

š'w > my'rx'n #724

1142. *š'βnwšk* /Šāfnōšak?/ m.: **B** N, *š'βnwšk*: ostracon from Taman Peninsula, LIV. apud *HMS*, II, p. 247. — **P** A resident or visitor to Taman (opposite the Crimea; the westernmost S text found so far except for that on a piece of fabric in Belgium). — **D** The name is translated as “believing in immortality”, although no details on *š'β- “believe” are given (for *-nwš-* cf. *nwšβ'mH*, #835 and similar names).

The writing is, however, ambiguous; one can read *šyrnwšk* “nice (and) immortal”, *yrβnwšk* “(he with) much ambrosia”, etc. The writing is in any case surely Sogdian.

1143. *š'δ 'ry'm'n* /Šād Aryāmān/ m.: **B** N(M), J | *mwrw' š'δ 'ry'm'n*: *BL*, A 115. — **P** An authority in the Bāzāklik Manichean cloister. — **D** WMIr. *šād* “happy” (cf. PN *š'δk* in *MN*, 86, MWMIr. *š'δ(-)w(h)rm(y)zt* and the following names) and *aryāmān* “friend”, cf. *m'r 'ry'm'n pwxr* (#683) etc.; particularly noteworthy is *š'δ yyšw* (#1145), as *'ry'm'n* is most commonly an epithet of Jesus in Manicheism. Less likely, *mwrw' š'δ 'ry'm'n* represent a single name consisting of three elements (cf. *mwrw'*, #709).

1144. *š'δ βrwy* /Šād Farrux/ m.: **B** N(M), *š'δ βrwy š'x'n | k'xy z-xky*: *BL*, B57-58. — **P** A Manichean *Electus*, companion of *m'ny wxmn*. — **D** WMIr. *š'd frwx* “happy (and) glorious”, cf. *š'δ 'ry'm'n* (#1143), *r'ymst βrwy* (#1007). For the title *š'x'n k'xy zhky* see under *r'ymst yzδ* (#1009).

1145. *š'δ yyšw* /Šād ^yIšō/ m.: **B** N(M), *š'δ yyšw*: MIK III, 6918, III, 5 apud BeDUHN, 2001, No. 91, p. 244. — **P** A name written on the figure of *Electus* on a wall painting. Dr. COLDITZ kindly informed me about the preacher *š'd yyšw'* in an unpublished MMP text and suggested that one and the same person could be intended. — **D** WMIr. “Happy Jesus”; cf., most notably, *š'δ 'ry'm'n* (#1143) as *'ry'm'n* is the most common epithet of the Manichean Jesus. The language of the inscription (MP? OTu.? S?) cannot be determined.

1146. *š'δy x'twn* /*Šādī Xatun*/ f.: **B** N(C), *Jš'δy x'twn t'wn(t)*: So 20223/II margin, 2 apud RECK, *Survey*, p. 195 (re-checked from the photo at DTA). — **P** A person named in the reader's colophon on the margin of a CS text. — **D** Mixed (Middle) Persian and Turkic, *š'δy* stands for MP *šādīh*, *šādīh* (or already NP *šād/δī*) “joy”, *xatun* “lady” is Turkic.

1147. *š'γ wyspwxr-* /*Šāh Wispuhr*/ m.: **B** N(M), *MN... kštr | βnty š'γ wyspwxry*: *BL*, C2-3 (obl.). — **P** The author of the Bāzāklik letter C, a Manichean of a certain rank. — **D** Most likely, WMIr. *š'h wyspwhr* “Shah-prince” is intended (in *BL* the final /x/ and /h/ are often spelt with γ, cf. under *r'ymst βrwy*, #1007); alternatively, a transliteration *š'r wyspwxr* /*Šahr Wispuhr*?/ is also possible (YOSH., *BL*, p. 125).

†š'γγ (?) 'Lpww ...n > twwn x'γ'n #1270

1148. (*š'kmwn*, *š'kymwn*, *š'kmn*, *š'ykmwn*, *pwwtš'kmn* /*Šākimun* / m.: **B1** B, *mwck' βγ'n βytm š'kmwn pwt'y*: TSP, 5, 91; *'xw βγ'nβytm š'kymwn | 'xw βγ'nβytm š'kymwn pwt'y*: VJ, 1512-13; *'myn š'kymwn*: Dhy., 12; ZK *š'kymwn pwt'y*: Dhy., 362, 385; ZK *š'kymwn tōδ''kt'w 'r'x'n smyk' smpwt't*: Dhy., 358 (Skt. invocation: *Śākyamuni tathāgato arahan samyaksambuddha*); *J(š)'ykmwn pwt'y pr''w*: So 14815, 1 apud BRJS, p. 470 (probably misspelled *š'kymwn*, see following); *Jš'kymwn wyspw pwδ'y*: So 14815, 5 — **P1** The name of the historical Buddha, cf. *k'wt'm* (#527), *pwt'y* (#964) in the Buddhist texts. — **B2** N(M), *prw š'kmnw pwt'y*: *Magi*, 31, p. 138; [*š'k*]*mwn pwt'y*: TiiD77(1) apud GMS, §32, n, but given as (*š*)[*'*](*k*)[*y*]*mwn pwt'y*: So 14001a V, Ü apud Mlr. Hss. I, No. 108, p. 92; M, *pwwtš'kmn*: M5264 R4 apud GMS, §38, n, cf. BOYCE, *Catalogue*, p. 107. — **P2** The Historical Buddha in the Manichean compositions. — **D** From Skt. *Śākyamuni* (“*Śākya* the Sage”).

For absence of *w* in the M form, see HENN., *Magi*, p. 141, n. 3. The loss of the internal syllable *-ya-* (cf. Pth. *š'qmn*, Bct. *Σα(ο)κουαβο*) can also be observed in *mwtklyn* (#714) and originates in Gdh. *Śakamuṇi*, as SIMS-W., *Indian Elements*, p. 134; p. 137. The spelling *š'kmnw* in *Magi*, 31, can be explained as graphical accusative, vowel metathesis or merely a miswriting; *š/(')ky kwtr'k* in MPN III, V18 is “*Śākya* tribe”, i.e. “disciples of *Śākyamuni*”).

1149. *š'kyz't'k* /*Šākizāte*/ m.: **B** B, *š'k(y-z')t'k*: *Len.*, 52, 16, corr.by SIMS-W., *Rev. Len.*, p. 235). — **P** A follower of the Buddha. — **D** A semi-

translation of Skt. *Śākyaputrīya* (BHS *idem*, Pāli *Sākyaputtiya*), where *putrīya*, adj. of *putra*, was merely translated as S *z't'k* “son”.

1150. *š'n /Šān?/* m.: **B** N, *š'(n)* ZK: *UII*, No. 31 (20: 1); cf. *Fbs. Sh.*, p. 142. — **P** A visitor to Shatial. — **D** Unclear; one can read alternatively as *šy(n)*, cf. *šyn* (#1188), *š'n'kk* (#1151), *šn'yn* (#1170). Related to S *š'nwx* “excellent”, where *wx* is a suffix to *š'n-*?

BENV., *Ét.*, p. 242, compared *š'nwx* to NP *šān* “rank”, but the latter is Arabic *ša'n*; from OIr. **srāyana-* according to SCHWARTZ, *STSC-2*, p. 21.

1151. *š'n'kk /Šānak?/* m.: **B1** N, (*š'n*)'kk (?) ZK *sm'wr'kkH* (?): *UII*, No. 189 (34: 75); cf. *Fbs. Sh.*, p. 189. — **P1** A visitor to Shatial, son (?) of *sm'wr'kkH* (#1076). — **B2** N, (*š*)'n'kk ZK | *nnyβntk BRY*: *UI2*, No. 505 (53: 11); cf. *Fbs. Sh.*, p. 260; read maybe *ny'n'kk*; HUMB., *SIF*, No. 86b, has *x'n'kk*, which is impossible in SIMS-W.'s view. — **P2** A visitor to Shatial, son of *nnyβntk* (#787: 15). — **D** See *š'n* (#1150), with the suffix -'kk. If *ny'n'kk*, from S *nyn* “bread” (cf. *nynp'k*, #775)?

1152. *š'ns /?/* m.: **B** N, *cwz'kk* | ZK *wn'yink BRY* | 'HRZY *šy* | 'H(Y) *š'ns* 'BY | *kwk(r) βy'*: *UII*, No. 304 (36: 88); cf. *Fbs. Sh.*, p. 214. — **P** A visitor to Shatial, brother (?) of *cwz'kk* (#397: 1), son of *wn'yink* (#1317: 1). — **D** Unclear.

SIMS-W. (*UI2*, p. 72) proposes (as an alternative) the reading *š'ns'BY* as a single word, meaning “daughter-in-law's father” (if *š'ns* comes from **šns(a-)* with a metathesis of sibilants, parallel to the attested S *šwnšH* from OIr. **snušā-*), however, he translates “sein Bruder Shans(?)” in *Fbs. Sh.*.

[*š'nš'y*: Not a PN, pace HENN., *Tales*, p. 477 but MP *śāhānśāh* “king of kings”, as SUND., 1983, cf. So 14638 l/r/18 apud *MIr. Hss. I*, No. 198. This word 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.]

1153. (*š'nty rwc /Šāntiruč/* m.: **B** B, *yw p'cy'm n'm š'nty* | *rwc zβ'ky*: *Vaj. 2*, 8-9, (*STü*, p. 548). — **P** The person, responsible for the extant version of S Vajracchedikā 2 (Berlin version)? A member of the Mahāyana “False-name” sect. — **D** An Indian name, *Šāntiruci*, lit. “light of tranquillity”.

I understand the phrase as “I was told to write from the speech of that Šantiruci, the false-namer” (cf. differently BENV., *Ét.*, p. 136-7).)

† š'ny'βγ > †šcny'βγ after #1163

1154. š'p'wr, š'pwr /Šābur/ m.: **B**1 N, š'p'wr ZK | myr'yn BRY: UII, No. 32 (20: 2); cf. *Fbs. Sh.*, p. 142. — **P**1 A visitor to Shatīal, son of myr'yn (#730: 1). — **B**2 N, š'pwr: UI2, No. 619 (Dadam Das, 23:2, cf. *Fbs. DD*, p. 96). — **P**2 A visitor to Dadam Das. — **D** From MP, Pth. or Bct. Šā(h)bu(h)r. It is noteworthy that š'p'wr's father, myr'yn, has a MP/Pth./Bct. name too.

Bct. *Paβopo* and Pth. (patronymical) *šhypwħrn* are attested at the same site in Shatīal; cf. š'pwxrk'n “Shābuhragān”, Mani's scripture in *BL*, B49. The name Šāβūr borrowed from WMLr. source can also be found in the Bukharan canal-name Šāfūr-kām, see LURJE, 2006, p. 410 ff.

1155. (š'r'ypwtr, š'rypwt /Šāriputr/ m.: **B** B, 'wyn š'r'ypwtr: *Len.*, 93, 22; ZK š'rypwt[r: *VB* II, I, 19. — **P** A disciple of the Buddha. — **D** Skt. Šāriputra (lit. “son of Śāri (lit., a beast)”), as already understood by ROSENBERG, *Deux fragments*, p. 404.)

1156. š'w /Šāw/ m.: **B** N, š'w ZK m'x'kk BRY: Muγ, Nov.3 V20 (*SDGM*, II, p. 22, cf. *SÉSAS*, p. 29; *YAK.*, *Marr.*, p. 311). — **P** A witness in the marriage contract, son of m'x'kk (#640). — **D** “Black”, cf. the following names; maybe under #1222; the Turkic equivalent *qara* under #1236.

1157. š'w'ncH /Šāwānj/ f.: **B** B, š'w'ncH δst': *TSP*, 8, 180. — **P** A lady in the colophon. — **D** “Black” with the fem. suff. -'ncH.

Cf. *Shawang* (沙汪), EMCh. *ṣat/ṣe:-ṭwan*, IKEDA, 1965, p. 64) in the Chinese rendering? BOGOL., *Otrazhenie*, p. 13-14, explained this name as the month-name *š'w'nc. However, there is no reason to reconstruct such a month-name since *ʔn'wy š'w'nc m'γ-y-H* “in the month *n'wy š'w'nc*” of Muγ B-17, R15 is to be read as *n'wy š'w'nc mry-y-H* “in the meadow of *Nawēšāwānj*” (see SIMS-W. apud GRENET, *Huns*, p. 184; *Last Days*, p. 158; *Liv.*, *SÉSAS*, p. 128-9).

1158. š'wc /Šāwič/ m.: **B** N, ZY š'(w)c (Z)K prny-'n | BRY: Muγ, B-8, V2-3 (*SDGM*, II, p. 47, cf. *SÉSAS*, p. 52; *SMIR.*, *Ocherki*, p. 108; GRENET, *Pratiques*, p. 314). — **P** A witness in the deed of half of a *nā'ūs*, son of *prny'n* (#912). — **D** “Black”, with the hypocoristic suffix -c, cf. WEBER, *ZSP*, p. 194-5 n. 15; cf. already Elam *Ši-ia-mi-iz-za* for OIr. **Syāviča*

(TAVERNIER, 2007, p. 319; I was kindly reminded by Prof. SCHMITT about this name).

1159. *š'wyr̥cyny* /*šāw̥yarčēni?*/ m.: **B** N, *m'xprn* | (ZK) *βynt* | *š'wyr̥c(yny)*: *UII*, No. 169 (34: 55); cf. *Fbs. Sh.*, p. 186. — **P** A *nisba* (less likely, the grandfather's name) of *m'xprn* (#648). — **D** A *nisba* (at least, in its origin) to *š'wyr̥(-c)*, “Montenegro, Black Mountain”.

This place can be identified either with the tenth century *Sāyarj* near Ištīxan (with a Persian adoption of the first part; this explanation is preferred by SIMS-W., *UI2*, p. 72), or with two towns named *Šāw̥yar* in Isfījāb (to the north of Čāč oasis, see BARTHOLD, 1957, p. 177, with n. 6). However, the function of the final -y here remains unclear (see *UI2*, p. 36 n. 10; p. 37 n. 13).

1160. *š'wšprn* /*šāwāšfarn?*, *Sāwušfann?*/ m.: **B** N, *š'w-šprn*: coin, VAJNBERG, 1977, No. 1030-1060. — **P** A name on the obverse of Chorasmian coins (mid-8th century). — **D** The reverse has *MR'Y MLK' sy-w-r-š-pr-n* in the Old Chorasmian letters. This king is also attested as *š'wšfn* by BĒRŪNĪ (cf. HENN., *Mittelir.*, p. 57) and *Shao-shi-fen* (稍施芬, EMCh. *šaiw^h/* *šɛ:w^h-ciə/ci-p^hun*) in the Tang annals under 751. The name ultimately goes back to Av. *Siiāuuaršan-*+**farnah-* “glory of Siyāwuš”, but some peculiarities remain partially unclear.

The OChor. form *sy'wr̥šprn* probably represents a historical spelling of Chor. *s'w* < **syāva-* “black”, while S inscription, Chinese record and surprisingly BĒRŪNĪ tend to the S outcome of this root, /*šāw*/. **aršan-* (**ršan-*) would result in /*aš*/ in Sogdian (*GMS*, §357) and in Chorasmian (cf. *xš* “to pull” < **xrš-*). Cf. also HENN. apud FRYE, 1953, p. 232 (= p. 151); HENN., 1965a, p. 175-6 (= p. 654); LIV., *Khor. Kal.*, p. 166; VAJNBERG, 1997, p. 61; FRYE, 1949, p. 20-22. The name *Siyāwuš* is now attested in Manichean Parthian in the form *šyy'wš*, see MORANO, 2009a, p. 328, V11.

š'xyβ'γc > *š'y*, #1161; *yβ'γc* #1502

1161. *š'y* /*šay?*/ m.: **B** B, *š('y)*: *UII*, No. 266 (36: 50) cf. *Fbs. Sh.*, p. 209. — **P** A visitor to Shatial. — **D** Unclear; cf. *šykk* (#1186), *šy'n* (#1184).

HUMB., *SIF*, No. 45, took this inscription and No. 267 (*yβ'γc*) together and transliterated *š'xyβ'γc*, and HARMATTA, 1994, p. 439, interpreted it as “native of *šāhvāy*”, the latter being *šāhbaxš* of the Islamic sources, near Buxārā.

š'ykmwn > *š'kymwn* #1148

š'yymnkr > kš'yymnkr #561

1162. *š'ynH* /Šēn?/ f.: **B** N(A), *MN* δw<γ>δr(yH) | [š]/(')ynH: *AL3*, Va 1-2; *MN* δwyδryH *š'ynH*: *AL3*, R27. — **P** Daughter of *nnyδ(')t* (#789) and *mywn'yH* (#741); author of the second part of *AL3* (R27-35). — **D** Unclear; maybe, *š'yzH*; cf. the names like *šyn* (#1188), *šy''n* (#1184), *šn'yn* (#1170), *š'n* (#1150), etc. Could hardly come from S *šyn* “bed”.

1163. (*šβ'y*, *šβ''y* /Šivī/ m.: **B** B, 'xw *šβ'y* xwt'w: *VJ*, 9, 32-3, 217, 232, 1306-7; xw *šβ'y* xwt'w: *VJ*, 7a-8a, 1504-5; 'kw *šβ'y* xwt'w: *VJ*, 28; *ZKH* 'BY' *šβ'y* xwt'w *pt'ycs'r*: *VJ*, 22a; *cnn* 'BY' | *šβ'y* xwt'w: *VJ*, 70-71; 'xw *šβ'y* xwt'w: *VJ*, 61b, 203, 397, 18c, 1d, 60d, 1231, 1375, 1502; xw 'BY' *šβ'y* xwt'w: *VJ*, 353-4; 'wyn *šβ'y* xwt'w: *VJ*, 411, 420, 63c, 47d, 611, 623, 667-8, 728, 1e-2e; *ZKn* *šβ'y* xwt'w: *VJ*, 7c-8c, 938-9; *šβ'y* xwt'w: *VJ*, 489; 'wyn *šβ'y* xwt'w: *VJ*, 553; 'wyn *šβ'y* xwβw: *VJ*, 565, 720; 'xw 'BY' *šβ'y* xwβw: *VJ*, 626; *ZKn* *šβ'y* xwt'w: *VJ*, 674-5; 'xw *šβ'y* xwt'w *z'tk*: *VJ*, 15e; 'xw 'BY' *šβ'y* xwt'w: *VJ*, 1224-5; 'xw *ny''k* *šβ'y* xwt'w: *VJ*, 1311-12; *ZKw* *ny''k* *šβ'y* xwt'w *s'r*: *VJ*, 1316-17, 1361-2; 'xw *ny''k* *šβ'y* xwt'w: *VJ*, 1330; *ZKw* *šβ'y* xwt'w: *VJ*, 1335; *ZK* *šβ'y* xwt'w: *VJ*, 1336-7; *cnn* *šβ'y* xwt'w: *VJ*, 1344; *cnn* *šβ'y* xwt'w *s'r*: *VJ*, 1386, 1390-91; 'kw *šβ'y* xwt'w: *VJ*, 1415. — **P** The king, father of the prince *Suḏāšn* (*swδ''šn* #1111), incarnation of *Šuddhodana* (*šnt'wδn*, #1172). — **D** Skt. *Śivi* (also *Śibi*) in the S transcription.)

[*šbwqly*: **B** C, C16, bis, apud HANSEN, 1968, p. 98. — **P** A word that initiates two phrases in the unedited manuscript C16. Maybe a PN, pace HANSEN, loc. cit. — **D** A Syriac phrase *šbwq ly* “allow me”, “let me”, as SIMS-W., *Syro-S*, p. 152, which is superior to any onomastic explanations.]

[*†šcny'βγ* /?/: **B** N, *MR'Y* 'δ•βn *pny*?: coin, *Cat. Chach*, No. 122-124, p. 144-147. — **P** A coin from the Chach oasis, 7th - 8th century? — **D** Unclear. LIV.'s reading *šcny'βγ pny* was later corrected into *š'nyhβy*, *š'ny' βγy* by RTVELADZE (*Chach*, p. 70-71, 74-75 and apud *Cat. Chach*, 145). This reading was severely criticized by BABAYAROV, 2007, p. 73, 81, who proposed *pny c'cynk γwβw*; however, I do not see it on the images. The first word in the legend can easily stand for *MR'Y* “lord”, while the following letters remain so far unclear.]

1164. *šδw* /*Šad-*/ m.?: **B** N, *kw šδw s'r 'ywh* /*[zyH]*: (acc.?) Muγ, B-1, L5 (*SDGM*, III, 44). — **P** A recipient of a water-skin (or spear, 'zyH). — **D** Unclear.

BOGOL., SMIR., p. 99 compare it to *Šād*, the title of Faryānian rulers according to the Muslim historians (from Turkic *šad*?), but the quantity of vowel is a difficulty. Cf. also S *šδ'kw*, *šδ'y* “neck”; *šyδw* (#1185).

1165. (*šklwn*, *šqlwn* /*Šaklōn*/ m.: **B**: M, *šqlwn 'tyy pysws*: M7800, r9-10 apud SUND., *Mani & Enoch*, p. 45 = 702 (cf. WEBER, *Inchoativa*, p. 193, *GMS*, §1649); 'tyy *pr* | *šklwnyy zβ'k*: M 7800 r10-11; *wnyy šklwn 'tyy* | *pyswsyy pyrn(m)s'r*: v8-9 (cf. WEBER, *Inchoativa*, p. 64); 'rty(y)[*IV β*](r)ywr pjwwq ww | *šklwn xwrtd'rṭ* 'tyy *IV* | [*βr*](y)wr x' (p)y_sws: M7800 v12-14, cf. *GMS*, §1415; oo *šqlwn 'ty pysws* 'yy: SUND., Eva, R14; š)klwn 'ty pysws: M141 (+M6795) apud SUND., *Pēsūs*, p. 211; [*w*](ny)y *šqlwnyy rytyy*: BBB, EII, 15; 'rtyy | xww *šqlwn*: 18-19, p. 48; (cw) *šklwn 'ty pysws*: M141+6795, R14, MORANO, *S Cosm. Ms.*; cf. LN, n. 7, 3, p. 82; N(M), *šklw](n) ZY pysws*: So 14256, v3 apud SUND., *Pēsūs*, p. 211. — **P** The male abortion demon, begetter of the 1st human pair, cf. *pysws* (#988). — **D** A Semitic name, Syriac Ašaqloun apud Th. B. Khonai; Pth. *šqlwn*, Chin. [*Shi-*] *Luyi* (路場), Syr. 'šqlwn; SCHWARTZ, 2006, derives this name from the Phoenician town 'Ašqālōn; and consequently separates it from *Sakla(s)*, the name of this figure in Egyptian Manichean texts, which is Aram. *saklā* “the ignorant one, the fool”.)

1166. (*šlθ'yl* /*Šelaθ-Ēl*/ m.: **B** C, *cn š.lθ'yl '(žt) z[wrbb]*: C13, 33, V13 (*Nachl. III*, p. 211). — **P** Salathiel, king of Judaeah, cf. *zwrbb*, #1571. — **D** Syr. *šlt'yl* /*Šalaṭi-'ēl*/, from Old Hebrew.)

1167. (*šly* /*Šāli*/ m.: **B** N, *šly pwt'k 'yny*: *SFBL*, 20, 3. — **P** An attribute of a book (*pwt'k* misspelt for *pwt'st'k*, cf. *pwt's'k*, *SFBL*, 21, 1). — **D** SIMS-W. (*SFBL*, p. 65) understands it as “*Šīla*-book” (“Book of moral conducts”), so hardly a PN. On the other hand, James HAMILTON (1984, p. 428, n. 4), compares it to the Buddhist Uyghur title *šāli* (from Chinese (*a*)*sheli*, 阿闍梨, ultimately from Skt. *ācārya* “teacher”).)

1168. *šm'r'kH prγ'w 'zrw'* /*Šmārā frayāw Ėzrwā*/ m.: **B** B, ZK (*š*)*m'r'k(H) prγ'w '(z)[r]w'*: VB, E21; [*ZK*] *šm'r'kH pr<γ>'w KZNH w'β*:

VB, G7. — **P** Viśeṣacintin Brāhmin, an interlocutor of *Devaputra Avaivar-tika* (*pw px'rš pw nm'n'k βγpyδr'k*, #959). — **D** “Zurwān, profit of thoughts”.

Skt. *Viśeṣacintin*, lit. “outstanding thinker” was translated as *si yi* (思益) “profit of thoughts” by Kumārajīva and this expression was rendered into Sogdian (*VB*, p. 247-8, p. 259-260, n. 54). Sogdian *Ẓrwān*, i.e. *Zurwān*, is the regular translation of Indian *Brāhma*, but here *brāhmin* (normally *pr'mn* in S) was mistranslated in this way, cf. *zrw' xwt'w* (#1562).

1169. (*šmywn*, *šmywn snq*, *šmywn sng* /*šēm'ōn* (*Sang*)/ m.: **B1** N(C), (*šmy*)wn: *SFBL*, 18, 1; C, J | *šmywn snq*: C2, 54 V16; *qw š(m)[ywn *snq *s']*: C5, 9, R6 (*STi*, p. 53; *Nachl. I*, p. 244, *SC*, No. 84); *Jq(w) šmywn sng [s']*: C5, 12, V8 (*STi*, p. 79; cf. *SC*, No. 86); *šmywn (x)yd qt n'm 'wstyδ'rt sng*: C5, 14, V14; *šmyw(n) sng 't yγqw b | 't ywḥnn wny. br'(t)*: C5, 18, V4-5 (*Nachl. II*, p. 77); *p'cyn(y qθ')rt šmywn [sn](g)*: C5, 18, V12 (*STi*, p. 15-16; cf. *SC*, No. 89); *qšy | šmywn mwrt' žwnty kwn't*: C22, 4, 2-3 (*STii*, p. 28); *pnt xrt | šmywn sng*: C22, 4, 4-5 (*STii*, p. 28); *šmywn c'nw mwnw wyδ'rt*: C22, 4, 18 (*STii*, p. 29); *qw (fwx'r šmyw)n || sng s'r*: C22, 4, 22-23 (*STii*, p. 29, cf. *SC*, No. 101); *wyδny'm šmywn | sng wnm' wyδ'rt*: C22, 4, 28-29 (*STii*, p. 29); *pr šmywn sng*: C22, 4, 43 (*STii*, p. 30); *xw) šmywn | sng*: *Schüler*, III R8-9. — **P1** The apostle Simon Peter (he figures as an oracle in a divination text *SFBL*, 18). — **B2** C, 't *šmywn qt žyryty. | bwt 'rsqny*: C5, 14, V17-18 (*STi*, p. 32-33). — **P2** The apostle Simon the Zealot ('*rsqny*' = Syr. *ṭnn*'). — **B3** C, *fwx'r | 'dy šmywn*: C2, *64 R26; *šmywn*: C2, *64 R27; J | (*š*)[*m*](*yw*)n: C2, *64 V25; () *pr (šm)ywn (m)'x br't*: C2, *66 R6; *šmywny[x]w'ry z'ty*: (obl.) C2, *68 V19; *y'nt šmyw[ny xypθ xw'rt*: C28 R3 apud M. SCHWARTZ, 1970, p. 392. — **P3** Simon, the bishop of Seleucia and Ctesiphon (executed in 344 CE); C28 is a fragment of the same text, but the Ms. is different from that of C2 (SCHWARTZ apud SIMS-W., C2, p. 139 n. 15). — **B4** N(M?), 'tkw [*pry*]w ('x)-šnky p'šc'n br't š(my)wn s'r MN δwr z'yH: *Len.*, 111, V1-3 (as corrected by SIMS-W. in *Rev. Len.*, p. 236, cf. *SC*, No. 358. — **P4** An addressee in the scribal exercise in the form of a letter. — **D** Syr. *šm'wn* /*šēm'ōn*/ (SIMS-W., *SFBL*, p. 64).

Syr. 'ayn was used to mark /y/ in CS texts, and *šmywn* in the N script could follow CS orthographic conventions, but cf. MMP PN *šymgwn* (for *šmywn*) MN, 83 (as SIMS-W., *Rev. Len.*, p. 236; SUND. apud DMMPP, p.321) and (probably, Manichaean) letter-exercise; S *snq/sng* “Stone” translates Syriac *k'p' /kēpā/* “id.” = Gr. *Πέτρος* (cf. *ptrws*, #945); cf. also *symwn*, #1131.)

[*šmrw*: **B** N, *šmrw δrxmH*]: inscription on a potsherd from Panjakent, x+3, ed. LIV, *SDGM*, II, p. 183 n. 7, tr. ISKHAKOV, 2008, p. 129. — **D** Although ISKHAKOV's translation hints that *šmrw* is a PN, it seems more likely that the word is related to OIr. **(š)mar-* "to count". Cf. *ptšmr-* as a variant to *ptšm'r-* (*AL2* (2), 45, *Dhu.*, 161), Ygh. *pušmara* "number" (unpublished materials of B.A. Alborov).]

1170. *šn'yn* /*Šanēn?*/ m.: **B** N, *yw'rnkyn* | *ZK šn'yn BRY*: *UII*, No. 90 (31: 61); cf. *Fbs. Sh.*, p. 165. — **P** Father of *yw'rnkyn* (#1526). — **D** The final *-yn* is a hypocoristic and/or patronymic suffix, and *šn-* may be compared to *š'n* (#1150, as SIMS-W., *UI2*, p.90). *HUMB.*, *SIF*, No. 65a, has *šn'yk*.

1171. *šnc* /*Šanič?*/ m.?: **B** N, *šnc*: *Graff.*, No. 17. — **P** A graffito on a *Buxārxudāh* drachm, mid-8th century. — **D** A hypocoristic to a name like *šn'yn*, (#1170), *š'n* (#1150)? One can also read *ync* (cf. *OChor. ynšyk*, *LIV.*, 1984, p. 272, 4; p. 284, n. 127), *zyc*, etc.

1172. (*šnt'wδn* /*Šundōdan*/ m.: **B** B, *'xw šnt'wδn MLK' xyδ*: *VJ*, 1505. — **P** The king, father of the Gautama Buddha, whose incarnation is *šβ'y* (#1163) in the Vessantara Jātaka. — **D** Skt. *Śuddhodana* "(the one who has) pure rise"; for *nt* in the place of Skt. *d* cf. *mntr'yH* for *Mādri* (#677), and particularly OTu. *Š(a)ntudan* (TONGERLOO, 2005, p. 390).)

1173. *šnwy* /*Šnōy?*/ m.: **B** N, *šnwy* (or *ynwy*, *xnwy*) | *BRY* | *mwk'ny*, inscr. on a bronze seal in the collection of the State Hermitage (Gl 13000), ed. *LIV.*, 2009, p. 248 with. figs. 3 and 4. — **P** The owner of a seal? (It is written in the cursive script of 7th century or later). — **D** Extremely doubtful, the editor does not attempt to give an etymology. However, I see on this place *S xypδ* "self, own" with the minute *δ* (due to its position on the rim of the seal), which is typical for the bronze seals (cf. #1455). Cf. also *mwk'n*-#703.

1174. *špkwry* /*?*/ m.?: **B** N, *špkwry* (??): *UI2*, No. 615A (Dadam Das, 22:6; cf. *Fbs. DD*, p. 94). — **P** A visitor to Dadam Das. — **D** Quite unsure; possibly not Sogdian writing, as noted by SIMS-W., *UI2*, p. 22.

†špn > *xwn* #1442: 9

šr'k > cr'k #381

1175. (*šr'ykwty* /*Šrīkutī*?/ m.: **B** B, ZY *šr'ykwty myδβy*: *Len.*, 93, 25. — **P** A minister (*myδβ*) in a Buddhist text. — **D** Probably, Skt. *Śrīkūṭa* “happy summit” (a name of a Buddha and a Bodhisattva), cf. *t'r βyrt* (#1215). I owe this explanation to a kind suggestion of Prof. SIMS-WILLIAMS.

For the final -y see under *swβrcnwty*, #1110. ROSENBERG, *Deux Fragments*, p. 469, compared this name to *Śrīgupta*, an enemy of the Buddha. In this case, one has to reconstruct a semi-Prakrit form **Śrī-gutta* (cf. *wpr'tt* for *Upagupta*, #1332?); but I do not know if he is ever mentioned as a minister?)

1176. *šryw* /*Šaryō*/ m.: **B** N, 'zw *ptšpry 'prtk wm'tym* | (')WZY *šryw* *'HRZYmy c'wnyδ KSP šryw* *sk'tr* | *L' δβrtw*: *Afr. document*, 3-5, *Dok. Sam.*, p. 55; *Trois Inscriptions*, p. 197; cf. *SÉSAS*, p. 342-5. — **P** A person in the deed. — **D** “Leo”, as a PN (see GRENET, op. cit., p. 199).

Hardly *šryw* as “lion”, object of sale (pace LIV., *Afr. document*; in *SÉSAS* the interpretation of GRENET is accepted), cf. *myw* for semantic. Elam. *Šarkudada*, *Šarkuniya* from the same root (GERSH., 1970b, p. 90); MP *Šīr* (better *Šēr*?), *Šīrnēw* (GIGNOUX, *IPNB*, II/2, 878-9), NP. *Šēr-'Alī* etc. Cf. the names based on *myw* “tiger” (#738 ff.), those containing OTu. *arslan* (under #132 ff.).

1177. *šrywswδ's* /*Šaryōsōdās*/ m.: **B** B, 'yw *xwβw wm't šrywswδ's* ZY *n'm*: *TSP*, 2, 832. — **P** A cannibal-king in the Buddhist story. — **D** A semi-translation of the Skt. name *Simhasaudāsa* (lit. “lion” + patronym to *sudās* “worshipping gods well”), where *simha* is translated with S *šryw* “lion”.

1178. *šw'n'kk*, *'šw'n'kk*, *šw'nkk* /(ǰ)šwānak?/ m.: **B1** N, *šw'n('kk)*: *UI2*, No. 581 (Oshibat 17:7, cf. *Fbs. Oshibat*, p. 49). — **P1** A visitor to Oshibat. — **B2** N, *m'xβntk ZK 'šw'n'kk*: *UII*, No. 193 (34: 79); cf. *Fbs. Sh.*, p. 189. — **P2** Father (?) of *m'xβntk* (#643: 2). — **B3** N, *šw'nkk* | (*c*)ynwnytβnt: *UII*, No. 50 (27: 1); cf. *Fbs. Sh.*, p. 149. — **P3** A visitor to Shatīal, son (?) of *cynwnytβnt* (#402). HUMB., *SIF*, No. 61, reads *šw'ykk*. — **D** Maybe a present pariciple (*GMS*, §1039) of the verb *šw-* “to go” (for the prothetic *aleph* cf. *'šw* for *šw* “him” in *VJ*; for the semanitics cf. English last name *Walker* or Czech *Procházka*)? In No. 581 possibly incomplete at the beginning.

YOSH., 1997, p. 569, draws attention to the name *švānaka* in Khotanese document SI P 103.52. Cf. also unexplained place-names containing *-šuwān* in the Buxārā Oasis: *Daryšuwān* “long Š^{oo}”, *Kaf(šī)šuwān* “Š^o of shoes/of soap” (*ILAST*, p. 150 and *addenda*).

1179. (*šwk'* /*Šōka*/ m.: **B** N(M), *rtxw šwk' MLKy: Magi*, 30, p. 138. — **P** The Mauryan king *Aśoka*, calumniator of the Buddha's teaching according to the Manichean world-history. — **D** Transcription of Indian *Aśoka*; for the initial *aleph* having been lost, see HENN., *Magi*, p. 141, n. 4; *MLKy* instead of *MLK'* seems to be a miswriting.)

1180. (*šwr't* /*Šurāt?*/ m.?: **B** B, *ZY 'xw šwr't: Len.*, 93, 24. — **P** A person in a list of listeners to the Buddha. — **D** Unclear.

ROSENBERG, *Deux fragments*, p. 469 compares the name with *Sālavatī* (*Śālavatī*), the mother of the physician *Jīvaka*; this equation meets a number of difficulties (quality of vowels, gender marking). Maybe *Šurāja*, cf. *'tmy'tkwryn* (#33) for the *S t* in place of Skt. *j*; however, this PN, to my knowledge, does not appear in a Buddhist context. Or a defective rendering of Skt. *Śuklodana*, the king, uncle of the Buddha and father of Ānanda and Devadatta? Or the Buddha *Šūradatta?*)

1181. *šwtt'kk* /*Šudak?*/ m.: **B** B, *'PZY šwtt'kk | δst': TSP*, 8, 175-6. — **P** A person in the colophon. — **D** Unclear.

An internal *tt* is untypical and hints at the foreign origin of the word (cf. PROVASI, 2005, p. 128 n. 204). Maybe Skt. *Cūḍaka*? Hardly related to Elam. *Šudda* (= OP *ṣuta-*) for OInd. *Śruta-* (MAYRHOFER, *OnP*, 8.1568). The penultimate letter is ambiguous, one can transliterate it as *r*, *y* or *k*.

šwsyyw'rn > xwtyyw'rn #1475

1182. *šxmyz't* /*Šahmīzād*/ m.: **B** N(M), *ZKn šxmyz'ty (cnn δ)m(wmH w)δ(wH?)*: *Giants*, H9 p. 70 (with n. 1, followed in *SC*, No. 137); Dr. COLDITZ kindly informed me that the same name can be reconstructed in one unpublished fragment. — **P** The head of the Giants, father of *s'hm* (#1068) and *m'h'wy* (#641), husband of *δmwmH* (#427). — **D** In the Greek version of the legend of the Giants, we have *Σεμιαζῆς*, (HENN., *Giants*, p. 54) in Semitic his name appears as *Šemīhazah* (*šmyhzh*, *šmhyz'*, MILIK, 1976, p. 299; cf. SUND., 1984, p. 495 = p. 619); MP *šhmyz'd*. MP *z'd* and *S z't* “son” probably affected the rendering of the final part of this name; see SKJÆRVØ, 1995, p. 199.

1183. *šxry'r z'δ'k* /*Šahryār-zādag*/ m.: **B** N(M), *MN...βnty šxry'r z-δ'kw βt'δ'nw*: (graph. acc.), *BL*, A29; [*šxry'r z'δ'kw βt'δ'n ?*]: *BL*, A134. — **P** The author of the Bāzāklik letter A, a Manichean bishop (*βt'δ'n*). — **D** MP, “Son of Šahryār” or “Son of the Ruler”; cf. Pth.

compound *šhrd'rz'dg* apud *DMMP*, 317-18 and a PN *šhry'r pwhr* in *MMP* text accompanying the meal scene (BEDUHN, 2001, MIK III 4979, V4, p. 227).

1184. *šy''n* /*Šayān?*, *Šē'ān?*/ m.: **B** N, *šy''n* ZK *xšyt BRY*: *UI2*, No. 411 (40:3); cf. *Fbs. Sh.*, p. 242. — **P** A visitor to Shatial, son of *xšyt* (#1424: 2). — **B2** *ššy'n* > (- - y')'n (#1669). — **D** Unclear; the name may be connected with *š'y* (#1161), *šykk* (#1186, see SIMS-W., *UI2*, p. 72). This reading was introduced by HUMB. (*SIF*, No. 125a).

1185. *šyδw* /*?*/ m.?: **B** N, ZKn *šyδw mrtxmkt III C* | *kpc δβ'nk w δβry'*: Muγ, A-2, 5-6 (*SDGM*, II, p. 137, cf. *ŠÉŠAS*, p. 152; *SDGM*, III, p. 67). — **P** An adjective relating to the people in *Ėski Razr*; probably, not a personal name. — **D** Unclear.

BOGOL., SMIR. understand it as a name of a person to whom this people belonged and compare it to *Šīz*, a title of the Fāryānian king in Muslim histories. FREJMAN (*SDGM*, I, p. 74) traced this word back to OIr. **šayaθa-* “location, residence” and LIV. understands it as “hungry” (< **šuda-*). Cf. also *šδw* (#1164).

1186. *šykk* /*Šēk?*/ m.: **B** N, *šyk(k)*: *UI2*, No. 613 (Dadam Das, 22:3; cf. *Fbs. DD*, p. 94). — **P** A visitor to Dadam Das. — **D** Unclear, cf. *šy''n* (#1184), *šyn* (#1188), *š'y* (#1161); the less likely reading is *nnyk(k)*, as SIMS-W. in *Fbs. DD*, p. 94 (cf. *nnykk'*, #792).

[*šykttH*: **B** N(M), *šykttH p(r')ykH*: So 14030 Side 1, 5 apud SUND., *Zrth.*, p. 474 (= 866). — **P, D** Hardly a PN, as proposed as an alternative in note 94, p. 482 (= 874); more probably “sand-witch”, as in the translation.]

1187. (*šyky* /*Šikī*/ m.: **B** B, *nm'w*] | *šyky pwty wxwšw*: *Len.*, 93, 12-13. — **P** A name of a Buddha in an invocation. — **D** Skt. *Śikhin-*, nom. *Śikhī* (lit. “having a tuft or lock of hair on the top of the head”), as already given F. ROSENBERG, *Deux fragments*, p. 403; cf. *rtnšyky(n)* (#1024), for its final -y cf. *βyp's* (#347).)

1188. *šyn* /*?*/ m.: **B** N, *šyn* (?) | *sp(')nc* (?): *UII*, No. 216 (34: 102); cf. *Fbs. Sh.*, p. 192. — **P** A visitor to Shatial, son (?) of *sp'nc* (#1088). — **D** Unclear. One can read *s'n*, *sw's* (*UII*, loc. cit.); reading *š'n* (#1150) seems to be possible as well. Cf. also Toch. B *Šiñcake?*

[*šyr-''γzcH* /*Širāyazč*/ f.: **B** N(M), *cnn xypδ wyn-nm'n šyr-''γzcH kštrH* | *'rk'ncH x't'wnH pškw'nH*: *Len.*, 44, 6-7 (= *SC*, No. 322). — **P, D** This long passage is translated as “humble message from his own, sorrowfully looking, well-wishing, miserable queen of Argi (Qarašahr)”. Ragoza took *šyr-''γzcH* as the proper name of the queen, but SIMS-W. shows (*Rev. Len.*, p. 236) that the word-order excludes this interpretation; *šyr-''γzcH* is merely the feminine of *šyr''γzy* “friend”, lit. “well-wisher” (which is attested in *BL*, A26).]

1189. *šyr''yt* /*Šir-āyat*/ m.: **B** N, (*š*)*yr''yt wntc*: *Afr. document*, 2, *Dok. Sam.*, p. 55-56; *Trois documents*, p. 197; *SÉSAS*, p. 342-4. — **P** A witness in the deed of “Lion”. — **D** “(He who) came nicely”, or “(the) nice (one) came”, cf. *prn''yt* (#897), *šyr''yws* (#1190).

This name, most probably, underlies the Chinese transcriptions *Shiahe* (失阿喝, EMCh. *εit-ʔa-xat*), the ruler of Kesh in the mid-7th century, and *Sheahu* (設阿忽, EMCh. *εiat-ʔa-xwət*), the ruler of Cao (Ustrushana and the northern part of Samarkand oasis) in the mid-8th century.

šyr''yk > *šyr''ys* #1190: 3

1190. *šyr'yws, šyr''yws, šyr''ys* /*Širāyus*/ m.: **B1** N, *šy(r'yw?s)*: *UII*, No. 225 (34: 111) and *UI2*, Addenda, p. 26; cf. *Fbs. Sh.*, p. 193. — **P1** A visitor to Shatīal. — **B2** N, *prn'ys* | *šyr''yw(s)*: *UI2*, No. 642 (Dadam Das, 48:42, cf. *Fbs. DD*, p. 119). — **P2** Father (?) of *prn'ys* (#903: 2); the two names are separated from each other, but the handwriting and similarity of the names suggest that we have a single inscription. — **B3** N, *βyrtw MN šy-r''y(s)* | *MN k'wy-prnc*: Muḡ, Nov. 6, 3-4 (*SDGM*, II, p. 186, cf. *SÉSAS*, p. 223; *SDGM*, III, p. 49). — **P3** A supplier of grain. — **D** A *Satzname*, “The welcome one, coming well”, for *'y(w)s* from NSg **ā-yans* (base **ā-yant-* “coming” as *ʔšy'ws* < **šuyans-*) see *UI2*, p. 39, cf. *šyr''yt* (#1189), *prn'yws* (#903).

For the variant *šyr''ys*, cf. the pair *prn'ys/prn'yws*. Initially, LIV. had *šy-r''yk* with variants *šy-rn'yk*, *šy-rn'ywn*, *šy-rn'ypn*, BOGOL., SMIR. give a paleographically impossible *šyr'ky* with a question mark. The correct reading of the name from Mt. Mugh by SIMS-W., *UII*, p. 72, cf. now *SÉSAS*, p. 224.

1191. *šyr'k, šyr'kk* /*Širak*/ m.: **B** N, [*rty*] (*δ*) [*ʔβr?*] (*šyr*)'k *X II(I)* | (*δrxmy*) *pr'δw γ'w*: Muḡ, A-11, 1-2 (*SDGM*, II, p. 185, cf. *SÉSAS*, p. 220; *SDGM*, III, p. 54); (*r*)*ty''(st) šyr'kk 'y-wH 'z-yH*: B-1, Left 6; *rtms''s(t) MN 'xsyn(t) ('z-(y)t šyr'kk 'yw*: Left 9 (*SDGM*, III, p. 44). — **P** A purchaser of

two cows, recipient of a water-skin (or a spear, 'zyH). — **D** A hypocoristic based on S *šyr* “good”.

The very worn condition of A11 makes reading extremely unsure. LIV. transliterates the name as (m?)'k_{tk}, without etymology; [šyr]'k is BOGOL., SMIR.'s reading; in B1 the writing is clear. Cf. Σιράκης, a king of Sacae according to Polyaeus, VII, 12 (apud ZGUSTA, 1955, §214; cf. *Step. Ir.*, No. 32), IPth. *šyr(k)* (SCHMITT, 1998, p. 185).

†šyr'ky > šyr''yws #1190: 3

1192. *šyr'pδnk* /Širapδang/ m.: **B** N, n'p'ns'k | ZK *šyr'pδnk* B(R)[Y] | nr(cy●●): UII, No. 14 (8: 2); cf. *Fbs. Sh.*, p. 131. — **P** Father of n'p'ns'k (#759). — **D** Probably “(he with) nice palace”?

SIMS-W. (UI2, p. 72) proposes to see in the second part S'pδ'nk, pδ'nk “calamity, misfortune”. He thinks that S'pδ'nk could originally have had a neutral sense such as “outcome, occurrence” (however, its WMIr. cognate *pdngyn* has negative associations as well; cf. SCE, II, 40, No. 402); an alternative etymology to *θang- “pull, strain” (CHEUNG, 2007, p. 391-2; SD, No. 6756) does not lead to any positive meaning either. I prefer to compare the second part to OIr. *āpadāna-, NP *aywān*, IPth. 'pdnk(y) “palace” (cf. JANDA, 2009 for etymology, *sticry* (#1104) for semantics and S *šykn* < WMIr. *šāhigān* “palace” for the loss of *aleph* before *n*), which is, however, otherwise not attested in S.

šyr'yws, †šyr'●●w > šyr''yws #1190

1193. *šyrβxc* /Širvaxč/ m.: **B** N, MN *šyr* | βxc ZY 'stnpsr'k cnn prnxw | nt BRYN: Muγ, B-8, R7-9; šyr-βγ(c) Z[Y's](tn)[p]sr-'[k]: R20 (SDGM, II, p. 47, cf. SÉSAS, p. 52; SMIR., *Ocherki*, p. 108; GERSH., *Frog-plain*, p. 196; GRENET, *Pratiques*, p. 314; SIMS-W., UI2, p. 36 for BRYN). — **P** Brother of 'stnps'r'k (#173), son of prnxwnt (#910: 3), seller of a half of the nā'ūs. — **D** Probably “(he who has a) nice fortune”, where βxc (#335) comes from OIr. *baxti-, as SIMS-W., UI2, p. 47.

LIV., SDGM, II, p. 52 (cf. SÉSAS, p. 66) interpreted it as “good, friendly to the god (Mitra?)”. In this case, however, one would expect an inverse order, *βγšyr-, see δ'p'tšyr(H) (#417), nnyšyrH (#801), m'xšyrH (#649). GERSH., *Frog-plain*, p. 206, understands it as a hypocoristic of *šyr-βxt “(the one who has) good destiny”, with a simplification of /tč/ into /č/.

1194. *šyrc* /Širič/ m.: **B1-2** N, cytβntk | ZK *šyrc*: UII, No. 36 (23: 7); cf. *Fbs. Sh.*, p. 145; cytβntk | ZK *šyrc* BR{Y}: UII, No. 40 (24: 2); cf. *Fbs. Sh.*, p. 146; šyrc ZK | šyrc BRY: UII, No. 41 (24: 3); cf. *Fbs. Sh.*, p. 146; (cy)t(βnt)k (?) | ZK (šyrc?) | BRY: UII, No. 156 (34: 42); cf. *Fbs. Sh.*, p. 184. — **P1-2**

Father of *cytβntk* (#408: 2; in No. 36 and 40); father and son with one and the same name (cf. *t'w*, #1220: 1 – 2 *kwnt*, #587: 1 – 2); *cytβntk* was probably a brother or a son of *šyrc* the Junior, since No. 40 and 41 are located on the same rock in the immediate neighbourhood. — **B3** N, *šyrc* Z(K)[] | *m('ymrγ)[c (?)*: *UI2*, No. 416 (40:8); cf. *Fbs. Sh.*, p. 243. — **P3** A visitor to Shatial, son (?) of *m'ymrγc* (#657: 4); reading by HUMB., *SIF*, No. 25. — **D** A -*c* hypocoristic to *šyr* “well”; cf. Toch. *Širecca* (TREMBLAY, 2005, p. 439).

†šyrδwk > †tk' after #1224

1195. *šyrkwyc* /*Širkawič*/ m.: **B** (*š*)*yrk(w)y-cw pr'šyw*: (graph. acc.) Muγ, B-15, 3 (*SDGM*, II, p. 150, cf. *SÉSAS*, p. 173; *SDGM*, III, p. 78-9). — **P** A person sent by *'sp'δk* (#158: 2) to the steward *'wtt* (#204). — **D** “Nice hero”, “Friendly to king”, as LIV., loc. cit. from **kavi-*, see *k'w* (#524). The text is extremely pale, BOGOL., SMIR. leave this passage untransliterated.

1196. *šyrprm'n* /*Širframān*/ m.: **B** N, *šyrprm'n*: *UI2*, No. 618 (Dadam Das, 23:1; cf. *Fbs. DD*, p. 96); *šyrprm[n]*: *UI2*, No. 628 (Dadam Das, 31:2, cf. *Fbs. DD*, p. 100). — **P** A visitor to Dadam Das. — **D** “Good command”, cf. *nnypm'n*, *wxwprm'n* (#797; #1361; the latter is *grosso modo* synonymous to this name).

1197. *šyrpn* /*Širfann?*/ m.: **B** N, *šyrpn sps'y*: inscr. on a rim excavated in Yakalig in the Chu valley and preserved in the Dzhambul museum; edition and drawing (by S.G. KLJASHTORNYJ) in LIV., *Sānak*, p. 51, 52, cf. *SÉSAS*, p. 332, 355. — **P** A Manichean bishop of the 8th – 9th century in Chu valley. — **D** LIV. (loc. cit.) explains the name as a late S form of /*Šir-farn*/ (see *šyrprn*, #1198), with *rn* > *nn*, as in Ygh. and CS (*GMS*, §356; cf. PROVASI, 2003, p. 306), also maybe in PN *wxwšpnn* (#1365).

Furthermore, this development is possibly attested in the name *bwrfnh* (in the Ar. rendering, see TAFAZZOLI, *KQ I*, p. 6, applied to a man from Samarkand), if /*Vör-fa(r)ne-*/, cf. under *βwr* (#327). Another possible reading is *snkwn* for Turkic *saγun*, *sāγün* “general” (< Chinese *jiangjun*, 將軍), which is common among the personal names of Turks, see *s'γ'wn*, #1059, *'lp'tmyš snkwn*, #71, etc. I was delighted to find out that the same reading was proposed by Yutaka YOSHIDA in an unpublished handout of a lecture held in Paris. However, I cannot agree with his transliteration of the second word of the inscription.

1198. *šyrprn* /*širfarn*/ m.: **B** N, *nn̄yβntk* | *ZK šyrprn* | *xrnm'rn*: *UII*, No. 268 (36: 52) cf. *Fbs. Sh.*, p. 209; *nn̄yβntk* *ZK* | *šy(r)p(rn)* | *BRY*: *UII*, No. 374 (39: 69); cf. *Fbs. Sh.*, p. 232. — **P** Father of *nn̄yβntk* (#787: 11). — **D** “(He who has) good glory”, as Elam. *širaparna* (GERSH., *Amber*, p. 230); this reading is given by HUMB., *SIF*, in No. 48 (=No. 268); while he read *šw* in No. 9f (= No. 374). Cf. the Chinese rendering *Shifen* (失忿, EMCh. *çit-p^hun^h*, see IKEDA, 1965, p. 64; WEBER, *ZSP*, p. 199, No. 17)?

1199. *šyrs'r* /*širsār?*/ m.: **B** N, *ʃδ'βr* *ZK pr(m)* 'nd'r *ZKn šyrs'r* 'δwy 'z-yH: *Muy*, B-1, L8 (*SDGM*, III, p. 44). — **P** A recipient of a water-skin (or a spear, 'zyH). — **D** “(Having a) nice head”, acc. to BOGOL., SMIR., p. 99, or “leading well”, cf. *prys'r'k* (#929), 'stnps'r'k (#173), *δywsr* (#475), etc.

1200. *šyrw'* /*širwā?*/ m.: **B** N, *šyrw'*: *UI2*, No. 543 (105:9); cf. *Fbs. Sh.*, p. 275. — **P** A visitor to Shatial. — **D** “Well (in) trade”, if *w'* is akin to OIr. **vahā-* “trade”, which survived in S *w'crn* “bazaar”, and with a metathesis in *xw'kkr* “merchant” < **vahāka-kara-* as SIMS-W., *UI2*, p. 73. Prof. SCHMITT kindly advised me to see here a retranchment of a name similar to *šyrw'βk* (#1201).

1201. *šyrw'βk* /*širwāve?*/ m.: **B** N, *nn̄yβntk* *ZK* | (*δ*)*rym(tβn)tk* (*BRY*) (*š*)*y(rw'β)k* (?): *UI2*, No. 615 (Dadam Das, 22:5; cf. *Fbs. DD*, p. 94). — **P** A family-name, nickname, grandfather's name (?) of *nn̄yβntk* (#787: 16); the reading is ambiguous. — **D** Probably “well speaking”, to S *w'β* “to speak”, as SIMS-W., *UI2*, p. 73 (cf. *xwzβ'k*); less likely, it could come from S *w'f* “to weave”.

1202. *šyrwxwm'r* /*šir^wuxumār?*/ m.: **B** N, (*šyrwxwm'*)[*r*] (?) | (*pysk*) (?): *UI2*, No. 548 (106:2); cf. *Fbs. Sh.*, p. 276. — **P** A visitor to Shatial, son (?) of *pysk* (#987: 13). — **D** Acc. to SIMS-W., *UI2*, p. 73, “good consolation”, where -*wxwm'r* is the later *xwm'r*; coming back from **vahu-manθra-* (*GMS*, §208), cf. *wxw(-)* (#1357 ff.), *mnδryny* (#675), *xwmyr cwr* (#1441). However, the transliteration of the name remains unsure.

Through the kindness of SIMS-W. I learned about Bct PN *Σιροχομαρο* on an as yet unpublished seal. Bactrian *sigma*, however, normally does not correspond to S *š* (except for Indian loans).

1203. *šyrwz'n* /Širwazān/ m.: **B** N, *rwδ'k* | *šyrwz'(n)* | *BRY nny*: *UII*, No. 311 (36: 95); cf. *Fbs. Sh.*, p. 215. — **P** Father of *rwδ'k* (#1030: 1). — **D** “Flying well”, from S *wz* “to fly”, cf. *βrwz'n'k* “bird”. Or “winning well”, if we read the name as *šyrwn'n*, to S *wn* “to win” (SIMS-W., *UI2*, p. 73) HUMB., *SIF*, No. 110, has *šyrw*.

1204. *šyśc* /Šēšič/ m.: **B** N, *rty 'wδ m't sk'tc* ZK *šy-śc BRY*: *Muy*, Nov.3 V19; *rty 'wδ m't sk'tc* ZK *šy-śc* | *BRY*: Nov.4 V12-13 (*SDGM*, II, p. 22, cf. *ŚÉSAS*, p. 30; *YAK.*, *Marr.*, p. 311). — **P** Father of *sk'tc* (#155: 2). — **D** *YAK.*, *Marr.*, comm. to Nov.3 V19 traces this name back to OIr. **sraišt-īča-*, from **sraišta-* “best”, and suggests that it is a hypocoristic of a compound like *šyšpyr*, which he interprets as “the best faith” (see #1205).

The existence of S *šy'tr*, an irregular comparative of *šyr* (< **srīra-*), would suggest an untypical superlative as well. Less likely, to the 7th lunar mansion *xmsryš*, *xmšryš*, as BOGOL., *Otrazhenie*, p. 11.

1205. *šyšpyr* /Šēšpēr/ m.: **B** N, *šy-špyr MLK'*: coin, *Sv. Kat.*, No. 48-77, p. 103-108, Table III-V; LXII. — **P** A king of Sogd, mentioned in 642 CE in the Tangshu (CHAVANNES, 1903, p. 146) under the name Shasebi (沙瑟毕, EMCh. *šai/šē:-šit-*pjit*). He put on his coins tamghas of both Kesh and Samarkand, but these coins are more typical for the Samarkand oasis (cf. NAYMARK, 2004, p. 218). — **D** LIV. (*Kesh*, p. 122) understands it as “propagating faith”, from S *šyš-*, passive of *š'š-* “to be scattered, dispersed” (cf. also LIV., *KR IV/879*, p. 7, line 15L: *šyš'ymn*); *YAK.*, *Marr.*, comm. to Nov3 V19 derives it from **šyšt-pyr*, **sraišta-parya-* “best faith” (better, **payra-*, see CHEUNG, *EDIV*, p. 290-291); the second explanation could be supported by the Chinese form which reflects *t* (not necessarily *r*) between *š* and *p*. His namesake (spelt *ššbyr* in Arabic, TAFAZZOLI, *KQ I*, p. 10) was Qutayba's convert; cf. also *zwkpyr* (#1568).

1206. *šytywnc* /Šēt-yone?/ m.: **B** N, *rwδ'kk* | ZK *mnδry(ny)* | *šytywnc(k)* *np'yš(n)*: *UII*, No. 283 (36: 67); cf. *Fbs. Sh.*, p. 212. — **P** Grandfather of *rwδ'kk* (#1030: 2), father (?) of *mnδryny* (#675). — **D** Maybe *šytywnc*. The last part of the name SIMS-W. (*UI2*, p. 73) understands as “coloured, -like”, cf. *δywttywncH* (#423), *zrywnc* “yellow” in *MN*, 151; maybe *nxwnk* (#848); *šyt* is unclear. HUMB., *SIF*, No. 87b, has *š'txw'k* (to S *š'twx* “happy”?).

1207. (*šytyl-* /*Šētēl*/ m.: **B** M, *wny 'δ'my šytylyy δyyn*: (obl.), *Giants*, K19. — **P** Seth, the firstborn son of Adam and Eve, a prophet according to Manichean beliefs, see SKJÆRVØ, 1995, p. 192; SMAGINA, 1998, p. 452. — **D** Sogdian rendering of Semitic *šyt-yl*, *Sētēl* in the Kephalaia, Mandaean *šytyl*, but MMP (*s*)*yt* (RECK, 2004, 952); the form is explained as the Biblical *Šēt* with (')*yl* attached to it, see SMAGINA, loc. cit.)

†šywnc > myw'k #739: 1

1208. *šy•* /*ʔ*/ m.: **B** N, *š(y•)*: UI2, No. 508 (53: 14); cf. *Fbs. Sh.*, p. 260. — **P** A visitor to Shatial? — **D** Unclear; cf. *šyn*, *sykk* (#1188, #1186).