

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. Radiant, 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.

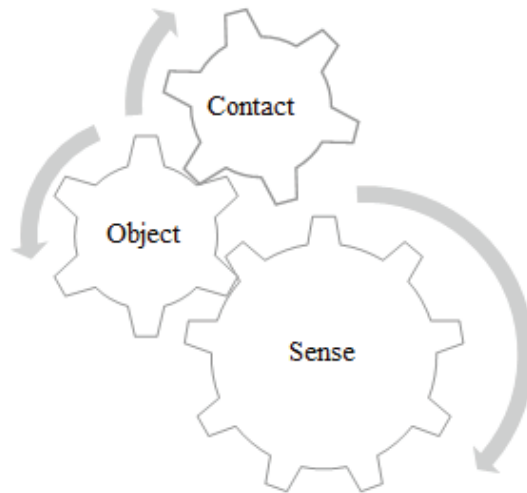
Introduction

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* (*v^ēēt*)(*վէտ* (*վ^էտ*)), and in secondary forms, such as *bitter*, *feel*, *prickly*, in contrast to absent forms in independent use, with compounds: *anēskam* (*անքսկամ*) ‘without any feeling’; *tēgnachür* (*տըղնաճնիւր*), ‘bitter water’, *kērmērahayt*’ (*կըրմըրախայտ*) ‘redfish’¹.

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

The word *gol* (*գըլ*) ‘hot, warm’ is new in the dialect. Goris dialect does it have *tēkuch*’i (*թըքուչի*) ‘little hot, hot, warm’, the origin of which remains unknown. Is it related to the word *tak*’ (*տաք*) ‘hot’, cf. *tak’anal* > *tēk’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’, *vēt-vēt anēl* (*վէտ-վէտ անէլ*) ‘smell’, *vēt anēl* (*վէտ անէլ*) ‘smell’, *vētvētēl* (*վըտվէտէլ*) ‘smell’, *vēt* (*վէտ*) (Hovhannisyan, 1979, p. 59) ‘smell’, *lak* (*լակ*) ‘weakened and spoiled eggs’, *mēkhkēl* (*մըխկէլ*) ‘taste’, *yēshnēl* (*յըշնէլ*) ‘taste’, *ham ar’nēl* (*հաւ արնէլ*) ‘taste’, *ham ōnil* (*հաւ օնիլ*) ‘taste’, *k’ēmēk*’ (*քէմէք*) ‘taste’, *ham* (*հաւ*) ‘taste’, *k’aghts’ēr* (*քաղցըր*) ‘sweet’, *ēnali* (*ընալի*) ‘salt’, *t’i’ō* (*թի’օ*) ‘sour’, *kētsō* (*կըծօ*) ‘acid’, *lu kēnal* (*լը կէնալ*) ‘listen quietly’, *lēšēl* (*լըշէլ*) ‘to listen’, *lēšēli-k*’ (*լըշէլի-ք*) ‘hearing’, *pānts’ür* (*պանցըր*) ‘loud’, *tēšnal* (*տէշնալ*) ‘see’, *ashk(av) anēl* (*աշկ(աւ) անէլ*) ‘to wink’, *tēšnēlik* (*տըշնէլիք*) ‘wink’, *ts’uyts’ tal* (*ցույց տալ*) ‘show’, *ērvēts’nēl* || *irevts’ēnēl*

¹ A type of fish from the Vararakh River.

(ըրվըցընէլ || իրէվցընէլ) ‘show’, *irvial* || *ërval* (հրվհալ || ըրվալ) ‘show’, *shap’agh* (շափաղ) ‘shine’, *p’aylēl* (փայլէլ) ‘shine’, *p’aylun* (փայլուն) ‘bright’, *shap’aghshap’agh* (շափաղ-շափաղ) ‘bright’, *lusēvēr* (լուսըվէր) ‘light (in color)’, *mēt’ēn* (մըթէն) ‘dark (in color)’, *ēghu-vōt’un* (ըղնւօթուն) ‘dark’, *mōk’* (մօք) ‘dark’, *dēghin* (դէղին) ‘yellow’, *hōp’* (հօփ) ‘touch’, *pēnd* (պէնդ) ‘solid’, *hastat* (հաստատ) ‘solid’, *p’ap’uk* (փափուկ) ‘soft’, *mēghmē* (մէղմէ) ‘soft’, *mēghmēgh* (մըղմէղ) ‘soft’, *khūt’* (խուիթ) ‘rough; uneven’, *kōklik* (կօկլիկ) ‘smooth’, *sōklik* (սօկլիկ) ‘smooth’, *tap’(lak)* (տափ-լակ) ‘smooth’, *sōr* (սօր) ‘sharp’, *kēch* (կէճ) ‘wet’, *t’ats* (թաւց) ‘wet’, *tēm-kats* (տըմկատ) ‘wet, damp’, *t’irma* (թիրմա) ‘wet, damp’, *t’irchēl* (թիրչէլ) ‘wet, damp’, *shaghēl* (շաղէլ) ‘wet, damp’ (> *shaghli-maghli* (շաղլի-մաղլի) (Kumunts, 2022, p. 289)), *ch’ōr* (չօր) ‘dry’, *ts’amak’* (ցամաք) ‘dry’, *chērm* (ճէրմ) ‘hot, warm’, *chērmē* (ճէրմէ) ‘hot, warm’, *ts’ōrt* (ցօրտ) ‘cold’, *hōv* (հօվ) ‘cold’, *sēk’ērtmēl* (սէկըրտմէլ) ‘cold’, *p’ēnt’ē/i* (փընթէ/ի) ‘dirty, soiled’, *k’ēndzērot* (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 Dialectical Words of Indo-European Origin

P’ēshashel (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 dialectical 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’ishashēl*, *p’ēshāshēl* (փիշաշէլ, փըշաշէլ) ‘to dry a little (piece, day, etc.)’, *orē p’ishāshēl* (օրը փիշաշէլ) ‘to pass the morning spray’.

Armenian *gog* (*qng*) is derived from the word **ghogho-* ‘hug, concave’ and other meanings, one of the dialect variants of which is *kōklik* (կօկլիկ) ‘smooth’, from which *kuklēganal* (կուկլըգանալ) ‘to become neat, tidy’. Probably, the fact that the meaning of ‘flat’ is not attested in languages was considered: *kuklēganal* (կուկլըգանալ) ‘to tidy up, smooth out’, *kuklig’ēts’nēl* (կուկլիգըրցնէլ) ‘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* (*uoljhlwānuj*) ‘to smoothen’, *sōklikacnēl* (*uoljhlwagēt*) ‘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. “Ամէն ինչ կշռող խոհեմութունը / Կոկլիկ ու սոկլիկ, միշտ շրջափայտ...” “The prudence that weighs everything / very clean, always circumspect...” (Sevak, 1959). It is likely the radix *sōk tal* (*uolj unuj*) ‘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* (*uprlphhēl*), *sēlkhēl* (*uprlphhēl*) ‘to slide, slip, crawl’, *sēlkēhot* (*uprlphhoun*)² ‘slimy, smooth’, whose literary version is *sogh* (*unuj*) ‘to crawl’ of unknown origin (Jahukyan, 2010, p. 686).

Of course, the perception of the words *koklik* (*ynlyjhl*) and *soklik* (*unlyjhl*) 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'* (*urufuānp-quurufuānp*), *ahel-jahel* (*uhēt-ghuhēt*), *olor-molor* (*nlnp-mlnp*), *amp-zamp* (*uufu-quufu*)³, etc. (Vardanyan, 2010, pp. 129-130).

² Also: Goris dialect: ‘to tidy up, to groom; to caress’, *sēghi-sēghi* (*uprlh-uprlh*) ‘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* (*lolyjhl*) is a derivative of *sōklik* (*uoljhl*), taking into account the semantic differences between the words *koklik* (*ynlyjhl*) and *gog* (*qnq*), because *koklik* (*ynlyjhl*) 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* (*unlphlwānuj*) ‘to flatten’, *sult'lēlkēs'nēl* (*unlphlphlphlphl*) ‘to make flat’ *sut'lik* (*unlphlhl*) ‘smooth’, *sut'ul tal* (*unlphnlu unuj*) ‘to slide’, *sak'ul* (*uupnuj*) ‘smooth’, which are probably from *sayt'*, *kok-* *sokl-* (*uujph-*, *ynly-* *unly-*) are dialectal variants of radix created by assonance and phonetic shifts.

Thus, keeping in mind the general principles - the presumption of the words *koklik* (*ynlyjhl*) and *gog* (*qnq*) 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* (*ynlyjhl*) and *sōklik* (*uoljhl*) under common concepts as Indo-European words derived from the root and semantically stabilized. Probably, *sōt'lik* (*uoprlhl*) 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 *salfa* ‘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. Hambardzumyan. He mentioned and presented one important consequence about the meaning of word: ‘shaghp'aghp’ in different words “(շաղփաղիսաբան) շաղփաղի՝ ալլաձն խոսքի մէջ” (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 շաղփաղի, ալլատարազ գոյ լեզուն ասորի...” (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'iwñ) (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'iwñ* (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 dialectal group we will try to bring dialectal items to the field of genealogical examination of the word.

In the dialectal group the word *shap'agh* (շափաղ) ‘glare’ with the means ‘shimmer, shining’ is being put with Arabic loans (Sargsyan, 2013, p. 567), but we think that it is the dialectal 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 dialectal group: *pogh* (պող) ‘coal cut red fire, spark from the fire’ (comparison: *pogh-pogh > to pēspēghal* (պող-պող > պըսպըղալ)), *pēlpēlal* (պըլպըլալ) ‘to shine, flash’, and also other options presented in Armenian language: *pēlpēlal* (պըլպըլալ) ‘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'aghl* (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'ēp' rēp'in* (թըփռելիքին)). 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'aghuñ*, *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* ‘slandorous, inclined to fight, quarrelsome woman’, and *šafak* ‘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: *λῆρος* which is considered to be Indo-European **lā-* or **lē-* (**leh₂-* ‘howl, yell’) naturally derived from the consonant, Armenian comparison: *lal* (*լալ*), and *λῆρος* ‘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*” (“*շաղփաղփուտիւն*”): 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 *λῆρος* ‘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: *λῆρος* ‘gossip, stupidity, stupidity, pure stupidity, you create (phrase.); worthless object, trifle, stupidity, gold object for women’ (Bailey, 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 (*λῆρος*) (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* (“*շաղփաղփուտիւն 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* “*λῆρος*”) - 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)* (*շաղփաղփուտիւն*) 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 պատկերին զայս առաքելոցն. եւ երեւեցան շաղփաղփուտիւն բանք նոցա») either the original meaning “...and the others, they seemed to be idle tales...” («...եւ այլք թէ՛ առաջի մեր թաւալեցաւ. այսոքիւր շաղփաղփուտիւն երեւին 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 մոլար խաբէութիւն շաղփաղփութեան նոցա»).

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

Is it possible that the word *yēshnēl* (*յէշնէլ*) is one of the forms derived from *hash(an)ēl* (*հաշ(ան)էլ*), with the literal meaning of *yēshnēl* (*յէշնէլ*) ‘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* (*huʒɛtʰ*) and *yěshnēl* (*jpʰɛʒɛtʰ*) 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* (*jpʰoʒɛʃuʃ* > *jtʰ-jpʰɛʒ-ɛ-uʃ*) ‘smelling mold caused by oil on cheese’, *yěshnaham* (*jpʰɛʃuʃuʃ*) ‘taste of mold’, *yěshnavēʔ* (*jpʰɛʃuʃjpʰɛʃ*) ‘smell of mold’, *yěshnēkalil*, *yěshnil* (*jpʰɛʃpʰuʃhɛ*, *jtʰɛʃhɛ*) ‘to mold’, cf. in the compound form: *p'ērp'-ēshnē* (*ɛpʰpʰɛʒɛʃ*) ‘mold’. In this sense, the dialect group also has also *tsaghkēl* (*ɛʃuʃhɛtʰ*) ‘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* (*pʰənu*) ‘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* (*pʰəʃuʃuʃ*) ‘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* (*hnuʃ-huʃtʰ*): Indo-European **ub-* ‘to press’: *hop tal* (*hoʃtʰ uʃuʃ*). 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* (*qʷuʃoʃnuʃ*) ‘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* (*qʷuʃhnuʃ* || *qʷuʃhɛʃ*) ‘soft; fragile; appetizing, pleasant; mild; delicate’, from here; *kakōgh damarē pērnēl* (*qʷuʃhɛʃ ɛʃuʃuʃpʰɛʃ*) ‘to persuade; to soften’, *kakōgh k'ōl* (*qʷuʃhɛʃ pʰoʃ*) ‘gentle’ (said of a person with a mild character), etc., they suggest that *-ugh* (*-nuʃ*) is not a suffix, but part of the reduplication of the radix, *kugh* - *kugh* (*hnuʃ* - *hnuʃ*), with interactive phonetic change of vowels: *kakugh* (*qʷuʃhnuʃ*).

From the word *tap'* (*uʃuʃh*), the dialect group has the *tap'lak* (*uʃuʃhɛʃ*) ‘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* (*hnuʃpʰuʃhɛʃ*) ‘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* (*ɛpʰɛʃuʃuʃ*) ‘rainy and humid weather; festering and open wound’, *tēroskh* (*pʰəʃuʃuʃ*) ‘heavily moistened, swollen and soft from moisture; wall swollen from moisture’, *kēntēvērēl* (*hnuʃpʰɛʃtʰɛʃ*) ‘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 խոսքի*), was considered to be of unknown origin.
 5. We think that the word *shaghap'aghp'* (*շաղփաղփ*) (*sha* (-gh-) *p'aghp'* (*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]* (*ս/շաղփաղ[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* > *pěspěghal*, *pělpělal* (*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', *şafak* 'shining, shiny', and in particular, *shapyugh* (*sapphire*) 'precious stone', which is spread in many languages, especially Indo-European, Greek. *σάπφειρος*, old Russian. *сапѣиры*, French *saphir*, Latin *sapphires*, Italian *affiro* and etc., which is considered to be of Assyrian origin (Acharyan, 1977, p. 506), in the new Assyrian: *յօճանձա ձարթա* (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 *shaghaghput'ut'iwn* (*շաղփաղփութիւն*) 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'iwn bank'n*" (*«շաղփաղփութիւն բանքն»*) - with the parallel of Greek. *λήρος*.
 9. It is possible that the word created for stylistic purposes *shaghaghputyun* [*bankn*] (*շաղփաղփութիւն* [*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'iwn*, *shaghp'aghp'umn*, *shaghp'aghp'ot* (*շաղփաղփաբան*, *շաղփաղփական*, *շաղփաղփանք*, *շաղփաղփութիւն*, *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 "*shaghapel*" (*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-գամ) z-gam	(Ան)ըսկամ (an)ěskam
	2.	-	-	(Իմանամ) imanam	Իմանալ imanam
15.21. Smell (vb. subj.)	3.	-	-	15.21. (Հոտոտիմ) hototim	Վէտ-վէտ անէլ vêt-vêt anēl
15.22. Smell (vb. obj.)	4.	-	-	15.22. (Հոտ հարկանեմ) hot harkanem	Վէտ անէլ vêt anēl
15.23. Smell (sb. subj.)	5.	-	-	15.23. (Հոտոտելիք) hototelik’	Վըտվէտել vêtvetēl
15.24. Smell (sb. obj.)	6.	-	-	15.24. (Հոտ) hot	Վէտ vêt
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.	-	?	(Թաւշկանամ) t’awshkanam	-
15.31. Taste (vb. subj.)	9.	-	-	15.31. (Մգլիմ) mglim	Մըխկէլ mēkhkēl
	10.	Բ. ^{սս}	Դ. ^{սս}	(Աշան) ashan	Յէշնէլ yēeshnēl
15.32. Taste (vb. obj.)	11.	-	-	15.32. (Համ առնում) ham aṙnum	Համ առնէլ ham aṙnēl
	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’ēm̄k’
15.34. Taste (sb. obj.)	14.	-	-	15.34. (Համ) ham	Համ ham
15.35. Sweet	15.	-	-	15.35. (Քաղցր) k’aghts’r	Քախցըր k’aghts’ēr
15.36. Salt (adj.)	16.	-	-	15.36. (Աղի) aghi	Շնալի ēnali
15.37. Bitter	17.	-	?	15.37. (Դաւը) dařē	Տըռն(աճո՛ւր) tēṙn(achūr)
15.38. Acid, Sour	18.	-	-	15.38. (Թթու, թթու) t’t’u	Թթօ ttō
	19.	-	-	(Կծու) ktsu	Կըժօ kētsō
15.41. Hear	20.	-	-	15.41. (Լսեմ) lsem	Լու կէնալ lu kēnal
15.42. Listen	21.	-	-	15.42. (Անսամ) ansam	-
	22.	-	Դ. ^{սս}	(Մոնեմ) mṙem	-
	23.	-	-	(Լսեմ) lsem	Լըսէլ lēsēl
15.43. Hearing (sb.)	24.	-	-	15.43. (Լսելի-ք) lseli-k’	Լըսելի-ք lēsēli-k’
15.44. Sound (sb.)	25.	-	-	15.44. (Հնչ) hunch’	-
	26.	-	-	(Լուր) lur	-
15.45. Loud	27.	-	-	15.45 (Բարձր) bardzr	Պանցո՛ւր pānts’ūr
15.51. See	28.	-	-	15.51. (Տեսանեմ) tesanem	Տէսնալ tēsnał
	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. (ԅ-ականեմ) y-akanem	Աշկ(ավ) անէլ (ընցնէլ) ashk(av) (ents'ēnēl)
	31.	-	?	(Ձղմեմ) dzghmem	-
15.53. Sight (subj.)	32.	-	-	15.53. (Տեսանելի-ք) tesanelik'	Տըսնէլիք tēsnaḻik'
15.54. Sight (obj.), Look (obj.), Appearance	33.	-	-	15.54. (Տես(-իլ)) tes(-il)	-
	34.	-	-	(Երես-ոյթ) erew-oyt'	-
15.55. Show (vb.)	35.	-	-	15.55. (Ցուցանեմ) ts'uts'anem	Ցոյց տալ ts'uyts' tal
	36.	-	-	(Երեսնցուցանեմ) erewets'uts'anem	Ըրվցընէլ իրէվցընէլ ērvēts'ēnēl irēvts'nēl
15.56. Shine	37.	-	-	15.56. (Երեսիմ) yrewim	Իրվիալ ըրվալ irēval ērval
	38.	-	-	(Փաղկաղիմ) p'aghp'aghem	Շափաղ shap'agh
	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'aghshap'agh
15.61. Color (sb.)	-	-	-	15.61. Color (sb.)	-
	43.	-	-	15.61.1. (Իսայծ) khayts	-
	44.	-	?	(Իսայտ) khayt	(Կըրմըրա)խայտ (kērmēra)khayt
	45.	-	-	(Բղէտ) bghēt	-
15.62. Light (in Color)	46.	-	-	15.62. (Լուսաւոր) lusawor	Լուսըվէր lusēvēr
15.63. Dark (in Color)	47.	-	?	15.63. (Մութ(ն)) mut'(n)	Մըթէն mēt'ēn
	48.	-	?	(Աղաւտ) aghawt	Ըղուօթուն ēghuvōt'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	Դէղին 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	Մէղմը mēghmē
	63.	-	-	(Մղմեղ) mghmegh	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.	-	-	(Խուլթ) khut'	Խուլթ khūt'
15.77. Smooth	68.	-	-	15.77. (Ողորկ) voghork	-
	69.	Բ.	-	(Լիժ) lizh	-
	70.	-	ԴՍԱ	(Կոկլիկ (գոգ)) koklik (gog)	Կոկլիկ kōklik
	71.	-	ԴՍԱ	(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. (Բուլթ) 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) geĵ	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'ĵem	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.	-	?	(Յամաք) ts'amak'	Յամաք ts'amak'
	86.	-	-	(Ազազուն) azazun	-
	87.	-	?	(Ոստին) 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	Յօրտ ts'ōrt
	94.	-	-	(Հով) hov	Հօվ hōv
	95.	-	-	(Ոյծ) voyts	-
	96.	-	-	(Կաղաւեմ) kaghawem	-
	97.	Բ.ՍԱ	ԴՍԱ	(Սքոթնել) sqr't'nēl	Սքրոթնել sēk'ĵnēl
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'ēnt'ē/i	Փնթի p'ēnt'i
	102.	-	-	(Բրոր) bror	-
	103.	-	-	(Քնձոտ) k'ndzōt	Քնձոտ k'ēndzēōt

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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