

INTRODUCTION

- A. General remarks.
- B. Main groups of Sogdian texts and their onomastic relevance.
- C. An outline of the research history of Sogdian names.
- D. The scope of names collected in the dictionary.
- E. Technical remarks on presentation and arrangement of the material.
- F. Varia.

A. General remarks

The present fascicle of the *Iranisches Personennamenbuch* aims at collecting and explaining all the personal names (and terms closely related to personal names in their functions), which are attested in the Sogdian texts published so far. The dictionary includes the names originating in whatever language (be it Sogdian, Western Iranian, Turkic, Indian, Chinese, Greek or any other) which are attested in the published Sogdian texts, and it does not include (as lemmata) the names of Sogdian origin which are found in the texts in other languages: Chinese, Middle Persian, “Tocharian”, Arabic, etc. (the so-called *Nebenüberlieferungen*; however, they are often used in discussing the etymologies).

Sogdians, an Eastern Iranian people with their original homeland in the Zarafshan and Kashka-darya valleys in modern Uzbekistan and Tajikistan, engaged greatly in the Silk Road trade between the 3rd and 10th century CE. They colonized large areas in Inner Eurasia (Chach/Tashkent oasis, Semirechie, parts of the Tarim Basin, Turfan oasis, Dunhuang), played a significant role in the transmission of Western ideas (including Christianity, Manicheism, Zoroastrianism and probably Buddhism) and Western goods to China and acted as *Kulturträger* for the nomadic peoples of the Great Steppe.

The main part of the Sogdian texts were found by European expeditions at the beginning of the 20th century in Turfan oasis and Dunhuang, Xinjiang and Gansu provinces of China, respectively, but later also in Sogdiana proper. The texts are mostly translated compositions on religious matters: Buddhism, Manicheism and Nestorian Christianity. They were written down in three types of writing and all of them ultimately derive from the West Semitic quasi-alphabet: the National script, which underwent a number of

changes between the beginning of the Common Era and the 11th century, was used in secular and Buddhist texts as well as in many Manichean compositions and a few Christian ones, the Manichean alphabet was used by Manicheans and a variant of Syriac script by Sogdian Christians. Moreover, a particular variant of the National script was in use in Buxārā; the Brāhmī script was applied in the Sanskrit-Sogdian bilingual fragment on medical items. All the named scripts (except the last) are organized in a similar way as quasi-alphabetical writing, where the consonants are marked and vowels are either unmarked or written with the help of originally consonant letters (*aleph*, *yodh*, *‘ayn* and *waw*), diacritic signs, or both. This structural identity allows arranging the names attested in various scripts in one list. (There are no personal names attested in the Brahmi Sogdian fragments, where a different system of writing is applied).

Today, the Sogdian texts are kept in several Western and Eastern manuscript collections and have been mainly published in transliterations, transcriptions and photographs, although a solid portion of the fragments kept in Berlin – the largest collection – still await publication. Moreover, further texts in Sogdian (although mostly short ones) appear from time to time in archaeological excavations or on the antiquity market. Various personal names (henceforth, PN) are attested in all groups of sources. The major part of these names are Iranian in origin and so are an important element in Iranian onomastics; many non-Iranian names are interesting in respect of their prosopography and particularities of Sogdian rendering.

B. The main groups of Sogdian texts and their onomastic relevance

The Sogdian “Ancient Letters” (*AL*) were found by Aurel STEIN in a watchtower near Dunhuang. The six well-preserved letters and a few fragments were composed around 312 CE, and functioned as correspondence between merchants (and their families) in China, Gansu and Sogdiana proper and contain a number of PNs; all but a few are Sogdian in origin. The complete edition was prepared by Hans REICHELT in 1931, but more recent re-editions of three of these letters improve our understanding of the texts greatly.

The rocks of the Upper Indus Valley, particularly those at the site of Shatial, on the road leading from the Indian Subcontinent to the Tarim and Oxus Basins, preserve more than 600 short visitor-inscriptions in the Sogdian language (as well as several ones in other Middle Iranian languages and many in Indo-Aryan, but also in Chinese, Tibetan and Syriac). The inscriptions are undated, but palaeographically 4th-6th century CE is

preferable. These inscriptions are as a rule very laconic and consist of the names of visitors, often accompanied by the names of their fathers, sometimes grandfathers and adjectives built on the names of places of their origin. The names are etymologically Sogdian for the larger part. These rock-inscriptions were discovered in 1970s during the building of the Karakorum Highway; a preliminary edition by Helmut HUMBACH (*SIF*) was superseded by a two-volume complete publication by Nicholas SIMS-WILLIAMS (*UII*, *UI2*, some additions in *Fbs. Sh.*), which includes a detailed etymological discussion of the attested names.

The Buddhist Sogdian texts were mostly found in Dunhuang (less often in Turfan) and are dated to the 7th-9th Century. All these texts are translations and, with few exceptions, from Chinese; however, they vary from slavish word-by-word rendering of the Chinese text (as in the case of the *Sutra of Causes and Effects of Action*, *SCE*) to free and elaborate composition on the well known Buddhist subject (the almost complete Sogdian version of the *Vessantara-Jātaka*, *VJ*, the longest known Sogdian text of some 1800 lines). The Buddhist texts contain a number of the names of the Buddhas, Bodhisattvas and other religious and mythological characters, which are either transcribed in Sogdian from Sanskrit (sometimes with visible traces of mediation of Chinese, Prakrits or Central Asiatic languages) or translated, semi-translations can be also found. A colophon of the Buddhist Sogdian text *TSP*, 8 (as well as a fragment of a colophon in the Ôtani collection) contains a large number of Sogdian personal names, sometimes with a Buddhist flavour.

A number of PNs can be gained from Sogdian Manichean texts, which were written either in the National Sogdian script or in a modification of a script invented (possibly by Mani himself) for his native Aramaic, which was widely used for Manichean Middle Persian and Parthian. The Sogdian Manichean texts are dated to the 8th–early 11th century and include not only the names of actors in the Church History (Semitic and Iranian in origin) or mythological figures, but also the names of various representatives of the Manichean community in Turfan. The names are, however, mostly not Sogdian in origin, but Western Middle Iranian (which are common among the names of *Electi*) or Uyghur Turkic (typical for *Auditores*). Two fragments of Sogdian name-lists, published by W.B. HENNING (*So.*, V-VI, p. 6-8), probably were also composed by Manicheans. A large number of Sogdian names are attested in the colophon to the Manichean hymn-book *Mahrnāmag* (M1); however, it is written in Middle Persian, and so used here

only for comparative purposes, not as lemmata. Several Manichaean texts were found in Dunhuang, all the other in Turfan.

The Christian Sogdian texts are supposedly dated to the 9th–10th century; all of them were found in Turfan. The writing system of Sogdian Christians derives from the Syriac script, and reflects a rather late stage of the Sogdian language; the vowels are often marked with good precision. The information gleaned from these texts on the life of Central Asia, however, is minimal (see SIMS-W., *So. Tu. Chr.*, RECK, *Survey*); all the texts (but one) were translated from Syriac and the PNs (mostly, Semitic, Greek or Latin) mirror the Syriac forms. However, there are interesting deviations in rendering Middle Persian names in the Christian Sogdian acts of Pethion (see s.v. *wxwr'n*, #1362).

The documents from Mt. Mugh were found in Tajikistan in 1932-33 and the whole corpus was published in 1962-63 by A.A. FREJMAN, M.N. BOGOLJUBOV, O.I. SMIRNOVA and V.A. LIVSHITS (*SDGM I, II, III*, pt. II has been recently reedited by LIV., *SÉSAS*, p. 9-263). These documents represent a part of an archive of Δēwāštīč, the prince of Panjakent who pretended to be the king of Sogdiana and was killed by the Caliph's governor in 722. The texts reflect the everyday life of Δēwāštīč's court as well as the complex political situation at the time of the Muslim conquest of Transoxiana. Personal names are numerous, mostly Sogdian in origin, but Middle Persian, Turkic and Arabic ones are also not rare.

The 9th-10th century business documents discovered in Dunhuang demonstrate the very late stage of the Sogdian language and are full of Old Turkic loan-words and calqued expressions (ed. by N. SIMS-W. and J. HAMILTON under the title *Documents turco-sogdiens, DTS*). The personal names in these documents are numerous, but mostly have Turkic or Chinese etymology.

What one can call “minor” Sogdian epigraphy is scattered all over Eurasia, the westernmost example was found in Ghent, Belgium, and the easternmost in Nara, Japan; however, the finds in the lands from Sogdiana up to China proper are more common. Chronologically, these inscriptions vary from the eve of the Common Era until 1026 or even later. The most interesting examples include foundation inscriptions on bricks from Kül-Tobe, Kazakhstan, which were issued by an order of the ruler of Chach (Tashkent oasis) in the first centuries CE (ed. SIMS-W., GRENET, *KT*); an epitaph of *Wirkak*, a Sogdian dignitary in Xian (579 CE, ed. YOSH., *Xian*); a contract for a female slave bought by the Chinese Buddhist monk Zhang

Yanxiang in Turfan (639; ed. YOSH., MORIYASU, 1989, henceforth abbreviated as *ΔP* for *δᾱ̄ypōste* “female slave document”, the attested S name of this text); an inscription on a wall-painting in Afrasiab, commemorating the audience given to the ambassadors by the Samarkand king Varxumān (around 650-660, ed. LIV., *Afr.*); the visitors’ inscriptions of the Turkic nobility (10th-11th century) on spectacular rocks of the Kulan-Say and Terek-Say rivers, Talas, Kyrgyzstan (ed. LIV., *SÉSAS*); numerous gems and bullae, rims of large ceramic vessels with dedications; ownership inscriptions on silver-ware (see *SSNSS*); ostraca with writing exercises; short documents on wood and bones; “captions” on wall-paintings, etc. (on the finds from Panjakent, the best excavated town of Sogdiana, see a preliminary list in LURJE, *Rahmat-name*).

The role of the Sogdians in the formation of the Steppe Empires is mirrored by several stone-inscriptions: the Bugut inscription (in Mongolia) describes the *Res Gestae* of the first Turkic Kaghanate (6th century); an inscription on a statue at Mongolküre (Ili valley) belongs to the early Western Turks (early 7th century) and the relatively well preserved inscription from Karabalgasun (Mongolia) describes the achievements of the Uyghur Empire (until the early 9th century). The latter is full of Turkic names and terms, while the first two interestingly enough are devoid of any etymologically Turkic names or words (cf. RYBATZKY, 2000; GOLDEN, 1992, p. 121-122); however, our understanding of these two texts (and of the even worse preserved Sevrey inscription) is very limited.

The last group of sources to be mentioned here are legends on coins. The earliest ones can be approximately dated to the last centuries BCE, but the reading of these coins is often dubious (see *NPIN*; works of ZEIMAL’); the understanding of the Sogdian coinage of the later times is much better, and *Sv. Kat.* of O.I. SMIRNOVA still remains the primary reference on this matter (see also good quality scans of almost all known types on the Internet at the site www.zeno.ru); recently, substantial progress was made in explaining the early medieval coinage of Chach (Tashkent) oasis (see *Cat. Chach*, works of RTVELADZE, BABAYAROV). On the coins we see mostly Sogdian names of rulers, but sometimes also those related to the Iranian languages of Scytho-Sarmatian and Saka tribes (see LURJE, *Step. Ir.*), Turkic names appear on coins from the 7th - 8th century onwards.

Among the comparative material which contains Sogdian names in the *Nebenüberlieferung*, one can name the Chinese historical records and documents from Turfan and Dunhuang. Sogdian names in the Manichean

Middle Persian colophon of the *Maḥrnāmag* have already been mentioned above; several names can be gleaned from the Tocharian documents (see TREMBLAY, 2005) and other texts in the languages of Central Asia, such as Prakrits, Tumshuquese and Old Turkic. A number of names of Sogdians is found in the Arabic and Persian texts such as the “History” of al-ṬABARĪ and “History of Buxārā” by NARŠAXĪ, etc.; an important recent addition is the Arabic original version of the “History of Samarkand” by al-NASAḒĪ.

C. An outline of the research history of Sogdian names

Ferdinand JUSTI in his monumental *Iranisches Namenbuch* was already able to etymologize the names of several Sogdians which he could glean from the Classical or Arabic texts, before the actual Sogdian texts were discovered. F.W.K. MÜLLER, while editing the colophon of *Maḥrnāmag* in 1913, explained a large part of Sogdian names from this text (p. 33, 35); however, he understood them as “Persian names”. Important corrections to his explanations were presented by E. BENVENISTE in the article “Noms sogdiens dans un texte pehlevi de Turfan”, *Journal Asiatique*, 217, 1930, p. 291-295 (repr. in *Ét.*, p. 24-28); the same author edited and discussed the numerous personal names from the colophon P8 held in Paris (*TSP*, p. 113-114; 216-219), and W.B. HENNING revised the interpretation of many names of the colophon in his review (*STP*; further corrections can be found in the *SC* transliteration of this text). The same author edited two fragments of name-lists provided the rich commentary on them (HENN, *So.*, V, VI). The editors of the Mt. Mugh documents used to give explanations of the personal names found in the texts; quite often the different authors had completely opposing views on their reading and/or interpretation; in the *SDGM II* there is an index of proper-names, and *SDGM III* is appended with an “index of acting characters” (*ukazatel’ dejstvujushchikh lic*) on 12 pages, where the etymologies of PNs are discussed.

IKEDA On in 1965 published his research on the Sogdian colony at Dunhuang according to the Chinese sources, in which he discussed a number of names of Sogdians from Dunhuang, which came down to us in Chinese transcriptions. His work was later greatly enlarged by Yutaka YOSHIDA in a series of articles (see YOSH., *Zhaowu*; *PNSChS*; YOSH., KAGEYAMA, 2005, and other works). In 1972, Dieter WEBER published in *Indogermanische Forschungen* (77. 1/3, p. 191-208) his article “Zur sogdischen Personennamengebung” (henceforth, *ZSP*), where he analysed the Sogdian personal names built with the elements *prn* “glory” and *y’n* “boon” from the whole

spectrum of the sources known then, including the Chinese renderings, and examined the peculiarities of compound names. M.N. BOGOLJUBOV in an article of 1985 discussed a number of Sogdian PNs which, he believed, mirrored the names of stars, constellations and the lunar Zodiac (BOGOL., *Otrazhenie*).

The volume of our knowledge of Sogdian names was greatly enlarged with the discovery of the inscriptions of the Upper Indus Valley. They were edited by Nicholas SIMS-WILLIAMS, and in the second volume he presents a detailed analysis of the formulae of inscriptions, structure of the names, orthography and the dictionary of names and name-elements, which contains a mass of comparative and etymological information (*UI2*, p. 29-83); this volume remains the primary reference for Sogdian onomastics.

In *Die Sprache*, 36 (1994 [1996]), p. 244-270, Werner SUNDERMANN published an article “Iranische Personennamen der Manichäer” (henceforth *Pn. Man.*; reprinted in *ManIr*, I, p. 485-511, with *Addenda et Corrigenda* on p. 512-513), where he discussed the personal names of the characters in the Manichean Church History as well as those of *Auditores* and *Electi* from the Turfan region, including the names of Sogdian origin and the names found in the Sogdian texts. (The related lecture was given at the 25th anniversary celebration of the *Kommission für Iranistik* of the Austrian Academy of Sciences, as the housing organization of the *IPNB* project was called at that time). The analysis of Sogdian names in the “History of Samarqand” was masterfully done by Ahmad TAFAZZOLI (*KQ I-III*). The Old Turkic names, which are abundantly attested in the Sogdian texts, are a relatively unusual object of the interest of Turkologists (however, we can mention here several articles by ZIEME as well as RYBATSKY, 2000). Nevertheless it is hoped that the Turkic names collected here will become once an object of a scrutiny of Turkologists.

Of course, Sogdian personal names are discussed in a number of other works¹, and the research history given above is nothing but a brief outline of the most important investigations into this subject.

D. The scope of names collected in the dictionary

As stated above, all the personal names from the edited Sogdian text sources are put into the dictionary. However, both the terms of “personal name” and “edited text” are taken in a broad sense and need some specification. Under the personal names I understand the given names of real

¹ For the sake of completeness one can mention MANSUROV, 2003.

persons, the patronyms and adjectives signifying the origin of a given person (similar to Greek *Ethnikon* or Arabo-Persian *nisba* – I prefer to use the latter term) as well as nicknames. In addition, the individual names of fictitious persons (or animals, such as elephants or snakes) of Sogdian *belles-lettres* are put in the list, as well as those of mythological figures: Buddhas and Bodhisattvas in the Buddhist texts, Patriarchs of Christian compositions, persons of Manichean myth (which often appear in a “garb” of Zoroastrian figures in Iranian texts; see first of all SUND., *Namen v. Göttern*; it is often impossible to distinguish between the mythical figures, deities and metaphysical concepts in Manichean texts), etc. The “pure” theonyms (names of deities), however, are excluded, although the borderline between the two entities is very blurred.

Another problem appears in the separation of personal names from various titles. I preferred to include the inherited dynastic names (like *k'w* for rulers of Buxārā), titles which originate in PNs (as *kysr*), the titles which served as (nick-)names in the texts (as *'rspn* “steward” in the Mt. Mugh documents), the era-names (*nianhao*, 年號) of the Chinese rulers. The “pure” titles are excluded. The borderline between names and titles is, again, very blurred, and even more so in the case of Turkic names, particularly those of the ruling class. I preferred to give the lines of lofty epithets as entries and to avoid only the final word which usually marks the real position of the person. The entry on the Uyghur Kaghan, the institutor of the Karabalgasun inscription, *Ay Tängriđä Qut Bulmīš Alp Bilgä Qayan*, for example, is given as *'y tnkyđ' xwt pwlmyš 'lpw pylk'*. In the case of the Talas inscriptions, where conjunctions between the composite names are usually lacking, the initial and the last word of a given name are often chosen arbitrarily. The reader is advised to use the reverse index, where all the separate words, which comprise a name, are given (so, the Kaghan named above appears in the reverse index six times, under *'y, tnkyđ', xwt*, etc.).

Under the edited Sogdian texts I understand those published in transliteration and/or translation. They include the complete editions of texts, and quotations of whatever length (e.g., the short ones or even individual words in the catalogues of M. BOYCE and Chr. RECK, or in the *GMS* of Ilya GERSHEVITCH), the texts translated and not transliterated (such as those in Jes P. ASMUSSEN's discussion of *X'āstwānīft*), and the ones published preliminarily on the Internet as well as unpublished PhD theses. I have tried to collect the material from all the works on Sogdian published up to now. When a name from a major edition was later corrected in a review or some

other contribution, the form from the main edition (e.g., *TSP*) is given in a dictionary as a reference to the corrected form (taken from, e.g., HENN.'s *STP*), and under the corrected form, the discussion is given. The forms from the preliminary publications which were superseded by major editions later on (such as A.A. FREJMAN's readings of the Mt. Mugh documents or H. HUMBACH's *SIF*) are not given as entries.

Nicholas SIMS-WILLIAMS, Yutaka YOSHIDA, Enrico MORANO were very kind in allowing me to use their forthcoming editions of several texts².

E. Technical remarks on presentation and arrangement of the material

The arrangement of the dictionary follows the guidelines of the series of *Iranisches Personennamenbuch*, although with some modification in details. After the running number, the name is given in transliteration in bold italic script, which is followed by its transcription in slashes. Transliteration is in the Latin alphabet and the names from all the three variants of Sogdian writing: National (and Buddhist), Manichean and Christian scripts are given in one alphabetical order. The sequence of the letters follows the Latin order, but some modification is appended, which can be consulted in the table below; note that *h*, *j*, *f* and *q* are located not in their normal place but are blended with *x*, *z*, *β* and *k*, respectively; *θ* appears in the same place as *δ* and *d* (and not *t*). For practical reasons, *tāw* in Manichean script is transliterated as *t̄* (and not *t*), and *heth* in Christian is given as *h̄* (and not *h*). The diacritic signs do not change the order.

When a name appears in the sources only with case-ending(s), its base furnished with a dash is given as the lemma (such as *βγβntk-*); the peculiarities of writing (e.g., reconstructed or partially reconstructed letters, superscript writings, joining of letters, etc.) are usually ignored in the entry word (and are reproduced in full in the **B** section). The letters *x* and *γ* in the National script are distinguished throughout. As is commonly accepted in the Middle Iranian studies, the Aramaic ideograms are marked as capitals, and the final *-h* in National script, following the suggestion of Antje WENDTLAND (1998), is also given as a capital, since it comes from Aramaic *-h*, which marked the feminine nouns and, in respect of personal names at least, does not have a phonetic value and only marks the feminine names ideographically (with few disputable exceptions). The orthographic variants of one name are given as the entry

² Nicholas SIMS-WILLIAMS generously put his research under preparation on Bactrian personal names (to appear in *IPNB*) at my disposal.

word and are separated by a comma; if these variants are located in different places in the alphabet, cross-references are given in the relevant places. If a name has undergone different development in different traditions (such as *'rδβ'n* and *'rtyβ'n* “Ardabanes”), it is also usually treated under one and the same entry. The erroneous readings of names, which are found in major editions, are given in the dictionary with an initial dagger (†) and then refer to the correct ones. The readings which remain possible alternatives to accepted forms are given without a dagger. If a word was wrongly taken as a PN but in fact belongs to a different group of vocabulary (e.g., common nouns or place-names), a short discussion of its actual meaning is given put into square brackets. The entries on non-Iranian names (those that do not have a single clearly Iranian element) are put into braces.

All the entries with names are numbered. The crossreferences, erroneous readings and not-names are given without running number.

After the entry word, I give an approximate transcription of a given name in slashes. Since Sogdian is a dead language of a limited corpus recorded in rather imperfect writing-systems, it is impossible to give an assured transcription (particularly in respect of vowels), so it always remains (at least partially) hypothetical. These transcriptions follow the late pronunciation of Sogdian (with the loss of final *-k* and simplification of several consonant clusters). The transcription of foreign names is given in what one can reconstruct as their Sogdian pronunciation (e.g., in Indian loans aspiration is not marked), but with the exception of Turkic names, which are given in the transcription used for Old Turkic (in *DrTS*³), with such sounds as pharyngeal *q* or frontal labialized *ü* and *ö*: in the well-known situation of Sogdo-Turkic bilingualism⁴ we expect that such phonemes were accurately articulated. Once again, the transcription is purely hypothetical and is barely more than a suggestion for the reader how to articulate a given name. Moreover, the name in transcription starts with a capital letter which does not have any phonological difference from the lower-case counterpart. Even with all the named reservations, I could not give transcriptions of many names (or name-fragments).

After such transcription we indicate the gender or class of the possessor of the name: m. (male), f. (female), a. (animal) or pl. (plural, for the names of clans, etc.).

³ The only exception is the rendering of sonorous palatal semi-vowel: *y*, and not *j*.

⁴ See most recently YOSH., 2009c for Turko-Sogdian linguistic features; STARK, 2008 for historical context.

What follows is **B**: attestation(s), for German *Beleg(e)*; at the beginning of this section I indicate the script and religious affiliation of the name (see Abbreviations, 1 below).

Afterwards, the attested form(s) of the name are given in transliteration. I regularly present a context in which the name is attested, at least articles, pre- and postpositions which are related to the given name, its attributes, and in the case of minor epigraphy or legends on coins the whole inscription is often given. I tried, whenever possible, to check the photo or facsimile of the text, although cannot claim that I did so in all and every case, sometimes relying on the published transliterations. The transliterations of the majority of the published Sogdian texts have been recently digitalized and uploaded onto the Internet as the “Sogdian Corpus” on the website of the Titus project (<http://titus.uni-frankfurt.de/texte/etcs/iran/miran/sogd/sogdswc/sogdn.htm>, henceforth, *SC*). These transliterations (which were prepared for the major part by Nicholas SIMS-WILLIAMS) not only improve the printed editions in respect of the distinction of *x* and *γ* or the normalization of rendering the ideograms, but also give a huge number of corrections in readings of various texts, including the Ancient Letters and the colophon of *TSP*, 8. I mention transliterations of *SC* when they improve in substance the reading of PNs or their immediate environment (i.e., other than mere differentiation of *x* and *γ*).

Each attestation of the name is documented with the reference to the edition. The abbreviations of the names of editions, as well as secondary literature and the names of specialists in Sogdian studies mostly follow those found in the dictionary of B. GHARIB and *SC*; however, the complete list of bibliographical abbreviations as well as bibliography are given below. The documentation does not aim at giving the inventory numbers of the relevant manuscript fragments and is limited to the printed editions. If transliteration of the name (or its context) follows a review or other contribution which corrects the major edition, it is of course mentioned here too. The preliminary editions which were superseded by more recent ones are not reflected in the **B** section. The information about case-endings of the name is also given here (in braces), but the direct case singular of the heavy stems (with zero ending), which is the most usual morphological shape of the PN in S texts, is left unmarked. Other remarks on the appearance of a name in a text are, when necessary, mentioned here too.

Under **P** (Prosopographie / prosopography) we give information about the person who bore the given name. When several namesakes appear in the texts, we deal with them in the following way: under **B1** we give all the

attestations of one person, under **P1** – prosopographical details on him; in **B2** all the attestations (be it one, two, three or dozens) of another person are given, and under **P2** – his prosopography, and so on. In a few cases, when references to a single person appear in completely different groups of texts, they are also separated into **B1, P1** and **B2, P2**. So, a unique attestation of the name of king of Panch *δγw'štyc* found on an ostrakon from Panjakent is separated from 34 records of his name among the documents from Mt. Mugh. The names of (quasi-)historical persons found in both Christian and Manichean or both Buddhist and Manichean texts, are also separated into different **B** and **P** clusters, so, e.g. *Adam* in Christian texts is given under **B1, P1**, and *Adam* in the Manichean compositions – under **B2, P2** (indeed, his role in the Manichean and Christian myth is not completely identical).

The explanation of the name (when it is possible) is given under letter **D** (*Deutung*). I tried to give firstly the meaning of the name and its language affiliation, and only then to dive into discussing the minor details (on orthography, particularities of the form or meaning, etc.), to mention attestations of a name in the non-Sogdian contexts (such as Chinese or Arabic), the parallel formations in other Iranian languages, etc. In the case of non-Iranian names, I tried to be more laconic in discussing the meaning and often limited myself with providing the form given in the source-language, while the particularities of S rendering are discussed with some precision. Quite often, I found it logical to include the research history of a given name or different possibilities for the transliteration at the end of **D** section.

The homographical names with different meanings (such as *mwš'* 1. “Mouse” (?) and 2. “Moses”), are divided in separate entries. It is obvious that many forms from different Iranian languages (as well as from non-Iranian ones which were in contact with the Sogdians), are often mentioned, particularly under **D**. The Table below (*Abbreviations*. 2) deciphers abbreviations of the languages, gives short information on the way of representing it in the dictionary (original writing, transcription, transliteration, etc.) and a “default reference”. Under this term I mean a dictionary (or similar text) where every given form can be checked; these default dictionaries are not mentioned when I provide a form from a respective language, without going into a particular discussion on it; otherwise, the reference wherefrom I quoted the form or its meaning, is given. B. GHARIB’s *SD* is the “default reference” for Sogdian common vocabulary but obviously I go into a detailed discussion on Sogdian words

more often than on those from other languages and so additional references are very frequently given as well.

When the analysis of some name requires or initiates a discussion of some length which is not directly related to the field of onomastics, it is given in lower case at the end of the entry.

At the end of the dictionary, I give two indices: the Reverse Index and the Index of Prosopography. In the Reverse Index, all the names are represented in transliteration; the names attested in all varieties of the National script, are given in *italics*; those in the Manichean script are in roman typeface, and those in Christian are in *underlined italics*. The sequence of the alphabet is exactly the same as the main dictionary; if a name of one person consists of several elements which were written separately (as commonly among the Turkic names, or translated names of Buddhist characters), they are given under *every* independent element in the Reverse Index. The consequent and sometimes also initial parts of such a name are given in ^{superscript}. If a name appears *only* with a case-ending, it is given twice, under its ending and under its base (but with the final dash). The names with the final graphical *H* also appear twice – under letter *H* and under the last phonetically relevant letter of the name.

In the Index of Prosopography, several lists of persons, either real or fictitious, of whose position or activity some information is available, are given. These groups include the rulers of Sogdiana; Turkic rulers and dignitaries, other authorities; *literati* and scribes; Biblical personages; (non-Sogdian) Christian saints and writers; characters of the Manichean Church History; Buddhas and Bodhisattvas; animals etc.

F. Varia

The present fascicle of IPNb was compiled during my Post-Doc research at the Institute of Iranian Studies, Centre for Asian Studies and Social Anthropology of the Austrian Academy of Sciences (*Institut für Iranistik, Zentrum Asienwissenschaft und Sozialanthropologie, Österreichische Akademie der Wissenschaften*), between 2004 and 2009. This institution, the heir to the *Kommission für die Ausarbeitung eines iranischen Personen-namenbuches; Iranische Kommission; Kommission für Iranistik* of the Austrian Academy, considers the preparation of the *IPNB* as one of its main projects. I am grateful to everybody in the Institute, and particularly the director, Prof. Dr. Bert FRAGNER, for providing the best possibilities for doing research, a friendly and enthusiastic atmosphere.

In several articles, I discussed certain questions which are largely based on Sogdian onomastics: in *Pyšn'm'k* the meaning and cognates of the Sogdian word “surname” are discussed, along with the names ending in *-H* and several names from the Mt. Mugh documents. In *Rahmat-name* I dealt with inscriptions which were found at the excavations of Ancient Panjakent: they include a large number of names. In *Step. Ir.*, the Sogdian names of likely Scythian, Sarmatian and “Saka” provenance are collected and discussed⁵, while in *Khamir*, the Arabic loans in Sogdian (including many PNs) are put under examination. In *Graff.*, 16 graffiti scratched in a minute Sogdian script on so-called “Mugh drachmae” which recently came to light, will be published. Each inscription consists of one word and all of them (with two possible exceptions) are explained as PNs.

In November 2007, I spent a week in Berlin, working in the library of the *Turfanforschung* department of the Berlin-Brandenburg Academy of Sciences, and I am grateful to Dr. Desmond DURKIN-MEISTERER NST, its director, and to the collaborators of the *Turfanforschung* for their help and welcome during that time. I got there a kind allowance to publish quotations containing PNs from the Mss in the possession of of the *Turfanforschung* which have not been published as a whole⁶.

I had pleasure in presenting some results of my research at various conferences and workshops, and gave longer lectures on the study of PNs in

⁵ Since this article is not published yet, I recapitulate here briefly its main arguments. Already SIMS-W., *UI2*, p. 59, 61, 78-79 noticed that several names from the Upper Indus inscriptions can be explained as loans from a “Proto-Ossetic” dialect (cf. *nn'rt'r*, *nn'rs'r*, #780; *myxs'y*, #806; *xsrδ'k*, #1419). In the article, I expand the list of Sogdian names or name-elements with particularly close ties with the Pontic Iranian, Central Asian Saka or Indo-Saka onomastics up to 40 ones (however, many of these connections remain disputable). I argue that such names are most common in the early strata of Sogdian written monuments and are often found as the names of rulers (including coin-legends). Consequently, we arrive to the conclusion that the ruling class of Sogdiana in antiquity had cultural ties with the Sarmatians, Saka, Alans or other Iranian nomadic tribes of the Great Steppe. This observation agrees with the materials collected by historians, archaeologists and numismatists concerning the important role played by the nomads (including various Saka tribes) in Transoxiana in the course of its history. See the discussion under *'z('k)k* (#41), *'rm'ts'c* (#128), *β'n(prn)* (#268 – 69), *cyrδc*, *cyrδsw'n* (#404 – 5), *δx* (#456), *m'y'kkH* etc. (#654 ff.), *mw'k* (#701), *pysk* (#987), *rwxs* (#1038), *s'γ('r'k* (#1060), *wwn* (#1325).

⁶ The completely satisfactory photos of the whole collection are now freely available on the internet at <http://www.bbaw.de/bbaw/Forschung/Forschungsprojekte/turfanforschung/de/DigitalesTurfanArchiv> (henceforth, *DTA*).

Sogdian in Petersburg (March 2008), Tashkent (May 2008) and Panjakent (July 2008).

The dictionary was greatly improved by the critical reading of its drafts by esteemed colleagues and their learned comments on it: Dr. Desmond DURKIN-MEISTERERNST, who took pains in correcting my English; Dr. Iris COLDITZ; Prof. Dr. Rüdiger SCHMITT, who read the drafts several times and advised me on many etymologies and the shape of the book; Prof. Dr. Nicholas SIMS-WILLIAMS took pains in reading the drafts and made numerous suggestions which I gladly accepted⁷; my *Doktorvater*, Prof. Dr. Vladimir Aronovich LIVSHITS, who always inquired about the development in this research and read its drafts for several times. Brigid O'CONNOR corrected my English.

I have had pleasure in discussing, orally or per e-mail, many details of the text with many colleagues and friends, and their suggestions are often found in the discussion of relevant names: Prof. Dr. Yutaka YOSHIDA, Prof. Dr. Alexander NAYMARK, Doz. Dr. Ilya YAKUBOVICH, Doz. Dr. Dmitry RUKHLIADEV, who consulted me on Turkological matters, and many others. Dr. Christiane RECK (*Turfanforschung*) shared with me many offprints from her library, and also some unpublished images of the texts; Prof. Dr. Max KLIMBURG (Vienna) kindly showed me his excellent photos of the rocks of the Upper Indus; Prof. Dr. Ralph KAUZ from the Institute of Iranian Studies in Vienna was always helpful in the field of Sinology, and Doz. Dr. Velizar SADOVSKI advised me on Indo-Aryan and Old Iranian items. I am very grateful to all of them. The responsibility for the whole text, naturally, lies with me.

⁷ The phrases like “as suggested by Prof. SIMS-WILLIAMS” (or “by Prof. SCHMITT”; “by Dr. DURKIN-MEISTERERNST”, “by Prof. LIVSHITS”, etc.) below indicate their valuable marginalia on the drafts of the volume.

