

— OBITUARIES —

Professor Mansour Shaki (1918-2000)

On March 24, 2000 Mansour Shaki passed away at his home in Prague. Shaki's father, Shaikh Ali Khan was a military man who had immigrated from Soviet Azerbaijan to Iran and taught in the military academy during the reign of Reza Shah. Unlike his father and his two brothers who had joined the military, Shaki was more interested in science and humanities. He did his undergraduate and part of his graduate work in England and finally finished his Ph.D. in Prague. Shaki had a Ph.D. in Physics and was a physicist by training but he spent his life teaching and doing research on Middle Persian, Persian and Sasanian social, religious, and legal history.

In 1948 when he moved to Czechoslovakia he was introduced to Jan Rypka through his acquaintance with Sadeq Hedayat and he remained in Prague until his death. He began teaching Persian and his early works reflect his preoccupation with the Persian language and literature. The result of this period of his work were three monographs and several articles on the Persian language. In the late seventies he began working on Middle Persian as well although he was not trained in that field. His interest in the field of Middle Persian studies led him to work on Sasanian social and legal history for the rest of his life. Most of his work can be found in *Archiv Orientální*, but he also contributed to festschrifts and memorial volumes as well as several articles in Persian. During his later years, he was a very important contributor to the Encyclopaedia *Iranica* and wrote significant articles to that endeavor.

He was not only a literati but also an excellent painter. His office he had drawn a painting of Babak Khorramden, the famous Persian rebel which reflected his political and spiritual leanings throughout his lifetime. He was one of the great Iranian scholars who had a keen eye for details and will be missed by the academic community in Iran and abroad.

Ali Ashraf Sadeqi & Touraj Daryaee

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Professor Ronald Eric Emmerick (1937-2001)

Far from the old Villa on the Rothenbaumchuisse 36, Hamburg, I am trying to remember a few short years ago, regarding my teacher, Professor Ronald Emmerick...

Going through the first door, and then right: I open it, at the left corner he is sitting and smiling. He talks very relaxed: It is about 'So disch', one of his favorites. Then "the foremost living scholar of Khotanese" stands up and walks slowly in the room ...

Your curiosity cannot be stopped for not asking the question: "Which languages do you know?" Later on – in the early days of my acquaintance with him – when I realized that how many languages he knew, thence, I should have asked: "Herr Emmerick, which languages you do not know?" He laughed, and with his lovely smile looked at me, without giving me any answer. And that was maybe the only time that he did not give me an answer. If he did not know an answer to a question, he would search for the answer as long as it would take, until to find the 'solution'.

It was a privilege for Mark and me – as the only students of an academic year – to take the Avestan and 'Ossetisch' classes with Professor Emmerick, as it has remained memorable.

I had to close the door behind me and go far, far away... Now I am trying to remember him, his smile, as he told us he likes to read encyclopedias or dictionaries before going to bed. And he liked spent time behind computer as he was informed about the Internet ... Maybe I would find him there...

Professor Ronald Eric Emmerick was born in 3. March 1937 in Sydney, Australia. He was the only son of Eric Steward and Myrtle Caroline Emmerick.

He was married to Margaret Ann Frohnsdorff on 4. July 1962. They had three children: Paul Ronald, Catherine Ann and Veronica Jane. To my regret I found out that Paul Ronald died 27. July 2001. So Professor Emmerick, who "had been battling with cancer for some time, was mortally struck by the death of his only son" and passed over one month later in Hamburg: on 31. August 2001.

I offer his family and the staff in Iranian Studies in Hamburg my condolences, and console myself with Marina Cvetaeva's words: "... you live in us further."

Laleh Ghahreman

His academic career:

- B. A. with First Class Honours and University Medal for Classics, University of Sydney, 1959.
- Teaching Fellow, Latin Department, Sydney University, 1959.

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- Research Fellow, St. John’s College, Cambridge, 1964-1967.
- M. A., Ph.D. (Cantab), 1965.
- Lecturer in Iranian Studies, School of Oriental and African Studies, University of London, 1964-1967.
- Visiting Associate Professor of Old and Middle Iranian, Oriental Institute, University of Chicago, 1967-1968.
- Ordentlicher Professor of Iranian Philology, University of Hamburg, Germany, since 1971.
- Professeur au Collège de France, March 1988.
- Elected Corresponding Fellow of the British Academy, 1990.
- Elected Corresponding Member of the Istituto Italiano per l’Africa e l’Oriente (formerly Istituto Italiano per il Medio ed Estremo Oriente), Rome, 1990.
- Since 1994 “Projektleiter” of the “Akademienvorhaben Turfanforschung” for the Berlin-Brandenburgische Akademie der Wissenschaften.
- Elected Corresponding Member of the Österreichische Akademie der Wissenschaften, Vienna, 1997.
- In 1999, Elected Honorary Fellow of the Australian Academy of the Humanities.
- Editorial and advisory board memberships:
 - Encyclopaedia Iranica
 - Gonda Indological Studies (Groningen)
 - Groningen Oriental Studies
 - Indo-Iranian Journal
 - Journal asiatique
 - Journal of the European Ayurvedic Society
 - Manuscripta orientalia (St. Petersburg)
 - Silk Road Studies (Brepols, Belgium)
 - Tocharian and Indo-European Studies (Reykjavík)
 - WordPerfect Newsletter.

See <http://www.smh.com.au/news/0112/14/text/obituaries.html>

See: <http://www.umich.edu/~aos/emmerick.html>

See the homepage of Ronald Eric Emmerick:

HYPERLINK "<http://www.rrz.uni-hamburg.de/emmerick/>"

<http://www.rrz.uni-hamburg.de/emmerick/>

for the bibliography see *ibid*.

Professor Ilya Gershevitch (1914-2001)

O tenebris tantis tam clarum extollere lumen

Ilya Gershevitch, an Iranist of profound gift and perception, belonged to a disappearing breed of pioneering Oriental philologists. He was born in

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Zurich, Switzerland on 24 October 1914, the only son of Arkadi and Mila Gershevitch of Smolensk. Growing up in multilingual Switzerland, the Russian-speaking Ilya acquired fluency in European languages, a facility that would leave colleagues and students simply awe struck, especially when as praelector he introduced the latter to vice-chancellors for their degrees in flawless Latin.

After his schooling in Locarno and Lugano, Gershevitch attended the University of Rome to read Classics and Comparative Philology with Antonio Pagliaro. He proceeded then to England after receiving his *Dottore* in 1937, where an intended three-month stint turned into a lifetime's stay when Walter Bruno Henning, the Parsee Community Lecturer who succeeded H.W. Bailey in 1936 at the Schools of Oriental and African Studies (SOAS), attracted him to studying Iranian languages. He enrolled as a student in 1938, but with the outbreak of hostilities and evacuation of SOAS to Cambridge, was also required to monitor foreign language broadcasts between 1942 and 1947. Despite these demands, Gershevitch earned his second doctorate from the University of London in 1943 for his analysis of Manichaean Sogdian texts. This was published as *A Grammar of Manichaean Sogdian* (Oxford 1954, repr. 1961): an exhaustive treatment of all aspects of the hitherto unknown Sogdian language from fragments deciphered previously by Henning; it remains a standard reference work to this day. Originally a doctoral dissertation, it is a magisterial examination of intensely complex data and *minutiae* supplemented by wealth of examples which makes it a model for all dissertation in not only Iranistics but also historical linguistics.

In 1948, Gershevitch was called to the newly established Lectureship in Iranian Studies at the University of Cambridge. He next embarked on editing Yasht 10, namely, *The Avestan Hymn to Mithra* (Cambridge 1959, repr. 1967). Here his ideas on the metamorphosis within the Old Iranian religious structure from its hoary Indo-Iranian origin to Zarathushtrianism and finally Zoroastrianism are adumbrated. He also demonstrated therein the Iranian antecedents of the Roman Mithras and his supercedure by Ahura mazda in the early Iranian pantheon. That it set the benchmark for future Yasht editions and a “new era in Avestan scholarship” cannot be gainsaid. While the approach was retained, some thoughts were revised

and outlined in “Zoroaster’s Own Contributions” [xiii].¹ In these studies as well as “Old Iranian Literature” [xiii] and “Approaches to Zoroaster’s Gathas,” (Iran, XXXIII [1995]: 1-29), he firmly endorsed Henning’s sixth century dating of the Iranian seer and his historical authorship of the Gāthās and steadfastly maintained this long after the *communis opinio* had veered between 1500 and 1000 BC.

The inspiration of his mentor Henning is acutely discerned here and elsewhere. As his oldest pupil, Gershevitch intimately knew this giant and till the last expressed his indebtedness to and espoused his master’s *Forschungsstand* convinced that “the chances of his taking a false step in the solution of whatever problem he decided to tackle were reduced to the minimum compatible with human fallibility.”²

Such elegance was also evinced in his papers to the late Vladimir Minorsky [xiii] and Emile Benveniste [xv]; the felicitously titled “Farr u Aurang” offered to Mary Boyce, a long-time colleague and another distinguished pupil of Henning;³ a ninetieth birthday essay to Sir Harold Bailey and, almost a decade later, a post-prandial, memorial eulogy at his centenary which I had the great good fortune to attend in Cambridge.⁴ Gershevitch spoke and wrote in English with a flair that was the envy of many native writers. His seminal erudition was communicated with witty incisiveness in tantalizingly titled papers on Old Persian linguistics, Elamite onomastics, Achaemenid history, Avestan hymnology, Sogdian palaeography, Bactrian epigraphy, Ossetic lore and Bashkardi dialectology. Besides precise encyclopedic contributions and penetrating book reviews, he co-edited the *W.B. Henning Memorial Volume* [xiii] and Igor Diakonoff *Festschrift* [xiv], and edited Volume 2 of *The Cambridge History of Iran: The Median and Achaemenid Period* (Cambridge, 1985). An

1. Roman numerals in square brackets refer to the pagination for fuller documentation located in *Philologia Iranica*, ed. Nicholas Sims-Williams, Beiträge zur Iranistik (Wiesbaden, 1985), xi-xv.

2. “W.B. Henning 1908-1967 *In memoriam*,” *W.B. Henning Memorial Volume*, ed. Mary Boyce and Ilya Gershevitch (London, 1970), vii.

3. “Farr u Aurang,” *Papers in Honour of Professor Mary Boyce*, ed. A.D.H. Bivar *et al.*, Acta Iranica 24 (Leiden, 1985), 191-194.

4. “Otmehaya 90 letie so dnya rozhdeniya Sera Garol’da Beili” [Marking Sir Harold Bailey’s 90th birthday], *Vestnik Drevnei Istorii*, 4 (1990): 208-216. Professor Nicholas Sims-Williams informs me that an English translation will appear in a volume of papers which were read at the “Indo-Iranian Languages & People” symposium jointly organized by The British Academy and Ancient India and Iran Trust in Cambridge (16-18 December 1999) to commemorate Bailey’s birth centenary.

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envious range of objective rigour comfortably demonstrated in rich articles instead of books is copiously testified in his output. To some, his dianoetic style made for convoluted reading: I, for one, return to his writings for the sheer pleasure of its refined prose. His sense of nuance and detail was also evident in his “dedicated but wholly uncompromising” teaching as remembered by Nicholas Sims-Williams, his most illustrious student and himself an Iranist of universal repute. Indeed Ilya Gershevitch would not compromise on the tergiversations of an “ažu-“ or a “cercle gāthique” posited by his continental colleagues; his response to the latter would be: “Compared with Zoroaster’s epoch-making discovery of the twinning thought-egg, the other famous egg in history, that of Columbus, is mere chickenfeed.”⁵

In his final years, Gershevitch cultivated fruitful relations with Italian colleagues who reaped immensely from his learning. He duly noted Gherardo Gnoli’s rethinking and rehabilitation of his teacher’s views in the 1997 UCLA lectures.⁶ Gnoli repeatedly acknowledges Gershevitch’s influence on his reconsideration of Zoroastrian history as well as his stimulating insights into historiography that prompted him to dedicate *The Idea of Iran* (Rome, 1989) to him. Antonio Panaino likewise dedicated his fine edition of *Tištrya: The Avestan Hymn to Sirius*, Part I (Rome, 1990) and his 2001 *Quatre Leçons* at the Collège de France. But the crowning monument of Gershevitch’s scholarship and teaching is revealed in the superb edition of *The Christian Sogdian Manuscript C2* (Berlin, 1985), the published version of a doctoral dissertation inscribed to him by his student, Nicholas Sims-Williams.

Five significant undertakings, regrettably unfinished, now constitute his *Nachlass*. In 1956, Gershevitch set out with his wife, Lisbeth, for Bashkard, an inhospitable enclave of southeast Iran along the Makran littoral. In fact this area was hardly attested by Western travelers and the Gershevitchs were the first Europeans to have visited the area in and around the Biverch district that lay northwest of and between Angohran and Garahven. Detailed notes of his dialect

5. Art. Cit., Iran, 6. This was originally a lecture delivered at a Zoroastrian studies colloquium. A simplified version shorn of notes and appendices is in “Dissent and Consensus on the Gāthās,” *New Approaches to the Interpretation of the Gāthās: Proceedings of the First Gāthā Colloquium held in Croydon, England (5th-7th November 1993) under the auspices of the World Zoroastrian Organisation*, ed. Farrokh Vajifdar (London, 1998), 11-26.

6. Gherardo Gnoli, *Zoroaster in History*, Biennial Yarshater Lecture Series No. 2 (New York, 2000).

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recordings remain unpublished save for select remarks in “Outdoor Terms in Iranian” [xii], “Agricultural Terms in Iranian” [xiii] and “Iranian Chronological Adverbs” [xiii]. Two decades into his teaching career, Gershevitch was invited to deliver the Ratanbai Katrak Lectures at the University of Oxford in 1968; a signal honour and the highest distinction bestowed in Zoroastrian studies. In two of those six lectures he argued that the Elamite records preserved in Achaemenid chanceries were to be read as Old Persian because the former version truly represented Darius’s original Persian pronouncements at Bisitun. These and lectures on other topics never saw the light of day but readers may profitably consult his “Iranian Nouns and Name in Elamite Garb” [xiii], “The Crushing of the Third Singular Present” [xiii], and “The Alloglottography of Old Persian” [xiv]. A work-in-progress report was all that was published on a rare Buddhist Bactrian text in “The Bactrian Fragment in Manichaean Script” [xv]; and, due to failing eyesight, there remain an incomplete discussion of Yasna 51 as well as field notes on South Ossetian dialects following a visit to that autonomous republic’s capital, Tskhinvali, in 1990.

Accolades and appointments, not unexpectedly, came to Ilya Gershevitch during and after the completion of his formal teaching duties. He served as a Reader in Iranian Studies (1965-1982) and Fellow of Jesus College from 1962 until his demise. He was invited to Visiting Professorships of Indo-Iranian at Columbia University (1960-1961, 1965-1966) where he offered courses on Old, Middle and New Iranian; and as a University Exchange Visitor to the U.S.S.R. (1965). Gershevitch was elected a Fellow of the British Academy (1967); President of Philological Society (1980-1984); and corresponding fellow of the Danish Academy of Sciences and Letters (1982), Accademia dei Lincei (1987) and Academy of Sciences of the Russian Federation (1992). He was awarded an Honorary Doctorate by the University of Berne (1971) and in the same year attended the 2,500th anniversary celebrations at Persepolis as well as the World Iranist Congress in neighbouring Shiraz.

It is heartening that Ilya Gershevitch received encomia in Russia, Switzerland and Italy; unlike Zarathustra, not all prophets go unsung in their lands. He rounded the “final turning point of existence” (Y. 51.6) and has now joined his teacher at the House of Song: an apposite abode for an accomplished cellist and pianist.

Burzine K. Waghmar

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Duncan Neil MacKenzie (1926-2001)

When we think of the Pahlavi studies, two names come to our mind immediately: West, who laid the foundation of Pahlavi scholarship in the second half of the nineteenth century, and MacKenzie, who brought it one hundred years later to perfection. With his *Concise Pahlavi Dictionary*, published in 1971, a new age in Middle-Persian studies began. MacKenzie's dictionary was the first of a small group of brilliant Middle-Persian dictionaries that all appeared in the eighth decade of the past century, namely Gignoux's *Glossaire to the inscriptions* (1972), part two of Nyberg's *Manual* (1974) and Boye's *World-List of the Manichaean texts* (1977). It is, however, MacKenzie's *Concise Dictionary* that enormously facilitated the study of the Zoroastrian Middle-Persian texts, as Bartholomae's *Altiranisches Wörterbuch* did the same with the study of the Avestan texts when it was published in 1904. MacKenzie's dictionary made Middle-Persian attractive to learn and Pahlavi texts interesting to study. It brought its author a deserved and everlasting fame.

Beside his dictionary, MacKenzie edited a couple of Middle-Persian texts. He also wrote articles and reviews dealing with Pahlavi language and literature. They are sharp-edged philological investigations, lucidly written, impressively discussed and amusing. Only masters can make out of difficult subjects easy stuff to read and enjoy. He was one of them.

Wahist bahr u-š gar [^]dm[⊗]n padišn b [^]d.

Bijan Gheiby