SOME NOTES ON TURKISH NAMES IN ARMENIAN INSCRIPTIONS IN JERUSLEM

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These notes are based on the "Index of Proper Names," published by M.E. Stone in *Epigraphica Armeniaca Hierosolymitana* 5, in *Revue des études arméniennes*, 22: 1991. That index contains the proper names included in the first fifty of the Armenian inscriptions in Jerusalem published by Stone over the past decade. I thank Prof. Stone for supplying me with the comments from Adjarian's **Հայոց անձնանունների բառարան**, Beirut: Sevan Press, rpr. 1972, and others.

Աբաղէկ (At'abēg), father of **Եաղութ** (Ealut'): *ata bäg* is a common Mamluk and Seljuk title. Adjarian states it was used as title, even among Armenians, c. 13-16 centuries.

Եաղութ (Ealut'), brother of **Ղազար** (Łazar), son of **Աբաղէկ** (At'abēg). This is probably the Arabic name ياقوت (Yāqūt), which derives from the Greek name Ὑάκινθος (Hyacinth). In Azeri /q/ is pronounced as a voiced uvular stop. So also Adjarian, but he does not make the point about the voicing of the velar.

Կոզէլ (Kōzēl): no doubt the Azeri word for 'beautiful,' *gözäl*.

Standard Republican Turkish has *güzel* instead. This name is not in Adjarian.

Ղութլումելիք (Łut'lumelik'), sister of **Եաղութ** (Eałut'): Azeri and other Turkish *qut* + *lu*, i.e. 'possessing divine favour, happy, blessed,' with /q/ pronounced as a voiced uvular stop (cf. Eałut' above). *qutlu* < *qut* + *lug* is used as a Turkic proper name since the eighth century. This is followed by Arm. *melik'* from the Arabic ملك, signifying 'king, prince,' which appears in other names on this list. The first element is also found in the name **Խութլուպեկ** (Xut'lubeg) q.v. below, which is not in Adjarian.

Նազխաթուն (Nazxat'un): general Turkic *xatun* means 'princess, lady' and appears by itself as a name in Stone's index. Adjarian gives Nazxat'un < Persian Nāzxātūn, from ناز (nāz) = Armenian **նազանք** (nazank') 'glory, splendour' + *-xat'un*.

Մուրատ (Murat or Murad): this is the Arabic name مراد (Murād); final devoicing occurs in Turkish as well.

Նուրիխաթուն (Nurixat'un): the second part as in Nazxat'un (see above). The first part might be shortened from نريا (Nuriya), an Arabic name in use also among Turks. Noting that Arabic نور (*nūr*) signifies 'resplendence, radiance,' the name is a semantic parallel to Nazxat'un with its Armenian explanation. Adjarian suggests Arabic نورى (nūrī) 'luminous.'

Թուխթար (T'uxt'ar), daughter of **Եաղութ** (Eałut'): Either it is Persian for 'daughter' (دختر) or, more likely, related to the Mamluk proper name *Toxtamïš*; this latter is listed by Sauvaget in *Journal Asiatique*, (238, 1950: 51) where he translates it as 'firm, durable, stable.' There the proper name Toxtamïš derives from the Mongolian verb *toxta-*, which was borrowed into various Middle Turkic dialects but did not reach Ottoman. It does exist in Azeri (aorist participle: *toxtar*), where it signifies 'to be calm, content.' Adjarian takes this from the Persian.

Ուրումպեկ (Urumbeg): The second part is, of course, Turk. *bäg*, the common Turkic word for 'gentleman, lord.' It has become

bey both in modern Azeri and Republican Turkish. The first part of the name originally comes from 'Rome,' subsequently referring to Byzantium, *Rūm* in Arabic and Turkish. Word-initial /r/ not being, in general, permitted in Turkic languages, the word becomes *Urum* and was used as proper name also by the Volga Bulgars. The term is not in Adjarian.

Խութլուբեկ (Xut'lubeg): The first element of this name appears also in the proper name Łut'lumelik' (q.v. above), the second in the previous entry. Word-initial /q/ becomes [x] in some eastern Anatolian Turkish dialects but not in Azeri. So also in Adjarian, but without referring to the quality of the velar.

Զմրուխտ (Zmrut'): from Arabic زمرود (zumrūd) 'emerald,' borrowed into Turkish with word-final devoicing of the stop. Adjarian notes Turkish *zümrüt* 'id.'