

# Iranian Languages and Texts from Iran and Turan

Ronald E. Emmerick  
Memorial Volume

Edited by Maria Macuch,  
Mauro Maggi and Werner Sundermann

2007

Harrassowitz Verlag · Wiesbaden

ISSN 0944-1271  
ISBN 978-3-447-05670-0

## Contents

Foreword . . . . .	XI
MAURO MAGGI (ed.) Ronald Eric Emmerick (1937–2001). . . . .	XIII
MAURO MAGGI Bibliography of Ronald Eric Emmerick . . . . .	XXI
FRANÇOIS DE BLOIS The Name of the Black Sea . . . . .	1
ALBERTO CANTERA The Accusative of the <i>i</i> - and <i>u</i> -Stems with Presuffixal Full or Large Grade in Avestan. . . . .	9
CARLO G. CERETI “And the <i>frawabrs</i> of the men [...] agreed to go into the material world”: Zoroastrian Cosmogony in the 3 <sup>rd</sup> Chapter of the <i>Greater Bundahišn</i> .	21
DUAN QING The <i>Maitrī-bhāvanā-prakarāṇa</i> : A Chinese Parallel to the Third Chapter of the <i>Book of Zambasta</i> . . . . .	39
DESMON DURKIN-MEISTERERNST Aramaic in the Manichaean Turfan Texts . . . . .	59
ELA FILIPPONE Is the Judge a Questioning Man? Notes in the Margin of Khotanese <i>pharšavata</i> - . . . . .	75
PHILIPPE GIGNOUX La démonisation d’Alexandre le Grand d’après la littérature pehlevie .	87
JOST GIPPERT Albano-Iranica . . . . .	99
GHERARDO GNOLI Old Persian <i>xšaça-</i> , Middle Persian <i>šabr</i> , Greek ἔθνος . . . . .	109
ALMUT HINTZE The Fire Wāzišt and the Demon . . . . .	119

HELMUT HUMBACH The Indian God of Wine, the Iranian Indra, and the Seventh Aməša Spənta . . . . .	135
JEAN KELLENS Quand Darius parle à Darius . . . . .	143
HIROSHI KUMAMOTO Sino-Hvatanica Petersburgia: Part II . . . . .	147
GILBERT LAZARD La versification en parthe et son heritage persan . . . . .	161
V. A. LIVSHITS The Leader of the People of Chach in the Sogdian Inscriptions and Coin-Legends . . . . .	173
MARIA MACUCH The Pahlavi Model Marriage Contract in the Light of Sasanian Family Law . . . . .	183
MAURO MAGGI <i>Vimalakīrtinirdeśasūtra</i> Quotations in the Khotanese <i>Book of Vimalakīrti</i> . . . . .	205
DIETER MAUE Tumschukische Miscellen I: Beobachtungen zur Metrik . . . . .	225
ENRICO MORANO A Working Catalogue of the Berlin Sogdian Fragments in Manichaean Script. . . . .	239
ANTONIO PANAINO Ahura Mazdā and the Darkness: About the Meaning of Y. 44, 5b. . . .	271
LUDWIG PAUL Zur Lage der Gōrānī-Dialekte im Iran und ihrer Erforschung . . . . .	285
ELIO PROVASI A Son of the Manichaean Living Spirit. . . . .	297
CHRISTIANE RECK Tage der Barmherzigkeit: Nachträge zu den mitteliranischen manichäischen Montags- und Bemahymnen. . . . .	317
ADRIANO V. ROSSI More Khotanese Colours . . . . .	343
RÜDIGER SCHMITT Bemerkungen zu den Belegformen des Titels iran. * <i>bazahrapati</i> - . . . .	355

MARTIN SCHWARTZ	
Kerdīr's Clairvoyants: Extra-Iranian and Gathic Perspectives. . . . .	365
NICHOLAS SIMS-WILLIAMS	
The Sogdian potentialis . . . . .	377
PRODS OKTOR SKJÆRVØ	
A Khotanese Amulet. . . . .	387
WERNER SUNDERMANN	
Eine Re-Edition zweier manichäisch-soghdischer Briefe. . . . .	403
PHILIPPE SWENNEN	
L'hypothèse de la « Stammhandschrift » dans le corpus des Yašt . . . .	423
DIETER WEBER	
Einige Bemerkungen zur Paläographie des Pahlavi . . . . .	433
EHSAN YARSHATER	
The Dialect of Karingān. . . . .	443
YUTAKA YOSHIDA	
Notes on the Khotanese Secular Documents of the 8 <sup>th</sup> -9 <sup>th</sup> Centuries. .	463
Indices. . . . .	473
Index of Words . . . . .	473
Index of Quotations . . . . .	480
Abbreviations. . . . .	483
Languages . . . . .	483
Sources . . . . .	485
Periodicals, series and books. . . . .	487

## Foreword

The idea of a volume on Iranian studies in memory of RONALD E. EMMERICK arose spontaneously at the time of his death and was prompted by a desire not only to testify to the appreciation by his colleagues and friends for his distinguished scholarly work, but also to reciprocate, in some way, the stimuli and teachings which he always generously offered.

On the occasion of the academic memorial service held in Hamburg on 14 December 2001 in his honour MARIA MACUCH proposed to MAURO MAGGI that such a volume be included in the “Iranica” series of which she is editor, and WERNER SUNDERMANN also offered to help with the editing. Thus, it was natural that we edit this volume together.

The thirty-three papers collected here are essentially concerned with Old, New and, above all, Middle Iranian languages and texts, and they thus reflect the predominant scholarly interests of RONALD EMMERICK, whose researches were also directed towards Indian and Tibetan studies, especially classical medical texts. Nine papers deal with the Khotanese (and Tumshuquese) language and texts, thus paying homage to EMMERICK’s main field of research.

Of course the contributions in this collection should have been far more numerous but, much to our regret, constraints of space have forced us to limit the number of contributors, with the consequence that many colleagues and friends who would have gladly participated in honouring the memory of RONALD EMMERICK, and whose names one would expect to find here, are unfortunately not represented by a paper. We trust they will understand, and we are sure that they participate in the sentiments that induced us to publish this volume.

We would like to express our thanks to all the colleagues who have enthusiastically contributed their papers and waited patiently for the appearance of the volume; to ANN EMMERICK for providing for publication a photograph of her husband that was taken at a reception at the Rijks Universiteit Groningen in 1999; to BARBARA GOSS, a fellow countrywoman of EMMERICK’s, for accurately revising and polishing the English of the papers by non-English speakers; to CLAUDIUS NAUMANN for his usual and competent care in the preparation of the volume; and to GERAINT EVANS for a final help with the English after BARBARA GOSS fell seriously ill.

Finally, we would like to thank our colleague EHSAN YARSHATER (Persian Heritage Foundation) for his generous subvention towards the publication costs of this volume.

The Editors

## Ronald Eric Emmerick (1937–2001)<sup>1</sup>

Professor RONALD ERIC EMMERICK was born in Sydney, Australia, on 9 March 1937. He died on 31 August 2001, sixty-four years old. With his untimely death, Iranian, Indian and Tibetan studies have lost one of their most eminent and esteemed scholars. Yet, those who had the good fortune of knowing him know that his learning, interests and activities were much wider than is apparent from his works. The energy and intensity with which he applied himself to his work and to life in general, his moral uprightness and scholarly integrity, and his reservedness, combined with his sense of humour, aroused one's admiration for him both as a scholar and as a person. Ample witness to this is borne by the booklet containing the recollections and tributes of twenty-six friends and colleagues that was prepared on the occasion of the academic memorial service held in Hamburg on 14 December 2001 to honour him.

He had a keen interest in languages and their history. Even as a child, he invented an imaginary language that was spoken in an imaginary town. Thus, it was only natural that, after high school, his love of languages led him to the study of Latin, Greek, French and German at Sydney University, where he studied from 1955 to 1958, also attending an unofficial Sanskrit course, and took his B.A. degree with First Class Honours and University Medal for Classics with a thesis on "Mycenaean morphology". There he stayed on as teaching fellow in the Latin Department in 1959. His choice to write his thesis on Mycenaean Greek, whose script, the Linear B, had been deciphered only in 1953, attests to his intellectual curiosity. It has been revealed ever since how he was attracted by new and little explored subjects whose study could open up new perspectives and deepen our knowledge of history of mankind. However, the chosen field of research of RONALD EMMERICK was Khotanese, the fascinating Eastern Middle Iranian language used in the first millennium in the Buddhist Saka kingdom of Khotan on the southern branch of the Silk Route in the present-day Xinjiang Uygur Autonomous Region of the People's Republic of China. To the elucidation of the Khotanese language and texts RONALD EMMERICK has devoted the best part of his life and research activity. He had not yet heard of this language when in Sydney, at the age of twenty-two, he read the inaugural lecture that had been delivered in 1938 by the scholar who was to become his teacher. This reading made him so enthusiastic that he decided to study Khotanese with HAROLD

1 This is a revised and slightly modified version of the obituary published in *East and West* 51/3–4 (December 2001), pp. 408–415.

WALTER BAILEY at Cambridge University. At first, he completed his studies in Classics and was instructed in Iranian and Indian studies by BAILEY, receiving the Brotherton Sanskrit Prize, the Bhaonagar Medal for Sanskrit and the Rapson Scholarship. Then, in the years 1962–1965, he wrote his doctoral dissertation entitled “Indo-Iranian studies: Saka grammar” and took his M.A. and Ph.D. degrees in 1965. In the meantime, he had been elected research fellow of St. John’s College (1964–1967) and appointed lecturer in Iranian studies at the School of Oriental and African Studies of the University of London (1964–1971). In addition, he taught Sanskrit in Cambridge during BAILEY’s sabbatical leave (1965–1966). He subsequently revised and enlarged his dissertation and published it under the title *Saka Grammatical Studies* (London 1968), a veritable milestone in Khotanese and Iranian studies on account of its thoroughness.

In fact, all the scientific activity carried out by Professor EMMERICK was characterised by its thoroughness, and his vast scholarly production, which includes many ground-breaking publications, is of astonishingly high quality. To my mind, his teaching is summarised in a simple sentence he said toward the end of my stay in Hamburg in 1991: “Whatever I do, I try to do it as thoroughly as possible.” In my eyes he embodied the ideal scholar, who pays great and respectful attention to the texts and to the sources available for the historical study of languages, with an eye to detail, and at the same time approaches his research themes on a grand scale. Thus, his *Saka Grammatical Studies* were based not only on the reading of a large number of Old and Late Khotanese texts, but also on a fresh close study of the *Book of Zambasta*, the longest extant Old Khotanese text, that was intended to provide a firm basis for the grammatical study of Khotanese. Research on this text was carried out jointly by EMMERICK and BAILEY and their collaboration resulted in BAILEY’s *Prolexis to the Book of Zambasta* dealing with the vocabulary (Cambridge 1967) and in EMMERICK’s opus *The Book of Zambasta* containing a new edition and translation of the text (London 1968).

Even before his two 1968 books had appeared, this young Iranianist, paradoxically enough, published a book on *Tibetan Texts Concerning Khotan* (London 1967), a research which had been prompted by his need for historical information on Khotan. This was typical of EMMERICK’s way of doing things.

In a few years he had acquired a deep knowledge of Khotanese and other Iranian languages as well as of Sanskrit and Tibetan, and this he had combined with his creativity and accuracy to produce a number of outstanding publications. In recognition of his prodigious achievements, he was invited to the Oriental Institute of the University of Chicago as visiting associate professor of Old and Middle Iranian in 1967–1968, and, after the publication of two further monographs in 1970, was to be invited, in 1971, to hold the professorship of Iranian Philology at Hamburg University, a position he held until his death.

But RONALD EMMERICK was not only a great scholar. He was also a fine man with a full family life. In Cambridge, in 1962, he had married ANN FROHNSDORFF, his gentle, steadfast, lifetime companion, and when he was invited to Hamburg,

they already had two children, PAUL and CATHERINE, while their daughter VERONICA was to be born towards the end of that year. It is significant that, in a free afternoon during a conference we were attending in Cambridge in 1995, he gave me a tour around the town and university and showed me not only his college but also a place related to a dear memory of his sentimental life.

And he was a sportsman. He played tennis and table tennis in a team. Many Iranianists, including myself, remember being defeated by him in table tennis matches in his garden. It was typical of him that, soon after a serious operation in 1993, he was back at playing tennis and only a few months later he announced to me with delight that he had begun winning again.

Professor EMMERICK's teaching, to which he devoted himself as seriously as to his research activity, was centred on languages and covered the history of the Iranian languages and all Old and Middle and some New Iranian languages and literatures (Avestan, Old Persian, Khotanese, Tumshuqese, Sogdian, Middle Persian, Parthian, Choresmian, Bactrian, Ossetic, Pashto, Pamir languages, Tajiki and Kurdish), as well as Iranian religions in so far as they were required to interpret the source material. He was also visiting professor in several universities and at the Collège de France, where he gave a course on the Khotanese *Rāmāyana* in March 1988. His fame attracted students who came to him not only from Germany and other European countries, but also from Asia and America, and some of them wrote their doctoral dissertations under his guidance and now hold university positions all round the world. Professor EMMERICK was constantly ready to advise all those who sought his opinion, particularly his students, with kindness and discretion, but he always left them free to make their own choice, a quality he himself credited to his teacher HAROLD BAILEY. It may be mentioned that the Late Khotanese *Aparimitāyubsūtra* and the Old Khotanese *Sanḡhāṭasūtra* were edited and interpreted in detail by two of EMMERICK's students – DUAN QING (1992) and GIOTTO CANEVASCINI (1993) respectively – and that my editions of the Old Khotanese *Karmavibhaṅga* and the so-called *Love Story* in Late Khotanese (1995 and 1997) were stimulated by EMMERICK: all three of us made full use of suggestions proposed by EMMERICK himself. Another important work that originated as a doctoral dissertation under EMMERICK's guidance was the thorough study of Khotanese suffixes by ALMUTH DEGENER (1989), which was conceived as a further contribution to the detailed grammar of Khotanese launched with the *Saka Grammatical Studies*.

When RONALD EMMERICK entered the field of Khotanese studies, not all the texts contained in the large number of Khotanese manuscripts that had been recovered by expeditions from the West and from Japan between the end of the nineteenth and the first decades of the twentieth century had yet been satisfactorily interpreted, notwithstanding pioneer work done chiefly by A. F. RUDOLF HOERNLE, ERNST LEUMANN, STEN KONOW and HAROLD W. BAILEY. Although BAILEY's monumental editions had roughed out the material, most Khotanese texts were in need of accurate editions and a number of extensive texts had not

even been translated. EMMERICK applied his great energy and scientific rigour to their study. This resulted in an impressive number of articles and an admirable series of invaluable books. These include, besides the aforementioned works, facsimile and text editions and translations of texts in Khotanese and Tumshuqese (*The Khotanese Śūraṅgamasamādhisūtra*, London 1970; *Saka Documents V–VI*, Corpus Inscriptionum Iranicarum, pt. 2, vol. 5, Portfolios 5–6, London 1971 and 1973; *The Tumshuqese Karmavācanā Text*, Mainz 1985; *Saka Documents VII: the St. Petersburg Collections*, CII, pt. 2, vol. 5, Plates 7, London 1993, with MARGARITA I. VOROB'ĒVA-DESJATOVSKAJA; *Saka Documents Text Volume III: the St. Petersburg Collections*, CII, pt. 2, vol. 5, Texts 3, London 1995, with VOROB'ĒVA-DESJATOVSKAJA), studies on Khotanese lexicon and phonology (*Studies in the Vocabulary of Khotanese I–III*, Wien 1982, 1987 and 1997, with PRODS O. SKJÆRVØ; *A Chinese Text in Central Asian Brahmi Script, New Evidence for the Pronunciation of Late Middle Chinese and Khotanese*, Roma 1993, with EDWIN G. PULLEYBLANK), an introduction to Khotanese studies (*A Guide to the Literature of Khotan*, Tokyo 1979, 2<sup>nd</sup> ed. 1992), and editions and translations of Sanskrit and Tibetan texts that were meant as preliminary work toward the interpretation of important Khotanese texts (*The Sūtra of Golden Light, Being a Translation of the Suvarṇabhāsottamasūtra*, London 1970, repr. 1979, 2<sup>nd</sup> rev. ed. 1990, repr. with corrections 1992, 3<sup>rd</sup> rev. ed. 1996; *The Siddhasāra of Ravigupta*, vol. 1, *The Sanskrit Text*, Wiesbaden 1980, and vol. 2, *The Tibetan Version with Facing English Translation*, Wiesbaden 1982; *Vāgbhaṭa's Aṣṭāṅgahṛdayasamhitā: the Romanised Text Accompanied by Line and Word Indexes*, Groningen 1998, with RAHUL P. DAS).

In consideration of the large number of articles written by RONALD EMMERICK, it is only possible to refer to a selection of them. The numerous articles devoted to the edition and translation of Khotanese texts include those on the *Nandāvadāna* (1970 and 1973), the *Karmām deśana* (1977), the *Mañjuśrīnairātmyāvatārasūtra* (1977 [two articles], 1988, 1997 and 1998), the *Verses of Prince Tcūṃ-ttebi*: (1980), the *Jīvakaṣṭaka* (1979, 1992, 1994 and 1997), and the *Sumukhasūtra* (1997–1998). Among the articles on the Khotanese language, mention must be made of those on the syntax of the cases (1965), the vowel and consonant phonemes (1979 and 1981), the auxiliaries and periphrastic tenses (1987) and the prohibitive particle *ma* (1990), as well as of the outline of Khotanese and Tumshuqese in the *Compendium linguarum Iranicarum* (Wiesbaden 1989).

To come back to his books, it may be remarked that the *Sūtra of Golden Light*, the first translation of the *Suvarṇabhāsottamasūtra* into a European language, which ran to three editions and two reprints, was the result of only six weeks of work that he undertook in order to lay a sound foundation for the comprehensive edition and translation of the substantially preserved Khotanese versions. His work contributed to the improvement of the Sanskrit critical text as established by JOHANNES NOBEL in 1937 and, in agreement with EMMERICK himself, was eventually carried on by PRODS OKTOR SKJÆRVØ who prepared

a thorough study of the Khotanese versions as his habilitation thesis at Mainz University (submitted in 1983 and published in 2004).

Also the Late Khotanese medical text entitled *Siddhasāra*, in which EMMERICK first became interested at the time of his grammatical studies and which was to lead him to follow its traces in Arabic literature too, prompted him to undertake immense preliminary work. Since “the key to a proper understanding of the Khotanese version lies in large part in the correct interpretation of the Sanskrit original and of its Tibetan rendering, both of which were used by the Khotanese translator” (*Siddhasāra*, vol. 1, p. vii), he produced a critical edition of the Sanskrit, that was also based on three newly discovered manuscripts (1980), and a critical edition and translation of the Tibetan (1982) – two books that were aptly styled by DOMINIK WUJASTIK “one of the most exciting recent developments in the study of Indian medicine” (BSOAS 48, 1985, p. 75). Work on the *Siddhasāra* opened up for EMMERICK a new research subject – Indian and Tibetan medicine – to which he devoted some forty articles corresponding to more than four hundred printed pages. Moreover, together with DAS, he launched the *Journal of the European Āyurvedic Society* (1990) and edited Vāgbhaṭa’s *Aṣṭāṅgahydayasaṃhitā*. Unfortunately, few results of EMMERICK’s efforts on the Khotanese *Siddhasāra* have been published compared with the huge amount of work he did on it. However, he has left us a virtually finished edition and translation of the whole text. In fact, EMMERICK attached the utmost importance to the Khotanese *Siddhasāra* and continued working on it until the last days before going to the hospital, leaving behind several other works he had already brought to an advanced stage of preparation such as an edition and translation of most of the *Mañjuśrīnairātmyā vatārasūtra*, text-critical remarks on and a new translation of the *Vajracchedikā*, a new edition of the *Jātakastava* and a new edition and translation of the Khotanese *Rāmāyaṇa*, a work in which he took great delight.

As is apparent from some of his aforementioned works, EMMERICK was always willing to cooperate with other scholars both on Khotanese matters and on interdisciplinary subjects. Thus, he compiled BAILEY’s bibliography with D. M. JOHNSON (1970), studied some Khotanese and Chinese inscriptions on a Dunhuang painting with GLEN DUDBRIDGE (1978), edited the series of *Studies in the Vocabulary of Khotanese* and wrote on Khotanese literature with SKJÆRVØ (1982, 1987, 1997 and 1990), wrote an article on Khotanese phonology with me (1991), offered a new interpretation of the Turkish-Khotanese word list with ANDRÁS RÓNA-TAS (1992), published *Saka Documents VII* and *Saka Documents Text Volume III* with VOROB’ĚVA-DESJATOVSKAJA (1993 and 1995), studied the use of the Late Khotanese script for writing Chinese with PULLEY-BLANK (1993), and edited Vāgbhaṭa’s *Aṣṭāṅgahydayasaṃhitā* with DAS (1998). In fact, his main concern was the advancement of research to the highest possible standard of scholarship.

This is the reason why, with his usual frankness in voicing criticism and directness in expressing his thoughts, he reacted to the serious limitations of

BAILEY's *Dictionary of Khotan Saka* (Cambridge 1979) not only by writing a severe review (IJ 23, 1981, pp. 66–71) but also initiating the series of *Studies in the Vocabulary of Khotanese* to correct the mistakes in BAILEY's *Dictionary* and to gather information on the progress of research on the Khotanese lexicon. This does not mean, however, that he was ungrateful to and did not feel affection and esteem for his teacher, whom indeed he regarded as a father, as is evident from the epigraph in the article he contributed to the 1970 issue of *Bulletin of the School of Oriental and African Studies* celebrating BAILEY's seventieth birthday. In fact, immediately after BAILEY's death, he felt bound to write an obituary in *The Guardian* (25 Jan. 1996) to pay tribute to him as a scholar, and subsequently wrote a short but intense biography presenting BAILEY's personal history and scholarly achievements (1998).

It is a well-known fact that RONALD EMMERICK mastered computers perfectly. In the sixties, he had already initiated a project in Cambridge that made use of a mainframe for a concordance of the whole corpus of Khotanese texts. When, in the eighties, personal computers became affordable and powerful enough, EMMERICK switched to them. He once told me of BAILEY's conviction that it is impossible to learn new languages if one is older than thirty-five: EMMERICK was proud that he had been able to learn the "language of computers" after that age. In fact, he began writing himself the programmes he needed, and developed, among other things, programmes for the automatic treatment of Sanskrit and Khotanese texts and a number of ancillary programmes. In 2000, he also began developing a database programme for a dictionary of Khotanese that we were planning together. He generously made his expertise available to colleagues and, in order to comply with their computing needs, collaborated with several academic institutions and research projects, among which the "Dictionary of written Tibetan" of the Kommission für zentralasiatische Studien of the Bayerische Akademie der Wissenschaften. In this field, he did much more than he published: two articles on Sanskrit computing (1979 and 1984) and one on Tibetan computing (1992).

On account of his high academic standing, his prudent farsightedness and sure competence, his advice was also widely sought in editorial matters. In fact, he was member of the editorial and advisory boards of the *Encyclopaedia Iranica* (New York), of the series *Buddhica Britannica* (Tring), *Gonda Indological Studies* (Groningen), *Groningen Oriental Studies* (Groningen) and *Silk Road Studies* (Turnhout), and of *Indo-Iranian Journal* (Dordrecht), *Journal asiatique* (Paris), *Journal of the European Āyurvedic Society* (Reinbek, later *Traditional South Asian Medicine*, Wiesbaden), *Manuscripta Orientalia* (St. Petersburg), *Tocharian and Indo-European Studies* (Reykjavík) and *WordPerfect Journal* (Hamburg, later *WordPerfect Newsletter*).

In recognition of his outstanding scholarly achievements, Professor EMMERICK was elected corresponding fellow of the British Academy (1990), corresponding member of the Istituto Italiano per il Medio ed Estremo Oriente

(1990, later Istituto Italiano per l’Africa e l’Oriente) and of the Österreichische Akademie der Wissenschaften (1997), and honorary fellow of the Australian Academy of the Humanities (1999). Moreover, he was member of the Council of the Corpus Inscriptionum Iranicarum, director of the “Turfanforschung Project” for the Berlin-Brandenburgische Akademie der Wissenschaften since 1994, and honorary president of the Deutsch-Iranische Gesellschaft, Hamburg.

While we were sitting in a restaurant in Göttingen in December 1999, he told me proudly of his election as honorary fellow of the Australian Academy of the Humanities. That fellowship gave him great pleasure because he had never lost his attachment to his native land. He always spoke enthusiastically about Australia, which he visited several times, including a few long visits in recent years, and where he attended two conferences, in Canberra (1979) and Melbourne (1994). And I remember seeing, in his library, a collection of Australian stamps and many books on Australia including, of course, a dictionary of Australian English, a language about whose peculiarities he conversed with me on several occasions. He had applied to resume his Australian citizenship recently, and would have wished to spend more time in Australia after his retirement.

With him, I have lost a teacher and a friend with whom I used to share the joy of new discoveries. But his memory will always accompany me, and I will never forget his smile and the words he uttered, to my surprise, while we were endeavouring to interpret a difficult Khotanese verse: “Very interesting! I cannot understand it.” His quest to reach the utmost limit in the comprehension of human expression is enclosed in these simple words.

MAURO MAGGI