

y

1487. (*y'kwβ, yḡqwb, yḡkwp* /*Yākōv, Ya'kōb*/ m.: **B1** C, 't *yḡ(qw)b*: C5, 14, V32-33; *šmyw(n) sng* 't *yḡqwb* | 't *ywhnn wny. br'(t)*: C5, 18, V4-5 (*Nachl. II*, p. 77). — **P1** The Apostle James, brother of John (#1534: 2). — **B2** C, 't *yḡqwb ḥlpyy (z)* 'ty: C5, 14, V17 (*STi*, p. 32-33). — **P2** The Apostle James “the Less”, son of Alphaeus (*ḥlpy-*, #1404). — **B3** C, 't *yhw'd' yḡqwbz* z 'ty: (obl.) C5, 14, V18 (*STi*, p. 32-33). — **P3** Father of the Apostle Judas (#1538: 1; in Luk, 6, 16). — **B4** N(C), *yḡk(w)p xypδ βγ'*: T II B 66 D 147 V 7, Psalm 24, 6, *STSC2*, p. 163, 173, 204, cf. SCHWARTZ, 1971, p. 413, n. 6 (note that *yḡkwp* in Psalm 20, T II B 65 07 + T II B 68, V*20, *STSC2*, p. 161 is purely a restoration). — **P4** The patriarch Jacob. — **B5** C, (*f*) 'š'm (*yḡ*)*qwb* 'psqwp': C76, C44, 2R9-10(?) apud SUND., *Schüler*, p. 180-181. — **P5** A bishop, who was sent to brethren on Sinai. — **B6** N(M), *MN y'kwβ fryšty: BL*, A77; *rty xwty (')[x]šywn'k wm't ky pr y'kwβ βr'yšt'k 'xšnyrkwxyp[δ]CWRHf: KB-YI*, p. 121; *KB-Y2*, 6, 14/17, p. 215; M, *cn y'kwβ | fryštyy: M6330, r2-3, PROVASI*, 2003, p. 315-16, n. 61; Dr. COLDITZ kindly informed me that *y'kwβ* is also attested in unpublished MS texts. — **P6** James, the Angel in Manicheism; on his militant role in the Eastern Manicheism see YOSH., *KB-YI*, p. 121, SKJÆRVØ, 1995, p. 211, RECK, 2004, p. 160. — **D** Syr. *y'qwb /Ya'qōb/*, from Old Hebrew. In Manichean usage, cf. MWMIr. *y'kwβ, y'qwb, y'kwβ, y'qwp (DMMPP)*, p. 372), Chin. *Yejufu* (耶俱孚, LMCh. *jia-kiəp-fjyə/fuə*).

M. SCHWARTZ (*STSC2*, p. 204; 1971) argues that S pronunciation is /*Yaḡkōb*/, with Syr. 'ayn articulated as a voiced velar fricative /ɣ/ and plosives not following the *bedeḡepāt* rule (cf., however, *t'wyd* under #454; 'frym, #46; also *šmywn*, #1169).)

1488. *y'm'kk, y'mk'* /*Yamak?*/ m.: **B1** N, *y'm'kk: UII*, No. 397 (39: 92); cf. *Fbs. Sh.*, p. 235-6. — **P1** A visitor to Shatial. HUMB., *SIF*, No. 18, has *y'm'k*. — **B2** N, 'wδ *wm't 'rtmyw sp'nδt y'mk'*: *Afr. document*, 1, *Dok. Sam.*, p. 55-56; *Trois documents*, p. 197; cf. *SÉSAS*, p. 342-4. — **P2** A witness in a deed of a “Lion”. — **D** A hypocoristic to virtual S *y'm*, which comes from OIr. **yama-*, the mythical hero, cf. Av. *Yima-*, MS *ym-* (#1507), MP *ym*, Bct. *Iaμpo* (also in compound PNs), as already LIV., op. cit., p. 56. Note *aleph* for

the short *a* (cf. also Toch. A *Yām* for Skt. *Yama*- and Babilonian spelling *Ia-a-am-ma*, ZADOK, *IPNB VII/1b*, No. 296b).

1489. (*y'mcwr* /*Yamčor*/ m.: **B** N(M), [*kw*] | 'wk'prmyš *y'mcwr wn'ntm'x t't'γw[r]* | *s'r*: *PB*, c7-9, p. 34; cf. YOSH., *Coloph.*, p. 128. — **P** A person in a colophon (cf. YOSH., *First Fruits*, p. 85). — **D** OTu. name, cf. Uygh. PN *Yam-čur-tu*, as ZIEME apud SUND., *PB*, p. 34 n. 150. For *cwr* see #391. The initial *yam* is compared to OTu. *yam* “post-station” (*Onom. Turc.*, I, 328), but one can also consider the Iranian *Yama*.)

***y'mk' > y'm'kk* #1488**

1490. *y'n* /*Yān*/ m.: **B** N(M), *y-'(n)*: Ch/U 7141 v ii 1 apud *Mlr. Hss. I*, No. 406. — **P** A name (?) in the name-list (?). — **D** Probably, “Boon”, shortening of a name containing *y'n*, cf. Bct. PN *Iavo*.

***† y'n'k, y'n'kH > y'n'kk* #1491**

1491. *y'n'kk* /*Yānak*/ m.: **B** B, *y'n'kk δst'*: *TSP*, 8, 178. — **P** A person in the colophon. — **D** “Boon”, *y'n* (cf. #1490) with a hypocoristic suffix.

The transliteration *y'n'kk* is preferable to *y'n'kH* in *TSP* and *y'n'k* in *SC*, No. 232, cf. the Chinese rendering *Yena* (野那, EMCh. *ja-nā*, YOSH., 1997, p. 569).

1492. (*y'ncyw* /*Yānjīu*?/ m.: **B** N, *srδ'w 'my cyn'ncknδ'y y'(n)cyw βγw RBkw 'yrtp'yr w'n 10-wxwšw srδ 'z*: *ΔP*, R1. — **P** Yanshou (延壽), the era-name (*nianhao*) of the ruler Wentai (文泰) of the Qu (麴) clan in Gaochang (Turfan, Čīnānjkaθ), called “Great Elteber” (*'yrtp'yr*) and “King” (*w'n*, Chinese *wang*, 王); his 16th year (when the “Contract of a slave-girl” was composed) corresponds to 639 CE, see *ΔP*, p. 8-11. — **D** Transcription of Chinese Yanshou, EMCh. *jian-dzuw^h* (lit., “extension of longevity”). Other Chinese era-names in S sources are listed under *x'y 'nkwyn*, #1399.)

1493. (*y'ngy xwtlwg tyr'g* /*Yaŋi Qutlwy Tiräg*/ m.: **B** M, *y'ngy xwtlwg ty(r)'g*: M406, 7a, apud SUND., *Pn. Man.*, 270. — **P** A person in M name-list (written in red ink above the line). — **D** Turkic, “young” + “glorious” + “support”, as ZIEME apud SUND., loc.cit.)

1494. *y'nm'x* /Yānmāx/ m.: **B** B, *cnn y'nm'x δst'*: *Ōt.*, No. 2921, 3, p. 54, cf. YOSH., *Misc.* 三; YOSH., *Misc.* III, p. 240-241. — **P** A person in the colophon. — **D** “Boon of the Moon”, (inverted compound?, cf. *m'xy'n*, #653); YOSH. (*Misc.* III, p. 241) draws attention to the name *Yanma* (演莫, EMCh. *jian'-mak*) attested in the documents from Turfan.

1495. (*y'nn* /Yāwnān?/ m.: **B** C, *y'nn*: *So. Tu. Chr.*, p. 56-57, A, 7. — **P** A Christian from Turfan. — **D** SIMS-W., 2009, p. 285 n. 85, suggests that the name renders Syr. *Yāwnān* “Jonas”. Less likely reading is *y'c* (as SIMS-W., *So. Tu. Chr.*, p. 57).)

1496. *y'nprn* /Yānfarn/ m.: **B1** B, *y'nprn δst'*: *TSP*, 8, 181. — **P1** A person in the colophon. — **B2** N, *'xwrmzt't* | *ZK* | *y'nprn* | *BRY*: *UI2*, No. 635 (Dadam Das, No. 37:9, cf. *Fbs. DD*, p. 104). — **P2** Father of *'xwrmzt't* (#217: 2). — **D** “Glory-boon”, see WEBER, *ZSP*, p. 200, No. 20 (an inversion of *prny'n*, #912), cf. also *'npc* (#20).

1497. (*y'nsy'n* /Yansian/ m.: **B** N, *šmny y'nsy'n* | *'xw 'wt' BRY c'n kwtr*: *ΔP*, R3-4; *'xw šmny y'nsy'n*: *ΔP*, R6; *wβyw* | *šmny y'nsy'n xwty*: *ΔP*, R8-9; *δ šmny y'nsy'n*: *ΔP*, V1. — **P** The monk, buyer of the slave-girl *'wp'cH*, son of *'wt'* (#201), of *c'n* (#359) family (639 CE). — **D** The Chinese name where *c'n y'nsy'n* corresponds to Zhang Yanxiang (張延相, EMCh. *trian^(h) jian-sian*), mentioned twice in contemporary Chinese documents from Turfan, see YOSH., *ΔP2*, p. 161.)

1498. *y'nxsrd* /Yānxsarθ/ m.: **B** N, *y'n(x)srd* | *ZK* (*x - - -*): *UI2*, No. 522 (53:28); cf. *Fbs. Sh.*, p. 262; note unusual shape of *x* (in both lines). — **P** A visitor to Shatīal, son (?) of *x- - -* (#1486). — **D** “Boon-rule”, cf. *y'nprn* (#1496), *xsrδ'kk* (#1419), etc.

†[y]p/wɣw γ(')γ'n > cpɣw x'γ'n #379

[*y'pwkt* /?/ pl.?: **B** N, *rty 'yw (c)rm ZKn y'pwkt*: Muγ, B-1, L12 (*SDGM*, III, p. 44). — **P** A recipient (or recipients, place of delivery?) of a skin. — **D** Unclear.

BOGOL., SMIR. hesitate between *y'pwkt* and *y'pz'kt*, I see rather *cpwkt*. One can think of a place-name ending in */-kat/*, “house, town” but the absence of the final graphical *-H* in this case would be exceptional (LURJE, 2003, p. 191). Maybe a plural of *y'pwk-*, *cpwk-*?

Both forms are *āpaζ*, but the second could possibly mean “thief”, from the root /čaf-/ with the suffix *-uk*, as *w'yrwk* “hunter” (*GMS*, §978). Hardly a PN.]

1499. (*y'rwk' /?/ m.?*: **B** N, *m(wx)'n x'γ'n y'rwk' 'HY nw'r x'γ'n*: *Bug.*, I-2. — **P** A name (?) in an unclear passage of Bugut inscription. YOSH. translates “Yaruka-brother (named?) Niwar Kaghan”, LIV.-KLJAŠTORNYJ (*Bug. L-K*, p. 85) transliterate *trwkc βγγ* “lord of the Turks”. — **D** Unclear. Cf. OTu. *yaruq* “light” (cf. *yrwytkyn*, #1517)?)

1500. *y'xy β'z'k /Yāxī Vāzā/ m.*: **B** B, *'tp'k y'x(y) β'z'k n'm ykš[y]*: *SFBL*, 24, 1. — **P** A name of a Yakša. — **D** “Brave Arm”, a translation of an Indian (or Chinese) name.

BENV. (*Ét.*, p. 501) read *'tp'k y'γš β'n'k n'm ykš* and thought that the name of *Yakša* was *β'n'k*, to OInd. *Bāṇa*, the name of an Asura (however, OInd. *b-* is not normally rendered with S *β*), while HENN., *STP*, p. 719 hinted about a tripartite name of a *Yakša* (*yk[š]*), the reading accepted above is given by SIMS-W. Can *'tp'k* stand for Ind. *adhipā-* “ruler, king”? (Other possibilities by SIMS-W., *SFBL*, p. 69). Cf. *y'xy twr'k* in *MN*, 109 (apud *DMMPP*, p. 373; *Mirtext*). *S y'xy* seems to serve as PN too, as can be seen from the Chinese rendering *Yexi* (也希, EMCh. *ja-xjei*, see YOSH., *PNSChS*).

1501. *y'xywrmzt /Yāxī Ōrmezd/ m.*: **B** N(M), *'βtmw y'xywrmz-t*: So 10129 I/v/11 apud *Mlr. Hss. I*, No. 28, p. 39 (Dr. COLDITZ kindly informed me that this name is attested once more in the same unpublished Ms., although incompletely preserved; cf. also SUND., 2009a, p. 228). — **P** “Ohrmezd the Brave”, the prince who would become Shahanshah in 270-272, symphathiser of Mani, his interlocutor, as identified by SUND. apud loc. cit., and apud GENG, KLIMKEIT, LAUT, 1987, p. 46 ff. — **D** Sogdian semi-translation of *Nēw Ohrmezd* (SUND., *Pn. Man.*, p. 263), where *nyw* is replaced with *y'xy* “brave”. For a similar S transcription of the name *Ohrmezd*, cf. *wrmzt* (#1340).

Yayī wrmzt in the OTu. M text on the church history (GENG, KLIMKEIT, LAUT, 1987, 10 ff.) is, of course, not “Enemy-Ohrmezd”, but “Brave Ohrmezd”, where *y'xy* is borrowed from S, see SIMS-W., *Šnš.*, p. 283. He is called *gwrđ 'whrm(y)zd* “Hero Ohrmezd” in the Parthian text *Ōt.*, 11078, a3, cf. SUND., 2009a, p. 228.

1502. *yβ'γc /Ivāyič'/ m.*: **B** N, (*y*)*β'γc | (p'p)['kk] (??) | (t - -)*: *UII*, No. 264 (36: 48) cf. *Fbs. Sh.*, p. 209; *yβ'γc*: *UII*, No. 267 (36: 51) cf. *Fbs. Sh.*, p. 209. — **P** A visitor to Shatial, son (?) of *p'p'kk* (#868: 2). — **D** As SIMS-W., *UI2*, p. 81, an ethnic adjective, at least in origin, to virtual **yβ'γ <*

**vi-bāga-* “(separate) garden”. For HUMB.’s (*SIF*) reading of No. 267, see under *š’y* (#1161).

yδkw > *’δkw* #57

yγqwb, yγkwp > *y’kwβ* #1487: 1-5

1503. (*yγl’xr ’wk’ ’wtwr py’trx’n* /*Yaylaqar Ögä Ötür Bayatarqan*/ m.: **B** N(M), *yγ(l’x)r ’wk’ ’wtwr py’trx’n*[: *KB-YI*, p. 118 correcting *KB-H*, 1-6, 3(1), p. 15. — **P** A dignitary in the Uyghur Empire who participated in erecting the monument. — **D** Turkic; for *py’trx’n* cf. *’wγwz ’yl ’wk’sy ’lpw yn’ncw py’trx’n* (#188); *ögä* is a known title; *yγl’xr* (YOSH.’s reading) is *Yaylaqar*, the ruling clan of Uyghurs until 795, cf. the following names and *x’y yγl’xr*, #1400.

Internal *’wtwr* is found also in such PNs as *’wγtwr bwyl’ trx’n* twice in *Hofstaat*, p. 210, 4, 22; *’wytur wg’ s’bcy my’trk’n ’wg’* in *MN*, 33-34. In *DrTS ötür* means only “diarrhoea”, and this meaning is accepted in *Onom. Turc.* for a series of PNs as well! However, Dr. Dmitry RUKHLIADEV (Petersburg) in his e-mails of 5.12.08 and 9.05.09 kindly informed us that *ötür* is an active participle of *öt-/üt-* “to pass, pierce, penetrate, survive, etc.” and so it could mean “sharp, smart, penetrating, surviving (as a protective name)” or a kind of a piercing weapon.)

1504. (*yγl’xr ’wk’ xwtlwγ* /*Yaylaqar Ögä Qutluγ*/ m.: **B** N(M), (••••) *yγl’xr ’wk’ xwtlwγ*: *KB-YI*, p. 118, 1-6, 3. — **P** A dignitary in the Uyghur Empire who participated in erecting the monument. — **D** Turkic, *ögä* is a title, *xwtlwγ* “glorious”, *yγl’xr* is the ruling clan. Probably the name is incomplete at the end.)

1505. (*yγ(l)••γ* /*Yaylaqar?*/ m.: **B** N, *J(m)* || [BLANK] *yγ(l)••γ*[: *Sev.*, 1. — **P** The author of the inscription (as supposed by YOSH., *Sev.*, p. 225, judging from the parallelism with *KB*). — **D** The Uyghur ruling clan, *yaylāqar* (cf. previous names, *x’y yγl’xr*, #1400)?

My reconstruction *Yaylaqar*, the ruling clan of the Uyghur Empire, takes into account KLJASHTORNYJ’s reading *inǝ j’γl’ayr* in the Runic version of the same inscription, which is, however, rejected by KATAYAMA Akio (片山章雄) in the re-edition of the text (*Inscr. in Mong.*, p. 226). Nevertheless, it seems unquestionable that the Sevrey stone originates from the time of the Uyghur empire (744-840), so the *Yaylaqar* are expected to be mentioned here, as in contemporary Runic texts (see *Sev. K-L*, n. 6 p. 14).)

1506. *yṯnyw* (- - **k**) /*Yaydnēw-vande?*/ m.: **B** N, *krt'yr ZK* | *yṯnyw* (- - **k**): *UII*, No. 337 (39: 32); cf. *Fbs. Sh.*, p. 227. — **P** Father (?) of *krt'yr* (#552). — **D** Unclear. The last, obliterated letters seem to contain *βntk*. For *ny(w)* “nice” (WMIr. loan) cf. *sp'ncnyw* (#159), *nyw'β's* (#854), *nyw'kk* (#856), while initial *yṯ-* (or *yṯs-*?) remains unclear.

Cf. *S yxs*(') “musk”, or *yxs/*yṯt*, a shortened form of *ywx*s “to learn”? *HUMB.*, *SIF*, No. 23, has *yṯtn'w*●●●●, *SIMS-W.* considers *yṯtn'w* and *yṯsnyw* as less likely readings.

yk'n'y > - - 'n'y #1585

1507. *ym-* /*Yam*/ m.: **B** M, *prywynd jmn(w)*[| *ymyḥ prw fcmb(δ)*[| *wm't*: *Giants*, V7-9 (nom.); (')*rtšn xw ymyḥ*: *Giants*, V15 (nom.). — **P** Yima, a character in the Sogdian rendering of the “Book of Enoch”, probably personification of the *Rex Honoris* (SKJÆRVØ, 1995, p. 203-207). — **D** Possibly, a genuine continuation of OIr. **Yama-*, Av. *Yima-*, cf. *y'm'kk* (#1488), or a WMIr. loan. Note nom. sg. of the light stem in both occurrences.

ym'n'y > - - 'n'y #1585

1508. (*ymkycwr* /*Yimki-čor*/ m.: **B** N, *δ'β'm'n ymkycwr*: *DTS*, H2. — **P** A person in inscription under the obscene sketch of *tm'r xwš* (#1227). — **D** For a title *cwr* cf. #401; while *ymky* is Uygh. *yimki* “fast-festival”, coming from S *ymk-*, Pth. *ymg-*.

Probably a male character, while *δ'β'm'n* (= *δβ'mn* “lady”) is used in a pejorative sense of “homosexual”, as *DTS*, p. 78 (cf. a well-known story about the nickname *Xudaina* “Queen”, given by Sogdians to the luxury-lover *amīr Sa'īd b. 'Abd al-'Azīz*, *HENN.* apud *GMS*, §133 n, cf. also under #1069). Cf. Uygh. *Bačaq* “fast” in a number of PNs (*DTS*, p. 78, *ZIEME*, 1977, p. 82, without etymology, cf. 1978-9, p. 93, n. 99). Probably, this type of name indicates the fortunate day of birth of the person, as Taj. *Nawruzboy* or *Ramazon* (cf. *RÁSONYI*, 1953, p. 328-9). It is noteworthy that *yimki* has exclusively Manichean connotations, while *tm'r xwš* appears in the context of a Christian community in the letter G.)

1509. (*ymlyk'* /*Yamlīxā*/ m.: **B** C, (*ym*l)[*y*](*k*)' (*wšn*)*t*(*y*)' (*br*)*zb*(*ry*':[*C*2, *77 R*7; *cn* (*y*)*mlyk'* *wy'ptyty pyd'(r)*: *C*2, *77 R*14; *swd*] | (*ym*)*l*(*y*)*k'* (*p*)*nms*': *C*2, *77 R*16-17; cf. *SCHWARTZ*, *STSC*, p. 30; *SIMS-W.*, *Syro-S III*, p. 146. — **P** Jamblichos, one of the “Sleepers of Ephesus”. — **D** Syr. *ymlyk'*

/Yamliḳā/; other redactions of the legend spell the name as *Jamblichos*, *Malchus*, etc. A Semitic name.)

ymyk' > myk' #727

ʃyn'w ʔyrtkyn > yncw ʔyrtkyn #1511

1510. (*ynck's'nkwn* /Yinčkä-sangun/ m.: **B** N, *δ'βrw ynck's'nkwn* [n: *DTS*, B5; *y|nck's'()*nkwn: *DTS*, B9. — **P** An oil trader. — **D** Turkic, *sangun* (“general”) named *Yinčkä* “delicate, narrow, humble”, as *DTS*, p. 33.)

ʃyncw > twwn x'γ'n #1270

1511. (*yncw ʔyrtkyn* /Yenčü Iltegin?/ m.: **B** N, *yncw ʔyr-tkyn xwβ || prn*: coin, BARATOVA, 1999, p. 233-234, 240, Abb. 1, 10, p. 227; Abb. 9, 3, p. 264, RTVELADZE, *Chach*, p. 101-102, BABAYAROV, 2007, p. 43-44, cf. *zeno.ru*, No. 980, No. 16989. — **P** A ruler named on three coins found in Chach oasis and near Khojend, early 8th century. — **D** Turkic, probably “pearl, prince of nation”.

The reading of LIV., *yncw/nncw/βncw/ycw ʔyrtkyn* was initially accepted by RTVELADZE, but later (mistakenly?) corrected into *yn'w ʔyrtkyn* (loc. cit.). One can understand the second word as “male-tegin” (OTu. *er*) or “Tegin of the people” (OTu. *il*). The first word, if LIV.’s transliteration is correct, resembles OTu. *yenčü* “pearl”, especially in view of *Yenčü oγuz* for Syr-darya, lit. “pearl-river”; the coins were found in its basin. Cf. also *ʔyncw* [#248?)

y/nδ/lky'nwn/H > mδryp'nwH #661

ʃynt' > yzt' #1545

1512. *ypc- - - /?/* m.?: **B** N, (*ypc- - -*) | *nw(m)* [| ●]: *UII*, No. 16 (10: 1); cf. *Fbs. Sh.*, p. 131. — **P** A visitor to Shatial, son (?) of *nwm* [(#827)? — **D** Unclear.

yry'mc > wyry'mc #1380: 3

1513. (*yry'γ* ^{/ʔ}*Irkäy?*/ m.: **B** N, *y-rk'γ* | *ZK xwt'y-nc BRY*: Muγ, B-4, V5-6 (*SDGM*, II, p. 57, cf. *SÉSAS*, p. 63). — **P** A witness in the deed of lease of three mills, son of *xwt'ync* (#1463). — **D** As LIV., *SDGM* II, p. 62, a

Turkic name identical with Uygh. *Irkäij* (lit. “little man”, as *Onom. Turc.*, I, p. 305). Cf. *’yr’k*, #252.)

1514. *yrs - - - /?/ m.?:* **B** N, *w(r●δ - - ’)γt - - | yrs - - - | (s- - k):* *UII*, No. 274 (36: 58); cf. *Fbs. Sh.*, p. 210. — **P** A visitor to Shatial? Or a name of visitor’s father? — **D** Unclear.

1515. *y(rs)[/?/ m.?:* **B** N, *y(rs)[| (β)[*: *UI2*, No. 489 (51:2); cf. *Fbs. Sh.*, p. 257. — **P** A visitor to Shatial, son (?) of β[(#355: 2)? — **D** Unclear.

1516. (*yrwypylk’* /*Yaruq-Bilgä*/ f.: **B** N, *yrwypylk’ x’t(w)n*: Kulan-say IIIa, 12, *SĖSAS*, p. 377 ff. with ill. 111. — **P** A lady, visitor to Kulan-say. — **D** Turkic, “Light (and) wise”.)

1517. (*yrwytkyn* /*Yaruq-Tegin*/ m.: **B** N(C), *yrwytkyn mlp’ny pyδ’r*: *LIV.*, *Jaruqtegin*, p. 370; cf. *SĖSAS*, p. 353-4. — **P** The teacher (*mlp’ny* < Syr. *malpānā*), dedicatee of the pithos. — **D** OTu. *yaruq-tegin*, lit. “light-prince”; the same name is attested in a Yenisei runic inscription.)

1518. *yrznc* /*Ėžanič*/ m.: **B** N, *y(r)znc*/: *UII*, No. 197 (34: 83); cf. *Fbs. Sh.*, p. 190; *st’sp ZK* | *y(rznc)*: *UII*, No. 199 (34: 85); cf. *Fbs. Sh.*, p. 190; *(s)t’sp ZK* | *yrz(n)c* | *BRY*: *UI2*, No. 636 (Dadam Das, 37:14, cf. *Fbs. DD*, p. 105). — **P** A visitor to Shatial; father of *st’sp* (#1102). The close location of No. 197 and 199 suggests that we are dealing with closely related persons. — **D** The name is derived from MS *’yjn*, [*’yrjn*, CS *’yžn*, S *’yrz-nw*, OIr. **arjana-* “worthy” with the suff. *-c*. Cf. also Arm. *Arjan* (*INB*, 42a, suggested by Prof. SCHMITT).

Cf. PN *’xjnβ’m MN*, 144; *z^an’wr*, زَنَوْر, a native of Samarkand in the Arabic history of this city (TAFAZZOLI *KQ II*, p. 10-11), can reflect a short spelling of **/əžn-āβar/* “worthy, noble” (as Arm. *aznavour*). The first reading of No. 197 by SIMS-W. was *ywnr*, and of No. 199 *y----*, both corrected in *UI2*, Add, p. 26.

1519. *ysn mwrw’* /*Yasn Murwā*/ m.: **B** N(M), *ysn mwrw’ xwšty*: *MIK* III, 6918, IV, 1 apud BeDUHN, 2001, No. 91, p. 244, cf. *Mlr. Hss. I*, No. 436. — **P** A name written on a figure of Electus on a wall painting. — **D** WMIr. “Sign of worship” (cf. #692, #709, #1343 for *mwrw’* “omen, sign”); the following *xwšty* could represent S *xw(y)štik* “teacher”. Even in this case, the language of the inscription (MP? OTu.? S?) cannot be determined.

1520. *yšt'tm* /*Yastātam*?/ m.: **B** N, *y(st)'tm* | (*y*)*yt*: *UII*, No. 194 (34: 80); cf. *Fbs. Sh.*, p. 189. — **P** A visitor to Shatīal, son (?) of *yyt* '(#507). — **D** Unclear. The final *-tm* can stand for superlative suffix (*'prtmy'n*, #118), *yšt'(-)* is unclear, but cf. Bct. PN *Ιαστονικαβο*.

yš'w > *βš'wn* #318

yš'wy > *yšwy* #1522: 4

1521. (*yš'wδrH* /*Yašōdar*/ f.: **B** B, *ZKH yš'wδrH*: *VJ*, 1508. — **P** The wife of the Buddha Gautama. — **D** Transcription of Skt. *Yaśodharā* ("preserving glory"), S *δ* in the place of Skt. /*d*/ can indicate a prakritic mediation.)

1522. (*yšwy*, *yyšw*, *yyšw'*, *'yšw* /*Yišō'*, *Yišō*/ m.: **B1** C, *xw(t)w yšwy*: C2, *56 V32; *xwtw yšwy sn'mnty*: : (obl.) C2, 57 R4; . *w'nc'nw ms xwtw yšwy*: C2, *57 R9; *pr xwtw yšwy frwrtqt(y) dbrw*: : C2, *57, R20; *xwtw yšwy prywy* | *wy'q x[cy]*: C2, *57, R 22-23; *'t xwtw yšw(y)*: C2, *66 V4; *xwt'w yšwy*: C5, 5, V15; *pyšt xwt'w yšwy w'nw fr'm'y*: C5, 7, V13 (*STi*, p. 44-45); *w'nw fr'm'y xwt'w yšwy*: C5, 7, V13 (*STi*, p. 44-45); (*xwt*)'w *yšwy*: C5, 8, R18 (*Nachl. I*, p. 242); *w'nw fr'm'y xwt'w yšwy*: C5, 10, I/r/5 (*STi*, p. 6; *NBS*, p. 268); *'yt [x]/wt'w yšwy*: C5, 10, II V, margin (*STi*, p. 78; *NBS*, p. 269); (*t*)*[ym]* | *xwt'w yšwy dwrt' swq't*: C5, 10, II V 6 (*STi*, p. 78; *NBS*, p. 269); *c'(n)[w]* *'yt xwt'w yšwy*: C5, 10 II V 15 (*STi*, p. 78; *NBS*, p. 270); *x](w)t'w yšwy*: C5, 12, R8 (*STi*, p. 76-7); [*xšd'r*](*t x*)*wt'w* | (*yšwy*): C5, 13, R10-11 (*STi*, p. 53-54; cf. *SC*, No. 86); *xwt'w (y)šw(y)*: C5, 13, R 15 (*STi*, p. 54); *xwt'w yšwy*: C5, 11, V16 (*STi*, p. 74-75); C5, 14, V9 (*STi*, p. 32-33); C5, 14, R12 (*STi*, p. 35-36); C5, 14, V20 (*STi*, p. 33); C5, 14, V 13 (*STi*, p. 69-70); C5, 15, II V 19, (*STi*, p. 69-70); C5, 18, V4 (*Nachl. II*, p. 77); C5, 18, V7 (*Nachl. II*, p. 77); [*xwt'w y*]šwy: C5, 18, R7 (*STi*, p. 12-13); *xwt'w yšwy w'nw fr'm'y*: C5, 14, V2 (*STi*, p. 37); *xwt'w yš(wy)*: C5, 15, I r 13 (*Nachl. II*, p. 64); *xwt'w yšw(y)*: C5, 15, II V 13 (*STi*, p. 69-70); [*x*](*wt*)'w | *y(š)wy*: C5, 17, I V 14-15 (*STi*, p. 21-22); *qw xwt'w yšw[γ s'*: C5, 18, V13 (*STi*, p. 15-16); *pr xwt'w* | (*yšw*)*[γ]mšyh'*: C23, 20, R14-15 (*NBS*, p. 264; *STi*, p. 83; *Nachl. III*, p. 174, 176); [*m*]'*x xwt'w yšwy*: C17, 28, V16 (*Nachl. III*, p. 201, 203); [*pyš*](*t*) *xwt'w yš(wy) w'[nw frm'd'rt*: C37, 31, V5 (*Nachl. III*, p. 209); *qw yšwy s'r*: C14, 1, 51 (*STii*, p. 16). — **P1** Jesus (in Nestorian Christian texts, cf. under B2 for Manichean usages). — **B2** M, [*'γš*](*t*) (*yyš*)*w* *'ys'mndyh*: *Giants*, K18;

cn 'nj'wnyy xwt'w | yyšw δyn'n 'xšyδ: TiiD 66, 2, 8-9; apud *Cosm.*, p. 314; *o fry'nfyryr z'tyy o 'nj'wndyy* | yyšw: M172, R4 apud *St. Jesu I*, p. 23; [yy]šw': *St. Jesu I*, p. 67 (a vertical line on a Sogdian *Gliedhymn*, written in N script); 'tyh pr z'tyy yyšwyy γrβ'ky'h: *St. Jesu I*, p. 127 (M172, IR ii ff.); yyšw' (ymk)yy: *Ōt.*, No. 6191, R11, p. 197; *oo* yyšw' bwnmrg: *Ōt.*, 6191, V8, p. 198. (in a calendar-fragment; cf. YOSH., *Bema*); yyšw'cn γry[wy]: M583, V14, *ManD*, p. 546; [yy](šw)' | mšyh'h: M659V1-2 (mšyh'h in *GMS*, §63); yyšw' pr xyδδ xwnyy | bwt: M767iV apud *GMS*, §1422; J yyšw' βγγγ: M3220, 2 apud BOYCE, *Catalogue*, p. 95; xī'w yyšw': M6330 R1 apud *GMS*, §38 (xī'w for xwt'w); xwt'(')[w yy?](šw)': M598 V2 apud *X'ā.*, p. 245; **N(M)**, 'xw | xwt'w 'jšw 'zynt mr | m'ny: TIIK178 (D 170) R apud *St. Jesu I*, p. 59 = So 14570/r/9-11, MORANO, 2009c p. 214; xwβw 'jšwy γwβty': (obl.) MORANO, *St. Jesu II*, p. 35; p. 37, Hdl; pr xwβw 'jšwy frm'nw: *BL*, A 19 (obl.); *MN.* [ZY] | 'z-'wn'y xwβw 'jšwy: *BL*, A 75-76 (obl.); 'nz-'wn'y xwβw 'jšwy xwt'y: *BL*, A 106 (obl.); pr xwβw | 'jšwy-y δstwβry: *BL*, B13-14 (obl.); pr xwt'w 'jšwy frm'n | δstwβry: *BL*, B77-78 (obl.); Jmn '(yšw) '[: *Ōt.*, 6403, 1, p. 110; 'jšw (●): *Ōt.*, 7453, 3, p. 141; ZK 'jšw: *MKG*, 3.4 R15, 531, p. 46; ZY ZK 'jšw stty: *MKG*, 3.4 R 25, 541, p. 47 (also translit. of GERSH. apud MORANO, *St. Jesu II*, p. 37); pt'ycy 'jšw: *MKG*, 3.4, R26 542, p. 47; 'xw | xwt'w 'jšw 'z-γ'nt mr | m'ny: *Or. Dom.*, R9-11; prw 'jšw mšy[x']': So 14195, V4, apud *Mlr. Hss. I*, No. 129. — **P2** Jesus in Manichean texts in the National script (where the spelling is 'jšw) and in the Manichean script (yyšw, yyšw'). There are a number of studies devoted to the roles of Jesus in Manichean teaching, cf. SUND., *Manich. Ir.*, I, p. 5-12; ROSE, 1979; *St. Jesu I*; *St. Jesu II*, and the literature given there. — **B3** C, ●● y]šwy br nwn: *Schüler*, IIR14. — **P3** Joshua, son of Nun (#829: 3). — **B4** N(C), wyδ y(š?)'wy | cl'yp' || xcy || prnwr' || -ktr xcy: inscr. on a bronze cross from Ak-Beshim (Suyab, Chu valley), ed. KLEIN, RECK, 2004. — **P4** Owner of the bronze cross. — **B5** C, J | 'jšwy: *So. Tu. Chr.*, p. 56-57, A, 4-5. — **P5** A Christian from Turfan. Here, it is probably a part of a compound-name, either Semitic or Turkic, as suggested by SIMS-W., op.cit., p. 57. — **D** Syr. yšw' /Išō', from Old Hebrew. M SCHWARTZ (*Rev. SCE*, p. 413, n. 6) argues that Sogdian pronunciation was /ʾIšōy/, with 'ain realized as a fricative γ, see 'jšwy | [mšyx] in the National S script below.

The reading of the inscription on the cross (B4) remains partially unsure. S wyδ is an acc. form of xyδ (see SIMS-W., C2, p. 235) and does not appear in nominative clauses. It is not separated from the following word and I see *aleph* (or *n/z*) between δ and y, the shape of š is also untypical. Other variant readings (suggested by SIMS-WILLIAMS) are yr'wx for OTu. *yaruq* "light" (cf. #1516-17) and βr'wx for WMIr. *farrux* (cf. r'ymst βrwy, #1007). The

word *prnwr'-ktr* “sehr glückvernehmend” is hapax and strangely separated into two sections of the inscription; its third letter approximates S δ much more than n/z.

In MWMIr. *yyšw*, *yšw'*, *yyšw''*, *yyšw'*, but most often *yyšw'*. The forms *yyšw z-ntkr* in *Ōt.*, No. 5756, a2, p. 105 and *'yšw* in *Ōt.*, 7003, 4, p. 110 are MP forms in S script. In *Ōt.*, 7453 maybe as a part of a Manichean personal name in a list-fragment? Note that in the M texts in the N script the final γ is lacking (unlike Christian usages, cf. also under *šmḡwn*, #1169).

1523. (*yšwḡmšyh'* / *Yišō' Məšiyaxā'* m.: **B** C, J | *yšwḡmšyh'*: C2, 12 V19; *m'x xypθ'wnt yšwḡ mšyh'* *tmp'()*[r] | {'}t ywxny. r'z xcy.: C2, *57, R18-19; *pr...[bwcny]* | *yšwḡmšyh'* *šyr['q]ty'*: C2, *91, V4-5; *m'x xypθ'wnt yšwḡmšyh'*: C2, *108 V*3; *pr m'x xwt'w yšwḡ mšyh'* *n'm*: GP, 74; *m'x* | *xwt'w yšwḡ mšyh'*: GP, 148-149; *pr xwt'w* | *yšwḡmšyh'*: C23, 20, R5-6 (NBS, p. 263; STi, p. 83; *Nachl. III*, p. 174, 176); *pr m'x 'ž'wny x[wt']w yšwḡ* | *mšyh'y [d](s)tw*: C23, 21, V3-4 (*Nachl. III*, p. 180, 182); [*m'x xwt'w*] | *yšwḡ mšyh'*: C35, 27, V6 (STi, p. 28-29; *Nachl. III*, p. 196-7); *yšwḡmšyh'*: GLED, R8; *yšwḡmšyh'*: V10; *ZY pr mn' xwšty m'x xypθ'wnt wxšny yšwḡ* | *mšyh' n'm*: C22, 4, 15-16 (STii, p. 29); *cwt xwt'w yšwḡ mšyh'*: MIK III 52, 47 (STii, p. 37); *xw m'x* | *xypθ'wnt yšwḡ mšyh'*: *Schüler*, IIV9-10; .. [*yšwḡmšyh'()*]: *Nachl. HANS. I*, 2r11, p. 56; *pr xwt'w* | (*yšw*)[γ]*mšyh'*: C23, 1, R14-15 (STi, p. 83); N(C), *'yw xwt'w βḡw 'yšwḡ* | [*mšyx'*]: *Credo*, R15-16 (STi, p. 85-86; cf. SC, No. 206). — **P** Jesus Christ, Jesus Messiah. — **D** Transcription of Syr. *yšw' mšyh'* / *Išō' Mšiyahā'*. Note spelling *yšwḡ* in the National script, (contrary to *yšw* in Manichean writings in the national script, see above); cf. also *'yšwḡ*, #1522: 5.)

1524. (*yw'rk's*, *yw'rks*, *gywrgys* / *Yiwarges*, *Gēwarges* / m.: **B1** C, *šyr*] | *qty gywrgys*: GP, 64-5; *šyrqty gywrgys*: GP, 103, 156; 195; 205; 224; 230; 262; *gywrgys*: GP, 190; 212; '' *gywrgys*: GP, 217; *xypθ bnty* | *fš'md'ry gywrgys*: GP, 251-2; *šyrqty* | *gywrgys*: GP, 269-270; [*c*]n *šyrqty gywrgys*: GP, 300; *gywrgys*: GP, 333; *mry gy(w)rg(ys)*: *Liber Vitae*, R1. — **P1** St. George. — **B2** N(C), *rwššny'k(m)* | *βr't'm yw'r-k's ''(t)[m] snkwn prn s'r*: DTS, G4-5, with corr. by YOSH., *Rev. DTS*, p. 371; J *wy yw'rks* | ...s': G23-24. — **P2** An addressee of the letter, probably Christian, authority of a rather high rank. — **B3** N(M), [*twswl yw'rks*: Ch/U 6536b v4 apud *Mir. Hss. I*, No. 379. — **P3** A name in the colophon? This *yw'rks* was probably Manichean and, moreover, inhabitant of Turfan and not of Dunhuang, so likely to be a different person. — **D** “George”, Syr. *Gēwargis*, MP (S India) *gywrgys* (HENN., *Mittelir.*, p. 51), from Gr. Γεώργιος.

The CS form does not present difficulties, while in *yw'rk()*s the initial *y* in the place of the original *g* may be explained as either an Early Persian change of *gi-* into *j* (as *gy'n* > *jān*), and then as a Turkic reinterpretation on the basis of *j-/j-* (= /y/ in our transcription) dialect varieties; alternatively, it could originate in the Chinese transcription *Yihejisi* (宜和吉思, EMCh. PLB. *ηiä/ηi-γwa^h-kjit-si/si* KG. **ngjię-γuä-kjēt-si*, LMC *ηji-χhuaä-kit-si*), where the initial *η* changed into *y* in the course of time, both possibilities discussed in *DTS*, p. 68. The Middle Greek pronunciation /*Jōrgos*/ (which gave Medieval European colloquial forms like *Jürgen*, *Jurij*, etc.) can hardly be related.)

1525. *yw'rn* /*Yawarn*/ m.: **B** N, *yw'rn* ZK | *cxcy*: *UII*, No. 13 (8: 1); cf. *Fbs. Sh.*, p. 131. — **P** A visitor to Shatial, son (?) of *cxcy* (#399: 2). — **D** SIMS-W., *UI2*, p. 82 traces it back to *yw'-rn* “corn-grinder”, Av. *yāuuarəna* “pestle”, as in PN *xwttyw'rn* (#1475), *yw'rnkyn*, *yw'rnyr* (#1526 – 27). HUMB., 1994, p. 184, understands *yw'rn* as OIr. **vi-vāřana-*, a noun to **vi-vr-* “to appear, to manifest”, in the religious sense. HUMB., *SIF*, 63a has *yw'r*. SIMS-W. gives *yp'rn* as an alternative transliteration. Cf. Bct. PN *Iaoapo* (which can correspond to S *yw'rn*, as Bct. *φapo* corresponds to S *prn*); maybe, Tocharian B *Ywārttaś* (KRAUSE, 1953, p. 15; PINAULT, 1987, p. 81; “commander of center” by ADAMS, 1999, s.v.).

1526. *yw'rnkyn* /*Yawarnkēn*/ m.: **B** N, *yw'rnkyn* | ZK *šn'yn* BRY: *UII*, No. 90 (31: 61); cf. *Fbs. Sh.*, p. 165. — **P** A visitor to Shatial, son of *šn'yn* (#1170). — **D** From *yw'rn* “mill”(?), in this case *-kyn* can be an adjectival suffix (*GMS*, §1060-1062), thus “Miller” (*UI2*, p. 82).

1527. *yw'rnyr* /*Yawarnīr*/ m.: **B** N, *γyc'kk* ZK *yw'(r)ny(r)[]*: *UI2*, No. 447 (47:10); cf. *Fbs. Sh.*, p. 250. — **P** Father (?) of *γyc'kk* (#504). — **D** The final *-yr(-?)* is a rare hypocoristic suffix (cf. *'kwzyr*, #67; *βrzyr'k*, #315), for the first part see *yw'rn* (#1525). HUMB., *SIF*, No. 35, has *yw'rny*●.

1528. (*yw'š* /*Yewāš*/ m.: **B** C, *'t qw yw'š xwšywny. z'tw s'*: *C2*, *94 V25. — **P** Jehoash, the king of Israel. — **D** Syr. *yw'š* / *Yewāš*/, from Old Hebrew *yhw'š*.)

1529. *ywδ'xšytk* /*Yōδ-Ēxšēte*/ m.: **B** N, *MN MLK' δy-w'šty-c* | *MN y-wδ'xšy-tk* BRY: Muγ, B-4, R5-6 (*SDGM*, II, p. 56, cf. *SÉSAS*, p. 62). — **P** Father of *δyw'štyc* (#471). — **D** Acc. to LIV., *SDGM*, II, p. 59 (cf. *SÉSAS*, p. 66), “Brilliant (in) Battle”, from OIr. **yauda-* “battle” + **xšaita-* “brilliant” (see *xš(')yt*, *xšyt'kk*, #1424, 27).

The composition vowel ' (one can read it also as *r*, *n*, *z*) is probably a prothetic *schwa* of 'xšyt (*UI2*, p. 79); the function of the final *-k* remains unclear (hardly hypocoristic). Cf. Pont. Ir. 'Iωδας (HARMATTA, 1970, p. 85); cf. other names with *ywδ* ('spywδ, #169; *ywδk'n*, #1530; *ywδrzm*, #1531, maybe, *kwd'βtcynw*, #575), also *z'rywδ*, S "Thousand victories" in *MN*, 53, which corresponds to Bct. *Zap(o)ιωλο*; while Bct. *Σαδαιωλο* is equal to OChor. *st'ywδk* (LIV., 1984, p. 268, 7; n. 71 p. 282) cf. also other Bct. PN's beginning with *Iωλ-*; *Iolo* (SIMS-W., *Seals and Sealings*, p. 308-9); MP, IPth. *Jōymard* <*ywdmly*, *ywdmrt*>, Elam. *ya-u-da-mi-ra* for OIr. **Yauda-vīra*- (SCHMITT, 1997, p. 166). From the name *prnywst*, #915 with the PPP *ywst* from this root we learn that S **ywδ* served as the verb (cf. CHEUNG, *EDIV*, p. 176-7).

1530. *ywδk'n* /Yōδkān/ m.: **B1** N, *ywδk'(n)*: *UII*, No. 187 (34: 73); cf. *Fbs. Sh.*, p. 188. — **P1** A visitor to Shatial. — **B2** N, *ywδk'n ZK* | 'zt'(y)kw *BRY*: *UII*, No. 324 (36: 108) cf. *Fbs. Sh.*, p. 217. — **P2** A visitor to Shatial, son of 'zt'yk (#266). — **D** S *ywδ* "(to) fight, battle" + (pro)patronym on *-k'n*.

HUMB., *SIF*, No. 90 (= 324), preferred (β)wδk'n (which was doubted by SIMS-W.), hence to βwδ "smell, understand"?

1531. *ywδrzm* /Yōδ-razme/ m.: **B** N(A), 'D βyw | xwt'w | nyw'βyrtw | *ywδrzm*: *AL4*, V1-4; 'D βyw xwt'w [Jnyw'βyrtw *ywδrzm*: *AL4*, R1. — **P** Father (? or second name, cf. SIMS-W., *Greeting*, p. 181) of *nyw'βyrt*- (#855). — **D** "(He who) fights in a battle", cf. *ywδ'xšytk* (#1529), *rz'm'nc* (#1055). The etymology seems to have been recognized already by REI., who gave its correct OIr. prototype in the glossary of *HRII*, p. 56, cf. also WEBER, *ZSP*, p. 194 n. 14.

1532. *ywn* /?/ m.?: **B** N, *X IIIII* | *kpc* | *ywn*: inscr. on a fragment of pithos, Panjakent, 81-XXV-2, LIV. apud *Weights*, p. 30 n. 57 = p. 69, n. 58. — **P** A name (?) of the owner of pithos? — **D** Unclear.

I have not seen any image of the inscription, so it would probably be premature to amend the last word into *yw'*, *ywH* or *ywy* "barley" (cf. *Rahmat-name*, p. 219).

1533. *ywrm'n* /?/ m.: **B** N, *ywrm'n* (?) | *yJ(wr)m'n*: *UI2*, No. 460 (50:3); cf. *Fbs. Sh.*, p. 253. — **P** A visitor to Shatial (?), probably his name is written twice. — **D** Unclear, maybe *rwr'm'n*. Cf. HUMB.'s etymology of *yw'rn* (#1525). If *rwr'm'n*, to S *rwrH* "medicine, plant" + *m'n* "spirit"?

HUMB., *SIF*, No. 7, has *twrm'n*, and this name would now find a pendant in Bct. *Τωρομανο*. The published photos of the inscription do not exclude such a reading, although SIMS-W. regards it as a less likely one. The name *Τωρομανο* is probably connected to *Toramāna*, a Hephthalite ruler (SIMS-W., *Invaders*, p. 233), whose activities

fall on the beginning of the 6th century CE, the latest possible date of the Upper Indus inscriptions.

1534. (*ywhnn*, *ywxn'n*, *ywx'nys*, *ywxnwn* /*Yōhanān*, *Yōhanēs*/ m.: **B1** C, *y](w)hnn w ynnny.ty pynms*: C2, *53 *R*3; o ('t) [*w'b qt?*] | *ywhn(n) xcy wy.ny. n'm*: C5, 1, R1-2 (*STi*, p. 30; *NBS*, p. 266; *SUND.*, *Nachl. I*, p. 223); *xcy ywhnn- 'y wy(c)['w](qy)*: (obl.?) C5, 2, R1 (*STi*, p. 57-58, cf. *SC*, No. 73); *ṣṣyny qθ'rt ywhnn* : C5, 2, R15 (*STi*, p. 58-59); *ywhnn*: C5, 2, V2 (*STi*, p. 59-60); *wy.d'rt ywhnn xwt'w* | [*yšwγ*]: C5, 2, V4-5 (*STi*, p. 59-60); '*t wxc'wqy*' | [*θbrd'rj*](*t*) *y(w)hnn o 't w'nw w'b*: C5, 2, V11-12 (*STi*, p. 60-61, cf. *SC*, No. 73; *Nachl. I*, p. 225); '*šty. m't ywhnn* ||': C5, 2, V19 (*STi*, p. 60-61); [*ywh](n)n | sn'm θ(br)[y.n](y)*: C5, 5, R10-11 (*STi*, p. 18-19, cf. *SC*, No. 78); (*cn ywhnn*): C5, 6, V10 (=V9; *STi*, p. 64-65; *SC*, No. 79); *cn | ywh(n)ny sn'm θbryny wyny | xyp(θ z')tyy pyd'r*: (obl.) *Schüler*, IIR8-10. — **P1** John the Baptist. — **B2** C, '*t ywhnn*: C5, 14, V15 (*STi*, p. 32-33); *šmyw(n) sng 't yγqw* | '*t ywhnn wny. br'(t)*: C5, 18, V4-5 (*Nachl. II*, p. 77); N(C), *ywx'nys*: So 12601 r12, apud *RECK*, *Survey*, p. 196. — **P2** The Apostle John, the Evangelist. — **B3** N(C?), *J(●)xn ywxnwn δštwn x'n'kyH*: *Ōt.*, 2497, 4, p. 76. — **P3** John in unclear context ("in the poor house of John", with the editors). — **B4** C, *zpr(t ptry ywhnn dyl)[wmy' xy](pθ) 'z(n)[t] pwsty*: C3 = TiiB 17, Colophon, unedited, acc. to *Brs. Kg.*, p. 101. — **P4** St. Yōhannān Dailomāyā, an East Syriac saint (late 7th – 8th century). — **B5** C, (*ywhnn*): *So. Tu. Chr.*, p. 56-57, A, 7. — **P5** A Christian from Turfan. — **B6** N(C), '*yw ywxn'n pr*: Ch/So 15700 v5 apud *RECK*, *Survey*, p. 196 (re-checked from photo at *DTA*). — **P6** A person in a fragment of economic document. — **D** Syr. *ywhnn* /*Yōhanān*/ (from Old Hebrew), cf. Uygh. *Yoxnan* (*HAMILTON*, 1986, p. 77 ff.), *ywx'n'n* in Syriac in Uyghuir script (So 20131, apud *RECK*, *Survey*, p. 196).

Note that the form *dylwmy'* (in #1534: 3 which occurs further on in this colophon, as I was kindly informed by Prof. SIMS-WILLIAMS) disagrees with the conventions of rendering Syr. *nisbas* in S, on which see SIMS-W., *Syro-S*, p. 146; his name is rendered as *Ywhnn Dylmy'* in the Syriac version, see BROCK, 1981-2, p. 135 ff.

The name under B2, 2, So 12601 (*ywx'nys*) is represented not in its Syriac (*ywhnn*), but in the Western garb: Gr. *Ἰωάννης*, Latin *Iohannes* (however, the form *ywhnys* is also attested in Syriac), cf. *ptrws*, #945. The form *ywxnwn* (B3) possibly reflects the Western Syriac pronunciation /*Yuhanon*/, cf. '*nty'xws*, #111.)

1535. *ywxtwnc* /*Yuxtwanj*/ m.: **B** N, *nβγγβntk* | (*ywx*)*twnc* | *ZK nny-p(r)n* | (*nn*)*y●●*: *UII*, No. 106 (31: 77); cf. *Fbs. Sh.*, p. 168. — **P** A brother

(or companion, patronym, *nisba*?) of *nḥyγbntk* (#774). — **D** SIMS-W. (*UI2*, p. 82) analyses this name as CS *ywx* “pair, team” and *wnc* from **van(a)ti-*, Av. *vanaiti-* “victory”, since hypocoristic on *-c* is rarely attached to compound names. Alternatively, the first part to *ywy-/ywx-* “to learn”? HUMB., *SIF*, 67a, has ●●*xtwnc*, and SIMS-W. adds that the initial letters of this line do not look Sogdian.

1536. *ywz''ncw* /?/ m.: **B** N, *rtšw ywz-''ncw ZY 'LH* | *xwnt*: Murγ, B-18, 17-18 (*SDGM*, II, p. 123, cf. *SÉSAS*, p. 133; *Last Days*, p. 159). — **P** A noun coupled with *xwnt* “Turks”. — **D** LIV. proposes to understand it as PN, GRENET and DE LA VAISSIÈRE as a semi-translation of OTu. *yüz-baši* “centurion” (cf. *stck*, #1103?). SIMS-W. (*UI2*, 68) considers it as PN, with the suffix *-'nc*, and gives the reading *ywz-r'ncw* as a possible alternative. One can read also *βwz-* and compare it to CS *bwžbr* “tax-collector”. Cf. also Bct. PN *Iwžo*. LIV. (*SÉSAS*, p. 136) now compares this name to *rz**m'nc* (#1055).

†ywznr/ > yrznc #1518

†ywztpyr > †tk' after #1224

1537. *yxr* ^β*Ix-?*/ m.: **B** N, *yxr* (??): *UII*, No. 273 (36: 57); cf. *Fbs. Sh.*, p. 210. — **P** A visitor to Shatīal. — **D** Unclear, handwriting is indistinct.

1538. (*yhwδ', yxwδ'* /*Yihūdā*/ m.: **B1** C, *'t yhwδ' yγqwby z'ty*: *C5*, 14, V18 (*STi*, p. 32-33). — **P1** The Apostle Judas, son of James (*yγqwb*, under #1487: 3). — **B2** C, *'t* | *skrywt'yq yhwδ'*: *C5*, 14, V18-19 (*STi*, p. 32-33); N(C), *pr yxwδ' ZY šw 12-myk δrxwš[k: Ōt.*, 2497, 5, p. 76. — **P2** Judas Iscariot; *skrywt'yq* is Syr. *skrywt'* /*Skaryōtā*/ with S adjective suffix *-yq* (like e.g. *pryš'yqt* “Pharisees” < Syr. *prjš'*), cf. *'škr'ywt'* (#181) in M tradition and SIMS-W., *Syro-S III*, p. 146, p. 150, p. 155. — **B3** C, *ywtr cn* | [**wyšnθ *qy *šy n*] *'m m't yhwδ'*: *C14*, 1, 46-47 (*STii*, p. 16); *ywtr cn wyšnθ qy n'm* | *m't yhwδ'*: *C14*, 1, 65 (*STii*, p. 17); *pr yhwδ' cwpr*: *C14*, 1, 70 (*STii*, p. 17); *ny'd't yhwδ' xwd* | *xwdq'r*: *C14*, 1, 71-72 (*STii*, p. 17); *yhwδ' w'n* | *γwd't*: *C14*, 1, 76-77 (*STii*, p. 17-18); *yhwδ' w'n γwd't*: *C14*, 1, 81 (*STii*, p. 18); *yhwδ' w'n γ[wd't*: *C14*, 1, 81a (*STii*, p. 18); *yhwδ' w'n γwd't*: *C14*, 1, 88 (*STii*, p. 18); *yhwδ' w'n γwd't*: *C14*, 1, 94 (*STii*, p. 19). — **P3** Judas, the interlocutor of *hln'* (#1403). — **D** Syr. *yhwδ'* /*Yihūdā*/, from Old Hebrew.)

1539. (*yymyš x'twn tnkrym* /*Yemiš Xatun Tägrim*/ f.: **B** N(M), *yymyš x'twn tnkrym*: BL, C26. — **P** A princess in Turfan. — **D** Turkic, *jemiš* “fruit” + *xatun*, *qatun* “lady” + *tägrim* “princess”; cf. *'smyš tnkrym* (#28); *'yšy 'lp synywr 'yn'l 'ymyš* (#260); *xwtlwγ 'yn'l 'ymyš 'lp twγryl tγ'y twty 'ylcy* (#1468).)

yyšw, yyšw', 'yšw > yšwγ #1522: 2

yyšw'y'n > 'yšwy'n #259: 2

1540. *yzc* /*Yazč*/ m.: **B** N, *yzc*: UII, No. 400 (39: 95); cf. *Fbs. Sh.*, p. 236. — **P** A visitor to Shatīal. — **D** Probably simplified from S **yzt-c* (as SIMS-W., UI2, p. 82), **yazata-* + suff. *-c*, cf. *yzt'* (#1545); *βxc* (#335).

1541. *yzd 'ry'm'n* /*Yazd Aryāmān*/ m.: **B** M, *kwz yzd 'ry'm'n dryst rwšn myhr whmn 'ty whmnš'h s'r*: SUND., *Briefe*, I, 28, p. 306; *Briefe II*, p. 408-10. — **P** A member of Turfan Manichean community. — **D** WMIr. “friend of god”, or “god – Messiah”, “god – Jesus” (see under #1143), cf. *mr 'ry'm'n pwxr* (#683), names on *yzt-* (#1545 – 1548); *yzd''md* in MN, 189.

yzdgyrd, yzdqrt > yzdygyrd #1543

1542. *yzd m'h* /*Yazd-māh*/ m.: **B** M, *c'nw *rymny yzd m'h n'my jw'(n)wtr 'krtwδ'rt*: SUND., *Briefe*, II, 14, p. 310 as corrected by HENN. and GERSH., op. cit., 315; *Briefe II*, p. 413, 415 with n. 85. — **P** HENN.-GERSH.'s translation follows “as done by dirty (erroneously spelt *rymny*) *jw'nwtr* (some title?), whose-name-is *Yazd-Māh*”; SUND. in the re-edition follows this translation. — **D** If a PN, WMIr. “(he whose) god (is the) Moon (= Jesus)”.

1543. *yzdygyrd, yzdgyrd, yzdqrt* /*Yazdegerd*/ m.: **B1** M, */(s)rδyy yzdygyrdy pī(š)[m'r]*: (obl.) *Ōt.*, No. 6191, V5, p. 198 (cf. YOSH., *Bema*); *'wd VIII 'y yzdgyrd o*: *Fasts*, 1, 22, p. 149 (a MP phrase in S. calendrical text); *yz[d]ygy[r]d*: *Fasts*, 2, 13, p. 151. — **P1** Yazdgerd III, the last Sasanian emperor (632-651); the oriental Manicheans and Zoroastrians continued to use his royal chronology after the Muslim conquest, cf. *'kwsrH* (#65). — **B2** C, *yzdqr[t] mzyx xwšy(w)ny fn*: C2, 23 R25; *cn (mzyx) | xwšywny. ydrqrt* (sic, for *yzdqrt*): C2, 25 R2-3. — **P2** Yazdgerd II (438-457 CE), the Sasanian emperor, persecutor of the Christians. — **D** MP *Yazd(e)gerd* “(the one) created (by) god”; cf. *yzdygyrdyḥ* as a term “godliness” in the usage of WMIr. Manicheans.

1544. *yzdyn* /Yazdēn/ m.: **B** C, (yz)d[y]n [: C2, 1R5; 't c'nw swq'z xw (yz)dyn m[wɣqɥ]: C2, 1R 25;]yzdyn yty (p)'[ryž]: C2, 1V5; x]w yzdyn = = [: C2, 1V8; pr yz](d)yn xypθ | z'ty: C2, 1V 14-15; (p)š(y)s' (p)'rxs xw y(zd)[yn]: C2, 1V28. — **P** The teacher of *pyθywn* (#975), son of *mxryl* (#693), brother of *t'dqwsšp* (#1211). — **D** WMIr. name, where *yzd* is “god”, while *-yn* is either hypocoristic or adjectival suffix; on C *d* (/δ/) on the place of expected *t* (/t, d/) see SIMS-W., C2, p. 68. Syr. *yzdyn* /Yazdēn/, cf. GIGNOUX, JULLIEN, JULLIEN, 2009, No. 452.

1545. *yzt'* /Yazda/ f.?: **B** B, *yzt' δst'*: TSP, 8, 185. — **P** A person in the colophon. — **D** Cf. MP *Yazd*, OIr. **yazata*- “deity” (see #1541 ff.). Probably, a short name, note fem. ending of a light stem (but without the expected final *-H*). HENN. (STP, p. 737) initially interpreted the name as “divine”, but later regarded this possibility as “doubtful” (HENN., *S God*, p. 251, n. 59). BENV. had *ynt'*, corrected into *yzt'* in SC, 227.

1546. *yzt'n šxry'r* /Yazdān Šahryār/ m.: **B** N(M), βnty yz-t'n | šxry'r: BL, B50-51. — **P** A Manichean *Electus*, who lived with the bishop *m'ny wxmn* (#635). — **D** MP, “ruler (by) gods”, cf. *šxry'r z'δ'k-* (#1183).

1547. *yztδβ'r* /Yazdθvār/ m.: **B** N, *yztδβ'r* (?): UI2, No. 539 (103:1); cf. *Fbs. Sh.*, p. 273; ambiguous, only *y* and *aleph* are beyond doubt, as SIMS-W., UI2, p. 18. — **P** A visitor to Shatīal. — **D** “Given by god”, if the reading is correct.

ʃyztpyr > ʃtk' after #1224

1548. *yzts'c* /Yazdsāč/ m.: **B** N, *c'c* ZK *yzts'c* BRY: UII, No. 206 (34:92); cf. *Fbs. Sh.*, p. 191. — **P** Father of *c'c* (#356: 2). — **D** “Acquainted with god”, as compared to Av. *Daēnō.sāč-* “well informed about religions” (as SIMS-W., UI2, p. 82), cf. *'rm'ts'c* (#128), *'rs'c* (#131), *γwtms'c* (#501). Alternatively, “Suiting the god(s)”, in view of the main meaning of S *s'c*. Reading by HUMB., SIF, No. 92a.

1549. *y[...]/pt* /?/ m.: **B** N, *rty 'st* ZK (*zntr'k*) *y[●●●]/pt z'tk nym'k γ'wcrm*: Muγ, B-1, L10 (SDGM, III, p. 44). — **P** Father of *zntr'k* (#1560). — **D** Reading unsure, is *-pt* here “chief”?