ON THE RELATIONSHIP BETWEEN THINKING AND WORLD LANGUAGE MODELING: BASED ON OLD ARMENIAN LANGUAGE MATERIALS

Abstract

The analysis of the issues concerning the relationship between thinking and world language modelling showcases that linguistic modelings are at the forefront of the Old Armenian language and regulate the linguistic determinism and linguistic outlook of the society. Examinations of the Old Armenian sentence models and samples reveal that various qualitative manifestations of thinking existed in the 5th century, which are conditioned by the grammatical structure of Old Armenian, and the foreign-language influences. These were displayed both in translated literature and independent bibliographic works. Linguistic determinism as a synchronous maxim can also bear the stamp of foreign-language influences while genuinely preserving the peculiarities of national mentality.

Keywords: linguistic determinism, linguistic consciousness, linguistic outlook, maxim, linguistic symbol, language modelling, syntactic model.

The world is reflected in the consciousness of an individual through the symbolistic system of language. While the content of linguistic symbol is conditional, it is understandable for the native linguistic community. Word (partial symbol) and form (semi symbol) are linguistic symbols that are used in speech in sentence phrase and content. In this case, a sentence is considered to be a full linguistic symbol within which appear all the other linguistic features exhibiting diverse grammatical relationships towards each other (Kodukhov, 2013, p. 132). The sentence is the supreme form of language meaning modelling, which fully reflects all degrees of linguistic determinism (conscious action).1

Unlike the accepted approaches to thinking in philosophy and logic, here, (in philosophy thinking is actions of an individual aimed at rational cognition of the world, and in logic it is reasoning the components of which are concept, judgment, and inference), thinking is defined as the way we understand the things, phenomena, and the meaning of their connections and relationships existing in the world, that come to us through the linguistic membrane, in other words, coded signs.

Philosopher P. Kopnin (1968, p. 25) defines the concept of language as a form of knowledge linguistic expressions, structures, and word strips typical of rhetorical speech (Hovhannisyan, 2009, p. 151; Hovhannisyan, 2017). Similar observations can be made in terms of language of science as well. Eventually, the language of science is developed on the basis of the natural language; however the examination of this issue is beyond the scope of the article.
that exists as a sign system. That’s why knowledge is always as a language.

As noted by St. Chase, all the higher levels of thinking depend on the language (Whorf, 1966, p. VI). This observation stems from the primary role of the language in the context of language and thinking interrelation. The Sepir-Warf hypothesis is based on this theory, according to which thinking (consciousness) is dependent on language and is conditioned by language. In other words, people's thinking, worldview, and maxim are shaped by the content, structure and nature (Brutian, 1972a; Brutian, 1972b, pp. 41-50; “Linguistic Encyclopedic Dictionary”, 1990, p. 443) of a language.

Issues related to language and thinking have been studied by a number of philosophers, psychologists, linguists, and other specialists. In this field, the theory of expression of the conceptual system and the linguistic meaning developed by P. Pavilyonis is highly acceptable. According to the theory, the meaning of linguistic expressions includes both the fundamental concepts of concept construction and the possibilities of constructing a certain “world map” (Pavilenis, 1983, p. 207).

In this regard, the representatives of the Moscow Psychological School have developed the content model of consciousness known as linguistic consciousness. Language consciousness is a scientific structure, a component of consciousness in which content is modelled on the basis of the individual’s word combinations and verbal response (Pishchalnikova & Sonin, 2017, p. 147; Tarasov, 2000, pp. 3-4).

Thinking and linguistic consciousness are interconnected and conditioned by one another.

If on the one hand we accept the primary function of thinking, in case of a separate language and on the other hand the principle of determining the structure of mentality of language, we can say that the examination of the structure of Old Armenian, in particular, the linear model of the sentence, shows that we are dealing with different qualitative manifestations of thinking which are conditioned by the grammatical structure of Old Armenian, and the foreign-language influences displayed both in translated literature and independent bibliographic works.

The actual sentence structure analysis of different types of sentences in Old Armenian language shows that there are two trends in linguistic tactics in such language.

The first sentence structure is the model formed by foreign-language influences, which is particularly reflected in the translation literature and as a result of authentic literature. The second structure is the type of sentence (therefore, thinking), which is considered as one of the foundations of modern linguistics, perhaps the most important one. The classical syntactic models formed as a result of foreign-language influences have been manifested in the linguistics-stylistic system of translated literature. By examining the syntactic models and patterns of sentences in Old Armenian translations, one can draw on the key issues of the fifth-century Armenian system linguistic determinism (Hayrapetyan, 2005).

This particularly applies to the language of the Bible.

The free or literal nature of Bible translations has also been expressed in the syntax. Despite the fact that amongst translations of the classic period, the Bible is remarkable in its accuracy, it has been proved by E. F. Rhodes, that there are a lot of sentences in the New Testament reproduce the Greek syntax, with some restrictions (Muradyan, 2010, p. 207).
The study of the Bible’s linguistic determinism can be anchored on the model sentences of translation books to showcase the level of foreign-language impact on national, linguistic determinism.

When conducted such examinations, it is vital to categorize the main and secondary parts of a sentence, the relationship of which implies and imposes the sentence structure as a syntactical-linear unit. Jahukyan (1989, p. 158) used the concepts of nuclear and near-nuclear parts to characterize compound words (root and derivative). In the syntactical-line the position, order and syntactic features of the sentence parts are acclimatized by linguistic determinism: the sentence brings the information bearer to the foreground, making it a substantial, primary unit, followed by members which interpret and complement its meaning.

For example, consider the following phrase from the Bible’s Book of Proverbs: The proverbs of Solomon, son of David, king of Israel.

This sentence structure or such syntactic models are typical to Old Greek language from which the Bible was translated into Armenian. Though this type of sentence structures in Armenian originated as a result of the foreign-language influence, nevertheless, this syntactic model is quite common in Old Armenian manuscripts. In the given case, the word “proverbs” (առակք) is the main word, the nuclear part, of the sentence that is the centre of the communication unit and the linguistic symbol that carries the information. This sentence model demonstrates the peculiarities of linguistic determinism, according to which the primary importance is given to the content of the key member(s), followed by members interpreting its meaning with interdependent relationships.

The uniqueness of this sentence model lies within the fact that each subsequent sentence part complements the previous one expressing various grammatical (dependent) relations: the word Solomon (Սողոմոն) is the specifier of the word proverbs (առակք), the word son’s (որդու) is the apposition of the word Solomon (Սողոմոն), the word David’s (Դավթի) is the apposition of the word son’s (որդու), the word king’s (թագավորի) is the specifier of the word king’s (թագավոր), the word Israel’s (Իսրայելի) is the specifier of the word Israel’s (Իսրայելի). According to the linguistic determinism of Old Armenian, the order of the parts of this sentence is as follows: 1, 2, 3, 4, 5, 6.

This sentence model, as well as its equivalent model of linguistic determinism, is widespread in the independent manuscripts of Old Armenian. This fact can be considered a consequence of the Bible translation, probably one of the earliest manifestations of Greek influence. However, Muradyan (2010, p. 201) notes that the translation of the Bible is of classical nature, in which the linguistic influence of Greek was minimal.

It should be noted that the language Greek influenced the linguistic model is absolutely not displayed as a unique sentence model. Language

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2 This syntactic sentence model is typical to Ancient Greek. It matches with Latin, Russian, English, German and etc. Οι παροιμίες του Σολωμόνα, του γιο του Δαβίδ, βασιλά του Ισραήλ, Latin: Parabolae Salomonis filii David regis Israhel, Russian: Притчи Саломона сына Давида царя Израеля, English: The Proverbs of Salomon, son of Davit, King of Israel, German: Die Fabeln von Salomon des Sohns israelischen Königs David.

It should be noted that the same sentence in modern Armenian has absolutely reverse syntax, which testifies the peculiarity of modern linguistic determinism. Compare: Իսրայելի թագավոր Դավիդի որդու, Solomon’s proverbs. - The proverbs of Solomon son of David, king of Israel. (Սողոմոնի պարույրու Նահորի, Σολόμωνος προβλήματα). Compared with the Old Armenian, the sequence of the contemporary Armenian sentence model is 6, 5, 4, 3, 2, 1.
examination of the Bible shows that Greek (Philhellenic) style, in terms of syntax, is not specific to all of its books.

The syntactic sentence models of the translated books of the Bible mostly correspond to the linear structure of the sentences of the literary works in Armenian. However, in the Armenian self-regulating literary works (dogmatic, apologetic, historical, hagiographical, philosophical, etc.) the Greek style is mixed with Old Armenian syntactic models.

Comparisons:

- Οἱ πρὶς της ἄλλης λαμπρής ἡμέρας κηρύσσειν ζητεῖν, δὴ ὁ ὁμήρου ἡμέρα ἀναγνώρισιν τῆς πραγματεύσεως ἀναφέρεται ὕπαρξιν ἡμέρας (βqů, 16): [If the Creator's anger did not conflict with them, one of them would be enough to exterminate all and to take revenge on the dishonour of the Creator of the universe (Eznik of Kolb, 1826, p. 16).]
- ...οἱ εἰς τὴν ἀφήνην τῆς ἡμέρας ζῆν ἀληθῶς... αἰώνιον ἐπωροῦσαν ἡμᾶς ἐν ἁγίῳ ἐκκλησία ἡ λαμπρὴ ἡμέρα ἄνεβεν ἠπατήσας ἀναφέρεται ὡς ἡμέρα τῶν ἐκκλησίων, τό δὲ χρόνον ἐνεργοῦσαν ἡμᾶς ἐν ἁγίῳ ἐκκλησία ἡ λαμπρὴ ἡμέρα (ηφ, 6): [Many times he has fought against them... starting from the beginning of the kingdom of Arshak the son of Tirian, until the sixth year of the reign of Vramshapuh's son, the King Artashes (Eghishe, 1957, p. 6).]
- Τούτων η εἰς τὴν ἀποστασιωδηντρικὴν ὁμοσπονδίαν ἐνεργεῖ τὴν ἐφοράν τῆς ἐκκλησίας ἡ μαρτυρία (ηφ, 6): [For this reason, Christianity explicitly adored the King of Armenian Kingdom from the beginning of the King Shapuh’s reign until the second year of the reign of Vram’s son, the King of King Hazkert (Eghishe, 1957, p. 6).]
- Υἱοὶ ἄνδρες... ἐνεργεῖται ἡ καταστάσει... ἡ λαμπρὴ ἡμέρα ἡ χρόνος ἔχει ἢ ἐν οἷς ἠλειπτήκει ἡ οἰκουμενικὴ ἡμέρα τὰς ἁγιασμένας ἡμέρας (ηφ, 34): [And Bel...was hurrying to reach the borders of Hayk's residence, relying on the strength and courage of his powerful men (Khorenatsi, 1913, p. 34).]

These syntactic models gradually engage with the grammatical (syntactic) system of the Old Armenian language and act as shared manifestations of linguistic determinism.

Now, let’s discuss the type of manifestation of Old Armenian language on which the modern linguistic determinism model is based.

The examination of the sentence models of Old Armenian manuscripts from the classical and post-classical time periods shows that the Armenian linguistic determinism portrayed in the independent manuscripts slightly differs from the syntactic models of Bible translations.

The point is that almost all Bible translations into European languages preserved the Greek syntax. Old Armenian and European languages, including Old Greek, have common types of the form and syntax, so they have preserved the translation tradition by adapting the language of the translation to the models of linguistic determinism of the original language.

Along with the importance of preserving the syntactic models of the original language and the syntax of translated languages, conservation of traditions was also an essential factor. On the other hand, a tradition, in its turn, can form corresponding linguistic determinism, which is partly manifested in the Old Armenian manuscripts.
In his book devoted to syntax, the Greek gospels and their Gothic, Armenian and Old Slavonic translations, G. Cuance showed through concrete examples that the Greek language syntactic influence on this or that sentence model is conditioned only by the internal logic of Armenian language (Muradyan, 2010, p. 203).

The fifth-century historians’ language analysis shows that sensible keyword of a sentence is not always syntactically positions in the foreground: the subject and predicate can be followed by attributes. Such sentence structures and patterns do not correspond to the world’s linguistic and philosophical perceptions.

Even a subtle observation of the syntactic models of the following original writings may give some idea of the 5th-century linguistic determinism. Compare:

- Աչօք իւրեանց տեսին զհափշտակութիւն արարոց իւրեանց, եւ ականջօք իւրեանց լուան զչարչարանս վշտից սիրեաց իւրեանց. առան գանձք իւրեանց յարքու նիս, եւ ոչ մնացին ամենևին զարդք երեսաց իւրեանց (Եղ., 201)։ 
[They witnessed the plunder of their possessions and hear the sufferings of their loved ones: their ornaments were seized for the needs of the kingdom, and no ornaments were left on their faces (Eghishe, 1957, p. 201).]

- Սա ի մէջ սկայիցն քաջ եւ երևելի լեալ, եւ սնդդիմակաց ամենեցուն, որք ամբառնայն զձեռն միապետել ի վերայ ամենայն սկայիցն եւ դիւցազանց (Խոր., 32):
[This man was brave and well-known amongst the giants and turned against all those who tried to gain control over all the giants and the heroes (Khorenatsi, 1913, p. 32):]

- Եւ իբրեւ աւուրս բազումս անդէն ի նմին դեգերէր, յարուցեալ այնուհետեւ հասանէր առ սուրբ կաթողիկոսն Հայոց Մեծաց, որոյ անունն ճանաչէր Սահակ, զոր պատրաստակ գտանէր նմին փութոյ հաւանեալ (Կոր., 36):
[And when he was wandering there for many days, he got up and came to the Holy Patriarch of the Great Hayk, known as Sahak, who was willing to quickly agree with him (Koryun, 1941, p. 36).]

- Յորժամ երկիր չէր եւ ոչ տունկք ինչ որ ինմանէ, զբարսմունսն ուստի՞ գտանէր ունել ի ձեռին. կամ բնաւ զի՞նչ իսկ յազէր, զի անասունք չեւ եւս էին արարեալ (Եզն., 119):
[When the earth and seedlings in it were not created where did he get the birches from, or what did he sacrifice when animals were not created yet (Eznik of Kolb, 1826, p. 119)?]

- Իմ այդ տեղի, որ դուդ ես բազմեալ, յոտն կաց այդի, թող ես այդր բազմցայց, զի տեղի ազգի մերոյ այդ լեալ է. ապա եթէ յաշխարհի իմ հասից, մեծամեծ վրէժս խնդրեցից ի քէն (Բուզ., 143):
[That is my seat (the throne) where you are sitting now, get up, let me sit there because it’s my dynasty’s throne, or when I get to my country, you’ll face my vengeance (Faustus of Byzantium, 1913, p. 143).]

The investigation of the linear patterns of these sentences as syntactic models has shown that these were the basis for the formation of sentences models of modern Armenian sentences.

Let us now consider the types of relations that exist amongst the primary sentence parts, between the primary and secondary sentence members in terms of linguistic determinism and how these relations are displayed in linear sentence patterns.

Language modelling of existing relation-
ships between things and phenomena is done by means of equivalent linguistic symbols. Objects and actions are distinguished. Language reflects these realities through nouns and verbs. The noun is the linguistic (verbal) sign of the subject, and the verb is the action. At the same time, they have their own characteristics, attributes, which have their respective specifiers in language: adjectives supplement nouns, and adverbs supplement verbs.

What are the linguistic features of the subject and the action? What kinds of transactions occur in speech or in a sentence? The correlation of these sentence members and their reflections are conditioned by linguistic determinism. As chief sentence parts, the subject and predicate are in an equal relationship. This relationship is also reflected in the outside world where an object expressed by a subject and an attribute expressed by a predicate act as equivalents and equal realities. When the world is reflected through linguistic consciousness, the attribute expressed by the predicate becomes of primary importance. This notion is manifested in the linear plan of a sentence where the predicate is in the foreground compared with the other parts.

The examination of the syntactic sentence models of Old Armenian showcase that it is verb oriented more specifically with a syntax in which a predicate is placed in the foreground. Since subjects and predicates are inseparable, it is worth mentioning that in Old Armenian syntactic sentence models the subject mostly succeeds the predicate or is syntactically placed after it (Khachatryan & Tosunyan, 2004, pp. 303-304).

Let’s take a look at the language and sublexicon in the structural plan of the Old Armenian sentences.

- Աբրահամը բարք էլ է սկսել, եղբայր էլ չէ սկսել, վերջագաղթել էլ չէ սկսել ( milan, 1957, p. 201).
- Մեր արժան է սկսանել, զԿարդոս… ի ձախմէ (Խոր., 36)։ 
- քաշ տեսեալ... կարգէ զԱրամանեակն…
- Hayk, the armed military group... had Aramanyak and Kardos stand on his left (Khorenatsi, 1913, p. 36).
- իմ այդ տեղի, ուր դուդ ես բազմեալ, կարստ զամբսմունսն ուստի՞ գտանէր... կուռ վառեալ... կարգէ զԱրամանեակն... And saw Hayk Titania severely armed...

From the point of view of language perception, the grammatical role of the subject often becomes passive, and the predicted becomes absolutely dominant in the sentence:

- Նման է զԿարդոս, գույք, գույք, կարստ տեսեալ, վերջագաղթել, հաւանեալ (Կոր., 36)։ 
- վերջագաղթում, պարսից, բերել շղթայս և արկանել ի որոք... Եւ իբրեւ աւուրս բազումս անդէն ի նմին,
- և զԿարդոս տեսին զհափշտակութիւն.
- սա ի մէջ սկայիցն քաջ եւ երևելի լեալ, եւ զԿարդոս... եւ իբրեւ աւուրս բազումս անդէն ի նմին,
- վերջագաղթում, պարսից, բերել շղթայս և արկանել ի որոք... Եւ իբրեւ աւուրս բազումս անդէ

3 This sentence structure later became the basis for formalistic grammatical doctrine, the representatives of which considered verbs as the sentences.
would not agree on mourning the misery of our nation (Eghishe, 1957, p. 5).

Objects and phenomena and their attributes are in a complementary relationship: linguistic determinism reflects their subordinate relationships by collocating the subject and predicate supplements in a reversed syntax in the linear sentence pattern.

Linguistic determinism and its comprehension have been adequately reflected in the Old Armenian sentence models: the subject supplements (noun or noun phrase) syntactically succeed it (Bagratuni, 1852, pp. 320-326).

In syntactic models of Old Armenian, service words have foreground positions, and the premises and prefixes precede their direct object. Linguistic determinism explains this by the fact that the semantic load of the word is notified beforehand. On the other hand, the premises and the prefixes are preceded by the main parts of sentences.

The actions and their specifications expressed by verbs (attributes of place, time, reason, aim and etc.) which are articulated with pre-conception conjunctions, preceded their sup-
The prefixes that express various grammatical relations, which are absolutely abstract forms (Abrahamyan, 1976, p. 227) not only towards their objects but also along with their objects have foreground place in the linear structure of a sentence. See:

- կարծեցին թագավորե արտաքոյ արար (Եզն., 145): [Because Wormizd created everything which is kind and beautiful (Eznik of Kolb, 1826, p. 145).]
- եւ զարեգակն արքայ Հայոց (Եղ., 10): [According to this copy, the decree reached the Armenian Land (Hayots Ashkharh) (Eghishe, 1957, p. 10)].
- զարեգակն արքայ Հայոց (Եղ., 10): [We have a decree to build fire worship places in the villages and in the cities (Eghishe, 1957, p. 70).]

- որպէս նոքայն արար հայկա արտաքո կատարեսցին (Փարպ., 74): [I wanted to do good things for him as a father would do for his son, but he rewarded me with evil for good (Faustus of Byzantium, 1913, p. 140).]
- հայկա արտաքո կատարեսցին (Փարպ., 74): [Finding a firm place on the mountain, they stopped (Parpetsi, 1904, p. 74).]
- եւ տան քեր բարիս խորհեցայ որպէս (Եզն., 145): [Because of their stupidity, they thought that Wormizd created everything which is kind and beautiful (Eznik of Kolb, 1826, p. 145).]
- իբրեվ զարհուրեալ, որպէս եւ հայրի իւր ելանէ (Բուզ., 140): [Because of their wisdom, they thought Wormizd created everything which is kind and beautiful (Eznik of Kolb, 1826, p. 145).]
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The adverbial phrase “of the Armenian world” has post position order over the main part (king) of the sentence.

Phrases with the word according (prefix “Yst” (Լտո) in Armenian) usually have reverse syntax.
● Ցայժմ ես վասն քո յաշտ առնէի, յայսմ հետէ դու վասն իմ առնիցես (Եզն., 115). [So far I have been performing a sacrifice for you, from now on you will do it for me (Eznik of Kolb, 1826, p. 115).]

To sum up, the examination of the issues concerning the relationship between thinking and language modelling shows that linguistic models have a primary role in Old Armenian and determine the linguistic outlook and linguistic determinism of the society. On the other hand, as a synchronous maxim linguistic determinism can carry the stamp of foreign-language influences, preserving the essence and uniqueness of national thinking.

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