

z

z'ntyH > n''ntyH #750

**1550.** *z'k cwr* /Zāk-čōr/ m.: **B** N, .../z-'k cwr: So 19507, R1 and R9, apud *DTS*, p. 75. — **P** A person in an economic document (?) written in late script. — **D** S *z'k* “son”, *cwr* is an attested element in S onomastic, cf. *cwr* (#391); maybe the name is incomplete at the beginning, cf. 'spz'k (?), under #161), 'γtz'k (#10), maybe *Jδβy kz'k* (#1601); *tytz'kcwr* (#1297) could be a complete name of the same person.

**1551.** *z'm'sp-* /Žāmāsp/ m.: **B** N(M), 'xw z-'m'spw wm't: *Magi*, 25, p. 138; [*rtms kw*] | [z-'m'](sp)H (s)'r: SUND., *Zrth.*, V, 10-11; *prw z-'m'sp'*: So 14030 Side 1, 4 apud SUND., *Zrth.*, p. 474 (=866). — **P** Jāmāsp, companion of Zarathustra (restoration in the text of *Zrth.* is, however, dubious), and calumniator of the Zoroastrian faith according to the Manichean belief. — **D** Development of Av. (*Dā*)jāmāspa “Der Pferde mit Brandzeichen besitzt” (MAYRHOFFER, *IPNB*, I/1, p. 55-6 No. 196), MP *Jāmāsp* etc.

There is no indication whether this name is a S development of the OIr. name or a WMr. loan. In all three cases, the endings are irregular (cf. *zrwr*, 1647), for feminine -H cf. *kynH* (under #532: 2), *s'tt'nH* (#1067).

z'mrβ'z > n'mrβ'z #755

z'nw > t'y cw t'y z'n- #1223

**1552.** *z'r šm'rynyy* /Zār-šmārēne/ a.: **B** M, 'ty štyq | *kpyy z'r šm'rynyy*: *Tales*, C10-11, p. 471. — **P** A fish, caught (together with *C šm'ryy*, #1579 and unlike 'yw šm'ryy, #262) by a fisherman. — **D** “Thousand-thought”, as Skt. *Sahasrabuddhi* in Pañcatantra (HENN., *Tales*, p. 471).

*C šm'ryy* and *z'r šm'rynyy* “thousand-thought” together are called *γrf-šm'rynyt* “many thoughts”; in this text *šm'ryy* and *šm'rynyy*, two pres. participles from *šm'r-* “to think” are used interchangeably.

z'tc > nytc #853

**1553.** *z'tk* /Zāte/ m.: **B** N, βyy z'tk pny: coin, SMIR., *Sv. Kat.*, No. 1387-1391, p. 318-319; Table XXXV; LXXVII; cf. also *www.zeno.ru*, No.

20631. — **P** A ruler of a principality in Sogdiana (the verso displays Bukharan tamgha but all the known specimens have been found in Panjakent), second half of the 7<sup>th</sup> century CE. — **D** It is likely to read *z'tk* “son”, probably a short-name for a compound with *z'tk* as its second element.

SMIRNOVA was reading the coin as *pr βyy z'wr* “by the force of god” or as *βyy z'wrwr*. However, I see *pn̄y* “coin” before *βyy* and the third letter of his name is clearly *t*, so *n/z-/c-t-r/k/y*. Cf. *xwnyz'tk* (#1445), *δxz'tk* (#460), *myrz'tk* (#734) etc., maybe *nytc* (#853, if *z'tc*?), Elam. *Zattukka*, MAYRHOFER, *OnP*, 8.1841; note, however, that PN *Zādag* in SUND., *Pn. Man.*, 259 is a ghost-word, see *Manich. Ir.*, p. 512; cf. also *z'dk* (native of Āfurān in the Southern Sogdiana) in the Arabic rendering (TAFAZZOLI, *KQ II*, p. 10). Prof. SIMS-WILLIAMS kindly drew my attention to *Zado* (PN?) on a Bct. inscription from Dushanbe (GRENET, *Pratiques*, p. 110 n. 37).

### †*z'wrwr* > *z'tk* #1553

**1554.** *zβ'βyH* /Zəvāv-/ f.: **B** N, *ZY kyr' zβ'βy-H 20 w'ry-'k w'rpn'k ZY 'dry yr'k*: (obl.), Muγ, Nov.1 V43-44 (*SDGM*, III, p. 37). — **P** A recipient of a dress. — **D** Most probably, *S'zβ'β*, *zβ''β* “taste”. The final *-H* would suggest a feminine name.

Similarly, Arabic etc. *liḍḍat* “taste” appears to be used as a feminine name, too.

[ *zβ'k*, a part of a name or ethnicon of *š'nty rwc* according to the interpretation of BENV., *Ét.*, p. 137; but probably *zβ'ky* here is common “tongue”, see s.v. *š'nty rwc* (#1153) for further details.]

**1555.** *zk'ncw'r* /Zukā'jwār/ m.: **B** N, *zk-'ncw-'r*: coin, VAJNBERG, 1977, No. 1142-1166, recto. — **P** A name of the king of Khorezm, 8<sup>th</sup> century CE. — **D** The verso gives his name and title in OChor.: *MR'Y MLK' wzk'nšw'r*; this ruler is called *'zk'jw'r* by BĒRŪNĪ, cf. LIV., *Khor. Kal.*, p. 166; slightly different by HENN. apud FRYE, 1953, p. 232 = p. 151.

The etymology of this name, to my knowledge, has never been attempted, although it sounds Iranian.

**1556.** *zk'tc* /Žəkāč?/ m.: **B** N, *'t βyγw xwβw pryw 'HYw z-k'tc*: Muγ, B-9, R1, R14 (*SDGM*, II, p. 157, cf. *SĒSAS*, p. 184; cf. *SC*, No. 302). — **P** A correspondent of *'pšwn* (#121), probably of an equal rank. — **D** LIV., *SDGM*, II, 157 gives no etymology and admits a less possible reading as *zkntc*. Cf. *S zk'nyH* “musician” for the second reading (this explanation is suggested in *SĒSAS*, p. 185)?

The equal rank of two correspondents is witnessed by *pryw* 'HYw “dear brother” in the address formule (so SIMS-W., *SC*, No. 302, correcting *pryw* 'šyw “dear, remembered/praised” of LIV., cf. under *twkznk*, #1255).

**1557.** (*zkry*' /*Zaxariyā*/ m.: **B** C, 't pwrny | qty zkry' wy.ny.ptry: *C5*, 1, R10-11 (*STi*, p. 30; *NBS*, p. 266); *xw* (z)kry' d[yn]d'r: *Schüler*, IIR7. — **P** Zacharias, father of John the Baptist (*ywhnn* #1534: 1). — **D** Syr. *zkry*' /*Zakariyā*/, from Old Hebrew.)

**1558.** (*zky* /*Zakkay*/ m.: **B** C, *xwny* (zky) m't: *Schüler*, IIIV9. — **P** Zacchaeus, a pupil of Jesus. — **D** Syr. *zky* /*Zakkay*/, from Old Hebrew.)

**1559.** *znprkz* /*Zambkə'ž*/ m.: **B** B, *znprkz* δst': *TSP*, 8, 184-5. — **P** A person in the colophon. — **D** “Shore-miracle”, this reading was suggested by HENN., *STP*, p. 737 and adopted in *SC*, 227 (HENN., *STP*, p. 737: “name given for a foundling with Moses’ destiny?”), less likely *nnpkrz* “dew miracle”.

BENV., *TSP*, had *nnpkkn*. The name *znbš* of a native of Fars who was living in Samarkand (TAFAZZOLI, *KQ II*, p. 11) one can interpret as S /*zambič*/ “littoral, related to the shore”.

**1560.** *zntr'k* /*Zandarak?*/ m.: **B** N, *ZY ZK z-ntr'k yw* ['z-yrw]: *Muy*, Б-1, L1 (*SDGM*, III, p. 43); *rty* 'st ZK (zntr'k) y[...]pt z'tk nym'k y'wcrm: *Muy*, Б-1, L10 (*SDGM*, III, 44). — **P** A recipient of a chain-mail and of a cow-skin. — **D** Unclear. BOGOL., SMIR. hesitate between PN and a *nisba*.

For the latter, cf. *Zandar-məθan* near Buxārā, *Zandarāmš* in Farghāna (BARTHOLD, 1957, p. 133, p. 157; *ILAST*, p. 116). Or “singer”, if we read *znt'k*, from *znt* “song” (with a hypocoristic suffix)?

### †*znyprn* > *nnyprn* #798

**1561.** (*zpyw kr crđnk* /*Ĵabyu -?*/ m.: **B** N, *zpyw kr crđnk pny*, *ZNH pny zpyw kr crđnk*: coin, *Cat. Chach*, No. 44-46a, 47-49, p. 75-81. — **P** A ruler in Čāč (Taškent) oasis, 7<sup>th</sup> century? — **D** Unclear. The first word is S rendering of the Western Turkic /*ĵabyu*/ (see under *twn cpyw x'y'n*, #1259).

Initial reading of LIV., RTVELADZE, KARASEV, 1982, p. 181-187, namely (*k'w*)yrđn *kprnw xw(β)* is based on a single specimen and is not supported by more recent finds (but cf. RTVELADZE, *Chach*, p. 60-61). The present reading follows that of G. BABAYAROV, “On the orthography of the title “*djabghu*” in the coins with Sogdian letters relating to the Chach epoch of the Western Turkic Qaghanate”, II, 4 (through the kindness of the author, the preprint of this article was made publicly available at groups.yahoo.com

/group/Sogdian-L/), SHAGALOV and KUZNETSOV provide *cpγw yrçrðnk pny* with references to communications with BABAYAROV and KUBATIN. In BABAYAROV, 2007, p. 15-16, 29, No. 17-18 we see the reading *cpγw yrçrðnk/crðnk*. The present state of material collected (two coins with less than half of their inscription preserved, and a schematic drawing of the third one) does not give any basis for further suggestions. The second legend was transliterated as *ZNH pny tðwnk çl'çjynk* (apud *Cat. Chach*, p. 80) or *pny 'wstnk nwšknw s* (*Chach*, p. 92-93) by RTVELADZE and *ZNH pny cpγw yrçrðnk* by BABAYAROV, later corrected into *ZNH pny zpγw kr çrðnk* by the same author. I see *ZNH p-ny zw-ð-nw nk*. Some other suggestions are expressed by RTVELADZE, *Chach*, p. 64-65.)

**zr'wšc, zr'wšcH > zrwšc #1566**

**1562.** *zrw'xwt'w, zrw'xwβw* /Zərwā xutāw, -xuv/ m.: **B** B, *zrw'xwt'w'*: (voc.) *Suv.*, *STii*, 7, 4, 24, 31-32; *ms ZK zrw'xwβw*: *Suv.*, *STii*, 7, 29; *ZK zrw'xwt'w*: *Suv.*, *STii*, 7, 34; *ZK zrw'xw(β)[w]*: *Suv.*, *STii*, 7, 39. — **P** King Brahman. — **D** S (mis)translation of the name, where *Brahman* was taken as the god *Brahmā*, who was identified with the time-god *Zurvān* (*zrw'*) in S Buddhism, cf. *šm'r'kH pry'w 'zrw'* (#1168).

**1563.** *zrwm* /Zərwōm/ m.: **B** N, *zrwm*: *UII*, No. 29 (18: 2); cf. *Fbs. Sh.*, p. 141. — **P** A visitor to Shatial. — **D** Or *zrwmk*? A short name or hypocoristic to *zrwmβntk* (#1564) or a similar name.

SIMS-W., *UI2*, p. 83 tends to reconstruct it as *zrw-* “Zurvān” + *wm* “prayer”; also cf. Ochor. *'zrwm'y'n*, apud HENN., 1965a, p. 172; less likely, the first part could be *nr* “man” or *zr* “yellow”.

**1564.** *zrwmβntk* /Zərwomvande/ m.: **B** N(A), *z-r-w-mβn-tk*: SIMS-W. apud *Silver Wares*, p. 55-56; inscr. on a silver bowl with a deer design in archaic script, discovered in 1963 near Xian. — **P** Owner of the bowl. — **D** “Slave of *zrwm*”; the latter is compared by SIMS-W. to the name *zrwm* and the Iranian god *Zurvān*, although peculiarities of such rendering remain unclear (cf. S (*'zrw'*); could *\*zrwn* turn into *zrwm* in front of *β*?)

**1565.** *zrwr* /Zarwar?/ m.: **B** N(M), *J* | *z-rwry yz-δ'ys '(skw)['z o 3-5]* | (*z-rwr*) *wyspw* [8-10]: SUND., *Zrth.*, I, 7-9; *rtms xw z-rwry*: II, 3; (*xw*) (*z*) [*r*] (*w*) *r*: III, 8; (*ZY*) *z-rwry 'δw* | [*z't'y*]: III, 13-14; *xw z-r(w)r*[: V, 8; [*rtx*] *w z-rwr 'ys*: VI, 5; *prw z-'m'sp'* | (*ZY*) *z-rwr*: So 14030 Side 1, 4-5 apud SUND., *Zrth.*, p. 474 (= p. 866). — **P** An enemy of Zoroaster according to the Manichean legend. — **D** Avestan *Zairiuuari-* “Der eine gelbe (eherne) Brustwehr trägt”, as cf. MAYRHOFER, *IPNB* I/1, No. 414.

The case-endings are irregular, cf. the same for *z'm'sp-* (#1551) in this text. S form is distinct from Pth. *zryl* and ZMP *Zarēr* (spelt *zlyl*, see GIGNOUX, *IPNB* II, 2, No. 1079; II, 3, No. 380), Bct. *Zapoonpo*, so it is probably a direct S continuation of the Old Iranian name, as SUND., *Zrth.*, p. 465-6 (= p. 857-8).

**1566.** *zrwšc*, *zr'wšcH*, *zr'wšc*, *'zr'wšc-* /*Zarōšc?*/ m.: **B1** N(Zoroastrian?, M?), *'xw 'sptk 'rt'w zrwšc* | *šw*: *SFBL*, 4, 6-7; (*nw*)*k(r)* [*'rt'w*] *zr'wšc*: *SFBL*, 5, 3; *J.* *'rt'w zr'wšc*: *SFBL*, 6, 2. — **P1** Zoroaster in a Zoroastrian or Manichean context. — **B2** N(M), [*prw*] | *'z-r'wšcw*: (acc.) *Magi*, 25-6, p. 138; [*z-r'w*](*šc*)/*H*: SUND., *Zrth.*, I, 1; *xw ('r)t'w z-r'wšcH*: I, 4; *r)tšn* | [*z-r'wš*]*cH β'(y)w)n ZY γrβ'*: III, 6-7; (*x*)*w* | [*'rt'w*] (*z*)-*r'wšcH*: III, 10-11; *kw* | [*z-r'wš*](*c*)*H s'r*: VI, 6-7; (*k*)*w* (*z*)-*r'wšc(H s'r)*: VI, 8; *ZY pr* | [*z-rw*]*šcy srw*: “in community of Z”, So 14030 Side 1, 3-4 apud SUND., *Zrth.*, p. 474 (=866); *xw 'rt'w zr'wšc*: YOSH., *Infin.*, p. 187, 1; SUND., 2004, p. 520; M, *zrwšcy*: M5264 R3 apud SC, No. 197. — **P2** Zoroaster in the Manichean context (see SUND., op. cit.). — **D** From OIr. *\*Zarathuštra-*. The form of the name can be either inherited or borrowed from WMIr.

In Early Middle North-Western Iranian we reconstruct his name as /*Zarahuštr*/ (later, Pth. *zrhwšt* < *\*zaraθuštra-*) which underwent the S change of *\*štr* into *šc* (see *GMS*, §278; SCHMITT, Fc. b); alternatively the S form goes back to OIr. *\*zara-uštra-*, as TREMBLAY, 2001, p. 200-201, n. 325.

*'sptk*, lit. “perfect”, is likely to be here a popular re-interpretation of Av. *Spitāma*, and *'rt'w* is a translation of *ašauuan* “righteous” Zoroaster’s epithet in Avesta, see SIMS-W., *SFBL*, p. 47-48. GERSH., *GMS*, §1171, in view of the acc. form *'z-r'wšcw* considers this name as a light-stem. The occurrences from later text editions, however, demonstrate a regular heavy-stem pattern (but in some cases furnished with fem. *-H*, cf. *zrwr* (#1565), *z'm'sp* (#1551) for the same irregularities of inflection in similar texts).

### **zwβk > nwβk #822**

**1567.** *zwc* /*Žuč*/ m.: **B** N, *rt'y 'st ZKw prm'nd'r β'r zwc pnc kpc*: *Muy*, B-9, 1; *ZY zwc pnc kpc*: B-9, 6 (*SDGM*, III, p. 32-33); *rt'y 'βr MN 'sk'tryH pry-n'm'k ZY 'spzy-wr ZY xwn ZY zwc 10+3 (k)[pc y?]**w*: *Muy*, B-14, 1 (*SDGM*, III, p. 35). — **P** A porter of Framāndār, a supplier of barley (?). — **D** Possibly, from *zwk* “healthy” with different suffix, cf. *z'tc* (under *nytc*, #853)?

BOGOL., SMIR. read *nwc* and compare this name to *ZKH nwcH*. However, the latter (#814) is definitely a woman and the expected male counterpart would be *nw'k*. One can also see in *zwc* a hypocoristic to *zwt* “a kind of drink”, as *zwt'k*, M. *jwty* “beer”, cf. *Muy zwtpt* “cup-bearer” (a kind of professional surname?) Cf. also *kwcy* (#574). The similarly sounding Bactrian PN *Zoko* cannot share the etymology of S *zwk*, unless we understand it as S loan (which is not the most

likely idea); I am grateful to Prof. SIMS-WILLIAMS for warning me against this comparison. In SC, SIMS-W. transliterates B-9, 1 as *ZKw prm 'nd'r BRY nwc*.

**1568.** *zwpkpyr* /*Žūkpīr*/ m.: **B** N, *ZNH zwpkpyr kw pr(m')[nd'r'] (ct)β'r 'z-yH*: Muḡ, B-1, L11 (*SDGM*, III, p. 44). — **P** A porter of water-skins (or spears, 'zyH) to *Framānḏār*. — **D** BOGOL., SMIR. read *zwrpyr*, without etymology. If we see *k* in the 3<sup>rd</sup> letter, the name would mean “healthy faith” (cf. *šyšpyr*, #1205).

For semantics, cf. the famous *Drustdēnān*, the Mazdakite community. LIV. (*SDGM*, II, p. 220) reads *rtȳ βr' nwmpyr* (evidently, “law-canon”).

**1569.** *zwntyč* /*Žwandeč?*/ m.: **B** N, *zwnty-c*: *Graff.*, No. 3. — **P** A graffito on a *Buxārxdāh* drachm, mid-8<sup>th</sup> century. — **D** If the reading is correct, a *-c* hypocoristic to BS *zw'ntk*, MS *jwndyy*, CS *žwnty* “alive”.

Cf. *Shuntuo* (順陶, EMCh. *zwin<sup>h</sup>-t<sup>h</sup>a?*) in the Chinese rendering (IKEDA, 1965, p. 64). Alternatively, maybe *zp(r)ty-c* “holy one”, [*n*]*npnty-c* “he who is close (*pnt*) to Nanaia”, cf. *nnynti*, *nnynzō* (#796). Bct. PN *Zi/avḏoko* can belong here, too, but in view of Bct *ζοοινδογο* “living” it cannot share the proposed etymology, as it was noticed to me by Prof. SIMS-WILLIAMS.

**1570.** *zwr* /*Zōr?*/ m.: **B** N, *ZKwy xyp(δ) z-wryH w'sty*: Muḡ, B-1, L8 (obl.); *rtȳ 'st ZK zwr '(y)wH y-wyt'kH 'pspntH*: L12 (*SDGM* III, p. 44). — **P** A recipient of some goods. — **D** Unclear, maybe not a PN. To S *z'wr* “power”?; not transliterated in B-1 L12. Cf. Pont. Ir. *Zouρη* (ZGUSTA, 1955, §589).

**1571.** ( *zwrbb* /*Zūrbāvēl*/ m.: **B** C, *cn š.lθ'yl '(žt) z[wrbb]*: C13, 33, V13 (*Nachl.* III, p. 211). — **P** Zerubbabel, king of Judeah (cf. *š.lθ'yl*, #1166). — **D** Syr. *zwrbb* /*Zūrbāḫēl*/, from Old Hebrew. )

†*zwrpyr* > *zwpkpyr* #1568

†*zy'nkyn* > *ny'zkyn* #851

**1572.** *zyδ'nH*, *zyδnH* /*Žēdan?*/ m.: **B** N, *'wttkyn ky ZY pyšn'm'k zyδ'nH*: Muḡ, Nov. 3 R3; *MN 'wttkyn ky ZY ZK pyšn'm'k zy-δnH MN xyšyx BRY*: Nov.4 R2-3 (*SDGM*, II, p. 21-2, cf. *SÉSAS*, p. 29, *YAK.*, *Marr.*, p. 311). — **P** An “after-name” or honorary nickname (as NP *pāšnāma*) of *Ottegin* (#205), husband of *Cat* (*cttH*, #386; *δyωδywnčH*, #423) in the marriage-contract from Mt. Muḡ. Even if it is to be read *nyδ'nH* (as all the editors of the marriage contract did), he can hardly be the same person as his

contemporary *Nīlān*, the cousin of the king of Ferghana, mentioned in the chronicle under 722 CE (TAB., II, 1442, 1554 = XXIV, p. 173; XXV, p. 51). — **D** Honorary nickname, probably from S *zyδn* “Hail”, see details in *Pyšn 'm 'k*, *passim*. The transliteration *nyδ 'n* was compared to P *nīl* “indigo”.

Cf. for semantics also *Barq*, *Şimşek*, *Yıldırım* “lightning” among Turkish PNs, see SCHIMMEL, 1995, p. 21. The final *H* still remains a problem, see my *Pyšn 'm 'k*.

**1573.** *zym* /?/ m.: **B** N, *ZY twm 'x ZK zym BRY*: Muγ, B-8, V3 (*SDGM*, II, p. 47, cf. *SÉSAS*, p. 52; SMIR., *Ocherki*, p. 108; GRENET, *Pratiques*, p. 314). — **P** Father of *twm 'x* (#1257). — **D** Unclear, one can read *nym*, *zys*, *nys* as well.

LIV. (*SDGM*, II, 53, cf. *SÉSAS*, p. 58) identifies it with the month-name *zymt(yc)*, but it is now strongly linked with Gr. *Δημήτηρ* (SIMS-W., *Invaders*, n.13). GERSH., *Frog-plain*, 207 reconstructs S \**zym-* “mud-brick”, from \**zamyā-*. However, the word that he reads \*\**zym 'kw* is most probably *nym 'kw* “half”.

**1574.** *zyp 'k* /Zēpak?/ m.: **B** N, *zyp 'k ky ZY ZK py-šn 'm 'k* | *nβwδ 'k ZKw βwrz BRY*: Muγ, Nov.4, V5-6 (*SDGM*, II, p. 23, cf. *SÉSAS*, p. 30; YAK., *Marr.*, p. 313). — **P** The pledge for paying a fine in the case of the violation of the marriage statement in the Mt. Mugh marriage contract, his honorary nickname was *nβwδ 'k* (#771); son of *βwrz* (#330). — **D** Probably S counterpart of NP *zēbā* “beautiful, adorned”, as GERSH. (1962, p. 95; 1970b, p. 91); BOGOL., 1981, p. 108, cf. Elam. *Zibakka* (MAYRHOFER, *OnP*, 8.1845).

YAK. proposes to transcribe the name as /*Nipāk*/ and to understand it as *nyp 'k* “hostage”, with *np 'k* in *UI2*, p. 61 (#809), as a kind of “professional surname”, in accord with his idea that *pyšn 'm 'k* is a name given at birth. Bactrian material witnesses *vaβayo* as (1) “hostage” and (2) PN. However, the sense of “surname” is expressed by *pyšn 'm 'k* itself (see my *Pyšn 'm 'k*), and “hostage” is spelt as *np 'k* in the same Marriage contract. One can think also of /*Nēfak*/ from OIr. \**nāfyā-* “of people (adj.)” with hypocoristic in -*k*?

### *ʃzyr 'k* > *'yr 'k* #252

**1575.** *zyrt* /Zērt?/ m.: **B** N, *pny 'k-r-ty c 'c-y-nk xwβw zyr-t*: coin, *Cat. Chach*, No. 125-134, p. 148-154, cf. BABAYAROV, 2007, p. 74-75, RTVELADZE, *Chach*, p. 73, 78; *p(n)-y 'k-r-t xw-βw zy-r-t*: coin, *Cat. Chach*, No. 154-155, p. 169-171, cf. BABAYAROV, loc. cit.; *zy-rt pn-(y) kw-(n) xw-βw*: coin, *Cat. Chach*, No. 156-159, p. 172-174, cf. BABAYAROV, loc. cit.; *zy-rt p-nw kw-n xw-β*: coin, *Cat. Chach*, No. 159-161, p. 175-176; [*zy*]*r-t pn(w) kw[n] x[wβw]*: coin, *Cat. Chach*, No. 165-167, p. 179-180; *zy-r-t pn-(y) kt (x)wβ*: coin, *Cat. Chach*, No. 168-170, p. 181-182 (mirrored). — **P** A ruler in Chach oasis, 7<sup>th</sup> - 8<sup>th</sup> century? —

**D** If a PN, *zyrt* can mean “yellow” (cf. Av. *Zairita*, NP *Zard*, Bct. *Zapdo*) or “old”, one can also read *zβrt*, *nβkt*, *zrkt*, etc. Alternatively, it could be read *zyrt pny 'krty c'cyнк xwβw* “yellow (= bronze?) coin issued by the ruler of Čāc” (where *zyrt* would be a shorter form of S *zyrt'k*, as in *zyrtr'β'k* “jaundice”, lit. “yellow disease”, as LURJE apud BABAYAROV, op. cit.).

The earlier readings of these types [MR<sup>?</sup>]y βy'rtprnk of LIV., βlywr y'crk c'cyнк xwβw of RTVELADZE were later dismissed by the latter in favour of *knycyr c'cyнк xwβw*, *c'cyны xwβw knycyr t(ōwn)* (*Chach*, p. 73, 78); *tkyn knycyrty c'cyнк xwβw* (apud *Cat. Chach*, p. 151, 296), *z/ntk twnwknδ xwβ*, *tkyn [t]wnwkn xwβ* (op. cit., p. 172-174). The reading “coin stuck by Čāčian ruler *n/zyrt*” was introduced by BABAYAROV and A.V. KUZNETSOV (the verb *kwn/krt* in the sense of “to issue coins” is indirectly attested in S *n'krt'k* “silver”, lit. “non struck” = MP *asēm*, Gr. *ἀσημος*, cf. SCHAEDEK, 1934, p. 35; Bct. parallels provided by BABAYAROV, KUZNETSOV). For the second coin-type, A.V. KUZNETSOV gives *z/nrt* or *z/nyrt wn 'krt xwβw*, where *wn* means “victorious”, and *z/ny/trt* is the name of the ruler, and for the third *z/nrt* or *z/nyrt wnw kwn xwβw*. The legend is seriously degenerating from one issue to another and in Nos. 162-164; 171-176 it is probably better to speak about an imitation of a legend. Cf. also *prt'k* (#921).

**1576.** *zyrtnk* /?/ m.?: **B** N, *zyrtnk c'-c-ynk xwβw*: coin, *Cat. Chach*, No. 201-206, p. 205-208; *zyrtnk c'cy-[nk] xw-β(w)*: No. 263-265, p. 248-250, cf. BABAYAROV, 2007, p. 64-65. — **P** A ruler (?) in *Chach*, 7<sup>th</sup>-8<sup>th</sup> century. — **D** Unclear, the reading *z/nyrtnk* is given by A.V. KUZNETSOV.

BABAYAROV proposes to see here *zyrt'k* “yellow (coin)” (one can equally reach *n'kt'k* “silver” on the drawing!), RTVELADZE (apud *Cat. Chach*, p. 206-207) transliterated the name as *mxyty* for *Moheduo tutun* (莫賀咄吐屯, the ruler of *Chach* in the early 8<sup>th</sup> century; his Turkic name was, of course, *Bayatur*, cf. Bct. rendering *Μαγατορο*); he also had *βncr/βnck/βnzck/βnrk* in the earlier publications (*Chach*, p. 55-56). Many other coins of this type possess *st(w)ck* (#1103: 2), of which our *zyrtnk* could be an indistinct writing (esp. one in BABAYAROV, 2007, p. 65, No. 3).

**1577.** (*zyt* /ǰēt?/ m.?: **B** B(?), T i a, unpublished, apud HENN., *So.*, p. 62. — **P** A person who “obtained the rank of Arhat-ship” (HENN., loc. cit.). — **D** HENN. identifies *zyt* with *Jetā* (nom. of Skt. *Jetṛ-* “victorious”, a prince who lived near Śravastī?) in S rendering.)