GRAMMAR
OF THE
GOTHIC LANGUAGE

AND
THE GOSPEL OF ST. MARK
SELECTIONS FROM THE OTHER GOSPELS
AND THE SECOND EPISTLE TO TIMOTHY
WITH NOTES AND GLOSSARY

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OXFORD
AT THE CLARENDON PRESS
1910

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PREFACE

It was originally intended that this Grammar should form one of the volumes of the Students' Series of Comparative and Historical Grammars, but some time ago I was informed by the Delegates of the Clarendon Press that a third edition of my Gothic Primer was required. It then became a question whether it would be better to issue the Primer in a revised form, or to set to work at once to write the present Grammar. I laid the two alternatives before the Delegates, and they preferred to accept the latter.

As a knowledge of Gothic is indispensable to students of the oldest periods of the other Germanic languages, this book will, I trust, be found useful at any rate to students whose interests are mainly philological and linguistic. I have adopted as far as possible the same method of treating the subject as in my Old English and Historical German Grammars. Considerable care and trouble have been taken in the selection of the material contained in the chapters relating to the phonology and accidence, and I venture to say that the student, who thoroughly masters the book, will not only have gained a comprehensive knowledge of Gothic, but will also have acquired a considerable knowledge of Comparative Germanic Grammar.

In selecting examples to illustrate the sound-laws I have tried as far as possible to give words which also occur in the other Germanic languages, especially in Old English and Old High German. The Old English and Old High German cognates have been added in the Glossary.
In order to give the student some idea of the skill of Ulfilas as a translator I have added the Greek text to St. Matthew Ch. VI, St. Mark Chapters I–V, and St. Luke Ch. XV. This will also be useful as showing the influence which the Greek syntax had upon the Gothic.

The Glossary not only contains all the words occurring in the Gothic Text (pp. 200–91), but also all the words contained in the Phonology and Accidence, each referred to its respective paragraph. A short list of the most important works relating to Gothic will be found on pp. 197–9.

From my long experience as teacher of the subject, I should strongly recommend the beginner not to work through the Phonology and the philological part of the Accidence at the outset, but to read Chapter I on Gothic pronunciation, and then to learn the paradigms, and at the same time to read some of the easier portions of the Gospels. This is undoubtedly the best plan in the end, and will lead to the most satisfactory results. In fact, it is in my opinion a sheer waste of time for a student to attempt to study in detail the phonology of any language before he has acquired a good working knowledge of its vocabulary and inflexions.

In conclusion I wish to express in some measure the heartfelt thanks I owe to my wife for her valuable help in compiling the Glossary.

JOSEPH WRIGHT.

Oxford,
January, 1910.
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The asterisk * prefixed to a word denotes a theoretical form, as Goth. dags, day, from Prim. Germanic *dagaz.

The colon (:) used on pp. 46–9 and elsewhere means stands in ablaut relation to.

On the letters ñ, ã, ʒ, ð, ɣ see § 126 note 5.
INTRODUCTION

§ 1. Gothic forms one member of the Germanic (Teutonic) branch of the Indo-Germanic family of languages. This great family of languages is usually divided into eight branches:—

I. Aryan, consisting of: (1) The Indian group, including the language of the Vedas, classical Sanskrit, and the Prâkrit dialects; (2) The Iranian group, including (a) West Iranian (Old Persian, the language of the Persian cuneiform inscriptions, dating from about 520-350 B.C.); (b) East Iranian (Avesta—sometimes called Zend-Avesta, Zend, and Old Bactrian—the language of the Avesta, the sacred books of the Zoroastrians).

II. Armenian, the oldest monuments of which belong to the fifth century A.D.

III. Greek, with its numerous dialects.

IV. Albanian, the language of ancient Illyria. The oldest monuments belong to the seventeenth century.

V. Italic, consisting of Latin and the Umbrian-Samnitic dialects. From the popular form of Latin are descended the Romance languages: Portuguese, Spanish, Catalanian, Provençal, French, Italian, Raetoromanic, Roumanian or Wallachian.

VI. Keltic, consisting of: (1) Gaulish (known to us by Keltic names and words quoted by Latin and Greek authors, and inscriptions on coins); (2) Britannic, including Cymric or Welsh, Cornish, and Bas-Breton or Armorican (the oldest records of Cymric and Bas-Breton date back to the eighth or ninth century); (3) Gaelic, including Irish-Gaelic, Scotch-Gaelic, and Manx. The oldest monuments are the
old Gaelic ogam inscriptions, which probably date as far back as about 500 A.D.

VII. Baltic-Slavonic, consisting of: (1) The Baltic division, embracing (a) Old Prussian, which became extinct in the seventeenth century, (b) Lithuanian, (c) Lettic (the oldest records of Lithuanian and Lettic belong to the sixteenth century); (2) the Slavonic division, embracing: (a) the South-Eastern group, including Russian (Great Russian, White Russian, and Little Russian), Bulgarian, and Illyrian (Servian, Croatian, Slovenian); (b) the Western group, including Czech (Bohemian), Sorabian (Wendish), Polish and Polabian.

VIII. Germanic, consisting of:—
(1) Gothic. Almost the only source of our knowledge of the Gothic language is the fragments of the biblical translation made in the fourth century by Ulfilas, the Bishop of the West Goths. See pp. 195-7.
(2) Scandinavian or North Germanic—called Old Norse until about the middle of the eleventh century—which is sub-divided into two groups: (a) East Scandinavian, including Swedish, Gutnish, and Danish; (b) West Scandinavian, including Norwegian, and Icelandic.

The oldest records of this branch are the runic inscriptions, some of which date as far back as the third or fourth century.

(3) West Germanic, which is composed of:—
(a) High German, the oldest monuments of which belong to about the middle of the eighth century.
(b) Low Franconian, called Old Low Franconian or Old Dutch until about 1200.
(c) Low German, with records dating back to the ninth century. Up to about 1200 it is generally called Old Saxon.
(d) Frisian, the oldest records of which belong to the fourteenth century.
(e) English, the oldest records of which belong to about the end of the seventh century.

Note.—A few of the chief characteristics of the Germanic languages as compared with the other branches of the Indo-Germanic languages are: the first sound-shifting or Grimm's law (§§ 127-32); Verner's law (§§ 136-7); the development of the so-called weak declension of adjectives (§ 223); the development of the preterite of weak verbs (§ 315); the use of the old perfect as a preterite (§ 292).
§ 2. The Gothic monuments, as handed down to us, are written in a peculiar alphabet which, according to the Greek ecclesiastical historians Philostorgios and Sokrates, was invented by Ulfilas. But Wimmer¹ and others have clearly shown that Ulfilas simply took the Greek uncial alphabet as the basis for his, and that in cases where this was insufficient for his purpose he had recourse to the Latin and runic alphabets. The alphabetic sequence of the letters can be determined with certainty from the numerical values, which agree as nearly as possible with those of the Greek. Below are given the Gothic characters in the first line, in the second line their numerical values, and in the third line their transliteration in Roman characters.

1 2 3 4 5 6 7 8 9 10
a b g d e q z h f i
k l m n j u p r
20 30 40 50 60 70 80 90 100
s t y f x o e
200 300 400 500 600 700 800 900
s t w f x l v o

§ 3. The Gothic vowel-system is represented by the five elementary letters a, e, i, o, u, and the digraphs ei, iu, ai, and au.

Vowel-length was entirely omitted in writing. The sign —, placed over vowels, is here used to mark long vowels.

The vowels e, o (uniformly written ē, ē in this grammar) were always long. a, u had both a short and a long quantity. i was a short vowel, the corresponding long vowel of which was expressed by the digraph ei after the analogy of the Greek pronunciation of η in the fourth century. iu was a falling diphthong. Each of the digraphs ai, au was used without distinction in writing to express three different sounds which are here written ái, aí, ai and áu, aú, au.

A brief description of the sound-values of the above
vowel-system will be given in the following paragraphs. Our chief sources for ascertaining the approximate quality and quantity of the Gothic simple vowels and diphthongs are:—(1) The pronunciation of the Greek and Latin alphabets as they obtained in the fourth century; the former of which was taken by Ulfilas as the basis for representing his own native sound-system. (2) A comparison of the Gothic spelling of Greek loan-words and proper names occurring in Ulfilas with the original Greek words. (3) The spelling of Gothic proper names found in Greek and Latin records of the fourth to the eighth century. (4) The occasional fluctuating orthography of one and the same word in the biblical translation. (5) Special sound-laws within the Gothic language itself. (6) The comparison of Gothic with the other Old Germanic languages.

§ 4. a had the same sound as the a in NHG. **mann**, as **ahtáu**, **eight**; **akrs**, **field**; **dags**, **day**; **namó**, **name**; **giba**, **gift**; **waúrda**, **words**.

ā had the same sound as the a in English **father**. In native Gothic words it occurs only in the combination **āh** (see § 59), as **fāhan**, to catch, seize; **brāhta**, I brought; **pāhō**, day.

§ 5. e was a long close e-sound, strongly tinctured with the vowel sound heard in NHG. **sie**, **she**. Hence we sometimes find **ei** (that is i̯), and occasionally **i**, written where we should etymologically expect e, and vice versa. These fluctuations occur more frequently in Luke than elsewhere; examples are: qeins = qēns, Luke ii. 5; faheid = fahēp, Luke ii. 10. spēwands = speiwands, Mark vii. 33; mipjānē = mipjānei, Luke ii. 43; izē = izei, Mark ix. 1. birusjōs = bērusjōs, Luke ii. 43; duatsniwun = duatsnēwun, Mark vi. 53. usdrēbi = usdribi, Mark v. ro. Examples are: jēr, year; slēpan, to sleep; nēmum, we took; swē, as; hidrē, hither.
§ 6. i was probably a short open vowel like the i in English bit, as ik, I; itan, to eat; fisks, fish; bindan, to bind; arbi, heritage; bandi, a band.

i (written ei) was the vowel sound heard in NHG. sie, she. Cp. the beginning of § 5. Examples are: swein, swine, pig; beitan, to bite; gasteis, guests; managei, multitude; ãipei, mother.

§ 7. o was a long close vowel, strongly tinctured with the vowel sound heard in NHG. gut, good. Hence we occasionally find u written where we should etymologically expect o, and vice versa, as supūda = supōda, Mark ix. 50; ūhtēdun = ōhtēdun, Mark xi. 32. faihō = faihu, Mark x. 23. Examples are: õgan, to fear; õgjan, to terrify; brōpar, brother; sōkjan, to seek; saísō, I sowed; haírtō, heart.

§ 8. u had the same sound as the vowel in English put, as ubils, evil; ufta, often; fugls, fowl, bird; sunus, son; bundans, bound; faihu, cattle; sunu (acc. sing.), son.

ū had the same sound as the u in NHG. gut, as ūt, ūta, out; ūhtwō, early morn; brūps, bride; hūs, house; ūsusundi, thousand.

§ 9. iu was a falling diphthong (i.e. with the stress on the i), and pronounced like the ew in North. Engl. dial. pronunciation of new. It only occurs in stem-syllables (except in ūhtiugs, seasonable), as iupa, above; ëuda, people; driusan, to fall; triu, tree; kniu, knee.

§ 10. As has already been pointed out in § 3, the digraph ai was used by Ulfilas without distinction in writing to represent three different sounds which were of threefold origin. Our means for determining the nature of these sounds are derived partly from a comparison of the Gothic forms in which they occur with the corresponding forms of the other Indo-Germanic languages, and partly from the Gothic spelling of Greek loan-words. The above remarks also hold good for the digraph au, § 11.
Phonology

§§ 11-12

ai was a short open e-sound like the ë in OHG. nēman, and almost like the a in English hat. It only occurs before r, h, hr (except in the case of aïpâu, or, and possibly wâïla, well, and in the reduplicated syllable of the pret. of strong verbs belonging to Class VII). See §§ 67, 69, 311. Examples are: aïrâpa, earth; bairan, to bear; wairpan, to throw; faïhu, cattle; taimun, ten; saïhuan, to see; aïâuk, I increased; laïlôt, I let; haïhâit, I named. But see p. 362.

ái was a diphthong and had the same sound as the ei in NHG. mein, my, and nearly the same sound as the i in English mine, as aiïps, oath; aiïns, one; hlâïfs, loaf; stâïns, stone; twâï, two; nimái, he may take.

ai had probably the same pronunciation as OE. æ (i.e. a long open e-sound). It occurs only in very few words before a following vowel (§ 76), as saîan, to sow; waîan, to blow; faîan, to blame; and possibly in armaiî, mercy, pity. But see p. 362.

§ 11. aú was a short open o-sound like the o in English not. It only occurs before r and h, as haúrn, horn; waúrd, word; daúhtar, daughter; aúhsa, ox. See §§ 71, 73, and p. 362.

áu was a pure diphthong and had approximately the same sound as the ou in English house, as âugö, eye; åusö, ear; dâupus, death; háubip, head; ahtáu, eight; nimâu, I may take.

au was a long open o-sound like the au in English aught. It only occurs in a few words before a following vowel (§ 80), as staua, judgment; tauî, deed; trauan, to trust; bauan, to build, inhabit. Cp. §§ 3 and 10. But see p. 362.

§ 12. From what has been said in §§ 4-11, we arrive at the following Gothic vowel-system:—

Short vowels a, ai, i, aú, u
Long , , , å, ê, ai, ei, ö, au, ü
Diphthongs ai, au, iu
B. The Consonants.

§ 13. According to the transcription adopted in § 2 the Gothic consonant-system is represented by the following letters, which are here re-arranged after the order of the English alphabet:—b, d, f, g, h, lv, j, k, l, m, n, p, q, r, s, t, ſ, w, z.

§ 14. b had a twofold pronunciation. Initially, as also medially and finally after consonants, it was a voiced explosive like English b, as barn, child; blinds, blind; baifan, to bear; salbōn, to anoint; arbi, heritage; lamb, lamb; -swarb, he wiped.

Medially after vowels it was a voiced bilabial spirant, and may be pronounced like the v in English live, which is a voiced labio-dental spirant, as haban, to have; sibun, seven; ibns, even. See § 161.

§ 15. d had a twofold pronunciation. Initially, as also medially and finally after consonants, it was a voiced explosive like the d in English do, as dags, day; dáupus, death; dragan, to draw; kalds, cold; bindan, to bind, band, he bound; huzd, treasure; also when geminated, as iddja, I went.

Medially after vowels it was a voiced interdental spirant nearly like the th in English then, as fadar, father; badi, bed; biudan, to offer. See § 173.

§ 16. f was probably a voiceless bilabial spirant like the f in OHG. slāfan, to sleep; a sound which does not occur in English. It may, however, be pronounced like the f in English life, which is labio-dental, as fadar, father; fulls, full; ufar, over; wulfs, wolf; fimf, five; gaf, he gave.
§ 17. g. The exact pronunciation of this letter cannot be determined with certainty for all the positions in which it is found.

Initial g probably had the same sound as the g in English go, as gōps, good; giban, to give; the same may also have been the pronunciation of g in the combination vowel + g + consonant (other than a guttural), as bugjan, to buy; tagla, hairs; tagra (nom. pl.), tears. Cp. §§ 167-8.

Medially between vowels it was a voiced spirant like the widely spread pronunciation of g in NHG. tage, days, as augō, eye; steigan, to ascend. Cp. § 168.

Final postvocalic g and g in the final combination gs was probably a voiceless spirant like the ch in NHG. or in Scotch loch, as dag (acc. sing.), day; mag, he can; dags, day. Cp. § 169.

Before another guttural it was used to express a guttural nasal (ŋ) like the γ in Greek ἁγγελός, angel; ἁγχυ, near; and the ng in English thing, or the n in think, as aggilus, angel; briggan, to bring; figgrs, finger; drigkan, to drink; sigqan, to sink.

Note.—Occasionally, especially in St. Luke, the guttural nasal is expressed by n as in Latin and English, as pankeip = ἑπαγκείπ, Luke xiv. 31; bringip = briggip, Luke xv. 22.

The combination ggw was in some words equal to ṇ + gw, and in others equal to gg (a long voiced explosive) + w. When it was the one, and when the other, can only be determined upon etymological grounds. Examples of the former are siggwan, to sing; aggwus, narrow; and of the latter bliggwan, to beat, strike; triggws, true, faithful. Cp. § 151.

§ 18. h, initially before vowels and probably also medially between vowels, was a strong aspirate, as haban, to have; haírō, heart; faíhu, cattle; gateihan, to announce. Cp. § 164. In other positions it was a voiceless spirant
like the NHG. ch in nacht, night, as hláifs, loaf; nahts, night; falh, I hid; jah, and.

§ 19. hu was either a labialized h or else a voiceless w. It may be pronounced like the wh in the Scotch pronunciation of when, as hueila, time; huópan, to boast; alva, river; saílvan, to see; salu, he saw; nélv (av.), near. Cp. notes to § 2.

§ 20. j (that is i in the function of a consonant) had nearly the same sound-value as English y in yet. It only occurs initially and medially, as jér, year; juggs, young; juk, yoke; lagjan, to lay; niujis, new; fijands, fiend, enemy.

§ 21. k had the same sound as English k, except that it must be pronounced initially before consonants (l, n, r). It occurs initially, medially, and finally, as kaúrn, corn; kniu, knee; akrs, field; brikan, to break; ik, I; juk, yoke.

§ 22. l, m, n had the same sound-values as in English. They all occur initially, medially, and finally, in the function of consonants.

l. laggs, long; láisjan, to teach; háils, hale, whole; haldan, to hold; skal, I shall; mèl, time.

m. mèna, moon; mizdô, need, reward; namó, name; niman, to take; nam, he took; nimam, we take.

n. nahts, night; niun, nine; mèna, moon; rinnan, to run; láun, reward; kann, I know.

In the function of vowels they do not occur in stem-syllables, as fugls, fowl, bird; tagl, hair; sigljö, seal; málþms, gift; bagms, tree, beam; ibns, even; táikns, token. See § 159.

§ 23. p had the same sound as English p in put. It occurs initially (in loan-words only), medially, and finally, as pund, pound; páida, coat; plinsjan, to dance; slëpan, to sleep; diups, deep; hilpan, to help; saíslëp, he slept; skip, ship.
§ 24. q was a labialized k, and may be pronounced like the qu in English queen, as qiman, to come; qēns, wife; sigqan, to sink; riqis, darkness; sagq, he sank; bistugq, a stumbling. See §§ 2 note 3, 163.

§ 25. r was a trilled lingual r, and was also so pronounced before consonants, and finally, like the r in Lowland Scotch. It occurs as a consonant initially, medially, and finally, as raɪhts, right, straight; rēdan, to counsel; bairan, to bear; barn, child; fidwōr, four; daɪr, door.

In the function of a vowel it does not occur in stem-syllables, as akrs, field; tagr, tear; huggrjan, to hunger. Cp. § 159.

§ 26. s was a voiceless spirant in all positions like the s in English sin, as sama, same; sibun, seven; wisan, to be; þūsundi, thousand; hūs, house; gras, grass.

§ 27. t had the same sound-value as English t in ten, as ūaihun, ten; tunīpūs, tooth; hāitan, to name; mahts, might, power; haɪrtō, heart; wāit, I know; at, to, at.

§ 28. p was a voiceless spirant like the th in English thin, as þaɪgkjan, to think; þreis, three; brōpar, brother; brūps, bride; miþ, with; faɪp, he found.

§ 29. w (i. e. u in the function of a consonant) had mostly the same sound-value as the w in English wit. After diphthongs and long vowels, as also after consonants not followed by a vowel, it was probably a kind of reduced u-sound, the exact quality of which cannot be determined. Examples of the former pronunciation are:—wēns, hope; witan, to know; wrikan, to persecute; swistar, sister; taɪhswō, right hand. And of the latter:—snāiws, snow; waɪrstrw, work; skadwjan, to overshadow.

§ 30. z was a voiced spirant like the z in English freeze, and only occurs medially in regular native Gothic forms, as huzd, hoard, treasure; hazjan, to praise; máɪza, greater. But see § 175.

A. Vowels (Sonants).

Guttural

- Short a, aú, u
- Long ä, ö, au, ü

Palatal

- Short ai, i
- Long é, ai, ei

To these must also be added the nasals m, n, and the liquids l, r in the function of vowels. See § 159.

B. Consonants.

<table>
<thead>
<tr>
<th>LABIAL</th>
<th>INTER-DENTAL</th>
<th>DENTAL</th>
<th>GUTTURAL</th>
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</thead>
<tbody>
<tr>
<td>Explosives</td>
<td>Voiceless p</td>
<td>t, tt</td>
<td>k, kk : q</td>
</tr>
<tr>
<td></td>
<td>Voiced b</td>
<td>d, dd</td>
<td>g, gg</td>
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<tr>
<td>Spirants</td>
<td>Voiceless f</td>
<td>p, pp</td>
<td>s, ss</td>
</tr>
<tr>
<td></td>
<td>Voiced b</td>
<td>d</td>
<td>g</td>
</tr>
<tr>
<td>Nasals</td>
<td>m, mm</td>
<td>n, nn</td>
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</tr>
<tr>
<td>Liquids</td>
<td></td>
<td>l, ll</td>
<td>r, rr</td>
</tr>
<tr>
<td>Semi-vowels</td>
<td>w, j (palatal)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

To these must be added the aspirate h. See § 2 note 1 for x.

In Gothic as in the oldest period of the other Germanic languages, intervocalic double consonants were really long, and were pronounced long as in Modern Italian and Swedish, thus atta = at-ta, father; manna = man-na, man.

Stress (Accent).

§ 32. All the Indo-Germanic languages have partly pitch (musical) and partly stress accent, but one or other of the two systems of accentuation always predominates in each language, thus in Sanskrit and Old Greek the accent was predominantly pitch, whereas in the oldest periods of the Italic dialects, and the Keltic and Germanic languages,
the accent was predominantly stress. This difference in the system of accentuation is clearly seen in Old Greek and the old Germanic languages by the preservation of the vowels of unaccented syllables in the former and the weakening or loss of them in the latter. In the early period of the parent Indg. language, the stress accent must have been more predominant than the pitch accent, because it is only upon this assumption that we are able to account for the origin of the vowels ¹, ū, ³ (§ 35, Note 1), the liquid and nasal sonants (§§ 53–6), and the loss of vowel often accompanied by a loss of syllable, as in Greek gen. πα-τρ-ός beside acc. πα-τέρ-α; πέ-ροι beside Ἐ-πτ-ὁμη; Gothic gen. pl. aūhs-nē beside acc. *aūhsa-n. It is now a generally accepted theory that at a later period of the parent language the system of accentuation became predominantly pitch, which was preserved in Sanskrit and Old Greek, but which must have become predominantly stress again in prim. Germanic some time prior to the operation of Verner's law (§ 136).

The quality of the accent in the parent language was partly 'broken' (acute) and partly 'slurred' (circumflex). This distinction in the quality of the accent was preserved in prim. Germanic in final syllables containing a long vowel, as is seen by the difference in the development of the final long vowels in historic times according as they originally had the 'broken' or 'slurred' accent (§§ 87 (1), 89).

In the parent language the chief accent of a word did not always fall upon the same syllable of a word, but was free or movable as in Sanskrit and Greek, e.g. Gr. nom. πατήρ, father, voc. πατέρ, acc. πατέρα; Skr. ēmī, I go, pl. imás, we go. This free accent was still preserved in prim. Germanic at the time when Verner's law operated, whereby the voiceless spirants became voiced when the vowel immediately preceding them did not bear the chief accent of the word (§ 136). At a later period of the prim.
Germanic language, the chief accent of a word became confined to the first syllable. This confining of the chief accent to the first syllable was the cause of the great weakening—and eventual loss—which the vowels underwent in unaccented syllables in the prehistoric period of the individual Germanic languages (Ch. V). And the extent to which the weakening of unaccented syllables has been carried in some of the Modern Germanic dialects is well illustrated by such sentences as: as et it mōn, I shall have it in the morning; ast ē dunt if id kud, I should have done it if I had been able (West Yorks.).

§ 33. The rule for the accentuation of uncompounded words is the same in Gothic as in the oldest period of the other Germanic languages, viz. the chief stress fell upon the first syllable, and always remained there even when suffixes and inflexional endings followed it, as āudags, blessed; niman, to take; reikinōn, to rule; the preterite of reduplicated verbs, as laiōt : lētan, to let; haifāit : hāitan, to call; blindamama (masc. dat. sing.), blind; dagōs, days; gumanē, of men; nimanda, they are taken; barnilō, little child; bērusjōs, parents; brōprahans, brethren; dalaprō, from beneath; āubīpa, deafness; manniks, human; pludinassus, kingdom; waldufnī, power. The position of the secondary stress in trisyllabic and polysyllabic words fluctuated in Gothic, and with the present state of our knowledge of the subject it is impossible to formulate any hard and fast rules concerning it.

In compound words it is necessary to distinguish between compounds whose second element is a noun or an adjective, and those whose second element is a verb. In the former case the first element had the chief accent in the parent Indg. language; in the latter case the first element had or had not the chief accent according to the position of the verb in the sentence. But already in prim. Germanic the second element of compound verbs nearly always had
the chief accent; a change which was mostly brought about by the compound and simple verb existing side by side. This accounts for the difference in the accentuation of such pairs as ándahafs, answer: andháfjan, to answer; ándanēms, pleasant: andniman, to receive.

§ 34. As has been stated above, compound words, whose second element is a noun or an adjective, had originally the chief stress on the first syllable. This simple rule was preserved in Gothic, as frakunþs, OE. fracup, despised; gaskafts, OHG. gascaft, creation; unmahts, infirmity; ufkunþi, knowledge; usfilh, burial; akranaláus, without fruit; allwaldands, the Almighty; brúpfapþs, bridegroom; gistradagis, to-morrow; láushandus, empty-handed; twalibwintrus, twelve years old; piudangardi, kingdom. But in compound verbs the second element had the chief stress, as atlagjan, to lay on; duginnan, to begin; frakunnan, to despise; gaqiman, to assemble; usfulljan, to fulfil. When, however, the first element of a compound verb was separated from the verb by one or more particles, it had the chief stress, as gá-u-.lua-sēlví, Mark viii. 23; díz-uh-þan-sat, Mark xvi. 8.

CHAPTER II

THE PRIMITIVE GERMANIC EQUIVALENTS OF THE INDO-GERMANIC VOWEL-SOUNDS

§ 35. The parent Indo-Germanic language had the following vowel-system:—

| Short vowels | a, e, i, o, u, ǝ |
| Long „ | ā, ē, ī, ĕ, ū |
| Short diphthongs | ai, ei, oi, au, eu, ou |
| Long „ | āi, ēi, ǝi, āu, ēu, ūu |
| Short vocalic | l, m, n, r |
§§ 36–7] Indo-Germanic Vowel-Sounds

Note.—1. The short vowels i, u, ø, the long vowels í, û, and vocalic ı, m, n, r occurred originally only in syllables which did not bear the principal accent of the word.

The short vowels i, u, and vocalic ı, m, n, r arose from the loss of e in the strong forms ei, eu, el, em, en, er, which was caused by the principal accent having been shifted to some other syllable in the word.

ø, the quality of which cannot be precisely defined, arose from the weakening of an original ē, ë, or ŏ, caused by the loss of accent. It is generally pronounced like the final vowel in German Gabe.

í and û were contractions of weak diphthongs which arose from the strong forms eíα, ēí, òí; euα, ōu, ēu, ōu through the loss of accent. The e in eíα, euα had disappeared before the contraction took place. See § 32.

2. The long diphthongs āí, ēí, &c., were of rare occurrence in the parent language, and their history in the prehistoric period of the various branches of the Indo-Germanic languages, except when final, is still somewhat obscure. In stem-syllables they were generally either shortened to ai, ei, &c., or the second element (i, u) disappeared. In final syllables they were generally shortened to ai, ei, &c. In this book no further account will be taken of the Indg. long diphthongs in stem-syllables. For their treatment in final syllables in Primitive Germanic, see § 89.

3. Upon theoretical grounds it is generally assumed that the parent language contained long vocalic ı, m, n, r. But their history in the various Indg. languages is still uncertain. In any case they were of very rare occurrence, and are therefore left out of consideration in this book.

§ 36. a (Lat. a, Gr. a) remained, as Lat. ager, Gr. ἀγρός, Skr. ájras, Goth. akrs, O.Icel. akr, OS. akkar, OHG. ackar, OE. æcer, field, acre; Gr. αἰς, Lat. gen. salis, Goth. O.Icel. OS. salt, OHG. salz, OE. sealt, salt; Lat. aqua, Goth. alva, OS. OHG. aha, OE. ēa from *eahu, older *ahu, water, river; Lat. alius, Gr. ἄλλος, Goth. aljis, other.

§ 37. e (Lat. e, Gr. ε) remained, as Lat. ferō, Gr. φέρω,
Phonology

§ 38. I (Lat. i, Gr. ἰ) remained, as Gr. Hom. θίδμιεν, Skr. vidmā, Goth. wihtum, O.Icel. vitum, OS. witun, OHG. wizum, OE. witon, we know, cp. Lat. vidēre, to see; Lat. piscis, Goth. fiskō, OS. fisk, OHG. OE. fisc, fish; Lat. vidua (adj. fem.), bereft of, deprived of; Goth. widuwo, OS. widowa, OHG. wituwa, OE. widewē, widow.

§ 39. O (Lat. o, Gr. ο) became a in stem-syllables, as Lat. octō, Gr. ὀκτώ, Goth. ahtau, OS. OHG. ahto, OE. eahta, eight; Lat. hostis, stranger, enemy, Goth. gasts, OS. OHG. gast, OE. giest, guest; Lat. quod, Goth. hva, O.Icel. hvat, OS. hwat, OHG. hwaz, OE. hwæt, what; Skr. kās, who?

Note.—o remained later in unaccented syllables in prim. Germanic than in accented syllables, but became a in Gothic, as bairam = Gr. Doric φέρομεν, we bear; bairand = Dor. φέροντι, they bear.

§ 40. U (Lat. u, Gr. ο) remained, as Gr. κυνός (gen. sing.), Goth. hunds, O.Icel. hundr, OHG. hunt, OS. OE. hund, dog, hound; Gr. θύρα, OS. duri, OHG. turi, OE. duru, door; Skr. bu-budhīmā, we watched, Gr. πε-ποται, he has inquired, Goth. budum, O.Icel. buðum, OS. budun, OHG. butum, OE. budon, we announced, offered.

§ 41. E became a in all the Indo-Germanic languages, except in the Aryan branch, where it became i, as Lat. pater, Gr. πατήρ, O.Ir. athir, Goth. fadar, O.Icel. faþir, OS. fader, OHG. fater, OE. fæder, father, Skr. pitār-(from *pētēr-),father; Lat. status, Gr. στάτης, Skr. sthitās, standing, Goth. stāps, O.Icel. staðr, OS. stad, OHG. stat, OE. stede, prim. Germanic *staðiz, place.

§ 42. ā (Lat. ā, Gr. Doric ā, Attic, Ionic η) became ɔ, as
§§ 43-7] **Indo-Germanic Vowel-Sounds** 19

Lat. mäter, Gr. Dor. μάτηρ, O.Icel. móðir, OS. mödar, OHG. mütet, OE. mödor, *mother*; Gr. Dor. φράτηρ, member of a clan, Lat. frater, Skr. bhrātār, Goth. brōpar, O.Icel. brōðir, OS. brōðhar, OHG. bruoder, OE. brōfōr, *brother*; Lat. fāgus, beech, Gr. Dor. φαῖβος, a kind of oak, Goth. bōka, letter of the alphabet, O.Icel. OS. bōk, book, OE. bōc-trēow, *beech-tree*.

§ 43. ē (Lat. ē, Gr. η) remained, but it is generally written ē (= Goth. ē, O.Icel. OS. OHG. ē, OE. ē) in works on Germanic philology, as Lat. ēdimus, Skr. ēdmā, Goth. ētum, O.Icel. ētum, OS. ētun, OHG. ēgum, OE. ēton, we ate; Lat. mensis, Gr. μήν, month, Goth. mēna, O.Icel. mēne, OS. OHG. mēno, OE. mōna, *moon*; Goth. gāđēps, O.Icel. dāð, OS. dāð, OHG. tāt, OE. dēd, *deed*, related to Gr. θη-ω, I shall place.

§ 44. i (Lat. i, Gr. ι) remained, as Lat. su-inus (adj.), belonging to a pig, Goth. swein, O.Icel. svin, OS. OHG. OE. svin, *swine*, pig; cp. Skr. nav-īnas, *new*; Lat. simus, OS. sīn, OHG. sīm, OE. sī-en, we may be; Lat. velimus = Goth. wileima (§ 343).

§ 45. ū (Lat. ū, Gr. ω) remained, as Gr. τωρός, swimming, Goth. flōdus, O.Icel. flōð, OHG. fluot, OS. OE. flōd, *flood*, tide, cp. Lat. plōrāre, to weep aloud; Gr. Dor. τῶς, Skr. pāt, Goth. fōtus, O.Icel. fōtr, OHG. fuoz, OS. OE. fōt, *foot*; Goth. doms, O.Icel. dōmr, OHG. tuom, OS. OE. dōm, judgment, sentence, related to Gr. θωμός, heap; Lat. flōs, Goth. OE. blōma, OS. blōmo, OHG. bluoma, blossom, flower.

§ 46. ū (Lat. ū, Gr. υ) remained, as Lat. mūs, Gr. μῦς, Skr. mūṣas, O.Icel. OHG. OE. mūs, *mouse*; Lat. sūs, Gr. σῦ, OHG. OE. sū, *sow, pig*; Goth. fūls, O.Icel. fūll, OHG. OE. fūl, *foul*, related to Lat. pūteō, I smell bad, Gr. πῦω, I make to rot.

§ 47. ai (Lat. ae (ē), Gr. α, Goth. ái, O.Icel. ei, OS. ē, OHG. ei (ē), OE. ē) remained, as Lat. aedēs, *sanctuary*,
originally fire-place, hearth, Skr. édhas, firewood, Gr. ἀἶθα, I burn, OHG. eit, OE. ād, funeral pile, ignis, rogus; Lat. aes, Goth. áiz, O.Icel. eir, OHG. ēr, OE. ar, brass, metal, money; Lat. caedó, I hew, cut down, Goth. skáidan, OS. skēdan, skēdan, OHG. sceidan, OE. scádan, sceádan, to divide, sever.

§ 48. ei (Lat. i (older ei), Gr. ει) became i, as Gr. ἄειξω, I go, Goth. steigian (ei = i), O.Icel. stíga, OS. OHG. OE. stígan, to ascend; Gr. λείπω, I leave, Goth. leihan, OS. OHG. lihan, OE. lēon from *léihan, older *léihan, to lend; Lat. dicō, I say, tell, Gr. δείκνύει, I show, Goth. ga-teihan, to tell, declare, OS. af-tihan, to deny, OHG. zihan, OE. tēon, to accuse; Skr. bhêdati, he splits, Goth. beitan, OE. OS. bītan, OHG. bizgan, to bite.

§ 49. oi (O.Lat. oi (later ū), Gr. οι) became ai (cp. § 39), as Gr. αἰθεί, Skr. vēda, Goth. wáit, O.Icel. veit, OS. wēt, OHG. weiz, OE. wāt, he knows; O.Lat. oinos, later ūnus, Goth. áins, O.Icel. eīn, OS. ēn, OHG. ein, OE. ēn, one, cp. Gr. οἶνος, the one on dice; Gr. πένθει, he trusts, Goth. bója, O.Icel. beĩs, OS. bēd, OHG. beit, OE. bād, he waited for; Gr. τόι = Goth. pái (§ 265).

§ 50. au (Lat. au, Gr. αὐ, Goth. áu, O.Icel. au, OS. ā, OHG. ou (ō), OE. ēa) remained, as Lat. auris, Goth. ausō, OS. OHG. ōra, OE. ēare, ear; Lat. augeō, Gr. αὔγω, I increase, Goth. áukan, O.Icel. auka, OS. ōkian, OHG. ouhhōn, OE. ēacian, to add, increase; cp. Skr. ējas-, strength.

§ 51. eu (Lat. ou (later ū), Gr. εὐ, Goth. iu, O.Icel. jō (jū), OS. OHG. io, OE. ēo) remained, as Gr. γείω, I give a taste of, Goth. kiusan, O.Icel. kjōsa, OS. OHG. kiosan, OE. cēosan, to test, choose; Gr. πείθω, I inquire, Skr. bōdhati, he is awake, learns, Goth. ana-biudan, to order, command, O.Icel. bjōða, OS. biōdan, OHG. biotan, OE. bēodan, to offer; Lat. doucō (dūcō), I lead, Goth. tīhan, OS. tiohan, OHG. ziohan, to lead, draw. See § 68.
§ 52. ou (Lat. ou (later ü), Gr. ou) became au (cp. § 39), as prim. Indg. *roudhos, Goth. rāups, O.Icel. raudi, OS. rōd, OHG. rōt, OE. read, red, cp. Lat. rufus, red; prim. Indg. *bhe-bhoudhe, Skr. būdha, has waked, Goth. baupe, O.Icel. bauð, OS. bōd, OHG. bōt, OE. bēad, has offered.

§ 53. m (Lat. em, Gr. α, om) became um, as Gr. ἀμο- (in ἄμθεν, from some place or other), Goth. sums, O.Icel. sumr, OS. OHG. OE. sum, some one; Gr. έκατόν, Lat. centum (with n from m by assimilation, and similarly in the Germanic languages), Goth. OE. OS. hund, OHG. hunt, hundred, all from a prim. form *kmūm.

§ 54. n (Lat. en, Gr. α, on) became un, as Lat. commentus (pp.), invented, devised, Gr. αὐτο-μαρος, acting of one’s own will, Goth. ga-munds, OHG. gi-munt, OE. ge-mynd, remembrance, prim. form *mntōs (pp.) from root men-, think; OS. wundar, OHG. wuntar, OE. wundor, wonder, cp. Gr. ἄπρεω from *faθρέω, I gaze at.

§ 55. r (Lat. or, Gr. αρ, ρα) became ur, ru, as OHG. gi-turrum, OE. durron, we dare, cp. Gr. θαρόσ (θαρός), bold, θαρέω, I am of good courage; dat. pl. Gr. πατράκει, Goth. fadrum, OHG. faterum, OE. faed(e)rum, to fathers; Lat. porca, the ridge between two furrows, OHG. furuh, OE. furh, furrow.

§ 56. i (Lat. ol, Gr. αλ, λα) became ul, Iu, as Goth. fulls, O.Icel. fullr, OHG. vol, OS. OE. full, prim. form *plnos, full; Goth. wulfs, O.Icel. ulfr, OHG. wolf, OS. OE. wulf, prim. form *wlqos, wolf.

Note.—1. If we summarize the vowel-changes which have been stated in this chapter, it will be seen that the following vowel-sounds fell together:—a, o, and e; original u and the u which arose from Indg. vocalic l, m, n, r; i and ei; ā and ō; ai and oi; au and ou.

2. As we shall sometimes have occasion to use examples from Sanskrit, it may be well to note that Indg. ī, ā remained in this language, but that the following vowel-sounds fell together, viz. a, e, o in a; i, e in i; ā, ē, ń in ā; tautosyllabic ai, ei, oi in ē; and tautosyllabic au, eu, ou in ō.
CHAPTER III

THE PRIMITIVE GERMANIC VOWEL-SYSTEM

§ 57. From what has been said in §§ 36-52, we arrive at the following vowel-system for the prim. Germanic language:

Short vowels  a, e, i, u
Long  æ, ø, í, ö, ü
Diphthongs  ai, au, eu

Note.—æ was an open e-sound like OE. æ. ë was a close sound like the e in NHG. reh. The origin of this vowel has not yet been satisfactorily explained. It is important to remember that it is never the equivalent of Indo-Germanic ë (§ 43) which appears as æ in prim. Germanic. See §§ 75, 77.

§ 58. This system underwent several modifications during the prim. Germanic period, i.e. before the parent language became differentiated into the various separate Germanic languages. The most important of these changes were:

§ 59. a+ŋ became æx, as Goth. OS. OHG. fāhan, O.Icel. fā, OE. fôn, from *fanχanan, to catch, seize, cp. Lat. pangō, I fasten; Goth. þāhta (inf. þágkjan), OS. thahta, OHG. dāhta, OE. þōhte from older *þaŋχta, *þaŋxtō, I thought, cp. O.Lat. tongeō, I know. Every prim. Germanic â in accented syllables was of this origin. Cp. § 42.

Note.—The â in the above and similar examples was still a nasalized vowel in prim. Germanic, as is seen by its development to ì in OE. The i (§ 60) and u (§ 62) were also nasalized vowels in prim. Germanic.

§ 60. e became i under the following circumstances:

1. Before a nasal + consonant, as Goth. OS. OE. bindan, O.Icel. binda, OHG. bintan, to bind, cp. Lat. offendimentum, chin-cloth, of-fendix, knot, band, Gr. πενθερός, father-in-law; Lat. ventus, Goth. winds, O.Icel. vindr, OS. OE. wind,
§ 61. Primitive Germanic Vowel-System

OHG. wint, wind; Gr. πέτρα, Goth. fimm, O.Icel. fim(m), OHG. fimf, fimf, five. This i became i under the same conditions as those by which a became ā (§ 59), as Goth. peihan, OS. thīhan, OE. ðean, OHG. dīhan, from *pinxanan, older *penxanan, to thrive. The result of this sound-law was the reason why the verb passed from the third into the first class of strong verbs (§ 300), cp. the isolated pp. OS. gi-jungan, OE. ge-jungan.

2. When followed by an i, ā, or j in the next syllable, as Goth. OS. OHG. ist, OE. is, from *isti, older *esti = Gr. ἵστα, is; OHG. irdin, earthen, beside erda, earth; Goth. midjis, O.Icel. miðr, OS.middi, OE. midd, OHG. mitti, Lat. medius, from an original form *medhjos, middle; OS. birid, OHG. birit, he bears, from an original form *bhereti, through the intermediate stages *bërêti, *bëridi, *bëridi, beside inf. beran; O.Icel. sitja, OS. sittian, OHG. sizzzen, OE. sittan, from an original form *sedjonom, to sit.

3. In unaccented syllables, except in the combination -er when not followed by an i in the next syllable, as OE. fêt, older foêt, from *fotiz, older *fôtes, feel, cp. Lat. pedes, Gr. ποδες. Indg. e remained in unaccented syllables in the combination -er when not followed by an i in the next syllable, as acc. OS. fader, OHG. fater, OE. fæder, Gr. πατέρα, father; OE. hwæber, Gr. πατέρος, which of two.

§ 61. i, followed originally by an ā, ē, or ē in the next syllable, became e when not protected by a nasal + consonant or an intervening i or j, as O.Icel. verr, OS. OHG. OE. wer, Lat. vir, from an original form *wiros, man; OHG. OE. nest, Lat. nîdus, from an original form *nîzdos. In historic times, however, this law has a great number of exceptions owing to the separate languages having levelled out in various directions, as OE. spec beside spic, bacon; OHG. lebara beside OE. lifer, liver; OHG. leccôn beside OE. liccian, to lick; OHG. lebēn
beside OE. libban, to live; OHG. quec beside OE. cwic, quick, alive.

§ 62. u, followed originally by an ā, ō, or ē in the next syllable, became o when not protected by a nasal + consonant or an intervening i or j, as OE. dohtor, OS. dohter, OHG. tohter, Gr. θυγάτηρ, daughter; O.Icel. ok, OHG. joh, Gr. ἱγώρ, yoke; OE. OS. god, OHG. got, from an original form *ghutóm, god, beside OHG. gutin, goddess; pp. OE. geholpen, OS. giholpan, OHG. giholfan, helped, beside pp. OE. gebunden, OS. gibundan, OHG. gibuntan, bound; pp. OE. geboden, OS. gibodan, OHG. gibotan, offered, beside pret. pl. OE. budon, OS. budun, OHG. butan, we offered. Every prim. Germanic o in accented syllables was of this origin. Cp. § 39.

u became ū under the same conditions as those by which a and i became ā and ĩ, as pret. third pers. singular Goth. þūhta, OS. thūhta, OHG. dühta, OE. þūhte, beside inf. Goth. þugkjan, OS. thunkian, OHG. dunken, OE. þyncan, to seem; and similarly in Goth. ühtwo, OS. OHG. ühta, OE. ühte, daybreak, dawn.

§ 63. The diphthong eu became iu when the next syllable originally contained an i, ĩ, or j, cp. § 60 (2), but remained eu when the next syllable originally contained an ā, ō, or ē. The iu remained in OS. and OHG., but became jū (ŷ by i-umlaut) in O.Icel., and io (iē by i-umlaut) in OE., as Goth. liuhtjan, OS. liuhtjan, OHG. liuhten, OE. liëhtan, to give light, beside OS. OHG. liöht, OE. lēöht, a light; O.Icel. djyp, OS. diup, OHG. tiufi, OE. diepe, depth, beside O.Icel. djüpér, OS. diop, OHG. tiof, OE. dēop, deep; OS. kiusid, OHG. kiusit, O.Icel. kys(s), OE. cīesp, he chooses, beside inf. OS. OHG. kiosan, O.Icel. kjōsa, OE. cēosan, to choose.

§ 64. From what has been said in §§ 59-63, it will be seen that the prim. Germanic vowel-system had assumed the following shape before the Germanic parent language
became differentiated into the various separate languages:

- Short vowels: a, e, i, o, u
- Long: ā, ā, ē, ī, ō, ū
- Diphthongs: ai, au, eu, iu

The following table contains the normal development of the above vowel-system in Goth. O.Icel. OS. OHG. and OE. stem-syllables:

<table>
<thead>
<tr>
<th>P. Germ.</th>
<th>Goth.</th>
<th>O.Icel.</th>
<th>OS.</th>
<th>OHG.</th>
<th>OE.</th>
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<td>jū</td>
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</table>

**Note.**—The table does not include the sound-changes which were caused by umlaut, the influence of neighbouring consonants, &c. For details of this kind the student should consult the grammars of the separate languages.
CHAPTER IV

THE GOTHIC DEVELOPMENT OF
THE GENERAL GERMANIC VOWEL-SYSTEM

A. The Short Vowels of Accented Syllables.

a

§ 65. Germanic a remained unchanged in Gothic, as Goth. dags, OE. dæg, OS. dag, OHG. tag, O.Icel. dagr, day; Goth. gasts, OS. OHG. gast, guest; Goth. fadar, OE. fæder, O.Icel. fæðir, OS. fader, OHG. fater, father; Goth. ahtáu, OS. OHG. ahto, eight; Goth. OE. OS. OHG. faran, O.Icel. fara, to go; Goth. OE. OS. band, OHG. bant, he bound, Goth. inf. bindan (§ 303); Goth. OS. OHG. O.Icel. nam, he took, Goth. inf. niman (§ 305); Goth. OS. O.Icel. gaf, OHG. gab, he gave, Goth. inf. giban (§ 307).

e

§ 66. Germanic e became i, as Goth. wigs, OE. OS. OHG. weg, O.Icel. vegr, way; Goth. hilms, OE. OS. OHG. helm, helm; Goth. swistar, OS. swestar, OHG. swester, sister; Goth. hilpan (§ 303), OE. OS. helpan, OHG. helfan, to help; Goth. stilan (§ 306), OE. OS. OHG. stelan, O.Icel. stela, to steal; Goth. itan (§ 308), OE. OS. etan, OHG. ezzan, O.Icel. eta, to eat.

Note.—The stem-vowel in Goth. waila (cp. OE. OS. wel, OHG. wela), well; and in Goth. aippau (cp. OE. eppa, oppe, OHG. eddo, edo), or, has not yet been satisfactorily explained, in spite of the explanations suggested by various scholars.
§ 67. This i became broken to e (written ai) before r, h, and ī, as Goth. haiťō, OS. herta, OHG. herza, heart; Goth. airpa, OS. ertha, OHG. erda, earth; Goth. waźpan (§ 303), OS. werthan, OHG. werdan, O.Icel. verða, to become; Goth. bairan (§ 305), OE. OS. OHG. beran, O.Icel. bera, to bear; Goth. rařt̯s, OS. OHG. reht, right; Goth. taihun, OS. tehan, OHG. zehan, ten; Goth. saźluan (§ 307), OS. OHG. sehan, to see.

Note.—For nih, and not, from older *ni-li=Lat. neque, we should expect *naih, but the word has been influenced by the simple negative ni, not.

§ 68. Germanic i generally remained in Gothic, as Goth. fisks, OS. OE. fisc, OHG. fisk, O.Icel. fiskr, fish; Goth. wiďuwo, OE. widewe, OS. widowa, OHG. wituwa, widow; Goth. OE. OS. witan, OHG. wiz̯an, O.Icel. vi̯a, to know; Goth. nimip, OE. nimep, OS. nimid, OHG. nimit, he takes; Goth. bitum, OE. biton, OHG. biz̯um, O.Icel. bitom, we bit, inf. Goth. beitan (§ 299), pp. Goth. bitans, OE. biten, OHG. gibiz̯an, O.Icel. bitenn; Goth. bidjan, OE. biddan, O.Icel. bičja, OS. biddian, OHG. bitten, to pray, beg, entreat. See § 60.

§ 69. Germanic i became broken to e (written ai) before r, h, ī, as Goth. bařip, OS. birid, OHG. birit, he bears, cp. § 60 (2), Goth. inf. bairan; Goth. mařhst̯s, OHG. mist (from *miḥst̯) dunghill, cp. Mod. English dial. mixen; Goth. ga-taihun, they told, OE. tigon, OHG. zigun, they accused, Goth. inf. ga-teihan (§ 299), pp. Goth. taihans, OE. tigen, OHG. gi-zigan; Goth. lai̯vum, OE. -ligen, OHG. li̯wum, we lent, inf. Goth. lei̯luan (§ 299), pp. Goth. lai̯luans, OE. -ligen, OHG. giliwan, OS. -liwan.

Note.—On the forms hiri, hirjats, hirjip, see note to Mark xii. 7.
§ 70. Germanic o became u, as Goth. juk, OHG. joh, O. geoc, yoke; Goth. gup, OE. OS. god, OHG. got, god; Goth. huzd, OS. hord, OHG. hort, treasure; pp. Goth. budans, OE. geboden, OS. gibodan, OHG. gibotan, O.Icel. boðenn, inf. Goth. biudan (§ 301), to offer; Goth. pp. hulpans, OE. geholpen, OS. giholpan, OHG. giholfan, Goth. inf. hilpan (§ 303), to help; pp. Goth. numans, OHG. ginoman, Goth. inf. niman (§ 305), to take. See § 62.

§ 71. The u, which arose from Germanic o (§ 70), became broken to o (written aú) before r and h, as Goth. waúrd, OE. OS. word, OHG. wort, word; Goth. daúhtar, OE. dohtar, OHG. tohter, daughter; pp. Goth. taúhans, OE. getogen, OS. -togan, OHG. gizogan, O.Icel. togenn, Goth. inf. tiuhan (§ 301), to lead; Goth. waúrhta, OE. worhte, OHG. worhto, he worked, inf. Goth. waúrkjan, OHG. wurken; pp. Goth. waúrpans, OE. geworden, OS. giwordan, OHG. wortan, O.Icel. orðenn, Goth. inf. waúrpán (§ 303), to become; pp. Goth. baúrans, OE. geboren, OS. OHG. giboran, O.Icel. borenn, inf. Goth. baúran (§ 305), to bear; Goth. ga-duúrsta, OE. dorste, OS. gi-dorsta, OHG. gi-torsta, he dared; inf. Goth. ga-duúrsan (§ 335).

§ 72. Germanic u generally remained in Gothic, as Goth. juggs, OS. OHG. jung, young; Goth. hunds, OE. OS. hund, O.Icel. hundr, OHG. hunt, dog, hound; Goth. sunus, OE. OS. OHG. sunu, son; Goth. hugjan, OS. huggian, OHG. huggen, to think; Goth. budum, OE. budon, OS. budun, OHG. butum, O.Icel. buðom, we offered, announced, inf. Goth. biudan (§ 301); Goth. bundum, OE. bundon, OS. bundun, OHG. buntum, O.Icel. bundom, we bound, Goth. inf. bindan (§ 303), pp. Goth. bundans,
§ 73. Germanic u became broken to o (written aū) before r and h, as Goth. saūhts, OS. OHG. suht, Germanic stem suhti-, sickness; Goth. waūrms, OS. OHG. wurm, OE. wyrm, stem wurmi-, serpent, worm; Goth. waūrkjan, OHG. wurken, to work; Goth. waūrpun, OE. wurdon, OS. wurdun, OHG. wurtun, O.Icel. urðo, they became, Goth. inf. waūrjan (§ 303); Goth. taūhun, OE. tugon, OHG. zugun, they drew, pulled; Goth. inf. tīuhan (§ 301).

Note:—u was not broken to aū before r which arose from older s by assimilation, as ur-runs, a running out; ur-reisan, to arise (§ 175 note 3). It is difficult to account for the u in the enclitic particle -uh, and; and in the interrogative particle nuh, then.

B. THE LONG VOWELS OF ACCENTED SYLLABLES.

ä

§ 74. The ä, which arose from a according to § 59, remained in Gothic, as hāhan, to hang; faūrhāh (faūrhāh), curtain, veil, lit. that which hangs before; gahāhjo (av.), in order, connectedly; bāhta, he brought, inf. briggan; gafāhs, a catch, haul, related to gafāhan, to seize; fram-gāhhts, progress, related to gaggan, to go; pāhō, clay; unwāhs, blameless.

ē

§ 75. Germanic ē (= OE. ē, OS. OHG. O.Icel. a) became ē in Gothic, as Goth. ga-dēps, OE. dēd, OS. dād, OHG. tāt, deed; Goth. mana-sēps, multitude, world, lit. man-seed, OE. sēd, OS. sād, OHG. sāt, seed; Goth. ga-ređan, to reflect upon, OE. rēdan, OS. rādan, OHG. rātan, O.Icel. rāða, to advise; Goth. bērum, OE. bērōn,
OS. OHG. bärum, O.Icel. bárom, we bore, Goth. inf.
baíran (§ 305); Goth. sétun, OE. sæton, OS. sätun,
OHG. sæzun, O.Icel. sáto, they sat, Goth. inf. sitan
(§ 308).

§ 76. The Germanic combination āj became āe (written
ai, the long vowel corresponding to af) in Gothic before
vowels. This ai was a long open e-sound like the āe in
OE. slēpan or the vowel sound in English their. It
occurs in very few words: as Goth. saian, OE. sāwan,
OS. sāian, OHG. sāen, O.Icel. sā, to sow; Goth. waian,
OE. wāwan, OHG. wāen (wājen), to blow; Goth.
faiananda, they are blamed. But in unaccented syllables
the combination -āji- became -āi-, as habáis, thou hast,
habáip, he has, from prim. Germanic *xabājizi, *xab-
ājidi.

ē

§ 77. Germanic ē, which cannot be traced back phono-
logically to Indo-Germanic ē (§ 43), is of obscure origin. In
Gothic the two sounds fell together in ē, but in the other
Germanic languages they are kept quite apart, cp. §§ 48, 75.

Germanic ē appears in Gothic as ē (OE. OS. O.Icel. ē,
OHG. ē, later ea, ia, ie). In Goth. it occurs in a few
words only, as Goth. OE. OS. O.Icel. hēr, OHG. hēr
(hear, hiar, hier), here; Goth. fēra, OHG. fēra (feara,
fiara), country, region, side, part; Goth. mēs, OE. mēse
(myse), OHG. meas (mias), table, borrowed from Lat.

i

§ 78. Germanic ĩ, written ei in Gothic, remained, as
Goth. swein, OE. OS. OHG. swin, O.Icel. svin, pig, cp.
Lat. su-imu-s, pertaining to a pig; Goth. hveila, a while,
time, season, OE. hwīl, a while, OS. hwīla (hwīl), time,
OHG. wīla (hwīl), time, hour, O.Icel. hvíl, place of rest;
Goth. seins, OE. OS. OHG. sīn, his; Goth. steigan
§ 79. Germanic ə remained in Gothic, as Goth. fōtus, OE. OS. fōt, OHG. fuoz, O.Icel. fōtr, foot, cp. Gr. Doric νός; Goth. flōdus, OE. OS. flōd, OHG. fluot, O.Icel. flōð, flood, stream; Goth. brōjar, O.Icel. brōðir, OE. brōpor, OS. brōðer, OHG. bruoder, brother; Goth. OE. OS. O.Icel. fōr, OHG. fuor, I fared, went, Goth. inf. faran (§ 309). Cp. §§ 42, 45.

§ 80. The Germanic combination ow became a long open o-sound (written au) before vowels, as Goth. sauil, sun, cp. OE. O.Icel. Lat. sōl; Goth. staua, (masc.) judge, (fem.) judgment, stauida, I judged (inf. stōjan), cp. Lithuanian stovēti, to stand, O.Bulgarian staviti, to place; taui (gen. tōjis), deed; afdaudal, pp. masc. nom. pl. exhausted, inf. *afdōjan.

Here probably belong also bauan, to inhabit, OE. OHG. būan, to till, dwell; bnauan, to rub; trauan, OHG. trūēn, OS. trūōn, to trow, trust.

§ 81. The Germanic combination owj became oj, as stōja, I judge, from *stōwjo, older *stōwijo; tōjīs (from *tōwjis), gen. sing. of taui, deed.

§ 82. Germanic ü remained in Gothic, as Goth. hūs (in gud-hūs, temple), OE. OS. OHG. O.Icel. hūs, house; Goth. rūms, OE. OS. OHG. O.Icel. rūm, room, related to Lat. rūs (gen. rū-ris), open country; Goth. pūsundi, OE. pūsend, OS. thūsendig, OHG. dūsunt, O.Icel. pūsund, thousand; Goth. fuls, OE. OHG. fūl, O.Icel. füll, foul; Goth. ga-lūkan, to shut, close, OE. lūcan, OHG. lūhhan, O.Icel. lūka, to lock.

On the ü in forms like pūhta, it seemed, appeared;
hūhrus, hunger; jūhiza, younger; ūhtwō, early morn, see § 62.

C. **The Diphthongs of Accented Syllables.**

### ai

§ 83. Germanic ai (OE. ā, OS. ē, OHG. ei (ē), O.Icel. ei) remained in Gothic, as Goth. áins, OE. ān, OS. ēn, OHG. ein, O.Icel. einn, one; Goth. háils, OE. hāl, OS. hēl, OHG. heil, hale, whole, sound; Goth. stáins, OE. stān, OS. stēn, OHG. stein, O.Icel. steinn, stone; Goth. stāig, OE. stāg, OS. stēg, OHG. steig, he ascended, Goth. inf. steigan (§ 300); Goth. háitan (§ 313), OE. hātan, OS. hētan, OHG. heizan, O.Icel. heita, to name, call. Cp. §§ 47, 49.

### au

§ 84. Germanic au (OE. āa, OS. ā, OHG. ou (ō), O.Icel. au) remained in Gothic, as Goth. áugō, OE. āge, OS. ōga, OHG. ouga, O.Icel. auga, eye; Goth. háubij (gen. háubidis), OE. hēafod, OS. hōbid, OHG. houbit, O.Icel. haufuþ, head; Goth. dáuþus, OE. dēaþ, OS. dōth, OHG. tōd, death; Goth. rāuþs, O.Icel. rauðr, OE. rēad, OS. rōd, OHG. rōt, red; Goth. gáumjan, to perceive, observe, OS. gömian, OHG. goumen, to pay attention to; Goth. hláupan, OE. hlēapan, OS. hlōpan, OHG. loufian, O.Icel. hlaupa, to leap, run; pret. 1, 3 sing. Goth. kāus, OE. cēas, OS. OHG. kōs, O.Icel. kaus, inf. Goth. kiusan (§ 302), to choose. Cp. §§ 50, 52.

### iu

§ 85. The iu, which arose from older eu (§ 63), remained in Gothic, as Goth. niujis, OS. OHG. niuwi, stem *niuja-, older *neujo-, new; Goth. stiurei (in us-stiurei, excess, riot), cp. OHG. stiuri, greatness, magnificence; Goth. kiusip, OS. kiusid, OHG. kiusit, he chooses, tests; Goth.
§ 86. eu (OE. eo, OS. OHG. io(eo), O.Icel. jō(jū)) became iu in Gothic, as Goth. diups, OE. deōop, OS. diop, OHG. tiof, O.Icel. djūpr, deep; Goth. liuha?p, OE. lēoht, OS. OHG. lioht, a light, cp. Gr. λευκός, light, bright; Goth. liufs, OE. lēof, OS. liof, OHG. liob, O.Icel. ljūfr, dear; Goth. tiuhan (§ 301), OS. tiohan, OHG. ziohan, to draw, pull; Goth. fra-liusan, OE. for-lēosan, OS. far-liosan, OHG. fir-liosan, to lose.

CHAPTER V

THE GOTHIC DEVELOPMENT OF THE PRIMITIVE GERMANIC VOWELS OF UNACCENTED SYLLABLES.

§ 87. In order to establish and illustrate the Gothic treatment of the vowels of final syllables by comparison with other non-Germanic languages, Lat., Greek, &c., it will be useful to state here a law, relating to the general Germanic treatment of Indo-Germanic final consonants, which properly belongs to a later chapter:—

(r) Final -m became -n. This -n remained when protected by a particle, e.g. Goth. pāna (§ 265), the = Skr. tām, Lat. is-tum, Gr. τῶν. But when it was not protected by a particle, it, as also Indo-Germanic final -n, was dropped in prim. Germanic after short vowels; and the preceding vowel underwent in Gothic just the same treatment as if it had been originally final, i.e. it was dropped with the exception of u, e.g. acc. sing. Goth. wulf, wolf = Skr. vīkam, Gr. λύκος, Lat. lupum; nom. acc. sing. Goth. juk, yoke = Skr. yugām, Gr. ὕγων, Lat. jugum; inf. niman from *nemanan, to take; acc. sing. Goth. ga-qump, a coming
together, assembly = Skr. gātim, Gr. βάον, prim. form *qmtim, a going; cp. also the Lat. endings in partim, sitim, &c.

Acc. sing. Goth. sunu, son = Skr. sūnūm, cp. the endings in Gr. ἤδω, sweet; Lat. fructum, fruit; acc. sing. Goth. fōtu, foot, cp. Lat. pedem, Gr. πόδα (§ 53). But the -un from Indg. vocalic -m disappeared in words of more than two syllables, as acc. sing. guman from *gomanun = Lat. hominem, man; brōpar from *brōperun, brother, cp. Lat. frātrem. In Gothic sibun, seven, and taīhun, ten, for older *sibu, *taīhu, the final -n was re-introduced through the influence of the inflected forms (§ 247).

Note.—The oldest Norse runic inscriptions still retained these final vowels, as acc. sing. staina beside Goth. stāin, stone; acc. sing. neut. horna beside Goth. haūrn, horn; nom. sing. gastiR beside Goth. gasts, guest, stranger.

On the other hand, final -n merely became reduced after long vowels in prim. Germanic, and only disappeared in the course of the individual Germanic languages; the process being that the long oral vowels became nasalized and then at a later stage became oral again (cp. § 59 note). After the disappearance of the nasal element, the long vowel remained in Gothic when it originally had the ‘slurred’ (circumflex) accent, but became shortened when it originally had the ‘broken’ (acute) accent, as gen. pl. dagē, of days; gastē, of guests; hananē, of cocks; hafrtanē, of hearts; baúrgē, of cities; the -e of which corresponds to a prim. Germanic -ēn, Indg. -ēm, but this ending only occurs in Gothic and has never been satisfactorily explained; the ending in the other Germanic and Indo-Germanic languages presupposes -ōm which regularly appears as -ō in the Gothic gen. pl. gibō, of gifts; bandjō, of bands; tuggōnō, of tongues; manageinō, of multitudes, cp. Gr. θεῶ, of gods; but acc. sing. gib of *gebōn, Indg. -ām, cp. Gr. xōpāv, land, and acc. fem. ḫō, the = Skr.
§ 88. Vowels of Unaccented Syllables

tām, acc. fem. ni áinō-hun (§ 89 note), no one; nom. sing. hana from *χανēn or -ôn, cp. Gr. τοῦτος, shepherd, ἰδέα, leader; nasida from *ναζίδων, I saved.

Note.—For full details concerning the Germ. treatment in final syllables of Indg. vowels with the ‘slurred’ and ‘broken’ accent, see Streitberg’s ‘Urgermanische Grammatik’, ch. ix.

(2) The Indg. final explosives disappeared in prim. Germanic, except after a short accented vowel, as pres. subj. bafrāl, OE. OS. OHG. bere, from an original form *bhěroft, he may bear; pret. pl. běrun, OE. bāron, OS. OHG. bārun, they bore, original ending -nt with vocalic n (§ 54); Goth. mēna from an original form *mēnōt, moon; Goth. pat-a, OE. pæt, OS. that, Indg. *tod, that, the; OE. hwat, OS. hwat = Lat. quod, what, beside Gothic fua (§ 273); OE. æt, OS. at = Lat. ad, at.

(3) Indg. final -r remained, as Goth. fadar, O.Icel. fāðir, OE. fæder, OS. fader, OHG. fater = Lat. pater, Gr. πατήρ, father.

Note.—So far as the historic period of Gothic is concerned, the law relating to the treatment of Indo-Germanic final consonants may be stated in general terms thus:—With the exception of -s and -r all other Indo-Germanic final consonants were dropped in Gothic. In the case of the explosives it cannot be determined whether they had or had not previously undergone the first sound-shifting (§§ 128-32).

Of Indo-Germanic final consonant groups, the only one preserved in Gothic is -ns, before which short vowels are retained, e.g. acc. pl. masc. Goth. ūns=Gr. Cretan τῶν (Attic τῶν), the; acc. pl. Goth. wulfans, wolves, cp. Gr. Cretan κύρμες=Att. κόσμους, ornaments; acc. pl. Goth. prins = Gr. Cretan τρίνες, three; acc. pl. Goth. sununs, sons, cp. Gr. Cretan οὐδὲς, sons. Cp. the law stated in § 88.

a. Short Vowels.

§ 88. With the exception of u all other prim. Indo-Germanic final short vowels, or short vowels which became final in prim. Germanic (§ 87), were dropped in Gothic, as
also were short vowels in the final syllables of dissyllabic and polysyllabic words when followed by a single consonant:—

Goth. wáit = Gr. οἶδα, Skr. védā, *I know; wáist = Gr. οἶθα, Skr. vēthha, *thou knowest; hlaf, I stole = Gr. κέκλοφα.

Goth. akrs, field = Gr. ἀγρός; wulfs = Gr. λύκος, Skr. vēkas, Lat. lupus, *wolf, cp. nom. sing. O.Norse runic inscription HoltingaR; numans from *nomanaz, *taken; gen. sing. dagis, from *dagesa, *of a day, cp. O.Bulgarian česo = Goth. luis, whose; af, of, from = Gr. ἄπο; nom. sing. hafredis, *shepherd, from *χίρδιαζ.

Voc. sing. Goth. wulf = Gr. λύκη, Lat. lūpe, Skr. vēka; nim, take thou = Gr. νεμε; nasei, from *nasijji, *save thou; bařirp, ye bear = Gr. φέρετε; wáit, he knows = Gr. οἶδε; láliu, he lent = Gr. λέλοιτε, he has left; fimf, five, cp. Gr. πέντε; mik (acc.), me, cp. Gr. έμεγε; nom. pl. Goth. gumans from *gomaniz, men = Lat. homines, cp. Gr. ἀκμούς, anvils; nom. pl. gasteis from *gastij(i), guests = Lat. hostēs, from *hostejes, *strangers, *enemies, cp. Gr. πόλεις from *πόλεις, *cities; nom. pl. sunjus, from *suniuz, older *suneu-es, sons = Skr. sūnāvas, cp. Gr. ήδεις from *ηδέος, sweet.

hrain, from *hraini (neut.), clean, pure, cp. Gr. ἱππι, skilful; dat. sing. gumin from *gomini = Lat. homini, *to a man, cp. Gr. ποιμένι, *to a shepherd; dat. sing. brōpri from *brōpiri = Lat. frātrī, *to a brother, cp. Gr. πατρί; bařris = Skr. bhārasi, thou bearest; bařirp = Skr. bhārati, *he bears; bařrand = Gr. Dor. φεροντι, Skr. bhāranti, they bear; nom. sing. gasts = O.Norse runic inscription gastiR, guest, Lat. hostis; wairs, from *wirsiz (av.), worse, cp. Lat. magis, more.

Nom. acc. neut. Goth. fašhu = Lat. pecū, *cattle, cp. Gr. ἕστο, city; filu, much = Gr. πολό, many; nom. sing. sunus = Skr. sūnus, son, cp. the endings in Gr. νεκός, corpse, Lat. fructus, fruit.
§ 89 Vowels of Unaccented Syllables

Note.—The law of final vowels does not affect originally monosyllabic words, cp. e. g. nom. sing. Goth. is, he = Lat. is, beside gasts = Lat. hostis; Goth. hru, what = Lat. quod, beside juk, yoke = Lat. jugum.

b. Long Vowels.

§ 89. Prim. Indg. long final vowels, or those which became final in prim. Germanic (§ 87 and note), became shortened in polysyllabic words, when the vowels in question originally had the ‘broken’ accent, but remained unshortened when they originally had the ‘slurred’ accent.

Examples of the former are:—fem. nom. sing. giba, from *gebô, gift (cp. sô, § 265), cp. Gr. xôpa, land, Indg. -â; neut. nom. acc. pl. juka, from *jukô (cp. neut. nom. acc. pl. hô, § 265), Skr. (Vedic) yugâ, O.Lat. jugâ, Indg. -â.

baïra, Lat. ferô, Gr. φέω, I bear, Indg. -ô; mëna, moon, cp. mënôps, month; particle -ô preserved in forms like acc. sing. iuan-ô-h, each, everyone, but shortened in acc. forms like iuan-a, whom?; ëan-a, this; ëat-a, that; blindan-a, blind.

Pret. 3 sing. nasida, he saved, Indg. -dhét, cp. nasidês; áinamma, dat. (properly instrumental) sing. masc. neut. of áins, one, beside áinnmmê-hun, to anyone; lvamma? to whom? beside ivammê-h, to everyone; dat. sing. masc. neut. ëamma, to this, from an Indg. instrumental form *tosmê (cp. Goth. ëê, § 265 note); dat. sing. daga, to a day, from Indg. *dhoqhé or -ô; baîraîma, we may bear, Indg. -mê.

þiwi (gen. þiujôs), maid-servant, formed from *þius (pl. þiwôs), man-servant, like Skr. dëvi, goddess, from dëvâs, god; frijôndi, from *frijôndi (fem.), friend, cp. Skr. pres. part. fem. bháranti; wili, from *wili, he will, cp. wilei-
Phonology

ma, we will; nēmi, from *nēmi, he might take, cp. nēmeis. Cp. § 154.

Examples of the latter are:—undarō, under, cp. Skr. adharāḍ, below, Indg. ablative ending -ōd; of the same origin is the -ō in adverbs like piubjō, secretly, glaggwō, accurately; and in adverbs with the suffix -prō (§ 348), as īvaprō, whence, īaprō, thence. Nom. tuggō, tongue, haaritō, heart, Indg. -ō.

The preservation of the final -ē in adverbs with the suffix -drē (§ 348) is also due to the vowel having had originally the 'slurred' accent.

Note.—Long vowels remained in monosyllables, as nom. fem. so, the, this=Gr. Dor. å; acc. fem. pō=Gr. Dor. ῥαν; nom. acc. fem. pl. pōs=Skr. tās.

They also remained in the final syllables of dissyllabic and polysyllabic words, when protected by a consonant which was originally final or became final in Gothic, as nom. pl. wulfōs=Skr. vīkās, wolves; nom. pl. gibōs from *gebōz, gifts, cp. Skr. ācvas, mares; gen. sing. gibōs from *gebōz; dat. pl. gibōm from *gebōmiz; salbōs from *sālbōzi, thou anointest; ēdwōr from *ēdwōriz, Indg. *qētwōres, four; nasidēs from *nāzidēez, thou didst save, beside nasida, I saved; nēmeis from *nēmiz, thou mightest take, beside nēmi, he might take; nēmeip, ye might take; managdūps, abundance.

On final long vowels when originally followed by a nasal, see § 87.

c. Diphthongs.

§ 90. Originally final -ai became -a in polysyllables, as baɪrada, he is borne = Gr. mid. φεροταί; baɪranda, they are borne = Gr. mid. φερονταί; faɪrā, before, cp. Gr. παρατεί, beside.

Originally long diphthongs became shortened in final syllables, as ahtāu, from an original form *oktōu, eight; dat. sing. gibái, from *gebōi, older *ghebhāi, to a gift, cp. Gr. χώρα for *χώραι; θεό, to a goddess; dat. sing. sunāu, to a son, from loc. form *sunēu; dat. sing. anstāi, to a favour,
from locative form *anąstēi, cp. Gr. πολτί; habáis, from
*xaβē(j)iz(i), thou hast, habáip, from *xaβē(j)id(i), he has.

Note.—Gen. sing. anstáis, of a favour, from Indg. -eís, -oís;
bafráis, Gr. φέροις, Skr. bháreś, thou mayest bear, Indg. -oís;
bafrái, Gr. φέρω, Skr. bháreśt, he may bear, Indg. -o’ét; gen.
sing. sunáus, of a son, Indg. -eís, -o s.

CHAPTER VI

THE GERMANIC EQUIVALENTS OF THE
GOTHIC VOWEL-SOUNDS

A. The Vowels of Accented Syllables.

1. Short Vowels.

§ 91. Gothic a = Germ. a, as fadar, father; akrs, field;
tagr, tear; gasts, guest; ahtáu, eight;
band, he bound; nam, he took; gaf,
he gave. Cp. § 65.

§ 92. Goth. ai = (1) Germ. e, as taifun, ten; faihu, cattle;
saifulvan, to see; baíran, to bear.
Cp. § 67.

= (2) Germ. i, as baírip, he bears; paifum,
we throve, pp. paíhans; laifum, we

§ 93. Goth. i = (1) Germ. i, as fisk, fish; bitim, we bit,
pp. bitans; nimis, thou takest; bindan,
to bind. Cp. § 68.

= (2) Germ. e, as swistar, sister; hilpan,
to help; niman, to take; giban, to give,

§ 94. Goth. au = (1) Germ. o, as waúrd, word; daúhtar,
§ 70.
Phonology

§ 95. Goth. u = (1) Germ. u, as juggs, young; fralusts, loss; budum, we offered; bundum, we bound, pp. bundans; hulpum, we helped. Cp. § 72.


2. Long Vowels.

§ 96. Goth. ā = Germ. ā, as hāhan, to hang; þāhta, he thought; brāhta, he brought. Cp. §§ 59, 74.

§ 97. Goth. ĕ = (1) Germ. e, as hēr, here; fēra, country, region. Cp. § 77.

= (2) Germ. ĕ, as qēns, wife; gadēps, deed; bērum, we bore; sētum, we sat; slēpan, to sleep. Cp. § 75.

§ 98. Goth. ai = Germ. ā(j), as saian, to sow; waian, to blow. Cp. § 76.

§ 99. Goth. ei = Germ. i, as seins, his; swein, pig; steigan, to ascend. Cp. § 78.

§ 100. Goth. ō = Germ. ō, as fōtus, foot; brōpar, brother; fōr, I fared, went, pl. fōrum; saiso, I sowed; stōjan, to judge. Cp. §§ 79, 81.


§ 102. Goth. ū = Germ. ū, as rūms, room; þūsundi, thousand; galūkan, to lock, shut; jūhiza, younger. Cp. § 82.
3. Diphthongs.

§ 103. Goth. ái = Germ. ai, as stáins, stone; wáit, I know; stáig, I, he ascended; háitan, to name, call. Cp. § 83.

§ 104. Goth. áu = (1) Germ. au, as áugō, eye; áukan, to add, increase; káus, he chose, tested. Cp. § 84.

= (2) Germ. aw, as snáu, he hastened, inf. sniwan; máujōs, of a girl, nom. mawi; táujan, to do, pret. tawida. Cp. § 150.

§ 105. Goth. iu = (1) Germ. iu, as niujis, new; liuhtjan, to light; kiusip, he chooses. Cp. §§ 63, 85.

= (2) Germ. eu, as diups, deep; liuhaip, light; fraliusan, to lose. Cp. §§ 63, 85-6.

= (3) Germ. ew, iw, as kniu (gen. kniwis), knee; qius (gen. qiwis), quick, alive; siuns, sight, face. Cp. § 150.

B. The Vowels of Medial Syllables.

1. Short Vowels.

§ 106. Goth. a = (1) Germ. a (§ 89 and note), as acc. pl. dagans, days, dat. pl. dagam; niman, to take; nimam, we take; nimand, they take; acc. sing. hanan, cock, acc. pl. hanans; masc. acc. sing. blindana, blind, dat. sing. blindamma; manags, many.

= (2) Germ. e, as ufar, over; hvaipar, which of two; acc. sing. brōpar, brother. Cp. § 60, 3.
§ 107. Goth. i = (1) Germ. i, Indg. i (§ 38), as acc. pl. gastins, guests, dat. pl. gastim; batists, best; hardiza, harder.

= (2) Germ. i, Indg. e (§ 60, 3), as gen. sing. dagis, of a day; harjis, of an army; hanins, of a cock, dat. sing. hanin; gen. pl. suniwē, of sons; nimis, thou takest, nimip, he takes.

§ 108. Goth. u = (1) Germ. u (§ 72), as sunus, son, dat. pl. sunum; acc. pl. brōpruns, brothers, dat. pl. brōprum; nēmun, they took.

= (2) Germ. w (§ 150), as nom. pl. sunjus, sons.

2. Long Vowels.

§ 109. Goth. ē = Germ. ēe (§§ 75, 89 note), as nasidēs, thou didst save, beside nasida, he saved; dat. sing. hummēh, to each.

§ 110. Goth. ei = (1) Germ. i (§§ 78, 89 note), as sineigs, old; acc. sing. managein, multitude; nēmeis, thou mightest take, beside nēmi, he might take.

= (2) Germ. ij (§ 153), as nom. sing. hairdeis, shepherd; nom. pl. gasteis, guests.

= (3) Germ. i(j)i (§ 153), as sōkeis, thou seekest; gen. sing. hairdeis, of a shepherd.

§ 111. Goth. ō = Germ. ō (§§ 79, 89 note), as witōp, law; nom. pl. dagōs, days; nom. acc. pl. gibōs, gifts, gen. sing. gibōs, dat. pl. gibōm; fem. nom. acc. pl. blindōs, blind; gen. sing. tuggōns, of a tongue; salbōn, to anoint, salbōp, he anoints, salbōda, I anointed.
Final Vowels

3. Diphthongs.

§ 112. Goth. ái = (1) Germ. ai older ēi, oī (§ 90), as
nimáis, thou mayest take; gen. sing.
anstáis, of a favour.

= (2) Germ. ë(j)ī (§ 90), as habáis, thou
hast; habáip, he has.

§ 113. Goth. áu = Germ. au older ou (§ 90 note), as gen.
sing. sunáus, of a son.

C. Final Vowels.

1. Short Vowels.

§ 114. Goth. a = (1) Germ. ō (§ 89), as nima, I take; nom.
sing. giba, gift; nom. acc. pl. waúrda,
words; haurtōnā, hearts; acc. ûana,
whom, cp. łuanōh; and similarly in
the acc. blindanā, blind; ina, him;
Þana, the, Þata, the, that.

= (2) Germ. ë, Indg. ē (§ 89), as łuamma,
to whom, beside łuammēh; and simi-
larly in daga, to a day; imma, to him;
nasīda, he saved; ûtana, from without;
nimāima, we may take; nēmeima, we
might take.

= (3) Germ. ōn (§ 87, (1)), as acc. sing. giba,
gift; nasīda, I saved.

= (4) Germ. ēn or ōn (§ 87 (1)), as nom.
hana, cock, manna, man.

= (5) Germ. ai (§ 90), bafrada, he is borne
= Gr. mid. φέρεια; bafraza, thou art
borne = Gr. mid. φέρεια from *φέρεσια.

§ 116. Goth. i = (1) Germ. i (§ 89), as bandi, band; nēmi,
he might take, beside nēmeis, thou
mightest take.
Phonology

§116. Goth. u = (1) Germ. u (§ 88), as flu, much; acc. sing. sunu, son; faihu, cattle.
= (2) Germ. w (§ 150 (2)), as skadus from *skadwaz, shadow.

2. Long Vowels.

§117. Goth. ē = (1) Germ. ē, Indg. ē (§ 89), as hidrē, hither; ēadrē, whither.
= (2) Germ. ēn, Indg. ēm (§ 87 (1)), as gen. pl. dagē, of days; gastē, of guests; hananē, of cocks.

§118. Goth. ei = Germ. ij (§ 154), as imperative 2 pers. sing. nasei, save thou; sōkei, seek thou.

§119. Goth. ŏ = (1) Germ. ŏ (§ 89), as tuggō, tongue; hairtō, heart; ēaprō, whence; ufarō, from above; piubjō, secretly.
= (2) Germ. ŏn (§ 87 (1)), as gen. pl. gibō, of gifts; tuggōnō, of tongues.

3. Diphthongs.

§120. Goth. āi = (1) Germ. ai, as masc. nom. pl. blindāi, blind, cp. pāi (§ 265).
= (2) Germ. ai older ēi (§ 90), as dat. sing. anstāi, to a favour.
= (3) Germ. ai, Indg. ēi (§ 90 note), as nimāi, he may take.
= (4) Germ. ai older ōi, Indg. āi (§ 90), as dat. gibāi, to a gift; izāi, to her.
§ 121. Goth. āu = (1) Germ. au, Indg. ēu (§ 90), as dat. sing. sunāu, to a son.
       = (2) Germ. au, Indg. ōu (§ 90), as ahtāu, eight.

CHAPTER VII

ABLAUT (VOWEL GRADATION)

§ 122. By ablaut is meant the gradation of vowels both in stem and suffix, which was caused by the primitive Indo-Germanic system of accentuation. See § 32.

The vowels vary within certain series of related vowels, called ablaut-series. In Gothic, to which this chapter will chiefly be limited, there are seven such series, which appear most clearly in the stem-forms of the various classes of strong verbs. Four stem-forms are to be distinguished in a Gothic strong verb which has vowel gradation as the characteristic mark of its different stems:—(1) the present stem, to which belong all the forms of the present, (2) the stem of the preterite singular, (3) the stem of the preterite plural, to which also belongs the whole of the preterite subjunctive, (4) the stem of the past participle.

By arranging the vowels according to these four stems, we arrive at the following system :

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<td>ei</td>
<td>ái</td>
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<td>II.</td>
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<td>III.</td>
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Note.—On the difference between i and ai, see §§ 67, 69; u and aú, see §§ 71, 73.
But although the series of vowels is seen most clearly in the stem-forms of strong verbs, the learner must not assume that ablaut occurs in strong verbs only. Every syllable of every word of whatever part of speech contains some form of ablaut. E.g. the sonantal elements in the following stem-syllables stand in ablaut relation to each other:—un-weis, unknowing, ignorant: witan, to know; *leisan [lás (§ 333), I know], to know: láisareis, teacher: lists, cunning, wile.

liufs, dear: ga-láubjan, to believe: lubó, love; siuks, sick, ill: saúhts, sickness; ana-biúdan, to command: ana-búsns, command; fra-liusan, to lose: fra-lusts, loss.

bindan, to bind: bandi, band, bond: ga-bundi, bond; rinnan, to run: rannjan (wv.), to let run: runs, a running, issue; þaírstan, to be withered: þauáltspan, to become withered: þauáltsus, withered.

bairan, to bear: barn, child: bórjús, parents: baúr, son: qíman, to come: ga-qúmpá, a coming together, assembly; man, I think: muns, thought; ga-tairan, to tear in pieces: ga-taútra, a tear, rent; qíno, woman: qëns, wife, woman.

mitan, to measure: us-mét, manner of life, commonwealth; gibán, to give: gabei, wealth.

batíza, better: bótá, advantage; saíps, full: ga-sóipjan, to fill, satisfy; dags, day: ahtáu-dógs (aj.), eight days old; fraipjan, to understand: fródei, understanding; graban, to dig: gróba, ditch, hole.


Examples of ablaut relation in other than stem-syllables are:—

Nom. pl. anstei-s, favours: gen. sing. anstái-s: acc. pl. ansti-ns; nom. pl. sunju-s (original form *suneu-es, § 88), sons: gen. sing. sunáu-s: acc. pl. sunu-ns; fulgi-ns (aj.),

§123. In the following paragraphs will be given the Germanic equivalents of the above seven ablaut series, with one or two illustrations from Gothic. For further examples see the various classes of strong verbs, §§ 299-310.

**Ablaut-series I.**

§124. Gothic ei ái i(ai) i(ai)
Prim. Germ. i i i
steigan, to ascend stáig stigum stigans
peihan, to thrive páih páihum páihans

**Note.**—Cp. the parallel Greek series πέθω: πέποιθα: ἐπιθων.

**II.**

Goth. iu áu u(uá) u(uá)
Prim. Germ. eu au u o
biugan, to bend báug bugum bugans
tiuhan, to lead táuh taúhum taúhans

**Note.**—1. On iu and eu, see §§ 63, 85-6; on u and o, see §§ 62, 70. 2. Cp. Gr. ἑλέν(θ)σομαι (fut.): ἑλήλουθα: ἠλθοῦν.

**III.**

Goth. i(ai) a u(uá) u(uá)
Prim. Germ. e, i a u o, u
hilpan, to help halp hulpum hulpans
bindan, to bind band bundum bundans
waîtrean, to become warþ waúrþum waúrþans

**Note.**—1. On e and i, see § 60 (1); on o and u, see §§ 62, 70. 2. To this class belong all strong verbs having a medial nasal or liquid + consonant, and a few others in which the vowel is followed by two consonants other than nasal or liquid + consonant. 3. Cp. Gk. δέρκομαι: δέδορκα: ἐδρακόν; πέμπω: πέπομφα.
IV.

Goth.  i(ai)  a  ē  u(aǔ)
Prim. Germ.  e  a  ė  o

niman, to take
baíran, to bear

numan  nēmum  numans
bar  bērüm  baúrans

Note. — 1. On i and e, see § 66; ē and ė, see § 75; u and o, see § 70.
2. To this class belong all strong verbs whose stems end in a single liquid or a nasal.

V.

Goth.  i(ai)  a  ē  i(ai)
Prim. Germ.  e  a  ė  e

giban, to give
sălvan, to see

gaf  gēbum  gibans
sălv  sēłvum  sălvans

Note. — 1. On i and e, see § 66; ē and ė, see § 75.
2. To this class belong strong verbs whose stems end in a single consonant other than a liquid or a nasal.

VI.

Goth.  a  ō  ō  a
Prim. Germ.  a  ō  ō  a

faran, to go
slahan, to strike

för  förum  farans
slōh  slōhum  slahans

Note. — The stems of verbs belonging to this class end in a single consonant.

VII.

Goth.  ē(ai)  ō  ō  ē(ai)
Prim. Germ.  ė  ō  ō  ė

lētan, to let
saian, to sow

laif-lōt  laif-lōtum  lētans
saif-sō  saif-sōum  saians

Note. — 1. On ē and ai, see §§ 75-6.
§ 125. The ablaut-series as given in § 124 have, for practical reasons, been limited to the phases of ablaut as they appear in the various classes of strong verbs. From an Indo-Germanic point of view the series I–V belong to one and the same series which underwent in Germanic various modifications upon clearly defined lines. What is called the sixth ablaut-series in the Germanic languages is really a mixture of several original series, owing to several Indg. vowel-sounds having fallen together in prim. Germanic; thus the a, which occurs in the present and the past participle, corresponds to three Indg. vowels, viz. a (§ 36), o (§ 39), and e (§ 41); and the o in the preterite corresponds to Indg. a (§ 42) and Indg. o (§ 45). In a few isolated cases there are also phases of ablaut which do not manifest themselves in the various parts of strong verbs, as e.g. acc. pl. *aūhsa-ns, oxen: gen. pl. aūhs-ne, where the vowel disappears altogether, as in Gr. τέτομαι: ά-πτ-όμην; slaúhts, slaughter: slahan (VI), to slay; lats, slothful: lētan (VII), to let; raḷjō, number, account: rēdan (VII), to counsel; lūkan, to lock: pret. sing. láuk (II), which is an aorist-present like Gr. τόφω, τρίβω, another similar aorist-present form is trudan (IV), to tread. For the phases of ablaut which do not occur in the various parts of strong verbs, and for traces of ablaut-series other than those given above, the student should consult Brugmann’s Kurze vergleichende Grammatik der indogermanischen Sprachen, pp. 138–50.
CHAPTER VIII

THE FIRST SOUND-SHIFTING, VERNER'S LAW, AND OTHER CONSONANT CHANGES WHICH TOOK PLACE IN THE PRIMITIVE GERMANIC LANGUAGE

§ 126. The first sound-shifting, popularly called Grimm's Law, refers to the changes which the Indo-Germanic explosives underwent in the period of the Germanic primitive community, i.e. before the Germanic parent language became differentiated into the separate Germanic languages:—Gothic, O. Norse, O. English, O. Frisian, O. Saxon (= O. Low German), O. Low Franconian (O. Dutch), and O. High German.

The Indo-Germanic parent language had the following system of consonants:—

<table>
<thead>
<tr>
<th>Labial</th>
<th>Dental</th>
<th>Palatal</th>
<th>Velar</th>
</tr>
</thead>
<tbody>
<tr>
<td>tenues</td>
<td>p</td>
<td>t</td>
<td>k</td>
</tr>
<tr>
<td>mediae</td>
<td>b</td>
<td>d</td>
<td>g</td>
</tr>
<tr>
<td>tenues aspiratae</td>
<td>ph</td>
<td>th</td>
<td>kh</td>
</tr>
<tr>
<td>mediae aspiratae</td>
<td>bh</td>
<td>dh</td>
<td>gh</td>
</tr>
</tbody>
</table>

Spirants

- voiceless: s
- voiced: z, j

Nasals

m, n, ñ, ñ

Liquids

l, r

Semitowels

w (u), j (i)

Note.—Explosives are consonants which are formed with complete closure of the mouth passage, and may be pronounced with or without voice, i.e. with or without the vocal cords being set in action; in the former case they are said to be voiced (e.g. the mediae), and in the latter voiceless (e.g. the tenues). The aspirates are pronounced like the simple tenues and mediae followed by an h, like the Anglo-Irish pronunciation of t in tell.

The palatal explosives are formed by the front or middle of
The First Sound-shifting

§ 126

the tongue and the roof of the mouth (hard palate), like g, k (c) in English get, good, kid, could; whereas the velars are formed by the root of the tongue and the soft palate (velum). The latter do not occur in English, but are common in Hebrew, and are often heard in the Swiss pronunciation of German. In the parent Indo-Germanic language there were two kinds of velars, viz. pure velars and velars with lip rounding. The pure velars fell together with the Indg. palatals in Germanic, Latin, Greek, and Keltic, but were kept apart in the Aryan and Baltic-Slavonic languages. The velars with lip rounding appear in the Germanic languages partly with and partly without labialization, see § 134. The palatal and velar nasals only occurred before their corresponding explosives, ñk, ñg; ñq, ñg, &c.

2. Spirants are consonants formed by the mouth passage being narrowed at one spot in such a manner that the outgoing breath gives rise to a frictional sound at the narrowed part.

z only occurred before voiced explosives, e. g. *nizdos = Lat. nidus, English nest; *ozdos = Gr. ὥδος, Goth. asts, bough.

j was like the widely spread North German pronunciation of j in ja, not exactly like the y in English yes, which is generally pronounced without distinct friction. j occurred very rarely in the prim. Indo-Germanic language. In the Germanic, as in most other Indo-Germanic languages, the frictional element in this sound became reduced, which caused it to pass into the so-called semivowel.

3. The nasals and liquids had the functions both of vowels and consonants (§ 35).

4. The essential difference between the so-called semivowels and full vowels is that the latter always bear the stress (accent) of the syllable in which they occur, e. g. in English ców, stāin the first element of the diphthong is a vowel, the second a consonant; but in words like French rwá (written roi), bjér (written bière), the first element of the diphthong is a consonant, the second a vowel. In consequence of this twofold function, a diphthong may be defined as the combination of a sonantal with a consonantal vowel. And it is called a falling or rising diphthong according as the stress is upon the first or second element. In this book the second element of diphthongs
is written i, u when the first element is the bearer of the stress, thus āi, āu, &c., but when the second element has the stress the first element is written j, w, thus jā, wā, &c.

5. In the writing down of prim. Germanic forms the signs ð (= th in Engl. thin), ĉ (= th in Engl. then), b (= a bilabial spirant, which may be pronounced like the v in Engl. vine), g (= g often heard in German sagen), χ (= NHG. ch and the ch in Scotch loch).

§ 127. In the following tables of the normal equivalents of the Indg. explosives in Latin, Greek, and the Germanic languages, Table I contains the Indg. tenues p, t, k, the mediae b, d, g and the pure velars q, q. Table II contains the Indg. mediae aspiratae and the velars q, q with labialization. The equivalents in the Germanic languages do not contain the changes caused by Verner's Law, &c. The East Franconian dialect is taken as the normal for OHG.

The following points should be noticed:—

(1) The Indg. tenues p, t, k and the mediae b, d, g generally remained unchanged in Latin and Greek.

(2) The pure velars (q, q) fell together with the palatals k, g in Latin and Greek. They became χ, k in prim. Germanic, and thus fell together with the χ, k from Indg. k, g.

(3) The pure velar gh fell together with the original palatal gh in Latin and Greek.

(4) The Indg. mediae aspiratae became in prehistoric Latin and Greek tenues aspiratae, and thus fell together with the original tenues aspiratae.

(5) The Indg. tenues aspiratae became voiceless spirants in prim. Germanic, and thus fell together with the voiceless spirants from the Indg. tenues. See § 130.

(6) In Latin Indg. q with labialization became qu, rarely c. g with labialization became v (but gu after n, and g when the labialized element had been lost, as gravis = Gr. βαρύς, heavy).
§ 127] The First Sound-shifting

Indg. ph, bh became $f$ initially and $b$ medially.
Indg. th, dh became $f$ initially, $b$ medially before and after $r$, before $l$ and after $u$ (w), in other cases $d$.
Indg. kh, gh became $h$ initially before and medially between vowels; $g$ before and after consonants, and $f$ before $u$ (w).
Indg. qh, gh with labialization became $f$ initially, $v$ medially except that after $n$ they became $gu$.

(7) In Greek Indg. $q$, $g$ with labialization became $r$, $b$ before non-palatal vowels (except $u$) and before consonants (except Indg. $j$); $r$, $s$ before palatal vowels; and $k$, $g$ before and after $u$.
Indg. ph, bh became $f$; th, dh became $f$; and kh, gh became $x$.
Indg. qh, gh with labialization became $f$ before non-palatal vowels (except $u$) and before consonants (except Indg. $j$); $r$ before palatal vowels; and $s$ before and after $u$.

(8) When two consecutive syllables would begin with aspirates, the first was de-aspirated in prehistoric times in Sanskrit and Greek, as Skr. bándhanam, a binding; Goth. OE. bindan, OHG. bintan, to bind; Skr. bódhati, he learns, is awake, Gr. πέθετα, he asks, inquires, Goth. anabódatan, OE. béodan, to bid, OHG. biotan, to offer, root bheudh-; Gr. καυσθῆναι, a swelling, OE. gund, OHG. gunt, matter, pus; Gr. ἰσχύς, hair, gen. ἰσχώς; ἰχώ, I have, fut. ἰχώ.

(9) In OHG, the prim. Germanic explosives $p$, $t$ became the affricatae $pf$, $tz$ (generally written $zz$, $z$), initially, as also medially after consonants, and when doubled. But prim. Germanic $p$, $t$, $k$ became the double spirants $ff$, $zz$, $hh$ (also written $ch$) medially between vowels and finally after vowels. The double spirants were simplified to $f$, $z$, $h$ when they became final or came to stand before other consonants, and also generally medially when preceded by a long vowel or diphthong.
TABLE I.

<table>
<thead>
<tr>
<th>Indg.</th>
<th>Latin</th>
<th>Greek</th>
<th>P. Germanic</th>
<th>Gothic</th>
<th>OE.</th>
<th>OHG.</th>
</tr>
</thead>
<tbody>
<tr>
<td>p</td>
<td>p</td>
<td>π</td>
<td>f</td>
<td>f</td>
<td>f</td>
<td>f</td>
</tr>
<tr>
<td>t</td>
<td>t</td>
<td>τ</td>
<td>p</td>
<td>p</td>
<td>p</td>
<td>d</td>
</tr>
<tr>
<td>k, q</td>
<td>c</td>
<td>κ</td>
<td>χ</td>
<td>h, χ</td>
<td>h, χ</td>
<td>h, χ</td>
</tr>
<tr>
<td>b</td>
<td>b</td>
<td>β</td>
<td>p</td>
<td>p</td>
<td>p</td>
<td>pf, ff</td>
</tr>
<tr>
<td>d</td>
<td>d</td>
<td>δ</td>
<td>t</td>
<td>t</td>
<td>t</td>
<td>z, zz</td>
</tr>
<tr>
<td>g, q</td>
<td>g</td>
<td>γ</td>
<td>k</td>
<td>k</td>
<td>c</td>
<td>k, hh</td>
</tr>
</tbody>
</table>

TABLE II.

<table>
<thead>
<tr>
<th>Indg.</th>
<th>Latin</th>
<th>Greek</th>
<th>P. Germanic</th>
<th>Gothic</th>
<th>OE.</th>
<th>OHG.</th>
</tr>
</thead>
<tbody>
<tr>
<td>q</td>
<td>qu, c</td>
<td>π, τ, κ</td>
<td>χw, χ</td>
<td>lw, h</td>
<td>hw, h</td>
<td>(h)w, h</td>
</tr>
<tr>
<td>g</td>
<td>v, gu, g</td>
<td>β, δ, γ</td>
<td>kw, k</td>
<td>q, k</td>
<td>cw, c</td>
<td>qu; k, hh</td>
</tr>
<tr>
<td>bh</td>
<td>f, b</td>
<td>φ</td>
<td>b, b</td>
<td>b, b</td>
<td>b, b</td>
<td>b, b, (f)</td>
</tr>
<tr>
<td>dh</td>
<td>f, b, d</td>
<td>θ</td>
<td>d, d</td>
<td>d, d</td>
<td>d</td>
<td>t</td>
</tr>
<tr>
<td>gh</td>
<td>h, g, f</td>
<td>χ</td>
<td>g, z</td>
<td>g, z</td>
<td>g</td>
<td>g</td>
</tr>
<tr>
<td>gh</td>
<td>f, v, gu</td>
<td>φ, θ, χ</td>
<td>gw, g, w</td>
<td>g, w</td>
<td>g, z, w</td>
<td>w</td>
</tr>
</tbody>
</table>
§ 128. The Indg. tenues p, t, k, q, became in prim. Germanic the voiceless spirants f, ũ, χ(xw).

p > f. Lat. pēs, Gr. πεῶς, Goth. fōtus, OE. OS. fōt, OHG. fōu, O.Icel. fōtr, foot; Lat. pecu, Goth. faθhu, OE. feoh, OS. fehu, OHG. fīhu (fehu), O.Icel. fē, catīle; Lat. piscis, Goth. fisks, OS. OHG. fisk, OE. fisc, O.Icel. fiskr, fish; Lat. nepos, Goth. *nīfa, OE. nefa, OHG. nefō, O.Icel. nēfe, nephew; Lat. cēpō, Gr. κλέπτω, I steal, Goth. hīfan, to steal.

t > ṭ. Lat. trēs, Gr. τρεῖς, Goth. *praīs, OE. þrī, OS. thria, O.Icel. þrīr, OHG. drī, three; Lat. tu, Gr. Dor. ν, Goth. þu, OE. O.Icel. þū, OS. thū, OHG. dū, thou; Lat. vertō, I turn, Goth. waīrjan, OE. weorðan, OS. werthan, O.Icel. verða, OHG. werdan, to become; Lat. frāter, Goth. brōpar, OE. brōðor, OS. brōðhar, O.Icel. brōðir, OHG. bruoder, brother.

k > χ. Lat. canis, Gr. κάων, Goth. hunds, OE. OS. hund, O.Icel. hundr, OHG. hunt, hound, dog; Lat. cor (gen. cordis), Gr. καρδια, Goth. haertō, OE. heorte, OS. herta, O.Icel. hjarta, OHG. herza, heart; Lat. decem, Gr. δέκα, Goth. taf hun, OS. tehan, OHG. zehan, ten; Lat. pecu, Goth. faθhu, cattle; Lat. dēcō, I lead, Goth. tiuhan, OS. tiohan, OHG. ziohan, to draw, lead.

q > χ (χw). Lat. capiō, I take, Goth. hafjan, OE. hebban, OS. hebbian, OHG. heffen, O.Icel. hefja, to raise; Lat. cēpō, Gr. κλέπτω, I steal, Goth. hīfan, to steal; Lat. vincō, I conquer, Goth. weihan, OHG. wiθan, to fight; Lat. canō, I sing, Goth. hana, OE. hana, hona, O.Icel. hane, OS. OHG. hano, cock, lit. singer.

Lat. quis, Goth. ūnas, OE. hwā, OS. hwē, OHG. hwer (wer), who?; Lat. linquō (pf. liquī), Gr. λειπω (from *leiqō), I leave, Goth. leifhan, OE. lēon (from *lihan), OHG. lihan, to lend.

NOTE.—1. The Indg. tenues remained unshifted in the combination s+tenues.
Phonology

§ 129. The Indg. mediae b, d, g, q became the tenues p, t, k, k(kw).

b>p. O. Bulgarian slabǔ, slack, weak, Goth. slēpan, OE. slēpan, OS. slāpan, OHG. slāfan, to sleep; Lat. lūbricus for *slūbricus, slippery, Goth. slūpan, OE. slūpan, OHG. slōfan, to slip; Lithuanian dubūs, Goth. diups, OE. dēop, OS. diop, O.Icel. djūpr, OHG. tiōf, deep; Lithuanian trobā, house, related to Goth. ūaurp, field, OE. þorp, OS. thorpf, OHG. dorf, village. b was a rare sound in the parent language.

d>t. Lat. decem, Gr. δέκα, Goth. tāihun, O.Icel. tio, OE. tien, OS. tehan, OHG. zehan, ten; gen. Lat. pedis, Gr. ποδός, nom. Goth. fōtus, O.Icel. fōtr, OE. OS. fōt, OHG. fōoz, foot; Lat. dūcō, I lead, Goth. tiuhan, to draw, lead; Gr. καρδία, Lat. gen. cordis, Goth. hārtō, heart; Lat. vidēre, to see, Goth. OE. OS. witan, O.Icel. vita,
§ 130. The Indg. tenues aspiratae became voiceless spirants in prim. Germanic, and thus fell together with and underwent all further changes in common with the voiceless spirants which arose from the Indg. tenues (§ 128), the latter having also passed through the intermediate stage of tenues aspiratae before they became spirants. The tenuës aspiratae were, however, of so rare occurrence in the prim. Indg. language that two or three examples must suffice for the purposes of this book; for further examples and details, the learner should consult Brugmann's Grundriss der vergleichenden Grammatik der

OHG. wizzan, to know; Lat. edere, Goth. itan, OE. OS. etan, O.Icel. eta, OHG. zigzan, to eat.

g > k. Lat. genu, Gr. γόνυ, Goth. kniu, OE. cnœo, OS. OHG. kneo, O.Icel. knē, knee; Lat. gustō, I taste, Gr. γεῦω, I let taste, Goth. kiusan, OE. cēosan, OS. OHG. kiosan (keosan), O.Icel. kjösa, to test, choose; Lat. ager, Gr. ἀγρός, Goth. akrs, OE. æcer, OS. akkar, OHG. ackar, field, land; Lat. egō, Gr. ἐγώ, Goth. OS. ik, OE. ic, O.Icel. ek, OHG. ih, I.

g > k(kw). Lat. gelu, frost, Goth. kalds, OE. ceald, OS. kald, OHG. kalt, O.Icel. kaldr, cold; Lat. augère, Goth. áukan, O.Icel. aurk, OS. ökian (wv.), OHG. ouhhōn (wv.), to add, increase, cp. also OE. part. adj. èacen, great; Lat. jugum, Gr. ἱγώ, Goth. juk, OE. geoc, OHG. joh, yoke.

Gr. βίος from *qiwos, life, Lat. vivos (*gwīwos), Goth. qius (gen. qiwis), OE. cwicu, OS. quik, OHG. quec, O.Icel. kvikr, quick, alive; Gr. βαίνω for *bainw, older *bainw, I go, Lat. veniō for *gwemjō, I come, Indg. form *gmiō, Goth. qiman, OHG. queman, OE. OS. cuman, O.Icel. koma, to come; Skr. gurūs, Gr. βαρός, from *gr-rus, Lat. gravis, Goth. kaurus from prim. Germ. *k(w)uruz, heavy; Gr. ἁπάξ, Goth. riqis (stem riqiza-), prim. form *regos, darkness; Gr. Boeotian bavā, Goth. qinō, OE. cwene, OS. OHG. quena, woman, wife.
§ 131. The Indg. mediae aspiratae probably became first of all the voiced spirants b, d, g, g(w). For the further development of these sounds during the prim. Germanic period see §§ 132, 133.

§ 132. b, d initially, and b, d, g medially after their corresponding nasals, became the voiced explosives b, d, g:

b. Goth. bafran, OE. OS. OHG. beran, O.Icel. bera, to bear, Skr. bhârami, Gr. φέρω, Lat. ferō, I bear; Goth. beitan, O.Icel. bita, OE. OS. bitan, OHG. bizzan, to bite, Skr. bhédāmi, Lat. findō, I cleave; Goth. brōpar, OE. brōðor, OS. brōθar, OHG. bruoder, O.Icel. brōðir, Skr. bhrātar-, Lat. frāter, brother, cp. also Gr. φράτρα, φράτρα.

Goth. *kambs, OE. camb, OHG. camb (chamb), O.Icel. kambr, comb, Skr. jāmbhas, tooth, Gr. γόμφος, bolt, nail, prim. form *gombhos.

d. Goth. dags, OE. dæg, OS. dag, O.Icel. dagr, OHG. tag, day, Skr. ni-dāghās, older *ni-dhāghās, hot season, summer, Indg. form *dhoqhos; Goth. ga-dēps (stem ga-dēdi-), OE. dād, OS. dād, O.Icel. dāð, OHG. tät, deed, related to Gr. θηρ-(ω), I shall place, Skr. dhāma, law, dwelling-place, rt. dhē-; Goth. daúhtar, OE. dohtor, OS. dohter, OHG. tohter, Gr. θυγόμη, daughter.

Goth. OE. OS. bindan, O.Icel. binda, OHG. bintan, to bind, Skr. bándhanam, a binding, cp. Gr. πενθέρος, father-in-law, Lat. of-fendimentum, chin-cloth, rt. bhendh-.

g. Goth. aggwus, OE. enge, OS. OHG. engi, narrow,
§ 133. The First Sound-shifting

Some of the sounds in Germanic languages have undergone significant changes over time. In the Old English language, the sounds *b, d, g* remained in other positions, and their further development belongs to the history of the separate Germanic languages. In Gothic, *b, d* (written *b, d*) remained medially after vowels, but became explosives (*b, d*) after consonants. They became *f, p* finally after vowels and before final -s. *g* remained medially between vowels, and medially after vowels before voiced consonants, but became *χ* (written *g*) finally after vowels and before final -s. It became *g* initially, and also medially after voiced consonants. See §§ 106-9. In Old Icelandic, *b* (written *f*) remained medially between and finally after voiced sounds, but became *f* before voiceless sounds. *d* (written *δ*) generally remained medially and finally. *g* remained medially after vowels and liquids, but became *χ* and then disappeared finally. It became *g* initially. *d* became *d* in all the West Germanic languages and then *d* became *t* in Old High German. In Old English, *b* (generally written *f*) remained between voiced sounds, but became voiceless *f* finally. *g* remained in the oldest period of the language. In Old Saxon, *b* (written *b, b*) generally remained between voiced sounds. It became *f* medially before *l* and *n*, and before voiceless consonants, and also finally. *g* (written *g*) remained initially and medially, but became *χ* finally, although it was generally written *g*. In Old High German, *b, g* became *b, g*. Geminated *bb, dd, gg*, of whatever origin, became *bb, dd, gg* in the prehistoric period of all the Germanic languages. Examples are:—Goth. *nibls*, OS. nebal, OHG. nebula, Lat. nebula, Gr. νεβόν, *mist, cloud*, cp. Skr. नाभास, Gr. νεβος, *cloud*; Goth. liufs, O.Icel. ljüfr, OE. læof, OS. liof, OHG. liob, *dear*, original form *leubhos*, cp. Skr. लुभ्यामि, *I feel a strong desire*, Lat. lubet (libet), *it pleases*; OE. OS. üder, OHG. üter, Skr. ऊद्घार, Gr. οὖδαπ, *udder*; Goth. ráups, O.Icel. rauðr, OE.
read, OS. rōd, OHG. rōt, prim. form *rōdhos, cp. Skr. rudhirās, Gr. ῥοθόπος, prim. form *rōthros, red; Goth. OE. guma, O.Icel. gume, OS. OHG. gumo, Lat. homō, prim. stem-form *ghomon-, -en-, man; OE. gōs, O. Icel. gās, OHG. gans, Gr. χύς, goose; OE. OS. OHG. wegan, Goth. ga-wigan, O.Icel. vega, to move, carry, Lat. vehō, prim. form *weghō, I carry; Goth. gasts, OE. giest, O.Icel. gestr, OS. OHG. gast, guest, Lat. hostis, stranger, enemy, prim. form *ghostis; Goth. steigan, O.Icel. stīga, OE. OS. OHG. stīgan, to ascend, Gr. στῆχος, prim. form *steighō, I go, cp. Lat. vestīgium, footstep.

Note.—g was dropped in the initial combination gw=Indg. gh, as Goth. warmjan, to warm, OE. wearm, OS. OHG. warm, warm, Skr. gharāṁśās, Gk. θερμός, Lat. formus, warm.

§ 134. From the examples given in §§ 128-33, it will be seen that the Germanic sounds, which arose from the Indg. velars, appear partly with and partly without labialization. In the latter case they fell together with prim. Germ. x, k, g from Indg. k, g, gh, cp. e.g. Goth. hafjan (q), kalds (g), gasts (gh), beside Goth. hund (k), kniu (g), guma (gh). The conditions for this twofold development of the Indg. velars in the Germanic languages have not yet been definitely ascertained for all cases. It is, however, now pretty certain that the parent Indg. language contained two series of velars: (1) Pure velars which never had labialization. These velars fell together with the palatals in the Germanic, Greek, Latin, and Celtic languages, but were kept apart in the Aryan and Baltic-Slavonic languages. (2) Velars with labialization. These velars appear in the Germanic languages partly with and partly without labialization; in the latter case they also fell together with prim. Germ. x, k, g which arose from Indg. k, g, gh. The most commonly accepted theory is that the Indg. labialized velars q, g, gh regularly became x, k, g in prim. Germ. before Indg. ā, ē, o (=Germ. a § 39), and xw, kw, gw before Indg. ē, ī, ō,
a, ā (= Germ. ö § 42); and that then the law became greatly obscured during the prim. Germ. period through form-transference and levelling out in various directions, as Goth. qam, OHG. quam, prim. form *goma, I came, for Goth. OHG. *kam after the analogy of Goth. qima, OHG. quimu, original form *qemō, I come; Goth. inus, who? = Indg. *qos, for *hās after the analogy of the gen. iwis = Indg. *qeso, &c.

Note.—In several words the Indg. velars, when preceded or followed by a w or another labial in the same word, appear in the Germanic languages as labials by assimilation. The most important examples are:—Goth. wulfs, OE. OS. wulf, OHG. wolf, O.Icel. ulfr = Gr. λύκος for *θλύκος, prim. form *wlqos, cp. Skr. vṛkas, wolf; Goth. fidwör, OE. fōower (but fyjer-fête, four-footed), OS. OHG. fīor, prim. form *qetwōres, cp. Lithuanian keturi, Lat. quattuor, Gr. τέσσαρες, Skr. catvāras; Goth. fīmf, OE. OS. fīf, OHG. fīmf (finf) from *fīmfī, prim. form *peŋque, cp. Skr. pātica, Gr. πάτε, Lat. quīnque (for *pinque), five; OHG. wulpa, she-wolf, from *wulbi, prim. form *wlqī, cp. Skr. vṛkī; Goth. wairpan, OE. weorpan, OS. werpan, OHG. werfan, O.Icel. verpa, to throw, cp. O. Bulgarian vrigg, I throw; OE. swæpan, OHG. sveifan, to swing, cp. Lithuanian swaikstū, I become dizzy.

§ 135. Various theories have been propounded as to the chronological order in which the Indg. tenues, tenues aspiratae, mediae, and mediae aspiratae, were changed by the first sound-shifting in prim. Germanic. But not one of these theories is satisfactory. Only so much is certain that at the time when the Indg. mediae became tenues, the Indg. tenues must have been on the way to becoming voiceless spirants, otherwise the two sets of sounds would have fallen together.

Verner’s Law.

§ 136. After the completion of the first sound-shifting, and while the principal accent was not yet confined to the
root-syllable, a uniform interchange took place between the voiceless and voiced spirants, which may be thus stated:

The medial or final spirants f, p, ch, chw, s regularly became b, d, g, gw, z when the vowel next preceding them did not, according to the original Indg. system of accentuation, bear the principal accent of the word.

The b, d, g, gw which thus arose from Indg. p, t, k, q underwent in the Germanic languages all further changes in common with the b, d, g, gw from Indg. bh, dh, gh, gh.

Verner’s law manifests itself most clearly in the various forms of strong verbs, where the infinitive, present participle, present tense, and preterite (properly perfect) singular had the principal accent on the root-syllable, but the indic. pret. plural, the pret. subj. (properly optative), and past participle had the principal accent on the ending, as prim. Germ. *wérpō > OE. weorجاز, I become = Skr. vártā-ми, I turn, pret. 3 sing. *wärpi > OE. wearп, he became = Skr. va-vártā, has turned, pret. i pl. *wurđumī > OE. *wurdum (wurdon is the 3 pers. pl. used for all persons) = Skr. va-vrtimā; past part. *wurđanā- > OE. worden = Skr. va-vrtānā-; OS. birid = Skr. bhárati, he bears, Goth. 2 sing. indic. pass. baíraza = Skr. bhārasē. Goth. baírand, OHG. berant = Skr. bháranti, they bear; present participle Goth. baírands, O. Icel. berandi, OE. berende, OS. berandi, OHG. beranti, Gr. gen. φέρωντος. Or to take examples from noun-forms, &c., we have e.g. Skr. pitār-, Gr. πατέρα = prim. Germanic *fađér-, Goth. fadar, OE. fæder, O. Icel. faðir, OS. fader, OHG. fater, father; Gr. πλῶτος, floating, swimming, Goth. flōdus, OE. OS. flōd, O. Icel. flōð, OHG. fluot, flood, tide; Skr. çatām, Gr. κατός, Lat. centum = prim. Germanic *χυνόμ, older *χυμόμ, Goth. OE. OS. hund, OHG. hunt, hundred; Indg. *swékuros, Goth. swashra, OHG. swehur, father-in-law, beside Gr. ἐκυρ, OE. sweger, OHG. swigar, mother-in-law; Gr. δέκα, Goth. ŭahun, OS. tehan, OHG. zehan, ten, beside Gr. ἕκάς,
§ 137. From what has been said above it follows that the interchanging pairs of consonants due to Verner’s law were in prim. Germanic: $f$—$b$, $p$—$d$, $s$—$z$, $x$—$g$, $x$—$g$. In Gothic the regular interchange between the voiceless and voiced spirants in the forms of strong verbs was, with two or three exceptions, given up by levelling out in favour of the voiceless spirants. In this respect the West-Germanic languages show an older stage than Gothic.

$f$—$b$. Goth. $f$arþ, I need, pl. $f$aurþum; OHG. heffen, to raise, huobun, gihaban, but Goth. hafjan, höfum, hafans.

$p$—$d$. Goth. $p$rajjan, to understand, frödel (d=d), understanding; OE. weorþan, to become, wurdon, worden, but Goth. waírþan, waúrþum, waúrþans; OE. sníþan, to cut, snidon, sniden, but Goth. sneíþan, sniþum, sniþans.


The West-Germanic languages and Old Norse regularly developed this $z$ to $r$. Cp. also Goth. áusō, ear, beside OE. ēare, OS. OHG. öra, O.Icel. eyra.

$x$—$g$. Goth. áih, I have, pl. áigum (g=g); Goth. fahęps,
gladness, faginôn, to be glad; hührû (§§ 62, 142), hunger, huggrjan, to hunger; filhan, to hide, fulgins (adj.), hidden; jûhiza (§§ 62, 142), younger, juggs, young; OE. têön (from *têohan, to draw, tugon, togen, but Goth. tiuhan, taûhum, taûhans; OE. slêan (from *sleahan), to smile, slôgon, slægen, but Goth. slahan, slôhum, slahans.


gw became ʒ before u, in other cases it became w, as Goth. magus, boy, beside mawi from *ma(ʒ)wi, girl; Goth. siuns, OE. sêon(sion), OS. siun, from *se(ʒ)wnis, a seeing, face; Goth. snáïws, OE. snâw (with -w from the oblique cases) from *snal(ʒ)waz, prim. form *snoîghôs.

Note.—Causative verbs had originally suffix accentuation, and therefore also exhibit the change of consonants given above. But here too Gothic, partly through the influence of the corresponding strong verbs, has not always preserved the law so faithfully as the West Germanic languages, e.g. Goth. waîrfjan, to become—fra-wardjan, to destroy, cp. Skr. vartá-yâmi, I cause to turn; Goth. leîpan, OE. liðan, to go—OE. lâédan from *laidjan, to lead; Goth. ur-raisjan, OE. ā-risan, to arise—Goth. ur-raisjan, to raise up, OE. râran, to raise; Goth. ga-nisan, to become whole, OE. ge-nesan, to be saved—Goth. nasjan, OE. nerian, to save; Goth. *leîsan (cp. i sing. láïs, I know), to know—Goth. láisjan, OE. lâran, to teach. Cp. the regular form hazjan, beside OE. herian, to praise.

Other Consonant Changes.

§ 138. Most of the sound changes comprised under this paragraph might have been disposed of in the paragraphs treating of the shifting of the Indg. mediae and mediae aspiratae, but to prevent any possible misunderstanding or confusion, it was thought advisable to reserve them for a special paragraph.
Other Consonant Changes

The Indg. mediae and mediae aspiratae became tenues before a suffixal t or s already in the pre-Germanic period; thus:

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Examples are Lat. nuptum, nupsī, beside nūbere, to marry; Skr. loc. pl. patsū, beside loc. sing. padi, on foot; Lat. rēxi, rectum, beside regere, to rule; Lat. vēxi, vectum, beside vehere, to carry, rt. wegh-; Lat. lectus, Gr. λέξος, bed, couch, Goth. ligan, to lie down; Skr. yuktā-, Gr. ζευκρός, Lat. jūnectus, yoked, rt. jeug-; &c.

Then pt, kt, qt; ps, ks, qs were shifted to ft, xt; fs, xs at the same time as the original Indg. tenues became voiceless spirants (§ 128). And tt, ts became ss through the intermediate stages of pt, ps respectively. ss then became simplified to s after long syllables and before r, and then between the s and r there was developed a t.

This explains the frequent interchange between p, b(b), and f; between k, g(g), and h (i.e. χ); and between t, p, d(d), and ss, s in forms which are etymologically related.

p, b(b)—f. Goth. skapjan, OE. scieppan, OHG. skephen, to create, beside Goth. ga-skafts, creation, OE. ge-sceaf, OHG. gi-scaft, creature; Goth. giban, OHG. geban, to give, beside Goth. fra-gifts, a giving, OE. OHG. gift, gift; OHG. weban, to weave, beside English weft.

k, g(g)—h. Goth. waúrkjan, OE. wyrcean, OHG. wurken, to work, beside pret. and pp. Goth. waúrhta, waúrhts, OE. wyrhte, worht, OHG. worhta, gi-worht; Goth. þugkjan, OE. þync(e)an, OHG. dunken, to seem,

t, þ, d(d)—ss, s. Goth. witan, OE. witen, to know, beside pret. Goth. wissa, OE. wisse, OHG. wissa (wessa), part. adj. Goth. *ga-wiss, OE. ge-wis(s), OHG. gi-wis(s), sure, certain; Goth. ga-hvatjan, OE. hwettan, to sharpen, beside Goth. luassei, sharpness, luassaba, sharply; Goth. qījan, to say, beside ga-qiss, consent; Goth. ana-biudan, to command, beside ana-busns (ana-būsns ?), commandment, from pre-Germ. *phūtsni-, rt. bheudh-; Goth. us-standan, to rise again, beside us-stass, resurrection.

ss>s after long syllables and before r: Goth. hāitan, to command, call, OE. hātan, to call, beside OE. hās, from *haissi-, command; Goth. OE. witan, to know, beside Goth. un-weis, unknowing, OE. OHG. wīs, wise, cp. Lat. visus; Goth. itan, OE. etan, to eat, beside OE. ās, OHG. ās, carrion, cp. Lat. ēsum. Goth. guþ-blůstreis, worshipper of God, OHG. bluoster, sacrifice, cp. Goth. blōtan, to worship; OE. fōstor, O.Icel. fōstr, sustenance, cp. Goth. fōdjan, to feed.

Instead of ss (s) we often meet with st. In such cases the st is due to the analogy of forms where t was quite regular, e.g. regular forms were Goth. last, thou didst gather, inf. lisan; slōht, thou didst strike, inf. slahan; OE. meaht, OHG. maht, thou canst, inf. OHG. magan; then after the analogy of such forms were made 2 pers.
**Other Consonant Changes**

sing. Goth. wāist for *wāis, OE. wāst for *wās, OHG. weist for *weis; Goth. qast for *qass, inf. qīpan, to say; Goth. bāust for *bāus, inf. biudan, to bid; regular forms were pret. sing. Goth. waurhta, OE. worhte, OHG. worhta, Goth. inf. waurkjan, to work; then after the analogy of such forms were made OE. wiste, beside wisse, OHG. westa, beside wissa (wessa), I knew, inf. OE. witan; Goth. pret. sing. kāupasta for *kāupassa, inf. kāupatjan, to strike with the palm of the hand, buffet.

For purely practical purposes the above laws may be thus formulated:—every labial + t appears as ft, every guttural + t as ht, every dental + t as ss, s (st).

§ 139. Assimilation:—nw* > -nn*, as Goth. OE. OHG. rinnan from *rinwan, to run; Goth. kinnus, OE. cinn, OHG. kinni, from *genw-, Gr. γεν-ε, chin, cheek; Goth. minniza, OS. minnira, OHG. minniro, from *minwizô, less, cp. Lat. minuō, Gr. μινω, I lessen; OE. jynne, O.Icel. jynnr, OHG. dunni, thin, cp. Skr. fem. tanvī, thin.

-md- > -nd-, as Goth. OE. OS. hund, OHG. hunt, prim. form *kmtōm, hundred; Goth. skaman, OE. scamian, OHG. scamēn, to be ashamed, beside Goth. skanda, OE. scand, OHG. scanta, shame, disgrace.

-in- > -ll-, as Goth. fulls, OE. full, Lithuanian pilnas, prim. form *plnōs, full; Goth. wulla, OE. wulle, OHG. wolla, Lithuanian wilna, wool.

§ 140. Prim. Germanic bn, dn, gn = Indg. pn², tn², kn², gn² (by Verner's law), and bhn², dhn², ghn², glhn², became bb, dd, gg before the principal accent, then later bb, dd, gg; and in like manner Indg. bn², dn², gn², gn² became bb, dd, gg. And these mediae were shifted to pp, tt, kk at the same time as the original Indg. mediae became tenues (§ 129). These geminated consonants were simplified to p, t, k after long syllables. Examples are: OE. hnaepp, OHG. napf, from *xnabn² or *xnąbn², basin, bowl; OE. hoppien, O.Icel. hoppa, MHG. hopfen, from *xóbn², to
§ 141. Indg. z + media became s + tennis, as Goth. asts, OHG. ast = Gr. ἀς, from *ozdos, branch, twig; OE. OHG. nest, Lat. nidus, from *ni-zdos, nest, related to root sed-, sit; OE. masc, OHG. masca, mesh, net, cp. Lithuanian mezgū, I tie in knots.

Indg. z + media aspirata became z + voiced spirant, as Goth. mizdō, OE. meord, pay, reward, cp. O. Bulgarian mizda, Gr. μοθός, pay; OE. mearg, OHG. marg, O. Bulgarian mozgū, marrow, root mezgh-; Goth. huzd, OE. hord, OHG. hort, hoard, treasure, root kuzdh-.

§ 142. Guttural n (ŋ) disappeared before x, as Goth. OS. OHG. fahan, OE. fōn, from *fanxanan, to seize; Goth. OS. OHG. hāhan, OE. hōn, from *hanxanān, to hang; Goth. þēihan, OS. thīhan, OHG. dīhan, OE. þēon, þēon, from *piñxanān, to thrive; pret. Goth. þāhta, OE. þōhte, OS. thāhta, OHG. dāhta, from *phantō, I thought, beside inf. Goth. þagkjan, OS. thenkian, OHG. denken, OE. þencan.

§ 143. x became an aspirate (written h) initially before vowels, as Goth. OE. OS. hund, OHG. hunt, from *xundan, prim. form *kmtōm, hundred; Goth. hunds, O.Icel. hundr, OE. OS. hund, OHG. hunt, from *xundaz, dog, hound. Some scholars assume that it also became an aspirate medially between vowels. Upon this assumption it would be difficult to account for the breaking in OE., as
Other Consonant Changes

§§ 144–6

O.E. sleān, from *sleahan, older *slaΧan-, Goth. slaahan, to strike, slay; O.E. sweōr, from *sweohur, older *swevξur, OHG. swehur, father-in-law.

Medial and final x\w became x in O.Icel. and the West Germanic languages, as OS. OHG. sehan, OE. sēon, O.Icel. sjā, from *seξ(w)an-, beside Goth. saihan, to see; OS. OHG. lihan, OE. liōn, lēon, O.Icel. lja, from *liξ(w)an-, beside Goth. leihvan, to lend; OS. OHG. ahā, OE. ēa from *eahu, beside Goth. alua, water, river; OE. seah, OS. OHG. sah, beside Goth. salu, he saw; OE. nēah, OS. OHG. nāh, beside Goth. nēlu, near.

§ 144. The consonants, which arose from the Indg. final explosives (t, d), were dropped in prim. Germanic, except after a short accented vowel, as O.E. OHG. bere, Goth. baírāl, from an original form *bheroīt, he may bear. See § 87, (2).

§ 145. Original final *m became -ti, and then it, as also Indg. final *n, disappeared after short vowels in dissyllabic and polysyllabic words during the prim. Germanic period. For examples, see § 87, (1).

§ 146. w disappeared before u, as Goth. kaúrus, from *k(w)uruz = Gr. βαύς, heavy, prim. form *gr-rús; O.E. nacod, older *nakud, OHG. nackut, from *nak(w)ud-, beside Goth. naqapbs, naked; O.E. O.Icel. sund, a swimming, from *swumda-, cp. O.E. swimman, O.Icel. svimma, to swim; pp. O.E. cumen, OHG. koman (beside quoman, a new formation), O.Icel. komenn, OHG. inf. queman, to come; O.E. swingan, to swing, beside pp. s(w)ungen; O.Icel. svimma, to swim, beside pp. summenn. In verbal forms the w was mostly re-introduced in the pret. pl. and pp. after the analogy of forms which regularly had w, e.g. Goth. swultum, swultans, for *sultum, *sultans, through the influence of forms like inf. swultan, to die, pret. sing. swalt; similarly qumum, qumans, for *kumum, *kumans, inf. qiman, to come. For levelling out in the opposite
direction, cp. Goth. siggwan (regular form), beside OE. OS. OHG. singan, to sing; Goth. sigqan, beside OE. sincan, OHG. sinkan, to sink.

§ 147. Initial and medial sr became str, as OE. strēam, O.Icel. straumr, OS. OHG. ström, stream, cp. Skr. srávati, it flows; pl. OE. ēastron, OHG. östarūn, Easter, cp. Skr. usrá, dawn; Goth. swistar, OE. sweostor, OHG. swester, sister, with t from the weak stem-form, as in the locative singular Goth. swistr = prim. Germanic *swesrī = Skr. dat. svásṛē.

§ 148. The remaining Indg. consonants suffered no further material changes which need be mentioned here. Summing up the results of §§ 128-47, we arrive at the following system of consonants for the close of the prim. Germanic period:—

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<th>DENTAL</th>
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<th>GUTTURAL</th>
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<td><strong>Liquids</strong></td>
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To these must be added the aspirate h.

CHAPTER IX

THE GOTHIC DEVELOPMENT OF THE GENERAL GERMANIC CONSONANT-SYSTEM

THE SEMIVOWELS.

§ 149. Germanic w remained initially before vowels and also initially before and after consonants except in the combinations kw (§ 163) and χw (§ 165), as wigs, O.Icel. vegr, OE. OS. OHG. weg, way; wulfs, OE. OS. wulf,
The Semivowels

OHG. wolf, wolf; wīte, OE. wīte, O.S. wīti, face, look, beauty; wrač, OE. wrač, revenge, persecution; swis-tar, OE. sweostor, OS. OHG. swester, sister; and similarly wanjan, to grow; wafts, worse; waúrd, word; wrikan, to persecute; dwals, foolish; twá, two; twalif, twelve; hwahan, to wash.

It also remained: (1) Medially before vowels, as fidwòr, four; hawi, hay; nidwá, nest; siggwan, to sing; slawan, to be silent; sparwa, sparrow; taínswò, right hand; gen. kníwis, OE. cneowes, OHG. knewes, of a knee; mawi, girl; piwi, maid-servant; tawida, he did; nom. pl. masc. qiwái, alive; fawái, few; sniwan, to hasten. (2) Medially between a long vowel, diphthong, or consonant and a following j or s, as lëwjan, to betray; hñáiwjan, to abase; hñáiw, lowly; snáiw, snow; ufarskádwjan, to overshadow. (3) Finally after long vowels, diphthongs, and consonants, as lëw, occasion; hláiw, grave; fráiw, seed; waúrstw (cp. § 29), work.

§150. Germanic w became u after a short vowel with which it combined to form a diphthong: (1) Finally, as kniu, knee; triu, wood; beside gen. kníwis, triwis; pret. snáu, he hastened, beside inf. sniwan. (2) Before consonants, as gen. máújós, priújós, beside nom. mawi, girl; piwi, maid-servant; inf. táujan, to do, beside pret. tawida; náus, corpse, beside nom. pl. nawéis; siúns from *se(g)wnis, sight, face. It also became u before -s, older -z, after the loss of an intervening vowel, as skadus from *skadwaz, shadow.

Note.—1. iu from older iw became ju in unaccented syllables, as nom. pl. sunjus from *sunju(i)z, older *suniwiz, *sunewes, sons.

2. For the Gothic treatment of ðw, ðwj, see §§80, 81.

§151. In a few instances medial -w- (or -ww- the origin of which is uncertain) after short vowels became -ggw- in Gothic and -ggv-, -gg- in O.Icel., whereas the West-Germanic lan-
guages developed an u before this w which united with the preceding vowel to form a diphthong, or ü (when the preceding vowel was u). The conditions under which this sound-change took place have not yet been satisfactorily explained. The examples are:—Goth. bīggwān, OE. *blōowān, OHG. blīuwan, to strike; Goth. trīggws, O.Icel. trīggr, OE. trīwē, OS. OHG. triuwi, true, faith-ful, cp. also Goth. trīggwāba, truly, trīggwā, covenant; Goth. *glāggwūs, exact, accurate, O.Icel. glōggr, OE. glēaw, OHG. glau (inflected form glauwēr), wise, prudent; cp. also Goth. glāggwō (av.), diligently, glāggwōba (av.), diligently, accurately; Goth. skūggwā, O.Icel. skūgg-sjā, mirror, OE. scūwa, OHG. scūwo, shade, shadow.

§ 152. Germanic j remained in Gothic: (1) Initially, as juggs, OS. OHG. jung, young; jēr, year; juk, yoke. (2) Medially between vowels which remained as such in the historic period of the language, except in the combination æj+vowel, as frijōnds, friend; fjān, to hate; ija (acc.), her; prija (neut.), three; stōjān, to judge. For the treatment of æj in Goth. see § 76. (3) Medially between a consonant and a following guttural vowel which remained as such in the historic period of the language, as lēwjian, to betray; frauwardjian, to destroy; harjōs, armies; hafīrdjōs, shepherds; nasjian, to save; sōkjān, to seek. Cp. § 157.

§ 153. Medial -ij- became -i- before -s, older -z, after the loss of a vowel in final syllables, as nom. hafīrdēis from *χīrdēj-az, shepherd; freis from *frij-az, free; gasteis from *gastīj-iz, guests; hafīrdēis from *hostējes.

Germanic -iī- from older -eje-, -ije- became i[j]i = i after long closed stem-syllables and after unaccented syllables, but -jī- in other cases, as sōkeis, thou seekest; from *sōkī[j]īzi = Indg. *sāgéjesi; sōkeīp, he seeks, from
The Semivowels

§ 154—6] The Semivowels

*soki(j)idi = Indg. *sägëjeti; and similarly frawardei(j), he destroys; mikilei(j), he praises; gen. sing. haïrdeis from *xirdi(j)iz, older -ijes (with pronominal ending (§ 205)); láisareis, teacher; ragineis, counsellor; dáupeins, baptism, from *daupi(j)iniz, older -ejenis; beside nasjiis, nasji(j), inf. nasjan, to save; stōjis, stōji(j), inf. stōjan, to judge.

Note.—The gen. and dat. sing. of the long and polysyllabic -ian-stems of nouns and adjectives were remodelled after the analogy of the short stems, as fiskjins, fiskjin (§ 208), wilpjins, wilpjin (§ 238) for *fiskeins, *fiskein, *wilpeins, *wilpein, after the analogy of forms like wlijins, wiljin, midjins, midjin. See also § 183. On the other hand in the fem. abstract nouns formed from the first class of weak verbs (§ 200), those with short stems were remodelled after the analogy of those with long stems, as naseins for *nasjins after the analogy of forms like dáupeins, láisineis.

§ 154. Final -i which arose from medial -ij- after the loss of a final vowel or syllable was shortened to i (cp. § 89), as voc. haïrđi from *xirđi(j)i, older -ije; acc. haïrđi from *xirđi(j)an. In like manner we should expect the imperative 2 pers. sing. of the first class of weak verbs to end in -i, as *soki, seek thou; *hazi, praise thou, from *sökij(i), *xazij(i), older -eje-, cp. Gr. φοβε from *φοβε(j)e, frighten thou. It is difficult to account for sōket, hazei unless we may assume either that they were new formations from the 2 pers. sing. pres. indic. of verbs with long closed stem-syllables and of simple trisyllabic verbs or else that forms like voc. acc. sing. haïrđi were new formations formed after the analogy of forms like voc. acc. sing. hari (§ 155).

§ 155. When medial -j- came to stand finally after the loss of a final vowel or syllable, it became -i, as voc. sing. hari, from *xarj(i); acc. sing. hari from *xarj-an, army; nom. acc. sing. kuni from *kunj-an, race, generation.

§ 156. In a few words medial -j- (or -jj- the origin of which is uncertain) after short vowels became -ddj- in
Phonology [§§ 157–8

Gothic, and -gg₁, -gg- in O.Icel., whereas the West-Germanic languages developed an i before this j-, which united with the preceding vowel to form a diphthong, or i (when the preceding vowel was i). A satisfactory explanation of this sound-law has not yet been found. The examples are:—gen. Goth. twaddjē, O.Icel. tveggja, OHG. zweio, of two, cp. Skr. dvāyōs; Goth. waddjus, O.Icel. veggr, wall, related to Lat. viēre, to plait; Goth. iddja, I went, cp. Skr. āyāṃ, I went; Goth. daddjan, to suckle, cp. Skr. dhāyāmi, I suckle.

§ 157. In Indg. j alternated with -ij-. The former occurred after short and the latter after long syllables, as Gr. μέσος, μέσος from *μεθjsp, Skr. madhyas, Indg. *medhjos, middle, beside Gr. πάρχω from *πάρχος, Skr. pītriyas, Indg. *pātrijos, paternal. This original distinction was not fully preserved in Gothic, because the -ij- became simplified to -j- before guttural vowels which remained as such in the historic period of the language, as nom. pl. hārdjōs from *xird(i)jōz, shepherds; and similarly in the other plural forms and in the dat. singular (§ 184).


Liquids and Nasals.

§158. Germanic l, m, n, ñ, r generally remained in Gothic:

1. Goth. lagjan, O.Icel. leggja, OE. lecgan, OS. leggian, OHG. leggen, to lay; Goth. O.Icel. OS. OHG. skal, OE. sceal, shall; and similarly lags, long; haldan, to hold; salt, salt; wulfs, wolf; mēl, time; wulla, wool; fulls, full.
m. Goth. mēna, O.Icel. māne, OE. mōna, OS. OHG. māno, moon; Goth. OE. guma, O.Icel. gume, OS. gumo, OHG. gomo, man; Goth. O.Icel. OS. OHG. nam, I took; and similarly mêl, time; manna, man; niman, to take.

Note.—Medial -mn- became -bn- which remained when the preceding syllable began with a voiceless consonant, but became -fn- by dissimilation when the preceding syllable began with a voiced consonant, as witubni, knowledge; fastubni, observance, fasting; frawistubni, temptation; stibna, voice, cp. OHG. stimna; wundufni, wound, plague; waldufni, power, might. See § 386.

In namnjan, to name; namnē, of names, the -mn- was reintroduced after the analogy of namō, namins, &c.

n. Goth. OE. niman, O.Icel. nema, OS. OHG. neman, to take; Goth. sunus, OE. OS. OHG. sunu, O.Icel. sunr, son; Goth. O.Icel. kann, OS. OHG. kan, OE. can(n), I know; and similarly nahts, night; mēna, moon; anjar, other; manna, man; rinnan, to run; pret. rann, I ran.

Note.—-mn- became -n- before consonants except j, as kant, thou knowest, beside kann, inf. kannjan, to make known; mins (adv.) from *minniz, less, beside adj. minniza, less.

η. On the representation of Germanic η in Gothic, see § 17. It only occurred before k, q and g, as briggan, OE. OS. OHG. bringan, to bring; drīgkan, OE. drincan, OS. drinkan, OHG. trīncan, to drink; and similarly figgrs, finger; gaggan, to go; þagkjan, to think; siggan, to sink; pret. sagg, he sank.

r. Goth. rāups, O.Icel. raupr, OE. rōad, OS. rōd, OHG. rōt, red; Goth. harjis, OE. here, OS. OHG. herl, army; Goth. OS. fadar, O.Icel. faðir, OE. fæder, OHG. fater, father; and similarly rahts, right; razn, house; barn, child; baúrgs, city; swaran, to swear; daúr, door; fidwēr, four; faírra (adv.), far.

§ 159. 1, m, n, r, preceded by an explosive or spirant, became vocalic in unaccented syllables after the loss of
a short vowel, (§ 88). The West Germanic languages generated a new vowel before the vocalic liquids and nasals which then became consonantal again, as Goth. nom. fugls, acc. fugl, OE. fugol, OS. fugal, OHG. fogal, from *fuglaz, *fuglan, bird; Goth. ibns, ibn, OE. efen, OS. eban, OHG. eban, from *ebnaz, *ebnan, even; Goth. akrs, akr, OE. æcer, OS. akkar, OHG. acchar, from *akraz, *akran, field; and similarly Goth. tagl, hair; hunsl, sacrifice; sitls, seat; májms, acc. májmn, treasure; bagms, tree; razn, house; táikns, token; láugnjan, to deny; tagr, tear; ligrs, bed; timrjan, timbrjan, to build; timrja, carpenter.

**Labials.**

§ 160. Germanic p and f remained in Gothic, as páida, OE. pād, OS. pēda, coat; Goth. O.Icel. OE. OS. pund, OHG. pfunt, pound; slēpan, OE. slēpan, OS. slāpan, OHG. slāfand, to sleep; diups, O.Icel. djūpr, OE. dēop, OS. diop, OHG. tiof, deep; and similarly plinsjan, to dance; hilpan, to help; skapjan, to create; skip, ship.

Note.—Initial p does not occur in Gothic in pure Germanic words.

Goth. fadar, O.Icel. faðir, OE. fæder, OS. fadar, OHG. fater, father; Goth. OHG. fimf, OE. OS. fīf, five; and similarly faran, to go; fulls, full; hlifan, to steal; ufar, over; wulfs, wolf.

b, b.

§ 161. Germanic b, which only occurred initially and after m, remained in Gothic (§ 132), as baíran, O.Icel. bera, OE. OS. OHG. beran, to bear; dumbs, O.Icel. dumbr, OE. dumb, OHG. tumb, dumb; and similarly badi, bed; barn, child; bindan, to bind; bröpar, brother; wamba, womb; lamb, lamb.
\section*{Gutturals}

\section*{k}

§ 162. Germanic k remained in Gothic, as kuni, O.Icel. kyn, OS. OHG. kunni, OE. cynn, race, generation; juk, O.Icel. ok, OE. geoc, OHG. joh, yoke; and similarly kalds, cold; kinnus, cheek; kniu, knee; akrs, field; áukan, to increase; skalks, servant; sökjan, to seek; ik, I.

\section*{kw}

§ 163. kw (OE. cw, OS. OHG. qu, O.Icel. kv) became a labialized k which had the same sound-value as Lat. qu, i.e. it was a simple sound, and not a compound one composed of the elements k+w; hence Ulfilas expressed it in his alphabet by a single letter u. In modern philological works the sound in question is transcribed by q. Examples are:—qëns, O.Icel. kván, OE. cwën, OS. quän, wife,
Phonology

woman; qipan, O.Icel. kveða, OE. cweðan, OHG. quedan, to say; and similarly qiman, to come; riqis, darkness; naqaps, naked; sigqan, to sink; sagq, he sank.

\( h, \chi \)

§ 164. Prim. Germanic \( \chi \) had already become an aspirate initially before vowels during the prim. Germanic period (§ 143). It probably also became an aspirate in Gothic medially between vowels. Examples are:—haban, O.Icel. hafa, OE. habban, OHG. haben, to have; faíhu, OE. feoh, OHG. fíhu, cattle, property; and similarly hafítō, heart; hafjan, to raise; hund, hundred; taíhun, ten; peíhan, to thrive.

Germanic \( \chi \) (written h, and pronounced like NHG. ch) remained in Gothic in other positions, as hláifs, loaf, bread; hlíftus, thief; hráins, pure, clean; dauíhtar, daughter; filhan, to hide, bury; nahts, night; jäh, and; jähni, jas-sa = jah-sa, nih-pan = nih-pan.

\( \chi w \)

§ 165. Initial Germanic \( \chi w \) (OE. OS. OHG. hw, O.Icel. hv) became hw (§ 19) in Gothic, as hwē, OHG. hwer, who?; hvíla, O.Icel. hvíl, OE. hwil, OS. OHG. hvíla, space of time; and similarly hvírban, to walk; hváþar, which of two; hvíts, white; hvópan, to boast.

Medial and final \( \chi w \) also became hw in Gothic, but in O.Icel. and the West Germanic languages it became \( \chi \). For examples see § 143.

Note.—The reasons for assuming that Goth. hw was a simple sound, and not a compound one composed of \( h + w \), are:—
(1) Ulfilas uniformly represented it by a single letter θ. (2) Ulfilas wrote hw only in compound words where h and w came together by composition, e.g. ubuhwōpida = uf + uh + wōpida, and he cried out; paifhwakandans = paifr + wakan-dans (pres. part. nom. acc. pl. of wakan, to wake, watch). (3) The principal parts of saifrwan, to see, are the same as those of strong verbs with stems ending in a single consonant other than a nasal or liquid (§ 307). (4) hw is treated as a single consonant in reduplicated syllables, as hwaihwōp, he boasted, inf. hwōpan.

§ 166. Prim. Germanic g, which only occurred after η (§ 132), remained in Gothic as in the other Germanic languages, as tuggō, OE. tunge, OS. tunga, OHG. zunga, tongue; and similarly briggan, to bring; figgrs, finger; huggrjan, to hunger; laggs, long.

§ 167. The changes which Germanic g underwent in Gothic cannot be determined with perfect certainty. For the history of g in the other Germanic languages, see § 133. Initially, and medially after consonants, it probably became g, as Goth. OE. guma, O.Icel. gumi, OS. gumo, OHG. gomo, man; baírgan, O.Icel. bjarga, OE. beorgan, OHG. bergan, to hide; and similarly gasts, guest; giban, to give; göps, good; grētan, to weep; faigruni, mountain; tulgus, steadfast; azgō, ash, cinder.

§ 168. g (written g) remained medially between vowels, and medially after vowels before voiced consonants, as áugō, O.Icel. auga, OE. ēage, OS. ōga, OHG. ouga, eye; fugls, OE. fugol, OS. fugal, OHG. fugal, bird; and similarly agis, fright; biugan, to bend; steigan, to ascend; bagms, tree; lagjan, to lay; rign, rain; tagr, tear.

§ 169. After vowels both finally and before -s, g probably became χ (=NHG. ch), but was written g. This change of g to χ can be assumed from the corresponding Gothic treatment of b (§ 161) and d (§ 172). Examples are acc.
sing. dag, day; wig, way; òg, I fear; mag, he can, may; nom. sing. dags, wigs; manags, much, many; haúrgs, city.

Dentals.

\( t \)

§ 170. Germanic \( t \) remained in Gothic, as tuggō, O.Icel. OS. tunga, O.Icel. tunge, OHG. zunga, tongue; itan, O.Icel. eta, OE. OS. etan, OHG. ezzan, to eat; wáit, O.Icel. veit, OE. wät, OS. wët, OHG. weiz, he knows; and similarly tagr, tear; tamjan, to tame; twái, two; watō, water; witan, to know; haírtō, heart; at, at; mat, he measured.

\( p \)

§ 171. Germanic \( p \) remained in Gothic, as pagkjan, OE. pencan, OS. thenkian, OHG. denken, to think; qipan, O.Icel. kveða, OE. cweðan, OS. queðan, OHG. quedan, to say; acc. áiþ, OE. áþ, OS. eþ, OHG. eid, oath; and similarly þairh, through; þaúrnus, thorn; þiþþ, good; bróþar, brother; aíþþa, earth; fraþjan, to understand; waíþjan, to become; qaþ, he said; warþ, he became.

\( d, ð \)

§ 172. Germanic \( d \), which only occurred initially and after \( n \), remained in Gothic (§ 132), as dags, O.Icel. dagr, OE. dæg, OS. dag, OHG. tag, day; Goth. OE. OS. bindan, OHG. bintan, to bind; and similarly diups, deep; driusan, to fall; daúhtar, daughter; déþs, deed; handus, hand; hund, hundred.

§ 173. \( ð \) became \( d \) after voiced consonants, as waúrd, O.Icel. orð, OE. OS. word, OHG. wort, word; haldan, O.Icel. halda, OE. healdan, OS. haldan, OHG. haltan, to hold; and similarly alds, age, generation; gards, house; gazds, goad; huzd, treasure.

\( ð \) became \( p \) after vowels both finally and before final -s; hence the frequent interchange between \( ð \) (written \( d \)) and
§ 174. Germanic s remained in Gothic, as slēpan, OE. slēpan, OS. slēpan, OHG. slēfan, to sleep; wisan, O.Icel. vesa, OE. OS. OHG. wesan, to be; hūs (in gud-hūs, house of God), O.Icel. OE. OS. OHG. hūs, house; and similarly sandjan, to send; sibun, seven; sitan, to sit; ganisan, to become whole; lisan, to gather; aúhsa, ox; hals, neck; was, I was.

§ 175. z only occurred medially and finally in prim. Germanic (§§ 137, 141). Medial z, which became r in the other Germanic languages, generally remained in Gothic, as huzd, OE. OS. hord, OHG. hort, treasure; máiza, OE. mára, OS. mēra, OHG. mēro, more, greater; and similarly azgō, ash, cinder; razda, speech; mizdō, pay, reward; albiza, older; hazjan, to praise; talzjan, to instruct.

Note.—In the forms of strong verbs, medial z was supplanted by s through the levelling out of the s-forms, e.g. kusum, kusans for *kuzum, *kuzans, after the analogy of kiusan, káus, &c., see § 137.

z was also supplanted by s in several weak verbs, which in
some cases was due to the influence of the corresponding strong verbs, as *nasjan, for *nazjan, after the analogy of nisan, cp. OE. nerian, OHG. nerien, to save; ur-raiśjan, to raise up, sv. ur-reisan, to arise, cp. OE. rāaran, to raise; lāiśjan, cp. OE. lēran, OHG. lēren, to teach; wasjan, to clothe, cp. OE. werian, OHG. werien, to wear, see § 137 note.

Germanic final -z became -s in Gothic, as gen. diuz-is, riqiz-is, but nom. dius, wild beast; riqis, darkness; nom. sing. dags, from *dāgaz, day; gasts from *gastiz, guest; nom. pl. dagōs from *dāgōz; gasteis from *gastiz; nom. sing. akrs from *akraz, field; nimis from *nimiz(i), thou takest. This -s was dropped when it came to stand after an original s through the loss of a vowel, as waīrs from *wirs(i)s older *wirsiz (av.), worse, cp. adj. waīrsīza, worse; nom. drus (gen. drusis) from *drusiz, fall; láus, empty, but gen. láusis; freihals, freedom, but gen. freihalsis.

Final -s (z) was dropped after a short vowel + consonantal r, cp. nom. sing. waīr, man; baūr, son; anFRar, second; unsar, our, &c., beside nom. sing. dags, day; gasts, guest; akrs, field; swērs, honoured; skeirs, clear; gen. brōprs, of a brother, &c.

Final -(i)z also disappeared in the dat. pl. (originally instrumental) ending of nouns, adjectives and pronouns, if we are right in assuming that the ending was originally -mis = prim. Germanic -miz, as in dagara, gibōm, gastim, brōprum, blindaim, pāim. But the original ending may have been simply -mi. And similarly in the first pers. pl. of the pres. indic. which originally ended in -mes, -mos = prim. Germanic -miz, -maz (§ 287).

**NOTE.**—1. The z, in such forms as riqiz, darkness; mimz, flesh, meat, beside the regular forms riqis, mims, was due to the levelling out of the stem-form of the oblique cases.

2. Final -z remained when protected by a particle, cp. e.g. wileiz-u? wilt thou?; hraz-uh, each, every; iz-ei (rel. pr.), who;
uz-uh (prep.), *whether from*; beside wileis, *thou wilt*; luas? *who?*; is, he; us, *out, from.*

3. The prep. -us became ur before r in compounds, as ur-reisan, *to arise*; ur-rinnan, *to go out.* The s in us- was sometimes dropped in compounds before st, as u-standan = us-standan, *to stand up,* cp. also di-skritnan, beside di-skritnan, *to be rent in twain.*
ACCIDENCE

CHAPTER X

DECLENSION OF NOUNS

§ 176. Gothic nouns have two numbers—singular and plural; three genders—masculine, feminine, and neuter, as in the other Old Germanic languages, from which the gender of nouns in Gothic does not materially differ; four cases—Nominative, Accusative, Genitive, and Dative. The Vocative is mostly like the Nominative, but in the singular of some classes of nouns it regularly fell together with the Accusative, see §§ 87–8.

Note.—It should be noted that what is called the dat. sing. in Gothic is originally the instrumental in the a-stems (§ 179) and masc. i-stems (§ 196); locative in the fem. i- (§ 198), u- (§ 202), and all consonant-stems (§§ 207–22); and the dat. only in the 5-stems (§ 190).

§ 177. In Gothic, as in the oldest periods of the other Germanic languages, nouns are divided into two great classes, according as the stem originally ended in a vowel or consonant, cp. the similar division of nouns in Sanskrit, Latin and Greek. Nouns, whose stems originally ended in a vowel, belong to the vocalic or so-called Strong Declension. Those, whose stems end in -n, belong to the Weak Declension. All other consonantal stems are in this grammar put together under the general heading of ‘Minor Declensions’.

The learner, who wishes to compare the Gothic case-endings with the corresponding forms of Latin, Greek, &c.,
§§ 178-9] Declension of Nouns

will find it useful to master Chapter V before attempting to do so, because what has already been stated there will not, as a rule, be repeated in the chapters on the Accidence.

A. The Vocalic or Strong Declension.

1. The a-declension.

§ 178. The a-declension comprises masculine and neuter nouns only, and corresponds to the Latin and Greek o-declension (Gr. masc. -ος, neut. -ορ, Lat. -us, -um), for which reason it is sometimes called the o-declension. The a-declension is divided into pure a-stems, ja-stems, and wa-stems.

a. Pure a-stems.

§ 179. Masculines.

Sing.

Nom. dags, day hläifs, loaf, bread
Acc. Voc. dag hläif
Gen. dagis hläibis
Dat. daga hläiba

Plur.

Nom. dagós hläibös
Acc. dagans hläibans
Gen. dagë hläibë
Dat. dagam hläibam

Note.—1. On the interchange of f (hläifs, hläif) and b (hläibis, &c.), see § 161.
2. On nom. forms like wair, man, freihals, freedom, gen. wairis, freihalsis, see § 175.

From what has been said in Chapter V on the vowels of unaccented syllables, it will be seen that all the forms of the sing. and plural, except the dat. sing. and gen. pl., are regularly developed from the corresponding prim. Germ. forms. daga is the old instrumental used for the dative. The -e in dagē, which presupposes a prim. Germ. ending -ēn (§ 87, 1), has never been satisfactorily explained. The gen. in OE. O.Icel. daga, OS. dago, OHG. tago regularly goes back to *dagôn which would have become *dagō in Gothic, cp. gibō (§ 191).

§ 180. Like dags are declined a great many Gothic masculine nouns, e. g. ālps (gen. ālpis), oath; asts, bough, twig; akrs, field; bagms, tree; fiks, fish; fugls, bird, fowl; hunds, dog, hound; himins, heaven; ligrs, bed, couch; máipms, gift; mauRGINS, morning; stáins, stone; sitls, seat; skalks, servant; piudans, king; wigs, way; winds, wind; wulfs, wolf. Like hláifs is declined láufs, leaf.

§ 181. Neuters.

SING.

Nom. Voc. Acc. waúrd, word
Gen. waúrdis
Dat. waúrda

PLUR.

Nom. Voc. Acc. waúrda
Gen. waúrdē
Dat. waúrdam

The neuters only differed from the masculines in the nom. voc. sing. and nom. acc. plural, the prim. Germ. forms of which were *wordan, *wordō (§ 62). These regularly became waúrd, waúrda in Gothic.

Note.—On the interchange of p (háubip) and d (háubidis, &c.) see § 173.
§ 182. Like waúrd are declined a great many Gothic neuter nouns, e. g. agis (gen. agisis), fear; akran, fruit; awistr, sheepfold; barn, child; blôp (gen. blôpis), blood; dius (gen. diuzis), wild beast; daúr, door; eisarn, iron; gras (gen. grasis), grass; haúrn, horn; huzd, treasure; jèr, year; juk, yoke; kaúrn, corn; láun, pay, reward; leik, body, flesh; maúrâ, murder; riqis (gen. riqizis), darkness; silubr, silver; skip, ship; tagl, hair; tagr, tear. Like háubip are declined liuhaþ, light; witôp, law.

b. ja-stems.

§ 183. Apart from the -j- it is necessary in this class of nouns to distinguish between (1) nouns which have a short stem-syllable or a long open stem-syllable and (2) those which have a long closed stem-syllable or when the stem (apart from any prefix) is of more than one syllable. In the former case the gen. sing. regularly ends in -jis and in the latter in -eis, see §§ 153, 157. This distinction was preserved in the masculines, but in the neuters the original difference was almost entirely obliterated in favour of nouns belonging to (1). The old and the new forms exist side by side in a few words, as gen. andbahteis, gawaírþeis, beside andbahtjis, gawaírþjis. Cp. § 153 note.

§ 184. Masculines.

SING.

Nom. harjis, army haírdeis, herdsman
Acc. Voc. hari haírdi
Gen. harjis haírdeis
Dat. harja haírdja

PLUR.

Nom. harjós haírdjós
Acc. harjans haírdjans
Gen. harjê haírdjê
Dat. harjam haírdjam
The prim. Germ. forms of harjis were: Sing. nom. *χαρζας, acc. *χαρζαν, voc. *χαρζ(ε), gen. *χαρζεσα (with pronominal ending), dat. *χαρζη, -ο (originally instr.); Pl. nom. *χαρζοζ, acc. *χαρζανς, gen. χαρζον, dat. *χαρζομιζ. All the forms of the sing. except the nom., and all forms of the pl. except the gen., are regularly developed from the corresponding prim. Germ. forms. *χαρζας became *χαρις (cp. § 155) and then the -j- in the cases where it was regular was extended to the nom. On χαρζη, see § 179.

The prim. Germ. forms of hairdeis were: Sing. nom. *χιρδιςας, acc. *χιρδιςαν, voc. *χιρδις(ε), gen. *χιρδιςεσα, dat. *χιρδιςη, -ο; Pl. nom. *χιρδιςοζ, acc. *χιρδιςανζ, gen. *χιρδιςον, dat. *χιρδιςομιζ. In the nom. acc. voc. sing. the ·ij- became i after the loss of a, -(e), -an, then the i (written ei) being protected by a consonant remained in the nom., but became shortened in the acc. and voc. (but see § 154). In the gen. sing. ·ιη- became ·ιη- and then the j disappeared between vowels; whence hairdeis. After the ·ij- had become ·j- in the dat. sing. and all forms of the pl. the further development of these case endings was the same as that of harjis (§ 157).

§ 185. Like harjis are declined andastajjis, adversary; nipjis, kinsman. Like hairdeis are declined andeis, end; asneis, servant; huáiteis, wheat; lēkeis, physician; ragineis, counsellor; sipöneis, disciple; faúra-maρpleis, ruler; prince; bökareis, scribe; lāisareis, teacher; mōtareis, toll-taker.

§ 186. Neuters.

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. kuni, race</td>
<td>kunja</td>
</tr>
<tr>
<td>Gen. kunjis</td>
<td>kunjē</td>
</tr>
<tr>
<td>Dat. kunja</td>
<td>kunjam</td>
</tr>
</tbody>
</table>

§ 187. Like kuni are declined badi, bed; fraji, understanding; nati, net; wadi, pledge; gawi (gen. gaujis, § 150), region, district; hawi (dat. hauja), hay; taui (gen. tajis, § 81), deed, work; andbahti, service; arbi, heritage; garuni, counsel; gawaiipi, peace; kunpi, knowledge; reiki, power; piubi, theft; ufar-meli, superscription; faiguni, mountain; fastubni, observance; waldufni, power. See § 183.

c. wa-stems.

§ 188. Masculines.

Sing. Plur.
Nom. pius, servant piwös
Acc. piu piwans
Gen. piwis piwé
Dat. piwa piwam

Note.—Of the masculine wa-stems there are only traces extant, viz. the nom. and gen. pl. of *pius (§ 150), and the nom. sing. snaiws, snow, the acc. sing. of which would be snaiw, gen. snaiwis, see § 149, (3).

§ 189. Neuters.

Sing. Plur.
Nom. Acc. Voc. kniu, knee kniwa
Gen. kniwis kniwé
Dat. kniwa kniwm

Note.—1. Only plural forms of kniu are extant. Like kniu is also declined triu, wood (§ 150).
2. fraiwy, seed; gáidw (OE. gäd), want, lack; hlaiwy, grave; lëw, occasion; waúrstw, work, retain the w in the nom. acc. sing., see § 149, (3), and are declined like waúrd.

2. The ò-declension.

§ 190. The ò-declension contains feminine nouns only, and corresponds to the Latin and Greek ò-declension, for
which reason it is sometimes called the ā-declension. It is divided into pure ō-stems, jō-stems, and wō-stems. The wō-stems and also the jō-stems with a short radical syllable are declined exactly like the pure ō-stems. The remaining jō-stems are also declined like the pure ō-stems, except that the nom. sing. ends in -i.

§ 191. a. Pure ō-stems.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>giba</td>
</tr>
<tr>
<td>Acc.</td>
<td>gift</td>
</tr>
<tr>
<td>Gen.</td>
<td>gibōs</td>
</tr>
<tr>
<td>Dat.</td>
<td>gibái</td>
</tr>
</tbody>
</table>


§ 192. Like giba are declined a very large number of feminine nouns, as ahra, river; aīpā, earth; bida, request; bōka, letter; bōta, advantage; kara, care; fēra, country, region; graba, ditch; hārda, herd; hveila, time; karkara, prison; láiba, remnant; mōta, custom-house; mulda, dust; nēpla, needle; rūna, mystery; razda, language; sāiwala, soul; saúrga, sorrow; stibna, voice; staua, judgment; plūda, people; wamba, womb.

Wō-stems—bandwa, sign, token; fija pówa (fia pówa), hatred; frija pówa (fria pówa), love; nidwa, rust; triggwa, covenant.

jō-stems—with a short radical syllable—brakja, strife; halja, hell; ludja, face; plapja, street; sibja, relationship; sunja, truth; wrakja, persecution. The nom. sing. had its -a either from the pure ō-stems or else it was the acc. used for the old nominative. See § 193.
§ 193. b. jō-stems.

<table>
<thead>
<tr>
<th>SING</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. bandi, band</td>
<td>bandjōs</td>
</tr>
<tr>
<td>Acc. bandja</td>
<td>bandjōs</td>
</tr>
<tr>
<td>Gen. bandjōs</td>
<td>bandjō</td>
</tr>
<tr>
<td>Dat. bandjái</td>
<td>bandjóm</td>
</tr>
</tbody>
</table>

Excepting the nom. sing. the prim. Germ. case endings were the same as those of the pure ō-stems. The nom. sing. was *bandi, which regularly became bandi in Gothic.

§ 194. Like bandi are declined jō-stems which have a long stem-syllable, and those whose stems are polysyllabic, as frijōndi, friend; frāistubni, temptation; háipī, field; háiti, command; mawī (gen. máujōs, § 150), maiden; piudangardi, kingdom; piwi (gen. piujōs, § 150), maidservant; pūsundi, thousand; wasti, clothing; wundufni, wound.

3. The i-declension.

§ 195. The i-declension contains only masculine and feminine nouns, and corresponds to the Lat. and Gr. i-declension (nom. Lat. -is, Gr. -is, acc. -im, -u). In the parent language the masc. and fem. i-stems were declined alike. In Gothic the nom. acc. voc. sing. regularly fell together with the a-declension (§ 179), which was the reason why the gen. and dat. sing. and probably also the gen. pl. of the masc. nouns were re-formed after the analogy of the a-declension.

§ 196. a. Masculines.

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. gasts, guest</td>
<td>gasteis</td>
</tr>
<tr>
<td>Voc. gast</td>
<td>gastins</td>
</tr>
<tr>
<td>Acc. gast</td>
<td>gastē</td>
</tr>
<tr>
<td>Gen. gastis</td>
<td>gastim</td>
</tr>
<tr>
<td>Dat. gusta</td>
<td></td>
</tr>
</tbody>
</table>

On the pl. forms see § 198.
Note.—1. On nom. forms like drus, fall, baúr, child, son, gen. drusis, baúris, see § 175. On the nom. sing. náus, corpse, beside nom. pl. náweis, see § 150.

2. The endings of the whole of the singular and of the gen. plural being the same as those of the a-declension, it can only be decided by aid of comparison with the other Germanic languages, whether a noun, whose pl. nom. dat. or acc. is not extant, belongs to this or to the a-declension. Thus the mutated vowel in OE. cyme, coming; dryre, fall, shows that Goth. quins, drus belong to the i-declension.

§ 197. Like gasts are declined arms, arm; balgs, wine-skin; barms, bosom, lap; brūpfalps (gen. -fadis, § 173), bridegroom; gards, house; hups, hip; láists, track; mats, meat; muns, thought; saggws, song; sáiws, sea; sáups (gen. sáudis, § 173), sacrifice; stáps (gen. stádis, § 173), place; striks, stroke; pláths, flight.

§ 198. b. Feminines.

<table>
<thead>
<tr>
<th></th>
<th>SING</th>
<th></th>
<th>PLUR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ansts, favour</td>
<td></td>
<td>ansteis</td>
</tr>
<tr>
<td>Voc.</td>
<td>anst</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>anst</td>
<td></td>
<td>anstins</td>
</tr>
<tr>
<td>Gen.</td>
<td>anstáis</td>
<td></td>
<td>anstē</td>
</tr>
<tr>
<td>Dat.</td>
<td>anstái</td>
<td></td>
<td>anstim</td>
</tr>
</tbody>
</table>

The prim. Germ. forms of ansts were: Sing. nom. *anstiz, acc. *anstin, voc. *ansti, gen. *anstaiz (= Indg. -eis, -ois), dat. *anstēi (originally the loc. ending); Pl. nom. *anstiz (older -ijiz = Indg. -ejes, cp. Skr. tráyas, Gr. τρεῖς from *τρέ(γ)είς, three); acc. *anstinz, gen. *ansti(j)ōn, dat. *anstimiz, from which the Gothic forms are regularly developed except the gen. pl. which was formed direct from anst- + the gen. pl. ending -ē, see §§ 87, 179.

Note.—On forms like nom. usstass, gen. usstassáis, resurrection, see § 175.

§ 199. Like ansts are declined a great many feminine nouns, as áihts, property; arbáips (gen. arbáidáis), labour;
asans, harvest; anabūsns (anabusns?), command; andahafs, answer; dáils, portion; dēps (gen. dēdais), deed; fadreins, family; fahēps (gen. fahēdais), joy; fralusts, loss; frauārhts, sin; gabaūrps, birth; gahugds, thought; gakusts, test; gamunds, remembrance; ganists, salvation; gaqumps, assembly; garuns, market-place; gaskafts, creation; gataūrps, destruction; haūrds, door; lists, craftiness; missadēps (-dēds), misdeed; magajps, maid; mahts, power; manasēps (gen. -sēdais), world; mikildūps, greatness; nāuψs, need; qēns, woman; sauhts, sickness; siuns, sight; slaūhts, slaughter; sökns, search; tāikns, token; paūrfts, need; urrists, resurrection; wēns, hope; waūrts, root; wrōhs, accusation.

Note.—hāıms, village, is declined like ansts in the singular, but like gia (§ 191) in the plural.

§ 200. In the same manner are also declined the abstract nouns formed from weak verbs of the second and third conjugation; as láψns, invitation, inf. láψn, to invite; mitōns, a thought, inf. mitōn, to think over; salbōns, ointment, inf. salbōn, to anoint; sunjōns, a verifying, inf. sunjōn, to verify; bauāins, dwelling, inf. bauan, to inhabit; libāins, life, inf. liban, to live; ḫułatins, sufferance, inf. ḫulān, to suffer. Abstract nouns formed from weak verbs of the first conjugation are also declined in the same manner except that the nom. and gen. plural are like those of the 5-declension (§ 191), thus lāıseins, doctrine, gen. lāıseinais, but nom. gen. pl. lāıseinōs, lāıseinō; other examples are galāubeins, faith, inf. galāubjan, to believe; dāupeins, baptism, inf. dāupjan, to baptize; naseins, salvation, inf. nasjan, to save. See § 153 note.

4. The u-declension.

§ 201. The u-declension comprises masculine, feminine and neuter nouns, and corresponds to the Lat. and Gr.
u-declension (nom. masc. and fem. Lat. -us, Gr. -vs, acc. -um, -uv; neut. nom. acc. -ů, -u, -u).


Sing.

Nom. sunus (masc.), sonus (fem.), handus
Voc. Acc. sunu
Gen. sunáus
Dat. sunáu

Plur.

Nom. sunjus
Acc. sununs
Gen. suniwe
Dat. sunum

Note.—The above are the regular endings, but in a few instances the singular āu- and u-endings have been confused by later scribes, e.g. nom. sunáus beside sunus, dat. sunu beside sunáu, voc. sunáu (frequently) beside sunu.

The prim. Germ. forms of sunus were: Sing. nom. *sunuz, acc. *sunun, voc. *sunu and *sunau (= Indg. -ou, cp. Lith. sūnaũ), gen. *sunauz (= Indg. -eũs, oũs, cp. Lith. sūnaũs), dat. *suněu (originally loc.); Pl. nom. *suniwiz (=Indg. -ewes, cp. Gr. Ionic πυχεφες from πυχεφες, fore-arms); acc. *sununz, gen. *suniwe (= Indg. -ewům, cp. Gr. πυχεφω from πυχεφων), dat. *sunumiz, from which the Gothic forms are all regularly developed except the -e in the gen. plural, see § 179. The fluctuation between sunu and sunáu in the voc. sing. may be due to the old double forms. In the nom. pl. *suniwiz became *suniuz and then sunjus (§ 150 note).

§ 203. Similarly are declined the following masculine nouns and a few others: āirus, messenger; asilus, ass; dáupus, death; fáirhus, world; fōtus, foot; hūhrus, hunger; hafrus, sword; hiftus, thief; ibnassus, evenness; kustus, test; lipus, limb; luftus, air; lustus, desire; magus,
Declension of Nouns

§ 204. Besides handus also the three feminine nouns asilus, she-ass; kinnus, cheek; waddjus, wall.

b. Neuters.

§ 205. Of the neuter u-stems only a few traces are extant in Gothic. No plural forms occur.

Nom. Acc. faíhu, cattle
Gen. faíháus
Dat. faíháu

Note.—The gen. faíháus does not occur, but it can be inferred from filáus, the adverbial gen. of filu, much. gáiru (nom. sing.), goad, and sihu (acc. sing.), victory, occur only once, and as glosses; the latter is probably miswritten for sigu, which would then presuppose a masc. form *sigus = OHG. sigu, otherwise we should expect saíhu (§ 69). The acc. form leípu, strong drink, probably also belongs here, since it is neuter in all the other old Germanic languages.

The nom. acc. ended in the parent language in -u which regularly remained in Gothic (§ 88).

B. Weak Declension (n-stems).

§ 206. In the parent language the nom. sing. ended partly in -en, -ôn, and partly in -ē, -ē. The reason for this difference is unknown. The various Indg. languages generalized one or other of the two forms in prehistoric times, as in Gr. nom. ποιμήν, shepherd; ἡγεμών, leader; acc. ποιμένα, ἡγεμόνα, beside nom. Skr. rājā, king; Lat. homo, man; sermo, discourse; acc. rājānam, hominem, sermōnem. In prim. Germanic the two forms existed side by side, as in Goth. hana from -en, -ôn (§ 87, (x)), beside tuggō, hārtō from -ō (§ 89). In Goth. the -ō became...
restricted to the feminine and neuter, whereas in the West Germanic languages it became restricted to the masculine, as OE. guma, OS. gumo, OHG. gomo, man, from -ō, beside OE. tunge, OS. tunga, OHG. zunga, tongue; OE. ēage, OS. ōga, OHG. ouga, eye, from -ōn.

In the inflected forms the stem-endings had originally the following phases of ablaut: acc. sing. and nom. pl. -on-, loc. sing. -en-, gen. dat. sing. and acc. gen. pl. consonantal -n-, dat. and loc. pl. vocalic -n-. These distinctions were not faithfully preserved in the historic period of any of the Indg. languages. Owing to levelling out in various directions the different stem-endings were extended to cases to which they did not originally belong. Thus in Gothic the -an- in the nom. pl. hanans from prim. Germ. *xananiz was extended to the gen. The old form is still found in ab-n-ē, of fathers; auhs-n-ē, of oxen; man-n-ē, of men. In tuggō the ō of the nom. sing. was extended to the other cases. And similarly in OE. the -an- of the acc. sing. of guma, man; tunge, tongue, was extended to the gen. and dat., so that all three cases became the same: guman, tungan.

The masc. and fem. n-stems were originally declined alike, as in Latin, Greek and Sanskrit, but already in the prehistoric period of the Germanic languages they became differentiated in some of the cases by partly generalizing one or other of the forms. Thus, as we have seen above, the nom. sing. originally ended in -ō or -ōn in both genders, Gothic restricted -ō to the feminine and -ōn to the masculine, but in the West Germanic languages the reverse took place. In the feminine Gothic O.Icel. OS. and OHG. levelled out the original long vowel of the nom. sing. into the oblique cases, whereas OE. had the same forms as the masculine except in the nom. sing. tunga from prim. Germanic -ōn.

From a morphological point of view the n-stems should
be divided into -an, -jan, and -wan stems, but in Gothic as in the other Germanic languages all three classes were declined alike.

§ 207. a. Masculines.

Sing. | Plur.
---|---
Nom. hana, cock | hanans
Acc. hanan | hanans
Gen. haninis | hananè
Dat. hanin | hanam

The prim. Germanic forms of hana were: Sing. nom. *xanên or -ön (cp. Gr. ποιμήν, shepherd; ἡγεμόν, leader), acc. *xananun (cp. Gr. ἡγεμόνα), gen. *xanenaz or *xaniniz (cp. Gr. ποιμένας), dat. (originally loc.) *xanini (cp. Gr. ποιμένι); Pl. nom. *xananiz (cp. Gr. ἡγεμόνες), acc. *xanununz older *xannunz (cp. Gr. ἡγεμόνας, κόνας = Indg. *kun-ns (§§ 53-4), dogs), gen. *xannôn (cp. Goth. aühs-n-ê, OE. oxn-a, of oxen, Gr. κω-ῶν, of dogs), dat. *xanunmiz. The Gothic cases of the sing. and the nom. pl. are regularly developed from the corresponding prim. Germanic forms. The acc. pl. hanans is the nom. used for the accusative. *xannôn would have become *hannô; hananè had the second -an- from the nom. pl., and the -è is of the same unknown origin as in dagè (§ 179). The dat. pl. was formed direct from han-+am, the ending of the a-stems.

§ 208. Like hana are declined a great number of weak masculines; as aha, mind; ahma, spirit; atta, father; brunna, well, spring; blôma, flower; fana, bit of cloth; galga, cross, gallows; gajuka, companion; garda, fold; gataúra, tear, rent; guma, man; hiulma, crowd; hliuma, hearing; liuta, hypocrite; lukarnastapa, candlesstick; magula, little boy; malma, sand; mêna, moon; nôta, stern of a ship; nuta, fisherman; skula, debtor; smakka, fig; snaga, garment; swáihra, father-in-law; staua, judge; weiha, priest.
arbi-numja, heir; arbja, heir; baúrgja, citizen; bandja, prisoner; faúra-gaggja, governor; fiskja, fisher; fráuja, master; gasinpjja, companion; gudja, priest; haúrnja, horn-blower; nélvundja, neighbour; swigljja, piper; timrja, carpenter; wardja, guard; wilja, will. See § 153 note.
gawaúrstwa, fellow-worker; skuggwa, mirror; sparwa, sparrow.

Note.—aba, man, has in the gen. pl. abnē, dat. pl. abnam; and aúhsa, ox, has in the gen. pl. aúhsnē. See § 206.

§ 209. Sing. Plur.
Nom. manna, man mans, mannans
Acc. mannan mans, mannans
Gen. mans mannē
Dat. mann mannam

manna generalized the weak stem-form man-n- which originally belonged only to the gen. dat. sing. and to all forms of the pl. except the nom. (§ 206), cp. the similar levelling in Latin in caro, flesh, acc. carnem, gen. carnis, dat. carnī, nom. pl. carnēs, beside homo, man, hominem, hominis, homini, nom. pl. hominēs. Sing. nom. manna for *mana; acc. mannan for *manan; gen. mans from *man-n-iz, for *manins, dat. mann from *manni, for *manin; Pl. nom. mannans for *manans from *mananiz, mans from *man-n-iz, gen. mannē like aúhsnē (§ 206), dat. mannam formed like han-am (§ 207). The acc. pl. is the nom. used for the accusative. In the gen. sing. and nom. acc. pl. the -nnz was simplified to -ns after the loss of the -i- (§ 158 note).

§ 210. b. Feminines.

Sing.
Nom. tuggō, tongue managei, multitude
Acc. tuggōn managein
Gen. tuggōns manageins
Dat. tuggōn managein
§ 211. Like tuggō are declined a large number of nouns, as aglō, anguish; azgō, ash; brinnō, fever; driosō, slope; fullō, fulness; gajukō, parable; kalbō, calf; mawilō, young maiden; mizdō, reward; qinō, woman; stafrnō, star; swaihrō, mother-in-law; pāhō, clay; peiltvō, thunder.

arbjō, heiress; brunjō, breast-plate; gatimrjō, building; hēpjō, chamber; nipjō, female cousin; rajjō, account; sakjō, strife.

gatwō, street; ūhtwō, early morn; wahtwō, watch.
§ 212. Like managei are declined a large number of nouns, most of which are formed from adjectives, as aglāitei, lasciviousness; āipei, mother; āndagei, blessedness; bāîtrei, bitterness; balpei, boldness; bārhtei, brightness; bleipei, mercy; diupei, depth; drugkanei, drunkenness; frōdei, understanding; gagudei, pity; garaihtei, righteousness; háuhaírtei, pride; hlūtrei, purity; kilpei, womb; liutei, deceit; marei, sea; mikilei, greatness; bramstei, locust; ūrstei, thirst.

§ 213. c. Neuters.

Sing. Plur.
Nom. Acc. haírto, heart haírtośa
Gen. haírtns haírtnē
Dat. haírtin haírte

The neuter n-stems had originally the same endings as the masc. and fem. except in the acc. sing. and nom. acc. plural. Nom. acc. sing. haírto from *xertō (§ 206). The nom. acc. pl. had -ōnā in the Indg. parent language. This was changed in prim. Germanic into -ōnō with -ō from the neut. a-stems (§ 181). -ōnō regularly became -ōnā in Gothic. The dat. pl. haírtem was formed in the same manner as hanam (§ 207).

§ 214. Like haírto are declined the following nouns:— áugō, eye; áusō, ear; áugadaúrō, window; barnilo, little child; kaúrnō, corn; sigljō, skal; paírko, hole.

Note.—watō, water, has in the dat. pl. watnams, and namō, name, has in the nom. acc. pl. namna; other plural cases of these two words are not extant.

C. Minor Declensions.

§ 215. 1. Stems in -r.

Sing. Plur.
Nom. brōpar, brother brōprjus
Acc. brōpar brōpruns
Gen. brōprs brōpre
Dat. brōpr brōprum
Declension of Nouns

In the parent language the words for father, mother and daughter had in the sing. nom. -tēr, acc. loc. -tēr-, voc. -tēr, gen. dat. -tēr (with consonantal r), Pl. nom. -tēr-, acc. -tēr (with consonantal r), dat. loc. -tēr (with vocalic r), cp. § 206. The word for brother had sing. nom. -tōr or -tēr, and the word for sister -ōr (see § 147) with short -or- or loss of -o- in the other cases just as in -tēr, -tēr-, -tēr. In Goth. -e-, -o- regularly became -a- before the following r- (cp. §§ 39 note, 106). The prim. Germ. forms of brōpar were: Sing. nom. *brōpār, or -ēr (cp. Gr. Dor. φάτωρ, φάτηρ, member of a clan, πατήρ, father), acc. *brōparun, or -erun (cp. φάτορα, φάτερα), voc. *brōpar, or -er (cp. φάτορ, φάτερ), gen. *brōpāraz, or -iz (cp. πατρός, Lat. patris), dat. *brōpāri (cp. πατρί); Pl. nom. *brōpariz, or -iriz (cp. φάτορες, πατέρες), acc. *brōprunz, gen. *brōprōn (cp. πατρῶν), dat. *brōprumiz; from which all the Gothic forms are regularly developed except the nom. sing. and the nom. and gen. plural. The nom. sing. is the acc. or voc. used for the nominative. The ending -ōr, -ēr would not have become -ar in Gothic, see § 89 note. The nom. pl. was formed after the analogy of sunjus (§ 202) owing to the acc. and dat. pl. regularly falling together in both declensions. On the -ē in brōprē see § 179.

§ 216. In the same manner are declined:—dauhtar, daughter; swistar (§ 147), sister. The word fadar, father, only occurs once, and that in the voc. or nom. sing. *mōdar, mother, does not occur at all, instead of which aīpei (§ 212) is used.

2. Stems in -nd.

§ 217. The nouns of this declension are old present participles, like Lat. ferēns, bearing, gen. ferentis, and originally had the same case endings as the other consonantal stems. But in Gothic as in the other Germanic languages they underwent various new formations. The
nom. sing. was a new formation with -d- from the inflected forms, cp. Lat. ferēns from *ferenss older *ferents (§ 138); acc. frijōnd from *frijōndun, dat. frijōnd from *frijōndi; nom. pl. frijōnds from *frijōndiz, which was also used for the accusative. The gen. sing. and gen. dat. pl. were formed after the analogy of the a-stems (§ 179). For the declension of the present participles in Gothic, see § 239.

§ 218. In like manner are inflected the extant forms of allwaldands, the Almighty; bisitands, neighbour; dáupjands, baptizer; fráujinōnds, ruler; fijands, enemy; fraweitands, avenger; gibands, giver; mērjands, proclaimer; midumōnds, mediator; nasjands, saviour; taljands, teacher.

3. Masculines.

§ 219. Of the masculines belonging here we have only traces, as sing. nom. mēnōps, month, gen. mēnōps (or mēnōpis?), dat. mēnōp, pl. nom. acc. mēnōps, dat. mēnōpum; sing. nom. reiks, ruler, gen. reikis, dat. reik, pl. nom. acc. reiks, gen. reikē, dat. reikam; sing. nom. weitwōds, witness, acc. weitwōd, pl. nom. weitwōds, gen. weitwōdē.

§ 220. 4. Feminines.

SING. PlUR.
Nom. baúrgs, city baúrgs
Acc. baúrg baúrgs
Gen. baúrgs baúrgē
Dat. baúrg baúrgim
The prim. Germ. forms of baúrgs were: Sing. nom. *burxs (§ 138), acc. *burgun, gen. *burgaz or -iz, dat. *burgi; Pl. nom. *burgiz, acc. *burgunz, gen. *burgōn, dat. *burgumiz, from which are regularly developed the gen. dat. sing. and nom. plural (but see § 169). Nom. sing. baúrgs for *baiirhs with g from the other cases. The acc. pl. is the nom. used for the accusative. The acc. sing. and gen. and dat. pl. were formed after the analogy of the i-stems (§ 198). The regular forms would have been *baúrgu, *baúrgō, *baúrgum.

§ 221. In the same manner are declined:—alhs, temple; brusts, breast; dulps, feast; miluks, milk; mitaps (gen. mitads), measure; nahts, night, but dat. pl. nahtam, formed after the analogy of dagam (§ 179); spaúrds, racecourse; waíhts, thing.

Note.—dulps and waíhts are also declined according to the i-declension (§ 198).

5. Neuters.

§ 222. Sing. nom. acc. fōn, fire, gen. funins, dat. funin. No plural forms occur.

CHAPTER XI

ADJECTIVES

The Declension of Adjectives.

§ 223. In the parent Indg. language nouns and adjectives were declined alike without any distinction in endings, as in Latin, Greek, and Sanskrit. What is called the un-inflected form of adjectives in the Germanic languages is a remnant of the time when nouns and adjectives were declined alike. But already in Indo-Germanic the pronominal adjectives had partly nominal and partly pronominal endings as in Sanskrit. In prim. Germanic the
endings of the pronominal adjectives were extended to all adjectives. These remarks apply to what is called in the Germanic languages the strong declension of adjectives.

The so-called weak declension of adjectives is a special Germanic formation by means of the suffixes -en-, -on-, which were originally used to form nomina agentis, and attributive nouns, as Lat. edō (gen. edōnis), glutton, Goth. staua, judge, wardja, guard, watchman, gen. stauins, wardjins; Lat. adjectives catus, sly, cunning, rūfus, red, red-haired, silus, pug-nosed, beside the proper names Catō (gen. Catōnis), lit. the sly one, Rufō, the red-haired man, Silō, the pug-nosed man; and similarly in Gothic blinda, blind, liuta, hypocritical, deceitful, weihis, holy, beside blinda, blind man, liuta, hypocrite, weih, priest, lit. holy one. Such nouns came to be used attributively at an early period, and then later as adjectives. And already in prim. Germanic this weak declension became the rule when the adjective followed the definite article, as ahma sa weih, lit. ghost the holy one; OE. Wulfmær se geonga, Wulfmær the Young, OHG. Ludowīg ther snello, Ludwig the Brave, cp. NHG. Karl der Grosse. At a later period, but still in prim. Germanic, the two kinds of adjectives—strong and weak—became differentiated in use. When the one and when the other form was used in Gothic is a question of syntax (§ 430). It should be noted that there were also adjectival n-stems in the parent Indg. language, but that they did not have vocalic stems beside them as is the case in the Germanic languages.

§ 224. In Gothic the adjectives are declined as strong or weak (§ 430). They have three genders and the same cases as nouns.

A. The Strong Declension.

§ 225. The strong declension contains a-stems, i-stems, and u-stems. The case endings are partly nominal and
partly pronominal, the latter are printed in italics. The nominal endings have already been explained in the vocalic declension of nouns. The pronominal endings will be explained in § 205.

a-stems.

§ 226. The a-stems are sub-divided into pure a-stems, ja-stems, and wa-stems. The nominal endings of the pure a-stems for the three genders are the same as those of dags (§ 179), waurd (§ 181), gibá (§ 191).

Pure a-stems.

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<td>Nom.</td>
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<tr>
<td>Acc.</td>
<td>blindana</td>
<td>blind, blindata</td>
<td>blinda</td>
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<td>Gen.</td>
<td>blindis</td>
<td>blindis</td>
<td>blindaisōs</td>
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<td>Dat.</td>
<td>blindamma</td>
<td>blindamma</td>
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<tr>
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<td>blindans</td>
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<tr>
<td>Dat.</td>
<td>blindaim</td>
<td>blindaim</td>
<td>blindaim</td>
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</table>

Note.—On adjectives like láus, empty (gen. láusis); gaqiss, consenting (gen. gaqissis), see § 175; göps (gen. gödis), good, see § 173; liufs (gen. liubis), dear, see § 161.

§ 227. Like blinds are declined by far the greater majority of Gothic adjectives. Examples are átweins, eternal; airpeins, earthly; alls, all; arms, poor; áudags, blessed; baírhts, bright; báitrts, bitter; barnisks, childish; diups, deep; dumbs, dumb; dwals, foolish; fagrs, beautiful; fröps (gen. frödis), wise; fulgins, hidden; fulls, full; galeiks, like; gáurs, sad; göps (gen. gödis), good; grédags, hungry; gulpeins, golden; háils, whole; halts, lame; handugs, wise; hlétrts, pure; hulps, gracious; ibns, even;
endings of the pronominal adjectives were extended to all adjectives. These remarks apply to what is called in the Germanic languages the strong declension of adjectives.

The so-called weak declension of adjectives is a special Germanic formation by means of the suffixes -en-, -on-, which were originally used to form nomina agentis, and attributive nouns, as Lat. edō (gen. edōnis), glutōn, Goth. stāua, judge, wardja, guard, watchman, gen. stāuins, wardjins; Lat. adjectives catus, sly, cunning, rūfus, red, red-haired, silus, pug-nosed, beside the proper names Catō (gen. Catōnis), lit. the sly one, Rufō, the red-haired man, Silō, the pug-nosed man; and similarly in Gothic blinda, blind man, liuta, hypocrite, weīha, priest, lit. holy one. Such nouns came to be used attributively at an early period, and then later as adjectives. And already in prim. Germanic this weak declension became the rule when the adjective followed the definite article, as ahma sa weīha, lit. ghost the holy one; OE. Wulfmēr se geonga, Wulfmēr the Young, OHG. Ludowig ther snello, Ludwig the Brave, cp. NHG. Karl der Grosse. At a later period, but still in prim. Germanic, the two kinds of adjectives—strong and weak—became differentiated in use. When the one and when the other form was used in Gothic is a question of syntax (§ 430). It should be noted that there were also adjectival n-stems in the parent Indg. language, but that they did not have vocalic stems beside them as is the case in the Germanic languages.

§ 224. In Gothic the adjectives are declined as strong or weak (§ 430). They have three genders and the same cases as nouns.

A. The Strong Declension.

§ 225. The strong declension contains a-stems, i-stems, and u-stems. The case endings are partly nominal and
partly pronominal, the latter are printed in italics. The
nominal endings have already been explained in the
vocalic declension of nouns. The pronominal endings
will be explained in § 265.

**Adjectives**

§ 226. The a-stems are sub-divided into pure a-stems,
ja-stems, and wa-stems. The nominal endings of the
pure a-stems for the three genders are the same as those
of dags (§ 179), waúrd (§ 181), giba (§191).

### Pure a-stems.

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<tr>
<td>Nom.</td>
<td>blinds, blind</td>
<td>blind, blindisa</td>
<td>blinda</td>
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<tr>
<td>Acc.</td>
<td>blindana</td>
<td>blind, blindisa</td>
<td>blinda</td>
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<tr>
<td>Gen.</td>
<td>blindis</td>
<td>blindis</td>
<td>blindaisos</td>
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<tr>
<td>Dat.</td>
<td>blindamma</td>
<td>blindamma</td>
<td>blindai</td>
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<td>Acc.</td>
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Note.—On adjectives like láus, empty (gen. láusis); gaqiss,
consenting (gen. gaqissis), see § 175; göps (gen. gödis), good,
see § 178; liufis (gen. liúbis), dear, see § 161.

§ 227. Like blinds are declined by far the greater ma-
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aírpeins, earthly; alls, all; arms, poor; áudags, blessed;
bairhts, bright; báiätz, bitter; barnisks, childish; diuips,
deep; dumbs, dumb; dwals, foolish; fagrs, beautiful;
fróps (gen. fródis), wise; fulgis, hidden; fulls; ful;
galeiks, like; gáurs, sad; göps (gen. gödis), good; gré-
dags, hungry; gulpeins, golden; háils, whole; hallts, lame;
handugs, wise; hlúts, pure; hlups, gracious; ibns, even;
juggs, young; kalds, cold; lags, long; lats, slothful; lieitls, little; liufs (gen. liubis), dear; mahts, possible; mahteigs, mighty; manags, much; mikils, great; mōdags, angry; rafhts, right; sajsp (gen. sadis), full; sineigs, old; siuks, sick; smals, small; snutrs, wise; swarts, black; swērs, honoured; swinps, strong; tils, fit; ubils, evil; unweis, unlearned; waīrps, worthy; weīhs, holy.

ja-stems.

§ 228. The ja-stems are divided into two classes like the corresponding declension of nouns (§183): (1) ja-stems with a short radical syllable, and those whose stems end in a vowel; (2) ja-stems with a long stem-syllable. The latter only differ from the former in the singular. The nominal endings of (1) are the same as those of harjis (§184), kuni (§186), giba (§191); and of (2) hairdeis (§184), kuni (§186), bandi (§193).

SING.

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<tbody>
<tr>
<td>Nom. midjis, middle</td>
<td>midi, midjata</td>
<td>midja</td>
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<td>Acc. midjana</td>
<td>midi, midjata</td>
<td>midja</td>
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<td>Gen. midjis</td>
<td>midjis</td>
<td>midjāizōs</td>
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<tr>
<td>Dat. midjamma</td>
<td>midjamma</td>
<td>midjái</td>
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PLUR.

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<tr>
<td>Nom. midjái</td>
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<td>Acc. midjans</td>
<td>midja</td>
<td>midjós</td>
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<tr>
<td>Gen. midjáizē</td>
<td>midjáizē</td>
<td>midjáizō</td>
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<tr>
<td>Dat. midjáim</td>
<td>midjáim</td>
<td>midjáim</td>
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</table>

§ 229. Like midjis are declined aljis, other; gawiljis, willing; sunjis, true; unsibjis, lawless; fullatōjis, perfect; niujis, new; ubiltōjis, evil-doing. Frijaj-, free, has in the nom. sing. masc. freis (§153).
§ 230.

Sing.

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<tbody>
<tr>
<td>Nom. wilpeis, wild</td>
<td>wilpi, wilpjata</td>
<td>wilpi</td>
</tr>
<tr>
<td>Acc. wilpjana</td>
<td>wilpi, wilpjata</td>
<td>wilpjja</td>
</tr>
<tr>
<td>Gen. wilpeis</td>
<td>wilpeis (or -jis ?)</td>
<td>wilpjáizös</td>
</tr>
<tr>
<td>Dat. wilpjamma</td>
<td>wilpjamma</td>
<td>wilpjái</td>
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</table>

Note.—The gen. sing. of an adjective belonging to this class is not extant.

§ 231. Like wilpeis are declined aírzejis, astray; alpeis, old; faírnejis, old; wōpeis, sweet.

wa-stems.

§ 232. The wa-stems are declined like the pure a-stems. Only a very few adjectives of this class are extant in Gothic: triggws, true; lasiws, weak, the regular form of which would be *lasius (§ 150), occurs once only, and that in the nom. sing. masc. The nom. singular forms *qiús, alive, pl. qiwái; *fáus, little, pl. fawái; *usskáus, vigilant, pl. usskawái, do not occur. See §§149, 150.

i-stems.

§ 233. With the exception of the nom. sing. all genders, the acc. sing. neut., and the gen. sing. masc. and neut., all the forms went over into the ja-declension with the same endings as midjis (§ 228). Nom. sing. hráins like gasts (§ 196), ansts (§ 198); gen. sing. hráinis like gastiis; nom. acc. sing. neut. hráin from prim. Germ. *xraini, cp. OE. bryce (neut.) from *bruki, brittle; Gr. ὑπετ, skilful. The gen. sing. fem. of an adjective of this class is not extant; nor is the -ata form of the nom. acc. sing. neuter.
§ 234. Like hráins are declined analáugns, hidden; anasiuns, visible; andanëms, pleasant; òups, desert; bruks, useful; gafáurs, well-behaved; gamáins, common; séls, kind; skáuns, beautiful; skeirs, clear; suts (? sütis), sweet; and a few others.

§ 235. The u-forms appear only in the nom. sing. of all genders and in the acc. sing. neut. and are like sunus (§ 202), faíhu (§ 205). The gen. and dat. sing. of all genders are wanting. The ending of the gen. sing. masc. and neut. would probably be -áus; cp. the adverbial gen. filáus (§ 205 note). The nom. acc. neut. pl. are also wanting. All the other extant cases have passed over into the ja-declension.
§ 236. Like hardus are declined the following adjectives:—

aggwus, narrow; aglus, difficult; hnasqus, soft; kaurus, heavy; laushandus, empty-handed; manwus, ready; qafrus, gentle; seiibus, late; tulgus, steadfast; twalibwintrus, twelve years old; jaursus, withered; plaqus, soft.

B. Weak Declension.

§ 237. The weak declension of adjectives agrees exactly with that of the three nouns hana (§ 207), hairto (§ 213), and tuggó (§ 210).

Sing.

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<tr>
<td>Nom. blinda, blind</td>
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<td>blindö</td>
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<tr>
<td>Acc. blindan</td>
<td>blindö</td>
<td>blindön</td>
</tr>
<tr>
<td>Gen. blindins</td>
<td>blindins</td>
<td>blindöns</td>
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<td>Dat. blindin</td>
<td>blindin</td>
<td>blindön</td>
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Plur.

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<td>blindöns</td>
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<tr>
<td>Acc. blindans</td>
<td>blindöna</td>
<td>blindöns</td>
</tr>
<tr>
<td>Gen. blindanē</td>
<td>blindanē</td>
<td>blindönō</td>
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<tr>
<td>Dat. blindam</td>
<td>blindam</td>
<td>blindöm</td>
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</table>

§ 238. In the same manner are declined the weak forms of the ja-stems. See § 153 note. The i- and u-stems are also thus declined, but have the endings -ja, -jō, -jō in the nom. sing. like the ja-stems, thus:—
Accidence

§ 239. In the parent language the stem of the present participle ended in -nt, as in Lat. feren-, Gr. φέρον-, bearing. The masc. and neut. were originally declined like consonant stems (§ 217), and the fem. like bandi (§ 193). This original distinction was not preserved either in Gothic or the West Germanic languages. In Gothic the present participle came to have only weak forms except in the masc. nom. sing. nimands (§ 217) beside nimanda.
In other respects it is always declined weak like the three nouns hana (§ 207), haiftō (§ 213), managei (§ 210). The reason why the fem. is declined like managei and not like tuggō is owing to the fact that the original ending of the nom. was -i (§§ 193, 210). In the West Germanic languages the masc. and neut. went over into the ja-declension after the analogy of the feminine, and then the pres. participle came to be declined like an ordinary adjective according to both the strong and the weak declension.

§ 240. The past participle has both the strong and the weak declension. In the former case it is declined like blinds (§ 226), and in the latter like blinda (§ 237).

§ 241. Strong.

Sing.

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<tbody>
<tr>
<td>Nom. nimanand, nimananda, taking nimanđō</td>
<td>nimanđei</td>
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</tr>
<tr>
<td>Acc. nimanandan</td>
<td>nimanđō</td>
<td>nimanđeim</td>
</tr>
<tr>
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<td>nimanđins</td>
<td>nimanđeins</td>
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<td>nimanđeim</td>
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Plur.

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<td>nimanđeins</td>
</tr>
<tr>
<td>Acc. nimanđans</td>
<td>nimanđona</td>
<td>nimanđeins</td>
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<tr>
<td>Gen. nimanđane</td>
<td>nimanđane</td>
<td>nimanđeinō</td>
</tr>
<tr>
<td>Dat. nimanđam</td>
<td>nimanđam</td>
<td>nimanđeim</td>
</tr>
</tbody>
</table>

In the same manner are declined the past participles of weak verbs, as nasips, saved, acc. nasidana; salbōps, anointed, acc. salbōdana, &c. On the interchange of p and d see § 173.
D. The Comparison of Adjectives.

i. The Comparative Degree.

§ 243. The Indg. parent language had several suffixes by means of which the comparative degree was formed. But in the individual branches of the parent language one of the suffixes generally became more productive than the rest, and in the course of time came to be the principal one from which the comparative was formed, the other suffixes only being preserved in isolated forms. The only Indg. comparative suffix which remained productive in the Germanic languages is -is-, which became -iz- (=Goth. •iz-, OHG. -ir-, OE. -r-) in prim. Germanic by Verner's law (§ 136). To this suffix was added in prim. Germanic, or probably in the pre-Germanic period, the formative suffix -en-, -on-, as in Gr. ἡδιῶω from *σφαίδιῶω, gen. ἡδίωνς = Goth. sätiza, gen. sätizins, OHG. suoziro, gen. suozieren, OE. swētra, sweeter, gen. swētran. This explains why the comparative is declined weak in the oldest periods of the Germanic languages. In Gothic it is declined like the present participle (§ 239), except that the nom. sing. masc. is always weak. Beside the suffix -iz- there was also in prim. Germanic a suffix -oz- (Goth. •oz-, OHG. •or-, OE. •r-) which did not exist in Indo-Germanic. This suffix is a special Germanic new formation, and arose from the comparative of adverbs whose positive originally ended in
Adjectives

§ 244] Adjectives 113

-ō = Indg. ablative ending -ōd (§ 89). And then at a later period it became extended to adjectives. In Gothic the ja-stems, i-stems, and u-stems take the suffix -iz-; pure a-stems sometimes take the one, sometimes the other suffix, thus:

Positive.                     Comparative.
manags, great                managiza
juggs, young                 jühiza (§§ 62, 137)
swinps, strong               swinjzöza
alpeis, old                  ałpiza
sūts, sweet                  sütiza
hardus, hard                 hardiza

2. The Superlative Degree.

§ 244. The superlative, like the comparative degree, was formed in the Indg. parent language by means of several suffixes. But in the individual branches of the parent language one of the suffixes generally became more productive than the rest, and in the course of time came to be the principal one from which the superlative degree was formed, the other suffixes only being preserved in isolated forms. The only superlative suffix which remained productive in the Germanic languages is -to- in the combination -isto-, formed by adding the original superlative suffix -to- to the comparative suffix -is-, as in Sanskrit and Greek, as Gr. sūtists, OHG. suozisto, OE. sweatest(a), sweetest. The simple superlative suffix -to- has been preserved in Gr., Lat., and the Germanic languages in the formation of the ordinal numerals, as Gr. εκτος, Lat. sextus, Goth. saihsta, OHG. sehsto, OE. siexta, sixth. The Germanic suffix -ôst- was a new formation like -ôz- in the comparative. In Gothic the rule seems to have been that adjectives which had -iz- in the comparative had -ist- in the superlative, and those
which had -ōz- in the comparative had -ōst- in the superlative; but there are not sufficient examples of the comparative and superlative of the same adjective extant to enable us to establish the rule with certainty. The superlative has both the strong and weak declension. In the former case it is declined like blinds (§ 226), except that the neut. nom. acc. sing. in -ata does not occur, and perhaps was not in use; and in the latter case like blinda (§ 237). Examples of the superlative are armōsts, poorest; háu-hists, highest; managists, greatest.

3. Irregular Comparison.

§ 245. The following adjectives form their comparative and superlative from a different root or stem than the positive:

<table>
<thead>
<tr>
<th>Pos.</th>
<th>Comp.</th>
<th>Superl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>göps (gen. gödis), good</td>
<td>batiza</td>
<td>batists</td>
</tr>
<tr>
<td>leitils, little</td>
<td>minniza</td>
<td>minnists</td>
</tr>
<tr>
<td>mikils, great</td>
<td>máiza</td>
<td>máists</td>
</tr>
<tr>
<td>sineigs, old</td>
<td>wanting</td>
<td>sinista</td>
</tr>
<tr>
<td>ubils, evil</td>
<td>waírsiza</td>
<td>wanting</td>
</tr>
</tbody>
</table>

Note.—sinista is used as the translation of Gr. πρεσβύτερος, elder; pái sinistans, the elders.

§ 246. There are six superlative forms ending in -ma, -tuma, -duma which were formed from adverbial stems with the Germanic superlative suffixes -um-, -tum-, -dum-, cp. Lat. optimus, best; intimus from *entemos, inmost = Indg. *en-tmos with vocalic m (§ 53). On the -t- beside á see §§ 128 note 2, 136. The forms are: auhuma, higher; fruma, the former, prior, first; innuma, the inner, innermost; aftuma, the following, next, posterus; iffuma, the following, next; hleiduma, the left, which are all declined weak like hana (§ 207), haírtō (§ 213), managei (§ 210). These came to have a comparative meaning in Gothic,
and then to aúhumas, aftumas, and frumas new superlatives aúhumists (aúhmists), highest, aftumists, last, aftermost, frumists, first, were formed; and similarly hindumists, hindmost, spēdumists, last, from *hinduma, *spēduma.

**Numerals.**

I. Cardinals.

§ 247. The extant cardinal numerals are:—áins, one; twái, two; þrija (neut.), three; fidwör, four; fimf, five; saũhs, six; sibun, seven; ahtáu, eight; niun, nine; taifhum, ten; *áinlif (but dat. áinlibim), eleven; twalif (dat. twalibim), twelve; fidwörtaifhum, fourteen; fimftaifhum, fifteen; twái tigjus, twenty; *þreis tigjus (but acc. þreism tigjus), thirty; fidwör tigjus, forty; fimf tigjus, fifty; saũhs tigjus, sixty; sibuntēhund, seventy; ahtautēhund, eighty; niuntēhund (gen. niuntēhunds), ninety; taifhuntehund (taifhuntehund), hundred; twa hunda, two hundred; þrija hunda, three hundred; fimf hunda, five hundred; niun hunda, nine hundred; þusundi, thousand; twōs þusundjōs, two thousand; *g (=*þreis, see § 2) þusundjōs, three thousand; fidwör þusundjōs, four thousand; fimf þusundjōs, five thousand; and the datives mip taifhum þusundjōm, with ten thousand; mip twāim tigum þusundjō, with twenty thousand. See § 2.

The final -n in sibun, niun, taifhum = prim. Germ. *sebun, older -um, *newun (Indg. *newn with vocalic n), *tehun, older -um (§ 87), was either due to the inflected forms (§ 252) or else to the influence of the ordinals (§ 253) as in OS. and OHG. *áinlif and twalif originally meant something like (ten and) one left over, (ten and) two left over, cp. Lithuanian vēnūlika, eleven, dvýlika, twelve, &c., where Goth. -lif and Lith. -lika are from *liq-, the weak form of the Indg. root leiq-, to leave, and are ultimately related to Goth. leihvan, to lend, Gr. λέιμω, Lat. linquō, I leave. The
assimilation of *-lih to -lif first took place in twalif because of the preceding labial (§ 134 note), and then, at a later period, the -lif was extended to *áinlif (cp. dat. áinlibim) for older *áinlih. 13 to 19 were formed by the simple ordinals plus tafihun, but of these only fidwórtatafihun and fimftafihun are extant.

The decades 20 to 60 were formed in prim. Germanic from the units 2 to 6 and the abstract noun *tegund- = Indg. *dekmt-, decade, whence the Goth. stem-form tigu- which went over into the u-declension with a plural tigjus, as nom. twái tigjus, twenty, dat. twáim tigum. Prim. Germanic *tegund- is a derivative of prim. Germanic *teχun- (= Indg. *dékm, Gr. ἑκά, Lat. decem, Goth. tafihun) with change of χ to ʒ by Verner’s law (§ 136) and the loss of the final consonants (§ 87). These numerals govern the gen. case. The existing acc. gen. dat. forms are:—acc. prins tiguns, fidwór tiguns, fimf tiguns; gen. prijē tigiwē; dat. twáim tigum, saĩhs tigum. The formation of the numerals 70–100 is difficult to explain; for an account of the various explanations hitherto proposed, see Osthoff-Brugmann’s Morphologische Untersuchungen, v. pp. 11–17. The numerals 200, 300, 500, 900 are formed from the units and the neut. noun hund (= Gr. ἑ-κάρδ, Lat. centum), hundred, which is declined like waúrd (§ 181). They govern the gen. case. The only existing inflected forms of the oblique cases are: dat. twáim hundam, fimf hundam; þúsundi is a fem. noun, declined like bandi (§ 198), and governs the gen. case. The examples of the oblique cases are: dat. fidwór þúsundjöm, fimf þúsundjöm, and those given on p. 115.

§ 248. The first three cardinal numerals are declinable in all cases and genders.

§ 249. (i) áins, neut. án, áinata, fem. áina, is always strong and is declined like blinds (§ 226). Plural forms meaning only, alone also occur.
### § 250. (2) Adjectives

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>twáí</td>
<td>twa</td>
<td>twóis</td>
</tr>
<tr>
<td>Acc.</td>
<td>twans</td>
<td>twa</td>
<td>twóís</td>
</tr>
<tr>
<td>Gen.</td>
<td>twaddjé</td>
<td>twaddjé</td>
<td>—</td>
</tr>
<tr>
<td>Dat.</td>
<td>twáim</td>
<td>twáim</td>
<td>twáim</td>
</tr>
</tbody>
</table>

### § 251. (3) Adjectives

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>*preis</td>
<td>prija</td>
<td>*preis</td>
</tr>
<tr>
<td>Acc.</td>
<td>prins</td>
<td>prija</td>
<td>prins</td>
</tr>
<tr>
<td>Gen.</td>
<td>prijé</td>
<td>prijé</td>
<td>—</td>
</tr>
<tr>
<td>Dat.</td>
<td>prim</td>
<td>prim</td>
<td>—</td>
</tr>
</tbody>
</table>

### § 252. The cardinal numerals 4-15 usually remain uninflected; when inflected they follow the i-declension (§ 196), forming their dat. in -im and gen. in -e; the existing examples are dat. fidwórim, taíhunim, áinlibim, twalibim, fimf taíhunim; gen. niuné, twalibé.

2. Ordinals.

### § 253. The extant ordinals are:—fruma (frumists, § 246), first; anpar, second; pridja, third; fimfta-, fifth; saíhsta, sixth; ahtuda, eighth; niunda, ninth; taíhunda, tenth; fimftaíhunda, fifteenth (dat. fimftaíhundin).

pridja (Gr. τρίτος) with weak stem-form from Indg. *tri-, the weak form of *trei-, three. From pridja onwards the other ordinals were formed from the cardinals by means of the Indg. superlative suffix -to- (§ 244), the t of which regularly remained unshifted in fimfta- and saíhsta (§ 128 note 2). In other positions the t became p by the first sound-shifting (§ 128), then p became d by Verner’s law (§ 136), which regularly became d after n (see §§ 172-3). It is difficult to account for the -n- in ahtuda.

### § 254. fruma follows the weak declension, the fem. of which is declined like managei (§ 210). anpar is declined strong like blinds (§ 226), except that the nom. acc. neut. never ends in -ata; nom. masc. anpar (§ 175), neut. anpar,
Accidence

3. Other Numerals.

§ 255. *Both* is expressed by masc. nom. bái, acc. bans, dat. báim, neut. nom. acc. ba; also by masc. nom. bajóps, dat. bajóptum.

§ 256. The only extant simple distributive numeral is tweihnái, *two each*, of which the fem. acc. tweihnös, dat. tweihnáim, occur. Distributive numerals are expressed by prepositional or pronominal phrases: bi twans aîþáu máist þris, *by twos or at most by threes*; ana ıvarjanöh (§ 275) fimftiguns, *by fifties in each (company)*; insandida ins twans luanzuh (§ 275), he sent them forth two and two.

§ 257. Multiplicatives are formed by adding the adj. falp- to the cardinals. They are áinfalps, *onefold, simple*; fidurfalps, *fourfold*; taihuntaifundalps, *hundredfold*; managfalps, *manifold*.

Note.—Observe that instead of fidwör we have fidur- in compounds; other examples are: fidurdögs (adj.), *space of four days*; fidurragineis, *tetrarchate*; cp. OE. fyðerfête, *fourfooted*.

§ 258. Numeral adverbs in answer to the question, *how often?* are expressed by numerals together with the dat. sing. and pl. of *sinþs, time* (lit. *a going*): áinamma sinþa, *once*; anparamma sinþa, *a second time*; twáim sinþam, *twice*; þrim sinþam, *thrice*; fimf sinþam, *five times*; sibun sinþam, *seven times*; cp. OE. âne sīða, *once*; fif sīðum, *five times*.

CHAPTER XII

PRONOUNS

§ 259. The most difficult chapter in works on comparative grammar is the one dealing with the pronouns. It is impossible to state with any degree of certainty how
many pronouns the parent Indg. language had and what forms they had assumed at the time it became differentiated into the various branches which constitute the Indg. family of languages. The difficulty is rendered still more complicated by the fact that most of the pronouns, especially the personal and demonstrative, must have had accented and unaccented forms existing side by side in the parent language itself; and that one or other of the forms became generalized already in the prehistoric period of the individual branches of the parent language. And then at a later period, but still in prehistoric times, there arose new accented and unaccented forms side by side in the individual branches, as e.g. in prim. Germanic ek, mek beside ik, mik. The separate Germanic languages generalized one or other of these forms before the beginning of the oldest literary monuments and then new accented beside unaccented forms came into existence again. And similarly during the historic periods of the different languages. Thus, e.g. the OE. for I is ic, this became in ME. ich accented form beside i unaccented form, ich then disappeared in standard ME. (but it is still preserved in one of the modern dialects of Somersetshire) and i came to be used as the accented and unaccented form. At a later period it became i when accented and remained i when unaccented. The former has become NE. I, and the latter has disappeared from the literary language, but it is still preserved in many northern Engl. dialects, as i. In these dialects i is regularly used in interrogative and subordinate sentences; the ME. accented form i has become ai and is only used in the dialects to express special emphasis, and from it a new unaccented form a has been developed which can only be used in making direct assertions. Thus in one and the same dialect (Windhill, Yorks.) we arrive at three forms: ai, a, i, which are never mixed up syntactically by genuine native dia-
lect speakers. Something similar to what has happened and still is happening in the modern dialects must also have taken place in the prehistoric and historic periods of all the Indg. languages; hence in the prehistoric forms of the pronouns given below it must not be assumed that they were the only ones existing in prim. Germanic. They are merely given as the nearest ascertainable forms from which the Gothic forms were descended.

§ 260.

I. Personal.

**FIRST PERSON.**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ik, I</td>
<td>wit</td>
<td>weis</td>
</tr>
<tr>
<td>Acc.</td>
<td>mik</td>
<td>ukgis</td>
<td>uns, unsis</td>
</tr>
<tr>
<td>Gen.</td>
<td>meina</td>
<td>*ugkara</td>
<td>unsara</td>
</tr>
<tr>
<td>Dat.</td>
<td>mis</td>
<td>ukgis</td>
<td>uns, unsis</td>
</tr>
</tbody>
</table>

**SECOND PERSON.**

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>þu, thou</td>
<td>*jut</td>
<td>jus</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>þuk</td>
<td>igqis</td>
<td>izwis</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>þeina</td>
<td>igqara</td>
<td>izwara</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>þus</td>
<td>igqis</td>
<td>izwis</td>
<td></td>
</tr>
</tbody>
</table>

**THIRD PERSON.**

<p>| | | | |</p>
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<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Masc.</td>
<td>Nom. is, he</td>
<td>ita, it</td>
<td>si, she</td>
</tr>
<tr>
<td>Neut.</td>
<td>Acc. ina</td>
<td>ita</td>
<td>ija</td>
</tr>
<tr>
<td></td>
<td>Gen. is</td>
<td>is</td>
<td>izös</td>
</tr>
<tr>
<td></td>
<td>Dat. imma</td>
<td>imma</td>
<td>izái</td>
</tr>
</tbody>
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<p>| | | | | |</p>
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<thead>
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<th></th>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Plur.</td>
<td>Nom. eis</td>
<td>ija</td>
<td>*ijös</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Acc. ins</td>
<td>*ija</td>
<td>ijös</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gen. izë</td>
<td>*izë</td>
<td>izō</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dat. im</td>
<td>im</td>
<td>im</td>
<td></td>
</tr>
</tbody>
</table>
§ 261. In the parent language the nom. was rarely used except to express emphasis (cp. Skr. Lat. and Gr.), because it was sufficiently indicated by the personal endings of the verb. Beside the accented form of each case of the personal pronouns, there also existed one or more unaccented forms just as in many modern dialects, where we often find three or even four forms for the nom. case of each pronoun. It is impossible to determine whether forms like ik, mik, mis, and pu, puk, pus, jus represent the original accented or unaccented forms, because prim. Germanic e became i in Gothic both in accented (§ 66) and unaccented syllables (§ 107), and u, û were not distinguished in writing (§ 3). Forms with medial -z- like izwis, izös, izē, &c. represent unaccented forms (§ 136). The -k in mik, puk, sik (§ 262) goes back to a prim. Germanic emphatic particle *ke = Indg. *ge, which is found in Gr. pronominal forms like ἐπέγε, me indeed. The gen. of the sing., dual and plural of the first and second persons probably represents the nom. acc. neut. pl. of the corresponding possessive pronouns (§ 263), which came to be used for the gen. of the personal pronouns. The origin of the final -s in mis, pus, sis, and of the -is in unsis, izwis, uqkis, igqis is unknown.

Prim. Germanic *ek (O.Icel. ek, cp. Lat. ego, Gr. ἐγώ) : *ik (OE. ic, OS. ik, OHG. ih); *mek : *mik (O.Icel. OS. mik, OHG. mih); *mes : *miz (OS. mi, OHG. mir); *wis (Goth. weis) : *wiz (OS. wi, OHG. wir); *unz (= OE. OS. ūs, OHG. uns, Indg. *ns with vocalic n, § 54), the unaccented form of *nes = Skr. nas, ns; *unsiz formed from Goth. uns + iz; Goth. OE. OS. wi-t, O.Icel. vi-t are unaccented plural forms with the addition of -t which is of obscure origin; *un-kiz (§ 158) where un- = the un- in un-s, cp. OE. unc, OS. unk. *pū (Lat. tū, O.Icel. OE. pū, OS. thū, OHG. dü); *pu (Gr. ς, OE. ē, OS. thu, OHG. du); *pek (? OE. pec) : *pik (O.Icel. pik, OS. thik,
OHG. dih), the Goth. acc. and dat. had u from the nominative; *pēs: *piz (OS. thi, OHG. dir); *jūs (Lith. jūs): *juz, Goth. may represent either form. It is doubtful what were the original forms of izwis and igqis (OE. inc, OS. Ink).

Nom. sing. is (Lat. is); in-a (O.Lat. im, OS. ina, OHG. in), the final -a from prim. Germanic -ō is originally a preposition governing the acc. case like Skr. ā, up to, used after accusatives; and similarly in ita, āta, āna (§ 265), ān(a) (§ 273), the -ō is regularly preserved in ānōh (§ 275), ānjarōnōh, ānjarōh (§ 275), ānslanōh (§ 276); it-a (Lat. id, OS. it, OHG. iz); gen. is from Indg. *eso (OHG. OS. is with i from in, iz; ina, it); imma from the Indg. instr. *esmē, -ō (OS. OHG. imu, -ō) with the assimilation of -sm- to -mm- after vowels; and similarly in āmma (§ 265), āmma (§ 273), āmmēh (§ 275) where the -ē is regularly preserved. ēis, ins, im (OS. OHG. im), neut. nom. acc. pl. īja, from prim. Germanic īis, ins, im-, ījō older ījā; īzē, formed from the gen. sing. is + the gen. ending -ē (§§ 87 (1), 179), and similarly OS. OHG. īro with -o from older -ōn. The original Indg. gen. pl. was īeisōm which would have become īeizō in Goth. and īro in OS. OHG.

*si (Gr. ἴ, O.Ir. OHG. si): *si (Goth. OHG. si); īja from *ijōn older *ijām (cp. bandja, § 193); izōs from *ezōz older *esās (cp. gibōs, § 191); izái = Indg. *esāi (cp. gibái); ījōs = Indg. *ijās (cp. bandjōs); izō, formed from the iz- in the gen. sing. + the gen. ending -ō, cp. the similar formation of OS. OHG. īro. The regular form would have been īeizō, see above.

§ 262.

2. Reflexive.

Acc. sik, oneself
Gen. seina
Dat. sis
Pronouns

§ 263. The reflexive pronoun originally referred to the chief person of the sentence (generally the subject), irrespective as to whether the subject was the first, second, or third person singular or plural. This usage remained in Sanskrit, but in the Germanic languages the pronouns of the first and second person came to be used reflexively already in prim. Germanic, and then the original reflexive pronoun became restricted to the third person. In Goth. sik, seina, sis were used for both numbers and all genders. sik from prim. Germ. se+-ke (§ 261), OHG. sih, cp. Gr. ζ from *σε, Lat. sé; seina is of the same origin as meina, þeina (§ 261); on sis see § 261.

3. Possessive.

§ 263. The possessive pronouns meins, my; þeins, thy; *seins, his, are originally old locatives, Indg. *mei, *tei, *sei with the addition of the nominal suffix -no*, whence prim. Germanic masc. nom. *mínaz, *þínaz, *sínaz; fem. nom. *mínō, *þínō, *sínō. Only the acc. gen. dat. sing. and pl. of *seins occur. This form of the possessive pronoun is only used when it relates to the subject of its own sentence. When it relates to any word other than the subject of its own sentence, it is expressed by the gen. case of the personal pronoun masc. and neut. sing. is, plural izē; fem. sing. izōs, plural izō. The nom. of the third person for both sing. and plural all genders is expressed by the gen. case of the personal pronoun (§ 260). See § 431.

The remaining possessive pronouns were formed from the personal pronouns by means of the Indg. comparative suffix -ero*, prim. Germanic -era-, as unsar, our; *ugkar, of us two; izwar, your; igqar, of you two.

§ 264. The possessive pronouns are declined according to the strong declension like blinds (§ 226). The possessive pronouns ending in -ar do not have the form in
-ata in the nom. acc. sing. neut. On the nom. sing. masc. unsar, &c., see § 175:——

<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td><strong>Nom.</strong></td>
<td><strong>Nom.</strong></td>
</tr>
<tr>
<td>meins</td>
<td>mein, meinata</td>
<td>meina</td>
</tr>
<tr>
<td>unsar</td>
<td>unsar</td>
<td>unsara</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td><strong>Acc.</strong></td>
<td><strong>Acc.</strong></td>
</tr>
<tr>
<td>meinana</td>
<td>mein, meinata</td>
<td>meina</td>
</tr>
<tr>
<td>unsarana</td>
<td>unsar</td>
<td>unsara</td>
</tr>
<tr>
<td>seinana</td>
<td>sein, seinata</td>
<td>seina</td>
</tr>
</tbody>
</table>

4. Demonstrative.

§ 265. The simple demonstrative sa, ṭata, sō was used both as demonstrative pronoun *this, that*, and as definite article, *the*.

<table>
<thead>
<tr>
<th></th>
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<th></th>
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</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td><strong>Nom.</strong></td>
<td><strong>Nom.</strong></td>
</tr>
<tr>
<td>sa</td>
<td>ṭata</td>
<td>sō</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td><strong>Acc.</strong></td>
<td><strong>Acc.</strong></td>
</tr>
<tr>
<td>ṭana</td>
<td>ṭata</td>
<td>ṭō</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td><strong>Gen.</strong></td>
<td><strong>Gen.</strong></td>
</tr>
<tr>
<td>ṭis</td>
<td>ṭis</td>
<td>ṭōs</td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td><strong>Dat.</strong></td>
<td><strong>Dat.</strong></td>
</tr>
<tr>
<td>ṭamma</td>
<td>ṭamma</td>
<td>ṭōs</td>
</tr>
</tbody>
</table>

**Plur.**

| Nom. ṭáı      | ṭō           | ṭōs          |
| Acc. ṭans     | ṭō           | ṭōs          |
| Gen. ṭizē     | ṭizē         | ṭizō         |
| Dat. ṭáim     | ṭáim         | ṭáim         |

In the parent Indg. language the nom. sing. masc. and fem. was *so, *sā = Gr. ḏ, ḏ, Goth. sa, sō. All the other cases of the sing. and pl. were formed from the stems te-, to-, toi-; tā-, tai-, as acc. sing. Gr. τό, τήν, Lat. is-tum, is-tam, Goth. ṭan-a, ṭō; nom. pl. Gr. τοῖ, ταῖ, Lat. is-tí, is-tae, Goth. ṭáı, ṭōs.
sa = Skr. sá, Gr. ὁ, OE. sē; ἤπα (OE. ἤπε, OS. then-a, than-a, OHG. den), on the final -a see § 261, cp. Skr. τάμ, Gr. τῶ, Lat. is-sum; ἤπα, originally acc. only (§ 261), but in Goth. it came to be used for the nom. also (O.Icel. ἤπ, OE. ἤπ, OS. that, OHG. daa), cp. Gr. τό, Lat. is-tud = Indg. *tod; pis (OS. thes, OHG. des) = prim. Germ. *ṭesa, Indg. *teso; Ἰάμα (cp. OS. themu, OHG. ἰεμ) from Indg. instr. *tismē, -ō (§ 261), cp. tvammēh (§ 275); Ἰά (OE. Ἰά, OS. thē, OHG. dē), cp. Gr. τοί, Lat. is-tī; Ἰάν = Gr. (Cretan dial.) τῶν; nom. acc. neut. Ἰό, cp. Skr. tā, Lat. is-ta, Indg. *tā; Ἰά, formed from the gen. sing. pis + the gen. pl. ending -ē (§§ 87 (r), 179), the regular Goth. form would have been *ṭaizē, which has been preserved in the adjectives as blindāizē (§ 226), the prim. Germanic form was *ṭaizōn (O.Icel. þeira, OE. þāra), Indg. *toisōm; Ἰά (cp. O.Icel. þem, OE. þæm, OHG. ðēm) from prim. Germ. *þaimiz (§ 175) with ai from the nom. plural.

sō = Skr. sā, Gr. Doric ᾣ, Att. Ionic ἰ, O.Icel. sū; Ἰό = Skr. tām, Gr. τάν, τῆ, Lat. is-tam; Ἰάζ (OS. thera, OHG. dera) from prim. Germanic *ẓēs, Indg. *tesās, the ai in adjectival forms like blindāizēs was from the genitive plural; Ἰάζ from prim. Germanic *ẓēzō = Indg. *tesās; nom. acc. pl. Ἰάζ from prim. Germanic *ẓēs = Skr. tās, Lat. is-tās, Indg. *tās; Ἰάζ, with Ἰα from the gen. sing. + -ō from older -ōn, the ending of the gen. plural. The regular Goth. form would be *ṭaizō from prim. Germanic *ṭaizōn, corresponding to an Indg. *toisōm with oi from the masculine. The -āizō has been preserved in adjectival forms like blindāizō (§ 226). The original gen. pl. fem. was *tāsōm which was preserved in Skr. tāsām, Gr. (Homer) τῶν from *tāsōn.

Note.—1. An instrumental neut. sing. has been preserved in the phrase nī þē haldīs, none the more, and as a factor in several conjunctions: biþē, whilst; jāþē, and if; þē-ei,
that, &c.; and also an old locative in the conjunction ἵς
(= Doric Gr. τῆς-δε, here), that.

2. The final a in ἤτα is usually elided before ist: ἤτατ' ist.

§ 266. The compound demonstrative pronoun is formed
from the simple one by affixing the enclitic particle -uḥ. The origin of this particle is unknown, see § 73 note.

<table>
<thead>
<tr>
<th>SING.</th>
<th>Neut.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masc.</strong></td>
<td><strong>Neut.</strong></td>
<td><strong>Fem.</strong></td>
</tr>
<tr>
<td>Nom. sah, this, that</td>
<td>ἤταuḥ</td>
<td>sōh</td>
</tr>
<tr>
<td>Acc. ἤταuḥ</td>
<td>ἤταuḥ</td>
<td>ἤτoh</td>
</tr>
<tr>
<td>Gen. ἤτιuḥ</td>
<td>ἤτιuḥ</td>
<td>ἤτiozūh</td>
</tr>
<tr>
<td>Dat. ἤτιμuḥ</td>
<td>ἤτιμuḥ</td>
<td>ἤτiaīh</td>
</tr>
<tr>
<td><strong>PLUR.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom. ἤταh</td>
<td>ἤτoh</td>
<td>ἤτoizūh</td>
</tr>
<tr>
<td>Acc. ἤτανuḥ</td>
<td>ἤτoh</td>
<td>ἤτoizūh</td>
</tr>
<tr>
<td>Gen. ἤτιēh</td>
<td>ἤτιēh</td>
<td>ἤτiozh</td>
</tr>
<tr>
<td>Dat. ἤταimuḥ</td>
<td>ἤταimuḥ</td>
<td>ἤταimuḥ</td>
</tr>
</tbody>
</table>

Note.—1. Of the plural of all genders only the nom. masc. is extant, and of the fem. sing. only the nom. is found.

2. Where the cases of the simple pronoun end in -a this a is elided before the u (except in the nom. sing. masc.), but after a long vowel or a diphthong the u of uḥ is elided. On the z in ἤτιuḥ, &c., see §§ 175 note 2, 261.

3. The instrumental occurs in the adverb ἤτι-με, after that, then afterward.

§ 267. Of the demonstrative pronoun ἤτι-, formed from the Indg. stem *ki- (cp. Lat. ci-s, ci-ter, on this side), only the acc. and dat. sing. of the masc. and neut. have been preserved in a few adverbial phrases of time, as himma daga, on this day, to-day; und hina dag, to this day; fram himma, henceforth; und hita, und hita nu, till now, hitherto. In OE. it was declined in full and used as the personal pronoun of the third person for all genders. In OS. and OHG. (Franconian dial.) it was used for the
Pronouns

masc. nom. sing. of the third person, as OS. hē, OHG. hē beside er, he. The instr. sing. occurs in OS. hiu-du, OHG. hiu-tu, to-day; OHG. hi-naht, to-night.

§ 268. jāins, that, yon, is declined like blinds (§ 226). The nom. acc. sing. neut. is always jāinata.

§ 269. silba, self; and sama, same; are declined like blinda (§ 237).

5. Relative.

§ 270. A relative pronoun proper did not exist in prim. Germanic. The separate Germanic languages expressed it in various ways. In O.Icel. it was generally expressed by the particles sem, es (later er) and the conjunction at, that; in OE. by the relative particle þē alone or in combination with the personal or the simple demonstrative pronoun; in OS. and OHG. generally by the simple demonstrative; and in Goth. by affixing to simple demonstrative or personal pronouns the particle ei (= Gr. el, if; ei-ra, then) which is originally the loc. sing. of the nominal stem *e-, nom. *es; acc. *em (= O.Lat. em), gen. *e-so, instr. *e-smē, -ō = Goth. is, imma (§ 261).

§ 271. The relative pronoun of the third person is expressed by affixing the particle ei to the simple demonstrative sa, pata, sō, and is declined as follows:

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>saei</td>
<td>þatei</td>
<td>sōei</td>
</tr>
<tr>
<td>Acc.</td>
<td>þanei</td>
<td>þatei</td>
<td>þōei</td>
</tr>
<tr>
<td>Gen.</td>
<td>þizei</td>
<td>þizei</td>
<td>þizōei</td>
</tr>
<tr>
<td>Dat.</td>
<td>þammei</td>
<td>þammei</td>
<td>þizāiei</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>þáiie</td>
</tr>
<tr>
<td>Acc.</td>
<td>þáníziei</td>
</tr>
<tr>
<td>Gen.</td>
<td>þizēei</td>
</tr>
<tr>
<td>Dat.</td>
<td>þáiimei</td>
</tr>
</tbody>
</table>
Note.—1. An instrumental neut. pe-ei also occurs, but only as a conjunction. patei is also used as a conjunction.

2. Where the cases of the simple pronoun end in -a this -a is elided before the particle ei (except in the nom. sing. masc.). On the z in pizei, &c., see §§ 175 note, 261.

3. Besides the nom. sing. forms saei, sōei, there also occur forms made from the personal pronouns, thus masc. izei (from is+ei); fem. sei (from si+ei), which is more frequently met with than sōei. Instead of izei the form izē occasionally occurs (cp. § 5). The form izei (izē) is sometimes also used for the nom. pl. masc.; ūi sind ūi izē, these are they who; atsaļuŋ faāra īugnapraufetum ūaim izei qimand at izwis, beware of false prophets, of them who come to you.

Some scholars assume that sei is an indeclinable demonstrative particle representing an old locative like Latin si, if; sic from *sei-ke, so, thus; and that izei is from an older *e-sei (cp. Gr. ē-kei, there), where e- is the pronominal stem mentioned in § 270. At a later period sei and izei came to be regarded as compounds of si+ei and is+ei. This theory has much in its favour, because it explains why sei and izei have no oblique cases and why izei is used for the masc. nom. singular and plural.

§ 272. The relative pronoun for the first and second persons is expressed by suffixing ei to the respective personal pronouns, thus ikei, (I) who; jœi, (thou) who; jũkei, (thee) whom; jũzei, (to thee) whom; junei, (ye) who; dat. pl. izwizei, (to you) whom.

6. Interrogative.

§ 273. The parent Indg. language had two stems from which the interrogative pronoun was formed, viz. qo- and qi- with labialized q (§§ 127, 134). The former occurs in Gr. πό-τες, which of two ?, Goth. huas, OE. hwā, who ?, from an original form *qos; Lat. quod, Goth. hua, O.Icel. huat, OS. hwat, OHG. hwaz, OE. hwæt, what ?, from an original form *qod. And the latter occurs in Gr. τίς,
Lat. quis, *who?*, from an original form *qis;* Goth. *hvileiks,* 
OE. *hwilc,* *what sort of?*

Of the simple interrogative pronoun, only singular forms 
occur.

<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>Nom. hras, <em>who</em></td>
<td>hva, <em>what</em></td>
<td>hvō</td>
</tr>
<tr>
<td>Acc. hva</td>
<td>hva</td>
<td>hvō</td>
</tr>
<tr>
<td>Gen. hvis</td>
<td>hvis</td>
<td><em>hvizōs</em></td>
</tr>
<tr>
<td>Dat. hramma</td>
<td>hramma</td>
<td>hvizái</td>
</tr>
</tbody>
</table>

**Note.**—1. An instrumental neut. hvē from prim. Germanic 
*χwē, *how, is also found.

2. A trace of the plural occurs in the compound form hranzuh 
(§ 275 note); insandida ins twans hranzuh, *he sent them forth
two and two.*

3. On hva, hva, hvō, used as an indefinite pronoun, see § 279.

The prim. Germanic forms were: nom. *χwās =* Skr. 
kās, Indg. *qos;* *χwat (Lat. quod, O.Icel. hvat, OE. 
hwāt, OS. hvat, OHG. hwaz),* Goth hva was probably the 
unaccented form when used as an indef. pronoun (§ 279), 
see § 87, (2); *χwō =* Skr. kā, Indg. *qā;* acc. 
*χwanō =* OE. hwone (§ 261); *χwat;* *χwōn, Skr. kām, Indg. 
*qām;* gen. *χwesa (Gr. (Homer) τῶ from *τῶ, O.Bul- 
garian česo, O.Icel. hvess, OS. OHG. hwes);* dat. 
*χwammē, -ō =* Indg. *qo-smē, -ō (§ 261); *χwesai, cp. 
giβái (§ 191). 

§ 274. Nom. sing. masc. and neut. hva-par, *which of two* 
(other cases do not occur); hva-rjis, *which (out of many),
inflected like midjīs (§ 228), except that the neut. nom. 
sing. always ends in -ata; hvileiks, *what sort of;* hvēlāups 
(fem. hvēlāuda), *how great;* swaleiks, *such;* swalāups 
(fem. swaláuda), *so great.* The extant cases of the last 
four words are inflected like blinds (§ 226).
§ 275. From liras, luarjis, luapar are formed by means of the particle uh (§ 266) the three indefinite pronouns lrazuh, each, every; luarjizuh, each, every; luaparuh, each of two; but of the last only the dat. masc. occurs, luaparammêh (and in the form ainluaparammêh, to each one of two). The other two are declined thus:

**Sing.**

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Nom. lrazuh</td>
<td>lrah</td>
<td>lroh</td>
</tr>
<tr>
<td>Acc. lvanõh</td>
<td>lrah</td>
<td>lroh</td>
</tr>
<tr>
<td>Gen. lruzuh</td>
<td>lruzuh</td>
<td>lruzôzuh</td>
</tr>
<tr>
<td>Dat. luammêh</td>
<td>luammêh</td>
<td>luizáih</td>
</tr>
</tbody>
</table>

Note.—Of the fem. only the nom. occurs. Acc. pl. masc. lvanzuh also occurs (§ 273 note 2).

**Sing.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. luarjizuh</td>
<td>luarjatôh</td>
<td>luarjôh</td>
</tr>
<tr>
<td>Acc. luarjanõh</td>
<td>luarjatôh</td>
<td>luarjôh</td>
</tr>
<tr>
<td>Gen. luarjizuh</td>
<td>luarjizuh</td>
<td>luarjizôzuh</td>
</tr>
<tr>
<td>Dat. luarjammêh</td>
<td>luarjammêh</td>
<td>luarjáih</td>
</tr>
</tbody>
</table>

Note.—1. Of the neut. only the nom. and of the fem. only the acc. occurs.

2. The uninflected form ain- prefixed to luarjizuh forms the compound ainluarjizuh, every one. The following cases are found: masc. sing. nom. ainluarjizuh, acc. ainluarjizuh, gen. ainluarjizuh, dat. ainluarjammêh, nom. sing. neut. ainluarjatôh.

3. On -uh beside -h, see § 266 note 2. And on the preservation of the long vowels when protected by -h, see § 89 and note.

§ 276. The three combinations lrazuh saei, salruzuh saei, salruzuh izei are used in the nom. sing. masc. with
the meaning *whosoever*; the corresponding neut., which only occurs in the acc. sing., is *patalah pei*, *whatsoever*. Another compound indefinite pronoun with the same meaning is formed by prefixing an indeclinable *pis* (gen. of *pata*, § 265) to *ivaush, ivah*, followed by *saei* (neut. *patei*), *pei* (§ 265 note 1), or *ei* (§ 270). It is declined as follows:—

\[
\begin{array}{ll}
\text{Masc.} & \text{Neut.} \\
\text{Nom.} & \text{pishvazuh saei} & \text{pishvah pei or patei} \\
\text{Acc.} & \text{pishvah saei} & \text{pishvah pei or patei} \\
\text{Gen.} & \text{wanting} & \text{pishvizuh pei} \\
\text{Dat.} & \text{pishvammeh saei} & \text{pishvammeh pei} \\
\end{array}
\]

§ 277. Sums, *some one, a certain one*, declined like *blinds* (§ 226). *Sums ... sums (= Gr. ὅ πέρ ... ὅ δέ), the one ... the other*; in this usage the particle *uh* is generally added to the second member, and sometimes to the first also, as nom. pl. *sumāih, some ... and others*.

§ 278. From *ivas*, *who*, *manna*, *man*, *áins*, *one*, are formed with the enclitic particle *hun* the three indefinite pronouns *ivashun, mannahun, ánshun*. They always occur along with the negative particle *ni* in the meaning *no one, no, none* (neut.), *nothing*. Of the first only the nom. sing. masc. *ni ivashun, no one*, occurs. Of the second, which is naturally always masc., we have sing. nom. *ni mannahun, no one*, acc. *ni mannanhun*, gen. *ni manshun*, dat. *ni manhun*. *Ni ánshun, no one, no, none* (neut.), *nothing*, is declined thus:—

\[
\begin{array}{llll}
\text{SING.} & \\
\text{Masc.} & \text{Neut.} & \text{Fem.} \\
\text{Nom.} & \text{áinshun} & \text{áinhun} & \text{áinōun} \\
\text{Acc.} & \{\text{áinōhun}\} & \text{áinhun} & \text{áinōun} \\
\text{Gen.} & \text{áinishun} & \text{áinishun} & *\text{áináizōshun} \\
\text{Dat.} & \text{áinummēhun} & \text{áinummēhun} & \text{áináihun} \\
\end{array}
\]
Note. — 1. The pronominal particle -hun is related to Skr. ca, Gr. τέ, Lat. que, and, and was always used along with the negative ni, cp. Skr. ना कास canā (= ca + neg.) = Goth. ni hras-hun, no one whatever, no one, none, lit. not who and not.

2. On the preservation of the long vowels when protected by -h, -hun, see § 89 and note.

3. Acc. masc. ainōhun, ainōhun from older *ainanōhun. It is difficult to account for the u in ainummēhun.

§ 279. The simple interrogative hras, hva is often used indefinitely with the meaning anyone, neut. anything; also the numeral āins, one, a certain one.

CHAPTER XIII

VERBS

§ 280. In the parent Indg. language the verbs were divided into two great classes: athematic and thematic. In the athematic verbs the personal endings were added to the bare root which had the strong grade form of ablaut in the singular, but the weak grade in the dual and plural. Thus, for example, the singular and plural of the verbs for 'to be' and 'to go' were: *és-mi, *és-si, *és-ti, *s-més or *s-mós, *s-té, *s-enti; *éi-mi, *éi-si, *éi-ti, *i-més or *i-mós, *i-té, *j-enti. Verbs of this class are often called mi-verbs because the first person singular ends in -mi. The Germanic languages have only preserved a few traces of the mi-conjugation (§§ 341–9). Nearly all the verbal forms, which originally belonged to this class, passed over into the ō-conjugation in the prim. Germanic period.

In the thematic verbs the stem-vowel, which could be either of the strong or weak grade of ablaut, remained unchanged throughout the present; in the former case
they are called imperfect presents (as kiusan, to choose; hilpan, to help; itan, to eat; &c.), and in the latter case aorist presents (as ga-lükán, to shut; trudan, to tread; &c.). The present was formed by means of the thematic vowels, e, o, which came between the root and the personal endings, thus the present singular and plural of the verb for 'to bear' was *bherō (from *bher-o-a), *bher-e-si, *bher-e-ti, *bher-o-mes, (-mos), *bher-e-te, *bher-o-nti. Verbs of this class are generally called ó-verbs because the first person singular ends in -ō. The old distinction between the mi- and the ó-conjugation was fairly well preserved in Greek, as ei/mi, I am, ei/mu, I go, di/dámì, I give; μένω, I remain, πείθω, I persuade; τρίβω, I rub, τό/φω, I smoke.

§ 281. In treating the history of the verbal forms in Gothic it is advisable to start out partly from prim. Germanic and partly from Gothic itself. The Indg. verbal system underwent so many radical changes in prim. Germanic that it would be necessary to treat here in detail the verbal system of the non-Germanic languages such as Sanskrit, Greek, and Latin in order to account for all the changes.

In Gothic, as in the other Germanic languages, the verbs are divided into two great classes—Strong and Weak—according to the formation of the preterite tense. Besides these two great classes of strong and weak verbs, there are a few others which will be treated under the general heading Minor Groups.

§ 282. Strong verbs form their preterite by ablaut (nima, I take, nam, I took), or simply by reduplication (hái/ta, I call, há/hát, I called), or else by ablaut and reduplication combined (tä/ka, I touch, tä/tok, I touched). The strong verbs are sub-divided into two classes: non-reduplicated and reduplicated verbs. The non-reduplicated verbs are divided into six classes according to the first six ablaut-
series given in §§ 122-4. The reduplicated verbs, which form their preterite by ablaut and reduplication combined, belong to the seventh ablaut-series (§ 124). Both these, and those which form their preterite by reduplication simply, are here put together and called Class VII.

§ 283. Weak verbs form their preterite by the addition of a syllable containing a dental (Goth. -da, (-ta), OE. -de, -te; OHG. -ta), and their past participle by means of a dental suffix (Goth. •p, (-t), OE. -d, (-t), OHG. -t), as sokja, I seek, sokida, I sought, sokips, sought; bugja, I buy, baúhta, I bought, baúnts, bought. The weak verbs, which for the most part are derivatives, are divided into four classes according as the infinitive ends in -jan (sokjan, to seek, pret. sokida), -on (salbon, to anoint, pret. salboda), -an (haban, to have, pret. habaida), -nan (fullnan, to become full, pret. fullnoda).

§ 284. The Gothic verb has the following independent forms:—

Two voices: active and passive. The passive (originally middle) only occurs in the indicative and subjunctive present; the other forms are supplied by the past participle used with waipjan or wisan. See § 435.

Three numbers: singular, dual, and plural. In the passive there is no dual, and in the dual active the third person is wanting.

Three persons: The third person of the dual is wanting. In the present passive there is only one form for all three persons of the plural.

Two tenses: present and preterite.

Two complete moods: indicative and subjunctive (originally optative), besides an imperative which is only used in the present tense of the active.

A present infinitive which is an uninflected verbal substantive, a present participle with active meaning, and a past participle with passive meaning.
A. STRONG VERBS.

§ 285. We are able to conjugate a strong verb in Gothic when we know the four stems, as seen (1) in the infinitive, to which belong all forms of the present, (2) the stem of the preterite singular, (3) the stem of the preterite plural, to which also belongs the whole of the preterite subjunctive, (4) the stem of the past participle.

§ 286. The conjugation of niman, to take, and háitant, to call, will serve as models for all strong verbs.

a. Active.

**INDIC.**

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Subj.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. nima</td>
<td>háita</td>
<td>nimáu</td>
</tr>
<tr>
<td>2. nimis</td>
<td>háitis</td>
<td>nimáis</td>
</tr>
<tr>
<td>3. nimip</td>
<td>háitip</td>
<td>nimái</td>
</tr>
<tr>
<td><strong>Dual</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. nimós</td>
<td>háitós</td>
<td>nimáiwa</td>
</tr>
<tr>
<td>2. nimats</td>
<td>háitats</td>
<td>nimáits</td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. nimam</td>
<td>háitam</td>
<td>nimáima</td>
</tr>
<tr>
<td>2. nimip</td>
<td>háitip</td>
<td>nimáip</td>
</tr>
<tr>
<td>3. nimand</td>
<td>háitand</td>
<td>nimáina</td>
</tr>
</tbody>
</table>

**Imperative.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td>háit</td>
</tr>
<tr>
<td>2. nim</td>
<td>háitadáu</td>
</tr>
<tr>
<td>3. nimadáu</td>
<td>háitadáu</td>
</tr>
<tr>
<td><strong>Dual</strong></td>
<td></td>
</tr>
<tr>
<td>2. nimats</td>
<td>háitats</td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td></td>
</tr>
<tr>
<td>1. nimam</td>
<td>háitam</td>
</tr>
<tr>
<td>2. nimip</td>
<td>háitip</td>
</tr>
<tr>
<td>3. nimandáu</td>
<td>háitandáu</td>
</tr>
</tbody>
</table>

**Infinitive.**

niman háitant

**PARTICLE.**

nimands háitands
### Accidence

#### Preterite.

<table>
<thead>
<tr>
<th></th>
<th>Indic.</th>
<th>Subj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. nam</td>
<td>haihait</td>
<td>nēmjāu</td>
</tr>
<tr>
<td>2. namt</td>
<td>haihāist</td>
<td>nēmeis</td>
</tr>
<tr>
<td>3. nam</td>
<td>haihait</td>
<td>nēmi</td>
</tr>
<tr>
<td>Dual 1. nēmu</td>
<td>haihaitu</td>
<td>nēmeiwa</td>
</tr>
<tr>
<td>2. nēmuts</td>
<td>haihaituts</td>
<td>nēmeits</td>
</tr>
<tr>
<td>Plur. 1. nēnum</td>
<td>haihāitum</td>
<td>nēmeima</td>
</tr>
<tr>
<td>2. nēnump</td>
<td>haihaitupa</td>
<td>nēmeip</td>
</tr>
<tr>
<td>3. nēmun</td>
<td>haihaitun</td>
<td>nēmeina</td>
</tr>
</tbody>
</table>

#### Participle.

numans  háitans

b. Passive.

#### Present.

<table>
<thead>
<tr>
<th></th>
<th>Indic.</th>
<th>Subj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. nimada</td>
<td>háitada</td>
<td>nimāidāu</td>
</tr>
<tr>
<td>2. nimaza</td>
<td>háitaza</td>
<td>nimāizāu</td>
</tr>
<tr>
<td>3. nimada</td>
<td>háitada</td>
<td>nimāidāu</td>
</tr>
<tr>
<td>Plur. 1, 2, 3. nimanda</td>
<td>háitanda</td>
<td>nimāindāu</td>
</tr>
</tbody>
</table>

**Note.**—1. Owing to the limited amount of Gothic which has come down to us, there is not a single verb extant in all its forms. Of most verbs only very few forms occur, and of many only one or two. The forms wanting in the paradigms of niman and háitan have been supplied from the extant forms of other verbs. The first pers. dual pret. subj. does not occur at all, either in strong or weak verbs, but it may be inferred to have been nēm-eiwa because of the corresponding present, nimāiwa.

2. In the imperative 2 pers. sing. and pret. indic. 1, 3 pers. sing., final b, d became f, ū, as imper. gif, pret. gaf, inf. giban, to give; pret. af-skāuf, bāp, bāup, inf. af-skiuban, to push aside; bidjan, to pray; -bīudan, to bid. See §§ 161, 173.

3. In the 2 pers. sing. pret. indic., b appears as f, and a dental appears as s, before the personal ending, as gaft, inf. giban, to
§ 287. Pres. Indicative: The prim. Germanic forms were: Sing. *nemō (cp. Lat. fero, Gr. φέρω, I bear), *nimi, Indg. *nemesi (cp. Skr. bhārasi, thou bearest), *nimi, Indg. *nemeti (cp. Skr. bhārati); Dual *nemō- (w)iz (probably formed from the first pers. sing. + the Indg. dual ending -wes, cp. Skr. bhārā-vas), *nemadiz with -a- from the first and third pers. plural, the regular form would have been *nimidiz = Indg. *nemethes, *nemettes (cp. Skr. bhārathas); *nemadiz would regularly have become *nimaḥs in Gothic; nimats has -ts from the pret. dual (§ 292); Pl. *nemamiz, -maz (cp. Gr. Doric φέρομε, Skr. bhārāmas, see § 175), *nimi, older *neme (cp. Gr. φέρετε), *nemandi (cp. Gr. Doric φέροντι).

§ 288. Pres. Subjunctive: This tense is properly an old optative. The original forms were: Sing. *nemōi, *nemois (cp. Gr. φέροις, Skr. bhārēς), *nemoit (cp. Gr. φέρι, Skr. bhārēt); Dual *nemoiwē, *nemoithes, -tes; Pl. *nemoimē, *nemoite (cp. Gr. φέροτε, Skr. bhārēta), *nemoiht = prim. Germanic *nemai- (it is difficult to account for nimāu unless we may suppose that it represents the first pers. sing. pres. indic. *nemō + the particle -u), *nemai, *nemai; *nemaiwē, *nemaihs (cp. pres. indic.); *nemainā, *nemaidi, *nemain (Goth. with final -a from the first pers. pl.).

§ 289. Imperative: Sing. *nimi older *neme (cp. Gk. φέρε, Skr. bhāra), *nemetōd (Gr. φέρετο, cp. Gr. ἐστῶ = O.Lat. estōd, let him be) = prim. Germanic *nemeto + particle -u (cp. Skr. bhārat-u, let him bear; bhārant-u, let them bear), which would have become in Goth. *nimidau; nimadāu had -a- from the third pers. plural. nimats, nimam and
nimiō are indicative forms. *nemontōd (cp. Gr. Doric φερόντω) = prim. Germanic *nemanđō + particle -u, which regularly became nimandāu in Gothic.

§ 290. Infinitive: The inf. was originally a nomen actionis, formed by means of various suffixes in the Indg. languages. The suffix -onom, to which was added the nom. acc. neuter ending -m, became generalized in prim. Germanic, thus the original form of niman was *nemanonom, the -onom of which regularly became -an in Goth. OE. OS. and OHG., and -a in O.Icel.

§ 291. Pres. Participle: In the parent language the stem of the pres. participle ended in -nt, as in Lat. ferent-, Gr. φεροντ-, Indg. *bheront- = Goth. baírand-s, O.Icel. OS. berand-i, OE. berend-e, OHG. berant-i, bearing. See § 239.

§ 292. Pret. Indicative: The pret. indic. is morphologically an old perfect, which already in prim. Germanic was chiefly used to express the past tense. The prim. Germanic forms were: Sing. *nama (cp. Gr. οἶδα, Skr. vēda, I know), *nampa (cp. Gr. οἶθα, Skr. vēthha), *nami (cp. Gr. οἶθε, Skr. vēda). -tha, the original ending of the second pers., would regularly have become -p (§ 130) in Goth. O.Icel. OE. and OS., except after prim. Germanic s, f, χ where it regularly became -t (§ 128 notes, and cp. § 138), as Goth. last, thou didst gather; þarft, thou needest; slōht, thou didst slay. This -t became generalized in prim. Germanic, as Goth. O.Icel. namt. But in the West Germanic languages the old ending was only preserved in the preterite-present verbs, as Goth. O.Icel. þarft, OE. þearft, OS. tharft, OHG. darft, thou needest, but Goth. O.Icel. namt beside OE. nōme, OS. OHG. nāmi. Dual *nām-wi (older -we), *nām-diz (older -thes, -tes); Pl. *nām-mi (older -me), *nām-di (older -te), *nām-un (older -nt with vocalic n). During the prim. Germanic period the u of the third pers. pl. was levelled out into all forms of the
dual and plural, cp. pl. O.Icel. nōm-um, -uð, -u, OE. nōm-on, OS. nām-un, OHG. nām-um, -ut, -un. Goth. nēmu from *nām-uwi through the intermediate stages *nām-uw, *nām-ū. The t in nēmuts is of the same origin as in namt. nēmum, nēmuþ, nēmun from older *nām-umi, *nām-udi, *nām-un.

§ 293. Pret. Subjunctive: The original endings were:
Sing. -jēm, -jēs, -jēt (cp. O.Lat. siem, I may be, siēs, sīet = Skr. syām, syās, syāt); dual -iwe, -ithes, or -istes; pl. -imē, -ite, -int (cp. O.Lat. pl. sīmus, sītis, sī-ent), consisting of the optative element -je-, (-I-) and the personal endings. Already during the prim. Germanic period the -i- of the dual and plural was levelled out into the singular, so that the forms became *nāmīn, *nāmīz, *nāmī(t), *nāmīwā, *nāmīdiz, *nāmīmē, *nāmīdi, *nāmīn(t), from which the corresponding Gothic forms were regularly developed except nēmjāu, nēmeits, nēmeina. *nāmīn would have become *nēmi, the form nēmjāu was a new formation with -āu from the pres. subjunctive, and the change of i to j (cp. sunjus from older *sunius (§ 150 note 1); the -ts in nēmeits is of the same origin as in namt (§ 292); nēmeina with -a from nēmeima.

§ 294. Past Participle: The past participle was formed in various ways in the parent language. In prim. Germanic the suffix -ēno-, -ōno- became restricted to strong verbs, and the suffix -tō- to weak verbs. In the strong verbs OE. and O.Icel. generalized the form -ēno-, and Goth. OS. and OHG. the form -ōno-. Beside the suffix -ēno-, -ōno- there also existed in prim. Germanic -ini- = Indg. -ēni-. But prim. Germanic -ēnaz, -ēniz = Indg. ēnos, ēnis regularly fell together in -ins in Gothic, so that the isolated pp. fulgins (§ 137), hidden, can represent either form.

§ 295. Pass. Indicative: The original forms were: Sing. *nemo-mai or -ai (cp. Gr. φέρωμαι, Skr. bhāre)—the first
pers. does not exist in any of the Germanic languages; in Goth. the third pers. was used for it, *neme-sai (cp. Gr. ἔρχεται from *ἐφερεταί, Skr. भारासेह), *neme-tai (cp. Gr. φέρεται, Skr. bháratē); pl. *nemo-ntai (cp. Gr. Doric φέρονται, Skr. bhárantē) = prim. Germanic *nimizai, *nimidai, *nemandai. The medial -a- in the pl. was levelled out into the two other forms, whence nimaza (§ 90), nimada, nimanda.

§ 296. Pass. Subjunctive: The subjunctive passive has the same stem-form as the subjunctive active (§ 288), and the same endings as the indic. passive + the particle -u. Some scholars assume that the original forms were: *nemoi-so (cp. Gr. φέρω from *φέροιτο), *nemoi-to (cp. Gr. φέρωντο), *nemoi-nto (cp. Gr. φέροντο) = prim. Germanic *nemaiza, *nemaida, *nemaindā; we should then have to assume that the addition of the particle -u was older than the loss of final unaccented -a, which is improbable.

§ 297. Several of the imperative and subjunctive forms end in -u, viz. nimadāu, nimandāu, nimāu, nēmjāu, nimāidāu, nimāizāu, nimāindāu. This -u did not originally form a part of the personal endings, but was a deictic particle added enclitically especially to verbal and pronominal forms to emphasize them. It also occurs in Skr. and the Slavonic languages and probably in Greek in such words as πᾶν-υ, altogether, at all, beside neut. πᾶς, all. Skr. id-ām-ū, this, this ‘here’, cp. Lat. id-em, the same; Skr. a-sā-ū, that, yon, that ‘there’; Skr. bhárat-ū, let him bear; bhárant-ū, let them bear; O.Bulgarian beret-ū, he bears; berat-ū, they bear. The same u occurs in Goth. as an interrogative particle, as skuldu ist?, is it lawful?; ga-u-láubjats?, do ye two believe?; sa-u ist sa sunus izwar?, Gr. οὗτος ἐστιν ὁ υἱὸς υἱῶν; is this your son?
i. Non-reduplicated Strong Verbs.

§ 298. In order to be able to conjugate a strong verb of the non-reduplicated class, it is necessary to know the four stems, as seen (1) in the infin., (2) 1 pers. sing. pret. indic., (3) 1 pers. pl. pret. indic., (4) the past participle. See §§ 122-5.

§ 299. Class I.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>ei</td>
<td>ái</td>
<td>i (af § 69)</td>
<td>i (af § 69)</td>
</tr>
<tr>
<td>Goth.</td>
<td>beidan, to await</td>
<td>báip</td>
<td>bidum</td>
</tr>
<tr>
<td>O.Icel.</td>
<td>bíða</td>
<td>beðí</td>
<td>bidum</td>
</tr>
<tr>
<td>OE.</td>
<td>bidan</td>
<td>báð</td>
<td>bidon</td>
</tr>
<tr>
<td>OS.</td>
<td>bidan</td>
<td>béd</td>
<td>bidun</td>
</tr>
<tr>
<td>OHG.</td>
<td>bitan</td>
<td>bit</td>
<td>bitun</td>
</tr>
<tr>
<td>Goth.</td>
<td>sneíjan, to cut</td>
<td>snáiþ</td>
<td>sníþum</td>
</tr>
<tr>
<td>leívan, to lend</td>
<td>láív</td>
<td>láívum</td>
<td>láívans</td>
</tr>
</tbody>
</table>

§ 300. To this class also belong:—beitan, to bite; deigan, to knead; dreiban, to drive; greipan, to seize; hneiwan, to bow; bi-leíban, to remain; ga-leíjan, to go; ur-reísan, to arise; skeinan, to shine; dis-skreítan, to rend; ga-smeítan, to smear; speíwan, to spit; steígan, to ascend; sweiban, to cease; ga-teíhan, to tell; peíhan, to thrive; þreiíhan, to press upon; weíhan, to fight; weípan, to crown; inweítan, to worship.

§ 301. Class II.

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>íu</td>
<td></td>
<td>u (af § 73)</td>
<td>u (af § 71)</td>
</tr>
<tr>
<td>Goth.</td>
<td>-biúdan, to bid</td>
<td>-báúþ</td>
<td>-budum</td>
</tr>
<tr>
<td>O.Icel.</td>
<td>bjóða</td>
<td>báúð</td>
<td>buðum</td>
</tr>
<tr>
<td>OE.</td>
<td>béodan</td>
<td>béad</td>
<td>budon</td>
</tr>
<tr>
<td>OS.</td>
<td>biodan</td>
<td>bód</td>
<td>budun</td>
</tr>
<tr>
<td>OHG.</td>
<td>biotan</td>
<td>bót</td>
<td>butun</td>
</tr>
<tr>
<td>Goth.</td>
<td>dríusán, to fall</td>
<td>dráus</td>
<td>drusum</td>
</tr>
<tr>
<td>tiúhan, to lead</td>
<td>táuh</td>
<td>taúhum</td>
<td>taúhans</td>
</tr>
</tbody>
</table>
§ 302. To this class also belong:—biugan, to bend; driugan, to serve as a soldier; giutan, to pour; hiufan, to mourn; dis-hniupan, to break asunder; kiusan, to test; kriustan, to gnash; liudan, to grow; liugan, to lie; fra-liusan, to lose; ga-lukan, to shut; niutan, to enjoy; siukan, to be sick; af-skiuban, to push aside; sliupan, to slip; bliuhan, to flee; us-priutan, to trouble.

Note.—ga-lukan (-lauk, -lukum, -lukans) is properly an aorist present, like Gr. τύφω, τύβω. See § 280.

Class III.

§ 303. To this class belong all strong verbs having a medial nasal or liquid + a consonant, and a few others in which the vowel is followed by two consonants other than nasal or liquid + a consonant. Cp. § 124.

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>i (ai, §§ 67, 69)</td>
<td>a</td>
<td>u (au, § 73)</td>
<td>u (au, §§ 71, 73)</td>
</tr>
<tr>
<td>Goth.</td>
<td>bindan, to bind</td>
<td>band</td>
<td>bundum</td>
</tr>
<tr>
<td>O.Icel.</td>
<td>binda</td>
<td>batt</td>
<td>bundum</td>
</tr>
<tr>
<td>OE.</td>
<td>bindan</td>
<td>band</td>
<td>bundon</td>
</tr>
<tr>
<td>OS.</td>
<td>bindan</td>
<td>band</td>
<td>bundun</td>
</tr>
<tr>
<td>OHG.</td>
<td>bintan</td>
<td>bant</td>
<td>buntun</td>
</tr>
<tr>
<td>Goth.</td>
<td>hilpan, to help</td>
<td>halp</td>
<td>hulpum</td>
</tr>
<tr>
<td>O.Icel.</td>
<td>hjalpa</td>
<td>halp</td>
<td>hulpum</td>
</tr>
<tr>
<td>OE.</td>
<td>helpan</td>
<td>healp</td>
<td>hulpon</td>
</tr>
<tr>
<td>OS.</td>
<td>helpan</td>
<td>halp</td>
<td>hulpun</td>
</tr>
<tr>
<td>OHG.</td>
<td>helfan</td>
<td>half</td>
<td>hulfun</td>
</tr>
<tr>
<td>Goth.</td>
<td>waúrjan, to become</td>
<td>warþ</td>
<td>waúrþum</td>
</tr>
</tbody>
</table>
§ 304. To this class also belong:—báírgan, to keep; bliggwan (§ 151), to beat; brinnan, to burn; drígkan, to drink; filhan, to hide; fínpán, to find; us-gíldan, to repay; du-gínnan, to begin; uf-gaírdan, to gird up; fra-hínnan, to capture; háírban, to walk; af-línnan, to depart; rínnan, to run; síggwan, to sing; sígqán, to sink; fra-slíndan, to swallow up; spínnan, to spin; stíqán, to thrust; af-swáírban, to wipe out; swíltan, to die; a-ta-trímpán, to tread on; at-pínsan, to attract; ga-íársán, to wither; prískan, to thresh; waírpan, to throw; wílwan, to rob; windan, to wind; wínnan, to suffer; ga-wrisqán, to bear fruit.

Class IV.

§ 305. To this class belong strong verbs whose stems end in a single nasal or liquid, and a few others. Cp. § 124.

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>I (af, § 67)</td>
<td>a</td>
<td>ë</td>
<td>u (aú, § 71)</td>
</tr>
<tr>
<td>Goth.</td>
<td>níman, to take</td>
<td>nam</td>
<td>nénum</td>
</tr>
<tr>
<td>″</td>
<td>baírán, to bear</td>
<td>bar</td>
<td>bérum</td>
</tr>
<tr>
<td>O.Icel.</td>
<td>bera</td>
<td>bar</td>
<td>bórum</td>
</tr>
<tr>
<td>O.E.</td>
<td>beran</td>
<td>bær</td>
<td>báron</td>
</tr>
<tr>
<td>O.S. OHG.</td>
<td>beran</td>
<td>bar</td>
<td>bárun</td>
</tr>
</tbody>
</table>

§ 306. To this class belong also:—brikán, to break; qíman, to come; stílan, to steal; ga-táírán, to destroy; ga-tíman, to suit; trúdan, to tread.

Note.—trúdan (*tráp, *tréðum, trúdans) is properly an aorist present, like ga-lúkan (§ 280).
§ 307. To this class belong strong verbs having i (ai) in the infinitive, and whose stems end in a single consonant other than a liquid or a nasal. Cp. § 124.

\[
\begin{array}{|c|c|c|c|}
\hline
\text{Infin.} & \text{Pret. Sing.} & \text{Pret. Pl.} & \text{P.P.} \\
\hline
i (ai, § 67) & a & e & i (ai, § 67) \\
giban, to give & gaf & gēbum & gibans \\
qījan, to say & qāp & qēpum & qījans \\
sālvan, to see & sahr & sēlum & sālvan \\
snīwan, to hasten & snáu (§ 150) & snēwum & sniwans \\
\hline
\end{array}
\]

Goth. mitan, to measure
O.Icel. meta
OE. metan
OHG. mežzan

§ 308. To this class also belong:—bidjan, to pray; diwan, to die; fitan, to travail in birth; fraïhnan, to ask; bi-gitan, to find; hlifan, to steal; itan, to eat; ligan, to lie down; lisan, to gather; ga-nisan, to be saved; nipan, to help; rikan, to heap up; sitan, to sit; ga-widan, to bind; ga-wigan, to shake down; wisan, to be, remain; wrikan, to persecute.

Note.—In bidjan (baḥ, bēdum, bidans) the j belongs to the present only. In the present tense bidjan is conjugated like nasjan (§ 317). sitan, ligan are new formations. The regular forms would be *sitjan, *ligjan, cp. the corresponding forms of the other Germanic languages. O.Icel. sitja, liggja, OE. sittan, liggan, OS. sittian, liggian, OHG. sitzen, liggen.

In fraïhnan (frah, frēhum, fraïhans) the n belongs to the present only. The pret. of itan is ēt (occurring in frēt, pret. of fra-it-an, to devour) = OE. ēt, OHG. āz, Lat. ēdī.
### § 309. Class VI.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>ö</td>
<td>ö</td>
<td>a</td>
</tr>
<tr>
<td>Goth.</td>
<td>faran, to go</td>
<td>för</td>
<td>förum farans</td>
</tr>
<tr>
<td>O.Icel.</td>
<td>fara</td>
<td>för</td>
<td>förum farinn</td>
</tr>
<tr>
<td>OE.</td>
<td>faran</td>
<td>för</td>
<td>förön fären</td>
</tr>
<tr>
<td>OS.</td>
<td>faran</td>
<td>för</td>
<td>förön gifaran</td>
</tr>
<tr>
<td>OHG.</td>
<td>faran</td>
<td>fuor</td>
<td>fuorun gifaran</td>
</tr>
<tr>
<td>Goth.</td>
<td>slahan, to smile</td>
<td>slöh</td>
<td>slöhum slahans</td>
</tr>
<tr>
<td></td>
<td>graban, to dig</td>
<td>gröf</td>
<td>gröbum grabans</td>
</tr>
<tr>
<td></td>
<td>frajjan, to understand</td>
<td>fröp</td>
<td>fröpum frajans</td>
</tr>
<tr>
<td></td>
<td>stand</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### § 310. To this class also belong:—alan, to grow; us-anan, to expire; ga-daban, to beseem; ga-draban, to hew out; ga-dragan, to heap up; af-hlapan, to lade; malan, to grind; sakan, to rebuke; skaban, to shave; standan, to stand; swaran, to swear; pwahan, to wash; wakan, to wake.

Seven verbs of this class have j in the present; but in other respects are like faran, &c.; frajjan, to understand; hafjan, to raise; hlahjan, to laugh; ga-rapjan, to count; ga-skapjan, to create; skapjan, to injure; wahsjan, to grow. Cp. the similar formation of the present in verbs like Lat. capiō, faciō. These seven verbs are conjugated in the present tense like nasjan or sökjan according to the rules given in § 316.

Note.—OE. OS. swerian, OHG. swerien, O.Icel. sverja, to swear, show that Goth. swaran is a new formation for *swaranjan.

The n in standan (stöp, stöpum, *staðans) belongs to the present only, cp. Engl. stand, stood, and Lat. perfects like frēgī, vīcī to presents frangō, vincō.
2. Reduplicated Strong Verbs.

Class VII.

§ 311. The perfect (cp. § 292) was formed in the parent language partly with and partly without reduplication. The reason for this difference is unknown. Examples are: Skr. va-várta, *I have turned*, va-várttha, va-várta = Goth. warþ, warst, warþ; pl. va-vrítimá = Goth. waurþum; Gr. λείπω, *I leave*, πέμπω, *I send*, pf. λέ-λοιπα, πέ-πομφα; δε-δωκα, Lat. de-dí, *I have given*; but Skr. véda, Gr. οἶδα, Goth. wáit, *I know*, lit. *I have seen*. Classes I to VI of strong verbs, and the preterite-presents, belong to the type of Skr. véda.

The reduplicated syllable originally contained the vowel e as in Greek λέ-λοιπα. In Gothic the vowel in the reduplicated syllable would regularly be i (§ 66), except in verbs beginning with r, h, hr, where the ai is quite regular (§ 67), but from forms like rēdan, háitan, hrōpan, pret. raf-rōp, haí-háit, hvaí-huōp, the ai was extended to the reduplicated syllable of all verbs of this class.

In the sing. the accent was on the stem and in the dual and plural originally on the ending with corresponding change of ablaut (cp. §§ 32, 122-5, 136). Sanskrit preserved this distinction more faithfully than any of the other Indg. languages. It was also preserved in the Germanic languages in the first five classes of strong verbs. In the sixth class the vowel of the sing. was levelled out into the dual and plural. This levelling also took place in division (b) of the seventh class in Gothic, and the stem of the present was extended to the past participle which originally had the same stem as the pret. plural, cp. bitum, bundum, pp. bitans, bundans; whereas in division (a) the stem of the present was extended to all parts of the verb.
§ 312. The reduplicated verbs in Gothic are most conveniently divided into two classes:—(a) verbs which retain the same stem-vowel through all tenses, and form their preterite simply by reduplication, as háltan, to call; háiháit, háiháitum, háitans; (b) verbs which form their preterite by reduplication and ablaut combined. These verbs have the same stem-vowel in the pret. sing. and plural, and the stem-vowel of the past participle is the same as that of the present tense.

Note.—In verbs beginning with two consonants, only the first is repeated in the reduplicated syllable except in the combinations st, sk, as fráisan, to tempt, pret. faifrás; but ga-stáldan, to possess, pret. ga-stáistaíld; skáidan, to sever, pret. skaískáíp.

When the verb begins with a vowel, the reduplication consists in prefixing ai, as álkan, to add, pret. aiáuk.

Division (a).

§ 313. Five sub-classes are to be distinguished according as the present stem contains:—a(a), ái, é, ó, áu.

<table>
<thead>
<tr>
<th>Infin.</th>
<th>Pret. Sing.</th>
<th>P.P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>a(a):—faljan, to fold</td>
<td>faifalp</td>
<td>faljans</td>
</tr>
<tr>
<td>haldan, to hold</td>
<td>haíhald</td>
<td>haldans</td>
</tr>
<tr>
<td>ga-stáldan, to possess</td>
<td>ga-stáistaíld</td>
<td>ga-stáldans</td>
</tr>
<tr>
<td>fáhan (§ 59), to seize</td>
<td>faifáh</td>
<td>fáhans</td>
</tr>
<tr>
<td>háhan (§ 59), to hang</td>
<td>haíháh</td>
<td>háhans</td>
</tr>
</tbody>
</table>

Note.—1. The following verbs, the preterites of which are not extant, also belong here: us-alpan, to grow old; blandan, to mix; ana-praggan, to oppress; saltan, to salt; waldan, to rule; gaggan, to go, pp. gaggans, the wanting pret. *gaigagg is supplied by the weak pret. iddja (§ 321).
<table>
<thead>
<tr>
<th>Infin.</th>
<th>Pret. Sing.</th>
<th>P.P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>áiː—af-áikan, to deny</td>
<td>af-áiāik</td>
<td>af-áikans</td>
</tr>
<tr>
<td>fráisan, to tempt</td>
<td>faífráis</td>
<td>fráisans</td>
</tr>
<tr>
<td>háitan, to call</td>
<td>haiháit</td>
<td>háitans</td>
</tr>
<tr>
<td>láikan, to leap</td>
<td>laíláik</td>
<td>láikans</td>
</tr>
<tr>
<td>máitan, to cut</td>
<td>máímáit</td>
<td>máitans</td>
</tr>
<tr>
<td>skáidan, to divide</td>
<td>skaískáidh</td>
<td>skáidans</td>
</tr>
</tbody>
</table>

**Note.**—2. Here belongs also ga-jráihan, to cherish, comfort, the pret. of which is not extant.

<table>
<thead>
<tr>
<th>Infin.</th>
<th>Pret. Sing.</th>
<th>P.P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>éː—slépan, to sleep</td>
<td>saíslép</td>
<td>slépans</td>
</tr>
<tr>
<td></td>
<td>saízlép</td>
<td></td>
</tr>
</tbody>
</table>

**Note.**—3. Here belongs also uf-blēsan, to blow up, puff up, which only occurs in the pres. pass. 3 pers. sing. and the pp.

<table>
<thead>
<tr>
<th>Infin.</th>
<th>Pret. Sing.</th>
<th>P.P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>óː—huópan, to boast</td>
<td>hraítuvōp</td>
<td>huópans</td>
</tr>
</tbody>
</table>

**Note.**—4. Here belong also the preterites faiflōkun, they bewailed, laflōun, they reviled, the presents of which *flōkan, *lauan are wanting; as also the verb blōtan, to worship, pret. wanting.

<table>
<thead>
<tr>
<th>Infin.</th>
<th>Pret. Sing.</th>
<th>P.P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>áuː—áukan, to add</td>
<td>aíáuk</td>
<td>áukans</td>
</tr>
</tbody>
</table>

**Note.**—5. Here belong also hláupan, to leap; stáutan, to smite, which only occur in the present.

### Division (b).

§ 314. The verbs of this division belong to the seventh ablaut-series (§ 124).

<table>
<thead>
<tr>
<th>Infin.</th>
<th>Pret. Sing.</th>
<th>P.P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>grētan, to weep</td>
<td>gaígrōt</td>
<td>grētans</td>
</tr>
<tr>
<td>lētan, to let</td>
<td>laílōt</td>
<td>lētans</td>
</tr>
<tr>
<td>ga-rēdan, to reflect upon</td>
<td>ga-raírōp</td>
<td>ga-rēdans</td>
</tr>
<tr>
<td>tēkan, to touch</td>
<td>taítōk</td>
<td>tēkans</td>
</tr>
<tr>
<td>saian, to sow</td>
<td>saíso</td>
<td>saians</td>
</tr>
<tr>
<td>waian, to blow</td>
<td>waíwōun (pl.)</td>
<td>waians</td>
</tr>
</tbody>
</table>
Note.—Of waian only the pres. part. masc. dat. sing. (waian-din), and the pret. 3 pers. pl. occur. The 2 pers. sing. pret. of saian is saisost, with the ending -st, instead of -t, from verbs like last, where -st was regular, see § 138.

B. WEAK VERBS.

§ 315. The weak verbs, which for the most part are derivative or denominative, are divided in Gothic into four classes according as the infinitives end in -jan, pret. -ida, (-ta); -ön, pret. -öda; -an, pret. -áida; -nan, pret. -nöda. The weak preterite is a special Germanic formation, and many points connected with its origin are still uncertain. Some scholars are inclined to regard it as a periphrastic formation which was originally confined to denominative verbs, and then at a later period became extended to primary verbs as well. The Gothic endings of the singular:—-da, -dēs, -da would thus represent an old aorist formed from the root dhe-, put, place (Gr. τι-θη-μι), which stands in ablaut relation to OE. OS. dôn, OHG. tuon, to do, as Indg. *dhóm, (*dhém), *dhes, dhēt, prim. Germanic *dōn, (*dān), *dēs, dē = Goth. -da, -dēs, -da. But it is also probable that the dental in the pret. sing. stands in close relationship to the dental of the past participle, where the -ps = prim. Germanic -dās, Gr. -tōs. In Gothic the old preterite (perfect) of dōn has been preserved in the pret. dual and plural, as -dēd-u, -dēd-uts; pl. -dēd-un, -dēd-ūp, -dēd-un (with the same personal endings as in the pret. of strong verbs, § 292) = OHG. tāt-un, (-un), tāt-ut, tāt-un (OS. dād-un), the pret. plural of tuon.

Note.—Many points concerning the inflexion of weak verbs in the oldest periods of the Germanic languages have never been satisfactorily explained. For a summary and discussion of the various explanations which have been suggested by scholars, the student should consult: Brugmann's Kurze
§ 316. The verbs of this conjugation are sub-divided into two classes:—(1) verbs with a short stem-syllable, as *nasjan*, to save; or with a long open syllable, as *stōjan*, to judge; (2) verbs with a long closed syllable, as *sōkjan*, to seek; and polysyllabic verbs, as *glitmunjan*, to shine.

The two classes only differ in the 2 and 3 pers. sing. and the 2 pers. pl. of the pres. indic. and in the 2 pers. pl. imperative. Class (1) has -ji-, but class (2) -ei-. See §§ 153–4.

§ 317. The full conjugation of *nasjan*, *stōjan*, *sōkjan* will serve as models.

### a. Active.

#### Present.

<table>
<thead>
<tr>
<th></th>
<th>Indicative.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td><em>nasja</em></td>
</tr>
<tr>
<td>2.</td>
<td><em>nasjis</em></td>
</tr>
<tr>
<td>3.</td>
<td><em>nasjij</em></td>
</tr>
<tr>
<td>Dual</td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td><em>nasjōs</em></td>
</tr>
<tr>
<td>2.</td>
<td><em>nasjats</em></td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td><em>nasjam</em></td>
</tr>
<tr>
<td>2.</td>
<td><em>nasjij</em></td>
</tr>
<tr>
<td>3.</td>
<td><em>nasjand</em></td>
</tr>
</tbody>
</table>

#### Subjunctive.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td><em>nasjáu</em></td>
<td><em>stōjáu</em></td>
</tr>
<tr>
<td>2.</td>
<td><em>nasjáis</em></td>
<td><em>stōjáis</em></td>
</tr>
<tr>
<td>3.</td>
<td><em>nasjái</em></td>
<td><em>stōjái</em></td>
</tr>
<tr>
<td>Dual</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td><em>nasjáiwa</em></td>
<td><em>stōjáiwa</em></td>
</tr>
<tr>
<td>2.</td>
<td><em>nasjáits</em></td>
<td><em>stōjáits</em></td>
</tr>
<tr>
<td>Plur. 1. nasjáíma</td>
<td>stójáíma</td>
<td>sökjáíma</td>
</tr>
<tr>
<td>------------------</td>
<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>2. nasjáíp</td>
<td>stójáíp</td>
<td>sökjáíp</td>
</tr>
<tr>
<td>3. nasjáína</td>
<td>stójáína</td>
<td>sökjáína</td>
</tr>
</tbody>
</table>

**Imperative.**

<table>
<thead>
<tr>
<th>Sing. 2. nasei</th>
<th>*stauei</th>
<th>sökei</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. nasjadáu</td>
<td>stójadáu</td>
<td>sökjadáu</td>
</tr>
<tr>
<td>Dual 2. nasjats</td>
<td>stójats</td>
<td>sökjats</td>
</tr>
<tr>
<td>Plur. 1. nasjam</td>
<td>stójam</td>
<td>sökjam</td>
</tr>
<tr>
<td>2. nasjíp</td>
<td>stójíp</td>
<td>sökeíp</td>
</tr>
<tr>
<td>3. nasjandáu</td>
<td>stójandáu</td>
<td>sökjandáu</td>
</tr>
</tbody>
</table>

**Infinitive.**

<table>
<thead>
<tr>
<th>nasjan</th>
<th>stójan</th>
<th>sökjan</th>
</tr>
</thead>
</table>

**Participle.**

<table>
<thead>
<tr>
<th>nasjands</th>
<th>stójands</th>
<th>sökjands</th>
</tr>
</thead>
</table>

**Preterite.**

<table>
<thead>
<tr>
<th>Sing. 1. nasida</th>
<th>stauida</th>
<th>sökida</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. nasidéšs</td>
<td>stauidéšs</td>
<td>sökidéšs</td>
</tr>
<tr>
<td>3. nasida</td>
<td>stauida</td>
<td>sökida</td>
</tr>
<tr>
<td>Dual 1. nasidédu</td>
<td>stauidédu</td>
<td>sökidédu</td>
</tr>
<tr>
<td>2. nasidéduts</td>
<td>stauidéduts</td>
<td>sökidéduts</td>
</tr>
<tr>
<td>Plur. 1. nasidéduum</td>
<td>stauidéduum</td>
<td>sökidéduum</td>
</tr>
<tr>
<td>2. nasidéduép</td>
<td>stauidéduép</td>
<td>sökidéduép</td>
</tr>
<tr>
<td>3. nasidéduén</td>
<td>stauidéduén</td>
<td>sökidéduén</td>
</tr>
</tbody>
</table>

**Subjunctive.**

<table>
<thead>
<tr>
<th>Sing. 1. nasidédjáu</th>
<th>stauidédjáu</th>
<th>sökidédjáu</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. nasidédeis</td>
<td>stauidédeis</td>
<td>sökidédeis</td>
</tr>
<tr>
<td>3. nasidédi</td>
<td>stauidédi</td>
<td>sökidédi</td>
</tr>
<tr>
<td>Dual 1. nasidédeiwa</td>
<td>stauidédeiwa</td>
<td>sökidédeiwa</td>
</tr>
<tr>
<td>2. nasidédeits</td>
<td>stauidédeits</td>
<td>sökidédeits</td>
</tr>
<tr>
<td>Plur. 1. nasidédeima</td>
<td>stauidédeima</td>
<td>sökidédeima</td>
</tr>
<tr>
<td>2. nasidédeíp</td>
<td>stauidédeíp</td>
<td>sökidédeíp</td>
</tr>
<tr>
<td>3. nasidédeína</td>
<td>stauidédeína</td>
<td>sökidédeína</td>
</tr>
</tbody>
</table>
Accidence

Participle.

| nasjaps | staujaps | sōkjaps |

b. Passive.

Present.

Indicative.

<table>
<thead>
<tr>
<th>Sing. 1. nasjada</th>
<th>stōjada</th>
<th>sōkjada</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. nasjaza</td>
<td>stōjaza</td>
<td>sōkjaza</td>
</tr>
<tr>
<td>3. nasjada</td>
<td>stōjada</td>
<td>sōkjada</td>
</tr>
<tr>
<td>Plur. 1. 2. 3. nasjanda</td>
<td>stōjanda</td>
<td>sōkjanda</td>
</tr>
</tbody>
</table>

Subjunctive.

<table>
<thead>
<tr>
<th>Sing. 1. nasjaidāu</th>
<th>stōjaidāu</th>
<th>sōkjaidāu</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. nasjaiżāu</td>
<td>stōjaiżāu</td>
<td>sōkjaiżāu</td>
</tr>
<tr>
<td>3. nasjaidāu</td>
<td>stōjaidāu</td>
<td>sōkjaidāu</td>
</tr>
<tr>
<td>Plur. 1. 2. 3. nasjaidāu</td>
<td>stōjaidāu</td>
<td>sōkjaidāu</td>
</tr>
</tbody>
</table>

Note.—On stōjan beside stauida, see §§ 80-1.

§ 318. Like nasjanz are conjugated the following and many other verbs: arjan, to plough; gatamjan, to tame; hazjan, to praise; huljan, to hide; kukjan, to kiss; lagjan, to lay; matjan, to eat; natjan, to wet; satjan, to set; pragjan, to run; waljan, to choose; warjan, to forbid; wasjan, to clothe.

§ 319. Like stōjan are conjugated the following verbs which change iu, iu back to iw, aw before a following vowel (§ 150): ana-niujan, to renew; ga-qiujan, to give life to; siujan, to sew; *straujan (pret. strawida), to strew; tajuan, to do.

Note.—Here would also belong *af-mojan, to fatigue, *af-dōjan, to fatigue, but of these two verbs only the nom. pl. masc. of the pp. occurs once, af-mauiddi, af-dauiddi, cp. § 80.

§ 320. Like sōkjanz are conjugated the following and a great many others: and-bahtjan, to serve; àugjan, to show; dāiljan, to deal out; dáupjan, to baptize; dáupjan.
§ 321. A certain number of verbs belonging to Class I formed their pret. and past participle already in prim. Germanic without the medial vowel -i-, cp. pret. Goth. pāhta, O.Icel. pätta, OE. pōhte, O.S. thāhta, OHG. dāhta; pp. Goth. pāhts, OE. gepōht, OHG. gidāht. The following Gothic verbs belong to this type except the pp. káupatips. See § 340.

<table>
<thead>
<tr>
<th>Infin.</th>
<th>Pret.</th>
<th>P.P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>briggan, to bring</td>
<td>brāhta</td>
<td>*brāhts</td>
</tr>
<tr>
<td>brükjan, to use</td>
<td>brūhta</td>
<td>*brūhts</td>
</tr>
<tr>
<td>bugjan, to buy</td>
<td>baūhta</td>
<td>baūhts</td>
</tr>
<tr>
<td>gaggan, to go</td>
<td>iddja</td>
<td>gaggans</td>
</tr>
<tr>
<td>káupatjan, to buffet</td>
<td>káupasta</td>
<td>káupatips</td>
</tr>
<tr>
<td>þágkjan, to think</td>
<td>þāhta</td>
<td>þāhts</td>
</tr>
<tr>
<td>þugkjan, to seem</td>
<td>þūhta</td>
<td>þūhts</td>
</tr>
<tr>
<td>waúrkjan, to work</td>
<td>waúrhta</td>
<td>waúrhts</td>
</tr>
</tbody>
</table>

Note. — 1. On the consonant changes in the pret. forms (except iddja), see § 138. On the vowel-lengthening in brāhta, þāhta, see § 59, and þūhta, § 62. The pp. þāhts, þūhts occur only in compound adjectives, andaþāhts, cautious, vigilant; háuhþūhts, high-minded.

2. gaggan (§ 313, note 1) is properly a reduplicated verb, the
pret. of which, gaîgagg, has been lost. The extant forms of iddja (§ 156) are inflected like nasida (§ 317); in one instance a weak pret. gaggida also occurs.

3. The present briggan is a strong verb of the third class (§ 303). The regular weak present *braggjan (= OE. breng(e)an, OS. brengian) has been lost. Cp. also OHG. bringan, pret. brâhta, beside the rare strong form brang.

GENERAL REMARKS ON THE VERBS OF CLASS I.

§ 322. The first class of weak verbs contains partly causative and partly denominative verbs as in the other Indg. languages, as Skr. bhârāyâmi (Gr. φορέω), I cause to bear; Skr. vartâyâmi (Goth. fra-wardja), I cause to turn; Goth. nasjan, to save, râisjan, to raise, beside Skr. bhârâmi, Gr. ἀφεω, I bear; Skr. vârtâmi, I turn, Goth. waîrja, I become; ga-nisan, to be saved; ur-reisan, to arise. Gr. δακρυω, I weep, ὤνομαω, I name; Goth. dâîljan, to deal out; hâîljan, to heal; namnjan, to name; beside Gr. δακρυ, tear; ὤνομα, name; Goth. dâîls, portion; hâîls, whole; namô, name.

Irrespectively of the nature of the stems of the nouns and adjectives from which denominative verbs were formed, the two kinds of verbs had come to have the same inflexional endings already in prim. Germanic. In the parent language the endings of the pres. sing. and pl. of the causative verbs were: Sing. *-ējô, *-ējesi, *-ējeti; *-ējomes, (*-mos), *-ējete, *-ējonti. Thus—

**Indg.**

* *noséjô*
* *noséjesi*
* *noséjeti*
* *noséjomes*
* *noséjete*
* *noséjonti*

**Prim. Germ.**

* *nazijô*
* *nazijizi*
* *nazijidi*
* *nazijamiz*
* *nazijidi*
* *nazijandi*
The -ij- = Indg. -ej- regularly became j before guttural vowels, whence Goth. nasja, sökja; nasjam, nasjand, nasjands, nasjan, &c., see §§ 152, (3), 157. The combination -iji- regularly became -i- after long closed stem-syllables and after unaccented syllables, but -ji- in other cases (§ 158), whence Goth. sökeis, sökei̯, beside nasjis, nasji̯. On the imperative forms nasei, sökei̯, see § 154.

Apart from the forms with -ei-, -ei, and the indic. pret. sing., all forms of the finite verb have the same endings as the corresponding tenses and moods of the strong verbs (§§ 287–97). On the indic. pret. singular, see § 815. Past participle nasjps, sôkïps, prim. Germanic *nazïdaz, *sôkiďaz, Indg. -itós.

§ 323.  2. Second Weak Conjugation.
   a. Active.

   Present.

<table>
<thead>
<tr>
<th></th>
<th>Indic.</th>
<th>Subj.</th>
<th>Imperative.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1</td>
<td>salbô, I anoint</td>
<td>salbô</td>
<td>—</td>
</tr>
<tr>
<td></td>
<td>2. salbôs</td>
<td>salbôs</td>
<td>salbô</td>
</tr>
<tr>
<td></td>
<td>3. salbôp</td>
<td>salbô</td>
<td>salbôdáu</td>
</tr>
<tr>
<td>Dual</td>
<td>1. salbôs</td>
<td>salbôwa</td>
<td>—</td>
</tr>
<tr>
<td></td>
<td>2. salbôts</td>
<td>salbôts</td>
<td>salbôts</td>
</tr>
<tr>
<td>Plur.</td>
<td>1. salbôm</td>
<td>salbôma</td>
<td>salbôm</td>
</tr>
<tr>
<td></td>
<td>2. salbôp</td>
<td>salbôp</td>
<td>salbôp</td>
</tr>
<tr>
<td></td>
<td>3. salbônd</td>
<td>salbônà</td>
<td>salbôndáu</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Infin.</th>
<th>salbôn</th>
<th>Participle.</th>
<th>salbônds</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Preterite.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1</td>
</tr>
<tr>
<td>2. salbôdës</td>
</tr>
<tr>
<td>[ &amp;c. like nasîda ]</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Participle.</th>
<th>salbôps</th>
</tr>
</thead>
</table>

**Indic.**
- Sing. 1. salbōda
- 2. salbōza
- 3. salbōda
- Plur. 1. 2. 3. salbōnda

**Subj.**
- salbōdāu
- salbōzāu
- salbōdāu
- salbōndāu

§ 324. The second class of verbs is denominative and originally belonged partly to the athematic and partly to the thematic conjugation (§ 280). The first pers. sing. of the former ended in -āmi and of the latter in ājo. The ā became ā in the prim. Germanic period (§ 42). In Gothic the ā became extended to all forms of the verb. The Gothic and OHG. pres. indic. belongs to the athematic conjugation and OE. partly to the one and partly to the other. The prim. Germanic forms corresponding to the Gothic and OHG. were: Sing. *salbō-mi, *salbō-zi, *salbō-di; dual *salbō-(w)iz, *salbō-diz; Pl. *salbō-miz, *salbō-di, *salbōndi; from which the corresponding Gothic forms were regularly developed except salbōts (on which see §§ 287, 292) and the first pers. singular which would have become *salbōm as in OHG. The form salbō presents difficulties. It was probably a new formation with -a from the other classes of weak verbs and then *salba became salbō with ō from the other forms of the present. The cause of the new formation was doubtless due to the fact that the first pers. sing. and pl. would otherwise have been alike.

The pres. subjunctive is an old conjunctive (not optative as in Class I) and corresponds to the pres. subjunctive forms in the OHG. Franconian dialect: salbō, salbōs(t), salbo; salbōm, salbōt, salbōn. The prim. Germanic forms were: Sing. *salbō-m, *salbō-z, *salbō (Indg. -t); dual *salbō-wā, *salbō-diz; Pl. *salbō-mā, *salbō-di, *salbōn (Indg. -nt). In Goth. the first and third pers. sing. would regularly be *salba. The -ō in salbō was
due to levelling out the ō of the other forms. On salbōts see §§ 287, 292. The -a in salbōna was from the first pers. plural as in all the other classes of verbs.

The regular form of the imperative second pers. singular would be *salba (with -a from older -ō = Indg. -ā, cp. Gr. Doric τὰ, honour thou; Lat. amā, love thou), but here again the ō in the other forms was levelled out. The other forms of the imperative have the same endings as in Class I (§ 317).

The pret. indic. and subjunctive and the passive have the same endings as in Class I.


§ 325. Like salbōn are conjugated the following and several others: áihrōn, to beg for; áirinōn, to be a messenger; awiliudōn, to thank; dwalmōn, to be foolish; faginōn, to rejoice; fiskōn, to fish; frāujinōn, to be lord or king; frijōn, to love; gāunōn, to lament; ga-leikōn, to liken; hatizōn, to hate; hōlōn, to treat with violence; hvarbōn, to go about; idreigōn, to repent; karōn, to care for; kāupōn, to traffic; lapōn, to invite; lustōn, to desire; mitōn, to consider; reikinōn, to rule; sidōn, to practise; skalkinōn, to serve; spillōn, to narrate; sunjōn, to justify; swiglōn, to pipe; ufar-munnnōn, to forget.

§ 326. 3. Third Weak Conjugation.

a. Active. Present.

<table>
<thead>
<tr>
<th></th>
<th>Indic.</th>
<th>Subj.</th>
<th>Imperative.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>haba, I have</td>
<td>habāu</td>
<td>—</td>
</tr>
<tr>
<td>1</td>
<td>habāis</td>
<td>habāis</td>
<td>habāi</td>
</tr>
<tr>
<td>2</td>
<td>habāip</td>
<td>habāi</td>
<td>habadāu</td>
</tr>
<tr>
<td>Dual</td>
<td>habōs</td>
<td>habāiwa</td>
<td>—</td>
</tr>
<tr>
<td>1</td>
<td>habats</td>
<td>habāiwa</td>
<td>—</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>habāits</td>
<td>habats</td>
</tr>
<tr>
<td>Plur.</td>
<td>habam</td>
<td>habāima</td>
<td>habam</td>
</tr>
<tr>
<td>1</td>
<td>habāip</td>
<td>habāip</td>
<td>habāip</td>
</tr>
<tr>
<td>2</td>
<td>habāid</td>
<td>habāina</td>
<td>habandāu</td>
</tr>
</tbody>
</table>
§ 327. Most of the verbs belonging to the third class were originally primary verbs like Lat. *habē-re*, *to have*. In prim. Germanic there were at least two stem-forms of *haban*, viz. present *χαβαζ* and pret. *χαβ*-.

In Gothic as in the other Germanic languages the different types became mixed, which gave rise to many new formations. In OHG. the stem-form of the present was extended to all parts of the verb, as pret. *habeta*, pp. *gihabēt*, but OE. *haefde*, *gehaēd*, OS. *habda*, *gihabd*. In Gothic the stem-form of the present was extended to the preterite and pp. just as in OHG. The prim. Germanic forms of the pres. indic. were: Sing. *χαβαζο*, *χαβαζίζι*, *χαβαζίδι*; dual *χαβαζο*(w)iz (§ 287), *χαβαζίδιζ*; Pl. *χαβαζαμίζ*.

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### Infin. **haban**

### Participle. **habands**

### Preterite.

<table>
<thead>
<tr>
<th>Indic.</th>
<th>Subj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. habaida</td>
<td>habáidēdju</td>
</tr>
<tr>
<td>2. habaidēs</td>
<td>habáidēdeis</td>
</tr>
<tr>
<td>[&amp;c. like nasida]</td>
<td>[&amp;c. like nasidēdju]</td>
</tr>
</tbody>
</table>

### Participle.

**habāīps**

---

### Passive. **Present.**

<table>
<thead>
<tr>
<th>Indic.</th>
<th>Subj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. habada</td>
<td>habáidáu</td>
</tr>
<tr>
<td>2. habaza</td>
<td>habáizáu</td>
</tr>
<tr>
<td>3. habada</td>
<td>habáidáu</td>
</tr>
<tr>
<td>Plur. 1. 2. 3. habanda</td>
<td>habáindáu</td>
</tr>
</tbody>
</table>

---

The other forms of the present would have become in Gothic *habaija*; *habaiōs*, *habāīps*; *habaiam*, *habaiand*, see § 76. But the whole of the pres. indic.
(except the forms habāis, habāj), the pres. subjunctive, the imperative (except habāi, habāj), the infinitive, the pres. participle, the passive indic. and subjunctive, were formed direct from the stem-form *xat> + the endings of the first Class of weak verbs. The imperative forms habāi, habāj were regularly developed from prim. Germanic *xabąj(i), *xabą(j)ið(i).

§ 328. Like haban are also conjugated: āistān, to reverence; ana-silān, to be silent; and-staūrran, to murmur against; arman, to pity; bauan, to dwell; fastan, to fast, hold firm; fijan, to hate; ga-geigan, to gain; ga-kunnan, to recognize; hatan, to hate; jiukan, to contend; leikan, to please; liban, to live; liugan, to marry; maūrnan, to mourn; munan, to consider; reiran, to tremble; saūrgan, to sorrow; sifan, to rejoice; skaman (sīk), to be ashamed; slawan, to be silent; trauan, to trust; swēran, to honour; pahan, to be silent; witan, to watch, observe.

Note.—1. On the stem-vowel in bauan, trauan, see § 80.
2. bauan belonged originally to the reduplicated verbs (cp. O.Icel. būa, to dwell, pret. sing. bjō, pp. būenn), and the strong form is still regularly preserved in bauið, the 3 pers. sing. pres. indic. 3. Beside hatan there also occurs twice hatjan.
4. It cannot be determined whether bnaun (§ 80), to rub, of which only the pres. participle occurs, belongs here or to the reduplicated verbs.

§ 329. 4. Fourth Weak Conjugation.

<table>
<thead>
<tr>
<th>Present</th>
<th>Subj.</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. fullna, I become full</td>
<td>fullnáu</td>
<td>—</td>
</tr>
<tr>
<td>2. fullnis</td>
<td>fullnáis</td>
<td>fulln</td>
</tr>
<tr>
<td>3. fullnip</td>
<td>fullnái</td>
<td>fullnadáu</td>
</tr>
<tr>
<td>Dual 1. fullnōs</td>
<td>fullnáïwa</td>
<td>—</td>
</tr>
<tr>
<td>2. fullnats</td>
<td>fullnáïts</td>
<td>fullnats</td>
</tr>
<tr>
<td>Plur. 1. fullnam</td>
<td>fullnáïma</td>
<td>fullnam</td>
</tr>
<tr>
<td>2. fullnip</td>
<td>fullnáïp</td>
<td>fullnip</td>
</tr>
<tr>
<td>3. fullnand</td>
<td>fullnáïna</td>
<td>fullnadáu</td>
</tr>
</tbody>
</table>
§ 330. The verbs of the fourth class are partly denominative and partly deverbative, and denote the entering into a state expressed by the simplex, as fullnan, to become full; and-bundnan, to become unbound, as compared with fulls, full; and-bindan, to unbind. They correspond in meaning with the inceptive or inchoative verbs in Latin and Greek. They belonged originally to the athematic conjugation (§ 280) and contained in the pres. indic. the formative suffix -nā- in the singular and -nə- in the dual and plural, as in Skr. Sing. badh-nā-mi, I bind, badh-nā-si, badh-nā-ti; dual badh-nī-vās, badh-nī-thās, badh-nī-tās; Pl. badh-nī-mās, badh-nī-thá, badh-nī-ānti (= Indg. bhndh-n-énti with vocalic n in the stem). Such verbs had the weak grade form of the stem (like the pret. pl. and pp. of the first three classes of strong verbs) owing to the accent being on the nā- in the singular and on the ending in the dual and plural. The -nā-, -nə- became -nō- (§ 42), -nə- (§ 41) in prim. Germanic. The prim. Germanic forms corresponding to the Skr. were: Sing. *bundnō-mi, *bundnō-si, *bundnō-pi; dual *bundnawēs, *bundnadvēs; Pl. *bundnamsēs, *bundnaddē, *bundnippē; from which the first pers. pl. Goth. bundnam is regularly developed. All the other forms of the pres. indic. were new formations formed direct from the stem-form bund-, full-, &c. + the endings of strong verbs; and similarly with the pres. subjunctive, imperative, infinitive and pres. participle. The pret. was formed from the
original stem-form of the pres. sing. bundnō-, fullnō-, &c. + the endings of the first class of weak verbs.

§ 331. Like fullnan are conjugated the following verbs and a few others: af-dumbnan, to hold one's peace; af-dāubnan, to become deaf; af-taúrnan, to be torn away from; and-bundnan, to be unbound; bi-áuknan, to become larger; dis-skritnan, to become torn; fra-lusnan, to perish; fra-qistnan, to perish; ga-batnan, to profit; ga-blindnan, to become blind; ga-dāupnan, to die; ga-haftnan, to be attached to; ga-hāilnan, to become whole; ga-qīunan, to be made alive; ga-skáidnan, to become parted; ga-páúrnsnan, to dry up, wither away; ga-waknan, to awake; in-feinan, to be moved with compassion; mikilnan, to be magnified; tundnan, to take fire; ufar-hafnan, to be exalted; us-geisnan, to be aghast; us-gutnan, to be poured out; us-háuhnan, to be exalted; us-luknan, to become unlocked; us-měrnan, to be proclaimed; weihnan, to become holy.

C. MINOR GROUPS.

A. PRETERITE-PRESENTS.

§ 332. These verbs were originally unreduplicated perfects which acquired a pres. meaning like Skr. vēda, Gr. ὤθα, Lat. nōvī, I know, to which a new weak preterite (see § 340), an infinitive, and a pres. participle were formed in the prim. Germanic period. They are inflected in the pres. like the preterite of strong verbs. The following verbs, most of which are very defective, belong to this class:

§ 333.

I. Ablaut-series.


láis, I know. This is the only form extant.
§ 334. II. Ablaut-series.

dáug, *it is good for, profits. The only form extant.

§ 335. III. Ablaut-series.


Note.—The pret. and pp. of this verb presents difficulties in all the Germanic languages. The pp. kunþs, O.Icel. kþþr (kunnr), OE. cþp, OS. kþþ, O.Fris. kþþ, OHG. kund (§ 127, Table I), all go back to prim. Germanic *kunþaz, Indg. *gntþs (with vocalic n). The regular prim. Germanic form would have been *kunþs, but the separate languages show that the accent must have been shifted from the ending to the stem some time prior to the operation of Verner's law, and that then a preterite was formed direct from the base kunþ-+ the endings -þn, (-þn), -þs, -þ, &c. (§ 315), whence Goth. kunþa, O.Icel. kunna from older *kunþa, OE. cþþþþe, OHG. konda. See § 340.


§ 336. IV. Ablaut-series.


bi-nah, *it is permitted or lawful; ga-nah, *it suffices, pp. bi-rþþþhts, sufficient, infin. *-nauþþan. Other forms are wanting.
§ 337. V. Ablaut-series.

mag, I can, may, 2 sing. magt for *maht, dual magu, maguts, 1 pl. magum, subj. magjáu, pret. indic. mahta, pret. subj. mahțęd Jáu, infin. *magăn, pres. part. magands, pp. mahts.

§ 338. VI. Ablaut-series.


õg, I fear, 1 pl. *õgum, subj. õgjáu, pret. indic. õhta; imperative 2 sing. õgs, from prim. Germanic *õgiz, is originally an injunctive form. 2 pl. õgeip (properly subj.), infin. *õgan. The pres. part. of the real old infin. still survives in unagands, fearless.

§ 339. áih, I have, probably belonged originally to the seventh class of strong verbs (§ 311), 1, 3 sing. áih (7) and áig (1), plural 1. áigum (2) and áihum (2), 2. áihup (1), 3. áigeun (2), subj. 3 sing. áigi (2), plural 2 pers. áigeip (1), 3. áigeina (1), pres. part. áigands (5) and áihands (1), infin. áihan (1) occurring in the compound faír-áihan, to partake of, pret. indic. 1, 3 sing. áíhta, 3 pl. áíhtědun, subj. 2 sing. áíhtědeis.

Note.—In the pres. h was regular in the 1, 3 pers. sing. indic. (§§ 136-7), and g in all other forms of the present. But in a few cases we find h where we should expect g, and in one case g instead of h. The figures in brackets give the number of times h and g occur in forms of the present.

§ 340. It should be noted that the ending of the past participle of all verbs belonging to the preterite presents goes back to Indg. -tós (not -ítós as in the first class of weak verbs, § 322), as kunþs (§ 335 note), munds, skulds = prim. Germanic *künþaz, *mundás, *skulđás, Indg. *gntós, *mntós, *skltós; and similarly with the other past participles. This is no doubt the reason why the preterites do not have the medial -ı- which is found in the
preterites and past participles of the first class of weak verbs, as nasida, sōkida, pp. nasīps, sokīps; and similarly with the preterites baúhta, brāhta, &c. (§ 821).

B. Verbs in -mi.

§ 341. Only scanty remains of the athematic verbs have been preserved in Gothic. These are the pres. indicative and subjunctive of the substantive verb, and the verb *will*.

1. The Substantive Verb.

§ 342. The substantive verb forms its present tense from the root es-. The other parts of the verb are supplied by wisan (§ 308).

### Present

<table>
<thead>
<tr>
<th></th>
<th>Indic.</th>
<th>Subj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1.</td>
<td><em>im, I am</em></td>
<td>sijāu</td>
</tr>
<tr>
<td>2. is</td>
<td></td>
<td>sijāís</td>
</tr>
<tr>
<td>3. ist</td>
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<td>Plur.</td>
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<td>3. sind</td>
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### Preterite

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**Participle** wisans

**Note.**—1. For the imperative the subj. forms sijāís, &c., are used.
2. Observe the elision of the vowel in nist = ni ist, patist = pata ist, karist = kara ist.
3. Beside sijum, siju, there also occur sium, siuj, which points to a weak articulation of the intervocalic -j-.

The original forms of the pres. indic. were: Sing. *ésmi (Skr. ásmi), *ési beside *éssi (Skr. ási, Homer ēsōi), *ésti (Skr. ásti, Gr. ēsōi); dual *swés (Skr. svás), *stés (Skr. sthás); Pl. *smés (Skr. smás), *sté (Skr. sthá), *sénti (Skr. sánti). Beside the accented there also were unaccented forms just as in the pronouns (§ 259). *ésmi regularly became im through the intermediate stages *izmi, *immi, *imm. *st from *isi, *izi; *est from *isti; *sind from *sindi. *siju, sijum, siju, with sij- from the pres. subjunctive and the endings of the pret. of strong verbs (§ 292), cp. the same endings in O.Icel. erum, we are, eru, eru (OE. earon); OHG. bir-um, bir-ut; OE. sindon, OS. sindun.

The original forms of the pres. subjunctive were: Sing. *s(i)jém (Skr. syám), *s(i)jéns (Skr. syás), *s(i)jén (Skr. sŷát); Pl. *símé, *síte, *sijént, which would have become in Gothic *sija, *sijés, *sija; *seima (OHG. sím), *seip (OHG. sit), *sein (OHG. OS. sín). In Gothic the original sij- of the singular was extended to the plural and then the whole tense was remodelled after the analogy of the pres. subjunctive of strong verbs (§ 288).

2. The Verb 'will'.

§ 343. The present tense of this verb was originally an optative (subjunctive) form of a verb in -mi, which already in prim. Germanic came to be used indicatively. To this was formed in Gothic a new infinitive, present participle, and weak preterite. The endings of the present are those of the pret. subjunctive (§ 293). The existing forms are:
CHAPTER XIV

ADVERBS, PREPOSITIONS, AND CONJUNCTIONS

I. Adverbs.

§ 344. Most adverbs of manner are formed from adjectives by means of the suffix -ba, the origin of which is uncertain. Some scholars regard it as an instrumental ending, representing an Indg. *-bhē or *-bhō. Examples are: baírhtaba, brightly; báitraba, bitterly; háuhaba, highly; luassaba, sharply; mikilaba, greatly; raíhtaba, rightly; ubilaba, evilly. Sunjaba, truly. ana-láugnība, secretly; ga-tēmība, filly. Agluba, with difficulty; harduba beside hardaba, grievously; manwuba, in readiness.

The original ablative of adjectives (Indg. -ōd, -ēd, OE. -a, OS. OHG. -o) was often used adverbially, as and-āugjō, openly; ana-leikō, in like manner; ga-leikō, like; glaggwō, diligently; sinteinō, continually; sniamundō, quickly; spráutō, quickly; piubjō, secretly; pridjō, for the third
time; ühteigō, in season. The same ending also occurs in aftarō, behind; aúftō, perhaps, surely; missō, one another; sundrō, asunder; ufarō, above; undarō, beneath; simlē, once.

§ 345. The comparative degree of adverbs generally ends in -is, òs (see § 243), as áris, earlier; faúrjis, beforehand; framis, further; haldis, rather; hauhis, higher; másis, more; néhuis, nearer; míns from *mninis, less; wairis from *wirsiz, worse; aljaleikōs, otherwise; sniundōs, with more haste.

Of the superlative degree two examples only are extant: frumist, first of all; máist, at most.

§ 346. The gen. case is sometimes used adverbially, as allis, in general, wholly; and-wairjis, over against; nahts, at night; raftitis, however, indeed.

§ 347. Adverbs of time are expressed either by simple adverbs, as air, early; huan, when; ju, already; nu, now; þan, then; or by the oblique cases of nouns and pronouns, as himma daga, to-day; gistra-dagis, du maúrgina, to-morrow; dagis huizuh, day by day; ni áiw, never; fram himma nu, henceforth.

§ 348. Adverbs of place denoting rest in a place have the ending -r or -a (cp. the -r in Lat. cūr, why, Lith. kuŗ, where. The -a is originally an instrumental ending), as aljar, elsewhere; hēr, here; huar, where; jainar, yonder; þar, there; afta, behind; faúra, before; inna, within; iupa, above; ûta, without; dalaþa, below.

Those denoting motion to a place have either no suffix or one of the suffixes -þ (-d), -drē. The -þ (-d) goes back to an Indg. particle *-te, denoting motion to a place, and is also preserved in Greek in words like πό-σε from *πό-τε, whither; αλλο-σε, elsewhere. -drē represents an original ablative ending *trēd. Examples are: aljaþ, in another direction; dalaj, down; huaj, huadrē, whither; jaind, jaindrē, lither; samaþ, to the same place; hidrē, hither.
Those denoting motion from a place have either the suffix -prō or -na, where -prō represents an original ablative ending *-trōd and is related to the -tra in Skr. words like tá-tra, there; anyá-tra, elsewhere; and -na from an original particle -nē denoting motion from a place, cp. Lat. super-ne, from above. Examples are: alja-prō, from elsewhere; alla-prō, from all directions; dala-prō, from below; faírra-prō, from afar; innaplō, innana, from within; iupana, iupaprō, from above; jainjird, thence; luaprō, whence; ūaprō, thence; ūtaprō, ūtana, from without; aftana, hindana, from behind.

§ 349. The affirmative and negative particles are ja, jái, yea, yes; ni, not; nē, nay, no.

The interrogative particles are u, which is attached enclitically to the first word of its clause, as skuldu (=skuld-u) ist?, is it lawful?; in compounds having a prefix it is attached to the prefix, as gauláubjets? (= ga-u-láubjets?), do ye two believe?; niu (= ni-u), not; an, num, then; jau (= ja-u), whether; ūau (in the second of two alternative questions), or; ibái, which like Gr. μή, Lat. num, requires a negative answer, cp. St. Mark ii. 19. See § 297.

§ 350. 2. Prepositions.

(1) With the accusative: and, along, throughout, towards; faúr, for, before; inuh, without; ūárh, through, by; undar, under; wipra, against.
(2) With the dative: af, of, from; alja, except; du, to; faúra, before; fram, from; miř, with; nēhra, nigh to, near; undarō, under; us, out, out of.
(3) With accusative and dative: afar, after, according to; ana, on, upon; at, at, by, to; bi, by, about, around, against, according to; hindar, behind, beyond, among; uf, under; ufar, over, above; und with acc. until, up to, with dat. for.
(4) With accusative, dative, and genitive: in with acc.
§ 351. 3. Conjunctions.

(1) Copulative: jah, and, also; uh (enclitic), and; nih, and not; jah... jah, both... and; ni ītāinei... ak jah, not only... but also; nih... ak jah, not only... but also.

(2) Disjunctive: aippē, or; andizuh... aippē, either... or; jappē... jappē, whether... or; ni (or nih)... ni (or nih), neither... nor.

(3) Adversative: ak (after negative clauses), but; akei, but; ip, āpn, āppan, but, however.

(4) Conclusive: nu, nunu, nuh, ānunu, ānunuh, ānreh, ājpan, dupē (dupē), therefore.

(5) Concessive: pāu, in that case; pāuhjabāi, even though; swēpāuh, indeed, however.

(6) Causal: allis, āuk, ra ihtis, untē, for, because; (ni) pēei, (not) because; āndē, inasmuch as.

(7) Final: ei, ātai, pēei, pei, that; dupē, dupē ei, du āmama ei, to the end that, because; ei, swaei, swaswe, so that; ibāi (iba), lest, that... not.

(8) Conditional: jabāi, if; nibāi, niba, unless, if... not.

(9) Temporal: swē, just as; ān, āndē, when, as long as; bipē, mippanēi, whilst; sunseī, as soon as; faūpīzei, before that; untē, und ātai, āndē, until, until that, as long as.

(10) Comparative: īvāiwa, how; swē, as; swaswe, so as.
CHAPTER XV

WORD-FORMATION

§ 352. By far the greater part of the word-forming elements, used in the parent language, were no longer felt as such in Gothic. In this chapter we shall chiefly confine ourselves to those word-forming elements which remained productive, such as prefixes and suffixes.

Nouns.

§ 353. Nouns may be divided into simple, derivative and compound. Examples of simple nouns are: aba, father; ahs, ear of grain; áips, oath; baúrgs, city; dags, day; fótus, foot; fîks, fish; gulPh, gold; haúrn, horn; hveîla, time; juk, yoke; nahts, night; súains, stone; wâûrd, word; wulfs, wolf.

§ 354. Derivative nouns are formed in a great variety of ways:—

1. From adjectives, as bráidei, breadth; drugkanei, drunkenness; laggei, length; managei, multitude; siukei, sickness (§ 212); mildiîa, mildness; niuijîa, newness (§ 191); managdîûs, abundance (§ 199); manniskóðus, humanity; barnski, childhood.

2. By means of various suffixes most of which were no longer felt as such in Gothic, as fugls, ñowl, bird; stikls, cup; tagl, hair; bâgms, tree; máîpms, treasure; akrs, field; tagr, tear; brôpar, brother; dauhtar, daughter; figgrs, finger; baúrgja, citizen; gudja, priest; fîskja, fisher; bôkareis, scribe; mötareis, toll-taker; lêkinassus, healing. Diminutives, as barnilô, little child; magula, little boy; mawilô, little girl.

3. From strong verbs with and without a prefix, as
láiiba, remnant; ur-rists, resurrection; un-witi, ignorance; drus, fall; ga-kusts, test; nuta, fisher; saúhts, sickness; bandi, band; bandja, prisoner; dragk, drink; ga-filh, burial; ga-munds, remembrance; fulhsni, secret; sagqs, sinking; saggws, song; ur-runs, running out; ḫarba, pauper; barn, child; baúr, son; bērusjós, parents; ga-taúra, rent; ga-qumps, assembly; qums, advent; skula, debtor; bida, prayer; gabei, riches; gibá, gift; ga-nists, salvation; ga-qiss, consent; hliftus, thief; mahts, might; wists, substance; wraks, persecutor; frají, understanding; ga-skafts, creation; slaúhts, slaughter; stáps, place; us-wahsts, growth; áihts, property; ga-háit, promise.

4. By means of various prefixes. Some of the forms given as prefixes below are in reality independent words forming the first element of compounds. They have been included among the real prefixes for purely practical purposes. It should be noted that the examples given below include both nouns and adjectives:—

**Prefixes.**

§ 355. af- from *ab- (O.Icel. OS. af, OE. æf- (unaccented form of), OHG. ab, Indg. *apó beside *ápo, Gr. ἀπό, ἀπό, off, from, away from), as af-drugkja, drunkard; af-đeija, Sutton; af-gudei, ungodliness; af-gúps, godless; af-lageins, remission; af-lēts, forgiveness; af-stass, a falling away.

§ 356. afar- (O.Icel. afar-, OHG. avar-, a deriv. of Indg. *ápo + the comparative suffix -er-os, after, cp. Skr. áparas, the latter; adv. aparáin, later), as afar-dags, the next day; afar-sabbatus, the first day after the Sabbath.

§ 357. ana- (OS. an-, OHG. ana-, OE. an-, accented form of on-, Gr. ἀνά, ἀνα, on, upon), as ana-búsns, command; ana-filh, tradition; ana-lageins, a laying on; ana-minds, supposition; ana-qiss, blasphemy; ana-siuns, visible; ana-stōdeins, beginning; ana-wairps, future.
§358. and-, mostly in verbs, anda-, only with nouns and adjectives (O.Icel. and-, OE. and-, ond-, OS. and-, ant-, OHG. ant-, ent-, int-, cp. Skr. ánti, Gr. áρι opposition, against, Lat. ante, before), as and-áugi, face; and-bahts, servant; and-huleins, revelation; and-wáirji, presence.—anda-báuhts, ransom; anda-hafts, answer; anda-nèmes, pleasant; anda-nahti, evening; anda-stajjís, adversary; anda-páhts, circumspect; anda-wáurdi, answer.

§359. at* (O.Icel. OS. at-, OE. æt, OHG. az-, at, to, Lat. ad, to), only in at-ajmi, year; at-witáins, observation.

§360. bi* (OE. OS. be*, OHG. bi*, the unaccented form of OE. OS. OHG. bi*, by), as bi-faiho, covetousness; bi-háit, strife; bi-máit, circumcision; bi-sitands, neighbour.

§361. dis* (probably borrowed from Lat. dis*, apart, asunder), only in dis-taheins, dispersion; dis-wiss, dissolution.

§362. faír* (OHG. fir*, far*, NHG. ver, Skr. päri, Gr. περί, περί, around, Lat. per, through), only in faír-weitl, spectacle.

§363. faúr* (OE. OS. for, OHG. furi, for, before), as faúr-báuhts, redemption; faúr-háh, curtain; faúr-lageins, a laying before; faúr-stasëisis, chief ruler.

§364. faúra* (OE. fore, OS. OHG. fora, before, for), as faúra-daúri, street; faúra-gagga, steward; faúra-háh, curtain; faúra-mapleis, ruler; faúra-tani, sign, wonder.

§365. fra* (OHG. fra*, Lat. pro*, Gr. πρό, before), as fra-gifts, gift, promise; fra-qisteins, waste; fra-lusts, loss; fra-waúrhts, sin; fra-weit, revenge.

§366. fram* (O.Icel. OE. OS. OHG. fram*, from), as fram-aldrs, very old; fram-gáhts, progress.

§367. ga* (OE. ge-, OS. gi-, OHG. ga-, gi-), originally a preposition meaning together, which already in prim. Germanic was no longer used as an independent word. It was especially used in forming collective nouns, but at a later period it often had only an intensive meaning or
no special meaning at all, as ga-baúrps, birth; ga-bruka, fragment; ga-dófs, becoming; fit; ga-filh, burial; ga-gúps, pious; ga-húgds, thought; ga-juk, a pair; ga-kústs, proof; ga-man, fellow-man; ga-munds, remembrance; ga-qúmps, assembly; ga-skafts, creation; ga-waúrstwa, fellow-worker.

§ 368. hindar- (OE. hinder, OHG. hintar, behind), only in hindar-wës, deceitful; hindar-weisi, deceitfulness.

§ 369. id- (OE. ed-, OHG. ita-, it-, back, again, re-), only in idweit (OE. edwit, OHG. ita-wiz, it-wiz), reproach.

§ 370. in- (OE. OS. OHG. in, O.Lat. en, later in, Gr. évi, év, in), as in-ahei, soberness; in-ahs, sober; in-gardja, one of the same household; in-ilö, excuse; in-kunjå, countryman; in-máideins, exchange; in-winds, turned aside.

§ 371. inna- (O.Icel. OE. inne, OHG. inna, within), only in inna-kunds, of the same household.

§ 372. missa- (OE. mis-, OHG. missa-, missi-, Indg. *mitto-, originally a participial adjective meaning lost), as missa-dëps, misdeed; missa-leiks, various; missa-qiss, discord.

§ 373. mijo- (OE. OS. mid, OHG. mit, with, Gr. μετά, with, under, between), as mijo-gardj-waddjus, partition wall; mijo-ga-sinpa, travelling companion; mijo-wissei, conscience.

§ 374. uf- from *ub- (Skr. úpa, Gr. οὗτος, up, under), as uf-aibeis, under an oath; uf-bëteins, entreaty; uf-hándoseins, obedience; uf-kunjå, knowledge.

§ 375. ufar- (OE. ofer, OS. obar, OHG. ubar, Gr. οὗτος, Skr. upári, over, above), as ufar-fullei, overfullness; ufar-fulls, overfull; ufar-gudja, chief priest; ufar-méli, superscription.

§ 376. un- (OE. OS. OHG. un-, Lat. en-, Gr. ἄ, a negative particle, un-, sometimes used intensively with the meaning bad, evil, &c.), as un-ahei, fearlessness; un-báirands, barren; un-fagrs, unfit; un-fródei, without understanding; un-háili, disease; un-hulpa, evil spirit; un-mahts, infirmity; un-wëhs, blameless.
§ 377. *us- from *uz- (OE. or-, OS. OHG. ur-, out), as
us-filh, burial; us-fodeins, food; us-fulleins, fullness; us-kunjps, well-known; us-qiss, accusation; us-stass, resurrection; ur-rists, resurrection, see § 175 note 3.

§ 378. wiþra- (OE. wiper, OHG. widar, against), only in wiþra-wairps, opposite.

Suffixes.

§ 379. -and- (OE. -end, -nd, OS. -and, -nd; OHG. -ant, -nt), originally the ending of the present participle (§ 217), used in forming nomina agentis, as bisitands, neighbour; frijonds, friend; fijands, enemy; nasjands, saviour. See § 215.

§ 380. -arja* (OE. -ere, OHG. -āri, Lat. -ārius), originally used to form nomina agentis from other nouns, and then later from verbs also, as bōkareis, scribe; láisareis, teacher; liupareis, singer; mōtareis, toll-taker; sökareis, disputer. See § 185.

§ 381. -assu- from *-attu-, Indg. -ad-tu- (cp. § 138), the first element of which is the same as the -at- in Goth. -atjan, OE. -ettan, OHG. -azzen, Gr. -ατε, in verbs like Goth. laúhatjan, OHG. lohazzen, to lighten. Mostly extended to -inassu- with -in- from verbs like fráujinōn, to rule over; gudjinōn, to be a priest (§ 415); as ibnassus, evenness; ufarassus, overflow; blōtinassus, service, worship; draútinassus, warfare; gudjinassus (formed from stem gudjin-, nom. gudja, priest), office of a priest; hörinassus, adultery; lekinassus, healing; skalkinasstts, service; Jjiudinassus, service; waninassus, want.

§ 382. -duþi-, forming fem. abstract nouns, cp. Lat. juventus, youth, gen. juventūtis, Indg. -tūti-, as ajukdūps, eternity; managdūps, abundance; mikildūps, greatness; gamáindūps, communion. See § 199.

§ 383. -in-, embracing fem. abstract nouns formed from adjectives, as áudagei, blessedness; bāitrei, bitterness;
bleiperimental, mercy; braidei, breadth; diupei, depth; goodi, goodness; handugei, wisdom; laggei, length; liutei, deceit; mikilei, greatness; siukei, sickness; swinpei, strength. See § 212.

§ 384. -iğa (OE. -po, -p, OHG. -ida, prim. Germanic *iJa with -i- from ja- and i-stems, Indg. -tä), used in forming fem. abstract nouns from adjectives, as aggwiipa, anguish; agliipa, tribulation; dáubiipa, deafness; diupiipa, depth; dwaliipa, foolishness; gäuriipa, sorrow; kaüriipa, weight; manwiipa, preparation; mériipa, fame; mildiipa, mildness; niüjiipa, newness; swëriipa, honour; swikniipa, purity; weihipi, holiness. See § 191. *ija generally became -ida by dissimilation when the preceding syllable began with a voiceless consonant, as àüpida, desert; waärpida, worthiness.

§ 385. -öpu- (OE. -aŋ, -op, OHG. -öd, Lat. -ätu-, Gr. Doric -ärü-), used in forming masc. abstract nouns from the second class of weak verbs, as gäunöpus, mourning; gabaürjöpus, pleasure. -öpu- became -odu- by dissimilation when the preceding syllable began with a voiceless consonant, as auhjodus, tumult; manniskodus, humanity; wratodus, journey.

§ 386. -ubni, -ufni (see § 158 note), prim. Germanic -úbnja-, Indg. -mnjo- with vocalic m, as fastubni, observance; fraistubni, temptation; witubni, knowledge; waldufni, power; wundufni, wound.

§ 387. -pwa (prim. Germanic -pwö, Indg. -twä), as fijaþwa, fiapwa, hatred; friaþwa, love; salþwös, pl., dwelling, mansion.

Compound Nouns.

§ 389. In compound nouns formed by composition the second element is always a noun, but the first element may be a noun, adjective, or a particle. The declension and gender of compound nouns are determined by the final element.

The final vowel of the first element generally remained in the pure a-stems, but there are many exceptions which it is difficult to account for. Examples are: árhva-tundi, thornbush; áina-baúr, first-born; áiza-smjà, coppersmith; arma-haúrtei, mercy; daúra-wards, door-keeper; dwala-waúrdei, foolish talk; figgra-gulp, finger-ring; garda-waldands (but see § 197), master of the house; hunda-faps, centurion; hunsla-staps, altar; lagga-módei, long-suffering; láuna-wargs, unthankful person; láusa-waúrdi, empty talk; lukarna-stapa, candlestick; waila-déps, benefit; waúrda-jiuka, a strife about words; weina-gards, vine-yard; weina-triu, vine. But on the other hand: áin-falpe, simplicity; all-waldands, the Almighty; gud-hús, temple; guþ-blóstreis, worshipper of God; hals-agga, neck; láus-handus (adj.), empty-handed; manag-fals (adj.), manifold; sigisláun, prize; wein-drugkja, wine-bibber.

The -a remained in the short ja-stems, but disappeared in the long, as midja-sweipáins, the flood; niuja-satiþs, novice; wilja-halpe, respect of persons; but frei-hals, freedom. arbi-numja, heir; agláiti-waúrdei, indecent language.

The final vowel of the first element regularly remained in the ò-, jö-, i-, and u-stems, as mòta-staps, toll-place. þusundi-faps, leader of a thousand men. gabaúrpi-waúrda, genealogy; mari-sáiw, sea; mati-balgs, wallet; náudi-bandi, fetter; but brú-faps, bridegroom. asilu-qaírnus, mill-stone; faíhu-gaírnei, covetousness; filu-waúrdei, much talking; fótu-baúrd, footboard; grundu-waddjus, foundation; hardu-haúrtei, hard-heartedness.
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piupi-qiss instead of *piupa-qiss, blessing.

The n-stems have a, as áuga-daúró, window; manaseps, mankind; but man-leika, image; staua-stöls, judgment seat.

Examples of consonant stems are: baúrgs-waddjus, town-wall; bröprü-lubō, brotherly love, beside the new formation bröpra-lubō; nahta-mats, supper, formed on analogy with the a-stems.

Adjectives.

§ 390. Adjectives, like nouns, may be conveniently divided into three classes: simple, derivative, and compound. Examples of simple adjectives are: áins, one; álls, all; baírhts, bright; blinds, blind; dæups, dead; diups, deep; fagrs, fair; fulls, full; hálts, whole; hardus, hard; ibns, even; juggs, young; kalds, cold; mikils, great; rafhts, right; siuks, sick; ubils, evil.

§ 391. Derivative adjectives often have the same prefixes as nouns (§§ 355-78), as af-guups, godless; ana-siuns, visible; anda-nèmes, pleasant; fram-aldrs, very old; ga-guups, pious; missa-leiks, various; un-fagrs, unfit; us-kunps, well known.

Suffixes.

§ 392. -aga- (OE. -ig, OHG. -ag, prim. Germanic -agā-, Indg. -oqó-, cp. Skr. -aká-, as áudags, blessed; grédags, greedy; módags, angry; un-hunslags, without offering; wuljags, glorious.

§ 393. -aha- (prim. Germanic -áxa-, Indg. -óqo-, cp. Skr. -áka-, the same suffix as the above with difference of accent), as áinaha (weak decl.), only; niu-klahs, underage; stáinahs, stony; un-barnahs, childless; waúrdahs, verbal; and similarly baúrgahei, hill country, from *baúrgahts; brópréahs, brethren, from *brópréahs.

§ 394. -eiga- (OE. -ig, OHG. -ig, prim. Germanic -igá-, Indg. *-iqó-, cp. Skr. -íká-), as anda-nèmesigs, holding fast;
**Compound Nouns.**

§ 389. In compound nouns formed by composition the second element is always a noun, but the first element may be a noun, adjective, or a particle. The declension and gender of compound nouns are determined by the final element.

The final vowel of the first element generally remained in the pure a-stems, but there are many exceptions which it is difficult to account for. Examples are: áialvā-tundi,* thornbush; áina-baúr,* first-born; áiza-smiţa,* coppersmith; arma-haiřtei,* mercy; dāura-wards,* door-keeper; dwala-waúrdei,* foolish talk; figgra-gulp,* finger-ring; garda-waldands (but see § 197), master of the house; hunda-faps,* centurion; hunsla-staps,* altar; lagga-mōdei,* long-suffering; láuna-wargs,* unthankful person; láusa-waúrdi,* empty talk; lukarna-stapa,* candlestick; waľa-dēps,* benefit; waúrdā-juuka,* a strife about words; weina-gards,* vineyard; weina-triu,* vine. But on the other hand: aín-falpei,* simplicity; all-waldands,* the Almighty; gud-hūs,* temple; guţ-blōstreis,* worshipper of God; hals-agga,* neck; lāus-handus (adj.), empty-handed; manag-falps (adj.), manifold; sigisláun,* prize; wein-drugkja,* wine-bibber.

The -a remained in the short ja-stems, but disappeared in the long, as midja-sweipāins,* the flood; niuja-satips,* novice; wilja-halpei,* respect of persons; but frei-hals,* freedom. arbi-numja,* heir; agláiti-waúrdi,* indecent language.

The final vowel of the first element regularly remained in the ō-, jō-, i-, and u-stems, as móta-staps,* toll-place. pūsundi-faps,* leader of a thousand men. gabaúrj-waúrdā,* genealogy; mari-sáiws,* sea; mati-balgs,* wallet; náudi-bandī,* fetter; but brūp-faps,* bridegroom. asilu-qairnus,* mill-stone; faíhu-gairnei,* covetousness; filu-waúrdei,* much talking; fōtu-baúrd,* footboard; grundu-waddjus,* foundation; hardu-haírtēi,* hard-heartedness.
§§ 390-4]  Word-Formation  

**piupi-qiss instead of *piupa-qiss, blessing.**

The n-stems have a, as áuga-daúrō, window; manasēps, mankind; but man-leiqa, image; staua-stōls, judgment seat.

Examples of consonant stems are: baúrgs-waddjus, town-wall; bröprü-lubō, brotherly love, beside the new formation bröpra-lubō; nahta-mats, supper, formed on analogy with the a-stems.

### Adjectives.

§ 390. Adjectives, like nouns, may be conveniently divided into three classes: simple, derivative, and compound. Examples of simple adjectives are: áins, one; álls, all; baírhts, bright; blinds, blind; dáupps, dead; diups, deep; fagrs, fair; fulls, full; háils, whole; hardus, hard; ibns, even; juggs, young; kalds, cold; mikils, great; raihts, right; siuks, sick; ubils, evil.

§ 391. Derivative adjectives often have the same prefixes as nouns (§§ 355-78), as af-gups, godless; ana-siuns, visible; anda-nēms, pleasant; fram-aldrs, very old; ga-guþs, pious; missa-leiks, various; un-fagrs, unfit; us-kunþs, well known.

### Suffixes.

§ 392. -aga- (OE. -ig, OHG. -ag, prim. Germanic -agá-, Indg. -oqó-, cp. Skr. -aká-, as áudags, blessed; grēdags, greedy; mōdags, angry; un-hunslags, without offering; wulþags, glorious.

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§ 394. -eiga- (OE. -ig, OHG. -íg, prim. Germanic -ígá-, Indg. *-iqó-, cp. Skr. -íká-), as anda-nēmeigs, holding fast;
ansteigs, gracious; hrōpeigs, victorious; láiseigs, apt to teach; listeigs, cunning; mahteigs, mighty; sineigs, old; piupeigs, good; us-beisneigs, long-suffering; waúrstweigs, effective.

§ 395. -eina- (OE. -en, OHG. -in, prim. Germanic -ma-, = Lat. -ina-s), used in forming adjectives denoting the material of which a thing is made, as airpeins, earthen; áiwes, eternal; barizeins, of barley; filleins, leathern; gulpeins, golden; gumeins, male, qineins, female; stáineins, of stone; þaúrneins, thorny; triweins, wooden.

§ 396. -iska- (OE. -isc, OHG. -isc, -isk, Lat. -iscus, Gk. -iskos), generally connoting the quality of the object denoted by the simplex, as barnisks, childish; funisks, fiery; gudisks, godly; mannisks, human; *þudisks, whence þudiskō, after the manner of Gentiles; iudaíwisks, Jewish, formed from iudaìus, Jew; háiþiwisks, wild, with w from iudaíwisks.

**Compound Adjectives.**

§ 397. In compound adjectives formed by composition the second element is always an adjective or used as an adjective, but the first element may be a noun, adjective, verb, or particle. The final vowel in the first element of the compound follows the same rule as in nouns (§ 389), as akrana-láus, fruitless; góda-kunds, of good origin; guda-láus, godless; himina-kunds, heavenly; witōda-láus, lawless; án-falps, simple; mikil-fühts, high-minded. andiláus beside anda-láus, endless, with a from the pure a-stems. airþa-kunds, born of the earth; hreila-wairbs, transitory. náudi-paúrfts, needy. faíhu-gaíhrs, covetous; handu-waúrhts, made by hands. guma-kunds, male; qina-kunds, female; silba-wiljís, willing of oneself.

§ 398. In addition to the class of compound adjectives given above, the parent language had a class, the second element of which was originally a noun. Such compounds
are generally called bahuvrīhi or possessive compounds, as Lat. longipēs, having a long foot, long-footed; Gr. δουκερής, having an evil mind, hostile; Gothic alja-kuns, belonging to another race, foreign; arma-hāirts, merciful; hauh-hāirts, proud, haughty; ibna-leiks, equal; láus-handus, empty-handed; láusa-waurds, talking vainly; ubil-waurds, evil-speaking.

Verbs.

§ 399. From a morphological point of view, all verbs may be divided into two great classes: simple and compound. Simple verbs are sub-divided into primary and denominative verbs. To the former sub-division belong the strong verbs and a certain number of weak verbs, and to the latter the denominative verbs. The simple primary verbs are here left out of further consideration, as their formation belongs to the wider field of comparative grammar. Compound verbs are of various kinds: (1) those formed from simple verbs by means of separable or inseparable particles, (2) those formed from nouns and adjectives with verbal prefixes or suffixes.

§ 400. Simple verbs are formed direct from nouns and adjectives or from the corresponding strong verbs, as dāiljan, to deal out; fōdjan, to feed; namnjan, to name; wēnjan, to hope; fiskōn, to fish; karōn, to care for. hāiljan, to heal; hrāinjan, to make clean; mikiljan, to magnify; weihnjan, to become holy. lagjan, to lay; nasjan, to save; rāisjan, to raise; satjan, to set; wandjan, to turn.

§ 401. Compound verbs are formed from simple verbs, nouns, and adjectives, by means of various prefixes. See below. On the accentuation of the prefixes in verbs see §§ 33–4.

Prefixes.

§ 402. af (§ 355), as af-āikan, to deny; af-dāupjan, to kill; af-gaggan, to go away; af-lētan, to dismiss; af-māitan, to cut off; af-slahan, to kill; af-tiuhan, to draw away.
§ 403. afar- (§ 356), as afar-gaggan, to follow; afar-láistjan, to follow after.

§ 404. ana- (§ 357), as ana-áukan, to add to; ana-biudan, to command; ana-háltan, to call on; ana-hneiwan, to stoop down; ana-lagjan, to lay on; ana-stödjan, to begin.

§ 405. and- (§ 358), as and-bindan, to unbind; and-hafjan, to answer; and-huljan, to uncover; and-niman, to receive; and-sakan, to dispute; and-standan, to withstand.

§ 406. at- (§ 359), as at-áujjan, to show; at-giban, to give up; at-hafjan, to take down; at-lagjan, to lay on; at-sájvan, to take heed; at-tékan, to touch; at-wázpan, to cast down; at-wópjjan, to call.

§ 407. bi- (§ 360), as bi-áukan, to add to; bi-gitan, to find; bi-leiban, to remain; bi-rinnan, to run about; bi-sitan, to sit about; bi-swáran, to adjure.

§ 408. dis- (§ 361), as dis-dáiljan, to share; dis-sitan, to settle upon; dis-tahán, to waste; dis-táfrán, to tear asunder; dis-wilwan, to plunder.

§ 409. -du- (of unknown origin), as du-at-gaggan, to go to; du-ginnan, to begin; du-rinnan, to run to; du-stödjan, to begin.

§ 410. faúr- (§ 363), as faúr-biudan, to forbid; faúr-gaggan, to pass by; faúr-qíjan, to excuse; faúr-sniwan, to hasten before.

§ 411. faúra- (§ 364), as faúra-gaggan, to go before; faúra-gateihan, to inform beforehand; faúra-standan, to govern.

§ 412. fra- (§ 365), as fra-giban, to give; fra-itjan, to devour; fra-létan, to liberate; fra-lúsan, to lose; fra-niman, to receive; fra-qistjan, to destroy; fra-wardjan, to destroy.

§ 413. ga- (originally added to verbs to impart to them a perfective meaning, see § 367), as ga-báfran, to bring
forth; ga-bindan, to bind; ga-dáiljan, to divide; ga-fáhan, to seize; ga-fulljan, to fill; ga-háitan, to call together; ga-kiusan, to approve; ga-láubjan, to believe; ga-lisan, to gather together; ga-nasjan, to save; ga-rinnan, to hasten together; ga-tafran, to destroy; ga-wandjan, to turn round.

§ 414. hindar- (§ 368), only in hindar-leijmn, to go behind.

§ 415. in- (§ 370), as in-brannjan, to put in the fire; in-saian, to sow in; in-sáfhuan, to look at; in-sandjan, to send forth; in-widan, to reject.

§ 416. twis- (OE. twi-, OHG. zwi-, Lat. bi-, Gr. δι- from ἄρθ, two), denoting separation, only in twis-standan, to depart from one.

§ 417. uf- (§ 374), as uf-blësan, to blow up; uf-brikan, to reject; uf-dáupjan, to baptize; uf-háusjan, to submit; uf-kúnnan, to recognize; uf-ligan, to lie under.

§ 418. tuz- (OE. tor-, Gr. δοτ-,), only in tuz-wërjan, to doubt.

§ 419. āirh- (OE. āurh, OHG. durh, through), as āirh-báfran, to carry through; āirh-gaggan, to go through; āirh-sáfhran, to see through; āirh-wisan, to remain.

§ 420. ufar- (§ 375), as ufar-gaggan, to transgress; ufar-méiljan, to write over; ufar-munnôn, to forget; ufar-skadwjan, to overshadow; ufar-steigan, to mount up.

§ 421. und- (OE. óp-, OHG. unt-, up to), as und-greipan, to seize; und-rédan, to grant; und-rinnan, to run to one.

unça- (OE. úp-, OHG. int-, from, away), only in unça-pliuhan = OHG. int-fliohan, to escape.

§ 422. us- (§ 377), as us-anan, to expire; us-beidan, to await; us-dreiban, to drive out; us-giban, to give out; us-kiusan, to choose out; us-láubjan, to permit; us-qîpan, to proclaim; us-tiuhan, to lead out; ur-ráisjan, to rouse up; ur-reisan, to arise; ur-rinnan, to proceed. See § 175 note 3.

§ 423. wibra- (§ 378), only in wibra-gaggan, wibra-gamótjan, to go to meet.
§ 424. -atjan (OE. -ettan, OHG. -azzen, cp. § 381), used in forming intensive verbs, as lañhatjan, to lighten; káupatjan, to buffet; swögatjan, to sigh, groan.

§ 425. -inön (with -in- from verbs like gudjinön, to be a priest, formed from the stem gudjin-, nom. gudja, priest; ga-aiginön, to take possession of, from aigin, property), and similarly fráujinön, to rule over; raginön, to be governor.

The -in- then came to be extended to verbs like skalkinön, to serve, from skalks, servant; and similarly draúhtinön, to wage war; faginön, to rejoice; hörinön, to commit adultery; lëkinön, to heal; reikinön, to govern.

CHAPTER XVI
SYNTAX
CASES.

§ 426. Accusative. Transitive verbs govern the accusative as in other languages: ga-sa医疗保险 jana sunu mans, ye shall see the son of man; akran baíran, to bear fruit; &c.

A few verbs take an accusative of kindred meaning, as ohtédun sis agis mikil, lit. they feared great fear for themselves, they feared exceedingly; háifstei ŵô gödôn háifst, fight (thou) the good fight; similarly huzdjan huzda, to treasure up treasures; waúrkjan waúrstwa, to work works.

An accusative of closer definition occurs very rarely in Gothic: urrann sa dáupha gabundans handuns jah fôtuns faskjam, the dead man came forth bound as to hands and feet with bandages; standáip nu ufgaúrdanáí hupins izwarans sunjáí, stand therefore, girt as to your loins with truth.
An accusative of the person is used with the impersonal verbs grēdōn, to be hungry; huggrjan, to hunger; þaúrsjan, to thirst; and also with gen. of the thing kar(a) ist, there is a care, it concerns, as ni kar-ist ina ūriz lambē, he careth not for the sheep.

The space and time over which an action extends are expressed by the accusative, as qēmum dagis wig, they went a day’s journey; jabái luas þuk ananáujjái rasta áina, gaggáis mif imma twōs, if anyone (whosoever) shall compel thee to go a mile, go with him two; salida twans dagans, he abode two days.

lāisjan takes two accusatives, one of the person, and one of the thing taught, as lāisida ins in gaju-kōm manag, he taught them many a thing in parables. The following verbs and a few others have a double accusative in the active, one of the external object, and one of the predicate:—
táujan, as luana þuk silban táujis þu? whom makes thou thyself?; waúrkjan, as raihtōs waúrkejþ staigōs guþs unsarās, make ye straight the paths of our God; briggan, as sō sunja frijans izwis briggiþ, the truth shall make you free; dōmjan, as garaíhtanā dōmidēdun guþ, they justified God; kunnan, as kunnands ina wafr garaíhtana jah weihana, knowing him (to be) a just and holy man; bigitan, as bigētun þana siukan skalk hāilana, they found the sick servant whole; qiþan, as izwis ni qiþa skalkans, I call you not servants; namnjan, as þanzei apaústaúluns namnida, whom he called apostles; rahnjan, as triggwana mik rahnida, he counted me faithful; háitan, as Daweid ina fráujjan háitiþ, David calls him Lord; áihan, as attan áigum Abraham, we have Abraham as father.

§ 427. Genitive. Many verbs govern the direct or indirect object in the genitive, as hilp meinaízōs ungaláubeināís, help thou my unbelief; fraihna jah ik izwis áinis waúrdis, I will also ask you one word; saei allis skamāþ sik meina aifþau meinaízē waúrdē, ðizuh
sunus mans skamáiþ sik, for whosoever shall be ashamed of me or my words, of him shall the son of man be ashamed. Other examples are brúkjan, to use; fulljan, to fill; fullnan, to become full; gaírnjan, to long for; ga-hráinjan, to make clean; ga-hárban, to abstain from; ga-weisón, to visit; háiljan, to make whole; lustón, to desire; niutan, to enjoy; páurban, to need; &c.

The gen. is also governed by certain adjectives, as ahmins weihis fulls, full of the Holy Ghost; frija ist ñis witôdis, she is free from that law; similarly filu, much; láus, empty, void; wâns, lacking, wanting; wâirps, worthy; &c.

The gen. is often used in a partitive sense, especially with ni, ni waihts, the interrogative and indefinite pronouns; also with the cardinal numerals þúsundi, taíhuntehund, twa hunda, &c., and those expressing the decades (twái tigjus, &c., § 247). Examples are: jah ni was im barne, they had no child; ni waiht warpigös, nothing of (=no) condemnation; huas izwara, which one of you; hûo mizdônô, what reward; huazuh abnê, every man; sums mannê, a certain man; ni áinshun jiwê, no servant; all bagmê gôdáizê, every good tree; luarjis jizê wairppîg qëns, of which of these shall she be wife; wesun âuk swë fimf þúsundjös wairê, for there were about five thousand men; taíhuntehund lambê, a hundred sheep; twâim hundam skattê hláibôs ni ganôhái sind þaim, two hundred pennyworth of bread is not sufficient for them; dagê fidwôr tiguns, fráisans fram diabuláu, being forty days tempted of the devil. A partitive gen. is also sometimes used with verbs, as insandida skalk ei nêmi akranis, he sent a servant that he might receive (some) of the fruit.

The gen. is also sometimes used adverbially, as ni allis, not at all; raíhtis, indeed; filâus, much, very much; landis, over the land, far away; gistradagis, to-morrow; dagis
hrizuh, day by day; nahts, by night; usleịpam jainis stadis, let us pass over to the other side; insandida ina hálpjós seináizós, he sent him into his field. The following adverbs of place govern the gen. when used prepositionally:—hindana, from behind, beyond; innana, from within, within; útana (útafrō), from without, out of; ufarō (also the dat.), over, above.

Amongst other examples of the use of the gen. may be mentioned: in Saraípta Seidōnáis, unto Sarepta (a city) of Sidon; Tyrē jah Seidōnē land, the land of the Tyrians and Sidonians = Tyre and Sidon; gaggij) sums mannē fram pis faúrampleis synagōgeis, there cometh a certain man from (the house) of the ruler of the synagogue; gasalu Iakōbu āna Zaibaídaiaús, he saw James the (son) of Zebedee; Iudan (acc.) Iakóbaús, Judas (the brother) of James; was āuk jērē twalibē, for she was (of the age) of twelve years.

§ 428. Dative. The following verbs and several others take a direct object in the dative case: afwārpan, to cast away, put away; andhafrjan, to answer; baírgan, to keep, preserve; balwjan, to torment; frabugjan, to sell; fra-liusan, to lose; fraqịman, to spend, consume; fraşjan, to understand; frakunnan, to despise; gāumjan, to perceive; idweitjan, to upbraid; kukjan, to kiss; tēkan, attēkan, to touch; ufarmunnōn, to forget. The verbs fraqistjan, usqistjan, and usqiman, to destroy; waîrpan, to cast; uswaîrpan and usdreiban, to cast out, sometimes take the dative and sometimes the accusative without a distinction in meaning. A few other verbs take the dative or accusative with a change of meaning, as anahāitan, with dat. to scold, with acc. to invoke; uskiusan, with dat. to reject, with acc. to prove, test.

Many adjectives take a dative, as aglus, difficult; anda-neĩps, hostile; ansteigs, gracious; azétizó, easier; brūks, useful; göps, good; hulps, gracious; kunps, known; liufs,
dear; módags, angry; raþizó, easier; skula, guilty, liable to; skulds, owing; swérs, honoured; swikunps, manifest; unkunps, unknown; wíprawairps, opposite.

The dative together with wisan or waírjan often has the same meaning as liaban, as ni was im barné, they had no children; saúrga mis ist mikila, I have great sorrow; waírjan þus fahéps, thou shalt have joy; ei uns waírjan þata arbi, that we may have the inheritance.

The dative is often used reflexively, as leilwan sis, to borrow; róðida sis áins, he spake within himself; ni ögs þus, be (thou) not afraid; ni faúrhteip izwis, be (ye) not affrighted; frawairhtta mis, I have sinned; þankjan sis or mitön sis, to think to oneself.

The dative also discharges the functions of the old ablative, instrumental, and locative, as wópida Iësus stibnái mikiláí, Jesus cried with a loud voice; slóhun is háubíp ráusa, they smote his head with a reed. After the comparative where we should use than together with a nominative, as sa afar mis gagganda swinþöza mis ist, he that cometh after me is mightier than I; niu sáiwala máís ist fódeinái jah leik wastjóm, is not the life more than meat, and the body than raiment; swëgnida ahmin Iësus, Jesus rejoiced in spirit; naht jah daga, by night and day.

For the dative absolute, see § 436.

Adjectives.

§ 429. Adjectives agree with their nouns in number, gender, and case not only when used attributively, but also when the adjective follows the noun, either predicatively or in apposition. To this general rule there are a few exceptions.

(i) An adjective accompanying managei, people, multitude, and hiuhma, crowd, mostly occurs in the masculine plural, as jah was managei beidandans Zakariins, and
the people waited for Zacharias; jah alls hiuhma was manageins beidandans, and the whole crowd of the people was waiting (the Gr. has προσευχόμενον, praying).

(2) Grammatical feminines are occasionally treated as masculines, or even when denoting things as neuters; and grammatical neuters (when suggesting persons) as masculines, as ei kannip wēsi handugei gups, that the wisdom of God might be known; ni waîtrej garaīths áinhun leikē, no man (lit. no one of bodies) becometh just.

(3) When the same adjective refers both to masculine and feminine beings, it is put in the neuter plural, as wēsunuh þan garaītha ba in andwāirjja gups, and they (Zacharias and Elizabeth) were both righteous before God.

§ 430. The strong and weak forms of adjectives are employed in much the same manner as in the other old Germanic languages; that is, adjectives used without the definite article follow the strong declension, and those with the definite article follow the weak declension, as was drus is mikils, great was the fall of it; ni mag bagms þiupēigs akrana ubila gataujan, a good tree cannot produce evil fruit; hairdeis sa gōda, the good shepherd; untē baūrgs ist þis mikilins þtudanis, for it is the city of the great king.

The pronominal form of the nom. acc. neut. of strong adjectives (§ 226) is never used predicatively.

All cardinal numerals, the ordinal numeral anpar, second, the possessive pronouns meins, my; þeins, thy; &c., the pronominal adjectives sums, some; alls, all; jāins, that; swaleiks, such; &c., as also the adjectives fulls, full; ganõhs, enough; halbs, half; midjis, middle; are always declined strong.

All ordinal numerals (except anpar), all adjectives in the comparative degree, all the old superlatives ending in -ma, as fruma, first; aftuma, last; the present participle
(except in the nom. sing. masc., see § 239), and sama, same; silba, self; are always declined weak.

Pronouns.

§ 431. The nominative of the personal pronouns is generally omitted, except when the person is to be mentioned with special emphasis. When a pronoun stands for two substantives of different genders it is put in the neuter plural, as miṭṭanei pó wēsun jáinar, while they (Joseph and Mary) were there; is is sometimes used where we should expect sa, as iḥ is dugann mērjan filu . . . . swaswē is ni mahta in baūrg galeīpa, but he (the leper) began to publish it widely . . . . so that he (Jesus) could not enter into the city; saei bigitiḥ sāiwala seina, fraqisteiḥ izāi, jah saei fraqisteiḥ sāiwalāi seināi in meina, bigitiḥ pó, he that findeth his life shall lose it, and he that loseth his life for my sake shall find it.

The reflexive pronoun always relates to the subject of its own sentence, as nih Saūlaúmōn in allamma wulpāu seinamma gawasida sik swē áins ḫizē, not even Solomon in all his glory was clothed like one of these; swa lagga ḫveila swē miḥ sis haband brūjpfad, ni magun fastan, as long as they [sunjus] have the bridegroom with them, they cannot fast; jah [Īēsus] gawatūrhta twalif du wisan miḥ sis, and [Jesus] appointed twelve to be with him; jah suns ufkunnands Iēsus ahmin seinamma ḫatei swa ḫai mitōdēdun sis, qāp du im, and immediately Jesus, perceiveing in his spirit that they so reasoned within themselves, said to them.

The manner in which the possessive pronoun of the third person is expressed has already been stated in § 268, examples are:—qīpa izwis ḫatei haband mizdōn seina, I tell you that they have their reward; urrann sa saiands du saian frāiwa seinamma, the sower went forth to sow his seed; dáupidāi wēsun allāi . . . . andhāitan-
Pronouns

§ 431]
dans frauwähteim seinäim, they were all baptized........
confessing their sins; jëgkeip im äuk ei in fiuwaithein
seinäii andhäusjäindäiu, for it seems to them that they will
be heard for their much talking. On the other hand we
have: afletipp mannam missadëëins izë, ye forgive men
their sins; jah [qinë] baþ ina ei þö unuhlpöun uswaüripi
us daúthr izös, and [the woman] begged that he would cast
forth the devil out of her daughter; jah qimands Ëesus in
gardä Paåräus gasalr swaührön is ligandein jah in
heitöm jah attaftök handäü izös, and Jesus coming into
the house of Peter, he saw his mother-in-law lying and in
a fever and he touched her hand.

sama, same, as substantive and adjective, is used both
with and without the article, as niu jah mòtarjös þata
samö tàujand? do not even the publicans the same?; in
þamma samiin landa, in the same country; ei samö hug-
jäima jah samö fraþjäima, that we may think the same
thing and mind the same thing; sijäina þö twa du leika
samin, they two (man and wife) shall become the same flesh.

silba, self, is always either actually or virtually appositi-
onal, as silba atta, the father himself; ik silba, I my-
self; nasei þuk silban, save thyself; ik gabairhtja imma
mik silban, I will manifest myself to him; silba faüra-
quimipj, he himself shall come before. The genitive of silba
used with possessive pronouns agrees in number and
gender with the noun, as þeina silbëns säítwalu
þairhggagip hairus, a sword shall pierce thine own soul;
waurstw sein silbins kiusai hvarjizuh, each man should
test his own work.

The reciprocal pronoun is expressed by means of the
personal pronouns and the adverb missö, reciprocally, or
by using anþar twice, as ni þanamáis nu uns missö
stöjäima, let us not therefore judge one another any more;
jah qëpun du sis missö, and they said one to another;
untë sijum anþar anþaris lipus, for we are members one of
another; where lihus is in the singular agreeing with unpar.

The antecedent to a relative pronoun is sometimes omitted, the relative may then be either in the case required by the verb of its own clause or in that required by the verb of the principal clause, as īra wileiē ei tāujāu āāammei (for āāamma āanei) qipē ḫiudān Iudaiē; what will ye that I do to him whom ye call king of the Jews?; wait atta izwar ḫizei (for ḫata ḫizei) jus ḫairūbūp, your father knows of what ye have need. Instead of the conjunction ḫatei, that, properly the nom. acc. sing. neut. of saei, there occurs āāammei or ḫizei when the verb of the principal sentence governs the dative or genitive, as ḫū āāims ḫizei, ġaūmjaunds āāammei hrāins wārp, but one of them, perceiving that he was cleansed; láisari, niu kara (ist) ḫuk ḫizei fraqistnam? master, carest thou not that we perish?

On the genitive governed by the interrogative and indefinite pronouns when used partitively, see § 427.

**Verbs.**

§ 432. Tenses. The future simple is generally expressed by the present, as gasaītviē āana sunu mans, ye shall see the son of man; inuh āis bileipāi manna attin seinamma jah āǐpein seināi, for this reason a man shall leave his father and his mother. The future is sometimes also expressed by the present tense forms of skūlan, shall; haban, to have; duginnan, to begin; together with an infinitive, as saei skal stōjan qiwaνs jah daǔpans, who shall judge the quick and the dead; āarei ik im, ḫarun sa andbahts meins wisan habāiē, where I am, there shall also my servant be; gāunōn jah grētān duginniē, ye shall mourn and weep.

The simple preterite is used in Gothic where we in Mod.
§ 433. Voices. Special forms of the passive voice are extant in the present tense of the indicative and subjunctive only, as dáupjada, he is baptized; jah ḫu, barnilō, prau-fētus háuhistins háítaza, and thou, child, shalt be called the prophet of the Highest; afētanda ḫus frauawūlīteis jēīnōs, thy sins are forgiven thee; ei andhuljāindāu ḫus managāim haīrtam mitōneis, that the thoughts of many hearts may be revealed. The other forms of the passive voice are expressed by the past participle and one of the auxiliary verbs wisan, to be; waīrpan, to become; as gamēlīp ist, it is written; ajpan izwara jah tagla háubidis alla garaṇana sind, but the very hairs of your head are all numbered; qam Īēsus jah dáupjps was fram Īōhannē, Jesus came and was baptized by John; gaaiwiskōps waīrpa, I shall be ashamed; sab-batō in mans warjīp gaskapans, the sabbath was made for man; gamarzidāi waūrjun in ḫamma, they were offended at him.

§ 434. Subjunctive. The subjunctive is used very often in principal sentences to express a wish or command, as ni briggāis uns in frāistubnjāi, lead us not into temptation; paīrghaggāimā ju und Bēplhuaīm, jah saīfuāina waūrđ ḫata waūrjunō, let us go now into Bethlehem, and see this thing (lit. word) which is come to pass; ak háitadāu Īōhannēs, but he shall be called John; waīnei piudanōdeēiōp, would that ye reigned as kings. It is also used in direct dubitative questions, as īva qipāu? what shall I say?; luāiwa
meinaim waúrdam galáubjáip? how shall ye believe my words?; lwas pánu sa sijái? who then can this be?

The most important cases in which the subjunctive is used in subordinate sentences are:—

(1) In indirect or reported commands or entreaties, as anabáuŋ im eí manni qéepeina, he commanded them that they should not tell any man; wiljáu eí mis gibáis háubíp Iōhannis, I will that thou give me the head of John.

(2) In reported speech when the principal sentence is negative or subjunctive or is a question implying uncertainty, as ni galáubideédun patei is blinds wēsi, they did not believe that he had been blind; jah jabái qēpjáu patei ni kunnjáu ina, sijáu galeiks izwis liugnja, and if I were to say, I know him not, I shall be a liar like you; lwa wileis eí tāujá pus? what wilt thou that I do for thee?

(3) In indirect propositions governed by verbs of hoping, trusting, supposing, and the like, as wenja eí kunneip, I hope that ye know; páiiei trauáidéédun sis ei wēseína garafhtáí, who trusted in themselves that they were righteous; jainái hugidéédun patei is bi slēp qēpí, they supposed that he was speaking about sleep.

(4) In statements reported at second hand, as weis háusideédum ana witóda patei Xristus sijái du áiwa, we have heard out of the law that Christ abideth for ever.

(5) In indirect questions, as frēhun ina skuld'ú sijái mann qën afsatjan, they asked him whether it was lawful for a man to put away his wife; ni wissa lwa rōdidedí, he knew not what he should say; ni haband lwa matjáina, they have nothing to eat.

(6) In a relative clause attached to an imperative or a subjunctive clause, as atta, gif mis sei undrinnái mis dáiil álgins, father, give me the portion of property which falleth to me; saei habái áusôna du háusjan, gaháusjái, he that hath ears to hear, let him hear. The verb in a relative clause is also in the subjunctive when the principal
clause is interrogative or negative, as lvaas sa ist saei frawaurhtins afteai? who is this who forgiveth sins?; nih allis ist lva fulginis patei ni gabafrhtjaaidau, for there is nothing hid, which shall not be manifested.

(7) In conditional clauses implying hypothesis or uncertainty, as jabai lva mis andbahtjai, mik laistjai, if any man serve me, let him follow me; nih qemja juh rodidjau du im, frawaurht ni habaidedeina, if I had not come and spoken to them, they would not have had sin.

(8) Frequently in adverbial clauses which express a reason, as ni manna giupi wein juggata in balgins fairnjans, ibai aufto distairai wein pata niujjo pans balgins, no man poureth new wine into old bottles, lest perchance the new wine burst the bottles.

(9) To express purpose, as attauun pata barn, ei tawidedeina bi buhtja witodis, they brought the child that they might do according to the custom of the law; frawajand andwaipja seina, ei gasaihrinddu mannam fastandans, they disfigure their faces, that they may appear unto men to fast.

(10) The temporal conjunction faurjjuzei is always followed by the subjunctive, as wajt atta izwar pizei jus paurbup, faurjzei jus bidjaij ina, your father knoweth what ye need before ye ask him.

§ 435. Infinitive. The infinitive or a clause containing an infinitive is often used as the subject or object of a finite verb. (1) As subject:—ni goip ist niman hlaif barnjuh waipjan hundam, it is not good to take the children's bread and to cast it to dogs; warp afslaujan allans, it came to pass that they were all amazed; warp paurhaggan imma pairh atisk, it came to pass that he went through the cornfields. (2) As object:—ohtedun fraihnan ina, they feared to ask him; sokidjedun attikan imma, they sought to touch him; qijand usstass ni wisan, they say that there is not any resurrection.
The infinitive with and without du is also used to express purpose, as qēmūn saīhvan, they came to see; gagg āuk silīban ātāugjan gudjin, go, show thyself to the priest; sat du āihtrōn, he sat for the purpose of begging.

The passive infinitive is variously expressed. (1) Generally by waǐrpanic and a past participle, as skal sunus manis uskusans waǐrpanic, the son of man shall be rejected. (2) Not unfrequently by the active infinitive, as qēmēn āpan mōtārjōs dāupjan, then came the publicans to be baptized; qēmēn hāiljan sik saūhtē seināizō, they came to be healed of their infirmities. (3) Occasionally by mahts wisan, skuld wisan, along with an active infinitive, as maht wēsi frabugjan, it might have been sold (lit. it were possible to sell); lvaiwa ḫu qīpis, ḫatei skuls ist ushāuhjan sa sunus mans? how sayest thou, that the son of man must be lifted up?

§ 436. Participles. The past participle of intransitive verbs has an active meaning, as in garda qumans, being in the house; lwa wēsi ḫata waǐrpanicō, what it was that had come to pass; and similarly with the pp. of diwan, to die; drigkan, to drink; fra-waǐrpanic, to corrupt; ga-leikan, to take pleasure in; ga-qiman, to assemble; ga-rinnan, to run; us-gaggan, to go out.

The nom. of the pp. is rarely used absolutely, as in jah waǐrpanicans dags gatils, and a fitting day being come. See note to Mark vi. 21.

The dative of the participles is often used absolutely like the ablative in Latin, and the gen. in Greek, as jah usleipandin Iēsua in skipa, gaqēmūn sik manageins filu du imma, and Jesus having passed over in the ship, there came together to him a great multitude; dala jap atgagg- andin imma of fai günja, láistidēdun afar imma iumjōns managōs, when he was come down from the mountain, great multitudes followed after him.
ULFILAS

ULFILAS (Gothic Wulfila) was born about the year 311 A.D., but where his birthplace was in the wide tract of country then inhabited by the Goths is not known. Although Ulfilas was born and grew up among the Goths, he was of Cappadocian descent. According to the testimony of the historian Philostorgius, the parents, or perhaps rather the grandparents, of Ulfilas were natives of Sadagolithina, near the town of Parnassus in Cappadocia, who had been carried off as captives by the Goths, during an irruption made by this people into the northern parts of Asia Minor in the year 267.

In the year 332 he accompanied an embassy to Constantinople, where he remained until 341. In the latter year he was consecrated bishop of the Goths dwelling North of the Danube. For seven years (341–8) he laboured zealously among the Goths in Dacia, and won over a great multitude of them to the Christian faith. But the persecution and oppression, which Ulfilas and his converts suffered through Athanaric, became so great that he applied to Constantinus in 348 for permission to lead his converts into Roman territory. Constantinus readily granted the request, and Ulfilas accordingly led a great number of his people across the Danube, and settled near Nicopolis in Moesia, at the foot of the Balkan mountains, where he preached and laboured until his death, which took place in 383 while on a visit to Constantinople.

By far the most important source of our knowledge of the life and work of Ulfilas is found in the account of him given by Auxentius, from which we extract the following passage (for the full account the reader must be referred to the work: 'Über das Leben und die Lehre des Ulfila,' by G. Waitz, Hannover, 1840).

'Exo iia praedicante et per Cristum cum dilectione deo patri gratias agente haec et his similia exsequente, quadraginta annis
in episcopatu gloriose florens, apostolica gratia grecam et latinam et goticam linguam sine intermissione in una et sola ecclesia Christi predicavit, quia et una est ecclesia dei vivi, columna et firmamentum veritatis, et unum esse gregem Christi domini et dei nostri, unam culturam et unum aedificium, unam virginem et unam sponsam, unam reginam et unam vineam, unam domum, unum templum, unum conventum esse Christianorum, cetera vero omnia conventicula non esse ecclesias dei, sed synagogas esse satanae adserebat et contestabatur. Et haec omnia de divinis scripturis eum dixisse et nos describisse qui legit intelligat. Qui et ipsis tribus linguis plures tractatus et multas interpretationes volentibus ad utilitatem et ad aedificationem, sibi ad aeternam memoriam et mercedem post se dereliquid. Quem condigne laudare non sufficio et penitus tacere non audeo; cui plus omnium ego sum debitor, quantum et amplius in me laborabit, qui me a prima etate mea a parentibus meis discipulum suscepit et sacras litteras docuit et veritatem manifestavit et per misericordiam dei et gratiam Christi et carnaliter et spiritaliter ut filium suum in fide educavit.'

Sokrates expressly mentions that Ulfilas invented the Gothic alphabet, and that he translated the whole of the Scriptures into Gothic, with the exception of the four books of Kings, which he is said to have omitted so as not to excite the warlike spirit of his people. The latter remark was no doubt a pure invention on the part of Sokrates, because the books of Joshua and Judges would have even been more likely to stimulate the Gothic passion for fighting than the books of Kings. The probability is, as Bradley points out, that Ulfilas did not live to finish his translation, and that he intended to leave to the last the books which he thought least important for his great purpose of making good Christians.

The Manuscripts, containing the fragments of the biblical translation which have come down to us, are not contemporary with Ulfilas; but were written in Italy about the year 500. The fragments of the New Testament all point to one and the same translator, but the two small fragments of the books of Ezra and Nehemiah differ so much in style from those of the New Testament, that scholars now regard them as being the work of a later translator. It is also highly improbable that Ulfilas was the author of the fragments of a commentary on the Gospel of St. John, first published by Massmann under the title: 'Skeireins afwaggeljons þarfr Jóhannën,' Munich, 1834. See
The Manuscripts, containing the fragments of Gothic which have come down to us, are the following:

I. Codex argenteus in the University library of Upsala. The codex contained originally on 330 leaves the four Gospels in the order Matthew, John, Luke, Mark; of which 177 leaves are still preserved.

II. Codex Carolinus, a codex rescriptus, in the library of Wolfenbüttel. This, consisting of four leaves, contains about forty-two verses of Chapters xi–xv of the Epistle to the Romans.

III. Codices Ambrosiani, five fragments (codices rescripti), in the Ambrosian library at Milan.

Codex A contains on ninety-five leaves fragments of the Epistles to the Romans, Corinthians, Ephesians, Galatians, Philippians, Colossians, Thessalonians, to Timothy, Titus, and Philemon; and a small fragment of a Gothic Calendar.

Codex B contains on seventy-seven leaves the second Epistle to the Corinthians complete, and fragments of the Epistles to the Corinthians (first Epistle), Galatians, Ephesians, Philippians, Colossians, Thessalonians, to Timothy, and to Titus.

Codex C, consisting of two leaves, and containing fragments of Chapters xxv–xxvii of St. Matthew.

Codex D, consisting of three leaves, and containing fragments of the books of Ezra and Nehemiah.

Codex E, consisting of eight leaves (three of which are in the Vatican at Rome), and containing a fragment of a commentary on St. John. See above.

IV. Codex Turinensis, in Turin, consisting of four damaged leaves, and containing the fragments of the Epistles to the Galatians and Colossians.

For other fragments of Gothic which have come down to us, see the article 'Gotische Literatur', by E. Sievers, in Paul's Grundriss der germanischen Philologie, vol. ii. pp. 69, 70.

The following short list of books and articles will be useful to students wishing to pursue a further study of Gothic:


(2) Editions. Ulfilas, by H. C. von der Gabelentz and J. Loebe, 2 vols., Altenburg und Leipzig, 1836–1846. Volume i, containing the text, Latin translation, and critical notes, is now antiquated. But vol. ii, containing the glossary and grammar, is very valuable, especially for the accidence and syntax. Ulfilas, by H. F. Massmann, Stuttgart, 1857, containing also a Latin and a Greek text, notes, glossary, grammar, and historical introduction. For a faithfully printed copy of the various Manuscripts all later editors of Ulfilas are especially indebted to the edition by A. Uppström, which appeared in parts, Upsala, 1854–1868 (Codex Argenteus, 1854; Decem codicis argentei rediviva folia, 1857; Fragmenta gotica selecta, 1861; Codices gotici ambrosiani, 1864–1868). Vulfila, oder die gotische Bibel, by E. Bernhardt, Halle, 1875, containing a most valuable introduction, Greek text, and commentary. The first Germanic Bible, translated from the Greek by the Gothic bishop, Wulfila, in the fourth century, and the other remains of the Gothic language. With an introduction, a syntax, and a glossary, by G. H. Balg, Milwaukee, Wis., 1891. Ulfilas, by M. Heyne, ninth edition, Paderborn, 1896, containing also a grammar and glossary. It is from this edition that our specimens have been taken. The eleventh edition appeared in 1908 under the title: Stamm-Heyne's Ulfilas, oder die uns erhaltenen Denkmäler der gotischen Sprache: Text, Grammatik, Wörterbuch neu herausgegeben von Fried. Wrede. Die gotische Bibel herausgegeben von Wilhelm Streitberg, Erster Teil: Der gotische Text und seine griechische Vorlage mit Einleitung, Lesarten und Quellennachweisen sowie den kleineren Denkmälern als Anhang, Heidelberg, 1908.

For a fairly complete list of the various editions of Ulfilas, see the introduction to Bernhardt’s edition, pp. lxxii–lxxv.


(5) For a list of other works and articles relating to Gothic, see K. Goedeke’s Grundriss zur Geschichte der deutschen Dichtung, second edition, Dresden, 1884, vol. i. pp. 7–11; Braune’s Gotische Grammatik, pp. 108–14; and the two articles, by E. Sievers mentioned above.
CHAPTER VI

1 Atsaflujp armaiojn izwara ni tāujan in andwaúrpja manne du sašvan im; afjáu láun ni habájp fram attin izwaranna ḫamma in himinam.

2 Ḥan nu tāujáis armaiojn, ni haúrṇjáis faúra ḫus, swaswë ṭái liutans tāujand in gaqumpim jah in garunsim, ei háuh-jáindáu fram mannam; amēn qija izwis: andnēmun mizdōn seina.

3 Ḣp ḫuk tāujandan armaiojn ni witi hleidumei ḫeina, lva tāujįp tafshwō ḫeina,

4 ei sijiā sō armaхаurfípa ḫeina in fulhsnja, jah atta ḫeins saei sašwījp in fulhsnja, usgibįp ḫus in bafrhtein.

5 Jah ḫan bidjājp, ni sijājp swaswē ṭái liutans, untē frijǒnd in gaqumpim jah wafhstam plapjō standandans bidjan, ei gāum-jáindáu mannam. Amēn, qija izwis patei haband mizdōn seina.

6 Ḣp ḫu ḫan bidjāis, gagg in hēpjōn ḫeina, jah galukands haúrdāi ḫeinaï bidei du attin ḫeinamma ḫamma in fulhsnja, jah atta ḫeins saei sašwįp in fulhsnja, usgibįp ḫus in bafrhtein.

7 Bidjandansup-ḥan ni fahuwaúrđái.jp, swaswē ṭái piuđō; ḫugkeįp im áuk ei in fahuwaúrdein seinai andhāusjáindāu.

8 Ni galeikōp nu pāim; wāt áuk atta izwar ḫizei jūs paúrbut, saúrpiżei jūs bidjājp ina.

9 Swa nu bidjājp jūs: Atta unsar ḫu in himinam, weihnāi namō ḫein.

10 Qimāi piudinassus ḫeins. Wafrpāi wilja ḫeins, swē in himina jah ana aśrpāi.
CHAPTER VI

1 Προσέχετε τήν ἐλεημοσύνην ὑμῶν μὴ ποιεῖτε ἐμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μυσθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὡμῶν τῷ ἐν τοῖς οὐρανοῖς.
2 Ὑπὸ οὗ τοῦ ἐλεημοσύνης, μὴ σαλπίσης ἐμπροσθέν σου, ἀστερ ποιέσαι ποιεῖτε ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥώμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. ἀμὴν λέγω ὑμῖν, ἀπέχουσι τοῦ μυσθὸν αὐτῶν.
3 Σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνώτο ἡ ἀριστερὰ σου τῇ ποιεῖ ἡ δεξιά σου,
4 ὅπως ἦ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ, καὶ ὁ πατήρ σου τῷ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.
5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ἀστερ οἱ ὑποκρίται, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γυναικείαις τῶν πλατειῶν ἐστάτες προσεύχεσθαι, ὅπως ἂν φαινόσι τοῖς ἀνθρώποις. ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τοῦ μυσθὸν αὐτῶν.
6 Σοῦ δὲ ὅταν προσεύχῃ, εἰσέλθει εἰς τὸ ταμεῖον σου καὶ κλείσαι τὴν θύραν σου πρὸςευξά σοι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ, καὶ ὁ πατήρ σου τῷ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.
7 Προσευχόμενοι δὲ μὴ βαπτισάσθητε ὁσπερ οἱ ἐθνικοὶ· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰςακουσθήσονται.
8 Μὴ οὖν ὁμοιόθητε αὐτοῖς· οἶδεν γὰρ ὁ πατήρ ὑμῶν ὃν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αἴτησαι αὐτῶν.
9 Οὕτως οὖν προσεύχεσθε ὡμείς· πάτερ ὑμῶν ὃ ὑπὲ ὑμῶν οὐρανοῖς, ἀγιασθῆναι τὸ ὄνομά σου.
10 Ἐλθέτω καὶ βασιλεία σου· γενηθῆτω τὸ θέλημά σου ὥσ ἐν οὐρανῷ καὶ ἐν τῇ γῆς.
11 Hláif unsarana þana sinteinan gif uns himma daga.

12 Jah aflét uns þatei skulans sijáima, swaswé jah weis aflétam þáim skulam unsaráim.

13 Jah ni briggáis uns in fráistubnjài, ak láusei uns af þamma ubilin; unté þeina ist þiudangardi jah mahts jah wulpus in áiwins. Amën.

14 Unté jabái aflétþ mannam missadëdins izó, aflétþ jah izwis atta izwar sa ufar himínam.

15 Ip jabái ni aflétþ mannam missadëdins izé, ni þáu atta izwar aflétþ missadëdins izwarós.

16 Appan bîþ fastáþp, ni waîrþáþp swaswé þái liutans gáurái; frawardjand áuk andwaîrþpja seja, ei gasaîrváíndáu mannam fastandans. Amën, qipa izwis, þatei andnémun mizdön seja.

17 Ip þu fastands salbó háubip þein, jah ludja þeina þwah,

18 ei ni gasaîrváízáu mannam fastands, ak attin þeinamma þamma in fulhsnja, jah atta þeins saci saîtiþp in fulhsnja, usgibip þus.

19 Ni huzdáþþp izwis huzda ana aîrþái, þarei malô jah nidwa frawardeþp, jah þarei þiubós ufgrabad jah hilfand.

20 Ip huzdáþþp izwis huzda in himina, þarei nih malô nih nidwa frawardeþp, jah þarei þiubós nih ufgrabad nih stiland.

21 Þarei áuk ist huzd izwar, þaruh ist jah hârftô izwar.

22 Lukarn leiks ist áugó: jabái nu áugó þein áinfalþp ist, allata leik þein liuhadein waîrþpþ;

23 ip jabái áugó þein unsél ist, allata leik þein riqizein waîrþþp. Jabái nu liuháb þata in þus riqiz ist, þata riqiz iowan filu!

24 Ni manna mag twáim fráujam skalkinôn; unté jabái fijaîþ áinana, jah anparana fijôþ; aîppáu áinamma ufháuseîþ,
11 Τὸν ἀρτὸν ἡμῶν τὸν ἐπιούσιον ὅσον ἡμῶν σήμερον.
12 Καὶ ἀφεῖς ἡμῖν τὰ διεφελήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς διεφέλεταις ἡμῶν.
13 Καὶ μὴ εἰσενέγχης ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ ποιημοῦ, ὅτι σοῦ ἔστων ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ ὄδα εἰς τοὺς αἰῶνας. ἀμήν.
14 'Εὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ἡμῶν ὁ οὐράνιος.
15 'Εὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ἡμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.
16 Ὁταν δὲ νηστεύῃς, μὴ γίνεσθε ὄσπερ οἱ υποκριται σκυ-θρωποί· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανέται τοῖς ἀνθρώποις νηστευόντες. ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.
17 Σὺ δὲ νηστεύων ἀλευψάλ σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νῦσαι,
18 ὅτως μὴ φανῆς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ, καὶ ὁ πατὴρ σου τῷ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σου.
19 Μὴ θησαυρίζετε ύμῶν θησαυρούς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρασῖς αφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσιν.
20 θησαυρίζετε δὲ ύμῶν θησαυρούς ἐν σωφροσύνῃ, ὅπου οὐκέτα σῆς οὔτε βρασίς αφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν.
21 Ὁπου γὰρ ἔστων ὁ θησαυρὸς υμῶν, εκεῖ ἔσται καὶ ἡ καρδία υμῶν.
22 Ὁ λόχως τοῦ σώματός ἔστιν ὁ ὀφθαλμός. ἡνικ οὖν ὁ ὀφθαλμός σου ἀπλοῦσθαί, ὅλον τὸ σῶμα σου φωτεινῶν ἔσται.
23 ἢ γὰρ δὲ ὁ ὀφθαλμός σου πονηρὸς, ὅλον τὸ σῶμα σου σκοτεινῶν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότους ἔσται, τὸ σκότους πόσον;
24 Οὐδεὶς δύναται δυσὶν κυρίοις δουλεύειν· ἢ γὰρ τὸν ἔνα μισήσει,
204  *Aiwaggeljö pairh Mappaiu*  [Ch. vi. 25–32]

ip anjaramma frakann. Ni maguŋ guŋa skalkinön jah mammōnín.

25 Duŋŋe qipta izwis: ni maúrnāŋ sāwalāi izwarāi lwa mātjāŋ jah lwa drigkāŋ, nih leika izwaramma lve wasjāŋ; nii sāwalā más ist fodeināi jah leik wastjōm?

26 Insāfrīŋ du fuglam himinis, pei ni saisand nih snejpand, nih lisand in banstins, jah atta izwar sa ufā himinam fodejŋ ins. Niu jus más wulprizans sijup pāim?

27 Ip łwas izwara maúrnands mag anaāukan ana wahstu seinanaleina āina?

28 Jah bi wastjōs lwa saúrgāŋ? Gakunnāŋ blōmaus hálpjoś, lrāiwa wahsjand; nih arbádjand nih spinnand.

29 Qipuh Ḥan izwis Ḥatei nih Suālaumōn in allamma wulpāu seinammarawasida sik swē āins pizē.

30 Jah Ḥande Ḥata hawi hālpjōs himina daga wisandō jah gistra-dagis in atūnh galagip guŋ swa wasjip, lrāiwa más izwis leitul galāubjandans?

31 Ni maúrnāŋ nu qipandans: lwa mātjam aʃpāu lwa drigkam, aʃpāu lve wasjāima?

32 All āuk Ḥata pìudōs sōkjand; wāituŋ Ḥan atta izwar sa ufā himinam Ḥatei Ḥaúrbug — —
καὶ τὸν ἑτέρον ἀγαπήσει, ἡ ἕνος ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῖος διολευκοὶ καὶ μαμωνῆς.
25 Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγῃτε καὶ τί πίητε, μηδὲ τῷ σώματι ὑμῶν τί ἐνυδύσησθε. οὖν ἡ ψυχὴ πλείον ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνυδύματος;
26 Ἐμβλέψατε εἰς τὰ πετεών τοῦ οὐρανοῦ, ὅτι οὐ σπείροντες οὔτε θερίζουσιν οὔτε συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά. οὖν ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;
27 Τίς δὲ εἶ ὑμῶν μεριμνῶν δύναται προσβείναι ἐπὶ τὴν ἡλικίαν αὐτῶν πῆχυν ἕνα;
28 Καὶ περὶ ἐνυδύματος τι μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει: οὐ κατὰ οὔτε ὑψίθει.
29 Λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτοις.
30 Εἰ δὲ τούν χόρτων τοῦ ἀγροῦ σήμερον ὄντα καὶ αὐρίων εἰς κλάβανον βαλλόμενον δὲ θεὸς οὕτως ἀμφίεννυσίν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὁλιγάπτοιι;
31 Μὴ οὖν μεριμνῆσητε λέγοντες: τί φάγομεν ἢ τί πίεσθε ἢ τί περιβαλόμεθα;
32 Πάντα γὰρ ταῦτα τὰ ἐθνῆ ἐπικρίνετε: οὖν δεῦτε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῆσετε...
CHAPTER VIII

1 Dalaŋ ṭan atgaggandin imma af fafrgunja, láistidëduń afar imma iumjöns managöş.
2 Jah sái, manna prütsfill habands durinnands inwáiś ina qipands: fráuja, jabái wileis, magt mik gahráınjan.
3 Jah ufrakjands handu attaśtök imma qipands: wiljaú, waıřp hráins! jah suns hráin warp ṭata prütsfill is.
4 Jah qap imma Iēsus: sañv ei mann ni qipáis, ak gagg, ñuk silban ataúgei gudjin, jah atbaír giba þöei anabáuþ Mösës du weitwödiŋai im.
5 Afaruŋ ṭan ṭata inn atgaggandin imma in Kafarnaum, duatiddja imma hundafaŋs bidjands ina,
6 jah qipands: fráuja, þiumagus meins ligip in garda uslipa, harduba bailwis.
7 Jah qap du imma Iēsus: ik qimands gahálja ina.
8 Jah andhäajands sa hundafaŋs qap: fráuja, ni in waıřps ei uf hröť mein inn gaggáis, ak þatáinei qip waürda jah gahälñip sa þiumagus meins.
9 Jah áuk ik manna im habands uf waldufnja meınamma gadraúhtins, jah qipa du þamma: gagg, jah gaggip; jah anparaŋma: qim, jah qimip; jah du skalka meınamma: tawei ṭata, jah táujip.
10 Gahausjands ṭan Iēsus sildaleikida, jah qap du þaim afarláistjandam: amën, qipa izwis, ni in Ísaël swaláuda galáubein bigat.
11 Apfan qipa izwis þatei managái fram urrunsa jah saggqa qimand, jah anakumbjand miþ Abrahama jah Isaka jah Iakóba in piudangardjáį himiné:
12 iþ þái sunjus þiudangardjós uswaıřpanda in riqís þata hinduístő; jáinar waıřpib grëts jah kruts tunpiwë.
13 Jah qap Iēsus āmma hundafada: gagg, jah swaswē galān-
bidēs waārēpāi pūs. Jah gahālīnōda sa piumagus is in jāīnāi
heīlāi.
14 Jah qimands Iēsus in garda Pāstrāus, gasahv swashrōn is
ligandein jah in heītōm.
15 Jah attaftōk handāu izōs jah aflaflōt ija sō heītō; jah urrāis
jah andbahtida imma.
16 At andanahtja ān waūrēpanamma, atbērun du imma daimō-
narjans managans, jah uswarf ḧans ahmans waūrda, jah
allans ḧans ubil habandans gahālīda,
17 ei usfullnōdēdī Ḫata gamālīdō Ḫafrē Ḫāsān prauītētu qipandan:
sa unmahtins unsarōs usnam jah saūhtins usbar.
18 Gasafhrends ān Iēsus managans hīuhmans bi sīk, hafhait
galeipan sipōnjans hindar marein.
19 Jah duatgaggands āins bōkareis qap du imma: lāisari, lāistja
puk, pisluduhu Ḫadei gaggis.
20 Jah qap du imma Iēsus: fathōns grōbōs āīgun, jah fuglōs
himinis sitlans, Ḫp sunus mans ni habāīp lūar hāubīp sein
anahnāiwjāi.
21 Anparuh ān sipōnjē is qap du imma: frāuja, uslāubei Ḫis
frumist galeipan jah gafilhan attan meinana.
22 Ḫp Iēsus qap du imma: lāistei afar mis, jah lēt Ḫans dāuṁpans
filhan seinans dāuṁpans.
23 Jah inn atgaggandin imma in skip, afar iddjēdūn imma
sipōnjōs is.
24 Jah sāi, wēgs mikils warp in marein, swaswē pata skip
gahulīp waārēpān fram wēgim; Ḫp is saīsleōp.
25 Jah duatgaggandans sipōnjōs is urrāisidēdūn ina qipandans:
frāuja, nāsequ unsis, fraqistnam.
26 Jah qap du im Iēsus: lūa faūrhteip, leitil galāubjandans!
Panuhurreisands gasōk windam jah marein, jah warp wis
mikil.
27 Ḫp jāī mans sildaleikidēdūn qipandans: Ḫuileiks īst sa, ei jah
windōs jah marei ufhausjand imma?
28 Jah qimandin imma hindar marein in gāuja Gaīrgaśainē,
CHAPTER XI

1 Jah warp, biṗē usfullida Iēsus anabīudands päim twalif sipōnjam seināim, ushōf sik jāinprō du laisjan jah mērjan and baurgs izē.

2 Iṗ Iōhannēs gahāusjands in karkarāi waūrstwa Xristāus, insandjands bi sipōnjam seināim qap du imma:

3 ḫu is sa qimanda ḫāu anparizuh beidāima?

4 Jah andhafjands Iēsus qap du im: gaggandans gateihīp Iōhannē patei gahāuseiṗ jah gaśāfhiṗ.

5 Blindāi ussaflvand, jah haltāi gaggand, ḫrūtsillāi hrāinjāi wafrpand, jah bāudāi gahāusjand, jah dāupāi unreisand, jah unlēdāi waflamērjanda:

6 jah āudags ist hrazuh saei ni gamarzjada in mis.

7 At päim ḫan afgaggandam, dugann Iēsus qīpan päim mana-
gēim bi Iōhannēn: ḫu usiddjēdūp ana āupīda saflvan? rāus fram winda wagidata?
10 Sa ist āuk bi ānei gamēlīp ist: sāi, ik insandja aggilu mēnnana saūra ḫus, saei gāmanweīp wig ḫeinana saūra ḫus.
11 Amēn, qīpa izwis: ni urrāis in baūrim qinōnō máiza Iōhannē ḫamma dáupjandin; īp sa minnīza in piudangardjāi himinē máiza imma ist.
12 Framuh ḫām dāgam Iōhannis ḫis dáupjandins und hita piudangardi himinē anamahtjada, jah anamahtjandans frawil-wand ḫō.
13 Allāi āuk praufēteis jah wītōp und Iōhannē saūraqēpun:
14 jah jabāi wīldēdeīp mp niman, sa ist Hēlias, saei skulda qīman.
15 Saei habāi āusōna háusjandōna, gāhāusjāi.
AIWAGGELJÖ PÆÍRH MARKU

anastödeip.

CHAPTER I

1 Anastödeins aiwaggeljöns Iêsuis Xristáus sunáus gups.

2 Swë gamelip ist in Ésaïin praufetáu: saí, ik insandja aqgiliu
meinana fáura þus, saei gamanweiþ wig þéinana fáura þus.

3 Stibna wöpjandins in áúpidái: manweþ wig fráujins, rașhtós
waûrkeip stáigöþ gups unsaris.

4 Was Ioñannës dáupjands in áúpidái jah mërjands dáupein
idreigöþ du aflagsinaí frawaurhtë.

5 Jah usiddjëdun du imma all Iudaialand jah Iârusatúlymeis,
jah dáúpidái wësun allái in Iâurdanë ahrái fram imma,
andhâitandans frawaurhtim seináim.

6 Wasuþ-þan Ioñannës gawasipþs taglâm ulbandáus jah gafrða
fileína bi hüp seinana, jah matída þramsteins jah milip
hálpwisk,

7 jah mërida qipands: qimip swínpôza miss afar mis, þizei
ik ni im waûrþs anahneiwands andbindan skáudaráip skõbhë is.

8 Apþan ik dáupja izwis in watí, îp is dáupeip izwis in ahmin
weihamma.

9 Jah warþp in jáináim dagam, qam Iêsus fram Nazaraïp Gaiel-
laiais, jah dáuþipþs was fram Ioñanë in Iâurdanë.

10 Jah suns usaggands us þamma watín gasahr uslukanans
himíans, jah ahman swë ahak atgaagandan ana ina.

11 Jah stibna qam us himínam: þu is sunus meins sa liuba, in
þuzei wâfla galeikaidá.  
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ

CHAPTER I

1 Ἀρχῇ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ νῦν τοῦ θεοῦ.
2 Ὁσιοί τῷ προφήτῃ ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἀγγέλον μου πρὸ προσώπου σου, ὅσ κατα-
σκευάσει τὴν ὅδον σου ἐμπροσθέν σου.
3 Φωνῇ βοῶντος ἐν τῇ ἐρήμῳ ἐποιμάσατε τὴν ὅδον κυρίου,
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.
4 Ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων
βάπτισμα μετανοιάς εἰς ἧφεσιν ἁμαρτίων.
5 Καὶ ἐξεπερεύθην πρὸς αὐτὸν πᾶσα η Ἰουδαία χώρα καὶ
οἱ ἱεροσολυμίται, καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ
ποταμῷ ὥπε αὐτοῖς ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.
6 Ἡν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ξώνην
dermatίνην περὶ τὴν ὅσφυν αὐτοῦ καὶ ἐσθίων ἄκριδας καὶ
μέλι ἀγρίων.
7 Καὶ ἐκήρυσσεν λέγων ἔρχεται ὁ ἱσχυρότερος μου ὅπισώ
μου, οὐκ οὐκ εἰμὶ ίκανὸς κύψας λύνει τὸν ἱμάντα τῶν
ὑποδημάτων αὐτοῦ.
8 Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι, αὐτὸς δὲ βαπτίσει
ὑμᾶς ἐν πνεύματι ἅγιῳ.
9 Καὶ ἐγένετο ἐν ἐκείνω ταῖς ἡμέραις ἤλθεν Ἰησοῦς ἀπὸ
Ναζαρέθ τῆς Γαλιλαίας καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς
τὸν Ἰορδάνην.
10 Καὶ εὐθείως ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχεδόμενον
τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστεραν καταβαίνου-
ἐτ' αὐτῶν.
11 Καὶ φωνῇ ἐγένετο ἐκ τῶν οὐρανῶν, εὗ ἐὰ ὁ νῦὸς μοῦ ὁ
ἀγαπητός, εὗ ὡς εὐδόκησα.
212 Aïwaggêljo pairh Marku [Ch. i. 12-26.]

12 Jah suns sâi, ahma ina ustâuh in âupîda.
13 Jah was in pizâi âupidâi dagê fidwôr tiguens frâïsans fram Satanin, jah was mîp diuzam, jah aggileis andbahtidêdun imma.
14 Ip afar patei agtibans warp Iîhannês, qam Îêsus in Galeilaia mérjands aiwaggêljon þiudangardjôs guêps,
15 qîpânds patei usfullnôda ðata mêl jah atnêhrida sik þiudangardi guêps: idreigôp jah galáubeîp in aiwaggêljon.
16 Jah lvarbônds faûr marein Galeilaias gasalû Seimônû jah Andrafan brôpar is, pis Seimônis, waîrpandans nati in marein: wêsun âuk fîskjans.
17 Jah qâp im Îêsus: hîrjats afar mis, jah gatauje igqis waîrpan nutans mannê.
18 Jah suns aflêtandans þô natja seina láistidêdun afar imma.
19 Jah jainbrô inn gaggands framis leitil gasalû Iakôbu ðana Zafbaïdaiûs jah Iîhannê brôpar is, jah þans in skipa manwjandans natja.
21 Jah galîpun in Kafarnaum, jah suns sabbato daga galeiçands in synagôgên láísida ins.
22 Jah usfilmans waûrîpun ana pizâi láiseinai is; untê was láisjands ins swê waldufni habands jah ni swaswê pâi bôkarjôs.
23 Jah was in pizâi synagôgên izê manna in unhrâinjamma ahmin, jah ufhrôpida
24 qîpânds: fraîlêt, lua uns jah þus, Îêsu Nazôrêni, qamt fraqistjan uns? Kann þuk, luas þu is, sa weïha guêps.
25 Jah andbât ina Îêsus qîpânds: pahái jah usagg üt us þamma, ahma unhrainja.
26 Jah tahida ina ahma sa unhrainja, jah hröpjands stibnái mikilái usiddja us imma.
12 Καὶ εὐθὺς τὸ πνεῦμα αὐτῶν ἐκβάλλει εἰς τὴν ἐρήμον.
13 Καὶ ἦν ἐν τῇ ἔρημῷ ἡμέρας τεσσαράκοντα πενταζώμενος ὑπὸ τοῦ σατάνα, καὶ ἦν μετὰ τῶν θερίων, καὶ ἄγγελοι διηκονοῦν αὐτῷ.
14 Μετὰ δὲ τὸ παραδοθῆναι Ἰωάννην ἠλθεν Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγελίον τῆς βασιλείας τοῦ θεοῦ,
15 λέγων ὅτι πεπλήρωται ὁ καιρὸς καὶ ἡ γυμνὴ ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύετε εἰς τῷ εὐαγγελίῳ.
16 Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμων καὶ Ἀνδρέαν τῶν ἀδελφῶν αὐτοῦ, τοῦ Σίμωνος, βάλλοντας ἀμφίβληστρον εἰς τῇ θαλάσσῃ ἠσαν γὰρ ἀλλείς.
17 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· δεῦτε ὑπίστω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλλείς ἀνθρώπων.
18 Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν ἠκολούθησαν αὐτῷ.
19 Καὶ προῆλθαν ἐκεῖθεν ὅλοι εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοῦς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα,
20 καὶ εὐθέως ἐκάλεσεν αὐτούς. καὶ ἀφέντες τῶν πατέρας αὐτῶν Ζεβεδαίου ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὑπίστω αὐτοῦ.
21 Καὶ εἰσπροδότων εἰς Καπερναοῦμ· καὶ εὐθέως τοὺς σύμβασιν εἰσελθοῦν εἰς τὴν συναγωγὴν ἐδίδασκεν.
22 Καὶ ἔξεπεν ἐκείθεν ἔπὶ τῇ ὑδατί καὶ ἀτένει ἦν καὶ ἔδιδασκόντας αὐτοῖς ός ἠκούσαν ἔχων, καὶ οὐκ ὥσις οἱ γραμματεῖς.
23 Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἀνθρώποις ἐν πνεύματι ἀκαθάρτῳ καὶ ἀνέκραζεν
24 λέγων· ἐκ, τί ἡμῖν καὶ σοι, Ἰησοῦ Ναζαρηνε; ἦλθες ἀπολέσαι ἡμᾶς· οἴδας σε τὸς εἶ, ὁ ἄγιος τοῦ θεοῦ.
25 Καὶ ἐπετύμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φιμώθητι καὶ ἐξέλθε ἐξ αὐτοῦ.
26 Καὶ σπαράξαν αὐτῶν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ κράζαν φωνῇ μεγάλῃ ἔξηλθεν ἐξ αὐτοῦ.
27 Jah afsláupnödëdun allái sildaleikjandans, swaei sökídëdun mìp sis missó qipandans: hra sijái ḏata? ḏvo só láiseinó só niujó, eí mìp waldusfna jah ahmam þáim unhráînjam anabíudìp jah ustáusjand imma?

28 Usiddja þan mëriða is suns and allans bísitands Galeilaias.

29 Jah suns us þizái synagógën usgaggandans qëmun in garda Seimónis jah Andrafins mìp Íakóbäu jah Íóhannën.

30 Ip swafhró Seimónis lag in brinnón: jah suns qëpun imma bi ija.

31 Jah dumgaggands urráísida þö undgreipands handu ízös, jah aflaslót þö. só brinnó suns, jah andbahtida im.

32 Andanahtja þan waúränkamammo, þan gasaggq sauil, bërun du imma allans þans ubil habandans jah unhulpòns habandans.

33 Jah só baúrgs alla garunnana was at daúra.

34 Jah gahállida managans ubil habandans missaleikáim saúhtm, jah unhulpòns managós uswarp, jah ni fralaslót rödjan þös unhulpòns, untë kunphëdun ina.

35 Jah áir ùhtwön usstandands usiddja, jah galáip ana úppjana staþ, jah jáinar bap.

36 Jah galáistans waúrþun imma Seimón jah þái mìp imma.

37 Jah bigitandans ina qëpun du imma þatei allái puk sókjand.

38 Jah qap du im: gaggam du þáim bisunjåñé háímóm jah baúrgim, eí jah jánar mérjau, untë dupë qam.

39 Jah was mérjands in synagogim ízë and alla Galeilaian jah unhulpòns uswarpands.

40 Jah qam at imma þrütsfill habands, bidjands ina jah kniwam knussjands jah qipands du imma þatei jabái wileis, magt mik gahráinjan.

41 Ip Íesus infeinands, ufrikjands handu seina attaftök imma jah qap imma: wiljáu, waúrp hráins.

42 Jah bìpë qap þata Íesus, suns þata þrütsfill afláip af imma, jah hráins warþ.
27 Καὶ έθαμβήθησαν πάντες ὡστε συζητεῖν. πρὸς έαυτοὺς λέγοντας· τί ἐστιν τοῦτο; τίς ἡ διδαχὴ ἡ καὶ ἡ ἀυτή, ὅτι κατ' ἐξουσίαν καὶ τοὺς πνεύμασιν τοὺς ἀκαθάρτους ἐπιτάσσει, καὶ ύπακούοντων αὐτῷ;

28 Ἐξῆλθεν δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περιοχὴν τῆς Γαλιλαίας.

29 Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες ἤλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἄνδρεος μετὰ Ἰακώβου καὶ Ἰωάννου.

30 Ἡ δὲ πενθερά Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθείως λέγουσιν αὐτῷ περὶ αὐτῆς.

31 Καὶ προσελθόταν ἰτέερεν αὐτὴν κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἄφηκεν αὐτήν ὁ πυρετὸς εὐθέως, καὶ διηκόνει αὐτοῖς.

32 Όμιλος δὲ γενομένης, ὅτε ἔδω ὁ ἥλιος, ἐφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἐχοντας καὶ τοὺς δαιμονιζόμενους.

33 Καὶ ἡ τόλη ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν.

34 Καὶ ἐδεράπευσεν πολλοὺς κακῶς ἐχοντας ποικιλαῖς νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφειλεν λαλεῖν τὰ δαίμονια, ὅτι ἤθελεν αὐτῶν.

35 Καὶ πρὸς ἐνυσχον λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἐρήμων τόπον καὶ ἐκεί προσηύχετο.

36 Καὶ κατεδώξαν αὐτοῦ ὁ Σίμων καὶ οἱ μετ' αὐτοῦ.

37 Καὶ εὐφώνετε αὐτῶν λέγοντας αὐτῷ· διτ πάντες σε ὃιτοῦσιν.

38 Καὶ λέγει αὐτοῖς· ἀγωνεῖν εἰς τὰς ἐχομένας κωμοπόλεις, ὅπως καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξελήλυθα.

39 Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.

40 Καὶ ἔρχεται πρὸς αὐτῶν λεπρός, παρακαλόντων αὐτῶν καὶ γονυπητῶν αὐτῶν καὶ λέγον τοὺς αὐτῷ, ὅτι ἔδω δέλης, δύνασα. με καθαρίσαι.

41 Ο δὲ Ἰησοῦς ἐπλαγχυνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἤφατο αὐτοῦ καὶ λέγει αὐτῷ· θέλω, καθαρίσθητι.

42 Καὶ εἰπόντος αὐτοῦ εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα καὶ ἐκαθαρίσθη.
27 Jah afsláupnödeðun allái síldaleikjandans, swaei sökídëdun mïp sis missö qibandans: hva sijái pata? lvö sö láiseinö sö niuñjë, ei mïp waldufnja jah ahmam páim unhráinjam anabíudíp jah ufháusjand imma?

28 Usiddja þan mëriþa is suns and allans bisitands Galeilaias.

29 Jah suns us þizái synagögên usgaggandans qëmun in garda Seimônis jah Andraúns mïp Iakôbáu jah Iôhannën.

30 Íp swafhrô Seimônis lag in brinnôn : jah suns qëpun imma bi ñja.

31 Jah duatgaggands urráisida þö undgreipands handu izôs, jah aflaflôt þö sö brinnô suns, jah andbahtida im.

32 Andanahtja þan waúrþanamma, þan gasaggq sauil, bërun du imma allans þans ubil habandans jah unhulpôns habandans.

33 Jah sö baúrgs alla garunnana was at daúra.

34 Jah gahálîida managans ubil habandans missaleikám saúhtim, jah unhulpôns managôs uswarp, jah ni fralaflôt rôdjan þös unhulpôns, untë kunþëðun ina.

35 Jah áir úhtwôn usstandands usiddja, jah galáþp ana áupjana staþ, jah jáinar bap.

36 Jah galáistans waúrþun imma Seimôn jah þálí miþ imma.

37 Jah bigitandans ina qëpun du imma þatei allái þuk sökjand.

38 Jah qap du im : gaggam du þáim bisunjanë háimôm jah baúrgim, ei jah jáinar mërjäu, untë duþþ qam.

39 Jah was mërjands in synagôgim izë and alla Galeilaian jah unhulpôns uswafrpants.

40 Jah qam at imma þrútsfîll habands, bidjands ina jah kniwam knussjands jah qipands du imma þatei jabái whileis, magt mik gahráinjan.

41 Íp Íesus infeinands, ufrakjands handu seina attaitök imma jah qap imma : wiljáu, wafþ hráins.

42 Jah bíþë qap þata Íesus, suns þata þrútsfîll afláiþ af imma, jah hráins wafþ.
27 Καὶ ἑθαμβήθησαν πάντες ὡστε συζητεῖν πρὸς ἑαυτοὺς λέγοντας· τί ἐστιν τοῦτο; τίς ἡ δίδαξή· ἢ καὶνή αὕτη, ὅτι κατ’ ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούσωσιν αὐτῷ;
28 Ἐξῆλθεν δὲ ἡ ἀκοή αὐτοῦ εὐθὺς εἰς ὅλην τὴν περιχώρου τῆς Γαλαταίας.
29 Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες ἠλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου.
30 Ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθέως λέγονσιν αὐτῷ περὶ αὐτῆς.
31 Καὶ προσέλθων ἤγερεν αὐτὴν κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθέως, καὶ διηκόνει αὐτοῖς.
32 Ὁ φίλας δὲ γενομένης, ὅτε ἐδυ ὁ ἠλιασ, ἐφερον πρὸς αὐτὸν πάντας τοὺς κακᾶς ἔχοντας καὶ τοὺς δαιμονιζόμενος.
33 Καὶ ἡ πόλις ὅλη ἐπισωπηγημένη ἦν πρὸς τὴν θύραν.
34 Καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλας νόσους, καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἠφίεν λαλεῖν τὰ δαιμόνια, ὅτι ἠφείσαν αὐτόν.
35 Καὶ πρὸς ἐνυπχαν λιῶν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἐρημὸν τόπον καὶ ἐκεῖ προσηκότεο.
36 Καὶ κατεδώξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ’ αὐτοῦ.
37 Καὶ εὐφρόντες αὐτὸν λέγονσιν αὐτῷ ὅτι πάντες σε ξητοῦσιν.
38 Καὶ λέγει αὐτοῖς· ἀγωμεν εἰς τὰς ἐκχομένας κωμόπολεις, ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξελήλυθα.
39 Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν εἰς ὅλην τὴν Γαλαταίαν καὶ τὰ δαιμόνια ἐκβάλλων.
40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρός, παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτὸν καὶ λέγων αὐτῷ· ὅτι ἐὰν θέλης, δόνασα. με καθαρίσατ.
41 Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς ἐκτείνας τὴν χειρὰ αὐτοῦ ἠψατο αὐτῷ καὶ λέγει αὐτῷ· θέλω, καθαρίσθητι.
42 Καὶ εἰσόντος αὐτῶν εὐθέως ἀπῆλθεν ἀπ’ αὐτῶν ἡ λέπρα καὶ ἐκαθαρίσθη.
CHAPTER II

1 Jah galáip astra in Kafarnaum afar dagans, jah gasrêhun pátei in garda ist.

2 Jah suns gaqêmun managáí, swaswé jùpan ni gamostêdun nih at daúra, jah rôdida im waúrd.

3 Jah qêmun at imma uslipan bafrandans, hasanana fram fidwôrîm.

4 Jah ni magandans nêhva qiman imma sauára manageim, andhulidêdun hrôt párei was Iêsus, jah usgrabandans insâilidêdun pata badi, jah fralaflôtun ana pâmmei lag sa uslipa.

5 Gasasfrânds ñan Iêsus galáubein izê qâp du pâmma uslipin: barnilô, aflarenda ñus frawaurhteis peinôs.

6 Wësunuh ñan sumái pizê bôkarjé jâinar sitandans jah pâgk-jandans sis in hafrtam seináim:

7 hva sa swa rôdeip nàiteinins? laus mag aflateñ frawaurhtins, niba áins gup?

8 Jah suns ufknunandns Iêsus ahmin seinamma pátei swa pái mitôdêdun sis, qâp du im: dûvë mitôp pata in hafrtam izvarâm?

9 hvañar is azêtizô du qîpan pâmma uslipin: aflateñanda ñus frawaurhteis peinôs, pàu qîpan: urreis jah nim pata badi peinata jah gagg?

10 Ñpan ei witeip pátei waldufni habâip sunus mans ana aépái aflateñ frawaurhtins, qâp du pâmma uslipin:
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43 Καὶ ἐμβρυμησάμενος αὐτῷ ἐθέως ἐξῆβαλεν αὐτὸν
44 καὶ λέγει αὐτῷ· ὁρᾷ μηθεὶν μηθὲν εἰπὴς; ἀλλὰ ὑπαγε
σεαυτὸν δεξίων τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρι-
σμοῦ σου ἃ προσέταξεν Μωσῆς εἰς μαρτύριον αὐτοῖς.
45 Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν
tὸν λόγον, ὡστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν
εἰσελθεῖν, ἀλλὰ ἐξω ἐν ἐρήμωι τόποις ἦν καὶ ἤρχοντο
πρὸς αὐτὸν πανταχόθεν.

CHAPTER II

1 Καὶ εἰσῆλθεν πάλιν εἰς Καπερναοῦμ δι’ ἡμερῶν καὶ
ηκουῦν ὅτι εἰς οἰκὸν ἐστίν.
2 Καὶ εὐθέως συνήχθησαν πολλοὶ, ὡστε μηκέτι χώρειν μηθὲ
τὰ πρὸς τὴν θύραν, καὶ ἔλαλει αὐτοῖς τὸν λόγον.
3 Καὶ ἔρχονται πρὸς αὐτὸν παραλυτικὸν χέροντες αἰρόμενον
ὡς τεσσάρων.
4 Καὶ μὴ δυσάκειν προσεγγίσαι αὐτῷ διὰ τὸν ὀχλον, ἀπεστέ-
γασαν τὴν στέγην ὅπου ἦν, καὶ ἔξωράζαντες χαλῶσιν τὸν
κράβαττον, ἐφ’ ὃ τὸ παραλυτικὸς κατέκειτο.
5 Ἡδὸν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ·
tέκνον, ἀφέωνται σοι αἱ ἁμαρτίαι σου.
6 Ἡσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ δια-
λογιζόμενοι εἰν ταῖς καρδίαις αὐτῶν·
7 Τὰ ὅπως ὅπως λαλεῖ βλασφημίας; τὰς δύναται ἀφιέναι
ἁμαρτίας εἰ μὴ εἰς ὁ θεός;
8 Καὶ εὐθέως ἐπιγνοῦν ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι
ὅπως αὐτὸ διαλογίζονται ἐν ἑαυτοῖς, εἰπὲν αὐτοῖς· τὰ ταῦτα
dιαλογίζεσθε ἐν τοῖς καρδίαις ὑμῶν;
9 Τὰ ἐστὶν εὐκοπότερον εἰπεῖν τῷ παραλυτικῷ· ἀφέωνται
σοι αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ ἄρον τὸν κράβαττὸν
σου καὶ περιπάτεις;
10 Ἰνα δὲ εἰδήτε ὅτι ἐξουσίαν ἔχει ὁ οἶος τοῦ ἀνθρώπου ἐπὶ
tῆς γῆς ἀφιέναι ἁμαρτίας, λέγει τῷ παραλυτικῷ·
11 ḫus qība: urrais nimuh ḫata badi ḫein jah gagg du garda ḫeinaamma.

12 Jah urráis suns jah ushafjands badi usiddja faūra andwafrjpja alláizē, swaswē usgeisnōdēdun allái jah hahuhidēdun mikil-

jandans guğ, qipandans ḥatei àiw swa ni gasēhun.

13 Jah galāip astra faūr marein, jah all manageins iddjēdun du imma, jah láisida ins.


15 Jah warp, bīpē is anakumbida in garda is, jah managāī mō-

tarjōs jah frawaûrhtāi mīp anakumbidēdun Iēsua jah sipōnjam is; wēsun āuk managāī jah iddjēdun afar imma.

16 Jah ḫāi bōkarjōs jah Fareisaiēs gasasîvandans ina matjandan mīp pāim mōtarjam jah frawaûrhtāim, qēpun du pāim sipōn-

jam is: hwa ist ḫatei mīp mōtarjam jah frawaûrhtāim matjīp jah driggkip?

17 Jah gahāusjands Iēsus qāp du im: ni ḫaûrbun swinpāi lekeis, ak ḫāi ubilaba habandans; ni qam lāpōn uswaûrhtans, ak frawaûrhtans.

18 Jah wēsun sipōnjōs Iōhannis jah Fareisaiēs fastandans; jah atiddjēdun jah qēpun du imma: duhē sipōnjōs Iōhannis jah Fareisaiēs fastand, ḫp ḫāi ḫeina sipōnjōs ni fastand?

19 Jah qāp im Iēsus: ibāi magun sunjus brūphfadis, und ḫatei mīp im ist brūphfāps, fastan? swa laggā hveila swē mīp sis haband brūphfād, ni magun fastan.

20 Āppan atgaggand dagōs ḫan afnimada af im sa brūphfāps, jah ḫan fastand in jāinamma daga.

21 Ni manna plat sanins niujis siujīp ana snagan faînjana; ibāi afnimāi fullōn af ḫmma sa niuja ḫmma faînjin, jah waîrsīza gataûra waîrīp.
11 Σοι λέγω, έγειρε καὶ ἄρων τὸν κράβαττόν σου καὶ ὑπαγε εἰς τὸν οἴκον σου.
12 Καὶ ἠγέρθη εὐθέως καὶ ἄρας τὸν κράβαττόν ἐξῆλθεν ἐναντίον πάντων, ὥστε εἰσισταθαι πάντας καὶ δοξάζειν τὸν θεόν, λέγοντας ὅτι οὐδέποτε οὕτως εἶδομεν.
13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν καὶ πᾶς ὁ ὄχλος ἦρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτοὺς.
14 Καὶ παράγων εἶδεν Λευὶ τὸν τοῦ Ἁλφαίου καθήμενον ἐπὶ τὸ τελωνιὸν, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἦκολούθησεν αὐτῷ.
15 Καὶ ἐγένετο ἐν τῷ κατακείσαθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἀμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοὺς μαθηταῖς αὐτοῦ· ἤσαν γὰρ πολλοὶ καὶ ἦκολούθησαν αὐτῷ.
16 Καὶ οἱ γραμματεῖς καὶ οἱ Φαρίσαιοι, ἱδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνίων καὶ ἀμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ· τί ὅτι μετὰ τῶν τελωνίων καὶ ἀμαρτωλῶν ἐσθίει καὶ πίει;
17 Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς· οὐ χρείαν ἔχουσιν οἱ λαχύσαντες ιατροῦ ἄλλοι οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἀμαρτωλοὺς.
18 Καὶ ἤσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρίσαιοι νηστεύουσες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;
19 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ ὄνωνται οἱ υἱοὶ τοῦ νυμφῶν, ἐν δὲ τοῖς νυμφίοις μετ' αὐτῶν ἔστων, νηστεύεις; ὁσον χρόνον μεθ' ἐαυτῶν ἔχουσιν τῶν νυμφίων, οὐ δύνανται νηστεύεις.
20 Ἐλεύθερον δὲ ἦμεραν ὅταν ἀπαρθῇ ἀπ' αὐτῶν ο νυμφίος, καὶ τότε νηστεύουσιν ἐν ἐκείνῃ τῇ ἦμερᾳ.
21 Οὐδεὶς ἐπιβλήμα βάπτισεν ἁγιάσων ἐπειδὴ παλαιάς· εἰ δὲ μή, αὐρέι τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καυμὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται.
CHAPTER III

1 Jah galáip astra in synagogén, jah was jáinan manna gaança haanbáns haanbáns handu.
2 Jah witáide'dun imma hálimidédui sabbató daga, ei wróhidé-deina ina.
3 Jah qap du þamma manna þamma gaança haanbáns haanbáns handu: ureies in midumái.
CHAPTER III

1 Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἀνθρώπος ἐξηραμμένην ἔχων τὴν χείρα.
2 Καὶ παρεπήρησεν αὐτὸν, εἰ τοὺς σάββασιν βεβαιώσει αὐτὸν, ἵνα κατηγορήσωσιν αὐτοῦ.
3 Καὶ λέγει τῷ ἀνθρώπῳ τῇ ἐξηραμμένῃ ἐχουτὶ τὴν χείρα· ἐξείρη εἰς τὸ μέσον.
4 Καὶ λέγει αὐτοῖς· ἐξείρη εἰς τὸν σάββασιν ἀγαθότητι σαλάτη ἐκακοποίησα, ψυχὴν σώσαι ἐκτείναν; οἱ δὲ ἐσιώτατοι.
5 יהesus affidins ins mip möda, gáurs in dáublipós hafrtin izé qap du þamma mann: ufrakei þó handu þeina! Jah ufrakida, jah gastöp astra só handus is.

6 Jah gagandans þan Fareisaicus sunsáiw mip þáim Þéródianum garúni gatavidédun bi ina, ei imma usqémeina.

7 Jah Iêsus afláip mip sipônjam seináim du marein, jah filu manageins us Galellaia láistidédun afar imma,

8 jah us Iudaia jah us Iârusálymim jah us Idumaia jah hindana Iâúrdanaús; jah þái bi Tyra jah Seidôna, manageins filu, gahásjandans hran filu is tawida, qêmun at imma.

9 Jah qap þáim sipônjam seináim ei skip habáip wësi at imma in þízós manageins, ei ni þrasheina ina.

10 Managans áuk gahállda, swaswë drusun ana ina ei imma attaftökeina,

11 jah swa managái swë habáidédun wundufnjós jah ahmans unhráinjans, þáih þan ina gasëhvun, drusun du imma jah hrópidédun qipandans þatei þu is sunus guþs.

12 Jah filu andbáit ins ei ina ni gaswikunpidédeina.

13 Jah ustáig in fafrguni jah athasháit þanzei wilda is, jah galiþun du imma.

14 Jah gawaúrhta twalif du wisan mip sis, jah ei insandidédi ins mërjan,

15 jah haban waldufni du háljan saúhtins jah uswalþran un-hulpöns.

16 Jah gasatida Seimôna namô Pafrus;

17 jah Iakôbáu þamna Zafbaídaiáus, jah Iôhanné brôpr Iakôbáus, jah gasatida im namna Baúanaírgafs, þatei ist: sunjus þeilmöns;

18 jah Andraían jah Filîppu jah Barþaúlaúmaíu jah Matþaiu jah Póman jah Iakôbu þana Alþaiáus, jah Padþaiu jah Seimôna þana Kananeitën,
5 Καὶ περιβλεψάμενος αὐτοῖς μετ’ ὄργης, συλλυπούμενος ἐπὶ τῇ παρώντει τῆς καρδιᾶς αὐτῶν λέγει τῷ ἀνθρώπῳ· ἐκτεινὼν τὴν χειρὰ σου. καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ἡ χεῖρ αὐτοῦ.

6 Καὶ ἔξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἰησοῦς ἀνεκώρησεν μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν, καὶ τολὰμ πλῆθος ἀπὸ τῆς Γαλιλαίας ἱκολούθησαν αὐτῷ· καὶ ἀπὸ τῆς Ἰουδαίας

7 Καὶ ἀπὸ Ἰεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου καὶ οἱ περὶ Τύρου καὶ Σιδώνα, πλῆθος πολὺ, ἀκούσαντες ὡσα ἐπολεῖ, ἦλθον πρὸς αὐτόν.

9 Καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἃνα πλούσιον προσκαρτερῆς αὐτῷ διὰ τὸν άχλον, ἵνα μὴ θλίβωσιν αὐτῶν.

10 Πολλοὶ γὰρ ἔθεράπευσεν, ἀπέτειπτεν αὐτῷ ἃνα αὐτοῦ ἄψωσαν καὶ ὅσοι εἶχον μάστιγας

11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτοῦ ἔθεσεν, προσέπτειν αὐτῷ καὶ ἐκραζὲν λέγοντα ὅτι σὺ ἐξ ὦ ἱδῶ τοῦ θεοῦ.

12 Καὶ πολλὰ ἐπετίμη αὐτοῖς ἃνα μὴ φανερῶν αὐτῶν πονησώσων.

13 Καὶ ἀναβάσαντες εἰς τὸ ὄρος, καὶ προσκαλεῖται σὺς ἠθελεν αὐτῶς, καὶ ἀπήλθον πρὸς αὐτῶν.

14 Καὶ ἐποίησεν δώδεκα ἃνα δοσιν μετ’ αὐτοῦ, καὶ ἃνα ἀποστελῆσαι αὐτοὺς κηρύσσειν

15 καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους καὶ ἕκβαλλειν τὰς ἀσθένειας.

16 Καὶ ἐπέθηκεν τῷ Σίμωνι ὄνομα Πέτρου.

17 Καὶ Ἰάκωβον τοῦ τοῦ Ζεβεδαίου καὶ Ἰωάννην τοῦ ἀδελφοῦ τοῦ Ἰακώβου καὶ ἐπέθηκεν αὐτοῖς ὅνοματα Βασιλείας, ὁ ἔστω νῦν βροντῆς.

18 Καὶ Ἀνδρέαν καὶ Φιλίππου καὶ Βαρθολομαίου καὶ Ματθαίου καὶ Ὑωμᾶν καὶ Ἰάκωβον τοῦ τοῦ Ἀλφαίου καὶ Ῥαββαίου καὶ Σίμωνα τοῦ Κανανητήν
19 jah Iudan Iskariötên, saei jah galëwida ina.
20 Jah atiddjëdun in gard, jah gařiddja sik managei, swaswë ni mahtëdun nih hláif matjan.
21 Jah háusjandans fram imma bōkarjōs jah anjaparāi usiddjëdun gahaban ina; qēpun áuk țatei usgäisip⁵⁶s ist.
22 Jah bōkarjōs pāi af łafrusųųųłųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųųŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲŲ USERNAME
19 καὶ Ἰσκαριώτης, δὲ καὶ παρέδωκεν αὐτῷ. Καὶ ἔρχονται εἰς ὅικον.
20 καὶ συνέρχεται πάλιν ὁ ὄχλος, ἀπετέχει μὴ δύνασθαι αὐτούς μὴ ἄρτον φαγεῖν.
21 Καὶ ἀκούσαντες οἱ παρ’ αὐτοῦ ἔξηλθον κρατῆσαι αὐτόν ἔλεγον γὰρ ὅτι ἐξῆστιν.
22 Καὶ ὁ γραμματεύς οἱ ἀπὸ Ἰεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβοῦλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.
23 Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς· τῶς δύναται σατανᾶς σατανῶν ἐκβάλλειν;
24 Καὶ ἦν βασιλεία ἐφ’ ἑαυτῇ μερισθῇ, σὺ δύναται σταθῆναι ἡ βασιλεία ἐκείνη.
25 Καὶ ἦν οἰκία ἐφ’ ἑαυτῇ μερισθῇ, σὺ δύναται σταθῆναι ἡ οἰκία ἐκείνη.
26 Καὶ ἐὰν σατανᾶς ἀνέστη ἐφ’ ἑαυτόν καὶ μεμέρισται, σὺ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει.
27 Οὐδεὶς δύναται τὰ σκέψῃ τοῦ ἴσχυρον εἰσελθῶν εἰς τὴν οἰκίαν αὐτοῦ διαρπάζαι, ἐὰν μὴ πρῶτον τὸν ἴσχυρὸν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσῃ.
28 Ἀμὴν λέγω ὑμῖν ὅτι πάντα αφεθήσεται τὰ ἀμαρτήματα τοῖς νικῶν τῶν ἀνθρώπων, καὶ βλασφημίας, ὡσας ἄν βλασφημήσωσιν.
29 ὡς δ’ ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἄγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ’ ἐνοχὸς ἔστιν αἰωνίῳ ἀμαρτήματος.
30 Ὁτι ἐλεγον πνεῦμα ἀκάθαρτον ἔχει·
31 Ἐρχονται οὖν ἡ μήτηρ αὐτοῦ καὶ οἱ ἄδελφοί αὐτοῦ, καὶ ἔξω ἐστάτες ἀπέστειλαν πρὸς αὐτὸν φωνῇ ὑμῖν αὐτοῦ.
32 Καὶ ἐκάθισεν περὶ αὐτοῦ ὁ ὄχλος, εἰπον δὲ αὐτῷ· ἢ μήτηρ σου καὶ οἱ ἄδελφοί σου καὶ αἱ ἄδελφαι σου ἐξω ζητοῦσι σε.
33 Καὶ ἀπεκρίθη αὐτοῖς λέγων· τίς ἔστιν ἡ μήτηρ μου ἡ οἱ ἄδελφοί μου;
CHAPTER IV

1 Jah astra Iēusus dugann lāisjan at marein, jah galesun sik du imma manageins filu, swaswē ina galejpandan in skip gasitan in marein; jah alla sō managei wipra marein ana stapa was.

2 Jah lāisida ins in gajukōm manag, jah qāf im in láiseināi seināi:

3 häusei! Sāi, urrann sa saiands du saian fraīwa seinamma.

4 Jah warp, miippaie saiso, sum rafluis gadrāus faúr wig, jah qēmun fuglö jah frēturn ṭata.

5 Anparuf-pan gadrāus ana stāinahamma, þarei ni habāida aifrpa managa, jah suns urrann, in þizei ni habāida diupāizōs aifrōs;

6 at sunnin þan urrinnandin ufbrann, jah untē ni habāida waúrtins gapaúrsonāda.

7 Jah sum gadrāus in þaúrnuns; jah ufarstigun þai þaúrnjus jah ašfrapidēdun þata, jah akran ni gaf.

8 Jah sum gadrāus in aifrpa göda, jah gaf akran urrinnandō jah wahsjandō, jah bar áin '1' jah áin 'j' jah áin 'r'.

9 Jah qāf: saei habāi ausōna häusjandōna, gaháusjái.

10 Iþ bīpē warp sundrō, frēhun ina þai bi ina miþ þāim twalibim þizōs gajukōns.

11 Jah qāf im : izwis atgiban ist kunnan rūna þiudangardjōs guþs, iþ jāináim þāim úta in gajukōm allata wafrpiþ,
34 Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους λέγει· ὦδὲ ἡ μήτηρ μου καὶ οἱ ἀδελφοὶ μου.
35 Ὁσ γὰρ ἐν τούτῳ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

CHAPTER IV

1 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς, ὡστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆθαν ἐν τῇ θαλάσσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἤμη.
2 Καὶ ἐδιδάσκεν αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ.
3 Ἀκούετε. ἵδιον ἐξήλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ.
4 Καὶ ἐγένετο ἐν τῷ σπείρειν ὁ μὲν ἐπεσεν παρὰ τὴν ὄδον, καὶ ἤλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτὸ.
5 Ἀλλο δὲ ἐπεσεν ἐπὶ τὸ πετρωῦν, ὅπου οὐκ ἐίχεν γῆν πολλήν, καὶ εὐθέως ἐξανετέιλεν διὰ τὸ μὴ ἔχειν βάθος γῆς.
6 ἤλθον δὲ ἀνατελαντὸς ἐκαιματίσθη, καὶ διὰ τὸ μὴ ἔχειν βίαν ἐξηράνθη.
7 Καὶ ἄλλο ἐπεσεν εἰς τὰς ἄκανθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνευσαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν.
8 Καὶ ἄλλο ἐπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδον καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα, καὶ ἔφερεν ἐν τριάκοντα καὶ ἐν ἕξικοντα καὶ ἐν ἑκατοντά.
9 Καὶ ἔλεγεν· ὃς ἔχει ὁτα ἀκούει, ἀκούετω.
10 Ὁσ δὲ ἐγένετο κατὰ μόνας, ἦρωτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τῆς παραβολῆς.
11 Καὶ ἔλεγεν αὐτοῖς· ἣμῖν δέδοται γνώσις τὸ μυστήριον τῆς βασιλείας τοῦ θεοῦ, ἐκεῖνος δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται.
12 eisalvandans saštváina jah ni gáumjáina, jah háusjandans háusjáina jah ni fraŋjáina, nibái lvan gawandjáina sik jah afštaиндáu im frawafrhtéis.

13 Jah qąp du im : ni witup pő gajukön, jah hváiwa allős pős gajuköns kunneip?

14 Sa saijands wàurd saijip.

15 Appan pái wipra wig sind, parei saiada ḫa waúrd, jah pan gaháusjand unkarjans, suns qimip Satanas jah usnimip waúrd ḫa insaiano in hafítam izë.

16 Jah sind samaleikō pái ana stáinahamma saianans, parei ḫa váusjand waúrd, suns mĩp fahëdái nimand ita,

17 jah ni haband wáurtins in sis, ak lveilalvafrbái sind ; pąfröh, bí pérdi qimip aglō aʃpąau wrakja in pís waúrdis, suns gamarzjanda.

18 Jah pái sind pái in paúrnuns saianans, pái waúrd háusjandans,

19 jah saúrgös pizös libáináis jah afmarzeins gabeins jah pái bi ḫa pańaḥar lustjus inn atgaggandans aʃluajand ḫa waúrd jah akranaláus waʃpįp.

20 Jah pái sind pái ana aʃpái pizái gödön saianans pái bi háusjand ḫa waúrd jah anðnimand, jah akran bafrand, áin ʾl jah áin ʾr jah áin ʾr.

21 Jah qąp du im : ibái lukarn qimip duʃpë ei uf mélan satjáidáu aʃpąau undar ligrui niu ei ana lukarnastań satjáidáu?

22 Nih allis ist lva fulginis patei ni gabafrhtjáidáu : nih warp analáugn, ak ei swikunp waʃpái.

23 Jabái lvas habái áusōna háusjandōna, gaháusjái.

24 Jah qąp du im : saʃvup lva háuseip ! In pizáiie mitąp mitip, mitada izwis jah bíáukada izwis pąim galàubjandam.

25 Untė pishvammēh saei habáip gibada imma ; jah saei ni habáip jah patei habáip aʃnimada imma.
Ch. iv. 12-25] Εὐαγγέλιον κατὰ Μάρκον

12 ἦνα βλέπωντες βλέποντας καὶ μὴ ἱδονεῖ, καὶ ἀκούοντες ἀκούοντας καὶ μὴ συνελήφσαν, μήποτε ἐπιστρέψασαν καὶ ἀφεθή αὐτοῖς τὰ ἀμαρτήματα.

13 Καὶ λέγει αὐτοῖς· οὐκ οὕδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάντοτε ἡ παραβολὰς γυναίκας.

14 Ὅσοι σπέρματος τὸν λόγον σπέρματος.

15 Οὕτω δὲ εἰσώντες οἱ παρὰ τῆς ὁδοῦ ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ σατανᾶς καὶ αἰρεῖ τὸν λόγον τῶν ἐσπαρμένων ἐν ταῖς καρδίαις αὐτῶν.

16 Καὶ οὕτω εἰσώντες ὁμοίως ὁ ἐπὶ τὰ πετρῶδες σπείρομενοι, οἱ ὅταν ἀκούσωσιν τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβάνοντος αὐτῶν,

17 καὶ οὐκ ἔχουσιν ρίζαν ἐν ἐαυτοῖς, ἀλλὰ πρόσκαιρον εἰσὼν· εἶτα γενομένης ἠλάφεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθέως σκανδάλιζονται.

18 Καὶ οὕτω εἰσών ὁ εἰς τὰς ἀκάνθας σπείρομενοι, οἱ τὸν λόγον ἀκούοντες.

19 καὶ οἱ μέριμναι τοῦ αἰῶνος τοῦτον καὶ ἡ ἀπάτη τοῦ πλούτου καὶ οἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπυγνωσοῦν τὸν λόγον, καὶ ἀκαρποὶ γίνεται.

20 Καὶ οὕτω εἰσών οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οὕτως ἀκούοντας τὸν λόγον καὶ παραδέχονται, καὶ καρποφοροῦν ἐν τράκοντα καὶ ἐν ἔξοχοντα καὶ ἐν ἐκατόν.

21 Καὶ ἔλεγεν αὐτοῖς· μήτη ὁ λόχυνος ἔρχεται ἵνα ὑπὸ τῶν μόδιον τεβηρὴ ἢ ὑπὸ τὴν κλίψην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεβηρή.

22 Οὐ γὰρ ἐστὶν τι κρυπτὸν ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλὰ ἵνα εἰς φανερὸν ἔλθῃ.

23 Εἰ ὃς ἔχει ὃτι ἀκούει, ἀκούετο.

24 Καὶ ἔλεγεν αὐτοῖς· βλέπετε τι ἀκούετε, ἐν ὃ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούονται.

25 Ὅσο γὰρ ἔχει ὃς, δοθήσεται αὐτῷ καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει, ἀφθῆσεται ἄπ' αὐτοῦ.
26 Jah qaḇ: swa ist ñiudangardi guапримерswaswê jabâi mamma
wafrip fåräwa ana afrāpa.
27 Jah sêrip jah unrveisip naht jah daga, jah pata fraiw keiniŋ
jah liudip swê ni wâit is.
28 Silbô ñuk afrāpa akran bafrip: frumist gras, pâprōh ahs,
pâprōh fullleip kaûrnis in þamna ahsa.
29 Ìanuñ bîpê atgïbada akran, suns însândeip gîlpa, untê atist
asans.
30 Jah qaḇ: hvê galeikôm ñiudangardja guبريدswâppâu in hrîleikái
gajukôn gâbafram þö?
31 Swê kaûrnô sinapis, patei þan saiada ana afrâpa, minnist
allâizê fraiwê ist pizê ana afrâi;
32 jah þan saiada, urrinnip jah wafrîp allâizê grasê mäist, jah
gatâujîp astans mikilans, swaswê magun uf skadâu is fuglôs
hîminis gabauan.
33 Jah swaleikâim managâim gajukôm rôdida du im þata waûrd,
swaswê mahtêduñ háusjôn.
34 Ìp inuñ gajukôn ni rôdida im, ìp sundrô sipônjam seináim
andband allata.
35 Jah qaḇ du im in jåinamma daga at andanahtja þan waûra-
þanamma; usleipam jåinis stadis.
36 Jah asîetaudans þö managein andnêmun ina swê was in
skipa; jah þan anþaara skipa wêsun mip imma.
37 Jah warp skûra windis mikila jah wêgôs waltidêduñ in skip,
swaswê ita jûpán gasfulnôda.
38 Jah was is ana nôtin ana waggarja sêpands, jah unräisi-
dêduñ ina jah qêpun du imma: lâisari, niu karâ þUK pizei
fraqistnam?
39 Jah unrveisands gasôk winda jah qaḇ du mareiŋ: gaslawái,
afsdumbn! Jah anasilâida sa winds jah warp wis mikil.
40 Jah qaḇ du im: duhê fâûr(377,810),(779,912)
26 Καὶ ἔλεγεν· οὕτως ἦστιν ἡ βασιλεία τοῦ θεοῦ, ὡς εὖν ἀνθρωπος βάλῃ τοῦ σπόρου ἐπὶ τῆς γῆς,
27 καὶ καθεύθη καὶ ἤγερται νύκτα καὶ ἤμεραν, καὶ ὁ σπόρος βλαστάνη καὶ μηκύνηται, ὡς οὐκ οἶδεν αὐτός.
28 Αὐτομάτη γὰρ ἡ γῆ καρποθορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλῆρη σῖτον ἐν τῷ στάχυι.
29 ὁταν δὲ παράδοθο ὁ καρπός, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμὸς.
30 Καὶ ἔλεγεν· τῶν ὅμοιόσωμεν τὴν βασιλείαν τοῦ θεοῦ, ἢ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν;
31 ὅς κόκκον σωπάτως, ὃς ἦταν σπαρη ἐπὶ τῆς γῆς, μικρό-
32 τερος πάνων τῶν σπερμάτων ἐστὶν τῶν ἐπὶ τῆς γῆς.
33 καὶ ὅταν σπαρῃ, ἀναβαίνει καὶ γίνεται πάνω τῶν
34 λαχάνων μείζων, καὶ ποιεῖ κλάδους μεγάλους, ὡστε δυ-
35 ναισθαί οὕτω τὴν σκιὰν αὐτοῦ τὰ πετεών τοῦ οὐρανοῦ κατασκήνων.
36 Καὶ τοιαύτας παραβολαίς πολλαίς ἔλαλε αὐτοῖς τὸν
37 λόγον, καθὼς ἐδύναυτο ἀκούειν.
38 Χωρὶς δὲ παραβολῆς οὐκ ἔλαλε αὐτοῖς, κατ' ἱδίαν δὲ τοῖς
39 μαθηταῖς αὐτοῦ ἐπέλευσεν πάντα.
40 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὡφιας γενομένης,
41 διελθόμεν εἰς τὸ πέραν.
42 Καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ὢν ἐν
43 τῷ πλοίῳ, καὶ ἄλλα δὲ πλοίαρια ὢν μετ' αὐτοῦ.
44 Καὶ γίνεται λαλίαν ἄνεμου μεγάλη καὶ τὰ κύματα ἐπέ-
45 βαλλεῖ εἰς τὸ πλοίον, ὡστε αὐτὸ ἤδη γεμίζεσθαι.
46 Καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον
47 καθεύδων καὶ διεγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ:
48 διάσκαλε, οὐ μέλει σοι ὅτι ἀπολλάμηθα;
49 Καὶ διεγερθεὶς ἐπετίμησεν τῷ ἄνεμῳ καὶ ἐπέτευ τῇ βαλάσ-
50 σῃ σιώπα, πεφίμωσο· καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο
gαλάνη μεγάλη.
50 Καὶ ἐπετευ αὐτοῖς· τί δειλοὶ ἔστε οὕτως; πῶς οὐκ ἔχετε
51 πίστιν;
41 Jah ohtëdun sis agis mikil, jah qëpun du sis missõ: hvaš ḫannu sa sijái, untë jah winds jah marei ufhausjand imma?

CHAPTER V

1 Jah qëmun hindar marein in landa Gaddarënē.
2 Jah usgaggandin imma us skipa suns gamōtida imma manna us aúrahjöm in ahmin unhraínjamma,
3 saei bauaín habáída in aúrahjöm: jah ni náudibandjöm eisarineináim manna mahta ina gabindan.
4 Untë is ufta eisarnam bi fôtuns gabuganáim jah náudibandjöm eisarineináim gabundans was, jah galáusida af sis pôs náudibandjös, jah pô ana fôtum eisarna gabrak, jah manna ni mahta ina gatamjan.
5 Jah sinteinö nahtam jah dagam in aúrahjöm jah in faïrgunjam was hröpjands jah bliggwands sik stáinam.
6 Gasafrvands ḫan Iēsu faïrraprô rann jah inwált ina,
7 jah hröpjands stibnái mikilái qáp: hva mis jah ḫus, Iēsu, sunáu gujs pis háuhistins? biswara ḫuk bi guña, ni balw-jâis mis!
8 Untë qáp imma: usgagg, ahma unhraínja, us ṭamma mann!
10 Jah baâp ina filu ei ni usdrēbi im us landa.
11 Wasuñ ḫan jâinár haîrda sweïné haldana at ṭamma faïrgunja.
12 Jah bëdun ina allôs pôs unhulpôns qîpandeïns: insandeï unsis in pô sweïna, ei in pô galeïpâïma.
13 Jah uslâubida im Iēsus suns. Jah usgaggandans ahmans pâi unhraínjans galiıpun in pô sweïna, jah rann sô haîrda and driušôn in marein; wêsunup-pan swë twôs ḫüsundjös, jah afhvapnôdëdun in marein.
41 Καὶ ἐφοβήθησαν φόβου μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους: τίς ἄρα οὕτως ἐστώ, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

CHAPTER V

1 Καὶ ἤλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γαδαρηνῶν.
2 Καὶ ἔξελθότα αὐτῷ ἐκ τοῦ πλοίου εὐθέως ἀπῆνυσεν αὐτῷ ἐκ τῶν μυμηλῶν ἀνθρώπων ἐν πνεύματι ἀκαθάρτῳ,
3 διὸ τὴν κατάκησιν εἶχεν ἐν τοῖς μυμήμασιν, καὶ οὕτε ἀλύσεσαν οὐδεὶς ἐδύνατο αὐτὸν δῆσαι,
4 διὰ τὸ αὐτῶν πολλάκις πέδας καὶ ἀλύσεσαν δεδέσθασι καὶ διεστάθησαν ὡς αὐτοὶ τὰς ἀλύσεις καὶ τὰς πέδας συντετράθησαν, καὶ οὐδεὶς ἴσχυεν αὐτῶν δαμάσασι.
5 Καὶ διαπαντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μυμήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτῶν λίθοις.
6 'Ἰδὼν δὲ τὸν Ἰησοῦν μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτῶν,
7 καὶ κράζας φωνῇ μεγάλῃ εἶπεν· τί ἔμοι καὶ σοι, Ἰησοῦ νῦν τοῦ θεοῦ τοῦ ψιλοτοῦ; ὅρκίζω σε τὸν θεὸν, μη με βασανίσῃς.
8 'Ελεγεν γὰρ αὐτῷ· ἔξελθε, τὸ πνεῦμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου.
9 Καὶ ἔπηρότα αὐτῶν· τί ὄνομά σοι; καὶ λέγει αὐτῷ· λεγεών ὄνομά μοι, ὅτι πολλοὶ ἔσμεν.
10 Καὶ παρεκάλει αὐτῶν πολλὰ ὅτα ἢ μὴ ἀποστείλῃ αὐτοὺς ἐξω τῆς χώρας.
11 'Ἡν δὲ ἐκεῖ ἀγέλῃ χοίρων βοσκομένη πρὸς τῷ ὄρει·
12 καὶ παρεκάλεσαν αὐτοῖς πάντες οἱ δαίμονες λέγοντες· πέμψον ἡμᾶς εἰς τοὺς χοίρους, ὅτα εἰς αὐτοὺς ἐσέλθωμεν.
13 Καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ο Ἰησοῦς. καὶ ἔξελθότα τὰ πνεύματα τὰ ἀκάθαρτα εἰσήλθον εἰς τοὺς χοίρους, καὶ ἤρμησεν ἡ ἀγέλη κατὰ τὸν κρημνοῦ εἰς τὴν θάλασσαν, ἤσαν δὲ ὡς δωσιχίλιοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ.
14 Yah päi haldandans pó sweina gaflaðíhun, jah gatafshun in baúrg jah in hálímöm, jah qèm ën sašvan hva wësi ëta waúrpanø.

15 Yah atiddjédun du Iësua, jah gasaflvand þana wódan sitandän jah gawasidana jah fraþjandän þana saei habáida lafgaíøn, jah öhtédun.

16 Yah spilléddédun im þáíei gaséhrun, lváíwa warg bi þana wódan jah bi pó sweina.

17 Yah dugunnnun bidjan ina galeípan hindar markós seinós.

18 Yah inn gaggandan ina in skip báþ ina, saei was wóds, ei mìp imma wësi.

19 Yah ni laflót ina, ak qap du imma: gagg du garda þëinamma du þëináim, jah gateih im, lvan filu þus fráuja gatawida jah gaarmáida þuk.

20 Yah galáþp jah dugann mérgan in Däskapaúleín, hvæn filu gatawida imma ëesús; jah allái sildaleikidéeðun.

21 Yah usleípandin Iësua in skipa astra hindar marein, gaqëmun sik manageíns filu du imma, jah was faúra marein.

22 Yah sái, qimìp áins þizë synagògfadë namin Jaeirus; jah sašhvands ina gadráus du fótem ëesuis,

23 jah báþ ina filu, qípands þatei daúhtar meinà aftumíst habáþ, ei qimands lagjáis ana pó handuns, ei ganisái jah libái.

24 Yah galáþp mìp imma, jah iddjédun afar imma manageíns filu jah þra∫hun ina.

25 Yah qinõó suma wisandeí in runa blöpis jëra twalíf,

26 jah manag ga∫ulandeí fram managáim lékjam jah fraqimandeí allamma seinamma jah ni wa∫htái bòtida, ak máis wa∫rs habáída,

27 gaháusjandeí bi Iësu, atgaggandeí in manageíns aftana atta∫tk wastjái is.

28 Untë qap þatei jabáí wastjóm is attëka, ganisa.
14 Καὶ οἱ βόσκοντες τοὺς χοίρους ἐφυγον καὶ ἀπῆγγελθαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἄγρους· καὶ ἤλθον ἵδειν τὸ ἔστιν τὸ γεγονός.
15 Καὶ ἔρχονταί πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον καὶ ἰματισμένον καὶ σωφρονοῦντα, τὸν ἑσχικότα τὸν λεγέανα, καὶ ἐφοβήθησαν.
16 Καὶ διηγήσαστο αὐτοῖς ὁ ἠδόντες πῶς ἐγένετο τῷ δαιμονιζόμενῳ καὶ περὶ τῶν χοίρων.
17 Καὶ ἤρεσαν παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὄρων αὐτῶν.
18 Καὶ ἐμβάντοι αὐτὸν εἰς τὸ πλοῖον παρεκάλει αὐτὸν ὁ δαιμονιοθεῖς ἵνα μετ' αὐτοῦ ἦ.
19 Καὶ οὐκ ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ· ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σους καὶ ἀνάγγειλον αὐτοῖς ὅσα σοι ᾧ κύριος πεποίηκεν καὶ ἤλεησέν σε.
20 Καὶ ἀπῆλθεν καὶ ἤρεσαν κηρύσσειν ἐν τῇ Δεκαπόλει ὡσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.
21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὁχλος πολὺς ἐπ' αὐτῶν, καὶ ἦν παρὰ τὴν θάλασσαν.
22 Καὶ ἤδη ἔρχεται εἰς τῶν ἀρχισυναγωγῶν, ὀνόματι Ἰάκωβος, καὶ ἤδην αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ,
23 καὶ παρεκάλει αὐτὸν πολλά, λέγων ὅτι τὸ θυγατρίων μου ἐσχάτων ἔχει, ὡς ἐλθὼν ἐπιθῆς αὐτῇ τὸς χείρας, ἵνα σωθῇ καὶ ζήσῃ.
24 Καὶ ἀπῆλθεν μετ' αὐτῶν, καὶ ἠκολούθει αὐτῷ ὁχλος πολύς, καὶ συνέδυσαν αὐτῶν.
25 Καὶ γνώθη τις οὖν ἐν ῥόσει αἵματος ἐν δαδέκα,
26 καὶ πολλὰ παθοῦσα ὡς πολλῶν ἱερατῶν καὶ δαπανήσασα τὰ παρ᾽ αὐτῆς πάντα καὶ μήδεν ὡφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χείρον ἐλθοῦσα,
27 ἀκοῦσαν περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὀχλῳ ὁπισθεν ἦν ἀτίον τοῦ ἤματιον αὐτῶν·
28 ἔλεγεν γὰρ ὅτι κἂν τῶν ἤματίων αὐτοῦ ἄψωμαι, σωθήσομαι.
29 Jah sunsäiw gāpañsrnôda sa brunna blöpis izös, jah uskunña ana leika ṭaṭei gaháilnôda af ṭamma slañha.

30 Jah sunsäiw Iēsus uskunña in sis silbin pó us sis maht usgaggandein; gawandjands sik in gawandjandein qap: hras mis taftök wastjôm?

31 Jah qēpun du imma sipőnjôs is: sañvis pó managein preihandein puk, jah qipis: hras mis taftök?

32 Jah wâitôda sañvan pó pata táujandein.

33 Ip sô qinô ögandei jah reirandei, wîtandei ṭaṭei warp bi ija, qam jah drâus du imma, jah qap imma alla pó sunja.

34 Ip is qap du izái: dauñtar, galâubeins ṭeina ganañida puk, gagg in gawafirpi, jah sijâis hâila af ṭamma slañha ṭeinañama.

35 Nañbânunh imma rödjandin qêmun fram ṭamma synagôgafañada, qipandans ṭaṭei dauñtar ṭeina gaswalt: hra ṭanamâis drâbeis ṭana láisari?

36 Ip Iēsus sunsäiw gaháusjands ṭata waurd rödiñ, qap du ṭamma synagôgafañada: ni faûrhteî; ṭatâinei galâubei.

37 Jah ni fralaîlòt áínôhnun izë mîp sis afargaggan, nibáî Paftru jah Iakôbu jah Iôhannên brôpar Iakôbis.

38 Jah galâîp in gard pîs synagôgafañada, jah gasahun aûhjödu jah grêtandans jah wâisfûrûjándans filu.


40 Jah bîlhônun ina. Ip is uswâîrpands allâim ganimîp attan pis barnis jah áîpeîn jah ãans mîp sis, jah galâîp inn pâreî was ṭata barn ligandô.


42 Jah suns urráis sô mawi jah iddja; was ãuk jërë twalibê; jah usgeisnôdêdun faûrhteîn mikilái.

43 Jah anabâûp im filu ei manna ni funji ṭata; jah haîhält izái giban matjan.
29 Καὶ εἴθεως ἐξηράνθη ἡ πτηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἦταν ἀπὸ τῆς μάστυγος.
30 Καὶ εἴθεως ὁ Ἰησοῦς ἐπιγνόθη ἐν ἑαυτῷ τῇ ἐς αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἐλεγεν· τίς μου ἦψατο τῶν ἱματίων;
31 Καὶ ἐλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· βλέπεις τὸν ὄχλον συνθάλασσάντα σε καὶ λέγεις· τίς μου ἦψατο;
32 Καὶ περιεβλέπετο ἵδεις τὴν τούτο ποητασαν.
33 'Ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἶδε δὲ γέγονεν ἐπ' αὐτή, ἤλθεν καὶ προσέπεσεν αὐτῷ καὶ ἔπεσεν αὐτῷ πάσαν τὴν ἀλήθειαν.
34 Ὁ δὲ εἶπεν αὐτῇ· θύγατερ, ἢ πίστις σου σέσωκέν σε· ὑπαγε εἰς εἰρήνην καὶ ἴσθι ψυχής ἀπὸ τῆς μάστυγος σου.
35 'Ετι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι ἡ θυγάτηρ σου ἀπέθανεν, τί ἔτι σκύλλεις τὸν διδάσκαλον;
36 Ὁ δὲ Ἰησοῦς εἴθεως ἀκούσας τοῦ λόγου λαλοῦμενον λέγει τῷ ἀρχισυναγώγῳ· μὴ φοβοῦ, μόνον πιστεῦε.
37 Καὶ οὐκ ἄφηκεν οὐδένα αὐτῷ συνακολουθῆσαι εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακόβου.
38 Καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλάοντας καὶ ἀλαλάξοντας πολλά.
39 Καὶ εἰσελθὼν λέγει αὐτοῖς· τί θυρεβίσθη καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει.
40 Καὶ κατεγέλων αὐτοῦ, ὃ δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέα τοῦ παιδίου καὶ τήν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακειμένου.
41 Καὶ κοινήσας ἐς χείμαρα τοῦ παιδίου λέγει αὐτῇ· ταλιθά κοῦμε, ὁ ἐστιν μεθερμηνεύμενον· τὸ κοράσιον, σοι λέγω, ἐνειοε.
42 Καὶ εἴθεως ἀνέστη τὸ κοράσιον καὶ περιπάτησεν· ἦν γὰρ ἐνῶ δώδεκα· καὶ ἔξεστησαν ἐκοτάσει μεγάλη.
43 Καὶ δεισελπάτο αὐτοῖς πολλὰ ὅσα μηδείς γνῶ τούτο, καὶ ἔπεσεν δοθήμαι αὐτῇ φαγεῖν.
CHAPTER VI

1 Jah usstöp jainprö jah qam in landa seinamma, jah láistidëdun afar imma sipònjós is.
2 Jah bipé warp sabbatô, dugann in synagögê láisjan, jah managái háusjandans sildaleikidëdun qipandans: hràprô잡amma şata, jah huô sö handugeinô sö gibano imma, ei mahteis swaleikös şafr handuns is wâfrënd?
3 Niu şata ist sa tîmrja, sa sunus Marjins, ip brôpar Iakôba jah Iûsê jah Iudins jah Seimônis? jah niu sind swistrjus is hër at unsis? Jah gamarzidái waûrûn in şamma.
4 Qâp şan im Iêsus şatei nist praurëtus unswërs, niba in gabaûrpái seinári jah in ganûpjam jah in garða seinamma.
5 Jah ni mahta jainar ainbûn mahtë gataujan, niba fawáim siukáim handuns galajgjands gahâlílda.
6 Jah sildaleikida in ungâlîubeináis izê, jah bitáuh weihsa bisonjanë láisjands.
7 Jah atañaíjat şans twalif jah dugann ins insandján twans hranzuh, jah gaf im waldutni ahmanë unhrâinjáizê.
8 Jah faûrbâup im ei washt ni uëmeina in wig, niba hrugga áina, nih matibalg nih hlâif nih in gairðos áiz,
9 ak gasköhái suljóm : jah ni wasjâip twâm páídöm.
10 Jah qâp du im : pishruduh ìei gaggaâip in gard, òar saljâip, untë usggââip jainprô.
12 Jah usggaggandans mëridëdun ei idreigôdëdeina.
13 Jah unhulpôns managôs usdribun, jah gasalbôdëdun alêwa managãs siukans, jah gahâlîlëdëdun.
14 Jah gahâusida ëiudans Hërôdës, swikunp allis warp namô
is, jah qap płateı Iōhannis sa dāupjands us dāupāim urrais, duıppe waǔrkjand posé mahteis imima.

15 Anparái pan qępun płateı Hēlias ist; anparái pan qępun płateı praufsētēs ist swē ānis pizē praufsētē.

16 Gahausjands pan Hērōdēs qap płateı țammei ik háubiþ afmașmāıt Iōhanne, sa ist: sah urrais us dāupāim.

17 Sa ţuk rafttis Hērōdēs insandjands gahabāída Iōhanne jah gaband ina in karkarai in Haırōdiadins qēnais Filippāus brōprs seinis, untē pō galiugāída.

18 Qap ţuk Iōhanneś du Hērōda țaptei ni skuld ist țus haban qēn brōprs țeiniz.

19 Ip sō Hērōdia nāiw imma jah wilda imma usqīman, jah ni mahta:

20 untē Hērōdis ţōta sis Iōhanne, kunnands ina waîr garafht-ana jah weihana, jah witāida imma, jah hāusjands imma manag gatawida, jah gabaŭrjaba imma andhāusida.

21 Jah waŭr̲p̲ans dags gatis, pan Hērōdis mēla gabaŭrpaīs seinälzōs nahtamat waūr̲h̲ta pāim māístam seināizē jah pūsundifadim jah pāim frumistam Galeilaias,

22 jah atgaggandein inn daŭht Hērōdiadins jah plinsjandein jah gaëleikandein Hērōda jah pāim mīp anakumbjandam, qap țiudâns du țizai màujaiː bidei mik țishvizuh ței wileis, jah giba țus.

23 Jah swōr izāi țaptei țishvah ței bidjāis mik, giba ţus und halba țiudangardja meina.


25 Jah atgaggandei sunsăiwi sniumundō du țamma țiudana bāp qipandeiː wiľjāu ei mis gibāis ana mēsa hāubiþ Iōhannis țis dāupjandins.

26 Jah gāũrs waŭr̲p̲ans sa țiudans in țizē țăipē jah in țizē mīp anakumbjandane ni wilda izāi ufbrikan.

27 Jah suns insandjands sa țiudans spas̲k̲ulātur, anabāuþ briggan hāubiþ is. Ip is gaëleipands afmașmāit imma hāubiþ in karkarai,
CHAPTER VII

1 Jah gaqemun sik du imma Fareisaieis jah sumai pizè bokarje, qimandans us Lafrusaulymim.

2 Jah gasafwandans sumans pizè siponjè is gamainjaiim handum, pat-ist unpwahanaim, matjandans hlaiibans;

3 ip Fareisaieis jah allai Iudaieis, niba ufta jwahand handuns, ni matjand, habandans anafih pizè sinistanè,

4 jah af mapla niba dàupjand ni matjand, jah anpar ist manag þatei andnèmun du haban : dàupeinins stiklé jah aûrkjè jah katilè jah ligrè ;

5 þapróh þan frèhun ina þái Fareisaieis jah þái bokarjòs: duhre þái siponjòs þeinài ni gaggand bi þammei anafihun þái sinistans, ak unpwahanàim handum matjand hlaf?

6 Ip is andhafsands qap du im þatei wafla praúfètida Èsaàs bi izwis þans liutans, swè gamèliip ist : sö managei wañilôm mik swèrâip, ip haïrtò izè fàrra habâip sik mis.

7 Ip swarë mik blòtand, láisjandans láiseinins, anabusins manné ;
8. aafiihtis aanaabuun gupu aapld patei anaafuhlun man-
nans, daapinnins aafkju jah stikle, jah anpar galeik swalei-
kata manag tapuj.  
9. Jahu qap du im: wafal inwidip aanaabuun gupu, ei pata anaafuhl-
anu izvar fastapi.  
10. Mose aapk qaf: swetai attan peinaa jah aipin
 peina; jah sae bil qipai attin seinamma asppau aipein seinai,  
daupein afdaujida.  
11. Jap jis qipip: jabaqipi manna attin seinamma asppau
 aipein: kuuban, patei ist maijms, pishrah patei us mis
 gabatis.  
12. Jahu ini flatetip ina ni waafh tapujatt attin seinamma asppau
 aipein seinai,  
13. Blaujindans winaurd gups pizia aanaabnai izwarai, jooi
 anafuhlup; jah galeik swaleikata manag tapujip.  
14. Jahu athaitands alla poh managei qap im: hauseip mis allai
 jah frapjap.  
15. Ni waafhs ist eraipro mans inn gaggando in ina patei magi
 ina gamainjan; ak pata ut gaggando us manp pata ist pata
 gamainjandoo mannan.  
17. Jahu pan galap in gard us pizia managei, fruhun ina sipon-
jos is bi poh gajukon.  
18. Jahu qap du im: swa jah jus unwitans sijup? Ni frapjip
 jaammi all pata eraipro inn gaggando in mannan ni mag ina
 gamainjan:  
19. Unte ni galeipip imma in hafito, ak in wamba, jah in urrunsua
 usgaggip, gahraineip allans maatins.  
20. Qajup-pan patei pata us manp usgaggando pata gamainjeip
 mannan.  
21. Innapro aapk us hafrit manne mitoeneis ubilos usgaggand:
kalkinassjus, hoerinassjus, mainpra,  
22. Psujba, failufrekins, unsleins, liutei, agalitei, aouo unsel,
wajamereins, hauhhafrtei, unwiti.  
23. Poh allu ubilona innapro usgaggand jah gamainjand mannan.
24 Jah jainprò usstandands galàip in markòs Tyrè jah Seidòné, jah galeipànds in gard ni wilda witan mannan jah ni mahta galàugnjá.
25 Gaháusjande rafhís qinò bi ina, pizòzei habáida dauhtar ahman unhráinjana, qimande dráus du fòtum is.
26 Wasup-pan sò qinò hàipnò, Saurini synikiska gabaúrpáì, jah baòp ina ei òò unhulßòn uswàúrpì us dauhtr izòs.
27 Íp Ièsus qàp du izái; lèt fàútpis saddle waírpan barna, unté ni gòp ist niman hlàib bàrnè jah waírpan hundam.
28 Íp si anhòf imma jah qàp du imma: jài fràúja; jah áuk hundòs undarò biuda matjand af draúhsnòm barnè.
29 Jah qàp du izái: in jis waúrdis gagg, usiddja unhulßò us dauhtr òinái.
30 Jah galeipandeï du garda seinamma bigat unhulßòn usgagg-ana jah òò dauhtar ligandein ana ligra.
31 Jah afra galeipànds af markòm Tyrè jah Seidòné qam at marein Galeiláië mìp tweiñnàiim markòm Daíkapaúláios.
32 Jah bèrun du imma báudana stammana, jah bèdun ina ei lagídèdi imma handáu.
33 Jah afnimands ina af managein sundò, lagida figgrans seinans in áusòna imma jah spèwands attaftòk tuggòn is,
34 jah ussalhvands du himína gaswògida, jah qàp du imma:
àffàpa, -batei ist uslykn.
35 Jah sunsàiw usluknòðèdun imma hlùumans jah andbundnòda bandi tuggòns is jah ròdida rafhtaba.
36 Jah anabàúp im ei mann ni qèpeína. Ívan filu is im anabàúp, máis ñamma eis ìerídèdun,
37 jah ufarassáiuildalekidèdun qipandàns: wàllà allata gata-wida, jah báudans gatáujìp gahàusjan jah unródjandàns ròdjan.
CHAPTER VIII

1 In jainaim ḥan dagam afarra at filu managāi managein wisan-dein jah ni habandam lwa matidēdeina, athāitands siponjans qapuh du im:
2 infēnōda du ḥizāi managein, untē ju dagans ḫrans ḫip mis wēsun, jah ni haband lwa matjāina;
3 jah jabālī fralēta ins láusqiprans du garda izē, ufligand ana wiga; sumāi rafhtis izē fairraiprō qēmun.
4 Jah andhōfun imma siponjōs is: ḫraprō ḥans mag lvas gasōpjān hlāibam anā āupidāi?
6 Jah anabāuṭ ḥizāi managein anakumbjan ana āifpāi; jah nimands ḥans sibun hlāibans jah awiludōnds gabrak jah atgaf siponjam seināim, ei atlagidēdeina faūr; jah atlagidēdun faūr ḥō managein.
7 Jah habāidēdun fiskans fawans, jah ḥans gāpiupjands qāp ei atlagidēdeina jah ḥans.
8 Gāmatidēdun ḥan jah sadāi waūrpin; jah usnēmun lāibōs gabrukō sibun spyreidans.
9 Wēsunūp-Ḥan ḥā matjandans swē fidwōr pūsundjōs; jah fralafōt ins.
10 Jah galāīp sunsāiw in skip mip siponjam seināim, jah qam ana fēra Magdalan.
11 Jah urrunnun Fareisaieis jah dugunnun mip sōkjān imma sōkjandans du imma täiku us himina, frāisandans ina.
13 Jah aflētands ins, galeipjands aファー in skip uslāīp hindar marein.
14 Jah uʃamunnōdēdun niman hlāibans jah niba āinana hlāif ni habāidēdun mip sis in skipa.
15 Jah anabáup im qipands: saštvip ei atsaštvip izwis pis beistis Fareisaie jah beistis Hérödis.
16 Jah pâhtédun mìp sis missò qipandans: untè hláibans ni habam.
18 Áugòna habandans ni gasaštvip, jah áusòna habandans ni gaháuseip, jah ni gamunup.
19 Pan þans fimf hláibans gabrak fimf þúsundjöm, hvon managòs tánjòns fullòs gabrukò usnèmu? Qéfjun du imma: twalif.
21 Jah qap du im: hváìwa ni náuh frapjip?
22 Jah qëmun in Beñaniin, jah bërun du imma blindan jah bëdun ina ei imma attatòki.
23 Jah fašrgreipands handu pis blindins ustáuh ina ùtana wehisis jah speiwands in áugòna is, atlagjands ana handuns seinòs frah ina ga-u-hra-sèlvi?
24 Jah ussaštvands qap: gasaštra mans, òatei swè bagmans gasaštra gaggandans.
25 Papròh aftra galagida handuns ana pò áugòna is jah gata-wida ina ussaštván; jah aftra gasatipòs warp jah gasašva bafrhtaba allans.
26 Jah insandida ina du garda is qipands: ni in þata weihs gaggáís, ni mannhun qipáis in þamma wehsa.
27 Jah usiddja Iêsus jah sipònjòs is in weihsa Kaisarias þízos Filippáus: jah ana wiga frah sipònjans seinans qipands du im: hvana mik qipand mans wisan?
28 Ip eis andhofun: Iòhannën þana dáupjand, jah anjrarài Héliàn: sumáih þan áinana prauséte.
29 Jah is qap du im: òppan jus, hvana mik qipip wisan? Andhafjands þan Pafrus qap du imma: þu is Xristus.
30 Jah faúrbáuµp im ei mannhun ni qepeina bi ina.
31 Jah dugann láisjan ins ßatei skal sunus mans filu winnan jah uskiusam skuls is fram þáim sinistam jah þáim aðhu-
mistam gudjam jah bókarjam, jah usqiman jah afar þrins dagans usstandan.
32 Jah swíkunþaba ßata waúrd röðida; jah aftiuhands ina 
Páítrus dugann andbeitan ina;
33 ßp is gawandjands sik jah gasafaúndands ßans sipônjans seinans 
andbáit Páítru qjánds: gagg hindar mik, Satana, untë ni 
frápjís þáim guþs, ak þáim manne.
34 Jah atháíánds þò managein mip sipônjam seináim qap du 
im: saei wíli afar mis láístjan, inwidái sik sîlban, jah nimái 
galgan seinana jah láístjái mik.
35 Saeni allís wíli sáiwala seiná saan, fraqístêip izái: ßp saei 
frqistêip sáiwalei seinái in meína jah in þízös aíwaggljöns, 
ganasjíp þò.
36 hwa àuk bõeip mannan, jabái gageigáíp ßana faírhu allana 
jah gasleípeip sik saíwalái seinái?
37 Aíppáu hwa gíbiþ manna inmaídein sáíwalós seináizös?
38 Untë saei skamáíp sik meína jah waúrdë meináize in ga-
bauþáip þízái hörinnóndein jah frawauþtón, jah sunus mans 
skamáíp sik is, þan qimip in wulpáu attins seinís mip 
aggilum þáim weíham.

CHAPTER IX

1 Jah qap du im: amën, qìpa ízwís ßatei sind sumáí þízë hér 
standandanë, þáí izë ni káusjand dáuþáus, untë gasafaúnd 
þúdínassu guþs qumanana in mahtái.
2 Jah afar dagans safhs ganam ßesus Páítru jah Iakóbu jah 
Ióhannën, jah ustáuih ins ana faírguni háuh sundró ánins: 
jah inmáidida sik in andwærþja izë.
3 Jah wastjös is wàúrfpun glítmunjanðeins, hveitös swé sñáiws, 
swaleikös swé wulhareis ana aírpái ni mag galveitjan.
4 Jah atáugipš warp im Hélias mîp Môsë; jah wêsun rõd-jandans mîp Iêsua.

5 Jah andhafjands Paîtrus qap du Iêsua: rabbei, göp ist unsis hêr wisan, jah gawaûrkJam hlijans prins, þus áînana jah Môsë áînana jah áînana Hêlijin.

6 Ni áuk wissa lwa rôdidëdi; wêsun áuk usagidái.

7 Jah warp mîhîma ufarskadjandans im, jah qam stibna us þamma mîhîmin: sa ist sunus meins sa liuba, þamma háusjâîp.

8 Jah anaks insafshvardans ni þanaseîps áînôhun gasêhven, alja Iêsu áînana mîp sis.

9 Dalaþ þan atgaggandam im af þamma safâGNUja, anabáûp im ei mannhun ni spillôdëdeina þatei gasêhven, niba bîbë sunus mans us dâuûáim usstôpi.

10 Jah þata waûrd habáiddëdu du sis missô sôkjadands: lwa ist þata us dâuûáim ussandal?

11 Jah frêhun ina qipandans: untê qipand þái bôkarjós þatei Hêlius skuli qimands faûrpios?

12 Þ ï is andhafjands qap du im: Hêlius swêbáuh qimands faûripis astra gabôteîp alla; jah lvaîwa gamêlijîp ist bi sunu mans, ei manag winnâî jah frakunþs waûrpiái.

13 Akei qîpa izwis þatei ju Hêlias qam jah gatawidëdu imma swa filu swë wildëdëdu, swaswë gamêlijîp ist bi ina.

14 Jah qimands at sipônjam gasalu filu manageins bi ins, jah bôkarjans sôkjadands mîp im.

15 Jah sunsáiw alla managei gasafshvardans ina usgeisnôdëdëdu, jah durinnjandans inwitun ina.

16 Jah frah þans bôkarjans: lwa sôkeîp mîp þáim?

17 Jah andhafjands áîns us þîzài managein qap: lâisari, brâhta sunu meinana du þus habandan ahman umroûdjandans.

18 Jah þishvuruh þei ina gafâhip, gawaûripîp ina, jah lwaûpîp jah krüstîp tûnþuns seinans, jah gasaûrkniþ; jah qap sipônjam þeînàim ei usdreibínea ina, jah ni mahtëdu.

19 Þ ï is andhafjands im qap: ò kuni ungalâubjandô ë und lwa at izwis sijû? und lwa þûlaû izwis?巴斯rip ina du mis.
20 Jah brähtëduin ina at imma. Jah gasahvands ina sunsañw sa ahma tahida ina; jah driousands ana aîrha walwisôda hvajjands.

21 Jah frah ūna attan is: hran lagg mel ist ei ūta warp imma? Ip is qap: us barniskja.

22 Jah ufta ina jah in sôn atwarp jah in watô, ei usquistidëdi imma; akei jabaî mageis, hilp unsara, gableipjands unsis.

23 Ip Iêsus qap du imma ūta jabaî mageis galâubjan; allata mahteig ûamma galâubjandin.

24 Jah sunsafe ufhröpjands sa atta ðis barnis mip tagram qap: galâubja; hilp meinâizös ungalâubeinâis!

25 Gasañvands ūn Iêsus ùatei samâp rann manegai, galvôtida ahmin ûamma unhrâinjin, qîpands du inma: ðu ahma, ðu unrôdijjands jah bâûps, ik ðus anabiuda: usgagg us ûamma, jah ðanaseijs ni galeipâis in ina.

26 Jah hröpjands jah filu tahjands ina usiddja; jah warp swë dàûps, swaswë managâi qêpun ûatei gaswalt.

27 Ip Iêsus undgreipjands ina bi handâu urráisida ina; jah usstôp.

28 Jah galeipjanson ina in gard, sipônjös is frêhun ina sunsô dulvë weis ni mhtëduin usdrebîn ūna?

29 Jah qap du im: ūta kuni in waftâi ni mag usgaggan, niba in bidâi jah fastubnja.

30 Jah jâinşrû usggaggandans iddjëduin ûatrâ Haleilaian, jah ni wilda ei Ļvas wissëdi,

31 untë lâisida sipônjans seinans, jah qap du im ûatei sunus mans atgibada in handuns mannë, jah usqimand imina, jah usquistîps pridjîn daga usstandîp.

32 Ip eis ni fröpun ûamma waûrda, jah ūhtëduin ina fraîhnan.

33 Jah qam in Kafarnaum, jah in garda qumans frah ins: Ļva in wiga mip izwis missô mitôdëdûp?

34 Ip eis slawâidëdu; du sis missô andrunnun, Ļvarjas mâists wësi.

35 Jah sitands atwôpida ûans twalif jah qap du im: jabaî Ļvas wîli frumists wisan, sijáî allâizë aftunists jah allâim andbahts.
36 Jah nimands barn gasatida ita in midjáim im, jah ana armins nimands ita qap du im:

37 saei áın pizë swaleikáize barnë andnimip ana namin mei-namma, mik andnimip; jah salahuz saei mik andnimip, ni mik andnimip, ak ṭana sandjandan mik.

38 Andhōf ṭan imma Tōhannës qi̇bands: làisari! sëhrum sumana in þeinamma namin usdreibandan unhulpōns, saei ni láisteip unsis, jah waridēdum imma, untē ni láisteip unsis.

39 Ip is qap: ni warjīp imma; ni mannahun áuk ist saei tāujīp maht in namin meinamma jah magi spráutō ubilwaúrdjan mis;

40 untē saei nist wipra izwis, saúr izwis ist.

41 Saei áuk allis gadragkjái izwis stikla watins in namin mei-namma, untē Xristāus sijuł, amēn qi̇pa izwis ei ni frāqisteip mixdōn seināi.

42 Jah salahuz saei gamarzjái áinana pizë leitilānë pizë galāub-jandanē du mis, göp ist imma máis ei galagjáidāu asiluqāîrnus ana balsaggan is jah frawāȓpans wēsi in marein.

43 Jah jabāi marzjái þuk handus þeina, afmāit þō; göp þus ist hamsamma in lībāin galeIPA, þau twōs handuns habandin galeIPA in gafānna, in fōn þata un̑hulpandō,

44 parei māpā izē ni gaswiltj jah fōn ni asfрапnīp.

45 Jah jabāi fōtus þeins marzjái þuk, afmāit ina; göp þus ist galeIPA in lībāin haltamma, þau twans fōtuns habandin gawāfIPA in gafānna, in fōn þata un̑hulpandō,

46 parei māpā izē ni gaswiltj jah fōn ni asfрапnīp.

47 Jah jabāi áugō þein marzjái þuk, uswaître imma; göp þus ist hāihamma galeIPA in piudangardja gu̇ps, þau twa áugōna habandin atwaIPA in gafānna funins,

48 parei māpā izē ni gadaIPA ni fōn ni asfрапnīp.

49 brazuh áuk funin saltada jah luarjātoh hunslē saltē saltada.

50 Göp salt; ip jabāi salt unsaltan waître, hu̇ supūdā? HabāIPA in izwis salt, jah gawāfrpeigāi sijāIPA mi̇p izwis missō.
CHAPTER X

1 Jah jāinbō usstandands qam in markōm Iudaiaś hindar Taurdanā'; jah ḡaḡēmun sīk aftra manageins du imma, jah, swē bi-ŭhts, aftra kāśida ins.

2 Jah duatgaggandans Fareisai ēis frēhun ina, skuldu sijāi mann qēn afsaṭjan, frāisandans ina.

3 Ip is anḍahafsands qāp: ḫwa izwis anabāuḥ Mōsēs?

4 Ip eis qēpun: Mōsēs uskāubida unsis bōkōs afsaṭeināis mēljan jah afṣētan.

5 Jah anḍahafsands Iēsus qāp du im: wipra harduḥafśtein izwarā gamēlīda izwis pō anabusn.

6 Ip af anastōdeināi gaskaftāis gumein jah qinein gatawida gup.

7 Nuḥ bīšis bilejpāi manna attin seinamma jah āiḫeīn seināi,

8 jah sijāinā pō twa du leika samin, swawē ḫanaseiḥs ni sind twa, ak leik āin.

9 Patei nu gup gawāp, manna ἁmma ni skāidāi.

10 Jah in garđa aftra sipōnjōs is bi ḫata samō frēhun ina.

11 Jah qāp du im: salvażuḥ saeī, aﬄētīp qēn seinā jah liugāīp anẖara, ἡρινῶp du ἱζῶi.

12 Jah jabāi qīnō aﬄētīp aban seinana jah liugada anẖaramma, ἡρινῶp.

13 Panuḥ atbērun du imma barna, ei attaṭōki im: ḫpāī sipōnjōs is sōkun ἡαῦm bafrandam du.

14 Gasafhrands ἤn Iēsus unwērida jah qāp du im: lētīp pō barna gaggan du mis jah ni warjiḥ pō, untē ἠζē ἵst ἱu-

15 Amen, qīpā izwis: saeī ni andnimūp ἱuḍangardja gups swē barn, ni ἡαῦ qimīp in izāi.

16 Jah ga Nullable hands im, lagjands handuns ana pō ἱuḍipida im.

17 Jah usgaggandin imma in wig, duatinnands āīns jah knuss-

jands bāp ina qīpands: lāisari ἱuḍeigā, ḫwa taŭjāu ei libāińāis āiweinōns arbja wa体制改革?
18 Šis qap du imma: hra mik qipis piupeigana? ni hsvashun piupeigs, alja áins guþ.

19 Pos anabusins kant: ni hörinös; ni maúþprjáis; ni hliisäs; ni sijáis galiugawetwôds; ni anamajtjáis; swërái attan þeïnana jah áipëin þeina.

20 Paruh andhäfjands qap du imma: láisari, þö alla gafastáida us jundái meïnái.

21 Ip Ùesus insafhurands du imma fríjóda ina jah qap du imma: áinis þus wan ist; gagg, swa filu swë habáis frabugei jah gif þarbaðam, jah habáis huzd in himinam; jah hiri láístjan mik nimands galgan.

22 Ip is ganiupnands in þis waurdís galâip gáurs; was áuk habands fashu manag.

23 Jah bisafhurands Ùesus qap sipônjam seináim: sái, hváïwa aglubá þáí fashó gahabanđans in þiudangardja guþs galeïpand.

24 Ip þái sipônjós aßlâupnödéðun in waúrðë is. Paruh Ùesus aßtra andhäfjands qap im: barnilôna, hváïwa aglu ist þáim hugjandam afar fashóu in þiudangardja guþs galeïpand.

25 Azítîzó ist ulbandáu paßr ðaúrko nêplös galeïpan, þáu gabigamma in þiudangardja guþs galeïpan.

26 Ip eis màis usgeisinôdëðun qipandans du sis missó: jah hras mag ganisan?

27 Insafhurands du im Ùesus qap: fram mannam unmahteig ist, akei ni fram guþa; allata áuk mahteig ist fram guþa.

28 Dugànn þan Paútrus qipan du imma: sái, weis aßlaslötum alla jah láístidëðum þuk.

29 Andhäfjands im Ùesus qap: amën, qípa izwis: ni hsvashun ist seai aßlaslötí gard aßpháu brophuns aßpháu áîpein aßpháu attan aßpháu qën aßpháu barna aßpháu háimôplja in meina jah in pizös aßwäggeljôns,

30 seai ni andnimái þ; falþ nu in þamma mëla gardins jah bropruns jah swistruns jah attan jah áîpein jah barna jah háimôplja mëp wraköm, jah in áïwa þamma anawäîtrepin libâín áiweínön.
31 Ajjpan managái wafrından frumans aftumans, jah aftumans frumans.

32 Wësunup-juan ana wiga gaggandans du Iafrusaúlymaí jah faúrbigaggands ins Iësus, jah sildaleikiddëdan jah asarfáistjandans faúrhtái waúrþun. Jah andnimands astra þans twalif dugann im qīpañ þoei habăídëdëun ina gđaban.

33 Patei sái, usgaggam in Iafrusaúlyma jah sunus mans atgib-ada þáim ufragudjam jah bökajam, jah gawargjand ina dáupjáu, — —

34 jah biláikand ina jah bliggwand ina, jah speiwand ana ina jah usqimand imma, jah þridjın daga ustándıp.

35 Jah athabáídëdëun sik du imma Iakóbus jah Ióhannës, sunjus Zaabáidaíáus, qipandans: lâisari, wileima ei þatei þuk bidjős, tâújáis uggkis.

36 Ip Ìesus qap im : iwa wileits táujan mik igqis ?

37 Ip eis qépün du imma : fragif ukgis ei áins af tañhswôn þeinái jah áins af hleidumenv þeinái sitáiwa in wulpáu þeinamma.

38 Ip Ìesus qapuh du im : ni wituts luis bidjats : magítsu ? driggkan stikl þanei ik driggka, jah dáupeinái þizáiëi ik dáupjada, ei dáupjáindáu ?

39 Ip eis qépün du imma : magu. Ip Ìesus qapuh du im : swêpáuh þana stikl þanei ik driggka, driggkats, jah þizái dáupeinái þizáiëi îk dáupjada dąupjandá ;

40 ip þata du sitan af tañhswôn ñeínái aþþáu af hleidumenv nist mein du giban, alja þáimei manwip was.

41 Jah gaháusjandans þái tañhun dugunnun unwerjan bi Iakóbu jah Ióhannën.

42 Ip is atháitands ins qap du im : wituþ þatei þáieí puggkjand reikinön þiudém, gafráujinööd im, ip þái mikilans izé gawaldand im.

43 Ip ni swa sijái in izwis ; ak salvazuh saei wili wafrþan mikils in izwis, sijái izwar andbahts ;

44 jah saei wili izwara wafrþan frumists, sijái alláim skalks.

45 Jah áuk sunus mans ni qam aþ andbahtjam, ak andbahtjan jah giban sáiwala seina fàûr managans luń.
CHAPTER XI

1 Jah bıpē nēhra wēsun Iafrusalēm, in Bēpslagein jah Bıpānīni at faifrungja alēwijin, insandīda twans sipōnjē seināīzē,  
2 jah qāf du im: gaggats in hāim ṭō wiprawafrōn igqqis, jah sunsāiw inn gagandāns in ṭō baʿurg bigitats fulan gabundananā, ana ḫammei nauh āinshun mannē ni sat;  
andbindandāns ina attiuhats.  
3 Jah jabāi hras igqqis qīpāi: duhrē ḫata tāujats? qīpāits: ḫatei frāuja ṭīs gafrineīp; jah sunsāiw ina insandeīp hicrē.  
4 Galīpun ṭān jah bigētun fulan gabundananā at daʿūra ūta ana gagga; jah andbundun ina.  
5 Jah sumāi pīzē jāinar standandanē qēpun du im: hva tāujats andbindandāns ḥana fulan?  
6 İp ēis qēpun du im swaswē anabāup im Iēsūs, jah laflētun ins.  
7 Jah braḥtēduŋ ḥana fulan at Iēsua; jah galagidēduŋ ana wastjōs seinōs, jah gasat ana ina.
Ch. xi. 8-23] Atwaggeljo pairh Marku

8 Managai ṣan wastjōm seináim strawidēdun ana wiga; sumáí astans mafmāitun us bagmam jah strawidēdun ana wiga.
9 Jah ṣāi faúragaggandans hrōpidēdun qipandans: əśonna, əjiupida sa qimanda in namin frāujins!
10 Əjiupidō sö qimandeı əjiudangardi in namin attins unsaris Daweidis, əśonna in hāuhistjam!
11 Jah galāi̇p in Iafrusāulyma Iēsus jah in alh; jah bisafhrands alla, at andanahtja ju̇paŋ wisandin hreilāi usiddja in Bēpānian mīp ʃāim twalibim.
12 Jah iftumin daga usstandandam im us Bēpānian grēdags was.
13 Jah gasafhrands smakkabagm faîrraprô habandan láuf atiddja, ei áu̇ftō bigē̇tī lva ana imma; jah qimands at imma ni wafht bigat ana imma niba láuf; ni áu̇k was mēl smakkakenē.
14 Jah usbafrands qāp du imma: ni ə̇paseipȧps us jə̇s áiw manna akran matjāi. Jah ga⁡hāusidēdun ʃāi sipōnjōs is.
16 Jah ni laflōt ei ə̇ras ʃafrhbēri kas ʃafrh ʃō alh.
18 Jah ga⁡hāusidēdun ʃāi bōkarjōs jah gudjanē ațhumistans jah sōkidedun, lvāiwa imma usqistidēdeina: ə̇hōtēdun áu̇k ina, untē alla managei sindaleikidēdun in láiseināis is.
19 Jah bi̇pē andanahti warp, usiddja ut us ʃizāi baúrg.
20 Jah in maŭrgin faúrgaggandans gasēlvun ʃana smakkabgm ʃaursjana us waũrtim.
21 Jah gamunands Paîtrus qāp du imma: rabbei, sāi, smakkabagms ʃanei fraqast ʃaʃaʃu̇rnōda.
22 Jah andhafjands Iēsus qāp du im: habāîp galāubein gups!
23 Amēn áu̇k qipā izwis, ʃishuazuh ei qipāi du ʃamma faîrgunja: ushafei ŋuk jah waîr̄p jus in marein, jah ni ə̇tzwērjāi
in hafrtin seinamma, ak galáubjái ṭata, ei ṭatei qíipí gaggag-iṣ, waṣřipí imma ṭishvah ṭei qíipí.

24 Duppě qípa izwis: allata ṭishvah ṭei bidjandans sōkeip, galáubeip ṭatei nimip, jah waṣřipí izwis.

25 Jah ṭan standāip bidjandans; aflētāip, jabáí hra habái ṭiṣra bira ḫrana, ei jah atta izwar sa in himinam aflētāi izwis missadēdins izwarōs.

26 Ip jabáí jus ni aflētīp, ni ṭáu atta izwar sa in himinam aflētīp izwis missadēdins izwarōs.


28 Jah qēpun du imma: in ḫramma wałdufně ṭata táujis? jah hvas ṭus ṭata wałdufnı atgaf, ei ṭata táujis?

29 Ip Iēsus andhafjands qāp du im : frahna jah ik izwis āintosh waufrdis jah andhafjīp mis, jah qīpa izwis in ḫramma wałdufně ṭata táuja.

30 Dāupeins Iōhannis uzuh himina was ṭáu uzuh mannam? andhafjīp mis.

31 Jah ṭāhtēdun du sis missō qipandans, jabáí qīpam: us himina, qīip: āphān dulpē ni galāubidēdulp imma?

32 Ak qīpam: us mannam, ūhtēdun pō managein. Allāi āuk alakjō habāidēdun Iōhannēn ṭatei bi sunjāl prautētēs was.


CHAPTER XII

1 Jah dugann im in gajukōm qīpān: weinagard ussatida manna, jah bisatida ina fāpōm, jah usgrōf dal uf mēsā, jah gatimrida kēlikn, jah anafalh ina waŭristwjam, jah aflāīp aljāp.

2 Jah insandida du pāīm waŭristwjam at mēl šalk, ei at pāīm waŭristwjam nēmi akranis źis weinagards.
3 Ip eis nimandans ina usbluggwun jah insandidëdun làushandjan.

4 Jah aftra insandida du im anparana skalk; jah ñana stáinam wafrpandans gaaiwisködëdun jah háubip wundan brähtëdun, jah insandidëdun ganàitidana.

5 Jah aftra insandida anparana; jah jáinana afslöhun, jah managans anparans, sumans usbliggwandans, sumanzuh ñan usqimandans.

6 Ñanuh nauhpanuh áinana sunu áigands liubana sis, insandida jah ñana du im spèdistana, qipands ñatei gaáistand sunu meinana.

7 Ip jáinái pái waúrstwjans qëpun du sis missõ ñatei sa ist sa arbinumja; hirjip, usqimam imma, jah unsar wafrpij ñata arbi.

8 Jah undgreipandans ina usqëmun, jah uswaúrpus imma ût us ñamme weinagarda.

9 Iva nuh tâújái fráuja ñis weinagardis? Qimiph jah usqisteiñ ñans waúrstwjans, jah gibip ñana weinagard anparám.

10 Nih ñata gamëlidë ussuggwuj pái timrjans, sä warip du háubida wafrshins?

11 Fram fráujin warip sa, jah ist sildaleiks in áugam unsaráim.

12 Jah sökidëdun ina undgreipan, jah öhtëdun ño managein; fröpun áuk ñatei du im ño gajukôn qap. Jah afletandans ina galipun.

13 Jah insandidëdun du imma sumáí pizë Fareisaï jah Hëro-ðianë, ei ina ganuteina waúrda.

14 Ip eis qimandans qëpun du imma: láisati, witum ñatei sunjeins is jah ni kara ñuk manshun; ni áuk safhris in andwafrjja manñe, ak bi sunjai wig gups liseis: skuldu ist kaisaragild giban kaisara, ñáu niu gibáima?


18 Jah atiddjedun Saddukaieis du imma ñai qipand usstass ni wisan, jah frëhun ina qipandans: 
19 Lâísari, Môsës gamëlida unsis ñatei jabái hris brôpar gâ-duñnái, jah bileîpái qênái, jah barnë ni bileîpái, eï nimái brôpar is ñô qên is, jah ussatjái barna brôbr seinamma. 
20 Sibun brôprahans wësün; jah sa frumista nam qên, jah gasviltands ni bilàip frâiwa. 
21 Jah ñanpar nam ñô; jah gâduñnoða, jah ni sa bilàip frâiwa. Jah ñridja samaleikö. 
22 Jah nêmun ñô samaleikö ñâi sibun, jah ni bilîpun frâiwa. Spêdumista allâizë gaswalt jah sô qëns. 
23 In pizái usstassáí, ñan usstandand, hvarjamma izë wafrpìp qëns? Êa ñuk sibun ñïhëdun ñô du qênái. 
24 Jah andhafjands Iêsus qað du im : niu duþ ñfrjzái ñijup, ni kunnandans mëla nih maht guþs? 
25 Allis ñan usstandand us dáuípâm, ni liugand ni liuganda, ak sind swë aggiljus ñâi in himinam. 
26 Åppan bi dáuípans, ñateiurreisand, niu gakunnâidêduþ ana bököm Môsëzis ana ahrâtundjái, hvâiwa imma qað guþ qipands: ik im guþ Abrahamis jah guþ Isakis jah Iakôbis? 
27 Nist guþ dáuípáiçë, ak qiwáizë. Åppan jus ñilu ñfrjzái ñijup. 
28 Jah duatgaggands âins pizë bôkarjë, gahàusjands ins samana sôkjands, gasaßvands ñatei waßa im andhôf, frâh ina: hvarja ist allâizô anabusnë frumista? 
29 Iþ Iêsus andhôf imma ñatei frumista allâizô anabusns: häusei Israél, frâuja guþ unsar frâuja âins ist. 
30 Jah frijös frâujan guþ ñeinana us allama hâfrtin ñeinamma jah us allái sáîwalái ñeinái jah us allái gahudgái ñeinái jah us allái mahtái ñeinái. Sô frumista anabusns. 
31 Jah anpara galeîka pizái: frijös nêhunçjan ñeinana swë ñuk silban. Máïzei ñâim anpara anabusns nist. 
32 Jah qað du imma sa bôkareis: waßla, lâísari, bi sunjái qast ñatei âins ist, jah nist anpara alja imma; 
33 jah ñata du frijôn ina us allama hâfrtin jah us allama fâpja jah us allái sáîwalái jah us allái mahtái, jah ñata du
CHAPTER XIII

16 — — wastja seine.
17 Aţpan wāi ḏām qipuhaftōm jah daddjandeim in jāināim dagam.
18 Aţpan bidjāip ei ni waśrpāi sa plaũhs izwar wintrāu.
19 Waśrpand āuk pāi dagōs jāināi aglō swaleika, swē ni was swaleika fram anastōdeināi gaskaftāis bōei gaskōp guıp, und hita, jah ni waśrpi pāip.
20 Jah ni frāuja gamaúrgidēdi ṭans dagans, ni pāu h gānēsi āinhun leikē; akei in ēizē gawalidanē ṭanzei gawalida, gamaúrgida ṭans dagans.
21 Jah ṭan jabāi lvas izwis qipāi: sāi, hēr Xristus, aśppāu sāi, jāinar, ni galāubjāip;
22 unte ureisand galiugaxristjus jah ga gapraůšeteis, jah giband tāikniṃs jah faūratanja du afāirzjan, jabāi mahteig siįāi, jah ṭans gawalidans.
23 Ḥ jus saśvip, sāi, saūragatāih izwis allata.
24 Akei in jánans dagans afar pó aglón jáina saui réqizeip jah mēna ni gip liuhabp sein.
25 Jah stafrnōns himinis wafrpand drīusandeins jah mahteis ñós in himinam gawagjanda.
26 Jah bān gasafluand sunu manj qimandan in milhmam mp mahtái managái jah wulpáu.
27 Jah bān insandeip aggiluns seinans jah galisip bāns gawali-
dans seinans af fidwôr windam fram andjam aîrfpós und andi himinis.
28 Aṭṭan af smakkabagma ganimip pó gajukôn. Bān bān jupan
asts plaqs wafrpip jah uskeinand láubös, kunnup bātei nelva
ist asans.
29 Swah jah jus, bān gasafluip bāta wafrpan, kunnep bātei
nelva sijup at — —

CHAPTER XIV

4 — — fragisteins bān balsanis wafrp?
5 Maht wēsi āuk bāta balsan frabugjan in managizō bāu
prija hunda skatē, jah giban unlēdāim. Jah andstafr-
ráidēdun pó.
6 Ip Iēsus qa’p: lētīp pó; duhvē izái uspriutip? bān bān gēp
wafrstw wafrhtā bi mis.
7 Sinteino āuk bāns unlēdans habāj̄ mp izwis, jah bān wileīp,
magūp im wafla tāujan; ip mik ni sinsteino habāj̄.
8 Bātei habāıda sō gatawida; fāurṣnāu salbōn mein leik du
usfīla.
9 Amēn, qipa izwis: pisłuwaruh pei mērjāda sō aīwaggēljō and
alla manasēp, jah bātei gatawida sō rōdjada du gamundāi
izōs.
10 Jah Iudas Iskarioteis, áins pizē twalībē, galāj̄ du pāim
gudjam, ei galēwidēdi ina im.
11 Ip eis gahāusjandans faginōdēdun jah gahafhāitun imma
fařhu giban; jah sōkida hrāiwa gatilaba ina galēwidēdi.
12 Jah pamma frumisin daga azymē, bān paska salidēdun,
qëpun du imma pài sipönjës is: iva wileis ei galejandans manwjaíma, ei matjáis paska?
13 Jah insandida twans sipönjë seinäize qapuh du im: gaggats in pö baúrg, jah gamotedip igqis manna kas watins bafrands: gaggats afar جماعة,
14 jah PCODE inn galejáí, qipâts جماعة heiwafraujin PCODE lâisareis qipëp: iva sind salípwós PCODE paskëm sipönjam meinâim matjáu?
15 Jah sa izwis tâiknejp këlikn mikilata, gastrawíp, manwjata; jah jâinar manwjáíp unsis.
16 Jah usiddjëdun pài sipönjës —
41 — sai, galëwjada sunus mans in handjob frawaurhtáize,
42 Urreisip, gaggam! Sai, sa lewjands mik atnëhvida.
43 Jah sunsáiw nauâpanuh at imma rödjandin qam Iudas, sunus pizë twalibë, jah mip imma manegei mip hafrum jah triwam fram þâim athumistam gudjam jah bökarsán jah sinistam.
44 Atuh-þan-gaf sa lewjands im bandwön qipands: þammei kukjáu, sa ist: greipip þana jah tiuhip arniba.
45 Jah qimands sunsáiw, atgaggands du imma qap: rabbei, rabbei! jah kukida imma.
46 Ip eis uslagidëdun handüns ana ina jah undgripun ina,
47 Ip àins suns pizë atstandandaë imma uslëkands hafrum slöh skalk aðhumistins gudjins jah afslöh imma ãusó þata tfâswö.
48 Jah andhafjënds Ìesus qap du im: swë du wàidëdjin urrunnuıp mip hafrum jah triwam greipun mik.
49 Daga hrammeh was at izwis in alh lâisjënds jah ni gripun ip mik: ak ei usfullnödëdeina bökës.
50 Jah aflëtandans ina gaðlaúhun allái.
51 Jah àins suns juggalaúþs láístida afar imma biwàibís leina ana naqada Ñah gripun is þâi juggalaúdeis.
52 Ip is bilejënds þamma leina naqap àsðaúh faúra im.
53 Jah gataúhun Ìesus du aðhumistin gudjin; jah garunnun mip imma aðhumistans gudjëns allái jah þâi sinistans jah bökarsjës.
Aiwaggeljô patrîh Marku  
[Ch. xiv. 54–69]

54 Jah Paîtrus faîmpaîrô lâîstîdâ afar imma, unêt qam in garda pis aûhumistins gudjins; jah was sitands mip andbahtam jah warmjands sik at lihada.

55 ëp pâî aûhumistans gudjans jah alla sô gafaîûrds sôkidêduñ ana Iësu weitwôđîpa du afdâûpjan ina; jah ni bîgêtun.

56 Managâî âûk galiug weitwôdîdêduñ ana ina, jah samaleikôs pôs weitwôdîpôs ni wësun.

57 Jah sumáî usstandandâns galiug weitwôdîdêduñ ana ina qiçandans:

58 patei weis gahâusidêdum qiçandan ina patei ik gataîra alh pô handuwaûrhtôn, jah bi ëprins dagans anpara unhanduwaûrhta gatismra.

59 Jah ni swa samaleika was weitwôdîpa izê.

60 Jah usstandands sa aûhumista gudja in midjáim frah Iësu qiçands: niu andhafjís wafhî, hra pâî ana ëpuk weitwôdjand?

61 ëp is pâhâida, jah wafht ni andhôf. Afta sa aûhumista gudja frah ina jah qâp du imma: ëp is Xristus sa sunus pis ëpûpeigins?

62 ëp is qâpûh: ik im; jah gasaîfîp ëpana sunu mans af taîh-swôn sitandan mahtâis, jah qimandan mip milhmam himinis.

63 ëp sa aûhumîsta gudja disskreitands wastjôs seinôs qâp: hra ëpanamâís ëpaûrbum weis weitwôdê?

64 Háusidêdûp pô wajamêrein is: hra izwis ëpugkeit? Ëparu eis allâî gadêmîdêduñ ina skulan wisan dâûpâu.

65 Jah dugunnun sumáî speiwan ana wît is jah huljan and-waîrpi is jah kàupatjan ina, jah qêpûn du imma: praufêtei! jah andbahtôs gabaûrjaba lôfam sîhun ina.

66 Jah wisandin Paîtrâu in rõhsnái dâlaîa jah atiddja âîna ëpiøj pis aûhumismîns gudjins, jah gasaîfvandei Paîtru warmjandan sik, insaîfvandei du imma qâp: jah ëpî mîp Iësua ëpamma Nazôreinau wast.

68 ëp is afafaîik qiçands: ni wâtî, ni kann hra ëp qîpis. Jah galâîp faîûr gard, jah hana wîpida.

69 Jah ëpiwi gasaîfvandei ina afta dugunn qiçan pâm faûra-standandam, patei sa pizei ist.
CHAPTER XV

1  Jah sunsái w in mãurgin garúni tâu jandaus pái aúhumistans gudjans mîp pái smisistam jah bôkarjam, jah alla sô gafaúrds gabindandans Iêsu brâhtêdun ina at Peilâtáu.

2  Jah frah ina Peilâtus: pú is píudans Iudaíê? Îp is andhafjands qâp du imma: pú qîpis.

3  Jah wrôhidêdun ina pái aúhumistans gudjans filu.


5  Îp Iêsus ðanamâís ni andhôf, swaswè sîldaleikida Peilâtus.

6  Îp and dulp hvarjôh fralaflôt im âinana bandjan ðanei bêdun.

7  Wasuh ðan so háitana Barabbas mîp pái mîp imma drôb-jandam gabûndans, pái sma aúhjôdåu maúrpr gatawidêdun.

8  Jah usgaggandeia alla managei dugunnun bîdjan, swaswè sînteinô tawida im.

9  Îp Peilâtus andhôf im qîpands: wileidu fralëitan izwis ðana píudan Iudaíê?

10  Wissa ûuk ðatei in neîpis atgebun ina pái aúhumistans gudjans.

11  Îp pái aúhumistans gudjans inwâgitêdun pô managein ei màis Barabban fralaflôtì im.

12  Îp Peilâtus aftra andhafjands qâp du im: hva nu wileip ei tâu jâu ðanmmei qîpi píudan Iudaíê?
13 Ip eis atra hröpidëdun: ushramei ina.
15 Ip Peilätus wiljands pizái managein fullafahjan, fralaflöt im ūna Barabban, ip Iesu atgaf usbliggwands, ei ushramíps wèsi.
16 Ip gadraúhteis gataúhun ina innana gardis, pätei ist praftóriaún, jah gahafhántun alla hansa,
17 jah gawasidëdun ina paúrputái, jah atlagidëdun ana ina paúrneína wipja uswindandans,
18 jah dugunnun golján ina: háils, píudan Iudaië!
19 Jah slóhun is háubíp ráusa, jah bispíwun ina, jah lagjandans kniwa inwitun ina.
20 Jah bìpë bilafláikun ina andwasidëdun ina pizái paúrputái, jah gawasidëdun ina wastjöm swèsáim, jah ustaúhun ina ei ushramidëdeína ina.
21 Jah undgripun sumana mannë, Seimöna Kyreïnaiu, qimandân af akra, attan Alafësandrâus jah Rufáus, ei nëmi galgan is.
22 Jah attaúhun ina ana Gaulgaúpa staþ pätei ist gaskeirip hraírneîns staþs.
23 Jah gëbun imma drigkan wein mip smyrna; ip is ni nam.
24 Jah ushramjandans ina disdáiljand wastjös is wafrpandans hláuta ana þös, hvarjízuh hra nëmi.
25 Wasuh þan hveïla þrådjó, jah ushramidëdun ina.
26 Jah was ufarmëli faárinös is ufarmëlip: sa þíudans Iudaië.
27 Jah mip imma ushramidëdun twans wáidëdjans, áinana af tafhswöñ jah áinana af hleidumein is.
28 Jah usfullnöda þata gamëlídö þata qiðanö: jah mip unsib-jáim rahnips was.
29 Jah þái faúrgaggandans wajamëridëdun ina, wipöndans háubida seïna jah qiþandans: o sa gatafrands þö alh jah bi þrins dagans gatimrjands þö,
30 nasei þuk silban jah atsteig af þamma galgin!
31 Samaleikö jah þái aúhumistans gudjans biláikandans ina mip
Ch. xv. 32-46] *Awaggêljô pairh Marku* 263

sis missô mip ãám bókarjam qêpun: anjårans ganasída, 
îp sik silban ni mag ganasjan.

32 Sa Xristus, sa þiudans Israëlîs, atsteigádáu nu af þamma 
galgin, ei gasafaýma jah galáubjáima. Jah þáî mip 
ushramidans imma idweîtídédun imma,

33 Jah biþê warþ hveila sañhstô, riqis warþ ana alláî aiþpáî und 
hveila niundôn.

34 Jah niundôn hveilâî wópida Iêsus stibnái mikiláî qipands: 
aflóë aflóë, líma sibakpanei, ðatei ist gaskeirîp: guþ meins, 
guþ meins, duhrê mis biláist?

35 Jah sumá þizê atstandandané gaháusjandans qêpun: sáî, 
Hêlian wópeîp.

36 Ñragjands þan ánís jah gafulljands swamû akéis, galag-
jands ana ráûs, dragkida ina qipands: lêt, ei sañhram qimáîu 
Hêlias athasjand ina.

37 Íþ Iêsus atra lêtands stibna mikila uzôn.

38 Jah faûrahâh alhs disskritnôda in twa iupaþpô und dalaþ.

39 Gasafaývands þan sa hundafaþs sa atstandands in andwaþpja 
is ðatei swa hrõpjands uzôn, qaþ: bí sunjáî, sa manna sa 
sunus was guþs.

40 Wësunûþ-þan qinôns faîraþpô sañhandeïns, in þáimei was 
Marja so Magdalêné jah Marja Iakôbis þís minnizîns jah 
Iôsézí æîpei jah Salômê.

41 Jah þan was in Galeilaia, jah lâisitídédun ina jah andbahi-
tídédun imma, jah anþarös managos ðózei mip iddjêdun 
imma in Iafrusalêm.

42 Jah juþpan at andanahtja waurþpanama, untê was paraskaîwê, 
saei ist fruma sabbâtô,

43 qimands Iôséf af Areimæias, gaguds ragineis, saei was 
silba beidands piudangardjóos guþs, anananþjands galâîp inn 
du Peilatáû jah baþ þís leikis Iêsuis.

44 Íþ Peilätus sildaleikida ei is juþpan gaswalt; jah athâitands 
þana hudâsáp frah ina juþpan gadaúþnôdëdi.

45 Jah finþpands at þamma hudâsáda fragaf pata leik Iôsêfa.

46 Jah usbugjands lein jah usnimands ita biwand þamma leina
Aiwaggeljo pairh Marku [Ch. xv. 47–xvi. 12

jah galagida ita in hláiwá ðatei was gadraban us stáina, jah atwalwida stáin du daurá ðis hláiwís.

47 Ip Marja sø Magdalénë jah Marja Iösezis séhuvn hvar galagíps wesi.

CHAPTER XVI

1 Jah inwisandins sabbaté dagis Marja sø Magdalénë jah Marja sø Iakóbis jah Salómé usbaúhtédun arómata, ei atgaggandeins gasalbòdédédeína ina.

2 Jah filu áir ðis dagis afarsabbaté atiddjédun du ðamna hláiwá at urrinnandin sunnin.

3 Jah qépun du sis missó: hwas afwalwjái unsis ðaná stáin af dauróm ðis hláiwís?

4 Jah insafvandeins gáumidédun ðammei afwalwiþs ist sa stáins; was áuk mikils abraba.

5 Jah atgaggandeins in ðata hláiw gaséhrun juggaláuþ sitandam in tafhswáí biwábidána wastjái hreitái; jah usgeisnódédun.

6 Þaruh qáþ du ím: ni faúrhteþ izwis, ßæsu sökeþ Nazóralu ðaná ushramidan; nist hér, urráis, sái ðaná stáþ ðarei galagídedun ina.

7 Akei gaggîp qíþiduh du sipönjam is jah du Patráu ðatei faúrbigaggîþ izwis in Galeilaian; Þaruh ina gasafhíþ, swaswé qáþ izwis.

8 Jah usgaggandeins af ðamna hláiwá gaplauhun; diz-uh-Þan-sat ijój reíó jah usfímei, jah ni qépun mannhun wafft; öhtédun sis áuk.

9 Usstandands Þan in máurgin frúmin sabbató atáugida frumist Marjin þizái Magdalénë, af þizáiþ uswarp sibun unhulpóns.

10 Sóh gaggandei gatáiîh þáim miþ imma wisandam, qánöndam jah grétandam.

11 Jah eis haujsjandans ðatei libáiþ jah gasafhíþs warþ fram izái, ni galáubidédun.

12 Afaruh Þan Þata — —
CHAPTER II

1 Warp þan in dagans jánans, urrann gagrêfts fram kaisara Agustáu, gameljan allana midjungord.

2 Soh þan gilstramëleins frumista warþ at [wisandin kindina Syriáis] raginöndin Saúrim Kyreinafau.

3 Jah ìddjëdun allái, ei mëlilái wëseina, lvairizuh in seináí baúrg.

4 Urrann þan jah Iøjëf us Galeilaia, us baúrg Nazaraþp, in Iudaian, in baúrg Daweidis sei háitada Bëplahaañ, dupë ei was us garda fadreinaís Daweidis,

5 anamëljan mîþ Mariin sei in fragiftim was imma qeins, wisandëin inkilån.

6 Warp þan, mîþanei þò wësun jàinar, usfullndëdun dagòs du bafran izáí.

7 Jah gabar sunu seinana þana frumabaúr, jah biwand ina, jah galagida ina in uzëtín, untë ni was im rëmsis in stada þamma.

8 Jah hafërjòs wësun in þamma samin landa þafërhwakandans jah witandans wahtwòm nahts ufarô hafërðài seináí.

9 Ïp aggilus fràujins anaqam ins jah wulþus fràujins biskàín ins, jah ïhtëdun agisa mikilamma.

10 Jah qâþ du im sa aggilus: ni ògeîþ, untë sái, spillô izwis faheid mikila, sei wafripí allái manageín,

11 þatei gabatùrans ist izwis himma daga nassjands, saei ist Xristus fràuja, in baúrg Daweidis.

12 Jah ñata izwis táikns: bigitid barn biwundan jah galagid in uzëtín.

13 Jah anaks warp mîþ þamma aggiláu managei harjis himina-kundis hajjandanê guþ jah qipandanê:

14 wulþus in háuhiştjam guþa jah ana ñfrái gawafríi in man-nam gëdis wiljins.

15 Jah warþ, biþë galîþun faîrra im in himin þái aggiljus, jah
Rúni mans rúî ñairdjos qępun du sis misso: ñairhaggágáima ju und Bêpulaháfim, jah saifváima waúrd jata waúrñanó, ñatei fráuja gakannida unsis.

16 Jah qémun sniumjandans, jah bigétun Marian jah Iósef, jah jata barn ligandó in uzêtín.

17 Gasafhrandans ñan gakannídëduñ bi ñata waúrd ñatei rödip was du im bi ñata barn.

18 Jah allái câi gaháusjandans sildaleikidëduñ bi ño rödidöna fram ñám haidjam du im.

19 ñp Maria alla gasfastáida ño waúrda, þágkjandei in hârtin seinamma.

20 Jah gawandidëduñ sik câi ñairdjos mikiljandans jah hazjandans gup in alláiizensi pížei gaháusidëduñ jah gasêhvun swaswä rödip was du im.

21 Jah bïpë usfulnödëduñ dagö Côs ahiáu du bimáitan ina, jah háitank was namó is Iêsus, jata qìpanó fram aggıláu, faúrpižei ganumans wési in wamba.

22 Jah bïpë usfulnödëduñ dagö hrainéináis izë bi witôda Mósëzis, bráhtëduñ ina ñafrusálem, atsatjan faúra fráuñin, swaswä gamêlid is in witôda fráujins: ñatei ñrauzuq gu-makundâizë uslükënds qìpu weîhs fráujins hâtada,

23 jah ei gëbeina fram imma hunsl, swaswä qìpan is in witôda fráujins, gajuk hrâiwadûbônô afîpåu twös juggöns ahakë.

24 ñaruh was manna in ñafrusálem, ñizei namó Symaîôn, jah sa manna was garafëths jah gudafaûrhts, beïdands lâpônáis Israëlis, jah ahma weîhs was ana imma.

25 jah was imma gatañhan fram ahmin þamma weinhin ni saîhvun daṇ̃ù, faúrpižei sêlu Xiristu fráujins.

26 jah qam in ahmin in þizáî alh; jah mîpëjânei inn attauhun bërusjöos ñata barn ñês, ei tawîdeâina bi biühtja witôdis bi ina,

27 jah is andnam ina ana armins seinans, jah piçëida guîa jah qap:

28 nu fraleitáis skalk þeinana, fráuñinönd fráuja, bi waúrda þeinanna in gawafrjëa;

30 ñandë sêhvun áugöna meina naseîn þeina,
poei manwidës in andwafrja alläizö manageinö,
liuhafsp du andhuleinài piudöm jah wulpu managein peinài Israëla.
Jah was Iösef jah äibeis is sildaleikjandöna ana pläm poëi rödida wësun bi ina,
jah püpida ina Symafön jah qap du Marïin, äipein is : sái,
sa ligip du drusa jah usstassài managáiizë in Israëla jah du tâiknài andsakanái.
Jah ëan peina silbôns sàiwala pafrhgaggip hafrus, ei andhuljändau us managâm haftram mitöneis.
Jah was Anna praufeteis, dauhtar Fanuëlis, us kunja Asëris;
söh framaldra dagë managáizë libandei mip abin jëra sibun fram magapein seuinái,
söh ëan widuwo jërë ahtátëhund jah fidwöör, söh ni afiddja faïrра alh fastubnjam jah bidöm blötandë frâujan nahtam jah dagam.
Söh pijäi hveilái atstandandeis andhafhât frâujin, jah rödida bi ina in alläim pläm usbeidandam lapön Iafrusátûyımös.
Jah bijëe ustaïhun allata bi wïöda frâujins, gawandidëdun sik in Gaiëlaiàin, in baûrg seuiná Nazaraip.
Ip ëata barn wöhs jah swinpnöda ahmins fullnands jah handugeins, jah ansts guöps was ana ima.
Jah wratódëdun plái birusjös is jëra hrammëh in Iafrusalëm at dulp paska.
Jah bijëe warp twalibwintrus, usgaggandam ëan im in Iafrusaûyima bi biùhtja dulpãis,
jah ustiuhandam ëans dagans, mippanë gawandidëdun sik astra, gastöp ëësus sa magis in Iafrusalëm, jah ni wissëdun Iösef jah äipeis is.
Hugjandöna in gasinpjam ina wisan qëmun dagis wig jah sökidëdun ina in ganipjam jah in kunpam.
Jah ni bigitandöna ina gawandidëdun sik in Iafrusalëm sökjandöna ina.
Jah warp afar dagans prins, bigëtun ina in alh sitandan in midjáim làisarjam jah häusjandam im jah frañhandan ins.
CHAPTER IV

1 Ip Iēsus, ahmins weihis fulls, gawandida sik fram Iatirdanau, jah tauhans was in ahmin in àupidái
dage fidwör tiguns, fráisans fram diabuláu. Jah ni matida
washt in dagam jaináiim, jah at ustaúhanáim þámim dagam,
bipé grédags warp.
3 Jah qap du imma diabulus: jabái sunáus sijáis gujps, qip
pamma stáina ei wasfrpái hláibs.
4 Jah andhóf Iēsus wipra ina qipands: gamélid ist þatei ni
bi hláib áinana libáíd manna, ak bi all waúrdé gujps.
5 Jah ustiuhands ina diabaláus ana fafrguni háuhata, atágida
imma allans þiidinassuns þís midjangardis in stika mélis.
6 Jah qap du imma sa diabulus: þus gibá þata waldufni þizè
allata jah wulþu izè, untè mis atgiban ist, jah þishvamméh
þei wiljáu, gibá þata.
7 Þu nu jabái inweitis mik in andwárfpja meinamma, wasfrþip
þein all.
8 Jah andhafjands imma Iēsus qap: gamélid ist, fráujan guþ
þeinana inweitáis jah imma áinama fullafahjáis.
Ch. iv. 9–23] Atwaggeljō pairh Lukan

9 Ṣaprôh gatauh ina in Iafrusalêm, jah gasatida ina ana gibrin alhs, jah qáp du imma: jabadí sunus sijáis gujps, waïrp ñuk ṣaprôh dalaq;
10 gamelid ist áuk ñatei aggilum seináim anabiudíp bi ñuk du gasastan ñuk,
11 jah ñatei ana handum ñuk ufhaband, ei lwan ni gastagqjáis bi stáina fótu ñeinana.
12 Jah andhasjands qáp imma Ièsus ñatei qipan ist: ni fráisáis fráujan guj ñeinana.
13 Jah ustiuhands all fráistólnjó diabulus, afstóp faïra imma und mēl.
14 Jah gawandida sik Ièsus in mahtái ahmins in Galeilaian, jah mērija uurrann and all gawi bisitandē bi ina.
15 Jah is láisida in gaqumpjim izë, mikilids fram alláim.
16 Jah qam in Nazarañp, ñarei was fôdips, jah galāip inn bi bútēnts seinamma in daga sabbatō in synagògein, jah usstóp siggwann bókōs.
17 Jah atgibanōs wēsun imma bókōs Eisaeins praúfétus, jah uslûkands ṣôs bókōs bigat stad, ñarei was gamelid:
18 ahma fráujins ana mis, in ñizei gasalbōda mik du waflerjān unlēdāim, insandida mik du ganasjan ñans gamalwīdans haftrin,
19 mērjan frahunjuanamiral jah blindāim siun, fralēntam gamāidans in gāprafstein, mērjan jēr fráujins andanēm.
21 Dugann þan rōdjan du im ñatei himma daga usfullnōdēdun mēla þō in áusam izwarāim.
22 Jah allāi alakjō weitwōdidēdun imma jah sildaleikidēdun bi þō waúrda anstáis þō usgaggandōna us munja is jah qēpun: niu sa ist sunus Iōsēfs?
23 Jah qáp du im: auftō qipūp mis þō gajukōn: þu leiki, háilei þuk silban; lwan flu háusidēdum waúrþan in Kasarnaum, tawe jah her in gabauṟpāi ñeinái.
24 Qap ‘pan: amën izwis qipa, patei ni áinshun prauftē anda-
nēms ist in gabaurpāi seināi:

25 ap‘pan bi sunjāi qipa izwis patei managōs widuwōns wēsun
in dagam Hēleiins in Israēla, ḫan galuknōda himins du
jēram ľām jah mēnōps sahs, swē warp hūhrus mikils and
alla aīrpa:

26 jah ni du áināihun pizō insandīps was Hēlias, alja in Saraīpta
Seidonāis du qinōn widuwōn.

27 Jah managāi prūtsfīllāi wēsun uf Hāsleisaiu prauftētāu in
Israēla, jah ni áinshun iżē gahrāinids was, alja Naśman sa Saūr.

28 Jah fullāi waūrpuṇ allāi mōdis in pizāi synagōgein háus-
jandans pata.

29 Jah usstandandans uskusun imma ľūt us baúrg jah brāhtēdun
ina und aŭhmīstō pīs faīrgunjīs ana pāmmei sō baúrgs iżē
gātiramida was, du afrmāusjan ina ąaprō.

30 Ip is pāfrhleipānds pärfh midjans ins ľiddja.

31 Jah galājp in Kafarnaum, baúrg Galeilaias, jah was láisjands
ins in sabbatim.

32 Jah sildaleikidēdun bi pō lāisein is, ūnte in waldufnja was
waūrd is.

33 Jah in pizāi synagōgein was manna habands ahman un-
hulpēns unhrânjana, jah ufrōpida,

34 qipānds: lēt! iva uns jah jūs, Īesu Nazōrēnu? qamt fra-
quistjan unsis? kann pūk, iva is, sa weīh gaups.

35 Jah galvōtida imma Īesus qipānds: afdōbn jah usgagg us
pāmma. Jah gawāfrpānds ina sa unhulpa in midjāim urrann
af imma, ni waftāi gaskapjands imma.

36 Jah warp afslāupnan allans, jah rōdiēdun du sis missō
qipānds: iva waūrdē pata, patei mip waldufnja jah mahtāi
anabljūdpāim unhrāinjam ahmam jah usgaggand?

37 Jah usiddja mērija fram imma and allans stadins pīs
bisunjanē landis.

38 Usstandands ṭan us pizāi synagōgāi galājp in gard Seimōnis.
Swasfrō ṭan pīs Seimōnis was anahabāida brinnōn mikilāi,
jah bēdun ina bi pō.
CHAPTER XIV

12 Qapup-pan jah ḫamma háitandin sik : pan waúrkjáis undaúrnimat afppáu nahtamat, ni háítáis frijónsd peinans nih brópruns peinans nih nipjans peinans nih garaznans gabeigans, ibái áuftó jah eis astra háítáina ḫuk jah waírpiq ḫus usguldand;
13 ak ḫan waúrkjáis dauht, háít unlédans, gamáidans, haltans, blindans.
14 Jah áudags waírpiq, unté eis ni haband usgildan ḫus; usgildada áuk ḫus in usstassái ḫizé uswaúrhtané.
15 Gaháusjands ḫan sums ḫizé anakumbjandandé ḫata qap du imma : áudags saei matjíp hláif in piudangardjái guqs.
16 Ḫaruh qap imma fráuja : manna sums gawaúrhta nahtamat mikilana jah hafhéit managans.
17 Jah insandida skalk seinana hreilái nahtamat qipan páim háitanam : gaggip, unté ju manwu ist allata.
CHAPTER XV

1 Wësunuþ-pan imma nêbujandans sik allái mêtarjös jah fra-
waûrhtái háusjan imma.

2 Jah birôdidéduñ Fareisaiëis jah bôkarjös, qiþandans þatei sa
frawaûrhtans andnimip jah mîp matjîp im.

3 Qap þan du im ñô gajukôn qiþands :

4 luas manna izwara áigands tashuntêhund lambë jah fraliu-
sands áinamma pizë, niu bileipîp ñô niuntêhund jah niun ana
áupidái jah gaggip afar þamma fralusanin, unëtë bigitîp þata?

5 Jah bigitands uslagjîp anà amsans seinansi faginônds,
CHAPTER XV

1 Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἀμαρτωλοὶ ἀκούειν αὐτοῦ.
2 Καὶ διεγόγυγξον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος ἀμαρτωλοὺς προσδέχεται καὶ σωσθείη αὐτοῖς.
3 Εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων·
4 Τὸς ἀνθρωπὸς ἐξ ὠμῶν ἔχων ἔκατον πρόβατα καὶ ἀπολέσας ἐν ἐξ αὐτῶν, οὗ καταλείπει τὰ ἐνενήκοτα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἐως ἐὑρή αὐτό;  
5 Καὶ ἐὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὠμοὺς ἐκατόν χαίρων,
6 jah qimands in garda galaŋop frijonds jah garaznans qipands du im: faginōp mīp mis ūmmei bigat lamb mein ūm pata fralusano.

7 Qipa izwis ṭatei swa fahēds waŋrīp in himina in ūmns fra-waũrhtis idreigōndins ūpau in niuntēhundis jah niunē garasht-āiżē ūpáiē ni ūauṟbun idreigōs.

8 Afpāu suma qinō drakmans habandei taľbun, jābaį fraliusīp drakmin āinamma, niu tandeįp lukarn jah usbāugeįp razn jah sōkeįp glaggwaba, ũntē bigītįp?

9 Jah bigitandei gahāitįp frijōndjōs jah garaznōns qipandeii: faginōp mīp mis, ũntē bigat drakmein ūmmei fralus.

10 Swa qipa izwis, fahēds waŋrīp in andwaŋrīpja aggilē guņp in ūmns idreigōndins fra-waũrhtis.

11 Qapup-pan: mannē sums āihta twans sununs.

12 Jah qap sa jūhīza izē du attin: atta, gīf mis sei undrinnāi mīk dāil āginis; jah disdāillida im swēs sein.

13 Jah afar ni managans dagans brāhta samana allata sa jūhīza sunus, jah afľāip in land fafrā wisandō, jah jāinār distahida pata swēs seinata libands usstiuriba.

14 Bīpē pan frawas allamma, warp hūhrus abrs and gawi jāinata, jah is dugann alaŋparba waŋrpan.

15 Jah gaggands gahaftīda sik sumamma baûrgjanē jāinis gaujis, jah insandida ina hāipjōs seināizōs haldan sweina.

16 Jah gafrnipa sad itan hāurnē, pōei matidēdun sweina, jah manna imma ni gaf.

17 Qimands ūpan in sis qap: ḫvan filu asnje attins meinis usfar-assāu haband hlaibē, īp ik hūhrāu fraqistnā.

18 Usstandands gagga du attin meinamma jah qipa du imma: atta, fra-waũrhtas mis in himin jah in andwaŋrīpja ūseinamma;

19 ju ūnanaseiũs ni im waŋrīs ei hāitāidāu sunus ūeins; gateweĩ mīk swē āĭnana asnje ūeinaizē.

20 Jah usstandands qam at attin seinamma. Naūhrpanuŋ ūpan
6 καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς· συγχάρητε μοί, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.
7 Λέγω υἱῶν ὅτι οὕτως χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἀμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνεπήκοντα ἐννέα δικαίως οὕτως οὐρανίων ἐξουσιών μετανοεῖσαι.
8 Ἡ τδς γυνὴ δραχμὰς ἔσχοσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἀπετεί λύχνου καὶ σαροὶ τὴν οἰκίαν καὶ ζητεῖ ἐπιμέλεια, ἐως ὧν εὗρην.
9 Καὶ εὗροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας λέγουσα· συγχάρητε μοί, ὅτι εὗρον τὴν δραχμὴν ἂν ἀπωλεῖσα.
10 Οὕτως, λέγω υἱῶν, χαρὰ γίνεται ἐνόπιοι τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἀμαρτωλῷ μετανοοῦντι.
11 Εἶπεν δὲ· ἀνθρωπίνος τις εἶχεν δύο νησίων.
12 Καὶ εἶπεν οἱ νεότεροι αὐτῶν τῷ πατρὶ· πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διεἶλεν αὐτοῖς τὸν βίον.
13 Καὶ μετὰ οὐ πολλάς ἡμέρας συναγαγὼν ἀπαντᾷ οἱ νεότεροι νησίδοις ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ξὺν ἀσώτως.
14 Δαπανήσατος δὲ αὐτοῦ πάντα ἐγένετο λιμός ἰσχυρὸς κατὰ τὴν χώραν ἑκείνην, καὶ αὐτὸς ἤρεσαν ὡστερεύθησαν.
15 Καὶ πορευθέντος ἐκκαλλήθη ἐν τοῖς πολίτοις τῆς χώρας ἑκείνης, καὶ ἔπεμψαν αὐτὸν εἰς τοὺς ἄγρους αὐτοῦ βύσκειν χοίρους.
16 Καὶ ἐπεθύμηκεν χορτασθῆναι ἐκ τῶν κερατίων ὧν ἦσθην οἱ χοῖροι, καὶ οὐδεὶς ἔδόθην αὐτῷ.
17 Εἰς ἀενοῦν δὲ ἐλθὼν εἶπεν πάσοις μάσθων τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπολλυμαι.
18 Ἀναστὰς πορεύομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐναπόστιον σου.
19 Οὐκέτι εἰμὶ ἄξιος κληθῆναι νῦν σου· πολικόν με ὃς ἔνα ἄνω μυθιόν σου.
20 Καὶ ἀναστὰς ἴδειν πρὸς τὸν πατέρα ἐαυτοῦ. ἐτί δὲ αὐτῷ
21 Jah qāp imma sa sunus: atta, fra wartime in himin jah in andwafrjp jā peinamma, ju ḫanaseīps ni im wafrps ei háitāidāu sunus peins.

22 Qāp ḫan sa atta du skalkam seinám: sprəutō bringip wastja ḫo frumistōn jah gawasjīp ina jah gibip figragulp in handu is jah gaskōhi ana fōtuns is;

23 jah bringandans stiur ḫana alidan ufsneipjp, jah maṭjandans wisam wafla;

24 untē sa sunus mēins dāups was jah gaqinōda, jah fralusans was jah bigitans warp; jah dugunnun wisan.

25 Wasuq-ṫan sunus is sa alpiza ana akra, jah qimands atiddja nēhu razn, jah ghāúsida saggwins jah láikins.

26 Jah athāitànds sumana magiwē frahu hā wēsi ṭata.

27 Ḥaruh is qāp du imma ḫatei brōhar peins qam jah asfnāj pata peins stiur ḫana alidan, untē hāilana ina andnam.

28 Ḥaruh mōdags warp jah ni wilda inn gaggan, ḫp atta is usgaggands ūt bad ina.

29 Ḥaruh is andhafjands qāp du attin: sāi, swa filu jērē skal-kinōda ḫus, jah ni ḫvahnun anabuṣn ḫeina ufariddja, jah mis ni āiw atgaff gāitein, ei miō frijōndam meināim biwēsju;

30 ḫp ḫan sa sunus peins, saei frēt pein swēs miō kalkjōm, qam, ufsnāist imma stiur ḫana alidan.

31 Ḥaruh qāp du imma: barnilō, ḫu sinteinō miō mis wast jah is, jah all ṭata mein pein ist;

32 wafla wisan jah faginōn skuld was, untē brōhar peins dāups was jah gaqinōda, jah fralusans jah bigitans warp.
μακρὰν ἀπέχουτος, εἶδεν αὐτῶν ὁ πατήρ αὐτοῦ καὶ ἑσπλαγχνὺσθη καὶ ὄραμαν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν.
21 Ἔτρεψεν δὲ αὐτῷ ὁ υἱὸς· πάτερ, ἦμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κηθῆναι υἱός σου.
22 Ἔτρεψεν δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ· ταχὺ ἐξενεγκατε τὴν στολὴν τὴν πρώτην καὶ ἐνθύμησε τοὺς καὶ δότε δακτύλιον εἰς τὴν χείρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας αὐτοῦ,
23 καὶ ἐνέγκατες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγῶντες εὐφρανθήμεν,
24 ὅτι οὕτως ὁ υἱὸς μου νεκρὸς ἦν καὶ ἀνέζησεν, καὶ ἀπολολὼς ἦν καὶ εὐρέθη. καὶ ἤρεμωτο εὐφράνθεσθαι.
25 Ἡν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ καὶ ὡς ἔρχομεν ἤγιγνεν τῇ οἰκίᾳ, ἦκουσεν συμφωνίας καὶ χορῶν,
26 καὶ προσκαλεσάμενος ἑνα τῶν παιδῶν ἐπιθύμανε τι εἴη ταῦτα.
27 ὁ δὲ ἐτρεύεται αὐτῷ ῥητῷ· ὅτι ὁ ἄδελφός σου ἦκει, καὶ ἐθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑμιᾶνυντα αὐτὸν ἀπέλαβεν.
28 Ὄργισθη δὲ καὶ οὐκ ἦβελεν. εἰσελθεῖσιν, ὁ δὲ πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτῶν.
29 ὁ δὲ ᾠτοκριθεὶς ἐτρεύεται τῇ πατρί· ἵνα τοσαῦτα ἐτης δουλεῶν σοι καὶ οὐδέποτε ἐντολῆν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἐδωκας ἐρυμο, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.
30 ὁτε δὲ ὁ υἱὸς σου οὕτως ὁ καταφαγῶν σου τῶν βίων μετὰ πορων ἤλθεν, ἐθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν.
31 ὁ δὲ ἐτρεύεται αὐτῷ· τέκνον, σὺ πάντοτε μετ᾽ ἐμοὶ εἰ, καὶ πάντα τὰ ἐμὰ σά ἐστίν.
32 Ἐνυφράνθησαι δὲ καὶ ἀρχήγαι ἑδει, ὅτι ὁ ἄδελφός σου οὕτως νεκρὸς ἦν καὶ ἀνέζησεν, καὶ ἀπολολὼς καὶ εὐρέθη.
CHAPTER XII

1 — — in Bēpanijin, parei was Lazarus sa dáu̯pa, panei urráisida us dáu̯páim Iēsus.
2 Paruh gawaúr̤ht̤dun imma naht̤ámát jáinar, jah Mar̤a and-baht̤ida; ip Lazarus was sums piz̤e anakumbjandaně miŋ̤ imma.
3 Ip Mar̤a nam pund balsanis nardáus pistikeinis filugaláúbis, jah gasalbôda fô̯tuns Iēsua, jah biswarb fô̯tuns is sku̯ta seinama; ip sâ gards fulls warp dáun̤áis piz̤os salbonâis.
4 Qap şan áins piz̤e sipónjë is, Judas Seimönis sa Iskariōtës, izei skaf̤ida sik du gal̤ewjan ina:
5 dulvë pata balsan ni frabaúht was in t̤ skattë jah fradáilig wësi pârbam?
6 Patu̯p-şan qap, ni pëei ina piz̤e pârbanë kara wësi, ak untë pü̯ubs was jah arka habâida jah pata inn waûrpanô bar.
7 Qap şan Iēsus: lët ija; in dag gasilhis meinis fastáida pata.
8 Ip şans unûdëns sintëinó habâîp miŋ̤ izwis, ip mik ni sintëinö habâîp.
9 Fanp şan manageins filu Iudaie şatei Iēsus jáinar ist, jah qëmun, ni in Iēsuës ái̯ns, ak ei jah Lazaru sêhveïna şanei urráisida us dáu̯páim.
10 Munáidëdunup-şan áuk pâi aûhumistans gudjâns, ei jah Lazarû awgëmeïna,
11 untë managâi in ëis garunnun Iudaie jah galâúbidëdun Iēsua.
12 Iftumîn daga manageins filu sei qam at dulpái, gahâus-jandans şatei qimîp Iēsus in Iafrâusaûlymâï,
13 nëmun astans peikâbagmë, jah urrunnun wîprâgamûtjan imma, jah hröpidëdun: òsanna, piûjida sa qinanda in namin frâujins, piûdans Israëlïs.
14 Bigat şan Iēsus asilu, jah gasat ana ina, swaswë ist gamëlij:
1 Ch. xii. 15-30] Atwaggeljo pairh Jõhannen 279

15 ni ūgs ðus, dauhtar Sïön, sái, þiudans þeiris qimip sitands ana fulin asilâus.

16 Þatuþ-pân ni kunþedun sipônjös is frumist; ak biþe ga-swêráips was Ðesus, ðanuh gamundedun þatei þata was du þamma gamêlip, jah þata gatawidedun imma.

17 Weitwödida þan sø managei, sei was mîp imma, þan Lazaru wöpida us hláïwa jah urráisida ina us dâuþáim.

18 Düpþe iddjédun gamótjan imma managei, untê háusidédun ei gatawidêdi þö tâiku.

19 Þanuh þái Fareisaieis qêpun du sis missô: safhijp þatei ni bôteiþ waiht; sái, sô manaséds afar imma galáip.

20 Wësunup-þan sumáí þiudô þizê urrinnandanê, ei inwiteina in þizái dulpái.

21 Þái atiddjédun du Filippáu, þamma fram Bëpsaiða Galeilaië, jah bëdun ina qîpandans: frâuja, wileima Ðesu gasafuan.

22 Gaggijp Filippus jah qîjip du Andraðin, jah astra Andrafas jah Filippus qêpun du Ðesua.

23 Ip Ðesus andhôf im qîpands: qam hveïla ei swêráidáu sunus mans.


25 Saei frijôp sàiwala seïna, fraqisteîp izái, jah saeí fîâip sàiwala seïna in þamma fâfrhuáu, in libâinái âîweinôn baîgrîp izái.

26 Jabáí mis hva andbahtjái, mik láistjái; jah þarei im ik, þaruh sa andbahts meïs wisan habáip; jah jabáí hra mis andbahtieïp, swêráip ina atta.

27 Nu sàiwala meïna gadrôbnôda, jah hra qîpáu? atta, nasei mik us þizáí lveïlái. Akei düpþe qam in þizáí lveïlái.

28 Atta, háuhei namô þeïnata! Qam þan stibna us himina: jah háuhida jah astra háuhja.

29 Managei þan sei stôp gaháusjandei, qêpun þeiliwôn waîrpan; sumáíq qêpun: aggilus du imma rôdida.

30 Andhôf Ðesus jah qâp: ni in meïna sö stibna warp, ak in izwara.
31 Nu staua ist pizái manasédái, nu sa reiks þis faírváus us-wafrpada ût.
32 Jah ik jabái usháuhjada af áirpái, alla atpinsa du mis.
33 Þatuþ-þan qþ bandwjands hriiekamma dáupáu skulda gadáupnan.
34 Andhöf imma sö managei: weis háusidédum ana witöda þatei Xristus sijái du áiwa; jah hráiva þu qipís þatei skulds ist usháuhjada af sunus mans? hras ist sa sunus mans?
35 Qþ pan du im Íesus: nauh leitil mél liuhan þ in izwis ist. Gaggip þandè liuhan habáip, ei riqiz izwis î ni gafahái; jah saei gaggip in riqiza, ni wáit hraþ gaggip.
36 Þandè liuhan habáip, galáubeip du liuhada, ei sunjus liuhadis waípáiþ. Þata, rödida Íesus, jah galáip jah gafahh sik faura im.
37 Swa filu imma táikné gatáujandin in andwairþja izë, ni galáübidedun imma,
38 ei þata waúrd Ísaëins praúfetáus usfulnödëdëi þatei qþ: fráuja, hras galáubida háuseinái unsarái? jah arms fráujins hramma andhuliþ warþ?
39 Dupþe ni mahtëdun galáubjan; untë atra qþ Ísaëias:
40 gablindida izë áugóña jah gadaubida izë haítöna, ei ni gäumidedeina áugam jah fröpeina haftrin, jah gawandi-dëdeina jah ganasidëdjáu ins.
41 Þata qþ Ísaëias, þan sahu wulþu is jah rödida bi ina.
42 Þanuh þan swéþáuh jah us þám reikam managái galáu-bidedun du imma, akei faúra Fareisaium ni andhafhältun, ei us synagógein ni uswafrpanái waírþeina.
43 Frijödëdun auk más háuhein manníska þau háuhein guþs.
44 Þp Íesus hröpida jah qþ: saei galáubeip du mis ni galáubeip du mis, ak du þamma sandjandin mik.
45 Jah saei saãrþip mik, saãrþip þana sandjandan mik.
46 Ik liuhad in þamma faírváu qam, ei huazuh saei galáubjái du mis, in riqiza ni wisái.
47 Jah jabái hras meinái háusjái waúrdam jah galáubjái, ik ni stója ina; nih þan qam ei stójau manaséd, ak ei ganasjáu manaséd.
CHAPTER XIV

1 Ni indröbnái izwar haúrtō; galaubeip du guþa jah du mis galaubeip.

2 In garda attins meinis salipwōs managōs sind; aþpan niba wēseina, afþpāu qēpjāu du izwis: gagga manwjan stad izwis.

3 Jah ṭan jabái gagga jah manwja izwis stad, aftra qima jah franima izwis du mis silbin, ei þarei im ik, þaruh sijuþ jah jus.

4 Jah þadei ik gagga kunnuþ, jah þana wig kunnuþ.

5 Paruh qap imma Pōmas: frāuja, ni witum ḫap gaggis, jah ḥuáiwa magum þana wig kunnan?

6 Qap imma Iēsus: ik im sa wigs jah sunja jah libáins. Ḵainshun ni qimip at attin, niba þairh mik.

7 Ip kunþedeip mik, afþpāu kunþedeip jah attan meinana; jah ṭan fram himma kunnuþ ina jah gasafhijp ina.

8 Ip Filippus qapuh du imma: frāuja, áugei unsis þana attan; þatuh ganah unsis.

9 Paruh qap imma Iēsus: swaláud mēlis miþ izwis was, jah ni ufþkunþes mik, Filippu? saei gasah mik, gasah attan, jah ḥuáiwa þu qipis: áugei unsis þana attan?

10 Niu galaubeis þatei ik in attin jah atta in mis ist? ḫ Berkshire þœi ik ṭodja izwis, af mis silbin ni ṭodja, ak atta saei in mis ist, sa táuíþ þo waúrstwa.

11 Galaubeip mis þatei ik in attin jah atta in mis; ip jabái ni, in þizē waúrswē galaubeip mis.

12 Amēn amēn qīpā izwis: saei galaubeid mis, þo waúrstwa þœi ik táuja, jah is táuíþ jah máizōna þaim táuíþ; untē ik du attin gagga.
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13 Jah ḫatei hva bidjiy in namin meinamma, ḫata táuja, eiháuhjáidāu atta in sunáu.
14 Jabaī hvis bidjiy mik in namin meinamma, ik táuja.
15 Jabaī mik frijōj, Anabusnins meinōs fastāid.
16 Jah ik bidja attan, jah anparana paraklētu gibip izwis, eisijai mịp izwis du òiwa,
17 ahma sunjōs, panei só manaseīps ni mag niman, untē ni saṣṣuṣip iņa, nih kann iņa; iṭ jus kunnuṣip iņa, untē is mịp izwis wisṣip jah in izwis ist.
18 Ni lēta izwis wīduwaırnans; qima at izwis.
19 Nauh leitil, jah só manaseīps mik ni ḫanaseīps saṣṣuṣ; iṭ jus saṣṣuṣip mik, ḫatei ik liba, jah jus libājip.
20 In jāinamma dāga ufkkunnaip jah ḫatei ik in attin meinamma jah jus in mis jah ik in izwis.
21 Saei habāid anabusnins meinōs jah fastājip ḫōs, sa ist saei frijōj mik: jah ḫan saei frijōj mik, frijōdafram attin meinamma, jah ik frijō iņa jah gabafirhtja imma mik silban.
22 Ḩaru hqāp imma Iudas, ni sa Iskarjōtēs: frāuja, hva wārp eĩ unsis munāis gabafirhtjan ḫuk silban, iṭ pizāi manasēdāi ni?
23 Andhōf Iēsus jah hqāp du imma: jabaī hvas mik frijōj jah waúrd mein fastājip, jah atta meins frijōj iņa, jah du imma galejōpōs jah saljpwōs at imma gataujōs.
24 Iṭ saei ni frijōj mik, ḫō waúrda meina ni fastājip; jah ḫata waúrd ḫatei hāuseīp nist mein, ak ḫis sandjandins mik attins.
25 ḫata rōdida izwis at izwis wisands.
26 Ḩappan sa paraklētus, ahma sa weihα, panei sandeįp atta in namin meinamma, sa izwis láiseįp allata jah gamāudeįp izwis allis ḫatei qāp du izwis.
27 Gawafrpī bileįp izwis, gawafrpī mein gibip izwis; ni swaswē só manasēps gibip, ik gibip izwis. Ni indrōbnāina izwara hafrtōna nih faǔrhtjāina.
28 Hāusidēduṇ eĩ ik qāp izwis: galeįp jah qima at izwis; jabaī frijōdēdeįp mik, aṣpāu jus faginōdēdeįp eĩ ik gaggā du attin: untē atta meins máiza mis ist.
29 Jah nu qāp izwis, faǔrpeziwāurpī, eĩ bīpē wafrpāi galāubjáip.
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30 Ḳanasei̱ps filu ni maŋljja mìp izwis ; qimìp saei Ḳizái maŋ-
sēdái reikino̱p, jah in mis ni bigitìp waʃht.
31 A̱k e̱i uskunnái sō maŋasei̱ps patei ik frijöda attan meinana,
jah swaswe anabaūd mis atta, swa tàuja. Urreisi̱p, gaggam Ḳa̱brō.

CHAPTER XV

1 Ik im weinatriu Ḳata sunjeinō, jah atta meins waúrstwjia ist.
2 All tainē in mis unbafrandanē akran göp, usnimìp ita: jah
all akran bafrandanē, gahrāinei̱p ita, ei managizō akran
baira̱na.
3 Ju jus hrainjái sjü̱p in pis waurdis patei rō̱dida du izwis.
4 Wisā̱lp in mis jah ik in izwis. Swē sa weinatáins ni mag
akran bafran af sis silbin, niba ist ana weinatriwa, swah nih
jus, niba in mis sjü̱p.
5 Ik im Ḳata weinatriu, Ḳip jus weinatáinōs ; saei wisîp in mis
jah ik in imma, sa bafrîp akran manag, patei inuh mik ni
magû̱p tâujan ni waʃht.
6 Niba saei wisîp in mis, uswaîrpada út swē weinatáins, jah
gapau̱rshni̱p jah galisada, jah in fôn galagjànd jah inbrann-
jada.
7 Appan jabâi sjü̱p in mis, jah waúrdə meina in izwis sind,
ʃatahu̱rah ñei wilei̱p, bidji̱p, jah waʃpi̱p izwis.
8 In þama háuhips ist atta meins, ei akran manag bafrâip jah
waʃpâip meinaî siponjøs.
9 Swaswe frijöda mik atta, swah ik frijöda izwis ; wisā̱lp in
friapo̱wai meinaî.
10 Jabâi anabusnins meinaós fastâída, sjü̱p in friapo̱wai meinaî,
swaswe ik anabusnins attins meini̱s fastâída, jah wisa in
friapo̱wai is.
11 Pata rō̱dida izwis, ei fahêps meina in izwis sjâi, jah fahêds
izwara usfulljâidåu.
12 Pata ist anabusns meina, ei frijøp izwis missō, swaswe ik
frijöda izwis.
13 Máizein pízaí friápwái manna ni habáïp, ei lvas sáiwala sein 
lagjíp faír frijóonds seinans.
14 Jus frijóonds meinái siju, jabáí táujíp patei ik anabíuda izwis.
15 Panaseíps izwis ni qípa skalkans; unté skalks ni wáít iwa 
táujíp is fráuja, íp ík izwis qáip frijóonds, unté all pateí háusida 
at attin meinamma, gakannida izwis.
16 Ni jus mik gawalíddéuš, ak ik gawalída izwis, ei jus suíwáip 
jah akran baíráíp, jah akran izwar du áiwa sijái, ei jatahráh 
peí bidjáúp attan in namín meinamma, gibíp izwis.
17 Pata anabíuda izwis ei frijóp izwis missó.
18 Jabáí sö manáséds izwis fijái, kunneíp ei mik fruman izwis 
fijáída.
19 Jabáí písaí fáírváus wéséíp, afpááu sö manáséds swésans 
frijóódëí; àppan unté us ñamma fáírváu ni siju, ak ik 
gawalída izwis us ñamma fáírváu, duppë fijáíd izwis sö 
manáséps.
20 Gamunéíp písaí waúrdís patei ik qáip du izwis: nist skalks 
máíza fáujín seinamma. Jabáí mik wrékun, jah izwis 
wrikand; j thei mein waúrd fastáídëdeína, jah izwar fas-
táína.
21 Ak ðata allata táujand izwis in namíns meinís, unté ni 
kunnun ðana sandjandan mik.
22 Nih qémjàu jah róídëdëjáu du im, frawáúrht ni habáïdëdeína: 
iip nu inilöns ni haband bi frawáúrht seiná.
23 Saei mik fijáíp, jah attan meinana fijáíp.
24 Iip ñówaúrstwa ni gatawídeídjáu in im ñoei anðar áínshun ni 
gatawída, frawáúrht ni habáïdëdeína; iip nu jah gasëhrun 
mik jah fijáídëdun jah mik jah attan meinana.
25 Ak ei usfullnödëí waúrd ðata gamëlíido in wíóda izé: ei 
fijáídëdun mik arwjó.
26 Aappan ðan qimip paraklétus ðaneí ik insandja izwis fram 
attin, ahman sunjós ízei fram attin urrinnip, sa weitwódeíp 
bi mik.
27 Jah ðan jus weitwódeíp, unté fram fruma mip mis siju.
CHAPTER XVII

1 Pata rōdida Iēsus uzuhhōf augōna seina du himina jah qap: atta, qam hveila, háuhei þeinana sunu, ei sunus þeins háuhjāi þuk;
2 swaswē atgaft imma waldufni allāize leikē, ei all þatei atgaft imma, gibāi im libāin āiweinōn.
3 Sōh þan ist sō āiweinō libāins, ei kunneina þuk āinana sunjana gup jah þanei insandīdēs, Iēsu Xristu.
4 Ik þuk háuhida ana afripāi; waürstw ustāuh þatei atgaft mis du waūrkjan.
5 Jah nu háuhei mik, þu atta, at þus silbīf þamma wulpāu, þanei habāida at þus, faūrphēi sa faūrhvus wēsi.
6 Gabaφrhtida þeinata namō mannam þanzei atgaft mis us þamma faūrhvāu. þeināi wēsun jah mis atgaft ins, jah þata waürd þeina gafastaidēdun.
7 Nu ufkunpa ei alla þoei atgaft mis, at þus sind;
8 untē þō waūrda þoئi atgaft mis, atgaft im, jah eis nēmūn bi sunjāi þatei fram þus uurrann, jah galāubidēdun þatei þu mik insandīdēs.
9 Ik bi ins bidja; ni bi þō manasēp bidja, ak bi þans þanzei atgaft mis, untē þeinaí sind.
10 Jah meina alla þeina sind jah þeina meina, jah háuhips im in þaim.
11 Ni þanaseīps im in þamma faūrhvāu; iþ þai in þamma faūrhvāu sind, jah ik du þus gagga. Atta weihā, fastāi ins in namin þeinaimma, þanzei atgaft mis, ei sijāina āin swaswē wit.
12 Þan was mīp im in þamma faūrhvāu, ik fastāida ins in namin þeinaimma. þanzei atgaft mis gafastaída, jah āïnshun us im ni fraqistnōda, niba sa sunus fralustāis, ei þata gamēlīdō usfullīp waūrpi.
13 Iþ nu du þus gagga, jah þata rōdīa in manasēdāi, ei habāina fahdēd meina usfullida in sis.
14 Ik atgaft im waûrd þeina; jah só manasēps fijāida ins,
untē ni sind us þamma faþhrvāu, swaswē ik us þamma faþhrvāu ni im.
15 Ni bidja ei usnimáis ins us þamma faþhrvāu, ak ei ба́ргáis im faúra þamma unsēljin.
16 Us þamma faþhrvāu ni sind, swaswē ik us þamma faþhrvāu ni im.
17 Weihái ins in sunjái; waúrd þeínata sunja ist.
18 Swaswē mik insandidēs in manasēp, swah ik insandida ins in pō manasēd.
19 Jah fram im ik weihā mik silban, ei sijáina jah eis weihāi in sunjái.
20 Appān ni bi þans bidja áinans, ak bi þans galáubjandans þaþhr waúrdā izē du mis,
21 ei allái áin sijáina, swaswē þu, atta, in mis jah ik in þus, ei jah þái in uggkis áin sijáina, ei sō manasēps galáubjái þatei þu mik insandidēs.
22 Jah ik wulpu þanei gaf t mis, gaf im, ei sijáina áin swaswē wit áin siju.
23 Ik in im jah þu in mis, ei sijáina ustaúhanāi du áinnama, jah kunnei sō manasēps þatei þu mik insandidēs, jah frijōdēs ins, swaswē mik frijōdēs.
24 Atta, þatei atgaf t mis, wiljāu ei þarei im ik, jah þái sijáina mīp mis, ei saþlvāina wulpu meinana þanei gaf t mis, untē frijōdēs mik faúr gaskaf faþhrvāus.
25 Atta garafhta, jah sō manasēps þuk ni ufkunjpa; iþ ik þuk kunpa. Jah þái ufkunjpēduñ þatei þu mik insandidēs.
26 Jah gakannida im namō þeínata jah kannja, ei friþwa þōei frijōdēs mik, in im sijái jah ik in im.
CHAPTER I

1 Pawlus, apaústaúlus Xristáus Iêsuis ți fráfr wiljan ğu̱b bi
gakahíta am lábaináis sei ist in Xristáu Iêsu,
2 Teimaúpaiau, liubin barna, ansts, armaio, gawaîrpi fram ğu̱bá
attin jah Xristáu Iêsu fraújin unsaramma.
3 Awiliudó ğu̱bá meinamma, ți ammei skalíkinô fram fadreinam
in hráinjái gahugdái, hráiwa unsweibandó habá bi ți ğu̱b gamínþi
in bidóm meináim naht jah daga,
4 gaîrnjands ți ğu̱b gasahvan, gamunands tagrê șeínáizê, ei
fahèdáis usfullnáu,
5 gamáudein andnímends ți zôs sei ist in ți, unliutôns galáu-
beináis sei bauáida șaûrîs in awôní șeînái Lauidjái jah ápípein
șeînái Añweîkái, ga̱p-șan-trau șatei jah in ți.
6 In ți zôzsei wafáhtáis gamáudja ți anaqijuñan anst ğu̱bs, sei
ist in ți ți fraúr analagein handiwè meináizô.
7 Unô ni gaf unsis ğu̱b ahman șaurhteins, ak mahtáis jah
friàpwôs jah inaheins.
8 Ni nûnu skamái ți ğu̱b weitwôdîpôs fraújins unsarís Iêsuis nih
meina, bandjins is, ak míp árbáidei áwaggéljón bi mahtái
ğu̱bs,
9 ți nasjandins uns jah lapôndins lapônái weihái, ni bi waûrs-
twam unsaráim, ak bi seinái leikáinái jah anstái sei gibána
ist unsis in Xristáu Iêsu ñaur méla áiweina,
10 ip gaswikunjôda nu ți 新加ítein nasjandis unsarís Iêsuis
Xristáus, gatafrandins raftís dáùpu, ip galiuhtjandins libáin
jah unirein ți 新加ítawaggéljón,
11 in șöei gasatîps im ik mérjands jah apaústaúlus jah láisareis
șiudô,
12 in ți zôzsei fańska jah șata winna; akei nih skama mik, unô
wâít luamma galáubida, jah gatrau ți ammei mahteıgs ist
șata anañilh mein feminist jah jâinana dag.
CHAPTER II

1 Pu nu, barn mein waliso, inswinpei ūuk in anstái pizái in Xristáu Iesu,

2 jah pōei háusidēs at mis āphrh managa weitwōdja, waúrda gups, pō anaflūh triggwāim mannam, pāiei wafrpāi sijāina jah anpharans láisjan.

3 Ū tu nu arbāidei swē gōds gadrauíhts Xristáus Īēsuis.

4 Ni áinsbōn draúhtinōndś fráujin dugawindiŋ sik gawaúrkjam pisōs aldāis, ei galeikāi āammei draúhtinōp.

5 Jah quu na bāáui háístēpj hvas, ni weipada, niba wūtōegō brīkip.

6 Arbāidjands a⊄pōs waúrstwja skal frumist akranē andnimān.

7 Frapeī patei qiːha; gibīp āuk āu(frāuja fра̄p̃i us allāim.

8 Gamunecis Xristu Īēsu urrisanana us dāuŋāim us frāiwa Daweidis bi a⊄waggēlējōn meīnāi,

9 in pizāei arbāidja und bandjōs swē ubiltōjī; akei watūrd gups nist gabundan.

10 Inuh ūu all gaʔula bi ūu gawalidans, ei jah pāi ganist gaitlōna, sei ist in Xristáu Īēsu mįp wułpāu āiweinamma.

11 Triggw ūta waúrd; jah mįp gadaunftoŋādēs, jah mįp libam;
12 Jabáí gašulam, jah mip piudanóm; jabáí afáikam, jah is afáiki pé uns;
13 jabáí ni galáubjam, jáins triggws wisíp; afáikan sik silban
ni mag.
14 Píže gamáudei, weitwódjands in andwafrpja fráujins. Waúrdam
weihan du ni waftái dáug, niba uswalteinái péim háus-
jondam.
15 Usdáudei þuk silban gakusanana usgiban guþa waúrstwjan
unáiwiskana, raštjaba ráidjandam waúrd sunjós.
16 Ip pó dwalóna usweihóna laúsawaúrdja biwandéi; unté filu
gaggand du afgudei,
17 jah waúrd izé swé gunds alíp; pížeí ist Ymafnaius jah
Fileús,
18 páiëi bi sunja uswissái usmëtun, qipandans usstass ju waúr-
þana, jah galáubein sumáizi uswalídédun.
19 Æppan tulgus grunduwaðdjus guþs standíp, habands sigljó
pata: kunþa fráuþa þans páiëi sind is, jah: afstandái af
unsëelein hrauzh saei namnjaí namö fráujins.
20 Æppan in mikilamma gundra ni sind þatairei kasa gülþeina jah
silubreina, ak jah triweina jah digana, jah suma du swërein,
sumuþþan du unswërei.
21 Æppan jabáí ëvs gahráinjái sik þíže, waírþip kas du swéri-
þái gaweiháþip, brük fráujin, du allamma waúrstwë gödáiizë
gamanwip.
22 Æppan juggans lustuns pliuh; ip láistei garashtein, galáubein,
friþpwa, gawafrip miþ þáim bidáí anaháitandam fráujan us
hráinjamma haúrtin.
23 Ip þós dwalóns jah untalo ñ söknins biwandei, witands þatei
gabafrand sakjóns.
24 Ip skalks fráujins ni skal sakan, ak qafrrus wisan wípra allans,
láiseigs, uspulands,
25 in qafrrein talzjands þans andstandandans, niu iuan gibái im
guþ idreiga du ufkunþja sunjós,
26 jah usskawjáindáu us unhúþja wruggón, fram þamei
gafáhanái habanda asfar is wiljín.
CHAPTER III

1 Appan ūta kunneis ei in spēdìstāim dagam atgaggand jēra sleidja,
2 jah waîrpand mannans sik frijōndans, fāshugaírnāi, bihāltjans, hāuinhaftāi, wajamērjandans, sadreinam ungalvaîrbāi, lāuna-
wargōs, unaîrknāi,
3 unhunslagāi, unmildjāi, fafrinōndans, unghahabandans sik, unmanarīggwāi, unsēljāi,
4 fraîlēwjdandans, untīlamāsākāi, ufbaulidāi, frijōndans wiljan seinana māis ūa guıp,
5 habandans hiwi gagudeins, ip maht izōs inwidandans; jah ūans afwandē.
6 Untē us ūaīm sind ūaie slīupand in gardins jah frahunpāna
   tiuhand qineina afsālāpāna frawaûrtīm, ūoie tiuhand du
   lustum missaleikāim,
7 sinteinō lāisjandōna sik jah ni āiw īuanhun in ufkunpja
   sunjōs qimān mahteiga.
8 Appan ūpama háidāu ei Jannēs jah Mambrēs andstōpunt
   Mōsēza, swa jah ūaī andstandand sunjāi, mannans frawaûr-
   panāi ahin, uskusanāi bi galāubein ;
9 akei ni peihand du fīlunşāi, untē unwiti izē swikünp waîrpip
   allāim, swaswē jah jāināizē was.
10 Ip ūu galāista is lāiseināi meināi, usmēta, muna, sidāu,
    galāubeināi, usbeisnāi, fria pówāi, pūlāināi,
11 wrakjōm, wunnim, luileika mis waîrpunt in Antaûkīāi, in
    Eikauniōn, in Lystrys, luileikōs wrakōs uspulāida, jah us
    allāim mik galāusida frāuja.
12 Jah ūan allāi ūaie wileina gagudaba liban in Xristāu Īēsu,
    wrakōs winnd.
13 Ip ubilāi mannans jah liutāi peihand du waîrsizin, aîrzhāi
    jah aîrzjandans.
14 Ip ūu framwaîrpis wisāis in ūāime galāisidēs ūp jah ga-
    trauāida sind ūp, witands at īuamma ganamt,
15 jah ūatei us barniskja weihōs bōkōs kunpēs, pōs mahteigōns
    ūp usfratwjan du ganistāi paîrh galāubein ūō in Xristāu Īēsu.
CHAPTER IV

1 Weitwōdja in andwaɪrpja gups jah frāuijins Xristaus lesuis. Saei skal stōjan qiwan jah dāuḥans bi qum is jah ḫudi-nassu is:
2 mērei waurd, instand ūhteigō, unūhteigō, gasak, gaþlāih, gahrotēi in allāi usbeisnāi jah láiseināi.
3 Waɪrpip mēl ḫan hālla láisein ni uspuland, ak du seināim hustum gadragand sīs láisarjans, supjōndāns háusein;
4 āppan af sunjāi háusein awandjand, ḫ du spillam gawand-jand sik.
5 Ħ pū andapāhts sijāis in allāīm, arbāidei, waurstw waurkei awfaggelīstins, andbahti ḫ ein usfullei.
6 Ħppan ik ju hunsljada jah mēl meināizōs diswissāis atist.
7 Ḩaïṣt ṭō gōdōn ḫaïṣtida, run ustāuh, galāubein gafastāida;
8 ṭaprōh galagīps ist mis wāips garafhteins, Ħanei usgibīp mis frāuja in jāinamma daga, sa garafhta staua; Ħppan ni ḫatainei mis, ak jah allāīm ḫāiei frijōnd qum is.
9 Ŧniumei qime īn mis sprātō;
10 untē Dēmas mis bilāiρ, frijōnds ṭō nu ald, jah galāiρ du Ŧaïs solaunelkāi, Xrēskus du Galatiai, Teitus du Dalmatiāi.
11 Lukas ist mip īn āins. Marku andnimands brigg mip īus silbin, untē īst mis brūks du andbahtja.
12 Ħppan Tykeiku insandida in Assaǐsōn.
13 Hakul Ħanei bilāiρ in Trauadāi at Karpāu qimands atbāfr, jah bōkōs, ḫishun maśmybranans.
14 Alafksandrus āizasmiρa managa mis unpiuρa ustāiknida; usgildīp imma frāuja bi wa०ustwam is;
15 Ħammei jah ḫu witāi, filu āuk andstōp unsarāim wa०urdam.
16 In frumistōn meināi sunjōnāi ni manna mis mip was, ak allāi mis bilipun, ni rahnjāīdāu im. — —
NOTES

[The references refer to the paragraphs in the grammar.]

ST. MATTHEW

CHAPTER VI

1. du saifrand im = πρὸς τὸ θεάθραν αὐτοῖς, see § 485.
2. τούτων δὲ αὐτοῖς, see § 348.
3. πρὸς τὰ uανταν, acc. gov. by witi. Two Lat. MSS. (Vercellensis and Veronensis) of the Gospels have the same construction; te facientem, the Greek version has here the gen. absolute: σού παντίνας.
4. sō armahāirtiṣa ἠπινα, a lit. rendering of σού ἡ ἐλευθερία. This construction is very common in the Gothic translation.
5. waijstam, gov. by in.
6. bidjandansup = bidjandans + the enclitic particle uh. The final h in the particles uh, jah, nih, is often assimilated to the initial consonant of the following word (§ 164 note). swaswē pāi pludō, lit. like those of (the) heathens.
7. ὅπι in himinam; the Gr. has δὲ τοῖς υἱοῖς ὁσίων. In addressing a person the Gr. def. article is translated by the personal pronoun in Gothic.
8. himma daga, see § 267.
9. patei skulas sijāima, forgive us what we are owing, i.e. our debts. patei, acc. gov. by skulas, see the Glossary under skula.
10. in frāistubnjas, into temptation. With verbs of motion the prep. in sometimes takes the acc., sometimes the dat., cp. ahma ina ustāuh in šūpida, the spirit led him away into the wilderness, beside qēmun in garda (dat.) Seimōnis, they came into Simon's house.
11. ni pāu atta izwar afletiṣ pāi missasedins izwarōs, in that case your father will not forgive your trespasses. For ni pāu the Gr. version has oūδε, and not, nor.
12. pata riqiz šan filu! supply ist; and on the -z in riqiz, see § 175 note 1.
24. jabai... affan, either... or. Ulfilas seems to have read ei, if, instead of if, either.

25. niu = ni+u = Lat. nonne, where -u is an interrogative particle; cp. such phrases as skuldu ist? is it lawful? fodeinai, wastjoim, the dat. of the things compared, dependent upon mais. Cp. the similar idiomatic construction in Greek and Latin, where the former has the gen. and the latter the ablative, as meicov tou adelphou = i o adelphos; major fratre = major quam frater. See § 428.

26. pei = patei, that. paiim, dat. pl. gov. by mais; see note to verse 25.

29. qipuh = qipa uh.

CHAPTER VIII

1. atgaggandin imma = karagdvru aito, is in apposition to the second imma. Similarly in verse 5.

9. tawei, see §§ 149-50.

11. saggqa = sagqa (§ 17). The guttural nasal is sometimes written gg before q and k.

24. swaswe pata skip gahulip waqpan fram wékim. To indicate consequence or result swaswe with the inf. is sometimes used, in imitation of the Greek othe with inf.; cp. othe to plono kaluptesba. In the pl. wégs fluctuates between the a- and i-declension; cp. wégós in Mark iv. 37.

29. hra uns jah pus? lit. what (is there common) to us and to thee? The dat. of relationship.

30. haldana, pp. with act. meaning like the Gr. souxkomēn, agreeing with hafrda.

31. qipandans, masc. agreeing with the natural gender.

32. hafrda has the verb in the pl. because of its collective meaning. Cp. Mark ii. 13.

CHAPTER XI

2. bi siponjam seinaim, instead of pairh siponjans seinans = the Gr. dia to mou mabhoun aitov.

3. anparizuh = anparis (gen.) + uh, see § 175 and note 2 to it.

6. hrazuh saei, see § 276.

9. prauffetau, see note to Matth. vi. 25.

12. und hita, see § 267.
14. miḥ niman = andniman, to receive, accept.

ST. MARK

CHAPTER I

5. in Iaúrdanē abrái, with retention of the Gr. ending in the proper name: év τῷ Ἰορδάνη ποταμῷ.
7. swinpoza mis, see § 428.
19. jah jansin skipa manwjandans natja is a lit. rendering of καὶ αὐτῶς ἐν τῷ πλοίῳ καταρτίζωνς τὰ δικτυά.
24. ἵνα ὁν ἀλς? see note to Matth. viii. 29.
27. miḥ sis misso, see § 481. ἥρ σῶ λαίσειν ἥρ σῶ οἰνῷ? What is this new one of doctrines? See §§ 200, 427.
32. ubil habandans, having an illness, a lit. translation of the Gr. κακῶς ἔχοντας. See also ch. ii. 17.

CHAPTER II

1. gafrēhun, see § 308 note.
2. ni gamostēdun, they did not find room, see § 338.
7. gup is properly neuter, and retains its old gender in the plural nom. acc. guda, heathen gods; in the sing. it is used for the Christian God, and is always masculine, although it retains its nom. voc. acc. form gup. The MSS. have regularly the contracted forms: nom. voc. acc. gē, gen. gēs, dat. gē. But when the inflected forms are written in full they always have gud-.
13. ali manageins, cp. note to Matth. viii. 32.
16. drigkīp = drigkīp.
17. ak pái ubilaba habandans, a lit. translation of the Gr. ἀλλ' οἱ κακῶς ἔχοντες.
21. ibái afnimái fullōn af pamma, sa niuja ἁπαμα faitsnjin, lest it (the piece of new cloth) take away the fulness (the piece of the old garment lying beneath the new piece) from it, the new (sa niuja, in apposition to the subject) from the old (pamma faitsnjin, in apposition to af ἁπαμα). Ulfilas took ἰδ Πλήρωμα as the acc., and then translated the Gr. word for word.
22. gintand, they pour, people pour.

23. warp pàihrhaggan imma. The Gr. has ἐγένετο παραπορεύε
do aitón, but after an impersonal predicate the dat. with the
inf. is far more common than the acc. with the inf. in Gothic.
For an example of the latter construction see Luke iv. 36.

25. niu, see note to Matth. vi. 25, and § 349.

26. gups, see note to Mark ii. 7. uf, under, in the days of.

27. sabbatô, Gr. σάββατον, is indeclinable. The nom. form
sabbatus follows the u-declension in the sing., but the i-declen-
sion in the plural: cp. verses 24 and 28, and see pp. 361-2. in
sabbatô dagis, Gr. διὰ τὸ σάββατον, on account of the Sabbath day.

CHAPTER III

2. hálidédi = hálidédi™ + u, whether he would heal. The par-
ticle u is always attached enclitically to the first word of its
clause, and is used to indicate direct (as in verse 4 skuld™ + u) or
indirect interrogation, see § 349.

9. habáíp, pp. neut. of haban.


31. standandōna, háitandōna, pres. part. neut. pl., see
§ 429 (3).

CHAPTER IV.

1. swaswe ina galeipandan in skip gasitan in marein, on
the construction see note to Matth. viii. 24.

5. anjarup-pan = anjar™ + uh-pan.

8. On ‘i, ‘j, and ‘r, see § 2.

10. frēnun, see § 308 note, and § 427.

14. saiands, saijip = saiands, saiip.

19. bi pata anjar sustus, lit. desires concerning the other thing,
i.e. concerning other things.

25. pisvammēh saei, see § 276.

27. keinip (cp. OHG. inf. kīnan), properly a strong verb
belonging to the first ablaut-series (§ 299). The n belongs to
the pres. only, just as in frañnan (§ 308 note). The regular
pret. would be *kāi, *kijum; instead of which we have a new
pret. us-keinōda (Luke viii. 8), formed after the analogy of
weak verbs of the fourth class (§ 829). *us-kijanata*, the neut. of the old strong participle occurs in Luke viii. 6.

29. atist, 3 sing. pres. of at-wisan.
33. hausjôn, the more usual form is háusjan.
37. wēgōs, cp. note to Matth. viii. 24.
38. niu kara ḫuk ḫizei fraqistnam? On the construction of kara see § 426.

CHAPTER V

5. nahtam, see § 221.
7. ḫra mis jah ḫus, cp. note to Matth. viii. 29. sunān = sunu (§ 202 note).
13. wēsunup-ḫan = wesun-uh-ḫan.
14. háimōm, see § 199 note. qēmun, they (the people of the villages) came.
18. wōds, see § 473 note.
23. aftumist habāld, is at the point of death, a literal translation of the Gr. ἐσχάτως ἔχει. After habāld supply bidja ḫuk.
26. jah ni wahttāi bōtīda, ak màis wairīs ḫabālda, a literal rendering of καὶ μὴ δὲν ὅφεληθείσα ἄλλα μᾶλλον εἰς τὸ χεῖρον ἔλθοιν; so that bōtīda and ḫabālda are here pp. fem. sing.
41. qaʔuh = qaʔ+uh. taleipa kumei = Gr. ῥαλωθα κοιμεί.
42. was āuk jērē twalībē, see § 427.

CHAPTER VI

2. jah ḫu ṣō handugeinō ṣō gibano imma? The Gr. has καὶ ῥῆσα ἄσεις ἀπῶθεν; cp. note to ch. i. 27.
15. Herōdēs qaʔ patei ḫammei ik ḫabād ib hābā✿ ḫabānē, lit. Herod said that to whom I cut the head off, to John. The Gr. has ὁ Ἡρώδης ἐτετοῖ ὡ ὑπὸ ἵππα ἀπεκέφαλίσα Ἰωάννην, Herod said that it is John whom I beheaded.
21. jah waʔr̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̆
5. bi ἃμμει ἀναφύλχαι πάι σινιστανς, according to that which the elders have handed down as a tradition.

6. ἵπ ἡνίτι Ἰζῆ φαίρρᾳ ἕβαιπ σικ μις, lit. but their heart has itself far from me.

11. πισχάθ πατεὶ ὑμις γαβάτνης, as to whatsoever thou profilest from me. Ulfilas has closely followed the Gr. ὅ ἐστι ἐγὼ ἐμφάνισεν ὁ ἑρμηνευτὴς which omits the apodosis ἐστι ἐμφάνισεν.

12. ἵπ . . . . ὑμις ἡσαῖν is a double negative like the Gr. οὐκέτι . . . . οὐδέν. Cp. also ch. xv. 4.

31. ἰπ ἁμώ ὑμις ἡμῶν ἀκομή, lit. amid the two boundaries.

34. αἴφαμα = Gr. ἀφάμα, open, be opened!

36. μᾶς ἃμμα, by that the more, so much the more.

CHAPTER VIII

12. ἱβάις γιβαίδαυ ἑκνά ἄμμα ταίκνη, lit. if there should be given of signs to this generation. Bernhardt following Meyer's suggestion supplies: so τε μιρ Γόττ διές ὑπό τοῦ. The Gr. has ἐδοθήσεται τῇ γενεᾷ τοῦρν σημείῳ.

23. γρα ἐνα γα-υ-λρα-ςεῖρι, he asked him whether he saw anything. See § 279.

26. 27. ωήσα = ωείσα, see § 5.

31. υσκιασαν ςκύλδες ἵστ, is liable to be rejected, on the inf. see § 485. Similarly usqīman.

CHAPTER IX

2. αἴνανς, see § 249.

18. υσκριβήνα = υσκριβήνα, see § 5.

23. αὐλατα μαθηιγ ἃμμα γαλάββην, everything [is] possible to the one who believes.

50. ςποῦδα, see § 7.

CHAPTER X

14. υντεί ρίζη ἵστ ῥιοδαγαρδί γυς. Here ρίζη is a mistranslation of the Gr. ἱπ τοῦ τοῦτον; the correct translation, ρίζα swaleikáizē, occurs in Luke xviii. 16.

21. αίνις ὑμις ὑμῖν ἵστ, lit. there is lacking to thee of one thing.

25. αζητίζω = αζητίζω, see § 5.

32. ἰβοἱ ἡβάιδεδύν ἑκνά γαδάβαν, those things which were about to happen to him, cp. the Gr. ἵπ μέλλοντα αὐτῷ συμβαίνει.
CHAPTER XI

1. alēwjin is here used adjectively agreeing with fafrgunja. The Gr. has ὀπὸς τὸν ἔλαιον, the Mount of Olives.
10. πιουβιάδο = Gr. εἰδολογεῖν. in namin attins unsaris Daweidis is meaningless, and does not correspond to either of the Gr. readings:—τοῦ παρῶν ἡμῶν Δαυείδ, or εὖ ὀνόματι κυρίου τοῦ παρῶν ἡμῶν Δαυείδ. Possibly frāujins has been inadvertently omitted in the Gothic version.
12. usstandandam im, the dat. absolute, see § 436.
14. usbairands, answering, only occurs here in this meaning.

CHAPTER XII

2. akranis, partitive gen., see § 427.
4. hāubip, accusative of closer definition, see § 426.
5. sumanzuh = sumans + uh.
7. hirjip, come hither, an old imperative used as an interjection. The sing. 2 pers. hiri, and dual 2 pers. hirjats also occur. The i in the stem-syllable has not yet been satisfactorily explained. See Feist, *Etym. Wörterbuch der got. Sprache,* p. 137.
14. kara þuk manshun, on the construction see § 426. skuldu = skuld + u, see note to Matth. vi. 25.
14. pau niu gibáima? the Gr. has δῶμεν ἡ μὴ δῶμεν;
20. brōprahans, brethren, from an adjective *brōpra (§ 393); cp. such forms as un-barnahs, childless, beside barn.

CHAPTER XIII

28. uskeinand, see note to ch. iv. 27.

CHAPTER XIV

70. jah áuk razda þeina galeika ist, after áuk supply Galeilaius is jah. Cp. the Gr. καὶ γὰρ Γαλιλαῖος ἐλ καὶ Ἡλλυν σον δρουίζει.
Notes

CHAPTER XV

9. wileidu = wilei̇p + u. fraleitan = fralētan, see § 5.
34. aïōē aïōē, lima sibakpanei = the Gr. text Ἔλωι ἐλωι λυμὰ σιβακθαῦ.
42. fruma sabbatō, Gr. προσββατον, the day before the Sabbath.

CHAPTER XVI

9. frumin sabbatō, Gr. πρῶτον σαββάτον, on the first day of the week, i.e. the first day after the Sabbath. Cp. ch. xv. 42, where fruma sabbatō means the day before the Sabbath.

ST. LUKE

Before reading the chapters from St. Luke, the beginner should refer to §§ 5, 7, and the notes to §§ 161, 178, 202.

CHAPTER II

2. [wisandin kindina Syriáis], a marginal gloss, which has crept into the text of the MS. which has come down to us.

Kyreinaíáu = Kyrēnaíáu.
4. sei, see § 271 note 3.
5. anamōljan, on the construction see § 435. qeins = qēns.
7. rūmis, gen. gov. by ni, see § 427.
10. faheid = fahēp.
13. hazjandane, qipandanē, gen. plur. agreeing with the plurality implied in harjis.
20. pīzēi, gen. pl. gov. by gaháusidēdun.
21. usfulnōdēdun = usfullnōdēdun (cp. v. 6). Similarly in v. 22.
27. bērusjōs, parents, originally the perfect part. act. of bafran.
29. fraleitāis = fralētais.
33. sildaleikjandōna, on the gender see § 429. Similarly in vv. 44, 45, 48.
37. blōtandē = blōtandei.
41. bīrusjōs = bērusjōs.
48. magāu = magu.
50. ija, neut. pl., see note to v. 33.
CHAPTER IV

3. sunáus = sunus.
5. diabuláus = diabulus.
6. pishrammēn pei, see § 276.
13. fráistōbmnō = fráistubnō.
14. bisitandē, of those that dwell round about.
17. praúfētus = praufētāus.
25. mēnōps, acc. pl.
27. Haîleisaiu = Hâleisaiâu.
36. jah warp afslāulpnan allans, see note to Mark ii. 23.
40. âinhrarjammēn, see § 275 note 2.

CHAPTER XIV

12. qaḫup-ḫan = qaḫ-uh-ḫan.
19. aûhsnē, see § 208 note.
23. usfulnāi = usfulnāi.
26. nauḫuḫ-ḫan = nauḫ-uh-ḫan.
28. manwipō habāiu, whether he has the necessary means; where manwipō is the gen. pl. used partitively and dep. upon habāiu = habāi + u.
31. du wigana. The codex argenteus has wigā na. The Gr. els πολεμοῦ suggests that du wigana means to war, in which case it is related to weihan, to fight.

CHAPTER XV

8. Instead of suma we ought to have had hrō. The translator mistook the indef. pronoun ḫs for the interrogative ḫs. drakmans, drakmin presuppose a nom. form drakma.
9. drakmein, the Greek case form (δρακμὲν) with ei for ē; but masc. as is shown by ḫammēt.
23. bringandans = briggandans.
24. jah dugunnun wisan, supply waïla.
Notes

ST. JOHN

CHAPTER XII

4. Seimōnis, see § 427.
6. ἤταυ-παν = ἤτα-υ-παν, also in vv. 16, 33.
   kara, on the construction see § 426.
10. munáidēdun-up-παν = munáidēdun-υ-παν. Similarly in v. 20.
25. φάιπ = φιάιπ.
26. On habaij> see § 482.
29. sumáih = sumái + uh.

CHAPTER XV

7. ἤταυ-λαυ-πα = ἤτα-υλ-πα, see § 276.
9. friajwái = friajwái, also in vv. 10, 13.

CHAPTER XVII

1. uzuhhōf = uzuh + hōf.
21. uggkis = uggkis.

THE SECOND EPISTLE TO TIMOTHY

CHAPTER I

5. ga-π-παν-τρα α = ga-υ-παν-τρα α, where ga belongs to trα α.
26. usskawjáиндαυ, miswritten for *uskάuяjáиндαυ (§ 150).
GLOSSARY

ABBREVIATIONS

sm., sf., sn., = strong masculine, &c.
sv. = strong verb.
wm., wf., wn., = weak masculine, &c.
wv. = weak verb.
pre.-pres. = preterite present.

The remaining abbreviations need no explanation.
The Roman numeral after a verb indicates the class to which the verb belongs. The ordinary numerals after a word indicate the paragraph in the Grammar where the word either occurs or some peculiarity of it is explained.
The letter hi follows h, and p follows t.

aba, wm. man, husband, 206, 208 note, 353. O.Icel. afe.
abraba, av. strongly, excessively, very, very much.
abr., aj. strong, violent, great, mighty. O.Icel. afar.
af, prep. c. dat. of, from, by, away from, out of, 88, 350. OE. af, of, OHG. aba, ab.
af-áikan, sv. VII, to deny, to deny vehemently, 313, 402.
af-arzjan, wv. I, to deceive, lead astray; see arzjeis, arzjan.
afar, prep. c. acc. and dat., av. after, according to, 350. OHG. avar, afar.
afar-dags, sm. the next day, 356.
afar-gaggan, sv. VII, to follow, go after, 313 note 1, 403.
afar-láistjan, wv. I, to follow after, follow, 403.
afar-sabbatus, sm. the day after the Sabbath; pis dagis afar-sabbatē, on the first day of the week, 356.
afaruh = afar + uh.
af-dáubjan, wv. IV, to become deaf, 331.
af-dáubnan, wv. IV, to kill, put to death; pass. to die, 402.
af-dóban, wv. IV, to be silent. *af-dójan, wv. I, to fatigue, 80, 319 note.
af-dráusjan, wv. I, to cast down.
af-drugkja, wm. drunkard, 355.
af-dumbnan, wv. IV, to hold one’s peace, be silent or still, 331.
af-étja, wm. glutton, 355.
af-gaggan, sv. VII, to go away, depart, go to, come, 313 note 1, 402.
af-gudei, wf. ungodliness, 355.
af-hlapan, sv. VI, to lade, load, 310. OE. OHG. hladan.
af-hupan, wv. I, to chōke, quench.
af-hupnan, wv. IV, to be choked, be quenched.
af-lageins, sf. a laying aside, remission, 355.
af-leitan = af-létan, see § 5.
af-leipan, sv. I, to go away, depart. OE. lipan, OHG. lidan.
af-lētan, sv. VII, to dismiss, leave, forsake, put away, let alone, forgive, absolve, 402.
af-lēts, sm. forgiveness, remission, 355.
af-līfnan, wv. IV, to remain, be left.
af-linnan, sv. III, to depart, 304. OE. linnan, OHG. bli-linnan.
af-māltan, sv. VII, to cut off, 402.
af-marzeins, sf. deceitfulness.
af-mōjan, wv. I, to fatigue, 319 note. OHG. muoen, muoan.
af-niman, sv. IV, to take away.
af-qīpam, sv. V, to renounce, forsake.
af-sateins, sf. divorcement.
af-satjan, wv. I, to divorce.
af-skiuban, sv. II, to push aside, 286 note 2, 302. OE. scīfan, OHG. skioban.
af-slahan, sv. VI, to kill, slay, 402.
af-släupnan, wv. IV, to be amazed, be beside oneself.
af-sneipan, sv. I, to cut off, kill.
af-standan, sv. VI, to stand off, depart.
af-stass, sf. a standing off, falling off or away, 355.
af-swairban, sv. III, to wipe out, 304. OE. sweorfan, OHG. swerban.
aftra, av. back, backwards, again, once more; aftra gabōtjan, to restore; aftra gasatjan, to heal. OE. æfter, OHG. after.
aftuma, aj. the following, posterus, next, hindmost, last, 246, 430.
aftumists, aj. last, aftermost, 246; aftumists haban, to be at the point of death. OE. æftemest.
af-wairpan, sv. III, to cast away, put away, 428.
af-walwjan, wv. I, to roll away. OE. wielwan.
af-wandjan, wv. I, to turn away.
-agae, suffix, 392.
aggilus, sm. angel, messenger; the pl. fluctuates between the i- and u-declension, as nom. pl. aggileis and aggiljus, 17. OE. engel, OHG. engil, angil, from Gr. ἄγγελος through Lat. angelus.
aggwība, sf. anguish, distress, tribulation, 384.
aggwus, aj. narrow, 17, 132, 236. OE. enge, OHG. engi.
agis (gen. agisis), sm. fright, fear, terror, 168, 182. OE. ege, OHG. egi.
aglaitei, wf. lasciviousness, unchastity, 212. OHG. agaleizī, zeal.
aglaiti-wairdei, wf. indecent language, 389.
aglipa, sf. anguish, distress, 384.
aglo, wf. anguish, affliction, tribulation, 211.
agluba, av. hardly, with difficulty, 344.
aha, wvm. mind, understanding, 208.
-aha-, suffix, 393.
ahaks, sf. (?), dove, pigeon.
ahan, sf. chaff. OE. egenu, OHG. agana.
aha, wmn. spirit, the Holy Ghost, 208, 223.
ahmateins, sf. inspiration.
ahs, sn. ear of corn, 353. OE. ðear, OHG. ahir, ehir.
achtan, num. eighth, 4, 11, 39, 65, 90, 91, 121, 128, 247. OE. sahta, OHG. ahto.
achtan-dogs, aj. eight days old, 122. Cp. OE. dogor, day.
achtutahund, num. eighty, 247.
achtuda, num. eighth, 253.
ahra, sf. river, water, 19, 36, 143, 192. OE. ða, OHG. aha.
álhwa-tundi, sf. thornbush, lit. horse tooth, 389. Cp. OE. ðoh, horse, and Goth. tunfms, tooth.
álina-ba fir, sm. only-born, 389.
alnaha, w.aj. only, 393.
al-in-falhei, w.aj. simplicity, goodness of disposition, 389.
al-in-falhs, num. onefold, simple, single, 257, 397. OE. ðanfeald, OHG. einfalt.
al-in-hwarjiz-uh, indef. pr. everyone, each, 275 note 2.
alini-, suffix, 388.
*álinilf, num. eleven, 247, 252. OHG. einilf.
áins, num. one, alone, only; indef. pr. one, a certain one; áins ... jah âins, the one ... and the other, 10, 49, 83, 89, 247, 249, 258, 390. OE. án, OHG. ein.
áins-hun, indef. pr. with the neg. particle ni, no one, no, none, 87 (1), 89, 278.
áir, av. (comp. áiris), soon, early, 347. OE. ër, OHG. ér.
áirinön, wv. II, to be a messenger, 325.
áiris, av. earlier, 345.
áiropa, sf. earth, land, region, 10, 67, 171, 192. OE. eorpe, OHG. erda.
áiropa-kunds, aj. earthy, born of the earth, 397.
áiropins, aj. earthly, born of the earth, 227, 395.
áiirus, sm. messenger, 203. O.Icl. ërr, OE. ër.
áiweis, aj. astray, erring; áiweis wisan or wairpan, to go astray, err, be deceived, 231. OE. eorre, iarre, angry, OHG. irri.
áiirjjan, wv. I, to deceive, lead astray. OHG. irren, cp. OE. iersian, to be angry.
áiistan, wv. III, to reverence, 328. Cp. OE. ërr, OHG. ëra, from *aiző, honour.
áipei, w.aj. mother, 6, 212. OHG. eid, MHG. eide.
áiips, sm. oath, 10, 171, 180, 353. OE. âp, OHG. eido.
áiþau, aj. or, else; aíþau jah, truly, 10, 66 note, 256, 351. OE. æppa, OHG. eddo.
áiwaggelista, wmn. evangelist, Gr. εὐαγγελιστής through Lat. euangelista.
áiwaggeljjan, wv. I, to preach the gospel.
áiwaggeljö, w.aj. gospel, Gr. εὐαγγέλιον.
aiweins, aj. eternal, everlasting, 227, 395.
áiws, sm. time, lifetime, age, world, eternity; ni áiw (347), never; in áiwins, du áiwa, for ever. OE. ā, āw, OHG. āwa.
ái, sn. brass, coin, money, 47. OE. ār, OHG. ėr.
ái-sni, p. c. m. coppersmith, 389.
aí, cj. but, however (after negative clauses), 351. OE. ac, OHG. oh.
ak, cj. but, yet, still, nevertheless, 351.
akeit (akêt), ?sm. or akeits, ?sm. vinegar. OE. eced, OHG. ezgih, from Lat. acētum.
akran, sn. fruit, 182; akran Bairan, to bear fruit. OE. æcer, OHG. ackar.
a-kæjós, aj. unfruitful, barren, 34, 397.
akrs, sm. field, 4, 21, 25, 36, 88, 91, 129, 159, 162, 175, 180, 354. OE. æcer, OHG. ackar.
a-jukdāps, sf. time, eternity, 382.
al-braunsto, sf. burnt-offering, holocaust. OHG. brunst.
ala-kjō, av. together, collectively.
alan, sv. VI, to grow, 310. OE. alan, Lat. alere, to nourish.
ala-parba, w.aj. very needy, very poor.
alds, sf. age, life, generation, 173. OE. ieldu, OHG. alti, elfi.
alaina, sf. ell, cubit. OE. eln, OHG. elina.
aléw, sn. olive oil.
aléws, aj. of olives; faircuni aléwjō, Mount of Olives.
alhs, sf. temple, 221. OE. ealh, OHG. alah.
alja, cj. than, except, unless, save; prep. c. dat. except, 350.
alja-kums, aj. foreign, strange, 398.
alja-leikōs, av. otherwise, 345.
aljan, avv. I, to bring up, rear, fatten.
aljar, av. elsewhere, 348. OE. ellor.
aljap, av. elsewhere, in another direction, 348; aftiēpan aljap, to go away.
aljapō, av. from elsewhere, from all sides, from every quarter, 348.
aljis, aj. other, another, 36, 229. OE. elles (gen.), else; OE. ele-lande, OHG. eli-lenti, foreign.
aljus, av. in general, wholly, at all, 346; ni allis, not at all; cj. for, because, 351; nih allis, for neither, for not; allis ... ip, indeed ... but. OE. ealles, OHG. alles.
allos, aj. all, every, much, 227, 390, 427, 430. OE. eall, OHG. al.
all-walnds, sm. the Almighty, 34, 218, 389.
aljān, sv. VII, see us-aljan.
alpēis (comp. alpiza), aj. old, 175, 231, 243. OE. eald, OHG. ald, alt.
amēn, av. verily, truly, from Hebrew through Gr. ἀμήν.
am, ?sm. or amsa, ?wm. shoulder.
an, interreg. particle, then, 349. Gr. ἀν.
ana, prep. c. acc. and dat. in, on, upon, at, over, to, into, against, 350; av. on, upon. OE. on, OHG. ana.
ana-āukan, sv. VII, to add to, 404.
ana-bindun, sv. II, to bid.
command, order, 51, 122, 127, 138, 173, 286 notes 2, 3, 301, 404. OE. bēoden, OHG. biotan.
ana-būsns, sf. command, commandment, order, 122, 138, 199, 357.
ana-filh, sn. a thing committed, tradition, recommendation, 357.
ana-filhan, sv. III, to commit to, entrust, let out, hand down as tradition.
ana-fulhanō, pp.n. of ana-filhan, used as a noun, tradition; pata anafulhanō izwar, tēn parādōsou ἕμων.
ana-haban, wv. III, to take hold of; in pass. (Luke iv. 38), to be taken (with fever).
ana-hāltan, sv. VII, to call on, 404, 428.
ana-hnāiwjan, wv. I, to lay, lay down.
ana-hneiwan, sv. I, to stoop down, 404.
anaks, av. straightway, at once, suddenly.
anak-kumbjan, wv. I, to lie or sit down, sit at table, recline. Lat. ac-cumbere.
anak-lageins, sf. a laying on, 357.
anak-lagjan, wv. I, to lay on, 404.
anak-lāugniha, av. secretly, 344.
anak-lāugns, aj. hidden, secret, 234.
anak-leikō, av. in like manner, MHG. ane-liche.
anak-mahtjan, wv. I, to do violence, injure, damage, revile.
anak-mēljan, wv. I, to enroll.
anak-minds, sf. supposition, 357.
*anan, sv. VI, see us-anan.
anak-nanþjan, wv. I, to dare, have courage, be bold. OE. nēpan, OHG. nenden.
anak-njujan, wv. I, to renew, 319.
anak-praggan, sv. VII, to oppress, 313 note 1.
anak-qiman, sv. IV, to come near, approach.
anak-qiss, sf. blasphemy, 357.
anak-qiujan, wv. I, to arouse, make alive.
anak-siljan, wv. III, to be silent, be quiet, grow still, 328. Lat. silère.
anak-siens, aj. visible, 234, 357, 391. Cp. OE. an-sien, face.
anak-stōdelins, sf. beginning, 357.
anak-stōðjan, wv. I, to begin, 404.
anak-trimpan, sv. III, to tread on, 304.
anak-prafstjan, wv. I, to comfort.
anak-wairps, aj. future, 357. OHG. -wett, related to wairpan.
and, prep. c. acc. along, throughout, towards, in, on, among, 350. OE. and-, ond-, OHG. ant-.
-and-, suffix, 339.
anand-bahts, sf. ransom, 358.
anand-hafts, sf. answer, 33, 199, 358.
anand-lāús, aj. endless, 397.
anand-nahti, sn. evening, 358.
anand-neips, aj. contrary, hostile, 428.
anand-nēms, aj. pleasant, acceptable, 33, 234, 358, 391, 394.
anand-stāþjis, sn. adversary, 185, 358.
anand-pāths, aj. circumspect, 321 note 1, 358.
anand-þaugi, sn. face, 358.
anand-þaugjō, av. openly, 344.
anand-waurdi, sn. answer, 358.
OE. and-wyrde, OHG. ant-wurt.  
and-bahts, *sm.* servant, 358.  
OE. ambiht, ambeht, OHG. ambah.  
and-biitan, *sv.* I, to blame, reproach, threaten, charge.  
and-bundnan, *wv.* IV, to become unbound, be loosened, 330, 331.  
andeis, *sm.* end, 185.  
OE. ende, OHG. enti.  
and-hajfan, *sv.* VI, to answer, 33, 405, 428.  
and-hajtahtan, *sv.* VII, to call to one, profess, confess, acknowledge, give thanks to.  
and-hausjan, *wv.* I, to listen to, obey, hear.  
and-huleins, *sf.* uncovering, revelation, illumination, 358.  
and-huljan, *wv.* I, to disclose, open, uncover, reveal, 405.  
andi-laus, *aj.* endless, 397.  
OE. ende-leas.  
andiz-uh... aijjJjau, either... or, 351.  
and-niman, *sv.* IV, to receive, take, 33, 405.  
and-rinnan, *sv.* III, to compete in running, strive, dispute.  
and-sakan, *sv.* VI, to dispute, strive against, 405.  
and-standan, *sv.* VI, to withstand, 405.  
and-staurran, *wv.* III, to murmur against, 328.  
and-wairpi, *sn.* presence, face, person, 358; in andwairpja, before, in the presence of.  
and-wairps, *af.* present.  
OHG. ant-wert.  
and-wasjan, *wv.* I, to unclothe, take off clothes.  
and-wairjdjan, wv. I, to answer.  
OE. and-wyrdayn, OHG. ant-wurten.  
anho, *wv.* wages.  
Cp. Lat. annona, provisions, supplies.  
ansts, *sf.* favour, grace, 90, 112, 120, 122, 198.  
OE. est, OHG. anst.  
anpar, *aj.* other, second, 158, 175, 253, 254, 258, 430; plural, the others, the rest; anpar... anpar, the one... the other.  
OE. ãper, OHG. andar.  
Gr. ᾠδοστολος.  
aqizi, *sf.* axe.  
OE. æx, OHG. ackus, akis.  
arbadjan, *wv.* I, to work, toil, suffer.  
OHG. arbeiten.  
arbaips, *sf.* work, toil, labour, 199.  
OE. earfop, OHG. arbeit.  
arbi, *sn.* heritage, inheritance, 6, 14, 161, 187.  
OE. ierfe, OHG. erbi, arbi.  
arbi-numjja, *wm.* heir, 208, 329.  
OE. ierfe-numa, OHG. erbi-nomo.  
arbja, *wm.* heir, 208; arbja wairjan, to inherit.  
arbjö, *wv.* heiress, 211.  
-arja, *suffix,* 380.  
arjan, *wv.* I, to plough, 318.  
OE. earf, OHG. erien.  
arba, *sf.* money-box, chest.  
OE. earc, OHG. arca, from Lat. arca.  
arma-hairtpja, *sf.* pity, mercy, charity, alms.  
OE. earm-heart, OHG. arm-herz.
armaið, wj. mercy, pity, alms, to.
arman, wv. III, to pity, have pity on, 328. OHG. armēn, to be poor.
arms, sm. arm, 197. OE. earm, OHG. arm.
arman, aj. poor, 227, 244. OE. earm, OHG. arm.
arniba, av. surely, safely.
arōmata, pl. sweet spices. Gr. ἀρωματα.
arwjo, av. in vain, without a cause. Cp. OHG. arwūn.
asans, sf. harvest, summer, 199. OHG. arn.
asīlu-qafrenus, sf. a mill-stone, lit. ass-mill, 389. OE. esolcweorn.
asīlus, sm. ass, 203. OE. esol, OHG. esil.
asīlus, sf. she-ass, 203.
asneis, sm. servant, hireling; hired servant, 185. OE. esne, OHG. asni, esni.
-assu-, suffix, 381.
asts, sm. branch, bough, twig, 126 note 2, 141, 180. OHG. ast.
at, prep. c. acc. and dat. at, by, to, with, of, 27, 170, 350. OE. aet, OHG. az.
at-apni, sm. year, 359.
at-augjan, wv. I, to show, appear; pass. to appear, 406.
at-bafjan, sv. IV, to bring, take, carry, offer.
at-gaggan, sv. VII, to go, go up to, come to, enter, come down, descend, 313 note 1.
at-giban, sv. V, to give up, give up to, give away, deliver up, put in prison, 406.
at-haban, wv. III, with sik, to come towards.
at-hajjan, sv. VI, to take down, 406.
at-haian, sv. VII, to call to one.
atisk, sm. corn, cornfield. OHG. ezzisc.
at-lagjan, wv. I, to lay, lay on, put on clothes, 34, 406.
at-nēhrjan, wv. I, refl. to draw near, be at hand.
at-safjan, sv. V, to take heed, observe, look to, 406.
at-satjan, wv. I, to present, offer.
at-standan, sv. VI, to stand near.
at-steigan, sv. I, to descend, come down.
at-ta, wmn. father, forefather, 31, 208. OHG. atto, Lat. atta, Gr. ἄττα.
at-tiuhan, sv. II, to pull towards, bring.
at-ţinsan, sv. III, to attract, 304. OHG. dinsan.
at-wairpan, sv. III, to cast, cast down, 406.
at-walwjan, wv. I, to roll to.
at-wisan, sv. V, to be at hand. at-witains, sf. observation, 359.
at-wōpjjan, wv. I, to call, 406.
ajpan, cj. but, however, still, yet, 351.
āudagei, wj. blessedness, 212, 383.
āudags, aj. blessed, 33, 227, 392. OE. ēadig, OHG. ǣtag. ăuťō (aŭťō ?), av. perhaps, indeed, to be sure, 344.
āuga-daurō, wn. window, 214, 389. OE. ēag-duru, OHG. ouga-tora.
āugjan, wv. I, to show, 320. OHG. ougen.
āugō, wn. eye, 11, 17, 84, 104,
168, 214. OE. ēage, OHG. ouga.
aūhjōðus, sm. tumult, 385.
aūhjōn, wv. II, to make a noise, cry aloud.
*aūhns, sm. oven. OE. ofen, OHG. ohan.
aūhsa, wvn. ox, ii, 32, 122, 125, 174, 206, 208 note. OE. oxa, OHG. ohso.
aūhumu, aj. higher, high, 246. aūhumists (aūhmists), aj. highest, chief, 246. OE. ȳmest.
āuk, aj. for, because, but, also, 351; āuk raihtis, for. OE. eac, OHG. ouh.
āurahī, sf. or āurahjō, wf. tonib, grave.
aūrkēs, sm. jug, cup. OE. orc, Lat. urceus.
āusō, wvn. ear, ii, 50, 136, 137, 214. OE. ēare, OHG. ōra.
āupida, sf. wilderness, desert, 384.
āuhs, aj. desert, waste, 234. OHG. 5di.
awīlūdōn, wv. II, to thank, give thanks, 325.
awīstr, sm. sheepfold, 182. OE. ewestre.
azēts, aj. easy, 428.
azgō, wf. cinder, ash, 167, 175, 211. OE. asce, æscæ, OHG. asca.
azymus, sm. unleavened bread, gen. pl. azymē, Gr. τῶν ἄλμυων.

-ba, av. suffix, 344.
badi, sm. bed, 15, 161, 187. OE. bedd, OHG. betti.

bagms, sm. tree, 22, 159, 168, 180, 354. OE. bēam, OHG. boun.
bāi (acc. bans, dat. bāim, nom. acc. neut. ba), num. both, 255. OE. masc. ba.
bairgan, sv. IV, to hide, keep, preserve, protect, 167, 304, 428. OE. beorgan, OHG. bergan.
bairhtaba, av. brightly, clearly, 344.
bairhtei, wf. brightness, 212; in bairhtein, openly.
bairhtjan, wv. I, to reveal. OE. bierhtan, to shine.
bairhts, aj. bright, manifest, 227, 390. OE. beorht, OHG. berht, berhtaht.
baitrei, wf. bitterness, 212, 383. bāitrs, aj. bitter, 227. OE. biter, bitter, OHG. bitar.
bajōps, num. both, 255. OHG. bēde, beide.
balgs, sm. leather bag, wineskin, bottle, 197. OE. belg, OHG. balg.
bals-agga, see hals-agga.
balsan, sm. balsam. OHG. balsamo, from Gr. βάλσαμον through Lat. balsamum.
balpeī, wf. boldness, 212. OHG. baldī.
balwjan, wv. I, to torment, plague, 428.
bandi, sf. band, bond, 6, 87, 115, 122, 193, 354. OE. bend, OHG. bant.
bandja, *wm. prisoner, 208, 354.
bandwa, *sf. sign, token, 192.
bandwó, *wf. sign, token.
bandwjan, *ww. I, to give a sign, signify. O.Icel. benda.
bansts (acc. pl. banstins), *sm. barn.
barizeins, *aj. of barley, 395.
From *baris, OE. bere, barley.
barms, *sm. bosom, lap, 197.
OE. bearm, OHG. barm.
barn, *sn. child, 14, 25, 122, 158, 161, 182, 354; barna ussatjan, to beget children to. OE. bearn, OHG. barn.
*barnahs, *aj. see un-barnahs.
barniló, *wm. little child, son, 33, 214, 354.
barnisks, *aj. childish, 227, 396. O.Icel. bernskr.
batists, *aj. best, 107, 245. OE. bet(e)st, OHG. bezjisto.
batiza, *aj. better, 122, 245.
OE. bet(e)ra, bettra, OHG. bezjiro.
bauáins, *sf. dwelling, dwelling-place, abode, 200.
bauan, *ww. III, to dwell, inhabit, 11, 80, 101, 200, 328 and note I. OE. OHG. buan.
batir, *sn. son, child, 122, 175, 196 note I, 354. OE. byre.
*batird, *sn. board, see fótubaúrd.
bauirgja, *wm. citizen, 208, 354.
*baujps, *aj. see ga-baujps.
báups, *aj. deaf, dumb; banps waitjan, to become insipid.
beidan, *sv. I, c. gen. to await,
bindan, *sv. III, to bind, 6, 8, 15, 60, 65, 72, 91, 93, 95, 122, 124, 127, 132, 161, 172, 303. 
OE. bindan, OHG. bintan.
bi-ráubón, *wu. II, to rob, strip, despoil. OE. be-reaflan, OHG. bi-roubón.
bi-rinna, *sv. III, to run about, 407.
bi-safwan, *sv. V, to see, look, look round on.
bi-sitjands, *m. neighbour, 218, 360, 379.
bi-speiwan, *sv. I, to spit upon.
bi-stugg, *sm. a stumbling, 407.
bi-sunjanâ, *av. round about, near.
bi-swairban, *sv. III, to wipe, dry.
bi-swaran, *sv. VI, to swear, adjure, conjure, 407.
bi-tiühjan, *sv. II, to go about, visit.
bi-peh, *cj. whilst, when, after that, as soon as; *av. after, then, afterward, thereupon, 265 note 1, 266 note 3, 351.
bi-peh, *av. after that, then, afterward, 260 note 3.
*biudan, *sv. II, to offer, bid, order, 15, 40, 52, 70, 72, 95, 138. OE. beödan, OHG. biotan. See ana-biudan.
biugan, *sv. II, to bend, 124, 162, 302. OHG. biogan.
bi-tihti, *sm. custom.
bi-ithts, *aj. accustomed, wont.
bi-bi, *sm. or biiup, *sv. table. 
OE. bêöd, OHG. biot.
OE. wâifian, OHG. weibôn, to hesitate; OHG. zi-weißen, to divide.
bi-wisan, *sv. V, to make merry.
blandan, *sv. VII, to mix, 313 note 1. OE. blandan, OHG. blantan.
bleiöe, *wj. mercy, 212, 363.
bleips, *aj. merciful, kind. OE. bleipe, OHG. bliöi, glad.
*bliësan, *sv. VII, see uf-bliësan.
bliggwan, *sv. III, to beat, strike, scourge, 17, 151, 304. OHG. bluwan.
blinda, *wm. blind man, 223.
blôma, *wm. flower, 45, 208. 
OE. blôma, OHG. bluomo.
biötinassus, *sm. service, worship, 38r.
blöp, *sn. blood, 182. OE. blöd, OHG. blût.
bnauan, *sv. VII, to rub, 80, 328 note 4. OHG. nûan.
bôka, *sf. sing. a letter of the alphabet; *pl. epistle, book, the Scriptures, 42, 192; bôkôs afsateinâis, a bill of divorce. OE. bôc, OHG. buoh.
bôkareis, *sm. scribe, 185, 354, 380. OE. bôcer, OHG. buoh-hâri.
bōta, sf. advantage, 122, 192.
OE. bōt, OHG. buoza, remedy, atonement.
bōtjan, wv. I, to do good, avail, help, profit. OE. bētan, OHG. buozen.
brāhta, pret. I brought, 321.
OE. brōhte, OHG. brāhta.
brāidei, wv. breadth, 354, 383.
*brāips (brāids), aj. broad.
OE. brād, OHG. breit.
brakja, sf. strife, 192.
*brannjan, wv. I, see ga-brannjan.
briggan, wv. I, to bring, lead, 4, 17, 74, 96, 138, 158, 166, 321 and note 3, 340, 426; wundan briggan, to wound. OE. OHG. bringan.
brikan, sv. IV, to break, quarrel, fight, 21, 306.
OE. brecan, OHG. brehan.
brinnan, sv. III, to burn, 304.
OHG. brinnan.
brāndo, wv. fever, 211.
OE. brōpor, OHG. bruoder.
brōprahans, m. pl. brethren, 393.
brōbru-, brōpra-lubō, wv. brotherly love, 389.
*bruka, sf. see ga-bruka.
brūkjan, wv. I, to use, partake of, 321, 427.
OE. brūcan, sv.
OHG. brūhan.
brūks, aj. useful, 234, 428.
OE. brūce, OHG. brūhhi.
brunjō, wv. breastplate, 211.
OE. byrne, OHG. brunia.
brunna, wm. well, spring, fountain, issue, 208.
OE. burn(n)a, brunna, OHG. brunno.
brusts, f. breast, 221.
OHG. brust.
brūp-faņs, sm. bridegroom, 34, 197, 389.
brūps, sf. bride, daughter-in-law, 8, 28.
OE. brýd, OHG. brīt.
OE. bycegan.
*daban, sv. VI, see ga-daban.
daddjan, wv. I, to suckle, give suck, 156.
dags, sm. day, 4, 15, 17, 33, 65, 87-9, 106-7, 111, 114, 117, 122, 132, 169, 172, 175, 179, 353; dagis hvammēh or huizuh, day by day, 347, 427; himma daga, to-day, 267.
OE. dæg, OHG. tag.
dāljan, wv. I, to deal out, divide, share, 320, 322, 400.
OE. dælan, OHG. teilen.
dāils, sf. portion, share, 199, 322.
OE. dāl, OHG. teil.
daimōnareis, sm. one possessed with a devil. From Gr. ᵆαμων with Goth. ending -areis, 380.
dal, sm. dale, valley, ditch; dal uf mēsa, a ditch or hole for the wine-vat. OE. dæl, OHG. tal.
dalapp, av. down, 348; und dalapp, to the bottom; dalāp, below, 348; dalāprō, from below, 33, 348.
dāubīpa, sf. deafness, hardness, obduracy, 33, 384.
dāufs, aj. deaf, dull, hardened.
OE. deaf, OHG. toub.
daug, pret.-pres. it is good for, profits, 334.
OE. dēag, OHG. tōng.
OE. dohtor, OHG. tohter.
dauhts, sf. feast.
dauns, sf. smell, odour, savour.
Cp. OHG. toum.
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daupeins, sf. baptism, washing, 153 and note, 200.
daujan, wv. I, to baptize, wash oneself; 200, 320. OE.
diepan, OHG. toufen.
daujand, m. baptizer, 218.
dauir, sn. door, 25, 158, 182.
OE. dor, OHG. tor.
daura-wards, sm. door-keeper, porter, 389. OE. weard,
OHG. -wart.
dauro, wf. door.
daursan, pret.-pres. to dare, 335. See ga-daursan.
daupeins, sf. the peril of death.
daujan, wv. I, to put to death. OE. diedan.
daujanan, wv. IV, see ga-
daupnan.
daups, aj. dead, 390. OE.
dead, OHG. tot.
daups, sm. death, 11, 15, 84, 203. OE. deap, OHG. tod.
deigan, sv. I, to knead, form of earth, 300.
deps, sf. deed, 172, 199. OE.
dead, OHG. tät. See ga-
deps.
diabafulus, diabulus, sm. devil.
OE. deofol, OHG. tiufal,
from Gr. διαβολός through Lat. diabolus.
digans, pp. made of earth.
dis-dailljan, wv. I, to share, divide, 408.
dis-hniupan, sv. II, to break asunder, 302. Cp. OE. å-
hneðpan, to pluck.
dis-sitan, sv. V, to settle upon, seize upon, 408.
dis-skreitan, sv. I, to rend, tear, 300.
dis-skritnan, wv. IV, to become torn, be rent apart, 175 note 3, 331.
dis-taheins, sf. dispersion, 361.
dis-tahjan, wv. I, to waste, destroy, 408.
dis-taîran, sv. IV, to tear to pieces, 408.
dis-wilwan, sv. III, to plunder, 408.
dis-wiss, sf. dissolution, 361.
diupel, wf. depth, 212, 383.
OE. diepe, OHG. tiufi.
diupipa, sf. depth, 384.
diups, aj. deep, 23, 86, 105, 129, 160, 172, 227, 390. OE. deop,
OHG. tiof.
dius (gen. diuzis), sn. wild
beast, 175, 182. OE. déor,
OHG. tior.
diwan, sv. V, to die, 308, 436;
hta diwanó, that which is
mortal, mortality.
dömjan, wv. I, to judge, 320.
OE. dömman, OHG. tuomen.
dömns, sm. judgment, knowledge, opinion, 45, 122. OE.
döm, OHG. tuom.
*draban, sv. VI, see ga-
draban.
dragan, sv. VI, to carry, drag, 15.
OE. dragan, OHG. tragan.
dragk, sv. a drink, 354. OHG.
tranc.
dragkjan, wv. I, to give to
drink, 320. OE. drécan,
OHG. trenken.
dráibjan, wv. I, to drive,
trouble, vex, 320. OE.
dráfan, OHG. treiben.
drákma, wtm. drachma. From
Gr. δραχμή through Lat.
drachma. See note to Luke
xv. 8, 9.
dráthšna, sf. crumb, fragment.
draúthinassus, sm. warfare, 381.
draúthinön, wv. II, to war, 425.
dréiban, sv. I, to drive, 300.
OE. drifan, OHG. triban.
drígkan, sv. III, to drink, 17, 158, 304, 436. OE. drincan,
OHG. trinkan.
driugan, sv. II, to serve as a soldier, 302. OE. dreogan.
driusan, sv. II, to fall, fall down, fall upon, press against,
crowd upon, 9, 172. OE. drēosan.
driūsō, wfl. slope, 211.
drōbjan, wfl. I, to cause trouble, stir up, excite to uproar. OE.
drēfan, OHG. truiben.
drōbnan, wfl. IV, to become anxious, troubled.
drugkanei, wfl. drunkenness, 212, 354.
drus, sm. fall, 175, 196 note 1, 354. OE. dryre.
du, prep. c. dat. to, towards, against, in, 350; du maiir gina, to-morrow, 347; du pamma ei, to the end that, because.
du-at-gaggan, sv. VII, to go to, come to, 409.
du-at-rinnan, sv. III, to run to.
*dugan, pret.-pres. to be good for, profit, 334. OE. dugan, OHG. tugan.
du-ga-wiendan, sv. III, to entangle.
du-ginnan, sv. III, to begin, undertake, 34, 304, 409, 430.
OE. be-ginnan, OHG. bi-ginnan.
du-iuē, av. why, wherefore.
dulps, sf. feast, 221 and note. OHG. tuil.
*dumbnan, wfl. IV, see af-dumbnan.
dumbs, aj. dumb, 161, 227. OE. dumb, OHG. tumb.
du-rinnan, sv. III, to run to, 409.
du-stōdjjan, wfl. I, to begin, 409.
du-pē, dupē, aj. therefore, because, besides, on that account, 351; dupē ei, to the end that, because.
-dūpi-, suffix, 382.
dwala-wātuedi, wfl. foolish talking, 389.
dwalipa, sf. foolishness, 384.
dwalmōn, wfl. II, to be foolish, 325. OE. dwolma, OHG. twalm, chaos, bewilderment, stupefaction.
ei, ej. that, so that, 351; interr. part. whether; rel. part. used as suffix, 270-2; also used alone, for saei, soei, patei; du pamma ei, to the end that, because.
-eiga-, suffix, 394.
-eina-, suffix, 395.
-eini-, suffix, 388.
eisarn, sn. iron, 182; eisarna bi fötuns gabugana and ana fötum eisarna, fetters. OE. išen, išern, iren, OHG. išan, išarn.
eisarneins, aj. iron.
ei-pan, ej. therefore, 351.
fadrein, sn. paternity; pl. parents, 173; with masc. attribute and pl. v. as pái fadrein is jah qepun, and his parents said.
fadreins, sf. family, race, lineage, 199.
faginōn, wfl. II, to rejoice, be glad, 137, 325, 425. OE. fægnian, OHG. faginōn.
fagrs, aj. beautiful, suitable, fit, 227, 390. OE. fæger, OHG. fagar.
fåhan, sv. VII, to seize, catch,
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grasp, lay hands on, 4, 59, 142, 313. OE. fôn, OHG. fâhan.

faheps, sf. joy, gladness, 5, 137, 199.

faian, wv. III, to find fault with, 10.

faihu, sn. cattle, property, possessions, money, 7, 8, 10, 18, 88, 92, 116, 128, 164, 205. OE. feoh, OHG. fiłu.

faihu-frîkei, wj. covetousness, greed.

faihu-gairnei, wj. covetousness, 389.

faihu-gairns, aj. avaricious, 397. OE. georn, OHG. gern, eager.

faír-dihan, pret.-pres. to partake of, 339.

faír-greipan, sv. I, to seize, catch hold.


faíhuus, sn. world, 203. OE. feorh, OHG. ferah, life.

faírina, sf. accusation, charge, cause. OE. firen, OHG. firina.

faírinon, wv. II, to accuse. OE. firenian, OHG. firinôn.

faírneis, aj. old, 231.

faírra, av. far, far off; followed by dat. far from; prep. (after verbs of motion) from, 158. OE. feor, OHG. ferro.

faírrabro, av. from afar, 348.

faír-weitjan, wv. I, to gaze around.

faír-weitl, sn. spectacle, 362.

falpan, sv. VII, to fold, close, 313. OE. fealdan, OHG. faldan.

-falps, aj. -fold; aínfalps, onefold, simple; fidurfalps, fourfold. OE. -feald, OHG. -falt.

fana, wm. bit of cloth, patch, 208. OE. fana, OHG. fano.

faran, sv. VI, to fare, go, 65, 79, 100, 124, 160, 309. OE. OHG. faran.

fastan, wv. III, to fast, hold firm, keep, 328. OE. faestan, OHG. fastên.

fastubni, sn. fasting, observance, 158 note, 187, 386.

-fapa, sf. hedge. MHG. vade.

-faps, sn. master. Cp. Gr. τῶν from ἐστός, husband, Lat. hos-pes (gen. hos-pitis), he who entertains a stranger, a host.

faíhô, wj. fox. OHG. foha.

faír, prep. c. acc. for, before, by, to, along, from, concerning, 350; av. before.

faíra, prep. c. dat. before, for, on account of, from; av. before, 90, 348, 350. OHG. fora.

faíra-daúri, sn. street, lit. the space before a door or gate, 364.

faíra-gagga, wnm. steward, governor, 208, 364.

faíra-gaggan, sv. VII, to go before, 441.

faíra-gaggja, wnm. governor.

faíra-ga-teihan, sv. I, to inform beforehand, foretell, 411.

faíra-hâh (faír-hâh), sn. curtain, veil, 74, 363, 364.

faíra-mapleis, sn. ruler, prince, chief, 185, 364.

faíra-qipan, sn. VII, to prophesy, foretell.

faíra-standan, sv. VI, to rule, govern, stand near, 411.

faíra-tani, sn. sign, wonder, 364.

faír-bauhts, sf. redemption, 363.

faír-bi-gagган, sv. VII, to go before, precede.
fau̇r-biudan, sv. II, to forbid, command, 410.
fau̇r-gaggan, sv. VII, to pass by, 410.
fau̇r-hāh, see faúra-hāh.
fau̇rhtei, wf. fear, astonishment.
fau̇rhtjan, wv. I, to fear, be afraid, 320, 428. OE. forhtian, OHG. furhten.
fau̇rhts, at. fearful, afraid. OE. OHG. forht.
fau̇r-lageins, sf. a putting before, exhibiting, 363; hlaibōs faúrlageināis, shewbread.
fau̇r-qīmān, sv. V, to make excuse, excuse, 363.
fau̇r-sniwan, sv. V, to hasten before, anticipate, 410.
fau̇r-stasseis, sm. chief, ruler, 363.
fau̇r-pīs, av. first, beforehand, formerly, 345.
fau̇r-pīzi, cf. before that, 351.
*fāus (masc. pl. fawāi), aj. few, 149, 232. OE. fēa, OHG. fao, fō.
*feinān, wv. III, see in-feinān.
fēra, sf. region, district, 77, 97, 192. OHG. fēra, fiara.
fidur-dōgs, aj. space of four days, 257 note. Cp. OE. dōgor, day.
fidur-faljps, num. fourfold, 257.
fidur-rageins, sm. tetrarchate, 257 note.
fīdwr, num. four, 25, 89 note, 134 note, 149, 158, 173, 247, 252. OE. fēower, OHG. feor, fīor.
fīdwr-taihun, num. fourteen, 247.
fīdwr tigjus, num. forty, 247.
figgra-gulp, sn. finger-ring, 389.
figgrs, sm. finger, 17, 158, 166, 354. OE. finger, OHG. fingar.
fījan, wv. III, to hate, 152, 328. OE. fēog(e)an, OHG. fīēn.
fiʃands (fiʃands), m. enemy, 20, 218, 379. OE. fēond, OHG. fiʃant.
fiʃpwa (fiʃpwa), sf. hatred, 192, 387.
fiḥan, sv. III, to hide, conceal, bury, 18, 122, 137, 164, 304. OE. fēolan, OHG. felhan.
fiʃgri (fiʃgri), sn. den, cave, hiding-place.
*pil, sn. skin, hide. OE. fell, OHG. fel, see brūts-filī.
fiʃ, neut. aj., also used adverbially, great, very much, 88, 116, 205 note, 427. OE. fela, feola, feolu, OHG. fiʃu.
fiʃ-ga-lauʃs (fiʃ-ga-lauʃs), aj. very precious, costly.
fiʃusna, sf. multitude.
fiʃ-waʃrdi, wf. much talking, 389.
fiʃ-waʃrdjan, wv. I, to talk much, use many words.
fiʃmf-taihun, num. fifteen, 247, 252.
fiʃmf-taihunda, num. fifteenth, 253.
fiʃmf-tigjus, num. fifty, 247.
fiʃpan, sv. III, to find, find out, know, learn, hear, 28, 172, 304. OE. OHG. fiʃdan.
fiʃka, wvm. fisher, 153 note, 208, 354.
fiʃkōn, wv. II, to fish, 325, 400.
fiʃks, sm. fish, 6, 38, 68, 93, 128, 180, 353. OE. OHG. fiʃc.
fiʃtan, sv. V, to travail in birth, 308.
flood, stream, OE. flod, OHG. fluot.

flood, stream, sv. VII, to lament, bewail, 136. OE. fâdon, OHG. fluachan, sv. flachion, svv. to curse.

meat, food, sv. I, to feed, nourish, bring up, OE. fodan, OHG. fluaten.

fire, n., 222.

footstool, sm. 389. OE. fot-bord.

foot, sm. 45, 79, 87, 100, 128, 129, 203, 353. OE. fot, OHG. fitog.

sell, sv. I, to sell, 428.

divide, distribute.

give, grant, 412.


capture, imprison, 304; captive, prisoner.

ask, ask questions, 308 and note, 427. OE. frignan, OHG. gefregnan.

swallow up, 304. OHG. fir-slintan.

understanding, 187, 354.

master, lord, 208. OE. frea, OHG. fro.

be lord or king, rule, 325, 381, 425.

understanding, 187, 354.
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fra-wairjan, sv. III, to corrupt, 436.

fra-wardjan, wv. I, to destroy, spoil, corrupt, disfigure, 137 note, 152, 153, 320, 322, 412. OE. wierdan, OHG. farwerten.

fra-waurhts, sf. evil-doing, sin, 199, 365. OE. for-wyrht. fra-waurhts, aj. sinful; subs. sinner. OHG. fra-woraht.

fra-wairkjan, wv. I, to sin, 428. OE. for-wyrcan.

fra-weit, sn. vengeance, 365. OE. wite, OHG. wizzi, punishment.

fra-weitan, sv. I, to avenge. OHG. far-wizan.

fra-weitands, m. avenger, 218.

fra-wisan, sv. V, to spend, exhaust.

frei-hals, sm. freedom, 175, 179 note 2, 389. OE. freols.

frei, aj. free, 153, 229, 427. OE. freo, OHG. fri.

frijaþwa (frijaþwa), sf. love, 387.

frijon, wv. II, to love, 325. OE. freog(e)an.

frijéndi, sf. friend, 89, 194.

frijénds, m. friend, 152, 217, 379. OE. freond, OHG. friunt.

*friks, aj. greedy. OHG. freh.

fri-sahts, sf. example.

fróðaba, av. wisely.

fróðelai, wv. understanding, wisdom, 122, 137, 212.

fróðs, aj. wise, 227. OE. fróð, OHG. fruot.

fruma, aj. the former, prior, first, 246, 253, 254, 430; fruma sabbató, the day before the Sabbath. OE. forma.

fruma-baúr, sm. first-born, see § 175.

frumists, aj. first, foremost, best, chief (men), 246, 253, 345.

frums, sm. beginning.

fugls, sm. bird, fowl, 22, 159, 168, 180, 354. OE. fugol, OHG. folg.

fula, wvm. foal. OE. folu, OHG. folo.

fulgins, aj. hidden, 122, 137, 227, 294.

fulhsni, sn. the thing hidden, a secret, 354.

fulla-fahjan, wv. I, to satisfy, serve.

fulla-tójis, aj. perfect, 229.

fulleips, sf. or fulleip, sn. fullness.

fulljan, wv. I, to fill, fulfil, 427. OE. fyljan, OHG. fullen.

fullnan, wv. IV, to become full, 283, 329, 330, 427.

fullö, wvf. fullness, 211.


fils, aj. foul, 45, 82. OE. OHG. ful.

funisks, aj. fiery, 396.

ga-, prefix, 367, 413.

gaa-gíðan, wv. II, to take possession of, get an advantage of, 425. OE. aglian, OHG. eiginen.

gaa-gístan, wv. III, to reverence.


gaa-arman, wv. III, to have pity on, pity.

gaa-bairjan, sv. IV, to bring forth, compare.

gaa-bairhteins, sf. appearance, manifestation.

gaa-bairhtjan, wv. I, to declare, reveal, manifest.
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ga-batnan, wv. IV, to profit, benefit, 331.
ga-bauan, wv. III, to dwell.
ga-bairjaba, av. gladly, willingly. Cp. OE. ge-byrian, OHG. gi-burren, to be fitting, proper.
ga-bairjopus, sm. pleasure, 385.
ga-baurpi-waúrda, sn. pl. genealogy, 389.
ga-baurps, sf. birth, birthplace, native country, generation, 199, 367; mël gabairpaís, birthday. OE. ge-byrd, OHG. gi-burt.
gabel, wf. riches, 122, 354.
gabigs (gabeigs), aj. rich.
ga-bindan, sv. III, to bind, 413.
ga-biugan, sv. II, to bend.
ga-blindjan, wv. I, to blind.
ga-blindnan, wv. IV, to become blind, 331.
ga-bôtjan, wv. I, to make useful; aftra gabôtjan, to restore.
ga-brannjan, wv. I, to burn, 320. OE. bærnan, OHG. brennen.
ga-brikan, sv. IV, to break.
ga-bruka, sf. fragment, 367. OHG. brocko.
ga-bundi, sf. bond, 122.
ga-daban, sv. VI, to besem, happen, befall, 310. Cp. OE. ge-dafen, fitting.
ga-dailjan, wv. I, to divide, 413.
ga-dars, pret.-pres. I dare, 335. OE. dear(r), OHG. gi-tar.
ga-dàubjan, wv. I, to make deaf, harden.
ga-dàursan, pret.-pres. to dare, 71, 335. OE. *durran, OHG. gi-turran.
ga-dàubnan, wv. IV, to die, perish, 331.
ga-dëps, sf. deed, 43, 75, 97, 122, 132.
ga-dëfs, aj. becoming, fit, 367.
ga-dömjan, wv. I, to judge, pronounce judgment, condemn.
ga-draban, sv. VI, to hew out, 310.
ga-dragan, sv. VI, to heap up, heap together, 310. OE. dragan, OHG. tragan, to draw.
ga-dragkjan, wv. I, to give to drink.
ga-draúnts, sm. soldier.
ga-driusan, sv. II, to fall, be cast.
ga-dróbnan, wv. IV, to become troubled, anxious.
ga-fáhan, sv. VII, to catch, take, seize, overtake, apprehend as a criminal, 74, 413.
ga-fáhs, sm. a catch, haul, 74.
ga-fastan, wv. III, to keep, support, hold fast.
ga-faûrs, aj. well-behaved, 234.
ga-filh, sv. burial, 354, 367.
ga-filhan, sv. III, to hide, conceal, bury.
ga-fráihnan, sv. V, to find out, learn by inquiry, ask, seek.
ga-fráuñinón, wv. II, to exercise lordship.
ga-fulljan, wv. I, to fill, 413.
ga-fullnan, wv. IV, to become full, fill.
ga-gaggan, sv. VII, to collect, assemble, come to pass; also with sik.
ga-ga-máinjan, wv. I, to make common, to defile.
ga-géigan, wv. III, to gain, 328.
gaggan, sv. VII, to go, 74,
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158, 313 note 1, 321 note 2; pret. idija. OE. OHG. gan-gan.
gaggs, sm. road, way. OE. OHG. gang.
ga-grēfts, sf. order, decree.
ga-gudaba, av. godly.
ga-gudei, wf. piety, godliness.
ga-gu*s (-guds), aj. godly, pious, 367, 391.
ga-haban, vv. III, to have, hold, secure, possess, lay hold on.
ga-haftjan sik, vv. I, to join oneself to, join, 331.
ga-hāhjō, av. in order, connectedly, 74.
ga-háliljan, vv. I, to heal.
ga-hālīnan, vv. IV, to become whole, be healed, 331.
ga-hāit, sn. promise, 354. OE. ge-hāt, OHG. ga-heiz.
ga-hātian, sv. VII, to call together, promise, 413.
ga-hāusjan, vv. I, to hear.
ga-hnāiwjan, vv. I, to lower, abase.
ga-hráineins, sf. cleansing.
ga-hráinjan, vv. I, to cleanse, make clean, 427.
ga-hugds, sf. thought, mind, conscience, 190, 367. OE. ge-hygδ, OHG. gi-hugt.
ga-huljan, vv. I, to cover, conceal.
ga-hveitjan, vv. I, to whiten. OE. hwitαn, OHG. hwizen.
ga-hūtjan, vv. I, to threaten, rebuke, strictly charge.
gaiānna, wm. Gehenna, hell.
Gr. γέεννα.

ga-iddja, see ga-gaggan.
gāidw, sn. want, lack, 189 note 2. OE. gād, gād.
gaīrdα, sf. girdle. Cp. OE. gyrdel, OHG. gurttil.
gaīrdan, sv. III, see uf. gaīrdan.
gaīrnjan, vv. I, to be fain or willing, desire, wish, long for, 427. OE. giernan.
gaīrs, aj. desirous, eager. OE. georn, OHG. gern.
gaīru, sn. goad, sting, 205 note. OE. gār.
gāisjan, vv. I, see us-gāisjan.
gāiteins, aj. belonging to a goat; neut. gāiteine, young goat, kid. OE. gātein, OHG. geizin.
gāits, sm. goat. OE. gāt, OHG. geiz.
nga-juk, sn. pair, 367.
nga-juka, wm. companion, 208.
nga-jukō, wf. parable, comparison, 211.
ga-kannjan, vv. I, to make known.
ga-kiusan, sv. II, to approve, 413.
ga-kunnan, vv. III, to recognize, observe, consider, read, 328.
ga-kunps, sf. appearance, persuasion.
ga-kusts, sf. test, 199, 354, 367.
ga-lagjan, vv. I, to lay, lay down, set, place, make.
ga-lāisjan, vv. I, to teach.
ga-lāista, wm. follower; ga-lāista wisan, to follow.
ga-lāistjan, vv. I, to follow.
ga-lāpon, vv. II, to invite, call together,
ga-lāubeins, sf. faith, belief, 200.
nga-lāubjan, vv. I, to believe,
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122, 161, 200, 320, 413. OE. ge-liefan, OHG. gi-louben.

gaelganjan, wv. I, to be hid, lie hid.
gaelusjan, wu. I, to loose, loosen.

gaelikan, wv. III, to please, take pleasure in, 436.

gaelikd, av. like, in the same manner, 344. OE. ge-líc, OHG. gi-lihío.

gaelikdén, wu. II, to liken, compare, resemble, be like, 325.

gaeliks, aj. like, similar, 227. OE. ge-líc, OHG. gi-líhí.
gaelikan, sI. I, to go, travel, come, 300. OE. Íþan, OHG. fídan.
gealwjan, wu. I, to give up, betray.
galga, wm. cross, gallows, 208. OE. gealga, OHG. galgo.

gallan sik, sv. V, to gather together, meet together, assemble, 413.
gallug, sn. lie; gallug weith-wödjan, to bear false witness.
gallugan, wv. III, to marry.
galluga-praefétus, sm. false prophet.
galluga-weitwöps (-wöds), sm. false witness.
galluga-xristus, sm. false Christ.
galinhtjan, wu. I, to bring to light, illumine.
gallkan, sv. II, to shut, lock, 82, 102, 280, 302 and note. OE. lúcan, OHG. lúhan.
gallknan, wu. IV, to be shut up.

gamainðúps, sf. community, 382.
gamainjan, wu. I, to make common, defile.
gamains, aj. common, un-
clean, 234. OE. gemáne, OHG. gi-méini.
gamáips (-áids), aj. weak, feeble, bruised. OE. gemádd, OHG. gi-meit, mad.
gamalwjan, wu. I, to bruise.
gaman, sm. fellow-man, companion, partner, 367.
gamanwjan, wu. I, to prepare, make ready.
gamazjan, wu. I, to offend.
gamatjan, wu. I, to eat.
gamáudeins, sf. remembrance.
gamáudjan, wu. I, to remember, remind.
gamaurgjan, wu. I, to curtail, cut short.
gaméijan, wu. I, to write, enroll; þata gamélikdó, writing, scripture.
gaminipi, sm. remembrance.
gamót, pret.-pres. I find room, 338. OE. mót, OHG. muoz, I may.
gamótan, pret.-pres. to find room, to have room, 338.
gamótjan, wu. I, to meet, 320. OE. gemétan.
gamunan, pret.-pres. to be-think, remember.
gamunds, sf. remembrance, 54, 199, 354, 367. OE. gemynd, OHG. gi-munt.
gananitjan, wu. I, to treat shamefully. OE. náitan, OHG. neizen.
ganasjan, wu. I, to save, 413.
gamanan, sv. IV, to take to oneself, take with one, conceive.
ganipnan, wu. IV, to mourn, be sorrowful. Cp. OE. gánipan, to grow dark.
ganisan, sv. V, to be saved, become whole, recover, 137 note, 174, 175 note, 308, 322.
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OE. genesan, OHG. genesan.
ga-nists, sf. salvation, health, 199, 354. OHG. gi-nist.
ga-nipjis, sm. kinsman.
ga-niutan, sv. II, to catch with nets, catch.
ga-nōhs, aj. enough, sufficient, numerous, 430. OE. ge-nōh, OHG. gi-nuog.
ga-qiman, sv. IV, to assemble, come together, 34, 436.
ga-qiss, sf. consent, 226 note, 354.
ga-qiss, aj. consenting, 226 note.
ga-qujan, wv. I, to give life to, 319.
ga-qunan, wv. IV, to be made alive, 331.
ga-qumps, sf. assembly, synagogue, 87, 122, 199, 354, 367.
ga-rahtei, wf. righteousness, 212.
ga-rahteins, sf. righteousness.
ga-rahts, aj. righteous, just.
ga-rāips (rāids), aj. due, fixed, appointed. OE. ge-rāde, OHG. bi-reiti, ready.
ga-rabjan, sv. VI, to count, 310. Cp. OHG. redon, to speak.
ga-razna, wm. neighbour.
ga-raznō, wf. female neighbour.
gaarda, wm. yard, fold, 208. OHG. garto, garden.
gaarda-waldands, m. ruler or master of the house, 389.
gaards, sm. house, household, court, 173, 197. OE. geard, OHG. gart.
ga-rēdan, sv. VII, to reflect upon, 75, 314. OE. rēdan, OHG. rētan, to advise.
ga-rinnan, sv. III, to run, hasten together, come together, 413, 436.
ga-rūni, sn. consultation, counsel, 187. OE. ge-rūne, OHG. gi-rūni, a secret.
ga-runs, sf. market-place, street, 199.
ga-sahts, sf. reproof.
ga-sāfvan, sv. V, to see, behold, perceive.
ga-sakan, sv. VI, to rebuke, reprove.
ga-salbōn, wv. II, to anoint.
ga-satjan, wv. I, to set, lay, place, add, appoint, restore; gasatjan namō, to surname.
ga-siqkan, sv. III, to sink.
ga-sinpja (sinpja), wm. companion, 208. OE. ge-sīp, OHG. gi-sind.
ga-sitan, sv. V, to sit, sit down.
ga-skáidnan, wv. IV, to become parted, 331.
ga-skapjan, sv. VI, to create, make, 310. OE. sceippan, OHG. skephen.
ga-skāpjan, wv. I, to injure.
ga-skērjan, wv. I, to make clear, interpret.
ga-skōhi, sn. pair of shoes.
ga-skōhs, aj. shod.
ga-slawan, wv. III, to be still, be silent.
ga-sleipjan, wv. I, to slight, injure; gasleipjan sik, to be injured in, suffer loss of.
ga-smēitan, sv. I, to smear, 300. OE. be-smētan, OHG. bi-smīzan.
ga-sōpjjan, wv. I, to fill, satisfy, 122.
ga-stagqjan, wv. I, to dash against.
ga-staldan, sv. VII, to possess, 312 note, 313. OE. stealdan.
ga-standan, sv. VII, to stand fast, stand still, remain, be restored.

ga-staurkan, wv. IV, to become dry, dry up, pine away.

OHG. gi-storchanen, to become rigid or hard.

ga-straujan, wv. I, to strew, furnish.

gasts, sm. guest, 6, 39, 65, 87 note 1, 88 and note, 91, 107, 110, 117, 128, 133, 134, 153, 167, 175, 196. OE. giest, OHG. gast.

ga-supon, wv. II, to season.

ga-swéran, wv. III, to glorify, make known.

gi-swéran, sv. III, to die.

gi-swéigjan, wv. I, to sigh. OE. swegán, to resound.

gi-tairan, sv. IV, to tear to pieces, destroy, break, 122, 306, 413. OE. teran, OHG. zeran.

gi-tamjan, wv. I, to tame, 318. OE. temian.

gi-tdujan, wv. I, to do, make, perform.

gi-taüra, wm. tear, rent, 122, 208, 354.

gi-turops, sf. destruction, 109.

gi-theljan, sv. I, to tell, relate, proclaim, make known, show, 18, 48, 69, 300. OE. tion, téon, OHG. zihan, to accuse.


gi-tilaba, av. conveniently.

gi-tilön, wv. II, to attain, obtain. OE. tilian, OHG. zilöñ.

gi-tils, aj. fit, convenient. OE. til.

gi-timan, sv. IV, to suit, 306. OHG. zeman.

gi-timrjan (-timbrjan), wv. I, to build.

gi-timrjö, wif. building, 211.

gi-tinhan, sv. II, to draw, lead, bring, take.

gi-tranjan, wv. III, to trust, entrust, be persuaded.

gatwö, wif. street, 211. OHG. gazza.

gi-pahan, wv. III, to be silent.

gi-pairsan, sv. III, to wither, 304.

gi-parban, wv. III, to suffer want, abstain from, 427. OE. þearfjan, OHG. darbëñ.

gi-paursnan, wv. IV, to become dry, dry up, wither away, 331.

gi-piupjan, sv. I, to bless.

gi-pláihan, sv. VII, to cherish, console, comfort, take in the arms, caress, 313 note 2. OHG. fißhöñ.

gi-pliuhan, sv. II, to flee.

gi-prafsteins, sf. comfort.

gi-prask, sm. threshing-floor.

gi-pulan, wv. III, to suffer, endure.

gáiüja, wm. countryman; used in pl. land, region.

gáiümjan, wv. I, to perceive, see, behold, observe, 84, 320, 428. OE. gieman, OHG. gounen.

gáiünön, wv. II, to lament, 325.

gáiünöpus, sm. mourning, lamentation, 385.

gáiuripa, sf. sorrow, 384.

gáurs, aj. sad, troubeld, sorrowful, 227.

gai-wadjön, wv. II, to pledge, betroth. OE. weddian, MHG. wetten.

gai-wagjan, wv. I, to stir, shake.

gai-wairpan, sv. III, to cast, cast down, throw down.

gai-wairbeigs, aj. at peace, peaceably disposed.

gai-wairpi, sv. peace, 183, 187.
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ga-waknan, sv. IV, to awake,
OE. ge-wæcnan.
ga-waldan, sv. VII, to rule,
bear rule.
ga-waljan, sv. I, to choose,
choose out.
ga-wandjan, sv. I, to turn
round, bring back; with refl.
pr. to be converted, turn
round, return, 413.
ga-wargjan, sv. I, to con¬
demn. OE. wiergan, OHG.
fur-wergen, to curse.
ga-wasjan sik, sv. I, to clothe.
ga-wairiki, sn. deed.
ga-wairkjan, sv. I, to make,
pref, appoint.
ga-wairstwa, wn. fellow¬
worker, 208, 367.
ga-weihan, sv. Ill, to sanctify,
ga-weison, sv. II, to visit, 427.
OHG. wison.
gawi, sn. region, district, land,
neighbourhood, 187. OHG.
gewi, gouwi.
ga-widan, sv. V, to bind, join
together, 308. OHG. wetan.
ga-wigan, sv. V, to shake
down, 133, 308. OE. OHG.
gewan.
ga-wiljis, aj. willing, 229.
ga-wrisqan, sv. III, to bear
fruit, 304.
gazds, sm. sting, 173. OHG.
gart.
*gilsnan, sv. IV, see us¬
gilsnan.
giba, sf. gift, 4, 87, 89 and note,
90, 111, 114, 119, 120, 175, 191,
192, 354. OE. giefu, OHG.
gebra.
giban, sv. V, to give, 16, 17, 65,
91, 93, 122, 124, 138, 161, 167,
286 notes 2, 3, 307. OE.
gebra, OHG. geban.
gibands, m. giver, 218.
gibla, wn. gable, pinnacle.
OHG. gibil.
*gifts, sf. see fra-gifts.
*gildan, sv. III, see us-gildan.
gilstr, sn. tribute. OHG.
gelstar.
gilstra-meleins, sf. taxation,
taxing.
gilpa, sf. sickle.
gistra-dagis, av. to-morrow, 34,
347, 427. OE. giestran-dæge,
OHG. gesteron, yesterday.
*gitan, sv. V, see bi-gitan.
giutan, sv. V, to pour, 302.
OE. gëotan, OHG. giozan.
gaggwo, av. accurately, 89,
151, 344. Cp. OE. gleaw,
OHG. glau, wise, skilful.
gaggwuba (agggwaba), av.
exacty, diligently, 151.
glumunjan, sv. I, to shine,
glitter, 316, 320.
goda-kunds, aj. of noble birth,
397.
godei, wf. goodness, virtue,
383.
goljan, sv. I, to greet, salute,
320.
göps (göds), aj. good, 17, 167,
173, 226 note, 227, 245, 428.
OE. göd, OHG. guot.
graba, sf. ditch, 192.
graban, sv. VI, to dig, 122, 161,
286 note 3, 309. OE. grafan,
OHG. graban.
gras, sn. grass, blade of grass,
26, 182. OE. gras, OHG.
gras.
grêdags, aj. greedy, hungry,
227, 392. OE. grêdig, OHG.
gratag.
grêdörn, sv. II, to be greedy
or hungry, 426.
greipan, sv. I, to seize, lay
hold of, take (prisoner), 300.
OE. gripan, OHG. grifan.
grêtan, sv. VII, to weep,
lament, 167, 314. O.Icel.
grêta.
greits, sm. weeping.
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gröba, sf. den, hole, cave, 122.
OHG. gruooba.

*grundus, sm. ground. OE. grund, OHG. grunt.
grundu-waddju, sm. and sf. foundation, 392.
guda-qaúrts, af. devout, god-fearing.
guda-laús, af. godless, 397.
gud-hüs, sm. temple, 8, 26, 82, 174, 389. OE. OHG. hüs, house.
gudisk, af. divine, 396.
gudj, wm. priest, 208, 354, 381, 425.
gudjinassus, sm. office of a priest, ministration, 381.
gudjinön, wv. II, to be a priest, 381, 425.
gulp, sm. gold, 353. OE. OHG. gold.
gulpeins, af. golden, 227, 395.
guma, wm. man, 33, 88, 133, 134, 158, 167, 208. OE. guma, OHG. gomo.
guma-kund, af. male, of the male sex, 397.
gumeins, af. manlike, male, 395.
gunds, sm. or sf. cancer, canker. OE. gund, OHG. gunt, pus.

*gutnan, wv. IV, see us-gutnan.
gup, sm. God, 70; neut. pl. guda, heathen gods. See note to Mark ii. 7. OE. god, OHG. got.

haban, wv. III, to have, possess, hold, take, esteem, count, consider, keep, observe, be able to do, 14, 76, 90, 112, 161, 164, 283, 326, 327, 432; ubil and ubilaba

haban, to be ill; wairs
haban, to be worse; gafá-
hana haban, to hold captive;
Þóci habaídédun ina gada-
ban, what things should happen unto him; aftumist haban, to lie at the point of death; faíra haban sik, to be far from; habaíp wisan at, to be held, be ready for. OE. habban, OHG. habben.

haftjan, wv. VI, to raise, lift, bear up, carry, 128, 134, 137, 164, 310. OE. hebban, OHG. heffen.

haftjan, wv. I, to join, cleave to. OE. hæftan, OHG. heft-
en.

*haft, sf., see anda-hafts. Cp. OHG. haft, captivity.

háhan, wv. VII, to hang, 74, 96, 112, 313. OE. hän, OHG. háhan.

hápidus, sm. manner, way. OE. häd, OHG. heit.

háifstjan, wv. I, to strive, fight.

háifsts, sf. fight, strife. Cp. OE. hæst, violence.

háih, af. half-blind, with one eye. Cp. Lat. caecus, blind.

háiñan, wv. I, to heal, 320, 322, 400, 427. OE. hælan, OHG. heilen.

*báilnan, wv. IV, see ga-
háilnan.

háiis, af. whole, sound, safe, 22, 83, 227, 322, 390. OE. hál, OHG. heil.

háimópli, sm. homestead, lands. OHG. heimópli.

háims, sf. village, town, country place, 199 note. OE. hám, OHG. heim.

hárđa, sf. herd, flock, 192. OE. heord, OHG. herta.

hárdeis, sm. shepherd, 88, 110, 115, 132, 153, 154, 157, 184,
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185. OE. hierde, OHG. hirti.

·hairtei, wf. a deriv. of hairtō.


hairus, sm. sword, 203. OE. heoru.

·hait, sn. a naming, commanding; a deriv. of háitan.

haitan, sv. VII, to call, name, order, command, invite, 10, 27, 33, 83, 103, 138, 282, 286 and note 3, 311, 312, 313, 426. OE. hätan, OHG. heizan.

háiti, sf. order, command, 194.

haipi, sf. field, heath, 194. OE. hæp, OHG. heida.

halwpwisks, aj. wild, 396.

haipnō, wf. a heathen woman.

Cp. OE. hæpen, OHG. heidan, aj. heathen.

haikuls, sm. cloak. OE. hacele, OHG. hahhul.

halbs, aj. half, 430. OE. healf, OHG. halp.

haldan, sv. VII, to hold, take care of, tend, feed, 22, 158, 173, 313. OE. healdan, OHG. haitan.

haldis, av. rather, more, 265 note, 345; nihē haldis, not the more so, by no means. OHG. hait.

halja, sf. hell, 192. OE. hell, OHG. hella.

hals, sm. neck, 174. OE. heals, OHG. hals.

hals-agga (for the probably corrupt bals-agga of the manuscript), swn. neck, 389.

halts, aj. halt, lame, 227. OE. healt, OHG. halz.

hamfs, aj. one-handed, maimed. OHG. hamf.

hana, swn. cock, 87, 106, 107, 114, 117, 128, 206, 207. OE. hana, OHG. hano.

handugei, wf. cleverness, wisdom, 383.

handug, aj. clever, wise, 227.

handus, sf. hand, 172, 200. OE. hand, OHG. hant.

handu-wairhts, aj. wrought by hand, 397.

hansa, sf. multitude, company, band of men. OE. hōs, OHG. hansa.

harduba, av. hardly, severely, grievously.

hardu-hairtei, wf. hardness of heart, hard-heartedness, 389.

hardus, aj. hard, 107, 235, 243, 390. OE. heard, OHG. hert.

harjis, sm. army, host, 107, 115, 152, 154, 155, 158, 184, 185. OE. here, OHG. heri.

hatan, swn. III, to hate, 328 and note 3. OE. hatian, OHG. hazzēn.

hatis, sn. hatred, wrath. OE. hete, OHG. haz.

hatzōn, swn. II, to be angry, 325.

hatjan, swn. I, to hate, 328 note 3. OHG. hezzēn.

hauh-ja, sf. head, 11, 84, 173, 181, 182. OE. heafod, OHG. houbit.

hauhaba, av. highly, 344.

hauheins, sf. praise.

hauh-hairtei, wf. pride, 212.

hauh-hairts, aj. proud-hearted, 398. OE. hēah-heat.

hauhis, av. higher, 345.

hauhisti, sn. the highest, height, highest point, highest heaven.

hauhjan, swn. I, to glorify, make high, praise, exalt, magnify. OHG. höhen.

hauhs, aj. high, 244. OE. hēah, OHG. höh.

hauh-pũhts, aj. having high thoughts, proud, 321 note 1.
haúrds, sf. door, 199.
haúrn, sn. horn, skin, husk, 11, 87 note, 182, 353. OE. OHG. horn.
haúrnja, wm. horn-blower, 208.
haúrnjan, wu. I, to blow a horn, trumpet.
haustins, sf. word, preaching, report (lit. = hearing), sense of hearing.
háusjan, wu. I, to hear, perceive, listen to, 320. OE. hieran, OHG. hören.
haustsön, wu. II, to hear.
hai, sn. grass, hay, 149, 187. OE. hleg, OHG. hewi, houwi.
hażjan, wu. I, to praise, 30, 137 note, 154, 175, 318. OE. herian.
heitö, wj. fever.
heitva-fráuja, wm. master of a house. OE. hiwa, member of a family, OHG. hīwo, husband.
hér, av. here, hither, 77, 97, 348. OE. OHG. hér.
hejpé, wj. chamber, room, 211.
hidré, av. hither, 5, 117, 346. OE. hider.
hilms, sn. helmet, 66. OE. OHG. helm.
himina-kunds, aj. heavenly, 397.
himins, sn. heaven, 180.
hindana, prep. c. gen. behind, on that side of, beyond, 348, 427. OE. hindan, OHG. hintana.
hindar, prep. c. acc. and dat. behind, over, beyond, among, 350. OE. hinder, OHG. hintar.
hindar-leipan, sv. I, to go behind, 414.
hindar-weis, aj. deceitful, 368.
hindar-weisei, wj. deceitfulness, 368.
hindumists, aj. hindmost, outermost, 246.
*hinpan, sv. III, see fra-hinpan.
hiri (old imperative used as an interjection), come here!; dual hirjats, come here, ye two!; pl. hirjip, come ye here! 69 note. See note to Mark xii. 7.
*his, dem. pr., preserved in the adverbial phrases himma daga, on this day, to-day, 267, 347; und hina dag, to this day; und hita, und hita nu, till now, hitherto; fram himma, from henceforth.
híufan, sv. II, to mourn, weep, complain, 302. OE. hœofan, OHG. hiufan.
híuhma, wm. crowd, multitude, heap, 208, 429.
hiwi, sn. appearance. OE. hīew, hiw.
híahjan, sv. VI, to laugh, 310. OE. hliefhan, OHG. hlah-hen.
hiáfs, sn. loaf, bread, 10, 18, 161, 164, 179, 180. OE. hlaf, OHG. hleib.
hiáins, sn. hill.
hiáiw, sn. grave, tomb, 149. OE. hlaw, OHG. hlōo.
hiálwásna, sf. (only found in plural), tomb.
*hlapan, sv. VI, to load, lade. OE. hladan, OHG. (h)laden.
*hláupan, sv. VII, to leap, 84, 313 note 5. OE. hlēapan, OHG. hloufan.
hlátuts, sn. lot. OHG. hlōz.
hléiduma, aj. left; as subst. fem. the left hand or side, 246.
hlifus, sm. thief, 128, 164, 203, 354.
hlijans, acc. pl.; nom. ? hleis, sm. or? hlija, wm. tent, tabernacle.
hliuma, wm. hearing, 208.
hlütrei, wf. purity, 212.
hlitrs, aj. pure, 227. OE. hlüt(t)or, OHG. hlüt(t)ar.
haulws, aj. low, humble, 149.
hanasqs, aj. soft, tender, 236. OE. hnesce.
hneiwan, sv. I, to bend downwards, decline, bow, 300. OE. OHG. hnigan.
hniupan, sv. II. see dishniupan.
höön, vv. II, to treat with violence, deceive, injure, 325. OE. höilan.
hörinassus, sm. whoredom, adultery, 381.
hörinöö, vv. II, to commit adultery, 425.
hörinöödel, pres. part. fem. adulteress.
hörs, sm. adulterer. OE. høre, wf.
hráinetms, sf. purification.
hráinjan, vv. I, to make clean, cleanse, 320, 400. OHG. hreinen.
hráins, aj. clean, pure, 88, 164, 233. OHG. hreini.
hráiva-dūbō, wf. turtle-dove. OE. hrāw, hrāw, OHG. hrōo, corpse, carrion; OE. dūfe, OHG. tūba, dove.
*hrisjan, vv. I, see us-hrisjan.
hrōpjan, vv. I, to call, cry out. OE. hrōpan, sv. OHG. hrōffen.
hrōt, sv. roof. O.Icel. hrōt.
hrōpeigs, aj. victorious, triumphant, 394. OE. hrēpig.
hrugga, sf. staff. OE. hrung.
hrukjan, vv. to crow.
huggrjan, vv. I, to hunger, 95, 137, 166, 320, 426. OE. hyngran, OHG. hungaren.
hugjan, vv. I, to think, consider, 72. OE. hycgan, OHG. huggen.
hūhrus, sm. hunger, 82, 137, 203.
huljan, vv. I, to hide, conceal, cover, disguise, 318. OHG. hullen.
hulps, aj. gracious, 227, 428. OE. OHG. hold.
hun, particle, 278 note 1.
hund, sm. hundred, 53, 134, 136, 139, 143, 164, 172, 247. OE. hund, OHG. hunt.
hunda-faps, sm. centurion, 389.
hunds, sm. dog, hound, 40, 72, 128, 143, 180. OE. hund, OHG. hunt.
hunsl, sm. sacrifice, 159. OE. hūsl, Eucharist.
hunsia-staps, sm. altar, 389.
hunsljan, vv. I, to sacrifice.
hups, sm. hip, loins, 197. OE. hype, OHG. huf.
*hūs, sm., see gud-hūs.
huzd, sm. treasure, 15, 30, 70, 141, 173, 175, 182. OE. hord, OHG. hort.
huzdjan, vv. I, to collect treasures, store up, hoard up.
huadrē, av. whither, 117, 348.
hurfrban, sv. III, to walk, 165, 304. OE. hweorfan, OHG. hwerban.
*hurfrbs, aj., see hurfrēa-hurfrbs, and cp. hurfrban.
hurfrei, wf. skull.
hráteis, sm. corn, wheat, 185. OE. hwēte, OHG. hweizi.
hrāva, cj. and av. how, in what way, 351. OHG. hwē.
loan, av., interrog. when, whenever; before aqs. and avs., how; before comparatives, how much; with other particles, at any time, 347; hwan lagg méi, for how long a time; nibái hwan, lest at any time; hwan filu, how much. Cp. OE. hwanne, OHG. hwanne.

hwan-hun, av. ever, at any time; only used with neg., as ni hwan-hun, never.

*hrapjan, wv. I, see af-hrapjan.

*hrapnan, wv. IV, see af-hrapnan.

hvar, av. where, 348. Cp. OE. hwær, OHG. hwär.

hvarbön, wv. II, to go about, pass by, wander, walk, 325. OE. hwearfian, OHG. hwarbön.

hvarjis, pr. who, which (out of many), 274, 275, 427.

hvarjiz-uh, indef. pr. each, every, 255, 275.


hvas-hun, indef. pr. with the neg. particle ni, no one, 278.

*hvas, aj. sharp. O.Icel. hvass, OHG. (h)was, cp. ga-hratjan.

hrassaba, av. sharply, r38, 344.


*tuatjan, wv. I, see ga-hratjan.

hrap, av. whither, 348.

hrabar, pr. which of two, whether, 106, 165, 274. OE. hwæper.

hrabar-uh, indef. pr. each of two, 275.

hrapjan, av. I, to foam, 130.

hrabrð, av. whence, 89, 119, 348.

hræz-uh, indef. pr. each, every, 89, 109, 114, 175 note 2, 275, 427; twanes hranzuh, two and two, 273 note 2.

hræz-uh saei, indef. pr. whatsoever, 276.


hreila, sf. time, season, hour, 19, 78, 165, 192, 353. OE. hwil, OHG. hwiila.

hreila-hvairís, aj. inconstant, transient, enduring only for a while, 397.

*hreitjan, wv. I, see ga-hreitjan.

hreits, aj. white, 140, 165. OE. hwí, OHG. hwiz.

hře-láups, pr. what sort of, 274.

hri-leiks, pr. what sort of, 274.

hrópan, sv. VII, to boast, 19, 165 and note, 311, 313. OE. hwopan, to threaten.

hrótjan, wv. I, to threaten, rebuke, charge.

ibái, interrogative particle, like Gr. µί, Lat. num; ibái, iba, cj. lest, that...not, 349, 351. Cp. OHG. ibu.

ibna-leiks, aj. equal, 398. OE. efen-lic, OHG. eban-lih.

ibmassus, sm. evenness, 203, 381.

ibns, aj. even, 14, 22, 159, 161, 227, 399. OE. efen, efn, OHG. eban.

iddja, pret. I went, 2 note 1, 15, 156, 313 note, 321.

idreiga, sf. repentance.

idreigón, wv. II, to repent, 325.
id-weit, sn. reproach, 369. OE. ed-wit, OHG. ita-wiz.
id-weitjan, wv. I, to reprove, blame, revile, reproach, 428.
iftuma, aj. next, the one after, the following, 246.
iggar, poss. pr. of you two, 263.

ik, pers. pr. I, 6, 21, 88, 129, 162, 260, 261. OE. ic, OHG. in.
im, def. v. I am, 342.
in, prep. c. acc. in, into, towards; c. gen. on account of; c. dat. in, into, among, by, 350. OE. OHG. in.
-in- (-ein-), suffix, 383.
in-ahei, wf. sobriety, sobriety, 370.
in-ahs, aj. wise, sober, 370.
inassu-, suffix, 381.
in-brannjan, wv. I, to put in the fire, burn, 415.
in-dröbnan, wv. IV, to become sad.
in-feinan, wv. IV, to be moved with compassion, have compassion on, pity, 331.
in-gardja, w. aj. used as subst. one of the same household, 370.
inilö, wf. excuse, pretence, 370.
in-kilbö, w. aj. with child.
in-kunja, wm. one of the same country, countryman, 370.
in-mädeins, sf. change, exchange, 370.
in-mäidjan, wv. I, to change, exchange, transfigure.
inn, av. in, within; inn atgaggan, to enter, enter into, go into; inn gaggan, to go in, enter.
inna, av. within, 348.
inna-kunds, aj. of the same household, 371.
inmana, av. within ; prep. c. gen.

within, inside, 348, 427. OE. innan, OHG. innana.
innaprö, av. within, 348.
innuma, aj. the inner, innermost, inmost, 246.
inö, suffix, 425.
in-saian, sv. VII, to sow in, 415.
in-saulan, sv. V, to look at, look upon, look round, behold, regard, 415.
in-säljan, wv. I, to bind with ropes, let down with cords. OE. sälan.
in-sändjan, wv. I, to send, send forth, 415.
in-stanjan, sv. VI, to persist.
in-swinpjan, wv. I, to grow strong; inswinpjan sik, to be strong.
in-tandjan, wv. I, to burn up.
inuh, inn, prep. c. acc. without, except, 350.
in-wagjan, wv. I, to stir up.
in-weitan, sv. I, to worship, reverence, salute, 300.
in-widjan, sv. V, to reject, frustrate, deny, refuse.
in-winds, aj. turned aside, perverse, unjust, unrighteous, 370.
in-wisan, sv. V, to be present, be near at hand.
is, pers. pr. he, 88 note, 114, 120, 175 note 2, 260, 261, 263.
is, def. v. thou art, 342.
iska-, suffix, 396.
itan, sv. V. to eat, 6, 43, 66, 129, 138, 170, 280, 308 and note. OE. etan, OHG. ezzan.
ip, cf. but, however, if, 351.
-IPA, suffix, 384.
iudaiwisks, aj. Jewish, 396.
iumjö, wf. multitude.
iupa, av. upwards ; iupa, above, 9, 348; iupana, iupaiprö, from above, 348.
iz-ei, iz-ē, rel. pr. masc. who, which, 5, 175 note 2, 271 note 3.
izwar, poss. pr. your, 263.
ja, jāj, av. yea, yes, verily, 349. OHG. ja.
jabāi, cj. if, even if, although, 351; jabāi...afppāu, either...or.
jah, cj. and, also, even, 18, 164, 351; jah...jah, both...and, 351; ni patāinei...ak jah, not only...but also; nih...ak jah, not only...but also. OHG. ja.
jā'nar, av. yonder, there, in that place, 348.
jā'nd, jāindrē, av. thither, 348. jā'ns, dem. pr. that, yon, 263, 430.
ja'ndrō, av. thence, 348.
jap-pē, cj. and if, 265 note 1; pappe...jappē, whether...or 351.
ja-n, interrogative particle, whether; in indirect questions, if so, so then, 349.
jēr, sn. year, 5, 20, 152, 182. OE. gear, OHG. jär.
juk'kan, wv. III, to contend, 328.
ju, av. already, now, 347. OHG. jū, giū.
jugga-lāups, sn. a youth, young man.
jugga, aj. young, 20, 72, 82, 95, 102, 136, 137, 152, 227, 243, 390. OE. geog, OHG. jung.
jūhiza, aj. younger, 137, 243.
juk, sn. yoke, 20, 21, 70, 87, 88 note, 89, 95, 120, 152, 162, 182, 353. OE. geoc, OHG. joh.
junda, sf. youth.
jus, pers. pr. ye, 260, 261.
ju-pan, av. already.
kläasar-gild, sn. tribute-money.
kalbō, avf. calf, 161, 211. OE. cealf, OHG. kalb, sn.
klälds, aj. cold, 15, 129, 134, 162, 227, 390. OE. ceald, OHG. kalt.
kläkinassus, sm. adultery, fornication.
kläkō, wv. harlot.
kann, pret.-pres. I know, 22, 158 note, 335. OE. can(n), OHG. kan.
kannjan, wv. I, to make known, 158 note. OE. cennan, OHG. kennen.
kara, sf. care, anxiety, 192, 426; ni kara ānk, there is no care to thee, thou carest not. OE. careu, OHG. chara.
karkara, sf. prison, 192. Lat. carcer.
kārōn, wv. II, to care for, be concerned about, 325, 400.
kas, sn. vessel, pitcher. OHG. kar.
kātils, sm. kettle, vessel for water. OE. cietel, OHG. chezzil.
kāupatjan, wv. I, to buffet, cuff, strike with the palm of the hand, 158, 321, 424.
kāupōn, wv. II, to traffic, 325. OE. cēapian, OHG. coufōn.
kāürbān, gift. Gr. koπbâv.
kāuriṣa, sf. weight, burden, 384.
kāürn, sn. corn, 21, 182. OE. corn, OHG. korn.
kāürnō, wvn. corn, a grain of corn, 214.
kāürus, aj. heavy, 129, 146, 236.
kāusjan, wv. I, to prove, test, taste.
keinan, sv. I, to bud, grow, spring up; weak pret. kein-öda, see note to Mark iv. 27.
keitkn, sn. tower, upper-room.
kilpei, wf. womb, 212.
kindins, sn. ruler, governor.
kinnus, sf. cheek, 139, 162, 204. OE. cinn, OHG. chinni.
kniu, sn. knee, 9, 21, 105, 129, 134, 149, 150, 162, 189. OE. cneo(w), OHG. knio.
knussjan, wv. I, to kneel; knussjan kniw^m, to kneel.
krustan, sv. II, to gnash with the teeth, grind the teeth, 302.
krusts, sf. gnashing.
kukjan, wv. I, to kiss, 318, 428.
*kumbjan, wv. I, see ana-kumbjan.
kumei, imper. arise!, Gr. koûpei.
kunds, pp. born, cp. Skr. jätas, Lat. (g)natus, born.
kuni, sn. race, generation, tribe, 115, 155, 162, 186, 187. OE. cyn(n), OHG. kuni.
kunnan, pret.-pres. to know, 335, 426. OE. cunnan, OHG. kunnan.
*kunnan, wv. III, see ga-kunnan.
kunpa, pret. I knew, 335. OE. cûpe, OHG. konda.
kunpi, sn. knowledge, 187.
*kunpjan, wv. I, to make known. OE. cûpan, OHG. kunden, see ga-swi-kunpjan.
kunps, pp. of kunnan, known, 340, 428; sm. acquaintance. OE. cûp, OHG. kund.
*kusts, sf. proof, test. OE. cyst, OHG. kust, choice, see ga-kusts.
kustus, sm. proof, test, trial, 203. OE. cyst, OHG. kust, choice.
lagga-môdei, wf. long-suffering, 389.
laggei, wf. length, 354, 383.
laggs, aj. long, 22, 132, 158, 166, 227. OE. OHG. lang.
lagjan, wv. I, to lay, lay down, set, place, 20, 158, 168, 318, 400; kniwa lagjan, to bend one's knees; gawai̱ri lagjan ana airpa, to send peace on earth. OE. lægan, OHG. leggen.
láiba, sf. remnant, 192, 354. OE. lâf, OHG. leiba.
*láibjan (in bi-láibjan), wv. I, to leave. OE. læfan.
laïgan, sv. VII, to leap for joy, 313. OE. lácan, to play.
láiks, sm. dance, dancing. OE. lai, OHG. leih.
láis, pret.-pres. I know, 122, 137, 333.
láisareis, sm. teacher, master, 122, 153, 185, 380. OHG. lêrâi.
laiseigs, aj. teachable, 394.
laiseins, sf. doctrine, teaching, 153 note, 200, 388.
láisjan, wv. I, to teach, 22, 137 note, 175 note, 320, 426. OE. læran, OHG. leren.
láistjan, wv. I, to follow, follow after, 320. OE. læstan, OHG. leisten.
láists, sm. foot-print, track, step, 197. OE. läst, OHG. leist.
lamb, sn. lamb, sheep, 14, 161. OE. OHG. lamb.
land, sn. land, country; landis,
over the land, far away, 427. OE. land, OHG. lant.

lasiws, aj. weak, feeble, 232.

lats, aj. slothful, lazy, 125, 227. OE. let, OHG. laz.

lapón, wv. II, to invite, call, 200, 325. OE. lapian, OHG. ladón.

lapóns, sf. invitation, redemption, consolation, 200, 388.

*lauan, sv. VII, to revile, 313 note 4.

*láubjan, wv. I, see ga-láubjan.

láufs, sm. leaf, foliage, 180. OE. lēaf, OHG. loub.

láugnjan, wv. I, to deny, lie, 159. OE. liegn(i)an, OHG. loungen.

*láugn, aj. see ana-láugns.

láuhatjan, wv. I, to lighten, 424. OHG. lohazzen.

láun, sn. pay, reward, 22, 182. OE. lēan, OHG. lōn.

láuna-wargs, sm. an unthankful person, 389. OE. wearg, OHG. warch, criminal.

láus, aj. empty, 175, 226 note, 427. OE. lēas, OHG. lōs.

láusa-wairdei, wv. empty words, babbling, 389.

láusa-wairds, aj. speaking loose words, talking vainly, 398.

láus-handus, aj. empty-handed, 34, 236, 389, 398.

láusjan, wv. I, to loose, deliver, free. OE. liesan, OHG. lōsen.

láus-qiprs, aj. fasting, with empty stomach.

*láups, aj. being grown up, see hrē-, jugga-, swa-láups.

*leiban, sv. I, see bi-leiban.


leik, sn. body, flesh, corpse, 182. OE. līc, OHG. līh.

leikains, sf. liking, good pleasure.

leikjan, wv. III, to please, 328. OE. lieian, OHG. līhen.

*leikjan, wv. I, see silda-leikjan.

*leikōn, wv. II, see ga-leikōn.

-leiks, suffix, like, similar, equal. OE. -lic, OHG. līh, see ga-, hrī-, ibna-, missa-, sama-, silda-, swa-leiks.

lein, sn. linen. OE. OHG. līn.

leitils, aj. little, small, 227, 245. O.Icel. lītel.

*leipan, sv. I, to go, 137 note, 205 note. OE. līpan, OHG. līdan, see af-leipan.

leipu, sn. strong drink, 205 note. OE. līp, OHG. līd.

lēkeis, sm. physician, 185. OE. lēce, OHG. lāchi.

lēkinassus, sm. healing, 354, 381.

lēkinōn, wv. II, to heal, 425. OE. lācian, lācian, OHG. lāchīnōn.

lētan, sv. VII, to let, leave, permit, suffer, 10, 33, 124, 125, 314. OE. lētan, OHG. lāzan.

lēw, sn. occasion, opportunity, 149, 189 note 2.

lēwjan, wv. I, to betray, 149, 152. OE. lēwan, OHG. gī-lāwen.

libāins, sf. life, 200, 388.

liban, wv. III, to live, 161, 200, 328. OE. libban, OHG. lebēn.

ligan, sv. V, to lie, lie down, 308 and note. OE. liegan, OHG. liggen.

ligrs, sm. bed, couch, 159, 180. OE. leger, OHG. legar.

*limnan, sv. III, see af-limnan.
Glossary


listeigs, aj. crafty, cunning, wily, 394. OHG. listig.

lists, sf. craftiness, 122, 199. OE. OHG. list, skill.

lībus, sm. limb, 203. OE. līp, OHG. līd.

līudan, sv. II, to grow, spring up, 302. OE. lēodan.

līufs, aj. dear, beloved, 86, 122, 133, 226 note, 227, 428. OE. lēof, OHG. liob.

*līug, sn., see ga-liug.

līugan, sv. II, to lie, 302. OE. leogan, OHG. liogan.

līuhadeins, aj. bright, shining, full of light.

līuhap, sn. light, 86, 105, 182. OE. lēoh, OHG. līcht.

līuhtjan, sv. I, to give light, 63, 85, 105, 320. OE. līhehtan, OHG. liuhten.

*līusan, sv. II, see fra-liusan.

līuta, wm. hypocrite, 208, 223.

līutei, wf. deceit, hypocrisy, 212, 383.

līufts, aj. hypocritical, 223.

līupareis, sm. singer, 380.

līubōn, sv. II, to sing. OE. lēopian; cp. OE. lēop, OHG. līod, song.

līōfa, wm. palm of the hand.

*līubō, wf. love, 122; in comp. brōbru-līubō, brotherly love.

līudja, sf. face, 192.

līufs, sm. air, 203. OE. lyft, OHG. luft.

*lūkan, sv. II, to shut, close, 125. See ga-lūkan. OE. lūcan, OHG. lūhhan.

lūkarn, sm. light, candle. Lat. lucerna.

lūkarna-stāpa, wm. candlestick, 208, 389.

*lūknan, svv. IV, see ga-, us-lūknan.

lūn, sn. ransom.

lūstōn, sv. II, to desire, 325, 427. OE. lystan from *lustjan, OHG. lūstōn.

*lūsts, sf., see fra-lūsts.

lūstus, sm. desire, lust, 203. OE. OHG. lūst.

*magan, pret.-pres. to be able, 17, 138, 169, 337. OE. OHG. magan.

magaŋei, wf. virginity, maidenhood.

magaŋs, sf. maid, 199. OE. mēag(e)p, OHG. magad.

magula, wm. little boy, 208, 354.

magus, sm. boy, servant, 137, 203. OE. magu.

mahta, pret. I might, 337. OE. meahte, OHG. mahta.

mahteigs, aj. mighty, able, possible, 227, 394. OHG. mahtig.

mahts, sf. might, power, strength, virtue, miracle, 27, 138, 199, 354. OE. meaht, miht, OHG. maht.

mahts, aj. possible, 227.

maidjan, sv. I, to falsify, 320. O.Icel. meiþa, to injure.

maistustus, sm. dunghill, 69.

Cp. OE. meox, OHG. mist, māimbrana, wm. parchment, manuscript. Gr. μεμβράνη.

māis, av. more, rather, 345; māis pāu, more than, rather than; filu māis, much more; und filu māis, much more, so much the more; tran filu ... māis ūm, the more... so much the more. OE. mā, OHG. mēr.

māist, av. at most, 256, 345. OHG. meist.

māists, aj. greatest, chief, 245. OE. mōsta, OHG. meisto.
máitán, *sv. VII, to cut, hew, 313. OHG. meiyan.
máipms, *sv. gift, 22, 159, 180, 354. OE. möpm, möpum.
máiz, *sv. greater, 30, 175, 245. OE. más, OHG. mëro.
malán, *sv. VI, to grind, 310. OHG. malan.
malma, *wm. sand, 208. OE. mealm.
m alo, *w.f. moth.
*malwjan, *wv. I, see gamaulwjan.
mammona, *wm. mammon, riches. Gr. μαμάωνασ.
managdujs, *sv. abundance, 89 note, 354, 382.
manager, *w.f. multitude, crowd, 6, 87, 110, 210, 354, 429. OE.
menigo, OHG. menigi.
manags, *aj. much, great, many, 106, 169, 227, 243, 244. OE.
manig, OHG. manag.
mana-séps, *sf. mankind, world, multitude, 75, 122, 199, 389. OE. séd, OHG. sát, seed.
manna, *wm. man, 31, 114, 158, 206, 209. OE. man, OHG. man.
manna-hun, indef. pr. with the neg. particle ní, no one, 278.
manniskódas, *wm. humanity, 354, 385.
mannisk, *aj. human, of man, 33, 390. OE. OHG. mënnisc.
manwipa, *sf. preparation; *pl. necessary means, 384.
manwjan, *wv. I, to prepare.
manwuba, *wv. in readiness, 344.
manwus, *aj. ready, 236.
marei, *w.f. sea, 212. OE. mere, OHG. meri.
mari-sáiws, *wm. sea, 389. mari-, OE. mere, OHG. meri; sáiws, OE. sée, OHG. sëo.
marka, *sf. boundary, border, coast. OE. mearc, OHG. marca.
mazjan, *wv. I, to offend, hinder, cause to stumble. OE.
mieran, OHG. merren.
mats, *wm. meat, food, 197. OE. mete, OHG. maizes.
mapa, *wm. worm. OE. mapa, OHG. mado.
mapl, *wm. market, marketplace. OE. mæpel, meeting.
maplan, *wv. I, to speak. OE. mæplan, mæpylan.
mauir, *wm. morning, 180. OE. morgen, OHG. morgen.
*maúrgjan, *wv. I, see gamaúrgjan.
maúrrnan, *wv. III, to mourn, be anxious, take care for, 328. OE. murnan, OHG. mornen.
maúrrpr, *wm. murder, 182. OE. morpor.
mawi (*gen. múujos), *sf. maiden, damsel, 104, 137, 149, 150, 194.
mawilo, *w.f. young maiden, 211, 354. OE. meowle.
meins, *poss. pr. my, 263, 264, 430. OE. OHG. min.
mel, *wm. time, hour, season; *pl. writings, Scriptures, 22, 158; mel gabaurpái, birthday. OE. mæl, OHG. mäl.
mēla, wv. bushel, measure.

mēLAN, wv. I, to write, 320.
OE. mǣlan, OHG. mālēn, mālōn, to mark.

mēNA, wv. moon, 22, 43, 87, 158, 208. OE. mōna, OHG. māno.

mēnōps, m. month, 89, 219.
OE. mōnāþ, OHG. mānōd.

mēripa, sf. rumour, report, fame, 384. OE. mērþ(o), OHG. mērida.

mērjan, wv. to preach, proclaim, 320. OE. mārān, OHG. mären.

mērjands, m. proclaimer, 218.

*mērs, aj. known, famous.
OE. mǣre, OHG. mārī.

mēs, sn. table, dish, 77. OE.
mēse, OHG. mias, meas.

*mēt, sn. measure, see us-mēt.

mēdja-sweipāims, sf. the flood, deluge, 389.

mēdjis, aj. middle, 60, 153 note, 173, 228, 430. OE. midd,
OHG. mitti.

mēdjun-gards, sm. earth, world. OE. middan-geard,
OHG. mitti-gart, mittin-gart.

*miduma, sf. midst; in midumāi, in the midst.

midumōnds, m. mediator, 218.
Cp. OE. medemian, OHG. metemēn, to fix, measure.

mikilei, wv. greatness, 212, 383. OHG. mikhill.

mikiljan, wv. I, to make much of, praise, exalt, magnify, glorify, 153, 320, 400.

mikilnan, wv. IV, to be magnified, 331.

mikils, aj. great, 227, 245, 390.
OE. michel, OHG. michil.

mikil-pūhts, aj. high-minded, proud, 397.
mildipā, sf. mildness, kindness, 354, 384. OHG. mil-tida.

*milds, aj. see un-milds.
milhma, wv. cloud.

mikil-dūps, sf. greatness, 199, 382.
mikilei, wv. greatness, 212, 383. OHG. mikhill.
mikiljan, wv. I, to make much of, praise, exalt, magnify, glorify, 153, 320, 400.
mikilnan, wv. IV, to be magnified, 331.
mikils, aj. great, 227, 245, 390.
OE. micel, OHG. michil.
mip-gardi-waddjus, *sf. partition wall, 373.  
mip-ga-sinpa, *wm. travelling companion, 373.  
mip-pan-ei, *cj. while, during, when, 5, 351.  
mip-wissei, *wf. conscience, 373.  
mizdo, *wf. reward, 22, 141, 175, 211, OE. meord.  
mota, *sf. custom, customs-house, 192, Cp. OHG. mūta, Low Lat. mūta.  
*mōtan, *pret.-pres. to find room, 336.  
mōtā-stāps, *sm. toll-place, receipt of customs, 389.  
*nōtjan, *wv. I, see ga-mōtjan.  
mōps (mōds), *sm. anger, wrath. OE. mōd, OHG. muot.  
mulda, *sf. dust, 192, OE. molde, OHG. molta.  
munan, *wv. III, to consider, think, intend, 328, Cp. OE. mynnan, mynian, to intend.  
munan, *pret.-pres. to think, 336, OE. munan.  
*munds, *sf. 340, see ga-munds.  
muns, *sm. thought, intention, 122, 197.  
munbs, *sm. month. OE. mūp, OHG. mund.  
nadrs, *sm. adder, viper. Cp. OE. nied(d)re, OHG. nātara.  
nahta-mats, *sm. supper, evening meal, 389.  
nahats, *sf. night, 18, 22, 128, 158, 164, 221, 346, 353, 427, OE. neaht, niht, OHG. naht.  
náiteins, *sf. blasphemy.  
*náitjan, *wv. I, see ga-náitjan.  
nannjan, *wv. I, to name, 153 note, 320, 322, 400, OE. nemnan, OHG. nemen.  
namō, *wv. name, 4, 22, 158 note, 214 note, 322, OE. nama, OHG. namo.  
*nāpjan, *wv. I, see ana-nāpjan.  
naqābs, *aj. naked, 146, 163, OE. nacod, OHG. nachot.  
nardus, *sm. nard. Lat. nardus from Gr. νάρδος, cp. OHG. narda, nartha.  
nasjands, *m. saviour, 218, 379, OE. ner(i)gend.  
nati, *sm. net, 187, OE. nett, OHG. nezzi.  
natjan, *wv. I, to make wet, wet, 318, OHG. nezzen.  
nāudi-bandī, *sf. chain, fetter, 389.  
nāudi-pautfts, *aj. necessary, 397.  
nāuh, *av. still, yet; ni nāuh or nāuh ni, not yet, not as yet. OHG. noh.  
*nāu̯han, *pret.-pres., see bi-nah.  
nāu̯han-pan, *av. still yet.  
nau̯h-pan, *av. and also.  
nāujjan, *wv. I, to force, compel. OE. niedan, OHG. nōten.  
nāubs, *sf. need, 199, OE. nēad, nied, OHG. nōt.
nē, av. nay, no, 349.
neuv, av. near, close by, 19, 143. OE. néah, OHG. näh.
nevra, prep. c. dat. nigh to, near; av. near, 350. OHG. näh.<něvris, av. nearer, 345.
nehurjan sik, av. I, to approach, draw near. OHG. nahen.
nehrundja, vm. neighbour, 208.
ne, sn. envy, hatred. OE. nīwe, OHG. niuwi, niui.
nehris, av. nearer, 345.
nehrjan sik, wv. I, to approach, draw near. OHG. nahen.
nehrundja, vwm. neighbour, 208.
neib, sn. envy, hatred. OE. niuwe, OHG. niuwi, niui.
neiwan, sv. I, to be angry.
beeld, sf. needle, 192. OE. nienda, OHG. nädala.
ne, av. neg. not, 265 note 1, 349, 427; nist = ni ist; ni... ak, not... but; ni alja... alja, not other... than; ni... ni or nih, neither... nor, 351; ni panamais or þaneijs, no longer, no more; ni patainei... ak jah, not only... but also; ni ainshun, no one, no one, 427; ni aiw, never, 347; ni allis, not at all, 427.
nibai, niba, cj. unless, except, if... not, 351. OHG. niba.
nidwa, sf. rust, 149, 192.
nih, cj. and not, not even, 351; nih... nih, neither... nor; nih... ak jah, neither... but also, 351. OHG. noh.
*nipnan, wv. IV, see ga-nipnan.
*nisan, sv. V, see ga-nisan. 
nist = ni ist.
nipan, sv. V, to help, 308.
nipjis, sm. kinsman, 185, 211. 
Cp. OE. nipjas, men.
nipjō, a. female cousin.
ni, interrogative particle, not = Lat. nonne, 349; ni aiw, never.
*niujan, wv. I, see ana-niujan.
niujasatjes, sm. novice, 389.
niujis, a. new, young, 20, 85, 105, 220, 238. OE. niewe, niwe, OHG. niuwi, niui.
niujja, sf. newness, 354, 384.
niuklahs, a. under age, young, childish, 393.
niun, num. nine, 22, 247, 252. OE. nignon, OHG. niun.
niunda, num. ninth, 253. OE. nigoja, OHG. niumto.
niuntēhund, num. ninety, 247.
niutan, sv. II, to enjoy, 302, 427. OE. nōtan, OHG. niozan.
ni waihts, nothing, naught, 427. See waihts.
nōta, wvm. stern of a ship, 208.
nu, av. now, so, consequently, 347; a. present, existing; subs. present time; nu, numu, nuh, av. and a. therefore, 351.
nuh, interrogative particle, then, 73 note, 349, 351.
nuta, wvm. fisher, catcher of fishes, 208, 354.
*nuts (in un-nuts), a. useful. O E. nytt, OHG. nuzzi.
ō, interj. O ! oh !
*ōgan, prel.-pres. to fear, 7, 169, 428.
ōgan, wv. I, to terrify, 7, 320.
-oni-, suffix, 388.
ōsanna, hosanna. Gr. ὄρωννα.
-ōpu-, suffix, 385.
ōpāda, sf. coat, 23, 160. OE. pād, OHG. pfeit.
paraklētus, sm. comforter. Gr. παράκλητος.
paraskaiwē, the day of the preparation. Gr. παρασκευή.
paska, sf. indeclinable, feast of the passover, paschal feast. Gr. πάσχα.
paírprura, sf. purple. Gr. πορφύρα.
peika-bagms, sm. palm-tree.
pistikeins, aj. genuine, pure. Gr. πιστικός with Goth. suffix -ēins.
plajja, sf. street; only occurs once (Matth. vi, 5), and is probably a scribal error for *platja from Lat. platea, 192.
plats, sm. patch, piece of cloth. O.Bulgarian platš.
plinsjan, wv. I, to dance, 23, 160. O.Bulgarian plöšati.
*praggan, sv. VII, see ana-praggan.
praitoriain, Pretorium. Gr. πραιτορία.
praitēteis, fem. prophetess. Gr. προφήτισ.
prauftjan, wv. I, to prophesy. praufetús, praufētēs, sm. prophet. Gr. προφήτης.
pund, sv. pound, 23, 160. OE. pund, OHG. pfunt, Lat. pondō.
qaimōn, wv. II, to weep, mourn, lament. OE. cwānian.
qairrei, wv. meekness.
qairrus, aj. gentle, 236.
O.Icel. kwírr.
qéns (qéins), sf. wife, woman, 5, 24, 97, 122, 163, 199. OE. cwēn.
qiman, sv. IV, to come, arrive, 24, 122, 129, 131, 146, 163, 308, 436. OE. cuman, OHG. queman.
qina-kunds, aj. female, 397.
qineins, aj. female; neut. foolish woman, 395.
qino, wv. woman, wife, 122, 129, 211. OE. cwēne, OHG. quena.
*qiss, sf. a saying, speech, see ga-qiss, and cp. qipan.
qipan, sv. V, to say, tell, name, speak, 138, 163, 171, 286 note 3, 397, 426; ubil qipan, to speak evil of one; wafla qipan, to speak well of, praise. OE. cwēpan, OHG. quedan.
qipu-hafts, aj. pregnant; qipu-haftō, fem. used as sb., a woman being with child.
qipus, sm. body, womb. OE. cwīpa, cwīp.
*qinjan, wv. I, see ga-qianjan.
*qianan, wv. IV, see ga-qianan.
qius, aj. alive, quick, living, 105, 129, 149, 232.
qums, sm. advent, 196 note 2, 354. OE. cyme, OHG. -kumi.
rabbei, master, teacher. Gr. ἱάββη.
ragin, sv. opinion, judgment, decree. Cp. OE. reg(e)n-weard, mighty guardian.
ragineis, sm. counsellor, governor, 153, 185.
raginōn, wv. II, to be ruler, 425. OE. regnian, to arrange.
rahnjan, wv. I, to count, reckon, number, 426.
rahtaba, av. rightly, straight-way, 344.
rahtis, av. for, because, 351; av. for, still, then, however; indeed, 346, 427.
Glossary

raights, aj. right, straight, 25, 67, 128, 158, 227, 390. OE. reoht, riht, OHG. reht.

raips, sm. see skauda-raips.

raisjan, wv. I, to raise, 320, 400, see ur-raisjan, OE. ræran.

ráips, aj. see ga-raips.

rakjan, wv. I, see uf-rakjan.

ranjan, wv. I, to cause to run, 122, see ur-ranjan.

rapizô, aj. easier, 428.

rapjan, sv. VI, see ga-rapjan.

rapjo, wv. number, account, 125, 211. OHG. redia.

ráupjan, wv. I, to pull out, pluck. OE. riepan, OHG. rouffen.

ráus, sn. reed. OHG. rôr.

ráups, aj. red, 52, 84, 133, 158. OE. read, OHG. rôt.

razda, sf. language, speech, 175, 192. OE. reord, OHG. rarta.

razn, sn. house, 158, 159. OE. ærn, ræn.

rédan, sv. VII, to counsel, deliberate, 25, 125, 311, see ga-rédan. OE. rådan, OHG. råtan.

reiki, sv. rule, power, kingdom, 187. OE. rice, OHG. riihi.

reikinôn, wv. II, to rule, govern, 33, 325, 425.

reiks, aj. mighty, powerful; superl. reikista, the mightiest, prince. Cp. OE. rice, OHG. riihi.

reiks, m. ruler, prince, 219.

reiran, wv. III, to tremble, 328.

reiro, wv. trembling.

reisan, sv. I, to rise; see ur-reisan. OE. OHG. risan.

rign, sn. rain, 168. OE. regn, OHG. regan.

rikân, sv. V, to heap up, 308.

rinnan, sv. III, to run, hasten, 22, 122, 139, 158, 304. OE. rinnan, ieran, OHG. rinnan.

riqis, riqiz, sn. darkness, 24, 129, 163, 175 note 1, 182.

riqizeins, aj. dark.

riqizjan, wv. I, to become dark, be darkened.

rödjan, wv. I, to speak, 320, 428.

róhsns, sf. hall.

rumns, sm. room, space, 82, 102. OE. OHG. rüm.

rúna, sf. secret, mystery, 192. OE. rûn, OHG. rûna.

runs, sm. running, issue, course, 122; run gawaiirkjan sis, to rush violently. OE. ryne.

sa (fem. sô, neut. pata), dem. pr. this, that; pers. pr. he; def. art. the, 49, 87 and note, 89 and note, 114, 120, 175, 265.

sabbato, indeclinable, Sabbath; sabbatus, sm. Sabbath; pl. fluctuates between i- and u-declension. Gr. σάββατον, σάββατος.

sa-ri, rel. pr. who, he who, which, 271.

saggwes, sm. song, music, 197, 354. OE. OHG. sang.

saggjan (saggqjan), wv. I, to sink, go down. OE. sencan, OHG. senken.

sagqs (saggqs), sm. sinking, going down (of the sun), hence West, 354.

sah (fem. sôh, neut. patuh), dem. pr. that, this, 266.

sa-hvaz-uh saei or izei, indef. pr. whosoever, 276.

sái, interj. see! lo! behold! OHG. sé, sê-nu.

saian (saijan), sv. VII, to sow, 7, 10, 76, 98, 100, 122, 124, 314.
saihs, num. six, 247. OE.
siex, six, OHG. seh.
saihsta, num. sixth, 244, 253.
OE. siexa, sixta, OHG. sehsto.
saih tigjus, num. sixty, 247.
saihvan, sv. V, to see, take
heed, 10, 19, 34, 67, 92, 124,
137, 143, 165 note, 307. OE.
seon, OHG. sehan.
saiwala, sf. soul, spirit, life,
192. OE. sawol, sawl, OHG.
suela, sela.
saiws, sm. sea, lake, 197. OE.
sæ, OHG. seo.
sakan, sv. VII, to rebuke, dispute, strive, 310. OE. sacan,
OHG. sahan.
sakjö, wf. strife, 211.
sakkus, sm. sackcloth, 203.
OE. sæcc, OHG. sac, Lat.
saccus, Gr. σάκκος.
salbön, ww. II, to anoint, 14, 89
note, 111, 161, 200, 240, 283,
323, 324. OE. sealfian, OHG.
salbön.
salbons, sf. ointment, 200.
salipwös, sf. pl. dwelling, abode, mansion, guest-chamber,
387. OHG. selida.
saljan, ww. I, to dwell, abide,
remain.
saljan, ww. I, to bring an offering, sacrifice. OE. sellan,
OHG. sellen, to surrender.
salt, sn. salt, 36, 158. OE.
seal, OHG. salz.
saltan, sv. VII, to salt, 313 note
1. OHG. salzan.
sama, pr. same, 26, 269, 340.
OHG. samo.
sama-leiks, av. alike, agreeing
together. OHG. sama-leih.
samana, av. together, in the
same place, one with another.
OE. samen, OHG. saman.
samap, av. to the same place,
together, 348. OE. samod,
OHG. samit.
sandjan, ww. I, to send, 174.
OE. sendan, OHG. senten.
satjan, ww. I, to set, put, place,
318, 400. OE. settan, OHG.
sezzen.
saps, aj. full, satisfied, 122,
227; saps waipran, to be filled, be full. OE. sæd,
OHG. sat.
saihts, sf. sickness, disease,
73, 122, 199, 354. OE. OHG.
suht.
saul, sn. sun, 80. OE. söl.
saurga, sf. care, grief, sorrow,
192. OE. sorg, OHG. sorga.
saurgan, ww. III, to sorrow,
trouble, take thought, 328.
OE. surgan, OHG. sorgen.
såups, sm. sacrifice, burnt-
offering, 197.
sei, rel. pr. fem. who, which,
271 note 3.
sein (seina), poss. pr. its, 264.
seins, poss. pr. his, 78, 99, 263.
OE. OHG. sein.
*seîps, av. see pana-seîps.
seibus, aj. late, 236. OE. sip,
OHG. sid, av.
sês, aj. good, kind, 234. Cp.
OE. sælic, OHG. sâlig,
happy.
*seîps, sf. see mana-seîps.
si, pers. pr. she, 152, 260, 261.
OHG. si.
sibja, sf. relationship, 192.
OE. sibb, OHG. sibba.
sibun, num. seven, 14, 26, 87,
136, 161, 174, 247, 258. OE.
seofon, OHG. sibun.
sibuntēhund, *num.* seventy, 247.
sidōn, *wv.* II, to practise, 325. 
OHG. sitōn.
sidus, *sm.* custom, habit, 203. 
OE. sidu, OHG. situ.
sifan, *wv.* III, to rejoice, be 
glad, 326. 
siggwan, *sv.* III, to sing, read, 
17, 146, 149, 304. OE. OHG. 
sigan.
sigis, *sn.* victory. OE. sige, 
sigor, OHG. sigu.
"sigis-lāum, *sn.* the reward or 
crown of victory, prize, 304. 
siglan, *wv.* I, to seal. Lat. 
sigillāre.
"sigljō, *wv.* seal, 22, 214. Low 
Lat. sigillo.
sigqan, *sv.* III, to sink, go 
down, 17, 24, 146, 158, 163, 
304. OE. sincan, OHG. 
sikan.
sihi, *sn.* victory, 205 note.
sijāu, I may be, 342. 
sijum, we are, 342. 
sik, *refl. pr.* oneself, 261, 262; 
gen. seina; dat. sis. OHG. sīn. 
*silan, *wv.* III, see ana-silan. 
silba, *pr.* self, 161, 269, 430. 
OE. self, OHG. selb. 
silba-wiļjis, *aj.* willing of one¬ 
self, 397. 
silda-leikjan, *wv.* I, to marvel, 
wonder, be astonished. 
silda-leiks, *aj.* wonderful. OE. 
seid-lic, sellic. 
silubr, *sn.* silver, 182. OE. 
seolfor, OHG. silabar, 
silber. 
silubreins, *aj.* silver. 
simlē, *av.* once, at one time, 
344. OE. sim(b)le, OHG. 
simbles, always. 
sinaps, *sm.* or *sinap, *sn.* mus¬ 
tard. OE. senep, OHG. 
senaf, Lat. sināpi, Gr. 
σιβαμ.
skalkinassus, *sm. service, 381.
skalks, *sm. servant, 162, 180, 425. OE. scealc, OHG. skalk.
skāman sik, *ww. III, to be ashamed, be ashamed of, 139, 328, 427. OE. scaman, OHG. scamēn.

skanda, *sf. shame, 139. OE. sc(e)and, OHG. scant.


skattja, *wwm. money-changer.

skatts, *sm. money, coin, penny. OE. sceatt, OHG. scaz; O. Bulgarian skotu, cattle.

skapjan, *ww. VI, to injure, 130, 310. OE. sceppan, OHG. skadōn.

skāuda-rāips, *sm. leather thong, shoe-latchet. OE. rāp, OHG. reif, rope.

skānns, *aj. beautiful, 234. OE. sciene, OHG. scōni.

skāuts, *sm. the hem of a garment, OE. scēat, OHG. scōz.

*skawjan, *ww. I, see us-skawjan.

skeinan, *ww. I, to shine, 128, 300. OE. scinan, OHG. skīnan.

*skeirjan, *ww. I, see ga-skeirjan.

skeirs, *aj. clear, 175, 234. OE. scir.

skēwjan, *ww. I, to walk, go, go along.

skildus, *sm. shield, 203. OE. scield, OHG. skilt.


*skiuban, *ww. II, see af-skiuban.

skōhs, *sm. shoe. OE. scōh, scō, OHG. scuoh.

skōhsl, *sn. evil spirit, demon.

*skreitjan, *ww. I, see dis-skreitjan.

*skritnan, *ww. IV, see dis-skritnan.

skuft, *sn. the hair of the head. O.Icel. skopt.

skuggwa, *wwm. mirror, 151, 208. OE. scūwa, OHG. scūwo, shadow.

skula, *aj. owing, in debt, guilty, 428; *wwm. debtor, 208, 354. OE. ge-scola, OHG. scola.

*skulan, *pret.-pres. to owe, to be about to be, shall, to be one's duty, to be obliged, must, 22, 336, 432; skulds is, it is lawful, 336, 340, 400, 428. OE. OHG. sculan.

skūra, *sf. shower; skūra windis, storm. OE. OHG. scūr.

slahan, *ww. VI, to smite, strike, beat, hit, 124, 125, 137, 138, 143, 292, 309. OE. slēan, OHG. slahan.

slāhs, *sm. stroke, stripe, plague. OE. siege, OHG. slag.

slāhsts, *aj. smooth. OHG. sleht.

slāūhsts, *sf. slaughter, 125, 199, 354.

*släūpnan, *ww. IV, see af-släūpnan.

slawan, *ww. III, to be silent, be still, 149, 328.

sleideis (or * sleijss), *aj. fierce, dangerous, perilous. OE. sliē.


*slīndan, *ww. III, see fra-slīndan.


smakka, *wwm. fig, 208.
smakka-bagras, sm. fig-tree.
smaís, aj. small, 227. OE.
smael, OHG. smal.
*smeitan, sv. I, see ga-smeitan.
smyrn, sm. myrrh; wein mîp
smyrna, wine mingled with
myrrh. Gr. σμύρνα.
snaga, wm. garment, 208.
snálws, sm. snow, 29, 137, 149,
188 note. OE. snáw, OHG.
snéo.
sneiπan, sv. I, to cut, reap,
137, 299. OE. snípan, OHG.
snídan.
sníumjan, wv. I, to hasten,
320. Cp. OE. snéome, OHG.
sníumo, quickly.
*sníumundō, av. with haste,
quickly, 344; comp. sníumundōs,
with more haste, 345.
sniwan, sv. V, to hasten, 104,
149, 150, 307. OE. snéowan.
snutrs, aj. wise, 227. OE.
snot(t)or, OHG. snottar.
sokareís, sm. disputer, 380.
sökjan, wv. I, to seek, desire,
long for, question with, dis¬
pute, 7, 110, 118, 152, 153, 154,
157, 162, 283, 316, 317, 322;
sökjan samana, to reason
together, to discuss. OE.
sécan, OHG. suohhen.
sóknis, sf. search, inquiry, 199.
*sópjjan, wv. I, see ga-sópjjan.
spaiklátur, m. spy, executioner. Lat. speculator, Gr.
σπεικούλατωρ.
sparwa, wm. sparrow, 149,
208. OE. spearwa, OHG.
sparo.
spaúrds, f. stadium, furlong,
race-course, 221. OE. spyrd,
OHG. spurt.
spéðumists, aj. last, 246.
*spéps, aj. late. OHG. spáti.
spezian, sv. I, to spit, 5, 128,
300. OE. OHG. spíwan.
spill, sm. fable, story. OE.
spell, OHG. spel.
spillōn, wv. II, to narrate,
relate, bring tidings of, 325.
OE. spellian.
spinnan, sv. III, to spin, 304.
OE. OHG. spinnan.
spráutō, av. quickly, soon, 344.
spyreida, wm. large basket.
Gr. σπύρειδα, gen. σπύρειδος, fish-
basket.
stáiga, sf. path, way. Cp. OE.
stig, OHG. stiga.
stáinahs, aj. stony, 393. OE.
stáinig, OHG. steinag.
stáineins, aj. of stone, stony,
395. OE. stànen.
stáins, sm. stone, rock, 10,
83, 87 note 1, 103, 180, 353;
stámavairpan, to stone.
OE. stán, OHG. stein.
stairnō, wmm. star, 211. OHG.
stern, sterno.
*staldan, sv. VII, see ga-
staldan.
stamms, aj. stammering, with
an impediment in the speech.
OE. stamm, OHG. stam.
standan, sv. VI, to stand,
stand firm, 310. OE. standan,
OHG. stantan.
stáps (gen. stadis), sm. place,
neighbourhood, 41, 197, 354;
jainis stádis, unto the other
side (of the lake), εἰς τὸ
πέραν. OE. stede, OHG.
stat.
stáps (gen. stapis), sm. land,
shore. OE. stæp, OHG. stad.
stauna, wmm. judge, 80, 101, 208,
223.
stauna, sf. judgment, 11, 80,
192. Cp. OHG. stia-tago,
the day of judgment.
stauna-stólis, sm. the judgment-
seat, 389.
*staúrknan, wv. IV, see ga-
staúrknan.
staúrran, wv. III, see and-
staúrran.
stáután, sv. VII, to smite,
push, 313 note 5. OHG.
stógan.
steigán, sv. I, to ascend,
mount up, 17, 48, 78, 83, 99,
103, 124, 128, 133, 168, 300.
OE. OHG. stógan.
stíbna, sf. voice, 158 note, 192.
OE. stemn, stefn. OHG.
stemna, stimna, stimma.
stígqan, sv. III, to thrust,
push, make war, 304.
stíkls, sm. cup, 354. OHG.
stechal.
istiks, sm. point, moment;
stiks mélis, a moment of
time. OE. stice, OHG.
stíh.
stílan, sv. IV, to steal, 66, 306.
OE. OHG. stelan.
stiur, sm. steer, calf. OE.
stýor, OHG. stior.
stiurjan, wv. I, to establish, 85.
OE. stýeran, OHG. stiuren,
to steer.
*stóðjan, wv. I, see ana-
*stóðjan.
stójan, wv. I, to judge, 89,
8r, 100, 101, 152, 153, 316,
317. Cp. OE. stówian, OHG.
stouwen, to restrain.
*stráujan, wv. I, to strew,
spread, spread (with carpets),
furnish, 319. OE. stréowian,
OHG. strouwen, strewen.
striks, sm. stroke, title, 199.
OHG. strih.
suíjó, wf. sole of a shoe. Lat.
solea.
sums, indef. pr. some one, a
certain one, 53, 277, 427, 439;
sums... sums, the one... the
other; nom. pl. sumáí(h)... sumáíh, some... and others.
OE. OHG. sum.
sundró, av. alone, asunder,
apart, privately, 344. OE.
sundor, OHG. suntar.
sunjá, sf. truth; bi sunját,
truly, verily.
sunjaba, av. truly, 344.
sunjéins, aj. true, veritable.
sunjís, aj. true, 229.
sunjón, wv. II, to justify, 200,
325.
sunjóns, sf. a verifying, de-
fence, 200.
sunna, wvn. sun. OE. sunna,
OHG. sunno.
sunnó, wf. or wvn. sun. OE.
sunne, OHG. sunna.
suns, av. soon, at once, im-
mediately; *suns-áiw, av.
immediately, straightway;
suns-ei, cj. as soon as, 351.
sunus, wvn. son, 8, 72, 87 and
note 3, 88, 90 and note, 107,
108, 113, 116, 121, 122, 150,
158, 202. OE. OHG. sunu.
supóñ, wvn. II, to season, 7.
OHG. soffóñ.
súts, aj. sweet, patient, peace-
able, tolerable, 234, 243, 244.
OE. swéte, OHG. suo^i.
supjón, wvn. II, supjan, wvn. I
to itch, tickle.
swa, swah, av. so, just so, also,
thus. OE. swá.
swa-ei, swa-swé, cj. so that,
so as, 351.
swafran, wvn. father-in-law,
136, 208. OE. sweóor, swehor,
OHG. swehor.
swafró, wvn. mother-in-law,
211.
*swafrban, sv. III, to wipe,
14, 161, see af-swafrban.
swa-láups, pr. so great, 274.
swa-leiks, pr. such, 274, 430.
OE. swelc, swylec, OHG.
solíh.
swamma, sm. sponge. OE.
swamm.
swaran, sv. VI, to swear, 158,
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310 and note. OE. swerian, OHG. swerren, swerien.
swerâ, av. without a cause, in vain.
swarts, aj. black, 227. OE. sweart, OHG. swarz.
swa-swê, av. even as, just as; cê. so that, 351.
wê. av. and cê. like, as, just as, that, about, 5, 351; swê ... swa, as ... so, swê ... jah, or swa jah, or swah, like, ... so too.
wêban, sv. I, to cease, 161, 300. O.Icel. svifa.
wÊ, sn. swine, pig, 6, 44, 78, 99. OE. OHG. swin.
wår, wv. III, to honour, 328.
wêrei, wÝ. honour.
wêripa, sf. honour, 384.
wêrs, aj. honoured, 175, 227, 428. OE. swær, OHG. swar, heavy.
wês, aj. one's own; as sb., possession, property. OE. swäes, OHG. swäs.
wê-pâuh, av. yet, indeed, however, 351.
wêlja, wmn. piper, 208.
wêlön, wv. II, to pipe, play the flute, 325. OHG. swegalön.
wêkripa, sf. purity, pureness, chastity, 384.
wê-kunpaba, âv. openly, manifestly.
wê-kunps, aj. manifest, evident, open, 428; wêkunps wairpän, to become or be made manifest, færepôs yfwerðfai.
wêltan, sv. III, to die, 146, 304. OE. swealtan.
wêmp, wÝ. strength, power, might, 383.
wêmpnan, wv. IV, to grow strong.

swinps, aj. strong, sound, healthy, 227, 243. OE. swip.
swistar, f. sister, 29, 66, 93, 147, 149, 216. OE. sweostor, OHG. swestar.
swögatjan, wv. I, to sigh, 320, 424.
swögjan, wv. I, see ga.
swögjan.
synagôga-faps, sm. ruler of the synagogue.
synagôge, f. synagogue, 2 note 3. Gr. συναγωγή.
tagl, sn. hair, 17, 22, 159, 182, 354. OE. tægl, OHG. zagal, tail.
tahjan, wv. I, to tear, rend.
tahswa, sf. the right hand.
OHG. zesawa.
tahswa, w. aj. right; as noun, wÝ. tahswô, the right hand, 29, 149. OHG. zesow.
tahhunda, num. tenth, 253. OE. teôpa, OHG. zehanto.
tahhunta-hund-fâps,num.hundredfold, 257.
tahhunta-hund, taahhuntahhund, num. hundred, 247, 427.
tahknjân, wv. I, to betoken, point out, show. OE. tæcnan, OHG. zeihhanen.
tahkn, sf. token, sign, wonder, miracle, 22, 159, 199. OE. tæcn, OHG. zeihhan.
tahkn, wv. I, to betoken, point out, show. OE. tæcnan, OHG. zeihhanen.
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tahkn, sf. token, sign, wonder, miracle, 22, 159, 199. OE. tæcn, OHG. zeihhan.

*tafran, sv. IV, see ga., dis.
tafran.
talejja, maid, damsel. Gr. ταλίθα.
talzeins, sf. instruction.
talzjan, wv. I, to instruct, teach, 175.
talzjands, m. teacher, 218.
*tamjan, wv. I, to tame, 170, see ga-tamjan.
*taundjan, wv. I, to light, kindle.
OE. on-tendan.
tauj, sn. deed, work, 11, 80, 81, 187.
taujjan, wv. I, to do, make, 104, 149, 150, 319, 426. OHG. zouwen.
*taurunan, wv. IV, see ataurnan.
*teihan, sv. I, see ga-teihan.
*tigus, sm. decade, 136, 247. OE. -tig.
tilôn, wv. II, see ga-tilôn.
*tills, aj. fit, suitable, 227. OE. til, see ga-tills.
*timan, sv. IV, see ga-timan.
timrja, wvm. carpenter, builder, 159, 208.
tiuan, sv. II, to lead, draw, guide, 51, 71, 73, 86, 94, 124, 128, 129, 137, 301. OE. tóon, OHG. ziohan.
trauan, wv. III, to trust, 11, 80, 328 and notes 1, 2. OE. trúwian, OHG. trúen, trúwen.
triggwa, sf. covenant, 151, 192. OE. tréow, OHG. trúwia.
triggwaba, av. truly, assuredly, 151.
trimpan, sv. III, see ana-trimpan.
triu, sn. tree, wood, staff, 9, 150, 189 note 1. OE. tréo(w).
triweins, aj. wooden, 395.
tuggó, wfv. tongue, 87, 89, 111, 119, 166, 170, 206, 210. OE. tunga, OHG. zunga.
tulugs, aj. firm, fast, 167, 236.
twaddjé, see 156, 250. OE. twég(e)a, OHG. zwoiô.
twái (fem. twóis, neut. twa), num. two, 10, 149, 179, 247, 250, 256, 258; masc. OE. twégen, OHG. zwéne; fem. OE. twa, OHG. zwá (zwó), neut. OE. twá, tì, OHG. zwoi.
twái tigus, num. twenty, 247.
twalib-wintrus, aj. twelve years old, 34, 236.
twalif, num. twelve, 149, 247, 252. OE. twelf, OHG. zwelô.
tweihmái, num. two each, 256. Cp. OE. be-twéo-num, between.
-pad-ei, av. whither, where, wheresoever.
pagkján, wv. I, to think, meditate, consider, 17, 28, 59, 96 142, 158, 171, 321, 428. OE. pencaen, OHG. denken.
Glossary

*panan, *wv. III, to be silent, hold one's peace, 328. Cp. OHG. dageh.

*pañō, *wv. clay, 4, 74, 211. OE. pā, OHG. dāha.


*pañr, *prep. c. acc. through, by, by means of, on account of, 171, 350.

*pañr-bairan, *sv. IV, to bear through, carry through, 419.

*pañr-gaggan, *sv. VII, to go or come through, 419.

*pañr-leipan, *sv. I, to go through.

*pañr-saifuan, *sv. V, to see through, 419.

*pañr-wakan, *sv. VI, to keep watch, 165 note.

*pañr-wisan, *sv. V, to remain, 419.

*pañrko, *wn. a hole through anything, 214; *pañrko nēplōs, the eye of a needle.

*paɪr-san, *sv. III, to be withered or parched, 122, see ga-paɪr-san.

*baɪn, *rel. particle, when, as, then, as long as, 347; *dem. (never stands first), then, at that time, thereupon; *cj. but, indeed, and, however, therefore, as long as, 351. OE. *baɪn, *pon.

*paɪna-māis, *av. still, further.

*paɪna-selbs, *av. further, more, still; *with neg. no more, no longer. OE. sip, OHG. sid.

*paɪndē, *cj. if, because, since, when, as long as, until, until that, 351.

*paɪnjan, *wv. I, see uf-paɪnjan.

*paɪn-nu, *paɪn-uh, *cj. therefore, then, so, for, 351.

*par, *av. there, 345.

*paɪrba, *wn. a needy one, pauper, beggar.

*paɪrba, *sf. poverty, need, want, 354. OE. *paɪrf, OHG. darba.

*paɪrban, *wv. III, see ga-paɪr-ban.

*paɪr-ei, *av. where.

*paɪrf, *preτ.-pres. I need, 137, 335. OE. paɪrf, OHG. darf.

*paɪr-uh, *cj. therefore, but, and, 351; *av. there, now.

*paɪta, *pr. neut. that, this, the, 262, 265 note 2. OE. paɪt, OHG. daɪ.

*paɪtuaɪh *peɪ, *pr. whatsoever, 276.

*paɪ-tain-ei, *av. only.

*paɪt-ei, *neut. of rel. *pr., *as *cj. that, because, if, 271 note r, 351.

*paɪprō, *av. thence, from there, 89, 348.

*paɪ-prōh, *av. afterwards, thenceforth.

*paɪu, *paɪu, *cj. and *av. after a comp., also after a *pos. standing for the comp., than: *gōppus ist ... *paɪu (*kαλόν ζοι τεωρ ... ƞ), it is better for thee ... than; introducing the second part of a *disjunctive interrogation, or; *paɪu nū, or not; after an *interrog. *pr., then, in that case; still, perhaps, 349, 351.

*paɪu-hajbā, *cj. even though, 351.

*paɪrban, *preτ.-pres. to need, be in want, lack, 202, 335, 427. OE. paɪrfan, OHG. durt.

*paɪrfts, *aj. needy, necessary, 335.

*paɪrfts, *sf. need, necessity, 199. OHG. durt.

*paɪrneins, *aj. thorny, 395. OE. pyrmn, OHG. dornn.

*paɪrnsus, *sm. thorn, 171, 203. OE. porn, OHG. dorn.

*paɪr-p, *sm. field, 120. OE. porp, OHG. dorf, village.

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Glossary

pu, pers. pr. thou, 128, 260, 261, 262. OE. þu, OHG. dā.
þulta, pret. it seemed, 321. OE. þulhte, OHG. dūhta.
þulains, sf. sufferance, suffering, patience, 200.
þulan, wv. III, to tolerate, suffer, put up with, endure, 200. OE. þolian, OHG. doleň.
þusundi, sf. thousand, 8, 26, 82, 102, 194, 247, 427. OE. þusend, OHG. dusent.
þusundi-faps, sm. leader of a thousand men, captain, high captain (χιλιάρχος), 389.
-pwa, suffix, 387.
þwaian, sv. VI, to wash, 149, 310. OE. þwean, OHG. dwahan.
þwarhs, aj. angry. OE. þweorh, OHG. dwerah, crooked.

-u, interrog. particle (attached enclitically to the first word of its clause), 297, 349.
ubilaba, av. badly, evilly, 344.
ubils, aj. evil, bad, 8, 227, 245, 390; as noun, pata ubil or ubil, the evil; ubil haban, to be ill; ubil qipan, c. dat. to speak evil of, curse. OE. yfel, OHG. ubil.
ubiltōjis, aj. evil-doing, as noun, evil-doer, 220.
ubil-vaúrdjan, wv. I, to speak evil of.
ubil-waúrds, aj. evil-speaking, railing, 398.
-ubni, suffix, 386.
ubuh=uf+enclitic particle uh.
uf, prep. c. dat. and acc. under, beneath, in the time of, 350.
ufáipeis, aj. under an oath, 374.
ufarassus, sm. abundance, superfluity, 381; dat. ufarassāu, used as av. in abundance, greatly, enough and to spare. ufar-fulli, wj. overfullness, abundance, 375.
ufar-fulls, aj. overfull, abundant, 375.
ufar-gaggen, sv. VII, to go too far, transgress, 420.
ufar-gudja, wnn. chief-priest, 375.
ufar-hafnan, wv. IV, to be exalted, 331.
ufar-mēleins, sf. superscription.
ufar-mēli, sm. superscription, 187, 375.
ufar-mēljan, wv. I, to write over, 420.
ufar-munnōn, wv. II, to forget, 325, 420, 428.
ufarō, av. above; prep. c. dat. and acc. above, upon, over, 119, 344.
ufar-skadwjan, wv. I, to overshadow, 149, 420.
ufar-steigan, sv. I, to spring up, mount up, 420.
uf-baúljan, wv. I, to puff up.
uf-blēsan, sv. VII, to blow up, puff up, 313 note, 417. OHG. blāsan.
uf-blōteins, sf. entreaty, 374.
uf-brikjan, sv. IV, to reject, despiše, 417.
uf-brinnjan, wv. I, to burn up, scorch.
uf-dáupjan, wv. I, to baptize, 417.
uf-gaúrdjan, sv. III, to gird up, 304.
uf-graban, sv. VI, to dig up.
Glossary

uf-haban, wv. III, to hold up, bear up.
uf-haunseins, sf. regard, obedienc, 374.
uf-hausjan (c. dat.), wv. I, to submit, obey, listen to, 417.
uf-hropjan, wv. I, to cry out.
uf-kunnan, wv. III (but pret. ufkan), to recognize, know, acknowledge, 417.
uf-kunpi, sn. knowledge, 34, 374.
uf-ligan, sv. V, to lie under, faint, 417.
ufni, suffix, 386.
uf-rakjan, wv. I, to stretch forth, stretch up, lift up.
uf-sneipan, sv. I, to slay.
uf-ta, av. often, 8.
uf-panjan sik, wv. I, to stretch oneself. OE. jennan, OHG. dennen.
uf-wopjan, wv. I, to cry out, 165 note.
*ugkar, poss. pr. of us two, 263.
-uh, h, enclitic cj. (like Lat. que, and), but, and, now, therefore. In composition with pronouns it often adds intensity to the signification. The h is often assimilated to the initial consonant of a following word, 73 note, 164 note, 266, 351. See note to Matth. vi. 7.
ühhteigō, av. seasonably, opportune, 344.
ühtiugs, aj. at leisure, 9.
ühtwō, wf. early morn, 8, 62, 82, 211. OE. ūht(a).
ulbandus, sm. camel. OE. olfend, OHG. olbanta.
un-agands, aj. fearless, 338.
un-agei, wf. fearlessness, 376.
un-airkns, aj. unholy. OHG.
erkan, cp. OE. eror(n)an-stān, precious stone.
un-āiwisks, aj. blameless.
un-bafrands, pres. part. not bearing, sterile, 376.
un-barnahs, aj. childless, 393.
und, prep. c. acc. unto, until, up to; c. dat. for, 350; und patei, while; und īra, how long.
undar, prep. c. acc. under, 350. OE. under, OHG. unter.
undarō, prep. c. dat. under, 89, 344, 350.
undaŭn-mats, sm. breakfast, dinner. OE. undern-mete.
und-greipan, sv. I, to seize, lay hold of, 421.
und-rēdan, sv. VII, to provide, furnish, grant, 421.
und-rinnan, sv. III, to run to one, fall to one, fall to one's share, 421.
un-fagrs, aj. unfit, unsuitable, 376, 391.
un-frōdei, wf. without understanding, foolishness, folly, 376.
un-ga-habands sik, pres. part. incontinent.
un-ga-hrāhrs, aj. unruly, disobedient.
un-ga-lāubeins, sf. unbelieving.
un-ga-lāubjands, pres. part. unbelieving.
un-hālli, sn. want of health, sickness, disease, 376.
un-handu-waurhts, aj. not made by hands.
un-hráins, aj. unclean.
un-hulpa, wvm. devil, evil or unclean spirit, 376. OE. unhōlda, OHG. un-holdo.
un-hulphō, wf. devil, evil or unclean spirit.
un-hunslags, aj. without offering, truce-breaking, implacable, 392.
un-hrāpandis, pres. part. unquenchable.
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un-karja, w. aj. careless, neglectful.
un-kunbs, aj. unknown, 428.
un-lêps, aj. poor. OE. unlæd.
un-liuts, aj. unfeigned.
un-mahteigs, aj. weak, impossible.
un-mahts, sf. infirmity, weakness, 34, 376.
un-mana-rigws, aj. inhuman, fierce.
un-milds, aj. not mild, without natural affection, unloving. OE. un-milde, OHG. un-milti.
un-riurei, wf. immortality, incorruption.
un-rödjands, pres. part. not speaking, speechless, dumb.
un-saltans, pp. unsalted.
unsar, poss. pr. our, 175, 263, 264. OE. üser, OHG. unsær.
un-sélei, wf. wickedness, craftiness, injustice, unrighteousness.
un-séls, aj. evil, wicked, unholy.
un-sibjis, aj. lawless, impious; sb. transgressors, 229.
un-sweibands, pres. part. unceasing.
un-swére, wf. dishonour, shame, disgrace.
un-swérs, aj. without honour.
un-tals, aj. unlearned, indocile.
untê, cj. for, because, since, until, 351.
un-tila-malsks, aj. rash, unbecomingly proud.
unpa-pliusan, sv. II, to escape, 421.
un-plup, sn. evil.
un-pwahans, pp. unwashed.
un-ühteigô, av. at an unfit time, inopportune.
un-wâhs, aj. blameless, 74, 376. OE. wôh, bent, wrong, bad.

un-wêrjan, wv. I, to be unable to endure, be displeased.
un-wits, aj. without understanding, foolish.
ur-raîsjan, wv. I, to raise, rouse up, wake, 137 note, 175 note, 422. OE. rærän.
ur-reisan, sv. I, to arise, 73 note, 137 note, 175 note 3, 300, 322, 422. OE. OHG. risan.
ur-rinne, sv. III, to proceed, go out from, go forth, rise, spring up, 175 note 3, 422.
ur-rists, sf. a running out, departure, decease, 73 note, 354.
ur-runs, sn. a running out, a rising, draught; hence East. us, prep. c. dat. out, out of, 175 note 2, 350. OE. or-, OHG. ur-, ir-, ar-.
us-agjan, wv. I, to frighten utterly.
us-alj?an, sv. IV, to carry out, bear, endure, suffer, answer (Mark xi. 14).
us-beidan, sv. I, to await, look for, 422.
us-beisnei, wf. long-suffering.
us-beisneigs, aj. long-abiding, long-suffering, 394.
us-beisns, sf. long-suffering.
us-blíggwan, su. III, to beat severely, scourge.
us-búgjan, wv. I, to buy out, buy.
us-dáudjan, wv. I, to strive, be diligent, endeavour.
us-dáudó, av. zealously.
us-dreiban, sv. I, to drive out, send away, 5, 422, 428.
us-drusts, sf. a falling away, a rough way.
us-filh, sn. burial, 34, 377.
us-filmei, uf. amazement.
us-films, af. amazed, astonished.
us-födeins, sf. food, nourishment, 377.
us-fratwjan, wv. I, to make wise. OE. frætwa(þ)jan, frae(tew)þan, to adorn.
us-füleins, sf. fulfilling, fullness, 377.
us-fülljan, wv. I, to fulfil, complete, 34.
us-füllnan, zvv. to be fulfilled, become full, come to pass.
us-gaggan, sv. VII, to go out, forth, away, 436.
us-gáisjan, wv. I, to deprive of intellect, strike aghast; pass. to be beside oneself.
us-geisnan, wv. IV, to be aghast, be amazed, be astonished, 331.
us-giban, sv. V, to give out, reward, repay, restore, show, 422.
us-gildan, sv. III, to repay, reward, 304. OE. gieldan, OHG. geltan.
us-graban, sv. VI, to dig out, pluck out, break through.
us-gutnan, wv. IV, to be poured out, be spilt, flow away, 331.
us-hafjan, sv. VI, to take up, lift up; ushafjan sik jainbrió, to depart thence.
us-háuhjan, wv. I, to exalt.
us-háuhnan, wv. IV, to be exalted, 331.
us-bláupan, sv. VII, to leap up, rise quickly.
us-hrámjan, wv. I, to crucify.
us-hrisjan, wv. I, to shake out, shake off. OE. hrisian.
us-keínan, su. I, to spring out, prove, test; with instr. dat. to cast out, reject, 422, 428.
us-kunbs, af. well-known, evident, manifest, 377, 391.
us-lágjan, wv. I, to lay out, stretch out, lay, lay upon.
us-láubjan, wv. I, to permit, allow, suffer, 422.
us-leípan, su. I, to go away, pass by, come out.
us-liþa, wvm. one sick of the palsy, paralytic person.
us-lúkan, sv. II, to open, unsheath (a sword).
us-lúknan, wv. IV, to become unlocked, be opened, open, 331.
us-máitan, sv. VII, to cut down.
us-mérrnan, wv. IV, to be proclaimed, 331.
us-mítan, sv. V, figuratively, to behave; ussweiss usmitan, to be in error, to err.
us-níman, sv. IV, to take out or away, take down.
us-qíman, sv. IV, c. dat. or acc. to kill, destroy, 428.
us-qíss, sf. accusation, charge, 377.
us-qístjan, wv. I, c. dat. and acc. to kill, 428.
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<td>us-stiuriba, av. licentiously, riotously</td>
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<tr>
<td>uz-ėta, wm. manger</td>
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<td>uz-ôn, see us-anan</td>
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<td>OE. wedd, OHG. wetti</td>
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<td>waggari, sn. pillow. OE. wargere, OHG. wangari, wagan, wv. I, to move, shake</td>
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<tr>
<td>OE. wecgan, OHG. weggen</td>
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<td>*wâhs, aj. see un-wâhs</td>
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<td>wahsjan, sv. VI, to grow, increase, 149, 310. OE. weaxan, OHG. wahsan</td>
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<td>*wahst, sf., see us-wahsts</td>
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<td>waí, interj. woe! OE. wā, wē, OHG. wē</td>
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<td>walan, sv. VII, to blow, 10, 75, 98, 122, 314 and note. OE. wāwan, OHG. wāen</td>
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<td>waibjan, wv. I, see bi-waibjan</td>
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<td>wā-dēja, wm. woe-doer, malefactor, thief</td>
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<td>wai-fairhrjan, wv. I, to lament loudly, wail greatly. OHG. wē-verhen, wē-veren</td>
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<td>waifsta, wm. corner</td>
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<tr>
<td>wafhts, sf. thing, affair; mostly used along with the neg. particle ni, as acc. ni waifht, waifht ni, naught, nothing; ni waifhtái, in waifhtái, in nothing, not at all, 221 and note. OE. OHG. wiht</td>
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Glossary

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94, 114, 173, 181, 182, 353. OE. word, OHG. wort.

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*waúrhts, sf., see fra-


waúrms, sm. serpent, 73, 94. OE. wyrm, OHG. wurm, worm.

waúrstw, sn. work, deed, 29, 149, 189 note 2.

waúrstweigs, aj. effective, effectual, 394.

waúrstwja, wmm. worker, la-

bourer, husbandman.

waúrts, sf. root, 199. OE.

wyrt, OHG. wurz.

wègs, sm. wave, tempest, storm. OE. wæg, OHG. wæg.

weihah, wmm. priest, 208, 223.

weihan, wu. III, to sanctify, make holy. OHG. wihen.

weihan, sv. I, to fight, strive, 128, 300.

weihipa, sf. holiness, 384.

OHG. wihida.

weihnan, wu. IV, to become holy, be hallowed, 331, 400.

weihsa (gen. weihsis), sn. town, village. OE. wic, OHG. wic, Lat. vicus.

weihsa, aj. holy, 223, 227. OHG. wîn.

wein, sn. wine. OE. OHG. wîn, Lat. vinum.

weina-gards, sm. vineyard, 389.

weina-táins, sm. vine-branch.

weina-trín, sm. vine, vine-tree, 389. OE. win-tréow.

wein-drugkja, wmm. wine-bib-

ber, 389.

weipan, sv. I, to crown, 300.

*weis, aj. see hindar-, un-

weis. OE. OHG. wîs, wise, learned.

weis, pers. pr. we, 260.

weison, wu. II, see ga-

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*weit, sn. see fra-., id-weit.

*weitan, sv. I, see fra-weitan.

*weitjan, wu. I, see fair-

weitjan.

weitwôdei, wff. witness, testi-

mony.

weitwôdi, sm. testimony.

weitwôdipa, sf. testimony, wit-

ness.

weitwôdjan, wu. I, to bear witness, testify; galing weit-

wôdjan, to bear false wit-

ness.

weitwôds, *weitwôps, m. wit-

ness, 219.

wenjan, wu. I, to hope, ex-

pect, await, 320, 400. OE.

wênan, OHG. wânen.

wèns, sf. hope, 29, 199. OE.

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*wejrjan, wu. I, see tuz-wejrjan.

*wehrs, aj., see tuz-wehrs.

*widan, sv. I, see ga-widan.

widuwairna, wmm. orphan; aj.

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widuwo, wff. widow, 38, 68.

OE. widwe, wuduwe, OHG.

wituwa.

*wigan, sv. V, see ga-wigan.

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wikô, wff. week. O.Icel. vika,

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willa, OHG. willo.
wilja-halpei, *wf. respect of persons, 389.

wiljan, *v. to be willing, will, wish, 44, 89, 175 note 2, 343. OE. willan.

wiljis, *aj., see ga-, silba-wiljis.

wilpeis, *aj. wild, 153 note, 230. OE. wilde, OHG. wildi.

wilwan, *sv. III, to rob, plunder, take by force, 304.

windan, *sv. III, to wind, 304. OE. windan, OHG. wintan, see bi-windan.

winds, *sm. wind, 60, 180. OE. wind, OHG. wint.

winnan, *sv. III, to suffer, sorrow, 304. OE. OHG. winnan, to struggle.

wintrus, *sm. winter, 204. OE. winter, OHG. wintar.

winpi-skaurō, *wf. winnowing fan.

wipja, *sf. crown.

wis, *sn. calm (of the sea).

wisan, *sv. V, to be, remain, 26, 60, 128, 174, 284, 308, 342, 428, 433; wauila wisan, be merry. OE. OHG. wesan.


wists, *sf. being, existence, 354.

wit, pers. pr. we two, 260. OE. wit.


witan, *uw. III, to watch, keep watch, observe, 328. OHG. gi-wizzēn.

*wit, *sn., see un-witi.

witōda-lāus, *aj. lawless, 397.

witōdeigō, *av. lawfully.

witōp, *sn. law, 111, 182.

witubni, *sn. knowledge, 158 note, 386.

wilōn, *uw. II, to shake, wag.

wilbra, *prep. c. acc. against, over against, by, near, to, in reply to, in return for, on account of, for, 350. OHG. widar.

wilbra-gaggan, *sv. VII, to go to meet, 423.

wilbra-gōmtjan, *uw. I, to go to meet, 423.

wilbra-wairps, *aj. opposite, over, against, 378, 428.

wilbrus, *sm. lamb, 203. OE. weper, OHG. weder.

wlātōn, *uw. II, to look round about. OE. wlaitian.

wlits, *sm. face, countenance, 149.

wōpjan, *uw. I, to call, cry out, cry aloud, crow. OE. wēpan, OHG. wuoffan.

wōpeis, *adj. sweet, 231. OE. wepe.

wōps (wōds), *aj. mad, possessed, 122. OE. wōd.

wrāiqs, *aj. crooked.

wraka, *sf. persecution, 149. OE. wracu.

wrakja, *sf. persecution, 192.

wraks, *sm. persecutor, 354.


wratōn, *uw. II, to go, travel.

wrikan, *sv. V, to persecute, 29, 149, 308. OE. wrecan, OHG. rechaxi.

wrōhjan, *uw. I, to accuse. OE. wrēgan, OHG. ruogen.


wruggō, *wf. snare.


wulla, *sf. wool, 139, 158. OE. wull, OHG. walla.

wullareis, *sm. one who whitens wool, a fuller.
wulpags, adj. gorgeous, glorious, 392.
wulprz, adj. of worth, of consequence; mais wulpriza wisan, to be of more worth, be better. Cp. OE. wuldor, glory, praise.
wulpus, sm. glory, 203.
wunds, adj. wounded; hāubip wundan briggan, to wound in the head. OE. wund, OHG. wunt.
wundufni, sf. wound, plague, 158 note, 194, 386.
wunns, sf. suffering, affliction.
PROPER NAMES

The Gothic spelling and pronunciation of Greek proper names, and of loan-words generally, were intentionally excluded from the chapter on Gothic pronunciation, in order that what was necessary to be said on these points might be reserved for the Glossary of proper names. The following few remarks, which are mostly confined to the vowels in proper names, will be useful to the learner:—

Greek a is regularly represented by a, as 'Aβιάθαρ, Abiathar; "Αννά, Anna; Βήθσφαγή, Bēthsaglei; Δημᾶς, Dēmas; Θωμᾶς, Tōmas; 'Ισαάκ, Isak.

Greek ε is regularly represented by ai, as "Εφεσος, Aßesos; Λεγέων, Lēgèōn; Πέτρος, Paîtrus; Βεθλεέμ, Bēthlēēm; Βαθάνζαβ, Bânźaab; but Βηθγεία, Bēthgeia. Cp. § 10.

Greek ι is represented by i or ei. No fixed rule can be laid down as to when it is represented by the one and when by the other. Examples of the former are:—Δεκάπολις, Dēkápolis; Φιλητός, Filetōs; Ἰδομήνα, Idomēna; Συρία, Syria; Ιακώβ, Iakōb; Ἰησοῦς, Iēsus; Ἰωσήφ, Iōsēph; and of the latter:—Ἰκώνιον, Eikōnion; Γαλλιαί, Gallelaia; Τιμόθεος, Timothēos; Σίδων, Sidōn; Σίμων, Simōn.

ι is represented by ai in Kyreinaīus, Kyrē̂nios.

ι is sometimes represented by j before a following vowel, as Ἰαίρος, Jaîrōs; Ἰαννής, Jannēs; Μαρία, Marja, beside Maria.

Greek ο is regularly represented by aú in other than final syllables, as Ὀνήσιφόρος, Onēsıphōrōs; Βοανείης, Boaeneīēς; Βαϊλαύργας, Baĭlaúrgaς; Ἰούῤδανος, Iōūrdanos; Σολομῶν, Solomōn. Cp. the beginning of § 11.

In final syllables it is regularly represented by u, as
Auyoucrros, Agustus; Márkos, Markus; Filippus, Pétros, Paítrus. These and similar words are declined like sunus (§ 202) in the singular, but are mostly declined like i-stems (§§ 196, 198) in the plural.

ο is represented by δ in Aírmógaínēs, 'Eρμογένης. The u instead of aú in Iáiýusaúlyma, 'Ieroosólyma is due to the influence of the u in Iáiýusalēm, 'Ierousalēm.

Greek ι is regularly represented by γ in the Gothic alphabet, so that forms like Φύγελος, Συρία ought properly to be transcribed by Fwgaīusus, Swria, cp. ου, ευ below. It has however become usual in all grammars, glossaries, and editions of the Gothic text, to transcribe Greek ι in the function of a vowel by y. Inaccurate as this mode of transcription is, I have thought it advisable to adopt the usual transcription throughout this book. Examples are:—

Τυχικός, Τυκεικός; 'Ieroosólyma, Iáiýusaúlyma; 'Yménaios, Ymaiainaius; Συμεών, Symaiōn.

υ is represented by aú in Sáuir, Σύρος.

Greek η is mostly represented by ē, as 'Aσῆρ, Asēr;
Δημᾶς, Dēmas; Φανουήλ, Fanuēl; 'Ιησοῦς, Iēsus. It is also sometimes represented by ei (cp. § 5), as 'Ονησιφόρος, Aünei-seifaiúrus; Κυρήνιος, Kyreinaīus.

η is represented by ai in Gaǐrgaiásainus, Γεργεσηνός. And beside the regular form Bēpaniona, Bηθανία, we have the dat. form Bīpānīn (Mark xi. 1).

Greek ω is usually represented by ό, as 'Ιακώβ, Iakōb;
'Ιωσήφ, Iōsēf; Mωσής, Mōsēs; Θωμᾶς, Fōmas; Σολομῶν, Saúlaúmōn.

It is represented by au in Lauidja, Λωΐς; Trauada, Τρωᾶς; cp. the end of § 11. And by ū in Rūma, Lat. Rōma.

Greek au, which was a long open e-sound like the ē in O.E. slēpan, is regularly represented by ai, as 'Αλφάιος, Alfaius; Ναμάν, Naiman; 'Ιδομαία, Idumaia; Fārīsaios, Fareisaius; cp. the close of § 10.
ai is represented by aei, as Βηθσαία, Bēthsaeida; 'Hosahas, Èsaelas.

Greek εί, which was a long i-sound, is regularly represented by ei (§ 3), as Δαvid, Daweid; 'Háleos, Jairus.

Greek ωυ is represented by aw, as Δ大卫, Daweid; Παύλος, Pawlus. Agástau (Luke ii. 1) is probably a mistake for Augustau.

Greek ευ is represented by aiw, as Εύνικη, Aíwneika; Λεων, Laíweis; ευαγγέλιον, aíwaggéljo.

Greek ωυ, which was a long close u-sound, is regularly represented by u, as Δούλουτος, Agustus; Φανουήλ, Fanuél; Ιθωμαία, Idumaia; Ἰησοῦς, Iēsus; Ἰουδας, Iudas; Καφαρναούμ, Kafarnaum.

The Gothic representation of the Greek consonants in proper names requires but little comment. The Greek consonants are generally represented by the corresponding Gothic equivalents, that is β, γ, δ, θ, κ, λ, μ, ν, π, ρ, σ (ς), τ, φ, ψ are almost in every case regularly represented by b, g, d, z, k, l, m, n, ks, p, r, s, t, f, ps respectively. For examples see the Glossary below. The following points require to be noticed:—

The Greek spiritus asper is generally represented by h, as Ἠλιοσάλος, Hailiosaius; Ἡλίας, Hēlias; Ἡρωδιανὸς, Hērodiánus; it is however also occasionally omitted, as in Ἰερουσαλήμ, Iairusalēm.

An h has sometimes been inserted in the Gothic form between two vowels, as Ἀβραάμ, Abraham; Βηθλεέμ, Bēlahaim; Ἰωάννης, Iōhannēs.

For Greek τ we have Ἰ in Nazareip, Ναξαρέτ.

Greek χ is represented by X in Xristus, Xristós; but it is generally represented by k, as Antiaúkia, Ἀντιοχία; Tykeikus, Τυχείκος. On the other hand Greek κ is represented by X in Xρέσκυς, Κρήσκυς.

The inflected forms of Greek proper names in Gothic are given in the Glossary below, so far as they occur in
the specimens which I have chosen. No hard and fast rule for the inflection of these words can be given, as they sometimes preserve the Greek endings, sometimes have Gothic endings, and sometimes have a mixture of the two. Most consistency prevails in nouns ending in the nominative in -us, Greek -os; these usually follow the u-declension in the singular, but the i-declension in the plural.

Throughout the grammar I have followed the usual practice of regarding each of the digraphs ai, au (printed \( \text{\~a}i, \text{\~a}i, \text{\~a}i; \ \text{\~a}u, \text{\~a}u, \text{\~a}u \)) in this book) as representing three different sounds, see §§ 10, 67, 69, 76, 83; and §§ 11, 71, 73, 80, 84. Some scholars go so far as to assume that the Germanic diphthongs ai, au remained in Gothic in accented syllables, but became respectively long open \( \text{\~a}e \) and long open \( \text{\~o} \) in other positions. It is not, however, improbable that the two diphthongs had become monophthongs in all positions at the time Ulfilas lived, just as e.g. \( \text{\~a}i \) had become a monophthong in Greek at a much earlier period, although the \( \text{\~a}u \) was retained in writing. It seems almost incredible that a man like Ulfilas, who showed such great skill in other respects, should have used ai for a short open e, a long open \( \text{\~a}e \) and a diphthong; and au for a short open o, a long open \( \text{\~o} \) and a diphthong. Whereas, if we assume that the diphthongs had become monophthongs \( (\text{\~a}e, \text{\~o}) \), there is nothing incongruous in his having used each of the digraphs to represent two sounds which only differed in quantity but not in quality. This will also account for the fact that he regularly transcribed Greek ai by ai, and au by aw, because in the former case the diphthong had become a monophthong, and in the latter case the second element of the original Greek diphthong had become a spirant which at a later period was pronounced v before voiced and f before voiceless sounds.
<table>
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<tr>
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<th>Meaning</th>
<th>Genitive</th>
<th>Dativa</th>
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<td>Abiajar</td>
<td>sm.</td>
<td>'Abia-thar'</td>
<td>'Abia-thar'</td>
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<td>Abraham</td>
<td>sm.</td>
<td>'Abraham'</td>
<td>'Abraham'</td>
<td>'Abraham'</td>
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<td>Agustus</td>
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<td>'Augustus'</td>
<td>'Augustus'</td>
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<tr>
<td>Alastandas</td>
<td>sm.</td>
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<td>'Alexander'</td>
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<td>Anna</td>
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<td>Asia</td>
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<td>Barteimaius</td>
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<td>Batnairgaus</td>
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<td>Bepania</td>
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<td>pl. nom.</td>
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</tbody>
</table>
Glossary of Proper Names

Filētus (Φιλητός), sm. ‘Philetus’.
Filippus (Φιλίππος), sm. ‘Philip’; acc. Filippu; gen. Filippāus; dat. Filippān.
Fygaillus (Φύγελλος), sm. ‘Phygellus’.
Fynikiska, aj. ‘Phenician’.

Galeilaius (Γαλειλαῖος), sm.; gen. pl. Galeilaiē.
Gaülgaûpa (Γαύλγοπα), ‘Gaulgotha.’
Gaúmaûrīus (Γαύμαυρος), sm. an inhabitant of ‘Gomorrha’; dat. pl. Gaúmaûrjām.

Haiρōdiadins, see Hērōdia.
Hēlias (Ηλίας), m. ‘Elia’; gen. Hēleiīns; dat. Hēlijīn; acc. Hēlian.
Hērōdēs, -is (Hρώδης), sm. ‘Herod’; dat. Hērōdā.
Hērōdia (Ηρώδια), w.f. ‘Herodiac’; gen. Hērōdiadins, Haiρōdiadins.

Iaiρikō (Ιαρχῶ), w.f. ‘Jericho’; dat. Iaiρikōn.
Iaiρusαûlya (Ιερουσαλῆμ), fem. ‘Jerusalem’.

Iaiρusαûlyma (Ιερουσαλῆμ), sf. ‘Jerusalem’; dat. Iaiρusαûlymaï; gen. Iaiρusαûlymōs.
Iakōb (Ιακόβ), sm. ‘Jacob’; gen. Iakōbis; dat. Iaκōba.
Iaúrdanus (Τόρδανος), sm. ‘Jordan’; gen. Iaúrdanāus; dat. Iaúrdanāu.
Idumaia (Ιδομεία), ‘Idumaea’; dat. Idumaia.
Iēsus (Ιησοῦς), sm. ‘Jesus’; acc. voc. Iēsū; gen. Iēsus; dat. Iēsua (Iēsu).
Iō hannēs, -is (Ιωάννης), m. ‘John’; acc. Iō hannēn, Iō hannēs; gen. Iō hannēs, Iō hannēs; dat. Iō hannēn, Iō hannēn.
Iōsēf (Ιωσήφ), sm. ‘Joseph’; gen. Iō sēhs; dat. Iō sēfa.
Iōsēs (Ιωσῆς), sm. ‘Joses’; gen. Iō sēzis.
Isak (Ισαάκ), sm. ‘Isaac’; dat. Isaka; gen. Isakis.
Iskariōtēs, Iskarjiōtēs (Ισκαριώτης), m. ‘Iscariot’; acc. Iskariōtēn.
Israel (Ισραήλ), ‘Israel’; dat. Israēla; gen. Israēlis.
Iudaialand, sm. ‘Judaea’.

* Iudaieis (Ιουδαία), sm. pl. ‘Jews’; gen. Iudaieē.
Iudas (Ιούδας), m. ‘Judas’; acc. Indan; gen. Iudins.
Iusē (Ιοῦς), ‘Joses.’
Jairus (Ἰάιρος), sm. ‘Jairus’.
Jannes (Ἰάννης), m. ‘Jannes’.

Kafarnaum (Καφαρναοῦμ, Καπέρναοῦμ), ‘Capernaum.’
Kaisaria (Καισαρία), f. ‘Caesarea’; gen. Kaisarias.
Kanaanites (Καναανῖτες), m. ‘Canaanite’; acc. Kanaaniten.
Karpus (Κάρπος), sm. ‘Carpus’; dat. Karpou.
Kyreinaius (Κυρήναιος), sm. ‘Cyrenius’; dat. Kyreinaíu.

Laïgaïon (λεγέων), ‘Legion.’
*Laïdï or *Laïdijâ (Λαίδι), sf. ‘Lois’; dat. Laïdijâi.
Lazarus (Λάζαρος), sm. ‘Lazarus’; acc. Lazaru; dat. Lazarou.
Lukas (Λουκᾶς), sm. ‘Luke’.
Lystra (ἡ Λύστρα, τὰ Λύστρα), ‘Lystra’; dat. pl. in Lystrys, ‘in Lystrae.’

Magdalan (Μαγδαλᾶν), ‘Magdalen.’
Magdalenē (Μαγδαληνή), nom. and dat. ‘Magdalene.’
Mambrēs (Μαμβρῆς), m. ‘Mambrēs.’
Marpa (Μαρπά), fem. ‘Martha’.
Matphaïus (Ματθαῖος), sm. ‘Matthew’; acc. Matphaïo.
Mōsēs (Μωσῆς), sm. ‘Moses’; gen. Mōsēzίs; dat. Mōsēza, Mōsē.

Naiman (Ναίμαν), m. ‘Naiman’.

Nazaraïp (ναζαρήτ), ‘Nazareth.’
Nazōrēnus (ναζωρῆνος), sm. ‘Nazarene’; voc. Nazōrēnu, Nazōrēnai.

Paitrus (Πέτρος), sm. ‘Peter’; acc. Paitru; gen. Paitraus.
Pawlus (Παύλος), sm. ‘Paul.’
Peilātus (Πειλάτος), sm. ‘Pilate’; dat. Peilâtau.


Saddukaiëis (Σαδδουκαῖος), nom. pl. ‘the Sadducees’.
Salōmē (Σαλώμη), f. ‘Salome’.
Saraïpta (Σαραίπτα), ‘Sarepta’.
Satana and Satanás (σατανᾶς), m. ‘Satan’; acc. Satanâ.
Saúdaúma (Σαῦδομα), ‘Sodom.’
Saúdaúmus, sm. an inhabitant of Sodom; gen. pl. Saúdaúmje; dat. pl. Saúdaúmim, Saúdaúmjan.
Saúlaúmōn (Σαῦλομόν), sm. ‘Solomon’.
Saúr (Σῶρος), sm. ‘Syrian’; dat. pl. Saúrim.
Saurīni, f. a Syrian woman.
Seidōna (Σείδων), sf. ‘Sidon’; gen. Seidōnâis.
Seidōneis, m. pl. the inhabitants of Sidon; gen. Seidōnâ.
Seimôn (Σείμων), m. ‘Simon’; acc. Seimōna, Seimōnu; gen. Seimōnîs; dat. Seimōnâ.
Siôn (Σιών), fem. ‘Sion’.
Symaïon (Συμαίων), m. ‘Simeon’.
Syria (Συρία), sf. ‘Syria’; gen. Syriâis.

Teimaius (Τιμαῖος), sm. ‘Timaeus’; gen. Teimaiâus.
Teimaiâfau (Τιμάθεος), sm.
'Timothy'; dat. Teimaûpâi-ân.
Teitus (Ttros), sm. 'Titus'.
Trauada (Tropâs), sf. 'Troas'; dat. Trauadái.
Tykeikus (Tykhoûs), sm. 'Tychnicus'; acc. Tykeiku.
Tyra (Tûros), 'Tyre.'
Tyrus (Tîpor), sm. 'Tyrian'; pl. gen. Tyre; dat. Tyrim.

Thaddaius (Thaddaios), sm. 'Thaddæus'; acc. Thaddaiu.
Paîssalaûneika (Piosalovîkî), sf. 'Thessalonica'; dat. Paîssalaûneikáî.

Thômas (Thômas), m. 'Thomas'; acc. Thôman.

Krêskus (Krêsîkîs), sm. 'Crescens'.
Xristus (Krîstoûs), sm. 'Christ'; acc. Xristu; gen. Xristâus.

Ymainiaîus ('Ymênavos), sm. 'Hymenæus'.

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