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## **THE ARMENIAN PERSONAL NAMES BORROWED FROM NEW PERSIAN**

**Key words:** the study of personal names, New Persian, borrowed personal names, personal name-forming stems, one stem personal names, two stem personal names, hybrid personal names.

### ***Introduction***

The study of personal names is a branch of a discipline, dealing with proper names. It studies people's names, patronymics, family names and nicknames. The system of personal names is not stable and it can undergo changes, expand conditioned by political, cultural and historical events. Society's level of development is reflected in the personal names. The latter also reveal people's religious affiliations, tradition, prejudice, also long-term contacts with neighboring nations. This is the reason why in different historical periods the system of personal names consists of various name lists. The structural types of names, be it native or borrowed, change, and new names are created, reflecting the new epochs. Hence, new criteria for studying these names come into existence.

During a political dominance some foreign names become popular. These foreign names later assimilate into the loan language and become widespread at all stages of the development that the given language undergoes. For example, during the rule of the Arsacid dynasty the Armenian language borrowed numerous names from Parthian Pahlavi. Although these names are etymologically

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foreign, they were assimilated into Armenian, becoming national names like Arshak (Արշակ), Ashkhen (Աշխեն), Tigran (Տիգրան), Khosrov (Խոսրով), etc.

In later centuries new names came to replace the old ones; names borrowed from New Persian with new denominating formulae entered the system of the Armenian personal names. Thus, the structural, semantic categorizations of their basic patterns are of great significance in terms of characterizing the close ties between the two nations as well as identifying the common features between the Armenian and Persian languages. The objective of this article is to carry out semantic and word-formational analyses of the names borrowed from New Persian, which were common during the middle period of the development of the Armenian language, whereas in the modern phase of Armenian they either fell out of use or were preserved in the Armenian surnames or rarely used.

Proper names belong to the international layer of the vocabulary. Penetrating from one language into another, proper names try to find their place in the borrower language and be regulated according to the pronunciation and spelling rules of the given language<sup>1</sup>. While being borrowed, a number of morphological correlations arise, conditioned by the phonetic characteristics of the loan and borrowing languages. According to this, the name borrowed very often undergoes phonetic changes, e.g. in the Armenian names borrowed from new Persian, cases of vowel reduction or addition are observed: Rūšān> Arushan (Արուշան), baxšīš> Bakhshi (Բախշի), Barxūrdār> Barkhudar (Բարխուդար) bulbul>Blbul, jīhān>Jhan (Ջհան), etc. One and the same name may have different spellings like in sargul>, Sargul/ Saringyul / Sarigul, Sarafrāz>Safraz, Sarfraz, Saprast, etc.

#### ***Similarities between the Armenian and Iranian Languages***

Armenians and Persians are Indo-European peoples, sharing common linguistic features. A number of researchers, carrying out a comparative analysis of these common features, drew significant conclusions on the Indo-European nature of the Armenian and Persian languages and on their belonging to the same language group. According to recorded results, both languages have words, originating from the same source, i.e. from the proto-language. These words not only express the same meaning but also have a similar morphemic structure. Through the historical development of the language the two languages under discussion have words which may undergo a partial change, conditioned by the

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<sup>1</sup> Суперанская 1969, 10.

specifics of the given language, e.g. the Armenian words մայր (mother), մարդ (person) and their Persian counterparts – **mādar**, **mard**. Meanwhile there are groups of words whose word stems do not share etymological similarities but are rather the result of borrowings. Cases in point are the Armenian words ազատ, (free), բազուկ (arm), բախտ (lot) and the Pahlavi **āzāt**, **bāzuk**, **baxt** whose similarities come from their Persian origin. Based on these shared features between the Armenian and Persian word-stocks, certain grammarians (F. Vindishman, Muller, Franz Bopp) considered Armenian to be an Iranian language. However H. Hubschmann studying the characteristics of declension and phonetics in the Armenian and Persian languages refuted the Iranian nature of Armenian. He claimed that Armenian is an independent branch in the Indo-European language family, and we should place it between<sup>2</sup> Iranian and Slavonic-Lithuanian language groups. Taking into account the phonetic rules of the Armenian and Persian languages, H. Hubschmann also differentiated between native words and borrowings in Armenian. Hubschmann's observations on the Armenian personal names are of special interest. He stated that the Indo-European form of names had not been preserved in Armenian: ancient names disappeared and new names, firstly Persian and then Christian<sup>3</sup>, came to replace them. Moreover, as compared to Christian names Persian personal names are more in number. And it is natural since Armenian-Persian relations date back to ancient times. In the Behistun inscription in Kermanshah there is a reference called "Armenia" on Greater Armenia, dating back to the beginning of the 6<sup>th</sup> century BC. Greek historian Xenophon (4<sup>th</sup> century BC)<sup>4</sup> has a testimonial on the close relationships between Persian and Armenian kings. Close ties between Armenians and Persians were established especially during the rule of the Arsacid dynasty. During the reign of the Sassanids, however, these ties gradually grew weaker, conditioned by Armenians' professing of Christianity, the contacts between Armenians and Persians continued up until the Arabic assaults, when both Persians and Armenians fell under the Arab domination. Persians adopted Islam and in Zoroastrian Persia Islam was proclaimed a state religion. Moreover, G. Nalbandian<sup>5</sup>, a specialist in Iranian studies mentions that in the first phase of the

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<sup>2</sup> Հյուբշման 1990, 75:

<sup>3</sup> Հյուբշման 1990, 183:

<sup>4</sup> <https://hy.wikipedia.org/w>

<sup>5</sup> Նալբանդյան 1980, 15–16:

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Arab conquest Arabs borrowed from the Persian language considerably more than Persians did from Arabic. This is conditioned by a simple reason – Persians were a much more civilized nation, had a high culture and state government system and a pertinent drafted terminology that were assimilated by Arabs. Meanwhile, Persians borrowed a number of religious words from Arabs.

As compared to Middle Persian, New Persian underwent considerable changes. Certain shifts took place especially in the phonetic system, moreover, the aspirated [p, t, k] changed into [b, d, g] in New Persian, while the sound [č] turned into [z]<sup>6</sup>.

#### ***Functioning Stems of Personal Names Borrowed from New Persian***

After the Arab dominance, Armenians were subjected to Seljuk-Turks' and later on Turks' long-term political oppression, causing the emergence of new layers of borrowed personal names. In those layers the names borrowed from New Persian occupy a special place. Armenians borrowed these names indirectly especially in the 11-18<sup>th</sup> centuries. The Armenian language being under the Arab and Turkish dominion was naturally to borrow Persian personal names via the Turkish and Arabic languages. Consequently, the two-member hybrid names having penetrated into Armenian had their New Persian word stems interwoven with either Turkish or Arabic components. Surprisingly, under such complicated historical circumstances the Persian influence on Armenian not only did not cease but was intensified, very often following the phonetic and pronunciation rules of the intermediary language.

Noteworthy is the fact that the personal names having originated from simple or composite names make up a large number in the name lists studied by us. It is evident that for female names that have originated from such word stems as flower, platan, beautiful spirit, sycamore, nightingale, (**Gulshah** – **Գուլշահ**<sup>7</sup>, **Chinar** – **Չինար**, **Bibul** – **Բլբուլ**, **Parizad** – **Փարիզադ**), whereas words like God, lion, lord, (khoda/ khoda – **խուդա/խողա**, sher – **շեր**, khoja- **խոջա**, pir – **փիր**) became bases for the male personal names (**Khudabashkh** – **խուդաբախխ**, **Shirak** – **Շիրաք**, **Khojamir** – **խոջամիր**, **Pirzada** – **Փիրզադա**). Evidence on the popularity of both female and male names consisting of the components **shah**

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<sup>6</sup> Զահուկյան 1987, 491:

<sup>7</sup> Աճառյան 1942, հ. Ա, 506: All the other personal names have been picked out from volumes I, II, III, IV, V of the Dictionary of the Armenian Personal Names.

(շահ) and **jan** (ջան) also prevails, e.g. female names like **Shahzada** (Շահզադա), **Shahmar** (Շահմար), **Janzada** (Ջանզադա), and male names such as **Shahbaz** (Շահբազ), **Janagha** (Ջանաղա). Male and female versions of one and the same personal name along with their androgynous counterparts are rarely used as in **Shiraz** (Շիրազ), **Janik** (Ջանիկ), **Jankhosh** (Ջանխոշ), **Jihan** (Ջիհան), **Jihanbashkh** (Ջիհանբաշխ), **Nubar** (Նուբար), **Shahijan** (Շահիջան), **Shahum** (Շահում), etc.

Noteworthy are the facts on the geographical popularity of these names. For example **Gulistan** (Գուլիստան) was common in Artsakh, whereas such names as **Gulik** (Գուլիկ), **Gulbeser** (Գուլբեսեր), **Gulizar** (Գուլիզար) were popular among Turkish-Armenians. In the former region of Ijevan in Tavush province names like **Gyulkhanum** (Գյուլխանում), **Gyulvard** (Գյուլվարդ), **Tarkhan** (Թարխան), **Nariman** (Նարիման), **Nubar** (Նուբար), **Shahmar** (Շահմար), **Jhan** (Ջհան), **Sargul** (Սարգուլ), **Farhat** (Ֆարհատ) were widespread; in the former region of Shamshadin in Tavush province **Bakhshi** (Բախշի) was common, while in Shirak preferable were names like **Gyulnar** (Գյուլնար) and **Shiraz** (Շիրազ).

Within the frames of our research we have studied about 610 personal names borrowed from New Persian and included in Hratchya Atcharian's "Dictionary of the Armenian Personal Names". Along with the semantic analysis of these names we have also studied their word-formation patterns. From the study of structural and semantic types of personal names borrowed from New Persian it becomes clear that the latter considerably differ from the Old Persian borrowings. Moreover, the Pahlavi names of the ancient period which belonged to the generations of kings, queens, noblemen mainly turned into simple and common names like **Anahit** (Անահիտ), **Arshak** (Արշակ), **Ashkhen** (Աշխէն), **Vazgen** (Վազգէն), **Khosrov** (Խոսրով), **Yeruand** (Երուանդ), etc., whereas the names from the period under study are complex common names ( **Asmangul-Ասմանգուլ**, **Gulbahar- Գուլբահար**, **Gulnazar – Գուլնազար**, **Baghchagul-Բաղչագուլ**, **Tamraz- Թամրազ**, **Khoodabashkh – Խուդաբախխ**, etc.), which reflect essential turning points in historical, cultural, social and political conditions of the given era. Such changes in the system of the Armenian personal names are the upshot of both linguistic and extralinguistic factors, and contain the whole palette of the ideology of the given era, the society's worldview and emotions.

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In the period under study, the number of male names (375) exceeds female names (235). Noteworthy is the fact that about 70 names with the component գուլ/գյուլ – gol/gyul meaning “rose” are predominantly female names. It should be stated that the Persian word stem **գոլ** – **gol** which, influenced by the Turkish language, turned into գյուլ – gyul had functioned in Armenian as a toponymic stem. Toponyms with this stem introduce important data on the nature, historical past and the ideology typical of the given location. Moreover, these toponyms reveal the processes according to which, names were chosen in that historic period. In this respect the terminology of personal/proper names undergoes changes as a result of which novel and peculiar patterns of not only personal names but also toponyms emerge. Both in Western and Eastern Armenia and their neighboring regions various green and flowery settlements, names of hills and names of lakes and rivers (ջրանուն) were denominated with toponyms having the stem **gyul/ գյուլ**, e.g. **Gyul (Գյուլ** – a village in the former region of Meghri), **Gyulagarak (Գյուլագարակ** – a village in the former region of Stepanavan), **Gyulatagh (Գյուլաթաղ** – a village in the region of Mardakert of Nagorno Karabakh oblast), **Gyul Anahit (Գյուլ Անահիտ)**, **Gyulbahar (Գյուլբահար)**, **Gulasar (Գուլասար)**, **Gule (Գուլե)**, **Guleman (Գուլեման)**, **Gule Miran (Գուլե Միրան)**, the Monastery of **Gule (Գուլե** – a village and monastery in Western Armenia), **Gyulistan (Գյուլիստան** – a village in the former region of Azizbekov in Armenian Soviet Socialist Republic). **Gyulistan** means a garden of roses ( a village in the region of Shahumyan of Artsakh Republic, its old name is Vardut **Վարդուտ** which in Armenian also means a garden of roses), the fortress of **Gyulistan (Gyulistan** – in the province of Khachen in Nagorno Karabakh), **Gulikhana (Գուլիխանա)**, **Gulibaghdad (Գուլիբաղդադ)**, **Gulikdash (Գուլիկդաշ)**, **Gulibaba (Գուլիբաբա** – mountains in the Armenian Highlands), **Gulik (Գուլիկ** – a brook in the basin of Aragatsani), **Gulbagh (Գուլբաղ** – a village in the former region of Marneuli in Georgia), **Gulaver (Գուլավեր** – another village in the region of Borchalu of Tiflis province), **Gulijan (Գուլիջան** – a village in the region of Yerevan, Yerevan province, now in the region of Artik ). Moreover, it should be stated that in 1946 **Gyulab (Գյուլաբ)** – a village in the region of Aragatsotn, Armenia, was renamed into **Dzoraglukh (Զորագլուխ)**.

**Gulapati**<sup>8</sup> - a village in the former province of Etchmiadzin was also renamed into **Dzoraglukh (Ձորագլուխ)**.

The list of Armenian personal names made by H. Barseghian and Gr. Mazmanian includes about 26 male names<sup>9</sup> borrowed from New Persian that are common in various regions of Armenia. These are: **Aghajan (Աղաջան)**, **Amirjan (Ամիրջան)**, **Arushan (Առուշան)**, **Arustam (Առուստամ)** has originated from Old Persian name **Rostom – Ռոստոմ** with the addition of the vowel [a – ա]), **Bakhshi (Բախշի)**, **Buniat (Բունիաթ)**, **Behbud/Beybut (Բեհբուդ/Բեյբութ)**, **Gyanjum (Գյանջում)**, **Zarzand (Հարզանդ)**, **Zarmihr (Հարմիր)** 2 references in the 7<sup>th</sup> century), **Zohrab (Հոհրաբ)**, **Tahmaz/Tamaz (Թահմազ/Թամազ)** in Parvaqar village of former Shamshadin region; the name has also been used as **Tumaz (Թումազ)**, **Khanamir (Խանամիր)** – a name having originated from double honorifics, xān+amīr), **Khandamir (Խանդամիր)**, **Mirijan (Միրիջան)**. Various names with the component “shah”: **Shahaziz (Շահազիզ)**, **Shahamir (Շահամիր)**, **Shahbaz (Շահբազ)**, **Shahnazar (Շահնազար)**, **Shahriman (Շահրիման)**, **Shahum (Շահում)**, **Shiraz (Շիրազ)**, **Jahan (Ջահան)**, **Jahangir (Ջահանգիր)**, **Janan (Ջանան – lover)**, the surname **Jinianian (Ջինանյան)** that has originated from this personal name, **Janibek (Ջանիբեկ)**, **Razmik (Ռազմիկ)**, **Farhat (Ֆարհատ)**, etc. About ten female names included in the list are: **Gyulizar (Գյուլիզար)**, **Gyulnaz (Գյուլնազ)**, **Gyulnara (Գյուլնարա)**, **Gyulvard (Գյուլվարդ)**, **Zarik (Հարիկ)**, **Shahane (Շահանե)**, **Shahinar (Շահինար)**, **Chichag (Չիչագ)**, **Salbi (Սալբի)**, **Piruz<Firuz (Փիրուզ<Ֆիրուզ)**.

#### *The Semantic Groups of New Persian Personal Names*

According to their meaning, the stems of New Persian personal names are classified into the following groups:

a) **jihan (ջիհան)** – world, **asman (ասման)** – the sky, **shahr (շահր)** – city, **meh (մեհ)** – the moon, **khōr (խոր)** – the sun, **khurshid (խուրշիդ)** – diminutive of the word sun;

b) human being, parts of human body, human characteristics, e.g. **khan (խան)** – a nobleman, **mir (միր)** – a nobleman, **jan (ջան)** – soul, **shah (շահ)** – a king, **dil (դիլ)** – heart, **pari (փարի)** – a lovely soul, **pir (փիր)** – old;

<sup>8</sup> Հակոբյան, Բախշյան, Բարսեղյան 1986, 972:

<sup>9</sup> Բարսեղյան 1988, 88–130:

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c) flora, e.g. **gul** (գուլ) – a rose, a flower, **chichak** (չիչաք) – a flower, **ghoncha** (ղոնչա) – a blossom bud, **bar** (բար) – fruit, **banafsha** (բանաֆշա) – a violet, **salbi** (սալբի) – a cypress.

Personal name forming stems that denote names of animals are semantically classified as follows:

a) names of wild animals, e.g. **sher** (շեր) – a lion, **Shiraz** – *Ŝirāz* from the city name Shiraz or it has originated from the short version of *Ŝirāzād* meaning the one that has given birth to a lion;

b) names of birds, e.g. **bibul** (բիբուլ) – a nightingale;

c) names of lizards, e.g. the female name **shahmar** (շահմար) – the shah's, namely the king's snake.

From the list of names introduced above it becomes clear that the choice of the word is first of all conditioned by its meaning. As has been mentioned above, the animals that are considered to be beautiful can lead to the formation of female personal names, whereas male names are formed by the denominations of wild animals. The latter symbolizing male virility and power are popular name-forming lexical units in other languages as well. In other words, lion is a common personal name in both Indo-European and non Indo-European languages, e.g. **Levon** in Greek, **Leo** in Latin, **Лев** in Russian, **Ŝer** in Persian, **Asad** in Arabic, **Aslan** in Turkish, **Leon** in French, etc.

### ***The Word-Formation Patterns of New Persian Personal Names***

The Persian personal names with two components that have penetrated into the Armenian language are classified into two types: words of only Persian origin and mixed or hybrid words. One of the components of the hybrid names is Persian, while the other is either from Arabic or Turkish, whereas, the pattern consisting of Persian + Armenian components is not very functional. Names belonging to the first group consist of such vital stems as **gul** (գուլ), **xoja** (խոջա meaning master), **xān** (խան), **jan** (ջան), **zāda** (զադա meaning born), **dasta** (դաստա meaning bunch), **šād** (շադ meaning joyous), **bāğča** (բաղչա meaning garden), **sar** (սար meaning head), **nār** (նար meaning pomegranate). For example, **Asmangul** (Ասմանգուլ – a rose from the sky), **Gulzada** (Գուլզադա – roseborn), **Gulizar** (Գուլիզար – a golden rose), **Guldasta** (Գուլդաստա – a bunch of roses), **Gulshat/ Gulshad** (Գուլշատ/Գուլշադ – a happy rose), **Gulshah** (Գուլշահ – a regal rose), **Gulibakhcha** (Գուլիբախչա – a garden of roses),



**Gulinar/ Gulnar** (Գուլինար / Գուլնար – a pomegranate flower), **Khondkar** (Խոնդքար – a man of business), **Khojasar** (Խոջասար – the head of masters), **Khojakhan** (Խոջախան – the lord of masters), **Sargul** (Սարգուլ – the leading rose), **Shahbaz** (Շահբազ – a regal falcon), **Shahgul** (Շահգուլ – royal rose), **Shahmar** (Շահմար – a regal snake) **Shahnubar** (Շահնուբար – a newly ripe fruit served to the king), **Jhangir** (Ջիհանգիր – world conqueror), **Sarhat** (Սարփատ – borderline), **Safraz** (Սաֆրազ – proud, holding one's head up), etc.

The second group includes such hybrid names as **Gulvoski** (Գուլվոսկի – golden rose = gul (rose) in Persian + gold (voski) in Armenian), **Khortikin** (Խորտիկին – sunny lady = Persian stem xōr and Armenian stem tikin – lady), **Zarghalam** (Հաղալամ – golden lineament = Persian stem zar+ Arabic ġalam (a pen) ), **Gulnabat** (Գուլնաբաթ – a sugary rose = Persian stem gul + Arabic nabāt – lollipop), **Shahamir** (Շահամիր = Persian šāh + Arabic amīr – nobleman), **Khojamir** (Խոջամիր = xoja – a Persian stem denoting master + amīr – nobleman), **Janibek** (Ջանիբեկ – the nobleman's soul = jan denoting soul in Persian + beg meaning a nobleman in Turkish), **Khoshkhatun** (Խոջխաթուն – a sweet lady = xōš – sweet in Persian + xat'un – lady in Turkish), etc.

There are also simple and two-morpheme words such as **āsmān** (Ասման – the sky), **baxšīš** (Բախշի – gift), **gul+i+stan** a rose + a suffix denoting place (**Գուլիստան** – rosarium), **t'arxān** (Թարխան – the one who is exempt from taxes by a royal decree), **Khoren** (Խորեն – diminutive of the sun = xōr – the sun + diminutive particle in Persian), **Khojik** (Խոջիկ = xoja+ik), **Khojum** (Խոջում xoja+um possessive pronoun in Turkish ), **Shahanay** (Շահանայ – regal), **Janik** (Ջանիկ – jan (soul) + ik diminutive particle), **Ḍihān/Ḍihān** (Ջիհան – the world).

Hence we can state that the personal names borrowed from New Persian can be classified into the following groups based on their means and types of formation:

a) via borrowing of simple common names like **ārmān** (Արման – yearning, desire), **Bibul** (Բլբուլ), **Bakhshi**, (Բախշի), **Khurshid** (Խուրշիդ), **Nubar** (Նուբար – a newly ripe fruit, first fruit), **Mina** (Մինա – miniature painting (reference 25)), **Narin** (Նարին – delicate), **Jhan** (Ջհան), etc.

b) Personal names originated with the help of Turkish and Persian morphemes “um” and “an”, where compounding of common and proper names takes place: **Ganjum** (Գանջում – my treasure), **Tajum** (Թաջում – my crown), **Pirum** (Փիրում – my old man), **Mirum** (Միրում – my lord), **Janum** (Ջանում –

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my soul), **Shahum** (Շահում – my king), **Gulan** (Գուլան – roses), **Khuban** (խութան – the beautiful), **Mardan** (Մարդան – people), **Miran** (Միրան – noblemen), etc.

c) Two-stem personal names having emerged on the basis of common names, e.g. **Gulvoski** (Գուլվոսկի), **Gulnazar** (Գուլնազար), **Khondkar** (խոնդքար), **Khubijan** (խութիջան), **Jihangir** (Ջիհանգիր), etc.

d) **Մեհման** < Mihmān (guest), **Barkhudar** (Բարխուդար – the lucky one), **Suhr** (water) + āb (water), **Tamraz** (Թամրազ – the one who gives perfect advice), **Tarkhan** (Թարխան – the one who is exempt from court taxes and rebuke), **Khudabashkh** (խութաբախշ – gifted by God), **Nariman** (Նարիման – bravehearted), **Niaz** (Նիազ – imploration), **Shahbaz** (Շահբազ), **Shahzad** (Շահզադ – of royal origin), **Shiraz** from short version Šīrāzād (Շիրազ – the one who gave birth to a lion), **Shahoy** (Շահոյ – according to Hubschmann, is a diminutive form), etc.

e) Via the diminutive suffixes “ik” (իկ) and “en” (էն) and plural forming ending “er” (եր), e.g. **Alavik** (Ալավիկ – diminutive for flame), **Gulik** (Գուլիկ – diminutive for rose), **Khoshik** (խոշիկ), **Khojik** (խոջիկ), **Khubik** (խութիկ), **Janik** (Ջանիկ), **Charkhik** (Չարխիկ – diminutive for spinning wheel), **Shazik** (Շազիկ – diminutive for joyful), **Zuaren** (Հուարէն – plural for servant zuar+en), **Tajer** (Թաջեր – crowns).

### Conclusion

We can undoubtedly assert that although the overwhelming majority of names under study are not used anymore, they are preserved in the Armenian surnames as functional family name-forming stems. In terms of their frequent use these surnames are common and are preserved as Armenian family names. According to Hr. Atcharian, the surname-forming suffix “ean” (եան) is of purely Persian origin. The renowned Armenologist writes that the names of Shahname kings get the ending “i” (ի) in case these kings are referred to by their paternal name, whereas “ian” (իան) is added to their grandfather’s name, e.g. Dareh Cyrus Pshtaspian (Դարեհ Կյուրոսի Փշտասպիան). In Atcharian’s view this form of family names becomes popular in Armenia as well. Another approach to the origin of this suffix also exists. According to this approach, although the Armenian ean (եան) and Middle Persian **ana** suffixes, being surname-forming, have some morpho-semantic similarities in terms of expressing belonging (**ana** suffix has

originated from Old Persian plural genitive ending **-anam** where **“m”** has been dropped). The interconnection between these morphemes in regard to their origin remains unclear. Some linguists adhere to the view that the use of family names with **ean** (**-եան**) ending in the Armenian language dates back to Urartian times<sup>10</sup>.

The function of the Armenian family names that have come into existence through compounding of New Persian personal names has not changed significantly. Many modern Armenian surnames support the abovementioned view. Some of them are selectively and alphabetically introduced below with the elucidation of their meaning.

**Aghajan (Աղաջան)** – Turkish honorific **ağa** + Persian **jān** – soul < **Aghajanian (Աղաջանյան)**

**Arushan (Առուշան)** – Persian **rūšān** - bright > **Arushanian (Առուշանյան)**

**Bayram (Բայրամ)** – Persian **bayrām** - holiday > **Bayramian (Բայրամյան)**

**Bibul (Բլբուլ)** – Persian **bulbul** – nightingale > **Bibulian (Բլբուլյան)**

**Baghchagul (Բաղչագուլ)** – Persian **bağča** + Persian **gul** garden rose < **Baghchagulian (Բաղչագուլյան)**

**Barkhudar (Բարխուդար)** – **barxūrdār** Persian – the fortunate < **Barkhudarian (Բարխուդարյան)**

**Gulbudagh (Գուլբուդաղ)** – Persian **gul/gül** + Turkish **budağ** – rose branch < **Gulbudaghian (Գուլբուդաղյան)**

**Gulnazar (Գուլնազար)** – Persian **gul/gül** + Arabic **nazar** – “lively” < **Gyulnazarian (Գյուլնազարյան)**

**Dilbar (Դիլբար)** – **dilbar**– attractive, beautiful < **Dilbarian (Դիլբարյան)**

**Tamraz (Թամրազ)** – Turkish **t’am** – perfect, complete + Persian **rāz** – advice < **Tamrazian (Թամրազյան)**

**Khanzada (Խանզադա)** – Persian **xān+ zāda** – the one who gave birth to a nobleman – «իշխանածին» < **Khanzadian (Խանզադյան)**

**Khudaverdi (Խուդավերդի)** – Persian **xuda** + Turkish **verdi** – God gifted < **Khudaverdian (Խուդավերդյան)**

**Khurshid (Խուրշիդ)** – Persian **xuršid** – diminutive for the sun < **Khurshudian (Խուրշուդյան)**

<sup>10</sup> Հայ տոհմանուններ 11–16:

#### The Armenian Personal Names Borrowed from New Persian

**Manand (Մանանդ)** – Persian mānandān – similar, (its dialectal version is beautiful) > **Manandian (Մանանդյան)**

**Mardan (Մարդան)** – Persian mard – man, human being + Persian plural-forming ending ān – people < **Mardanian (Մարդանյան)**

**Mehrab (Մեհրաբ)** – Mihrāb = Persian mihr – diminutive for sun + Persian āb – water < **Mehrabian (Մեհրաբյան)**

**Merangul (Մերանգուլ)** – Persian mīr + Persian plural-forming ending ān + gul – the noblemen's rose < **Merangulian (Մերանգուլյան)**

**Mirijan (Միրիջան)** – Persian mīr – i – jān – nobleman's soul < **Mirijanian Միրիջանյան**

**Niaz (Նիազ)** – niyāz – Persian imploration > **Niazian (Նիազյան)**

**Shahbaz (Շահբազ)** – Persian šah + Persian bāz – regal falcon < **Shahbazian (Շահբազյան)**

**Shahgeldi (Շահգելդի)** – Persian šah + Turkish geldi – the king has arrived < **Shahgeldian (Շահգելդյան)**

**Shakhhatun (Շահխաթուն)** – Persian šah + Turkish xat'un - shah's i.e. king's wife or mistress < **Shakhhatunian (Շահխաթունյան)**

**Shahmurad (Շահմուրադ)** – Persian šah + Arabic murād – king's desire, yearning < **Shahmuradian (Շահմուրադյան)**

**Shahnazar (Շահնազար)** – Persian šah + Arabic nazar – the one who has been honoured with the king's glance < **Shahnazarian (Շահնազարյան)**

**Shahverdi (Շահվերդի)** – Persian šah + Turkish verdi - granted by the king < **Shahverdian (Շահվերդյան)**

**Shahum (Շահում)** – Persian šāh + um < **Shahumian (Շահումյան)**

**Janibeg (Ջանիբեգ)** – Persian jān – soul – i – Turkish beg – nobleman – the nobleman's soul < **Janibekian (Ջանիբեկյան)**

**Jihangir (Ջիհանգիր)** – Persian jihāngēr – world conqueror < **Jahangirian (Ջահանգիրյան)**

**Safraz (Սաֆրազ)** – sarafrāz – proud, holding one's head up < **Safrazian (Սաֆրազյան)**

**Sarhat (Սարհատ)** – sarhad – border, borderline < **Sarhatian (Սարհատյան)**

**Pirum (Փիրում)** – p'ī r – old man, also a saint + Turkish possessive case um - my saint < **Pirumian (Փիրումյան)**

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## ՆՈՐ ՊԱՐՍԿԵՐԵՆԻՑ ՓՈԽԱՌՎԱԾ ԱՆՁՆԱՆՈՒՆՆԵՐԸ ՀԱՅԵՐԵՆՈՒՄ

ԽԱՉԱՏՐՅԱՆ Ա.

### Ամփոփում

**Բանալի բառեր**՝ անձնանվանագիտություն, նոր պարսկերեն, փոխառյալ անձնանուններ, անձնանվանակերտ հիմքեր, միահիմք անձնանուններ, երկհիմք անձնանուններ, հիբրիդային անձնանուններ:

Հայկական անձնանունների համակարգում առանձնահատուկ դեր ունեն նոր պարսկերենից փոխառված այն անունները, որոնք արաբերենի և թուրքե-

րենի միջնորդությամբ փոխառվել են հայերի կողմից հիմնականում XI–XVIII դարերում: Այս անձնանունների մուտքը հայերեն պայմանավորված է արտալեզվական՝ քաղաքական և պատմամշակութային գործոններով: Մեր քննած անվանացանկերում մեծ թիվ են կազմում հատկապես կազմությամբ բարդ հասարակ անուններից առաջացած անձնանունները, որոնց մեջ առանձին խումբ են կազմում հիբրիդային անունները՝ **Շահվերդի, Շահմուրադ** և այլն: Ակնհայտ է, որ իգական անձնանունների հիմք են դարձել *սոխակ, վարդ, գեղեցկադեմ ոգի* նշանակության **բլբուլ, գուլ, փարի** բառարմատները, իսկ *աստված, առյուծ, արև, թագավոր, տեր, ծեր* նշանակության **խուդա/խոդա, շէր, խուրշիդ, խոջա, շահ, փիր** անվանումները դարձել են արական անձնանունների հիմք: Առկա են նաև միևնույն անվան թե՛ արական, թե՛ իգական տարբերակներ՝ **խութան** (արական, իգական), **Շիրազ, Ջանիկ, Ջիհան, Նուբար** և այլն: Ուսումնասիրվող շրջանի բազմաթիվ անուններ թեև գործածությունից դուրս են մղվել, սակայն արդի ժամանակահատվածում դրանք որպես կենսունակ անձնանվանահիմքեր պահպանվել են հայկական ազգանուններում՝ **Գյուլբուդադյան, խուրշուդյան, Մեհրաբյան, Մերանգուլյան, Փիրումյան** և այլն:

## ЗАИМСТВОВАННЫЕ ИЗ НОВОПЕРСИДСКОГО АНТРОПОНИМЫ В АРМЯНСКОМ ЯЗЫКЕ

ХАЧАТРЯН А.

### Резюме

**Ключевые слова:** антропонимистика, новоперсидский язык, заимствованные антропонимы, антропонимические основы, одноосновные антропонимы, двухосновные антропонимы, гибридные антропонимы.

Особую роль в системе армянских антропонимов играют те заимствованные из новоперсидского языка имена, которые посредством арабского и турецкого языков были заимствованы армянским языком в основном в 11–18 веках. Употребление этих антропонимов в армянском языке обусловлено внеязыковыми, а именно политическими и культурно-историческими факторами. В списках проанализированных нами имен особенно большое число

составляют антропонимы, по своему составу произошедшие от сложных имен нарицательных, среди которых отдельную группу составляют гибридные имена: **Шахверди, Шахмурад** и др. Очевидно, что основой личных женских имен стали словарные корни **բլբուլ, գուլ, փարի** со значением *սոլովեյ* (соловей), *վարդ* (роза), *գեղեցկադեմ ողի* (прекрасноликий дух), а названия **խուրա/խողա, շէր, խուրշիդ, խոջա, շահ, փիր**, со значением *սուրբ* (бог), *սոյն* (лев), *արև* (солнце), *թագավոր* (царь), *տեր* (господин, хозяин), *ծեր* (старый) стали основой мужских личных имен. Имеются как мужские, так и женские варианты одного и того же имени: **խուրան (Хубан)** (мужское, женское), **Շիրազ (Шираз), Ջանիկ (Джаник), Ջիհան (Джихан), Նուրար (Нубар)** и т.д. Хотя множество имен рассматриваемого периода было снято из употребления, но на сегодняшний день они как активные антропонимические основы сохранились в армянских фамилиях: Гюльбудагян, Хуршудян, Меграбян, Мерангулян, Пирумян (**Գյուլբուդադյան, խուրշուդյան, Մեհրաբյան, Մերանգուլյան, Փիրումյան**) и т.д.