

The dates of Mani's life

About the dates of Mani's life a number of different "theories" has been placed or recorded within the last century. On the strength of passages in Parthian, Persian (Pārsīg) and Chinese documents I propose two dates: one as the date of Mani's birth, and the other as the date of his death.

The date of the birth of Mani

In the *Šābūragān* and the Chinese Manichaean treatise we find synchronisms between Mani's birth and important stages in Aškānian and Jian'an history. Concerning the birth of Mani our texts give the year 527 (from April 6, A.D. 216 to March 25, 217).

I. From the *Šābūragān*

The date of Mani's birth is known from his own book, the *Šābūhragān*. Bērōnī has quoted the passage from the chapter on "the coming of the messenger" (مجيء الرسول) in the *Vestiges*¹:

٥٨ : ٦ فلنترك جميعها، ونأخذ في تصحيحها، من كتاب ماني المعروف بالشابورقان إذ هو من بين كتب الفرس، معقول على عقب خروج اردشير؛ وماني تمن يدين بتحريم الكذب، وليس به حاجة الى افتعال التاريخ.
فنقول: أنه قال في هذا الكتاب في باب مجيء الرسول: أنه ولد ببابل، في سنة خمسمائة وسبع وعشرين، من تاريخ منجى بابل، يعني تاريخ الاسكندر، ولأربع سنين خلون من ملك اردبان الملك، وأظن أنه اردوان الأخير. وزعم في هذا الباب: أن الوحي أتاه، وهو ابن ثلاث عشرة سنة، وذلك في سنة خمسمائة وتسع وثلاثين، من تاريخ منجى بابل، ولستنتين خلنا من سني اردشير ملك الملوك. فنض بذلك على أن المدة التي بين الاسكندر و اردشير، هي خمسمائة وسبع وثلاثون سنة، وأن المدة التي بين اردشير وملك يزديجرد، اربعمائة وست سنين؛ وهذا هو الصحيح المأخوذ به، لشهادة كتاب ماني، يدان به.

'Now we shall put aside all these calculations, and try to derive an emendation of them from the book of Mani, called *Šābūragān*, since, of all Persian books, it is one that may be relied upon (as a witness) for the time immediately following the rise of Aradšēr (son of Pābag). Besides, Mani in his law has forbidden telling lies, and he had no need whatsoever for falsifying history.²

Mani, now, says in this book in the chapter of the coming of the prophet, that he was born in Babylonia *Anno Astronomorum Babyloniae 527*, i.e. Anno Alex. 527, and four years after the beginning of the reign of the king Ardabān, whom I believe to be Ardavān the Last. In the same chapter he says that he first received divine revelation when he was thirteen years of age, or *Anno Astronomorum*

¹ . *The Chronology of Ancient Nations*, tr. by E. Sachau, London, 1879, 121.

ابوريجان يروفي، الآثار الباقية عن القرون الخالية، ب. ادكافي، تهران، ١٣٨٠.

² . This shows the sympathy of Bērōnī for Mani in his youth. But Behrōz says:
ذ. بهروز، تقويم و تاريخ در ايران، تهران (١٣٣١)، ١٣٧٩، ١٣٨: مي گويد "در دين ماني دروغ حرام است و ماني احتياجي به تاريخسازي نه دارد." در صورتی که اصلاً سخني از دروغزني و تاريخسازي ماني و مانويان در ميان نه بوده است. ... همچنين كلمه "خروج" که به جای ظهور در اين جمله ها به کار رفته نشانه ای از احساسات کينه توزی مانويان نسبت به ساسانيان است.

Babylonia 539, two years after the beginning of the reign of Ardašēr the king of kings.

Hereby Mani states that the interval between Alexander and Ardašēr is 537 years, and that the interval between Ardašēr and the succession of Yazdegird is 406 years. And this result is correct, being based upon the testimony of a sacred ('eternal') book, which is used as a religious code by some (i.e. the Manichaeans).³

٨: ٢٣ وكانت ولادة ماني ببابل، في قرية تدعى مردينو، من نهر كوثي الأعلى على ما حكاه في كتاب الشابورقان، في باب مجيء الرسول في سنة خمسمائة وسبع وعشرين من سني منجى بابل، يعني تاريخ السكندر، ولأربع سنين خلون من سني اذربان الملك؛ وجاء الوحي، وهو ابن ثلاث عشرة سنة، في سنة خمسمائة وتسعين وقلابين من سني منجى بابل، ولستين خلنا من سني اردشير ملك الملوك.

'Mani was born in a village called Mardīnū on the upper canal of kūthā, according to his own statement in his book *Šābūrāgān*, in the chapter on the coming of the prophet, in the year 527 of the era of the Babylonian astronomers, i.e. *Aera Alexandri*, in the 4th year of the king Ardabān. He received the first divine revelation in his 13th year, *Anno Astronomorum Babyloniae* 539, in the 2nd year of Ardašēr, the king of kings.'⁴

The expression "after two years passed from Ardašēr's reign" does not mean "during the third year", but indeed "during the second year of Ardašēr". Arabic خلنا renders Pers. *saxt* (OPers. *θakata*-). This manner of dating is reminiscent of the Achaemenian style.⁵ The first year of the reign of Ardašēr was S_B 538 = 227 (/ 228) A.D.

II. From the Chinese Treatise entitled *Moni guangfo jiaofayi lüe*⁶:

« According to the *po-ssū p'o-p'i* calendar, there are since the beginning of the world twelve constellations which govern different eras. In the year 227 of the era governed by the eleventh constellation called Aquarius⁷ Śākya (viz., Gautama Buddha) appeared in this world.⁸ In the year 527 of the era governed by the twelfth constellation called Pisces⁹, Mani, the Buddha of Light was born in the country of

³. Sachau, 121.

⁴. Sachau, 190.

⁵. For erroneous interpretations of the said date, see Th. Nöldeke, *Geschichte der Perser und Araber zur Zeit der Sasaniden*, (Moḥammad b. Jarir Ṭabari), Leiden, 1879, 412; L. Richter-Bernburg, "Mani's Dodecads and Sasanian Chronology", *Zeitschrift für Papyrologie und Epigraphik*, 95, 1993, (71-80), 75.

⁶. G. Haloun & W.B. Henning, "The Compendium of the Doctrines and Styles of the Teaching of Mani, the Buddha of Light", *Asia Major*, III, 1952, (184-212), 190. See also N. Tajaddod, *Mani le Bouddha de Lumière. Catéchisme manichéen chinois*, Paris, 1990, 47-9 ;

ب. سرکراتی، "اخبار تاریخی در آثار مانوی"، نشریه دانشکده ادبیات و علوم انسانی، دانشگاه آذربایجان،

۱۳۵۳، ۱۱۲/۲۶، (۳۳۹-۶۱)، ۵۰-۳۴۸.

⁷. *no* < **ndo*, < Pers. *dōl*

⁸. 1085/ 1084 B. C.

⁹. *mo-hsieh* < Parth. *māsyāg*, OPers. **māθi-ja-*

Su-lin¹⁰ at the royal (lit. ‘jewel’) palace of Pa-ti (Pers. *pati_g*) by his recognized wife Man-yen (= Maryam) of the family of Chin-sa-chien¹¹. The birth (date) (as recorded) in the *p’o-p’i* calendar is equivalent to the 8th day of the 2nd month of the 13th year of the period Jian’an¹² of Emperor Xian of the Han dynasty; (the two systems) correspond. »

The era used in the Chinese treatise is the world-era of 12 millennia. It is referred to as the *po-ssū p’o-p’i zhangli*. The first word means ‘Persia(n), Perso^o’. Henning, following the suggestion of his French colleagues, translated the second word ‘Babylon(ian)’. He was aware that this Chinese transliteration of the supposed Bābil would be unusually imperfect.¹³ Indeed the second word may represent *sāvīg*. Pers. *sāv* means ‘tribute’ (*س* /*sāy*/ or /*sāg*/); and *sāl sāvīg* ‘tax-year’ (rendered by Arabic *السنة الخراجية*) is the year which is fixed by the king and its months indicate the seasons. Hence the world-era of the Manichaean text is according to the “Persian royal calendar”.

The Chinese treatise confirms the said year. But the Chinese text compares it with the second month of the 13th year of Jian’an, that is A.D. 208, March 10, Thursday. This year is corrected by Henning to 216. If “the 8th day of the second month” be a translated date of the Babylonian calendar –as Henning suggests –, then as the new moon in Babylon appears in A.D. 216, April 4, 18:38, then the new year (the new light of Nisanu) may begin on the sixth of April. Then the 8th of Nisānu corresponds to 13th of April. However, we are not sure about “the 8th day of the second month”, because this day of the month is used in some Chinese documents as the date of Buddha’s birth.¹⁴

The date of Mani’s death

We have different sources about the date of the death of Mani, but no single source provides a reliable absolute date.

I. From a Parthian fragment on Mani’s death (M 5569 /T II D 79.23-25)¹⁵:

¹⁰ . Pers. *Sūrestān*, viz., Babylonia.

¹¹ . The noble Parthian family *Kamsaragān*?

¹² . The Jian’an era (A.D. 196-220) refers to the final reign era of Emperor Xian of Han. The eighth day of the second day of the 13th year of the Jian’an era corresponds to A.D. 208, March 10 (Thursday).

¹³ . Henning, op. cit ., 197.

¹⁴ . For the critical review of Henning’s Hypothesis, see

بهمن سرکراتی، «آخبار تاریخی در آثار مانوی. ۱. مانوی و اشکانیان»، نشریه دانشکده ادبیات و علوم انسانی (دانشگاه آذربایجان)، ۱۱۲/۲۶، ۱۳۵۳، ۳۴۹-۳۵۲.

¹⁵ . See F. C. Andreas and W. B. Henning, "Mitteliranische Manichaica aus Chinesisch-Turkestan III," *SPAW*, Phil.-hist. Klasse, Berlin, 1934, T II D 79, 860-62 (15-17). See also M. Boyce, *A Reader in Manichaean Middle Persian and Parthian*, 47.

ud pādixšānīft cē ... axtar, pad cafār saxt šahrevar māh, šahrevar rōž, došambat, ud ēvandas žamān, andar avestām ī hužestān, ud šahrestān cē bēlābād, kaδ ahrāmād hō pidar rōšn pad kirdagārīft ō xēbēh padišt rōšn.

‘And (it was under) the sovereignty of the ... sign of the zodiac, on the four(th) day) passed, on the day of Šahrevar of the month Šahrevar, on Monday, and hour eleven (= at 11 o’clock), in the Province of Hūzestān, and in the city of Bēlābād, when the father of light, with might, rose up to his own station of light.’

From a Parthian memorial hymn on the death of Mani (M 5, 57-)¹⁶:

pad saxt cuhram māh šahrevar, ud pad došambat ud žamān ēvandas, kaδ hamēv eštād pad āfrivan frāmuxt-iš tanbār padmōžan aβdēn.

‘On the fourth (day) passed, the month Šahrevar, on Monday, and hour eleven, when he stood for prayer, he laid aside the wonted garment of the body.’

II. From the Coptic Manichaeon scriptures

The death of Mani was commemorated in two bema psalms.

From the Coptic version of the (Manichaeon) *Psalm-Book*, 225¹⁷:

‘On the second day of the week, you received the glory of victory,
You bound the diadem upon your head;
For you killed the race of darkness,
In the month Phamenoth¹⁸, on the fourth day of the moon (viz., on Monday).

You received your crown. O my father, the victor in the war,
Be merciful unto me, I entreat you, the Paraclēt.’

Psalm 226:

‘From the day when they bound me to the day of the cross,
There are numbered in all some twenty-six days,
They keeping watch on me night and day,
Appointing guards, keeping watch on me.’

In the Coptic version of the (Manichaeon) *Homilies* it is said concerning Mani’s imprisonment and death thus:¹⁹

‘(On Sunday) he entered Belapat²⁰. On Monday (they accused) him. On Tuesday they ... he strengthened his church. (By the)

¹⁶ . See F. C. Andreas & W. B. Henning, op. cit., 864 (19). See also M. Boyce, op. cit., 137.

¹⁷ See C. R.C. Allberry, *A Manichaeon Psalm-Book II*, Stuttgart, 1938, n° 225.

¹⁸ . Pa-n-amn-htp.w/ Φαμενῶθ.

¹⁹ . See also H. J. Polotsky, *Manichäische Homilien. Manichäische Handschriften der Sammlung A. Chester Beatty I*, Stuttgart, 1934, Hom. 45-6, 60; I. Gardner & S.N.C. Lieu, *Manichaeon Texts from the Roman Empire*, Cambridge U.P., 2004, 89.

²⁰ . Pers. Bēlābād; Syr. ܒܠܦܬܘܬ / ܒܠܦܬܘܬܐ; Gr. πόλις βηλαπατῶν.

Sabbath, he had been pursued and bound. (Afterwards ...) all of his enemies. On ... (they sealed) his bonds and took (him into the prison.) He was bound on day eight of (Mecheir/ Mḥyr. Until) the day he ascended, for twenty(-six) days, he was bound in iron bonds. At the eleventh (hour) of that day he rose from (the body) up to the dwelling-places of his greatness (in) the heights.'

III. The colophon of a Manichaean book of Qočo (/ Gaochang), in cursive Uyğur, gives this information (U 168/ T.II.D 173 a²V^o)²¹:

yemä täñri mǎnī burxan täñri yeri-ñärü bardukīnta kīn bēš yüz artukı ekki ottuzunč lagzın yılka, ötükäntäki nom uluğı tükäl ärdämliğ yarlagkančüçi bilgä bäğ täñri mar niv-mǎnī maxıstaka ayğın bu ekki

...

'In the 522nd year –that was the year of Pig – after the departure of the exalted prophet Mani to the Realm of the Gods, on the order of the Superior of the Doctrine²² residing in (the region of) Ötükan, the preacher endowed with all virtues, the wise lord and the divine master Nēw-Mǎnī mahistag, these two ...'

IV. In the Chinese version of the Manichaean treatise from Dunhuang, *Moni guangfo jiaofa yilüe* 'Compendium of the Doctrine and Rules of the Teaching of Mani, the Buddha of Light', it is said concerning the date of Mani's death thus²³:

'On the 4th day of the 1st month of the 2nd year of the period T'ai-shih of the Chin dynasty²⁴ (Mani) ceased the transforming work and in His person returned into true Calmness ...'

As we see, these dates do not agree with each other. According to the Coptic sources, Mani was arrested on the 8th day of the Egyptian month Mecheir, and was bound for 26 days, and died on the 4th day of the Egyptian month Phamenoth. However, the day 4 of Phamenoth does not coincide with the Monday of any "supposed" year of Mani's death: The 4th Phamenoth of the Julian year 274 (year 5 of Aurelian) was a Saturday (28th February, 274), and the 4th Phamenoth of the year 276 (year 7 of Aurelian) a Tuesday (29th February). For this reason, Taqizadeh supposed that the date in the Coptic texts had been a translation of the date fixed in the Iranian calendar.²⁵ But if we

²¹ . See A. von Le Coq, *Türkische Manichaica aus Chostscho*, I, Berlin, 1911, T.II.D 173 a²V^o. See also L. Bazin, *Les calendriers turcs anciens et médiévaux*, Lille, 1974, 312 ; *Les systèmes chronologiques dans le monde turc ancien*, Paris, 1991, 247.

²² . That is, the chief of the Manichaean church of the Uyğur.

²³ G. Haloun & W.B. Henning, "The Compendium of the doctrines and styles of the Teaching of Mani, the Buddha of Light", *Asia Major*, III/2, 1952, (184-212), 193.

²⁴ . T'ai-shih was the first king of the western Chin (or, Tsin) dynasty (265-316). The fourth day of the first month of the second year of T'ai-shih corresponds to A.D. 266, January 26 (Friday).

²⁵ . "It is possible to suppose that the Coptic text has been a translation of an Iranian text rendered only too literally by changing the name of the Persian month into a Coptic month roughly corresponding to it, but leaving the day number as it

suppose that the Iranian year was a “vague” year, then the 4th of Šahrevar of the Julian year 274 was a Thursday (February 19)²⁶, and the 4th of Šahrevar of the year 276 was a Saturday (February 19).²⁷ Taqizadeh said that both Coptic and Parthian versions have possibly changed the name of Babylonian month into Egyptian and Iranian names of the months.²⁸ Henning accepted this idea: The early Manichaeans determined the dates solely by reference to the Babylonian calendar. Originally, the first day of the fast-month and commemorating Mani’s imprisonment, was fixed on the 8th day of Šabaṭu (translated as “8th Mecheir”). The fifth fast, on the 27th and 28th of the fast-month (= Mani’s death), fell always on the 4th (and 5th) of Adār.²⁹ Finally, Henning proposed that the date of the death of Mani was the 4th Addaru in the (Julian) year A.D. 274 (= 4 Addaru 584 Sel. Bab.). This day corresponds with March 2, which is a Monday.³⁰

Suppose that the dates in both Coptic and Parthian Manichaean texts were mechanically “translated”, and that they were originally fixed in the Babylonian calendar, i.e. the original text was written in Aramaic, and the date given for the death of Mani was mechanically “translated” from the 4th of the Babylonian month Addaru to the 4th of the Aryan and Egyptian names of the months. But Šahrevar is the 6th month of the Parthian year, Phamenoth the 7th month of the Egyptian year, and Addaru/ Adār the 12th month of the Babylonian calendar. Why Adār has not been mechanically translated? We do not have any evidence for Adār (proposed by Henning), nor for Šabaṭu (proposed by Taqizadeh).

However, the year of Mani’s death, A.D. 274, agrees with the Uygur document.³¹ For if the beginning of the era was in 274, i.e.,

was in the original, without ascertaining the exact corresponding Coptic date.” S. H. Taqizadeh, “Some Chronological Data relating to the Sasanian Period”, BSOS, ix, 1937, (125-139), 127.

²⁶ . Henning thought that the Persian year was from September 14, 273 to September 13, 274. (Henning, Ibid. 198). He ignored that, around 505, the Persian astronomers had deleted five additional days from the vague year. In fact, the said Persian year was from September 19 (Friday), 273 to September 18 (Friday), 274.

²⁷ . But Taqizadeh said: “The date of Mani’s death is given as Monday the 4th of the Persian month Šahrevar (6th month), which corresponds to the 14th February 276, and which was, in fact, a Monday.” Op. cit. 126. In the third century, the Persian and Sogdian “vague” years were identical; and the 4th Šahrevar began five days later, that is, the 19th February (276).

²⁸ . Op. cit. 127.

²⁹ . W.B. Henning, “The Manichaean Fasts”, JRAS, 1945, (146-64), 148.

³⁰ . See Henning, 1952, 201.

³¹ . The Chinese years given in the above mentioned document, amounting to A.D. 208 (Mani’s birth) and 266 (Mani’s death), seem to be wrong. Henning pointed out that the document was translated eight years after it had been originally drawn up, and the dates in the original document were put in such a form as to amount to $208 + 8 = 216$ (for the birth) and $266 + 8 = A.D. 274$ (for the death). See Henning, 1952, 198. B. Sarkarati criticizes this opinion. See

بهمن سرکاراتی، اخبار تاریخی در آثار مانوی. ۱. منی و اشکانیان، نشریه دانشکده ادبیات و علوم انسانی دانشگاه آذربایجان، ۱۱۲/۲۶، ۱۳۵۳، ۳۴۹-۳۵۱.

M. E. 1 = A. D. 274/ 275 (suppose that the Manichaean year was Babylonian, or even a Persian leap year),
then the 522nd year after the death of Mani would be:
 $274/ 275 + 521 = \text{A.D. } 795/ 796.$

Indeed, the (Chinese-Uygur) year from January 25, 795 to February 12, 796 was a Pig year, « lagzīn yīl » (豬 from 59-12-01-01 to 59-12-12-30).

Now we re-examine the day of Šahrevar (viz., the fourth day), the month Šahrevar according to the Persian “leap” year. The said year was from June 16 (on the day Ohrmazd of the month Fravardīn/ on Tuesday), 274 to June 15 (on the day Vahištōišti Gāθā/ on Tuesday), 275. Then the fourth day of Šahrever corresponds with November 16, A.D. 274, which is the Kaliyuga day 1 232 991, therefore a Monday (as it should be). The 16th of November is the date of the new moon in Bēlābād, 05: 36. Then the moon became first visible probably in the evening of the 17th of November. Then the said date corresponds with the last day of the Babylonian month Samna. Finally, we notice that this date is in the (Chinese) year of the Pig.

Conclusion.

The date of the death of Mani is the 4th of Šahrever, corresponding to the 16th of November in the (Julian) year A.D. 274, a Monday. This confirms the usage of the Persian royal calendar with a regular year of 365 days divided into 12 months with a leap month.

Here is my earlier note about the date of Mani's death (in Persian):

زمانِ مرگِ مانی

یک مادیانِ مانوی، به پهلوی، از مرگِ مانی ایدون گوید^{۳۲}:

... *ud pādixšānīft cē ... axtar, pad cafār saxt šahrevar māh, šahrevar rōž, došambat, ud ēvandas žamān, andar avestām ī hužestān, ud šahrestān cē bēlābād, kaδ ahrāmād hō pidar rōšn pad kirdagārīft ō vxēbēh padišt rōšn.*

ud až pašfrēštag parniβrān ...

"و پادشاهی ... اختر [بود]، به چهار [روز] از شهریور ماه رفته، [ای به] شهریور روز، دو شنبه و زمان یازده، اندر استان خوزستان، شهرستان بیلاباد، که آن پدرِ روشنی، با کردگاری، به مانِ روشنِ خویش اهرامید. و پس از پرنیبرانِ فریشته (مانی) ..."

یک سروگِ مانوی، به قبطی، همین زمانِ مرگِ مانی را آورد؛ تنها به جای شهریور ماه، ماهِ قبطی "فامنوت" آید^{۳۳}:

«به یک روز پس از یکشنبه اورنگِ پیروزی یافتی،

پوسگ ابر سر نهادی،

چه تخمهء تار گشتی.

به چهارم روز ماه فامنوت، یک روز پس از یکشنبه،

پوسگِ خویش ابر سر نهادی.»

چون شهریور ماهِ سالِ شمردی کم و بیش به ماهِ بابلی اذار افتد، تقیزاده پندارد که اندر بن نیبگ (به زبانِ سوریگ)، روزِ دوشنبه، چهارم روزِ اذار آمده بود^{۳۴}: «شمارِ چهار» از ترجمهء مسامحه آمیزِ مطلب از اصلِ سریانی (در واقع، آرامی) پیدا شده، و در اصل، چهارم ماهِ اذار بابلی بوده، و مترجمینِ ایرانی ماهِ اذار را از راهِ مطابقتِ تقریبی شهریور کرده اند، و مترجمینِ قبطی آن را فامنوت ترجمه نموده اند، و عددِ چهار را بدون تصرف نقل کرده اند. آن گاه تقیزاده زمانِ دوشنبه، ۲۶ فبروئریوس، سال ۲۷۷ پیش نهد. هنینگ بهری از سخنِ تقیزاده را به پذیرد. این که مرگِ مانی به دوشنبه چهارمِ اذارِ بابلی بود. تنها ابر سالِ مرگِ مانی به گواهیهای چینی و ترکی روی کند.

یک مادیانِ مانوی، به چینی، از مرگِ مانی ایدون گوید^{۳۵}: «چهارم روزِ نخست ماهِ دوم سالِ هنگام T'ai-shih از چینیان، [مانی] به مرد ...». یک نامهء مانوی، به ترکیِ اویغور، آورد که^{۳۶}: «سالِ خوک (lagzīn yīl) پانسد و بیست و دومین (۵۲۲) سال پس از پرنیبرانِ فریسته (burxan) مانی به مانِ روشنِ خویش ...».

۱. م. ۵۵۶۹ (ت. ۷۹۵۲). نک. آندراس و هنینگ، سه، ۶۲-۸۶۰؛ بویس، ۱۹۷۵، ۸-۴۷. گردانشِ فارسیِ بهروز

را نک. تقویم و تاریخ، ۱۳۵.

۲. نک. آلبری، سروگ ۲۲۵؛ گردانشِ فارسیِ اسماعیل پور، ۲-۷۱.

۳. نک. تقیزاده، ۱۳۳۵، ۱۵.

۴. انگریدگ، ۲-۴۱. نک. هنینگ (و هلون)، ۱۹۵۲؛ نیز تجدد، ۱۹۹۰، ۵۳. سالِ مرگِ به ۲۶۶ افتد. هنینگ

۸ سال ابر این افزاید. سرکاراتی ابر این کار خرده گیرد: ۱۳۵۳، ۵۰-۳۴۹.

۵. نیبگ T.II.D.173av. نک. بز، ۳۱۲. نیز نک. تقیزاده، "سال و ماهِ قدیمِ ترکها"، ۳۰.

از این سخنان هنینگ به دوم روزِ مارتیوس ۲۷۴ (۴ ادار ۵۸۴ سلوکی-بابلی) رسد.^{۳۷} اگر این سالِ مرگِ مانی باشد، آن گاه

$$\text{Mani } 1 = 274 \text{ M}+ ;$$

$$\text{Mani } 1 + 521\text{S} = 795 \text{ M}+.$$

و این سال ۷۹۵ مسیحی کم و بیش ابر سالِ چینی-اویغورِ خوک افتد.^{۳۸}

هر چند فرجامشِ هنینگ ابر سالِ مرگِ مانی راست است، شمارشِ دومِ مارتیوس ۲۷۴ مسیحی به همتائیِ ۴ ادار ۵۸۴ سلوکی-بابلی دلبخواهانه است.^{۳۹} او خود نشان و گواهی ای برای این همتائی نه دارد.

اکنون اگر "چهارمِ شهریور" سالِ زمانِ بهیژگی به گیریم، آن گاه همتایِ ماهِ شهریورِ زمانِ بهیژگی ماهِ سوریکِ کانونِ پیشین بود. از سالِ ۲۷۴ تا ۶۳۲ سه ماهِ بینامِ اباید. آن گاه آن ۴ شهریور به ۱۶ نوامبر سال ۲۷۴ افتد:

$$\text{Kr} = 1\ 232\ 991^{\text{R}} \equiv 4 \pmod{7}.$$

و این روز دوشنبه است. پس مانی دوشنبه، شهریور روز، زمانِ یازده، شهریور ماه از خداییِ بهرامِ نخست به مرد برابرِ ۱۶ نوامبر سال ۲۷۴ مسیحی (= ۵۸۵ سلوکی-بابلی).

Raham Asha

۶. نک. هنینگ (و هلون)، ۲۰۱.

۷. نک. بزن، ۳۱۲.

۸. نک. هنینگ (و هلون):

"The date of death of Mani is the 4th of Addaru in the (Julian) year A.D. 274 (= 4 Addaru 584 Sel. Bab.). The day corresponds, I believe, with March 2 ..."