

Brigitte Huber, Marianne Volkart, Paul Widmer.
*Chomolangma, Demawend und Kasbek. Festschrift für
Roland Bielmeier zu seinem 65. Geburtstag.* Halle
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- 1 To celebrate the 65th birthday of Roland Bielmeier, the known specialist of Tibetan, Iranian and Georgian linguistics at Berne University, a random selection of his friends and colleagues has been called together. What they have to offer to him on that occasion may be found in this two-volume collection with a triad of oronyms as its title. In the Demawend section of vol. II one can read among those concerning the Indo-European world in general a number of papers on Iranian topics:
- 2 D. Durkin-Meisterernst, « Yaghnobi » (p. 413-422), describes the actual sociolinguistic situation of Yaghnobi and compiles a list of verbs not yet recorded in earlier glossaries. — M. Janda, « Häuser des Mondes: Ein indoiranisches Mythenfragment im avestischen Hymnus an Tištriia-Sirius » (p. 483-503), deduces from the alliterating group of Avest. *māh-*, *maēdana-*, *miiazda-* “the moon, his house, and the offering” Yt. 8, 1 and the relevant Vedic evidence that the conception of lunar mansions is of Proto-Indo-Iranian origin and not only a peculiarity of the Vedic Indo-Aryans. By the way he recognized

another inherited phrase overlooked until now in Yt. 8, 2 *g[?]u[?]šca n[?]ma* = RV 1, 84, 15ab *gór ... nāma* “the name of the cow” (p. 496). -- J. Kellens, « Les cosmogonies iraniennes entre héritage et innovation » (p. 505-512), with reference to the differences in the literary genre, the linguistic expression and the theological content doubts C. Watkins’ thesis, that the cosmogonic catalogues attested in Y. 44, 3-7; YH. 37,1 and DNa 1 ff. (etc.) are tokens of an Indo-Iranian hieratic language. -- N. Sims-Williams, « Bactrian Tallies » (p. 525-532), presents a revised edition of the Bactrian documents **am**1-29 (cf. his *Bactrian Documents. I*, 2000 [2001], p. 166-169) and the first edition of nine further wooden slips of the same kind (**am**30-38); and he comments upon them as far as the poor state of preservation allows it. -- P. O. Skjærvø, « The Story of Aži Dahāka in the 9th Book of the *Dēnkard* and Pahlavi *āyēb* ‘Blaze, Conflagration’ » (p. 533-549), deals with the exegesis of Y. 51 in the Pahlavi *Sūdgar Nask* in Dk. 9, 21 as an example of the understanding of the Old Avestan texts in Sasanian times and its typical peculiarity that it starts from individual words occurring in the original; on that occasion he discovered two new words not yet noticed before in Pahlavi: *āyēb* “fire” (= Man. MPers. *āyēb*) and the verb *āyiftan* “set aflame”. -- X. Tremblay, « Les prétendus cas de traitement perse des prépalatales suivies de waw en ossète et l’évolution de la séquence *sf dans les langues iraniennes » (p. 561-575), discusses the development of two consonant-clusters in the Iranian languages, viz. of Indo-Iran. **c[?]e[?]* (which in early times had merged with **sp*) and of Indo-Iran. **sp^h*, the continuants of which cluster are quite different (*fs*, *f*, *s*, *xw*) even within the same language; once more he takes up the disputed etymology of Av. *x^varənah-* “splendour” (p. 569 ff.), which he had connected with Ved. *sphulinginī-* “one of the seven tongues of the fire” and viṣ *pulingaká-* “spark” already before.

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Thèmes : 2.1. Langues anciennes

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