



Middle Persian Loanwords in Armenian Language: A Structural Study Based on Shahnameh

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Abstract

In addition to native modern Persian words, Shahnameh contains Iranian loanwords in Armenian language. Linguistic studies greatly benefit from the analysis of these loanwords. Some of the Persian words borrowed into Armenian come from both Middle Persian and Parthian. Many other Iranian loanwords that entered Armenian from Persian date back to the distant past. The structural and lexical evolution of these loanwords across various Persian dialects and accents demonstrate Shahnameh's lexical richness. These loanwords gradually made their way into Armenian, and as the language evolved, it underwent phonetic alterations. This group of words adopted from Persian language in Shahnameh is regarded as new loanwords having entered Armenian language. This structural research highlights the cultural, ethnic, and mythological aspects of these loanwords, using chronological and synchronic approaches.

Keywords: Loanword, Shahnameh, Armenian language, Persian language, root

INTRODUCTION

Language, as a dynamic social phenomenon, has ever been transforming and changing for a variety of causes. Persian, the language of Shahnameh, is no exception. Language evolves and transforms as a natural and intrinsic rule. Every literary work can be analyzed from three perspectives: linguistic, content, and aesthetic. A linguistic analysis of Shahnameh reveals that Ferdowsi, like a great linguist, conveys the depth of meaning of words to the reader by modifying and repeating them constantly.

Iranian loanwords in Armenian language are included in Shahnameh together with native modern Persian words. Iranian languages are historically divided into three periods: Old Iranian, Middle Iranian, and New Persian. Middle Persian is separated into two branches: eastern and western. The Western branch of Middle Persian is divided into Pahlavi (Parthian/Arthmanic)

and Middle Persian (Sassanid) and spans around 300 BC to 650 AD.

Among the studies made on the words of Shahnameh are "Vaje Namek" by Abdolhossein Noushin, "Farang Shahnameh" by Ali Rawaghi, "Farang Jame Shahnameh" by Mahmoud Zanjani, "Tarkibat Shahnameh" by Shambyati, and others. These studies are primarily in the form of dictionaries. The book "Vaje-Namek" by Abdolhossein Noushin discusses the etymology of several words. Foreign researchers who have studied Shahnameh include notable names like Theodor Nöldeke, Bartholomew, Wolf, and Horn. Wolf, with a logical division, deals with the semantic properties and grammatical usage of Shahnameh's words, organizing them in Persian and Latin alphabetical order. Khaleghi Motlaq considers Wolf's work to be the most comprehensive dictionary of Shahnameh vocabulary. It should be noted that no comprehensive etymological research on Persian words had been

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undertaken until 2004, when Mohammad Hassandoost traced the roots of Persian words from "A" to "T" and published them in his dictionary. Hassandoost's significant work, "Etymological Dictionary of Persian Language," was published in five volumes in 2014 and is acknowledged in this paper.

Hrachya Acharyan (born 1876 - died 1953) is one of the Armenian researchers who have conducted significant scientific research on Armenian language. Acharyan's linguistic masterpiece, "Etymological Dictionary of Armenian Language," elucidates the origins and meanings of each Armenian word.

In this article, we will exemplify loanwords from *Shahnameh* revised by Khaleghi Motlaq and the Moscow edition of *Shahnameh*.

Iranian loanwords in Armenian language are largely from the Middle Period of Western Iranian languages, specifically Pahlavi (Ashkali-Parthian) and Middle Persian (1371:16; Ayvazian). Western Middle Iranian loanwords most likely did not enter Armenian language all at

once, but rather gradually, sometimes slowly, sometimes quickly, as a result of political and economic developments. In any event, the form of these Armenian words allows us to establish whether they are ancient or new; that is, whether they belong to ancient Middle Iranian or New Middle Iranian.

DISCUSSION

The loanwords analyzed in this article are: Lady, horse, vigorous, fairy, fire, praise, panther, camphor, executioner, torridity, nanny, army, cow, girl, millet, Arjank, white violet, mace, whale, bridle, king of kings, elephant, demon, cobalt blue, star, creed, justice, tiger, phoenix, tax and tribute, gazelle, splendor and majesty, tippet, luscious, thousand, malicious, generation, jewel, penalty, cypress, Zoroastrian cleric, dome, cane, farmer, lodge, combat, hunting.

When citing the source of poetic evidence from *Shahnameh*, the number of the book or volume, page, and verse are mentioned correspondingly.

Bānū, Lady or woman

I will make you the lady of Iran

fighting lions with heart and might

(Book Five, 30:294)

< Middle Persian *bānūg* is apparently a modified and affectionate form of Old Iranian **dmāna-paθni*- (housewife) (Eilers 1975:714f), from **damāna*- "house", Persian *mān* and **paθnī*-, which is the feminine form of **patī* "sir, lord".

Asb, Horse

No animal is so frequently mentioned in *Shahnameh* as horse. Horses are a cherished and important animal, particularly from a cultural standpoint, because it plays a distinct part in festivities, rituals and mourning rites. Classical Persian *asb* is linguistically related to Middle Persian *asp*, Avestan *as(s)a-*, Old Persian *as(a)-*, Kharazmi *assa-*, and Sogdian *sp'*. Compare also with contemporary dialects: Persian *asp*, Kermani *asp*, *aspe*, Pashto *sp*, Balochi *asp*, *haps*, Kurdish *haps*, also Armenian *aspastan*, Avestan *aspo. stānā*, Middle Persian *aspastān*, Armenian *aspatak* > Pahlavi *aspatāk*, *aspazen* and Armenian *aspet* (from *asa-pati*) (Bailey

1986: 460). In Indo-European languages, a horse was formerly known as *ekuos**, regardless of gender. All varieties of Iranian languages, both regionally and linguistically, show the Indo-European root *ekuos-*. According to G. Asaturian, there was another word in Iranian languages for this animal, the relics of which are obvious in one of the dialects of the Kurdish regions (19th century). This is the word *dēlazī*, which the Russian orientalist A. Khodzgon documented in the region of the Kurdish tribe "Rashvand." This is a compound word made up of the words *del* ("female, female dog") and *zi*. The initial half of this word, which contains the names of beings, becomes the feminine form of that being: *gur* "wolf", *del-a-gur* "female wolf", *sa* "dog", *del-a-sa* "female dog". The second component of the word, *zi* - in *dēlazī*, clearly means "horse". Herachia Acharyan believes that the suffix *-zi* is derived from the Armenian word "dzi" meaning "horse." Apart from the form *ekuos**, Indo-European poetic language

had another word for horse derived from the root ghei-* "to drive, to move." This root is the source of the Indo-Vedic words haya- "horse" and Armenian "dzi." (For more information, read Asaturian 37:1997).

This animal was revered in antiquity, according to archaeological evidence. The names of localities on Pyrenees peninsula that have survived to this day reflect the importance of

He descended from the fortress a proud ma

Shahnameh has several horse-related stories.¹ The Iranian hero would never be separated from his companion, and walking even short distances was deemed disrespectful to him.

The breed of horse was significant for noble households because the horse had to bear the family emblem on its forehead. The choice of horse was also crucial in commanders' life and had a unique impact on them as a groom. Rostam's Rakhsh, the most famous horse in Shahnameh, was originally from Kabul, the realm of Kushans. For warriors and heroes, the color of horse represented nobility, beauty, and warlikeness; white, spotted, and black horses were regarded as victorious and successful. Pink, golden-gray, blond, half-white, and chest-

They decorated and groomed the knight

The roars of aspiring men

Apart from the original word asp/asb, Ferdowsi also uses the Arabic word xail (khil) for horse (cf. Vol. 9, 1701: 544), also compare khildar "commander", khil khil "group of groups (of riders)" (Wolf 1965: 345-346).

Rad/ Rād, Vigorous, plenty, gallant

In Shahnameh, this word is mostly used in the first sense, but in Wolff's dictionary, it is mentioned in the second sense (Wolff: 965, 430). Here, the question arises whether this word was

horses in the lives of European Alans: Pass d'Aspe, Gave d'Aspe, Mont d'Aspe, Asap, and Osse-en-aspe. Horses held a particular place in Scythian tribes' beliefs. According to Pausanias, the Sarumats sacrificed horses to the gods and consumed their meat. In ancient times, "Scythian and Armenian horses" were regarded the best types of horses (Dalalian, 2004:77).

entered the battle on a horse, like a wind
(Seventh chapter, 565: 1202)

nut horses were also desirable. Siavash's Shabrang and Khosrow Parviz's Shabdiz are also famous horses in Shahnameh (see: Shahbazi, 1987: 724-725). Another cultural phenomenon recorded in Shahnameh is the "pray for a horse" ceremony. This ritual has its roots in ancient Iranian traditions. According to this ritual, when a famous, wealthy, or prominent person rode a horse to a ceremony held in honor of a king or sultan, upon his return, he would recite the name, surname, rank, and titles of that king out loud and ask for his horse; the servants would carry out his order and bring him the horse. This tradition is mentioned in the Shahnameh under the title "Bala" and "Bala", meaning "horse". In the story of King Manouchehr, Ferdowsi says:

asking for the best of the horses

(Book 1, 184, 298)

came one by one from the court of the king

(Book 1, 253: 1280)

used in the sense of a specific term during Ferdowsi's time; such as a magician or a möbed, which is of course difficult to answer. Without a doubt, this word was used in specific texts, parallel to the möbeds and sometimes together with the möbeds, in contrast to the "elders". Rads interpreted dreams and foretold future. In Shahnameh, "Rads", "möbeds" and "elders" greet the king together, are informed of his decisions at the time of death, and make important state decisions together.

1. B. Horn has collected and studied all the stories about horses in Shahname. (Horn, P., "Ross und Reites im Šāhnāme", ZDMG 61, 1907, pp. 837-949).

For example, their delegation decided that Bahram, the son of Yazdgerd, should not be raised in the palace (Volume 5). The same

delegation later decided that after Yazdgerd's death, Bahram would not inherit the throne, but after a while he accepted it, and so on.

He had the heart of sages and mind of athletes

Two shoulders of knights and intelligence of clerics
(Book 6, 11:107)

One was a farmer-born warrior

Brave and great, wise and potent
(Book 1, 117:12)

Parī, Fairy

Mythological good spirits with very beautiful feminine appearances.

Don't tell me what your bloodline is

as you have the looks of fairies
(Book Two, 220: 257)

Time got redeemed from judgment

By His command, the devil, fowl, and fairy
(Volume One, 39: 4 AD)

< Middle Persian and Parīg, compare Avestan pairikā (old woman).

There are several theories about the derivation of this word. Bartholomew believes that it is the feminine form of paraka, which is related to the Old Indian Parakiya- "dependent on others, enemy". In Zoroastrianism, fairies were considered demonic beings and female sorceresses. Their role in Zoroastrian beliefs does not end there; fairies are beings opposed to earth, plants, water, fire and animals, who oppress and persecute even the god of rain (Bartolomew 1961: 864). According to Vendidad, Ahura Mazda placed the demonic fairy xnaəaiti, who had close relations with Gershasp, in the seventh country he created, Vaēkereta- (ibid.: 1313). The negative and evil character of fairies continues in the literature of the Middle Ages in Iran, but in ancient literature, it gives way to a beautiful and unique woman who sometimes

even rises up against the devil. The reason for this duality must be sought in the context of pre-Zoroastrian beliefs in ancient Iran; that is, when fairies were beautiful women who bewitched and flirted with heroes. This characteristic and function, which is reflected in oral tradition, is also seen in Shahnameh. The fairy enchants Rostam; The hero becomes bewitched and pays no attention to his surroundings; in Bijan's story, the fairy bewitches him and steals his horse, and so on (Christensen 1941: 64). However, in Kiyomars' story, the fairy appears alongside and alongside demonic beings and fights to avenge Siamak (Volume 1, 3: 60, 61).

At'aš, Fire, Zoroastrian holy fire

Pahlavi: taxš, Avestan: štarā, Ancient Iranian: štarā:

Did resurrection break out in the world

that you sold the fire of love sharpi

that I will for years to come in this meadow

celebrate every new spring
(Book Three, 318: 175 and 176)

Ôrhn, Praise, good prayer

In Shahnameh, this word appears frequently, both as a verb and as a noun. As a verb, it means "to say thank you", "to praise", "to extend compliment", "to create",

etc., which mostly means "to praise" and "to send greetings", and as a noun it means "thank you"

This word was in Pahlavi language as "āfrin".

Let us all be lavish in praising

praying to the God of the universe

(Book VI, 228: 509)

Take to harmlessness and silence

Who says curse is better than praise?

(Book Three, 280: 2822)

Yüz, Panther, leopard, cheetah

He looked at all the wild beasts

chose the black-eared and cheetah from among

(Book 1, 35:11)

In the above verse, we come across the word "yuz" which is used in two meanings: 1. cheetah 2. hound.

The second form is the suffix *rāzdōy*: "master of a hunting dog" (Wolff 1965: 884) > Avestan *yaoz-*, *yaozaiti* "to be restless, to

move" (Horn 1893: N 1129), Kurdish *Yüz* "leopard", Armenian *hōvaz* > Pahlavi *ya-vaz** (Acharian, Vol. 3: 406-407). Leopard also belongs to this family of animals, and the name of this animal is also used many times in *Shahnameh*.

K'p'ur, Comphor

This word has entered European languages through Arabic: English: camphor, Serbian: kamfor.

His body disappeared under camphor

No one saw the sage's face since then

(Volume 6, 403: 388 AD)

Dšxem, Malicious, executioner, ruthless

To be malicious, bad-tempered, ill-mannered. (Conclusive proof). Middle Persian: *xēmš du*

malicious, malicious, formed from *duš* meaning bad, ugly and *xēm*.

Such said the male executioner

That no one can escape from my clutches

(Book 2, 28: 368)

He was so kind he became malicious

The city of Iran was filled with dread of him

(Book 4, 157: 2400)

Tote, torridity, sweltering heat

Pahlavi: *taft/ taftak*: hot, eager, burning, Avestan: *tafta*: *taffeta*, hot. This word is derived from

the infinitive "*taften*" and "*tafte*" is the object adjective of that infinitive. It is used in *Shahnameh* as a verb, adjective, and adverb.

When half of the bright day passed

The hearts of both warriors burnt with spite

(Volume 1, 122, 733 AD)

"Betaft" is used as a verb in the above verse, and as an object adjective in the following verse:

He descended from the steed and came up to him

Dragged his face on the torrid soil

(Volume 5, 198: 1945)

"Tafte" in the above verse means "molten, warm, hot".

In the following verse, "taft" is an adverb; that is, hastily, in a hurry:

From Keshwad's Goodarz hastily

A horseman rode to Fariborz

(Volume IV, 183: 1073)

This word is also used in Shahnameh as "taf", which is a noun and means "warmth" and "hotness":

Siavash before the honest emperor
That he escaped from the mountain of fire

came and rubbed his face in the dust
and all the enemies got burnt
(Second Book, 237: 514 and 515)

Dāya, nanny, nursemaid

This word in Shahnameh means “nanny, milkmaid, woman who provides food, and also educates.” (Wolff 1956:36)

Came and killed that sweetheart

such a congenial and modest nursemaid
(Book 1, 65: 171)

This word, which entered Armenian as a loanword from the Middle Persian form *dāyak* (Acharyan, Vol. 1: 618), has survived in Persian in the forms *dāye*, *dāyi*, Kurdish *Dāye žin* (midwife, midwife), Balochi *Dāi*, and the like.

but it does not appear in the list of active and frequently used words in contemporary Persian.

In Pahlavi it is used as *gund*¹ "army, platoon" (Mackenzie 1971:38), Parthian Manichaean *gund* (same author). The etymology of this word has been the focus of researchers' attention (see: Rossi 2002). Its Iranian derivation is more acceptable from other perspectives.

Gund, army, platoon, commander of army

The word is translated as *Jund* in Arabic. This word is used many times in Shahnameh:

In the following verse, the word is used in the sense of "a warrior who leads the army":

Warriors, beast, cattle, bird, and fairy

army commander, spiteful and belligerent
(Book 1, 24:59)

The Kurdish *gund* "village" is likely the result of a conceptual development of this word: "village, gathering place".

Gāv - "cow"

Middle Persian *gāv* < Old Iranian *gāvam** *gāv*->* (Horn 1893 N: 888). Derived from the Indo-European proto-*guou*-* "cow", from which the Armenian word *kov* also comes, compare Avestan *gav*-, Old Persian *gav*-, Parthian *gāw*-

zādag "calf", Sogdian *w'Y*, Khwarizmi *w'Y* "ox", *wk Y* "cow", Uyghur *Qūg*, Kurdish *Gā*, etc. (Hasandust 2014: N 4315). In Shahnameh, not only is the name of this animal used many times, but its mythological aspects are also noteworthy².

1. In Armenian sources of the 6th century, "gund" means "property" "tānuterākān"; that is, "property belonging to the owner of the house." See: Guselen, R., »Le Kadag- Xwadāy Sassanide – Quelques réflexions à partir de nouvelles données sigillographiques«, *Studia Iranica* 31, 2002, p.

2. The cow and Fereydoun have a close relationship. In Shahname, we read that at the time of Fereydoun's birth, a strange cow named "Pourmayeh" or "Barmayeh" was born. Upon seeing the cow, the soothsayers and fortune tellers promised blessings and abundance, saying that this cow would be the protector of livestock and heroes. Fereydoun's mother, who had been hiding her child from Zahhak for a long time, entrusted her son to the cow in the forest. The cow also fed Fereydoun with her milk for three years. However, the bond between Fereydoun and the cow is very deep. Because the epic has introduced them as having the same origin and lineage. The name of one of Fereydoun's brothers, who was always by his side during the battle with Zahhak, was "Pourmayeh". In fact, the brother and the cow have the same name and are from the same origin. Another point in the epic that emphasizes its connection is that when the soothsayers predicted the battle between Fereydoun and Zahhak, they said that Fereydoun would kill Zahhak with a mace with a bull's head. At Fereydoun's command, blacksmiths made such a mace, which Ferdowsi considers not only to resemble a bull, but also to have divine qualities. Demonic forces kill the bull, but its spirit always remains by Fereydoun's side and supports him.

He will have a milky cow

That very cow whose name was Bermaye

nursing the promising prince as milk nurse

(Book 1, 61:101)

ranking highest among the cows

(Book I, 62:114)

In the following verse, Ferdowsi has used the metaphor of "being in the skin of a cow" to mean "the outcome of a work is not known."

What you benefit from evil?

This time is in the skin of a cow

(Book Three, 64: 596)

Duxtar, Girl, daughter

Old Iranian *dugdar-, New Persian duxt, duxtar (Wolff 1965: 365).

There was a girl named Puran once she became the king's wife, things went awry (Book Eight, 393:1)

Another daughter, her name was Azaram

relishing the comfort of the court

(Book VIII, 399:1)

Arzan/Arzūn, Millet

Many speakers of western dialects in Iran use this word; compare with Kurdish harzin, which is also mentioned in Shahnameh. In contemporary Persian and in literary and colloquial language, the word "arzan" is used to name this plant seed, while alom, the southwestern pronunciation of this word, is found very rarely in dictionaries and writings. The original Iranian form of alom is also seen in Pahlavi: Iwm' (alum or lumā). The northwestern form of this word (Persian) is Persian > from Parthian or one of the dialects of northwestern Iran. The southwestern form of this word

(Persian) is preserved in the Bakhtiar region: halum. The original form of this word in Pahlavi must have been alan*, in Persian alan and in Bakhtiari halun*, and this variation was influenced by the word wheat. At the same time, lemā in Mazandaran undoubtedly belongs to this group: "stalk of wheat, millet and rice". The material form arzan is derived from Old Iranian arzana-* and alum from ardana-*. The original Old Iranian word is borrowed from Sumerian ar-za-na (Akkadian ar-sa-an-ru) (Asatrian 2011: 40-41). In this case, we can mention this line in the story of "Khosro and Parviz" in Shahnameh:

Barley bread, millet, and bran

you found abundantly, from every route to China

(Book 8, 197: 2583)

Aržang, Arjang

Once Arjang heard his words

he headed towards the king of Mazandaran

(Book 2, 17:221)

Mani's super-religious book is also titled by this name, which is a collection of paintings and drawings depicting teachings, and beliefs in duality. It probably had a secondary use, but it is considered one of the religious works of the Manichaeism. This book is mentioned in Parthian texts among other works by Manichaeism. In later Islamic tradition, Mani is introduced more as an artist than as the founder of religious teachings or an important spiritual figure. In Iranian literature, as well as in Shahnameh,

Mani is mentioned as a great painter of China. It is no coincidence that Ferdowsi names the leader of the demons, who is killed by Rostam, by this name. It is as if the narrator wants to express the victory over Manichaeism and its condemnation.

Xir, White violet, pink, clove (Acharian, vol. 2, p. 370)

This word also appears in Middle Persian as xērīg, but it entered Armenian language in modern era.

He got so plagued by Hajir's behavior

that tulip turned into pink

(Book 2, 180:132)

Gurz, Mace, a heavy club with a spiked metal head

This word is one of those often used in Shahnameh and was borrowed into Armenian language in the Middle Ages. In Eastern Armenian literature, it means a weapon, and

in Persian it is also used to mean "a cloth whip, a mace with a round tip", but in dictionaries it is written as "a stone-cutting hammer". Compare with gurj, also Kurdish gurz, Middle Persian varz.

One wields a mace like a lump of

mountain, shining in the midst of army

(Book 1, 392:79)

Nahang, Whale

This marine mammal is mentioned frequently in Shahnameh:

Whale is ashamed to shed the blood of princes

if a whale finds a dead, won't crunch it

(Book Eight, 573:459)

This word goes back to the original Old Iranian form: *ni-tanj- (392: Chaung) Middle Persian *nihang. The word is Middle Iranian and was borrowed into Armenian and is attested by Y. Kogbatsi (5th century) (Acharyan, vol. 3, p. 458).

In Grabar (Old Armenian), the verb lkamel "to put a bridle on mouth" is derived from this word. In contemporary Armenian, as well as in dialects (compare loglogn, ligon in the Agulis dialect), lkam is the root of the active verb and some researchers consider it to be borrowed from Persian into Armenian (Jahokian 2010: 298, Acharyan Vol. 2: 289). The word logam is probably formed from gulām* or guḏān (Hasandust 2014: N 245).

(Ligām)-Lugām, Bridle

It is mentioned abundantly in epic works (Wolff 1965: 751). Compare, Arabic lojām, Kurdish laghāv, Turkish gem, etc. In Armenian it appears as lkam or Imak.

He dismounted and tied the horse

with a bridle, and pulled a blade from the sheath
(Volume 7, 1329: 198 AD)

Šahanšah, king of kings

Its root has various forms in the Iranian languages. It first appears in Old Persian as xšāyaōiya "king" < šāh. Examining this word, we find that it has the suffix -ya, which is derived from the noun meaning *xšāyaōiya-, which in turn is formed from the suffix -ea- on the verb stem -xšaya, and its meaning is "holder of the position and value of kingship" (Benveniste 1969: 18-19). It should be noted that xšāyiō(i)ya shows a systematic development that is specific to the Persian language; that is,

the compound letters *ō(i)y- become šy in Persian dialects. For example: Old Persian -*haōya < Old Persian hašiya "real"; It can be insisted that Old Persian xšāyaōiya is not Persian, and neither is šāh, which is evolved form and the result of the development of the northwestern dialect, which was borrowed from Persian. Old Persian is also considered the origin of the term xšāyaōiya xšāyaōiyānān "Shahenshah" which continued as a title for Persian kings in other centuries. This term; that is, šāhān šāh, king of kings; that is, a king ruling over other kings.¹

1. Avestan xšaera meaning "power, ability" and its Old Persian form xšāssa meaning "government, ability", survives in Old Persian xšassapāvan meaning "satrap". Compare also xšaeravairya < Middle Persian varēšahr, Khestani xšāvan "self-governing" < xšā (Benveniste, opt. cit: 20), but for Old Iranian -xšaera > Old Persian xšāssa meaning precisely "region, country, territory" and from that šahr in Middle and Modern Iranian languages meaning "city-state" see: Gnoli 2007: 109-115

He conquered the world by justice and pardon

This word also came to mean "king, owner" in Iranian dialects. Sogdian *xwatāw/xwt'w* "self-proclaimed king, owner" entered Middle Persian, and from here, the word *xudā* "god" was created in New Persian; so that the Middle Persian word *xwatāy* "owner" became a characteristic of Iranian kings, and the recording and writing of ancient Iranian history became known as *xwatāy-nāmay*. Compare with *xwatāy-nāmay* < *Šāh-nāma* "Book of Kings". This word has preserved the meaning of "owner, owner" in some names: *Nāv-xwadāy* > *nav-xodā* "commander", *Kad-xodā* "Kad-khoda", *dēh-xwadā* > *dehxodā* "dehban". In *Shahnameh*, the word *pādešāh* is one of the most frequently used words; *pādešāh* < Pahlavi

He brought an Indian message from Ray

Another word synonymous with "king" is *kay* in *Shahnameh*, which is especially seen in proper names: *kay-Xosrow*, *Kay-Lōhrasp*, *kay-kavos*, the *kayānī* family, etc. Old Iranian *-*kai* "wise, intelligent" < Indo-European *-*keu* (*kou-*), Old Indian *-kavi* (wise, learned, poet) which remains in Avesta as *-kavi*. Kings of other Iranian tribes who were hostile and enemy to Zoroastrians and supporters of the ancient Iranian religion were called *kavay*; similarly, in the later Avesta, a dynasty of kings who were hostile to Zoroastrians and Zoroastrianism were

Clerics assembled on that matter

Pil, Elephant

The elephant is one of the creatures whose name is used a lot in *Shahnameh*; > Pahlavi *pīl*, Old Persian *piru-* "ivory", probably entered Old Persian from Egyptian Arabic, compare with the form *pyō* in Sogdian, *pyz* or *pyl/z* in Khwarizmi, Armenian *p'il*, Arabic *fil* and the like (KEWA; II/296). The

became the highest among all kings
(Book IV: 172: 47)

pādixšīr, Middle Persian *p'thštr(y)* < **pati-xša(i)ēr-īya* (Gnoli 2007: 110).

The Indian word *rāIJ*, meaning king, is not found in Iranian texts. The influence of this word is evident in the Buddhist texts of Khotanese (7th century). *rri* "king", *rri-s-pur* "prince", corresponding to Sanskrit *rāIJa* and *IJa-putraōr*, whose Iranian form **rāz* "king" has not survived (Benveniste, opt.cit:17). However, the Indian form *rāy*, for the title of Indian king, is found in a group of works of speakers, including *Shahnameh*; compare *rāzyān* "son of a king" (*-zan* < *zādan* "to be born").¹

In parts of *Shahnameh* that relates to the years of Anushirvan's reign; namely, where Ferdowsi refers to the invention of chess, he introduces the king of India as *rāy*:

that long live with you as long life exists
(Volume 8, 207: 2647 AD)

called by the same name. The Sogdian word *kwyšt* "huge" is related to this word, compare Middle Persian *kai*, *kay* "king, ruler". In Manichaean texts *kavi* is used for those who were of gigantic size and slander, but in Classical Persian *kay* "king, ruler, emir" and the Western form *kāv* "nobleman, strong", also Tajik *kay*, Modern Persian *key*, Sogdian *kawī*, Manichaean *kaw* "huge, giant, brave", Sogdian *kay-wāk* "courage, strong, brave".

(See: skjaervø, <http://www.iraniacaonline.org/articles/kayanian->).

All advisors and sages in every respect
(Book 7, 448: 4355)

Arabic elephant 'fil' is widely used in contemporary Persian (Hasandust 2014: N 308).

According to Acharyan, this word first entered India (Sanskrit *pīlu* "elephant") and then Iran, and from there it spread to Semitic lands (Acharyan, Vol. 4: 503). In *Shahnameh*, it is used as an adjectival compound:

1. The various readings of this word connect it particularly with *rāyzan* "wise, wise," many examples of which are found in *Shahname*. For example: and the like.

Pil-afgan "elephant hunter", Pil-ban "elephant keeper", Pil-tan "having a body like an elephant, strong, powerful", Pil-tanter "huge",

Pil-zor "having the strength of an elephant, powerful", Pil-dan "elephant teeth", Pil-gar "elephant hunter", Pil-var "elephant-like", etc.¹

I braced and tightened my belt proudly

straddled that elephant-sized horse

(Book 1, 232: 1007)

His figure like elephant and complexion like spring

the father lamented once saw him

(Book 1, 172: 145)

Dēv, Demon

This word goes back to the prefix *deios- (from which Armenian див means "day"). Old Iranian *daiwa- (compare with Avestan daēva) in Indo-European languages, gives the meaning of "god, divine" (Greek, Hindi, Latin); but in Iran, as a result of the spread of Zoroastrian religion and terminology, it acquired a negative meaning and was used to name gods during the pagan era and, according to the message of the prophet, was included in the ranks of demonic forces. According to the ancient Iranian worldview, the daiwa are considered important gods who in later times were reduced to lowly supernatural beings. (In various traditions, it is a fallen angel).

Sogdian and Asi, which are languages of the North Caucasus. In Shahnameh there is a reference to the war with the Black Demon or the White Demon, both of whom are leaders of demons.² The "Black Demon" and the "White Demon" of Mazandaran are distinguished from each other in terms of their bellicosity and fierceness. In Avesta there is a mention of "Mazanian demons" who, according to Darmesteter, were most likely natives of Mazandaran and semi-barbaric non-Iranian tribes (Darmesteter 1892: 372), but contrary to all this, the demons are carriers of special knowledge and culture in such a way that they can even make their knowledge available to others.

Remnants of the former meaning - *daiwa is still visible in some languages; especially in

When you prevail over these five demons.

a divine path will open up to you

(Volume 8, 46: 386 AD)

Ferdowsi has grouped all evil spirits under the name dēv. In the story of Zāhhak, the poet uses dēv several times instead of Ahriman and

Iblis. In other places, he uses dēv mardom to name evil spirits such as jinn, devil, and davalpa (Book II, 11: 133).

The Creator of the universe is my friend

The head of male demons is my prey

(Book II, 11:133)

The word dēv is also used in derived and compound words: dēvbačče "child demon", dēvband³ "demon band", dēvrang "demon color", dēvčih "demon face", dēvdel "demon

heart", dēvzād "demon-born", dēvsāz "demon-maker", dēvsār "demon-headed", dēvfaš "like a demon", dēvmard "demon man" (Wolff 1965: 417).

1. Zoroastrian tradition usually divides animals into two groups: Ahuraic - good and Ahrimanic - evil. However, tradition is silent and has no opinion on elephant, although the elephant is an animal used in battles and has been mentioned since the time of Achaemenids. On how the name of this animal entered Pahlavi literature and enjoyed a special and high status among the nobility of Sassanid kings, see: Tafazzoli 1975: 395-399.

2. It is noteworthy that the "White Demon" is still worshipped in Tajikistan as the patron deity of spinning women. In Yazgulyam, Friday is dedicated to the "White Demon" and people make sacrifices on that day. Women usually do not work on that day (see Koroglu, Kh. G., Relationships of peoples of Central Asia, Iran and Azerbaijan, Moscow, 1983: 27.).

In Armenian legends and narratives, the "White Demon" is also referred to as a being who supports the forces of good.

3. The title of Tahmurth (Avestan taxmo-urupa "strong"), the son of Hooshang, who fought and defeated the army of the Divans. But it was the Divans who taught him the art of writing. During his reign, people learned to work, sew, and take care of domestic animals.

Kabud, Cobalt blue, azure

In Armenian, "kāpouyt". This Armenian loanword is used many times in Shahnameh. Of course, this word is a loanword from Middle Iranian words > Middle Persian kapōt > Old

Iranian *kapauta-. However, in Iranian languages, this word has been used from the era of Old Iranian languages to the era of Sogdian, Khwarizmi, Yaghnobi, Baluchi, Gorani, Tajik, etc. (Hasan Doost, 2014, N 3878).

When Shirin heard, in cobalt blue and black

She dressed and came up to the king
(Book Eight, 366:522)

In this section of the thesis, several words are mentioned that appear frequently in Shahnameh:

Arrow: patkar, spear: nizak, chaos: apšop, association: anjiman, treasure: ganj, gah (throne): gah, band (prison, bant, lieutenant general: aspahpet, fortune: baxt, spite: kin, path, rah and army: sepah).

As it was said, the loanwords of Iranian origin in Armenian language mostly belong to the middle periods of Western Iranian languages; that is, Parthian and Middle Persian, and "these loanwords probably did not enter Armenian language all at once, but gradually entered Armenian language over time." (Ayvazian, Loanwords of Iranian Origins, page 16).

Some of these words have undergone phonetic changes in Armenian language due to the evolution of the language. The words described in this section show the number of loanwords of the Armenian language that have entered this language from Persian, and the evidence for the existence of these loanwords is Shahnameh, which is one of the ancient works of modern Persian.

Axtar, Star (Dehkhoda), **Celestial mass, fortune** (conclusive evidence)

Pahlavi: axtar: star, fixed star, celestial constellation, Middle Persian: axtar, Persian: axtar, axtarmol: one who predicts from the movement of stars, star expert.

One wealthy sat on a throne

before him stars laying flags
(Book 3, 101: 1234)

The star expert, stellar man

a fortunate star augured you
(Book 1, 180: 244)

Ônēr, Ritual, creed, law book, previous tradition, permission (Acharyan, vol. 4, p. 617)

This word is in Pahlavi as nēadw and in Old Persian as nēwē. In modern Persian, "āyīn" means custom, tradition, manners, religion, and creed.

Who now seeks your revenge in the world?
Who will now follow your path and faith?

(Book 4, 136: 2100)

Dat, Right and justice, permission (Acharyan, Volume 1, Page 629)

Pahlavi: dāt: law, Avestan and Old Persian: ata: law

Concepts of "Dad" in Shahnameh:

A- Justice, right, fairness:

Now is the day of justice and injustice

The leaders are freed to behead
(Book 1, 152: 1015)

B - Right, correct, fair:

Such an answer he gave with honesty
You said right and no wrong

that gives no pain of guilt
by your name, my soul is not free
(Volume 2, 155: 436 and 437 AD)

C - Fate, destiny, endowed:

From the shining sun to the dark earth justice

There is no passage from pure divine
(Book 2, 345: 2121)

D- Judge, just

Zal heard this, got on feet

saying: you just and fair Kai Khosrow

(Book 4, 342: 2687)

Babr, Tiger

The name of this animal is mentioned as a symbol of power among other animals in Shahnameh. The word is also used in phrases such as “wearing a tiger’s garment” and “Rostam’s garment of tiger skin,” and it played an important role in the hero’s life, as it protected him from harm and injury (Wolff 1965: 115).

Kurdish language has preserved the forms bavrubeyān “tiger skin” and bavlubeyān “skin

hat”, which has prompted further research and investigation by scholars.¹

Pahlavi b(w)pl, babr (Bailey 1986: 450), compare with Old Hindi - vyāghra with the same meaning, Armenian “vāgr” is probably borrowed from Iranian (Bailey 157: 59) and has resulted in Old Iranian vagr*, the Iranian word is derived from Sanskrit vyāghrá “tiger” > probably from the form vy-a-ghra*, compare with Pashto bavr and similar.

Ditch me on a mountain so that tiger and lion

may see the claws of a brave man

(Book 3, 293:7)

SēmūrY, Phoenix

Pahlavi Sēnmurw, or Zand Sīna-Mrū, is a mythological bird and one of the prominent heroes of Shahnameh (Wolff 1965: 538). The origin of the name is from Avestan mərəYō saēna “Saēna bird” a bloodthirsty bird, an eagle or vulture, or etymologically identical with Sanskrit áyenś.²

In Avestan language, big birds are called mərəYā. Thus, the birds that have a connection and a commonality with the myth of Heome are called mərəYā-. Heome, who was born in the mountains, originally on Mount Herat (Y.X.10), transported the birds of Heome to other peaks, where he is praised (Y.X.II). This myth is not sufficiently well known in Iran, but in the Vedas, with the mention of the Soma that the birds brought from the sky or the mountains, it is known as synea and is sometimes attributed to the eagle. Although the forms of the myth do not belong to a specific set, they originate from a common root.

From here it is also possible to assume that Avestan - mərəYā is the same as Vedic áyenś. In Avestan, the same name ásaēn (from saina, -s(y)aina = Vedic syena) in conjunction with -mərəYā creates another mythological identity. In comparison with the divinity Vrəagna, yaəa hāu maza mərəYō saēnō “like this great eagle flying saēnō” it is possible that in this text mərəYō saēnō is associated with the name of a mythological bird that in later times, through legal transition, simurY became sēnmurY and in the Avestan combination mərəYō saēnō, mərəYā, in the classification of word components, is given priority as the proper name of the bird (Benveniste 1960:193-95).

Simorgh, as a mythological bird, appears in Iranian mythology in the Avesta and finds its way into Pahlavi literature extensively: Minou Khrad, Bandeshn, Zad-e-Sperm, and the like (online: Schmidt 2002).³ In the Shahnameh, Simorgh is considered the savior, guardian, and guardian of Zalzar.

1. This word has always been the focus of researchers, especially its second part. Mahyar Navābi, an Iranian researcher and scholar, believes that this word is composed of babr “tiger” and beyān “statement”, which is a relative adjective, which is related to baYānī “Yazidi” < бага-* (Navābi 1976: 258). M. Omidshahar, considering the mythical connection of the Rostam family with water, writes in his article that the first part of the word babr- is the same as the meaning of “bidster or water dog” and agrees with Navābi about the second part (Omidshahar 1983: 447). However, Mehri Bagheri, an Iranian researcher, considers it related to the Avestan phrase zaranaēnəm paiti-dānəm “to have a tiger’s garment”. The famous orientalist Schwartz links the second part of this word with the Khwarizmi form *BY’NK “girdle” (<upa-yāhana-) and interprets it as meaning “tiger garment” (Hasandust 2014 (I): N406).

2. The name saēna is undoubtedly related to the name of the bird.

3. In the Golden Horse, the name of the Golden Horse is Sēn-ī murwag.

Simorgh finds Zal in the Alborz Mountains and protects and raises him. As a loyal being, Simorgh comes to Zal's aid many times. In the epic, the connection between Simorgh and Far is much discussed. In later periods, Simorgh appeared in various forms in Iranian literature and

culture and has also found its counterparts in the written and oral literature of neighboring nations, such as Armenians, Georgians, Kurds, and others. (For more details (see: <http://www.iranicaonline.org/articles/simorg> 2002: Schmidt).

The first stanza describes Zal:

Body like elephant and face like spring
His father cried when saw him

he bowed his head before phoenix
he added praise to prayer
(Book 1, 172: 145 and 146)

Sak, tax, toll Baž, tribute, fee

Both words are Middle Persian loanwords that have found their way into Armenian.

These two words are often used together in Shahnameh:

Even if left alone in Mazandaran

and if I pay toll and tribute
(Book 2, 11:129)

Āhū, gazelle

The name of this animal appears repeatedly in Shahnameh. Derived from the Old Iranian proto-type *āsu-ka-* * meaning "swift, swift runner", compare Sogdian *s'wk* 𐭮𐭥𐭥, Kurdish *ask*, Khorezm *aska*, Uyghur *sik'e/Syč'I*, Afghan *hosoy*, Pahlavi *āhūk*.

In the following verse, which is quoted from the story of the first meeting of Rostam and Sohrab, we come across this word, which has of course been interpreted and explained in different ways:

He said to him: "Let us go the same path

and in theatre of war, hunt gazelles
(Volume 2, 222: 680 AD)

The first verse means: "He told him to go away from here," but the phrase "chasing gazelles" in the second line is a bit incomplete in terms of concept; that is, "in a campaign, let us go after a gazelle," which can be interpreted as: "let us separate from the others, let us become two together" (2014: 695, Khaleqi-Motlaq). In some critical texts of Shahnameh, the phrase proposed for this verse is "without a deer" (ydanlu 2014: 3-4Ā). In Shahnameh published

by S. Joseph, "male deer" is proposed for this phrase. (ibid.: 6) which is a more correct option for interpretation. From this phrase, it can be easily understood that Rostam suggests to Sohrab to "go to the deer campaign"; that is, to the "battlefield of warriors," which is in harmony with this verse. As the story continues, Sohrab knocks Rostam to the ground, gets up from his chest, and rushes to the plain, where he kills a gazelle:

He left him and went to the plain
He got busy hunting, did not remember

to the plain where a gazelle passed by him
the one whom he had fought
(Third Book, 183: 825, 826)

In the story of Bahramgur and Azadeh, Bahramgur takes his lover, Azadeh, to the

hunting ground, where they encounter a gazelle:

He pierced its head, ears, and legs with arrows

Azadeh's heart burned for that gazelle
(Volume 7, 275: 193 CE)

Bahramgur kills the gazelle, which causes Azadeh to scold him. Bahramgur also becomes angry and throws Azadeh under the feet of a camel (in some texts, a horse). In Iranian languages and dialects, the word for deer is also used as ghazal, which is not found in Shahnameh (?).

P'ar'k, Glory, splendor, greatness, majesty,

The king was so purified from evil

The glory coming from the light of God

With so much treasure, beauty and splendor

Dastarak, Tippet, large handkerchief (Dehkhoda) "A towel for cleaning."

He took what was written on a handkerchief

This word is an ancient Persian word that in Pahlavi language anōs means deathless, aphrodisiac and opium, an antidote, and in Avestan language an-aoša means "deathless". In Aves-

The elders said to him: you prince!

2- cheerful and gleeful:

Key Khosrow asks Rostam:

Zavare, Faramarz and Dastan of Sam

3- delicious, bon appetite:

Such said Khosrow to God worshiper

Sekuba¹ told him: you famous

If you don't think this meal

belief, cult, religion (Acharyan, Vol. 4, p. 1482)

Pahlavi: xwarrah, Avestan xwaranah. The words "far", "farah" and "farahi" appear very often in Shahnameh, and "farah" and "farah" are the light and radiance that God bestows on anyone who is worthy of it. "farah" turns away from a king who is cruel:

that a divine glory radiated from him

(Volume One, 37:26 AD)

neither needs evil nor hear it

(Book 3, 3:6)

Fair people and demon saw him out

(Book 2, 93:339)

Pahlavi: dastarak, Persian: dastar, turban, head cloth.

once he tied it, he gave it to Bijan

(Book 3, 375: 960)

tan language, this word is formed from the negation prefix aoša+na meaning "death" and appears in Shahnameh in three meanings:

1- Immortal, Eternal:

Long live with you until the end of the world

(Book 2, 275: 1117 AD)

are right? What token do you have of them?

(Book 3: 360: 748)

What food is there to eat?

there is bread with watercress

is nothing but some delicious drink

(Book 8, 52 and 53: 666, 667, 668)

Hazar, thousand

The number thousand in Middle Persian is written as hazār:

A thousand blessings to the prince

especially to this famous lion-heart

(Book 3, 284: 286)

1. "Sekoba" is a religious cleric in the Christian religion. Its meaning is "bishop" and "bishop".

Džkam, Bad-hearted, cruel, unpleasant, malicious (Acharyan, Vol. 1, p. 663).

This word appears in Pahlavi as *duškām*, which is formed from the prefix "dej" meaning "opposite" and "kam" meaning "desire."

Tohm, Generation, clan, seed (Acharyan, Volume 4, p. 417)

Except one or two of Fereydun's generation

Know that lion heart is Rostam

Gohar: Gem, jewel

This word also appears in Pahlavi language as *gohar*. In Armenian, this word is used to mean gem and jewel, and in Shahnameh, it

Advisor answered him this way:

The word "gem" is used in Shahnameh in these blend forms *gohar afshan*, *gohar agin*, *gohar negar*, *gem-expert*, *gem-seller*, and *gem-coated*.

Patahas, Punishment, retribution, penalty, reprimand, blame, blameworthy act, sin/badafrah (conclusive evidence)

As a punishment when you rushed me

Don't punish me for this my sin

Saroi, Cypress, pine

Pahlavi: *sarw*, Middle Persian: *sarw*.

I didn't see anyone like you in this resort

Movpet, Zoroastrian cleric

In Pahlavi it is *movpet* and in Parthian it is

A. The leader of Zoroastrian religion:

They promptly called the Creator of the world

B. Scholar and sage:

The cleric said Toos one day

Pahlavi: *Tōhm/ Tōhrn*: seed, origin, family; compare with Middle Persian *tohm* grain, family and Parthian *toxm*: seed, race and in Old Persian: *taumā*: family, seed. This word is used in Shahnameh in the form's "egg" and "seed" with high frequency.

will survive out of this countless people

(Book 1, 301: 252)

a warlord from the seed of Neiram

(Book 3, 211: 1732)

is used in two meanings: A: origin and race. B: any precious stone jewel. The following poem from Shahnameh, meaning "race", is a witness:

That culture comes before gems

(Book 7, 294: 2528)

Middle Persian: *pādifrāh*, Old Persian: *Patī – frāθa*, *fraθ* meaning to punish, Avestan: *fras* "to ask" with the prefix *Paiti* "to ask, inquire" (Bartholomew). Persian: *Badafarah*.

you burned me with glowing iron

(Book 1, 137: 769)

You are the creator of the moon and mercury

(Book 5, 411: 1377)

I saw you free cypress, that's enough

(Volume 5, 19: 202 AD)

marbed. This word is used in Shahnameh in two meanings:

The clerics sprinkled gems on him

(Volume 5, 365: 2203 AD)

when rooster's call is heard

(Volume 3, 7:20 AD)

<p>Gmbēt, Dome (Acharyan, vol. 1, p. 567) This word appears in Shahnameh in three</p> <p>Turn towards the Dome of Azar</p>	<p>forms: A. Palace and building with a round roof:</p> <p>At the command of the truthful Prophet (Book 5, 84: 80)</p>
<p>B- Allusion to the sky: When the shining sun shone from the dome</p>	<p>The plain was scorched like iron (Book 4: 125: 1944)</p>
<p>This word, in the sense of "sphere" or "sky" in the Shahnameh, also appears in compound</p>	<p>forms: sharp-pointed dome, sharp-pointed dome, long-lasting dome, and moon dome.</p>
<p>C- Arch of victory All the nobles, the elders received him All the way and alleys are covered with domes</p>	<p>magnates and greats of every city the world become like a golden silk (Book 4, 309: 2166 and 2167)</p>
<p>Dehkan, farmer, landlord The Arabic word is "dehgan" (ten + relative suffix: possessor of ten). The famous Armenian Iranologist, the late Acharyan, has mentioned the meaning of this word in Armenian as "provincial"</p> <p>No merchant remained, nor a king</p>	<p>and "district" (Acharyan, vol. 1, p. 647). In Shahnameh, in addition to its well-known meaning (farmer, landowner), this word is used in the meaning of "Iranian". In the meaning of landowner:</p> <p>No land owner, no army, no throne or crown (Book 6, 590: 2290)</p>
<p>This word in Pahlavi language: dahikān; means, farmer and is part of the loanwords in Armenian language. In Iranian meaning: Whoever breaking his promise with me In disgrace, he will eat the dust</p>	<p>Turns away from the right path be a farmer, Arab, or Roman (Book 8, 399:6 and 7)</p>
<p>Čugān, Crane, stick Chogan in Armenian, čōpkān – is an important word in the Shahnameh, which was also borrowed into Armenian.</p> <p>Take all the children to the field</p>	<p>In addition, in chogan, unlike hunting, children could participate.</p> <p>let them play polo (Book 6, 201: 113)</p>
<p>The word "chogan" is a New Iranian word, compare with: Middle Persian: čōpgān, New Persian: čōgān. Sipenj, Lodge, temporary house or residence The word is mentioned frequently in Shahnameh and is used together with sarāy: sepenj sarāy "world, realm; i.e., material life".</p>	<p>Middle Persian aspanj IJaspin "temporary shelter, rented house" (Nyberg) < Old Persian spank-/spanč->*us-spanč "to receive with open arms", compare with Middle Persian Manichaean and Parthian IJispin (inn) (Durkin-Meisterer 2004:87), Sogdian nch'sp' "caravanserai", spncyr-spn "housekeeper, house manager", compare with Armenian asbnjākan</p>

(Hasanolwst 2014: N 1676). The retention of sp at the beginning of the word proves its north-western form.

Sarāy, which is the second part of this compound; i.e., "sala, dwelling" < Old Persian -

Thousands of hails to phoenix
whom the god has made way for

Razm, War, battle

Now let us resume the battle of Arjasb

This word in Persian is one of the Armenian loanwords from Middle Iranian. Ferdowsi used this word extensively > Old Iranian *razman- > *raz- "to decorate, to arrange".

Naxčir, Hunting

This word is used a lot in Shahnameh. In Armenian, this word is used to mean "murder, slaughter."

All the fields were filled with hunting

It is worth noting that there are many loanwords that appear a lot in Shahnameh; such as:

Arrow: patkar, spear: nizak, chaos: apšop, anjiman: association, treasure, gah (king's throne): gah, band (prison: bant, lieutenant general: aspahpet, bakht: fortune, kin: enmity, road: rah and sepah: army).

CONCLUSION

Iranian loanwords in Armenian mostly belong to the middle periods of Western Iranian languages; namely, Parthian and Middle Persian. These loanwords probably did not enter Armenian all at once, but gradually entered Armenian over time. Some of these words have undergone phonetic changes in Armenian due to the evolution of the language. The words described in the article show the number of Armenian loanwords that entered this language from Persian, and the evidence for the existence of these loanwords is Shahnameh, which is one of the ancient works of modern Persian. As the first literary treasure of the ancient era in Persian, Shahnameh indicates the existence of Armenian

aδ*srā, compare Parthian δ*srā, akδ*srā "caravanserai", Middle Mesopotamian - *srāh < Armenian - srāh, Middle Persian srāy, Persian sorāy with d->-y- transformation (Perikhanian 1965:116).

who flies and whose lodge is the whole universe
the old one old will be replaced by new
(Book 1, 273: 1557 and 1558)

Let us be indifferent to the garden
(Book 5, 1063:178)

The form naxčir from Middle Persian, New Persian: naxčir, Sogdian nʃš'yr, Khotanese-Scythian načira "hunt" > Old Iranian *naxusčrya- has entered Armenian. However, in Shahnameh it is used only to mean "hunt". While in Old Persian it means "mountain goat".

in the river, water became like wine
(Book 6, 663:467)

words that are derived from Iranian languages. The loanwords analyzed in this article are:

Lady: Bānuk / Horse: asp / Vigorous: ara't / Fairy: Parik parik, / Fire: At'aš / Well done, praise: rhnÔ / Cheetah: hovaz y(h)ovaz / Camphor: K'p'ur / executioner: xemšD / Torridity: tôte / milkmaid: dāyeak / Army: kund / Cow: kov / Girl: duxt, duxt / Millet: arzan Aržang/ Ertang, name of a Mani painting book: Aržang / White violet, clove: Xir / Mace, a type of war weapon: Gurz / Nahang: Whale / Bridle, horse's mouth: Ligām-Lugām / King, Shahanshah: ahanšahš / War: Razm/ Elephant: Pil, p'il/ Demon: dew / Kabud : Cobalt blue, azure/ Star: Axtar / Ritual: nērÔ / Justice: Dat / Tiger: Babr / Phoenix: siramar/ Tax and tribute: Sak/ Gazelle: Ahok / Glory: P'ar'k / Tippet: Dastarak/ Delectable: Anoyš / Thousands: Hazar / Malicious: Džkam / Seed: toxm / Jewel: Gohar/ Punishment: Pataha/ Cypress: Saroi / Cleric: Movpet / Dome: Gmbēt / Farmer: Dehkan / Cane, walking stick: Čugān / Lodge: aspanjkan / War, battle: Razm / Hunting: Naxčir.

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