

ARMENIAN-ALBANIAN LEXICAL PARALLELS

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Abstract

The present article is devoted to the examination of lexical parallels and commonalities between Armenian and Albanian within the framework of historical-comparative linguistics. At the center of the study are a number of words and roots (*p t p / p t p t l* , *q w n t f* , *w u w / w u n u w* , *u n h u / u n n u*), which either require a new etymological interpretation or have hitherto remained outside the attention of specialists. Drawing on the written monuments of Armenian, dialectal data, and Albanian etymological dictionaries, the article substantiates the native Indo-European origin of the words under examination and reveals their commonality with the corresponding Albanian forms (*bark*, *vjer*, *at*, *akull*). The importance of studying the vocabulary of Armenian dialects is also demonstrated, since Armenian dialects have preserved such meanings of Indo-European roots that are not attested in Classical Armenian (Grabar).

Keywords: Armenian-Albanian parallels, lexical isoglosses, historical-comparative linguistics, Indo-European etymology, Armenian dialects, Albanian etymology

Introduction

The question of the linguistic affinities between Armenian and the other Indo-European languages, including lexical commonalities, has invariably been at the center of attention of linguists, especially comparativists. In fundamental and general linguistic studies, lexical commonalities have been addressed, and separate works have also been written concerning the lexical parallels between Armenian and any given Indo-European (and not only) language or language branch. Noteworthy are H. Ačaṙyan's *Hayoc' lezvi patmut'yun* [History of the Armenian Language], a two-volume work (Ačaṙyan 1940, 1951), *Hayeren armatakan baṙaran* [Armenian Etymological Dictionary] (Ačaṙyan 1971–1979), G. Jahukyan's *Hayeren ew hin hndevropakan lezuner* [Armenian and the Old Indo-European Languages] (Jahukyan 1970), *Vzaimootnošenija indoevropskix, xurrito-uratskix i kavkazskix jazykov* (Jahukyan 1967a), *Hayoc' lezvi patmut'yun. naxagrayin žamanakašrj an* [History of the Armenian Language: Pre-Literate Period] (Jahukyan 1987) — works containing chapters devoted to the affinities between Armenian and both Indo-European and non-Indo-European languages — and *Hayeren stugabanakan baṙaran* [Armenian Etymological Dictionary] (Jahukyan 2010).

The lexical and other types of affinities between Armenian and the Italian languages (Aḡabekyan 1995), Armenian and Greek (Harut'yunyan 2000), Armenian and the Indo-Iranian languages (Xač'aturova 1979), Armenian and the Slavic languages (Saraġeva 1986), and Armenian and the Celtic languages (Hambarṙumyan 2020) have been studied.

The commonalities between Armenian and other Indo-European languages have been addressed by H. Pedersen (Pedersen 1907), W. Porzig (Porzig 1964), G. Solta (Solta 1960), J. Greppin (Greppin 1976), J. Clackson (Clackson 1994), H. Martirosyan (Martirosyan 2024), and others.

There are no separate studies devoted to the linguistic affinities and lexical commonalities between Armenian and Albanian.

Of course, in etymological dictionaries (Pokorny 1959; Starostin 2007; Ačaṙyan 1971–1979; Jahukyan 2010), the Armenian and Albanian roots going back to the same Indo-European protoforms are cited. In H. Ačaṙyan's Armenian Etymological Dictionary, by our count, Albanian correspondences are given for approximately 140 Armenian roots.

G. Jahukyan addressed the lexical commonalities between Armenian and Albanian in his work *Hayoc' lezvi patmut' yun. naxagrayin žamanakašrj' an* [History of the Armenian Language: Pre-Literate Period]; in the section devoted to Armenian-Albanian lexical commonalities, he cites the following exclusive Armenian-Albanian parallels: Arm. *բ ի բ ի* (bibi) (a bird) – Alb. *bibë* 'chick, turkey'; Arm. *գ ի լ ղ* (gind) – Alb. *vëth* 'ball, earring'; Arm. *կ ռ լ լ լ կ* (křtuk) 'larynx, windpipe' – Alb. *zgurdhë* 'entrails'; *ն ռ ջ ի լ* (or□il) – Alb. *erjgëz* 'small louse, nit'; *ն ռ թ* (ort') (grape) – Alb. *(h)ardhi* 'grapevine, vine'; *ս ե ռ լ* (seřn) 'pure, dense, thick' – Alb. *thjerrë* 'lentil' (Jahukyan 1987: 303). G. Jahukyan also notes Armenian-Albanian lexical correspondences in *Hayeren stugabanakan baṙaran* [Armenian Etymological Dictionary] (Jahukyan 2010), while in *Očerki po istorii dopis' mennogo perioda armjanskogo jazyka* [Essays on the History of the Pre-literate Period of the Armenian Language], he addresses Armenian-Albanian lexical commonalities in greater detail, noting approximately forty correspondences (Jahukyan 1967b).

G. Solta cites the following parallels attested only in Armenian and Albanian: *դ ա ռ ձ* (darj) – Alb. *dreth*, aor. *drodha*; *գ ի լ ղ* (gind) – Alb. *vëth*; *թ ա ռ լ* (t' arm) – Alb. *trim*; *դ ա լ լ* (dayl) – Alb. *dhallë* (Solta 1960: 46). In his work, he also cites approximately 60 other Armenian-Albanian lexical parallels which, besides Armenian and Albanian, are also attested in other Indo-European languages (e.g. *ա լ ի թ* (alikh') – Alb. *plak* 'Greis' [old age]).

F. Kortlandt (Kortlandt 1980: 243–251, 1986) and S. Fernando (Fernando 1993) have published articles on Armenian-Albanian phonological correspondences and lexical commonalities.

Albanian etymological dictionaries as well (Meyer 1891; Orel 1998; Huld 1984; Jokl 1911) note the Armenian equivalents of Albanian words.

In the present article, we address several Armenian-Albanian lexical parallels which either require a new interpretation or have remained outside the attention of researchers.

The study has been conducted using the methods of historical-comparative linguistics, etymological analysis, and comparative examination. The principle of reconstructing Proto-Indo-European roots has been applied, drawing parallels between the lexical units of Armenian (both the Classical and dialectal strata) and Albanian. As the theoretical and factual basis of the research, the etymological and root dictionaries authored by both Armenian (H. Ačaṙyan, G. Jahukyan) and foreign (J. Pokorny, G. Meyer, N. Jokl, M. Huld, V. Orel, and others) renowned linguists, Armenian dialectal dictionaries, and relevant scholarly works have served. The examination of linguistic facts has been carried out through the correlation of phonological regularities and semantic developments.

Բ Ե Ր (BER), Բ Ե Ր Ե լ (BEREL)

The Proto-Indo-European **bher-* 'to bring, to carry' root is attested in virtually all Indo-European languages. H. Ačaṙyan notes for the Armenian root *բ ե ռ* (ber) the meanings 'bringing, course, arrival, yield, produce of the land, fruit, fertility, birth, childbearing', and for the verb *բ ե ռ ե լ* (berel) – 'to bring, to carry, to bear, to bring forth fruit'. He also cites the correspondences in other languages going back to the same root: Skt. *bhar*, *bhārāmi*; Av. *barāmi*; OPers. *barantiy*; Goth. *bairan*; Gr. *φέρω*; OHG *beran*; OIr. *berim* – 'all of these mean "to bring, to carry"': Alb. *birni* 'we bring' (1971: 440–441). G. Jahukyan likewise notes for the root *բ ե ռ* (ber) the meanings 'bringing, yield, fruit, birth, childbearing' (Jahukyan 2010: 125). Both H. Ačaṙyan and G. Jahukyan note for the Armenian word *բ ե ռ լ* (beřn) that it derives from the PIE **bher-no-* form of **bher-*, and cite Skt. *bhārā*, Germ. *Bürde*, Pers. *bār*, Alb. *baṙ* – all with the meaning 'burden'. G. Jahukyan also considers from the same root the Armenian word *բ ն լ ն լ* (buřn) 'fist, handful, power, tyranny, ruler, tyrant, violence, forcible' – from PIE **bhōr-** **bhōr-no- < *bher-* (2010: 140).

In J. Pokorny's dictionary, the roots preserved in other Indo-European languages going back to the **bher-* protoform are noted. Pokorny, besides the Armenian *բ ե ռ ե լ* (berem) and *բ ե ռ լ* (beřn), also cites the Armenian *բ ա ռ ի* (bari), *բ ա ռ լ -ն թ* (barv-ok'), *բ ա ռ ղ* (bard), and considers from the **bhōr* form also *բ ն լ ն լ* (buřn) 'hand, fist, violence' (Pokorny 1959: 128–129). Pokorny also considers from this protoform the Albanian *bie* (**bherō*), Gheg *biṙni* 'to bring, to carry', *bir* (**bher*) 'son, boy' (Sohn), *burrë* 'man' (Mann) (1959: 130). Pokorny also notes Alb. *mbaj*, Tosk *mbanj*, *mbaj*, *mbar*, *bar*, *burrë*, *mberat* 'pregnant' (schwanger), *bark* 'belly' (Bauch) (cf. Goth. *baur* 'son, born', *bairan* 'принести, рождать' [to bring, to give birth] (Guxman 1958: 257)).

M. Huld, in his dictionary (1984: 40–41), also considers from the **bher-* root Alb. *bijë* ‘daughter’, *barrë* ‘burden, fruit’, *bark* ‘belly, womb’ (живот, матка [belly, uterus]; a cavity in the body of living things where the intestines are placed). Pokorny also notes Alb. *mberat* ‘pregnant’ (Pokorny 1959: 130). In V. Orel’s dictionary, Albanian *mbars*, *mbarsa-* is noted with the meaning ‘to impregnate, to fertilize’ (1998: 249). In G. Meyer’s dictionary, the Albanian forms *ba□□* ‘burden’, *mbars□* ‘pregnant’, *mbars* ‘I am pregnant’, *mbarsem* ‘to become pregnant’ are cited. He adds that there is no basis for considering *ba□□* a borrowing from Turkish (1891: 28).

Albanian *bark* means ‘belly’. H. Ača□yan, among the meanings of *փոք* (*p’ or*), notes ‘hole, cavity, hollow place, abdomen, womb, entrails’, and among the compounds notes *փոքոտի* (*p’ oroti*) ‘intestines, entrails’; in the history of the word’s etymology, he cites Klaproth’s (1823) comparisons: Jap. *fara*, Alb. *bark*, Tungus. *ur*, Ostyak. *poroch*, *perga*, and Kangaz. *bar*, appending Arm. *փոք* (*p’ or*). Ača□yan also cites the opinions of Patkanian, Hünkarbeyendyan, Karst, and Menevişyan, but does not give preference to any opinion and does not express his own view (1979: 518–519).

G. Jahukyan, among the meanings of the Armenian *փոք* (*p’ or*), notes ‘passage, cavity, empty place, abdomen, belly, womb, entrails’ (2010: 767) and writes that the origin is unknown. In his *Očerki po istorii dopis’ mennogo perioda armjanskogo jazyka* [Essays on the History of the Pre-literate Period of the Armenian Language], he writes that the Armenian consonant shift proceeded with certain deviations: PIE **bh*, **dh*, **gh* – Arm. **p’*, **t’*, **k’* – instead of the expected *b*, *d*, *g* (1967b: 101); among his examples of the Armenian *p’* – *b* correspondences, in the series of *փոք* (*p’ or*), *փոքել* (*p’ orel*), he cites Arm. *բերալ* (*beran*), *բերել* (*berel*), Alb. *brim□* ‘hole, passage’ (Jahukyan 1967b: 124), and on page 300 likewise notes that there may be a PIE *b* – *p’* alternation, citing *բրեմ* (*brem*) – *փոք* (*p’ or*), *փոքեմ* (*p’ orem*) as examples, considering these etymological doublets (этимологические дублеты). In *Հայոց՝ lezvi patmut’yun. naxagrayin žamanakašr□an* [History of the Armenian Language: Pre-Literate Period], he posits for *փոք* (*p’ or*) the PIE **phoro-* protoform (1987: 143). Discussing the oldest plural markers of Armenian, he also addresses the *-(n)unh* (*-oti*) collective plural suffix and writes that it is appended only to stems of Indo-European origin (including *փոռն* ? [*p’ or*]), and that in *մեղեղոտի* (*meřeloti*), *սնոտի* (*snoti*), *փոքոտի* (*p’ oroti*), it preserves the base vowel *n*, discussing the Indo-European origin and deep antiquity of *-(n)unh* (Jahukyan 1987: 375). Speaking of Iranian borrowings, Jahukyan writes: “For the time being, we consider the native Indo-European origin more probable than the Iranian origin for the Armenian words *աթալ* (*atean*), *աւետ* (*awet*), *երանիկ* (*eranik*), *երջանիկ* (*er□anik*), *մաշէլ* (*mařel*), *մոշ* (*moř*), *որմ* (*orm*), *ստար* (*stuar*), *փոք* (*p’ or*). The Iranian parallels proposed for these are not sufficiently convincing” (Jahukyan 1987: 375).

Among the meanings of Armenian *բեր* (*ber*), *բերել* (*berel*), the meanings ‘birth, yield, fruit’ are noted; in Armenian the collocation *երեքաբեր* (*erexa berel*) ‘to give birth to a child’ is in use. In S. Malxaseanc’ ’s dictionary, among the compounds of *բերել* (*berel*), ‘to give birth, to bring into the world – used for humans and animals’ is noted, with the example “Հարսը պառկեց, արջիկը բերեց” [My daughter-in-law lay down, she bore a girl] (1944: 364). Similar meanings are also noted for *փոք* (*p’ or*); in Armenian dialects, collocations formed with *փոք* (*p’ or*) are numerous, in which *փոք* carries the meanings of having a child, giving birth: *փոքը ւաւեց* (*p’ or□ awerel*) ‘the child miscarried’, *փոքը լիք* (*p’ or□ lik□*) ‘pregnant’.

We believe that, taking into account G. Jahukyan’s argumentation, Armenian *փոք* (*p’ or*) and Albanian *bark* can be considered an Armenian-Albanian lexical parallel, and *փոք* (*p’ or*) can also be linked to the PIE **bher-* root, presupposing the protoform **bhor-*.

In Armenian, there are homonyms with the form *բար* (*bar*): one meaning ‘door’ – *բարաւոր* (*barawor*) ‘door lintel’, and *բարաւոր* (*barapan*) ‘doorkeeper’, which are Iranian borrowings (Ača□yan 1971: 419; Jahukyan 2010: 119). The other *բար* (*bar*), meaning ‘fruit, first fruit of a newly planted tree’ (Malxaseanc’ 1944: 334; Ağayan 1976: 172), is connected with the meanings of *բեր* (*ber*), *բերել* (*berel*). In the Armenian etymological dictionaries (Ača□yan, Jahukyan), the word *բար* (*bar*) with the meaning ‘yield, fruit’ is not noted, nor is the word *բարի* (*bari*).

G. Jahukyan, in *Հայոց՝ lezvi patmut’yun. naxagrayin žamanakašr□an* [History of the Armenian Language: Pre-Literate Period], speaking of certain relatively reliable nostratic Proto-Indo-European grammatical particles and word roots, cites PIE **bher-* ‘good, great’ (according to Illič-Svityč,

who distinguishes it from **bher-* 'to carry, to bring') > Arm. *բ ար հ* (*bari*), *բ ար լ ն ք* (*barwok'*) – Nostr. **bara-* 'good, great' (1987: 71–72).

H. Ačaṙyan, in *Hayerēn gawarākan barāran* [Armenian Provincial Dictionary], writes for *բ ար* (*bar*) that it is present in Armenian dialects (Yerevan, Karabagh, Tiflis) with the meaning 'yield, fruit', and compares it with Pers. *bār* (1913: 176). S. Malxaseanc' likewise, for *բ ար* (*bar*), with a dialectal notation, notes the meanings 'fruit, first fruit of a newly planted tree' and cites Pers. *bar* 'fruit' (1944: 334). *բ ար* (*bar*) 'yield, fruit' is also noted in other Armenian explanatory and dialectal dictionaries.

In J. Pokorny's dictionary, among the IE languages possessing roots going back to the **bher-* protoform, New Persian *bar* 'fruit' is also noted (1959: 128). That is, the Persian word *bar* derives from the same PIE **bher-*, just as Armenian *բ եր* (*ber*), *բ ար հ* (*bari*), *բ ար լ ն ք* (*barwok'*); from the PIE **bher-* protoform, Armenian *բ ար* (*bar*) 'fruit' can also be considered, and the fact that this root can have a variant with *ա* is confirmed, according to Pokorny, also by the Armenian words *բ ար հ* (*bari*) and *բ ար լ ն ք* (*barwok'*) (1959: 129). We believe that Arm. *բ ար* (*bar*) can also derive from this root; it has not been preserved in Classical Armenian (Grabar), but is attested in the Armenian dialects, representing an Indo-European archaism.

The semantic developments of the Indo-European proto-form **bher-* display certain differences in Armenian and Albanian. In Albanian, in addition to the verbal meaning of *biqni* ("to bring, to carry"), it also encompasses the meanings "son, daughter, person"—that is, words denoting individuals (similar meanings are also present in Germanic languages; cf. Gothic *baur* "son").

Վ Ա Ռ Ե Մ (VAREM)

The Armenian verb *վ ար ն ե մ* (*vařem*) is attested with several meanings; in H. Ačaṙyan's etymological dictionary, the meanings 'to attach, to bind, to affix' are noted, and it is considered to be of uncertain origin (1979: 309). In G. Jahukyan's etymological dictionary, for the verb *վ ար ն ե լ* (*vařel*), the meanings 'to arm, to equip, to incite, to call to battle' are noted, and it is considered a borrowing, though "the actual source has not been ascertained"; additionally, *վ ար ն ե լ* (*vařel*) also means 'to attach', and is considered of uncertain origin (2010: 704). In S. Malxaseanc' 's explanatory dictionary, besides the meanings 'to burn, to arm, to equip' of the verb *վ ար ն ե լ* (*vařel*), 'to attach, to affix' is also noted, and *վ ար ն խ կ* (*vařnik*), marked as rare or archaic, means 'close person, intimate' (1945: 301). The Indo-European origin of the Armenian verb *վ ար ն ե լ* (*vařel*) was first noted by G. Jahukyan. In his work, he notes for *վ ար ն ե լ* (*vařel*) the meanings 'прикреплять, привязывать, завязывать' [to attach, to bind, to tie], "may also include *vaqnik* 'close person'" (1967b: 266), and compares it with Alb. *vjer* 'вешать' [to hang], *vark* 'ряд, цепь' [row, chain], *avari* 'вместе' [together], positing PIE **er-*, **er-* 'приветливость, любезность; быть приветливым, любезным' [friendliness, courtesy; to be friendly, courteous].

In J. Pokorny's dictionary (1959: 1150), from PIE **er-*, also **ser-* 'to bind, to string, to hang', are considered the Albanian forms *vjer* 'to hang', *avari* 'together', *vark* 'row, chain', and also *vargari* 'row'. Pokorny also cites in this entry OCS *verigŭ* 'chain', Russ. *verenica* (see also Fasmer 1986: 296). Pokorny does not note any Armenian form.

In Gustav Meyer's dictionary, the word *avar* is cited with the meaning 'together' (1891: 20). In N. Jokl's dictionary (1911: 4), the word *avari* 'together' is also noted. He too notes that the word-initial *a* is a prothetic vowel. We believe that, taking into account the meanings of these Albanian and Armenian words and G. Jahukyan's etymology, Armenian *վ ար ն ե լ* (*vařel*) should be considered native, of Indo-European origin, and an Armenian-Albanian parallel. Indo-European roots beginning with **er* yield forms in Armenian beginning with *վ* (*v*); this is confirmed also by other Armenian words: e.g. PIE **egh-* > Arm. *վ ա զ* (*vaz*), PIE **er-* > Arm. *վ ա յ ր* (*vayr*), PIE **en-* > Arm. *վ ա լ ղ ե մ* (*vandem*), etc. (Jahukyan 1976b: 264–265).

Compare Albanian *avari* "together" (indicated as an adverb; see Meyer 1891: 20) and *vjer* (*vjerr*) "to hang" (see Kortlandt 1980: 72), whereas in Armenian it only has a verbal usage, in contrast to the adverbial usage in Albanian. Derived from the same proto-form is *vaqnik*, which means close, near (person) (Jahukyan 1967b: 266). In the case of this root as well, there are different semantic reflections of the same IE proto-form in Armenian and Albanian.

Ա Տ Ա (ATA), Ա Տ Տ Ա (ATTA)

In Albanian etymological dictionaries, *atë*, *etër-atën*, *etën* 'father' are noted, with Proto-Albanian *ata*, which is linked to Hitt. *atta*, Lat. *atta*, Slav. *отъсь* (Orel 1998: 11). In Martin Huld's dictionary (1984: 39), *ATĒ*, *ETĒR* are noted with the meanings 'father, lord', and an Albanian sentence is cited in which the meaning 'the man who has one or more children' is given for this word. He then notes that Alb. *Atë* is cognate with Goth. *atta*, Lat. *atta* 'father', referring also to G. Meyer (1891: 20). G. Meyer, besides the

Gothic and Latin forms, also notes OInd. *attā* ‘mother, elder sister’, Gr. $\alpha\tau\tau\alpha$ ‘father’, OCS *отьсь* (1891: 20). Huld also notes Hurrian *attay*, Hittite *attaš* ‘father’ (1984: 39), referring to J. Pokorny’s **ātos*, **atta* (Lallwort) ‘father, mother’ protoform (1959: 71). The dialectal forms and origin of *u u n* (mayr) ‘mother’ have also been addressed recently, where, however, the Albanian parallel is not cited (Khachatryan et al. 2026).

Pokorny notes OInd. *attā* ‘mother, elder sister’, Osset. *āda*, Gr. $\alpha\tau\tau\alpha$ ‘papa, father’, also Lat. *atta*, Goth. *atta*, OCS *отьсь*, and Alb. *at* ‘father’ (1959: 71). At the end of the entry, Pokorny adds that in the most diverse linguistic areas there may exist nursery words (Kinderwörter) of similar structure, and cites examples: Hung. *atya*, Turk. *ata* ‘father’, Elamite *atta* – also with the meaning ‘father’. He also adds that this is a nursery word (Lallwort) attested also in non-Indo-European languages: Turk. *ata*, Elamite *atta*, Hitt. *attaš* – also with the meaning ‘father’.

In the Armenian etymological dictionaries (Ačaṙyan 1971; Jahukyan 2010), the root *u u n* (*ata*), *u u n u* (*atta*) is not noted. H. Ačaṙyan, in *Gawaṙakan baṙaran* [Provincial Dictionary], cites *u u n u* (*atta*), *u u n* (*ato*) with a cross-reference to *u ṇ t* (*adē*) (1913: 144), and writes that *u ṇ t* (*adē*) – in vocative use – is present in the dialects of Mush, Nor Bayazet (O mother!, dear mother!), *u u n u* (*atta*) means ‘mother, dear mother’ (Akn), *u u o* (*atō*) (Mush) ‘old woman, crone’ (1913: 46).

G. Jahukyan, in *Hayoc’ lezvi patmut’ yun. naxagrayin žamanakašrj an* [History of the Armenian Language: Pre-Literate Period], discussing the abundance of synonyms in Indo-European etymological dictionaries, writes: “Clearly distinguishable are the proper (belonging to adult speech) and nursery-language (Lallwort) words expressing the same concepts: thus, alongside the adult-language **pṭér* ‘father’, **mātér* ‘mother’, there are nursery-language words...”, and notes the Armenian dialectal *u u n u* (*atta*) ‘mother, dear mother’, *u u n* (*ato*) ‘old woman, crone’ (Jahukyan 1987: 56). In the same work, Jahukyan posits for Arm. *u u n u* (*atta*) the PIE **atos*, **atta* ‘father, mother’ protoform; he also cites the Hurrian *attai*, Urartian *ate* ‘father’ parallels (1987: 427).

É. V. Sevortyan (1974: 200–201) in his dictionary cites the variants of the word *ata* present in Turkic languages (also attested in the dictionaries of Turkish dialects; cf. TDK 1963–1982) with the meanings ‘father, grandfather (on the father’s side)’, and also notes that this word is used when addressing elders and can also have the meanings ‘elder brother, paternal uncle or maternal uncle’. Sevortyan also writes that *ata* can have both ‘father, grandfather’ and ‘mother’ meanings, and is widespread also in languages of other language families, and cites the Latin, Gothic, Albanian, Hittite, Hurrian, as well as Russian words.

In M. Fasmer’s dictionary, for the word *отец* ‘father’, both Slavic parallels and IE language forms (Gr. $\alpha\tau\tau\alpha$, Lat. *atta*, Goth. *atta*, Alb. *at*, Ir. *aite*, Hitt. *attaš*) are cited; he writes: “Распространенное слово детской речи, которое в славянском заменило и.-е. **pṭēr*” [A widespread nursery word, which in Slavic replaced the IE **pṭēr*] (1987: 170). It is noteworthy that in the Slavic languages, as Fasmer also notes, words going back to the PIE **pṭēr* root have not been preserved. As for *ба́тя*, *ба́тько*, Fasmer (1986: 135) writes that these are hypocoristic forms of the word *бра́т* ‘brother’.

O. Trubačev (1959), in his work on kinship terms, also addresses the origin of the Slavic *отец* ‘father’ < **отьсь* from PIE **ātta*; he notes that the old form of **отьсь* is **attikos*, which indeed existed and has Indo-European foundations; this is also noted in Pokorny’s dictionary (1959: 71), where for OCS **отьсь* the form **attikós* ‘father’ is cited. Trubačev writes: “Индоевропейскому **ātta* «отец» посвящена достаточно обширная литература... Г. Хирт указывает на глубокую, общиндоевропейскую древность греч. $\alpha\tau\tau\alpha$, готск. *атта*, которые не уступают в этом отношении и.-е. **pṭér*” [A fairly extensive literature has been devoted to the IE **ātta* ‘father’... G. Hirt points to the deep, common Indo-European antiquity of Gr. $\alpha\tau\tau\alpha$, Goth. *atta*, which in this respect are no less ancient than PIE **pṭér*] (Trubačev 1959: 22).

The foregoing allows us to suppose that the words *u u n u* (*atta*), *u u n* (*atto*) attested in Armenian dialects are likewise native, of IE origin, and are attested only in Armenian dialects.

ԱՂԻՆ (SĒIN), ՍՂՈՆ (SĒON)

The Albanian *akull*, *aku* ‘ice’ is noted in Albanian etymological dictionaries (Orel 1998: 3–4; Huld 1984: 37–38; Erat 2012: 14). G. Meyer cites for Albanian *akull* the Lat. *aquilo* ‘north wind’, *aquilos* ‘dunkel’ [dark], Gr. $\alpha\chi\lambda\acute{\upsilon}\varsigma$ ‘dunkel’ [dark], OPers. *aglo* ‘rain’ (Meyer 1891). M. Huld cites Tagliavini’s view, who, following N. Jokl, considers it a composition *a* + *kull* and refers to Pokorny’s (1959: 523–524) **kal* protoform, for which Pokorny notes the meanings ‘hard, callus, hard skin’ and cites Alb. *a-kul* ‘ice’; from other IE languages he notes Lat. *callum*, *callus* ‘hardened skin’, OCS *kaliti* ‘to freeze, to harden’. At the end of the entry, Pokorny writes: “Zusammenhang mit **kel-* ‘schlagen’ wäre möglich” [A connection with **kel-* ‘to strike, to hit’ would be possible] (523–524).

H. Ačaṙyan considers *u w n l* (saṙn) 'ice' to derive from **k' ar-*, which is "the lower ablaut grade of **k' er-* (also **k' el-*) 'to be cold, to freeze, to become cold'", and cites the forms from other IE languages; at the end of the entry, he makes a very important note: "Might the second form of the root (OInd. **k' el-*) not include the Goris dialect *u η h l* (sṭin), *u η o l* (sṭōn) 'thin layer of ice'?" (Ačaṙyan 1979: 176–177). G. Jahukyan expresses the same view regarding the etymology of *u w n l* (saṙn), while regarding *u η h l* (sṭin), *u η o l* (sṭōn), he writes in HLP [History of the Armenian Language: Pre-Literate Period]; in the table of Armenian lexical parallels (Jahukyan 1987: 131), he cites **k' elēno-* – *u η h l* (sṭin), **k' ēl-* – *u η -n l* (sṭ-on) (with a dialectal notation). He writes that among the native Indo-European words relating to the physical world, the abundance of certain word groups is notable: "...words connected with snow, cold, and fog: dial. *u l n l l* (slul), *u η h l* (sṭin), *u η n l* (sṭon)" (Jahukyan 1987: 258); on page 275: *u l n l l* (slul) 'cold snap', *u η h l* (sṭin) 'ice layer', dial. *u η n l* (sṭon) 'chunk of ice' (PIE **k' ēl-*, cf. Lith. *šalti* 'to become cold', *pāšalis* 'frozen ground'). For the Lithuanian *šalti* 'to become cold', Pokorny notes the **k' el-* protoform 'to become cold, to turn to ice, cold' and cites OInd. *śīśira* 'cold', Av. *sarṭa* 'cold', NP *sard*, Osset. *sald* 'cold, frost' (Pokorny 1959: 551). For Arm. *u η h l* (sṭin), *u η n l* (sṭon) as well, the PIE **k' el-* protoform can be posited, as H. Ačaṙyan rightfully noted. As for Albanian *akull*, *akuj* 'ice', we believe that semantically it is not entirely fitting to trace it back to the meanings 'hard, callus, rough'.

We believe that Janez Erat's suggestion (Erat 2012: 14) is plausible, which considers Alb. *akull* to derive from the PIE **k' ēl-* protoform, referring to Čabej. The Armenian dialectal words *u η h l* (sṭin) 'ice layer' and dial. *u η n l* (sṭon) 'chunk of ice' correspond to Alb. *a-kull* 'ice' both in meaning and in phonological structure, and this word too can be considered an Indo-European archaism preserved in the dialects.

Conclusions

On the basis of the analyses carried out and the examination of linguistic facts, we have arrived at the following conclusions:

There exist noteworthy lexical parallels between Armenian and Albanian, which go back to common Indo-European protoforms and attest to the most ancient affinities between the two languages.

Armenian *u n p* (p' or) 'belly' (as well as dialectal *p u p* (bar) 'yield, fruit') and Albanian *bark* 'belly' derive from PIE **bher-* (presupposing the **bhor-* protoform), exhibiting semantic and phonological commonalities.

Armenian *u w n l* (vaṙel) 'to attach, to affix' and Albanian *vjer* 'to hang' correspond to each other and go back to the PIE **er-* root, while the Armenian dialectal *u w n l* / *u w n* (atta/ato) and Albanian *at* 'father' have native Indo-European origin, are considered nursery words, and go back to the PIE **atta* protoform.

The Armenian dialectal *u η h l* / *u η n l* (sṭin/sṭon) are Indo-European archaisms deriving from the PIE **k' ēl-* protoform and correspond fully to Albanian *akull* 'ice' both in phonological structure and in meaning.

Armenian dialects provide rich material for the preservation of Indo-European roots and for the discovery of lexical commonalities with other languages (especially Albanian), as well as for new etymological interpretations.

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