

997. (*r'β'n* /*Rāvan?*/ m.: **B** N(M?), ZK *r'β'n xwβw*: *Tales*, J8, p. 483; *rt* *r'β'n xwβw*: *Tales*, J11; *rt(y) xw r'β'n* [*xwβw*: SUND., *ršt'wc'r*, p. 174, 1. — **P** The king, father of *kwl-/kwln* (#577). — **D** Unclear. HENN. (*Tales*, p. 483), proposed the following possibilities for *r'β'n xwβw*: King of the country *Rābān*; King of (a people) *Rāβs* (compared to *Rāvšār* in the *Ḥudūd al-Ālam*); King (named) *Rābān* (cf. Skt. *Rāvaṇa*). In the last case, a PN. SUND., however, translates “der König von Rāvān” without going into further details, while HANSEN called the Ms. “ein Avadāna (?) von dem König Rāvaṇa”, see RECK, 2008b, p. 283.)

***r'cβrt, r'cβwrt > r'zβwrt* #1010**

998. *r'm* /*Rām*/ m.: **B** N, *r'm*: *UII*, No. 242 (36: 26); cf. *Fbs. Sh.*, p. 206. — **P** A visitor to Shatial. — **D** Probably a short name from a compound with the name of a divinity *r'm*, OIr. **rāman-* “peace, tranquillity”, S *r'm* in *wyr'my*, *r'm-rwc*, “21st day of the month” (*r'mn* in A-12, II, 6, *SDGM*, I, p.48; this explanation is preferred by BOGOL., *Otrazhenie*, p. 9), *r'mr'twxβγy* “Peace-dispensing god”, cf. *r'●*?

S *Rām* was probably a deity, as there was a temple of *A-lan* (阿蘭, EMCh. *ʕa-lam'*), i.e. *r'm* in the Sogdian colony in Turfan; see YOSH., 1993a, p. 392; *HMS II*, p. 129; cf. also WEBER, *ZSP*, p. 202 No. 32; Bct. *Paṃo* as a PN, further discussion in ISKHAKOV, 2008, p. 122-23).

999. *r'm'kkH* /*Rāmak*/ f.: **B** B, *r'm'kkH* *δst'*: *TSP*, 8, 180. — **P** A lady in the colophon. — **D** A hypocoristic to *r'm* (#998), cf. Elam. PN *Ramakka* (GERSH., *Amber*, p. 225); for *-kkH* in female names, cf. *m'y'kkH* (#683).

1000. *r'm'nβf* /*Rām-?*/ m.?: **B** N, *r'm'nβf*: inscr. from Tall-i Barzu near Samarkand, 5th – 6th century CE. — **P** A name in the inscription. — **D** Initially, FREJMAN (1939; *SDGM*, I, p. 63) was reading it as *r'm'nt* “constant”; it was corrected into *r'm'nβf* by HENN., *Mittelir.*, p. 54. The text probably represents a fragment of a name containing *r'm* “(deity of)

tranquillity”, LIV. (*Dok. Sam.*, p. 61) reconstructs it as either *r'm'nβ[st]* “connected with Rām” or *r'm'nβ[xt]* “endowed with Rām”, in *SÉSAS*, p. 345-6, n. 27, the reading *r'm'nβ[ntk]* was proposed by SIMS-W., *UI2*, p. 66. For the preservation of *-n* in **rāman-* see under *rz'm'nc* (#1055).

1001. *r'm frzynd* /*Rām Frazend*/ m.: **B** M, *r'm frzynd* (x)[*rwhxw'n*]: MIK III 6265 & MIK III 4966c, inscription on a figure, apud BeDUHN, 2001, No. 29, p. 224. — **P** A Manichean “Preacher”. — **D** “Child (WMIr) of tranquillity”, cf. *r'ymst frzynd* (#1008), *r'm* (#998); the language of this inscription cannot be determined (MP?, OTu.?, S?).

BeDUHN states that the fragment is in the Parthian language, but his decision is based on a single half-preserved word; the same name on MIK III 4979, V apud BeDUHN, No. 32, p. 227 (in the MP context).

1002. *r'mc* /*Rāmič*/ m.: **B** N, *cxr'yn ZK r'mc BRY*: Muγ, Nov.3 V20; Nov.4 V13-14 (*SDGM*, II, p. 22-3, cf. *SÉSAS*, p. 29; YAK., *Marr.*, p. 313). — **P** Father of *cxr'yn* (#400), witness in the marriage contract. — **D** “The one who belongs to Rām” (thus LIV., *SDGM*, II, p. 40), more probably a hypocoristic of a name containing *r'm* (as in *SÉSAS*, p. 45).

1003. *r'mcytk* /*Rāmčēte*/ m.: **B** N, βγγ *r'mcytk*: coin SMIR., *Sv. Kat.*, No. 1392-1418, p. 320-323; Table XXXV; LXXXVII. — **P** A ruler in Sogdiana (his coins have the Bukharan tamgha on the reverse but have been found so far only in Panjakent), around the second half of the 7th century CE. — **D** “Spirit (of) tranquillity”, cf. the names in *r'm-* and BS *cytk* “ghost, spirit, *raḡṣasa*” (OIr. **kaita-*); maybe *cytβntk*, *cytcyt* (#408 – 09).

SMIR. (op. cit., p. 30) compares the name with *r'mjyd* (راجيد), the name of the 23rd (in fact, 28th) day of the S calendar according to BĒRŪNĪ; however it is probably a corruption of a late form of *z'mwxtγ* (FREJMAN, *SDGM* I, p. 54). The Bct. theonym Παμοσητο is the closest here. ISKHAQOV, 2008, p. 189, prefers reading *n'mcytk* or *n'm'ytk* “eminent”(?).

1004. *r'mtyš* /*Rāmtiš*/ m.: **B** N, *rtγ np'xšty r'mtyš ZKn 'xwšprn BRY*: Muγ, Nov.3 V20-21; Nov.4 V14-15 (*SDGM*, II, p. 22, cf. *SÉSAS*, p. 29; YAK., *Marr.*, p. 311-313). — **P** The scribe of the marriage contract. — **D** LIV. (*SDGM*, II, 40) understood it initially as “(he who possesses) the tranquillity of Tištrya – Sirius”; maybe as a dvandva-name: “Rām + Tištrya”, later as “(he who is created by the deities) of tranquillity and rich rain” (*Panj.-1998*, p. 48, LIV., *SÉSAS*, p. 282);

Cf. 'trxwmn, #35, *δrw'spH m'xw*, #439; this type of names is characteristic for the Middle Iranian period, see SCHMITT, Fc. a, IV; 1998, p. 188; CERETI, 2003, p. 309-311.

r'nyth, r'nysH > rnysH #1017: 2

1005. *r'py'n /Rāfyān/* m.: **B1** B, *r'py'n δst'*: *TSP*, 8, 183. — **P1** A person in the colophon. — **B2** B, *'PZY cnn | δβty r'py'n δst'*: *TSP*, 8, 183-184. — **P2** A person in the same colophon, lit. “The second Rāfyān”. — **D** S *y'n* “boon”, while S *r'p*, *r'β*, means “ill”; SIMS-W. (*UI2*, p. 81) translates “boon (accorded in) illness”, or rather a protective name?

Cf. Pont. Ir. *Ραπακης* (ZGUSTA, 1955, §194); I follow *SC*, 227 reading; BENV. transcribed *rnpy'n* and compared it to *rnþ*-, *rnβ*- “to attack” (cf. *rns*--?), cf. also WEBER, *ZSP*, p. 202, No. 33, but in the second name the second letter is much closer to *aleph* than to *n*.

řr'w'xš > ryw'xš #1047

1006. (*r'xw /Rāhu/* m.: **B** B, *xw r'xw H | krm'yr β'm'k wyn't*: *TSP*, 22, 15-16; *xw r'xw 'swr'n | MLK' 'sp'yt'k wyn't*: *TSP*, 22, 19-20. — **P** *Rāhu*, a demon and a mythical planet in the Indian astronomy. — **D** Skt. *Rāhu*, lit. “seizer”).

1007. *r'ymst βrwy, r'ymzt frwx /Rāymast Farrōx/* m.: **B** N(M), *'βt'δ'nw o r'ymst βrwy*: *BL*, A114; *r'ymst βrwy xw'r βrwy xwšt'rt*: *BL*, C21; N(M), *r'ym(z)-t frwx*: MIK III, 6918, III, 3, apud BeDUHN, 2001, No. 91, p. 244. The language of the inscription cannot be determined (MP? OTu.? S?). — **P** A bishop (*'βt'δ'n* in letter A) and earlier (?) a presbyter (*xwšt'r* in letter C) in Khocho (*Čīnānjkaθ*). The name *r'ymzt frwx* appears on an inscription in Sogdian letters on a wall-painting from Bāzāklik, probably the same person (cf. *r'ymst yzδ / r'ymzt yzδ'*, #1009). — **D** WMIr. name; *r'ymst* “happy, prosperous” (lit. “intoxicated with wealth”) + *frwx* “fortunate” (= S *frnxwnt*-), see *DMMPP*, p. 157-158, 294.

The initial reading of the second element of the name on a wall-painting, OTu. *yaryy* “light”, was rejected by YOSH. The spelling *r'ymzt* for *r'ymst* is unusual: it can theoretically reflect OIr. **mazdā*- “wisdom”, but this lexeme seems to be absent in M texts, so it is probably a dialectal feature, maybe influenced by instability of opposition of voiced and voiceless consonants in Old Turkic. In the *BL*, *βrwy* stands for the expected **fβrwx*, but in *BL* the final *x* is often written as *γ* (cf. *BL*, p. 38, p. 83-84); cf. *xw'r βrwy* (#1432), *š'δ βrwy* (#1144), *š'γ wyspwxr* (#1147), also *mz-γγ* for *mz'yx* “big”.

1008. *r'yms̄t fr̄zynd* /*Rāymast Frazend*/ m.: **B** M, βyyy *r'yms̄t fr̄zynd xwštr*: M481 Rii7 apud BBB, p. 12; better [β](γ)yy *r'yms̄t f(r)zynd xw(štr)* as in Desmond DURKIN-MEISTERERNST's transliterations of MIRTEXT (available at <http://www.bbaw.de/forschung/turfanforschung/dta/mirtext/wmirtext.html>); SUND., *Pn. Man.*, p. 255, 259, cf. DMMP, p. 254. — **P** A presbyter, acting in 'δryy knδ'kyy (*Šikat*, lit. "Tripolis", to the East of Argi-Karashahr) in a fragment of S colophon to M Pth. "Miscellany". — **D** See *r'yms̄t βrwy* (#1007); *fr̄zynd* is WMr. "child, son", either as a real patronymicon or as a part of the name (cf. *r'm fr̄zynd*, #1001). Cf. the same name (*raym(a)st fr(ā)zind*) in the Turkic Xwāstwānift (*X"ā.*, p. 169, 36-37; p. 192-3, 7-11).

1009. *r'yms̄t yzδ, r'yms̄t yzδ'* /*Rāymast Yazad*/ m.: **B** N(M), βnty *r'y(mst) yz-δ š'x'n* | *k'xy z-xky*: BL, B55; [*r*] *'ymz-t y(z)δ'*: MIK III, 6918, III, 4, apud BeDUHN, 2001, No. 91, p. 244. The language of the inscription cannot be determined (MP? OTu.? S?). — **P** A Manichean *Electus*, companion of *m'ny wxmn* (#635); *r'yms̄t yzδ'* on the wall-inscription from Turfan and MMP [*r*] *'ymst yzd* on a miniature (MIK III 4979, V III 4, ed. BeDUHN, 2001, No. 32, p. 227) probably indicate the same person (cf. *r'yms̄t βrwy* #1007). — **D** WMr. *r'yms̄t yzd* "prosperous + deity", cf. *r'yms̄t βrwy, yzt'* (#1545) etc.

The word *š'x'n* is probably a title of unidentified meaning (cf. *rwšn pyrwz š'x'n, š'δ βrwy š'x'n k'xy z-xky, t'šyn z'δk'*, cf. ZIEME, 2006, p. 120), the following *k'xy zxky* stands for WMr. *gāhīg zahag* "son of Bema" (YOSH., BL, p. 115; the final -y is probably a case-marker); cf. *yzt'* (#1545) and *trwδ'* (#1241) for the final *aleph*.

r'yms̄t frwx > r'yms̄t frwx #1007

r'yms̄t yzδ' > r'yms̄t yzδ #1009

1010. (*r'zβwrt, r'zβrt, r'cβwrt, r'cβrt* /*Rājvurd*/ a.: **B** B, ZKw *wxwšw* | *'ns'wrβr'kw 'sp'ytk r'zβwrt pyδ'nH* | *xwt'w*: VJ, 67-9; ZKw *wxwšw 'nswry* | *'sp'ytk r'zβwrt pyδ'n xwt'w*: VJ, 169-170; ZKw *wxwšw* | *'ns'wr'k r'zβwrt pyδ'n xwt'w*: VJ, 172-2; 'w | *r'zβwrt pyδ'n xwt'w*: VJ, 31b-32b; ZKw *wxwšw 'nswr* | *'sp'ytk r'zβrt pyδ'n xwt'w*: VJ, 45b-46b; 'xw *r'zβwrt pyδ'n* | *xwt'w*: VJ, 49b-50b; ZKw *wxwšw 'ns'wr 'sp'ytk r'zβwrt pyδ'n* | *xwt'w*: VJ, 201-2; ZKw *wxwšw 'ns'wr 'sp'yty r'cβrt* | *pyδ'n xwt'w*: VJ, 209-10; ZKwH | *'sp'yt'k r'cβrt pyδ'n xwt'w*: VJ, 219-220; ZKw *'sp'ytk wxwšw 'nswr'y r'cβrt* | *pyδ'n xwt'w*: VJ, 421-2; ZKw *'sp'ytk wxwšw* | *'nswr'k r'cβrt pyδ'n xwt'w*:

VJ, 19c-20c; *ZKw* 'sp'ytk wxwšw 'nswr r'c-βr | pyδ'n xwt'w: *VJ*, 2d-3d; *ZKw* 'sp'ytk wxwšw 'ns'wr r'cβrt | pyδ'n xwt'w: *VJ*, 63d-64d; *ZKw* | 'sp'ytk wxwšw 'ns'wr r'cβwrt pyδ'nH | xwt'w: *VJ*, 565-7; *ZKw* 'sp'ytk wxwšw 'nswr'k r'zβwrtH | pyδ'n xwt'w: *VJ*, 624-5; *ZKw* 'sp'ytk iii | iii 'ns'wr'y r'zβrt pyδ'n xwt'w: *VJ*, 675-6; *ZKw* 'sp'ytk wxwšw 'ns'wr'y r'z | βrt pyδ'n xwt'w: *VJ*, 729-30; 'sp'yty | wxwšw 'ns'wr r'zβrt pyδ'n xwt'w: *VJ*, 15e-16e; *ZKw* 'sp'ytk wxwšw 'ns'wr r'c || βrt pyδ'n xwt'w: *VJ*, 940-941; *J* 'sp'ytk wxwšw 'ns'wr'y r'zβwrt pyδ'n | xwt'w: *VJ*, 1123-4; *ZKw* 'sp'ytk wxwšw – | 'ns'wr'y r'zβrt pyδ'n xwt'w: *VJ*, 1181-2. — **P** The white elephant with six tusks, the king of elephants in the possession of the king šβ'y (#1163) according to the Viśvantara-jātaka. — **D** *Rājyavardhana*, “(he who has) growth of kingship”, this form (known in other Skt texts) is reconstructed according to the Tibetan version; he is called *Xiu-tan-yen* in the Chinese version which was translated by CHAVANNES and *Paccaya* (Skt. *pratyaya*) in Pali. S rendering seems to have been re-associated with Skt. *rājāvarta*, NP *lājvard* “lapis-lazuli” (as BENV., *Ét.*, p. 155-6), the spelling with either *z* or *c* probably aims at rendering /j/, which was not common in S.)

1011. *r'zn'w* /Rāznō?/ m.: **B** N, *n'wcyrd* | *ZK* (*r'z*)*n'w* (?) *BRY*: *UII*, No. 339 (39: 34); cf. *Fbs. Sh.*, p. 228. — **P** Father of *n'wcyrd* (#765: 2). — **D** One can read *r'cn'w*, *r'nzy* etc. as well. The present reading implies S *r'z* “secret” + *n'w* “new” (or “ship?”), cf. also *z'w* “report, fame” (if the development of **dr* into /z/ can be encountered in *UI* inscriptions, cf. *tyδrβntk*, #1277). The order of elements in the compound is untypical. As noted by SIMS-W. (*UI2*, p. 67), reading it with *-n'w* associates it with *n'wcydr*. *HUMB.*, *SIF*, No. 24, has ●●●*n'w*.

1012. *r'zH* /Rāz?/ f.?: **B** N, *Jδrxmy ZKwH* | *r'z-H* (δ)βry-š: Muḡ B-7 V13-14 (*SDGM*, II, p. 167, cf. *SÉSAS*, p. 197). — **P** A recipient (?) of drachmae. — **D** Shortening of a name containinig *rāz* “mystery”? Or read *ryzH* “will”? Or not a PN at all (the onomastic explanation was suggested by LIV. in a letter of 12.11.07; cf. now *SÉSAS*, p. 198).

†rβwc > rywc #1050

1013. *rnc* /Ranj?/ m.: **B** N, βyy *rnc* (●) [coin, *Panj.-2005*, p. 46, photo XXXIII. — **P** A name on an unique coin. — **D** The editors compare this name to *rx'nc* on the coins from Ustrushana (#1041); however, the

iconography of the two coin types differs considerably and the simplification of *rx'nc* into *rnc* is not easy to explain (engraver's error?) Cf. *rntc* (#1016) as well.

1014. *rnk'sp* /*Rangasp*/ m.: **B** N, δx ZK | *rnk'sp*: *UII*, No. 222 (34: 108); cf. *Fbs. Sh.*, p. 193. — **P** Father (?) of δx (#456: 1). — **D** “(He who has) coloured horse(s)”, cf. Av. PN *pourušaspa*- “(he who has) many-coloured horse(s)”.

Later (*UI2*, p. 26, Addenda) SIMS-W. corrected this name into *cnk'sp* (without etymology, but in view of the unusual shape of *r*; *cnkw/c'kw* are not names, see after #359). *HUMB.*, *SIF*, No. 49c – (*r*)*nk'sp*.

†rnpy'n > *r'py'n* #1005

1015. *rns* - - /*!*?/ m.: **B** N, *wmxs*[*k*] | *rns*- - /*!*: *UI2*, No. 486 (50:29); cf. *Fbs. Sh.*, p. 256. — **P** Father (?) of *wmxsk* (#1313). — **D** Unclear; cf. *rnysH* (#1017). If *rnβ*- - - / (another proposal by SIMS-W., *UI2*, p. 16), one can link it to S *rnβ* “to attack” (cf. *r'py'n*, #1005, Elam. *Battirampa* < **Pati-ramfa*-, MAYRHOFER, *OnP*, 8.289).

1016. *rntc* /*!*?/ m.: **B** N, *rntc* | *nnysn(t)[k]* | *BRY: UII*, No. 15 (9: 1); cf. *Fbs. Sh.*, p. 131. — **P** A visitor to Shatial, son of *nnysntk* (#787: 17). — **D** Unclear.

SIMS-W. proposes to amend this name (although clearly written, while the two following lines are rather careless in ductus) into *rzmc*, thus, a -*c* hypocoristic to *rz*m “(line of) battle” (cf. *rz*m'*nc*, #1055), cf. also *rnc* (#1013).

1017. *rnysH*, *r'nysH* /*Ranīs*?/ f.: **B** N, *rn(y)sH*: *UII*, No. 336 (39: 31); cf. *Fbs. Sh.*, p. 227; incised in small, but clear writing. — **P** A female visitor to Shatial. — **B2** N, [*!n'k r(?)'nysH (m?)s (cwn)*]: *Chilhujra*, doc. 3, p. 88. — **P2** A name (?) on the fragment of a document on wood. — **D** SIMS-W. (*UI2*, p. 67) compares it to the name *c't(')ysH* in *AL* (#363) and names ending with -*isa* among the non-Indian (Tokharian?) PNs in the Niya documents (BURROW, 1935, p. 672). The base, however, remains unclear.

LIV. (loc. cit., cf. *SÉSAS*, p. 297) hesitates between *r'nyth* and *w'nyth* (both without etymology); although the inscription on the attached photo is not clearly legible, the better preserved Doc. I from the same excavations shows only a minor distinction between *t* and *s*, so I dare to read this name as *r'nysH* and compare it to *rnysH*.

1018. *ršndys* /*Rašnδēs*/ m.: **B** N, *s's* ZK (*r*)*šndys* BRY | *kw* 100: UII, No. 272 (36: 56); cf. *Fbs. Sh.*, p. 210. — **P** Father of *s's* (#1064). — **D** S *δys* “sign, appearance, likeness”, cf. *nrδys* (#812), and *ršn* is Av. theonym *Rašnu*- “(God of) rightness” (SIMS-W., UI2, p. 67).

It is attested as *rsn* (read *ršn*) as a S name of 18th day by BĒRŪNĪ (while only **•n** *rwc* can be read in its place in the Mt. Mugh calendar, A12, II, 3, *SDGM*, I, p. 48 ff.), cf. IPth. PNs with *ršn(w)(-)* (*Nisā*, p. 202), OChor. *ršnwδtky* (*Kalaly-gyr*, p. 189 ff.), OP (Elam.) names with *Rašnu*- in MAYRHOFER, *OnP*, 8.1420 ff., etc. Reading by HUMB., *SIF*, No. 42c. SIMS-W. proposes *ršnd's* as an alternative reading.

1019. *rštβntk* /*Rəštṽande*/ m.: **B** N, *wn'wk* ZK *rštβntk* | *srtp'w* BRY: *Xian*, 9-10. — **P** The *Sabao* (*srtp'w*, high Sogdian colonial officer), grandfather of *wyrk'k* (#1381). — **D** “Slave of (the goddess) Truth”, cf. *rštδ'yH* (#1020), names on *rtšt-* (#1026 – 27).

Cf. also Bct. PN *Paṛtṇo*, *Pṛtako*; his Chinese name appears as *e-shi-pan-tuo* (阿史盤陀, EMCh. *ṡa-ṡi'-ban-da*); note that his three great-grandsons (*βr'yšmnβntk*, *δrymβntk*, *pr'wtβntk*, #303; #443: 2; #119: 2) bear names with the same second element as that of the *Sabao*.

1020. *rštδ'yH* /*Rəštḍāy*/ f.: **B** B, *rštδ'yH δst'*: *TSP*, 8, 182. — **P** A lady in the colophon. — **D** “Maid-servant of Truth(-goddess)”, a feminine counterpart to *rštβntk* (#1019)

†rtck > *stck* #1103

1021. (*rtncwty* /*Ratnčūdi* / m.: **B** B, *o rtncwty o*: *TSP*, 8, 32. — **P** A Bodhisattva. — **D** Skt. *Ratnacūḍa* (“Gem-Head”), see under *swβrtncwty*, #1110.)

1022. (*rtnkryt* /*Ratnkīrt* / m.: **B** B, *nm'cyw βr'm 'wyn rtnk-yrt pwtystβ mx'stβ prn*: *TSP*, 8, 8. — **P** A Bodhisattva. — **D** Skt. *Ratnakīrti* (lit. “glory of gems”) in the regular S rendering.)

1023. *rtn nnšky* /*Ratn-nanaški*/ m.: **B** B, *nm'w rtn nnšky pwty 'yw*: *Len.*, 93, 11. — **P** A Buddha in invocation. — **D** As clarified by YOSH., 1984, p. 146-7, *nnšky* is “palm (of the hand)”, Ygn. *nišk* “id.” and thus the Buddha's name should correspond to **Ratnapāṇi* (or **Maṇipāṇi*). However, this name is not known to me as applying to a Buddha, but *Bodhisattva Ratnapāṇi* “jewel-palm” is well known.

1024. (*rtñšykyn* /*Ratnšikin*/ m.: **B** B, *nm'cw βr'm 'wyn rtñšy(k)[yn pwty prn]*: *SFBL*, 7, 4. — **P** A name of a Buddha. — **D** Skt. *Ratnaśikhin* (lit. “one with hair-tuft made of jewels”), the known Buddha, as already explained by REI., *HRII*, p. 78; cf. *šyky* (#1187).

Prof. SIMS-WILLIAMS kindly suggests to reconstruct *rtñšy(k)[y]* (Skt. nom. *ratnaśikhī*) instead.)

1025. *rttny γzny* /*Ratne Fazni*/ m.: **B** B, *ZKn rttny γzny n'm pwty: Sukhā*, V8. — **P** A name of a Buddha. — **D** “Jewel-treasury”, translates Skt. *Ratnagarbha* (or *Vaidūryagarbha*, *Mañigarbha*, but *Ratnākara* in the Pali version translated by Max MÜLLER, p. 66), Chinese 寶藏 Baozang.

It is not clear how to explain the final *y* in *γzny*: either as the gen.-dat. case-ending after the article *ZKn*, or as nominative which is required by following *n'm* “name”. In any case, it is a light-stem noun. In *rttny* the final *y* signifies the gen.-dat. ending.

1026. *rtštprn* /*Rətštīfarn*/ m.: **B** N, *rtštprn: UII*, No. 167 (34: 53); cf. *Fbs. Sh.*, p. 186. — **P** A visitor to Shatial. — **D** “Glory of the Truth (-deity)”.

HUMB., *SIF*, No. 127, has *ztštprn. rtšt* “truth”, a form of the more usual *ršt* (for a complicated development of this word-form see *UI2*, p. 67; cf. also similar processes applied to *S* *δtš*, *δ(y)šcy(y)* < **daθušō*, *GMS*, §443) + *prn*.

1027. *rtštwm* /*Rətštōm*/ m.: **B** N, *rtštwm: UII*, No. 27 (17: 22); cf. *Fbs. Sh.*, p. 138. — **P** A visitor to Shatial. — **D** *S* *rtšt* “truth” (see *rtštprn*, #1026) + *wm* “prayer” < **vahma-* (*UI2*, p. 75).

Cf. Av. *vahma-* “Beter”, OP *patiṽavahyaīy*, MMP *pywh* “to supplicate”, Pth. *pdwhn* “prayer”, Khot. *ūhānā* “control, blessing” (*DKS*, p. 44); cf. Pont. Ir. *Ουμβηνοπαρος* < **vahma-baivara-* “10 000 prayers” (TOKHTASJEV, 2005, §65), Elam. PN *Mamakurra* for Olr. **vahma-gara-* “Preislober” (GERSH., *Amber*, p. 203; MAYRHOFER, *OnP*, 8.924); Av. *Vahmaēdāta-* (MAYRHOFER, *IPNB*, 1/1, 347) cf. *zrw m* (#1563), maybe, *srđwm* (#1096)? SIMS-W. (*UII*, p. 14) notes that reading *rtštprn* is impossible.

ṛrw'k > *stck* #1103

1028. *rwδ* /*Ruδ?*/ m.: **B** N, *nx'rš* | *ZK rwδ BRY: UII*, No. 408 (39: 103); cf. *Fbs. Sh.*, p. 237; No space between *rwδ* and *BRY*. — **P** Father of *nx'rš* (#847). — **D** See the following names. Reading by HUMB., *SIF*, No. 116.

1029. *rwδ'* /*Ruδā?*/ m.: **B1** N, *pys(k)* | *BRY* | *rwδ' ZK: UII*, No. 108 (31: 79); cf. *Fbs. Sh.*, p. 168; *rwδ' ZK pysk BRY* | *wxwn'm ZK {pysk BRY}*:

UII, No. 116 (31: 87); cf. *Fbs. Sh.*, p. 169; *rwδ'* (ZK) *py(sk) [BRY (?)]: UI2*, No. 627 (Dadam Das, 31:1, cf. *Fbs. DD*, p. 100). — **P1** A visitor to Shatial, Dadam Das, brother of *wxwn'm* (#1360: 2), son of *pysk* (#987: 2), reading already by HUMB., *SIF*, No. 108 (No. 111, in inverted order), and No. 116 (71a-b). — **B2** N, *rwδ('): UII*, No. 130 (31: 101); cf. *Fbs. Sh.*, p. 171; “The last letter is blundered and the inscription may have been left unfinished”; *rwδ(')[?]: UII*, 250 (36: 34) cf. *Fbs. Sh.*, p. 207; “probably complete although the rock surface is damaged at the end.” — **P2** A visitor to Shatial; HUMB., *SIF*, No. 77b (=130), has ZK *rwδ'*. — **D** Unclear.

In *UI2*, p. 67 it is suggested that the final *aleph* expresses nom. in **-āh* for athematic **-ah-* stems (cf. names on (')*my'*, #92, #722 ff.; *sw'*, #1107, *sr'myw*, #1090). Both S *rwδ-* “to grow” and *rwδ* “copper, brass” are heavy stems and thus should not be written with the final *aleph*. Maybe an imperative verbal name, “(may you) grow”? (For this type of names see RÁSONYI, 1953, p. 325; 1962, p. 228 ff; SCHIMMEL, 1995, p.22-23). Cf. also *Lu-da-ku* in Babylonian rendering if from an Iranian *l*-dialect (ZADOK, *IPNB VII/1b*, No. 344).

1030. *rwδ'k, rwδ'kk /Ruδak?/ m.: B1* N, *rwδ'k | šyrwz'(n) | BRY nny: UII*, No. 311 (36: 95); cf. *Fbs. Sh.*, p. 215. — **P1** A visitor to Shatial, son of *šyrwz'n* (#1203). HUMB., *SIF*, No. 110, has *mwδ'*. — **B2** N, *rwδ'kk | ZK mndry(ny) | šytywn(k) np'yš(n): UII*, No. 283 (36: 67); cf. *Fbs. Sh.*, p. 212. — **P2** A visitor to Shatial, son (?) of *mndryny* (#675), grandson of *šytywnk* (#1206); reading by HUMB., *SIF*, No. 87b. — **D** A hypocoristic to *rwδ(')*, #1028 – 29.

rwδ'ync > 'rwδ'ync #141: 4

1031. (*rwk'ynt'r't /Lōkēndar rād'/ m.: B* B, *'PZY rwk'ynt'r't n'm: TSP*, 7, 26-7. — **P** *Lokendrarājan* (lit. “King Indra of the World”), a name of a Buddha. — **D** Transcription of an Indian name; for *r't* rendering Skt. *rājan-* (nom. *rājā*) see s.v. *'tny'tkwtyn*, #33.)

1032. (*rwkδyšβr' /Lokiδēšvara/ m.: B* B, ZK *rwkδyšβr': Padm.*, 52. — **P** A Bodhisattva. — **D** Skt. *Lokiteśvara*, a shorter form of *Avalokiteśvara*, see *'ry'βr'wkδyšβr* #26, cf. Bct. *Λωροασφαρο*, for the final *aleph* cf. under *'m'yt'*, #15.)

1033. (*rwnkšwy /Luəŋ šawx/ m.: B* N, *rwnkšwy '(δ)[ry srδ 'z?]: Badamu*, II, 6, p. 47. — **P** Longshuo, the era (*nianhao*) of the Tang Emperor

Gaozong (lasted 661-663), not a PN in the proper sense. — **D** Transcription of the Chinese Longshuo (龍朔, EMCh. *luawŋ-ḡaɪwk/ḡæ:wk*, lit. “first day of dragon”); cf. *x’y ’nkwyn*, #1399; *t’y cw t’y z’n*, #1223.)

rwr’n mwck • > *’rwr’n mwck’ ’pkyn’k ’rd’yp’y xwt’w pwt’y* #146

1034. *rws’k* /*Rusak?*/ m.: **B** N, *rws(’k)*: *UII*, No. 39 (23: 10); cf. *Fbs. Sh.*, p. 145. — **P** A visitor to Shatial. — **D** Unclear; cf, however, *rwstmy* (#1035).

1035. *rwstmy* /*Rustāmi?*/ m.: **B** N, *’xw rwstmy*: *Rustam*, 2; 28; 40; *’xw | rwstmy*: *Rustam*, 4-5; 25-26; *y’y rwstmy*: *Rustam*, 24; *ZKw rwstmy*: *Rustam*, 25; *xw | rwstmy*: *Rustam*, 31-32; *ZKn rwstmy*: *Rustam*, 39. — **P** Rustam, the famous Iranian epic hero; the S fragment concerning Rustam fighting the *daevas* does not have parallels in the Šāhnāma; a wall-painting from Panjakent probably represents the same scene, but the appearance of *daevas* differs from that in the text. — **D** The suggestions proposed include OIr. **Rusta-taxma-*, **Rastu-taxma* “von starkem Wuchs” (so GERSH., *Amber*, p. 226-7) or **Ruda-staxma* “grown great, brave, hero”; **Rautas-tahma* “river-strong” or **Rautas-tauhma* “whose descent is from the river”, in accord with *Rōdāba* “she of the river-water”, the name of Rustam’s mother in Šn. and ZMP spelling *rwstthm* (SKJÆRVØ, 1998, p. 162-4); in any case, this name is evidently not genuine S (one would expect **rwstxm-*), but a loan, either from MP, Pth. or Bct. (the languages where OIr. **hm* simplified into *m*, unlike S).

In view of the direct associations of the Rustam epos with the land of Sakas, *Sēstān* (see, e.g., YARSHATER, 1983, p. 453-457) and iconographic similarities between the Panjakent Rustam and Hephthalite coin-images from Bactria as well as some other suggestions (see GRENET, 2002, p. 218-220), I would tentatively advocate a Bactrian origin for the name; however, the final -y in every occurrence of the name (in three different grammatical cases!) is hard to explain (cf. *tyßditty* under #462: 2; *pwt’y*, #964). E. DE LA VAISSIÈRE and P. RIBOUD (2003, p. 128 n. 5) think that the name of a king, hero of the Chinese tale on the verso of the Rustam fragment, Hu Qin Wang (胡秦王, EMCh. *γɔ-dzin*), is “une transcription phonétique un peu libre du nom “Rustam”...”, but the phonetic similarity is almost absent.

The “brave” Rustam also appears in the S text LM20: 1480/22(02) which was presented by Yutaka YOSHIDA at the Boris MARSHAK memorial conference in Petersburg in November 2008.

frwšn > ••*xšn* #1666

1036. *rwšn pwxr* /*Rōšn Puhr*/ m.: **B** N(M), *rwšn pw(x)[r ZY wyk'r'ʔ]* | *syšn wyspwxr o pyrwx wyspwxr*: *BL*, A118-119. — **P** A Manichean electus, who lived with *šxry'r z'δk* (#1183), cf. *pyrwx wyspwxr* (#986), *wykr'syšn wyspwxr* (#1377). — **D** Pth. *rōšn* “light”, *puhr* “son”; if the name is a real patronym, *rwšn* seems to be a short name, which is in fact attested in ZMP (CERETI, 2003, p. 314).

However, as Dr. COLDITZ kindly suggested, such names among the Manichean Electi indicate a spiritual descent (from these or those characters in the myth) and probably not a physical one.

1037. *rwšn pyrwx* /*Rōšn Pērōz*/ m.: **B** N(M), *βnty* | *rwšn pyrwx š'x'n*: *BL*, B52-53. — **P** A Manichean *Electus*, companion of *m'ny wxmn* (#635). The word *š'x'n*, judging from the context in *BL* C24 (cf. *r'ymst yzδ*, #1009; *š'δ βrwγ*, #1144), is some title of uncertain meaning (cf. also YOSH., 1992, p. 140). — **D** WMIr. (the same spelling) “Victorious (through) light”, or “Light (is) victorious” (this translation was kindly suggested by Desmond DURKIN-MEISTERERNST), cf. *rwšn pwxr* (#1036), *pyrwx wyspwxr* (#986).

1038. *rwxs* /*Rōxs*?/ m.: **B** N, *ZY* | *rwxs '[βt]*': Muγ, A-11, 7-8 (*SDGM*, II, p. 185, cf. *SÉSAS*, p. 220; cf. *SDGM*, III, p. 54 – without transliteration). — **P** A recipient of 7 drachmae. — **D** Probably, it is related to Oss. *roxš/ruxš* “light, luminous”, *Ῥωζολανοί*; as S does not possess reflexes of OIr. **rauxša-* (only **rauxšna-*), this name can be regarded as loan from a language related Proto-Ossetic, as I suppose in *Step. Ir.*, No. 27.

LIV. compares it to *ryw'xs*, *ryw'xsy'n* (#1047 – 48), but the absence of *y* makes this etymology doubtful (cf., however, C *xšwny* vs B *'xs'ywn'k* “king”, *twz/twy'z* “to pay”). Another possible reading is *βwxš*, which resembles OP *buxša-* in *Bagabuxša* “Megabyses”, Elam. rendering *bu-uk-šá*, Aram. *bḥš*, Gr. *Βόζος* (MAYRHOFER, *IPNB*, I/II/16; TAVERNIER, 2007, p. 151-152), although in S it is normally *βwxš-*, cf. *βwxš'k* (#333).

1039. *rw* /*Ru-?*/ ? : **B** N, *]/●● s(m)wtr z-npw ZY 'wδ rw[t? ...](t)r'y ZY βtδl'● (pr) 'wtcw''n) ●●(c)tδ'rt (ZY) γ●[*: *Sev.*, 2. — **P** An unclear word in the Sevrey inscription. Nothing similar in LIV.'s edition (*Sev. K-L*). — **D** Maybe, a Turkic ethnic or personal name? Rather restore *rw[t* “river” in view of the preceding *samudra*?

1040. *rx''n* /*Raxān*?/ m.: **B** N, *rx''n*: *UI2*, No. 569 (Thor I, 135). — **P** A visitor to Thor. — **D** SIMS-W. (*UI2*, p. 68) compares it to S *rxn* “to dare”, cf. *rx'nc* (#1041) and *my'rx''n* (#724).

1041. *rx'nc* /*Raxānič?*/ m.: **B** N, *rx'nc* | *MR'Y*: coin, SMIR., *Sv. Kat.* No. 1420-1421; 1432-1433, p. 326-327; 334-335; Table XXXVI; LXXVIII, cf. also *www.zeno.ru*, No. 20481. — **P** A ruler of Ustrushana (6th-7th century CE?; two rulers of one dynasty according to SMIR., op. cit., p. 34; p. 428). — **D** From *rx'n* (#1040), a hypocoristic with suffix *-c*.

The writing (rather lapidary) is clear; one can doubt only the penultimate *n/z/y*, but. cf. also *rnc* (#1013). SMIR. (op. cit., p. 33) thinks it is a *nisba* to a certain unidentified place-name, as also LIV., *Chilhujra*, p. 82, *SÉSAS*, p. 288.; maybe S *rx'nt* (from Indian *arhant*) with the suffix *-c*? The Sogdian name in the Chinese rendering *Luohantuo* (羅漢陁, EMCh. *la-xan^h-t^ha/da*, see IKEDA, 1965, p. 64), might be related here too.

rxβ > *wxβ* #1351

1042. *rxš-* /*Raxš*/ a.: **B** N, 'xw | *βwδnβr'nn rxšy*: *Rustam*, 24-25 (nom.); *prw rxšw* | *p'δβ'r*: *Rustam*, 27-28 (acc.); *ZKn rxšy*: *Rustam*, 29 (gen.-dat.); *Jrxšy*: *Rustam*, 31. — **P** Rakhsh, Rustam's (#1035) stallion. — **D** Olr. **raxša-*, NPers. *raxš-* “piebald, bay (horse)”, as already explained by JUSTI, *INB*, p. 258.

Cf. Khot. *rrāša* “dark-coloured”, Chor. *rxš^vk* etc., Elam. PN *Lak-ša*. (*DKS*, p. 362; *ÉSVJa*, p. 293, MAYRHOFER, *OnP*, 8.897); since the name *rwstmy* is a loan, we should expect the same for *rxšy* as well, although *rxšw 'spy* “cheval bai” appears in *TSP*, 3, 232. Note regular light stem declension endings.

1043. *rxwšny 'rδ'yp'* /*Rxošni ərδēfā*/ m.: **B** B, *ZKw rxwšny 'rδ'yp'*: *Dhy.*, 168. — **P** An epithet of the Buddha. — **D** “Bright radiance Buddha”, probably Skt. *Raśmiprabhāsa*, Chinese *Guangming* 光明.

The final *y* of *rxwšny* in this and following name can stand either for a genitive ending */-e/* (if *rxwšn-* is noun “light”) or nominative */-i/* (if it is adjective), or for a compound vowel.

1044. *rxwšny wn'y* /*Rxošni wanē*/ m.: **B** B, *k'w rxwšny wn'y pwtystβ*: *Dhu.*, 9, 113, 140; *ZK rxwšny wn'y pwtystβ*: *Dhu.*, 12, 43, 109, 134; *rxwšny wn'y pwtystβ*: *Dhu.*, 48. — **P** Bodhisattva, an interlocutor in the Dhūta-sūtra. — **D** “Maker of light”, MACK., *BSTBL*, ii, 40, No. 9 proposes *Prabhākara*, *Ālokakara*, *Dīpaṃkara* (cf. *typ'nr*, #1288), all “light-maker”.

1045. *rysn* [/?]/ m.: **B** N, *cx'pk* | *ZK rzmwnwn* | *BRY rysn*: *UI2*, No. 474 (50:17); cf. *Fbs. Sh.*, p. 254. — **P** A family-name, *nisba*, or grandfather's name of *cx'pk* (#398). — **D** Unclear; the final *-n* can be a suffix, *rys* is

unclear. Hardly to *rys* “to lick” or *rysk* “rice”. Reading by HUMB., *SIF*, No. 123.

rystr mry bby > bby #272

[*rytppyr*, *dytppyr* /*Lətebir*/: **B** N, *ZKn* *γy-sw ry-ttpyr*: Muγ, A-16, 5 (*SDGM*, II, p. 139, cf. *SÉSAS*, p. 157); *ZKw* *nym’k dytppyr δ’βr*: Muγ, B-13, 5; *ZKn* *dytppyr*: Muγ, B-13, 7 (*SDGM*, II, p. 144, cf. *SÉSAS*, p. 167; *SDGM*, III, p. 80); *ZKn* *rytppyr kw ’sk’try-H*: Muγ, B-15, 5 (*SDGM*, II, p. 150, cf. *SÉSAS*, p. 174; *SDGM*, III, p. 79); *ryt* *ZK* *rytppyr mδyδ xwr’*: Muγ, B-2, 3 (*SDGM*, III, p. 29). — **P** A recipient of wine. — **D** *Iltābir*, *Eltābār*, the Old Turkic title, not a PN.

LIV., *SDGM*, II, 140 considered it to be a PN; BOGOL., SMIR. propose an etymology as a borrowing (?) from Olnd. *ṛta-priya* “devoted to Truth”, but it is obviously a transcription of the Turkic title *iltābir* (named *yrtp yr* in *ΔP*, I; see B.I. MARSHAK apud *Last Days*, p. 187, *rytppyr* on coins from Čăč, cf. s.v. *řtk’*; *lyt* | *βyr* in *MN*, 91-2, *DMMPP*, p. 222; SIMS-W., *Invaders*, p. 235; this explanation is now accepted by LIV. in *SÉSAS*, p. 158), cf. Ar. *Rutbīl*, Bct. *υλιταβηπο* (SIMS-W., *Invaders*, p. 235); the personal name of the Mt. Mugh *iltābir* was probably *γy-sw* (#506; however, *iltābir* is attested as a mere PN among various Turkic peoples, cf. RÁSONYI, 1953, p. 332-3).]

řryw’c > myw’k #739

1046. *řyw’kk* /*Rēwak*/ m.: **B** N, *MN* *xypδ kstr C RYPW myk βntk* | *řyw’kk*: Muγ, B-16, 2-3; *C RYPW* (*m*)*yk* (*β*) [*n*] *tk řyw’kk*: Muγ B-16, 14 (*SDGM*, II, p. 126-7, cf. *SÉSAS*, p. 137-8). — **P** A subordinate of *’pšwn* (#121), author of B-16; father (?) of *•ttwr* (#1655). — **D** A hypocoristic in *’k* from a name containing a theonym *řyw* “rich”, see under *βγřywβtnk* (#281).

1047. *řyw’xš* /*Rēwaxš*/ m.: **B** B, *řyw’xš δst’*: *TSP*, 8, 186. — **P** A person in the colophon. — **D** Probably, from **řyw-w’xš*, “Rēw the Spirit”, cf. *βγřyw-* “Rēw the Deity” (#281), *r’mcytk* (#1003) for semantics; *w’xšcwr* (#1306). A short name retrenched from *řyw’xšy’n* (#1048) or alike.

This name has a long and controversial research history. *TSP* and HENN., *STP*, p. 737 read this name as **r’w’γš*, but this form is not supported by the MS (and was corrected into *řyw’xš* in *SC*, No. 227). The Arabic form in the *Kitāb al-Qand* (TAFAZZOLI, *KQ* I, p. 9), however, is *r’w’xš*, but it can be explained as an *Imāla*-spelling (cf. *Rēwdad/Rāwdād* in the Arabic renderings of a place-name in Samarkand from the same root, *ILAST*, p. 211). LIV., *SDGM*, II, p. 105 (cf. LIV., 1979b, *SÉSAS*, p. 112-113), proposed linking this name (as well as *řyw’xšy’n*, see below) with Av. *uruuāxš* “merry, friendly” (supported by

HUMB., 1991, p. 86, but WEBER, *ZSP*, p. 203, n. 42 is sceptical about it). This etymology, however, does not explain *y* in the first syllable. TAFAZZOLI, loc. cit., explains it as Av. *raiii-* + *vaxš-* “increase (of) wealth”; BOGOL. and SMIR., *SDGM*, III, 98 understand it as **raiwa-* + *xšayān-* “rich ruler”. HENN. (*S God*, p. 252) considers *ryw*(*'*)*xš* to be a deity. WEBER (*ZSP*, p. 203, n. 42) in view of a name *rwaxš* (#1038) and erroneous reading ***r'wxš* rejects BOGOL. and SMIR.’s etymology and cautiously links this name with NP *rēwās*, *rēwand*, Pšt *rawāš*, Bal. *ravaš* “Rhubarb”.

1048. *ryw'xšy'n* /*Rēwaxšyān*/ m.: **B** N, *MN xypδ βntk p'rtnc xwβw* | *ryw'xš-y-n*: Muγ, Nov.2, R3-4; *MN xypδ βntk p'rtnc* | *ryw-w'xšy-n*: Muγ, Nov.2, R16-17 (*SDGM*, II, p. 104, cf. *SÉSAS*, p. 109, 111; *Last Days*, p. 163); *MN xy-pδ βntk p'rtnc xwβw ryw'xšy-n*: Muγ, B-15, 2, 10 (*SDGM*, II, p. 162, cf. *SÉSAS*, p. 190); *ZY ryw-w'xšy-n XX XX X X*: Muγ, A-5, 23 (*SDGM*, II, p. 181, cf. *SÉSAS*, p. 215; *SDGM*, III, p. 51). — **P** A prince of *p'rtnc* (Pārdān, Bārdang on the Māgiyān river to the East of Panjakent?, cf. *prtnc*), a subject and associate of Δēwāštīč. — **D** “Boon of *ryw'xš* (#1047)”, cf. *rywaxšy'n* in *MN*, 100 (*yod* is visible in the facsimile but was left out in MÜ.’s transcription, cf. *SC*, No. 189, *DMMP*); *rwaxš* (#1038) probably is not related here.

1049. *rywβntk* /*Rēwvande*/ m. **B1** N, [*c*]yt[β](*ntk*) | *rywβ(ntk)*: *UII*, No. 198 (34: 84); cf. *Fbs. Sh.*, p. 190. — **P1** Father (?) of *cytβntk* (#408: 4). — **B2** N, *rywβntk*: *UII*, No. 316 (36: 100); cf. *Fbs. Sh.*, p. 216. — **P2** A visitor to Shatial? The location of this inscription on the rock (*Fbs. Sh.*, Taf. E) allows us to suppose some relationship of this inscription with *rywδβ'r* (#1051) in No. 317. — **D** “Slave of (deity) *Rēw*”, cf. *βyrywβntk* (#281); note the similarity between the father’s and the son’s name.

HUMB., *SIF*, No. 99a, has *rywβr*. TREMBLAY (2005, p. 430) interprets Toch. A PN *Re_wwānt* as a shortening from *rywβnt(k)*, but cf. K.T. SCHMIDT’s remark apud ibid., n. 47.

1050. *ryw*c /*Rēwič*/ m.: **B1** N, *rtγ δ'βrw <ZKn> ryw*c *pr ptš'knp C δrxm X*: Muγ, A-5, 26 (*SDGM*, II, p. 181, cf. *SÉSAS*, p. 215; *SDGM*, III, p. 51). — **P1** A recipient of 100 drachmae for erecting a roof. — **B2** N, *ryw-c*: *Panj.-1978*, No. 1, p. 133-135. — **P2** A name inscribed on a rib. — **D** A hypocoristic to *Rēw*, see *ryw'kk*, #1045; *βyryw*c, #281. LIV. (*SDGM*, II) transliterated *rβwc*, corrected in *Panj.-1978*, loc. cit, both forms are given in *SÉSAS*, p. 215, 220.

1051. *rywδβ''r* /*Rēwθvār*/ m.: **B1** N, *rywδβ''r*: *UII*, No. 89 (31: 60); cf. *Fbs. Sh.*, p. 165; *rywδβ''r* | (- - - 'yn): *UII*, No. 317 (36: 101); cf. *Fbs. Sh.*, p. 216. — **P1** A visitor to Shatial. The location of inscription No. 317 on the rock (*Fbs. Sh.*, Taf. E) allows us to suppose some kind of relationship between this inscription and *rywβntk* in No. 317 (#1049: 2). — **B2** N, *δx ZK ryw(w)δ(β') ['r] BRY*: *UII*, No. 404 (39: 99); cf. *Fbs. Sh.*, p. 236. — **P2** Father of *δx* (#458: 3). — **D** “Given by *Rēw*”.

Cf. the place-name *Rēwdād* in the neighbourhood of medieval Samarkand (as well as Elam. *Rimadadda* for **Raiva-dāta*- apud MAYRHOFER, *OnP*, 8.1435). Reading by HUMB., *SIF*, No. 85 (=No. 317).

1052. *rywprn* /*Rēwfarn*/ m.: **B** N, *rywpr(rn ZK?)* | (*rywxsns BRY?*): *UII*, No. 154 (34: 40); cf. *Fbs. Sh.*, p. 184; *rywpr(n) [ZK?]* | *rywxsns BRY* | *ZK γ' [tk]*: *UI2*, No. 427 (40: 19); cf. *Fbs. Sh.*, p. 244; (*ryw*)*w(pr)n ZK rywxsns BR(Y)*: *UI2*, No. 520 (53:26); cf. *Fbs. Sh.*, p. 262; the name looks at a first glance as *swmn*, see SIMS-W., *UI2*, p. 17. — **P** A visitor to Shatial, a holder of the high title *γ' tk* (see s.v. ''δ'k #5), son of *rywxsns* (#1053: 1). — **D** “(He who has) glory of *Rēw*”; note the parallelism between the father's and the son's names. The restoration of No. 154 is based on Nos. 427, 520. HUMB., *SIF*, No. 34a (= 427) has *rywβr []*.

1053. *rywxsns* /*Rēwxan's*/ m.: **B1** N, *rywpr(rn ZK?)* | (*rywxsns BRY?*): *UII*, No. 154 (34: 40); cf. *Fbs. Sh.*, p. 184; *rywpr(n) [ZK?]* | *rywxsns BRY* | *ZK γ' [tk]*: *UI2*, No. 427 (40: 19); cf. *Fbs. Sh.*, p. 244; (*ryw*)*w(pr)n ZK rywxsns BR(Y)*: *UI2*, No. 520 (53:26); cf. *Fbs. Sh.*, p. 262. — **P1** Father of *rywprn* (#1052); note the parallelism between the father's and the son's names. — **B2** N, *rywxsns*: *UII*, No. 355a (39: 50A; 39: 106 in *Fbs. Sh.*, p. 237). — **P2** A visitor to Shatial. — **D** “Strong through *Rēw*”, (hardly *dvandva* “rich-and-strong”, as remarked by SIMS-W., *UI2*, p. 34), cf. *xnsc* (#1408). The restoration of No. 154 is based on Nos. 427, 520. HUMB., *SIF*, No. 34a (=427), has *rywxsnsk* (with two question marks).

1054. *ryw'y'n* /*Rēwyān*/ m.: **B** N, *rty δβrt ZKn 'ywšyšt'k ryw-y'n*: *Muy*, B-1, L3 (*SDGM*, III, p. 44). — **P** A recipient of a spear (or a water-skin, 'zyH), native of 'ywšyšt (present day *Wēšist* to the East of Panjakent). — **D** “Boon of *Rēw*”.

BOGOL., SMIR. read *srwy'n* from **sravayana-* (meaning – ?), or *srw's* for OIr. **srauša-*; later BOGOL. (*Otrazhenie*, p. 12) derived the name from S *srwy' nxr* “14th lunar mansion”. However, the photo of the document does not support this reading.

1055. *rz̄m'nc* /Razmanič/ m.: **B1** N, *βnt(k)* | ZK (*r*)z(*m'nc*): UII, No. 288, (36: 72); cf. *Fbs. Sh.*, p. 212; *βntk* | ZK *rz(m'nc)* | BRY: UI2, No. 637 (Dadam Das, 38:3, cf. *Fbs. DD*, p. 106: wrongly, *rz(n'nc)*, see SCHMITT, 2008); *βntk* ZK | *rz̄m'nc* BRY: UI2, No. 654 (Thalpan, III, 64). — **P1** Father of *βntk* (#295: 1). — **B2** N, *'kwc'yk* | ZK *rz̄m'nc* BRY: UI2, No. 606 (Dadam Das, No. 16:3, cf. *Fbs. DD*, p. 92); *'kwcyk* | ZK (*r*)z̄m'nc BRY: UI2, No. 647 (Dadam Das, 50:3; cf. *Fbs. DD*, p. 130). — **P2** Father of *'kwc'yk* (#64). — **D** From OIr. **razman-*, Pth., MP, NP *razm*, “battle”, Khot. *rraysma-* “array, rank”, etc.

Cf. Pont. Ir. *paσu*, *paζu* in proper names, also examples given by MAYRHOFER, *OnP*, 8.1044. Cf. *rntc* (#1016), *rz̄mwnwn* (#1056), *wnrzm̄k* (#1320), *ywδrzm̄k* (#1531); also OChor. *rz̄m'γtk* “he who has come to the battle-line”, apud HENN., 1965a, p. 172; *rz̄mβywrk*, LIV., 1984, p. 268, 20; p. 283. *Livirasma*, *Lyiparasma* in Niya Prakrit (apud BAILEY, 1970, p. 67), from /δēw-razm/ “fighting (with) daevas”?, Bct. PNs *Βαιοπιζμο*, *Φραμαπιζμο*, *Πιζμο*]. As it was noted by SIMS-W., UI2, p. 68, since the suffix *-nc* is feminine, it is possible to see in *-n-* the old **-an-* stem, preserved before the suffix *-č*, cf. M *xšpncyk* “nocturnal”, GMS, §945γ, *r'm'nβntk* (#1000?).

1056. *rz̄mwnwn* /Razmwanūn/ m.: **B** N, *cx'pk* | ZK *rz̄mwnwn* | BRY *rys̄n*: UI2, No. 474 (50:17); cf. *Fbs. Sh.*, p. 254. — **P** Father of *cx'pk* (#398). — **D** “Victorious (in) battle”, cf. *nnywnwn* (#804), *rz̄m'nc* (#1055), and especially *wnrzm̄k* (#1320), an inverted compound containing the same elements. Reading already by HUMB., *SIF*, No. 123.

rz̄m - - - > rz̄m'nc #1055

1057. (*r*) /?/ m.?: **B** N, *sprynk* | ZK (*r*): UI2, No. 575 (Thor I, 177). — **P** Father (?) of *sprynk* (#1089: 1). — **D** Unfinished.