ALVARD KHACHATRIAN*

PhD Associate Professor
alvard.khachatryan@ysu.am

SEMANTIC AND STRUCTURAL TYPES OF ARMENIAN PERSONAL NAMES BORROWED FROM THE OLD AND MIDDLE IRANIAN LANGUAGES

Introduction

Personal names make one of the important layers of language vocabulary. They are identified by their phonetic, word-formational, functional, semantic characteristics in the system of personal names. In the incorporation of loan words into this or that language the role of extralinguistic factors is paramount. In the process of lengthy contacts with neighboring nations over years, let alone centuries, a language is sure to act not only as a borrower but also a donor. One of the reasons for such linguistic interpenetration is the political conquest. In this case the impact of the conqueror's language is relatively stronger as compared to the conquered countries. In the system of the borrowed elements in the Armenian language the names of Iranian origin constitute the largest layer which undoubtedly is an outcome of Persian political dominance. Some of these names date back to the most ancient times, due to which some important historical facts and data are revealed or verified.

The names of Iranian origin in the Armenian language are valuable sources, evidencing Armenian-Iranian close ties. Hence, it is of great scientific significance to carry out a study, concerning the classification and distinction of the basic patterns of these names, name-forming stems along with the affixes and grammatical morphemes used in the creation of those names. The research

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aims to carry out a semantic and structural analysis of the personal names of Old and Middle Persian origin, popular in Historical Armenia. These borrowed names, due to their survivability, were popular at almost all stages of the development of the Armenian language. An attempt has been made to reveal the frequency of use of these names, to clarify tendencies observed in the development of various structural types of personal names in different periods and define to what extent the Persian language influenced the choice of these units.

Scientific Periodization of Iranian Languages

In order to have a clear idea about the chronological occurrence of personal names under study, we should dwell upon the historic development of the Persian language. The Old, Middle and New periods of Iranian languages distinguished by linguists do not coincide with the development of the corresponding stages of the Armenian language. This fact is conditioned by the characteristics of the development of these languages, along with different principles, upon which the Iranian languages were periodized. The history of the Armenian language dates back to the 3rd millennium BC since the times of the Indo-European unity, whereas the Iranian languages are dated to the beginning of the 2nd millennium after the split of the Indo-Iranian unity[1]. It should be stated that the oldest developmental stage of the Armenian language coincides with Old and partly Middle stages of the Iranian languages.

According to Hratchya Atcharian's classification, the Old Iranian stage includes the period of 560-530 BC, while the Pahlavi language is distinguished by the following sub- periods: a) Arsacid Pahlavi, being also called Old or Parthian Pahlavi, was used in 256-226 BC; b) Sassanid Pahlavi, otherwise called New Pahlavi and used in 226-642 BC[2]. *Parthia* signifies a well-built man of courage. The ruling Parthian Arsacid dynasty was a nation of bellicose and skilled archers[3]. King Trdat A (Tiridates A), the founder of the dynasty, built the heathen temple of Garni in honor of God Mihr that symbolized light and truth. According to a view, the Persian letters were used in the rule of the Arsacid

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[1] **Ջահուկյան** 1987, 488–508:

[2] **Աճառյան** 1987, 488–508:

[3] https://hy.wikipedia.org/wiki/%D5%8A%D5%A1%D6%80%

dynasty, i.e. the state language was Persian[4]. The Parthian state existed until 226 BC, and was followed by the new Sassanid Empire.

L. Hovhannisian made some valuable discoveries, concerning the Iranian borrowings, stating that before the unearthing of the first Iranian written records, there had been no data on these languages; hence, we cannot have a clear understanding of their ancient characteristics. He thinks that the concepts Old Iranian Period (starting from the 2nd millennium BC up to the 4th and 3rd millennia BC) and Old Iranian languages are not equivalents in terms of chronology and their linguistic characteristics. Each of these languages (Old Persian, the Median language and the Saka language) has its own grammatical system. As for the borrowings from these languages, the linguist believes they may have penetrated from the Middle Iranian languages.

Having studied the borrowings from the Old and Middle Iranian languages incorporated into the Armenian language, L. Hovhannisian made the division of the periods of Iranian influence on the Armenian language more accurate. He claimed that during the Middle Iranian period (IV-III centuries BC – VIII-X centuries AD) a number of Iranian languages and dialects, having some obvious phonetic and grammatical differences, already existed. Among them: a) Middle Iranian which is one of the south-western Iranian languages; b) the Parthian language, one of the north-western Iranian languages. Middle Iranian is based on the Pahlavi and Manichaean scripts. The Pahlavi is one of the Aramaic script varieties which was particularly rich in ideographs, while the Manichaean, also being an Aramaic script, was devoid of them. The Parthian texts were also written in Aramaic letters. In Iranian studies the term Pahlavi is used instead of Middle Persian which etymologically signifies Parthian, whereas the latter crucially differs from Persian, and the Parthian tribes are also different from the ones that spoke Middle Persian. Studying the Old and Middle Iranian sources L. Hovhannisian states that these borrowings incorporated into Armenian are mainly of Parthian and Middle Persian origin (according to other scholars – of Pahlavi)[5].

Although the main period of Iranian borrowings goes back to the era of Armenian-Pahlavi relationships, they have left significant traces since the rule of Achaemenid Empire (VI century BC) when the Persians being still ruled by the

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[4] **Լեո** 1966, 387:

[5] **Հովհաննիսյան** 1990, 48–71:

Medians and rebelling against the latter, achieved an utter victory over them. Thence, the Persians founded the powerful Persian state, subjecting the neighboring countries. The countries, including Armenia, being the subjects of the Mede state fell under the domination of the Persian Empire. The Achaemenid Empire was founded, and it became even more powerful when King Dareh of the Achaemenid dynasty ascended the throne. He created tax laws, reformed the governmental system, dividing the country into 20 administrative units, i.e. satrapies, the governors of which were the satraps. The satraps were entitled to mint coins and carry out tax collection designated for each satrap. Armenia was also an Achaemenid satrapy. In the rule of the Achaemenid King Dareh I, Great Armenia and Lesser Armenia were the 18th and 13th satrapies respectively, the administrative center of which was Van. Armenia gave 20000 stud-horses and 400 silver coins as a tax[6].

The eminent Armenologist A. Meillet claimed that the majority of the borrowings made from the Arsacid Parthian were quite ancient[7], while more ancient are the borrowings dating back to the Achaemenid period. Their number is limited as during the Achaemenid rule the Iranian influence on the county wasn't overwhelming.

The cultural, religious and linguistic influence of the Achaemenid, Arsacid and Sassanid superpowers is reflected in the Armenian personal names of Iranian origin. These names express an Armenian's understanding and principles in regard to the choice of names. H. Hübschmann analyzing the characteristics of popular Armenian personal names wrote: "The noblemen mainly bore Persian names (they were mostly of Arsacid origin), the clergy preferred biblical, Greek or Assyrian names, whereas the common people kept on preserving their old names for quite a long time. However, the historians did not mention the commoners' names, as the latter did not have any value for them. Hence, it was hardly worth mentioning the names of the populace"[8] .

The Armenian names borrowed from the Iranian languages (about 130) are taken from Hr. Atcharian's Dictionary of Personal Names. According to the frequency of their use, these names are divided into two groups: 1) names that are not used any longer; 2) names that are still widely used in Armenian but

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[6] Հայ ժողովրդի պատմություն 1971, 445–460:

[7] Մեյե 1978, 115:

[8] Հյուբշման 2004, 318–319:

their Iranian origin has been obscured. In our list we have only those names that are still popular and viable. Names out of use have not been included. The study of the semantic aspect of these units is accomplished in parallel with the analysis of their word-formational features.

Each name has its biography, as being born, it lives and then dies. The names under study have been transmitted to us through centuries. They are considered unique clues to elucidating the political, social, cultural lives of the two nations. Having been mostly created on the basis of the borrowed common nouns and partly adjectives, they have occupied their own place in the system of our personal names. Among them, names with suffixed and two-stem structures prevail. Compared to complex and derivative structures, simple or one-stem names are rare, e.g. **Անոյշ (Anoysh)**, **Երուանդ (Yeruand)** < arvand (meaning rapid), **Նուարդ (Nuard)** < navard (gift, present). Numerous names have given birth to several Armenian surnames such as **Արշակյան (Arshakian)**, **Բագրատյան (Bagratian)**, **Ներսիսյան (Nersisian)**, **Վաղարշյան (Vagharshian)**, **Վարդանյան (Vardanian)**, **Տիգրանյան (Tigranian)**, **Սուրենյան (Surenian)**, etc. Names of cities such as **Անահտայ գաւառ (region of Anahit)**, **Արշակաւան (Arshakavan)**, **Արտաշատ (Artashat)**, **Երուանդակերտ (Yeruandakert)**, **Վաղարշապատ (Vagharshapat)**, **Տիգրանակերտ (Tigranakert)** are formed with the help of personal names and toponymic morphemes.

No gender identifying grammatical markers exist which would enable us to distinguish male and female names of Iranian origin. Female names were mainly formed with the help of such morphemes as **անոյշ - anoysh, դուխտ - dukht, ուհի - uhi** and the patronymic as in **Վարդանդուխտ (Vardandukht)** – Vardan's daughter. There are also some occasional names like **Արտաշամայ (Artashamay)**, female < Old Persian arta meaning "just, straightforward + šama (unknown origin), **Մահբանու (Mahbanu)** female < māh (moon), bānū (lady).

The Semantic Groups of Personal Names Borrowed from Old and Middle Persian

Names borrowed from Old and Middle Persian mainly emerged from common nouns and adjectives. The latter were either used metaphorically, undergoing narrowing of meaning, or losing their meaning altogether. Losing the meaning of a common noun the proper name turns into a conventional

denomination and is ascribed to both individuals and objects[9]. The common nouns of Iranian origin constitute several groups of personal name-forming stems.

A) Personal names emerging from the names of animals: **Արտաշիր (Artashir)** < šīr (lion), **Գուրգէն (Gurgen)** < gurg (wolf)[10], **Համազասպ (Hamazasp)** < āspa (horse) < Old Iranian Hamāz + aspa, **Շահէն (Shahen)** < Ŝāhēn (falcon), **Վարագդատ (Varazdat)** < Varaz (wild boar), **Վազգէն (Vazgen)** < vazaya (frog). The **lion, the horse, the wild boar, the frog** in ancient beliefs were honored as animals, symbolizing beauty and courage. **The wild boar** probably symbolized reliability, for the writings, serving as certificates and stamped by regal rings were illustrated with wild boars. The names of these animals served as basis not only for proper names but also for many toponyms like Aspakuniq[11], Gorge of Aspakunik, Gayli Dur, Gaylidzor, Gaylget, Shiraz, Shirak, Varaz, Varazkert, Varazablur, etc.

B) Personal names originating from the names of Gods: **Aramazd (Արամազդ)** < Old Persian Ahura-mazdāh (supreme wisdom), **Anahit (Անահիտ)** < Old Persian Anāhitā (immaculate), **Bakur (Բակուր)** – God's son = bag + pūr, **Bagrat (Բագրատ)** given by God < Old Persian Bagadāta = baga (god)+ dāta (gave), **Tiran (Տիրան)** the origin of which goes back to God Tir, **Tirdates, Trdat (Տրդատ)** < Tir + dat (given by God Tir), **Mihran (Միհրան)** which derives from the name of God Mihr.

C) Personal names deriving from the names of human characteristics: **Arshak (Արշակ)** < arša(n) (a man, a hero), **Yeruand (Երուանդ)** < arvand (rapid, brave, dashing bravely), **Khosrov (Խոսրով)** – "having a good reputation" < Pahlavi (xusrav) < Old Persian (h)usravah, **Vagharsh (Վաղարշ)** < Pahlavi Valaxš, **Vardan (Վարդան)** probably famous (evidenced 291 times), **Arshavir (Արշաւիր)** (a man, a male) < Avestan aršan + vīra, **Anoysh (Անոյշ)** anōŝ (immortal, sweet), **Ashkhen (Աշխէն)** < Pahlavi axŝēn (dark or lady), **Artashes (Արտաշէս)** < Pahlavi Artašas

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[9] **Բարսեղյան** 1964, 42:

[10] **Աճառյան** 1946, h. Ա, 510. The rest of the personal names are taken from Volumes 1, 2, 3, 4, 5.

[11] Հայաստանի և հարակից շրջանների տեղանունների բառարան, 1986 339: The rest of toponyms introduced in the article are also taken from this dictionary.

< Sassanid Pahlavi Ardašir < Old Persian Artaxŝass (one who rules just-ly), **Artavazd (Արտաւազդ) <** Old Persian Artavazdah (one whose fair-ness is unflinching), **Suren (Սուրէն)** < Pahlavi Sūrēn (a powerful mili-tary leader), **Parandzem (Փառանձեմ)** < farr (fame)[12] .

There are a lot of personal name borrowings that originated from common nouns, referring to human beings and human features. In contrast, there are fewer name stems, signifying animals or referring to the names of gods. Some personal names such as **Anoysh, Arshavir, Gurgen**, were also used as proper names in Persian.

Word-Formational Types of Names Borrowed from Old and Middle Persian

Personal names as a rule are considered to be simple in the language that borrowed them. However, in the donor language the latter can be both simple and compound, and their structure is studied through etymological examination.

According to their formation the personal names borrowed from Persian fall into 3 groups in the donor language: a) simple, b) simple derivative, c) complex. In Armenian different word-formational affixes are used. In contrast to common nouns, personal names have a limited word-formational capability. They are based on affixes that tend to become name-forming. Derivative personal names have two morphemes, the main and the secondary. We shall introduce the names according to their word-formative characteristics. They are made of **noun + ակ (ak), իկ (ik), էն (en), էս (es) and ան (an) + noun** patterns. The names made up by productive name-forming affixes are predominantly suffixed structures with simple generative stems.

- A) Ակ / -ak(a)- **Ամբակ/ Ամպակ (Ambak)** < in Old Indian ambha (power, might), **Արշակ (Arshak)** < in Old Persian Arŝaka, arŝa(n) (man, hero)[13], **Արտակ (Artak)** < in Pahlavi Artak, arta (law, justice), **Վաղարշակ (Vagharshak)** < Valaxŝ, **Վասակ (Vasak)** < vas (de-sire), **Հմայեակ (Hmayak)** Humayak=hu+māyā (blessed).

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[12] **Ջահուկյան** 1987, 582:
[13] **Ջահուկյան** 1987, 580:

B) **Իկ/-īk Բաբիկ (Babik)** < *Bāb* (father) / V century. G. Jahukian was certain that **–ակ (ak), -իկ (ik), -ուկ (uk)** affixes are etymologically Indo-European borrowed from Iranian[14]. **Ակ (ak)** functioned in the Middle Iranian languages, with which both nouns and adjectives were formed on the basis of such parts of speech as numerals, nouns, adjectives, verbs. They were not frequently used, however sometimes some hypocoristic forms could be presented through them[15].

C) **-Էն / -ēn** < -aina – **Աշխէն (Ashkhen)** < xaŝin, **Խորէն (Khoren)** "sun + diminutive ik"< Iranian xōr (sun), **Կարէն (Karen)** < Kār (not studied etymologically), **Շահէն (Shahen)** < ŝahēn (falcon), **Սուրէն (Suren)** < sūra (strong, powerful), **Գուրգէն (Gurgen)** < gurg (wolf), **Վազգէն (Vazgen)** < vazaya (frog).

D) **Էս (Greek form) –eh** – **Ներսէս (Nerses)** Pahlavi, *Ներսեh Nerseh.*

E) **Ան/-ān** – **Տիգրան (Tigran)** < tigr (arrow), **Միհրան (Mihran)** < Mihr (mythic name) **Վահան (Vahan)** < vrha (shield), **Վարդան (Vardan)** < Iranian Vardān (291 evidences) < the shortened form (Vard) of Old Persian Arta-vardiya (one who stimulates the growth of the sacred faith), **Տիրան (Tiran)** <Tīr (name of god).

F) **Կէն=իկ+Էն/ - kēn Բաբկէն (Babken)** from the Iranian Բաբ+իկ (Bab +ik) + Iranian hypocoristic affix ēn.

There is a personal name, formed by the negative prefix **Ան**/-*an as in case of Անահիտ (Anahit)* which signifies "immaculate, spotless". The name consists of two components – an + āhita (vicious, dirty), etc.

Certain roots of words having been incorporated into Armenian from Iranian undergo some semantic changes. The loan word roots of independent functioning **անոյշ (-anoysh), դուխտ (-dukht)** and **ուհի** (-**uhi**) turned into suffixes through the process of semantic narrowing and now serve the creation of only female names.

A) **Անոյշ (Anoysh)** < anōŝ (immortal), later acquired the meaning "sweet" and is now used in complex structures, including patronymics as in the

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[14] **Ջահուկյան** 1987, 232:

[15] **Հովհաննիսյան** 1990, 147:

female names **Արշանույշ (Arshanoysh), Խոսրովանույշ (Khosrovanoysh), Վարդանույշ (Vardanoysh)**. In fact, these are not personal names proper, but a unique way of addressing Armenian girls and women: Arshak's daughter, Khosrov's daughter, Vardan's daughter, etc.

B) **Դուխտ** < duxt (daughter, girl) as in **Գորիդուխտ (Goridukht)** < *Gōr* (wild donkey), **Սանդուխտ (Sandukht), Վարազդուխտ (Varazdukht), Վարդանդուխտ (Vardandukht)**, **Զարմանդուխտ (Zarmandukht)** < zarmān (an old man), **Զրուանդուխտ (Zruandukht)** < Pahlavi Zurvān, in Avestan < zrvan (time), **Խոսրովիդուխտ (Khosrovidukht)** < in Pahlavi xusrav (one with a good reputation), etc.

C) -**Ուհի/ուրհի (uhi/urhi)** (daughter, girl)[16] **Զարուհի (Zaruhi)** < zar (gold), **Խոսրովուհի (Khosrovuhi), Տիգրանուհի (Tigranuhi)**, **Համազասպուհի (Hamazaspuhi)**.

Names, consisting of two stems are also frequently used, and their generative stems, according to their part of speech belonging, are nouns. The second components of some names in this group, are not etymologized. The meanings of the name components in the donor language are introduced as needed. They mainly consist of roots with derivational value such as *ասպ* < āspa (horse), *արդա* < arta (law, justice), -*դատ / -րատ* < dāt (give - in imperative, given, created) which are Iranian components for creating names. The following personal names are formed with the aforementioned components: **Արամազդ (Aramazd)** < Old Persian Ahura-mazdāh = aahura (master, lord) + mazdāh (supreme wisdom), **Արտավան (Artavan)** < Old Persian Artabānu (exuding justice), **Արտաշէս (Artashes)** < Arsacid Pahlavi Artašas < Old Persian Artaxšassa (one who rules with justice), **Արտաշիր (Artashir) <** Sassanid Pahlavi Ardašīr /Ardšīr = ard (fury, rage) + šīr (a lion = an enraged lion), **Արտավազդ (Artavazd)** < Old Persian Artavazdah (one whose fairness is unflinching) (evidenced 36 times), **Անուշավան (Anushavan)** < Anaôšarvān < Avestan Anaošō+urvān (immortal soul), **Բագարատ (Bagarat)** < Old Persian Bagadāta = baga (god) + dāta (gave) = "given by God", **Բակուր (Bakur)** < baga (god) + pūr (son) = "God's son", **Դրաստամատ (Drastamat)** < Pahlavi durust (right) + mat (thought) = "upright", **Խոսրով (Khosrov)** < Xusrav < hu/su (kind) + sru (news) = "one who has a good reputation",

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[16] **Աճառյան** 1957, 305:

Համազասպ **(Hamazasp)** < Old Persian Hamāzāspa < hamāza (group, multitude) + āspa = "one who owns a multitude of horses", Հրահատ **(Hrahat)** < Pahlavi F/hrahāt < Old Persian frabāta (wise, clever), Միհրդատ **(Mihrdat)** < Pahlavi Mihrdāt = Mihr + dāt (given by God Mihr), Մեհրուժան/Մերուժան **(Mehruzhan/ Meruzhan)** < Mitrūčan < Mihrōjān (powerful thanks to God Mihr), Վարազդատ **(Varazdat)** < Varaz (wild boar) + dāt (created by a wild boar), Տրդատ **(Trdat)** < Old Persian Tīridāta =Tir + dāt = "given by God Tir".

Each name has its history, biography, it encompasses a certain geographical region and belongs to this or that nation. It can be borrowed by other languages, following the fixed phonetic rules of the donor language[17]. The Armenian names of Iranian origin underwent partial phonetic changes in the Parthian period, i.e. **դ (d)** changed into **տ (t) – Արտաշիր (Artashir)** < Ardšir, **գ**(g) into **կ (k)** as in **Բակուր (Bakur)** < baga+pūr, **լ (l)** into **ղ (gh)** as in **Վաղարշ** < Pahlavi Valaxš, **h (h)** changed into **ս (s)** as in **Ներսես (Nerses)** < Nerseh. In the case of the sound combination **խշ (khsh)** a metathesis took place, as in **Աշխեն (Ashkhen)** < Pahlavi axšēn. Reduction of **ա (a)** is observed in the following names **Անահիտ (Anahit)** < Anāhitā, **Արտավազդ (Artavazd)** < Artavazdah, **Արշակ (Arshak)** < Aršaka, **Արամազդ (Aramazd)** < **Ahura-mazdāh**, **Բագարատ/Բագրատ (Bagarat, Bagrat)** <Baga+dāta, Համազասպ **(Hamazasp)** < Hamāzāspa. It should also be mentioned that in Old and Middle Iranian languages the pronunciation of the plosives and semi-fricatives was not characterized by aspiration. Of considerable interest are H. Hübschmann's observations, concerning the phonetic features and pronunciation of the names of Sassanid and Pahlavi origin. Studying the Old Armenian names borrowed from Iranian and considering their phonetic features, he made an attempt to define the period when they were incorporated into the Armenian language. According to H. Hübschmann, one and the same name when borrowed in the Parthian then in the Sassanid eras could have consisted of different phonemes. To substantiate his view, H. Hübschmann introduced various phonemic patterns of one and the same name borrowed in the Parthian and the Sassanid eras. For example **Արամազդ (Aramazd)** in Old Persian is Ahura-mazdāh, in Arsacid

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[17] **Никонов, Сыперанская** 1970, 9.

Pahlavi – **Ohrmazd,** in Sassanid Pahlavi – Hormizd /**Որմիզդ**, while the Arsacid name **Varahrān** sounds Vahram (**Վահրամ)** in its Sassanid version[18].

Conclusion

Thus, the borrowing of personal names from Iranian is conditioned by such extralinguistic factors as political, cultural, historical, and religious. These names are characterized by certain phonetic features and word-formative types, that can be found in the Armenian language. Our study of the semantic-structural patterns of these names, has given a chance to reveal the preference of certain names which is connected with the worldview of the society. The principles of name-formation have also been observed. It has become evident that there are limited ways of combining the stems of personal names with affixes. Moreover, some affixes and roots of derivational value have just become name-forming morphemes.

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ԽԱՉԱՏՐՅԱՆ Ա.

Ամփոփում

Բանալի բառեր՝ փոխառություն, պահլավական անձնանուններ, հին պարս-կերեն, միջին պարսկերեն, վերջածանցավոր կազմություններ, անձնանվանահիմ-քեր, անձնանվանակերտ ածանցներ:

Իրանական ծագման հայոց անձնանունները արժեքավոր փաստեր են հայ-իրանական հարաբերությունները լուսաբանելու տեսակետից: Այս անուն-ների զգալի մասը փոխատվել է Արշակունիների թագավորության ժամանակ-ներից: Դրանց մուտքը հայերեն՝ պարսիկների քաղաքական գերիշխանութ-յան և պարսկական մշակույթի ուժեղ ազդեցության արդյունք են:

Հին և միջին իրանական լեզուներից փոխատված անձնանունները հիմ-նականում աստվածանուններ, կենդանանուններ, մարդ, մարդկային դրական հատկանիշներ ցույց տվող անուններ են: Ըստ կազմության, դրանք բաժան-վում են պարզ, ածանցավոր և բարդ կաղապարատիպերի, որոնցից գերակշ-ռում են վերջածանցավոր և երկիմաստ կառույցները: Պարզ կամ միահիմք անունները փոքր կշիռ ունեն: Գրավոր աղբյուրներով մեզ հասած այս անուն-ները թագավորների, թագուհիների, իշխանական և նախարարական տների զարմերի և այլ նշանավոր անձանց անուններ են, որոնց մի մասը ոչ միայն հայկական ազգանունների՝ *Արշակյան, Բագրատյան, Տիգրանյան,* այլև տե-

դանունների ծնունդ են տվել` *Արշակաւան, Վաղարշապատ, Տիգրանակերտ* և այլն:

СЕМАНТИКО-КОНСТРУКТИВНЫЕ ТИПЫ АРМЯНСКИХ СОБСТВЕННЫХ ИМЕН, ЗАИМСТВОВАННЫХ ИЗ ДРЕВНЕ – И СРЕДНЕИРАНСКОГО ЯЗЫКА

ХАЧАТРЯН А.

Резюме

Ключевые слова: заимствования, древнеперсидский, среднеперсидский, словообразовательные модули, суффиксы, антропонимические основы, антропонимические суффиксы.

Армянские собственные имена, имеющие иранское происхождение, являются ценными фактами в плане освещения армяно-иранских отношений. Большинство этих имен собственных было заимствовано в период правления Аршакуни. Их проникновение в лексику армянского языка явилось результатом политического господства персов и сильнейшего влияния персидской культуры. Заимствованные из древне – и среднеперсидского имена собственные в основном обозначают богов, животных, характеризуют положительные человеческие качества. По своему составу эти имена делятся на простые, суффиксальные и сложные модули, в которых превалируют суффиксальные и двухкорневые языковые конструкции, простых, или однокорневых имен гораздо меньше. Имена, дошедшие до нас благодаря письменным источникам, являются именами царей, цариц, представителей княжеских и нахарарских домов и иных известных лиц. Часть этих имен способствовала образованию армянских фамилий – Аршакян, Багратян, Тигранян и т.д., а также топонимов – Аршакаван, Вагаршапат, Тигранакерт и др.