

լատին եկեղեցւոյ եւ անոր ներկայացուցիչներուն հանդէպ: Միեւնոյն բաց վերաբերումը փը ցուցաբերէ կողմէն նաեւ Հոռոմի հետ միութեան յարած իր ազդակիցներուն նկատմամբ, ինչպէս կ'երեւի Միսիթար Արքաճօր եւ մանաւանդ անոր Մատթէի Մեկնութեան մասին իր հիւսած գրութիւնէն՝ որ հապէս կրօնական բնոյթ ունի: Արդարեւ կողմէն որոշումն ալ այդ գիրքը իրբեւ մեծ լոյս մը Հայաստանեայց եկեղեցւոյ մէջ, գիրք մը՝ ուր Միսիթար հանդամանօրէն կը պարզէր նաեւ իր համոզումները Պետրոս Առաքեալի աւանոր յաջորդներուն գլխաւորութեան մասին: Մանաւանդ թէ ինքը կողմէն, 1740ին իր հաւատացեալներուն ուղղած շրջաբերականին մէջ, զանոնք փը յորդորէր համեմատելութեան լատին եկեղեցիներու հաւատքի դաւանանքին մէջ: Եւ սակայն միեւնոյն կողմէն Պատրիարքն է որ մերթ ընդ մերթ գիտած է խիստ միջոցառումներու հռոմէական հայերու նկատմամբ: Նկատի առած նաեւ այն պարզապէս՝ որ կողմէն չէր հակառակել ընդունելին հայերու լատին եկեղեցիները յաճախելուն, այլ միայն այն բանին՝ որ հոն չկատարէին իրենց կնունքը, պսակը եւ թաղումը, յիշեալ խիստ վերաբերումը կը բացատրուի այն մտահոգութեամբ՝ որ քաղաքական բնոյթ տալանքն ալ ծիսական աքարողութիւններուն օտար եկեղեցիներու մէջ վատարման հանդէպ թոյլատու կամ սովոր կեցուածք մը բաւական պիտի ըլլար որ ինք պարտադրեց նկատուէր տէրութեան առջեւ:

Հուսկ Հեղինակը նկատի վ'առնէ հաշտութեան բանակցութիւնները կամ դաշինքները: 1701ի խիստ հարածանքներէն վերջ, Փրանսացի դեսպան Տը Ֆերիոլի հովանաւորութեամբ փը կնքուի հաշտութեան եւ փոխադարձ հանդուրժողութեան դաշնագրութիւն մը, որ կը վաւերացուի թէ՛ օսմանեան տէրութենէն եւ թէ՛ էջմիածնի կաթողիկոսէն, եւ որուն գլխաւոր մղիչ ոյժերէն կը հանդիսանայ իսախառուր Վրդ. Առաքեալն: Այս դաշինքին գլխաւոր պայմաններն էին հետեւեալները. Ա. Հայերը պէտք են յաճախել իրենց եկեղեցիները: Բ. Հոն պէտք են կատարել իրենց կրօնական պարտականութիւնները: Գ. Պէտք են պահել իրենց ծէսը: Այս պայմանները կը զօրէին լոյսը հայերուն համար, նաեւ անոնց՝ որ կ'ընդունէին Հոռոմի եկեղեցւոյն հեղինակութիւնը: Փոխադարձաբար Հայ Պատրիարքը յանձնառու կ'ըլլար ջնջելու հայ եկեղեցիներէն լեւոն Պապին եւ Քաղկեդոնի Ժողովին դէմ նշուող կարգաւոր սովորութիւնը: Դժբախտաբար ըլլա՛յ այս դաշնագրութիւնը, ըլլա՛յ հաշտութեան յաջորդական փորձերը փը մնան անպտուղ եւ անարդիւն: Այս ճախողանքին պատահանատուութիւնը, ըստ Հեղինակին, կը ծանրանայ գլխաւորապէս լատին միսիոնարներու ուսերուն վրայ, որոնք՝ հակառակ ամէն բանի՝ չէին դադարել պնդելէ եւ իրենց մօտեցող հաւատացեալներուն թեւադրելէ, ամէն կերպով, նոյնիսկ մահու չափ մեղքի սպառնալիքով, որ չյաճախեն հայկական եկեղեցիները:

AN ETYMOLOGICAL DICTIONARY OF THE INDO-EUROPEAN COMPONENTS OF ARMENIAN

INTRODUCTION

This fascicle of *An Etymological Dictionary of the Indo-European Components of Armenian* contains those words which begin with the letter *a-*, and represents about one eighth of the total Armenian vocabulary of Indo-European origin. The remaining seven eighths will appear in this journal on a regular basis; when complete, the whole will be bound and published separately.

It must be noted that this edition relies heavily on the earlier work of Hr. Adjarian. His *Hayerēn armatakan baṭaran* (Yerevan 1926-1932) was perhaps the first of the numerous superb etymological dictionaries that have appeared for the various Indo-European dialects. Yet Adjarian, because he wrote in Armenian, cannot be approached by most Indo-Europeanists. Further, some of Adjarian's positions are no longer viable; etymological criteria have become more restricted in the last half century, and various etymologies, once worthy of consideration, now are wholly unacceptable. Further, work in the Iranian dialects, extinct and living, has produced much new information that changes our view of some etymologies; Armenian words once considered of direct Indo-European origin, are now known to be Iranian loans. Finally, there has been a great host of scholarship on Armenian etymology since the time of Adjarian. This present dictionary has taken into account the voluminous suggestions that have been made since Adjarian. For this I am in part greatly indebted to the thorough biblio-

graphical study made by Prof. Dr. Rüdiger Schmitt (1972), a study which certainly accelerated the work on this present dictionary. Thus this new dictionary brings together the works of Adjarian, the developing etymological views of the past fifty years, and the abundant scholarship on Armenian that has appeared during that period.

SOURCE OF WORDS

For the word stock of this dictionary I have used all those Armenian words that are mentioned in the standard etymological handbooks (*IEW*, *REW*, *LEW*, *GEW*, *WAI*, etc.). I have also examined those words listed in Djahukian's exhaustive *Очерки по истории дописменного периода армянского языка* (Yerevan 1967) and, of course, those words that have been discussed in various articles and books published in the last half century. Those etymological discussions that appeared before 1926 are mentioned only randomly, and no effort has been made to copy Adjarian's extensive *Forschungsgeschichte* for the nineteenth and early twentieth century. Most of that information is now out of date; those who would seek it will have to refer to Adjarian 1926.

BRACKETING

Some of the present lexical entries have been treated briefly, and in certain cases the whole entry is given between brackets []; when the brackets appear, it will usually imply that the etymology is quite impossible though sometimes it may mean that the data upon which the etymology is based is of insufficient clarity to bring about a responsible decision. However, in some cases suspect etymologies appear without brackets; in these cases brackets were avoided because the etymology has strong traditional support and considerable scholarly comment.

SPELLING

In the case of extinct languages, our spellings are usually firm. In the case of modern languages, I have used the most recent lexicons published by that nation's academy of sciences.

Of particular difficulty is the matter of Albanian spelling. Here I have almost always followed the dictionary of Vedat Kokona, *Fjalor Shqip-Frengjisht* (Tirane 1977). This lexicon largely gives Tosk forms. When a Geg form is significant, it is also listed, and usually marked as Geg. For Tocharian I have followed the spellings given by Van Windenkens 1976A, the most recent thorough study of the Tocharian lexicon. Iranian languages are transliterated according to accepted patterns, and the Arabic script is given when available. Kurdish is sometimes spelled in Cyrillic letters when a northern Kurdish dialect is quoted.

An attempt is made to record the number of times a particular word appears in the Bible and the Greek word(s) the Armenian replaces. This cannot be an exact science since texts of the Bible vary, both the Greek text and the Armenian text. Therefore the numerical frequency given can only be considered close, and not exact. Further, no attempt was made to track down every Greek word that was supplanted since, in some places, the translations are far from exact.

There has been an effort made to provide derivative forms. These have been derived primarily from lexicons, but also from forms mentioned in Adjarian's *HAB*. The reader will quickly note that there has been no effort made to be complete; however, an effort was made to provide a representative collection.

Finally, it must be clearly stated that this dictionary is not intended to replace Adjarian; rather, it is to be used as a complement to Adjarian. By putting so much of Adjarian's information into English, it is my intent to provide, for those scholars who cannot read Armenian, a dictionary that has more information, and data that is more up to date, than the other available handbooks. The Indo-Europeanists who have a reading knowledge of Armenian will still benefit abundantly from consulting Adjarian's text.

Cleveland
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J. A. C. G.

ABBREVIATIONS

- AArmL** *Annual of Armenian Linguistics*
AG Hübschmann, Heinrich, *Armenische Grammatik, erster Teil, armenische Etymologien*, Leipzig, Breitkopf and Härtel, 1897 (reprinted Hildesheim, George Olms Verlagsbuchhandlung, 1962)
AION-L *Annali dell'Istituto Orientale di Napoli, Sezione linguistica*
AIPHOS *Annuaire de l'Institut de Philologie et d'Histoire Orientales et Slaves*
ASNSP *Pisa, Scuola Normale Superiore, Annali, lettere, storia e filosofia*
BSL *Bulletin de la société de linguistique de Paris*
DELG Chantraine, Pierre, *Dictionnaire étymologique de la langue grecque, histoire des mots*, Paris, Éditions Klincksieck, 1968-
EFL Winter, Werner (ed.), *Evidence for Laryngeals*, The Hague, Mouton, 1965
Esq Meillet, Antoine, *Esquisse d'une grammaire comparée de l'arménien classique*, Vienna, Imprimerie des PP. Mekhitharistes, 1936
GEW Frisk, Hjalmar, *Griechisches etymologisches Wörterbuch*, Heidelberg, Carl Winter Universitätsverlag, 1960-1972
HA *Handes Amsorya*
HAB see ՀԱԲ
HSCP *Harvard Studies in Classical Philology*
IEW Pokorny, Julius, *Indogermanisches etymologisches Wörterbuch*, Bern and Munich, Francke Verlag, 1959
IF *Indogermanische Forschungen*
JAOS *Journal of the American Oriental Society*

- JIES** *Journal of Indo-European Studies*
KBo *Keilschrifttexte aus Boghazköi*
KZ *Zeitschrift für vergleichende Sprachforschung*
LB *Linguistique Balkanique*
LEW Fraenkel, Ernst, *Litauisches etymologisches Wörterbuch*, Heidelberg, Carl Winter Universitätsverlag, 1962-1965
LSJ Liddell, Henry G., Scott, Robert, and Jones, Henry S., *A Greek-English Lexicon*, Oxford, Oxford University Press, 1940
MSL *Mémoires de la société de linguistique de Paris*
MSS *Münchener Studien zur Sprachwissenschaft*
NHB see ՆՀԲ
NTS *Norsk Tidsskrift for Sprogvidenskap*
RBPh *Revue belge de philologie et d'histoire*
REArm *Revue des études arméniennes*
REIE *Revue des études indo-européennes*
REW see ЭСРЯ
RI *Ricerche linguistiche*
RIL *Istituto Lombardo di scienze e lettere, Milan, Rendiconti*
RISL see RIL
RPhLHA *Revue de philologie, de littérature et d'histoire anciennes*
RR Būga, K., *Rinktiniai Raštai*, Vilnius, Valstybine, 1958-1962
RSO *Rivista degli studi orientali*
SbÖAW *Österreichische Akademie der Wissenschaften, philosophisch-historische Klasse, Sitzungsberichte*
SCL *Academia Republicii Socialiste Romania, Institutul de Linguistica, Studii și ceretari lingvistice*
TAPA *Transactions of the American Philological Association*
TPhS *Transactions of the Philological Society*

- WAI Mayrhofer, Manfred, *Kurzgefasste etymologisches Wörterbuch des Altindischen*, Heidelberg, Carl Winter Universitätsverlag, 1956
- WZKM *Wiener Zeitschrift für die Kunde des Morgenlandes*
- ZDMG *Zeitschrift der deutschen morgenländischen Gesellschaft*
- ВЯ Вопросы языкознания
- ВОН Вестник общественных наук
- ДВ Древний восток
- ЭСРЯ Фасмер, Макс, *Этимологический словарь русского языка*, М., 1964-1973
- ИФЖ Историко-Филологический журнал
- СРЯ Словарь русского языка XI-XVII вв, М., Изд. Наука, 1975
- ТРС Татарско-русский словарь, М., Изд. Энц., 1966
- ԱԲ Առձեռն բառարան հայկական լեզուի, Վենետիկ, Ի Սուրբ Ղազար, 1865
- ՀԱ Հանդես ամսօրեայ
- ՀԱԲ Աճառեան, Հր., Հայերէն արմատական բառարան, Երեւան, Համ. Ասպակ. 1926-1932. Նոր տպ. Երեւան 1971-1979
- ՀԲԲ Մալխասեանց, Ստ., Հայերէն բացատրական բառարան, Երեւան, ՀՍՍՌ Պետ. Հրատ., 1944-1945
- ՆՀԲ Նոր բառգիրք Հայկազեան լեզուի, Վենետիկ 1836-1837
- ՊԲՀ Պատմա-բանասիրական հանդես

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- Բուգ.: Փառտոսի Բուզանդացոյ Պատմութիւն Հայոց, Ս. Պետերբուրգ 1883:
- Եզն.: Եղեկայ Կողբացոյ՝ Բաղրեւանդայ Եպիսկոպոսի Եղծ աղանդոց, Վենետիկ 1826:
- Եւազր.: Ս. Հօրն Եւազրի Պոնտացոյ Վարք և մատենադրութիւնք, Հրատ. Հ. Բ. Սարգիսեան, Վենետիկ 1907:
- Իրեն. հերմ.: Իրենիոսի ընդդէմ հերձուածոց, Irenaeus, *Gegen die Häretiker*, Erwand Ter Minassiantz (ed.), Leipzig. J. C. Hinrichs 1910:
- Խար.: Մովսիսի Խորենացոյ Պատմութիւն Հայոց, Տփղիս 1913:
- Խար. պիտ.: Մովսէսի Խորենացոյ մատենադրութիւնք, Բաղդադ պիտոյից, Էջ 339-581, Վենետիկ 1865:
- Կար.: Կորիւն, Վարք Մաշտոցի, Երևան 1941:
- Ճառնմտիր (see ՆՀԲ):
- Յնխ.: Ս. Հօրն մերոյ Երանելւոյն Գրիգորի Լուսաւորչի Յաճախապատում ճառք, Վաղարշապատ 1894-96:
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- Ոսկ. պող.: Յովհաննու Ոսկերեանի Մեկնութիւն Թղթոց Պօղոսի, Վենետիկ 1862:
- Պտմ. աղբխ.: Պատմութիւն Աղեքսանդրի Մակեդոնացոյ (Կեղծ-Կալիսթենէս), Վենետիկ 1842:
- Սմբ. դատ.: Սմբատայ Գունդատապիլի Դատաստանագիրք, J. Karst, Strassbourg 1905:
- Վեցոր.: Ս. Բարսիլ Եղս. Կեսարու Կապադովկացոց ճառք վասն վեցորեայ արարչութեանն, Վենետիկ 1830:
- Փարպ.: Ղազարայ Փարպեցոյ Պատմութիւն Հայոց, Թփղիս 1904:

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ԱԳԱՆԻՄ (*aganim*) «spend the night» (*agay, agir, aguc'eal*)

BIBLE [42x = Gk. | ἀλλήζομαι «spend the night», (ῥπο) μένω «remain», καταλύω «to lodge»] and following literature.

Gk. ἄ(φ)εσα [νόκτα] «spent [the night]»; Hitt. *huis-* «to live»; Skt. *vāsati* «live, dwell»; Av. *varhaiti* «stay»; OP *ā-vahana-* «dwelling place»; MPart. *āvān* «id»; Osset. *-uat* «residence», *uat-* «bed room». The Greek-Hittite-Armenian parallel is firm. The Indic and Iranian material might fall better with Goth. *wisan* «be»; Toch. B *wäs-* «stay» which in turn may more likely go with Arm. *gom* «be» (qv). A laryngeal is guaranteed by Hitt. *huis-*. IE **Awes-*. See also Arm. *awt'* «a place for spending the night», Eichner 1978. 151, Polomé 1980. 28 and Kortlandt 1983. 13.

Derivatives include *awt'agayanam* «to lodge, spend the night», *awt'agayim* «id». See also *haganim*.

ԱԳԱՆԻՄ (*aganim*) «put on clothes» (*agay, agir, ageal, aguc'eal*)

BIBLE (7x = Gk. ἐνδύομαι «to dress», ἐνδιδύσκειν «id», περιβάλλομαι «wrap around») and following literature.

Lat. *induere* «put on (clothes)»; Gk. ἐνδύω «id»; Umb. *anouihimu* «induit»; OCS *obouti* «put on shoes»; Russ. обуть «put on shoes»; Pol. *obuć, obuje* «id»; Lith. *aūti* «put on or take off shoes»; Lett. *aut* «put on shoes»; Av. *aθra-* «shoe». IE **aw-*. See also Arm. *awd* «shoe».

A large group of dialects support initial aspiration, sometimes with heavy velar friction. In both the eastern and western arena one can find initial *h-*: Hač'in, Muš *hag'nel*; Xarberd *hag'nil*; Yerevan, Nor Naxijewan *hak'nēl*; Suč'ava *hak'nel*; Axalc'xa, Akn,

Karin, Hamšēn, Istanbul, Rotost'o, Sebastia *hak'nil*, Tiflis *hák'nil*; Zeytun *hag'nəl*; Tigranakert *hük'nil*; Aslanbēg *hanil*. Initial *x-* is found in Nor-Jūla *xaganel*; Nor-Bayazed *xak'nil*; Salmast *xayhnel*; Marāla *xayhnēl*; Van *xaynel*. Though in some instances erratic initial aspiration is a common feature of a dialect, this would not account for the aspiration in many of those listed above. Note particularly Muš (Baḡdasarian-T'ap'alsian 1958. 237) or Hamšēn (Adjarian 1947, 219-222). In the dialect of Van, *x-* is the regular replacement of standard Armenian *h-* which in turn is not commonly added to erstwhile vowel initial words (Adjarian 1952 [1953]. 242-247, 273-277; Lindeman 1982. 29; Greppin 1982B; Kortlandt 1983. 13.

Derivatives include *aganelik'* «clothes», (*h*)*ag(a)nil* «put on clothes», (*h*)*aguc'anel* «dress oneself», *hagust* «garment».

[ԱԳԱՐԱԿ (*agarak*) «farm, field, land» (-i, -ac'). Skt. *ájra-*, Lat. *ager* «field», etc., IE **ágro-* (Djahukian 1967. 191). Adjarian (*HAB*) notes that the above mentioned Indo-European components are not necessarily cognate, but rather «similar (*hnh*)». Hurrian origin has also been suggested (Greppin 1980B).]

[ԱԳԻ (*agi*) «tail» (*agwoy, -eaw, -wov*). Pol. *ogon*, Czech. *ohon* «id»; IE **ag-* (Djahukian 1967. 191).]

[ԱԳՈՒՌ (*agur*) «palm of the hand» (*agrawuc'*). Gr. ἀγείρω «gather together, collect», Russ. лопать «handful, palm of the hand»; IE **ger-* (Djahukian 1967. 153).]

[ԱԳՐԱՒ (*agraw*) «crow (*Corvus corone*)», but also «rook (*Corvus frugilegus*)» and «raven (*Corvus corax*)» (-u; but also -i/-a and -oy). OHG *hraban*, Lat. *corvus* «id»; IE **krow-*. Pisani (1944. 162) suggests «ein sehr altes tautologisches Kompositum stecke..., nämlich **awi-krabhu-* (zu lat. *avis* usw.) «Vogel-Rabe»...»]

[ԱԶԱԶԻՄ (*azazim*) «to dry, fade, tarnish» (-ec'ai). Gr. ἄζω «to dry», ἄσβολος «soot», Goth. *azgo* «ash»; Adjarian (*HAB*) IE **azdo-*, Djahukian 1967. 218 IE **azgh-*. Lat. *āreo* «be dry», Skt. *āsa-* «ashes, dust», IE **ās-*. See also Greppin 1980D. 135 and *ačiwn*.]

ԱԶԲՆ (*azbn*) «weft, warp» (*azbin*, *-amb*)

BIBLE (2x = Gk. *δίασμα* «warp») and following literature.

Čop (1955. 28) proposed a correspondence with Skt. *átka*; Av. *aḍka-*, *atka-* «cloak»; Alb. *ant-eri* «lengthy blouse»; Gk. *ἄττομαι* (<*ἄτ-λομαι*) «set the warp in the loom». However, his Armenian base of **ant-s-ṃn* would seem to give **anjbn* rather than **anzbn* > *azbn*. On the shift of **-mṃ* to Arm. *-bn*, see Pedersen 1905. 217.

Derivatives include *azbaxumb* «a grouping of the warp or weft», *azboc'* «weaver's comb».

[ԱԶԴՐ (*azdr*) «thigh, back», Skt. *sákhti* «thigh», Av. *haxti*, etc., IE **(a)z(g)dh-* (?) (Adjarian *HAB* and Djahukian 1967. 217).]

[ԱԶՆ (*azn*) «nation, people» (*azin*, *azanc'*). Gk. *ἄζνομος*; Bugge 1890. 79. The evidence for **dh* > *z* is slim (Greppin 1980D 135). The *a* vocalism has been accounted for by reference to contamination from *azg* (Normier 1980. 19). Rather, the word is Iranian: MP Turfan *'zn'n*, MP *āznāvar*, Khotan Saka *āysñā* «well born, noble» (cf. Arm. *azniw* «noble, good»), with further loan to Georgian *aznaur* «noble» (Bailey 1979. 21, Andronikašvili, 1966. 220-221).]

[ԱԴՈՒՐ (*at'ur*) «foot», as in *at'at'ur at'nel* «to trample under foot». Lat. *pes*, Arm. *oin*, etc., IE **ped-* (Djahukian 1967. 154). Adjarian (*HAB*) refers to loan, Udi *туп* «foot».]

[ԱԼԵՎՐ, ԱԼԻՎՐ (*alewr*, *aliwr*) «meal, flour» (*alēr*, *-iwroy*, *-eroy*). Held by Hübschmann (AG) as «echtarmenisch», Gk. *ἄλευρον* «wheat flour», etc.; cf. *alam*. Godel questions (1975. 83) whether Arm. *-wr* can be considered the direct result of IE **-wr*. Hamp (1970. 228) suggests IE **A(e)leEuro-* > **alēur* > *aliwr*; the long **ē* is witnessed by Gk. *ἄλῆτον* «flour». A commonly given cognate, Gk. *ἄλέτριος*, reported by Meillet (1936. 142) from Hübschmann (AG), is a ghost word (Greppin 1983B). In as much as phonetic rules require **alewr*, and since in the fourteen places in the Bible where Gk. *ἄλευρον* appears the Armenian version reflects *alewr* thirteen times, it is best to regard Arm. *alewr* as a Greek

loan word. See Greppin 1983C. For a discussion of the declensional pattern of *alewr*, see Adjarian 1944. 5. 29. Eichner (1978. 152-153 with note 37) considers the word of Indo-European provenance.]

For formation of genitive *aler*, see Szemerényi 1960. 20 (with misspelling), and *albewr*. Aghabekian 1981. 104.

ԱԼԻԻՔ (*ali-k'*) plural only «wave, billow; grey hair, old age» (*aleac'*)

BIBLE (41x = Gk. *κύμα* «wave», *πολιός* «grey», *κυμαίνων* «billowing», and following literature.

Gk. *πολιός* «grey or grizzled (of the sea or of men)»; Skt. *palitá-* «grey, aged»; Kurd. *پیل* (pîl) «billow, wave»; MPer. *pîr* «old, aged». If we can consider an Indo-European root **ply-*, the following are also to be considered: Lat. *pallēre* «be pale»; Mlr. *liath* «grey»; Alb. *plak* «old man»; OHG *falo* «sallow, pale»; Lith. *paľvas* «cream colored»; OCS *plavŭ*; Russ. *полюбить* «grey, faded»; Pol. *ptowy*. The Armenian root *ali-* clearly embraces both the concepts of the «sea» and «age», a paradigm which follows exactly the Homeric pattern. See also Solta 1950. 122 and Bolognesi 1978. 198, Băltăceanu 1980. 114, Greppin 1973A. 30, 17, 1982B; Polomé 1980. 27.

Derivatives include *alezard* «gray-haired», *alewor* «id» Kortlandt 1983. 9, 11; *aleworim* «grow gray», *alēxarn* «gray»; *alēcup'* «tempest-beaten», *alēkocem* «be agitated», *alētanj* «swelling, rough», *aliasast* «having large waves».

ԱԾԵՐ (*acem*) «to carry, bring» (*aci*)

BIBLE (450x = Gk. [*ἀν-*, *ἐπ-*, *προ-*] *ἄγω* «to lead, bring [forth, up, on]») and following literature.

IE **ag-*; Skt. *ájati*, Av. *azaiti*; Gk. *ἄγω*; Lat. *agō*; OWelsh *agit*; OIce. *aka*; Toch. AB *āk-* «lead, drive».

Kortlandt, to account for lack of aspiration (**Aeg-* Greppin 1973A. 64 but Lindeman 1982. 17), suggests a stem **Ages-* (1983. 14) which parallels Lot. *gerō*.

Derivatives include *xorhrdacem* «to reflect», *mtacem* «to think», *yacim* «to travel»; *ac* «a shooting, slip (bot.)»? *acu* «nation, people»?

ԱԿԱՆՋԻ (akanjk') «ears» (-ac'), derived singular = akanj (-i, -iw, -ov)

BIBLE [125x = Gk. οὖς «ear» (= unkn 75x)], following literature later with akanj (-i, -iw, -ov).

The origin of this plural of *unkn* «ear» is unclear. Pisani (1950. 167), accepting the root **ous-* / **aus-* as in Lat. *auris*, Gk. οὖς, provides **ausn̥k̥-i* > *akanj-k'*. The long **-i-* is the dual marker; the *-k-* develops from **-uh-* (< **-us-*) which approximates **hu-* as in **swesor* «sister» > **huəsōr* > *k'oyr*. Another view, by Dumézil (1947. 72-75), derives the *-j-* from the sequence **-ny-*, a regular phonetic development; the final **-y* represents an adjectival derivative in **-yo-*; *akanjk'* represents a dissimilation of an earlier **ankanj*.

None of these solutions seem to adequately explain *akanjk'*, and the etymology, in spite of its reasonable delegation to an Indo-European base, remains unsure. Klingenschmitt (1970. 86. 9) suggests **AawsnyA-*; see also Eichner 1978. 146. 17 and Lindeman 1980, 1982. 39, 47. Unsure.

Modern dialects show great variation. Notably, forms with an initial *anK-*, which conform to Dumézil's projected non-dissimilated **ankanj*, are found in Agulis *ángun*, Muš *anganj*, Axalc'xa *ankač*, Tiflis *angač*, Tigranakert, Hačín *ängä*, Salmast *äng'aj*, Yerevan, Xarberd, Karin, Nor Naxijewan, Rotost'o, Sebastia, Suč'ava *angaj*, Alaškert *yangaј*, Nor-Bayazed *hangaј*. Abaev (1978. 48) notes Zan **q'anž* «ear»; Georgian *gur*, Mingrelian *quž*.

Derivatives include *akanjamut* «ear wig», *akanjac'at* «ear ache», *akanjem* «to listen», *akanjt'or* «ear lobe», *akanjkrkit* «ear pick», *mecakanj* «having large ears», *mknakanj* «mouse ear [bot. genus *Myosotis*]», *šakanjem* «to pick up the ears».

ԱԿՆ (akn) «eye», also «green stone, onyx» (*akan*, *akamb*, *akin*, *yakin*; pl. *ač'k'*, *ač'ac'*)

BIBLE (88x = Gk. ὀφθαλμός «eye», λίθος πράσινος, λίθος σμάραγδος «[green] stone», γλύμμα «signet») and following literature.

Gk. ὄσσε (< **ok̥-i*), ὀφθαλμός; Skt. *ákṣi*; Av. *aši*; Hitt. *-akessar*, *-snas*; Lat. *oculus*, Goth. *augō*, Lith. *akis* «eye, mesh», Lett. *acs* «eye, bud», Pruss. *ackis*, *ackins*; OCS *oko*; Russ. око; Pol. *oko*;

IE **ok̥-*. For the singular *akn*, the loss of the expected aspiration of **-k̥-* (< **-k̥-*) has been discussed in Greppin 1971. 3, and is paralleled by Arm. *mukn*, *unkn* and *jukn*. Hamp (1953. 139) suggests the presence of an initial laryngeal, proposing **Hok̥-* / **Hk̥-*, also stating that *akn* goes back to **Hk̥-En-*; the initial **H-* is guaranteed by Skt. *ikṣate* (< **Hī-Hk̥-*), cf. *tīṣṭhate*, Gk. ἰσσοται. The plural, *ač'k'* (OCS *oči*, Lith. *akis*, Homer ἰσσε) is derived from a dual **okye* (Meillet 1936. 52) or **ok̥-i* (Pisani 1950. 165). Godel (1975. 82) prefers a neuter plural **okya*. For compounds, note Benveniste 1965. 5-19. Klingenschmitt (1970. 86. 9) suggests *ač'k'* < **ač'a-k'* < **Ok̥-yE-*, comparing *akanjk'* «ears» < **-nyE-*. Kortlandt (1975. 44) notes that *ač'k'* is identical with Lith. *akis*, except for the additional plural marker *-k'*. Rapport with Tocharian: Van Windekens 1944. 218, Forssman 1969. 47, Puhvel 1975, Băltăceanu 1980. 114, Lindeman 1982. 38, 39, 47, 48, Kortlandt 1983. 10.

Derivatives include *aknagorc* «jeweller», *aknaxit* «dazzling», *aknacu* «respectful», *akanem* «see», *aknawor* «having eyes». NArm. *aknoc'* «eyeglasses».

ԱԿՈՒԹ (akut') «hearth». Goth. *auhns* «oven», Gk. ἰπνός «stove», etc., IE **auk̥(h)-* (Djahukian 1967. 151). Adjarian (*HAB*) notes Georgian *akuṭa* «hearth».]

ԱԿՈՒԾԻՐ (akumb) «assembly, feast, circle». Gk. κῶμος «village festival», IE **kem-* (Djahukian 1967. 151).]

ԱՂ (ač) «salt» (-ic', -oc')

BIBLE (16x = Gk. ἅλς «salt»), and following literature.

Gk. ἅλς «salt»; Lat. *sāl* «id»; Lith. *sólymas* «brine»; Lett. *sāls*; Prus. *sal* (< Polish?); OCS *solī*, Russ. соль; Pol. *sól* «salt»; Toch. A *sāle*, B *salyiye*; Alb. (Geg) *ñelm* «be salty»; OIr. *salann*; Welsh *halan*, Skt. *salilá-* «salty»; IE **sł-s*. For the Germanic cognates see Arm. *ałt*. The compound Arm. *anał* «without salt» also appears as *anali*, first recorded in Grigor Tat'ewatsi (14th C.), the light *l* of which is extensively continued in the dialects. Agulis, Goris (uncharacteristically, cf. Margarian 1975. 97) and Łarabał *nali*; Šamax *anali*, Xarberd, Xrit, Hačín, Nor Naxijewan, Istan-

bul, Rotost'o, Sebastia and Salamost *anli*. Yet all these dialects preserve *ał* alone; no dialect supports a form of **al* «salt» though many show vocalic variations. For *ł* in the dialects, see Pisowicz 1976. 62-64. However, in spite of confusing dialectal reflexes, Arm. *ł* would be expected (Greppin 1983C). Concerning the initial **s-*, see Pisani 1951. 62 and Greppin 1975A. For a derivation of *aluor* «beautiful» from IE **sali-bhoros* «salty», see Vycichl 1953. 358-359, who notes Common Slavic **sld-* «sweet» (cf. Arm. *alt*).

Derivatives include *alack'* «the salting of food», *alal* «tanning», *alaman* «salt-cellar», *atarjan* «pillar of salt», *alartem* «sprinkle with salt».

ԱՂԱԽԻՆ (*alaxin*) «female servant» (-*xnoy*, -*xnayk'*, -*xneayk'*, -*xnayc'*, -*xnanc'*, -*xnac'*)

BIBLE (120x = Gk. *παῖς* «young girl», *δούλη* «female slave», *ὑπεράκτινα* «hand maid», *οἰκέτις* «mistress of the house») and following literature.

Taken by Meillet [1936B. 73-74 (= 1977. 291-292)] from the same root as *alam* «grind» and is directly paralleled by Gk. *ἀλετρις* «female slave who grinds corn». The root would thus be IE **al(e)E-*. However, the suffix *-axin* is otherwise unknown, and it creates serious problems. The suffix *-ax* is known from *xrax* «rejoicing» (*ixur* «cheerless»), *šatax* «cement» (*šat* «mud»). The further suffix *-in* is of course abundant. And indeed, compound suffixes are possible; however, they are summoned up only as a last resort. It might be better to suggest loan origin. Diakonoff (1971. 84) has suggested Hurrian or Urartian origin from Urart. **alāhā* or Hurr. **all-ahhe*, based on Hurrian *allae* «mistress of the house» or Urart. *alae* «lord». Better still is the suggestion relating the word by loan to Akk. *allahhinu(m)* «miller», in the same capacity as Gk. *ἀλετρις* «female slave (who grinds corn)» is related to the root IE **aleE-* «grind» above. See also van Windekens (1980. 40) who compares *alaxin* with Hitt. *alhuesra-* «priestess of a cult», Luw. *alhui-tra-* «id»; ultimately to Hitt. *alhari* «stone used for grinding».

Derivatives include *alaxnacin* «born of a slave», *alaxnut'iwn* «domesticity».

ԱՂԱՄ (*alam*) «grind, reduce to powder» (-*ac'i*)

BIBLE (7x = Gk. *ἀλέω* «grind», *συνκόπτω* «break up, pound») and following literature.

Gk. *ἀλέω* «grind»; Skt. *āṇu-* (< **al-nu-*) «powder-like»; Hindi *ālā* «meal»; Av. *aša* (< **arta-*) «ground»; NPer. *اړ* (*ard*); IE **al(e)E-*. For shift of medial **-E-* to *-a-* see Hamp 1970. 228. For the inter-relation of *alewr*, *alawri* and *alam* see Greppin 1983C; Shirokov 1980. 87. The Armenian word has extended itself into Georgian where we find *ala* and *alast* «the container in a flour mill where grain is poured».

Derivatives include *atac'ik* «ground, bruised, crushed», *xnkatac'* «mortar for pounding incense», *jratac'k'* «water mill», *mlatac'* «miller».

[ԱՂԱՆԶ (*alanj*) «roasted wheat», *աղանձեմ* (*alanjem*) «to roast, brown». Gk. *λάρυα* «trivet for a pot, gridiron» (commonly in plural); the suffix *-ων* is frequently used as an instrumental suffix (Chantraine DELG). IE **ludh-y-* or **ludh-s-*. Adjarian (HAB) and Djahukian 1967. 173. Neither **-n-y-* or **-n-s-* can account for the final Arm. *-j*.]

ԱՂԱԶԵՄ (*atač'em*) «to supplicate, to pray» (-*ec'i*)

BIBLE [225x = Gk. (*κατα*)*δέω* «bind», *ἵκετε* «beseech», *παρκαλέω* «call for», *ἀξιόω* «deem worthy», *εὔχομαι* «pray»] and following literature.

Two etymological solutions have been suggested recently that are worthy of attention. Werner Winter (EFL 103) suggests a derivation from IE **plOti-* from which also Lat. (*im*)*plōro* (< **pleO-s-*). Under normal circumstances IE **pl-* should yield Arm. *l-*; note Arm. *li* «full» < **pleE-*. Winter apparently proposes a development of **plO-ti* > **palo-ti* > Arm. *alawt'*, a suggestion which is semantically possible. Klingenschmitt (1970. 79-83) has taken a different view, proposing a rapport with Gk. *ἰλάσκεσθαι* < **σι-σλα-σκεσθαι* «to appease»; Goth. *sēls*, OIr. *slān* «healthy», Lat. *sōlor* «to comfort», IE **selA-*; the Armenian word would be derived from **slA-ske-(ye-)* which shares some of the same phonological complexities apparent in Winter's suggestion with the added detriment of a less sure semantic bind. Berbérian

(1974) discussed *atač'em* and its varied derivatives, stating that there is no known etymology. Bedirian (1966. 217-218) draws some parallels, noting Russ. *говорю* as in *говорю* «to utter», *молва* «rumor», *молить* «to pray», and *молитвен* «to offer prayers». Greppin 1983C, Polomé 1980. 19.

Dialects support a nasal infix, as in Hawarik *atanč'el* which might be denominative; cf. Goris and Łarabał *aláč'ank'*, Tp'his *atanč'ak'* (? < *atač'ank'*). But contrarily Margarian 1975. 312 gives, along with *atanč'ank'*, a denasalized *atač'ank'*, but *tanč'ank'*, *tanč'ak'*, both with nasals.

Derivatives include *atač'ank'* «supplication», *atač'awor*, *atač'eli* «suppliant», *atawt'k'* «prayer», Kortlandt 1983. 13.

[ԱՂԱՏԵՄ (*atatem*) «to love, caress»; IE **el-*, **ol-*, as in Pokorny *IEW* (Aghayan 1974. 17).]

ԱՂԱԽԻՔ (*atawt'k'*) «prayer, supplication» (-ic'); plural only.

BIBLE, particularly in the idiom *atawt's arnel* «to pray» 45x and *atawt's kal* 160x [= Gk. *ἐνέησις* «an entreating», (*προσευχή*) «prayer», *ἐκτενής* «a beseeching»] and following literature.

Directly related to *atač'em* (qv). The parallel *atawt'k'* / *atač'em* is continued by *amawt' / amáč'em* and *cnawt' / čanač'em* (< **canač'em*) [Greppin 1978C. 289, Frisk 1936. 35 (= 1966. 171), Polomé 1980. 19].

Derivatives include *atawt'agirk'* «prayer book», *atawt'akan* «belonging to prayers», *atawt'anoc'* «chapel», *atawt'em* «to pray», *atawt'aran* «chapel».

ԱՂԱԽԻՆԻ (*atawni*) «dove, pigeon» (-woy, -oy, -eac')

BIBLE (40x = Gk. *περιστερά* «dove, pigeon») and following literature.

Traditionally Arm. *atawni* has been derived from IE **albho-*; Gk. *ἄλφος* «white»; Lat. *albus*; Umb. *alfu* «id»; OHG *albiz* «swan»; OIc. *elptr* «id»; ORuss. *лебедь* «swan»; Bulg. *лебед*; Pol. *łabędź* «id». The correspondence of Arm. *atawni* with IE **albhos* «white» is difficult for a number of reasons. First of all, *atawni* refers to any of the pigeons (genus *Columba*) and doves (genus *Strepto-*

pelia) common in Armenia. It does not refer to the white dove alone (Greppin 1978A. 127-132). Secondly, the white dove was an invader from the East, and its arrival in the Hellenic area is dated only from the fifth century BC (Thompson 1936. 242). That it also existed at this time in Persia is known from Herodotus 1. 138. Thus it is clear that the white dove was not in the Balkan area when the proto-Armenians passed through in the (early?) second millennium on their way to eastern Anatolia. However, it is likely that the white dove existed, though in questionable volume, in Anatolia at the time of the Armenia arrival there. Thus, it is barely possible that the early Armenians were aware of the white dove at a time early enough for the then Proto-Armenian **alōb-* (cf. Hesych. *ἀλωφύς*) to pass to our current *atawni*. This does not explain, though, why all pigeons and doves were called, essentially, «whitey».

Derivatives include *atawneak* «young pigeon», *atawnavačar* «seller of pigeons», *atawnoc'* «dove-cot», *atawnakerp* «dove like».

[ԱՂԱԽՏ (*atawt*) «dark». Russ. *голубин* «light brown», Welsh *halog* «stained», etc. IE **sal-* (Aghayan 1974. 18-19).]

ԱՂԱԽԻՐԻ (*atawri*) «millstone» (-rwoy, -reac')

BIBLE (3x = Gk. *μύλων* «a mill», *ἀληθούσι* «grinder») and following literature.

Gk. *ἀλετρις* «to grind», *ἀλετρίς* «female slave who grinds grain». The term is entirely paralleled by Arm. *alam* «grind» and *aliwr* «flour, meal» (qv) which appear to be based on the root **al(e)E-*. Meillet's (1936. 147) reference to Gk. *ἀλέτριος* is most unlikely because Gk. *ἀλέτριος* seems in fact to be a ghost word, not cited by the modern lexicographers (Greppin 1983B). A proto-form of IE **al(e)E-tro-* is possible. For discussion of the shift of **etro-* > **ewr-* > *awr-*, which is paralleled by Arm. *cnawt* «parents», IE **genE-tol-*, see Greppin 1978C. 288, Shirokov 1980. 87. Hamp 1970. 288 suggests that the medial **E* regularly is reflected as Arm. *-a-*, but the results are not clear. Lindeman 1982. 40.

Derivatives are uncommon, but note *atawrijerac'* «hand mill».

[ԱՂԱՓԵԼ (*aṭap'el*) «to plunder, rob», Skt. *lābhate* «grasp, take hold of», Gk. *λάτρυρα* «spoils of war», IE **labh-* (Djahukian 1967. 124).]

ԱՂԲ (*aṭb*) «dung, excrement» (-oc', -ic')

BIBLE (15x = Gk. *κοπρία* «manure pile», *κόπρος* «dung», *βελβίτεον* «human dung») and following literature.

The traditional etymology, which is speculative, is based on the root IE **el-*, **ol-* or **l-*, all of which have a wide variety of secondary extensions. Arm. *aṭb* would be based on **l-bh-*; with an **-m-* note Lith. *almē*, *ēlmės*, «the pus that oozes from a corpse»; Norwegian dialect *ulma* «to grow moldy». Arm. *aṭt* (qv) has also been suggested from the stem **al-d-*, with continuations of OHG *oltar* «a small bit of something nasty»; Oic. *ūldna* «to grow moldy». Loans extend into South Kurdish *آخپین* (*axpīn*), as in *axpīn dāin* «to defecate»; in North Kurdish, *axpīn* is used for «fertilized field». The form with *-in* is based on the Armenian dialect form *aṭpin* or *axpin*. In the Erzurum dialect of Turkish, *ağb* «dung» appears.

Most recently J. Schindler (1978. 45), following Djahukian 1970. 146, has drawn comparison with Hitt. *šalpa-* «(dog) excrement», IE **sal-bho-* which is broadly connected with IE **sal-* «be dirty».

Derivatives include *zaṭbis mecac'ucanel* «to stuff the belly with food», *aṭbaxuṭb* «sweepings», *aṭbem* «to defecate», *aṭbelēn* «excremental», *aṭbagoyñ* «dung bedecked», *aṭb(an)oc'* «privy», *aṭbin* «fertilized with dung», *aṭbkutoc'* «manure pile», *aṭbewk'* «excrement», *aṭbot* «dirty, slovenly».

ԱՂԲԵԼԻՐ (*aṭbewr*) «fountain, spring, source» (-ber, -erb or -eraw, -biwrk' or -berk', -biwrac' or -berac', -berbk' or -berōk'); Adjarian (HAB) notes *aṭber* as the oldest form.

BIBLE (93x = Gk. *φρέαρ*, *πηγή* «fountain, spring») and following literature.

Gk. *φρέαρ* (< *φρήφαρ*) «well, cistern», distinguished from *φρύγη* «spring»; Goth. *brunna* «well, spring, fountain»; Lat. *fervere* «to be boiling»; IE **bhrēw-*. Heteroclisys in Gk. *φρέαρ*, *φρέατος*.

Arm. *aṭbewr* shows regular metathesis of initial **CR-* to *VRC-*. In view of the initial vocalism of *eṭbayr* (< **bhrāter*) «brother», one would expect **eṭbewr*. The development pattern is **bhrēw-* > **eRbewr* > **aRbewr* > *aṭbewr*. The shift of earlier **er-* to *ar-* is restricted greatly in environment (word initial only) but apparently without other phonological restraints. See Greppin 1980C. For information on the genitive see Szemerényi 1960. 20, and *alewr*. Bolognesi 1978. 201. The dialects show initial aspiration in Nor Bayazet *haxpur* and Ozmi *haxp'iwr*, and Greppin 1982B, Aghabekian 1981. 104.

Derivatives include *aṭberabar* / *aṭbiwrabar* «fountain-like, copiously», *aṭberakn* «fountain, source», *aṭberahos* «fluent, streaming», *aṭberanam* / *aṭbiwranam* «to stream», *aṭberac'u-c'anem* «to cause to flow like a fountain».

ԱՂԵՂՆ (*aṭeṭn*) «bow, arch» (-an, -ṭunk', -ṭanc')

BIBLE (58x = Gk. *τόξον*, *τόξευμα* «bow») and following literature.

Gk. *ὤλένη* «elbow», Lat. *ulna* (< **olinā*) «elbow, arm», OIr. *uilenn* «angle», Goth. *aleina* «ell», Skt. *aratnī-nī-* «elbow», Av. *areθna-* «ell», OPer. *arašniš* «ell», Alb. *lërë* «arm from elbow to hand». See also Arm. *oṭn* «spine», *il(ik)* «spindle, bow», and *ulu* «cartilage». IE **Vl-*. Greppin 1983C. Unsure.

Derivatives include *geṭec'kaṭeṭn* «having a beautiful bow», *aṭeṭnawor* «archer», *aṭeṭnel* «to card wool», *dipaṭeṭn* «one who is a good shot with a bow», *aṭeṭnadros* «archer», *aṭeṭnabanel* «reply», *aṭeṭnajew* «curved», *aṭeṭnabun* «quiver», *aṭeṭnaworut'iwn* «archery». Frequently a bird name *ataṭeṭn* «type of owl?» (Greppin 1978A. 154-146) is brought in as a derivate; firstly, it is more likely that the word is *ttataṭeṭn*, and further, there seems no good way to include in with *aṭeṭn*.

aṭij. See *aṭjik*.

[ԱՂԼ (*aṭx*) «buckle, baggage». Gk. *ἄχλος* «a throng, crowd», IE **okhl-*. Bolognesi 1948. 23-24.]

[ԱՂԿԱՂԻՐ (*aṭkaṭk*) «destitute, indigent». Tokh. A. *ākāl*, B *akāl* «desire». Van Windekens 1959. 18-19. See *aṭk'at*.]

[ԱՂԱՌՈՒԿ (*ałmuk*) «alarm, noise, quarrel». Taken, by root etymology, from a root **l-* with various extensions: Gr. ὀλοῦργή «loud cry», OIc. *jalmr* «alarm, cry», Lith. *nualdėti* «to resound», IE **Vl+C-*, Adjarian (*HAB*) with Gk. πάλαιος.]

ԱՂԱՌԷՍ (*ałuēs*) «fox» (-*esu* or -*esoy*, -*esuc'*)

BIBLE (10x = Gk. ἄλώπηξ «fox») and following literature.

This word has been related by Hübschmann (AG) to Gk. ἄλώπηξ «fox»; Skt. *lopāśā-* «fox, jackel»; Lith. *lāpė* «fox»; etc. Mayrhofer (WAI 3. 115) considers the Sanskrit parallel doubtful; Fraenkel (LEW 340) doubts the Lithuanian parallel and Specht (1940. 118) states that the Greek form may be derived from an earlier **ἄλῶπιξ*. Mayrhofer (WAI 3. 116) suggests a *Kulturwortsippe* since precise phonetic parallelism is difficult to justify from an original **walop-*. Clearly it must be added that in view of the close lexical harmony common between Greek and Armenian, and the striking similarity between ἄλώπηξ [short form ἄλῶπις (Herodianus Grammaticus)] and Arm. *ałuēs*, that there is a direct though possibly non-genetic relationship. Tumanjan (1968. 59) suggests a proto-form of **wl-p-*, **lu-p-* that coincides with the traditional **wl-k-* or **lu-p-e-*. Also, Frisk 1944. 25 (= 1966. 273), Shirokov 1980. 82.

Derivatives include *ałuesabaroy* «cunning», *ałuesac'aw* «type of baldness, fox-mange», *ałueseni* «skin of a fox».

[ԱՂԱՌԵՆԻՔ (*ałunk'*) «grief, trouble», Gk. ἄλγος, etc., IE **el-*, **ol-* (Aghayan 1974. 17-18). Note also *ałēi* «misfortune».]

ԱՂԱՄԱՌՈՒԿ (*ałjamułj*) «darkness» (-*i*, -*iw*, -*aw*)

BIBLE (4x = Gk. σκοτός «darkness») and following literature.

Arm. *ałjamułj* is composed of two components, both of which have had Indo-European origins suggested for them. Arm. *ałj-* is derived from IE **aǵhl-u-*, Gk. ἄχλος «mist, darkness, gloom»; Prus. *aglo* (= *aglu* Schmalstieg 1976. 248) «rain». Arm. -*amułj* is derived from PArm. **omulgh-* < **Omughlyo-*; Russ. туман; OCS *mīgla*; Lith. *miglà*; Lett. *migla*; Gk. ὁμίχλη; Alb. *mjegull* «haze, mist». A competing suggestion by Meillet [1898. 279 (= 1977.

44)] suggests reduplication *ałj-a-m-ułj* which is less likely. Djahukian (1967. 171) also adds *ałjałj* «fog, haze»; further stating that the palatalization of his proto-form (**alghyo-*) is posterior to the metathesis, a view which is commented on by Kortlandt (1976. 94). The reduplication of *ałjałj* is discussed by Tumanjan 1978. 88, ԼՔՀԼ III. 89.

Derivatives include *ałjamułjin* «darkness».

ԱՂՋԻԿ (*ałjik*) «young girl» (-*jekan*, -*jkan*, -*amb* or -*aw*, -*kunk'*, -*kanc'*)

BIBLE (80x = Gk. κοράσιον, νεῖνις, ἡ παῖς, παιδίσκη «young girl»). A simplex *ałij* is recorded once in Timothy of Alexandria [1908. 283 (6th C.) ՏԻՄ. Կ...].

Derived by some from the same root as *ałam* «grind», from which also Gk. ἀλετρίς «female slave who grinds corn», though there remains no explanation for the final -*ij*. In a very late work, Meillet [1936B. 73-74 (= 1977. 291-292)] relates this word to *ałaxin*, a point noted by Djahukian 1967. 121, n. 95. Van Windekens (1980. 40) makes a similar suggestion, but relates the word further to Hitt. *alhuesra-*, Luw. *alhuitra-* «priestess», contending that *ałjik* and *ałaxin* are part of a «sphère religieuse», and ultimately from *ał-* «grind». Bolognesi (1950. 304-310) suggests an origin from the same source as Gk. παλλακίς «concubine», Lat. *paelex*, Av. *pairikā* «daemonic», Irish *airech* «concubine», noting the problem raised by the parallel existence of Heb. פִּלְגֶּשׁ (pillegesh, pilegish), Aramaic ܦܠܓܬܐ (pillaqtā, pilaqtā) «concubine». Frisk notes the -*n* stem [1944. 14 (= 1966. 262)].

The Armenian word appears as *ahčik* in the Turkish dialect of Erzurum, and as *ałjik* in the Kurdish dialect of Dērsēm.

Derivatives include *ałjkordi* «bastard», *ałjkin* «young girl» (also with spelling *ałčkin*).

ԱՂՏ (*ałt*) «grease, dirt, sweat, saltiness» (-*oy*, -*i*, -*oc'*, -*ic'*)

BIBLE (10x = Gk. ῥύπος «dirt, filth», ἅλς «salt», ἅλυος «salt», χόριον «the afterbirth») and following literature.

Two principal etymologies have been suggested. One aligns *ałt* with IE **al-d*, OHG *oltar* «a small bit of something nasty»,

OIc. *ūldna* «to grow moldy» (see *atb*). Elsewhere it is an extension in *-d* to IE **sal-* «salt», as in Goth. *salt*; OHG *salz*; OIc. *salt*; Lat. *sallo* (< **sald-o*), *salsus* (< **sald-tos*); Lith. *saldūs*; Lett. *salds*; OCS *sladükü*; Pol. *słodki*; Russ. *сладкий*. The Baltic and Slavic words all have the value of «sweet», the Cyprian manuscript translating OCS *sladükü* as «γλυκύς, ἡδύς». A Georgian loan appears as *aldati* «salt mine». Winter treats the **ld* cluster in 1962. 256. See also *atc*. Băltăceanu 1980. 77; Georgiev 1979. 59.

Derivatives include *attałt* (*-in*, *-uk*) «salty», *attałtukk'* «salt mine», *atteti* «soiled», *attetanam* «be soiled», *attetac'uc'anem* «to soil». For *attiwr* see next entry.

[ԱՂՏԻԻՐ (*attiwr*) «swamp, marsh». Normally taken with *alt* (qv) but considered primarily as *atiewr* by Adjarian (*HAB*) for which there is no sensible etymology. Note Hübschmann (AG 414).]

ԱՂՔԱՏ (*atk'at*) «beggar, pauper; poor, miserable» (*-a*, *-ac'*; *-oy*)

BIBLE (140x = Gk. *πτωχός* «beggar», *πένης* «day laborer», *πενιχρός* «poor») and following literature.

Pokorny (*IEW*), with support from Djahukian (1967. 245) and with further discussion by Beekes (1969. 42), suggests an accord with Gk. *λοιγός* «ruin, havoc»; *ὀλίγος* «few»; Alb. *lig* (cf. Hamp 1960. 190); Lith. *ligà* «sickness»; OIrish *elend* «miserable, unlucky»; Pruss. *licuts* «small»; Welsh *llyth* «soft» (Fowkes 1957. 109). The etymology is clearly weak on a variety of grounds (Greppin 1975C. 59). An alternative suggestion would be to seek a correspondence with *atc'k'* «evil, misery» on the pattern *atc'k'-at* > *atk'at*. Tumanjan (1978. 204) feels that it is possible to perceive in *atk'at* and *atk'atk* «destitute» one and the same root, **elg-* (**alg-*) or **oleig(k)-*, with «alternation» of the guttural.

Adjarian (*HAB*) suggests a derivative in Georgian *alkati* «a small bit», *alkateba* «id».

Derivatives are numerous, including *atk'atabar* «beggardly», *atk'atamit* «having a weak mind», *atk'atanam* «to become poor», *atk'atin* «poor, vile», *atk'atōrēn* «beggardly».

[ԱՃԱՌ (*ačar*) «cartiledge; garnish». Irish *āge* «limb, member», Sloven. *pāz* «joint», etc., IE **paǵ-* (Djahukian 1967. 193-194). The word is also suggested as an Iranian loan; cf. Parth. *abžār* or *abžar* «material, spice»; Pers. *افزار* (*afzār*) «spice for dressing meat» (Adjarian *HAB*).]

ԱՃԵՄ (*ačem*) «to increase, grow, bear fruit, sprout» (*-ec'i*)

BIBLE (40x = Gk. *αὐξάνομαι* «increase», *ἀνατελλω* «make rise») and following literature.

Lith. *úoga*; Lett. *uôga* «berry»; OCS *vin-jaga* «bunch of grapes»; Goth. *akran*; OIc. *akarn*; MHG *ackeran* «fruit (acorn)»; OIr. *āirne* «sloe»; Welsh *aeron* «fruit from a tree»; IE **og-y-*. Also with Lat. *augeo*, Lith. *áugti*, Lett. *aūgt* «increase», Goth. *aukan* «add», IE **aug-*, for which the problems of anlaut are obvious (Kortlandt 1975. 44). Pisani resolves this problem by saying «che *ačem* abbia perduto il secundo elemento del dittongo *au*» (1950. 170). Unlikely.

Derivatives include *ačelakan* «vegetable», *ačec'akan* «id», *ačec'ut'iwn* «vegetation», *ačec'un* «grown», *ačec'uc'anem* «to cause to grow», *ačumn* «growth», *anač* «not growing», *bazmačiwn* «growing a lot», *ačelut'iwn* «growth».

[ԱՃԻՆ (*ačiwn*) «ashes» (*-i*, *-oy*, *ačean*, *ačeni*)

BIBLE 2x = Gk. *σποδός* «ashes») and following literature.

Gk. *ἄσβολου* (< **āsγ-βολου*) «soot», Gk. *ἄζω* «dry»; Goth. *azgo*; OHG *asca* «ash»; Toch. AB *ās* «become dry». IE **asg-y-*. The details of this etymology are unclear, and the result of **gy-* seem to be both Arm. *c* and *č*, for which note Djahukian 1975. 36 and 34-35; Kortlandt 1975. See also *azazim* and Greppin 1980D.

Derivatives are few: *ačiwnaxařn* «mixed with ashes», *ačiwna-c'uc'anem* «to reduce to ashes».]

[ԱՃՈԻԿ (*ačuk*) «the groin». Djahukian (1967. 169) notes Skt. *pājasyām* «belly, flank», IE **p(e)Ogyo-*. Abrahamian (1958. 60-61) sees a derivation from Arm. *ač-* «increase» + *-uk*.]

ԱՄ- (*am-*) «up» as in *ambarnam* «raise up»

BIBLE and following literature.

Gk. *ἀνά* «up, upon»; Goth. *ana* «up, upon»; Av. *ana* «according to, on»; Lat. *an-* as in *anhēlare* «puff, pant»; Skt. *ānu* «after, along». The prefix appears with aspiration as *ham-* (qv) from the same period (*ambarnam*, Bible 29x; *hambarnam*, Bible 40x). Meillet has suggested [1936D. 11 (= 1977. 289)] that it appears also as *han-* in *hangč'im* «to be quiet» (qv). Adjarian (*HAB*² 3. 18. a), following Meillet 1919. 188 (= 1977. 168), suggests that *am-* is psilotic from *ham-* which itself is of Iranian origin. Alternatively, *am-* (*an-*) could be original, with aspiration secondary by influence from *ham-* «together» [*<* Ir. *ham-* «id» (Hübschmann AG 176)].

Note also *ambarjumn* «elevation», *amoxox* «brought up together», *amp'op'* «gathered up».

ԱՄ (*am*) «year» (-i, -ac')

BIBLE (520x = Gk. *ἔτος*, *ἐνιαυτός* «year, long period of time») and following literature.

Skt. *sāmā* «year, half year, season»; Av. *ham-* «summer»; Sogd. **mynyy* (**hāmanya-*); MPer. *hāmīn*; North Kurd. *ههههه* «summer»; Afghan. *منی* (*mónai*) «autumn»; OHG *sumar* «summer». See also Arm. *amarn*. Van Windekens (1976A. 456) suggests that Toch. A *šme* «rainy season» is to be taken with Gk. *ὄμβρα* «rains», and not with the root **sm-*. Also, Frisk 1944. 32 (= 1966. 280), Shirokov 1980. 82; Hamp 1980. 13.

Derivatives include *amanak* «time», possibly through contamination with *žamanak* «time», *amanor* «new year», *zařamanal* «be decrepit» (Per. *zar* «old, aged»), *erameay* «triennial», *erke-mean* «of two years».

[ԱՄԱՆ (*aman*) «vessel, pot, sack, purse» (-oy, -oc', -i, -ac')

BIBLE (50x = Gk. *ἄγγετον*, *σκεῦος* «vessel») and following literature.

Skt. *ām-atram* (Burrow 1979. 83) «drinking vessel»; Lat. *ampla* (*<* **am-lā*) «handle»; IE **am-*. Unsure; root etymology.

Derivatives include *amanam* «to refill, to put in», *amanem* «to bag».]

ԱՄԱՉԵՄ (*amač'em*) «be ashamed» (-ec'i)

BIBLE [110x = Gk. (*κατα*)*αἰσχύνομαι* «be ashamed», *ἐντρέπομαι* «hesitate»] and following literature.

No valid etymology exists for this stem though it should be noted that it conforms to a pattern *amawt'/amač'em*, *cnawt'/cnač'em*, *aławt'/ałač'em* which is otherwise associated with roots of Indo-European origin (Ghapantsian 1927. 3; reported in Djahukian 1967. 246. 74; Bedirian 1966. 218-219).

Derivatives from the stem *amač'-* are few: *amač'ec'uc'anem* «to make ashamed»; from the root *amawt'-* they are abundant: *amawt'* «shame», *amawt'ali* «shameful», *amawt'eres* «abashed», etc.

ԱՄԱՌՆ (*amarn*) «summer» (-aran, -arunk')

BIBLE (8x = Gk. *ἔρος* «summer», *ἀμητός* «harvest») and following literature.

OHG *sumar* «summer»; OIr. *samarad*; Welsh *haf*; Gall. *samon[ios]* «summer month». Ultimately to Skt. *sāmā* «year», etc. See Arm. *am* «year». The suffix -(a)*rn* occurs also in *jmeřn* «winter» (Lat. *hiems*). IE **sm-ṛ-n-*. In the dialect of Ozmi an aspirated form, *hamar*, exists.

Derivatives include *amarnamut* «beginning of summer», *amaranoc'* «summer residence», place name *Amarašēn* (Hübschmann 1904. 398).

ԱՄԲ- (*amb-*), inseparable preposition with *ambołj* (qv)

Gk. *ἀμφί*; Lat. *amb(i)-*; Gall. *ambi-*; OHG *umbi* «around». Skt. *abhi* «to, towards»; Av. *aiwi*; OPer. *abiy* «towards, to»; OCS *obī* «at, against»; Goth. *by* «about, according to, against». IE **mbi*. Note Winter 1962. 256.

ԱՄԲԱՐՆԱՄ (*ambarnam*) «raise up». See *am-*.

ԱՄԲՈՂՁ (*ambołj*) «entire, whole» (-i, -ac')

BIBLE *vacat*; Philo [1892. 45 (6th C.) Փիլ. իմաստ.] = Gk. δλόκληρος «whole», Narekatsi [1948. 32 (10th C.) նար.]; *ampołj* Irenaeus [1910. 164, 180 (6th C.) Իրեն. հրճ.].

A compound of *amb-* and *ołj* (qqv). Literature noted in Solta 1960. 231. 11.

ԱՄԵԹ (*amet'*) «strong, solid, firm»

BIBLE *vacat*; Agathangelos [1909 (5th C.) Աղաթ., Ewagrius Ponticus [1907. sec. 11 (5th C.) եւաղր.] and following literature.

Two etymologies have been suggested, neither of which is very convincing. Dumézil (1938A. 241) posits **n-pet-* (**pet-* «fall») «not-falling». Pisani (1944. 159), arguing that the sequence *-nm-* gives *-m-*, suggests **n-met(h)-* (*-met'* = Skt. *mánthati*, *mathitá-* «agitate, shake») «not-jiggly».

ԱՄԵՆԱՅՆ (*amenayn*) «all, total» (-i, -ic')

BIBLE (frequent but without listing in Yarut'iwn 1895 = Gk. πᾶς, σόμπας, ὅλος «all»), and following literature.

Traditionally Arm. *amenayn* is derived from **sm-ean-ayn*; *ayn* being the word for «this», and *-ean-* being an uncommon plural suffix (cf. *kovean* «kine»). Arm. *am-* (< **sm-*) is cognate with Av. *hama-*, *hāma-* «all», OP *hama-* «all», Khot. Saka *hama-*, NPer. همة (*hamah*), Afghan. همة (*hamah*), MPer. *h'm'g*, MPer. T. *hmg* «all». From the Parthian we get as a loan word Arm. *hamak* «universal». IE **sm-* is usually considered closely related with the root **som-* «same» from which come Skt. *samá-*, Gk. *δμός*, etc. «same».

There are problems; the first being that Arm. *am-* would be related only to PIRanian **hama-*, and this would be the only instance citable of a unique isogloss between Iranian and Armenian. The second issue is the complexity of the Armenian form, for there is no reason that the proto-Armenian root **am-* would need so many appendages to carry out its meaning. References to *amēn* «all» as the primary form from which *amenayn* grew are not overwhelmingly convincing and have the

further disadvantage of leaving us at a loss to determine the precise origin of *amēn* itself. Our current suggestions for the origin of *amenayn/amēn* are still lacking. Greppin 1982B.

Derivatives are abundant from various stems:

- AMEN-: *amenabari* «all-bountiful», *amenagov* «most praiseworthy», etc.
- AMĒN-: *amēnimast* «most wise», *amēnotorm* «very merciful», *amēnarāt* «very abundant», etc., but uncommon.
- AMENAYN-: *amenaynustek'* «from all sides», *amenaynurek'* «everywhere», etc., but rare.

The suffixational pattern clearly points to a base of *amen-*; forms from a base *amēn-* stem primarily from the medieval period.

ԱՄԻՍ (*amis*) «month» (*amsoy*, *-sean*, *-soc'*)

BIBLE (190x = Gk. μῆν «month») and following literature.

Gk. μῆν; Lat. *mēnsis* «month»; Skt. *mās* «moon, month»; Av. *māh-* «id»; Sogd. *m'h* «id»; NPer. ماه (*māh*) «id»; Afgh. میاشت (*myāšt*) «month»; Kurd. *māh* «month, moon»; Oss. *mæj*, *mæjæ* «id»; Pam. Yag. *mast* «id»; Toch. A *mañ*, B *meñe* «month»; Goth. *mena* «moon»; OHG *māno* «moon»; OIc. *māni* «moon»; Lith. *mėnuo* «month, moon»; Lett. *mēnes(i)s* «id»; Prus. *menins* «moon»; OCS *měsacī* «moon, month»; Russ. месяц «month»; Pol. *miesiąc* «month»; Alb. *muaj* «month»; Ir. *mi*; Welsh *mis* «month»; IE **mēns-* (Scherer 1953. 6-71).

The initial *a-* of Arm. *amis* presents insurmountable problems. However, other instances of erratic prothesis exist: note *nawsr/anawsr* «thin, sparse», *nawt'i/anawt'i* «hungry». In the dialect of Hamšēn there is *ōmis*, but this shift is common before *-n* and *-m* (Adjarian 1947. 220-221); Winter has a phonological note on **ns* (1962. 256); in 1965A. 101 he compares the initial *a-* vocalism to other calendar terms (*awr* «day», *am* «year») and, in the same vein, *arew* «sun», *astt* «star». Beekes (1969. 22) adds *amañn* «summer». Also, Čop 1973. 37.

Derivatives include *amsawor* «lasting a month», *amsakan* «monthly», *erek'amseay* «three months».

ԱՄՈԼ (*amol*) «yoke, pair» (-i; -i, -ac'; -oy; -eac')

BIBLE *vacat*, Agathangelos [1909. 272, 354 (5th C.) Աղայթ.]; but derivative *amolajil* «knee tendons» appears *Genesis* 32. 25, 32.

Adontz (1937. 10) points to a relationship with Gk. ἐμαλός «level, even», in the sense that the two animals of the yoke are parallel. Aghayan (1971B. 82, 1974. 19), comparing *am-usin* «spouse» and *am-uri* «bachelor», proposes *am* + IE **el* (**öl*-, Gk. ὤλεν «elbow»). Dumézil (1938A. 241) suggests a derivation from IE **sṃ*- «ensemble» et d'un mot comparable à slave *polŭ* «moitié, sexe...». Ter Poghosian comments, with extensive bibliography (1963. 1-4). Aghayan (1974. 19, 1975 80-81), accepting an original root in **ol*-, suggests that Arm. *uln* «neck» should be associated as well.

The dialects contain variants: Yerevan *ámboł*, Łarabał *ámbul*. The Turkish dialect of Karin (Erzurum) also reported *hamol* «yoke of oxen».

Derivatives include *eznamol(i)* «yoke of oxen», *garnamolk'* «two lambs», and *amolajil* «the tendons in the hollow of the knee (hamstring) in man and in quadrupeds; the hock, the joint above the fetlock».

ԱՄՈՒԼ (*amul*) «sterile, barren» (*amloy*)

BIBLE (18x = Gk. στειρᾶ «barren») and following literature.

Meillet [1920A. 55 (= 1977. 172), with refinements 1930. 184-185 (= 1977. 267-268) and 1936A. 48] suggests a negative formation from **n-pōl*-, with the stem **pōl*- producing Arm. *ul* «kid, fawn» and Gk. πῶλος «foal, young animal». This view was rejected by Dumézil 1938A. 241 who saw a joining of three etymologies: **sām*- «together», plus a root comparable to Slavic *polŭ* «moitié, sexe», and something that would approach Gk. ἐμαλός «at the same time». Pisani (1944. 159) later suggested a derivation of **n-mūl*- (Skt. *mūlam* «root») «die Unfruchtbare also eine "Wurzellose"». Djahukian (1967. 236) favors **n-pōlo*-. Uncertain. The dialect of Sebastia shows *amur*.

Derivatives include *amlacin* «born of a barren woman», *amlanam* «become barren», *amlut'iwn* «barrenness, sterility».

ԱՄՈՒՍԻՆ (*amusin*) «spouse (male or female)» (-i, -oy, -ac')

BIBLE [4x = Gr. κοινωνός (ἐ and ἦ) «companion, partner», σύνων «living with»] and following literature.

Meillet (1931. 8), seconded by Solta (1960. 403-405), suggested a comparison with Lat. *uxor* «wife» (< **uk-sor*; -sor as in **swe-sor*). Arm. *amusin* would thus be formed from the prefix *am*- «with» (see also Aghayan 1975. 80) plus -us as in *us-anim* «learn» < **euk*, Skt. *ūcyati* «be accustomed to»; Goth. *bi-ūhts* «accustomed»; Lith. *jūntas* «id»; OCS *učiti* «teach»; Russ. учить «teach»; Pol. *uczyć* «teach». On the sequence **uk* > *us*, cf. Djahukian (1975. 35). Pisani (1951B. 1-4), with modifications, accepts Meillet's basic view, and glosses -using- as «married». See also Vycichl 1953. Awkward.

Derivatives include *amusnawor* «married», *amusnac'eal* «married», *amusnakan* «conjugal».

ԱՄՊ, ԱՄԲ (*amp, amb*) «cloud» (-oy)

Amp is the older spelling, occurring in the BIBLE (145x = Gk. νεφέλη «cloud») and following literature. The spelling discrepancy is based on the later erratic voicing found in -NC- clusters.

Skt. *abhrām* «cloud»; Av. *awram* «id»; MP *abr* «id»; Per. ابر (*abr*) «id»; Afgh. اوره (*ōrā*) «id»; Ossetic. *arv* «heaven, sky»; Lat. *imber* «cloud»; Osc. *anafriss* «imbribus»; Toch. A *eprer*, B *iprer*, *eprer* «atmosphere». The relation of Gk. ἄμβρος «rain» and the further correlations with Gk. νέφος «cloud» and ἀφρός «foam (of the sea)» remains puzzling. Cf. Szemerényi 1964. 241-243. On Skt. *āmbu*-, see Mayrhofer WAI. IE *(o)*mbh-r*-. Shirokov 1980. 82.

The dialects of Hač'in and Hamš'en both show *omb*; Zēyt'un shows both *ōmb* and *omb*.

Derivatives include *ampagoyn* «like a cloud», *ampacin* «cloud producing», *ampanam* «to become clouds», *amprop* «thunder» (qv), *gerambak* «higher than the clouds» (rare), *amburk'* «storm» (8th to 10th C.?).

ԱՄՊՐՈՊ (*amprop*) «thunder, loud noise» (-i, -ac')

BIBLE (1x = Gk. κρουμός «din of battle, uproar») and following literature.

The -r- extension to the root *amp* (qv) ties this word in closely with Skt. *abhrām*, etc. The final -*op* remains puzzling though Dervischjan (1877. 94) suggested a compounding with the same root as NPer. *آب* (*āb*) «water»; Skt. *āpa-* «water», etc. Problems clearly remain.

Derivatives include *ampropayin* «thundering».

ԱՅԳ (ayg) «daybreak», from the IE stem **ai-*, as in Av. *ayarā-* «day», Goth. *āir* «early, soon»; the stem **ai* has abundant suffixes: **ai-dh-* «be light, burn», **aios-* «a bright metal»; Arm. *ayg* would come from **ai-* plus an added element of either **-w-*, or **-gh-* (Djahukian 1973. 17).]

ԱՅԳԻ (aygi) «vineyard» (-woy, -eac')

BIBLE (120x = Gk. *ἄμπελος* «vine», *ἄμπελῶν* vineyard») and following literature.

Gk. *ῥῆζ*, *οῖζ*, *οῖξ* «service tree (*Sorbus domestica*)»; Lat. *ūva* «grape»; Lith. (*j*)*ievà* «a tree with red berries, the Buckthorn (*Ramnus frangula*) or Bird Cherry (*Prunus padus*)»; Lett. *iēva* «Buckthorn»; Prus. *iuwis* «Yew Tree (genus *Taxus*)»; Hitt. *GISeya-* «an evergreen»; OHG *iwa* «Yew Tree»; Ir. *eo* «Yew Tree», Welsh *ywen* «id»; Alb. (Tosk) *vodhë*, (Geg) *vadhë* «Service Tree», Russ. *ива* «Willow (genus *Salix*)»; Bulg. *ива* «id»; Pol. *iwa* «id»; IE **oywa-*. The somewhat discrepant semantic values are discussed by Friedrich (1970. 120-129). Saradjeva 1980C. 62, 1981. 165. A loan into Arabic, *أَيْك* (*ayk*) «woods, forest» is mentioned in *Al-uqyānūs* 1814. 4. 72.

Derivatives include *aygēgorc* «vine cultivator», *aygāwet* «vine growing», *aygord* = *aygegorc*.

For dialects see Greppin 1982B.

ԱՅԴ (ayd) «that there» (*aydr*, *aydm*, *aydu*; *aydk'*, *ayds*, *aydc'*, *ayduk'*)

BIBLE (Yarut'iwn 1895 *vacat*, but note *οὗτος* «that»), and following literature.

The -*d-* is the demonstrative particle (qv) which is added to the stem **ay-*. See also *ays* and *ayn*. Though the word is declined

according to a primitive Indo-European pattern, and though the -*d*, as well as -*s* and -*n* is perhaps of Indo-European heritage, no sure derivation for the primary element *ay-* is known. The ancient efforts to derive *ay-* from the same source as Skt. *e-śá*; Av. *aēša*; Osk. Umb. *eiso-*, IE **ei-* are not phonetically possible. Godel 1975. 107.

Derivatives include *aydanōr* «in that place», *aydč'ap'* «so much», *aydpēs* «thus», *aydr* «just there», *aydrēnacin* «indigenous», *aydk'an* «so much».

ԱՅԺԻՐ (ayžm) «now, at this time»

BIBLE (120x = Gk. *νῦν*, *ἄρτι* «now») and following literature.

Derived from **ays-žam* «this time» or possibly **ay-žam*. Note also *ayd*, *ayn* and *ays*. Arm. *žam* is of Iranian origin, note Pahl. *zamān*; Pazd. *zamān*; Sogd. *žamanū*; Per. *زمان* (*zamān*); Udi *жаманак* «time»; Georgian *žami*; Ming. *žam*; T'uš *žam*; Heb. *זמן* (*zāmān*); Arab. *زمان* or *زمن* (*zamān* or *zaman*); Syr. *zman* «time».

Derivatives include *ayžmacin* «new born», *ayžmean* «recent, modern», *ayžmēn* «from this moment, henceforth», *ayžmik* «now», *ayžmu* «recent, modern», *ayžnius*, *yayžmus*, *zayžmus* «now».

ԱՅԼ (ayl) «other» (-oy, -um, -mē)

BIBLE (abundant, but Yarut'iwn 1895 *vacat*; note *ἄλλος* «other», *λοιπός*, *ἐπιλοιπός* «the remaining») and following literature.

Gk. *ἄλλος*, Cyp. *ἄλλος*; Lat. *alius*; Osc. *allo* «alia»; Gall. *alios*; OIr. *aile*; Welsh *ail*; Goth. *aljis* «other»; OHG *elichōr* «farther»; OIc. *ellar* «else, otherwise»; Toch. A *ālak*, B *alyek*, *allek* «other»; Lyd. *αλα-*; IE **aly-*. Indo-Iranian uses as stem **any-*.

Metathesis of -y following a resonant occurs only after an -a- vowel (Godel 1970. 143); note also *layn* «wide», IE **plānyo-*. Čop 1973. 40.

Derivatives are exceptionally abundant: *aylaban* «allegorical», *aylaylak* «changeable», *aylapēs* «otherwise», *aylust* «from another place», *aylewayl* «different», etc.

ԱՅԾ (ayc) «she-goat» (-i, -woy, -oy, -eac')

BIBLE (55x = Gk. *αἴξ* «goat», *αἰγίαιος* «goat-like», *πρόβατον* «sheep») and following literature.

Gk. *αἴξ*, *αἰγός* «goat»; Av. *īzaēna-* «of leather». The lack of a reflex of the initial *a-* in the Avestan cognate might imply a laryngeal, and the apparent ablaut **ai/i* could be better written **Ay-/A-* (Beekes 1969. 128). IE. **Ayǵ-*. For a discussion of Gk. *ἄγνος* within this paradigm, see Panagl 1976; also Tumanjan 1968. 54, Winter 1962. 257, Makaev 1967. 454, Băltăceanu 1980. 79, Shirokov 1980. 84, Kortlandt 1983. 13.

Derivatives include *aycarac* «goat-herd», *aycak'oł* «chammois», *ēšayceam* «she-goat that resembles an ass». Place names Hübschmann 1904. 398): *Aycic' berd* «Goat-hill», *Aycptkunk'* «Goat-nipple»; Djahukian (1970. 36, 51, 63) points out similar place names in Greek: *Αἰγανέη*, *Αἰζιχή*, *Αἰζισίς*.

ԱՅՆ (ayn) «that, it, the» (*aynr*, *aynm*, *aynk'*, *ayns*, *aync'*, *aynuk'*)

BIBLE [abundant, but Yarut'iwn 1895 *vacat* (note *ἐκεῖνος* «that there»)] and following literature.

The *-n-* is the demonstrative particle (qv) which is added to the stem **ay-*. See also *ayd* and *ays*. Though the word is declined according to a primitive Indo-European pattern, and though *-n-*, as well as *-s-*, is perhaps of Indo-European heritage, no sure derivation for the primary element *ay-* is known. The ancient efforts, still recorded in IEW 286, to derive *ay-* from Skt. *e-śá*; Av. *aēša*; Osc. Umb. *eiso-* are phonetically impossible. Godel 1975. 107.

Derivatives include *aynu zi* «in as much as», *aynuhetew* «ever, since», *aync'ap'* «so great», *aynpēs* «equally, as much», *aynk'an* «so great».

ԱՅՍ (ays) «this here» (*aysr*, *aysm*, *aysu*, *aysk'*, *ayss*, *aysuk'*)

BIBLE [abundant, but Yarut'iwn 1895 *vacat* (note *αὐτός* «this here»)] and following literature.

The *-s-* is the demonstrative particle (qv) which is added to the stem **ay-*. See also *ayd* and *ayn*. Though the word is declined

according to a primitive Indo-European pattern, and though *-s* is perhaps of Indo-European heritage, no sure derivation for the primary element *ay-* is known. The ancient efforts (still repeated in IEW 286) to derive *ay-* from the same source as Skt. *e-śá*; Av. *aēša*; Osc. Umb. *eiso-* are phonetically impossible. Godel 1975. 107.

Derivatives include *aysanak* «in this manner», *aysgoyn* «in this manner», *asuhetew* «henceforth», *aysč'ap'* «to this extent», *aysk'an* «in this amount, so great».

ՅԱՏ (ayt) «cheek» (-i, -ic')

BIBLE (2x = Gk. *μήλον* «cheek») and following literature.

Gk. *οἰζέω* «swell»; Lat. *aemidus* (< **aid-smo-*) «swollen»; OCS *jadŭ* «venom»; Slov. *jāditi* «to annoy»; Lith. *jedrà* «measles, chicken pox»; Lett. *idra* «faules Mark eines Baums, im Kern verwitterter Baum» (LEW 192); OHG *eitar* «abscess»; OIc. *eitill* «enclosure in a rock». An Indic derivative has been suggested but is unsure; Skt. *indu-* «drop, moon», showing nasal infix (WAI 1. 88). IE **oid-*. Kortlandt 1983. 10, 13.

Derivatives include *aytumn* «inflammation», *aytoyc'* «swelling», *aytnum* «to swell».

ԱՅԻ (ayr) «man, husband» [*aĭn*, *aramb*, *ark'* (< **arnk'*), *aranc'*]

BIBLE [2100x = Gk. *άνήρ*, *άνθρωπος* «man, mortal», *ἄροτός* (Job only, 17x) «mortal»], and following literature.

Gk. *άνήρ*; Osc. *nerum* «virorum»; Umb. *nerus* «principes»; Skt. *nára-*; «man»; Av. *nara-*; OIr. *ner* «bear»; Welsh *ner* «chief»; Gall. *Nerios*; Alb. *njeri* «human, person»; NPhryg. *αναρ* «man». Less closely connected are Lith. *niřsti* «be violently angry»; Pruss. *nertien* (acc.) «anger»; Russ. *нопов* «custom, obstinacy»; Bulg. *нопов* «id»; OCzech *nřav* «id». Because of the lack of a laryngeal, the Anatolian forms are suspect: Hitt. *innarawant-*, Luw. *annarummi-* «strong». IE **Aner-*.

Arm. *ayr* represents the common passage of intervocalic **-n-* to *-y-*. Hamp (1966. 12-13) notes that the genitive *aĭn* would be the expected form, after metathesis, from **anros* (= Gk. *άνδρός*). S. Mann (1963. 4) has suggested a relationship with Skt. *árya-*

«head of the house» but this does not account for the nasal in the oblique case. Polomé 1980. 27, Shirokov 1980. 85.

Derivatives include *ayrasēr* «loving one's husband», *skesrayr* «father-in-law». Adjarian (1942. 1. 144, 218) also mentions the proper name *Ayruk*.

ԱՅՐ (*ayr*) «cave» (-i, -ic')

BIBLE (39x = Gk. *σπήλαιον* «cave») and following literature.

Two principal etymologies have been advanced, both of which present difficulties. Pisani (1944. 161-162, 1951A. 70), following Petermann (1837. 146) and Müller (1877. 16, 1897. 351), suggests a relation with Gk. *ἄντρον* «cave». De Lamberterie (1978. 243-244) acknowledges the phonetic problems and suggests that the pre-form **antēr* might be suitable if the following sequence is observed: **antēr* > **anēr* > *ánēr* > **anir* > **aynir* (epenthesis) > *ayr* («syncope de la voyelle de la syllabe finale, et écrasement de la nasale»). In spite of these possibly appropriate phonetic gymnastics, we must still face the possibility that an original **VntrV-* could just as well produce *-nr-* or *-rn-*. Alternatively, B. Čop (1957. 135-138) has suggested a correspondence with Hitt. *hari-* «valley», from which an original **Ari-* would probably give **ari-* > *ayr*.

Some dialects show forms of aspiration: Mekk', Ozmi, Salmast, Van *hēr*. It might be noted that in the dialect of Mekk', Ozmi and Van unwarranted aspiration is not unknown [Adjarian 1952 (1953). 244]. The dialect of Hačín has *kāyōy* (= *k'arayr* «stone cave»). In nineteenth century Capadocian Greek *κερέρ* «*k'arayr*» is recorded (Karolídēs 1885. 88).

Derivatives include *k'arayr* «(stone) cave»; place names (Hübschmann 1904. 410) *Awarayr*, *Ayravank'*.

ԱՅՐԵՐ (*ayrem*) «to burn, scorch» (-ec'i)

BIBLE (130x = Gk. *κατακαίω* «burn») and following literature.

Av. *ātar-* «fire» [oft persönlich gedacht und göttlich (Bartholomae 1904. 312)]; Phl. *ādur*; NPer. *آذر* (*ādar*) or *آتس* (*ataš*); Oss. *art*; Khwar. *'rv*; SKurd. *آر* (*ār*); Afgh. *آر* (*ōr*); Yagnob. *āl*; Sogd. **ātr* ('tr-), **art* ('rō); Scyth. *Ἰατρᾶγέρας*. Abaev (1958. 69-70) does not accept any Slavic cognates, but Solta (1960.

365) mentions Serb. *vatra*, Ukr. *ватра* «fire», Pol. *watra* «highland shepherds' watch fire», Rom. *vatră* «fire», Alb. Tosk, *vatër*, Geg *votër* «hearth». Jokl (1920. 37ff) states that the Slavic forms were borrowed from Romanian which in turn were derived from Albanian; but note Klepikova 1973 and Russu 1970. 210. Original intervocalic **t* regularly yields Arm. *y*. Jasanoff (1979. 145) adds the proposition that *ayrem* is parallel to Gk. *αῖθρα* «kindle, burn», IE **aidh-*, with **VdhV* > *VrV* as with intervocalic **t*. Băltăceanu 1980. 87.

Derivatives include *ayrec'ac*, *ayrec'ot* «burning», *ayrumn* «id», *hrayrk'* < **hur-ayr-k'* (*hur* = «fire»), *kisayreac'* «half burned».

ԱՅՐԻ (*ayri*) «widow» or less commonly «widower»

BIBLE (80x = Gk. *χήρα* «widow») and following literature.

Dumézil (1940. 69) suggests an original **n-nēr-iyā* «manless» (**nēr* «man»). However, it seems clear that the stem for «man» in proto-Armenian had prothesis: **an(ē)r*. Thus the proto-form of Arm. *ayri*, according to Dumézil's scheme, would have to be **n-an(ē)r-iyā*, which of course would not yield the necessary *ayri*. Schmitt 1972. 23.

Derivatives include *ayrenoc'* «hospital for widows», *ayrianam* «to become a widow, or widower».

ԱՅՑ (*ayc'*) «visit, search, inspection» (indecl.). In the earliest period found only in idioms *ayc' aṛnel* and *yayc' elanel* «to visit».

BIBLE (50x = Gk. *ἐπισκέπτομαι* «to inspect») and following literature.

Skt. *icchāti*; Av. *išaiti* «seek for, wish»; Umb. *eiscurent* «arcessierint, postulaverint»; Lat. *aeruscāre* «to get money from going around exhibiting tricks or juggling»; OHG *eiscôn* «ask, search»; Lith. (*j*)*ieškoti* «search»; Lett. *iēškāt* «to remove lice»; OCS *iskati* «search»; Russ. *искать* «id»; Pol. *iskać* «to hunt for lice». IE **Ays-sko-*. Szemerényi (1960. 232-238) adds Lat. *quaero* to the equation [*< *ko-ais*; **ko-* as in *com* (*cōgō*, *coepī*, etc.)]. Polomé 1980. 24; Jerejian 1953. 150; Băltăceanu 1980. 96. See also *hayc'* and Greppin 1982B; Kortlandt 1983. 12.

Derivatives include *ayc'elu* «visitor», *ayc'elut'iwn* «a visit», *ayc'em* «to visit».

Ա՛ն- (*an-*) «negative particle»

BIBLE, abundantly in compounds, and following literature.

Gk. *ἀν-*, *ἀ-*; Lat. *in-* (<*en-*); Osc. *an-*; Umb. *an-*; OIr. *in-*, *ē-*, *an-*; Welsh, Corn. *an-*; Goth., OHG *un-*; OIc. *ō-*, *ū-*; Toch. A *ā-*, *a-*, *ān-*, *an-*, *am-*, *e-*, *en-*, *on-*, B *ā-*, *a-*, *an-*, *e-*, *en-*, *on-*. Baltic and Slavic use *ne-*; Lith. *nė*; Lett. *ne*; OCS *ně*; similarly Indo-Iranian: Skt. *na* (Vedic *nā*); Av. *na-*. These correspond with Gk. *νῆ-*, Dor. *νᾱ-*. Hittite shows *nā-wi* «not yet». Minassian 1977.

Compounds appearing in the Bible are *anardar* «unjust», *anbari* «wicked», *angēt* «stupid», *andadar* «incessant», *anerewoyt* «invisible», *anzełj* «inpenitent», etc.

Ա՛ն՛ (and) «field» (-oy, -oc', -i, -ic', -woc')

BIBLE (70x = Gk. *ἄγρος* «field») and following literature.

Gk. *ἄνθος* «blossom, flower»; Skt. *ándha-* «herb, some plant»; also posited but doubtful are Alb. *ëndë* «vine, tendril»; Toch. A *ānt*, B *antē* «flat surface» [Lidén 1937. 89-91; Van Windekens (1976A. 163) prefers to take *ānt*, *ānte* with Gk. *ἀντί* «opposite»]. IE **andh-*.

Hübschmann ignored this etymology (AG) as did Meillet (1936); it is however listed by Solta 1960 and Adjarian *HAB*; Frisk (*GEW*) is hesitant. Pisani (1944. 160), noting the particularly Iranian form Arm. *andastan* «garden» suggests an Iranian loan (an earlier note appears in 1943-44. 548), Saradjeva 1980C. 56; Simonian 1979. 219.

Numerous dialects show an aspirated form: Goris (Margarian 1975. 311-316 with some other scattered examples), Yerevan, Karin, Tiflis *hand*; Axalc'xa *hant*; Łarabał *händ*.

Derivatives include *andastan* «garden, cultivated field», *andapah* «keeper of vineyard or crops», *andem* «to cultivate».

Ա՛ն՛ (and) «there»

BIBLE (Yarut'iwn *vacat*; *NHB* gives no citation but *Mat.* 25. 30 = Gk. *ἐκεῖ* «there» and elsewhere) and following literature.

The etymology is difficult. Perhaps IE **ndh-*, and with Gk. *ἐνθα* «there»; OIrish *and* «id» and Lat. *inde*; PSlav. **ond* with *k-*

analogically from interrogative/relative system, OCS *kōdu*, Russ. *куды* «whither». Also suggested with Skt. *ánti* «before, near»; Gk. *ἀντί* «opposite»; Lat. *ante* «before»; Hitt. *hanti* «in front». It should be noted that there is no etymology for *ast* «here» (qv), the opposite of *and*, and presumably part of the same system. See also *anti*, *asti* and *anc'*.

Derivatives include *andēn* «there», *andanōr* «id»; *andust*, *antust* «thence», *andr* «there», *andrēn* «again, in the same place», *andragoyñ* «further», *andradarj* «reciprocal», *andranam* «to go beyond».

Ա՛ն՛ (and) «threshold, doorpost». An inseparable suffix appearing in Arm. *drand* «doorjam» (< *duñ* «door» + *-and*); (-i, -ic').

BIBLE (8x = Gk. *θύρα* «door», *πρόθυρον* «front door») and following literature.

Skt. *dtā* «frame of a door»; Av. *qithya-* «post, doorjam»; Lat. *antae* (plural only) «pillars on each side of a door or at corners of buildings»; OIc. *qnd* «anteroom». IE **nt-*. On the voicing of **t*, see Winter 1955A. 5.

Adjarian (*HAB*² I. 186) notes, in the dialect of Van, a word *andivor* «dwelling place, family» which he takes from *-and*. This statement is not repeated in Adjarian 1952.

Derivatives include only *drandi* «id».

Ա՛ն՛-ՈՐՐՐ (*andorr*) «quiet, tranquil, convenient». Ter Poghossean (1963. 5-8) suggests IE **dhō-r(r)o-* (**dhō-* | **dhoE-* ?) as in IE **dhē-*, Lat. *facio*, etc.); semantically justified on the basis of Lat. *facilis*, etc. Mkrtchian (1970. 243) has suggested a collocation with Akk. *andurāru(ni)* «freedom from taxation».]

Ա՛ն՛ն՛ (*aner*) «wife's father, father-in-law». To Gk. *πενθερός* «id»; Winter (1966. 206) attributes the absence of a reflex of IE **dh-* to dialectal diversity; the etymology increases in un-gainliness should one take Gk. *πενθερός* with Skt. *bāndhu-* «kinship, kinsman», IE **bhendh-*.]

ԱՆԵՇԿՔ (anēck') «imprecation, malediction» (plural only; -ic')

BIBLE (50x = Gk. ἄρα, κατάρα «a curse») and following literature.

Gk. ἔνειδος «censure»; Skt. *nīndati* «blame, revile»; Goth. *ganaitjan* «blame»; OHG *neizzan* «to plague, bother»; Av. *naēd-* «abuse, revile»; Lith. *nīdėti* «detest, abhor»; Lett. *naīd(u)s* «hostile disposition»; IE **Oneid-*. The existence of Arm. -c- where **-t-* would have been expected remains problematic; for a description of this, see Djahukian 1975. 37-39; Polomé 1980. 21.

Derivatives include *anicanem* «to curse», *anicem* «id», *anicapart* «worthy of being cursed», *anicaber* «bearing a curse», *anicadrut'iwn* «malediction», *anicakuř* «full of curses», *anicič'* «curser», *hraparakanēc* «public curse».

ԱՆԻԵՒՆ (ant'et') «hot coal, wood embers» (-i, -ic')

BIBLE *vacat*; *Hexaemeron* [1830. 158 (5th C.) Վ.Լ.Կ. (= σποδία, MG 29. 165)], Parp [1904. 136 (5th C.) փայլ. and following literature

Vogt (1938. 333) suggests an accord with Gk. ἄνιπρᾶξ (*ānīp-rax*) «charcoal». However, no such division is readily supportable in Greek. Vogt (op. cit.) also notes Georgian **nī-*, which might be found in *v-a-nī-eb* «to kindle», *a-nī-ia* «burned, charred». Adjarian suggests a correspondence with Georg. *anteba* «to kindle» and *antebuli* «burned, charred» (HAB).

There are no evident derivatives.

ԱՆԻԹ (anic) «nit, the eggs of a louse» (ancoy)

Uncommon, earliest definitely established date is Narekatsi [1948. 176 (10th C.) Գր. Նար. Ման.]; common in modern period.

Gk. ὀνίς, -ίδος «the egg of a louse»; Alb. Geg *thëni*, Tosk *thëri* «nit»; OHG (*h*)*niz* «nit». IE *knid-*. From the stem **g^wnid-* come Russ. *нида* «nit»; Bulg. *нида* «id»; Pol. *gnida* «id»; Lett. *gnīda* «id». A stem with *-l-* appears in Lith. *glīnda* «nit» which Frankel (LEW) attributes to dissimilation from **gninda*, but note Lat. *lēns*, *-ndis* «nit», Skt. *likṣd* «nit» < **lidkā* (Burrow 1959. 89).

The derivation of the Armenian form is difficult. Noting Mir. *sned* «nit»; Welsh *nedd* «id»; NCorn. *neð* «id»; Bret. *nez* [< **s(k)nīdā*], Frisk (GEW) gives IE **s^wnīd-* which would yield

Arm. *anic*. Tumanjan, noting that *anic* is an *o-* stem (1968. 57-58, 1978. 161), stresses the word's relationship with other Armenian animal names in *-oy* of Indo-European origin. For Arm. *c* < IE **d*, see Djahukian 1975. 37-39. Dubious.

There are no derivatives in the ancient or medieval period.

ԱՆԻԹԱՆԵՄ (anicanem) «to curse». See *anēck'*. Polomé 1980. 21, 27; Shirokov 1980. 87.

ԱՆԿԱՆԻՄ (ankanim) «to fall, occur» (ankay)

BIBLE [600x = Gk. (ἐμ-) (ἀπο-) πίπτω «fall») and following literature.

Gk. ἐάφθη «clung, fell (?)»; Goth. *siggan* «sink»; OIc. *sökkva* «id»; OHG *sinkan*; Toch. A. *ṣuṅk*, B *ṣaṅkw* «mouth, gullet». Lith. *sėkti* probably does not belong since the nasal of *senkū* «I sink» is secondary, placing *sėkti* with OCS *isęknŭti* «to dry up». The Greek cognate presents problems since the initial aspiration is not consistent. *Iliad* 13. 543 ἐάφθη, but *Iliad* 14. 149 ἐάφθη. The ancients were in doubt; Aristarchus of Samothrace preferred the unaspirated form; Homeric copyists opted for both. IE **s^wg^w-*.

Derivatives include *ankumn* «fall, tumble», *ankastet* «the Dog Star», *vayrankeal* «fallen», *storankim* «to fall, yield».

See also *ankenun* and *hangč'im*.

ԱՆԿԻՒՆ (ankiwn) «angle, corner, nook» (-ean, -eanc'; -iwni, -iwnē)

BIBLE (55x = Gk. γωνία «corner, angle») and following literature.

Lat. *angulus* «corner, angle» (< **anglos*); OCS *agŭlŭ* «angle»; Russ. *угол* «angle»; Pol. *węgieł* «corner». IE **ng-*. The expected spelling would be *angiwn* (cf. *hing* «five», IE **penk^w-*), but this form appears only irregularly in Classical texts; see W. Winter 1962. 256. The suffix *-iwn* is uncommon with Indo-European words, but see *ariwn* and (erroneously overstated) Greppin 1975B. 105-106 and *Hangabāran* 1976. 386-387, 435-436.

Derivatives include *ankiwnahat* «miner», *ankiwnakal* «angular», *erek'ankiwn* «triangle», *č'orek'/k'ař-ankiwn* «quadrangular».

ԱՆՋՆ (anjn) «person, self, soul» (-in, -amb, -ink')

BIBLE [1110x = Gk. ἀνός, ἐμᾶντος, σεαυτοῦ «(one's, my, his) self»] and following literature.

ONor. *angi* «smell, scent»; IE **anghen*. This etymology, proposed by Lidén (1906. 38), finds support in the parallel Lat. *animus* «soul»; OCS *v-onja* «smell, scent»; Russ. *воня* «stench». It is repeated by Adjarian (*HAB*), Solta (1960. 122-123) and Djahukian (1967. 162). Meillet (1936. 71-72, 77-80) does not commit himself to an etymology. And though it is not exceptional for there to be a unique isogloss between Armenian and Germanic (Solta 1960. 468-469 mentions a good number of them), it should be noted that most of them are somewhat suspect.

Derivatives include *anjawor* «animated», *anjnatur* «surrendering», *anjnamatn* «one who betrays himself», *anjneay* «personable».

ԱՆՋՈՒԿ (anjuk) «narrow, strait» (-jki, -ikac'; -jkoy, -jkoc')

BIBLE (9x = Gk. στενός «narrow») and following literature.

Skt. *anīhū-* «narrow»; Av. *qzah-* «need, distress»; Lat. *angiportus* (< **angu-*) «alley»; Goth. *aggwus* «narrow»; OHG *angi* «narrow»; OIc. *qngr* «id»; Gk. *ἄγγω* «to compress, press tight»; OCS *qzūkū* «narrow»; Russ. *узкий* «narrow»; Pol. *wąski*; Lith. *añkštas* «narrow»; OIr. *cumung* «narrow»; Welsh *cyfyng* «id». IE **angh(u)-*. Winter comments on nasal sequences (1962. 256) and notes the alternate form *ancuk* which is given in the *NHB*, but for which no locations are given.

Derivatives include *anjkali*, *anjakan* «narrow», *anjkanam* «be narrow», *anjkač'uc'anem* «to narrow, contract», *anjkut'iwn* «narrowness», *neťanjuk* «narrow».

[ԱՆՋՐԵՒ (anjrew) «rain». Pisani (1944. 158) suggests **ñghrebh-* developed, by metathesis, from an earlier **ñbhregh-*, from which also Lat. *imber* «rain», etc.]

ԱՆՈՒԿ (anut') «armpit» (*ant'i*, *ant'oy*, *antoc'*). Also spelled *ant'*.

BIBLE (2x 2Mak. 12. 40. Jer. 38. 12, but no exact Greek equivalent) and following literature.

IE **aks-* develops twofoldly in the Indo-European dialects, coming to mean on one hand «axle», and on the other «shoulder, armpit». Those cognates with the value «axle» are: Skt. *ákṣa-*; Gk. *ἄξων*; OCS *osī*; Russ. *оси*; Pol. *os*; Lith. *ašis*; Lett. *assis*; OIr. *aiss*; Welsh *echel*, *achel*. The other half of the semantic spectrum is expressed by ON *qull*; OE *eaxl*; OHG *ahsala* «shoulder», but without an *-l-* extension as OHG *uochisa*; OE *ōxn* «armpit»; Lat. *āla* (< **agslā*) «shoulder», but *axilla* «armpit»; Av. *aša-* «shoulder». The Armenian term, if it is related, would stem from proto-Armenian **asn-* (< **aks-n-*) which resolved as *an-*, to which was added the suffix *-ut'* which elsewhere forms nouns (Arm. *t'aw* «thick», *t'awut'* «thicket»). The Indo-European dialects which support «armpit» are Italic and Germanic, and as is so often the case, Armenian semantic isoglosses with the westernmost Indo-European dialects are frequently unusual and somehow unsatisfying.

Semantic value can vary in the dialects: Maraš «shoulder»; Axalc'xa, Zēyt'un, Hamšēn «the two arms extended»; Hač'in «a bundle (= "armful")».

Derivatives include *andant'akan* «under the arms», *anut'ka* «an inflammation of the lymphatic gland», *ant'anoc'* «necklace», *ant'anoc'ik* «something carried under the arm».

ԱՆՈՒՆ (anun) «name» (*anuan*, *anuanč'*)

BIBLE (1035x = Gk. ὄνομα «name») and following literature.

IE **Onomn-*, Hitt. *lāman* [with dissimilation (Kronasser 1966. 59)]; HL *atimana*; Gk. *ὄνομα*, Laconian *ἐννομα*; Lat. *nōmen*; Umb. *nome*; Skt. *nāma*; OP *nāma*; MP *nām*; Kh. Saka *nāma*; Sogd. *n'm*; Oss. *nom*; NPer. *نام* (*nām*); Pashto *نوم* (*nūm*); Tadj. *ном*; NKurd. *нав*; OIrish *ainmm*; Welsh *anw* > *enw*; Goth. *namo*; Pruss. *emmens*; OCS *imę*; Russ. *имя*; Pol. *imię*; Toch. A *ñom*, B *ñem*; Phryg. *ονομαν*; Alb. Tosk *emër*, Geg *ëmën*. In Finno-Ugrian we find Finn. *nimi*; Hung. *név*; Mord. *lem*.

For Indo-European problems see Winter 1965B. 202-203, Grepin 1973A. 17. 8, Van Windekens 1976. 327, Hamp 1960, Polomé 1980. 27, Szemerényi 1964. 110, 114. 2, 244-245, Cowgill 1965. 165, Beekes 1969. 230, Martinet 1953. 263, Anttila 1969. 126, Hamp 1978. 61, Furnée 1972. 335-385, Kortlandt 1983. 10.

Godel (1975. 73) suggests pre-Arm. **anomn* > **anown* > *anun*. Both IE **E-* and **O-* could provide Arm. *a-* (Greppin 1973A. 17-19, 1980C and Lindeman 1982. 28, 64). Some dialects support initial long *ē-* (Aslanbēg *ēniwn*, Antiok' *ēnēōun*) but this *ē-* seems to reflect a tendency for movement of *a-* to *ē-*.

Derivatives include (from genitive stem) *anuanagēt* «one who practices soothsaying through names», *anuanadrut'iwn* «nomenclature», *anuanakir* «that bears the name of another», *anuanalic'* «homonymous», *anuanem* «to name». In New Armenian *anun-* has occasionally replaced *anuan-* in compounds: *anunadrem* = *anuanadrem* «to give a name».

ԱՆՈՒՐ (*anur*) «iron collar of a pillory, collar, ring» (*anroy*)
BIBLE (13x = Gk. *κρίκος*, *κλοιός* «collar») and following literature.

Lat. *ānus* «an iron ring for the feet» (Plautus); *ānulus* «finger ring»; IE **ān-*. The suffix *-ur* forms nouns; see *p'etur* «feather» (*p'etem* «pluck»), *k'arkur* «stone» [*k'ar-ik-ur* (*k'ar* «stone»)]. For a different approach, and correlation with *andruar*, see Aghayan 1974. 20-22.

Derivatives include *canranur* «yoke», *anrak* «clavicle», *anrapat*, *anrapakeal* «surrounded by a ring».

ԱՆՈՒՐԺԻ (*anurjk'*) «dream, vision» (*anrjoc'*, *-ic'*). In Grabar only the plural is used. The singular is standard in Modern Eastern Armenian; in the western dialect the plural is still used occasionally.

BIBLE (1x = Gk. *ὄναρ* «dream») and following literature. The more common term for «dream» in the Bible is *eraz* (72x) which similarly applies to dreams in which visions are seen.

Gk. *ὄναρ*, *ὄνειρος* (< **oner-yo-*); Alb. Tosk *ëndërr*, Geg *andërr* «dream»; IE **onōr-yo-*. Hamp (1960) correctly states that there is, in Albanian, no evidence for a vocalic reflex of a laryngeal in zero grade. Thus **Onōr-yo-* would have no support. Beekes' suggestion (1969. 46) of a possible **Oenr-* on the basis of Albanian seems pointless. The question of original vocalism, **a-* or **o-*, cannot be solved through Armenian since **o-* always yields *a-* in this environment (Greppin 1973); nor do Cretan *ἄναιρον* and *ὄναρ* provide good evidence for an original **a-*. Polomé 1980. 27, Lindemann 1982. 28, Kortlandt 1983. 10.

Finally, it must be noted that this word is of extremely narrow geographical range and it is possible that it is not of Indo-European origin; the standard Indo-European term for «dream» is based on the root **swep* «sleep», for which see Schindler 1966, esp. 75-76. Van Windekens has suggested a Uralic origin for **oner* (1963).

Derivatives include *anrjabanem* «to dream idly, be delirious», *anrjakan* «visionary», *anrjanam* «be dreaming», *sułanurj* «a light sleep with fleeting dreams».

[ԱՆՍԱՄ (*ansam*) «listen», with Gk. *ἀκούω* «listen». Haas 1939A.]

[ԱՆՑ (*anc'*) «passage, transition». Aghayan 1975. 81 with IE **sent-*, **sn(t)-sk-*; Av. *hant-* «reach, attain»; Goth. *sinþ* «send».]

[ԱՇՈՒՆ (*ašun*) «autumn». Hübschmann (AG 433): «Arm. *ašun* "Herbst" kann nicht zu goth. *asans*, ksl. *jesenī*, Pruss. *assanis* "Herbst" gehören. The etymology, however, is continued in Djahukian 1967. 255 and Tumanjan 1978. 295. There is no sure way to derive Arm. *š* from Indo-European. Lidén 1911. 387.]

[ԱՇՏՈՒՆ (*aštuč*) «dry (bread)». Djahukian (1967. 255) viewing the final *-uč* as a suffix (*park-uč* «shell» < **parik-uč*), with a root related to Lat. *āreo* «be dry»; also Aghayan 1974. 29-30.]

ԱԶԻ (*ač'k'*) «eyes, sight»

BIBLE (510x) and following literature.

The plural of *akn* (qv).

[ԱՊԱ (*apa*) «then, next». Djahukian (1967. 150) reopens the archaic correlation with Skt. *āpa* «away, off», etc. However, as Hübschmann (AG 102) stated, intervocalic **-p-* would have yielded Arm. *-v-*. The word is possibly an Iranian loan.]

[ԱՊՏԱԿ (*aptak*) «slap, blow». Pisani (1944. 160) suggests an origin in **abīda-kā-*; cf. OCS *obida* «injustice».]

ԱՋ (aĵ) «right, right hand» (-oy, -u-)

BIBLE (175x = Gk. *ῥεξιός* «right») and following literature.

Gk. *ῥῆξ* «correct, straight»; Skt. *sādhú-* «straight, correct», *sādhati* «succeed, prosper», *sīdhyati* «succeed, reach successfully»; IE **seAdh-ye-*. Mayrhofer (WAI) also mentions possible cognates from Welsh *hawdd* «easy, feasible, prosperous»; Av. *haiḍišta-* (= Skt. *sādhiṣṭha-*) «most prosperous». The semantic imbalance is difficult; for further bibliography see Mayrhofer WAI 3. 456.

Derivatives include *ajakołmn* «right hand, ride side», *ajat'ew* «right wing (of an army)», *ajakic'* «assistant», *ajakc'im* «to aid», *ajeak* «right hand», *ajin* «right side», *ajot* «favorable, dextrous, clever».

ԱԻ (ar) «at, among, anent, under, before, by»

BIBLE (Yarut'iwn 1895 *vacat*, but = Gk. *ἐπὶ, πρὸς, παρὰ, εἰς*) and following literature.

This preposition might not be taken with Gk. *πέρρω, πέρσω* «forwards, far from», from a base of **prs-* since Gk. *πέρσω* is possibly derived by metathesis from *πρόσω*, thus ultimately from *προτί, πορετί* with an extension in -ω as in *ἄνω* «upwards». However, this solution for Gk. *πέρσω* does not immediately explain Lat. *porrō* «forward, further», Praenestine *porrod*, derived from an old ablative, the root of which could be **pors-*, that would, in zero grade, yield Arm. *ar*. Unsure. Čop 1973. 34.

Derivatives include *araj* «front», *arajin* «before, in front of», *arajin* «first», etc.

ԱՌԱԾ (arac) «proverb, aphorism; orable» (-ic', -oc')

BIBLE (7x = Gk. *λήμματα* «something taken or assumed in an argument») and following literature. Uncommon.

Divided as *ar* «to» + *ac*, the latter being cognate with Gk. *ἦ* (< **īγ-τ*) «he said», *ἄνωγα* «I order» (perfect with present value); Lat. *āio* «say», *adagium* «proverb». Paralleling Lat. *āio/ad-agium* is Arm. *asem* «say» / *ar-ac*, IE **AegH-* or **AgeH-*. For a full discussion of the phonetic problems, see *asem*; note also *arak*

«proverb». Etymology suggested in Maksoudiants 1911, see also Greppin 1975C. 61-63.

Derivatives include *aracani* «a collection of adages», *aracaxos* «sententious», *aracanman* «like an adage», *aracavor* «containing adages».

[ԱՌԱԿ (arak) «proverb, example». Though there is no reasonable etymological guess for this word, its similarity to *arac* «id» should be noted, along with further accord with *asem*. Semantically, one notes that *arak* corresponds to Gk. *παραβολή* «parable» in the Bible while *arac* is a substitute for Gk. *λήμματα* «something taken or assumed in an argument».]

ԱՌԱՍՊԵԼ (araspel) «fable, fiction, tale» (-i, -ac'; -eac')

BIBLE (12x = Gk. *πρόβλημα* «something proposed», *μῦθος* «story») and following literature.

Gk. *ἀπειλή* «boastful, promises, threats»; Goth. *spill* «fable, story»; OHG *spel* «id»; Olc. *spjall* «id». A relation to Lett. *peļt* «insult, revile» is not seconded in the LEW, nor is Pokorny's listing of Toch. AB *pāl*, *pāl* seconded by van Windekens 1976.

The term would be composed of the preposition *ar* plus linking vowel plus stem *spel-*. Arm. *ar*, though at times prefixed without a linking vowel (*ardnem* «propose») seems equally to appear with linking vowel (*aragrem* «to prefix»). IE **(s)pel-*. For semantic parallel, cf. Eng. *adage* < Lat. *ad-agium*.

Derivatives include *araspelahan* «narrator», *araspelaxōs* «id», *araspelakan* «romantic», *araspelanium* «fictitious name», *araspelapatir* «a deceptive fable», *araspelabar* «mythical», *araspelēm* «to tell tales», *araspelōrēn* «fabulously».

ԱՌԱՍՏԱԴ (arastat) «ceiling, roof» (-i, -ac')

BIBLE (3x = Gk. *στέγη* «roof») and following literature.

OCS *stelja* «roof», *po-stelja* «to spread»; Bulg. *стелю* «to spread, make a bed»; Pol. *ściele* «litter»; OLat. *stlata* «genus navigii latum magis quam altum» (Fest.); Lat. *lātus* «broad». IE **stl-n-*. The stem Arm. *stat* with *aia*. For use of *ar-a*, see *araspel*. With the value of «roof» or «house», *arastat* is continued

in the following Turkish dialects: Eudokia *arəstaq*, Karin *arəsduğ*, Kayseri *arəsdaq*, Sebastian *arəsdağ*, Adana *arəsdax*. Budagov (1869. 23) gives Tartar آراستی (*arastaq*) «ceiling» (TPC: *vacat*).

Derivatives include *arastakalk'* «wainscot, canopy», *arastakeal* «covered with a roof».

ԱՌԱՒԱՒՍ (*arawawt*) «morning»; also specifically «the 11th hour of the day» and «the 10th of the night» (-i, -u).

BIBLE (220x = Gk. πρωτ «early in the morning», ζφθροζ «morn») and following literature.

There have been two suggestions. The most recent, by Aghayan (1971A. 24-26, 1974. 24-27, 1975. 83-86), proposes a derivation from IE **sāw-el* «sun»; Lat. *sōl*; Gk. ἥλιος; OIr. *sūil*; MWelsh *heul*, *haul*; Goth. *sauil*; OIc. *sōl*; OEng. *sōl*. Earlier, Dumézil (1938B. 98, refinements in 1938C. 49-50), resurrected with further discussion a base of *ar-aw-* (< **aus-*) *awt*; Skt. *uśās*; Av. *ušd* «morning light»; Gk. ἡώς, ἔως (< **āusōs*), Boeotian *ἄα*, Aeol. *αῖωζ*, Doric *ἄφώζ*; Lat. *aurōra* «dawn»; Sabine *ausom* «gold»; OLith. *ausas* «gold»; Lith. *aušrà* «the color of dawn»; Lett. *āustra* «id»; Pruss. *ausis* «id»; OCS *za ustra* «at dawn»; Russ. утро «morning»; Pol. *uścić* «to gleam»; OHG *ōstar* «aestern»; OIc. *austr* «East»; Toch. *wās* «light», B *yasa* «id». IE **Aēus-* or **eAus-ōs-/stro-*. That the final *-awt* is clearly suffixal can be seen from Arm. *arawur* «daily». It would appear, though, that *-awt* is derivational in a very specific way (*kamawawt* «5th hour of the night»; *šatawawt* «4th hour of the night») but became generalized in *arawawt* «morning». See also Eichner 1978. 152. 34.

Derivatives include *arawawtanam* «to dawn», *arawawtem* (= *arawawt arnem*) «to rise early», *arawawtin* «morning, early», *arawawtu* «very early in the morning», *arawawtun* «id», *arawawtuc'* «id», *arawawtean/eay* «morning, early», *arawawtacag* «that which causes the dawn to burst forth».

ԱՌԱՒԵԼԱՒՄ (*arawelum*) «to grow, increase» (-eli)

BIBLE (7x Gk. πλεονάζω, περισσεύω «increase, grow, abound») and following literature.

See *awel*.

[ԱՌԱՒԻՐ (*arawir*) «in vain». Aghayan (1974. 23-24), acknowledging problems in identifying the root (*ar awir* «id» also exists [Philo]), identifies the word with Av. *urvāta-* «definition, order», Skt. *vratām* «a religious observance».]

[ԱՌԱՍ (*arat*) «abundant, full». Bedirian (1966. 219-220) uses a root *at* (as in *atok'* [Frisk 1944. 16 = 1966. 264-268]), Gk. ἄδην «sufficiency», etc., IE **sad-*, plus the preposition *ar* «to(wards)».]

[ԱՌԱՔԻՆԻ (*arak'ini*) «valliant». Aghayan (1974. 27-28) compares with Irish *cath* «struggle», etc., IE **k^wet-*. Ter Poghosian (1960. 519-522) suggests a division *ar+a+k'ini*, the last element of which can be related to IE **k^w(e)in-*, as in Gk. τίνυμαι «to avenge oneself», etc.]

[ԱՌԻՐ (*arit'*) «occasion, opportunity». Dumézil (1938F. 316-317) suggests rapport with Lat. *credo* «believe» via IE **krēd-dhē-*.]

[ԱՌԻՔ (*arik'*) «ceiling, garret». OIc. *rōta* «roof beam», IE **rēt-* (> pArm. **rey-*). Aghayan (1974. 28), in recounting this etymology, acknowledges the difficulties.]

ԱՌՆ (*arin*) «male lamb» (*arin*)

BIBLE *vacat*; very uncommon elsewhere: Yeznik [1826. 148 (5th C.) *եղի*.] and Grigor Magistros *Grammar* [1915. 239 (11th C.) *Արն. քեր*.].

Gk. ἄρσην, ἄρρην, Ion., Lesb., etc. ἔρσην «male»; Av. *aršan-* «(small) man»; OP *aršan-* «(small) man»; Skt. *r̥ṣa-bhā-* «bull». For relation to Skt. *vr̥ṣabhā-*, see Benveniste 1949. 100-103. This etymology, **r̥s-n-*, is noted in Adjarian (*HAB*) and later Soviet writers (Djahukian 1967. 238 and Tumanjan 1968. 60). See also Vardanean 1913. 294-295.

Georgian *arni* «wild sheep», Asori *arnā* «mountain goat».

Derivatives include *arnabar* «manly, vigorously», *arnakin* «married woman», *arnakoys* «betrothed», *arnamoli* «sodomite», *arnanoc'* «men's room», *arnac'i* «manly», *arnac'i andamk'* «genitals».

ԱՌՆԵՄ (*aṛnem*) «make, commit, cause» (*arari*)

BIBLE (1500x = Gk. ποιέω, πράσσω «do») and following literature.

Traditionally taken with Gk. ἀρᾶσιν «fit together, do, make, equip» (GEW). A laryngeal is implied from the Greek reduplicated perfect suggesting IE *Ar- (cf. Beekes 1969. 113-126). The Armenian reduplicated perfect corresponds directly with the Greek perfect, and the second aorist ἀραρεῖν.

Bailey (1971. xix) holds a different view, stating that Gk. ἀραρίσσω should go with Av. *ara-*, Skt. *ara-*, *ala-* «fitted, fitting», and that Arm. *aṛnel* is to be taken with Av. *ar-* as in *arənaṭ.čaēša-* (Yašt 10. 35) «working at the requital», and Zor. Pahl. *ark*; Sogd. *'rk*; Yagnobi *ark*, Waxi *yark* «work» and perhaps Kh. Saka *ārra-* «fault, wrong act» (1979. 22-23).

A form *mecarem* «make large, glorify, honor» is conjectured by Godel (1975. 65) to be derived from the base **mec-ar-* which corresponds to *ard-ar* «just, upright», *dal-ar* «fresh, green»; *-ar* being an adjectival formant. It is more likely that **mecar* (> *mecarem*) is from *mec* «large» and *ar-* «make». The aorist stem is commonly used to form nominals: *arar* «act, deed»; *ararac* «creature», *ararič'* «creator».

See also *erk* «work».

Derivatives include *arar* «act, deed», *ararac* «creature, creation», *ararič'* «creator», *araruac* «action, deed», *xortkarar* «a cook», *xoranarar* «tent maker», *xayrarar* «hatter», *bararar* «beneficent», *č'ararar* «evil doing». There are no derivatives from the present stem of *aṛn-* or *aṛ-*.

ԱՌՆՈՒՄ (*aṛnum*) «receive, accept, collect, occupy» (*aṛi*)

BIBLE [1000x = Gk. (παρὰ) λαμβάνω «receive, take»] and following literature.

Gk. ἀρνεύμαι «to receive for oneself, gain; win (Homer)»; Av. *arənav-* «to grant, allot». IE **ṛ-nu-*. Hitt. *arnu-* «move along, stir, transport» cannot be attached, going rather with Gk. ἔρνευμι «stir up, incite». K. H. Schmidt 1980. 4-5; Bader 1979. 216; Shirokov 1980. 87.

Derivatives include *aṛumn*, *aṛnumn* «taking», the latter being from the medieval period.

ԱՌՈԳԱՆԵՄ (*aṛoganem*) «to sprinkle, to wet; to pronounce carefully» (-eč'i)

BIBLE shows only *oṛoganem* (qv); *aṛoganem* is firmly reported only in the medieval period; Drasxanakertetsi [1912. 101 (9th C.) ԹՃ. ԿԺ.] has *aṛoganapēs*.

Gk. ῥέω «flow»; Skt. *srávati* «flow»; Av. *raonqm* «of rivers»; OP *rautah* «river»; MP *rōt* «id»; Sogd. *rwt* «id»; NPer. 𐭪𐭫𐭮𐭭 (*rōd*) «id»; Afgh. 𐭪𐭫𐭮𐭭 (*rōd*) «id»; Alb. *rrym* «flowing»; OIrish *sruaimm* «river»; Welsh *ffrwd* «id»; OHG *stroum* «stream»; OIc. *straumr* «river»; Welsh *ffrwd* «id»; OHG *stroum* «stream»; OIc. *straumr* «id»; Thracian (river name) Στρυμών; Russ. «трывень» «stream»; Sloven. *strúmen* «id»; Pol. *strumień* «id»; Lith. *sravėti* «flow slowly»; Lett. *strutāt* «to suppurate»; IE **srow*. See also *oṛoganem* «irrigate», *aṛu* «channel».

The phonological development follows the pater **sru-* > **hru-* > **iu-* > **eu-* > **aṛu*. The sequence **er* passes to Arm. *ar-* only initially, and does not seem to have phonological restraints (Greppin 1980C); see also Eichner 1978. 151 and Djahukian 1967. 244-245, 216.

Derivatives include *aṛoganapēs* «in a sprinkly fashion», *aṛogem* «to moisten», *aṛogumn* «watering», *aṛoganut'iwn* «prosody, pronunciation», *aṛogič'* «one who irrigates», *aṛog* «fountain» (all from medieval period, except *aṛogapēs*). The NHB supports *aṛoganem* in Agathangelos, but it is not used in Tbilisi 1909 edition.

ԱՌՈՒ (*aṛu*) «channel, trench, small stream of water» (-i, -oy, -ac', -oc', -ic')

BIBLE [1x = Gk. ἀλάξ «channel» (Ps 61. 11 = 64. 11)] and following literature.

Cognates correspond generally to those of *aṛoganem* (qv), but note in particular Gk. ῥέος «stream», Cypr. ῥέφος «flood». IE **sru-*. Parallel formations in neighboring languages include Georgian *ru*, *ruvi* «trench»; Mingrelian *reka* «channel».

See also Godel 1975. 86, Tumanjan 1978. 219-220, Djahukian 1967. 216 and Pisani 1943-44. 549.

Derivatives include *aṛuamējk'* «furrow», *aṛuahank'* «channel», *aṛuabar* «like a stream», *aṛuak* «small stream».

ԱՍԵՆ (asetn) «needle» (*astan, astunk', astanc'*)

BIBLE (3x = Gk. ῥαψίς, ῥελέωνης «needle») and following literature.

Gk. ῥαψίς «point or barb of an arrow»; Lat. *acus* «needle»; NPer. *آس* (*ās*) «grindstone»; Alb. *athët* «sharp, bitter»; MWelsh *cemecid* «pickaxe» (< **kom-okiyō*); MHG *uggr* «fear»; Pruss. *ackons* «bran». With an extension in *-(t)r-*: Gk. ῥαψός «tip, edge»; Lat. *acēr* «sharp»; Skt. *ásri-* «corner, edge»; OIr. *ēr* «high»; OCS *ostrō* «sharp»; Lith. *aštrūs* «sharp» (OLith. *aštras*). With an extension in *-l* Russ. *оушник* «whetstone»; OCS *osla* «id»; Pol. *osła, osetka* «id»; OHG *ahil* «grain, spike»; ON *soð-áll* «serving fork for meat»; MWelsh *ocoluin* «whetstone». The Armenian form stems from IE **aki-o-l* > pArm. **asial-*.

Derivatives include *asetnagorc, astnagorc* «embroiderer», *astani* «thread», *asteni* «thread», *astnacec* «pierced by a needle», *astaktuc'* «type of sea bird», literally «needlebeak» (7th C.), *astaban* «embroidery» (18th C.).

ԱՍԵՄ (asem) «to say, tell» (*-ac'i*)

BIBLE [Yarut'iwn 1895 *vacat* but = Gk. εἶπεν, λέγειν «say» (*Luke* 18. 34, 21. 10, *Acts* 15, 7, *Gen* 38. 21, etc.)] and following literature.

Gk. *ἦ* (< **ī*γ-τ) «he said»; ἄνωγα «I order» (perfect with present meaning); Lat. *āio* «say» (pLat. **agyo*; cf. *mayor, magis; troia* «sow» < **troyā*). The Greek perfect implies a laryngeal. IE **AeǵH-* or **AgeH-*. Arm. *asem* is presumably from the same root as *ar-ac* «proverb» (qv), a form which exactly parallels Lat. *ad-agium* «id». The alternation of Arm. *s* and *c* from IE **ǵ(H)* is further seen in *es* «I am», Lat. *ego*, Skt. *ahám*; Arm. *mec* «big», Skt. *mahán*; Arm. *cnawt* «jaw, cheek», Skt. *hānu-*. It has been discussed in Greppin 1975C. 62-63, and Hamp 1970. 228-231. For the larger Indo-European picture, see Beekes 1969. 179-181; Puhvel 1959. 647.

Pisani (1952. 91-92; 1966A. 228) has suggested another etymology, but one that would not account for *arac*: Gk. ἄκος «cure, a means for obtaining something, *to speak magically in a formulaic way»; Skt. *yása-* «glory»; Av. *yasō-barəta-* «in würdiger, angemessener Weise dargebracht» (Bartholomae 1904. 1269).

Derivatives include *asac'ac* «a saying», *asoł* «speaker», *asun* «reasonable», *anasun* «irrational», *vipasan* «novelist», *srbasac'*

«one who praises God», *govasanakan* «praising», *bareasac'* «speaking well of others», *čartarasan, čartasan* «clever», *aylasac'ik* «allegorical», *asumn* «a saying».

[ԱՍԻՆ (*askn*) «garnet; bright red gem stone». Aghayan (1974. 29) compares this to IE **as-* (the same root as **azg-* «to burn»); Lat. *āra* «altar»; Skt. *āsa-* «ashes», etc.]

ԱՍՏ (*ast*) «here, in this place»

BIBLE [Yarut'iwn 1895 *vacat* = Gk. ἐνταῦθα «here» (*Gen* 38. 21, etc.)] and following literature.

Arm. *ast* is part of a series, being in apposition to *and* «there» and *aydr* «there by you», corresponding to Lat. *hic, illic* and *istic*. A traditional etymology derives the *-s-* of *ast* from IE **ke*, as in Lat. *-ce*. This etymology is less than appealing since Arm. *s, d, r/n* (*ays, ayd, ayn; ast, and, aydr; -s, -d, -n; sa, da, na*) are clearly part of a series and any etymology must take into account this series and its Proto-Indo-European progenitor. Note *asti, and, and anti*.

Derivatives include *astēn* «hence», *asti* «here, hence», *astust, astin* «hence», *aststin* «hence, here».

ԱՍՏԷՂ (*astēl*) «star» (*astēl, astēlac'*)

BIBLE (78x = Gk. ἀστρόν, ἀστρά «star») and following literature.

Gk. ἀστήρ; Lat. *stella*; Goth. *stairnō*; Bret. *sterenn*; Toch. A *çreñ* (nom. pl.), B *çcirye*; Skt. *stār-*, RV *idrah* (nom. pl.), *stībhīh* (ins. pl.), continued in Dardic and Nuristani languages: Ashkun *istá*; Kati *štā*; Prasun *isttk*; Dameli *štāri*; Khowār *stari*; Pashai *əstartč* (< **stārikyā*?) (Turner 1966); Av. *star-*; Khot. Saka *stāraa-*; Sogd. *'st'r'kt*; MP *stār(ak)*; NPer., Afgh., Dari ستاره (*sātāreh*); Hitt. *haster-* (KBo XXVI 34 IV 9); IE **Aster-*. The Armenian closely parallels the Lat. *stella* (< **Aster-lā*). For further relationships, see A. Scherer 1953. 25-29 and Pârvelescu 1977; Polomé 1980. 27, Lindeman 1982. 58.

Armenian dialects show Hačim *ōst'x* and Zēytun *osł*. A Turkic استیغ (*astig*) «earring» is reported in Pavet de Courteille 1870. 19.

Derivatives are exceptionally abundant; among them are *astetageṭ* «astronomer», *astetatur* «constellation», *bazmasteṭ* «the Pleiades», *astik* «Venus», *anast* «starless», *šnast* «the dog star, Sirius», *astakerp* «having the shape of a star», *astagušak* «announced by a star». Hübschmann (1904. 403) records the town names *Astablur* or *Astetablur* («Star-hill») and *Astaber* («Star-ville»).

ԱՍՏՈՒԱՆ (astuac) «God, the Christian supreme being», in plural «heathen gods or idols» [*astu(a)coy*]

BIBLE (1480x = Gk. θεός «god») and following literature.

Though a variety of suggestion have been offered, no truly satisfactory etymology exists. Pisani (1950. 181. 4) sees a compound with the stem *as-*, *ac-* (< **yak-* «proclaim»): «Si potrebbe tentare di ricollegare l'*as-* (da *ac-* davanti *t*) di *as-tuac* «dio» con scr. *yá-j-ati* «sacrifica», gr. ἄγιος ecc.: all'incirca **yaḡi-di-w-aḡ-* «sanctus deus?». Later, Pisani (1961) suggest a derivation from *as-* (< **ṇk-*, as in Skt. *aśnóti* «attain») plus de suffix *-tuac* (< **do-* «give» plus the noun forming suffix *-ac*), hence «Verteiler». Another factor working against an Indo-European origin is the possibility that the religious vocabulary of Armenian is, to a very great extent, not of Indo-European origin (Greppin 1973A. 61). Jerejian 1953. 149; Hilmarsson 1983.

Heubeck (1953) was the first to suggest Anatolian origin, noting the proper name *Asitawa(n)das* (Phoenician ʾṣṭwʾn) in the Karatepe bilingual (Bossert 1948. 170-171, 175), who is described as a servant of the weather god, whom «Ba'al has blessed» (כרבעל). Nerses Mkrtchian (1974. 314) repeated Heubeck's statement; but mysteriously added the logogram for *Deus*: **Asta-wasu-* which indeed does not appear in any text. And, in spite of the later Asiatic Greek developments mentioned by Heubeck, it is difficult to see how a mere mortal's name becomes the name of the principal Armenian Christian god.

Abaev (1978. 45) notes correspondence with Ossetic *Āvsati* «god of the hunt», Svan *Apsat'* «id».

Derivatives are overwhelmingly abundant, including *astuacean* «divine», *astuacordi* «Son of God». The stem *astuc-* is never used in compounds.

ԱՍՐ (asr) «fleece» (*asu*, *asru*, *asroy*, *aserb*, *arsoc'*, *asruoc'*)

BIBLE (10x = ἔριον «fleece») and following literature.

Gk. πώρις «raw wool»; Lat. *pecus* «animal», especially «sheep»; Skt. *paśu-* «flock»; OHG *fihu* «flock»; Lith. *pēkus* «(small) cattle»; Osset. *fasyn*, *fasun* «to brush, comb»; NPer. پشم (*pašm*) «fleece»; Sanglechi (Pamir) *āfšūn* «comb». For other examples from the Pamir languages, see Zarubin 1926. 168. IE **pok-*. The Indo-European *e-* grade seems to apply to the animal, while the *o-* grade to its derivative fleece. Arm. *asr* is from **pok-r-* > **hosar* > **hasar* (assimilation) > *asr*. The assimilation of **hosar* to **hasar* is paralleled by **dekṃ* > **tesan* > **tasen* > *tasn* «ten» (Szemerényi 1960. 21; Greppin 1973A. 30. 17). Van Windekens (1980. 41) explains *asr* as borrowed from Hitt. **asri* (= *esri*) «fleece».

[ԱՏԱՂՁ (*atalj*) «matter, timber». Adjarian *HAB*, Tumanjan 1978. 216; identified with Gk. θατ-δάλλω «to work cunningly», etc. Problems with prothesis, etc.]

ԱՏԱՄՆ (*atamn*) «tooth» (*ataman*, *atamunk'*, *atamanc'*)

BIBLE (32x = Gk. ὀδών «tooth») and following literature.

Gk. ὀδών, ὀδόντες, Aeolic ἔδοντες; Lat. *dēns*; Skt. *dán*, *dant-*; Av. *datā-*; Khot. Saka *dandaa-*; Sog. *krw-ōnt'k*; Oss. *dændag*; NPer. دندان (*dandān*); Sanglechi (Pamir) *dānd* (etc. Abaev 1958. 355); Lith. *dantis*; Welsh *dant*; Goth. *tunþus*; OHG *zand*. It is possible that the Aeolic ἔδοντες is original, and standard Gk. ὀδών shows an initial *o-* due to assimilation (cf. Frisk *GEW* 352-353, and Schwyzler 1939. 566). This idea has been repeated by Beekes 1971. 55 and Cowgill 1965. 152. It is not clear whether we have a base of **Edont-*, **Odont-* or *e/odont-*; note Greppin 1973A. 16-19. Schindler (1975. 61 and n. 32) suggests **Edntm* > **atanan* > **ataman* («Anschluss an die *m(a)n*-Stämme und gleichzeitung Dentaldisassimilation»); also Hamp 1978. 60; Kortlandt 1983. 10.

Adjarian notes (*HAB*) that some dialects use, as a word for «tooth», words from the stem *ker-* «eat». Cowgill 1965. 152 repeats the suggestion that IE «eat» and «tooth» may be related as **Eed-* and **Edont-*, a point rejected by Winter (1955B. 167-168) as «nicht mehr als überzeugend».

Derivatives include *atamac'em* «to bite», *atamahan* «forceps», *atamac'i* «with the teeth», *atamnaxil* «setting the teeth of edge», *atamnatak* «like the tip of a tooth», *atamnac'aw* «toothache», *atamnac'i* «with the teeth», *atamnac'em* «to bite». Forms in *-mn-* are generally though not conclusively older than forms with *-ma-*.

ԱՏԵԱՄ (*ateam*) «to hate» (*ateac'i*; later *atem*, *atec'i*)

BIBLE (140x = Gk. *μισέω* «hate») and following literature.

Gk. *ῥέω(σ)ατο* (aorist) «to hate»; Lat. *ōdī* «I hated»; OEng. *atol*; OIc. *atall* «harsh». The relationship of Hitt. *hatuka/i-* «frightful», offered in Götze-Pedersen 1934. 50ff, was questioned by Benveniste (1937. 46) who instead attached Hitt. *hatuka/i-* to Gk. *ἀτρεσμέω* «to be distraught with fear»; but the matter was recently reopened by Tischler (1978) who brought in Crim. Goth. *atochta* «malum». IE (H)(e/o)d-. Kortlandt 1983. 10.

Derivatives include *ateli* «hateful», *atelut'iwn* «hate», *etbay-rateac'* «hating one's brother», *xratateac'* «hating», *mardatec'ik* «misanthropic».

ԱՏՈՒՔ (*atok'*) «full, fat, abundant, fertile» (declension unknown)

BIBLE (3x = Gk. *πλήρης* «full») and following literature.

Etymology suggested by Frisk [1944 16-20 (= 1966. 264-268)] with refinements by Ter Poghosian 1954. 434-435. Gk. *ἄτρη* «sufficient»; Lat. *sa-tis*; Goth. *saps* «full, satisfied»; Lith. *sotūs* «sufficiency»; OIrish *sāith*; IE **sa-d/t-*. The adjective suffix *-ok'* also exists in *barwok'* «good» and is possibly a petrified orthographic variation of an instrumental *-awk'*; the alternation between long and short vowels in suffixes is not uncommon (Greppin 1974. 69-71).

ԱՐԱԳ (*arag*) «swift» (*aragk'* and *aragunk'*); also written *erag*

BIBLE (23x, *erag* 7x = Gk. *ταχύς*, *ῥέως* «swift») and following literature.

Mayrhofer (WAI. I. 52), quoting a private communication from O. Haas, posits a correspondence of Arm. *arag* with Skt.

ārvā «courser, horse»; Av. *aurva-* «swift, quick»; further, Gk. *ῥεῖω* «to rush violently on»; Lat. *ruo* «run»; OIrish *ruāthar*. Van Windekens allignment with Toch. B *rāmer* «quick» (1941. 105) is not repeated in Van Windekens 1976A. IE **erewo-*. Unlikely; probably Iranian loan: Khotan Saka *raysga-* «swift, not heavy»; MParth. (Turfan) *rg*, *rgydr* «swift, swifter»; Simnānī *raik*; ultimately IE **leg'h-*; Lat. *levis*, etc. (Bailey 1979. 359).

The alternate form, *erag*, also appears in the Bible, though less commonly; both forms appear in the pattern *arag arag* and *erag erag*, and both produce a variety of secondary forms.

Abundant derivatives include *aragir* «writing swiftly», *aragagnac'* «going swiftly», *aragagoyñ* «rather swift», *aragat'ew* «swift-winged», *aragavaxčan* «going quickly to an end».

[ԱՐԱԳԻԼ (*aragil*) «stork». Generally, but without success, correlated with Gk. *πελαργός*. (Djahukian 1967. 153). Adjarian (HAB) proposed an earlier **περαργός* or **παραργός*. Greppin 1978A. 17-21.]

[ԱՐԱՐԵՄ (*aracem*) «to graze, pasture, care for». Gk. *τρώω* «to nibble»; Toch. AB *trāsk-* «chew», etc. IE **trég-*. Pisani 1944. 157-158, Pokorny IEW, Abrahamyan 1958. 62-63, Djahukian 1967. 232. Invalid with semantic sense of «nibble» since basic Armenian idea is «to herd»; invalid phonetically since IE **tre-* should yield Arm. *erd-* or, perhaps, *ert'-*.]

[ԱՐԱՏ (*arat*) «spot, stain, blemish». With IE **træg-* (Abrahamian 1958. 62-63); with Gk. *τρώγλη* «a hole formed by nibbling», IE **ter-* (Djahukian 1967. 182-183).]

[ԱՐԱԻՍ (*araws*) «virgin soil». Djahukian 1967. 184, with Arm. *arat* and *aracem* (qqv), IE **trég-*.]

[ԱՐԱԻՏ (*arawt*) «pasture». Djahukian 1967. 183, with *aracem* (qv), IE **trég-* or **ter-*. Footnote 64 refers to parallel of Arm. *cnawt'* «knowing», Gk. *γνώτος* «understood».]

ԱՐԱԻՐ (*arawr*) «plow» (-oy, -i, -aw, -iw)

BIBLE (1x *Judg.* 3. 31; no Greek equivalent), Basil [1830. 197 (5th C.) *վւյ*. = Gk. *ἄροτρον* (MG 29, 207)] and following literature.

Gk. ἀρόω; Lat. *arāre*; Goth. *arjan*; Mlr. *airim*; Lith. *arti*; OCS *orati*; Toch. AB *āre* (either a conflation B < A or A < B) «to plow». Gk. ἄροτρον, Doric ἄρατρον; Lat. *arātrum* (long *-ā-* < *arāre*); Mlr. *arathar*; OIc. *arðr*; Lith. *árklas*; OCS *ralo*; Czech. *rádlo*; Russ. *pa.10* «a plow». All nouns except the Baltic and Slavic attestations show a suffix in **-tr-* (but see Szemerényi 1967. 227-228). IE **Aro-tron*. See also *harōr*. On the passage of **-tr-* to Arm. *-awr*, see Greppin 1978C. 288, 1982B; Saradjeva 1980C. 57; Polomé 1980. 26; Aghabekyan 1981. 107; Lindeman 1982. 18, 40; for the «plow» itself see Puhvel 1964; Kortlandt 1983. 10, 13.

Armenian dialects Xarberd, Karin, Hamšēn *harōr*; Alaškert *hārōr*; Zēyt'un *hāyēōy*, *hārēōr*; Mōkk', Van *xarōr*; Ozmi *xaror*; Muš *hārōr*. Aspiration in this word seems common, and is included in dialects that do not show this initial feature with any regularity [Bašramian 1960. 13-14 (Xarberd); Adjarian 1947. 222 (Hamšēn); Adjarian 1952. 248-249 (Van, Mōkk', Ozmi); Bašdarian-T'ap'alsian 1958. 247 (Muš)]. The dialects with initial *x* show this regularly from an earlier *h*-. Greppin 1982B.

Loan into Ottoman Turkish *هرازل* (*haral*), Georgian *arona* «plow».

Derivatives include *arawradrem* «to plow», *arawrem* «id», *arawrajig* «plowman», *arawrayeł* «field».

ԱՐԲԱՆԵԱԿ (*arbaneak*) «footman, servant, groom» (-*eki*, -*ekac'*)

BIBLE *vacat*; common elsewhere in fifth century: Koriwn [1941. 98 (5th C.) *Կոր.*]; Yeznik [1826. 11, 107, 183 (5th C.) *Եզն.*]; Faustos [1883. 11 (5th C.) *Բուս.*]; Agathangelos [1909. 470 (5th C.) *Աղաթ.*]; Parp [1904. 2, 53, 62, 67 (5th C.) *Փարպ.*] and following literature.

Clearly related to Gothic *arbaiþs* «work, toil» and perhaps OCS *rabŭ* «servant»; further correspondences with Gk. ὀρφανός «orphan» and Skt. *árbha-* «young, little» are unsure. IE **rbh-*. See also Arm. *orb*.

Derivatives include *arbanekut'iwn* «service», *arbanekem* «serve», *arbanekec'uc'anem* «to subject, subdue».

ԱՐԲԻ (*arbi*) «I drank» [aorist of *am̐em* (qv)]

BIBLE [141x = Gk. (ἐξ)πίνω «drink»] and following literature.

Gk. ἄρχειω «drink greedily»; Lith. *suĩbti* «suckle»; Lett. *surbt* «slurp»; OCS *srŭbati* «gulp down»; Bulg. *сѣпам* «sip»; Russ. *сѣпѣти* «sip»; Lat. *sorbeo* «swallow»; Alb. *gjerb* «sip»; MHG *sürpfeln* «slurp»; OIr. *srub* «muzzle, snout»; IE **srbh-*. Van Windekens (1976A. 422) adds Toch. B *särp* «thrash»; Hitt. *sarap-* «sip».

Derivatives include *arbeal* «drunk», *arbena* «to become drunk», *arbec'ut'iwn* «drunkenness», *jarbi* «irrigated», *jarbk'* «horsepond», *harbec'eal* «drunk» (Greppin 1982B; Jerejian 1953. 150; Kortlandt 1983. 9, 11).

ԱՐԳԱՆԻՎ (*argand*) «womb» (-*a*, -*ac'*). Bible and following. Godel (1975. 75) relates this noun to OCS *grōdŭ* «breast» which, according to Pokorny (IEW 485), goes also with Gk. ἄρῆνις «arrogance»; Lat. *grandis* «full grown, great»; IE **g^urendh-*. And though the semantic parallels are within the realm of possibility, one would instead have expected **g^u* to yield Arm. *k*, **erkand*, parallel with *erkan* «millstone», Skt. *grāvā* «stone for pressing soma», IE **g^(u)ra-*. Shirokov 1980. 85.]

ԱՐԳԱՍ (*argat*), also written *ark'ad*, *ark'at* «dried twigs used for kindling». Abrahamian 1958. 63-64 separates the stem *arg-* from the suffix *-at*. Aghayan 1974. 30-31 links it with Gk. ῥαζή «branch», IE **wrād-*. Greppin 1981F.]

ԱՐԳԵԼ (*argel*) «obstacle, hinderence» (-*i*, -*oy*; in NArm. = *argelk'*, -*i*)

BIBLE (7x with verbs *σφραγίσω* «close», *ἀποκλείω* «shut off») and following literature.

Gk. ἀρχέω «ward off»; Gk. ἄρχος «protection»; Lat. *arceo* «contain»; Hitt. *hark-*; IE **Ark-*. The suffix *-el* has a parallel in Lat. *arcula*, usually «a small casket» but also (Watkins 1970) with overtones of «preventing», as in Paulus ex Festo 15: «*Arcula dicebatur avis, quae in auspiciis vetabat aliquid fieri*»; hence «the preventing bird». In the original sequence **VRT-*, hence **T* commonly passes in Armenian to a voiced equivalent; note Arm. *ard* < **art* (Winter 1955A. 5; Kortlandt 1975. 44). On the suffix *-el* see Greppin 1975B. 79; Čop 1973. 32; Băltăceanu 1980. 79.

Derivatives include *argelum* «to hinder», *argelakan* «enclosed», *argelumn* «forbiddance, prohibition», *argelašunč'* «having a restrained spirit», *šant'argel* «lightning rod», *lusargel* «screen in front of a fire», *hołmargel* «folding screen».

Արդ (ard) «shape, form; order» (-u)

BIBLE *vacat*; Yeznik [1826. 24, 25, 26, 27 (5th C.) Եղի.]. In the form *y-ard* (as in *yardarem* «to arrange in order») and *z-ard* «ornament» common in Bible and following.

Gk. ἀρτύν «arrange, prepare»; Lat. *artus* (-ūs) «limb»; Skr. *rtu-* «fixed time, order, rule»; IE **rtu-*. Van Windekens (1976A. 168) suggests also Toch. A *ārt-*, B *ārt(i)* «love, praise» in the sense shown in Hesychius ἀρτύν: φιλίαν καὶ σύμβασιν ἀρτύν: σύνταξις. Also note Godel 1975. 64, Winter 1955A. 5, 1962. 256, Čop 1973. 33.

Derivatives include *anard* «formless», *corcorard* «shaped like a valley», *zard* «ornament», *zardasēr* «a dandy», *anzard* «unadorned».

Արդի (ardi) «now, recently»

Արդի (ardi)

BIBLE [*ardi* 3x = Gk. νῦν «now»; *ard* unlisted (*ayžm* more common)] and following literature.

Gk. ἄρτι: «just, exactly, just now» (cf. Arm. *ard-a-cin* «new-born», Gk. ἀρτιγενής «id»); Lith. *artūs* «near, in the near future»; Toch. A *ārço(k)* (< *ārt ço* or *arc ço*). IE **rt(i)-*. Devoicing as in *argel* (qv).

Adjarian (*HAB*) speculates that Arm. *ard(i)* might be of Greek origin. A Georgian correspondent is known: *ardi* «now». Shirokov 1980. 88.

Derivatives include *ardatunk* «newly planted», *ardēn* «already», *ardean* «now», *ardayin* «now», *ardeōk'* «perhaps», *zardis* «recent».

Արդար (ardar) «upright, honest, loyal» (-oy, -oc')

BIBLE (340x = Gk. δίκαιος «just», ἀληθινός «be truthful») and following literature.

Taken as an extension in *-ar* of *ard* «form»; the suffix *-ar* is abundantly attached to roots of Indo-European origin; cf. *dalar* and Greppin 1975B. 47-48. But note Skt. *ṛtá-*, Av. *aša-*, OP *arta-* «right, true».

Derivatives include *ardaraban* «truthful», *ardaradat* «judging justly», *ardaraxoh* «thinking justly», *ardarew* «truly», *ardarac'i* «just, legitimate», *ardarut'ivn* «justice».

Արդի (ardn) «lance, spear» (*ardunk'*, *ardeanc'*)

References to *Job* 41 (40). 17 might be spurious; but clearly Philo [1826. 4, 183, 384 (6th C.) Φίλ. 117.]; Pseudo-Callisthenes [1842. 32 (5th C.) 99. 117.]. In Bible found in compound *ardnankēc'* (2 Mac 4. 14) «jouster».

Etymology difficult. Compared with Lith. *ar̃das* «pole»; OLith. *ardamas* «a support for a sail»; Russ. арка «rack for drying clothes». Vasmer (*REW*) however suggests that the Balto-Slavic correspondences are of Uralic origin, Karelian *ardo*, Finn *arta*, which conform to the Russian word in meaning. Băltăceanu 1980. 78; Reichenkron (1958. 100, 1965. 366-367, 1966. 84-85) suggests a parallel with Romanian *andrea* «pole, stick», from Dacian **arden*, thus IE **ardh-n-* to which the Armenian is joined either genetically, or by loan (Greppin 1976C. 80-81, 1977A. 205, 1979B). In comparison with *getardn* see Aghayan 1974. 31-34. Adjarian (*HAB*) notes a comparison with Gk. ἄρτε: «point of a spear».

Derivatives rare; *ardnankēc'* «jouster» (2 Mac 4. 14).

Արեգ (areg) «sun; the eighth ancient month of the Armenians» (-i)

BIBLE [9x, where its use as «sun» is to a great extent limited to the phrase *areg k'atak'* (= Gk. ἡλίου πόλις) Arm. *arew* (qv) is more common] and following literature.

It would appear that *areg* is derived by back formation from such a compound as *aregakn* «sun» (qv). See Eichner 1978. 146-150, Aghabekyan 1981. 98. Appears in Turkish *aregi* «found in a sunny place».

Derivatives include *aregnapašt* «sunworship», *aregnap'ayl* «sunshine», *areguni* «sunny», *aregjer* «id».

ԱՐԵԳԱԿՆ (aregahn) «sun» (-akan, -akunk', -akanc')

BIBLE (35x = Gk. ἥλιος «sun») and following literature.

Taken with *arew* and *areg* (qqv); the medial -g- develops from its intervocalic position, PArm. **arew-akn*, Benveniste (1965. 9-10), noting parallel of *atber-akn* (< *atbiwr-*), suggests that *areg*- could be the genitive of *arew*- rather than the result of **arew-V-*. He further suggests that *akn* «eye» might rather have the value of «source» as in *p'aylakn* and *kaycakn* «lightning». On the semantic difference between *arew* and *aregahn*, see Eichner 1978. 156; Scherer 1953. 52; Lindeman 1982. 59.

Derivatives include *aregaknačem* «where the sun enters», *aregaknapēs* «sun like», *aregaknabar* «id», *aregaknak* «balcony», *aregaknayin* «solar».

ԱՐԵՒ (arew) «sun, light, day, life» (*arewu-*)

BIBLE (48x = Gk. ἥλιος «sun») and following literature.

With Skt. *ravi* «sun». Further collocations with Skt. *aru-ṇā-*, *aru-ṣā-* «red» (Scherer 1953. 51-52) might better go instead with OHG *elo* «brown, reddish yellow» (Mayrhofer WAI). Eichner (1978) mounts evidence for an original **Arew-* in Hitt. *har(u)wanai* «clarify». However, if the etymology with the initial laryngeal cannot be accepted, we must assume **rew-* > PArm. **erew* > *arew*, showing the shift of initial **er-* > *ar-* which is noted elsewhere (Greppin 1980C) and seems to operate without phonological restraint though with tight environmental restrictions.

The problem of different stem patterns (Skt. -i, Arm. -u) is discussed in Schindler 1978. The Armenian -u stems (Godel 1975. 94) were generally on the wane in the preliterate period while -i stems were on the march. See also *areg* and *aregahn*, Polomé 1980. 27 and Shirokov 1980. 81.

Derivatives include *arewmutk'* «west», *arewagal* «day break», *arewapašt* «sun worshipping», *arewelk'* «east», *arewik* «little sun».

ԱՐԻՒՆ (ariwn) «blood, kin» (*arean*, *areanc'*)

BIBLE (400x = Gk. αἷμα «blood») and following literature.

Hitt. *eshar* [or *ēshar* (Benveniste 1935. 8)], gen. *es(ha)nas*; Skt. *āsṛk*, gen. *asnás*; Gk. ἄσρ, εἰσρ, ἡσρ; Lat. *assy* (Paulus ex Festo 15); Lett. *asins*; Toch. A *ysār*, B *ysar* [acc. pl. A *ysarām* preserves trace of *r/n* heteroclysis (Van Windekens 1976A. 608)]. IE **ēsH-r-*. Szemerényi (1960. 21, 1964. 313. 1) suggests an original PArm. **esar-* > **ehar* > **ahar* > *ar-*, it is equally likely that the initial *ar-* (< **er-*), is one of the those Armenian words that show passage of **er-* to *ar-* without phonological constraint (Greppin 1960C). See also Pisani 1951A. 63. For suffix -iwn see *ankiwn*.

Derivatives include *ariwnagoy* «blood-colored», *ariwnakal* «a vessel which holds blood», *ariwnavanj* «bloody», *ariwnot* «full of blood», *ariwnazand* «bloody», *areanagin* «bloodmoney», *areanapart* «blood debt», *areanhetut'iwn* «flow of blood», *arenazang* «bloody», *arenajur* «a thin and often greenish serous fluid discharged from ulcers or wounds», *arenapart* «responsible for bloodshed», *arenačem* «bloody».

ԱՐԿԱՏ' (arcat') «silver; coin, money» (-oy, -oc')

BIBLE (400x = Gk. ἄργυρος, ἀργύριον, ἀργύρεος «silver») and following literature.

Gk. ἄργυρος «silver»; Thracian Ἀρζός (river name); Skt. *āṛjuna-* «white»; Lat. *argentum* «silver», *arguo* «to make clear»; Goth. *airkns* «clear, pure»; OIrish *arggat* «silver»; Welsh *arian(t)* «silver»; Hitt. *harkis* «silver»; Toch. A *ārki*, B *ārkwī* «white»; Skt. *rajatā-* «whitish», silvery»; Av. *arəzata-* «silver»; OPer. (a)*rdata-* «silver»; Osset. *arzwet* «ore»; Khot. Saka *āljsata-* «silver»; N.Per. اَرز (arz) «pewter, tin», IE **Arg-*. Indo-European problems have been discussed in Winter 1954. 198-199, 1955A. 5, 1962. 256. The principal problem seems to be whether *arcat'* is Indo-European at all. De Lamberterie (1978. 245-246) notes the various issues, the most serious being the suffix -at' (see also Greppin 1975B. 57-58) which is not Indo-European. Lindeman 1982. 17; Frisk [1936. 35-36 (= 1966. 171-172)] brings attention to *erkat'* «iron» and its Caucasian correspondences. Similarly we might note the following North East Caucasian forms: Lak *arcu*; Ingush *arsi*, *orsi*; Agul *ars*; Archi *arsi*.

Derivatives include *arcat'agin* «purchased for money», *arcat'agorc* «silversmith», *arcat'i* «made of silver», *kawarcat'* «stone mixed with silver», *arcat'unak* «poorbox», *hazmarcat'* «very rich».

ԱՐԾՈՒԻ (arcui) «eagle» (-uoy, -ueac')

ԱՐԾԻԻ (arciw) «eagle» (-ui), from the medieval period to present BIBLE [32x = Gk. *ἀετός* «eagle», *γύψ* «vulture» (1x)] and following literature.

Traditionally taken as of Indo-European origin: Skt. *rjipyá* «moving straight upwards» [in conjunction with *śyená-* «hawk», *Rig Veda* (6x), elsewhere *vacat*]; Av. *arəziŋya-* «eagle»; OPer. *āpziŋzōs* *āetōs* *parā* *llērsazis* (Hesych.); NPer. *آلوه* (*ālūh*) «eagle». Gk. *αἰγυπιός* as derived from **āpziŋzōs* by folk etymology via *αἶξ* «goat» and *γύψ* «vulture» is an invalid correspondence (GEW I. 33). Pisani 1943-44. 539-541. Another view, considering *arcui* a loan from Urartian can be found in Bănăţeanu 1962. 272-273 and Diakonoff 1971. 82. In this instance, a horse has the name *Arsiḫa* which is taken to mean «eagle». Assumed Indo-European in Xaçaturova 1973. 193, Tumanjan 1968. 58; extensive discussion with bibliography in De Lamberterie 1978. 251-262; Godel 1975. 76; Shirokov 1980. 82. The word appears in Georgian as *arçivi*; Svan, Tuš *arçiv*; Mingrelian *arçivi*; Čečen *ärzu*; Lak *b-arzu* «eagle»; Karachay *arciz*; Dargwa (Khiurkila) *arsis*; Dargwa (Akusha) *arces* «to fly».

Derivatives include *arcuēnšan* «having the sign of the eagle», *arcuēkir* «used by an eagle», *arcuanšan* «the sign of an eagle», *arcīngut'iwn* «eagle-nosed».

ԱՐՄՈՒԿՆ (armukn) «elbow, forearm» (-mkan, -mkunk')

BIBLE (4x = Gk. *ἄγκυον* «elbow») and following literature.

Skt. *irmá* «arm»; Av. *arəma-*; Sogd. *'rm* «arm»; Osset. *ärm* «hand, shaft»; NPer. *آرم* (*ārm*) «upper arm»; Talysh *ām* «shoulder»; Pam. Wakh. *yurm* «hand»; Lat. *armius* «the shoulder where it is fitted to the shoulder blade»; Goth. *arms* «arm»; OHG *arma* «arm»; Lith. *irmėdė* «feverish state»; Lith. *armai* «tongue of a wagon» [Bugā (RR 2. 530-531) considers this a Germanic loan word]; Prus. *irmo* «arm»; OCS *ramo* «arm, shoulder»; IE **rmo-*, **rHmo-* (EFL 106). The Armenian shows contamination from *mukn* «mouse», cf. NEng. *muscle* < Lat. *musculus* «little mouse».

Derivatives include *armunkn* «elbow», *armuk* «id», *armunk* «id», *armnkač'ap'* «arm's length», *armkc'i*, *armkac'i* «done with the arm».

[ԱՐՄ (arm), ԱՐՄԻ (armn), ԱՐՄԱՏ (armat) «root». Saradjeva 1981. 160 with Gk. *ῥομφαία* «sprout, shoot»; Alb. *rit* «increase»; IE **er-*.]

ԱՐՈՒ (aru) «male» (-i, -ac')

BIBLE (100x = Gk. *ἀρσεν*, *ἀρσενικός* «manly») and following literature.

Incorrectly collocated with *ayr* «man» < **Anr-*, or Gk. *ἀρσην* «manly» [which would give **ar-*, though Scheftelowicz (1905. 263) suggested a division of *ἀρ-σην*, and further correspondence with Av. *aurva-* «swift»; Skt. *ārvā-* «a courser, horse»]; Meillet [1914. 124 (= 1977. 161)] notes Lat. *aries* «ram». Unsure.

Derivatives include *aruakan* «masculine», *aruamol*, *aruagēt* «sodomite», *aruēg* «hermaphrodite», *arut'iwn* «virility», *aruabar* «masculine», *aruatesak* «appearing like a man». It is not clear if *aruest* (variant *arhest*) belongs with this stem.

ԱՐՋ (arj) «bear» (-oc', -uc')

BIBLE [13x = Gk. *ἄρκος* (sic) «bear»] and following literature.

Skt. *ṛkṣa-* «bear» (Burrow 1959A, 1959B); Av. *arəšo-*; Oss. *ars*; Pamir Sh. *yūrš*; NPer. *خرس* (*xers*); Sogdian *'ššh* (**ašš*); Afgh. *اړه* (*važāh*); Alb. *ari*; Gk. *ἄρκτος*; Mİrish *art* («hero?»); Basque (< Celt.) *hartz*; Lat. *ursus*; Hitt. *hartagga-* «wild animal», perhaps «bear». IE **Ar̥tka-*. The original was probably **arč'*, but voicing is common after *r* (Winter 1962. 256). Relations with *arjn* (qv) «black» (cf. OEng. *bera* «bear»; Lith. *bėras* «brown, dark») are discussed in Solta 1960. 131 and Tumanjan 1968. 56 but seem unlikely since Arm. *arjn*, at first limited to compounds only, appears independently only from the Middle Armenian period, and has numerous correlations in the Caucasian group (Chechen *ärži*; Ingush *arji* «black»; Georgian *arj-akela* «type of mildew»).

Derivatives include *arjayin* «arctic», *arjař* «ox». The Armenian proper name *Arsuk(as)* is probably derived from Ossetic *Ars(äg)* «Bear» (Nalbandjan 1977. 215). Burrow 1959A, B.

[ԱՐՋԻ (arjn) «black». This term cannot be related to *arj* «bear» (qv). Arm. *arjn* appears only in compounds in early literature, in the Bible as a plant name (*arjndeř* «black cummin [*Nigella*

sativa», literally «black grass»). Adjarian (*HAB*) makes an effort to show *arjn* separately, citing P'awstos [1883. 32 (5th C.) *Բարդ*]: «*yankarcōrēn jiwnn c'amak'(-)arjn linēr aṛaji nora*» which would be translated as «unexpectedly the dry snow in front of him was black», thus using *arjn* separately. However, *c'amak'arjn* is a legitimate compound meaning «utterly black»; the line should read «suddenly in front of him the snow became utterly black». A translation of «unexpectedly there was in the dry snow in front of him the bear» is impossible because of context. The word is probably not Indo-European. Note Caucasian correspondences Chechen *ūrži*; Ingush *arji* «black»; Georgian *arj-akela* «type of mildew».]

ԱՐՏ (*art*) «field, section of arable land; soil» (-oc')

BIBLE [2x = Gk. *ἀγρός*; «field» (*agarak* 100x, *dašt* 140x are more common)] and following literature.

Frequently connected with Lat. *ager*; Gk. *ἀγρός*; Goth. *akrs*; Skt. *ájra*; etc., IE **ágr-*. The unexpected reflex of IE **ǵ* to Arm. *t* has never been explained though Djahukian (1967. 182, 1975. 35) sought to normalize the shift, providing parallels. K. H. Schmidt (1964) also discussed the phenomenon and noted parallels in the Caucasian languages. Saradjeva 1980C. 55, 62. 1981. 166; Normier 1981. 27.

Loans exist in Kurdish (*hard*) though Justi (1879) suggests this is an intrusion from Arabic *أرد* (*ard*) and *أرز* (*arz*). Unsure. See also *artak*'s. Relate with *arawr* «plow»?

Derivatives include *artavar* «husbandman; arable field», *artavayrk'* «fields», *artahoł* «fallow field». Other correlations with the prefix *arta-* «out» and *artak*'s «out, outwardly» would seem unlikely, but see Pedersen (1906. 352).

ԱՐՏԱԽԱՐ (*artawsr*) «tear» (no inflection in singular, pl. *artasuk'*, -suac')

BIBLE (5x = Gk. *δάκρυον* «tear») and following literature.

Gk. *δάκρυμα* «tear»; Lat. *lacrima*; Goth. *tagr*; OIrish *dēr*; Welsh *deigr*; < IE **dakru*. With Arm. *artawsr* (< **draku-*) are OHG *trahan* «tear»; MHG *traher*; without initial **d-* (as if

**dakr-* < **lod akru-*): Skt. *ásru-*; Av. *asrū*; Khot. Saka *āška-*; Tokh. A *ākär*, B (pl.) *akrūna*; Lith. *āšara*, *ašarà*.

The *w* epenthesis in the singular is briefly discussed by Godel 1975. 88, more extensively in Greppin 1978C. 285-286; also Feydit 1976. 366-367. Eichner acknowledges a protoform of **drakuA-* (1978. 146. 17). See also Lazzeroni 1958. 130; Winter 1962. 261; Van Windekens 1976B. The initial *ar-* where **er-* would be expected (**Cr-* < *erC-*; Arm. *erkan* «millstone»; Skt. *grāvan* «stone used to press soma») cannot be accounted for through phonological laws though the shift is restricted to initial **erC-* (Greppin 1980C).

Derivatives include *artawsragul'* «tearful compassion», *bazmartawsr* «abundantly tearful», *mšartawsr* «ever tearful», *artawsraber* «producing tears», *artasuagin* «melting into tears», *artasuagoč'* «weeping and wailing», *artsualoc'* «abundantly tearful», *artasuem* «to weep», *artasueli* «lamentable». Both stems are abundant from the earliest period.

[ԱՐՏԱԿՍ (*artak*'s) «out, outwardly». Taken with *art* «field» (qv) by Adjarian (*HAB*) and Tumanjan (1978. 169) who suggests a protoform of **atgr-* or **art-*; and Pedersen 1906. 352.]

[ԱՐՏԵԽԱՆ (*artewan*) «top, summit», ԱՐՏԵԽԱՆՈՒՆԻԿ (*artewanunk'*) «eyebrow»; IE **der(p)-*, Gk. *δρέπω* «pluck (hair)», Djahukian 1973. 17, Aghayan 1974. 34.]

[ԱՐՏՈՅՏ (*artoyt*) «lark», Lat. *turdus* «thrush», etc.; Djahukian 1967. 151; to the contrary Greppin 1978A. 176-178.]

[ԱՐՏՈՐԱԼ (*artoral*) «hasten»; cf. Gk. *δραπέτεύω* «run away» (Aghayan 1955. 36 [= 1974. 34-35]).]

[ԱՐՓ (*arp'*, also *arp'i*) «sun», Lith. *serpės* «a plant giving a yellow die», IE **ser-* «reddish». Scherer 1953. 33 («unwarscheinlich»)].

ԱՎԱԶ (*awaz*) «sand» (-oy, -oc'; -aw, -oc')

BIBLE (35x = Gk. *ἄμμος* «sand») and following literature.

Gk. ἄμμος; Lat. *sabulum*; Olce. *sandr*; MHG *samt*; Finn. *santa* (< proto-Germanic). The etymology is hopelessly mired. Lat. *sabulum* can be accounted for by **bhsabh-los*; Gk. ψάμμος, from which ἄμμος arose (note also ψάμαθος and ἄμαθος), comes from **bhsabh-mos* (on the pattern γράψω, γράμμα); Germanic is derived from **bhsam-dho* < **bhsabh-dho*. The Armenian proto-form allegedly is related to the same shape as the proto-Germanic form, and developed as follows: **bhsabh-* > **sabh-* > **haw-* > *aw-*; the final *-az* is derived from **-dh-*. It is this last shift, of **dh* > Arm. *z*, that is suspect and probably inaccurate, for it is attested only with the most flimsy support (Greppin 1980D. 135). The etymology is unsure. See also Bolognesi 1978. 199, Aghabekian 1981. 107.

Derivatives include *awazakap* «surrounded by sand», *awazin* «sandy», *awazut* «id»; *awazanman* «sand-like», *awazalic'* «full of sand», *andawazem* «to cover with sand, bury».

[ԱԻԳՆ (*awgn*) «help, aid». Aghabekian 1981. 97, following Meillet 1920C. 62, with IE **auw-*; similarly *awgut* «gain, profit»; Benveniste 1964. 3.]

ԱԻԴ (*awd*) «shoe» (-i, -ic'; -oy, -oc')

BIBLE *vacat*; History of Alexander the Great [1842. 140 (5th C.) Գրգ. աղեքս.], John Chrysostom [1826. 2. 706 (5th C.) Ողբ. Տ.] and following literature. Arm. *košik* is more common (30x).

Av. *aōθra-* «shoe»; Lith. *aūti* «put on or take off shoes»; IE **aw-dh-*. See also *aganim* «put on clothes», IE **aw-*. Note as well Lith. *áušti* (*áudžiu*) «to weave»; further forms in **wedh-* and **webh-* are abundant but not to the point. Winter (1955A. 5, 1962. 256) follows Meillet 1936. 34, who suggested an original **auti-*. Greppin 1978C. 283, Shirokov 1980. 84.

Derivatives include *zawd* «band», *zawdem* «to tie», *yawd* «joint», *yawdem* «to tie, join», *awdagorc* «shoemaker».

ԱԻԵԼ (*awel*) «broom» (-i, -ac')

BIBLE (1x Luke 15. 8 = Gk. σαρῶ «sweep») and following literature.

Gk. ὑφέλλω «sweep». The passage of intervocalic labial to Arm. -w- is regular, cf. suffix -awor, Arm. *lusawor* «brilliant»; Gk. λευκοφόρος «white-robed». The passage of pre-Armenian **ow-* to *aw-* is regular (Greppin 1973 and Kortlandt 1983). IE (?) **obhel-*. Băltăneanu 1980. 66; Shirokov 1980. 87.

Loans into Georgian *avli* «ashes, sweepings»; *avlini* «horse-droppings»; Udi. *âvêluk* «type of plant» (Gukasjan 1974 *vacat*); Adjarian (*HAB*) also mentions reflections of Arm. *c'ax-awel* «birch-broom» in Turkish dialects: Erzurum *sexewel*, Eudokia *səxäwel*. In the Kurdish dialect of Nor Bayazet one finds *avel* and *säqavel* (Adjarian 1910. 365). See also *aweli* «more» and *yawelum* «increase».

Derivatives include *awelum* «sweep», *aweli* «ashes», *c'axawel* «birch-broom», *awelacu* «sweeper», *aweluk* «sweepings», *awelac* «id».

ԱԻԵԼԻ (*aweli*) «more» (-woy, -eac')

BIBLE (35x = Gk. πλείων «more», περισσός «superabundant») and following literature.

Gk. ὑφέλλω «to increase». Phonological development as in *awel* «broom» (qv). Adjarian (*HAB*) refers to *awelik'*, a Caucasian Albanian equivalent in the Paris Manuscript (114. 43), mentioned by Dulaurier 1859. 167. IE (?) **obhel-*. Polomé 1980. 27; Shirokov 1980. 87.

Derivatives include *awelum* «increase», *aweladrem* «to join, add», *awelagoyn* «much more», *awelord* «exceeding», *awelumn* «addition (math)», *arawelum* «to favor», *yawelumn* «addition (math)», *yaweluac* «supplement», *arawel* «redundant».

[ԱԻԻԻՆ (*awiwn*) «rage, fury». Skt. *āvati* «strive, promote, protect, refresh», etc. (Pokorny *IEW*). Impossible for semantic and phonological reasons (**VwV* must give Arm. *g*).]

ԱԻԹ (*awt'*) «a place for spending the night» (-i)

BIBLE *vacat* but elsewhere in early literature: Khorenatsi [1913. 54 (5th C.) Խոր.]; Parpetsi [1904. 122, 139 (5th C.) Փարպ.] and following literature.

Allied with *aganim* «spend the night» (qv), Gk. *ἄγειν νύκτα* «spent the night», Skt. *vāsati*, etc. stems in *-l-: Gk. *ἀλλή, ἀλλή* «dwelling»; Toch. A *olar*, B *aulāre* «companion, friend». The Armenian suffix -t' possibly appears elsewhere in *t'ert'* «leaf» (qv). Meillet (1936. 34) suggests **auti*, followed by Winter 1955A. 5. A Georgian equivalent *uṭevani* «place for keeping and racing horses» is derived from Arm. *awt'ewan* «inn». See also Greppin 1978C. 283; Shirokov 1980. 88; Kortlandt 1983. 13.

Derivatives include *awt'oc*, *awt'anoc* «a place for spending the night», *awt'akic'* «to lodge», *awt'eak* «bivouac», *awt'im* «to take a lodging».

ԱԽԾԱՆԵՄ (*awcanem*) «annoint» (*awci*)

BIBLE (130x = Gk. *ἁρῖω* «annoint») and following literature.

Lat. *ung(u)o*; Skt. *anākti* «annoint»; OIrish *imb*; Pruss. *anctan* [or possibly *ancte* (Schmalstieg 1976. 71)]; OHG *ancho* «butter»; IE **ongʷ-*. The sequence **VnKʷ* regularly develops *w* epenthesis, note also *awj* and Greppin 1978C. 287.

Derivatives include *awc* «anointing oil», *awcakic'* «anointed oil», *awcanelik'* «ointment», *awceal* «annointed», *awcelut'iwn* «the act of anointing», *awcut'iwn* «id», *awcumn* «id».

ԱԽԶ (*awj*) «snake» (-i)

BIBLE (41x = Gk. *ὄφις* «snake») and following literature.

Lat. *anguis*; Lith. *angis*; Lett. *uōdze*; Pruss. *angis*; OCS *qǫž*; Pol. *wqż* «snake»; Tokh. B *auk* «dragon»; MlIrish *esc-ung* «eel» [lit. «watersnake» (*esc* = «water»)]; IE **angʷh-*. The sequence **VnKʷ* regularly develops *w* epenthesis, note also *awcanem* and Greppin 1978C. 287; Djahukian 1975. 34. 35, Tumanjan 1968. 54, Shirokov 1980. 83. See also *iž*.

Derivatives are abundant, among them are *awjabar* «like a serpent», *awjaxac* «bitten by a snake», *awjanam* «become a snake», *awjut* «swarming with snakes», *awjut'iwn* «snakelike nature».

ԱԽԶԻԹ (*awjik'*) «necklace» (-eac')

BIBLE (6x = Gk. *περιστόμιος* «necklace», *κρίκος* «ring») and following literature.

Gk. *αὐχὴν* «neck»; IE **augʰ-*. The Aeolic form *ἀμφήν* (Theocratus 30. 28) has been suggested as original (< **angʷh-*) and would thus be related to Skt. *amhú* «narrow». Chantraine, however, has suggested (DELG) that Aeolic *ἀμφήν* represents contamination from *ἀμφί* «around» and that the sometimes cited form *αὐφήν* is doubtful. For a discussion of the phonological problems created by *ἀμφήν*, see Pisani 1950. 190-193. Also Adontz 1937. 10, Greppin 1978C. 283 and Shirokov 1980. 85.

Derivatives include *awjeak* «a cocking device, a hammer» (*HAB*).

ԱԽՃԱՆ (*awčan*) «aid, protection, favor, grace» (-i; -i, -ac')

BIBLE *vacat*; Yeznik [1826. 77 (5th C.) *Եղի.*]; Koriwn [1941. 30 (5th C.) *Կոր.*] and following literature.

Lat. *auxilium* «aid», *augēre* «to increase»; Goth. *aukan* «to increase»; Gk. *αὐξέω*, *αὐξω* «to increase»; Skt. *ójas* «might»; Av. *aogō* «might»; Lith. *áugti* «to increase»; Toch. A *ok(s)*, B *auk(s)* «to increase»; IE **aug-* (Greppin 1978C. 283). A proto-form of **aug-i-* is implied (Djahukian 1975. 36, Kortlandt 1975). Other extensions in -i are found in Lith. *auginti* «to allow to increase», *ūgis* «growth»; Pruss. *auginnons* (perf. act. part.) «grow up».

One might also note Arm. *awgnel* «to aid» from a non-palatalized root, with nasal suffix and erratic voicing in nasal environment: **aug-n-* > **awkn-* > *awgn-* (?). Djahukian 1967. 319 via **aw-V-*.

ԱԽՆ (*awn*) «possession» (no declension)

BIBLE *vacat*; elsewhere common: «Agathangelos [1909. 188 (5th C.) *Աղաթ.*], Chrysostom [1862. 284 (5th C.) *Ուղ. Ժ.*]; Codex of Smbat [1905. 9 (13th C.) *Սմբ. Դատ.*] and following literature.

Arm. *awn* is best substantiated in *awnatēr* «proprietor» but its separate existence is only hinted at: in Agathangelos (*alpha ms*, Mat. 3782) *awnoy tēr* is found but appears in Ag. 1909 as *aygwoy tēr*; in Gregory *ōnoy tēr* is read as *snoy tēr*; in Smbat *yōnētirojn* is read as *yunētirojn*; in Chrysostom *awnoy teark'* is read as *bnaw teark'*. This word, identified by Adjarian (*HAB*) and seconded by Solta (1960. 133-134) remains problematic. Cognates would be Skt. *ápna-* «possessions»; Av. *afnahvant* (= Skt. *apnasvant-*) «profitable»; Lat. *ops* «abundant»; OEng. *aefnan*

«to work»; Gk. ἄφ(ε)νος «riches» [$< *apnos$ (Pisani 1940. 515)]; Hitt. *happinant* «plentiful»; IE $*ap(s)n-$. Greppin 1978C. 284.

ԱԻՐ (*awr*) «day» (*awur*, *awurk'*, *awurc'*)

BIBLE (1240x = ἡμέρα «day») and following literature.

Gk. ἡμέρα (gen. ἡμέρας), Doric ἄμαρ «day». For parallel to idiom *awr awur*, note Cypriot *a-ma-ti-a-ma-ti* «id» (Dressler 1969. 19-22), IE $*āmr-$. For parallel of *Vmr* > Arm. *awr* note $*anr > ayr$. Also Pisani 1951A. 69, Greppin 1978C. 284-285 and Shirokov 1980. 81.

Derivatives include *awraber* «bringing day», *awragnac'* «day's journey», *awrac'i* «daily», *awrawor* «ephemeral», *awrakan* «diurnal», *awrahas*, *awrhas* «extremity, final moment, last day».

[ԱՓ (*ap'*) «palm of the hand, the whole hand» (-oy). First proposed by Pedersen (1906. 428) with Gk. ἄψος joint»; pl. «limbs» and seconded by Meillet (1929. 276 [= 1977. 257]), but not acknowledged in Frisk (GEW I. 126-27). Correspondences with Skt. *āpnóti*; Av. *apayeiti* «reach» are equally difficult. Note also *unim* «have». Shirokov 1980. 85. On the relation of Arm. *p'* to Gk. ψ , see Hiersche 1964. 239 with Arm. *ep'em* and *top'em*.]

ԱՓՆ (*ap'n*) «shore» (*ap'in*, *-pamb*, *-punk'*, *-panc'*; late gen. *ap'an*)

BIBLE (5x = Gk. αἰγιαλός «shore», χεῖλος «rim») and following literature.

Generally taken with Gk. ἡπειρος, Aeol. ἄπερος «the land» as opposed to «the sea»; OE *ōfer* «shore»; IE $*āp(n)-$. Benveniste (1935. 13) proposes that these words reflect heteroclicity, but a stem $*apn-$ would have to produce Arm. *awn*; if Armenian is related to Gk. ἡπειρος then we must view the Armenian *-n* as secondary. The etymology is regarded darkly by Frisk (GEW I. 640).

Derivatives include *ap'nacir* «confined by a shore», *getap'n* «riverbank», *covap'neay* «sea coast», *darap'n* «riverbank», *k'arap'n* «steep bank, precipice», *ap'nord* «riparian».

[ԱՔԱՂԱՂ (*ak'atał*) «rooster»; IE $*kel-$, $*k\ell$ «to call out»; Skt. *uṣā-kala* «rooster» (Tumanjan 1978. 199, 203). Rather, we may assume onomatopoeia.]

(Cont. 1)

JOHN A. C. GREPPIN

ԱՄՓՈՓՈՒՄ

ՍՏՈՒԳԱԲԱՆԱԿԱՆ ԲԱՌԱՐԱՆ ՄԸ
ՀԱՅԵՐԷՆԻ ՀՆԴԵՒՐՈՊԱԿԱՆ ԲԱՂԿԱՐԱՐՆԵՐՈՒՆ

ՃՄՆ ԿՐԵՓՓԻՆ

Ամերիկացի ծանօթ լեզուաբան եւ հայերենագէտ Ճոն Կրեփփինի այս ձեռնարկը կը զետեղուի Հր. Աճառեանի անփոխարինելի Արմատական բառարանի հունին մէջ: Ինչպէս ինքն իսկ Փրոֆ. Կրեփփին կը հաստատէ իր ներածութեան մէջ, իր ձեռնարկը կ'ուզէ հետապնդել երկու հիմնական նպատակներ. ա) մատչելի դարձնել գիտական աւելի ընդարձակ հանրութեան մը Աճառեանի գործը. բ) այժմէացնել զայն, օգտուելով՝ անոր հրատարակութեան թուականէն ասդին անցնող աւելի քան յիսուն տարիներու ընթացքին ըլլալ ընդհանուր լեզուաբանութեան, ըլլալ յատկապէս հայերենագիտութեան այլեւայլ մարզերուն մէջ ձեռք բերուած նուաճումներէն: Նկատի առած այս բառարանին ընդարձակ ծաւալը, անոր հրատարակութիւնը «Բազմավէպ»ի սիւնակներուն մէջ պիտի տեսէ մօտաւորապէս հինգ-վեց տարի, որմէ ետք զործին ամբողջութիւնը մատչելի պիտի ըլլայ, ամփոփուած մէկ հատորի մէջ: