

P

864. p'c /Pač?/ m.: **B** N, *nwn* ZK | *p'c* | *BRY: UII*, No. 265 (36: 49) cf. *Fbs. Sh.*, p. 209. — **P** Father of *nwn* (#830). — **D** Unclear; cf. 'n_{np}c (#20), 'ykp'c/ 'yk'pc (#223), 'wp'cH (#195), cr'pc (#382).

OIr. *pāk-/ *pāč- “to cook” (cf. *nynp* 'k) or *paik-/ *paič- “to split, screw”? Maybe to OIr. *pati- “chief” (cf. 'sty, but xcy, pt-/pc- 'krty/-kc etc., *GMS*, §275)? Reading already by HUMB., *SIF*, No. 45.

865. p'k /Pāk/ m.: **B** N(M), o *p'k* '(yrk●●) [*Ōt.*, 7453, 1, p. 141. — **P** A person in the fragment of a list? — **D** MP, NP *pāk* “clear, pure”, as the editors suggest; cf. also Pont. Ir. *Παγας* (*ZGUSTA*, 1955, §179; if reliable, cf. TOKHTASJEV, *Fc.* b, §3)?

866. p'm /Pām?/ m.: **B** N, (- - - - kk) | (*pr*●'x ●●γ●) | *py* (- - - 'k) | *p'm*: *UII*, No. 315 (36: 99); cf. *Fbs. Sh.*, p. 216. — **P** A (part of the name? of a) visitor to Shatīal? — **D** Reading already by HUMB., *SIF*, No. 102; but SIMS-W. (*UI2*, p. 63) is sceptical of HUMB.'s (*SIF*, p. 204) equation with *p'm* “itch, mange”, although such a word could be suitable as a nickname. Possibly borrowed from Pth. *bām* “light”?

867. (p'p' /Pāpā/ m.: **B** C, '(t nx)rysq'n | [*p'p' qy wdy q*](ty(?) xcy ptryr)k': *Eugen*, R13-14; *p'p'*] | (*qθ*)wly(*q*': V15-16; *xw p'p' qθwlyq*': V18; [*p'p' qθwlyq*']|pyrnm *s*': V22-23. — **P** Pāpā bar 'Aggai, a sinful patriarch in Seleucia, around 285. — **D** Syriac *pp'*, *p'p'*, the name seems to originate in *Kindersprache*, see *p'p'kk* (#868), *bby* (#272).)

868. p'p'kk /Pāpak/ m.: **B1** N, *p'p'kk* | ZK *kwš''n* | *BRY: UII*, No. 23 (17: 18); cf. *Fbs. Sh.*, p. 137. — **P1** A visitor to Shatīal, son of *kwš''n* (#598: 1). — **B2** N, (*y*)β'γc | (*p'p*)['kk] (??) | (*t* - - -): *UII*, No. 264 (36: 48) cf. *Fbs. Sh.*, p. 209. — **P2** Father (?) of *yβ'γc* (#1502); the transliteration is unsure and maybe the three lines represent three different inscriptions. — **B3** N, (*p*)*p'*(*kk*): *UI2*, No. 578 (*Oshibat*, 13:5). — **P3** A visitor to *Oshibat*; rather speculative reading (SIMS-W., *UI2*, p. 20; *Fbs. Oshibat*, p. 47). — **D** A

relation of this name with MP *Pābak*, *Pāb* (GIGNOUX, *IPNB* II/2, No. 722 ff; cf. *Babba*, *Ba-ba-ka* in the Elamite rendering, MAYRHOFFER, *OnP*, 8.171), Bct. Παβαγο, Παπο, Βαβαιο, Βαβο, etc. is obvious. However, in view of its origin in *Kindersprache* (from *pāp*, *bāb* “father”, cf. *p’p’*, #867, *bby*, #272) it is not clear whether this name is a borrowing (as SIMS-W., *UI2*, p. 63) or an independent S composition. The patronym *kwš’n* would probably lead to a Bactrian milieu (as SIMS-W., *Fbs. Sh.*, p. 71). HUMB., *SIF*, No. 112b (= No. 23) has the same reading.

869. (*p’r’wr* /?/ m.: **B** B, *p’r’wr cytk*: *TSP*, 8, 45. — **P** A name of a supernatural being. — **D** Unclear, probably borrowed from Indian: maybe the demon *Paṭuśa*? Or *balūla* “strong”?)

870. *p’r’γz prnxwntk* /*Pārayz Farnxunde*/ m.: **B** B, *wyδ zmnw p’r’γ(z) prn(x)wntk pwδystβ*: *Len.*, 70 (SI Kr IV/822). — **P** A Bodhisattva (not necessarily a name, maybe his epithets “excellent” and “glorious”). — **D** If a name, a translation of Skt. of Chinese name of a Bodhisattva. The Bodhisattvas *Anuttaraśrī*, *Candraśrī*, *Pravaraśrī*, *Viśistacandra* or even *Mañjuśrī* (cf. #673) can suit the S translation “excellent, glorious”. I am grateful to Prof. SIMS-WILLIAMS who noticed that the word *p’r’γz* belongs to this name.

871. *p’r’ykk* /*Pārēk?*/ m.: **B** N, *p’r’ykk*: *UII*, No. 390 (39: 85); cf. *Fbs. Sh.*, p. 235. — **P** A visitor to Shatīal. — **D** Unclear. To S *p’r’yk* “another” (?; semantics unclear); HUMB., *SIF*, No. 13, has *p’r’●kk*. Less likely *p’r’ykc*.

872. *p’r’[(?)* /?/ m.?: **B** N, *p’r’[(?)*: *UI2*, No. 577 (Oshibat, 13:5), “Rather faint and uncertain”, as SIMS-W., *UI2*, p. 20, cf. *Fbs. Oshibat*, p. 46. — **P** A visitor to Oshibat. — **D** Unclear, cf. *p’r’ykk* (#871).

873. *p’rs* /*Pārs*/ m.: **B** N, *ZY MN p’xwt’k n’β p’rs krzβy’rt*: *Muy*, B-6, 1 (*SDGM*, II, p. 149, cf. *SÉSAS*, p. 172; *SDGM*, III, p. 83). — **P** A representative of *Pāxut* (a village on the Upper Zarafšān still known under the same name). — **D** *Pārs* means “Persian” (cf. *’nc’ ’tk xwn*, “Turk Anjāte” in the line above, #96, #1442, *twrk*, #1265 and *p’rs’k*, #874). This reading is also preferred by SIMS-W., *UI2*, p. 63. Alternatively, Turkic *bars* “tiger”, cf. *’yl p’rs trx’n*, #233, etc.

BOGOL., SMIR. understand the phrase as *p'ryβr ZY 'rīf*, but the *s* clearly has the word-final shape and there is no reason to consider it as a *y*; *p'rs* is given as a variant in the notes. LIV. reads *pr's* (without etymology).

874. *p'rs'k* /*Pārsak*/ m.: **B** N, *p'(rs)'k* | (*ZK*) *prn'(ys mr)'c*: UI2, No. 556 (Shatial III, 16); cf. *Fbs. Sh.*, p. 299 (under 145: 7). — **P** A visitor to Shatial site III, son (?) of *prn'ys* (#903: 3). — **D** “Persian”, either nickname or *nisba*, cf. *p'rsyk* “Persian” in HENN., *So.*, 8, 3, *p'rs* #873.

Cf. also the name *Boxi* (鉢息, EMCh. *puât-sjæk*, see YOSH., *PNSChS*), applied to a person of Ustrushanian origin (*Cao*, 曹) in a Chinese document.

†p'ryβr > p'rs #873

[*p'sw'k*: **B** N, *J'δry βr'y(tc) p'(s)w(')k*: Muγ, Nov.1 V48; *'(δ)ry βr'y-tc p'sw'k*: V50; *'yw ZY n(ym'kw) [β]r'ytc p'sw'k*: V52 (*SDGM*, III, p. 38). — **P**, **D** Unclear; if a PN, cf. *psw'k* (#937), but more likely a kind of commodity.

BOGOL., SMIR. cautiously suggest that *βr'ytc p'sw'k* is akin to *'psβ'ryc* “sheep shoulder blade”, but do not exclude the possibility that *p'sw'k* is a PN. The repetition of this construction before names of persons suggests that it is some kind of goods, maybe a detail of *w'rp'n'k* (armour, Bct. *ορβαγγο*), or a “fibula” (if to read *prsw'k*), being a noun from **fra-sauk-* “to pierce”, S *'βs'wc*, cf. P. *sōzan* “pine” (*GMS*, §316A), while *βr'ytc* can stand for *βr'yc* “shoulder” (as BOGOL., SMIR.; for spelling with *tc* for /č/ cf. *rwtycyk* “provisions”, *βwtc'k*, #331); or “lamb”, see s.v. *'pn'k*, #23?]

875. *p'sš* /*Pāš*/ m.: **B** N, *ZY (p'sš) | (xwšw)*: Muγ, A-11, 3-4 (*SDGM*, II, p. 185, cf. *SÉSAS*, p. 220; *SDGM*, III, p. 54). — **P** A recipient of 6 drachmae. — **D** Reading unsure; LIV. did not transliterate it in *SDGM*, and gives *p'sš* in *SÉSAS*, p. 220 (as BOGOL.-SMIR. in *SDGM*, III). From *p'sš*, *p'dr* “honour”? Alternatively, as Prof. LIVSHITS kindly suggested in his letter of 12.11.07, the name can be compared to IPth. fem. *pšH* in the Nisā ostraca.

876. *p'sš βyrtk* /*Pāš-vyarte*/ m.: **B** B, *ZK p'sš βyrtk pwtystβ*: *Vim.*, 196. — **P** Bodhisattva, an interlocutor of Vimalakīrti. — **D** “Guard (of what is) obtained”, an inverted compound, or “having acquired honour” as given by MACK..

Two Chinese translations of the sūtra imply either Skt. *Guṇagupta* “Guard of virtue” or **Śrīgupta*, while from the Tibetan rendering we can reconstruct **Śrīgandha*, “happy-odour”, see *BSTBL*, ii, p. 26, n. 196; p. 36, §2; p. 39 n. 62; cf. *t'r βyrt* (#1215).

□□□□ (*p'štsyn*, *p'tsyn* /*Bāštsēn*, *Bātsēn*?/ m.: **B** B, *nm'cyw βr'm* 'wyn *p'štsyn pwtystβ mx'stβ prn*: *TSP*, 8, 11; 'wyn *p't[sy](n) p(wty)[stβ*: *Len.*, 39, 9 (restoration apud SIMS-W., *Rev. Len.*, 233 = *SC* 312: *SGHS*, 10); *šw p'(tsyn) pw(ty)stβ*: *Len.*, 38, 5 (= *SC* 312, *SGHS-L*, 16); *ZK p'tsyn | pwδystβ*: *Len.*, 82 a 11-12 (= *SC* 312, *SGHS-L*, 96-97); 'wy[n] | [*p't*](syn) *pwδystβ ZY srβšwr [s'](r)*: *Len.*, 82a, 13-14 (= *SC*, 312, *SGHS-L*, 98-99); 'wyn (*p'tsy*)*n pwδystβ s'r*: *Len.*, 82a, 19 (= *SC* 312, *SGHS-L*, 104); 'xw *p't(sy)n pwδystβ*: *Len.*, 82a, 22 (= *SC* 312, *SGHS-L*, 107); (*tyw p't*)*syn pwtystβ[']*: *Len.*, 82a, 24 (= *SC* 312, *SGHS-L*, 109, voc.); 'xw (*p't*)*s[yn pwδystβ]*: *Len.*, 82a, 25 (= *SC* 312, *SGHS-L*, 110). — **P** A Bodhisattva in the invocation; interlocutor of Buddha in the *SGHS*. — **P** *Bodhisattva Bhaiṣajyasena* ("Army of medicine", not identified in *TSP*, but by SIMS-W., *Rev. Len.*, p. 234); cf. the names of Bodhisattvas beginning with 'rwr'n- (gen. pl.) = *bhaiṣajya*- "medicine" (#145-147). For S representation of Skt. *j* through *t* see s.v. 'tny'tkwtyn. A Prakritic intermediation can be assumed; cf. also the Chinese transcription *Bishadulusuo* (俾沙闍羅所, EMCh. *pjiš/pji'-šai/ʃε:-tɔ-la-ʃiš*) for *Bhaiṣajyarāja* (SOOTHILL, HODOUS, 1937, p. 320). The form *p'tsyn* is probably a subsequent simplification of *p'štsyn*, SIMS-W., *Rev. Len.*, p. 234, s.v. *snk'swtr*, cf. *cwδyk* for *Jyotiṣka*, #369.)

p'tm's > wn'ntm'x #1315: 2

878. *p'ts'xm*, *p'ts'm* /*Pātsāhm*/ m.: **B** N(M), *rtšy 'xy' n'm kwnt' rtšy | ms swyδ' yw p'ts'xm βwt*: *Giants*, H13-14, p. 70; *p't[s']xm *kwy*: *SFBL*, 17, 5, p. 63 (SIMS-W. reconstructs *p'ts'm* in the *SC*, No. 217; but such a form is to my knowledge unattested; cf. *s'xm*, #1068). — **P** Ahya, the younger brother of Ohya in Mani's *Book of Giants*. — **D** A Sogdian equivalent of the Semitic name, which is translated as *nrym'n* = **Narya-manah-* in the MP version. The name was designed to rhyme with *s'hm* (as HENN., *Giants*, p. 55), where *p't* may be compared to expressions like *xwt'wt ZY p't'xš'w'nt* "kings and princes" (*MKG*, 435); SKJÆRVØ, 1995, p. 199 n. 32, draws attention to MP *Pādhusrō*, the brother of *Zarēr*.

p'tsyn > p'štsyn #877

p'wl's > pwlws #957

879. (*p'xw tnkrm* /*Baqu Täñrim*/ f.: **B** N(M), *p'xw tnkrm*: *BL*, C26. — **P** A princess in Turfan. — **D** Turkic, for *t(ä)ñrim* “lady” see s.v. *'smyš tnkrym* (#28); *baqu* is “hill, mountain”, cf. under *'yl t'γ*, #237.)

p'y nry > *nry* #817

[*†p'yknδc* (as HARMATTA, 1994, p. 439) – read *'(γ)tk* “has came” (*UII*, No. 228).]

880. *p'zn xwt'w* /*Pāzən xutāw*/ m.: **B** B, *ZK p'zn [xwt'w pwtystβ]*: *Dhu.*, 8; *ZK p'zn | xwt'w pwtystβ*: *Dhu.*, 50-51; *ZK p'zn xwt'w pwtystβ*: *Dhu.*, 221; *k'w p'zn xwt'w pwtystβ*: *Dhu.*, 68; *k'w p'zn xwt'w pwtstβ*: *Dhu.*, 235; *'wyn p'zny xwt'w pwtystβ | ZK ʔn'kH*: *Dhu.*, 73-4 (obl.); *ZKw p'zn xwt'w pwtstβy*: *Dhu.*, 84; *'myn p'zn xwt'w pwtstβy | mz'yx pr'ynpy ʔn'kH 'sty*: *Dhu.*, 85-6. — **P** Bodhisattva, an interlocutor in the *Dhūta-sūtra*. — **D** “Lord of the Mind”, translation of *Cittarājā*.

Dhu., 16 has *p'zn xwt'w* as a common term *cittarājā* “the mind, the will, the directing or controlling mind, the functioning mind as a whole, distinct from its qualities” (*BSTBL*, ii, 40, No. 9, citing SOOTHILL, HODOUS, 1937, 151a).

881. *pδ'r* /*ʔ*/ m.: **B** N, *pδ('r)* (*ʔ*): *UII*, No. 303 (36: 87); cf. *Fbs. Sh.*, p. 214. — **P** A visitor to Shatial. — **D** Unclear; cf. following and *prδ'rc* (if *pyδ'rc*, #894).

Hardly related to CS *pδ(δ)* *r* “to nourish, to sustain”, which comes from OIr. **pati-dāra*:- one does not expect the development of *tδ* into *δδ* at such an early date. Or from **upa-dāra*-, **apa-dāra*-?

882. *pδ'r●●* /*ʔ*/ m.: **B** N, *pδ'r●●*: *UII*, No. 133C (Rock 31A:1 apud *UII*, and 62:1 in *Fbs. Sh.*, p. 271). — **P** A visitor to Shatial. — **D** Unclear. Cf. *pδ'r* (#881), *βxtpyδ'r* (#338), *prδ'rc* (if *pyδ'rc*, #894). One can also read *wδ'r●●*, as SIMS-W., *UII*, No. 133C.

If the latter reading is correct, cf. *Wiḍār*, a Medieval region near Samarkand (for etymology see *ILAST*, p. 138-9), or Bct. *Οιλαργαβο*, if this name of an estate is formed (by means of the suffix *-γαβο*) from PN **Οιλαρ*:- cf. also Av. *vīdār*- “to support”, OP PN *Vidarna*, Chor. *wδry* “to lean on”, see CHEUNG, *EDIV*, p. 57-59.

883. *pδ'yš* /*Padēš*/ m.: **B** N, *ZY ZKn pδ'y-š | 'δwy w'ry-'k*: Muγ, Nov.1 R28-29 (*SDGM*, III, p. 37). — **P** The recipient of two lambskins (*ʔ*,

w'ry'k). — **D** BOGOL., SMIR. (p. 96) compare it to *pδ'yš* “to show, to appear” (as a root noun?), cf. maybe *nrδys* (#812), *ršndys* (#1018)?

884. (*pk'β'm, pk'β'n* /*Bagavām?*/ m.: **B** B, 'xw *pk'β'm* 'skw'z: TSP, 5, 2; ZNH *pk'β'm*: TSP, 6, 37; *pk'β'n*: TSP, 7, 220 (Skt. invocation); (*r*)*ty nwkr* *pk'β'm*: *Bhaiṣ.*, 7; 'myn *pk'β'm* 'rwr'n mwck' 'pkyn'k | 'rδ'yp' xwt'w m'yδ'γty: *Bhaiṣ.*, 9-10 (cf. 'rwr'n mwck' 'pkyn'k 'rδ'yp'k xwt'w #146). — **P** An epithet of the Buddha Śākyamuni and other Buddhas; not a PN in the proper sense. — **D** Skt. *bhagavant-*, nom. *Bhagavān*, “the divine or adorable one”.

S *m* for Skt. final *n* is explained through Chinese mediation, *Bojiāfan* (薄迦梵, EMCh. *bak-kia-buam^h*), see SIMS-W., *Indian elements*, p. 138; cf. YOSH., *Bodh.*, p. 332 n. 7.)

885. (*pk'ws* /*Bakus?*/ m.: **B** N(M), (*p*)*k'ws cps'r cw xwpw*: Ch/So 20230+SI K/21 4161, R, apud *Mlr. Hss. I*, 332; *βnty mrty pk'w(s)*[: Ch/So 20230+SI K/21 4161, V1, apud *Mlr. Hss. I*, 332. — **P** The author (?) of a letter sent to Čīnāñkaθ (Turfan). — **D** SUND. apud *Mlr. Hss. I* considers the name to be a S rendering of *Bacchus* (Syr. *bkws*, cf. *bkws*, #293).

Ch/So 20230 V1, according to *DTA* can be read as *pk'w(r)*, and I explained it as Pacorus (an Iranian name possibly attested in S as well, cf. following, *pwkr z'tk*, #955, ●●*kwr*, #1612) in LURJE, 2008 c, col. 773. At that time, however, I did not have access to an image of the recto side. Thanks to the kindness of Christiane RECK, I had the possibility to examine the photo and to realize that the last letter must be *s*. The first letter, however, is far from being a perfect S *p*, but looks more like *w*, so one can read it as *wy- 'ws* (#1375). In this case, the names on R and V should be separated from one another. The name *Bacchus* was frequent enough among the Christians of Central Asia and China between Tang and Yuan times, see FRANKE, 1998, p. 317-318.)

886. *pkwr šw* /*Pakur-?*/ m.: **B** N(A), *p-k-w-r š-w*: coin, *NPIN*, p. 288, No. 1250. — **P** A ruler of Samarkand, 1st—3rd century? — **D** Pacorus + ?; cf. *pwkr z'tk* (#955).

887. (*pmbw* /*Pambōl*/ m.: **B** C, *m't ywt(r qy n)* 'm'z *pmbw* | [*ptry*]: C2, *94 R12-13. — **P** Pambo, an Egyptian hermit (4th century). — **D** Syr. *pmbw*, *pnbw* /*Pambōl*.)

888. *pnbg* /?/ m.: **B** N(A), *M(?) -R- ' -Y p-n-b-g* (?): coin, *NPIN*, p. 275, No. 1228, 1229. — **P** A ruler (?) who issued imitations of Euthydemus' coins in Buxārā (?), between 2nd century BCE and 1st century CE. — **D** Unclear.

HENN. (*Mittelir.*, p. 26) transliterated *MLK' twhr* “ruler of Tochari”, ZEIMAL (1983b, p. 253) read the first word as *MR'Y*, see now NAYMARK, 2008, p. 66 with n. 59. One can see also *MLK' x-w-β-(w)*, with an unusual spelling of *S xwβw* “ruler (< OIr. *xva-bāva-)”

889. (*pntyws pyl'tws* /Pontiyos Pīlatos/ m.: **B** N(C), [*pr*] | *pntyws pyl'tws* *myδt*: *Credo*, V9-10. — **P** Pontius Pilate. — **D** Syr. *pntyws pyl'tws* /Pontīos Pīlatos/, from Latin, cf. MMP *pyltys*, *pyl'tys*.)

890. (*pr'pt* /Prāpt/ m.: **B** B, *pr'pt* | *pwtystβ*: *TSP*, 5, 94-5. — **P** A Bodhisattva. — **D** Not recognized in *TSP*; probably a shortening of *Bodhisattva Mahāsthāmaprāpta* “(The one who) reached a great place/power” (thus HENN., *STP*, p. 730) or *Bodhisattva Pratisaṃvitprāpta* “the one who reached a garment”.)

†pr's > p'rs #873

891. *pr'wt* /Frōt?/ m.: **B** N, *kw pr'wt*: *Afr. document*, 3, *Dok. Sam.*, p. 55-56; *Trois documents*, p. 197; cf. LIV., *SÉSAS*, p. 342-345. — **P** A person in the deed of “Lion”. — **D** Probably a shortening of name similar to *'prwtβntk*, *pr'wtβntk* (#119). GRENET (op. cit., p. 198) and LIV. (p. 345) tentatively take it as a toponym; cf. also *py'wt* (#972).

pr'wtβntk > 'prwtβntk #119: 2

892. (*pr'wxy* /?/ m.: **B** B, *ZK δyβty kp'y xwt'w 'krty* | *pr'wxy n'm*: *TSP*, 2, 192-3. — **P** A king (once, a leader of fishes); see *βyr'wr'y* (#349) for further details. — **D** HENN. (*STP*, p. 717) proposed to understand it as a common noun, corruption of Skt. *purohita* “a family priest” (cf. now YOSH., 2009a, p. 311). In any case, it might be an Indian Buddhist name or common noun, maybe also *Proha*, “Wise”? In the place of *pr'wxy* the Chinese Avadāna has the Prime minister of *Virūḍhaka*, the Brahmin called “Bad language”. WMIr. *farraxw*, *farrux* (cf. *frwx'n*, #309; *prwx'n 'z'δ*, #925) would be a less likely interpretation.)

893. (*prβr'c* /Pravārāj/ m.: **B** B, [*prβr'c pwtly p[rm]*: *TSP*, 8, 1. — **P** A Buddha in an invocation, see *pyš'ckwr βyr'wr prβr'c pwtly* (#989). — **D** Skt. *prabhārājā*, lit. “shining king”; BENV.'s reading *prβr'k* is corrected by SIMS-W., *SFBL*, p. 51-52; see further under *pyš'ckwr βyr'wr prβr'c pwtly* (#989). Note Skt. intervocalic *bh* rendered with *S β* (a prakritism?).)

894. *prδ'rc* /*Parδārič, Fraδārič, Piδārič?*/ m.: **B** N, ZNHZY *pty'δ cn prδ'rc xypδ XX XX XX δrxm'k*: HENN. apud FRYE, 1953, p. 233-4 (= p. 152-3); HENN., *Mittelir.*, p. 53; SSNSS, No. 19, p. 172 (*VS*, XLI, 71). — **P** An owner of a silver bowl. — **D** Unclear; possibly to OIr. **para-/fra-dāra-* with a hypocoristic (or adjectival) suffix. Cf. S *prδr-* “to endeavour”; Yazgh. *perδar* “to retain”; Oss. *lædæryn* “to understand, be conscious”, OInd. *pradhārana* “concentrating” or finally Shughni *parδīr* “wall, fence” (*ÉSIJa*, II, p. 335 ff.). Cf. Pont. Ir. *Φαλαρανας* (TOKHTASJEV, Fc., p. 329).

During the autopsy of the bowl I noticed that the name can be read without problems as *pyδ'rc*. If so, it could be a hypocoristic of a short name retrenched from *βxtpyδr* (#338) or alike, cf. also *pδ'r(-)*, #881-882.

pryt'z > pršt'z #918

895. *prk'βt'k, prkβt'k, †prkβtk* /*Parkavdak, Frakavdak?*/ m.: **B** N, ZY ZKn *prk'βt'k ctβ'r*: Muγ, A-5, 21 (*SDGM*, II, p. 181, cf. *SÉSAS*, p. 215; *SDGM*, III, p. 51); Z(Y) *prkβt'k ''(st) [..?] kw prm'nδ'r s'r 'y-w 'z-yH*: Muγ, B-1, L10 (*SDGM*, III, 44, wrongly *prkβtk*). — **P** A recipient of dark-blue water-skins (or spears, 'zyH) for the framānδār; a recipient of 4 drachmae. — **D** Acc. to BOGOL., SMIR., p. 97, a nickname or a designation of profession, from *prk'p-* “to split”. I am, however, unaware of this prefixed verb in Sogdian (unlike the simplex *k'β-/kβt*).

Cf, however, NP *parkāviš* “the pruning of trees” or Oss. *rægafæn kænyn* (from **fra-kāf-*) “to quarrel, to offend, to look for a fight”, cf. *EDIV*, p. 234-5.

†prkr'k > prt'k #921

896. *prn* /*Farn*/ m.: **B1** N, *prn* ZK |J(- - - k): *UII*, No. 281 (36: 65); cf. *Fbs. Sh.*, p. 211; *prn* ZK c: *UI2*, No. 422 (40:15); cf. *Fbs. Sh.*, p. 243; maybe, *prynkc* (?); *p(rn)*: *UI2*, No. 668 (Dadam Das, Addenda, 62:6, cf. *Fbs. DD*, p. 139). — **P1** A visitor to Shatīal, Dadam Das. — **B2** N, *p(rn)* (?) *wyrγ''(m)c*: *UI2*, No. 631 (Dadam Das, 32:6, cf. *Fbs. DD*, p. 100). — **P2** A visitor to Dadam Das, son (?) of *wyrγ''mc* (#1380: 1); reading unsure. In view of *UII*, No. 9, maybe to be reconstructed *p(rn){c}* (#907: 1); or do the two words represent two different inscriptions? — **D** “Glory” (a short-name derived from some compound?). On the wide range of meanings of S /*farn*/ see PROVASI, 2003.

Cf. *Phaṇa* in the Brāhmī inscriptions of Oshibat, the Chinese rendering *Fen* (忿, EMCh. *p^hun^h*, IKEDA, 1965, p. 63). This reading was introduced by HUMB., *SIF*, for No. 43b (=281) while in 31b (=422) apart from reading *prn ZK c*, he proposes *prznkc* as well.

897. *prn''yt, prn'yt* /*Farnāyat*/ m.: **B1** N(A), 'YKZYm *pryšt* | *cntry s'r s'yr'k* 'PZY *prn''yt*[t]: AL2 (2), R31-32. — **P1** A trader in “Inner China”, companion of *s'yr'k* (#1060). — **B2** N, *ptryst ZK* | *prn''yt* | BRY: UI2, No. 611 (Dadam Das, 22:1; cf. *Fbs. DD*, p. 94). — **P2** Father of *ptryst* (#947). — **B3** N, - - - - | *prn'yt*: UII, No. 293 (36: 77); cf. *Fbs. Sh.*, p. 213. — **P3** Father (?) of a visitor to Shatial. — **B4** N, *prn'yt*: UII, No. 314 (36: 98); cf. *Fbs. Sh.*, p. 216. — **P4** A visitor to Shatial; HUMB., *SIF*, has here *p(c●)'γ●●*. — **D** “Fortune-has-come”; the same construction (of a *Satzname* type) appears in such names as *pry''yt* (#926), ''*ytprn* (#8), *šyr''yt* (#1189), *Yānāyaḍa* “Boon-has-come”, the name of a “Sogdian” (*Sudana*) in a Tumshuqese text (HENN., 1936a, p. 13, n. 4).

The name *yzd'md* “god-has-come” (MN, 189; 214) can be a MP calque of a S name of this type. Bct. PN *Φαρβοαγαδο* is particularly close to the form under discussion and, in view of internal *-rn-* being preserved, can be considered a S borrowing.

898. *prn'k, prn'kk* /*Farnak*/ m.: **B1** N, *prn'(kk)*: UII, No. 162 (34: 48); cf. *Fbs. Sh.*, p. 185. One can also read *ps'(kk)* (cf. #936-37); *prn'k*: UI2, No. 422 (40:14); cf. *Fbs. Sh.*, p. 243; the inscription is preceded by a sign which could be *n/z* or *w*, but is possibly not a letter at all (UI2, p. 13). — **P1** A visitor to Shatial. — **B2** N, '*prwtβntk* | *ZK prn'kk* BRY: UI2, No. 614 (Dadam Das, 22:4; cf. *Fbs. DD*, p. 94). — **P2** Father of '*prwtβntk* (#119: 1). — **D** S *prn* “glory” with a hypocoristic suffix. Cf. the Chinese rendering *Funa* (拂那, EMCh. *p'juət-nā*, YOSH., *PNSChS*).

899. *prn'kc* /*Farnakič?*/ m.: **B** N, *rtȳ prn'kc pr-'w 'skw-'z*: Muγ, Nov. 6, 14 (SDGM, II, 186, cf. *SÉSAS*, p. 224; SDGM, III, p. 49); *ZKw prn'kc*: Muγ, A-4, V16 (SDGM, III, 60). — **P** A witness? — **D** S *prn* “glory” with two hypocoristic suffixes.

FREIMAN read *prn'βr*, and LIV. takes it as *pr'ykk* “remainder” (both for Nov. 6). I cannot see *prn'kc* on the photo of the document A4.

prn'kk > prn'k #898

900. *prn'ncH* /*Farnānj*/ f.?: **B** N, *βyrn prn'ncH*: *Chilhujra*, 1, R2, p. 80; *pr prn'ncH* | *prm'nH*: V1-2. — **P** The recipient of brushwood. — **D** Fem. adjective from *prn* “glory”.

LIV. (op. cit., p. 87, cf. *SÉSAS*, p. 295) transliterates the name as *prn'rch* “(he who) reached glory”, from OIr. **ar-* “to reach”; however, the final *-H* indicates that we have here a female name; paleographically, *prn'ncH* is no less possible while *-nc* is a common fem. suffix, see e.g. *nws'ncH* (#82); *GMS*, §1043 ff.; cf. *Pyšn'm'k*, p. 239 n. 51.

***prn'rcH* > *prn'ncH* #900**

901. *prn'sp* /*Farnasp*/ m.: **B** N(A), *'HRZYM pt(š)kw't prn'sp ZK*[: L.M.II.ii. 09 = Or. 8212, R7; *'HRZYM prn'(s)p m'δ wɣtw-δ'rt*: LM.II.ii.09 = Or_8212_(1823), apud *SC*, 370, R12. — **P** A person in a letter. — **D** “Glory-horse”, a common Iranian name (*Φαρνάσπης* by Herodot, etc); this name from the unpublished letter in the ancient script is quoted by SIMS-W., *UI2*, p. 43, 63.

902. *prn'yk* /*Farnīk*?/ m.: **B** N(A), *'D βɣw xwt'w pr(n)'yk*: *AL7*, 1. — **P** The addressee of a letter. — **D** S *prn* “glory” with a suffix.

Reading follows that of SIMS-W., *Greeting*, p. 178; REI. had *prs'yk*; in *SC*, No. 368 an alternative reading *prs'yk* is given in a note. However, I would prefer a transliteration *prn'yk* (interestingly, in this text *yodh* seems never to be attached to a following letter); see *prn'k(k)*, #898.

903. *prn'ys*, *prn'yws* /*Farnāyus*/ m.: **B1** N, *prn'ys* | *ZK sryδ(β')r*: *UI2*, No. 521 (53:27); cf. *Fbs. Sh.*, p. 262; less likely, *wrn'ys*. — **P1** A visitor to Shatial, son (?) of *sryδβ'r* (#1100). — **B2** N, *prn'ys* | *šyr'yw(s)*: *UI2*, No. 642 (Dadam Das, 48:42, cf. *Fbs. DD*, p. 119). — **P2** A visitor to Dadam-Das, , son (?) of *šyr'yws* (#1190: 2). — **B3** N, *p'(rs)'k* | (*ZK*) *prn'(ys mr)'c*: *UI2*, No. 556 (Shatial III, 16); cf. *Fbs. Sh.*, p. 299 (under 145: 7). — **P3** Father (?) of *p'rs'k* (#874). — **B4** N, *prn'y(s)*: *UI2*, No. 539A (103:2); cf. *Fbs. Sh.*, p. 273 maybe, *prn'y(ws)*. — **P4** A visitor to Shatial. — **B5** N, *prn'yws*: *UI2*, No. 530 (54:26); cf. *Fbs. Sh.*, p. 267. — **P5** A visitor to Shatial. — **D** “Glory-to-come, coming glory”, cf. *prn'y't* (#897), *'ytprn* (#8), *šyr'y(w)s* (#1190) and SIMS-W., *UI2*, p. 39, for etymology.

904. *prn βɣy* /*Farnvay*?/ m.: **B1** N, *prn βɣy*: coin, SMIR., *Sv. Kat.*, No. 1374-1375, p. 314-315; Table XXXIV; LXXXVI-LXXXVII. — **P1** A ruler (?) in the Buxārā oasis, around 6th – 7th century. — **B2** N, *prn βɣy (●●)*: coin,

SMIR., *Sv. Kat.*, No. 1434, p. 336-337; Table XXXVII; LXXXVIII. — **P2** A ruler (?) in Farghāna (?), around 6th-7th century. — **B3** N, *prn* | *βγγ*: coin, SMIR., *Sv. Kat.*, No. 1472-1476, p. 348-352; Table XXXIX; cf. BARATOVA, 1999, p. 243. — **P3** A ruler (?) somewhere in Transoxiana. — **B4** N, *prn* | *βγγ*: inscr. on a golden seal, photo BELENICKIJ, 1968, pl. 75; p. 244 (*prn* is written in reverse order), ed. LIV., *Sānak*, p. 48; cf. SIMS-W., *Seals and Sealings*, p. 313. — **P4** The owner (?) of a golden seal with an elephant design (6th-7th century) in the Hermitage collection. — **D S** *prn* “glory” and *βγ(y)* “god” Not necessarily a name in each and every case, since both elements often appear on Sogdian coin legends separately; moreover they are never written as a single word.

It is surely not a name in *prn βγγ x'γ'n* (*Cat. Chach*, No. 312-319), hardly in *prn* | *βγγ* | *δ'r/n'r* (*Sv. Kat.*, No. 1480, p. 356-357; Table XXXIX; BARATOVA, 1999, p. 244; ISKHAQOV, 2008, p. 195 reads *prn βγγ nny*). Does the name in the Chinese rendering *Fenbi* (忿鼻, EMCh. *p^hun^h-bji^h*, IKEDA, 1965, p. 63) belong here too? IPth. and MP PN *prnbg*, Ochor. *prnβγ'wk* can be explained in various ways (SCHMITT, 1998, p. 191; LIV., 1984, p. 268, 24).

905. *prn βry* /Farn βarē/ m.: B N, *prn* | *βr(y)*: SIMS-W., *Seals and Sealings*, p. 313-314, pl. 29. — **P** The owner of a seal, c. 8th century CE. — **D** “Bringing fortune”: alternatively, read *prn βrc*, feminine of the same compound, or semi-ideographical *prn BRY* “son (of) glory”, as SIMS-W., loc. Cit (for this reading cf. *βγ'n BRY*, #277, on a seal of earlier date).

906. *prnβjyrt* > ●● | *yrt* #1673

907. *prnc* /Farnič/ m.: B1 N, *prnc* | *ZK* | *wyrγ'mc*: *UII*, No. 9 (5: 32); cf. *Fbs. Sh.*, p. 127. — **P1** A visitor to Shatial, son (?) of *wyrγ'mc* (#1380: 1); maybe the same person as *p(rn){c}* in No. 631 (see s.v. *prn* #896: 2). — **B2** N, *wn'yptβntk* | *ZK prnc*: *UII*, No. 34 (20: 4); cf. *Fbs. Sh.*, p. 142; *wn'yptyβntk* | *ZK* | *prnc* (?) *BRY*: *UII*, No. 94 (31: 65); cf. *Fbs. Sh.*, p. 166; *wn'yptβntk ZK prnc BRY*: *UII*, No. 125 (31: 96); cf. *Fbs. Sh.*, p. 170. — **P2** Father of *wn'yptβntk* (#1318). — **B3** N, *p(rnc)* (?) *ZK* | *kw(n)t BRY*: *UII*, No. 119 (31: 90); cf. *Fbs. Sh.*, p. 169 “The first words in each line are partly obscured by the (presumably later) inscriptions 31:86 (=No. 115 – PL) and 31:88 (=No. 117)”, as SIMS-W., *UII*, p. 17.; *prnc*: *UII*, No. 120 (31: 91); cf. *Fbs. Sh.*, p. 169; *prnc ZK kwnt BRY*: *UI2*, No. 600 (Oshibat, 21:6, cf. *Fbs. Oshibat*, p. 85). — **P3** A visitor to Shatial and Oshibat, son of *kwnt* (#587: 3). Reading by HUMB., *SIF*, No. 70a (No. 120). — **B4** N, *p(r)[nc ZK (?)]* |

δrw'(sp)/βntk: UII, No. 258 (36: 42) cf. *Fbs. Sh.*, p. 208 Reading in No. 258 is quite uncertain; *prnc ZK* | *δrw'spβntk* | *BRY: UII*, No. 366 (39: 61); cf. *Fbs. Sh.*, p. 231. — **P4** A visitor to Shatial, son of *δrw'spβntk* (#438: 2); No. 336 read already by HUMB., *SIF*, under No. 124c. — **B5** N, *δxz'tk ZK prnc: UII*, No. 297 (36: 81); cf. *Fbs. Sh.*, p. 213. — **P5** Father (?) of *δxz'tk* (#460). — **B6** N, *cn pr(?)nc* | *III C X: SSNSS*, No. 24, p. 173; *VS*, XIV, 36. — **P6** The owner of a silver bowl. — **D** Hypocoristic to *prn* “glory”, as IPth. *prnyš* (SCHMITT, 1998, p. 186). Cf. the Chinese rendering Cao *Bunazhe* (不那遮, EMCh. *pāt-na'-teia*, see RONG, 2009, p. 412).

908. *prnmyδn* /Farnmēθan/ m.: **B1** N, *prnmyδn nny'k: UII*, No. 74 (31: 45); cf. *Fbs. Sh.*, p. 164. — **P1** A visitor to Shatial, son (?) of *nny'k* (#786: 3). — **B2** N, *prnmy(δn)* | *prnmyw: UII*, No. 80 (31: 51); cf. *Fbs. Sh.*, p. 164. — **P2** A visitor to Shatial, son (?) of *prnmyw* (#909). Note the parallelism of the father's (*prnmyw*) and the son's names. — **D** Probably from a place-name, “Glory-settlement”, cf. *prn/ 'myδncH 'yncH* “woman from Farnmēθan” in Muṣ, A-5, 13 (*SDGM*, II, p. 181, cf. *SÉSAS*, p. 215; III, p. 51), later *Farmētan* in Δaryām district, cf. also *smyδnc* (#1078); if a PN in a primary function, “repository of glory”.

Cf. Elam. *Zitramesana* (as well as ZMP *Cihrōmēhan*, Dēnkart, 7, 8, 44) for OIr. **çiθra-maiθana-* (SIMS-W., *UI2*, p. 64). Cf. in Chinese records *Alanmi* (阿濫誼 or 阿密, EMCh. *ʔa-lam^h-mjit/mit*) applied both for the place-name *Rāmēθan* (ancient capital of the Buxārā oasis) and for a ruler of Āmul on the Oxus (CHAVANNES, 1903, p. 137 n. 1). See under *pxw'r* #969 for place-names in the function of PNs in S.

909. *prnmyw* /Farnmēw/ m.: **B** N, *prnmy(δn)* | *prnmyw: UII*, No. 80 (31: 51); cf. *Fbs. Sh.*, p. 164. — **P** Father (?) of *prnmyδn* (#908: 2). SIMS-W. remarks (*UII*, p. 16) that the second part of the name was written twice, unsuccessfully upwards, *prn(m)y(δ)* and successfully below. — **D** “Glory-tiger”, cf. *myw* (#738); note the parallelism with his son's name *prnmyδn* (#908).

910. *prnxwnt* /Farnxund/ m.: **B1** N(A), *prnxwnt ZY* | *'xšnyβnt: AL1* (2), R5-6; *'HRZY prnxwnt m'δ* | *m'δ w'βt: R6-7*; *[k]δZYm pytδ'r* | *'k(')w prnxwnt: AL3*, R8-9; *'HRZY prnxwnt m'δ w'βt: AL3*, R10; *prn(x)wnty* | *[:]* (obl.) *AL3*, R 13-14; *j(pr)n(x)w(nt)* (*'*)*pr'št: AL3*, R33; *prw prnxwnt* | *p'(r)H: AL3*, 35. — **P1** A person in *δrw'n* (Dunhuang), who had some unidentified position (*'xšnyβnt*) in relation to *nnyδt* (#789) and *mywn'yH* (#741). — **B2** N(A), *(p)yšt MN* (*x*)*[y](p)δ βntk prnxwnt: AL6*, R2. — **P2** A trader. The

possibility that this *prnxwnt* is the same person as that of *AL1* and *AL3* (#910: 1), which was expressed by DE LA VAISSIÈRE (*HMS*, II, 55-6) is dismissed by SIMS-W. (*AL1*, p. 186), on the basis of the fact that Farnxund “runs away” in *AL3*, R33. — **B3** N, *MN* šyr | βxc ZY 'stnps'r'k cnn prnxw | nt *BRYN*: Muγ, B-8, R7-9 (*SDGM*, II, p. 47, cf. *SÉSAS*, p. 52; SMIR., *Ocherki*, p. 108; GERSH., *Frog-plain*, p. 196; GRENET, *Pratiques*, p. 314; cf. SIMS-W., *UI2*, p. 36, for *BRYN*). — **P3** Father of šyrβxc (#1193) and 'stnpsr'k (#173). — **B4** N, (p)[rn]xwnt xw[] | ZK γ'[tk]: *UI2*, No. 428 (40:20); cf. *Fbs. Sh.*, p. 244; HUMB. (*SIF*, No. 34b) and SIMS-W. transliterate the name as []xwnt; the latter (*UI2*, p.13) tells us that the name may be complete or that one or two initial letters may have been deleted by a crack in the rock. However, I see the “head” of a pe (less likely, wāw or beth) to the right of the crack, just above (z) of ZK in the following line. — **P4** A visitor to Shatial, who possessed the title γ'tk (see under 'δ'k, #5). His inscription follows that of *rywprn* (#1052; inscr. 427, written in the same hand), also a γ'tk. — **D** “Glorious”, as BS *prnxwnt*(')k, MS *frnxwndyy*.

For a common noun with -k corresponding to a PN without suffix see *UI2*, p. 37, cf. *wn'nt* (#1314) and *cytβntk* (#408) for an opposite derivation; *prnxwnty* is hardly *Qutluy* (the Uyghur kaghan) in *DTS*, G9, pace HENN., *BBB*, p. 91, n. A11. For **farnaxvant-* used often as a name among Iranians, see SCHMITT, 2006, p. 203-204; 1998, p. 179; WEBER, *ZSP*, p. 195 n. 18.

911. prnxwntk /*Farnxunde*/ m.: **B1** N, *prnxwntk* Z(K) | δ't(')[yk]: *UII*, No. 211 (34: 97); cf. *Fbs. Sh.*, p. 191. — **P1** A visitor to Shatial, son (?) of δ't'yk (#419: 1). — **B2** N, *pr(n)xw(nt)k* ' Z(K) t•trw(δ) (?) | - - - -: *UI2*, No. 661 (Hunza-Haldeikish). — **P2** A visitor to Hunza-Haldeikish, son (?) of t•trwδ (#1299). — **D** “Glorious”; cf. also *p'r'yz prnxwntk* (#870).

†prnwnt > βγnw'k #280

912. prny'n /*Farnyān*/ m.: **B1** N, ZY š'(w)c (Z)K prny-'n | *BRY*: Muγ, B-8, V2-3 (*SDGM*, II, p. 47, cf. *SÉSAS*, p. %"; SMIR., *Ocherki*, p. 108; GRENET, *Pratiques*, p. 314). — **P1** Father of š'wc (#1158). — **B2** N(M), *ky L' pyr't prny'(n)* | s'r | pδs': Ch/So 20000, verso 2-4, ed. HENN., *Tales*, J, p. 482 (=186), corr. YOSH., *First Fruits*, p. 84. — **P2** A person in a Manichean colophon. — **D** “Boon of Glory”, cf. *y'nprn* (#1496), WEBER, *ZSP*, p. 201, No. 30; cf. also *wrzy'n* (#1345).

913. *prnyn* /*Farnēn*/ m.: **B** N, (*s*)*nk* | *myδk(n)* | *prnyn*: *UI2*, No. 518 (53:24); cf. *Fbs. Sh.*, p. 262. — **P** A visitor to Shatial, companion of *myδkn* and *snk* (#726: 2; #1081: 3; or father of *snk*, grandfather of *myδkn*). — **D** “Glory” with a suffix, whether hypocoristic, (pro)patronymic or adjectival (as “standard” S -’yn’k, see *GMS*, §1052 ff.). Less likely, *prnyk*, which can be explained as an adjective in -yk, as *SIMS-W.*, *UI2*, p. 17, see *prn’yk* (#902).

914. *prnyn’kk* /*Farnēnak*/ m.: **B** N, *prnyn’(kk)*: *UII*, No. 183 (34: 69); cf. *Fbs. Sh.*, p. 188. — **P** A visitor to Shatial. — **D** S -yn’k is a hypocoristic, (pro)patronymic or adjectival suffix, attached to *prn*. The final -kk is uncertain; *HUMB.*, *SIF*, No. 50a, has *przyn*.

915. *prnywst* /*Farnyust*/ m.: **B** N, *p(r)nywst*: *UII*, No. 146 (34: 32); cf. *Fbs. Sh.*, p. 183. — **P** A visitor to Shatial. — **D** The second part of this name, -ywst, is compared with Khot. PPP *justa-* < **yusta-* from the root *juv-* “to fight” < **yudya-* (*SIMS-W.*, *UI2*, p. 64), cf. *ywδ’xšytk* (#1529), **spywδ* (#169), *ywδk’n* (#1530). The general meaning of this name can be “he who fought with glory”. *HUMB.*, *SIF*, No. 55, has *wrz’w*/. One can suppose that traces of the final letter coincide with a Brāhmī inscription (*SIMS-W.*, *UII*, No. 146).

916. *prn●*, *prn* /*Farn-?*/ m.: **B1** N, *pr(n●)*/: *UII*, No. 399 (39: 94); cf. *Fbs. Sh.*, p. 236. — **P1** A visitor to Shatial. — **B2** N(M), **yny pwstk ’z-w prn*[- *ywγtym*]: *Ch/So* 2053, V1, ed. YOSH., *First Fruits*, p. 84. — **P2** A person in a Manichean colophon. — **D** “Glory” + ?

prs’yk > *prn’yk* #902

917. (*prsn’yey*, *prsn’yew* /*Prasənēji?*/ m.: **B B, *xw prsn’yey xwt’w*: *Pj.*, *STii*, 9, 7-8; **kw prsn’yey xwt’w*: *Pj.*, 11; *p(rs)n’y-cw MLK*’: *So* 18240, II, 7 apud YOSH., *Bodh.*, p. 338. — **P** The king of Kośala, interlocutor of the Buddha. — **D** From Skt. *Prasenajit* “one who defeats a head of an army”; however, the Sogdian rendering does not seem regular.**

One can think of a Prakritic mediation (cf. Pāli *Pasenadi*), or of a Chinese one: *Beixianni* (卑先匿, EMCh. *pjiδ/pji-sen-nrik*), *Bosini* (波斯匿, *pa-siə/si-nrik*), *Boluoxinateduo* (鉢邏犀那特多, *pat-la^h-sej-na^h-dək-ta*); *Bocisi* (波刺斯, *pa-ts^hiə^h/ts^hi^h/ts^hiajk*), Tocharian A *Prasenaji*, B *Prasenaci*, OTu. (in Brāhmī) *Pra-se-na-ji*.)

918. (*prsp'k* /*Bars-bäg?*/ m.: **B** N(C), *prsp'k nsty m't*: DTS, G14, a variant reading for *p'šp'k* “fasting” is proposed in the commentary, p. 73. — **P** An authority in Ganzhou? — **D** If a name (and not the common noun *p'šp'k*), OTu. *Bars-bäg* “Panther-bäg”, as DTS, p. 73 (both *bars* and *bäg* are well attested in the documents from Gansu of the same time).)

919. *prsyh* /*Parsih, Parsihā?*/ m.: **B** C, unpublished, C3, apud HANSEN, 1968, p. 98-99; SUND., *Brs. Kg.*, p. 97-98. — **P** Brother of *byrw*, who was sent by *Ḥajjaḥ* /*ḥcyc*/ to rule over the foreign town *'rġn* (*Arrajān*, as SUND., op. cit.); unidentified. — **D** Unclear. Prof. SIMS-WILLIAMS kindly pointed to me out that this character appears in a Syriac version of the “Life of John of Dailam” in the form *Prsgy'* (BROCK, 1981-2, p. 170).

920. *pršt'z* /*Paraštāz?*/ m.: **B** N, ZY MN *pršt'z γrβ nm'cyw*: Muγ, Б-7, 7 (*SDGM*, II, p. 172, cf. *SÉSAS*, p. 207; *SDGM*, III, p. 84). — **P** A companion of the prince of *Martuškat?* — **D** Unclear. BOGOL., SMIR. understand this phrase as “from (those, who) worked”, an *-z* imperfect of *pršt'y* “to fulfil”. However, in this case the syntax seems untypical for Sogdian. GERSH. (*Advice*, p. 88 n. 32) reads *pryt'z* and explains it as “rid (= free) of greed”. LIV. supposes that *pršt'z* (*pryt'z*, *p'št'z*) is a PN. The final element of such a name could derive from **āz-* “to lead, move” as S *nw'z* “sailor”, Khot. *hīnāysa-* “general” (BOGOL., SMIR., *SDGM*, III, p. 85), cf. *'z'kk* (#41). Then the first element would be *pršt*, a PPP “escaped, fled”, hence “(the one who) leads runaways”, cf. *'prštk* (#117; *UI2*, p. 41), *kwr'k* (#590)?

921. *prt'k* /*Fratak?*/ m.: **B** N, ZY ZKn | (*p*)*r*(*t*?)*'k pnc*: Muγ, A-11, 6-7 (*SDGM*, II, p. 185, cf. *SÉSAS*, p. 220; *SDGM*, III, p. 54). — **P** The recipient of 5 drachmae. — **D** Unclear; BOGOL., SMIR. read [*pr*]*kr'k*, also as a PN. No etymology is given. In *SÉSAS*, p. 222, LIV. derives it from **Frātaka-*, as Elam. *pir-ra-ud-da-ik-ka*, see TAVERNIER, 2007, p. 182. On the photo I can see *zrt'k*, for *zyrt'k* “yellow” (? cf. *zyrt*, #1575), or *nyt'k*, *nrt'k*?

922. *prtmyw'c* /*Fatamiwāč*/ m.: **B1** N, *prtmyw('c)*: *UII*, No. 145 (34: 31); cf. *Fbs. Sh.*, p. 183. — **P1** A visitor to Shatial. — **B2** N, *snk ZK prtmyw'c* *BRY*: *UII*, No. 384 (39: 79); cf. *Fbs. Sh.*, p. 234. — **P2** Father of *snk* (#1081: 5); HUMB., *SIF*, No. 17i – *idem*. — **D** “First (*prtmy*) sent”, cf. *βxtw'c* (#339), as SIMS-W., *UI2*, p. 64; *'βim* (after #46?), *'prtmy'n* (#118), IPth. *prtm* (SCHMITT, 1998, p. 191).

923. *prtnc* /*Partanič?*/ m.: **B** N, ZY | 'y^wH *prtnc*: B-9, V5-6 (*SDGM*, II, p. 160, cf. *SĒSAS*, p. 187; *III*, p. 55). — **P** The recipient of a ruby. — **D** A *nisba* from *p'rtn*, the fief of *ryw'xšy'n* (#1048), as *BOGOL.*, *SMIR.*, *SDGM*, III, p. 97. Its equation with the later *Pārdān*, *Bārdān* on Magian river to the east of Panjakent (*SDGM*, II, p. 105) is difficult in view of the quantity of two vowels. The writing is relatively clear, but maybe *prt'c*, hardly *prtrc*.

924. *prtr'k* /*Fratarak?*/ m.: **B** N, (*ZY ms prtr*) 'k '(y)^wH 'z-y^H: Muḡ, B-1, L10 (*SDGM*, III, p. 44). — **P** The recipient of a water-skin (or spear, 'zy^H). — **D** The text is damaged, reading unsure. *BOGOL.*, *SMIR.* read *ywnsrk*, but *p* and *t* are clearly visible. This name, if my reading is correct, would be a hypocoristic to *prtr* “better”, cf. title *frataraka* in Achaemenid administration and Hellenistic Fārs, OChor. PNs *prtrk*, *prtrynk*, *LIV.*, 1984, p. 264? An alternative reading is *pnt'k* from *pnt* “close”, “relative”.

925. *prwx'n 'z'δ* /*Farruxān Āzād?*/ m.: **B** N(M), (*p*)*[rw](x'n 'z-')δ*: *MIK III 6251, 1 apud *Mlr. Hss. I*, No. *435. — **P** A name(?) in an unclear context. — **D** The transliteration apud *GULÁCSI*, 2001, is *γ(w -n)δ/y*, in *Mlr. Hss. I* RECK proposes (*xw...z-')δ* and mentions that *SUND.* reads *prwx'n 'z'δ*. This would be a *WMlr.* name “Noble son of Farraxw”, cf. *frwx'n* (#309).

926. *pry'yt* /*Friāyat*/ m.: **B** N, *pry' '(γ)t ZK 'sp'ncny BRY: UII*, No. 402 (39: 97); cf. *Fbs. Sh.*, p. 236. — **P** A visitor to Shatīal, son of 'sp'ncny (#159: 1). — **D** “Nice (did you) come”, cf. *šyr'yt* (#1189), *prn'yt* (#897). *HUMB.*, *SIF*, No. 22, 122a, has *pry'st*, corrected by *LIV.* (*ibid*, p. 227); *SIMS-W.* points out that *pry'xt* is also theoretically possible.

927. *pry'n'k* /*Friyāne?*/ m.: **B** N, *nyw(')kk [ZK (?)]* | *pry'n'k: UII*, No. 259 (36: 43) cf. *Fbs. Sh.*, p. 208. — **P** Father (?) of *nyw'kk* (#856: 2)? Or his clan-name? — **D** A (pro)-patronymic or family-name, at least in its origin. Cf. *ḫryn'k* (#312) and *Av.* family-name *Friiāna-*, *Pont. Ir. Φλιανος* (*ZGUSTA*, 1955, §242), *Elam. Pirrēna*, *Pirriyana* (*GERSH.*, *Amber*, p. 219).

pryḡwnk > *prywxz'k* #933

ḫpryk > *ḫtk'* after #1224

928. pryn'm'k /*Frināmak*/ m.: **B** N, *rt̃y 'βr MN 'sk'tryH pr̃y-n'm'k ZY 'spzy-wr ZY xwn ZY zwc 10+3 (k)[pc y?]/w*: Muγ, Б-14, 1 (*SDGM*, III, p. 35). — **P** A supplier of barley. — **D** “(He who has a) lovely name”; cf. *fryn'm* in the History of Samarkand (who is, however, a man of Balkh descent, TAFAZZOLI, *KQ II*, p. 5), cf. IPth. *šyrnm* (SCHMITT, 1998, p. 180); an identical PN in Turkish, *Adıgüzel* is mentioned by SCHIMMEL, 1995, p. 44.

929. prys'r'k /*Frisarak*/ m.: **B** N, *pr̃y(s')r'k*: *UII*, No. 252 (36: 36) cf. *Fbs. Sh.*, p. 207. — **P** A visitor to Shatial. — **D** “(He with a) nice head, nice commander(?)”, cf. *šyrs'r* (#1199).

930. pry swōr /*Frisōdar?*/ m.: **B** N, *'šknt || xwβ | pr̃y swōr (???)*: coin, SMIR., *Sv. Kat.*, No. 1450-51; *xwβ pr̃y swōr (???)*: No. 1452-1471; p. 343-349; Table LXXIX, cf. www.zeno.ru, No. 20066; 18769; http://www.sogdcoins.narod.ru/sogdiana/s_coins.html, SS6. — **P** A ruler in Naxšab, early 8th century, or, more likely, an epithet of *Al-Iškand* (see *'šknt*, #180). — **D** The writing is mirrored; one can also see *pr̃n* “glory” in the first part. *swōr* (*swōk?*, *swōy?*) can be compared to *swō'r*, *swō'k* from the *UI* inscriptions (#1112 – 13). LIV. (apud BARATOVA, 1999, p. 256) reads *βγγ xwβ*.

931. pryt' /*Frūt?*/ m.: **B** N, *pr̃yt'*: *UII*, No. 247 (36: 31); cf. *Fbs. Sh.*, p. 207. — **P** A visitor to Shatial. — **D** As SIMS-W. (*UI2*, p. 65), to OIr. **frīta* “beloved”. One can read *pr̃ytk* as well; the function of the final *aleph* in this name remains unclear. Cf. *Pi-ri-ta-a* in Babylonian rendering (ZADOK, *IPNB VII/1b*, No. 451).

932. pr̃yxtw'w /*Frixutāw*/ m.: **B1** N(A), [*pyšt*] | (*MN*) *xypδ* | (*β*)*ntk* | [*p*](*ry*)[*xwt'w*]: *AL5* (2), V1-4; *M[N pr̃yxtw'w] xypδy | βntk*: *AL5* (2), R2-3; *pyšt MN xypδ β(n)tk pr̃yxtw'<w>*: *AL5* (2), R31. — **P1** The sender of the Ancient Letter 5, a merchant in Guzang. — **B2** N, *pr̃y(x)w(t)l'w*: *UII*, No. 219 (34: 105); cf. *Fbs. Sh.*, p. 192. — **P2** A visitor to Shatial. — **D** “Nice king” (if *karmadhāraya* compound) or “friendly (to) a king” (if inverted *bahuvrīhi*); cf. Bct. *Φρειχοαδηο* (HENN., *Surkh-Kotal*, p. 84; SIMS-W., *Seals and Sealings*, p. 310), *xwt'wβntk* (#1458), *xwt'wn'mk* (#1461).

933. pr̃yxtw'k /*Frixōze*/ m.: **B** N, *MN 'βtm'wt'k 'nwtc ZY pr̃yxtw'k*: Muγ, Б-6, 1 (*SDGM*, II, p. 149, cf. *SÉSAS*, p. 172; *SDGM*, III, p. 83). — **P** A

representative of *ʿftamāwut* (present day Falmovut on the Upper Zarafšān), the companion of *ʿnwtc* (#110). — **D** Probably, *pryxxwzʿk* “nicely wished”, as LIV. (loc. cit., n. 12).

BOGOL., SMIR. read this name as *pryγwnk*, without *aleph* and understand it as OIr. **friyah-vant-*, but this derivation is weakened by an unexpected loss of *t* in the S form. If *pryγwnʿk*, it can be a derivation from *pry-* “nice” and *γwnʿk* “hair”; cf. renderings of the Islamic time: *ʿfryγwn* (a man from Samarkand, see TAFAZZOLI, *KQ*, I, p. 5), *ʿĀl Farīγūn*, the rulers of Gōzgān in the 10th century, and the pre-Islamic tyrant **Farīγūn* in the Oxus Basin according to Nāšir-i Khusrō (see *H-ʿĀ*, comm., p. 173 ff; differently SIMS-W., 1998b, p. 198-9).

934. *pry ●δ●●H* /*Fri-?*/ f.?: **B** N, *snʿxrʿmH* | *ZKH pry ●δ●●H* | *γʿtH: UII*, No. 18 (17: 13); cf. *Fbs. Sh.*, p. 137. — **P** A (pro-)metronym (as indicated by final *-H*, see *UI2*, p. 31, 1.1.5) or patronym (with feminine marker *H*), second name, etc. of *snʿxrʿmH* (#1080). — **D** A virtually obvious reconstruction of *pry(H) δ(ʿy)H* (vel sim.) is weakened by the fact that the fourth letter is separated from *pry*. Read *pry (w)δ(w)H* “nice wife”, as *Pyšnʿmʿk*, p. 240? HUMB., *SIF*, No. 64a, has *pry●●δ●●h*.

935. *pr●ʿx●●γ●* /*?*/ m.?: **B** N, (- - - - *kk*) | (*pr●ʿx ●●γ●*) | *py* (- - - - *ʿk*) | *pʿm: UII*, No. 315 (36: 99); cf. *Fbs. Sh.*, p. 216. — **P** A visitor to Shatial? Or father of - - - - *kk* (#1611: 3)? — **D** Unintelligible; the inscription is deliberately obliterated.

pstwn > pštwn #938

936. *psw* /*pəs(u)?*/ m.: **B** N, *ZY psw (p)nc kpc HʿMRH*: Muγ, Б-9, 3; *p(sw) pnc (k)pc HʿMRH*: Б-9, 8 (*SDGM*, III, p. 33); (*rt*)*y ps-w ZY ty-mšy-r ZY βy-rprn IIII IIII kpc ZY ʿyw k(p)cʿkk*: Muγ, Б-14, 2 (*SDGM*, III, p. 35); *ZY ʿʿst [Z](K) p(s)w kw (prmʿn)δʿr sʿr (ʿy)w ʿy-z-H*: Muγ, Б-1, L7 (*SDGM*, III, p. 44). — **P** A porter of the *framāndār*, a supplier of some products. — **D** Probably, *Spsw* “sheep”, as a nickname.

BOGOL., SMIR.’s reading *pyr* (“belief”) in Б-9, 3 and Б-14, 2 is unacceptable, since the last letter is clearly *w*. Another variant proposed by the same authors, *pyw*, makes no sense (however, Prof. SIMS-W. suggests to link it to Av. *pīuuah-* “fat”). For *psw* as a PN, cf. Pont. Ir. *Φοσακος* ZGUSTA, 1955, §248, Bct. PN *Ποσκο* and parallels given s.v. *βωβ* (#321). LIV. (*SDGM*, II, p. 187, cf. *SÉSAS*, p. 225), proposes *prʿwʿt* in Б-9, 8, see *pyʿwt* (#972). The second passage in Б-9 seems to be corrupted, possibly what I read *p(sw)* is actually *pnc*.

937. *psw'k* /*Pəsuwak?*/ m.: **B** N, (*p*)-*sw'k*: *Panj.-1978*, No. 2, p. 135-136. — **P** A name inscribed on a rib. — **D** The editors read *wsu'r* and propose a *Wurzeletymologie* from OIr. **vasa(t)-vāra-* “wishing richness”. I would rather see a hypocoristic to *psw* “sheep” (#936), cf. also *p'sw'k* (after #874); #898: 1 (if *ps'kk*).

938. *pštwn* /*Pəštawan?*/ m.: **B** N(C), *xw xwšt'ry pštwn*: LIV., *Jaruqtegin*, p. 370; cf. *SÉSAS*, p. 353-4; *yny xwyck xwšt'ry pštwn*: *Semirechie*, p. 82, 6; a similar inscription is reported to be attested on a fragment excavated at Krasnaja Rechka in the Chu valley, now in the Tashkent University Museum, see LIV., *Ist. Kyrg.*, p. 138 with n. 132. — **P** The “master” (*xwšt'ry* for *xwyštr?*), who made the pithos for *yrwytkyn* (#1517); the master of another pithos. — **D** Unclear, but probably Sogdian; a less likely reading is *pstwn* (as LIV., loc. cit.). Maybe a “laconic” spelling of S *'pšt'w'nH* “advice”? Or from *pršt* “to escape” + *wn* “winner”, cf. *'prštk* (#117), *pršt'z* (#920), *rzmwnwn* (#1056). If one reads *pstwn*, the first part might be related to OIr. **upasta-* “assistance”, S *'pstk'r'k* “helper”.

939. *pt'wr* /*Pətōr*/ m.: **B** N, *npxšty ZNH δ'ypwsty 'wxw'n ZKn pt'wr BRY* | *pr pt'wr δp'yrptw 'p'rs: ΔP*, 21-22; *cyn'ncknd'y δp'yrptw pt'wr zn'x: ΔP*, R24. — **P** Father of *'wxw'n* (#207); the “head scribe” in Turfan (probably, though by no means necessarily, one and the same person). — **D** Cf. *S ptwr* “effect, retribution, reward, etc.”, but semantics remain unclear.

940. *pty'z* /*Pətyāz?*/ m.: **B** N, *ZY 'ywH 'z-yH pty'z 'st*: Muγ, B-1, L6 (*SDGM*, III, p. 44). — **P** The recipient of a water-skin (or spear, *'zyH*). — **D** The writing is comparatively clear, *pt-γ/x/š-n/'/r-z*, and the name sounds Iranian, but no etymology has been proposed. Cf. S *pcy'z-*, from **pati-gāz-* “to accept, to receive”, with a different development of preverb and consequently a somewhat different meaning (cf. *GMS*, §673)? *BOGOL.*, *SMIR.* give a variant reading *ptynz*, without etymology.

ptynz > *pty'z* #940

941. (*ptm'pr'yš* /*Padmaprēš?*/ m.: **B** B, *k'w ptm'pr'yš pr''mn δβrw*: *Len.*, 93, 37. — **P** A Brahmin in Śravastī, a convert of the Buddha. — **D** In the Skt. version of the text, the Brahmin's name is *Śuka*, *Subha* in Pāli. In the S text we probably have a transcription of another Skt. name, *Padmapreṣa* (lit.

“urging on lotus”), with ROSENBERG, *Deux fragments*, p. 465. YOSH., 2009a, p. 303 notes that this name has no counterparts in other extant versions of the *Śuka-sūtra*.)

942. (*ptrp'r* /*Badrapāl*/ m.: **B** B, *ZY ptrp'r pwtystß*: TSP, 5, 96. — **P** A name of Bodhisattva. — **D** From Skt. *Bhadrāpāla*, “blessed protector”, a regular rendering, as Uygh. *Patar palī* (HAMILTON, 1986, 2, 26).)

943. *ptrwδn* /*Pətrōdan?*/ m.: **B** N, *nnyxs'y ZK ptrwδ(n)*: UII, No. 393 (39: 88); cf. *Fbs. Sh.*, p. 235. — **P** A *nisba* (or clan-name, nickname) of *nnyxs'y* (#806). The location of the two inscriptions next to each other and similarities in the handwriting of Nos. 392 and 393 suggest that *nnyxs'y* in both cases is one and the same person, *nnyδß'r* (#791: 3) being patronym and *ptrwδn* his clan-name, *nisba* or a nickname. — **D** Maybe *ptrwδk*. SIMS-W. (UI2, p. 65) connects it with MS *ptrwδ-* “to grow”, cf. *ptryst* (#947), *ptrwδH* (#944). HUMB., *SIF*, No. 11, has *ptrwδ'*.

944. *ptrwδH* /*Pətrōδ?*/ f.: **B** N, *pt(r)wδH*: *Panj.-2001*, 4, p. 86, corr. *Rahmat-name*, δ 18. — **P** A name (?) inscribed on a potsherd. — **D** Probably a feminine counterpart of *ptrwδn*, see above. Initially, B.I. MARSHAK and myself were reading *ptwδH* from **pati-wadu-*, and LIV. (orally) suggested *ptywδH* from **yauδ-* “to fight”.

945. (*ptrws* /*Petros*/ m.: **B** N(C), *pt(r)w(s)* | <Syr.> *ptr' gbryl*: inscr. on a vessel from Jambul, see KLEIN, 2000, p. 105-106 (quoting indirectly a letter of SUND.), photo p. 365. — **P** A Christian inhabitant of Tarāz, 5th – 7th century according to the stratigraphic data (?). — **D** Πέτρος.

The Syriac part of the inscription contains two names: “Peter Gabriel” (the relation between them remains unclear), as already BORISOV, 1948, who also cautiously suggested the reading *ptr* for Sogdian (in his view, Uyghur) line on p. 106. The first line, according to SUND., “...sich um den Namen Petrōs in sogdischer Schreibweise handelt” (so phrased by KLEIN, 2000, p. 106). It is interesting that Sogdian demonstrates the name with the Gr. nominative ending as Πέτρος, while the Syriac counterpart has the final -ā (Aramaic definitive state): *Peṭrā* (both *ptr'* and *ptrws* are attested in Syriac and *ptrws* is typical for the later Semirechie inscriptions, see BORISOV, p. 107), cf. also *ywx'nys* and *ywhnn* (#1534: 2). Cf. *šmywn*, *šmywn snq* (#1169: 1) for this name in Semitic and S translation.)

946. *ptrxš* /*Pətraxš*/ m.: **B** N, *ptrxš*: UII, No. 379 (39: 74); cf. *Fbs. Sh.*, p. 233. — **P** A visitor to Shatīal. — **D** Unclear; maybe from OIr. **pati-raxša-*

“protector”, Khot. *pārṣṣa* “antidote”, cf. S ’r’xs “to rely upon” (CHEUNG, 2007, p. 196); also the town-name *Varaxša* near Buxārā, if from **abi-/fra-raxša-ka-* (ILAST, p. 38). HUMB., *SIF*, No. 14, has *pr’xš*.

947. *ptryst* /Pətrəst/ m.: **B** N, *ptryst* ZK | *prn’yt* | BRY: UI2, No. 611 (Dadam Das, 22:1; cf. *Fbs. DD*, p. 94). — **P** A visitor to Dadam Das, son of *prn’yt* (#897: 2). — **D** Acc. to SIMS-W., UI2, p. 65, a shortened PPP **ptrystk* “grown”, cf. *ptrwōn*. Or from the attested S PPP *ptryst(k)* “mixed” (e.g., in the meaning “[one of] mixed [blood]”, cf. *wmxsk*, #1313, *wysrn*, #1384)?

948. *ptšpr* /Pəčpar/ m.: **B1** N, *ptšpr*: UII, No. 4 (5: 16); cf. *Fbs. Sh.* p. 125; *pt(špr)*: UII, No. 71 (31: 42); cf. *Fbs. Sh.*, p. 163; *(pt)špr* | (*●kcm’y*): UII, No. 72 (31: 43); cf. *Fbs. Sh.*, p. 163; */(p)t(špr)* (?): UII, No. 251 (36: 35) cf. *Fbs. Sh.*, p. 207 (quite uncertain). — **P1** A visitor to Shatial, son of *●kcm’y* (#1610?). — **B2** N, *kwš’n* | (ZK) ’zt’k | *ptšpr*: UII, No. 69 (Inscr. No. 31:40a, acc. to UII, and No. 31: 119 in *Fbs. Sh.*, p. 173). — **P2** Grandfather (?; or *nisba*, nickname?) of *kwš’n* (#598: 2). — **B3** N, *sw’rōn* | ZK *ptšpr* | BRY: UII, No. 137 (33: 8); cf. *Fbs. Sh.*, p. 176. — **P3** Father of *sw’rōn* (#1108); reading already by HUMB., *SIF*, No. 56b. — **B4** N, *ptšpr* | *p(y)sk* | (*●xsn’k*) (?) (BR)Y (?): UII, No. 227 (34: 113); cf. *Fbs. Sh.*, p. 193. — **P4** A visitor to Shatial, companion of *pysk* (#987: 7), son of *●xsn’k* (#1665; as translated by SIMS-W. in *Fbs. Sh.*, p. 193); reading already by HUMB., *SIF*, No. 47b. — **B5** N, ’zw *ptšpry* ’prtk *wm’tym* | (’)WZY *šrywy*: (obl.) *Afr. document*, 3-4, *Dok. Sam.*, p. 55; *Trois Inscriptions*, p. 197. — **P5** A person in the deed of “Lion”. — **D** Related to S verb *ptšpr*, *pcpr* “to fix, settle, alight”, as well as a noun of unclear meaning and adj. “firm” (*So.*, p. 16, 11b; p. 18), as UI2, p. 65.

949. *ptty*, *ptyy* /Patte?/ m.: **B** N(M), *rtxw ptty mwz-’k’*: MKG, 3.1 V5, 346, p. 36; *rtxw ptty* | [*mwz’k’*]: MKG, 3.1. V11-12, p. 36; M, *sysn ptyy frwrt(y)*: M915 V21 apud HALOUN, HENN., 1952, p. 206. — **P** The first “teacher” of the Manichean community, addressee of Mani’s letter (with Sissinius, *sysn* #1136); probably identical with a presbyter sent to India, but the identity of this person as Mani’s father, also *Pattecius*, is a subject of discussion; see SCHAEDEER, 1934, p. 69-70; COLDITZ, 1995, p. 41-42; SUND., 1987, p. 69, 79 (= p. 385, 395); KHOSROEV, 2007, p. 216-217. — **D** Probably Iranian, **pati-takya-* “flowing one” (the name recalling baptismal practices

of the Elchasaites?), rather than Semitic *puttāqā* “Gastwirt, Herbergsvater” from Gr. *πανδοκεῖον*, see GIGNOUX, 1975, p. 141-2 and literature given there. In WMIr. *ptyg*, Chinese *Badi* (拔帝, 跋帝, EMCh. *pha:t/phuat-tiaj*).

As for the loss of the final -g in the S form (which, however, falls within the Chinese rendering, see HALOUN, HENN., 1952, p. 206, n. 10), Desmond DURKIN-MEISTERERNST kindly drew this author’s attention to WMIr. texts transcribed in S script: *kyrβ’* for *qyrbg*, *tβtw’dy* for *tftw’dyg*, *xrδy* for *hrdyg*. Cf. *fik* in MN, 110, as a PN in Turfan.

950. *ptw*, *pt-* /*Bāt*/ m.: **B** N(M), *kw βγw pt(w)[s’r]*: Šnš., 80 (= *Len.*, 83a, 3); *’kw βγw ptw s’r*: 83 (= *Len.*, 83a, 6); *βγw ptw*: *Len.*, 17, 6; SIMS-W., *Rev. Len.*, p. 239 (all acc. of the light stem?). — **P** An Iranian dignitary, Mani’s convert. — **D** Slavish transliteration of Aram. *bt* for Ir. /*Bāt*/ (see SIMS-W., op. cit., p. 282), which is, in turn, a *Schnellsprechform* from *Bagdād*, see HENN., 1952a, p. 511 (= p. 397); SUND., *Manich. Ir.*, p. 291, 304, 336, 340, 355; *Pn. Man.*, p. 245-6 (= 486-7).

ptwδH > ptrwδH #944

951. (*ptwx* /*Batuq*/ f.: **B** N, *’lp trx’n xwβw ptwx x’twn* | (*xwβw*): inscr. IIa (= Ib), from Terek-say, 1, 4-5, *Icm. Kupz.*, p. 146; *SÉSAS*, p. 383 ff. with ill. 112. — **P** A “lady”, who visited Terek-say. — **D** Turkic; the name *Baduq*, *Batuq* is attested in late Uyghur documents (RADLOFF, 1928); in *Onom. Turc.* it is explained as “moor-land, marsh”; cf. also OTu. *boduy* “bright color, dye” (CLAUSON, *EDT*, p. 302)?)

ptyy > ptty #949

952. (*pw’y* /?/ m.: **B** N(B?), *’yn’k pwts’k pw’y xypδ*: *SFBL*, 21, 1, cf. YOSH., *Coloph.*, p. 127-128. — **P** The owner of a book (? , *pwts’k* for *pwst’k*, cf. *pwt’k*, *SFBL*, 20, 3). — **D** Unclear. SIMS-W. (*SFBL*, p. 66) suggests that it is probably a Chinese name, reading *pwty* is less likely (loc. cit., n. b).)

953. (*pwyr’* /*Boyra*/ m.: **B** N, *]’n●w(’ltwn)* | (●●●)*pwyr’ xwβw*: Terek-say, Ib, 2, 19-20, *SÉSAS*, p. 383 ff. with ill. 112. — **P** (Part of?) the name of a visitor to Terek-say. — **D** Turkic *boyra*, “male camel”.)

954. (*pwyr’ swyn twnkw ’lptrx’n* /*Boyra Soyān? Toño? Alp Tarxan*/ m.: **B** N, *pwyr’ swyn twn(kw) ’lptrx’n* | *xwβw*: Inscr. Kulan-say, IIIa, line 3-4 (?),

LIV., *Ist. Kyrg.*, p. 147; now also *SÉSAS*, p. 377 ff. with image No. 111. — **P** The person named first in the inscription recording visitors to Kulan-say. — **D** Turkic (and not completely clear) long name.

Boγra is “male camel” (cf. *’lp pwr*, #73) + *soyan* (a name attested in late Uyghur documents, RADLOFF, 1928, which is explained as “flayer (of skin)” in *Onom. Turc.*, II, p. 665; LIV. vocalizes *sawin*, cf. names with *sävin* “sich freuen”, ZIEME, 1977, p. 81; 1978-9, p. 99, RÁSONYI, 1953, p. 325, however, one would expect a spelling **s’βyn*; cf. *xwsyn*, #1452, also under *δykptryš* *’ltwn t’γ* *’lp r’δm’z trx’n*, #464) + ? (irregular writing of *toγa* “hero”?) + “Hero” + *Tarkhan*. In *SÉSAS*, LIV. reads the beginning as *pwr’-stn* “land of Boghra” and explains (p. 381) it as the denomination of the western branch of Karakhanide khanate, where *Boγra* is characteristic element of rulers’ names and titles. In this case, however, the shape of *t* would be unusual. Cf. also *’lptrx’n*, #76.)

955. *pwkr z’tk* /Pōkr Zāte?/ m.: B N, ’Y-KZY ’zw | ZK cγ-’nkw δp’y-rptw *pwkr z-’tk*: Afr. 2-3, p. 59-61, cf. *SÉSAS*, p. 317. — P The “chief scribe”, ambassador of the Čayāniyān king *twr’ntš-* (#1263) to the court of the Sogdian king *βrxwm’n* (#311, mid 7th century). — **D** “Son of *pwkr*”, cf. *xwnyz’tk* (#1445), *δxz’tk* (#460). The initial *pwkr* can be linked with the Parthian name *Pacorus* (inscr. *pkwr*, see SCHMITT, 1998, p. 171), MP *Pakur* (IPNB, II, 2, 741; II, 3, 267), cf. also *pkwr šw* (#886), *pk’ws* (#885), ●●*kwr* (#1612)?

The regressive metathesis of *w* through *k* is typical in late S (as C *swq-* < *’skw-* “to exist”) and could have existed in some dialects in Varkhuman’s time as well.

956. (*pwkw* /Bögü/ m.: B N(M), *cn’kw pwkw x’γ’n tnp’r pr’γt*: KB-H, 1-6, 13(1), p. 18. — P Bögü-kaghan (Chinese Mouyu, 牟羽), also called Tāgrī-qayan, the Uyghur Emperor, 759-779 who accepted Manicheism as the official faith. — **D** Turkic, lit. “wise”, cf. RYBATZKI, 2000, p. 237-8.)

957. (*pwlws, p’wl’s* /Pawlos, Pōlās/ m.: B1 C, *wy](d)’rt (pw)lws*: C2, *48 R1; *npwlwsy*: (obl.) C2, *48 R9; *ms p(w)ws* *’[t tymθ’ws]*: C2, *56 R29; *c’nw (pw)lws pty’mbyr*: Eugen, R30. — P1 The Apostle Paul. — **B2 N(M)**, *(xw) p’wl’(s) ZKwy*: So 18433, side 1, col. 2, 3 apud SUND., *Zrth.*, p. 465 (= p. 857), cf. *Mr. Hss. I*, No. 286. — **P2** The Apostle Paul in an unidentified Manichean homily for Yimki (?). — **D** Syr. *pwlws* /Paulos/ from Latin. In the Manichean text, “Ungewöhnliche Schreibung des Namens Paulus (sonst in man. Schrift [in MP – PL] *p’wlys, pwlys*)”, as SUND., loc. cit.)

pwn > *’βtrxwm’n pwn swpx* #4; *s’ytt pwn* *’βtr’zyz* #1069

958. (*pwny'rkš'yt* /*Puṇyarakṣit*/ m.: **B** B, (*p*)*wny'rkš'yt δstwβ'ry xcy*: SZ, R21; *'xw 'kwcyk myrz'tk* [*pwny*] *'rkš'yt šmny*: So., III, 23-24, p. 62. — **P** A Sogdian Buddhist *literatus*, who participated in preparing the Sogdian version of the “Sutra über die Zeit” (as translator, editor, re-arranger?); a Kuchean monk, translator of an unidentified Sutra (So., III; cf. SUND.-KUDARA, SZ, p. 348) into Sogdian, whose second name was *myrz'tk* (#734); probably one and the same person, see SUND.-KUDARA, SZ, p. 344, n. 34-35 and especially p. 347. — **D** Skt. *Puṇyarakṣita* “Protected by merits”, with *-rakṣita* “protected”, which is typical for Kuchean Buddhist teachers: *Buddharakṣita*, *Sarvarakṣita*, *Aśokarakṣita*; also *Prajñāarakṣita*, a translator of *Maitrismit* in Turkic, as HENN., So., p. 60.)

959. *pw px'rš pw nm'n'k βḡpyδr'k* /*Pu Pəxārš Pu Nəmāne Vaypiše*/ m.: **B** B, ZK *pw px'rš pw nm'n'k βḡpyδr'k*: VB, E10; (') [*kw ZKw pw px'rš pw nm'n'k βḡpy*] (δ) [*r'*] (k): VB, E 21-22. — **P** *Devaputra Avaivartika*, an interlocutor of Viśeṣacintin Brāhmin (*šm'r'kH prγ'w 'zrw'*, #1168). — **D** Lit. “prince without retreat, without repentance”, translation of the foreign term.

Skt. *avaivartika* “without-retreat” was translated into Chinese as *bu tui zhuan tian ti* (不退轉天子), “no-retreat-return-god's-son” in this Sutra and Chinese *zhuan* was taken as “repentance” in the ethical sense (VB, p. 259, n. 43). The Buddhist technical term *avaivartika* is translated as *pw 'zw'rt* “without return” in *Sukhā*, R4, R6. The inclusion of the article in the second, almost destroyed occurrence of the name is maybe superfluous, since the preposition *'kw* is rarely used with the article.

960. (*pwr'wš* /*Puruš*/ m.: **B** B, *nm'w pwr'wš pwtγ ctβ'r*: Len., 93, 12. — **P** The fourth Buddha in an invocation. — **D** The Buddha *Puruṣa* (lit. “man”), as already identified by F. ROSENBERG, *Deux fragments*, p. 403.)

961. (*pwry'n* /?/ m.: **B** B, *nm'cyw βr'm 'wyn pwry'n pwtγstβ mx'stβ prn*: TSP, 8, 14. — **P** A Bodhisattva in the invocation. — **D** Unclear; probably a transcription of a Skt. name, which I could not identify. One can transliterate it as *pwr'n*, *pwrn'n* as well.)

962. *pwr'γ* /?/ m.: **B** N(M), *](m) 'n βnt'k mrty pwr(γ)*/: Ch/So 20508 V5 apud *Mlr. Hss. I*, No. 346. — **P** The sender of a letter to the ruler of Khocho (see *k'y*, #530). — **D** Unclear. WMIr. *pwr* “complete” or *pwhr* “son” in the first part?

963. (*pwšpcwty* /*Pušpačūdi*/ m.: **B** B, o *pwšpcwty* o: *TSP*, 8, 32. — **P** A Bodhisattva in an invocation. — **D** Transcription of Skt. *Puṣpacūḍa* “Flower-head”, see *swβrncwty*, #1110.)

964. (*pwt-*, *pwtty*, *pwty*, *bwtyy* /*Buti*/ m.: **B**1 B, *pwtty* passim (c. 270 attestations in BS), variants *pwttyH* | : *SCE*, 218 (-*H* is the line-filler); *pwtty* is common in *Dhy.*, 32 ff., *TSP*, 5, 7 ff., *TSP*, 8, 73 ff; *SFBL*, 7, 6; 8; *Len.*, 93, 11; 32; 38. The form can be regarded as indeclinable in the singular, although once we meet an accusative on -*w* (‘*YK*’ *pwttw nw’yst’ wn’ t* “when he has invited the Buddha”: *Dhy.*, 80, but immediately after *pwtty nw’yδ’t* “he should invite the Buddha”, where the accusative is not marked); an ablative ending also once in *cnn pwt’* (*TSP*, 5, 68; cf. MS examples below); voc. *pwt’* is more common (*TSP*, 2, 986, 1032; *TSP*, 7, 185; 197); also in the Skt. expression *nm’w pwt’*: *SCE* 2, 398, 569, and ungrammatical *ZKwH* | *βy’ny βxtm pwt’* *KZNH pt’yškwy*: *SCE*, 477-8; *βy’n βytm pwt’*: *TSP*, 7, 40; shortened *pwt* in the Skt. phrase *nm’w pwt*: (*TSP*, 7; 3, 202); *nm’w pwtt* (*TSP*, 2, 598, 601, 939, 1231; *TSP*, 8, 161; *Vaj.* 2, 9; *SFBL*, 7, 3). Pl. is normally *pwt’yšt* (c. 80 attestations), less commonly *pwttyšt* without a digraph (Mainz 245a (2) 5 apud *MpnII*, p. 17; *Dhy.*, 280; *VJ*, 43; 1191; *TSP*, 7, 44; *Len.*, 93, 10), other spelling variants include *pwt’yštt*: *Dhy.*, 163; 347; *pwt’yštH*: *TSP*, 2, 918; end of line; *pwtt’yšt*: *Dhy.*, 257; obl. pl. *pwt’yšty* (23 attestations), *pwt’yšty*: *Dhy.*, 313; *pwttyšty* (*TSP*, 7, 93); note *pwt’yštwH* with graphical -*w*- and -*H* in *TSP*, 2, 631. Not to be confused with *pwδy*, *pwδ’y* “Bodhi”; numerous derivatives include adj. *pwt’n’k*, *pwt’n’y*, *pwt’ny*, *pwtt’n’k*, adj. and abstr. (“Buddhahood”) *pwtty’k(H)*; *pwt’ kt’k*: “the Buddha’s chamber”, *SCE*, 177; *pwtkš’ytr-*: *Padm.*, 27; *pwtty-kš’ytr*: *TSP*, 2, 21 “*Buddhakṣetra*”. — **P**1 The Buddha in Buddhist texts. Of course, in the S Mahayana texts it usually designates not a unique person but innumerable ones; see a list of Buddhas in the appendix. So it is not a PN in the majority of cases, but sometimes, however, the Historical Buddha (cf. *š’kmwn*, #1148, *k’wt’m’*, #527) is meant under *pwtty* (as in *TSP*, 11, *Pj.*, *SZ*, *Padm.*). — **B**2 N(M), *ZKw* | *pwtty δynH*: *Magi* 33, p. 138; ‘*t...pwtty*: *BL*, B2; *pwtty xypδ’wntw frn s’r*: *BL*, B60; *prw š’kmmw pwt’y*: *Magi*, 31, p. 138; (š)[’](k)[y]mwn *pwtty*: So 14001a V, Ü apud *Mlr.* *Hss.* I, No. 108, p. 92, cf. *GMS*, §32, n.; *ZKH mwrt’z-w’nty-kr’y-t pwtyšt*: *MKG*, 423; *pwt(yš)[ty’pš’rywy]*: *BL*, A2; *ZY mywn z-wrnycykw pw(t)yšt*: *BL*, A76; ‘*t βy’nw’nywnw pwttyšty’pš’rywy*: *BL*, B1; *ZKw rxwšny* | *βr’yšt’kw pwty’kH* ‘*spt’kw prβ’yr’tw δ’rt*: *MKG*, 437-8; *pnc* | *p(wt)yšt ZY p(ryš)t’ktw*: So 18058/v/17-18 apud RECK, 2009d, p.

243; *p(wt)* : on a chest of the image of Buddha on a Manichean miniature MIK III 4947 (Le COQ, 1923, Taf. 6e), as read by RECK, 2009d, p. 248 (which seems to me very unsure); **M**, *pr βγγ b(w)tyy*: BBB, 752; *ʾrtšn pwtyy wnyy (xyp)δδ jwxšqtyʾh*: M5030 V4, SUND., *Date of Buddha*, p. 437 (cf. GMS, §44; SC, No. 200); *ʾtyy | cn βγʾn βxtm | (b)wtʾ(h)f*: M370, V 4-6 apud GMS, §1179, cf. SC, No. 200, re-checked from photo at DTA (abl.); *pwwtšʾkmn*: M5264 R4 apud GMS, §38, n, cf. BOYCE, *Catalogue*, p. 107; *III zwrnycykt | pnc bwtyšt*: M6330 R1-2, apud HENN., 1936b, 586; *cn bwtyšt ʾxšywnytyh*: TiiD 66c 15 sq (=M5271, V2-3) apud GMS, §1648; *o ʾtym[s] dyyny | mzyx [b]wtyšt(y)[y ʾ](t)[y]h | [p]šʾ[bwtytyy]*: *Fasts*, No. 5, 8-10, p. 154; *zwrnyy z(wr)[nyy p]wtyšt | ʾynd*: M134ii V8 apud SC Pt 200; *tyšyngyy pnc ʾnym(n c)n (pn)c pwt(yš)ty*: BBB, D1; *wny βγγyšt ʾtyyh | mrδʾspnd ʾty pwtyšty pyrnm | sʾr*: *Tales*, E, R5-7; among derivatives: *bwtʾny | frnyy*: “Buddha-rank”, M129 V13-14, SUND., *Eva*, p. 319; cf. GMS, §1040; *pšʾbwtyt*: M599, 14; *pšʾpwttyt*: TiiD66, 2, 12 both apud GMS, §1143 “after-Buddhas”. — **P2** “Buddha” in the Manichean context. Not always a proper name. This word can be an epithet of Mani as well; see SUND., *Historical Buddha*, with literature. — **D** Transcription of the Indian *Buddha* “the awakened one”. S, WMIr., NP, Chinese and even Western sources show that pronunciation /BUT(T)/ was predominant, see SUND., *Historical Buddha*, p. 427-431, cf. also WEBER, 1975, p. 97; PROVASI, 2005, p. 120 n. 135.

SUND., op. cit., names several instances when the geminate *dd* is realized as *t* in WMIr. Now we can add that it was most typical for Bactrian, see SIMS-W., 1985b, also *patapo* “happier” from *šād-dar, *oatapo* “worse” from *wad-dar (BD II, s.vv); Bactria was the first among Iranian lands to accept Buddhist propaganda and so its mediating role in transmitting the name of the Buddha is historically plausible; however, the forms *βoδdo*, *βouδo*, *βodo* are predominant in Bct., but *boro* is also attested (UII, No. 52; Prof. SIMS-WILLIAMS kindly informed us that there are further examples in unpublished texts.)

965. (*pwttdʾs* /*Butdās*/ m.: **B** N, *pwt(t)δʾs* ZK | (*k*)w(š)ʾnkʾ(nk): UII, No. 200 (34: 86); cf. *Fbs. Sh.*, p. 190. — **P** A visitor to Shatial, , son (?) of *kwšʾnkʾnk* (#600). — **D** Indian name *Buddhadāsa* “slave of Buddha”, cf. *pwttyδʾyH* (#967), *δyβδʾs* (#461).

Although this name is obviously the first and very early attestation of Buddhism in Sogdian written culture (YOSH., *PNSChS* mentions that S names containing “Buddha” are attested in Chinese documents only after the latter half of 7th century), the person in question seems to have originated from Bactria because of his patronym (or *nisba*) *kwšʾnkʾnk* “Kushan”, see SIMS-W., *Fbs. Sh.*, p. 69-70. HUMB., *SIF*, No. 99c, has *pwt●●●s*, cf. Uygh. *Budataz* (ZIEME, 1992, p. 81); *Burxan Qulī* “slave of the Buddha” apud ZIEME, 1977, p. 80; GABAIN, 1973, p. 74.)

966. *pwtyy'n, pwty'n, pwtyyy'n* /Butiyān/ m.: **B1** B, *srcmyk BRY pwtyy'n xwyšk*: *Intox.*, 32. — **P1** The scribe of the “Sutra of the condemnation of intoxicating drink”, son of *srcmyk*. — **B2** B, *pw-ty-'n δst'*: *TSP*, 8, 184. — **P2** A person mentioned in the colophon. — **B3** N, *ZJY MN (pw?)ttyy-'n s'n* (?) *w'f*: Muγ, letter used as a scabbard-cover, 4 (*SDGM*, II, p. 221). — **P3** Unclear; text is very fragmented. LIV. proposes to understand it as “Buddhists”, but maybe a PN. — **D** “Buddha’s boon”, cf. WEBER, *ZSP*, p. 201, No. 31.

Cf. *pwty'n* in *MN*, 65; Toch. B. *Putteyāne* apud WEBER, 1975, p. 97, Chinese renderings are *Fudiyan* (伏帝延, EMCh. *buw^h-tej^h-jian* in IKEDA, 1965, p. 63, with etymology), *Fuyan* (拂延, EMCh. *phut-jian*, see RONG, 2009, p. 410). If on the scabbard-cover we have the same PN, it is the single reference to Buddhism within the whole Mt. Mugh corpus! However, the reading is unsure.

pwty > *pwt*- #964

967. *pwtyδ'yH* /Butidāy/ f.: **B** B, *m'tH pwtyδ'yH δst'*: *TSP*, 8, 173. — **P** Mother of *cwr'kk* (#392). — **D** “Maidservant of the Buddha”, as *Fuzhitai* (浮知臺, EMCh. *b'jəu-tie-d'ai*, see YOSH., *PNSChS*) in the Chinese rendering.

The S masculine counterpart of this name, **pwtyβntk*, seems to be attested as *budāvaṃdai* is a Khotanese tax register, see YOSH., 1997, p. 568-69, cf. *pwttd's*, #965.

968. *pwtyprn* /Butifarn/ m.: **B** N(B), *βyy - - - (?) wyt'w <z'tk> (?) pwtyprn*: *Ladakh*, 13. — **P** Father (?) of *wyt'w* (#1390), father (?) of a visitor *βyy* [(#292). — **D** “Favour of the Buddha”; this clearly Buddhist name agrees with the relatively late date of the inscription.

Cf. Toch. A rendering *puttišparāṃ* (TREMBLAY, 2005, p. 425), Chinese *Bodifen* (勃帝忿, EMCh. *bət-tej^h-p^hun^h*), *Fudifan* (伏帝番, EMCh. *buw^h-tej^h-p^huan*), *Fudifen* (伏帝忿, EMCh. *buw^h-tej^h-p^hun^h*), *Futufen* (伏吐忿, EMCh. *buw^h-t^hɔ^h-p^hun^h*), *Fufan* (拂犯?, EMCh. *p^hut-buam^h?*) in IKEDA, 1965, p. 63, cf. WEBER, *ZSP*, p. 199, No. 16; RONG, 2009, p. 407.

pwwtš'kmn > *š'kmn* #1148: 2

969. *pxw'r* /Puxār/ m.: **B** N, [*ZJY ZKn* | *pxw'r pnc*: Muγ, A-5, 3-4; *ZY ZKn pxw'r*: A-5, 8; *ZY ZKn pxw'r*: A-5, 17 (*SDGM*, II, p. 181, cf. *SÉSAS*, p. 215; *SDGM*, III, p. 51); *ZY* | *pxw'r 'yw w'ry'k*: Muγ, Nov.1 R27-8 (*SDGM*, III, p. 37); *'yw pw-x'r*: Muγ, B-2, 5 (*SDGM*, III, p. 41); *rty '(δ)ry w'rpⁿk*

pw(x)[ʼrʼ]: Muγ, B-6, 2, VX+6 (*SDGM*, III, 42, with reading *pw(s)[t]*; I follow *SDGM*, II, p. 85, n. 37, cf. *SÉSAS*, p. 92 n. 44 [without translation]). — **P** A recipient of drachmae, supplier of four drachmae, a recipient of two lambskins (?), *wʼryʼk*), of armour (*wʼrpnʼk*). — **D** “Bukhariot”. BOGOL., SMIR. (p. 98) compare C *fwxʼr* “blessed”, which is in fact a metathesis from MP *farraxw*, NP *farrux* (*GMS*, §447). LIV. connects this name with *Buxārā*, *pwʼr* in *So.*, 8, b4, on coins (see *kʼw*, #524), Chinese *Buhuo* (布豁, EMCh. *pɔʰ-xwat*), OTu. *buqaraq ulus*.

Does this name underlay the Chinese rendering *Puhuolian* (普火廉?, EMCh. *pʰɔʰ-xwaʼ-liamʼ*; see IKEDA, 1965, p. 64) while the person in question, however, bears the surname *Shi* (石), i.e., native of Čăč? It is interesting to note that *pwʼr* syntactically appears to be an adjective, while *Buxārā* is a noun. Cf. *pwʼr xwβ* as opposed to *smʼrknδc MRʼY*, Arabic *Buxārxudāh*, Arabic *nisba* *Buxārī* and not **Buxārawī*. For place-names used as personal names without a suffix cf. *nʼpʼxs* (#760), *prnmyδn* (#908), *cʼc* (#356), under *ʼštyxʼnc* (#184), cf. also *Xurāsān* as a PN in the History of Samarkand (TAFAZZOLI, *KQ* II, p. 10, III, p. 8). In A-5, 15 *pwʼr* is probably a *Buxārxudāh* drachma, as suggested by LIV., where the expression *ZKn ʼy-w tʼzy-kʼ* (*(p)rʼmʼ(y) | X pwʼr δβrt* can mean “(he) ordered to exchange (lit. give) 1 Arabic [drachma] for 10 *Buxārxudāh* [ones]”, as I proposed in *Khamir*, No. 23 n.

970. (*pwylʼ* /*Boyla*/ f.: **B** N, (●●●*pwylʼ*?●●●) *xʼtwn*: Terek-say, IB, 2, 36, *SÉSAS*, p. 383 ff. with ill. 112. — **P** A lady, visitor to Terek-say. — **D** Turkic, *Bojla* being a high title, cf. *kwyl pwylʼ*, *xwt pwylʼ* (#603, #1472; RYBATZKI, 2000, p. 231 ff., with lit.). The name is probably incomplete.)

971. (*pwz-* /*Boz*/ m.: **B** N(B), *pwzy δst[yʼ*: (obl.) *DTS* E11; *xwšy zʼty pwzy δstyʼ*: (obl.) E12. — **P** A person who was sent with gifts from the author of letter E. — **D** Turkic *boz* “grey, beige”, as *DTS*, p. 47, cf. PN *Boz bay tirāk* (GABAIN, 1973, p. 73); *Boz*, *Buz* in *Onom. Turc.*, I, p. 164; 181.)

972. *pyʼwt* /?/ m.: **B** N, *βy-rtw MN pyʼwt*: Muγ, Nov. 6, 9 (*SDGM*, II, p. 186, cf. *SÉSAS*, p. 224; *SDGM*, III, p. 49). — **P** A supplier of 8 drachmae. — **D** Unclear. As an alternative reading LIV. proposes *prʼwt* (also in *SÉSAS*, p. 224-5), but it is paleographically unlikely, as remarked in *UI2*, p. 41-2, (though similar to *ʼprwtβntk*, #119, etc.). Hardly from OTu. *pūt* “to believe”.

973. (*pycwtt* /*Bičūt*?/ m.: **B** N, *ZKn pycw-tt BRY*: Muγ, B-8, R3 (*SDGM*, II, p. 47, cf. *SÉSAS*, p. 52; SMIR., *Ocherki*, p. 108; GERSH., *Frog-plain*, p. 196; GRENET, *Pratiques*, p. 314). — **P** Father of *ckʼyn cwr βyδkʼʼ*, the ruler

of Panjakent (#370; probably, before 708 CE).— **D** Unclear; sounds like a Turkic name, but etymology is unclear.

I had a pleasure to discuss this name with the turkologist Dr. Dmitry RUKHLIADEV (Petersburg) and he assured me that there is no similar word in the known OTu. texts. Cf. also *Pizi*, (皮子, EMCh. *biš/bi-tsiʾ/ʾtsiʾ*; see IKEDA, 1965, p. 67) in the Chinese rendering. He may be the same person (or namesake?) as *Bi-zhuo* (閉拙, EMCh. *pejʰ-tewiat*), the ruler of Southern Mi (米, 南謐, *Māymurʾ*) appointed by the Chinese in 658 CE according to Sui-shu; see YOSH., 1993a, p. 254; YOSH., *Zhaowu*, p. 59-60. Furthermore, a similar name *βησοτο* appears on coins from Gōzīgān (Northern Afghanistan) at the end of 7th century; probably these coins were issued by the same ruler (SIMS-W., 2008a, p. 119).)

pyδʾrc > prδrc #894

974. *pyδmz* /*Pīlmazʾ*/ m.: **B** N, *kw pyδmz (s)ʾr*: Muγ, B-1, L12 (*SDGM*, III, p. 44). — **P** A recipient of a cow hide, either a person or a place-name. — **D** BOGOL., SMIR. (p. 98) understand it as “big (as an) elephant”, as Av. *vīrō.maza-*, *pasu.maza-*, *staoro.maza-*, cf. a NP epithet and PN *Pīltan* “(with) elephant’s body” (cf. SCHIMMEL, 1995, p. 120).

Cf. maybe *fyd*, a Samarkandī name in Arabic rendering (TAFAZZOLI, *KQ I*, p. 7) . In other attestations (B-3, 1, B-12, 2) *pyδmz* is a adjective for *wytʾk* “rope”, in B-18, 3 it is more probably an object (as *SDGM*, II, p. 154-5, cf. *SÉSAS*, p. 180) rather than a person (pace *SDGM*, III, p. 77).

975. (*pyθywn* /*Pēθīyōnʾ*/ m.: **B** C, *cn šy(r)qty py(θ)[ywn pydʾr*: C2, 3 R8; *] | pyθywn ʾy.st*: C2, 3 R9; *pyθywn]n sʾ*: C2, 3 R13; *]pyθ(yw)n |*: C2, 3 V4-5; *pyθywn]n bwn sʾ*: C2, 11 R27; *ʾw] (š)[y]r(q)ty pyθywn*: C2, 22, R16; *šyrqty (p)[y](θ)[ywn*: C2, 25 V21; *mry | pyθywn*: *Liber Vitæ*, R3. — **P** St. Pethion, the Christian healer and martyr. — **D** Syr. *pytywn* /*Pī/ēṭīyōnʾ*/, from Greek: either *Φαεθίων* or *Πυθίων*, see NÖLDEKE, 1874, p. 99, n. 1.)

pyk > pykk #977

976. *pykʾn* /*Pēkānʾ*/ m.: **B** N, *pykʾn ZK | δyw-nʾm*: UI2, No. 574 (Thor I, 143). — **P** A visitor to Shatial, son (?) of *δywnʾm* (#473). — **D** *pykk* (#977) + suff. -(ʾ)ʾn (patronymic?).

977. *pykk, pyk, pykkʾ* /*Pēkʾ*/ m.: **B1** N, *ʾnʾxtβntk | ZK pykk*: UII, No. 131 (31: 102); cf. *Fbs. Sh.*, p. 171; *(ʾnʾx)tβntk | ZK (py)kk BRY*: UII, No. 159 (34: 45). — **P1** Father of *ʾnʾxtβntk* (#95: 1); reading by HUMB., *SIF*, No. 77c (=

No. 131). — **B2** N, *pykk*: *UII*, No. 175 (34: 61); cf. *Fbs. Sh.*, p. 187; (*p*)*ykk*: *UII*, No. 178 (34: 64); cf. *Fbs. Sh.*, p. 187; *pyk*: *UII*, No. 240 (35: 3); cf. *Fbs. Sh.*, p. 202; clearly visible on the rock but not in photographs. — **P2** A visitor to Shatial. — **B3** N, *pykk'* | *ZK* 'n'xtβntk | *BRY*: *UII*, No. 328 (37: 2); cf. *Fbs. Sh.*, p. 222; *pykk'* | *ZK* ('n●): *UII*, No. 340 (39: 35) cf. *Fbs. Sh.*, p. 228. — **P3** A visitor to Shatial, son of 'n'xtβntk (#95: 2). Comparison with No. 131, 139, suggests a line *pykk* – 'n'xtβntk – *pykk* or 'n'xtβntk – *pykk* – 'n'xtβntk. Reading by HUMB., *SIF*, No. 106a (=No. 328) and No. 28 (=No. 340). — **D** This is obviously the same name as Brāhmī *pekako* (see O. VON HINÜBER, *Fbs. Sh.*, 5:2-5, p. 123, p. 60). However, no Iranian or Indian etymology for this and similar names (see *pyk*, *pyk'n*, *pykn'x*, Bct. Παιοκ; OChor. *p(y?)k*, LIV., 1984, p. 269, 4; n. 92 p. 283 maybe, Toch. A *Bhek?*) has been proposed so far (possibly “milky one”, from Av. *paiiah-* with *-kk?*; LIV., 1984, p. 283, n. 96, compares it to OInd. *páyate*, *pīta-*).

978. *pykn'x* /*Pēknāx?*/ m.: **B** N, *pykn'x*: *UI2*, No. 570 (Thor I, 135). — **P** A visitor to Thor. — **D** One can read *pykn'zn*. Cf. *pykk* (#977), *pyk'n* (#976), *n'x* (#768). However, both parts remain unexplained.

pyl'tws > pntyws pyl'tws #889

979. (*pylk'* /*Bilgā*/ m., f.: **B1** N(M), *c'nkW pylk'*: *KB-H*, 1-6, 22(1), p. 21. — **P1** A person mentioned in the inscription. — **B2** N, (*xwβw* ●●● *pylk'*) | (*x'twn* '●●●: Terek-say, Ib, 1, 5-6, *SÉSAS*, p. 383 ff. with ill. 112. — **P2** A lady, visitor to Terek-say. — **D** Turkic, “Wise”, most likely as part of a long name, cf. *βyδk'*, #342.)

980. (*pylyqydws* /*Pəlikādōs*/ m.: **B** C, *myms pylyqydws* ... [*'znt*]: *C2*, *91 V8. — **P** The Roman general Placidus, Eustathius after he accepted Christianity (see 'wstθys, #199). — **D** A corrupt form for Syriac *plqydws* /*Pəlaqīdōs*/, < Latin *Placidus*, as SCHWARTZ, *STSC2*, p. 1.)

981. (*pylypws* /*Pilippōs*/ m.: **B** C, □:□ *pylypws prwg[y'yqt*: *C2*, *56 V7; 't *pylypws*: *C5*, 14, V16 (*STi*, p. 32-33, spelt ☉ by MÜ., but without a dot above p in *SC*, No. 87). — **P** The Apostle Philip. — **D** Syr. *pylypws* /*Pilippōs*/, from Gr. Φίλιππος.)

982. (*pyms'r* /*Bimsār*/ m.: **B** B, [*p*]yms'r xwt'w: *Len.*, 49, 8; *pym[s'r*: *Len.*, 81, 14; *ZKw* *pyms'r* | *mz* 'yxw xwt'w: *Len.*, 93, 20-21; *c'n'w xw pyms'r* | *x(w)t'(w)*: *LIV.*, *KR IV/879*, 11-12; *xw pyms'r xwt'w*: *LIV.*, *KR IV/879*, 20; *xw pyms'r* | [*xwt*] 'w: *LIV.*, *KR IV/879*, 32-33; *ywn'yδ pym(s)[r xwt'w]*: *LIV.*, *KR IV/879*, 36. — **P** *Bimbisāra*, the king of Magadha, the patron of the Buddha Gautama. — **D** Skt. *Bimbisāra* (lit. “Precious [as] gold”), as identified by BENV. (*MSL*, 23/2, 1927, p. 131 = *Ét.*, p. 20). His Chinese name, *Pingshe* (洪舍 EMCh. *bejḡ-cia^h*) also shows the loss of the second -b-.)

983. *pymwc* /?/ m.: **B** N, *pymwc* (?) *ZK* | *py(s)k* | *BRY*: *UI2*, No. 531 (54:27); cf. *Fbs. Sh.*, p. 267. — **P** A visitor to Shatial, son of *pysk* (#987: 12). — **D** Writing unclear; one can also read *pys'n* or even *pys'k* (as SIMS-W., *UI2*, p. 18, after examining the photographs; *pymwc* is said to be visible on the rock).

†*pyr* > *psw* #936

†*pyrk* > †*tk'* after #1224

984. *pyrtr* /*Pīrtar*?/ m.: **B** N, (*ZY py*)*rtr* 'yw 'z-yrw: Muḡ, B-1, L1 (*SDGM*, III, p. 43). — **P** A recipient of chain-mail? — **D** Unclear, the handwriting is ambiguous; one can see *k/p/r/w-w/k/p/y-x/γ/š/r-t-r/k*. *pyštr* (for *pyštrw*) “later” would also suit the context. Cf. also 'sk'tryk *xwyštr* “head of the village of *Āskātar*” in the same text.

985. *pyrwz* /*Pērōz*/ m.: **B** N(M), *MN* (●)mn/'(t)y' *pyrwz* s(●●●)'/n γ(●)wn'δ': *MIK* III 7251 r6 apud *Mlr. Hss. I*, No. 437. — **P** A name (?) inscribed in minute Sogdian script after 5 lines of names in OTu. in M script. — **D** *WMIr. Pērōz*, lit. “victorious” (also as a PN); GULÁCSI (2001) does not attempt to transliterate the line. See the following names; *rwšn pyrwz* (#985); cf. *peroyša* in the Brāhmī inscription from Shatial (O. von HINÜBER in *Fbs. Sh.*, p. 144).

986. *pyrwz wyspwxr* /*Pērōz Wispuhr*/ m.: **B** N(M), *rwšn pw(x)[r ZY wykr'?*] | *syšn wyspwxr o pyrwz wyspwxr*: *BL*, A118-119. — **P** An electus (prince?) who lived with *šxry'r z'δ'k* (#1183), cf. *rwšn pwxr* (#1036), *wykr'syšn wyspwxr* (#1377). — **D** *MMP pyrwz* “victorious” + *WMIr. wyspwhr* “prince”; cf. 'wg' *pyrwz tḡyn* in *MN* (19-20).

987. *pysk, pys''kk, pys'k, pys''k* /*Pēsak, Pēse?*/ m.: **B1** N(A), 'LH *pysk* *δrw'spβntk*: AL2 (2), R42; 'PZY | *pys''kk* 'yw y'tk: AL2 (2), R59-60. — **P1** A trader in Dunhuang(?), son of *δrw'spβntk* (#438: 1). — **B2** 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; for the “inverted” word order see SIMS-W., *Fbs. Sh.*, p. 63, n. 4; in No. 116 the second line converges with the first, so it was not necessary to repeat the last two words; *rwδ'* (ZK) *py(sk)* [BRY (?)] : UI2, No. 627 (Dadam Das, 31:1, cf. *Fbs. DD*, p. 100). — **P2** Father of *rwδ'* (#1029: 1) and *wxwn'm* (#1360: 2); the same transliteration, but with reverse order of lines, is already given by HUMB., *SIF*, No. 71a-b (=116), No. 111 (= 108). — **B3** *pysk* ZK (s)p'δxrš: UII, No. 88 (31: 59); cf. *Fbs. Sh.*, p. 165; *pysk* ZK | (s)p'δxr(š B)RY: UII, No. 201 (34: 87); cf. *Fbs. Sh.*, p. 190. — **P3** A visitor to Shatial, son of *sp'δxrš* (#1087). — **B4** N, 'yntwk' | ZK *pysk*: UII, No. 141 (33: 12); cf. *Fbs. Sh.*, p. 177; *pysk* ZK | δwrk: UII, No. 142 (33: 13); cf. *Fbs. Sh.*, p. 177. — **P4** Father (?) of 'yntwk (#249: 2), son (?) of δwrk (#452: 1), a visitor to Shatial. I take *pysk* in Nos. 141 and 142 as one and the same person since the inscriptions follow one another on the same stone. — **B5** N, (pys)[k: UII, No. 144B (33:17); cf. *Fbs. Sh.*, p. 177-8; *pysk*: UI2, No. 469 (50: 12); cf. *Fbs. Sh.*, p. 254; (py)s'(k) (?): UII, No. 331 (39: 26); cf. *Fbs. Sh.*, p. 227. — **P5** Visitor(s) to Shatial. — **B6** N, *nnyβntk* | ZK *pysk* BRY: UII, No. 181 (34: 67); cf. *Fbs. Sh.*, p. 188. — **P6** Father of *nnyβntk* (#787: 7). Reading by HUMB., *SIF*, No. 50b. — **B7** N, *ptšpr* | *p(y)sk* | (●xsn)'k (?) (BR)Y (?): UII, No. 227 (34: 113); cf. *Fbs. Sh.*, p. 193. — **P7** A visitor to Shatial, companion of *ptšpr* (#948: 4), the son of ●xsn'k (#1665, as translated by SIMS-W. in *Fbs. Sh.*, p. 193). — **B8** N, *pysk* ZK | βγyδβ''r BRY: UII, No. 385 (39: 80); cf. *Fbs. Sh.*, p. 234. — **P8** A visitor to Shatial, son of βγyδβ''r (#288: 2); reading by HUMB., *SIF*, No. 17k. — **B9** N, *pysk* ZK | 'γwt (?) BRY: UII, No. 403 (39: 98); cf. *Fbs. Sh.*, p. 236. — **P9** A visitor to Shatial, son of 'γwt (#62?); reading by HUMB., *SIF*, 122b. — **B10** N, [p](y)sk ZK | [●●●](w)wnw BRY: UI2, No. 457 (48:5); cf. *Fbs. Sh.*, p. 252. — **P10** A visitor to Shatial, son of ●●●wnwn (#1659). — **B11** N, *pysk* | ZK 'prštk | BRY: UI2, No. 475 (50:18); cf. *Fbs. Sh.*, p. 254. — **P11** A visitor to Shatial, son of 'prštk (#117); reading by HUMB., *SIF*, 6. — **B12** N, *pymwc* (?) ZK | *py(s)k* | BRY: UI2, No. 531 (54:27); cf. *Fbs. Sh.*, p. 267. — **P12** Father of *pymwc* (#983?). — **B13** N, (šyrwxwm')[r] (?) | (pysk) (?): UI2, No. 548 (106:2); cf. *Fbs. Sh.*, p. 276. — **P13** Father (?) of šyrwxwm'r (#1202); transliteration uncertain. — **B14** N, *pysk* | -mwxsrd: UI2, No. 566 (Thor I, 109). — **P14** A visitor to Thor, son (?)

of *-mwxsrd* (#1617). — **B15** N, *pysk* | *k'sy*•[: *UI2*, No. 568 (Thor I, 128). — **P15** A visitor to Thor, son (?) of *k'sy*•[(#521). — **B16** N, *xwrmyw* | (*pys'kk*): *UI2*, No. 527 (53:33); cf. *Fbs. Sh.*, p. 263. — **P16** Father (?) of *xwrmyw* (#1448: 2). — **B17** N, *pysk ZK* | '(y)kp'c *BRY: UII*, No. 12 (7: 5); cf. *Fbs. Sh.*, p. 131; *pysk (ZK)* | 'y(k')p(c) (?) *BRY* | (w)s- - -: *UI2*, No. 473 (50:16); cf. *Fbs. Sh.*, p. 254. — **P17** A visitor to Shatīal, son of 'yk'pc (#223). Reading by HUMB., *SIF*, No. 3 (= No. 473). — **B18** N, *pys'kk* | *kwnt: UII*, No. 124 (31: 95); cf. *Fbs. Sh.*, p. 170. — **P18** A visitor to Shatīal, son (?) of *kwnt* (#587: 4); HUMB., *SIF*, No. 68, has *pys''k*. — **B19** N, *δwt'yk ZK pys'kk* (?) | *BR(Y): UI2*, No. 513 (53:20); cf. *Fbs. Sh.*, p. 261. — **P19** Father of *δwt'yk* (#453). — **B18** N, *pys'k 'xw krz BRY nwcknδ'k: ΔP*, R20. — **P18** A witness in the sale of 'wp'cH (639 CE), son of *krz* (#557), native of *nwcknδ-* (#823). — **B19** B, *cnn pysk δst': Ōt.*, No. 2921, 2, p. 54 (also YOSH., *Misc. III*, p. 94; YOSH., *Misc. III*, p. 240). — **P19** A person in the Ōtani colophon. — **B20** N, *pysk: Graff.*, No. 10. — **P20** A graffito on a *Buxārxudāh* drachm, mid-8th century. Reading indistinct, one can see *βyxw*, *βyšp* etc. — **D** To OIr. **pais-* “to colour”, as YOSH., *ΔP*, p. 27; *Misc. III*, p. 241, supported by SIMS-W., *UI2*, p. 66. Technically, this name, as MP, NP *pēs*, Old Russian *nečь* can denote a person with “(false) lepra, eczema”, see ORANSKIĬ, 1981; cf. now MORANO, 2009b, p. 182 ff., who, having analyzed various possibilities, translates *pysyy* (a character in Manichaean tales) as “magpie”.

This lexeme was also attested by B.A. ALBOROV in Ygh. in 1934 (unpublished lexical materials) and confirmed by our informants in 2008; the form is *pes*, *pe's*. This name (one of the most common S ones) appears in the form Bisuo (畢/脾娑, EMCh. *pjit/p^hej^h-sa*) in the Chinese documents from the Turfan region; see YOSH., *Misc. III*, p. 241, also probably as the name of the ruler of Minor An (*Xarqāna*), Zhaowu Bixi (閉息, EMCh. *pej^h-sik*), mentioned in 656-660, cf. CHAVANNES, 1903, p. 137, SHIRATORI, 1928, p. 117-118. Pont. Ir. *Πισκα* also here (ZGUSTA, 1955, §695), as well as Pont. Ir. names in *-peiθa* (from **paisa-*): *Αριαπειθης*, *Σπαργαπειθης*, *Scolopi<h>tus*, *Σπαργαπίσης*, see TOKHTASIEV, 2005, §57; SCHMITT, 2003, No. 4, 21-22. Cf. further Av. fem. PN *Paēsahjanū-* “Schmuck liebend” (MAYRHOFER, *IPNB* I/1, 237); Elam. *Ampiša* < **ham-paisa-*, as GERSH., *Amber*, p. 176; *Bakubeša* < **baga-paisa-*, *Mišbeša* < **vīspa-paisa-* (MAYRHOFER, *OnP*, 8.234; 8.1120), MP (Arm.) *Porpēs* (*INB*, 254 b), etc., see *Step. Ir.*; *Pessāl* in the colophon to Tocharian A *Maitrismit* (apud TREMBLAY, 2005, p. 430) can belong here, too (but with a hypocoristic of a Khotanese type); *Bisi* in Uyghur (HAMILTON, 1986, 1, 12') is a feminine name. For the semantics cf. Arabic *laqab* (nickname) *al-Abraṣ* “der Leprakranke”, apud SCHIMMEL, 1995, p. 41.

988. pysws /Pēsūs/ f.: **B** M, *šqlwn* 'tyy pysws: M7800, r9-10 apud SUND., *Mani & Enoch*, p. 45 = 702 (cf. WEBER, *Inchoativa*, p. 193, *GMS*, §1649); *wyny šklwn* 'tyy | *pyswsyy pyrn(m's')r*: (obl.) v8-9 (cf. WEBER, *Inchoativa*, p. 64); *'rty(y)[IV β](r)ywr pjwwq ww* | *šklwn xwrīδ'rī* 'tyy IV | *[βr](y)wr x'* (*p*)ysws: 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, 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 female abortion demon, mother of the 1st human pair, according to the Manichean creation myth, cf. *šklwn* (#1165). — **D** The Semitic name of this demoness is *nbr'yl* or *nmr'yl*, which also appears in the Chinese *Traité manichéen* (*Yeluoyang*, 業羅泐, EMCh. *ɲiap-la-piaŋ*, see SUND., *LN*, p. 82, 7, 4 with literature); in Pth. *pysws*, in MMP maybe *'pswsg* (so SUND., *Pēsūs*, p. 208-9), Chinese *Beisusi* (卑訴斯, LMCh. *pji-suə'-sz*). The different approaches to this name have been recently introduced by SUND., *Pēsūs*, who compares it to OIr. *paisa*- “Lepra” (lit. “coloured one”), see *pysk* above, and SCHWARTZ, 2006, where *pys-* is explained as “leopard”, (lit. “coloured one”, too), in accordance with her Semitic *Nemrā*-’ēl “leopard-god”, lit. “spotted-god”. Both authors agree that the final *-ws* is a typical ending for the supernatural beings in Iranian Manicheism.

989. (pyš'ckwr βyr'wr prβr'c /Baišajgur Vairur Pravarāj/ m.: **B** B, *nm'cw βr'm* 'wyn *pyš'ckwr βyr'wr prβr'c pwt(y)(p)[rn: SFB*L, 7, 7; [*nm'cyw βr'm* 'wyn *pyš'ckwr βyr'wr*] *prβr'c pwt(y)prn: TSP*, 8, 1. — **P** A name of a Buddha. — **D** The Buddha *Bhaiṣyaguru Vaiḍūryaprabhā(rāja)* (lit. “Teacher of medicine, (king)-light of jewel”), as already explained by REL., *HRII*, p. 78, see also *prβr'c* (#893).

When translated into S, his name appears as *'rwr'n mwck' 'pkyny 'rd'yp'k xwt'w m'yδ'γt'k* (#146); on the Indian *ḍ* represented as *r*, see s.v. *βyr'wr'y*, #349.)

990. pyš'ckwr /Peškur?/ m.?: **B** N, *pyš'ckwr*: countermark on the drachmae of Pērōz: *SSNSS*, p. 173-175, LOGINOV, NIKITIN, 1993, p. 274-5, Fig. 16A. — **P** Either a PN, or a place-name on the countermark (the second explanation is preferred by LIV. and LUKONIN, although the place has not been identified). — **D** Unclear; if a PN, maybe “after-boy” (cf. *kwrcy*, #591), signifying “second boy born in a line”?

YOSH., 1995, p. 83-84; also YOSH., 2004a, p. 130, equates the name *pyškw*r with *He Beishiqu* (河卑尸屈, EMCh. *pjiš/pji-ēi-k^hut*) in a Chinese document from 7th century Astana. Cf. *tyšβ'n* (#1291).

991. (*pyšw* /?/ m.: **B** N, 'yw *cyny* <*pyšw*> *nβnt*: *DTS*, A14 (written above the line); *pyšw nβ'nt* [: *DTS*, A21. — **P** A trader in fabric (*ryzy*), the Chinese (*cyny*, for adjectives on -y see *DTS*, p. 28). — **D** The editors (*DTS*, p. 29) suppose that it is a Chinese bisyllabic name, not identifiable.)

†pyw > *psw* #936

992. *py(- - - 'k)* /?/ m.?: **B** N, (- - - - *kk*) | (*pr*●'x ●●γ●) | *py* (- - - - 'k) | *p'm*: *UII*, No. 315 (36: 99); cf. *Fbs. Sh.*, p. 216. — **P** A visitor to Shatīal? — **D** Deliberately obliterated; the same reading by *HUMB.*, *SIF*, No. 102.

993. *p- - - m* : **B** N, (*p- - - m*) *UII*, No. 322 (36: 106) cf. *Fbs. Sh.*, p. 217. — **P** A visitor to Shatīal? — **D** Unclear.

994. *p●[j●nm(c)* /?/ m.?: **B** N, *p●[j●nm(c)* (?): *UII*, No. 350 (39: 45); cf. *Fbs. Sh.*, p. 229. — **P** A visitor to Shatīal. — **D** Unclear; one can read *j●'m(c)*.

995. (*p●●β*)*r* /-var?/ m.?: **B** N, (*p●●β*)*r* | (*●●kw*)*r*: *UI2*, No. 463 (50:6); cf. *Fbs. Sh.*, p. 253. — **P** A visitor to Shatīal, son (?) of ●●*kwr* (#1612). — **D** Unclear; one can see *S* (')*βr* "to bring" at the end.

996. *p - - - - , p - - -* /?/ m.?: **B1** N, *p - - - -* | (*s*)*k*(' - - -): *UII*, No. 109 (31: 80); cf. *Fbs. Sh.*, p. 168. — **P1** A visitor to Shatīal, son (?) of *sk' - - -* (#1073). — **B2** N, (')*spnδt* | (*ZK p- - -*): *UII*, No. 395 (39: 90); cf. *Fbs. Sh.*, p. 235. — **P2** Father of ' *spnδt* (#160: 2)? — **D** Unclear.