

inaugurated by Roemer himself. To pave the way for publication of the third volume of *Philologiae Turcaicae Fundamenta* was another of his real concerns in his last years. And, of course, he continued to supervise doctoral dissertations, amongst them that of the late Shiro Ando

Hans Robert Roemer was also a loving family man who leaves behind his wife, five daughters, and twelve grandchildren. He will be sorely missed not only by his family but also by a vast number of his colleagues and disciples.

*Birgitt Hoffmann*  
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### *Ahmad Tafazzoli (1937-1997)*

Ahmad Tafazzoli, born in Isfahan on December 16, 1937, died in Tehran in a car accident on January 13, 1997. His numerous pupils, friends, and colleagues the world over in the field of Iranian Studies suffered a tremendous loss. Professor of Pre-Islamic Iranian Studies at Tehran University, a deputy of the Iranian Academy of Persian Language and Literature, and consulting editor to *Encyclopaedia Iranica*, Ahmad Tafazzoli was one of the most prominent scholars of the field of Old Iranian.

Tafazzoli received his B.A. in Persian Language and Literature from Tehran University in 1959 and, working with W. B. Henning, his M.A. in Old and Middle Iranian from the School of Oriental and African Studies of the University of London in 1965. From London he went to Paris, where he met, and came to greatly admire, the late Jean de Menasce, with whom he continued his research. In 1966, he obtained his Ph.D. in the Pre-Islamic Languages of Iran from Tehran University with a dissertation entitled *A Critical Edition of the Ninth Book of Dēnkard*. In 1968 he was appointed as Assistant Professor and in 1973 as Associate Professor of Middle Persian and Avestan in the Department of Old Iranian Languages in Tehran University.

His extensive publications provide eloquent testimony to the depth and breadth of his scholarship. Through his research he made significant contributions to our understanding of aspects of Pre-Islamic Iranian history, mythology, and Iranian languages, but the principal monument to his scholarship will be his work on Middle Persian. In 1969 he published a complete glossary of the *Dādestan ī mēnōg ī xrad* (*Važe-nāme-ye Minuye Xrad*), Tehran, 1348/1969) and in 1975 a Persian translation of the same book (*Tarjome-ye Minu-ye Xerad*, Tehran, 1354/1975). The *Dādestan ī mēnōg ī xrad* (*Judgments of the Spirit of Wisdom*), a Pahlavi example of wisdom (*andarz*) literature, is especially important for its references to predestination and the role of the stars in human destiny. In 1995 he published a Pahlavi grammar, *Zabān-e Pahlavi, Adabiyāt va dastur-e ān*, which is a revised version of his lecture notes for his many years of teaching at Tehran University.

In 1989 Tafazzoli, with his longtime collaborator Philippe Gignoux, embarked on an edition with translation and commentary of the *Selection of Zādspram*, published as *Anthologie de Zādspram* (Cahier 13, *Studia Iranica*,

Paris, 1993), an important Pahlavi text from the end of the ninth century. This edition was preceded by an unpublished work done by the late Marijan Mole, as recorded in the preface, and the book is dedicated to him. The *Selection of Zādspram*, is an important document for the comprehension of the knowledge of Iranian in the Sasanian period. In this edition, Tafazzoli is responsible for the Pahlavi text and critical apparatus, while Gignoux undertook the glossary; together they transcribed text, translated, and provided the commentary.

In 1970 at the invitation of Jean de Menasce, who was preparing his translation of the *Third Book of Dēnkard* (*Le Troisième livre de Dēnkard*), Tafazzoli went to Paris. This was the beginning of a collaboration which continued to de Menasce's death in 1973, the year that their collective efforts saw the light of the day. Prior to this work together they edited *La Légende de Zoroastre* (Paris, 1967), a book initially prepared by the late Marijan Mole. After Jean de Menasce's death in 1973, Tafazzoli edited a memorial volume, *Memorial Jean de Menasce* (Louvain-Tehran, 1974), with Philippe Gignoux.

To these works must be added other contributions by Tafazzoli, in particular the decipherment of many Pahlavi terms. He published several articles on the Pahlavi lexicon including: "Notes Pehlevies" in *Journal Asiatique* (I, 258, 1970, 87-93; II, 260, 1972, 267-276) and "Pahlavica" in *Acta Orientalia* (I, 33, 1971, 193-204; II, 36, 1974, 113-123; III, 51, 1990, 47-60); "The 'Indirect Affectee' in Pahlavi and in a Central Dialect of Iran" in *Studia Grammatica Iranica, Festschrift für Helmut Humbach* (München, 1986, 483-485); and "Two Funerary Inscriptions in Cursive Pahlavi from Fars" in *Orientalia Suecana* (XLIII-XLIV, 1994-1995, 177-182). Other articles on aspects of ancient Iranian culture and language include: "Elephant: a demonic creature and a symbol of sovereignty," *Monumentum H.S. Nyberg II, Acta Iranica* (5, Tehran-Liege, 1975, 395-398); "The King's Seat in the Fire-Temple," *A Green Leaf: Papers in Honour of Professor J.P. Asmussen, Acta Iranica* (28, Tehran-Liege, 101-106); "An Unrecognized Sasanian Title," *Bulletin of the Asia Institute, New Series* (4, 1990, 301-305); "A List of Terms for Weapons and Armour in Western Middle Iranian," *Silk Road and Archaeology* (3, Tokyo, 1993-1994, 187-198).

He was also a scholar of classical Persian, a field in which he produced a number of articles: "Some Classical Persian Words and their Middle Iranian Equivalents," *Papers in Honour of Professor Mary Boyce, Acta Iranica* (25, Leiden, 1985, 651-654); "Quelques mots savants d'origine pehlevie dans le Shānāme," *Studia Iranica* (22, 1993, 7-13); "Abtīn," *Encyclopaedia Iranica* (I, 1985, 248); "Araš," *Encyclopaedia Iranica* (II, 1987, 266-267); "Bārbard," *Encyclopaedia Iranica* (III, 757-758). No less important were his contributions to the knowledge of Iranian legend and mythology through his translation into Persian of several important scholarly works. In 1986, along with his friend and colleague Jaleh Amuzgar, he published a translation of A. Christensen's *Types du Premier homme et du premier roi dans l'histoire légendaire des Iraniens* (Stockholm, 1917-1934) (*Nemuneha-ye noxostin ensan va noxostin shahriar dar tarix-e afsanei-ye Iranian* (I, Tehran, 1364/1986; II, Tehran, 1368/1990). In the same year, with the collaboration of Amuzgar, he published the translation of J. R. Hinnell's *Persian Mythology* (England, 1975) which appeared as *Shenaxt-e asatir-e Iran* (Tehran, 1368/1990). In 1992 he published *Osture-ye*

*zandegi-ye Zardusht* (Babol, 1370/1992), which is an adaptation of the aforementioned *La Legende de Zoroastre*.

Tafazzoli delivered lectures at universities and conferences all over the world and was the recipient of many prizes and awards. In the spring of 1992 he was invited by Philippe Gignoux to the Sorbonne (Ecole Pratique de Hautes Etudes, Section Sciences des Religions) to deliver a series of lectures on Book VIII of the *Dēnkard* concerning "warriors," where he proposed new readings and interpretations that greatly facilitate the understanding of the text. These lectures were published in 1995 as "Un chapitre du Dēnkard sur les guerriers" in *Au Carrefour des Religions, Melanges offerts a Philippe Gignoux* (ed. R. Gyselen, *Res Orientales* VII, Bures-sur-Yvette, 297-309). He was also awarded the Prix Ghirshman in 1994 by the Academie des Inscriptions et Belles-Lettres of Paris for his work in the field of Iranian Studies and especially for the *Selection of Zādspram*. In Iran in 1375/1996, the same book was nominated the best book of the year.

All those who have known him personally will agree that Ahmad Tafazzoli was a very warm, friendly, and modest person. A careful and conscientious teacher, he endeared himself to successive generations of his pupils. His dedication to his students earned their affection as well as respect for his scholarship.

For many of his friends, colleagues, and pupils abroad, the last meeting with Ahmad Tafazzoli took place in April 1996, in Cambridge, Massachusetts, where he delivered the Yarshater Lectures at Harvard University on the subject of "Social Classes in Ancient Iran." His work, though interrupted prematurely, will remain an inspiration and example for his colleagues and students.

*Mahnaz Moazami*