

# Comprehension of Historical PhBW's and Contemporary PhCF's in Armenian: Linguistic Analysis, Generational Differences, and Pedagogical Implications

Mher S. Kumunts

Dialectology Department, Language Institute named Hrachya Acharyan of the National Academy of Sciences of the Republic of Armenia, Yerevan, Armenia;  
Goris State University, Yerevan-Goris, Armenia

Hasmik R. Khachatryan

Dialectology Department, Language Institute named Hrachya Acharyan of the National Academy of Sciences of the Republic of Armenia, Yerevan, Armenia;  
Russian-Armenian University, Yerevan, Armenia

Nektar M. Simonyan

Department of General and Comparative Linguistics, Language Institute named Hrachya Acharyan of the National Academy of Sciences of the Republic of Armenia, Yerevan, Armenia

Henrieta V. Sukiasyan

Modern Armenian Department, Language Institute named Hrachya Acharyan of the National Academy of Sciences of the Republic of Armenia, Yerevan, Armenia;  
Yerevan State Medical University, Yerevan, Armenia

Manuk H. Falakyan

Western Armenian Language Department, Language Institute named Hrachya Acharyan of the National Academy of Sciences of the Republic of Armenia, Yerevan, Armenia;  
Yerevan State University, Yerevan, Armenia

Leonid G. Telyan

Modern Armenian Department, Language Institute named Hrachya Acharyan of the National Academy of Sciences of the Republic of Armenia, Yerevan, Armenia;  
Yerevan State University, Yerevan, Armenia

Silva V. Papikyan

Modern Armenian Department, Language Institute named Hrachya Acharyan of the National Academy of Sciences of the Republic of Armenia, Yerevan, Armenia

Armine A. Mkrtumyan

Lexicography Department, Language Institute named Hrachya Acharyan of the National Academy of Sciences of the Republic of Armenia, Yerevan, Armenia;  
Armenian National Agrarian University, Yerevan, Armenia

Gayane L. Khalatyan

Faculty of Philology, Khachatur Abovyan Armenian State Pedagogical University, Yerevan, Armenia

Karine L. Arakelyan

Modern Armenian Department, Language Institute named Hrachya Acharyan of the National Academy of Sciences of the Republic of Armenia, Yerevan, Armenia

Vanuhi M. Baghramyan

Lexicography Department, Language Institute named Hrachya Acharyan of the National Academy of Sciences of the Republic of Armenia, Yerevan, Armenia

**Abstract**—This study examines loanwords/phrases (PhBW) in Armenian, focusing on Khachatur Abovyan’s works and pedagogical challenges in multilingual education. Etymological, corpus-based, and comparative analyses highlight historical/sociocultural borrowing dynamics from Persian, Turkic, and Russian. While enriching the lexicon, the complexity of PhBWs poses understanding and teaching difficulties. Generational surveys (N=20) reveal significant disparities: younger generations (70%) show higher comprehension of PhBWs and modern phrases with foreignisms (PhCFs) compared to older groups (20%). The study underscores the need for systematic teaching methodologies that incorporate cultural and historical contexts. Such approaches would enhance the accessibility of classical literature while preserving linguistic authenticity. Practical strategies like visual modeling, scenario-based tasks, and discussions are proposed. Findings emphasize balancing language modernization and heritage preservation, offering insights relevant to other multilingual educational systems.

**Index Terms**—loanwords, PhBWs, multilingual education, Khachatur Abovyan, Armenian language pedagogy

## I. INTRODUCTION

### A. Problem Description and Relevance

In contemporary multilingual educational and intercultural environments, borrowings resulting from the interaction of different languages play a significant role in both discourse construction and communication (Wei, 2011). These linguistic elements—loanwords and phrases formed with them (*phrase with borrowed words-PhBW*) — on the one hand, enrich the vocabulary (Kumunts, 2003b), and on the other hand, can pose difficulties during study and teaching (*ST*) (Canning et al., 2024). Nevertheless, experience shows that they are important cultural components formed in multicultural settings through the convergence of historical and social conditions (Rohartati et al., 2024). Therefore, in the context of multilingual and multicultural education, it is necessary to develop teaching methods that help learners effectively master these types of linguistic phenomena without sacrificing cultural content (García & Wei, 2014).

This article distinguishes between two main types of structures containing non-native lexical items. The term *PhBW* (*phrase with borrowed words*) refers to historically integrated phrasal units containing loanwords from languages such as Persian, Arabic, and Turkic (Kumunts, 2003a, 2003c) and is frequently found in the works of 19th-century authors like Khachatur Abovyan. The term *PhCF* (*phrase containing foreignism*) denotes contemporary, often less assimilated, phrases incorporating recent foreign elements, primarily from English and Russian, which are prevalent in modern spoken Armenian and digital communication. *Nominal constructions (NCs)* (Bussmann, 1996, p. 443), especially those formed with the verb *anel* (‘to do/make’), represent a frequent structural type (Kumunts, 2003a; Kumunts et al., 2023) within the historical PhBW category examined in Abovyan’s works.

The work of Khachatur Abovyan (1809-1848)—an Armenian enlightener, prominent writer, translator, pedagogue, and the founder of Eastern Armenian Ashkharhabar (Modern Standard Eastern Armenian) literature—marks the beginning of a new stage in the development of Armenian literature, differing from the previous one in terms of themes, language, and choice of characters (Santrosyan, 1953; Bazyan, 1966). When teaching Kh. Abovyan’s works, educators encounter various difficulties directly related to the language of the author’s creations, particularly the layer of loanwords in the vocabulary. Experimental data indicate that the status of a word as a loanword significantly affects its difficulty for learners (Canning et al., 2024). This problem is also observed during the study and teaching of works by other Armenian classical writers (M. Nalbandyan, Raffi, H. Tumanyan, A. Bakunts, etc.). One reason is that these authors made extensive use of vernacular speech and dialects (Ezekyan, 1990).

In the 19th century, Armenian was still on the path to becoming a standardized literary language, while the old literary Armenian, Grabar (Classical Armenian), was already incomprehensible to the general populace (Margaryan, 1958). Developing appropriate methodological approaches remains a relevant challenge. To date, there is no known comprehensive methodological work offering means to make the language of Khachatur Abovyan and other popular classical authors more accessible and understandable. Furthermore, idiomatic expressions (particularly PhBWs) and their peculiarities (Gevorgyan, 1969; Berberyan, 2023) pose obstacles for students, pupils, and even teachers and lecturers. This may contribute to the declining interest in reading the works of classical authors today.

### B. Research Goal, Objectives and Structure

The purpose of this study is to identify the challenges posed by loanwords and the phrases formed with them (PhBWs) in Armenian, using the works of Khachatur Abovyan as material for study and teaching. The goal is set to develop an effective methodology for teaching these structures in monolingual, multilingual (particularly for the Armenian diaspora), and intercultural educational environments. The article attempts to investigate the historical-cultural, etymological, and semantic layers of borrowings, emphasizing their role in language development and social communication. Particular attention is paid to generational differences in comprehension (based on empirical data), the influence of foreignisms (PhCFs) on contemporary linguistic reality, and the need to preserve traditional structures of the literary language. The research aims to propose pedagogical tools (visual models, scenario-based tasks, group discussions) that will facilitate learners’ mastery of the linguistic complexities of classical works without loss of cultural identity.

This objective is crucial within the strategy for the development of the Armenian language, ensuring a balance between the impact of globalization and the preservation of national linguistic and cognitive values.

To achieve these goals, the research focuses on the following main tasks: analyzing the difficulties of PhBWs in teaching classical literature, developing methods based on historical-cultural and etymological analysis, bridging the generational comprehension gap, and reconciling language modernization with the preservation of tradition.

The article is organized as follows: After the Introduction (Section 1), the theoretical and historical context is presented (Section 2). Subsequently, the applied methodology is detailed (Section 3). The Results section (Section 4) presents data from linguistic analysis and empirical surveys. The Discussion section (Section 5) interprets the findings and their implications. The article concludes with a summary (Section 6).

## II. THEORETICAL AND HISTORICAL CONTEXT

In the case of Armenian, a language with a long history of development and numerous linguistic contacts, the study and teaching of PhBWs acquire particular significance. To understand the role of these structures and the difficulties associated with their acquisition, it is necessary to consider both the main stages of Armenian language development and its historical linguistic contacts.

The study and teaching (ST) of PhBWs are inextricably linked because the teaching process itself implies the continuation of study, and conversely, the aim of study includes dissemination and discovery. Despite this interconnectedness, it is impossible to organize teaching and dissemination effectively—whether as examples or as research-methodological guidelines—without first observing and researching the material being studied and taught. The study and teaching of PhBWs is a rather complex process, especially for a language that has undergone four major developmental periods starting from the 3rd millennium BC, had two literary standards in the past, and currently has two literary standards (see Table 1).

TABLE 1<sup>1</sup>  
MAIN STAGES IN THE DEVELOPMENT OF ARMENIAN (FROM THE PERSPECTIVE OF THE LITERARY LANGUAGE)

#	Stage / Variant	Period	Main Description	Notable Examples / Figures / Works
1	<i>Proto-Armenian</i>	~3rd–2nd millennia BC – 4th c. AD <sup>2</sup>	Pre-literary stage after separation from Proto-Indo-European. Period of substrate and adstrate influences (Uartian, Hurrian, Iranian, Semitic, etc.).	Reconstructed/analyzed through methods of historical-comparative linguistics.
2	<i>Classical Armenian (Grabar)</i>	5th–11th centuries AD	Classical literary language, formed in the 5th century (Golden Age). Language of the literary tradition.	Bible translation, Agatangeghos, Pavstos Buzand, Yeghishe, Movses Khorenatsi, Grigor Narekatsi.
3	<i>Middle Armenian</i>	12th–17th centuries AD	Transitional period between Classical and Modern Armenian. Includes Cilician literary Armenian. Gradual penetration of vernacular elements into the written language.	Nerses Shnorhali, Mkhitar Gosh, Vardan Aygektsi, Frik, Kostandin Yerzknatsi, Nahapet Kuchak.
4	<i>Modern Armenian</i>	17th century AD – present	Formation and development of the new literary language, with two main standardized branches.	
	<i>a) Eastern Armenian</i>	Mid-19th c. AD – present <sup>3</sup>	Standardized literary language (used in Rep. of Armenia, Artsakh, Armenian communities of Iran, Georgia) based on the Araratian dialect.	Khachatur Abovyan, Hovhannes Tumanyan, Avetik Isahakyan, Vahan Teryan, Aksel Bakunts, Hovhannes Shiraz, contemporary writers.
	<i>b) Western Armenian</i>	Early 19th c. AD – present <sup>4</sup>	Standardized literary language (mainly in the Diaspora) based on the Constantinople (K. Polis) dialect.	Mekhitarists, Hakob Paronyan, Grigor Zohrap, Daniel Varuzhan, Siamanto, Zabel Yesayan, Shahan Shahnur.

Despite all this, Armenian, within its native territory, has had diverse interactions with dozens of other languages and language families (see Table 2).

<sup>1</sup> This table presents the main stages in the development of the literary language. The vernacular (colloquial language) and numerous dialects have existed parallel to all these stages, interacting with the literary language, and continue to exist.

<sup>2</sup> The period between the end of Proto-Armenian and the beginning of Classical Armenian (late centuries BC - 4th century AD) can also be considered the Early Armenian stage, from which no written monuments have survived.

<sup>3</sup> The formation of the Eastern Armenian literary language began earlier (17th–18th cc.), but its standardization and widespread use pertain to the second half of the 19th century (starting with Kh. Abovyan).

<sup>4</sup> The literary cultivation of Western Armenian also began in the 17th–18th centuries (Mekhitarists), but it emerged as a formed literary language from the beginning of the 19th century.

TABLE 2  
HISTORICAL LINGUISTIC CONTACTS OF THE ARMENIAN LANGUAGE

<i>Period</i>	<i>Languages of communication</i>	<i>Language family(s)</i>	<i>Nature of communication</i>	<i>Spheres of influence, roles</i>
4th–3rd millennium BC	Indo-European language Proto-Armenian	Indo-European	Pre-cultural interactions	Foundational layer (Kumunts et al., 2025): grammar, core vocabulary
2nd–mid-1st millennium BC	Hittite Luwian Iranian languages Urartian (as a sub-/sub-stratum) Khurian Akkadian Assyrian Babylonian, etc.	Indo-European Semitic Hurro-Urartian	Political Cultural Commercial	Place names (Kumunts et al., 2024), vocabulary (esp. Urartian substrate), some phonetic changes
6th c. BC – 4th c. AD	Old Persian Greek Aramaic	Indo-European Semitic	Administrative, Political Cultural	Borrowed words, terminology, writing system signals
4th–7th centuries AD	Greek Middle Iranian languages (e.g., Parthian, Pahlavi) Syriac Latin	Indo-European Semitic	Christian Cultural Religious	Translated literature, religious vocabulary, influence on grammatical thought
7th–11th centuries AD	Arabic Persian Greek Georgian	Semitic Indo-European Kartvelian	Political Scientific Cultural	Scientific terminology, administrative words
11th–15th centuries AD	Turkic languages (Oghuz, Qipchaq, etc.) Persian Arabic Georgian Old French Latin (Cilicia)	Turkic Indo-European Semitic Kartvelian	Colloquial, everyday Political, military, commercial (Cilicia)	Arabic, Persian, Turkic loanwords (esp. in dialects), European loanwords from the Cilician period (titles, administrative/military terms)
16th–19th centuries AD	Ottoman Turkish New Persian Kurdish Russian Georgian	Indo-European Turkic Kartvelian	Colloquial, everyday Administrative Cultural Commercial	Administrative terminology, significant influence on everyday vocabulary (esp. in dialects)
20th century – present	Russian French English	Indo-European	USSR regime Diaspora Globalization	Modern technological, scientific, political, cultural, everyday vocabulary

In light of the facts presented (referring to the language stages in Table 1 and contacts in Table 2), developing an effective method for teaching PhBWs requires prior in-depth linguistic, historical-cultural, and etymological analysis.

It is precisely such in-depth study that allows for understanding which methods are most effective for specific linguistic material—in our case, phrases formed with borrowed words. International research confirms that explaining the origin of idioms, presenting them in context, and the conscious use of interlingual parallels (cognates, borrowings) significantly improve acquisition (Otwińska, 2015; Laufer & McLean, 2016). Pre-teaching vocabulary preparation, comparative analysis, and cross-cultural comparison directly stem from the necessity of such studies.

Research findings (e.g., Otwińska-Kasztelanica, 2009; Otwińska, 2015) affirm that raising learners' awareness of interlingual similarities (including cognates and borrowed components) not only increases the effectiveness of vocabulary learning but also serves as an additional source of motivation. This implies that teaching based on prior study can also have positive psychological effects.

Mere recognition of idioms is insufficient; the ability to use them is essential. Studies indicate that methods incorporating not only explanations but also practical exercises (dialogues, role-playing, creative tasks) contribute to the development of "idiomatic competence" (Liontas, 2017).

### III. METHODOLOGY

A mixed-methods approach was employed for the study of patterns formed with borrowed words (PhBWs) to comprehensively investigate linguistic, cultural, and pedagogical issues (Creswell & Creswell, 2018; Dörnyei, 2007). Fundamentally, the methodology for studying PhBWs is based on best practices in sociolinguistics and educational research (Myers-Scotton, 2006; García & Wei, 2014). It incorporates a combination of qualitative and quantitative approaches to analyze PhBWs and PhCFs in both synchronic and diachronic linguistic states. This approach aimed to ensure the triangulation of linguistic materials and contextual depth (Thomason & Kaufman, 1988, p. 69).

#### A. Materials

The linguistic material for the research included:

- a) Historical PhBWs and NCs extracted from the literary works of Khachatur Abovyan (particularly the novel *Verk' Hayastani* [Wounds of Armenia]).
- b) Frequently used contemporary PhCFs selected through observation of spoken and online manifestations of modern Armenian. The list of selected PhCFs and their explanations are presented in Table 3.

TABLE 3  
EXAMPLES OF PHCFs (PHRASES CONTAINING FOREIGNISMS) IN MODERN ARMENIAN

PhCF	Foreign Component	Explanation or Context in Armenian
Layk' anel	Like-	'To approve of/react positively to the picture' (on social networks); generally: 'to like'
Shar anel	Share-	'To post or share' (information)
Story dnel	Story-	'To post a story (excerpt/update)' on Instagram or Facebook
Messig ugharkel	Message-	'To send a message'
Skip' anel	Skip-	'To skip, pass over, continue'
Apdat' anel	Update-	'To update'
Delet anel	Delete-	'To delete'
Zum-ov mianal/anel	Zoom-	'To have a virtual meeting/session via the Zoom platform'
K'all anel	Call-	'To call (someone)'
Fidbak' tal	Feedback-	'To give feedback', 'to express an opinion'

- c) Specific loanwords (e.g., "*abur*" [uɤpɤnɤ]) for etymological and semantic analysis.

### B. Participants

Two types of surveys involving different participant groups were conducted within the scope of this research.

a) Surveys regarding the readership of classical literature (specifically Kh. Abovyan's novel *Verk' Hayastani*) were conducted among representatives of four generations (age groups: 17-25, 25-50, 50-75, over 75). Ten individuals participated from each generational group (total N=40 for this survey), selected from non-specialized professional fields from the Goris community in the Syunik Province of the Republic of Armenia (see Figure 2 Oral survey on reading). The surveys were conducted orally in an informal conversation setting on different days. Respondents were informed about the objectives of the study. The survey regarding the readership of Abovyan was conducted orally to determine who had read the specified novel.

b) A survey assessing the comprehension of contemporary PhCFs was conducted among two age groups. Each group included 10 individuals (total N=20): 17-25 and 25-50 years old (see Table 4 Statistics: Understandability of PhCFs by Age Group; Figure 1 Understanding of PhCF Expressions by Age Group) (N=10 per group). Participants were selected on a voluntary basis from the city of Goris in the Syunik Province of the Republic of Armenia. Care was taken to ensure participants had varying educational levels, professions, or occupations. During the oral survey on PhCF comprehension, participants were asked if they knew the expressions presented in Table 3 (yes/no). [(Optional addition for clarity): Participants also self-rated their level of understanding for each expression (e.g., "heard it but don't know," "seems familiar," "think I've encountered it somewhere," etc.). However, these degrees of familiarity were not quantified in this article to avoid deviating from the main objective and overly burdening the paper.] The "Yes" response was further probed through oral conversation to determine if the participant could explain the meaning of the expression.

### C. Linguistic Analysis

The analysis of historical PhBWs/NCs and loanwords was conducted through the following steps:

- a) Identification and extraction of difficult-to-understand loanwords and NCs from the original texts of Abovyan (1948).
- b) Clarification of the original meaning and etymology of the borrowed component using dictionaries (Gasparyan, 1977; Kumunts, 2004) and digital corpora (e.g., Nayiri.com, Arevak, Dehkhoda).
- c) Detailed analysis of specific examples, such as the word "*abur*" (see Table 7: Etymology and Development of the Armenian Word "uɤpɤnɤ" [abuɤ]).
- d) Assessment of the construction's meaning and degree of idiomaticity within its original textual context.

### D. Data Analysis

Quantitative data from the survey on PhCF comprehension were analyzed using descriptive statistics (frequencies, percentages), summarized in Table 4 (Statistics: Understandability of PhCFs by Age Group). The statistical significance of differences between the two age groups was assessed using Fisher's exact test, with a significance level set at  $p < 0.05$ . Qualitative linguistic data were subjected to contextual, etymological, and comparative analysis.

## IV. RESULTS

The findings from the linguistic analysis of PhBWs and PhCFs, as well as the empirical data obtained from surveys regarding their comprehension, are presented below.

### A. Comprehension of Contemporary PhCFs by Age Group

The survey conducted among two age groups (N=10 in each: 17–25 and 25–50 years old) regarding the understandability of contemporary PhCFs yielded the following results, which are summarized in Table 4.

TABLE 4  
STATISTICS: UNDERSTANDABILITY OF PhCFs BY AGE GROUP<sup>5</sup>

Age Group	Category	Number of Participants (N)	Percentage (%)
17–25 years	Understands all PhCFs	7	70%
	Has questions / Does not understand PhCFs	3	30%
	Total (17–25)	10	100%
25–50 years	Understands all PhCFs	2	20%
	Has questions / Does not understand PhCFs	8	80%
	Total (25–50)	10	100%

Details on the comprehension of specific PhCF expressions by age group are presented in Figure 1.

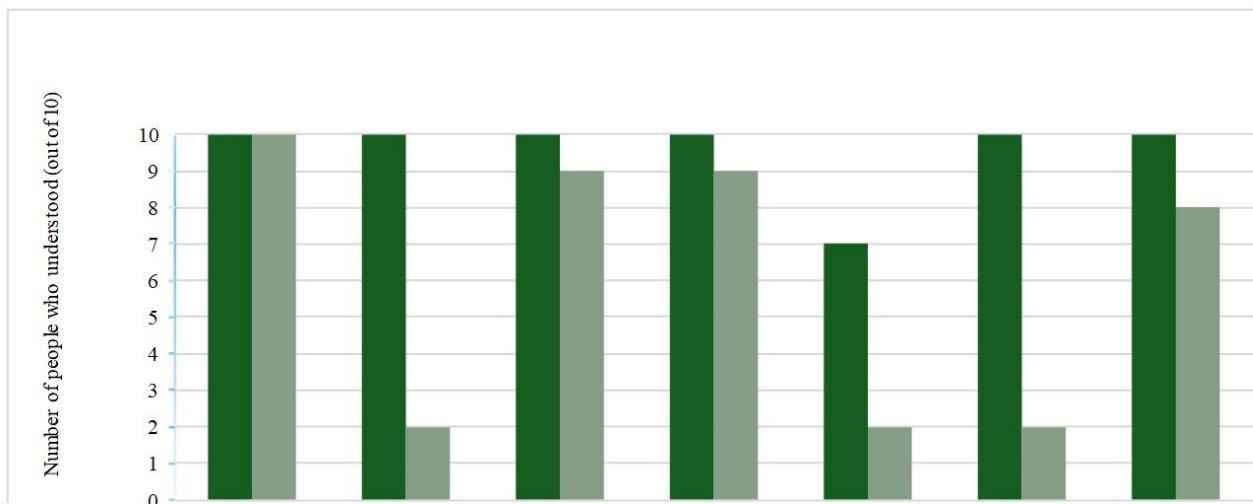


Figure 1. Understanding of PhCF Expressions by Age Group (N=10 Per Group)

### B. Readership Frequency of Classical Literature (*Verk' Hayastani*) Across Four Generations

The survey conducted among four generations (N=10 in each: 17–25, 25–50, 50–75, 75+) regarding the readership of Khachatur Abovyan's novel *Verk' Hayastani* [Wounds of Armenia] revealed generational differences among readers, as depicted in Figure 2.

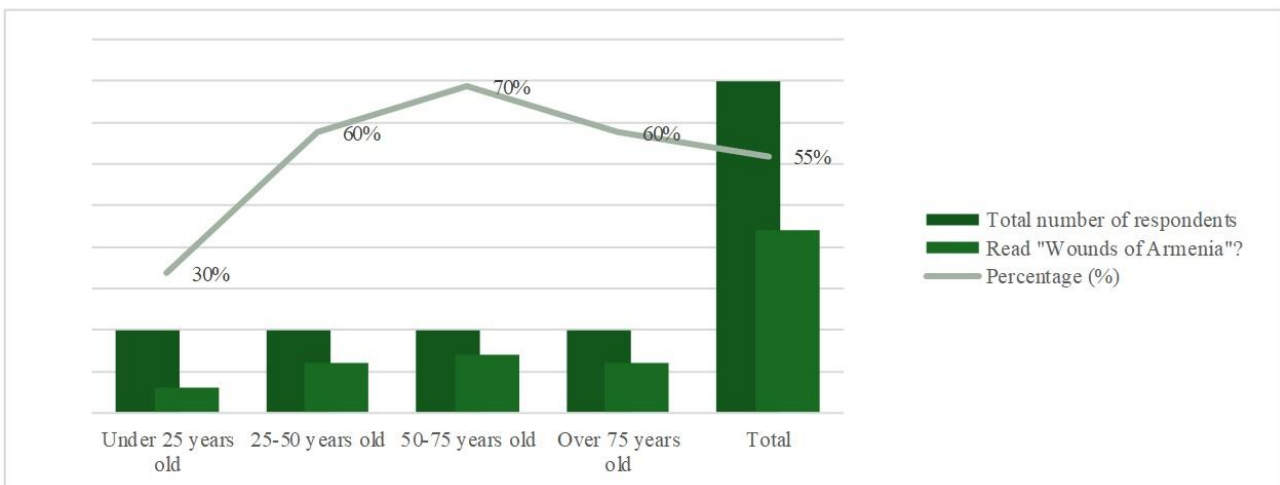


Figure 2. Oral Survey on Reading

### C. Linguistic Analysis of Historical PhBWs/NCs in Kh. Abovyan's Works

<sup>5</sup> Due to the small sample size (N=10 in each group), the interpretation of statistical significance may be limited. However, based on preliminary calculations (e.g., using Fisher's exact test), the observed difference in understandability levels between the two groups is likely statistically significant ( $p \approx 0.035$ ).

The analysis of PhBW and NCs present in Kh. Abovyan's works revealed several categories based on their structure, semantic transparency, and relationship with literary Armenian equivalents.

(a). *Idiomatic Formations (Loss of Literal Meaning)*

Certain NCs, particularly those formed with the verb *anel* ('to do/make'), exhibit idiomatic meanings that differ from the literal meaning of the borrowed component (see Table 5).

TABLE 5  
THE BORROWED WORD WITHIN THE NC: MEANING OUTSIDE THE NC, MEANING WITHIN THE NC, AND TEXTUAL EXAMPLE

Word Outside NC	Word within NC (Transliteration)	Meaning of the NC/Idiomatic Sense	Textual Example (from Abovyan)
<i>P'eshk'ash</i> (Փէշքաշ) '1. gift, offering, 2. free'	<i>P'eshk'ash anel</i> (փէշքաշ անէլ)	'1. to gift; Idiomatic meaning: 2. to hand over to someone's disposal/control, 3. let it be, 4. to concede'	"[...] hing parsik ir dzerovë berets' u Ermalovin p'eshk'ash arets' [...]"
<i>Ghimish</i> (Դիմիշ) '1. to slide, slip, 2. to bow'	<i>Ghimish anel</i> (դիմիշ անէլ)	Idiomatic meaning: 'to spare (someone)'	"[...] vor srank' kotorvin, nrants' barut' y hatni, vorn el irank' etevits' ë spanen, t'e iran havakats' in ghimish ani u erëmiş ch'ëli..."
<i>Ghnamish</i> (Դնամիշ) '1. to be sated, satisfied, 2. to believe'	<i>Ghnamish anel</i> (դնամիշ անէլ)	Idiomatic meaning: 'to reproach, blame'	"[...] Tsarek'n el mek koghmits' en indz ghnamish anum, verjapes imanam [...]"
<i>Khat'er</i> (Խայթըր) 'respect, honor'	<i>Khat'er anel</i> (խայթըր անէլ)	Idiomatic meaning: '1. to spare, 2. to concede'	"Asenk', t'e khat'r em anum, lis ch'em ënknum, hents petk' ë amen ban berand galis khosi's"

(b). *Transparent Formations (Meaning Preservation)*

The analysis showed that a number of NCs, despite the presence of a borrowed component, maintain a fairly high degree of semantic transparency, where the overall meaning of the construction is close to the literal meaning of the borrowed word. Such examples include:

- dard anel (դարդ անէլ) 'to grieve'
- yesir anel (եսիր անէլ) '1. to subjugate, 2. to enslave'
- tnaz anel (տնազ անէլ) 'to mock'
- yaralu anel (յարալու անէլ) 'to wound'
- ghonagh anel (ղոնաղ անէլ) 'to host'
- maslahat' anel (մասլահաթ անէլ) 'to consult'
- hek'imut'yun anel (հեքիմություն անէլ) 'to heal'
- fikr anel (ֆիքր անէլ) 'to ponder'.

(c). *Opaque Formations (Lack of Equivalents / Context Dependency)*

The analysis also identified several PhBW that lack direct equivalents in modern literary Armenian or whose meaning is highly context-dependent. Such examples include:

- varavurd anel* '1. to watch, 2. to look with scrutinizing eyes'
- injmiş anel* 'to vex, torment'
- charaz anel* 'to eat nuts/seeds' (metaphorically: 'to eat listlessly or slowly')
- munnat' anel* 'to reproachfully remind someone of a past favor'
- baslamish anel* 'to nurture' (metaphorically: 'to prepare/maintain for sale').

(d). *Evolution and Replacement*

Many dialectal PhBW used by authors like Khachatur Abovyan were either replaced by literary equivalents (often through calques or semantic loans) or were pushed out by parallel native Armenian equivalents, such as:

- halal anel* (հալալ անէլ) 'to deem worthy' ('to bestow')
- pay anel* (փայ անէլ) 'to share out, apportion'
- ch'ara anel* (չարա անէլ) 'to find a way/means'
- sabr anel* (սաբր անէլ) 'to be patient'.

(e). *Comparison With Classical Armenian (Grabar)*

Some PhBW in the colloquial language of Khachatur Abovyan's era occupied the semantic field of older Classical Armenian structures. The comparison reveals shifts in lexical preferences (see Table 6).

TABLE 6  
COMPARATIVE TABLE (CLASSICAL ARMENIAN ⇒ KH. ABOVYAN'S LANGUAGE ⇒ MODERN LITERARY ARMENIAN)

Classical Armenian (Grabar)	Kh. Abovyan's Language	Modern Literary Armenian
Patuēr dnel    patuēr tal (պատուէր դնել    պատուէր տալ) 'to decree, establish, order'	T'ambah anel (թամբահ անել) 'to give an order/commission' (also: patvirel [պատվիրել]); from t'ambah (թամբահ) 'order, assignment'	Patvirel, patver tal (պատվիրել, պատվեր տալ) 'to order, commission'
Megh dnel (մեղ դնել) 'to consider guilty, condemn'	Ghnamish anel (ղնամիշ անել) 'to blame, accuse'	Meghadrel (մեղադրել) 'to blame, accuse'
Ereweli arnel (երեւելի արնել) 'to make known, reveal'	Malum anel [line] (մալում անել [-իմնել]) 'to become known'	Ereval gal, ereval (Երևան գալ, երևալ) 'to appear, show up, become known/visible'
Dēt akn unel    dēt akn i ver ambaral (դէտ ակն ունել    դէտ ակն ի վեր ամբարալ) '1. to gaze intently, 2. to expect/wait'	T'amash anel (թամաշ անել) '1. to look, 2. to watch intently, observe'	Nayel, ditel, mtik tal (նայել, դիտել, մտիկ տալ) 'to look, watch, observe' (the last is dialectal)
Zroyts' tal (զրոյց տալ) 'to converse, talk'	Naghl anel (նաղլ անել) 'to converse, talk'	Hek'iat' patmel, zruyts' anel (հեքիատ պատմել, զրոյց անել) 'to tell a tale, to converse'
Tegheak    tegheaks arnel (տեղեակ    տեղեակս արնել) 'to inform, notify'; hambaw hanel (համբաւ հանել) 'to spread news'	Khabar anel (խաբար անել) 'to inform, spread news'	Lur tal, teghekats'nel, teghyak dardznel (լուր տալ, տեղեկացնել, տեղյակ դարձնել) 'to inform, notify'

D. Etymological Analysis Example: The Word *abur* («աբւր») (Table 7)

TABLE 7  
ETYMOLOGY AND DEVELOPMENT OF THE ARMENIAN WORD "ԱԲՐՈՒ" (ABUR)

Aspect	Description
Origin	The word entered Armenian from Old Persian. It derives from the word "ābrū", composed of "āb" ('water') + "rū" ('face, countenance').
Meaning in Source Language (Persian)	Literally: 'water of the face', implying 'radiance, freshness of the face'. Figuratively (common usage): 'honor, respect, reputation, good name.'
Phonetic Change in Armenian	Over time, the pronunciation shifted in Armenian from the original "abru" to "abur".
Semantic Development in Armenian	While retaining the core meaning of 'honor' and 'respect', the word "abur" in Armenian developed a stronger association with concepts like 'sense of shame', 'conscience', and 'modesty'. This nuance might be linked to the underlying idea similar to the Armenian concept of "երեսի ջուր" (>"eresi jur" - 'water of the face'), suggesting the importance of maintaining one's dignity or not 'losing face' (cf. the idiom eresi jur(ē) tap'el - 'to lose face, shame').
Modern Armenian Usage	The word "abur" is mainly used in dialects today, although it can also be found in literature. Common expressions include: aburov mard (աբւրով մարդ) 'an honorable person, a person held in high regard'; abur-haya unenal (աբւր-հայա ունենալ) or abur(ē) yeresin (աբւրը երեսին) 'to be shy, modest, bashful'; abur(ē) t'ap'el [ver atsel] (աբւրը թափել [վեր ածել]) 'to become shameless, to lose one's honor/reputation'; anabur and beabur (անաբւր and բեաբւր) 'shameless, dishonorable' (formed with the Armenian negative prefix an- or the Persian negative prefix be-).
Core Concept (Summary)	In essence, "abur" in its Armenian usage encapsulates one's good name, honor, and sense of shame, propriety – qualities associated with maintaining dignity and respectability within the community.

V. DISCUSSION

The findings of this study clearly demonstrated significant generational differences in the comprehension of contemporary PhCFs, while also highlighting the growing challenge posed by the semantic opacity of historical PhBWs found in Kh. Abovyan's works for modern audiences.

Comparisons indicate that the literary language of the late 19th and early 20th centuries was not significantly distant from the vernacular (and partly dialectal) language (Safaryan, 2022), and readers did not experience difficulties in understanding loanwords and PhBWs. Today, the literary language has become dominant; however, numerous words that entered Armenian through colloquial channels (from Arabic, Persian, Turkic) are no longer comprehensible to the new generation.

Beyond the changed contemporary perceptions of literature, Armenian classical authors still maintained a large readership until the 1980s. This was because the language of their works was understandable, and the literary language, the common vernacular language (and partly the dialects), *did not significantly diverge from each other* (Kumunts, 2004).

A. The Contemporary Linguistic Situation and the Dynamics of New Borrowings

The contemporary era of communication is characterized by a dual trend: on the one hand, the strengthening influence of standard literary Armenian on the vernacular language and dialects, and on the other hand, the active infiltration of concepts and structures (PhCFs) borrowed from foreign languages, especially English and Russian, within the multilingual environment. The results of the present study show the intensity of this second trend: as evident from Table 4 and Figure 1, contemporary PhCFs are widespread and understandable, particularly among the younger generation (17–25 years old), 70% of whom comprehend all the studied structures. This pattern is likely associated with this generation's broader proficiency in English and active engagement in digital communication.

Recent socio-political events also exert their influence on the linguistic situation. Specifically, the forced displacement of the Armenian population from Artsakh (Nagorno-Karabakh) in 2023 (Freedom House, 2024) has led to an increased usage in the Republic of Armenia of certain loanwords and expressions (especially Russian ones) that previously lacked wide circulation. The complexity of such multilayered interactions can be illustrated by the example of the word *t'eynik* (թեյնիկ – ‘teapot/kettle’), around which native, Eastern, Russian, and modern technological influences converge (see Table 8):

TABLE 8  
TYPOLOGICAL SOURCES IN THE FORMATION OF THE ARMENIAN WORD “ԹԵՅՆԻԿ” (TEANIK – TEAPOT/KETTLE)

Type of Origin	Term / Concept	Explanation
Native Indo-European	Թուրմ (T'urm)	An indigenous Armenian word referring to a strong herbal infusion or extract.
Eastern Loanword	Չայ / Թեյ (Ch'ay / T'ey)	Loanwords from Iranian and Russian languages referring to tea (the drink).
Calque from Persian	Չայրսն (Ch'aydan)	Tea kettle
Calque from Russian	Չայնիկ → Թեյնիկ (Ch'aydan → T'eynik)	A semantic calque of the Russian word <i>чайник</i> (ch'aynik) – a teapot/kettle.
Semantic Translation	Սամավար → Ինքնատն (Samavar → Ink'naer)	A semantic translation of <i>самовар</i> (samavar), literally “self-boiler.”
Modern Technological Term	Electric Teapot / Tefal	Modern household appliance; sometimes referred to by brand name (e.g., Tefal).
Cross-cultural Types	Tetsubin, Whistling kettle, Camping kettle	Cultural variants used in Japan, the West, or for outdoor use.

Against the backdrop of these dynamic processes, literary Armenian often fails to quickly process and systematize new concepts, foreignisms, and loanwords by adapting them to the internal patterns of the language. Consequently, the proliferation of non-standardized or inconsistent forms is observed (Margaryan, 2004; Hayrapetyan, 2011). This poses two main challenges:

(a). *Maintaining Connection With Classical Heritage*

As indicated by the survey results regarding the readership of classical literature (see Figure 2 Oral survey on reading), the language of classical authors, including historical PhBWs, is becoming increasingly incomprehensible to younger generations. It is necessary to develop approaches that will help overcome this gap and ensure the connection of generations with the roots of national literature.

(b). *Preserving Linguistic Balance*

In a multilingual environment and under conditions of intensified translation activity, preserving linguistic balance becomes crucial. The introduction of new concepts and foreignisms should occur in a way that does not disrupt the structural and stylistic norms of the native language. Whenever possible, Armenian equivalents should be found or created, thereby maintaining the natural development trends of the national language and literature.

B. *Pedagogical Implications and Proposed Approaches*

The findings of the research, which identified comprehension difficulties with historical PhBWs as well as the spread of contemporary PhCFs and generational differences in their understanding, underscore the urgent necessity of developing targeted pedagogical approaches. As shown (see Section 2: Theoretical and Historical Context), the effective teaching of PhBWs requires in-depth preliminary study.

International research substantiates that explaining the origin of idioms, presenting them in context, and the conscious utilization of interlingual parallels (cognates, borrowings) significantly improve acquisition (Otwindowska, 2015; Laufer & McLean, 2016). Methodologies such as pre-teaching vocabulary, comparative analysis, and cross-cultural comparison directly derive from the need for such foundational studies.

*Raising awareness:* Findings from studies (e.g., Otwinowska-Kasztelanic, 2009; Otwinowska, 2015) confirm that increasing learners' awareness of interlingual similarities, including cognates and borrowed components, not only enhances the efficiency of vocabulary learning but also becomes an additional source of motivation. This signifies that instruction grounded in prior research can also yield positive psychological effects.

*Promoting Application:* Mere recognition of idioms is insufficient; the ability to apply them is necessary. Studies, as well as experimental data (including the findings of the present research) (see Table 5 The Borrowed Word within the NC; Table 6 Comparative Table; Table 7 Etymology and Development of the Armenian Word "սարն" [sarn]), indicate that methods incorporating not only explanations, but also practical exercises (dialogues, role-playing, creative assignments) contribute to the formation of "idiomatic competence" (Liontas, 2017).

Based on these principles and the results of the analysis of PhBWs/NCs present in Kh. Abovyan's works (see Section 4.3. Linguistic Analysis of Historical PhBWs/NCs in Kh. Abovyan's Works), we propose a multifaceted pedagogical approach that includes the following components:

(a). *Fostering Interdisciplinary Connections*

Instruction should integrate linguistic knowledge (terminology, etymology) with historical linguistics and cultural studies, ensuring the comprehension of the diachronic and sociocultural context of PhBWs.

(b). *Developing Practical Skills*

It is necessary to develop learners' abilities to perform corpus analysis (using contemporary digital tools and corpora (e.g., Nayiri.com, Arevak, Dehkhoda), etc.), assess the degree of idiomaticity, and interpret visual data (e.g., diagrams, infographics).

(c). *Combining Didactic Approaches*

It is recommended to apply diverse didactic methods, including:

1. *Scenario Analysis and Situational Tasks*: For instance, analyzing and modeling dialogues or situations based on excerpts from the novel *Verk' Hayastani* to understand the functional significance of PhBWs.

2. *Visual Modeling*: Creating infographics or diagrams to illustrate the structural differences between PhBWs and NCs or their semantic development, as in the case of the word *abur* ("սրբութիւն") (see Table 7: Etymology and Development of the Armenian Word "սրբութիւն" [abur]).

3. *Group Discussions*: Organizing discussions around the sociolinguistic aspects of linguistic borrowing, linguistic balance, and cultural identity issues.

Such a comprehensive approach, which combines in-depth linguistic analysis with contemporary pedagogical strategies, can significantly enhance the accessibility of classical literature (particularly Kh. Abovyan's works) and foster the development of linguistic, as well as interdisciplinary and practical, competencies, thereby addressing the challenges raised in the Introduction. This will not only help overcome linguistic complexities but also promote appreciation for the national heritage while simultaneously developing critical thinking regarding contemporary linguistic processes.

C. *Linguistic and Sociocultural Dynamics of Historical PhBWs (Based on Kh. Abovyan's Works)*

Parallel to the discussion of the contemporary linguistic situation and pedagogical challenges, it is crucial to delve into the linguistic and sociocultural dynamics of historical borrowed structures, PhBWs, to understand the peculiarities of their formation, development, and current perception. The language of Kh. Abovyan's works provides rich material in this regard.

(a). *The Process of Idiomaticization*

The examples presented in the results (see Section 4.3.1. Idiomatic Formations (Loss of Literal Meaning); Table 5 The Borrowed Word within the NC) (such as *ghimish anel*, *ghnamish anel*) demonstrate that during the formation of PhBWs, the literal meaning of the borrowed component can significantly change or be lost entirely, giving way to a new, idiomatic meaning. This process, where the overall meaning of the structure is no longer derivable from the sum of its components' meanings, is one of the main characteristics of PhBWs and a reason for the difficulty in their comprehension. It is understood that the meaning of a PhBW first centers around the borrowed component and then encompasses the entire construction as a single lexical unit. In Kh. Abovyan's works, forms with the verb *anel* ('to do/make') are particularly prevalent among PhBWs. The borrowed word can lose its original meaning within the NC, transforming the regular NC into an idiom.

(b). *The Spectrum of Semantic Transparency*

At the same time, not all PhBWs are entirely opaque. The examples presented in the results (see Section 4.3.2. Transparent Formations [Meaning Preservation]) (such as *dard anel*, *yesir anel*, *fik'r anel*, etc.) show that in some structures, the borrowed word largely retains its core meaning, forming a relatively transparent unit with the Armenian verb. These structures essentially lie on a continuum between regular nominal constructions (NCs) and idioms, often having parallels in spoken language or dialects, which facilitates their comprehension. Such a typology of PhBWs based on the degree of idiomaticity is important for differentiating teaching methods. The semantic transparency of such formations may be attributed to the frequent use of the borrowed component or its semantic simplicity.

(c). *Sociocultural Nuances*

The group of opaque PhBWs presented in the results (see Section 4.3.3. Opaque Formations [Lack of Equivalents / Context Dependency]) is of particular interest. For example, *munnat' anel* is not merely a borrowing but represents a speech act implying reproach and resentment for a favor done. Similarly, *injnish anel* refers to psychological distress, as opposed to physical harm. The loss of these sociocultural and psychological nuances can significantly hinder the full comprehension of the text by modern readers and requires specific pedagogical approaches for their explanation.

(d). *Dynamics of PhBW Literarization and Standardization Processes*

The research findings (see Section 4.3.4. Evolution and Replacement) indicate that the fate of historical PhBWs during the formation and development of Modern Literary Armenian was not uniform. Several main trends are observed: replacement, creation of new phrases by analogy, and reinstatement of native equivalents. Discussing these processes allows for an understanding of some driving forces behind linguistic standardization and literarization.

Instances of *replacement* (e.g., *k'yar anel* > *ogut k'aghel*, *halal anel* > *vayel hamarel*) often reflect conscious language planning or certain manifestations of purism, where the new literary language sought to create its own lexicon based on native roots or by making semantic calques to avoid elements considered foreign. This could have been driven both by the aspiration to strengthen national self-awareness in the context of the 19th-century national awakening and by the conscious efforts of certain intellectual circles to "purify" the literary language from the "foreign" influences of colloquial and dialectal speech. As a consequence of these replacements, although the language was formally "purified," certain expressive nuances or stylistic colorings characteristic of the spoken language might have sometimes been lost.

On the other hand, the creation of new PhBWs by analogy (*ispat' anel*, *pay anel*, *ch'ara anel*) indicates that the NC (nominal construction) model, especially with the verb *anel* ('to do/make'), was an extremely productive word-formation device in the new literary language. The reason for this could be both the grammatical simplicity and flexibility of this structure, which easily allowed for the formation of verbal phrases with new (including borrowed) nominal components, as well as its rootedness in the spoken language'.

Authors, including Kh. Abovyan, used this pattern to express new concepts or to convey expressiveness characteristic of the colloquial language, even while using borrowed components. This demonstrates not merely the acceptance of borrowings, but their *creative integration* into the lexical and grammatical system of the language. It also testifies that the formation of the new literary language was not solely a top-down planned process but was also influenced by the bottom-up logic of the spoken language.

The *reinstatement of native equivalents* (e.g., the parallel existence of *sabr anel* and *hamberel*) can be interpreted as an attempt to mobilize linguistic resources to enrich the new literary language and, where possible, limit the use of borrowings. This phenomenon often leads to the emergence of synonymic series in the language, where native and borrowed forms may acquire different stylistic values or spheres of application. For instance, one form might be considered more literary, while the other is perceived as more colloquial. This, in turn, can complicate language teaching, as learners must acquire not only the forms themselves but also the contextual nuances of their usage.

Thus, the discussion of the literarization process of PhBWs reveals that it is a complex phenomenon conditioned by both intralinguistic factors (word-formation productivity, semantic development) and extralinguistic factors (language policy, authorial initiative, social perception).

#### (e). *Linguistic Change and Substitution*

The comparison performed as part of this research (see Section 4.3.5. Comparison with Classical Armenian; Table 6 Comparative Table) between the PhBWs used in Kh. Abovyan's language and their Classical Armenian (Grabar) equivalents vividly reflects the linguistic norm shift occurring in Armenian during the 19th century. The fact that Abovyan often gives preference to structures prevalent in the colloquial language of the time, frequently of Persian, Turkic, or Arabic origin (e.g., *t'ambah anel*, *malum anel*, *khabar anel*), instead of Classical Grabar forms (*patuēr tal*, *ereweli arnel*, *teghawks arnel*), attests to his conscious choice in favor of Ashkharhabar as a means of communication accessible to the broader masses. This aligns with the author's well-known principle: "[...] I wanted people to understand what I wrote, and for that reason, I chose Ashkharhabar" (Abovyan, 1948, p. 228).

These substitutions were conditioned by several social and linguistic factors. On the one hand, Grabar was gradually losing its position, becoming primarily a religious and partly a scientific language, incomprehensible to the majority of the population (Margaryan, 1958). On the other hand, as a result of centuries of foreign domination and cultural contacts, numerous borrowings had become rooted in the vernacular and had turned into an integral part of everyday speech (Kumunts, 2002). Abovyan's language, therefore, reflects the linguistic reality of that period, where living speech prevailed over the archaizing literary norm (Kumunts, 2004). This diachronic analysis is important not only for understanding the peculiarities of Abovyan's language but also the complex processes involved in the formation of Modern Literary Armenian.

Thus, the analysis of historical PhBWs shows that they are not merely structures formed with borrowed words but rather carry deep layers of linguistic change, idiomatization, and sociocultural context. Uncovering and recognizing these layers is an important prerequisite both for the effective teaching of classical literature and for a better understanding of contemporary linguistic processes (including the spread of PhCFs).

#### D. *Limitations of the Study*

Although this study provides valuable insights into the comprehension and teaching of PhBWs and PhCFs in Armenian, it is important to acknowledge certain limitations that should be considered when interpreting and generalizing the findings.

##### (a). *Sample Size and Representativeness*

The sample sizes used in the quantitative part of the research (surveys on PhCF comprehension and classical literature readership) (see Table 4; Figure 1; Figure 2) (N=10 in each subgroup, total N=20 and N=40 respectively) are relatively small (Dörnyei, 2007, p. 163). This limits the statistical power of the obtained results and the possibility of generalizing them to the entire population of the Republic of Armenia or the Armenian diaspora. Furthermore, the selection of participants from a single geographical area (Goris community, Syunik Province, RA) may not reflect potential regional

variations in the linguistic situation. Although an attempt was made to include representatives from different educational and professional groups, the representativeness of the sample in this regard cannot be fully guaranteed.

(b). *Survey Methodology*

The collection of empirical data was primarily carried out through oral surveys and informal conversations. Although this approach allows for obtaining certain qualitative insights (Voelkel & Kretzschmar, 2021), it may be less standardized compared to written questionnaires or language tests. The assessment of PhCF comprehension ('yes/no' + oral explanation) might involve a degree of subjectivity from both the participant and the researcher.

(c). *Selection of Linguistic Material Studied*

The selection of contemporary PhCFs was based on observation, without quantitative verification of their frequency (e.g., through corpus analysis), which might introduce some subjectivity into the assessment of the selected material as being "most common." Similarly, the analysis of historical PhBWs focused mainly on the works of Abovyan (1948), and the applicability of the findings to other classical authors require further confirmation.

E. *Outlining Future Research Directions*

The findings of this study and the identified limitations provide a basis for future investigations in several important directions.

*Sample Expansion and Diversification:* It is necessary to replicate the quantitative surveys with larger and more geographically and socially representative samples to enhance the statistical reliability of the results and broaden their generalizability.

*In-depth Statistical Analysis:* Building on the current findings, future studies should incorporate more sophisticated statistical analyses. Investigating the potential *correlation* between individuals' comprehension of historical PhBWs and their grasp of modern PhCFs could reveal interesting patterns. Furthermore, quantitatively assessing the impact of variables such as *educational level* on comprehension levels (possibly, for example, through logistic regression analysis to calculate *Odds Ratios [OR]*) would allow for a more nuanced understanding of the factors at play.

*Methodological Diversification:* It is advisable to combine oral surveys with other methods, such as standardized language tests, corpus analyses (to determine the objective frequency of contemporary PhCFs), and large-scale written questionnaires.

*Expanded Linguistic Analysis:* The analysis of PhBWs can be broadened to include the works of other classical authors from the 19th and 20th centuries to obtain a more complete picture. It would also be beneficial to study more deeply the interrelations between dialectal PhBWs and the literary language (both Eastern and Western Armenian).

*Testing Pedagogical Interventions:* The effectiveness of the pedagogical approaches proposed in this article (visual modeling, scenario-based tasks, corpus-based exercises) needs empirical verification through controlled pedagogical experiments.

*Longitudinal Research:* Understanding the dynamics of PhCF acquisition and their integration into or rejection by the linguistic system requires long-term (longitudinal) studies.

Further work in these directions will allow for a deeper and more comprehensive understanding of the complex processes of functioning and perception of borrowed structures in Armenian and contribute to the development of more effective pedagogical strategies.

## VI. CONCLUSION

This study has comprehensively analyzed the role, comprehension difficulties, and pedagogical challenges of phrases with borrowed words (PhBWs) and phrases containing foreignisms (PhCFs) in Armenian. The main findings confirm that the semantic opacity of historical PhBWs for contemporary audiences is conditioned by their idiomatization, as well as the loss of sociocultural and historical context. The analysis of structures present in the works of the great Armenian enlightener Khachatur Abovyan (e.g., *ghnamish anel*, *p'eshk'ash anel*) has shown that in numerous cases, the meaning of the borrowed components differs significantly from that of the idiomatic expressions, which hinders their intuitive comprehension.

Concurrently, significant generational differences were observed in the comprehension of contemporary PhCFs: the younger generation (17–25 years old) successfully understood them in 70% of cases, whereas the older group (25–50 years old) understood them in only 20% of cases (see Table 4, Figure 1). This difference is associated with the prevalence of English in digital communication and the linguistic flexibility of the youth.

The obtained results emphasize the dynamic nature of language: the obsolescence of historical forms and the infiltration of new (often non-standardized) ones reflect the impact of globalization. The active presence of Russian and English in contemporary Armenian, as well as sociopolitical changes, attest to the multifaceted nature of the linguistic situation.

The study has achieved its objectives by:

1. Identifying the obstacles posed by PhBWs in the teaching of classical literature.
2. Analyzing the historical-cultural, etymological, and semantic layers of borrowings.

3. Proposing pedagogical approaches (visual modeling, scenario-based tasks, group discussions) that promote the accessibility of classical texts while preserving linguistic identity.

The significance of this research lies in its novel contextualization of the diachronic and synchronic features of borrowed structures in Armenian, linking them to educational practice. The identified generational differences are important for both the formulation of language policy and the development of multilingual education strategies. The proposed methodology, based on interdisciplinary integration and the development of practical skills, can also be applied to other languages, contributing to the preservation of classical heritage in the context of globalization.

Ultimately, the development of the Armenian language requires a balance between language modernization and the preservation of the national literary heritage. This balance will enable new generations to access classical texts without losing cultural identity, while simultaneously ensuring the vitality of the language in the contemporary communication environment.

#### APPENDIX. ARMENIAN TRANSLITERATION TABLE

Uppercase	Lowercase	Uppercase	Lowercase	Uppercase	Lowercase	Uppercase	Lowercase
Ա- A	u-a	Լ- L	l-l	Շ- Sh	ʃ-sh	Ի- W	i-w
Բ- B	p-b	Խ- Kh	h-kh	Ռ- O	n-o	Ու- U	ni-u
Գ- g	q-g	Ծ- Ts	ḍ-ts	Չ- Ch'	ʒ-ch'	Փ- P'	ph-p'
Դ- D	η-d	Կ- K	k-k	Պ- P	u-p	Զ- K'	p-k'
Ե- E	ti-e	Հ- H	h-h	Ջ- J	ʒ-j	Եւ- Ew	ti-ew
Զ- Z	q-z	Ջ- Dz	ḍ-dz	Ռ- R	n-r	Եվ- Ev	ti-ev
Է- Ē	ti-ē	Դ- Gh	η-gh	Ս- S	u-s	Օ- O	o-o
Ը- Ē	p-ē	Շ- Ch	ḍ-ch	Վ- V	v-v	Ֆ- F	ph-f
Թ- T'	pa-t'	Մ- M	m-m	Տ- T	un-t	Մի- Ü	ni-ü
Ժ- Zh	ḍ-zh	Ի- Y	i-y	Ր- R	r-r	Ա- Ā	u-ā
Ի- I	hi-i	Ն- N	n-n	Յ- Ts'	g-ts'	Օ- Ö	o-ö

#### REFERENCES

- [1] Abovyan, Kh. (1948). *Erkeri liakatar zhoghovatsu* (8 hatorov) [Complete collection of works (In 8 Volumes)]. Haykakan SSHR GA hrat.
- [2] Arevak. (n.d.). *Eastern Armenian National Corpus*. Retrieved May 2, 2024, from [http://web-corpora.net/EANC/search/?interface\\_language=am](http://web-corpora.net/EANC/search/?interface_language=am)
- [3] Bazyan, M. (1966). *Abovyani grakan zharangut'yuny* [Abovyan's literary heritage]. EPH hrat.
- [4] Berberyan, V. (2023). Dardzatsayin vochagitut'yan harts'er (1950-2020-ak'an t't'). [Issues of idiomatic stylistics (1950s-2020s)]. *Yevropakan hamalsaran*, 14, 126–132. <https://doi.org/10.59982/18294359-23.14-dv-14>
- [5] Bussmann, H. (1996). *Routledge dictionary of language and linguistics* (K. Kazzazi & G. Trauth, Eds.; 1st ed.). Routledge.
- [6] Canning, D., McLean, S., & Vitta, J. (2024). Relative complexity in a model of word difficulty: The role of loanwords in vocabulary size tests. *Studies in Second Language Learning and Teaching*, 14(4), 631–659. <https://doi.org/10.14746/ssl.38492>
- [7] Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). SAGE Publications. <https://doi.org/10.4135/9781071802779>
- [8] Dehkoda, A. A. (n.d.). *Loghatnameh-ye Dehkoda* [Dehkoda Dictionary]. Retrieved May 2, 2024, from <https://dehkoda.ut.ac.ir/en/dictionary>
- [9] Dörnyei, Z. (2007). *Research methods in applied linguistics: Quantitative, qualitative, and mixed methodologies*. Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780194422581.001.0001>
- [10] Ezekyan, L. (1990). *Grakan ashkharhabarē yev arevelahay patmavepi lezun (19-rd dar)* [Literary Ashkharhabar and the language of the Eastern Armenian historical novel (19th century)]. Erevani Petakan Hamalsarani Hratarakch'ut'yun.
- [11] Freedom House. (2024). *New report: Azerbaijani regime ethnically cleansed Nagorno-Karabakh according to international legal definition*. Retrieved April 17, 2024, from <https://freedomhouse.org/article/new-report-azerbaijani-regime-ethnically-cleansed-nagorno-karabakh-according-international>
- [12] Garcia, O., & Wei, L. (2014). *Translanguaging: Language, bilingualism and education*. Palgrave Macmillan. <https://doi.org/10.1057/9781137385765>
- [13] Gasparyan, G. (1977). *Bararan Khach'atur Abovyani erkeri (bararayin yev otar barer): Aṙandznatip «Kh. Abovyani erker»-i IV hatorits'* [Dictionary of Khachatur Abovyan's works (dialectal and foreign words): Offprint from Vol. IV of "Kh. Abovyan's Works"]. Haykakan SSHR GA hrat.
- [14] Gevorgyan, E. (1969). *Hayereni dardzvadzk'nerē* [Armenian idioms]. EPH hrat.
- [15] Hayrapetyan, A. (2011). *Otar bareri bararan* [Dictionary of foreign words]. Heginakayin hrat.
- [16] Kumunts, M. (2002). Khach'atur Abovyan patmavatsk'neri sharahyusakan aṙandznahatkut'yunnerē [Syntactic features of Khachatur Abovyan's short stories]. *Mnkavarzhakan mitk'*, 2-3, 118-121.
- [17] Kumunts, M. (2003a). P'okharyal baghadrich'nerov bayakan haradrut'yunnerē Khach'atur Abovyani ardzakum [Verbal collocations with borrowed components in Khachatur Abovyan's prose]. *Nor-dar*, 4, 304-312.
- [18] Kumunts, M. (2003b). Arevelyan lezunerits'ants'ats p'okharut'yunnerē Kh. Abovyani gegharvestakan ardzakum [Borrowings from Eastern languages in Kh. Abovyan's artistic prose]. *Kant'egh*, 17(4), 73-84.
- [19] Kumunts, M. (2003c). P'okharyal baghadrich'nerov haradrut'yunnerē Kh. Abovyani ardzakum [Collocations with borrowed components in Kh. Abovyan's prose]. *Gitut'yunē yev krt'ut'yunē Arts'akhum*, 5-6, 74-81.

- [20] Kumunts, M. (2004). *Grakan ashkharhabarē ev Kh. Abovyani lezvagitakan hayats'k'nerē* (dasakhosut'yunneri tek'st) [Literary Ashkharhabar and Kh. Abovyani's linguistic views (text of lectures)]. Hayastani Petakan Chartaragitakan Hamalsarani hrat.
- [21] Kumunts, M., Nersisyan, L., & Mkrtumyan, A. (2023). Arabakan tsagman p'okharyal baghadrich'nerov bayeri tesakan yev kirarakan vorosh harts'eri shurj (ēst Kh. Abovyani gegharvestakan ardzaki) [On some theoretical and practical issues of verbs with borrowed components of Arabic origin (based on Kh. Abovyani's artistic prose)]. *Gitakan teghekagir Kh. Abovyani anvan petakan mankavarzhakan hamalsarani*, 45(2), 101-118.
- [22] Kumunts, M., Margaryan, I., Khachatryan, H., Mkhitarian, G., Gevorgyan, G., Nersisyan, L., & Katvalyan, V. (2024). The Historical Development of the Place Name in Armenian (Etymology of 'Harzhis' Sacred Area). *Forum for Linguistic Studies*, 6(6), 43–53. <https://doi.org/10.30564/fls.v6i6.7184>
- [23] Kumunts, M., Margaryan, I., Miqayelyan, S., Khachatryan, V., Gevorgyan, G., Khachatryan, H., Grigoryan, S., & Nersisyan, L. (2025). Indo-European Origins of Syunik-Artsakh Agricultural Terms. *Forum for Linguistic Studies*, 7(5), 535-548. <https://doi.org/10.30564/fls.v7i5.9112>
- [24] Laufer, B., & McLean, J. (2016). Contexts revisited: The effect of dictionary and concordance consultation on the vocabulary gain of intermediate and advanced learners. *Canadian Modern Language Review / La Revue Canadienne Des Langues Vivantes*, 72(2), 197–223. <https://doi.org/10.3138/cmlr.2677>
- [25] Lontas, J. I. (2017). Why Teach Idioms? A Challenge to the Profession. *Iranian Journal of Language Teaching Research*, 5(3), 5-25. <https://doi.org/10.30466/ijltr.2017.20302>
- [26] Margaryan, A. (1958). *Khach'atur Abovyany ev ashkharhabarē* [Khachatur Abovyani and Ashkharhabar]. Haypetusmanhrat.
- [27] Margaryan, A. (2004). *Otar bareri bats'atrankan bararan* [Explanatory dictionary of foreign words]. EPH hrat.
- [28] Myers-Scotton, C. (2006). *Multiple voices: An introduction to bilingualism*. Blackwell Publishing.
- [29] National Statistical Service of the Republic of Armenia. (2011). *Population census conducted in Armenia in 2011: Resident population by age and ethnic origin*. Retrieved May 2, 2024, from [https://www.gov.am/u\\_files/file/kron/charter%2015/4HAVELVAC-1.pdf](https://www.gov.am/u_files/file/kron/charter%2015/4HAVELVAC-1.pdf)
- [30] Nayiri. (n.d.). *Armenian electronic dictionary library*. Retrieved May 25, 2024, from <http://www.nayiri.com/>
- [31] Otwinowska, A. (2015). *Cognate vocabulary in language acquisition and use: Attitudes, awareness, activation*. Multilingual Matters. <https://doi.org/10.21832/9781783093529>
- [32] Otwinowska-Kasztelanica, A. (2009). Does the leopard change his spots? Cognate awareness in bilinguals. *Poznan Studies in Contemporary Linguistics*, 45(2), 165–184. <https://doi.org/10.2478/v10010-009-0010-8>
- [33] Rohartati, S., Maftuh, B., Sopandi, W., Subekti, E., & Zuhro, P. F. (2024). Implementation of multicultural education values in higher education: A case study of Indonesian universities. *Studies in Learning and Teaching*, 5(3), 806-814. <https://doi.org/10.46627/silet.v5i3.393>
- [34] Safaryan, V. (2022). *19-rd daravardzhi yev 20-rd darask'zbi hay grakanut'yuny* (Dasakhosut'yunner 1) [Armenian literature of the late 19th and early 20th centuries (Lectures 1)]. Erevani Petakan Hamalsarani Hratarakch'ut'yun.
- [35] Santrosyan, M. (1953). *Hay mets lusavorich'-mankavarzh Khach'atur Abovyan* [Khachatur Abovyani: The great Armenian enlightener-pedagogue]. Haypethrat.
- [36] Thomason, S. G., & Kaufman, T. (1988). *Language contact, creolization, and genetic linguistics*. University of California Press. <https://doi.org/10.1525/9780520949963>
- [37] Voelkel, S., & Kretzschmar, F. (2021). Empirical research in linguistics. In *Introducing linguistic research* (pp. 3–42). Cambridge University Press. <https://doi.org/10.1017/9781316884485.003>
- [38] Wei, L. (2011). Moment analysis and translanguaging space: Discursive construction of identities by multilingual Chinese youth in Britain. *Journal of Pragmatics*, 43(5), 1222–1235. <https://doi.org/10.1016/j.pragma.2010.07.035>

**Mher S. Kumunts** was born in Goris, Armenia, on September 1, 1972. He graduated from the Faculty of Oriental Studies at Yerevan State University, Yerevan, Armenia, in 1997. He received his PhD in Philological Sciences in 2004 from the H. Acharyan Institute of Language of the National Academy of Sciences of the Republic of Armenia (NAS RA).

He is currently a Researcher at the H. Acharyan Institute of Language (NAS RA) and holds the position of Associate Professor at Goris State University. His extensive academic career includes serving as a faculty Dean at Goris State University and as the editor-in-chief of the university's official newspaper. He is also the founder of the "Syunik" Center for Armenological Studies. His publications include numerous articles and the book *The historical and cultural heritage of the Nagorno-Karabakh conflict zone* (2023). His primary research interests encompass Armenian dialectology, the history of the Armenian language, etymology, and toponymy.

Prof. Kumunts holds the academic title of Associate Professor. He is a member of the editorial board of the *International Journal of Language and Linguistics*. E-mail: mherkumunts@gmail.com (ORCID iD: <https://orcid.org/0000-0001-5496-3783>).

**Hasmik R. Khachatryan** was born in Yerevan, Armenia. She received her PhD in Philological Sciences from the Language Institute named after Hrachya Acharyan of the National Academy of Sciences of the Republic of Armenia.

She is a Senior Researcher in the Dialectology Department of the Language Institute and a Lecturer at the Russian-Armenian University. Her main research field is Armenian dialectology.

Prof. Khachatryan holds the academic title of Associate Professor. E-mail: hasmikkhach1960@gmail.com (ORCID iD: <https://orcid.org/0009-0005-1502-4114>).

**Nektar M. Simonyan** was born in Yerevan, Armenia. She earned her PhD in Philology from the H. Acharyan Institute of Language of the National Academy of Sciences of the Republic of Armenia.

She works as a Senior Researcher at the Department of General and Comparative Linguistics at the H. Acharyan Institute of Language. Her research is focused on comparative linguistics and the historical development of the Armenian language.

Dr. Simonyan holds the title of Associate Professor. E-mail: [inslcouncil@sci.am](mailto:inslcouncil@sci.am) (ORCID iD: <https://orcid.org/0009-0006-0727-1198>).

**Henrieta V. Sukiasyan** was born in Yerevan, Armenia. She received her PhD in Philological Sciences from the Language Institute named after Hrachya Acharyan.

She is a Senior Researcher in the Modern Armenian Department at the Language Institute. She also serves as a Lecturer and the Head of the Chair of the Armenian Language and Medical Terminology at Yerevan State Medical University. Her research interests include modern Armenian and the study of terminology.

Prof. Sukiasyan holds the academic title of Associate Professor. E-mail: [sukiasyanhenrieta@gmail.com](mailto:sukiasyanhenrieta@gmail.com) (ORCID iD: <https://orcid.org/0009-0000-1749-4308>).

**Manuk H. Falakyan** was born in Yerevan, Armenia. He is a PhD Candidate in Philological Sciences, specializing in the Armenian language, at the Language Institute named after Hrachya Acharyan of the National Academy of Sciences of the Republic of Armenia.

He works as a Researcher in the Western Armenian Language Department of the Language Institute and is also a Lecturer at Yerevan State University. His current research focuses on the historical development and modern usage of the Western Armenian language.

Prof. Falakyan welcomes academic correspondence. E-mail: [manukfeleqyan@gmail.com](mailto:manukfeleqyan@gmail.com) (ORCID iD: <https://orcid.org/0009-0008-3510-6426>).

**Leonid G. Telyan** was born in Yerevan, Armenia. He holds a PhD in Philological Sciences from the Language Institute named after Hrachya Acharyan of the National Academy of Sciences of the Republic of Armenia.

He is a Senior Researcher in the Department of the Modern Armenian Language at the Language Institute and also serves as a Lecturer at Yerevan State University. His research interests encompass syntax and semantics in modern Armenian.

Prof. Telyan holds the academic title of Associate Professor. E-mail: [leonidteyan1952@gmail.com](mailto:leonidteyan1952@gmail.com) (ORCID iD: <https://orcid.org/0009-0001-5296-3365>).

**Silva V. Papikyan** was born in Yerevan, Armenia. She earned her PhD in Philological Sciences from the Language Institute named after Hrachya Acharyan of the National Academy of Sciences of the Republic of Armenia.

She is a Senior Researcher in the Department of the Modern Armenian Language at the Language Institute. Her work is primarily focused on the grammar and lexicology of the modern Armenian language.

Dr. Papikyan is available for academic inquiries. E-mail: [silvapapikyan23@gmail.com](mailto:silvapapikyan23@gmail.com) (ORCID iD: <https://orcid.org/0009-0009-4282-7499>).

**Armine A. Mkrtumyan** was born in Yerevan, Armenia. She earned her PhD in Philological Sciences from the Language Institute named after H. Acharyan, National Academy of Sciences of the Republic of Armenia.

She is a Junior Researcher at the Department of Lexicography at the Language Institute and also an Associate Professor at the Department of Armenian and Foreign Languages of the Armenian National Agrarian University. Her research interests include lexicography, modern Armenian, and language teaching.

Prof. Mkrtumyan can be reached for professional collaboration. E-mail: [arminemkrtumyan7@gmail.com](mailto:arminemkrtumyan7@gmail.com) (ORCID iD: <https://orcid.org/0009-0005-0949-6027>).

**Gayane L. Khalatyan** was born in Yerevan, Armenia. She received her PhD in Pedagogy from Khachatur Abovyan Armenian State Pedagogical University.

She is a Professor and serves as a Lecturer at the Chair of Armenian Language and its Teaching Methodology after Ararat Gharibyan, within the Faculty of Philology at Khachatur Abovyan Armenian State Pedagogical University. Her primary research interests are in the fields of pedagogy and language teaching methodologies.

Prof. Khalatyan is a member of several pedagogical committees. E-mail: [khalatyangayane01@aspu.am](mailto:khalatyangayane01@aspu.am) (ORCID iD: <https://orcid.org/0000-0003-1182-207X>).

**Karine L. Arakelyan** was born in Yerevan, Armenia. She holds a PhD in Philological Sciences from the Language Institute named after Hrachya Acharyan.

She works as a Senior Researcher in the Modern Armenian Language Department of the Language Institute of the National Academy of Sciences of the Republic of Armenia. Her research primarily deals with the modern Armenian language.

Dr. Arakelyan's contact details are listed for professional correspondence. E-mail: [karinearakelyan079@gmail.com](mailto:karinearakelyan079@gmail.com) (ORCID iD: <https://orcid.org/0009-0001-2073-7021>).

**Vanuhi M. Baghranyan** was born in Nor Kharberd, Armenia. She is a PhD Candidate in General and Comparative Linguistics at the Language Institute named after Hrachya Acharyan of the National Academy of Sciences of the Republic of Armenia.

She is a Junior Researcher in the Lexicography Department of the Language Institute. Her research interests include general and comparative linguistics, lexicography, and language history.

Ms. Baghramyan can be contacted for academic inquiries. E-mail: [vanuhi.baghramyan@gmail.com](mailto:vanuhi.baghramyan@gmail.com) (ORCID iD: <https://orcid.org/0009-0003-5821-9574>).