

**THE DEVELOPMENT OF THE BASIC WORDS OF THE  
SEMANTIC FIELD DENOTING A PERSON IN THE ANCIENT  
ARMENIAN TRANSLATION OF THE BOOK OF GENESIS**

**NARINE DILBARYAN**

A study of words relating to man and society in The Book of Genesis shows that this semantic group has many verbal units for denoting basic concepts, whether they are simple roots or compound constructions that are combined into subgroups that complement each other. The words included in the subgroups of this semantic field have a rich spectrum in terms of the number of synonyms. Most of these words of Indo-European origin: *մարդ, այր, ծնունդ, մանուկ, հայր, մայր, եղբայր, քոյր, ուսուր, դուստր, անդրանիկ, ծնունդ, ընտանիք տուն*, there are several borrowings: Iranian (*ազգ, տոհմ, զաւակ*) and Syrian (*տղայ*). Borrowings enrich a variety of synonymic series. The studied words are used in all periods of the history of the Armenian language: in Old Armenian, Middle Armenian and in the new literary language, as well as in dialects. Their semantic content basically has not changed over the centuries, only some words have moved from the basic vocabulary to the layers of obsolete and poetic words. Our translators, translating the Holy Scripture into the Ancient Armenian language from the Greek and Syrian originals, with great talent demonstrated the potential of the vocabulary of the classical Grabar of the Golden Age, the ability to express the same concept in several words with subtle stylistic, semantic nuances, equivalent to the original Holy Scripture.

**Key words:** *Bible, Genesis, ancient Armenian translation, vocabulary, semantic field of human meaning, society, root words, borrowings*

The book of the Bible was translated into Ancient Armenian by Mesrop Mashtots, Catholicos Sahak Partev and their senior and junior students immediately after the creation of the Armenian script, with the support of the Armenian king Vramshapuh. According to the author of the behavior of father Mashtots in the creation of Armenian scripts, after Koryun created the Armenian alphabet, in the city of Samosat in Commagene, Mashtots, together with his students Hovhan Ekeghetsatsi and Hovsep Pagnatsi, started on the long-awaited translation of the Bible, choosing the parables of Solomon as a starting point. The first translated sentence had great advice: "To know wisdom and instruction, to know the words of geniuses"<sup>1</sup>.

It should be noted that, according to the testimony of various authors,

<sup>1</sup> **L. Ter-Petrosyan.** The Armenian translation of Psalms and its model, "Etchmiadzin", A, 1975, p. 44. (Լ. Տեր-Պետրոսյան. Սաղմոսների հայերեն թարգմանությունը և նրա նախօրինակը, «Էջմիածին», Ա, 1975, էջ 44):

Gregory the Illuminator had created a serious school of translators in Great Armenia. During the reign of King Trdat, Hellenic and Assyrian schools also trained translators who specialized in translating the Bible and spiritual literature, reading the Assyrian and Greek originals and translating them into Armenian. As evidenced by H. Manandyan, during the IV century there were already partial translations of the Bible in Armenia, thanks to which the ancient Armenian translation of the Bible accurately reproduces all the nuances and features of the Assyrian and Greek originals<sup>2</sup>.

Sahak Partev joins the translation work of Mesrop and, as the Armenian chroniclers of the 5<sup>th</sup> century write, the holy mission of translating the Holy Book into Armenian ends with the participation of the Catholicos. The language of the translation is considered to be classical Grabar, more precisely, the language of the first decades of the 5<sup>th</sup> century<sup>3</sup>. Generalizing the opinions about the time of translation and the original, L. Ter-Petrosyan summarizes: "All researchers agree that the Bible was translated into Armenian at the beginning of the 5<sup>th</sup> year and after some time was edited according to the exact Greek copies obtained"<sup>4</sup>.

The French orientalist Mathurin Veissier La Croze (1661-1739) called the first written Armenian version of the Bible, the Sahak-Mesropian translation, "the queen of translations"<sup>5</sup>.

The study of the language of the Sahak-Mesropian original of the Bible shows that at the beginning of the 5<sup>th</sup> century, the vocabulary of ancient Armenian had rich semantic and word-forming systems, through which it was possible to express the most diverse material and abstract concepts both directly and metaphorically, in homonymous forms. G. Jahukyan in his fundamental work "Semantics and Word Formation of the Modern Armenian Language" separately analyzes and classifies the names related to the society as a structural whole with their subsystems: family, nation, clan, tribe, state<sup>6</sup>. The basic words of this semantic field have a long-standing origin, are syntactic and form an important part of the basic vocabulary of all languages.

The Book of Genesis of the Bible is a detailed description of the creation of the world, where all the core concepts of man, as well as his relationships and activities, are present in their various linguistic forms. This is why we made The Book of Genesis the subject of our research. We took the textual material from

---

<sup>2</sup> **H. Manandyan**, Works, vol. B, Mesrop Mashtots and the struggle of the Armenian people for cultural independence, page 456. ( Հ. Մանանդյան, Երկեր, Բ, Մեսրոպ Մաշտոցը և հայ ժողովրդի պայքարը մշակութային ինքնուրույնության համար, էջ 456):

<sup>3</sup> Book of Genesis, examination original, compiled by A. S. Zeytunyan. Yer., 1985, pp. 34-35. (Գիրք Մանուկ, քննական բնագիր, աշխատասիրությամբ Ա. Ս. Զեյթունյանի. Եր., 1985, էջ 34-35):

<sup>4</sup> [digilib.aua.am/book/252/257/3748/%D5%8E%D5%A1%D6%80%D6%84%20%D5%84%D5%A1%D5%B7%D5](http://digilib.aua.am/book/252/257/3748/%D5%8E%D5%A1%D6%80%D6%84%20%D5%84%D5%A1%D5%B7%D5)

<sup>5</sup> In more detail, **Norayr Danielyan**, About the Stages of Armenian Translation of the Bible, Historical and Philological Journal, No. 1, 2001, pp. 3-15 (Նորայր Դանիելյան, Աստվածաշնչի հայերեն թարգմանության փուլերի մասին, Պատմա-բանասիրական հանդես, թիվ 1, 2001թ., էջ 3-15).

<sup>6</sup> **G. B. Jahukyan**, Semantics and Word Formation of the Modern Armenian Language, Yer., 1989, pp. 141-153. (**Գ. Բ. Զահուկյան**, Ժամանակակից հայոց լեզվի իմաստաբանություն և բառակազմություն, Եր., 1989, էջ 141-153):

the publication "The Holy Bible" published by the Bible Society of Armenia on the occasion of the 1700th anniversary of the adoption of Christianity in Armenia under the leadership of Catholicos Garegin I, as the most complete and accurate. In the lexicon of ancient Armenian, the linguistic designations of man as a rational being, homo sapiens, form a polynomial homonymous series. In general, since ancient times in all languages, man has occupied a central position in the world as the pinnacle of divine creation, so he has had various names. The Book of Genesis of the Bible is an important source of human linguistic designations, because it describes the creation of the world around us: heaven and earth, flora and fauna. In The Book of Genesis, man has no direct connection with the animal world, he is the end of God's creation, male and female, the bearer of God's image, although as a rule there is no mention of God's gender, although he is depicted in the form of a man, in contrast to the mythological perception of the pagan period where the gods were bisexual. During monotheism, there was a patriarchy, so, for example, in Christianity, the asexual Holy Spirit formed a trinity with the father and son gods, there was no mother god, the perception of the Mother of God, regardless of the definitions of the one-dwelling or two-dwelling nature of the son Jesus, was purely human, the Mother of God Mary was a chosen woman, but human.

In The Book of Genesis, it is emphasized from the beginning that man is a blessed prince and king, the lord of the fish of the sea, the birds of the sky, all the animals and reptiles that live on the earth. At the same time, as a central idea, the close connection of man with God is emphasized with many repetitions in the Holy book. In The Book of Genesis, it is said from the beginning that man is a blessed prince and king, he is the owner of the fish of the sea, the birds of the sky, all the animals and reptiles that live on the earth. At the same time, as a central idea, the Bible repeatedly emphasizes the inseparable connection of man with God: "So God created humankind in his image, in the image of God he created them; male and female he created them.

God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth"<sup>1</sup>. 27-28. Man's supremacy and likeness to God is evident, they have the same image. In The Book of Genesis, the characteristic of man being created by God and in God's image is repeatedly emphasized, that is why killing another person by a person is considered a mortal sin, which will be punished by killing the killer, not only "an eye for an eye, a tooth for a tooth", but also "blood for blood". It is written about Noah and his sons in chapter 9 as a warning on behalf of God: "Whoever sheds the blood of a human, by a human shall that person's blood be shed; for in his own image God made humankind"<sup>9</sup> 6.

Now let's turn to the word **մարդ**, which occupies a central position in the semantic field to be studied, which has an ancient origin, is a nuclear unit. It is a native Armenian word of origin, I.e. **\*mer** "to die" is the verb form of the root **\*mr-to**, and its original meaning (etymon) is **dying**. In other words, **մարդ** means "**mortal**". As explained by the author of the etymological dictionary of Armenian roots, H. Atcharyan, a person with Indo-European linguistic thinking had two perceptions. 1. **Mortal**, different from immortal gods, 2. **Earth-born**,

**earthly**, which originates from the root I.-e.\* **g'hmon-**, let's remember the Latin words **Homo "man"** and **humus "soil"**, also in Gothic **guma "man"**, man from heavenly beings is a different. In Armenian, the second pattern of perception has not been preserved. During the examination of this word, L. Hovhannisyan shows the connection between the initial thinking of Armenians and the Indo-Iranian peoples, in whose perception the primary characteristic of a human being is mortality itself, for example, in ancient Hindi **marta "man"**, **martya "mortal"**, in Persian **mard "man"**, **morden "to die"**. Let us add that the word **մահկանացու**, which was originally an adjective indicating a quality, characteristic, acquired a clear noun meaning in Armenian: man. We can say the same about the words **հողածին** earthborn or **հողեղէն** earthy, which are also adjectives, but in the noun sense they mean a person, by "**earthy/earthy being**" we mean a person first of all. The explanations of the words "**soil-born**", "**from the soil**" in Grabar's dictionaries confirm this ancient Indo-European worldview. In the New Haikazian Dictionary (NHD), it is written about the word "**հողածին**": "*born of the earth, born of the earth, born of the earth, man, adam*", after which only the rest of the meanings are given: "*all living things, especially terrestrial*". And in the explanation of the name "**հողեղէն**" it is mentioned: "...the first man from the earth came from the earth, as from the earth, so also from my earth"<sup>7</sup>. It is important to note in connection with these semantic transitions that the Hebrew personal name **Adam** has been transformed into a common name meaning man, which is why it is also written in lower case in the NHD as a synonym for man. The same phenomenon actually exists in the case of the attribute Eve, if **Adam** has become synonymous with the word **man**, then **Eve** has become synonymous with the word **woman**. Although it should be noted that there is a separate article in the Bible only regarding **Adam**, **Eve** is considered as a proper name and is not given in a separate article "**ancestor of Eva**"<sup>8</sup>. As for the semantic content of the name **Adam**, in different Ancient Armenian originals it is often used in lowercase, as a simple noun, in the sense of "**man, husband**".

Examining the biblical story of the creation of մարդ (man) and կին (woman), Ադամ (Adam) and Եվա (Eve), we see in The Book of Genesis a contradiction regarding their common nature and creation, which is clearly conditioned by a male-centric understanding of the world; the original equality of man and woman is broken, and woman becomes a derivative of the dominant man, a creature created to help him. In the first chapter of The Book of Genesis, it is mentioned that on the sixth day of creation, God created man, " So God created humankind in his image, in the image of God he created them; male and female he created them" 1: 27/ 5: 2: "Male and female he created them, and he blessed them and named them "Humankind" when they were created" 5:4.

---

<sup>7</sup> **Father Gabriel Avetikian, Father Khachatur Surmelian, Father Mkrtich Augerian**, New dictionary of the Haikazian language, Venice, 1836, vol. 2, page 117(Հայր Գաբրիէլ Աւետիքեան, Հայր Խաչատուր Միսրմէլեան, Հայր Մկրտիչ Աւգերեան, Նոր բարձիրք հայկազեան լեզուի, Վենետիկ, 1836, հ. 2, էջ 117):

<sup>8</sup> **Father Gabriel Avetikian, Father Khachatur Surmelian, Father Mkrtich Augerian**, New dictionary of the Haikazian language, vol. 1, p. 705 (Հայր Գաբրիէլ Աւետիքեան, Հայր Խաչատուր Միսրմէլեան, Հայր Մկրտիչ Աւգերեան, Նոր բարձիրք հայկազեան լեզուի, Վենետիկ, 1836, հ. 1, էջ 705):

Adam called his wife Eve because she had a great mission: she was the creator of life, the mother of all living: “The man named his wife Eve, because she was the mother of all living” 5:20.

In the essay of chapter 2, Adam is alone, so God decides to create helpers for him, animals that Adam names, but he does not find among them his likeness, and God brings sleep and numbness to Adam's body, removes his rib, fills him with flesh, brings Adam to Adam who immediately recognizes his bone and body and says: then the man said, "This at last is bone of my bones and flesh of my flesh; this one shall be called **Woman**, for out of **Man** this one was taken. Therefore a man leaves his **father** and his **mother** and clings to his wife, and they become one flesh. And the man and his wife were both naked, and were not ashamed” 2:23-25. In this paragraph, the important keywords of the semantic field related to a person are used: կին (**woman**), այր (**man**), հայր (**father**), մայր (**mother**), which we will study.

The word «կին» "woman" in the Bible is considered to be related to the word "man", the female among people, especially the married adult, as a biblical explanation, it is mentioned that Adam called her life. Again, the «կին» has a native Armenian origin with both of its bases: *kin-kan*, from the second form we have plural formations: *women, women*, etc. The form is I.-e.\**gw en* or \**gwēn*, meaning a woman, Hr. Acharyan also mentions the Sanskrit root **gna**, meaning goddess, as a parallel form<sup>9</sup>. G. Jahukyan restores \**guenā* as an Indo-European prototype with the same meaning. The synonyms of the word "woman" are "mother", "daughter" (the latter also means "daughter of a human being") and "eva". In The Book of Genesis, the primary characteristic of a woman is beauty. In the Middle Ages, from the կին female root, formed words կնիկարմատ (knikarmat) or կինարմատ (kinarmat) with the same content, which we find in the "Dictionary of Middle Armenian"<sup>10</sup>. In his "Armenian Explanatory Dictionary" covering almost all historical layers of the Armenian language, S. Malkhasyants separately presents the կինարմատ complex word, noting "perhaps with the transfer from կնամարդ" <sup>11</sup>. In our opinion, the word was formed from the արմատ (root) word, not մարդ (man), with the meaning of feminine, originating from the female root. In this case, the male-centered language thinking, which comes from the second layer of The Book of Genesis, is also an important circumstance, **Adam**, the **man**, is the root from which the **woman** branches. In general, important semantic relationships are emphasized in The Book of Genesis between the concepts of *God*→*man*→*mother*→*woman* and their synonymous designations in the hierarchy of *God*→*Adam*→*Eve*.

The idea of the similarity-equality of man and God gets a unique development in chapter C of The Book of Genesis, where, contrary to God's warning, the serpent persuades the woman to eat the fruit of the tree of the knowledge of good and evil, so that their eyes will be opened, and as the serpent records:

<sup>9</sup> Hrachia Acharyan, Armenian Etymological Dictionary, vol. 2, Yerevan, 1926, pp. 588-590. (Հրաչեայ Աճառեան, Հայերէն արմատական բառարան, հ. 2, Եր, 1926, էջ 588-590):

<sup>10</sup> R. Ghazaryan, H. Avetisyan, Dictionary of Middle Armenian, Yerevan, 2009, page 378. (Ռ. Դազարյան, Հ.Ավետիսյան, Միջին հայերենի բառարան, Եր., 2009, էջ 378):

<sup>11</sup> S. Malkhasyants, Armenian Explanatory Dictionary, no. 2, page 435. (Ս.Մալխասեանց, Հայերէն բացատրական բառարան, հ. 2, էջ 435):

"You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." 3:4/5. However, after tasting the fruit of the knowledge of good and evil, man and woman are expelled from paradise, severely cursed, because in the eyes of God, man's equality with himself is already evaluated as an unforgivable sin, and so that Adam and Eve do not suddenly eat from the tree of life, becoming immortal, they are expelled and forced settling outside of heaven. From that day, a woman's subordination to her husband, inequality, the pains of childbirth, multiplying sorrow and suffering are defined, while a man is destined to be a thorn and a thistle in earthly life, a daily bread given by bitter sweet, and to become dust from the earth: "By the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken; you are dust, and to dust you shall return"3:19.

As for the next core word of the semantic field we examined - **այր**, it is given in all Armenian dictionaries with its two basic meanings: 1. Male person, adult, mortal and 2. Husband is a native Indo-European word, but as Hr. Acharyan and G. Jahukyan writes, the pattern is difficult to restore. G. Jahukyan states in his "Etymological Dictionary" that it is a word made up of different bases, even different roots, presumably influenced by the base in the meaning of \***anrio-**: \***ario** - "owner"<sup>12</sup>. The word **այր** forms a unique series of synonyms with the words *մարդ* "man", *մահկանացու* "mortal", *հայր* "father", *որդի* "son" (in the phrase, son of God, there is an important nuance here: if the word woman is equivalent to the expression of human daughter, then the word man is son of God), wife and giant, actually expressing all the characteristics and functions of the male sex. In The Book of Genesis, the meaning of "giant" has a special emphasis, in chapter 2 we read: "These were the heroes that were of old, warriors of renown"6: 4.

It should also be noted that, unlike Armenian historiography, in The Book of Genesis the word **այր** is used less often than its main synonym **մարդ**. The synonymous **աղամարդ** composition is much newer, it is not mentioned in the dictionaries of Grabar, it is an early new Armenian composition, which is present in the dictionary of S. Malkhasyants, with the primary meaning of "generally a male person, without discrimination of height", its antonym is given in parallel, the **կնիկմարդ**, which is also an early new Armenian form, applicable today only in some western dialects of Armenian. In the Middle Armenian dictionary, we have the word **էրիկմարդ**, which was formed from the phonetic version of the Grabarian **այրամարդ** root form: *այր* > *էր* + *իկ* → *այրիկ* > *էրիկ*, and *կնիկմարդ* was formed by the same combination: *կին* + *իկ* > *կնիկ*. Later E. Aghayan's "Explanatory dictionary of modern Armenian" also contains the expected **այրամարդ** word with a poetic note<sup>13</sup>:

The examination of the ancient word "**հայր**" shows that it is of native Indo-European origin, from the form of I.-e. \***pater**, \***pətros**, G. Jahukyan agrees

<sup>12</sup> G. B. Jahukyan, Etymological Dictionary, Yerevan, 2010, p. 49. (Գ. Ջահուկյան, Հայերեն ստուգարանական բառարան, Եր., 2010, էջ 49):

<sup>13</sup> E. Aghayan, Explanatory dictionary of Modern Armenian, Yerevan, vol.1, p. 43 (Էդ. Աղայան, Արդի հայերենի բացատրական բառարան, Եր., 1976, հ. 1, էջ 43).

with H. Acharyan to this restoration<sup>14</sup>. The semantic load of the word **հայր** is quite large, and the scriptural understanding is essential here. In the NHD, the word is explained as "father or male child, real or similar, related son", then it is immediately mentioned that the father is God as the parent, the first person in the holy trinity. The word **հայր**, like the names of other main family members – **մայր** (mother), **եղբայր** (brother), **քույր** (sister) - has both narrow and broad meanings. According to that, the father in a broad sense is the forefather, the pre-creating father of the world, the bearer of all the functions of the leader arising from it, according to the definition of the NHD, it is a director, head, master. In a parallel perception, a father is also a person who performs spiritual service, "the priest of the church or patriarch". In The Book of Genesis, the authority of the father is great, any sin against him is reprehensible, because patriarchy was the foundation of the ancient Semitic, Indo-European and many other peoples' system of dominion. The most characteristic passage from this point of view is the famous incident with Noah and his sons. Noah, a farmer and gardener, gets drunk with the wine he made, undresses in his home. Kam, seeing his father naked, immediately goes out and tells the brothers about his father's nakedness, Sam and Habeth take the clothes and, going back and forth, cover their father's body, so that their eyes do not see their father naked, that is, in a dishonorable state: "When Noah awoke from his wine and knew what his youngest son had done to him, he said, "Cursed be Canaan; lowest of slaves shall he be to his brothers. "He also said, "Blessed by the Lord my God be Shem; and let Canaan be his slave. May God make space for Japheth, and let him live in the tents of Shem; and let Canaan be his slave" 9: 24-27.

All the mentioned semantic developments of the word "**հայր**" have been preserved both in the middle and modern Eastern Armenian and in the Western Armenian, in dialects. It should also be noted that this word was and is still used as a respectful form of address, currently more often with the suffix **-իկ**: **հայրիկ** - this is how they address older men, even strangers. The word **հայր** without the suffix **-իկ** is a form of address to celibate clergy.

**Մայր** is a native Indo-European word, from the I.-e. form **\*mātér** with the same meaning. In various Indo-European languages it also had the meanings of wife and sister. H. Acharyan cites the example of Albanian, where the root **mo-trë** also meant "elder sister", who played the role of mother for her younger relatives<sup>15</sup>.

Like the word **հայր**, the root **մայր** with the suffix **-իկ** forms a respectful form of address: **մայրիկ**, which is addressed to both strangers and familiar women of respectable age. The **մայր** root also has a religious content, this name is given to the leaders of nun virgins. Recently, in the Eastern Armenian language, it has entered the medical vocabulary, it has become a term, a name for junior medical staff representatives, equivalent to a sanitary loanword. In the same way, with semantic development, the word **քույր**, which is also a native root, was established in the medical lexicon, from the I.-e. form **\*sue!sōr**, which

<sup>14</sup> G. B. Jahukyan, Etymological Dictionary, Yerevan, 2010, p. 444. (**Գ. Ջահուկյան**, Հայերեն ստուգաբանական բառարան, Եր., 2010, էջ 444):

<sup>15</sup> Hrachia Acharyan, Armenian Etymological Dictionary, vol. 3, p. 246 (**Հրաչեայ Աճառեան**, Հայերեն արմատական բառարան, հ. 3, էջ 246):

is formed from the pronoun **\*sue "her"**, that is, it means one's own, with its own feminine origin<sup>16</sup>.

**Դուստր** joins the list of Indo-European roots that meant blood relatives with the suffix **-ter**, from the I.-e. **\*dhukte'r** form<sup>17</sup>. G. Jahukyan emphasizes the earlier root **\*dhughbte'r**<sup>18</sup>. It should be noted that the synonymous root **աղիջ**, from which we have the word girl with the suffix **-իկ**, is rarely used in The Book of Genesis, as well as in Armenian classical historiography, not so much in the sense of a daughter, but a young woman, as well as a servant. The word **աղջիկ** in conjunction with the word **աղախին**, as a synonym, is found in Genesis chapter 33, where it is told about Sarah, the wife of Abraham, who could not have a son, so she gives her Egyptian maidservant daughter, Hagar, to her husband for adoption, but then she becomes jealous, suffers. The pregnant Hagar, who runs away, but at the request of the angel of the Lord returns to the lady, giving birth to Ishmael. The origin of the word **աղջիկ** is **աղիջ**, as noted by H. Acharyan in the "Armenian Etymological Dictionary" is mentioned once in the translation of Timotheus II Elur for the definition of the Holy Virgin Mary. The content of the root **աղիջ** is comprehensive: a virgin, a maiden, a childlike woman, a nurse, also a nun, the etymology is Indo-European, but it is combined with different roots, H. Acharyan presumably connects it with the pattern **\*parq"he**, the semantic explanations are also different, mainly with the meanings of "**virgin**", "**protect**", "**nourish**". G. Jahukyan considers **\*pəliā** or **\*pōu "small"** forms with semantic transitions of "**whip, foal, girl**" as primary. Only the version with **û** is attested in the NHD as an old word. It has only a negative meaning, opposite to virgin, meaning a whore.

Starting from Middle Armenian, the form **աղջիկ** becomes co-operative, limiting the areas of use of the word **դուստր**. Now it is a poetic, high-style word, and the ancient formation of the parallel **ուստր** (male child, boy, son) has almost been pushed out of use. In modern dictionaries it is given by the ancient, poetic notation.

The word **ուստր** originates from the Indo-European form **\*sukter!** meaning "son", Hr. Acharyan derives the origin of this Indo-European root either from the word **\*seug-** / **\*suq-** meaning "to suck milk", or more likely, from the form **\*seu-** / **\*su-** meaning "to be born". G. Jahukyan unequivocally connects I.-e. **\*sukte'r** with the root "**to give birth**". In The Book of Genesis, both the roots of **ուստր** and **որդի** are synonyms.

The origin of the native Indo-European word for **որդի** is H. Acharyan derives from I.-e. **\*portiyo**, the basis of which is the root **\*per/ \*por** meaning "**to give birth or bring a child, to raise**"<sup>19</sup>. G. Jahukyan in his etymological dictionary singles out restored Indo-European roots **\*portuo-** **\*per-** with the same

<sup>16</sup> **Hrachia Acharyan**, Armenian Etymological Dictionary, vol. 4, p. 586 (**Հրաչեայ Աճառեան**, նշվ. աշխ., հ. 4, էջ 586) :

<sup>17</sup> **Hrachia Acharyan**, Armenian Etymological Dictionary, vol. 1, p. 686 (**Հրաչեայ Աճառեան**, նշվ. աշխ., հ. 1, էջ 686):

<sup>18</sup> **G. B. Jahukyan**, Etymological Dictionary, p. 204 (**Գ. Ջահուկյան**, Հայերեն ստուգաբանական բառարան, էջ 204) :

<sup>19</sup> **Hrachia Acharyan**, Armenian Etymological Dictionary, vol. 3, p. 576 (**Հրաչեայ Աճառեան**, Հայերեն արմատական բառարան, հ. 3, էջ 576):



semantic development<sup>20</sup>.

The general concept of the words **որդի, ուսար, դուսար** as a child, an heir, is also expressed through the word **զաւակ**, which also has many uses in The Book of Genesis: "This root is already borrowed, as noted by G. Jahukyan, perhaps originating from an Iranian source, compares it with the Sogdian form "zwn", meaning living creature, child<sup>21</sup>. H. Acharyan includes the concepts of "son, birth, race, generation" in the meaning of the word child, he does not specify a pattern, but brings a number of cognates from Indian languages, all of which have the meanings "son, offspring, life"<sup>22</sup>. So the root **զաւակ** expresses the whole meaning of the chain of adoption: the creation of new life. We also have the synonymous word **սղայ**, which is also borrowed, it is an Assyrian root, **talyā** - "child, boy, male child" with a chain of semantic narrowing.

In The Book of Genesis, **ծնունդ** is synonymous with the words **զաւակ, որդի**, a symbol of new life. **Ծնունդ** is a derived composition, the root is **ծին+ունդ**, tsin from the root I.-e \***ǵ'en** with the meanings "birth, origin, generation, succession, sons"<sup>23</sup>. G. Jahukyan connects the suffix **-ունդ** with the adjective I.-e \***ti-**, which supposedly had the meaning of "exiting"<sup>24</sup>. The word "**մանուկ**" is also included in this synonymous series. **Մանուկ** is also considered an Indo-European entity, G. Jahukyan connects it with the root I.-e \***mhkio: \*men** "to make small, to make smaller", in which the meanings of "weak, narrow" are also restored. G. Jahukyan disputes H. Acharyan's hypothesis, by which the root man is connected with the Latin word **mās** "man, boy", because there are no other Indo-European parallels. And the diminutive suffix **-uk**, as well as **-ik-** originates from the compound suffix I.-e \***kon**, with the preceding basic element \***-ū-**<sup>25</sup>.

In the book we studied, the first child **անդրանիկ** has a special place: the son, the firstborn, the right of birthright has a biblical testimony, and it reserved not only a property and status advantage to the elder of the house, but also a great moral responsibility. That's why the adjective **անդրանիկ** with the initial meaning "firstborn, eldest" also has a widespread use as a noun, is ambiguous, and later became a masculine proper name. Let's remember Jacob's words to his sons from the concluding chapter of The Book of Genesis. "Reuben, you are my firstborn, my might and the first fruits of my vigor, excelling in rank and excelling in power" 49:3. **Andranik** is a native word. I.- e \***ant(i)ro**, from the form \***ant(i)** meaning "in front of", to which the native suffix **-անիկ** was added again<sup>26</sup>.

---

<sup>20</sup> G. B. Jahukyan, Etymological Dictionary, p. 752 (**Գ. Ջահուկյան**, Հայերեն ստուգաբանական բառարան, էջ 752):

<sup>21</sup> G. B. Jahukyan, Etymological Dictionary, p. 235 (**Գ. Ջահուկյան**, Հայերեն ստուգաբանական բառարան, էջ 235):

<sup>22</sup> Hrachia Acharyan, Armenian Etymological Dictionary, vol. 2, p. 686 (**Հրաչեայ Աճառեան**, նշվ. աշխ., հ.2, էջ 85):

<sup>23</sup> Hrachia Acharyan, Armenian Etymological Dictionary, vol. 2, p. 457 (**Հրաչեայ Աճառեան**, Հայերեն արմատական բառարան, հ.2, էջ 457):

<sup>24</sup> G. B. Jahukyan, Etymological Dictionary, p. 812 (**Գ. Ջահուկյան**, Հայերեն ստուգաբանական բառարան, էջ 812):

<sup>25</sup> In the same place, էջ 811:

<sup>26</sup> In the same place, p. 55:

The opening book of the Bible is symbolically titled, Genesis, and it summarizes the births of the divine creation, heaven and earth, and the vegetable, animal, and primal human worlds formed between them, with their basic names. Man is the creature with the primary right to activity and power in the world, who creates the systems necessary for his existence, reproduction and self-preservation: **ընտանիք, ազգ, գերդաստան**.

As final points, let's look at the names of these general concepts. The word **ընտանիք** (Family) is three-component: ընդ+սնուն/սան+ի+ք, all of them are of indigenous origin, and the initial form of v is the root I.- e \***anti** "**instead, together**", to which G. Jahukyan presumably adds the preposition \***ndhos**, meaning "**under**". И is a native suffix, **-ք** is plural morpheme, the general meaning is transparent: those who live in a common house or under the same roof are relatives, this word is rarely used in The Book of Genesis, the root word "house" is mainly used in this sense, which I.-e \***dem**. It is from the form \***dem(o)** with the meaning "**to build, to adapt to each other**". Let me give a typical example. "«And at the harvests you shall give one-fifth to Pharaoh, and four-fifths shall be your own, as seed for the field and as food for yourselves and your **households**, and as food for your little **ones**"47: 24.

In the book we have studied, the common noun **ազգ** is a synonym of the words *սոհմ գերդաստան գաղմ* (clan), the semantic field is wider, in general it meant a gender, a species, an order, a class, and also a house, a people, a crowd, a clan. The root is supposed to be of Iranian origin, connected with the Middle Persian word **ազգ** "branch". In the Tower of Babel passage, God realizes that when the sons of men are all one nation and have one language, then they are perfect, capable of doing whatever they want, that is, they are equal to the gods, so he decides to mix their languages so that friend will speak the language of friend, will not understand anymore. "Look, they are one people, and they have all one language; and this is only the beginning of what they will do; nothing that they propose to do will now be impossible for them. Come, let us go down, and confuse their language there, so that they will not understand one another's speech. So the LORD scattered them abroad from there over the face of all the earth, and they left off building the city" 11: 6-8.

As noted by G Jahukyan The nouns (nation), **սոհմ** (tribe) show the linguistic and origin commonalities of their members. The word **ազգ** may or may not coincide with the state as a social unit, and the clan is already a historical concept that combines the functions of preservation of generations and preservation of existence<sup>27</sup>.

The word **սոհմ** is a narrow synonym of nation, with the explanation "tribe, ethnic lineage, house, people, branch of the nation". It is a Pahlavi root with the same meaning: "seed, tribe, origin, birth". Let's take a characteristic example of the use of the word **սոհմ** from The Book of Genesis, where is discussed the salvation of the clans of Noah and his sons after the great flood: "These are the descendants of Shem, by their families, their languages, their lands, and their nations. These are the families of Noah's sons, according to

---

<sup>27</sup> Հմմտ. **Գ. Ջահուկյան**, Ժամանակակից հայոց լեզվի իմաստաբանություն և բառակազմություն, էջ 141-142:

their genealogies, in their nations; and from these the nations spread abroad on the earth after the flood " 10: 31-32.

**ՆԱԲԻՆԵ ԴԻԼԲԱՐՅԱՆ – Մենդոց գրքի գրաբար թարգմանության մեջ մարդ նշանակող իմաստային դաշտի հիմնաբառերի զարգացումը** – Մարդու և հասարակության վերաբերյալ բառերի քննությունը Մենդոց գրքում ցույց է տալիս, որ իմաստային այս խումբն ունի հիմնական հասկացությունների համար բազմաթիվ բառային նշանակումներ՝ թե՛ պարզ արմատական, թե՛ ածանցավոր կամ բաղադրյալ կազմություններ, որոնք միավորված են իրար լրացնող ենթախմբերում: Այս իմաստային դաշտի ենթախմբերում ընդգրկված բառերը հոմանշային անդամների թվի տեսանկյունից հարուստ շարքեր ունեն: Բառերի հիմնական մասը ծագումով բնիկ հնդեվրոպական է՝ **մարդ, այր, ծնունդ, մանուկ, հայր, մայր, եղբայր, քոյր, ուսուր, դուստր, անդրանիկ, ընտանիք, տուն**: Մակավաթիվ փոխառություններ կան՝ իրանյան (**ազգ, տոհմ, զաւակ**) և ասորական (**տղայ**): Փոխառյալ կազմությունները գալիս են լրացնելու նշված բազմանդամ հոմանշային շարքերը: Քննված բառերը համագործածական են հայոց լեզվի պատմության բոլոր շրջաններում՝ հին, միջին և նոր գրական հայերեններում, ինչպես նաև բարբառներում: Դրանց իմաստային բովանդակությունը դարերով գրեթե փոփոխությունների չի ենթարկվել, պարզապես որոշ բառեր հիմնական բառաֆոնդից տեղափոխվել են հնաբանությունների, բանաստեղծական բառերի շերտեր: Հունարեն և ասորերեն բնագրից Աստվածաշունչ մատյանը գրաբար դարձրած մեր թարգմանիչները մեծ տաղանդով ի ցույց են դրել ոսկե դարի դասական լեզվի բառապաշարի, բառակազմության և իմաստաբանության ներուժը՝ նույն հասկացությունը տարբեր բառերով, ոճական, իմաստային նուրբ երանգներով վերարտադրելու ունակությունը՝ Սուրբ գրքի բնագրին համարժեք:

**Բանալի բառեր** – *Աստվածաշունչ մատյան, Մենդոց գիրք, գրաբար թարգմանություն, բառապաշար, իմաստային դաշտ, մարդ, հասարակություն, բնիկ բառեր, փոխառություններ*

**НАРИНЕ ДИЛБАРЯН – Развитие ключевых слов семантического поля, обозначающих человека, в древнеармянском переводе Книги Бытия.** – Изучение слов, относящихся к человеку и обществу в Книге Бытия, показывает, что эта семантическая группа имеет много словесных единиц для обозначения основных понятий, будь то простые корни или составные конструкции, которые объединены в дополняющие друг друга подгруппы. Слова, входящие в подгруппы этого семантического поля, имеют богатый спектр по количеству членов-синонимов. Большинство этих слов индоевропейского происхождения: **մարդ, այր, ծնունդ, մանուկ, հայր, մայր, եղբայր, քոյր, ուսուր, դուստր, անդրանիկ, ծնունդ, ընտանիք, տուն**, есть несколько заимствований: иранские (**ազգ, տոհմ, զաւակ**) и сирийское (**տղայ**). Заимствования обогащают разнообразные синонимические ряды. Исследуемые слова употребляются во всех периодах истории армянского языка: в древнеармянском, среднеармянском и в новом литературном языке, а также в диалектах. Их смысловое содержание в основном не изменилось

на протяжении веков, лишь некоторые слова перешли из базовой лексики в пласты устаревших и поэтических слов. Наши переводчики, переводящие на древнеармянский язык Священное Писание с греческих и сирийских оригиналов, с большим талантом продемонстрировали потенциал лексики классического гробара Золотого века, способность выразить одно и то же понятие несколькими словами с едва уловимыми стилистическими, семантическими нюансами, равнозначно оригиналу Священного Писания.

**Ключевые слова:** *Библия, Книга Бытия, древнеармянский перевод, лексика, семантическое поле, человек, общество, коренные слова, заимствования*