Select Manichaean Texts from Qočo (Turfan)

Compiled by
Samuel N. C. Lieu

7.10.2020
Project rationale

In the world today, characterized by globalization in which China is becoming an increasingly important role-player on the global scene, understanding the historical dynamics of Sino-European contacts and interaction is more significant than ever. To enhance our understanding in this regard is the fundamental purpose of the Union Académique Internationale Project “China and the Mediterranean World: Archaeological Sources and Written Documents”. The project is a Category B project of the Union and is sponsored by the Royal Swedish Academy of Science and Letters and by the Chinese Academy of Social Sciences. The co-ordinator of the project since 2014 is Professor Samuel N.C. Lieu (Fellow of the Australian Academy of the Humanities and President of the UAI 2017-2021).

Aims and sub-divisions of the project

§1. To collect and publish artefacts originating from one cultural sphere found in the other cultural areas through archaeology, especially of Roman artifacts found in China and vice versa. This sub-project was envisaged to be the primary task of the Chinese (CASS - Chinese Academy of Social Sciences) participants, especially of members of the Institute of Archaeology of the in Beijing.

§2. To collect and translate texts on East-West contact and on mutual awareness:

(I) European (Classical and Medieval) texts on China. Some of this work has already been done by previous scholars especially by the French scholar George Coedès in his work Textes d’auteurs grecs et latins relatifs a l’Extreme-Orient depuis le IV siecle av. J.-C. jusqu’au XIVe siècle (Hanoi and Paris, 1910). The very first task of the UAI project team headed by Professor Samuel Lieu of the Australian Academy was to translate this important material from Greek and Latin accurately into English and to furnish it with an up-to-date commentary. (Completed in 2010)

(II) Chinese texts on the Ancient Mediterranean World: The first stage, comprising translations of texts up to the end of the Tang period, has been completed by Mr. Yu Taishan of the Chinese Academy of Social Sciences and this is now available online and in print. (Completed in 2014)

(III) Select texts from Turfan and Dunhuang to illustrate the range of material and of languages used on the ‘Silk Road’.

§3. To initiate synthetic studies on the significance of the data collected within the first two sub-projects. Work on this has already begun with the collection of textual and epigraphical data. This sub-project therefore has two special goals:

(i) to examine and analyse evidence for East-West contacts made in the pre-Islamic period, especially through the works of PhD candidates attached to the project.

(ii) to conduct comparative studies involving scholars from different parts of the world. This is specially intended to strengthen scholarly cooperation between China and Europe (see under publications).

§4. The sponsoring of international conferences and symposia: It was recognized from the moment of launching of the project that international symposia attended by delegates and researchers who are leaders in the field of Silk Road Studies will be central to the project, especially in the sharing of the latest advances in a fast moving subject area. E.g. The Silk Road and Cultural Exchange between China and Europe held in Stockholm (3-5 October 2018)
Select Manichaean Texts in Old Turkish
MIK III 201 (I)

Recto

Photo: Courtesy of Museum for Asian Art (Berlin) and Dr. Alois van Tongerloo
MIK III 201 (I)

Recto

1. 1/ körüp inçä saqîñtî-ḥ
   he saw thus he thought
2. 2/ bu m(ā)ninng yutuzum buu tip
   this of mine (my) wife this saying
3. 3/ 'ićgärî kirîp ölîg bîrlâ
   within entering corpse with
4. 4/ yatîī ṭîmä åsrûkîn bilîg(ī)zin
   lay down and drunkenness shamelessness
5. 5/ üçün ölîgül gûçûp
   because of the corpse he embraced
6. 6/ ovûtsuz bilîg sürüp ol
   shamelessly had intercourse the
7. 7/ ölûgkâ qatîlî kûçâdûkîntâ
   corpse he mixed with his violence
8. 8/ ötrû ölîg yarîltîî ṭîm
   then the corpse was lacerated the
9. 9/ yarsîmčä ṣîrówîntîkî-ḥ
   revolting in her body
10. 10/ qan 'irînng ærî snag yabalq
    blood and pus unclean and unpleasant
11. 11/ tásîlîî tôkûltîî ṭîmä-ḥ
    were split and poured out and
12. 12/ ol tûzûn ær q(â)maγ özi-ḥ
    that well-behaved man entire self/his
13. 13/ tûnîî bastân adaqa t(â)gîī
    garment head to foot from
14. 14/ qanqa irînngä ěrgûnîp
    blood, pus saturated
15. 15/ ovûtsuz bilîgin üçün
    (his) shamelessness because of
16. 16/ åsrûkîn ûgsûz bolup
    drunken mindless he was
17. 17/ köngûlingä anîγ ögrûnčûlûg
    in his mind-evil joyful
18. 18/ boltûm tip saqîntî-ḥ ṭîm
    he was saying thought (to himself)
19. 19/ ançγînčâqan yarîn y(â)aγ ūdîî
    until dawn broke
20. 20/ kûn tûyîî ṭîmä ol tûzûn ær
    the sun rose the noble man
21. 21/ åsrûkîi âdîntîî usîntâ
    drunkenness sobered from sleep
MIK III 201 (I)

Verso

Photo: Courtesy of Museum for Asian Art (Berlin) and Dr. Alois van Tongerloo
MIK III 201 (I)

Verso

1. udunțī bıırök  bāsīn  yıqaru
   he woke  when his head high

2. köttürp körtıi (sic) supurgan
   raising he saw  a tomb

3. icrā yatuqin qoyīn<īn>ta
   inside lying at his breast

4. ölūg yatur  ’irīng qan
   corpse lying  pus and blood

5. tōkūltür toza  yīdīyor k(ā)ntū
   pours out volatilizes stinks his own

6. özīn körții qop  qanqa
   mind he saw completely blood

7. bulgannımįs arīyśiz-kā
   was mixed  with the impure

8. ürgänmisīn körüp őtrū-ū
   saturated seeing then (he was)

9. b(ā)linglādīi anīg qorqūți-h
   panic-stricken and very frightened

10. uluγ ünün  m(a)ngadī t(ā)rkīn
    in a loud voice  he shouted quickly

11. tultonta  tāşıqīp tāzdīi
    widower-garment he started and ran away

12. nāča yūgūrtır ārtī anča-h
    the more  he ran so also

13. qosar yarsiyoṛ ārtī ol
    he vomited (Hend.) the

14. munča arīγ  tōn kādmisin
    once  pure garment he was wearing

15. antaq t(ā)rkīn butarlayu
    so quickly tearing to pieces

16. üzä bıča yırtıp tāşar(ū)
    tearing, cutting and pulling apart out

17. kāmīstīi  inčāq yūqrtīi
    he threw like that he ran off to

18. bardīi  oo  bir tūsbaşīngā
    (Hend.) a pool

19. tāgdīi  oo  őtrū özīn ol
    reached then himself the

20. tūsbaşīngā k(ā)misti-h
    pool  he threw

21. yuntīi  arīntīi  ol
    washed and cleansed he
... when he saw [the corpse], he thought the following, “This is my wife!” he exclaimed. He went [into the tomb], and laid down the corpse. (5) Since he was drunk and without [clear] awareness, he hugged the [corpse], had sexual intercourse [with her], and cojoined with that corpse. Because he had done [her] violence, the corpse ripped open. (10) The blood, pus, faeces, and urine [and] the evil [things] in that disgusting body broke out and poured out. And the whole body of that noble man and his clothing were beset from head to foot with blood and pus. (15) Because of his sexual desire and drunkenness he lost his mind and thought to himself that he was very happy. It was soon dawn, and the sun rose. (20) The noble man became sober and woke up from his sleep.

---

1 TMC i, 5.1-7.21, UM 110-113*. See also A. van Tongerloo, ‘A Nobleman in Trouble, or the consequences of drunkenness’ in D. Durkin-Meisterernst et al. (eds.) Literarische Stoffe und ihre Gestaltung in mitteliranischer Zeit (Wiesbaden, 2009) 297-98. Eng. trans. CFM Team*.
When he raised his head, he saw that he was lying in a tomb with a corpse was lying on his breast. Pus and blood were flowing (from the corpse), volatilized and stank. (5) He saw that he himself was completely stained with blood. When he saw that he was saturated with excrements, he was panic-stricken. He cried with a loud voice, came out quickly from under the corpse (lit. ‘the (burial) shroud’), and fled. The more he ran, the more he vomited (and) the once pure garment he wore, he quickly tore it into pieces, and threw it away. (519) In this way, he ran and ran (and) reached a lake. Then he threw himself into the lake, washed and cleansed himself. This ...

---

1 Translation suggested by ZÖ (UM 114): “(er) kam schnell unter dem Leichentuch”. On this AvT comments (LS): tul ton + ta (loc.): “lit.: in a widow(er)s clothing; here: in the shroud”, i.e. “in (his own clothings covered with fragments of) the shroud”. The noble man went out of the vault with his own garments (which were clean before he entered the vault, cf. infra) covered with fragments of this shroud (in its contaminated state) which obviously he pulled apart while he was making love with the dead female (cf. supra). Later he will take off his complete clothing (cf. infra). Old Turkic tul: lit. “widow”; ton (< Khotanesethauna-) “clothing”.
MIK III 201 (II)

Recto

Photo: Courtesy of Museum for Asian Art (Berlin) and Dr. Alois van Tongerloo
MIK III 201 (II)
(T II D 176)

Recto

1. (Recto 1) 1/ tükäl<\ig bolup ol completed will be that
2. (Recto 2) 2/ m(ä)ŋiğü tirig öz kerti yolka Eternal Life True Road
3. (Recto 3) 3/ oruk<\a ogrünçün tägîn and Way joyfully you will attain
4. (Recto 4) 4/ kim sizlär ani üçün which you were for this reason
5. (Recto 5) 5/ oktëms boltuşuzlar called you were
6. (Recto 6) 6/ oo oo takî ymâ özût(ü)müz moreover and of our souls
7. (Recto 7) 7/ kañi t(ä)ŋri mani burhan the father the divine Mani Buddha
8. (Recto 8) 8/ inçä tep yar(l)i kadî as follows spoke and commanded
9. (Recto 9) 9/ amrak oylanım ɵŋ beloved my children consider!
10. (Recto 10) 10/ sakınıŋ ol ozakî (Hend.) (of) those earlier
11. (Recto 11) 11/ sav yörüglärin kim m(ä)n words the explanations which I
12. (Recto 12) 12/ sizlärkä ayu berti{i}_m to you told I have {given}
13. (Recto 13) 13/ oo ymâ inçä bilînlär And the following know!
14. (Recto 14) 14/ ol y(a)ruk kızı ögütmîş The Light-Daughter the Blessed
15. (Recto 15) 15/ ög arig yel kañ(î)m(î)z ulug Mother the Pure Wind Our Father the Great
16. (Recto 16) 16/ elig t(ä)ŋri hanı z(ä)rua King God-Ruler Äzrua-
17. (Recto 17) 17/ t(ä)ŋri äkinti yulga_k God The Second Radiance (saviour?)
18. (Recto 18) 18/ özi kim k(ä)ntü ol k(ä)nig self-who-self (i.e. called) that Maiden of
19. (Recto 19) 19/ roş(a)n t(ä)ŋri œy ymâ äkinti Light God and secondly
20. (Recto 20) 20/ ölûgûg tîrgürügli ay (who) the dead-reviving Moon
21. (Recto 21) 21/ t(ä)ŋri œy üçünç [ar]lg God Thirdly, the pure
MIK III 201 (II)

Verso

Photo: Courtesy of Museum for Asian Art (Berlin) and Dr. Alois van Tongerloo
MIK III 201 (II)

Verso

1. nom kuti kim k(ä)ntü ol
   Nom Quti who himself (is) the
2. k(a)mag nom eligi °° ymä
   entire doctrine king-of and
3. sizlärkä ayu berti_m
   to you told I have {given} (about)
4. bo üč elig t(ä)ŋrilär
   these three ruler-gods
5. kälmäkin enmä‘ in
   the coming and descent
6. ärdämin bögüsün bügülänmäkin
   the virtue the wizardry and mystical wisdom
7. k(a)lti kälip kädilür
   (and) how they came and “clothed”
8. bo k(a)mag ädlär üzä
   (these) various substances with
9. °° ymä k(a)lti ‘ıdmıš
   and how sent
10. boltı °° bo bilgä biligig
    was this wisdom
11. m(ä)n sizlärkä üküš
    I you with many
12. körkün üküš yörügün
    with images many explanations
13. tanukun sözläyü ayu
    and proofs said
14. bertim bo k(a)mag küglär
    I have (given) these all powerful (gods)
15. savın k(a)ltı ymä nä
    words how and what
16. kolun k(ä)lti közüntilär
    and when came appeared
17. bo ‘elig t(ä)ŋrilär kim
    these ruler-gods who
18. k(ä)ntü ol yuso k(ä)nig
    themselves the Jesus, the Maiden (and)
19. w(a)hm(a)n roš(a)n t(ä)ŋri oo ‘ınčip
    W(a)hm(a)n of Light the god Therefore
20. bo bil{i}gä bilig kim k(ä)nþü (sic !)
    the wisdom, which (herself) is
21. (o)l [(k(ä)]nigroš(a)n t(ä)ŋri
    the Maiden of Light God
... will be completed (?) and you will come joyfully to the True Way and to Eternal Life, then (5) you were called for this reason. And moreover, spoke the father of our souls, the divine prophet Mani as follows, “My beloved children! (10) Consider (Hend.) the explanations of those earlier words that I have told you! And know [the names of the gods] as follows: The Daughter of Light, the Blessed Mother, (15) the Pure Wind (i.e. the Holy Spirit), Our Father, the Great King, the Ruler of the Gods, the god Äzrua, the Second Redeemer, which is the god König Rošan (i.e. Maiden of Light). And, secondly, the Moon God (i.e., Jesus), who revives (20) the dead. Thirdly, the pure
Nom Kuti, who is the king of the entire doctrine. And I have told you about (5) the coming and descent of these three ruler-gods (the Light Goddess, the Pure Wind and Äzrua), about their virtue, their wizardry and their mystical wisdom (?), (and) how they came, and were “clothed” with various substances and how they (10) sent wisdom to man. I have told you with many images, with many explanations and proofs, the circumstances of all these powerful (gods), (15) how and when these ruling gods came and appeared: i.e. [when] Jesus, Känig, and W(a)hm(a)n Rošan [came]. (20) The wisdom, which is the goddess Känig Rošan (i.e. the Maiden of Light)s, ...
SELECT MANICHAEAN TEXTS FROM QOČO (TURFAN)

U74 (+ U132c V)

Recto

Photo: Digitales Turfan Archiv (fragments combined by SL)
U74 (+ U132c R)

Recto

1/ [ ] [ ] [ ]
2/ südäntän ymä [ süvüyğ] (just as) from milk and the water
3/ sooryun tartar [ ]
   by sucking it draws off
4/ [...] äkintii ärdämmii [ sävinči]
   The second virtue and attraction
5/ yil t(ä)ngrii küc[ïn]
   and vegetation the Wind-God by the power
6/ q(a)m(a)γ đkūš i'γačall the many plants trees
7/ ootlar ol yil t(ä)ngrii küc[ïn]
   and and by shaking are born they grow shoots (?)
8/ ùylfur uùdâr ölüribär ° [yümä?]
   appear thrive and man rejoices [and ?]
9/ ūlyfur b(ä)gürär äwín tûš bir[ûr]
   sprout and appear seed and fruit gives
10/ [ińča] q(a)ltî yont sürügî
    just like horse-flock
11/ [ad] γ'irs(ï)z qolnâčii b[olm]az
    with no stallion in foal not being
12/ [ińča] q(a)ltî yont sürügî
    just like horse-flock
13/ [ad] γ'irs(ï)z qolnâčii b[olm]az
    with no stallion in foal not being
14/ [ińča] q(a)ltî yont sürügî
    just like horse-flock
15/ yimâ yil the young not bringing forth and year
16/ sayu ol ai b(ä)lgüllâg ärür
each this month of appears
17/ änkülântürgüli yîlîr
   to give birth gleaming
18/ ai tip oqîyurlar ° kim
   month (""") they name which (in)
19/ ol aîlarqa sâm(i)z ğînliğü
   those months fat brightly coloured
20/ yayly küçliğü köp b(ä)dük
   full of oil strong luxuriant large
21/ bolurlar ° ymâ ìî'γačlar
   become and plants and trees
22/ sîşâr ürülûr inçä q(a)ltî
   grow distended just like
23/ âr kim yil küçïngä tolquqûγ
   a man who wind with the power of a bladder
24/ ürârçâ üçünč ärdâmi
   blows up the third virtue
25/ swînçii yil tngrii küçînng
   and attraction of the Wind-God of the power
U74 (+ U132c R)

Verso

Photo: Digitales Turfan Archiv (fragments combined by SL)
U74 (+ U132c R)

(26) 1. [ ]

(27) 2. [ ]

(28) 3. [ ]

(29) 4. [ ]

(30) 5. [ ]

(31) 6. [ ]

(32) 7. [ ]

(33) 8. [ ]

(34) 9. [ ]

(35) 10. [ ]

(36) 11. [ ]

(37) 12. [ ]

(38) 13. [ ]

(39) 14. [ ]

(40) 15. [ ]

(41) 16. [ ]

(42) 17. [ ]

(43) 18. [ ]

(44) 19. [ ]

(45) 20. [ ]

(46) 21. [ ]

(47) 22. [ ]

(48) 23. [ ]

(49) 24. [ ]

(50) 25. [ ]

(26) 1/ [ ]

(27) 2/ [ ]

(28) 3/ [ ]

(29) 4/ [ ]

(30) 5/ [ ]

(31) 6/ [ ]

(32) 7/ [ ]

(33) 8/ [ ]

(34) 9/ [ ]

(35) 10/ [ ]

(36) 11/ [ ]

(37) 12/ [ ]

(38) 13/ [ ]

(39) 14/ [ ]

(40) 15/ [ ]

(41) 16/ [ ]

(42) 17/ [ ]

(43) 18/ [ ]

(44) 19/ [ ]

(45) 20/ [ ]

(46) 21/ [ ]

(47) 22/ [ ]

(48) 23/ [ ]

(49) 24/ [ ]

(50) 25/ [ ]
(= SvS 35) (The first virtue of the Wind God is ...) [as the cream is raised] from milk [and water] with suction devices.

(=SvS §36) The second virtue and joy of the Wind God is that all [many] trees and plants are born by the power and the blowing of the Wind God, and the branches appear, grow bigger, and man rejoices. And buds come out and become luxuriant. (=SvS §37) They bear and bring forth fruit and seed in the same way that a flock of horses with no stallion can have no foal (=SvS §38) and bring forth no young. And each year this month appears, (=SvS §39), which is called the “gleaming (or empowering) month,” which shakes the plants and trees, and brings forth young animals; for in those (i.e. the following?) months they become thick, coloured, roundish (lit. fat) and large. And the plants and trees swell up and bloom, as if a man is blowing a bladder using the force of the wind.

(= SvS §40) The third virtue and [the joy] of the power of the Wind God

---

and [is that...] on his own [...] he makes the whole world peaceful, pleasant, and fragrant like a man who takes care of the house and the court of the royal gentlemen and gentlewomen, and makes it clean, sweeping the house and the court and the tent, cleansing, setting up and making comfortable, and arranging pleasant fragrances and (burning) incense.

(= SvS §41) The fourth [virtue] and joy [of the] power of the Wind God is like this: He dissolves what is frozen. Just like hot water, which, when added to cold water, makes the drinking water pleasant and mellow.

[The fifth virtue] (= SvS §42) The fifth virtue and the joy of the power of the Wind God is that it dissolves and destroys the heat, as does hot water, which when increased by cold water becomes cooler. (= SvS §43) And the Wind God is like a [(Pa. version) prince to whom a country is entrusted.]
U168 (I)

Recto

Photo: Digitalis Turfan Archiv
01/ qušurq öl-ürür °° t(a)qi ymā
  bird he kills again and
2/ inčā q(a)ltī oot kim ʾyācdan
  just like the fire which from wood
3/ ö-nüp °° y-(a)na ʾyācaq ārtāyūr
  rises (which) in turn the wood ignites
4/ °° t(a)qi ymā ančol-ayu  q(a)ltī quzʿī
  Again and in the same way as a lamb
5/ bozāqū āt ʾöẓi tāqšil-ʾip arslan
  (or) a calf the body (of) is changed lion
6/ oylī būrʿi oylī bolʿu °° tūy-
  cub-wolf wolf becomes is re-
7/ °° ol ʾōdīn y-(a)na k(ā)ntū
  -born. The time again own
8/ sūرغ<ug> uduγ quyanγ al-q(a)nur
  herd bovine sheep(ish) will destroy
9/ yoq qil-(r)u<b>γ> al-q(a)nur
  (into) not(thing) will make. Also in the same
10/ q(a)ltī urdʿ un b(a)γan ʾişyāʾ
  way as anvil hammer tongs
11/ kīm k(ā)ntū ol oq ʾtamırān
  which self exactly iron
12/ itil-miš ol °° y-(a)na q(ā)marāt ʾtamırāg
  constructed is Again all kinds of iron
13/ k(ā)ntū yančar °° t(a)qi inčā q(a)ltī
  itself crushes Again just as
14/ tonnung bītī °° kīsī ʾnāṅ
  body-louse which a person of
15/ t(ā)rī-sinnāt ʾō-nūp °° y-(a)na kīsī ʾnāṅ
  skin-out-of rising Again a person of
16/ qāniḥ k(ā)ntūtī yorar °° kišī anī
  the blood itself sucks (if the) person it
17/ kōrsār °° y-(a)na yarṣī-yor °° amṭī
  who sees thus he is revolted also
18/ inčā b(ā)lgūrtī °° kīsī ʾẓā
  thus it appears men-with
19/ bīš t(ā)nğrī-lārdā utru biš
  Fivefold Gods because of five
20/ türlūg ʾīdā ʾyāqāda tūydī
  kinds of plants & trees arose
U168 (I)

Verso

Photo: Digitalis Turfan Archiv
1/ ymâ biš türlüg îda ÿaëdda
and the five kinds of plants and trees
2/ ötrü bu ÿgsuñ ât özdâ
due to (in) this senseless body <the souls>
3/ tûrdî-lar anta ötrü uçatî
were born there due to for a long time
4/ uzaqî özkä ämãntûkin
previous existence they suffer
5/ igl-ämâkin öl-mäkin qop yîrdâ
sickness (and) death everywhere
6/ ačîγ ämûk körtûkin ymâ
grievous sufferings having seen and
7/ irinë kiši oylî k(â)ntü körmiš
miserable mortals sons theirs had seen
8/ ötâgin ämûkîn atayurlar ymâ
retribution (?) and sufferings they call and
9/ bir âkint-kâ qarûnurlar al-
one another they cursed and call
10/ qanurlar t(a)qî icîn yûntûsi
    down curses also mutually quarrel (and)
11/ oqî-šurlar yoq yudun bol-ungur
    shout-they ‘may you be destroyed and annihilated’
12/ is-iz k(â)rgaçiz y(a)nçal-anglär
    and ‘bad and useless ones, may you be crushed’
13/ ootqa örtänkä tûp’ôn
    into fire and flames headlong
14/ tûsûnûr atang kal âkâ
    they fall ‘father wild, mother
15/ t(â)gl-ûg tâg tip sogûsûr-lär
    blind person like’ saying they curse (and)
16/ yûntûsrûlär bu qaryantû-
threaten one another this cursing
17/ qîn al-qantuqîn kâkraştûkin
and abuse and invoking and cursing
18/ yûntûstûkin bil-mûz kiši tâg
    and quarrelling a senseless-man like
19/ sogûsça o-y’unça saqanur
    abuse and merriment they think
20/ k(â)ntü inçâ tui-mazlär
    they themselves thus do not understand
... he kills the bird. And moreover, as the fire which comes out of the wood kindles the wood; in the same way the lamb [or] (5) the calf transform their bodies and they are born as a young lion [or] young wolf, then they kill and destroy the herds of cattle, cattle and sheep. And again, as (10) the hammer and the tongs that are made of the same iron, they themselves crush all kinds of iron. And, like the clothes-lice, which grow (15) in the skin of man, they themselves suck the blood of man. When a man sees them, he also feels disgusted. He (the prophet Mani) declared now revealed the following: “Man (viz. his soul) was originally born from the Five Gods, after which he was born into the five (20) species of plants.

---

1 TMC i 7.1-10.20 and UM 80-83. Eng. trans. CFM Team.
2 igačdan UM290 but Clauson (ED 79b) reads igacda. The digital photograph shows that there is only one letter after "-d": i.e. either "-d'" or "-dn" but not "-dn'.
3 vLC reads urd'un and translates as urd'un 'Amboß (anvil)'. ZÖ (UM 81) reads 'WY_DWN in the ms and transcribes as üdün and translates as ‘Manchmal’ (UM 84).
And after the five kinds of plants they [the souls] were born into this mindless body. The fact that their soul is suffering for the Old Man, (5) their becoming sick, their dying, and the fact that men everywhere are undergoing bitter suffering is the retributive suffering which their miserable off-springs experience [through the Old Man]. And they execrated and cursed each other. (10) And they fight with one another, and cry: “You shall perish!”, “You shall be crushed into unusable and useless [small bits]!”, “You shall fall head-first into the fire (Hend.) [of hell]!”, “Your father is crazy, your mother (15) is blind!”. With such speeches, they insult and fight each other. As ignorant people they consider execrating, cursing, hating and arguing as (good) sport, a fun-game. (20) They do not understand what follows […]
U168 (II)

Recto

Photo: Digitalis Turfan Archiv
U168 (II)

Recto

Hd./ burxan k(a)lmäki nom
of the Buddha of the Coming Book
1/ k(a)may vidâng bultumuz oo adin
all (in) distress we are. Other
2/ tôz bizni ara yoq oo amtì
principle for us there is not. Now
3/ y(a)rlayqançuçi qangamaz ädgü qlín-
with graciousness. Father our good deed-
4/ -čîrγ oo il- ig(a)mâz sans(a)ž tümân
working. King our innumerable myriad
5/ yıl boltu sig intâ adr(i)ltukda
year(s) were from you (we have) been separated
6/ baru oo ol y(a)rlayqançuçi körtlä
passed that compassionate, beautiful
7/ münsüz y(a)r’uq körk üngüzün (-in?)
defect-less radiant appearance-your
8/ ol kül üng ayq1 oo s(â)vilig
that watery (i.e. full) moon loving
9/ yaltraglı isig yüzüngüzün
radiant, living countenance
10/ körügsâyûr biz küsâyûr biz oo
would behold we would wish we
11/ sig(â)ng kütüngüzükä äsänin
by your strength good health
12/ bardamaz äsänin kältâmâz oo oo
we have gone our in health we have come
13/ ayduq isângâz(a)n tökâti išt-
by your command the world all done-
14/ lâdâmâz oo amtî y(a)rlayqançuçi-i
we have. Now gracious
15/ elig t(â)ngrim y(a)r(l(a)kang ol
king god-my show pity the
16/ m(â)ngigü tükâl<л>ig münsüz
eternal perfect defectless
17/ özüngüzün körälim oo üküš
nature your we behold much
18/ üdtä bârî âmsgänmiš ämsgâk(â)-
time we suffered suffering-
19/ mâzin unitalam m(â)ngigü m(â)ngigü
-our let us forget eternity
20/ sävinçlig ögrünçülg
joyful (and) happy

---

1 Reading ’yqy (ZÖ) for ’yry (vLC).
U168 (II)

Verso

Hd.

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20

Photo: Digitalis Turfan Archiv
VERSOS

Hd. * bitilti šakim(u)n *
(in which) is written Sakyamuni
1/ bolar/l/1m oo t(a)q — üküš törlüg
   let us be! Furthermore many such
2/ muntag ötüglär ötüngäi
   like this wishes shall be offered (by us).
3/ ol üdkä ul- uy il- ig
   The then great king
4/ m(ä)gigü y(a)rl(a)qančuči körtlä
   eternal compassionate beautiful
5/ körkin ačgay b(ä)lgürtgäy oo
   appearance shall reveal and exhibit
6/ ol üdkä q(a)mag t(ä)ngrilär
   then all the gods
7/ m(ä)ngigü ögrünčülüg
   eternally happy
8/ s(ä)vänčlig bol-γai-lar oo oo
   joyful will be-they
9/ oo oo ymä m(ä)n zimtu m(ä)n
   And I Zimtu am
10/ ol ädgü m(ä)ngikä ortuqš–u
    that great (lit. good) joy share
11/ bol-ayan m(ä)ngigü m(ä)ngigü oo
    I will in eternity
12/ inčä bolžun oo oo
    so may it be
13/ oo oo ymä t(ä)ngri mani burçan
    And the divine Mani Buddha
14/ t(ä)ngri yeri-ngärii barduqunta
    of the Gods the realm-to had gone
15/ kin biš yuž artuq äki-i
    later five hundred less two
16/ ot uzunč laγšin yil-qa
    thirtieth (=522) swine in the year of
17/ ötükäntäki nom ul- uyğ
    in the Ötükän religion the Superintendent of
18/ tükäl ärdämlig y(a)rlaγqančuči
    perfect virtuous compassionate
19/ bil-gä b(ä)g t(ä)ngri m(ä)r niw mani
    wise Lord divine Mar New (‘brave’) Mani
20/ m(ä)x-štaka ay-γ’ in bu äki
    teacher by the order of this ‘Two (Principles)
[<Book of which I had copied >]
EC076 Hd./ burxan kälmäki nom
EC077 1/ kamag yıdı bultumuz ada
EC078 2/ <tuda> bizni ara yok amtı
EC079 3/ yarlıgkančuči kaçımız ädgü kılın
EC080 4/ člig elligiz sansiz tümän
EC081 5/ yıl boltı sizintä adırlıktuta
EC082 6/ bärü ol yarlıgkančuči körtlä
EC083 7/ münsüz yaruk körkünüşün
EC084 8/ ol küliŋ ermi säviglig
EC085 9/ yaltragli išig yüzünüzün
EC086 10/ körügsäyür biz künsäyür biz
EC087 11/ sizin küčünüşkä āşänin
EC088 12/ bartımuz āşänin káltımiz
EC089 13/ aytuk išinizin tükäti iš_
EC090 14/ _lätimiz amtı yarlıgkančuči
EC091 15/ elig täŋrim yarlıgkan ol
EC092 16/ mıngi tükällig münsüz
EC093 17/ özünüzün körälim üküš
EC094 18/ ödtä bärü ämgänmiş ämgäk_
EC095 19/ _imizin untalim mıngi mınıngi
EC096 20/ sävinčlig ögrünčług

Hd. The coming of the Buddha (i.e. Mani), the book <…>
We all have obtained your aroma (of sanctity). There are no dangers or <perils> among us. (2)
Now, our compassionate Father, our King of good deeds, countless myriads of years have passed since being parted from you. We desire and we long to see that compassionate, lovely, flawless, light form of yours, and that smiling-lipped, happy, gleaming, warm face of yours. By (means of) your strength, we have gone safely and we have come safely. We have performed fully the work that you commanded (us to do).
(14) Now, compassionate King! My God! Command (us)! Let us see your eternal, perfected, flawless self! Let us forget the suffering that we have suffered for so long a time! Let us be forever and ever happy and joyful!
And they will pray numerous kinds of prayers like this. At that time, the great King will reveal and manifest his eternal, compassionate and lovely form. At that time, all the gods will be eternally joyful and happy.

(9) And, I am Žēmtu. May I be together with fellow (believer)s in that good joy! Let it be so forever and ever!

(13) And, in the five hundred and twenty-second Pig year after the God, Mani the Buddha, went to the land of the Gods, <I wrote / copied / translated> this <book of> the two <principles>, by (his) command, for the chief of the doctrine in the Ötükän, the perfectly virtuous and compassionate sage, lord and Divine One (i.e. Elect), Presbyter Mār Nēw Mānī.
U169 (I)

Photo: Digitalis Turfan Archiv
U169 (I)

**Recto**

Hd./ * ögrünčü bolzun *

Let there be joy

1/ t(ä)sti °° äkinti ymä χ(a)may t(ä)ŋri
(spoke) Second: and all of the Gods

2/ yir’in äsängüsın birti °° °°
of the countries well-being he gave

3/ üćünč üdgü umur y birti °°
Third: He gave him good Hope

4/ törtüńč q(a)t(a)γ-lanturdi s(a)γlan-
(Fourth: He caused him to strive, be vigilant

5/ -turdı °° uyırtı °° bisinč
(for salvation) woke (him) Fifth:

6/ ongiata t(ä)ŋri yiri-ngürti
by his right hand of the gods to the realm

7/ qapaγın ačdı °° inčä q(a)ltu
the gate he opened In the same way that

8/ suv i igač qapaγın
water to plants the door

9/ yirdä aça birürcä °°
on earth opens giving

10/ ančolayuma χrošttag
so also Xrōšttag

11/ t(ä)ŋri χurμ(u)žta t(ä)ŋrikä biš
the god Ormezd the god and the Five(fold)

12/ t(ä)ŋrikä qapaγın aça birti °
God the door-open gave

13/ °° °° ymä χrošttag p(a)dwatag
And Xrōšttag and Padwättag

14/ t(ä)ŋri χurμ(u)žta t(ä)ŋridän
the god Ormezd the god (acc.)

15/ t(a)mudan yoγarayu ayduktā
from hell upwards (after) climbing up

16/ °° ol ödüŋ wadziwantag
At this hour the Living Spirit-

17/ t(ä)ŋri ög t(ä)ŋri t(ä)klāyü
-God Mother-God hurried

18/ k(ä)lti-lär °° χurμ(u)žta t(ä)ŋrig
(they) came Ormezd the God

19/ t(a)mudan yoγarayu agturti
from hell upwards he raised

20/ önır[türt]i °° t(ä)ŋri yiringärü
(hend.) of God to the realm
U169 (I)

Verso

Hd./ qamayn(a)ng qutı k(ä)ntü
(Let him the all-Majestic
1/ ṭdtu oo ymā ẓg t(ä)ngri wad-
sent (him) And Mother-God Liv-
2/ -ziwantag t(ä)ngri ẓlar beş-
-ing Spirit-God (separated) those Five-(fold)
3/ t(ä)ngrilärig ẓurm(u)ẓta t(ä)ngridä
God(s) from Ormezd the God (and)
4/ ar(ı)t<ı>lar oo ymā yęrg t(ä)ngri
purified them. And the earth (and) heaven
5/ y(a)ratlıłt itgali anunti-lar
to make and to fashion prepared (themselves)
6/ ẓang il-ki on qat kōk
indeed first ten layer (azure) skies
7/ t(ä)ngri-gandaq bir türğün
of the god(s). Then by the same strength
8/ yapdıl-lar y(a)ratdı-lar oo oo q(ä)ltı
they created (hend.) like
9/ yangi yimışlik ev barq
new fruit garden (or) house
10/ y(a)ratırča oo t(ä)qı q(ä)ltı ɣγ yangı
builds Furthermor like plant young
11/ yırdan ti-min örtürürcä
on the ground immediately grows
12/ oo oo q(ä)ltı oyul ẓyilan ärgüsintä
like a son from son-bearing (mother)
13/ äürürčä oo oo ančolayuma
is born thus it was with
14/ bo yir suv on qat kōk
(of) this earth (& sea) the ten azure skies
15/ t(ä)ngri y(a)ratı qaulta angar oxşayur
divine the creation to this is similar
16/ ärti oo oo ymā bir y(i)g(i)rminč
they were And in the eleventh (place)
17/ aγwzanay få<ı> i y(a)rat<ı> ɣγ yetı
the Zodiac they made seven
18/ türlüğ ärdämťä ötrü
kinds of magic (?) out of
19/ oo oo bir k(ä)may ẓyäklärkä
one for all the demons
20/ bāγi bolğun oo ik[i]nti q(ä)may
fetter to be Secondly the entire
Reading Text

Recto

UM001 Hd. (* öğrünčü bolzun *

(‡) [The majesty of all.] may she be joyful!

(…)(‡) they spoke to each other. Secondly, the [god Hroštag gave the god Hormuzta] the greetings of the whole Gods Land. Thirdly, he gave (the god of Hormuzta) good hope. (5) Fourthly, he caused (the god of Hormuzta) to become vigilant and wakeful (Hend.). Fifthly, he opened the gate to the Land of the Gods (Paradise) with his right hand. Just as the water on the earth opens the gate for the plants, (10) the god Hroštag opened the gate of Paradise to the god Hormuzta [and] the five gods. And when the god Hroštag and the god Padwahtag ascended, (15) then the god Wadžiwantag and the Mother God came there instantly. They caused the god Hormuzta to rise (20) from hell [and] brought him [out of hell]. To the Realm of God(s)

---

2 vLC reads yirʾin but ZÖ suggests reading YYRNY which she transcribes as yernin but wonders if it could be an error for yernin. The word in the digital photograph appears to be spelt ≥YRYNG. Though the final g (-g) is now barely visible, the outline of the letter seems to be clear.
Reading Text

(Hd.) The majesty of all, [may she be joyful!]

Verso

(Hd.) The majesty of all, [may she be joyful!]

they sent [him]. And the Mother-God and the God Wadżiwantag (i.e. the Living Spirit), they [separated] the five gods from the god Hormuzta and purified (them). And they (i.e. the two gods) made preparations to create and fashion the earth and the heaven. (5) Firstly, by same power (i.e. together) they made the ten-layer azure vault of heaven: [just] like a man building a new orchard or a house, (10) [or just] like the seed growing directly from the freshly cultivated earth, [or just] like a child is born from a child-bearer (i.e. mother), the earth’s surface and the ten-storey blue vault (15) of heaven were thus created. And for seven different reasons (lit. ‘virtues’), the zodiac was made and created on the eleventh (layer, above the ten-layered sky). Firstly: It shall be a prison for all the devils. (20) Secondly: All (...)


Photo: Türkische Manichaica I, Taf. II
T II D 173d (lost)*

Recto

1/ umayai oo ymä ögi qangī-ī
will not be able and his mother and father

2/ antay ökāk sav sözlayıū
such pleasant (?) words to say (they will)

3/ umayai kim ol ārnāṅg kōng(ū)lin
not be able which that of the man the mind

4/ y(a)rʿutsar oo oo ymä ayī
will brighten and (even) posses-

5/ bar(a)m közgingā næng il-ānmāgāi
-sions his eye at all will not affect

6/ oo ymä næcā otačī ofin
And no matter how many doctors their medicines

7/ birlā k(ā)lsār oo anī otyayu
with should come him to heal (they will)

8/ umayai oo t(a)qāq(q)may qamlar
will not be able And when all the shamans

9/ tirlāp næng tīrgūmāgāi
gather together at all will not be able to raise

10/ oγul čiz birʿū umayai
children to give he will not be able

11/ oo oo q(a)čnang næng atn(ā)ng
since at all (on) horse

12/ āskākn(ā)ng mūy ūzi ārnāz
(on) donkey horns cannot grow

13/ oo ančol-ayu q(a)ltī uzlar
in the same way as craftsmen

14/ ādsiz næng išlāyū
without material at all work to do

15/ umaz oo oo inčip ārlī
will not be able But man

16/ uzuntonluṣīlī nāčākā-
(and) woman as-long-

17/ -tāgī biṣ t(ā)ngri kūçīn
-as of the Five Gods the power

18/ yimāsār oo næng āt-ʿöz
have not consumed at all physical

19/ s(ā)vīg in ovutsuz išīg
love shameless act

20/ sürū umaz oo oγul čiz
have intercourse not able to (to) children
T II D 173d (lost)*

Verso

Photo: Türkische Manichaica I, Taf. II
1/ ymā nāng tūyrmaz °° ol  
and ever can not give birth  At this
2/ ő-dün q(a)ltī t(ā)ŋgrī küčī aš  
time when God  power of food (and)
3/ īčkī bol-sar °° küčlig b(ā)dūk  
drink will become power great
4/ bol-ur °° ānta q̥rū  oywul qīz  
becomes that-after a son or daughter
5/ tuyar °° ol az yāk kim taštān  
will be born  The Az-demon who externally
6/ āšqa īčkūkā ẖatl-ap ārūr  
food and drink mixed-in becomes
7/ °° ymā ātʾ őzkā kirūr °° ol  
and the body enters she
8/ īčräki az birlā ẖatal-ur °° kim  
internal-greed with mixes which
9/ īrkākli ̅išili ātʾ őziṃtā  
of man and woman within the body
10/ ārūr °° °° ol ő-dūn az yāk  
is The then Az-demon
11/ īncā küčlig bol-ur °° q(a)ltī  
thus powerful becomes Just like
12/ oot qurūy ʷtunguy  kū  yū-  
the fire  the dry wood  that burns-
13/ -gūrčā °° °° t(a)q̥ q(a)ltī bal-aq  
-up or like the fish
14/ suv īčrā ʷyžārčā °° q(a)ltī  
(that) water in swims (or) like
15/ urūy āvin   ypos ʾūg  yīrdā  
seedlings well-manured in soil
16/ ārārčā °° °° ančol-ayuma  
germinate In the same way
17/ az yāk ātʾ őz īčrā inčā  
the Az-demon  the body within thus
18/ küčlig bol-ur °° ol ő-dūn  
strong becomes The then
19/ az yāk k(ā)ntū ʾozin tōpōdān  
Az-demon own-self from the head
20/ adaqn(a)ng ṯirangaq  uc̣i-nga  
of the foot  of the nails  to the tip
S E L E C T M A N I C H A E A N T E X T S F R O M Q O Č O (T U R F A N)

T II D 173d (lost)*

Reading Text

Recto

UM329 1/ umagay  ymä ögi kaŋı
UM330 2/ antag ögäk sav sölzäyü
UM331 3/ umagay kim ol ärn(ä)ŋ köŋ(ü)lin
UM332 4/ y(a)rutsar  ymä aği
UM333 5/ bar(ä)m köзиňä nän elänmägäy
UM334 6/  ymä nääčä otačt otın
UM335 7/ birlä k(ä)lsär  anı otayu
UM336 8/ umagay  t(a)kï k(a)mag kamlar
UM337 9/ ter(i)läp nän tırgürmägäy
UM338 10/ ogul kız berü umagay
UM339 11/  k(a)čaŋ nän atn(a)ŋ
UM340 12/ âşgänän müyüzi örmäz
UM341 13/ ančulayu k(a)ltu uzlar
UM342 14/ âdsiz nän iš išläyü
UM343 15/ umaz  incıp ärli
UM344 16/ uzunonluglı nääčakä-
UM345 17/ -tägi beš t(ä)ŋri küçin
UM346 18/ yemäsir  nän âtöüz
UM347 19/ s(ä)vigın uvutsuz išig
UM348 20/ sürü umaz ogul kız

(...) they will not be able to [do so]. And his mother and his father will not be able to say such pleasant (?) words that can brighten the mind of this man (by telling him that he will have children). Even (5) possessions cannot have effect in his eye(s) (i.e. are worthless in his eyes). And no matter how many doctors come with their medicines, they will not be able to heal him. And when all the shamans (sorcerers) gather together, they will not be able to raise him (?), (10) and they cannot give him any children. Just as the horse and the donkey cannot grow horns, the craftsmen cannot do their work (their craft) without material. (15) As long as man and woman have not consumed the power of the Five Gods, they cannot commit shameless (sexual) acts by physical (20) love, nor

1 TMC i, 15.1-17.20, UM 85-88. Eng. trans. SERICA Team.
can they ever give birth to a son or daughter (a child). When the power of God becomes mixed in food and drink (when he transforms himself into food and drink), his power becomes strong and great. After that a son or a daughter (i.e. a child) (5) is born. That greed-demon, who from the outside has mixed herself with food and drink and enters the body, intermingles with the greed that is within the body of man and woman. (10) Then the greed-demon thus becomes (truly) powerful. Like the fire that burns the dry wood, or like the fish that swims in the water, or like (15) seedlings that germinate in well-manured soil, the greed-demon will wax strong within the body. Then [the] greed-demon [spreads itself in the body] from the head to the tips of the toenails.
ABBREVIATIONS

ADAW = Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin.
AGr. = A. von Gabain, Alttürkische Grammatik, 3. Auflage (Wiesbaden, 1974)
AoF = Altorientalische Forschungen.
APAW = Abhandlungen der Preussischen Akademie der Wissenschaften, Phil.hist. Klasse (Berlin).
BTT = Berliner Turfantexte (Berlin and Turnhout).
DbMT Database of Manichaean Texts from Central Asia and Roman Egypt (unpubl.).
EC = Ecclesiastical – Colophon. See UMT iii.
UMT ii = L. Clark, Uygur Manichaean Texts 2, Liturgical Texts, CFM Turcica ii (Turnhout, 2013)
UMT iii = L. Clark, Uygur Manichaean Texts 3, Ecclesiastical Texts, CFM Turcica iii (Turnhout, 2017).
WG = Windgott.
Xv. = (Uygur) Xvăstvănif (line numbering follows Xvăstvănif, pp. )

China and the Mediterranean World is an ongoing project.
More texts, notes and word-indices will follow.

Comments welcome.

Prof. Samuel Lieu

(CIS II 4201)

samuel.lieu@mq.edu.au
CHINA AND THE MEDITERRANEAN WORLD

List of Publications

Volumes published by Brepols (Turnhout):


Not published by Brepols:

In press: