ud ērdom āsmān abar sar: i.e. upon the head of Atlas.

pad dast i-š: ...: “and in his hand, for the establishing therefrom (aźiš) of the zodiac, were placed therein 7 square pillars.” andar seems redundant with pad, dast ‘yē is a line-filling orthography for the usual dstyē (i.e. dst with suff. pro. 3 sg.) (H.).

ud awē wuzurg zamīq: the sixth earth was evidently placed on pillars, arches, walls, and on the shoulders of Atlas. The mention of two walls is perplexing; but in fact the reading of the word *yēw in the earlier sentence prysp ‘yw try xwr’sn ‘yēw ‘wd xwrwtr’r is not clear.

4 parisp i bēdom: presumably the containing wall around the fifth earth. The great māzmaḥ earth is the sixth, on which rest the seventh and the eighth (our own). The seventh seems ignored in what follows, the doors etc. being set in “it”, i.e. in the eighth.

u-š dar, wisp nāy ud *kahriz ...: these are presumably connected with the Three Wheels. No verb is expressed for the relative clause. Probably, as often, the copula is to be understood. Lit. “and its doors, many pipes and channels, which (are) for raising up much air, water and fire thereby, ...”. *ghryc is restored by H.; the ms. has [jw] (gh)ryc.

frēstag ćahār: each of the 10 heavens was supported by four angels, one to each quarter. Our sky is here described as having its four supporters, exactly like the upper heavens.

5 ud aḥgōhag i ćahār kīšwar tār ...: “and for sweeping thereto (awīs) the dirt of the darkness of the four quarters, he prepared 12 hells, three to each region”.

ahrewar nāfag: presumably the lowest point of the ocean, under the earth. The breathing of this sea-monster (on which see intro. p. 6) produces the tides.
7 ‘wd k’ myhr yzd h’n ch’r *nyr’mỳsn, bn ‘y *dyw’n, ‘wd zmyg ch’r, pd ‘stwn ‘wd wyn’ryśn ‘wd dr ‘wd prysp ‘wd prgyn ‘wd dwśwx ‘wd n’y ‘y ‘ndr gbr ‘y zmyg, ‘wd qwqp ‘wd r’r, ‘wd x’nyg rwd ‘wd dry’b, ‘wd ‘sm’n d’h, pd qỳśwr ‘wd g’h ‘wd p’dgws ‘wd m’n ‘wd wys ‘wd znd ‘wd dyh, ‘wd wymnd ‘wd p’hr ‘wd dr, ”st’ng r’stw’n ‘wd wcyhrg, ‘wd prysp, ‘wd gyrd’sm’n ‘yw, pd ‘xtr’n ‘wd ‘st’rg’n, ‘wd r’h dw ‘y xwr ‘wd m’h, pd m’n ‘wd g’h ‘wd dr ‘wd drbn s’r’r, ‘wd bnybd ‘wd p’hrbyd m’nbyd ‘wd *wysbyd zndbyd ‘wd dhybyd, ‘wd h’mqỳśwr wyspzng xyr, qyr’d ‘wd wyr’s, — ‘yg ‘wy myzdgt’c ‘wd ‘zdýgr yzd, ‘y myhr yzd ‘wd srygrqyrb ‘y ‘whrmyzdb m’d ‘br xwyś t’n ..., pyś *wy yzd* ky ‘c ’br h’n ‘sm’n ’ystyd ‘wd ’wyśn yzd’n sr d’ryd, ’nwh ’ystyn’d hynd.

The Living Spirit, having made the world, goes with the other gods of the Second Creation before the Father of Greatness, to entreat him to evoke the Third Messenger

8 ‘wd myhrzyzd ‘wd srygrqyrb qyrqd’r ‘wl ‘w whyś’t’w ’hr’pt hynd. ‘wd ‘b’g ‘whrmyzdb ‘wd rwśn’n xw’ryst ‘wd nwgshr’pwr yzd hndym’n ‘wy whyśtw śhr’y r dstkś ’yst’d hynd. ‘wś’n ngwcyd ‘wd zwwrp nm’c bwr’d. ‘wś’n ‘wh gwpt kw nnbrwm tw, xwd’y, ky pd xwyś wrz ‘wd hww’c ‘m’h ‘pwryd hwm, ‘wt ”z ‘wd ’hrmyn ‘wd dyw’n ‘wd pryg’n pd ‘m’ bst hynd.

7 ud ka mihr yazd ... kird ud wiräst: in this long temporal clause the creations of the Living Spirit are recapitulated. The main sentence begins with èg awě Mizdątęz ud Azdegar Yazd. The identity of these gods is not known. Transl.: that the Messenger-(God) and the Herald-God, who [had been ...] over themselves by the Living Spirit and the female-shaped one who is the mother of the First Man, were placed there, in front of that god who stands above the sky, and holds the heads of those gods (i.e. of the Five Light Elements)”. The god “who stands above the sky” is the Keeper of Splendour. On these lines see H., BSOAS XII 2, 1948, 317: the relevant passage from St. Augustine (Contra Faustum 15.5) is quoted in English translation by Jackson, op. cit., p. 300: ‘For you say that (the Splenditenens) holds the heads of the elements and suspends the world’.

bannbed ... dahibed: the last 4 titles in this series are taken from the standard Zoroastrian classification of the leading men of 4 social groups. The first 2 have been added to bring the number to 6, to match the “6 sons” of the First Man.

8 u-t āz ud ahramen ... pad amā bast hēnd: “and by you Āz and Ahriman have been bound through us”.
The Third Messenger is evoked, with other gods of the Third Creation, and begins his work

nwyst gwyśn ʼy nrysh yzd

After the seduction of the male demons, plants begin to grow on earth

9  ud xwar ud māh : "and he (i.e. the Third Messenger) shall assign to sun and moon time and revolution," i.e. shall set them in motion, whereby the passage of time shall be marked. The meaning "revolution" for pahrēzišn is assumed from this phrase jār ud pahrēzišn, which occurs a number of times (see glossary).
10 rōšnahr yazd ... xradēsahr yazd : the first is a regular term, in Pth. and Pe., for the Third Messenger. The second represents either Jesus, or possibly the Great Nous (see below, note on 2). The name of the third god evoked is not given in what survives of the text.
11 aʻōn hāniz rōšnahr yazd : the text seems corrupt, for xwdwʻy should mean "lordship", pʼdyxšʻy "ruling, ruler". H. accordingly conjectured that the ms. reading of the latter word must really have been pʼdyxšʻny, see BBB pp. 95-96; but Sundermann, studying the original anew, is certain that the reading is in fact pʼdyxšʻy, see KPT p. 130 s.v. pʼdyxšʻn. Probably, therefore, the hapax xwdwʻy is to be amended to xwdwʻy : "so also that Rōšnahr God shall be lord and ruler over earth and heaven". For the last word in the paragraph, ḡwmʻd, the ms. has ḡwmʻnd.
12 After this sentence a ms. sheet is evidently missing, containing the account of the seduction of the Archons (see intro. p. 6).
After the seduction of the female demons, animals appear on earth
The Third Messenger orders the Great Builder to build an eternal prison for the demons, and the New Paradise

17 ps rwšn-šhrzd "w nwgšhr-'pwrzyd prm'd kw šw, "wd prwn "c zmyg "wd 'sm'n h'mqyšwr, "wd bydna "c h"n pnz dwšwx 'w 'yg p'dgws-rwn, "c 'nwš 'wrwntr 'br tm dwšwx, 'z xwr's'n d' "w xwrnw'r p'dgws, hs'r whyš't'w, 'yg dysm'n 'yg nwg dys. "wd my'n 'wy dysm'n, "z 'wd 'hrmn 'wd dyw'n 'wd pryg"n r'y, bnyst'n 'yw hwstyg'n qwn. 'wd ps, k' h'n rwšny' 'wd xwwšn 'yg yzd'n, 'yg 'hrmn 'wd dyw'n "wb'rd 'wd 'ndr hm'g qyšwr 'wd dyw'n pryg'n 'y'rydy 'wd wrydy — h'n, ps k' p'k qyrh'd, 'wd 'w 'w b'ryst *šynzyh'd, 'wd pršykyrd bw'd, 'yg "z 'wd 'hrmn 'wd dyw'n 'wd pryg'n 'ndr h'n bnyst'n j'y'd'n 'nw'd'n bst *bw'nd.

18 'wd 'br h'n dysm'n 'y nwg, h'n whyš't 'y nwg kwn, kw 'whrmzd 'wd 'ymyš"n yzd'n ky pd xwyš wrc 'wd rwšny' "z 'wd 'hrmn 'wd dyw'n 'wd pryg'n grypt 'wd bst, 'wd 'm'g'h 'wd ... [a gap of unknown length]

On the five Light Elements, and their physical redemption

19 ... pr'whr 'pwr, 'wd 'c ps pr'whr, w'd, 'wd 'c ps w'd, rwšn, 'wd 'c ps rwšn, 'b, 'wd 'c ps 'b, 'dwr 'pwwr. wš pymwxn hynd, wš 'dwr pd dst d'št. 'wd 'br 'hrmn 'wd dyw'n prnt, wš zd 'wd wtr qyrh hynd.

17 parrōn az zamig ud āsnān hāmkīšwar ... : Transl.: "beyond the cosmos of earths and heavens, and outside those five hells in the south quarter, nearer (?) than there, upon the darkness of hell, from the east to the west region, corresponding to Paradise, build a new building". The phrase "nearer than there" (az ānōh orōntar) seems to indicate that the new building is to be nearer to the earths than are the old hells, on which it rests; but its exact position with relation to the cosmos is hard to comprehend.

cast bawān: the ms. has b'nd for bw'nd.

18 inēsān yazdān kē pad xwēš warz ... : "these gods (i.e. the Light Elements) who for their power and light ...". The New Paradise is to be a place for the First Man, the Light Elements as these are redeemed, and the other gods, including the Third Messenger, who is speaking.

19 frāwahr āfur ... : here, in recapitulation, Mani speaks of the "creation" of the Light Elements by the First Man, to whom the pronoun -š refers in u-š paymōxt.
20 ... w’d ... wyn’r’d ... ’wd ’b ’dwr p’r’y’d. ’wd ’gnyn hmyw h’mwx ’wd h’nmzw br’nd. ’wd h’n rwšnyy ’wd xwšn ’y xwyš ’y nxwstyn, ’ymyš’n mhr’spnd’n pd xwyš phryz. ’wd ’whrmyzdb y q’m h’nys’n ’cyš wýš’d.

21 ... ps k’ rwšňhr-zyzd ’wy qyšwrw’ryzd my’n h’mkýšwr ’ystyn’d, ’ws ’wys’n yzd’n wyn’r’d hynd, ’yg dwdy rwšňhrzyzd, sryqrqyrbyzd ’wd ’whrmyzdb by pd xwyš cyhr ...

22 ... ’wys’n yzd’n *’wd h’n rhngwh *zyzd *ndr rh ’y xwr ’wd m’h *’ystyn’d hynd, kw h’n rwšnyy ’wd xwšn ’yg yzd’n, ’y ’c nwx *’z ’wd dyw’n ’wd pryg’n nr’n ’wd m’yg’n jwvd ’wd ’wb’rd, ’ws nwnc grypt d’rynd, ’wd h’nč ’y d ’w pršygrd ’c w’d, ’b ’wd ’dwr jwynd ’wd *’wb’rynd ...

23 ... ’ndr ’myxt, k’ ’whrmyzd ’wd ’hrmyn ’gynyn ’rdgy bwd. ’wd ps h’n rwšnyy ’wd xwšn pd j’r ’wd phrzzyšn ’y xwr ’wd m’h ’wd phryz ’wd drm’n ’yg yzd’n ’c zmyg ’wd ’sm’n h’mkyšwr ’wl ’hr’myd, ’wd ’w ’whyšt’w wyd’ryd* ...

24 ’wd ... k’ p’nzdž pd m’hgy’n bwyd, pd nymm’h, ’wrmzd-by h’n rwšnyy ’wd ’bzwysn ’y m’h yzd pd xwyš cyhr yzd ’pwryd ’wd wyr’yd. ’wd ’c nymm’h, s’zdž pd m’hgy’n, d ’w ’byd’q m’h, wyst ’wd *nw pd m’hgy’n* ... ’byd’g m’h ’gynn bwynd, *’yg ’whrmyzdby ... ’c rh ’y m’h yzd xzyzd, ’wd w rh ’y xwršydy ’dyhyd. ’wd ’wys’n yzd’n, ky ’whrmyzdby ’c nymm’h d ’w ’byd’g m’h rwc rwc ’c rh ’y m’h yzd ’w rh ’y xwršydy *’wryd, ...

25 ... m’h pd sy’r rwc ’wd pd nwm’h ’wd byd’g m’h ’sm’ryhyd ’wd pyd’g bwyd. ’wd h’n ’z ’wd ’hrmn, ’wd t’r ’wd tm,  

20 ud āb ādur pārāyāḍ ...: “... and Water will purify Fire. And they (i.e. Wind, Water and Fire) will ever be together in one place and with one strength. And that original Light and *Goodness of their own, those Elements (i.e. Wind, Water and Fire) (have) in their protection. And the wish of the First Man, that has been fulfilled by them (-sān ... azzīš)” (H.). This passage refers presumably to the Three Wheels.

22 rhngwh: this word is a hapax, of doubtful pronunciation. The identity of the Rahnegīn (?) God is not known.

24 hān rošnī ud ahzawīn: i.e. the redeemed Light which, according to Mani, causes the waxing of the Moon; this is the especial care of the First Man, the lord of the New Paradise, who has his throne also in the moon. Transl. : “Then the First Man creates that light and increase of the moon in his own essence god, and arrays it.” Cf. z 18, below.

awešān yazdān: i.e. the redeemed souls and particles of Light, by now “created god” by the First Man.

25 tār ud tam ...: four of the Dark Elements are listed here. The hendiadys tār ud tam is opposed to rošn, hōsāg to wād, zahr to āb, sōzišn to ādur.

26-34 These paragraphs (for which see also H.S. Nyberg, Texte zum mazdayasnischen Kalender (Uppsala 1934), 54-7, 76-79) are devoted to the year and changing seasons
Text y

"wd hwš'g 'y dwjgn, "wd zhr 'y mrg, "wd swcyšn 'y xyšmyn, "wd zhr 'y dyw'n ...

[a gap of unknown length]

On the cycle of the days

gwyšn 'yg phryzšn rwc'n

26 ... rwc pd h'n syh r'stw'n 'y 'wy dwdyg 'st'ng hnz'pt, 'yg "b'n m'h

as part of the process of physical redemption. H. has shown (Henochbuch, 32 f.) that the text was composed when the Persian New Year (on 1 Frawardin) coincided with the autumn equinox, i.e. during the reign of Ardašir I. It was therefore one of Mani's early works. The calendar of the original text is as follows:

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Season</th>
<th>Scales (tr'zwg)</th>
<th>Scorpion (gs'dwm)</th>
<th>Archer (nym'sp)</th>
<th>Goat (whyg)</th>
<th>Water-carrier (dwñ)</th>
<th>Fishes (mn'hyg)</th>
<th>Ram (wrj)</th>
<th>Bull (g'w)</th>
<th>Twins (dw phykr)</th>
<th>Crab (kyr-nj)</th>
<th>Lion (jgr)</th>
<th>Virgin (hwig)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>Ardwahišt</td>
<td>Oct./Nov.</td>
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<td>4.</td>
<td>Tir</td>
<td>Dec./Jan.</td>
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<tr>
<td>5.</td>
<td>Amurdäd</td>
<td>Jan./Feb.</td>
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<tr>
<td>6.</td>
<td>Şahrewar</td>
<td>Feb./March</td>
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<td>7.</td>
<td>Mihr</td>
<td>March/April</td>
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<td>8.</td>
<td>Åbán</td>
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<tr>
<td>9.</td>
<td>Ådur</td>
<td>May/June</td>
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<tr>
<td>10.</td>
<td>Dāi</td>
<td>June/July</td>
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</tbody>
</table>

This text was revised by means of clumsy interpolations at a time when 1 Frawardin fell at the summer solstice, that is, sometime between about A.C. 590 and 660. Probably it was made after the schism of the Dēnawars had separated the eastern church from the mother-church. The calendar at the time of the revision was the following:

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Season</th>
<th>Scales (tr'zwg)</th>
<th>Scorpion (gs'dwm)</th>
<th>Archer (nym'sp)</th>
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<th>Fishes (mn'hyg)</th>
<th>Ram (wrj)</th>
<th>Bull (g'w)</th>
<th>Twins (dw phykr)</th>
<th>Crab (kyr-nj)</th>
<th>Lion (jgr)</th>
<th>Virgin (hwig)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Frawardin</td>
<td>June/July</td>
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<tr>
<td>2.</td>
<td>Ardwahišt</td>
<td>July/Aug.</td>
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<tr>
<td>5.</td>
<td>Amurdäd</td>
<td>Oct./Nov.</td>
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<tr>
<td>6.</td>
<td>Şahrewar</td>
<td>Nov./Dec.</td>
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</tbody>
</table>

In this Reader those data which belong to the revised text have been set as parentheses. 26 hān sīh rāstwān i awē dudig āstāneg; The āstāneg or "thresholds" were evidently envisaged as 6 bands, dividing the space in the sky between the sun's greatest and smallest daily arc. The first "threshold" was the highest, the sixth the lowest. The sun was regarded as passing through one of these thresholds in each month of 30 days (rāstwān), and as going through each "threshold" twice in the year, ascending and descending. (For further details see H., Mir. Man. i, 188 n. 3). When the second "threshold" was being traversed by the ascending sun, it was April/May, i.e. Åbān month by the original calendar. The data that in Åbān month the day had 11 hours, the night 13, belong to the revised calendar, according to which Åbān corresponds to January/February.
hngsyyhyd 'wd pyd'g bwyd. — 'wd m'h 'b'n rwc y'zdh zm'n bwyd 'wd s'y sydzl. 'wd 'ygyh h'm-shr xwrspyg 'wd w's-d'pt'h 'ystyd.

27 'wd dwdyc xwrxyd 'c h'n 'st'ng 'y dwdyg 'w h'n 'st'ng 'y nxwstyn, 'y 'brdr mhj 'wd wyhmdr 'c 'b'ryg'n, 'wd whzyyd. 'wd 'ny syh rwc 'y 'dwr m'h pd h'n hm syh r'stw'n 'wd tystyr 'wd sst wcyyhr, 'y pd 'wy h'n 'st'ng 'y nxwstyn, psxt 'ystynst, ky m'h 'dwr ... pd'y'sh phryst. h'n's dwdy m'h 'dwr hmdbdc drwxs'n 'y hws'gyn, svc'yyn 'wd tmyn, 'wd dw-phyrk 'xt prdys phryzyd. 'ws'n grm'g 'yys prwd wy'shyd. 'wd nwnyd 'wrwr 'wd b"r pxs'n.

28 'wd pd h'n syh rwc 'yg 'dwr m'h, 'yg tystyr 'wd sst wys'ng, 'y bwynd 'yw zm'n 'spwr, rwc rwc dw'zdh wys'ng, dwdy 'c s'b'c 'st'nyhyd 'wd 'br rwc pd gy'g 'y xyys 'brwzyd. — 'wd rwc dw'zdh zm'n bwyd, 'wd s'b dw'zdh zm'n. 'wd hwr dw 'gyn h'sr 'ystynst. 'wd ghy h'mshr dwdy h'myn bwyd, 'wd nymwrc rbyh, c'wn 'c nxwstc xwrxyd phryst bwd. —

29 'wd ps 'yw s'r pd dw'zdh m'hyg'n hmpdc dw'zdh 'xtr pd wh'r 'wd h'myn, p'dz 'wd dmyst'n hmbxshyd 'wd pyd'g qwnd. 'wd drxt 'spyznd, 'wd mwr 'wd gw 'wd b'r 'wd wwr pxsnyd, 'wd d'm'n przywysn bwyd.

27 ud any sîh rôz ... kê mäh âdur ... pâdîš pahrîst: Transl. slightly doubtful. Perhaps: “And the further (lit. other) 30 days of the month Âdur are added (passâx âstênd) through those same 30 rastwân and 360 wigizhrag (which are) in that same first "threshold" in which ... the month Âdur has existed (pahrîst).” Nyberg (loc. cit., p. 55) renders differently, i.e. “And the further 30 days of the month Âdur are protected (pahrîst) (by it i.e. the sun) in the same 30 rastwân and 360 wigizhrag which are prepared (passâx âstênd) in the same first “threshold”, in which (is) the month Âdur”. The ambiguity of pahrîst, and the gap in the final relative sentence after ‘dwr (ignored by Nyberg), contribute to uncertainty.

fîrîst ud wasa wigizhrag: H. points out (Henochbuch, 33 n. 4) that the “double hour” (ucyhrag), dividing the day, like the year, into 12, is a Babylonian reckoning; and that it is curious to find it in the same text with zamân. The origin of the word ucyhrag is obscure, and its pronunciation doubtful.

hân-iš ... mäh âdur ... pahrêzêd: H. now renders, tentatively: “In that (i.e. the first ‘threshold’) are (pahrêzêd) then the month Âdur ... and the zodiacal sign Gemini.” Nyberg again takes pahrêzêd in the sense “protects”, with the sun understood as the subject (see his discussion, op. cit., p. 78; at the time when he wrote, the sense of “be, exist” had not been established for pahrêzê). The -s suffixed to hân remains unexplained.

u-sân ... azîsh: A.-H. render tentatively “and by them” (i.e. by the she-devils of heat). Nyberg translates “from those (days) on”, which forces the meaning of azîsh.

28 tîrîst ud wasa wîsânag: the reckoning wîsânag = 10 seconds does not appear to be Babylonian. It is used also in a Manichaean Sogdian text (H., Henochbuch, 33 n. 4).

rôz dwâztréal zamân bawêd ...: this statement belongs to the calendar of the revised text, with the spring equinox falling in the month Âdur.

29 hambaxsêd ud paydâg kund: the subject is the Third Messenger.
30 ‘wd k’ xwrəšy’d ’ndr ’wy wyhməy ’y h’mqyışwr pd ’smn’n b’ryst m’h m’h hmbdyc wrg, g’w, dwphyr, qyrzng ’wd šgr ’xtr ’c ’br phrzyd, ’yg hmpdz ’ymyš’n pnz’n ’xtr’n pd pnz m’h h’n pnz rwz ’bzwyd, *’xtr ’xtr ’wd m’h m’h yk rwc, h’n ’y nwn ’c ’yr’n pnz g’h hng’rynd. ’wd ’c ’nṛ’nz hmbdyc ’ym pnz pnz ’xtr rwc d’h ’bzwyd, ’xtr ’xtr dw rwc.

31 ’wd hš’rzyć hwšg ’xtr pd ’yw m’h yk rwc ’bzwyd, h’n ’y qš’n nwnyd srd’g ’zyš prwd wyš’h’n, ’wd drxt wrzn s’n’n, ’wd p’dyz *šmyrn’, ’wd h’mqyışwr xewrpr’n bw’n’n.

32 ’wd hš’rzyć m’h’yg ’xtr pd ’yw m’h yk rzw ’bzwyd, h’n ’y k nwnyd grm’g ’cyš prwd *wyš’h’n, ’wd drxt ’spyzn’, ’wd wh’r *šmyrn’, ’wd h’mšhr wšyb’m bw’n.

33 ’yg h’n pnz rwc ’y nwn ’c ’yr’n pnzg’h hng’rynd, ’wd dwzd’h rwc ’y ’c ’nṛ’n.

34 cy h’myn pd j’r ’wd phrzyșyn ’y xwrəšy’d ’c m’h myhr d’ ’w m’h whmn pd pnz m’h ’ndr ’wy wyhməy ’y h’mqyışwr ...

30 ud ka xwarxšēd ...: “And when the sun is on high in that breadth of the cosmos, in the highest of the skies, month by month corresponding to the zodiacal signs the Ram etc., then corresponding to these 5 signs, those 5 days increase in the 5 months, for each sign and month one day”.

*axtar axtar ud māh māh*: the ms. has only one ’xtr, probably by a copyist’s mistake.

panz gāh: the Zoroastrian calendar had consisted of 12 months of 30 days each, but at the beginning of the Sassanian period this was modified by the addition of 5 extra days, set after the 12th month and called officially the Gāh (° Gāthā) days, on which see in more detail Boyce. ‘On the calendar of Zoroastrian feasts’, *BSOAS* XXXIII, 1970, 513-39. The explanation offered here for the existence of these 5 days is evidently prompted by the observation that the time of the sun’s course across the sky is longer in spring and summer than in winter and autumn (see further H., *Mtr. Man. i*, 190 n. 1).

By An-Erān Mani probably meant Babylon and its neighbours. According to the present account, there were 12 more days in the An-Erān year than in the Erānian one, i.e. 10 extra days corresponding to the 5 Gāthā days, and 2 more for the zodiacal signs Virgo and Pisces. In fact there were only 354 days in the Babylonian lunar year, a difference of 11 days from the Erānian year. 5 and 12 were however holy numbers for the Manichaean; and Mani appears to have increased the difference between the two reckonings from 11 to 12, in order to have a true Manichaean correlation of 5 extra days in Erān to 12 abroad (H., *Henochbuch*, 34-35).

31 ud hassār-iz hōṣag axtar ...: “And likewise, (with) the sign Virgo there is increase of one day in one month, that which (is) when thereby (° -šan ... ažiš) cold begins spreading (lit. opening) downwards ...”. The plural -šan is perplexing, and in the light of the parallel passage in 32 (ka ... garmāg ažiš “when thereby heat ...”) should probably be deleted as a scribal error.

33 ēg hān pantz rōz ...: the main verb is not expressed, nor the second subsidiary verb. “Then those (are) the 5 days which are now reckoned in Erān the Gāh, and the 12 days which (are intercalated) in other countries”. The force of nān “now” is that the 5 days had been added to the Iranian calendar during Mani’s own lifetime.
The creation of the first man and woman

gwyśn 'yg 'br gyhmwrđ mwrđyng

35 ... 'hrmyn 'wd dywn 'c h'm-kyśwr 'hy 'wl 'hynzd, 'wd 'w xwr 'wd m'h 'hr'm'd, 'wd 'w whyś'tw, xwyś *n*p, wyd'r'd 'wd *ghy h'mkyśwr prśyqyrd bw'd. 'wd °z 'wd dywn prg'r rs'd, 'wd xwrxśyd 'wd m'h 'wd yzd'n hsp'n 'wd *wys'n bw'd.

36 'wd nxwstyc, k' ymyśn yzd'n pd xwr 'wd m'h j'r 'wd phrzyzęn 'wd 'bzwysn 'wd k'hyśn kyśwryh'n g'hyyh'n 'wd wymdhy'n hmbxt, 'ws'n rwc 'wd šb 'wd m'h 'wd s'r pyd'g qyrd, 'ws'n 'c h'mkyśwr rwśny 'wl p'rwd, 'yg h'n zdzhg °z, 'y 'c 'sm'n prwd qpt, 'wd pd drxt 'wd 'wrwr pymwxt, 'wd 'c drxt 'wd 'wrwr 'wyś'n mzn'n 'wd 'sryś't'n 'bg'ng'n, ky 'c 'sm'n *prwwd 'wbyst ḫynd, pymwxt, 'ws'n h'n b'm 'wd 'gr'y y nryśh yzd ... 'ws dwdy xwr 'wd m'h phrzy'n nyyśyd, 'ws hngwn dyd kw h'n cxwśn 'wd rwśny 'yg yzd'n, 'y grypt d'ryd, h'n hmyw yzd 'wd xwr 'wd m'h 'c °z 'wd h'mkyśwr p'k qwynynd, 'ws 'w rh'n phrzyzynd 'wd 'w whyś'tw wd'rynd ...

37 ghy h'n wypytwb °z gr'n xyśm phyqnd. 'ws nwyst g'im xw'h'n, 'ws prm'd kw pd h'n dw dys 'y srygr 'wd nr 'y nryśh yzd, 'ym dyd, h'n dw d'm nr 'wd m'yg dys'n. kwm pymwg 'wd ny'm bw'nd. *ws'n 'br wnyṛ'n, * *wm 'yn dw d'm 'cyś ny 'st'ny'h'd, 'wd ny'z 'wd 'xś'dyḥ ny wyr'r'n.

35 ... ahramen ud dēwān : because of the missing words, the meaning of this sentence is not wholly clear. The whole paragraph is prophetic.

36 ud naxust-iz ... : "and in the beginning also, when regions, places and boundaries had been allotted by these gods (i.e. by the Living Spirit and his helpers), according to the time and revolution and increase and diminution of sun and moon ".

eg hān ... aż ... : "then that Aż with smitten offspring, which fell down from the sky, and was clothed in trees and plants, and through the trees and plants was clothed in these abortions of the mazians and āśrēśṭārs which fell down from the sky ...". (Aż was both in the abortions themselves, and also passed into them from the trees and plants which they ate.) The main sentence to which this forms the protasis is lost.

u-š dudi ... mīṣid : the š refers to Aż.

u-š ō rahān pahrēžēnd : "and they protect it (on the way) to the chariots".

37 aż grān xēśm pahikand : Aż is presumably the indirect obj., pahikand impersonal. Lit. "To Aż it was filled with great anger".

hān dō dēs ... i narīsah yazd : i.e. of the Third Messenger himself and his evocation, the Maiden of Light.