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[The Peace], The Day, [And] The Rest; What They Mean -- Chapter 15. [On The] . . . Five [Parts(?)] 66 . . . World Of . . . -- Chapter 16. [On The Five] Greatnesses Which Have [Come] Out Against The Darkness -- Chapter 18. [On The Five] Wars [Which The] Sons Of Light Waged With [The Sons] Of Darkness -- Chapter 19. On The Five Releases: What They Mean -- Chapter 20. The Chapter On The Name Of The Fathers -- Chapter 21. On The Father Of Greatness, How He Is Established And Defined -- Chapter 24. [On The Times . . .] -- Chapter 25. On The Five 126 [Fathers: From Which Limbs They Have Come] -- Chapter 27. On The Five Forms Which Exist In The Archon{S} Of Darkness -- Chapter 33. On The Five Things That He Constructed With The Hard Bodies Of The Archons -- Chapter 37. On The Three Zones -- Chapter 38. On The Light-Mind, The Apostles, And The Saints -- Chapter 39. On The Three Days And The Two Deaths -- Chapter 48. On The Conduits(?) -- Chapter 57. On The Generation Of Adam -- Chapter 65b. (On The Five Qualities Of The Sun) -- Chapter 68. On Fire -- Chapter 69. On The Twelve Signs Of The Zodiac And The Five Stars -- Chapter 70. On The Body, That It Was Made To Resemble The Cosmos -- Chapter 91. On The Catechumen, Who Is Saved In A Single Body -- Chapter 95. The Apostle Asks His Disciples: What Does Cloud Mean? -- Chapter 100. On The Dragon, The One With Fourteen Heads; What Is It And . . . -- Chapter 103. On The Five Wonderworks That The Light-Mind Reveals In The Elect -- Chapter 104. On Food, That It Is Appointed To Five Products In The Human Body -- Chapter 107. On The Kind Of Speech That . . . -- Chapter 111. On The Four Qualities That Are Found In The Eye And The Fifth, Which Is Hidden In Them; To Whom They Belong -- Chapter 112b. (On The Five Things Revealed By Jesus) -- Chapter 137. On The Five Types Of Brotherhood That Are Distinct From One Another -- Chapter 146. The Old Man Has Five Foods To Live On; The Newman Has Five Others -- Chapter 148. On The Five Books, That They Belong To Five Fat.

Sommario/riassunto

Discovered in 1929, the Manichaean Kephalaia have opened up an important window on the early development of Manichaean doctrine. This study identifies a significant redactional tendency whereby the compilers of the text sought to clarify ambiguities in "canonical" Manichaean tradition by means of five-part numerical series. This discovery challenges the conventional wisdom of Manichaean scholarship, which has long maintained that, since Mani recorded his own teachings in a series of what later became canonical writings, Manichaean doctrines were transmitted relatively unchanged from the master to successive generations of disciples. Since this assumption is now called into question, it now becomes necessary to re-evaluate received notions about the shape of both the Manichaean "canon" and "tradition."