



## EMMERICK, RONALD ERIC

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**EMMERICK, RONALD ERIC**, (b. Sydney, 9 March 1937; d. Hamburg, 31 August 2001), distinguished Australian scholar of the ancient civilizations and languages of Iran, India, and Tibet ([FIGURE 1](#)). He was the only son of Eric Steward Emmerick (1905-67) and Myrtle Caroline Emmerick, née Smith (1908-72). Prompted by his keen interest in languages and their history, he studied Latin, Greek, French, and German at Sydney University (1955-58), where he also attended an unofficial Sanskrit course offered by the classicist and linguist Athanasius Pryor Treweek. He took his B.A. degree with First Class Honors and received the University Medal for Classics with a thesis on “Mycenaean Morphology.” Subsequently he was appointed as a teaching fellow in the Latin department in 1959. His choice to write his thesis on Mycenaean Greek, whose script, Linear B, had only been deciphered in 1953, attests to his intellectual curiosity and shows how he was attracted by little explored subjects whose study could open up new vistas and deepen our knowledge of history in general. His chosen field of research, however, to which he devoted most of his life, was to be the Khotanese language and texts. He first heard of this language when, in Sydney, at the age of twenty-two, he read [Harold Walter Bailey](#)’s 1938 inaugural lecture, “The Content of Indian and Iranian Studies.” He was so impressed by this lecture that he decided to study Khotanese with Bailey at Cambridge University. There, he first 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 1963-65, 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 at St. John's College, Cambridge (1964-67) and lecturer in Iranian Studies at the School of Oriental and African Studies of the University of London (1964-71). In addition, he taught Sanskrit at Cambridge while Bailey was on a sabbatical leave (1965-66). He subsequently revised and enlarged his dissertation and published it under the title *Saka Grammatical Studies* (1968f), which became an indispensable reference work for both ancient and modern Iranian studies.

Emmerick paid meticulous attention to the texts and the sources available for the historical study of languages, with an eye on detail, but without ever losing sight of the wider perspective. 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 careful scrutiny of the *Book of Zambasta*, the longest extant Old Khotanese text, in order to provide a firm basis for the grammatical study of Khotanese. Research on this text was carried out jointly by him and Bailey. In 1965, a facsimile edition of most of the preserved folios of the main manuscript of the work was published in Moscow (Vorob'ëv-Desjatovskij and Vorob'ëva-Desjatovskaja, 1965). This contained additional material that had not been used by Ernst Leumann in his *editio princeps* and translation (Leumann, 1933-36). Emmerick immediately published a review article of the book ("Notes on the 'Tale of Bhadra'," 1967b) and devoted two articles to a preliminary edition with translation and glossary of the new material ("The Nine New Fragments from the Book of Zambasta," 1966a; and "The Ten New Folios of Khotanese," 1967d). The collaboration between Emmerick and his teacher subsequently resulted in Bailey's *Prolexis to the Book of Zambasta* (Bailey, 1967), dealing with the vocabulary and reviewed in detail by Emmerick ("Notes on *The book of Zambasta*," 1969c), and in Emmerick's new edition and translation of the text (*The Book of Zambasta*, 1968a). In connection with the study of the *The Book of Zambasta*, he also put forward a not altogether successful theory on Old Khotanese metrics ("Khotanese Metrics," 1968b), which overestimated the role of stress and gave rise to a debate with Manu Leumann, who defended the quantitative theory of his father Ernst Leumann (Leumann, 1971; Emmerick, 1973a and 1973c).

Prior to his two 1968 books on Khotanese, Emmerick had already published *Tibetan Texts Concerning Khotan* (1967e) and a couple of articles ("Names from Central Asia," 1968c, pp. 89-91; and "Notes on the Prophecy of the Arhat Saṃghavardhana," 1968d). These were the outcome of research prompted by



his need for historical information on Khotan. He began learning Tibetan in 1962, shortly after the appearance of John Brough's edition of the *Gāndhārī Dharmapada* (Brough, 1962; see [GĀNDHĀRĪ LANGUAGE](#)), in order to compare the Middle Indian text with the Tibetan parallels provided in that edition. The following year he had the opportunity to spend several weeks with Tenzin Namdak (*bstan 'dzin rnam dag*), a learned lama who had been abbot at the Sman ri monastery. He had come to Britain thanks to a grant from the Rockefeller Foundation in 1963 and had been invited to Cambridge by Bailey. With Namdak, Emmerick read, among other texts, the whole of the *Li yul lung bstan pa* ("The Prophecy of the Khotan Country"), which was to become part of his *Tibetan Texts Concerning Khotan*. Taking advantage of the presence of a Tibetan native speaker, he also studied Namdak's spoken Tibetan with John L. Trim, who was at that time lecturer in Phonetics at Cambridge.

In the 1960s and early 1970s Emmerick also devoted several articles to Iranian languages other than Khotanese, in particular to Avestan ("Some Reinterpretations in the Avesta," 1966c; "Postscript to 'Some Reinterpretations in the Avesta'," 1967c; "Avestan *āδū* Again," 1969a; and "Avestan *vaδre yaona*," 1971a), Sogdian ("'Old Age' in Sogdian," 1969d), Choresmian ("Some Chorasmian and Khotanese Etymologies," 1970d), and Persian ("The Beginnings of Iranian Comparative Philology," 1974b). In fact, in a few years he had acquired a deep knowledge of Khotanese and other Iranian languages as well as of Sanskrit and Tibetan, which produced a number of outstanding publications, imbued by his creativity and showing his customary accuracy. In recognition of his achievements, he was invited to the Oriental Institute of the University of Chicago as visiting associate professor of Old and Middle Iranian in 1967-68; and after the publication of two further monographs (*The Khotanese Śūraṅgamasamādhisūtra*, 1970b; and *The Sūtra of Golden Light*, 1970f), he became, in 1971, Professor of Iranian Philology at Hamburg University, a position he held until his untimely death.

Emmerick's teaching, to which he was as thoroughly devoted as he was to his academic research, was centered 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 *Rāmāyaṇa* in March 1988. His fame attracted students who came to him not only from Germany and elsewhere in Europe, but also from Asia and America. Some of them wrote their doctoral dissertations under his guidance and now hold university positions around the world. Emmerick was constantly ready to advise all those who sought his opinion, particularly his students, with kindness and discretion, but he would always leave them free to make their own choice, a quality he himself attributed to his teacher Harold Bailey. It may be mentioned that the Late Khotanese *Aparimitāyuh̥sūtra* and the Old Khotanese *Saṅghāṭasūtra* were edited and interpreted in detail by two of Emmerick's students, Duan Qing (1992) and Giotto Canevascini (1993) respectively, and that Mauro Maggi's editions of the Old Khotanese *Karmavibhaṅga* and the so-called *Love Story* in Late Khotanese (1995 and 1997) were stimulated by him: all three of them made full use of suggestions proposed by Emmerick himself. Prods Oktor Skjærvø spent the academic year 1977-78 studying the *Suvarṇabhāsottamasūtra* with him (2004). Another important work that originated as a doctoral dissertation under his 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 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 been satisfactorily interpreted, notwithstanding pioneering work done chiefly by [A. F. Rudolf Hoernle](#), Ernst Leumann, [Sten Konow](#), and Harold Bailey. Although Bailey's monumental editions had made available most of the material, most Khotanese texts were in need of accurate editions and a number of extensive texts had not even been translated. Emmerick applied himself to their study, producing a large number of articles and a 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*, 1970b; *Saka Documents V-VI*, 1971-73; *The Tumshuqese Karmavācanā Text*, 1985d; *Saka Documents VII: the St. Petersburg Collections*, 1993d, with Margarita I. Vorob'ëva-Desjatovskaja; *Saka Documents Text Volume III: the St. Petersburg Collections*, 1995c, with Vorob'ëva-Desjatovskaja), studies on the Khotanese lexicon and phonology (*Studies in the Vocabulary of Khotanese I-III*, 1982-97, with Prods O. Skjærvø; *A Chinese Text in Central Asian Brahmi Script*, 1993b, with Edwin G. Pulleyblank), an



introduction to Khotanese studies (*A Guide to the Literature of Khotan*, 1979b; cf. Emmerick, 1984e), a posthumous introduction to the Khotanese language (forthcoming), 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*, 1970f; *The Siddhasāra of Ravigupta* I: *The Sanskrit Text*, 1980c, and II: *The Tibetan Version with Facing English Translation*, 1982c; *Vāgbhaṭa's Aṣṭāṅgahrdayasaṃhitā*, Groningen 1998c, with Rahul P. Das).

Given the wide range of articles written by Ronald Emmerick, it is convenient to group most of them thematically. The numerous articles devoted to the edition and translation of Khotanese texts include those on inscriptions (“Some Khotanese Inscriptions on Objets d’Art,” 1968e; “Note on a Khotanese Inscription in the Bremen Überseemuseum,” 1974d; “Cā tteya khī in the Musée Guimet,” 1984a), colophons (“Some Khotanese Donors,” 1974e), documents (“A New Khotanese Document from China,” 1984d; “Some More Khotanese *akṣaras*,” 1990e; “A Khotanese Monastic Account Book,” 1996a), the Buddhist text of the Khotanese manuscript Huntington K (1969b), the fragment P 5536 bis (1975b), the *Bhaiṣajyagurusūtra* (“A Khotanese Version of the Sūtra of the Lord of Healing,” 1985b), the *Karmāṃ deśana* (“The Confession of Acts,” 1977b), the *Mañjuśrīnairātmyāvatārasūtra* (“The Concluding Verses of the Khotanese *Vajracchedikā*,” 1977a; “Three Monsters in Khotan,” 1977d; “Some Verses from the Laṅkāvatārasūtra in Khotanese,” 1988a; “From the *Mañjuśrīnairātmyāvatārasūtra*,” 1997a; and “More Verses from the *Mañjuśrīnairātmyāvatārasūtra*,” 1998b), the *Nandāvadāna* (“Nanda the Merchant,” 1970c; and “Khotanese Glossary to ‘Nanda the Merchant’,” 1973b), the *Rāmāyaṇa* (“Two Problems in the Khotanese *Rāmāyaṇa*,” 1997c; and “Polyandry in the Khotanese *Rāmāyaṇa*,” 2000b), the *Sumukhasūtra* (“The Khotanese *Sumukhasūtra*,” 1997-98; cf. Emmerick, 1986a, on a Sanskrit fragment of the text), and the *Verses of Prince Tcūṃ-ttehi*: (1980d; see also 1982d). For Emmerick’s articles on the *Siddhasāra* and *Jīvakapustaka* see below.

Articles on the Khotanese language include those on the syntax of the cases (1965), phonology (“The Vowel Phonemes of Khotanese,” 1979d; “The Consonant Phonemes of Khotanese,” 1981d; “Thoughts on Khotanese *e* and *o*,” 1991c, with M. Maggi; “The Dunhuang MS Ch 00120,” 1992a; “Khotanese *ei*,” 1998a), the auxiliaries and periphrastic tenses (“Auxiliaries in Khotanese,” 1987a), the prohibitive particle *ma* (“Khotanese *ma* ‘not’,” 1990b), single lexical



items (“Some Khotanese Past Participles,” 1966b; “The Mustard *upamā*,” 1967a; “Names from Central Asia,” 1968c, pp. 88-89 on the ethnonym *hvatana*-“Khotanese”; “‘Speak’ and ‘prosper’ in Khotanese,” 1970e; “Four Khotanese Words,” 1971b; “Khotanese *bihīya* Again,” 1981e; “Two Indian Loanwords in Khotanese,” 1981j; “Khotanese *bāl̥jse*,” 1985a; “Tibetan Loanwords in Khotanese and Khotanese Loanwords in Tibetan,” 1985c; “A Khotanese Nightmare,” 1989b; “Khotanese *birre*,” 1990a; “Khotanese *śśāman*- ‘face’,” 1990c; “Two More Khotanese Ghostwords,” 1990f; “Khotanese *kīrāstānā* ‘Christian’?,” 1991a; “‘Boys’ and ‘girls’ in Khotanese,” 1993a; “Khotanese *bārātāndā*,” 1995a; “On the St. Petersburg Folios of the Khotanese *Suvarṇabhāsottamasūtra*,” 1995b; “Khotanese *mūrahaṃga* and Other *haṃgas*,” 1996b; “Khotanese *baṣṣā*,” 2000a; “Mount Alborz in Khotanese?,” 2001; see also below on the Khotanese *Siddhasāra*), the Khotanese outcomes of Indo-European *r*-/*n*-stems (1980b), and the history of the language (“The Transition from Old to Late Khotanese,” 1987c), as well as of the outline of Khotanese and Tumshuqese in the *Compendium linguarum Iranicarum* (Wiesbaden 1989a).

Among his books, the *Sūtra of Golden Light*, which was the first translation of the *Suvarṇabhāsottamasūtra* into a European language and 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 (1937) and, in agreement with Emmerick himself, was eventually carried on by Skjærvø who prepared a thorough study of the Khotanese versions, which was submitted as a habilitation thesis at Mainz University (1983; published 2004).

The Late Khotanese medical text entitled *Siddhasāra* first caught Emmerick’s interest in the 1960s and resulted in an immense amount of preliminary work, including an attempt to trace it in Arabic literature (“Ravigupta’s *Siddhasāra* in Arabic,” 1981h). 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” (Emmerick, 1980c, p. vii), he produced a first volume containing a critical edition of the Sanskrit, which was also based on three newly discovered manuscripts (1980c), and a second volume containing a critical edition and translation of the Tibetan (1982c)—two books that were described



by Dominik Wujastik as “one of the most exciting recent developments in the study of Indian medicine” (Wujastik, 1985, p. 75). Work on the *Siddhasāra* opened up for Emmerick a new research subject, Indian and Tibetan medicine (Maggi 2003), and he devoted some forty articles to it, corresponding to more than four hundred printed pages: on the Sanskrit and Tibetan *Siddhasāra* see “On Ravigupta’s *gaṇas*,” 1971c; “The Sanskrit Text of the *Siddhasāra*,” 1971d; “New Light on the *Siddhasāra*,” 1974c; “Tetanus,” 1974f; “Ravigupta’s Place in Indian Medical Tradition,” 1975-76; “Some Lexical Items from the *Siddhasāra*,” 1983a; “Tibetan Lexical Notes,” 1984g; “Some Emendations to the Text of Ravigupta’s *Siddhasāra*,” 1986d; and “A Note on the Kyoto *Siddhasāra* Manuscript,” 1989c; on the Khotanese *Siddhasāra* see below; on the *Jīvaka-pustaka* see “Contributions to the Study of the *Jīvaka-pustaka*,” 1979a; “Hoernle and the *Jīvaka-Pustaka*,” 1982a; “The Svastika Antidote,” 1992b; “The Mahāsauvarcalādi Ghee,” 1994; and “The Mahāsauvarcalādi Ghr̥ta in Hoernle’s Unpublished Edition of the ‘*Jīvaka-pustaka*,’” 1997b; on other aspects of Indian medicine see “A Propos Sanskrit *mālākanda*,” 1974a; “Arsenic and sida,” 1981a; “Some Remarks on the History of Leprosy in India,” 1984f; and “Die Lepra in Indien,” 1986b; on Tibetan medical texts see “A Chapter from the *Rgyud-b’zi*,” 1975a; “Sources of the *Rgyud-b’zi*,” 1977c; “Some Lexical Items from the *Rgyud-b’zi*,” 1978b; “Mi-chos,” 1981g; “Epilepsy According to the *Rgyud-b’zi*,” 1987b; “Tibetan *nor-ra-re*,” 1988b; “rGas-pa gso-ba,” 1990d; “Some Remarks on Tibetan Sphygmology,” 1991b; and “Some Tibetan Medical Tankas,” 1993e; see also Emmerick, 1993c, on the Indo-Iranian concepts of disease and cure. Moreover, together with Das, he launched the *Journal of the European Āyurvedic Society* in 1990 and edited Vāgbhaṭa’s *Aṣṭāṅgahr̥dayasamhitā* (1998c). Unfortunately, few results of his research on the Khotanese *Siddhasāra* have been published given the vast amount of work he did on it (see, inter alia, “Some Remarks on Translation Techniques of the Khotanese,” 1983c).

He had planned a third volume which was to contain the Khotanese version with translation and commentary, but the appearance of Bailey’s *Dictionary of Khotan Saka* (1979) delayed its publication and induced Emmerick to publish a number of articles on single lexical items from the *Siddhasāra* that had been misinterpreted by Bailey “in order to reduce to manageable proportions the amount of commentary needed” (Emmerick, 1982, p. viii): see “Khotanese *byāña*,” 1980a; “The Case against *ṣun-*,” 1981b; “elai . bāmā,” 1981c; “Khotanese *hamāñuna-*,” 1981f; “Khotanese *nuvāta*,” 1982b; “Some More Loanwords in Khotanese,” 1983b; “Khotanese *vī hā*,” 1984c; and “‘ruki’ in Khotanese?,” 1986c;



see also “*Agane No More*,” 1970a. Emmerick attached the utmost importance to the Khotanese *Siddhasāra* and continued working on it until his last days, leaving behind an almost finished edition and translation of the whole text. To do so he left aside several other works he had already brought to an advanced stage of preparation, including an edition and translation of most of the *Mañjuśrīnairātmyāvatārasūtra*, 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.

Emmerick was always willing to collaborate with other scholars both on Khotanese matters and on interdisciplinary subjects. Thus, he compiled Bailey’s bibliography with D. M. Johnson (1970g), studied some Khotanese and Chinese inscriptions on a Dunhuang painting with Glen Dudbridge (“*Pelliot tibétain 0821*,” 1978a), edited the series of *Studies in the Vocabulary of Khotanese* and wrote on Khotanese literature with Skjærvø (1982-97 and BUDDHISM iii), wrote an article on Khotanese phonology and two articles on Khotanese lexicography with Maggi (“*Thoughts on Khotanese e and o*,” 1991c; “*Khotanese Lexicography*,” 2005a; and “*A New Historical and Etymological Dictionary of Khotanese*,” 2005b), offered a new interpretation of the Turkish-Khotanese word list with András Róna-Tas (“*The Turkish-Khotanese Wordlist Revisited*,” 1992d), published *Saka Documents VII* and *Saka Documents Text Volume III* with Vorob’ëva-Desjatovskaja (1993d and 1995c), studied the use of the Late Khotanese script for writing Chinese with Pulleyblank (*A Chinese Text in Central Asian Brahmi Script*, 1993b), and edited the *Aṣṭāṅgahṛdayasaṃhitā* of Vāgbhaṭa with Das (1998c). In all this, his main concern was the advancement of research to the highest possible standard of scholarship.

This concern also explains the way he reacted, in his characteristically frank and direct manner, to the serious limitations of Bailey’s *Dictionary* (1979), not only by writing a severe review (Emmerick, 1981i) but also by initiating the series of *Studies in the Vocabulary of Khotanese* to correct the mistakes in the *Dictionary* and to gather information on the progress of research on the Khotanese lexicon. This does not mean, however, that he was ungrateful to or did not feel affection and esteem for his teacher, whom he indeed regarded as a father, as is evident from the Khotanese epigraph he composed for the article he contributed to the issue of *Bulletin of the School of Oriental and African Studies* celebrating Bailey’s seventieth birthday (Emmerick, 1970c, p. 72). Immediately after Bailey’s death, he wrote an obituary in *The Guardian* (“*Linguist of the Orient*,” 1996c) to pay tribute to him as a scholar and



subsequently wrote a short but moving biography presenting Bailey's personal history and scholarly achievements ("Harold Walter Bailey, 1899-1996," 1999). On 16 December 1999, the hundredth anniversary of Bailey's birth, he delivered the first Sir Harold Bailey Memorial Lecture at the University of Cambridge ("Hunting the Hapax", 2002).

Emmerick was an early advocate for the potentials of computers for research. In the 1960s, he had already initiated a project at Cambridge to use a mainframe for a concordance of the whole corpus of Khotanese texts. When, in the 1980s, personal computers became affordable and powerful enough, he made full use of their services. He began writing himself the programs he needed and developed, among other things, programs for the automatic treatment of Sanskrit and Khotanese texts and a number of ancillary programs. In 1986, on the occasion of the XXXII International Congress of Asian and North African Studies in Hamburg, he organized a special section on "Computers and Oriental Studies" with the Semitist Uwe Gleßmer and in 1988 he took part in the foundation, in Hamburg, of the WordPerfect Club and its organ, the *WordPerfect Journal*, in order to provide philologists with suitable tools for writing less common languages that were at that time not covered by the standard programs and fonts. 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, including the "Dictionary of written Tibetan" of the Kommission für zentralasiatische Studien of the Bayerische Akademie der Wissenschaften in Munich. In 2000, he also began developing a database program for a dictionary of Khotanese that he was planning with Maggi. In this field, he did much more than he published: two articles on Sanskrit computing ("On the Indexation of Sanskrit Medical Verses and Prescriptions," 1979c; and "The Indexation of Sanskrit Medical Texts," 1984b) and one on Tibetan computing ("Tibetan Databank Management with Personal Computers," 1992c).

On account of his high academic standing, his knowledge and farsightedness, and overall competence, his advice was widely sought in editorial matters. He was a member of the editorial and advisory boards of the *Encyclopædia Iranica* (New York), to which he contributed twenty-one articles, 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*). He was the original editor of the *The Literature of Pre-Islamic Iran: Companion Volume I to A History of Persian Literature* (2009), and was responsible for its initial planning and choice of contributors (after his death, the editing of the volume was completed by Maria Macuch).

In recognition of his outstanding scholarly achievements, 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 a 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.

The election as honorary fellow of the Australian Academy of the Humanities 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 after he left for Europe, including a few long visits in the last years, and where he attended two conferences, in Canberra (1979) and Melbourne (1994). In his library there were 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 delight. He had applied to resume his Australian citizenship not long before his death and would have wished to spend more time in Australia after his retirement.

Ronald Emmerick led a full and affectionate family life. In Cambridge, in 1962, he had married Margaret Ann Frohnsdorff, his lifetime companion, and by the time they went to Hamburg in 1971, they already had two children, Paul Ronald (1966-2001) and Catherine Ann (b. 1969), while their daughter Veronica Jane was born towards the end of that year. He was also a sportsman, playing tennis and table tennis, and many Iranists remember being defeated by him in table tennis matches in his garden. It was typical of him that, after a serious operation in 1993 due to an almost fatal illness, he was soon back at playing tennis, and only a few months later he began winning again.

Not long before retirement, in December 2000, he was diagnosed with cancer of the lymphatic system which, according to the specialists, was not connected



with the cancer of the stomach from which he had recovered in 1993. He might have overcome illness again through his strong will to live, but the sudden death of his son Paul on 27 July 2001 broke his spirit and he died one month later on 31 August.

## BIBLIOGRAPHY

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A complete bibliography of books, articles, and reviews by Ronald E. Emmerick and of writings concerning him up to the end of 2005 was edited by M. Maggi in M. Macuch, M. Maggi, and W. Sundermann, eds., *Iranian Languages and Texts from Iran and Turan: Ronald E. Emmerick Memorial Volume*, Wiesbaden, 2007, pp. xxi-xlii. The volume also contains this contributor's appreciation of Emmerick, on which this entry is largely based. The following is a wide-ranging selection of his writings:

"Syntax of the Cases in Khotanese," *BSOAS* 28/1, 1965, pp. 24-33.

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