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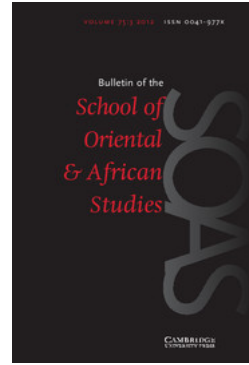
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Ronald E. Emmerick and Dieter Weber (ed.):
Corolla Iranica: Papers in honour of Prof. Dr. David Neil MacKenzie on the occasion of his 65th birthday on April 8th, 1991. xviii, 244 pp. Frankfurt, Bern, New York, Paris: Peter Lang, 1991. £27.

Francois De Blois

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cussed, although these have a direct bearing on the subject of human display and architectural decoration. Altogether, Çelik's approach is markedly different from, say, S. Graham-Brown's (*Images of women: the portrayal of women in the photography of the Middle East, 1860–1950*, 1988) or that of Hinsley (see his article in I. Karpay (ed.), *Exhibiting cultures: the poetics and politics of museum display*, 1991), but she does provide a wealth of detail and reminds the reader that the World Fairs had an international audience.

PATRICIA L. BAKER

RONALD E. EMMERICK and DIETER WEBER (ed.): *Corolla Iranica: Papers in honour of Prof. Dr. David Neil MacKenzie on the occasion of his 65th birthday on April 8th, 1991*. xviii, 244 pp. Frankfurt, Bern, New York, Paris: Peter Lang, 1991. £27.

D. N. MacKenzie, Professor of Iranian studies in Göttingen and before that for many years lecturer and later reader at SOAS, is the dedicatee of this elegantly produced Festschrift. MacKenzie's *Concise Pahlavi dictionary* of 1971 is the bible of Middle-Iranists; it is thus fitting that a large number of the papers in this volume should be devoted to Western Middle Iranian languages. But his interest in, and important contributions to, such diverse subjects as Kurdish, Pashto, early Neo-Persian, Choresmian and Sogdian have emboldened contributors to present him with papers from the whole range of Iranian pursuits.

The contributions are as follows: Jes P. Asmussen, 'Ornithologisches aus den jüdisch-persischen Übersetzungen der hebräischen Bibel' [Hebr. *'ayit* is consistently rendered by *tāwūs*, 'peacock']; A. D. H. Bivar, 'The ideogram for "staters" in Pahlavi' [he suggests that the form MŠY found on a Sasanian dish published by Frye, and for which the context demands the meaning 'stater/tetradrachm', is a scribal corruption for the *hšy* or *hšy hšql* which we find on coins in Palestine. The main difficulty with this is that *hšy* is not attested in Aramaic—in which language one ought to seek the origin of a Sasanian ideogram—but only in Hebrew and other Canaanite dialects, where it is the ordinary word for 'half', Bibl. Hebr. *hšš*]; Mary Boyce, 'The vitality of Zoroastrianism attested by some Yazdi traditions and actions'; Giotto Canevascini, 'Medio-reflexive verbs in Khotanese'; Michael L. Chyet, 'A version of the Kurdish romance *Mem û Zîn* with English translation and commentary'; Almuth Degener, 'Neryosanghs Sanskrit-Übersetzung von *Skand gumānik vicār*' [with a translation of the MP text of ch. iv]; J. Elfenbein, 'A caravan of [Baluchi] chronological adverbs' [with an interesting etymological discussion]; Ronald E. Emmerick and Mauro Maggi, 'Thoughts on Khotanese *e* and *o*' [suggesting that both vowels could be long or short in Old Khot.]; Gherardo Gnoli, 'More on the

Khwarezmian hypothesis'; Gerd Gropp, 'Zādsprams Interpretation des Ahunavairyō-Gebetes' [with translation]; Gottfried Herrmann, 'Biographisches zu Ḥusain Wā'iz Kāšīf'; Jean Kellens, 'Remarques sur l'opposition de nombre en vieil-avestique'; V. A. Livshits and A. B. Nikitin, 'The Parthian epigraphic remains from Göbekli-depe and some other Parthian inscriptions' [the publication of a number of interesting new texts, with photographs]; J. R. Russell, 'The Do'ā-ye Nām Stāyišn'; Lore Sander, 'The earliest [Sanskrit] manuscripts from Central Asia and the Sarvāstivāda mission'; W. P. Schmid, 'Nhd. *See* und *Alteuropa*'; Martin Schwartz, 'A page of a Sogdian *Liber Vitae*'; Shaul Shaked, 'Irano-Aramaica: on some legal, administrative and economic terms'; Nicholas Sims-Williams, 'A Sogdian greeting' [examining the opening and closing formulae in the Sogdian 'Ancient Letters']; Wojciech Skalmowski, 'A note on Iranian *dahyu-'; P. O. Skjaervø, 'Middle Persian *anād*, *anānd*' [meaning 'was' and 'were' and as such indistinguishable in function from *būd* and *būdend*. Skj. derives these from OP *āha* (for *āhat), *āhan* and *āhantā*, from which he adduces proto-MP *ād, *ān and *ānd respectively. *ān and *ānd* were combined into *ānād*, from which an imperfect stem *ān-* was extracted, which combined with the 3rd sg. gave *ānād*. The initial vowels were subsequently shortened. This seems dreadfully complicated, all the more so since it presupposes the survival in MP of the reflex of a final -t which was lost already in OP. If the second half of *anānd* is really from the 3rd p. pl. middle imperfect *āhantā* it might be more reasonable to derive the second half of *anād* from the expected 3rd. sg. form *āhatā.]; Werner Sundermann, 'Eine buddhistische Allegorie in manichäischer Überlieferung'; A. Tafazzoli, 'Some Isfahani words' [with comparative and etymological remarks]; Finn Thiesen, 'A translation of Rūhollāh Xomein's *Sabū ye 'ešq*'; Dieter Weber, 'Ein bisher unbekannter Titel aus spätsasanidischer Zeit?' [the personal name štr'l'nywc'n, alias *Σαρακαστοζαρ*, is explained as a compound of *šahr*, 'Reich' and *Alān-yōzān*, 'die Alanen bekämpfend'] and Yutaka Yoshida, 'Sogdian miscellany III'.

I append a few minutiae. P. 2: Persian *tāwūs* is, of course, not borrowed *directly* from Gk. *ταῦς*, but via Aramaic and Arabic; the 'Greek' word itself is of uncertain and possibly oriental origin. P. 49: Neryosangh Dhaval translated only from MP, and not (directly) from Avestan, into Sanskrit. P. 163, n. 4: Schwartz speaks of the 'transfer of the Pahlavi ideogram W (from Aram. *wa-*) on the one hand as abbreviation (*w*) for *wd* (*ud*) in Manichaean Middle Persian, and on the other as *w* for *u* "and" in New Persian'. That the 'Pahlavi' writing system should have influenced that of Man.MP is anything other than certain; that it should have affected that of NP is really out of the question. In NP *w* is a purely phonological representation of the postclitic -*u*-*ū*. P. 198: the version of the story of the 'three fish' preserved in Sogdian is *not* found in *Katīlah wa Dimnah*, but only in some (late) versions of *Pañcatantra*. Also, that the story of Barlaam and Josaphat found its way

to Europe 'durch manichäische Vermittlung' has indeed been postulated, but never demonstrated. In the much appreciated bibliography of MacKenzie's publications read (p. x, sub anno 1978) *Ķāmūs*, not *Ķāmūs*.

FRANÇOIS DE BLOIS

Corpus Inscriptionum Iranicarum. Part III: Pahlavi Inscriptions. Vol. IV. Ostraca and Vol. V. Papyri. Texts 1: Ostraca, Papyri und Pergamente: Textband. Von Dieter Weber. x, 265 pp., 42 plates, 2 maps. London: School of Oriental and African Studies for the CII, 1992. £30.

The most recent volume of the *Corpus Inscriptionum Iranicarum* is Dieter Weber's impressive edition of Middle Persian ostraca, papyri and parchments. After a short introduction we find the editor's readings of the 199 ostraca and 59 papyri (or parchments) which had been published in photographic facsimile (but without interpretation) in an earlier portfolio of the CII (*Ostraca and Papyri*, ed. J. de Menasce, 1957) followed by those of 65 previously unpublished papyri. For each text Weber gives first a physical description, then a transliteration and (where possible) transcription and translation and finally an extensive commentary. The texts are followed by several appendices: first, a detailed discussion of the palaeography of the documents with a useful table of typical letter-forms. Second, a (necessarily brief) discussion of the linguistic and stylistic characteristics of these meagre documents. Then, after a list of the date-formulae and the identifiable personal names and a discussion of the place-names, a complete word-index; the latter would perhaps have been even more useful if the individual words had been glossed. The volume concludes with beautifully clear photographs of the hitherto unpublished items.

Weber's book is a pioneering and fundamental contribution to Iranian studies. Apart from Olaf Hansen, who, now more than 50 years ago, published a much smaller collection of papyri from Berlin, he is the first scholar to attempt in print a reading of any significant number of what remain probably the most difficult documents in Middle Persian. It is perfectly clear that anyone who might in future venture to struggle with these miserable scraps of pottery and papyrus will take Weber's meticulous work as his point of departure.

The papyri, which form the larger part of this collection, are, like all the known Middle Persian papyri, from Egypt, whereby Weber, like his predecessors, accepts that they must belong to the brief period of Sasanian rule in Egypt during the last decade of the reign of Xusrōy II Abarwēz, i.e. roughly between 619 and 628. The fact that a number of the papyri mention a *gundsālār* certainly seems to imply a Persian military presence in the Nile valley, though one should perhaps not entirely rule out the possibility that some of the texts might have been written after the Byzantine recon-

quest, for this need not necessarily have led to the expulsion of all the Persians who were living in the country. What has not as yet been noted is that one of the documents contains what seems to be a precise date; I am referring to the parchment P 19, a fragment of a letter written, as Weber puts it, 'mit extrem kursivem Duktus' and 'daher nur bedingte interpretierbar'. In lines 6-7 the editor reads:

(...) YWM 'hl(y)šwng' Y' MN
BYRH tyl
QDM . . XXXX' IIII III (..)

That line 6 mentions a day and a month is, I should think, clear, although Weber's reading of the letters between YWM and BYRH is neither grammatically plausible nor easily reconcilable with what is visible on the photograph. For the unread signs after QDM the context would seem to require ŠNT, 'year', a possible, if by no means obvious, interpretation of the minute letters. For the MP idiom *abar sāl X*. (as opposed to the common early NP *sāl bar X*.) compare Dura Europus 1, the inscription at Iqlid, the inscription at Barm i Dilak (as read by Gignoux, *Studia Iranica*, 20, 1991, 12) and, I should think, also the last line of P 44 of this collection (read: BYRH 'tr' Q[DM ŠNT...]). The following number, though it could conceivably be '47', is more likely to be '37' (the first loop of the initial ligature is significantly larger than the second) and it is only this interpretation which gives us a date during the Persian occupation of Egypt. I would thus read.

(...) YWM 'ltwh(š)t W BYRH tyl
QDM ŠNT XXX IIII III (..)

i.e. *rōz Ardwašīšt ud māh Tīr abar sāl 37*, which would correspond (if we assume, with Nöldeke, that the first regnal year of Xusrōy II began on 27 June 590) to 18 September 626.

The largest group of ostraca (O 1 to O 190) was discovered by Herzfeld near Ray in Northern Iran and was attributed by him to the sixth century. Their stereotyped formulation permits a fairly clear interpretation. They begin (often, though not always) with a formula of blessing, such as *abzōn*, and a date (normally only a day-name, sometimes a day and a month), mention a personal name (usually preceded by the preposition *ō* or *pad*) and a specified quantity of some commodity (most commonly wine) and end with a verb, usually YHBWN, less commonly YHBWNt(') or YHB. Since in these texts the letter *t* is often reduced to a mere vertical stroke it is (as Weber remarks, p. 214, n. 4) often not possible to say whether what we have is in fact YHBWNt and not simply YHBWN', with an otiose final stroke. In all cases Weber reads the verb as *dād* and consequently interprets these ostraca as treasury records: they immortalize the fact that such-and-such a quantity of wine (or whatever) 'was given' to so-and-so. However, at least in 'Book Pahlavi' (which must be the primary term of reference for these texts in cursive script) an ideogram without 'phonetic complement' does not represent a past participle. One would thus rather expect YHBWN to stand for the imperative *dah*. In this case the texts would be instructions from