

Manichaeian Studies Newsletter

31 ○ 2016/17

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**The International Association
of Manichaeian Studies**

editor

Gunner Mikkelsen

Department of Ancient History
Macquarie University
Sydney NSW 2109, Australia
Gunner.Mikkelsen@mq.edu.au

- IAMS website -
www.manichaeism.de

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T H E E D I T O R ' S N O T E S

Dear Colleagues,

2017 has been a year of much activity in our field. The major part of this issue contains information about two well-attended and successful conferences held in 2017, the 'Mani in Cambridge' conference held at the Ancient India and Iran Trust in Cambridge, UK, on 25 April, and the Ninth International Conference of the IAMS held at the University of Turin and Museo di Arte Orientale (MAO) from 11 to 15 September. Minutes of two IAMS meetings held in conjunction with the Turin conference are also included in this issue. As is evident from the Recent Publications section (pp. 34-48), numerous books and articles on Manichaean texts and topics were published in 2017, including three volumes in the *Corpus Fontium Manichaeorum*.

News highlights: A/Prof. Nils Arne Pedersen (Aarhus) was elected new President of the IAMS at the Turin conference, succeeding Dr Enrico Morano. Em. Prof. Sam Lieu was elected President of the International Union of Academies (UAI). On the latter, see page 11.

Thank you to all members who have renewed their membership in the past year. Members are kindly reminded to renew their membership for 2018. For payment options please see page 3. For queries regarding membership fees, please contact our Treasurer Dr Iris Colditz (iriscolditz@gmx.de). Members are also kindly reminded to inform the Secretary (gunner.mikkelsen@mq.edu.au) about changes to their contact details.

With best wishes for 2018,

Gunner Mikkelsen
Aarhus, 30 December 2017

C O N T E N T S

◆ EDITOR'S	
NOTES	1
◆ I A M S UPDATE	
Renewal of membership	3
Minutes of the IAMS Board Meeting, Turin, 11 September 2017	4
Minutes of the IAMS General Meeting, University of Turin, 14 September 2017	6
◆ NEWS BULLETIN	
Research News	
Presidency of the International Union of Academies (UAI)	11
Biblia Manichaica – use of the Bible in Manichaean sources. A progress report (The Biblia Manichaica Team)	12
Past Conferences	
Mani in Cambridge – A Day-Symposium on Manichaean Studies, Ancient India and Iran Trust, Cambridge (UK), 25 March 2017	13
Ninth International Conference of the International Association of Manichaean Studies, Università di Torino and the Museo di Arte Orientale (MAO), Turin, 11–15 September 2017	16
◆ RECENT PUBLICATIONS	
Books 2017	34
Articles 2013–2017	44
Back issues of <i>Manichaean Studies Newsletter</i>	49

I A M S U P D A T E

RENEWAL OF MEMBERSHIP

The IAMS membership fee per year is **Euro 30 / USD 35** for regular members and institutions and **Euro 15 / USD 17.50** for students.

Membership fees can be paid by a variety of methods:

❶ **By direct transfer** to the following account:

Account name: Iris Colditz / Int. Association of Manichaean Studies
Account number: 15884612
International Bank code: IBAN DE02200300000015884612;
BIC HYVEDEMM300
Bank name: HypoVereinsbank

❷ **By Visa/Mastercard/Eurocard/American Express**

with the following information:

Name and address
Card no.
Expiry date
Amount

❸ **By PayPal** (*for non-EU members only*)

www.paypal.com to the following address: iriscolditz@gmx.de

❹ **By cheque** (*for non-EU members only*)

made payable to:

Iris Colditz / International Association of Manichaean Studies

The cheque should be mailed to:

Dr. Iris Colditz / Treasurer of the IAMS
c/o Freie Universität Berlin
Sonderforschungsbereich 980
Schwendenerstr. 8
D – 14195 Berlin
Germany

Minutes of the IAMS Board Meeting, Turin 11 September 2017

This brief meeting of the IAMS Board was held at the restaurant Il Giglio, Via San Domenico, 4, Turin. Present were Enrico Morano, Nils Arne Pedersen, Gunner Mikkelsen, Iris Colditz, Sam Lieu, Jason BeDuhn, Jean-Daniel Dubois, and Yutaka Yoshida.

1. Apologies

None. All members were present.

2. Minutes of last meeting

Approved.

3. Membership and IAMS statutes

GM reported briefly on the membership situation. Reminders had been sent to members who had not paid for their membership for several years, and some of these were now no longer members. However, the Association had since 2013 welcomed around twenty new members. Wolf-Peter Funk and Michel Tardieu were new honorary members.

EM mentioned the need for changing the rules for membership application. He proposed a clearer distinction between applications for student membership and full membership. Two letters of recommendation from supervisors should accompany a student application, and two letters from colleagues should be submitted as part of an application for full membership. It was agreed that the entire membership application procedure should be evaluated at a future board meeting.

4. Financial report

IC reported on the financial situation of the IAMS. Issues with payment options were discussed.

(See the Minutes of the IAMS General Meeting - *infra*)

5. Report on Corpus Fontium Manichaeorum

SL reported on recent and future publications in the CFM.

(See the Minutes of the IAMS General Meeting - *infra*)

6. Publication of Turin conference proceedings

It was discussed whether the proceedings of the Turin conference should be published in the *Analecta Manichaica* of the *Corpus Fontium Manichaeorum* (Brepols) or the *Nag Hammadi and Manichaean Studies* series (Brill). It was decided to continue to publish IAMS proceedings in the *Analecta Manichaica*.

7. Manichaean Studies Newsletter

GM said that he had served the Association for sixteen years as editor of the *Manichaean Studies Newsletter*, and that he would like relinquish this role either before or at the next major IAMS conference. It was decided to approach A/Prof. Gábor Kósa (Budapest) to see if he would be willing to take over.

8. Composition of the Board 2017-2021

It was decided that NAP takes over the presidency from EM, and JB the vice-presidency from NAP, and it was decided to approach Prof. Zsuzsanna Gulácsi (N. Arizona) and Dr Flavia Ruani (Ghent) to see if they were willing to join the Board as Voting Members. GM, IC and SL all agreed to continue in their roles. EM, JDD and YY were thanked for their service on the Board.

8. 10th IAMS conference

NAP proposed Aarhus University as the venue for the 2021 IAMS conference. He and others would convene the conference. The proposal was unanimously adopted.

9. Other business

JB requested IAMS sponsorship of a symposium in 2019 at the Chester Beatty Library on “The Medinet Madi Library at 90 Years.” The library would arrange a special exhibition to go with it. All agreed that this event merits the support of the IAMS.

Minutes of the IAMS General Meeting, University of Turin, 14 September 2017

1. Welcome address

EM welcomed all members to the meeting.

2. Minutes of the last General Meeting

The minutes of the last General Meeting were approved.

3. Financial report

Financial report, IAMS General Assembly September 14, 2017 (Iris Colditz, Treasurer)

1. previous bank account 10/2013

Account balance	3.393,77 EUR
<u>In cash</u>	<u>63,62 EUR</u>
<u>Total</u>	<u>3.457,39 EUR</u>



2. assumption of the office of the treasurer by Iris Colditz in October 2013

Transfer to the new bank account (transferred partly in 2013, partly in 2014)	3.393,77 EUR
<u>Handover of amount in cash</u>	<u>63,62 EUR</u>
<u>Total</u>	<u>3.457,39 EUR</u>

3. Revenues (as per July 31, 2017)

10-12/2013:	50,45 EUR
2014:	816,56 EUR
2015:	552,62 EUR
2016:	1.034,09 EUR
<u>01-07/2017:</u>	<u>388,82 EUR</u>
<u>Total:</u>	<u>2.842,54 EUR</u>

4. Expenses (as per July 31, 2017)

4.1 Account fee:	
- gratis up to 06/2016	
- from 07/2016-07/2017:	46,00 EUR
(10,25 EUR/quarter + 5,00 EUR EC card/year)	
- other banking charges	32,41 EUR
(cheque payment, foreign currency transfer, PayPal, etc.)	
4.2 IAMS homepage hosting:	335,58 EUR
(23,97 EUR/quarter = 95,88 EUR/year)	
4.3 Stamps and porto ¹ :	13,08 EUR

¹ Porto for sending of bank statements is counted here up to 06/2016, thereafter they are counted among banking charges, if not spent for stamps.

4.4 Newsletter No. 28: Gunner Mikkelsen:	1.500,00 EUR
(no. 28-30, à 500,00 EUR)	
4.5 Support	
- dinner at board meeting 2015:	200,00 EUR
- workshop Cambridge 2017	200,00 EUR
Total	2.327,07 EUR

5. Net income method

Account balance 10/2013:	3.393,77 EUR	
In cash 10/2013:		63,62 EUR
Revenues	2.842,54 EUR	
Expenses	- 2.326,32 EUR	- 0,75 EUR
Total	3.909,99 EUR	
in cash:		62,87 EUR
Total		3.972,86 EUR

4. Conference proceedings

SL announced that the Board had approved the publication of the proceedings of the 2017 IAMS conference will be published in the *Analecta Manichaica* series.

5. Report on the CFM

SL reported on the publication of three new volumes of CFM (Vols. 17-19) – all three being the first volume of a new series:

(I) *Analecta Manichaica*:

17. LIEU, S. N. C., MORANO, E., HUNTER, E. C. D., PEDERSEN, N. A. (eds.) *Manichaeism East and West*, (Series) *Analecta Manichaica* I (May, 2017), ISBN 978-2-503-57457-8 and ISSN 978-2-2565-909X.

The new series is intended to serve as the *cahiers* of the Corpus and will publish analytical, synoptic and religio-historical studies on Manichaeism as well as preliminary editions of Manichaean texts in preparation for publication in the main CFM series. *Analecta Manichaica* will also endeavour to publish proceedings of major international symposia and workshops on Manichaean studies and will serve as a peer-reviewed occasional journal of the IAMS. The first volume is the long awaited proceedings volume of the 2013 IAMS Symposium in London. It is hoped that *Analecta 2* will contain some of the papers given at the Mani in Cambridge Symposium (March, 2017) as well as additional contributions.

(II) *Biblia Manichaica*

18. PEDERSEN, N.A., FALKENBERG, R., LARSEN, J.M., LEURINI C., *The Old Testament in Manichaean Tradition, The Sources in Syriac, Greek, Coptic, Middle Perisan, Parthian, Sogdian, New Persian, and Arabic*, ISBN: 978-2-503-57773-9

Biblia Manichaica is a reference work citing all biblical quotations and allusions in the Manichaean sources as far as they are available in editions. The first volume covers Manichaean texts in Greek, Coptic, Semitic, and Iranian languages. The reference

work includes an introductory chapter on the methodology used for detecting quotations and allusions from the Bible.

(III) Series Sinica:

19. LIEU, S. N. C. and MIKKELSEN, G. B. with E. MORANO, N. SIMS-WILLIAMS *et al.* (eds. and trans.) *Tractatus Manichaicus Sinicus I*, Text and Translation, Series Sinica I (September, 2017), ISBN: 978-2-503-51246-4

The first volume of the Series Sinica contains the text and translation of one of the longest and best preserved of all Manichaean texts in Chinese. Found in Dunhuang at the beginning of the last century, the discovery and first publication of the so-called *Traité manichéen* with French translation by Édouard Chavannes and Paul Pelliot (1911) was a sensation as it proved for the first time to Western scholars that the religion of Mani reached China from Iraq via Central Asia in the Tang period thanks to the Silk Road. This first-ever critical edition with English translation of the full document with revised editions of parallels in Parthian, Sogdian and Uyghur (Old Turkish) from Turfan by a team of experts is a major contribution to Manichaean scholarship. As the main subject matter of the text is the Light-Mind (Nous), it will undoubtedly be of interest to scholars of Gnosticism and of Medieval heresies. The text and translation are accompanied by a full set of word-indices, and a full-scale Commentary with additional textual material from Turfan will appear as Pars Secunda of the volume in the near future.

In addition vol. 20 is now ready for press and Brepols hopes to market it by November 2017:

(IV) Series Turcica:

20. L. Clark, *Uyghur Manichaean Texts*, Volume III: *Ecclesiastical Texts – Texts, Translations, Commentary*, x+477pp.

The texts included, essentially reflect many aspects of the affairs or activities of the Manichaean church and its membership during the period from the second half of the 8th century to the first half of the 11th century when it enjoyed the protection and patronage of a portion of the Uyghur royalty and elites and some unknowable, but surely small percentage of the populace at large, both in the northern steppe empire and in the western realm. The texts are grouped into (EB) Benedictions, (EC) Colophons, (EH) Historical texts, (EL) Letters, (EM) Monastic Texts and (EV) Varia.

The Directors of CFM are hugely grateful to Prof. Jason BeDuhn and Prof. Zsuzsanna Gulácsi for the help they have given Dr Clark to complete this magnum opus and with proof-reading and the compilation of various indices. Professor BeDuhn has assured the Director(s) that Dr Clark is working hard on both and there is every hope that *Turcica* I (Doctrinal Texts) will be completed in 2018 and the *Dictionary of Manichaean Texts in Old Turkish (Uyghur)* before 2020.

SL also acknowledged the generosity of the Ancient India and Iran Trust (Cambridge) which provided two travelling bursaries for Dr Enrico Morano and Dr Gunner Mikkelsen to work at the Trust (Feb.-March, 2017). This enabled the editorial teams to complete Vol. 17 and Vol. 19 as well providing two important speakers for the ‘Mani in Cambridge’ Event which was also sponsored by CFM (with funding from the Union Académique Internationale) and by IAMS.

The publication of four volumes in one year will give strength to the request for direct support of the project by Brepols. SL will be meeting Johan van der Beke in London on 28th September and among items for discussion are:

- (1) Legitimate research expenses for authors and editors who are not supported by research grants to the tune of €1,500 per volume to be reimbursed by Brepols upon delivery of the final pdf(s) – this will entail slight rise in the sale-price of the volume.
- (2) Significant reduction in price for IAMS members and perhaps a special joining offer for new members (say a single volume at 50% as inducement for becoming IAMS member?)
- (3) Electronic publication, esp. of Database of Manichaean Texts and *Dictionary of Manichaean Texts Vol. 3. Texts from Central Asia* (all four parts – all printed from pdfs).

The need for ‘New Blood’ among the Editors:

The signators of the original contract for the series at Turnhout 24 years ago are not required by the contract to retire. The only legitimate and least contentious way of injecting new blood into the system is therefore:

- (1) allow those editors who wish to retire from active duty to become ‘honorary’ editors or series editors and
- (2) to add new Editors in Chief and new Series Editors who are likely to play an active role in the production of new CFM volumes and in the necessary collaborative research.

A/Prof. Nils Arne Pedersen has been invited (and invitation accepted and approved by Brepols) to be an additional Editor-in-Chief to the Corpus with executive powers. Prof. Jason BeDuhn takes on the mantle of the Editor of the Series Turcica along with Dr Larry Clark to replace Dr Aloïs van Tongerloo. Dr Kósa Gábor will become an additional Series Editor for Series Sinica. At a brief meeting of the CFM Editors on Tuesday 12th September, Prof. Johannes Van Oort requested an additional Editor for the Series Latina and Prof. BeDuhn has agreed to take on the position on a temporary basis. SL mentioned A/Prof. Paul McKechnie (Macquarie University) as a possible future additional Series Editor for both Series Latina and Series Graeca as he is an outstanding Classical scholar (Double First at Cambridge). However, A/Prof. McKechnie will need a significant Australian Research Council Grant to play a meaningful role in the project.

The current Editors-in-Chief and Series Editors of the Corpus Fontium Manichaeorum are therefore:

Directors-in-Chief with Executive powers

- (1) Professor (Em.) Samuel N.C. Lieu FAHA, FRSN - Co-Director in Chief and Coordinator for Project 59 (CFM) of the Union Académique Internationale and for the Australian Academy of the Humanities
- (2) Professor Johannes Van Oort - Co-Director in Chief
- (3) A/Professor Nils Arne Pedersen - Co-Director in Chief

Honorary Founding Director

Dr Aloïs van Tongerloo – (Non-executive) (R*)

Secretary:

Dr Gunner Mikkelsen (Macquarie University, Sydney)

Director **Series Syriaca**: Dr Erica Hunter

Director **Series Coptica**: Prof. (Em.) Martin Krause (R*)

Directors **Series Graeca**: Prof. (Em.) Luigi Cirillo (R*), Prof. S.N.C. Lieu

Director **Series Latina**: Prof. Johannes Van Oort with Prof. Jason BeDuhn

Director **Series Iranica**: Dr Enrico Morano

Directors **Series Turcica**: Prof. Jason BeDuhn and Dr Larry Clark

Directors **Series Sinica**: Prof. (Em.) S.N.C. Lieu, Dr G. Mikkelsen, Dr Gábor Kósa

Director **Series Archaeologica**: Prof. Zsuzsanna Gulácsi

Directors **Series Subsidia**: Prof. (Em.) S.N.C. Lieu and Prof. Nicholas Sims-

Williams (for the Dictionary of Manichaean Texts sub-series)

Directors **Analecta Manichaica**: Prof. (Em.) S.N.C. Lieu and A/Prof. Nils Arne Pedersen

Directors **Biblia Manichaica** : A/Prof. Nils Arne Pedersen

R* = Retired from active research and project leadership.

6. Newsletter & Secretarial matters

GM announced that he will be retiring as editor of the Manichaean Studies Newsletter within the next two to four years. He briefly reported on the membership campaign and situation.

7. Election of Officers

EM announced that the following will serve on the IAMS Board for the period 2017-2021: Nils Arne Pedersen as President, Jason BeDuhn as Vice-President, Gunner Mikkelsen as Secretary, Iris Colditz as Treasurer, Sam Lieu as Director of CFM, and Zsuzsanna Gulácsi and Flavia Ruani as Voting Members. All confirmed their willingness to serve on the Board.

8. Tenth IAMS Conference

NAP announced that the Tenth International Conference of the IAMS will be convened by him and hosted by Aarhus University in 2021.



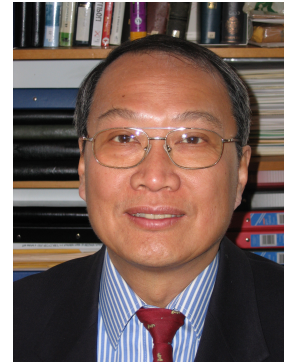
IAMS General Meeting, University of Turin, 14 September 2017. Iris Colditz, Jean-Daniel Dubois, Jason BeDuhn, Nils Arne Pedersen, Enrico Morano, Gunner Mikkelsen, Sam Lieu, Yutaka Yoshida.

NEWS BULLETIN

RESEARCH NEWS

Presidency of the International Union of Academies (UAI)

(Emeritus) Professor **Samuel N. C. Lieu** FAHA, FRSN (formerly Inaugural Distinguished Professor, Ancient History, Macquarie University and President of IAMS 2009-2013) has been elected President of the International Union of Academies (UAI: Union Académique Internationale) (2017-2021). Emeritus Professor Lieu is the second Australian scholar and the first Academician of Asian descent to hold this prestigious post in the 98 years of UAI's history.



<https://www.humanities.org.au/2017/10/27/announcing-new-uai-president/>

Founded in Paris in 1921 after the devastation of the First World War, UAI is a major international for sponsoring and co-ordinating international research in the Humanities and in the Social Sciences and is currently based at Brussels (Belgium). Membership of the UAI includes the Australian Academy of the Humanities, the British Academy, the American Council of Learned Societies, Académie des Inscriptions et Belles-Lettres, Chinese Academy of the Social Sciences, the Japan Academy, *et al.* See more about the UAI at:

https://en.wikipedia.org/wiki/Union_Académique_Internationale

UAI currently sponsors almost a hundred major research projects of long-term significance in the Humanities and Social Sciences and members of IAMS are heavily involved in at least three of them:

- Proj. 27 CII: Corpus Inscriptionum Iranicarum
- Proj. 58 EIr: Encycopaedia Iranica
- Proj. 59 CFM: Corpus Fontium Manichaeorum

Sam Lieu will love to hear from you if you think the UAI could help your project(s) to go more global.

Biblia Manichaica

Use of the Bible in Manichaean sources

A progress report

MSN No 26 (2011–12, pp. 11–12) introduced the project *Biblia Manichaica*, funded by The Danish Council for Independent Research (Humanities) and located at Aarhus University (Denmark). Since then the project has made significant progress.

The plan was to cite all passages in Manichaean literature that refer to the Bible, as quotations or allusions. A project focusing on the Manichaean use of the Bible raises the question which scriptural passages were used, how they were used, and for what purpose. On the one hand, the use of passages from the Bible is an indication of a reception of Christian texts and traditions; on the other hand, the biblical passages have undergone a transformation whereby they have been adapted to Manichaean ideas. The project includes the preserved original Manichaean literature as well as the anti-Manichaean texts as far as the material exists in critical editions. Within the anti-Manichaean texts, quotations and summaries from original Manichaean texts are isolated and biblical references identified.

Being a far-reaching project, it initially had to be limited to Syriac, Arabic, Greek, and Coptic, i.e., the Eastern Mediterranean and the Near East, and the Iranian languages (Middle Persian, Parthian, Sogdian, Bactrian, and New Persian), but the project has the potential to be continued and expanded later, thus including the Latin, Turkic, and Chinese sources, too.

It turned out that the material was far more extensive than we expected at the outset, and it proved necessary to distribute our findings in three volumes: The Old Testament (Vol. I), the gospels and Acts (Vol. II), and the epistles and Revelation (Vol. III). The volumes will be published in Brepols' Corpus Fontium Manichaeorum series in which *Biblia Manichaica* now forms a new subseries.

The work is structured according to the books of the Bible, by chapter and verse. The Bible text is cited according to the Revised Standard Version, and the original Hebrew and Greek texts are also provided where necessary, as well as other Bible versions (e.g. in Syriac). The Manichaean biblical citations or allusions are presented with original text and English translation. The work is furthermore provided with extensive introductions, notes, and indexes. A full index will be provided in the third volume.

Biblia Manichaica is intended to be a standard work of reference for scholars within the fields of biblical studies, history of religions, and church history, and we hope it will propel research in this field by means of its overall survey of the biblical material used by the Manichaeans. It will become clear which biblical clusters of text were preferred by the Manichaeans but also how differently the same biblical texts were interpreted by different groups of Manichaeans.

The first volume of *Biblia Manichaica* (*The Old Testament in Manichaean Tradition*) has now been published, and the next two volumes are expected to follow in 2018.

The *Biblia Manichaica* team –
Nils Arne Pedersen, Claudia Leurini, John Møller Larsen, and René Falkenberg

PAST CONFERENCES

Mani in Cambridge Conference Ancient India and Iran Trust Cambridge (UK), 25 March 2017

A Day-Symposium on Manichaean Studies sponsored by the Ancient India and Iran Trust, the International Association of Manichaean Studies and the UAI sponsored Corpus Fontium Manichaeorum Project. Convened by Emeritus Professor Samuel N. C. Lieu.

Programme

9.00-9.25 Informal greetings and Tea / Coffee.

9.25-9.30 Welcome by Nicholas Sims-Williams FBA (Chair of Trustees of AIIT)

9.30-10 Enrico Morano (Torino, President of IAMS)

The Sogdian texts in Manichaean script of the Berlin Turfan Collection

The talk will consist of a survey of the different typologies and formats of the texts written in Sogdian in Manichaean script and will discuss the problems of cataloguing and editing these texts.

10-10.30 Gábor Kósa (ELTE University, Budapest)

Chinese Narratives of Mānī's Life in the New Textual and Visual Sources

Among the recently identified Chinese Manichaean paintings, five are related to Mānī's vita (listed in the order of publication between 2010 and 2016): 1. Hagiography I. (32.9 x 57.4 cm; Japanese private collection); 2. Hagiography II. (119.9 x 57.6 cm; Japanese private collection); 3. "Mānī's birth" painting (35.6 x 56.9 cm; Kyūshū National Museum, Dazaifu); 4. Hagiography III. (112.1 x 56.5 cm; Japanese private collection, Tokyo); 5. "Mānī's parents" painting (39.7 x 57.1 cm; Asian Art Museum of San Francisco [B67D15]). Furthermore, there are several passages on Mānī's life in the new textual corpus from Xiapu, Fujian. The talk first presents the available interpretations of the paintings, then offers some new insights into certain motifs, and finally explores the complex relationship between the visual and written remains.

11-11.30 Tea/Coffee

11.30-12.00 Gunner Mikkelsen (Macquarie University, Sydney)

Mani and Amitabha

This lecture highlights links between Mani the Buddha of Light and Amitabha the Buddha of Measureless Light in Manichaean texts in Chinese.

12.00-12.30 Nils Arne Pedersen (Aarhus University)

Manichaean use of Old Testament texts

Church Fathers and original Manichaean texts evidence a rejection of the authority of the Old Testament. Still, Manichaean literature contains many attempts to reinterpret the first chapters of Genesis, and in some instances Genesis seems to be used in a positive way. The Book of Psalms were extensively used when new Manichaean hymns

were composed. There is also evidence of Manichaean use of other Old Testament scriptures, especially Exodus and Isaiah. The paper gives examples and discusses whether there was a uniform Manichaean attitude to the Old Testament.

12.30-1.00 Rea Matsangou (Leiden University)

The converted Manichaeans in early Byzantium (4th-6th centuries): new insights arising from the study of the Church canons

Taking into account the impact that the state's laws and the polemic of ecclesiastical writers had on the daily life of the Manichaeans, I will focus on the phenomenon of conversions. After examining the procedures for the reception of the converted Manichaeans as defined by the canons of the Church, I will attempt to answer the following questions: - Can we observe a different treatment of the converted Manichaeans on the basis of whether they were elect or hearers? - Were converted Manichaeans baptized? - In case they had to stay at the status of a catechumen for a lifetime, which could be their relationship with both the state and the church given the fact that some of them were converted in sincere while others in pretense?

1.00-2.00 A light lunch (with vegetarian options) provided by the AIIT and International Association of Manichaean Studies.

2.00-2.30 Mattias Brand (Leiden University)

Sectarianism and the social relations of Manichaeans in ancient Kellis

Previous studies of the papyrus letters of Kellis have consistently interpreted the Manichaean community as 'sectarian', thus implying that they had a world-rejecting character and secluded themselves from other religious groups. But does the evidence really support such an inference? This paper will reconsider the sectarianism from the perspective of the study of religion, highlighting the social interactions beyond religious boundaries on the basis of the most recent published papyri (from 2014 and 2016).

2.30-3.00 Nicholas Sims-Williams FBA (SOAS and Chair of Trustees of the AIIT)

New Manichaean calendar fragments from Turfan

The manuscript collections from the "Western Regions" include Manichaean calendars in several languages, primarily Sogdian and Uygur Turkish. Most or all of them date from the end of the tenth and the beginning of the eleventh centuries, which means that those in Sogdian are amongst the very last written documents in this language. One of the most complete is a Turkish calendar for the years 1002-1004 which was first published in facsimile by Huang Wenbi and subsequently edited by James Hamilton ("Calendriers manichéens ouïgours de 988, 989, et 1003", *Mélanges offerts à L. Bazin par des disciples, collègues et amis*, Paris, 1992, 7-21). Many others are mere fragments, but their formulaic construction often allows them to be restored to a large extent. In this presentation I will compare the calendars published by Hamilton, Henning and Yoshida with some so far unedited fragments written in a unique mixed language—primarily Turkish, but including elements taken from Chinese, Sogdian and Middle Persian, perhaps also Parthian and Bactrian.

3.00-3.30 Erica Hunter (SOAS, London)

Addai Scher and the Liber Scholiorum (of Theodore bar Konai)

The paper reviews the contribution which Addai Scher made to Manichaean Studies through his publication (1910-1912) of the Critical Edition of Theodore bar Koni's *Liber Scholiorum*.

3.30-4.00 François de Blois (University College London)

M28 and the Book of Mysteries

The Turfan fragment M 28 contains (among other things) a complete polemical hymn attacking various religions from a Manichaean viewpoint. A new reading of this notoriously difficult text is offered. It emerges that it shares points of contact with Manes' "Book of mysteries", as known to us from the quotations preserved by an-Nadim and al-Biruni.

4.00-4.30 Gottfried Nebe (Münster Univ., Germany)

What is the title and what is the theme of the Psalm group "Psalms to Jesus" in the Coptic-Manichaean Psalmbook?

My paper is about the title, the beginning, and the contents of the Psalm group "Psalms to Jesus" in PsB II of the Manichaean Coptic-Psalmbok (ed. Allberry). Since Allberry's first publication of the year 1938 these psalms, because the prayers appeal to Jesus, has been classified as "Psalms to Jesus" or something similar, for a long time. In the year 1994 Peter Nagel proposed the term "Aufstiegspsalmen" (psalmi ascensionis, Psalms of ascension) for the title at the beginning on p. 49 Allberry and for the contents. Referring to Nagel's proposition Siegfried Richter in 1997 chose the term "Ausgangspsalmen" (psalmi exitus vel egressus, Psalms of exit or egress) especially for this particular Jesus Psalm group. The importance of such terms is discussed in my paper. It should be considered with respect to the edition of this Psalm group in CMF, too. I myself prefer "Ausgangspsalmen".

4.30-5.00 Tea and biscuits

5.00-5.30 Sam Lieu FAHA (Macquarie University Sydney (Emeritus) and Wolfson College Cambridge)

The art of the Manichaean scribe in an Electronic Age

The paper will look at the typographical challenge faced by the pioneers in the publication of Manichaean texts from Turfan, especially in the many ways adopted to cope with texts in the Manichaean Estrangelo and Uygur scripts and the challenges these exotic and elegant scripts still pose for the ongoing Database of Manichaean texts in an electronic age.

5.30-6.30 Reception (Drinks and light refreshment provided by the Corpus Fontium Manichaeorum Project sponsored by the Union Académique Internationale)

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**Ninth International Conference of the
International Association of Manichaean Studies (IAMS)
Università di Torino and the Museo di Arte Orientale (MAO), Turin
Monday 11th September – Friday 15th September 2017**

Monday 11 September

Aula Magna Rettorato, via Po, 17

9-10.30 **Registration**

10.30-11: **Welcoming addresses**

Chair: Jason BeDuhn (Northern Arizona University, Flagstaff)

11-11.30 Samuel N.C. Lieu (Macquarie University, Sydney and Wolfson College, Cambridge, UK)

Manichaean Self-Identity revisited

This is a re-visit of issues raised in my 1998 article (“The Self-Identity of Manichaeans in the Roman East”, *Mediterranean Archaeology* 11 (1998) 205-227). Did Manichaeans call themselves ‘Manichaeans’? To what extent did the veneration of the person and the passion of Mani dominate the missionary aspects of the religion and what roles did the canonical scriptures play in the diffusion of the sect? Were Manichaeans readily identifiable to outsiders as a Mani-sect? This paper will try to take a more global view of the subject than my 1988 paper and will draw comparison from a number of modern day religious sects (both Christian and non-Christian) which share a number of similarities with Manichaeans in terms of self-definition and self-identity.

11.30-12 Nils Arne Pedersen (Aarhus University)

Differing interpretations of Mani’s apostolate

In his epistles and *Living Gospel* Mani called himself ‘Apostle of Jesus Christ’, while in the Berlin *Kephalaia* he is only known as ‘the Apostle’ or ‘the Apostle of Light’. In the introduction and first chapter of *Kephalaia*, all ‘apostles’ throughout history, Jesus included, are viewed as Mani’s predecessors; all apostles can be juxtaposed, only Mani has a higher status. In *CMC*, Baraies mentions Paul as Mani’s predecessor, not Jesus. These differences should not be overlooked as they probably reflect different interpretations of Mani’s Apostolate.

12-12.30 Michel Tardieu (Collège de France), Flavia Ruani & Danny Praet (University of Ghent)

Franz Cumont and the development of Manichaean studies

The most important publication by Franz Cumont (1868-1947) on Manichaeism, *La cosmogonie manichéenne d’après Théodore bar Khôni* (1908), has been the object of many reflections and comments. It was even translated into Swedish, by the father-in-law of H. S. Nyberg. This cosmogony provided Cumont with a narrative construction which allowed him to present himself as an historian of religions. With the help of the Belgian Syriacist M.-A. Kugener, Cumont explored Manichaean myth from multidisciplinary angles. By again making this contribution available to the scholarly community, together with the rest of *manichaica* of Cumont (*Scripta Minora*, vol. VI), Ghent University, in collaboration with the Academia Begica and the Belgian Historical Institute in Rome, allows us to assess the context in which it was written, its critical contribution to Manichaean

studies, and its reception by later scholars. In the second part of this assessment, Flavia Ruani will further discuss Cumont's articles that relate to the Syriac tradition of Manichaean studies. She will briefly assess his contribution on Severus of Antioch's *Cathedral Homily CXXIII* and Theodore Bar Koni's *Liber Scholiorum XI* in light of more recent research on these two texts, which constitute two major witnesses of both original passages from Manichaean cosmologies and heresiological anti-Manichaean discourse. In conclusion, Danny Praet will address the position of Cumont's *Recherches sur le Manichéisme* in the wider context of his work on the Oriental Religions and the way he thought about the interplay between Mithraism and Manichaeism and, more generally, about the interaction between the East and the West in Late Antiquity. The Scripta Minora Series within the Bibliotheca Cumontiana allows contemporary scholars to have a more nuanced look on the diversity of Cumont's work and on the way he interacted with the developments in several fields of religious studies in the first half of the twentieth century.

12.30-13 Natale Spineto (University of Turin)

Julien Ries et le Manichéisme

13-15 Lunch in the Lodge

Sala Lauree Giurisprudenza, Palazzo Nuovo, via Sant'Ottavio, 20

Chair: Jean-Daniel Dubois (École Pratique des Hautes Études)

15-15.30 Jason BeDuhn (Northern Arizona University, Flagstaff)

Manichaean redaction of non-Manichaean narratives

Manichaeans programmatically laid claim to the sum total of past "wisdom." Finds with secure Manichaean provenance demonstrate the application of this program in the adoption and adaptation not only of non-Manichaean religious and mythological sources, but also of popular fables and legends, as well as hagiographical and quasi-historical narrative. After briefly surveying the varieties of this material and examining them for typical markers of Manichaean redaction, this paper will give closer attention to two more lengthy examples of narrative from other religious traditions. The first is the Iranian story of King Khusrau, who abandons his throne in quest of Paradise, best known from the *Shah-nama*, but preserved in its Manichaean version in the Chester Beatty Kephalaia, some 500 years before the *Shah-nama*. Which elements of this version are Manichaean redaction, and which belong to its pre-Manichaean form? On the basis of that analysis, the paper turns to the originally Buddhist story known in Arabic as *Bilawhar and Budasaf* (Georgian *Balavar and Yodasap*, Greek *Barlaam and Ioasaph*). Manichaean use of this narrative is proven from medieval Iranian and Turkic fragments from Turfan, not long after the oldest attestation of the Arabic version, which has been widely accepted as the source of Christian versions in various languages. But did a Manichaean redaction of the originally Buddhist story precede the Arabic version, or was it dependent, like Christian versions, on that Arabic version? The answer depends on whether the latter preserves the kind of signs of Manichaean redaction we have established from other examples.

15.30-16 Fernando Bermejo Rubio (Universidad Nacional de Educación a Distancia, Madrid)

Syncretism versus Transversality: on the emergence of Mani's religious outlook

The starting-point of this contribution is a couple of well-known facts about Mani. First, he underwent the influence of very different religious systems, to the extent that his religion has sometimes been labeled a "syncretism". Second, Mani claimed to be the seal of a long prophetic line coming from Zoroaster, Buddha and Jesus, thereby assuming that they all had preached essentially the same message. Now, from the perspective of a modern historian of religions, this last claim comes as ludicrous, since the differences among what those people and Mani seem to have thought are too obvious. But then, how did Mani get at the idea of the ultimate identity of all those *Weltanschauungen*? My paper aims to tackle this question, by testing the hypothesis that there might have been an empirical dimension underlying Mani's conviction, insofar as many of the elements that Mani found and became part of his religious system are not exclusive of just a single religion, but had indeed a place in several of those systems known to him.

16-16.30 Tudor Sala (Central European University, Budapest)

Unsavoury mysteries: the contested matter of Manichaean rituals – A reappraisal

Doctrine was not everything that made you a heretic in the ancient world. For late antique heresiologists and leading church figures there was more to heretics than some controversial or deviant teachings. While there are some earlier trends from the first centuries of the Christian era, we witness especially with the fourth century an intriguing sophistication in scandalology and rhetoric toward the formation of distinctive religious identities based on food-related issues. In a number of heresy catalogues, polemical tracts, letters, and other writings of the Christian intelligentsia, heretics are no longer exclusively defined by their doctrine but also by their diet: what went into the mouths of heretics became suddenly important, not only what came out of it. My paper will attempt to contextualize this striking concern of Christian writers with the dietary regimen of heretics and propose a set of explanations for this gustatory curiosity in the late antique organization of the knowledge of the Other. Toward that end I will revisit the most ignominious and still controversial chapter of Manichaean history, that is the wide-spread accusations regarding the nauseating rituals of Mani's followers in the Mediterranean world. Adding to the long, ongoing scholarly discussion new, hereto unexplored, early fifth-century testimonies (such as that of Julian of Aeclanum), my paper will turn to the major transformations of late Roman society and Christian liturgy in the fourth and fifth century for an answer to the alleged unsavoury mysteries at the heart of the Manichaean sacred diet.

16.30-17 Coffee

Chair: Iris Colditz (Berlin-Brandenburgische Akademie der Wissenschaften – Turfanforschung)

17-17.30 Dilâ Baran Tekin (Hitit University, Mimar Sinan, Merkez-Çorum, Turkey)

The emergence of Manichaean teaching and its shaping process: a historical overview

Manichaeism, emerged with declaration of Mani's prophecy in the third century AD and spread on a vast geographical area, has reached many different communities by time and achieved to continue its existence until seventeenth century. By means of its

forceful missionary conception, it soon became rival to Christianity in the borders of Roman Empire and to Zoroastrianism in the Sasanid Empire. As the result of spreading Manichaeism into Asia, in the 8th century Uyghurs embraced it as an official state religion by the rescript of Bogu Kaghan. Hereby it is apparent that Manichaeism has influenced communities deeply which came across and it has made a tremendous impact in history. Therefore, with regards to History of Religion, it has a great significance to find out how the teaching of Mani has emerged and under which conditions it has taken shape. This paper aims to evaluate the events leading to the formation and development of the process of Manichaean teaching from a general historical perspective based on the Manichaean texts that reached out today.

17.30-18 Majella Franzmann (The University of Sydney, NSW)

When motherhood and other dubious roles are okay: the imagery used of female power engaged with nature in Manichaean cosmology/cosmogony and story

In this paper I continue my work on the ambiguity that appears inherent in the lives of Manichaean women. I focus on the images used of female power engaged with nature that reference less than perfect or negative roles for Manichaean women.

18-18.30 Rea Matsangou (Leiden University)

Legal aspects regarding Manichaean assembly places in Late Roman Empire (4th-6th centuries)

Despite the limitations set by questions such as “how representative and accurately transmitted are the constitutions included in the codes”, the Roman legal sources constitute a valuable source for the history of Manichaeism in Late Roman Empire. In specific, regarding Manichaean assembly places, anti-Manichaean law can offer valuable insights. Since the main target of anti-Manichaean law was the Manichaean congregations, the most effective way to prevent them was to deprive Manichaeans of their assembly places. The Manichaeans should not be allowed to possess buildings for their gatherings. For this purpose, a series of laws confiscating such places and inflicting property restrictions on Manichaean individuals were issued. However, the laws themselves apart from the prohibitions and the punishments imposed reflect aspects of daily life of Manichaeans and reveal the attitudes and practices that they come to correct. Further, the relationship between law and social reality is dialectical. Laws affect and transform social reality, which in turn, comes to reshape the content of the law. On the one hand each law is a witness of practices that were happening and on the other it creates the need for the adoption of new practices that are reflected on subsequent laws, etc... The goal of this paper is observing this interplay between Manichaeans and legal institutions to answer questions such as: what do the anti-Manichaean laws reveal for Manichaean assembly places? How did they look and whom did they belong to? Were they private or public? Did the Manichaeans, despite the prohibition of the law, own such places? What was the effect of the penalties inflicted, diachronically, upon Manichaean assembly places and their ownership status?

Tuesday 12 September

Aula Magna Rettorato, via Po, 17

Chair: Claudio Gianotto (Università di Torino)

9-9.30 Jean-Daniel Dubois (École Pratique des Hautes Études)

The coming of Jesus ‘without a body’ (*Kephalaion* 1, 12, 20ff.)

The first volume of the new edition of Augustine’s *Contra Faustum* which is to appear soon in the *Bibliothèque augustinienne* was the occasion to reconsider different passages of Augustine against the Manichaean Christology. Can these passages be confronted to Manichaean views on Christology? A new reading of some lines of *Kephalaion* 1 on *The Coming of the Apostle* (12, 20ff.) will be proposed as it is often quoted in the controversy of Augustine against Docetism.

9.30-10 Michel Tardieu (Collège de France)

Les garçons-filles du Troisième Messager

H.J. Polotsky a eu le mérite de sortir la cosmogonie manichéenne des codes culturels qui firent de mythes poétiques des *sacrilegas et incredibiles turpitudines* (Augustin), une « fable de la dernière obscénité » (Beausobre). Mais les 12 *uirtutes* installées par le Messager dans le soleil pour provoquer l’éjaculation des archontes ne sont pas des nudités radieuses. À partir de l’étude de la structure duelle velu/glabre dans la littérature manichéenne et les *Psaumes de Thomas*, je montre que les entités du Messager sont de genre non défini, fluide, des garçons-filles dont le charme est d’être *inuestes*, non couverts de poils.

10-10.30 Dylan M. Burns (Freie Universität Berlin)

(No) Providence in the Manichaica?

The Christian—and Platonist, Stoic, and Gnostic—doctrines of God’s providential care for humanity and the cosmos are fundamental to theological thinking from antiquity through the present day. They are also fundamental to ancient Patristic and Hellenic polemics regarding Manichaeism, assuming central importance in thinkers such as Titus of Bostra or Alexander of Lycopolis. Yet πρόνοια and its Latin, Coptic, and Syriac cognates are more or less absent from our extant Manichaean primary sources, which seem to have preferred other ways to articulate divine care when discussing cosmology, theodicy, anthropology, and salvation-history. This paper will offer a provisional survey of the language of divine care in the Coptic Manichaica, focusing on the *Kephalaia of the Teacher*, as well as a hypothesis regarding the conspicuous absence of the language of divine providence from our Manichaean primary sources.

10.30-11 Coffee

Chair: Nils Arne Pedersen (Aarhus University)

11-11.30 Evgenia Moisseeva (Harvard Divinity School, Cambridge, Mass.)

Did Mani reject the Old Testament?

There exists an entrenched notion, supported by both Christian and Manichaean texts, that Manicheans rejected the Old Testament as a product of Satan. However, scholars have noted the presence of numerous loans from the Old Testament (both canonical and pseudepigraphic texts) in Manichaean works. Manichaean priest Felix in his dispute with St. Augustine, documented in Augustine’s *Contra Felicem*, cites Genesis 1:1-2 to demonstrate its agreement with Mani’s teachings. This and other examples show that the Manichaean attitude towards the Old Testament was more complicated than that of simple rejection. There is no doubt that Adda, Mani’s disciple, rejected the Law and the Prophets. However, Adda’s views may not be representative of all Manichaean traditions and even of the position by Mani himself. Thus I believe that the question of the place and role of the Old Testament in Manichaeism is more complex and less obvious than is commonly accepted. In this talk, I will discuss the origin of the notion of the

Manichaean rejection of the Old Testament based both on Manichaean sources and anti-Manichaean polemics of the Church Fathers. In particular, I will address the question to what extent the Manichaean criticism of the Old Testament can be traced back to Adda's work and what can be guessed regarding the role of the Old Testament in Mani's original teaching.

11.30-12 Christos Theodorou (Torino)

The Sources of the Gospels' References in the Western Manichaean Writings

The paper deals with the dependence upon the Canonical Gospels of the Western Manichean sources. Scholars disagree about this issue. De Beausobre (1734), Schmidt and Polotsky (1933), Baumstark (1935, 1938), Quispel (1972, 1993) agree that Manichaeans used the Diatessaron. Other authors, like Gianotto (1966) and Tardieu (1987, 1997), suggest that Manichaean references reminding the Gospels' narratives are quoted or influenced by the canonical Gospels, by a harmony of the Gospels older than the Diatessaron, or by the Gospel of Peter. A depiction of the state of research on the topic with its methodological difficulties is here highlighted. Some other Gospels' references in the Western Manichaean sources are also considered, that have not yet been explored. Likenesses and divergences among these Western Manichaean readings reminding the Canonical Gospels and the corresponding references from Diatessaron, Canonical and not Canonical Gospels, are discussed. The analysis concludes by suggesting some more likely sources from which the Gospels' quotations in the Western Manichaean writings could originate.

12-12.30 Mattias Brand (Leiden University)

On the Classification of Manichaeans

This paper will revisit the classification of Manichaeans by relating academic taxonomy to the everyday practices of fourth century Kellites in the Egyptian desert. Were Manichaeans Christians? What is the explanatory value of the claim that Manichaeans were the 'true' Christians of the oasis? The current consensus to classify Manichaeans amongst Christians has major advantages over all previous interpretations. It highlights the claims on shared ideas and practices, as well as the continuous interaction with Christian literature in various regions and periods. By treating the Manichaean church as one of the traditions within the wider Ancient Christian movement, intra-group competition and interaction are stressed. Theological and rhetorical decisions become apparent as features in a complex process of (group)-identity formation by which Christians are defined in opposition to those wrong, foreign, and foolish. This perspective of Manichaeans negotiating their Christianness, however, strongly leans on the combination of two types of classification: emic and etic. It is approached through the often ambiguous self-identification of ancient individuals, and the centrality of 'Christian' characteristics in their theological and liturgical texts. Both approaches are not without difficulties. Current social-scientific perspectives suggest that on the everyday level, multiple overlapping social affiliations (or identifications) are the norm. Manichaeanness, therefore, becomes only one of the relevant frameworks for the daily interactions of Kellites. On a more general theoretical level, the classification based on Christian characteristics made me wonder (with Rogers Brubaker) whether we run the risk of using pre-constructed categories of religious common sense as our categories of analysis. For this reason we need to revisit the question concerning when something becomes a distinct new 'religion', a question also relevant for the modern study of the Church of the Latter Day Saints, the Duzen, and the Baha'is. In this respect, the Kellis evidence

offers a local situation *on the ground*, to revisit some of the driving forces behind classification.

12.30-14 Free lunch

Chair: Gottfried Nebe

14-14.30 Eduard Iricinschi (Ruhr University Bochum)

‘God bears witness that I have been sick for three months’ (P. Kellis Copt. 82): affliction and therapy in the Kellis Manichaean community

This paper analyzes the expression of health, illness, and their corresponding emotions in the letters exchanged within a cluster of fourth-century Manichaean Egyptian families, residing in the ancient town of Kellis (modern Ismant el-Kharab, the Egyptian Western Desert). The paper will first explore the role of epistolary common places in expressing issues of health, illness, and the register of emotions usually associated with them. It will argue that, even if inquiries about health and illness constituted a well-established *topos* in the genre of ancient letter writing, they conveyed fundamental matters about the wellbeing of the writers and, at the same time, used a vocabulary and practices of healing shared between Mani’s Sasanian Empire and late antique Egypt. Second, the paper will suggest understanding the expression of affliction and therapy in the Kellis letters as belonging to a common platform of vocabularies and practices, used both by late antique Egyptian Manichaeans and Christians. Most likely rooted in daily life, these joint vocabularies and practices received different valorizations in different contexts, being activated by the emotional content condensed in the persistent epistolary inquiries about health.

14.30-15 Håkon Fiane Teigen (Bergen University, Norway)

‘The church where I am’: itinerant Elect and communal organization in fourth-century Kellis

The vagrant nature of the Elects’ lifestyle and their dependency upon lay shelter have often been mentioned in scholarly literature on the social organization – or lack thereof – of the Manichaean community in the Roman Empire. It has often been assumed that while Elect in the east constituted a strongly institutionalized sedentary monastic body, Elect in the west operated primarily as itinerant charismatics. However, the specifics of Elect itinerancy have not yet received much attention. As such, an important aspect of Manichaean ethics remains underdeveloped. My paper examines the itinerancy of the Elect ritual regime, specifically in the Manichaean material from Egypt. Passages from the *Kephalaia of the Teacher* shed light on the way western Manichaean authorities depict wandering Elect, while documentary texts from the village of Kellis in the Dakhleh Oasis helps us see how they may have operated in practice. Moreover, insights from social network theory and recent scholarly works on ancient mobility help us conceptualize the role itinerancy can have played within the Manichaean church. Combining these strands, I argue that the Egyptian Manichaean evidence suggests a distinct form of organization that cannot be reduced either to vagrant holy men or sedentary monastics.

15-15.30 Coffee

15.30-16.30 **Meeting “Handbook of Manichaeism”**, J. BeDuhn (Northern Arizona University, Flagstaff) & J. van Oort (University of Pretoria)

16.30 **Guided tour to the Egyptian Museum**

Wednesday 13 September

MAO Museo d'Arte Orientale, via S. Domenico, 11

Chair: Gábor Kósa (Eötvös Loránd University, Budapest)

9-9.30 Iris Colditz (Berlin-Brandenburgische Akademie der Wissenschaften – Turfanforschung)

Some Iranian names of Manichaeans from non-Iranian sources

With his article “Iranische Personennamen der Manichäer” (1994) Werner Sundermann presented the first comprehensive collection and analysis of Iranian personal names from Manichaean sources. He understood his paper explicitly as a preliminary study for a fascicle of the *Iranisches Personennamenbuch* (IPNB). Various other projects got in the way so that Sundermann could not realise this book during his lifetime. This task has now been completed by the present speaker who has prepared such a fascicle containing all personal names (of Manichaeans and non-Manichaeans) in Iranian Manichaean texts. But Sundermann also considered names from non-Iranian Manichaean sources that could not be included in the forthcoming IPNB-volume. This paper is to close this gap by presenting these names with indication of their attestations and etymology and of the prosopographical data of the name-bearers.

9.30-10 Benedikt Peschl (Ludwig-Maximilians-Universität München)

***Bayān ud yazdān*: words for ‘god’ in Parthian**

As is well known, both *bay* and *yazad* feature ubiquitously as words for ‘god, divine being’ in Parthian Manichaean texts (see the respective entries in Durkin-Meisterernst 2004). In some contexts, the two terms appear to be virtually interchangeable: compare the Living Soul’s statement *až rōšn ud yazdān hēm* “I come from the light and from the gods” in M7/II (hymn 5) with the subsequent *bay hēm kē zād až bayān* “I am a god who was born of the gods”, essentially two expressions of the same thought. Yet each of the two terms also shows uses not shared by the other. Some, but not all of these have been pointed out before, at least not with reference to Parthian (cf. Boyce 1981). For instance, only *bay* appears as a plain address to a divine being (“oh god!”), reminding us of the use of **baga-* as an honorific in other Iranian languages. In contrast, only *yazad* is specifically used to distinguish the light elements when spoken of as divinities (*rōšn yazad* ‘God Light’, *āb yazad* ‘God Water’) from the respective generic terms ‘light’, ‘water’ etc. A case can be made that *bay* covers a slightly broader semantic spectrum, referring to the divine nature of an entity in general (Boyce 1981: “the standard word for divinity”), whereas *yazad* assigns the referent to a more specific category of divine beings. This is to some extent reminiscent of the Zoroastrian use of Avestan *yazata-*, Middle Persian *yazad*. The coordination of both terms (*harwīn bayān ud yazdān* “all the *bay*-s and *yazad*-s”) could represent a hendiadys, but also a meaningful combination of two terms which are only partly synonymous.

My talk will focus on the distribution pattern of the terms in Parthian, an approach justified by the otherwise sufficiently diverging religious terminologies developed in Parthian and Manichaean Middle Persian. Still I will close with an attempt to correlate the Parthian situation with the broader Iranian picture. Here I will take up the results achieved by previous research on the elusive original meaning of **baga-* in the older Iranian languages (cf. Zimmer 1984, Sims-Williams 1991, and others).

Literature:

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10-10.30 Andrea Piras (Università di Bologna, sede Ravenna)

The painting of the Living Soul. Metaphors and practices of self restoration

The "Discourse of the Living Soul" is a renowned verse-cycle text dedicated to the Light imprisoned in the material world. Within a monological structure of direct speech, the Soul (Anima Viva) regrets his condition with interrogative laments, among which there is an interesting passage with a metaphor of painting, to describe the Soul's loss of integrity and his longing for a restoration. By means of other texts using the same imagery of painting it is possible to draw a framework of references, hinting at expressions and practices of reintegration of the Anima Viva (and of the human Self as well), according to a macrocosmic and microcosmic interaction. For unlike the cosmogonic action of the Matter (Hyle or Āz), who shapes the creation by means of artisanal works imprisoning then the light, there is a good manner to manage the material stuff, without "disfiguring" and destroying the entrapped light. The overlapping of metaphors shows a remarkable pattern of intertwined anthropology, ethic and soteriology mixed up with aesthetical conceptions and practices of self transformation achieved through ascetical tenets.

10.30-11 Coffee

Chair: Yutaka Yoshida (Kyoto University)

11-11.30 Sima Fouladpour (Shahid Beheshti University and Iranology Foundation, Teheran)

Some reflections of the Iranian Manichean writings on the folkloric Persian literature: a comparative study on the parables

Manicheans established a bilateral relation with the culture and especially with the literature of the regions they entered. One of the striking aspects of this relationship was the way they adapted and appropriated the well-known tales of each culture for their own educative or propagative purposes. They even went further and transferred these adapted fables/stories and parables to other cultures to which they had affinities. This paper aims to examine the extent and specificities of the relation between Manichaean and Persian literature through an in-depth analysis of certain Manichean tales which recur, albeit with certain transformations, in the folkloric Persian literature. To do so, in the first step 30 parables were extracted through an exploration of Iranian Manichaean manuscript fragments and then in the second step a research has been conducted through the well-known Persian folkloric tales in order to find similar examples. The quantity and characteristics of similarities in the literary elements, plots and subplots show that the Manichean literature had more chances to be represented in folkloric literature than it may have in the official literature. Furthermore, this outstanding presence in folkloric literature will provide a helpful tool for tracing of the path of the Manichean thoughts has left behind between different cultures and, last but not least, similar versions of tales may help us to reconstruct some of the damaged Manichean fragments.

11.30-12 Desmond Durkin-Meisterernst (Berlin-Brandenburgische Akademie der Wissenschaften - Turfanforschung)

The ‘Ardahang wifrās’ fragments

This paper will deal with all the fragments of the ‘Ardahang wifrās’ in the Berlin Turfan Collection. They are all in Parthian which confirms their secondary nature, otherwise they would be in Middle Persian, a language that Mani used. We will look at the contents and try to decide what the ‘Ardahang wifrās’ was about.

12-12.30 Federico Dragoni (Leiden University) & Enrico Morano (Torino/Berlin)

A Sogdian manuscript in Manichaean script on cosmogony and rules for Elect and Hearers in monasteries

The paper will edit and discuss a set of fragments written in Sogdian in Manichaean script dealing with cosmogony and rules for Elect and Hearers. All the fragments, edited here for the first time, come from the same manuscript and are all from the Berlin Turfan collection. They consist of a double sheet, to which we are able to join a second fragment, and two other fragments belonging to the same book. The cosmogonical section includes descriptions of the battle fought by god Xurmezd (the Primal Man) with the help of his five sons and Call and Answer. The second section deals with rules for the Elect and the Hearers: the Elect may dwell in the house of the hearers, while the Hearers cannot dwell in monasteries with all their worldly possessions and wives, sons and slaves.

12.30-14 Free lunch

Chair: Andrea Piras (Università di Bologna, sede Ravenna)

14-14.30 Niousha Eslahchi & Abolqasem Esmailpour Motlagh (Shahid Beheshti University, Tehran)

A novel method for discovering the melody of Manichean religious songs

One of the important things that were accompanied with music and song were rituals. For example, in Medieval times, all religious texts were read with song. Religious lyrics have more significant place and attitude than other poems. All religious lyrics were accompanied with music and were read in song. Mani was the messenger of the Manichean religion and one of Parthian Noblesse. He established a new religion in early third century BC. Manicheans have songs for prayer, benediction, commemoration of important historical days and for mourning, which all have religious overtones. Remaining Manichean manuscripts from Turfan are kept in the Berlin collection. Manichean pieces consist of benediction, poetry and song. Manicheans were completely familiar with Aesthetic in song and music. This issue can be perceived by scrutinizing symptoms in song pieces. Manichean religious songs follow neither a pattern of distance and frequency which is not related to popular music nor other musical patterns. Unfortunately, there is no music for Manichean religious songs. Thus, one of important issues is to find the music of these songs, so we can perform them properly and similar to its original version. The aim of this research is to present a rule and method for discovering Manichean religious songs’ music. So, in addition to accurate understanding of Manichean religious songs’ meanings, we can perform them as they were performed in that time. Furthermore, we can realize which parts were performed together, which ones performed by soloist, which parts were in the form of question and answer and eventually perform them with music accurately. In this research, we present a method and algorithm based on multiply principle which is a basic concept of arithmetic and combinatorics in mathematics. Music of Manichean religious songs can be discovered by

this method. For evaluating the presented method, we first applied our algorithm on Iranian Dastghahs and explained elaborately the steps of presented rule on each Dastghah. Then we showed that how this rule can reconstruct the main melody and harmony of each existing Dastghahs. Moreover, for more evaluation, we applied the presented method on other religious songs (four songs from a compilation by Pope Gregory I) which their melodies exist. Then we showed that the presented method can discover the melody and main line of them correctly. Therefore, we can make sure of the accuracy of presented method. The religious lyrics that are in Turfan consist of 47 musical pieces, most of which are damaged. We chose the best of these pieces with minimal damage that were 24 pieces. Eventually we analyzed the mentioned vocal religious papers and obtained their music.

14.30-15 Concetta Giuffré Scibona (Università di Messina)

Vision and image in Manichaeism. From the creation of Adam to eschatology

After a short preface about Mani's work called "On the Image" and on its texture, contents and meaning in all the canonical Manichaean work, the discourse focuses on the centrality that the image's theme embodies in the whole Manichaean religious system, modulating itself on different registers. The image (εἰκῶν) or figure (μορφή) in Greek, Coptic or synonyms of other related languages in the active, reflective and passive sense: 1) to see; 2) to see oneself; 3) to be seen or to show oneself, gets an absolute ontological effectiveness in the Manichaean conception, producing irreversible and decisive effects for the destiny of Man, of Mani, of the Manichaean Church, and of the entire substance of light disseminated in the universe. The report will basically take into consideration three doctrinal levels, linked to each other, because of the solidarity and substantial contiguity of the protagonists in question: 1) protological level, 2) propheto-logical level, 3) eschatological level.

15-15.30 Cyril Glasse (New York)

The Manichean Feast of the Empty Throne: its Babylonian origin, its Essene roots

The Manichean Feast of the Empty Throne: its origins in the Babylonian Ziggurats as giant altars which contained empty thrones as reported by Herodotus; its "Resh Chodesh" symbolism as a Babylonian New Moon ceremony; its "scientific" symbolism of the disappearance of the Moon from the sky during the *syzygy* of conjunction; the five steps of the Bema as the five levels of reality in Zoroastrianism, Christian Scholasticism, Tibetan Buddhism, the Five Divine Presences of Sufism, and Vedanta; the Bema as symbolic of the "Great Work" of Alchemy on a cosmic scale; some Bema prayers such as the "Tibetan Book of the Dead," the Koranic "Verse of Light," and the "Prayer of Ibn Mashish." The Islamic Ramadan and 'Id al-Fitr were intended replace the Bema and, as an ersatz reproduce it exactly, complete with the twenty seventh night of revelation. The Minbar or pulpit of Islam is a copy of the a Bema, and was actually used by Muhammad as a cathedra to address the congregation, perhaps to desacralize it.

15.30-16: Coffee

Chair: Majella Franzmann (The University of Sydney, NSW)

16-16.30 René Falkenberg (Aarhus University)

Cologne Mani Codex in light of new philology

New philology does not substitute ‘old’ philology. Instead new philology supplies traditional philology, in the sense that CMC here will be analysed as an artifact in its own right. Focus, then, is no longer on the utterance of the codex only (“the text”), but also on the physicality of the scribe’s structuring and presentation of the text when inscribing the codex (“the form”). CMC is, in fact, displaying a highly developed form of ‘type-setting’ its codex text. This is indicated by the extensive use of paratextual features such as titles, decorations, ekthesis, spacing, and punctuation, which most likely are meant to be reading tools designed to highlight the meaning of the text. Hence, the paper aims to read the content of CMC anew, this time with a focus on its paratextual markings.

16.30-17 Flavia Ruani (University of Ghent)

Playing with literature for religious competition: Manichaean characters in Syriac hagiography from the Sassanian Empire

Several Christian hagiographical texts written in Syriac from the 4th to 7th century convey a conflicting religious worldview in narrative forms that depict the encounters between Christian saints and Zoroastrian authorities. Such texts include the so-called *Persian Martyrs Acts*, which are literary products of Syriac communities living as a minority within the predominantly Zoroastrian religious context of the Sassanian Empire, and which portray the vicissitudes of a Christian (or of a group of Christians) martyred at the hands of a Zoroastrian persecutor. They also include stories emanating from the Roman Empire that found the Syriac monastic tradition in Mesopotamia, such as the *History of Mar Awgin*.

In these texts, the heroes and the heroines embody particular religious values and are constructed in ‘dialogue’ with their antagonists who, in turn, are portrayed through a specific and negative register which belongs primarily to the religious vocabulary of competition and violence. But Christians and Zoroastrians are not alone in these stories. Manichaeans, traditionally considered as religious opponents both by Christians and Zoroastrians, also feature as secondary characters in a number of texts (e. g. *The Martyrs of Karka d-Beth Slok*, *The Martyrdom of Aitallah*, *The Martyrdom of Anahid*, etc.).

In this paper, I aim to study the construction of the Manichaean character portrayed in such hagiographical texts, looking at literary roles as well as narrative structures: How is this traditional heretic built within a narrative which mainly features a conflict between Christians and Zoroastrians? What is the role the texts give to him and why? According to which religious and literary models? In order to answer these questions, I will compare the Syriac texts with direct Manichaean literature, as well as with other contemporary Christian hagiographical sources in Greek and Latin that portray a Manichaean character in the Roman Empire, and Persian and Arabic anti-Manichaean texts. The paper claims that Syriac Christians played with specific literary roles and narrative patterns derived from both Manichaean and anti-Manichaean sources in a dynamic of sharing and replacement aimed at winning the competition with the Manichaean minority present in the Sassanian Empire. The paper also contributes to evaluate how narrations and motifs attached to Manichaean characters, either for apologetic or polemical goals, traveled across centuries and beyond geographical, religious and political frontiers, and were adapted to fit specific religious needs and propaganda.

19-20 **Concert** - T.S.I.D.M.Z. & Carmen D’Onofrio, soprano, in “Cosmogonies”

Thursday 14 September

Aula Magna Rettorato-via Po, 17

Chair: Johannes van Oort (University of Pretoria)

9-9.30 Satoshi Toda (Hokkaido University, Sapporo)

From Syriac to Coptic. Some reflections on the transmission of Manichaean documents

9.30-10 Aäron Vanspauwen (KU Leuven)

‘African Manichaeism’: the contribution of *De fide contra Manichaeos*, attributed to Evodius of Uzalis

In this presentation, I will discuss the relation between the polemical treatise *De fide contra Manichaeos*, attributed to Evodius of Uzalis, and Augustine’s anti-Manichaean works. This inquiry will contribute to better understanding Manichaeism in North Africa. It is commonly accepted that the author of *De fide* was familiar with Manichaeism and had access to various Manichaean sources which have not been preserved except in *De fide* itself. However, to what extent did the author of *De fide* merely reiterate the anti-Manichaean arguments his master Augustine used before? Did he also consult other sources for his polemical treatise? What is the original contribution of *De fide* to our grasp of the debate between Manichaeism and the Catholic church in fourth- and fifth-century North Africa? The paper will be outlined along two main research questions. The first is an assessment of patristic sources used by the author of *De fide*. A comparative analysis of *De fide* and its patristic sources will reveal in which instances *De fide* is dependent on other church fathers, and, additionally, in which instances the author makes an original argument, based on his own research and reflection. Next, I will evaluate the original arguments of *De fide*. Do they bear witness of a thorough familiarity with Manichaeism? And how do they inform us on the religious movement in North Africa? In the second part of the presentation, I will focus on those fragments of Manichaean texts which are preserved both in *De fide* and in Augustine’s works. It concerns several fragments of the *Epistula Fundamenti* and the *Thesaurus*, which appear in slightly different wordings in *De fide* on the one hand and in Augustine’s works on the other hand. Do these differences in wording also constitute a difference in meaning? And what is the cause for these differences? Can these testimonies be harmonized in an attempt to reconstruct an “original”?

10-10.30 Paul Dilley (University of Iowa)

Also schrieb Zarathustra? New Manichaean sources for the “Law of Zarades”

The second volume of the *Kephalaia*, a Coptic papyrus manuscript of over 300 surviving pages held at the Chester Beatty Library in Dublin, is a major source for the history of early Manichaeism in its Iranian context. Iain Gardner, Jason BeDuhn and I are currently preparing a critical edition, with English translation, notes, and grammatical index of this difficult text, which presents numerous challenges given its fragmentary condition, but at the same time contains much extraordinary new evidence for the religions of Late Antiquity. Building on my chapter in our volume of preliminary studies on the codex, I discuss the various references to and quotations of the so-called “Law of Zarades,” comparing them to both Iranian and Graeco-Roman sources, and assess their rhetorical significance in the *Kephalaia* as well as their importance for understanding the cultural context(s) of third-century Manichaeism.

10.30-11 Coffee

Chair: Samuel N. C. Lieu (Macquarie University, Sydney; Wolfson College, Cambridge)

11-11.30 Gunner Mikkelsen (Macquarie University Sydney)

Upāya in the Chinese Manichaica from Dunhuang

The concept of *upāya* or *upāya kauśalya* “skilful means, expedient means”, prominent in Mahāyāna Buddhism, was adopted by the Manichaeans in the East. This paper discusses the concept and its application in the Manichaean texts in Chinese from Dunhuang, and how Manichaean *upāya* affects modern translation of the texts.

11.30-12 Xue Li (Freie Universität Berlin)

The titles of the hymns in the Chinese Hymn-scroll

It is impressive that the Chinese *Hymn-scroll* preserves the titles for some of the hymns, and this feature is very rare among the Iranian hymns (though possibly only due to the poor condition of the Iranian manuscripts). Some of these titles in the Chinese *Hymn-scroll* not only have the names of the authors, but also indicate the purposes the hymns. This work studies these titles in detail, mainly discusses the names of the authors in these titles, and also tries to examine the function of the hymns.

12-12.30 Xiaodan Hu (Peking University / Freie Universität Berlin)

The Scripture on Buddha’s Nature (佛性經), a new Chinese Manichaean text from Dunhuang

The Scripture on Buddha’s Nature is a newly identified Chinese Manichaean text from Dunhuang, housed in the National Library, Beijing. In the preserved second half of the 8th chapter, the author talks about the souls of different hearers, how they experienced seven periods of distress and repentance (苦惱懊悔) and were led to salvation (解脫) in five ways. The 9th chapter is focused on the evil deeds of the heretics. The article will provide a complete translation of the text, with some comments regarding the terms and the Seven-Five numerical pattern in the 8th chapter.

12.30-14.30 Free lunch

Chair: Zsuzsanna Gulácsi (Northern Arizona University, Flagstaff)

14.30-15 Yutaka Yoshida (Kyoto University)

Bögü Qaghan, Zieme, Clark, and Moriyasu – On some aspects of the early phase of the Uighur Manichaeism

There have been some discussions about the date of Bögü Khan’s conversion to Manichaeism. According to the standard theory based on the Karabalgasun Inscription, it dates back to 763 CE when the qaghan encountered Manichaean monks in Luoyang. L. Clark has argued that the conversion could have happened several years earlier than 763 CE when he invaded Central Asia, where he could have contacted with the religion. In T. Moriyasu’s opinion, it is unlikely that the Qaghan converted to Manichaeism only through one isolated occasion in which he met Manichaean monks in Luoyang. Thus, the conversion could have happen sometime earlier before he came down to China. Nevertheless, in view of the ambiguous evidence adduced by Clark, his assumption about Bögü’s early invasion into Central Asia is far from certain. He also considers that Sogdian traders, whose leading religion was Manichaeism, exerted a considerable influence on him. Recently P. Zieme has published a small Uighur text which records Bögü Qaghan’s invitation and reception of a možak at his court in Orkhon, Mongolia, which gives us a chance to reconsider the early phase of the Uighur Manichaeism.

Combining the new evidence with the few so-far published texts I discuss the background of Böğü Qaghan's conversion.

15-15.30 Coffee

15.30-18 **General Assembly**

20.00 **Dinner at Castello Galli, La Loggia** (<http://www.castellogalli.it>).

Friday 15 September

MAO Museo d'Arte Orientale, via S. Domenico, 11

Chair: Eduard Iricinschi (Ruhr University Bochum)

9-9.30 Zsuzsanna Gulácsi (Northern Arizona University, Flagstaff)

The formats of Mani's *Book of Pictures*: pictorial content in horizontal rolls and horizontal codices in Late Antique and Early Medieval Syro-Mesopotamia

While the Manichaeans employed a variety of painting mediums and formats to display didactic art throughout their 1400-year history, they also had a unique and truly canonical collection of images—authored by Mani sometime between 240 and 274 or 277 CE, titled the *Book of Pictures*, used for teaching in the context of illustrated oral sermons, and kept in a horizontal handscroll and/or a horizontal codex format—for at least 900 years. Besides Mani's rock crystal sealstone, this solely pictorial book is the only Manichaean art attested from the 3rd century. My previous monographs (Brill 2011 and Brill 2015) have demonstrated that the *Book of Pictures* (1) circulated in multiple copies already during Mani's time, which are lost today; (2) had numerous later editions, four fragments of which are known from 9th/10th-century Kocho; and that (3) many of its scenes were adapted to various non-canonical painting mediums (wall paintings, silk hanging scrolls, and illuminated manuscripts), which survive from 9th/10th-century Kocho and 12th/15th-century southern China. This paper focuses on the Syro-Mesopotamian context of the two book formats attested in connection with Mani's *Book of Pictures*: the horizontal scroll and the horizontal codex. These two formats are well known for storing textual content. The handscroll was the standard format of papyrus and parchment rolls across the ancient Mediterranean world, while the horizontal codex was the favored format of Kufic Qurans in early Abbasid Syria and Iraq. I argue that occasionally these two designs were also employed for pictorial art and explore ancient Roman as well as medieval Byzantine and Armenian evidence in support of this claim.

9.30-10 Jorinde Ebert (Vienna University)

Manichaean influence on Chinese portrait painting

This paper investigates circumstances of Manichaean painting influence which deeply conditioned the development of portraiture in the history of Chinese painting. The focus is mainly but not exclusively on formal group-portraiture. After a short survey of the history of formal portraiture in China from the Han Dynasty – the first period from which actual traces of Chinese portraiture have survived – to the end of the Ming Dynasty, when the style of Chinese portraiture was changed by the impact of Manichaean and non-Manichaean Western art, of which few examples have remained, I shall discuss some major Manichaean factors which influenced Chinese portrait painting and its development much earlier, i.e. from the outset of the Daoguang era (988) at the beginning of Northern Song. Specialised treatises on portraiture are few in China. The oldest one, *Xiexiang mijue* by Wang Yi being as late as the Yuan Dynasty. During Yuan

and Ming, portraiture became very much an artisan genre, developing along its own lines quite apart from the main stream of Chinese painting: The development of painting during this period being towards greater abstraction including a growing attention to the calligraphic quality of the brushwork, while there was very little use of colour and of graded ink washes. Though parts of this development can be shown to have tentatively and hesitantly been included in religious Buddhist “portrait painting”, as fragments from the Turfan-Oasis from around the 11th century exemplify. But the general development of formal portraiture went contrary to this trend. Especially human faces of living persons were rendered “realistically” with little contour lines and a pronounced three-dimensional quality painted with many layers of graded washes and subtle use of colour to attain this goal. Hair and beard were depicted with meticulously fine brushwork. This is especially evident in the copious Manichaean portrait-painting-fragments from the Turfan-Oasis around this time. The conservative character of the genre is its predilection for verisimilitude when realism was shunned in other genres. Like the Song rulers, Ming emperors and officials are depicted as seated in chairs becoming more “throne-like” as time progresses. During the middle of the dynasty, a major change in composition took place. While none of the early Ming emperors were rendered frontally, all the later emperors were depicted in a majestic *en face* aspect which can be observed in Manichaean paintings depicting Mani much earlier.

10-10.30 Şehnaz Özcan (Marmara University, İstanbul) & Betül Özbay (İstanbul)

The analysis of the headline ornament of the illuminated Manichean manuscript MIK III 6368

The headline ornament of the Manichean illuminated manuscript MIK III 6368 was analyzed in this presentation. In the verso side of the Manuscript, the headline has a floral decoration and a miniature. The decoration continues through the headline and conjoins to the miniature as a unit. The floral decoration has different stages of probably one flower kind: the flower buds, the half-open flowers, full-blown flowers, and flower with its seed pod, and with blue and green colored leaves. In this paper, we mainly discuss the design of the decoration, the main elements of it, and the technique of the painting. Furthermore, we compare the painting technique with some Islamic illuminated manuscripts from the later centuries.

10.30-11: Coffee

Chair: Gunner Mikkelsen (Macquarie University, Sydney)

11-11.30 Xiaohe Ma (Harvard-Yenching Library, Harvard University, Cambridge, Mass., in absentia)

The Painting of Birth of Mani in Japan and the ‘Hymn of the Descent’ in Mani the Buddha of Light

The paper looks back to the pictorial biography of the Buddha as the background of the *Painting of Birth of Mani* discovered in Japan. It translates Chinese “Hymn of the Descent” in *Mani the Buddha of Light* into English and compares the text with *Birth of Mani*.

11.30-12 Betül Özbay (İstanbul)

The orthography of the rounded vowels in Old Uyghur Manichaean Texts

The Old Uyghurs used around nine different scripts to write their texts. The Manichaean script was one of them and very popular among the Manichaeans; therefore many Manichaean texts were written in this script. However, the Manichaean script of Aramaic origin could not adequately represent the vowels of the language. For this

reason, the Old Uyghur scribes modified the script with some additions or functional changes for the vowels to make a much proper script for the their language. In this paper, we analyze the orthography of the rounded vowels in the selected Old Uyghur Manichaean texts to understand the developments of the script, and their writing tradition.

12-12.30 Nikolaj Rybakov

Iconographic documents of the syncretic religion on the Yenisei (viii-ix)

In 1878, the Finnish expedition of Dr. I.R. Aspelina discovered iconographic monuments (Podkamen) of an unknown religion on the Yenisei (Alpelgren-Kivalo, 1931). Location - Southern Siberia, 270 km north of the city of Abakan. In 1951, Maenchen-Helfen O. in his article commented on this case: he spoke of the Siberian Manichaeism. The author of the report was looking for additional monuments in the area (2000-2015). Images of identical content in large numbers unknown to the scientific community were found. Iconographic fund was replenished with figurative images of characters in monastic robes and accompanying heraldic symbols: the sun-moon, crosses, etc. Figurative visual documents have two types - characters with a monastic staff *khakkhara* and without a staff. Specific costume of strangers reflects multilayered syncretism, as well as the infiltration of proselytizing religion, localized in the steppes of Southern Siberia. Religious phenomenon consists of three substrata: Manichean, Buddhist, shamanic. These three components carry even more complex initial contamination. But all of them are colored by the factor of commercial international relations. The origin of the source of the newcomers to the Yenisei reflects the Sogdian intensification (VII century), but the late final period. However, according to the results of research, the carriers of vajras are Turkic Uighur imports. Figures without wands actually show people from Semirechie, Talas. The later is interpreted as a historical event: a diplomatic embassy from the Karluks of Semirechye to the Kyrgyz Yenisei (early 9th century). This is the only documented fact by the Chinese chroniclers. Some of the epigraphic heraldry is identified as an additional import from Central Asia and from the Mongolian steppes. The Turkic Uighur Manichaean cross was identified. The Turkic deity “Kun-Ai-Tengri” is defined. The signs sun-moon have a cult significance. To some extent, a number of symbolic designations hypothetically bear convergence with the epigraphy of Northern Ladakh (the opening of the beginning of the 20th century). The author believes that the Kyrgyz of the Yenisei got acquainted with a special form of Manichaeism (late VIII - early IX century). However, the new faith was not accepted as a state religion. It was a temporary fashion hobby of the nobility at the court of the Kyrgyz kagan. Perhaps for this reason the Yenisei phenomenon is unknown neither to Chinese chronicles nor Arabic.

12.30-14.30 Free lunch

Chair: Jorinde Ebert (Vienna University)

14.30-15 Ebru Zeren (Halic University İstanbul)

The multi-folded symbolism of Hindu deities in Uyghur Manichaean art

The meaning of Hindu Deities in Uyghur Manichaean art was discussed for several years since its discovery in Turfan. The latest satisfying proposal suggests that they symbolize “the four lokapālas” in Indo-Buddhist tradition, which correspond to “the four archangels”, a common motif of faith in Judaism, Christianity and Islam too. In this article, we tried first to strengthen this argumentation and try to discover which Hindu deity represents which archangel. This method led us to find out that this interesting symbol

might have multiple meanings and represent simultaneously the four archangels, the four major religions accepted by Manichaeism or their prophets, the four main elements in Manichaeism and the four attributes of Father of Greatness (God, Light, Power, Wisdom) hidden behind the given four major religions' prophets. Finally, we proposed that these four meanings might also match the four-fold aspect of Father of Greatness as a higher level of symbolism.

15-15.30 Gábor Kósa (Eötvös Loránd University, Budapest)

The New Chinese Manichaean Sources—A Survey of the Research (2013–2017)

The paper summarizes the new research developments in the Sino-Manichaean field during the past four years. The paper provides a succinct summary of the major scholarly contributions published between 2013 and 2017 on the Chinese Manichaean paintings kept in Japan and the USA, as well as the textual sources from Xiapu county, Fujian province.

15-30-16.00 Lilla Russell-Smith (Curator of the Museum für Asiatische Kunst, Berlin, in absentia)

How to present Manichaean art? Researching, conserving and move of the Manichaean objects to the Humboldt Forum in the centre of Berlin - an update on projects at the Museum für Asiatische Kunst, Berlin

16-18 **Guided tour of MAO Museo d'Arte Orientale**

18.00-19.00 **Meeting of the Board of the Nag Hammadi and Manichaean Studies, Brill** (Johannes van Oort, University of Pretoria)

Saturday 16 September

8.15- Excursion to Le Langhe and Monforte d'Alba. Visit of the village, where in 1028 some heretics, defined sometimes as “Cathars” or even “Manichees”, were detected, deported to Milan and burnt at the stake. Possibly some historical information on this important event.

Lunch at the Osteria dei Catari in Monforte (special five course menu). Tour through the beautiful hills, UNESCO world heritage. Visit of a cellar at Barolo, with the possibility of tasting and buying excellent wines at reasonable price.

R E C E N T P U B L I C A T I O N S

B O O K S

2017

BENKATO, Adam, *Āzandnāmē: An edition and literary-critical study of the Manichaean-Sogdian Parable-Book*, Beiträge zur Iranistik 42 (Wiesbaden: Dr. Ludwig Reichert Verlag, 2017); 210 pp.; hardbound, ISBN 9783954902361; EUR 79; reichert-verlag.de.

Publisher description:

The Manichaean communities in Turfan (in modern-day Xinjiang, China) produced numerous texts in many languages, including Sogdian, an eastern Middle Iranian language. The present work is an edition and literary-critical study of the longest continuous Manichaean text in Sogdian, known as the *Āzandnāmē*, or Parable-Book. The Parable-Book preserves parts of three parables which illuminate various aspects of Manichaean teaching by means of a narrative followed by an explanation. A new and expanded edition of the Sogdian text, with English translation and philological commentary, forms the first part of this study.

Along with sermons, hymns, and confessionals, parables were one of the major genres of non-canonical texts produced by Manichaeans in Central Asian communities, surviving in Middle Persian, Parthian, and Old Turkic, as well as Sogdian. In the second part of this study, a new approach to the study of Manichaean parables is presented, taking into account their intertextuality as part of a genre that can only exist in interdependence on all other genres of Manichaean literature. This approach allows new light to be shed on the text of the *Āzandnāmē* while also investigating how and for which purposes the parables were produced and used.

This work is intended for specialists of Manichaeism and/or Sogdian philology, as well as those with interests in Iranian philology or religions in Central Asia more generally.

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VAN DEN KERCHOVE, Anna & Luciana Gabriela SOARES SANTOPRETE (eds.), *Gnose et manichéisme. Entre les oasis d'Égypte et la Route de la Soie. Hommage à Jean-Daniel Dubois*, Bibliothèque de l'École des Hautes Études, Sciences Religieuses 176 (Turnhout: Brepols, 2017); 970 pp.; paperback, ISBN 978-2-503-56763-1; EUR 110; www.brepols.net.

This massive tome contains forty-four papers presented to Jean-Daniel Dubois on the occasion of his retirement in 2015 from his long-term directorship of “Gnose et Manichéisme” studies at the École Pratique des Hautes Études. The papers are grouped under five headings: (i) Gnostic texts; (ii) the Manichaean church and the reception of Manichaean texts; (iii) the Acta Pilati and their reception; (iv) places and figures; and (v) Greek and Oriental thought. Topically the papers in section ii dedicated to the study of Manichaeism span widely. They cover doctrinal and artistic topics, focusing on cosmo-

logy, the paraclete, and divine figures, and the presentation and reception of Manichaean ideas in the Christian and Muslim worlds and in Central Asia and China as evidenced in Manichaean texts and art and in anti-Manichaean texts.

This ably edited collection of research will have the interest of scholars in Gnostic and Manichaean studies, historians of religions, especially those with an interest in Christian movements and the polytheistic cults of Islam, as well as historians of philosophy of Late Antiquity.

Anna VAN DEN KERCHOVE et Luciana Gabriela SOARES SANTOPRETE, *Liminaire*

Anna VAN DEN KERCHOVE et Luciana Gabriela SOARES SANTOPRETE, *L'itinéraire intellectuel de Jean-Daniel Dubois*

Anna VAN DEN KERCHOVE et Luciana Gabriela SOARES SANTOPRETE, *Bibliographie de Jean-Daniel Dubois*

PARTIE I. Écrits gnostiques

Stephen EMMEL, *Not Really Non-Existent? A Suggestion for Interpreting and Restoring Zostrianos (Nag Hammadi Codex VIII, 1) 117,11-15*

Gregor WURST, *L'avant-dernier feuillet de l'Évangile de Judas, une reconstitution*

Josep MONTSERRAT-TORRENTS, *La philosophie des systèmes gnostiques des premiers principes*

Francisco GARCÍA BAZÁN, *El Sobre los principios de Orígenes y el Tratado tripartito (NHC I, 5) reconsiderados*

John D. TURNER, *The Anonymous Parmenides Commentary, Marius Victorinus, and the Sethian Platonizing Apocalypses: State of the Question*

Mariano TROIANO, *Padre femenino. El Dios-Madre de los gnósticos*

Einar THOMASSEN, *The melothesia of the Apocryphon of John and the Umm al-kitāb*

Claudine BESSET-LAMOINE, *Le théâtre du monde: illusion ou rédemption?*

PARTIE II. L'Église manichéenne et la réception des écrits manichéens

Jason David BEDUHN, *Secrets of heaven: Manichaean cosmology in its late antique context*

Simon C. MIMOUNI, *Le jumeau et le paraclet céleste de Mani: quelques éléments de lecture et de réflexion*

Zsuzsanna GULÁCSI, *Symbols of liberation: The Salvation-seeking Souls, the Primary Prophets, and the Light Mind in Manichaean Didactic Painting*

Madeleine SCOPELLO, *Vérité, erreur et mensonge dans le Psautier et les Kephalaia du Fayoum*

Paul-Hubert POIRIER, *Exégèse manichéenne et anti-manichéenne de 2 Corinthiens 4,4 chez Titus de Bostra (Contre les manichéens IV 108)*

Giovanni FILORAMO, *Le retour du refoulé. Le concept de la vision de Dieu pour Augustin à la suite des nouvelles recherches sur le manichéisme*

Flavia RUANI, *Sur les traces syriaques des manichéens : les réfutations de Moïse bar Kepha (IX^es.) et de Jacques bar Šakko (XIII^es.)*

Alain LE BOULLUEC, *Mani déguisé en monophysite*

Daniel DE SMET, La colonne de lumière, une notion manichéenne dans l'ismaélisme tayyibite

Mohammad Ali AMIR-MOEZZI, Les cinq esprits de l'homme divin (Aspects de l'imamologie duodécimaine XIII)

Samuel N. C. LIEU, "In the name of Jesus". Observations on the Term "Jesus the Messiah" in Christian and Manichaean Texts from Central Asia

Lucie RAULT, Le chant divin: rôle et pouvoir de la musique rituelle. Des rites musicaux de l'Orient ancien aux hymnes des manichéens de Chine

PARTIE III. Acta Pilati et leur réception

Bernard OUTTIER, À propos d'un passage mystérieux dans l'Évangile de Nicodème (XVI 3)

Gérard ROQUET, Une polémique de rabbins évacuée dans les versions d'Acta Pilati 14.1.2

Magdalena DÍAZ ARAUJO, La gloria inexpresable. Las teofanías de los apócrifos del Antiguo Testamento y su significado en una variante copta de las Actas de Pilato

Anne-Catherine BAUDOIN, « Et les enseignes s'inclinèrent » : possibles allusions aux Actes de Pilate dans quelques homélies coptes

Rémi GOUNELLE, Diffusion et réception des Actes de Pilate dans la littérature byzantine

Christiane FURRER, La manifestation de la royauté du Christ dans les Actes de Pilate ré-actualisée dans la liturgie byzantine sous l'impulsion du Pseudo-Germain de Constantinople

Zbigniew IZYDORCZYK and Dario BULLITTA, The Troyes Redaction of the Evangelium Nicodemi and its Vernacular Legacy

Alain J. DESREUMAUX, De quelques pièces du dossier syriaque sur Pilate : de la correspondance byzantine à la correspondance médiévale

Susana TORRES PRIETO, À la recherche de la tradition perdue : à propos d'une édition critique de la version slave des Acta Pilati

PARTIE IV. Lieux et figures

Tatjana ALEKNIENÉ, Le parent comique du monastère. À propos du De vita contemplativa de Philon d'Alexandrie

Nicole BELAYCHE, Épigraphie et expériences religieuses: le cas des 'bains' de Gadara (Palaestina II^a)

Agnès LE TIEC, Remarques à propos des fragments coptes 159-160, 302-304, conservés à l'IFAO du Caire: Une homélie copte sur la Vierge Marie attribuée à Cyrille de Jérusalem

Alberto CAMPLANI, Bardaisan and the Bible

Régis BURNET, La double figure de Joseph d'Arimatee: histoire de la réception d'un personnage biblique

Els ROSE, Bartholomew's Martyrdoms: the Latin Tradition

Jacques-Noël PÉRÈS, Kālēb, souverain et saint: un nouvel Alexandre ?

Jean-Michel ROESSLI, Loisy et les apocryphes pétriniens découverts à Akhmîm-Panopolis

PARTIE V. Pensées grecque et d'Orient

Anna VAN DEN KERCHOVE, Visions et légitimation : voie hermétique de la connaissance et du salut dans *Corpus Hermeticum I*

Helmut SENG, OC 216 (dubium) des Places – Fragmentum Orphicum 353 Kern. Probleme und Interpretationen

Luciana Gabriela SOARES SANTOPRETE, Le mythe d'Ouranos, Kronos et Zeus comme argument antignostique chez Plotin

Philippe HOFFMANN, Le rituel théurgique de l'ensevelissement et le Phèdre de Platon. À propos de Proclus, *Théologie Platonicienne*, IV, 9

Christian JAMBET, Le ḥadīth de la création des noms divins et son exégèse par Mullā Ṣadrā

Michela ZAGO, L'image, lieu de la médiation dans les papyrus magiques grecs

Michel TARDIEU, Sortilège nabatéen



LIEU, Samuel N. C. (ed.) in association with Erica HUNTER, Enrico MORANO & Nils A. PEDERSEN, *Manichaeism East and West*, *Corpus Fontium Manichaeorum*, *Analecta Manichaica* 1 (Turnhout: Brepols, 2017); xi, 260 pp.; paperback, ISBN 978-2-503-57457-8; EUR 90; www.brepols.net.

This first volume of the *Analecta Manichaica* series of the *Corpus Fontium Manichaeorum* contains the proceedings of the Eighth International Conference of the IAMS held at School of Oriental and African Studies, University of London, in September 2013. The papers deal with a wide range of topics, textual and artistic evidence of Manichaeism from Egypt to China, including Manichaean texts and other texts in Greek, Coptic, Syriac, Arabic, Middle Iranian languages, Old Uyghur and Chinese. It includes important studies on the scientific dating of the codices from Medinet Madi, and on Patig and Pattikios in Manichaean sources, Mani's seal stone kept in the BNF, and the newly identified Manichaean texts from Xiapu in southeast China. It also contains an enlightening presidential address by the then IAMS President Sam Lieu, who is also the main editor of this volume. At the back of the volume is a useful Index of Manichaean Sources.

Dilâ BARAN TEKIN, Mani and his teachings according to Islamic sources: an introductory study

Jason BEDUHN and Greg HODGINS, The date of the Manichaean codices from Medinet Madi, and its significance

Adam BENKATO, Incipits and Explicits in Iranian Manichaean texts

Fernando BERMEJO RUBIO, Violence and Myth: some reflections on an aspect of the Manichaean Protology and Eschatology

Iris COLDITZ, On the names of 'Donors' in Middle Iranian Manichaean texts

Jean-Daniel DUBOIS, The Coptic Manichaean Psalm to Jesus (N° 245)

Majella FRANZMANN, The Elect Cosmic Body and Manichaeism as an exclusive religion

Iain GARDNER and Leyla RASOULI-NARIMANI, Patīg and Pattikios in the Manichaean sources

Matthew GOFF, Wild Cannibals or Repentant Sinners? The value of the Manichaean Book of Giants for understanding the Qumran Book of Giants

Zsuzsanna GULÁCSI, Exploring the relic function of Mani's Seal Stone in the Bibliothèque nationale de France

Gábor KÓSA, Adamas of Light in the Cosmology Painting

Claudia LEURINI, The Messiah in Iranian Manichaean Texts

Samuel LIEU, Manichaeism East and West (Presidential Address)

Rea MATSANGOU, Real and Imagined Manichaeans in Greek Patristic anti-Manichaica (4th-6th centuries)

Enrico MORANO, Manichaean Sogdian poems

Nils Arne PEDERSEN, Observations on the Book of the Giants from Coptic and Syriac Sources

Flavia RUANI, John of Dara on Mani: Manichaean Interpretations of Genesis 2:17 in Syriac

Jonathan SMITH, Persia, Sun, Fire, Execution, and Mercy: Jean Baudrillard's post-modern reception of Charles Allberry's *A Manichaean Psalm-Book, Part II* (1938)

Christos THEODOROU, Heavenly Garment and Christology in Western Manichaean Sources

Satoshi TODA, Some Observations on Greek Words in Coptic Manichaean Texts

Yutaka YOSHIDA, Middle Iranian Terms in the Xiapu Chinese texts: four aspects of the Father of Greatness in Parthian

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LIEU, Samuel N. C. & Gunner B. MIKKELSEN in association with Lance ECCLES, Enrico MORANO, Nils A. PEDERSEN, Nicholas SIMS-WILLIAMS & Aloïs VAN TONGERLOO, *Tractatus Manichaicus Sinica, Pars prima: Text, translation and indices*, Corpus Fontium Manichaeorum, Series Sinica 1,1 (Turnhout: Brepols, 2017); lii, 180 pp.; hardback, ISBN 978-2-503-51246-4; EUR 75; www.brepols.net.

The first volume of the Series Sinica contains the text and translation of one of the longest and best preserved of all Manichaean texts in Chinese. Found in Dunhuang at the beginning of the last century, the discovery and first publication of the so-called *Traité manichéen* with French translation by Édouard Chavannes and Paul Pelliot (1911) was a sensation as it proved for the first time to Western scholars that the religion of Mani reached China from Iraq via Central Asia in the Tang period thanks to the Silk Road. This first-ever critical edition with English translation of the full document with revised editions of parallels in Parthian, Sogdian and Uyghur (Old Turkish) from Turfan by a team of experts is a major contribution to Manichaean scholarship. As the main subject matter of the text is the Light-Mind (Nous), it will undoubtedly be of interest to scholars of Gnosticism and of Medieval heresies. The text and translation are accompanied by a full set of word-indices, and a full-scale Commentary with additional textual material from Turfan will appear as Pars Secunda of the volume in the near future.

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E. MORANO, E. PROVASI & A. V. ROSSI (eds.), *Studia Philologica Iranica. Gherardo Gnoli Memorial Volume*, ISMEO, Serie Orientale Roma, N.S. 5 (Roma: Scienze e Lettere, 2017), 548 pp.; paperback, ISBN 9788866871156; EUR 115; www.scienzelettere.it.

Contents:

Preface by E. MORANO, E. PROVASI and A.V. ROSSI

M. ALRAM, Ein Schatzfund des Hunnen-Königs Mihirakula

G. ASATRIAN, Middle Iranian Lexical Archaisms in Armenian Dialects

H.R. BAGHBIDI, Three Etymological Notes

C.G. CERETI, A Short Note on MHDA 38

J. CHEUNG, On the Origin of the Terms “Afghan” & “Pashtun” (Again)

C.A. CIANCAGLINI, Phonology, Etymology and Transcription Issues of Middle Persian Final Sequences <lg> and <lk>

I. COLDITZ, Another Fragment of the “Parable on the Female Hearer Xybr”?

M. DANDAMAYEV, Indian Soldiers in Achaemenid Babylonia

A. DE JONG, The Women Who Witnessed Zoroaster’s Birth

D. DURKIN-MEISTERERNST, Yima’s *anādruxti-*

E. FILIPPONE, On the Meaning of Avestan *nāuuīia-* and Pahlavi **nāydāg*

Ph. GIGNOUX, Sur les noms de personnes et quelques particularités linguistiques d’une nouvelle collection privée de parchemins pehleviis

R. GYSELEN, Formules moyen-perse et monogrammes sassanides

A. HINTZE, The Advance of the Daēnā: The Vištāsp Yašt and an Obscure Word in the Hādōxt Nask

H. HUMBACH, Zarathushtra and the Balance

J. JOSEPHSON, The Pahlavi Psalter as a Translation

J. KELLENS, Les Gāthās dites de Zarathushtra

G. LAZARD, Les racines de la langue persane

P. LECOQ, Le -a final en vieux perse

C. LEURINI, The Virgins and the Bride: Matt. 25:1 in the Manichaean Middle Persian Fragment M36

P.B. LURJE, More on Sogdian Versification: Translated and Original Compositions

M. MACUCH, A Legal Controversy from the Sasanian Period in a Late Pahlavi Rivāyat Text

M. MAGGI, Annotations on the *Book of Zambasta*, IV: Ronald E. Emmerick’s Notes

E. MORANO, The Jackals and the Elephant: A Manichaean Sogdian Tale in Manichaean Script. With an Appendix with Corrections to Previously Edited Fragments of Tales

É. PIRART, Les Soleils de l’Avesta

A. PIRAS, *Xʿarənah-* and the Garlands. Notes about the Avestan and Manichaean Yima

E. PROVASI, Some Notes on Sogdian Phonology: Prothetic Aleph and Labialised Velars

Ch. RECK, Form and Emptiness: A Fragment of a Sogdian Version of the Heart Sutra?

- A.V. ROSSI, Ten Years of Achaemenid Philology: Old Persian & Achaemenid Elamite 2006-2016
- G. SCARCIA, Alla ricerca di un Ur-Farhâd: Hercules patiens, magnetico signor dottore, scalpellino, feldmaresciallo mecenate?
- R. SCHMITT, Der Flußgott Oxos in der iranischen Anthroponymie
- M. SCHWARTZ, An Achaemenid Position, and Gathic Composition: OPers. *grasta-(pati-), OAv. grāhma-, and PIE \sqrt{g}^hres
- Sh. SHAKED, Zoroastrian Views on Suffering
- N. SIMS-WILLIAMS, The Name of the Kushan Goddess Oṃṃṃ
- P.O. SKJÆRVØ, Khotanese Land Purchase Deeds
- D. WEBER, Bemerkungen zu einigen Personennamen in den neuen Dokumenten aus Tabaristan
- G. WINDFUHR, The Enigmatic kurušag Ewe that Nursed Infant Zarathushtra, and the Precession of the Equinoxes
- E. YARSHATER, Tāti Dialects
- Y. YOSHIDA, A Manichaean Middle Persian Fragment Preserved in the Kyōushooku Library, Osaka, Japan
- P. ZIEME, Ein altuigurisches Fragment zur manichäischen Ethik
Plates

✱

PEDERSEN, Nils A., René FALKENBERG, John M. LARSEN & Claudia LEURINI (eds.), *The Old Testament in Manichaean tradition. The sources in Syriac, Greek, Coptic, Middle Persian, Sogdian, New Persian, and Arabic*, Corpus Fontium Manichaeorum, Series Biblia Manichaica 1 (Turnhout: Brepols, 2017), xlvii, 255 pp.; hardback, ISBN: 978-2-503-57773-9; EUR 85; www.brepols.net.

This first volume of the Biblia Manichaica, a major reference work produced by an international team headed by IAMS President Nils A. Pedersen at Aarhus University, captures Old Testament quotations and allusions in critically edited Manichaean texts in Greek, Coptic, Semitic and Iranian languages, and in anti-Manichaean and non-Manichaean sources in some of these languages. The findings in Biblia Manichaica will undoubtedly help throw much new light on the relationship between Manichaeism and Christianity. The work is essential to researchers of Manichaeism, and it will be of interest to historians of religions and theologians.

Two further volumes of the Biblia Manichaica are planned for publication in 2018. The second volume will cover the Gospels and Acts and the third volume the Epistles and the Revelation.

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PRAET, D. & M. TARDIEU (eds.), *Franz Cumont, Manichéisme*, Bibliotheca Cumontiana, Scripta Minora 6 (Turnhout: Brepols, 2017); 350 pp.; paperback, ISBN 978-90-74461-87-0; EUR 95; www.brepols.net.

Publisher description:

Franz Cumont (1868-1947) was one of the leading historians of ancient religions in his time and he has influenced the field to this day. He is best known for his work on Mithras and the Oriental Religions in the Roman Empire but published more than 1000 items on a wide range of subjects. This volume collects all his publications on the history and the spread of Manichaeism. It is one of the seven thematic volumes of the Scripta Minora, the sub-series of the Bibliotheca Cumontiana, which edits his collected works. The book contains a critical historiographical introduction by the specialist of Manichaeism and oriental christianities, Michel Tardieu, who analyses the methodology Cumont used in the scientific context of his era, in particular with regard to the position of Manichaeism within the history of religions, and the links between Manichaeism, Zoroastrianism, the cult of Mithras and Christianity. Furthermore the introduction offers a bibliographical update which lists the most important publications which continued or renewed the work of Cumont. Researchers are offered both a thematic index and an index of ancient and modern authors.



TEAM „TURFANFORSCHUNG“ (ed.), *Zur lichten Heimat. Studien zu Manichäismus, Iranistik und Zentralasienkunde im Gedenken an Werner Sundermann*, Iranica 25 (Wiesbaden: Harrassowitz Verlag, 2017); xii, 754 pp.; hardback, ISBN 978-3-447-10884-3; EUR 138; www.harrassowitz-verlag.de.

Werner Sundermann was a towering figure in the research of Manichaeism, especially the Middle Iranian text-fragments recovered by German expeditions in the Turfan region of Eastern Xinjiang, China. He passed away on 12 October 2017; see the obituary published in *MSN* 27 (2012/2013). This massive *Gedenkband* honours Sundermann's huge contribution to Manichaean studies, Iranian and Central Asian studies and neighboring fields. The volume contains more than fifty studies by researchers with whom Sundermann collaborated or had contact. Just over half of the studies concern Manichaeism, in particular Eastern Manichaean texts, terms and concepts but also Western sources. The remainder mainly concern Buddhist and Christian texts from Turfan.

This volume is of great importance to researchers of Manichaeism and Turfan texts. It contains new editions and studies of text-fragments from Turfan and Dunhuang and other hitherto unpublished material. Team “Turfanforschung” deserves praise for their excellent editorial work.

Vorwort XI

Christoph MARKSCHIES, Geleitwort

Manfred LORENZ †, Werner Sundermann und die persische Literatur

Nicholas SIMS-WILLIAMS, Werner Sundermann and the Christian Texts of the Berlin Turfan Collection

- Ionuț Daniel BĂNCILĂ, Die mandäische „dualistische Formel“ und der manichäische „Dualismus“. Ein Beitrag zum aramäischen Hintergrund des Manichäismus
- Jason David BEDUHN, The Nature of the Manichaean Soul
- Adam BENKATO, Exploring the Oral Background of the Manichaean Parables
- Olga M. CHUNAKOVA, A Manichaean Fragment from the Oldenburg Archives
- Luigi CIRILLO, Mani's Reaction to the Doctrine of the Baptismal Sects Concerning Man's Redemption from Evil
- Iris COLDITZ, Manichäische Parabeln – didaktische Literatur für Hörer?
- Desmond DURKIN-MEISTERERNST, Observations on the Middle Persian Barm-e Delak Inscription
- Harry FALK / Nicholas SIMS-WILLIAMS, A Decorated Silver Pyxis from the Time of Vāsudeva
- Ela FILIPPONE, Middle Iranian *grūw/γrūw*: Possible Paths for Semantic Changes and Functional Shifts
- Majella FRANZMANN, Mariam, the Net-Caster and Shepherd: the Further Development of the Johannine Mary Magdalene in the Manichaean Psalm Book
- Wolf-Peter FUNK, Wer ist „der Achte“? Ein west-östliches Rätsel manichäischer Terminologie
- Iain GARDNER, Some Comments on the Remnants of the Codex of Mani's *Epistles* in Middle Persian as Edited by W. Sundermann
- Matthew GOFF, The Two Tablets of Enoch: The Contribution of the “Leningrad” Fragment of the Manichaean *Book of Giants* to the Study of the Qumran *Book of Giants*
- Zsuzsanna GULÁCSI, A Parthian Exposition on Mani's *Book of Pictures*. A Contextualized Study of a Fragmentary *Ārdhang Wifrās* Bifolio (M 8255) in the Turfanforschung of the BBAW, Berlin
- Jens-Uwe HARTMANN / Ruixuan CHEN, Eine khotanische Bilingue aus Triratnadāsas *Guṇāparyantastotra*
- Manfred HUTTER, Buddha in Iranian Manichaean Writings
- Julia IWERSEN, A Manichaean Ritual of Ascent? A Discussion of T. Kell. Copt. 2 A 5 in the Light of Other Coptic Gnostic Materials
- Judith JOSEPHSON, On the Choice between Good and Evil in an Essay in Book 3 of the Dēnkard
- Yukiyo KASAI, Ein Erzähltext unter den altuigurischen Fragmenten mit Brāhmī-Elementen
- Gábor KÓSA, Who Is the King of Honour and What Does He Do? Gleanings from the New Chinese Manichaean Sources
- Claudia LEURINI, Ein Riesenengel flog vom Himmel herab
- Samuel N. C. LIEU, West of Parthia – Han China's Knowledge of the Graeco-Roman East
- Владимир А. Лившиц †, Источники хорезмийской письменности
- Pavel LURJE / Пяа YAKUBOVICH, The Myth of Sogdian Lambdacism
- MA Xiaohe, The Manichaean “Wheel of *Karma*” (Zodiac). A Study on the Cosmology Painting and *Scripture of Buddha-nature*

- Maria MACUCH, A Case of Loan and Mortgage in a Late Pahlavi Text
- Mauro MAGGI, Two Fragments of the Khotanese *Sanḡhātasūtra* in the Turfan Collection in Berlin
- Miklós MARÓTH, Die syrische Epistolographie
- Rea MATSANGOU, Strategius' Assignment: an Inquiry into Manichaeism and the Manichaean Churches of the Roman East, during the 4th Century
- Dai MATSUI, An Old Uigur Account Book for Manichaean and Buddhist Monasteries from Temple α in Qočo
- Dieter MAUE / Hirotoshi OGIHARA, Tumschukische Miscellen III. 3. Tumschukese Dental Affricates
- Елена К. МОЛЧАНОВА, Динамика погребальной лексики у современных зороастрийцев Ирана
- Enrico MORANO, An Antiphonal Body and Soul Hymn in Manichaean Middle Persian, Parthian and Sogdian
- Hirotoshi OGIHARA / CHING Chao-jung, Some Observations on the Tumschukese Documents Newly Published in China
- Paola ORSATTI, The Order of Climes in Nezāmi's *Haft peykar*
- Antonio PANAINO, Multilingualism and Empires: Byzantium and Sasanian Persia
- Timothy PETTIPIECE, Mani's Journey to India: Mission or Exile?
- Georges-Jean PINAULT, Theatre Jargon and Literary Language in Tocharian
- Andrea PIRAS, The Writing Hearer. A Suggested Restoration of M 101 d
- Adrian PIRTEA, Is There an Eclipse Dragon in Manichaeism? Some Problems Concerning the Origin and Function of *ātābyā* in Manichaean Sources
- Paul-Hubert POIRIER, L'obstruction de l'abîme d'après Titus de Bostra (*Contre les manichéens* I, 42). Un aspect de l'eschatologie manichéenne
- Elio PROVASI, Literary Motifs in the Sogdian "Job Story"
- Simone-Christiane RASCHMANN, Lobpreis des Mannes (II)
- Christiane RECK, Zwei weitere kleine Bruchstücke soghdischer Versionen des *Mahāyāna Mahāparinirvāṇa-sūtras* in der Berliner Turfansammlung
- RONG Xinjiang, A Re-Examination of the Problem of the So-Called "Tocharian" Languages and the Meaning of "Tugristān" between Kucha and Beshbaliq
- Adriano V. ROSSI, Parth. *šāhīgān*, MP *šāhīgān*, Sogd. *š(?)yk/qn(h)*
- Mohammad SHOKRI-FOUMESHI, The Great Hymn of Wisdom. The First Manichaean Manuscript Fragment Unearthed in Iran
- Aloïs VAN TONGERLOO / Herman SELDESLACHTS, La correspondance Edmond Drouin / Willi Bang [Kaup]
- WANG Yuanyuan / LIN Wushu, On the Title Indication of the "Chusheng Zanwen 初聲讚文" in the Chinese *Hymnscroll*
- Dieter WEBER, A Pahlavi Query
- Jens WILKENS / Michaël PEYROT, Weitere Parallelen in Tocharisch B zur altuigurischen *Daśakarmapathāvadānamālā*: Mahendrasena- und Śaddanta-Avadāna
- Abdurishid YAKUP, An Old Uyghur Fragment of an Astrological Treatise Kept in the Beijing National Library

Yutaka YOSHIDA, The Xiapu 霞浦 Manichaean text *Sijizan* 四寂讚 “Praise of the Four Entities of Calmness” and Its Parthian Original

Peter ZIEME, Mānistān „Kloster“ und manichäische Kolophone

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