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

BY

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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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<table>
<thead>
<tr>
<th>abl.</th>
<th>= ablative</th>
<th>mid.</th>
<th>= middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Att.</td>
<td>= Attic</td>
<td>NE.</td>
<td>= New English</td>
</tr>
<tr>
<td>Dor.</td>
<td>= Doric</td>
<td>NHG.</td>
<td>= New High German</td>
</tr>
<tr>
<td>Engl.</td>
<td>= English</td>
<td>OE.</td>
<td>= Old English</td>
</tr>
<tr>
<td>Germ.</td>
<td>= Germanic</td>
<td>O.Fris.</td>
<td>= Old Frisian</td>
</tr>
<tr>
<td>Gr.</td>
<td>= Greek</td>
<td>OHG.</td>
<td>= Old High German</td>
</tr>
<tr>
<td>Hom.</td>
<td>= Homer</td>
<td>O.Icel.</td>
<td>= Old Icelandic</td>
</tr>
<tr>
<td>Indg.</td>
<td>= Indo-Germanic</td>
<td>O.Ir.</td>
<td>= Old Irish</td>
</tr>
<tr>
<td>instr.</td>
<td>= instrumental</td>
<td>OS.</td>
<td>= Old Saxon</td>
</tr>
<tr>
<td>Ion.</td>
<td>= Ionic</td>
<td>orig.</td>
<td>= original(ly)</td>
</tr>
<tr>
<td>Lat.</td>
<td>= Latin</td>
<td>Prim.</td>
<td>= Primitive</td>
</tr>
<tr>
<td>Lith.</td>
<td>= Lithuanian</td>
<td>rt.</td>
<td>= root</td>
</tr>
<tr>
<td>loc.</td>
<td>= locative</td>
<td>Skr.</td>
<td>= Sanskrit</td>
</tr>
<tr>
<td>MHG.</td>
<td>= Middle High German</td>
<td>sv.</td>
<td>= strong verb</td>
</tr>
<tr>
<td></td>
<td></td>
<td>wv.</td>
<td>= weak verb</td>
</tr>
</tbody>
</table>

The asterisk * prefixed to a word denotes a theoretical form, as Goth. *daga, day, from Prim. Germanic *dagaz.

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

On the letters p, q, g, b, x 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 Prākrit 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

1187 B
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.
§ 1]  

Introduction  

(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).
PHONOLOGY

CHAPTER I

ALPHABET AND PRONUNCIATION.

§ 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 Wimmer 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.

\[
\begin{array}{cccccccc}
\text{a} & \text{b} & \text{r} & \text{a} & \text{e} & \text{u} & \text{z} & \text{h} & \text{ψ} \\
1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 \\
a & b & g & d & e & q & z & h & ψ \\
\end{array}
\]

\[
\begin{array}{cccccccc}
\text{k} & \text{λ} & \text{σ} & \text{ς} & \text{n} & \text{u} & \text{π} & \text{u} \\
20 & 30 & 40 & 50 & 60 & 70 & 80 & 90 & 100 \\
k & l & m & n & j & u & p & r \\
\end{array}
\]

\[
\begin{array}{cccccccc}
\text{s} & \text{t} & \text{γ} & \text{ʃ} & \text{x} & \text{θ} & \text{o} & \text{ώ} & \text{ฏ} \\
200 & 300 & 400 & 500 & 600 & 700 & 800 & 900 & 900 \\
s & t & w & f & x & h & v & o & - \\
\end{array}
\]

§ 3. Alphabet and Pronunciation

Note.—1. Two of the above 27 Gothic characters were used as numerals only, viz. $i = 90$ and $\uparrow = 900$. The letter $x$ occurs only in Xristus (Christ) and one or two other words, where $x$ had probably the sound-value $k$. The Gothic character $i$ was used at the beginning of a word and medially after a vowel not belonging to the same syllable, thus $i\alpha\alpha\alpha$, $i\ddja$ (I went); $i\varphi\alpha\varphi\varphi\iota\varphi$, fra-itip (he devours).

2. When the letters were used as numerals a point was placed before and after them, or a line above them, thus $\chi \chi$, $\iota \iota = 30$.

3. In words borrowed from Greek containing $u$ in the function of a vowel, it is transcribed by $y$, thus $συναγωγή, συναγωγε, συναγωγε$, synagogue. $y$ may be pronounced like the $i$ in English bit. See p. 360.

In our transcription the letter $p$ is borrowed from the OE. or O.Norse alphabet.

In some books $q, h, w$ are represented by $kw (kv), hw (hv), v$ respectively.

A. The Vowels.

§ 8. 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 $\sim$, placed over vowels, is here used to mark long vowels.

The vowels $e, o$ (uniformly written $e, o$ 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 $\alpha$ 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 $\acute{a}i, \acute{a}i, ai$ and $\acute{a}u, \acute{a}u, au$.

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; namō, name; gibá, 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, clay.

§ 5. ē was a long close e-sound, strongly tinctured with the vowel sound heard in NHG. sie, she. Hence we sometimes find ei (that is i), and occasionally i, written where we should etymologically expect ē, and vice versa. These fluctuations occur more frequently in Luke than elsewhere; examples are: qeins = qēns, Luke ii. 5; faheid = faheīp, Luke ii. 10; spēwands = speiwands, Mark vii. 33; mïþanē = mïþanei, Luke ii. 43; izē = izei, Mark ix. 1. birusjōs = bērusjōs, Luke ii. 41; duatsniwun = duat-snēwun, Mark vi. 53. usdrēbi = usdribi, Mark v. 10. Examples are: jër, 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; fisk, fish; bindan, to bind; arbi, heritage; bandi, a band.

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

§ 7. ō 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 ō, and vice versa, as supūda = supōda, Mark ix. 50; ūhtēdūn = ōhtēdun, Mark xi. 32. faīhō = faīhu, Mark x. 23. Examples are: ōgan, to fear; ōgjan, to terrify; brōpar, brother; sōkjan, to seek; saīsō, I sowed; haīrō, heart.

§ 8. u had the same sound as the vowel in English put, as ubil, evil; ufta, often; fugil, fowl, bird; sunus, son; bundans, bound; faīhu, cattle; suīn (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; pūsundy, 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; piuda, 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 threesfold 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.
aɪ was a short open e-sound like the ě in OHG. něman, and almost like the a in English hat. It only occurs before r, h, h (except in the case of aɪpẹu, or, and possibly waɪła, well, and in the reduplicated syllable of the pret. of strong verbs belonging to Class VII). See §§ 67, 69, 311. Examples are: aɪrpha, earth; baɪran, to bear; waɪrpan, to throw; faɪhu, cattle; taɪhun, ten; saɪhun, to see; aɪáʊk, I increased; laɪlọt, I let; haɪhait, 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 aɪps, oath; aɪns, one; hláɪfs, loaf; stáɪns, stone; twáɪ, two; nimáɪ, he may take.

aɪ 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 (§ 70), as saɪan, to sow; waɪan, to blow; faɪan, to blame; and possibly in armaɪo, mercy, pity. But see p. 362.

§ 11. aʊ was a short open o-sound like the o in English not. It only occurs before r and h, as haʊrn, horn; waʊrd, word; daʊhtar, daughter; aʊhsa, 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 aʊgo, eye; aʊsō, ear; dāʊpus, death; háʊbip, head; ahtáu, eight; nimáu, 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 staʊə, judgment; taʊi, deed; traʊan, to trust; baʊan, to build, inhabit. Cp. §§ 8 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, aɪ, i, aʊ, u
Long æ, ē, ai, ei, o, au, u
Diphthongs aɪ, áu, iu
Alphabet and Pronunciation

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NOTE.—1. For y, see § 2 note 3. The nasals and liquids in the function of vowels will be found under consonants §§ 22, 25.

2. ál, áu, iu were falling diphthongs, that is, the stress fell upon the first of the two elements.

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, ð, 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; Bavran, to bear; salbôn, 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. släfan, 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; ufár, 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 göps, 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 (η) like the γ in Greek ἄγγελος, angel; ἀγγεῖον, near;
and the ng in English thing, or the n in think, as aggillus,
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 ἤπεκτα

The combination ggw was in some words equal to η +
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, faith-
ful. Cp. § 151.

§ 18. h, initially before vowels and probably also
medially between vowels, was a strong aspirate, as haban,
to have; hafrtō, heart; faïhu, 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. h was either a labialized h or else a voiceless w. It may be pronounced like the wh in the Scotch pronunciation of when, as hveila, time; hvōpan, to boast; alva, river; safhvan, to see; sahu, he saw; nēlv (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 jēr, year; juggs, young; juk, yoke; lagjan, to lay; niujis, new; fjands, 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 kaūrn, 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. lags, long; láisjan, to teach; háils, hale, whole; haldan, to hold; skal, I shall; mēl, time.

m. mēna, moon; mizdō, meed, reward; namō, name; niman, to take; nam, he took; nimam, we take.

n. nahts, night; niun, nine; mēna, 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; sigljō, seal; málpms, 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; slēpan, to sleep; diups, deep; hilpan, to help; saīslēp, 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; sīgqan, 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 raihts, right, straight; rēdan, to counsel; baǐran, to bear; barn, child; fidwōr, four; daǔr, 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; pūsundi, thousand; hūs, house; gras, grass.

§ 27. t had the same sound-value as English t in ten, as tafhun, ten; tunbps, tooth; háitan, to name; mahts, might, power; haǐrtō, heart; wāit, I know; at, to, at.

§ 28. þ was a voiceless spirant like the th in English thin, as þagkjan, to think; þreís, three; brōpar, brother; brūps, bride; mpi, with; fanþ, 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; tafhswō, right hand. And of the latter:—snáiwis, snow; waǔrstw, work; skadwjjan, 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; māiza, greater. But see § 175.

A. Vowels (Sonants).

<table>
<thead>
<tr>
<th>Guttural</th>
<th>Palatal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Short a, aú, u</td>
<td>Short ai, i</td>
</tr>
<tr>
<td>Long á, ó, au, ū</td>
<td>Long ē, ai, ei</td>
</tr>
</tbody>
</table>

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></th>
<th></th>
<th></th>
<th></th>
</tr>
</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>
</tr>
<tr>
<td>Spirants</td>
<td>Voiceless f</td>
<td>p, pp</td>
<td>h, (g ?) : hv</td>
</tr>
<tr>
<td></td>
<td>Voiced b</td>
<td>z</td>
<td>g</td>
</tr>
<tr>
<td>Nasals</td>
<td>m, mm</td>
<td>n, nn</td>
<td>g (gg)</td>
</tr>
<tr>
<td>Liquids</td>
<td></td>
<td>l, ll, r, rr</td>
<td></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 ụ̃, ụ̃, e (§ 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-τή-ς beside acc. πα-τή-α; πέτ-ωμαι beside ἵ-πτ-όμην;
Gothic gen. pl. aúhs-né beside acc. *aúhsa-na. It is now
a generally accepted theory that at a later period of the
parent language the system of accentuation became pre-
dominantly 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, cp. e. g. Gr. nom.
πα-τήρ, father, voc. πα-τερ, acc. πα-τερα; Skr. ēmi, 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.
§ 33] Accentuation

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 e 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 audaga, blessed; niman, to take; reikinōn, to rule; the preterite of reduplicated verbs, as laflōt: lētan, to let; haflhait: hāltan, to call; blindamma (masc. dat. sing.), blind; dagōs, days; gumanē, of men; nimanda, they are taken; barnilō, little child; bērusjōs, parents; brōpraḥans, brethren; dalaprō, from beneath; dāubīpa, deafness; mannīsks, human; piudinassus, kingdom; waldufni, 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: andhásjan, to answer; ándanēms, pleasant: andníman, 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; brúpfaps, bridegroom; gistradagis, to-morrow; láushandus, empty-handed; twalibwinrus, 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; gaqman, to assemble; usfuljan, 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-hua-sēlvi, Mark viii. 23; díz-uh-pan-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, œ |
| Long          | ā, ē, ĩ, ō, ū |
| Short diphthongs | ai, ei, oi, au, eu, ou |
| Long          | āi, ēi, ĩi, āu, ēu, ōu |
| Short vocalic | l, m, n, r |
NOTE.—1. The short vowels i, u, ø, the long vowels i̯, ū, and vocalic I, 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 I, 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 ə, ə̯, or ə̅, caused by the loss of accent. It is generally pronounced like the final vowel in German Gabe.

i and ū were contractions of weak diphthongs which arose from the strong forms eiə, ɐɪ, ɐi̯, əi̯; euə, ɐu, ɐu, əu through the loss of accent. The e in eiə, euə had disappeared before the contraction took place. See § 32.

2. The long diphthongs āi, ēi, &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 I, 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. ἄλς, Lat. gen. salis, Goth. O.Icel. OS. salt, OHG. salz, OE. salt, salt; Lat. aqua, Goth. aha, OS. OHG. aha, OE. ēa from *eahu, older *ahu, water, river; Lat. alius, Gr. ἄλλος, Goth. aljís, other.

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

I bear, O.Icel. bera, OS. OHG. OE. beran, to bear; Lat. edō, Gr. ἔδωκα, Skr. ádmi, I eat, O.Icel. eta, OHG. ezzan, OS. OE. etan, to eat; Lat. pellis, Gr. πέλλα, OS. OHG. fel, OE. fell, skin, hide.

§ 38. i (Lat. i, Gr. ι) remained, as Gr. Hom. φίδις, Skr. vidmá, Goth. witum, O.Icel. vitum, OS. wítun, OHG. wīzum, OE. wilton, we know, cp. Lat. vidēre, to see; Lat. piscis, Goth. fískis, O.Icel. fískr, OS. físk, OHG. OE. físc, fish; Lat. vidua (adj. fem.), bereft of, deprived of, Goth. widuwō, OS. widowa, OHG. wituwa, OE. widewe, widow.

§ 39. o (Lat. o, Gr. ο) became a in stem-syllables, as Lat. octō, Gr. ὀκτώ, Goth. ahtáu, 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. kás, who?

Note.—o remained later in unaccented syllables in prim. Germanic than in accented syllables, but became a in Gothic, as baîram = Gr. Doric φάρομες, we bear; baîrand = Dor. φάροντι, they bear.

§ 40. u (Lat. u, Gr. υ) remained, as Gr. κυνός (gen. sing.), Goth. hunds, O.Icel. hundr, OHG. hunt, OS. OE. hund, dog, hound; Gr. ὄπα, OS. duri, OHG. turi, OE. duru, door; Skr. bu-budhimá, we watched, Gr. νε-πνοεῖ, he has inquired, Goth. budum, O.Icel. budum, 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. faðir, OS. fader, OHG. fater, OE. fæder, father, Skr. pitár- (from *pátér-), father; Lat. status, Gr. στάτος, Skr. sthitás, standing, Goth. staps, O.Icel. staðr, OS. stad, OHG. stat, OE. stede, prim. Germanic *stadir, place.

§ 42. ā (Lat. ā, Gr. Doric ā, Attic, Ionic η) became ō, as
Lat. mätēr, Gr. Dor. μάτης, O.Icel. möðir, OS. mōdar, OHG. muoter, OE. mōdor, mother; Gr. Dor. φάτης, member of a clan, Lat. frāter, Skr. bhrātar-, Goth. brōpar, O.Icel. brōðir, OS. brōðar, OHG. bruoder, OE. brōþor, brother; Lat. fāgus, beech, Gr. Dor. φάγος, 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 ā (=Goth. ē, O.Icel. OS. OHG. ā, OE. ā) in works on Germanic philology, as Lat. ēdimus, Skr. ādmā, Goth. ātum, O.Icel. ātum, OS. ātun, OHG. āzum, OE. ātun, we ate; Lat. mēnsis, Gr. μήση, month, Goth. mēna, O.Icel. mane, OS. OHG. māno, OE. mōna, moon; Goth. gādēps, O.Icel. dāð, OS. dād, OHG. ēt, OE. dēd, deed, related to Gr. θῆ-ος, I shall place.

§ 44. i (Lat. ī, Gr. ι) remained, as Lat. suīnus (adj.), belonging to a pig, Goth. swēin, O.Icel. svin, OS. OHG. OE. swin, swine, pig; cp. Skr. nav-inas, new; Lat. simus, OS. sin, OHG. sim, OE. si-en, we may be; Lat. velimus = Goth. wileima (§ 343).

§ 45. ō (Lat. ō, Gr. ω) remained, as Gr. νλωτῆ, swimming, Goth. fōðus, O.Icel. fōð, OHG. fuot, OS. OE. fōd, flood, tide, cp. Lat. plōrāre, to weep aloud; Gr. Dor. νός, Skr. pāt, Goth. fōtus, O.Icel. fōtr, OHG. fuoz, OS. OE. fōt, foot; Goth. dōms, O.Icel. dōmr, OHG. tuom, OS. OE. dōm, judgment, sentence, related to Gr. θωμᾶς, heap; Lat. fōs, Goth. OE. blōma, OS. blōmo, OHG. bluomā, blossom, flower.

§ 46. ū (Lat. ū, Gr. ύ) remained, as Lat. mūs, Gr. μῦς, Skr. mūṣ-, O.Icel. OHG. OE. mūs, mouse; Lat. sūs, Gr. ζούς, OHG. OE. sū, sow, pig; Goth. fūls, O.Icel. fuill, OHG. OE. fūl, foul, related to Lat. pūteō, I smell bad, Gr. νῦθω, I make to rot.

§ 47. ai (Lat. ae (ē), Gr. α, Goth. ái, O.Icel. ei, OS. ĕ, OHG. ei (ē), OE. ā) remained, as Lat. aedēs, sanctuary,
originally fire-place, hearth, Skr. ēdhas, firewood, Gr. αἰθω, I burn, OHG. eít, OE. ēd, funeral pile, ignis, rogus; Lat. aes, Goth. áiz, O.Icel. eir, OHG. ēr, OE. ēr, brass, metal, money; Lat. caedō, I hew, cut down, Goth. skáidan, OS. skēdan, skēdan, OHG. sceidan, OE. scædan, sceædan, to divide, sever.

§ 48. ei (Lat. ĕ (older ei), Gr. εῖ) became i, as Gr. στείχω, I go, Goth. steigan (ei = ĕ), O.Icel. stīga, OS. OHG. OE. stīgan, to ascend; Gr. λείπω, I leave, Goth. leithan, OS. OHG. lihan, OE. lēon from *īlohan, older *iīhan, to lend; Lat. dīcō, I say, tell, Gr. δείκνυμι, I show, Goth. ga-teihan, to tell, declare, OS. aftihan, to deny, OHG. zīhan, OE. tēon, to accuse; Skr. bhēdati, he splits, Goth. bēitan, OE. OS. bitan, OHG. bizzan, to bite.

§ 49. oi (O.Lat. oi (later ū), Gr. οῖ) became ai (cp. § 39), as Gr. αῖ, Skr. vēda, Goth. wāt, O.Icel. veit, OS. wēt, OHG. wēz, OE. wēt, he knows; O.Lat. oinos, later ūnus, Goth. āins, O.Icel. einn, OS. ēn, OHG. ein, OE. ēn, one, cp. Gr. νοι, the one on dice; Gr. τε-τοῖκε, he trusts, Goth. bālp, O.Icel. belð, OS. bēd, OHG. belt, OE. bād, he waited for; Gr. τοί = Goth. pāi (§ 265).

§ 50. au (Lat. au, Gr. ἀυ, Goth. āu, O.Icel. au, OS. ā, OHG. ou (ō), OE. ēa) remained, as Lat. auris, Goth. āusō, OS. OHG. ōra, OE. ēare, ear; Lat. augeō, Gr. αὔεω, 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. īu, O.Icel. jō (jū), OS. OHG. io, OE. ēo) remained, as Gr. γεω, I give a taste of, Goth. kiusan, O.Icel. kjōsa, OS. OHG. kiosan, OE. ēosan, to test, choose; Gr. πεύθαι, I inquire, Skr. bōdhati, he is awake, learns, Goth. ana-biudan, to order, command, O.Icel. bjōða, OS. biodan, OHG. biotan, OE. bēodan, to offer; Lat. dūcō (dūcō), I lead, Goth. tiuhan, OS. tōohan, OHG. ziohan, to lead, draw. See § 62.
§ 52. ou (Lat. ou (later ū), Gr. ω) became au (cp. § 39), as prim. Indg. *roudhos, Goth. rauþs, O.Icel. rauðr, OS. rōd, OHG. rōt, OE. rēad, red, cp. Lat. rūfus, red; prim. Indg. *bhe-bhoudhe, Skr. bubó̄da, has waked, Goth. bāup, O.Icel. bauð, OS. bōd, OHG. bōt, OE. bēad, has offered.

§ 53. m (Lat. em, Gr. α, ου) became um, as Gr. ἀμο- (in ἀμφείν, from some place or other), Goth. sums, O.Icel. sumr, OS. OHG. OE. sum, some one; Gr. ἵκαρόν, 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 *kmēm.

§ 54. n (Lat. en, Gr. α, ον) became un, as Lat. commentus (pp.), invented, devised, Gr. αἰτό-ματος, acting of one's own will, Goth. ga-munds, OHG. gi-munct, OE. ge-mynd, remembrance, prim. form *mn̄toc (pp.) from root men-, think; OS. wundar, OHG. wuntar, OE. wundor, wonder, cp. Gr. ἀθέπω from *fathēw, I gaze at.

§ 55. r (Lat. or, Gr. ἀρ, ρα) became ur, ru, as OHG. gi-turrum, OE. durron, we dare, cp. Gr. θαροῦς (θαροῦς), bold, θαροῦ, I am of good courage; dat. pl. Gr. ταρτᾶν, Goth. fadrum, OHG. faterum, OE. fæd(e)rum, to fathers; Lat. porca, the ridge between two furrows, OHG. furuh, OE. fure, furrow.

§ 56. l (Lat. ol, Gr. ἅλ, λα) became ul, lu, as Goth. fulls, O.Icel. fullr, OHG. vol, OS. OE. full, prim. form *pln̄s, full; Goth. wulfs, O.Icel. ulfr, OHG. wolf, OS. OE. wulf, prim. form *wlq̄s, 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; a 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. i, 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, ō 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 §§ 56-52, we arrive at the following vowel-system for the prim. Germanic language:—

Short vowels  a, e, i, u
Long " â, ē, ĭ, ō, ũ
Diphthongs  ai, au, eu

Note.—ā was an open e-sound like OE. ā. ē 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 ē (§ 49) which appears as ā 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 + ηχ became äx, as Goth. OS. OHG. fāhan, O.Icel. fa, OE. fōn, from *fangōnan, to catch, seize, cp. Lat. pangō, I fasten; Goth. þāhta (inf. þagkjan), OS. thāhta, OHG. dāhta, OE. þōhte from older *fangta, *fangtō, I thought, cp. O.Lat. tongueō, I know. Every prim. Germanic ā in accented syllables was of this origin. Cp. § 42.

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

§ 60. e became l under the following circumstances:—

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

OHG. wint, wind; Gr. πέτρα, Goth. fimf, O.Icel. fimm(m), OHG. fimf, fimf, five. This i became i under the same conditions as those by which a became ā (§ 59), as Goth. þeihian, OS. thīhan, OE. þēon, OHG. dīhan, from *þiŋxanan, older *þeŋxanan, 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. giþungan, OE. geþungen.

2. When followed by an i, ē, or j in the next syllable, as Goth. OS. OHG. ist, OE. is, from *istī, older *esti = Gr. ἵστ, is; OHG. irdin, earthen, beside erda, earth; Goth. midjis, O.Icel. midr, OS. middi, OE. midd, OHG. mitti, Lat. medius, from an original form *medhīdos, middle; OS. birid, OHG. birit, he bears, from an original form *bhērēti, through the intermediate stages *bēredī, *bēridī, *bīrīdi, beside inf. beran; O.Icel. sitja, OS. sittian, OHG. sizzen, 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. fēt, older fōt, from *fōtiz, older *fōtes, feet, cp. Lat. pedes, Gr. πόδες. 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. πάτερ, father; OE. hwæper, Gr. πάτερος, 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. nidus, from an original form *nizdos. 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. leccön beside OE. liccian, to lick; OHG. lebēn
Phonology

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. θωάρη, daughter; O.Icel. ok, OHG. joh, Gr. ἱφότ, yoke; OE. OS. god, OHG. got, from an original form *ghutōm, 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. butum, we offered. Every prim. Germanic o in accented syllables was of this origin. Cp. § 89.

u became ū under the same conditions as those by which a and ī became ā and ī, 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. ūhtwō, OS. OHG. ūhta, OE. ūhte, daybreak, dawn.

§ 63. The diphthong eu became ĭu when the next syllable originally contained an i, ĭ, or j, cp. § 60 (2), but remained eu when the next syllable originally contained an ā, ō, or ē. The ĭu remained in OS. and OHG., but became jū (ŷ by l-umlaut) in O.Icel., and ĭo (ie by l-umlaut) in OE., as Goth. liuhtjan, OS. liuhtian, OHG. liuhten, OE. liehtan, to give light, beside OS. OHG. liocht, OE. lēoht, a light; O.Icel. dýpt, OS. diupi, OHG. tiufi, OE. diepe, depth, beside O.Icel. djúpr, OS. diop, OHG. tiof, OE. dēop, deep; OS. kiusid, OHG. kiusit, O.Icel. kýs(s), OE. cīesp, he chooses, beside inf. OS. OHG. kiosan, O.Icel. kjösa, 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>
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<tr>
<th>P. Germ.</th>
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<th>O. Icel.</th>
<th>OS.</th>
<th>OHG.</th>
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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.

§ 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. faðir, 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).

§ 66. Germanic e became i, as Goth. wigs, OE. OS. OHG. weg, O.Icel. veigr, way; Goth. hilms, OE. OS. OHG. helm, helm; Goth. swistar, OS. swestar, OHG. swester, sister; Goth. hilpan (§ 309), 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. wafia (cp. OE. OS. wel, OHG. wela), well; and in Goth. affpau (cp. OE. eppe, oppe, OHG. eddo, edo), or, has not yet been satisfactorily explained, in spite of the explanations suggested by various scholars.
§ 67. This ï became broken to e (written af) before r, h, and hv, as Goth. haírtō, OS. herta, OHG. herza, heart; Goth. airpa, OS. ertha, OHG. erda, earth; Goth. wairpan (§ 303), OS. werthan, OHG. werdan, O.Icel. verða, to become; Goth. baíran (§ 305), OE. OS. OHG. beran, O.Icel. bera, to bear; Goth. rafíts, OS. OHG. reht, right; Goth. táfíhn, OS. tehán, OHG. zehan, ten; Goth. saíívan (§ 307), OS. OHG. sehan, to see.

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

i

§ 68. Germanic ï generally remained in Gothic, as Goth. fisks, OS. OE. fisc, OHG. fisk, O.Icel. fískr, fish; Goth. widuwolf, OE. widew, OS. widowa, OHG. wituwa, widow; Goth. OE. OS. wítan, OHG. wizzan, O.Icel. vîta, to know; Goth. nímp, OE. nímp, OS. nimid, OHG. nímit, he takes; Goth. bitum, OE. biton, OHG. bizzum, O.Icel. bitom, we bit, inf. Goth. beítan (§ 299), pp. Goth. bitans, OE. biten, OHG. gibízgan, O.Icel. bitenn; Goth. bidjan, OE. biddan, O.Icel. biðja, OS. biddian, OHG. bitten, to pray, beg, entreat. See § 60.

§ 69. Germanic ï became broken to e (written af) before r, h, hv, as Goth. baííp, OS. birid, OHG. bírit, he bears, cp. § 60 (2), Goth. inf. baíran; Goth. mafístus, OHG. mist (from *mihost), dunghill, cp. Mod. English dial. mixen; Goth. ga-táfíhun, they told, OE. tigón, OHG. zigun, they accused, Goth. inf. ga-teíhan (§ 299), pp. Goth. táfíhans, OE. tígen, OHG. gi-zigan; Goth. laíívan, OE. -lígon, OHG. líwum, we lent, inf. Goth. leíívan (§ 299), pp. Goth. laíívans, OE. -lígen, OHG. gílíwan, OS. -líwan.

Note.—On the forms hiri, hirjats, hiríp, see note to Mark xii. 7.
§ 70. Germanic o became u, as Goth. juk, OHG. joh, OE. geoc, yoke; Goth. guþ, OE. OS. god, OHG. got, god; Goth. huzd, OS. hord, OHG. hort, treasure; pp. Goth. budans, OE. geboden, OS. gibodan, OHG. giboton, O.Icel. boðenn, inf. Goth. biudan (§ 301), to offer; Goth. pp. hulpans, OE. geholpen, OS. giholpan, OHG. giholfan, Goth. inf. hilpan (§ 308), 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. dohtor, OS. 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. worhta, he worked, inf. Goth. waúrkjan, OHG. wurken; pp. Goth. waúrþans, OE. geworden, OS. giwordan, OHG. wortan, O.Icel. orðenn, Goth. inf. waifrþan (§ 308), to become; pp. Goth. baúrans, OE. geboren, OS. OHG. giboran, O.Icel. borenn, inf. Goth. baíran (§ 305), to bear; Goth. ga-daúrsta, OE. dorste, OS. gi-dorsta, OHG. gi-torsta, he dared; inf. Goth. ga-daúrsan (§ 335).

u

§ 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,
OE. gebunden, OS. gibundan, OHG. gibuntan, O.Icel. bundenn. See § 40.

§ 78. Germanic u became broken to o (written au) before r and h, as Goth. saúhts, OS. OHG. suht, Germanic stem suhti-, sickness; Goth. waúrms, OS. OHG. wurm, OE. wyrm, stem wurmi-, serpent, worm; Goth. waúrkjan, OHG. wurken, to work; Goth. waúrðun, OE. wurdon, OS. wurdun, OHG. wurtun, O.Icel. urðo, they became, Goth. inf. waúrðan (§ 308); Goth. taúhun, OE. tugon, OHG. zugun, they drew, pulled; Goth. inf. tiuhan (§ 301).

Note.—u was not broken to au 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 nhu, then.

B. The Long Vowels of Accented Syllables.

ā

§ 74. The ā, which arose from a according to § 59, remained in Gothic, as hāhan, to hang; faúrahāh (faúrhāh), curtain, veil, lit. that which hangs before; gahāhjō (av.), in order, connectedly; brāhta, he brought, inf. brīggan; gafāhs, a catch, haul, related to gafāhan, to seize; fram-gāhts, progress, related to gaggan, to go; pāhō, clay; unwāhs, blameless.

ē

§ 75. Germanic ē (= OE. ē, OS. OHG. O.Icel. ā) became e 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-rēdan, to reflect upon, OE. rēdan, OS. rādan, OHG. rātan, O.Icel. rāða, to advise; Goth. bērum, OE. bēron,
OS. OHG. bārum, O.Icel. bārom, we bore, Goth. inf. baíran (§ 305); Goth. sētun, OE. sæton, OS. sätun, OHG. sægun, O.Icel. sāto, they sat, Goth. inf. sītan (§ 308).

§ 76. The Germanic combination āj became ē (written āl, the long vowel corresponding to al) in Gothic before vowels. This āl was a long open e-sound like the ē in OE. slēpan or the vowel sound in English their. It occurs in very few words: as Goth. saiān, OE. sāwan, OS. sāian, OHG. sāen, O.Icel. sā, to sow; Goth. waiān, OE. wāwan, OHG. wāen (wājen), to blow; Goth. faianda, they are blamed. But in unaccented syllables the combination -ājl- became -āl-, as habāís, thou hast, habālþ, he has, from prim. Germanic *xabājizī, *xabājīdī.

§ 77. Germanic ē, which cannot be traced back phonologically to Indo-Germanic ē (§ 49), 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. §§ 49, 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 (mēse), OHG. meas (mias), table, borrowed from Lat. mēnsa. Cp. § 5.

§ 78. Germanic ī, written ei in Gothic, remained, as Goth. swein, OE. OS. OHG. swín, O.Icel. svín, pig, cp. Lat. su-inu-s, pertaining to a pig; Goth. hvēila, a while, time, season, OE. hwīl, a while, OS. hwīla (hwīl), time, OHG. wīla (hwīl), time, hour, O.Icel. hvīl, place of rest; Goth. seisns, OE. OS. OHG. sin, his; Goth. steigan
§§ 79–82] Long Vowels of Accented Syllables

(§ 800), OE. OS. OHG. stīgan, O.Icel. stíga, to ascend. Cp. §§ 5, 6, 44, 48.

§ 79. Germanic ð remained in Gothic, as Goth. fōtus, OE. OS. fōt, OHG. fuoz, O.Icel. fōtr, foot, cp. Gr. Doric πός; Goth. flōdus, OE. OS. flōd, OHG. fluot, O.Icel. flōð, flood, stream; Goth. brōpar, O.Icel. brōðar, OE. brōpor, OS. brōðer, OHG. bruoder, brother; Goth. OE. OS. O.Icel. fōr, OHG. fuor, I fared, went, Goth. inf. faran (§ 809). Cp. §§ 42, 45.

§ 80. The Germanic combination ðw became a long open o-sound (written au) before vowels, as Goth. saulf, sun, cp. OE. O.Icel. Lat. sōl; Goth. staua, (masc.) judge, (fem.) judgment, stauida, I judged (inf. stōjan), cp. Lithuanian stovėti, to stand, O.Bulgarian staviti, to place; tauī (gen. tōjis), deed; afdauaidai, 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 trawl, trust.

§ 81. The Germanic combination ðwj became ōj, as stōja, I judge, from *stōwjo; tōjis (from *tōwjis), gen. sing. of taui, deed.

§ 82. Germanic ū 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. rū-s (gen. rū-ris), open country; Goth. pūsundī, OE. pūsend, OS. thūsundig, OHG. düsunt, O.Icel. pūsund, thousand; Goth. fūls, OE. OHG. fūl, O.Icel. fūll, jōl; Goth. ga-lūkan, to shut, close, OE. lūcan, OHG. lūhhan, O.Icel. lūka, to lock.

On the ū in forms like pūhta, it seemed, appeared;
hührus, hunger; jühiza, younger; ühtwō, 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. hell, hale, whole, sound; Goth. stáins, OE. stān, OS. stēn, OHG. stein, O.Icel. steinn, stone; Goth. stáig, OE. stāg, OS. stēg, OHG. steig, he ascended, Goth. inf. steigan (§ 300); Goth. háitan (§ 318), OE. hātan, OS. hētan, OHG. heīzan, O.Icel. heita, to name, call. Cp. §§ 47, 49.

au

§ 84. Germanic au (OE. ēa, OS. ō, OHG. ou (ō), O.Icel. au) remained in Gothic, as Goth. áugō, OE. ēage, OS. ōga, OHG. ouga, O.Icel. auga, eye; Goth. háubip (gen. háubidis), OE. hēafod, OS. hōbid, OHG. houbit, O.Icel. haufup, head; Goth. dáupus, OE. dēat, OS. dōth, OHG. tōd, death; Goth. rāups, O.Icel. rauðr, OE. rēad, OS. rōd, OHG. rōt, red; Goth. gāumjan, to perceive, observe, OS. gōmian, OHG. goumen, to pay attention to; Goth. hlāupan, OE. hlēapan, OS. hlōpan, OHG. lōffan, O.Icel. hlæupa, 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 (§ 68), remained in Gothic, as Goth. niujis, OS. OHG. niuwi, stem *niuja-, older *neuo-, new; Goth. stiurei (in us-stiurei, excess, riot), cp. OHG. stiuri, greatness, magnificence; Goth. kiusip, OS. kiusid, OHG. kiusit, he chooses, tests; Goth.
§§ 86–7] Diphthongs of Accented Syllables

liuhtjan, OS. liuhtian, OHG. liuhten, to light; Goth. stiurjan, to establish, OHG. stiuren, to support, steer.

eu

§ 86. eu (OE. ëo, OS. OHG. io(eo), O.Icel. jō(jū)) became iu in Gothic, as Goth. diups, OE. dēop, OS. diop, OHG. tlof, O.Icel. djüpr, deep; Goth. liuhap, OE. lēoht, OS. OHG. lloht, a light, cp. Gr. λευκός, light, bright; Goth. liufs, OE. lēof, OS. liof, OHG. liob, O.Icel. ljüfr, dear; Goth. tiuhan (§ 801), OS. tiohan, OHG. ziohan, to draw, pull; Goth. fra-liusan, OE. for-lēosan, OS. far-līosan, OHG. fīr-līosan, 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:—

(1) Final -m became -n. This -n remained when protected by a particle, e.g. Goth. þa-na (§ 265), the = Skr. tām, Lat. is-tum, Gr. τῶ. 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. λῦκος, Lat. lupus; nom. acc. sing. Goth. juk, yoke = Skr. yugām, Gr. ὕγος, Lat. jugum; inf. niman from *nemanan, to take; acc. sing. Goth. ga-qump, a coming
together, assembly = Skr. gátim, Gr. βάσω, 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. ἄγω, sweet; Lat. fructum, fruit; acc. sing. Goth. fōtu, foot, cp. Lat. pedem, Gr. πόδα (§ 58). 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 tafhun, ten, for older *sibu, *tafu, 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. stáin, 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; haft- anē, of hearts; baúrgē, of cities; the -ē 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 -ēm which regularly appears as -ō in the Gothic gen. pl. gībō, of gifts; bandjō, of bands; tuggōnō, of tongues; manageinō, of multitudes, cp. Gr. θεῶ, of gods; but acc. sing. gība from *gebōn, Indg. -ām, cp. Gr. χώπαρ, land, and acc. fem. pō, the = Skr.
§ 88] Vowels of Unaccented Syllables

†am, acc. fem. ni áinō-hun (§ 89 note), no one; nom. sing. hana from *χανέν or -ōn, cp. Gr. πουθύν, shepherd, ἱγμένων, 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. bafrái, OE. OS. OHG. bere, from an original form *bheiroīt, he may bear; pret. pl. bērun, OE. bæron, OS. OHG. bārun, they bore, original ending -nt with vocalic n (§ 54); Goth. mēna from an original form *mēnōt, moon; Goth. þat-a, OE. þat, OS. that, Indg. *tōd, that, the; OE. hwæt, OS. hwat = Lat. quod, what, beside Gothic hva (§ 273); OE. æt, OS. at = Lat. ad, at.

(3) Indg. final -r remained, as Goth. fadar, O.Icel. faðir, 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. þans = Gr. Cretan τόνς (Attic τόν), the; acc. pl. Goth. wulfans, wolves, cp. Gr. Cretan κόρμους = Att. κόμους, ornaments; acc. pl. Goth. þins = Gr. Cretan τρίνς, three; acc. pl. Goth. sununs, sons, cp. Gr. Cretan viόνς, 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. wāit = Gr. oída, Skr. vēda, I know; wāist = Gr. oída, Skr. vēthā, thou knowest; hlaf, I stole = Gr. κέλοφα.

Goth. akrs, field = Gr. ἀγρός; wulfes = Gr. λύκος, Skr. vīkas, 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. iuis, whose; af, of, from = Gr. ἄφο; nom. sing. hafrdeis, shepherd, from *χάρδης.

Voc. sing. Goth. wulf = Gr. λύκε, Lat. lupe, Skr. vīka; nim, take thou = Gr. νῦε; nasei, from *nasijī, save thou; bafrīp, ye bear = Gr. φερετε; wāit, he knows = Gr. οἶδε; lālhu, he lent = Gr. λάλουε, he has left; fimp, five, cp. Gr. ψέρε; mik (acc.), me, cp. Gr. ἡμέρε; nom. pl. Goth. gumans from *gomaniz, men = Lat. homines, cp. Gr. ἄκεφος, amēla; nom. pl. gasteis from *gastij-(i)z, guests = Lat. hostēs, from *hostes, strangers, enemies, cp. Gr. πόλεις from *πόλεις, cities; nom. pl. sunjus, from *sunuiz, older *suneu-ēs, sons = Skr. sūṇāvas, cp. Gr. ἰδεῖς from *ἰδεῖς, sweet.

hrāin, from *hrāini (neut.), clean, pure, cp. Gr. ὅρη, skilful; dat. sing. gumin from *gominī = Lat. homini, to a man, cp. Gr. πομεν, to a shepherd; dat. sing. brōpri from *brōpri = Lat. frātri, to a brother, cp. Gr. πατρί; bafrīs = Skr. bhārasi, thou bearest; bafrīp = Skr. bhārati, he bears; bairand = Gr. Dor. φερον, Skr. bhāranti, they bear; nom. sing. gasts = O.Norse runic inscription gastiR, guest, Lat. hostis; wafrs, from *wirsiz (av.), worse, cp. Lat. magis, more.

Nom. acc. neut. Goth. fāhu = Lat. pecu, cattle, cp. Gr. ἄοτρ, city; filu, much = Gr. πολυ, many; nom. sing. sunus = Skr. sūnūs, son, cp. the endings in Gr. vūkus, corpse, Lat. fructus, fruit.
Vowels of Unaccented Syllables

§ 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. gigs, from *gebō, gift (cp. sō, § 265), cp. Gr. χώρα, land, Indg. -ā; neut. nom. acc. pl. juka, from *jukō (cp. neut. nom. acc. pl. pó, § 265), Skr. (Vedic) yugā, O.Lat. jugā, Indg. -ā.

baira, Lat. ferō, Gr. φέρω, I bear, Indg. -ō; ména, moon, cp. mēnōps, month; particle -ō preserved in forms like acc. sing. ivanō-h, each, everyone, but shortened in acc. forms like ivan-a, whom?; ṣan-a, this; ṣat-a, that; blindan-a, blind.

Pret. 3 sing. nasida, he saved, Indg. -dhēt, cp. nasidēs; áinamma, dat. (properly instrumental) sing. masc. neut. of áins, one, beside áinummē-hun, to anyone; ivamma? to whom? beside ivammē-h, to everyone; dat. sing. masc. neut. ṣamma, to this, from an Indg. instrumental form *tosmē (cp. Goth. þē, § 265 note); dat. sing. daga, to a day, from Indg. *dhōghē or -ō; bairáima, we may bear, Indg. -mē.

.piwi (gen. piujoś), maid-servant, formed from *pius (pl. piwōs), man-servant, like Skr. dévī, goddess, from dévās, god; frijōndi, from *frijōndī (fem.), friend, cp. Skr. pres. part. fem. bhārantī; wili, from *wili, he will, cp. wilei.
ma, we will; nēmi, from *nēmi, he might take, cp. nēmeis. Cp. § 154.

Examples of the latter are:—undarō, under, cp. Skr. adharād, 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 ḫaṇprō, whence, ḫaṇprō, thence. Nom. tuggō, tongue, haṅtō, 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. sō, the, this = Gr. Dor. ā; acc. fem. pō = Gr. Dor. ráv; 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. ácvās, mares; gen. sing. gibōs from *gebōz; dat. pl. gibōm from *gebōmiz; salbōs from *salbōzi, thou anointest; fidwōr from *fedwōriz, Indg. *qetwōres, four; nasīdēs from *nazidāez, thou didst save, beside nasida, I saved; nēmeis from *nēmīz, thou mightest take, beside nēmi, he might take; nēmeip, ye might take; managūps, abundance.

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

c. Diphthongs.

§ 90. Originally final -ai became -a in polysyllables, as baīrada, he is borne = Gr. mid. φέροι; baīranda, they are borne = Gr. mid. φέροντα; faíra, before, cp. Gr. παπαί, beside.

Originally long diphthongs became shortened in final syllables, as ahtāu, from an original form *oktōu, eight; dat. sing. gibāi, from *gebōi, older *ghebhāi, to a gift, cp. Gr. χώρα for *χώραi; θεa, to a goddess; dat. sing. sunāu, to a son, from loc. form *sunēu; dat. sing. anstāi, to a favour,
from locative form *anstēl, cp. Gr. ἀπολῆ; habāis, from *χαβεῖ(j)iz(i), thou hast, habāip, from *χαβεῖ(j)id(i), he has.

Note.—Gen. sing. anstāis, of a favour, from Indg. -eīs, -oīs; bafrāis, Gr. φέρω, Skr. bhārēś, thou mayest bear, Indg. -oīs; bafrāi, Gr. φέρω, Skr. bhārēt, he may bear, Indg. -oīt; gen. sing. sunāus, of a son, Indg. -eīs, -oīs.

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; ahtāu, eight; band, he bound; nam, he took; gaf, he gave. Cp. § 65.

§ 92. Goth. ai = (1) Germ. e, as taifhun, ten; faifhu, cattle; saifvun, to see; baifran, to bear. Cp. § 67.

= (2) Germ. i, as baifpin, he bears; paifhum, we threw, pp. paifhans; laifvum, we lent, pp. laifvans. Cp. § 69.

§ 93. Goth. i = (1) Germ. i, as fisks, fish; bitum, 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, pp. gibans. Cp. § 66.

§ 94. Goth. au = (1) Germ. o, as waúrd, word; daúhtar, daughter; pp. taúhans, drawn. Cp. § 70.
Phonology

§95. Goth. \( u = (1) \) Germ. \( u \), as 

\[ \text{waurms, worm; waurk-} \]
\[ \text{jan, to work; taúhum, we drew.} \]

Cp. § 73.

\[ = (2) \] Germ. \( o \), as 

\[ \text{juk, yoke; pp. hulpans,} \]
\[ \text{helped; pp. budans, offered; pp.} \]
\[ \text{numans, taken.} \]

Cp. §§ 62, 70.

2. Long Vowels.

§96. Goth. \( a = \) Germ. \( a \), as hāhan, to hang; 

\[ \text{þahta, he thought; bráhta, he brought.} \]

Cp. §§ 59, 74.

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

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

§98. Goth. \( ai = \) Germ. \( æ(j) \), as salan, to sow; waian, to blow. Cp. § 76.

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

§100. Goth. \( œ = \) Germ. \( o \), as fōtus, foot; brōpar, brother; fōr, I fared, went, pl. fōrum; saísō, I sowed; stōjan, to judge. Cp. §§ 79, 81.

§101. Goth. \( au = \) Germ. \( õ(w) \), as staua, judge, stauída, I judged; bauan, to inhabit. Cp. § 80.

§102. Goth. \( ũ = \) Germ. \( ü \), as rūms, room; pūsundl, thousand; galūkan, to lock, shut; jūhiza, younger. Cp. § 82.
§ 103-6] Vowels of Medial Syllables

3. Diphthongs.

§ 108. Goth. āi = Germ. ai, as stâins, stone; wâlt, I know; stâig, I, he ascended; hâitan, 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. §§ 83, 85.

   = (2) Germ. eu, as diups, deep; liuhaþ, light; fraliusan, to lose. Cp. §§ 83, 85-6.

   = (3) Germ. ew, iw, as kniu (gen. kniwiis), knee; qius (gen. qiwiis), 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; hvaþar, which of two; acc. sing. bróþar, brother. Cp. § 60, 3.
§ 107. Goth. i = (1) Germ. i, Indg. i (§ 88), as acc. pl. gastins, guests, dat. pl. gastim; baptists, 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 takes, 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. ē (§§ 75, 89 note), as nasidēs, thou didst save, beside nasida, he saved; dat. sing. hvammēh, to each.

§ 110. Goth. ei = (1) Germ. ī (§§ 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. haīrdeis, shepherd; nom. pl. gasteis, guests.

= (3) Germ. ī(ī)l (§ 153), as sōkeis, thou seekest; gen. sing. haīrdeis, of a shepherd.

§ 111. Goth. ō = Germ. ō (§§ 79, 89 note), as wītōp, 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.
3. Diphthongs.

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

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

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

C. Final Vowels.

1. Short Vowels.

§ 114. Goth. a = (1) Germ. o (§ 89), as nima, I take; nom. sing. giba, gift; nom. acc. pl. waúrda, words; haírtōna, hearts; acc. hvana, whom, cp. hvanôh; and similarly in the acc. blindana, blind; ina, him; ãna, the, pata, the, that.

= (2) Germ. æ, Indg. â (§ 89), as hvamma, to whom, beside hvammëh; and similarly in daga, to a day; imma, to him; nasida, he saved; útana, from without; nimáima, we may take; nêmeima, we might take.

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

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

= (5) Germ. ai (§ 90), baïrada, he is borne = Gr. mid. φêpêrâ; baïraza, thou art borne = Gr. mid. φêpêrâ from *φêpêrâ.

§ 115. Goth. i = (1) Germ. i (§ 89), as bandi, band; nêmi, he might take, beside nêmeis, thou mightest take.
Phonology

§ 116. Goth. u = (1) Germ. u (§ 88), as filu, much; acc. sing. sunu, son; faśhu, 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; ivadrē, whither.

= (2) Germ. -ān, Indg. ēm (§ 87 (1)), as gen. pl. dagē, of days; gastē, of guests; hananē, of cocks.

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

§ 119. Goth. ō = (1) Germ. ō (§ 89), as tuggō, tongue; haírtō, heart; ḳvaprō, whence; ufarō, from above; ṭvabjō, secretly.

= (2) Germ. -ōn (§ 87 (1)), as gen. pl. gibō, of gifts; tuggōnō, of tongues.

3. Diphthongs.

§ 120. Goth. āi = (1) Germ. ai, as masc. nom. pl. blindái, blind, cp. pái (§ 265).

= (2) Germ. ai older ēi (§ 90), as dat. sing. anstái, to a favour.

= (3) Germ. ai, Indg. oī (§ 90 note), as nimái, he may take.

= (4) Germ. ai older ōī, Indg. āī (§ 90), as dat. gibái, to a gift; izái, to her.
§ 121. Goth. áu = (1) Germ. au, Indg. ēu (§ 90), as dat. sing. sunáu, to a son.
= (2) Germ. au, Indg. ōu (§ 90), as ahtáu, 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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<tr>
<td>III</td>
<td>i(aí)</td>
<td>a</td>
<td>u(aú)</td>
</tr>
<tr>
<td>IV</td>
<td>i(aí)</td>
<td>a</td>
<td>ē</td>
</tr>
<tr>
<td>V</td>
<td>i(aí)</td>
<td>a</td>
<td>ē</td>
</tr>
<tr>
<td>VI</td>
<td>a</td>
<td>ō</td>
<td>ō</td>
</tr>
<tr>
<td>VII</td>
<td>ē</td>
<td>ō</td>
<td>ō</td>
</tr>
</tbody>
</table>

Note.—On the difference between i and aí, see §§ 67, 69; u and aú, see §§ 71, 78.
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-wels, un-knowing, ignorant: witan, to know; *leisan [láis (§ 383), I know], to know: láisareis, teacher: lists, cunning, wile.

liufs, dear: ga-láubjan, to believe: lubó, love; siuks, sick, ill: saúhts, sickness; ana-biudan, 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; þáírsan, to be withered: þáúrsnan, to become withered: þáúrsus, withered.

bairan, to bear: barn, child: bérusjós, parents: baúr, son; qiman, to come: ga-qumps, a coming together, assembly; man, I think: muns, thought; ga-táírjan, to tear in pieces: ga-táúra, a tear, rent; qínó, woman: qéns, wife, woman.

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

batiza, better: bótan, advantage; sáps, full: ga-sópján, to fill, satisfy; dags, day: ahtáu-dógs (aj.), eight days old; fraþjan, to understand: fródel, understanding; graban, to dig: gróba, ditch, hole.


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

Nom. pl. anstei-s, favours: gen. sing. anstál-s: acc. pl. anstí-nns; nom. pl. sunju-s (original form *sunue-es, § 88), sons: gen. sing. sunau-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        el   ái   i(af)   i(af)
Prim.Germ.    i     i     i

steigan, to ascend  stáig  stigum  stigans
peihan, to thrive  þáih  þáihum  þáihans

Note.—Cp. the parallel Greek series πείδω: πίπουθα: ἐπιθοῦν.

II.

Goth.         iu   áu   u(aú)   u(aú)
Prim.Germ.    eu   au   u   o

biugan, to bend  báug  bugum  bugans
tluhan, to lead  táuh  taúhum  taúhans

Note.—1. On iu and eu, see §§ 69, 85–6; on u and o, see §§ 62, 70. 2. Cp. Gr. ἔλευ(θ)σομαι (fut.): ἔληλουθα: ἡλυθοῦν.

III.

Goth.         i(af)   a   u(aú)   u(aú)
Prim.Germ.    e, i   a   u   o, u

hilpan, to help  halp  hulpum  hulpans
bindan, to bind  band  bundum  bundans
waírpan, to become  warþ  waúþum  waúþans

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: ἑδρακον; πέμπω: πέπομφα.
IV.

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

nimán, to take  
nam  nēmum  numans
bárran, to bear  
bar  bērum  baúrans

Note.—1. On i and e, see § 66; ē and ē, 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  ē  e

giban, to give  
gaf  gēbum  gibans
sálvan, to see  
salv  sērum  sálvans

Note.—1. On i and e, see § 66; ē and ē, 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  
för  förum  farans
slahan, to strike  
slōh  slōhum  slahans

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

VII.

Goth.  
é(ai)  
é  ō  ā(ai)
Prim. Germ.  
é  
é  ō  ā

lētan, to let  
lad-lōt  lad-lōtum  lētans
salan, to sow  
sal-sō  sal-sōum  salans

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 ø (§ 41); and the ò in the preterite corresponds to Indg. ã (§ 42) and Indg. ò (§ 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. *aúhsa-ns, oxen: gen. pl. aúhs-ne, where the vowel disappears altogether, as in Gr. πέτομαι: ἐπέμην; slaúhts, slaughter: slahan (VI), to slay; lats, slothful: létan (VII), to let; repjó, number, account: rédan (VII), to counsel; lúkan, to lock: pret. sing. láuk (II), which is an aorist-present like Gr. τύπω, τριβω, another similar aorist-present form is trúdan (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
- ŋ
- ŋ

Liquids

- l, r

Semivowels

- w (ŋ)
- j (i)

Note.—i. 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 th in tell.

The palatal explosives are formed by the front or middle of
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, åk, åg; ñg,
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. ὁξος, Goth. asta, 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 (§ 85).

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, stáin
the first element of the diphthong is a vowel, the second a con-
sonant; but in words like French rwa (written rol), bjér
(written bière), the first element of the diphthong is a con-
sonant, 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

E 2
is written i, u when the first element is the bearer of the stress, 
thus ål, åu, &c., but when the second element has the stress 
the first element is written j, w, thus já, wá, &c.

5. In the writing down of prim. Germanic forms the signs 
ån = th in Eng. thin), åt (= th in Eng. then), åb (= a bilabial 
spirant, which may be pronounced like the v in Eng. vine), 
åg (= g often heard in German sagen), åx (= 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, g. Table II contains 
the Indg. mediae aspiratae and the velars q, g 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, g) fell together with the palatals 
k, g in Latin and Greek. They became åx, åk in prim. 
Germanic, and thus fell together with the åx, åk from Indg. 
k, g.

(3) The pure velar ågh fell together with the original 
palatal ågh 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 voice- 
less spirants from the Indg. tenues. See § 180.

(6) In Latin Indg. q with labialization became åqu, rarely 
åc. åg with labialization became åv (but ågu after ån, and åg 
when the labialized element had been lost, as ågravis = 
Gr. åbapós, åheavy).
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 π, β before non-palatal vowels (except u) and before consonants (except Indg. j); τ, δ before palatal vowels; and κ, γ before and after u.

Indg. ph, bh became φ; th, dh became θ; and kh, gh became χ.

Indg. qh, gh with labialization became φ before non-palatal vowels (except u) and before consonants (except Indg. j); θ before palatal vowels; and χ 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. bândhanam, a binding, Goth. OE. bindan, OHG. bintan, to bind; Skr. bódhati, he learns, is awake, Gr. πεϕθεῖν, he asks, inquires, Goth. ana-

blidan, OE. bëodan, to bid, OHG. biotan, to offer, root bheud-; Gr. καϕθόλη, a swelling, OE. gund, OHG. gunt, matter, pus; Gr. ὅρις, hair, gen. ὅρις; ἐκ, I have, fut. ἐκεῖνον.

(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 pre-

ceded 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>x</td>
<td>h, x</td>
<td>h, x</td>
<td>h, x</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>θ</td>
<td>t</td>
<td>t</td>
<td>t</td>
<td>z, zz</td>
</tr>
<tr>
<td>g, g</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>χω, χ</td>
<td>h, 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>cq, k</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</td>
<td>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, g</td>
<td>g, g</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, g</td>
<td>w</td>
</tr>
</tbody>
</table>
§ 128. The Indg. tenues p, t, k, q, became in prim. Germanic the voiceless spirants f, þ, x, χ(χυ).

p>n. Lat. pēs, Gr. πυγός, Goth. fōtus, OE. OS. fōt, OHG. fōt, O.Icel. fōtr, foot; Lat. pecu, Goth. fafu, OE. feoh, OS. fēhu, OHG. fīhu (fēhu), O.Icel. fē, cattle; Lat. piscis, Goth. fisk, OS. OHG. fisk, OE. fisc, O.Icel. fiskr, fish; Lat. nepos, Goth. *nifa, OE. nefa, OHG. nefo, O.Icel. nefe, nephew; Lat. clepō, Gr. κλέπω, I steal, Goth. hlifan, to steal.

t>n. Lat. trēs, Gr. τρέις, Goth. *tīras, OE. þrī, OS. thrīa, O.Icel. þrīr, OHG. dri, three; Lat. tu, Gr. Dor. τῶ, Goth. þu, OE. O.Icel. þū, OS. thū, OHG. dū, thou; Lat. vertō, I turn, Goth. wairþan, OE. weorðan, OS. werthan, O.Icel. verða, OHG. werdan, to become; Lat. frāter, Goth. brōpar, OE. brōðor, OS. brōðar, O.Icel. brōðir, OHG. bruoder, brother.

k>n. Lat. canis, Gr. κύων, Goth. hunds, OE. OS. hund, O.Icel. hundr, OHG. hunt, hound, dog; Lat. cor (gen. cordis), Gr. καρδιά, Goth. hārtō, OE. heorte, OS. herta, O.Icel. hjarta, OHG. herza, heart; Lat. decem, Gr. δέκα, Goth. tāfhus, OS. tehan, OHG. zehan, ten; Lat. pecu, Goth. fafu, cattle; Lat. dūcō, I lead, Goth. tiuhan, OS. tiohan, OHG. ziohan, to draw, lead.

q>n. (χυ). Lat. capiō, I take, Goth. hafjan, OE. hefjan, OS. hebbian, OHG. heffen, O.Icel. hefja, to raise; Lat. clepō, Gr. κλέπω, I steal, Goth. hlifan, to steal; Lat. vincō, I conquer, Goth. weihan, OHG. wihan, to fight; Lat. canō, I sing, Goth. hana, OE. hana, hona, O.Icel. hane, OS. OHG. hano, cock, lit. singer.

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

Note.—1. The Indg. tenues remained unshifted in the combination s+tenues.
sp: Lat. spuerre, Goth. speiwan, OE. OS. OHG. spiwann, to vomit; Lat. con-spiciō, I look at, OHG. spehōn, to spy.

st: Gr. στῆξ, I go, Lat. vestigium, footstep, Goth. steigan, OE. OS. OHG. stigan, O.Icel. stiga, to ascend; Lat. est, Gr. ἔστι, Goth. OS. OHG. ist, is; Lat. hostis, stranger, enemy, Goth. gasts, O.Icel. gestr, OE. giest, OS. OHG. gast, guest.

sk: Gr. σκῶ, shadow, Goth. skeinan, OE. OS. OHG. scīnan, O.Icel. skīna, to shine; Lat. piscis, Goth. fisca, OE. fisc, OS. OHG. fisk, O.Icel. fiskr, fish.

sq: Gr. θυο-σκός, sacrificing priest, Goth. *skaggwōn, OE. scēawian, OS. scauwōn, OHG. scouwōn, to look, view.

2. The t also remained in the Indg. combinations pt, kt, qt.

pt>ft: Gr. κλέρπης, Goth. hlifus, thief; Lat. neptis, grand-daughter, niece, OE. OHG. nift, niece.

kt>xτ: Gr. ὀξυώ, Lat. octō, Goth. ahtāu, OE. eahta, OS. OHG. ahto, eight; Gr. ὀ-πέντος, stretched out, Lat. rectus, Goth. rahts, OE. riht, OS. OHG. reht, right, straight.


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

b > p. O. Bulgarian slabu, slack, weak, Goth. slēpan, OE. slēpan, OS. slēpan, OHG. slāfan, to sleep, originally to be slack; Lat. lūbris for *slūbris, slippery, Goth. slīpan, OE. slūpan, OHG. slīfan, to slip; Lithuanian dubus, Goth. diups, OE. dēop, OS. diop, O.Icel. djūpr, OHG. tiof, deep; Lithuanian trobă, house, related to Goth. paúrp, field, OE. porp, OS. thorp, OHG. dorf, village. b was a rare sound in the parent language.

d > t. Lat. decem, Gr. δέκα, Goth. taimun, O.Icel. tio, OE. tien, OS. tehan, OHG. zehan, ten; gen. Lat. pedis, Gr. τοδής, nom. Goth. fōtus, O.Icel. fōtr, OE. OS. fōt, OHG. fuōz, foot; Lat. dūcō, I lead, Goth. tiuhan, to draw, lead; Gr. καρδία, Lat. gen. cordis, Goth. hártō, heart; Lat. vidēre, to see, Goth. OE. OS. witan, O.Icel. vita,
OHG. wizzan, to know; Lat. edere, Goth. itan, OE. OS. etan, O.Icel. eta, OHG. egzan, to eat.

\( g > k \). Lat. genu, Gr. \( \gamma \nu \), Goth. knuu, OE. cnēo, OS. OHG. kneo, O.Icel. knē, knee; Lat. gustō, I taste, Gr. \( \gamma \varepsilon \omega \), I let taste, Goth. kiusan, OE. cēosan, OS. OHG. kiosan (keosan), O.Icel. kjōsa, to test, choose; Lat. ager, Gr. \( \alpha \gamma \rho ος \), Goth. akrs, OE. ëcer, OS. akkar, OHG. ackar, field, land; Lat. egō, Gr. \( \epsilon \gamma \omega \), Goth. OS. ik, OE. ic, O.Icel. ek, OHG. ih, I.

\( q > k(kw) \). Lat. gelu, frost, Goth. kalds, OE. ceald, OS. kald, OHG. kalt, O.Icel. kaldr, cold; Lat. augēre, Goth. āukan, O.Icel. auka, OS. ōkian (wv.), OHG. ouhhōn (wv.), to add, increase, cp. also OE. part. adj. ēacen, great; Lat. jugum, Gr. τυγών, Goth. juk, OE. geoc, OHG. joh, yoke.

Gr. \( β \lambda ος \) from *q\( \delta \)wos, life, Lat. vivos (*gwīwos), Goth. qius (gen. qiwis), OE. cwicu, OS. quik, OHG. quec, O.Icel. kvikr, quick, alive; Gr. \( β \alpha ν \) for \( *β\alpha ν \), older \( *βαμω \), I go, Lat. veniō for *gwemjō, I come, Indg. form *gmjō, Goth. qiman, OHG. queman, OE. OS. cuman, O.Icel. koma, to come; Skr. gurūs, Gr. \( β \alpha \rho ος \), from *gr-rus, Lat. gravis, Goth. kaúrus from prim. Germ. \( *k(w)\)uruz, heavy; Gr. \( \epsilon \rho \beta ος \), Goth. riqis (stem riqiza-), prim. form *reqos, darkness; Gr. Boeotian \( \beta ρα \), Goth. qinō, OE. cwene, OS. OHG. quena, woman, wife.

§ 180. 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 tenues 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
indogermanischen Sprachen, vol. I:—Skr. root sphal-, run violently against, O.Icel. falla, OS. OHG. fallan, OE. feallan, to fall; Gr. ἀ-σκηθῆς, unhurt, Goth. skapjan, OE. sceppan, OHG. skadōn, to injure; Gr. σχίζω, I split, Goth. skáidan, OE. scádan, OHG. sceldan, to divide, separate; φᾶλη, O.Icel. hvær, OE. hwæl, OHG. (h)wal, whale; Skr. kváthathi, it boils, Goth. hvapjan, to foam.

§ 181. 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 §§ 182, 183.

§ 182. 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. bhārāmi, Gr. φέρω, Lat. ferō, I bear; Goth. beitan, O.Icel. bīta, OE. OS. bitan, OHG. bīzan, to bite, Skr. bhādāmi, Lat. findō, I cleave; Goth. bōpar, OE. bōðor, OS. brōthar, OHG. brooder, O.Icel. brōðir, Skr. bhrātar-, Lat. frāter, brother, cp. also Gr. φράτηρ, φράτωρ.

Goth. *kamsbs, 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 *dhoghos; Goth. ga-dēps (stem ga-dēdi-), OE. dēd, OS. dād, O.Icel. dāð, OHG. tāt, deed, related to Gr. θῆ-ο, I shall place, Skr. dhāma, law, dwelling-place, rt. dhē-; Goth. dāuhtar, OE. dohtor, OS. dohter, OHG. tohter, Gr. θυγάτηρ, daughter.

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

g. Goth. aggwus, OE. enge, OS. OHG. engl, narrow,
§ 133. b, d, g remained in other positions, and their further development belongs to the history of the separate Germanic languages. In Goth. 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 §§ 166-9. In O.Icel. b (written f) remained medially between and finally after voiced sounds, but became f before voiceless sounds. d (written ð) 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 OHG. In OE. b (generally written f) remained between voiced sounds, but became voiceless f finally. g remained in the oldest period of the language. In OS. b (written b, ð) 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 OHG. 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. nebál, OHG. nebúl, Lat. nebula, Gr. νεβάλη, mist, cloud, cp. Skr. nábhás, Gr. νεφώ, cloud; Goth. liufts, O.Icel. ljúfr, OE. lēof, OS. lióf, 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. údhar, Gr. ουδηρ, udder; Goth. ráups, O.Icel. raðr, OE.
read, OS. rød, OHG. röt, prim. form *roudhos, cp. Skr. rudhirás, Gr. ῥοῦδος, prim. form *rudhros, 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. χῦν, 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. stiga, OE. OS. OHG. stigan, to ascend, Gr. ορείχω, prim. form *steighō, I go, cp. Lat. vestigium, footprint.

Note.—g was dropped in the initial combination gw=Indg. gh, as Goth. warmjan, to warm, OE. wearm, OS. OHG. warm, warm, Skr. gharmās, Gk. ἑρμός, 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. χ, k, g from Indg. k, g, gh, cp. e. g. Goth. hafjan (q), kalds (q), 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 Keltic 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. χ, k, g which arose from Indg. k, g, gh. The most commonly accepted theory is that the Indg. labialized velars q, q, gh regularly became χ, k, g in prim. Germ. before Indg. û, ō, o (=Germ. a § 39), and χw, kw, gw before Indg. ē, ī, ō,
a, ä (=Germ. ö §43); 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 *qoma, I came, for Goth. OHG. *kam after the analogy of Goth. qima, OHG. quimu, original form *qemō, I come; Goth. ivas, who? = Indg. *qos, for *hhas after the analogy of the gen. ivis = 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 *vlaikos, prim. form *wiqos, cp. Skr. vīkas, wolf; Goth. fidwōr, OE. fēower (but fyfer-fête, four-footed), OS. OHG. fior, prim. form *getvōres, cp. Lithuanian keturi, Lat. quattuor, Gr. τέσσαρες, Skr. catvāras; Goth. fimf, OE. OS. fīf, OHG. fimf (finf) from *fiimfi, prim. form *peŋqe, cp. Skr. pāṇca, Gr. πέντε, Lat. quīnque (for *pīnque), five; OHG. wulpa, she-wolf, from *wulbī, prim. form *wulqī, cp. Skr. vrki; Goth. waīrpan, OE. weorpan, OS. werpan, OHG. werfan, O.Icel. verpa, to throw, cp. O. Bulgarian vřīga, I throw; OE. swāpan, OHG. sweifan, to swing, cp. Lithuanian swaikstū, I become dizzy.

§ 185. 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.

§ 186. 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, χ, χw, s regularly
became b, d, g, gw, z when the vowel next preceding them
did not, according to the original Indg. system of accentua-
tion, 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 parti-
ciple, 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. *wérþō > OE. weorþe, I become = Skr. vártā-ṃi,
I turn, pret. 3 sing. *wárpl > OE. wearp, he became = Skr.
va-vártā, has turned, pret. 1 pl. *wurđumī > OE. *wurdum
(wurdon is the 3 pers. pl. used for all persons) = Skr.
va-vṛtimā; past part. *wurđanā > OE. worden = Skr.
va-vṛtānā.-; OS. birid = Skr. bhārati, he bears, Goth. 2
sing. indic. pass. baɪraza = Skr. bhārasē. Goth. baɪrand,
OHG. berant = Skr. bhāranti, they bear; present participle
Goth. baɪrands, O.Icel. berandi, OE. berende, OS. berandi,
OHG. berantl, Gr. gen. φἐροντος. Or to take examples
from noun-forms, &c., we have e.g. Skr. pītā-, Gr. πατέρ-
= prim. Germanic *faɪdr-, Goth. fadar, OE. fæder, O.Icel.
faɪr, OS. fader, OHG. fater, father; Gr. πατός, floating,
swimming, Goth. fōdus, OE. OS. fōd, O.Icel. fōð, OHG.
fluo, flood, tide; Skr. ṛatām, Gr. ἐκτίθων, Lat. centum =
prim. Germanic *xumdı̯om, older *xumdı̯om, Goth. OE. OS.
hund, OHG. hunt, hundred; Indg. *swěkuros, Goth.
swaɪhra, OHG. swehur, father-in-law, beside Gr. ἐκκώ, 
OE. sweger, OHG. swigar, mother-in-law; Gr. ἕκκα, Goth.
taɪhun, OS. tehan, OHG. zehan, ten, beside Gr. ἕκκας,
OE. OS. -tīg, OHG. -zug, Goth. pl. tīgjus, decade; Skr. saptā, Gr. tērā, Goth. sibun, OE. seofon, OS. sibun, OHG. sibun, seven; prim. Germ. *jungās, Goth. jungs, OS. OHG. jung, young, beside Goth. jūhīza from *jūnxizō, younger (§§ 62, 142); Gr. νύσ from *onvus, OE. snoru, OHG. snura, daughter-in-law; OHG. haso beside OE. hara, hare; Goth. āusō beside OE. ēare, ear.

The combinations sp, st, sk, ss, ft, fs, hs, and ht were not subject to this law.

Note.—The prim. Germanic system of accentuation was like that of Sanskrit, Greek, &c., i.e. the principal accent could fall on any syllable; it was not until a later period of the prim. Germanic language that the principal accent was confined to the root-syllable. See § 32.

§ 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, þ—d, s—z, č—g, ěw—gěw.

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. þarfa, I need, pl. þaurbume; OHG. heffen, to raise, huobun, gihabum, but Goth. háfjan, höfum, hafans.

þ—d. Goth. fraþjan, to understand, frōdei (d=d), understanding; OE. weorþan, to become, wurdon, worden, but Goth. weairþan, weairþum, weairþans; OE. sniþan, to cut, snidon, sniden, but Goth. snieþan, snipum, snipans.


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

č—g. Goth. áih, I have, pl. áigum (g=g); Goth. fahēps,
gladness, faginōn, to be glad; hūhrus (§§ 62, 142), hunger, huggrjan, to hunger; filhan, to hide, fulgins (adj.), hidden; jūhiza (§§ 62, 142), younger, juggs, young; OE. tēon (from *tēohan, to draw, tugon, togen, but Goth. tiuhan, taúhum, taithans; OE. slēan (from *sleahan), to smile, slōgon, slēgen, but Goth. slahan, slōhum, slahans.


gw became g before u, in other cases it became w, as Goth. magus, boy, beside mawi from *ma(g)wí, girl; Goth. siuns, OE. sēon(sīon), OS. siun, from *se(g)wnis, a seeing, face; Goth. snáws, OE. snāw (with -w from the oblique cases) from *snai(g)waz, prim. form *snoighós.

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. waírpan, to become—fra-wardjan, to destroy, cp. Skr. vartāyāṃ, I cause to turn; Goth. leipan, OE. lépan, to go—OE. lēdan from *laidjan, to lead; Goth. ur-reisan, OE. ā-rīsan, to arise—Goth. ur-rēsjan, to raise up, OE. rēran, to raise; Goth. ga-nīsan, to become whole, OE. ge-nesan, to be saved—Goth. nasjan, OE. nerian, to save; Goth. *leisan (cp. 1 sing. láis, I know), to know—Goth. láisjan, OE. lērān, to teach. Cp. the regular form hasjan, 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.
The Indg. mediae and mediae aspiratae became tenues before a suffixal t or s already in the pre-Germanic period; thus:

\[
\begin{array}{l}
\text{bt} \quad \text{pt} \\
\text{bht} \quad \text{bs} \quad \text{ps} \\
\text{dt} \quad \text{tt} \\
\text{dht} \quad \text{ds} \quad \text{ts} \\
\text{gt} \quad \text{kt} \\
\text{ght} \quad \text{gs} \quad \text{ks} \\
\text{gt} \quad \text{qt} \\
\text{ght} \quad \text{gs} \quad \text{qs} \\
\end{array}
\]

Examples are Lat. nuptum, nąpsi, beside núbere, to marry; Skr. loc. pl. patsu, beside loc. sing. padí, on foot; Lat. réxi, rectum, beside regere, to rule; Lat. vexi, vectum, beside vehere, to carry, rt. wegh-; Lat. lectus, Gr. λέγος, bed, couch, Goth. līgan, to lie down; Skr. yuktá-, Gr. λεγόμενος, Lat. iunctus, yoked, rt. jeug-; &c.

Then pt, kt, qt; ps, ks, qs were shifted to ft, xt; fs, χs 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. skeshen, to create, beside Goth. ga-skapt, 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)—k. Goth. waúrkjan, OE. wyrkan, OHG. wurken, to work, beside pret. and pp. Goth. waúrhta, waúrhts, OE. worht, worht, OHG. worhta, gi-worht; Goth. þugkjan, OE. þync(e)an, OHG. dunken, to seem,
appear, beside pret. and pp. Goth. þühta, *þuhts, OE. þuhte, þuht, OHG. dühta, gi-düht; 1 pers. pl. Goth. magum, OE. magon, OHG. magun (mugun), we may, can, beside pret. sing. Goth. mahta, OE. meahte, OHG. mahta, pp. Goth. mahts, cp. also Goth. mahts, OE. meaht, OHG. maht, might, power; Goth. bugjan, OE. bycg(e)an, to buy, beside pret. and pp. Goth. báhta, báuhts, OE. bohte, boht; Goth. briggan, OE. OHG. bringan, to bring, beside pret. and pp. Goth. brähta, *brähts, OE. brôhte, brôht, OHG. brähta, bräht.

t, þ, ð(d)—ss, s. Goth. witan, OE. witan, 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. ɪvæsei, sharpness, ɪvassaba, sharply; Goth. qipan, to say, beside ga-qiss, consent; Goth. ana-biudan, to command, beside ana-busns (ana-būns?), commandment, from pre-Germ. *bhūtsni-, rt. bheudh-. Goth. us-standan, to rise again, beside us-stass, resurrection.

ss > s after long syllables and before r: Goth. hátan, to command, call, OE. hātan, to call, beside OE. hās, from *haissi-, command; Goth. OE. witan, to know, beside Goth. un-weis, un knowing, OE. OHG. wis, wise, cp. Lat. visus; Goth. itan, OE. etan, to eat, beside OE. ās, OHG. ās, carrion, cp. Lat. ēsum. Goth. guþ-blöstreis, 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.
sing. Goth. wáist for *wáis, OE. wást for *wás, OHG. weist for *weis; Goth. qast for *qass, inf. qíjan, to say; Goth. báust for *báus, inf. biudan, to bid; regular forms were pret. sing. Goth. waúrhta, OE. worhte, OHG. worhta, Goth. inf. waúrkjan, 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. káupasta for *káupassā, inf. káupatjan, 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. kínnus, OE. cinn, OHG. kinni, from *genw·, Gr. γέω·, chin, cheek; Goth. minniza, OS. minnira, OHG. minnro, from *minwizō, less, cp. Lat. minuō, Gr. μυύω, I lessen; OE. þynne, O.Icel. þunnr, OHG. dunnī, thin, cp. Skr. fem. tanvī, thin.

·md· > ·nd·, as Goth. OE. OS. hund, OHG. hunt, prim. form *kmtóm, hundred; Goth. skaman, OE. scaman, OHG. scämēn, to be ashamed, beside Goth. skanda, OE. scand, OHG. scanta, shame, disgrace.

·ln· > ·ll·, as Goth. fulls, OE. full, Lithuanian pilnas, prim. form *pnilós, full; Goth. wulla, OE. wulle, OHG. wolla, Lithuanian wilna, wool.

§ 140. Prim. Germanic ḃn, ḃn, ãn = Indg. pn̄, tn̄, kn̄, qn̄ (by Verner’s law), and bhn̄, dhn̄, ghn̄, qhn̄, became bb, dd, gg before the principal accent, then later bb, dd, gg; and in like manner Indg. bn̄, dn̄, gn̄, qn̄ 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. hnaesp, OHG. napf, from *xnabn̄ or *xnabn̄, basan, bowl; OE. hopplian, O.Icel. hoppa, MHG. hopfen, from *xobn̄, to
hop; OE. OS. topp, O.Icel. toppr, from *tobnọ or *tobnǭ, top, summit; OE. hēap, OS. hôp, OHG. houf, from *χaubań; OE. cnotta, from *knoðnǭ, beside OHG. chnodo, chnoto, knot; Goth. hweits, OE. OS. hwit, from *χwīdēnǭ, white; OE. bucc, O.Icel. bokkr, OHG. boc (gen. bokes), prim. form *bhugnós, buck; OE. liccan, OS. leccōn, OHG. leccōn, from *legnǭ, to lick; OE. lōc, O.Icel. lokkr, prim. form *lugnōs, lock; OE. smoc, O.Icel. smokkr, from *smọgnǭ, smock; OE. lōcian, OS. lōkōn, from *lōgnǭ or *lōgnǭ, to look.

§ 141. Indg. z + media became s + tenuis, 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 mīžda, Gr. μιζδός, pay; OE. mearg, OHG. marg, O. Bulgarian mozgū, marrow, root mezgh-; Goth. huzd, OE. hord, OHG. hort, treasure, root kuzhd-.

§ 142. Guttural n (n) disappeared before ŝ, as Goth. OS. OHG. fāhan, OE. fōn, from *fančanānan, to seise; Goth. OS. OHG. hāhan, OE. hōn, from *χančanānan, to hang; Goth. ŝeihan, OS. thīhan, OHG. dīhan, OE. ŝon, ŝeon, from *pinčanānan, to thrive; pret. Goth. ŝaht, OE. ŝōhte, OS. thāhta, OHG. dāhta, from *pāntō, I thought, beside inf. Goth. þagkjan, OS. thenkian, OHG. denken, OE. þencan.

§ 143. ŝ became an aspirate (written h) initially before vowels, as Goth. OE. OS. hund, OHG. hunt, from *χundan, prim. form *kmtōm, hundred; Goth. hunds, O.Icel. hundr, OE. OS. hund, OHG. hunt, from *χundaz, 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
OE. sleæan, from *sleahan, older *sλæhan-, Goth. slahan, to strike, slay; OE. swēor, from *swēohur, older *swexur, OHG. swehur, father-in-law.

Medial and final χw became χ in O.Icel. and the West Germanic languages, as OS. OHG. sehan, OE. sēon, O.Icel. sjá, from *seχ(w)an-, beside Goth. saifwan, to see; OS. OHG. lihan, OE. lēon, lēon, O.Icel. ljá, from *liχ(w)an-, beside Goth. leifvan, to lend; OS. OHG. aha, OE. ēa from *eahu, beside Goth. alva, water, river; OE. seah, OS. OHG. sah, beside Goth. salu, he saw; OE. nēah, OS. OHG. nāh, beside Goth. nēh, 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 OE. OHG. bere, Goth. bafral, from an original form *bheroīt, he may bear. See § 87, (2).

§ 145. Original final -m became -n, 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; OE. nacod, older *nakud, OHG. nackut, from *nak(w)ud-, beside Goth. naqaps, naked; OE. O.Icel. sund, a swimming, from *swumda-, cp. OE. swimman, O.Icel. svimma, to swim; pp. OE. cumen, OHG. koman (beside quoman, a new formation), O.Icel. komenn, OHG. inf. queman, to come; OE. 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. swiltan, 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. sigjan, beside OE. sinkan, OHG. sinkan, to sink.

§ 147. Initial and medial sr became str, as OE. strēam, O.Icel. straumr, OS. OHG. strōm, stream, cp. Skr. srāvati, it flows; pl. OE. ēastron, OHG. ēstarūn, Easter, cp. Skr. usrā, 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. svāsrē.

§ 148. The remaining Indg. consonants suffered no further material changes which need be mentioned here. Summing up the results of §§ 138-47, we arrive at the following system of consonants for the close of the prim. Germanic period:—


**Explosives**

\[
\begin{align*}
\text{voiceless} & : p & t & k \\
\text{voiced} & : b & d & g
\end{align*}
\]

**Spirants**

\[
\begin{align*}
\text{voiceless} & : f & ð & s & x \\
\text{voiced} & : b & d & z & ð
\end{align*}
\]

**Nasals**

\[
\begin{align*}
& m \\
& n \\
& ñ
\end{align*}
\]

**Liquids**

\[
\begin{align*}
& l, r \\
& j \text{ (palatal)}
\end{align*}
\]

**Semivowels**

\[
\begin{align*}
& w
\end{align*}
\]

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 (§ 168) and ēw (§ 165), as wigs, O.Icel. vegrist, OE. OS. OHG. weg, way; wulfs, OE. OS. wulf,
OHG. *wolf, wolf*; *wlits, OE. ylute, O.S. wlit, face, look, beauty; wraka, OE. wracu, revenge, persecution; swistar, OE. sweostor, OS. OHG. swester, sister;* and similarly *wahsjan, to grow; waírs, worse; waúrd, word; wrikan, to persecute; dwals, foolish; twáí, two; twalif, twelve; ðwahan, to wash.*

It also remained: (1) Medially before vowels, as *fidwör, four; hawi, hay; nidwa, nest; siggwan, to sing; slawan, to be silent; sparwa, sparrow; tahlswó, right hand; gen. kniwis, OE. cnéowes, OHG. knewes, of a knee; mawi, girl; þiwi, 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 *lēwjan, to betray; hňáiwjan, to abase; hnáiwls, lowly; snáiwls, snow; ufarskadwjan, 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. *kniwis, triwis*; pret. *snáu, he hastened,* beside inf. *sniwan.* (2) Before consonants, as gen. *máujós, piujós,* beside nom. *mawi, girl; þiwi, maid-servant; inf. tāujan, to do,* beside pret. *tawida; náus, corpse,* beside nom. pl. *naweis; siüns from *se(g)wnís, sight, face.* It also became *u* before *-s,* older *-z,* after the loss of an intervening vowel, as *skadus from *skadwaz, shadow.*

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

2. For the Gothic treatment of *ôw, ôwj,* 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 ū (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. bliggwan, OE. *blēowan, OHG. bliuwan, to strike; Goth. triggws, O.Icel. tryggr, OE. triewe, OS. OHG. triuwl, true, faithful, cp. also Goth. triggwaba, truly, triggwa, covenant; Goth. *glaggwus, exact, accurate, O.Icel. glöggr, OE. glēaw, OHG. glau (inflected form glauwēr), wise, prudent; cp. also Goth. glaggwō (av.), diligently, glaggwuba (av.), diligently, accurately; Goth. skuggwa, O.Icel. skugg-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 āj + vowel, as frijōnds, friend; fijan, to hate; ija (acc.), her; prija (neut.), three; stōjan, to judge. For the treatment of āj 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 lēwjan, to betray; frawardjan, to destroy; harjōs, armies; hafrdjōs, shepherds; nasjan, to save; sōkjan, to seek. Cp. § 157.

§ 153. Medial -ij- became -i- before -s, older -z, after the loss of a vowel in final syllables, as nom. hafirdēis from *xirdīj-az, shepherd; freis from *frij-az, free; gasteis from *gastīj-iz, guests = Lat. hostēs from *hostējes. Germanic -i- from older -eje-, -ije- became i(j)i = i after long closed stem-syllables and after unaccented syllables, but -ji- in other cases, as sökeis, thou seekest, from *sōki(j)izi = Indg. *sāgéjesi; sökei̯p, he seeks, from
\( \text{sōki(j)jidi} = \text{Indg. sāgéjeti} \); and similarly frawardeip, he destroys; mikileip, he praises; gen. sing. haírdeis from *χirði(j)jiz, older -ijes (with pronominal ending (§ 265)); láisareis, teacher; ragineis, counsellor; dáupeins, baptism, from *daupi(j)jiniz, older -ejenis; beside nasjis, nasjiβ, inf. nasjan, to save; stōjis, stōjiβ, inf. stōjan, to judge.

Note.—The gen. and dat. sing. of the long and polysyllabic -jan-stems of nouns and adjectives were remodelled after the analogy of the short stems, as fisjkjins, fisjkjin (§ 208), wilpjins, wilpjin (§ 288) for *fiskeins, *fiskein, *wilpeins, *wilpein, after the analogy of forms like wiljins, wiljin, midjins, midjin. See also § 188. 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, láiseins.

§ 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. haírđi from *χirðiij(i), older -ije; acc. haírđi from *χirðiij-an. In like manner we should expect the imperative 2 pers. sing. of the first class of weak verbs to end in -i, as *sōki, seek thou; *hazī, praise thou, from *sōki(j)i, *χazij(i), older -eje-, cp. Gr. φοβε from *φοβε(γ)ε, frighten thou. It is difficult to account for sōkei, 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. haírđi 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 *χarj(i); acc. sing. hari from *χarj-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
Gothic, and *gg*, *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. dvāyōś; Goth. waddjus, O.Icel. veggr, wall, related to Lat. viēre, to plait; Goth. iddja, I went, cp. Skr. áyām, 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 *μέθος, Skr. madhyas, Indg. *medhjōs, middle, beside Gr. πάτριος from *πατριός, Skr. pītriyas, Indg. *pētrijōs, 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. haïrdjōs from *χιρδ(i)jōz, shepherds; and similarly in the other plural forms and in the dat. singular (§ 184).


LIQUIDS AND NASALS.

§ 158. Germanic l, m, n, ŋ, 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, shell; and similarly laggs, long; haldan, to hold; salt, salt; wulfs, wolf; mēl, time; wulla, wool; fulls, full.
\textbf{Liquids and Nasals}

\section*{§ 159}


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

In \textit{nammjan}, \textit{to name}; \textit{nammē}, of \textit{names}, the \textit{-mn-} was reintroduced after the analogy of \textit{namō}, \textit{namins}, &c.


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

\textbf{η.} On the representation of Germanic \textit{η} in Gothic, see § 17. It only occurred before \textit{k}, \textit{q} and \textit{g}, as \textit{briggan}, OE. OS. OHG. \textit{bringan}, \textit{to bring}; \textit{drigkan}, OE. drincan, OS. drinkan, OHG. \textit{trincan}, \textit{to drink}; and similarly \textit{figgrs}, \textit{finger}; \textit{gaggan}, \textit{to go}; \textit{paggjian}, \textit{to think}; \textit{sigqan}, \textit{to sink}; pret. \textit{sagq}, \textit{he sank}.


\section*{§ 159} \textbf{l, 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 *fuglan, bird; Goth. ibns, ibn, OE. efen, OS. eban, OHG. eban, from *ebnan, even; Goth. akrs, akr, OE. sæcer, OS. akkar, OHG. acchar, from *akraz, *akran, field; and similarly Goth. tagl, hair; hunsl, sacrifice; sitls, seat; mālþms, acc. mālþm, treasure; bagms, tree; razen, house; tālkn, 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. pæda, coat; Goth. O.Icel. OE. OS. punt, OHG. pfunt, pound; slæpan, OE. slæpan, OS. slæpan, OHG. slæfan, to sleep; diups, O.Icel. djúpr, OE. dêop, 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. fif, 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; brōþar, brother; wamba, womb; lamb, lamb.
$\S\S$ 162–3]  

**Gutturals**

$b > b$ after $r$ and $l$, as **arbi**, _heritage_; **swafiban**, _to wipe_; **swarb**, _he wiped_; **silba**, _self_; **kalbō**, _calf_; **salbōn**, _to anoint_.

$b > f$ after vowels both finally and before final -s. Hence the frequent interchange between $b$ (written $b$ in Gothic) and $f$ in inflexion, as **giban**, _to give_, pret. sing. **gaf**; **sweiblan**, _to cease_, pret. sing. **swágf**; **bi-leiblan**, _to remain_, pret. sing. **bi-láif**; gen. **hláibs**, nom. sing. **hláifs**, acc. **hláif**, _loaf_, _bread_, cp. on the other hand **swafiban**, _to wipe_, pret. **swarb**.

**Note.**—In occasional forms like **grōb** beside **grōf**, _he dug_; **hláib** beside **hláif**, the $b$ had been transferred from forms where it was regular.

Medial $b$ (written $b$) remained unchanged after vowels, as **haban**, _to have_; **liban**, _to live_; **sibun**, _seven_; **ga-láubjan**, _to believe_; **ıbns**, _even_. See § 133.

**Gutturals.**

**k**


**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:—**qēns**, O.Icel. **kvān**, OE. **cwēn**, OS. **quān**, _wife_, **quān**, _wife_.

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woman; qīfan, O.Icel. kvėsā, OE. cwefan, OS. quake, OHG. quedan, to say; and similarly qīfan, to come; riqīls, darkness; naqāps, naked; sigqan, to sink; sagq, he sank.

h, x

§ 164. Prim. Germanic x 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. habēn, to have; faihu, OE. feoh, OHG. fihu, cattle, property; and similarly haftō, heart; hafjan, to raise; hund, hundred; taif hun, ten; peihan, to thrive.

Germanic x (written h, and pronounced like NHG. ch) remained in Gothic in other positions, as hläifs, loaf, bread; hliftus, thief; hrāins, pure, clean; dāhtar, daughter; filhan, to hide, bury; nahts, night; jah, and; pālh, he thrive.

Note.—The final h in unaccented particles was often assimilated to the initial consonant of the following word, as wasup-pan = wasuh-pan, anparup-pan = anparuh-pan, jan-ni = jahn-ni, jas-sa = jah-sa, nip-pan = nih-pan.

xw

§ 165. Initial Germanic xw (OE. OS. OHG. hw, O.Icel. hv) became hv (§ 19) in Gothic, as hvas, OE. hwā, OS. hwē, OHG. hwer, who?; huula, O.Icel. hvil, OE. hwil, OS. OHG. hwila, space of time; and similarly huairban, to walk; huvār, which of two; hveits, white; hvōpan, to boast.

Medial and final xw also became hv in Gothic, but in O.Icel. and the West Germanic languages it became x. For examples see § 143.

Note.—The reasons for assuming that Goth. hv 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; pāīrhwakandans = pāīrh+wakan-dans (pres. part. nom. acc. pl. of wakan, to wake, watch). (3) The principal parts of sa̱van, 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 hra̱hōp, he boasted, inf. hōpan.

§ 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; figgres, finger; huggrjan, to hunger; lagg, 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 § 138. Initially, and medially after consonants, it probably became g, as Goth. OE. guma, O.Icel. gumi, OS. gumo, OHG. gomo, man; bairgan, O.Icel. bjarga, OE. beorgan, OHG. bergan, to hide; and similarly gasts, guest; giban, to give; göps, good; grētan, to weep; fārguni, 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. fogal, bird; and similarly agis, fright; blugan, 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 ð (§ 161) and d (§ 173). Examples are acc.
sing. dag, day; wig, way; ōg, I fear; mag, he can, may; nom. sing. dags, wigs; manags, much, many; baúrgs, city.

DENTALS.

t

§ 170. Germanic t remained in Gothic, as tuggō, O.Icel. OS. tunga, OE. tunge, OHG. zunga, tongue; itan, O.Icel. eta, OE. OS. etan, OHG. ezzan, to eat; wált, O.Icel. veilt, OE. wāt, OS. wēt, 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 þágkjan, OE. þencan, OS. thenkian, OHG. denken, to think; qipan, O.Icel. kvēða, OE. cweþan, OS. queðan, OHG. quedan, to say; acc. álp, OE. áþ, OS. éþ, OHG. eid, oath; and similarly þaírh, through; þaúrnus, thorn; þiþp, good; bróþar, brother; árþa, earth; fraþjan, to understand; waþþan, to become; qap, he said; warþ, he became.

d, ð

§ 172. Germanic d, which only occurred initially and after n, remained in Gothic (§ 182), 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; dēps, 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
§ 174-5] Sibilants

p in inflexion, as inf. beidan, to abide, await; ana-biudan, to command; bidjan, to pray, beside pret. sing. báip, báup, báp; gen. sing. gōdis, háubidis, nasidis, beside nom. sing. gōps, good, háubip, head, nasips (pp.), saved.

Note.—In occasional forms like bad, báud, gōds, gōd, beside the regular forms báp, báup, gōps, gōp, the d had been transferred from forms where it was regular.

Medial d (written d) remained after vowels, as fadar, father; beidan, to abide, await; fidwōr, four; midjis, middle; fadrein, paternity, parents. See § 133.

Sibilants.

§ 174. Germanic s remained in Gothic, as slēpan, OE. slépan, OS. slāpan, OHG. slāfan, 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. māra, OS. mēra, OHG. mēro, more, greater; and similarly azgō, ash, cinder; razda, speech; mizdō, pay, reward; alpīza, 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, kāus, &c., see § 187.

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-răisjan, to raise up, sv. ur-reisjan, to arise, cp. OE. rēran, to raise; láisjan, cp. OE. læran, 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 *dagaz, day; gasts from *gastiz, guest; nom. pl. dagōs from *dagōz; gasteis from *gastiz; nom. sing. akrs from *akraz, field; nimis from *nimitz(i), thoutakest. This -s was dropped when it came to stand after an original s through the loss of a vowel, as waérs from *wirs(i)s older *wirsiz (av.), worse, cp. adj. waírsiza, worse; nom. drus (gen. drusis) from *drusiz, fall; láús, empty, but gen. láusis; freihals, freedom, but gen. freihalsis.

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

Final -lz 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 dagam, gibōm, gastim, bröprüm, blindáim, 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-ēi (rel. pr.), who;
uz-uh (prep.), whether from; beside wileis, thou wilt; hw as? 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 dis-skritnan, beside dis-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 (§ 198); 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.,
Declension of Nouns

§§ 178-9] 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. -os, neut. -ov, 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.

I a. Pure a-stems.

§ 179. Masculines.

Sing.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>dags, day.</th>
<th>hlálfs, loaf, bread</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>dag</td>
<td>hláif</td>
</tr>
<tr>
<td>Voc.</td>
<td>dagis</td>
<td>hlábis</td>
</tr>
<tr>
<td>Gen.</td>
<td>dagq</td>
<td>hláiba</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>dagós</th>
<th>hláibós</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>dagans</td>
<td>hláibans</td>
</tr>
<tr>
<td>Gen.</td>
<td>dagé</td>
<td>hláibë</td>
</tr>
<tr>
<td>Dat.</td>
<td>dagam</td>
<td>hláibam</td>
</tr>
</tbody>
</table>

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

The prim. Germanic forms of dags were: Sing. nom.
*dagaz, acc. *dagan, voc. *dag(e), gen. *dagesa (with
Gr. θες, to a god), instr. *dagē, -ō; Pl. nom. *dagōz, acc.
*daganz, gen. *dagon (cp. Gr. θεός, of gods), dat. *dagomiz. 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 -ē in dagē, which presupposes a prim. Germ. ending -ān (§ 87, 1), has never been satisfactorily explained. The gen. in OE. O.Icel. daga, OS. dago, OHG. tago regularly goes back to *dagōn 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; fisks, fish; fugls, bird, fowl; hunds, dog, hound; himins, heaven; ligrs, bed, couch; mālpms, gift; maúrgins, morning; stáins, stone; sitls, seat; skalks, servant; piudâns, king; wigs, way; winds, wind; wulfs, wolf. Like hläifs is declined láufs, leaf.

§ 181. Neuters.

Sing.

Nom. Voc. Acc. waúrd, word    háubip, head
Gen. waúrdis    háubidis
Dat. waúrda    háubida

Plur.

Nom. Voc. Acc. waúrda    háubida
Gen. waúrdē    háubidē
Dat. waúrdam    háubidam

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 § 178.
§ 182. Like waúrd are declined a great many Gothic neuter nouns, e. g. agis (gen. agisis), fear; akran, fruit; awistr, sheepfold; barn, child; blöb (gen. blöbis), blood; dius (gen. diuzis), wild beast; daúr, door; čisarn, iron; gras (gen. grassis), grass; haúrn, horn; huzd, treasure; jér, year; juk, yoke; kaúrn, corn; láun, pay, reward; leik, body, flesh; maúrpur, murder; riqis (gen. riqizis), darkness; slubr, silver; skip, skip; tagl, hair; tagr, tear. Like háubip are declined liuhap, light; witöp, 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 -jís and in the latter in -eis, see §§ 158, 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. andbahtelis, gawairpēis, beside andbahtjís, gawairpjís. Cp. § 158 note.

§ 184. 

Masculines.

Sing.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>harjís, army</th>
<th>haírdeis, herdsman</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>hari</td>
<td>haírđi</td>
</tr>
<tr>
<td>Gen.</td>
<td>harjís</td>
<td>haírdeis</td>
</tr>
<tr>
<td>Dat.</td>
<td>harja</td>
<td>haírdja</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>harjōs</th>
<th>haírdjōs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>harjans</td>
<td>haírdjans</td>
</tr>
<tr>
<td>Gen.</td>
<td>harjē</td>
<td>haírdjē</td>
</tr>
<tr>
<td>Dat.</td>
<td>harjam</td>
<td>haírdjam</td>
</tr>
</tbody>
</table>
The prim. Germ. forms of *harjis were: Sing. nom. *χαρζαζ, acc. *χαρζαν, voc. *χαρζ(e), gen. *χαρζεσα (with pronominal ending), dat. *χαρζη, -ο (originally instr.); Pl. nom. *χαρζοζ, acc. *χαρζανς, gen. χαρζον, dat. *χαρζομίζ. 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. *χαρζαζ became *χαρζ (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 *χαίφρες were: Sing. nom. *χαίφρεζαζ, acc. *χαίφρεναν, voc. *χαίφρεης, gen. *χαίφρεηςα, dat. *χαίφρεηςη, -ο; Pl. nom. *χαίφρεηςοζ, acc. *χαίφρεηςανς, gen. *χαίφρεηςον, dat. *χαίφρεηςομίζ. In the nom. acc. voc. sing. the -η- 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. -ηε- became -ηι- and then the j disappeared between vowels; whence χαίφρες. After the -ηι- had become -ι 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 *νιπζις, adversary; *μινπζις, kinsman. Like χαίφρες are declined *νιές, end; *μείς, servant; *ναλτζις, wheat; *λεκζις, physician; *μαγζις, counsellor; *μπόζις, disciple; *μάζαζις, ruler, prince; *μοκζαζις, scribe; *λαζαζις, teacher; *μόταζις, toll-taker.

§ 186. Neuters.

<table>
<thead>
<tr>
<th>SING</th>
<th>PLUR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Acc. Voc. kun, 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; fraţi, understanding; nati, net; wadi, pledge; gawi (gen. gáujis, § 150), region, district; hawi (dat. háuja), hay; taul (gen. tójís, § 81), deed, work; andbahti, service; arbi, heritage; garuni, counsel; gawárpi, peace; kunpl, knowledge; reiki, power; šubi, theft; ufar-méli, superscription; faírguni, mountain; fastubni, observance; waldufni, power. See § 183.

c. wa-stems.

§ 188. Masculines.

Sing. Plur.
Nom. pius, servant piwós
Acc. piu piwans
Gen. piwis piwē
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. snáiwa, snow, the acc. sing. of which would be snáiw, gen. snáiwis, see § 149, (3).

§ 189. Neuters.

Sing. Plur.
Nom. Acc. Voc. kniu, knee kniwa
Gen. kniwis kniwē
Dat. kniwa kniwam

Note.—1. Only plural forms of kniu are extant. Like kniu is also declined triu, wood (§ 150).

2. fráiw, seed; gáidw (OE. gād), want, lack; hláiw, grave; lēw, occasion; waúrstw, work, retain the w in the nom. acc. sing., see § 149, (3), and are declined like waúrd.

2. The ů-declension.

§ 190. The ů-declension contains feminine nouns only, and corresponds to the Latin and Greek ā-declension, for
which reason it is sometimes called the a-declension. It is divided into pure o-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 o-stems. The remaining jō-stems are also declined like the pure o-stems, except that the nom. sing. ends in -1.

§ 191. a. Pure o-stems.

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


§ 192. Like giba are declined a very large number of feminine nouns, as alva, river; aīrpa, earth; bida, request; bōka, letter; bōta, advantage; kara, care; fēra, country; region; graba, ditch; haīrda, herd; huella, time; karkara, prison; láiba, remnant; mōta, custom-house; mulda, dust; nēpla, needle; rūna, mystery; razda, language; sālwala, soul; saūrga, sorrow; stībna, voice; staua, judgment; piuda, people; wamba, womb.

Wō-stems—bandwa, sign, token; fījāwpwa (flāwpwa), hatred; frijāwpwa (frāwpwa), 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 o-stems or else it was the acc. used for the old nominative. See § 198.
§ 193. b. jō-stems.

Sing.  
Nom. bandi, band  
Acc. bandja  
Gen. bandjōs  
Dat. bandjái

Plur.  
bandjōs  
bandjōs  
bandjō  
bandjöm

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 fibröndi, friend; fráistubnī, temptation; hāipl, field; háiti, command; mawi (gen. máujōs, § 150), maiden; piudangardi, kingdom; piwi (gen. piujōs, § 150), maid-servant; pūsundī, thousand; wasti, clothing; wundufni, wound.

3. The 1-declension.

§ 195. The 1-declension contains only masculine and feminine nouns, and corresponds to the Lat. and Gr. 1-declension (nom. Lat. -is, Gr. -ς, acc. -im, -u). In the parent language the masc. and fem. 1-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.

Sing.  
Nom. gasts, guest  
Voc. gast  
Acc. gast  
Gen. gastis  
Dat. gasta

Plur.  
gasteis  
gastins  
gastē  
gastim

On the pl. forms see § 198.
Accidence

§ 197. Like gasts are declined arms, arm; balgs, wine-skin; barms, bosom, lap; brūpfaps (gen. -fadis, § 178), bridegroom; gards, house; hups, hip; láısts, track; mats, meat; muns, thought; saggws, song; sáiwes, sea; sáups (gen. sáudis, § 173), sacrifice; stáps (gen. stadis, § 178), place; striks, stroke; plaúhs, flight.

§ 198. b. Feminines.

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

The prim. Germ. forms of ansts were: Sing. nom. *anstiz, acc. *anstin, voc. *ansti, gen. *anstaiz (= Indg. -eiš, -oiš), dat. *anstēi (originally the loc. ending); Pl. nom. *anstiz (older -ijiz = Indg. -ejes, cp. Skr. tráyas, Gr. τρεῖς from ἕτος, three); acc. *anstinz, gen. *ansti(j)oñ, 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 §§ 67, 179.

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

§ 199. Like ansts are declined a great many feminine nouns, as ánhts, property; arbáips (gen. arbadáís), labour;
Declension of Nouns

asans, harvest; anabūsns (anabusns?), command; anda-hafts, answer; dāils, portion; dēps (gen. dēdāís), deed; fadreins, family; fahēps (gen. fahēdāís), joy; fratulst, loss; fraواءrhts, sin; gabaúrps, birth; gahugds, thought; gakusts, test; gamunds, remembrance; ganists, salvation; gaqumpzs, assembly; garuns, market-place; gaskafs, creation; gataúrps, destruction; haúrds, door; lists, craftiness; missadēps (-dēds), misdeed; magaps, maid; mahts, power; manasēps (gen. -sēdāís), world; mikildūps, greatness; náups, need; qēns, woman; saúhts, sickness; siuns, sight; slaúhts, slaughter; sōkns, search; tálaks, token; paúrfts, need; urrisths, resurrection; wēns, hope; waúrts, root; wrōhs, accusation.

Note.—háima, village, is declined like ansts in the singular, but like giba (§ 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 lapōns, invitation, inf. lapōn, to invite; mitōns, a thought, inf. mitōn, to think over; salbōns, ointment, inf. salbōn, to anoint; sunjōns, a verifying, inf. sunjōn, to verify; bauāns, dwelling, inf. bauan, to inhabit; libāns, life, inf. liban, to live; pulāins, sufferance, inf. pulan, 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 ő-declension (§ 191), thus láiseins, doctrine, gen. láiseináis, but nom. gen. pl. láiseinōs, láiseinō; 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. -σ, acc. -um, -υ; neut. nom. acc. -ū, -υ, -υ).


SING.

Nom. sunus (masc.), son
Voc. Acc. sunu
Gen. sunáus
Dat. sunáu

handus (fem.), hand
handu
handáus
handáu

Plur.

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

handjus
handuns
handiwē
handum

Note.—The above are the regular endings, but in a few instances the singular áu- 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. sūnaū), gen. *sunauz (= Indg. -eūs, oūs, cp. Lith. sūnaūs), dat. *sunēu (originally loc.); Pl. nom. *suniwiz (= Indg. -ewes, cp. Gr. Ionic πιχες from *πιχες, fore-arms); acc. *sununz, gen. *suniwōn (= Indg. -eōm, cp. Gr. πιχεων from *πιχεων), dat. *sunumiz, from which the Gothic forms are all regularly developed except the -ē 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 *suniuaz and then sunjus (§ 150 note).

§ 203. Similarly are declined the following masculine nouns and a few others: áirus, messenger; asilus, ass; dáuþus, death; faírhus, world; fōtus, foot; hūhrus, hunger; haírus, sword; hliftilus, thief; ibnassus, evenness; kustus, test; lipus, limb; luftus, air; lustus, desire; magus,
§ 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. fafhu, cattle
Gen. fafháus
Dat. fafháu

Note.—The gen. fafháus 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 safhu (§ 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 (§ 89).

B. Weak Declension (u-stems).

§ 206. In the parent language the nom. sing. ended partly in -ën, -ôn, and partly in -é, -ô. 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; ἥγεσις, leader; acc. ποιμένα, ἥγεσιν, beside nom. Skr. rája, king; Lat. homo, man; sermo, discourse; acc. rájānam, hominem, sermo-nem. In prim. Germanic the two forms existed side by side, as in Goth. hana from -ën, -ôn (§ 87, 1), beside tuggō, haírtō from -ô (§ 89). In Goth. the -ô became
Accidence

restricted to the feminine and neuter, whereas in the West
Germanic languages it became restricted to the masculine,
as OE. gumā, OS. gumo, OHG. gomo, man, from -ā,
beside OE. tunge, OS. tunga, OHG. zunga, tongue; OE.
ēage, OS. ēga, OHG. ouga, eye, from -ōn.

In the inflected forms the stem-endings had originally
the following phases of ablaut: acc. sing. and nom. pl. -ōn,
loc. sing. -en, gen. dat. sing. and acc. gen. pl. consonantal
-ōn, dat. and loc. pl. vocalic -ōn. These distinctions were
not faithfully preserved in the historic period of any of the
Indg. languages. Owing to levelling out in various direc-
tions the different stem-endings were extended to cases to
which they did not originally belong. Thus in Gothic the
-ān- 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; aūhs-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 -ān- of the acc. sing. of
guma, man; tunge, tongue, was extended to the gen. and
dat., so that all three cases became the same: gumān,
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 -ā or
-ōn in both genders, Gothic restricted -ā 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. tunge 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.  
\[ \textit{a. Masculines.} \]

<table>
<thead>
<tr>
<th>Sing.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. hana, <em>cock</em></td>
<td>hanans</td>
</tr>
<tr>
<td>Acc. hanan</td>
<td>hanans</td>
</tr>
<tr>
<td>Gen. hanins</td>
<td>hananē</td>
</tr>
<tr>
<td>Dat. hanin</td>
<td>hanam</td>
</tr>
</tbody>
</table>

The prim. Germanic forms of hana were: Sing. nom. *χανέν or -ōn (cp. Gr. ποιμήν, shepherd; ἤγεμόν, leader), acc. *χανάνων (cp. Gr. ἤγεμόνα), gen. *χανενάζ or *χανινίζ (cp. Gr. ποιμένα), dat. (originally lq.) *χανί (cp. Gr. ποιμέν); Pl. nom. *χανανίζ (cp. Gr. ἤγεμόνες), acc. *χανανύν with older *χανάνυ (cp. Gr. ἤγεμόνας, κύων = Indg. *kun-ns (§§ 58–4), dogs), gen. *χανόν (cp. Goth. auhns-e, OE. oxna, of oxen, Gr. κυν-όν, of dogs), dat. *χανόν. 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. *χανόν would have become *hanno; hananē had the second -an- from the nom. pl., and the -ē is of the same unknown origin as in dagē (§ 170). 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; blōma, flower; fana, bit of cloth; galga, cross, gallows; gajuka, companion; garda, fold; gataura, tear, rent; guma, man; hiuhma, crowd; hiuuma, hearing; liutaa, hypocrite; lukarnastapa, candlestick; margula, little boy; malma, sand; mēna, moon; nōta, stern of a ship; nuta, fisherman; skula, debtor; smakka, fig; snaga, garment; swafrua, father-in-law; staua, judge; weika, priest.

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. carni, 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 -nāz 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
Declension of Nouns

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>tuggōns</td>
<td>manageins</td>
</tr>
<tr>
<td>tuggōnō</td>
<td>manageinō</td>
</tr>
<tr>
<td>tuggōm</td>
<td>manageim</td>
</tr>
</tbody>
</table>

The fem. n-stems were originally declined like the masculine. As has been pointed out in § 206 the -ō of the nom. tuggō was levelled out into the oblique cases just as in Lat. sermo, discourse, acc. sermōnem, gen. sermōnis, dat. sermōnī, abl. sermōne; Pl. nom. acc. sermōnēs, gen. sermōnum, dat. abl. sermōnibus. The -ō in the gen. pl. regularly goes back to prim. Germanic -ōn (§ 87, (1)). The dat. pl. was formed direct from tugg- + ōm, the ending of the ō-stems (§ 191).

The in-stems had -īn- in all forms of the sing. and pl. already in prim. Germanic, as Sing. nom. *managīn, acc. *managīnun; gen. *managīnaz, or -īz, dat. *managīni; Pl. nom. *managīniz, acc. *managīnunz, gen. *managīnōn, dat. *managīnīmīz, from which the Gothic forms, except the nom. sing. and acc. dat. plural, were regularly developed. The regular nom. sing. would be *managi (§ 87, (1)). managei was a new formation with -ei from the oblique cases. The acc. pl. manageins is the nom. used for the accusative (cp. § 207). The dat. pl. manageim was a new formation similar to hanam, tuggōm. On the origin of this declension, see Brugmann’s Grundriss, vol. II (second ed.), pp. 312–18.

§ 211. Like tuggō are declined a large number of nouns, as aglō, anguish; azgō, ash; brinnō, fever; driesō, slope; fullō, fulness; gajukō, parable; kalbō, calf; mawilō, young maiden; mizdō, reward; qinō, woman; stafrnō, star; swælfrō, mother-in-law; þāhō, clay; þeiltuō, thunder.

arbjo, heiress; brunjō, breast-plate; gatimrjō, building; hēpjō, chamber; niljō, female cousin; rafjō, 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 aglái, lasciviousness; álpe, mother; áudagei, blessedness; báltrei, bitterness; balpe, boldness; bairhtei, brightness; bleipei, mercy; diupei, depth; drugkanai, drunkenness; frödei, understanding; gaguei, piety; garańtei, righteousness; háuhańtei, pride; hlütei, purity; kilpe, womb; liutei, deceit; marei, sea; mikilei, greatness; pramstei, locust; państei, thirst.

§ 213. c. Neuters.

SING. 
Nom. Acc. hafíño, heart 
Gen. hafíns 
Dat. hafíntin

PLUR. 
Nom. Acc. hafíñoña 
Gen. hafínsně 
Dat. hafíntam

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. hafíńo from *echtō (§ 206). The nom. acc. pl. had -ńo in the Indg. parent language. This was changed in prim. Germanic into -ńo with -ō from the neut. a-stems (§ 181). -ńo regularly became -ńa in Gothic. The dat. pl. hafíntam was formed in the same manner as hanam (§ 207).

§ 214. Like hafíño are declined the following nouns:—áugō, eye; áusō, ear; áugadáuíro, window; barnilō, little child; kaúrnō, corn; sigljō, seal; pańkō, hole.

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

C. Minor Declensions.

§ 215. i. Stems in r.

SING. 
Nom. bröpar, brother
Acc. bröpar
Gen. bröprs
Dat. bröpr

PLUR. 
Nom. bröprjus
Acc. bröpruns
Gen. bröpré
Dat. bröprum
In the parent language the words for father, mother and daughter had in the sing. nom. -tēr, acc. loc. -ter-, voc. -ter, gen. dat. -tr- (with consonantal r), Pl. nom. -ter-, acc. -tr- (with consonantal r), dat. loc. -tr- (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, -ter-, -tr-. In Goth. -e-, -o- regularly became -a- before the following -r- (cp. §§ 39 note, 106). The prim. Germ. forms of brōpar were: Sing. nom. *brōpōr, 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. *brōpaz, or -iz (cp. πατρός, Lat. patris), dat. *brōpī (cp. πατής); Pl. nom. *brōbariz, or -riz (cp. φάτορες, πατέρες), acc. *brōbrunz, gen. *brōbrōn (cp. πατρῶν), dat. *brōbrumiz; 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:—daúhtar, 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 āpel (§ 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. fērens from *ferenss older *ferents (§ 188); 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.

<table>
<thead>
<tr>
<th>SING</th>
<th>PLUR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. frijōnds, friend</td>
<td>frijōnds</td>
</tr>
<tr>
<td>Voc. Acc. frijōnd</td>
<td>frijōnds</td>
</tr>
<tr>
<td>Gen. frijōndis</td>
<td>frijōndē</td>
</tr>
<tr>
<td>Dat. frijōnd</td>
<td>frijōndam</td>
</tr>
</tbody>
</table>

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

3. Masculines.

§ 219. Of the masculines belonging here we have only traces, as sing. nom. mēnōps, month, gen. mēnōps (or mēnōps?), 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.

<table>
<thead>
<tr>
<th>SING</th>
<th>PLUR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. baúrgs, city</td>
<td>baúrgs</td>
</tr>
<tr>
<td>Acc. baúrg</td>
<td>baúrg</td>
</tr>
<tr>
<td>Gen. baúrgs</td>
<td>baúrgē</td>
</tr>
<tr>
<td>Dat. baúrg</td>
<td>baúrgim</td>
</tr>
</tbody>
</table>
The prim. Germ. forms of *baurgs were: Sing. nom. *burs (*§188), acc. *burgun, gen. *burgaz or -iz, dat. *buri; Pl. nom. *burgiz, acc. *burgunz, gen. *burgön, dat. *burgumiz, from which are regularly developed the gen. dat. sing. and nom. plural (but see §169). Nom. sing. baúrgs for *baúrzh 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, *baúrgó, *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, racecours; waúhts, thing.

Note.—Dulps and waúhts are also declined according to the i-declension (§199).

5. Neuters.

§222. Sing. nom. acc. fön, 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 blinds, blind, liuta, hypocritical, deceitful, weilha, holy, beside blinda, blind man, liuta, hypocrite, weilha, 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 weilha, lit. ghost the holy one; OE. Wulfmær se geonga, Wulfmær 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 (§ 480). 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 (§ 480). 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.

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), waúrd (§ 181), giba (§ 191).

Pure a-stems.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>blinds, blind</td>
<td>blind, blindata</td>
</tr>
<tr>
<td>Acc.</td>
<td>blindana</td>
<td>blind, blindata</td>
</tr>
<tr>
<td>Gen.</td>
<td>blindis</td>
<td>blindis</td>
</tr>
<tr>
<td>Dat.</td>
<td>blindamna</td>
<td>blindamna</td>
</tr>
</tbody>
</table>

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<tbody>
<tr>
<td>PLUR.</td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>blindáí̂</td>
</tr>
<tr>
<td>Acc.</td>
<td>blindans</td>
</tr>
<tr>
<td>Gen.</td>
<td>blindáisē̂</td>
</tr>
<tr>
<td>Dat.</td>
<td>blindáim</td>
</tr>
</tbody>
</table>

Note.—On adjectives like láus, empty (gen. láuusis); gaqiss, consenting (gen. gaqissis), see § 175; göps (gen. gödis), good, see § 178; liufs (gen. liubis), dear, see § 161.

§ 227. Like blinds are declined by far the greater majority of Gothic adjectives. Examples are áiweins, eternal; aírpeins, earthly; alls, all; arms, poor; áudags, blessed; baírhts, bright; báltrs, bitter; barnisks, childish; diups, deep; dumbs, dumb; dwals, foolish; fagrs, beautiful; fróps (gen. fródis), wise; fulgins, hidden; fulls, full; galeiks, like; gáurs, sad; göps (gen. gödis), good; grē-dags, hungry; gulpeins, golden; háils, whole; halts, lame; handugs, wise; hlútrs, pure; hulps, gracious; ibns, even;
juggs, young; kalds, cold; lagger, long; lats, slothful; leitils, little; liufs (gen. liubiis), dear; mahts, possible; mahteigs, mighty; manags, much; mikils, great; módags, angry; rahts, right; saip (gen. saidis), full; simeigs, old; siiks, sick; smals, small; snutrs, wise; swarts, black; swérs, honoured; swinps, strong; tils, fit; ubils, evil; unweis, unlearned; waírps, worthy; weíhs, holy.

§ 228. The ja-stems are divided into two classes like the corresponding declension of nouns (§ 188): (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) hafrdeis (§ 184), kuni (§ 186), bandi (§ 193).

Sing.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Nom. midjis, middle</td>
<td>midi, midjata</td>
<td>midja</td>
</tr>
<tr>
<td>Acc. midjana</td>
<td>midi, midjata</td>
<td>midja</td>
</tr>
<tr>
<td>Gen. midjis</td>
<td>midjis</td>
<td>midjáisöös</td>
</tr>
<tr>
<td>Dat. midjamma</td>
<td>midjamma</td>
<td>midjái</td>
</tr>
</tbody>
</table>

Plur.

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</thead>
<tbody>
<tr>
<td>Nom. midjái</td>
<td>midja</td>
<td>midjós</td>
</tr>
<tr>
<td>Acc. midjans</td>
<td>midja</td>
<td>midjós</td>
</tr>
<tr>
<td>Gen. midjáisë</td>
<td>midjáisë</td>
<td>midjáisö</td>
</tr>
<tr>
<td>Dat. midjáim</td>
<td>midjáim</td>
<td>midjáim</td>
</tr>
</tbody>
</table>

§ 229. Like midjis are declined aljis, other; gawiljis, willing; sunjis, true; unsibjis, lawless; fullatójis, perfect; niujis, new; ubiltójis, evil-doing. Frija-, free, has in the nom. sing. masc. freis (§ 158).
§ 280.  

Sing.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. wilpëis</td>
<td>wilpi, wilpija</td>
<td>wilpi</td>
</tr>
<tr>
<td>Acc. wilpija</td>
<td>wilpi, wilpija</td>
<td>wilpi</td>
</tr>
<tr>
<td>Gen. wilpëis</td>
<td>wilpëis (or -jis ?)</td>
<td>wilpijaísos</td>
</tr>
<tr>
<td>Dat. wilpijam</td>
<td>wilpijam</td>
<td>wilpijai</td>
</tr>
</tbody>
</table>

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

§ 281. Like wilpëis are declined airzeis, astray; alpëis, old; faírneis, old; wöpëis, sweet.

wa-stems.

§ 282. 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 *qius, alwe, pl. qiwáí; *fáus, little, pl. fawáí; *usskáus, vigilant, pl. usskawáí, do not occur. See §§ 149, 150.

i-stems.

§ 283. 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 midjís (§ 228). Nom. sing. hráins like gasts (§ 196), ansts (§ 198); gen. sing. hráinis like gastis; nom. acc. sing. neut. hráin from prim. Germ. *xraini, cp. OE. bryce (neut.) from *bruki, brittle; Gr. ἰσφυ, 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.
Accidence

§ 234. Like hráins are declined analáugns, hidden; anastius, visible; andanémns, pleasant; áups, desert; brúks, useful; gáfáurs, well-behaved; gamáins, common; sëls, kind; skáuns, beautiful; skeirs, clear; suís (? súts), sweet; and a few others.

u-stems.

§ 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.

Sing.

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>hardus, hard</td>
<td>hardu, hardjata</td>
</tr>
<tr>
<td>Acc.</td>
<td>hardjana</td>
<td>hardu, hardjata</td>
</tr>
<tr>
<td>Gen.</td>
<td>*hardáus</td>
<td>*hardáus</td>
</tr>
<tr>
<td>Dat.</td>
<td>*hardjamma</td>
<td>*hardjamma</td>
</tr>
</tbody>
</table>
§ 236. Like hardus are declined the following adjectives:—aggwus, narrow; aglus, difficult; hnasqus, soft; kaúrus, heavy; láushandus, empty-handed; manwus, ready; qaírrus, gentle; seípus, late; tulgus, steadfast; twalibwintrus, twelve years old; paúrsus, withered; plaqus, soft.

B. Weak Declension.

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

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>blinda, blind</td>
<td>blindō</td>
</tr>
<tr>
<td>Acc.</td>
<td>blindan</td>
<td>blindō</td>
</tr>
<tr>
<td>Gen.</td>
<td>blindins</td>
<td>blindins</td>
</tr>
<tr>
<td>Dat.</td>
<td>blindin</td>
<td>blindin</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>blindans</td>
</tr>
<tr>
<td>Acc.</td>
<td>blindans</td>
</tr>
<tr>
<td>Gen.</td>
<td>blindanē</td>
</tr>
<tr>
<td>Dat.</td>
<td>blindam</td>
</tr>
</tbody>
</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

### ja-stems.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>niuja, new</td>
<td>niujō</td>
<td>niujō</td>
</tr>
<tr>
<td>Acc.</td>
<td>niujan</td>
<td>niujō</td>
<td>niujōn</td>
</tr>
<tr>
<td></td>
<td>&amp;c.</td>
<td>&amp;c.</td>
<td>&amp;c.</td>
</tr>
</tbody>
</table>

### i-stems.

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>wilbja, wild</td>
<td>wilbjo</td>
<td>wilbjō</td>
</tr>
<tr>
<td>Acc.</td>
<td>wilbjan</td>
<td>wilbjo</td>
<td>wilbjōn</td>
</tr>
<tr>
<td></td>
<td>&amp;c.</td>
<td>&amp;c.</td>
<td>&amp;c.</td>
</tr>
</tbody>
</table>

### u-stems.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>hráinja, clean</td>
<td>hráinjō</td>
<td>hráinjō</td>
</tr>
<tr>
<td>Acc.</td>
<td>hráinjan</td>
<td>hráinjō</td>
<td>hráinjōn</td>
</tr>
<tr>
<td></td>
<td>&amp;c.</td>
<td>&amp;c.</td>
<td>&amp;c.</td>
</tr>
</tbody>
</table>

### Declension of Participles.

§ 289. In the parent language the stem of the present participle ended in -nt, as in Lat. fernen, Gr. φέρον, bearing. The masc. and neut. were originally declined like consonant stems (§ 217), and the fem. like bandi (§ 198). 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), hijātó (§ 218), managēi (§ 210). The reason why the fem. is declined like managēi and not like tugō 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.

<table>
<thead>
<tr>
<th></th>
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<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>nimands, nimanda, taking</td>
<td>nimandō</td>
<td>nimandei</td>
</tr>
<tr>
<td>Acc.</td>
<td>nimanddan</td>
<td>nimagō</td>
<td>nimagdien</td>
</tr>
<tr>
<td>Gen.</td>
<td>nimandins</td>
<td>nimandins</td>
<td>nimagdeins</td>
</tr>
<tr>
<td>Dat.</td>
<td>nimandin</td>
<td>nimandin</td>
<td>nimagdien</td>
</tr>
</tbody>
</table>

### PLUR.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>nimandans</td>
<td>nimandōna</td>
<td>nimagdeins</td>
</tr>
<tr>
<td>Acc.</td>
<td>nimandans</td>
<td>nimandōna</td>
<td>nimagdeins</td>
</tr>
<tr>
<td>Gen.</td>
<td>nimagdanē</td>
<td>nimagdānē</td>
<td>nimagdēinō</td>
</tr>
<tr>
<td>Dat.</td>
<td>nimagdam</td>
<td>nimagdam</td>
<td>nimagdēinm</td>
</tr>
</tbody>
</table>

§ 240. The past participle has both the strong and the weak declension. In the former case it is declined like blinds (§ 228), and in the latter like blinda (§ 237).

§ 241. Strong.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>numans, taken</td>
<td>numan, numanata</td>
<td>numana</td>
</tr>
<tr>
<td>Acc.</td>
<td>numanana &amp;c.</td>
<td>numan, numanata &amp;c.</td>
<td>numan &amp;c.</td>
</tr>
</tbody>
</table>

In the same manner are declined the past participles of weak verbs, as nasip, saved, acc. nasidana; salbōps, anointed, acc. salbōdana, &c. On the interchange of p and d see § 178.
§ 242. **Weak.**

**Sing.**

**Masc.**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>numana</td>
<td>nasidan</td>
</tr>
</tbody>
</table>

**Neut.**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>numanō</td>
<td>nasidō</td>
</tr>
</tbody>
</table>

**Fem.**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>numanō</td>
<td>nasidō</td>
</tr>
</tbody>
</table>

D. **The Comparison of Adjectives.**

1. **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 (§ 130). To this suffix was added in prim. Germanic, or probably in the pre-Germanic period, the formative suffix *-en*, *-on*, as in Gr. ἐλεός from *sφαίρα*, gen. ἐλείον = Goth. sútiza, gen. sútizins, OHG. suoziro, gen. suoziren, 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 *-ōz* (Goth. *-ōz*, OHG. *-ōr*, 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
§ 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    swinpōza
alpeis, old    alpīza
sūts, sweet    sūtīza
hardus, hard    hardīza

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. ἄετος = Goth. sātīsta, OHG. suozīsto, OE. swētest(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. ἐκτος, Lat. sextus, Goth. saístta, OHG. sehsto, OE. sięxta, sixth. The Germanic suffix -ōst- was a new formation like -ōz- 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 superla-
tive; but there are not sufficient examples of the compara-
tive 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 (§ 236), 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>leptils, little</td>
<td>minniza</td>
<td>minnists</td>
</tr>
<tr>
<td>mikils, great</td>
<td>màiza</td>
<td>màists</td>
</tr>
<tr>
<td>simeigs, old</td>
<td>wanting</td>
<td>sinista</td>
</tr>
<tr>
<td>ubils, evil</td>
<td>waîrsliza</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 (§ 58). On the -t-
beside c see §§ 128 note 2, 136. The forms are: aúhuma,
higher; fruma, the former, prior, first; innuma, the inner,
innermost; aftuma, the following, next, posterior; iffuma,
the following, next; hleiduma, the left, which are all declined
weak like hana (§ 207), haîrtō (§ 213), managei (§ 210).
These came to have a comparative meaning in Gothic,
and then to aúhuma, aftuma, and fruma new superlatives aúhumists (aúhmists), highest, aftumists, last, aftermost, frumists, first, were formed; and similarly hindumists, hindmost, spédumists, last, from *hinduma, *spéduma.

Numerals.

1. Cardinals.

§ 247. The extant cardinal numerals are:—áins, one; twál, two; prija (neut.), three; fidwör, four; fimf, five; safhs, six; sibun, seven; ahtáu, eight; niun, nine; taífhun, ten; *áinlif (but dat. áinlibim), eleven; twalif (dat. twalibim), twelve; fidwörtaihun, fourteen; fimftaihun, fifteen; twál tigjus, twenty; *préis tigjus (but acc. þrins tiguns), thirty; fidwör tigjus, forty; fimf tigjus, fifty; safhs tigjus, sixty; sibuntëhund, seventy; ahtáutëhund, eighty; niuntëhund (gen. niuntëhundis), ninety; taífhuntehund (taífhuntehund), hundred; twa hunda, two hundred; prija hunda, three hundred; fimf hunda, five hundred; niun hunda, nine hundred; þúsundl, thousand; twös þúsundjós, two thousand; ’g’ (=*préis, see § 2) þúsundjós, three thousand; fidwör þúsundjós, four thousand; fimf þúsundjós, five thousand; and the datives mip taífhun þúsundjóm, with ten thousand; mip twáim tigum þúsundjó, with twenty thousand. See § 2.

The final -n in sibun, niun, taífhun = 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 (§ 258) as in OS. and OHG. *áinlif and twalif originally meant something like (ten and) one left over, (ten and) two left over, cp. Lithuanian vënëlika, 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. λείπω, Lat. linquō, I leave. The
assimilation of *-lih to -lif first took place in twalif because of the preceding labial (§ 184 note), and then, at a later period, the -lif was extended to *āinlif (cp. dat. āinlibim) for older *āinlih. 13 to 19 were formed by the simple ordinals plus taīhun, but of these only fidwōrtāīhun and fimfaīhun are extant.

The decades 20 to 60 were formed in prim. Germanic from the units 2 to 6 and the abstract noun *tegundā = Indg. *dekmtā, decade, whence the Goth. stem-form tigus which went over into the u-declension with a plural tigjus, as nom. twāl tigjus, twenty, dat. twāim tigum. Prim. Germanic *tegundā is a derivative of prim. Germanic *texun- (= Indg. *dékm, Gr. δέκα, Lat. decem, Goth. taīhun) with change of χ to ʒ by Verner’s law (§ 186) and the loss of the final consonants (§ 87). These numerals govern the gen. case. The existing acc. gen. dat. forms are:—acc. þrins tiguns, fidwōr tiguns, fimf tiguns; gen. þrijē tigiwē; dat. twāim tigum, saīhs 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 Unter- suchungen, v. pp. 11–17. The numerals 200, 300, 500, 900 are formed from the units and the neut. noun hund (= Gr. ὃ-καρβυ, 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. twāim hundam, fimf hundam; þūsandi is a fem. noun, declined like bandi (§ 198), and governs the gen. case. The examples of the oblique cases are: dat. fidwōr þūsundjōm, fimf þūsundjōm, and those given on p. 115.

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

§ 249. (1) áins, neut. áin, áinata, fem. áina, is always strong and is declined like blinds (§ 228). Plural forms meaning only, alone also occur.
§ 250. (2)  
Nom.  twái  twa  twōs
Acc.  twans  twa  twōs
Gen.  twaddjē  twaddjē  —
Dat.  twáim  twáim  twáim

§ 251. (3)  
Nom. *préis  prija  *préis
Acc.  prins  prija  prins
Gen.  prijē  prijē  —
Dat.  prim  prim  —

§ 252. The cardinal numerals 4-15 usually remain un-inflected; when inflected they follow the i-declension (§ 198), forming their dat. in -im and gen. in -ē; the existing examples are dat. fidwörim, taǐhunim, áinlibim, twalibim, fimf taǐhunim; gen. niunē, twalibē.

2. Ordinals.

§ 253. The extant ordinals are:—fruma (frumists, § 246), first; anpar, second; pridja, third; fimfta-, fifth; saįhsta, sixth; ahtuda, eighth; niunda, ninth; taįhunda, tenth; fimftataįhunda, fifteenth (dat. fimftataįhundin).

pridja (Gr. τριτος) with weak stem-form from Indg. *tri-, the weak form of *trel-, 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 saįhsta (§ 128 note 2). In other positions the t became ĭ by the first sound-shifting (§ 128), then ĭ became ā by Verner’s law (§ 136), which regularly became ā after n (see §§ 172-8). It is difficult to account for the -u- 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,
fem. anpara. The remaining ordinals are declined weak like blinda (§ 287).

3. Other Numerals.

§ 255. Both is expressed by masc. nom. bái, acc. bans, dat. báim, neut. nom. acc. ba; also by masc. nom. bajōps, dat. bajōpum.

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

§ 257. Multiplicatives are formed by adding the adj. falf to the cardinals. They are āinfalps, onefold, simple; fidurfalps, fourfold; taʃhuntaʃhundfalps, hundredfold; managfalps, manifold.

Note.—Observe that instead of fidwōr we have fidur- in compounds; other examples are: fidurdōgs (adj.), space of four days; fidurragineis, tetrarchate; cp. OE. fyrfete, fourfooled.

§ 258. Numeral adverbs in answer to the question, how often? are expressed by numerals together with the dat. sing. and pl. of *sinps, time (lit. a going): āinfamma sinpa, once; anparamma sinpa, a second time; twaim sinpam, twice; trim sinpam, thrice; fimf sinpam, five times; sibun sinpam, seven times; cp. OE. āne siða, once; fif siðum, 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 ɪ 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 ɪ 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-
select 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>SING.</th>
<th>Dual.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ik, I</td>
<td>wit</td>
<td>weis</td>
</tr>
<tr>
<td>Acc. mik</td>
<td>ukgis</td>
<td>uns, unsis</td>
</tr>
<tr>
<td>Gen. meina</td>
<td>*ugkara</td>
<td>unsara</td>
</tr>
<tr>
<td>Dat. mis</td>
<td>ukgis</td>
<td>uns, unsis</td>
</tr>
</tbody>
</table>

**Second Person.**

<table>
<thead>
<tr>
<th>Nom. pu, thou</th>
<th>*jut</th>
<th>jus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc. puk</td>
<td>igqis</td>
<td>izwis</td>
</tr>
<tr>
<td>Gen. peina</td>
<td>igqara</td>
<td>izwarara</td>
</tr>
<tr>
<td>Dat. pus</td>
<td>igqis</td>
<td>izwis</td>
</tr>
</tbody>
</table>

**Third Person.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. is, he</td>
<td>ita, it</td>
<td>ai, she</td>
</tr>
<tr>
<td>Acc. ina</td>
<td>ita</td>
<td>ija</td>
</tr>
<tr>
<td>Gen. is</td>
<td>is</td>
<td>izōs</td>
</tr>
<tr>
<td>Dat. imma</td>
<td>imma</td>
<td>izái</td>
</tr>
</tbody>
</table>

**Plur.**

<table>
<thead>
<tr>
<th>Nom. eis</th>
<th>ija</th>
<th>*ijōs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc. ins</td>
<td>*ija</td>
<td>ijōs</td>
</tr>
<tr>
<td>Gen. izē</td>
<td>*izē</td>
<td>izō</td>
</tr>
<tr>
<td>Dat. im</td>
<td>im</td>
<td>im</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 īk, mīk, mīs, and ēpu, ēpūk, ēpus, ēpus represent the original accented or unaccented forms, because prim. Germanic ē became Ī in Gothic both in accented (§ 66) and unaccented syllables (§ 107), and ū, ū were not distinguished in writing (§ 3). Forms with medial -z- like īzwīs, īzōs, īzē, &c. represent unaccented forms (§ 186). The -k in mīk, ēpūk, sīk (§ 262) goes back to a prim. Germanic emphatic particle *ke = Indg. *ge, which is found in Gr. pronominal forms like ἐμὲς, 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 mīs, ēpus, sīs, and of the -is in unsīs, izwīs, uṅkīs, igqīs is unknown.

Prim. Germanic *ek (O.Icel. ek, cp. Lat. ego, Gr. ἐγώ): *īk (OE. īc, OS. īk, OHG. īh); *mek: *mīk (O.Icel. OS. mīk, OHG. mīh); *mes: *mīz (OS. mī, OHG. mir); *wīs (Goth. weis): *wīz (OS. wī, OHG. wir); *unz (= OE. OS. ūs, OHG. uns, Indg. *ns with vocalic n, § 54), the unaccented form of *nes = Skr. nas, us; *unzsiz 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; *ūp-kīz (§ 158) where ūp- = the un- in un-s, cp. OE. unc, OS. unk. *pū (Lat. tū, O.Icel. OE. þū, OS. thū, OHG. dū): *pū (Gr. σῦ, OE. þū, OS. thu, OHG. du); *pēk (? OE. pēc): *pīk (O.Icel. pīk, OS. thīk,
OHG. dih), the Goth. acc. and dat. had u from the nominative; *þes: *þiz (OS. thī, 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), āvana (§ 273), the -ō is regularly preserved in āvanōh (§ 275), āvarjanōh, āvarjatōh (§ 275), āsīvanōh (§ 276); it-a (Lat. id, OS. it, OHG. iz); gen. is from Indg. *eso (OHG. OS. is with l 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), āvmma (§ 273), āvmmēh (§ 275) where the -ē is regularly preserved. eis, ins, im (OS. OHG. im), neut. nom. acc. pl. ija, from prim. Germanic *īs, ins, im-, *ijō older *ijā; izē, formed from the gen. sing. is + the gen. ending -ē (§§ 87 (1), 179), and similarly OS. OHG. iro with -ō from older -ōn. The original Indg. gen. pl. was *eisōm which would have become *eizō in Goth. and *iro in OS. OHG.

*si (Gr. ἡ, O.Ir. OHG. sī); *si (Goth. OHG. si); ija from *ijōn older *ijam (cp. bandja, § 198); izōs from *ezōs older *esās (cp. gibōs, § 191); izāi = Indg. *esāi (cp. gibāi); ijōs = Indg. *ijās (cp. bandjōs); izō, formed from the iz- in the gen. sing. + the gen. ending -ō, cp. the similar formation of OS. OHG. iro. The regular form would have been *eizō, see above.

§ 262.

2. Reflexive.

Acc. sik, oneself
Gen. seina
Dat. sis
The reflexive pronoun originally referred to the chief person of the sentence (generally the subject), irrespectively 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. ε from *σε, Lat. sē; seina is of the same origin as meina, beina (§ 261); on sis see § 261.

3. Possessive.

§ 268. 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. *mīnaz, *þīnaz, *sīnaz; fem. nom. *mīnō, *þīnō, *sīnō. 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; igkar, of you two.

§ 264. The possessive pronouns are declined according to the strong declension like blīnds (§ 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:—

### SING.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. meins</td>
<td>mein, meinata</td>
<td>meina</td>
</tr>
<tr>
<td>unsar</td>
<td>unsar</td>
<td>unsara</td>
</tr>
<tr>
<td>Acc. 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, pata, sō was used both as demonstrative pronoun this, that, and as definite article, the.

### SING.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Neut.</th>
<th>Fem.</th>
<th>(Skr.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. sa</td>
<td>pata</td>
<td>sō</td>
<td></td>
</tr>
<tr>
<td>Acc. pāna</td>
<td>pata</td>
<td>pō</td>
<td></td>
</tr>
<tr>
<td>Gen. pīs</td>
<td>pīs</td>
<td>pīzōs</td>
<td></td>
</tr>
<tr>
<td>Dat. pāmma</td>
<td>pāmma</td>
<td>pīzāi</td>
<td>pāima</td>
</tr>
</tbody>
</table>

### PLUR.

| Nom. pāi | pō       | pōs    |        |
| Acc. pāns | pō      | pōs    |        |
| Gen. pīzē | pīzē   | pīzō   |        |
| Dat. pāim | pāim    | pāim   |        |

In the parent Indg. language the nom. sing. masc. and fem. was *sō, *sā = Gr. ὅ, ἢ, Goth. sa, sō. All the other cases of the sing. and pl. were formed from the stems te-, to-, toi-; tā-, tāi-, as acc. sing. Gr. τόν, τήν, Lat. is-tum, is-tam, Goth. pān-a, pō; nom. pl. Gr. τοῖ, ταί, Lat. is-ti, is-tae, Goth. pāi, pōs.
§ 265] Pronouns 125

sa = Skr. sá, Gr. ὁ, OE. sē; pán-a (OE. þon-e, OS. then-a, than-a, OHG. den), on the final -a see § 261, cp. Skr. tám, Gr. τόν, Lat. is-tum; þat-a, originally acc. only (§ 261), but in Goth. it came to be used for the nom. also (O.Icel. þat, OE. þæt, OS. that, OHG. daz), cp. Gr. τό, Lat. is-tud = Indg. *tod; þis (OS. thes, OHG. des) = prim. Germ. *þesa, Indg. *teso; þamma (cp. OS. themu, OHG. demu) from Indg. instr. *tosmé, -ő (§ 261), cp. hvammēh (§ 275); þái (OE. þā, OS. thē, OHG. dē), cp. Gr. τά, Lat. is-ti; þans = Gr. (Cretan dial.) τός; nom. acc. neut. þō, cp. Skr. tá, Lat. is-ta, Indg. *tā; þīzē, formed from the gen. sing. þis + the gen. pl. ending -ē (§§ 87 (1), 179), the regular Goth. form would have been *þāizē, which has been preserved in the adjectives as blindāizē (§ 226), the prim. Germanic form was *þaizūn (O.Icel. þeira, OE. þara), Indg. *toisðm; þáim (cp. O.Icel. þeim, OE. þēm, OHG. dēm) from prim. Germ. *þaimiz (§ 175) with ai from the nom. plural.

sō = Skr. sá, Gr. Doric ὁ, Att. Ionic ἦ, O.Icel. sū; þō = Skr. tám, Gr. τά, τή, Lat. is-tam; þīzōs (OS. thera, OHG. dera) from prim. Germanic *þezōs, Indg. *tesās, the āi in adjectival forms like blindāizōs was from the genitive plural; þīzai from prim. Germanic *þezōi = Indg. *tesāi; nom. acc. pl. þōs from prim. Germanic *þōs = Skr. tās, Lat. is-tās, Indg. *tās; þīzō, with þīz from the gen. sing. + -ō from older -ōn, the ending of the gen. plural. The regular Goth. form would be *þāizō from prim. Germanic *þaizūn, corresponding to an Indg. *toisðm with ol 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) τάω from *tāswr.

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

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

§ 266. The compound demonstrative pronoun is formed from the simple one by affixing the enclitic particle -uh. The origin of this particle is unknown, see § 78 note.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. sah, this, that</td>
<td>ὃτος</td>
<td>sōh</td>
</tr>
<tr>
<td>Acc. ἐπανος</td>
<td>ὃτος</td>
<td>ὅ</td>
</tr>
<tr>
<td>Gen. πίζον</td>
<td>πίζον</td>
<td>πίζῶν</td>
</tr>
<tr>
<td>Dat. παμμας</td>
<td>παμμας</td>
<td>πίζαυ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. παῖς</td>
</tr>
<tr>
<td>Acc. ἐπας</td>
</tr>
<tr>
<td>Gen. πίζῆ</td>
</tr>
<tr>
<td>Dat. παῖμα</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 uh is elided. On the z in πίζων, &c., see §§ 175 note 2, 261.

3. The instrumental occurs in the adverb bi-πῆ, after that, then afterward.

§ 267. Of the demonstrative pronoun ἡ-, 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 hima dag, to this day; fram himma, henceforth; und hita, und hita riu, 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
§ 268. * Jáinya, that, yon, is declined like blinds (§ 226). The nom. acc. sing. neut. is always *jäinatā.

§ 269. *silba, self; and *sama, same; are declined like blinds (§ 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 *pē 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. *ei, if; el-ra, then) which is originally the loc. sing. of the pro-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>SING</th>
<th>Neut.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom. saei</td>
<td>patei</td>
<td>sōei</td>
</tr>
<tr>
<td>Acc. *pānei</td>
<td>patei</td>
<td>pōei</td>
</tr>
<tr>
<td>Gen. *pizei</td>
<td>*pizei</td>
<td>*pizōzei</td>
</tr>
<tr>
<td>Dat. *pammei</td>
<td>*pammei</td>
<td>*pizāiei</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLUR.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. *pālei</td>
<td>pōei</td>
<td>pōzei</td>
</tr>
<tr>
<td>Acc. *panzei</td>
<td>pōei</td>
<td>pōzei</td>
</tr>
<tr>
<td>Gen. *pizēei</td>
<td>*pizēei</td>
<td>*pizōei</td>
</tr>
<tr>
<td>Dat. *pāimei</td>
<td>*pāimei</td>
<td>*pāimei</td>
</tr>
</tbody>
</table>
Note.—1. An instrumental neut. ā-ei also occurs, but only as a conjunction. ā-tei 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 ẑ in pizei, &c., see §§ 175 note, 261.

3. Besides the nom. sing. forms sae̞i, so̞ei, there also occur forms made from the personal pronouns, thus masc. izėi (from is+ei); fem. sei (from si+ei), which is more frequently met with than so̞ei. Instead of izėi the form izė occasionally occurs (cp. § 5). The form izėi (izė) is sometimes also used for the nom. pl. masc.; pāi sind pāi izė, these are they who; atsāviup fāura liugnapraunfētum pāim izėi 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 sī, if; sic from *sei-ke, so, thus; and that izėi is from an older *e-sei (cp. Gr. ἐ-κεί, there), where e- is the pronominal stem mentioned in § 270. At a later period sei and izėi 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 izėi have no oblique cases and why izėi 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; puel, (thou) who; pukei, (thee) whom; puzei, (to thee) whom; juzei, (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, 184). The former occurs in Gr. πό-τεπος, which of two?, Goth. hras, OE. hwā, who?, from an original form *qos; Lat. quod, Goth. hwa, O.Icel. huat, OS. hwat, OHG. hwaz, OE. hwæt, what?, from an original form *qod. And the latter occurs in Gr. τις,
Pronouns

Lat. quis, who?, from an original form *qis; Goth. huileiks, OE. hwilc, what sort of?

Of the simple interrogative pronoun, only singular forms occur.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. hwas, who</td>
<td>hua, what</td>
<td>hvō</td>
</tr>
<tr>
<td>Acc. hvana</td>
<td>hva</td>
<td>hvō</td>
</tr>
<tr>
<td>Gen. hvis</td>
<td>hvis</td>
<td>*hvizōs</td>
</tr>
<tr>
<td>Dat. hvamma</td>
<td>hvamma</td>
<td>hvizái</td>
</tr>
</tbody>
</table>

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

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

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

The prim. Germanic forms were: nom. *xwas = Skr. kās, Indg. *qos; *xwat (Lat. quod, O.Icel. hvat, OE. hwæt, OS. hwat, OHG. hwaž), Goth hua was probably the unaccented form when used as an indef. pronoun (§ 279), see § 87, (2); *xwō = Skr. kā, Indg. *qā; acc. *xwanō = OE. hwone (§ 261); *xwat; *xwōn, Skr. kām, Indg. *qām; gen. *xwesā (Gr. (Homer) τό from *rēso, O.Bulgarian česo, O.Icel. hvess, OS. OHG. hwes); dat. *xwammē, -ō = Indg. *qo-smē, -ō (§ 261); *xwesai, cp. gibāi (§ 191).

§ 274. Nom, sing. masc. and neut. hvāpar, which of two (other cases do not occur); hvārjis, which (out of many), inflected like midjis (§ 226), except that the neut. nom. sing. always ends in -āta; huileiks, what sort of; hvēlāups (fem. hvēlāuda), how great; swaleiks, such; swalāups (fem. swalāuda), so great. The extant cases of the last four words are inflected like blinds (§ 226).
7. Indefinite.

§ 275. From *ivas*, *ivarjis*, *ivapar* are formed by means of the particle *uh* (§ 266) the three indefinite pronouns *ivazuh, each, every*; *ivarjizuh, each, every*; *ivaparuh, each of two*; but of the last only the dat. masc. occurs, *ivaparammēh* (and in the form *āinhivarjizuh, 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.</td>
<td><em>ivazuh</em></td>
<td><em>ivah</em></td>
<td><em>ivōh</em></td>
</tr>
<tr>
<td>Acc.</td>
<td><em>ivanōh</em></td>
<td><em>ivah</em></td>
<td><em>ivōh</em></td>
</tr>
<tr>
<td>Gen.</td>
<td><em>ivizuh</em></td>
<td><em>ivizuh</em></td>
<td><em>ivizōzuhi</em></td>
</tr>
<tr>
<td>Dat.</td>
<td><em>ivammmēh</em></td>
<td><em>ivammmēh</em></td>
<td><em>ivizāih</em></td>
</tr>
</tbody>
</table>

**Note.**—Of the fem. only the nom. occurs. Acc. pl. masc. *ivanzuh* also occurs (§ 278 note 2).

### SING.

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>ivarjizuh</em></td>
<td><em>ivarjatōh</em></td>
<td><em>ivarjōh</em></td>
</tr>
<tr>
<td>Acc.</td>
<td><em>ivarjanōh</em></td>
<td><em>ivarjatōh</em></td>
<td><em>ivarjōh</em></td>
</tr>
<tr>
<td>Gen.</td>
<td><em>ivarjizuh</em></td>
<td><em>ivarjizuh</em></td>
<td><em>ivarjizōzuhi</em></td>
</tr>
<tr>
<td>Dat.</td>
<td><em>ivarjammmēh</em></td>
<td><em>ivarjammmēh</em></td>
<td><em>ivarjāih</em></td>
</tr>
</tbody>
</table>

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


3. On -uh beside -h, see § 266 note 2. And on the preservation of the long vowels when protected by -h, see § 80 and note.

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

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. <em>pislvazuh saei</em></td>
<td>*pishvah pei or <em>patel</em></td>
</tr>
<tr>
<td>Acc. <em>pislvanōh saei</em></td>
<td>*pishvah pei or <em>patel</em></td>
</tr>
<tr>
<td>Gen. wanting</td>
<td><em>pislvizeh pei</em></td>
</tr>
<tr>
<td>Dat. <em>pislvammēh saei</em></td>
<td><em>pislvammēh pei</em></td>
</tr>
</tbody>
</table>

§ 277. *Sums, some one, a certain one*, declined like *blinds* (§ 226). *Sums* . . . *sums* (= Gr. ὁ μίας . . . ὁ δρόμος, *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. *sumāi(h) . . . sumāih, some . . . and others.*

§ 278. From *lvaz, who, manna, man, ains, one*, are formed with the enclitic particle hun the three indefinite pronouns *lvashun, mannahun, aínishun*. 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 lvashun, no one*, occurs. Of the second, which is naturally always masc., we have sing. nom. *ni mannahun, no one*, acc. *ni mannahun*, gen. *ni manshun*, dat. *ni mannhun*. *Ni aínishun, no one, no, none* (neut.), *nothing*, is declined thus:

<table>
<thead>
<tr>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Nom. aínishun</td>
<td>aínhun</td>
<td>aínōhun</td>
</tr>
<tr>
<td>Acc. aínhun</td>
<td>aínhun</td>
<td>aínōhun</td>
</tr>
<tr>
<td>Gen. aínishun</td>
<td>aínishun</td>
<td><em>aínízīshun</em></td>
</tr>
<tr>
<td>Dat. aínummēhun</td>
<td>aínummēhun</td>
<td>aínāihun</td>
</tr>
</tbody>
</table>

K 2
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 काः canā (= ca + neg.) = Goth. ni hwas-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. áinnōhun, áinōhun from older *áinanōhun. It is difficult to account for the u in áinummmēhun.

§ 279. The simple interrogative hvas, hva is often used indefinitely with the meaning anyone, neut. anything; also the numeral áins, 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: *ēs-mi, *ēs-si, *ēs-ti, *s-mēs or *s-mōs, *s-tē, *s-ēnti; *ēl-mi, *ēl-si, *ēl-ti, *i-mēs or *i-mōs, *i-tē, *j-ēnti. 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 (§§ 341–8). 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 ðorist presents (as ga-lükān, 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-i, *bher-e-ti, *bher-o-mes, (-mos), *bher-e-te, *bher-o-nti. Verbs of this class are generally called ð-verbs because the first person singular ends in -ð. The old distinction between the mi- and the ð-conjugation was fairly well preserved in Greek, as eiμί, I am, eiμω, I go, διδωμί, I give; μένω, I remain, πείθω, I persuade; τρίβω, I rub, τύφω, 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 (háita, I call, háiháit, I called), or else by ablaut and reduplication combined (tēka, I touch, taitōk, 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. -þ, (-t), OE. -d, (-t), OHG. -t), as sökja, I seek, sökida, I sought, sökíps, sought; bugja, I buy, baúhta, I bought, baúhts, bought. The weak verbs, which for the most part are derivatives, are divided into four classes according as the infinitive ends in -jan (sökjan, to seek, pret. sökida), -ön (salbön, to anoint, pret. salböda), -an (haban, to have, pret. habáida), -nan (fullnan, to become full, pret. fullnöda).

§ 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 waírjan or wisan. See § 485.

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 *háitan*, to call, will serve as models for all strong verbs.

### a. Active.

#### Present.

<table>
<thead>
<tr>
<th>Indic.</th>
<th>Subj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. <em>nima</em></td>
<td><em>háita</em></td>
</tr>
<tr>
<td>2. <em>nimis</em></td>
<td><em>háitis</em></td>
</tr>
<tr>
<td>3. <em>nimip</em></td>
<td><em>háitip</em></td>
</tr>
<tr>
<td>Dual 1. <em>nimós</em></td>
<td><em>háitós</em></td>
</tr>
<tr>
<td>2. <em>nimats</em></td>
<td><em>háitats</em></td>
</tr>
<tr>
<td>Plur. 1. <em>nimam</em></td>
<td><em>háitam</em></td>
</tr>
<tr>
<td>2. <em>nimip</em></td>
<td><em>háitip</em></td>
</tr>
<tr>
<td>3. <em>nimand</em></td>
<td><em>háitand</em></td>
</tr>
</tbody>
</table>

#### Imperative.

| Sing. 2. *nim* | *háit* |
| 3. *nimadáu* | *háitadáu* |
| Dual 2. *nimats* | *háitats* |
| Plur. 1. *nimam* | *háitam* |
| 2. *nimip* | *háitip* |
| 3. *nimandáu* | *háitandáu* |

#### Infinitive.

*niman* | *háitan*

#### Participle.

*nimands* | *háitands*
Accidence

Preterite.

<table>
<thead>
<tr>
<th>INDIC.</th>
<th>SUBJ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. nam</td>
<td>haštait</td>
</tr>
<tr>
<td>2. namt</td>
<td>haštaitst</td>
</tr>
<tr>
<td>3. nam</td>
<td>haštait</td>
</tr>
<tr>
<td>Dual 1. nēmu</td>
<td>haštaitu</td>
</tr>
<tr>
<td>2. nēmuṭs</td>
<td>haštaituts</td>
</tr>
<tr>
<td>Plur. 1. nēnum</td>
<td>haštaitum</td>
</tr>
<tr>
<td>2. nēmuṭp</td>
<td>haštaituṭp</td>
</tr>
<tr>
<td>3. nēmun</td>
<td>haštaitun</td>
</tr>
</tbody>
</table>

PARTICIPLE.
numans   háitans

b. Passive.

Present.

<table>
<thead>
<tr>
<th>INDIC.</th>
<th>SUBJ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. nīmada</td>
<td>háitada</td>
</tr>
<tr>
<td>2. nīmaza</td>
<td>háitaza</td>
</tr>
<tr>
<td>3. nīmada</td>
<td>háitada</td>
</tr>
<tr>
<td>Plur. nīmanda</td>
<td>háitanda</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 nīman 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, nīmāiwa.

2. In the imperative 2 pers. sing. and pret. indic. 1, 3 pers. sing., final b, d became f, p, as imper. gif, pret. gaf, inf. giban, to give; pret. af-skāuf, bāp, bāup, inf. af-skiuban, to push aside; bidjan, to pray; bidan, to bid. See §§ 161, 178.

3. In the 2 pers. sing. pret. indic., b appears as f, and a dental appears as s, before the personal ending, as gaf, inf. giban, to
§§ 287-9] Verbs 137

give; grøft, inf. graban, to dig; ana-baust, inf. ana-biudan, to bid; bi-gast, inf. bi-gitan, to find; haiháist, inf. háitan, to call; qast, inf. qipan, to say. See § 138.

THE ENDINGS OF STRONG VERBS.

§ 287. Pres. Indicative: The prim. Germanic forms were: Sing. *nemō (cp. Lat. fero, Gr. φέρω, I bear), *nimizi, Indg. *némesi (cp. Skr. bhárasi, thou bearest), *nimidi, Indg. *németi (cp. Skr. bhárauti); Dual *nemō-(w)iz (probably formed from the first pers. sing. + the Indg. dual ending -wes, cp. Skr. bhára-vas), *nemadiz with -a- from the first and third pers. plural, the regular form would have been *nimidiz = Indg. *némethes, *németes (cp. Skr. bhára-thaśas); *nemadiz would regularly have become *nimaps in Gothic; nimats has -ts from the pret. dual (§ 292); Pl. *nemamiz, -maz (cp. Gr. Doric φερομες, Skr. bhára-mas, see § 175), *nimidi, older *nemeđe (cp. Gr. φέρετε), *nemandi (cp. Gr. Doric φεροντι).

§ 288. Pres. Subjunctive: This tense is properly an old optative. The original forms were: Sing. *nemoi-, *nemoiś (cp. Gr. φεροις, Skr. bháreś), *nemoit (cp. Gr. φεροι, Skr. bháreśt); Dual *nemoiwē, *nemoithes, -tes; Pl. *nemoimē, *nemoiṭe (cp. Gr. φεροιτε, Skr. bháreṭa), *nemoiṭnt = prim. Germanic *nemai- (it is difficult to account for nimáu unless we may suppose that it represents the first pers. sing. pres. indic. *nemō + the particle -u), *nemaiz,*nemai; *nemaiwē, *nemaiḥs (cp. pres. indic.); *nemaimē, *nemaiđi, *nemain (Goth. with final -a- from the first pers. pl.).

§ 289. Imperative: Sing. *nimi older *neme (cp. Gk. φέρε, Skr. bhára), *nemetōd (Gr. φερέτω, cp. Gr. οστο = O.Lat. estōd, let him be) = prim. Germanic *nemedō + particle -u (cp. Skr. bhárat-u, let him bear; bhárant-u, let them bear), which would have become in Gothic. *nimidáu; nimadáu had -a- from the third pers. plural. nimats, nimam and
nimip are indicative forms. *nemontōd (cp. Gr. Doric φερόντω) = prim. Germanic *nemandō + 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 -ono-, to which was added the nom. acc. neuter ending -m, became generalized in prim. Germanic, thus the original form of niman was *nemonom, 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. φέροντ-, Indg. *bhéront- = Goth. bafrand-s, O.Icel. OS. berand-i, OE. berend-е, 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. ὁδα, Skr. vēda, I know), *nampa (cp. Gr. ὁλοθα, Skr. vēṭthha), *nami (cp. Gr. ὁλθε, Skr. vēda). -tha, the original ending of the second pers., would regularly have become -p (§ 180) 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-dī (older -te), *nām-un (older -nt with vocālic n). During the prim. Germanic period the u of the third pers. pl. was levelled out into all forms of the

§ 298. Pret. Subjunctive: The original endings were: Sing. -jēm, -jēs, -jēt (cp. O.Lat. siem, I may be, siēs, siet = Skr. syām, syās, syāt); dual -īwē, -īthes, or -ītes; pl. -īmē, -īte, -īnt (cp. O.Lat. pl. simus, sitis, si-ent), consisting of the optative element -jē-, (-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 *nēmīn, *nēmīz, *nēmī(t), *nēmīwē, *nēmīdiz, *nēmīmē, *nēmīdī, *nēmīn(t), from which the corresponding Gothic forms were regularly developed except nēmjau, nēmeits, nēmeina. *nēmīn would have become *nēmi, the form nēmjau 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. φέρομαι, Skr. bhārē),—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. ϕέσαι from *ϕέρεσαι, Skr. bhárasē), *neme-tai (cp. Gr. ϕέρεται, Skr. bháratē); pl. *nemo-ntai (cp. Gr. Doric ϕέρουται, 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. φερω from *φεροι, *nemoi-to (cp. Gr. φεροτο), *nemoi-nto (cp. Gr. φερουτο) = prim. Germanic *nemaiza, *nemaidia, *nemainda; 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. nimadáu, nimandáu, nimáu, némjáu, nimáidáu, nimáizáu, nimáindáu. 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 πάνυ, altogether, at all, beside neut. πάν, all. Skr. id-ám-u, this, this 'here', cp. Lat. id-em, the same; Skr. a-sá-ú, that, yon, that 'there'; Skr. bhárat-u, let him bear; bhárant-u, let them bear; O.Bulgarian beret-ú, he bears; berat-ú, they bear. The same u occurs in Goth. as an interrogative particle, as skuld-u ist?, is it lawful?; ga-u-láubjats?, do ye two believe?; sa-u ist sa sunus izwar?, Gr. oτὸς ὅστιν ὃ νῦν ὃμῶν; is this your son?
## 1. 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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</tr>
</thead>
<tbody>
<tr>
<td>ei</td>
<td>ái</td>
<td>i (af § 69)</td>
<td>i (af § 69)</td>
</tr>
<tr>
<td>Goth. beidan, to await</td>
<td>bálþ</td>
<td>bidum</td>
<td>bidans</td>
</tr>
<tr>
<td>O.Icel. bída</td>
<td>bäð</td>
<td>bidum</td>
<td>beðinn</td>
</tr>
<tr>
<td>OE. bidan</td>
<td>báð</td>
<td>bidon</td>
<td>biden</td>
</tr>
<tr>
<td>OS. bidan</td>
<td>bëd</td>
<td>bidun</td>
<td>gibidan</td>
</tr>
<tr>
<td>OHG. bitan</td>
<td>bêt</td>
<td>bitum</td>
<td>gibilitan</td>
</tr>
<tr>
<td>Goth. sneipan, to cut</td>
<td>snálþ</td>
<td>sníþum</td>
<td>sníþans</td>
</tr>
<tr>
<td>leilvan, to lend</td>
<td>láið</td>
<td>laðium</td>
<td>laðiðans</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-leiban, to remain; ga-leipan, to go; ur-reisan, to arise; skeinam, to shine; dis-skreitan, to rend; ga-smeitan, to smear; speiwan, to spit; steigan, to ascend; sweiban, to cease; ga-teihan, to tell; þeihan, to thrive; þreihan, to press upon; weihan, to fight; weipan, to crown; inweitan, to worship.

§ 301.

### Class II.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>iu</td>
<td>áu</td>
<td>u (aú § 73)</td>
<td>u (aú § 71)</td>
</tr>
<tr>
<td>Goth. biudan, to bid</td>
<td>báúþ</td>
<td>budum</td>
<td>budans</td>
</tr>
<tr>
<td>O.Icel. bjóða</td>
<td>bauð</td>
<td>buðum</td>
<td>boðinn</td>
</tr>
<tr>
<td>OE. bëodán</td>
<td>bëad</td>
<td>budon</td>
<td>boden</td>
</tr>
<tr>
<td>OS. blodan</td>
<td>bód</td>
<td>budun</td>
<td>gibidan</td>
</tr>
<tr>
<td>OHG. biotan</td>
<td>bót</td>
<td>butun</td>
<td>gibotan</td>
</tr>
<tr>
<td>Goth. drieusana, to fall</td>
<td>dráus</td>
<td>drusum</td>
<td>drusans</td>
</tr>
<tr>
<td>tiuhan, 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-lūkan, to shut; niutan, to enjoy; siukan, to be sick; af-skiuban, to push aside; sliupan, to slip; pliuhan, to flee; us-priutan, to trouble.

Note.—ga-lūkan (-lauk, -lukum, -lukans) is properly an aorist present, like Gr. τοφω, τοφω. 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>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>bindan, to bind</td>
<td>band</td>
<td>bundum</td>
<td>bundans</td>
</tr>
<tr>
<td>binda</td>
<td>batt</td>
<td>bundum</td>
<td>bundinn</td>
</tr>
<tr>
<td>bindan</td>
<td>band</td>
<td>bundon</td>
<td>buden</td>
</tr>
<tr>
<td>bindan</td>
<td>band</td>
<td>bundun</td>
<td>gibundan</td>
</tr>
<tr>
<td>bintan</td>
<td>bant</td>
<td>buntun</td>
<td>gibuntan</td>
</tr>
<tr>
<td>hilpan, to help</td>
<td>halp</td>
<td>hulpum</td>
<td>hulpans</td>
</tr>
<tr>
<td>hjalpa</td>
<td>halp</td>
<td>hulpum</td>
<td>holpinn</td>
</tr>
<tr>
<td>helpan</td>
<td>healp</td>
<td>hulpon</td>
<td>holpen</td>
</tr>
<tr>
<td>helpan</td>
<td>halp</td>
<td>hulpun</td>
<td>giholpan</td>
</tr>
<tr>
<td>helfan</td>
<td>half</td>
<td>hulfun</td>
<td>giholfan</td>
</tr>
<tr>
<td>waírpan, to become</td>
<td>warp</td>
<td>waúrþum</td>
<td>waúrþans</td>
</tr>
</tbody>
</table>
§ 304. To this class also belong:—baírgan, to keep; bliggwan (§ 151), to beat; brinnan, to burn; drigkan, to drink; filhan, to hide; finjpan, to find; us-gildan, to repay; du-ginnan, to begin; uf-gairdan, to gird up; fra-hinjpan, to capture; hvaírban, to walk; af-linnan, to depart; rinnan, to run; siggwan, to sing; sigqan, to sink; fra-slindan, to swallow up; spinnan, to spin; stigqan, to thrust; af-swaírban, to wipe out; swiltan, to die; ana-trimpan, to tread on; at-pinsan, to attract; ga-paírsan, to wither; priskan, to thresh; waírpan, to throw; wilwan, to rob; windan, to wind; winnan, to suffer; ga-wrisqan, 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>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>i (aí, § 67)</td>
<td>a</td>
<td>e</td>
<td>u (au, § 71)</td>
</tr>
</tbody>
</table>

Goth.  níman, to take  nam  němum  numans

" baíran, to bear  bar  běrum  baúrans

O.Icel.  bera  bar  bõrum  borinn

OE.  beran  bær  běron  boren

OS. OHG.  beran  bar  bārun  giboran

§ 306. To this class belong also:—brikan, to break; qíman, to come; stilan, to steal; ga-táirnan, to destroy; ga-tíman, to suit; trudan, to tread.

Note.—trudan (*traþ, *tredum, trudans) is properly an aorist present, like ga-lúkan (§ 280).
CLASS V.

§ 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.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>i (ai, § 67)</td>
<td>a</td>
<td>ē</td>
<td>i (ai, § 67)</td>
</tr>
<tr>
<td>giban, to give</td>
<td>gaf</td>
<td>gēbām</td>
<td>gibanās</td>
</tr>
<tr>
<td>qījan, to say</td>
<td>qaḥ</td>
<td>qēḥum</td>
<td>qījānās</td>
</tr>
<tr>
<td>sālvan, to see</td>
<td>sālv</td>
<td>sēlum</td>
<td>sālvanās</td>
</tr>
<tr>
<td>sniwan, to hasten</td>
<td>snāu (§ 150)</td>
<td>snēwum</td>
<td>sniwanās</td>
</tr>
</tbody>
</table>

Goth. mitan, to measure | mat | mētum | mitanās |

O.Icel. meta | mat | mōtum | metinn |
OE. metan | met | mētōn | meten |
OHG. mezzan | maẓ | māzzun | gimezzan |

§ 308. To this class also belong:—bidjan, to pray; diwan, to die; fītan, to travail in birth; fraihnan, to ask; bi-gītan, to find; hlifan, to steal; itan, to eat; līgan, to lie down; līsan, to gather; ga-nīsan, to be saved; nījan, to help; rīkan, to heap up; sītan, to sit; ga-wīdan, to bind; ga-wīgan, to shake down; wīsan, to be, remain; wīrīkan, to persecute.

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

In fraihnan (frah, frēhum, frahans) the n belongs to the present only. The pret. of itan is ēt (occurring in frēt, pret. of fra-itān, to devour) = OE. ēt, OHG. ēz, 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. faran, to go</td>
<td>för</td>
<td>förum</td>
<td>farans</td>
</tr>
<tr>
<td>O.Icel. fara</td>
<td>för</td>
<td>förum</td>
<td>farinn</td>
</tr>
<tr>
<td>OE. faran</td>
<td>för</td>
<td>föron</td>
<td>færen</td>
</tr>
<tr>
<td>OS. faran</td>
<td>för</td>
<td>förun</td>
<td>gifaran</td>
</tr>
<tr>
<td>OHG. faran</td>
<td>fuor</td>
<td>fuorun</td>
<td>gifaran</td>
</tr>
<tr>
<td>Goth. slahan, to smile</td>
<td>slōh</td>
<td>slōhum</td>
<td>slahans</td>
</tr>
<tr>
<td></td>
<td>graban, to dig</td>
<td>grōf</td>
<td>grabans</td>
</tr>
<tr>
<td></td>
<td>fraþjan, to understand</td>
<td>frōþp</td>
<td>fraþans</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-hlaþan, to lade; malan, to grind; sakan, to rebuke; skaban, to shave; standan, to stand; swaran, to swear; þwahan, to wash; wakan, to wake.

Seven verbs of this class have j in the present; but in other respects are like faran, &c.; fraþjan, to understand; hafjan, to raise; hlahjan, to laugh; ga-raþjan, 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 *swarjan.

The n in standan (stōp, stōþum, *stαþans) belongs to the present only, cp. Engl. stand, stood, and Lat. perfects like frēgī, vici 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-vártta, I have turned, va-várttha, va-vártta = Goth. warþ, warst, warþ; pl. va-vritimá = Goth. waúrp-um; Gr. λείπω, I leave, τέμπω, 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, lv, where the ai is quite regular (§ 67), but from forms like rēdan, háitan, hvōpan, pret. rai-rōp, haf-háit, hvaf-hvōp, 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 háitan, to call; hafráit, hafráltum, 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 șt, șk, as fráisan, to tempt, pret. faifrai; but ga-staldan, to possess, pret. ga-staístald; skáidan, to sever, pret. skaístálp.

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

Division (a).

§ 313. Five sub-classes are to be distinguished according as the present stem contains:—a(ã), ái, ë, ð, àu.

<table>
<thead>
<tr>
<th>Infin.</th>
<th>Pret. Sing.</th>
<th>P.P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>a(ã):</td>
<td>falþan, to fold</td>
<td>faifalþ</td>
</tr>
<tr>
<td>haldan, to hold</td>
<td>hafrald</td>
<td>haldans</td>
</tr>
<tr>
<td>ga-staldan, to possess</td>
<td>ga-staístald</td>
<td>ga-staldans</td>
</tr>
<tr>
<td>fáhan (§ 59), to seize</td>
<td>faifá</td>
<td>fáhans</td>
</tr>
<tr>
<td>háhan (§ 59), to hang</td>
<td>hafráh</td>
<td>háhans</td>
</tr>
</tbody>
</table>

Note.—1. The following verbs, the preterites of which are not extant, also belong here: us-alþan, 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).
Infin.          Pret. Sing.          P.P.
ái:—af-áikan, to deny       af-áfáik       af-áikans
fráisan, to tempt           fafráis       fráisans
háitan, to call             háínháit       háitans
láikan, to leap             lafláik       láikans
máitán, to cut              máimáit       mátans
skáidan, to divide          skáiskái̯p     skáidans

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

Infin.          Pret. Sing.          P.P.
ē:—slēpan, to sleep        saíslēp       slēpans
            saízlēp

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.

Infin.          Pret. Sing.          P.P.
ō:—hvōpan, to boast        hválhvō̯p     hvōpans

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

Infin.          Pret. Sing.          P.P.
āu:—áukan, to add           afáuk       áukans

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

Division (b).

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

Infin.          Pret. Sing.          P.P.
grētan, to weep         gaígrō̯t       grētans
lēutan, to let          laflō̯t       lētans
ga-rēdan, to reflect upon  ga-rafrō̯p     ga-rēdans
tēkan, to touch         taístōk       tēkans
saian, to sow           saísō̯       saians
waiian, to blow          waiwō̯un (pl.)   waians
§ 315

Verbs

Note.—Of waian only the pres. part. masc. dat. sing. (waianthin), and the pret. 3 pers. pl. occur. The 2 pers. sing. pret. of saian is sæsēt, with the ending -st, instead of -t, from verbs like last, where -st was regular, see § 188.

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. -ōda; -an, pret. -āida; -nan, pret. -nōda. 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 dhē-, put, place (Gr. τι-θη-μι), which stands in ablaut relation to OE. OS. dōn, OHG. tuon, to do, as Indg. *dhōm, (*dhēm), *dhēs, dēt, prim. Germanic *dōn, (*dēn), *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. -rēs. In Gothic the old preterite (perfect) of dōn has been preserved in the pret. dual and plural, as -dēd-u, -dēd-uts; pl. -dēd-um, -dēd-up, -dēd-un (with the same personal endings as in the pret. of strong verbs, § 292) = OHG. tāt-um, (-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
vergleichende Grammatik der indogermanischen Sprachen; Streitberg's Urgermanische Grammatik; and Kluge's 'Vorgeschichte der altgermanischen Dialekte' in Paul's Grundriss der germanischen Philologie, vol. I.

1. **First Weak Conjugation.**

§ 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 *stöjan*, *to judge*; (2) verbs with a long closed syllable, as *sökjan*, *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*-.

§ 317. The full conjugation of *nasjan*, *stöjan*, *sökjan* will serve as models.

### a. Active.

#### Present.

**Indicative.**

<table>
<thead>
<tr>
<th>Sing. 1.</th>
<th>nasja</th>
<th>stöja</th>
<th>sökja</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. nasjís</td>
<td>stöjis</td>
<td>sökeis</td>
<td></td>
</tr>
<tr>
<td>3. nasjíp</td>
<td>stöjip</td>
<td>sökeip</td>
<td></td>
</tr>
<tr>
<td>Dual 1.</td>
<td>nasjós</td>
<td>stöjós</td>
<td>sökjós</td>
</tr>
<tr>
<td>2. nasjats</td>
<td>stöjats</td>
<td>sökjats</td>
<td></td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>nasjam</td>
<td>stöjam</td>
<td>sökjam</td>
</tr>
<tr>
<td>2. nasjíp</td>
<td>stöjíp</td>
<td>sökeip</td>
<td></td>
</tr>
<tr>
<td>3. nasjand</td>
<td>stöjand</td>
<td>sökjand</td>
<td></td>
</tr>
</tbody>
</table>

**Subjunctive.**

<table>
<thead>
<tr>
<th>Sing. 1.</th>
<th>nasjáu</th>
<th>stöjáu</th>
<th>sökjáu</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. nasjáis</td>
<td>stöjáis</td>
<td>sökjáis</td>
<td></td>
</tr>
<tr>
<td>3. nasjái</td>
<td>stöjái</td>
<td>sökjái</td>
<td></td>
</tr>
<tr>
<td>Dual 1.</td>
<td>nasjáiwa</td>
<td>stöjáiwa</td>
<td>sökjáiwa</td>
</tr>
<tr>
<td>2. nasjáits</td>
<td>stöjáits</td>
<td>sökjáits</td>
<td></td>
</tr>
<tr>
<td>Section</td>
<td>Verb Form</td>
<td>Verb Form</td>
<td>Verb Form</td>
</tr>
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<td>---------</td>
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<td>------------</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>nasjáima</td>
<td>stójáima</td>
<td>sökjáima</td>
</tr>
<tr>
<td>Plur. 2.</td>
<td>nasjáip</td>
<td>stójáip</td>
<td>sökjáip</td>
</tr>
<tr>
<td>Plur. 3.</td>
<td>nasjáina</td>
<td>stójáina</td>
<td>sökjáina</td>
</tr>
<tr>
<td><strong>Imperative.</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing. 2.</td>
<td>nasei</td>
<td>*stauei</td>
<td>sökei</td>
</tr>
<tr>
<td>Dual 2.</td>
<td>nasjadáu</td>
<td>stójadáu</td>
<td>sökjadáu</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>nasjam</td>
<td>stójjam</td>
<td>sökjam</td>
</tr>
<tr>
<td>Plur. 2.</td>
<td>nasjip</td>
<td>stójip</td>
<td>sökeip</td>
</tr>
<tr>
<td>Plur. 3.</td>
<td>nasjandáu</td>
<td>stójandáu</td>
<td>sökjandáu</td>
</tr>
<tr>
<td><strong>Infinitive.</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nasjan</td>
<td>stójan</td>
<td>sökjan</td>
<td></td>
</tr>
<tr>
<td><strong>Participle.</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nasjands</td>
<td>stójands</td>
<td>sökjands</td>
<td></td>
</tr>
<tr>
<td><strong>Preterite.</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Indicative.</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing. 1.</td>
<td>nasida</td>
<td>stauida</td>
<td>sökida</td>
</tr>
<tr>
<td>Sing. 2.</td>
<td>nasidēs</td>
<td>stauidēs</td>
<td>sökidēs</td>
</tr>
<tr>
<td>Sing. 3.</td>
<td>nasida</td>
<td>stauida</td>
<td>sökida</td>
</tr>
<tr>
<td>Dual 1.</td>
<td>nasidēdu</td>
<td>stauidēdu</td>
<td>sökidēdu</td>
</tr>
<tr>
<td>Dual 2.</td>
<td>nasidēduts</td>
<td>stauidēduts</td>
<td>sökidēduts</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>nasidēduŋ</td>
<td>stauidēduŋ</td>
<td>sökidēduŋ</td>
</tr>
<tr>
<td>Plur. 2.</td>
<td>nasidēduŋ</td>
<td>stauidēduŋ</td>
<td>sökidēduŋ</td>
</tr>
<tr>
<td>Plur. 3.</td>
<td>nasidēduŋ</td>
<td>stauidēduŋ</td>
<td>sökidēduŋ</td>
</tr>
<tr>
<td><strong>Subjunctive.</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing. 1.</td>
<td>nasidēdjáu</td>
<td>stauidēdjáu</td>
<td>sökidēdjáu</td>
</tr>
<tr>
<td>Sing. 2.</td>
<td>nasidēdeis</td>
<td>stauidēdeis</td>
<td>sökidēdeis</td>
</tr>
<tr>
<td>Sing. 3.</td>
<td>nasidēdi</td>
<td>stauidēdi</td>
<td>sökidēdi</td>
</tr>
<tr>
<td>Dual 1.</td>
<td>nasidēdeiwa</td>
<td>stauidēdeiwa</td>
<td>sökidēdeiwa</td>
</tr>
<tr>
<td>Dual 2.</td>
<td>nasidēdeits</td>
<td>stauidēdeits</td>
<td>sökidēdeits</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>nasidēdeima</td>
<td>stauidēdeima</td>
<td>sökidēdeima</td>
</tr>
<tr>
<td>Plur. 2.</td>
<td>nasidēdeip</td>
<td>stauidēdeip</td>
<td>sökidēdeip</td>
</tr>
<tr>
<td>Plur. 3.</td>
<td>nasidēdeina</td>
<td>stauidēdeina</td>
<td>sökidēdeina</td>
</tr>
</tbody>
</table>
Accidence

Participle.

<table>
<thead>
<tr>
<th>nasips</th>
<th>stauips</th>
<th>sōkips</th>
</tr>
</thead>
</table>

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>
</tbody>
</table>

| Plur. 1. 2. 3. nasjanda | stōjanda | sōkjanda |

Subjunctive.

<table>
<thead>
<tr>
<th>Sing. 1. nasjāidáu</th>
<th>stōjāidáu</th>
<th>sōkjāidáu</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. nasjāizáu</td>
<td>stōjāizáu</td>
<td>sōkjāizáu</td>
</tr>
<tr>
<td>3. nasjāidáu</td>
<td>stōjāidáu</td>
<td>sōkjāidáu</td>
</tr>
</tbody>
</table>

| Plur. 1. 2. 3. nasjāindáu | stōjāindáu | sōkjāindáu |

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

§ 818. Like nasjan 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.

§ 819. Like stōjan are conjugated the following verbs which change īu, āu back to īw, aw before a following vowel (§ 150): ana-niujan, to renew; ga-qiujan, to give life to; siujan, to sew; *strāujan (pret. strawida), to strew; tāujan, to do.

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

§ 820. Like sōkjan are conjugated the following and a great many others: and-bahtjan, to serve; áugjan, to show; dálījan, to deal out; dáupjan, to baptize; dāupjan,
to put to death; dōmjan, to judge; dragkjan, to give to drink; drāibjan, to trouble; faúrhtjan, to fear; fōdjan, to feed; fra-wardjan, to destroy; ga-brannjan, to burn; ga-láubjan, to believe; ga-mōtjan, to meet; gáumjan, to perceive; glitmunjan, to shine; gōljan, to greet; háiljan, to heal; háusjan, to hear; hnáiwjan, to abase; hráinjan, to make clean; huggrjan, to hunger; láisjan, to teach; láistjan, to follow; liuhtjan, to give light; máidjan, to falsify; maúrprjan, to murder; mēljan, to write; mērjan, to preach, proclaim; mikiljan, to magnify; namnjan, to name; ōgjan, to terrify; ráisjan, to raise; rōdjan, to speak; sipōnjan, to be a disciple; sniumjan, to hasten; swōgatjan, to sigh; ūaúrsjan, to thirst; wandjan, to turn; wēnjan, to hope.

§ 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. pātta, OE. pōhte, OS. thāhta, OHG. dāhta; pp. Goth. pāhts, OE. gepōht, OHG. gidāht. The following Gothic verbs belong to this type except the pp. kāupatips. 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>brūkjan, to use</td>
<td>brūhta</td>
<td>*brūhts</td>
</tr>
<tr>
<td>bugjan, to buy</td>
<td>baúhta</td>
<td>baúhts</td>
</tr>
<tr>
<td>gaggan, to go</td>
<td>iddja</td>
<td>gaggans</td>
</tr>
<tr>
<td>kāupatjan, to buffet</td>
<td>kāupasta</td>
<td>kāupatips</td>
</tr>
<tr>
<td>ūaúrkjan, to seem</td>
<td>ūaúrhta</td>
<td>ūaúrhts</td>
</tr>
<tr>
<td>ūaúrkjan, to work</td>
<td></td>
<td>ūaúrhts</td>
</tr>
</tbody>
</table>

Note.—1. On the consonant changes in the pret. forms (except iddja), see § 138. On the vowel-lengthening in brāhta, pāhta, see § 59, and ūhāhta, § 62. The pp. pāhts, ūhāhts occur only in compound adjectives, anda-pāhts, cautious, vigilant; háuh-ũhāhts, high-minded.

2. gaggan (§ 313, note 1) is properly a reduplicated verb, the
preterite of which, *gaigagg, 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 (§ 308).
The regular weak present *braggjan (= OE. breng(e)an, OS.
brengian) has been lost. Cp. also OHG. bringan, pret. brähta,
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. bhārāyāmi (Gr. φορεω), I cause
to bear; Skr. vartāyāmi (Goth. fra-wardja), I cause to
turn; Goth. nasjan, to save, ráisjan, to raise, beside
Skr. bhārāmi, Gr. φέρω, I bear; Skr. vārtāmi, I turn,
Goth. waírja, I become; ga-nisan, to be saved; ur-reisan,
to arise. Gr. δακρυω, I weep, δυσμαίω, I name; Goth.
dáiljan, to deal out; háiljan, to heal; namnjan, to name;
beside Gr. δακρυ, tear; δυσμα, name; Goth. dáils, portion;
háils, whole; namō, name.

Irrespective 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. -épo, -éjesi, -éjeti;
-éjomes, (-mos), -éjete, -éjonti. Thus—

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>*noséjō</td>
<td>*naziţō</td>
</tr>
<tr>
<td>*noséjesi</td>
<td>*naziţizi</td>
</tr>
<tr>
<td>*noséjeti</td>
<td>*naziţidi</td>
</tr>
<tr>
<td>*noséjomes</td>
<td>*naziţamiz</td>
</tr>
<tr>
<td>*noséjete</td>
<td>*naziţidi</td>
</tr>
<tr>
<td>*noséjonti</td>
<td>*naziţandi</td>
</tr>
</tbody>
</table>
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 -ij- regularly became -i- after long closed stem-syllables and after unaccented syllables, but -ji- in other cases (§ 158), whence Goth. sökels, sökei̯p, beside nasjis, nasji̯p. On the imperative forms nasei, sökei̯, see § 154.

Apart from the forms with -el-, -el-, 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 nasi̯ps, söki̯ps, prim. Germanic *nazi̯daz, *söki̯daz, Indg. -itós.

§ 323. 2. Second Weak Conjugation.

a. Active.

Present.

<table>
<thead>
<tr>
<th>Indic.</th>
<th>Subj.</th>
<th>Imperative.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. salbō, I anoint</td>
<td>salbō</td>
<td>—</td>
</tr>
<tr>
<td>2. salbōs</td>
<td>salbōs</td>
<td>salbō</td>
</tr>
<tr>
<td>3. salbōp</td>
<td>salbō</td>
<td>salbōdáu</td>
</tr>
<tr>
<td>Dual 1. salbōs</td>
<td>salbōwā</td>
<td>—</td>
</tr>
<tr>
<td>2. salbōts</td>
<td>salbōts</td>
<td>salbōts</td>
</tr>
<tr>
<td>Plur. 1. salbōm</td>
<td>salbōma</td>
<td>salbōm</td>
</tr>
<tr>
<td>2. salbōp</td>
<td>salbōp</td>
<td>salbōp</td>
</tr>
<tr>
<td>3. salbōnd</td>
<td>salbōna</td>
<td>salbōndáu</td>
</tr>
</tbody>
</table>

Infin. salbōn Participle. salbōnds

Preterite.

<table>
<thead>
<tr>
<th>Indic.</th>
<th>Subj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. salbōda</td>
<td>salbōdēdjāu</td>
</tr>
<tr>
<td>2. salbōdēs</td>
<td>salbōdēdeis</td>
</tr>
<tr>
<td>[&amp;c. like nasida]</td>
<td>[&amp;c. like nasi-dēdjāu]</td>
</tr>
</tbody>
</table>

Participle. salbōps
Accidence

§ 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 -ājō. The ā became ō in the prim. Germanic period (§ 42). In Gothic the ō 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, *salbō-ndi; 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: salbo, 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, *salbō-n (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 ῥμά, 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.

Past participle salbōps from prim. Germanic salbōdās,
Indg. -ātōs (Gr. Doric -ārōs, Lat. -ātus).

§ 325. Like salbōn are conjugated the following and
several others: áihtrōn, to beg for; áirinōn, to be a mes-
senger; awiliudōn, to thank; dwalmōn, to be foolish;
faginōn, to rejoice; fiskōn, to fish; fráujinōn, 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; káupōn, to traffic; lajōn, 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-munnōn, to forget.

§ 326. 3. Third Weak Conjugation.

a. Active. Present.

<table>
<thead>
<tr>
<th>Indic.</th>
<th>Subj.</th>
<th>Imperative.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. haba, I have</td>
<td>habáu</td>
<td>—</td>
</tr>
<tr>
<td>2. habāís</td>
<td>habáís</td>
<td>habái</td>
</tr>
<tr>
<td>3. habālp</td>
<td>habái</td>
<td>habadáu</td>
</tr>
<tr>
<td>Dual 1. habōs</td>
<td>habálwa</td>
<td>—</td>
</tr>
<tr>
<td>2. habats</td>
<td>habáits</td>
<td>habats</td>
</tr>
<tr>
<td>Plur. 1. habam</td>
<td>habáima</td>
<td>habam</td>
</tr>
<tr>
<td>2. habālp</td>
<td>habálp</td>
<td>habálp</td>
</tr>
<tr>
<td>3. haband</td>
<td>habáina</td>
<td>habandáu</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 *xabēj- and pret. *xab-. 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. habēta, pp. gihabēt, but OE. hæfde, gehæfd, 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. *xabējō, *xabējizi, *xabējidī; dual *xabējō-(w)iz (§ 287), *xabējidiz; Pl. *xabējamiz, *xabējidi, *xabējandi; from which with the loss of intervocalic -j- (§§ 76, 152) were regularly developed the second and third pers. sing. habāis, habāip and the second pers. pl. habājip. The other forms of the present would have become in Gothic *habaija; *habaiōs, *habāips; *habaiam, *habaiand, see § 76. But the whole of the pres. indic.
(except the forms habáis, habáip), the pres. subjunctive, the imperative (except habái, habáip), the infinitive, the pres. participle, the passive indic. and subjunctive, were formed direct from the stem-form \(*\chi\hat{a}\hat{b}^*- + the endings of the first Class of weak verbs. The imperative forms habái, habáip were regularly developed from prim. Germanic \(*\chi\hat{a}\hat{b}\hat{e}(i), *\chi\hat{a}\hat{b}\hat{e}(j)\hat{a}(i)\).

§ 328. Like haban are also conjugated: áistán, to reverence; ana-silan, to be silent; and-staúrran, to murmur against; arman, to pity; bauan, to dwell; fastan, to fast, hold firm; fijan, to hate; ga-gegan, to gain; ga-kunnnan, to recognize; hatan, to hate; jiukan, to contend; leiikan, to please; liban, to live; liugan, to marry; maúrnan, to mourn; munan, to consider; reiran, to tremble; saúrgan, to sorrow; sifan, to rejoice; skaman (sik), to be ashamed; slawan, to be silent; trauan, to trust; swēran, to honour; pahan, to be silent; witran, 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. búa, to dwell, pret. sing. bjö, pp. bűenn), and the strong form is still regularly preserved in baúlp, 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.

Present.

<table>
<thead>
<tr>
<th>Indic.</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></td>
<td>fullnáis</td>
<td>fulln</td>
</tr>
<tr>
<td></td>
<td>fullnái</td>
<td>fullnáadáu</td>
</tr>
<tr>
<td>2. fullnis</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. fullnip</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dual 1. fullnós</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>fullnáwa</td>
<td>—</td>
</tr>
<tr>
<td>2. fullnats</td>
<td>fullnáits</td>
<td>fullnats</td>
</tr>
<tr>
<td>Plur. 1. fullnam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. fullnip</td>
<td>fullnáima</td>
<td>fullnam</td>
</tr>
<tr>
<td>3. fullnand</td>
<td>fullnáip</td>
<td>fullnip</td>
</tr>
<tr>
<td></td>
<td>fullnáina</td>
<td>fullnandáu</td>
</tr>
</tbody>
</table>
Infin.  
fullnan

Participle.
fullnands

Preterite.
Sing. 1. fullnōda
2. fullnōdēs
[&c. like nasida]

fullnōdēdjāu
fullnōdēdelis
[&c. like nasidēdjāu]

Note.—All verbs belonging to this class are intransitive, and accordingly have no passive voice.

§ 380. The verbs of the fourth class are partly denominate 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 -nā- in the dual and plural, as in Skr. Sing. badh-nā-mi, I bind, badh-nā-st, badh-nā-ti; dual badh-nī-
vās, badh-nī-thās, badh-nī-tās; Pl. badh-nī-mās, badh-nī-
thā, badh-nī-ānti (= Indg. bhndh-n-entl 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-, -nā- became -nō- (§ 42), -nā- (§ 41) in prim. Germanic. The prim. Germanic forms corresponding to the Skr. were: Sing. *bundnōmi, *bundnōsi, *bundnōpi; dual *bundnawēs, *bundnadēs; Pl. *bundnamēs, *bundnadē, *bundnāpī; 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 bundn-, fulln-, &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.

§ 381. Like fullnan are conjugated the following verbs and a few others: af-dumbnan, to hold one’s peace; af-dáubnan, 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-dáupnan, to die; ga-haftnan, to be attached to; ga-háilnan, to become whole; ga-qianan, to be made alive; ga-skáidnan, to become parted; ga-paúrsnan, to dry up, wither away; ga-wakanan, to awake; in-feinan, to be moved with compassion; mikilnan, to be magnified; tundnan, to take fire; ufar-hafnan, to be exalted; us-gelsnan, to be aghast; us-gutnan, to be poured out; us-háuhnman, to be exalted; us-luknan, to become unlocked; us-mirnan, to be proclaimed; weihan, to become holy.

C. Minor Groups.

A. Preterite-Presents.

§ 382. These verbs were originally unreduplicated perfects which acquired a pres. meaning like Skr. vēda, Gr. ὀίδε, Lat. nōvi, 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:—

§ 383.

I. Ablaut-series.

wáit, I know, 2 sing. wáist (§ 188), 1 pl. witum, subj. witjáu, pret. wissa (§ 188), subj. pret. wissēdjáu, pres. part. witands, infin. *witan.

Íais, I know. This is the only form extant.
§ 384. II. Ablaut-series.

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

§ 385. III. Ablaut-series.


Note.—The pret. and pp. of this verb presents difficulties in all the Germanic languages. The pp. kunþs, O.Icel. kúþr (kunnr), OE. cúþ, OS. kúþ, O.Fris. kúþh, OHG. kund (§ 127, Table I), all go back to prim. Germanic *kunþaz, Indg. *gntós (with vocalic n). The regular prim. Germanic form would have been *kunþás, 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 -ůn, (-ĕn), -ēs, -ā, &c. (§ 315), whence Goth. kunþa, O.Icel. kunna from older *kunþa, OE. cūþe, OHG. konda. See § 340.


§ 386. IV. Ablaut-series.


bi-nah, *it is permitted or lawful; ga-nah, it suffices,* pp. bi-nauňts, sufficient, infin. *-naúhan. Other forms are wanting.
§ 387. 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. mahtēdjáu, infin. *magan, pres. part. magands, pp. mahts.

§ 388. VI. Ablaut-series.


ōg, I fear, 1 pl. *ōgum, subj. ōgjáu, pret. indic. ōhta; imperative 2 sing. ōgs, from prim. Germanic *ōgiz, is originally an injunctive form. 2 pl. ōgeip (properly subj.), infin. *ōgan. The pres. part. of the real old infin. still survives in unagands, fearless.

§ 389. 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. áigun (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. áihta, 3 pl. áihtēdun, subj. 2 sing. áihtēdeis.

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 -itós as in the first class of weak verbs, § 322), as kunps (§ 335 note), munds, skulds = prim. Germanic *kunpaz, *mundás, *skuldás, 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 -i- 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 baūhta, brāhta, &c. (§ 321).

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>INDIC.</th>
<th>SUBJ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. im, I am</td>
<td>sijáu</td>
</tr>
<tr>
<td>2. is</td>
<td>sijáis</td>
</tr>
<tr>
<td>3. ist</td>
<td>sijái</td>
</tr>
<tr>
<td>Dual 1. siju</td>
<td>*sijáiwa</td>
</tr>
<tr>
<td>2. *sijuts</td>
<td>*sijáits</td>
</tr>
<tr>
<td>Plur. 1. sijum</td>
<td>sijáima</td>
</tr>
<tr>
<td>2. sijuŋ</td>
<td>sijáŋ</td>
</tr>
<tr>
<td>3. sind</td>
<td>sijáina</td>
</tr>
</tbody>
</table>

Infin. wisan  PARTICIPLE wisands

Preterite.

<table>
<thead>
<tr>
<th>INDIC.</th>
<th>SUBJ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. was*</td>
<td>wēsjaú</td>
</tr>
<tr>
<td>2. wast*</td>
<td>wēseis</td>
</tr>
</tbody>
</table>

[&c. like nam, § 286].

Participle wisans

Note.—1. For the imperative the subj. forms sijáis, &c., are used.
2. Observe the elision of the vowel in nist = ni ist, patist = pata ist, karist = kara ist.

3. Beside stium, stiup there also occur stium, stiup, which points to a weak articulation of the intervocalic -j.

The original forms of the pres. indic. were: Sing. *ésmi (Skr. ásmi), *ési beside *éssí (Skr. ási, Homer ἄσι), *ésti (Skr. ásti, Gr. ἄστι); 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, *immí, *imm. is from *isi, *izi; ist from *isti; sind from *sindi. situ, stium, stiup with si with sti 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)jēs (Skr. syás), *s(i)jēt (Skr. syāt); Pl. *sme, *sité, *sijént, which would have become in Gothic *sija, *sijēs, *sija; *seima (OHG. sim), *seij (OHG. sit), *sein (OHG. OS. sin). In Gothic the original si 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'.

§ 843. The present tense of this verb was originally an optative (subjunctive) form of a verb in -mī, 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; ívassaba, sharply; mikilaba, greatly; raíhtaba, rightly; ubilaba, evilly. sunjaba, truly. ana-láugniba, secretly; ga-tēmiba, fitly. 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-ágjō, openly; ana-leikō, in like manner; ga-leikō, like; glaggwō, diligently; sinteinō, continually; sniumundō, quickly; spráutō, quickly; piubjō, secretly; pridjō, for the third
time; ühtigō, in season. The same ending also occurs in aftarō, behind; aúftō, perhaps, surely; missō, one another; sundrō, asunder; ufārō, above; undarō, beneath; simlē, once.

§ 345. The comparative degree of adverbs generally ends in -is, ós (see § 243), as áiris, earlier; faúrōpis, beforehand; framis, further; haldis, rather; háuhis, higher; máis, more; nēlus, nearer; mins from *minniz, less; waírfis from *wirsz, worse; aljaleikōs, otherwise; sniu-mundōs, 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-waírfis, over against; nahts, at night; raíhtis, however, indeed.

§ 347. Adverbs of time are expressed either by simple adverbs, as áir, early; liuan, when; ju, already; nu, now; ãpan, then; or by the oblique cases of nouns and pronouns, as himma daga, to-day; gistra-dagis, du maúrgina, tomorrow; dagis liuizuh, 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. kuř, where). The -a is originally an instrumental ending), as aljar, elsewhere; hēr, here; liuar, where; jáinar, yonder; þar, there; afta, behind; faúra, before; inna, within; iupa, above; úta, 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 πó-se from *πó-te, whither; ἀλλο-se, elsewhere. -drē represents an original ablative ending *-trēd. Examples are: aljaþ, in another direction; dalaþ, down; liuþ, liuadrē, whither; jaïnd, jaïndrē, thither; 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 tā-tra, there; anyā-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; faīrra-prō, from afar; innaprō, innana, from within; iupana, iupa-prō, from above; jāin-prō, thence; iuaprō, whence; ṇaprō, thence; ūta-prō, ūtana, from without; aftana, hindana, from behind.

§ 349. The affirmative and negative particles are ja, jāi, 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 gaulāubjats ? (= ga-u-lāubjats?), do ye two believe ?; niu (= ni-u), not; an, nuh, then; jau (= ja-u), whether; pāu (in the second of two alternative questions), or; ibāi, 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; ṇairh, through, by; undar, under; wiṭra, against.

(2) With the dative: af, of, from; alja, except; du, to; faúra, before; fram, from; māp, 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.
Conjunctions

in, into, towards, with dat. in, into, among, with gen. on account of.

§ 351. 3. Conjunctions.

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

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

(3) Adversative: ak (after negative clauses), but; akei, but; i, pā, aifpān, but, however.

(4) Conclusive: nu, nunu, nuh, pannu, pannuh, parruh, eipān, duipē (duipē), therefore.

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

(6) Causal: allis, āuk, raifhis, untē, for, because; (ni) pēei, (not) because; pāndē, inasmuch as.

(7) Final: ei, patei, pēei, ēi, that; duipē, duipē ei, du pannma e, to the end that, because; ei, swaiei, swaswē, so that; ibái (iba), lest, that . . . not.

(8) Conditional: jabái, if; nibái, niba, unless, if . . . not.

(9) Temporal: swē, just as; pān, pāndē, when, as long as; bipē, mippani, whilst; sunsei, as soon as; faūrpeizi, before that; untē, und patei, pāndē, until, until that, as long as.

(10) Comparative: īváiwa, how; swē, as; swaswē, 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: aða, father; ahs, ear of grain; álps, oath; baúrgs, city; dags, day; fótus, foot; físks, fish; gulp, gold; haúrn, horn; íveila, time; juk, yoke; nahts, night; stáins, stone; waúrd, 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); mildiþa, mildness; niújþa, newness (§ 191); managdúþs, abundance (§ 199); manniskóðus, humanity; barniski, childhood.

2. By means of various suffixes most of which were no longer felt as such in Gothic, as fugls, fowl, bird; stikls, cup; tagl, hair; bagms, tree; máíþms, treasure; akrs, field; tagr, tear; bróþpar, brother; dauþtar, daughter; figgrs, finger; baúrgja, citizen; gudja, priest; fískja, fisher; bökareis, scribe; mótares, toll-taker; lekinassus, healing. Diminutives, as barniló, little child; magula, little boy; mawiló, little girl.

3. From strong verbs with and without a prefix, as
láiba, remnant; ur-rists, resurrection; un-witi, ignorance; drus, fall; ga-kusts, test; nuta, fisher; saúhts, sickness; bandi, band; bandja, prisoner; dragk, drink; ga-fílñ, burial; ga-munds, remembrance; fulhsni, secret; sagqs, sinking; saggws, song; ur-runs, running out; šarba, pauper; barn, child; baúr, son; bérusjós, parents; ga-taúra, rent; ga-qúmps, assembly; qúms, aduent; skula, debtor; bida, prayer; gabei, riches; giba, gift; ga-nísts, salvation; ga-qíss, consent; hliftus, thief; mahts, might; wísts, substance; wraks, persecutor; frápt, understanding; ga-skafts, creation; slaúhts, slaughter; stáps, place; us-wahsts, growth; álínts, 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. eaf- (unaccented form of)), OHG. ab, Indg. *ápó beside *ápó, Gr. άπό, άπο, off, from, away from), as af-drugkja, drunkard; af-étja, glutton; af-gudel, ungodliness; af-gûps, godless; af-lageins, remission; af-léts, forgiveness; af-stass, a falling away.

§ 356. afar- (O.Icel. afar-, OHG. avar-, a deriv. of Indg. *ápó + the comparative suffix -er-ós, after, cp. Skr. áparas, the latter; adv. aparám, 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. άνω, ána, on, upon), as ana-búsns, command; ana-fílñ, tradition; ana-lageins, a laying on; ana-minds, supposition; ana-qíss, blasphemy; ana-siuns, visible; ana-stódeins, beginning; ana-wáirps, 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. ἀρρί, opposite, against, Lat. ante, before), as and-áugi, face; and-bahts, servant; and-huleins, revelation; and-waifrú, presence.—anda-baúhts, ransom; anda-hafts, answer; anda-néms, pleasant; anda-nahti, evening; anda-stapjís, 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-aþni, year; at-witáins, observation.

§ 360. bi- (OE. OS. be-, OHG. bi-, the unaccented form of OE. OS. OHG. bí, by), as bi-faíhó, 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. pári, Gr. πέρι, περί, around, Lat. per, through), only in faír-weitl, spectacle.

§ 363. faúr- (OE. OS. for, OHG. furi, for, before), as faúr-baúhts, redemption; faúr-háh, curtain; faúr-lageíns, a laying before; faúr-stasseis, chief ruler;

§ 364. faúra- (OE. fore, OS. OHG. fora, before, for), as faúra-daúri, street; faúra-gagga, steward; faúra-háh, curtain; faúra-mapleís, 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-wáúrhts, sin; fra-weít, 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-, gl-), 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-hugds, thought; ga-juk, a pair; ga-kusts, proof; ga-man, fellow-man; ga-munds, remembrance; ga-qumps, assembly; ga-skafts, creation; ga-waúrstwa, fellow-worker.

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

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

§ 370. in- (OE. OS. OHG. in, O.Lat. en, later in, Gr. ἴν, ἐν), as in-ahei, sobriety; in-ahs, sober; in-gardja, one of the same household; in-iló, excuse; in-kunja, 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-déps, misdeed; missa-leiks, various; missa-qiss, discord.

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

§ 374. uf- from *uþ- (Skr. úpa, Gr. ὑπά, up, under), as uf-áilpis, under an oath; uf-blóteins, entreaty; uf-háuseins, obedience; uf-kunþi, knowledge.

§ 375. ufar- (OE. ofer, OS. òbar, OHG. ubar, Gr. ὑπάρ, Skr. upári, over, above), as ufar-fullei, overfullness; ufar-fulls, overfull; ufar-gudja, chief priest; ufar-mëli, 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-agei, fearlessness; un-baírands, barren; un-fagrs, unfit; un-fródeli, without understanding; un-háilli, disease; un-hulþa, evil spirit; un-mahti, infirmity; un-wåhs, blameless.
§ 377. us- from *uz- (OE. or-, OS. OHG. ur-, out), as us-filh, burial; us-födeins, food; us-fulleins, fullness; us-kunþs, well-known; us-qiss, accusation; us-stass, resurrection; ur-rist, resurrection, see § 175 note 3.

§ 378. wipra- (OE. wiper, OHG. widar, against), only in wipra-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; frijönds, friend; fijands, enemy; nasjands, saviour. See § 218.

§ 380. -arja- (OE. -ere, OHG. -āri, Lat. -arius), originally used to form nomina agentis from other nouns, and then later from verbs also, as bōkareis, scribe; lāisareis, teacher; lluþareis, 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. -ἀτω, in verbs like Goth. launhatjan, OHG. lohazzen, to lighten. Mostly extended to -inassu- with -in- from verbs like frāujinōn, to rule over; gudjinōn, to be a priest (§ 415); as ibnassus, evenness; ufarassus, overflow; blōtinassus, service, worship; draúštinassus, warfare; gudjinassus (formed from stem gudjin-, nom. gudja, priest), office of a priest; hōrinassus, adultery; lekkinassus, healing; skalkinassus, service; pludinassus, service; waninassus, want.

§ 382. -dūþ-, forming fem. abstract nouns, cp. Lat. juventus, youth, gen. juventūtis, Indg. -tūti-, as ajukdūþs, eternity; managdūþs, abundance; mikildūþs, greatness; gamāindūþs, communion. See § 199.

§ 383. -in-, embracing fem. abstract nouns formed from adjectives, as áudagei, blessedness; báitrei, bitterness;
bleiþei, mercy; þráidei, breadth; diupei, depth; gödei, goodness; handugei, wisdom; laggæi, length; liutei, deceit; mikilei, greatness; siukei, sickness; swinþei, strength. See § 212.

§ 384. -þa (OE. -þo, -þ, OHG. -ida, prim. Germanic -þö with -i- from ja- and l-stems, Indg. -tä), used in forming fem. abstract nouns from adjectives, as aggwiþa, anguish; agliþa, tribulation; dáubiþa, deafness; diuþiþa, depth; dwalþiþa, foolishness; gáuriþa, sorrow; kaúriþa, weight; manwþiþa, preparation; mériþa, fame; mildþa, mildness; niuþiþa, newness; swériþa, honour; swikniþa, purity; wehiþa, holiness. See § 191. -þa generally became -ida by dissimilation when the preceding syllable began with a voiceless consonant, as áuþída, desert; waíþída, worthiness.

§ 385. -öpu- (OE. -ap, -óp, OHG. -öd, Lat. -átu-, Gr. Doric -árü-), used in forming masc. abstract nouns from the second class of weak verbs, as gáunöpus, mourning; gabaúrjöpus, pleasure. -öpu- became -ödu- by dissimilation when the preceding syllable began with a voiceless consonant, as aúhjödus, tumult; mannisködus, humanity; wratödus, journey.

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

§ 387. -þwa (prim. Germanic -þwö, Indg. -twä), as fijaþwa, fiaþwa, hatred; frijaþwa, love; saliþwöös, pl., dwelling, mansion.

§ 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: álva-tundi, thornbush; áina-baúr, first-born; áiza-smiþa, coppersmith; arma-haírtei, mercy; dáura-wards, door-keeper; dwala-waúrdei, foolish talk; figgra-gulþ, finger-ring; garda-waldands (but see § 197), master of the house; hunda-fáþs, centurion; hunsla-staþs, altar; lagga-módel, long-suffering; láuna-wargs, unthankful person; láusa-waúrdi, empty talk; lukarna-staþa, candlestick; walla-déþs, benefit; waúrda-jiuca, a strife about words; weina-gards, vineyard; weina-triú, vine. But on the other hand: áin-falþei, simplicity; all-waldands, the Almighty; gud-hús, temple; guþ-blöstreis, worshipper of God; hals-agga, neck; láus-handus (adj.), empty-handed; manag-fálþs (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; vilja-halþei, 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 ö-, jö-, i-, and u-stems, as möta-staþs, toll-place. púsundi-fáþs, leader of a thousand men. gabaúrþi-waúrda, genealogy; mari-sáíws, sea; mati-balgs, wallet; náudi-bandí, fetter; but brúþ-fáþs, bridegroom. asílu-qaiþnus, mill-stone; fæhu-gaírnei, covetousness; filu-waúrdei, much talking; fótu-baúrd, footboard; grundu-waddjus, foundation; hardu-haírtei, hard-heartedness.
πιου-πις instead of *πιου-πις, blessing.

The n-stems have a, as áuga-daúrō, window; mana-
sēps, mankind; but man-leika, image; staua-stōls, judg-
ment seat.

Examples of consonant stems are: baúrgs-waddjus, 
town-wall; brōpru-lubō, brotherly love, beside the new 
formation brōpra-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 com-
pound. Examples of simple adjectives are: áins, one; 
alls, all; baírhts, bright; blinds, blind; dáups, dead; 
diups, deep; fagrs, fair; fulls, full; háils, whole; hardus, 
hard; ibns, even; juggs, young; kalds, cold; mikils, 
great; raínts, right; siuks, sick; ubils, evil.

§ 391. Derivative adjectives often have the same prefixes 
as nouns (§§ 355–78), as af-gu̱ps, godless; ana-siuns, 
visible; anda-nēms, pleasant; fram-aldr̂s, very old; ga-
gu̱ps, pious; missa-leiks, various; un-fagrs, unfit; us-
kun̂ps, well known.

SUFFIXES.

§ 392. -aga- (OE. -ig, OHG. -ag, prim. Germanic -agā-, 
Indg. -ōqō-, cp. Skr. -ákā-, as áudags, blessed; grēdags, 
greedy; móðags, angry; un-hunslags, without offering; 
wul̂pags, glorious.

Skr. -áka-, the same suffix as the above with difference of 
accent), as áınaha (weak decl.), only; niu-klahs, under 
age; stáínahs, stony; un-barnahs, childless; wauída̱hs, 
verbal; and similarly baírgahei, hill country, from *baír-
ghahs; brōprahans, brethren, from *brōprahs.

§ 394. -eiga- (OE. -ig, OHG. -ig, prim. Germanic -igā-, 
Indg. *-i̱qō-, cp. Skr. -ikā-), as anda-nēmeigs, holding fast;
ansteigs, gracious; hrôpeigs, victorious; láiseigs, apt to teach; listeigs, cunning; mahteigs, mighty; sineigs, old; þiþpeigs, good; us-beisneigs, long-suffering; waúrstweigs, effective.

§ 395. -eina- (OE. -en, OHG. -in, prim. Germanic -ina-, = Lat. -inu-s), used in forming adjectives denoting the material of which a thing is made, as aírþeins, earthen; áiweins, eternal; barizeins, of barley; filleins, leathern; gulþeins, golden; gumeins, male, qineins, female; stáineins, of stone; þaúrneins, thorny; trieins, wooden.

§ 396. -iska- (OE. -isc, OHG. -isc, -isk, Lat. -iscu-s, Gk. -ισκό-ς), generally connoting the quality of the object denoted by the simplex, as barnisks, childish; funisks, fiery; gudisks, godly; mannisks, human; *þludisks, whence þludiskó, after the manner of Gentiles; iudaíwisks, Jewish, formed from Iudaíus, Jew; hálþiwisks, 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 akrañá-láus, fruitless; góda-kunds, of good origin; guda-láus, godless; himina-kunds, heavenly; witóda-láus, lawless; áin-falps, simple; mikil-pühts, high-minded. andi-láus beside anda-láus, endless, with a from the pure a-stems. aírþa-kunds, born of the earth; hveila-wairbs, transitory. náudi-paúrfts, needy. faihu-gairns, covetous; handu-wairhts, 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 bahuvrihi or possessive compounds, as Lat. longipes, having a long foot, long-footed; Gr. Δοξαρχις, having an evil mind, hostile; Gothic alja-kuns, belonging to another race, foreign; arma-hairts, merciful; háuh-hairts, proud, haughty; ibna-leiks, equal; lāus-handus, empty-handed; láusa-waúrds, talking vainly; ubil-waúrds, 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 dáiljan, to deal out; födjan, to feed; namnjan, to name; wēnjan, to hope; fiskōn, to fish; karōn, to care for. háiljan, to heal; hrāinjan, to make clean; mikiljan, to magnify; weihnan, 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 §§ 39–4.

**Prefixes.**

§ 402. af. (§ 355), as af-áikan, to deny; af-dáupjan, to kill; af-gaggan, to go away; af-lētan, to dismiss; af-máitan, 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-bliudan, to command; ana-háitian, 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-hajjan, to answer; and-huljan, to uncover; and-niman, to receive; and-sakan, to dispute; and-standan, to withstand.

§ 406. at- (§ 359), as at-ágjan, to show; at-giban, to give up; at-hajjan, to take down; at-lagjan, to lay on; at-safivan, to take heed; at-tékan, to touch; at-waírpan, 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-swaran, to adjure.

§ 408. dis- (§ 361), as dis-dáiljan, to share; dis-sitan, to settle upon; dis-tahan, to waste; dis-taíran, 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-bliudan, to forbid; faúr-gaggan; to pass by; faúr-qíjan, to excuse; faúr-snäwan, to hasten before.

§ 411. faúra-. (§ 364), as faúra-gaggan, to go before; faúra-gateiðhan, to inform beforehand; faúra-standan, to govern.

§ 412. fra-. (§ 365), as fra-giban, to give; fra-itán, to devour; fra-létan, to liberate; fra-liusán, to lose; fra-niman, to receive; fra-qístjan, to destroy; fra-wardjan, to destroy.

§ 413. ga-. (originally added to verbs to impart to them a perfective meaning, see § 367), as ga-bafran, 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-klusan, to approve; ga-láubjan, to believe; ga-lisan, to gather together; ga-nasjan, to save; ga-rinnan, to hasten together; ga-taíran, to destroy; ga-wandjan, to turn round.

§ 414. hindar- (§ 368), only in hindar-leípan, to go behind.

§ 415. in- (§ 370), as in-brannjan, to put in the fire; in-sáiljan, to sow in; in-sálvan, to look at; in-sandjan, to send forth; in-widan, to reject.

§ 416. twis- (OE. twi-, OHG. zwi-, Lat. bi-, Gr. δι-, from *δι-, two), denoting separation, only in twis-standan, to depart from one.

§ 417. uf- (§ 374), as uf-båsan, to blow up; uf-brikjan, to reject; uf-dáupjan, to baptize; uf-háusjan, to submit; uf-kunnan, to recognize; uf-ligan, to lie under.

§ 418. tuz- (OE. tor-, Gr. δυς-), only in tuz-wërjan, to doubt.

§ 419. paírh- (OE. þurh, OHG. durh, through), as paírh-baíran, to carry through; paírh-gaggan, to go through; paírh-sáilvan, to see through; paírh-wisan, to remain.

§ 420. ufar- (§ 375), as ufar-gaggan, to transgress; ufar-mêljan, to write over; ufar-munnôn, to forget; ufar-skadwjjan, to overshadow; ufar-steigan, to mount up.

§ 421. und- (OE. op-, OHG. unt-, up to), as und-greipan, to seize; und-rêdan, to grant; und-rinnan, to run to one.

unpa- (OE. úp-, OHG. int-, from, away), only in unpa-pliuhan = OHG. int-floihan, to escape.

§ 422. us- (§ 377), as us-anan, to expire; us-beidjan, to await; us-dreiban, to drive out; us-giban, to give out; us-klusan, to choose out; us-láubjan, to permit; us-qíjan, 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. wipra- (§ 378), only in wipra-gaggan, wipra-gamôtjan, to go to meet.
SUFFIXES.

§ 424. -atjan (OE. -ettan, OHG. -azzen, cp. § 381), used in forming intensive verbs, as laúhatjan, to lighten; káupatjan, to buffet; swögatjan, to sigh, groan.

§ 425. -inōn (with -in- from verbs like gudjinōn, to be a priest, formed from the stem gudjin-, nom. gudja, priest; ga-áginōn, to take possession of; from ágin, property), and similarly fráujinōn, to rule over; raginōn, to be governor. The -in- then came to be extended to verbs like skalkinōn, to serve, from skalks, servant; and similarly draúhtinōn, to wage war; faginōn, to rejoice; hörinōn, to commit adultery; lēkinōn, to heal; reikinōn, to govern.

CHAPTER XVI

SYNTAX

CASES.

§ 426. Accusative. Transitive verbs govern the accusative as in other languages: ga-safhijp ḫana sunu mans, ye shall see the son of man; akran bafran, to bear fruit; &c.

A few verbs take an accusative of kindred meaning, as öhtēダン sis agis mikil, lit. they feared great fear for themselves, they feared exceedingly; háifstei ḫō gödōn 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 dáuṇa gabundans handuns jah fōtuns faskjam, the dead man came forth bound as to hands and feet with bandages; standáiþ nu ufgaúrdanái hupins izwarans sunjál, 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; paúrs- jan, to thirst; and also with gen. of the thing kar(a) ist, there is a care, it concerns, as ni kar-ist ina þizē lambē, he careth not for the sheep.

The space and time over which an action extends are expressed by the accusative, as qēmūn dagis wig, they went a day’s journey; jabāi ivas þuk ananāuþjái rasta áina, gaggaís mip 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 gajukōm 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:—tāujan, as ľvana þuk silban tāujis þu? whom makest thou thyself?; waúrkjan, as raifōs waúrkeþ stāígōs guþs unsaris, make ye straight the paths of our God; briggan, as sō sunja frijans izwis briggip, the truth shall make you free; dōmjan, as garaúhtana dōmidēdun guþ, they justified God; kunnan, as kunnands ina waír garaúhtana jah wehiana, knowing him (to be) a just and holy man; bigitan, as bigetun þana siukan skalk háilana, they found the sick servant whole; qiþan, as izwis ni qiþa skalkans, I call you not servants; namnjan, as þanže apaústaúuns namnida, whom he called apostles; rahnjan, as triggwana mik rahnida, he counted me faithful; háltan, as Daweíd ina fráujan hátíþ, David calls him Lord; áihian, as attan áigum Abraham, we have Abraham as father.

§ 427. Genitive. Many verbs govern the direct or indirect object in the genitive, as hilp meináizōs ungálúbeināis, help thou my unbelief; frašhna jah ik izwis áinis waúrdis, I will also ask you one word; saei allis skamálþ sik meina afþpau meináizē waúrđē, þizuh
sunus mans skamálp sik, for whosoever shall be ashamed of me or my words, of him shall the son of man be ashamed. Other examples are brükjan, to use; fulljan, to fill; fullnan, to become full; gáírnjan, to long for; ga-hráinjan, to make clean; ga-þarban, to abstain from; ga-weisöñ, to visit; háljan, to make whole; lustöñ, to desire; niutan, to enjoy; þaúrban, to need; &c.

The gen. is also governed by certain adjectives, as ahmins wehis fulls, full of the Holy Ghost; frija ðist þis witöðis, she is free from that law; similarly flu, much; láus, empty, void; wans, lacking, wanting; waifrps, worthy; &c.

The gen. is often used in a partitive sense, especially with ni, ni waífsts, 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 barnë, they had no child; ni waífht warþigöñ, nothing of (= no) condemnation; ìvas izwara, which one of you; ìvö mizdöñô, what reward; ìvazuh abñë, every man; sums manñë, a certain man; ni áínshun þiwë, no servant; all bagmë gödáië, every good tree; ìvarjís þísë waifrþqëns, of which of these shall she be wife; wësun áuk swë fimf þúsundjös waírë, for there were about five thousand men; taíhuntehund lambë, a hundred sheep; twáim hundam skattë hláiböñ ni ganöhái sind þáim, two hundred pennyworth of bread is not sufficient for them; dagë fidwòr tiguns, fráisans fram diabaláu, being forty days tempted of the devil. A partitive gen. is also sometimes used with verbs, as insandida skalk ei nëmi 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; raíhtís, indeed; filáus, much, very much; landís, over the land, far away; gistradagis, to-morrow; dagis
§ 428. Dative. The following verbs and several others take a direct object in the dative case: afwairpan, to cast away, put away; andhafjan, to answer; baírgan, to keep, preserve; balwjan, to torment; frabugjan, to sell; fraliusan, to lose; fraqiman, to spend, consume; frajpjan, to understand; frakunnan, to despise; gáumjian, to perceive; idweitjan, to upbraid; kukjan, to kiss; tēkan, attēkan, to touch; ufārmunnōn, to forget. The verbs fraqistjan, usqistjan, and usqiman, to destroy; waírpan, to cast; uswairpan 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 anaháitan, with dat. to scold, with acc. to invoke; uskliusán, with dat. to reject, with acc. to prove, test.

Many adjectives take a dative, as aglus, difficult; anda-
neîps, hostile; ansteigs, gracious; azētīzō, easier; brūks,
useful; göps, good; hulps, gracious; kunps, known; liufs,
Syntax

§ 429

dear; mödags, angry; räpizō, easier; skula, guilty, liable to; skulds, owing; swērs, honoured; swikunjps, manifest; unkunjps, unknown; wiþrawairps, opposite.

The dative together with wisan or waîrþan often has the same meaning as haban, as ni was im barnē, they had no children; saúrga mis ist mikila, I have great sorrow; waîrþþ þus fahēþps, thou shalt have joy; ei uns waîrþái þata arbi, that we may have the inheritance.

The dative is often used reflexively, as leihvan sis, to borrow; rōdida sis áins, he spake within himself; ni ōgs þus, be (thou) not afraid; ni faûrhteþþ izwis, be (ye) not affrighted; frauarhta mis, I have sinned; þankjan sis or mitōn sis, to think to oneself.

The dative also discharges the functions of the old ablative, instrumental, and locative, as wōpida Iēsus stibnái mikilái, Jesus cried with a loud voice; slōhum is háubiþ 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 swinþōza mis ist, he that cometh after me is mightier than I; niu sāiwalà máis ist fōdeinái jah leik wastjōm, is not the life more than meat, and the body than raiment; swēgnida aḥmin Iēsus, Jesus rejoiced in spirit; naht jah daga, by night and day.

For the dative absolute, see § 496.

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.

(1) 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 beiddandans, and the whole crowd of the people
was waiting (the Gr. has προσευχήμενον, 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 kannîp wēsi handugei gups, that the
wisdom of God might be known; ni wafrîp garaînts
āinhun 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 ūn garaînta ba in andwafrîja 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
ţiuţeiga akrana ubila gatáujan, a good tree cannot
produce evil fruit; hârdeis sa gōda, the good shepherd;
untē baúrge ist ţis mikilins ţiudanis, 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 anţar,
second, the possessive pronouns meins, my; ţeins, thy;
&c., the pronominal adjectives sums, some; alls, all;
jáins, that; swaleiks, such; &c., as also the adjectives
fulls, full; ganôhs, enough; halbs, half; midjis, middle;
are always declined strong.

All ordinal numerals (except anţar), 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 mįppanei pö wēsun jāinar, while they (Joseph and Mary) were there; is is sometimes used where we should expect sa, as iš is dugann mērjan filu . . . . swaswē is ni mahta in baūrg galeįpan, but he (the leper) began to publish it widely . . . . so that he (Jesus) could not enter into the city; saei bigitiŋ sāiwlala seina, fraqisteiŋ izáį, jah saei fraqisteiŋ sāiwlalái seinái in meina, bigitiŋ pö, 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 Saúlaúmōn in allamma wulpáu seinamma gawasida sik swē áins pizē, not even Solomon in all his glory was clothed like one of these; swa lagga tveila swē mįp sis haband brūpfad, ni magun fastan, as long as they [sunjus] have the bridegroom with them, they cannot fast; jah [Iēsus] gawaúrhta twalif du wisan mįp sis, and [Jesus] appointed twelve to be with him; jah suns ufkunnands Iēsus ahmin seinamma pätei swа pāi mitōdēdun sis, qab du im, and immediately Jesus, perceiving 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 § 263, examples are:—qįpa izwis pätei haband mizdön seina, I tell you that they have their reward; urrann sa sainands du saian frāiwa seinamma, the sower went forth to sow his seed; dáupidái wēsun allái . . . . . andháltan-
dans frauwárhtim seináim, they were all baptised ... .......
confessing their sins; þugkeĩp im áuk ei in filuwaúrdein
seinái andháusjáindáu, for it seems to them that they will
be heard for their much talking. On the other hand we
have: aistiĩp mannam missadēdins izē, ye forgive men
their sins; jah [qinō] baþ ina el þö unhulpōn uswaúrpl
us daúhtr izōs, and [the woman] begged that he would cast
forth the devil out of her daughter; jah qimands Isēus in
garda Paítráus gasauv swáihrōn is ligandein jah in
heitōm jah attaítōk handáu izōs, 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 mōtarjōs þata
samō tāujand? do not even the publicans the same?; in
þamma samin landa, in the same country; el samō hug-
jáima jah samō frajpjáima, that we may think the same
thing and mind the same thing; sijáina þō twa du leika
samin, they two (man and wife) shall become the same flesh.

silba, self, is always either actually or virtually apposi-
tional, as silba atta, the father himself; ik silba, I my-
self; nasei þuk silban, save thyself; ik gabafrhtja imma
mik silban, I will manifest myself to him; silba faúra-
qimĩp, he himself shall come before. The genitive of silba
used with possessive pronouns agrees in number and
gender with the noun, as þeina silbōns sáiwala
paírhgaggĩp haírus, a sword shall pierce thine own soul;
waúrstw sein silbins kiusái hvarjizuh, each man should
test his own work.

The reciprocal pronoun is expressed by means of the
personal pronouns and the adverb missō, reciprocally; or
by using anþar twice, as ni þanamáis nu uns missō
stōjáima, let us not therefore judge one another any more;
jah qēþun du sis missō, and they said one to another;
untē sijum anþar anþarís lipus, for we are members one of
another; where *lipus* is in the singular agreeing with *anpar*.

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 *hua wile*p eí tándáu *pammel* (for *pamma* *patei*) *qi*p *pludan* Iudálc? what will ye that I do to him whom ye call king of the Jews?; wáité attá izwar *pizei* (for *pata* *pizei*) *jus* *páturbu*p, your father knows of what ye have need. Instead of the conjunction *patei*, *that*, properly the nom. acc. sing. neut. of *saei*, there occurs *pammel* or *pizei* when the verb of the principal sentence governs the dative or genitive, as *páins* *pizè*, gáumjands *pammel* hráins warp, but one of them, perceiving that he was cleansed; láísari, niu kara (ist) *puk* *pizei* fraqistnam? master, carest thou not that we perish?

On the genitive governed by the interrogative and indefinite pronouns when used partitively, see § 427.

**Verbs.**

§ 492. Tenses. The future simple is generally expressed by the present, as gasaftu*p *pana* sunu mans, *ye shall see the son of man*; inuh *pis* bile*pá*í manna attin seinam*ma* jah álpein seinái, *for this reason a man shall leave his father and his mother*. The future is sometimes also expressed by the present tense forms of skulan, shall; haban, to have; duginnan, to begin; together with an infinitive, as *saei* skal stójan qiwans jah dáu*pans, who shall judge the quick and the dead; *palei* ik *ím*, *paruh* sa andbahts meins wisan habá*p, where *I am*, there shall also *my servant be*; gáunón jah grétan duginni*p, *ye shall mourn and weep*.

The simple preterite is used in Gothic where we in Mod.
English use either the preterite, perfect, or pluperfect, as jah stibna qam us himinam, and there came a voice from heaven; ni jus mik gawalidēdup, ak ik gawalida izwis, ye have not chosen me, but I have chosen you; manangans āuk gahālida, for he had healed many. A present participle along with the preterite of wisan, to be, is sometimes used, as in Mod. English, to express a continuative past tense, as was Iōhannēs dáupjanda, John was baptising; wēsun sipōnjōs fastandans, the disciples were fasting.

§ 433. Voices. Special forms of the passive voice are extant in the present tense of the indicative and subjunctive only, as dáupjada, he is baptised; jah ĭu, bānīlō, praūfētus háuhistins háitaza, and thou, child, shalt be called the prophet of the Highest; aflētanda ĭus frauwāūrhteis īelnōs, thy sins are forgiven thee; eī anhuljāindāu us managāim hacītam mitōnēls, 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; wāipan, to become; as gamēlēp ĭst, it is written; aḥān izwara jah tagla háubidis alla garāpāna sind, but the very hairs of your head are all numbered; qam Iēsūs jah dáupēps was fām Iōhannē, Jesus came and was baptised by John; gaalwiskōps waērpa, I shall be ashamed; sabbatō in mans warēp gaskapans, the sabbath was made for man; gamarzidāi waērpu in ĭamma, 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 frāistubnjaï, lead us not into temptation; paīrghaggāima ju und Bēplahaïm, jah saītvāima waūrd pata waūrθanō, let us go now into Bethlehem, and see this thing (lit. word) which is come to pass; ak háitadāu Iōhannēs, but he shall be called John; wāinēl piudanōdēdei, would that ye reigned as kings. It is also used in direct dubitative questions, as ḫa qīpāu? what shall I say?; ḫīāiwa
meinálm waúrdam galáubjálþ? how shall ye believe my words?; hva þánu 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 anabáþ im ei mann ni qëpeina, he commanded them that they should not tell any man; wiljáu ei mis gibáiš háubíþ Ióhannis, 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 galáubidéedun þatei is blínds wësi, they did not believe that he had been blind; jah jabái qëpjáu þatei ni kunnjáu ina, sijáu galeiks izwis liugnja, and if I were to say, I know him not, I shall be a liar like you; hva wileiš ei táujá þus? what wilt thou that I do for thee?

(3) In indirect propositions governed by verbs of hoping, trusting, supposing, and the like, as wëñja ei kunnért, I hope that ye know; þáiei trauáidéedun sis ei wëseina garafhtiá, who trusted in themselves that they were righteous; jáinái hugidéedun þatei is bi slëp qëpi, they supposed that he was speaking about sleep.

(4) In statements reported at second hand, as weis háusidéedum ana witóda þatei Xristus sijái du álwa, we have heard out of the law that Christ abideth for ever.

(5) In indirect questions, as frëhun ina skuld-u sijái mann qën afsatjan, they asked him whether it was lawful for a man to put away his wife; ni wissi hva roðidédi, he knew not what he should say; ni haband hva 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 dálí álginš, father, give me the portion of property which falleth to me; saei habái áusóna 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 ḫwas sa ist saei frawaúrhtins afētái ? who is this who forgiveth sins ? ; nih allis ist ḫwa fulginis ḫatei ni gabāírhtjáidáu, for there is nothing hid, which shall not be manifested.

(7) In conditional clauses implying hypothesis or uncertainty, as jabái ḫwas mis andbahtjái, mik láistjái, if any man serve me, let him follow me ; nih qēmjáu jah rōdidēd-jáu du im, frawaúrht ni habāidēdeina, if I had not come and spoken to them, they would not have had sin.

(8) Frequently in adverbiacl clauses which express a reason, as ni manna giutj ēin juggata in balgins faǐnjans, ibái āuftō distafrái ēin pata niujō ḫans balgins, no man poureth new wine into old bottles, lest perchance the new wine burst the bottles.

(9) To express purpose, as attāhun ḫata barn, el tawidēdeina bi biuhtjā witōdis, they brought the child that they might do according to the custom of the law; fraward-jand andwaírjā seina, el gasafluáindāu mannam fastandans, they disfigure their faces, that they may appear unto men to fast.

(10) The temporal conjunction faúrpizei is always followed by the subjunctive, as wāit atta izwar jizei jus bāurbu, faúrpizei jus bidjālīp ina, your father knoweth what ye need before ye ask him.

§ 485. 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 gōp ist niman hlāif barnē jah wafrpan hundam, it is not good to take the children’s bread and to cast it to dogs ; warp asfláupnan allans, it came to pass that they were all amased; warp pafrhaggan imma pafrh atisk, it came to pass that he went through the cornfields. (2) As object :—ōhtēdun frašhnan ina, they feared to ask him; sōkidēdun attēkan imma, they sought to touch him; qīpand usstass ni wisan, they say that there is not any resurrection.
The infinitive with and without du is also used to express purpose, as qēmun saǐvan, they came to see; gagg ḫuk silban atāugjan gudjin, go, show thyself to the priest; sat du ālhrōn, he sat for the purpose of begging.

The passive infinitive is variously expressed. (1) Generally by waǐrān and a past participle, as skal sunus mans uskusans waǐrān, the son of man shall be rejected. (2) Not unfrequently by the active infinitive, as qēmun ḫan mōtārjōs dáupjan, then came the publicans to be baptized; qēmun hāljan sik sauhtē seināizō, they came to be healed of their infirmities. (3) Occasionally by mahts wisan, skuld wisan, along with an active infinitive, as maht wēsi frābugjan, it might have been sold (lit. it were possible to sell); ḫvāiwa ḫu qipis, patei skulds ist ustāuhjan 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 garða qumans, being in the house; ḫu wēsi ḫata waǐrānō, what it was that had come to pass; and similarly with the pp. of diwan, to die; drigkan, to drink; fra-waǐrān, to corrupt; ga-leikan, to take pleasure in; ga-qimān, to assemble; ga-rinnan, to run; us-gaggān, to go out.

The nom. of the pp. is rarely used absolutely, as in jah waǐrāns 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 usleǐpandin Iēsua in skipa, gaqēmun sik marageins filu du imma, and Jesus having passed over in the ship, there came together to him a great multitude; dalāj ḫan atgagg- andin imma af faḯrgunja, 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 Ulphilas 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 Ulphilas were natives of Sadagolthina, 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 Ulphilas 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 Ulphilas 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 Ulphilas 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 Ulfilas,' by G. Waitz, Hannover, 1840).

'Eo ita 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 aedificum, unam virginem et unam sponsam, unam reginam et unam vineam, unam domum, unum templum, unum conventum esse Christianorum, cetera vero omnia conventica non esse ecclesias dei, sed synagogas esse satanae adserebat et contestabatur. Et haec omnia de divinis scribaturis 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; cuius plus omnium ego sum debitor, quantum et amplius in me laborat, qui me a prima etate mea a parentibus meis discipulis suscepit et sacras litteras docuit et veritatem manifestavit et per misericordiam dei et gratiam Cristi et carnaliter et spiritualiter 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 þafhr Jöhannën,' Munich, 1834.
also: Die Bruchstücke der Skeireins herausgegeben und erläutert von E. Dietrich, Strassburg, 1903.

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. Loeb, 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). Vulfla, 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, Wulfla, 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 Kleinern Denkmälern als Anhang, Heidelberg, 1908.

For a fairly complete list of the various editions of Ulfilas, see the introduction to Bernhardt’s edition, pp. lxii–lxv.


(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. Atsālvip armaîōn izwara ni tāujān in andwāpījja manne du sańvan im; aipāu lāun ni habāip fram attin izwaramma pamma in himinam.

2. Pan nū tāujāis armaîōn, ni haurnjāis faūra āus, swaswe bāi luītans tāujand in gaqumpīm jah in garūnsim, ēi haun-jāindāu fram mannam; amen qīpa izwīs: andnēnum midōn seina.

3. Il ćūk tāujandan armaîōn ni wūt bhleidumei peina, hī tāujīp tafhwō peina,

4. Ėi sījāip ēi armahairtiba peina in fulhsnja, jah atta peins saei sańvip in fulhsnja, usgibip āus in bairhtēn.


6. Il ān ēn bān bidjāis, gagg in hēpjōn peina, jah galūkānās haūrdāi peināi bidei du attin peinamma pamma in fulhsnja, jah atta peins saei sańvip in fulhsnja, usgibip āus in bairhtēn.


8. Ni galeikōb nu pām; wāit āuk atta izwar bīzei āus bārbūs, faūrtizāi āus bidjāip inā.


ΕΤΑΙΓΕΛΙΩΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ
CHAPTER VI

1 Προσέχετε τὴν ἐλεποσύνην ὕμων μὴ ποιεῖν ἐμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μὴ γε, μυσθῶν οὐκ ἔχετε παρὰ τῷ πατρὶ ὕμων τῷ ἐν τοῖς οὐρανοῖς.

2 Ὅταν οὖν ποιῆς ἐλεποσύνην, μὴ σαλπίζης ἐμπροσθέν σου, ὡσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ρώμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. ἀμὴν λέγω ὑμῖν, ἀπέχουσι τοῦ μισθοῦ αὐτῶν.

3 Σοῦ δὲ ποιοῦντος ἐλεποσύνην, μὴ γυνώτῃ ἡ ἀριστερά σου τῷ ποιεὶ ἡ δεξιὰ σου,

4 ὅπως ἦ σου ἡ ἐλεποσύνη ἐν τῷ κρυπτῷ, καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.

5 Καὶ ὅταν προσευχήσῃ, οὐκ ἔσσεθε ὡσπερ οἱ ὑποκριταὶ, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γονίαις τῶν πλατειῶν ἐστώτες προσεύχεσθαι, ὅπως ἂν φανώσῃ τοῖς ἀνθρώποις. ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τοῦ μισθοῦ αὐτῶν.

6 Σὺ δὲ ὅταν προσευχῇ, ἐίσελθε εἰς τὸ ταμεῖον σου καὶ κλείσας τὴν θύραν σου πρὸςευχάται τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ, καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.

7 Προσευχόμενοι δὲ μὴ βατραχογήσετε ὡσπερ οἱ ἔθνικοι· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰςακουσθήσονται.

8 οὐδὲ ὅμωσήτεροι αὐτοῖς· οἴδεις γὰρ ὁ πατὴρ ὕμων ἃν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αἴτησαι αὐτῶν.

9 Οὕτως οὖν προσευχήσθε ὑμεῖς· πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου.

10 Ἐπεὶ δὲ ἡ βασιλεία σου· γεννηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς.
11 Hläif unsarana ḋana ṣinteinan giff uns himma daga.

12 Jah afiṭeṃ uns ɓatei skulans sịjaima, swawṣe jah weis afiṭam ɓáim skulam unsaraim.

13 Jah ni briggāis uns in frásitubnija ak ṭáusei uns af bamma ubulin; ụntė peina ist ɓiudangar jah mahts jah wulpus in ụiwins. Amēn.

14 Unte jaba i afiṭip mannam missadēdns izē, afiṭip jah izwis ńta izwar sa ụfar himinam.

15 Ip jaba ni afiṭip mannam missadēdns izē, ni hya ńta izwar afiṭip missadēdns izwarōs.

16 Abban bibe fastiap, ni waʃrpaip swawṣe pāi lultan gaurāl; frawariand ụk andwaipja seina, ei gasaʃfįand ụku mannam fastandans. Amēn, qipa izwis, ɓatei andnēmu ńmizōn seina.

17 Ip bu fastands salbō ńhoubip pein, jah ludja peina bwaḥ.

18 ei ni gasaʃfįaviga ụku mannam fastands, ak attin peinamma bamma in fulhsnja, jah atta peins gaei saʃvip in fulhsnja, usgibip ḋus.

19 Ni huṣdzįib izwis huṣda ana aʃrāi, ɓarei malō jah nida frawarijeip, jah ɓarei piibōs uʃraʃaban jah ńhifand.

20 Ip huṣdzįib izwis huṣda in himina, ɓarei nih malō nih nida frawarijeip, jah ɓarei piibōs ni ufgraban nih stiland.

21 Ɓarei ąuk ist huṣd izwar, ʃarui ist jah haʃrö̬ izwar.

22 Lukarn leikis ist ąugō : jaba ni ąugō pein aʃmāp ist, allata leik pein liuhaidein waʃrpiip;

23 ip jaba ąugō pein ussel ist, allata leik pein riqizin waʃrip. Jaba ni liuhaʃ pata in ḋus riqiz ist, ʃata riqis hran filu.

24 Ni manna mag twāim frāujam skākinën; ụntė jaba ʃjāip ńaınana, jah anparana frijo̩p; afʃpaù ńaınama uʃha ńweip,
11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον ὅσα ἡμῖν σήμερον.
12 Καὶ ἄφησεν ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφέμεν τοῖς ὀφειλήμασιν ἡμῶν.
13 Καὶ μὴ ἐλενέχθης ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ὅσα ἡμᾶς ἀπὸ τοῦ πονηροῦ, διὸ σοῦ ἦστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰώνας. ἀμήν.
14 Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος.
15 Ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τα παραπτώματα ὑμῶν.
16 Ὁταν δὲ νηστεύετε, μὴ γίνεσθε ὁσπερ οἱ ὑποκριταὶ σκυθρωτοὶ: ἀφαιρέσθης γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστευόμενοις. ἀμήν λέγω ὑμῖν ὃτι ἀπέχουσιν τοῦ μισθοῦ αὐτῶν.
17 Σὺ δὲ νηστεύω οὖν ἀλευριᾷ σου τὴν κεφαλῆν καὶ τὸ πρόσωπόν σου νύσαι,
18 ὅπως μὴ φανῆση τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ, καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.
19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρῶσις ἀφαιρεῖς, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσιν.
20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν ὕπαρχῃ, ὅπου οὐκ ἐστι, σῆς ἄνθρωποι ἀφαιρεῖς, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν.
21 Ὁποῖος γὰρ ἦστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν.
22 Ὁ λύχνος τοῦ σώματός ἦστιν ὁ ὀφθαλμός. ἐὰν οὖν ὁ ὀφθαλμός σου ἀπλοῦσα ἢ, δλον τὸ σῶμά σου φωτείνων ἔσται.
23 ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ἢ, δλον τὸ σῶμά σου σκοτεινών ἔσται. εἶ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἔστιν, τὸ σκότος πόσον;
24 Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἦ γὰρ τὸν ἑνα μισθῆσει,
ip anjaramma frakann. Ni magup guopa skalkinon jah mammönin.

25 Dubah qipa izis: ni maürnäip säiwala izwaräi hua matjäip jah hua dirigäip, nii leika izwaramma hve wasiäip; nii säiwala más ist fódeinäi jah leik wastjóm?

26 Insahvüp du fuglam himinis, pei ni saiand nih sneipand, nih lisand in banstíu jah atta izwar sa ufar himinam fódeip ins. Niu jus más wülprians sijuip bás?

27 Ip hras izwara maürnands mag anaautékan ana wahstu seinana aleina áina?

28 Jah bi wastjós hve säuräip? Gakunnaip hömans hälipjós, hraiwa wahsjand; nih arbäidjand nih spinnand.

29 Qipun pan izwis patei nih Saülaümön in allamam wulpäu seinamma kawasida sik swé áins pizé.

30 Jah cande bata hawai hälipjós himma daga wäsandö jah gistra-dagis in aúhn galagip guıp swa wasjip, hraiwa más izwis, leitil galáubjandans?

31 Ni maürnäip nüqipandans: hra matjam ashpäu hra dirigam, ashpäu hve wasjäima?

32 All akupata piudös sökjand; wáituh pan atta izwar (sa ufar himinam) patei paürbip — —
καὶ τὸν ἄλλον ἀγαπῆσει, ἡ ἑνὸς ἀνθέξεται καὶ τοῦ ἄλλου καταφρονῆσει. οὐ δύνασθε βεβίωνεις καὶ μαμωνᾶ.
25 Διὰ τούτῳ λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τῇ φάγητε καὶ τῇ πίετε, μηδὲ τῷ σώματι ὑμῶν τῇ ἐνδύσησθε. οὐχὶ ἡ ψυχὴ πλείον ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος; 26 Ἐμβλέψατε εἰς ταῖς πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείροντες οὐδὲ θερίζοντες οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐρανὸς τρέφει αὐτὰ. οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;
27 Τίς δὲ εἰς ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα;
28 Καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἄγρου πῶς αὐξᾶνει· οὐ κοπαὶ οὐδὲ νήθει.
29 Λέγω δὲ ὑμῖν ὅτι οὐδὲ Σωλομῶν ἐν πάση τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.
30 Εἰ δὲ τῶν χορτῶν τοῦ ἄγρου σήμερον ὄντα καὶ αὐριον εἰς κλάβαινον βαλλόμενου δὲ θεὸς οὕτως ἀμφιέμνιον, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλγύστοι;
31 Μὴ οὖν μεριμνῆσητε λέγοντες· τί φάγωμεν ἢ τί πίωμεν ἢ τί περιβαλόμεθα;
32 Πάντα γὰρ ταῦτα τὰ ἔθνη ἔπιστευε· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῆσετε. . . .
CHAPTER VIII

1 Dalāp ūma ataggandin inna af saftunja, láistjedun afar imma ūumjōns managūs.

2 Jah sañ mannā bruśšill habands duinmands inwāt ina qipands: frawja, tabāi wileis, magt mīk gahra Timan.

3 Jah ufrakjands hanu attātōk imma qipands: wiljāu, wafrp chrāins! jah sun hraim warp ūma bruśšill is.

4 Jah qap imma Iēsūs: sāfu ṭi mann ni qipāis, ak gagg, puk silban atāugei gujūn, jah atbāf girā būs; anabāub Mōsēs du weitwōdipāi im.

5 Afarū ūma ūta inn ataggandin imma in Kafarnaum, duatidda; imma hundafaps bidjand ina, jah qipands: frawja, piumagus meins ligip in garda usipā, hardūba balwīps.

6 Jah qap du imma Iēsūs: ik qimands gahālīla ina.

7 Jah andhafjands sa hundafaps qap: frawja, ni im wafrp ēi ufr hrōt mein in gaggāis, ak bātāīne qip waūrda jah gahālnib sa piumagus meins.

8 Jah āuk ik manna im habands ufr waldufrā meinnamam pu drauhtins, jah qipa du ūma: gagg, jah gaggip; jah anamaramma: qim, jah qimip; jah du skalka meinnamam: takē ūta, jah táujip.

9 Gahāujsjands ūma Iēsūs (sidaleikida) jah qap du ūma bāip láistjandem: amēn, qipā izwis, ni in Iseria swaładu bāi bein bigāl

10 Abpan qipā izwis bāete managāi frams urrunsa jah gaggū qimand, jah anakumbjand mi Abrahama jah Ima Iēsū jah Iakōba in biudangardjōi himinē:

11 Abpan qipā izwis bāete managāi frams urrunsa jah gaggū qimand, jah anakumbjand mi Abrahama jah Ima Iēsū jah Iakōba in biudangardjōi himinē:

12 ip bāi sunnjus biudangardjōs uswafrpanda in riqis ūta hindumistō; jāina, wafrpip ērēs jāk krustu tunpiwē.
13 Jah qâb Iâesus āmma hundafada: gagg, jah swasvâ galâu-bidâs warîbâi pus. Jah gahâlînôda sa ñiumagus is' in jâinâi heilâi.

14 Jah qimânds Iâesus in garda Pastrâus, gasalu swâfnôn is ligandein jah in heitôm.

15 Jah aṭṭafôk hanḍāu izôs jah aflansôt'îjâ sô heitô; jah urraís jah andbâhûtâda imma.

16 At andanâhâtâ pan wâur'banamûna, atbërun du imma daimô-narjâns manâgans, jah uswrpâpan amsmans wâurda, jah allans pâns ubil habandans gahâlîda.

17 ei usfulnomôdeï pata gamelidô paîrû Esaïan prauûtëtu qipandañ: sa ummahûns unsârsûs ušnam jah sauhûns ûsbar.

18 Gasalvûnds pan Iâesus manâgans hiûhûns bi tik, hâññât galeibân sipônąns hindar marein.

19 Jah duataggândans aûns fôkareis qâb du imma: láisari, láistja pûk, bishdrûh badei gaggis.

20 Jah qâb du imma Iâesus: faâtôns grôbôs âigun, jah fuglôs himinis sîlans, ip sunûs mans ni habâîp lwar haubib seîn anahnâwîjâi.

21 Anbâruh pan sipônjê is qâb du imma: frâûja, ušlûbeî mis frumis galeibân jah gashîhân âttan meînâna.

22 Ip Iâesus qâb du imma: láîsteî asîfîrî mis, jah let pâns dûnhans firfin seîns dûhàns.

23 Jah inr ataggândin imma in skip, asîfî iddîjûn îmma sipônjôs is.

24 Jah sâj, wêgs mikils warp in marein, swasvâ pata skip gaññûp wàrit'ën fram wêgim; ip is saftëp.

25 Jah duataggandans sipônjôs is urraîsidêdun ina qipandans: frâûja, nasei unsis, fraqîstnam.

26 Jah qâb du im Iâesus: jâra faurheîp, leitil galâubjândans! Panuh urreisands gâsok windam jah marein, jah warp wis-mikil.

27 Ip ñâi mans sildaleikidêdup qipandans: bureiks ist sa, ei jah windôs jah marei ušhàusjand imma?

28 Jah qimandin imma hindar marein in gâuja Gafrgàsainê.
CHAPTER XI

1. Jah warp, hipē asfullida Iēsus anabjudands pāim twalif sipōnjam seinām, ushōf sik jāinbrō du lāisjan jah mērjan and baūrgs izē.

2. Iyp Iōhannēs gahausjand in karkarāi waistwā Xristāus, insandjandā bi sipōnjam seinām qap du imma:

3. ët is sa qimandā pāu anbarizuh beidātma?

4. Jah andahānands Iēsus qap du im: gaggaundans gātehib Iōhannē patei gahausiēp jah gasafyib:

5. Blindāi ussaftwānd, jah hātai gaggānd, brūtañlāi hrānijāi waftwānd, jah bāudāi gahausjand, jah dauñpāi urresiand, jah unledāi waftwerianda:


7. At pāim ēpan asgaggāndam, dugam Iēsus qipān pāim mana-
geim bi Iōhannēn; bva usiddjēdup ana āubida saftwa? rāus fraj winda waqidāta?
8 Akei hva usiddjēdup sahlvan? mannan ḫnasqājām wastjōm gawasidanā? Sāi, ḫājī ḫnasqājām wasidāi sind, in gardim ḫudānā sind.


10 Sā ist ʿāuk bi ḫpanei gamēlīp ist; sāi, ik insandja āggi lu meinan faīrā ḫuṣ, saeī ḫgaḥānwe ḫeīg ḫeīnāna faīrā ḫuṣ.

11 Amēn, qIPA izwīs: ni irī in ʿbaʿurīm qinōnā màizā ḫōhannē ḫammar daupjandīn; ḫa sa minīza in piuṭangardājī ḫhiminē màizā imma īst.

12 Framaḥ ʿan ḫāim dagam ḫōhannis ḫīs daupjandins/und hīta piuṭangardī ḫhiminē anāhahijāda, jah anāhahijānda īs ērawīn ḫodīnā ḫeīnāna faīrā ḫuṣ.

13 Allāi āuk praufētēis jah wītōp und ḫōhannē faūraqēbūn:

14 jah ḫaṣāi wīlādēlī mīp nīman, sa īst ḫēliaś, saeī skulda qīman.

15 Saeī ḫaṣāi āūsonā ḫaḥṣandōnā, gahāusjāī.
AÍWAGGËLJÔ ŠAÍRH MARĶU

anastödeip.

CHAPTER I

1 Anastödeins aíwaggëljôns Iêsuis Kristáus sunáus guûs.
2 Swë gameliıp ist in Œsarìn praúfetäu : sái, ik insandja aggilu
meinana faúra þus, saei gamanweip wig þeinana faúra þus.
3 Sibna wëpjandins in ápúidái : manweip wig fráujins, ralhtös
waúrkeip stáigös guûs unsaris.
4 Was Iôhannës dáupjands in ápúidái jah mérjands dáupein
idreigös du aflageináìfrwaúrhtë.
5 Jah usiddjëdûn du imma all Iudaialand jah Iaúrusaúlymeis, jah
daúpúidái wësun allái in Iaúrdanë ahváì främ imma,
andháitandans frwaúrhtim seináim.
6 Wasëppan Iôhannës gawasíps cagalam ûlbándáus jah gârda
fileina bi hup seinana, jah matida trámsteins jah milip
hâípiwisk,
7 jah mérida qipands : qimip swînbóza mis sa afar mis, pizei
ik ni im waîrps anahneiwands andbindan akáudaráip sköhë is.
8 Appan ik dáupjia izwis in watin, ûp is dáupeip izwis in ahmin
weihamma.
9 Jah warp in jâináim dagam, qam Iêsus fram Nazaraßp Galei-
laias, jah dáupíps was fram Iôhannë in Iaúrdanë.
10 Jah suns usgaggands us ëpamà watin gasahr uslukanans
himinans, jah ahman swë ahak atgaggandan ana ina.
11 Jah stibna qam us himinam : ûp is sunus meins sa liuba, in
þuzei waíla galeikáida.
ΕΤΑΙΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ

CHAPTER I

1 Ἅρχη τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ νῦν τοῦ θεου.  
2 Ὡς γέγραπται ἐν τῷ Ἡσαΐᾳ τῷ προφήτῃ ἵδοι ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὡς κατα-  
σκευήσῃ τὴν φίλον σου ἡμῖν ὑμῖν σου.  
3 Φωνὴ βοῶτος ἐν τῇ ἐρήμῳ ἐτοιμάσατε τὴν φίλον κυρίου,  
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.  
4 Εγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων  
βάπτισμα μετανοεῖτε εἰς ἀφεσιν ἀμαρτίων.  
5 Καὶ ἔξεπορεύοντο πρὸς αὐτὸν πᾶσα η Ἰουδαία χώρα καὶ  
οἱ Ἰεροσολυμῖται, καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ  
τοῦ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἀμαρτίας αὐτῶν.  
6 Ἡν δὲ Ἰωάννης ἐνδεξιόμενος τρίχας καμήλου καὶ σῶμα  
δερματίνην περὶ τὴν ὀσφύν αὐτοῦ καὶ ἐσθηλὸν ἀκρίδας καὶ  
mεῖλι ἄγριον.  
7 Καὶ ἐκτρυσοσεν λέγων ἐρχεται ὁ ἱεροφόρος μου ὑπίσω  
μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λύσαι τὸν ἰμάντα τῶν  
ὑποδημάτων αὐτοῦ.  
8 Ἐγὼ μὲν ἐβαπτίσαμεν ὑμᾶς ἐν ὀδαῖ, αὐτὸς δὲ βαπτίσει  
ὑμᾶς ἐν πνεύματι ἀγίῳ.  
9 Καὶ ἐγένετο ἐν ἐκείνως ταῖς ἡμέραις ἤλθεν Ἰησοῦς ἀπὸ  
Ναζαρέθ τῆς Γαλιλαίας καὶ ἐβαπτίζεθη ὑπὸ Ἰωάννου εἰς  
τὸν Ἰορδάνην.  
10 Καὶ εὐθέως ἀναβαίνων ἐκ τοῦ ὀδατοῦ ἐδεισα σχισμένον  
τὸν οὐρανόν καὶ τὸ πνεῦμα ὡς περιστερῶν καταβαίνειν  
ἐπ' αὐτῶν.  
11 Καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν σὺ εἶ ὁ νιὸς μου ὁ  
ἀγαπητός, ἐν φ' εὐδόκησα.
12 Jah suns săî, ahma ina ústáuh in áúpida.
13 Jah was in pizái áúpídái dagē fidwór tiguns fráisans fram Satanin, jah was mip diuzam, jah aggileis andbahtidéðun imma.
14 Ip afar patei atgibans warp Ióhannēs, qam Iēsus in Galeilaia mērjands āswaggēlējon píudangardjös gups,
15 qipands patei usfüllnôda ţata mēl jah atnēhvida sik píudangardgi gups: ḫαdoğ p jah galāubeip in āswaggēlējon.
16 Jah hrarbônds faúr marein Galeilaías gasahu Seimōnu jah Andrafan brōpar is, pis Seimōnis, wafrpandans nati in marein: wēsun áuk fiskjans.
17 Jah qap im Iēsus: hirjats afar mis, jah gatáuja igqis wafrpan nutans manneh.
18 Jah suns afétedands þo natja seine láistidéðun afar imma.
19 Jah jāínprō inn gaggands framis leitil gasahu lākōbu þana Zasbaďaiáus jah Ióhannē brōpar is, jah þans in skipa manwjandans natja.\[1:\]
21 Jah galibun in Kafarnaum, jah suns sabbatō daga galeipands in synagōgēn lāiswa ins.
22 Jah usfilmans waúr̥bun ana pizái láiseinaí is; untē was lāisjands ins swē waldufni habands jah ni swaswē pāi bōkarjōs.\[2:\]
23 Jah was in pizái synagōgēn izē manna in unhrāínjamma ahmin, jah ufhrrōpida.
24 qipands: fraîlēt, lva uns jah þus, Iēsu Nazōrēnái, qamt fraqistjan uns? Kann þuk, hvas þu is, ga weiba gups.
25 Jah andbáit ina Iēsus qipands: pāhāi jah usgagg ūt us þamma, ahma unhrāínja.\[3:\]
26 Jah tahida ina ahma sa unhrāínja, jah hrōjpands stibmái mikilái usiddja us imma.
12 Καὶ εὐθὺς τὸ πνεῦμα αὐτῶν ἐκβάλλει εἰς τὴν ἔρημον.
13 Καὶ ἦν ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα πενήντα ὡστε τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ ἄγγελοι διηκονουν αὐτῷ.
14 Μετὰ δὲ τὸ παραδοθῆναι Ἰωάννην ἠλθεν Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγελίου τῆς βασιλείας τοῦ θεοῦ.
15 λέγων ὅτι πεπλήρωσεν ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύετε εἰς τὸ εὐαγγέλιον.
16 Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἰωάννην τῶν ἀδελφῶν αὐτοῦ, τοῦ Σίμωνος, βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσσῃ· ἤσαν γὰρ ἀλιεῖς.
17 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· δεῦτε ὅπλα χωρίς, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων.
18 Καὶ εὐθέως ἀφέντες τὰ ὀλίκτα αὐτῶν ἡκολούθησαν αὐτῷ.
19 Καὶ προῆλθεν ἐκεῖθεν ὅλιγον εἶδεν Ἰάκωβον τοῦ τοῦ Ζεβεδαίου καὶ Ἰωάννην τοῦ ἀδελφοῦ αὐτοῦ, καὶ αὐτοῦς ἐν τῷ πλοῷ καταρρίφοντο τὰ ὀλίκτα,
20 καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαίου ἐν τῷ πλοῖῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὅπλα αὐτοῦ.
21 Καὶ εἰσπορεύονται εἰς Καπερναοῦ· καὶ εὐθέως τοῖς σάββασιν ἔσεθον εἰς τὴν συναγωγὴν εὐδοκιμεῖν.
22 Καὶ ἔξετελθοσσόντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκοντος αὐτοῦς ὡς ἔξουσιν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.
23 Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἀνθρώπως ἐν πνεῦματι ἀκάθαρτῳ· καὶ ἀνέκραζεν
24 λέγων· ἔα, τί ἢμιν καὶ σοὶ, Ἰησοῦ Ναζαρηνε; ἦλθες ἀπολέσαι ἡμᾶς· οἴδα σε τίς εἶ, ὁ ἄγιος τοῦ θεοῦ.
25 Καὶ ἐπετίθησεν αὐτῷ· ὁ Ἰησοῦς λέγων· φιμώθητι καὶ ἔξελεν ἐς αὐτοῦ.
26 Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ κράζαν φωνῇ μεγάλῃ ἔξηλθον ἐς αὐτοῦ.
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27  Jah afslåupnödädun allái sildaleikjandans, swæi sökídëdun mìp sis missö qipändans: hva sijáí pata? höö sö láiseino sö niuyö, ei mìp wallumja jah ahmám päim unhránjam anabiudip jah ufhuusjand imma?

28  Usiddja pån mérpa is suns and allans bisitands Galeilaias.

29  Jah suns us pijáí synagögén usaggandans qëmun in garda Seimönis jah Andrásins mìp Jakobáu jah Ióhannén.

30  Ip swáfhrö Seimönis lag in brinnö: jah suns qëpun imma bi ija.

31  Jah duataggandurs urråisida pö undgrępands handu izös, jah aflaföt pö sö brinnö suns, jah andbahtida im.

32  Andanahtja pån waurjpanamma, pån gasaggio sauít, bërun du imma allans pëns ubil habandans jah unhulpöns habandans.

33  Jah sö baúrgs alla garunnñana was at daúra.

34  Jah gahálída managans ubil habandans missaleikjám saúhtim, jah unhulpöns managöns uswarp, jah ni fralaföt rödjân pös unhulpöns, unté kunbédun ina:

35  Jah áir úhtwöns usstandands usiddja, jah galaíp ana ñupjána stap, jah jánar bap.

36  Jah galaistans waurjëns imma Seimön jah päi mìp imma.

37  Jah bigitändans ina qëpun du imma pätei allái ëuk sökjand.

38  Jah qap du im: gaggam du päim bisunjanë häimöm jah baúrgim, ei jah jánar mérjáu, unté dúpë qam.

39  Jah was mérjands in synagógim izé and alla Galeilaian jah unhulpöns uswäfrpands.

40  Jah qam at imma prütsfill habands, bidjands ina jah kniwam knussjands jah qipands du imma pätei jabái wileis, magt mik gahránjian.

41  Ip Iêsus inneinands, ufrakjands handu seine attaístök imma jah qap imma: wiljáu, wäsfr hráins.

42  Jah bipë qap pata. Iêsus, suns pata prütsfill allái af imma, jah hráins warp.
27 Καὶ ἑθαμβήθησαν πάντες ὡστε συζητέων πρὸς ἑαυτὸς λέγοντας· τὰ ἔστω τοῦτο; τίς ἡ διδαχή ἡ καθῆ αὐτή, ὅτι καὶ ἑξοντοῖς καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούονσιν αὐτῷ; 28 'Εξῆλθεν δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς δόλην τὴν περίκρωφον τῆς Γαλιλαίας. 29 Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελόντες ἠλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἄνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου. 30 'Η δὲ πενθερᾶ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς. 31 Καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὅ πυρετὸς εὐθέως, καὶ διηκόνει αὐτοῖς. 32 Ὀψίας δὲ γενομένης, ὅτε έδυ ὁ ἥλιος, ἐφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους. 33 Καὶ ἡ πόλις δύλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν. 34 Καὶ ἐθεράπευσαν πολλοὺς κακῶς ἔχοντας πουκάλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἦφιεν λαλεῖν τὰ δαιμόνια, ὅτι ἠδεισαν αὐτῶν. 35 Καὶ πρῶτ ἐννυχων λίαν ἀναστὰς ἔξηλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον καὶ ἔκει προσηχέτο. 36 Καὶ κατεβήκαν αὐτῶν ὁ Σίμων καὶ ὁ μετ' αὐτοῦ. 37 Καὶ εὐρόντες αὐτῶν λέγουσιν αὐτῷ· ὅτι πάντες σε ζητοῦσιν. 38 Καὶ λέγει αὐτοῖς· ἀγωμεν εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἔκει κηρύξῳ· εἰς τοῦτο γὰρ ἐξελήλυθα. 39 Καὶ ἦν κηρύσσων εἰς ταῖς συναγωγαῖς αὐτῶν εἰς δόλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων. 40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρός, παρακαλῶν αὐτοῦ καὶ γονυπετῶν αὐτοῦ καὶ λέγων αὐτῷ· ὅτι ἐὰν θέλης, δύνασα με καθαρθῆσαι. 41 Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἤψατο αὐτοῦ καὶ λέγει αὐτῷ· θέλω, καθαρίσθη. 42 Καὶ εἰπόντος αὐτοῦ εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα καὶ ἐκαθαρίσθη.
43 Jah galäip aftra in Kafarnaum asar dagans, jah gafrähun pätei in gardä ist.

44 Jah suns gaqêmun managäi, swaswë jupän ni gamöstëdun nih at daúra, jah rödida im waúrd.

45 Jah qêmun at imma uslipän bafrändans, hafränänä fram fidwörim.

46 Jah ni magandans něhra qiman imma saúra manageim, and-hulidëdun hrot pärei was Iêsus, jah usgrabändans insälidëdun pata badi, jah fafrälotun ana pämmei šag sa uslipä.

47 Gasälyands þan Iêsus galäubein ise qap du þamma uslipin: bärnilö, aflëtanda þus frauærhteis þeínös.

48 Wësunuh þan sumái pizë bókarjë jáinar sitándans jah þag-k-jándans sis. in hafräm seináim:

49 hra sa swa rõeip náiteinis? hrsas mag aflëtan frauárhtins, niba âins gup?

50 Jah suns uskunnands Iêsus ahmin seinamma pätei swa päi mitødëdun sis, qap du im: duyhë mitöp pata in hafräm izwaräim?

51 hrábar ist azëtizö du qipän þamma uslipin: aflëtanda þus frauærhteis þeínös, päu qipän: urreis jah nim þata badi-beinata jah gagg?

52 Aþhan ei witeip pätei walduñi habäip sunus mans ana aîrpäi aflëtan frauárhtins, qap du þamma uslipin:
43 Καὶ ἐμβρυμησάμενος αὐτῷ εὐθέως ἐξήβαλεν αὐτὸν
44 καὶ λέγει αὐτῷ· ὅρα μηδὲν μηδὲν εἰπης; ἀλλὰ ἔπαγε
σεαυτὸν δεῖξον τῷ ἱερεὶ καὶ προσένεγκε περὶ τοῦ καθαρι-
σμοῦ σου ἵνα προσέταξέν Ἐωσῆς εἰς μαρτύρων αὐτοῖς.
45 Ὅ δὲ ἐξελθὼν ἤρξατο κηρύσσει πολλὰ καὶ διαφημίζειν
τὸν λόγον, ὡστε μηκέτι αὐτὸν οὐνασθαι φανερῶς εἰς πόλιν
εἰσελθέντων, ἀλλ' ἔξω ἐν ἑρήμωις τόποις ἤν· καὶ ἤρχοντο
πρὸς αὐτὸν πανταχώθεν.

CHAPTER II

1 Καὶ εἰσῆλθεν πάλιν εἰς Καπερναοῦμ δι' ἡμερῶν καὶ
ἡκούσθη ὅτι εἰς οἶκον ἔστων.
2 Καὶ εὐθέως συνήχθησαν πολλοὶ, ὡστε μηκέτι χωρεῖν μηδὲ
τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον.
3 Καὶ ἤρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες αἰρόμενον
υπὸ τεσσάρων.
4 Καὶ μὴ δυνάμενοι προσεγγίσαι αὐτῷ διὰ τὸν ὅχλον, ἀπεστέ-
γασαν τὴν στέγην ὅπου ἦν, καὶ ἔξορυξαντες χαλῶσιν τὸν
κράβαττον, ἐφ' ὅ δέ παραλυτικὸς κατέκειτο.
5 Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ·
tέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.
6 Ἡσαυ δὲ τινες τῶν γραμματέων ἔκει καθῆμενοι καὶ δια-
λογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν·
7 Τί οὕτως οὕτως λαλεῖ βλασφημίας; τίς δύναται ἄφιναι
ἁμαρτίας εἰ μὴ εἰς ὁ θεὸς;
8 Καὶ εὐθέως ἐπηγνοῦσιν ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι
οὕτως αὐτοὶ διαλογίζονται ἐν ἑαυτοῖς, εἰπὲν αὐτοῖς· τί ταῦτα
dιαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;
9 Τί ἐστιν εὐκοπότερον εἰπεῖν τῷ παραλυτικῷ· ἀφέωνταί
σοι αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ ἄρον τὸν κράβαττόν
σου καὶ περιπάτεις;
10 Ἰνα δὲ εἰδήτε ὅτι ἔξουσιαν ἔχει ὁ θεὸς τοῦ ἀνθρώπου ἐπὶ
tῆς γῆς ἄφιναι ἁμαρτίας, λέγει τῷ παραλυτικῷ·
11 But qipa: urreis nimuh pata badi pein jah gaggu du garda peinamma.

12 Jäh urráis suns jah usshands badi usiddjä faúra andwařbja alláize, swaswe usgeisnočedun allái jah háuhiđedun mikil-jandans gup, qipandans patei āiw swa ni gaséhven.

13 Jäh galáip aftra faúr marein, jah all manegeins iddjédun du imma, jah láisida ins.


15 Jäh warp, biþe is anakumbida in garda is, jah managái mö-tarjös jah frawaurhtái miŋ anakumbidédun Iesua jah sipōnjam is; wēsun àuk managái jah iddjędun āfar imma.

16 Jäh pái bókarjös jah Fareisaieis gasahvandans ina matjandan-miŋ pám mötarjam jah frawaurhtáim, qepun du pám sipōn-jam is: hra ist patei miŋ mötarjam jah frawaurhtáim matjib jah driggkiŋ?

17 Jäh gaḥaujsjands Iesus qaŋ du im: ni párban swinpái lekeis, ak pái ubilaba habandans; ni qam laboŋ uswaaurhtans, ak frawaurhtans.

18 Jäh wēsun sipōnjös Iōhannis jah Fareisaieis fastandans; jah atiddjédun jah qepun du imma: duhve sipōnjös Iōhannës jah Fareisaieis fastand, ip pái peinái sipōnjös ni fastand?

19 Jäh qaŋ im Iesus: ibái magun sunjus brüpsadis, und patei miŋ im ist brüpsaps, fasán? swa lagga hreila swë miŋ sis haband brüpsad, ni magun fastan.

20 Ġppan attaqgang dagős ḫan afninëda af im sa brüpsaps, jah ḫan fastand in jainamma daga.

21 Ni manna plat fanins niujis siujip ana snagan fašnjana; ibái afninái fullon af ḫamma sa niuja ḫamma fašnjin, jah wafrsiza gataqra wařpip.
11 Σοι λέγω, ἔγειρε καὶ ἄρον τὸν κράβαττόν σου καὶ ὑπαγε ἐλς τῶν οἴκων σου.
12 Καὶ ἡγέρθη εὐθέως καὶ ἄρας τὸν κράβαττον ἔξηλθεν ἐναντίον πάντων, ὅστε ἔξιστασθαι πάντας καὶ δοξάζεων τὸν θεόν, λέγοντας ὅτι οὐδέποτε οὕτως εἶδομεν.
13 Καὶ ἔξηλθεν πάλιν παρὰ τὴν θάλασσαν καὶ πᾶς ὁ ὄχλος ἥρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτοὺς.
14 Καὶ παράγων εἰδεν Λευν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελωνίαν, καὶ λέγει αὐτῷ ἀκολούθει μοι καὶ ἀναστὰς ἱκολούθησαν αὐτῷ.
15 Καὶ ἔγενετο ἐν τῷ κατακείμεθαι αὐτῶν ἐν τῇ οἰκίᾳ αὐτοῦ καὶ πολλοὶ τελῶναι καὶ ἀμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ ᾤσαν γὰρ πολλοὶ καὶ ἱκολούθησαν αὐτῷ.
16 Καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἵδοντες αὐτῶν ἔσθιοντα μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἔλεγον τοῖς μαθηταίς αὐτοῦ· τί δι τι μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἔσθιε καὶ πίει;
17 Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς· οὐ χρείαν ἔχουσιν οἱ ἵσχύοντες λατρεύειν ἀλλ' οἱ κακῶς ἔχουσιν· οὐκ ἠλθον καλέσαι δικαίους, ἀλλὰ ἀμαρτωλοὺς.
18 Καὶ ἤσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι ἤπειροντες καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων ἤπειροντος, οἱ δὲ σοὶ μαθηταὶ οὐ ἤπειροντος;
19 Καὶ ἔπεν αὐτοῖς· ὃ Ἰησοῦς· μὴ δύνανται οἱ νείποι τοῦ νυμφῶν, ἐν δὲ νυμφίος μετ' αὐτῶν ἔστω, νηστεύειν· δὸν χρόνον μὲθ' ἐαυτῶν ἔχουσιν τοῦ νυμφίου, οὐ δύνανται νηστεύειν.
20 Ἐλευθεροῦται δὲ ἡμέρα διὰ τοῦ ἀπαρθῆ ἀπ' αὐτῶν ὁ νυμφίος καὶ τότε νηστεύοντος ἐν ἐκείνῃ τῇ ἡμέρᾳ.
21 Οὐδεὶς ἐπίθετο πάρκον ἀναστάτει ἐπὶ ἰματίῳ παλαιῷ· εἰ δὲ μή, αἱρεί τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χείρον σχῆσαι γίνεται.
CHAPTER III

1. Jah galáip astra in synagogēn, jah was jāinar manna gāpaur-sana habands handu.

2. Jah witāideđun imma háilidēddu sabbatō daga, eí wrohidē-deina ina.


22 Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἄσκος παλαιᾶς. εἰ δὲ μῆ, ρήσεις ὅ οἶνος ὁ νέον τοὺς ἄσκος, καὶ ὁ οἶνος ἐκχείται καὶ οἱ ἁσκοὶ ἀπολοῦνται, ἀλλὰ οἶνον νέον εἰς ἄσκος καὶ οὐ πλητέου.
23 Καὶ ἐγένετο παραπορευόμεθα αὐτοῖς ἐν τοῖς σάββασιν διὰ τῶν σπορίμων, καὶ ἤρεα τοῖς μαθηταῖς αὐτοῦ ὁ δοσινος τὸν τοῖς στάχναις.
24 Καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ· ὥσα τί ποιοῦσιν τοῖς σάββασιν ὁ οὐκ ἐξεστών;
25 Καὶ αὐτὸς ἔλεγεν αὐτοῖς· ὀφθήπτω ἀνέγυμπτε τί ἐποίησεν Δανείδ, διότι χρείαν ἔσχεν καὶ ἐπέλυσεν, αὐτὸς καὶ οἱ μετ' αὐτοῦ;
26 Πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιασθὶ χριστέρως καὶ τοὺς ἄρτους τῆς προσέτεχει ἐφαγεν, οὔτε οὐκ ἐξεστών φαγεῖν εἰ μὴ τοῖς ιερεύσων, καὶ ἔδωκεν καὶ τοῖς συν αὐτῷ ποιεῖν;
27 Καὶ ἔλεγεν αὐτοῖς· τὸ σάββατον διὰ τοῦ ἀνθρώπου ἐγένετο, οὐχ ὁ ἀνθρώπος διὰ τὸ σάββατον,
28 ὡστε κύριος ἔστω ὅ νῦν τοῦ ἀνθρώπου καὶ τοῦ σαββατόν.

CHAPTER III

1 Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγήν, καὶ ἦν ἐκεῖ ἀνθρώπως ἐξηραμμένην ἐξὼν τὴν χεῖρα.
2 Καὶ παρατηροῦντο αὐτοῦ, εἰ τοῖς σάββασιν θεραπεύει αὐτοῦ, καὶ κατηγοροῦσαν αὐτοῦ.
3 Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένῃν ἔχοντι τὴν χεῖρα· ἔγειρε εἰς τὸ μέσον.
4 Καὶ λέγει αὐτοῖς· ἐξεστών ἐν τοῖς σάββασιν ἀγαθοποιήσαι ἢ κακοποιήσαι, ψυχὴν σῶσαι ἢ ἀποκτείνω; οἱ δὲ ἐσῳλῶσιν.
5 Jah ussalvands ins mip mōda, gāurs in dāubipōs hafrtin izē qap du ēamma mann: ufrakei pō handu peina! Jah ufrakida, jah gasōp afra sō handus is.

6 Jah gaggandans ḫan Fareisaieis sunsāw mīp pāim Hēro-

7 Jah Iēsus ahaip mīp sipōnjam seināim du mārein, jah filu manageins us Galeilāia láisididēduñ asaf imma,

8 jah us Iudaia jah us Iafrusaúlymim jah us Idumaia jah hindana Iaūrdanāus; jah pāi bi Tyra jah Seidōna, manageins filu, gahausjandans hran filu is tawida, qemun at imma.

9 Jah qap pāim sipōnjam seināim ei skip habāb wēsi at imma in pizōs manageins, ei ni prasheina ina.

10 Managans āuk gahālida, swaswē drusun ana ina ei imma attafōkeina,

11 jah swa managāi swē habāidēduñ wundufnjoś jah ahmans unhrainjans, pāi ḫan ina gasēhvun, drusun du imma jah hrōpidēduñ qipandans patei pu is sunus gups.

12 Jah filu andbāit ins ei ina ni gaswikunpidēdeina.

13 Jah ustāiq in fafrgūni jah athafhāit ḫanzei wīlda is, jah galipun du imma.

14 Jah gawaūrhto twalif du wisan mip sis, jah ei insandidēdi ins mērjan,

15 jah haban waldufnī du hāljan sauchtins jah uswalpan unhulpons.

16 Jah gasatida Seimōna namō Pastrus;

17 jah Iakōbāu ēamma Zafbaidaiāus, jah Iōhannē brōp Iakō-
bāus, jah gasatida im namma Baūanāfrgafs, patei ist; sunjus peilvōns;

18 jah Andrašan jah Filippu jah Barpaūlaiāmāiu jah Matpauj
jah Pōman jah Iakōbu ēama Alfaiāus, jah Paddaiu jah Seimōna ēama Kananeitēn,
5 Καὶ περιβλέψαμεν οὗτος μετ’ ὀργῆς, συλλυπούμενος ἐπὶ τῇ πώρῳ τῆς καρδίας αὐτῶν λέγει τῷ αὐθαρπῷ ἐκτενῶν τὴν χείρα σου. καὶ ἐξετευκόμη, καὶ ἀπεκατεστάθη ἡ χείρ αὐτοῦ.
6 Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἰηρωνικῶν συμβούλων ἐπολοῦν καὶ αὐτοῦ, ὅπως αὐτῶν ἀπολέσωσιν.
7 Καὶ ὁ Ἰησοῦς ἀνεκάρησεν μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν, καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἱκολούθησαν αὐτῷ καὶ ἀπὸ τῆς Ἰουδαίας.
8 καὶ ἀπὸ Ἰεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου καὶ οἱ περὶ Τύρων καὶ Σιδώνα, πλῆθος πολύ, ἀκούσαντες ὅσα ἔπολει, ἤλθον πρὸς αὐτόν.
9 Καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλούσιον προσκαρτερή αὐτῷ διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτῶν.
10 Πολλοὶ γὰρ ἐρημάτευσεν, ὡστε ἐπιτίπτειν αὐτῷ ἵνα αὐτοῖς ἀψωνασί, καὶ οἱ εἶχον μάστιγας.
11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτῶν ἔθεωρει, προσεπτεπτεν αὐτῷ καὶ ἔκραζεν λέγοντα ὅτι σὺ εἶ ὁ ὑιὸς τοῦ θεοῦ.
12 Καὶ πολλὰ ἔπετίμη αὐτοῖς ἵνα μὴ φανερῶν αὐτῶν ποιήσωσιν.
13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὐδεὶς ἥθελεν αὐτὸς, καὶ ἀπήλθον πρὸς αὐτὸν.
14 Καὶ ἐποίησεν δώδεκα ως ἔσων μετ’ αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν.
15 καὶ ἔσχεν ἐξουσίαν θεραπευων τὰς νόσους καὶ ἐκβάλλει τὰ δαιμόνια.
16 Καὶ ἐπέθηκεν τῷ Σίμωνι δύναμις Πέτρω.
17 Καὶ Ἰάκωβου τοῦ τοῦ Ζεβεδαίου καὶ Ἰωάννη τῶν ἀδελφῶν τοῦ Ἰακώβου καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργέος, ὅ ἐστιν νῦν βροτῆς.
18 Καὶ Ἀνδρέαν καὶ Φιλίππου καὶ Βαρθολομαίου καὶ Ματθαίου καὶ Θωμᾶν καὶ Ἰάκωβου τοῦ τοῦ Ἀλφαίου καὶ Θαδδαίου καὶ Σίμωνα τοῦ Κανανίτην.
19 jah Iudan Iskariotēn, saei jah galēwida ina.
20 Jah atiddjdun in gard, jah gardja sik managei, swaswē ni mahtēdun nih hlāif matjan.
21 Jah häusjandans fram imma bōkarjōs jah anparāi usiddjdun gahaban ina; qēpun āuk patei usgāisipīs īst.
22 Jah bōkarjōs pāi af Iafrusaúlymāi qimandans qēpun patei Bafaslzañbul habājīp, jah āk patei in ākham reikistin unhulpoñō uswafripī pāim unhulpoñōm.
23 Jah athāitands ins in gajukōm qāp du im: hraiwa mag Satanas Satanān uswafripaŋ?
24 Jah jabāi piudangardi wipra sik gadāiljāda, ni mag standan sō piudangardi jāina.
25 Jah jabāi gards wipra sik gadāiljāda, ni mag standan sa gards jāins.
26 Jah jabāi Satana usstōp āna sik silban jah gadāilīps warp, ni mag gastandaŋ, ak āndi habājīp.
27 Ni manna mag kasa swinbīs galēpands in gard is wilwan, niba faúrūs āna swinbān gabindīp; jah ān āna gārd is diswilwāi.
28 Amēn, qīpa izwis, patei allata ałītada āta frauwaurhte sunum manne, jah nāiteinōs swa managōs swaswē wajamērjand;
29 āppan saei wajamēreik ahman weihana ni habājīp fralet āiw, ak skula ist āiweināizōs frauwaurhtais.
30 Untē qēpun: ahman ṭunhrainjana habājīp.
31 Jah qēmun ān āiпеi is jah brōprjus is jah ūta standandōna insandidēdun du imma, háitandrōna ina.
32 Jah sētun bi ina managei; qēpun ān du imma: sāi, āiпеi ān jah brōprjus ānāi jah swistrijus ānōs ūta sōkjand pūk.
33 Jah andhōf im qībands: lvō īst sō āiпеi meina āppāu pāi brōprjus meinaī?
19 καὶ Ἰσώδαν Ἰσκαριώτην, ὑπὸ καὶ παρέδωκεν αὐτὸν. Καὶ ἐξονταί ἐλαὶ οἶκον.
20 καὶ συνερχεται πάλιν ὁ ὄχλος, ὅστε μὴ δύνασθαι αὐτοὺς μὴ ἀρτοὺ φαγεῖν.
21 Καὶ ἀκούσαντες οἱ παρ᾽ αὐτοῦ ἐξῆλθον κρατήσας αὐτοῦ ἐλέγον γὰρ ὅτι ἐξέστη.
22 Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἰεροσολύμων καταβάντες ἐλέγον ὅτι Βεελζεβοῦλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαμονῶν ἐκβάλλει τὰ δαιμόνια.
23 Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἐλέγεν αὐτοῖς· πῶς δύναται σατάνας σατανάν ἐκβάλλει;
24 Καὶ ἔδω βασιλεία ἐφ᾽ ἐαυτῇ μερισθῇ, οὐ δύναται σταθῆναι ἤ βασιλείᾳ ἐκείνῃ.
25 Καὶ ἔδω οἰκία ἐφ᾽ ἐαυτῇ μερισθῇ, οὐ δύναται σταθῆναι ὡς οἰκίᾳ ἐκείνῃ.
26 Καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ᾽ ἐαυτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει.
27 Οὐδεὶς δύναται τὰ σκέπα τοῦ Ἰσχυροῦ εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ διαρπάσαι, ἢ ἐάν μὴ πρῶτον τὸν Ἰσχυρὸν δῆσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσῃ.
28 Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τὰ ἀμαρτήματα τοῖς νικῶν τῶν ἀνθρώπων, καὶ βλασφημίαν, ὅσαν ἄν βλασφημήσωσιν.
29 ὅτι ἐν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἀφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἐνοχὸς ἐστὶν αἰωνίου ἀμαρτήματος.
30 ὁτί ἐλέγον· πνεῦμα ἀκάθαρτον ἔχει.
31 ἔρχονται οὖν ἡ μήτηρ αὐτοῦ καὶ οἱ ἄδελφοὶ αὐτοῦ, καὶ ἐξῳ ἐστὶν ἀπεστείλαν πρὸς αὐτῶν φωνῶντες αὐτῶν.
32 Καὶ ἐκάθητο πεπράξαν τὸ ὄχλος, εἰπον δὲ αὐτῷ· λῦσον ἡ μήτηρ σου καὶ οἱ ἄδελφοί σου καὶ αἱ ἄδελφαι σου ἐξω ζητοῦν σε.
33 Καὶ ἀπεκρίθη αὐτοῖς λέγων· τίς ἐστιν ἡ μήτηρ μου ἢ οἱ ἄδελφοι μου;
34 Jah bisalvands bisunjanë pans bi sik sitandans qap: sái, áibej meina jah þái bróprjus meinái.
35 Saei allis wáirkeip wiljan guðs, sa jah brópar meins jah swistar jah áibej ist.

CHAPTER IV

1 Jah aftra Iêsus dugann láisjan aþ marein, jah galêsun sik du imma manageńs filu, swaswe ina galeipandän in skip gasitan in marein; jah alla sö managei wípra marein ana staþa was.
2 Jah láisida ins in gajuköm manag, jah qap im in láiseinái seinái:
3 háuseip! Sái, urrann sa saisands du saian fráíwa seinamma.
4 Jah warð, mipällei salsö, sum rashtis gadráus faúr wig, jah qëmun fuglös jah frëtun þata.
5 Anþarup¬pan gadráus ana stáinahamama, þarei ni habáida aírpa managa, jah suns urrann, in þizei ni habáida diupáizös aírposição.
6 at sunnin þan urrinnandin ufbrann, jah untë ni habáida waúrtins gápaúrsnöda.
7 Jah sum gadráus in þaurunn; jah ufarstigun þái þaurnjus jah ashtapidëdun þata, jah akran ni gaf.
8 Jah sum gadráus in aírpa góða, jah gaf akran urrinnandó jah wahsjandò, jah bar áin 'r' jah áin 'r'
9 Jah qap: saei habái ausöna häusjandöna, gaháusjái.
10 Ip biþe warþ sundrö, frëhun ina þái bi ina mip páim twa-libim þízös gajuköns.
11 Jah qap im: izwis atgiban ist kunnan rûna þiudangardjös guðs, ip jàiñáim páim úta in gajuköm allata waþrip.
Καὶ πάλιν ἦρξατο διδάσκειν παρὰ τὴν θάλασσαν. καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς, ὡστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθησαίν ἐν τῇ θαλάσσῃ, καὶ πᾶς Γ. ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν.

2 Καὶ ἐδιδάσκεκν αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ.

3 Ἀκούετε. Ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ.

4 Καὶ ἔγενετο ἐν τῇ σπείρῃ ὁ μὲν ἐπεσεν παρὰ τὴν ὀδόν, καὶ ἤλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτὸ.

5 Ἀλλο δὲ ἐπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχεν γῆν πολλὴν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς.

6 ἦλθον δὲ ἀνατελώτας ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ὅξαν ἐξηράνθη.

7 Καὶ ἀλλο ἐπεσεν εἰς τὰς ἁκάνθας, καὶ ἀνέβησαν αἱ ἁκάνθαι καὶ συνέπνευσαν αὐτὸ, καὶ καρπὸν οὐκ ἐδωκεν.

8 Καὶ ἀλλο ἐπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἔδωκεν καρπὸν ἀναβαλύοντα καὶ αὐξάνοντα, καὶ ἔφεσεν ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἐκατόν.

9 Καὶ ἔλεγεν· ὃς ἔχει ἐκεῖνα ἀκούειν, ἀκούετω.

10 Ὅτε δὲ ἐγένετο κατὰ μόνας, ἦράτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολὴν.

11 Καὶ ἔλεγεν αὐτοῖς· ὃμιῶν δέδοται γρῶναι τὸ μυστήριον τῆς βασιλείας τοῦ θεοῦ, ἐκεῖνος δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται.
12 ei slaevandans safluvaina jah ni gáumjáina, jah háusjandans háusjáina jah ni frápjáina, nibái hvan gawandjáina sik jah aflétáindáu im frauwaúrhteis.

13 Jah qáp du im: ni witúp pò gajukõn, jah hváíwa allós pós gajukõns kuneip?

14 Sa saijands waúrd saijip.

15 Appan pái wipra wig sind, þarei saiada þata waúrd, jah þan gaháusjand unkarjans, suns qimip Satanás jah usnimip waúrd þata insaianó in hafítam izé.

16 Jah siid samaleikó pái ana stáinahamma saianans, þáie þan háusjand þata waúrd, suns mip fahédái nimand ita,

17 jah ni haband waúrtins in sis, ak hreilawafrbái sind; þaprób, bıpé qimip ágló asþpáu wrakja in þís waúrdis, suns gamarz-janda.

18 Jah þáí sind þáí in þaúrnuns saianans, þáí waúrd háus-jandans,

19 jah saúrgós pízós libáináis jah afmarzéins gabeins jah þáí bi þata anþar lustjus inn atgaggandans aflvapjand þata waúrd jah akranaláus waúrþip.

20 Jah þáí sind þáí ana aþþpái pízáí gódön saianans þáie ðaú-sjand þata waúrd jah andnimand, jah akran bafrand, áin i jah áin j' jah áin r.

21 Jah qáp du im: ibái lukarn qimip dupé ei uf mélan satjáidáu asþpáu undar ligr? niu ei ana lukarnastapan satjáidáu?

22 Nih allis ist hva fúliginis þatei ni gabafrhtjáidáu: nih warþ analáugn, ak ei swikunþ waúrþái.

23 Jabái hras habáí áusóna háusjándóna, gaháusjái.

24 Jah qáp du im: saflvip hra háuseip! In þízáie miþap miþip, mitada izwis jah biáákada izwis þáim galálubjandam.

25 Unte písyámméh saei habáíp gibada imma; jah saei ni habáíp jah þatei habáíp afnimada imma.
12 ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούσωσιν καὶ μὴ συνιάσωσιν, μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς τὰ ἀμαρτήματα.
13 Καὶ λέγει αὐτοῖς· οὐκ οἴδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε;
14 Ὅσποι τὸν λόγον στηρίζονται.
15 Οὖν δὲ εἴσων οἱ παρὰ τὴν ὁδὸν ὅπου σπείρεται ὁ λόγος, καὶ διὰ τὸν ἀκούσωσιν, εὐθέως ἐρχεται ὁ σατανᾶς καὶ αἵρει τὸν λόγον τῶν ἐσπαρμένων ἐν ταῖς καρδίαις αὐτῶν.
16 Καὶ οὖν εἶσων ὅμοιος οἱ ἐπὶ τὰ πετράδια σπειρόμενοι, οἱ δὲ τὸν ἀκούσωσιν τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτὸν,
17 καὶ οὖν ἔχουσιν ὑλὰν ἐν ἐαυτοῖς, ἀλλὰ πρόσκαιροι εἰσών· εἴτε γενομένης βλήψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθέως σκανδαλίζονται.
18 Καὶ οὖν εἴσων οἰ εἰς τὰς ἀκάνθας σπειρόμενοι, οἱ τὸν λόγον ἀκούοντες,
19 καὶ αἱ μέριμναι τοῦ αἰῶνος τοῦτού καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπυλλόγουσιν τὸν λόγον, καὶ ἀκαρπὸς γίνεται.
20 Καὶ οὖν εἴσων οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οὕτως ἀκούσωσιν τὸν λόγον καὶ παραδέχονται, καὶ καρποφόρωσιν ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἕκατον.
21 Καὶ ἔλεγεν αὐτοῖς· μήτι ὁ λόχυος ἐρχεται ὅσα ὑπὸ τὸν μόδιον τεβηθῆ ἢ ὑπὸ τὴν κλώσην; οὐχ ὅσα ἐπὶ τὴν λυχνίαν τεβηθῆ;
22 Οὐ γὰρ ἐστὶν τοῖς κρυπτῶν ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλὰ οὐς εἰς φανερὸν ἔλθη.
23 Εἰ τις ἔχει ὦτα ἀκούειν, ἀκούεται.
24 Καὶ ἔλεγεν αὐτοῖς· βλέπετε τι ἀκούετε. ἐν ὃ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούονσιν.
25 Ὅσοι γὰρ ἔχειν, δοθήσεται αὐτῷ καὶ όσοι οὐκ ἔχειν, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.
26 Jah qap: swa ist piudangardi gups, swaswē jabāi manna wafrīp frāiwa ana afrpā.

27 Jah slēpīp jah urreisip naht jah daga, jah pata frāiw keini jah liudīp swē ni wāit is.

28 Silbō āuk afrpā akran bafrīp: frumist gras, pāprōh ahs, pāprōh fulliep kaūrnis in pamma ahsa.

29 Panuh bīpē atgibada akran, suns insandeip gilpa, untē aūst asans.

30 Jah qap: hvē galeikōm piudangardja gups, aśppāu in hvileikāi gajukōn gabāram pō?

31 Swē kaūrnō sinapis, țatei pān saiada ana afrpā, minnist allāize frāiwe ist pize ana afrpāi;

32 jah pān saiada, urrinnīp jah wafrīp allāize grasē máist, jah gatāujīp astans mikilans, swaswē magun uf skādāu is fuglōs himinis gabauan.

33 Jah swaleikāim managāim gajukōm rōdida du im pāta waūrd, swaswē mahtēdu nāusjōn.

34 I琉 inuh gajukōn ni rōdida im, i琉 sundrō sipōnjam seināim andband allata.

35 Jah qap du im in jāinamma daga at andanahtja pān waūr-panamma; usleipam jāinis stadis.

36 Jah aflētandans pō managein andnēmun ina swē was in skipa; jah pān anpāra skipa wēsun mip imma.

37 Jah warp skūra windis mikila jah wēgos waltidēdu in skip, swaswē ita juşaŋ gasullnōda.

38 Jah was is ana nōtin ana waggargjā slēpands, jah urraisiq dēdu ina jah qēpūn du imma: lāisari, niu kara þuk pżei fraqistnam?


40 Jah qap du im: duhvē faūrhtāi siju p swa? hrāiwa ni nauh habaip galāubein?
26 Καὶ ἔλεγεν· οὕτως ἦστιν ἡ βασιλεία τοῦ θεοῦ, ὡς ἐὰν ἀνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς,
27 καὶ καθεύδῃ καὶ ἔγειρηται νῦκτα καὶ ἠμέραν, καὶ ὁ σπόρος βλαστάνη καὶ μηκύνηται, ὡς οὐκ οἶδεν αὐτός.
28 Αὐτομάτη γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σίτου ἐν τῷ στάχυι.
29 Ὅταν δὲ παραδῷ ὁ καρπός, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.
30 Καὶ ἔλεγεν· τίνι δομοίσωμεν τὴν βασιλείαν τοῦ θεοῦ, ἢ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν;
31 ὡς κόκκον σώματος, ὅσον σταθῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶν τῶν ἐπὶ τῆς γῆς,
32 καὶ ὅσον σταθῇ, ἀναβάλλει καὶ γίνεται πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους μεγάλους, ὡστε δύνασθαι ὑπὸ τὴν οἰκίαν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκευασθῆναι.
33 Καὶ τοιαύτας παραβολάσεις πολλαῖς ἔλαλει αὐτοῖς τοῦ λόγου, καθὼς ἐδύναντο ἄκουειν.
34 Χωρὶς δὲ παραβολῆς οὐκ ἔλαλει αὐτοῖς, κατ’ ὅλαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυεν πάντα.
35 Καὶ λέγει αὐτοῖς ἐν ἑκείνῃ τῇ ἡμέρᾳ ὡς γενομένης διέλθωμεν εἰς τὸ πέραν.
36 Καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοῖῳ, καὶ ἄλλα δὲ πλοίαρια ἦν μετ’ αὐτοῦ.
37 Καὶ γίνεται λάλαν ἄνεμον μεγάλη καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὡστε αὐτῷ ἦδη γεμίζεσθαι.
38 Καὶ ἦν αὐτὸς ἐπὶ τῇ πρώμη ἐπὶ τὸ προσκεφάλαιον καθεύδων καὶ διεγείρωσιν αὐτὸν καὶ λέγονε συν’ αὐτῷ· διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;
39 Καὶ διεγερθεὶς ἐπετίθησεν τῷ ἀνέμῳ καὶ ἔπεμψεν τῇ θαλάσσῃ σιώπα, πεφίμωσον. καὶ ἐκόπασεν ὁ ἀνέμος, καὶ ἐγένετο γαλήνη μεγάλη.
40 Καὶ ἔπεμψεν αὐτοῖς· τὸ δείλοι ἐστε οὕτως; πῶς οὗκ ἔχετε πίστιν;
41 Jah öhtédun sis agis mikil, jah qępun du sis missō: hras ānnu sa sijái, untē jah winds jah marei ufhausjand imma?

CHAPTER V

1 Jah qēmun hindar marein in landa Gaddarēnē.
2 Jah usgaggandin imma us skipa suns gamōtida imma manna us aúrahjōm in ahmān unhrāinjamma,
3 saei bauain habāida in aúrahjōm: jah ni náudibandjōm eisarneināim manna mahta ina gabindan.
4 Untē is ūfta eisarnam bi fōtuns gabuganāim jah náudiband-jōm eisarneināim gabundans was, jah galāusida’ af sis pōs náudibandjōs, jah pōa ana fōtum eisarna gabrak, jah manna ni mahta ina gatamjan.
5 Jah sinteinō nahtam jah dagam in aúrahjōm jah in faírgunjam was hrōpjands jah bliggwands sik stāinam.
6 Gasasvunds pān Iēsu faírraprō rann jah inwāit ina,
7 jah hrōpjands stibnāi mikilāi qaṗ: hra mis jah pūs, Iēsu, sunāu gups pis háuhistins? biswara pūk bi gupta, ni balw-jāis mis!
8 Untē qaṗ imma: usgagg, ahma unhrāinja, us ṭamma mann!
10 Jah bāp ina filu ei ni usdrēbi im us landa.
11 Wasuh pān jāinār hafrda sweinē haldana at ṭamma faírgunjā.
12 Jah bēdun ina allōs pōs unhulpōns qipandeins: insandei unsis in pō sweina, ei in pō galeipāima.
13 Jah uslāubida im Iēsus suns. Jah usgaggandans ahmans pāi unhrāinjans galipun in pō sweina, jah rann sō hafrda and driusōn in marein; wēsunuḥ-pan swē twōs pūsundjōs, jah aʃlvapnōdēdun in marein.
41 Καὶ ἐφαπῇςαν φῶβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους: τῖς ἄρα σουτός ἔστω, ὅτι καὶ ἡ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῇ;

CHAPTER V

1 Καὶ ἠλθοὺς εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γαδαρηνῶν.

2 Καὶ ἑξελθόντες αὐτῷ ἐκ τοῦ πλοίου εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μημελῶν ἀνθρώπος ἐν πνεῦματι ἀκαθάρτῳ,

3 ὃς τὴν κατοικίαν εἶχεν ἐν τοῖς μνήμασιν, καὶ οὕτε ἀλύσεως οὐδεὶς έδύνατο αὐτὸν δῆσαι,

4 διὰ τὸ αὐτόν πολλάκις πέδαις καὶ ἀλύσεως δεδέσθαι καὶ διεσπάσθαι ὑπ’ αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας συντρίφθαι, καὶ οὐδεὶς ἵσχυεν αὐτὸν δαμάσαι.

5 Καὶ διαπαντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὁρέσι τὴν κράξων καὶ κατακόπτων ἑαυτὸν λίθοις.

6 Ἐδώ ἔδω τὸν Ἰησοῦν μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτόν,

7 καὶ κράξας φωνῆ μεγάλη εἶπεν· τί ἔμοι καὶ σοι, Ἰησοῦ νύε τούθεν τοῦ υψίστου; ὅρκίζω σε τὸν θεόν, μή με βασανίσῃς.

8·Ελεγεν γὰρ αὐτῷ· ἑξελθε, τὸ πνεῦμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου.

9 Καὶ ἐπηρώτα αὐτὸν· τί ὁνομά σοι; καὶ λέγει αὐτῷ· λέγεδον ὁνομά μοι, ὅτι πολλοὶ ἔσμεν.

10 Καὶ παρεκάλει αὐτὸν πολλὰ ἵνα μὴ ἀποστέλη αὐτοὺς ἐξω τῆς χώρας.

11·Votre δὲ ἐκεί ἀγέλη χοίρων βοσκομένη πρὸς τῷ ὄρει.

12 καὶ παρεκάλεσαν αὐτὸν πάντες οἱ δαίμονες λέγοντες· πέμψων ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἴσελθωμεν.

13 Καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. καὶ ἑξελθόντα τὰ πνεῦματα τὰ ἀκάθαρτα εἰσήλθον εἰς τοὺς χοίρους, καὶ ἀρμῆσαν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, ἦσαν δὲ ὡς δισχίλιοι, καὶ ἐπινίγοντο ἐν τῇ θαλάσσῃ.
14 Jah pài haldandans ðo sweina gaplauðun, jah gatafhun in baúrg jah in háimóm, jah qëmun sañvan hva wësi ðata waúrpanö.
15 Jah atiddjëdun du ðësua, jah gasaàvhund ðana wödan sitandan jah gawasidana jah fraàpjam ðana saei habáida lafgañón, jah ohtëdun.
16 Jah spillodëdun im ðáiei gaséðrun, hváiwa wàp bi ðana wödan jah bi ðo sweina.
17 Jah dugunnun badjan ina galeïpän hindar markös seinös.
18 Jah inn gaggandän ina in skip báp ina, saei was wöds, ei mip imma wësi.
19 Jah ni laflöt ina, ak qap du imma: gagg du garda ðeinamma du ðeinámim, jah gateih im, hvån filu þus fráuja gatawida jah gaarmáida ðuk.
20 Jah galáip jah dugann mërjan in Daskapaúlein, hvån filu gatawida imma ðësua; jah allái sildaleikkidëdun.
21 Jah usleïpandin ðësua in skipa aftra hindar marein, gæqëmün sik manageins filu du imma, jah was faúra marein.
22 Jah sái, qimip áins þizë synagogagafadé namin Jaeirus; jah sañhvand ina gådráus du fötum ðësuis,
23 jah báp ina filu, qipands ðatei daúhtar meina astumist habáip, ei qimands lagjáis aná ðo handuns, ei ganisái jah libái.
24 Jah galáip mip imma, jah iddjëdun afar imma manageins filu jah præfhun ina.
25 Jah qinônö suma wisandei in runa blöpis jëra twalíf,
26 jah manag gæpulandei fram managáim ðëkjæm jah fraqimandei allamma seinamma jah ni washtái bôtida, ak máis wafrs habáida,
27 gaháusjandei bi ðësu, atgaggandei in managein aftana attatòk wastjái is.
28 Untë qap ðatei jabái wastjöm is attëka, ganisa.
14 Καὶ οἱ βοσκοῦτες τοὺς χοίρους ἔφυγον καὶ ἀπῆγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἄγροις· καὶ ἦλθον ἵδειν τι ἐστιν τὸ γεγονός.
15 Καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν τὸν δαιμονιζομένον καθήμενον καὶ ἰματισμένον καὶ σωφρονοῦντα, τὸν ἑσχηκότα τὸν λεγέων, καὶ ἐφοβήθησαν.
16 Καὶ διηγήσατο αὐτοῖς ὁ ἦδοντες πῶς ἐγένετο τῷ δαιμονιζομένῳ καὶ περὶ τῶν χοίρων.
17 Καὶ ἤρξατο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρλῶν αὐτών.
18 Καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον παρεκάλει αὐτὸν ὁ δαιμονισθείς ἵνα μετ’ αὐτοῦ ἔρχησι.
19 Καὶ οὐκ ἀφῆκεν αὐτοῦ, ἀλλὰ λέγει αὐτῷ· ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σόν καὶ ἀνάγγειλον αὐτοῖς ὅσα σοὶ ὁ κύριος πεποίηκεν καὶ ἠλήσθεν σε.
20 Καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει διὸ ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἔθαμβαζον.
21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὁ χλός πολὺς ἐπ’ αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν.
22 Καὶ ἦδον ἔρχεται εἰς τῶν ἀρχισμυγίων, ὁ νόμιμος Ἰάσιρος, καὶ ἦδον αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ,
23 καὶ παρεκάλει αὐτῶν πολλά, λέγων ὅτι τὸ θυγάτριόν μου ἔσχάτως ἔχει, ἵνα ἠλθῶν ἐπιθῆς αὐτῇ τὰς χεῖρας, ἵνα σωθῆ καὶ ζήσῃ.
24 Καὶ ἀπῆλθεν μετ’ αὐτοῦ, καὶ ἦκολούθει αὐτῷ ὁ χλός πολύς, καὶ συνέβληθον αὐτῶν.
25 Καὶ γυνὴ τις οὐσα ἐν ρόσει αἵματος ἔτη δώδεκα,
26 καὶ πολλά παθοῦσα ὅπω πολλάν ἱερὼν καὶ δαπανήσασα τὸ παρ’ αὐτῆς πάντα καὶ μηδὲν ἀφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἠλθόνσα,
27 ἀκούσασα περὶ τοῦ Ἰησοῦ, ἠλθόνσα ἐν τῷ χίλῳ ὅπως θῷοι ἤφατο τοῦ ἰματίου αὐτοῦ·
28 ἔλεγεν γὰρ ὅτι κἀν τῶν ἰματίων αὐτοῦ ἀψωμαί, σωθῆσομαι.
29 Jah sunsáiw gaṅaūršnōda sa brunna bōpis izōs, jah ufkunṭa ana leika ṭatei gaṅāišnōda af ḫamma slaha.

30 Jah sunsáiw Iēsus ufkunṭa in sis silbin ṭuo us sis maht usgaggandein; gawandjands sik in managein qaṗ: hvaṣ mis taṱtōk wastjōm?

31 Jah qēpun du imma sipōnjōs is: saḥvis ṭo managein preihandein ṭuk, jah qīpis: hvaṣ mis taṱtōk?

32 Jah wḷāitōda saḥvan ṭo ṭata táujiandein.

33 Ip sō qinō ḡandei jah reirandei, witandei ṭatei warj bi ija, qam jah drāus du imma, jah qaṗ imma alla ṭo sunja.

34 Ip is qaṗ du izāi: daūhtar, galāubeins ṭeina ganasi ṭuk, gagg in gawaiṛpi, jah sijāis hāila af ḫamma slaha ṭeinamma.

35 Naūhpunuh imma rōdjandin qēmun fram ḫamma synagō-gafada, qipandans ṭatei daūhtar ḍeina gaswalt: hva ḫanāmāis drāibeis ḫana láisari?

36 Ip Iēsus sunsáiw gaḥāusjands ṭata waūrd rōdiṗ, qaṗ du ḫamma synagō-gafada: ni faūrhteī; ṭatāinei galāubei.

37 Jah ni frałaślōt āinōhun izē mīṗ sis afargaggan, nibāi Paṭtru jah Iakōbu jah Iōhannēn brōpar Iakōbis.

38 Jah galājip in gard ḫis synagō-gafadis, jah gasahr aūhjōdu jah grētandans jah wāiśaūrējandans filu.

39 Jah inn atgaggands qaṗ du im: hva aūhjōp jah grētīp? ṭata barn ni gadaūjpnōda, ak slēpīp.

40 Jah bihlōhun ina. Ip is uswaśrpands allāim ganimīp attan ḫis barnis jah āipein jah ḫans mīṗ sis, jah galājip inn ṭarei was ṭata barn ligandō.


42 Jah suns urrāis sō mawi jah ippa; was āuk jērē twalībe; jah usgeinōdēdun faūrhtein mikīlī.

43 Jah anabāu ṭi filu ei manna ni sunpi ṭata; jah hafhait izāi giban matjān.
29 Καὶ εὐθέως ἠξηράνθη ἡ πηγὴ τοῦ ἀξιόποιος αὐτῆς, καὶ ἔγνω τῷ σώματι οὗ ἦν ἀπὸ τῆς μάστιγος.
30 Καὶ εὐθέως ο Ἰησοῦς ἐπιγνοῦσ ἐν άντι τῆς ἐκ αὐτοῦ δύναμιν ἐξελθοῦσαν ἑπιστραφέως ἐν τῷ ὄχλῳ ἔλεγεν τὸς μου ἦσατο τῶν ἰματῶν;
31 Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ βλέπεις τὸν ὄχλον συναπληγοῦσα σε καὶ λέγεις τὸς μου ἦσατο;
32 Καὶ περιβλέπετο ὁ θεὸς τὴν τοῦτο ποιήσασαν.
33 Ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἶδον ὅ γέγονεν ἐν αὐτῇ ἤλθεν καὶ προσέπεσεν αὐτῷ καὶ ἔπεν αὐτῷ πᾶσαν τὴν ἀληθείαν.
34 Ὁ δὲ ἐπεβαίνει αὐτῇ θύγατερ, ἢ πίστις σου σέσωκέν σε μπαγε εἰς εἰρήνην καὶ ἰσθι υγιες ἀπὸ τῆς μάστιγος σου.
35 Ἐτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες διὶ θυγάτηρ σου ἀπέθανεν, τῇ ἐτι σκύλλεις τὸν διδάσκαλον;
36 Ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον λαλοῦμεν λέγει τῷ ἀρχισυναγώγῳ μὴ φοβοῦ, μόνον πίστευε.
37 Καὶ οὐκ ἀφίκειν οὐδένα αὐτῷ συνακολουθήσας εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.
38 Καὶ ἔρχεται εἰς τὸν σῖκον τοῦ ἀρχισυναγώγου καὶ θωρεί θόρυβον καὶ κλαίουσα καὶ ἀλαλάζουσα πολλά.
39 Καὶ εἰσελθὼν λέγει αὐτοῖς τῇ θυρείαθε καὶ κλαιεῖ τῷ παιδίῳ οὐκ ἀπέθανεν ἀλλὰ καθεῦθει.
40 Καὶ κατεγέλων αὐτῷ δὲ ἐκβάλλων πάντας παραλαμβάνει τὸν πατέα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ’ αὐτοῦ καὶ εἰσπορεύεται ὅτιν ἦν τὸ παιδίον ἀνακειμένου.
41 Καὶ κοαθήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ ταλιθα κούμει δέ ἐστιν μεθερμηνεύμενον τὸ κοράσιον σοὶ λέγω ἐννεοῦ.
42 Καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιπάτει ἐν γὰρ ἐτῶν δώδεκα καὶ ἐξεστήσας ἐκοστάζει μεγάλη.
43 Καὶ διεστελλατο αὐτοῖς πολλὰ ἦνα μῆδεις γυνὶ τούτῳ καὶ ἔπεν δοθῆναι αὐτῇ φαγεῖν.
CHAPTER VI

1 Jah usstöp jàinprō jah qam in landa seinamma, jah làistidêdun afar imma sipönjös is.
2 Jah bipē warp sabbatō, dugann in synagôgê làisjan, jah managâi háusjandans sildaleikidêdun qįpandans: hrapró pamma pata, jah hvo só handugeinô só gibanô imma, ei mahteis swaleikös þårh handuns is wafrpand?
3 Niu pata ist sa timrja, sa sunus Marjins, îf brôtar Iakōba jah Iūsē jah Iudîns jah Seimônis? jah niu sind swistrjus is hër at unsis? Jah gamarzidâi waúrpun in pamma.
4 Qap þan im Iēsus patei nist praûfētus unśwērs, niba in gabaúrpái seinái jah in ganiþjam jah in garda seinamma.
5 Jah ni mahta jāinar āinõhun mahtē gatâujan, niba fawâim siukâim handuns galagjands gahāïlida.
6 Jah sildaleikida in ungâlûbeinâis izê, jah bitâûh weihsa bisunjanê láisjands.
7 Jah athaňhâït þans twalif jah dugann ins insandjan twans huanzuh, jah gaf im waldufni ahmanê unhrâinjâize.
8 Jah faûrbâûp im ei wašt ni nêmeina in wig, niba hrugga âina, nih matibalg nih hlâif nih in gafrôs âiz,
9 ak gaskôhái suljôm: jah ni wasjāîp twâîm páidôm.
10 Jah qap du im: þish vaduh þei gaggâïp in gard, þar saljâîp, untê usgaggâîp jàinprô.
11 Jah swa managâi swē ni andnimâina izwis ni háusjâina izwis, usgaggandans jàinprô ushrisjâîp mulda þo undarô fôtum izwarâim du weitwôdipâi im. Amên, qîpa izwis: sutiño ist Sâûdaûmjâm aþppau Gaûmaûrijam in daga stauôs þau pizái baûrg jâinâi.
12 Jah usgaggandans mēridêdun ei idreigôdêdeina.\[1\]
13 Jah unhûlûns managôs usdrîbun, jah gasalbôdêdun alêwa managans siukans, jah gahâilidêdun.
14 Jah gahâusida þiudans Hērōdēs, swikunþ allis warp namô
is, jah qäp patei Iōhannis sa dáupjands us dáupám urráis, dëppē waúrkjand päös mahteis in imma.
15 Anparái þan qëpun patei Hēlias ist; anparái þan qëpum patei praufétës ist swë áins þizë praufétë.
16 Gaháusjands þan Hërödës qäp patei þammei ik häúbip afmaímit Iōhannë, sa ist: sah urráis us dáupám.
17 Sa áuk rafhís Hërödës insandjands gahabáida Iōhannën jah gaband ina in karkarái in Hërådíadins qëñais Filippáus bröprs seinis, untë þö galiugáida.
18 Qäp áuk Iōhannës du Hëråda patei ni skuld ist þus haban qëñ bröprs þeinis.
19 Ip sō Hërådia náiw imma jah wilda imma usqiman, jah ni mahta:
20 untë Hërådis öhta sis Iōhannën, kunnands ina wár garasht-anan jah weihana, jah witáida imma, jah háusjands imma manag gatawida, jah gabaúrjaba imma andháusida.
21 Jah waúrıpans dag giilís, þan Hërådis méla gabaúrþáis seináizös nahtamat waúrhta þáim máistam seináizë jah þüsundíadim jah þáim frumístam Galeilaias,
22 jah atgaggandein inn daúhtr Hërådíadins jah plinsjandein jah galeikandein Hëråda jah þáim mip anakumbjandam, qäp þiudans du þízái máujái: bidei mik þishvízuh þei wileis, jah gibá þus.
23 Jah swörf izái patei þízraih þei bidjáiis mik, gibá þus und halba þiudángardja meina.
25 Jah atgaggandei sunsáiw sniumundō du þamma þiudana báp qipandei: wiljáu ei mis gibáis ana mësa häúbip Iōhannis þis dáupjandins.
26 Jah gáúrs waúrıpans sa þiudans in þizë áipë jah in þizë mip anakumbjandanë ni wilda izáí usbrikan.
27 Jah suns insandjands sa þiudans spaskuláatur, anabáup briggan häúbip is. Ip is galeípands afmaímit imma häúbip in karkarái,
CHAPTER VII

1 Jah gaqëmun sik du imma Fareisaieis jah sumài pisë bëkarjë, qimandans us Iafrusaúlymim.
2 Jah gasashvandans sumans pisë sipônjë is gamáinjáim handum, pât-ist-unwpwahanáim, matjandans hláibans;
3 ip Fareisaieis jah allái Iudaieis, niba ufta pwahand handuns, ni matjand, habandans anafilh pisë sinistane,
4 jah af mpbla niba dáupjand ni matjand, jah anpar ist manag patei andnémun du haban: dáupeinins stiklë jah aúrkjë jah katilë jah ligrë;
5 pâpröh pân fréhun ina pâi Fareisaieis jah pâi bëkarjös: duvë pâi sipônjës peinái ni gaggand bi pammë anafulhun pâi sinistans, ak unwpwahanáim handum matjand hláif?
6 Ip is andhafjands qâp du im patei wafla praufëtida Ésa'as bi izwis pâns liutans, swë gamêlijë ist: sö managei waflilom mik swërâjë, ip harftö izë safra habâip sik mis.
7 Ip swarë mik blótand, láisjandans láiseinins, anabusins mannë;
8. aflétandans raštis anabusn gups habálp patei anasuhlun man-
nans, dáupeinins àûrkjé jah stkílké, jah anjpar galeik swalei-
kata manag táüjip.
9. Jah qap du im : wafla inwidip anabusn gups, ei pata anasuhl-
anõ izvar fastáip.
10. Mösés àuk raštis qap : swèrái attan peinaña jah áîpein 
peina ; jah saei ubil qipái attin seinamma asffáú áîpein seináí, 
dáúpáu asfdáupjáidáu.
11. Ip jus qipíp : jabáí qipái manna attin seinamma asffáú 
áîpein : kaúrbän, patei ist máipms, pishrah patei us mis 
gabatnís,
12. jah ni fralëtíp ina ni wañth táüján attin seinamma asffáú 
áîpein seináí,
13. bláupjandans waúrd gups pizái anabusnáí izwarái, pœei 
anasuhlup ; jah galeik swaleikata manag táüjip.
14. Jah atháitands alla pó managein qap im : háuseip mis allái 
jah frájíp.
15. Ni wañths ist ñapró mans inn gaggandó in ina patei magi 
iná gamáinjan ; ak pata ñt gaggandó us mann pata ist pata 
gamáinjandó mannan.
17. Jah źan galájip in gard us pizái managein, frëhun ina sipön-
jós is bì pø gajukôn.
jammei all ñata ñapró inn gaggandó in mannan ni mag ina 
gamáinjan :
19. untë ni galeiip immá in hástó, ak in wamba, jah in uurrüns 
usgaggip, gahráineip allans matins.
20. Qapúp-pán patei pata us mann usgaggandó pata gamáineip 
mannan.
21. Innapró àuk us hafrtin mannë mitóneis ubilös usgaggand : 
kalkinassjus, hörinassjus, maúrtpra,
22. þiubja, fañufrikéins, unsèleins, 'liutei, agláitei, áugó unsèl, 
wajaméreins, háûhâfrtei, unwiti;
23. Pó alla ubilôña innapró usgaggand jah gagamáinjand mannan.

1187 R
Jah jainprō usstandands galāip in markōs Tyrē jah Seidōnē, jah galeipands in gard ni wilda witan mannan jah ni mahta galāugnjan.

Gahāusjandei rahtis qinō bi ina, ḏizōzei habāida daūhtar ahman unhrāijnana, qimandei drāus du fōtum is.

Wasuŋ-pan sō qinō hāīpnō, Sāurini fynikiska gabāúrpāi, jah baŋ ina eī pō unhlōpōn uswaúripi us daūhter izōs.

Ip Ieṣus qap du izāi; lēt faurpis sada wafrpan barna, untē ni göp īst niman hlāib barnē jah wafrpan hundam.

Ip si andhōf imma jah qap du imma: jāi frāuja; jah āuk hundōs undarō biuda matjand af drauhsnōm barnē.

Jah qap du izāi: iṃ pis waūrdis gagg, usiddja unhlōpō us daūhter peināi.

Jah galeipandei du garda seinamma bigat unhlōpōn usgagg-anā jah pō daūhtar ligandein ana ligra.

Jah atra galeipands af markōm Tyrē jah Seidōnē qam at marein Galeilaiē mīp tweeihnāim markōm Daikapatulaiōs.

Jah bērun du imma bāudana stammana, jah bēdun ina eī lagidēdi imma handāu.

Jah afnimands ina af managein sundrō, lagida figgrans seinans in āusōna imma jah sphwands attaftok tuggōn is,

Jah ussafrwands du himina gaswōgida, jah qap du imma: affapa, patei ist uslukn.

Jah sunsāiw usluknōdēdu imma hlulumāns jah andbundnōda bandi tuggōns is jah rōdida raftaba.

Jah anabāup im eī mann ni qēpeina. Īvan filu is im anabāup, māis þamma eis méridēduń,

Jah ufarassāu sildaleikidēdu qipandans: wafla allata gata-wida, jah bāudans gatāujiŋ gahāusjan jah unrödjamands rōdjan.
CHAPTER VIII

1 In jänäim þan dagam aftra at filu managái managein wisandein jah ni habandam hva matidëdeina, atháitands sipönjans qapuh du im:

2'/inseinöda du þizái managein, unte ju dagans þrins miþ mis wësun, jah ni haband hva matjáina;

3 jah jabái fralëta ins làusqíprans du garda izë, ufigand ana wiga; sumái rashtis izë faírrapan qëmun.

4 Jah andhösun imma sipönjös is: hvaþro þans mag hva gasöþjan hláibam ana ëupidái?


6 Jah anabáup þizái managein anakumbjan ana aírþai; jah nimands þans sibun hláibans jah awiliudënds gabrek jah atgaf sipönjam seináim, ei atlagidëdeina faúr; jah atlagidëdun faúr þo managein.

7 Jah habáiddleun fískans fawans, jah þans gapiupjands qap eiatlagidëdeina jah þans.

8 Gamatidëdun þan jah sadái waúrpun; jah usnëmun lâibös gabrukö sibun spyreidans.

9 Wësunup-þan þái matjandans swë fidwör þüsundjös; jah fralaflöt ins.

10 Jah galáip sunsáiw in skip miþ sipönjam seináim, jah qam ana fëra Magdalan.

11 Jah urrunun Fareisaiës jah dugummun miþ sökjan imma sökjandans du imma täikn us himina, fraisandans ina.

12 Jah ufswägjands ahmin seinamma qap: hva þata kuni täikn sökeip? Amën, qípa izwis: jabái gibáidäu kunja þamma täiknë.

13 Jah aîñëands ins, galeipands aftra in skip uslàip hindar marein.

14 Jah ufarmunnódëdun niman hláibans jah niba áinana hláif ni habáiddleun miþ sis in skipa.

R 2
16 Jah anabáup im qipands: saššviq ei atsaššviq izwis pis beistis Fareisaie jah beistis Hërõdis.
16 Jah ľahtëdun mip sis misso qipands: untë hláibans ni habam.
18 Áugöna habandans ni gasaššviq, jah áusöna habandans ni gabáuseip, jah ni gaminuip.
19 Êpan ënsimf hláibans gabrak simf pësundjöm, lvua managöss tainjöns fullös gabrukô usnëmuip? Qëpun du imma: twalit.
20 Êpan ñan ëns sibun hláibans fidwör pësundjöm, lvua managans spyreidans fullans gabrukô usnëmuip? Ip eis qëpun: sibun.
22 Jah qëmun in Bešaniin, jah ľerun du imma blindan' jah bédun ina ei imma attaftöki.
23 Jah fafrgreipands handu pis blindins ustáuh ina ûtana weihsis jah speiwands in áugöna is, atlagjands ana handuns seinös frah ina ga-u-lva-sëhvi?
25 Pëpröh astra galagida handuns ana ño áugöna is jah gata-wida ina usséššvan; jah astra gasatëps warp jah gasašš bafrhtaba allans.
26 Jah insandida ina du garda is qipands: ni in ñata weihs gaggáis, ni mannhun qipáis in ñamma wëhsa.
27 Jah usiddja Iēsus jah sipënjos is in wëhsa Kaisarias pizös Filippáus: jah ana wiga frah sipënjans seinans qipands du im: lvana mik qipand mans wisan?
28 Ip eis andhöfum: Êohnën ñaná dáupjand, jah anparái Höllan: sumáih ñan áinana praußëtë.
CHAPTER IX

1 Jah qap du im: amēn, qipa izwis patei sind sumai bizē ħer standandanē, pāi izē ni kāusjad dāupāus, untē gasaśhvand ğuḍinassu gups qumanana in mathāi.

2 Jah afar dagans sahs ganam Iēsus Pastru jah Iakōbu jah Iō hannēn, jah ustāuh ins ana faşguni ġahu sundrō āinans: jah inmaídida sik in andwafrlja izē.

3 Jah wastjōs is waǔrpun glutmunjandeins, ġveitōs swē snaiws, swaleikōs swē wullareis ana aشفāi ni mag galveitjan.
4 Jah atáugíps warp im Hélías mib Mösē; jah wèsun röd-
   jandans mib Iēsua.
5 Jah andhasjands Paftrus qap du Iēsua: rabbêi, göp ist unsis
   hēr wisan, jah gawatúrkjam hlijans prins, þus āínana jah
   Mösē āínana jah āínana Hêllîjin.
6 Ni áuk wissa lva rödidêdi; wèsun áuk usagidāi.
7 Jah warp milhma ufarskadwjands im, jah qam stibna us
   þamma milhmin: sa ist sunus meins sa liuba, þamma
   hâusjâip.
8 Jah anaks insaßwandans ni þanaseíps āinôhun gasêhvun, alja
   Iēsu āínana mib sis.
9 Dalap þan atgaggandam im af þamma faîrgunja, anabaûp
   im ei mannhun ni spíllödödeina þatei gasêhvun, niba bipê
   sunus mans us dâuðám usstöpi.
10 Jah þata waûrd habâidêden dui sis missô sôkjandans: lva
    ist þata us dâuðám usstandan?
11 Jah frêhun ina qipandans: untê qipand þái bôkarjôs þatei
    Hélías skuli qiman faûrþis?
12 Þp is andhasjands qap du im: Hélías swêbáuq qimands
    faûrþis aftra gabôteiþ alla; jah hrâiwa gamêliþ ist bi sunu
    mans, ei manag winnái jah frakunþs waîrpái.
13 Akei qîpa izwis þatei ju Hélías qam jah gatawidêden imma
    swa filu swê wildêden, swaswê gamêliþ ist bi ina.
14 Jah qimands at sipônjam gasalu filu manageins bi ins, jah
    bôkarjans sôkjandans mib im.
15 Jah sunsâiw alla managei gasaßwandans ina usgeisnôdêden,
    jah durinnandans inwitun ina.
16 Jah frâh þans bôkarjans: lva sökeîp mib þáim?
17 Jah andhasjands áins us þizái managein qap: láisari, brâhta
    sunu meinana du þus habandan ahman unnrōdjandan.
18 Jah þîshwaruq þei ina gasâhip, gawatúriþ ina, jah hrâpîj jah
    kriuستîp tunpuns seinans, jah gastaukñip; jah qap sipônjam
    þeinaîm ei usdreißëina ina, jah ni mahtêden.
19 Þp is andhasjands im qap: ð kuni ungalâubjandô! und lva
    at izwis sijâu? und lva þuláu izwis? Baïrip ina du mis.
20 Jah brähtëduñ ina at imma. Jah gasaʃiëvands ina sunsa¸w sa ahma tahida ina; jah driusands ana aʃpa walwisôda lvapjands.
21 Jah frah ʃana attan is: ivan lagg mël ist ei ʃata warp imma? Ḩə is qap: us barniskja.
22 Jah uʃta ina jah in fôn atwarp jah in watô, ei usqisistëdî imma; akei jabái mageis, hilp unsara, gableïpjands unsis.
23 Ḩə ʃeʃus qap du imma ʃata jabái mageis galáubján; allata mahteig şamma galáubjandin.
24 Jah sunsáiw ufhrõpjands sa atta ʃis barnis mip tagram qap: galáubja; hilp meináizós ungaláubeináis!
25 Gasaʃiëvands ʃan ʃeʃus ʃatei samaʃ rann managei, gahrotïda ahmin şamma unhraïjin, qipands du imma: þu ahma, þu unroðjands jah báups, ik þus anabïuda: usgagg us ʃamma, jah şanaseïps ni galeïpáis in ina.
26 Jah hrõpjands jah filu tahjands ina usiddja; jah warp swë dáups, swaswë managái qepun ʃatei gaswalt.
27 Ḩə ʃeʃus undgreipands ina bi handáu urraïsida ina; jah usstôp.
28 Jah galeïpandan ina in gard, sipõnjûs is frëhun ina sundrô duhûwë weis ni mahtëduñ usdreiban ʃana?
29 Jah qap du im: ʃata kuni in washtái ni mag usgaggan, niba in bidái jah fastubjnja.
30 Jah jainprô usgaggandans iddjëdun ʃaʃrh Galeïlaian, jah ni wilda ei lvàs wissèdi,
31 untë làisida-sipõnjuns seinans, jah qap du im ʃatei sunus mans atgibàda in handuns mannë, jah usqimand imma, jah usqistëps pridjin daga usstandîp.
32 Ḩə eis ni frõpun şamma waûrda, jah ohtëdun ina fraïhnan.
33 Jah qam in Kafarnaum, jah in garda qumans frah ins: lvà in wiga mip izwis missô mitôdëdup?
34 Ḩə eis slawáidëdûn; du sis missô andrunnum, lvàrişs mâîsts wësì.
35 Jah sitands atwôpida ʃans twalif jah qap du im: jabái lvàs wili frumists wisan, sijái alláizë aʃtumists jah allâim andbahts.
36 Jah nimands barn gasatida ita in midjáim im, jah ana armins
nimands ita qap du im:
37 saei áin pizé swaleikáizé barné andnimip ana namin mei-
namma, mik andnimip; jah salvarzuh saei mik andnimip, ni
mik andnimip, ak āna sandjandam mik.
38 Andhōf āna imma ānānnēs qipānds: láisari l sēhram sumana
in ēninamma namin usdreibandun unhulpēns, saei ni lāisteip
unsis, jah waridēdum imma, untē ni lāisteip unsis.
39 Iṣ is qap: ni warjīp imma; ni mannahun āuk ist saei tāujīp
maht in namin meinamma jah magi sprāutō ubilwaūrdjan
mis;
40 untē saei nist wīpra izwis, saúr izwis ist.
41 Saei āuk allis gadragkjāi izwis stikla watins in namin mei-
namma, untē Xristáus sijūp, amēn qīpa izwis ei ni fraqisteip
misdōn seināi.
42 Jah salvarzuh saei gamarzjāi āinana pizē leitlanē pizē galāub-
jandanē du mis, gōp ist imma wāis ei galagjāidāu asiluqafrēnus S
ana balaggan ēs jah frawāūrps wēsi in mērein.
43 Jah jabāi marzjāi ěk handus ēnea, afmāit pō; gōp ḫūs
ist hamfāmmā in libāin galejpān, ḫau twōs handuns habandīn
galejpān in gafānnān, in fōn ṭata unhvāpnandō,
44 ēreimāpa izē ni gawīlīp jah fōn ni asfrānīp.
45 Jah jabāi fōtus ēns marzjāi ěk, afmāit ina; gōp ḫūs ist
galejpān in libāin hāltamma, ḫau twans fōtuns habandīn
gawāfrīn in gafānnān, in fōn ṭata unhvāpnandō,
46 ēreimāpa izē ni gawīlīp jah fōn ni asfrānīp.
47 Jah jabāi āugō ēn marzjāi ěk, uswāfrīp ēma; gōp ḫūs
ist hāihamma galejpān in piudangardja gups, ḫau twā āugōna
habandīn atwāfrīn in gafānnān funins,
48 ēreimāpa izē ni gadāupīp jah fōn ni asfrānīp.
49 lhrāzuh āuk funin saltada jah lvarjatōh hunslē salta saltada.
50 Gōp salt; īp jabāi salt unsaltan wāfrīp, luč supūda? Habāīp
in izwis salt, jah gawāfrēigāi sijāīp miō izwis missō.
CHAPTER X

1. Jah jánþrö usstandands qam in markōm Iudaiaš hindar Iauðanáu; jah gaqēmum sik aftra manageins du imma, jah, swē bi-ũhts, aftra láisida ins.

2. Jah duatgaggandans Fareisaieis frēhun ina, skuldu sijái mann qēn afsatjan, fráisandans ina.

3. İp is andhafjands qap: hva izwis anabáup Mōsēs?

4. İp eis qēpun: Mōsēs uslāubida unsis bōkōs afsateinais mēljan jah aflētan.


6. İp af anastōdeinái gaskaftāis gumein jah qinein gatawida gup.

7. Inuh pis bileipái manna attin seinamma jah āipein seinái,

8. jah sijáina ūo twa du leika samin, swaswē panaseipš ni sind twa, ak leik āin.

9. Patei nu gup gawap, manna ṭamama ni skāidái.

10. Jah in garda aftra sipōnjōs is bi ṭata samō frēhun ina.


13. Ţanuh atbērun du imma barna, ei attaftōki im: ip ūo sipōnjōs is sōkun ūam bafrandam du.


15. Amēn, qipa izwis: saei ni andnimip ūiudangardja gups swē barn, ni ūauh qimip in izāi.

16. Jah ēplāihands im, lagjands handuns ana ūo ūipida im.

17. Jah usgaggandin imma in wig, duatrinnands āins jah knussjands baip ina qipands: láisari īupeiga, hva tāujáu ei libáināis āiweinōns arbja wafrpāu?
18 Ip is qa̱p du imma: hva mik qipis piupeigana? ni hvashun piupeigs, alja áins gu̱p.
19 Fōs anabusnins kant: ni hōrinōs; ni mau̱rprjāis; ni hlifāis; ni si̱jāis galiugaweitwōds; ni anamahtjāis; swēraí attan peinana jah āi̱pein peina.
21 Ip Iēsus insaśfands du imma frijōda ina jah qa̱p du imma: ánis ḫus wan ist; gagg, swa filu swē habāis frabugei jah gif parbam, jah habāis huzd in himinam; jah hiri láistjan mik nimbands galgan.
22 Ip is ganipnands in ḫis waūrdis galāiq gāurs; was āuk habands fa̱shu manag.
23 Jah bisaśfands Iēsus qa̱p sipōnjam seināim: sāi, hrāiwa agluba pāi faśhō gahabanbans in piudangardja gu̱ps galeipand.
24 Ip pāi sipōnjōs aślāupnōdēdun in waūrdē is. Paruh Iēsus aftra andhafjands qa̱p im: barnilōna, hrāiwa aglu ist pāim hugjandam afar faśhāu in piudangardja gu̱ps galeipan.
25 Azitizō ist ulbandāu pairh paśkō nēplōs galeipan, pāu gabigamma in piudangardja gu̱ps galeipan.
26 Ip eis máis usgeisnōdēdun qi̱pandans du sis missō: jah ḫwas mag ganisan ē. 1
27 Insaśfands du im Iēsus qa̱p: fram mannam unmahteig ist, akei ni fram gu̱pa; allata āuk mahteig ist fram gu̱pa.
28 Dugann ḫan Paśtrus qi̱pan du imma: sāi, weis afaslōtum alla jah láistidēdum puk.
29 Andhafjands im Iēsus qa̱p: amēn, qipa izwis: ni hvashun ist saei afaslōti gard asppāu brōpruns asppāu āi̱pein asppāu attan asppāu qēn asppāu barna asppāu háimōplja in meina jah in bizōs afwaggēljōns,
30 saei ni andnimāi ṛ falp nu in pamma mēla gardins jah brōpruns jah swistruns jah attan jah āi̱pein jah barna jah háimōplja mi̱p wrakōm, jah in āiwa pamma anawafrpin libāín āiweinōn.
31 Ap'an managáí wafr'and frumans aftumans; jah aftumans frumans.

32 Wesunup-pan ana wiga gagandans du Iafrusaulymaí jah faurbigaggards ins Iesus, jah sildalekidédun jah afarlaist-jandans faurhtái waúrpun. Jah andnimands astra ñans twалиf dugann im qipan ñbei habáidédun ina gadaban. —

33 Ñatei sai, usgaggam in Iafrusaulyma jah sunus mans aþgib-ada jaim ufargudjam jah bökjarjam, jah gawargjand ina dáúpáu, —

34 jah biláikand ina jah bliggwand ina, jah speiward ana ina jah usqimand imma, jah ñridjin daga ustandip.

35 Jah athabáidédun sik du imma Iakòbus jah ñöhannês, sunjus Zasbaídaiaus, qipandans: lâísari, wileima ei ñatei puk bidjós, táujáis uyggis.

36 Ip Iesus qap im: hua wilets táujan mik iggis?
37 Ip eis qepun du imma: fragif uggis ei áins af tashswön þeináí jah áins af hleidumein þeináí sitáiwa in wulpâu þeinamma.
38 Ip Iesus qapuh du im: ni wituts hvis bidjats: magutsu driggkan stikl þanei ik driggka, jah dáupeinái þizáiei ik dáupjada, ei dáupjáindáu?
39 Ip eis qepun du imma: magu. Ip Iesus qapuh du im: swépáuh þana stikl þanei ik driggka, driggkats, jah þizái dáupeinái þizáiei ik dáupjada dáupjanda;
40 ip þata du sitan af tashswön meinái afþpáu af hleidumein nist mein du giban, alja þáimei manwil was.
41 Jah gahausjandans þái tashun dugunnun unwérian bi Iakóbu jah ñöhannén.
42 Ip is athaitands ins qap du im: witup þatei þáiëi þuggkjað reikinön þiudôm, gasfráujinönd im, ip þái mikilans izé gawaldand im.
43 Ip ni swa ñijái in izwis; ak salvazuh saei wili wafr'pan mikils in izwis, ñijáii izwar andbahts;
44 jah saei wili izwar wafr'pan frumists, ñijáii alláim skalks.
45 Jah áuk sunus mans ni qam at andbahtjam, ak andbahtjan jah giban sáiwala seina saúr managans lun.

Jah gahâusjands patei Iësus sa Nazôraius ist, dugann hrôpjjan jah qîpan: sunáu Daweidis, Iësu, armái mik!

Jah luótidédu imma managái ei gâphâáidédi; ìp is filu mási hrôpida: sunáu Daweidis, armái mik!


Ìp is afwaîrpands wastjái seinái ushláupands qam at Iësu.


CHAPTER XI

1 Jah bipë nélva wësun Iasrusalêm, in Bëpsfagein jah Bipaniin at faîrgunja alëwjin, insandida twans sipônjê seináize,

2 jah qâp du im: gaggats in háim ùp wîprawaîrpôn iggqis, jah sunsáiw inn gaggandans in ùp baûrg bigitats fulan gabundanana, ana ñammei nauth áinshun manñê ni sat; andbindandans ina attiuñats.

3 Jah jabái hras iggqis qîpái: duhëê pata táujats? qîpáits: patei fráuja pís gafriêp; jah sunsáiw ina insandeíp hidrê.

4 Galîpun ñan jah bigëtun fulan gabundanana at daûra ùta ana gagg; jah andbundun ina.

5 Jah sumái pizë jáinar standandanë qêpun du im: hva táujats andbindandans ñana fulan?

6 Ìp eis qêpun du im swaswë anabáup im Iësus, jah lalöstun ins.

7 Jah bráhtëduñ ñana fulan at Iësua; jah galagidëduñ ana wastjós seinös, jah gasat ana ina.
8 Managái ṭan wastjóm seináim strawidédun ana wiga; sumái astans maífamátun us bagmam jah strawidédun ana wiga.
9 Jah ṭái faúragaggandans hrópidédun qipándans: ọsanna, ụpúpida sa qimanda in namin fráujins!
10 Ụpúpídó sō qimandeí ṣįudangardi in namin attins unsaris Daweidis, ọsanna in háuhistjam!
11 Jah galáíp in Iạfrusaúlyma Ịẹsus jah in alh; jah bisafrúvands alla, at andanahtja ju’an wisandin hveilái usiddja in Bẹpeani ọmú ụpáim twalibim.
12 Jah itúmin daga usstandandam im us Bẹpeaniin grédagw was.
13 Jah gasafrúvands smakkabagm faírraprō habandan láuf atiddja, ei áũftó bigéti hva ana imma; jah qimands at imma ni wafté bigat ana imma níba láuf; ni áuk was mél smakkáné.
14 Jah usbafrúvands qáp du imma: ni ụnaseíps us ðus ái w manna akfr manjái. Jah gaháusídédun ṭái sipńjós is.
15 Jah iddjédun du Iạfrusaúlymaí. Jah atgaggand Isus in alh dugánn uswaírpan ðans frabugjandans jah bugjandans in alh, jah mësa skattjané jah sitlans pizí frabugjandané ahakim uswaltida.
16 Jah ni láfoot ei ñras ñañrhbëri kas ñañrh ñó alh.
18 Jah gaháusídédun ṭái bókarjós jah gudjané aůhumístans jah sókidédun, hväíwa imma usqistidédeina: ọhótédun áuk ina, untë alla managei sildaleikidéddun in láiseínáis is.
19 Jah bipe andanaht wary, usiddja ùt us pizái baúrg.
20 Jah in múrgin faúraggandans gaséhvun ðans smakkabagm ñaúrsjana us waúrtim.
21 Jah gamunands Ọñtrus qáp du imma: rabbei, sái, smakkabagms ðanei fraqast gapaúrsnóda.
22 Jah andhafsands Ịẹsus qáp du im: habái ðaláubein gups!
23 Amén áuk qiša izwis, píshvazuh eí qipái du þamma fafrgunja: ushafei þuk jah waúrp ðus in marein, jah ni tüzwerjái
in haf'tin seinamma, ak galáubjái ṭata, ei ṭatei qিঘ গাগাগি, মাফিপ imma pislavah pei qিঘ।

24 Duppe qিঘ izwis: allata pislavah pei bidjandans sökei, galáubei pei nimi, jah wafrpi izwis.

25 Jah ṭan standáip bidjandans, aflétai, jabái hra habái wipra hrana, ei jah atta izwar sa in himinam aflétai izwis missadédins izwarôs.

26 Ip jabái jus ni afléti, ni ṭáu atta izwar sa in himinam afléti izwis missadédins izwarôs.


28 Jah qépun du imma: in hrampa waldufnjé ṭata táujis? jah hras ṭus ṭata waldufni atgaf, ei ṭata táujis?

29 Ip Iêsus andhafjands qaṣ du im: frañhna jah ik izwis áinis waurus dis jah andhafjih mis, jah qিঘ izwis in hrampa waldufnjé ṭata táujia.

30 Dáupéins Iôhannis uzuh himina was ṭáu uzuh mannam? andhafjih mis.

31 Jah pâhtédu du sis missô qিঘandans, jabái qিঘam: us himina, qিঘ: aṣhan dulvé ni galáubidédup imma?

32 Ak qিঘam: us mannam, ûhtédu ṭó managein. Allái áuk alakjô habáidédu Iôhannën ṭatei bi sunjái prauíôs was.


CHAPTER XII

1 Jah dugann im in gajukôm qিঘan: weinagard ussatida manna, jah bisatida ina fâpôm, jah usgrôf dal uf müsa, jah gatimrida kélikn, jah anafalh ina waúrstwjam, jah aflâip aljaṣ.

2 Jah insandida du ṭáim waúrstwjam at mêl skalk, ei at ṭáim waúrstwjam nēmi akranis pis weinagarâdis.
3 Ip eis nimandans ina usbluggwun jah insandidēdun láus-handjan.
4 Jah afarə insandida du im anparana skalk; jah ḫañ stāınam wafrpandans gaāwiskōdēdun jah háuβip wundan brāhtēdun, jah insandidēdun ganāitidana.
5 Jah afarə insandida anparana; jah jāinana afslōhun, jah managans anparans, sumans usbliggwandans, sumanzuh ḫañ usqimandans.
6 Panuh nauhpanuh āinana sunu āigands liubana sis, insandida jah ḫañ du im spēdistana, qipands ḫatei gaāistand sunu meinana.
7 Ip jāināi ḫāi waurstwjans qēpun du sis missō ḫatei sa ist sa arbinumja; hirjip, usqimam imma, jah unsar wafrpīp ḫata arbi.
8 Jah undgreipandans ina usqēmun, jah usuwaūrpon imma ūt us pamma weinagarda.
9 hva nuh táujāi frāuja ḫis weinagardis? Qimip jah usqisteip ḫans waurstwjans, jah gibip ḫana weinagard anparāim.
10 Nih ḫata gamēlidō ussuggwup: stāınς pammee usuwaūrpon ḫāi timrjans, sah warp du háubida wafstins?
11 Fram frāujin warp sa, jah ist sildaleiks in āugam unsarāim.
12 Jah sokidēdun ina undgreipan, jah ōhtēdun ḫō managein; frōpun āuk ḫatei du im ḫō gajukōn qap. Jah aslētandans ina galipun.
13 Jah insandidēdun du imma sumāi pizē Fareisaic jah Hērō-dianē, ei ina ganuteina waūrda.
14 Ip eis qimandans qēpun du imma: láisari, witum ḫatei sunjeins is jah ni kara ḫuk manshun; ni āuk saśvis in andwafrpja manne, ak bi sunjāi wīg gups láiseis: skuldu ist kaisaragild giban kaisara, ḫāu niu gibāma?
18 Jah atiddjédun Saddukaieis du imma päiei qipand usstass ni wisan, jah fréhun ina qipandans:
19 Láisari, Mösës gamélida unsis pätei jabái hvis bröpar gá-dáupnáí, jah bileipái qënái, jah barné ni bileipái, ei nimái bröpar is pó qën is, jah ussatjái barna bröpr seinamma.
20 Sibun bröprahans wësün; jah sa frumista nam qën, jah gaswiltands ni biláip fráíwa.
21 Jah anþar nam pó; jah gádáupnóda, jah ni sa biláip fráíwa. Jah þridja samaleikó.
22 Jah némun pó samaleikó pái sibun, jah ni biliþun fráíwa. Spédumista alláizë gaswalt jah só qëns.
23 In pizái usstassái, þan usstandand, hvarjamma izë wafripq qëns? Pái áuk sibun áihthèque pó du qënái.
24 Jah andhafsands ïesus qap du im: niu dupë afrzjái sijuþ, ni kunnandans mëla nih maht guþs?
25 Allis þan usstandand us dárúþám, ni liugand ni liuganda, ak sind swë aggiljus pái in himinan.
26 Appan bi dárúþans, pätei unreisand, niu gakunnáidëduþ ana bökm Mösëzís ana aþfratundjái, hváíwa imma qap guþ qipands: ik im guþ Abrahamis jah guþ Isakis jah Iakóbis?
27 Nist guþ dárúþáize, ak qiwáize. Appan jus filu afrzjái sijuþ.
28 Jah duagtaggands áins pisë bökarjë, gaháusjands ins samana sökjandans, gasafhunds pätei wafla im aðnhof, frah ina: hvarja ist alláizó anabusnë frumista?
29 Ìp ïesus aðnhof imma pätei frumista alláizó anabusns: häusei Isräel, fráuja guþ unsar fráuja áins ist.
30 Jah frijós fráujan guþ þeinana us allamma haîrtin þeinamma jah us allái sáiwalái þeinái jah us allái gahugdái þeinái jah us allái mahtái þeinái. Só frumista anabusns.
31 Jah anþara galeika pizái: frijós nêhundjan þeinana swë þuk silban. Máiþei páim anþara anabusns nist.
32 Jah qap du imma sa bökaris: wafla, láisari, bi sunjái qast pätei áins ist, jah nist anþar alja imma;
33 jah þata du frijón ina us allamma haîrtin jah us allamma frapja jah us allái sáiwalái jah us allái mahtái, jah þata du
frijôn nêhundjan swë sik silban managizô ist allâim pâm alabrunstim jah sàudim.

34 Jah Iêsus gasafrânds ina ñatei frôdaba andhôf, qâp du imma: ni safrra is piudangardjâi gups. Jah áinshun ñanaseipjîs ni gadaûrsta ina fraßhnan.
35 Jah andhafjânds Iêsus qâp láisjânds in alh: hrâiwa qîpand pâi bôkarjôs ñatei Xristus sunus ist Daweidis?
36 Silba âuk Daweid qâp in ahmin weihamma: qîpîp frâuja du frâuujin meinamma, sit af taßhwôn meinâi, untê ik galagja fijânds pêinans fûtubaûrd fôtîwê pêinâizê.
37 Silba raßhtis Daweid qîpîp ina frâujan, jah hvaprô imma sunus ist? Jah alla sô managei háusïdëdun imma ga-bûrjâba.
38 Jah qâp du im in láiseinâi seinâi: saswilp faûra bôkar-jam — —

CHAPTER XIII

16 — — wastja seinâ.
17 Aþpan wâi pâm qîpuhaftüm jah daddjândeim in jâinâim dagam.
18 Aþpan bidjâiþ eî ni wafrpâi sa plaûh iszwar wîntrâu.
19 Wafrpand âuk pâm dagôs jâinâi aglô swaleika, swë ni was swaleika frâm anastôdeinái gaskaftáis póei gaskôp guâp, und hita, jah ni wafrpîp.
20 Jah ni frâuja gamaûrgideî ñans dagans, ni pâm ganësi áinshun leikê; akei in pîzê gawalidanê ñanzei gawalida, gamaûrgida ñans dagans.
21 Jah þan jabâi huas izwis qîpái: säi, hêr Xristus, aþpâu säi, jâinar, ni galàubjáip;
22 untê urreisand galîugaxristjus jah ga gapraûfêteis, jah giband tâiknins jah fàûratanja du afafrzjan, jabâi mahteig sijâi, jah þans gawalidans.
23 Ip jus saßwilp, säi, saûragatâi izwis allata.
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24 Akei in jainans dagans afar pó aglön jaina saul riqizejp jah mëna ni gibip liuhaip sein.
25 Jah stafrnöns himinis wasfrpand driousandeins jah mahtëis pös in himinam gawagjanda.
26 Jah ḫan gasashvand sunu mans qimandan in milhmam mip mahtái managáj jah wulpáu.
27 Jah ḫan insandeip aggiluns seinans jah galisip ḫans gawali-dans seinans af fidwör windam fram andjam aifrös und andi himinis.
28 Ḫpan af smakkabagma ganimip pö gajukön. Ḫan ḫis ḫuṣan asts plaqs wasfrpip jah uskeinand láubös, kunnuıp patei nehva ist asans.
29 Swah jah jus, ḫan gasasťvip ḫata wasfrpæn, kunneıp patei nëlva sijsp at — —

CHAPTER XIV

4 — — frəqisteins ḫis balšanis warp?
6 ḫp ëeusas qañp; lëtiıp pö; duhvë izài uspréutiıp? ḫannu gòp wàirstw wasfrhta bi mis.
7 Sinteino ëuk ḫans unlëdans habáiıp mip izwis, jah ḫan wileıp, maguıp im wàfàl tåujан; ḫp mik ni sinteinö habáiıp.
8 ḫatei habáiida sō gatawida; faûrnnàu salbōn mein leik du usfilha.
9 Amën, qīpa izwis: pisluvaruh þei mërjada sō atwäggéljö and alla manasęp, jah ḫatei gatawida sō rödjada du gamundái izös.
10 Jah ëudas Iskariöteis, áins þizë twalibē, galáiıp du þaim gudjam, ei galèwidëdi ina im.
11 ḫp eis gahåusjandans faginödëdün jah gahasháitun imma fahhu gibän; jah sökida hrväwa gatilaba ina galèwidëdi.
12 Jah ḫamma frumistin daga azymë, ḫan paska salidëdun,
qępun du imma ḫái sipohnjös is: ĕvar wileis ei galeipandans manwjáima, ei matjáis paska?

13 Jah insandida twans sipõńjẹ seináizẹ qalevator du im: gaggats in ḫo baúrg, jah gamõteip igqis manna kas watins bafrands: gaggats afar ḫamma,

14 jah ḫadei inn galeipái, qipáíits ḫamma heiwafraújin ḫatei läisareis qipip: ĕvar sind salipwós ḫarei paska mif sipõńjam meináim matjáu?

15 Jah sa izwis táikneip kēlikn mikilata, gasrawip, manwjata; jah jáinár manwjáip unsis.

16 Jah usiddjidun ḫái sipõńjäs —

11 — sáí, galëwjada sunus mans in handuns frawaúrhtáizẹ.

42 Urreisip, gaggam! Sáí, sa lëwjands mik atnëhvída.

43 Jah sunsáiw naúhpánuh at imma ródjandin qam Iudas, sums ḫizë twalibè, jah mif imma managei mif hafrum jah triwam fram ḫáim aüßhumistas gudjam jah bökjarjam jah sinistam.

44 Atuh-ḥan-gaf sa lëwjands im bandwön qipands: ḫammei kukjáu, sa ist: greipip ḫana jah tiuhip arniba.

45 Jah qimands sunsáiw, atgaggands du imma qaːp: rabbei, rabbei! jah kukida imma.

46 İp eis uslagidédun handuns ana ina jah undgripun ina.

47 İp áins sums ḫizë atstandandānë imma uslükands hafrum slöh skalk aüßhumistins gudjins jah afslöh imma àusō ḥata tashswō.

48 Jah andhafjands Iēsus qaːp du im: swé du wáidēdjins urrunnuŋ mif hafrum jah triwam greipun mik.

49 Daga hwammēh was at izwis in alh läisjands jah ni gripuŋ mif: ak ei usfúllnōdėdeina bökös.

50 Jah aflētandans ina gaplōuhun allái.

51 Jah áins sums juggalāuŋs läistida afar imma biwáibibs leina ana naqadan; jah gripun is ḫái juggalāudeis.

52 İp is bileipands ḫamma leina naqáŋs gaplūuh faúra im.

53 Jah gataūhun Iēsū du aüßhumistin gudjin; jah garunnun mif imma aüßhumistans gudjans allái jah ḫái sinistans jah bökjarjós.
54 جه پاَتروس فاَیرانِپَرَی لائیستِدا اَفَر اَما، ِیتَه قَم اَن گارِدا ِجیس ایِبُهٌمیستیِنَس گودِجیِنِس؛ جه وَسیِتِنِس میپ اَنِدبَاهَت اَم جه ِواَرمِجان میپ اَت لیِوَهاَدَی.
55 اَپ پَئ ایِبُهٌمیستیانس گودِجیِن جه اَلا ِلو گاَفَآْرِدَس سَوِکیِدِدِنِب انِا لئِسَع ِواَیِتَوَدِیدپا ِدو اَفِداْوَپِجان انِا؛ جه نی بیِگِتِن.
56 ماَنِگَو لَک گالِیِغ ِواَیِتَوَدِیدِدِدِنِب انِا ِیِنِا، جه ِسَاماَلیکوُس ِپَوِس ِواَیِتَوَدِیدپوس نی وِسِوَن.
57 جه سُماَیِ اسْتَانَدِانَدَن گالِیِغ ِواَیِتَوَدِیدِدِدِدِنِب انِا ِیِنِا ِقیِپانِداَنِب:
58 پَئِئِ اَس گالِیِغ ِواَیِتَوَدِیدِدِدِنِب قیِپانِدِن انِا پَئِئِ اک ِگاَتاَفِرا اَلِه ِپَو ِHANDUWA٠RHTO٠N، جه بیِ پِرِنَس داَگَانس اَنپِرِا ِعِنِاندِو ِواَوِسِرِتْه واَتِمِرِا.
59 جه نی سَوَامِلیکیِتا ِواَیِتَوَدِیدپا ِیِزُی.
60 جه سِتَانَدِانِس ِسَا ایِبُهَمیستیا ِگودِجا اَن میدِجاِمِ فراِه اِیِسَع قیِپانِدِس؛ ِنیو انِدِبَاهِیِس ِواسِتِت، لَک پَئِ انا پَوِس ِواَیِتَوَدِیدِنْدِان؟
61 اَپِ ایِ پَهایُدیا، جه ِواسِتِت نی انِدِبَوُس. اُفِرِا سَا ایِبُهِمیستیا ِگودِجا ِفِرِا ِیِنِا جه ِقَاپِ دَو ِیِمِما: لَک ایِ خِرِیِستِس سَا سِنوُس ِپَوِس پُیِپِءِگِیِنِس؟
62 اَپِ ایِ قَاپُوُه: اک ام؛ جه ِگاسَبِیِپِ پانِ سَوُنِ ِمَسَوَان ِمسِ افِ تاَفِشِ ِسوِنِ ِسیِتَانِدِان ِماَهِتُایِس، جه ِقیِمَانِدان میپ مِلِهممِ هیمِنِس.
63 اَپِ سَا ایِبُهِمیستیا ِگودِجا ِدِسِکِرِتانِدِان وِسِتُجُس سِنِینُس قَاپِ: لَک ِپَنِامِؤِس پُاِرِبِمِمِ وِسِ ایِتَوَدِدِ؟
64 جِهِ ایِبُهِسیدُدُوُپ پَو ِواَجِماُرِئِنِ ایِس: لَک ایِزیِس پُیِگِکِیِپ؟ ِسَرِه اِلِآ ایِلأِدِ ِگَادُمِیدِدِدِدِنِب انِا ِسکُان ِوِسِان ِدوِاْوَپِاَو.
65 جه ِدِ踱ِنِنَنِ سَوُمِایِ سِپِییِوْانِ انِا ِوُلیِتِ ایِ ِخُلِیِنِان وِدِبِوْرِیِپِ ایِ ِجَآْپِتِجِان انِا، جه ِقِبُدوِنِ دَو ِیِمِما: پُرَّفِتَیِتِ ایِ
ِجَهِ انِدِبَاهِتُوشِ ِغازِئِئِراَجِبا ِلَوَسِمِمِ سِلوُهِنِ انِا.
66 جه ِوِسِانِدِنِ پَسَئِرِوُوِنِ دِوُرِهِسِنِ دِلِاَبا جه اَتِیدِدِج اَینِا پِیِیوُوُج ِجیِس ایِبُهِمیستیِنَس ِگودِجیِنِس،
67. جِهِ ِگاسَبِیِپِوِدِئِیِ پَسَئِرِوُوِنِانِ میپ، ِسَیِسْتَحِوِدِئِیِ دَو ِیِمِما قَاپِ: جه ِپُو میپ اِیِسَع ِپَامِمِ نِازِرِئِیِنِاَو ِوِسَت.
68 اَپِ ایِ اتْفِثِکِ قیِپانِدِس؛ ِنی وِوِیِت، ِنی ِکَنِن لَک ِپُو قیِپِس. جه ِگالِیِپِ ِفاِرِ گَارِد، جه ِهَنِا ِوِوِپِدا.
69 جه پِیِیِ ِگاسَبِیِپِوِدِئِی ِیِنِا اَفِرِا دِعَگَان ِقیِپان پِاِمِ سورةُ اَسْتَانَدِانَدِم، پَئِئِ اک ِپِیِزِیِ ایِت.
CHAPTER XV

1 Jah sunsäiw in maúrigin garüni táujandans pái aúhumistans gudjans miıp páim sinistam jah bökarcjam, jah alla só gafaúrds gabindandans Iësu brähtëdun ina at Peilätáu.

2 Jah frah ina Peilätus: þu is þiudans Iudaïë? Ìp is andhaf-
jands qaþ du imma: þu qipís.

3 Jah wröhidëdun ina pái aúhumistans gudjans filu.

4 Ìp Peilätus aftra frah ina qipands: niu andhafjís ni wafht? sáï, hvan filu ana þuk weîtëödänd.

5 Ìp Iësus panamáis ni andhóf, swaswë sildaleikida Peilätus.

6 Ìp and dulþ hvarjóh fralasët im áinama bandjan þanei bëdun.

7 Wasuh þan sa háitana Barabbas miıp þáim miıp imma dröb-
jandam gabundans, þáiei in aúhjóðau maúrþr gatawidëdun.

8 Jah usßaggandei alla managei dugunnun bidjan, swaswë sinteinö tawida im.

9 Ìp Peilätus andhóf im qipands: wileidu fraleitan izwis þana þiudan Iudaïë?

10 Wissa áuk þatei in neþpis atgëbun ina þái aúhumistans gudjans.

11 Ìp þái aúhumistans gudjans inwagidëdun þô managein ei màis Barabban fralasëti im.

12 Ìp Peilätus aftra andhafjands qaþ du im: hva nu wileþ ei táujáu þammei qipip þiudan Iudaïë?
13 Ip eis astra hröpidédun: ushramei ina.
15 Ip Peilätus wiljands þizái managein fullafahjan, fralaflót im þana Barabban, ip Iêsu atgaf usbliggwands, ei ushramíps wéisi.
16 Ip gadrauíhteis gataúhun ina innana gardis, þatei ist praftóriáun, jah gahafháitun alla hansa,
17 jah gawasidédun ina paúrpurái, jah atlagidédun ana ina þaurúneina wipja uswíndandans,
18 jah dugunnun góljan ina: háils, þiudan Iudaíé!
19 Jah slóhun is háubiþ rása, jah bísipwun ina, jah lagjandans kniwa inwítun ina.
20 Jah bíþe bilasfláikun ina andwasidédun ina þizái paúrpurái, jah gawasidédun ina wastjóm swésáim, jah ustaúhun ina ei ushramídeina ina.
21 Jah undgripun sumana manné, Seimõna Kyreinaiu, qimandam af akra, attan Alafsandrás jah Rufsáus, ei němi galgan is.
22 Jah attauðun ina ana Gaulgaúpa staþ þatei ist gaskeiriþ hráuirneins staþs.
23 Jah gëbun imma digkan wein mþ smyrna; ip is ni nam.
24 Jah ushramjandans ina disðáiljand wastjós is wafírpandans hláuta ana þós, hvarjizuh hva němi.
25 Wasuh þan hveila þridjó, jah ushramídedun ina.
26 Jah was ufarmëli fafrinös is ufarmëliþ: sa þiudans Iudaíé.
27 Jah mþ imma ushramídedun twans wáidédjans, áinana af tafhswôn jah áinana af hleidumein is.
28 Jah usfullnôda þata gamélidô þata qipanô: jah mþ unsib-jáim rahnîps was.
29 Jah þái faúrgaggandans wajaméridéðun ina, wîþôndans háubida seina jah qipandans: ó sa gatafrands þó alh jah bi þrins dagans gatimrjands þó,
30 nasei þuk silban jah atsteig af þamma galgin!
31 Samaleikô jah þái aúhumistans gudjans biláikandans ina mþ
sís miśō miḥ páim bōkarjam qēpun: anḥārans ganasida, ḫip sik siblan ni mag ganasjan.

32 Sa Kristus, sa ḥiudans Israēlis, atsteigadāu nu af ṭamma galgin, ei gasašväima jah galāubjaima. Jah ṭāi miḥ ushramidans imma idweitiddēdun imma.

33 Jah biḥē warp lveila safnstō, riqis warp ana allāi aśrpāi und lveila niundōn.

34 Jah niundōn lveilái wōpida Iēsus stibnāi mikilāi qipands: aśloē aśloē, lima sibakpanei, ṭatei ist gaskeiriḥ: guḥ meins, guḥ meins, dulvē mis bilāist?

35 Jah sumāi ḥīzē atstandandanē gahāusjandans qēpun: sāi, Hēlian wōpeiḥ.

36 Pragjands ṭan āins jah gafulljands swamn akeitis, galagjands ana ráus, dragkida ina qipands: lēt, ei saśvram qimāiu Hēliās athafjjan ina.

37 Ip Iēsus aśtra lētands stibna mikila uzōn.

38 Jah faūrahā alhs disskritnōda in twa iupaprō und dalaḥ.

39 Gasašvands ṭan sa hundafaḥs sa atstandands in andwafrjā is ṭatei swa hrōpjands uzōn, qaḥ: bi sunjái, sa manna sa sunus was guḥs.

40 Wēsunup-ṭan qinōns fairraprō saśvandeins, in páimei was Marja sō Magdalēnē jah Marja Iakōbis ḥis minnīzins jah lōseizis āīpei jah Salōmē.

41 Jah ṭan was in Galeilaia, jah láistiddēdun ina jah andbah-tiddēdun imma, jah anḥāros managōs pōzei miḥ iddjēdun imma in Iafrusalēm.

42 Jah juḥan at andanahtja waūrpanamma, untē was paraskaśwē, saei ist fruma sabbato, qimands Iōsef af Areimāpiaś, gaguds ragineis, saei was silba beidands piudangardjōs guḥs, anananpjands galājē inn du Peilātāu jah bāp ḥis leiks Iēsuīs.

44 Ip Peilātus sildaleikida ei is juḥan gaswalt; jah ahṭaitands ṭana hundafaḥ frah ina juḥan gadāupnōdēdī.

45 Jah finpjands at ṭamma hundafada fragaf pata leik Iōsefa.

46 Jah usbugjands lein jah usnimands ita biwand ṭamma leina.
jah galagida ita in hláiwa putei was gadraban us stáina, jah atwalwida stáin du daúra pis hláiwis.

47 Îp Marja sô Magdalënë jah Marjä Iósëzis sèhvun lvar galagíps wësi.

CHAPTER XVI

1 Jah inwisandins sabbatë dagis Marja sô Magdalënë jah Marja sô Iaköbis jah Salômë usbaúhtëdun arômata, ei atgaggandeins gasalbódëdeina ina.
2 Jah filu áir pis dagis afarsabbatë atiddjëdun du ñamma hläiwa at urrinnandin sunnin.
3 Jah qëpun du sis missõ: lvas afwalwjái unsis ñana stáin af daúrôm pis hläiwis?
4 Jah insaftvandeins gáumidëdun ñammei afwalwíps ist sa stáins; was âuk mikils abrabá.
5 Jah atgaggandeins in ñata hläiw gasèhvun juggaláup sitandán in tashswáí biwáibidana wastjái hreitái; jah usgeisnödëdun.
6 Ñaruh qaâ du im: ni faúrhteîp izwis, lësu sökeîp Nazöraiu ñana ushramidan; nist hër, urráis, sái ñana staâ ñáreí gala-gídëdun ina.
7 Akei gaggíp qipiduh du sipönjam is jah du Pastráu ñatei faúrbigaggíp izwis in Galeilaian; ñaruh ina gasaftvïp, swaswë qaâ izwis.
8 Jah usgaggandeins af ñamma hläiwa gáplaúhun; diz-uuh-ðan-sat ijos reirò jah usfilmei, jah ni qëpun mannhun washt; öhtëdun sis âuk.
9 Usstandands ñan in maúrgin frumin sabbatô atáugída frumist Marjä pízáí Magdalënë, af pízáiei uswarp sibun unhulpôn.
10 Sôh gaggandei gataih pámîp imja wisandam, qánöndam jah grëtandam.
11 Jah eis häusjandans ñatei libâïp jah gasaftvåns warëp fram izáí, ni galáubidëdun.
12 Afaruh ñan ñata — —
AÍWAGGÊLJÔ PAÍRH LUKAN

CHAPTER II

1 Warþ ðan in dagans jâinans, urrrann gagrefts fram kaisara Agustáu, gamélljan allana midjungard.
2 Sôh ðan gilstraméleins frumista warþ at [wisandin kindina Syriáis] raginiööndin Saúrim Kyreinaaláu.
3 Jah iddjédun allái, ei mélidái wësejina, hvarjizuh in seinái baúrg.
4 Urrann ðan jah Íoséf us Galeilaia, us baúrg Nazarañp, in Iudaian; in baúrg Daweidis sei háitada Bëplahafm, duþé ei was us garđa fadreinaís Daweidis,
5 anaméljan miþ Mariin sei in fragistim was imma qeins, wisandëin inkilpën.
6 Warþ ðan, miþpanei ðô wësun jâinar, usfullnoëbëduñ dagós du bafran izái.
7 Jah gabar sunu seinana ðána frumabaúr, jah biwand ina, jah galagida ina in uzëtin, untë ni was im rûmis in stada ðamma.
8 Jah haifrdjós wësun in ðamma samin landa ðafrhwakandans jah witandans wahtwôm nahts ufarô haifrdái seinái.
9 Iþ aggilus fráujins anaqam ins jah wulþus fráujins biskâin ins, jah ohtëdun agisa mikilamma.
10 Jah qâþ du im sa aggilus: ni õgeþ, untë sái, spillô izwis faheid mikila, sei wafrþþ allái managein,
11 þatei gabafrans ist izwis himma daga nasjands, saei ist Kristus fráuja, in baúrg Daweidis.
12 Jah þata izwis tâikns: bigitid barn biwundan jah galagid in uzëtin.
13 Jah anaks warþ miþ ðamma aggiláu managei harjis himina-
kundis hazjandanë guþ jah qipdance:
14 wulþus in háuhistjam guþa jah ana afrþái gawafrþi in man-
nam gëdis wîjins.
15 Jah warþ, bipe galîpun faîra im in himin þái aggiljus, jah
پائی مانس پائی خائردجو قئھن دو سیس مئیس: پائی هقائیم جو این ولیا، جه ساسوئماوکرائدا پئئا واعرائیپائی، پائیئر فرالیها مکنائیدا انسیس.

16 جه قئمین دنیم جئانس، جه بیگئیتوں میکائین جاہ ایسیئ، جاہ پئئا بارئ لیگئین دو این این ولیا، جه پائیئر بارئ.

17 غاسافراندنا پائی مکنائیئدیدون دو پئئا واعرائپائیئر رودیپ دو سیس دو بئئا بارئ دو این.

18 جه اائلی پائی گیهسعودانس سیدلیکئیدیدون دو پیئر رودیدوئا سیم مائیئر بارئ دو این.

19 یپ میا ریا مکفابائیدا پیئر واعرائدا، پائیکیئین دو مائیئر سیناممایا.

20 جه گوانیدیدیدون سیک پائی خائردجو مکیلئیسندوس جاہ زائئندانس گیئپ دو اینلائیئ یئیئی مکائیس، پئئا قیپانوئی فرائم اینگئیلائی، سؤریزائیئر جئانمئوئس وئسی دو این وامبآ.

21 جه بیئی مکفابائیدیدیدون داغوس اہٹائو دو بیماؤیتیان دو این، جاہ هائیتیئ وس ناموئئی ایسیئ، پئئا قیپانوئی فرائم اینگئیلائی، سؤریزائیئیئر جئانمئوئس وئسی دو این وامبآ.

22 جه بیئی مکفابائیدیدیدون داغوس مکائینئایئیئزی بئیئر ویئیوئدآ مئیسیئیز، براہئئیدوئدآ ینا اینفا رئیرائی،

23 سؤریزائیئوئس مگئیئلیدیئئئیس دو این ویئیدآ مکائیسیئیس، پئئی یوزؤئه گیئمئکئودائیئئزیئی سؤریزائیئوئس اینلائیدآ،

24 جاہ ائی انگیئیئئا دو این ینمئولوئس، سؤریزائیئوئس مگئیئیئلیدیئئئیس دو این ویئیدآ مکائیسیئیس، جاکوک هریعواڈودیئئیئن ایسپئیئاو دوئس یوکس جئنگئین اسیؤکی.

25 پاروئوئس یئئا دو اینفا اینفا، سؤریزائیئوئس مگئیئیئلیدیئئئیس دو این ویئیدآ مکائیسیئیس، جاہ سا مانئا وس یئئا فئئاسئئیس یئ جئنفادئیئئوئس، بئیئئوئس ئلپئئئئینایس اینرائلیس، جاہ اائن ویئیس وس این ینما.

26 جاہ یئئا دو اینلائیئئا دو اینمئوس ویئین نی ساسوئمان داپئوئس، سؤریزائیئیئئیس سئیئیئر یخیسٹوئس مکائیسیئیس.


29 نو فرائیئائیس سکائکلئیئئیس مکائینائای، مکائیسیئئیس مکائیسیئئینوئس مکائیس، بئیئر واعرائدا مکائینائای دو گیهسوردآ;

30 پائیدآ ساسوئمان ایسیئیئئائیس مئین ناسئین یئینا.
31 ṭoie manwidēs in andwaṙja alláizō manageinō,
32 liuhaṗ du andhuleināi ṭiudōm jah wulpu managein ṭeināi Israēla.
33 Jah was Iōsēf jah āipei is sildaleikjandōna ana ṭāim ṭoie rōdida wēsun bi ina,
34 jah ṭiupida ina. Symafōn jah qaṗ du Mariin, āipein is : sāi, sa ligiṗ du drusa jah usstassāi managāizē in Israēla jah du tāiknāi andsakanāi.
35 Jah ṭan ṭeina silbōns sāiwala ṭaṙhaggip hafrus, ei andhuljāindāu us managāim hafrtam mitōeis.
36 Jah was Anna praufsēeis, dauhtar Fanuēlis, us kunja Asēris ;
soh framaldra dagē managāizē libandei miṗ abin jēra sibuṅ fram magaṗein seināi,
37 soh ṭan widuwō jēre ahtautēhund jah fidwōr, soh ni afiddja safrra alh fastubnjam jah bidōm ālotandē frāujan nahtam jah dagam.
38 Sōh ṭizāi lveilāi atstandandei andhaʃhāit frāujin, jah rōdida bi ina in allāim ṭāim usbeidandam laşōn Iafrusaülýmōs.
39 Jah bipē ustaúhun allata bi witōda frāujins, gawandidēdūn sik in Galeilaian, in bańg σeina Nazarafsp.
40 Ḯ pata barn wōhs jah swinţnōda ahmins fullnands jah handugeins, jah ansts guņps was ana imma.
41 Jah wratōdēdun päi bircusjōs is jēra hvammēh in Iafrusalēm at dulp paska.
42 Jah bipē warp twalibwintrus, usgaggandam päi im in Iafrusaülýma bi būhtja dulpāis,
43 jah ustiuhandam päns dagans, miṗbaṇē gawandidēdun sik aňtra, gasṭōp Ieṣus sa magus in Iafrusalēm, jah ni wissēdun Iōsēf jah āipei is.
44 Hujjandōna in gasinţjam ina wisan qēmun dagis wig jah sōkidēdun ina in ganipjam jah in kunėm.
45 Jah ni bigitantōna ina gawandidēdun sik in Iafrusalēm sōkjanđōna ina.
46 Jah warp afar dagans ṭrins, bigētun ina in alh sitandan in midjāim láisarjam jah häusjandam im jah fraňhnanādān ins.
47 Usgeisnōdēdun ṣan allāi ḫāi huṣjandans is ana frōdēh jah andawāurđjam is.
48 Jah gasafrwandans ina sildaleikidēdun, jah qāp du imma sō āīpeī is: magāu, hva gatawidēs uns swa? sāi, sa atta ṣeins jah ik winnandōna sōkidēdum ḫuk.
49 Jah qāp du im: hva ṭatei sōkidēdup mik? niu wissēdup ṭatei in ṭāim attins meinis skulda wisan?
50 Jah īā ni frōbūn ṭamma waūrda ṭatei rōdidu du im.
51 Jah iddja mp im jah qam in Nazaraṛp, jah was uṇhāusjands im; jah āīpeī is gafastāida ṭō waūrda allā in haftrīn seinamma.
52 Jah Iēsus ṭāih frōdēh jah wahstāu jah anstāi at guṇa jah mannam.

CHAPTER IV

1 ḫp Iēsus, ahmins wehil is fulls, gawandida sik fram Iaūrdanāu, jah taūhans was in ahmin in āupidāi
2 dagē fidwōr tiguns, frāisans fram diabulāu. Jah ni matida waft in dagam jāināim, jah at ustauhanāim ṭāim dagam, biţē grēdags warṇ.
3 Jah qāp du imma diabulus: jabāi sunāus sijāis guṇs, qīp ṭamma stāina ei waśṛpāi hlāibs.
4 Jah andhōf Iēsus wipra ina qīpands: gamēlid ist ṭatei ni bi hlāib āinana libāid manna, ak bi all waūrdē guṇs.
5 Jah ustiuhaps ina diabulus āna faṛguni háuhata, atāugida imma allans ḫuđinassuns ḫis midjungardis in stika mêlis.
6 Jah qāp du imma sa diabulus: ḫus giba ṭata waldusni ṭizē allata jah wulpu izē, untē mis atgiban ist, jah ḫislvammēh ṭēi wiljāu, giba ṭata.
7 Ḫu nu jahāi inweitis mik in andwaśṛpja meinamma, waśṛpē ṭeina all.
8 Jah andhāsands imma Iēsus qāp: gamēlid ist, frāujan guṇ ṭeinaa inweitāis jah imma āinamma fullafahjāis.
9 Pa práh gátáuh ina in Iafrusalém, jah gasatida ina ana giblin alhs, jah qap du imma: jabái sunus sijáis gušs, wairp puk práh dalaš;
10 gamelid ist áuk patei aggilum seináim anabidíp bi puk du gasastan puk,
11 jah patei ana handum puk ushaband, ei hran ni gastagqjáis bi stáina fótu péinanana.
12 Jah andhafsands qap imma Iésus patei qípan ist: ni fráisáis fráujan guš péinanana.
13 Jah ustiuhands all fráistóbnjó diabulus, afstóp fárra imma und mël.
14 Jah gawandida sik Iésus in mahtái ahmins in Galeilaian, jah mériša urrán and all gawi bisitandé bi ina.
15 Jah is láísida in gauqumšim izé, mikilids fram alláim.
16 Jah qam in Nazarafsp, þarei was fóds, jah galáip inn bi bümhtja seinamma in daga sabbató in synagógein, jah usstóp siggwan bökós.
17 Jah atgibanós wésun imma bökós Eisaeiins praufétus, jah uslúkands þós bökós bigat stąd, þarei was gamelid:
18 ahma fráujins ana mis, in þizei gasalbódá mik du wafla-
19 mérijan unledáiim, insandida mik du ganasjan þans gamal-
20 Jah fásalp þós bökós jah usgibands andbahta gasat. Jah alláim in þizái synagógein wésun áugóna faírweítjandóna du imma.
21 Dugann þan ródjan du im patei himma daga usfulnödédun měla þó in áusam izwarám.
22 Jah allái alakjó weitwödidadédun imma jah sildaleikidédun bi þó waúrda anstáiis þó usgaggandóna us munþa is jah qepun:
24 Qaḥ ṭan: amēn izwis qīḥa, patei ni ānshun praŭfētē andanēms is in gabaūʾpāi seināi:
25 aṭṭan bi sunjāi qīḥa izwis ṭatei managōs widuwōns wēsun in dagam Ḥēleiins in Israēla, ṭan galuknōda himins du jēram ṭrim jah mēnōps safrs, swē warp hūhṛus mikils and alla aīṛpā:
26 jah ni du ānāihun pīzō insandīps was Hēliaš, alja in Sarāfptā Seidonāis du qinōn widuwōn.
27 Jah managāi ḫrūtsfillāi wēsun uf Ḥafleisau praŭfētāu in Israēla, jah ni ānshun izē gahrāinids was, alja Našman sa Sāūr.
28 Jah fūllāi waūṛpun allāi mōdis in pīzāi synagōgein háus-jandans ḫata.
29 Jah usstandandans uskusun imma ūt us baūrg jah brāhtēdun ina und aūhmistō ṭis fafrgunjis ana ḫammae sō baūrags izē gatimrida was, du afdrāusjan ina ṭafrō.
30 Ģp is ḫafrhleipānd ḫafr midjans ins iddja.
31 Jah galājīp in Kafarnaum, baūrg Galeilaias, jah was láisjands ins in sabbatim.
32 Jah sildaleikidēdun bi ṭō láisein is, untē in waldufnja was waūrd is.
33 Jah in pīzāi synagōgein was manna habands ahman un-hulpōns unhrainjana, jah ufhrōpida,
34 qīpands: lēt! lva uns jah ḫus, Iēsu Nazōrēnu? qamt fra-qistjan unsis? kann ṭuk, lva is, sa weiha gups.
36 Jah warp afslāuṇana allans, jah rōdīdēdun du sis missō qīpandans: lva waūrdē ṭata, ṭatei mīp waldufnja jah mahtāi anabiudīp pāim unhrainjam ahmam jah usgaggand?
37 Jah usiddja mēriṇa fram imma and allans stadins ṭis bisunjānē landis.
38 Usstandands ṭan us pīzāi synagōgāi galājīp in gbard Seimōnis. Swafhrō ṭan ṭis Seimōnis was anahabāida brinnōn mikilāi, jah bēdun ina bi ṭō.
39 Jah atstandands ufar ija gasök pizái brinnön, jah aflaflöt ija. Sunsaíw þan usstandandei andbahtida im.
40 Mippanei þan sagq sunnö, allái swa managái swé habaidédun siukans saúhtim missaleikáim, bráhtédun ins at imma: ip is áinhvarjamméh izé handuns analagjands gaháílda ins.
41 Usiddjédun þan jah unhulpöns af managáim hröpjandeins jah qîpandeins ðatei þu is Xristus, sunus guþs. Juh gasakands im ni aflot þös röðjan, unté wissédun silban Xristu ina wisan.
42 Bipëh þan warþ dags, usgaggands galáþ ana áuþjana stad, jah manageins sökidédun ina jah qëmun und ina jah gaba-báidédun ina, ei ni aflíþi faírra im.
43 Paruh is qap du im ðatei jah þaim anþaráim baúrgim wałamërjan ik skal bi þiudangardja guþs, unté duþé mik insandida.
44 Jah was mërjands in synagógim Galeilaias.

CHAPTER XIV

12 Qapupþ-þan jah þamma háitandin sîk: þan waúrkJaís undaúrnimat afþau nahtamat, ni háitáis frijonds þeinans nih brópruns þeinans nih nipjans þeinans nih garaznans gabeigans, ibái auftó jah eis aftra háitáina þuk jah waúrþip þus usguldan;
13 ak þan waúrkjáis dauht, háit unlëdados, gamáídans, haltans, blindans.
14 Jah áudags waúrþis, unté eis ni haband usgildan þus; usgildada auk þus in usstassái pizé uswaúrhtané.
15 Gaháusjands þan sums pizé anakumbjandané ðata qap du imma: áudags saei matþip hláif in þiudangardjái guþs.
16 Paruh qap imma fráuja: manna sums gawaúrhta nahtamat mikilana jah hafháit managans.
17 Jah insandida skalk seinana hveilái nahtamatís qîpan þaim háitanam: gaggip, unté ju manwu ist allata.
CHAPTER XV

1 Wësunuñ-þan imma nëlujandans sik allái mòtarjós jah fra-
    waúrhtái häusjan imma.
2 Jah birõdidèdun Fareisaieis jah bõkarjós, qipandans þatei sa
    frawaúrhtans andnimip jah mìp matjìp im.
3 Qap þan du im þö gajukôn qipands:
4 hrass manna izwarä áigands tafhuntéhund lambè jah fraliu-
    sands áinamma þizè, niu bileipib þö niuntéhund jah niun ana
    âupidìái jah gaggìp afar þamma fralusinan, untè bitigip þata?
5 Jah bitigands uslagjìp ana amsans seinans faginònds,
CHAPTER XV

1 Ἡσαυ δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἀμαρτωλοὶ ἀκοῦσαν αὐτοῦ.
2 Καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος ἀμαρτωλοὺς προσθέτεται καὶ συνεσθείει αὐτοῖς.
3 Εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων:
4 Τίς ἀνθρωπος ἔξ ὑμῶν ἔχων ἐκατόν πρόβατα καὶ ἀπολέσας ἐν ἑκάστῳ, οὐ καταλείπει τὰ ἐννέα ἐν τῇ ἐρήμῳ καὶ πορευέται ἐπὶ τὸ ἀπολωλός, ἐξω εὕρη αὐτό;  
5 Καὶ εὐρὼν ἐπιτίθησιν ἐπὶ τοὺς ὀμοὺς ἐκατοῦ χαίρων.

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6 jah qimands in garda galaʃp firiʃnds jah garaznans qipands du im: faginop mip mis ʃammei bigat lamb mein ʃata fralusano.

7 Qipa izwis ʃatei swa faheqs waʃp in himina in ainis frauaqrhtis idreigondins ʃau in niuntehundis jah niunẽ garafaht-aiizi ʃaie ni ʃauʃbun idreigbs.

8 Aʃpau suma qinõ drakmands habandei tashun, jaɓai fraliusip drakmin ɕinanma, niu tandeip lukarn jah usbąugeip razn jah sökeip glaggwaba, untẽ bigiti ip?

9 Jah bigitandi gahaiip firiʃndjos jah garaznoñs qipandei: faginip mip mis, untẽ bigat drakmein ʃammei fraláus.

10 Swa qipa izwis, faheqs waʃp in andwaʃpja aggilẽ guqip in ainis idreigondins frauaqrhtis.

11 Qapup-pan: mannẽ sums ɕihta twans sununs.

12 Jah qap sa jũhiza ɿe du attin: atta, gif mis sei undrinnai mik dál ɕigailis; jah disdàiλida im swẽs sein.

13 Jah afar ni managans dagans bãhtsa samana allata sa jũhiza sunus, jah aflai ʃip in lænd faʃrəa wisandõ, jah ʃaiarin distahida ʃata swẽs seinaʃa libands usstiuriba.

14 Biʃe ʃaŋ frawas allamma, warp hũhrus abrs and gawi jainata, jah is dugan alaʃarba waʃpın.

15 Jah gaggands gahastida sik sumamma baũrgjanẽ jainis gaujis, jah insandida ina haiʃjós seinaiizós haldan sweina.

16 Jah gafnida sad itan haũrnẽ, poei matidẽdns sweina, jah manna imma ni gaf.

17 Qimands ʃaŋ in sis qap: iʃan filu asnjẽ attins meinis ufaraʃsaũu haband hlaibe, ip ik ʃũhrţau fraqisnata.

18 Usstandands gagga du attin meinamma jah qipa du imma: atta, frauaqrhtsa mis in himin jah in andwaʃpja ʃeimma;

19 ju ʃanaseipns ni im waʃpš ei haitaideu sunus ñeins; gatawei mik swẽ ʃinaña asnjẽ ʃeinaizẽ.

20 Jah usstandands qam at attin seinamma. Naũhpunuh ʃaŋ
6 καὶ ἔλθων εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς· συγχάρητέ μοι, ὅτι εὗρον τὸ πρὸβατόν μοῦ τὸ ἀπολωλός.

7 Λέγω ύμῖν ὅτι οὗτος χαρὰ ἐσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἀμαρτωλῷ μετανοοῦντι ἡ ἐπὶ ἐνενήκοντα ἐννέα δικαίως ὡσὶν χρείαν ἔχουσιν μεταναστῇ.

8 Η τίς γυνὴ δραχμᾶς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἀπτεί λύχνου καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς, ἐξός ὅτου εὗρῃ;

9 Καὶ εὗρον συγκαλεῖν τὰς φίλας καὶ τὰς γείτονας λέγουσα· συγχαρητέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.

10 Οὗτος, λέγω ύμῖν, χαρὰ γίνεται εἰνάπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἀμαρτωλῷ μετανοοούντι.

11 Εἶπεν δὲ· ἄνθρωπος τις ἔχειν δύο υἱούς.

12 Καὶ εἶπεν οἱ νεῶτερος αὐτῶν τῷ πατρί· πάτερ, δῶσ μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διείλεκ αὐτοῖς τὸν βύλον.

13 Καὶ μετ' οὗ πολλὰς ἡμέρας συναγαγὼν ἀπαντᾷ οἱ νεῶτερος υἱός ἀπεδήμησεν εἰς χώραν μακραν, καὶ ἐκεῖ διέσκορπίσεσιν τὴν οὐσίαν αὐτοῦ ἐκών ἀσώτως.

14 Δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λίμος ἱσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑπερείσκει.

15 Καὶ πορευθεὶς ἐκολλήθη ἐν τῷ πολλῶν τῆς χώρας ἐκείνης, καὶ ἐπεμψεν αὐτὸν εἰς τῶν ἄγρων αὐτοῦ βόσκειν χοῦρον.

16 Καὶ ἐπεθύμησε χορτασθῆναι ἐν τῶν κερατίων δὲ ἤσθιον οἱ χοῦroi, καὶ οὐδεὶς ἔδιδον αὐτῷ.

17 Εἰς ἑαυτὸν δὲ ἔλθῳν εἶπεν· τόσοι μόι θεοί τοῦ πατρὸς μου περισσοτέρους ἄρτους, ἐγώ δὲ λίμῷ ἀπόλλυμαι.

18 Ἀναστάς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἔρω αὐτῷ· πάτερ, ἤμαρτον εἰς τῶν οὐρανῶν καὶ ἐνώπιον σου.

19 Οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου· πολησόν με δὲ ἔνα τῶν μισθῶν σου.

20 Καὶ ἀναστὰς ἤλθεν πρὸς τὸν πατέρα ἑαυτοῦ. ἔτι δὲ αὐτοῦ
fašra wisandan gasha ina atta is jah infeinōda, jah pragjands dráus ana hals is jah kukida imma.

21 Jah qap imma sa sunus : atta, frawaúrhta in himin jah in andwaśrja peinamma, ju panaseips ni im waśrps ei háitáidáu sunus peins.

22 Qap ðana sa atta du skalkam seináim : spráutó bringíp wastja pó frumistōn jah gawasjip ina jah gibip figragulp in handu is jah gaskōhi ana fótuns is ;

23 jah bringandans stiur ðana alidan ufsneipip, jah matjandans wisam waśla ;

24 untē sa sunus meins dāups was jah gaqiunōda, jah fralusans was jah bigitans warp ; jah dugunnun wisan.

25 Wasup-þa panus is sa alpiza ana akra, jah qimands atiddja nēhu razn, jah gaháusida saggwins jah láikins.

26 Jah atháitands sumana magiwē frahuh lva wēsi ðata.

27 Þaruh is qap du imma ðatei brōpar peins qam jah afsnāip atta peins stiur ðana alidan, untē háilana ina andnam.

28 Þanuh mōdags warp jah ni wilda inn gaggan, ḫ atta is usgaggands ūt bad ina.

29 Þaruh is andhajands qap du attin : sáí, swa filu jērē skal-kinōda þus, jah ni hvanhun anabusn peina ufariddja, jah mis ni áiw atgaft gāitein, ei miḥ frijöndam meináim bīwēsjāu ;

30 ḫ pan sa sunus peins, saei frett pein swēs miḥ kalkjōm, qam, ufsnāist imma stiur ðana alidan.

31 Þaruh qap du imma : barnilō, þu sinteinō miḥ mis wast jah is, jah all ðata mein pein ist ;

32. waśla wisan jah faginōn skuld was, untē brōpar peins dāups was jah gaqiunōda, jah fralusans jah bigitans warp.
μακρὰν ἀπέχουσας, εἴδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλάγξυσθη καὶ ὅραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατέφλησαν αὐτὸν.
21 Εἶπεν δὲ αὐτῷ ὁ γιός: πάτερ, ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆμαι γιός σου.
22 Εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ: ταχὺ ἐξενέγκατε τὴν στολήν τῆς πρώτης καὶ ἐνδύσατε αὐτὸν καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας αὐτοῦ,
23 καὶ ἐνέγκατες τὸν μόσχον τῶν σιτευτῶν θύσατε, καὶ φαγότες εὐφρανθῶμεν,
24 ὡστι οὕτως ὁ γιός μου νεκρὸς ἦν καὶ ἀνέζησεν, καὶ ἀπολωλὼς ἦν καὶ εὐφέρθη, καὶ ἤρξαντο εὐφραίνεσθαι.
25 Ἡμίδὲ ὁ γιός αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν,
26 καὶ προσκαλεσάμενος ἔνα τῶν παιδῶν ἐπινιθάνετο τί εἷς ταῦτα.
27 Ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἄδελφός σου ἦκει, καὶ ἐθυσεν ὁ πατὴρ σου τὸν μόσχον τὸν σιτεύτων, ὅτι ὑγιαίνουτα αὐτὸν ἀπέλαβεν.
28 Ὡργίσθη δὲ καὶ οὐκ ἤθελεν ἐλθεῖν, ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτῶν.
29 Ὁ δὲ ἀποκρίθησεν εἶπεν τῷ πατρί: ἵδοι τοσαῦτα ἔτη δουλεύον σοι καὶ οὐδὲποτε ἐντολήν σου παρῆλθον, καὶ ἔμοι οὐδὲποτε ἐδωκας ἐρμήν, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.
30 Ὅτε δὲ ὁ γιός σου οὕτως ὁ καταφαγῶν σου τὸν βίον μετὰ πορφυρῆς ἤλθεν, ἐθυσας αὐτῷ τὸν μόσχον τὸν σιτεύτων.
31 Ὁ δὲ εἶπεν αὐτῷ: τεκνων, σο πάντωτε μετ' ἐμοῦ εἰ, καὶ πάντα τα ἔμα σά ἐστιν.
32 Ἐυφρανθήσεται δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἄδελφός σου οὕτως νεκρὸς ἦν καὶ ἀνέζησεν, καὶ ἀπολωλὼς καὶ εὐφέρθη.
AÍWAGGELJÓ FAÍRH JÔHANNÈN

CHAPTER XII

1 — — in Bêpanijin, þarei was Lazarus sa dáuþa, þanei urráisida us dáuþáim Iêsus.
2 Parúh gavaúrhtédun imma nahtamat jainar, jah Marþa and-bahtida; ip Lazarus was sums þizë anakumbjandanê miþ imma.
3 Ip Marja nam pond balsanis nardáus pistikeinis filugaláubis, jah gasalbôda sõtuns Iêsua, jah biswarb sõtuns is skufta seinamma; ip sa gards fulls warþ dáunáis þizös salbônáis.
4 Qap þan áins þizë sipónjë is, Judas Seimônis sa Iskariótês, izei skaftida sik du galéwjjan ina:
5 dulve þata balsan ni frabaúht was in t' skattë jah fradáilip wësi þarbm?
6 Patuþ-þan qap, ni þéei ina þizë þarbanë kara wësi, ak untë piubs was jah arka habáida jah þata inn waúrpanô bar.
7 Qap þan Iêsus: lët ija; in dag gaslíhís meinis fastáida þata.
8 Ip þans unlëdans sinteinô habáîp miþ izwis, ip mik ni sinteinô habáîp.
9 Fanþ þan manageins filu Iudaiei þatei Iêsus jainar ist, jah qëmun, ni in Iêsuis áinis, ak ei jah Lazaru sêlveina þanei urráisida us dáuþám.
10 Munáidëdunúþ-þan áuk þái aðhumistans gudjans, ei jah Lazaráu usqëmeina,
11 untë managái in þis garunnum Iudaiei jah galáubidéðun Iêsua.
12 Iftumin daga manageins filu sei qam at dulþái, gaháus-jandans þatei qimip Iêsus in Iafráusaúlmáí,
13 nëmun astans peikabagmë, jah urrunnum wipragamötjan imma, jah hròpidéðun: õsanna, þiuþida sa qimanda in namin fráujins, þiðdans Israèlis.
14 Bigat þan Iêsus asilu, jah gasat ana ina, swaswë ist gaméîp:
15 nī ōgs ḫus, daūhtar Siōn, sāi, piudans ḫeins qimīp sitands ana furīn asilāus.
16 ḫatūp-pan nī kunḫēdaun sipōnjōs is frumīst; ak biḇē ga-
swērāīps was Iēsus, ḫanuh gamundēdun ḫatei ḫata was du
pamma gamēlīp, jah ḫata gatawīdēdun imma.
17 Weitwōcida ḫan sō managei, sei was mīp ḫimma, ḫan Lazaru
wōpida us hlāīwa jah urrāisida ina us dāupāim.
18 Duṭṭē iddjēduŋ gamōtjan imma managei, unto häusidēdun
ei gatawīdēdi ḫo tāikn.
19 ḫanuh ḫāi Fareisaieis qēpūn du sis missō: sashtīp ḫatei ni
bōteiŋ wafūt; sāi, sō manasēds afar imma gahlāip.
20 Wēsunup-pan sumāi piudō pizē urrinnandānē, ei inwiteina in
piozāi dulpāi.
21 Pāi atiddjēduŋ du Filippāu, pamma fram Bēpsaeida Galeilaiē,
jah bēdūn ina qīpandans: frāuja, wileima Iēsu gasafīvan.
22 Gaggīp Filippus jah qīpīp du Andrasaf, jah aftra Andrafas jah
Filippus qēpūn du Iēsu.
23 ḫp Iēsus andhōf im qīpands: qam hreila eis swērāidāu sunus
mans.
24 Amēn amēn qīpa izwis: nibāi kaūrnō hvāiteis gadriusandō
in afrā gaswīlīp, silbō āinata aﬄisniēp: ḫp jabāi gaswīlīp,
manag akran bafriēp.
25 Saei frijīp sāiwala seina, fraqisteiŋ izāi, jah saei ḫāiŋ sāiwala
seina in pamma fafrhvāu, in libāināi āiweinōn bafṛgīp izāi.
26 Jabāi mis hvas andbaḥtjiāi, mik lāistjāi; jah ḫarei im ik,
ṭaruh sa andbahts meins wisan habāiŋ; jah jabāi hvas mis
andbahteŋ, swērāīp ina atta.
27 Nu sāiwala meina gadrōbnōda, jah hwa qīpāu? atta, nasei
mik us pizāi hreilāi. Akei duṭṭē qam in pizāi hreilāi.
28 Atta, háuhei namō peinata! Qam ḫan stibna us himina:
jah háuhiđa jah aftra háuhija.
29 Managei ḫan seī stōp gahausjandei, qēpūn peihvōn wafrpān;
sumāiŋ qēpūn: aggilūs du imma rōdida.
30 Andhōf Iēsus jah qāp: ni in meina sō stibna warp, ak in
izwara.
31 Nu stua ist þizái manasèðái, nu sa reiks þis faðhrváus us-wafrpada út.
32 Jah ik jabái usháuhjada af aþfái, alla atþinsa du mis.
33 Þatuþ-þan qap bandwjands hvileikamma dáupáiu skulda gádáupnan.
34 Andhöf imma só managei: weis häusidëdum ana witöda þatei Xristus sijái du áiwa; jah hváiwa þu qíþis þatei skulds ist usháuhjan sa sunus mans? hras ist sa sunus mans?
35 Qap þan du im Íesus: nauh leitil mél liuhap in izwis ist. Gaggip þandé liuhap habáip, er riqiz izwis ni gafáhái; jah saei gaggip in riqiza, ni wáit hrap gaggip.
36 Þandé liuhap habáip, galáubeip du liuhada, ei sunjus liuhadis wafrpáip. Þata rödida Íesus, jah galáip jah gafalh sik faúra im.
37 Swa filu imma táiknë gatauðandin in andwafrþja izë, ni galáubidëdun imma,
38 ei þata waúrd Ísaeiins praþfetáus usfullnödëdi þatei qap: fráuja, hras galáubida hauseinái unsarái? jah arms fráujins hvamma andhulíps warþ?
39 Duppë ni mahtëdun galáubjan; untë astra qap Ísaeias:
40 gablinðida izë áugöna jah gadáubida izë haftöna, ei ni gáumidëdeina áugam jah fröpeina haftin, jah gawandidëdeina jah ganasidëdjáu ins.
41 Þata qap Ísaeias, þan sahu wulþu is jah rödida bi ina.
42 Þanuh þan sveþpáuh jah us þáim reikam managái galáubidëdun du imma, akei faúra Fareisaïum ni andháháitun, ei us synagögein ni uswaúrpanái waúrpeina.
43 Frijöödëdun auk máis háuðein manniska þau háuðein guþs.
44 Ip Íesus hrööpida jah qap: saei galáubeip du mis ni galáubeip du mis, ak du þamma sandjandin mik.
45 Jah saei saþfviþ mik, saþfviþ þana sandjandan mik.
46 Ik liuhad in þamma faðhrváu qam, ei hvazuh saei galáubjái du mis, in riqiza ni wisái.
47 Jah jabái hras meináim háusjái waúrdam jah galáubjái, ik ni stója ina; nih þan qam ei stójáu manasèð, ak ei ganasjáu manasèð.
CHAPTER XIV

1 Ni indröbnái izwar haírłö; galáubeíp du guþa jah du mis galáubeíp.
2 In garda attins meinis salípwoós managöös sind; aþpan niba wëseina, aþþáu qéþjau du izwis: gagg manwjan stad izwis.
3 Jah þan jabái gaggja jah manwja izwis stad, aftra qima jah franima izwis du mis silbin, ei þarei im ik, þaruh sijuþ jah jus.
4 Jah þadei ik gagg ga kunnup, jah þana wig kunnup.
5 Þaruh qáþ imma þómas: fráuja, ni witum hráþ gaggis, jah hráiwà magum þana wig kunnan?
6 Qáþ imma Iëesus: ik im sa wigs jah sunja jah libáins. Áinshun ni qimip at attin, niba þafh mik.
7 Íþ kunþedeíp mik, aþþáu kunþedeíp jah attan meinana; jah þan fram himma kunnup ina jah gasafvìp ina.
8 Íþ Filippus qáþuh du imma: fráuja, áugei unsis þana attan; þatuh ganah unsis.
9 Þaruh qáþ imma Iëesus: swaláud mëlis mip izwis was, jah ni ußkunþës mik, Filippu? saei gasalh mik, gasalh attan, jah hráiwà þu qís: áugei unsis þana attan.
10 Niu galáubeís þatei ik in attin jah atta in mis ist? Þó waúrda þóei ik ródja izwis, af mis silbin ni ródja, ak atta saei in mis ist, sa táujìp Þó waúrstwa.
11 Galáubeíp mis þatei ik in attin jah atta in mis; ìþ jabái ni, in þízé waúrstwé galáubeíp mis.
12 Amën amën qìpa izwis: saei galáubeid mis, Þó waúrstwa þóei ik táuja, jah is táujìp jah máizöna þáim táujìp; untë ik du attin gaggà.
13 Jah ṭatei hva bidjip in namin meinamma, ṭata tāuja, ei háuḥjáidáu atta in sunáu.
14 Jabái luis bidjip mik in namin meinamma, ik tāuja.
15 Jabái mik frijōp, anabusnins meinōs fastáid.
16 Jah ik bidja attan, jah anpara na paraklētu gībip izwis, ei sijāi mišp izwis du áiwa,
17 ahma sunjōs, panei sō manaseișs ni mag niman, untē ni sašvīp ina, nih kann ina; iøj jus kunnüp ina, untē is mišp izwis wisip jah in izwis ist.
18 Ni lēta izwis widuwaśrmans; qima at izwis.
19 Naūh leitil, jah sō manaseișs mik ni ṭanaseișs sašvīp; iøj jus sašvīp mik, patei ik liba, jah jus libāiṗ.
20 In jāinamma daga uskunnāiṗ jus ṭatei ik in attin meinamma jah jus in mis jah ik in izwis.
21 Saei habáid anabusnins meinōs jah fastāip pōs, sa ist saei frijōp mik: jah ṭan saei frijōp mik, frijōda fram attin meinamma, jah ik frijō ina jah gabaśrhtja imma mik silban.
22 Paruh qap imma Iudas, ni sa Iskarjtōs: frāuja, hva warp ei unsis munāis gabaśrhtjan ṭuk silban, iøj pizāi manaseđāi ni?
23 Andhōf Iēsus jah qap du imma: jabái ḫras mik frijōp jah waūrd mein fastāip, jah atta meins frijōp ina, jah du imma galeįpōs jah sašīwpōs at imma gataūjōs.
24 Iøj saei ni frijōp mik, pō waūrd meina ni fastāip; jah ṭata waūrd ṭatei häuseiṗ nist meina, ak pis sandjandins mik attins.
25 Ṭata rōdida izwis at izwis wisands.
26 Ṭapan sa paraklētus, ahma sa weiha, panei sandeįp atta in namin meinamma, sa izwis láisei?p allata jah gamāudeįp izwis allis ṭatei qap du izwis.
27 Gawaśripi bileįp izwis, gawaśripi mein giba izwis; ni swaswē sō manaseișs gībip, ik giba izwis. Ni īndrōbnāina izwarā haśrtnāa nih faŭṛhtjāina.
28 Háusidēdup e ik qap izwis: galeįp jah qima at izwis; jabái frijōdēdeįp mik, afṭpāu jus faginađēdeįp ek ik gaggā du attin: untē atta meins màiza mis ist.
29 Jah nu qap izwis, faūṛpizei waŭṛpi, ei biṗe waśřpāi galāubjāiṗ.
 CHAPTER XV

1 Ik im weinatriu ṭata sunjeinó, jah atta meas waurstwja ist.
2 All tainè in mis unbafrandanè akran göp, usnimip ita: jah all akran bafrandanè, gahráineip ita, ei managizó akran bafráina.
3 Ju jus hráinjái siujp in pis waurdis ṭatei ródida du izwis.
4 Wisáip in mis jah ik in izwis. Swé sa weinatáins ni mag akran bafran af sis silbin, niba ist ana weinatriwa, swah nih jus, niba in mis sijup.
5 Ik im ṭata weinatriu, ip jus weinatáinös; saei wisíp in mis jah ik in imma, sa bafríp akran manag, ṭatei inuh mik ni magúp táujan ni wafht.
6 Niba saei wisíp in mis, uswafrpada út swé weinatáins, jah gafráirsniq jah galisada, jah in fön galagjand jah inbrannjada.
7 Appan jabái siujp in mis, jah wahnda meina in izwis sind, patalvah pei wileip, bidjiq, jah wafrpíp izwis.
8 In ṭamma háuhíps ist atta meas, ei akran manag bafráip jah wafrpáip meinái sipónjós.
9 Swaswè frijóda mik atta, swah ik frijóda izwis; wisáip in friapwái meinái.
10 Jabái anabusnins meinös fastáid, siujp in friapwái meinái, swaswè ik anabusnins attins meis fastáida, jah wisa in friapwái is.
11 Ṿata ródida izwis, ei faheps meina in izwis sijái, jah fahèds izwara usfulljáidáu.
12 Ṿata ist anabusns meina, ei frijóp izwis missö, swaswè ik frijóda izwis.
13 Máizein pizái friápwái manna ni habáip, ei luas såiwala seina lagjip faúr frijónds seinsans.
14 Jus frijónds meinái sijuþ, jabáí táujíp ñatei ik anabíuda izwis.
15 Ñanaseíps izwis ni qìpa skalkans; untë skalks ni wài luá táujíp is fráuja, ñp ik izwis qâp frijónds, untë all ñatei háusida at attin meinamma, gakannida izwis.
16 Ni jus mik gawalidéduþ, ak ik gawalida izwis, ei jus sniwáiþ jah akran bafráip, jah akran izwar du áiwa sijáí, ei ñatalrhá ñei bidjáip attan in namin meinamma, gíbp izwis.
17 Ñata anabíuda izwis ei frijóp izwis missí.
18 Jabáí sò manasëds izwis fijáí, kunneíp ei mik fruman izwis fijáída.
19 Jabáí pis fáirhváus wëseíp, apþpáu sò manasëds swësans frijódédi; apþpan untë us ñamma fáirhváu ni sijuþ, ak ik gawalida izwis us ñamma fáirhváu, dupþh fijáíd izwis sò manasëps.
21 Ak ñata allata táujand izwis in namins meinis, untë ni kunnun ñana sandjandan mik.
22 Nih qëmjáu jah rödidédjáu du im, frawaúrht ni habáidédeina: ñp nu inilíns ni haband bi frawaúrht seina.
23 Saei mik fijáíp, jah attan meinana fijáíp.
24 ñp ño waúrståwá ni gatawidédjáu in im ñoëi anþar ánshun ni gatawida, frawaúrht ni habáidédeina; ñp nu jah gasëhvun mik jah fijáidéden jah mik jah attan meinana.
25 Ak ei usfullnödëdi waúrd ñata gamëlidô in witôda izë: ei fijáidéden mik arwjó.
26 Apþpan ñan qimíp paraklëtus ñanei ik insandja izwis fram attin, ahman sunjós izei fram attin urrinnip, sa weitwödeíp bi mik.
27 Jah ñan jus weitwödeíp, untë fram fruma mìp mis sijuþ.
CHAPTER XVII

1 Ḩata ṛōdida Iēsus uzuhhōf áugōna seina du himina jah qaḥ: atta, qam hveila, hāuhei Ḣeina sunu, i sunus Ḣeins háuhijāi ḫuk;
2 swaswē atgaft imma waldufnī allāīzē leikē, ei all Ḩatei atgaft imma, gibāi im libāin āiweinōn.
3 Sōh Ḩan īst sō āiweinō libāins, ei kunneina ḫuk āiina sunjana guṗ jah Ḩanei insandidēs, Iēsū Xristu.
4 Ik ḫuk hāuhida ana aifrāi; waūrstw ustāuh Ḩatei atgaft mis du waûrkjan.
5 Jah nu hāuhei mik, Ḫu atta, at ḫus silbin Ḧamma wulbāu, Ḧanei habāida at ḫus, faūrpizei sa faīrhūs wēsi.
6 Gabaārhtida Ḧeina namō mānnam Ḧanzei atgaft mis us Ḧamma faīrhvāu. Ḧeinaī wēsi jah mis atgaft ins, jah Ḩata waûrd Ḧeinaata gafastāidēdun.
7 Nu uʃkunba e alla Ḧoئei atgaft mis, at ḫus sind;
8 untē ḫo waûrdā Ḧoئei atgaft mis, atgaft im, jah eis nēmūn bi sunjāi Ḩatei fram ḫus urrann, jah galāubidēdun Ḩatei ḫu mik insandidēs.
9 Ik bi ins bidja; ni bi ḫo manasēp bidja, ak bi Ḫans Ḧanzei atgaft mis, untē Ḧeinaī sind.
10 Jah meina alla Ḧeina sind jah Ḧeina meina, jah hāuhips im in Ḩaim.
11 Ni Ḧanaseipṣ im in Ḧamma faīrhvāu; Ḧip Ḧāi in Ḧamma faīrhvāu sind, jah ik du ḫus gagga. Atta weihā, fastāi ins in namin Ḧeinaamma, Ḧanzei atgaft mis, ei sijāina āin swaswē wit.
12 Ḩan was mip im in Ḧamma faīrhvāu, ik fastāida ins in namin Ḧeinaamma. Ḧanzei atgaft mis gafastāida, jah āinshun us im ni frāqistnōda, niba sa sunus fralustāis, ei Ḩata gamēlidō usfulliṣ waûrpi.
13 Ḧip nu du ḫus gagga, jah Ḩata ṛōdja in manasēdāi, ei habāina fahēd meina usfullidā in sis.
14 Ik atgaft im waûrd Ḧeinaata; jah sō manasēpṣ fijāida ins,
untē ni sind us ṣamama fafrhāu, swaswē ik us ṣamama fafrhāu ni im.

15 Ni bidja ei usnimāis ins us ṣamama fafrhāu, ak ei bafrgāis im saura ṣamama unsēljin.

16 Us ṣamama fafrhāu ni sind, swaswē ik us ṣamama fafrhāu ni im.

17 Weihāi ins in sunjāi; waurd peinata sunja ist.

18 Swaswē mik insandidēs in manasēp, swah ik insandida ins in pō manasēd.

19 Jah fram im ik weihā mik silban, ei sijāina jah eis weihāi in sunjāi.

20 Aṭṭan ni bi ḋars bidja āīnans, ak bi ḋars galāubjandans pafrh waurdā izē du mis,

21 ei allāi āi sijāina, swaswē ḋu, atta, in mis jah iik in ḋus, ei jah pāi in uggkis āi sijāina, ei sō manasēps galāubjāi patei ḋu mik insandidēs.

22 Jah ik wulpū panei gaft mis, gaf im, ei sijāina āi swaswē wit āi siju.

23 Ik in im jah ḋu in mis, ei sijāina ustaūhanāi du āīnamma, jah kunnei sō manasēps patei ḋu mik insandidēs, jah frijōdēs ins, swaswē mik frijōdēs.

24 Atta, patei atgaft mis, wiljāu ei pārei im ik, jah pāi sijāina miŋ mis, ei safrvāina wulpū meinana pārei gaft mis, untē frijōdēs mik faūr gaskaft fafrhāus.

25 Atta garafta, jah sō manasēps ḋuk ni uskunpā; ḋp ik ḋuk kunpā. Jah pāi uskunpēdun patei ḋu mik insandidēs.

26 Jah gakkānida im namō peinata jah kannja, ei friapa wōei frijōdēs mik, in im sijāi jah ik in im.
DU TEIMAÚPAIÁU ANPÁRA

CHAPTER I

1 Pawlus, apaustaúlus Xristáus Iêsuis ŕáfrh wiljan gups bi
gaháitam libaináis sei ist in Xristáu Iêsu,
2 Teimaúpaíalu, liubin barna, ansts, armaido, gawáfrpi fram gupá
attin jah Xristáu Iêsu fráujin unsaramma.
3 Awiliudó gupta meinamma, ŕammei skalkinó fram fadreinam
in hráinjái gahugdái, hváíwa unsweibandó haba bi ŕuk gaminţi
in bidóm meináim naht jah daga,
4 gafrnjands ŕuk gasafvan, gamunands tagré ŕeináizė, ei
fahédáis usfullnáu,
5 gamáudein andnimands bizós sei ist in ŕus, unliutóns galáu-
beináis sei bauáida faúrpi in awón ŕeináí Lauidjái jah áipein
Šeinái Atweikái, gať-ťan-traua ŕatei jah in ŕus.
6 In ŕizózei wašhtáis gamáudjá ŕuk anaqiujan anst gups, sei
ist in ŕus ŕáfrh analagein handiwé meináizó.
7 Unté ni gaf unsís gupt ahman faúrhteins, ak mahtáis jah
fríaĥwós jah inaheins.
8 Ni nunu skamáí ŕuk weitwódiposé fráujins unsaris Iêsuis nih
mína, bandjins is, ak miþ arbáidei afwaggéjóin bi mahtáí
gupts,
9 biz nasjandins uns jah laþóndsins laþóñái weihái, ni bi waúrst-
twam unsaráim, ak bi seináí leikaináí jah anstáí sei gibana
ist unsís in Xristáu Iêsu faúr méla álweina,
10 iþ gaswikunóda nu ŕáfrh gabašhtein nasjandis unsaris Iêsuis
Xristáus, gatafrandins raftís dáuþu, iþ galiuhtjandins libáín
jah unriurein ŕáfrh afwaggéjóin,
11 in þóei gasatiþs iþ ik mércjands jah apaustaúlus jah láisareis
þiudó,
12 in ŕizózei fafrinós jah þata winna; akei nih skama mik, unté
wái hvamma galáubida, jah gatraua ŕammei mahteigs ist
þata anafílth mein fástan in jánana-dag.
13 Frisah habands hái láizè waúrđa, ṭoëi at mis háusidès in galáubeinái jah friapwái in Kristáu Iésu,
14 ṭaṭa gōdō anañílæ fastáí ñafrh ahman weihana saeí buiip in uns.
15 Wáist ṭatei awandidèddun sik af mis allái páieí sind in Asiái, ṭizéi is Fygaßus jah Aírmógañës.
16 Gibái armaün fráuja Aúneiseifauráus garda, untë ufta mik anapfrastída jah náudibandjö meináiizö ni skamáida sik;
17 ak qimands in Rümái usdáudō sökida mik jah bigat.
18 Gibái fráuja imma bigitan armahaftein at fráujin in jainamma daga; jah ṭuan filu más in Affaísö̃n andbahtida mis, wafla ṭu kant.

CHAPTER II

1 Ṭu nu, barn mein walísö, inswinńeí ṭuk in anstái ṭizái in Kristáu Iésu,
2 jah ṭoëi háusidès at mis ñafrh managa weitwödjá, waúrda guip, ño anañíl ætrigggwái mannam, páieí wafrpái sijáina jah anparans láisjan.
3 Ṭu nu arbaïdei swë göds gadraús Xristáus Iésuis.
4 Ni áinsbun draúhtinöînds fráujin dugawindiëp sik gawaúrkjam pisös aldáis, ei galéikái ñammei draúhtinöp.
5 Jah ḫan jabái háisfeip hvás, ni weipada, niba witödeigö brikip.
6 Arbaïđjands aírposé waúrswja skal frumist akrañé andnimán.
7 Frañei ṭatei qipá; gibip áuk ṭus fráuja frápi us alláim.
8 Gamuneis Kristu Iésu urrisanana us dáupáim us fráiswa Daweidis bi aifwaggéljö̃n meinái,
9 in pisáiei arbaïđjá und bandjös swë ubiltójis; akei waúrd guipș nist gabundan.
10 Inuh ṭis all gaþula bi ḥans gawalidans, ei jah ḥái ganist gatilöña, sei ist in Kristáu Iésu míp wulþau áiweinamma.
11 Trigga ṭata waúrd: jabái míp gadáuípnöddédum, jah míp libam;
12 jabáí gaþulam, jah miþ piudanóm; jabáí asái kam, jah is asái kip uns;
13 jabáí ni galáubjam, jáins triggws wisip; asái kan sik silban ni mag.
14 Pize gamáudei, weitwödjdands in andwáfrpja fráujins. Waúrdam weihan du ni waftái dáug, niba uswalteinái jaím háusjöndam.
15 Usdáudei þuk silban gakusanana usgíban guþa waúrtswjan unáiwiskana, raftaba ráidjandan waúrd sunjós.
16 Ip þő dwalóna usweihöna láusawaúrdjja biwandei; untē filu gaggand du asgudein,
17 jah waúrd izē swē gunds alip; pizei ist Ymafnaius jah Filétus,
18 þáie bi sunja uswissái usmētun, qiipandans usstass ju waúrstana, jah galáiuben sumáiže uswaltidēdun.
19 Apþan tulgus grunduwaddjus guþs standip, habands sigljö þata: kunþa fráuja þans þáiei sind is, jah: afstandái af unsēlein hvazuh saei namnjá namó fráujins.
20 Apþan in mikilamma garða ni sind þatáinei kasa gulþeina jah silubreina, ak jah triweina jah digana, jah suma du swērein, sumuþþan du unswērein.
21 Apþan jabáí luas gahráinjái sik þize, wafrþip kas du swēriþái gaweiháip, brük fráujin, du allamma waúrstwē gōdāizē gamanwiþ.
22 Apþan juggans lustuns þliuh; ip láistei garashtein, galáiuben, friþpwa, gawaþþri miþ jaím bidái anaháitandam fráujan us hráinjamma haftin.
23 Ip þós dwalóns jah untaloþ sōknins biwandei, witands þatei gabafrand sakjōns.
24 Ip skalks fráujins ni skal sakan, ak qaþrus wisan wiptra allans, láiseigs, usþulands,
25 in qaþrein talzjands þans andstandandans, niu huan gibái im guþ idreiga du ufkunþþja sunjós,
26 jah usskawjáindáu us unhulþins wruggōn, fram þammei gafāhanái habanda afar is wiljin.

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CHAPTER III

1 Ĉan ŝata kunneis ei in spëdistâim dagam atgaggand jèra sleidja,
2 jah wafrpand mannans sik frijôndans, fashugairmâi, bihâitjans,
  háuhhashrtaí, wajamërjandans, fadreinam ungahvafrbâi, láunawargos, unãfrkni,
3 unhunslugái, umildjái, fafrinôndans, ungahabandans sik,
  unmanarîggwái, unséljái,
4 fralêwjandans, untîlamalskái, usbâülidái, frijôndans wiljan
  seinanâ más ŝau guq,
5 habandans hiwi gâgudeins, ip maht izôs inwidandans; jah
  ŝans aswandei.
6 Unté us ŝâim sind ŝâiei sliupand in gardins jah frahunpâna
  tiuhand qineina afhlafrâna frawaûrhtim, ŝoei tiuhanda du
  lustum missaleikâm,
7 sintineî láisjandôna sik jah ni âiw luanhun in uskunpja
  sunjôs qîman mahteiga.
8 Ĉan ŝamma hâidâu ei Jannês jah Mambrês andstôpun
  Môsêza, swa jah ŝâi andstandand sunjái, mannans frawaûr-
  ðânái ahin, uskusânái bi galâubein;
9 akei ni ŝeihand du filusnái, unté unwiti izê swikunp wafrpîp
  allâim, swaswê jah jainâizê was.
10 Ip ŝu galâista is láiseinái meinái, usmêta, muna, sidâu,
  galâubeinái, usbeisnái, friafrwái, þulâinái,
11 wrakjôm, wunnim, huileika mis waûrpun in Antiaûkiái, in
  Eikaûnôn, in Lystrys, huileikôs wrakôs usbulâida, jah us
  allâim mik galûsida frâuja.
12 Jâh ŝan allái ŝâiei wileina gâgudaba liban in Xristâu Iêsu,
  wrakôs winnad.
13 Ip ubilái mannans jah liutâi ŝeihand du wafrsizin, aîrzjái
  jah aîrzjandans.
14 Ip ŝu framwaîrpis wisáis in ŝâimei galâisidôs ŝuks jah ga-
  trauáida sind ŝus, witands at luanma ganamt,
15 jah ŝatei us barniskja weihôs bôkôs kunpês, ŝôs mahteigôns
  ŝuks usfratwjan du ganistái ëafîh galâubein ñô in Xristâu Iêsu.
All bōkō gudiskáizős ahmateináis jah ṣaúrftsōs du láiseinái, du gasahtái, du garafštteinái, du talzeinái in garafšttein, ei ustaúhans sijái manna guwüns, du allamma waúrstwē gödáiẓê gamanwiৎ.

CHAPTER IV

Weitwödja in andwaípja guwüns jah fráujins Xristáus Iêsuis. Saei skal stöjan qiwans jah dáupans bi qum is jah piudi-nassu is:

mērei waúrd, instand ühteigō, unūhteigō, gasak, galplái, galvötei in allái usbeisnái jah láiseinái.

Waíp mēl ḫan hāila láisein ni us póland, ak du seináim lustum gadragand sis láisarjans, supjóndans háusein;

āppan af sunjái háusein awandjand, jī du spillam gawandi-jand sik.

Īp ḫu andāpāhts sijái in alláim, arbaidei, waúrstw waúrkeri aswaggēlistins, andbahtı ḫein usfullei.

Āppan ik ju hunsijada jah mēl meináizős diswissáis atist.

Háifst ḫō gōdōn háifstida, run ustāuh, galāubein gafastáida;

ṕpōrh galagíps is mis wāips garafštains, ḫanei usgibip mis fráuja in jāínamma daga, sa garafhta staua; āppan ni ḫatáinei mis, ak jah alláim ḫáie frījōnd qum is.

Sniumei qīman at mis sprāutō;

untē Dēmas mis bilāip, frījōnds ḫō nu ald, jah galāip du ṭassalatineikái, Xrēskus du Galatiái, Teitus du Dalmatái.

Lukas ist mi/lists mis áins. Marku andnimands brigg mi/lists ḫus silbin, untē ist mis brūks du andbahtja.

Āppan Tykeiku insandida in Affalson.

Hakul ḫanei bilāip in Trauadái at Karpáu qimands atbafr, jah bökos, ḫib hun mafmbranans.

Alafksandrus áizasmípio managa mis unpiuropa ustáiknida; usgildip imma fráuja bi waúrstwam is;

ṕammei jah ḫu witái, filu áuk andstōp unsaráim waúrdam.

In frumistōn meinái sunjōnái ni manna mis mi/lists was, ak allái mis bilipun, ni rahnjāidáu im. — —

U 2
NOTES

[The references refer to the paragraphs in the grammar.]

ST. MATTHEW

CHAPTER VI

1. du saphvan im = πρὸς τὸ θεάναι αὐτοῖς, see § 485.
3. ἤκ tậujandan, acc. gov. by witi. Two Lat. MSS. (Vercellensis and Veronensis) of the Gospels have the same construction; τε facientem, the Greek version has here the gen. absolute: σοῦ νοεῖντος.
4. σῷ ἀρμαχαίτιπα πέινα, a lit. rendering of σοῦ ἡ ἐλεημοσύνη. This construction is very common in the Gothic translation.
5. wafhstam, gov. by in.
7. 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 piudō, lit. like those of (the) heathens.
9. ἤκ in himinam; the Gr. has ὁ ἐν τοῖς οὐρανοῖς. In addressing a person the Gr. def. article is translated by the personal pronoun in Gothic.
11. himma daga, see § 287.
12. afēt uns patei skulans sijāima, forgive us what we are owing, i.e. our debts. patei, acc. gov. by skulans, see the Glossary under skula.
13. in frāistubnjāi, into temptation. With verbs of motion the prep. in sometimes takes the acc., sometimes the dat., cp. ahma ina ustāuh in āępida, the spirit led him away into the wilderness, beside qēmūn in garda (dat.) Seimōnis, they came into Simon's house.
15. ni ἤκ atta izwar afētīp missadēdins izwarōs, in that case your father will not forgive your trespasses. For ni ἤκ the Gr. version has oide, and not, nor.
23. ḫaṭa riqiz īvan flīf! supply ist; and on the -z in riqiz, see § 175 note 1.
24. Babbage... or. Ulphilas seems to have read el, if, instead of e, either.

25. niu = ni + u = Lat. nonne, where -u is an interrogative particle; cp. such phrases as skuldus ist? is it lawful? tødeinai, wastjøm, the dat. of the things compared, dependent upon más. Cp. the similar idiomatical construction in Greek and Latin, where the former has the gen. and the latter the ablative, as μεῖζων rov ðælφóv = h ø ðælφós; major fratre = major quam frater. See § 428.

26. þé = þatei, that. þám, dat. pl. gov. by más; see note to verse 25.

29. qiþuh = qiþa uh.

CHAPTER VIII

1. atgaggandin imma = karáβáni aivò, is in apposition to the second imma. Similarly in verse 5.

9. tawel, see §§ 149-50.

11. saggqa = sagqa (§ 17). The guttural nasal is sometimes written gg before q and k.

24. swaswe þata skip gahulip waïrpan fram wëgim. To indicate consequence or result swaswe with the inf. is sometimes used, in imitation of the Greek ðøte with inf.; cp. ðøte to plòion kalûptesbài. In the pl. wëgs fluctuates between the a- and i-declension; cp. wëgös in Mark iv. 37.

29. hva 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. βοσκομένη, agreeing with haiðra.

31. qiþandana, masc. agreeing with the natural gender.

32. haiðra has the verb in the pl. because of its collective meaning. Cp. Mark ii. 13.

CHAPTER XI

2. bi sipônjam seináim, instead of þaírh sipônjans seinans = the Gr. diá tòv μαθτòv aivòv.

3. anparizuh = anparis (gen.)+uh, see § 175 and note 2 to it.

6. huazuh saei, see § 276.

9. praßfétæu, see note to Matth. vi. 25.

12. und hita, see § 267.
14. mip niman = andniman, to receive, accept.

ST. MARK

CHAPTER I

5. in Iaúrdanē aiváln, with retention of the Gr. ending in the proper name: ἐν τῷ Ἰορδάνη ποταμῷ.
7. swinpōza mis, see § 428.
19. jah ās in skipa manvjadans natja is a lit. rendering of kai aīvōs ἐν τῷ πλαύῳ καταρίζοντας τὰ δικτα.
24. lvu uns jah ḫus? see note to Matth. viii. 29.
27. mip sis missō, see § 431. lvō sō lāsēnō sō niujō? 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 gamōstēdun, they did not find room, see § 388.
7. gufp is properly neuter, and retains its old gender in the plural nom. acc. guĎa, heathen gods; in the sing. it is used for the Christian God, and is always masculine, although it retains its nom. voc. acc. form gufp. The MSS. have regularly the contracted forms: nom. voc. acc. gup, gen. gps, dat. gpa. But when the inflected forms are written in full they always have gud-.
13. all manageins, cp. note to Matth. viii. 32.
16. driggkip = drigkip.
17. ak ḫal ubilaba habandans, a lit. translation of the Gr. ἀλλ' ὁ κακῶς ἔχοντας.
21. ibāi anfimāi fullōn af ḫamma, sa niuja ḫamma fāṁnjin, 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 (famma fāṁnjin, in apposition to af ḫamma). Ulfilas took τὸ πλήρωμα as the acc., and then translated the Gr. word for word.
Notes 295

22. giutand, they pour, people pour.

23. warp pairhaggen imma. The Gr. has ἵγεντo παραπόρευσ-
οθα αὐτόν, 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 § 849.

26. gups, see note to Mark ii. 7. uf, under, in the days of.
hláibans faúrlageináis, lit. the loaves of laying forth, i. e. show-
bread. ŭanzuh, see § 266.

27. sabbatō, Gr. σάββατον, is indeclinable. The nom. form
sabbatus follows the u-declension in the sing., but the ι-declen-
sion in the plural: cp. verses 24 and 28, and see pp. 361-2. in
sabbatō dagis, Gr. διὰ τὸ σάββατον, on account of the Sabbath day.

CHAPTER III

2. hálidēdiu = hálidēdi + u, whether he would heal. The part-
cle u is always attached enclitically to the first word of its
clause, and is used to indicate direct (as in verse 4 akulū + u) or
indirect interrogation, see § 849.

9. habālē, pp. neut. of haban.

23. frauârhtē, gen. pl. gov. by allata ŭata.

31. standandōna, hátandōna, pres. part. neut. pl., see
§ 429 (3).

CHAPTER IV

1. swaswē ina galeĩbāndān in skip gasitan in marein, on
the construction see note to Matth. viii. 24.

5. anpārūp-pan = anpār + uh-pan.

8. On 't', 'j', and 'r', see § 2.

10. frēhun, see § 308 note, and § 427.

14. saijands, saijip = saiands, saiip.

19. bi ŭata anpār lustjus, lit. desires concerning the other thing,
i. e. concerning other things.

25. pīshrammēn 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 fraīhnan (§ 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 (§ 329). us-kjanata, the neut.
of the old strong participle occurs in Luke viii. 6.
29. atist, 3 sing. pres. of at-wisan.
33. háusjön, 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. lva mis jah ḫus, cp. note to Matth. viii. 29. sunāu = sunu
(§ 202 note).
13. wēsunup-pan = wesun-uh-pan.
14. hāimōm, see § 199 note. qēmun, they (the people of the
villages) came.
18. wōds, see § 178 note.
23. aftumist habāip, is at the point of death, a literal transla-
tion of the Gr. ἐκχέτος ἐκεῖ. After habāip supply bidja ḫuk.
26. jah ni waiftái bōtida, ak más waïrs habāida, a literal
rendering of kal μῆν ἀφελήσωσα ἄλλα μᾶλλον εἶς τῷ χείρον ἀθοῦσα;
so that bōtida and habāida are here pp. fem. sing.
41. qaṭηu = qaṭ-uh. talefpa kumei = Gr. Ταλίθα κούμει.
42. was ånk jērē twalibē, see § 427.

CHAPTER VI

2. jah ḫuō sō handugeinō sō gibanō imma? The Gr. has kal
xis ἡ σοφία ἡ δοξία αἰνέτο; cp. note to ch. i. 27.
15. Ηρόδης qaṭ patei ḫammei ik háubit afmaimait Iōhannē,
lit. Herod said that to whom I cut the head off, to John. The Gr.
has ὁ Ἡρώδης εἶπεν ὅτι δὲν ἔγω ἀπεκκεφάλισα Ἰωάννην, Herod said that
it is John whom I beheaded.
21. jah waúrpans dags gatils, and a fitting day being come.
Ulphias generally used the dat. in such instances corresponding
to the Gr. gen. absolute, but he has here used the nom. (§ 496).
See also v. 26.
53. duatsniwun, see § 5.

CHAPTER VII

4. anpār ist manag, lit. other (thing there) is many. The Gr.
has the pl. ἄλλα πολλὰ ἔστων.
5. bi ἡμεις anaful̄hun pál sinistans, according to that which
the elders have handed down as a tradition.
6. ἵπ ψαρτο iża fairra habaip sik mis, lit. but their heart has
itself far from me.
11. pishra be pel us mis gabatnis, as to whatsoever thou
prophesest from me. Ulilatas has closely followed the Gr. ἡ ἐν ἐς
ἐμοὶ ἀφέλητι which omits the apodosis εὗ ἐκεῖ.
12. ni... ni wafit is a double negative like the Gr. ὀκεῖτι... oδέν. Cp. also ch. xv. 4.
31. mip tweinhám markóm, lit. amid the two boundaries.
34. asσα = Gr. ἀφαδά, open, be opened!
36. máis ἡμα, by that the more, so much the more.

CHAPTER VIII

12. jabáigail kunja ἡμα τάικνε, lit. if there should be
given of signs to this generation. Bernhardt following Meyer's
suggestion supplies: so тue mir Gott dies und das. The Gr. has
εἰ δοθηται τῇ γενεᾶ ταύτη σημεῖον.
23. frahl na ga- 우리나라-있회, he asked him whether he saw any-
thing. See § 279.
26. 27. wehsa = waihsa, see § 5.
31. uskius am skulds ist, is liable to be rejected, on the inf. see
§ 435. Similarly usqiman.

CHAPTER IX

2. ainana, see § 249.
18. usdribema = usdribeina, see § 5.
23. allata mahteg ἡμα galáubjandin, everything [is] possi-
able to the one who believes.
50. supūda, see § 7.

CHAPTER X

14. untē pizē ist pindangardi u̇ps. Here pizē is a mis-
translation of the Gr. τῶν τοιούτων; the correct translation, pizē
eawalekaižē, occurs in Luke xviii. 16.
21. ainis pūs wan ist, lit. there is lacking to thee of one thing.
25. azitizō = azētizō, see § 5.
32. ἡσи habäl̄edun ina gadaban, those things which were
about to happen to him, cp. the Gr. τὰ μὲλλωντα αὐτῷ συμβαίνων.
CHAPTER XI

1. alēwjin is here used adjectively agreeing with fastrgunja. The Gr. has ὁρὸς τῶν Ἑλαιῶν, the Mount of Olives.

10. πιπιδό = Gr. εὐλογημένη. in namin attins unsaris Daweidis is meaningless, and does not correspond to either of the Gr. readings:—τοῦ πατρὸς ἥμων David, or ἐν δυσματι κυρίου τοῦ πατρὸς ἥμων David. Possibly frāuins has been inadvertently omitted in the Gothic version.

12. usstandandam im, the dat. absolute, see § 486.

14. usbaɪrandas, answering, only occurs here in this meaning. The Gr. has ἀποκριθεῖς.

18. gudjanē, gen. pl. dep. on aŭhumistans.

23. ḏisvatzuh ei, see § 276.

30. uzuh, whether from, see § 175 note 2.

32. ūhtēdun for ŏhtēdun, see § 7.

CHAPTER XII

2. akrania, partitive gen., see § 427.

4. ḥāubīp, accusative of closer definition, see § 426.

5. su̇manzuh = sumans + uh.

7. hirjūp, 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, ‘Eym. Wörterbuch der got. Sprache,’ p. 137.

14. kara puk manshun, on the construction see § 426. skuldu = skuld + u, see note to Matth. vi. 25.

pāu niu gibáima ? the Gr. has δῷμεν ἃ μή δῷμεν;

20. brōpраhаns, brethren, from an adjective *brōpраhаs (§ 398); cp. such forms as un-barnahs, childless, beside barn.

CHAPTER XIII

28. uskeinand, see note to ch. iv. 27.

CHAPTER XIV

70. jah āuk razda įeina galeika ist, after āuk supply Galeilaius is jah. Cp. the Gr. καὶ γὰρ Γαλιλαῖος εἶ καὶ ἡ λαλιά σου ὁμοιάζει.
CHAPTER XV

9. wileidu = wileip + u. fraleitan = fralētan, see § 5.
34. ailōē ailōē, lima sibakpānei = the Gr. text Ελωί Λωλ λιμά σιβαξθανί.
42. fruma sabbatō, Gr. προσβάσαρον, the day before the Sabbath.

CHAPTER XVI

9. frumin sabbatō, Gr. πρώτῃ σάββατῳ, 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, 173, 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.

Kyreinaiaù = Kyreinaiaù.
4. sei, see § 271 note 3.
5. anamēljan, on the construction see § 485. qeins = qēns.
7. rūmis, gen. gov. by ni, see § 427.
10. faheid = fahep.
13. hajandandē, qandandē, gen. plur. agreeing with the plurality implied in harjis.
20. pizei, gen. pl. gov. by gahausidēdun.
21. usfulnōdēdun = usfulnōdēdun (cp. v. 6). Similarly in v. 22.
27. bērusjōs, parents, originally the perfect part. act. of baïran.
29. fraleitāis = fraleitāis.
33. sildaleikjandōna, on the gender see § 429. Similarly in vv. 44, 45, 48.
37. blōtandē = blōtandei.
41. birusjōs = bērusjōs.
48. magāu = magu.
50. ija, neut. pl., see note to v. 33.
CHAPTER IV

3. sunáus = sunus.
5. diabuláus = diabulus.
6. ἵππαρμμήν ἤει, see § 276.
13. fraístōbnjō = fraístubnjo.
14. bisitandē, of those that dwell round about.
17. praúfētus = praúfētus.
25. mēnūs, acc. pl.
27. Ἦαλεισαι = Ἦαλεισαιάν.
36. jah warj afślauñnan allans, see note to Mark ii. 23.
40. áinlvarjammeñ, see § 275 note 2.

CHAPTER XIV

12. qāpug̣-pan = qāp-uh-paṇ.
19. aúhsnē, see § 208 note.
23. usfulnái = usfullnái.
26. naukūg̣-pān = nauk-uh-pan.
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. εἷς πόλεμου suggests that du wigana means to war, in which
case it is related to weihan, to fight.

pāng̣kēp̣ = pāng̣keip̣.
siān for sijāi + u, whether he may be.
32. ekip̣āu = asppōu. nist = ni + ist.

CHAPTER XV

1. wēsunup-pan = wēsun-uh-pan. Similarly in v. 25.
8. Instead of suma we ought to have had ὅδο. The translator
mistook the indef. pronoun ὅδο for the interrogative ὅδο. drak-
mans, drakmin presuppose a nom. form drakma.
9. drakmein, the Greek case form (δρακμέν) with ei for ē; but
masc. as is shown by ἣμαμεί.
23. bringandans = briggandans.
24. jah duggunnun wisan, supply wañla.
Notes

ST. JOHN

CHAPTER XII

4. Seimōnia, see § 427.
6. ἤταύπ-παν = ἤτα-υ-παν, also in vv. 16, 33.
   kara, on the construction see § 426.
10. μωνάδεδυνμ-παν = μωνάδεδυν-υ-παν. Similarly in
    v. 20.
25. ἱάιπ = ἱάιπ.
26. On ἱάιπ see § 482.
29. sumāih = sumāi + uh.

CHAPTER XV

7. ἤταυβαν ρεί, see § 276.
9. friαψwάi = friαψwάi, also in vv. 10, 13.

CHAPTER XVII

1. uzuhhōf = uzuh + hōf.
21. uggkis = uggkis.

THE SECOND EPISTLE TO TIMOTHY

CHAPTER I

5. gap-pan-traua = ga-υ-παν-τραυα, where ga belongs to
   traua.
26. usakawjāindāu, miswritten for *uskāu jāindāu (§ 150).
Glossary

Abbreviations

sm., sf., sn., = strong masculine, &c.
wm., uf., um., = weak masculine, &c.
pret.-pres. = pret. & pres.

sv. = strong verb.
wv. = weak verb.

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 h follows b, and p follows t.

aba, wm. man, hub, and, 206, 208 note, 353. O.Icel. afe.
abraba, av. strong, excessively, very, very much.
abra, aj. strong, violent, great, mighty. O.Icel. afe.
af, prep. c. dat. of, from, by, away from, out of, 88, 350. OE. ðef, of, OHG. aba, ab.
af-aíkan, sv. VII, to deny, to deny vehemently, 313, 402.
af-aírzjan, wv. I, to deceive, lead astray; see aírzëis, aírzjan.
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; his dagis afar-sabbatē, on the first day of the week, 356.
afaruh = afar + uh.
af-dáubnan, wv. IV, to become deaf, 331.
af-dáupjan, wv. I, to kill, put to death; pass. to die, 402.
af-dóbnan, wv. IV, to be silent. *af-dójan, wv. I, to fatigue, 80, 319 note.
af-dránustjan, 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-éstä, 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-hrapjan, wv. I, to choke, quench.
af-hræppan, wv. IV, to be choked, be quenched.
af-íageins, sf. a laying aside, remission, 355.
af-íéitjan = af-íéitan, see § 5.
af-ílpan, sv. I, to go away, depart. OE. lípan, OHG. lidan.
af-lētan, sv. VII, to dismiss, leave, forsake, put away, let alone, forgive, absolve, 402.
af-lēts, sm. forgiveness, remission, 355.
af-līman, uW. IV, to remain, be left.
af-līnnan, sv. III, to depart, 304. OE. līnnan, OHG. bīlīnnan.
af-māltan, sv. VII, to cut off, 402.
af-maržeins, sf. deceitfulness.
*af-mōjan, uW. I, to fatigue, 319 note. OHG. muoen, muoan.
af-niman, sv. IV, to take away.
af-qiбан, sv. V, to renounce, forsake.
af-sateins, sf. divorcement.
af-satjan, uW. I, to divorce.
af-skīban, sv. II, to push aside, 286 note 2, 302. OE. scūfan, OHG. skīban.
af-slahan, sv. VI, to kill, slay, 402.
af-slāubnан, uW. IV, to be amazed, be beside oneself.
af-sneīpan, 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-swaīrban, sv. III, to wipe out, 304. OE. sweorfan, OHG. swerban.
afta, av. behind, backwards, again, once more; aftra gabōtjan, to restore; aftra gasatjan, to heal. OE. after, 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. aetment.
aft-waīrpan, sv. III, to cast away, put away, 428.
aft-waiwjan, uW. I, to roll away.
OE. wewlan.
aft-wandjan, uW. I, to turn away.
-ag-. suffix, 392.
aggilus, sm. angel, messenger; the pl. fluctuates between the i- and u-declension, as nom.
pl. aggileis and aggilus, 17. OE. engel, OHG. engil, angil, from Gr. ἄγγελος through Lat. angelus.
aggwipa, sf. anguish, distress, tribulation, 384.
aggwus, aj. narrow, 17, 132, 236. OE. enge, OHG. engi.
agis (gen. agis), sn. fright, fear, terror, 168, 182. OE. ege, OHG. egi.
aglaitei, uWf. lasciviousness, unchastity, 212. OHG. agaleīzi, zeal.
aglaiti-waūrdei, uWf. indecent language, 389.
aglipa, sf. anguish, distress, 384.
aglō, uWf. anguish, affliction, tribulation, 211.
agluba, av. hardly, with difficulty, 344.
aha, uWm. mind, understanding, 208.
áins, num. one, alone, only; indef. pr. one, a certain one; ánns ... jah ánns, the one ... and the other, 10, 49, 83, 89, 247, 249, 258, 390. OE. án, OHG. ein.
ánns-hun, indef. pr. with the neg. particle ni, no one, no, none, 87 (1), 89, 278.
áir, av. (comp. áiris), soon, early, 347. OE. ǽr, OHG. ǽr.
áirinóin, wv. II, to be a messenger, 325.
áiris, av. earlier, 345.
áirþa, sf. earth, land, region, 10, 67, 171, 192. OE. eorþe, OHG. erda.
áirþa-kunda, aj. earthly, born of the earth, 397.
áirþeins, aj. earthly, 227, 395.
álírus, sm. messenger, 203.
O.Icel. árr, OE. ǽr.
áirþeins, aj. astray, erring; áirþeins wisan or wairþan, to go astray, err, be deceived, 231. OE. eorre, ierre, angry, OHG. ировки.
áirþjan, wv. I, to deceive, lead astray. OHG. irren, cp. OE. iersian, to be angry.
áistan, wv. III, to reverence, 328. Cp. OE. ǽr, OHG. ǽra, from *aizo, honour.
áip, uf. mother, 6, 212. OHG. eidi, MHG. eide.
áips, sm. oath, 10, 171, 180, 353. OE. ǽp, OHG. eind.
aipþau, cj. or, else; aipþau jah, truly, 10, 66 note, 256, 351. OE. epþa, OHG. eddo.
aiwaggelista, um. evangelist, Gr. εὐαγγελιστάς through Lat. evangelista.
aiwaggelíjan, wv. I, to preach the gospel.
áiweins, aj. eternal, everlasting, 227, 395.
áiwa, sm. time, lifetime, age, world, eternity; ni áiw (347), never; in áiwins, du èiw, for ever. OE. æw, ÆW, OHG. Æwa.
ái, n. brass, coin, money, 47. OE. är, OHG. ēr.
áupa, um. coppersmith, 389.
ak, cj. but, however (after negative clauses), 351. OE. ac, OHG. oh.
akel, gj. but, yet, still, nevertheless, 351.
akët (akêt), ?sm. or akêts, ?sm. vinegar. OE. cecêd, OHG. ezzih, from Lat. acëtum.
akran, sn. fruit, 182; akran bairan, to bear fruit. OE. sêcrn, acorn.
akrana-låus, aj. unfruitful, barren, 34, 397.
akr, sm. field, 4, 21, 25, 36, 88, 91, 129, 159, 162, 175, 180, 354. OE. sácér, OHG. askar.
a jukdïps, sf. time, eternity, 382.
al-brunsts, sf. burnt-offering, holocaust. OHG. brunst.
alakjò, av. together, collectivity.
alan, sv. VI, to grow, 310. OE. alan, Lat. alere, to nourish.
alap-bëra, w.aj. very needy, very poor.
alôs, sf. age, life, generation, 173. OE. ieldu, OHG. alti, eiti.
alëina, sf. ell, cubit. OE. eîn, OHG. elina.
alëw, sn. olive oil.
alëws, aj. of olives; faïrguni alëwjò, Mount of Olives.
alha, sf. temple, 221. OE. ealh, OHG. alah.
alja, cj. than, except, unless, save; prep. c. dat. except, 350.
alja-kuna, aj. foreign, strange, 398.
alja-leikòs, av. otherwise, 345.
aljan, avw. I, to bring up, rear, fatten.
aljar, av. elsewhere, 348. OE. eilor.
aljap, av. elsewhere, in another direction, 348; afleipan aljap, to go away.
aljaprö, av. from elsewhere, from all sides, from every quarter, 348.
aljia, aj. other, another, 36, 229. OE. ôles (gen.), else; OE. eles-ländê, OHG. eli-lentî, foreign.
allis, 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.
alla, aj. all, every, much, 227, 390, 427, 430. OE. eall, OHG. al.
all-waldands, sm. the Almighty, 34, 218, 389.
alpan, sv. VII, see us-alpan.
alpeis (comp. alpiza), aj. old, 175, 231, 243. OE. eald, OHG. ald, alt.
amèn, av. verily, truly, from Hebrew through Gr. ãvâv.
amà, sm. or amas, ?wm. shoulder.
an, interrog. particle, then, 349. Gr. áv.
ana, prep. c. acc. and dat. in, on, upon, at, over, to, into, against, 350; av. on, upon. OE. on, OHG. ana.
an-dåkan, sv. VII, to add to, 404.
anabiudan, sv. II, to bid.
command, order; 51, 122, 127, 138, 173, 286 notes 2, 3, 301, 404. O.E. bêdan, OHG. biotan.
apa-busna, sf. command, commandment, order, 122, 138, 199, 357.
apa-fihm, sn. a thing committed, tradition, recommendation, 357.
apa-filhan, sv. III, to commit to, entrust, let out, hand down as tradition.
apa-fulan, pp. n. of apa-filhan, used as a noun, tradition; pata apafulan izwar, þu rædoorm úmán.
apa-haban, wuv. III, to take hold of; in pass. (Luke iv. 38), to be taken (with fever).
apa-haitan, sv. VII, to call on, 404, 428.
apa-hnáwjan, wuv. I, to lay, lay down.
apa-hneiwan, sv. I, to stoop down, 404.
apa-kuskri, av. straightway, at once, suddenly.
apa-kumbjan, wuv. I, to lie or sit down, sit at table, recline. Lat. ac-cumbere.
apa-lageins, sf. a laying on, 357.
apa-lagjan, wuv. I, to lay on, 404.
apa-láughni-bræ, av. secretly, 344.
apa-láugna, aj. hidden, secret, 234.
apa-leikö, av. in like manner, 344. MHG. ane-líche.
apa-mahťjan, wuv. I, to do violence, injure, damage, revile.
apa-meljan, wuv. I, to enroll.
apa-minds, sf. supposition, 357.
*anaz, sv. VI, see us-anan.
apa-nanpjan, wuv. I, to dare, have courage, be bold. OE. nējan, OHG. nenden.
apa-nuńjan, wuv. I, to renew, 319.
apa-prugan, sv. VII, to oppress, 313 note r.
apa-qimam, sv. IV, to come near, approach.
apa-qiss, sf. blasphemy, 357.
apa-quńjan, wuv. I, to arouse, make alive.
apa-sińjan, wuv. III, to be silent, be quiet, grow still, 328. Lat. silère.
apa-siüns, aj. visible, 234, 357, 391. Cp. OE. an-sien, face.
apa-stödeins, sf. beginning, 357.
apa-stödjan, wuv. I, to begin, 404.
apa-trimjan, sv. III, to tread on, 304.
apa-prafstjan, wuv. I, to comfort.
apa-wairpa, aj. future, 357. OHG. -wert, related to wairpan.
and, prep. c. acc. along, throughout, towards, in, on, among, 350. OE. and-, ond-, OHG. ant-.
and-, suffix, 339.
apa-bautha, sf. ransom, 358.
apa-hafta, sf. answer, 33, 199, 358.
apa-láus, aj. endless, 397.
apa-nahti, sn. evening, 358.
apa-neips, aj. contrary, hostile, 428.
apa-néms, aj. pleasant, acceptable, 33, 234, 358, 391, 394.
apa-stapfís, sm. adversary, 185, 358.
apa-páhta, aj. circumspect, 321 note r, 358.
and-águg, sn. face, 358.
and-ágú, av. openly, 344.
apa-waúrđi, sn. answer, 358.
OE. and-wyrde, OHG. ant-wurti.

and-bahti, sm. service, ministry, 183, 187.

and-bahtjan, wv. I, to serve, minister, 320.

and-bahts, sm. servant, 328.

OE. ambiht, ambeht, OHG. ambahlt.

and-beitan, sv. I, to blame, reproach, threaten, charge.

and-bindan, sv. III, to loose, unbind, explain, 330, 405.

and-bundnan, wv. IV, to become unbound, be loosened, 330, 331.

andela, sm. end, 185.

OE. ende, OHG. enti.

and-hafjan, sv. VI, to answer, 33, 405, 428.

and-haitan, 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.

and-láus, aj. endless, 397.

OE. ende-laas.

andiz-uh... asppau, either... or, 351.

and-niman, sv. IV, to receive, take, 33, 405.

and-riman, 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-staurnan, wv. III, to murmur against, 328.

and-wairp, sm. presence, face, person, 358; in andwairpja, before, in the presence of.

and-wairps, aj. present. OHG. ant-wert.

and-wasjan, wv. I, to unclothe, take off clothes.

and-waurdjan, wv. I, to answer. OE. and-wyrdan, OHG. ant-wurtan.


ansteige, aj. gracious, favourable, 394, 428.

ansts, sf. favour, grace, 90, 112, 120, 122, 198. OE. ēst, OHG. anat.

anpar, aj. other, second, 158, 175, 253, 254, 258, 430; plural, the others, the rest; anpar... anpar, the one... the other. OE. ōper, OHG. andar.


aqizi, sf. axe. OE. āx, OHG. ackus, aksis.

arbádjan, wv. I, to work, toil, suffer. OHG. arbeiten.

arbáip, sf. work, toil, labour, 199. OE. earfop, OHG. arbeit.

arbi, sm. heritage, inheritance, 6, 14, 161, 187. OE. ierfe, OHG. erbi, arbi.

arbi-numja, wm. heir, 208, 389. OE. ierfe-numa, OHG. erbi-nomo.

arbja, wm. heir, 208; arbja wairpan, to inherit.

arbjō, wf. heiress, 211.

-arja-, suffix, 380.

arjan, wv. I, to plough, 318. OE. ērian, OHG. erien.

arka, sf. money-box, chest. OE. earc, OHG. arca, from Lat. arca.

arma-hairtei, wf. mercy, 389.

arma-hairtīpa, sf. pity, mercy, charity, alms.

arma-hairts, aj. merciful, 398.
OE. earm-heort, OHG. arm-herz.
armiōs, wfl. mercy, pity, alms, 10.
arman, wfl. III, to pity, have pity on, 328. OHG. armēn, to be poor.
arms, sm. arm, 197. OE. earm, OHG. arm.
arma, aj. poor, 227, 244. OE.
earn, OHG. arm.
arnōba, av. surely, safely.
arōmata, pL. sweet spices. Gr. ἀρῶματα.
arwjo, av. in vain, without a cause. Cp. OHG. arwīn.
asans, sf. harvest, summer, 199. OHG. arn.
asilu-qārīnus, sf. a mill-stone, lit. ass-mill, 389. OE. esol-
cweorn.
asilus, sm. ass, 203. OE.
esol, OHG. esil.
asilus, sf. she-ass, 203.
asneis, sm. servant, hireling, hired servant, 185. OE. esne,
OHG. asni, esi
-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.
set, OHG. az.
at-apni, sm. year, 359.
at-bairan, wfl. IV, to bring, take, carry, offer.
at-gaggan, wfl. VII, to go, go up to, come to, enter, come down, descend, 313 note 1.
at-giban, wfl. V, to give up, give up to, give away, deliver up, put in prison, 406.
at-haban, wfl. III, with sik, to come towards.
at-hafjan, wfl. VI, to take down, 406.
at-háitan, wfl. VII, to call to one.
at-ik, sn. corn, cornfield. OHG. eizzisc.
at-ist, is at hand, 342.
at-jaan, suffix, 424.
at-lagjan, wfl. I, to lay, lay on, put on clothes, 34, 406.
at-nēhjan, wfl. I, refl. to draw near, be at hand.
at-sainjan, wfl. V, to take heed, observe, look to, 406.
at-satjan, wfl. I, to present, offer.
at-standan, wfl. VI, to stand near.
at-steigan, wfl. I, to descend, come down.
at-ta, wfl. father, forefather, 31, 208. OHG. atto, Lat.
atta, Gr. ἀττα.
at-tākan, wfl. VII, to touch, 406, 428.
at-tiuhan, wfl. II, to pull to-
towards, bring.
at-pinsan, wfl. III, to attract, 304. OHG. dinsan.
at-wairpan, wfl. III, to cast, cast down, 406.
at-walwjan, wfl. I, to roll to.
at-wisan, wfl. V, to be at hand.
at-witāins, sf. observation, 359.
at-wōpjan, wfl. I, to call, 406.
appan, aj. but, however, still, yet, 351.
āudagei, wfl. blessedness, 212, 383.
āudags, aj. blessed, 33, 227, 392. OE. ēadig, OHG. őtag.
auftō (auftō ?), av. perhaps, indeed, to be sure, 344.
āuga-daúro, wn. window, 214, 389. OE. ēag-duru, OHG.
ooga-tora.
āugjan, wfl. I, to show, 320.
OHG. uogen.
āugó, wn. eye, 11, 17, 84, 104,
bagms, sm. tree, 22, 159, 168, 180, 354. OE. bēam, OHG. boum.
bái (acc. bans, dat. báihm, nom. acc. neut. ba), num. both, 255. OE. masc. bā.
bairfan, sv. IV, to bear, carry, bring forth, 10, 14, 25, 39 note, 67, 69, 71, 75, 87-9, 90 note, 92, 97, 114, 122, 124, 132, 136, 144, 161, 201, 305. OE. OHG. beran.
bairgahei, wf. hill-country, 393. A deriv. of *baīrgs, OE. beorg, OHG. berg, hill, mountain.
bairgan, sv. IV, to hide, keep, preserve, protect, 167, 304, 428. OE. beorgan, OHG. bærgan.
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, beraht.
báltrei, wf. bitterness, 212, 383.
báltres, aj. bitter, 227. OE. bitter, OHG. bītar.
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. balkasorum.
balpei, wf. boldness, 212. OHG. baldi.
balwjan, wv. I, to torment, plague, 428.
bandi, sf. band, bond, 6, 87, 115, 122, 193, 354. OE. bend, OHG. bant.

ba, av. suffix, 344.
badi, sm. bed, 15, 161, 187. OE. bedd, OHG. betti.

azets, aj. easy, 428.
azgō, wf. cinder, ash, 167, 175, 211. OE. asce, sese, OHG. asca.

azymus, sm. unleavened bread, gen. pl. azymē, Gr. τόν ατύμων.

-au, av. suffix, 344.

aughjodus, sm. tumult, 385.
aughjo, wv. II, to make a noise, cry aloud.
*aughns, sm. oven. OE. ofen, OHG. ofan.
ausen, sm. ox, 11, 32, 122, 125, 174, 206, 208 note. OE. oxa, OHG. oslo.
auguma, aj. higher, high, 246.
augumists, (aughmists), aj. highest, chief, 246. OE. ymest.
auk, aj. for, because, but, also, 351; auk raithis, for. OE. ecac, OHG. ouh.
aukan, sv. VII, to add, increase, 10, 50, 104, 129, 162, 312 note, 313. OE. ecacian, OHG. ouhön.
aurahi, sf. or aurahjo, wf. tomb, grave.
aurkeis, sm. jug, cup. OE. orca, Lat. urceus.
ausō, wn. ear, 11, 50, 136, 137, 214. OE. ēare, OHG. ēra.
aupida, sf. wilderness, desert, 384.
aup, aj. desert, waste, 234. OHG. ödi.
awiliudōn, wv. II, to thank, give thanks, 325.
awistr, sm. sheepfold, 182. OE. eowestre.

azets, aj. easy, 428.
bandja, *wm. prisoner, 208, 354.
bandwa, *sf. sign, token, 192.
bandwō, *wf. sign, token.
bandwjan, *wu. I, to give a
sign, signify. O.Icel. benda.
bansh (acc. pl. banstins), *sm.
barn.
barizeins, *aj. of barley, 395.
From *baris, OE. bere,
barley.
barms, *sm. bosom, lap, 197.
OE. bearn, OHG. barm.
barn, *sm. child, 14, 25, 122, 158,
161, 182, 354; barna ussatjan,
to begot children to. OE.
bearn, OHG. barn.
*barnahs, *aj. see un-barnahs.
barnilō, *wm. little child, son,
33, 214, 354.
barniska, *aj. childish, 227,
396. O.Icel. bernskr.
batisa, *aj. best, 107, 245. OE.
bet(e)st, OHG. bezistō.
batiza, *aj. better, 122, 245.
OE. bet(e)ra, bettra, OHG.
bezizro.
bauains, *sf. dwelling, dwelling-
place, abode, 200.
bauan, *wu. III, to dwell, in-
habit, 11, 80, 101, 200, 328 and
note 1. OE. OHG. buan.
OE. bohte.
baur, *sm. son, child, 122, 175,
196 note 1, 354. OE. byre.
*bauīrd, *sn. board, see fötu-
baurd.
baurgja, *wm. citizen, 208, 354.
baurgs, *f. city, town, 87, 158,
169, 220, 353. OE. OHG.
burg.
baurgs-waddjus, *sf. town-
wall, 389.
*bauīrs, *sf. see ga-baurīrs.
bauīp, *aj. deaf; dumb; bauxp
waīrp, to become insipid.
beidan, *sv. I, c. gen. to await,
expect, look for, 49, 173, 299.
OE. bidan, OHG. bitan.
beist, *sn. leaven.
beitan, *sv. I, to bite, 6, 48, 68,
93, 132, 300. OE. bitan,
OHG. bizan.
bērunājōs, *sm. pl. parents, 5,
33, 122, 354.
bi, *prep. c. acc. and dat. by,
about, concerning, around,
against, according to, on
account of, for, at, after, near,
350. OE. bi, be-, OHG. bi,
bl.
bi-āukan, *sv. VII, to increase,
add to, 407.
bi-āukan, *wu. IV, to become
larger, 331.
bida, *sf. request, prayer, 192,
354. OHG. beta.
bidjan, *sv. V, to ask, beg,
entreat, pray, 68, 173, 286
note 2, 308 and note. OE.
bidan, OHG. bitten.
bi-faihō, *wf. covetousness, 360.
bi-gitan, *sv. V, to find, meet
with, 286 note 3, 308, 407,
426. OE. be-gilītan, OHG. bi-
geistan.
bi-hāit, *sv. strife, 360. OHG.
bi-heiz.
bi-hāitja, *wm. boaster.
bi-hlahjan, *sv. VI, to deride,
laugh to scorn.
bi-lāikan, *sv. VII, to mock.
bi-leiban, *sv. I, to remain, 161,
300, 407. OE. be-liīfan, OHG.
bi-liban.
bi-lejpan, *sv. I, to leave, leave
behind, forsake.
bi-māit, *sn. circumcision, 360.
bi-māltan, *sv. VII, to circum-
cise.
bi-nah, *pret.-pres. it is per-
mitted, is lawful, 336. OE.
be-neah, OHG. gi-nah, it
suffices.
bindan, sv. III, to bind, 6, 8, 15, 60, 65, 72, 91, 93, 95, 122, 124, 127, 132, 161, 172, 303. OE. bindan, OHG. bīntan.
bi-rāubōn, wu. II, to rob, strip, despoil. OE. be-rēāfan, OHG. bi-rōuben.
bi-rinnan, sv. III, to run about, 407.
bi-rōdjan, wu. I, to murmur.
bi-safhvan, sv. V, to see, look, look round on.
bi-satjan, wu. I, to beset, set round anything.
bi-sitan, sv. V, to sit about, sit near, 407.
bi-sitands, m. neighbour, 218, 360, 379.
bi-skeinian, sv. I, to shine round.
bi-speiwan, sv. I, to spit upon.
bi-stuggq, sn. a stumbling, 407.
bi-sunjianē, av. round about, near.
bi-swarban, sv. III, to wipe, dry.
bi-swaran, sv. VI, to swear, adjure, conjure, 407.
bi-fluhvan, sv. II, to go about, visit.
bi-þē, gi. whilst, when, after that, as soon as; av. after, then, afterward, thereupon, 285 note 1, 286 note 3, 351.
bi-þēn, av. after that, then, afterward, 286 note 3.
*biudan, sv. II, to offer, bid, order, 15, 40, 52, 70, 72, 95, 138. OE. bēodan, OHG. bītan. See ana-biudan.
biugan, sv. II, to bend, 124, 168, 302. OHG. biogan.
bi-þēti, sn. custom.
bi-þētis, aj. accustomed, wont.
biūps, sn. or biup, sn. table. OE. bēod, OHG. biot.
bi-wālbjan, wu. I, to wind about, encompass, clothe.

OE. wāfan, OHG. weibōn, to hesitate; OHG. zi-weiben, to divide.
bi-wandjan, wu. I, to shun.
bi-windan, sv. III, to wrap round, enwrap, swathe. OE. be-windan, OHG. bi-wītan.
bi-wīsan, sv. V, to make merry.
blandān, sv. VII, to mix, 313 note 1. OE. blandan, OHG. blītan.
bleihei, wu. mercy, 212, 383.
bleipa, aj. merciful, kind. OE. blēpe, OHG. blīdi, glad.
*bīlesan, sv. VII, see uf-bīlesan.
bliggwan, sv. till, to beat, strike, scourge, 17, 151, 304. OHG. bīuwan.
blindan, wu. blind man, 223.
blinds, aj. blind, 14, 33, 89, 106, 111, 114, 120, 175, 223, 226, 237, 390. OE. blind, OHG. blint.
blōma, wu. flower, 45, 208. OE. blōma, OHG. bluomo.
blōtan, sv. VII, to worship, reverence, honour, 138, 313 note 4. OE. blōtan, OHG. blōzan, to sacrifice.
blōtinassus, sn. service, worship, 381.
blōb, sn. blood, 182. OE. blōd, OHG. bluot.
bnauan, sv. VII, to rub, 80, 328 note 4. OHG. nūan.
bōka, sf. sing. a letter of the alphabet; pl. epistle, book, the Scriptures, 42, 102; bōkōs afsateinás, a bill of divorcement. OE. bōc, OHG. buoh.
bōkareis, sn. scribe, 185, 354, 380. OE. bōcere, OHG. buohhari.
bōta, sf. advantage, 122, 192.
OE. bōt, OHG. buoza, remedy, atonement.
bōtjan, wu. I, to do good, avail, help, profit. OE. bētan, OHG. buozan.
brāhta, pret. I brought, 321.
OE. brōhte, OHG. brāhta.
brāidei, wj. breadth, 354, 383.
*brāips (brāids), aj. broad.
OE. brād, OHG. breit.
brakja, sf. strife, 192.
*brannjan, wu. I, see ga-brannjan.
briggan, wu. I, to bring, lead, 4, 17, 74, 96, 138, 158, 166, 321 and note 3, 340, 426; wundan briggan, to wound. OE. OHG. bringan.
brīkan, su. IV, to break, quarrel, fight, 21, 306. OE. brecan, OHG. brehhan.
brinnan, su. III, to burn, 320. OHG. brinnan.
brinnō, wj. fever, 211.
brōpraḥans, m. pl. brethren, 393.
brōbru-, brōpra-lubō, wj. brotherly love, 389.
*bruca, see ga-bruka.
brūkjan, wu. I, to use, partake of, 321, 427. OE. brūcan, su., OHG. brūhhan.
brūks, aj. useful, 234, 428.
OE. brýce, OHG. brūhhi.
brunjō, wj. breastplate, 211.
OE. byrne, OHG. brunia.
brunna, um. well, spring, fountain, issue, 208. OE.
burn(n)a, brunna, OHG. brunno.
brusts, f. breast, 221. OHG. brust.
bruḥ-fapa, sm. bridegroom, 34, 197, 389.
brūpa, sf. bride, daughter-in-law, 8, 28. OE. brýd, OHG. brūt.
*daban, su. VI, see ga-daban.
daddjan, wu. I, to suckle, give suck, 156.
dage, sm. day, 4, 15, 17, 33, 65, 87–9, 106–7, 111, 114, 117, 122, 132, 169, 172, 175, 179, 353; dagis hvammēn or hvizuh, day by day, 347, 427; himma daga, to-day, 267. OE. dæg, OHG. tag.
dāiljan, wu. I, to deal out, divide, share, 320, 322, 400.
OE. dēlan, OHG. teilen.
dāils, sf. portion, share, 199, 322. OE. dāl, OHG. teil.
dāmōnareis, sm. one possessed with a devil. From Gr. daimōn with Goth. ending -areis, 380.
dal, sn. dale, valley, ditch; dal uf mēsa, a ditch or hole for the wine-vat. OE. dæl, OHG. tal.
dalap, av. down, 348; und dalap, to the bottom; dalapa, below, 348; dalaprō, from below, 33, 348.
dāubipā, sf. deafness, hardiness, obduracy, 33, 384.
dāufs, aj. deaf, dull, hardened. OE. deaf, OHG. toub.
dāug, pret.-pres. it is good for, profits, 334. OE. dēag, OHG. toub.
OE. dohtor, OHG. tohter.
dāuhts, sf. feast.
dāums, sf. smell, odour, savour. Cp. OHG. toum.
dáupeins, sf. baptism, washing, 153 and note, 200.

dáupjan, wv. I, to baptize, wash oneself, 200, 320. OE. *diepan, OHG. toufen.
dáupjanda, sm. baptizer, 218.
daur, sm. door, 25, 158, 182. OE. dor, OHG. tor.
daúra-wards, sm. door-keeper, porter, 389. OE. weard, OHG. wart.
daúrō, wv. door.
*dáursan, pret.-pres. to dare, 335. See ga-daúrsan.
daúpeins, sf. the peril of death.
daúbjan, wv. I, to put to death. OE. dédan.
*dáupnan, wv. IV, see ga-dáupnan.
daúps, aj. dead, 390. OE. dēad, OHG. tōt.
daúpus, sm. death, 11, 15, 84, 203. OE. dēap, OHG. tod.
deigan, sv. I, to knead, form of earth, 300.
*dēps, sf. deed, 172, 199. OE. dēd, OHG. tāt. See ga-dēps.
diabaúlus, diabulus, sm. devil. OE. dēfol, OHG. tiufal, from Gr. διάβολος through Lat. diabolus.
digana, pp. made of earth.
dis-dáiljan, wv. I, to share, divide, 408.
dis-sitan, sv. V, to settle upon, seize upon, 408.
dis-skreitan, sv. I, to rend, tear, 300.
dis-skritman, 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-tairan, sv. IV, to tear to pieces, 408.
dis-wilwan, sv. III, to plunder, 408.
dis-wiss, sf. dissolution, 361.
diupel, wv. depth, 212, 383. OE. diepe, OHG. tiufi.
diupiṣa, sf. depth, 384.
dius (gen. diuzis), sm. wild beast, 175, 182. OE. dōr, OHG. tior.
diwan, sv. V, to die, 308, 436; pata diwanō, that which is mortal, mortality.
dōmjan, wv. I, to judge, 320. OE. dēman, OHG. tuomen.
dōms, sm. judgment, knowledge, opinion, 45, 122. OE. dōm, OHG. tuom.
*draban, sv. VI, see ga-draban.
dragan, sv. VI, to carry, drag, 15. OE. dragan, OHG. tragan.
dragk, sm. a drink, 354. OHG. tranc.
dragkjan, wv. I, to give to drink, 320. OE. drencan, OHG. trenken.
dráibjan, wv. I, to drive, trouble, vex, 320. OE. drēfan, OHG. treiben.
drakma, wmn. drachma. From Gr. δραχμή through Lat. drachma. See note to Luke xv. 8, 9.
drausna, sf. crumb, fragment.
drauhtinassus, sm. warfare, 381.
drauhtinōn, wv. II, to war, 425.
dreiban, sv. I, to drive, 300. OE. drifan, OHG. triban.
drigkan, sv. III, to drink, 17, 158, 304, 436. OE. drincan, OHG. trinkan.
driugan, sv. II, to serve as a soldier, 302. OE. drōgan.
driusan, sv. II, to fall, fall down, fall upon, press against, crowd upon, 9, 172. OE. drēosan.
driusō, wv. slope, 211.
drōbjan, wv. I, to cause trouble, stir up, excite to uproar. OE. drēfian, OHG. truoben.
drōbnan, wv. IV, to become anxious, troubled.
drugkanei, wv. drunkenness, 212, 354.
drua, sn. fall, 175, 196 note 1, 354. OE. dryre.
du, prep. c. dat. to, towards, against, in, 350; du mairgina, to-morrow, 347; du ū mamma 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-windan, sv. III, to entangle.
du-hvē, av. why, wherefore.
dulps, sf. feast, 221 and note. OHG. tuld.
*dumbnan, wv. IV, see af-dumbnan.
dumbs, aj. dumb, 161, 227. OE. dumb, OHG. tumb.
du-rinnan, sv. III, to run to, 409.
du-stōdjan, wv. I, to begin, 409. du-pē, dupē, cj. therefore, because, besides, on that account, 351; dupē ei, to the end that, because.

-dūpi-, suffix, 382.
dwala-waūrdei, wv. foolish talking, 380.
dwaliipa, sf. foolishness, 384.
dwalmōn, wv. II, to be foolish, 325. OE. dwolma, OHG. twalm, chaos, bewilderment, stupefaction.
ei, cj. that, so that, 351; interr. part. whether; rel. part. used as suffix, 270-2; also used alone, for sæi, sōei, patei; du ūamma ei, to the end that, because.
eiga-, suffix, 394.
eina-, suffix, 394.
eini-, suffix, 388.
eisarn, sn. iron, 182; eisarna bi fōtuns gabugana and ana fōtum eisarna, fetters. OE. īsen, īsern, ţren, OHG. īsan, īsarn.
eisarneins, aj. iron.
ei-pan, cj. therefore, 351.
fadrein, sn. paternity; pl. parents, 173; with masc. attribute and pl. v. as pāfī fadrein is jah qēpun, and his parents said.
fadreins, sf. family, race, lineage, 109.
faginōn, wv. II, to rejoice, be glad, 137, 325, 425. OE. fægnian, OHG. faginōn.
fagrs, aj. beautiful, suitable, fit, 227, 390. OE. fæger, OHG. fagar.
fāhan, sv. VII, to seize, catch,
grasp, lay hands on, 4, 59, 142, 313. OE. fôn, OHG. fîhan.

fâhûps, sf. joy, gladness, 5, 137, 199.

fâian, wv. III, to find fault with, 10.

fâihu, sn. cattle, property, possessions, money, 7, 8, 10, 18, 88, 92, 116, 128, 164, 205. OE. feoh, OHG. fihu.

fâihu-frikêi, wîf. covetousness, greed.

fâihu-gairnei, wîf. covetousness, 389.

fâihu-gairns, aj. avaricious, 397. OE. georn, OHG. gern, eager.

fâir-âîhan, preî.-pref. to partake of, 339.

fâir-greîpan, sv. I, to seize, catch hold.


fâirhuus, sn. world, 203. OE. feorn, OHG. ferro, life.

fâirina, sf. accusation, charge, cause. OE. firen, OHG. firina.

fâirinôn, wv. II, to accuse. OE. firenian, OHG. firinôt.

fâirineis, aj. old, 231.

fâirra, av. far, far off; followed by dat. far from; prep. (after verbs of motion) from, 158. OE. feor, OHG. ferro.

fâirraprô, av. from afar, 348.

fâir-weîtjan, wv. I, to gaze around.

fâir-weîtl, sn. spectacle, 362.

fâlpan, sv. VII, to fold, close, 313. OE. fêaldan, OHG. faldan.

-falps, aj. -fold; ainfalps, onefold, simple; fîdurfalps, fourfold. OE. -fêald, OHG. -falt.

fâna, wîm. bit of cloth, patch, 208. OE. fana, OHG. fano.

fâran, sv. VI, to fare, go, 65, 79, 100, 124, 160, 309. OE. OHG. faran.

fâstan, wv. III, to fast, hold firm, keep, 328. OE. fêstan, OHG. fastên.

fâstubni, sn. fasting, observance, 158 note, 187, 386.

fâpa, sf. hedge. MHG. vade.

-fâps, sn. master. Cp. Gr. ἀρχή from *πῶς, husband, Lat. hos-pes (gen. hos-pitis), he who entertains a stranger, a host.

fâthô, wîf. fox. OHG. fôha.

fâûr, prep. c. acc. for, before, by, to, along, from, concerning, 350; av. before.

fâûra, prep. c. dat. before, for, on account of, from; av. before, 90, 348, 350. OHG. fora.

fâûra-dauûri, sn. street, lit. the space before a door or gate, 364.

fâûra-gagga, wîm. steward, governor, 208, 364.

fâûra-gaggan, sv. VII, to go before, 441.

fâûra-gaggja, wîm. governor.

fâûra-ga-teiha, sv. I, to inform beforehand, foretell, 411.

fâûra-hâh (fâûra-hâh), sn. curtain, veil, 74, 363, 364.

fâûra-mâpleis, sn. ruler, prince, chief, 185, 364.

fâûra-qîpan, sv. V, to prophesy, foretell.

fâûra-standan, sv. VI, to rule, govern, stand near, 411.

fâûra-tani, sn. sign, wonder, 364.

fâûr-baûhts, sf. redemption, 363.

fûûr-bi-gaggan, sv. VII, to go before, precede.
faúr-biudan, sv. II, to forbid, command, 410.
faúr-gaggan, sv. VII, to pass by, 410.
faúr-hāh, see faúra-hāh.
faúrhteí, wF. fear, astonishment.
faúrhtjan, wu. I, to fear, be afraid, 220, 428. OE. forhtian, OHG. furhten.
faúrhts, aj. fearful, afraid. OE. OHG. forht.
faúr-lageins, sf. a putting before, exhibiting, 363; hlaibōs faúrlageinalis, shew-bread.
faúr-qípam, sv. V, to make excuse, excuse, 410.
faúr-sniíwan, sv. V, to hasten before, anticipate, 410.
faúr-stasseis, sm. chief, ruler, 363.
faúr-plis, av. first, beforehand, formerly, 345.
faúr-pizei, cj. before that, 351.
*faws (masc. pl. fawái), aj. few, 149, 232. OE. fea, OHG. fao, fo.
*feinan, wu. III, see in-feinan.
fēra, sf. region, district, 77, 97, 192. OHG. fēra, fiara.
fidur-dōgas, aj. space of four days, 257 note. Cp. OE. dōgor, day.
fidur-falpe, num. fourfold, 257.
fidur-raigneis, sm. tetrarchate, 257 note.
fidwór, num. four, 25, 89 note, 134 note, 149, 158, 173, 247, 252. OE. fēower, OHG. feor, fior.
fidwór-taíhun, num. fourteen, 247.
fidwór tigius, num. forty, 247.
figgra-gulp, sm. finger-ring, 389.
figgra, sm. finger, 17, 158, 166, 354. OE. finger, OHG. fíngar.
fiájan, wu. III, to hate, 152, 328. OE. feog(e)an, OHG. fiàn.
fiánda (fiánda), m. enemy, 20, 218, 379. OE. feond, OHG. fiánt.
fiájwá (fiájwá), sf. hatred, 192, 387.
fiálhan, sv. III, to hide, conceal, bury, 18, 123, 137, 164, 304. OE. féolan, OHG. felhan.
filigri (filigri), sm. den, cave, hiding-place.
*fíll, sm. skin, hide. OE. fell, OHG. fel, see prúts-fill.
flu, neut. aj., also used adverbially, great, very much, 88, 116, 205 note, 427. OE. fela, feola, feolu, OHG. flu.
flu-gá-láus (flugaláus), aj. very precious, costly.
flusna, sf. multitude.
flu-wairdéi, wF. much talking, 389.
flu-wairdjan, wu. I, to talk much, use many words.
fminta-, num. fifth, 253.
fmf-taíhun, num. fifteen, 247, 252.
fmf-taíhunda, num. fifteenth, 253.
fmf tigius, num. fifty, 247.
finpán, sv. III, to find, find out, know, learn, hear, 28, 172, 304. OE. OHG. findan.
fiskja, wF. fisher, 153 note, 208, 354.
fiskón, wu. II, to fish, 325, 400.
fishs, sm. fish, 6, 38, 68, 93, 128, 180, 353. OE. OHG.isc.
fitan, sv. V, to travail in birth, 308.
föðus, sf. flood, stream, 45, 79, 136. OE. fœd, OHG. fluot.
*föðkan, sv. VII, to lament, bewail, 313 note 4. OHG.
fiuachan, sv. fluohôn, wv. to curse.
fődeins, sf. meat, food.
föðjan, wv. I, to feed, nourish, bring up, 138, 320, 400. OE.
fédan, OHG. fuoten.
fôn, n. fire, 222.
fôtu-baurd, sm. footstool, 389. OE. fôt-bord.
fôtus, sm. foot, 45, 79, 87, 100, 128, 129, 203, 353. OE. fôt,
OHG. fuoz.
fra-bugjan, wv. I, to sell, 428.
fra-dáljan, wv. I, to divide, distribute.
fra-giban, sv. V, to give, grant, 412.
fra-giftings, sf. a giving away, espousal, 138, 365. Cp. OE.
OHG. gift.
fra-hinjan, sv. III, to capture, imprison, 304; fra-hunjan, prisoner.
fra-hinan, sv. V, to ask, ask questions, 308 and note, 427.
OE. frignan, OHG. grefgnan.
fráisjan, sv. VII, to tempt, 312 note, 313. OE. frásian,
OHG. freisôn.
fráistubn, sf. temptation, 158 note, 194, 386.
frá-itan, sv. V, to eat up, devour, 2 note, 308 note, 412.
fráiw, sm. seed, 149, 189 note 2.
frá-kunnan, prél.-pres. to despise, 34, 428.
frá-kunps, pp. despised, 34.
OE. fracop.
frá-létan, sv. VII, to liberate, let free, leave, let down, permit, 412.
frá-lēts, sm. forgiveness, remission, deliverance.

fra-lēwjjan, wv. I, to betray.
fra-liusjan, sv. II, to lose, 86, 105, 122, 302, 412, 428. OE.
for-lēsjan, OHG. fur-liosan.
fra-lusnan, wv. IV, to perish, go astray, be lost, 361.
fra-lusts, sf. loss, perdition, 95, 122, 199, 365. OHG. for-
lust.
fram, prep. c. dat. from, by, since, on account of, 350; 
fram himma, henceforth, 267; fram himma nu, hence-
forth, 347. OE. from, OHG. fram.
fram-aldr, adj. of great age, 366, 391. Cp. OE. ealdor,
OHG. altar, age, life.
fram-gāhts, sf. progress, furtherance, 74, 366.
framis, av. further, onward, 345. O.Icel. fremr.
fram-wairp, av. henceforward.
fra-niman, sv. IV, to receive, take, 412.
fra-qiman, sv. IV, to expend, spend, 428.
fra-qisteins, sf. waste, 365.
fra-qistjan, wv. I, to destroy, 412, 428.
fra-qistnan, wv. IV, to perish, be destroyed, 331.
fra-qiban, sv. V, to curse.
fra-slīdan, sv. III, to swallow up, 304. OHG. fär-slītan.
frābi, sm. understanding, 187, 354.
frābjjan, sv. VI, to understand, perceive, think, know, 122,
137, 171, 309, 310, 428.
frānja, um. master, lord, 208.
OE. freā, OHG. frō.
frāujinōn, to be lord or king, rule, 325, 381, 425.
fráujinōnda, m. ruler, 218.
frá-wairpan, sv. III, to cast away.
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fra-wairjan, sv. III, to corrupt, 436.

fra-wardjan, ww. I, to destroy, spoil, corrupt, disfigure, 137 note, 152, 153, 320, 322, 412. OE. wierdan, OHG. farwerten.

fra-wairhte, sf. evil-doing, sin, 199, 365. OE. for-wyrht.

fra-wairhte, aj. sinful; subs. sinner. OHG. fra-worahht.

fra-wairkjan, ww. I, to sin, 428. OE. for-wyrkcan.

fra-weit, sn. vengeance, revenge, 365. OE. wite, OHG. wizzi, punishment.

fra-weitan, sv. I, to avenge. OHG. far-wizan.

fra-weitanda, m. avenger, ai8.

fra-wilwan, sv. III, to rob, take forcibly.

fra-wisan, sv. V, to spend, exhaust.

frei-hals, sm. freedom, 175, 179 note 2, 389. OE. freols.

freis, aj. free, 153, 229, 427. OE. freo, OHG. fri.

frijawa (friapwa), sf. love, 397.

frijôn, ww. II, to love, 325. OE. fréog(e)an.

frijôndi, sf. friend, 89, 194.

frijônds, m. friend, 152, 217, 379. OE. fréond, OHG. friunt.

*frika, aj. greedy. OHG. freh.

fri-sahts, sf. example.

frôdaba, av. wisely.

frôdel, wJ. understanding, wisdom, 122, 137, 212.

frôpa, aj. wise, 227. OE. frôd, OHG. fruoht.

fruma, aj. the former, prior, first, 246, 253, 254, 430; fruma sabbato, the day before the Sabbath. OE. forma.

fruma-baur, sm. first-born, see § 175.

frumista, aj. first, foremost, best, chief (men), 246, 253, 345.

fruma, sm. beginning.

fugil, sm. bird, fowl, 22, 159, 168, 180, 354. OE. fugol, OHG. fogal.

fula, ww. foal. OE. fola, OHG. folo.

fulgins, aj. hidden, 122, 137, 297, 294.

fulshni, sm. the thing hidden, a secret, 354.

fulla-fahjan, ww. I, to satisfy, serve.

fulla-tôjis, aj. perfect, 229.

fulleipa, sf. or fulleip, sm. fullness.

full jan, ww. I, to fill, fulfil, 427. OE. fyllan, OHG. fullen.

fullan, ww. IV, to become full, 283, 329, 330, 427.

fullô, wJ. fullness, 211.


fils, aj. foul, 45, 82. OE. OHG. ful.

funiska, aj. fiery, 396.

ga-, prefix, 367, 413.

ga-äginôn, ww. II, to take possession of, get an advantage of, 425. OE. ägnian, OHG. eignen.

ga-äistan, ww. III, to reverence.


ga-ärman, ww. III, to have pity on, pity.

ga-bairan, sv. IV, to bring forth, compare.

ga-bairhteiens, sf. appearance, manifestation.

ga-bairhtjan, ww. I, to declare, reveal, manifest.
ga-batnan, wv. IV, to profit, benefit, 331.

ga-bauan, wv. III, to dwell.

g-a-baürjaba, av. gladly, willingly. Cp. OE. ge-byrían, OHG. gi-burren, to be fitting, proper.

g-a-baürjóbus, sm. pleasure, 385.

g-a-baúrpl-waúrdá, sm. pl. genealogy, 389.

g-a-baúrps, sf. birth, birthplace, native country, generation, 199, 367; méi gabáurpsís, birthday. OE. ge-byrd, OHG. gi-burt.


gaei, wf. riches, 122, 354.

gabígs (gabei/ga), aj. rich.

g-a-biindan, sv. III, to bind, 413.

g-a-biugan, sv. II, to bend.

g-a-bieïjan, wv. I, to pity. Cp. OE. blipe, OHG. blide, glad, cheerful.

g-a-blíndjan, wv. I, to blind.

g-a-blíndnan, wv. IV, to become blind, 331.

g-a-bóítjan, wv. I, to make useful; aftra gabóítjan, to restore.

g-a-brannjan, wv. I, to burn, 320. OE. brænnan, OHG. brennen.

g-a-brikan, sv. IV, to break.

g-a-bruka, sf. fragment, 367. OHG. brocko.

g-a-bundi, sf. bond, 122.

g-a-daban, sv. VI, to beseem, happen, befall, 310. Cp. OE. ge-dafen, fitting.

g-a-dailjan, wv. I, to divide, 413.

g-a-dars, pret.-pres. I dare, 335. OE. dear(r), OHG. gi-tar.

g-a-daúbjan, wv. I, to make deaf, harden.

g-a-daúrsan, pret.-pres. to dare, 71, 335. OE. *durran, OHG. gi-turrán.

g-a-daúñnan, wv. IV, to die, perish, 331.

g-a-dëps, sf. deed, 43, 75, 97, 122, 132.

g-a-dófs, aj. becoming, fit, 367.

g-a-dómjan, wv. I, to judge, pronounce judgment, condemn.

g-a-draban, sv. VI, to hew out, 310.

g-a-dragan, sv. VI, to heap up, heap together, 310. OE. dragan, OHG. tragan, to draw.

g-a-dragkjan, wv. I, to give to drink.

g-a-draúhta, sm. soldier.

g-a-driusan, sv. II, to fall, be cast.

g-a-dröbnan, wv. IV, to become troubled, anxious.

g-a-fáhan, sv. VII, to catch, take, seize, overtake, apprehend as a criminal, 74, 413.

g-a-fáhs, sm. a catch, haul, 74.

g-a-fastan, wv. III, to keep, support, hold fast.

g-a-fáúrdas, sf. chief council.

g-a-fáurs, aj. well-behaved, 234.

g-a-filh, sm. burial, 354, 367.

g-a-fílan, sv. III, to hide, conceal, bury.

g-a-fraíhnan, sv. V, to find out, learn by inquiry, ask, seek.

g-a-fráujinóñ, wv. II, to exercise lordship.

g-a-fulljan, wv. I, to fill, 413.

g-a-fullnan, wv. IV, to become full, fill.

g-a-gaggan, sv. VII, to collect, assemble, come to pass; also with sik.

g-a-gámainjan, wv. I, to make common, to defile.

g-a-geigan, wv. III, to gain, 328.

gaggan, sv. VII, to go, 74,
Glossary

ga-iddja, see ga-gagga.

gaíd, sm. want, lack. 189 note 2. OE. gād, gād.

gaírda, sf. girdle. Cp. OE. gyrdel, OHG. gurtil.

*gaírdan, sv. III, see ufgaírdan.

gaírnjan, wuv. I, to be fain or willing, desire, wish, long for.

*gaírnne, aj. desirous, eager. OE. georn, OHG. gern.

gaíru, sm. goad, sting. 205 note. OE. gār.

*gaísljan, wuv. I, see us-gaísljan.

gaíteina, aj. belonging to a goat; neut. gaitel, young goat, kid. OE. gēten, OHG. geizin.

gaíts, sm. goat. OE. gāt, OHG. geiz.

ga-juk, sm. pair. 367.

ga-juka, wuv. companion. 208.

ga-jukō, wuv. parable, comparison. 211.

ga-kannjan, wuv. I, to make known.

ga-kjuswan, sv. II, to approve.

ga-kunnan, wuv. III, to recognize, observe, consider, read.

ga-kunps, sf. appearance, persuasion.

ga-kusta, sf. test. 199, 354, 367.

ga-lagjan, wuv. I, to lay, lay down, set, place, make.

ga-láisjan, wuv. I, to teach.

ga-láista, um. follower; ga-láista wisan, to follow.

ga-láistjan, wuv. I, to follow.

ga-láphon, wuv. II, to invite, call together.

ga-láubeins, sf. faith, belief.

ga-láubjan, wuv. I, to believe,
clean, 234. OE. ge-mâne, OHG. gi-meini.

galáufjan, wv. I, to be hid, lie hid.

galáusjan, wv. I, to loose, loosen.

gal-leanjan, wv. III, to please, take pleasure in, 436.

gal-leikō, av. like, in the same manner, 344. OE. ge-lîce, OHG. gi-lîhno.

gal-leikōn, wv. II, to liken, compare, resemble, be like, 325.

gal-leiks, aj. like, similar, 227. OE. ge-lîc, OHG. gi-lih.

gal-lepān, su. I, to go, travel, come, 300. OE. li-pān, OHG. lîdan.

gal-ñéwjan, wv. I, to give up, betray.

galga, wnm. cross, gallows, 208. OE. gealga, OHG. galgo.

gal-ñisan, sik, su. V, to gather together, meet together, assemble, 413.

gal-liug, sn. lie; galiug weit-wōdjan, to bear false witness.

gal-liugan, wv. III, to marry.

gal-liuga-prauþetus, sm. false prophet.

gal-liuga-wiet-wōds (wōds), sm. false witness.

gal-liuga-xristus, sm. false Christ.

gal-liughtjan, wv. I, to bring to light, illumine.

gal-łukan, su. II, to shut, lock, 82, 102, 280, 302 and note. OE. lücan, OHG. lâhhan.

gal-łukan, wv. IV, to be shut up.

gal-ñaimdūps, sf. community, 382.

gal-ñainjan, wv. I, to make common, defile.

gal-ñains, aj. common, un-
OE. ge-nesan, OHG. gi-
nesan.
ga-nists, sf. salvation, health, 199, 354. OHG. gi-nist.
ga-nipjsa, 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-qiujan, wv. I, to give life to, 319.
ga-qiunanan, wv. IV, to be made alive, 331.
ga-qumps, sf. assembly, synagogue, 87, 122, 199, 354, 367.
ga-raihetl, wF. righteousness, 212.
ga-raihteins, sf. righteousness.
ga-raihts, aj. righteous, just.
ga-raip (¬raida), aj. due, fixed, appointed. OE. ge-
rēde, OHG. bi-reiti, ready.
ga-rapjan, sv. VI, to count, 310.
Cp. OHG. redōn, to speak.
ga-raza, wmn. neighbour.
ga-raznō, wF. female neigh-
bour.
garda, wmn. yard, fold, 208.
OHG. garto, garden.
garda-walands, m. ruler or master of the house, 389.
gards, sm. house, household, court, 173, 197. OE. geard, OHG. gart.
ga-rēdan, sv. VII, to reflect upon, 75, 314. OE. rēdan, OHG. rātan, to advise.
ga-rinnan, sv. III, to run, hasten together, come to-
gether, 413, 436.

garūni, sm. consultation, counsel, 187. OE. ge-ryne, OHG. gi-rūni, a secret.
ga-runs, sf. market-place, street, 199.
ga-sahtar, sf. reproof.
ga-sāltuan, 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-siggan, sv. III, to sink.
ga-sinbja (-sinbja), wmn. com-
panion, 208. OE. ge-sīp, OHG. gi-sind.
ga-sitan, sv. V, to sit, sit down.
ga-skafta, sf. creation, creature, 34, 138, 199, 354, 367. OE. ge-sceaf, OHG. gi-
skaft.
ga-skāidnan, wv. IV, to be come parted, 331.
ga-skapjan, sv. VI, to create, make, 310. OE. sceppan, OHG. skaphen.
ga-skapjan, wv. I, to injure.
ga-skelljan, wv. I, to make clear, interpret.
ga-skōhi, sm. 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-sītjan, OHG. bi-sīzan.
ga-sōpjan, wv. I, to fill, satisfy, 122.
ga-staggjan, 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-staúrknan, wv. IV, to become dry, dry up, pine away. OHG. gi-storchanēn, to become rigid or hard.
ga-stráujan, wv. I, to strew, furnish.
gasta, 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-supōn, wv. II, to season.
ga-swēran, wv. III, to glorify, make known.
ga-swī-kunbjan, wv. I, to make known, proclaim.
ga-swīltan, sv. III, to die.
ga-swōgjan, wv. I, to sigh. OE. swēgan, to resound.
ga-tafran, sv. IV, to tear to pieces, destroy, break, 122, 306, 413. OE. teran, OHG. zeron.
ga-tamjan, wv. I, to tame, 318. OE. temian.
ga-táujan, wv. I, to do, make, perform.
ga-tāra, wm. tear, rent, 122, 208, 354.
ga-tārpa, sf. destruction, 199.
ga-teihan, sv. I, to tell, relate, proclaim, make known, show, 18, 48, 69, 306. OE. tion, tēon, OHG. zihān, to accuse.
ga-tilaba, av. conveniently.
ga-tiōn, wv. II, to attain, obtain. OE. tilian, OHG. zilōn.
ga-tīla, aj. fit, convenient. OE. til.
ga-timjan, sv. IV, to suit, 306. OHG. zeman.
ga-timrjan (timbrjan), wv. I, to build.
ga-timrjō, wf. building, 211.
ga-tiuhan, sv. II, to draw, lead, bring, take.
ga-trauān, wv. III, to trust, entrust, be persuaded.
gatwō, wf. street, 211. OHG. gazza.
ga-pahan, wv. III, to be silent.
ga-pārnsan, sv. III, to wither, 304.
ga-pārban, wv. III, to suffer want, abstain from, 427. OE. pearflan, OHG. darbēn.
ga-pārnsnān, wv. IV, to become dry, dry up, wither away, 311.
ga-piupjan, wv. I, to bless.
ga-plāihan, sv. VII, to cherish, console, comfort, take in the arms, caress, 313 note 2. OHG. fēhōn.
ga-pliuhan, sv. II, to flee.
ga-prafsteins, sf. comfort.
ga-prask, sn. threshing-floor.
ga-pulan, wv. III, to suffer, endure.
gāuja, wm. countryman; used in pl. land, region.
gāumjan, wv. I, to perceive, see, behold, observe, 84, 320, 428. OE. gieman, OHG. goumen.
gāunōn, wv. II, to lament, 325.
gāunōbus, sm. mourning, lamentation, 385.
gāuriōpa, sf. sorrow, 384.
gāurs, aj. sad, troubled, mournful, sorrowful, 227.
ga-wadjōn, wv. II, to pledge, betroth. OE. weddian, MHG. wetten.
ga-wagjan, wv. I, to stir, shake.
ga-wairpan, sv. III, to cast, cast down, throw down.
ga-wairpeigs, aj. at peace, peaceably disposed.
ga-wairpi, sn. peace, 183, 187.
ga-waknan, wv. IV, to awake, 331. OE. ge-waecnan.
ga-waldan, sv. VII, to rule, bear rule.
ga-waljan, wv. I, to choose, choose out.
ga-wandjan, wv. I, to turn round, bring back; with refl. pr. to be converted, turn round, return, 413.
ga-wargjan, wv. I, to condemn. OE. wiergan, OHG. fur-wergen, to curse.

*ga-wasjan sik, wv. I, to clothe.

ga-waurki, sv. deed.

ga-waurkjan, wv. I, to make, prepare, appoint.

ga-waurstwa, wmn. fellow-worker, 208, 367.

gawehan, wv. III, to sanctify.

gawesdn, wv. II, to visit, 427. OHG. wison.

gawi, sv. region, district, land, neighbourhood, 187. OHG. gewi, gouwi.

gawidan, sv. V, to bind, join together, 308. OHG. wetan.

gawigan, sv. V, to shake down, 133, 308. OE. OHG. wegan.

gawiljis, aj. willing, 229.

gawrisqan, sv. III, to bear fruit, 304.

gazda, sm. sting, 173. OHG.gart.

*geisnan, wv. IV, see us-geisnan.

giba, sf. gift, 4, 87, 89 and note, 90, 111, 114, 119, 120, 175, 191, 192, 354. OE. giefu, OHG. geba.


gibands, m. giver, 218.

gibla, wmn. gable, pinnacle. OHG. gibil.

*gifts, sf. see fra-gifts.

gildan, sv. III, see us-gildan.
gistr, sv. tribute. OHG. gelstar.
gistra-mceleins, sf. taxation, taxing.
gilpa, sf. sickle.
gistra-dagia, av. to-morrow, 34, 347, 427. OE. giestran-daege, OHG. gesteron, yesterday.

gitan, sv. V, see bi-gitan.
glutan, sv. to pour, 302. OE. geotan, OHG. giozan.
gleggweha (leggweba), av. exactly, diligently, 151.
glitmunjan, wv. I, to shine, glitter, 316, 320.
goda-kunda, aj. of noble birth, 397.
godei, wif. goodness, virtue, 383.
goljan, wv. I, to greet, salute, 320.
goks (gods), aj. good, 17, 167, 173, 226 note, 227, 245, 428. OE. god, OHG. guot.
graba, sf. ditch, 192.
graban, sv. VI, to dig, 122, 161, 286 note 3, 309. OE. grafan, OHG. graban.
gras, sm. grass, blade of grass, 26, 182. OE. graes, OHG. gras.
grédags, aj. greedy, hungry, 227, 392. OE. grédig, OHG. grétag.
grédón, wv. II, to be greedy or hungry, 426.

greipan, sv. I, to seize, lay hold of, take (prisoner), 300. OE. gripan, OHG. grifan.
greths, sm. weeping.
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grōba, sf. den, hole, cave, 122. OHG. gruoba.
*grundus, sm. ground. OE. grund, OHG. grunt.
grundu-waddju, sm. and sf. foundation, 392.
guda-faurhts, aj. devout, god-fearing.
guda-lâuus, aj. godless, 397.
gud-hüs, sm. temple, 8, 26, 82, 174, 389. OE. OHG. hüs, house.
gudisks, aj. divine, 396.
gudja, wm. priest, 208, 354, 381, 425.
gudjinassus, sm. office of a priest, ministration, 381.
gudjinôn, wv. II, to be a priest, 381, 425.
gulp, sm. gold, 353. OE. OHG. gold.
gulpeins, aj. golden, 227, 395.
guma, wm. man, 33, 88, 133, 134, 158, 167, 208. OE. guma, OHG. gomo.
guma-kunds, aj. male, of the male sex, 397.
gumeins, aj. manlike, male, 395.
gunda, sm. or sf. cancer, canker. OE. gund, OHG. gunt, pus.
*gutanan, wv. IV, see us-gutanan.
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
haban, to hold captive; pöei habaidédun ina gadan
what things should happen unto him; aftumist
haban, to lie at the point of death; faïra haban sik, to be far from; habalt wisan
at, to be held, be ready for.
OE. habban, OHG. haben.
haftjan, sv. VI, to raise, lift, bear up, carry, 128, 134, 137, 164, 310. OE. hebban, OHG. heffen.

*hafts, sf., see anda-hafts.
Cp. OHG. haft, captivity.

hāban, sv. VII, to hang, 74, 96, 142, 313. OE. hón, OHG. hāban.

hāidus, sm. manner, way.
OE. häd, OHG. heit.

haïftjan, wv. I, to strive, fight.

haïfsts, sf. fight, strife. Cp. OE. hēst, violence.

háïhs, aj. half-blind, with one eye. Cp. Lat. caecus, blind.

hāiljan, wv. I, to heal, 320, 322, 400, 427. OE. hāelan, OHG. heilnen.

*hāïlnan, wv. IV, see ga-hāïlnan.

háïls, aj. whole, sound, safe, 22, 83, 227, 322, 390. OE. hāl, OHG. heil.

haimöbli, sm. homestead, lands. OHG. haimödil.

háïms, sf. village, town, country place, 199 note. OE. hām, OHG. heim.

haïrda, sf. herd, flock, 192.
OE. heord, OHG. herta.

185. OE. hierde, OHG. hirtri.
-haftel, w.f., a deriv. of häfto.
häfto, w.m. heart, 7, 18, 27, 67, 87, 89, 114, 119, 128, 129, 164, 170, 205, 213. OE. hearde, OHG. herza.
haftus, w.m. sword, 203. OE. heoru.
-hält, w.m. a naming, commanding; a deriv. of háltan.
háltan, w.m. VII, to call, name, order, command, invite, 10, 27, 33, 83, 103, 138, 282, 286 and note 3, 311, 312, 313, 426. OE. hátan, OHG. heizan.
hátt, w.m. order, command, 194.
haft, w.m. field, heath, 194. OE. hæf, OHG. heida.
haftwiet, w.f. wild, 396.
hafónó, w.f. a heathen woman.
Cp. OE. hæpen, OHG. heidan, af. heethen.
haftels, w.m. cloak. OE. hacele, OHG. hahhul.
haftes, w.f. half, 430. OE. healf, OHG. halp.
haldan, w.m. VII, to hold, take care of, tend, feed, 22, 158, 173, 313. OE. healdan, OHG. háttan.
haldis, a.v. rather, more, 265 note, 345; nipa haldis, not the more so, by no means. OHG. hait.
hálja, w.m. hell, 192. OE. hell, OHG. hella.
halts, w.m. neck, 174. OE. heals, OHG. hals.
hals-agga (for the probably corrupt hals-agga of the manuscript), w.m. neck, 380.
hált, w.f. halt, lame, 227. OE. healt, OHG. halz.
hamfs, w.f. one-handed, maimed. OHG. hamf.
hana, w.m. cock, 87, 106, 107, 114, 117, 128, 206, 207. OE. hana, OHG. hano.
handugei, w.f. cleverness, wisdom, 383.
handugs, w.m. clever, wise, 227.
handus, w.f. hand, 172, 200. OE. hand, OHG. hant.
handu-waðths, w.m. wrought by hand, 397.
hansa, w.m. multitude, company, band of men. OE. hös, OHG. hansa.
harduba, a.v. hardly, severely, grievously.
hardu-haftel, w.f. hardness of heart, hard-heartedness, 389.
hardus, w.m. hard, 107, 235, 243, 390. OE. heard, OHG. hart.
harja, w.m. army, host, 107, 115, 152, 154, 155, 158, 184, 185. OE. here, OHG. heri.
hatan, w.u. III, to hate, 328 and note 3. OE. hatian, OHG. hazzan.
hatis, w.m. hatred, wrath. OE. hete, OHG. haz.
hatzon, w.m. II, to be angry, 325.
hatjan, w.m. I, to hate, 328 note 3. OHG. hezen.
hàubir, w.m. head, 11, 84, 173, 181, 182. OE. hæfod, OHG. houbit.
hàuhaba, a.v. highly, 344.
hàuheins, w.m. praise.
hàu-haftel, w.f. pride, 212.
hàu-haftes, w.m. proud-hearted, 398. OE. hæh-heart.
hàuis, a.v. higher, 345.
hàuhi, w.m. the highest, height, highest point, highest heaven.
hàuhi, w.m. I, to glorify, make high, praise, exalt, magnify. OHG. höhen.
hànhs, w.m. high, 244. OE. hée, OHG. höh.
hàu-hùhts, w.m. having high thoughts, proud, 321 note 1.
Glossary

haúrds, sf. door, 199.
haúrn, sw. horn, skin, husk, 11, 87 note, 182, 353. OE. OHG. horn.
haúrnja, umi. horn-blower, 208.
haúrnjan, wuv. I, to blow a horn, trumpet.
háusen, sf. word, preaching, report (hil. = hearing), sense of hearing.
háusjan, wuv. I, to hear, perceive, listen to, 320. OE.
hiean, OHG. hören.
háusjón, wuv. II, to hear.
hawi, sw. grass, hay, 149, 187. OE. hieig, OHG. hewi, houwi.
hazjan, wuv. I, to praise, 30, 137 note, 154, 175, 318. OE.
erian.
heitö, wuf. fever.
heiwa-fráuja, umi. master of a house. OE. hiwa, member of a family, OHG. hiwo, husband.
hér, av. here, hither, 77, 97, 348. OE. OHG. hér.
heþjö, wsf. chamber, room, 211.
hidre, av. hither, 5, 117, 348. OE. hider.
hilma, sm. helmet, 66. OE. OHG. helm.
himina-kunda, aj. heavenly, 397.
himins, sm. 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, sw. I, to go behind, 414.
hindar-weis, aj. deceitful, 368.
hindar-weisei, wsf. 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.
hufan, sv. II, to mourn, weep, complain, 302. OE. héofan, OHG. hufan.
hühma, umi. crowd, multitude, heap, 208, 429.
hüwi, sw. appearance. OE. hiew, hiw.

hlahjan, sv. VI, to laugh, 310. OE. hlichhan, OHG. hlähchen.

hláis, sm. loaf, bread, 10, 18, 161, 164, 170, 180. OE. hlæf, OHG. hleib.

hláins, sm. hill.

hläiw, sw. grave, tomb, 149. OE. hlâw, OHG. lâo.

hläiwasna, sf. (only found in plural), tomb.

*hlapan, sv. VI, to load, lade. OE. hiadan, OHG. (h)ladan.

*hláupan, sv. VII, to leap, 84, 313 note 5. OE. hlâapan, OHG. hloufan.

hláuts, sm. lot. OHG. hlöz.

hleiduma, aj. left; as subst. fem. the left hand or side, 246.

hliftus, sm. thief, 128, 164, 203, 354.

hlifjan, acc. pl.; nom. ? hleis, sm. or? hlya, wm. tent, tabernacle.

hliuma, wm. hearing, 208.

hlötrei, wf. purity, 212.

hlöt, aj. pure, 227. OE. hlöt(t)or, OHG. hlöt(t)ar.


hnàiwa, aj. low, humble, 149. OE. hnesce.

hnéiwjan, sv. I, to bend downwards, decline, bow, 300. OE. OHG. hnigan.

*hniupan, sv. II, see dishniupan.

hölöin, wv. II, to treat with violence, deceive, injure, 325. OE. hölian.

hörinassus, sm. whoredom, adultery, 381.

hörinön, wv. II, to commit adultery, 425.

hörinöndei, pres. part. fem. adulteress.

hörs, sm. adulterer. OE. höre, wf.

hrainelins, sf. purification.

hrainjan, wv. I, to make clean, cleanse, 320, 400. OHG. hreinen.

hráins, aj. clean, pure, 88, 164, 233. OHG. hreini.

hráiwa-dübü, wf. turtle-dove. OE. hråw, hråw, OHG. hråeo, corpse, carrion; OE. däfe, OHG. tüba, dove.

*hrijsjan, wv. I, see us-hrijsjan.

hröpjan, wv. I, to call, cry out. OE. hröpan, sv., OHG. hrüoffen.

hröt, sn. roof. O.Icel. hröt.

hröpeiga, aj. victorious, triumphant, 394. OE. hrëpig.

hrugga, sf. staff. OE. hrung.

hrükjan, wv. to crow.

huggrjan, wv. I, to hunger, 95, 137, 166, 320, 426. OE. hyngran, OHG. hungaren.

hugjan, wv. I, to think, consider, 72. OE. hyčegan, OHG. huggen.

hûhrus, sm. hunger, 82, 137, 203.

huljan, wv. I, to hide, conceal, cover, disguise, 318. OHG. hullen.

hulbs, 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.

hunel, sm. sacrifice, 159. OE. hûsl, Eucharist.

hunsla-staps, sm. altar, 389.

hunsljan, wv. I, to sacrifice.

hups, sm. hip, loins, 197. OE. hype, OHG. huf.

*hûs, sn., see gud-hûs.

huzd, sm. treasure, 15, 30, 70, 141, 173, 175, 182. OE. hord, OHG. hort.

huzdjan, wv. I, to collect treasures, store up, hoard up.

huvadër, av. whither, 117, 348.

huairban, sv. III, to walk, 165, 304. OE. hweorfan, OHG. hwerban.

*huairbs, aj., see hveila-huairba, and cp. huairban.

huair-nei, wf. skull.

huáteis, sm. skull, wheat, 185. OE. hwåte, OHG. hweizi.

huáiwa, aj. and av. how, in what way, 351. OHG. hwê.
hlvan, av., interrog. when, whenever; before ajs. and avs., how; before comparatives, how much; with other particles, at any time, 347; hlvan lagg mēl, for how long a time; nibāi hlvan, lest at any time; hlvan filu, how much. Cp. OE. hwonne, OHG. hwanne.

hlvan-hun, av. ever, at any time; only used with neg., as ni hlvan-hun, never.

*hlapjan, wv. I, see af-hlapjan.

*hlapnan, wv. IV, see af-hlapnan.

hlar, av. where, 348. Cp. OE. hwær, OHG. hwār.

hlarbōn, wv. II, to go about, pass by, wander, walk, 345. OE. hwearbān, OHG. hwarbōn.

hlarjis, pr. who, which (out of many), 274, 275, 427.

hlarjiz-uh, indef. pr. each, every, 255, 275.


hlaas-hun, indef. pr. with the neg. particle ni, no one, 278.

*hlasse, aj. sharp. O.Icel. hvass, OHG. (h)was, cp. ga-hvatjan.

hlasseba, av. sharply, 138, 344.


*hwatjan, wv. I, see ga-hvatjan.

hwap, av. whither, 348.

hwapar, pr. which of two, whether, 106, 165, 274. OE. hwæper.

hwapar-uh, indef. pr. each of two, 275.

hwapjan, wv. I, to foam, 130.

hwaprō, av. whence, 89, 119, 348.

hwap-uh, indef. pr. each, every, 89, 109, 114, 175 note 2, 275, 427; twans hwanzuli, two and two, 273 note 2.

hwap-uh sael, indef. pr. whosoever, 276.


huella, sf. time, season, hour, 19, 78, 165, 192, 353. OE. hwīl, OHG. hwila.

huella-hueraubs, aj. inconstant, transient, enduring only for a while, 397.

*hweitjan, wv. I, see ga-hweitjan.

hweits, aj. white, 140, 165. OE. hwīt, OHG. hwīz.

huē-luups, pr. what sort of, 274.

hui-leiks, pr. what sort of, 274.

huōpan, su. VII, to boast, 19, 165 and note, 311, 313. OE. hwōpan, to threaten.

huōtjan, wv. I, to threaten, rebuke, charge.

ibāi, interrogative particle, like Gr. μή, Lat. num; ibāi, iba, aj. lest, that . . . not, 349, 351. Cp. OHG. ibu.

ibna-leiks, aj. equal, 398. OE. efen-līc, OHG. eban-līh.

ibnassus, sm. evenness, 203, 381.

ibns, aj. even, 14, 22, 159, 161, 227, 390. OE. efen, efn. OHG. eban.

iddja, pret. I went, 2 note 1, 15, 156, 313 note, 321.

ideiga, sf. repentance.

idreigōn, 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, 283.
Ik, pers. pr. I, 6, 21, 88, 129, 162, 260, 261. OE. ic, OHG. ih.
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-aheil, wf. sobriety, sobriety, 370.
in-aheia, aj. wise, sober, 370.
in-anssa-, 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.
in-filö, wf. excuse, pretence, 370.
in-kilöö, w. aj. with child.
in-kumja, wm. one of the same country, countryman, 370.
in-máiðins, sf. change, exchange, 370.
in-máiðjan, wv. I, to change, exchange, transfigure.
in, av. in, within; inn atgagan, to enter, enter into, go into; inn gagan, to go in, enter.
inna, av. within, 348.
inna-kunds, aj. of the same household, 371.
inana, av. within; prep. c. gen. within, inside, 348, 427. OE.
inana, OHG. innana.
innaprö, av. within, 348.
innuma, aj. the inner, innermost, inmost, 246.
inon, suffix, 425.
in-saian, sv. VII, to sow in, 415.
in-saifvan, sv. V, to look at, look upon, look round, behold, regard, 415.
in-sailjan, wv. I, to bind with ropes, let down with cords. OE. sälan.
in-sangjan, wv. I, to send, send forth, 415.
in-standan, sv. VI, to persist.
in-swinjan, wv. I, to grow strong; inswinjan 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-widan, 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.
isaka-, suffix, 396.
itán, sv. V. to eat, 6, 43, 66, 129, 138, 170, 280, 308 and note. OE. etan, OHG. ezzan.
Ip, cj. but, however, if, 351.
Ipa, suffix, 384.
iudaïwiska, aj. Jewish, 396.
iumjö, wf. multitude.
iup, av. upwards; iupa, above, 9, 348; iupana, iupaprö, from above, 348.
iz-ēi, iz-ē, rel. pr. masc. who, which, 5, 175 note 2, 271 note 3.
izwar, poss. pr. your, 263.
ja, jāi, av. yea, yes, verily, 349. OHG. jā.
jabāi, cj. if, even if, although, 351; jabāi . . . aiπpāu, 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.
jainar, av. yonder, there, in that place, 348.
jaind, jaindrē, av. thither, 348.
jainś, dem. pr. that, yon, 268, 430.
jainbrō, av. thence, 348.
jabpe, cj. and if, 265 note 1; jappē . . . jappē, whether or, 351.
ja-u, interrogative particle, whether; in indirect questions, if so, so then, 349.
jer, sn. year, 5, 20, 152, 182. OE. gēar, OHG. jār.
jiukan, wu. III, to contend, 328.
ju, av. already, now, 347. OHG. jū, giū.
jugga-lāups, sm. a youth, young man.
juggs, aj. young, 20, 72, 82, 95, 102, 136, 137, 152, 227, 243, 390. OE. geong, OHG. jung.
jūhīza, aj. younger, 137, 243.
junda, sf. youth.
jus, pers. pr. ye, 260, 261.
ju-pan, av. already.
Kāisara-gild, sm. tribute-money.
Kalbō, wu. calf, 161, 211. OE. cēalf, OHG. kalb, sm.
Kalds, aj. cold, 15, 129, 134, 162, 227, 390. OE. cēald, OHG. kalt.
Kalkinassus, sm. adultery, fornication.
Kalkjō, wu. harlot.
Kann, pret.-pres. I know, 22, 158 note, 335. OE. can(n), OHG. kan.
Kannjan, wu. I, to make known, 158 note. OE. cennan, OHG. kennen.
Kara, sf. care, anxiety, 192, 426; ni kara ḩuk, there is no care to thee, thou carest not. OE. cēru, OHG. chara.
Karkara, sf. prison, 192. Lat. carcer.
Karon, wu. II, to care for, be concerned about, 325, 400.
Kas, sm. vessel, pitcher. OHG. kar.
Katils, sm. kettle, vessel for water. OE. cietel, OHG. chegzil.
Kāupatjan, wu. I, to buffet, cuff, strike with the palm of the hand, 138, 321, 424.
Kāupōn, wu. II, to traffic, 325. OE. cēpiān, OHG. coufōn.
Kaurbān, gift. Gr. koppaβ.
Kaurīpa, sf. weight, burden, 384.
Kaurn, sm. corn, 21, 182. OE. corn, OHG. korn.
Kaurnō, wu. corn, a grain of corn, 214.
Kaurus, aj. heavy, 129, 146, 236.
Kausjan, wu. I, to prove, test, taste.
keinan, sv. I, to bud, grow, spring up; weak pret. keinóda, see note to Mark iv. 27.
Kélikn, sv. tower, upper-room.
Kilpe, wf. womb, 212.
Kindina, sm. ruler, governor.
Kinnus, sf. cheek, 139, 162, 204. OE. cinn, OHG. chinni.
Knlu, sm. knee, 9, 21, 105, 129, 134, 149, 150, 162, 189. OE. cnéo(w), OHG. kni.
Knussjan, ww. I, to kneel; knussjan kniam, to kneel.
Kriustan, sv. II, to gnash with the teeth, grind the teeth, 302.
Kruts, sf. gnashing.
Kukjan, ww. I, to kiss, 318, 428.
*Kumbjan, ww. I, see ana-kumbjan.
Kumei, imper. arise! , Gr. koujéi.
-Kunds, pp. born, cp. Skr. játás, Lat. (g)nátus, born.
Kuni, sn. race, generation, tribe, 115, 155, 162, 186, 187. OE. cyn(n), OHG. kunni.
Kunnan, pret.-pres. to know, 335, 426. OE. cunnan, OHG. kunnan.
*Kunnan, ww. III, see ga-kunnan.
Kunpa, pret. I knew, 335. OE. cúpe, OHG. konda.
Kunpi, sn. knowledge, 187.
*Kuipjan, ww. I, to make known. OE. cúpan, OHG. kunden, see ga-swi-kunpijan.
Kunpb, pp. of kunnan, known, 340, 428; sm. acquaintance. OE. cúp, OHG. kund.
*Kustas, sf. proof, test. OE. cyst, OHG. kust, choice, see ga-kustas.
Kustas, sm. proof, test, trial, 203. OE. cyst, OHG. kust, choice.

Laggi-módei, wf. long-suffering, 389.
Laggei, wf. length, 354, 383.
Lagga, af. long, 22, 132, 158, 166, 227. OE. OHG. lang.
Lagjan, ww. I, to lay, lay down, set, place, 20, 158, 168, 318, 400; kniwa lagjan, to bend one’s knees; gawairpl lagjan ana airba, to send peace on earth. OE. lecgan, OHG. leggen.
Láiba, sf. remnant, 192, 354. OE. láf, OHG. leiba.
*Láibjan (in bi-láibjan), ww. I, to leave. OE. lésfan.
Laiga(f)m, legion. Gr. légev.
Láikan, sv. VII, to leap for joy, 313. OE. lácen, to play.
Láiks, sm. dance, dancing. OE. lác, OHG. leih.
Lais, pret.-pres. I know, 122, 137, 333.
Laisareis, sm. teacher, master, 122, 153, 185, 380. OHG. lérari.
Laiseng, af. teachable, 394.
Laisens, sf. doctrine, teaching, 313 note, 200, 388.
Laisjan, ww. I, to teach, 22, 137 note, 175 note, 320, 426. OE. læran, OHG. léren.
Laisjtan, ww. I, to follow, follow after, 320. OE. læstan, OHG. leisten.
Láists, sm. foot-prints, track, step, 197. OE. lást, 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.
leik, sm. body, flesh, corpse, 182. OE. lic, OHG. lih.
leikāins, sf. liking, good pleasure.
leikan, wuv. III, to please, 328.
OE. lician, OHG. lihhen.
*leikjan, wuv. I, see sildā-leikjan.
*leikōn, wuv. II, see ga-leikōn.
leika, suffix, like, similar, equal. OE. liec, OHG. lieh, see ga-, hli-, ibna-, missa-, sama-, sīlda-, swa-leika.
lein, sm. linen. OE. OHG. līn.
leitila, aj. little, small, 227, 245.
O.Icel. litell.
*leipan, sv. I, to go, 137 note, 205 note. OE. lipan, OHG. lidan, see af-leipan.
leippu, sm. strong drink, 205 note. OE. lip, OHG. līd.
leikels, sm. physician, 185.
OE. læce, OHG. lāchi.
leikinassus, sm. healing, 354, 381.
*leikinōn, wuv. II, to heal, 425.
OE. läcnian, læcnian, OHG. lächinōn.
leitan, sv. VII, to let, leave, permit, suffer, 10, 33, 124, 125, 314.
OE. lætan, OHG. læzan.
lew, sm. occasion, opportunity, 149, 189 note 2.
lewjan, wuv. I, to betray, 149, 152.
OE. læwan, OHG. gi-lāwen.
libaina, sf. life, 200, 388.
liban, wuv. III, to live, 161, 200, 328.
OE. libban, OHG. lebēn.
ligan, sv. V, to lie, lie down, 308 and note. OE. liegan, OHG. liggen.
ligras, sm. bed, couch, 159, 180.
OE. léger, OHG. leger.
*linnan, sv. III, see af-linnan.
Glossary

lisan, sv. V, to gather, 138, 174, 292, 308. OE. OHG.

lesan.

listeigs, aj: crafty, cunning, wily, 394. OHG. listig.

lists, sf. craftiness, 122, 199. OE. OHG. list, skill.

libus, sm. limb, 203. OE. lip, OHG. lid.

liudan, sv. II, to grow, spring up, 302. OE. lēodan.

liuts, aj: dear, beloved, 86, 122, 133, 226 note, 227, 428. OE.

lēof, OHG. lieb.

*lilig, sn., see ga-liug.

liugan, wv. III, to marry, 328.

liugan, sv. II, to lie, 302. OE.

lēogan, OHG. liogan.

liuhadeins, aj: bright, shining, full of light.

liuhap, sn. light, 86, 105, 182. OE. lēoht, OHG. lieht.

liuhťjan, wv. I, to give light, 63, 85, 105, 320. OE. līehtan, OHG. liuhten.

*liusam, sv. II, see fra-liusan.

liuta, wm. hypocrite, 208, 223.

liutei, wf. deceit, hypocrisy, 212, 383.

liuta, aj: hypocritical, 223.

liupareis, sm. singer, 380.

liupōn, wv. II, to sing. OE. lēopian; cp. OE. lēop, OHG. liod, song.

lōfa, wm. palm of the hand.

*lubō, wf. love, 122; in comp. brōpru-lubō, brotherly love.

ludja, sf. face, 192.

luftus, sm. air, 203. OE. lyft, OHG. luft.

*lukan, sv. II, to shut, close, 125. See ga-lükkan. OE.

lēcan, OHG. lühan.

lukarn, sn. light, candle. Lat. lucerna.

lukarna-stāpa, wv. candlestick, 208, 389.

*luknan, wv. IV, see ga-, us-
luknan.

lun, sn. ransom.

lustōn, wv. II, to desire, 325, 427. OE. lystan from *lust-
jan, OHG. lustōn.

*lusts, sf., see fra-lusts.

lustus, sm. desire, lust, 203. OE. OHG. lust.

*magan, pret.-pres. to be able, 17, 138, 169, 337. OE. OHG.

magan.

magēpei, wv. virginity, maiden-
hood.

magaša, sf. maid, 199. OE.

mæg(e)p, OHG. magad.

magula, wm. little boy, 208, 354.

magus, sm. boy, servant, 137, 203. OE. magu.

mahta, pret. I might, 337. OE.

meaht, 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.

mahta, aj. possible, 227.

mайдjan, wv. I, to falsify, 320. O.Icel. meipa, to injure.


mainbrom, wm. parchment, manuscript. Gr. μεμβράνα.

máis, av. more, rather, 345; máis páu, more than, rather than; fliu máis, much more; und fliu máis, much more, so much the more; ívan fliu . . . máis pamma, the more . . . so much the more. OE. mā, OHG. mēr.

máist, av. at most, 256, 345. OHG. meist.

máista, aj. greatest, chief, 245. OE. mæsta, OHG. meisto.
máit, su. VII, to cut, hew, 313. OHG. meigtan.
máipm, sm. gift, 28, 159, 180, 354. OE. mæpm, mæphem.
máiza, aj. greater, 30, 175, 245. OE. mæra, OHG. mérz.
maln, su. VI, to grind, 310. OHG. malan.
malm, wm. sand, 208. OE. mealm.
mel, wft. moth.
*malm, wft. I, see gamalm.
mammona, wm. mammon, riches. Gr. μαμώνας.
man, pret. pres. I think, 122, 336. OE. man.
managdub, sm. abundance, 89 note, 354, 382.
managei, wft. multitude, crowd, 6, 87, 110, 210, 354, 422. OE.
menigo, OHG. menigi.
managfalba, sum. manyfold, 257, 389. OE. manig-feald, OHG. manag-falt.
manags, aj. much, great, many, 106, 169, 227, 243, 244.
OE. manig, OHG. manag.
manasæps, sm. mankind, world, multitude, 75, 122, 199, 389. OE. sæd, OHG. sæt, seed.
mane-leika, wm. image, picture, 389. OE. man-liga, OHG. manaliho.
manna, wm. man, 31, 114, 158, 206, 209. OE. mann, OHG. man.
mannan-hun, indef. pr. with the neg. participle ni, no one, 278.
manniskodus, sm. humanity, 354, 385.
manniska, aj. human, of man, 33, 396. OE. OHG. mennisc.
manwisa, sm. preparation; pl. necessary means, 384.
manwjan, wft. I, to prepare.
manwuba, av. in readiness, 344.
manwus, aj. ready, 336.
marei, wft. sea, 212. OE. mere, OHG. meri.
mari-siais, sm. sea, 380.
mari-, OE. mere, OHG. meri; siais, OE. sæ, OHG. sæo.
marka, sf. boundary, border, coast. OE. mearc, OHG. marca.
marzjan, wft. I, to offend, hinder, cause to stumble. OE.
mierren, OHG. merren.
mate-balgs, sm. meat-bag, wallet, scrip, 389.
matjan, wft. I, to eat, feed, 318.
mats, sm. meat, food, 197. OE.
mete, OHG. maj.
mapa, wm. worm. OE. mapa, OHG. maado.
mapl, sm. market, marketplace. OE. mæpel, meeting.
maplijan, wft. I, to speak. OE.
mæplan, mapelian.
maurina, sm. morning, 180.
OE. morgen, OHG. morgen.
*maurigan, wft. I, see ga-
maurigan.
maurjan, wft. III, to mourn, be anxious, take care for, 328. OE. murnan, OHG. mornen.
maurbr, sm. murder, 182. OE.
morbor.
maurþjan, wft. I, to murder, 320.
maw (gen. maujós), sf.
maiden, damsel, 104, 137, 149, 150, 194.
mawilo, wft. young maiden, 211, 354. OE. meowl.
meins, poss. pr. my, 263, 264, 430. OE. OHG. min.
 mêl, sm. time, hour, season; pl. writings, Scriptures, 22, 158; mêl gabaúrbáis, birthday. OE. mêl, OHG. mål.
mēla, wm. bushel, measure.
mēlan, wv. I, to write, 320. OE. mēlan, OHG. mālen, mählen, to mark.
mēna, wm. moon, 22, 43, 87, 158, 208. OE. mōna, OHG. māno.
mēnōp, m. month, 89, 219. OE. mōnap, OHG. mānōd.
mēripa, sf. rumour, report, fame, 384. OE. mērōp(o), OHG. mārida.
mērjan, wv. to preach, proclaim, 320. OE. mēran, OHG. māren.
mērjands, m. proclaimer, 218. *mēra, aj. known, famous. OE. mēre, OHG. mēri.
mēs, sn. table, dish, 77. OE. mēse, OHG. mias, meas.
*mēt, sn. measure, see um-mēt.
midja-sweipaina, sf. the flood, deluge, 389.
midjja, aj. middle, 60, 153 note, 173, 228, 430. OE. midd, OHG. mitti.
midjun-gards, sm. earth, world. OE. midden-geard, OHG. mitti-gart, mitting-gart.
*miduma, sf. midst; in midumái, in the midst.
midumōnda, m. mediator, 218. Cp. OE. medemian, OHG. metemēn, to fix, measure.
mikilaba, av. greatly, 344.
mikil-dūps, sf. greatness, 199, 382.
mikilei, wj. greatness, 212, 383. OHG. mīhīli.
mikiljan, wv. I, to make much of, praise, exalt, magnify, glorify, 153, 320, 400.
mikilinan, wv. IV, to be magnified, 331.
mikils, aj. great, 227, 245, 390. OE. micel, OHG. mīhīli.
imikil-pūhta, aj. high-minded, proud, 397.
imildpa, sf. mildness, kindness, 354, 384. OHG. milda.
*milds, aj. see un-milds.
imilma, wm. cloud.
imilua, f. milk, 221. OE. meol(u)c, OHG. miluh.
imins (mimz), sn. flesh, meat, 175 note i.
iminnists, aj. least, smallest, 245. OHG. minnist.
iminniza, aj. smaller, less, 139, 158 note, 245. OHG. minnir.
mins, av. less, 158 note, 345. OE. OHG. min.
imissa-dēpa, sf. misdeed, sin, 199, 372. OE. mis-dēd, OHG. missi-tāt.
imissa-leiks, aj. different, various, 372, 391. OE. mis-lic, OHG. missi-lih.
imissa-qiss, sf. discord, dissension, 372.
imissō, av. reciprocally, the one the other, one to another; always with pers. pr. 344, 431.
imitan, sv. V, to measure, 122, 170, 307. OE. metan, OHG. mezzan.
imitāp, sf. measure, bushel, 221.
imitone, wv. II, to consider, think, ponder, 200, 325, 428.
imitone, sf. thought, considering, reasoning, 200.
imlip, prep. c. dat. with, among, together with, through, by, near, 28, 350; milp tweihnaim markom, amid the two boundaries, in the midst of the region; milp ushramjan, to crucify with; av. with. OE. mid, OHG. mit.
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mip-gardi-waddjus, sf. partition wall, 373.
mip-ga-sinpa, wm. travelling companion, 373.
mip-sokjan, wv. I, c. dat. to dispute.
mip-pan-ei, cj. while, during, when, 5, 351.
mip-wissei, wf. conscience, 373.
mizdô, wf. reward, 22, 141, 175, 211. OE. meord.
mådage, aj. angry, wrathful, 227, 392, 428. OE. mōdīg, OHG. muotig, proud, brave.
*mōtan, pret.-pres. to find room, 338.
mōtareis, sm. toll-taker, publican, 185, 354, 380.
mōta-staps, sm. toll-place, receipt of custom, 389.
*mōtjan, wv. I, see ga-mōtjan.
mōps (mōds), sm. anger, wrath. OE. mōd, OHG. muot, courage.
mulda, sf. dust, 192. OE. moide, 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.

nadr-ns, sm. adder, viper. Cp. OE. nǣd(d)re, OHG. nātara.
nahta-mats, sm. supper, evening meal, 389.
nahs, f. night, 18, 22, 128, 158, 164, 221, 346, 353, 427. OE. neaht, niht, OHG. naht.
nāiteins, sf. blasphemy.
*nāitjan, wv. I, see ga-nāitjan.
namnjan, wv. I, to name, 158 note, 320, 322, 400. OE. nemnan, OHG. nemnen.
namō, wv. name, 4, 22, 158 note, 214 note, 322. OE. nama, OHG. namo.
*nānpanjan, wv. I, see ana-nanpanjan.
naqaps, aj. naked, 146, 163. OE. nacod, OHG. nachot.
nardus, sm. nard. Lat. nardus from Gr. νάρδος, cp. OHG. narda, nártha.
naseins, sf. salvation, 153 note, 200.
nasjands, sm. saviour, 218, 379. OE. ner(l)gend.
нати, sm. net, 187. OE. nett, OHG. nezzi.
natjan, wv. I, to make wet, wet, 318. OHG. nezzen.
naudi-bandī, sf. chain, fetter, 389.
naudi-paurfīts, aj. necessary, 397.
nauh, av. still, yet; ni nauh or nauh ni, not yet, not as yet. OHG. noh.
*nauhan, pret.-pres., see bi-nah.
nauh-panup, av. still yet.
nauh-pan, av. and also.
nāupjan, wv. I, to force, compel. OE. niedan, OHG. nōten.
nāups, sf. need, 199. OE. nēd, nied, OHG. nōt.
nê, av. nay, no, 349.
nēh, av. near, close by, 19, 143. OE. nêah, OHG. nâh.
nêlva, prep. c. dat. nigh to, near; av. near, 350. OHG. nâho.
nêlvis, av. nearer, 345.
nêlvan sik, wv. I. to approach, draw near. OHG. nâhen.
nêlvarundja, wmm. neighbour, 208.

nelp, sm. envy, hatred. OE. nip, OHG. nid.

neiwan, sv. I, to be angry.
nêpla, sf. needle, 192. OE. nêâl, OHG. nâdala.
ni, av. neg. not, 265 note I, 349, 427; nist = ni ist; ni... ak, not... but; ni alja... alja, not other... than; ni... ni or nih, neither... nor, 351; ni panamâis or panaseilha, no longer, no more; ni patainei... ak jah, not only... but also; ni alinshun, no one, no, none, 427; ni áiw, never, 347; ni allis, not at all, 427.
nibai, niba, c. unless, except, if... not, 351. OHG. nibu.
nidwa, sf. rust, 149, 192.
nih, c. and not, not even, 351; nih... nih, neither... nor; nih... ak jah, neither... but also, 351. OHG. noh.


*nipnan, wv. IV, see ganipnan.

*nisan, sv. V, see ganisan.

nîpan, sv. V, to help, 308.

nîpjis, sm. kinsman, 185, 211. Cp. OE. nîppas, men.
nîpjô, wsf. female cousin.
nîu, interrogative particle, not = Lat. nonne, 349; niu áiw, never.

*nîujsjan, wv. I, see anal. nîujsjan.
nôjs-satîps, sm. novice, 389.
nîujsja, aj. new, young, 20, 85, 105, 229, 238. OE. niwe, niwe, OHG. niwi, nium.
nîujipsa, sf. newness, 354, 384.
nîu-klâhs, aj. under age, young, childish, 393.
nîunj, num. nine, 22, 247, 252. OE. nigon, OHG. niun.
nîunânda, num. ninth, 253. OE. nigosâ, OHG. niunto.
nîunîhund, num. ninety, 247.
nîutan, sv. II, to enjoy, 302, 427. OE. nêotan, OHG. niozan.

ni wafts, nothing, naught, 427. See wafts.

nôta, wmm. stern of a ship, 208.
nu, av. now, so, consequently, 347; aj. present, existing; subs. present time; nu, nunu, nuh, av. and c. therefore, 351.
nuh, interrogative particle, then, 73 note, 349, 351.
nuta, wmm. fisher, catcher of fishes, 208, 354.

*nuts (in un-nuts), aj. useful. O E. nytt, OHG. nuzzi.

ô, interj. O! oh!

*ôgan, pret.-pres. to fear, 7, 169, 426.

ôgjan, wv. I, to terrify, 7, 320.

-ôni, suffix, 388.

ôsanna, hôsanna. Gr. ôsavâ.

ôpu, suffix, 385.

pâida, sf. coat, 23, 160. OE. pâd, OHG. pfâlt.
parakletos, sm. comforter.
Gr. παράκλητος.
paraaktwē, the day of the preparation. Gr. παρακατώ.
paska, sf. indeclinable, feast of the passover, paschal feast.
Gr. πάσχα.
paurpura, sf. purple. Gr. πορφυρα.
peika-bagmas, sm. palm-tree.
pistikeins, aj. genuine, pure.
Gr. πιστικός with Goth. suffix -eins.
plapja, 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 platů.
plinsjan, wv. I, to dance, 23, 160. O.Bulgarian plēsati.
*praggan, sv. VII, see ana-praggan.
praitōriaín, Pretorium. Gr. πραιτωρίου.
praitēteis, fem. prophetess.
Gr. προφητίς.
praitētjan, wv. I, to prophesy.
praitētus, praitētēs, sm. prophet. Gr. προφήτης.
pund, sm. pound, 23, 160. OE. pond, OHG. pfunt, Lat. pondō.
qainōn, wv. II, to weep, mourn, lament. OE. cwānian,
qairrei, wfs. meekness.
qairrus, aj. gentle, 236. O.Icel. kwirr.
qēns (qeins), sf. wife, woman, 5, 24, 97, 122, 163, 199. OE. cwēn.
qiman, sv. IV, to come, arrive, 24, 122, 129, 134, 146, 163, 306, 436. OE. cuman, OHG. queman.
qina-kunds, aj. female, 397.
qineins, aj. female; neut.
*foolish woman, 395.
qinō, wfs. woman, wife, 122, 129, 211. OE. cwene, OHG. quena.
*qissa, sf. a saying, speech, see ga-qissa, and cp. qīpan.
qīpan, sv. V, to say, tell, name, speak, 138, 163, 171, 286 note 3, 307, 426; ubil qīpan, to speak evil of one; wafla qīpan, to speak well of, praise. OE. cweþan, OHG. quedan.
qīpu-hafts, aj. pregnant; qīpu-haftō, fem. used as sb., a woman being with child.
qīpas, sm. body, womb. OE. cwīpa, cwīp.
*qījunan, wv. I, see ga-qījunan.
*qīunan, wv. IV, see ga-qīunan.
qius, aj. alive, quick, living, 105, 129, 149, 232.
quams, sm. advent, 196 note 2, 354. OE. cyme, OHG. kumi.
rabbei, master, teacher. Gr. ἡβτί.
ragin, sm. 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.
rashtaba, av. rightly, straightforward; 344.
rashtis, aj. for, because, 351; av. for, still, then, however, indeed, 346, 427.
rahts, aj. right, straight, 25, 67, 128, 158, 227, 390. OE. reohht, riht, OHG. reht.
*ráips, sm. see skauda-ráips.
*ráisjan, wu. I, to raise, 320, 400, see ur-ráisjan, OE. ráéran.
*ráips, aj. see ga-ráips.
*rakjan, wu. I, see uf-rakjan.
*rannjan, wu. I, to cause to run, 122, see ur-rannjan.
rapizō, aj. easier, 428.
*rapjan, sv. VI, see ga-rapjan.
rápō, wf. number, account, 125, 211. OHG. redia.
rāupjan, wu. I, to pull out, pluck. OE. riepan, OHG. rouffen.
ráus, sm. reed. OHG. rōr.
ráups, aj. red, 52, 84, 133, 158. OE. red, OHG. rōt.
razda, sf. language, speech, 175, 192. OE. reord, OHG. rarta.
razn, sn. house, 158, 159. OE. wern, renn.
*rédan, sv. VII, to counsel, deliberate, 25, 125, 311, see ga-rédan. OE. rédan, OHG. rātan.
reiki, sm. rule, power, kingdom, 187. OE. rīce, OHG. rihhi.
rekinōn, wu. II, to rule, govern, 33, 325, 425.
reiks, aj. mighty, powerful; superl. reikista, the mightiest, prince. Cp. OE. rīce, OHG. rihhi.
reiks, m. ruler, prince, 219.
reiran, wu. III, to tremble, 328.
reirō, wf. trembling.
*reisan, sv. I, to rise; see ur-reisan. OE. OHG. risan.
regn, sn. rain, 168. OE. regn, OHG. regan.
rik an, sv. V, to heap up, 308.
rinnan, sv. III, to run, hasten,
22, 122, 139, 158, 304. OE. rinnan, iernan, OHG. rinnan.
riqia, riqiz, sm. darkness, 24, 129, 163, 175 note 1, 182.
riqizeins, aj. dark.
riqizjan, wu. I, to become dark, be darkened.
röđjan, wu. I, to speak, 320, 428.
röhsns, sf. hall.
rūms, sm. room, space, 82, 102. OE. OHG. rūm.
rūna, sf. secret, mystery, 192. OE. rūn, OHG. rūna.
rūns, sm. running, issue, course, 122; run gawaürkjan sis, to rush violently. OE. ryne.

sa (fem. sō, neut. ṭata), dem. pr. this, that; pers. pr. he; def. art. the, 49, 87 and note, 89 and note, 114, 120, 175, 265.
sabbatō, indeclinable, Sabbath; sabbatus, sm. Sabbath; pl. fluctuates between i- and u-declension. Gr. σαββάτου, σάββατος.
sa-ei, rel. pr. who, he who, which, 271.
saggws, sm. song, music, 197, 354. OE. OHG. sang.
saggjan (saggqjan), wu. I, to sink, go down. OE. sencan, OHG. senken.
sagg (saggq), sm. sinking, going down (of the sun), hence West, 354.
sah (fem. sōh, neut. ṭatuh), dem. pr. that, this, 266.
sa-hraz-uh saei or izei, indef. pr. whosoever, 276.
sái, interj. see! lo! behold! OHG. sē, sē-nu.
saian (saijan), sv. VII, to sow, 7, 10, 76, 98, 100, 122, 124, 314.
and note. OE. sāwan, OHG. sāen, sāwen.
salands, pres.part. one sowing, sower.
saiths, num. six, 247. OE. siex, six, OHG. sehns.
saithsta, num. sixth, 244, 253. OE. siexta, sixta, OHG. sechsto.
saiths tigjus, num. sixty, 247.
saithvan, sv. V, to see, take heed, 10, 19, 34, 67, 92, 124, 137, 143, 165 note, 307. OE. seon, OHG. sehan.
sáiwala, sf. soul, spirit, life, 192. OE. sāwol, sāwl, OHG. sēula, sēla.
sáiws, sm. sea, lake, 197. OE. sē, OHG. séo.
sakan, sv. VII, to rebuke, dispute, strive, 310. OE. sacan, OHG. sahan.
sakjō, wf. strive, 211.
sakkus, sm. sackcloth, 203. OE. secce, OHG. sac, Lat. saccus, Gr. σάκκος.
salbōn, wv. II, to anoint, 14, 89 note, 111, 161, 200, 240, 283, 323, 324. OE. selfian, OHG. salbōn.
salbōns, sf. ointment, 200.
salipwōs, sf. pl. dwelling, abode, mansion, guest-chamber, 387. OHG. selida.
saljan, wv. I, to dwell, abide, remain.
saljān, wv. I, to bring an offering, sacrifice. OE. sellan, OHG. sellen, to surrender.
salt, sn. salt, 36, 158. OE. sealf, OHG. salz.
saltan, sv. VII, to salt, 313 note 1. OHG. salzan.
sama, pr. same, 26, 269, 340. OHG. samo.
sama-leikō, av. likewise, in like manner, equally. OE. sam-lice, together.
sama-leiks, aj. alike, agreeing together. OHG. sama-lih.
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, wv. I, to send, 174. OE. sendan, OHG. senten.
satjan, wv. I, to set, put, place, 318, 400. OE. settan, OHG. sezzen.
saps, aj. full, satisfied, 122, 227; saps waipan, to be filled, be full. OE. sæd, OHG. sat.
sauhts, sf. sickness, disease, 73, 122, 199, 354. OE. OHG. suht.
sauil, sn. sun, 80. OE. söl.
saúrga, sf. care, grief, sorrow, 192. OE. sorg, OHG. sorga.
saúrgan, wv. III, to sorrow, trouble, take thought, 328. OE. sorgian, OHG. sorgen.
sáups, 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. sin.
*seips, av. see pana-seips.
seipus, aj. late, 236. OE. sip, OHG. sid, av.
sēls, aj. good, kind, 234. Cp. OE. sēlic, OHG. sālig, happy.
*seps, sf. see mana-seps.
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.
sibuntshund, num. seventy, 247.
sidôn, wv. II, to practise, 325. OHG. sitôn.
sidus, sm. custom, habit, 203. OE. sidu, OHG. situ.
sifan, wv. III, to rejoice, be glad, 328.
siggwan, sv. III, to sing, read, 17, 146, 149, 304. OE. OHG. singan.
sigis, sm. victory. OE. sige, sigor, OHG. sigu.
sigis-lánn, sm. the reward or crown of victory, prize, 304.
sigljan, wv. I, to seal. Lat. sigillâre.
sigljö, vn. seal, 22, 214. Low Lat. sigillo.
sigqan, sv. III, to sink, go down, 17, 24, 146, 158, 163, 304. OE. sincan, OHG. sinkan.
sihu, sm. victory, 205 note.
sjâu, I may be, 342.
sijum, we are, 342.
sik, refl. pr. oneself, 261, 262; gen. seina; dat. sis. OHG. sih. *silan, wv. II, see ana-silan.
silba, pr. self, 161, 269, 430. OE. self, OHG. selb.
silba-wiljis, aj. willing of oneself, 397.
silda-leikjan, wv. I, to marvel, wonder, be astonished.
silda-leiks, aj. wonderful. OE. seld-lic, sellic.
silubr, sm. silver, 182. OE. seolfor, OHG. silabar, silber.
silubreins, aj. silver.
simlê, av. once, at one time, 344. OE: sim(b)le, OHG. simbles, always.
sinaps, sm. or sinap, sm. mustard. OE. senep, OHG. senaf, Lat. sinâpi, Gr. σινάπη.
sind, they are, 342. OE. sindon, sind, sint, OHG. sint.
sineiga, aj. old, 110, 227, 245, 394.
sinista, aj. oldest; an elder, 245.
sinteinô, av. always, ever, continually, 344.
sinteins, aj. daily.
*sinôs, sm. time, lit. a going, 258. OE. sip, OHG. sind.
sipôneis, sm. pupil, disciple, 185.
sipônjan, wv. I, to be a disciple, 320.
sitan, sv. V, to sit, 34, 75, 97, 174, 308 and note. OE. sitan, OHG. aizzan.
sitla, sm. seat, chair, nest, 159, 180. OE. setl, OHG. sezzal.
slitjan, wv. I, to sew, 310. OE. siowâ, seowan, OHG. siwen.
siukan, sv. II, to be sick, be ill, 302.
siukei, wv. sickness, weakness, infirmity, 354, 383.
siuka, aj. sick, ill, diseased, 122, 227, 390. OE. sêoc, OHG. sioh.
siuns, sf. sight, appearance, 105, 137, 150, 199. OE. sien.
*siuns, aj., see ana-siuns.
skaban, sv. VI, to shave, 310. OE. scafan, OHG. skaban.
skadus, sm. shade, shadow, 116, 150, 203. OE. sceadu, OHG. scato.
*skadwjan, wv. I, to cast a shade or shadow, 29. See ufar-skadwjan.
skaftjan, wv. I, to make ready, prepare.
skàidan, sv. VII, to divide, sever, separate, put asunder, 47, 130, 312 note, 313. OE. sceðdan, OHG. skeidan.
skal, pret.-près. I shall, 158, 336. OE. sceal, OHG. skal.
skalkinassus, sm. service, 381.
skalkinón, wv. II, to serve, 325, 425.
skalks, sm. servant, 162, 180, 425. OE. scealc, OHG. skalk.
skaman sik, wv. III, to be ashamed, be ashamed of, 139, 328, 427. OE. scamian, OHG. scamén.
skanda, sf. shame, 139. OE. sc(e)and, OHG. scanta.
*skapjan, sv. VI, to shape, make, 138, 160. See ga-skapjan.
skattja, wvm. money-changer.
skatts, sm. money, coin, penny. OE. sceatt, OHG. scaz; O. Bulgarian skotă, cattle.
skapjan, sv. VI, to injure, 130, 310. OE. sceppan, OHG. skadôn.
skáuda-ráips, sm. leather thong, shoe-latchet. OE. râp, OHG. reif, rope.
skáuns, aj. beautiful, 234. OE. sciene, OHG. scöni.
skáuts, sm. the hem of a garment. OE. scêat, OHG. scôz.
*skawjan, wv. I, see us-skawjan.
skeinan, sv. I, to shine, 128, 300. OE. scînan, OHG. skînan.
*skeirjan, wv. I, see ga-skeirjan.
skeirs, aj. clear, 175, 234. OE. scîr.
skëwjan, wv. I, to walk, go, go along.
skildus, sm. shield, 203. OE. scield, OHG. skilt.
*skiuban, sv. II, see af-skiuban.
skëhs, sm. shoe. OE. scöh, scö, OHG. scuoh.
skóbal, sm. evil spirit, demon.
*skreitan, sv. I, see dis-skreitan.
*skritnan, wv. IV, see dis-skritnan.
skuft, sm. the hair of the head. O. Icel. skopt.
skuggwa, wvm. mirror, 151, 208. OE. scûwa, OHG. scûwo, shadow.
skula, aj. owing, in debt, guilty, 428; wvm. 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 ist, it is lawful, 336, 340, 400, 428. OE. OHG. sculan.
skûra, sf. shower; skûra windis, storm. OE. OHG. scîr.
slahan, sv. VI, to smite, strike, beat, hit, 124, 125, 137, 138, 143, 292, 309. OE. alèan, OHG. slahan.
slahs, sm. stroke, stripe, plague. OE. allege, OHG. slag.
slehts, aj. smooth. OHG. sleht.
slaûhta, sf. slaughter, 125, 199, 354.
*slûpnan, wv. IV, see af-slûpnan.
slawan, wv. III, to be silent, be still, 149, 328.
sleideis (or? sleips), aj. fierce, dangerous, perilous. OE. alîpe.
*slîndan, sv. III, see fra-slîndan.
sliupan, sv. II, to slip, 129, 302. OE. slûpan, OHG. alioffan.
smakka, wvm. fig, 208.
smakka-bagmas, sm. fig-tree.
smals, aj. small, 227. OE.
smael, OHG. smal.
smeitan, sv. I, see ga-smeitan.
smyrn, sn. myrrh; Wein mit
myrma, wine mingled with
myrrh. Gr. σμύρνα.
snaga, wnn. garment, 208.
snaĩws, smn. snow, 39, 137, 149,
188 note. OE. snaw, OHG.
snēo.
sneipan, sv. I, to cut, reap,
137, 209. OE. sneipan, OHG.
snidan.
sniuimjan, wv. I, to hasten,
320. Cp. OE. snēome, OHG.
sniuomo, quickly.
sniuimundō, av. with haste,
quickly, 344; comp. sniunundōs,
with more haste, 345.
sniulan, sv. V, to hasten, 104,
149, 150, 307. OE. sneowan.
snutra, aj. wise, 227. OE.
snot(t)or, OHG. snottar.
sökareis, sm. disputer, 380.
sökjan, wv. I, to seek, desire,
long for, question with, dispute,
7, 110, 118, 152, 153, 154,
157, 162, 283, 316, 317, 322;
sökjan samana, to reason
together, to discuss. OE.
sēcan, OHG. suohhen.
sōkins, sf. search, inquiry, 199.
sōpjan, wv. I, see ga-sōpjan.
spākulatūr, m. spy, executioner.
Lat. speculator, Gr. ὑπερυκολάτωρ.
sparwa, wnn. sparrow, 149,
208. OE. spearwa, OHG.
sparo.
spāurda, f. stadium, furlong,
race-course, 221. OE. spyrd,
OHG. spurt.
spēdumists, aj. last, 246.
*spēps, aj. late. OHG. spātī.
speiwan, sv. I, to spit, 5, 128,
300. OE. OHG. spiwan.
staúrran, wv. III, see and-
staúrran.

stäänan, sv. VII, to smite,
push, 313 note 5. OHG.
stógan.

steigan, sv. I, to ascend,
mount up, 17, 48, 78, 83, 99,
103, 124, 128, 133, 168, 300.
OE. OHG. stígan.

stibna, sf. voice, 158 note, 192.
OE. stemn, stefn. OHG.
stemna, stimna, stimma.

stíggan, sv. III, to thrust,
push, make war, 304.

stikis, sm. cup, 354. OHG.
stechal.

stika, sm. point, moment;
stiks mélis, a moment of
time. OE. stice, OHG.
stih.

stílan, sv. IV, to steal, 66, 306.
OE. OHG. stelan.

stiur, sm. steer, calf. OE.
stéor, OHG. stior.

stiurjan, wv. I, to establish, 85.
OE. stieran, OHG. stiuren,
to steer.

stòdjan, wv. I, see ana-
*stòdjan.

stòjan, wv. I, to judge, 80,
81, 100, 101, 152, 153, 316,
317. Cp. OE. stówian, OHG.
stouwen, strouwen. *stráujan, wv. I, to stew,
spread, spread (with carpets),
furnish, 319. OE. strēowian,
OHG. strouwen, strewen.

striks, sm. stroke, title, 199.
OHG. strih.

suljó, wj. sole of a shoe. Lat.
solea.

sums, indef. pr. some one, a
certain one, 53, 277, 427, 430;
sums...sums, the one...the
other; nom. pl. sumái(h)...sumáih, some...and others.
OE. OHG. sum.

sundró, av. alone, asunder,
310 and note. OE. swerian, OHG. swerren, swerien.
swarē, av. without a cause, in vain.
swarts, aj. black, 227. OE.
swift, OHG. swarz.
swa-swē, av. even as, just as; cf. so that, 351.
swē, av. and Ej. like, as, just as, so that, about, 5, 351; swē...swa, as...so; swē...jah, or swa jah, or swah, like,...so too.
sweiban, sv. I, to cease, 161, 300. O.Icel. svifa.
swein, sm. swine, pig; 6, 44, 78, 99. OE. OHG. swin.
sweran, wv. III, to honour, 328.
swērei, wft. honour.
swērlpa, sf. honour, 384.
swērs, aj. honoured, 175, 227, 428. OE. swar, OHG. swar, heavy.
swēs, aj. one's own; as sb., possession, property. OE.
swēs, OHG. swās.
swē-pathuh, av. yet, indeed, however, 351.
swiglja, wmn. piper, 208.
swiglōn, wv. II, to pipe, play the flute, 325. OHG. swe-galōn.
swiknipa, sf. purity, pureness, chastity, 384.
swi-kunpaba, av. openly, manifestly.
swi-kunp, aj. manifest, evident, open, 428; swikunps waifpam, to become or be made manifest, φανερος γενεσειν.
swiltan, sv. III, to die, 146, 304. OE. sweltan.
swinpe, wft. strength, power, might, 383.
swinpnan, wv. IV, to grow strong.
swinps, aj. strong, sound, healthy, 227, 243. OE. swip.
swistar, fj. sister, 29, 66, 93, 147, 149, 216. OE. sweostor, OHG. sweistar.
swōgatjan, wv. I, to sigh, 320, 424.
swogjan, wv. I, see gas-swōgjan.
synagōga-faps, sm. ruler of the synagogue.
synagōgē, f. synagogue, 2 note 3. Gr. συναγωγή.
tagl, sm. hair, 17, 22, 159, 182, 354. OE. tægl, OHG. zagal, tail.
tagr, sm. tear, 17, 25, 91, 159, 168, 170, 182, 354. OE. tear, teagor, OHG. zahar.
tahjan, wv. I, to tear, rend.
tahswa, sf. the right hand. OHG. sesawa.
tahswa, w. aj. right; as noun, wft. tehswō, the right hand, 29, 149. OHG. zeso.
taihunda, num. tenth, 253. OE. tēopa, OHG. zehanto.
taihuntai-hund-faps, num. hundredfold, 257.
taihuntai-hund, taihuntai-hund, num. hundred, 247, 427.
tāiknjan, wv. I, to betoken, point out, show. OE. tæcnan, OHG. zeihhanan.
tāikns, sf. token, sign, wonder, miracle, 22, 159, 199. OE. tæcn, OHG. zeihhan.
tāinjō, wft. a basket of twigs, basket. OHG. zeina.
tāins, sm. twig, sprig, branch, OE. tān, OHG. zein.
taifran, sv. IV, see ga-, dis-taifran.
taleipa, maid, damsel. Gr. ταλίθα.
talzains, sf. instruction.
talzjan, wv. I, to instruct, teach, 175.
talzjands, m. teacher, 218.
*tamjan, wv. I, to tame, 170, see ga-tamjan.
tandjan, wv. I, to light, kindle.
OE. on-tendan.
taul, sn. deed, work, 11, 80, 81, 187.
taujan, wv. I, to do, make, 104, 149, 150, 319, 426. OHG. zouwen.
*taurnan, wv. IV, see aftaurnan.
*teihan, sv. I, see ga-teihan.
*tigus, snm. decade, 136, 247. OE. tig.
tilnon, wv. II, see ga-tilnon.
*tills, aj. fit, suitable, 227. OE. til, see ga-tills.
*timjan, sv. IV, see ga-timjan.
timirja, wmn. carpenter, builder, 159, 208.
tiuhan, sv. II, to lead, draw, guide, 51, 71, 73, 86, 94, 124, 128, 129, 137, 301. OE. teon, OHG. ziohan.
trauan, wv. III, to trust, 11, 80, 328 and notes 1, 2. OE. trūwian, OHG. trūn, trūwen.
triggwa, sf. covenant, 151, 192. OE. trēow, OHG. triuwa.
triggwaba, av. truly, assuredly, 151.
trimpan, sv. III, see ana-trimpan.
triu, sn. tree, wood, staff, 9, 150, 189 note 1. OE. trēow(w).
triweins, aj. wooden, 395.
tuggō, wsf. tongue, 87, 89, 111, 119, 166, 170, 206, 210. OE. tunge, OHG. zunga.
tulgus, aj. firm, fast, 167, 236.
tundnan, wv. IV, to take fire, 331. Cp. OHG. zunftē.
tunpus, smn. tooth, 27, 203. Cp. OE. tūp, OHG. zan(d).
twaddē, see 156, 250. OE. twēg(e)h, OHG. zweio.
twāi (fem. twōa, neut. twa), num. two, 10, 149, 170, 247, 250, 256, 258; masc. OE. twēgen, OHG. zwēne; fem. OE. twā, OHG. zwā (zwō), neut. OE. twā, tū, OHG. zwei.
twāi tīgus, num. twenty, 247. twalib-wintrus, aj. twelve years old, 34, 236.
twalif, num. twelve, 149, 247, 252. OE. twelf, OHG. zwelif.
tweihihna, num. two each, 256. Cp. OE. be-twēonum, between.

pad-ei, av. whither, where, wheresoever.
pekkan, wv. I, to think, meditate, consider, 17, 28, 59, 96 142, 158, 171, 321, 428. OE. pēncan, OHG. denken.
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pañan, wv. III, to be silent, hold one's peace, 328. Cp. OHG. dagén.

pañó, uf. clay, 4, 74, 211. OE. pō, OHG. dáhā.

pañé, pret. I thought, 321. OE. pō, OHG. dáhta.

pañé, prep. c. acc. through, by, by means of, on account of, 171, 350.

pañé, bairan, sv. IV, to bear through, carry through, 419.

pañé, gaggan, sv. VII, to go or come through, 419.

pañé, leiban, sv. I, to go through.

pañé, safran, sv. V, to see through, 419.

pañé, wakan, sv. VI, to keep watch, 165 note.

pañé, wisan, sv. V, to remain, 419.

pañkō, wn. a hole through anything, 214; āñkō nēploś, the eye of a needle.

*pañé, sv. III, to be withered or parched, 122, see ga-pañé.

pañán, rel. particle, when, as, then, as long as, 347; dem. (never stands first), then, at that time, thereupon; cē but, indeed, and, however, therefore, as long as, 351. OE. pan, pon.

pañamaís, av. still, further.

pañansleps, av. further, more, still; with neg. no more, no longer. OE. sīp, OHG. sid.

pañde, cē, if, because, since, when, as long as, until, until that, 351.

*pañjan, wv. I, see uf-pañjan.

pañnu, panuh, cē. therefore, then, so, for, 351.

par, av. there, 345.

parba, wn. a needy one, pauper, beggar.

parba, sf. poverty, need, want, 354. OE. þearf, OHG. darba.

*parban, wv. III, see ga-parban.

par-ei, av. where.

parf, pret.-pres. I need, 137, 335. OE. þearf, OHG. dafir.

paruh, cē. therefore, but, and, 351; av. there, now.

pata, pr. neut. that, this, the, 262, 265 note 2. OE. paet, OHG. dag.

patahrah pēi, pr. whatsoever, 276.

pata-ain-ei, av. only.

pataei, neut. of rel. pr., as cē. that, because, if, 271 note 1, 351.

parbrō, av. thence, from there, 89, 348.

parbrough, av. afterwards, thenceforth.

pau, pāuh, cē. and av. after a comp. also after a pos. standing for the comp., than: gōp þus ist . . . pau (kalōw soi ðōtw . . . ði), it is better for thee . . . than; introducing the second part of a disjunctive interrogation, or; pāu niu, or not; after an interrog. pr., then, in that case; still, perhaps, 349, 351.

pāuhjabāi, cē. even though, 351.

pairban, pret.-pres. to need, be in want, lack, 292, 335, 427. OE. purfan, OHG. durfan.

pāurfta, aj. needy, necessary, 335.

pāurftas, sf. need, necessity, 199. OHG. durft.

pāurneins, aj. thorny, 395. OE. þyrrn, OHG. dornin.

pāurunis, sm. thorn, 171, 203. OE. þorn, OHG. dorn.

pāurp, sn. field, 129. OE. pōrp, OHG. dorf, village.

pāurjan, wv. I, to thirst, 320, 426.
piu²ra²san, wv. IV, to become dry, 123, see ga-piur²san.
piur²stei, wv. thirst, 212. OE. pyrst, OHG. durst.
piur²sus, aj. dry, withered, 123, 236. Cp. OE. pyrre, OHG. durri.
pe-ei, aj. that, because that, for that, 265 note i, 351; ni pe-ei, not because.
pei, aj. that, so that; rel. part. that, as; used with sahr¹zuh,
pis²hr¹dah, pis²hah, patahah, where it gives the force of a relative, 265 note i, 351.
peihan, sv. I, to thrive, prosper, increase, 60, 92, 124, 142, 164, 300. OE. peon, OHG. dihan.
pêlu², wv. thunder, 211.
pêins, poss. pr. thy, 263, 430. OE. pin, OHG. din.
*pênsan, sv. III, see at-pênsan.
pis²hun, av. chiefly, especially.
pis²hr¹dah padei, av. wither-soever.
pis²hah, pr. whatsoever, whatever, 276.
pis²hr¹ruh, av. wheresoever.
pis²hr¹zuh sa-ei, indef. pr. whosoever, 276.
pib¹i, sm. theft, 187. OHG. diuba.
pib¹ji², av. secretly, 89, 119, 344.
pida, sf. people; pl. heathens, Gentiles, 9, 192. OE. þeod, OHG. diota.
pidana-gardi, sf. kingdom, palace, 34, 194.
pidan⁶na²n, wv. II, to reign.
pidan⁶na², sm. king, 180. OE. þeoden.
pidina²scus, sm. kingdom, 33, 203, 361.
pidiskó, av. after the manner of the Gentiles, 396. OE. þeodisc.
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pu, pers. pr. thou, 128, 260, 261, 262. OE. þa, OHG. dā.

pugkan, wv. 1, to seem, 62, 82, 128, 321. OE. þygean,
dunkenn.

þuht, pref. it seemed, 321. OE. þuhte, OHG. dühta.

puláins, sf. sufferance, suffering, patience, 200.

pulon, wv. III, to tolerate, suffer, put up with, endure, 200. OE. þolan, OHG. dolén.

púsandi, sf. thousand, 8, 26, 82, 102, 194, 247, 347. OE.
þyseind, OHG. düsent.

púsandi-faps, sm. leader of a thousand men, captain, high
captain (χυλάρχος), 389.
-

-pwa, suffix, 387.

pwaðan, wv. VI, to wash, 140, 310. OE. þwéan, OHG. 
dwahan.

pwaðrns, aj. angry. OE. þweorh, OHG. dwerah, crooked.

-u, interro. particle (attached enclitically to the first word of its clause), 297, 349.

ubilaba, wv. badly, evilly, 344.

ubils, aj. evil, bad, 8, 227, 245, 390; as noun, pata ubil or
ubilo, the evil; ubil haban, to be ill; ubil qipan, c. dat. to
speak evil of, curse. OE. yfel, OHG. ubil.

ubiltòjils, aj. evil-doing, as

noun, evil-doer, 229.

ubil-waúrdjan, 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.

uf-alpeis, aj. under an oath,

374.

ufar, prep. c. acc. and dat. over,

ufarassu, sm. abundance, superfluity, 381; dat. ufarassán,
used as av. in abundance, greatly, enough and to spare.

ufar-fulli, uf. overfullness,
abundance, 375.

ufar-fulla, aj. overfull, abundant, 375.

ufar-gaggen, sv. VII, to go too far, transgress, 420.

ufar-gudja, wvm. chief-priest,

375.

ufar-hafnan, wv. IV, to be exalted, 331.

ufar-mélaina, sf. superscription.

ufar-méll, sm. superscription,

187, 375.

ufar-méljan, wv. I, to write
over, 420.

ufar-munnin, wv. II, to forget,
325, 420, 428.

ufarö, av. above; prep. c. dat.
and acc. above, upon, over, 119, 344.

ufar-skadwjan, wv. I, to over-
shadow, 149, 420.

ufar-steigan, sv. I, to spring
up, mount up, 420.

uf-báuljan, wv. I, to puff up.

uf-blæsan, sv. VII, to blow up,
puff up, 313 note, 417. OHG.
blæsan.

uf-blöteins, sf. treat, 374.

uf-brikan, sv. IV, to reject,
despise, 417.

uf-brinnan, wv. I, to reject,
schorch.

uf-dáupjan, wv. I, to baptize,
417.

uf-gaírdan, sv. III, to gird up,
304.

uf-graban, sv. VI, to dig up.
uf-haban, wv. III, to hold up, bear up.
uf-háuseins, sf. regard, obedience, 374.
uf-háusjan (c. dat.), wv. I, to submit, obey, listen to, 417.
uf-hrópjjan, wv. I, to cry out.
uf-kunna, wv. III (but pret. ufkunkpa), 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-swóüjan, wv. I, to sigh deeply.
ufxa, av. often, 8.
uf-panjan sik, wv. I, to stretch oneself. OE. ðennan, OHG. dennen.
uf-wópjjan, wv. I, to cry out, 165 note.
ugkar, poss. pr. of us two, 263.
ugh, ð, enclitic cj. (like Lat. que, and), but, and, now, therefore. In composition with pronouns it often adds intensity to the signification. The ð is often assimilated to the initial consonant of a following word, 73 note, 164 note, 266, 351. See note to Matth. vi. 7.
ührteiga, av. seasonably, opportunely, 344.
úhtugs, aj. at leisure, 9.
úhtwo, wsf. early morn, 8, 62, 82, 211. OE. ðwt(a).
ulbandus, sn. camel. OE. oltford, OHG. oltamba.
an-agands, aj. fearless, 338.
an-agei, wsf. fearlessness, 376.
an-airkna, aj. unholy. OHG.
erkan, cp. OE. eorc(n)an-stán, precious stone.
un-álwiska, aj. blameless.
an-bairands, pres. part. not bearing, sterile, 376.
an-barnaha, aj. childless, 393.
und, prep. c. acc. unto, until, up to; c. dat. for, 350; und þætel, while; und þra, how long.
undar, prep. c. acc. under, 350.
OE. under, OHG. unter.
undarō, prep. c. dat. under, 89, 344, 350.
undaurni-mats, sn. breakfast, dinner. OE. under-met.
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.
an-fgrs, aj. unfit, unsuitable, 376, 391.
an-frōdei, wsf. without understanding, foolishness, folly, 376.
an-ga-habands sik, pres. part. incontinent.
an-ga-hairbs, aj. unruly, disobedient.
an-ga-láweins, sf. unbelief.
an-ga-láwbjands, pres. part. unbelieving.
an-háili, sn. want of health, sickness, disease, 376.
an-hándu-waerhts, aj. not made by hands.
an-hráins, aj. unclean.
an-hulpa, wm. devil, evil or unclean spirit, 376. OE. unhólda, OHG. un-holdo.
an-hulþo, wsf. devil, evil or unclean spirit.
an-huslaugs, aj. without offering, truce-breaking, implacable, 392.
an-hrapnands, pres. part. unquenchable.
un-karja, w. aj. careless, neglectful.
un-kumps, aj. unknown, 428.
un-léps, aj. poor. OE. un-lêd.
un-lifts, aj. unfeigned.
un-mahteiga, aj. weak, impossible.
un-mahts, sf. infirmity, weakness, 34, 376.
un-mana-riggws, aj. inhuman, fierce.
un-milds, aj. not mild, without natural affection, unloving. OE. un-milde, OHG. un-milti.
un-riurei, w. f. immortality, incorruption.
un-rödjands, pres. part. not speaking, speechless, dumb.
un-saltans, pp. unsalted.
unsar, poss. pr. our, 175, 263, 264. OE. ûser, OHG. unsér.
un-selei, w. f. wickedness, crafiveness, injustice, unrighteousness.
un-sêls, aj. evil, wicked, unholy.
un-sibjis, aj. lawless, impious; sb. transgressor, 229.
un-sweibands, pres. part. unceasing.
un-swérei, w. f. dishonour, shame, disgrace.
un-swêrs, aj. without honour.
un-tails, aj. unlearned, indocile.
unte, cj. for, because, since, until, 351.
un-tila-malsks, aj. rash, unbecomingly proud.
unpa-piharhan, sv. II, to escape, 421.
un-biup, sv. evil.
un-bwahans, pp. unwashed.
un-tihteigō, av. at an unfit time, inopportune.
un-wâhs, aj. blameless, 74, 376. OE. wôn, bent, wrong, bad.
un-wêrjan, w. v. I, to be unable to endure, be displeased.
un-wits, aj. without understanding, foolish.
ur-rajesjan, w. v. I, to raise, rouse up, wake, 137 note, 175 note, 422. OE. rærar.
ur-reisan, sv. I, to arise, 73 note, 137 note, 175 note. 3, 300, 322, 422. OE. OHG. risan.
ur-rinnan, sv. III, to proceed, go out from, go forth, rise, spring up, 175 note 3, 422.
ur-runs, sf. a running out, departure, decease, 73 note, 354.
ur-runs, sm. a running out, a rising, draught; hence East. us, prep. c. dat. out, out of, from, 175 note 2, 350. OE. or, OHG. ur, ir, ar.
us-agjan, w. v. I, to frighten utterly.
us-alpan, sv. VII, to grow old, 313 note i.
us-anan, sv. VI, to expire, 310, 422.
us-bairan, sv. IV, to carry out, bear, endure, suffer, answer (Mark xi. 14).
us-baugjan, w. v. I, to sweep out.
us-beidan, sv. I, to await, look for, 422.
us-beisnei, w. f. long-suffering.
us-beiseigs, aj. long-abiding, long-suffering, 394.
us-beisns, sf. long-suffering.
us-bliggwan, sv. III, to beat severely, scourge.
us-bugjan, wv. I, to buyout, 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-fílth, sw. burial, 34, 377.
us-fílméi, wif. amazement.
us-fílmis, aj. amazed, astonished.
us-fódeins, sf. food, nourishment, 377.
us-fratwjan, wv. I, to make wise. OE. fratw(i)an, fratw(e)an, to adorn.
us-fülleins, sf. fulfilling, fullness, 377.
us-fulljan, wv. I, to fulfil, complete, 34.
us-fullnan, wv. IV, to be fulfilled, become full, come to pass.
us-gaggan, sv. VII, to go out, forth, away, 436.
us-gálisjan, 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-gidán, sv. III, to repay, reward, 304. OE. giedan, 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; usafjan sik jainpro, to depart thence.
us-háuhjan, wv. I, to exalt.
us-háuhnjan, wv. IV, to be exalted, 331.
us-hláupan, sv. VII, to leap up, rise quickly.
us-hramjan, wv. I, to crucify.
us-hrisjan, wv. I, to shake out, shake off. OE. hrisian.
us-keinan, sv. I, to spring up, grow up, put forth, produce, see keinan.
us-kiusan, sv. II, to choose out, prove, test; with instr. dat. to cast out, reject, 422, 428.
us-kunps, aj. well-known, evident, manifest, 377, 391.
us-lagjan, wv. I, to lay out, stretch out, lay, lay upon.
us-láubjan, wv. I, to permit, allow, suffer, 422.
us-leipan, sv. I, to go away, pass by, come out.
us-li̇pa, wmn. one sick of the palsy, paralytic person.
us-lûkan, sv. II, to open, unsheath (a sword).
us-lûkanan, wv. IV, to become unlocked, be opened, open, 331.
us-máltan, sv. VII, to cut down.
us-mérsan, wv. IV, to be proclaimed, 331.
us-mét, sw. behaviour, manner of life, 122. Cp. MHG. maz, measure.
us-mitán, sv. V, figuratively, to behave; uswiss usmitan, to be in error, to err.
us-niman, sv. IV, to take out or away, take down.
us-qiman, sv. IV, c. dat. or acc. to kill, destroy, 428.
us-qiss, sf. accusation, charge, 377.
us-qistjan, wv. I, c. dat. and acc. to kill, 428.
usiṣpan, sv. V, to proclaim, blaze abroad, 422.
usiṣaḥvan, sv. V, to look up, look on, receive sight.
usiṣandjan, wv. I; to send out, send forth, send away.
usiṣatjan, wv. I, to set on, place upon, set, plant.
usiṣiggwan, sv. III, to read.
usiṣkāus, aj. vigilant, 232.
usiṣkawjan (for *usiṣkāuJan), wv. I, with refl. acc. sik, to awake; passive, to recover oneself.
usiṣstanan, sv. VI, to stand up, rise up, rise again, come out or from, 138, 175 note 3.
usiṣsteligan (usteligan), sv. I, to go up, mount.
usiṣstüreI, wj. excess, riot, 85.
usiṣstüribña, av. licentiously, riotously.
usiṣtālkjan, wv. I, to show, prove.
usiṣtiuhan, sv. II, to lead out, lead or take up, drive forth, finish, perform, perfect, 422.
usiṣpritan, sv. II, to threaten, trouble, use despitefully, 302.
OE. ἵπτω, to be weary.
usiṣpulan, wv. III, to endure.
usiṣwahstas, sf. growth, increase, 354. OHG. wahst.
usiṣwarpan, sv. III, to drive out, cast forth, overthrow, reject, 428.
usiṣwakjan, wv. I, to wake up, awake from sleep. OE. wakean, OHG. weken.
usiṣwalteins, sf. overthrow, subverting.
usiṣwalteinjan, wv. I, to overthrow, overturn.
usiṣwairhtas, aj. right, just, righteous.
usiσwihsa, aj. unholy, profane.
usiσwindan, sv. III to plait.
usiσwiss, aj. dissolute, vain.
ūt, av. out, forth, 8; ūta, out, without, 8, 348; ūtabrō, ūtana, c. gen. from without, 114, 348, 427.
uz-ūtha, wj. manger.
uz-ūn, see us-anan.
uz-ūn, prep. whether from, 175 note 2.
*waddjus, sf. wall, 156, 204.
wadi, sw. pledge, earnest, 187.
OE. wedd, OHG. wetti.
waggarli, sw. pillow. OE.
langere, OHG. wangerli.
waglan, wv. I, to move, shake.
OE. weccgan, OHG. weggen.
*wāns, aj., see un-wāns.
wahajan, sv. VI, to grow, increase, 149, 310. OE. weakan, OHG. wahtsan.
*wahst, sf., see us-wahstas.
wahstas, sm. growth, size, stature.
wahtwō, wj. watch, 211. OHG. wahta.
wāi, interj. woe! OE. wāi, wē, OHG. wē.
waian, sv. VII, to blow, 10, 76, 98, 122, 314 and note. OE.
wāwan, OHG. waēn.
*wāiđjan, wv. I, see bi-,
wāiđjan.
wāi-dēdja, wj. woe-doer, malefactor, thief.
wāi-fairhjjan, wv. I, to lament loudly, wail greatly. OHG.
wē-verhen, wē-veren.
wahstana, wj. corner.
wahstas, sf. thing, affair; mostly used along with the neg. particle ni, as acc. ni wafht, wafht ni, naught, nothing; ni wafhtāi, ni in wafhtāi, in nothing, not at all, 221 and note. OE. OHG. wiht.
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waila, av. well, rightly, excellently, 10, 66 note. OE. wel, OHG. wela, wola.
waila-dēps, sf. benefit, 389. OE. wel-dæd, OHG. wola-tät.
waila-mērjan, wuv. I, to preach, bring good tidings.
waipa, sm. wreath, crown. O.Icel. velipr.
wair, sm. man, 175, 179 note 2. OE. OHG. wer.
wairlō, wuf. lip. OE. pl. weileras from *werelas by metathesis.
wairpan, sv. III, to throw, cast, 10, 134 note, 304, 428. OE. weorpan, OHG. werfan.
wairst, av. worse, 88, 149, 175, 345. OE. wiera, OHG. wirs.
wairsta, aj. worse, 175, 245. OE. wiera, OHG. wirsro.
wairpan, sv. III, to become, be, happen, come to pass, 67, 71, 73, 124, 128, 137 and note, 171, 284, 303, 322, 428, 433, 435, 436. OE. weorpan, OHG. werdan.
wairstida, sf. worthiness, dignity, 384. OHG. wirdida.
wairps, aj. worthy, 227, 427. OE. weorp, OHG. werd.
waist, pret.-pres. I know, 333. OE. wāt, OHG. weig.
waja-mēreins, sf. blasphemy.
waja-mērjan, wuv. I, to blaspheme, slander.
wakan, sv. VI, to wake, watch, 310. OE. wacan, to awake.
wakjan, wuv. I, see wakjan.
waknan, wuv. IV, see ga-waknan.
waldan, sv. VII, to rule, govern, 313 note 1. OE. wealdan, OHG. waltan.
walduflin, sm. power, might, dominion, authority, 33, 158 note, 187, 386.
wallas, aj. chosen, true, dear, beloved.
waltan, wuv. I, to choose, 318. OHG. wellen.
waltjan, wuv. I, to roll, beat upon, dash against. OHG. welzen.
walwisan, wuv. II, to wallow.
walwjan, wuv. I, see af., at-walwjan.
wamba, sf. belly, womb, 161, 192. OE. wamb, OHG. wamba.
wan, sn. want, lack; wan wisan, with dat. of person and gen. of thing, to lack.
wandjan, wuv. I, to turn, turn round, 320, 400. OE. wendan, OHG. wenden.
waninnass, sm. want, 381.
wans, aj. lacking, wanting, 427. OE. OHG. wan.
*war (nom. pl. masc. warāi), aj. wary, cautious, sober. OE. wār, OHG. gi-war.
*wardjan, wuv. I, see fra-wardjan.
*wards, sm., see dāura-
wards.
wargjan, wuv. I, see ga-
wargjan.
warga, sm., see láuna-
warga.
warjan, wuv. I, to forbid, 318. OE. wēran, OHG. werren.
warmjan, wuv. I, to warm, cherish, 133 note. OE. wērm-
man, OHG. wermen.
wasjan, wuv. I, to clothe, 175 note, 318. OE. wēran, OHG. werien.
wasti, sf. clothing, raiment, dress, 194.
watō, wmn. water, 170, 214 note.
wāard, sm. word, 4, 11, 71, 89,
wein-drugkjä, um. wine-bibber, 389.
weipan, sv. I, to crown, 300.
*weis, aj. see hindar-, unweis. OE. OHG. wîs, wise, learned.
weis, pers. pr. we, 260.
weison, sv. IV., see ga-weisön.
*weit, sm. see fra-, id-weit.
*weitan, sv. I, see fra-weitan.
*weitjan, sv. I, see fair-weitjan.
weitwödel, wsf. witness, testimony.
weitwödi, sm. testimony.
weitwöldja, sf. testimony, witness.
weitwöddjan, sv. I, to bear witness, testify; galing weitwöddjan, to bear false witness.
weitwöds, *weitwöps, m. witness, 219.
wënjan, sv. I, to hope, expect, await, 320, 400. OE. wënan, OHG. wënän.
wëna, sf. hope, 20, 199. OE. wën, OHG. wän.
*wërjan, sv. I, see tug-wërjan.
*wërs, aj., see tug-wërjan.
*widan, sv. I, see ga-widan.
widuwarms, um. orphan; aj. comfortless.
widuwo, wsf. widow, 38, 68.
OE. widwe, wuduwe, OHG. wituwa.
*wigan, sv. V., see ga-wigan.
wigan, sm. ? war (see note to Luke.xiv. 31).
wigs, sm. way, journey, 66, 149, 169, 180. OE. OHG. wegg.
wilkö, wsf. week. O.Icel. vika, OE. wice, wuce, OHG. wehha.
wilja, um. will, 208. OE. willa, OHG. willo.
wilja-halpēi, *w. respect of persons, 389.

wiljan, v. to be willing, will, wish, 44, 89, 175 note 2, 343. OE. willan.

*wiljis, aij., see ga-, silba-wiljis.

wilpeis, aij. wild, 153 note, 230. OE. wilde, OHG. wilde.

wilwan, sv. III, to rob, plunder, take by force, 304.

*windan, sv. III, to wind, 304. OE. windan, OHG. wintan, see bi-windan.

winda, 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-skāurō, wj. winnowing fan.

wipja, of. crown.

wis, sm. calm (of the sea).

wisan, sv. V, to be, remain, 26, 60, 128, 174, 284, 308, 342, 428, 433; wælwa wisan, be merry. OE. OHG. wesan.

*wiss (in un-wiss), aij. known. Cp. OE. ge-wiss, OHG. wils, certain.

wists, of. being, existence, 354.

wit, pers. pr. we two, 260. OE. wit.


witan, svv. III, to watch, keep watch, observe, 328. OHG. gi-wizzan.

*witi, sm., see un-witi.

witōda-lāus, aij. lawless, 397.

witōdelōgō, av. lawfully.

witōp, sm. law, 111, 182.

witubni, sm. knowledge, 158 note, 386.

wipōn, wv. II, to shake, wag.

wipra, prep. c. acc. against, over against, by, near, to, in reply to, in return for, on account of, for, 350. OHG. widar.

wipra-gaggan, sv. VII, to go to meet, 423.

wipra-ga-mōtjan, wv. I, to go to meet, 423.

wipra-wairps, aij. opposite, over, against, 378, 428.

wiprus, sm. lamb, 203. OE. weper, OHG. wider, widar.

wlātōn, wv. II, to look round about. OE. wlātian.

wlīta, sm. face, countenance, 149.

wōpjan, wv. I, to call, cry out, cry aloud, crow. OE. wepan, OHG. wuoftan.

wōpeis, aij. sweet, 231. OE. wepe.

wōps (wōds), aij. mad, possessed, 122. OE. wōd.

wrāiqs, aij. crooked.

wraka, of. persecution, 149. OE. wrecu.

wrakja, sf. persecution, 192.

wraks, sm. persecutor, 354.

wratōdus, sm. journey, 385.

wratōn, wv. II, to go, travel.

wrik, sv. V, to persecute, 29, 149, 306. OE. wrecan, OHG. rechan.

wrōhjan, wv. I, to accuse. OE. wregan, OHG. ruogen.

wrōhs, sf. accusation, 199. Cp. OE. wrōht.

wruggō, wj. snare.


wulla, sf. wool, 139, 158. OE. wull, OHG. wolla.

wullareis, sm. one who whitens wool, a fuller.
wūḷpra, *adj.* of worth, of consequence; *mās* wulppra wisan, to be of more worth, be better. Cp. OE. wuldor, glory, praise.
wulppus, *sm.* glory, 303.

wunds, *adj.* wounded; hāmbip wundan briggan, to wound in the head. OE. wund, OHG. wunt.
wundufni, *sf.* wound, plague, 158 note, 194, 386.
wunna, *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 ο is regularly represented by ο, as 'Αξιώματος, Ακρίβεια; Αννά, Anna; Βασιλεία, Bēskerlei; Δημᾶς, Dēmas; Θομᾶς, Pōmas; Ἰσαάκ, Isak.

Greek ε is regularly represented by αί, as Ἐφεσος, Αἰσίθος; λεγεών, Laγαίον; Πέτρος, Paítrus; Βεβλεβούλ, Baβλεβούλ; but Βηθλεέμ, Bēβλεέμ. Cp. § 10.

Greek ι is represented by ι or ι. 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:—Δεκά-πολις, Δακαπαύλης; Φιλήτως, Filētus; Ἰδομαια, Idumaia; Συρία, Syria; Ἰακώβ, Iakōb; Ἰησοῦς, Iēsus; Ἰωσήφ, Iōsēf; and of the latter:—Ἰκώνιον, Elkaúniō; Γαλιλαία, Galeilaia; Τιμόθεος, Teimaúφaïus; Σελίδα, Seidon; Σίμων, Seimōn.

ι is represented by αί in Kyreinaîus, Kyrhýnos.

ι is sometimes represented by j before a following vowel, as Ιακώρος, Jācirus; Ιωνής, Jannēs; Μαρία, Marja, beside Maria.

Greek ο is regularly represented by ού in other than final syllables, as Ὀνειριφόρος, Αὐμεισειφάυρος; Βοανεργίς, Βαναναύρας; Ιωάννος, Iaūrdanos; Σολομών, Saūlaúmōn. Cp. the beginning of § 11.

In final syllables it is regularly represented by u, as
Proper Names

Ἄγγελος, Augustus; Μάρκος, Markus; Φίλιππος, Filippus; Πέτρος, Páistrus. 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 ὤ in Aírmōganēs, Ἃρμογενῆς. The ὅ instead of αὐ in Iaírusaúlyma, ἰεροσόλυμα is due to the influence of the ὅ in Iaírusalēm, ἰεροσολήμ.

Greek υ is regularly represented by ý in the Gothic alphabet, so that forms like Φύγελος, Συρία ought properly to be transcribed by Fwgaílus, Swría, cp. au, eu below. It has however become usual in all grammars, glossaries, and editions of the Gothic text, to transcribe Greek υ 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:—

Τυχίκος, Tykeikus; ἰεροσόλυμα, Iaírusaúlyma; Ἰμέναιος, Ymainaius; Σῶμα, Symaḯn.

υ is represented by αὐ in Saur, Σοῦρ.

Greek η is mostly represented by ε, as Ἄσηρ, Aser; Δημᾶς, Dēmas; Φανουῆλ, Fanuēl; Ἰησοῦς, Iēsus. It is also sometimes represented by ei (cp. § 5), as Ὠνησιφόρος, Aúnel-seisaiírus; Κυρήνιος, Kyreinaius.

η is represented by αi in Gaírgaisainus, Γεργασηνός. And beside the regular form Bēpania, βηβανία, we have the dat. form Biβanin (Mark xi. 1).

Greek ω is usually represented by ó, as Ἰακώβ, Iakōb; Ἰωσήφ, Iōsēf; Ἔως, Mōses; Θωμᾶς, Θόmas; Σωλομόν, Sōulaçãoōn.

It is represented by αu in Laudja, Λώς; Traunada, Τρωάς; cp. the end of § 11. And by ū in Rūma, Lat. Rōma.

Greek αi, which was a long open e-sound like the Æ in OE. slēpan, is regularly represented by ai, as Ἀλφάιος, Alfaius; Ναμάν, Naiman; Ἰδομαῖα, Idumaia; Φαρισαῖος, Fareisaius; cp. the close of § 10.
aē is represented by aē, as βηθσαίδα, Βεβσαιδα; Ἡσαῖας, Ἑσαιας.

Greek α, which was a long i-sound, is regularly represented by ei (§ 3), as Δαυείδ, Daweild; Ἰαβριος, Jaceirus.

Greek αυ is represented by αυ, as Δαυείδ, Daweild; παύλος, Pawlus. Agustáu (Luke ii. 1) is probably a mistake for Awugstáu.

Greek ευ is represented by αιw, as ἕβικη, Aiwneika; λεύτς, Laiwwweis; εὐαγγελιον, αιwaggêljö.

Greek ωυ, which was a long close u-sound, is regularly represented by u, as Ἄγουστος, Agustus; Φανούλ, Fanuēl; Ἰδυμαία, Idumaia; Ἰησοῦς, Iēsus; Ἰοῦδας, Iudas; Καφάρναομ, 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, ξ, π, ρ, σ (ς), τ, φ, ψ are almost in every case regularly represented by b, g, d, z, ρ, 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 Ἑλισαῖος, Haileisalus; Ἡλίας, Hēlias; Ἡρωδιανός, Hērōdianus; it is however also occasionally omitted, as in ἱερουσαλήμ, Iairesalēm.

An h has sometimes been inserted in the Gothic form between two vowels, as Ἀβραὰμ, Abraham; Ἡθλεῦμ, Bēla-haim; Ἰωάκης, Iōannēs.

For Greek τ we have ἡ in Nazareh, NaJareh.

Greek χ is represented by X in Krístus, Krístos; but it is generally represented by k, as Antiaúkia, Anthisias; Tykeikus, Tykikos. On the other hand Greek χ is represented by X in Xrēskus, Krēskes.

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 _nom._ in _-us_, Greek _-os_; these usually follow the _u_-declension in the _sing._, 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 _ái_, _ái_, _ái_; _áu_, _áu_, _áu_ 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 _æ_ and long open _œ_ in other positions. It is not, however, improbable that the two diphthongs had become monophthongs in all positions at the time Ulphilas lived, just as e.g. _æ_ had become a monophthong in Greek at a much earlier period, although the _æ_ was retained in writing. It seems almost incredible that a man like Ulphilas, who showed such great skill in other respects, should have used _ái_ for a short open _e_, a long open _æ_ and a diphthong; and _au_ for a short open _o_, a long open _œ_ and a diphthong. Whereas, if we assume that the diphthongs had become monophthongs (_æ_, _œ_), 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 _æ_ by _ái_, and _œ_ 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.
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Abiaθar (Ἀβιαθαρ), sm. ‘Abiathar’; dat. Abiaθara.
Augustus (Αὔγουστος), sm. ‘Augustus’; dat. Augustáu.
Affaisō (Ἐφασός), wsf. ‘Epheus’; dat. Affaisōn.
Áirmógainēs (Ερμογενῆς), m. ‘Hermogenes’.
Áiwneika (Εϊώνη), sf. ‘Eunice’; dat. Áiwneikái.
Álaksandrus (Ἀλέξανδρος), sm. ‘Alexander’; gen. Álaksandráus.
Alfaius (Ἀλφαῖος), sm. ‘Alpheus’; gen. Alfaíous.
Anna (Ἀννα), sf. ‘Anna’.
Asia (Ἀσία), sf. ‘Asia’; dat. Asiá.
Aúneiseifárus (Ουνεσιφάρος), sm. ‘Onesiphorus’; gen. Aúneiseifárús.

Baleilzaibul (Βελείζοβούλ), m. ‘Beezebub’.
Barabbas (Βαραββᾶς), m. ‘Barabbas’; acc. Barabban.

Bartimaius (Βαρτιμαῖος), sm. ‘Bartimaus’.
Barpaulaumaius (Βαρθολομαῖος), sm. ‘Bartholomew’; acc. Barpaulaumaiu.
Baαnairgaïs (Βαναργεύς), ‘Baneergus.’
Bēpasia, Bēpania (Βησαγία), fem. ‘Bethany’; dat. Bēpaniín, Bēpanijín (John xii. 1).
Bēphaiafim (Βηθλεῆμ), ‘Bethlehem’.
Bēpsaeïda (Βῆπσαϊδα), ‘Bethsaida.’
Bēpsafgeï (Βῆπσαφγῆ), wsf. ‘Bethphage’; dat. Bēpsafgein.

Dakapaiλís (Δεκάπολις), fem. ‘Decapolis’; gen. Dakapaiλaiós; dat. Dakapaiλéin.
Dalmatia (Δαλματία), sf. ‘Dalmatia’; dat. Dalmatiaí.
Dawei (Δαվεί), sm. ‘David’; gen. Daweiðis.
Dēmas (Δημᾶς), m. ‘Demas’.

Esaeïas (‟Ισαίας), m. ‘Esaias’; acc. Esaián; gen. Esaeïins (Eisaïins); dat. Esaiín.

Fanuēl (Φανουήλ), sm. ‘Phanuel’; gen. Fanuēlis.
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Filētus (Φιλητός), sm. 'Philip'.
Filippus (Φιλίππος), sm. 'Philip'; acc. Filippu; gen. Filippóς; dat. Filippáu.
Fygíalus (Φυγίαλος), sm. 'Phygellus'.
Fynikiska, aj. 'Phenician'.

Gaddarēnus (Γαδαρηνός), sm.; gen. pl. Gaddarēné, 'of the Gadarenes.'
Gaarigaisainus (Γαργαίσαινος), sm.; gen. pl. Gaarigaisainé, 'of the Gergesenes.'
Galatia (Γαλατία), sf. 'Galatia'; dat. Galatláz.
Galileiész (Γαλιλαῖος), sm. 'Galilean'; gen. pl. Galei-láis.
Galileafya (Γαλιλαγοῦ), 'Golgotha.'
Galámaúrus (Γαλάμαυρος), sm. an inhabitant of 'Gomorrrha'; dat. pl. Gaúmaúrjam.
Hafleisaíus ('Ελαιός), sm. 'Eli-seus'; acc. Hafleisaíu; dat. Hafleisaíaiu.
Hairódiadina, see Hérōdia.
Hélias ('Ηλίας), m. 'Elias'; gen. Héliás; dat. Hélýín; acc. Hélían.
Hérōdēs, -is ('Ηρώδης), sm. 'Herod'; dat. Hérōdá.
Hérōdia (Ηρώδια), wf. 'Herodia'; gen. Hérōdiadins, Hai-rovádiadina.
Iafrikó ('Ιαφρίχω), wf. 'Jericho'; dat. Iafrikónt.
Iárrusaláém (Ιερουσαλήμ), fem. 'Jerusalem'.
Iárrusaálýma (Ιερουσαλήμ), sf. 'Jerusalem'; dat. Iárrusaálýmái; gen. Iárrusaálýmá.
Iárrusaálýmeis, pl. 'Jerusalem', 'the people of Jerusalem'; dat. pl. Iárrusaálýmim.
Iákkób ('Ιακώβ), sm. 'Jacob'; gen. Iákkóbis; dat. Iá-kóbá.
Iákkóbos ('Ιακώβος), sm. 'James'; acc. Iákkóbó; gen. Iákkóbán, Iákkóbis; dat. Iákkóbán, Iákkóbá.
Iáurrádnus ('Ιουρίδανος), sm. 'Jordan'; gen. Iáurrádnáus; dat. Iáurrádnán.
Iđumaía (Ιδυμαια), 'Idumaea'; dat. Iđumaía.
Iđésus ('Ιησοῦς), sm. 'Jesus'; acc. voc. Iđésu; gen. Iđesuis; dat. Iđesu (Iđesu).
Iđhannén, -is ('Ιωάννης), m. 'John'; acc. Iđhannen, Iđhanné; gen. Iđhannís, Iđhannés; dat. Iđhanné, Iđhannén.
Iđěséf ('Ιωσήφ), sm. 'Joseph'; gen. Iđěséis; dat. Iđěséa.
Iđěsés ('Ιωσή), sm. 'Joses'; gen. Iđěszís.
Iđask ('Ιοάκ), sm. 'Isaac'; dat. Iđaská; gen. Iđakis.
Iđskaroítés, Iđskaroítés ('Ισκαριότης), m. 'Jescariot'; acc. Iđskaroítén.
Iđráil ('Ισραήλ), 'Israel'; dat. Iđráila; gen. Iđráilís.
Iđudaia (Ιουδαία), 'Judaean'; acc. Iđudaían; dat. Iđudaia; gen. Iđudaías.
Iđudaialand, sm. 'Judaean'.
*Iđudaieis (Iou diáioi), sm. pl. 'Jews'; gen. Iđudaiá.
Iđudas (Iou diái), m. 'Judas'; acc. Iđudan; gen. Iđudins.
Iđusé ('Ιωνή), 'Joses.'
Jaeirus (Ἰάιρος), sm. 'Jairus'.
Jannēs (Ἰάννης), m. 'Jannes'.
Kafarnaum (Καφαρναοῦμ, Καφερνανοῦμ), 'Capernaum'.
Kaisaria (Καίσαρία), f. 'Caesarica'; gen. Kaisarías.
Kananeitēs (Κανανείτης), m. 'Canaanite'; acc. Kananeitiēn.
Karpus (Κάρπος), sm. 'Carpus'; dat. Karpūn.
Kyreinaus (Κυρηναός), sm. 'Cyrenius'; dat. Kyreinauēn.

Laigaiōn (Λαγεών), 'Legion'.
Laifweiōs (Λαίφεις), sm. 'Levi'; acc. Laifwēi.

*Laudiōs or *Lauidja (Λαώις), sf. 'Lois'; dat. Lauidjai.
Lazarus (Λάζαρος), sm. 'Lazarus'; acc. Lazarūs; dat. Lazarāu.
Lukas (Λούκας), sm. 'Luke'.
Lystra (ἡ Λύστρα, τὰ Λύστρα), 'Lystra'; dat. pl. in Lystrēs, 'in Ῥυστρῶς'.

Magdalan (Μαγδαλάν), 'Magdala'.
Magdalenē (Μαγδαληνή), nom. and dat. 'Magdalene'.
Mambres (Μαμβρῆς), m. 'Mambrēs'.
Maria, Marja (Μαρία), fem. 'Mary'; acc. Marian; gen. Mariēs; dat. Mariēn.
Markus (Μάρκος), sm. 'Mark'; acc. Marku.
Marpha (Μαρφᾶ), fem. 'Martha'.
Mathaios (Μαθαῖος), sm. 'Matthew'; acc. Matphaioēs.
Mōses (Μωσῆς), sm. 'Moses'; gen. Mōseis; dat. Mōseza, Mōseē.

Naiman (Ναίμαν), m. 'Naaman'.

Nazaraip (Ναζαρήπ), 'Nazareth'.
Nazōrēnus (Ναζωρῆνος), sm. 'Nazarene'; voc. Nazōrēnu, Nazōrēnai.

Paiitraus (Παύτραος), sm. 'Peter'; acc. Paiitru; gen. Paiitrāuēs.
Pawlius (Παύλος), sm. 'Paul'.
Peilātos (Πειλάτος), sm. 'Pilate'; dat. Peilātāuēn.

Rūma (Ῥώμη, Lat. Rōma), sf. 'Rome'; dat. Rūmāi.

Saddukales (Σαδδουκαῖοι), nom. pl. 'the Sadducees'.
Salōmē (Σαλωμῆ), f. 'Salome'.
Saraipēta (Σαραίπητα), 'Sarepta'.
Satana and Satanēnas (Σατανᾶς), m. 'Satan'; acc. Satanān.
Saúdaumē (Σούδωμα), 'Sodom'.
Saúdaumēs, sm. an inhabitant of Sodom; gen. pl. Saúdaumēs; dat. pl. Saúdaumēn, Saúdaumējē.

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