

Introduction

This dictionary is designed to be accessible both to Iranists, whether or not they know Syriac, and to Syriacists, whether or not they know Sogdian.

Part 1 provides a complete listing of all words attested in published Christian Sogdian texts (and a few texts in course of publication), including all variants in spelling or pointing, full parsing of inflected forms, and details of their equivalents in the most closely corresponding parallel text in Syriac (or occasionally in another language).

In Part 2 the same material is arranged by Syriac lemmata, verbal forms (including participles) being listed under roots in order to bring related forms together as far as possible. From this listing it is possible to see exactly what Sogdian translations are attested for any Syriac form, lexeme or idiom. Part 2 is shorter than Part 1 since it omits many details of the Sogdian forms as well as all words for which no Syriac equivalent is attested. It does however include references to Syriac words (other than personal and geographical names) which are attested in the Sogdian texts.

Parts 1 and 2 together make it possible to see what Syriac form or forms any attested Sogdian word can represent and how any Syriac word is translated into Sogdian. The dictionary thus fulfils a range of functions. Firstly, it will provide a reliable guide for anyone who wants to read the published Christian Sogdian texts; secondly, it will assist future editors in identifying, restoring and translating Christian Sogdian texts; and thirdly, it will contribute to the study of the transmission of literature from Syriac into Sogdian and the techniques of the translators.

Coverage

The dictionary covers the vocabulary of all published Christian Sogdian texts, including words and phrases cited in print from texts which are otherwise unpublished. Heavily restored or unidentifiable fragments of words are not necessarily listed.

The manuscripts in Syriac script are cited according to the editions listed in my catalogue *Iranian manuscripts in Syriac script in the Berlin Turfan collection* (= Cat.), taking into account any corrections mentioned there. Texts published since the appearance of Cat. (in BT XXXII and XXXV) are of course cited according to those editions. For the inscription MIK III/365 (in Syriac script apart from a Turkish name in Uygur script) see Sims-Williams 1992, 58.

The manuscripts in Sogdian script are cited according to the editions referred to in BT XXXII, 139, with the addition of ‘Frg18’ (ed. Sims-Williams 1977, 63-5), ‘O2497’ (ed. Kudara-Sundermann-Yoshida 1997, 76-7) and ‘Cross’ (ed. Klein-Reck 2004). In the case of two letters from Dunhuang (‘DTS F’ and ‘DTS G’, ed. Sims-Williams-Hamilton 1990, 51-76 = Sims-Williams-Hamilton 2015, 61-91) and two inscriptions on pots from Semirech’e (‘Khum 1’ and ‘Khum 4’, ed. Livshits 2015, 271-2, 273) only the specifically Christian names and terms have been included.

The only unpublished texts included are those parts of E28 (ff. 1-10, 27 and 65) for which more or less close Syriac originals or parallels are known, which are cited according to my forthcoming edition of this manuscript (Sims-Williams forthcoming a).

Arrangement

Each entry in Part 1 generally begins with the Sogdian lemma in bold type with a grammatical definition (part of speech, gender etc.) and English translation. In the case of verbs the present and past stems are separated by a forward slash, e.g. **ʾdʾs** / **ʾdʾt** vb. ‘to marvel, be amazed’. The order of the lemmata is based on the spellings in Syriac script; forms in Sogdian script (marked **S**) are listed under the corresponding form in Syriac script. Words attested only in Sogdian script are given under a reconstructed lemma in Syriac script, if this affects their alphabetical position, but are also cross-referenced under their actual spelling.

The information which follows the English translation may be arranged in various ways according to the complexity of the particular case, but usually includes whichever are relevant of the following elements:

(i) *Equivalents in Syriac (and sometimes other languages)*. If a Syriac equivalent is given *before* the text-reference(s) it applies to all of these except those accompanied by ‘(-)’ (= ‘no Syriac equivalent attested’) or some other indication of an alternative equivalence; if a Syriac or other equivalent is placed in parentheses *after* a text-reference it applies to that passage alone. This may be exemplified by the following two entries:

ʾrtʾwyʾ, **ʾrtwyʾ** f. ‘righteousness’ ~ *zdyqwtʾ* ‘id.’: **ʾrtʾwyʾ** Lk1.75 E5/6v; E28/8v1*; E36/1v8 (-); obl. **ʾrtwyʾ** E27/40v21.

ʾyzt noun ‘street, square’: **ʾyzt** E24c3.54; obl. **ʾyztʾy** E27/60v10 (~ *šwqʾ* ‘id.’); obl. pl. **ʾyztʾy** E27/31r19.

The first entry indicates that **ʾrtʾwyʾ** or **ʾrtwyʾ** translates *zdyqwtʾ* in all the passages cited *except* E36/1v8; the second indicates that **ʾyzt** translates *šwqʾ* *only* in E27/60v10.

In the case of personal and geographical names, as well as Syriac titles and technical terms used in the Sogdian texts, Syriac equivalents are not usually cited, since they generally correspond to identical forms (sometimes with minor variations in spelling, especially in the case of names of Persian origin) in the underlying Syriac texts.

(ii) *Text-references*. References to biblical texts—E1-6, E32 and the **S** Psalms (including the Hymn and Creed found in one Psalter manuscript)—are given first. In the case of well-attested words, phrases or Sogd.-Syr. equivalences, only a selection of text-references is included. Most references indicate a specific line or verse. Where the reference is more general, e.g. ‘E5’, ‘E27/1-27’ or ‘E26/12’, this implies that the item in question is attested several (in general: more than three) times in the MS or passage indicated, while ‘E5+’ indicates that it is attested several times in E5 and also elsewhere. The formula ‘NT’ indicates an item which is attested several times in at least two of the MSS containing New Testament texts.

(iii) *Inflected forms and variant spellings*. In principle, all attested forms of each word are listed, including those which differ only in their diacritic points. In more complex cases it has

seemed clearer to list the inflected or variant forms in a separate paragraph at the end of the entry.

Since the Syriac system of pointing will not be familiar to every Iranist, it may be useful to provide a summary of the system in so far as it is applied to Sogdian. The vocalic points commonly found in Sogdian texts are the following: ̣ = [ā]; ̣̣ = [ǎ]; ̣̣̣ or ȷ = [ě]; ȷ̣ = [ĩ]; ȷ̣̣ = [õ]; ȷ̣̣̣ = [ũ]. Initial [ā-] can be indicated by ̣̣- or in some MSS by ̣̣̣-. The symbol ̣̣̣̣ (syāme), placed above any letter in a word, can be used to indicate that a final *aleph* stands for [-ě], e.g. ṇwṣ̣̣̌ or ṇwṣ̣̣̣̌ = [nōšē]. A consonantal [y] is sometimes indicated by ȷ̣̣̣, while the spelling ṃn, which in Syriac is used to distinguish [mǎn] ‘who?’ from its homographs [mān] ‘what?’ and [men] ‘from’, is often used in Sogdian for the enclitic pronoun ṃn [man] ‘us’.

Syriac

In the choice of citation forms I have in general followed Sokoloff 2009 (= SyrLex). Roots with final -ʔ/-y are systematically cited with -y, e.g. ʔty ‘to come’, hwy ‘to be’ (the only root in *aleph* being byʔ ‘to console’) and *mediae geminatae* as gnn etc. rather than gn. Forms with less common prefixes and infixes (e.g. hymn, srhb, šʔbd, tlmd) as well as reduplicated or unanalysable quadrilateral forms (e.g. bʔbʔ, gwzl, ʔrʔ) are listed under the four consonants of the apparent root and defined as *quad.* or (if they have the prefix ʔt-) *quad.refl.* Where the Syriac consonantal spelling is ambiguous, e.g. between *pʔal* and *paʔʔel*, I have generally followed the vocalization indicated by the editor of the relevant text.

In Part 2, the attested verbal conjugations are listed under each root in the order *pʔal paʔʔel apʔel etpʔel etpaʔʔal ettapʔal*, followed by a list of cross-references to nominal forms derived from the root. At the same time, a reference to the root (if attested in this dictionary) is given in parentheses after each nominal form which appears as a lemma. In addition, cross-references are freely employed wherever a non-specialist might find it difficult to locate a particular Syriac form. Thus it is hoped to combine the advantages of the two principles, alphabetical and radical, which are commonly employed in dictionaries of Semitic languages.

In general, participles, whether used verbally or nominally, are treated as forms of the conjugation to which they belong. A participle is only given a separate subheading if it is necessary to indicate that it is translated in a different way from other forms of that conjugation, as is often the case with those used as nouns or adjectives or with pass. participles of active conjugations. For example, the pass. pt. ʔsyr, ʔsyrʔ ‘bound; prisoner’, is given a separate subheading under ʔsr *pʔal* ‘to bind’; but the *pʔal* pass. pt. ʔhyd, when used in the active sense ‘holding’, is not distinguished from other instances of ʔhd *pʔal* ‘to hold’.

Names of persons and places are not usually included in Part 2, since they are hardly ever ‘translated’ but merely taken over into Sogdian, often in their Syriac form. For the sake of completeness, a cross-reference to the Sogdian part of this dictionary (in the form ‘see Sogd. s.v.’) is generally given in the case of Syriac words and phrases which are used in the Sogdian texts: such a cross-reference does not necessarily imply that the same word is found in the underlying Syriac text.

Throughout this dictionary, Syriac words are given in unvocalized form. However, in the case of a few common words whose consonantal spellings are ambiguous, e.g. ḥw̄, ḥȳ, ḥn̄wn ‘that, those’ as opposed to ḥw, ḥy, ḥn̄wn ‘he, she, they’, diacritic points have been used to distinguish the homophones.

Finally, it should be noted that the Sogdian forms cited in Part 2 are often generalized or simplified by the omission of pointing etc. This is even more true of the English index. For full details of the Sogdian forms attested one should always refer to Part 1.

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Nicholas Sims-Williams
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