

## 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 words attested in Christian Sogdian texts, 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 known Christian Sogdian texts. 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. (chiefly in BT XXXII, XXXV, XLII and XLV) are of course cited according to those editions. A convenient list arranged by E-numbers can be found in BT XLV, 5-6; see also *ibid.*, 7-8, for concordances of the texts edited or re-edited in BT XLV itself. For the inscription MIK III/365 (in Syriac script apart from a Turkish name in Uyur script) see Sims-Williams 1992, 58.

The texts in Sogdian script are cited according to the editions referred to in BT XXXII, 139, with the addition of ‘Cross’ (ed. Klein–Reck 2004), E21r (ed. Sims-Williams, BT XLV, 46-7, 58-9), ‘Frg18’ (ed. Sims-Williams 1977, 63-5), O2497 (ed. Yoshida 2017, 156-8) and the fragments of a manuscript containing a ‘Dormition’ text, probably preceded by an anti-Manichaean polemic ([So] 12600, 20222b, 20223, 20227, edited in BT XLV, 145-54). In certain cases only selected words such as specifically Christian names and religious terms have been included. This applies to two letters from Dunhuang (‘DTS F’ and ‘DTS G’, ed. Sims-Williams–Hamilton 1990, 51-76 = Sims-Williams–Hamilton 2015, 61-91), three inscriptions on pots from Semirech’e (‘Khum 1’ and ‘Khum 4’, ed. Livshits 2015, 271-2, 273; ‘Khum 7’, see Yoshida 2012, 204a), and the unedited secular texts written by or mentioning Christians which are described and cited in the catalogues of the Iranian Turfan texts in Sogdian script (primarily Reck 2018; also [Ch/So] 20230+ in Reck 2006, 245-6).

*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. **ʾd's** / **ʾd't** 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.ʾ': ʾrtʾwyʾ Lk1.75 E5/6v; E28/8v1\*; E36/1v8 (–); obl. ʾrtwyʾ E27/40v21.

**ʾywzy** m. 'storm, tempest': pl. ʾywzyt E27/40r12 (~ mḥšwlʾ 'id.ʾ'); ʾywzyt E28/19v9.

The first entry indicates that ʾrtʾwyʾ or ʾrtwyʾ translates zdyqwtʾ in all the passages cited *except* E36/1v8; the second indicates that ʾywzy translates mḥšwlʾ *only* in E27/40r12.

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 in the underlying Syriac texts (sometimes with minor variations in spelling, especially in the case of names of Persian origin).

(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 (beginning: 'Forms') 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]; ˙ = [ā̄]; ˙˙ or ˙˘ = [ē̄]; ˙˘ = [ī̄]; ˘˘ = [ō̄]; ˘˘ = [ū̄]. Initial [ā-] can be indicated by ˘˘-, 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 [-ē̄], e.g. nḥšʾ or nḥš˘˘ = [nōšē̄]. A consonantal [y] is sometimes indicated by ˙˙, while the spelling rḥn, which in Syriac is used to distinguish [mān] 'who?' from its homographs [mān] 'what?' and [men] 'from', is often used in Sogdian for the enclitic pronoun rḥn [man] 'us'.

*Syriac*

In the choice of citation forms I have in general followed Sokoloff 2009 (= SyrLex). Roots with final *-y* are systematically cited with *-y*, e.g. *ʔy* ‘to come’, *hwy* ‘to be’ (the only root in *aleph* being *by* ‘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 quadriliteral 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*, *ʔsyr* ‘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. *hw*, *hȳ*, *hñwn* ‘that, those’ as opposed to *hw*, *hy*, *hñwn* ‘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.

*A note on the second edition*

The publication of the first edition of this dictionary in 2016 was quickly followed by a series of important publications containing Christian texts in Sogdian, in particular Barbati 2016, BT XLII (2017), Reck 2018 and BT XLV (2019). As a result, the whole extant Christian literature in Sogdian, whether in Syriac or Sogdian script, has now been published (with insignificant exceptions, such as a series of tiny and hardly legible fragments of the so-called ‘manuscript in brown ink’, for which see Reck 2018, 59-60; BT XLV, 145). Since no substantial Christian Sogdian texts have been found since the end of the Third Turfan expedition in 1907, there seems to be no

immediate prospect of a significant increase in the material available to us. Consequently, this seems to be the appropriate moment for a new and complete edition of the dictionary.

The most substantial difference between the present edition and its predecessor is the inclusion of additional material such as new words, forms, meanings and Sogdian-Syriac correspondences from recently-published or recently-identified texts. Some material in the first edition which no longer seems useful has been omitted: for example, some references to poorly-preserved forms have been replaced by references to clearer forms in newly-published texts. In addition, all errors which have been noticed have of course been corrected. With regard to names of persons, gods etc., I have been happy to adopt some suggestions from Schmitt 2017, 231-2.

### *Acknowledgements*

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Nicholas Sims-Williams  
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## List of editions cited for the Syriac and other parallel versions

The Syriac texts, and occasionally parallel texts in other languages, are in general cited according to the sources listed here (exceptions being indicated by specific references):

### *Parallels to the Sogdian manuscripts in Syriac script*

E1-5 (Gospels): Pusey–Gwilliam 1901 (cited as TES). Occasionally variants from the Vetus Syra (Sinaiticus and Curetonian) are cited from Kiraz 1996.

E6, E32 (Epistles): British and Foreign Bible Society 1919.

E18 (Gloria): Sims-Williams 1995.

E23 (St George): Brooks 1925. Where the Sogdian text seems to agree with a MS reading other than that preferred by Brooks I have sometimes cited an individual MS (using Brooks' sigla C, D, M, V). I have collated C and D personally, while the readings of M and V are cited according to Bedjan, AMS I, 277-300, with additions and corrections from Guidi 1892.

E24c1 (Invention of the Cross), c2 (Sergius), c3 (Barshabba): ST II, 556-64.

E25/1 (Serapion): Bedjan, AMS V, 289-91.

E26/5-6 (Omens): Syriac and Babylonian texts cited in Sims-Williams 1995b, 294-7, and in BT XXXV, 50-55.

E26/7-23r (John of Dailam): the prose life H is cited by paragraph numbers from Brock 1982, 135-42), while the verse life C is cited from the MS by folio and line-numbers.

E26/23v-32 (Serapion): Bedjan, AMS V, 263-341.

E27/1-27 (Pethion): Bedjan, AMS II, 559-631; Corluy 1888. As in other cases, I have cited eclectically whichever text appears closer to the Sogdian.

E27/31 (Isaac of Nineveh): Pirtea in BT XLV, 141-4.

E27/39-48r (Dādišoʿ Qaṭrāyā on Abba Isaiah): Draguet 1972.

E27/54v-56r (Apostolic Canons): Cureton 1864, kd-lh; Vööbus 1979, 41-9.

E27/56v (Fates of the Apostles): Sims-Williams 1995a, 288.

E27/56v-57v (Commentary on the Liturgies): BT XII, 117-20.

E27/60-61 (Apophthegmata Patrum): BT XII, 133-5.

E27/64-69 (Persian martyrs): BT XII, 150-53.

E27/77 (Sleepers of Ephesus): BT XII, 156-7.

E27/83-91 (Eustathius): Bedjan, AMS III, 215-53.

E27/91v (Abba Isaiah): Draguet 1968, 21.

E27/94r (Macarius): Strothmann 1981, 114-16.

E27/94-120 (Evagrius): Frankenberg 1912, 472-526, taking into account the variants listed in BT XII, 180-81.

E27/120v (Pethion): Bedjan, AMS II, 559.

E27/A = E27/126 (Isaac of Nineveh): Pirtea in BT XLV, 144.

E28/1 (Šemʿon d-Ṭaibuteh): Kessel–Sims-Williams 2011, 289-291. For a passage missing in the Syriac text I have occasionally cited the Arabic version, kindly made available to me by Grigory Kessel. For r1-2, which may be the final words of an excerpt from Abba Isaiah, cf. Draguet 1968, 410.

E28/2a (Isaac of Nineveh): Bedjan 1909, 463-4, 564-5.

E28/3 (Isaac of Nineveh): Brock 1995, 63-4.

- E28/3v-8r (Dādišo‘ Qaṭrāyā on Abba Isaiah): Draguet 1972.  
 E28/8 (Dādišo‘ Qaṭrāyā on the Paradise of the Fathers): Sims-Williams 1994, 46-8.  
 E28/9-10 (Eugenius): Bedjan, AMS III, 431-3, 442-5; BT XLII, \*3-\*9.  
 E28/12, 14 (Isaac of Nineveh): Oxford MS Bodl. syr. e. 7, ff. 10-12.  
 E28/27 (Tarbo): Bedjan, AMS II, 254-6; BT XLII, \*9-\*16.  
 E28/65v (Apellen): BT XLII, \*16-\*20.  
 E29/8 (Cyriacus and Julitta): Bedjan, AMS III, 255-6.  
 E30/3-7 (Aḥiqar): where possible a Syriac text is cited (from SA or Nau 1920); where necessary non-Syriac versions are cited from SA.  
 E32: see under E6 above.  
 E46: Syriac text on v margin, see Cat., 191.  
 E47 (Numerals): Syriac text of the same MS as edited in BT XXXII, 136.
- Parallels to the Christian Sogdian manuscripts in Sogdian script*
- Psalms: Walter 1980. In a few cases where the Sogdian text agrees with the Septuagint more closely than with the Peshitta, the Greek is cited from Rahlfs 1935.  
 Psalm-headings: Bloemendaal 1960.  
 Hymn attributed to Babai of Nisibis: Bedjan 1886, 183.  
 Creed: Caspari 1866, 116-17.

## References and bibliographical abbreviations

AoF = *Altorientalische Forschungen*.

AMS I-VII = Bedjan 1890-1897.

Barbati, C., 2015. 'La documentation sogdienne chrétienne et le monastère de Bulayiq', *Le christianisme syriaque en Asie centrale et en Chine* (Études syriaques, 12, ed. P. G. Borbone & P. Marsone), Paris, 89-120.

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BSOAS = *Bulletin of the School of Oriental and African Studies*.

BST I = Hansen 1941.

BT XII = Sims-Williams 1985.

BT XXXII = Sims-Williams 2014.

BT XXXV = Sims-Williams 2015.

BT XLII = Sims-Williams 2017.

BT XLV = Sims-Williams 2019.

Caspari, C. P., 1866. *Ungedruckte, unbeachtete und wenig beachtete Quellen zur Geschichte des Taufsymbols und der Glaubensregel*, I, Christiania.

Cat. = Sims-Williams 2012.

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CII = *Corpus Inscriptionum Iranicarum*.

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