

'wm 'yd wsn'd 'ymyn sxwn w'xt 'hynd, kw wxd kyc kyc nw'r kryd,  
 'wd \*'w hw 'bgwš 'šnwyyd. \*'b'wš'n ky 'šnw'h, 'wd w'wr kr'h, 'wd pd  
 wxybyh sr nhynj', 'wd pd qyrbg kyrdg'n prxyz'h, mwxs wynd'h 'c  
 'ym z'dmwrđ, 'wd 'c wysp bzg bwxs'h. hw wsn'd cy pd 'ym pw'g  
 cxš'byd 'wd pd 'ym 'spwr jyryft, pd 'ym prxyz 'wd nmryft, 'z, mry m'ny,  
 'wd tw, mry 'mw, 'wd hrwyn hsyng'n, 'wd 'ymynyc mrdwhm'n frwx'n  
 ky pd 'ym jm'n 'jynd, 'wd hm hwynyc ky 'm'br 'jynd, bwxsynd 'c 'ym  
 z'dmwrđ. hw wsn'd cy pd 'ym z'dmwrđ cyš ny 'st cy xwj, byc 'ywg  
 pwn 'wd kyrbg kyrdg'n cy 'šn'sg'n mrdwhm'n krynd. hwyn ky 'w mn  
 m'ry m'ny pdw'z kyrd, 'wd 'w 'whrmzd bg frmnywg d'rynd, 'wd 'w  
 pw'g'n 'wd r'st'n dyn'br'n w'd'g wx'zynd, hwyn 'hynd ky bwxsynd,  
 'wd \*'ž 'ym z'dmwrđ bwg wyndynd, 'wd pry'bynd mwxs y'wyd'n.

hnjft n'g'n wyfr's wxš

## S

### From the introduction to a hymn-book

1 'br s'r 'MPP'I 'c bwn z'yšn 'y prystg rwnš, nwn 'br s'r ... k'  
 'hr'pt pd kyrdg'ryy, 'wd 'br s'r MPPPII 'c 'hr'myšn 'y mry š'd-'wrmyzd

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

**\*abāw-u-šān kē išnawāh**: ... "then he-who shall hear them ...". -*šān* presumably refers to *imīn saxwan*, although *ō hō* intervenes. The ms. has only [...].*š'n*.

**čiš nē ast cē xōž**: "there is nothing good".

## S

**M 1, 160-227**: F. W. K. Müller, "Maḥrnāmag, Ein Doppelblatt aus einem mani-chäischen 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 *jāy* for *gyāg*) which accord with the 9th-century date.

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

**MPPPII**: 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'przptg pd j'y b' m'nd d' ws s'r'n. pd m'nyst'n 'y 'rk 'wft'dg 'wd nyh'dg bwd. 'wd ps mn yzd'md, xrwhxw'n, km 'yn mhrn'mg 'yd'wn dyd, n'frz'ptg, 'byk'r 'wft'dg, 'ygwm dwd prm'd 'w przynd dwšyst, pwsrwm gr'myg, 'w nxwrygrwšn, prz'ptn, 'wn kw bw'd 'ndr dyn m'dy'n pd 'bzw'n, mhrn'mg pd dst 'y dynz'dg'n, hš'gyrd'n nwg'n, kw gryw'n pdyš p'cyh'nd, 'wd hmwg, xrd, frhng 'wd hwnr 'cyš hmwxs'nd.
  - 4 'yg nwn, pd hwjstgyy 'y yzd mry 'ry'nš', hmwz' 'y nwg 'wd nyw-mwrw'h; 'wd pd prwxxy 'y mry dwšyst, 'spsg; 'wd pd nyw pyš'ryy 'y mry yyšw'ry'm'n, mhystg; 'wd pd twxššn 'y yzd'md, xrwhxw'n 'y zyr; fr'y 'wd wyš pd twxš'gyy, rnz 'w'm bwrdn 'y nxwrygrwšn, kyš pd dyl 'y grm 'wd pryhyn mnyšn twxš'yyst, šb'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 mahnāmag** : 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 *idāfat*.

**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.

**nāfrazāftag** : an abbreviated form of *anāfrazāftag*, which itself is a characteristic Pth. form (with negative prefix *anā* for *a*).

**frazend ... puserum ... naxurēgrōšn** : the 3 nouns are in apposition.

**mādayān** : See Schaefer, *BSOS* VIII 2/3, 1936, 741 n. 2. There seems to be a pun on the two meanings of *mādayān* (see glossary).

**4 ēg nūn ...** : here another writer appears to take over, since in the lines that follow Yazdāmad is referred to in the third person.

**kē-š tuxšist** : lit. "by whom was laboured at it (-š)", or (in this late text) "who laboured at it."

**kē-šān nibištēnd** : "who wrote them (i.e. the hymns)." A late form (for *nibišt hēnd*), and a late construction (for *kē nibišt hēnd* "by whom they were written").

**5 ud cē-m pad wiḥānag ...** : from here *Naxurēgrōšn*, 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 ... 'w<sub>h</sub> pscg kw, ''wn c'wn xyyn znyd, 'wd šhr p'yd, 'wd wrz qwnd, 'wd pryšm'r dyyd, 'wd py<sub>t</sub> 'wd my xwryyd, 'wd zn 'wd rhyg d'ryd, 'wd qdg 'wd xw'stg qwnyd, 'wd tn r'y cyyd, 'wd 'ndr šhr hr'g bryd, 'wd 'pr 'wd zyy'n qwnd, 'wd pd 'stmbgy<sub>h</sub> 'wd 'n'mwrzygy<sub>h</sub> rwyyd, — ''wn xrdyc 'wd d'nyšn 'y yzd'n hyb pwersyd, 'wd rw'n r'y hyb mnyyd.

[a number of lines defective or missing]

- 2 ... 'y d'ryd, 'c 'wyzm'h 'wd mrzyšn, 'wd dwšmtyy dwšxwpty 'wd dwšxwšty<sub>h</sub> nhynz'd. 'wd 'c 'pryc 'wd zyy'n 'wd mstwbryy 'wd 'n'mrzygyy 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, 'wš'n qmb hyb znyyd. cy 'wyš'nc 'c h'n rwšnyy 'wd xwšn 'y yzd'n przywynd. c'wn h'n 'rdyqr 'wd wrzygr myrd ...

## t

**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 šahr pāyed:** presumably as a soldier.

## u

## Precepts for Hearers

ʾndrz ʿyg nywšʿgʾn

- 1 ... pd rwʾngʾn ʾwd pd ... \*hyʾrbwdyḥ ʾbʿg ʾmyxsynd, ʾwšʾn pd hmʿg dyl ʾw hyʾrbwdyḥ ṭwxšynd, ʾwšʾn dwst hynd, cʾwn kšʾn hʾmtwhmg hynd.
- 2 ʾwšʾn pd ʿyn dw nyšʾn ʾbʿg pywst hynd, pd nyšʾn ʿy dwsʾrmyy ʾwd pd nyšʾn ʿy trs, ʿyšʾn ʿcyš pdyrynd. ʾwšʾn pd pdyxšr dʾrynd, cʾwn ky xwyš \*xwdʾwn ʾwd xwdʾy dʾryḥ, ʾwd ṭyrsynd prmʾn ʿyg ʾwyšʾn wdʾrʾdn, ʾwd ʾw ʿyn nhwptgyhʾn ʾwd wzrgyhʾn whwrydn, ʿyšʾn pd wysp zmʾn ʿcyš ʾšnwyynd. ʾwd hngwnc ʿc dwsʿkyrdgʾnyḥ ʾwd ʾzygryy ṭyrsynd ʾwd preʾrynd. ʾwd pd dʾnyšn wʾbrygʾn wzrgyhʾ \*ʾmyxt hynd.
- 3 ʾnʾy pd ʾndrz ʾwd kyrdgʾn \*ʾhnwnc qmb hynd, ʾyd rʾy cy pd qwnyšn ʿy šhr, ʾwd pd prgʾmyšn ʿy ʾʾz, ʾwd pd ʾwrzwg ʿy nr ʾwd ʿy mʿyg \*ʾmyxt hynd ...

## u

**M 8251 (T III D 278 II):** *Mir. Man. ii* 308-11. The title is taken from another sheet of the same ms. (M 8250), evidently containing part of the same text, but very badly damaged. The present passage gives not so much precepts for Hearers as a description of what their relationship with the Elect should be. The style suggests that it is from a work by Mani himself (see *Mir. Man. ii* 294).

**1 pad ruwānagān ...:** “Through alms and through ... [and] friendship they (the Hearers) are joined with them (the Elect)”. *abāg* is evidently postpositd to a missing pronoun *-šān*.

**u-šān pad hamāg dil ...:** “and they strive whole-heartedly for their friendship”.

**2 ʿn dō nišān:** the four signs, of Love, Faith, Fear and Wisdom, are expounded in the Turkish Manichaean confessional (*Xwāstwānīft VIII B*, for which see J. Asmussen, *Xwāstwānīft*, Copenhagen 1965, 175, 196).

**\*xwadāwan ud xwadāy:** the ms. has *xwdʾwd xwdʾy*, an evident haplogy.

**wihurīdan:** Dr. Sundermann’s reading.

**pad dānišn ...:** probably “and through knowledge they are truly (and) strongly joined (with them)”. *āmīxt* is partly restored.

**3 āwarzōg ī nar ud ī māyag:** “the desire which (is) of male and of female”. The insertion of *ud* between substantive and relative particle is very unusual.

[some lines missing]

- 4 ... `wd `yd r'y cy \*nywš'g'n `c `rd'w'n \*qmb hynd, h'nyš'n `c `yd kyrd `ndwm pd wrdyšn `byr'z bwyd, d' gy'gyh'n kwš'n pscg `c h'n dyjwštty p'q qryhynd; pdys'y `yd kwš'n šhr `wš bzgyy `wn `spwryh' ny pr'mwxt c'wn `rd'w'n pr'mwxt. cy `rd'w'n h'm'g šhr `wš prg'myšn pr'mwxt, `wd pd h'n yk q'myšn `y yzdygyrdyh `spwr bwd hynd.
- 5 `wd pd `yn dw nyš'n \*zryzdyh' pd yk mnwhmyd `yst'd hynd, pd nyš'n `y dws'rmyy `wd pd nyš'n `y trs; `yd r'y cyš'n wysp prg'myšn `wd wysp wrdyšn `wd `y`rdyšn `wd wysp `xš'dyh `wd wnywdyh `cyš pr'mwxt, `wd b' `gwhyšn bwxsynd, `wd šwynd, `wd `ndr h'n šhr wrzg `wd `st'ydg pdyrypt `wd \*hrwpt bwynd `wd `ndr h'n rwšn `y ...

## V

### Precepts for Hearers

- 1 ... `bxš'yšn \*`br kwn'nd, kwš'n `wn ny \*`wzn'nd c'wn drwnd'n `wzynnd. byc pyt mwrđg `y wysp d'm, hrw'gwc kw wynd'nd, k' mwrđ `y'b k' `wzd, hyb xwrynd. `wd hrw kw wynd'nd, `gr pd wh'g, `gr pd zyyšn, `wd `gr pd d'šyn, hyb xwrynd. `wš'n h'n `nd ws. `yn nxwyn `ndrz `y nywš'g'n.

4 *hān-i-šān az ēd kird* ... : lit. "to them (-šān), because of this fact (*az ēd kird*), that (*hān*, 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".

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

## v

**M 5794 II (T II D 126)** : *Mir. Man. ii 296-7*. From a double sheet. The first sheet contains text a, above.

**I druwandān** : i.e. non-Manichaeans. 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 'spgyh m' hyb kwnynd. 'wd pd h'n  
cyš'n ny dyd h'd, 'br ks z'wrgw'g m' hyb bwynd. 'wd pd drw 'br  
tys swgnd m' hyb \*xwrynd, 'wd drwxyh ...

## W

### On the evils of eating meat and drinking wine

- 1 ...sdyg, kw \*dwdmnd bwyd. \*tswm, kw gy'n ryymn bwyd. pnzwm, kw  
'wrzwg 'bz'yyd. šwhwm, kw z'wrw'ž bwyd. 'wd hptwm, kw 'w ws'n  
wdbrrhm bwyd. hštwm, kw rw'ng'n ny p'cyhyd. nwwm, kw 'šqwh'n  
'byqyrbggy bwynd. dhwm, kw pd pwxtn 'st'r bwyd. y'zdhwm, mnyyšn  
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 xwryd. pnzwm, ky dyyd xwrđn. ššwm,  
ky 'pr'h dt. hptwm, ky frwxšyd. hštwm, ky xrynyd. 'wd nwm ...

4 **pad hān cē-šān nē dīd hād**: “and concerning that which might not have been seen by them ...”.

## W

**M 177 R**: *HR. ii* 88-90, *MSt.* 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).

**1 dwdmnd**: H.'s reading. *zwrmd*, Müller.

**ku ō wasān wadbrahm bawēd**: “that he (or it) scandalizes many people” (*H.*, *TPS* 1944, 114).

**ruwānagān nē pāzēhēd**: the significance is obscure.

**manišn šawēd**: *manišn* 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.

3    ʻc my ʻwd mstyy nwh gwng zyyʻn ʻwd ʻstʻr bwyd : yq, kw ʻbyʻwš  
bwyd. dwdyg, kw drdwmnd bwyd. sdyg, kw pšymʻnyg bwyd. tswm,  
kw ʻspystwʻg \*bwyd. \*pnzwm, kw pd qftn trs bwyd. \*ššwm kw ...  
pʻdyprʻh \*yʻdyd. \*hptwm, kw ... hštwm, kw ... ʻbyšrm bwyd ...

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

## X

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

[Parthian]

ʾwhrmzydbg rzmǵ, ʾrdʾwʾn mʾd pdwhn

- 1 ... \*ʾwd \*kd wʾdyn dywʾn frwdʾd kw ..., hrwyn ʾmwšt ʾbr hw,  
cwʾgwn ʾspyr ʾstft, pt wʾdyyn šhr.  
2 ʾdyʾn ʾwhrmzydbg \*pdwhʾd ʾw mʾd wxybyy. ʾwš mʾd pdwhʾd ʾw yzd  
rʾštygr, kw m ʾw pwhr \*ʾdyʾwr fršʾw, cyš tw qʾm hnft, ʾwt pt tryxt  
\*ʾštyd...

[a long gap]

- 3 ... \*xrwštg yzd ʾwsxt tyrg. \*ʾwš ʾspyr dywʾn qʾfʾd, ʾwš \*drwd dʾd  
ʾc pydr ʾwt hmg šhrdʾryft. ʾwš wʾxt kw hndʾmʾn ʾmwrd, cyt bwjʾgr  
ʾgd.

## X

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

**2 mā d wxēbe ... yazd rāšfīgar:** i.e. the Mother of Life and the Father of Greatness.

**3 \*xrwštag 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. *xrwštg* is wholly restored.

**handāmān amward:** "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).

- 4   `wt `whrmzdbg wyšmn `d pt mwjdg š `dgr. `wš pdw `xtg yzd `fryd. `wd hrw dw sd ... `rd `w `n m `d, pdw `xtg \*yzd ...

## y

## From Mani's account of the making of the world

## The Living Spirit fashions the heavens and earths

gwyšn `br `stwnd

- 1   ... hpt `b `xtr przyd, `wd dw `zdh `g `gwst `wd gyšt, `wd pd h `n `y `yrdwm `sm `n `wl `gwst. `wš `n, pd w `ng \* `n `spyn \*grdynydn r `y, nr `wd m `yg prystg dw `br gwm `rd. `wš `n dwdy `wl `w wymnd `wd b `ryst `y rwšn `hr `pt.

## y

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 III 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 *gōwišn abar 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 abāxtar ... 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 ī 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-šān ... 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 'wd 'c w'd 'wd rwšn, 'b 'wd 'dwr 'y 'c gwmyzyšn p'rwd, rwšn rhy dw, h'n 'y xwršyd 'c 'dwr 'wd rwšn, pd pnz prysp pr'whryn w'dyn rwšny'n 'byn 'wd 'dwryn, 'wd \*dw'zdh dr, 'wd m'n pnz, 'wd g'h sh, 'wd rw'ncyn prystg pnz 'y 'ndr 'dwryn prysp, 'wd h'n 'y m'h yzd 'c w'd 'wd 'b, pd pnz prysp pr'whryn w'dyn rwšny'n 'dwryn 'wd 'byn, 'wd ch'rdh dr, 'wd m'n pnz, 'wd g'h sh, 'wd rw'ncyn prystg pnc 'y 'ndr 'byn prysp, qyrd 'wd wyr'st. 'wš'n ... 'ndr pymwxt.
- 3 dwdy myhryzd 'c hm p'r'yšn pyntwg sh, 'y w'd 'b 'wd 'dwr, pymwxt, 'wd prwd 'w t'r zmyg 'wxyst. 'wd r'z 'y wzrg, whyšt 'y nwg, 'br 'pwrydn r'y, h'n pnz knd'r 'y mrg hngnd 'wd h'mgyn qyrd. 'wd hmbdyc 'sm'n'n 'br t'r zmyq nyr'myšn ch'r, hwš'gyn 'wd t'ryn 'dwryn 'wd 'byn,yq 'br dwdy ncyd 'wd nyr'pt. 'wd prysp 'yw, 'y 'c rwšn zmyg, xwr's'nyh'h 'yrgyh'h xwrpr'nyh'h 'wb'ynd, 'wd 'b'c 'w zmyg 'y rwšn hng'pt. 'wš'ny wzrg zmyg 'yw qyrd 'wd 'br nyr'myšn'n nyys'd. 'wd 'wy prm'ngyn yzd 'br m'nbyd qyrd. 'wd 'br hm zmyg 'ndrwn 'ny prysp \*'yw, try xwr's'n 'yrg 'wd xwrnw'r, pd hm sh kyšwr 'stwn sh, 'wd t'g pnz: \*'yw, 'c prysp\* sr 'y pd xwrpr'n 'w xwrpr'nyq 'stwn, 'wd dwdyg, 'c xwrpr'nyg 'stwn 'w h'n 'y 'yrgyg 'stwn, 'wd sdyg, 'c 'yrgyg 'stwn 'w h'n 'y xwr's'nyg 'stwn, 'wd tswm, 'c xwr's'nyg 'stwn 'w prysp sr 'y pd xwr's'n, 'wd h'n 'y pnzwm wzrg, 'c \*xwr's'nyg 'w xwrpr'nyg 'stwn. 'wd zmyg 'yw wzrg 'wd

2 **rōšn 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, the purest, was presumably 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.

\*dw'zdh dr : the ms. has *dw'zh*.

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 (*parmānag*), 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 andarōn** : "and above the same earth within" i.e. above and within the fifth earth.

'c \*xwr's'nyg 'w xwrpr'nyg 'stwn : the ms. has *xwr's'n*.