

The Colloquial Language of the Transylvanian Armenians (18th -19th century)

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Content

I. Introduction	3
II. Sources and methodology.....	6
Archival sources	6
Printed sources.....	9
III. The historical background: Armenians in Transylvania.....	10
Settlement in Transylvania.....	10
Union with the Roman Catholic Church	12
Assimilation and Integration – Transylvanian Saxons and Hungarians around the Armenians	15
Intellectuals in Transylvania	16
Ani origin	18
IV. Morphological analysis of the language of Gherla Letters and Shirak's dialect	21
Declination	22
Pronominals	24
Verbs	25
“The differences between the Transylvanian-Armenian dialect and Shirak's dialect”	27
V. Chapter Lexicology of Transylvanian-Armenian colloquial language	29
VI. Conclusion	34
Archival Sources	35
Armenian Catholic Collective Archive (Gherla/Szamosújvár)	35
National Széchényi Library (Budapest)	35
Biblioteca Centrală Universitară "Lucian Blaga" (Cluj-Napoca/Kolozsvár)	35
References (Bibliography)	36

I. Introduction

This thesis aims to present the colloquial language of Transylvanian Armenians during the 18th and 19th centuries. The main idea is to portray the way of the emergence of Armenians in Transylvania, how the cultural and national annexation happened and what kind of effects it had on the Armenian language and its Transylvanian dialect. This study is based on letters and local documents selected from the Armenian Catholic Collective Archive (Gherla / Szamosújvár), from the Manuscript Collection of the Hungarian National Széchényi Library (Budapest), from Arhivele Nationale (Cluj Napoca /Kolozsvár) and from the Biblioteca Centrală Universitară "Lucian Blaga" (Cluj-Napoca =Kolozsvár). Based on these archival works we can recover in which Armenian dialectal language they used to talk in their ordinary lives, which colloquial language the Armenian intelligentsia in Transylvania used to communicate with each other. We aim to introduce the series of letters written by Szongott Kristóf (one of the last Armenian intellectuals of the 19th century Transylvania, who knew the Armenian language. He was the founder of “Arménia” Journal in Szamosújvár Armenian language teacher, historian) to his relatives, acquaintances to uncover the writer’s language. We are to examine these questions with some initial points; to understand which language the author was using, describe the contents of the letters, like to whom they are written and by whom, compare both colloquial and official letters by their language, and to examine the intercultural connections with Transylvania and Armenia.

The *subject* of the present essay is built up by the texts of Armenian letters and documents written in Transylvania in the 18th and 19th centuries. They are available in the already mentioned collections in Hungary or in Romania.¹ These texts were written by Armenians, that’s why it is the base of our research and have become the main subject of the research work. Another subject of ours is some dialogues in the Shiraks’ dialect, which will help us to find a bond between the Transylvanian-Armenian and Shirak’s dialects.

The *object* of this research is to examine and compare the specific linguistic phenomena of the Transylvanian-Armenian dialect. We aim to present linguistic cases in the Transylvanian-Armenian dialect, which presents differences in the historical eras periodically, due to different reasons; the main goal is to make a morphological analysis of the language of Gherla/Armenopolis letters and the Shirak’s dialect; the Karin dialect, which belongs to the -k- branch and is spoken in Shirak province (Republic of Armenia). It is close to Shirak’s dialect - the spoken language of Shirak - and is one of the many dialects of the Armenian language, as well as it is a dialect of Ani since it is situated in

¹Bernád, Rita – Kovács, Bálint: *The Armenian Catholic Collective Archive in Armenopolis: Repertory*. Budapest – Gyulafehérvár–Leipzig, 2011

Eastern Armenia - which again belongs to the -k- branch. Therefore, we aim to present the similarities and differences between these two dialects, to introduce “loanword” or “borrowing words” which were transferred from Hungarian to the Armenian language; it means that we will show how the linguistic assimilation happened in the Armenian language regularly using Transylvanian loanwords.

The relevance of this research paper lies in that nobody has done linguistic research on the language of the Transylvanian Armenians from the point of view of diachronic dialectology before. Here I would highlight, that the Hungarian Armenologist, Benedek Zsigmond created a concept about the Transylvanian Armenian dialect, and he confirms that it is one individual branch (not only a dialect) of the Armenian language, it is neither Western or Eastern Armenian, nor Classical Armenian. He calls it “Transylvanian Arrmenian”.² However, yet there are still lot of questions which have not been yet answered in the corresponding literature. In the most important handbooks, lexika and linguistic literature regarding Armenian linguistic work, especially in diachronic dialectology,³ we cannot find anything about the Transylvanian-Armenian dialect. Although the Linguistic Institute of the Academy of Sciences of the Republic of Armenia since the Soviet period made a huge impact on historical dialectological research, somehow the dialect of the Armenians in Transylvania completely escaped the attention of researchers. Therefore, only research, based on archival sources, could be done on this topic. Their relevance is determined by the identification of a branch of the spoken language used by the Armenians in Transylvania according to the materials of the 18th and 19th centuries.

Present paper basically consists of three main parts: In the first part we introduce the emergence of the Armenians in Transylvania, why and how the historical settlement and assimilation had happened and what are the reasons of their bilingualism and linguistic assimilation. It means, in the first part, the social-historical background of linguistic changes should be considered. The second part is based on individual archival research to present a morphological analysis of the comparison of both, the Transylvanian-Armenian and Shirak’s dialect. The third part is the examination of the “loanwords”: which words were transfered from Hungarian (or from Latin or German) into Armenian

² Zsigmond, Benedek: *Expression of Plural in Transylvanian Armenian Declension Systems*. Presentation at the XV General Conference of the Association Internationale des Études Arméniennes. Halle (Saale), 2021, 2-4 September, 2021. (22.12.2021). I took part on the online conference and the arguments of Zsigmond Benedek were fascinating.

³ 1. Գեւորգյան Լ. Շիրակի տարածքի խոսվածքների բերականական

զուգաբանությունների փոխհարաբերությունները: // ՇՊՀ գիտական տեղեկագիր: N 1, պրակ Բ: 2016 (Gevorgyan L.: Correlation of grammatical cognates in speech of the Shirak region. 2016

2. Հայոց լեզվի բարբառային բառարան: Երեւան: «Գիտություն» հրատարակչություն: Յ. Ա: 2001:454 էջ: Յ. Բ, 2002, 886 էջ: Յ. Գ, 2004, 1312 էջ: Յ. Դ, 2007, 1764 էջ: Յ. Ե, 2008, 2182 էջ: Յ. Զ: 2010, 2586 էջ: Յ. Է: 2012: 2771 էջ (A dialect vocabulary of the Armenian language. Yerevan)

3. Մկրտչյան Հ. Կարնո բարբառը: Երեւան, «Հայկական ՍՍՌ գիտությունների ակադեմիայի» հրատարակչություն: 1952: 93 էջ (Mkrtchyan H.: The Dialect of Karin. Yerevan)

4. Աճառեան Հ. Հայերէն գաւառական բառարան: Թիֆլիս: «Էմիսեան ազգագրական ժողովածու» հրատարակութեամբ: 1913: 1178 էջ (Acharyan H.: Vocabulary of the Armenian provinces)

texts, and were used in colloquial speech of Transylvanian Armenians. This can also show the influence of the Hungarian language for Armenian lexicology, sometimes for the grammar as well.

The goal of my research is to answer the main research question: Which branch does the Transylvanian-Armenian dialect belong to? To answer this question, we have the following hypothesis: if the Armenians of Transylvania originate from Ani, then we can approve it with linguistic research and with the comparison with the Shirak dialect - which is probably the closest dialect to the dialect of former “Ani Armenians”.

As there were numerous authors who tried to indicate, that the migration from Ani firstly lead Armenians were not to Hungary, but to the Crimea, to Poland, to Moldova; and only then, they started to appear in Hungary, Transylvania. It means, that maybe those settlers have ancestors from Ani, and that was their pride to consider themselves as “Anetsiner” (from Ani). And language definitely has similarities with Western Armenian grammatical structure.

Based on my preliminary research the main language of Transylvanian Armenians was Western Armenian, which belongs to the Armenian -k- branch (*k čyowl*), which is a dialect of Gyumri, in the region of Shirak (The Republic of Armenia). I would also like to mention that the Shirak’s dialect is related to the Ani’s dialect more; its significance lies in that Armenians settled in Transylvania consider themselves as Anetsiner/people from Ani, but this was much like a proud system living in Armenians that they are Anetsiner. However, that can be considered as one piece of evidence, that the dialect used in Transylvania was Western Armenian (-k-branch). Because of that I am going to use also well-known Armenian linguistic works “K’nnowt’yown Aṙtiali Barbaṙi”, by H. Ačaṙyan. The Artial dialect is categorized as being the part of the -k- branch (*k čyowl*), and is recognized as being in position 21 in the H. Ačaṙyan’s Dialects. There are four subcategories of Artial dialect based on territory: Poland, Hungary, Suceava, and Romania.

We could also state, that there were some circumstances which led Armenians to getting assimilated, and all of the internal factors were responsible for language system changes, which is the main subject of our linguistical analysis. As a result, Armenians gradually drifted away from their mother tongue, a process that was assisted from the start by the use of linguistic borrowings/loanwords which we have been being revealed.

II. Sources and methodology

Archival sources

The basis of our work lies on archival sources; thanks to a result of archival research in Transylvania we have a list of materials which is a base of our analysis. The Armenian Catholic Collective Archive of Gherla (Szamosújvár) (in the following: ACCA/SZÖKGYL) is one of the most important collection for our study.

- ACCA/SZÖKGYL Gherla; box 1, box 2, box 3
- ACCA/SZÖKGYL Gherla: Gheorgheni (Gyergyószentmiklós) box 1, box 2
- ACCA/SZÖKGYL Gherla: Erzsébetváros box 1

In this archive, during my research trips, I have found preferable materials for Armenian case studies, which are especially related to this topic. They include many letters, documents written in Armenian by many Armenians. Although it is an ecclesiastical archive, there are a lot personal materials, like the heritage of Armenian intellectuals of Transylvania. With their help we can clarify the colloquial language, to understand in which language the intellectuals and ordinary people having their everyday conversations.

One of the main authors of those letters is written by *Kristóf Szongott*; doctor of philosophy, high school teacher, editor, historian, museum director, writer, Armenologist. He completed his studies in Szamosújvár (Gherla) and Gyulafehérvár (today Alba Iulia). In 1863 he was appointed as a teacher to the elementary school in Szamosújvár (Gherla), and in 1894 to the state secondary school. In his literary work he was exclusively concerned with Armenian affairs in Hungary; he translated several of Petőfi's poems into Armenian, and from 1887 he edited the Hungarian-Armenian monthly "*Armenia*" (241 issues).⁴

Doing research in the ACCAA/SZÖKGYL Archive of Gherla founded letters⁵ have become the part and the base of research, so thanks to these letters it is possible now to understand letters' content and we can bring some examples of the colloquial language. As the dialect of the Armenians in Transylvania cannot be analyzed based on official texts (for example legal agreements) or based on ecclesiastical texts (for example liturgical texts, because their language was Classical Armenian). In a letter to his brother Szongott, Simon, describes how he met the mayor and Ghukas, as soon as he got home, as well as the discussions he had with them on the democrat elections in Gherla.⁶ Another one

⁴ Simonyan, Anahit: *Hungarian-Armenian Press in the Late 19th and the Early 20th Century*. Budapest 1996

⁵ Look Appendix

⁶ SZÖKGYL (Gherla), 339/i/I-1. Box / page 316, look Text corpus (appendix), 1 text.

tells us about one of his young disciples writing him a letter in which he expresses his happiness on encountering his big dream of him entering the Mkhitarist Congregation tent in Vienna. As well as how warmly the Congregation's members welcome him and how many inquiries, they made concerning the Hungarian-Armenians⁷.

Other important collections are in Cluj Napoca (Kolozsvár), where also during my research trip in Transylvania I have found some interesting linguistic works in the archives, especially hand-written Armenian vocabularies from the 19th century. These have, so far, escaped the attention of researchers. The importance of dictionaries is so significant, especially when a local vocabulary is also included. However, we assume that these dictionaries are rather collections of words based on Latin-Armenian or German-Armenian dictionaries published in print and represent the Hungarian translation of classical Armenian words.

Here the following important manuscripts we should mention:

Biblioteca Centrală Universitară "Lucian Blaga" (Cluj-Napoca)

4 Volumes are available

- *Gabrus Zacharie, Armen-Latino-Hungarium Novum Dictionarium, 1899, Vocabulary begins with letter Ե/Е and ends with Հ/Н, consists of 264 pages.*
- *Gabrus Zacharie, Armen-Latino-Hungarium Novum Dictionarium, 1862, Vocabulary begins with letter Չ/З and ends with Ֆ/Ф, consists of 229 pages.*
- *Gabrus Zacharie, Armen-Latino-Hungarium Novum Dictionarium, 1848, Armenopolis, (N75); Vocabulary begins with letter Ն/Н and ends with Ս/С, consists of 425 pages.*
- *Gabrus Zacharie, Armen-Latino-Hungarium Novum Dictionarium, 1849, Armenopolis, (N74); Vocabulary begins with letter Վ/В and ends with Ֆ/Ф, consists of 394 pages.*

In the *Hungarian National Library (National Széchényi Library, Budapest)* a notebook is available from Gherla/Szamosújvár:

- Széchényi Library: NSZL, Duod Armen.1

The notebook includes texts written in German, Hungarian, Italian and Turkish, in Armenian transcription and in Armenian language, as well. The genre of these texts includes songs, poetry and literary prose, as well as hand-painted pictures, since the owner – probably in a school - copied the objects of observation as well, for example sculptures, icons, engravings, and animals. The notebook includes texts written in German, Hungarian, Italian and Turkish in Armenian transcription and in Armenian as well.⁸

⁷ SZÖKGYL (Gherla), 339/i/I-1. Box / page 314, look Text corpus (appendix), 3 text

⁸Kovács, Bálint - Pál, Emese (ed.): *Far away from Mount Ararat. Exhibition catalogue.* Budapest-Leipzig, 2013, p124.

Our working methodology was the following:

- 1.) Archival research in Transylvania, selecting the sources for historical dialectological research;
- 2.) Transliteration with Armenian letters;
- 3.) Transliteration with the Heinrich/Hübschmann system for linguistical research (Hübschmann-Meillet is the transliteration that is most frequently used in Armenian literary works on languages.);
- 4.) Structuring the texts with English language short regests (appendix);
- 5.) Analyzing the grammatical structure based on the texts;

One example of the letters from the archival sources:

Archival signature:

SZÖKGYL (Gherla), 339/i/I-1. Box / page 316

Sender: Simon Farakyan

Addressee: sine nomine

Date: 12. 08.1876

Place: Sebviz

Shortregest:

Simon Frakyan wrote to his brother that he met the mayor in the city and with Ghukas they discussed the election results of Gherla.

Transliteration with Armenian letters:

Սիրելի Եղբայր

«Այդչափ ժամանակէ ի վէր, որ ձեզի մօդ եղայ, բան մը նոր չպատահեցաւ: Հոս տուն հասնելովերեք ատր վեր Փօրսէք գացած եմ, այցելութիւնս կատարելով առ քաղաքապետ և Ղուկաս, երկայն խօսակցութիւն բռնեցինք Կերդաի ժողովրդապետ Աւագ երեցին ընտրութեան վրայօր»:

Transliteration with the Heinrich/Hübschmann system:

“Aydč‘ap‘ žamanakê i vêr, or jezi mòd elay, ban mə nor č‘patahec‘aw: Hos town hasnelov erek‘ awowr ver Fòrsék‘ gac‘ac em, ayc‘elowt‘iwns katarelov aṛ k‘alak‘apet ew Łowkas, erkayn xòsac‘owt‘iwn bṛnec‘ink‘ Kerlai žolovrdapet Awag erēc‘in əntrowt‘ean vrayòk‘.”

Printed sources

The other primary source, and as a literature source for our research work, is the works of the Mechitarist father, Grigor Govrikan’s three volumes. *Grigor Govrikan* was born in Gerla. After he completed his primary education in his motherland, he was accepted to the Mkhitarian Monastery School in Vienna. Because Grigor Govrikan was born in Gherla, and was living there, it is evident, that his books were written in the Transylvanian-Armenian dialect. That is the main cause why we are using his book for analyzing linguistically case.

The volumes are the following:

- “Hayk‘ Yelisabet‘owpolis Dransilowanioy”, Hator A ew B, H. Grigor V. Govrikan (Hayk Elisabethopolis/ Erzsébetváros/ Dumbrăveni/ Elisabethstadt of Transylvania, Chapter A and B, H. Grigor V. Govrikan)
- “Dransilowanioy Hayoc‘ Metropolisə kam Nkaragir Kerla Hayak‘alak‘i”, H. Grigor V. Govrikan (Transylvanian-Armenian Metropolis or the Description of Gherla, H. Grigor V. Govrikan)

The first volume is about Erzsébetváros/Dumbrăveni, in which Govrikan claims it to be a Transylvanian city with the greatest number of “Armenian national monuments” in the region. The second book by Govrikan is about Szamosújvár/Gherla, “the largest, most civilized, and most advanced city of Armenians in Transylvania”. It discusses the brotherhood, and a spiritual society of artists and merchants in old and new Armenopolis, as well as public structures, institutions, ancient church manuscripts, folklore, myths, and national songs.

III. The historical background: Armenians in Transylvania

Transylvania, as a part of the medieval Kingdom of Hungary, the relatively independent Transylvanian Principality, the Habsburg Empire, the Austro-Hungarian Monarchy, and, finally, Romania, has been a subject and also often an object of European political games.

To see the social and historical background of the assimilation of Transylvanian Armenian, it is an important fact, that they settled into a region which was ruled based on the so called “*Diploma Leopoldinum*” which was issued in 1690, becoming the fundamental law of the Principality of Transylvania. According to it there was a freedom of practise of religion to the prince and the estates.⁹ The elite of the three privileged groups – the Hungarian nobles as well as the Saxon and Székely elite – shared the power between them.¹⁰ Armenians adapted to this system, and as it was impossible that they would be recognized as the fourth feudal nation, so they joined the Hungarian one.¹¹

Changes in general viewpoint was brought about by the Reform Age (1830–48), which marked the line of transformation from feudalism to capitalism in Transylvania (and, of course, also elsewhere). Nationalist movements and ideologies were becoming more dominant. Transylvania was becoming more urbanized and had a rapidly growing population at this period. In this period Transylvania boasted 11 free royal cities (including the two Armenian towns, Armenopolis and Elisabethopolis), 13 taxed towns, and 50 to 60 market-towns. The main idea behind urbanization was to exchange goods, i.e., commercial trafficking, and, as we shall see, the Armenians were instrumental in these Transylvanian developments.¹²

In the following, we try to present the historical context, based on relatively rich historiographical literature, around five main bullet points. In this way, we can understand, in my opinion, the important processes and social background behind the linguistic change of the Transylvanian Armenians, the Armenian social language.

Settlement in Transylvania

The settlement of Armenians in Transylvania was a tool for language assimilation. It was the most significant argument for their integration and linguistic assimilation because one could keep

⁹ Trócsanyi, Zsolt: *Transilvaniáji hajeri iravakan kacowt`yownə Leopoldyan hrovartaki šrjanowm (1690–1848)*. [The Transylvanian Armenians in the Age of the Diploma Leopoldinum (1690-1848)] In: Barxowdaryan, Vladimir: *Haj-hungarkan patmakan jev mšakut`ajin kaperi patmut`junic*. Jerewan, (From the history of Armenian-Hungarian historical and cultural bond) 1983. 180.

¹⁰ Pál, Judit: *Changing Identities, The Armenians from Gherla and The Revolution of 1848 in Transylvania*. In: *Armenians in Eastern Europe*. Ed. by Tamara Ganjalyan, Bálint Kovács und Stefan Troebst. Köln-Weimar-Wien, 2017, p 383.

¹¹ They tried to apply to be the fourth nation in Transylvania at the end of the 18th Century, but it was not possible.

¹² Bernád, Rita – Kovács, Bálint: *The Armenian Catholic Collective Archive in Armenopoli : Repertory*. Budapest – Gyulafehérvár–Leipzig, 2011. p. 201.

and develop one's own culture and values, which is exactly what happened in the case of Armenians in Transylvania, while at the same time being able to bring together different social groups together, which was a result of assimilation. It means that being able to protect and develop your values, especially the Armenian language preservation was the first task of settlements, but the impact of assimilation and, of course, the bilingual society affected the next generation.

Armenians migrated to Eastern Central Europe from various territories, like Constantinople, Armenia Minor, Greater Armenia, Persia, different regions of Ottoman Empire in different periods of time (since the 6th century). The reasons and motivation behind the waves of migration were different; religious intolerance from Byzantine authorities, invasions of Seljuk Turks in 1064, which led to the fall of Ani (Bagratides), the fall of Cilician Kingdom in 1375, massacres of Armenians in 1800, 1909, 1915. All these reasons brought Armenians to Central Europe; Crimea (11-12th century), Poland/Ukraine (10th century), Bulgaria (origins from 6-10th to 19th century), Romania (14th century), Hungary (since 15th century).¹³

There are many reasons why Armenians started their immigration as far as Hungary moreover along Eastern Europe. The 16th- and 17th-centuries' geopolitical situation explains the appearance of the Armenians in Transylvania. This region is on the edge of the Carpathian Basin, which at the time served as a sharp boundary for civilizations. This border was between Byzantine in the center between the Turkish-Muslim cultural sphere and the Western world, constricted by the medieval Hungarian Kingdom. The Transylvanian Principality was located adjacent to a hundred-kilometer-wide buffer zone that shifted constantly between the Catholic Habsburgs and Muslim Ottomans.¹⁴

Historical traditions mark 1672 as the date of Armenian settlement in Transylvania. Immigration, then, cannot be connected to one exclusive date; it had started long before 1672 and for some time taken the form of slow infiltration. After such background probably a larger Armenian community arrived in 1672, or perhaps shortly before.¹⁵

The major wave of immigrants came in 1497 from Suchava (Bukovina) and settled in Transylvania. Then by the reasons of religious persecutions in Moldavia in 1551 others followed. They came via the well-known routes and initially settled in their vicinity: Bistrița (Hungarian Beszterce), Gheorgheni (Gyergyószentmiklós), Frumoasa (Csíkszépvíz), Gurghiu (Görgényszentimre), Petelea (Petele), Suseni (Marosfelfalu), and the Apafi Estate, Dumbrăveni

¹³ Schütz, Edmund: *The Stages of Armenian Settlement in the Crimea*. Transcaucasia II (1978), 116-135

¹⁴ Tamáska, Máté: *Armenian Townscapes in Transylvania*. (Armenier im östlichen Europa = Armenians in Eastern Europe, 6.) Köln-Weimar-Wien, 2018, p 37.

¹⁵ Pál, Judit: *Armenians in Transylvania: From Settlement to Integration*. In: Far Away from Mount Ararat. Armenian Culture in the Carpathian Basin. Ed. by Bálint Kovács – Emese Pál. Budapest- Leipzig, 2013., 9-16.

(Ebesfalva later Erzsébetváros), keeping in touch with their Moldavian relatives,¹⁶ Armenians with their leaders started to relocate to Gherla/Szamosújvár, where they founded the “Armenian metropolis”, which they called Armenopolis / Armenierstadt, in Armenian: Hayakaghak. The settlement is the only Transylvanian city which was built by city planning. They got privilege for Gherla and for the other bigger town Ebesfalvas as well, which was renamed in 1733 to Erzsébetváros / Elisabethopolis / Erzsébetváros, in Armenian Yeġisabet’owpolis (today Dumbrăveni). The town itself got its name to honour St. Elizabeth of Hungary.¹⁷

In the second half of the 18th century Armenopolis became one of the most significant Transylvanian Baroque centers. While towns started developing intensively since the Middle Ages became extremely crowded during the 18th century with their closed and multi-storied façades, Armenopolis, freshly designed, sustained a loose cityscape.¹⁸ Due to the fact that Armenopolis was a city that was consciously constructed, it had another unique landscape representing Armenian Baroque architecture.

Tradition has it, that 3000 Armenian families settled in Transylvania. Without aiming to decrease the role Armenians played in the economic life of Transylvania, the above figure must be radically revisited; the number of immigrant families must have been below 300 – even as late as 1715 there were only 220 to 240 Armenian families in Transylvania, and that number would never have exceeded 3,000.¹⁹

Union with the Roman Catholic Church

Visiting the ecclesiastical environment of the Transylvanian Armenians, we find typical Baroque churches – which are more similar to the Roman-Catholic ones in Hungary than to any Armenian churches. Although in every Armenian church in Transylvania there are altars of Armenian saints, like Grigor the Illuminator.²⁰ There can be an explanation, that there was the so called Roman Catholic Church Union of the Armenians in Transylvania, which made linguistic assimilation also faster. Obviously, the Armenians initially opposed conversion, but once they

¹⁶ Govrikan, Grigor: *Dransilowaniy Hayoc’ Metropolisə kam Nkaragir Kerla Hayak’alak’I*, Mxit’arean Tparan, 1896, Yařajaban [Govrikan, Grigor: The Metropolis of Transylvanian Armenians or the Discription of Gherla-Armenopolis. Mkhitarian Press, 1896, Preface]

¹⁷ Drost-Abgarjan, Armenuhi, Kovács, Bálint, Martí, Tibor: *Catalogue of the Armenian Library in Elisabethopolis*. Leipzig-Eger, 2011. IX.

¹⁸ Tamáska, Máté: *The Synthesis of Cultures in the Armenopolis Cityscape*. In: Far Away from Mount Ararat. Armenian Culture in the Carpathian Basin. Ed. by Bálint Kovács – Emese Pál. Budapest- Leipzig, 2013, 65-71.

¹⁹ Pál, Judit: *Armenians in Transylvania: From Settlement to Integration*. In: Far Away from Mount Ararat. Armenian Culture in the Carpathian Basin. Ed. by Bálint Kovács – Emese Pál. Budapest- Leipzig, 2013., 9-16.

²⁰ The researches of Emese Pál introduce the ecclesiastical collections of the Armenians in Transylvania. Pál, Emese: *The Sacral Art of Transylvanian-Armenians*. In: Far Away from Mount Ararat. Armenian Culture in the Carpathian Basin. Ed. by Bálint Kovács – Emese Pál. Budapest- Leipzig, 2013., 75-83

saw that it would provide them greater benefits, and let them to maintain their Armenian environment (opening Armenian school etc.), it became clear that conversion was necessary. The next step of the unification was certainly Latinisation in the Armenian Catholic Church, which meant Latin-rite clergy.

The conversion to Catholicism at the end of the 17th and the beginning of the 18th century was connected to the “imperial politics” of the Habsburgs, when they extended their control over Transylvania, and the Armenian Catholic Archbishop of Lemberg (Lvov/Lviv) was given a free hand to impose their will on the Transylvanian communities.²¹ The establishment of an Armenian Catholic bishopric was one of the major desires of the Transylvanian Armenian population. This purpose was the focus of several years of negotiations, which made it possible for them to open their own schools and keep the Armenian language alive. In the 18th and 19th centuries the Mekhitarists of Venice regularly sent *vardapets*²² to educate them and even founded a monastery and a school.

Church Unification process among Armenians in Transylvania started during the 17th century practically concurred with the period of the Counter-Reformation or Catholic Revival in Hungary and Transylvania. Bishop Oxendio Virziresco (1654–1715) and his missionaries and organizational activities, which extended some thirty years (1685–1715) are essentially connected to the church-union of the Armenians in Transylvania. These activities largely correlate with the integration of the Transylvanian Principality into the Habsburg Empire. He was a Moldavian-born Armenian, who had been educated at the Pontifical Urban College (Collegium Urbanum) of the Propaganda Fide in Rome and spoke a number of languages fluently besides his native Armenian. His election was partly motivated by the indisputable fact that his family had escaped from Moldavia to Transylvania back in the year of 1668 together with Bishop Minas Alēksanean T’oxat’ec’i.²³

From the point of view of the Holy See authorities, the main mission of Oxendio Verzireshko was straightforward: to organize the Armenian Unification (Catholic) Church in Transylvania and to bring about the ecclesiastical union of the Armenians. The religious union of the Transylvanian Armenians was not unique in the region in the 17th century: the Holy See (Rome) shows similar examples (e.g. Christian sects (e.g. Galician Armenians) entering the Church of Rome, Church of Rome. There are special ceremonies, devotional songs, architectural solutions and other external

²¹ Maksoudian, Krikor: *Armenian Communities of Eastern Europe*. In: Richard Hovhannisyan: *The Armenian People from Ancient to Modern Times*, Volume 2. New York. p.77.

²² Ibid. 77

²³ Nagy, Kornél: *The Church-Union of the Armenians in Transylvania: A Portrait of Uniate Bishop Oxendio Virziresco*. In: *Far Away from Mount Ararat. Armenian Culture in the Carpathian Basin*. Ed. by Bálint Kovács – Emese Pál. Budapest- Leipzig, 2013, p. 183.

features, while carrying out Catholic teachings according to the ecclesiastical and theological context are the most worth mentioning. In exchange for such deals, local communities are promised to be treated equally with Catholics.

Oxendio Virziresco was a humble missionary and priest who quickly succeeded in converting many Armenians in the Gyergyó region to Christianity. The newcomer was not unanimously welcomed by the local Armenians, as his mission began with a bitter argument with the bishop of Minas and his clergy. Oxendio Virziresco was a proponent of full Latinization. In his view, the unified Armenian clergy of Transylvania should have the same rights and duties as the Latin Rite clergy. However the Armenian clergy in Transylvania continued to embrace ancient Armenian (Oriental) liturgical traditions. On the contrary, it seems more reasonable to speculate that the unity of the Church was not really achieved until 1699-1700, when, with the help of his assistants and the Apostolic Ambassador of Vienna, Andrea Santacros, Oxendio Verzi Bishop Resko forced the apostate Armenians to unify the Church into Transylvania. His opponent left Transylvania for good, accompanied by a large number of Armenians, and returned to Moldova, abandoning his Uniate (Catholic) faith.²⁴

The religious union of Armenians made it possible to stabilize their own position in Transylvania in the 18th century. Because of the serious conflicts between Székelys and Saxons, the only support they were expected was from the Hungarian nobility. From the late 18th century, after acquiring the privileged status of royal cities, Armenians relied on the Habsburg monarchs for support, but they continued to rely most heavily on the support of Hungarian nobility. As a result, the Armenians in the towns Szamosújvár/Gherla and Erzsébetváros/Dumbrăveni had the Hungarian nobility as the host society and tried to meet their expectations.²⁵

Gradually Armenians started to be assimilated with which they, step by step, lost their language, religious identity. Their local connections also started to disappear because from the 19th century Armenians were allowed to change their residence not only in Transylvania but also in Hungary. Transylvanian Armenians have perfectly assimilated into Hungarian culture in the last two hundred years, keeping their language, customs, habits, and national identity. This assimilation was so strong that most of them did not change their Hungarian language and identity after 1920 and instead they identified themselves as the part of the Hungarian minorities who found themselves out of the Hungarian borders thanks to the lines being redrawn by the treaty

²⁴ Nagy, Kornél: *The Church-Union of the Armenians in Transylvania: A Portrait of Uniate Bishop Oxendio Virziresco*. In: *Far Away from Mount Ararat. Armenian Culture in the Carpathian Basin*. Ed. by Bálint Kovács – Emese Pál. Budapest- Leipzig, 2013, p. 221.

²⁵ Tamáska, Máté: *Armenian Townscapes in Transylvania*. (Armenier im östlichen Europa = Armenians in Eastern Europe, 6.) Köln-Weimar-Wien, 2018., p. 41.

after WW I or - like other Hungarians - moved to Hungary.²⁶ A long-lasting social structure that resisted assimilation and provided a framework for the development of the existing Armenian identity was self-organization within the Roman Catholic Church.

Assimilation and Integration – Transylvanian Saxons and Hungarians around the Armenians

The relationship between various societies, such as the Saxons, Székelys, Hungarians, and Armenians, is the next important aspect we must be emphasizing. It was challenging enough to integrate into a new community and establish good relationships with the locals, but Armenians were skilled craftsmen, merchants, and businessmen who spoke multiple languages, including Italian, Greek, and soon Hungarian. Because of such interactions between communities, Armenians' integration into Hungarian society was simple, which speeded up the process of language assimilation. Here, we can emphasize borrowing or loanwords that emerged during the Armenians' integration into the host society.

Transylvania always has been a *multiethnic*, multicultural and multi-religious country including three political nations; the Hungarians, the Székelys and the Saxons and four established, accepted religions; Catholics, Calvinists, Lutherans and Unitarians. These all constituted great power system, preventing the separation of powers. In the age of Diploma Leopoldinum, Greeks as well as Armenians were present in the society of Transylvania as merchant elements with special rights. Both were granted free commercial rights for all sorts of goods; they had self-government; they were subject to the Court Chambers and the Treasurer of Transylvania; they were exempt from forced cattle submissions and military quartering; and they had companies in Sibiu and Braşov (Brassó).²⁷

But let us mention that the relations of Saxons and Székelys towards Armenians were not the greatest ones. As early as the 17th century Armenians settled in Transylvania received various privileges from their respective rulers for stimulation of their merchantry and craftsmanship. The Armenians had the role of the “good minority” in the eyes of the Hungarian public, who were true patriots that did not “abuse the trust and openness” of the host society.²⁸

Thanks to these several privileges a conflict emerged against Armenians from other nations. One of the first ones was with Saxons of Bistrita in the early 18th century. In 1712, a plague epidemic sprung up, which the Saxons, who had a majority in the city and its leadership, blamed on the 231 Armenians then living there. The council ordered that all Armenians must

²⁶ Ibid. p. 33.

²⁷ Ibid. 203

²⁸ Tamáska, Máté: Armenian Townscapes in Transylvania.(Armenier im östlichen Europa = Armenians in Eastern Europe, 6 .) Köln-Weimar-Wien, 2018, p.34.

leave Bistrița within 24 hours; they relocated to Armenopolis.²⁹ Due to the Armenians' superior social status and early commercial success in Gheorgheni, tensions between them and the Székelys got heated. According to the Székelys, the Armenians who had migrated to Gheorgheni did not pay enough taxes, they used the roads without paying for their maintenance, and they created a magistrate with their own stamp to avoid being held accountable to any other authority. In his monograph of Elisabethopolis, Gergely Govrik (1841–1931, Grigor Govrikean) also notes that the Hungarians envied the Armenians in Transylvania. He identified two main reasons for this: the 1733 privileges issued by Charles III and the 1758 prerogatives of Maria Theresa, which exempted the Armenians of Transylvania from providing soldiers. These rights were later confirmed by Emperor Joseph II in 1785 and 1786.³⁰

The Armenians who relocated to Gheorgheni set up a court with a judge, a scrivener, and jurors as its members. Little information about the judges is available, but it is known that most of them were wholesale traders.³¹

During the Transylvanian Principality, Armenians were mentioned ever more frequently. On 4 November 1600, the Transylvanian Diet passed a law against “Greeks, Vlachs, Dalmatians, and Armenians,” threatening to punish those merchants from the mentioned ethnicities who sold their goods anywhere else than the sites appointed to them. In 1632, another law regulated the participation of Armenian, Greek, Serbian, Bulgarian, Dalmatian, and other merchants in the commerce of the Principality.³²

Intellectuals in Transylvania

This subsection is significant because it allows us to understand the role and presence of the Armenian intellectuals in Transylvania. They kept the Armenian language until the end of the 19th Century, when the Armenian population spoke mostly Hungarian and also their heritage in the different archives and manuscript collections are the only available through written sources for linguistic investigation. There were several Armenians who held positions of authority in the Hungarian governing body and parliament, as well as a number of academics who made contributions to the upkeep of the Armenian language and cultural heritage; they were the last

²⁹ Bernád, Rita – Kovács, Bálint: *The Armenian Catholic Collective Archive in Armenopolis : Repertory*. Budapest –Gyulafehérvár–Leipzig, p. 210.

³⁰ *ibid.* p. 211.

³¹ Garda, Dezső: *The Mercantile Forum, the Administrative and Legal Institution of the Armenians from Gheorgheni*. In: *Armenier im östlichen Europa. Eine Anthologie*. Ed. by. Tamara Ganjalyan, Bálint Kovács und Stefan Troebst. Leipzig, 2017. 367-382.

³² Pál, Judit: *Armenians in Transylvania: From Settlement to Integration*. In: *Far Away from Mount Ararat. Armenian Culture in the Carpathian Basin*. Ed. by Bálint Kovács – Emese Pál. Budapest- Leipzig, 2013., 9-16.

ones who kept the Armenian language. In all of their statements, Armenians claimed to be Hungarians and accepted the dogma of the united Hungarian nation. The leaders of the Armenian community in Hungary saw assimilation into Hungarian society as the key to the future of their people; at most, some of them noted that the most fundamental aspects of Armenian culture—their language, traditions, and religious practices—were where assimilation would end and should be preserved. Both sides supported this assimilation effort, which led to a considerably larger body of Armenian politicians emerging among the Hungarian political elite.³³ Based on Iván Bertényi Armenians in Transylvania became educated, intellectuals and were important in Hungarian Parliament and Government, for instance five Armenian ministers headed one or another branch connected with economy or commerce, rather than ministries in relation to power politics or culture and within the independent Hungarian nation, which was eager to incorporate other ethnicities as well, Armenians were required as economic specialists. Iván Bertényi's published an article with the list of an Armenian-born minister during Dual Monarchy period.³⁴

The Armenian intellectuals in Transylvania had to face the fact that the "Armenian question" problem was taking on global dimensions as a unique cultural ideology started to form in the 1880s. A team of intellectuals created and propagated the new ideology; Gyula Merza formalized the ideology and termed it "Armenianism." The ideology of Armenism encouraged the Armenians to establish their own museum in Szamosújvár; the main initiators, then, were intellectuals: Kristóf Szongott, founder of *Arménia* Newspaper, teacher in Szamosújvár (his heritage is an important linguistical source for the dialectological research), and other Armenian local leaders, professors or writers as Dr. Antal Herrmann, Dr. Lukács Bárány, Lukács Tódorfi, Gyula Merza. The museum's construction conformed the Armenianism's ideology and its ultimate goal of establishing an independent Armenian bishopric and the establishment of museum was in 1904.³⁵

As we mentioned *Arménia* Newspaper (188-1907), it was popular scientific journal established in Gherla/Szamosújvár by Kristóf Szongott; the main aim was to cover all aspects of Armenian studies (as Armenian history, linguistics, diaspora, Hungarian translations of the Armenian novels and poems etc.). The journal served as an "ambassador" of the Armenians and

³³ Bertényi, Iván Jr.: *Hungarian Politicians of Armenian Descent in the Dual Monarchy Period*. In: *Far Away from Mount Ararat. Armenian Culture in the Carpathian Basin*. Ed. by Bálint Kovács – Emese Pál. Budapest- Leipzig, 2013., p84-97

³⁴ *ibid.*, 98-103.

³⁵ Kovács, Bálint: *Noahs Arke für die Armenische Werte*. Die Gründung des Armenischen Museums in Armenierstadt. In: Marina, Dmitrieva; Bálint, Kovács (ed.) *Die Kunst der Armenier im östlichen Europa*. Köln-Weimar-Wien, Böhlau Verlag (2014) 49-58.

Hungarians, as a link connecting the Hungarian-Armenian Diaspora and other nations living in Hungary.³⁶

Parallel with the Arménia Newspaper, important role was played by Mekhitarists; additionally, the Mekhitarists of Venice frequently sent priests to Erzsébetváros/Dumbraveni later to Szamosújvár/Gherla as well to educate the Armenian people. In Erzsébetváros/Dumbraveni they could establish a monastery and a school as well. One of them was István Ákoncz Kövér (in Armenian: Step'annos Agonc' Giwvēr, 1740–1824) one of the most highly acclaimed personages of the Mechitarist Order; he was born in Gheorgheni on 20 November 1740. He professed himself in the order in Venice in 1758; he was ordained in 1763.³⁷ He spoke the Transylvanian-Armenian dialect and spent the majority of his missionary work in the Transylvanian city of Elisabethopolis, later he published the Geography of the World – and through this publication he became a well-known Armenian geographer.³⁸

One other important figure in Transylvanian-Armenian history is Grigor Govrikyan, who was born in Gherla and who became a mechitarist monk, later abbot in the Mechitarist Monastery in Vienna. He authored a three-volume monograph about the Armenians of Erzsébetváros/Dumbraveni and a book about Armenians in Gherla/Szamosújvár as we mentioned earlier.

In the 1th century Gabrus Zacharias, who even created vocabularies according to my research and I could do some preliminary research on the vocabularies in the archival collections in Cluj Napoca/Kolozsvár. (Look Chapter II).

Ani origin

The hypothesis of our research is also strongly connected to the “Ani origin” of the Transylvanian Armenians. (See Chapter I).

One of the central issues in Armenian history is the memory of the centralized Bagratide government; in short let's say the memorialization of Ani. As we already mentioned the mass of Armenians had migrated from Ani to find a shelter in the areas of Central Europe, and as Ani was for Armenians like a nation's destiny – they considered themselves as Aniatsiner (originally from Ani), carried the memory of Ani with them and the notion the one-time capital had been

³⁶ Simonyan, Anahit: *The Weekly Newspapers of Hungarian-Armenian Communities at the End of the 19th/Beginning of the 20th Century*. In: *Armenier im östlichen Europa. Eine Anthologie*. Ed. by. Tamara Ganjalyan, Bálint Kovács und Stefan Troebst. Leipzig, 2017 p485- 494.

³⁷ Drost-Abgarjan, Armenuhi – Kovács, Bálint: *The Work of István Ákoncz Kövér* (Step'annos Agonc' Giwvēr, 1740-1824). In: *Far Away from Mount Ararat. Armenian Culture in the Carpathian Basin*. Ed. by Bálint Kovács – Emese Pál. Budapest- Leipzig, 2013, p133-134.

³⁸ Giwvēr, Step'annos Agonc': *Ašxarhagrowt'iwn č'oris masanc' ašxarhi*. [The Geogrpahy of the World] Venice, 1802

developed a commercially, politically, economically and culturally. That was a national pride of the Armenians for many centuries after the dissolution of the ancient capital. Its important to point out to as the seat of the Armenian kingdom implies that Armenians do not simply belong to a territory in their historical homeland, but rather to its capital. That means that Ani symbolized “the state”, not just “an ordinary city”.³⁹

I consider it is essential to note the importance of the Shirak dialect in this context for our linguistic comparison. Ani is currently situated across the Shirak region of the Republic of Armenia in the Republic of Turkey's Kars region. Because Shirak's dialect belongs to the -k-branch, just as Western Armenian, which is the primary language of Ani, and because Transylvanian Armenians identify themselves as people coming from Ani, it is crucial to identify their connections and determine whether they share the same dialect. It means that this is the background of our comparative approach with Shirak dialect. Simeon of Poland in his work “The Travel Accounts of Simeon of Poland” is also talking about the Armenians coming from Ani. Basically, that chapter is about Armenians in Lvov, but he is mentioning that Armenians in Lvov do not speak Armenian, but they speak only Kipchak and Polish and they are saying that the local Armenians settled there from Ani. According to historians, the inhabitants of Ani are split into two groups; one went to Kaffa and Akkerman and their descendants to this day live in Sulu manastir and speak Armenian; the other group went to Angora and from there to Poland.⁴⁰

The memory of Ani had an influence on the vast Armenian diaspora's sense of self-identity. The places and history creating the memory of Ani is nostalgic for Armenians for a lost “golden age”- clearly imagined and reconceived picture of the past- evolved from a memory of a real place to the memory of imagined places- “*Ani as lieux du memoire*”. The *lieu de memoire* is a point of crystallization, a symbolic place, where the community locates the crossover between present and past.⁴¹ It means that consciousness of its origin is a direct link between the past and present which is not accessible anymore. Ani assumed such an importance among the Transylvanian Armenians as a specific area that turned into a *topos*.

One of the leading historians and grammar-school teacher of the Armenians in Transylvania, *Kristóf Szongott* (1843–1907), emphasized two aspects of the Armenians that had remained since their mass migration: their wealth (as they concealed gold and gems in one of their bags) and their religiosity (as they positioned the Armenian hymnary in the other).

³⁹ Kovács, Bálint: *Hajoc majrak'alak' Anin orpes hišolowt'jan vajr ('lieu de memoire')*. [The Capital of Armenians Ani as space of memory (lieu de memoire) Patmowt'jown ev hasarakagitowtjown 1:1 (2015), 100-112.

⁴⁰ Bournoutian, George A.: *The Travel Accounts of Simeon of Poland*. Costa Mesa, 2007. p286-287.

⁴¹ Bernád, Rita – Kovács, Bálint: *The Armenian Catholic Collective Archive in Armenopolis : Repertory*. Budapest –Gyulafehérvár–Leipzig, 2011. 204-208.

Ani's topos first created a connection with the Armenian spiritual body, switching to Catholicism (in the Armenian rite) and the common Hungarian language, which was very quickly accepted by the immigrants under those circumstances. And undoubtedly, with the help of Ani's heroic stories, the Armenians of Transylvania tried to create a site of memory, in order to preserve their connection with other Armenian communities, so that their connecting link does not disappear.

IV. Morphological analysis of the language of Gherla Letters and Shirak's dialect

Morphology studies the parts of speech, and, as a system, studies their grammatical order and features from the point of view of form and meaning. Words can be examined and analyzed from different perspectives: phonological, lexical, morphological, syntactic. The purpose of a morphological analysis of a word is to determine its lexical-grammatical value, grammatical order and perform a morphological analysis of one grammatical form.⁴²

We are going to conduct an analysis based on the materials of our Transylvanian archives from the ACCAA/SZKGYL Armenian Catholic Collective Archive of Armenopolis from the 18th and 19th centuries and use dialogs in the Shirak dialect and in-person interviews with bearer of the Shirak dialect using an analytical method, presenting the grammatical forms appearing in both the nominal and the verbal system in order to make a comparison between two dialects to determine which dialect branch would the colloquial language of the Transylvanian Armenians belong to.

This chapter will be separated in two parts: first part will introduce the morphological similarities between Transylvanian-Armenian dialect and Shirak's dialect in nominal, verbal and pronominal cases. The second part will introduce the differences between Transylvanian-Armenian dialect and Shirak's dialect in nominal, verbal and pronominal cases.

“The similarities between Transylvanian-Armenian dialect and Shirak's dialect”

Our main guide in this work is Acharyan's “K'nnowt'yown Ařtiali Barbaři”/ “An Examination of the Ařtial Dialect”, where the main characteristics are presented about the Ařtial dialect. One of the least researched dialects of Armenian is the Ařtial dialect, which is spoken by Armenians in Poland, Hungary, and Romania. Hanush, a Polish armenologist, investigated a subset of that dialect, the speech of the Polish Armenians. This work offers a thorough examination of that dialect by Acharyan. These dialects appear separate, yet share certain grammatical characteristics with one another.

Like all the dialects of the -k- branch, the Ařtial dialect has six conjugations, either singular or plural; they are nominative, genitive, dative, accusative, ablative and instrumental.⁴³ Let it be mentioned here, that Acharyan had not exhibited the seventh case, which exists in the Armenian language- ներգոյական հոլով/nergoyakan holov/locative, which by him is not used in the Ařtial dialect. On the basis of our Transylvanian-Armenian archival materials, let us prove that there were no locative cases, but there were words that could express the meaning of the locative with genitive

⁴² **Abrahamyan, S.G.**, Pařnasyan, N.A., Ôhanyan, H.A.: *Žamanakakic' Hayoc' lezow*. 1974 Hator 2, Jewabanowt'yown, , êj 13. [**Abrahamyan, S.G.**, Pařnasyan, N.A., Ôhanyan, H.A.: *Modern Armenian language*, Chapter 2, Morphology, p13].

⁴³ Hrachya Acharyan “K'nnowt'yown Ařtiali Barbaři”, Erewan, 1953. [Acharyan, H: *An Examination of the Ařtial Dialect*. Yerevan, 1953]

and մէջ/in/ մէջ preposition. We can see the same case in the Shirak's dialect. Also, thanks to my archival research, based on my analysis I separated not six conjugations as Acharyan has done, but four conjugations according to my analytical work on letters and interviews. Firstly, according to my research, I will present grammatical features of the Transylvanian-Armenian dialect, then I will present the similarities with the Shirak's dialect.

Declination

Therefore, based on my own research and analysis I have separated four types of conjugation in Transylvanian-Armenian dialect in the following manner:

First declination

The endings of this declination are following; genitive and dative -ի/-ի-, ablative -է/-է-, instr. - ու/ու/-ըն-, in plural; genitive and dative -ներու/- nerow-, ablative -ներէ/-/ nêrê-, instr. -ներով/- neròv-. For instance:

Singular	Plural
Nominative նամակ/namak	Nominative նամակներ/namakner
Gen. Dat. նամակի/namaki ⁴⁴	Gen. Dat. նամակներու/namaknerow ⁴⁵
Ablative նամակէ/namakê	Ablative նամակներէ/namaknêrê
Instr. նամակով/namakòv	Instr. նամակներով/namakneròv

Second declination

The endings of this conjugation are following; genitive and dative -ու/-ow-, ablative -է/-է-, instr. - ու/ու/-ըն-, in plural; genitive and dative -ներու/- nerow-, ablative -ներէ/-/ nêrê-, instr. -ներով/- neròv-. For instance:

Singular	Plural
Nominative ամիս/amis	Nominative ամիսներ/amisner
Gen. Dat. ամսու/amsow ⁴⁶	Gen. Dat. ամիսներու/amisnerow
Ablative ամսէ/amsê	Ablative ամիսներէ/amisnêrê
Instr. ամսով/amsòv	Instr. ամիսներով/amisneròv

Third declination

⁴⁴ Look Text corpus (appendix), 7 text, 45 line.

⁴⁵ Look Text corpus (appendix), 2 text, 2 line.

⁴⁶ Look Text corpus (appendix), 1 text, 16 line.

The endings of this declination are following; nominal -նւթիւն/-owt' iwn-, genitive and dative -նւթեան/-owt' ean-, ablative -թէնէ/-t' ênê-, instr. -թիւնով/-t' iwnôv-. The plural is the same as the first plural conjugation. For instance;

Singular

Nominative միաբանութիւն/miabanowt' iwn

Gen. Dat. միաբանութեան/miabanowt' ean⁴⁷

Ablative միաբանութէնէ/miabant' ênê

Instr. միաբանութիւնով/miabant' iwnôv

Also we can meet a different structure of Instrumental, for instance; միաբանութիւնով/miabant' iwnôv but շնորհակալութեով/ šnorhakalowt' eôv, յոժարութեամբ/yožarowt' eamb. It means here we have թեով/ t' eov instead of թիւնով/-t' iwnôv and թեամբ/t' eamb.

Fourth declination

In the fourth declination genitive and dative are formed by changing the stressed vowel of nominal to o/ô, and ablative and instr. conjugations are formed adding to genitive and dative -մէ/-mê, -մով/-môv endings. The plural is the same with the first plural conjugation. For instance;

Singular

Nominative հայր/hayr

Gen. Dat. հօր/hôr⁴⁸

Ablative հօրմէ/hôrmê

Instr. հօրմով/hôrmôv

Plural

Nominative հայրեր/ hayrer

Gen. Dat. հայրերու/hayrêrow

Ablative հայրերէ/hayrêrê

Instr. հայրերով/hayrêrôv

According to my analysis based on archival sources and sources referred to the Shirak's dialect, I am bringing forward my hypothesis that the Transylvanian Armenian dialect and the Shirak's dialect are related with the first declination forms as singular genitive and dative նամակի/namaki, singular and plural instr. նամակով/namakov and նամակներով/namaknerov, with the second declination forms as singular genitive and dative ամսու/amsow and singular and plural instr. ամսով/amsov ամիսներով/amisnerov, with the third declination forms as singular genitive and dative միաբանության/miabanowt' yan, and singular and plural instr. միաբանություններով/ miabanowt' yownnerov, with the fourth conjugation forms as singular genitive and dative հոյ/hor

⁴⁷ Look Text corpus (appendix), 3 text, 5 line.

⁴⁸ Look Text corpus (appendix), 7 text, 30 line, also, 14 text, 1 line.

and plural instr. հայրերով/hayrerov. The only difference between these words is phonetically, as you can see the transformation ե-յ/e-y, օ-ն/ օ-օ.

We also mentioned that there is words that express the meaning of the locative with genitive and մեջ/in/ mej preposition, so, for instance, in the Shirak's dialect it is Լենինականի մեջ/ Leninakani mej/in Leninakan(nowadays Gyumri) and in Transylvanian Armenian dialect we can again meet the use of this composition as պայմաններու մեջ/pajmannerow mej/under the conditions.⁴⁹ It means that we can confirm that there was no locative form in the Aṙtial dialect (Transylvanian-Armenian dialect) but could express the meaning of the locative with genitive case and preposition.

We also came across words of Classical Armenian composition in the texts which is used both in the Transylvanian Armenian dialect and the Shirak's dialect, for instance; տղոցն չզողացին/տօց'ն չ'gò łac'in/boys were not stolen (in Transylvanian-Armenian dialect)⁵⁰ and տղոցը տեսա/տօց'ա tesa/I have seen the boys. Տղոց/ տօց is forming plural genitive and dative in Classical Armenian, so we have a use of this form in 18th and 19th language and also in the nowadays Shirak's dialect as well.

Pronominals

Firstly, we will start with personal pronouns in Transylvanian-Armenian dialect found in archival letters and will hold a parallel with Shirak's dialect pronouns to find a similarity. For instance;

First person		Second person	
Nominative	ես/es մենք/միք/menk’	դու/դուն/dow/n դուք/downk’	
Genitive	զիւ/zim մեր/ mer	զքու/zqow ձեր/jer	
Dative	ինծի/ինձի/inci մեզի/mezi	քեզի/k’êzi ձեզի/jêzi	
Accusative	զիւ/zis զմեզ/zmez	զքեզ/zk’ez զձեզ	
Ablative	զիւմէ/zimmê մերմէ/mêrmê	զքումէ/zk’owmê ձերմէ/jêrmê	
Instr.	ինձի հէղ/inji hêd մեր հէղ/mer hêd	քեզի հէղ/k’êzi hêd քու հէղ/k’ow hêd	

Third person			
Nominative	նա/na ինքը/ink’ə նրանք/nrank’ իրենք/irenk’		
Genitive	նորա/nora իրեն/iren նոցա/noc’a իրենց/irenc’		
Dative	նորա/nora իրեն/iren նոցա/noc’a իրենց/irenc’		
Accusative	զնա/zna զինքը/zink ə’ զնոցա/znoc’a զիրենք/zirenk’		

⁴⁹ Look Text corpus (appendix), 1 text, 11 line.

⁵⁰ Look Text corpus (appendix), 9 text, 4 line.

Ablative	իրենմէ/irênme	իրենցմէ/irênc' mē
Instr.	իրեն հէղ/iren hêd	իրենցօղ/irenc' mòv

We should also mention the demonstrative pronouns as *սս/as*, *սղ/ad*, *սն/an*; *սսնց շահը/asonc' šahə*/their benefit, in this example is used the plural form of *սս/as* and the same plural form is also used in Shirak's dialect as well. Also, there is a use of *սղ/ajd*/that and the more colloquial form *էս/êt*, which is used in both dialects. The similarities are also laid in personal pronouns as *իմծի/իմծի/inci* (me, 1st person, object pronoun) and in the Shirak's dialect it is more relative to be in use as *ընծի/ənji*. The same is with the *մեզի/mezi* (us, 1st person, plural, object pronoun), *քեզի/k'êzi* (you, 2nd person, object pronoun), *ձեզի/jêzi* (you, 2nd person, plural, object pronoun). The third person singular genitive *իրեն/ire* and plural *իրենց/irenc'* are also similar in both dialects but in Shirak's dialect it is more colloquial to use *իրան/iran* and *իրանց/iranc'*.

Verbs

Classical Armenian has four verbal groups with infinitive endings as *-ել/-el-*, *-իլ/-il-*, *-ալ/-al-*, *-ուլ/-owl-* and the second types of forms as *-անել/-anel-*, *-անիլ/-anil-*, *-անալ/-anal-*, *-նուլ/-nowl-*. Because the base of Armenian language is Classical Armenian, it is an important point to start our verbal group division with it. Based on our own analysis and thanks to our archival sources we separated following examples in which only the verbs with *-ուլ/-owl-* ending are missing, but with the exception of *ցոցնուլ/ց'əc'nowll*/to show.

-ել

Բարենմաղթել/Baremałt'el/to wish
 Ելլել/Ellel/to get out
 Ընդգրկել/Əndgrkel/to contain
 Ծանուցել/Canucel/ to notify
 Պագնել/Pagnet/to kiss
 Ուսուցանել/Owsowc'anel/to teach

-իլ-

Գրիլ/Gril/to write
 Կատարիլ/Kataril/to fulfill
 Հրատարակիլ/Hratarakil/to publish
 Տպագրիլ/Tpagril/to print
 Ուղարկիլ/Owłarkil/to send
 Ուղղիլ/Owłilil/to correct, to straighten

-ալ-

Բանալ/Banal/to open
 Երևալ/Erewal/to be seen
 Կամենալ/kamenal/to will

Կէնալ/Kênal/Stay

Ստանալ/Stanal/to get

Օրնալ/Õk'nal/to help

The Shirak's dialect has the same verbal endings as Transylvanian-Armenian as well, as you can see for instance էրթալ/êrt'al/to go, հարցնել/harc'nel/to ask, շփվիլ/šp'vil/to have conversation.

There are verbs with the same general compositions which make the *Past Simple tense*, for instance in the Transylvanian Armenian dialect they used to say տուալ/towav/gave⁵¹, պատահիցալ/patahic'av/happend⁵², ցըցուիցան/ć'ac'owic'an/showed up⁵³, and in the Shirak's dialect they use պատահեցա/patahec'a/happened, ըսալ/əsav/said; it means that the composition and composition rule is the same in both dialects. Also, we can see the similarities in *Present Simple Negative composition*, for instance in Transylvanian Armenian dialect it is չիմ կրնալ/č'im krnar/I cannot, չես կրնալ/č'es krna/ you cannot, in Shirak's dialect it is almost the same, for instance չես կրնա դիմանալ/č'es krna dimanas/you can't stand it.

As our main purpose is to prove that these two dialects are belonging to the -k- branch, below we will show the main similarities of both dialects by which they make the *Present Simple tense* with the help of կի/ki, կու/kow, կը/կ/kə/k, and in Shirak's dialect also զը/gə.

Կըսեր/kəser/ he was saying⁵⁴ - *Shirak's dialect*

Կը մտածիմ/կə mtacim/I am thinking,⁵⁵ կու մնամ/kow mnam/ I am staying/⁵⁶ – *Gherla's dialect(Transylvanian-Armenian)*

In the Shirak's dialect the preposition զը/gə (voices gə instead of voiceless kə) most of the time is used after the verb; կտրեն զը/ktren gə/they are cutting. In Gherla's dialect we do not have this kind of postpositive use of the prefix զը/gə.

In addition to expressing the present tense, it also expresses the *Future tense*, for instance;

կուրան/kowdan/ they will give⁵⁷ – Shirak's and Gherla's dialect

⁵¹ Look Text corpus (appendix), 1 text, 8 line.

⁵² Look Text corpus (appendix), 1 text, 2 line.

⁵³ Look Text corpus (appendix), 2 text, 5 line.

⁵⁴ Look Text corpus (appendix), 15 text, 23 line.

⁵⁵ Look Text corpus (appendix), 1 text, 9 line.

⁵⁶ Look Text corpus (appendix), 4 text, 19 line.

⁵⁷ Look Text corpus (appendix), 13 text, 113 line and 16 text, 28 line.

կի խըրկին/ki xərkin/they will send⁵⁸ – Gherla’s dialect
կը դըրկին/kə lərkin/they will send – Shirak’s dialect

} the difference is only phonetical.

“The differences between the Transylvanian-Armenian dialect and Shirak’s dialect”

In this subsection, we will follow the methodology used in the latter; we will present the main differences between two dialects that we found during our research.

Declination

As we separated four types of declination in Transylvanian-Armenian dialect according to our sources, we confirmed that it has some similarities with the Shirak’s dialect, but now we will mention the differences that the Shirak’s dialect has in comparison with the Transylvanian-Armenian dialect.

- a) In the Transylvanian-Armenian dialect the preposition **q/z** is still preserved which is expressed in Accusative and the use of this preposition we do not have in the Shirak’s dialect. For instance; Սըրտանց սիրիս զքահանայիլը/ Sərtanc’ siris zk’ahanayiət/You love your priest dearly, զպաքունութիւն/zpak’sowt’iwn/the lack of something, զքաղաք/zk’alak’/city.
- b) There is a difference in Shirak’s dialect in Genitive, Dative and Ablative declination, if in Transylvanian-Armenian dialect we have endings as singular genitive and dative -ի/-i, ablative -է/-ê-, in plural; genitive and dative -ներու/- nerow-, ablative -ներէ/-/ nêrê-, in Shirak’s dialect we have the following endings as in singular ablative –ic’, in plural genitive and dative –neri, ablative –neric’;

Singular	Plural
Nominative նամակ/namak	Nominal նամակներ/namakner
Gen. Dat. նամակի/namaki	Gen. Dat. նամակների/namakneri
Ablative նամակից/namakic’	Ablative նամակներից/namakneric’
Instr. նամակով/namakov	Instr. նամակներով/namaknerov

- c) In case of pronominal, again we have the difference of preposition **q/z**, expressed in genitive and accusative also in ablative cases; In Transylvanian-Armenian dialect we have;

First person

Genitive զիմ/zim/my (singular)

⁵⁸ Look Text corpus (appendix), 4 text, 51 line.

Accusative զիւ/zis/me (singular), զմեզ/zmez/us(plural)

Ablative զիմմէ/zimmê/from me(singular)

Second person

Genitive զքու/zqow/your (singular)

Accusative քեզ/zk'ez/you (singular)

Ablative զքումէ/zk'owmê/from you (singular)

Third person

Accusative զնա/zna/him (singular), զինք/zink ə'/him

Ablative իրենմէ/irênmê/from himself (singular), իրենցմէ/irênc'mê/ from themselves (plural)

In the Shirak's dialect we have the following picture;

First person

Genitive իմ/my (singular)

Accusative ինձ/inj/me (singular), մեզ/mez/us(plural)

Ablative ինձնից/injnic'/from me(singular)

Second person

Genitive քու/qow/your (singular)

Accusative քեզ/k'ez/you (singular)

Ablative քեզնից/ k'eznic' /from you (singular)

Third person

Accusative նա/na/he (singular), ինք/zink ə'/him

Ablative իրենից/irenic'/from himself (singular), իրենցից/irenc'ic'/from themselves (plural)

Also, there is a difference in ըդորից/ədoric'/from that, ըսպես/əspes/like this, ընդեղ/əndel/there, which are used in the Shirak's dialect.

- e) There are words in the Shirak's dialect that have vowel failure inside the verbs, for instance; instead of բաժանել/bažanel/separate they use բաժնվել/ bažnel/separate, դանդաղացնել/dandałac' nel/to slow down - դանդղցնել/dandłc' nel/to slow down. There is also difference that in Transylvanian-Armenian letters we can find Latin words as *resident, deposit, superior*.

V. Chapter Lexicology of Transylvanian-Armenian colloquial language

A language is the main structure of communication and one of the means of creating and preserving identity. Every language has its own structure, with its different grammatical terms as lexicology, morphology, syntax, etc. Every language has three elements: phonetic system, vocabulary and grammar. A grammatical structure is the most important feature of a language, and the difference of the peculiarities of languages appear not only in the phonetic system and vocabulary, but above all in the grammatical structure. A grammatical system of a language is revealed through its grammatical rules, which represent the unity of grammatical meanings and grammatical forms. Grammatical orders as component elements of the language system, is immediate are reflective and accordingly have their own course of historical development. Grammatical development of orders leads to a number of realities: the disappearance of grammatical meanings, new generation of meanings, reinterpretation of grammatical forms, etc. Not only do entire grammatical groups, parts of speech, and grammar change during this process, but also certain individual words' grammatical meanings or forms.

As our previous chapter was about the emergence of Armenians in Transylvania, trying to show how they started to assimilate to Hungarians, it became the one part of affecting language changes. The other option that we should highlight is bilingualism; because of it, in the lexicology of Armenian colloquial language, more foreign words started to appear Armenian native speakers started to borrow words from their hosted nation according which we can analyze letters.

The concept of bilingualism seems at first sight to be non-problematical. According to Webster's dictionary (1961) bilingual is defined as 'having or using two languages especially as spoken with the fluency characteristic of a native speaker; a person using two languages especially habitually and with control like that of a native speaker' and bilingualism as 'the constant oral use of two languages'⁵⁹. The use of both languages is consistent and predictable when two languages are in contact because there can be a state of balance between the two languages at every level and for every form. Language behavior will change if the relationship between the two languages changes, whether as a result of a change in the form and function or a change in transformation at any level.

But here's the real prompt: why bilingualism is a concept we deploy and why it works in our context. Because of their bilingualism, the new generation of Armenians, who were more totally involved in Hungarian culture, did not continue to use the Armenian language in their everyday interactions, and as a result, loanwords from Hungarian can be found in Armenian texts. This is significant because it shows that the reason for linguistic changes was not only the merging with the

⁵⁹ Hamers, Josiane F., Blanc, Michel H. A. : *Bilinguality and Bilingualism*. Cambridge University Press, 2004, p6.

everyday life of Hungarians, but also bilingualism. Here, bilingualism has begun to emerge in Armenian society, which is a dilemma in contrast to fusion.

So, this chapter aims to analyze and find out which kind of influence had Hungarian language on Armenian grammar in the mid of 18th and 19th centuries: mostly we will focus on *loanwords*, which kind of words were transferred from the Hungarian to the Armenian dialect in the case of Armenian's assimilation to Hungarian environment. For our research study the main sources are from Gherla (Hayakaghak): “Dransilowanoy Hayoc’ č’ors glxaor gałt’akanowt’eanc’ amenên mecə, k’alak’akirt’ə, harowstə, yařadêmn, amenên aweli hayowt’ean ogi ow bnakič’ ownec’olə` Kerla Hayak’alak’n ê”. [“Among the four main Armenian settlements in Transylvania, the largest, the most civilized, the richest, the most progressive, the one with the most Armenian spirit and inhabitants is Gherla - Armenopolis”].⁶⁰

According to our transliterated texts we came to the thought, that there are words that were adopted by Armenians from the Hungarian language, and for that, first of all, we use Grigor Govrikan's literature and many texts from the Gherla archives; for instance the letters of Szongott Kristóf and many documental materials.

As we mentioned the first step will be the separation of loanwords from our materials: transferring the primary word of one linguistic element to another is known as loanwords. In our situation, Armenian assimilation to Hungarian culture and bilingualism, new concepts and things entered the language as a result of interaction with others and new words and elements naturally emerged to describe them, which defines loan word or borrowing word.

In linguistics, the term “borrowing” describes a process in which one language replicates a linguistic feature from another language, either wholly or partly. The metaphorical use of the word ‘borrowing’ to describe this process has some well-known flaws: nothing is taken away from what is termed the donor language, and there is no assumption that the ‘*borrowing*’ or ‘*loan*’ will ever be returned.⁶¹ Loans are usually more often related to:

- Socio-political, scientific and technical terms,
- Household items (names of clothes, footwear, various tools, food, dishes, etc.),
- Place names, geographical names, the names of people.⁶²

⁶⁰ Govrikan, Grigor: *Dransilowanoy Hayoc’ Metropolisə kam Nkaragir Kerla Hayak’alak’I*, Mxit’arean Tparan, 1896, Yařajaban [Govrikan, Grigor: The Metropolis of Transylvanian Armenians or the Discription of Gherla-Armenopolis, . Mkhitaran Press, 1896, Preface]

⁶¹ Durkin, Philip: *Borrowed Words: A History of Loanwords in English*. Oxford University Press, 2014, p.3

⁶² www.wordpress.com , Փոխառյալ բառերը հայերենում, (2022.29.09) / P’oxařyal bařerə hayerenowm / [Loan word]

Also: that is another point, how one language interprets the meaning of the loanword. E.g. In Hungarian, there is much difference between the meaning of the Hungarian adopted version and the original meaning.

In “K’nnowt’yown Ařtiali Barbaři” H. Ačāřyan states that the dialects of Poland and Hungary are similar; since studies have shown that Polish-Armenians were active traders, had connections with foreigners, and spoke related languages like Italian, Greek, and Turkish-Kipchak, we can naturally conclude that both immigrants came from Western Armenia and that both speak dialects of the -k-branch. This multilingualism may have also been influenced by contact with the Hungarian-Armenians. Instead of comparing the Polish-Armenian dialect, we’ll focus on the Hungarian language’s influence on Armenian, including the words that were taken and adopted into common colloquial language.

Below some loan/borrowed words are introduced in one Armenian dialect which was used during 18th century transferred from Hungarian. As a result of assimilation with Hungarians Armenians started to use ordinary Hungarian words in their daily life which we call in simple – loanwords.

The words are listed in *alphabetical order* after being identified as belonging from which archive in the list.

SZÖKGYL Gherla: Erzsébetváros 88/b/ box 1

Սէպ Sêp

Աղչիկ տղոցն չզողացին սէպն (hung. Szép)/ Alč’ik tloc’n č’gôlac’in sêpn/ Beautiful girls and boys were not stolen.

Both meanings in Hungarian and Armenian are similar, which means *beautiful*.

Ֆելելուի Felelowi

Ֆելելուիդ կանէ (hung. Felelős)/ Felelowid kanê/ He is being responsible for something.

Both meanings in Hungarian and Armenian are similar, which means *responsible*.

SZÖKGYL Gherla: Gyergyoszentmiklos 612/d/box 1

Օչկայ Ōč’kay

Օչկայ հանիլէ/ Ōč’kay hanilê/from taking out the trash. The meaning of òč’kay is the same with the Hungarian version – ócska, which means trash.

“The Metropolis of Transylvanian Armenians or the Description of Gherla-Armenopolis, H. Grigor V. Govrikan”, 1896

Ծինկան Cinkan

Ծինկան պաշխը⁶³ / Cinkan pašxəš / Gift from gypsy. The meaning of cinkan is the same with the Hungarian version – Csigany.

⁶³ present, gift (persian), Dictionary of the Armenian Dialect of Central Eastern Europe, SÁNDOR SZÁVA, 2020

Չուրտա Č'owrta

Մէկ քաքոտ կով մը կի լոզնէ գրոլոր չուրտան (Hung. 'csorda') / Mêk k'ak'ot kov mæ ki loznê zbolor č'owrtan/ The herd is polluted by one dirty cow.

Both meanings in Hungarian and Armenian are similar, which means *herd*.

Պօլդ Pòld

Is the same with Hungarian *bolt*, which means *store, shop*.

"Hayk Elizabethpolis of Transylvania", Chapter A, H. Grigor V. Govrikan, 1893 Govrikian, Grigor: ugyanaz a pasas aki megirt 4 monografiat, alapmu az ormenyekrol

Գրչմայէն Grč'mayên

Այսպէս եղաւ, օր գրչմայէն (hung.korcsma) մերը, օղկայ տեղ ալ գրչմայ ըլլայ նայ ունենայ ծախելու գինի⁶⁴ / Ayspêş elaw, ôr grč'mayên merə, ôdkay tel al grč'may əllay nay ownenay caxelow gini / So it happened that from our winehouse, there were so many places for winehouse shops to sell wine.

Both meanings in Hungarian and Armenian are similar, which means *winehouse*.

Օրսագ Կիւլիշ Ōrsag Kiwliš

Ընդրէկ երկրին դիմաց օրսակ կիւլիշին⁶⁵ / Əndrêk erkərin dimac' ôrsak kiwlišin/ Choose national congregation for the country.

Both meanings in Hungarian and Armenian are similar, which means *national congregation*.

"Hayk Elizabethpolis of Transylvania", Chapter B, H. Grigor V. Govrikan, 1899

Եօպան Eòpač

Both meanings in Hungarian and Armenian are similar / Jobbágy- Bondsman/.

Զբալըշն Zbaləšn

Դարձեալ զբալըն (hung. Pallos) չառնուն փեսին մօտէն⁶⁶ / Darjeal zbalšən č'arñown p'esin môtên/ They did not take the military sword again in front of the groom.

Both meanings in Hungarian and Armenian are similar, which means *military sword*.

Մաժ Maž

From Hungarian word mázsa, this means weight, mass.

Ջէլէտն Ĵêlêtn

Միայն ատուկ իրեն ջէլէտն (hung. Cseléd) մնայ տունը հաց ուտելու⁶⁷ / Miayn atowk iren ĵêlêtn mnay townə hac' owtelow/ Only his servants stay at home to have dinner.

Both meanings in Hungarian and Armenian are similar, which means a *servant*.

⁶⁴ Hayk Elizabethpolis of Transylvania, Chapter A, H. Grigor V. Govrikan, 1893, p. 31

⁶⁵ Hayk Elizabethpolis of Transylvania, Chapter A, H. Grigor V. Govrikan, 1893, p. 290

⁶⁶ Hayk Elizabethpolis of Transylvania, Chapter B, H. Grigor V. Govrikan, 1899, p. 20

⁶⁷ Hayk Elizabethpolis of Transylvania, Chapter B, H. Grigor V. Govrikan, 1899, p. 8

Սին Szin

Ինչպէս որ ասոնք սինովը (hung. Szin) ինվէնդարին մէջ եկեղեցունը կան նշանած⁶⁸ / Inč'pês or asonk' sinôvə invêndarin meč' ekelec'ownə kan nšanac/

In both Hungarian and Armenian cases, the meanings are the same – *color*.

Վալովուիդ Valòlowid

Վալովուիդ կուանէ⁶⁹ (hung. Vállalni) / Valòlowid kowanê / To take over. The word has the same mining with both cases.

Վիլակօշ Vilakôš

Ան վիլակօշ է⁷⁰ (hung. Világos)/ An vilakôš ê / It is clear/bright. Both have the same meanings – bright, clear.

These words allow us to confirm that the historical process of Armenians in Transylvania had a significant impact on everyday life, which was followed by their assimilation into the Hungarian nation and then because of social bilingualism that developed during intercultural communication. This concept is already clear from the loanwords wholly or partially borrowed (for instance; պօլդ/ pôld-bolt (hung.)/store is *wholly borrowed* word from Hungarian, because the meaning and the phonetic structure of the word are matching besides «պ»/'p'/'b' and «դ»/'d'/'t'. There is a difference between Western and Eastern Armenian dialect and phonetically pronunciation and Western Armenian speakers are used to pronounce bolt/բոլտ (Eastern Armenian) as պօլդ/pôld, and *partially borrowed*, like զբալլըշ / zbalëšn/ pallos; the meaning in adopted language is the same, the difference is in phonetics, we see the addition of ը/ě which appeared during the vowel transformation-«օ-ը»/ò-ě), which were used when they first began to use and do Hungarian language transfers in their daily communication.

⁶⁸ Hayk Elizabethpolis of Transylvania, Chapter B, H. Grigor V. Govrikan, 1899, p. 39

⁶⁹ Hayk Elizabethpolis of Transylvania, Chapter B, H. Grigor V. Govrikan, 1899, p. 56

⁷⁰ Hayk Elizabethpolis of Transylvania, Chapter B, H. Grigor V. Govrikan, 1899, p. 194

VI. Conclusion

The goal of our research, which was based on a number of archival sources, was to determine whether the primary dialect of the Transylvanian Armenians was related to the Shirak dialect and whether it belonged to the -k- branch. It has always been our objective to outline the resources we used and the research sources we examined. And, of course the main sources for our research were letters, documents from ACCAA/SZÖKGYL Armenian Catholic Collective Archive of Armenopolis, mostly written by *Kristóf Szongott*, and Grigor Govrikan's three volume books.

Next, we presented the emergence of Armenian in Transylvania, how the historical settlement and assimilation had happened and where we can find bilingualism. We also confirm that it is not only the influence of assimilation to another nation that causes the loss of a language, or in our case, we presented "loanwords" or "borrowing words", it is also the influence of a bilingual society, family according to which they transferred words from the Hungarian to the Armenian language, it means that we showed that besides historical assimilation, linguistic assimilation had happened in the Armenian language regularly using Transylvanian loanwords.

The next important point that we presented is morphological analysis of both the Transylvanian-Armenian and the Shirak's dialect, to make a comparison according to which we should reveal which dialect branch the colloquial language of Transylvanian Armenians belongs to. According to our analysis we separated morphologically into two - the similarities and differences of the two dialects. This helped us to reveal what kinds of similarities and differences are exhibited in both the Transylvanian-Armenian and the Shirak's dialect.

These analyses led me to the conclusion that historically, Armenians came from Eastern Armenia to Eastern Europe in Hungary, with the majority coming from Ani. Both dialects belong to -k- branch, which is normally spoken in Western Armenia. The Shirak dialect is the only -k- branch dialect spoken in Eastern Armenia. However, present linguistic analysis leads me to conclude that the Transylvanian Armenians preserved more of the characteristics of the -k- branch, than the same with the Shirak's dialect, which experienced the influence of the Eastern Armenian dialects. There are several linguistic distinctions between the two. However, despite these linguistic distinctions, we still categorize this language as belonging to the -k- branch.

Archival Sources

Armenian Catholic Collective Archive (Gherla/Szamosújvár)

Abbreviation: ACCA/SZÖKGYL

339/i/ box 1 ,2,3 – documents of the Armenian Catholic Parish of Armenopolis (Gherla) / Personal bequests / Kristóf Szongott (1843-1907)

88/b/ box 1 – Documents of the Armenian Catholic Parish of Elisabethopolis / Parish papers

612/d/box 1 – Documents of the Armenian Catholic Parish of Gheorgheni /Thematically arranged volumes

National Széchényi Library (Budapest)

Abbreviation: OSZK

Manuscript Collection (Országos Széchényi Könyvtár Kézirattára), Signature: Duod Arm. 1
(Notebook of an Armenian child from Armenopolis)

Biblioteca Centrală Universitară "Lucian Blaga" (Cluj-Napoca/Kolozsvár)

Special Collection (Manuscript Collection), the following manuscripts:

- *Gabrus Zacharie, Armen-Latino-Hungarium Novum Dictionarium, 1899, Vocabulary begins with letter Ե/E and ends with Հ/H, consists of 264 pages.*
- *Gabrus Zacharie, Armen-Latino-Hungarium Novum Dictionarium, 1862, Vocabulary begins with letter Չ/Z and ends with Ֆ/F, consists of 229 pages.*
- *Gabrus Zacharie, Armen-Latino-Hungarium Novum Dictionarium, 1848, Armenopolis, (N75); Vocabulary begins with letter Ն/N and ends with Ս/S, consists of 425 pages.*
- *Gabrus Zacharie, Armen-Latino-Hungarium Novum Dictionarium, 1849, Armenopolis, (N74); Vocabulary begins with letter Վ/V and ends with Ֆ/F, consists of 394 pages.*

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