

stem *zrūn-* of Av. *zruuan-*), variant *zolado* as also in *zolado gōzogano* (NumH 273, *zonlado* intended in NumH 271?).

If my explanation of the PN *zonolado* is acceptable, *zorigo*, *zorago* ‘time, period, age’ comes from **zruwaka-* rather than from **zrūnaka-* as Sims-Williams wants, comparing Sogd. *zwrn’k*. As for the meaning note the interesting contrast between *zamano* in *aso mandaronigo rōso parso mabaro zamano* ‘from tomorrow and for all future time’ ms. J17 and *zorigo* in *aso mōso abo iaiōdano zorigo* ‘from now to eternity’, *ibid.* 20.

The work is a philological and linguistic masterpiece. Iranologists will impatiently await the publication of its second volume.

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JOHN R. HINNELLS:

Zoroastrian and Parsi studies. Selected works of John R. Hinnells.

vii, 430 pp. Aldershot: Ashgate, 2000. £50.

The book under review is not just a collection of articles, but a testimony to thirty years of dedicated research and first-rate scholarship, devoted to a religion of great ethical and intellectual appeal, Zoroastrianism, and to an exciting community, the Parsis. The volume comprises eighteen of John Hinnells’ articles, and includes some of his major contributions on the influence of Zoroastrianism on Judaism and Christianity, as well as a selection from his ground-breaking work on the history, religion and diaspora of the Parsis. The articles are grouped together thematically in six sections. Each of the latter is introduced by the author’s recent reflections on the subject, written specifically for this book and outlining areas for future research. The volume also includes a hitherto unpublished paper on ‘War and medicine in Zoroastrianism’ (pp. 277–300), which was delivered as the Second Dastur S. H. Kutar Memorial Lecture at SOAS in spring 1999.

Section A, ‘Theory and method in Zoroastrian studies’ consists of one article entitled ‘Postmodernism and the study of Zoroastrianism’ (pp. 7–25). This is a revealing account of the ‘meta-narrative’ in the work of various scholars of Zoroastrianism and their more or less conscious move towards postmodernist approaches.

Section B, ‘Zoroastrian influence on biblical imagery’ offers two of Hinnells’ crucial articles on the influence of Zoroastrian cosmology on Jewish eschatology. Together with scholars such as Mary Boyce, Shaul Shaked and Andres Hultgård, John Hinnells is one of the most important proponents of the idea that Zoroastrianism had a powerful impact on Jewish and Christian eschatology. The first article, entitled ‘Zoroastrian saviour imagery’ (pp. 45–72), focuses on the development of cosmic dualism and the concept of evil, including the devil, demons and hell, and their counterpart, God, angels and heaven. Most of these concepts are found in the Zoroastrian texts right from the beginning, but in Judaism they surface only in the Intertestamental literature and the New Testament, dating roughly from around 200 B.C.E. to 100 C.E. Thus there appears to be a time-lag between the earliest historical contacts between Persians and Jews—dating back to the beginnings of the Achaemenid period in the sixth century B.C.E.—on the one hand, and the attestation of apparently Zoroastrian ideas in Jewish texts, which date only from the second century B.C.E. and later, on the other.

This problem is addressed in the second article entitled ‘Zoroastrian

influence on Judaism and Christianity: some further reflections' (pp. 73–92), where Hinnells makes a compelling case for a later dating of the period of influence. He argues that it took place during the Parthian period, and convincingly describes the historical setting which makes such influence—as he writes—'not only possible but likely' (p. 33). For, between 200 B.C.E. and 100 C.E., Jews and Zoroastrians were allies fighting against common enemies, first the Seleucids and then the Romans, and Zoroastrianism was a powerful presence in the Jewish world.

The major part of this book, comprising Sections C, D and E, is appropriately dedicated to the field in which John Hinnells' research is most innovative: that of the Parsi communities around the globe. Section C, on 'Parsi history' includes three articles on the relationship between the Parsis and the British (pp. 101–73), originally published in the 1978 edition of the *Journal of the K.R. Cama Oriental Institute*, and a fourth one on 'Social change and religious transformation among Bombay Parsis in the early twentieth century' (pp. 175–200).

What distinguishes his work from that of his predecessors, such as, for example, E. Kulke, is that—in his interpretation of attitudes to social problems—Hinnells takes religion seriously into account. This is particularly obvious in the articles collected in Section D entitled 'Zoroastrianism and the Parsis'. For example, in his contribution on 'Parsi charities in the 19th and 20th centuries' (pp. 209–40) he convincingly demonstrates the religious foundations of the 'Flowering of Zoroastrian benevolence'. Hinnells concludes that Parsi charities indicate that 'the ideals of the religion ... have been implemented on a scale perhaps unequalled in any other community' (p. 238).

The same approach is also apparent in his important article on 'Contemporary Zoroastrian philosophy' (pp. 241–75), where he summarizes the various religious and intellectual movements within the community in the nineteenth and twentieth centuries. In spite of a great diversity of opinion regarding Zoroastrian religious philosophy, he concludes that within their moral philosophy there are constant features, which have changed little over the millennia. These include care for Ahura Mazda's good creation, and an emphasis on truth and honesty, industry and learning. These values and attitudes contributed to the Parsi rise to prosperity and influence in British India, and continue to characterize the diaspora communities. Hinnells points out that '[h]owever Zoroastrians may philosophise, what they practice has remained constant' (p. 271).

Section E includes four articles in Hinnells' current field of research: the Parsi diaspora, which is the title of this section. His article on Muncherji Bhowmager (pp. 307–34) throws new light on the second Asian MP at Westminster as a politician and as a Zoroastrian. The last three contributions on 'The modern Zoroastrian diaspora' (pp. 335–430) are comparative studies of Parsi settlements around the globe and investigate the modes of, and motives for, their emigration. All this work is based on original research and is without precedent both thematically and methodologically. With these studies Hinnells outlines a whole new field of research (cf. p. 365), to which he is devoting a major book, soon to be published by Oxford University Press.

In conclusion, *Zoroastrian and Parsi studies* is a treasure-trove of information which facilitates our understanding not only of the Zoroastrian religion, but also of the historical background of Christianity and, especially, of the Zoroastrians themselves.

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