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DOI: 10.56813/2953-786X-2022.2-308

POSSIBLE HITTITE PARALLELS OF SOME LOANWORDS IN ARMENIAN CONSIDERED IRANIAN

In the word stock of the Armenian language, the Iranian borrowings constitute an extensive layer and this issue has been a subject of studies already from the 19th century. Fundamental studies on the Iranian loanwords in Armenian have been authored by H. Hübschmann, E. Benvenist, H. Acharyan, G. Jahukyan, A. Perikhanyan and others whereas it continues to remain in the focus of researchers' interests to nowadays.

In this paper, we are going to revert to some loanwords in Armenian that are considered Iranian, which, however, have their parallels also in the Hittite language.

The first word that we would like to discuss is the Armenian word *išxan* 'prince'. It has several meanings in Armenian: 1. 'ruler, lord, great, mighty' (HAB, 2, 246) 2. 'ruler of the country, king' 3. 'governor of province or a town, notable' 4. In ancient Armenia – 'a hereditary landowner, patriarch, *naxarar* (minister)' (Malkhasyants, 1944, 167). This word is found in the Bible and in ancient literature. It is considered a borrowing from Iranian *xšāna* (HAB, 2, 246). What speaks well for this word to be an Iranian borrowing is the existence of the root '*išxel*, to rule' both in Armenian and Iranian languages, which are semantically identical. Compare the

Iranian *xšī* 'to rule, dominate' as well as the equivalence of other meanings in Iranian to the word meanings in Armenian. These loanwords show the exact principles of sound changes of Iranian borrowings, when the Iranian *xš* becomes "*šx*" in Armenian, which can be seen in other Iranian loanwords in Armenian (*ašxarh* 'world', *ašxarel* 'to weep, cry, mourn', *Ašxen* 'a female name, *ašxet* 'horse', etc.). Therefore, they are considered Iranian loanwords in Armenian (HLP, 1987, 559).

Nevertheless, it should be noted that already in 1920s Neshan Martirosyan (Martirossian) noticed the semantic and phonetic similarity of the Hittite word *išḫa-* "lord" with the Armenian *išxan* (Martirossian, 1924, 458-459). This view was later supported by a number of scholars, but the word was considered an Iranian loanword by Grigor Ghapantsyan (Kapanc'yan, 1957, 354) and Hrachya Acharyan (HAB, 2, 246). Gevorg Jahukyan believed that the similarity between the Hittite and Armenian words was accidental (HLP, 1987, 319-320). The genitive and accusative cases of this word is *išḫaš*, and *išḫan* respectively. The equivalent of this word recorded in Luwian is *uasḫa-* meaning 'lord' and it existed in other Hittite-Luwian languages with similar meaning, but various forms. The Hittite dictionaries consider the Armenian version to be a parallel to the Hittite word. It should be noted that the etymology of the Hittite word is unclear, there is a possibility of its etymological connection with Latin *erūs* 'lord' and *era* 'lady, empress', but according to the researchers, phonetic disparities occur here (Tischler, 1983, 374-375) and, as supposed, the Hittite *išḫa* and the Latin *erūs* have been generated from the oldest Indo-European thematic suffix, of which the Armenian root *išx* (Ivanov, 2007, 314-315).

It is obvious that in this particular case we are dealing with the existence of similarly sounding word having the same semantics in Armenian, Iranian and the Hittite-Luwian languages.

The second is the Armenian root *ašxar/ašxarel* 'to weep, cry, mourn'. It is also found in the Bible, and in the ancient Armenian manuscripts (HAB, 1, 217). This word was compared by Ghapantsyan (Kapanc'yan) with Hittite *išharḫu-ešharḫu* having the same semantics (Kapanc'yan, 1957, 348), and this point of view was initially shared by Gevorg Jahukyan (Jahukyan, 1970, 152), but later he started considering this parallel to be an Iranian loanword (HLP, 319). A. Perikhanyan also believing that this was an Iranian borrowing, mentions that it was borrowed from Iranian **xšād*, probably the Parthian version *'xš'd-* which means 'compassion, pity, etc' (Perikhanyan, 1993, 17-18). The narrow meaning of the Hittite word is 'to shed tears, to cry', which, of course, semantically seems to be directly identical to the Armenian word. Interestingly, the Hittite etymological dictionaries compare it to the Vedic *ásru*, the Old Iranian *ásram-* 'tear', indicating to the phonetic inconsistencies and etymology problems of the word. As a possible parallel the Armenian word is given without any comments (Tischler, 1983, 112; 115; HED, 1/2, 392-394). V. Ivanov also considered it to be a Hittite loanword in the Armenian, notes that the semantics and phonetics of the Armenian and Hittite words are identical (Ivanov, 2007, 251-252). In this given case, we are dealing with identical words in three languages.

The third parallel that we have found is the Armenian word *k'ur'ak* 'foal, colt' which is considered to be an Iranian loanword, but which has its equivalent in Hittite - *kurka*, meaning 'foal of a horse or donkey' (HED, 4, 267-268). It should be noted that the

word *k'ur'ak* in Armenian is considered an Iranian loanword by Acharyan (HAB, 4, 594-595), Jahukyan (Jahukyan, 2010:787) and others. The Hittite word does not have a clear etymology, the researchers compared it with the Middle Persian *kurrag*, new Persian *kurra* and the Armenian word *k'ur'ak* (HED, 4, 267-268). As we can watch here the Armenian word is completely identical with the Iranian one, and there is a certain phonetic discrepancy with the Hittite– *kurka* - *kurak*. However, it is obvious that the same word with similar semantics and almost identical phonetics exists once again in all three languages.

Another parallel is the Armenian pair '*tapast*' 'cover, carpet' and '*tapast*' 'a kind of deadly pain, decease' compared with the Hittite '*tapašpa*' meaning 'a type of cloth or cover' and *tapaš*- 'fever, heat' to which we dedicated a separate article (Hmayakyan, 2022).

Concluding the observations on the parallels of the Armenian words in the Iranian and Hittite –Luwian languages, we would like to mention that the Iranian origin of the latter has not always been unanimously accepted and unquestionably proven. We believe that the existence of almost identical words in these three languages can be explained by:

- a). the circumstance that these languages belong to the Indo-European language family;
- b). borrowing from one language to another; they are considered such in Armenian, but in this particular case it would be doubtful to state whether these words have been borrowed from Iranian or Hittite and this requires additional linguistic examination;

c). these similarities may indicate to early contacts between the above peoples, as a result of which these borrowing could have taken place.

There are numerous studies on the issue of how and where the contacts between the Hittite-Luwian peoples and the proto-Armenians could have taken place which concern especially the direct contacts between the state of Hayasa formed on the Armenian Highlands in the 2nd millennium BC and the Hittite Empire as well as its ethnic and linguistic composition: a number of scholars consider Hayasa to be the cradle of Armenians and its language - the basis of proto-Armenian, and this view is not unequivocally accepted by scholars. However, despite the different views on this issue, it is undeniable that there are a number of borrowings from the Hittite-Luwian languages in Armenian circulating in science¹. As for the Iranian loanwords in Armenian, as it has already been mentioned, this issue has been best studied comprehensively well and, as known, the history of the Armenian-Iranian contacts has started as early as in the 9th century BC based on latest dating circulating in science regarding the appearance of Iranian tribes in Iran (HLP, 1987, 492-493). Among the borrowings from Old Persian in Armenian are, e.g. such words as *gušak* 'fortune teller', *t'snami* 'enemy', *partez* 'garden', etc.

A question arises here, is it possible that the Iranian speaking peoples have had direct contacts with the bearers of the Hittite-Luwian languages? As known the Indo-Aryans split off happened around 1800–1600 BCE into two groups - the Iranians and Indians

¹ For Hittite-Armenian linguistic historical and cultural relations see Kapanc'yan 1948; Jahukyan 1961: 398-405; HLP 198: 311-337; Greppin 1978: 115-126; Khachatryan 1998; Kosyan 1999; Ghazaryan 2016; Hmayakyan 2016.

and Iranians finally defeated the Indians and "chased (the Indo-Aryans) to the extremities of Central Eurasia." (Beckwith, 2009, 33).

One group of the Indo-Aryans who founded the Mitanni kingdom in northern Syria (c. 1500–1300, BCE) the other group were the Vedic people. As mentioned by a small number of Indians settled in Mesopotamia, Syria, Asia Minor in the 2nd thousand millennium BC: the state of Mitanni is especially famous in mid-2nd millennium, Indian origin is ascribed to its elite. The kings of Mitanni had direct contact with the kings of the Hittite empire. One of the most famous evidence is the treaty signed by the Mitanni king Šattiwaza who was dependent on the Hittite empire and the Hittite king Suppiluliumas I in the second half of the 14th century, where the Mitanni Aryan deities are listed twice - in the Mitanni Hatti treaty (KBo, I 3) and the Hatti-Mitanni treaty (KBo I 1 and its duplicates) between Šattiwaza of Mitanni and Suppiluliumas I the Hittite king. The former will be first dealt with from KBo 3 Vo 23 to Vo 27 (Cf. CTH, 52.1 §.11) (Fournet, 2010).

Without going into details about the Hittite political relations with Mittani, we can mention that they were very active; naturally, it is possible to assume mutual interactions in many spheres. In the preserved treaty the Mittani side was witnessed by gods Mithras: Mi-it-ra-as-i-il, Varuna - Ú-ru-wa-na-as-si-il, Indra - In-tar and Nasatians - Na -sa-at-ti-ya-an-na. Of course, there are some linguistic differences in the spelling of the names represented in the cuneiform (Fournet, 2010:26-40).

Generally, the scholars based on linguistic analysis of various personal and deity names proposed a term 'Mitanni Aryan' (Kosyan,

2006: 246). It worth mentioning here that Mitanni Aryan names of kings, nobles and deities were collected and examined for the first time from the 1960s and these studies continue to date (Mayrhofer, 1966; Mayrhofer, 1974; Eichner, 2009: 57–67, Gentile, 2019).

It is interesting that according to the researchers, traces of the Aryan presence can be seen in the second millennium BC, outside Mittani, in other places, also there are also indications of existence of Aryan nobility in Asia Minor, and in the western part of Armenian Highlands - in Tsopk (Kosyan, 2006:247-258). As known that the Aryans were very militant, that's why they played such a significant role in the military-political life of Western Asia (Grekyan, 2013:418). We should also note here that fragments of Hurrian myths have been preserved in Hittite sources, which once again witnesses the close contacts of the Hurrians, the people of Mitanni, as well as the Indo-Aryan elite ruling this country with the Hittites.

Summarizing, without disputing the Iranian origin of the discussed in Armenian, we nevertheless would like to state the existence of their Hittite parallels which give us opportunity for an enhanced and deeper studies and conclusions.

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**ՀԱՅԵՐԵՆՈՒՄ ԻՐԱՆԱԿԱՆ ՀԱՄԱՐՎՈՂ ՈՐՈՇ
ՓՈԽԱՌՈՒԹՅՈՒՆՆԵՐԻ ՀՆԱՐԱՎՈՐ ԽԵԹԱԿԱՆ
ԶՈՒԳԱՀԵՌՆԵՐԸ**

Հոդվածում անդրադարձ է կատարվում հայերենում մի քանի իրանական համարվող փոխառությունների, որոնք, սակայն ունեն իրենց զուգահեռները նաև խեթերենում:

1. Հայերեն «իշխան» բառը համարվում է փոխառյալ իրանական xšana ձևից: Մակայն Ն. Մարտիրոսյանը դիտարկել է նաև խեթերենում առկա išha- «տեր» բառի հետ հայերեն «իշխան» բառի իմաստային և հնչյունական նմանությունը: Խեթերեն բառի սեռական ձևն է išhaš, իսկ հայցականն է՝ išhan:

2. Հայերեն «աշխար, աշխարել»- «ողբ, լաց, կոծ և ողբալ, կոծել, վրան լալ» բառը համարվում է իրանական փոխառություն, սակայն Գ. Ղափանցյանն այն համեմատել է խեթ. išharḫu-ešharḫu - «արցունքներ թափել, արտասվել» բառի հետ, որն իմաստային առումով ուղղակի նույնական է հայերեն բառի հետ: Հայերենում խեթական փոխառություն է այն համարել նաև Վ. Իվանովը:

3. Հայերեն «քուռակ» բառը համարվում է իրանական փոխառություն, որը սակայն իր համարժեք նույնիմաստ զուգահեռն ունի խեթերենում՝ kurka, որ նշանակում է՝ «ձիու կամ ավանակի ձագ՝ քուռակ»:

Հարկ է նշել, որ այս երեք բառերն էլ ստույգ ստուգաբանություն չունեն խեթերենում:

Կարծում ենք, որ երեք լեզուներում առկա նույնիմաստ և գրեթե նույնահունչ բառերի առկայությունը կարող են պայմանավորված լինել.

ա. Այդ լեզուների հնդեվրոպական լեզվաընտանիքին պատկանելու հանգամանքով:

բ. մի լեզվից մյուսին անցած փոխառություն լինել, ինչպես և համարվում են հայերենում, սակայն այդ դեպքում հստակ պնդել, թե արդյո՞ք այդ բառերը իրանական փոխառություններ են հայերենում, թե խեթական, կարծում ենք, հավելյալ լեզվաբանական քննություն է պահանջում:

գ. Այս ընդհանրությունները կարող են վկայել վաղ փուլում այս ժողովուրդների շփումների մասին, որոնց արդյունքում էլ տեղ կարող էին գտել վերոնշյալ փոխառությունները: Տվյալ կետը առավել մանրամասնորեն քննարկվում է հոդվածում:

Ամփոփելով, կարելի է ասել, որ չվիճարկելով քննարկվող բառերի՝ հայերենում իրանական փոխառություններ լինելը, այսուհանդերձ, հարկ ենք համարում նշել վերջիններիս խեթական զուգահեռները, որոնք առավել խորը ուսումնասիրությունների ու եզրակացությունների հնարավորություն են ընձեռում:

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