynn bwyd. pnzwm,kw 'wrzwg 'bz'yyd. šwhwm, kw z'wrw'ž bwyd. 'wd hptwm, kw 'w ws'n wdbhrm bwyd. hštwm, kw rw'ng'n ny p'cyhyd. nwwm, kw 'sqwh'n 'byqyrbgyy bwynd. dhwm, kw pd pwxtn 'st'r bwyd. y'zdhwm, mnnyšn šwyd. dw'zdhwm, *wyyš 'wzdn prg'myd.

2. 'wd 'wzy'n nwh gwng 'st: yk, ky xwd 'wznyd. dwdyg, ky prg'myd. sdyg, ky nyxw'ryd. tswm, ky xwyrd. pnzwm, ky dyyd xwrdn. ššwm, ky 'pr'h dt. hptwm, ky frwxšyd. hštwm, ky xrynýd. 'wd nwm ...

4. pad hān čč-sān nē did hād: "and concerning that which might not have been seen by them ...".

W

M 177 R: HR. ii 88-90, MSi. 21-2, and see further Cat. — The text is apparently addressed to the Elect, since the Hearers were permitted within limits to eat meat (see previous text). It contains two apparently Parthian forms (z 'wrw'ž, ššwm).


ku ō wasān wadbrhm bawēd: "that he (or it) scandalizes many people" (H., TPS 1944, 114).

ruwānagān nē pāžēhd: the significance is obscure.

manēn šawēd: manēn can be variously rendered here as "reason" "purpose" or "consideration".

wyyš: H.'s reading. (kw)š Müller.

2. kē nixwārēd: "who urges (others)".

dt: a hapax. "Gives" yields good sense, but the form is difficult to explain.
'c my 'wd mstyy nh wng zyy'n 'wd 'st'r bwyd : yq, kw 'by'wś bwyd. dwdyg, kwдрwmnd bwyd. sdyg, kw pşym'nyg bwyd. tswm, kw 'spystw'g *bwyd. *pnzwm, kw pd qftn trs bwyd. *ššwm kw ... p'dypr'h *y'dyd. *hptwm, kw ... hštwm, kw ... 'byšrm bwyd ...
III

PROSE TEXTS FROM MANI’S WORKS,
ON COSMOGONY AND ESCHATOLOGY

X

The battle of the First Man with the demons, and his rescue

[Parthian]

‘whrmyzdbg rzmg’, ‘rd’w’n m’d pdwhn

1 ... *wd *kd w’dyn dyw’n frwd’d kw ... , hrwyn ’mwšt ’br hw, cw’gwn ’spyr ’stft‘, pt w’dyn šhr.

2 ‘dy’n ‘whrmyzdbg *pdwh’d ‘w m’d wxybyy. ‘wš m’d pdwh’d ‘w yzd r’sṭygr, kwm ‘w pwhr *’dy’wr frš’w, cyš tw q’m hnjft, ’wt pt tryxt *’sṭydr...

[a long gap]

3 ... *xrwšṭg yzd ’wsxt tyrg. *’wš ’spyr dyw’n q’l’d, ’wš *drwd d’d ’c pydr ’wḫ hŋm šhr’d’ryft. ’wš w’xt kw hn’d’m’n ’mwr’d, cyṭ bwj’gr ’gd.

M 21: Mir. Man. iii p. A fragment from the account of the initial battle fought by Light against Darkness, when the First Man descended into Hell to combat the devils; see intro. p. 5, and generally, on Mani’s writings, pp. 12-13.

1 wādēn ġahr: the kingdom of the (Dark) Wind, the third of the Dark Elements, and thus the centre of Hell (see intro. p. 4).

2 mād wxēb ... yazd rāṣīgar: i.e. the Mother of Life and the Father of Greatness.

3 *xrōṣṭag yazd: cf. G. Flügel, Mani (Leipzig 1862), 55.7: “Then the Living Spirit called the First Man with loud, lightning-swift call: and it (the Call) became a god.” See further intro. p. 5. xrwšṭg is wholly restored.

handāmān anward: “Gather together (your) limbs.” This and similar phrases are regularly used in the Manichaean writings for redemption, a gathering together of the scattered particles of Light. Cf. the sentence attributed to the ascending Soul in the apocryphal Christian Gospel of Philip: “I have gathered the scattered members” (E. Hennecke, New Testament Apocrypha, ed. W. Schneemelcher, Eng. ed. by R. McL. Wilson, London, 1963, I 273, with discussion of the expression, 274-75; and see H., BSOAS XI i, 1943, 216 n. 10).
From Mani's account of the making of the world

The Living Spirit fashions the heavens and earths

gwyšn "br ˝stwnd

This text is preserved in several ms. sheets. Paragraphs 1-6 are from M 98 I and M 99 I, published HR. ii 37-43, MSt. 16-17. The rest of the text is found in a set of sheets from another ms., M 7980-84, (T II 260), published as Mir. Man i. It cannot be proved that the texts contained in M 98 + 99 and M 7980-84 are from the same book, since Mani evidently wrote more than one account of this kind; but the passages fit well together. For emendations and corrections to early readings see Cat. — A plan of Mani's conception of the cosmos is given by A.V.W. Jackson in his Researches in Manichaeism, 75.

M 98 + 99 have a headline which appears to be part of a blessing invoked for the scribe. The title göwisn ahar āstwand is taken from M 7984 II. The text begins at the point in the story of the world when the Living Spirit has conquered the demons and is making the cosmos (see intro. p. 5).

1 haft abaxter ... dō azdahāg: the “seven” planets include the sun and moon. The number must be given here mechanically, since to Mani sun and moon were pure Light. The other five planets he regarded as Archons, devils fastened alive in the sky (see intro. p. 5). The two “dragons” are the nodes of the moon, which being associated with eclipses were regarded as evil. In Zoroastrian writings they replace the sun and moon as planets.

pad hān i ērdom āsmān ul āgust: the subject of āgust is evidently the gird-āsmān i.e. the zodiac, which was suspended from a hole bored in the lowest (the 10th) heaven. Into it are fixed the stars and planets, and it forms the sky which we see. This sky is reckoned as an 11th heaven (see H., BSOAS XII 2, 1948, 313).

pad wāng: i.e. at the call of the Third Messenger (see intro. p. 6).

u-sān ... ahrāft: “it was raised by them,” “It” presumably refers to the whole complex of the 10 heavens, now pulled up to touch the base of the Paradise of Light. “They” are evidently the Living Spirit and his helper, the Mother of Life.
2 rōsn rahy dō ... kird ud wirāst: long sentences, often clumsily constructed with many subordinate clauses, are characteristic of Mani’s writings in their various Iranian versions. Note that sun and moon are made of only four Light Elements. The fifth, Ether, was previously almost wholly saved from contamination, and is used only in the walls. The traditional Iranian image of the sun and moon as chariots is here combined with a description of them as fortresses.

*dwzdhd dr*: the ms. has dwzhdh.

gāh se: i.e. one for each of the three gods dwelling in the sun (see intro. p. 6).

3 paymōg se: the “Three Garments” is an alternate expression for the “Three Wheels” (intro. p. 5).

tār zamīg: i.e. hell. The five “ditches” are its five realms.

parmānagēn yazd: even as the Five Sons of the First Man are regarded as the macrocosm of man’s “animal” soul (the unconscious Light Elements within him), so the Five Sons of the Living Spirit are regarded as the macrocosmic correspondences of man’s “thinking” soul, bestowed on him by the Nous, whose “limbs” its five members are (see intro. pp. 9, 10). Accordingly Atlas, the fifth son of the Living Spirit, can be called the Understanding God, since he corresponds to Understanding (parmānagē), the fifth limb of the Nous.

Atlas stands upon the fifth earth, which is the first “mixed” earth, the lower nirāmišnān being made wholly of darkness.

ud abar ham zamīg andorān: “and above the same earth within” i.e. above and within the fifth earth.

*c *wxr’s’nyg *w xwrpr’nyg *stwn: the ms. has xwr’s’n.