

Recently Published Articles on Iranian Studies

Asia

- Y. Yutaka, "First Fruits of Tyūkokoku-Berlin Joint Project on the Turfan Iranian Manuscripts," *Acta Asiatica* 78 (2000): 71-85.
- Ikeda On, "Recent Japanese Research on Tun-huang and Turfan," *Acta Asiatica* 78 (2000): 86-138.
- K. Noda, "From Ergative to Accusative: A Case for Reanalysis in Middle Fersian," *Orient, Report of the Society for Near Eastern Studies of Japan*, vol. 34 (1999): 49-60.

Europe

- R. Shayegan, "The Evolution of the Concept of Xwadāy 'God'," *Acta Orientalia Academiae Scientiarum Hungaricae* 51/1,2 (1998): 21-30.
- P. O. Skjærø, "Eastern Iranian Epic Traditions II," *Acta Orientalia Academiae Scientiarum Hungaricae* 51/1,2 (1998): 159-170.
- M.-J. Steve, "L'Au-delà zoroastrien: le 'Paradis des Lumières infinies'," *Akkadica* 122 (2001).
- J. Tavernier, "Zum altpersischen hy / hya," *Archiv Orientalni* 67/4 (1999): 683-693.
- E. Pirart, "Le nom des Arimaspes," *Boletín de la Asociación Española de Orientalistas* 34 (1998): 239-260.
- O. G. Garcia, "Expansión y Conquista: El Argumento de Sanción Territorial en Tiempos de los Primeros Sasánidas," *Boletín de la Asociación Española de Orientalistas* 34 (1998): 297-312.
- A. Hintze, "On the Literary Structure of the Older Avesta," *Bulletin of the School of Oriental and African Studies* 65/1 (2002): 31-51.

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Konstitutionalisten und Anti-Konstitutionalisten in Tabriz während der
Mašrutiyat-Revolution/Raoul Motika

Iranische Erzähler der Nachkriegszeit/Touradj Rahnama

Von der Handschrift zum Buch zur Periodisierung der frühen

Druckgeschichte in Iran/Ulrich Marzolph

Ex oriente lux-Die Sprache der Gottesliebe in Ost und West/Thomas Ogger

Die klassische persische Mystik in der *Tabriz*er Arche/Nasrollah Pourjavady

Eine fruehdynastische Statue aus Iran, Insel Kārk im persischen

Golf/Morteza Hessari

Mit Rezensionen und Berichte von

U. Marzolph, M. N. Kohan, S. Ahadi, S. Behfar, I. Ackermann, und A. Sandjari

part of Kazerun. The exact date of the discovery is not known.

Mr. E. Sheikh-al-Hokamayi has kindly given me the photographs and a descriptive note about the dimensions of this inscription. It is carved on a hollow stone with 146 cm long, 53 cm wide, 6 cm diameter and 47 cm height.

The inscription contains 14 lines, each line is 47 cm long. It is written in cursive Pahlavi script. Some parts of the inscription have been damaged.

This article deals with the transcription, transliteration, translation and commentary of this inscription.

The translation of the text is as follows: "This resting-place is ordered to be made in the month of Ābān of the year *90 of Yazdgird, by *Māhān may whose benefit be paradise, for his wife – Aparwēz Anāhīd. May paradise be the benefit of Aparwēz Anāhīd. May Ohrmazd place both of them in highest paradise."

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Sur l'édition du codex de Marāghah / Nasrollah POURJAVADY

La deuxième traduction française du Coran / Javād ḤADĪDĪ

De l'Orient en ruines aux ruines de l'Orient / Dominique CARNOY-TORABI

Ibn Taymiyya et sa critique des produits de la faculté d'estimation (*Wahmiyyāt*)

dans le Dar' Ta'āruḍ al 'aql wa al-naql / Roxane D. MARCOTTE

Le motif de la "vision" en littérature mystique persane de Bāyazīd-e Bastāmī à

Ḥāfez / AH SHARĪĀT KĀSHĀNĪ

Bibliographie

Chronique

Résumé en persan

Abstracts of Persian Articles

Some New Fragments of Hamza Isfahāni's *Al-Muwāzana*

A. A. Sadeghi

The distinguished Iranian philologist, historian and man of letters, Hamza Isfahāni had a book called *al-Muwāzana bayn al-'arabiya w'al fārsiya*, "comparison between Arabic and Persian". This book contained precious information about Persian and Iranian dialects, toponyms, etc. and etymologies concerned. This book is now lost, but a number of its passages are quoted by Bīrūnī in his *Saydana* and *Djamāhir* and by Yāqut in his *Buldān*.

This article quotes and deals with a number of new fragments of *Muwāzana* found in the margin of a manuscript copy of the pharmacological treaty of the famous 5th/11th century physician of Baghdad Ibn Džazla (BenGesla, Byngezla, Buhalylyha). This manuscript has been copied by a learned physician from Džāsb, a district belonging to Ghom, and the date of the copy is 626-7/1228-9. This copy belongs to the Central Library of Tehran University.

These fragments deal with plants, trees, minerals, etc. and their names in Persian and Iranian dialects. The copier has also quoted a number of dialectal words from his birth-place, Ghom and Kashān. These words are also quoted here.

A Recently-found Pahlavi Funerary Inscription from Kazerun

J. Amouzegar

A Pahlavi funerary inscription has recently been discovered in the southern

Fils n'était pas moindre que le Père, c'est-à-dire Dieu même, qu'ils tiennent pour immortel." instead of: "... which is contradictory as the statements of +Abraham. The Christians consider him who (according to) their statements is also called Mesīhā, as the son of a god, so the son is not less than [*sic.* than] the father, is himself, the god who is considered immortal." Furthermore, the possibility that *kū pus ī nē keh az pid* might be translated as "that the Son is not younger than the Father" should be entertained.

Another minor problem which should be stated is the existence of certain lapses of consistency in the work: almost throughout the text, the beginning formula of all the questions, i.e., "*X-om pursišn ān ī pursīd*" is translated as "The Xth question." However, the last question (40) is translated thus: "The fortieth question which you asked..."; although the latter is preferable, as it is the more accurate rendition of the Pahlavi original, a consistent approach should be maintained. Also, if the transcription system is supposed to follow that of David MacKenzie (*CPD*), all instances of *c* should be changed to *č*. Similarly, *dwārēd* rather than *duwārēd* (16.6); *gōwīhēd* rather than *gowīhēd* in 2.8, and 24.1; and, *be* in e.g., 1.6, 7.4, 9.2, 14.4, 30.5, 30.6, 30.18, 31.13 should be written *bē* "but" in order to prevent confusion with the preverb *be*.

In conclusion, I reiterate that the present translation is a significant step in advancing Pahlavi studies and the publication of the second part should be an even greater step; it is, however, hoped that in presenting the second installment of the questions, the works of the scholars belonging to the previous generations are consulted more thoroughly. Also the editorial assistance of a qualified, native English-speaker, familiar with the topic, should perhaps be sought to iron out the few wrinkles and creases which may exist in the translation of this important text.

and whether one strives or does not strive, and whether one is content or whether one is discontent, that harm <is> then against <one's> will (*a-kām* "involuntarily"), and no sign (*ē* **nišām*) of virtue accompanies it; since it comes involuntarily (*a-kām*), they (i.e., the souls of the dead) do not obtain (**nē stānēnd*) service and reward", instead of: "Whether one is beneficent or whether one is sinful, whether one strives or not, whether one is contented or not contented, that evil (i.e., the tearing up of the flesh) will come without one's desiring (it), and since (it is) undesired, no cause of merit is attached to it, and they (i.e., men) (have to) accept it as a service and reward." This translation is difficult to justify on both linguistic and religious grounds, after all tearing the corpse to pieces by animals can hardly be described as "evil" in Zoroastrian teachings. The secondary meaning of *kām* "desire, will" (and *a-kām* "against will" > "involuntarily") is observed in numerous Pahlavi passages such as those found in *Dēnkard* IV (Madan 421) and *ŠGV* (XI 93) in a discussion of Divine Will and Command.

§ 30.11: It might be more appropriate to render *awištāb* as "impulse" here, or at least, following Shaki (*Ar. Or.*, 1970: 281, n. 29) as "drive [pressure]", rather than "haste." *Ergo*, the passage may be translated as follows: "<The consumption> of worldly foods is in two ways: one is eating without tasting, caused by the impulse of Greed, and the other with enjoyment to the end. In heaven there is no impulse from Greed..."

In the following passages *-rawišnīh*, as found in the following compounds *a-kanārag-rawišnīh*, *hamēīgihā-rawišnīh*, *nēk-rawišnīh*, and *pāšom-rawišnīh* should be taken as the suffix forming abstracts of the preceding nouns and not as an independent noun, thus: (§ 1.9) "boundlessness, unlimitedness" for "the unlimited progress", (§ 13.6) "eternality" for "everlasting progress", "goodness" for "good progress" and "excellence" for "excellent progress".

§ 36.75-76: replacing the translation of the following passages with that offered by the late de Menasce in *ŠGV* (p. 225) might also convey the meaning more accurately:

*čiyōn anbasān-gōwišnīh-iz ī *abēbrahm ī Tarsāgigān kē Yešū ī-šcīn Maših-iz xwānēnd pad pus ī yazd ēdōn hangārēnd kū pus ī nē keh az pid xwad ōy ast yazd ī a-mērāg dārērd.*

"... comme les discours contradictoires et désordonnés des Chrétiens qui appellent Jésus leur Messie et le considèrent comme le Fils de Dieu, mais le

certainly be included in at least two of these categories. This important Middle Persian (Pahlavi) text was composed in the ninth century by the Zoroastrian leader of the time Manuščihhr son of Juwān-jam. In addition to the *Epistles of Manuščihhr*, the ms. consists of 92 questions, forty of which are presented in the first part of the translation. The earliest translation of *Dd.*, as pointed out in the Introduction (pp. 23-24), was carried out by Edward West in 1882. In the subsequent decades, other scholars in the field translated several other passages from the text. The translator of the work presently being reviewed, Dr. Jaafari-Dehaghi, should certainly be congratulated for his effort; the translation is accompanied with a rather useful bibliography as well as a commentary and a glossary which explain many of the more complex passages and terms. Having said that I would like to limit my review to a few minor remarks on some randomly chosen passages; these remarks by no means devalue the labor-intensive task of working with Pahlavi texts as exemplified in this case.

A general comment in regard to the editorship of the text is that it should have been carried out with greater diligence, as is the case with all translations; in the present case, of course, I am not referring to "New iranische" (p.16, Hultgård) for "Neu-iranische" nor "harward" (p. 18, Safa-Isfahani) for Harvard. Rather, I refer to cases where the translation is clearly incomplete or inaccurate, either semantically or syntactically; the few examples below are noteworthy:

§ 1.9: *agārēnīdār* should perhaps be translated as "neutralizer" and not "disabler"; § 2.19: *šnāxtār* should be rendered as "cognizant" and not "understander", which I believe is another case of neologism; in § 36.75: it might be more appropriate to change "inaccurately" to "inaccuracy", etc...

The following corrections may also prove helpful toward a better translation of the pertinent passages: the perplexing *wht*, found in, e.g., §§ 1.11, 3.2, 3.4, 30.17, and 36.14, following Zaehner ("Zurvanica III," *BSOAS*, 1939: 900 (f)), should be read *wād/bād* for *bawād* from *hūdan*: "to be."

§ 2.16: *mehmān* should be emended to **mehmānīh*, if it is to be translated as "residence."

§ 14.3: The translation of this passage – which seems to have been the result of a collaborative effort with Dr. Sims-Williams (p. 189), dealing with the merits of devouring of a corpse by wild animals, might make more sense if rendered as follows: "Whether one is virtuous or whether one is a sinner,

have been dealt with by Ascherson previously, e.g. *Polish August* (1981) and *The Struggle for Poland* (1987). In a larger discussion of nationalism, Ascherson also examines the Polish claim of descent from the ancient Sarmatians (Chapter 9) arriving at the questionable conclusion that there may, after all, be some validity to the claim of *szlachta* (Polish nobility) to this noble lineage. The *tamga* evidence (pp. 238-240) and the "Polish gallantry to women" etc., purportedly echoing the legendary "Sarmatian matriarchal society", offered in support of this claim, are at best flimsy.

Ascherson's use of fiction to mirror the dramatic events in the history of the region, however, is an endearing aspect of his work; for example, Fazil Iskandar's novel *Sandro of Chegem* is used to depict the decimation of the Greek population of the Black Sea during Stalin's era. Sandro, "an Abkhaz hero of opportunism" plans to buy the house of a Greek family – one of thousands – exiled to Siberia by the Communists; but, Sandro's father reminds him: "My son", 'he began in a quiet and terrible voice' "before, if a blood avenger killed his enemy, he touched not a button on his clothes. He took the body to the enemy's house, laid it on the ground, and called his family to come out and take in their dead man clean, undefiled by the touch of an animal. That's the way it was. These men, now, kill innocent people and tear their clothes off them to sell cheap to their lackeys. You can buy this house, but I will never set foot in it, nor will you ever cross the threshold of my house!" (p. 189).

In conclusion, it must be added that the book is enthusiastically recommended and a reliable translation into Persian, if not already done, would be a welcome project.

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Dādestān ī Dēnīg, Part I, Transcription, Translation and Commentary by Mahmoud Jaafari-Dehaghi, *Studia Iranica*, Cahier 20, Paris: Association pour l'avancement des études iraniennes, 1998, 295 pp., ISBN 2-910640-07-81.

It is always a wonderful occasion to see the publication of texts which have been unavailable, have never been translated before, or those in need of revision. The *Dādestān ī Dēnīg* (*Dd.*) or "Religious Judgments" can

and well in advance of the appearance of the Achaemenids. The classic study of the ancient peoples of the region around the Black Sea is M. Rostovzeff's *Iranians and Greeks in South Russia* (1922). More recently, M. Pfisterer has published a useful study of monetary circulation in the Achaemenid Empire: *Ein Silberschatz vom Schwarzen Meer; Beobachtungen zum Geldumlauf im Achaimenidenreich* (Paris, 2000).

N. Ascherson whose work is being reviewed here is a London-based scholar-journalist who has been fascinated by this Sea since childhood. His work is an excellent study of the subject-matter written with clarity and passion. It is comprised of an Introduction, eleven chapters and an Epilogue. Throughout the pages of this book numerous topics and sub-topics are examined which, while arousing the interest of the reader, make the job of a reviewer difficult due to the limited space.

The work can be described as a combination of a travelogue and historical research. In his travels to the region during the post-Soviet era, Ascherson's observations on the pollution, political, military, and social developments provide the readers with invaluable insights into the lives of the current inhabitants of the region. The plight of Turkish fishermen, who have fished themselves into poverty, the destructive role played by the international financial institutions in this matter (pp. 266-267), corruption among the socio-political elite, historical fabrications and falsifications, all receive their share of attention.

Since the history of the region around the Black Sea had been intertwined with the nomads, it is only inevitable that Ascherson should spend more than a few pages (pp. 49-88; 111-135; 210-228) on these wanderers. He justifiably mocks that "pseudo-science" called nomadology whose advocates include none other than the dilettante Edward Said – of *Orientalism* notoriety – and his minions. According to this new-fangled theory, "the torch of liberation has been handed on from the settled cultures to 'unhoused, decentered, exilic energies ... whose incarnation is the migrant'" (quoting Said, p. 55). (One wonders if Usama bin Laden and Mullah Omar, our today's wanderers, can be considered as two of the leaders of this civilizing and liberating theology!!!)

From reading pp. 136-175 we learn much about the intellectual and cultural life of the city of Odessa in the 19th century; particular attention is paid to the activities of the Polish double-agents, nationalists, and *litterati*, topics which

objective of the book is concerned, it is perhaps too soon to assess the reaction from Classical fields, assuming that the book does in fact reach its target audience. But, another recent example, in this case Pierre Briant's *Histoire de l'empire perse* (Paris, 1996) seems to have been of little success in changing the Classical mind-frame about the Near Easterners as anything more than mere barbarians out to destroy the glorious Greek civilization. I doubt that this book would be of much success in drastically changing this mentality either.

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Black Sea, Neal Ascherson, New York: Hill and Wang, 1995, 306 pp., ISBN 0809015935.

One of the most interesting features distinguishing the Black Sea from most bodies of water is that it is ninety percent dead. This curious feature is the result of the inrush of organic matter from rivers emptying into the Sea and the subsequent depletion of the dissolved oxygen; consequently, the bacteria resort to drawing oxygen from the inorganic matter found in water. In the process, they produce massive amounts of Hydrogen Sulfide (H_2S), a deadly gas which in the case of humans kills by destroying the olfactory sense where the further inhalation of the lethal gas is not perceived.

The Sea is also of great interest for the study of the history of the Iranian peoples, i.e., Persians, Scythians, Sarmatians, Alans, Ossetians, *et al.* The least of these interests lies in the name of this body of water which was given in the Achaemenid period (550-330 B.C.). We now know that what the Greeks erroneously called *Pontus Axīnus* "Inhospitable Sea", and the later *Pontus Euxīnus* "Hospitable Sea", were simply the different renditions of Iranian *axšaina- "dark colored", as noted by Max Vasmer in 1921 – a fact overlooked by Ascherson. Other hydronyms, e.g., Dnieper and Dniester Rivers, too, are derived from Old Persian *danu-apara and *danu-nazdya- "River to the rear" and "River to the front", respectively.

We, furthermore, know of the activities of that branch of Iranian peoples, namely the Scythians, in the same region from the ninth century B.C. onward – they were later pushed farther west by their Sarmatian cousins –

bottom-to-top approach in his study of Mesopotamian city, but in practice it seems that his approach is in fact the opposite, i.e., very top-to-bottom. He sets up a hierarchy from the gods to the kings to the elite to the ordinary town folks, to poor peasants and finally to nomads.

A bottom-to-top approach would entail a study of the infrastructure of the Mesopotamian civilization, especially its means of production. This was an economic system primarily based on agricultural production with varying degrees of dependence on pastoralism, trade, and what some would call an early form of credit banking. Similar infrastructure, whether in Babylonia or in Assyria or other areas, requires a distinct form of social organization and social relationships revolving around extended family, household production and ownership, and a political hierarchy that finds its legitimization in political ideologies and religious cosmologies.

In this bottom-to-top approach, similarities in aspects of Mesopotamian urbanism can therefore be explained not in the context of an ideal model, but in light of the fact that Mesopotamian cities were only an aspect of a distinct civilization built upon the above-mentioned infrastructure. Naturally, under more or less similar environmental conditions and with similar cultural background, various manifestations of this civilization and its many features, including cities, whether in the south or the north, would show striking similarities.

Therefore, one could argue that the author's ideal model is more a consequence of current academic predisposition for seeking order rather than an ancient cultural reality. Further, by devising an ideal model, a great deal of particularities have been glossed over, which, some would argue, are potentially of greater value in understanding ancient Mesopotamian civilization.

In conclusion, it seems that the author seeks two objectives by writing this book: (1) to build an ideal model of the ancient Mesopotamian city; (2) to demonstrate to scholars in Classical fields that urbanism and urban institutions did not emerge *de novo* in Classical Greece, but earlier examples can be found in well-established Mesopotamian urban civilization. The author may have been successful in the empirical aspects of his first objective and must in fact be commended for amassing substantial amount of informative data to support his model, but theoretically and methodologically, his model has shortcomings. As far as the second

The Ancient Mesopotamian City, By Marc Van De Microop, Paperback Edition, Oxford and New York: Oxford University Press, 1999, xv + 269 pp., ISBN 0-19-815286-8.

I see little benefit in commenting on matters philological or historical in this book, as this has been done by more qualified scholars in reviews of the hardback edition published in 1997. What I shall focus on, then, is a number of general theoretical and methodological issues that are fundamental to the arguments presented in the book.

By using data drawn primarily from southern Mesopotamia (i.e., Babylonia) and mostly dating to the Old Babylonian period, the author builds an ideal model (*sensu* Weber) for the ancient Mesopotamia city – that is the entirety of the region we collectively call Mesopotamia (i.e., Babylonia and Assyria) and, in some cases, the surrounding areas (e.g., Anatolia, Syria, Susiana) from the emergence of urbanism in the proto-literate period (mid to late fourth millennium B.C.E.) to the Islamic conquest (seventh century C.E.). According to the author, this ideal model exhibits a set of defining characteristics, with minor regional variations in systems of government, organization of craft activities, social organization, and modes of production. The bulk of the book is a selective documentation to support this ideal model.

Hazards of anachronism on this scale are obvious, and the author seems to acknowledge this while ignoring it. This reminds one of the tribulations of other attempts in broad generalization in modern studies of the ancient Mesopotamia which the author himself criticizes. The author presents as an example a case in which the study of a single archive (from the mid third millennium B.C.E. Baba temple in Lagash) and a broad, but unsubstantiated generalization by an earlier group of Assyriologists misled a generation of students of the ancient Near East into believing that third millennium Mesopotamian cities operated as a temple economy.

Like any other group of ancient people, Mesopotamians devised a number of strategies for coping with their surrounding natural and cultural environment. In the absence of advanced technology to drastically change natural conditions, there are only so many cultural responses that could be devised. This would have become apparent if the author had adhered to the approach he laid out in his introductory remarks. He promises to take a

L'élément qui rend ces deux éditions différentes est l'*Introduction* de Hugh Elton rédigée spécialement pour l'édition américaine (pp. xi-xix). A l'origine, cela devait contribuer à la présentation des plus importantes publications concernant l'armée romaine, c'est-à-dire à la présentation de tous les ouvrages qui ont été publiés entre la parution de la seconde édition du livre de G. Webster (1979) jusqu'à la date de l'écriture de l'introduction, c'est-à-dire, l'année 1996. L'initiative visant à inclure un tel complément et la mise à jour de la bibliographie mérite d'être soulignée. Etant donné que, de 1979 à 1996, ont été publiés des dizaines de livres et des centaines d'articles spécialisés traitant des sujets abordés par G. Webster, l'auteur de l'introduction devait procéder à une sélection des ouvrages les plus importants. Un tel choix soulève bien évidemment de nombreux problèmes mais, malgré quelques petites erreurs, il a été à la hauteur de la tâche. Dans la bibliographie qu'il propose, prédominent les ouvrages en anglais. Cette présence si marquée correspond effectivement à la position qu'occupent les chercheurs anglais et américains dans les études sur l'armée romaine. Cela ne signifie pas pour autant que les autres chercheurs n'ont pas leur mot à dire. Parmi les ouvrages cités, on constate le manque de plusieurs textes importants. A titre d'exemple, il faudrait en mentionner quelques-uns: G. Horsmann, *Untersuchungen zur militärischen Ausbildung im republikanischen und kaiserzeitlichen Rom*, Boppard a/Rhein, 1991; Y. Roman, éd., *La Frontière*, Lyon, 1993; Th. Kissel, *Untersuchungen zur Logistik des römischen Heeres in der Provinzen des griechischen Ostens (27 v. Chr. - 235 n. Chr.)*, St. Katharinen, 1995; Y. Le Bohec, éd., *La Hiérarchie (Rangordnung) de l'armée romaine sous le Haut-Empire*, Paris, 1995; M. Reddè, éd., *L'Armée romaine en Gaule*, Paris, 1996.

L'information selon laquelle le XVIème Congrès sur les frontières romaines prévu en Serbie en 1992 ne s'est pas déroulé (p. xix), est une information incomplète puisque ce congrès s'est tenu par la suite aux Pays-Bas en 1995 et ses actes ont été publiés en 1997 (W. Groenman-van Waateringe, B. L. van Beek, W. J. H. Willems, S. L. Wynia, eds., *Roman Frontier Studies 1995. Proceedings of the XVIth International Congress of Roman Frontier Studies*, Oxford, 1997). D'autre part, l'information selon laquelle M. A. Speidel serait le fils de M. P. Speidel (p. xvii) est, elle aussi, incorrecte. En réalité il est son neveu.