

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 Jδβyz'k (#1601); tytz'kcwr (#1297) could be a complete name of the same person.

1551. **z'm'sp-** /Ĵāmāsp/ 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 > nyc #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 7th 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 *Zaḏo* (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 'δry 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. *liḏḏat* “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, 8th 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 βyw 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 *twkzrk*, #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'z/ 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 *znbs* 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]: Muγ, Б-1, L1 (*SDGM*, III, p. 43); rty 'st ZK (zntr'k) y[...]pt z'tk nym'k γ'wcrm: Muγ, 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-mēθan* 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 crδnk* /ǰabyu -?/ m.: **B** N, *zpyw kr crδnk pny*, *ZNH pny zpyw kr crδnk*: coin, *Cat. Chach*, No. 44-46a, 47-49, p. 75-81. — **P** A ruler in Čāč (Taškent) oasis, 7th century? — **D** Unclear. The first word is S rendering of the Western Turkic /ǰabyul/ (see under *twn cpyw x'γ'n*, #1259).

Initial reading of LIV., RTVELADZE, KARASEV, 1982, p. 181-187, namely (*k'w*)yrδn 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 “ǰabghu” 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 *cpɣw yrcrōnk pny* with references to communications with BABAYAROV and KUBATIN. In BABAYAROV, 2007, p. 15-16, 29, No. 17-18 we see the reading *cpɣw yryrōnk/crōnk*. 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 tōwnk cf'c]ynk* (apud *Cat. Chach*, p. 80) or *pny 'wstnk nwšknw s* (*Chach*, p. 92-93) by RTVELADZE and *ZNH pny cpɣw yrcrōnk* by BABAYAROV, later corrected into *ZNH pny zpyw kr crōnk* by the same author. I see *ZNH p-ny zw-δ-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. *'zrw y'n*, apud HENN., 1965a, p. 172; less likely, the first part could be *nr* “man” or *zr* “yellow”.

1564. *zrwmβntk* /Zərwmvande/ 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-rwr*y yz-δ'ys '(skw)[z o 3-5] | (*z-rwr*) *wyspw* [8-10]: *SUND.*, *Zrth.*, I, 7-9; *rtms xw z-rwr*y: II, 3; (*xw*) (*z*)[*r*](*w*)*r*: III, 8; (*ZY*) *z-rwr*y '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. MAYRHOFFER, *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-* /*Zarōšč?*/ 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 *šč* (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: Muγ, 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: Muγ, B-14, 1 (SDGM, III, p. 35).* — **P** A porter of Framānḏār, 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. Muγ *zwtp* “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. *zwkpyr* /Žūkpir/ m.: **B** N, *ZNH zwkpyr kw pr(m')[nd'r'] (ct)β'r 'zyH*: 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 3rd 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' nwmȳr* (evidently, “law-canon”).

1569. *zwntyč* /Žwandeč?/ m.: **B** N, *zwnty-c*: *Graff.*, No. 3. — **P** A graffito on a *Buxārxudāh* drachm, mid-8th 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^h-t^ha?*) 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. *nnynzt*, *nnynzō* (#796). Bct. PN *Zl'avḏoko* can belong here, too, but in view of Bct *ζoorvḏoyo* “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. *Zovpḡ* (ZGUSTA, 1955, §589).

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

†*zwrpyr* > *zwkpyr* #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; *δywδywncH*, #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*: Muṛ, B-8, V3 (*SDGM*, II, p. 47, cf. *ŚÉSAS*, 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. *ŚÉSAS*, 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*: Muṛ, Nov.4, V5-6 (*SDGM*, II, p. 23, cf. *ŚÉSAS*, 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. **nāfya*- “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, 7th - 8th century? —

D If a PN, *zyrt* can mean “yellow” (cf. Av. *Zairita*, NP *Zard*, Bct. *Ζαρδο*) or “old”, one can also read *zβrt*, *nβkt*, *zrkt*, etc. Alternatively, it could be read *zyrt pny 'krty c'cynk 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'?*]y βy'rtprnk of LIV., β/ywr y'/crk c'cynk xwβw of RTVELADZE were later dismissed by the latter in favour of *knycyr c'cynk xwβw*, *c'cyny xwβw knycyr t(ōwn)* (*Chach*, p. 73, 78); *tkyn knycyrty c'cynk 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. SCHAEDE, 1934, p. 35; Bct. parallels provided by BABAYAROV, KUZNETSOV). For the second coin-type, A.V. KUZNETSOV gives *z/ntrt* 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/ntrt* 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* [/ʔ/ m.ʔ: **B** N, *zyrtnk c'-c-ynk xwβw*: coin, *Cat. Chach*, No. 201-206, p. 205-208; *zyrtnkk c'cy-[nk] xw-β(w)*: No. 263-265, p. 248-250, cf. BABAYAROV, 2007, p. 64-65. — **P** A ruler (?) in Chach, 7th - 8th 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 8th century; his Turkic name was, of course, *Bayatur*, cf. Bct. rendering *Μαγατοπο*); 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* /Ĵētʔ/ m.ʔ: **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.)