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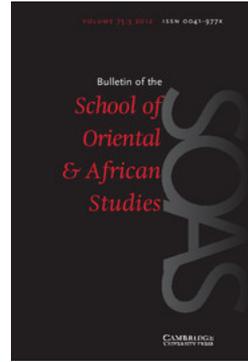
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***Corpus Inscriptionum Iranicarum. Part m: Pahlavi Inscriptions. Vol. IV. Ostraca and Vol. v. Papyri. Texts i: Ostraca, Papyri und Pergamente: Textband. Von Dieter Weber, x, 265 pp., 42 plates, 2 maps. London: School of Oriental and African Studies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

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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 J. de Menasce, 1957) followed by those of 65 previously unpublished papyri.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 The volume concludes with beautifully clear photographs of the hitherto unpublished items.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 Ardwaššt 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

an official to a warehouse-worker to the effect that the latter should hand out the commodity in question to such-and-such a person. Although the less common YHBWNt(°)—in so far as this reading is actually certain—could indeed represent *dād*, the otherwise consistent form of the documents would seem rather to require that we read the imperative *dahēd*, 'give! (plural)'. (In these texts the vowels of the verb endings are not generally indicated in writing; see Weber, p. 215.) The interpretation of the ostraca as lunch-tickets rather than as records of treasury transactions is supported by the fact that they have very often been crossed out (Weber: 'entwertet'), evidently to prevent fraudulent re-use of the discarded tokens. It would seem pointless to cross out a treasury record: these would either be stored for further reference, or, if no longer needed, thrown away. Moreover, the assumption that the texts are at least notionally letters from one person to another explains also why they so often begin with a formula of blessing or greeting, again pointless in a mere record. In particular, the interpretation of the concluding verb-forms as imperatives allows us to make sense of the frequent opening formula 'št PWN LK' (with variants), which evidently means 'Peace be to you!', an interpretation which Weber considered (p. 12), but then abandoned in favour of the suggestion that LK' is an abbreviation for 'LYK (which Weber misquotes as 'RYK), *dağr* 'long', and that the formula consequently means 'Frieden für lange (Zeit)'. The difficulty does, however, remain that in 'Book Pahlavi' the Aramaeogram LK (*tō*) is written without a final otiose strike.

In his discussion of the script Weber makes a distinction between the letter *t* (with a loop, as in 'Book Pahlavi') and *t* (either with a horizontal line in place of the loop, or merely as a vertical stroke) and claims that the latter is 'ein selbständiges Zeichen und nicht aus *t* herleitbar', referring for further discussion to an article of his which has not yet been published but which I have had the privilege to hear read at a conference. A full discussion of this hypothesis must await its appearance in print; for the moment it may suffice to say that Weber's claim (following Hansen) that the ideogram traditionally read as PWN ought instead to be interpreted as *pt'* leaves out of consideration the fact that in MP monumental script the word is unambiguously written as PWN.

FRANÇOIS DE BLOIS

**WILHELM EILERS:** *Westiranische Mundarten: die Mundart von Sivand.* (Westiranische Mundarten aus der Sammlung Wilhelm Eilers, Bd. III.) [xxiv], 376 pp., 4 plates. Stuttgart: Franz Steiner Verlag GmbH, 1988. DM 184.

The book under review is the third volume in a presentation of the Western Iranian dialects of present-day Iran and deals with that of Sivand, which is located about twelve

miles north-east of Persepolis on the old route connecting Isfahan and Shiraz. The author, having held the chair for Iranian at the University of Würzburg for many years, died on 3 July 1989 and whether a fourth volume of his *Westiranische Mundarten* on the dialects of Anārak and of the oasis of Hūr as envisaged in this book (cf. p. x) will ever be published is not known. Earlier volumes contained the dialects of Hünsār (vol. I, 1976), some 90 miles north-west of Isfahan, and of Gaz (vol. II, 1979), twelve miles north of the same town. Eilers began his study of these dialects in 1933 when he first went to the East, and he collected more material after 1936 as head of the German Archaeological Institute in Isfahan. Supplementary field-work was done after 1939 and it is only this material which survived World War II, and so could be used in the present volume. Eilers was able to verify this material during a short stay in 1976, and he has of course also profited from the publications of other investigators of the Sivand dialect, namely, F. Andreas (*Iranische Dialektaufzeichnungen*, Berlin, 1939, repr. 1972), O. Mann (*Kurdisch-persische Forschungen III/1: Die Mundarten von Khunsār, Mahallāt, Natānz, Nāyin, Sāmnān, Sīvānd und Sō-Kohrūd*, Berlin, 1926) and last but not least, P. Lecoq (*Le dialecte de Sivand*, Wiesbaden, 1979).

The introductory pages here include a preface (pp. vii-x), a list of sources and abbreviations (pp. xi-xx), a map of the region (p. xxi), and seven colour plates that show the author's main informant, 'Alī-Murād Burzū (and his family), as well as Sivand and its surroundings. The introduction (pp. 1-33) gives general notes on the geography of Sivand, its name, the character of the informants, the contents of the texts published here, and on the placing of the dialect of Sivand. It is followed by what Eilers calls 'Grammatik des Dialektes von Sīvānd' (pp. 35-137), which contains an ample commentary on phonetics (pp. 35-73), morphology (pp. 73-100), verbal stems (pp. 100-32), and a relatively short note on syntax (pp. 132-7). The major part of the book, however, comprises the texts and their translations (pp. 139-300), followed by a glossary (pp. 301-52), a useful list of idioms (pp. 353-73), and addenda (pp. 375-6).

As in the case of Eilers's earlier volumes, the main value of the present book lies in the introduction, and especially in the texts given there, which are made accessible by the translations and the detailed glossary, though the latter seems to be incomplete and is sometimes difficult to use because of the system of phonetic transcription employed. The texts and translations are unfortunately not printed on facing pages, which would have greatly facilitated their reading and usefulness.

Though the material used by Lecoq was collected in the seventies and is much more recent than that collected by Eilers, the latter's *Westiranische Mundarten* is by no means superfluous. There are important differences between the two publications, especially with regard to the linguistic treatment of the material. Eilers, in the tradition of his predecessors Andreas and Mann, uses a purely phonetic transcription to present the texts, thus