



BAAT I. BAAT IN IRANIAN SOURCES.

i. Baat in Iranian Sources

Baat is the name of a disciple of Mani mentioned several times in the Coptic “crucifixion narrative,” where it is spelt Baat and (perhaps) Badia (H. J. Polotsky, *Manichäische Homilien*, Stuttgart, 1934, pp. 44.22, 45.5, 46.13), and in Parthian fragments of the Manichean missionary history, where he is called B’t (W. B. Henning, “Mani’s Last Journey,” *BSOAS* 10, 1942, pp. 941-53; W. Sundermann, *Mitteliranische manichäische Texte kirchengeschichtlichen Inhalts*, Berliner Turfantexte XI, Berlin, 1981, pp. 79-81). According to these sources, Baat was a man of high rank, who was converted from Zoroastrianism and became a close associate of Mani during the last three years of the latter’s life. Mani’s conversion of Baat aroused the anger of Bahrām I, who summoned them both to Bēlāpāt; Baat accompanied the prophet for part of the way, but failed to appear before the king.

Although the name Bāt or Ba’āt (from *Baga-dāta “God-given,” cf. Arm. Bat beside Bagrat, see Henning, *BSOAS* 14, 1952, p. 511, and BAGA ii) is found elsewhere, there are no other certain references to the same historical personage. According to O. Klíma, “Baat the Manichee,” *Archív orientální* 26, 1958, pp. 342-46, he may be identified with the ruler of this name (Mid. Pers. Bgdt, Parth. B’ty) mentioned in the Paikuli inscription (Henning, loc. cit.), and even with a certain Bāṭī bar Ṭōbī mentioned in the Babylonian Talmud as a



contemporary of Šāpūr I. If the “Lord *Ptw*” mentioned in the Sogd. Manichean fragment L83a is the Baat of the Coptic homily, the fragment must be taken to recount the events leading up to his conversion (see N. Sims-Williams, *BSOAS* 44, 1981, pp. 238-39).