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"INTERCALATIONS" OF THE "ZOROASTRIAN" CALENDAR
IN ANCIENT IRAN¹

The calendar traditionally called the "Zoroastrian"² was used in Central Asia and Iran as from not later than IV-III centuries B. C. up until XI century A.D. (It is still used by the Zoroastrians in Iran and India)³.

Based on the solar year, one year in the "Zoroastrian" calendar consists of 12 months of 30 days plus 5 supplementary days (considered in some calendars to be a separate month), with names originating from those of entities of the Avesta pantheon⁴. The earliest dated mention of their use is from Parthian Nisa in the beginning of the I century B.C.⁵

Conforming with contemporary Middle Persian sources, Arabian astronomers maintain that, in principle, the beginning of the Persian year was connected with the sun entering the constellation of Aries, which is the time of the vernal equinox⁶. As, however, according to the "Zoroastrian" calendar, a year consists of 365 days and is almost 6 hours shorter than the astronomical solar year, the beginning of the year was systematically set back by 1/4 of a day per year in relation to the astronomical beginning of the year.

Abū Rayhān al-Bīrūnī (973-1048 A.D.) in al-Āthār al-bāgiyah⁷ states that the Persians omitted the increasing difference until a 30-day month accumulated once every 120 years. A supplementary month was then added, this being inserted after the next consecutive month of the year, from the 1st to the 8th inclusive. Simultaneously, a supplementary five days was placed at the end of the corresponding consecutive month⁸. In consequence, the beginning of the calendar

year remained in the period of the summer solstice with an accuracy of one (or two⁹) months. (As an exception, according to al-Bīrūnī this was the date of the proper beginning of the year¹⁰). As, foreseeing difficulties with the introducing of the next intercalation in the future, it was intended to add two months during the eight and last intercalation¹¹ the beginning of the calendar year in the area embraced would, as from then commence nine months after the beginning of the calendar year in areas not embraced by them.

On the other hand, according to Abū Hassān Kūshyār (who died in 1029 A.D.¹²), once every 120 years the month following the supplementary days was counted as the thirteenth and the five supplementary days were added to the end of it (until they finished up following the VIII month of the year). In this way, the supplementary days and the beginning of the year related to the sun entering the constellation of Aries, moved forward by one calendar month every 120 years¹³. In consequence, the beginning of the calendar year in the area embraced by the "intercalations" would precede by five days the beginning of the calendar year in the areas not embraced by these¹⁴.

The five-day difference at the beginning of the calendar year, confirming Kūshyār's information, existed between the "Zoroastrian" calendar in Iran and the Chorasmian variant of the "Zoroastrian" calendar and the Sogdianian calendar¹⁵. These last two calendars are not subject to intercalation (as is proved by the presence of the supplementary days following the 12th month of the year)¹⁶. In the Armenian calendar, similar to the "Zoroastrian"¹⁷ at least as from VI century A.D., the beginning of the calendar year fell five days after the beginning of that in Iran¹⁸.

Successive "intercalations"¹⁹ applying the method given by Kūshyār, can most probably be explained by the intent to maintain the five supplementary days - and the seasonal-festival of Hamaspathma-ēdhaya (and as a result the chain of all six gāhāmbārs) - with an accuracy of one month at the time of the astronomical solar year in which they would take place during the time of Zoroaster²⁰. As, in accordance with tradition, Zoroaster restored the beginning of the calendar year to its proper time²¹, the five supplementary days should be after the eighth month (8 times 120) 960 years later. On

the other hand, approximately 970 years had passed since the (earlier) appearance of Zoroaster to Yazdegerd son of Shāpūr, when the last "intercalation" had taken place and the five supplementary days were placed at the end of the eighth month²². The bringing forward of the beginning of the calendar year in Iran by five days following the first "intercalation", would constitute a logical reason for the establishing of the Great New Year (Great Nō Rōz) celebration on the sixth day of the year, this not being known in Chorasnia (and Sogdiana)²³.

As al-Bīrūnī states in al-Āthār al-bāqīyah, foreseeing difficulties in carrying out the successive intercalation in the future, two months were added after the eighth month of the year during the reign of Yazdegerd (I) son of Shāpūr (III)²⁴. Simultaneously, according to al-Bīrūnī, in Iranian calendars, the year began from the summer solstice²⁵. To be precise, 120 years after the last double intercalation during the rule of Yazdegerd (I) and approximately 70 years before the death of Yazdegerd (III), the New Year would occur on the proper date - the 28th day of the month of Hazīrān in the Syro-Arabian calendar²⁶ (28th June in the Julian calendar²⁷). Yazdegerd III was most probably killed in the second half of the year 651 A.D., and approximately 70 years earlier, in the years 584-587 A.D., the beginning of the calendar year was 28th June in Iran²⁸. Yazdegerd I (399-420 A.D.) had not reigned, however, about 120 years earlier in other words about 464-467 A.D. and therefore, in his later work al-Qānūn al-Mas'ūdī²⁹, al-Bīrūnī redates the last intercalation as being the rule of Pērōz son of Yazdegerd i.e. Fīrūz I (459-484 A.D.)³⁰.

In view of the confirmation of the principle of the "intercalation" being carried out in accordance with Kūshyār's description and the general confirmity of source material in the accepting of the vernal equinox as being the appropriate beginning of the Persian year, the above change - for the purpose of adapting the time of the last "intercalation" to the different method of carrying this out as given by al-Bīrūnī, as well as the different proper date of the New Year - confirms the earlier information as to the last "intercalation" having been carried out during the reign of Yazdegerd I³¹. On the other hand, its later redating as the reign of Fīrūz I - instead of the period of 584-587 A.D., during the

reign of Hormizd IV (579-590 A.D.) - testifies that it was already defined as double in the al-Bīrūnī source material. As undoubtedly al-Bīrūnī's supplement is the information of carrying out the doubled intercalation "foreseeing difficulties with the next in the future"³² the only explanation remains the fact that this doubled "intercalation" was took place because the single one was not carried out previously.

In consequence it should be acknowledged that the last (double, in view of the lack of the previous) "intercalation" of the "Zoroastrian" calendar in Iran, was carried out during the reign of Yazdegerd I in the years 399-420 A.D., the five supplementary days having been moved from the end of VI to the end of VIII month of the year.

Prior to the reigns of the Sasanids (III-VII centuries A.D.) "intercalations" of the "Zoroastrian" calendar could have been carried out during the reigns of the Achaemenids (VI-IV centuries B.C.) and the Arsacids (III century B.C. - III A.D.)³³. The fact that Chorasmia, Sogdiana and Armenia did not belong to the area embraced by "intercalations"³⁴ indicates that they were not carried out under the Achaemenids. (This corresponds to the fact that the "Zoroastrian" calendar does not occur in contemporary sources)³⁵. As the initiating of the practice of "intercalations" in Iran at the close of the IV century B.C. was improbable, this could only have taken place during the reign of the Arsacids. The "intercalation" then carried out as the first, must have embraced at least three months³⁶, and taken place under special circumstances.

Of the four possible "intercalations", the last two during the Parthian period would have fallen in the years 39-61 and 159-181 A.D., during the reigns of Vologeses I (51-76/79 A.D.) and Vologeses IV (III) (148-192 A.D.). Both rulers were identified with king Valaxsh who, according to the Dēnkart (DkM, 412.5-11), ordered the collecting together of scattered parts of Avesta and (her) Zand³⁷. As the "intercalation" first carried out in the years 39-61 A.D. would have embraced five months³⁸, and such a maximum value is given in the Dēnkart (DkM, 405)³⁹, the "restoring" of the position of Gāhambārs in the astronomical solar year from the time of Zoroaster was the work of Vologeses I⁴⁰. This corresponds to the fact that the reign of Vologeses I was marked by a decided reaction against

hellenism and declaring for the Iranian national culture in Parthian state⁴¹.

The correlation of the reigns of Vologeses I and Yazdegerd I enables the time the first "intercalation" was carried out to be given more accurately as 51-60 A.D.⁴² It was then that the five supplementary days were transferred from the end of the XII to the end of the V month, which simultaneously accelerated the beginning of the calendar year in Iran by five days⁴³. Then during the reigns of Vologeses IV (III) over the period 171-180 A.D., the five supplementary days were moved from the end of the V to the end of the VI month of the year, where they remained until the last "intercalation" during the period 411-420 A.D.

The fact that the "intercalations" of the "Zoroastrian" calendar in Iran were not carried out in the years 291-300 and 531-540 A.D. was probably - together with other possible, unknown reasons - the consequence of either the war of succession in 293 A.D. (between Bahram III and Narseh), or the Roman war in the years 297-298 A.D., as well as the Mazdakites uprising in the years 491-528 A.D. This was due to the fact that the "Persians postponed the supplementing of the year [until the next time] if the affairs of the kingdom were not as they should have been for one reason or another"⁴⁴. That the last "intercalation" possible prior to the Arabian invasion was not carried out, could have been one of the reasons for the ordering, later, of a revision of the astronomical tables by Khosrow I (531-579 A.D.)⁴⁵.

Finally, in order to keep the connection of celebration of the festivals of Gāhambārs with appropriate seasons of the astronomical solar year, the following "intercalations" would have taken place in the "Zoroastrian" calendar in Ancient Iran:

1. The transferring of the supplementary days from the end of XII month to the end of V month of the year in the years 51-60 A.D. during the reign and on the initiative of Vologeses I⁴⁶.
2. The transferring of the supplementary days from the end of V to the end of VI month of the year in the years 171-180 A.D. during the reign of Vologeses IV (III).
3. The transferring of the supplementary days from the end of VI to the end of VIII month of the year in the years 411-420 A.D. during the reign of Yazdegerd I⁴⁷.

In the year in which the successive "intercalation" was carried out, the five supplementary days were placed after V, VI and VIII month of the year instead of after XII month of the preceding year and after V and VI month of the given year. As the result of omitting the supplementary days in the year preceding the first "intercalation", the beginning of the calendar year in Iran began to precede by five days, the beginning of the calendar year in Chorasnia, Sogdiana and Armenia.

The area embraced by the "intercalations" corresponded to the then states of the Arsacids and Sasanids, consecutively.

Notes

¹ The last general elaborations of the "Zoroastrian" calendar: E. J. Bickerman, The "Zoroastrian" Calendar, Archiv Orientalni XXXV 1967, pp. 197-207 (including the references) and V. A. Livšic, "Zoroastrijskij" kalendar' [in:] E. Bickerman, Chronologija drevnego mira. Bliznij Vostok i Antičnost', Moskva 1975, pp. 320-332. Cf. also W. Hartner, Old Iranian Calendars, [in:] The Cambridge History of Iran, II. The Median and Achaemenian Periods, ed. by I. Gershevitch, Cambridge 1985, pp. 714-792 and E. Bickerman, Time-Reckoning; M. Boyce, Iranian Festivals, [in:] The Cambridge History of Iran, III. The Seleucid, Parthian and Sasanid Periods, ed. by E. Yarshater, Cambridge 1983, pp. 778-815.

² The creating of the "Zoroastrian" calendar is connected with the name of Zoroaster by the Sasanid authors and the Early Mediaeval Moslem scholars. V. A. Livšic, op.cit., p. 320.

³ Cf. ibidem, pp. 323-324 and 325ff.

⁴ Ibidem, p. 320.

⁵ I. M. D'jakonov, V. A. Livšic, Novye nachodki dokumentov v Staroj Nise - New Documents from Old Nisa, Peredne-aziatskij sbornik II, Moskva 1966, p. 153.

⁶ T. Hyde, Veterum Persarum et Parthorum et Medorum religionis historia, Ed. II., Oxonii 1760, pp. 200ff.; H. S. Nyberg, Texte zum mazdayasnischen Kalender, "Uppsala Universitets Arsskrift 1934" Program 2, Uppsala 1934, pp. 34-35. Cf. E. J. Bickerman, The "Zoroastrian" Calendar, pp. 197-198 and V. A. Livšic, op.cit., p. 321.

⁷ "Vestiges of the Past" collected and reduced to writing by the author in 390-391 A.H./1000 A.D. The publication and translations of: Chronologie orientalischer Völker von Albrün, hrsg. von E. Sachau, Leipzig 1878 (1923) and The Chronology of Ancient Nations..., translated by E. Sachau, London 1879 (1969); Pamjatniki minuvšich pokolenij, perevod M. A. Sal'e [in:] Abu Rejchan al-

Bīrūnī, Izbrannye proizvedeniya, I, Taškent 1957 (the most complete edition.)

⁸ al-Bīrūnī, al-Āthār al-bāqīyah, pp. 44-45 together with a description of the circumstances under which the intercalations were carried out (ibidem, p. 11 contains information on the carrying out of the intercalations every 116 years - this bringing the average length of the calendar year to that of the astronomic solar year).

⁹ The adding of two months in the case of intercalation not being carried out on the previous date, or foreseeing difficulties in carrying out the consecutive intercalation in the future, was also practised. Ibidem, pp. 45 and 33.

¹⁰ Cf. ibidem, pp. 45 and 214, 217.

¹¹ Ibidem, pp. 45 and 33.

¹² H. Suter, Die Mathematiker und Astronomen der Araber, Leipzig 1900, p. 83, note 192.

¹³ Abū Ḥasan Kūshyar ibn Labbān al-Jīlī (al-Jabālī), az-Zīj al-jāmi' wa'l-bāligh (Tabulae universales) apud L. Ideler, Handbuch der mathematischen und technischen Chronologie, II, Berlin 1826, pp. 547-548 (translation) and 624-625 (original). Cf. F. K. Ginzel, Handbuch der mathematischen und technischen Chronologie, I, Leipzig 1906, p. 291.

¹⁴ Thus as the result of the transferring of the five supplementary days from the end of XII to the end of the I month of the following year, the beginning of the latter (and correspondingly the beginning of the calendar year) began five days earlier as from then. I---XII 5 I---XII 1 5 II---XII 1 5 II---XII etc. I---XII 5 I---XII 5 I---XII 5 I---XII etc. The later transferring of the five additional days and placing them between the end of I and end of VIII month had no influence on this dependence.

¹⁵ al-Bīrūnī, al-Āthār al-bāqīyah, pp. 45-48 and 235-238 passim. Ibidem, pp. 233-234, 235 the possible reasons for the arising of the divergencies "after Zoroaster" are mentioned as being: the accelerating of the beginning of the calendar year in Persia following the discovery of its being preceded by the astronomical beginning of the year by five days, or the transferring by the Persians of the supplementary five days to the end of the supplementary months of the year.

¹⁶ Cf. V. A. Livšic, op.cit., p. 331. Cf. also al-Bīrūnī, al-Āthār al-bāqīyah, pp. 45-46, 48 and 235, 238 (as opposed to pp. 11 and 47).

¹⁷ Cf. F. K. Ginzel, op.cit., (III, 1914), pp. 314-315.

¹⁸ The beginning of the year in which Yazdegerd III became king of Iran was on 16th June (632 A.D.) (ibidem, I, p. 298) whereas the parallel 8th year of the so-called "Great Armenian Era" commenced on 21st June (632 A.D.) (ibidem, III, pp. 409 and 315-318).

¹⁹ The notion "intercalation" used below is also of an arbitrary character.

²⁰ Cf. the lists of traditional dates of the festivals of Gāhāmbars according to Būndahishn, chapter 1 and the dates of the same fe-

stivals after the last "intercalation" according to al-Bīrūnī, al-Āthār al-bāqīyah, pp. 214-233 apud H. S. Nyberg, Texte zum mazdayasnischen Kalender, p. 83:

Bundahišn, I:	al-Bīrūnī:
I.	I.
II. 11-15 a. Maidhyōzarm	II. 26-30 c. Paitiśhahya
III.	III. 26-30 d. Ayāthrim
IV. 11-15 b. Maidhyōšam	IV.
V.	V.
VI. 26-30 c. Paitiśhahya	VI. 16-20 e. Maidhyāirim
VII. 26-30 d. Ayāthrim	VII.
VIII.	VIII.
	5. f. Hamaspathmaēdhaya
IX.	IX.
X. 16-20 e. Maidhyāirim	X. 11-15 a. Maidhyōzarm
XI.	XI.
XII.	XII. 11-15 b. Maidhyōšam
5. f. Hamaspathmaēdhaya	

In consequence "intercalations" allowed to hold gāhambārs in stable seasons of solar year (accurately to 1 month) and they led to separation of the liturgical year (called the vihečakik year in Pahlavī texts) from calendar year. Cf. M. Boyce, Iranian Festivals, pp. 808-809 and W. Hartner, Old Iranian Calendars, pp. 749-753 and 759-764.

21 a l - B ī r ū n ī, al-Āthār al-bāqīyah, pp. 14 and 45. Cf. also note 2.

22 Ibidem, pp. 118-119. (According to tradition, Zoroaster "appeared" 258 years before the beginning of "Alexander's era" (ibidem, p. 14), or experienced the revelation of the Religion 272 years before the death of Alexander (who reigned 14 years) (Bundahišn 34,8). The identifying of "Alexander's era" with that of the Seleucids enables the dating of Zoroaster's "appearance" (or revelation of the Religion) as 569/568 B.C. J. Wiesehöfer, Der Aufstand Gaumātas und die Anfänge Dareios' I, Bonn 1978, pp. 156-158. The reign of Yazdegerd, son of Shāpūr or Yazdegerd I (399-420 A.D.) began 968 years later).

23 Cf. a l - B ī r ū n ī, al-Āthār al-bāqīyah, pp. 217-218 and 234, 235. (Both feasts being celebrated on the first day of the year in Sogdiana).

24 Ibidem, pp. 45 and 33.

25 Ibidem, pp. 45, 214, 217 and 233, 235.

26 Ibidem, p. 33.

27 F. K. Ginzel, op.cit., I, pp. 263-264. Cf. ibidem, I, p. 298.

28 The dates of the beginning of the calendar year before and after commencing the introduction of the "intercalations" of the "Zoroastrian" calendar in Iran (taking into account the five-day difference which would then occur), were calculated basing on their being known as from VII century A.D. and the constant relation of the length of the year in the "Zoroastrian" calendar to that in the Julian calendar. (According to the Julian calendar the beginning of

the year in the "Zoroastrian" calendar recedes 1 day every 4 years). Cf. "Tafel der persischen Neujahrstage zur zeit der Sasaniden" in Th. Nöldeke, Geschichte der Perser und Araber zur zeit der Sasaniden aus der arabischen Chronik des Tabarī, Leyden 1879, p. 436.

29 al-Bīrūnī wrote his Canon Masudicus in ca 427 A.H./1036 A.D. Publication: Abū Rayhān Muhammad b. Ahmad a l - B ī r ū n ī, al-Qānūn' l-Mas'ūdī (Canon Masudicus), vols I-III, Hyderabad-Dn 1954-1956.

30 a l - B ī r ū n ī, al-Qānūn al-Mas'ūdī, I, p. 91 after E. J. Bickerman, The "Zoroastrian" Calendar, p. 202, note 23 and idem, Time-Reckoning, p. 787.

31 al-Bīrūnī was even able to give the name of the savant who carried out the intercalation under Yazdegerd I (dastūr Yazdajird al-Hizārī). Cf. idem, al-Āthār al-bāqīyah, p. 45.

32 In the case of doubling "in reserve" of the last intercalation carried out in accordance with al-Bīrūnī's account, the New Year would fall on its proper date 120 years later (see above). However, the analogous doubling of the last "intercalation" in accordance with Kūshyār's description necessitates the moving of the five supplementary days one month further than would appear from the sequence. As, in accordance with the tradition during the reign of Yazdegerd I, they should be placed after the VIII month, in this case they would appear after the IX month of the year. (The basis for al-Bīrūnī's supplements was probably knowledge of the fears of the approaching Zoroaster millenium existing in Iran at the beginning of V century A.D. Cf. H. S. Nyberg, Die Religionen des Alten Iran, Leipzig 1938, pp. 35-38. It could have been also the reason for carrying out the only "intercalation" during the reign of the Sasanids).

33 According to tradition, the five supplementary days should follow the I, II, III, IV, V and VI month 120, 240, 360, 480, 600 and 720 years after the restitution of the proper time of the beginning of the calendar year (the establishing of the "Zoroastrian" calendar) by Zoroaster and 840, 720, 600, 480, 360 and 240 years before the reign of Yazdegerd I - that is to say in the years 442-421, 322-301, 202-181 and 82-61 B.C. then 39-60 and 159-180 A.D.

34 See above.

35 V. A. Livšic, op.cit., p. 323. Cf. E. J. Bickerman, The "Zoroastrian" Calendar, pp. 204-205.

36 Cf. note 33.

37 Cf. H. S. Nyberg, Die Religionen des Alten Iran, pp. 416-417 (Vologeses III (IV)) and A. Christensen, Die Iranier [in:] Kulturgeschichte des Alten Orients, III.1, München 1933, p. 305 (Vologeses I).

38 Cf. note 33.

39 H. S. Nyberg, Texte zum mazdayasnischen Kalender, pp. 38-39: "Einschaltung eines Tages darf man nicht eher machen, als der Monat voll geworden ist; mehr als fünf Monate darf man nicht einschieben: das ist die Vorschrift der heiligen Religion."

40 The carrying out of intercalation rested with the ruler.
a l - B ī r ū n ī, al-Āthār al-bāqīyah, p. 44

41 Cf. J. W o l s k i, Die Parther und ihre Beziehungen zur griechisch-römischen Kultur, Klio LXVI (1983), pp. 148f.

42 During the same period Vologeses I was the first to introduce Parthian (Aramaic) writing into the legend on the Arsacids' coins (in the years 51-58 A.D.). Cf. M. B o y c e, Parthian writings and literature [in:] The Cambridge History of Iran, III, p. 1153.

43 Cf. note 14. The transferring of the five supplementary days from the end of XII month to the end of V month of the following year had analogous effects.

44 a l - B ī r ū n ī, Al-Āthār al-bāqīyah, p. 45.

45 In al-Qānūn al-Mas'ūdī, al-Bīrūnī dates the revision of the astronomical tables at 25th year of the reign of an unknown ruler of the Sasanid dynasty, identified with Khosrow I. As stated by Kūshyār during the reign of K h o s r o w I, the Sun attained the sign of Aries and the vernal equinox occurred in the IX month of the year. (And indeed in the 25th year of the reign of Khosrow I (555/556 A.D.) the IX month fell from 7th March to 5th April in the Julian calendar. Cf. note 28). Cf. E. J. B i c k e r m a n, The "Zoroastrian" Calendar, p. 202, note 22 and Kūshyār apud L. I d e l e r, op.cit., II, locc. cit.

46 After the "restoring" by Vologeses I of the position of gā-hāmbārs in the astronomical solar year from the time of Zoroaster and after the following two "intercalations" the five supplementary days of the year fell after the vernal equinox (at the beginning of April according to the Julian calendar). Cf. note 28. The possible convergence of dates of the beginning of the calendar year in the "Zoroastrian" calendar, with the vernal equinox, fell at the beginning of the V century B.C., several dozen years after the traditional date of the "appearance" of Zoroaster in 569/568 B.C.

47 Due to the cessation of "intercalations" after the Arabian invasion, the supplementary days remained after the VIII month of the year until 1006/1007 A.D. Kūshyār apud L. I d e l e r, op.cit., II, locc.cit.; V. A. L i v š i c, op.cit., p. 329; E. J. B i c k e r m a n, The "Zoroastrian" Calendar, p. 202 and note 21. Exceptions to this rule were noted by S. H. T a q i z a d e h in Various Eras and Calendars of Islam, BSOS IX (1937-1939), p. 918 and The Old Iranian Calendars again, BSOAS XIV (1952), pp. 610-611.

Tadeusz LEWICKI

LES NOMS BERBÈRES EMPLOYÉS CHEZ LES NAFŪSA MÉDIÉVAUX

(VIII^e - XVI^e SIECLE)

(Observations d'un arabisant)

Q u a t r i è m e p a r t i e *

SERGYNȚ/SRGĪNT سرفينت, lire S(e)rġint⁴⁹⁷ ou bien SRĠNYȚ/SRĠNĪT سرغنيت lire S(e)rġ(e)nīt⁴⁹⁸. Nom propre féminin médiéval d'origine berbère.

Ainsi s'appelait une pieuse et savante femme originaire de la bourgade de W(u)ryūrī⁴⁹⁹ située dans la partie occidentale du Ġabal Nafūsa, identique avec le village actuel d'Ururi (Ourouri). Les ruines de ce village jonchent la rive droite de la vallée de l'Oued ech-Cheikh (Wēd es-Šeyh)⁵⁰⁰.

Il nous semble qu'il faut rattacher ce nom au mot berbère tā-sarġint (aussi awsarġint, sarġant ou sarġina, Corrigiona telephi-pholia Pourr.), une plante médicale qui fait l'objet d'un grand commerce au Maroc⁵⁰¹.

Il n'est pas invraisemblable que l'on doive aussi rapprocher notre SRĠNYȚ/SRGĪNT ou SRĠNYȚ/SRĠNĪT du nom masculin SRĠYN/SRGĪN, dont il est question plus haut.

SYDYNT/ŠĪDĪNT صيدينت lire šīdint ou šīdīn(a)t.

Ainsi s'appelait une pieuse vieille femme⁵⁰² de T(a)mlūšayt ou T(e)mlūšayt, une bourgade du Ġabal Nafūsa, située dans la partie occidentale de ce pays, à 12 km env. ou nord-est de Kabao⁵⁰³. Selon toute vraisemblance, il faut rattacher ce nom à celui de Sidina (aussi Siddina, Seddena ou Tsiddi(n)a) qui est un nom libyque de femme connu des inscriptions latines d'Algérie⁵⁰⁴. On lit