

PHILOSOPHY OF LANGUAGE

SEMANTIC AND FORMAL IMAGE OF CONCEPTS RELATED TO “SENSORY PERCEPTIONS” PRESERVED FROM THE INDO-EUROPEAN LANGUAGE IN THE DIALECT AREA

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Abstract: Syunik and Artsakh (Kharabagh) are the greatest dialectical areas in the Armenian language which has a rich vocabulary. In the dialectical vocabulary there are large number of words of Indo-European origin which are missing not only in other dialects but also in many languages of Indo-European origin. One of the problems of comparative linguistics is that etymological studies do not pay much attention to dialectical vocabulary. The study of the words of the thematic group “Sensory Perceptions” can provide important material on the religious-philosophical issues of the peoples living in the historical area. An attempt was made to study the old words of the dialect area of Syunik and Artsakh, which refer to “sensory perceptions”.

In this work a new dialectical work is being etymologized: shapaghwith the meaning “1. Reflexion, flash, 2. Ra-diant, bright, shiny” which has a different phonetical and semantical version in the Armenian translation of the “Bible”: shaghpaghp.

An attempt was made to check the word simultaneously and to discover its perception in the most ancient examples of the translation of the Bible by using the historical-comparative method.

Often, through the etymology of archaisms preserved in the language, valuable information is revealed about the religious-philosophical understandings of the ancient world.

Keywords: dialect area of Syunik-Artsakh, sensory perception, thematic (lexical-semantic) group, etymology, vocabulary, “Bible”, translation.

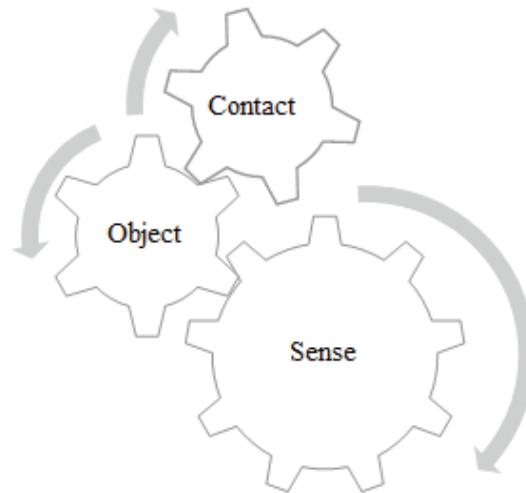
Introduction

Studies related to sensory perception are includ

ed in various fields. Since ancient times, sensory perceptions have been the center of attention of mankind. For example, in the Indian religious-

philosophical system, sense perceptions have been one of the important understandings of logic and epistemology. In fact, one of the religious-philosophical concepts is that sensory percep-

tions arise due to contact between the senses and their objects. If we express it graphically, we will have the following picture:



Our goal is to find out how people philosophically understood sensory perceptions thousands of years before us, what verbal means were there to express them. It is also interesting how the words related to sensory perception were used in the Indo-European layer of the proto-Armenian language, from where it directly passed to the dialect area of Syunik and Artsakh.

The Armenian language mainly inherited Indo-European words related to smell, taste, sight, hearing and other sensory perceptions. Compared to the ancient Armenian language, they are mainly reflected in partial shifts in the Syunik-Artsakh dialect group: ‘as smell’ - *vēt* (^{v̄}*ēt*)(*վէտ* (*վ̄էտ*)), and in secondary forms, such as *bitter*, *feel*, *prickly*, in contrast to absent forms in independent use, with compounds: *aněskam* (*անքսկամ*) ‘without any feeling’; *těynachür* (*տըրնաւաճնւր*), ‘bitter water’, *kěrměrahayt* (*կըրմըրախայթ*) ‘redfish’¹.

The dialect group does not have the words *hunch* (*հնւն*) ‘sound’ and *lur* (*լւր*) ‘news’. They were probably pushed out when their replacement words *säs* (*սաս*) ‘voice’ and *khäbär* (*խայբայր*) ‘news’ started entering in the Armenian language.

The word *gol* (*գոլ*) ‘hot, warm’ is new in the dialect. Goris dialect does it have *těkuch’i* (*թըքուչի*) ‘little hot, hot, warm’, the origin of which remains unknown. Is it related to the word *tak*’ (*տաք*) ‘hot’, cf. *tak’anal* > *těk’anal* (*տաքանալ* > *թըքանալ*) ‘to warm up’?

In the semantic field of *sensory perceptions*, there are not many borrowings that are synonymous with words with Indo-European connection.

Here is the general image: *imanal* (*իմանալ*) ‘perceive by the senses; sense’, *vět-vět aněl* (*վէտ-վէտ աւնէլ*) ‘smell’, *vět aněl* (*վէտ աւնէլ*) ‘smell’, *větivětěl* (*վէտվէտէլ*) ‘smell’, *vět* (*վէտ*) (Hovhannisyan, 1979, p. 59) ‘smell’, *lak* (*լակ*) ‘weakened and spoiled eggs’, *měkhkěl* (*մըխկէլ*) ‘taste’, *yěshněl* (*յըշնէլ*) ‘taste’, *ham ar’něl* (*համ աւնէլ*) ‘taste’, *ham õnil* (*համ օնիլ*) ‘taste’, *k’ěmk*’ (*քէմք*) ‘taste’, *ham* (*համ*) ‘taste’, *k’aghts’ěr* (*քաղցըր*) ‘sweet’, *ěnali* (*ընալի*) ‘salt’, *t’i’õ* (*թիօ*) ‘sour’, *kětsõ* (*կըծօ*) ‘acid’, *lu kěnal* (*լու կէնալ*) ‘listen quietly’, *lěsěl* (*լըսէլ*) ‘to listen’, *lěsēli-k*’ (*լըսէլիք*) ‘hearing’, *pānts’ür* (*պայնցնւր*) ‘loud’, *těsnał* (*տէսնալ*) ‘see’, *ashk(av) aněl* (*աշկ(աւ) աւնէլ*) ‘to wink’, *těsnełik* (*տըսնէլիք*) ‘wink’, *ts’uyts’ tal* (*ցույց տալ*) ‘show’, *ěrvěts’něl* || *irevts’ěnel*

¹ A type of fish from the Vararakh River.

(ըրվըցընէլ || իրէվցընէլ) ‘show’, *irvial* || *ërval*
(հրվհալ || ըրվալ) ‘show’, *shap’agh* (շափաղ)
‘shine’, *p’aylêl* (փայլէլ) ‘shine’, *p’aylun* (փայ-
լուն) ‘bright’, *shap’aghshap’agh* (շափաղ-
շափաղ) ‘bright’, *lusëvër* (լուսըվէր) ‘light (in
color)’, *mët’ën* (մըթէն) ‘dark (in color)’, *ëghu-
vôt’un* (ըղուվօթուն) ‘dark’, *mōk’* (ւօք) ‘dark’,
dëghin (դէղին) ‘yellow’, *hōp’* (հօփ) ‘touch’,
pënd (պէն) ‘solid’, *hastat* (հաստատ) ‘solid’,
p’ap’uk (փափուկ) ‘soft’, *mëghmë* (մէղմէ)
‘soft’, *mëghmëgh* (մըղմէղ) ‘soft’, *khüt’* (խիւթ)
‘rough; uneven’, *kōklik* (կօկլիկ) ‘smooth’,
sōklik (սօկլիկ) ‘smooth’, *tap’(lak)* (տափ-
լակ) ‘smooth’, *sōr* (սօր) ‘sharp’, *këch* (կէճ)
‘wet’, *t’ats* (թաց) ‘wet’, *tëmkats* (տըմկած)
‘wet, damp’, *t’irma* (թիրմա) ‘wet, damp’,
t’içhël (թիչէլ) ‘wet, damp’, *shaghël* (շաղէլ)
‘wet, damp’ (> *shaghli-maghli* (շաղլի-մաղլի)
(Kumunts, 2022, p. 289)), *ch’ōr* (չօր) ‘dry’,
ts’amak’ (ցամաք) ‘dry’, *chërm* (ճէրմ) ‘hot,
warm’, *chërmë* (ճէրմէ) ‘hot, warm’, *ts’ört*
(ցօրտ) ‘cold’, *hōv* (հօվ) ‘cold’, *sëk’ërtmël*
(սըքըրթմէլ) ‘cold’, *p’ënt’ë/i* (փընթէ/ի) ‘dirty,
soiled’, *k’ëndzërot* (քընձըրօտ) ‘dirty, soiled’ <
*(s)k(h)end- ‘jeghqel; to cleave’ (Jahukyan,
1965, p. 311).

Methods

- A. Using historical and comparative method, we try to reveal 1. level of sensory perception, 2. level of mind perception, 3. level of understanding of intelligence, 4. semantic change of sensory perceptions in the periods of language development and in the historical territory of Syunik and Artsakh. For all of that, we took as a base the vocabulary and the lexical group expressing “sensory perceptions” included in it with the cross-temporal linguistic state.
- B. With the help of the historical method, we tried to compare the linguistic facts preserved in the dialect area, the realities in time and movement, the changes undergone historically. Using the comparative method, we examine the words, comparing them with other facts, in particular with the corresponding facts of related languages, restoring ancient

(especially prescriptive, not attested by written sources) language states or individual forms. The main task of the historical-comparative method is to identify the genealogical commonalities in the languages, thereby to confirm the that these languages are in the same tribe, to restore the ancient language states that are at the basis of the mentioned generalities.

Discussion

1. Supposed Dialectal Words of Indo-European Origin

P’ëshashel (փըշաշէլ) - The word “moisture to pass, to dry slowly, dried up, moisture withdrawn” is not particularly familiar to other dialects of Armenian. It has an accidental resemblance to Persian *pushesh* (پوشش) ‘cover, veil, covering’. It is paralleled not only with the versions derived from the radix **sp(h)ei-* ‘qashel, to pull’: Greek *σπάω*, *σπῶ* (**spā-sō*), which has many semantic meanings, but also ‘to pull; to absorb’, Iceland *speikja* ‘to dry’ German *spik* ‘land’, Norwegian ‘dry; smoked’, Latin *tenuis* ‘still wet’, etc. (Pokorny, 1959, p. 982). The dialectal version is mostly close to Greek formation with the suffix *-ash* ‘having the property of something’ (cf. *sour*) or, less likely, by reduplication of the radix. Goris dialect *p’ishashël*, *p’ëshashël* (փիշաշէլ, փըշաշէլ) ‘to dry a little (piece, day, etc.)’, *orë p’ishashël* (օրը փիշաշէլ) ‘to pass the morning spray’.

Armenian *gog* (*գոգ*) is derived from the word **ghogho-* ‘hug, concave’ and other meanings, one of the dialect variants of which is *kōklik* (կօկլիկ) ‘smooth’, from which *kuklëganal* (կուկլըքանալ) ‘to become neat, tidy’. Probably, the fact that the meaning of ‘flat’ is not attested in languages was considered: *kuklëganal* (կուկլըքանալ) ‘to tidy up, smooth out’, *kuklig’ëts’nël* (կուկլիգըքնէլ) ‘to tidy up’.

In connection with the word *kōklik* (կօկլիկ), *sōklik* (սօկլիկ) is also used separately. This word outwardly seems to be a phonetic version of the root *kok* (կոկ). The meanings of the word *sōklik* (սօկլիկ) are: *sōklik* (սօկլիկ) ‘smooth; trimmed, well-groomed’, *sōklik’/k k’ar*

(*uoljhp/ly pwp*) ‘smooth and round stones, pebbles of a river, lake’, *sōklikanal* (*uoljhlkawnu*) ‘to smoothen’, *sōklikacnēl* (*uoljhlkagntēl*) ‘to smoothen’, etc. This word in form and meaning begs: **kaghlo-* ‘small round stone’, also: ‘hail; round stone; pebble’ with sound **k óghlo-* (with suffix -ik), cf. Greek *κάχλης* ‘stone; gravel’ (Pokorny, 1959, p. 518).

The external and semantic similarity of the words *koklik* and *soklik*, we believe, has often created confusion, and *soklik* has been considered a duplicate of *koklik* with the change of *s*. Not only in conversational versions, but also in fiction literature, these words are mostly used in relation. “*Ամէ է ինչ կշռող խոհեմութունը / Կոկլիկ ու սոկլիկ, մի շտ շրջահայաց...*” “*The prudence that weighs everything / very clean, always circumspect...*” (Sevak, 1959). It is likely the radix *sōk tal* (*uolj unu*) ‘to slip, to slip’ comes from the same radix that H. Acharyan mentions only Gazakh dialect: ‘to crawl’ (Acharyan, 1913, p. 977). In the sense of “to crawl” it is similar to the formations of the dialect group *sēlkēhēl* (*uprlkphēl*), *sēlkhēl* (*uprlkphēl*) ‘to slide, slip, crawl’, *sēlkēhot* (*uprlkphou*)² ‘slimy, smooth’, whose literary version is *sogh* (*unu*) ‘to crawl’ of unknown origin (Jahukyan, 2010, p. 686).

Of course, the perception of the words *koklik* (*lynljhl*) and *soklik* (*unljhl*) as repetitions of one general meaning (the initial sound of the second component changes to *s* (*u*) (Abeghyan, 1965, p. 182)) does not contradict the word formation rules of the Armenian language. However, the composition does not contradict the general form of relationships made up of synonyms, similar words or antonyms, such as: *armank’-zarmank’* (*urufuwp-quurufuwp*), *ahel-jahel* (*uhēl-quuhēl*), *olor-molor* (*njnpr-ūnjnpr*), *amp-zamp* (*uufu-quufu*)³, etc. (Vardanyan, 2010, pp. 129-130).

² Also: Goris dialect: ‘to tidy up, to groom; to caress’, *sēghi-sēghi* (*upnjh-upnjh*) ‘type of game’ (sliding sticks on the ground).

³ For example, A. Margaryan consider the form with the proposition -z (-q) (Margaryan, 2015, pp. 22-23). As a subtextual word, *zamb* (*zamp*) (*quuf* (*quufu*)) ‘snow piled on the mountain’ (Mkrtychyan & Khachatryan, 2016, p. 190).

It is difficult to say whether *kōklik* (*lyoljhl*) is a derivative of *sōklik* (*uoljhl*), taking into account the semantic differences between the words *koklik* (*lynljhl*) and *gog* (*qng*), because *koklik* (*lynljhl*) is more common, and the word *soklik* (*uoljhl*) is used separately in the vocabulary of the Goris dialect region. Moreover, in the vocabulary of the dialect group there are also: *sut’likanal* (*unljhlkawnu*) ‘to flatten’, *sult’lēlkētis’nēl* (*unljhlkagntēl*) ‘to make flat’ *sut’lik* (*unljhl*) ‘smooth’, *sut’ul tal* (*unljhl unu*) ‘to slide’, *sak’ul* (*uupnu*) ‘smooth’, which are probably from *sayt’*, *kok-* *sok-* (*uajp-*, *lynl-* *unlj-*) are dialectal variants of radix created by assonance and phonetic shifts.

Thus, keeping in mind the general principles - the presumption of the words *koklik* (*lynljhl*) and *gog* (*qng*) originating from the same root, as well as the existence of an independent basis of the word *sōklik* (*uoljhl*), ‘flat’, we put the words *kōklik* (*lynljhl*) and *sōklik* (*uoljhl*) under common concepts as Indo-European words derived from the root and semantically stabilized. Probably, *sōt’lik* (*uoljhl*) means ‘slimy; of sotlik stones...’ (Amatuni, 1912, p. 595).

2. About the Translation and Examination of the Word “Shaghpaghputyun” of “Bible”

H. Acharyan does not have a final conclusion about the origin of the word *shaghp’aghp’* (*zawphawph*). With the opinions of other he mentioned that it is like an Arabic word *salfā* ‘slandorous, inclined to fight, quarrelsome woman’ (Acharyan, 1977, p. 490).

The words *shaghp’aghp’-shaghp’aghp’aban*⁴ (as a newfound word in “Yaysmawurk” (religious book)) had been examined by V. Hambarzumyan. He mentioned and presented one important consequence about the meaning of word: ‘shaghp’aghp’ in different words “(*zawphawphawpawp*) *zawphawph*’ *ajjadā jnuph ulēg’* (Avetikean et al., 1979, p. 462) which is mentioned in “New dictionary book in the Hai-

⁴ There is also *shaghp’ap* “And because shaghpap, different existence of Assyrian language...” (“*Եվ քանզի շաղփափ, այլատարազ գոյ լեզուն սարքի...*”) (Akinean, 1953, p. 279).

gazian language”, but he did not present the question of the origin of word: “That radix is not examined in the Armenian language⁵, although there were some suppositions” (Hambardzumyan, 1998, p. 71).

According to L. Khachatryan the word *shaghp'aghp'* (շաղփաղփել) in the Armenian language is a complexity formed with the repetition of radix and augmentative. It is included in the list of words for which it is not possible to find out bases (ingredients of radix) (Khachatryan, 2020, p. 203, 2018, p. 197) with the analyse of expression plan.

The semantical and structural values of word *shaghp'aghp'* (ut'ivn) (շաղփաղփ(ութիւն)) were separated for examination: *shaghp'aghp'aban* (շաղփաղփաբան) ‘talkative, charlatan’, *shaghp'aghp'akan* (շաղփաղփական) ‘talkative, delirious, odd’, *shaghp'aghp'ank'* (շաղփաղփանք), *shaghp'aghp'ut'ivn* (շաղփաղփութիւն) ‘idle talk, prattling’, *shaghp'aghp'umn* (շաղփաղփումն) ‘to rave’, *shaghp'aghp'ot* (շաղփաղփոտ) ‘idle talker’, etc. (Khachatryan, 2020, p. 204).

With the combination of possible forms in Syunik-Artsakh dialectical group we will try to bring dialectical items to the field of genealogical examination of the word.

In the dialectical group the word *shap'agh* (շափաղ) ‘glare’ with the means ‘shimmery, shining’ is being put with Arabic loans (Sargsyan, 2013, p. 567), but we think that it is the dialectical version of (Greece *σπληδός* ‘ash’, Latin *splendeō* ‘shine, shimmer’): *give shap'agh*, *do shap'agh* (շափաղ տալ, շափաղ անել) ‘to shine’, *do shap'agh-shap'agh* (շափաղ-շափաղ անել) ‘to shine’, *shap'aghshap'agh* (շափաղշափաղ) ‘shiny’, formed with Indo-European *(s)p(h)el- ‘shine’ radix *s > sh* and derived from sound that of course, corresponds to

the forms with the same radix in the dialectical group: *pogh* (պօղ) ‘coal cut red fire, spark from the fire’ (comparison: *pogh-pogh > to pēspēghal* (պօղ-պօղ > պրսպրղալ)), *pēlpēlal* (պրլպրլալ) ‘to shine, flash’, and also other options presented in Armenian language: *pēlpēlal* (պրլպրլալ) ‘to shine’ Van, Mush, Tbilisi, Costandnupolis dialects, etc. (Jahukyan, 1965, p. 319): comparison shine Indo-European **sphel-* ‘to glitter’ (Jahukyan, 2010, p. 757). The option *p'aghp'aghil* (փաղփաղիլ) of this word is noted among the native words with the Greek word *φάλος* (Acharyan, 1979, p. 475).

Coming to the synthetic examination of the word used in the Armenian bibliography and its dialect version, we can mention that there is no question of adding anything in the case of external parallels: comp. *shap'agh-Shap'aghp'* (շափաղ-շաղփաղփ), which is one of the common cases of word change caused by repetition (*p'etur - t'ep'ur* (փետուր-թեփուր), from which *- t'ep'ur'in* (թըփուրիին)). The meaning expressed in Old Armenian is problematic. In that sense we can suppose:

A. The word translated from the Bible appeared among stylistic and semantic transformations as “ordinary irony”, “when the word or phrase of a positive idea is spontaneously used in a negative sense” (this phenomenon is also observed in Arabic parallels), then inverted. The meaning has become common: the word has been separated from its original meaning. In this case, the source of the meaning has been preserved: ‘to express brilliant thoughts → to shout, to glorify, to gossip, to rave’ (comparison: *wise bag, the thought shone, the thought arose, said something, shine, etc, which have also negative sense in the stylistic functions and situation*). We can not say whether the meaning of ‘to glitter (word or thought)’ has become ‘nonsense’ under the influence of other languages (with semantic copying), or has it passed to the literary language from the speaking sphere, where such formations are commonly spread (It refers to the turn of the word meaning (Arakelyan et al., 1979, pp. 179-180), which was especially observed during the historical development of the language vocabulary. “There are many [such] words whose common meanings are different in the old and new languages. But the old meanings of words are not usually forgotten, but kept with the new ones,

⁵ G. Jahukyan (2010) does not have any opinion about the origin of the word: the question is limited in verbal evidences (p. 580), but he brings examples under the word-article *p'ayl* (փայլ): *p'aylel*, *p'ayliwn*, *p'aylun*, *p'aylatsun*, *p'aylatsu*, *paylakn*, *p'aylakatel*, *p'aghp'aghun*, *p'aghp'agheal*, *p'aghp'il*, *p'oghp'oghenēj*, *p'oghp'oghal* (փայլել, փայլիւն, փայլուն, փայլածուն, փայլածու, փայլակն, փայլակատել, փաղփաղուն, փաղփաղեալ, փաղփիլ, փողփողենէջ, փողփողալ) (p. 757).

and not only in different dialects, but often in the same dialect and literary language” (Abeghyan, 1965, p. 138)).

We cannot deny the possibilities of common Nostratic basics with Arabic (especially when 2 words are associated: *salfa* ‘slandrous, inclined to fight, quarrelsome woman’, and *şafak* ‘shiny’) but we will not discuss this question because it is beyond of the scope of our study.

B. It is obvious that the word ‘to chatter, to brag’ is not the original, genealogical meaning of the word. It is obvious from the translations of “Bible”⁶. The Greek version of the “Bible” corresponds to homonyms: *λήρος* which is considered to be Indo-European **lā-* or **lē-* (**leh₂-* ‘howl, yell’) naturally derived from the consonant, Armenian comparison: *lal* (լալ), and *λήρος* ‘gold ornament on women’s clothing’ (Beekes,

⁶ In order not to overload the work, we do not bring the Armenian translation versions, but it should be noted that the word under consideration in them also gave rise to a misunderstanding, for example: “...the words were like to dreams...”, “...they considered absurdity their histories...”, “...the words are considered as absurdity...”, etc. There are many works on the translation of the “Bible”, the language chosen for the Armenian translation, the translation period, the translators, and other circumstances related to the translation (For the detailed examination of this see: (Ter-Movsisean Arch., 2018, p. 319)). Our task is only the examination of the word “*shaghp’aghp’ut’iwn*” (“*շաղփաղփուփիւն*”): we took the word from the translation of Rev. Hovhanny Zohrapian of the “Bible The New and Old Testament”, 24:11. (Armenian E-Bible: Classical Armenian - English Concordance - http://212.34.228.-170/bible_28E/) American King James Version - “And their words were seemed as idle tales and they were not believed”, The Scriptures (ISR 1998) – “And their words were seemed as absurdity and they did not believe it”, with the comparison of the original translation Aramaic “Bible” in Plain English – “And these words appeared as insanity in their eyes and they did not believe them”, Amplified “Bible” - “But their report seemed to them like idle talk and nonsense, and they would not believe them” and etc. (Bible Hub, n.d.). From the translation of the bible of R. Young (1863): *idle talk* phrase (p. 62), later became widespread (This meaning translated from the Bible was brought to explain the meaning of the German word “*tand*”, *idle talk* – “Toy, trifle, invention” (Kluge, 1891, p. 358)), which is the translated version of *λήρος* ‘Idle talk, absurdity; gold ornament on a women’s robe which’ corresponds to the Hebrew (also Arabic) text meaning ‘vain talk, idle talk (to silence people), empty talkers, liars, false prophets’ (Gesenius, 1939, p. 95), comparison: *λήρος* ‘gossip, stupidity, stupidity, pure stupidity, you create (phrase.); worthless object, trifle, stupidity, gold object for women’ (Bailly, 1935, p. 1188).

2010, p. 858), the origin of which is unknown and the connection with the meaning ‘dung’ is impossible. We see that this homonyms have the different bases the second of which has a connection with the word *σπληδός* ‘ash’ (*σπ-ληδός*), the origin of which is also instable: (comparison: Latin: *splendeō* (*s-plendeō*) and Greek: *λάμπω* ‘brightness’). The conclusion to this second opinion is that the Armenian translators of the “Bible” were familiar with the homonyms of the Greek original (*λήρος*) (Bible Hub, n.d.); and a new contextual-verbal word has been created (Marutyan, 2000, pp. 219-221) in the context of the phrase *Shaghp’aghp’ut’iwn bank’n* (“*շաղփաղփուփիւն բանքն*”), the meaning of which is indeed indefinite out of context or “approximately determined” (Shenskiy, 1959, p. 153), but in the vocabulary it remains close to the original meaning. And it is not accidental Ch. Elikot’s comment for English readers. “*Idle tales*. (*idle tales* “*λήρος*”) - the Greek word so given (translated) is not found anywhere else in the New Testament. It is used for severe trifles and half-predicted barbarism” (Ellicott, 2015, 24:11).

In the Armenian reality, the word *shaghp’aghp’ (ut’iwn)* (*շաղփաղփուփիւն*) was later used or with the same meaning, as evidenced by the original Armenian template, “...*As a testimony to the women who told this. and appeared to them a rave* (Tatevatsi, 1740) («...*որք պատսեցին զայս անաբելոցն. եւ երեւեցան շաղփաղփուփիւն բանք նոցա*») either the original meaning “...*and the others, they seemed to be idle tales...*” («...*եւ այլք թէ՛ անաջի սեր թաւալեցաւ. այսոքիւք շաղփաղփուփիւն երեւէին բանքն*»), and out of the phrase “*Now, perhaps, you are not deceived by their idle tales*” (Kivleserean, 1930, p. 205) («*Արդ՝ ոչ երեւի ի ձեզ մղար խաբէութիւն շաղփաղփութեան նոցա*»).

3. Words Whose Indo-European Relationship Pending, Dialect Variants Uncertain

Is it possible that the word *yēshnēl* (*յբշնէլ*) is one of the forms derived from *hash(an)ēl* (*հաչ(ան)էլ*), with the literal meaning of *yēshnēl* (*յբշնէլ*) ‘to mold, to dry’ that H. Atcharyan, then A. Margaryan placed among Per-

sian borrowings “اشنة” *ušna(?)* ‘water or tree moss’, (Acharyan, 1913, p. 295; Margaryan, 1975, p. 528) “lichen ‘peat moss’” (Rubenchik, 1970, p. 91). Prefix -y (-j) may have resulted from the decline of *a (u)*: *ha* > *hě* > *yě* (*hu* > *hp* > *jp*), which is not a regular phenomenon in the dialect group. As it can be seen, the words *hashel* (*huʒtj*) and *yěshnēl* (*jpʒtʒtj*) have diverged in form and meaning, and the latter has preserved its original meaning in a different field of use. Let's bring some dialectal examples: *yěōghoshnak* > *yěg-yěsh-n-ak* (*jpŋoʒtʒtj* > *jtŋ-jpʒtʒtj-ŋ-utj*) ‘smelling mold caused by oil on cheese’, *yěshnaham* (*jpʒtʒtj-uhutj*) ‘taste of mold’, *yěshnavēʔt* (*jpʒtʒtj-ŋ-utj*) ‘smell of mold’, *yěshnēkalil*, *yěshnil* (*jpʒtʒtj-ŋ-utj*, *jtʒtʒtj*) ‘to mold’, cf. in the compound form: *p'ērp'-ēshnē* (*ŋpʒtʒtj-ŋ-utj*) ‘mold’. In this sense, the dialect group also has also *tsaghkēl* (*δauŋtj*) ‘to flower’, flowered bread, etc., which we do not include in the list in order not to deviate from the general approach. We are not sure about the words coming from the same radix, so we put it in a reticence.

4. Some Additions about Already Etymological Words

The word *ttu* (*ŋpʒnɪ*) ‘sour’ is missing from G. Jahukyan's (2010) list, but among the words with origin Indo-European: **(s)teuə-* **tu-tuo->* ‘sour’ (p. 266). The old form has been preserved not only in Georgian - *tutubo* ‘a plant’, but also in Syunik-Artsakh dialects - *ttōlavash* (*ŋpʒoŋ-utj*) ‘sour plant to eat’.

There are words that preserve the original meaning, which is not particularly common in other versions of Armenian. One of these words is *hup-hpel* (*hnuŋ-huŋtj*): Indo-European **ub-* ‘to press’: *hop tal* (*hoŋtj unuŋ*). The word that stands out with the frequency of usage also has: ‘to suppress; to finish weaving; to harass, to force; to criticize; to put in order; to lead, to win; to eat and drink greedily’ etc.

The word *kakō/ugh* (*ŋuŋo/nɪŋ*) ‘soft’ is not included in G. Jahukyan's list, probably because of its uncertain origin. The information included in the “Armenian etymological dictionary” (Jahukyan, 2010) is **gag-* ‘round thing, ball’ and a

suffix **ul*, which, however, is less probable (Jahukyan, 2010, p. 357). Dialectal forms: *kakugh* || *kakōgh* (*ŋuŋnɪŋ* || *ŋuŋoŋ*) ‘soft; fragile; appetizing, pleasant; mild; delicate’, from here; *kakōgh damarē pērnēl* (*ŋuŋoŋ ŋuŋuŋpʒtʒtj*) ‘to persuade; to soften’, *kakōgh k'ōl* (*ŋuŋoŋ pɔŋ*) ‘gentle’ (said of a person with a mild character), etc., they suggest that *-ugh* (*-nɪŋ*) is not a suffix, but part of the reduplication of the radix, *kugh - kugh* (*ŋnɪŋ - ŋnɪŋ*), with interactive phonetic change of vowels: *kakugh* (*ŋuŋnɪŋ*).

From the word *tap'* (*unuwŋ*), the dialect group has the *tap'lak* (*unuwŋuŋ*) ‘flat’ (Kumunts, 2019, pp. 126-130) from the radix (**doph-* || **deph-* ‘to beat, crush’) the meaning ‘smooth’, with which the word is included in the thematic group.

Native Indo-European **khuto-* (*(k)eu-t-*) ‘hit, push’ (Jahukyan, 2010, p. 347) also has ‘obstacle, pit’ in the dialect group, from there *khut'up'ōs* (*ŋunŋpʒnɪŋuŋ*) ‘bumpy place’.

5. Dialect Words of Unknown Origin Related to Thematic Group

Some words related to the semantic group remain dependent or pose controversial questions, such as: *ēlēp'acha* (*ŋpʒŋuŋuŋ*) ‘rainy and humid weather; festering and open wound’, *tēroskh* (*ŋpʒpʒuŋuŋ*) ‘heavily moistened, swollen and soft from moisture; wall swollen from moisture’, *kēntēvērēl* (*ŋpʒpʒpʒtʒtj*) ‘calm down or ease (precipitation, pain)’

Conclusions and Statistics

1. The largest of the Armenian dialect groups, the inter-dialect group of Karabakh-Shamakhi, has preserved in its vocabulary such words from the Indo-European period of the pre-Armenian language that are absent not only in the dialects and written versions of Armenian, but also in many Indo-European languages.
2. The number of words in the thematic group “Sensory perceptions” is 64, which is 62% of the same semantic group in Armenian, 118%

- in Indo-European. It means that the dialect area of Syunik-Artsakh is the direct bearer of the Indo-European heritage.
3. Through the main layer of the dialect vocabulary, the lexical composition was stabilized and enriched, the dialects developed mostly independently, but did not go out of the framework that outlines the dialectal and phonetic features characteristic of the common Armenian.
 4. It is obvious that the word *shaghp'aghp'* (*շաղփաղփ*) in the Armenian translation of the "Bible" is one of the complications formed by "radix-augmentative", 'appeared differently in speech' ('այլատարազ ի խոսս'), was considered to be of unknown origin.
 5. We think that the word *shaghap'aghp'* (*շաղփաղփ*) (*sha* (-gh-) *p'agh*) (*շա*(-ղ)-*փաղ*) has been preserved in the Syunik-Artsakh dialectal vocabulary, *shap'agh* (*շափաղ*) (*shapaghshapagh*) (*շափաղ-շափաղ*), which is descended from Indo-European **(s)p(h)el-* from the radix 'shine' with a lower vowel: Indo-European **saphal-*: *s/shapagh[p]* (*u/շա-փաղ[փ]*).
 6. Probably the form Greek. *λήρος* is also a modified version with a lower vowel, which is paralleled by Latin *splendeō* (*s-plendeō*) and Greek *σπληδός* (*σ-πληδός*) words with the meaning 'shine'. Variations are also preserved in the Armenian dialects: *pōgh-pōgh* > *pēsṗēghal*, *pēlpēlal* (*պօղ-պօղ* > *պըսպըղալ*, *պըլպըղալ*) to 'shine'.
 7. **(S)p(h)el-* Indo-European versions derived from the radix 'shine' are similar to Arabic: *salfa* 'slandorous, inclined to fight, quarrelsome woman', *šafak* 'shining, shiny', and in particular, *shapyugh* (*sapphire*) 'precious stone', which is spread in many languages, especially Indo-European, Greek. *σάπφειρος*, old Russian. *сапѣиръ*, French *saphir*, Latin *sapphires*, Italienz *affiro* and etc., which is considered to be of Assyrian origin (Acharyan, 1977, p. 506), in the new Assyrian: *յօկանձա ձարկա* (Shumanov, 1993, p. 192).
 8. Luke 24:11, the message of Jesus resurrection, was understood not only in Old Armenian but also in other languages by the translators of the Bible. 'It was as a fabulous appearance', 'caprice', 'fantasy' in the Iranian version: 'as a dream', in Arabic - 'joke'. And the word *shaghagh'ut'iw'n* (*շաղփաղփիւթիւն*) in the Armenian translation was generally understood in different versions, in particular, 'deceptions and delusion', Latin, Assyrian, Arabic 'these word'. It is possible that the Armenian translators chose a version 'different in word' – "*shaghp'aghp'ut'iw'n bank'n*" («շաղփաղփիւթիւն բանքն») - with the parallel of Greek. *λήρος*.
 9. It is possible that the word created for stylistic purposes *shaghaghputyun* [*bankn*] (*շաղփաղփիւթիւն* [*բանքն*]) ('glittering, surprising [word]') was separated from the connection and wore the independent usage, which is observed in the later pages of Armenian literature: *Shaghp'aghp'aban*, *shaghp'aghp'akan*, *shaghp'aghp'ank'*, *shaghp'aghp'ut'iw'n*, *shaghp'aghp'umn*, *shaghp'aghp'ot* (*շաղփաղփաբան*, *շաղփաղփական*, *շաղփաղփանք*, *շաղփաղփիւթիւն*, *շաղփաղփումն*, *շաղփաղփոտ*).
 10. We think that the words *shaghp'aghp'* (*շաղփաղփ*), *shaghap'* (*շափաղ*), *shaghakrat* (*շաղակրատ*) are different in the origin. The latter is being used rarely in the sense of "idle talk" and is being connected with the base: *Slant(sheg) - *sqel-* "to bend" (Acharyan, 1977, pp. 508-509), which is considered to be the radix of the word *shaghaghel* (*շաղաղել*) 'bend, change'. H. Acharyan, however, in the article "*shaghap-el*" (*շաղաղել*)' brings with another original example *shaghp'aghp'e* (Acharyan, 1977, p. 488) *shaghp'apēl* (*շաղփաղփէլ*).

Table 1.

Summary of the Thematic Group “Sensory Perceptions”⁷

1	2	3	4	5	6
According to C. Buck (English)	N	D. ^{SA}	?/? ^{SA}	According to G. Jahukyan (Armenian)	According to Syunik-Arts'akh (Dialects of Syunik-Arts'akh)
15.11. Perceive by the Senses; Sense (sb.)	1.	-	-	15.11. (Զ-զամ) z-gam	(Ան)ըսկամ (an)ěskam
	2.	-	-	(Իմանամ) imanam	Իմանամ imanam
15.21. Smell (vb. subj.)	3.	-	-	15.21. (Հոտոտիմ) hototim	Վէտ-վէտ անէլ vĕt-vĕt anĕl
15.22. Smell (vb. obj.)	4.	-	-	15.22. (Հոտ հարկանեմ) hot harkanem	Վէտ անէլ vĕt anĕl
15.23. Smell (sb. subj.)	5.	-	-	15.23. (Հոտոտելիք) hototelik'	Վրսովետել vĕtvĕtĕl
15.24. Smell (sb. obj.)	6.	-	-	15.24. (Հոտ) hot	Վէտ vĕt
15.25. Good Smelling, Fragrant	-	-	-	15.25. Good Smelling, Fragrant	-
15.26. Bad Smelling, Stinking	-	-	-	15.26. Bad Smelling, Stinking	-
	7.	Բ.	-	15.261. (Լակ) lak	Լակ lak
	8.	-	?	(Թաշկանամ) t'awshkanam	-
15.31. Taste (vb. subj.)	9.	-	-	15.31. (Մզիմ) mglim	Մըիսկէլ mĕkhkĕl
	10.	Բ. ^{սս}	? ^{սս}	(Աշան) ashan	Յէշնէլ yĕěshnĕl
15.32. Taste (vb. obj.)	11.	-	-	15.32. (Համ առնում) ham ařnum	Համ անէլ ham anĕl
	12.	-	-	15.321. (Համ ունիմ) ham unim	Համ օնիլ ham ōnil
15.33. Taste (sb. subj.)	13.	-	-	15.33. (քիմ-ք) k'im-k'	Քէմք k'ĕmk'
15.34. Taste (sb. obj.)	14.	-	-	15.34. (Համ) ham	Համ ham
15.35. Sweet	15.	-	-	15.35. (Քաղցր) k'aghts'r	Քախցրր k'aghts'ĕr
15.36. Salt (adj.)	16.	-	-	15.36. (Աղի) aghi	Շնալի ĕnali
15.37. Bitter	17.	-	?	15.37. (Դառը) dařĕ	Տըն(աճոն) tĕřn(achĕr)
15.38. Acid, Sour	18.	-	-	15.38. (Թթու, թթու) t't'u	Թթօ ttō
	19.	-	-	(Կծու) ktsu	Կըժօ kĕtsō
15.41. Hear	20.	-	-	15.41. (Լսեմ) lsem	Լու կէնալ lu kĕnal
15.42. Listen	21.	-	-	15.42. (Անսամ) ansam	-
	22.	-	? ^{սս}	(Մռեմ) mřem	-
	23.	-	-	(Լսեմ) lsem	Լըսէլ lĕsĕl
15.43. Hearing (sb.)	24.	-	-	15.43. (Լսելի-ք) lseli-k'	Լըսէլի-ք lĕsĕli-k'
15.44. Sound (sb.)	25.	-	-	15.44. (Հնչ) hunch'	-
	26.	-	-	(Լուր) lur	-
15.45. Loud	27.	-	-	15.45 (Բարձր) bardzr	Պանցոնր pānts'ūr
15.51. See	28.	-	-	15.51. (Տեսանեմ) tesanem	Տէսնալ tĕsnał
	29.	Բ.	-	(Հիսնի) hisnil	-

⁷ In the first section of the table (1) we put the words that are included in the thematic group “sensory perceptions” and are of Indo-European origin. The group of words is composed according to K. Buck’s (1988) list, which is still being revised by authors engaged in comparative linguistics (pp. 953-1016). It is also developed by the University of Texas at Austin. In the second section (2) we put the total number of words. The third (3) section mentions the existence of words in Syunik and Artsakh dialects (D. (dialect - բարբառ) ^{SA} (Syunik-Artsakh)), the fourth section (4) mentions which of these words are doubtful (??) for Syunik and Artsakh dialects (^{SA} (Syunik-Artsakh)), in the fifth section (5) is given the list of words of Indo-European origin in Armenian compiled by G. Jahukyan (History of the Armenian language (pre-historical period) (Jahukyan, 1987, pp. 111-157, 261-262, 204-222)), the sixth (6) part contains the Indo-European words that have been preserved in the dialects of Syunik and Artsakh. The words marked in light color are missing in Armenian.

15.52. Look (vb.), Look at	30.	-	-	15.52. (Յ-ականեմ) y-akanem	Աշկ(ավ) անէլ (ընցնէլ) ashk(av) (ents'ēnēl)
	31.	-	?	(Չղմեմ) dzghmem	-
15.53. Sight (subj.)	32.	-	-	15.53. (Տեսանելի-ք) tesanelik'	Տրսնէլիք tēsnalik'
15.54. Sight (obj.), Look (obj.), Appearance	33.	-	-	15.54. (Տես(-իլ)) tes(-il)	-
	34.	-	-	(Երեւ-ոյթ) erew-oyt'	-
15.55. Show (vb.)	35.	-	-	15.55. (Ցուցանեմ) ts'uts'anem	Ցույց տալ ts'uyts' tal
	36.	-	-	(Երեւեցուցանեմ) erewets'uts'anem	Ըրվըցընէլ իրէվընէլ ērēvets'ēnēl irēvts'nēl
15.56. Shine	37.	-	-	15.56. (Երեւիմ) yrewim	Իրվիալ ըրվալ irēval ērval
	38.	-	-	(Փաղփաղիմ) p'aghp'aghem	Շափաղ shap'agha
	39.	-	-	(Փողփողեմ) p'oghp'oghem	-
	40.	-	-	(Փայլեմ) p'aylem	Փայլէլ p'aylēl
15.57 Bright	41.	-	-	15.57. (Փայլուն) p'aylun	Փայլուն p'aylun
	42.	-	?	(Փաղփուն) p'aghpun	Շափաղշափաղ shap'aghsap'agha
15.61. Color (sb.)	-	-	-	15.61. Color (sb.)	-
	43.	-	-	15.61.1. (Իսայծ) khayts	-
	44.	-	?	(Իսայտ) khayt	(Կրմեր) խայտ (kērmēra)khayt
	45.	-	-	(Բղէտ) bghēt	-
15.62. Light (in Color)	46.	-	-	15.62. (Լուսաւոր) lusawor	Լուսըվեր lusēvēr
15.63. Dark (in Color)	47.	-	?	15.63. (Մութ(ն)) mut'(n)	Մըթէն mēt'ēn
	48.	-	?	(Աղատ) aghawt	Ըղուօթուն ēghuōt'un
	49.	-	?	(Նսեմ) nsem	-
	50.	Բ.	?	(Մուգ) mug	Մօք mōk'
15.64. White	-	-	-	15.64. White	-
15.65. Black	-	-	-	15.65. Black	-
15.66. Red	51.	-	?	15.66. (Բոսոր) bosor	-
15.67. Blue	-	-	-	15.67. Blue	-
	52.	-	-	(Բիլ) bil	-
15.68. Green	-	-	-	15.68. Green	-
15.69. Yellow	53.	-	-	15.69. (Դեղին) deghin	Դեղին dēghin
15.71. Touch (vb.)	54.	-	-	15.71. (Հպիմ) hpim	Հօփ hōp'
15.72. Feel (vb.), Feel of	-	-	-	15.72. Feel (vb.), Feel of	-
15.73. Touch (sb. subj.)	-	-	-	15.73 Touch (sb. subj.)	-
15.74. Hard	-	-	-	15.74. Hard	-
	55.	-	-	(Կարծր) kartsr	-
	56.	-	-	(Պինդ) pind	Պէնդ pēnd
	57.	-	-	(Տրամ) tram	-
	58.	-	-	17.741. (Հաստ-ատ) hast-at	Հաստատ hastat
	59.	-	?	(Մազդ) mazd	-
15.75. Soft	60.	-	-	15.75. (Մեղկ) meghk	-
	61.	-	?	(Փափուկ) p'ap'uk	Փափուկ p'ap'uk
	62.	-	-	(Մեղմ) meghm	Մեղմը mēghmē
	63.	-	-	(Մղմեղ) mghmēgh	Մըղմէղ mēghmēgh

15.76. Rough	64.	Բ.	-	15.76. (Քեռթ(ա-վորթիկ)) k'ert'(a-p'r't'ik)	-
	65.	-	-	(Քոփ(շտուն)) k'ip'(shtun)	-
	66.	-	-	(Դերբուկ) derbuk	-
	67.	-	-	(Խութ) khut'	Խութ khüt'
15.77. Smooth	68.	-	-	15.77. (Ողորկ) voghork	-
	69.	Բ.	-	(Լիժ) lizh	-
	70.	-	? ^{սս}	(Կոկլիկ (գոգ)) koklik (gog)	Կոկլիկ kōklik
	71.	-	? ^{սս}	(Սոկլիկ) soklik	Սոկլիկ sōklik
	72.	-	-	(Տափ) tap'	Տափ(լակ) tap'(lak)
15.78. Sharp	73.	-	-	15.78. (Սուր) sur	Սօր sōr
15.79. Blunt, Dull	74.	-	-	15.79. (Բութ) but'	-
15.81. Heavy	-	-	-	15.81. Heavy	-
15.82. Light (in Weight)	-	-	-	15.82. Light (in Weight)	-
15.83. Wet, Damp	75.	-	-	15.83. (Գեջ) gej	Կէճ kēch
	76.	-	-	(Թաց) t'ats'	Թաց t'ats'
	77.	-	-	(Թէն) t'ēn	-
	78.	-	-	(Նայ) nay	-
	79.	-	-	(Տամուկ) tamuk	Տամկած tēmkats
	80.	-	-	(Թրմեմ) t'rmem	Թիրմա t'irma
	81.	-	-	(Թրջեմ) t'rjem	Թիռչել t'irch'el
	82.	-	-	(Շաղեմ) shaghem	Շաղել shaghēl
	83.	-	-	15.831. (Հիւթ) hiwt'	-
15.84. Dry	84.	-	?	15.84. (Չոր) ch'or	Չօր ch'or
	85.	-	?	(Ցամաք) ts'amak'	Ցամաք ts'amak'
	86.	-	-	(Ազազուն) azazun	-
	87.	-	?	(Ոստիկ) vostin	-
15.85. Hot, Warm	88.	-	-	15.85. (Ջեր) jer	-
	89.	-	-	(Ջերմ) jerm	Ճերմ chērm
	90.	-	-	(Գոլ) gol	-
	91.	-	-	(Գաղջ) gaghj	-
	92.	-	-	(Ջերմն) jermn	Ճերմն chērmē
15.86. Cold	93.	-	-	15.86. (Ցուրտ) ts'urt	Ցօրտ ts'ōrt
	94.	-	-	(Հով) hov	Հօվ hōv
	95.	-	-	(Ոյծ) voyts	-
	96.	-	-	(Կաղաւեմ) kaghawem	-
	97.	Բ. ^{սս}	? ^{սս}	(Սքոթնել) sqr't'nēl	Սքոթնել sēk'rt'nēl
15.87. Clean	98.	-	-	15.87. (Ջինջ) djindj	-
	99.	Բ.	?	(Կլնրիկ) klndrik	-
15.88. Dirty, Soiled	100.	-	-	15.88. (Կոկր-ոտ) kokr-ot	-
	101.	-	-	(Փնթի) p'ent'e/i	Փնթի/ի p'ent'i
	102.	-	-	(Բրոր) bror	-
	103.	-	-	(Քնձմուն) k'ndzōt	Քնձմուն k'ēndzēfōt

Table 2.

Statistics

A numbered unit	According to C. Buck (English)	Dialect		Controversial		According to G. Jahukyan (Armenian)	According to Syunik-Atts'akh (Dialects of Syunik-Arts'akh)
		Arm.	S.-A.	Arm.	S.-A.		
15.1	2	0	0	0	0	2	2
15.2	6	1	0	1	0	6	5
15.3	8	0	1	1	1	11	11
15.4	5	0	0	0	1	8	4
15.5	7	1	0	1	1	15	10
15.6	9	1	0	5	1	11	6
15.7	9	2	0	2	2	21	11
15.8	8	1	1	4	1	29	15
15. That's all	54	6	2	14	7	103	64

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