

**List of Fragments**  
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M 1	s, eb	M 77	bh, bj	M 507	am
M 2 I	h	M 82 R	dgb	M 533 V	al
M 2 II	ac	M 83 I R	au	M 538	ag
M 3	n	M 83 I V	dgb	M 543	cqa
M 4a	cv	M 91 I	cz	M 554	dd
M 4b	dt	M 93 II	cx	M 564	be
M 5	ce	M 94 R	as	M 566	d
M 6	ch	M 94 V	ak	M 612 V	bu
M 7	av-az	M 95	be	M 680	br
M 9 I	ad	M 96	cy	M 710	an
M 9 II	ae	M 97	dh	M 727a	de
M 10	at	M 98 I	y	M 729	cr
M 11	cn	M 99 I	y	M 730	ah
M 14	bz	M 104	bx, by	M 731	dp
M 16	dn	M 132	bya	M 733	do
M 17	c	M 172	c	M 734	by
M 18	bw	M 173 R	as	M 737	bp
M 20	du	M 173 V	ak	M 738	cd
M 21	x	M 174	dy	M 741 R	ao
M 28 I	dg	M 175	cy, cz	M 741 V	ap
M 28 II	bt	M 176	dv	M 763	dga
M 31	co, cp, cq	M 177 R	w	M 781	dr
M 32 R	bv	M 177 V	g	M 789 V	df
M 32 V	bo	M 189	br	M 798a	cc
M 33	ba-bd	M 215	db	M 801a	cu
M 34	ca	M 216 b V	j	M 842	da
M 35	ab	M 219	dl	M 891b	bx
M 36	cm	M 224 I	cl	M 1202 (T I $\alpha$ )	ds
M 38 V	dz	M 235	dgb	M 1306 II (T I $\alpha$ )	e
M 39	bk-bn	M 298a	cx	M 1307 (T I $\alpha$ )	e
M 40 R	af	M 315 I R	cj	M 1314 (T I)	dr
M 42	dc	M 367 V	bc	M 1315 (T I)	dr
M 43	dw	M 369	bs	M 1876 (T I D)	be
M 45	dm	M 454	o	M 1877 (T I D)	be
M 47 I	f	M 459c	by	M 4970 (T II D 57)	cx
M 47 II	dj	M 470	z	M 5260 V (T II D 66)	bq
M 48	e	M 472	z	M 5262 (T II D 66)	aj
M 49 I	t	M 473	z	M 5569 (T II D 79)	p
M 49 II	b	M 475	z	M 5755 R (T II D 120)	dgc
M 67	bg	M 477	z	M 5794 I (T II D 126)	a
M 74	dx	M 482	z	M 5794 II (T II D 126)	v
M 75	ag	M 496a	av		

List of fragments

23

M 5815 I (T II D 134)	r	M 6120 (T II D 164)	aa	M 8286 I (T III D 280)	e
M 5815 II (T II D 134)	q	M 6221 (T II D 178)	cw	IB 4974	cb
M 5861 (T II D 138)	bya	M 6232 R (T II D 178)	aka	IB 6371	ea
M 5877 (T II D 138 c)	an	M 6232 V (T II D 178)	cla	P 2	ck
M 5911 (T II D 139)	e	M 7980-4 (T III D 260)	y	S	dq
M 6020 I (T II D 162)	dk	M 8171 (T III D 267)	cf, cg	S 7	cs, ct
M 6031 (T II D 163)	m	M 8251 I (T III D 278)	u	S 8	bf
M 6033 I R (T II D 163)	k			S 9	aq, ar
				S 13	aq

**Brief bibliography of general works**  
for background reading  
(in addition to those cited in the notes)

- Asmussen J. P., *X<sup>4</sup>āstvānīft*, *Studies in Manichaeism*, Copenhagen 1965 (with detailed bibliographies, p. 265 f.).
- Baur F. C., *Das manichäische Religionssystem nach den Quellen neu untersucht und entwickelt*, Göttingen 1831 (repr. 1928).
- Burkitt F. C., *The Religion of the Manichees*, Cambridge 1925.
- Cumont F. and M.-A. Kugener, *Recherches sur le manichéisme, I-III*, Brussels 1908.
- Decret F., *Mani et la tradition manichéenne*, Paris 1974.
- Jackson A. V. W., *Researches in Manichaeism with special reference to the Turfan fragments*, New York 1932 (repr. 1966).
- Le Coq A. von, *Buried Treasures of Chinese Turkestan, an account of the second and third German Turfan expeditions*, transl. A. Barwell, London 1928.
- Polotsky H. J., *Abriss des manichäischen Systems*, Pauly-Wissowa, *Real-encyclopädie der classischen Altertumswissenschaft, Supplementband VI*, Stuttgart 1935, cols. 240-71.
- Puech H. C., *Le Manichéisme. Son fondateur, sa doctrine*, Paris 1949.
- Schaeder H. H., *Urform and Fortbildungen des manichäischen Systems, Vorträge der Bibliothek Warburg, 1924-25*, Leipzig 1927, pp. 63-157.
- Widengren G., *Mani und der Manichäismus*, Stuttgart 1961; Eng. version *Mani and Manichaeism*, London 1965.

Reference works for grammar and syntax

- Boyce M., 'Some Middle Persian and Parthian Constructions with Governed Pronouns', *Dr. J. M. Unvala Memorial Volume*, Bombay 1964, 49-56.  
'The use of relative particles in Western Middle Iranian', *Indo-Iranica, Mélanges présentées à G. Morgenstierne*, Wiesbaden 1964, 28-47.
- Brunner C. J., *A Syntax of Western Middle Iranian*, Ph.D. Thesis, University of Pennsylvania, 1971.
- Ghilain A., 'Index de Termes en Moyen-Iranien', *Le Muséon* 50, 1937, 367-395 (index to W. B. Henning's "Das Verbum...", for which see *List of Abbreviations under Verbum*).  
*Essai sur la langue parthe. Son système verbale d'après les textes manichéens du Turkestan oriental*, Louvain 1939.
- Salemann C., *A Middle-Persian Grammar*, transl. by L. Bogdanov, Bombay 1930 (out of date, but still the only general study).
- Skalmowski W., 'Das Nomen im Parthischen', *Bulletin de la Société Polonaise de Linguistique*, Wrocław- Kraków, XXV, 1967, 75-89.
- Tedesco P., 'Dialektologie der westiranischen Turfantexte', *Le Monde Oriental*, XV, 1921, 184-258.

**Abbreviations of authors' names and of titles  
used in the notes**

<b>Acta Or. Hung.</b>	Acta Orientalia Academia Scientiarum Hungaricae.
<b>A.-H.</b>	F. C. Andreas and W. B. Henning (see intro. p. 20).
<b>AION</b>	Annali dell' Istituto Orientale di Napoli.
<b>Andreas-Barr</b>	F. C. Andreas and K. Barr, <i>Bruchstücke einer Pehlevi Übersetzung der Psalmen</i> , SPAW 1933, I, 91-152.
<b>APAW</b>	Abhandlungen der Preussischen Akademie der Wissenschaften.
<b>BBB</b>	W. B. Henning, <i>Ein manichäisches Bet- und Beichtbuch</i> , APAW, 1936, X.
<b>BSO(A)S</b>	Bulletin of the School of Oriental (and African) Studies, London.
<b>Cat.</b>	M. Boyce, <i>A Catalogue of the Iranian manuscripts in Manichean script in the German Turfan collection</i> , Berlin 1960.
<b>Chinese Hymnscroll</b>	The Chinese Hymnscroll in the British Museum, S 2659 (for which see W.-L. ii and Tsui Chi, <i>BSOAS</i> XI i, 1943, 174-219).
<b>H.</b>	W. B. Henning.
<b>Henochbuch</b>	W. B. Henning, <i>Ein manichäisches Henochbuch</i> , SPAW 1934, V, 27-35.
<b>HR i, ii</b>	F. W. K. Müller, <i>Handschriften-Reste in Estrangeloschrift aus Turfan, Chinesisch-Turkistan</i> , I, SPAW 1904, IX, 348-52; II <i>aus dem Anhang zu den</i> APAW 1904, 1-117.
<b>JRAS</b>	Journal of the Royal Asiatic Society.
<b>Kephalaia</b>	H. J. Polotsky, <i>Kephalaia, Manichäische Handschriften der staatlichen Museen Berlin</i> , Stuttgart 1940.
<b>KPT</b>	W. Sundermann, <i>Mittelpersische und parthische kosmogonische und Parabeltexte der Manichäer, Schriften zur Geschichte und Kultur des Alten Orients</i> 8, <i>Berliner Turfanexte</i> IV, Berlin 1973.
<b>Man. Homilien</b>	H. J. Polotsky, <i>Manichäische Homilien, Manichäische Handschriften der Sammlung A. Chester Beatty Bd. I</i> , Stuttgart 1934.
<b>Mani-Fund</b>	C. Schmidt and H. J. Polotsky, <i>Ein Mani-Fund in Ägypten, Originalschriften des Mani und seiner Schüler</i> , SPAW 1933, I 4-90.
<b>MHC</b>	M. Boyce, <i>The Manichaean Hymn-cycles in Parthian</i> , London 1954.
<b>MIO</b>	Mitteilungen des Instituts für Orientforschung, Berlin.
<b>Mir. Man. i-iii</b>	F. C. Andreas and W. B. Henning, <i>Mitteliranische Manichaica aus Chinesisch-Turkestan</i> I, SPAW 1932,

- X, 175-222; II, *ibid.*, 1933, VII, 294-363; III, *ibid.*, 1934, XXVII, 848-912.
- Mitteliranisch** W. B. Henning, 'Mitteliranisch' in *Handbuch der Orientalistik I* (herausg. von B. Spuler) Bd. IV i (Leiden 1958), 20-130.
- MSt.** C. Salemann, *Manichaeische Studien I, Mémoires de l'Académie Impériale des Sciences de St.-Petersbourg*, VIIIe série, VIII 10, 1908.
- NGGW** Nachrichten der Göttinger Gesellschaft der Wissenschaften.
- Psalm-book** C. R. C. Allberry, *A Manichaean Psalm-Book, Part II, Manichaean Manuscripts in the Chester Beatty Collection Vol. II*, Stuttgart 1938.
- Salemann, Manichaica iii** C. S. Salemann, 'Manichaica III', *Bulletin de l'Académie Impériale des Sciences de St.-Petersbourg*, 1912, 1-32.
- SPAW** Sitzungsberichte der Preussischen Akademie der Wissenschaften.
- TPS** Transactions of the Philological Society, London.
- Türk. Man. i** A. von Le Coq, *Türkische Manichaica aus Chotscho*, APAW, 1911.
- Verbum** W. B. Henning, 'Das Verbum des Mittelpersischen der Turfanfragmente', *ZII*, IX 2, 1933, 158-253.
- W.-L. i, ii** E. Waldschmidt and W. Lentz, *Die Stellung Jesu im Manichäismus*, APAW, 1926 no. 4; *Manichäische Dogmatik aus chinesischen und iranischen Texten*, SPAW 1933, XIII, 480-607.
- ZII** Zeitschrift für Indologie und Iranistik.
- ZPE** Zeitschrift für Papyrologie und Epigraphik.

## THE TEXTS



## I

PROSE TEXTS CONCERNING MANI  
AND THE HISTORY OF HIS CHURCH

## a

## Mani claims supremacy for his faith over all others

- 1 dyn ʿyg mn wcyd ʿc ʿbʿrygʿn dyn ʿy pyšyngʿn pd dḥ xyr frʿy ʿwd  
*dēn īg man wizīd az abārīgān dēn ī pēšēnagān pad dah xīr frāy ud*  
 wyhdr ʿst. yk, kw dyn ʿy ʿhyngʿn pd yk šhr ʿwd yk ʿzwʿn bwd; ʿyg  
*wehdar ast. yek, ku dēn ī ahēnagān pad yek šahr ud yek izwān būd; ēg*  
 dyn ʿy mn ʿʿd kw pd hrw šhr ʿwd pd wysp ʿzwʿn pydʿg bwʿd, ʿwd  
*dēn ī man ād ku pad harw šahr ud pad wisp izwān paydāg bawād, ud*  
 pd šhrʿn dwrʿʿn qyšyhʿd.  
*pad šahrān dūrān kēšihād.*
- 2 dwdyg, kw dyn ʿy pyšyn, ʿndwm dʿš sʿrʿrʿn pʿqʿn ʿndr bwd hynd,  
*dudīg, ku dēn ī pēšēn, andom dāš sārārān pākān andar būd hēnd,*

## a

**M 5794 (T II D 126 I):** *Mir. Man. ii* 295-96. The fragment is evidently from one of Mani's own writings. A similar passage from his *Šābuhragān* is cited by al-Bīrūnī (*The Chronology of Ancient Nations*, ed. E. Sachau, 207), and another such passage occurs in the Coptic *Kephalaia* Ch. I. These show that among the prophets whom Mani recognized as his forerunners were the Buddha, Zoroaster, and Jesus.

**1** *dēn īg man wizīd*: lit. "the religion which by me was chosen". *abārīgān dēn ī pēšēnagān*: "the other religions of the ancients". Note the plural adjective *abārīgān* qualifying a singular noun.

**2** *dēn ī pēšēn, andom dāš...*: "the older religion, as long as (*andom dā*) there were holy leaders in it (-š *andar*)..." *andom dā* is treated as a compound conjunction, and *dā* therefore takes the suffixed pronoun (properly attached to the *first* word in a sentence or clause).

The apodosis is missing after *būd hēnd*. Evidently words must be supplied meaning something like "remained in order".

...; `wd c`wn s`r`r`n `hr`ft hynd, `ygyš`n dyn whwryd, `wd pd `ndrz  
 ...; *ud če`on sārārān ahrāft hēnd, ēgišān dēn wihurid, ud pad andarz*  
 `wd qyrdg`n swst bwd hynd, `wd pd \*...; `yg dyn `y mn pd nbyg`n\*  
*ud kirdagān sust būd hēnd, ud pad \*...; ēg dēn ī man pad nibēgān\**  
 zyndg`n, pd hmwc`g`n, `spsg`n, wcydg`n `wd nywš`g`n, `wd  
*zīndagān, pad hammōzāgān, ispasagān, wizīdagān ud niyōšāgān, ud*  
 pd whyh `wd kyrdg`n, d` w `bdwm pt`y`d.  
*pad wihih ud kirdagān, dā ō abdom pattāyād.*

- 3 sdyg, kw `wys`n gy`n`n pyšyng`n `yg pd xwyš dyn qyrdg`n ny  
*sidīg, ku awēšān gyānān pēšēnagān ig pad xwēš dēn kirdagān nē*  
 hnzft, `w dyn `yg mn ``ynd, `wš`n xwd dr `y `wzynyšn bwyd.  
*hanzaft, ō dēn ig man āyēnd, ušān xwad dar ī uzēnišn bawēd.*
- 4 tswm, kw `yn `bhwmyšn `yg dw bwn, `wd nbyg`n zyndg`n, whyh  
*tasom, ku ēn \*abhumišn ig dō bun, ud nibēgān zīndagān, wihih*  
 `wd d`nyšn `y mn, `c h`n `y pyšyng`n dyn fr`ydr `wd why hynd.  
*ud dānišn ī man, az hān ī pēšēnagān dēn frāydar ud wahy hēnd.*
- 5 pnzwm, kw wisp`n nbyg`n whyh `wd ``zynd `yg pyšyng`n dyn`n  
*panzom, ku wispān nibēgān, wihih ud āzend ig pēšēnagān dēnān*  
 k` w `yn \*dyn `y mn ...  
*ka ō ēn dēn ī mān ...*

*ēg-išān dēn wihurid*: “then their religion became confused”. -*šān* depends on *dēn*.  
 When a pronoun or other word is attached to a word ending in a consonant, a  
 short linking vowel develops, either *i* or *u*, which is nearly always written.

*sust būd hēnd*: “they (i.e. the followers of the religion) became slack...”.

3 *awēšān gyānān pēšēnagān...*: lit.. “those former souls, by-whom (*ig*) in their own  
 religion good action was not completed, come to my religion, and it verily is to-them  
 (-*šān*) the gate of salvation”. *uzēnišn* lit. “going out” means in this context escape  
 from the cycle of rebirths. The reading `wš`n (rather than `yš`n) is Dr. Sundermann’s.

