REDUPLICATION IN OLD ARMENIAN

(according to the Armenian translated books of the Bible)

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ABSTRACT

Reduplicative compounds form a unique group in the word- stock of Armenian translated books of Bible. The study of subject matter of originals reveals the following types of reduplication;

a) root–type – գունդագունդ (in troops, in regiment), դասադաս (in classes), զանազան (different), մեծամեծ (very big), չարչարանք (torture), փողփողել (to wave),

b) vowel alternation-type and alternation-type - բարբառ (dialect), թօթափել (to toss), կակծելի (painful) բողբոջ (blossom), կարկամ (bent),

c) phomenic deletion-type - սասանել (to shake), պապանձիլ (to be silent), դադար (pause, break), բաբախել (to beat, to throb), խախուտ (instable),

d) root-determinative-type – արհամարհել (to ignore), կոկորդ (throat), տատասկ (blackthorn) , սրսունչ (lamentation), ճաճանչ (ray),

e) prepositional-type - դէմ ընդ դէմ (face to face), խառն ի խուռն (in random, confusedly), օր ըստ օրէ (day by day) և այլն:

These types of word-combinations are not completely isolated from each other indeed and any type of root reduplication may exhibit other types of word formation, although we have conditionally placed such words in one type, based on general word-formation patterns.

The synchronic investigation of word-stock of Bible first, reveals the word-formation opportunities of Old Armenian. On the other hand, the results of such investigation can become base for diachronic study of word-formation of reduplication.

Keywords: word-formation, word-building type, reduplication, root–type, vowel alternation-type, alternation-type, phonemic deletion-type, root-determinative-type, prepositional-type.

INTRODUCTION

Reduplication is one of the means of word-formation in languages. Since the old period of history of Armenian language considerable number of words are formed by means of reduplication. These words (nearly 500) (Acharyan Hr., 1957) with the word-stock of language are transferred to Old Armenian and have broad usage in the translated books of Bible and in the manuscript works of 5th century ("Astvatsashunch matean hin ev nor ktakaranac", 1997).

Our investigation shows that the reduplicants used in the translated books of Bible can be classified according to certain word-building types. The word-building type is determined by some principles that form the reduplicative compounds. In accordance the following types of reduplicants can be distinguished; root, vowel-alternation, alternation, phonemic deletion, root determinative and prepositional.

1. **Root- type reduplication** – this kind of reduplicants are formed with simple reduplication of root. This type of reduplication is known as inheritance from proto-language. The roots of such words, while reduplicating, save their form and express semantic intensification. The reduplicants in Bible have two types – with a connecting vowel element, without a connecting vowel element.

A) *Reduplicants with a connecting vowel element* have stability of components which is conditioned by separate word stress; each component, while reduplicating, bears separate word stress (Tumanyan E.,1971),; e. g. *գէշագէշ (shred-shred, piece-piece), գոյնագոյն (colourful, coloured), գունդագունդ (in regiments, in troops), դասադաս (in groups), զանազան (differently), մեծամեծ (very big), չարաչար (grievously, severely), կրկակոր (round-shouldered; ashamed, confused).*

The root-component of ***գէշագէշ*** *is **գէշ,*** which derives from Iranian source; zend vaeša- "rot, decay" (Acharyan Hr., 1971). The compound has the meaning "shred-shred, piece-piece,". Comp. *Մանր մանր կոտորեալ, զայս թռչնոց գէշագէշ չամբեցից (Բ.Մակ. ժե. 33): He commanded also, that the tongue of the wicked Nicanor should be cut out, and given by pieces to birds, and the hand of the furious man to be hanged up over against the temple (Machab. S., 15; 33).*

The root component *մեծ* of reduplicant compound ***մեծամեծ*** etymologically derives from native Indo-European root ****meǵ'a- meǵ'(h)*** «large, big» (Acharyan Hr., 1977). Reduplicant compound *մեծամեծ* has the meaning "very big", comp. *Եւ արար Աստուած զերկուս լուսաւորսն զմեծամեծս (Ծնն., Ա.16): And God made two great lights: a greater light to rule the day; and a lesser light to rule the night: and The stars (Genes., 1;16). It also means "honoured men" in Bible, comp. Եւ ժողովեցան ի փիքրուէ մինչեւ*

gմեծամեծս, քանզի զարմացեալ էին նռա յոյժ (Յուդիթ., ԺԳ. 15): *And all ran to meet her from the least to the greatest: for they now had no hopes that she would come* (Judith, 13; 15).

The root component of compound *կրակոր* etymologically derives from native Indo-European root *gor- *ger «twist, roll, rotate» (Jahukyan G., 1989). Reduplicant compound *կրրակոր* has meanings "round-shouldered; ashamed, confused". Comp. *երթայի զաղտագորի կրակոր առաջի նոցա* (Եզեկ. ԺԲ. 7): ....and I went forth in the dark, and was carried on men's shoulders in their sight. (Ezech., 12; 7).

B) *Reduplicants without a connecting vowel element* are synthetic compounds of root components, which can be expressed either as separate word-units or as derivative stems of compound. In the Armenian translation of Bible there are the following words of that structure; *այլայլել (change, alter), արծարծել (revive, stir up), խողխողել (stab, butcher), խորխորատ (abyss, precipice), ողողել (flood, overflow), չարչարանք (torment, torture), ջախջախ (smash-up), փայփայել (fondle, cherish), փողփողել (wave, flutter):*

The root-components of these words do not have unequivocal interpretation. They can be divided into two groups; words the root-components of which are realized as independent word units, and words that shows semantic bleaching.

a.   To the first group belong such reduplicants the root-components of which had

independent usage in Old Armenian and are realized by their root meaning. These reduplicants have also become word-building derivative stems for other units, like *այլայլել*

(to change), *խորխորատ (abyss, gulf), ողողել (to inundate), չարչարանք (suffering), վաղվաղ (very soon).*

In the translated books of Bible the reduplicants in proper syntactic structure show intensification of root-meaning.

The root component *խոր* "deep, hole, deepening" of reduplicant խորխորատ derives from native indo-european root ***khoro- *(s)kerd*** "cut" (Jahukyan G., 1989). The reduplicant with this component is a polysemantic word - "deep hole, precipice; grave, hell". The form *խորխորատ* is testified with those meanings. Comp. *Մինչև փորեցի խորխորատ մեղաւորի* (Սաղ., ՂԳ. 13): *That thou mayst give him rest from the evil days: till a pit be dug for the wicked* (Psalm., 93; 13).

There are some *analytical combinations* among reduplicative compounds without a connecting vowel element in Bible, like, *արագ արագ* (quick-quick)*, մանր մանր* (little-little), *դաս դաս* (by class-by class)*.* Here are introduced the examples of those words in original usage.

The reduplicative compound **արագ արագ** has an analytical structure. The root component *արագ* derives from pahl. *rag, with presupplement root determinative a- or ye- (Acharyan Hr., 1971). It has meanings „in a short time, high-speed, quick-quick" in Old Armenian, which has active usage in Bible. The reduplicative compound *արագ արագ* is formed from prototype and has meanings "urgent, immediate, instantly", comp. *եւ ասէ ցիս Տէր, Կոչեա՛ զանուն նորա՝ արագ կապտեսջիր՝ եւ վաղվաղակի աւար հարկանիջիր* (Եսայ., Ը. 3): *And the Lord said to me: Call his name, Hasten to take away the spoils: Make hast to take away the prey* (Prophecy of Isaias 8; 3).

b.   To the second group belong such reduplicants the root- stems of which do not

have independant usage, they have appeared in reduplication as a whole unit (Acharyan Hr., 1957). They are either native words or borrowings, that during the time gained semantic bleaching and now are interpreted etymologically, comp.

The morpheme *արծ* in the word *արծարծել* relates to the stem of verb

արծնել- „to draw on the wood with hot iran" and derives from indo-european stem **arg** „white, bright, shining", comp. *Արծնելն եւ նկարելն* (Բ.Մակ., Բ. 30): *… but he that taketh care to paint it…* (Machab., S., 2; 30). The reduplicative compound has meanings "inflame, blaze up, met. incite, irritate", comp. *Արծարծել զշնորհսն Աստուծոյ* (Բ. Տիմ., Ա. 6): *For which cause I admonish thee, that thou stir up the grace of God which is in thee, by the imposition of my hands.* (Timo. B., 1; 6).

The dead root *ջախ* in the reduplication **ջախջախ** relates to the verb **ջախել** -"hit, beat", derives from Hittite **zah(h)**- "beat" and Georg. **jah** "beat" or **jax** "to hammer" (Acharyan Hr.,1979). The reduplicant with meanings "crumbled, demolished" is used in Old Armenian, comp.

Յուսացեալ ես ի ցուպն եղեգնեայ ի ջախջախս՝ յեգիպտացին (Եսայ., ԼՋ. 6): *Lo thou trustest upon this broken staff of a reed, upon Egypt: upon which if a man lean, it will go into his hand, and pierce it…* (Isaias, 36; 6). There are combinations formed with this stem in Bible – "ջախջախսանք, ջախջախել – smash, crush".

The basic stem of the reduplicant **փայփայել** "to keep, to bring up in love and care" derives from unknown stem *փայ* (Jahukyan G., 1989). Comp. *Փայփայեցից զնոսա որպէս փայփայէ հայր զորդի* (Մաղա., Գ. 17): *… and I will spare them, as a man spareth his son that serveth him* (Malach., 3; 17).

2. Vowel alternation and alternation type. in the process of word-building in the case of reduplication of stems different phonetic changes occur which include both

stem vowels (vowel alternation) and consonants (alternation). Those sound interchange realities have grammatical and word-building value.

Such type word-building reduplicants according to sound interchange in compound word's component are divided into two subtypes. To define the type of sound interchange it is necessary to find the components of reduplicants which do not have sound interchange form. This is hard to do because of some difficulties. That word-formation type is a diachronic process and refers to the ancient periods of language which makes the reconstruction of word-form difficult (Jahukyan G., 2010). The facts of related languages, methods of word-building etymology and reconstruction of ancient forms help to reveal these questions.

a. *Change in the first component of compound*. The compounds in the first

component of which have occurred sound changes have some peculiarities. In the translated books of Bible, while investigating that type of words, it is necessary to show distinguishing approach.

Thus, the second components of reduplicants *բարբառ* (dialect), թոթափել (to shake, to toss), կսկծելի (painful), *կարկամ (bent)* have independant word-value and the whole menaing of the reduplication depends on them.

The stem component *թափ* in the compound **թոթափել** derives from indo-european step- "column, rest, root, strengthen, take a step" and has independent usage in Old Armenian- "bottom, under, depth, case(holster), sweep, strength, rotation, robbery" (Jahukyan G., 1989). The initial form of compound is **թալ+թափել** (according to dissimilation rule), then as a result of simplification of ալ diphthong in the first componenet there is vowel o; from this form derives compound թոթափել -"throw about, pull, to clean the dust". Comp. *Թոթափէին զբուրձն առաջի Stառն* (Յուդիթ., Դ. 10): *Then Eliachim the high priest of the Lord went about all Israel and spoke to them* (Judith, 4; 10).

There are words in the second group of such reduplicants that do not have independent usage and their second component is not realized by its word-meaning. In Bible among that type of words are *գրգիռ (irritation), դանդաղ (slow), խարխափ(փ)ել (grope along), ծանծաղ(ամիտ) (shallow), կարկուտ (hail), կասկածել (suspect, doubt), շոշափել (touch), պապանձիլ (grow dumb), սոսափիւն (rustling), տրտում (sad, mournful).*

Here are those words introduced from the semantic and structural point of view;

Դանդաղ is a reduplicant with simple stem դաղ, which has it variants; դիլ, դուլ (comp. անդուլ), դլալ derives from Indo-European *dhar "raise to one's feet, to bear" Acharyan Hr., (1971). *Դանդաղիլ* has the following meanings in Bible "to move not fastly,

linger, be lazy". Comp. *Իբրեւ հայեցաւ, եւտես զզաւրսն, թէ դանդաղեցան անցանել ընդ հեղեղատն (Ա. Մակ. ԺՉ. 6):* And he and his people pitched their camp over against them, and he saw that the people were afraid to go over the river (Machab., F., 16; 6).

b. *Change in the second component.* The words of this subgroup also can be classified by the factor if their first components are realized as word-building derivative stems.

Thus, the first components of following reduplicants are realized by their word value; *կարկատել (to mend, to repair), սպառասպուռ (entirely), սարսուռ (shudder)* :

The component **կար** in the reduplication ***կարկատել*** has meanings "rope, cord, joint, junction, sewing". Etymologically it derives from Indo-European stem ****goro- *ger-*** "to gather, to unite". The reduplicant ***կարկատել-*** "to repair, to adjoin, to connect" had active usage in Old Armenian. Comp. *Եւ որպէս զխեցի որ կարկատէ, այսպէս է՝ եւ որ ուսուցանէ զմորոսն* (Սիրաք., ԻԲ. 7): He that teacheth a fool, is like one that glueth a potsherd together (Eccles., 22; 7).

The stem ***սառն-*** "ice, cold" in the reduplication **սարսուռ** derives from Indo-european ****kʹar-n-ʹ *kʹer*** - "get cold". As a result of semantic broadening the reduplicant, which before meant "trembling from cold or fear", has the meaning "trembling, horror, fear" and is testified in Bible. Comp. *Հարցէ զքեզ Տէր տարակուսանօք, եւ ջերմամբ, եւ սարսռով, եւ երկիւղիւ* (Բ. Օրէնք, ԻԸ, 22): May the Lord afflict thee with miserable want, with the fever and with cold, with burning and with heat. (Deuter., 28; 22).

The first components of some reduplicants are not recognized by word-meaning; *բողբոջ (blossom), կարկամ (bent), հայհոյել (to scold, abuse), մարմաջել (to itching), մրմռքel (to cause great regret), պաղպաջ (shining, bright), սպառասպուռ (entirely)* .

Here are observed the semantic-structural peculiarities of these words.

The form ***բողբոջ*** (its anciet stem-բող) has the meaning of "plant, sprout" and derives from indo-european morpheme ***bhol*** with the same meaning. As a result of sound alternation of second component the reduplicant բողբոջ is formed. This form has semantic different developments "sprout, shoot; generation, kin; bubble". It is used in Bible with the meanings "sprout, shoot". *Comp. Թզենի արձակեաց զբողբոջ իւր* (Երգ., Բ. 13): The fig tree putteth forth her green figs… (Song, 2; 13).

The derivative stem of compound ***մարմաջել*** is **մարմաջ**, the main morpheme of which derives from indo-european ****mer-*** "rub, massage" (Jahukyan G., 1989) with e>a vowel alternation. The reduplicant ***մարմաջ*** "itch" has infinitive form մարմաջել "itch, to sorrow, to ache, to burn". Comp. *Ըստ իւրաքանչիւր ցանկութեանց կուտեցեն իւրեանց վարդապետս, ըստ մարմաջելոյ լսելեաց իւրեանց* (Բ. Տիմ., Դ. 3): …but,

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according to their own desires, they will heap to themselves teachers, having itching ears (Timo. B.., 4; 3).

3. *Root-determinative reduplicative compounds* have root-determinative in their second component. The root-determinative is a formal index which distinguishes word-building components and has unique expression in the process of word-building. The root-determinative usually is added to the second component of reduplicant and causes either alternation of root-phoneme or root-extension (Akhmanova O. S., 1969). The following words are attested in the Bible, *արհամարհել (to ignore), աղջամուղջ (twilight, dusk), կոկորդ (throat), տատասկ (blackthorn), տրտունջ (lamentation, murmur), ճաճանչ (ray)*.

These compounds are divided into two types; with a connecting vowel, without a connecting vowel.

a. The second component of reduplicants *with a connecting vowel* takes an appendix phonetic index, on the other hand the stem can remain the same or can have sound change (vowel alternation).

The main component of reduplicant ***արհամարհել*** is the morpheme արհ **(< Iranian ahr)** (Acharyan Hr.,1971), (Jahukyan G., (1989). The appendix index մ **(մարհ)** does not influence upon the wholeness of the form of the word.

The verb compound ***արհամարհել*** "revile, defame" is attested in Bible, comp. *Տէր գրուէ զխորհուրդս հեթանոսաց, եւ արհամարհէ Տէր զխորհուրդս իշխանաց* (Սաղ., ԼԲ. 10): *The Lord bringeth to nought the counsels of nations; and he rejecteth the devices of people, and casteth away the counsels of princes* (Psalm., 32; 10). The stylistic pleonasm ***արհամարհելով արհամարհել*** is used in Bible for the purpose of semantic intensification. Comp. *Անձն եթէ ոք մեղիցէ, եւ արհամարհելով արհամարհիցէ զպատուիրանս Տեառն* (Ղեւտ., Ձ. 2): *…Whosoever shall sin, and despising the Lord shall deny to his neighbour the thing delivered to his keeping….* (Levetic., 6; 2).

b. In some compounds that are *without a connecting vowel* the second component takes root-determinative and the first component phonemic deletion.

Կոկորդ is a reduplicant the root-stem of which ***կոր*** is the variant of stem կեր "to eat" with vowel alternation. It derives from native Indo-European stem * gᵘer- "bolt, gulp down" (Acharyan Hr., 1973). The root-stem of compound lost sonorous –ր and the second component took root-determinative –դ. The compound with the meaning "throat" has an active usage in Bible, comp. *Զի ունկն զբանս քննէ, եւ կոկորդ զկերակուրս ճաշակէ* (Յովբ., ԼԴ. 3): *For the ear trieth words, and the mouth discerneth meats by the taste* (Job, 34; 3). The compound with methaphorical usage has the following meanings; 1.

"palate"; *Ձի ճշմարտութիւն խոկասցէ կոկորդ իմ* (Առակ., Ը. 7): *My mouth shall meditate truth, and my lips shall hate wickedness* (Proverb., 8. 7); 2. "mouth" *Պտուղ նորա քաղցր է ի կոկորդի իմում* (Երգ., Բ. 3): *….and his fruit is was sweet to my taste.* (Song of Songs, 2; 3); 3. "mouth (of animal), gullet" *Որպէս գերեզման բաց են կոկորդք նոցա* (Սաղ., Ե. 11): *Their throat is an open sepulchre* (Psalm., 5; 11).

4. During the process of formation of **phonemic-deletion type** compounds sound interchange occurs in one (or two) of the stems. This type *sound interchange* does not depend on change of the word- stress; here important role has the factor of interaction of same type sounds as a result of which one of them can appear out of word structure.

Phonemic-deletion type reduplicants can be divided into three subgroups;

a. Phonemic deletion in first syllable; in this type of reduplicants the complete root is the second component of compound, the first component appears as component with phonemic –deletion. In Bible are attested *սասանել (to shake, shake loose), պապանձիլ (to be silent), դադար (pause, break), բաբախել (to beat, to throb), խախուտն (instable), կակուղ (soft, tender), ճաճանչ (ray), պապակել (to die of thirst), տատանել (to shake, to swing), փոփոխել (to change)* .

Here are observed structural components and realizations of compounds in translational books of Bible.

The root component **սան** of reduplication **սասանել** derives from native Indo-European root ***kan** «to shake, to wave» (Jahukyan G., (1989). The compound **սանսան** as a result of root sound deletion took form **սասան.** The verbal compound **սասանել** is used in Bible in following meanings «to shake, to throw off; to move, to float; to displace», comp. *Լերինք ի հիմանէ չրովքն հանդերձ սասանեցան* (Յուդիթ., ԺԲ. 18): *The mountains shall be moved from the foundations with the waters…* (Judith, 16; 18). The compound is attested also in metaphoric meaning; «to tremble from fear, to dishearten», comp. *Աստուած ի մէջ նոցա, եւ նորա մի՛ սասանեսցին, օգնեսցէ նոցա Աստուած* (Սաղ., ԽԵ. 6): *God is in the midst thereof, it shall not be moved: God will help it in the lmorning early* (Psalm., 45; 6).

In reduplicant compound **պապանձիլ** the root component պանձ *derives* from native indo-european ***bandh-** with դ>ձ alternation (Astvatsashunch matean hin ev nor ktakaranac", 1997). The first component of compound has lost elements *-նձ* at the end of word: The root **պինդ** «to bound» is one variant of conjunct forms պանձ>պանդ. Consequently, verbal compound *պապանձիլ* means «to hold one's tongue». The compound is attested in this meaning in Bible, comp. *Պապանձեցաւ եւ համարեցաւ, թէ իմաստուն իցէ* (Առակ., ԺԷ. 28): *Even a fool, if he will hold his peace, shall be counted*
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wise: and if he closes his lips, a man of understanding* (Proverb., 17; 28).

Ճաճանչ compound can be considered as reduplication. probably it is derived from Iranian source, but the original source is not certified (Jahukyan G., (1989). *Ճաճանչ* etymologically means «ray». It is used in Old Armenian in meanings «light, ray, flashes, brightness, lustre» which is attested in Bible, comp. *Քանզի ճաճանչ է Աստուծոյ զաւրութեանն եւ ծագումն ճշմարիտ փառաց ամենակալին* (Իմաս., Է. 25): *For she is a vapour of the power of God, and a certain pure emmanation of the glory of the Almighty God* (Wisdom, 7; 25).

b. Sound deletion in second component. in this type reduplicants the whole root is the first component of compound. the second component displays as component with sound deletion. In Bible are attested *խաբէբա (liar), խաղաղ (quiet, ease), հեծեծել (to groan, to sob), հեղեղ (flood), յոպոպ (hoopoe):*

The root component of compound ***խաղաղ*** is the morpheme խաղ (probably it derives from indo-european root *khl with –աղ suffix) (Jahukyan G., 1989), which in second syllab has lost its first sound.The reduplicant *խաղաղ* has meanings «quiet, ease; calmly, moderately, softly» in Old Armenian. It is used in last meaning (as an adverb) in Bible. Comp. *Ոչ ախորժեաց ժողովւրրդդ այդ զջուրն Սելովայ, որ գնայ խաղաղ* (Եսայ., Ը. 6): *Forasmuch as this people hath cast away the waters of Siloe, that go with silence…* (Isaias, 8; 6).

The derivative stem ***հեծեծ*** of compound *հեծեծել* is the reduplicant of simple stem *հեծ* «sigh, breath» with sound deletion of second compound (Acharyan Hr., 1977). It is used in Old Armenian with following meanings «to sigh from sorrow», comp. հմմտ. *Անձինք սպայնց մեծամեծս հեծեծեցին* (Յովբ. ԻԴ, 12) : *…they have made men to groan, and the soul of the wounded hath cried out* (Job, 24; 12).

The compound ***հեղեղ*** is reduplicated from stem *հեղ* which has not separate usage and derives form indo-european stem ****pel*** «to pour, fill, to flow». The compound with meanings «strong stream of water» is used in Old Armenian and Bible, comp. *Իմաստնոց գիտութիւն որպէս հեղեղ յորդեսցէ եւ որպէս բղխումնաղբեր* (Սիրաք., ԻԱ. 16): *The knowledge of a wise man shall abound like a flood, and his counsel continueth like a fountain of life* (Eccles., 21; 16).

c. *Sound deletion in first and second syllabs.* in the process of reduplication sound deletion can occur either in the first or in the second component of compound. The following this type compounds are attested in Bible; *գծուծ (vile, abject), խլխլել (to carry), ծգծգիլ (to drag, to pull).*

The root component of reduplication ***խլխլել*** is basic morpheme *խուլ* - «dull, deaf».

Խունլ derives from native indo-european root ***khol-*** *(s)k(h)el- «to bend, to incline, crooked» (Jahukyan G., (1989). During root-reduplication process vowel sound-change occurs in two components. *Խլխլել* means «to pretend deaf, to neglect» in Old Armenian. It is attested in Bible as «to pretend deaf», comp. *Զմէ՞ խլխլեցէք զանպարշտութիւն, եւ զանօրէնութիւնս նորա գրգեցէք* (Ովսէ., ժ. 13): *You have ploughed wickedness, you have reaped iniquity …* (Osee, 10; 13).

5. The components **of *prepositional type*** compounds are connected with prepositions or conjunctions. These words are analytical forms-reduplicants in contradiction to previous word-building type; *աջ ընդ աջմէ (from the left side), դէմ ընդ դէմ (face to face), խառն ի խուռն (in random, confusedly), օր ըստ օրէ (daily, day by day), լու ի լու (audible, that hears).*

The juxtaposed compound ***դէմ ընդ դէմ*** is formed with reduplicative stem *դէմ* and preposition *ընդ.* The stem *դէմ etymologically* derives from the Persian source ***dēm-*** «look, form» (Acharyan Hr., 1971). The stem *դէմ is* polysemantic word (often in non-singular usage). «Face, surface, side, person, eye, eye sight. to, towards (prep.) ». It has meaning of place inside the juxtaposed compound «in front of, opposite, towards. face to face», and is used in the Bible, comp. *Ելանիցէք մերկք՛ մ(ի)մ(ե)անց դէմ ընդ դէմ, եւ անկանիցիք ի լերինն Ռեմմանայ* (Ամովս. Դ. 3): *And you shall go out at the breaches one over against the other, and you shall be cast forth into Armon, saith the Lord* (Amos, 4; 3).

The reduplication ***օր ըստ օրէ*** is formed with the reduplication of main component *օր* and preposition *ըստ.* The component *օր* etymologically derives from native indo-european stem *āmōr «day» (Tumanyan E., 1971). It means «day and night, daytime, period of day, time, year, met. life» in Old Armenian. The prepositional combination *օր ըստ օրէ means* «1. day by day, by turn, 2. daily» and is used in Bible, comp. 1. *Օրհնեցէք զՏէր, ամենայն երկիր, պատմեցէք օր ըստ օրէ զփրկութիւն նորա* (Ա. Մաա., ժՋ. 23): *Sing ye to the Lord, all the earth: shew forth from day to day his salvation* (Paralip., 16; 23). 2. *Զհաց մեր յանապազորդ տո՛ւր մեզ զօրըստօրէս* (Ղուկ., ժԱ. 3): *Give us this day our daily bread.* (Lyke, 11; 3).

Root-reduplication word-building types form unique group in the frame of word formation semantics of word stock of Bible. The investigation of certain original text reveals the following word -building types of reduplication; *root, vowel alternation and alternation, sound deletion, root determinative and prepositional.*

Undoubtedly, these word building types are not isolated from each other. any type of reduplication can show another peculiarities of word formation, although such words we put in one type, conditionally according to general standards of word-building.

The investigation of word stock of Bible reveals the word-formation opportunities of Old Armenian while forming reduplication types from the point of view of the synchronic stage of language investigation. On other hand, the results of such investigation can become a basis for diachronic study of word-formation of reduplication. Moreover, diachronic study of word-building semantics can be done either between the different periods of Old Armenian or Old Armenian and Middle Armenian, Old Armenian and Modern Armenian.

ABBREVIATIONS OF BIBLE

Ամովս. - Amos - Prophecy of Amos

Առակ – Առակ - Proverb. - Book of Proverbs

Եզեկ.- Եզեկիէլ - Ezech. - Book of Ezechiel

Եզր. – Եզրաս Ա. - Esras - Book of Esras

Եսայ – Եսայի - Isaias - Prophecy of Isaias

Երգ – Երգ երգոց - Song - Song of Songs

Իմաս. – Իմաստութիւն Սողոմնի - Wisd. - Book of Wisdom

Ծնն. – Ծնունդք - Genes. - Book of Genesis

Ղեւտ. – Ղեւտականք - Levetic. - Book of Leveticus

Ղուկ. – Ղուկաս - Luke - The Holy Gospel of Jesus Christ, According to St. Luke

Մակ. – Մակաբայեցւոց Ա, Բ. - Machab. F. S.- First Book of Machabees first, second

Մաղ. – Մաղաքիա - Malach. - Propecy of Malachias

Մաա . – Մնացորդաց Ա. - Paralip. - First Book of Paralipomenon

Յովբ. – Յովբ - Job - Book of Job

Յուդիթ – Յուդիթ - Judith - Book of Judith

Ովս. – Ովսէէ - Osee - Prophecy of Osee

Սիրաք. – Գիրք Սիրաքայ - Eccles. – Ecclesiasticus

Սաղ. – Գիրք Սաղմոսաց - Psalm. - Book of Psalms

Տիմ. – Տիմոթէոս Բ. – Timo. B. - The Second Epistle of St. Paul to Timothy

Օրէնք Բ. – Երկրորդումն Օրինաց - Deuter. - Book Deuteronomy

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