Annotated Swadesh wordlists for the Armenian group (Indo-European family).

Languages included: Classical Armenian [arm-arc].

DATA SOURCES

I. Classical Armenian.


Djahukian 2010 = Djahukian, Guevorg. Armenian Etymological Dictionary. Erevan:
Asoghik, 2010.


The edition includes the earlier edition of the text with the Modern Armenian translation by M. Abelean (first edition 1941, Yerevan), the English translation by B. Norehad (first edition 1964, Yerevan), and the Russian translation by Sh. V. Smbghaatyan and K. A. Melik-Oghajanyan (1962, Moscow).


on the lexicon of the Armenian Bible.


NOTES

I. Classical Armenian.


The Old Armenian forms were extracted from the standard Old Armenian - English dictionary [Bedrossian 1875-9], and checked against the editions of the Armenian Bible [Kunzle 1984; Zōhrapean 1805] as well as against the relevant editions of the early classical texts included into the Armenian Classical Authors series [Agat’angełos 2003; Elišē 2003; Koriwn 2003]. The main part of our corpus is dated back to the 5th century AD.
The entries are provided with concise grammatical information on the declension and conjugation types when applicable. The textual evidence illustrating the use of a word is followed by comments on its origin. Some entries include information on lexical items which are attested as contextual synonyms of the entry lemmas in the early classical texts.

I.2. *Transliteration*.

Two transliteration methods are applied in the entries. The Classical Armenian lemmas that are discussed as candidates to the Swadesh list are transliterated using the Unified Transcription System (UTS) for the Global Lexicostatistical Database. The textual evidence is rendered according to the traditional armenological transliteration.

The general disclaimer concerning the use of UTS for an ancient language applies. The exact phonetic interpretation of phonemes, let alone allophones, is impossible for Classical Armenian despite its rather precise alphabetic writing system. The UTS notation, introduced to maintain the cross-linguistic comparison of the phonological shape of words, should rather be considered as a variety of phonological transliteration than a phonetic transcription. See [Clackson 2008] for the primary discussion of Classical Armenian phonetics.

The traditional and UTS correspondences to the letters of the Armenian alphabet are given in the table below:

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Database compiled and annotated by:
**Classical Armenian:** Petr Kocharov, July 2017 / revised October 2018.
1. ALL
Classical Armenian amen-ayn {ամեն-այն} (1).

References and notes:

**Classical Armenian: Bedrossian 1875-9: 15. F. i-stem. Polysemy: 'all (omnis) / all (totus)'. Mtth. 9: 35: {Ew šr ē Yisus amenaayn kidak's ew and geawhs} [Künzle 1984: 11] "Jesus was going through all the cities and villages" [NASB]; Mtth. 5: 29: {zi law ē k'ez etē mi yandanoć koc koric, ew mi amenayn marmin k'ō ankanic i geheni} [Künzle 1984: 11] "for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell" [NASB].

Derived from amen {ամէն} 'all', i-stem, which is marginally attested in the sense of 'all (omnis)'. Koriwn The Life of Mashtots, Ch. 26: {zamēn mna'ēalson yanjn a hēr šnorhac Astucoy} [Koriwn 2003: 254] "he surrendered to God’s grace those who remained" [Abeghyan 1981: 297].

Another derivative from amen is amenek'in {ամենեքին} and its variant amenek'sun {ամենեքսեւ} 'all persons; everybody', both n-stem [Bedrossian 1875-9: 16]. Mtth. 13: 56: {ew k'ork sora oč amenek'in a'remez?} [Künzle 1984: 36] "And his sisters, are they not all with us?" [NASB].

From PIE *sem-/*sm- 'one' [Schmitt 2007: 168].

The meaning 'entire (totus)' can also be expressed by bolo {բոլո}, i-stem [Bedrossian 1875-9: 104]. Acts 8: 37: {Etē ē hawatas bolorov srtiw k'v, mart' ē} [Zōhrpean 1805, 4: 262] "If you believe with all your heart, you may" [NASB].

2. ASHES
Classical Armenian moxi {մոխի} (1).

References and notes:


Etymology is unclear.

3. BARK
Classical Armenian kel-ew {կեղեւ} (1).

References and notes:

**Classical Armenian: Bedrossian 1875-9: 340. o-stem. Wis. 13: 11: {ok' ataljagorc hewsn, zp'aqt inē gelec'k sloč'el, k'ereac' čartaru'amba zamenayn kelew nora} [Zōhrpean 1805, 3: 254] "A skilled woodcutter may saw down a tree easy to handle and skilfully strip off all its bark” [NRSV]. Polysemy: 'bark / pomegranate skin', cf. Song 4: 3: ihreac' kelew n in en ayik' k'os [Zōhrpean 1805, 2: 225] "Your temples are like a slice of a pomegranate" [NASB].

Etymology is uncertain. May be a loanword from Syriac {qalāfī} 'folium libri', {qalāfṭā} 'cortex, squama, putamen mali granata' [Olsen 1999: 932].

4. BELLY
Classical Armenian ovanayn {ոււանայն} (1).
References and notes:

**Classical Armenian:** Bedrossian 1875-9: 570. *i*-stem. Contexts where the generic meaning 'belly' can be supposed are scant and marginal in the Classical Armenian corpus, but it seems that the basic term is քառակ, which shows polysemy: 'stomach / womb', and potentially a more generic sense 'belly', cf. Gen. 3:14: {[i veray lurf ac ew orowayni ko gnasc es, ew hek kerici es zamenayn avurs kenac ko] [Zôhrpean 1805, 1: 11]} "on your belly you will go, and dust you will eat all the days of your life" [NASB]. For 'stomach' and 'womb', cf.: 1Cor. 6: 13: {Kerak orowayni, ew orowayn kerakroy} [Zôhrpean 1805, 4: 410] "Food is for the stomach and the stomach is for food" [NASB]; Lk. 1: 44: {xalac ’ncałov munaks yorowayni imum} [Künzle 1984: 137] "the baby leaped in my womb for joy" [NASB]. Etymology is unclear.

The meaning 'abdominal cavity', and potentially the generic sense 'abdomen', can be alternatively expressed by բունու [bûnu], o- or i-stem [Bedrossian 1875-9: 733]. Mtth. 12: 40: {[er Yoovan i kitin zeris tīes av zeris gišers]} [Künzle 1984: 31] "Jonah was three days and three nights in the belly of the sea monster" [NASB]; Job 21: 24: {[Por nora li i šarpov]} [Zôhrpean 1805, 3: 294] "His sides are filled out with fat" [NASB]. This word yields the Modern Armenian term for 'belly'. Etymology is unclear.

A more marginal term is non-inherited կուշ [kuš], i- or a-stem [Bedrossian 1875-9: 359], which can be translated as 'belly' and/or 'side of the body'. Judg. 3: 21: {[av a rzurn yf og azderi iavrm, avo dvar i kiti Eglomay]} [Zôhrpean 1805, 1: 476] "took the sword from his right thigh and thrust it into his belly" [NASB]. Iranian loanword, cf. MPers. kust 'side; district' [Olsen 1999: 888; Durkin-Meisterernst 2004: 215].

5. BIG

Classical Armenian *mec* (մեծ) (1).

References and notes:

**Classical Armenian:** Bedrossian 1875-9: 462-4. a-stem. Mtth. 27: 60: {[av t’avalec’uc’cil kap’arič dran gerezmanin vêm mi mec]} [Künzle 1984: 80] "and he rolled a large stone against the entrance of the tomb" [NASB].

From PIE *megʰh₁-‘big’ [Martirosyan 2010: 459-60].

6. BIRD

Classical Armenian tʰɾə̱kʰ-un (թռչուն) (1).

References and notes:


Agent noun derived from the verb tʰɾə̱kʰ-im ‘fly’ q.v. This new formation is a default term for ‘bird (in general)’ in Classical Armenian.

The old word haw [hau] [Bedrossian 1875-9: 395 f.], u-stem., shows polysemy: ‘bird / rooster, hen’; cf. Gen. 6:20: {yanmenayn hawuce ti’č’noc’ est azgi, ew yanmenayn ansnoc’ est azgi} [Zôhrpean 1805, 1: 16] "of the birds after their kind, and of the animals after their kind" [NASB], whereas the word tʰɾə̱kʰ-un is used as an adposition to haw. Mtth. 26:34: {yaunsm gišeri minč’č ew hawu saseau ic’č’c, oric’s urasc is zis} [Künzle 1984: 3] "this very night, before a rooster crows, you will deny me three times" [NASB]. On rare occasions it can also be used to denote a bird in general, cf. Deut. 22: 6: {[ev et’č dипес’is hawoy hawuc’ a # # k’o i čanapri, et’č i ca tew et’č i getnu]} [Zôhrpean 1805, 1: 385] "if you come upon a bird’s nest, in any tree or on the ground" [NASB].

From PIE *hzerığı-, cf. Lat. avis ‘bird’ [Martirosyan 2010: 398 f.].
7. BITE
Classical Armenian ռաչ-ան-էմ, ռաչ-ատ-էմ {խած-ուն-էմ, խած-ուտ-էմ} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 269. The morphological variant with the suffix -at- is marked for the iterative aspect. Gal. 5: 15: [եթ '(եթում խած ան եմ, խած ատ եմ] (Zöhrapean 1805, 4: 462) "if you bite and devour one another" [NASB].

The verbal root ռաչ- goes back to late PIE *h₂es₁-r (Gr. εἶν, etc.) [Martirosyan 2010: 138-9].

8. BLACK
Classical Armenian սեավ {նուռ} (-1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 636. o-stem. Song 5: 11: [Glux nora շուկայ կախբար, վարծ նորա կուրկե սեավ իբրեու զագէու] [Zöhrapean 1805, 3: 227] "His head is like gold, pure gold; his locks are like clusters of dates and black as a raven" [NASB]. Iranian loanword, cf. MPers. sy’w 'black' [Olsen 1999: 906].

Black hair colour can be referred to by means of the term ռաչ [սամ] 'dark', o-stem, which can also be applied to the colour of dress and the mourning mood [Bedrossian 1875-9: 229]. Mtth. 5: 36: [իժ օչ կարես մի սիթակ ու նել կամ ռաչ] [Künzle 1984: 11] "Nor shall you make an oath by your head, for you cannot make one hair white or black" [NASB].

Etymology is unclear.

9. BLOOD
Classical Armenian արիւն {նուռ} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 73. n-stem. Mtth. 27: 4: [մելայ զի մանեց իրացմ արդար] [Künzle 1984: 76] "I have sinned by betraying innocent blood" [NASB].

From PIE *h₁esh₂-r (Gr. εἶν, etc.) [Martirosyan 2010: 138-9].

10. BONE
Classical Armenian ոսկր {նուռ} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 564. ra/era-stem. Lk. 24: 39: [իւ ագ մարմին էվ ոսկեր ոչ տառ] [Künzle 1984: 218] "for a spirit does not have flesh and bones" [NASB].

From PArm. *Hostr-er-, derived from PIE *Hostr- (Hitt. իշտատ 'bone', etc.) [Martirosyan 2010: 553].

11. BREAST
Classical Armenian լանջք-կʰ {նուռ} (1).
References and notes:


From PIE *h₂Jŋ*ʷ, (Olc. lunga 'lung', etc.) [Martirosyan 2010: 304].

12. BURN TR.
Classical Armenian *ay-th* {uyntal} (1).

References and notes:


From PArm. *ayr* 'flame' vel sim., going back to PIE *HeHter- (Av. ātár- 'fire', etc.) [Martirosyan 2010: 63].

The intransitive meaning 'to burn' is expressed by *var-im* {վառ-իմ} [Bedrossian 1875-9: 667]. Is. 5:24: *(orpēs va i ełgaŋ i kaykakan hroy)* [Zōhrapean 1805, 3: 335] "therefore, as a tongue of fire consumes stubble" [NASB]. The origin of *varim* is unclear.

13. CLAW (NAIL)
Classical Armenian *eľungn* {եղունգն} (1).

References and notes:


From PIE *h₃nog*- or *h₃nog-u- (Gr. ὄνυξ 'claw; nail', etc.) [Martirosyan 2010: 254 f.].

The main designation of 'claw' is *magil* {մագիլ}, a-stem [Bedrossian 1875-9: 446]. Dan. 7: 19: *(žanik nora erkat’ik, ew magilk nora płnjik)* [Zōhrapean 1805, 3: 683] "with its teeth of iron and its claws of bronze" [NASB]. The etymology is uncertain (see [Martirosyan 2010: 254 f.] s.v. *eľungn*).

14. CLOUD
Classical Armenian *amp* {uawj} (1).

References and notes:


Presumably a result of contamination between PIE *nebʰos- 'sky' and *nebʰro- 'cloud' [Martirosyan 2010: 49 f.].

15. COLD
Classical Armenian *cʰut* {gņqun} (1).
References and notes:


The etymology is uncertain [Martirosyan 2010: 631].

16. **COME**

Classical Armenian *ga-m* (*quêl*) (1) / *ek-i* (*lìhê*) (2).

References and notes:


The imperfective stem *ga-* can be derived from PIE *weh₂-'go', while the perfective one goes back to PIE *gʷem-'go' (3sg. aor. *h₂-e-g”em-t > ekn) [Martirosyan 2010: 196, 249].Perfective.

17. **DIE**

Classical Armenian *mèr-an-im* (*ùlìwùlìhùlì*) (1).

References and notes:

**Classical Armenian:** Bedrossian 1875-9: 467. Mth. 8: 32: {ew dimec’ amenayn eramakn i darì anti i cov, ew me în i urs] [Künzle 1984: 20] "and the whole herd rushed down the steep bank into the sea and perished in the waters" [NASB].

From PIE *mer- ‘die’ [Klingenschmitt 1982: 220 f.].

18. **DOG**

Classical Armenian *šùn* (* quàl*) (1).

References and notes:

**Classical Armenian:** Bedrossian 1875-9: 552. Internal inflection: nom.-acc. *šun*, obl. *šun*. Lk. 16: 21: {ayl ew šünk’ eos gayìn ew lizu în zvērs nora} [Künzle 1984: 190] "besides, even the dogs were coming and licking his sores' [NASB].

From PIE *k’wən- ‘dog’ [Martirosyan 2010: 521].

19. **DRINK**

Classical Armenian *əmp-em* (*µûqìlì*) (1) / *aabh-i* (*uwpìh*) (2).

References and notes:

The imperfective stem continues PIE *pi-ph₂r- 'drink', whereas the perfective stem goes back to PIE *srebʰ- 'sip, drink' [Martirosyan 2010: 129, 277-9].

20. DRY
Classical Armenian čʰo (çon) (1).

References and notes:


21. EAR
Classical Armenian unk-n (nul₂l-u) (1).

References and notes:


While the plural form (akoŋ-kʰ [uŋul₂p-pl]) is common, its regular singular form akoŋ [uŋul₂p] is only marginally attested in the early classical texts. The suppletive singulative unk-n [nul₂l], n-stem [Bedrossian 1875-9: 576], is normally used instead. Job 13: 1: {luaw unk-i im} [Zöhrapean 1805, 3: 284] "my ear has heard" [NASB].

While unk can be rather convincingly derived from PIE *h₁ews- 'ear', the precise origin of akoŋ is unclear [Martirosyan 2010: 21 f., 638 f.].

22. EARTH
Classical Armenian ho (hô) (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 413. o-stem. Gen. 2: 7 {Ew stelc Tër Astuac zmardn hoł yerkrê} [Zöhrapean 1805, 1: 9] "Then the Lord God formed man of dust from the ground" [NASB].

The term eskî [lul₂lp], a- or i-stem [Bedrossian 1875-9: 169], denotes the world surface as opposed to the sky (see Gen. 2: 7 above).

The noun hoł derives from PIE *pēl₂- 'wide, flat' [Martirosyan 2010: 415].

23. EAT
Classical Armenian ut-ɛm (nutl_u) (1) / ke₂-aɾy (ŋl₂ŋu) (2).

References and notes:

Classical Armenian: Bedrossian 1875-9: 579. Suppletive paradigm: ut-ɛm [nutl_u] [imperf.] / ke₂-aɾy [ŋl₂ŋu] [perf.]. Mttth. 6: 31: {Zinč keric'uk' kam zinč arbc'uk} [Künzle 1984: 15] "What will we eat?" or "What will we drink?" [NASB].

The imperfective stem ut-ɛ- goes back to PIE *h₁ed₂- 'to eat', while ke₂- goes back to PIE *gʰerh₂- 'to swallow,

24. EGG
Classical Armenian ʒu {ȃm} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 433. o-stem. Deut. 22: 6: {meye\textsuperscript{rj} e\textsuperscript{d}al nst\textsuperscript{c}i i \textit{veray jaguc\textsuperscript{n} kam juoc\textsuperscript{c}}} [Z\textsuperscript{ö}hrapean 1805, 1: 385] "the mother sitting on the young or on the eggs" [NASB].

The origin is unclear [Martirosyan 2010: 439].

25. EYE
Classical Armenian ak-n {ulq-ű} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 7, 54. Paradigm: ak-n [ulqũ] [sg.] / ačʰ-kʰ [uqʰ] [pl.]. Sg. n-stem, pl. a-stem. Mtth. 5: 29: {Ey\textsuperscript{e} akn ko ģGayt\textsuperscript{a}k\textsuperscript{e}ac\textsuperscript{c}iæc\textsuperscript{c}...} [Künzle 1984: 11] "If your right eye makes you stumble... " [NASB]. Gen. 3: 5: {banyc\textsuperscript{e}n ačʰ\textsuperscript{k} j\textsuperscript{e}r} [Z\textsuperscript{ö}hrapean 1805, 1: 11] "your eyes will be opened" [NASB].

Both from PIE *h\textsuperscript{3}(o)kʷ- [Martirosyan 2010: 23].

26. FAT N.
Classical Armenian čarp {ճարպ} (-1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 440. o-stem. Lev. 4: 35: {korzič\textsuperscript{i} čarp oč\textsuperscript{xarin p\textsuperscript{r}ku\textsuperscript{c}\textsuperscript{em}}} [Z\textsuperscript{ö}hrapean 1805, 1: 202] "the fat of the lamb is removed from the sacrifice" [NASB].


27. FEATHER
Classical Armenian pʰ\textsuperscript{etu}\textsubscript{a} {ըտառի} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 727. o-stem. In the early classical texts, the word is only attested in compounds, cf. lus-a-pʰ\textsubscript{etu} 'light-feathered' (Agat'angelos, 5\textsuperscript{th} cent.).

The etymology is unclear. Possibly an indirect continuant of PIE *pet-r-/*pt-er- 'feather' (Hitt. puttar, Skt. p\textsubscript{ṭ}tra-, Gr. πτερόν 'wing, feather' etc.) related to PIE *pet- 'fly' [Martirosyan 2010: 293].

28. FIRE


Classical Armenian *hu*₁ (hun) (1).

References and notes:

**Classical Armenian:** Bedrossian 1875-9: 417. o-stem. Mth. 7: 19 {Amenayn ca i. hatani eu i hur arkanī.} [Künzle 1984: 17] "Every tree... is cut down and thrown into the fire" [NASB].

From PIE *peh₂-ur 'fire' [Martirosyan 2010: 427].

29. FISH

Classical Armenian *ʒukn* (ənlu) (1).

References and notes:


Probably from *dgʰuH- (cf. Gr. ἵχθυς) [Martirosyan 2010: 440].

30. FLY V.

Classical Armenian *tʰrčh-im* (ənų-hi) (1).

References and notes:

**Classical Armenian:** Bedrossian 1875-9: 231. ea-stem aorist. Deut. 4: 17: {mnunat iun amenayn havu t’ē noy or t’ē ičin i nerk’oy erknīc} [Zöhrapean 1805, 1: 350] "the likeness of any winged bird that flies in the sky" [NASB].

Perhaps cognate to t’er ‘side’, t’ert, dial. t’er ‘leaf’, and t’ıčhē n ‘butterfly’ from PIE *pteh₂- ‘feather; wing; to flap wings, to fly’ (cf. Gr. πτερόν ‘feather; wing’), derived from PIE *pet- ‘fly’ (Gr. πέτομαι ‘to fly’, etc.). In order to explain the auslaut of verbal root t’ır- (pres. t’ır-čh-im next to t’ır-an-im, aor. t’ır-e-ay) one has to assume the older pres. nu-stem *pṭer-nu-, which would be an expected match to the aorist t’reay, cf. pres. p’ax-nu-m / p’ax-čh-i-m, aor. p’ax-e-ay ‘flee’. Albeit the lack of an immediate parallel for the lengthened grade of the root (see critical remarks in [Klingenschmitt 1982: 71]), the etymology seems fairly secure.

31. FOOT

Classical Armenian *ot-n* (nun-ū) (1).

References and notes:

**Classical Armenian:** Bedrossian 1875-9: 566. Paradigm: ot-n [nuń] [sg., n-stem] / ot-k [nuń]-pl, i-stem]. Mk. 9: 44: {et’ē otn k’o gayt’aklec usc’e zkuń} [Künzle 1984: 110] "if your foot causes you to stumble" [NASB].

While the singular n-stem continues PIE acc.sg. *pod-m (cf. Ancient Greek πόδα, etc.), the plural i-stem probably continues PIE nom. pl. *pod-es [Martirosyan 2010: 535].

The notion 'leg' is expressed by srut [un-nil], i-stem [Bedrossian 1875-9: 658], Dan. 2:33: {ev srunk’n erkat’ik, ev otk’n kēsn yerkat’oy ev kēsn i xec’ow} [Zöhrapean 1805, 3: 665] "its legs of iron, its feet partly of iron and partly of clay" [NASB].

The origin is uncertain [Martirosyan 2010: 585 f.].
32. FULL
Classical Armenian *li {li̞} (1).

References and notes:

**Classical Armenian:** Bedrossian 1875-9: 257. o-stem. Jo 12: 3: *(tum li elew i hotoy ieloyn)* [Künzle 1984: 257] "the house was filled with the fragrance of the perfume" [NASB].

From PIE *pleh₂- 'full' [Martirosyan 2010: 309].

33. GIVE
Classical Armenian *ta-m {unu-i} (1) / etu {luun} (1).

References and notes:

**Classical Armenian:** Bedrossian 1875-9: 689 f. Suppletive stems: *ta-m {unu-i} [imperf.]/ etu {luun} [perf.]. The verb has an irregular conjugation in the aorist: 1sg, etu, 2sg. etur, 3sg. et, etc. Mtth. 6: 11: *(zhac mer hanapzord tur mez ayasor)* [Künzle 1984: 13] "give us this day our daily bread" [NASB].

All forms are etymologically derived from one root: PIE *deh₃- 'give' [Martirosyan 2010: 595]. Perfective.

34. GOOD
Classical Armenian *bari {puph} (1).

References and notes:

**Classical Armenian:** Bedrossian 1875-9: 96. o-stem. Mtth. 7: 17: *(amenayn ca ṭbari ptul bari a ṭē)* [Künzle 1984: 17] "every good tree bears good fruit" [NASB].

The origin is uncertain [Olsen 1999: 436 f.].

The word law {uu} [Bedrossian 1875-9: 254] is commonly used as the adverb 'well' or as the predicative adjective 'good', cf. Lk. 12: 7: *(kān zbazum jags law ēk duk)* [Künzle 1984: 177] "you are more valuable than many sparrows" [NASB].

May be tentatively connected to Lith. lības 'good', etc. [Olsen 1999: 70].

35. GREEN
Classical Armenian *dal-az {ηπμ-υμ} (1).

References and notes:

**Classical Armenian:** Bedrossian 1875-9: 131. o-stem. Mk. 6: 39: *(ez hramayec noc a bazmel eraxans i veray dalar xotoy)* [Künzle 1984: 100] "and he commanded them all to sit down by groups on the green grass" [NASB].

Compared to Ancient Greek δαλάς and may be tentatively derived from PIE *dʰl̥₁-ro-, although the suffixes Arm. -az- and Greek -ημο- are relatively productive and need not be inherited [Martirosyan 2010: 231 f.].
36. HAIR
Classical Armenian het (ḥǎp) (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 403. o/a-stem. The singular form is used in the collective meaning (a) along with the plural form (b); cf. (a) Jo 11: 2: ḥet ać zots nora heron iwroy [Künzle 1984: 253] "and wiped his feet with her hair" [NASB]; (b) Gen. 41: 14 p'ok rec in zhers nora [Zöhrpean 1805, 1: 80] "he had shaved himself" [NASB].

The origin is unknown [Olsen 1999: 941].

A second candidate is the non-inherited form maz {մազ} [Bedrossian 1875-9: 446], o-stem, which tends to be construed to the specific meaning 'a single hair', although it can be used for collective 'hair' as well. Cf. maz in the singular with the collective (a) or singulative (b) meaning, although the plural form is also attested (c); cf. (a) Num. 6:5: surb kac'ec, acc'ucal zvrsns mazoy glxoy iwroy [Zöhrpean 1805, 1: 270] "they shall be holy; they shall let the locks of the head grow long" [NASB]; Is. 7: 20: yawur yaynmik gercc Tēr <..> zglux ew zmaz otic [Zōhrapean 1805, 3: 338] "in that day the Lord will shave <..> the head and the hair of the legs" [NASB]; (b) 2Sam. 14: 11: ankc'i i heroy ordowy k'o maz i getin [Zōhrapean 1805, 2: 98] "not one hair of your son [lit. "not one hairspring of your son's hair" - PK] shall fall to the ground" [NASB]; (c) Ezek. 16: 7: stink' ankan k'o, ew mazk'arjakec'an [Zōhrapean 1805, 3: 727] "your breasts were formed and your hair had grown" [NASB]. Note the contrastive use of her and maz in (b) above where het is used as a collective notion, while maz denotes the singulative 'a hair'.

Syriac loanword, cf. mezze 'crines parvi' [Olsen 1999: 932].

37. HAND
Classical Armenian ʒɛr- n {ձեռն} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 428. Paradigm: ʒɛr-n [sg., n-stem] / ʒɛr-kʰ [pl., a-stem]. Mk. 7: 2: [ew tesal zomans yašakertac' anti, zi xan ḥe ḥe'ayn ak'sink u e anlay, uṭēn hac', bambahce'in] [Künzle 1984: 101] "and had seen that some of his disciples were eating their bread with impure hands, that is, unwashed" [NASB].

From PIE *gʰy-es-ɾ 'hand' [Martirosyan 2010: 431 f].

The notion 'arm' is expressed by the form bazuk {բազուկ}, a-stem [Bedrossian 1875-9: 87]. Gen. 49: 24: [ew lucan j'lk bazkac' noća je ṭīm Hzawrin Yakobay] [Zöhrpean 1805, 1: 99] "and his arms were made agile by the hands of the Mighty One of Jacob" [NASB]. Iranian loanword, cf. Middle Persian [b'z'w] 'arm' [Durkin-Meisterernst 2004: 105].

38. HEAD
Classical Armenian glux {գլուխ} (1).

References and notes:


The origin is uncertain; possibly related to Balto-Slavic *gəlv-ə 'head' [Martirosyan 2010: 220].
39. HEAR
Classical Armenian ls-em { şu-lül} (1) / lu-ay { şu-ųųj} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 266. Suppletive paradigm: ls-em [şu-lül] [imperf.] / lu-ay [şu-ųųj] [perf.]. Polysemy: 'to hear / to listen'; cf. Mk. 4: 9: [Or ouniاكék ışłeły, luicê] [Künzle 1984: 91] "He who has ears to hear, let him hear" [NASB]; 1Sam. 3:10: [xawseac, Tēr, zi luicê ca ʰy k’o] [Zöhrapean 1805, 2: 10] "speak, for your servant is listening" [NASB].

Both stems go back to the same root: PIE *kʸlew- 'hear' [Martirosyan 2010: 313-5].Perfective.

40. HEART
Classical Armenian sît { şîrpun} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 642. i-stem. Ezek 36: 26: [ew hanic zísirt k’arełēn i marmnc jeroć, ew tać jez sîrt marmne’ēn] [Zöhrapean 1805, 3: 776] "and I will remove the heart of stone from your flesh and give you a heart of flesh" [NASB].

From PIE *k'erd ‘heart’ [Martirosyan 2010: 576 f.].

41. HORN
Classical Armenian etțewa { langlap} (1).

References and notes:


From PIE *ɡʰrehaw ‘horn’ [Olsen 1999: 155].

42. I₁
Classical Armenian es { liu} (1).

References and notes:


Nom. es goes back to PIE *hugʰ-‘. The rest of the paradigm goes back to the oblique stem *h,me-, Ancient Greek ἔμε ‘my’, e.g. acc. is from PArm. *in-s. The variation between im- and in- anlauts of the oblique stem can be explained by internal analogical processes [Schmitt 2007: 116; Martirosyan 2010: 257].

42. I₂
Classical Armenian im { liụ} (2).
References and notes:

Classical Armenian: Genitive.

43. KILL
Classical Armenian span-an-em {uyquići-uți-lal} (1).

References and notes:


Etymology is uncertain [Klingenschmitt 1982: 227].

44. KNEE
Classical Armenian cunı {dmłcn} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 316. Paradigm: cunı {dmłcn} [sg., indeclinable] / cung-ḵʰ {dmłq-p} [pl.]. The distribution between the form cunı in the collective meaning (a) and the pl. tnt. cung-ḵʰ (b) is unclear; cf. (a) Mk. 15: 19: [i cuur ʾal ekır paganoim nna] [Künzle 1984: 130] "and kneeling and bowing before him" [NASB]; (b) Lk. 5: 8: [ankaw ar cunksn Yisusi] [Künzle 1984: 149] "he fell down at Jesus’ feet" [NASB].

Both cunı- and cung- may be derived from PIE *g'oni- [Martirosyan 2010: 344].

45. KNOW
Classical Armenian git-em {qḥun-lal} (1).

References and notes:


From PIE *weyd- ‘know’ [Martirosyan 2010: 211].

46. LEAF
Classical Armenian teıɛw {uhlplal} (-1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 700. o-stem. Apart from its singulative meaning (a), the singular form can be used in the collective meaning (b) beside its regular plural form (c); cf. (a) Gen. 8: 11: [ew unēr tereu jit emvoy šill i beran iwrurn] [Zöhreapean 1805, 1: 18] "in her beak was a freshly picked olive leaf" [NASB]; (b) Mtth. 21: 19 [ew tescal t’zeni mi i veray čanaparhin, økn i na, øw oč’inč egiq
i nna, bayc’ miayn tereu [Künzle 1984: 55] "seeing a lone fig tree by the road, he came to it and found nothing on it except leaves only" [NASB]; (c) Gen. 3: 7: {karec’in tereu t’zerwowy, ew arar in iuornec’ sp’acanelis} [Zöhrapean 1805, 1: 1] "and they sewed fig leaves together and made themselves loin coverings" [NASB].


47. LIE

Classical Armenian dn-im {դն-իմ} (1) / ɛd-ay {եդ-այ} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 148. Paradigm: dn-im [imperf.] / ɛd-ay [perf.]. The verb is a mediopassive form of act. dn-em [դն-եմ] / ɛd-i [եդ-ի] tr. ‘put’, which can be used in the passive ‘be lain (by somebody)’ or middle meaning ‘be lain (by oneself)’. Mtth. 9: 2: {ew aha matuc in a դն-իմ եդ-այ ni or դն-ի mahe ի մահչիս} "and they brought to him a paralytic lying on a bed" [NASB].

The meaning ‘to lie down’ (action) may be expressed by means of the complex predicate ank-ɛm dn-ɛm {անկեալ դնեմ}, cf. Mk. 7:30: {gnac i tun iwr ew egit eleal zdewn, ew zdustrn zi անջալ դն-ի մահչիս} [Künzle 1984: 103 f.] “so she went home, found the child lying on the bed, and the demon gone” [NASB].

Both dn-im and ɛd-ay go back to PIE *dhe₁ ‘to put’ [Martirosyan 2010: 240 f.].Perfective.

48. LIVER

Classical Armenian leaxd {լեակուն��} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 255. i- or a-stem. Tob. 6: 18: {ew dic’es du i veray nora i srē anti ew i lerdē ջառին} [Zöhrapean 1805, 2: 519] "take some of the fish’s liver and heart, and put them on the embers of the incense” [NRSV].

From PIE *Hyekʷ-r̩- [Martirosyan 2010: 306 f.].

49. LONG

Classical Armenian ɛsk-ayn {եսկ-այն} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 168. a-stem. The adjective combines the meanings of the spatial and temporal length. However, the former is not attested in the Bible. Agat’ angelos Patmowt’ ᾧ անջան, 218 [ew ekin berin kars paranac’ erkayns ew stuarw, ew kec’in i uc’i nerk’s] [Agat’ angelos 2003: 1407] "so they went and brought long, thick, strong ropes, which they attached and let down inside" [Thomson 1976: 221].

The stem ɛsk-ayn is derived from the replacement of the suffix -a- in ɛsk-az ‘long’ (եսկ-ազ) which is predominantly attested in the temporal meaning and only marginally in the spatial meaning in the early classical texts. One may assume that the stem ɛsk-ayn developed by analogy with layn ‘wide’ (լայն) as a way to differentiate the spatial meaning from the temporal one. The form ɛsk-az goes back to PIE *dveh₁-ro-, cf. Gr. δποκός ‘long’ [Martirosyan 2010: 265].

50. LOUSE

Classical Armenian oził ~ oził {օզիլ, օզիլ} (1).
References and notes:

Classical Armenian: Bedrossian 1875-9: 563, 571. Both variants are attested in post-classical texts: օջիլ (Nonnus of Nisibis, 6th century; Geoponica, 12th century; etc.); օջիլ (Philo, 6th century; Msitar Aparanc’i, 15th century; etc.); օջիլ (John Chrysostom, not dated) [NBHL, 2: 517, 537 f.]. Philo, De Providentia, 2: [evo en int’ zors evu mâic’ nuc?’tan’s shr’ac’yc’ zêčis, or i kerakurs liniin, evu zoj du i k’rtanc’] [Philo 1822: 114], the original was transmitted indirectly in the eighth book of Eusebius’s Praeparatio Evangelica: [‘Enva (de) kai sêphis ephosotven, òc elmiyntas mën òk perì trôphten, odhýneak δ’ òk aútò tòn idròtavw.] “d’autres, comme les vers lombriaux, par les digestions; comme les poux, par la transpiration de la peau” [Eusebius 1846: 429].

The word has been compared with Alb. ergiz and Latv. erkē ‘loose’ [Djahukian 2010: 603. Although these words are most probably related, the precise reconstruction is troublesome (*Herki/gþ*).


The word is related to Gr. kovik, Ru. guida ‘nit’, etc. [Martirosyan 2010: 87 f.]. Traditionally, the Armenian word is derived from *k’nid-s or *k’nit-s. However, the development of the PIE initial cluster of velar plus nasal to Arm. an- is isolated (see further details in Martirosyan 2010, loc. cit.).

Classical Armenian lu [lu], o-stem, consistently refers to the flea [Bedrossian 1875-9: 261]. Eznik, De Deo: [Na ev ēk’oteswok’ n zskc’uc’anè znex, orpès luvou evu ëntikh ev mèxov ev go ëxov, nnuv evw mkawh, ev aglok’ nuyopiaewok’…] [Eznik 2003: 147] “And also those vile ones are troublesome to us, for instance fleas and flies and mosquitoes and wasps, from gnats and mice, and others of this sort...” [Blanchard, Young 1998: 123].

The word goes back to dialectal PIE *plus-o-, cf. Skt. plusi- and Gr. πυλλα ‘flea’ (from PGr. *psul-ya- < *plus-ya-), etc. [Martirosyan 2010: 315].

51. MAN

Classical Armenian այս {uyn} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 22. Irregular declension: այս {uyn} [nom.sg.]/ ar-n {uyn-b} [gen.sg.]/ ar-k [uyn-p] [nom.pl.]/ ar-an-c [uynlaj], etc. Polysemy: ‘man (adult human being of the male sex) / husband’; cf. Mthh. 15: 38: [evo ark’ keran’ éin ibrew ark’ çork’ hazark’, t’dl zkanays evu zmankti] [Künzle 1984: 41] “And those who ate were four thousand men, besides women and children” [NASB]; Mthh. 1: 16 [Yakorw crew zYossēp’ zayırn Marenyaj] [Künzle 1984: 2] “Jacob was the father of Joseph the husband of Mary” [NASB].

From PIE *kuer- [Martirosyan 2010: 61 f.].

52. MANY

Classical Armenian bazum {puqnil} (-1).
53. MEAT
Classical Armenian mis {tlçu} (1).

References and notes:


From PIE *mсnš- [Martirosyan 2010: 452 f.].

54. MOON
Classical Armenian lusin {muhù} (1).

References and notes:


The noun goes back to PIE *lewk- 'to be/become light'. Two explanations of the morphological structure have been suggested. According to the first one it goes back to PIE *louc-ns(n)(eh)- 'luminary; bright' (cf. Lat. luna, OLat. losna, OPrus. pl. lauxnos 'stars', Ru. luna 'moon', Av. rآوشна- n. 'light', adj. 'light', Gr. λόχυς 'lamp', MHG liehsen 'bright') [Martirosyan 2010: 452 f.; de Vaan 2008: 352]. This solution is semantically impeccable but has a formal complication. Both sound changes PIE *ks > PArm. *c (after u and w) and PIE *sn > PArm. *n belong are archaic and their relative chronology is difficult to establish. If the latter was later than the former, one expects PArm. *loucna- and some kind of contamination with PArm. *louš- 'light' (from PIE *lewko-o-; see lays [mumu]) has to be assumed in order to derive lusin out of that proto-form. If PIE *sn > PArm. *n was the older change, one expects PArm. *loušn-, which provides a rather straightforward explanation of lusin on the assumption that the suffix *-n- was adjusted e.g. on the model of erkin(K)- 'sky'. According to an alternative explanation, lusin can be derived from PIE *lewko-en-o- or *lewko-en-o- attested in OInd. rآšna-, Av. rآšna- 'bright' [Olsen 1999: 465]. This solution is semantically weaker than the aforementioned one. However, the formal side is more transparent with reserve that it requires an inner-Armenian change from the *o-stem to the *a-stem, and that the suffix *-en-, which is not attested in other IE branches with this root and which does not constitute an established Proto-Armenian type, may well be an Indo-Iranian innovation.

55. MOUNTAIN
Classical Armenian lɛrn {launtì} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 254 f. n-stem. Mtth. 8: 1: {ayl ibrew ū ī le ne anti, guac'in zknī nora žolovurdk bajunk} [Künzle
1984: 18] “when Jesus came down from the mountain, large crowds followed him” [NASB].
Can be derived from PIE *kʰley- ‘incline’; however, this etymology is debatable [Martirosyan 2010: 306].

56. MOUTH
Classical Armenian be’en {pʰquul̟̄} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 100. o-stem. Lu. 1: 64: [ew baxaw beran nora vařvalsk] [Künzle 1984: 138] ”and at once his mouth was opened” [NASB].
Cognate to Lith. bura‘ ‘mouth’, OCS burna ‘lip’; however, details of the PIE reconstruction are debatable [Olsen 1999: 297].

57. NAME
Classical Armenian anun {ul̟̄m̟̄a} (1).

References and notes:

From PIE *HneH-mm [Martirosyan 2010: 96 f.].

58. NECK
Classical Armenian pa’anocʰ {uwpul̟̄ing} (-1).

References and notes:

The word has no etymology [Olsen 1999: 941]. The initial p- can barely be inherited from PIE, where *b- was extremely rare or non-existent. Beekes [Beekes 2010: 1556] argues that Gr. ροήνγξ ‘throat’ is a substratum loanword (cf. the prenasalized suffix -v(γ)γΓ). If this view is right, the Armenian word may be tentatively derived directly or indirectly from the same source: PGr. ṭʰarunk-s ~ PArm. *baranok-s.

59. NEW
Classical Armenian no安全事故 {l̟̄n̟̄} (1).

References and notes:

Although there is no doubt that no安全事故 {l̟̄n̟̄} goes back to a *re-derivative from PIE *neuwo- ‘new’, the details of the derivation are debatable [Olsen 1999: 31 f.].
60. NIGHT
Classical Armenian ղիշե (ղիշե) (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 119. o-stem. Jo. 9: 4: {gay ղիշե, ղորած ոչ կարե ղորցել} [Künzle 1984: 247] "night is coming when no one can work" [NASB].

From PIE *we(k)s(e)per- 'evening' [Martirosyan 2010: 215 f.].

61. NOSE
Classical Armenian ինչ (ինչ) (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 577. a-stem. Elišē, Vasn Vardanac ew Hoyoc Paterazm: [kareac զոնչ ինչ է զակար] [Elišē 2003: 739] "he cut off their noses and ears" [Thomson 1982: 229]. The word is alternately glossed as 'moustache; the part between the nose and the mouth'. However, in the Bible it refers exclusively to the body part that is used for breathing (Wis. 15: 15; Ps. 113: 6) and can be cut off (Ezek. 23: 25; the cited context). Therefore, the meaning 'moustache' seems to be unsupported.

A competing lexeme ղիթ (ղիթ), a-stem, commonly glossed as 'nose' [Bedrossian 1875-9: 749], often applies to the "internal nose", from which or into which something can pass (liquid, hook, etc.), cf. Elišē, Vasn Vardanac ew Hoyoc Paterazm: [ew ղիթ է նոս է ինչ տարակ գոլոսի] ին էլաշեր [Elišē 2003: 573] "from his nose and mouth issued hot vapor" [Thomson 1982: 98 f.] (cf. also 2Kings 19: 28; Job 40: 21; Prov. 11: 22).

Neither ինչ,ղիթ nor ղիթ have secure etymologies [Martirosyan 2010: 638; Olsen 1999: 941 f.].

62. NOT
Classical Armenian ոչ (ոչ) (1).

References and notes:


Most likely, the particle ոչ is to be compared to Gr. οὐ 'not'. Further etymological details are debatable [Martirosyan 2010: 531].

The prohibitive negation is expressed by the particle մի [ձի], Bedrossian 1875-9: 471. Mttth. 4: 6: {zi մի երբեկ կարե եկար z̄kari z̄tbn ko] [Künzle 1984: 7] "so that You will not strike Your foot against a stone" [NASB]. From PIE *meh2 [Martirosyan 2010: 468].

63. ONE
Classical Armenian մի (մի) (1).

References and notes:
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Classical Armenian: Bedrossian 1875-9: 471. o-stem. Mtth. 5: 29: (zi law է կեզ ելե mi yandam oc կոկ կորից է, ew mi amenayn marmind k o anakani չ i gehem) [Künzle 1984: 11] "for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell" [NASB].

From PIE *sm-th- 'one', cf. Ancient Greek μία [Martirosyan 2010: 467 f.].

64. PERSON
Classical Armenian maiz {ւիաք} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 457. o-stem. The noun is a general designation of human beings regardless of sex. Mtth. 12: 12: [Isk ard orč ap ewos a navel է մարդ կան զուց էր] [Künzle 1984: 29] "How much more valuable then is a man than a sheep?" [NASB].

From PIE *mr-to- 'mortal; human' [Martirosyan 2010: 452 f.].

65. RAIN
Classical Armenian anziaw {անձավ} (1).

References and notes:


No secure etymology [Olsen 1999: 424.].

66. RED
Classical Armenian kamil {իղզնիք} (-1).

References and notes:


Iranian loanword, cf. Sogd. karmir {krm 'yr} 'red' [Olsen 1999: 887].

67. ROAD
Classical Armenian čanapa.čh {ցանապարն} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 437. a-stem. Mk. 10: 46: [ordi Timi e Bartimōos koyr ustrır murac'ık yanc's čanapart] [Künzle 1984: 114] "a blind beggar named Bartimeus, the son of Timaeus, was sitting by the road" [NASB].

It has been suggested that the word is a compounded Iranian loanword [Olsen 1999: 892 f.]; however, Iranian cognates have not been identified for either of its two members.
68. ROOT
Classical Armenian առատ {առատ} (1).

References and notes:


The origin is unclear [Olsen 1999: 337].

69. ROUND
Classical Armenian անդ-ա-ջեվ {գնդաձե}M
2) (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 123. Meaning 'round 3D'. There are no reliable contexts for the meaning 'round 3D' in the classical corpus. But the compound գնդ-ա-ջեվ 'round 3D' is widely attested from the early post-classical period on [NBHL 1: 565]. It does not seem particularly risky to fill the slot with this term.

Literally 'ball-shaped' with գնդ {գունդ} 'ball; sphere' and ջեվ {ձեւ} 'form; shape'.

69. ROUND
Classical Armenian բոլոր-շի {բոլոր-շի} (2).

References and notes:

Classical Armenian: Bedrossian 1875-9: 104. Meaning 'round 2D'. 1King. 7: 31: {աշ բերան գորս բոլոր շի նագիտ է կանգնոյ} [Zöhrapean 1805, 2: 146] "and its opening was round like the design of a pedestal" [NASB].

Derived from բոլոր 'whole, entire', the latter without an entirely convincing etymology [Martirosyan 2010: 178 f.].

70. SAND
Classical Armenian ավազ {ավազ} (1).

References and notes:


The noun is compared to Gr. ἄμμος 'sand', both probably of non-Indo-European origin [Martirosyan 2010: 149].

71. SAY
Classical Armenian *as-ɛm* \(\text{ uu-\text{la}l} \) (1).

**References and notes:**

**Classical Armenian:** Bedrossian 1875-9: 64. Mtth. 5: 18: \(\text{ amɛn asem jez} \) [Künzle 1984: 10] "truly I say to you" [NASB].

From PIE *hɛɛg*-, Lat. aiiɛc: 'say', etc. [Martirosyan 2010: 118].

72. SEE

Classical Armenian *tes-an-ɛm* \(\text{ uulh-\text{la}l} \) (1).

**References and notes:**

**Classical Armenian:** Bedrossian 1875-9: 699 f. Mtth. 2: 10: \(\text{ hrew tesin zasthu, xndac in yoyz uraxat'ien mec} \) [Künzle 1984: 4] "When they saw the star, they rejoiced exceedingly with great joy" [NASB].

The origin is debatable; probably from PIE *dekl*- 'perceive' [Klingenschmitt 1982: 228].

The meaning 'to look' (controlled action) is expressed by \(\text{ hay-el} \) [Bedrossian 1875-9: 523], cf. Mtth. 19: 26: \(\text{ hayec'aw i nusa Yissus ev as} \) [Künzle 1984: 51] 'looking at them Jesus said to them' [NASB]. Perhaps from PIE *peh*- 'guard; look after' [Martirosyan 2010: 386 f.].

73. SEED

Classical Armenian *se-ɛɾn* \(\text{ ułp-ul} \) (1).

**References and notes:**

**Classical Armenian:** Bedrossian 1875-9: 638. n-stem. Mtth. 13: 27: \(\text{ Tɛr, oɛ sermn bari sermanec'er yagarakin k'um?} \) [Künzle 1984: 33 f.] "Sir, did you not sow good seed in your field?" [NASB].

No certain etymology [Olsen 1999: 504].

74. SIT

Classical Armenian *nst-im* \(\text{ luun-\text{ju}l} \) (1).

**References and notes:**

**Classical Armenian:** Bedrossian 1875-9: 539. Polysemy: 'to sit / to sit down'; cf. Mk. 2: 6: \(\text{ ew oman'k i dpra'c anti or and nstɛɛm} \) [Künzle 1984: 86] "but some of the scribes were sitting there" [NASB]; Mtth. 26:58: \(\text{ ew mteal i nerk's nstɛɛr and spasaworsn} \) [Künzle 1984: 75] "and entered in, and sat down with the officers" [NASB].

From PIE *sed*- 'sit' [Martirosyan 2010: 505 f.].

75. SKIN

Classical Armenian *mo.ɪtʰ* \(\text{ ūn'ppa} \) (1).

**References and notes:**

The origin is unknown [Olsen 1999: 941].

76. SLEEP
Classical Armenian nnձ-ըմ {լուր-լալ} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 532. Mtth. 9: 24: ([Տե կտ’ գնելի, զի ոչ եւ եմ կամ ել ես ապ, այլ մի եր] [Künzle 1984: 22] "Leave; for the girl has not died, but is asleep" [NASB].

The origin is unclear [Klingenschmitt 1982: 155].

77. SMALL
Classical Armenian pʰոկʰ-ա {փոք-ք} (1).

References and notes:


No secure etymology [Olsen 1999: 165].

78. SMOKE
Classical Armenian ցուխ {ծուխ} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 316. o-stem. Rev. 9: 17: ([Ի բեռավոյ նոչ`ա հար ելանէ, էվ ցուխ, էվ կունբ] [Zohrapean 1805, 4: 566 f.] "out of their mouths proceed fire and smoke and brimstone" [NASB].

The origin is unknown [Olsen 1999: 943].

79. STAND
Classical Armenian կա-մ {լու-ն} (1).

References and notes:


Perhaps from PIE *gʷeʰ₁- `make a step’ [Klingenschmitt 1982: 87-89].
80. STAR
Classical Armenian astt {uuunŋ} (1).

References and notes:

From PIE *h2ster- 'star' [Martirosyan 2010: 120-122].

81. STONE
Classical Armenian kʰaŋ {puŋ} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 745 i-stem. Lk. 4: 3: {asa k'arid aydmik zi lac' lic'i} [Künzle 1984: 146] "tell this stone to become bread" [NASB].
The origin is uncertain [Olsen 1999: 176].

82. SUN
Classical Armenian așew {uπlũ} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 72 u-stem. Lk. 4: 40: {aw and arewun mtanel} [Künzle 1984: 148] "while the sun was setting" [NASB].
From PIE *h2rew-i- '(a bright object)' [Martirosyan 2010: 135-138].

83. SWIM
Classical Armenian lul-im {pnuŋ-huľ} (1).

References and notes:

The etymology is unclear; rather uncertain is the derivation from *plew-tl-(e)-ye- [Klingenschmitt 1982: 82].

84. TAIL
Classical Armenian agi {uwqʰ} (1).

References and notes:
Classical Armenian: Bedrossian 1875-9: 2. o- or a-stem. Rev. 9: 10: [unēin agis әәt umanuč'ein karči] [Zohrapean 1805, 4: 566] "they have tails like scorpions" [NASB].

No secure etymology [Martirosyan 2010: 5-7].

85. THAT
Classical Armenian ay=n { uğű} (1) / ay=d { uğŋ} (2).

References and notes:

Classical Armenian: Bedrossian 1875-9: 21. Mtth. 8: 28: [zi čër hrur anc'anol umēk' ond ayn čnaparh] [Künzle 1984: 19 f.] "that no one could pass by that way" [NASB]. Derives from the demonstrative pronominal stem PIE *no-.

The Classical Armenian deictic system is ternary: ay=s 'this (near the speaker)' / ay=d 'that (near the addressee)' / ay=n 'that (far from the speaker and the addressee)' [Clackson 2008: 134]. Each stem consists of an old demonstrative morpheme modified with a deictic proclitic *ay- Schmitt 2007: 120 f. Mtth. 6:32: [pitoj ę jez ayd amenayn] [Künzle 1984: 15] "you need all these things" [NASB].

Derives from the PIE demonstrative pronominal stem *to-.

86. THIS
Classical Armenian ay=s { uwu} (1).

References and notes:


Derives from a deictic proclitic *ay- added to the PIE demonstrative pronominal stem *k/o-.

87. THOU
Classical Armenian du {ηm} (1).

References and notes:


The direct stem is from PIE *tsuH [Martirosyan 2010: 243]. The oblique one is from PIE *twe/o- [Martirosyan 2010: 660, 664 f.].

87. THOU
Classical Armenian kʰo {pn} (1).

References and notes:

Classical Armenian: Genitive.
88. TONGUE
Classical Armenian lezu {thqmt} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 255. i-stem. Lk. 1: 64: [ew bac'aw beran norə valvalaki ew lezu norə] [Künzle 1984: 138] "and at once his mouth was opened and his tongue loosed" [NASB].

From PIE *dn̩gʰ*u(e)h₁-'tongue', the initial consonant was influenced by liz-em 'to lick' [Martirosyan 2010: 307 f.].

89. TOOTH
Classical Armenian atam-n {uunul-ū} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 68. n-stem. Mtth. 5: 38: [akn and akan new atamn and ataman] [Künzle 1984: 11 f.] "an eye for an eye, and a tooth for a tooth" [NASB].

From PIE *h₁d-o'nt- 'tooth' (*'the biting one'); for the alternative reconstruction *h₁d-o'nt- see [Martirosyan 2010: 124].

90. TREE
Classical Armenian car {dun} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 308. o-stem. Mtth. 7: 19 {Amenayn ca ṛ. hatani ew i hur arkani.} [Künzle 1984: 17] "Every tree... is cut down and thrown into the fire" [NASB].

The origin is unknown [Olsen 1999: 936].

91. TWO
Classical Armenian ɛɹk-u {lıqmt} (1).

References and notes:


From PIE *dwo- 'two' [Martirosyan 2010: 268 f.].

92. WALK (GO)
Classical Armenian gn-am {qluul} (1).
93. WARM (HOT)
Classical Armenian Ճեռ-մ ըղու-իլ (1).

References and notes:

From PIE *gʷʰer-mo-, cf. Ancient Greek θερμός ‘warm’, etc. [Martirosyan 2010: 556 f.]

94. WATER
Classical Armenian Ճուր (1).

References and notes:

The etymology is uncertain. The comparison to Lith. jūrės ‘sea’ violates regular correspondences of the initial consonants [Olsen 1999: 50].

95. WE
Classical Armenian մեք (1).

References and notes:

From PIE *me- [Martirosyan 2010: 465 f.]

96. WHAT
Classical Armenian զինչ (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 49, Mtth. 16: 26: [կան զինչ տաճէ մորքս պերքս անջին իաւում] [Künzle 1984: 43] "or what will a man give in exchange for his soul?" [NASB].
Historically, initial z- is an object marker that spread from the accusative to the nominative case (but not to other cases, cf. instr. իո), as part of the lexicalization process differentiating the interrogative pronoun from the indefinite
pronoun *inčʰ 'something'. The etymology is unclear. It is tempting to derive the nominative morpheme *inčʰ from the Proto-Indo-European relative/interrogative pronoun neut. *kʰi- 'what; which', as opposed to anim. *kʰo- 'who; which' (wherefrom Arm. ov 'who') [Schmitt 2007: 123 f.]. However, loss of initial *kʰ- is irregular.

97. WHITE
Classical Armenian *spitak {սպիտակ} (-1).

References and notes:


98. WHO
Classical Armenian ov ~ o {ու, ո} (1).

References and notes:


The etymology is unclear. It is tempting to derive the nominative from the PIE relative/interrogative anim. pronoun *kʰo- 'who; which', as opposed to neut. *kʰi- 'what; which' (wherefrom Arm. zinčʰ 'what') [Schmitt 2007: 123 f.]. However, loss of initial *kʰ- is irregular.

99. WOMAN
Classical Armenian *kin {կին} (1).

References and notes:


100. YELLOW
Classical Armenian *deť-in {դեղին} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 138. o-stem. The adjective is not attested in the Bible and in the early original texts. Yet its
early age is supported by the derivatives, cf. dehn-an-al [ȵna[ȵulũuĩ] 'become yellow' in Agat'angelos Patmowt iwn hayoc',
618 [hayin and mard, ca cresk' amenayn ubrew i goyn dalan dehn-ačal šif in] [Agat'angelos 2003: 1595] 'I look at man; and all
faces have turned into the color of paleness' [Thomson 1970: 221].
From PIE 'delh- 'yellow'; green' [Martirosyan 2010: 231 f.].

101. FAR
Classical Armenian heri {htanh} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 401. Mk. 12: 34: [č'es he i yark'ayt'ené Astucay] [Künzle 1984: 119] "you are not far from the
kingdom of God" [NASB].
The etymology is unclear. May be tentatively connected to Goth. fairra 'far' [Martirosyan 2010: 404].

102. HEAVY
Classical Armenian can-š {ðulï-pñ} (1).

References and notes:

burdens" [NASB].
The origin is unclear [Olsen 1999: 164].

103. NEAR
Classical Armenian mawt {tůuun} (1).

References and notes:

[NASB].
No secure etymology. May be tentatively compared to OE môt 'gathering' [Martirosyan 2010: 451 f.].
A less likely candidate is Classical Armenian megré [ūgã] [Bedrossian 1875-9: 469], as in Mtth. 24:32: [giték' tê
merj ê amu n] [Künzle 1984: 66] 'you know that summer is near' [NASB]. From PIE *me-gʰtyr'at hand', Gr. μέχρι 'as far
as' [Martirosyan 2010: 465].

104. SALT
Classical Armenian at {unŋ} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 9. i-stem. Mk. 9: 50: [barook' ê at, et' ē atn anhamesc'i, īw hamemesc'i] [Künzle 1984: 110] "salt is
good; but if the salt becomes unsalty, with what will you make it salty again?" [NASB].
The details on the reconstruction of the exact shape of the PIE lexeme are disputable [Martirosyan 2010: 24, 40
The comparison of the Armenian word to Gr. ἅλς ‘salt’ makes it tempting to reconstruct a dialectal PIE form *sal-s ‘salt’.

105. SHORT
Classical Armenian karč {կարճ} (1).

References and notes:


The origin is unknown [Olsen 1999: 963].

106. SNAKE
Classical Armenian awʒ {ււձ} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 758. i-stem. Lk. 10: 19: [aha etu jez išxanut ῾iwn koxel zawjs ew zkaričs] [Künzle 1984: 170] “behold, I have given you authority to tread on serpents and scorpions” [NASB].

From *h2emgi*-i- [Martirosyan 2010: 153].

107. THIN
Classical Armenian nu.rb {նուբ} (1).

References and notes:


May be tentatively compared to ON snāfr ‘quick’, snærfr ‘narrow; quick’ [Olsen 1999: 80].

108. WIND
Classical Armenian ho.tool {հողմ} (1).

References and notes:


Possibly from PIE *h2emhi-mo- (cf. Ancient Greek ἄνεμος ‘wind’, etc.) with loss of the internal laryngeal and dissimilation *-nm- > *-lm- > -lm- [Martirosyan 2010: 416].
109. WORM

Classical Armenian \textit{o\textsubscript{a}dn \{\textit{ṇṛṇā}}\} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 569. \textit{n}-stem. Mk. 9: 48: \textit{\{ur ord\textsubscript{n} no\textsubscript{c}a o\textsubscript{c} ni ew hurn o\textsubscript{c} ū ni\}} [Künzle 1984: 110] "where their worm does not die, and the fire is not quenched" [NASB].

No secure etymology [Olsen 1999: 127].

110. YEAR

Classical Armenian \textit{am \{\textit{uul\} (1).

References and notes:

Classical Armenian: Bedrossian 1875-9: 13. \textit{a}-stem. Mk. 5: 25: \textit{\{ew kin mi ēr i te\textsubscript{:t}tesut\textsubscript{e}an arean zerkotasan am\}} [Künzle 1984: 96] "a woman who had had a hemorrhage for twelve years" [NASB].

From PIE \textit{*s(e)m\textsubscript{h}-} ‘year; summer’ [Martirosyan 2010: 45 f.].