



**Review: [Untitled]**

Reviewed Work(s):

*Arische Forschungen. Yaghn#b#-studien I. Die Sprach-geographische Gliederung des Yaghn#b-Tales* by Heinrich F. J. Junker

H. W. Bailey

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whence the conclusion is drawn that the Zurvanists began their *μυθοποιία* with Yasna 30, 3.

On pp. 12 and 94 an attempt is made to explain Bh. § 70 (only Elamite preserved): Dareios expressed himself "In Aryan", but his commands were written down in Aramaic.

It may, however, be noted that Sogd. *prβ'r*, p. 97, does not prove original *b* for Hebr. פִּרְרָר beside פִּרְרָר (cf. Av. *pairi.vāra-*), since Sogd. *-β-* can represent *-v-*, as in Man. Sogd. *ptβylyy* "command" (*apud* Lentz, *Die Stellung Jesu . . .*, p. 42) = \**pati-vaida-*, Arm. loan-word *patouēr*.

It would be interesting, if it were not incredible, to have an Avestan word in Aramaic, but *hmvnyt*, p. 57, will doubtless find a better explanation. We have probably to think of \**hamavan-* (cf. for the suffix Pahl. *hāmōn*, Paz. *hamāvan*), and a connection with Pahl. *hamist* "together", where *-ist* appears to be the same as the *-ist* of *naχvist*, *harvist*, and in double superlatives *-tomist*.

It will be clear from these remarks that the book is full of valuable observations.

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ARISCHE FORSCHUNGEN. Yaghnōbī-Studien I. Die sprachgeographische Gliederung des Yaghnōb-Tales. Von HEINRICH F. J. JUNKER. Mit vier Karten. Des XLI. Bandes der Abh. d. phil.-hist. Klasse d. sächs. Akad. d. Wiss. Nr. II. pp. 131. 1930.

This *Abhandlung* is the result of studies in connection with the Yaghnābī language and people, which were made possible by a journey of the author and Robert Gauthiot to the valley of Yaghnāb in 1913, A report was published by Professor Junker in *Indog. Jahrb.*, ii. and an important contribution to the knowledge of Yaghnābī was made in the publication of three tales in Yaghnābī (Junker, *Drei Erzählungen auf Yaghnōbī*, Sb. d. Heid. Akad. d. Wiss., 1914), translated from the Persian.

The present book is devoted to the geography of the Yaghnābī valley in relation to the dialectology of the language. The name in the form Iagnaube was mentioned by de Ujfalvy in 1877, the Russians used Ягнаубъ and Ягнау, Junker recorded Yaγnō'b. The valley lies to the east of Samarkand in the Kōhistān, between the Zarafshān and Hisār ranges. The importance of the Yaghnābī language lies in its close relationship to the Sogdian dialects.

Professor Junker has carefully worked over the linguistic material

of de Ujfalvy (published before W. Geiger's work in the *Grundr. d. iran. Phil.*, which was based mainly on the unpublished Yaghnābī studies of Salemann), and also the contribution of Mallitskii which appeared after Junker's *Drei Erzählungen*.

The situation of the Yaghnābī valley is described, pp. 29 ff., with two sketch-maps of importance. Pages 33–107 are devoted to earlier reports concerning the valley, those of G. von Meyendorff, 1820, A. Lehmann, 1841–2, L. N. Sobolev, 1874, E. de Ujfalvy, 1878, A. L. Kuhn, 1881, Sh. Akimbetev, 1881, Capus and Bonvalot, 1883, W. I. Lipskii, 1896, N. G. Mallitskii, 1906 (publ. 1924), and official literature. All these reports are carefully analysed and annotated with many corrections, the result of Professor Junker's own observations. We thus have a clear view of the whole geographical area, including the names of all the Yaghnābī settlements, however small. The information of these travellers is further enlarged and confirmed by a text recorded by Kuhn, here given in phonetic transcription and translation, containing the Yaghnābīs' views of the extent of their district. On pp. 120 f. we have a list of the settlements whose mother speech is Yaghnābī. The remainder of the book sets out the dialects within Yaghnābī itself with a valuable dialect map, p. 127.

The whole is of great importance and rouses a keen desire for the further contributions which are promised. It is unfortunate that the hard conditions of life among the Yaghnābīs choked any interest in literary effort, but what we have of the language is invaluable for Iranian philology.

H. W. B.

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DER URSPRUNG DER MAGIER UND DIE ZARATHUSTRISCHE RELIGION.

Von GIUSEPPE MESSINA, S.J. pp. 102. Pontificio Istituto Biblico, Roma, 1930.

The difficult problem of the relationship of the Magians to Zarathushtra and his community is here once more made the subject of an elaborate study by Professor Messina, a pupil of the late Professor Markwart. It must reluctantly be confessed that the question cannot be considered settled. From a careful study of the passage of Pliny, *Nat. Hist.*, 30, 1 f., compared with other Greek authors, Professor Messina has shown that the Greeks of the fourth cent. B.C. knew of Magians in the strict sense whose *μαγεία* was a philosophy and a theology, beside the Magians wrongly so-called, whose correct