

[Text version of database, created 2/12/2018].

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

Languages included: Classical Armenian [arm-arc].

### **DATA SOURCES**

#### **I. Classical Armenian.**

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Blanchard, Young 1998 = Blanchard, Monica, and Young, Robin. *A treatise on God written in Armenian by Eznik of Kolb (floruit c. 430-c.450)*. An English translation, with introduction and notes. Peeters, 1998.

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de Vaan, Michiel. *Etymological dictionary of Latin and the other Italic languages*. Brill, 2008.

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

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Elišē 2003 = Yuzbashyan, Karen & Paruyr Muradyan (ed.). 2003. Elišē. Vasn Vardanač' ew hayoc' paterazmin. **In:** Ekawean, Zawēn (ed.). *Armenian Classical Authors. Vol. I. Antelias: Armenian Catholicosate of Cilicia*, pp. 515-764. // *The most recent critical edition of the text*.

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Klingenschmitt 1982 = Klingenschmitt, Gert. 1982. *Das altarmenische Verbum*. Wiesbaden: Reichert. // *A comprehensive study of the Old Armenian diachronic verbal morphology*.

Koriwn 2003 = Yuzbashyan, Karen & Paruyr Muradyan (ed.). 2003. Vark' Mesropay vardapeti. **In:** Ekawean, Zawēn (ed.). *Armenian Classical Authors. Vol. I. Antelias: Armenian Catholicosate of Cilicia*, pp. 226-272. // *The most recent critical edition of the text*.

Koriwn 1980 = Pivazyán, Ēmanuel (ed.). 1980. *Koriwn: The life of Mashtots*. Yerevan:

Yerevan State University Press. // *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. Smbghaatyán and K. A. Melik-Oghajanyan (1962, Moscow).*

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Narekatsi 1827 = Awetik‘ean, Gabriël. *Narek aghōt‘its‘: hamarōt ew zgushawor lutsmambk‘ bats‘ ahayteal miangam ew ayzhm erkrord angam haweluatsov*. Venice: St. Lazar, 1827.

NASB = The New American Standard Bible. Online edition based on the 1995 printed edition:

<https://www.biblegateway.com/versions/New-American-Standard-Bible-NASB>. // *The standard translation of the Bible excluding the Deuterocanonical books.*

NBHL = Awetik‘ean, Gabriël et al (eds.). 1836-1837. *Nor baḡgirk‘ haykazeán lezui*. Venice: St Lazar. // *A comprehensive dictionary of Old Armenian with ample textual references.*

NRSV = *The New Revised Standard Version of the Bible*. Online edition based on the 1989 printed edition:

<https://www.biblegateway.com/versions/New-Revised-Standard-Version-NRSV-Bible>. // *The standard translation of the Bible including the Deuterocanonical books.*

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*on the lexicon of the Armenian Bible.*

Philo 1822 = Awgereanc', Mhit'ar (ed.). *P'iloni Ebrayec'woy bank' erek' č'ew i loys ancayek'.* Venice: St. Lazar, 1822.

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Thomson 1982 = Thomson, Robert W. 1982. *Elišē: History of Vardan and the Armenian War.* Harvard University Press: Cambridge, Massachusetts. // *An up-to-date English translation of Elišē's History of Vardan and the Armenian War.*

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## NOTES

### I. Classical Armenian.

#### I.1. General.

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'angelos 2003; Elišē 2003; Koriwn 2003]. The main part of our corpus is dated back to the 5<sup>th</sup> 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.

## *1.2. 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 Lexicostatical 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:

Armenian alphabet	Traditional transliteration	UTS
ա	a	a
բ	b	b
գ	g	g
դ	d	d
ե	e	ε
զ	z	z
է	ē	e
թ	ə	ə

Armenian alphabet	Traditional transliteration	UTS
թ	t'	t <sup>h</sup>
ժ	ž	ž
ի	i	i
լ	l	l
խ	x	x
ծ	c	c
կ	k	k
հ	h	h
ձ	j	ǰ
ղ	ł	ł
ճ	č	č
մ	m	m
յ	y	y
ն	n	n
շ	š	š
ո	o	o
չ	č'	č <sup>h</sup>
պ	p	p
զ	ǰ	ǰ
ր	ř	r
ս	s	s
վ	v	v
տ	t	t
ր	r	ɹ
ց	c'	c <sup>h</sup>
ւ	w	w
փ	p'	p <sup>h</sup>
ք	k'	k <sup>h</sup>
ու	u	u

Database compiled and annotated by:

**Classical Armenian:** Petr Kocharov, July 2017 / revised October 2018.

## 1. ALL

Classical Armenian *amen-ayn* {ամենայն} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 15. F. *i*-stem. Polysemy: 'all (*omnis*) / all (*totus*)'. Mtth. 9: 35: {*Ew šj' ēr Yisus and amenayn k'atak's ew and geawts*} [Künzle 1984: 11] "Jesus was going through all the cities and villages" [NASB]; Mtth. 5: 29: {*zi law ē k'ez ef'ē mi yandamoc' koc' koric'ē, ew mi amenayn marmind k'o ankanic'i i gehen*} [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* {ամեն} 'all', *i*-stem, which is marginally attested in the sense of 'all (*omnis*)'. Koriwn *The Life of Mashtots*, Ch. 26: {*zamēn mmac'ealsn yanjn a nēr šnorhac'n 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'ean* {ամենեքեան} 'all persons; everybody', both *n*-stem [Bedrossian 1875-9: 16]. Mtth. 13: 56: {*ew k'ork' sora oč' amenek'in a imez?*} [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 *bolox* {բոլոք}, *i*-stem [Bedrossian 1875-9: 104]. Acts 8: 37: {*Ef'ē hawatas bolorov srtiw k'v, mart' ē*} [Zöhrapean 1805, 4: 262] "If you believe with all your heart, you may" [NASB].

## 2. ASHES

Classical Armenian *moxia* {մոխի} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 485. *o*-stem. Mtth. 11: 21: {*valu eww ardewk' xorgov ew moxrov apašxareal ēr*} [Künzle 1984: 27] "they would have repented long ago in sackcloth and ashes" [NASB].

Etymology is unclear.

## 3. BARK

Classical Armenian *ket-ew* {կեղև} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 340. *o*-stem. Wis. 13: 11: {*ok' atajagorc hewsn, zp'ayt inč' gelec'ik sloc'eal, k'ereac' čartarut'eamb zamenayn kelew nora*} [Zöhrapean 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: {*ibrew zkelew n in en aytk' k'o*} [Zöhrapean 1805, 2: 225] "Your temples are like a slice of a pomegranate" [NASB].

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

## 4. BELLY

Classical Armenian *oiovaayn* {ոյրուայն} (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 *օրօպայն*, which shows polysemy: 'stomach / womb', and potentially a more generic sense 'belly', cf. Gen. 3:14: {*i veray larj ac ew orovayni k'o gnasc'es, ew hol keric'es zamenayn awurs kenac' koc'*} [Zöhrapean 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: {*Kerakur orovayni, ew orovayn kerakroy*} [Zöhrapean 1805, 4: 410] "Food is for the stomach and the stomach is for food" [NASB]; Lk. 1: 44: {*xatac' c'ncalov manuks yorovayni 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 *բ<sup>հ</sup>օւ* {*֫իմ*}, *o-* or *i*-stem [Bedrossian 1875-9: 733]. Mtth. 12: 40: {*er Yovnan i kitin zeris tiws ew zeris gisers*} [Künzle 1984: 31] "Jonah was three days and three nights in the belly of the sea monster" [NASB]; Job 21: 24: {*P'orn nora li e čarpov*} [Zöhrapean 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 *kušt* {*կուշտ*}, *il-* or *a*-stem [Bedrossian 1875-9: 359], which can be translated as 'belly' and/or 'side of the body'. Judg. 3: 21: {*ew a rzurn yč oy azderē iwormē, ew ehar i kšti Eglomay*} [Zöhrapean 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 *մեւ* {*մեծ*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 462-4. *a*-stem. Mtth. 27: 60: {*ew t'awalec'uc'eal kap'aric' dran gerezmanin vēm mi mec*} [Künzle 1984: 80] "and he rolled a large stone against the entrance of the tomb" [NASB].

From PIE *\*megʰh₂-* 'big' [Martirosyan 2010: 459-60].

## 6. BIRD

Classical Armenian *տ<sup>հ</sup>ր<sup>չ</sup>իւն* {*թռչուն*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 231. *o*-stem. Mtth. 6: 26: {*hayec'aruk' i t' č'uns erknic'*} [Künzle 1984: 15] "look at the birds of the air" [NASB].

Agent noun derived from the verb *տ<sup>հ</sup>ր<sup>չ</sup>իմ* 'fly' q.v. This new formation is a default term for 'bird (in general)' in Classical Armenian.

The old word *haw* {*հաւ*} [Bedrossian 1875-9: 395f.], *u*-stem, shows polysemy: 'bird / rooster, hen'; cf. Gen. 6:20: {*yamenayn hawuc' t' č'noc' ast azgi, ew yamenayn anasnoc' ast azgi*} [Zöhrapean 1805, 1: 16] "of the birds after their kind, and of the animals after their kind" [NASB], whereas the word *տ<sup>հ</sup>ր<sup>չ</sup>իւն* is used as an adposition to *haw*. Mtth. 26:34: {*yaysm giseri minč'č'ew hawu xawseal ic'ē, 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: {*ew et'ē dipesc'is bunoy hawuc' a tš i k'o i čanaparhi, et'ē i ca řew et'ē i getni*} [Zöhrapean 1805, 1: 385] "if you come upon a bird's nest, in any tree or on the ground" [NASB].

From PIE *\*h₃eui-*, cf. Lat. *avis* 'bird' [Martirosyan 2010: 398 f.].



## 7. BITE

Classical Armenian *լաւ-ան-եմ, խաւ-ատ-եմ* {*խաւծ-աւն-եմ, խաւծ-աւն-եմ*} (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: {*et'ē zmimeans xacatic'ēk' ew utic'ēk'*} [Zōhrapean 1805, 4: 462] "if you bite and devour one another" [NASB].

The verbal root *xac-* goes back to late PIE *\*kh<sub>2</sub>ed-s-*, cf. Skr. *khādati* 'chew, bite'; cf. [Martirosyan 2010: 323-4].

## 8. BLACK

Classical Armenian *սեաւ* {*սեաւ*} (-1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 636. *o*-stem. Song 5: 11: {*Glux nora yoskwoy kap'azeay, varsk' nora k'ūcoyk' seaw ibrew zag ūw*} [Zōhrapean 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 *t<sup>h</sup>ux* {*թուխ*} 'dark', *o*-stem, which can also be applied to the colour of dress and the mourning mood [Bedrossian 1875-9: 229]. Mtth. 5: 36: {*zi oč' kares maz mi spitak a nel kam t'ux*} [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 *աւրոն* {*աւրիւն*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 73. *n*-stem. Mtth. 27: 4: {*metay zi matnec'i zariwn ardar*} [Künzle 1984: 76] "I have sinned by betraying innocent blood" [NASB].

From PIE *\*h<sub>1</sub>esh<sub>2</sub>r* (Gr. *εἶαο*, etc.) [Martirosyan 2010: 138-9].

## 10. BONE

Classical Armenian *օսկ* {*ոսկի*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 564. *ra/era*-stem. Lk. 24: 39: {*zi ogi marmin ew oskers oč' uni*} [Künzle 1984: 218] "for a spirit does not have flesh and bones" [NASB].

From PArm. *\*Host-wer-*, derived from PIE *\*Host-* (Hitt. {*ḫštai*} 'bone', etc.) [Martirosyan 2010: 553].

## 11. BREAST

Classical Armenian *լանչ-կ<sup>h</sup>* {*լանչք*} (1).

#### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 253. *a*-stem; pl. tant. Jo. 13: 25: {*na ankeal zlanj awk'n Yisusi asē c'na*} [Künzle 1984: 262] "He, leaning back thus on Jesus' bosom, said to him" [NASB].

From PIE *\*h<sub>1</sub>lung<sup>wh</sup>*- (Olc. *lunga* 'lung', etc.) [Martirosyan 2010: 304].

## 12. BURN TR.

Classical Armenian *այր-եմ* {*այրեմ*} (1).

#### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 23. Mtth. 3: 12: {*ew zardn ayresc'ē anšq' hrov*} [Künzle 1984: 4] "but he will burn up the chaff with unquenchable fire" [NASB].

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

The intransitive meaning 'to burn' is expressed by *var-im* {*վար-իմ*} [Bedrossian 1875-9: 667]. Is. 5:24: {*orpēs va i elēgn i kaycakan' 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 *էտոնցն* {*էտոնցն*} (1).

#### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 156. *n*-stem. Deut. 21: 12: {*gercc'es zglux nora, ew srbesc'es zetnguns nora*} [Zōhrapean 1805, 1: 383] "she shall shave her head and trim her nails" [NASB].

From PIE *\*h<sub>3</sub>nog<sup>m</sup>*- or *\*h<sub>3</sub>nog-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 ptnjik'*} [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. *etungn*).

## 14. CLOUD

Classical Armenian *ամբ* {*ամբ*} (1).

#### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 17. *o*-stem. Mk. 9: 7: {*etew amp mi hovani i veray noc'a*} [Künzle 1984: 108] "a cloud formed, overshadowing them" [NASB].

Presumably a result of contamination between PIE *\*neb<sup>h</sup>os-* 'sky' and *\*nb<sup>h</sup>ro-* 'cloud' [Martirosyan 2010: 49 f.].

## 15. COLD

Classical Armenian *սուտ* {*սուտ*} (1).

#### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 718. *o*-stem. Mtth. 10: 42: {*bažak mij ur c'urt*} [Künzle 1984: 26] "a cup of cold water to drink" [NASB].

The etymology is uncertain [Martirosyan 2010: 631].

### 16. COME

Classical Armenian *ga-m* {*quwł*} (1) / *ek-i* {*tłh*} (2).

#### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 110. Suppletive paradigm: *ga-m* {*qu-ł*} [imperf.] / *ek-i* {*tł-h*} [perf.]. Mtth. 6: 10: {*ekesc'ē ark'ayut'iwñ k'o*} [Künzle 1984: 13] "Your kingdom come" [NASB].

The imperfective stem *ga-* can be derived from PIE *\*weh<sub>2</sub>-* 'go', while the perfective one goes back to PIE *\*g<sup>w</sup>em-* 'go' (3sg. aor. *\*h<sub>1</sub>e-g<sup>w</sup>em-t > ekn*) [Martirosyan 2010: 196, 249]. Perfective.

### 17. DIE

Classical Armenian *mer-an-im* {*łtñułhł*} (1).

#### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 467. Mtth. 8: 32: {*ew dimeac' amenayn eramakñ i darē anti i cov, ew me ãñ ij ursñ*} [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 *šun* {*žnł*} (1).

#### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 552. Internal inflection: nom.-acc. *šun-*, obl. *šan-*. Lk. 16: 21: {*aył ew šunk' ewš gayin ew lizuin zvērs nora*} [Künzle 1984: 190] "besides, even the dogs were coming and licking his sores" [NASB].

From PIE *\*k<sup>w</sup>on-* 'dog' [Martirosyan 2010: 521].

### 19. DRINK

Classical Armenian *əmp-əm* {*ñułtł*} (1) / *ałb-i* {*ıñpłh*} (2).

#### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 197. Suppletive paradigm: *əmp-əm* [imperf.] / *ałb-i* [perf.]. Mtth. 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 continues PIE *\*pi-ph<sub>3</sub>-e-* 'drink', whereas the perfective stem goes back to PIE *\*sreb<sup>h</sup>-* 'sip, drink' [Martirosyan 2010: 129, 277-9]. Perfective.

## 20. DRY

Classical Armenian *č<sup>h</sup>oɹ* {*չոր*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 587. *o*-stem. Is. 56: 3: {*Es em p'ayt č'ar*} [Zōhrapean 1805, 3: 412] "I am a dry tree" [NASB].

The etymological details are obscure, although the connection to Gr. ξηρός 'dry' remains tempting [Martirosyan 2010: 546].

## 21. EAR

Classical Armenian *unk-n* {*ուկ-ն*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 7. Suppletive paradigm: *unk-n* {*ուկ-ն*} ~ *akanž* {*ականջ*} [sg.] / *akanž-k<sup>h</sup>* [pl.].

While the plural form (*akanž-k<sup>h</sup>* {*ականջ-ք*}) is common, its regular singular form *akanž* {*ականջ*} is only marginally attested in the early classical texts. The suppletive singulative *unkn* {*ուկն*}, *n*-stem [Bedrossian 1875-9: 576], is normally used instead. Job 13: 1: {*luaw unkn im*} [Zōhrapean 1805, 3: 284] "my ear has heard" [NASB].

While *unkn* can be rather convincingly derived from PIE *\*h<sub>2</sub>ews-* 'ear', the precise origin of *akanž* is unclear [Martirosyan 2010: 21 f., 638 f.].

## 22. EARTH

Classical Armenian *hoł* {*հող*} (1).

### References and notes:

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

The term *եկև* {*երկիր*}, *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 *\*pelh<sub>2</sub>-* 'wide, flat' [Martirosyan 2010: 415].

## 23. EAT

Classical Armenian *ut-em* {*ուտեմ*} (1) / *keɹ-ay* {*կերայ*} (2).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 579. Suppletive paradigm: *ut-em* {*ուտեմ*} [imperf.] / *keɹ-ay* {*կերայ*} [perf.]. Mtth. 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-ε-* goes back to PIE *\*h<sub>1</sub>ed-* 'to eat', while *keɹ-a-* goes back to PIE *\*g<sup>w</sup>erh<sub>3</sub>-* 'to swallow,

devour' [Martirosyan 2010: 359 f., 644]. Perfective.

## 24. EGG

Classical Armenian յս {*ānı*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 433. *o*-stem. Deut. 22: 6: {*mayrnj e ēal nstic'i i veray jaguc'n kam juoc'*} [Zöhrapean 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* {*ułj-ū*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 7, 54. Paradigm: *ak-n* {*ułjū*} [sg.] / *ač<sup>h</sup>-k<sup>h</sup>* {*ułj*} [pl.]. Sg. *n*-stem, pl. *a*-stem. Mtth. 5: 29: {*Ef ē akn k'o āj gayf'aktec'uc'anē zk'ez...*} [Künzle 1984: 11] "If your right eye makes you stumble... " [NASB]. Gen. 3: 5: {*banayc'en ač'k' jer*} [Zöhrapean 1805, 1: 11] "your eyes will be opened" [NASB].

Both from PIE *\*h<sub>3</sub>(o)k<sup>w</sup>-* [Martirosyan 2010: 23].

## 26. FAT N.

Classical Armenian *čarp* {*čurpuj*} (-1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 440. *o*-stem. Lev. 4: 35: {*korzic'i čarp oč'xarin p'rkut'ean*} [Zöhrapean 1805, 1: 202] "the fat of the lamb is removed from the sacrifice" [NASB].

Iranian loanword, cf. Middle Parthian *čarb* 'smooth, mild; fatty, oily' [Olsen 1999: 893; Durkin-Meisterernst 2004: 126].

## 27. FEATHER

Classical Armenian *p<sup>h</sup>etua* {*ɣhtunnɪp*} (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-p<sup>h</sup>etur* 'light-feathered' (Agat'angelos, 5<sup>th</sup> cent.).

The etymology is unclear. Possibly an indirect continuant of PIE *\*pet-r-/\*pt-er-* 'feather' (Hitt. *pattar* next to *pettar*, Skt. *pātra-*, Gr. *πετερόν* 'wing, feather' etc.) related to PIE *\*pet-* 'fly' [Martirosyan 2010: 293].

## 28. FIRE

## Classical Armenian *hu.1 {hnyɲ}* (1).

### References and notes:

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

From PIE *\*peh<sub>2</sub>-ur* 'fire' [Martirosyan 2010: 427].

## 29. FISH

### Classical Armenian *ʒukn {āmlġū}* (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 434. *n*-stem. Jo. 21: 3: {*ert'am jukn orsal*} [Künzle 1984: 284] "I am going fishing" [NASB].

Probably from *\*dǵ<sup>h</sup>uH-* (cf. Gr. ἰχθῦς) [Martirosyan 2010: 440].

## 30. FLY V.

### Classical Armenian *t<sup>h</sup>rĉ<sup>h</sup>-im {ǰəɲ<sub>2</sub>-hu}* (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 231. *ea*-stem aorist. Deut. 4: 17: {*nmanut'iwon amenayn hawu t' ě'noy or t' ě'ic'in i nerk'oy erknic'*} [Zöhrapian 1805, 1: 350] "the likeness of any winged bird that flies in the sky" [NASB].

Perhaps cognate to *t<sup>h</sup>er* 'side', *t<sup>h</sup>ert<sup>h</sup>*, dial. *\*t<sup>h</sup>er* 'leaf', and *t<sup>h</sup>it<sup>h</sup>e ĩn* 'butterfly' from PIE *\*pt-er-* '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<sup>h</sup>r-* (pres. *t<sup>h</sup>r-ĉ<sup>h</sup>-im* next to *t<sup>h</sup>r-an-im*, aor. *t<sup>h</sup>r-e-ay*) one has to assume the older pres. *nu*-stem *\*pt:er-nu-*, which would be an expected match to the aorist *t<sup>h</sup>reay*, cf. pres. *p<sup>h</sup>ax-nu-m* / *p<sup>h</sup>ax-ĉ<sup>h</sup>i-m*, aor. *p<sup>h</sup>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* {*nun-ū*} [sg., *n*-stem] / *ot-k<sup>h</sup>* {*nun-p*} [pl., *i*-stem]. Mk. 9: 44: {*et'ē otn k'ō gayt'aktec'usc'ē z'k'ez*} [Künzle 1984: 110] "if your foot causes you to stumble" [NASB].

While the singular *n*-stem continues PIE acc.sg. *\*pod-m̄* (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 *srun* {*uɲiū*}, *i*-stem [Bedrossian 1875-9: 658]. Dan. 2:33: {*ew srunk'n erkat'ik', ew otk'n kēsñ yerka'oy ew kēsñ i xec'woy*} [Zöhrapian 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* {լի} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 257. *o*-stem. Jo 12: 3: {*tunn li etew i hotoy iwtoyn*} [Künzle 1984: 257] "the house was filled with the fragrance of the perfume" [NASB].

From PIE \**pleh<sub>1</sub>*- 'full' [Martirosyan 2010: 309].

## 33. GIVE

Classical Armenian *ta-m* {տա-մ} (1) / *etu* {ետու} (1).

### References and notes:

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

All forms are etymologically derived from one root: PIE \**deh<sub>3</sub>*- 'give' [Martirosyan 2010: 595]. Perfective.

## 34. GOOD

Classical Armenian *bari* {բարի} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 96. *o*-stem. Mtth. 7: 17: {*amenayn ca rbari ptul bari a ne*} [Künzle 1984: 17] "every good tree bears good fruit" [NASB].

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

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

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

## 35. GREEN

Classical Armenian *dal-a* {դալ-ա} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 131. *o*-stem. Mk. 6: 39: {*ew hramayec' noc'a bazmel eraxans 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 *θαλερός* and may be tentatively derived from PIE \**d<sup>h</sup>l<sub>h1</sub>-ro-*, although the suffixes Arm. *-a-* and Greek *-ερο-* are relatively productive and need not be inherited [Martirosyan 2010: 231 f.].

## 36. HAIR

### Classical Armenian *heł* {*hłn*} (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: {*ř řę eac' zots nora herov iwrov*} [Künzle 1984: 253] "and wiped his feet with her hair" [NASB]; (b) Gen. 41: 14 {*p'ok'rec'in zhers nora*} [Zöhrapean 1805, 1: 80] "he had shaved himself" [NASB].

The origin is unknown [Olsen 1999: 941].

A second candidate is the non-inherited form *maz* {*ũuq*} [Bedrossian 1875-9: 446], *o*-stem, which tends to be constricted 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'c'ē, ačec'uc'eal zvarss mazoy glxoy iwroy*} [Zöhrapean 1805, 1: 270] "they shall be holy; they shall let the locks of the head grow long" [NASB]; Is. 7: 20: {*yawur yaynmik gerc'ē Tēr <...> zglux ew zmaz otic*} [Zöhrapean 1805, 3: 338] "in that day the Lord will shave <...> the head and the hair of the legs" [NASB]; (b) 2Sam. 14: 11: {*ank'i i heroy ordwoy k'o maz i getin*} [Zöhrapean 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*} [Zöhrapean 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 *heł* is used as a collective notion, while *maz* denotes the singulative 'a hair'.

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

## 37. HAND

### Classical Armenian *žer-n* {*đłnł*} (1).

#### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 428. Paradigm: *žer-n* [sg., *n*-stem] / *žer-k<sup>h</sup>* [pl., *a*-stem]. Mk. 7: 2: {*ew tesimal zomans yašakertac' anti, zi xa řnak je řwkw' aysink'n ē anluay, utēin hac', bambasec'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 \**ǵ<sup>h</sup>es-ř-* 'hand' [Martirosyan 2010: 431 f.].

The notion 'arm' is expressed by the form *bazuk* {*řuqunł*}, *a*-stem [Bedrossian 1875-9: 87]. Gen. 49: 24: {*ew lucan řřk' bazkac' noc'a je řmb Hżawrin Yakobay*} [Zöhrapean 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* {*qmmł*} (1).

#### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 122. *o*-stem. Mk 6: 24: {*zgluxn Yovhannu mkrtč'i*} [Künzle 1984: 99] "the head of John the Baptist" [NASB].

The origin is uncertain; possibly related to Balto-Slavic \**galv-a*: 'head' [Martirosyan 2010: 220].



## 39. HEAR

Classical Armenian *ls-em* {*lu-lu*} (1) / *lu-ay* {*lu-uy*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 266. Suppletive paradigm: *ls-em* {*lu-lu*} [imperf.] / *lu-ay* {*lu-uy*} [perf.]. Polysemy: 'to hear / to listen'; cf. Mk. 4: 9: {*Or unic'i akanj s lseloy, luic'e*} [Künzle 1984: 91] "He who has ears to hear, let him hear" [NASB]; 1Sam. 3:10: {*xawseac', Ter, zi luic'e ca ny k'o*} [Zöhrapean 1805, 2: 10] "speak, for your servant is listening" [NASB].

Both stems go back to the same root: PIE *\*k<sup>h</sup>lew-* 'hear' [Martirosyan 2010: 313-5]. Perfective.

## 40. HEART

Classical Armenian *sirt* {*uhnun*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 642. *i*-stem. Ezek 36: 26: {*ew hanic' zsrtn k'arelën i marmnoc' jeroç, ew tac' jez sirt marmne'en*} [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<sup>h</sup>erd* 'heart' [Martirosyan 2010: 576 f.].

## 41. HORN

Classical Armenian *etžew* {*tnğtnn*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 156. *r*-stem. Gen. 22: 13: {*ew aha xoy mi kaxeal kayr zca byn sabekay zeř erac'*} [Zöhrapean 1805, 1: 40] "and behold, behind him a ram caught in the thicket by his horns" [NASB].

From PIE *\*g<sup>h</sup>reh<sub>1</sub>wr* 'horn' [Olsen 1999: 155].

## 42. I<sub>1</sub>

Classical Armenian *es* {*tu*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 158. Suppletive paradigm: *es* {*tu*} [nom.] / *is* {*tu*} [acc.] / *im* [gen.] / *inç* [dat.]. Mtth. 3: 11: {*es mkrtem zjezř rov yapařxarut'iwon*} [Künzle 1984: 6] "I baptize you [a]with water for repentance" [NASB]. Mtth. 28: 18: {*tuaw inj amenayn iřxanut'iwon yerkins ew yerki*} [Künzle 1984: 82] "all authority has been given to Me in heaven and on earth" [NASB].

Nom. *es* goes back to PIE *\*h<sub>1</sub>eg<sup>h</sup>y-*. The rest of the paradigm goes back to the oblique stem *\*h<sub>1</sub>me-*, Ancient Greek ἐμε 'my', e.g. acc. *is* from PArm. *\*en-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. I<sub>2</sub>

Classical Armenian *im* {*hu*} (2).

**References and notes:**

**Classical Armenian:** Genitive.

### 43. KILL

Classical Armenian *span-an-em* {սպան-ան-եմ} (1).

**References and notes:**

**Classical Armenian:** Bedrossian 1875-9: 649. Paradigm: *span-an-em* / *span-i*. Jo. 12: 10: {*xorhurd ararin k'ahanayapetk'n, zi ew zLazar spanc'en*} [Künzle 1984: 257] "but the chief priests planned to put Lazarus to death also" [NASB].

Etymology is uncertain [Klingenschmitt 1982: 227].

### 44. KNEE

Classical Armenian *cunł* {ծուկ} (1).

**References and notes:**

**Classical Armenian:** Bedrossian 1875-9: 316. Paradigm: *cunł* {ծուկ} [sg., indeclinable] / *cung-k<sup>h</sup>* {ծուկ-ք} [pl.]. The distribution between the form *cunł* in the collective meaning (a) and the pl. *cung-k<sup>h</sup>* (b) is unclear; cf. (a) Mk. 15: 19: {*i cunr ĵ eal erkir paganēin nma*} [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 *cunł-* and *cung-* may be derived from PIE *\*g<sup>h</sup>onu-* [Martirosyan 2010: 344].

### 45. KNOW

Classical Armenian *git-em* {գիտ-եմ} (1).

**References and notes:**

**Classical Armenian:** Bedrossian 1875-9: 437. Paradigm: *git-em* {գիտ-եմ} / *git-ac<sup>h</sup>-i* {գիտ-աց-ի}. Jo. 8: 14: {*gitem usti eki*} [Künzle 1984: 243 f.] "I know where I came from" [NASB].

From PIE *\*woyd-* 'know' [Martirosyan 2010: 211].

### 46. LEAF

Classical Armenian *tełew* {տերեւ} (-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 terew jīt enwoy šit i beran iwrum*} [Zōhrapean 1805, 1: 18] "in her beak was a freshly picked olive leaf" [NASB]; (b) Mtth. 21: 19 {*ew teseal t'zeni mi i veray čanaparhin, ekn i na, ew oč'inč' egit*

*i nma, bayc' miayn terew* [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 terews t'zenwoy, ew ararin iwreanc' sp'acanelis*} [Zöhrpean 1805, 1: 1] "and they sewed fig leaves together and made themselves loin coverings" [NASB].

Syriac loanword, cf. Classical Syriac *θəref* {təref} 'leaf' [Olsen 1999: 933].

## 47. LIE

Classical Armenian *dn-im* {դն-իմ} (1) / *ed-ay* {էդ-այ} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 148. Paradigm: *dn-im* [imperf.] / *ed-ay* [perf.]. The verb is a mediopassive form of act. *dn-em* {դն-եմ} / *ed-i* {էդ-ի} tr. 'put', which can be used in the passive 'be lain (by somebody)' or middle meaning 'be lain (by oneself)'. Mth. 9: 2: {*ew aha matuc'in a rna andamaloyc mi or dnēr i mahičs*} "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-eal dn-em* {անկէալ դնեմ}, cf. Mk. 7:30: {*gnac' i tun iwr ew egit eleal zdown, ew zdustrn zi anjeal dnēr i mahičs*} [Künzle 1984: 103 f.] "so she went home, found the child lying on the bed, and the demon gone" [NASB].

Both *dn-im* and *ed-ay* go back to PIE *\*d<sup>h</sup>eh<sub>1</sub>-* 'to put' [Martirosyan 2010: 240 f.]. Perfective.

## 48. LIVER

Classical Armenian *leald* {լէալդ} (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 srtē anti ew i lerdē jkann*} [Zöhrpean 1805, 2: 519] "take some of the fish's liver and heart, and put them on the embers of the incense" [NRSV].

From PIE *\*H<sub>2</sub>ek<sup>w</sup>-r-* [Martirosyan 2010: 306 f.].

## 49. LONG

Classical Armenian *εak-ayn* {էակ-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'iwon hayoc'*, 218 {*ew ekin berin kars paranac' erkayns ew stuars, ew kc'ec'in j' uc'in 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 *εak-ayn* is derived from the replacement of the suffix *-a<sub>1</sub>-* in *εak-a<sub>1</sub>* 'long' {էակ-ա<sub>1</sub>} 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 *εak-ayn* developed by analogy with *layn* 'wide' {լայն} as a way to differentiate the spatial meaning from the temporal one. The form *εak-a<sub>1</sub>* goes back to PIE *\*d<sup>w</sup>eh<sub>2</sub>-ro-*, cf. Gr. *δηρός* 'long' [Martirosyan 2010: 265].

## 50. LOUSE

Classical Armenian *ožil* ~ *o<sub>1</sub>žil* {ոջիլ, ո<sub>1</sub>ջիլ} (1).

## References and notes:

**Classical Armenian:** Bedrossian 1875-9: 563, 571. Both variants are attested in post-classical texts: *ožil* (Nonnus of Nisibis, 6<sup>th</sup> century; Geoponica, 12<sup>th</sup> century; etc.); *ožił* (Philo, 6<sup>th</sup> century; Mxitar Aparanc'i, 15<sup>th</sup> century; etc.), *ožił-a-lic<sup>h</sup>* {որջլալից} 'full of lice' (John Chrysostom, not dated) [NBHL, 2: 517, 537 f.]. Philo, *De Providentia*, 2: {*ew en inč' zors ew mēc' nexut' ean šnč' ac' oyc' zččis, or i kerakurs linin, ew zoj' ils i k'rtanc'*} [Philo 1822: 114], the original was transmitted indirectly in the eighth book of Eusebius's *Praeparatio Evangelica*: {Ἐνια (δὲ καὶ σήψις ἐψύχωσεν, ὡς ἔλμινθαζ μὲν ἢ περὶ τροφῆν, φθειοας δ' ἢ ἀπὸ τῶν ἰδρωτόων.) "d'autres, comme les vers lombricieux, par les digestions ; comme les poux, par la transpiration de la peau" [Eusebius 1846: 429].

The word has been compared with Alb. *ergjiz* and Latv. *erkē* 'loose' [Djahukian 2010: 603]. Although these words are most probably related, the precise reconstruction is troublesome (\**Herk/g<sup>h</sup>*).

Classical Armenian *anic* {անիծ}, *o*-stem [Bedrossian 1875-9: 33] is a close term. Greppin [1990: 69 f.] glosses it as 'bed bug' by virtue of the earliest dated context from Grigor Narekatsi (10-11<sup>th</sup> centuries), where *anic* is mentioned in a list of biting insects: {*K'anzi xalaln ink'naberakan giwtk' orovayni bototk' čapukk' šaržotakank', ew azgi azgik', ordunk' ateač' galtnakurk', xalawartk' hrakaycakk', ew bick' boc'akick', ew anic' ankerpaowork', ew eramakk' omank' k'rtnacink' zazbat'ormik' kskcec'uc'ic'k' ew marmā olakank'*} [Narekatsi 1827, 1: 349-50] "The teeming lacy worms, // Multiply in the belly emerging by themselves, // Vermin furtively sucking on the viscera, // Larvae abominable, and some droves // Emerging from sweat, mean, stinging, // Insects exciting itching and burning" [Khachatoorian 2001: 330]. Martirosyan [2010: 86-9] insists on the meaning 'nit; egg of a louse' and interprets the cited attestation as referring to the itch-causing capacity of *anic* rather than the biting one. The main argument for ascribing the meaning 'nit' to *anic* is that the same meaning is found in Standard Modern Armenian and dialects.

The word is related to Gr. *κονίς*, Ru. *gnida* 'nit', etc. [Martirosyan 2010: 87 f.]. Traditionally, the Armenian word is derived from \**knid-s* or \**k<sup>h</sup>nid-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* {լու}, *o*-stem, consistently refers to the flea [Bedrossian 1875-9: 261]. Eznik, *De Deo*: {*Na ew č'k'oteawk'n zkcec'uc'anē zmez, orpēs luovn ew čančiw ew mžxov ew go ēxov, mnov ew mkamb, ew aylook' noympiseawk'...*} [Eznik 2003: 147] "And also those vile ones are troublesome to us, for instance fleas and flies and mosquitos 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. *pluṣi-* and Gr. *ψύλλα* 'flea' (from PGr. \**psul-ya-* < \**plus-ya-*), etc. [Martirosyan 2010: 315].

## 51. MAN

Classical Armenian *aył* {այլ} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 22. Irregular declension: *aył* {այլ} [nom.sg.] / *ar-n* {ար-ն} [gen.sg.] / *ay-k<sup>h</sup>* {այ-ք} [nom.pl.] / *ay-an-c<sup>h</sup>* {արանից}, etc. Polysemy: 'man (adult human being of the male sex) / husband'; cf. Mtth. 15: 38: {*ew ork' kerann ein ibrew ark' č'ork' hazark', t'ot zkanays ew zmankti*} [Künzle 1984: 41] "And those who ate were four thousand men, besides women and children" [NASB]; Mtth. 1: 16 {*Yakovb cnaw zYovsēp' zayrn Maremay*} [Künzle 1984: 2] "Jacob was the father of Joseph the husband of Mary" [NASB].

From PIE \**h<sub>2</sub>ne:r-* [Martirosyan 2010: 61 f.].

## 52. MANY

Classical Armenian *bazum* {բազում} (-1).

#### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 87. *a*-stem. Mtth. 3: 7: {*ew tesimal zbazums i sadukec'woc'n ew i p'arisec'woc' ekeals i mkrut'iwn nora* <...>} [Künzle 1984: 6] "But when he saw many of the Pharisees and Sadducees coming for baptism <...>" [NASB].

The Armenian word was probably borrowed from an unattested Middle Iranian cognate of Skr. *bahú-*, Gr. *παχύς* 'thick; ample' [Olsen 1999: 870].

### 53. MEAT

Classical Armenian *mis* {*u*/*hu*} (1).

#### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 477. *o*-stem. Rom. 14: 21: {*law ē oc' utel mi sew oc' ampel gini*} [Zöhrpean 1805, 4: 396] "it is good not to eat meat or to drink wine" [NASB].

From PIE *\*me:mso-* [Martirosyan 2010: 452 f.].

### 54. MOON

Classical Armenian *lusin* {*mu*/*hū*} (1).

#### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 265. *i-* or *o*-stem. Mtth. 24: 29: {*ew lusin oc' tac'ē zloys iwr*} [Künzle 1984: 65] "and the moon will not give its light" [NASB].

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 *\*lowk-s-n(e)h<sub>2</sub>-* 'luminary; bright' (cf. Lat. *lu:na:*, OLat. *losna*, OPrus. pl. *lauxnos* 'stars', Ru. *luna* 'moon', Av. *raoxšna-* n. 'light', adj. 'light', Gr. *λύχνος* '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. *\*lous-* 'light' (from PIE *\*lewk-o-*; see *luys* {*ɲju*}) 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. *\*lousn-*, 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<sup>h</sup>)* 'sky'. According to an alternative explanation, *lusin* can be derived from PIE *\*lewk-en-o-* or *\*lowk-en-o-* attested in OInd. *ročana-*, Av. *raočana-* '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 *learn* {*tu*/*unū*} (1).

#### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 254 f. *n*-stem. Mtth. 8: 1: {*ayl ibrew q̄ i le nē anti, gnač'in zkni nora žolovurdk' bazumk*} [Künzle

1984: 18] "when Jesus came down from the mountain, large crowds followed him" [NASB].

Can be derived from PIE *\*k<sup>h</sup>ley-* 'incline'; however, this etymology is debatable [Martirosyan 2010: 306].

## 56. MOUTH

Classical Armenian *բեւան* {բեհրաւն} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 100. *o*-stem. Lu. 1: 64: {ew bac'aw beran nora vatvalaki} [Künzle 1984: 138] "and at once his mouth was opened" [NASB].

Cognate to Lith. *burnà* 'mouth', OCS *bьrna* 'lip'; however, details of the PIE reconstruction are debatable [Olsen 1999: 297].

## 57. NAME

Classical Armenian *անուն* {անուն} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 45. *n*-stem. Mtth. 6: 9: {surb etic'i anun k'o} [Künzle 1984: 13] "hallowed be Your name" [NASB].

From PIE *\*H<sub>2</sub>neh<sub>2</sub>-mn* [Martirosyan 2010: 96 f.].

## 58. NECK

Classical Armenian *բաւանոց*<sup>h</sup> {պարաւանց} (-1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 606. *a*-stem. Lu. 15: 20: {ənt'ac'aw ənd a tš , ankaw zparanoc'awn nora, ew hambureac' zna} [Künzle 1984: 188] "(his father) ran and embraced him and kissed him" [NASB].

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. *φάρυγξ* 'throat' is a substratum loanword (cf. the prenasalized suffix *-v(γ)γ-*). If this view is right, the Armenian word may be tentatively derived directly or indirectly from the same source: PGr. *\*p<sup>h</sup>arunk-s* ~ PArm. *\*baranok-s*.

## 59. NEW

Classical Armenian *նոր* {նոր} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 533. *o*-stem. Mtth. 9: 17: {ew oc' arkanen gini nor i tiks hins} [Künzle 1984: 21] "nor do people put new wine into old wineskins" [NASB].

Although there is no doubt that *նոր* {norp} goes back to a *\*ro*-derivative from PIE *\*newo-* 'new', the details of the derivation are debatable [Olsen 1999: 31 f.].

## 60. NIGHT

Classical Armenian *gišea* {*գիշեր*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 119. *o*-stem. Jo. 9: 4: {*gay gišer, yoržam oč' karē gorcel*} [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 *unč<sup>h</sup>-k<sup>h</sup>* {*մւկ-ք*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 577. *a*-stem. Elišē, *Vasn Vardanač' ew Hoyoc' Paterazm:* {*kareac' znoc'a unč's ew zakanj s*} [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 *k<sup>h</sup>it<sup>h</sup>* {*քիթ*}, *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 Vardanač' ew Hoyoc' Paterazm:* {*ew and k'it'sn ew and beran a rhasarak gološij ermaxa in elanēr*} [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 *unč<sup>h</sup>-k<sup>h</sup>* nor *k<sup>h</sup>it<sup>h</sup>* have secure etymologies [Martirosyan 2010: 638; Olsen 1999: 941 f.].

## 62. NOT

Classical Armenian *oč<sup>h</sup>* {*ոչ*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 562. Rom. 14: 21: {*law ē oč' utel mi sew oč' ampel ġini*} [Zōhrapean 1805, 4: 396] "it is good not to eat meat or to drink wine" [NASB].

Most likely, the particle *oč<sup>h</sup>* is to be compared to Gr. οὐκ 'not'. Further etymological details are debatable [Martirosyan 2010: 531].

The prohibitive negation is expressed by the particle *mi* {*մի*}, Bedrossian 1875-9: 471. Mtth. 4: 6: {*zi mi erbek' harc'es zk'ari zotn k'o*} [Künzle 1984: 7] "so that You will not strike Your foot against a stone" [NASB]. From PIE *\*meh<sub>2</sub>* [Martirosyan 2010: 468].

## 63. ONE

Classical Armenian *mi* {*մի*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 471. *o*-stem. Mtth. 5: 29: {*zi law ē k'ez ef'ē mi yandamoc' koc' koric'ē, ew mi amenayn marmind k'o ankanic'i i gehen*} [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-ih<sub>2</sub>-* 'one', cf. Ancient Greek f. μία [Martirosyan 2010: 467 f.].

## 64. PERSON

Classical Armenian *մարդ* {*մարդ*} (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' eww a n'wel ē mard k'an zoč'xar*} [Künzle 1984: 29] "How much more valuable then is a man than a sheep!" [NASB].

From PIE *\*m<sub>1</sub>-to-* 'mortal; human' [Martirosyan 2010: 452 f.].

## 65. RAIN

Classical Armenian *անշաբաթ* {*անձրեւ*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 41. *o*-/*a*-stem. Mtth. 7: 25: {*ĵ in anjrewk' ew xalac'in getk'*} [Künzle 1984: 17] "and the rain fell, and the floods came" [NASB].

No secure etymology [Olsen 1999: 424.].

## 66. RED

Classical Armenian *կարմիր* {*կարմիր*} (-1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 336. *o*-stem. Mtth. 27: 28: {*merkac'in zna, ew arkin znowaw k'lamid karmir*} [Künzle 1984: 78] "they stripped him and put a scarlet robe on him" [NASB].

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

## 67. ROAD

Classical Armenian *ճանապարհ* {*ճանապարհ*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 437. *a*-stem. Mk. 10: 46: {*ordi Timēi Bartimēos koyr nstēr murac'ik yanc's čanaparhi*} [Künzle 1984: 114] "a blind beggar named Bartimaeus, 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 *amat* {արմատ} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 76. *o*-stem. Mk. 11: 20: {*tesin zt'zenin c'amak'eal yarmatoc*} [Künzle 1984: 116] "they saw the fig tree withered from the roots up" [NASB].

The origin is unclear [Olsen 1999: 337].

## 69. ROUNDM

Classical Armenian *and-a-zew* {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 *gnd-a-zew* '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 *gnd* {գնդ} 'ball; sphere' and *zew* {ձե} 'form; shape'.

## 69. ROUND

Classical Armenian *bolor-ši* {բոլոր-շի} (2).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 104. Meaning 'round 2D'. 1King. 7: 31: {*ew beran nora gorc bolorši noynpēs i kangnoy*} [Zöhrapen 1805, 2: 146] "and its opening was round like the design of a pedestal" [NASB].

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

## 70. SAND

Classical Armenian *awaz* {աւազ} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 79. *o*-stem. Mtth. 7: 26: {*or šineac' ztun iwr i veray awazoy*} [Künzle 1984: ] "who built his house on the sand" [NASB].

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

## 71. SAY

## Classical Armenian *as-em* {*աս-եմ*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 64. Mtth. 5: 18: {*amēn asem jez*} [Künzle 1984: 10] "truly I say to you" [NASB].  
From PIE *\*h<sub>1</sub>egʷ-*, Lat. *aio*: 'say', etc. [Martirosyan 2010: 118].

## 72. SEE

## Classical Armenian *tes-an-em* {*տես-ան-եմ*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 699 f. Mtth. 2: 10: {*lbrew tesin zastn, xndac'in yoyž uraxut'iw n mec*} [Künzle 1984: 4] "When they saw the star, they rejoiced exceedingly with great joy" [NASB].

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

The meaning 'to look' (controlled action) is expressed by *hay-el* {*հայ-ել*} [Bedrossian 1875-9: 523], cf. Mtth. 19: 26: {*hayec'aw i nosa Yisus ew ase*} [Künzle 1984: 51] "looking at them Jesus said to them" [NASB]. Perhaps from PIE *\*peh<sub>2</sub>-* 'guard; look after' [Martirosyan 2010: 386 f.].

## 73. SEED

## Classical Armenian *seł-mn* {*սեղ-մն*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 638. *n*-stem. Mtth. 13: 27: {*Tēr, oč' 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* {*նստ-իմ*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 539. Polysemy: 'to sit / to sit down'; cf. Mk. 2: 6: {*ew omank' i dprac' anti or and nstēin*} [Künzle 1984: 86] "but some of the scribes were sitting there" [NASB]; Mtth. 26:58: {*ew mteal i nerk's nstēr 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 *moat<sup>h</sup>* {*մօտ<sup>հ</sup>*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 484. *o*-stem. Job 10: 11: {*Mort' ew mis zgec'uc'er inj, oskerawk' ewj lawk' hanar zis*} [Zöhrapean 1805, 3: 281] "Clothe me with skin and flesh, and knit me together with bones and sinews" [NASB].

The origin is unknown [Olsen 1999: 941].

## 76. SLEEP

Classical Armenian *nnž-em* {*ննջ-եմ*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 532. Mtth. 9: 24: {*I bac' gnac'ēk', zi oč' et'ē me ēal ē aš ikd, ayl nīj ē.*} [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 *p<sup>h</sup>ok<sup>h</sup>-l* {*փոք-ը*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 735. *r/u*-stem. Agat'angelos, *Patmowt'iwn hayoc'*, 811: {*ew de r'and p'ok'r jorak mi anc'anel kamēin*} [Agat'angelos 2003: 1691] "and were still intending to pass a small valley" [Thomson 1976: 349].

No secure etymology [Olsen 1999: 165].

## 78. SMOKE

Classical Armenian *cux* {*ծուխ*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 316. *o*-stem. Rev. 9: 17: {*i beranoy noc'a hur elanēr, ew cux, ew cumb*} [Zöhrapean 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 *ka-m* {*կա-մ*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 321. Polysemy: 'to stand / to stand up', cf. Mtth. 26: 73: {*ew yet sakaw mioy matuc'eal ork' kayinn and*} [Künzle 1984: 76] "a little later the bystanders came up [and stood there - PK]" [NASB]; Ezek. 3:1 [= LXX 2:1]: {*ordi mardoy, kac' i veray otic' k'oc*} [Zöhrapean 1805, 3: 705] "son of man, stand on your feet" [NASB].

Perhaps from PIE \*g<sup>w</sup>eh<sub>2</sub>- 'make a step' [Klingenschmitt 1982: 87-89].

## 80. STAR

Classical Armenian *astt* {*սսսսն*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 65 f. *t*-stem. Mk. 13: 25: {*ew astetk' yerknic' t'awt'ap'esc'in*} [Künzle 1984: 122] "and the stars will be falling from heaven" [NASB].

From PIE *\*h<sub>2</sub>ster-* 'star' [Martirosyan 2010: 120-122].

## 81. STONE

Classical Armenian *k<sup>h</sup>aa* {*քաա*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 745 f. *i*-stem. Lk. 4: 3: {*asa k'arid aydmik zi hac' lic'i*} [Künzle 1984: 146] "tell this stone to become bread" [NASB].

The origin is uncertain [Olsen 1999: 176].

## 82. SUN

Classical Armenian *arew* {*արա*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 72. *u*-stem. Lk. 4: 40: {*ew and arewun mtanel*} [Künzle 1984: 148] "while the sun was setting" [NASB].

From PIE *\*h<sub>2</sub>rew-i-* '(a bright object)' [Martirosyan 2010: 135-138].

## 83. SWIM

Classical Armenian *lut-im* {*լուդ-իմ*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 260. Acts 27: 43: {*hramayec' zi or karot ic'en lulul, ankanic'in nax ew i c'amak'n elanic'en*} [Zöhrapen 1805, 4: 314] "commanded that those who could swim should jump overboard first and get to land" [NASB].

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

## 84. TAIL

Classical Armenian *agi* {*ագի*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 2. *o-* or *a-* stem. Rev. 9: 10: {*unēin agis ast nmanut'ean karč'i*} [Zōhrapean 1805, 4: 566] "they have tails like scorpions" [NASB].

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

## 85. THAT

Classical Armenian *ay=n* {*ujū*} (1) / *ay=d* {*ujṛ*} (2).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 21. Mtth. 8: 28: {*zi č'ēr hnar anc'anel umēk' and ayn čanaparh*} [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: {*pitoy ē 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* {*uju*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 22. Mk. 8: 12: {*Zi ē azgs ays nšan xndrē?*} [Künzle 1984: 22] "Why does this generation seek for a sign?" [NASB].

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

## 87. THOU

Classical Armenian *du* {*ηnl*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 149. Suppletive paradigm: *du* [nom.] / *k<sup>h</sup>ε-z* [acc., dat.] / *k<sup>h</sup>o* [gen.]. Mtth. 3: 14: {*ew du a ris gas?*} [Künzle 1984: 149] "and do You come to me?" [NASB]. Mtth. 4: 6: {*zi mi erbek' harc'es zk'ari zotn k'o*} [Künzle 1984: 7] "so that you will not strike your foot against a stone" [NASB].

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

## 87. THOU

Classical Armenian *k<sup>h</sup>o* {*pn*} (1).

### References and notes:

**Classical Armenian:** Genitive.

## 88. TONGUE

Classical Armenian *lezu* {լեզու} (1).

### References and notes:

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

From PIE *\*d̥h₂ǵʰu(e)h₁-* 'tongue', the initial consonant was influenced by *liz-em* 'to lick' [Martirosyan 2010: 307 f.].

## 89. TOOTH

Classical Armenian *atam-n* {ստամբ-ն} (1).

### References and notes:

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

From PIE *\*h₁d-ont-* 'tooth' (\*'the biting one'); for the alternative reconstruction *\*h₃dont-* see [Martirosyan 2010: 124].

## 90. TREE

Classical Armenian *car* {ծառ} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 308. *o*-stem. Mtth. 7: 19 {*Amenayn ca i.. 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 *ε.կ-ու* {երկու} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 14. *u*-stem. Mtth. 6: 24: {*oč' ok' karē erkuc' tēranc' ca āyel*} [Künzle 1984: 14] "no one can serve two masters" [NASB].

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

## 92. WALK (GO)

Classical Armenian *gn-am* {գնամ} (1).

#### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 123. Mk. 1: 20: {*gnac'in zhet nora*} [Künzle 1984: 84] "went away to follow him" [NASB].  
The origin is unclear [Klingenschmitt 1982: 95 f.].

### 93. WARM (HOT)

Classical Armenian չեւ-մ {*čhēn-u*} (1).

#### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 621. *o*-stem. Polysemy: 'warm / hot'. 1Kings 21:6: {*dnel a tš i hac'j erm yawurn yorum a řzayn*} [Zöhræpean 1805, 2: 49] "to be replaced by hot bread on the day it is taken away" [NASB]. Rev. 3: 15: {*gitem zgercs k'o oč' c'urt e sew oč' j'em*} [Zöhræpean 1805, 4: 559] "I know your deeds, that you are neither cold nor hot" [NASB].

From PIE \**g<sup>wh</sup>er-mo-*, cf. Ancient Greek θερμός 'warm', etc. [Martirosyan 2010: 556 f.].

### 94. WATER

Classical Armenian չուս {*čhus*} (1).

#### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 621. *o*-stem. Mtth. 10: 42: {*bažak miš ur c'urt*} [Künzle 1984: 26] "a cup of cold water" [NASB].  
The etymology is uncertain. The comparison to Lith. *jūrės* 'sea' violates regular correspondences of the initial consonants [Olsen 1999: 50].

### 95. WE

Classical Armenian մե-կ<sup>h</sup> {*mē-k<sup>h</sup>*} (1).

#### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 469 f. Paradigm: *mē-k<sup>h</sup>* [nom.] / *mē-ł* [gen.]. Jo. 9: 29: {*mek' gitemk' zi and zi and Movsisi xawsec'aw Astuac*} [Künzle 1984: 249] "we know that God has spoken to Moses" [NASB].

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

### 96. WHAT

Classical Armenian z=inč<sup>h</sup> {*qhūš*} (1).

#### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 49. Mtth. 16: 26: {*kam zinč' tac'ē mard p'rkans and anjin iwrum?*} [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. *iw*), as part of the lexicalization process differentiating the interrogative pronoun from the indefinite

pronoun *inč<sup>h</sup>* 'something'. The etymology is unclear. It is tempting to derive the nominative morpheme *inč<sup>h</sup>* from the Proto-Indo-European relative/interrogative pronoun neut. *\*k<sup>w</sup>i-* 'what; which', as opposed to anim. *\*k<sup>w</sup>o-* 'who; which' (wherefrom Arm. *ov* 'who') [Schmitt 2007: 123 f.]. However, loss of initial *\*k<sup>w</sup>-* is irregular.

## 97. WHITE

Classical Armenian *spitak* {*սսիխուսի*} (-1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 651. Mtth. 5: 36: {*zi oč kares maz mi spitak a inel kam t'ux*} [Künzle 1984: 11] "Nor shall you make an oath by your head, for you cannot make one hair white or black" [NASB].

Middle Iranian loanword, cf. Parth. *ispēd* 'white' [Olsen 1999: 251; Durkin-Meisterernst 2004: 87].

## 98. WHO

Classical Armenian *ov* ~ *o* {*ոյ, ո*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 565 f. Mk. 2: 7: {*o karē t'otul zmets, et'ē oč mi Astuac?*} [Künzle 1984: 87] "who can forgive sins but God alone?" [NASB].

The etymology is unclear. It is tempting to derive the nominative from the PIE relative/interrogative anim. pronoun *\*k<sup>w</sup>o-* 'who; which', as opposed to neut. *\*k<sup>w</sup>i-* 'what; which' (wherefrom Arm. *zinč* 'what') [Schmitt 2007: 123 f.]. However, loss of initial *\*k<sup>w</sup>-* is irregular.

## 99. WOMAN

Classical Armenian *kin* {*կիւ*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 343. Irregular paradigm: *kin* {*կիւ*} [nom. sg.] / *kn-oč* {*կիւ-ոչ*} [gen. sg.] / *kn-aw* {*կիւ-աւ*} [instr. sg.] / *kan-ay-k<sup>h</sup>* {*կաւ-այ-ք*} [nom. pl.], etc. Polysemy: 'woman (adult human being of the female sex) / wife'; cf. Mtth. 15: 38: {*ew ork' kerann ēin ibrew ark' čork' hazark', t'ot zkanays ew zmankti*} [Künzle 1984: 41] "And those who ate were four thousand men, besides women and children" [NASB]; Lk. 1: 5: {*ew kin nora i dsterac' Aharovni*} [Künzle 1984: 134] "he had a wife from the daughters of Aaron" [NASB].

From PIE *\*g<sup>w</sup>enh<sub>2</sub>-* 'woman' [Martirosyan 2010: 363 f.]. The oblique stem *\*g<sup>w</sup>nh<sub>2</sub>-ey-* is an isogloss shared by Armenian with Ancient Greek γυν-αι-κ- and Phrygian κβακ- 'woman; wife'.

## 100. YELLOW

Classical Armenian *det-in* {*դեղիւ*} (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. *detn-an-al* {դեղնաւաւ} 'become yellow' in Agat'angelos *Patmowt'iwon hayoc'*, 618 {*hayim and mard, ew eresk' amenayn ibrew i goyn dalkan detnac'eal šj 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<sub>1</sub>-* 'yellow; green' [Martirosyan 2010: 231 f.].

## 101. FAR

Classical Armenian *heri* {հերի} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 401. Mk. 12: 34: {*č'es he i yark'ayut'enē Astucoy*} [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-ɹ* {ծան-ր} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 306. *r/u*-stem. Mtth. 23: 4: {*kapem be ins canuns*} [Künzle 1984: 61] "they tie up heavy burdens" [NASB].

The origin is unclear [Olsen 1999: 164].

## 103. NEAR

Classical Armenian *marwt* {մարտ} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 489 f. Mk. 11: 1: {*marwt i lea in jiteac*} [Künzle 1984: 114] "near the Mount of Olives" [NASB].

No secure etymology. May be tentatively compared to OE *mōt* 'gathering' [Martirosyan 2010: 451 f.].

A less likely candidate is Classical Armenian *me.ɹ* {մեր} [Bedrossian 1875-9: 469], as in Mtth. 24:32: {*gitēk' tē merj ē ama in*} [Künzle 1984: 66] "you know that summer is near" [NASB]. From PIE *\*me-g<sup>h</sup>sr-i* 'at hand', Gr. μέχρη 'as far as' [Martirosyan 2010: 465].

## 104. SALT

Classical Armenian *at* {տ} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 9. *i*-stem. Mk. 9: 50: {*barwok' ē at, et'ē atn anhamesc'i, iw 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

f.]. 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:

**Classical Armenian:** Bedrossian 1875-9: 335 f. Koriwn, *The Life of Mashtots*, Ch. 8: {*zamenayn ontrut'iwns nšanagrac'n znrbagoyinn ew zlaynagaynn, karčn ew zerkaynn*} [Koriwn 2003: 260] "all the variations of the letters, thin and heavy strokes, long and short" [Koriwn 1980: 279].

The origin is unknown [Olsen 1999: 963].

## 106. SNAKE

Classical Armenian *awz* {աւձ} (1).

### References and notes:

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

From \**h<sub>2</sub>eng<sup>w</sup>-i-* [Martirosyan 2010: 153].

## 107. THIN

Classical Armenian *nułb* {նւղբ} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 538. *i*-stem. Only derivatives are attested in the relevant contexts, cf. the secondary adjective *nıb-agoyın* {նրբ-ագոյն} in Koriwn, *The Life of Mashtots*, Ch. 8: {*zamenayn ontrut'iwns nšanagrac'n znrbagoyinn ew zlaynagaynn, karčn ew zerkaynn*} [Koriwn 2003: 260] "all the variations of the letters, thin and heavy strokes, long and short" [Koriwn 1981: 279]. Apparently no lexical opposition between 'thin 2D' and 'thin 1D'.

May be tentatively compared to ON *snófr* 'quick', *snáfr* 'narrow; quick' [Olsen 1999: 80].

## 108. WIND

Classical Armenian *hołm* {հողմ} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 414. *o*-stem. Mth. 8: 27: {*ew hołmk' ew cov hnazandin nma*} [Künzle 1984: 19] "even the winds and the sea obey him" [NASB].

Possibly from PIE \**h<sub>2</sub>onh<sub>1</sub>-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 *ordn* {*որդն*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 569. *n*-stem. Mk. 9: 48: {*ur ordn noc'a oč' me ĩni ew hurn oč' šĵ ani*} [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 *am* {*ամ*} (1).

### References and notes:

**Classical Armenian:** Bedrossian 1875-9: 13. *a*-stem. Mk. 5: 25: {*ew kin mi ēr i te ĩtesut'ean arean zerkotasan am*} [Künzle 1984: 96] "a woman who had had a hemorrhage for twelve years" [NASB].

From PIE *\*s(e)mh<sub>2</sub>-* 'year; summer' [Martirosyan 2010: 45 f.].