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# Classical Armenian

Morphosyntactic Structures – Part 4



# Roadmap

- Modality
- Conditional clauses
- Possession
- Word order/information structure
- Interrogative sentences

## Mood and modality

- lussive modality: aorist imperative. negated imperative in present:
- Negative:  
*mi erkñč'-ir*  
NEG fear.PRS-2SG.IMPV  
“Do not fear!”
- Positive:  
*c'oyc'*  
show.AOR.2SG.IMPV  
“Show!” (cf. the present 1SG IND *c'owc'anem* ‘I show’)
- Exception: 2SG *er*, 2PL *ēk'* ‘be!’, e.g. in *oť er* ‘Greetings!’, lit. ‘Be well!’ translating Greek χαῖρε.

## Iussive subjunctive

- Special endings 2SG *-jir*, 2PL *-jik'*

Luke 10.7

*Ew i nmin tan agani-jik' owti-jik' ew əmpi-jik'*

and PRP same house.LOC.SG stay-2PL.SUBJ eat-2PL.SUBJ and drink-2PL.SUBJ

"And in this (very) house (you shall) stay, eat and drink."

ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες

## Iussive subjunctive

- Not restricted to imperative contexts:

Luke 21.36

*zi aržani lini-**jik**'*

CONJ worthy become-2PL.SUBJ

“that you may become worthy”

## lusive infinitive

1 Peter 3.9

<i>Mi</i>	<i>č'ar</i>	<i>p'oxanak</i>	<i>č'ari</i>	<i>hatowc'ane-l</i>
NEG	evil	instead of, for	evil-GEN.SG	repay-INF

“Do not repay evil for evil.”

## Deontic modality

- Nominal: adjectives in *-li* (possibility, obligation):

*govem* ‘to praise’ : *goveli* ‘praiseworthy’, ‘what can and should  
praised’

*əndownim* ‘to accept’ : *əndowneli* ‘acceptable’

*tesanem* ‘to see’ : *tesaneli* ‘visible’

*erewim* ‘to appear’ : *ereweli* ‘visible, notable, famous’

## Deontic modality

- *arkanem* ‘to throw, fill’ : *arkaneli* ‘to be thrown, filled’:

Luke 5.38

*gini nor i tik-s nor-s arkane-li ē*  
wine new PRP wineskin-ACC.PL new-ACC.PL throw-ADJ be.PRS.3SG

"New wine must be put into fresh wineskins."



## Deontic modality

- Lexical expressions:
- *kamim* ‘wish, desire’, *kam linim* (+dative of the experiencer) ‘id.’, *part ē* ‘it is necessary, one should’, *pētk’ ē/en* ‘there is need, want’, and *ownim* ‘have (to)’, e.g.

Luke 1.3

***kam ete-w***

desire become.AOR-3SG.MID

“I also wished” (to write down ...)

*ew*

also

*inj*

1SG.DAT

## Deontic modality

Matthew 16.21

***part***                    ***ē***                    ***nma***                    ***ert'a-l***                    ***y-erusaṭēm***  
obligation                    be.3SG.PRS    3SG.DAT                    go-INF                    PRP-Jerusalem  
“He must go to Jerusalem.”

Luke 9.11

***oro-c'***    ***pētk'***    ***ēin***                    ***bžškut'e-an***    ***bžškē-r***  
REL-DAT.PL    need                    be.IMPf.3PL    healing-GEN.SG    heal.PRS-IMPf.3SG  
“He cured those who had need of healing.”

## Deontic modality

Buzandaran 4.54

*zinč' ew pētk' ē k'ez ara z-is*  
INTERR INDEF need be.PRS.3SG 2SG.DAT do-AOR.IMPV PRP-1SG.ACC/LOC  
“Do to me whatever you wish.”

- For semantic development from ‘be in need of’ to ‘wish, desire’ cf. NE *to want* < ‘to lack s.th.’

## Deontic modality

- *ownim* 'have':

Luke 7.40

<b><i>ownim</i></b>	<i>inč'</i>	<i>ase-l</i>	<i>k'ez</i>
have.PRS-1SG	INDEF	say-INF	2SG.DAT

“I have got something to tell you.”

## Epistemic modality

- Subjunctive:

Matthew 12.23

*mit'ē sa ic'ē [K'ristos-n] ordi dawt'-i*  
really?DEM be.SUBJ.3SG [Christ-ART] son David-GEN.SG

“Could this be / Is this not [Christ] the son of David?” (Μήτι οὗτός  
ἐστιν ὁ υἱὸς Δαυίδ;)

## Epistemic modality

Matthew 7.9

<i>O<sup>o</sup></i>	<i>ic'ē</i>		<i>i</i>	<i>jēnj</i>	<i>mard</i>
who	be.SUBJ.3SG		PRP	2PL.ABL	man
<i>c'or</i>		<i>xndr-ic'-ē</i>		<i>ordi</i>	<i>iwr</i>
PRP-REL		ask-SUBJ-3SG		son	his
<i>hac'</i>	<i>mit'ē</i>	<i>k'ar</i>	<i>ta-yc'-ē</i>		<i>nma:</i>
bread	really?	stone	give.PRS-SUBJ-3SG		3SG.DAT

"Which one of you, if his son asks him for bread, will give him a stone?", or more literally "Is there really anyone among you, of whom his son might ask him for bread and who would give him a stone?"

## Dynamic modality

- *karem* ‘I am able, I can’ in negated clauses and in questions, *karot em* with an agent noun / participle in *-ot* in positive clauses:

Matthew 3.9

***karot ē***                    *Astowac i*    *k’aranc’s*                    *y-aysc’an-ē*  
able    be.3SG.PRS God            PRP stone-ABL.PL-ART    PRP-DEM-ABL

*yarowc’ane-l*    *ordi-s*                                    *Abraham-ow*  
raise-INF                    son-ACC.PL                                    Abraham-GEN/DAT.SG

“God *is able* from these stones to raise up children for Abraham.”

## Dynamic modality

Luke 16.3

*gorcel*                    *oč*                    *kare-m*  
dig-INF                    NEG                    be\_able.PRS-1SG

“I am not strong enough to dig.”

Luke 6.42

*ziard* *kare-s*                    *ase-l*                    *c'-etbayr*                    *k'o*  
how be\_able.PRS-2SG                    say-INF                    PRP-brother                    GEN.2SG

“How *can* you say to your brother...?”



## Dynamic modality: *ownim*

Matthew 18.25

*oč' ownēr hatowc'ane-l*  
NEG have.3SG.IMPF pay-INF  
“He was unable to pay.”

- Cf. parallel passage in Luke 7.42: *goy* + possessive genitive:

Luke 7.42

*oč' goyr noc'a hatowc'ane-l*  
NEG be.IMPF.3SG 3PL.GEN pay-INF

## Cupitive modality

- Negative wishes: *k'aw (mi)* 'may not, God forbid'.

Luke 20.16

***k'aw mi li-c'-i***  
NEG NEG happen-AOR.SUBJ-3SG.MID

“May this not happen!”

1 Samuel (=1 Kings) 2.30

***k'aw li-c'-i inj***  
NEG happen-AOR.SUBJ-3SG.MID 1SG.DAT

“May this not happen to me.”

- Cf. verb *k'awem* ‘expiate, cleanse from sin’



## Conditional clauses

- Protasis with *t'e* or *et'e*

	protasis	apodosis	
1	IND PRS	IND, SUBJ, IMPV	“realis”
2	SUBJ	“	“potentialis”
3	PAST IND	PAST IND	“irrealis” (counterfactual)

## Realis

1 Corinthians 15.16

<i>et'ē</i>	<i>mer-eal-k'</i>	<i>oč'</i>	<b><i>yarñ-en</i></b>
if	die-PTC-PL	NEG	rise.PRS-3PL

<i>apa</i>	<i>ew</i>	<i>k'ristos</i>	<b><i>č'-ē</i></b>	<b><i>yarowc'-eal</i></b>
then	also	Christ	NEG-be.PRS.3SG	rise.PTC

“If the dead do not rise, then Christ also has not risen.”

## Potentialis

Matthew 5.46

<i>et'ē</i>	<i>siric'-ēk'</i>	<i>zaynosik</i>	<i>or</i>	<i>sir-en</i>
if	love.PRS.SUBJ-2PL	PRP-DEM.ACC.PL	REL	love.PRS-3PL

<i>z-jez</i>	<i>zinč'</i>	<i>varjk'</i>	<i>ic'-en</i>
PRP-2PL.ACC	INTERR	reward	be.PRS.SUBJ-3PL

“If you love those who love you, what will be the reward?”

## Counterfactual

- Present counterfactual: imperfect

Luke 7.39

*sa t'ē margarē ok' ēr apa gitēr t'ē ...*  
DEM if prophet INDEF be.3SG.IMP then know.3SG.IMP that

“If this man were a prophet, he would know who (this woman is who is touching him).”

## Counterfactual

- Past counterfactual: pluperfect at least in either protasis or apodosis and a past tense in the other clause

John 11.21: pluperf + pluperf

*et'ē ast lieal ēir, etbayr-n im č'-ēr meṛ-eal*  
if here be.PTC be.2SG.IMPF brother-ART my NEG-be.3SG.IMPF die-PTC

“If you had been here, my brother would not have died.”



## Counterfactual

John 15.22: pluperf + impf

*im*      *et'ē č'-ēr*                      *ek-eal*      *ew*      *xōsec'-eal* *ənd nosa,*  
1SG.GEN if      NEG-be.3SG.IMPF come-PTC and      speak-PTC PRP 3PL.LOC

*meł*      *inč'*              *oč'*              *goyr*                      *noc'a*  
sin      INDEF              NEG              exist.3SG.IMPF              3PL.GEN/DAT

“If I had not come and spoken to them, they would not have been guilty of sin.”

## Possession

- Copula verbs *em, kam, goy* + GEN/DAT
- Lexical: *ownim, kalay* 'have, hold, seize', maybe not for inalienable possession:

Matthew 12.10

*ayr mi oroy jeɾn iwr gōsac'eał ēr*  
man one REL-GEN.SG hand REFL dried be.3SG.IMPF

“(There was) a man with a withered hand.”

ἄνθρωπος χεῖρα ἔχων ξηράν

## Word order

- Basic (S)VO:

Matthew 3.14

<i>Yovhannēs</i>	<i>argelow</i>	<i>z-na</i>
John	prevent.PRS-3SG	PRP-3SG.ACC
A	V	O

“John prevented him.”

Mark 1.34

<i>bžške-acʻ</i>	<i>bazowm</i>	<i>hiwand-s</i>
heal-3SG.AOR	many	sick-ACC.PL
(A)V	(-	O      -)

“He healed many who were sick.”

## O IO / IO O:

Matthew 7.6

<i>mi</i>	<i>tayk'</i>	<i>zsrbowt'iwn</i>	<i>šanc'</i>
NEG	give-2.IMPV	PRP-holiness	dog.DAT.PL
	V	O	IO

“Do not give dogs what is holy.”

Buzandaran 4.15

<i>cna-w</i>	<i>P'aranjem</i>	<i>t'agawor-i-n</i>	<i>owstr</i>	<i>mi</i>
bear.AOR-3SG.MID	P'aranjem	king-DAT.SG-ART	son[ACC.SG]	one
V	A	IO	(-O	-)

“P'aranjem bore a boy to the king.”

## Pronominal objects

- Usually follows the verb immediately:

John 14.9

<i>c'oyc'</i>	<i>mez</i>	<i>z-hayr</i>
show.IMPV.2.SG	1PL.DAT	ACC-father
V	IO	O

“Show us the father!”

## Information structure

- Topic/focus elements may appear left of the predicate:

Acts 9.7

***z-jayn***                    *miayn*    *lse-in*  
PRP-voice[ACC]    only            hear.PRS-3PL.IMPF  
“They heard only the voice (but saw noone).”

Ezrik §74

*ard*    ***z-ays***                                    *asa-sc'-en*  
now    PRP-DEM.ACC.SG                    say-AOR.SUBJ.-3PL  
“Now let them say this: ...”

## Interrogative sentences

- Constituent questions: interrogative pronoun/adverb often moved to clause initial position:

Mark 4.41

<i>o</i>	<i>ok'</i>	<i>ardeawk'</i>	<i>ic'ē</i>	<i>sa</i>
who	INDEF	indeed	be.3SG.SUBJ	DEM.NOM.SG

“Who (-ever) could this be?”

## Interrogative sentences

- But topical or focus material may be fronted, cf.

Eznik §160

*or z-ayn git-ac' et'e erkow ordi-k' en*  
 REL PRP-this know-AOR.3SG that two son-PL be.3PL

*y-orovayn-i and z-ayn əndēr oč'*  
 PRP-womb-LOC.SG there PRP-this why NEG

*cane-aw t'e mi-n bari ew miws-n č'ar*  
 realize-AOR.3SG that one-ART good and other-ART evil

“He who knew **this**: there were two sons in the womb, why did he not know **this** that the one was good and the other evil?”



շնորհակալութիւն ձեր  
ուշադրութեան համար

Thank you for your attention!