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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SUPPLEMENT TO THE GRAMMAR

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

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

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

On the letters p, d, g, b, x see § 126 note 5.

The dagger † before a section number indicates that further information will be found in the Appendix.
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 ten 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. Tocharian, now extinct, represented by texts discovered in Chinese Turkestan, which are thought to be anterior to the tenth century A.D.

III. Hittite, a language spoken in Asia Minor in the second millennium B.C. Although the vocabulary of Hittite contains many non-Indo-Germanic elements, it possesses definite grammatical affinities with other Indo-Germanic languages.

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

V. Greek, with its numerous dialects.

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

VII. Italic, consisting of Latin and the Umbrian-Samnritic dialects. From the popular form of Latin are descended the Romance languages: Portuguese, Spanish, Catalan, Provençal, French, Italian, Raetoromanic, Romanian or Wallachian.

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

IX. 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.

X. Germanic, consisting of:—

(1) Gothic. Almost the only source of our knowledge of the Gothic language is the fragments of the biblical translation made in the fourth century by Ulfilas, the Bishop of the West Goths. See pp. 195–7.

(2) Scandinavian or North Germanic—called Old Norse until about the middle of the eleventh century—which is sub-divided into two groups: (a) East Scandinavian, including Swedish, Gutnish, and Danish; (b) West Scandinavian, including Norwegian, and Icelandic.

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

(3) West Germanic, which is composed of:—

(a) High German, the oldest monuments of which belong to about the middle of the eighth century.

(b) Low Franconian, called Old Low Franconian or Old Dutch until about 1200.

(c) Low German, with records dating back to the ninth
century. Up to about 1200 it is generally called Old Saxon.

(d) Frisian, the oldest records of which belong to the fourteenth century.

(e) English, the oldest records of which belong to about the end of the seventh century.

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

<table>
<thead>
<tr>
<th>Gothic</th>
<th>Numerical Values</th>
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<tbody>
<tr>
<td>a</td>
<td>1</td>
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<td>b</td>
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<tr>
<td>c</td>
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<td>p</td>
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<td>f</td>
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<td>500</td>
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<td>h</td>
<td>600</td>
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<tr>
<td>v</td>
<td>700</td>
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<tr>
<td>o</td>
<td>800</td>
</tr>
<tr>
<td>c</td>
<td>900</td>
</tr>
</tbody>
</table>

Note. — 1. Two of the above 27 Gothic characters were used as numerals only, viz. \( \text{u} = 90 \) and \( \text{ɐ} = 900 \). The letter \( \text{x} \) occurs only in \( \text{Χριστός} \) (\text{Christ}) and one or two other words, where \( \text{x} \) had probably the sound-value \( \text{k} \). The Gothic character \( \text{i} \) was used at the beginning of a word and medially after a vowel not belonging to the same syllable, thus \( \text{ίααγή}, \ \text{ιδδύ} \ (\text{I went}); \text{βραστίφ}, \text{φρα-ιτίφ} \ (\text{he devours}). \)

2. When the letters were used as numerals a point was placed before and after them, or a line above them, thus \( \text{x}, \text{x} \).

3. In words borrowed from Greek containing \( \nu \) in the function of a vowel, it is transcribed by \( \text{y} \), thus \( \text{συναγωγή}, \text{συναγόγε}, \text{συναγωγή}. \) \( \text{y} \) may be pronounced like the \( \text{i} \) in English bit. See p. 360.

In our transcription the letter \( \text{p} \) is borrowed from the OE. or O.Norse alphabet.

In some books \( \text{q}, \text{h}, \text{w} \) are represented by \( \text{kw} \) (\( \text{kv} \)), \( \text{hw} \) (\( \text{hv} \)), \( \text{v} \) respectively.

A. The Vowels.

\( \$3 \). The Gothic vowel-system is represented by the five elementary letters \( \text{a, e, i, o, u} \), and the digraphs \( \text{ei, in, ai, au} \).

Vowel-length was entirely omitted in writing. The sign \( \text{=} \), placed over vowels, is here used to mark long vowels.

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

A brief description of the sound-values of the above...
vowel-system will be given in the following paragraphs. Our chief sources for ascertaining the approximate quality and quantity of the Gothic simple vowels and diphthongs are:—

1. The pronunciation of the Greek and Latin alphabets as they obtained in the fourth century; the former of which was taken by Ulfilas as the basis for representing his own native sound-system. (2) A comparison of the Gothic spelling of Greek loan-words and proper names occurring in Ulfilas with the original Greek words. (3) The spelling of Gothic proper names found in Greek and Latin records of the fourth to the eighth century. (4) The occasional fluctuating orthography of one and the same word in the biblical translation. (5) Special sound-laws within the Gothic language itself. (6) The comparison of Gothic with the other Old Germanic languages.

§ 4. a had the same sound as the a in NHG. mann, as ahtáu, eight; akrs, field; dags, day; namō, name; gibā, 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 fahan, 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 ī), 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 = fahēp, Luke ii. 10. spēwands = speiwands, Mark vii. 33; mīppānē = mīppānei, Luke ii. 43; izē = izei, Mark ix. 1. birusjōs = bērusjōs, Luke ii. 41; duatsniwun = duatsnēwun, Mark vi. 53. usdrēbi = usdribi, Mark v. 10. Examples are: jēr, year; slēpan, to sleep; nēmum, we took; swē, as; hidrē, hither.
§ 6. The i was probably a short open vowel like the i in English bit, as ik, I; itan, to eat; fisks, fish; bindan, to bind; arbi, heritage; bandi, a band.

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

§ 7. Ī 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 ī, and vice versa, as supūda = supōda, Mark ix. 50; ūhtēdun = ohtēdun, Mark xi. 32. faihō = faihu, Mark x. 23. Examples are: ōgan, to fear; ōgjan, to terrify; brōpar, brother; sōkjan, to seek; säisō, I sowed; háirtō, heart.

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

ū had the same sound as the u in NHG. gut, as ūt, ēta, out; ūhtwō, early morn; brūps, bride; hūs, house; pūsundi, 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 ūhtius, seasonable), as iupa, above; ėuda, people; driusan, to fall; triu, tree; kniu, knee.

†§ 10. As has already been pointed out in § 3, the digraph ai was used by Ulfilas without distinction in writing to represent three different sounds which were of threefold origin. Our means for determining the nature of these sounds are derived partly from a comparison of the Gothic forms in which they occur with the corresponding forms of the other Indo-Germanic languages, and partly from the Gothic spelling of Greek loan-words. The above remarks also hold good for the digraph au, § 11.
aí was a short open e-sound like the ē in OHG. nēman, and almost like the a in English hat. It only occurs before r, h, hu (except in the case of aíptáu, or, and possibly waíla, well, and in the reduplicated syllable of the pret. of strong verbs belonging to Class VII). See §§67, 69, 311. Examples are: aírpa, earth; baíran, to bear; waírpan, to throw; faíhu, cattle; taíhun, ten; saíhvan, to see; aíáuk, I increased; laílót, I let; haíbáit, I named. But see pp. 367 ff.

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 áíps, oath; ãíns, one; hláífs, loaf; stáíns, stone; twái, two; nimái, he may take.

ái had probably the same pronunciation as OE. ē (i.e. a long open e-sound). It occurs only in very few words before a following vowel (§ 76), as saían, to sow; waían, to blow; faían, to blame; and possibly in armaiō, mercy, pity. But see pp. 367 ff.

§ 11. aú was a short open o-sound like the o in English not. It only occurs before r and h, as haúrn, horn; waúrd, word; daúhtar, daughter; aúhsa, ox. See §§ 71, 73, and pp. 367 ff.

áu was a pure diphthong and had approximately the same sound as the ou in English house, as áusó, eye; áusó, ear; dáúpus, death; háúbíp, 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 staua, judgment; tauí, deed; trauan, to trust; baúan, to build, inhabit. Cp. §§ 3 and 10. But see pp. 367 ff.

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

- Short vowels a, aí, i, aú, u
- Long a, ē, ai, ei, ō, au, ū
- Diphthongs ái, áu, iu
B. The Consonants.

§13. According to the transcription adopted in §2 the Gothic consonant-system is represented by the following letters, which are here re-arranged after the order of the English alphabet:—b, d, f, g, h, hv, j, k, l, m, n, p, q, r, s, t, ũ, 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; bafran, 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; dâupus, death; dragan, to draw; kalds, cold; bindan, to bind, band, he bound; huzd, treasure; also when geminated, as idja, 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. slâfan, 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; ufâr, over; wulfs, wolf; fimf, five; gaf, he gave.
†§17. g. The exact pronunciation of this letter cannot be determined with certainty for all the positions in which it is found.

Initial g probably had the same sound as the g in English go, as gōps, good; gibān, 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 áugō, 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 ἀγγέλος, angel; ἀγγυ, near; and the ng in English thing, or the n in think, as aggilus, angel; briggan, to bring; figgrs, finger; drigkan, to drink; sigqan, to sink.

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

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, faithful. Cp. § 151.

†§18. h, initially before vowels and probably also medially between vowels, was a strong aspirate, as haban, to have; haiřtō, heart; faĩhu, cattle; gatelhan, 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. ū 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; lvōpan, to boast; alva, river; safhvan, to see; salv, he saw; nēlu (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; fijands, fiend, enemy.

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

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

1. laggs, long; láisjan, to teach; há ils, 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; májpms, 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; saíslēp, he slept; skip, ship.
§ 24. q was a labialized k, and may be pronounced like the qu in English queen, as qiman, to come; qēns, wife; sigqan, to sink; riqis, darkness; sagq, he sank; bistugq, a stumbling. See §§ 2 note 3, 163.

§ 25. r was a trilled lingual r, and was also so pronounced before consonants, and finally, like the r in Lowland Scotch. It occurs as a consonant initially, medially, and finally, as rafts, right, straight; rēdan, to counsel; baíran, to bear; barn, child; fidwōr, four; daúr, 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; pūsundl, thousand; hūs, house; gras, grass.

§ 27. t had the same sound-value as English t in ten, as taíhun, ten; tunjus, tooth; háitan, to name; mahts, might, power; haírtō, heart; wáit, I know; at, to, at.

§ 28. p was a voiceless spirant like the th in English thin, as þagkján, to think; þreis, three; brōpar, brother; brūps, bride; mip, with; fanp, 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; swistār, sister; taíhwō, right hand. And of the latter:—snáiwš, snow; waurštw, work; skadwjan, to overshadow.

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

A. Vowels (Sonants).

- **Guttural**
  - Short a, aú, u
  - Long á, ó, au, ü

- **Palatal**
  - Short ai, i
  - Long é, ai, ei

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

B. Consonants.

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<td>w, j (palatal)</td>
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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 Ĩ, Ī, ē (§ 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. πατρός beside acc. πατρός; πέτομα beside ἑπτόμην;
Gothic gen. pl. αὐχσ-νε beside acc. *αὐχσ-ns. 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.
πατρός, father, voc. πάτερ, acc. πατέρα; Skr. ईमि, I go, pl.
imás, we go. This free accent was still preserved in prim.
Germanic at the time when Verner's law operated,
whereby the voiceless spirants became voiced when the
vowel immediately preceding them did not bear the chief
accent of the word (§ 136). At a later period of the prim.
Germanic language, the chief accent of a word became confined to the first syllable. This confining of the chief accent to the first syllable was the cause of the great weakening—and eventual loss—which the vowels underwent in unaccented syllables in the prehistoric period of the individual Germanic languages (Ch. V). And the extent to which the weakening of unaccented syllables has been carried in some of the Modern Germanic dialects is well illustrated by such sentences as: as et it moan, I shall have it in the morning; ast a 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 audags, blessed; niman, to take; reikinōn, to rule; the preterite of reduplicated verbs, as laīlōt: lētan, to let; haīhāit: hāitan, to call; blindamma (masc. dat. sing.), blind; dagōs, days; gumanē, of men; nimanda, they are taken; barnilō, little child; bērusjōs, parents; brōprahans, brethren; dalāprō, from beneath; dáūbipa, deafness; mannisks, human; piudinassus, kingdom; waldufn, 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; andháfsjan, to answer; ándanéms, 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 frakunþ, OE. fracup, despised; gaskats, OHG. gascaft, creation; unmahts, infirmity; uskunþi, knowledge; usfilh, burial; akranaláus, without fruit; allwaldands, the Almighty; brúþfaþs, bridegroom; gistradagis, to-morrow; láushandja, empty-handed; twalibwíntrus, twelve years old; piudangardi, kingdom. But in compound verbs the second element had the chief stress, as atlagjan, to lay on; duginnan, to begin; frakun-nan, to despise; gaqiman, to assemble; usfulljan, to fulfil. When, however, the first element of a compound verb was separated from the verb by one or more particles, it had the chief stress, as gá-u-lva-sélui, 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, ə
Long „ ä, é, í, ö, ū
Short diphthongs ai, ei, oi, au, eu, ou
Long „ äi, éi, öi, āu, ēu, ŏu
Short vocalic l, m, n, r
NOTE.—1. The short vowels i, u, ɑ, the long vowels i, ʊ, and vocalic 1, 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 1, 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.

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

i and ʊ were contractions of weak diphthongs which arose from the strong forms eia, ɐi, ɐi, ɔi; euə, auə, eu, ʊə through the loss of accent. The e in eia, euə had disappeared before the contraction took place. See § 32.

2. The long diphthongs ɐi, ɐi, &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 1, 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. ɑ (Lat. a, Gr. α) remained, as Lat. ager, Gr. αγρός, Skr. ājras, 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. sealt, salt; Lat. aqua, Goth. ahua, OS. OHG. aha, OE. ēa from *eahu, older *ahu, water, river; Lat. alius, Gr. ἄλλος, Goth. aljis, other.

§ 37. e (Lat. e, Gr. ε) remained, as Lat. ferō, Gr. φέρω, other.
I bear, O. Icel. bera, OS. OHG. OE. beran, to bear; Lat.
edō, Gr. ἔδωμαι, 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. ἱδμεν,
Skr. vidmá, Goth. wítmum, O. Icel. vitum, OS. wítmun
OHG. wízgum, OE. wíton, we know, cp. Lat. vidère, 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. wítuwa, OE. widewe,
widow.

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

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

§ 40. u (Lat. u, Gr. υ) remained, as Gr. κυός (gen. sing.),
Goth. hunds, O. Icel. hundr, OHG. hunt, OS. OE. hund,
dog, hound; Gr. θῦρα, OS. duri, OHG. turi, OE. duru,
door; Skr. bu-budhimá, we watched, Gr. τε-πυταί, he has
inquired, Goth. budum, O. Icel. budum, OS. budun, OHG.
butum, OE. budon, we announced, offered.

§ 41. æ 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. fader, father, Skr. pitár.
from *pētér-), father; Lat. status, Gr. στάτος, Skr. sthitás,
standing, Goth. staþs, O. Icel. staþr, OS. stad, OHG.
stat, OE. stede, prim. Germanic *staðiz, place.

§ 42. ä (Lat. ä, Gr. Doric ä, Attic, Ionic η) became ō, as
Lat. mätér, Gr. Dor. μάτης, O.Icel. möðir, OS. móðar, OHG. muoton, OE. mödor, mother; Gr. Dor. φάτης, member of a clan, Lat. frater, Skr. bhṛtār-, Goth. brōpar, O.Icel. bröðir, OS. bróðhar, OHG. brüoder, OE. brōpor, brother; Lat. fāgus, beech, Gr. Dor. φῦς, a kind of oak, Goth. bōka, letter of the alphabet, O.Icel. OS. bök, book, OE. böc-trēow, beech-tree.

§ 43. ē (Lat. ē, Gr. η) remained, but it is generally written ē (= Goth. ē, O.Icel. OS. OHG. ē, OE. ē) in works on Germanic philology, as Lat. ēdimus, Skr. ādmā, Goth. ētum, O.Icel. ētum, OS. ētun, OHG. āzn, OE. ēton, we ate; Lat. mēnsis, Gr. μήν, month, Goth. mēna, O.Icel. māne, OS. OHG. māno, OE. mōna, moon; Goth. gađeps, O.Icel. dāð, OS. dād, OHG. tāt, OE. dād, deed, related to Gr. θη-σω, I shall place.

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

§ 45. o (Lat. o, Gr. ο) remained, as Gr. πλωτός, swimming, Goth. flōdus, O.Icel. flōð, OHG. fluot, OS. OE. flōd, flood, tide, cp. Lat. plōrāre, to weep aloud; Gr. Dor. πός, Skr. pāt, Goth. fōtus, O.Icel. fōtr, OHG. fōuz, OS. OE. fōt, foot; Goth. dōms, O.Icel. dōmr, OHG. tuom, OS. OE. dōm, judgment, sentence, related to Gr. θωμός, heap; Lat. flōs, Goth. OE. blōma, OS. blōmo, OHG. bluoma, blossom, flower.

§ 46. u (Lat. ū, Gr. ο) remained, as Lat. mūs, Gr. μῦς, Skr. mūṣ-, O.Icel. OHG. OE. mūs, mouse; Lat. sūs, Gr. ὕς, OHG. OE. sü, sow, pig; Goth. fūls, O.Icel. fūll, OHG. OE. fūl, foul, related to Lat. pūteō, I smell bad, Gr. πῶθω, I make to rot.

§ 47. ai (Lat. ae, Gr. α, Goth. āl, O.Icel. ei, OS. ē, OHG. ei (ē), OE. ā) remained, as Lat. aedēs, sanctuary,
originally *fire-place, hearth, Skr. ēdhas, firewood, Gr. αἴθω, I burn, OHG. eit, OE. ād, funeral pile, ignis, rogus; Lat. aes, Goth. āž, O.Icel. eir, OHG. ēr, OE. ār, brass, metal, money; Lat. caedō, I hew, cut down, Goth. skáidan, OS. skēdan, skēdan, OHG. sceildan, OE. scādan, sceādan, to divide, sever.

§ 48. *ei (Lat. ē (older ei), Gr. ει) became i, as Gr. στείχω, I go, Goth. steigand (ei = ī), O.Icel. stiga, OS. OHG. OE. stigan, to ascend; Gr. λείπω, I leave, Goth. leilvan, OS. OHG. lihan, OE. lēon from *liohan, older *lihan, to lend; Lat. dicō, I say, tell, Gr. δείκνυμι, I show, Goth. ga-teihan, to tell, declare, OS. af-tihan, to deny, OHG. zihan, OE. tēon, to accuse; Skr. bhēdāti, he splits, Goth. bēitan, OE. OS. bitan, OHG. bizgan, to bite.

§ 49. *oi (O.Lat. oi (later ū), Gr. οί) became ai (cp. § 50), as Gr. οῖς, Skr. vēda, Goth. wālt, O.Icel. veit, OS. wēt, OHG. weiz, OE. wät, he knows; O.Lat. oinos, later ūnus, Goth. ãins, O.Icel. einn, OS. īn, OHG. ein, OE. an, one, cp. Gr. οίνη, the one on dice; Gr. πε-ποίθε, he trusts, Goth. bālp, O.Icel. beĩ, OS. bēd, OHG. beit, OE. bād, he waited for; Gr. τοί = Goth. ūai (§ 265).

§ 50. *au (Lat. au, Gr. αὐ, Goth. áu, O.Icel. au, OS. ā, OHG. ou (ō), OE. ēa) remained, as Lat. auris, Goth. áusō, OS. OHG. āra, OE. ēare, ear; Lat. augeō, Gr. αὔγαω, I increase, Goth. āukan, O.Icel. auka, OS. ōkian, OHG. ouhhōn, OE. ēacian, to add, increase; cp. Skr. ójas-, strength.

§ 51. *eu (Lat. ou (later ū), Gr. εὐ, Goth. iu, O.Icel. jō (jū), OS. OHG. io, OE. ēo) remained, as Gr. γεώ, I give a taste of, Goth. kiusan, O.Icel. kjōsa, OS. OHG. kiosan, OE. čeosan, to test, choose; Gr. πεύθομαι, I inquire, Skr. bōdhati, he is awake, learns, Goth. ana-biudan, to order, command, O.Icel. bjōða, OS. biodan, OHG. biotan, OE. bōdan, to offer; Lat. doucō (ducō), I lead, Goth. tiuhan, OS. tiohan, OHG. ziohan, to lead; draw. See § 63.
§ 52. ou (Lat. ou (later ū), Gr. οὐ) became au (cp. § 39), as prim. Indg. *roudhos, Goth. ráups, O.Icel. rauðr, OS. röð, OHG. röt, OE. rēad, red, cp. Lat. rūfus, red; prim. Indg. *bhe-bhoudhe, Skr. bubōdha, has waked, Goth. báup, O.Icel. bauð, OS. bōd, OHG. bōt, OE. bēad, has offered.

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

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

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

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

Note.—1. If we summarize the vowel-changes which have been stated in this chapter, it will be seen that the following vowel-sounds fell together:—a, o, and ō; original u and the u which arose from Indg. vocalic 1, m, n, r; i and ei; å and ö; 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. न, न remained in this language, but that the following vowel-sounds fell together, viz. a, e, o in a; i, e in i; å, ë, ò in ā; tautosyllabic ai, ei, oi in ē; and tautosyllabic au, eu, ou in ō.
CHAPTER III

THE PRIMITIVE GERMANIC VOWEL-SYSTEM

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

Short vowels  a, e, i, u
Long       "      ã, ē, ī, ō, ū
Diphthongs  ai, au, eu

Note.—ã was an open e-sound like OE. ē. 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 (§ 43) which appears as æ in prim. Germanic. See §§ 75, 77.

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

§ 59. a + η became ãx, as Goth. OS. OHG. fahan, O.Icel. fa, OE. fôn, from *faŋxanan, to catch, seize, cp. Lat. pangō, I fasten; Goth. þāta (inf. þagkjan), OS. thāhta, OHG. dāhta, OE. þōhte from older *þaŋxta, *þaŋxtō-, I thought, cp. O.Lat. tongeō, 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 ū (§ 62) were also nasalized vowels in prim. Germanic.

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

1. Before a nasal + consonant, as Goth. OS. OE. bindan, O.Icel. binda, OHG. bintan, to bind, cp. Lat. of-fendimentum, chin-cloth, of-fendix, knot, band, Gr. περθέρος, father-in-law; Lat. ventus, Goth. winds, O.Icel. vindr, OS. OE. wind,
OHG. wint, wind; Gr. πέρα, Goth. fimf, O.Icel. fíð(m), OHG. fimf, fímf, fíve. This i became i under the same conditions as those by which a became a (§ 59), as Goth. peihan, OS. thíhan, OE. déon, OHG. dihan, from *pinxanan, older *penxanan, to thrive. The result of this sound-law was the reason why the verb passed from the third into the first class of strong verbs (§ 300), cp. the isolated pp. OS. gi-pungan, OE. ge-süngen.

2. When followed by an i, i, or j in the next syllable, as Goth. OS. OHG. ist, OE. is, from *istl, older *estl = Gr. ἐστι, is; OHG. irdín, earthen, beside erda, earth; Goth. midjis, O.Icel. miðr, OS. middi, OE. midd, OHG. mtti, Lat. medius, from an original form *medhjos, middle; OS. birid, OHG. birit, he bears, from an original form *bhéreti, through the intermediate stages *béredi, *bérdi, *brídi, beside inf. beran; O.Icel. sitja, OS. sittian, OHG. szizen, 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. fét, older fæt, from *fótiz, older *fótes, 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. πατέρα, father; OE. hwæoper, Gr. πότερος, which of two.

§ 61. i, followed originally by an ā, ō, 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. leccón beside OE. liccian, to lick; OHG. lebēn.
beside OE. libban, to live; OHG. quec beside OE. cwic, quick, alive.

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

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

§ 63. The diphthong eu became iu when the next syllable originally contained an i, ī, or j, cp. § 60 (2), but remained eu when the next syllable originally contained an ā, ō, or ē. The iu remained in OS. and OHG., but became jū (ŷ by i-umlaut) in O.Icel., and io (ie by i-umlaut) in OE., as Goth. liuhtjan, OS. liuhtian, OHG. liuhten, OE. liehtan, to give light, beside OS. OHG. lioht, OE. lēoht, a light; O.Icel. dýpt, OS. díupi, OHG. tiuffi, OE. diepe, depth, beside O.Icel. djuppri, OS. diop, OHG. tiøf, OE. déop, deep; OS. kiusid, OHG. kiusit, O.Icel. kýs(s), OE. ciesp, he chooses, beside inf. OS. OHG. kiosan, O.Icel. kjósa, 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:

<table>
<thead>
<tr>
<th>Short vowels</th>
<th>Long &quot;</th>
<th>Diphthongs</th>
</tr>
</thead>
<tbody>
<tr>
<td>a, e, i, o, u</td>
<td>ā, ē, ĕ, ī, ĕ, ū</td>
<td>ai, au, eu, iu</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>P. Germ.</th>
<th>Goth.</th>
<th>O.Icel.</th>
<th>OS.</th>
<th>OHG.</th>
<th>OE.</th>
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<td>ēa</td>
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<tr>
<td>eu</td>
<td>iu</td>
<td>jō</td>
<td>eo, (io)</td>
<td>eo, (io)</td>
<td>ēo</td>
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<tr>
<td>iu</td>
<td>iu</td>
<td>jū</td>
<td>iu</td>
<td>iu</td>
<td>iō</td>
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</tbody>
</table>

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

A. THE SHORT VOWELS OF ACCENTED SYLLABLES.

§ 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. fáðir, OS. fáðir, OHG. fater, father; Goth. 
achtu, 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. vegr, way; Goth. hilms, OE. OS. 
OHG. helm, helm; Goth. swistar, OS. swestar, OHG. 
swester, sister; Goth. hilpan (§ 303), OE. OS. helpan, 
OHG helfan, to help; Goth. stilan (§ 306), OE. OS. OHG. 
stelan, O.Icel. stela, to steal; Goth. itan (§ 308), OE. OS. 
etan, OHG. ezgan, O.Icel. eta, to eat.

Note.—The stem-vowel in Goth. wafla (cp. OE. OS. wel, 
OHG. wela), well; and in Goth. aspáu (cp. OE. eppa, oppe, 
OHG. eddo, edo), or, has not yet been satisfactorily ex- 
plained, in spite of the explanations suggested by various 
scholars.
§ 67. This i became broken to e (written ai) before r, h, and hu, as Goth. hairö, OS. herta, OHG. herza, heart; Goth. airpa, OS. ertha, OHG. erda, earth; Goth. wairjan (§ 303), OS. werthan, OHG. werdan, O.Icel. verða, to become; Goth. Bairan (§ 305), OE. OS. OHG. beran, O.Icel. bera, to bear; Goth. raihts, OS. OHG. reht, right; Goth. tafhun, OS. tehan, OHG. zehan, ten; Goth. saíhuan (§ 307), OS. OHG. sehan, to see.

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

§ 68. Germanic i generally remained in Gothic, as Goth. fisks, OS. OE. fisc, OHG. fisk, O.Icel. fiskr, fish; Goth. widuwo, OE. widewe, OS. widowa, OHG. wituwa, widow; Goth. OE. OS. witan, OHG. wizgan, O.Icel. vita, to know; Goth. nimiþ, OE. nimeþ, OS. nimid, OHG. nimit, he takes; Goth. bitum, OE. biton, OHG. bizzum, O.Icel. bitom, we bit, inf. Goth. beitan (§ 299), pp. Goth. bitans, OE. biten, OHG. gibizzan, O.Icel. bitenn; Goth. bidjan, OE. biddan, O.Icel. bida, OS. biddan, OHG. britten, to pray, beg, entreat. See § 60.

†§ 69. Germanic i became broken to e (written ai) before r, h, hu, as Goth. baírip, OS. birid, OHG. birit, he bears, cp. § 60 (2), Goth. inf. baíran; Goth. mafístus, OHG. mist (from *mihst), dunghill, cp. Mod. English dial. mixen; Goth. ga-taíhun, they told, OE. tigon, OHG. zigun, they accused, Goth. inf. ga-taíhan (§ 299), pp. Goth. taíhans, OE. tigen, OHG. gi-zigan; Goth. laíhunum, OE. -ligon, OHG. liwum, we lent, inf. Goth. leíhuan (§ 299), pp. Goth. laíhuan, OE. -ligen, OHG. giliwan, OS. -liwan.

Note.—On the forms hiri, hirjats, hirjip, see note to Mark xii. 7.
§ 70. Germanic o became u, as Goth. juk, OHG. joh, 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. gibotan, O.Icel. boðenn, inf. Goth. biudan (§ 301), to offer; Goth. pp. hulpan, OE. geholpen, OS. giholpan, OHG. giholfan, Goth. inf. hilpan (§ 303), to help; pp. Goth. numans, OHG. ginoman, Goth. inf. niman (§ 305), to take. See § 62.

†§ 71. The u, which arose from Germanic o (§ 70), became broken to o (written aú) before r and h, as Goth. waúrd, OE. OS. word, OHG. wort, word; Goth. daúhtar, OE. 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. waúrðans, OE. geworden, OS. giwordan, OHG. wortan, O.Icel. orðenn, Goth. inf. waúrðan (§ 303), to become; pp. Goth. baúrans, OE. geboren, OS. OHG. giboran, O.Icel. borenn, inf. Goth. baúrnan (§ 305), to bear; Goth. ga-daúrsta, OE. dorste, OS. gi-dorsta, OHG. gi-torsta, he dared; inf. Goth. ga-daúrstan (§ 335).

§ 72. Germanic u generally remained in Gothic, as Goth. juggs, OS. OHG. jung, young; Goth. hunds, OE. OS. hund, O.Icel. hundr, OHG. hunt, dog, hound; Goth. sunus, OE. OS. OHG. sunu, son; Goth. hugjan, OS. huggian, OHG. huggen, to think; Goth. budum, OE. budon, OS. budun, OHG. butum, O.Icel. buðom, we offered, announced, inf. Goth. biudan (§ 301); Goth. bundum, OE. bundon, OS. bundun, OHG. buntum, O.Icel. bundom, we bound, Goth. inf. bindan (§ 303), pp. Goth. bundans,
OE. gebunden, OS. gibundan, OHG. gibuntan, O.Icel. bundenn. See § 40.

†§ 78. Germanic u became broken to o (written aú) 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. waúrþun, OE. wurdon, OS. wurdun, OHG. wurtun, O.Icel. urðo, they became, Goth. inf. waúrþan (§ 303); Goth. taúhun, OE. tugon, OHG. zugun, they drew, pulled; Goth. inf. tiuðan (§ 301).

Note.—u was not broken to aú before r which arose from older a 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 -uþ, and; and in the interrogative particle nuþ, then.

B. The Long Vowels of Accented Syllables.

ä

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

ē

§ 75. Germanic ē (= OE. ë, OS. OHG. O.Icel. ā) became ē in Gothic, as Goth. ga-dēps, OE. dād, OS. dād, OHG. tāt, deed; Goth. mana-sēps, multitude, world, lit. man-seed, OE. sæd, OS. sād, OHG. sāt, seed; Goth. ga-rēdan, to reflect upon, OE. rādan, OS. rādan, OHG. rātan, O.Icel. rāda, to advise; Goth. bērum, OE. bærón,
OS. OHG. bärum, O.Icel. bärom, we bore, Goth. inf. bafran (§ 305); Goth. sêtun, OE. sätton, OS. sätun, OHG. säzug, O.Icel. sato, they sat, Goth. inf. sitan (§ 308).

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

ē

§ 77. Germanic ē, which cannot be traced back phonologically to Indo-Germanic ē (§ 43), is of obscure origin. In Gothic the two sounds fell together in ē, but in the other Germanic languages they are kept quite apart, cp. §§ 43, 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 (mŷse), OHG. meas (mias), table, borrowed from vulgar Lat. mēsa, classical Lat. mēnsa. Cp. § 5.

ī

§ 78. Germanic ī, written ei in Gothic, remained, as Goth. swein, OE. OS. OHG. swin, O.Icel. svin, píg, cp. Lat. su-inu-s, pertaining to a pig; Goth. hveila, a while, time, season, OE. hwīl, a while, OS. hwila (hwîl), time, OHG. wīla (hwîl), time, hour, O.Icel. hvîl, place of rest; Goth. seins, OE. OS. OHG. sîn, his; Goth. steigan
§ 79. Germanic ő 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. brōðir, OE. brōpor, OS. brōðer, OHG. bruoder, brother; Goth. OE. OS. O.Icel. för, OHG. fuor, I fared, went, Goth. inf. faran (§ 309). Cp. §§ 42, 45.

†§ 80. The Germanic combination öw became a long open o-sound (written au) before vowels, as Goth. sauai1, sun, cp. OE. O.Icel. Lat. sōl; Goth. staaua, (masc.) judge, (fem.) judgment, stauida, I judged (inf. stōjan), cp. Lithuanian stovēti, to stand, O.Bulgarian staviti, to place; taui (gen. tōjis), deed; afdauidāi, pp. masc. nom. pl. exhausted, inf. *afdōjan.

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

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

§ 82. Germanic ŭ 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. þūsundi, OE. þūsend, OS. thūsundig, OHG. düsunt, O.Icel. þūsund, thousand; Goth. fūls, OE. OHG. fūl, O.Icel. fūll, foul; Goth. ga-lūkan, to shut, close, OE. lūcan, OHG. lūhhan, O.Icel. lūka, to lock.

On the ŭ in forms like þūhta, it seemed, appeared;
hōhrus, hunger; jūhiza, younger; ūhtwō, early morn, see § 62.

C. The Diphthongs of Accented Syllables.

ai

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

au

†§ 84. Germanic au (OE. ēa, OS. ō, OHG. ou (ō), O.Icel. au) remained in Gothic, as Goth. āugō, OE. ēage, OS. ōga, OHG. ouga, O.Icel. auga, eye; Goth. háubij (gen. háubidis), OE. hēafod, OS. hōbid, OHG. houbit, O.Icel. haufup, head; Goth. dāupus, OE. dēaŋ, 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. -hláupan, OE. hlēapan, OS. -hlōpan, OHG. louffan, 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 (§ 63), remained in Gothic, as Goth. niujis, OS. OHG. niuwi, stem *niuja-, older *neujo-, new; Goth. stiurei (in us-stiurei, excess, rīt), cp. OHG. stiuri, greatness, magnificence; Goth. kiusip, OS. kiusid, OHG. kiusit, he chooses, tests; Goth.
liuhtjan, OS. liuhtian, OHG. liuhten, to light; Goth. stiurjan, to establish, OHG. stiuren, to support, steer.

 eu

§ 86. eu (OE. ēo, OS. OHG. /io(eo), O.Icel. jō(jū)) became iu in Gothic, as Goth. diups, OE. dēop, OS. diop, OHG. tiof, O.Icel. djūpr, deep; Goth. liuhap, OE. lēoht, OS. OHG. lioht, a light, cp. Gr. λευκός, light, bright; Goth. liufs, OE. lēof, OS. liof, OHG. liob, O.Icel. ljūfr, dear; Goth. tiuhan (§ 301), OS. tiohan, OHG. ziohan, to draw, pull; Goth. fra-liusan, OE. for-lēosan, OS. far-liosan, OHG. fir-liosan, to lose.

CHAPTER V

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

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

(1) Final -m became -n. This -n remained when protected by a particle, e.g. Goth. þan-a (§ 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. vēkam, Gr. λύκος, Lat. lupum; nom. acc. sing. Goth. juk, yoke = Skr. yugām, Gr. ἕγω, Lat. jugum; inf. niman from *nemanan, to take; acc. sing. Goth. ga-quinþ, a coming
together, assembly = Skr. gátim, Gr. βδωρ, prim. form *qmtim, a going; cp. also the Lat. endings in partim, sitim, &c.

Acc. sing. Goth. sunu, son = Skr. súnáṃ, cp. the endings in Gr. ἔδω, sweet; Lat. fructum, fruit; acc. sing. Goth. fótu, foot, cp. Lat. pedem, Gr. πόδα (§ 53). But the -un from Indg. vocalic -m disappeared in words of more than two syllables, as acc. sing. guman from *gomanun = Lat. hominem, man; brōpar from *brōperun, brother, cp. Lat. frätrem. In Gothic sibun, seven, and taíhun, ten, for older *sibu, *taíhu, 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. stáina beside Goth. stáin, stone; acc. sing. neut. horna beside Goth. haúrn, 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; hāirt-anē, of hearts; baúrgē, of cities; the -ē of which corresponds to a prim. Germanic -ān, 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. gibō, of gifts; bandjō, of bands; tuggōnō, of tongues; manageinō, of multitudes, cp. Gr. θεων, of gods; but acc. sing. giba from *gébōn, Indg. -ām, cp. Gr. χώπαν, land, and acc. fem. pō, the = Skr
Vowels of Unaccented Syllables

§ 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. wált = Gr. οἶδα, Skr. vēda, I know; wálst = Gr. οἶδα, Skr. vēththa, thou knowest; hlaf, I stole = Gr. κέκλοφα.

Goth. akrs, field = Gr. ἀγρός; wulfs = Gr. λύκος, Skr. ṛkas, 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. huis, whose; af, of, from = Gr. ἀπό; nom. sing. haîtreis, shepherd, from *xhrdíj-az.

Voc. sing. Goth. wulf = Gr. λύκε, Lat. lupe, Skr. ṛka; nim, take thou = Gr. νεε; nasel, from *nasiji, save thou; baírip, ye bear = Gr. φέρετε; wált, he knows = Gr. οἶδε; láihu, he lent = Gr. λένε, he has left; fimf, five, cp. Gr. πέντε; mik (acc.), me, cp. Gr. ἱμέγε; nom. pl. Goth. gumans from *gomaniz, men = Lat. homines, cp. Gr. αὐτo, anvils; nom. pl. gasteis from *gastij-(i)z, guests = Lat. hostēs, from *hostejes, strangers, enemies, cp. Gr. πόλεις from *πολείς, cities; nom. pl. sunjus, from *suniuz, older *suneu-es, sons = Skr. sūnāvas, cp. Gr. ηδεῖς from *ηδέϕες, sweet.

hráin, from *hráini (neut.), clean, pure, cp. Gr. ἠπό, skiful; dat. sing. gumin from *gomini = Lat. homini, to a man, cp. Gr. πομέν, to a shepherd; dat. sing. brópr from *brópri = Lat. frātri, to a brother, cp. Gr. πατρί; baíris = Skr. bhārasi, thou bearest; baírip = Skr. bhārati, he bears; baírand = Gr. Dor. φεροντι, Skr. bhárañti, they bear; nom. sing. gasts = O.Norse runic inscription gastIR, guest, Lat. hostis; wāirs, from *wirsiz (av.), worse, cp. Lat. magis, more.

Nom. acc. neut. Goth. faíhu = Lat. pecu, cattle, cp. Gr. ἄστu, city; filu, much = Gr. πολύ, many; nom. sing. sunus = Skr. sūnūs, son, cp. the endings in Gr. νέκus, corpse, Lat. fructus, fruit.
Note.—The law of final vowels does not affect originally monosyllabic words, cp. e.g. nom. sing. Goth. is, he = Lat. is, beside gasts = Lat. hostis; Goth. hva, what = Lat. quod, beside juk, yoke = Lat. jugum.

b. Long Vowels.

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

Examples of the former are:—fem. nom. sing. gibā, from *gebō, gift (cp. sō, § 265), cp. Gr. χώρα, land, Indg. -ā; neut. nom. acc. pl. jūka, from *jukō (cp. neut. nom. acc. pl. pō, § 265), Skr. (Vedic) yugā, O.Lat. jugā, Indg. -ā.

baira, Lat. ferō, Gr. φέρω, I bear, Indg. -ō; mēna, moon, cp. mēnōps, month; particle -ō preserved in forms like acc. sing. īvan-ō-h, each, everyone, but shortened in acc. forms like īvan-a, whom?; āna, this; pata, that; blindana, blind.

Pret. 3 sing. nasīda, he saved, Indg. -dhēt, cp. nasidēs; áinamma, dat. (properly instrumental) sing. masc. neut. of áins, one, beside áinnamme-hun, to anyone; īvamma? to whom? beside īvammē-h, to everyone; dat. sing. masc. neut. āmma, to this, from an Indg. instrumental form *tosmē (cp. Goth. ā, § 265 note); dat. sing. daga, to a day, from Indg. *dhoghe or -ō; bafrāima, we may bear, Indg. -mē.

piwi (gen. piwjōs), maid-servant, formed from *pius (pl. piwōs), man-servant, like Skr. dēvi, goddess, from dēvās, god; frijōndi, from *frijōndi (fem.), friend, cp. Skr. pres. part. fem. bhāranti; wili, from *wili, he will, cp. wilei-
ma, we will; nēmi, from *nāmi, he might take, cp. nēmels. 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 hvaprō, whence, paprō, thence. Nom. tuggō, tongue, haírū, 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. τάv; 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. vēkās, wolves; nom. pl. gibōs from *gebōz, gifts, cp. Skr. ācνās, mares; gen. sing. gibōs from *gebōz; dat. pl. gibōm from *gebōmiz; salbōs from *salbōzi, thou anointest; fidwōr from *fēdposéiz, Indg. *qetwōres, four; nasidēs from *naziḍāz, thou didst save, beside nasida, I saved; nēmels from *nāmiz, thou mightest take, beside nēmi, he might take; nēmeip, ye might take; managdūps, abundance.

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

c. Diphthongs.

§ 90. Originally final -ai became -a in polysyllables, as bairada, he is borne = Gr. mid. φέρεια; bairanda, they are borne = Gr. mid. φέροντα; faúra, before, cp. Gr. παπαί, beside.

Originally long diphthongs became shortened in final syllables, as ahtau, from an original form *oktōu, eight; dat. sing. gibái, from *gebōi, older *ghebhaĩ, to a gift, cp. Gr. χώρα for *χύραι; θεῖ, to a goddess; dat. sing. sunau, to a son, from loc. form *sunēu; dat. sing. anstái, to a favour,
from locative form *anstēi, cp. Gr. πόλη; habāiš, from *
\*χαβαί(j)iz(i), thou hast, habāip, from \*χαβαί(j)id(i), he has.

Note.—Gen. sing. anstāiš, of a favour, from Indg. -eīs, -oīs; baĩrāiš, Gr. φέροις, Skr. bhārēś, thou mayest bear, Indg. -oīs; baĩrāi, Gr. φέροι, Skr. bhārēt, he may bear, Indg. -oīt; gen. sing. sunāus, of a son, Indg. -eūs, -oūs.

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. § 66.

§ 92. Goth. aĩ = (1) Germ. e, as taĩhun, ten; faĩhu, cattle; 
saĩhvan, to see; baĩran, to bear. 
Cp. § 67.

= (2) Germ. i, as baĩrip, he bears; paĩhum, 
we throw, pp. paĩhans; laĩhunum, we 

§ 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, 

§ 94. Goth. aĩu = (1) Germ. o, as waũrd, word; daũhtar, 
Phonology

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


2. Long Vowels.

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

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

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

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

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

§ 100. Goth. o = Germ. ō, as fōtus, foot; brōpar, brother; ōr, I fared, went, pl. förum; saísō, I sowed; stōjan, to judge. Cp. §§ 79, 81.


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

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

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

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

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

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

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

B. The Vowels of Medial Syllables.

1. Short Vowels.

§106. Goth. a = (1) Germ. a (§39 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; huapar, which of two; acc. sing. brōpar, brother. Cp. §60, 3.
§ 107. Goth. i = (1) Germ. i, Indg. i (§ 98), as acc. pl. gastins, guests, dat. pl. gastim; batsists, 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. suniwe, of sons; nimis, thou takest, nimip, he takes.

§ 108. Goth. u = (1) Germ. u (§ 72), as sunus, son, dat. pl. sunum; acc. pl. bropruns, brothers, dat. pl. broprum; 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. tvammēh, to each.

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

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

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

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

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

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

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

C. Final Vowels.

I. Short Vowels.

§ 114. Goth. a = (1) Germ. ō (§ 89), as nima, I take; nom. sing. giba, gift; nom. acc. pl. waúrda, words; haírtōna, hearts; acc. luana, whom, cp. luanōh; and similarly in the acc. blindana, blind; ina, him; ðana, the, ðata, the, that.

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

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

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

= (5) Germ. ai (§ 90), baírada, he is borne = Gr. mid. φέρεσαι; baíraza, thou art borne = Gr. mid. φέρεσαι from *φέρεσαι.

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

= (2) Germ. j (§ 155), as acc. sing. hari, army, hairdi, shepherd; kuni, generation.

= (3) Germ. -ij. (§ 154), as voc. hairdi, shepherd.

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

= (2) Germ. w (§ 150 (2)), as skadus from *skadwaz, shadow.

2. Long Vowels.

§ 117. Goth. ē = (1) Germ. āê, Indg. ē (§ 89), as hidrē, hither; luaadrē, whither.

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

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

§ 119. Goth. ē = (1) Germ. ē (§ 89), as tuggō, tongue; haïrtō, heart; luaaprō, whence; ufarō, from above; piubjō, 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. blindāi, blind, cp. þái (§ 265).

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

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

= (4) Germ. ai older ōi, Indg. āi (§ 90), as dat. gibái, to a gift; izái, to her.


CHAPTER VII

ABLEAUT (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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<th>ii.</th>
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<th>iv.</th>
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<td>ái</td>
<td>i(āf)</td>
<td>i(āf)</td>
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<tr>
<td>II.</td>
<td>iu</td>
<td>áu</td>
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<td>III.</td>
<td>i(āf)</td>
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<td>V.</td>
<td>i(āf)</td>
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<td>VII.</td>
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</table>

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

liufs, dear: ga-láubjan, to believe: lubō, love; siuks, sick, ill: sauĩts, sickness; ana-biudan, to command: ana-büsns, 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: þáírsnan, to become withered: þáírsus, withered.

baíran, to bear: barn, child: běrusjōs, parents: baur, son; qiman, to come: ga-qums, a coming together, assembly; man, I think: muns, thought; ga-taíran, to tear in pieces: ga-taúra, a tear, rent; qinō, woman: qēns, wife, woman.

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

batiza, better: bōta, advantage; sap, full: ga-sōbjan, to fill, satisfy; dags, day: ahtáu-dōgs (aj.), eight days old; fraþjan, to understand: frōdei, understanding; graban, to dig: grōba, ditch, hole.


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

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

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

Ablaut-series I.

§124.

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

Note.—Cp. the parallel Greek series πείθω: πέποιθα: ἔπιθον.

II.

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

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

III.

Goth. i(af) a u(auí) u(auí)
Prim.Germ. e, i a u o, u
hilpan, to help hálp hulpum hulpons
bindan, to bind band bundum bundans
wairban, to become warp waúrpum waúṛhans

Note.—1. On e and i, see § 60 (i); 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. δέρκωμαι: δέδοκα: ἐδρακόν; πέμπω: πέπομφα.
IV.

Goth. i(ai) a ē u(aú)
Prim. Germ. e a ē ø
 niman, to take nam nēmum numans
 baíran, to bear bar bérum baúrans

NOTE.—1. On i and e, see § 66; ē and æ, see § 75; u and ø, 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
saíhvan, to see salu sēhum saíhvars

NOTE.—1. On i and e, see § 66; ē and æ, 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. ē(ai) ō ō ē(ai)
Prim. Germ. æ ō ō æ
 lētan, to let lai-lōt lai-lōtum lētans
 saian, to sow saī-sō saī-sōum saians

NOTE.—1. On ē and ai, see §§ 75-6.
§ 125. The ablaut-series as given in § 124 have, for practical reasons, been limited to the phases of ablaut as they appear in the various classes of strong verbs. From an Indo-Germanic point of view the series I–V belong to one and the same series which underwent in Germanic various modifications upon clearly defined lines. What is called the sixth ablaut-series in the Germanic languages is really a mixture of several original series, owing to several Indg. vowel-sounds having fallen together in prim. Germanic; thus the a, which occurs in the present and the past participle, corresponds to three Indg. vowels, viz. a (§ 30), o (§ 39), and e (§ 41); and the o in the preterite corresponds to Indg. a (§ 42) and Indg. o (§ 45). In a few isolated cases there are also phases of ablaut which do not manifest themselves in the various parts of strong verbs, as e.g. acc. pl. *aúhsa-ns, oxen: gen. pl. aúhs-ne, where the vowel disappears altogether, as in Gr. πέτμας: ἐπτ-δημν; slaúhts, slaughter: slahan (VI), to slay; lats, slothful: létan (VII), to let; rafjö, number, account: rëdan (VII), to counsel; lúkan, to lock: pret. sing. láuk (II), which is an aorist-present like Gr. τύφω, τριβω, another similar aorist-present form is trudan (IV), to tread. For the phases of ablaut which do not occur in the various parts of strong verbs, and for traces of ablaut-series other than those given above, the student should consult Brugmann’s Kurze vergleichende Grammatik der indogermanischen Sprachen, pp. 138–50.
CHAPTER VIII

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

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

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

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

Spirants

voiceless

voice

s
z
j

Nasals

m
n
n
r

Liquids

l,

w (u)

j (i)

Semivowels

Note.—1. Explosives are consonants which are formed with complete closure of the mouth passage, and may be pronounced with or without voice, i.e. with or without the vocal cords being set in action; in the former case they are said to be voiced (e.g. the mediae), and in the latter voiceless (e.g. the tenues). The aspirates are pronounced like the simple tenues and mediae followed by an h, like the Anglo-Irish pronunciation of t in tell.

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

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, ðk, ðg; ðq, ðg, &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. nīdus, English nest; *ozdos = Gr. οἶδος, Goth. ēstas, bough.

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

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

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

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

The following points should be noticed:—

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

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

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

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

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

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

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

7) In Greek Indg. q, q with labialization became π, β before non-palatal vowels (except u) and before consonants (except Indg. j); r, 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. bándhanam, a binding, Goth. OE. bindan, OHG. bintan, to bind; Skr. bōdhati, he learns, is awake, Gr. περιθετα, he asks, inquires, Goth. ana-biudan, OE. bōdan, to bid, OHG. biotan, to offer, root bheudh-; Gr. καυθόλη, a swelling, OE. gund, OHG. gunt, matter, pus; Gr. θρίξ, hair, gen. τριχός; ξω, I have, fut. ξω.

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

<table>
<thead>
<tr>
<th>Indg.</th>
<th>Latin</th>
<th>Greek</th>
<th>P. Germanic</th>
<th>Gothic</th>
<th>OE.</th>
<th>OHG.</th>
</tr>
</thead>
<tbody>
<tr>
<td>p</td>
<td>p</td>
<td>π</td>
<td>f</td>
<td>f</td>
<td>f</td>
<td>f</td>
</tr>
<tr>
<td>t</td>
<td>t</td>
<td>τ</td>
<td>p</td>
<td>p</td>
<td>p</td>
<td>d</td>
</tr>
<tr>
<td>k, q</td>
<td>c</td>
<td>κ</td>
<td>x</td>
<td>h, x</td>
<td>h, x</td>
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<td>pf, ff</td>
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<tr>
<td>d</td>
<td>d</td>
<td>δ</td>
<td>t</td>
<td>t</td>
<td>t</td>
<td>z, zz</td>
</tr>
<tr>
<td>g, 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>χw, χ</td>
<td>hw, h</td>
<td>hw, h</td>
<td>(h)w, h</td>
</tr>
<tr>
<td>g</td>
<td>v, gu, g</td>
<td>β, δ, γ</td>
<td>kw, k</td>
<td>q, k</td>
<td>cw, c</td>
<td>qu; k, hh</td>
</tr>
<tr>
<td>bh</td>
<td>f, b</td>
<td>φ</td>
<td>b, b</td>
<td>b, b</td>
<td>b, b,(f)</td>
<td>b</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>x</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, x</td>
<td>3w, 3w</td>
<td>3w, w</td>
<td>g, w</td>
<td>g, g, w</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>w</td>
</tr>
</tbody>
</table>
The First Sound-shifting

§ 128. The Indg. tenues p, t, k, q, became in prim. Germanic the voiceless spirants f, ḷ, x, χ(xw).

p > f. Lat. pēs, Gr. πούς, Goth. fōtus, OE. OS. fōt, OHG. fōz, O.Icel. fōtr, foot; Lat. pecu, Goth. faihu, OE. feoh, OS. fehu, OHG. fīhu (fehu), O.Icel. fe, cattle; Lat. piscis, Goth. fisks, OS. OHG. fisk, OE. fisc, O.Icel. fishr, fish; Lat. nepos, Goth. *nifa, OE. nefa, OHG. nefo, O.Icel. nefe, nephew; Lat. clepō, Gr. κλέπτω, I steal, Goth. hlifan, to steal.

t > ḷ. Lat. trēs, Gr. τρεῖς, Goth. *prēis, OE. pri, OS. thria, O.Icel. prir, OHG. dri, three; Lat. tu, Gr. Dor. τū, Goth. þu, OE. O.Icel. þū, OS. thū, OHG. dū, thou; Lat. vertō, I turn, Goth. wairpan, OE. weordan, OS. werthan, O.Icel. verða, OHG. werdan, to become; Lat. fräter, Goth. brōpar, OE. brōðor, OS. bróðhar, O.Icel. brōðir, OHG. bruoder, brother.

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

q > χ (χw). Lat. capiō, I take, Goth. hafjan, OE. hebban, OS. hebbian, OHG. heffen, O.Icel. hefja, to raise; Lat. clepō, Gr. κλέπτω, 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. huas, OE. hwā, OS. hwē, OHG. hwer (wer), who?; Lat. linquō (pf. liquī), Gr. λείπω (from *leiqō), I leave, Goth. leilvan, OE. lēon (from *iīhan), OHG. lihan, to lend.

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

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

sk: Gr. σκότα, shadow, Goth. skeinan, OE. OS. OHG. scinan, O.Icel. skīna, to shine; Lat. piscis, Goth. fisks, OE. fisc, OS. OHG. fisk, O.Icel. fiskr, fish.

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

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

pt>ft: Gr. κλέτης, Goth. hlītus, thief; Lat. neptis, grand-daughter, niece, OE. OHG. niht, niece.

kt>xt: Gr. δκτός, Lat. octō, Goth. ahtau, OE. eahta, OS. OHG. ahto, eight; Gr. δ-εκτός, stretched out, Lat. rēctus, Goth. rahts, OE. riht, OS. OHG. reht, right, straight.


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

b > p. O. Bulgarian slabū, slack, weak, Goth. slēpan, OE. slēpan, OS. slēpan, OHG. slāfan, to sleep, originally to be slack; Lat. lūbricus for *slūbricus, slippery, Goth. sliupan, OE. slūpan, OHG. sliofan, to slip; Lithuanian dubūs, Goth. diups, OE. dēop, OS. diop, O.Icel. djūpr, OHG. tif, deep; Lithuanian trobā, house, related to Goth. þaurp, field, OE. þorp, OS. thorp, OHG. dorf, village. b was a rare sound in the parent language.

d > t. Lat. decem, Gr. δέκα, Goth. tāihun, O.Icel. tio, OE. tien, OS. tehan, OHG. zehan, ten; gen. Lat. pedis, Gr. ποδός, nom. Goth. fōtus, O.Icel. fōtr, OE. OS. fōt, OHG. fuoζ, foot; Lat. dūcō, I lead, Goth. tiuhan, to draw, lead; Gr. καρδία, Lat. gen. cordis, Goth. haírτo, heart; Lat. vidēre, to see, Goth. OE. OS. witan, O.Icel. vita,
The First Sound-shifting

§ 130. The Indg. tenues aspiratae became voiceless spirants in prim. Germanic, and thus fell together with and underwent all further changes in common with the voiceless spirants which arose from the Indg. tenues (§ 128), the latter having also passed through the intermediate stage of tenues aspiratae before they became spirants. The 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

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

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

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

Gr. βίος from *ɡiivos, life, Lat. vivos (*gwiwos), Goth. qius (gen. qiwis), OE. cwicu, OS. quik, OHG. quec, O.Icel. kvikr, quick, alive; Gr. βαίνω for *βαύνω, older *βαύω, I go, Lat. veniō for *gwemjō, I come, Indg. form *qmjō, Goth. qiman, OHG. queman, OE. OS. cuman, O.Icel. koma, to come; Skr. gurūś, Gr. βαρύς, from *gr-rus, Lat. gravis, Goth. kaúrus from prim. Germ. *k(w)uruz, heavy; Gr. ἐρήβως, Goth. riqis (stem riqiza-), prim. form *regos, darkness; Gr. Boeotian βάβα, Goth. qinō, OE. cwene, OS. OHG. quena, woman, wife.
indogermanischen Sprachen, vol. I:—Skr. root sphal-, run violently against; O.Icel. falla, OS. OHG. fallan, OE. feallan, to fall; Gr. α-σκθής, unhurt; Goth. skapjan, OE. sceťjan, OHG. skadōn, to injure; Gr. σχίζω, I split, Goth. skáidan, OE. scādan, OHG. sceidan, to divide, separate; φάλαγη, O.Icel. hválr, OE. hwæl, OHG. (h)wal, whale; Skr. kváthati, it boils, Goth. lvaþjan, to foam.

§ 131. The Indg. mediae aspiratae probably became first of all the voiced spirants b, d, g, g(w). For the further development of these sounds during the prim. Germanic period see §§ 132, 133.

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

b. Goth. bairan, OE. OS. OHG. beran, O.Icel. bera, to bear, Skr. bhárämi, Gr. φέρω, Lat. ferō, I bear; Goth. bēltan, O.Icel. bīta, OE. OS. bītan, OHG. bizzan, to bite, Skr. bhēdāmi, Lat. findō, I cleave; Goth. brōpar, OE. brōðor, OS. brōthar, OHG. bruoder, O.Icel. brōðir, Skr. bhrātar-, Lat. frater, brother, cp. also Gr. φράτηρ, φράτωρ.

Goth. *kams, 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-dāghās, hot season, summer, Indg. form *dhoghos; Goth. ga-dēps (stem ga-dēdi-), OE. dēd, OS. dād, O.Icel. dāð, OHG. tät, deed, related to Gr. θέω, I shall place, Skr. dhāma, law, dwelling-place, rt. dhē-; Goth. dauhtar, OE. dohtor, OS. dohter, OHG. dohter, Gr. θυγάτηρ, daughter.

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

g. Goth. aggwus, OE. enge, OS. OHG. engi, 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 \( \chi \) (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 \( \delta \)) generally remained medially and finally. \( g \) remained medially after vowels and liquids, but became \( \chi \) 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 \( b, b \)) generally remained between voiced sounds. It became \( f \) medially before \( l \) and \( n \), and before voiceless consonants, and also finally. \( g \) (written \( g \)) remained initially and medially, but became \( \chi \) 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. nebal, OHG. nebula, Lat. nebula, Gr. νεβαλή, mist, cloud, cp. Skr. nábhás, Gr. νεφώς, cloud; Goth. liufs, O.Icel. ljúfr, OE. lēof, OS. liof, OHG. liob, dear, original form *leubhos, cp. Skr. lūbhyaṃi, I feel a strong desire, Lat. lubet (libet), it pleases; OE. OS. üder, OHG. üter, Skr. údhar, Gr. οὐδάρ, udder; Goth. ráups, O.Icel. rauðr, OE.
rēad, OS. rōd, OHG. rōt, prim. form *roudhos, cp. Skr. rudhirās, Gr. ῥυθρός, 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. χίν, goose; OE. OS. OHG. wegan, Goth. ga-wigan, O.Icel. vega, to move, carry, Lat. vehō, prim. form *weghō, I carry; Goth. gasts, OE. giezt, O.Icel. gestr, OS. OHG. gast, guest, Lat. hostis, stranger, enemy, prim. form *ghostis; Goth. steigan, O.Icel. stīga, OE. OS. OHG. stīgan, to ascend, Gr. στῇ, I go, cp. Lat. vestigium, footstep.

Note.—g was dropped in the initial combination gw=Indg. gh, as Goth. warmjan, to warm, OE. wearm, OS. OHG. warm, warm, Skr. gharmaś, 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, ṣ from Indg. k, g, gh, cp. e. g. Goth. hafjan (q), kals (g), gasts (gh), beside Goth. hund (k), kniu (g), guma (gh). The conditions for this twofold development of the Indg. velars in the Germanic languages have not yet been definitely ascertained for all cases. It is, however, now pretty certain that the parent Indg. language contained two series of velars: (1) Pure velars which never had labialization. These velars fell together with the palatals in the Germanic, Greek, Latin, and 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, ṣ which arose from Indg. k, g, gh. The most commonly accepted theory is that the Indg. labialized velars q, g, gh regularly became χ, k, ṣ in prim. Germ. before Indg. ū, ō, o (=Germ. a § 39), and χw, kw, gw before Indg. ē, ī, ō,
a, ā (=Germ. ŏ § 42); and that then the law became greatly obscured during the prim. Germ. period through form-transference and levelling out in various directions, as Goth. qam, OHG. quam, prim. form *goma, I came, for Goth. OHG. *kam after the analogy of Goth. qima, OHG. quimu, original form *qemō, I come; Goth. ḫuas, who? = Indg. *qos, for *has after the analogy of the gen. ḫvis = 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 *φλύκος, prim. form *wiqos, cp. Skr. vṛkas, wolf; Goth. fidwōr, OE. féower (but fyper-fête, four-footed), OS. OHG. fior, prim. form *qetwōres, cp. Lithuanian keturi, Lat. quattuor, Gr. τέσσαρες, Skr. catvāras; Goth. fimf, OE. OS. fif, OHG. fimf (finf) from *fimfi, prim. form *perŋe, cp. Skr. pānca, Gr. πέντε, Lat. quīnque (for *pīνque), five; OHG. wulpa, she-wolf; from *wulbī, prim. form *wlqī, cp. Skr. vṛkī; Goth. wafrpan, OE. weorpan, OS. werpan, OHG. werfan, O.Icel. verpa, to throw, cp. O. Bulgarian vriqa, I throw; OE. swāpan, OHG. sweifan, to swing, cp. Lithuanian svaikstū, I become dizzy.

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

Verner's Law.

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

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

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

Verner's law manifests itself most clearly in the various forms of strong verbs, where the infinitive, present participle, present tense, and preterite (properly perfect) singular had the principal accent on the root-syllable, but the indic. pret. plural, the pret. subj. (properly optative), and past participle had the principal accent on the ending, as prim. Germ. *wérpō > OE. weorpe, I become = Skr. vártā-mi, I turn, pret. 3 sing. *wárpī > 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-vértimā; past part. *wurđanā- > OE. worden = Skr. va-vértānā-.; OS. birid = Skr. bhárati, he bears, Goth. 2 sing. indic. pass. baíraza = Skr. bhārasē. Goth. baírand, OHG. berant = Skr. bhárantī, they bear; present participle Goth. baírands, O.Icel. berandi, OE. berende, OS. berandi, OHG. beranti, Gr. gen. φέροντος. Or to take examples from noun-forms, &c., we have e. g. Skr. pitār-, Gr. πατήρ- = prim. Germanic *fađēr-, Goth. fadar, OE. fæder, O.Icel. faðir, OS. fader, OHG. fater, father; Gr. πλώτος, floating, swimming, Goth. flōdus, OE. OS. flōð, O.Icel. flōð, OHG. fluot, flood, tide; Skr. catām, Gr. ξυνάτων, Lat. centum = prim. Germanic *xunđōm, older *xumđōm, Goth. OE. OS. hund, OHG. hunt, hundred; Indg. *swēkuros, Goth. swāihra, OHG. swehur, father-in-law, beside Gr. ἐκουπά, OE. sweger, OHG. swigar, mother-in-law; Gr. δέκα, Goth. taíhun, OS. tehan, OHG. zehan, ten, beside Gr. δέκας,
OE. OS. -tig, OHG. -zug, Goth. pl. tigjus, decade; Skr. saptá, Gr. ἑπτά, Goth. sibun, OE. seofon, OS. sibun, OHG. sibun, seven; prim. Germ. *jungs, Goth. juggs, OS. OHG. jung, young, beside Goth. jühiza from *junghízō, younger (§§ 62, 142); Gr. νοῦς from *ουσός, OE. snoru, OHG. snura, daughter-in-law; OHG. haso beside OE. hara, hare; Goth. áusō 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, p—d, s—z, x—g, xw—gw.

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. parf, I need, pl. paúrbum; OHG. heffen, to raise, huobun, gihaban, but Goth. hafjan, höfum, hafans.

p—d. Goth. fraþjan, to understand, frödei (d = Ǫ), understanding; OE. weorþan, to become, würdon, worden, but Goth. waíþjan, waúþum, waúþans; OE. sníþan, to cut, snidon, sniden, but Goth. sneþjan, sníþum, sníþans.


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

χ—g. Goth. áih, I have, pl. áigum (g = Ǫ); Goth. fahéps,
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gladness, faginōn, to be glad; hūhrus (§§ 62, 142), hunger, huggrjan, to hunger; fīlhan, to hide, fulgins (adj.), hidden; jūhīza (§§ 62, 142), younger, juggs, young; OE. tēōn (from *tēohan, to draw, tugon, togen, but Goth. tīhan, tāhnum, tāhans; OE. slēan (from *sleahan), to smile, slōgon, slægen, 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(sion), OS. siun, from *se(g)wnis, a seeing, face; Goth. snáiw, OE. snāw (with -w from the oblique cases) from *snai(g)waz, prim. form *snoi̯ghós.

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. wairfpan, to become—fra-wardjan, to destroy, cp. Skr. vartāyāmi, I cause to turn; Goth. leipan, OE. līpan, to go—OE. lǣdan from *laidjan, to lead; Goth. ur-reisan, OE. ā-risan, to arise—Goth. ur-rāisjan, to raise up, OE. rāran, to raise; Goth. ga-nisan, to become whole, OE. ge-nesan, to be saved—Goth. nasjan, OE. nerian, to save; Goth. *leisan (cp. i sing. lāis, I know), to know—Goth. lāisjan, OE. læran, to teach. Cp. the regular form hazjan, beside OE. herian, to praise.

Other Consonant Changes.

§ 138. Most of the sound changes comprised under this paragraph might have been disposed of in the paragraphs treating of the shifting of the Indg. mediae and mediae aspiratae, but to prevent any possible misunderstanding or confusion, it was thought advisable to reserve them for a special paragraph.
The Indg. mediae and mediae aspiratae became tenues before a suffixal t or s already in the pre-Germanic period; thus:—

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Examples are Lat. nūptum, nūpsi, beside nūbere, to marry; Skr. loc. pl. patsú, beside loc. sing. padí, on foot; Lat. réxi, rectum, beside regere, to rule; Lat. vēxi, vectum, beside vēhere, to carry, rt. wegh.; Lat. lectus, Gr. λέκτος, bed, couch, Goth. ligan, to lie down; Skr. yuktā-, Gr. ξευκτός, Lat. junctus, yoked, rt. jeug-. &c.

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

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

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

k, g(g)—h. Goth. wauðkjan, OE. wyrcan, OHG. wurken, to work, beside pret. and pp. Goth. wauðhta, waúrhts, OE. worhte, worht, OHG. worhta, gi-worht; Goth. þugkjan, OE. þync(e)an, OHG. dunken, to seem,

t, ð, d(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. hvassei, sharpness, hvasaba, sharply; Goth. qipan, to say, beside ga-qiss, consent; Goth. ana-biudan, to command, beside ana-busns (ana-büsns?), commandment, from pre-Germ. *bhûtsni-, rt. bheudh-; Goth. us-standan, to rise again, beside us-stass, resurrection.

ss>s after long syllables and before r: Goth. háițan, to command, call, OE. hātan, to call, beside OE. hās, from *haissi-, command; Goth. OE. witan, to know, beside Goth. un-weis, unknowing, OE. OHG. wis, wise, cp. Lat. visus; Goth. itan, OE. etan, to eat, beside OE. ēs, 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.
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sing. Goth. wáist for *wáis, OE. wást for *wás, OHG. weist for *weis; Goth. qast for *qass, inf. qípan, to say; Goth. báust for *báus, inf. biudan, to bid; regular forms were pret. sing. Goth. wáúrhta, OE. worhte, OHG. worhta, Goth. inf. wáúrkjan, 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 *káupassa, 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. kinnus, OE. cinn, OHG. kinni, from *genw-, Gr. γένν-, chin, cheek; Goth. minniza, OS. minnira, OHG. minniro, from *minwizō, less, cp. Lat. minuō, Gr. μινῦω, I lessen; OE. þynne, O.Icel. þunnr, OHG. dunni, thin, cp. Skr. fem. tanvī, thin.

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

-ln- > -ll-, as Goth. fulls, OE. full, Lithuanian plīnas, prim. form *plnós, full; Goth. wulla, OE. wulle, OHG. wolla, Lithuanian viūna, wool.

§ 140. Prim. Germanic bn, dn, gn = Indg. pn², tn², kn², gn² (by Verner's law), and bhn², dhn², ghn², ghn², became bb, dd, gg before the principal accent, then later bb, dd, gg; and in like manner Indg. bn², dn², gn², gn² became bb, dd, gg. And these mediae were shifted to pp, tt, kk at the same time as the original Indg. mediae became tenues (§ 129). These geminated consonants were simplified to p, t, k after long syllables. Examples are: OE. hnæpp, OHG. napf, from *xnaβn² or *xnaβn², basin, bowl; OE. hoppian, O.Icel. hoppa, MHG. hopfen, from *xoβn², to
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§ 141. Indg. z + media became s + tenuis, as Goth. asts, OHG. ast = Gr. ἄστος, from *ozdōs, branch, twig; OE. OHG. nest, Lat. nidus, from *ni-zdos, nest, related to root sed-, sit; OE. masc, OHG. masca, mesh, net, cp. Lithuanian mezgū, I tie in knots.

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

§ 142. Guttural n (ŋ) disappeared before χ, as Goth. OS. OHG. fāhan, OE. fōn, from *fæŋxanān, to seize; Goth. OS. OHG. hāhan, OE. hōn, from *xāŋxanān, to hang; Goth. þēihan, OS. thīhan, OHG. dihan, OE. þōn, þōn, from *þiŋxanān, to thrive; pret. Goth. þāhta, OE. þōhte, OS. thāhta, OHG. dāhta, from *þaŋxtō-, I thought, beside inf. Goth. þāgkjan, OS. thenkian, OHG. denken, OE. þencan.

§ 143. χ became an aspirate (written h) initially before vowels, as Goth. OE. OS. hund, OHG. hunt, from *χundān, prim. form *kmtōm, hundred; Goth. hunds, O.Icel. hundr, OE. OS. hund, OHG. hunt, from *χundāz, 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. slēan, from *sleahan, older *slaχan-, Goth. slahan, to strike, slay; OE. swēor, from *sweohur, older *swēχur, 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. sjā, from *sex(w)an-, beside Goth. saithvan, to see; OS. OHG. iihan, OE. lion, lēon, O.Icel. ljā, from *liχ(w)an-, beside Goth. leihvan, to lend; OS. OHG. aha, OE. ēa from *eahu, beside Goth. alva, water, river; OE. seah, OS. OHG. sah, beside Goth. sauv, he saw; OE. nēah, OS. OHG. nāh, beside Goth. nēlu, near.

§ 144. The consonants, which arose from the Indg. final explosives (t, d), were dropped in prim. Germanic, except after a short accented vowel, as OE. OHG. bere, Goth. baírāl, 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. βαρύς, 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. sigqan, beside OE. sincan, 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. ōstarūn, 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 *swesri = Skr. dat. svāsṛē.

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

<table>
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<tr>
<th>INTER-</th>
<th>PALATAL AND</th>
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<tr>
<td>Labial</td>
<td>Dental</td>
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<td>Explosives</td>
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<td>Spirants</td>
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<td>Liquids</td>
<td>l, r</td>
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<tr>
<td>Semivowels</td>
<td>w</td>
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To these must be added the aspirate h.

CHAPTER IX

THE GOTHIC DEVELOPMENT OF THE GENERAL GERMANIC CONSONANT-SYSTEM

The Semivowels.

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

OHG. wolf, *wolf*; *wlitz*, OE. *wlt*, *qace*, *look*, beauty; wraka, OE. *wracu*, *revenge*, persecutio; swis-tar, OE. *sweostor*, OS. OHG. *swester*, sister; and similarly *wachsjan*, to grow; *waírs*, worse; *waírd*, word; *wrikjan*, to persecute; dwals, foolish; *twái*, two; *twalif*, twelve; *þwahan*, to wash.

It also remained: (1) Medially before vowels, as *fidwór*, four; *hawi*, *hay*; *nidwa*, nest; siggwan, to sing; slawan, to be silent; sparwa, sparrow; taihswó, right hand; gen. kniwis, OE. *cneowes*, 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; hńáiwjan, to abuse; hńáiw, lowly; snáiw, snow; ufarskadwjan, to overshadow. (3) Finally after long vowels, diphthongs, and consonants, as *lēw*, occasion; hláiw, grave; fráiw, seed; waurståw (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. máltós, þíujós, beside nom. mawi, girl; þíwi, maid-servant; inf. táujan, to do, beside pret. tawida; náus, corpse, beside nom. pl. naweis; siuns from *se(g)wnís, sight, face. It also became *u* before -s, older -z, after the loss of an intervening vowel, as skadu from *skadwaz*, shadow.

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

2. For the Gothic treatment of ōw, őwj, see §§ 80, 81.

§ 151. In a few instances medial *w* (or *ww*; the origin of which is uncertain) after short vowels became *ggw* in Gothic and *ggv*, *gg* in O.Icel., whereas the West-Germanic lan-
guages developed an u before this w which united with the preceding vowel to form a diphthong, or ü (when the preceding vowel was u). The conditions under which this sound-change took place have not yet been satisfactorily explained. The examples are:—Goth. bliggwan, OE. *blēowan, OHG. bliuwan, to strike; Goth. triggws, O.Icel. tryggr, OE. triepe, OS. OHG. triuwi, true, faithful, cp. also Goth. triggwaba, truly, triggwa, covenant; Goth. *glaggwus, exact, accurate, O.Icel. glögggr, OE. glēaw, OHG. glau (inflected form glauwër), 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 jiggs, 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 ēj + vowel, as frijōnds, friend; fijan, to hate; ija (acc.), her; þrija (neut.), three; stōjan, to judge. For the treatment of ēj 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; haifrķōs, shepherds; nasjan, to save; sökjan, to seek. Cp. § 157.

§ 153. Medial ij became i before s, older -z, after the loss of a vowel in final syllables, as nom. haifrķēis from *χrīdįj-az, shepherd; freis from *frij-az, free; gasteis from *gastįj-iz, guests = Lat. hostēs from *hostejes.

Germanic iji from older -eje-, -ije- became i(j)i = ī after long closed stem-syllables and after unaccented syllables, but ī in other cases, as sökeis, thou seekest, from *sōki(j)izi = Indg. *sāgéjesi; sökeip, he seeks, from
$s_1\text{ki}(j)i\text{di} = \text{Indg. } *s\text{g}_i\text{jeti}; \text{ and similarly } f\text{rawardei}p, \text{ he destroys; } m\text{i}kilei}p, \text{ he praises; gen. sing. } h\text{a}_i\text{rdei}s \text{ from } *x\text{ir}_d(i)iz, \text{ older -ijes (with pronominal ending (§ 265)); l\text{aisarei}s, teacher; } r\text{aginei}s, \text{ counsellor; } d\text{aupei}n, \text{ baptism, from } *d\text{aui}p(j)iniz, \text{ older -ejeni}s; \text{ beside } n\text{asji}s, n\text{asji}p, \text{ inf. } n\text{asj}an, \text{ to save; } s\text{tj}i}s, s\text{tji}p, \text{ inf. } s\text{tj}an, \text{ to judge}.

\text{Note.} \text{— 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 } f\text{iskji}n, f\text{iskjin (§ 208), w}l\text{pjin, w}l\text{pjin (§ 238) for } *f\text{isei}n, *f\text{iskei}n, *w\text{ilpein, *wilpein, after the analogy of forms like w}l\text{jin, w}l\text{jin, midjin, midjin. See also § 183. On the other hand in the fem. abstract nouns formed from the first class of weak verbs (§ 200), those with short stems were remodelled after the analogy of those with long stems, as } n\text{asei}n \text{ for } *n\text{asji}n \text{ after the analogy of forms like d\text{aupei}n, l\text{aisei}n.}

§ 154. \text{Final -i which arose from medial -ij- after the loss of a final vowel or syllable was shortened to i (cp. § 89), as voc. } h\text{a}_i\text{r}d\text{i} \text{ from } *x\text{ir}_d(i)iz, \text{ older -ije; acc. } h\text{a}_i\text{r}d\text{i} \text{ from } *x\text{ir}_d(i)an. \text{ In like manner we should expect the imperative 2 pers. sing. of the first class of weak verbs to end in -i, as } *s\text{oki}, \text{ seek thou; } *h\text{azi, praise thou, from } *s\text{oki}j(i), *x\text{azi}j(i), \text{ older -eje-}, \text{ cp. Gr. } \phi\phi\varepsilon\varepsilon \text{ from } *\phi\phi\varepsilon(y)\varepsilon, \text{ frighten thou. It is difficult to account for } s\text{okei, 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. } h\text{a}_i\text{r}d\text{i} \text{ were new formations formed after the analogy of forms like voc. acc. sing. hari (§ 155).}

§ 155. \text{When medial -j- came to stand finally after the loss of a final vowel or syllable, it became -i, as voc. sing. hari, from } *x\text{arj(i)}; \text{ acc. sing. hari from } *x\text{arj-an, army; nom. acc. sing. } k\text{uni from } *k\text{unj-an, race, generation.}

§ 156. \text{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. dvāyōs; Goth. waddjus, O.Icel. veggr, wall, related to Lat. viēre, to plant; 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 *μέθγος, Skr. madhyas, Indg. *medhjos, middle, beside Gr. πάτριος from *πάτρηγος, Skr. pītrīyas, Indg. *pātrījos, 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. haīrdjōs from *χιρά(ι)ʝóz, shepherds; and similarly in the other plural forms and in the dat. singular (§ 184).


Liquids and Nasals.

§ 158. Germanic 1, m, n, η, r generally remained in Gothic:

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

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

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

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

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

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

r. Goth. rāups, O.Icel. raðpr, OE. rēad, OS. rōd, OHG. rōt, red; Goth. harjis, OE. here, OS. OHG. heri, army; Goth. OS. fadar, O.Icel. faðir, OE. faðer, OHG. fater, father; and similarly raihts, right; ravn, house; barn, child; baúrgrs, city; swaran, to swear; daúr, door; fidwōr, four; faírra (adv.), far.

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

Labials.

§ 160. Germanic p and f remained in Gothic, as páida, OE. pæd, OS. pëda, coat; Goth. O.Icel. OE. OS. pund, OHG. pfunt, pound; slëpan, OE. slæpan, OS. slăpan, OHG. släfan, to sleep; diups, O.Icel. djüpär, OE. dëop, OS. diop, OHG. tiof, deep; and similarly plnsjan, 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, ð.

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

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

kw

§ 163. kw (OE. cw, OS. OHG. qu, O.Icel. kv) became a labialized k which had the same sound-value as Lat. qu, i.e. it was a simple sound, and not a compound one composed of the elements k+w; hence Ulfilas expressed it in his alphabet by a single letter u. In modern philological works the sound in question is transcribed by q. Examples are:—qëns, O.Icel. kván, OE. cwën, OS. quän, wife,
woman; qīpañ, O.Icel. kveða, OE. cweþan, OHG. quedan, to say; and similarly qīman, to come; riqís, 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:—hāban, O.Icel. hafa, OE. habban, OHG. habēn, to have; fāihu, OE. feoh, OHG. fihu, cattle, property; and similarly haírtō, heart; hafjan, to raise; hund, hundred; tāihun, ten; pelhan, to thrive.

Germanic x (written h, and pronounced like NHG. ch) remained in Gothic in other positions, as hláifs, loaf, bread; hlifte, thief; hráins, pure, clean; dāúhtar, daughter; filhan, to hide, bury; nahts, night; jah, and; páih, he thrive.

NOTE.—The final -h in unaccented particles was often assimilated to the initial consonant of the following word, as wasuþ-pan = wasuþ-h-pan, anþarup-pan = anþaruh-pan, jān-ni = jah-ni, jas-sa = jah-sa, níþ-pan = nih-þan.

xw

§ 165. Initial Germanic xw (OE. OS. OHG. hw, O.Icel. hv) became hv (§ 19) in Gothic, as hwæ, OE. hwā, OS. hwē, OHG. hwer, who?; hueila, O.Icel. hvil, OE. hwil, OS. OHG. hwīla, space of time; and similarly hvairban, to walk; hvapar, which of two; hueits, 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 $\Theta$. (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; $pāirhwakandans = pāirh + wakan-dans$ (pres. part. nom. acc. pl. of $wakan$, to wake, watch). (3) The principal parts of $saitran$, to see, are the same as those of strong verbs with stems ending in a single consonant other than a nasal or liquid ($\S$ 307). (4) $hw$ is treated as a single consonant in reduplicated syllables, as $hwaθuθp$, he boasted, inf. $hvoθpan$.

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

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

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

†§ 169. After vowels both finally and before $-s$, $g$ probably became $χ$ ($=\text{NHG. ch}$), but was written $g$. This change of $g$ to $χ$ can be assumed from the corresponding Gothic treatment of $b$ (§ 161) and $d$ (§ 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.

§ 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; wáit, O.Icel. veit, OE. wáit, OS. wét, OHG. weiz, he knows; and similarly tagr, tear; tamjan, to tame; twái, two; watō, water; witan, to know; haírto, heart; at, at; mat, he measured.

§ 171. Germanic þ remained in Gothic, as þagkjan, OE. þencan, OS. thenkian, OHG. denken, to think; qiþan, O.Icel. kveða, OE. cweþan, OS. queþan, OHG. quedan, to say; acc. áþp, OE. þp, OS. þeþ, OHG. eid, oath; and similarly þafírh, through; þaurünus, thorn; þiþp, good; brôþar, brother; aðþa, earth; fraþjan, to understand; wáirþan, to become; qæþ, he said; warþ, he became.

§ 172. Germanic d, which only occurred initially and after n, remained in Gothic (§ 132), as dags, O.Icel. dagr, OE. dæg, OS. dag, OHG. tag, day; Goth. OE. OS. bindan, OHG. bintan, to bind; and similarly diups, deep; driusan, to fall; daúhtar, daughter; děþps, 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 als, age, generation; gards, house; gazds, goad; huzd, treasure.

ð became þ after vowels both finally and before final -s; hence the frequent interchange between ð (written d) and
§ 174. Germanic s remained in Gothic, as slēpan, OE. slēpan, OS. 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; lisani, to gather; aúhsa, ox; hals, neck; was, I was.

z

§ 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; māiza, OE. māra, OS. mēra, OHG. mēro, more, greater; and similarly azgō, ash, cinder; razda, speech; mizdō, pay, reward; alpiza, 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 § 137.

z was also supplanted by s in several weak verbs, which in
some cases was due to the influence of the corresponding strong verbs, as nasjan, for *nazjan, after the analogy of nisan, cp. OE. nerian, OHG. nerien, to save; ur-rálsjan, to raise up, sv. ur-reisan, to arise, cp. OE. rěran, to raise; lásjan, cp. OE. lærán, 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 *daγaz, day; gasts from *gastiz, guest; nom. pl. dagōs from *dagōz; gastēis from *gastiz; nom. sing. akrs from *akraz, field; nimis from *nimiz(i), thou takest. This -s was dropped when it came to stand after an original s through the loss of a vowel, as wafrs from *wirs(i)s older *wirsz (av.), worse, cp. adj. wafrsīza, worse; nom. drus (gen. drusis) from *drusiz, fall; láus, empty, but gen. láusis; freihals, freedom, but gen. freihalsis.

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

Final -(i)z also disappeared in the dat. pl. (originally instrumental) ending of nouns, adjectives and pronouns, if we are right in assuming that the ending was originally -mis = prim. Germanic -miz, as in dagam, gibōm, gastim, brōprum, blindāim, 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. wilt thou? will thou?; havaz-uh each, every; iz-ei (rel. pr.), who;
uz·uh (prep.), whether from; beside wileis, thou wilt; huas? wot; is, he; us, out, from.

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

i. 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.

a. Pure a-stems.

§ 179. Masculines.

Sing.

<table>
<thead>
<tr>
<th>Nom. dags, day</th>
<th>hláifs, loaf, bread</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc. Voc. dag</td>
<td>hláif</td>
</tr>
<tr>
<td>Gen. dagis</td>
<td>hláibís</td>
</tr>
<tr>
<td>Dat. daga</td>
<td>hláiba</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th>Nom. dagōs</th>
<th>hláibōs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc. dagans</td>
<td>hláibans</td>
</tr>
<tr>
<td>Gen. dagē</td>
<td>hláibē</td>
</tr>
<tr>
<td>Dat. dagam</td>
<td>hláibam</td>
</tr>
</tbody>
</table>

Note.—1. On the interchange of f (hláifs, hláif) and b (hláibís, &c.), see § 161.

2. On nom. forms like wair, man, freihals, freedom, gen. wairis, freihalsís, see § 175.

*ðaganz, gen. *ðagon (cp. Gr. θεόν, of gods), dat. *ðagemiz. 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. ðaga is the old instrumental used for the dative. The -ē in dagē, which presupposes a prim. Germ. ending -ēn (§ 87, 1), has never been satisfactorily explained.1 The gen. in OE. O.Icel. daga, OS. dago, OHG. tago regularly goes back to *ðagon which would have become *dagō in Gothic, cp. gibō (§ 191).

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

§ 181. Neuters.

Sing.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Voc.</th>
<th>Acc.</th>
<th>waúrd, word</th>
<th>háubēlp, head</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>waúrdis</td>
<td>háubidis</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>waúrda</td>
<td>háubida</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Voc.</th>
<th>Acc.</th>
<th>waúrda</th>
<th>háubida</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>waúrdē</td>
<td>háubidē</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>waúrdam</td>
<td>háubidam</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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 (§ 82). These regularly became waúrd, waúrda in Gothic.

Note.—On the interchange of ð and d see § 173.

1 For suggested explanations see Jellinek, p. 100.
§ 182. Like wáurđ are declined a great many Gothic neuter nouns, e.g. agis (gen. agisis), fear; akran, fruit; awistr, sheepfold; barn, child; blöp (gen. blöpis), blood; dius (gen. diuzis), wild beast; daúr, door; eisarn, iron; gras (gen. grasis), grass; haúrn, horn; huzd, treasure; jér, year; juk, yoke; kaúrn, corn; láun, pay, reward; leik, body, flesh; maúrþr, murder; riqis (gen. riqizis), darkness; silubr, silver; skip, ship; tagl, hair; tagr, tear. Like háubjp are declined liuhaþ, light; witöþ, law.

b. ja-stems.

§ 183. Apart from the -j- it is necessary in this class of nouns to distinguish between (1) nouns which have a short stem-syllable or a long open stem-syllable and (2) those which have a long closed stem-syllable or when the stem (apart from any prefix) is of more than one syllable. In the former case the gen. sing. regularly ends in -jis and in the latter in -eis, see §§ 153, 157. This distinction was preserved in the masculines, but in the neuters the original difference was almost entirely obliterated in favour of nouns belonging to (1). The old and the new forms exist side by side in a few words, as gen. andbahteis, gawairþels, beside andbahtjis, gawaiřþjis. Cp. § 159 note.

§ 184. Masculines.

Sing.

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>harjis, army</td>
<td>hairdeis, herdsman</td>
</tr>
<tr>
<td>Acc.</td>
<td>hari</td>
<td>hairdi</td>
</tr>
<tr>
<td>Voc.</td>
<td>harjis</td>
<td>hairdeis</td>
</tr>
<tr>
<td>Gen.</td>
<td>harja</td>
<td>haírdja</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>harjóš</td>
</tr>
<tr>
<td>Acc.</td>
<td>harjans</td>
</tr>
<tr>
<td>Gen.</td>
<td>harjë</td>
</tr>
<tr>
<td>Dat.</td>
<td>harjam</td>
</tr>
</tbody>
</table>
The prim. Germ. forms of harjis were: Sing. nom. *xarjaz, acc. *xarjan, voc. *xarj(e), gen. *xarjesa (with pronominal ending), dat. *xarjē, -ō (originally instr.); Pl. nom. *xarjōz, acc. *xarjans, gen. xarjōn, dat. *xarjomiz. 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. *xarjaz became *haris (cp. § 155) and then the -j- in the cases where it was regular was extended to the nom. On harjē, see § 179.

The prim. Germ. forms of hairdeis were: Sing. nom. *xirdijaz, acc. *xirdijan, voc. *xirdij(e), gen. *xirdijesa, dat. *xirdijē, -ō; Pl. nom. *xirdijōz, acc. *xirdijanz, gen. *xirdijōn, dat. *xirdijomiz. In the nom. acc. voc. sing. the -ij- became i after the loss of a, -e, -an, then the i (written el) being protected by a consonant remained in the nom., but became shortened in the acc. and voc. (but see § 154). In the gen. sing. -ije- became -iji- and then the j disappeared between vowels; whence hairdeis. After the -ij- had become -j- in the dat. sing. and all forms of the pl. the further development of these case endings was the same as that of harjis (§ 157).

§ 185. Like harjis are declined andastapjis, adversary; nipjis, kinsman. Like hairdeis are declined andels, end; asneis, servant; hwaiteis, wheat; lēkeis, physician; ragineis, counsellor; sipöneis, disciple; faúra-mapleis, ruler, prince; bōkareis, scribe; láisareis, teacher; mötareis, toll-taker.

§ 186. Neuters.

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>kunl, race</td>
<td>kunja</td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>kunji</td>
<td>kunjē</td>
</tr>
<tr>
<td>Gen.</td>
<td>kunji</td>
<td>kunji</td>
</tr>
<tr>
<td>Dat.</td>
<td>kunja</td>
<td>kunjam</td>
</tr>
</tbody>
</table>

§ 187. Like kunpi are declined badi, bed; frapl, understanding; nati, net; wadi, pledge; gawi (gen. găujis, § 150), region, district; hawi (dat. háuja), hay; taui (gen. tōjis, § 81), deed, work; andbahti, service; arbi, heritage; garūni, counsel; gawaîrpi, peace; kunpi, knowledge; reiki, power; piuBl, theft; ufar-mēI, superscription; faîrguni, mountain; fastubni, observance;walduâni, power. See § 183.

c. wa-stems.

§ 188. Masculines.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Piâus, servant</td>
<td>Piwâos</td>
</tr>
<tr>
<td>Acc. Piu</td>
<td>Piwâns</td>
</tr>
<tr>
<td>Gen. Piwis</td>
<td>Piwē</td>
</tr>
<tr>
<td>Dat. Piwa</td>
<td>Piwam</td>
</tr>
</tbody>
</table>

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

§ 189. Neuters.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen. Kniwis</td>
<td>Kniwē</td>
</tr>
<tr>
<td>Dat. Kniwa</td>
<td>Kniwam</td>
</tr>
</tbody>
</table>

Note.—1. Only plural forms of kniu are extant. Like kniu is also declined triu, wood (§ 150).
2. Frâiw, seed; găidw (OE. găd), want, lack; hlâiw, grave; lēw, occasion; waûrstw, work, retain the w in the nom. acc. sing., see § 149, (3), and are declined like waûrd.

2. The ô-declension.

§ 190. The ô-declension contains feminine nouns only, and corresponds to the Latin and Greek à-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 -i.

§ 191. a. Pure o-stems.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>gibā, gift</td>
</tr>
<tr>
<td>Gen.</td>
<td>gibōs</td>
</tr>
<tr>
<td>Dat.</td>
<td>gibāi</td>
</tr>
</tbody>
</table>


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

Wō-stems—bandwa, sign, token; fijaþwa (fiaþwa), hatred; frijaþwa (friaþwa), 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 § 193.
Declension of Nouns

§ 193. b. jō-stems.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. bandi, band</td>
<td>bandjōs</td>
</tr>
<tr>
<td>Acc. bandja</td>
<td>bandjōs</td>
</tr>
<tr>
<td>Gen. bandjōs</td>
<td>bandjō</td>
</tr>
<tr>
<td>Dat. bandjál</td>
<td>bandjōm</td>
</tr>
</tbody>
</table>

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

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

3. The i-declension.

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

§ 196. a. Masculines.

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

On the pl. forms see § 198.

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


§ 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>anstins</td>
</tr>
<tr>
<td>Acc. anst</td>
<td>anstē</td>
</tr>
<tr>
<td>Gen. anstāís</td>
<td>anstim</td>
</tr>
<tr>
<td>Dat. anstāi</td>
<td>anstim</td>
</tr>
</tbody>
</table>

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

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

§ 199. Like ansts are declined a great many feminine nouns, as āihts, *property; arbáips (gen. arbáidáis), *labour;
asans, harvest; anabūsns (anabuṣns?), command; anda-
hafts, answer; dá ils, portion; déps (gen. dédáis), deed;
fadreins, family; fahēps (gen. fahēdáis), joy; fralusts,
loss; frauárhts, sin; gabaúrps, birth; gahugds, thought;
gakusts, test; gamunds, remembrance; ganists, salvation;
gaqumps, assembly; garuns, market-place; gaskafts, crea-
tion; gataúrps, destruction; haúrdts, door; lists, craftiness;
missadēps (-dēds), msdeed; magaṣps, maid; mahts, power;
manasēps (gen. -sēdáis), world; mikildūps, greatness;
náupts, need; qēns, woman; saúhts, sickness; siuns, sight;
slaúhts, slaughter; sökns, search; táikns, token; paúrfts,
need; urripts, resurrection; wēns, hope; waúrts, root;
wrōhs, accusation.

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

§ 200. In the same manner are also declined the abstract
nouns formed from weak verbs of the second and third con-
jugation; 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; baúáins, dwelling, inf. bauman, to inhabit; libáins,
life, inf. liban, to live; þuláins, sufferance, inf. þulan, 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 ō-de-
clension (§ 191), thus láiseins, doctrine, gen. láiseináis, but
nom. gen. pl. láiseinōs, láiseinō; other examples are
galáubeins, faith, inf. galáubjan, to believe; dáupeins,
baptism, inf. dáupjan, to baptize; naseins, salvation, inf.
nasjan, to save. See § 153 note.

4. The ū-declension.

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


Sing.

Nom. sunus (masc.), son  handus (fem.), hand
Voc. Acc. sunu          handu
Gen. sunáus            handáus
Dat. sunáu             handáu

Plur.

Nom. sunjus             handjus
Acc. sununs            handuns
Gen. suniwē            handiwē
Dat. sunum             handum

Note.—The above are the regular endings, but in a few instances the singular au- 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 πιχεες from *πιχες, fore-arms); acc. *sununz, gen. *suniwōn (= Indg. -ewōm, cp. Gr. πιχεω from *πιχες, 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 sunāu in the voc. sing. may be due to the old double forms. In the nom. pl. *suniwiz became *suniuəz and then sunjus (§ 150 note).

§ 203. Similarly are declined the following masculine nouns and a few others: áirus, messenger; asilus, ass; dāupus, death; fāirhus, world; fōtus, foot; hūhrus, hunger; hāirus, sword; hlifitus, thief; ibnassus, evenness; kustus, test; lihus, limb; luftus, air; lustus, desire; magus,
boy; sakkus, sackcloth; sidus, custom; skadus, shadow; skildus, shield; tunpus, tooth; paúrnus, thorn; piudinnassus, kingdom; wiprus, lamb; wulpus, glory; wintrus, winter.

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

b. Neuters.

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

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

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

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

B. Weak Declension (n-stems).

§ 206. In the parent language the nom. sing. ended partly in -én, -óñ, and partly in -ē, -ō. 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; ἴγεμόν, leader; acc. ποιμένα, ἴγεμόνα, beside nom. Skr. rájā, king; Lat. homo, man; sermo, discourse; acc. rájānam, hominem, sermōnem. In prim. Germanic the two forms existed side by side, as in Goth. hana from -én, -óñ (§ 87, (r)), beside tuggō, haírtō from -ō (§ 89). In Goth. the -ō became
restricted to the feminine and neuter, whereas in the West Germanic languages it became restricted to the masculine, as OE. guma, OS. gumo, OHG. gomo, man, from -ō, beside OE. tunge, OS. tunga, OHG. zunga, tongue; OE. ēage, OS. 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. -on-, loc. sing. -en-, gen. dat. sing. and acc. gen. pl. consonantal -n-, dat. and loc. pl. vocalic -n-. These distinctions were not faithfully preserved in the historic period of any of the Indog. languages. Owing to levelling out in various directions the different stem-endings were extended to cases to which they did not originally belong. Thus in Gothic the -an- in the nom. pl. hanans from prim. Germ. *xananiz was extended to the gen. The old form is still found in ab-n-ē, of men; 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 -an- of the acc. sing. of guma, man; tunge, tongue, was extended to the gen. and dat., so that all three cases became the same: guman, tungan.

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

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

The prim. Germanic forms of hana were: Sing. nom. *xanën or -ön (cp. Gr. ποιμήν, shepherd; ἰγεμόν, leader), acc. *xananun (cp. Gr. ἰγεμόνα), gen. *xanenaz or *xaniniz (cp. Gr. ποιμένος), dat. (originally loc.) *xanini (cp. Gr. ποιμένι); Pl. nom. *xananiz (cp. Gr. ἰγεμόνες), acc. *xananunz older *xannunz (cp. Gr. ἰγεμόνας, κύνας = Indg. *kun-ns (§§ 53–4), dogs), gen. *xannôn (cp. Goth. aūhsn-ē, OE. oxn-a, of oxen, Gr. κυν-ῶν, of dogs), dat. *xannumiz. The Gothic cases of the sing. and the nom. pl. are regularly developed from the corresponding prim. Germanic forms. The acc. pl. hanans is the nom. used for the accusative. *xannôn would have become *hannô; hananë had the second -an- from the nom. pl., and the -ē is of the same unknown origin as in dagē (§ 179). The dat. pl. was formed direct from han-+ am, the ending of the a-stems.

§ 208. Like hana are declined a great number of weak masculines; as aha, mind; ahma, spirit; atta, father; brunna, well, spring; blōma, flower; fana, bit of cloth; galga, cross, gallows; gajuka, companion; garda, fold; gataúra, tear, rent; guma, man; hiuhma, crowd; hliuma, hearing; liuta, hypocrite; lukarnastapa, candlestick; magula, little boy; malma, sand; mēna, moon; nōta, stern of a ship; nuta, fisherman; skula, debtor; smakka, fig; snaga, garment; swaihra, father-in-law; staua, judge; weiha, priest.


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

§ 209. 

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. manna, man</td>
<td>mans, mannans</td>
</tr>
<tr>
<td>Acc. mannann</td>
<td>mans, mannans</td>
</tr>
<tr>
<td>Gen. mans</td>
<td>mannē</td>
</tr>
<tr>
<td>Dat. mann</td>
<td>mannam</td>
</tr>
</tbody>
</table>

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. mannann 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 (§ 208), dat. mannam formed like han-am (§ 207). The acc. pl. is the nom. used for the accusative. In the gen. sing. and nom. acc. pl. the -nnz was simplified to -ns after the loss of the -i. (§ 158 note).

§ 210. 

b. Feminines.

<table>
<thead>
<tr>
<th>SING.</th>
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</thead>
<tbody>
<tr>
<td>Nom. tuggō, tongue</td>
</tr>
<tr>
<td>Acc. tuggōn</td>
</tr>
<tr>
<td>Gen. tuggōns</td>
</tr>
<tr>
<td>Dat. tuggōn</td>
</tr>
</tbody>
</table>
Declension of Nouns

Plur.

Nom. Acc. tuggōns manageins
Gen. tuggōnō manageinō
Dat. tuggōm manageim

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. sermōni, abl. sermōne; Pl. nom. acc. sermōnēs, gen. sermōnenum, 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 -in- in all forms of the sing. and pl. already in prim. Germanic, as Sing. nom. *managin, acc *managīnum; gen. *managīnaz, or -iz, dat. *managini, Pl. nom. *managīniz, acc. *managīnunz, gen. *managinōn, dat. *managīnmiz, from which the Gothic forms, except the nom. sing. and acc. dat. plural, were regularly developed. The regular nom. sing. would be *managī (§ 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; driusō, slope; fullō, fulness; gajukō, parable; kalbō, calf; mawilō, young maiden; mizdō, reward; qinō, woman; staírnō, star; swaihrō, mother-in-law; ūhō, clay; ūhvō, thunder.

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

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 agláitei, lasciviousness; álpei, mother; áudagei, blessedness; báitrei, bitterness; balpei, boldness; baírhtei, brightness; bleißei, mercy; diupei, depth; drugkanei, drunkenness; frödei, understanding; gagudei, piety; garaíhtei, righteousness; háuhhairtei, pride; hlütrei, purity; kilßei, womb; liutei, deceit; marei, sea; mikilei, greatness; pramstei, locust; paûrstei, thirst.

§ 213. c. Neuters.

Sing. Plur.
Nom. Acc. haírțō, heart haírțōna
Gen. haírtins
Dat. haírtin

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. haírțō from *xertō (§ 206). The nom. acc. pl. had -őnə in the Indg. parent language. This was changed in prim. Germanic into -őnō with -ō from the neut. a-stems (§ 181). -őnō regularly became -ōna in Gothic. The dat. pl. haírțam was formed in the same manner as hanam (§ 207).

§ 214. Like haírțō are declined the following nouns:— àugō, eye; áusō, ear; áugadaúrō, window; barnilō, little child; kaúrnō, corn; sigljō, seal; þairkō, 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.

Sing. Plur.
Nom. brōpar, brother brōprjus
Acc. brōpar
Gen. brōprs
Dat. brōpr
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. gen. *-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. *-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. φράτωρ, φράτηρ, member of a clan, *πατὴρ, father*), acc. *brōparun*, or *-erun (cp. φράτερα, φράτερα), voc. *brōpar, or -er (cp. φράτορ, φράτερ), gen. *brōparāz, or -iz (cp. *πατράς, Lat. patris), dat. *brōpri (cp. *πατρί; Pl. nom. *brōpariz, or -iriz (cp. *πατρί, *πατρί), acc. *brōprunz, gen. *brōprōn (cp. *πατρῶ), dat. *brōprumiz; from which all the Gothic forms are regularly developed except the nom. sing. and the nom. and gen. plural. The nom. sing. is the acc. or voc. used for the nominative. The ending *-ōr, -ēr* would not have become *-ar* in Gothic, see § 39 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 *brōpē* see § 179.

§ 216. In the same manner are declined *-daǔhtar, 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 *áihei* (§ 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
Accidence

nom. sing. was a new formation with -d- from the inflected forms, cp. Lat. ferēns from *ferenss older *ferents (§ 138); acc. frijönd from *frijöndun, dat. frijönd from *frijöndi; nom. pl. frijönds from *frijöndiz, 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. frijönds, friend</td>
<td>frijönds</td>
</tr>
<tr>
<td>Voc. Acc. frijönd</td>
<td>frijönds</td>
</tr>
<tr>
<td>Gen. frijöndis</td>
<td>frijöndē</td>
</tr>
<tr>
<td>Dat. frijönd</td>
<td>frijöndam</td>
</tr>
</tbody>
</table>

§ 218. In like manner are inflected the extant forms of allwaldands, the Almighty; bisitands, neighbour; dáupjands, baptizer; fráujinönds, ruler; fijands, enemy; fraweitands, avenger; gibands, giver; mērjands, proclaimer; midumönds, 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. mēnōp-um; 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 baúrgs were: Sing. nom. *buriks (§ 138), acc. *burgun, gen. *burgaz or -iz, dat. *burgi; Pl. nom. *burgiz, acc. *burgunz, gen. *burgōn, dat. *burgumīz, from which are regularly developed the gen. dat. sing. and nom. plural (but see § 169). Nom. sing. baúrgs for *baúrths with g from the other cases. The acc. pl. is the nom. used for the accusative. The acc. sing. and gen. and dat. pl. were formed after the analogy of the i-stems (§ 198). The regular forms would have been *baúrgu, *baúrgō, *baúrgum.

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

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

5. Neuters.

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

CHAPTER XI

ADJECTIVES

THE DECLENSION OF ADJECTIVES.

§ 223. In the parent Indg. language nouns and adjectives were declined alike without any distinction in endings, as in Latin, Greek, and Sanskrit. What is called the un-inflected form of adjectives in the Germanic languages is a remnant of the time when nouns and adjectives were declined alike. But already in Indo-Germanic the pro-nominal 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, liuts, hypocritical, deceitful, weihs, holy, beside blinda, blind man, liuta, hypocrite, weiha, 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 weiha, lit. ghost the holy one; OE. Wulfmār se geonga, Wulfmār the Young, OHG. Ludowig ther snello, Ludwig the Brave, cp. NHG. Karl der Grosse. At a later period, but still in prim. Germanic, the two kinds of adjectives—strong and weak—became differentiated in use. When the one and when the other form was used in Gothic is a question of syntax (§ 430). It should be noted that there were also adjectival n-stems in the parent Indg. language, but that they did not have vocalic stems beside them as is the case in the Germanic languages.

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

A. The Strong Declension.

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

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), wárd (§ 181), giba (§ 191).

Pure a-stems.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>blinds</td>
<td>blind, blindata</td>
<td>blinda</td>
</tr>
<tr>
<td>Acc.</td>
<td>blindana</td>
<td>blind, blindata</td>
<td>blinda</td>
</tr>
<tr>
<td>Gen.</td>
<td>blindis</td>
<td>blindis</td>
<td>blindáisös</td>
</tr>
<tr>
<td>Dat.</td>
<td>blindamma</td>
<td>blindamma</td>
<td>blindái</td>
</tr>
</tbody>
</table>

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<table>
<thead>
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</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>blindáis</td>
<td>blinda</td>
<td>blindós</td>
</tr>
<tr>
<td>Acc.</td>
<td>blindans</td>
<td>blinda</td>
<td>blindós</td>
</tr>
<tr>
<td>Gen.</td>
<td>blindáisē</td>
<td>blindáisē</td>
<td>blindáisō</td>
</tr>
<tr>
<td>Dat.</td>
<td>blindáim</td>
<td>blindáim</td>
<td>blindáim</td>
</tr>
</tbody>
</table>

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

§ 227. Like blinds are declined by far the greater majority of Gothic adjectives. Examples are áiweins, eternal; afrþeins, earthly; alls, all; arms, poor; áudags, blessed; bairhts, bright; báitrs, bitter; barnisks, childish; diups, deep; dumbs, dumb; dwals, foolish; fagrs, beautiful; fröps (gen. frödis), wise; fulgins, hidden; fulls, full; galeiks, like; gáurs, sad; göps (gen. gōdis), good; grē-dags, hungry; gulþeins, golden; háils, whole; halts, lame; handugs, wise; hlútrs, pure; hulps, gracious; ibns, even;
juggs, young; kalds, cold; laggs, long; lats, slothful; leitils, little; llufs (gen. liubis), dear; mahts, possible; mahteigs, mighty; manags, much; mikils, great; módags, angry; rafhts, right; sajps (gen. sadis), full; sineigs, old; siuks, sick; smals, small; snutrs, wise; swarts, black; swērs, honoured; swinps, strong; tils, fit; ubils, evil; unweis, unlearned; waírps, worthy; weihs, holy.

ja-stems.

§ 228. The ja-stems are divided into two classes like the corresponding declension of nouns (§ 183): (1) ja-stems with a short radical syllable, and those whose stems end in a vowel; (2) ja-stems with a long stem-syllable. The latter only differ from the former in the singular. The nominal endings of (1) are the same as those of harjis (§ 184), kuni (§ 189), giba (§ 191); and of (2) haírdeis (§ 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>midjáizōs</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. midjáicē</td>
<td>midjáizē</td>
<td>midjáizō</td>
</tr>
<tr>
<td>Dat. midjáim</td>
<td>midjáim</td>
<td>midjáim</td>
</tr>
</tbody>
</table>

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

SING.

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

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

§ 231. Like wilpeis are declined airzeis, astray; alpeis, old; faïrneis, old; wōpeis, sweet.

wa-stems.

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

i-stems.

§ 233. With the exception of the nom. sing. all genders, the acc. sing. neut., and the gen. sing. masc. and neut., all the forms went over into the ja-declension with the same endings as midjis (§ 228). Nom. sing. hráins like gasts (§ 196), ansts (§ 198); gen. sing. hráinis like gasitis; nom. acc. sing. neut. hráin from prim. Germ. *xraini*, cp. OE. bryce (neut.) from *bruki, *brittle; Gr. ἱσπι, skilful. The gen. sing. fem. of an adjective of this class is not extant; nor is the -ata form of the nom. acc. sing. neuter.
§ 234. Like hráins are declined analáugns, hidden; anasiuns, visible; andanēms, pleasant; āuṣps, desert; brüks, useful; gaflaurs, well-behaved; gamáins, common; sēls, kind; skáuns, beautiful; skeirs, clear; suts (? sūts), 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), fafhu (§ 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. hráins, clean</td>
<td>hrain</td>
<td>hráins</td>
</tr>
<tr>
<td>Acc. hráinjana</td>
<td>hrain</td>
<td>hráinja</td>
</tr>
<tr>
<td>Gen. hráinis</td>
<td>hráinis</td>
<td>*hráinjáizós</td>
</tr>
<tr>
<td>Dat. hráinjamma</td>
<td>hráinjamma</td>
<td>hráinjái</td>
</tr>
</tbody>
</table>

**Plur.**

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Nom. hráinjái</td>
<td>hrainja</td>
<td>hráinjós</td>
</tr>
<tr>
<td>Acc. hráinjans</td>
<td>hrainja</td>
<td>hráinjós</td>
</tr>
<tr>
<td>Gen. hráinjáizē</td>
<td>hrainjáizē</td>
<td>hráinjáizó</td>
</tr>
<tr>
<td>Dat. hráinjáim</td>
<td>hrainjáim</td>
<td>hráinjáim</td>
</tr>
</tbody>
</table>

§ 234. Like hráins are declined analáugns, hidden; anasiuns, visible; andanēms, pleasant; āuṣps, desert; brüks, useful; gaflaurs, well-behaved; gamáins, common; sēls, kind; skáuns, beautiful; skeirs, clear; suts (? sūts), sweet; and a few others.
§ 236. Like hardus are declined the following adjectives:—aggwus, narrow; aglus, difficult; hnasqus, soft; kaúrus, heavy; manwus, ready; qaírrus, gentle; seípus, late; tulgus, steadfast; twalibwintrus, twelve years old; paúrsus, withered; plaqus, soft.

B. WEAK DECENSION.

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

Sing.

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Nom.</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>

Plur.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>blindans</th>
<th>blindōna</th>
<th>blindōns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>blindans</td>
<td>blindōna</td>
<td>blindōns</td>
</tr>
<tr>
<td>Gen.</td>
<td>blindanē</td>
<td>blindanē</td>
<td>blindōnō</td>
</tr>
<tr>
<td>Dat.</td>
<td>blindam</td>
<td>blindam</td>
<td>blindōm</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:—
ja-stems.

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

SING.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>wilþja, wild</td>
<td>wilþjó</td>
<td>wilþjón</td>
</tr>
<tr>
<td>Acc.</td>
<td>wilþjan</td>
<td>wilþjó</td>
<td>&amp;c.</td>
</tr>
</tbody>
</table>

i-stems.

SING.

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

u-stems.

SING.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>hardja, hard</td>
<td>hardjó</td>
<td>hardjón</td>
</tr>
<tr>
<td>Acc.</td>
<td>hardjan</td>
<td>hardjó</td>
<td>&amp;c.</td>
</tr>
</tbody>
</table>

C. Declension of Participles.

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

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

§ 241. Strong.

Sing.

<table>
<thead>
<tr>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Nom. nimands</td>
<td>taking nimandō</td>
<td>nimandeit</td>
</tr>
<tr>
<td>Acc. nimandan</td>
<td>nimandō</td>
<td>nimandein</td>
</tr>
<tr>
<td>Gen. nimandins</td>
<td>nimandins</td>
<td>nimandeins</td>
</tr>
<tr>
<td>Dat. nimandin</td>
<td>nimandin</td>
<td>nimandein</td>
</tr>
</tbody>
</table>

Plur.

| Nom. nimandans | nimandōna | nimandeins |
| Acc. nimandans | nimandōna | nimandeins |
| Gen. nimandanē | nimandanē | nimandeinō |
| Dat. nimandam  | nimandam | nimandeim  |

In the same manner are declined the past participles of weak verbs, as nasips, saved, acc. nasidana; salbōps, anointed, acc. salbōdana, &c. On the interchange of þ and d see § 173.
§ 242. **Weak.**

<table>
<thead>
<tr>
<th></th>
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<th></th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Masc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>numana</td>
<td>numanō</td>
<td>numanō</td>
</tr>
<tr>
<td></td>
<td>nasida</td>
<td>nasidō</td>
<td>nasidō</td>
</tr>
<tr>
<td>Acc.</td>
<td>numanan</td>
<td>numanō</td>
<td>numanōn</td>
</tr>
<tr>
<td></td>
<td>nasidan</td>
<td>nasidō</td>
<td>nasidōn</td>
</tr>
<tr>
<td></td>
<td>&amp;c.</td>
<td>&amp;c.</td>
<td>&amp;c.</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 (§ 136). To this suffix was added in prim. Germanic, or probably in the pre-Germanic period, the formative suffix -en-, -on-, as in Gr. ἡδίων from *σφαδίων, gen. ἡδίωνος = Goth. sūtīza, gen. sūtīzins, OHG. suozirō, 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
\( -\delta = \text{Indg. ablative ending} -\ddot{\text{o}}d (\S\ 89). \) 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:

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
</tr>
</thead>
<tbody>
<tr>
<td>manags, great</td>
<td>managiza</td>
</tr>
<tr>
<td>juggs, young</td>
<td>jūhiza (§§ 62, 137)</td>
</tr>
<tr>
<td>swinps, strong</td>
<td>swinpōza</td>
</tr>
<tr>
<td>alpeis, old</td>
<td>alpiza</td>
</tr>
<tr>
<td>sūts, sweet</td>
<td>sūtiza</td>
</tr>
<tr>
<td>hardus, hard</td>
<td>hardiza</td>
</tr>
</tbody>
</table>

2. The Superlative Degree.

\( \S\ 244. \) 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. \( \ddot{\text{η} \delta \iota \sigma \tau \sigma} = \text{Goth. sūtists, OHG. suozisto, OE. swētest(a), sweetest.} \) The simple superlative suffix -to- has been preserved in Gr., Lat., and the Germanic languages in the formation of the ordinal numerals, as Gr. \( \ddot{\text{η} \acute{\text{τ}} \tau \sigma} \), Lat. sextus, Goth. saīhsta, OHG. sehsto, OE. siexta, sixth. The Germanic suffix -öst- was a new formation like -öz- 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 -ός- in the comparative had -ōst- in the superlative; but there are not sufficient examples of the comparative and superlative of the same adjective extant to enable us to establish the rule with certainty. The superlative has both the strong and weak declension. In the former case it is declined like blinds (§ 228), 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; hāu-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>gōps (gen. gōdis), good</td>
<td>batiza</td>
<td>batists</td>
</tr>
<tr>
<td>leitils, little</td>
<td>minniza</td>
<td>minnists</td>
</tr>
<tr>
<td>mikils, great</td>
<td>máliza</td>
<td>máists</td>
</tr>
<tr>
<td>sineigs, old</td>
<td>wanting</td>
<td>sinista</td>
</tr>
<tr>
<td>ubils, evil</td>
<td>waírsiza</td>
<td>wanting</td>
</tr>
</tbody>
</table>

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

§ 246. There are six superlative forms ending in -ma, -tuma, -duma which were formed from adverbial stems with the Germanic superlative suffixes -um-, -tum-, -dum-, cp. Lat. optimus, best; intimus from *entemos, inmost = Indg. *en-tmos with vocalic m (§ 53). On the -t- beside d see §§ 128 note 2, 136. The forms are: aúhuma, higher; fruma, the former, prior, first; innuma, the inner, innermost; aftuma, the following, next, posterus; iftuma, the following, next; hleiduma, the left, which are all declined weak like hana (§ 207), haírtō (§ 213), manegei (§ 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, spèdumists, last, from *hinduma, *spèduma.

**Numerals.**

1. Cardinals.

§ 247. The extant cardinal numerals are:—áims, one; twái, two; prija (neut.), three; fidwór, four; fimf, five; saihs, six; sibun, seven; ahtáu, eight; niun, nine; taíhun, ten; *áinlíf (but dat. áinlíbím), eleven; twalíf (dat. twalíbím), twelve; fidwôrtaíhun, fourteen; fimfátaíhun, fifteen; twái tigjus, twenty; *préis tigjus (but acc. prins tiguns), thirty; fidwór tigjus, forty; fimf tigjus, fifty; saihs tigjus, sixty; sibuntéhund, seventy; ahtáutéhund, eighty; niuntéhund (gen. niuntéhundis), ninety; taíhuntéhund (taíhuntaíhund), hundred; twa hunda, two hundred; prija hunda, three hundred; fimf hunda, five hundred; niun hunda, nine hundred; þúsundi, thousand; twós þúsundjös, two thousand; *g (= *préis, see § 2) þúsundjös, three thousand; fidwör þúsundjös, four thousand; fimf þúsundjös, five thousand; and the datives mip tafhun þúsundjöm, with ten thousand; mip twáiim tigum þúsundjö, with twenty thousand. See § 2.

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

The decades 20 to 60 were formed in prim. Germanic from the units 2 to 6 and the abstract noun *tegund² = Indg. *dekmt², decade, whence the Goth. stem-form tigu- which went over into the u-declension with a plural tigjus, as nom. twái tijgus, twenty, dat. twáim tigum. Prim. Germanic *tegund² is a derivative of prim. Germanic *texun (= Indg. *dékm, Gr. δέκα, Lat. decem, Goth. taíhun) with change of x to g by Verner’s law (§ 138) and the loss of the final consonants (§ 87). These numerals govern the gen. case. The existing acc. gen. dat. forms are:—acc. prins tiguns, fidwôr tiguns, fimftiguns; gen. prijë tigiwë; dat. twáim tigum, saíhs tigum. The formation of the numerals 70–100 is difficult to explain; for an account of the various explanations hitherto proposed, see Osthoff-Brugmann’s Morphologische Untersuchungen, v. pp. 11–17. The numerals 200, 300, 500, 900 are formed from the units and the neut. noun hund (= Gr. ἕκατον, Lat. centum), hundred, which is declined like waúrd (§ 181). They govern the gen. case. The only existing inflected forms of the oblique cases are: dat. twáim hundam, fimf hundam; þúsundi is a fem. noun, declined like bandi (§ 193), and governs the gen. case. The examples of the oblique cases are: dat. fidwôr þúsundjóm, fimf þúsundjóm, and those given on p. 115.

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

§ 249. (1) áins, neut. án, ánata, fem. álna, is always strong and is declined like blinds (§ 226). Plural forms meaning only, alone also occur.
Nom. twál twa twös
Acc. twans twa twös
Gen. twaddjē twaddjē —
Dat. twámim twámim twámim

Nom. *preis prija *preis
Acc. prin prins prija prins
Gen. prijē prijē —
Dat. prim prim —

§ 252. The cardinal numerals 4–15 usually remain un-inflected; when inflected they follow the 1-declension (§ 196), forming their dat. in -im and gen. in -ē; the existing examples are dat. fidwôrim, tafhunim, āṅlibim, twalibim, fimf tafhunim; gen. niunē, twalibē.

2. Ordinals.

§ 253. The extant ordinals are:—fruma (frumists, § 248), first; anpar, second; pridja, third; fimfta, fifth; saīhsta, sixth; ahudā, eighth; niunda, ninth; taḥunida, tenth; fimftaḥunida, fifteenth (dat. fimftaḥunidim).

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

§ 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 (§ 237).

3. Other Numerals.

§ 255. *Both* is expressed by masc. nom. bái, acc. bans, dat. bain, neut. nom. acc. ba; also by masc. nom. bajöps, dat. bajöpum.

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

§ 257. Multiplicatives are formed by adding the adj. falþ- to the cardinals. They are áinfalþs, *onefold, simple*; fidurfalþs, *fourfold*; taðhuntaðhundfalþs, *hundredfold*; managfalþs, *manifold*.

Note.—Observe that instead of fidwór we have fidur- in compounds; other examples are: fidurdōgs (adj.), *space of four days*; fidurrageis, *tetrarchate*; cp. OE. fyðerfete, *fourfooted*.


CHAPTER XII

PRONOUNS

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

§ 260.

1. Personal.

**First Person.**

<table>
<thead>
<tr>
<th></th>
<th>SING.</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ik, I</td>
<td>Acc.</td>
<td>mik</td>
</tr>
<tr>
<td>Gen.</td>
<td>meina</td>
<td>Gen.</td>
<td>*ugkara</td>
</tr>
<tr>
<td>Dat.</td>
<td>mis</td>
<td>Dat.</td>
<td>ugkis</td>
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</tbody>
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<thead>
<tr>
<th></th>
<th>DUAL.</th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>wit</td>
<td>Acc.</td>
<td>ugtkis</td>
</tr>
<tr>
<td>Gen.</td>
<td>*ugkara</td>
<td>Gen.</td>
<td>unsara</td>
</tr>
<tr>
<td>Dat.</td>
<td>uns</td>
<td>Dat.</td>
<td>uns, unsis</td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th></th>
<th>PLUR.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>wels</td>
<td>Acc.</td>
<td>izwis</td>
</tr>
<tr>
<td>Gen.</td>
<td>unsara</td>
<td>Gen.</td>
<td>izwara</td>
</tr>
<tr>
<td>Dat.</td>
<td>uns, unsis</td>
<td>Dat.</td>
<td>izwis</td>
</tr>
</tbody>
</table>

**Second Person.**

<table>
<thead>
<tr>
<th></th>
<th>SING.</th>
<th></th>
<th>Dual.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>þu, thou</td>
<td>Nom.</td>
<td>*jut</td>
</tr>
<tr>
<td>Acc.</td>
<td>þuk</td>
<td>Acc.</td>
<td>igqis</td>
</tr>
<tr>
<td>Gen.</td>
<td>þeina</td>
<td>Gen.</td>
<td>igqara</td>
</tr>
<tr>
<td>Dat.</td>
<td>þus</td>
<td>Dat.</td>
<td>igqis</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Dual.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>jus</td>
<td>Acc.</td>
<td>izwis</td>
</tr>
<tr>
<td>Gen.</td>
<td>izwara</td>
<td>Gen.</td>
<td>izwis</td>
</tr>
</tbody>
</table>

**Third Person.**

**Masc.**

<table>
<thead>
<tr>
<th></th>
<th>SING.</th>
<th></th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>is, he</td>
<td>Nom.</td>
<td>ita, it</td>
</tr>
<tr>
<td>Acc.</td>
<td>ina</td>
<td>Acc.</td>
<td>ita</td>
</tr>
<tr>
<td>Gen.</td>
<td>is</td>
<td>Gen.</td>
<td>is</td>
</tr>
<tr>
<td>Dat.</td>
<td>imma</td>
<td>Dat.</td>
<td>imma</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Neut.</th>
<th></th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ita, it</td>
<td>Nom.</td>
<td>si, she</td>
</tr>
<tr>
<td>Acc.</td>
<td>ita</td>
<td>Acc.</td>
<td>ija</td>
</tr>
<tr>
<td>Gen.</td>
<td>is</td>
<td>Gen.</td>
<td>izōs</td>
</tr>
<tr>
<td>Dat.</td>
<td>imma</td>
<td>Dat.</td>
<td>izál</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Fem.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>*ijōs</td>
<td>Nom.</td>
<td>*ijōs</td>
</tr>
<tr>
<td>Acc.</td>
<td>ija</td>
<td>Acc.</td>
<td>ija</td>
</tr>
<tr>
<td>Gen.</td>
<td>*izē</td>
<td>Gen.</td>
<td>izō</td>
</tr>
<tr>
<td>Dat.</td>
<td>im</td>
<td>Dat.</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 ik, mik, mis, and þu, þuk, þus, jus represent the original accented or unaccented forms, because prim. Germanic e became i in Gothic both in accented (§ 66) and unaccented syllables (§ 107), and u, ū were not distinguished in writing (§ 3). Forms with medial -z- like izwis, izōs, izē, &c. represent unaccented forms (§ 136). The -k in mik, þuk, sik (§ 262) goes back to a prim. Germanic emphatic particle *ke = Indg. *ge, which is found in Gr. pronominal forms like ἐπέγε, me indeed. The gen. of the sing., dual and plural of the first and second persons probably represents the nom. acc. neut. pl. of the corresponding possessive pronouns (§ 263), which came to be used for the gen. of the personal pronouns. The origin of the final -s in mis, þus, sis, and of the -is in unsis, izwis, ugkis, igqis is unknown.

Prim. Germanic *ek (O.Icel. ek, cp. Lat. ego, Gr. ἐγώ): *ik (OE. ic, OS. ik, OHG. ih); *mek:*mik (O.Icel. OS. mik, OHG. mih); *mes:*miz (OS. mī, OHG. mir); *wis (Goth. wēs):*wiz (OS. wī, OHG. wir); *unz (=OE. OS. ūs, OHG. uns, Indg. *ns with vocalic n, § 54), the unaccented form of *nes = Skr. nas, us; *unsiz formed from Goth. uns + iz; Goth. OE. OS. wi-t, O.Icel. vi-t are unaccented plural forms with the addition of -t which is of obscure origin; *unŋ-kiz (§ 158) where unŋ = the un- in uns, cp. OE. unc, OS. unk. *þū (Lat. tū, O.Icel. OE. þū, OS. thū, OHG. dū): *þu (Gr. σῦ, OE. þu, OS. thu, OHG. du); *pek (?OE. þec): *pik (O.Icel. þik, OS. thik,
OHG. dih), the Goth. acc. and dat. had u from the nominative; *þes: *þiz (OS. thi, OHG. dir); *jús (Lith. jūs): *juz, Goth. may represent either form. It is doubtful what were the original forms of izwis and iqqis (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, ṭata, ṭana (§ 265), īvana (§ 273), īvarjanōh, īvarjatōh (§ 275), pīšīvānōh (§ 276); it-a (Lat. id, OS. it, OHG. iz); gen. is from Indg. *eso (OHG. OS. is with i from in, iz; ina, it); imma from the Indg. instr. *esmē, -ō (OS. OHG. imu, -ō) with the assimilation of -sm- to -mm- after vowels; and similarly in īamma (§ 265), īvama (§ 273), īvammēh (§ 275) where the -ē is regularly preserved. eis, ins, im (OS. OHG. im), neut. nom. acc. pl. ija, from prim. Germanic *is, 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 -o from older -ōn. The original Indg. gen. pl. was *eisōm which would have become *eizō in Goth. and *īro in OS. OHG.

*si (Gr. ί, O.Ir. OHG. sī) : *si (Goth. OHG. si); ija from *ijōn older *ijām (cp. bandja, § 193); izōs from *ezōz older *esās (cp. gibōs, § 191); izāi = Indg. *esāi (cp. gibái); 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), irrespective as to whether the subject was the first, second, or third person singular or plural. This usage remained in Sanskrit, but in the Germanic languages the pronouns of the first and second person came to be used reflexively already in prim. Germanic, and then the original reflexive pronoun became restricted to the third person. In Goth. sik, seina, sis were used for both numbers and all genders. sik from prim. Germ. se+-ke (§ 261), OHG. sīh, cp. Gr. ἰ from *σε, Lat. sē; seina is of the same origin as meina, þeina (§ 261); on sis see § 261.

3. Possessive.

§ 263. The possessive pronouns meins, my; þeins, thy; *seins, his, are originally old locatives, Indg. *mei, *tei, *sei with the addition of the nominal suffix -no-, whence prim. Germanic masc. nom. *minaz, *þínaz, *sinaz; fem. nom. *minō, *þinō, *sinō. 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 (§ 200). 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; ògkar, of you two.

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

**SING.**

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

4. Demonstrative.

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

**SING.**

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

**Plur.**

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</thead>
<tbody>
<tr>
<td>Nom. ṭāi ṭō</td>
<td>ṭōs</td>
<td>ṭōs</td>
</tr>
<tr>
<td>Acc. ṭans ṭō</td>
<td>ṭōs</td>
<td>ṭōs</td>
</tr>
<tr>
<td>Gen. ṭizē ṭizē</td>
<td>ṭizō</td>
<td>ṭizō</td>
</tr>
</tbody>
</table>
sa = Skr. sá, Gr. ἄ, OE. sē; pan-a (OE. pon-e, OS. then-a, than-a, OHG. den), on the final -a see § 261, cp. Skr. tám, Gr. τόν, Lat. is-tum; pat-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. *tosmē, -ō (§ 261), cp. πωμβύτ (§ 275); jái (OE. þä, OS. thē, OHG. dē), cp. Gr. τόι, Lat. is-ti; þans = Gr. (Cretan dial.) τῶς; nom. acc. neut. þō, cp. Skr. tā, 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 *þáizē, which has been preserved in the adjectives as blindáizē (§ 226), the prim. Germanic form was *þaizōn (O.Icel. þeira, OE. þāra), Indg. *toisōm; þáim (cp. O.Icel. þelm, OE. þæm, OHG. dēm) from prim. Germ. *þaimiz (§ 175) with ai from the nom. plural.

sō = Skr. sā, Gr. Doric ἄ, Att. Ionic ή, O.Icel. sū; þō = Skr. tām, Gr. τάν, τάυ, Lat. is-tam; þīzōs (OS. thera, OHG. dera) from prim. Germanic *þezōs, Indg. *tesās, the ái in adjectival forms like blindáizōs was from the genitive plural; þizái from prim. Germanic *þezōi = Indg. *tesāi; nom. acc. pl. þōs from prim. Germanic *þōs = Skr. tās, Lat. is-tās, Indg. *tās; þīzō, with þiz- from the gen. sing. +-ō from older -ōn, the ending of the gen. plural. The regular Goth. form would be *þáizō from prim. Germanic *þaizōn, corresponding to an Indg. *toisōm with oi from the masculine. The -áizō has been preserved in adjectival forms like blindáizō (§ 226). The original gen. pl. fem. was *tāsōm which was preserved in Skr. tāsām, Gr. (Homer) τῶς from *tāsōw.

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

2. The final a in pata is usually elided before ist: pat' 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 § 73 note.

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<tr>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>sah, this, that</td>
<td>patuh</td>
<td>sōh</td>
</tr>
<tr>
<td>Acc.</td>
<td>ūnuh</td>
<td>patuh</td>
<td>ūh</td>
</tr>
<tr>
<td>Gen.</td>
<td>pizuh</td>
<td>pizuh</td>
<td>pizōzuh</td>
</tr>
<tr>
<td>Dat.</td>
<td>ūmuh</td>
<td>ūmuh</td>
<td>pizāh</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLUR.</th>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
</tr>
<tr>
<td>Acc.</td>
</tr>
<tr>
<td>Gen.</td>
</tr>
<tr>
<td>Dat.</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 ū in pizuh, &c., see §§ 175 note 2, 261.

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

§ 267. Of the demonstrative pronoun bi-, formed from the Indg. stem *ki- (cp. Lat. ci-s, ci-ter, on this side), only the acc. and dat. sing. of the masc. and neut. have been preserved in a few adverbial phrases of time, as himma daga, on this day, to-day; und hina dag, to this day; fram himma, henceforth; und hita, und hita nu, till now, hitherto. In OE. it was declined in full and used as the personal pronoun of the third person for all genders. In OS. and OHG. (Franconian dial.) it was used for the
§ 268. jáins, *that, *yon, is declined like blinds (§ 226). The nom. acc. sing. neut. is always jáinata.

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

5. Relative.

§ 270. A relative pronoun proper did not exist in prim. Germanic. The separate Germanic languages expressed it in various ways. In O.Icel. it was generally expressed by the particles sem, es (later er) and the conjunction at, *that; in OE. by the relative particle þe 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 (¼ Gr. ei, if; ei-ra, *then) which is originally the loc. sing. of the pronominal stem *e-, nom. *es; acc. *em (¼ O.Lat. em), gen. *e-so, instr. *e-smē, *ō = Goth. is, imma (§ 281).

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

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

<table>
<thead>
<tr>
<th>PLUR.</th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>þáiei</td>
<td>þōei</td>
<td>þőzei</td>
</tr>
<tr>
<td>Acc.</td>
<td>þanzel</td>
<td>þōei</td>
<td>þőzei</td>
</tr>
<tr>
<td>Gen.</td>
<td>þizēei</td>
<td>þizēel</td>
<td>þızōel</td>
</tr>
<tr>
<td>Dat.</td>
<td>þáimei</td>
<td>þáimei</td>
<td>þáimei</td>
</tr>
</tbody>
</table>
Accidence

Note.—1. An instrumental neut. ἰδει also occurs, but only as a conjunction. ἰδει is also used as a conjunction.

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

3. Besides the nom. sing. forms σαι, σοei, there also occur forms made from the personal pronouns, thus masc. ιζει (from ις+ει); fem. σει (from si+ει), which is more frequently met with than σοei. Instead of ιζει the form ιζε occasionally occurs (cp. § 5). The form ιζει (ιζε) is sometimes also used for the nom. pl. masc.; ιπαι sind ιπαι ιζε, these are they who; atsaihip faūra liugnapraufetum ιπαι ιζει qimand at ιζει qimand at ιζει qimand at ιζει qimand at izwis, beware of false prophets, of them who come to you.

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

§ 272. The relative pronoun for the first and second persons is expressed by suffixing ει to the respective personal pronouns, thus ικει, (I) who; πυει, (thou) who; πυκει, (thee) whom; πυζει, (to thee) whom; ἵζει, (ye) who; dat. pl. ιζωζει, (to you) whom.

6. Interrogative.

§ 273. The parent Indg. language had two stems from which the interrogative pronoun was formed, viz. qο- and qι- with labialized q (§§ 127, 134). The former occurs in Gr. πος, which of two ?, Goth. ις, OE. hwā, who ?, from an original form *qos; Lat. quod, Goth. ις, O.Icel. huat, OS. hwat, OHG. hwaz, OE. hwæt, what ?, from an original form *qod. And the latter occurs in Gr. ις,
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.</td>
<td>hvas, who</td>
<td>hva, what</td>
</tr>
<tr>
<td>Acc.</td>
<td>hvaana</td>
<td>hva</td>
</tr>
<tr>
<td>Gen.</td>
<td>hva</td>
<td>hva</td>
</tr>
<tr>
<td>Dat.</td>
<td>hvaamma</td>
<td>hvaamma</td>
</tr>
</tbody>
</table>

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

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

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

The prim. Germanic forms were: nom. *χwas = Skr. kás, Indg. *qos; *χwat (Lat. quod, O.Icel. hvat, OE. hwæt, OS. hwat, OHG. hwaz), Goth hva was probably the unaccented form when used as an indef. pronoun (§ 279), see § 87, (2); *χwō = Skr. ká, Indg. *qá; acc. *χwanō = OE. hwone (§ 261); *χwat; *χwōn, Skr. kám, Indg. *qām; gen. *χwesa (Gr. (Homer) τέο from *τέο, O.Bulgarian česo, O.Icel. hves, OS. OHG. hwes); dat. *χwammē, -ō = Indg. *qo-smē, -ō (§ 261); *χwesai, cp. gibái (§ 191).

§ 274. Nom. sing. masc. and neut. hvapar, which of two (other cases do not occur); hvarjis, which (out of many), inflected like midjis (§ 228), except that the neut. nom. sing. always ends in -ata; hvileiks, what sort of; hvēlāuþs (fem. hvēláuda), how great; swaleiks, such; swalāuþs (fem. swaláuda), so great. The extant cases of the last four words are inflected like blinds (§ 226).
7. Indefinite.

§ 275. From īvas, īvarjīs, īvār are formed by means of the particle uh (§ 266) the three indefinite pronouns īvāzuh, each, every; īvarjīzuh, each, every; īvārārūh, each of two; but of the last only the dat. masc. occurs, īvārārāmmoēh (and in the form āīnhīvārārāmmoēh, to each one of two). The other two are declined thus:—

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>īvāzuh</td>
<td>īvah</td>
<td>īvōh</td>
</tr>
<tr>
<td>Acc.</td>
<td>īvānōh</td>
<td>īvah</td>
<td>īvōh</td>
</tr>
<tr>
<td>Gen.</td>
<td>īvīzuh</td>
<td>īvīzuh</td>
<td>īvīsōzuh</td>
</tr>
<tr>
<td>Dat.</td>
<td>īvāmmoēh</td>
<td>īvāmmoēh</td>
<td>īvājāiēh</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>īvarjīzuh</td>
<td>īvarjatōh</td>
<td>īvarjōh</td>
</tr>
<tr>
<td>Acc.</td>
<td>īvarjanōh</td>
<td>īvarjatōh</td>
<td>īvarjōh</td>
</tr>
<tr>
<td>Gen.</td>
<td>īvarjīzuh</td>
<td>īvarjīzuh</td>
<td>īvarjīsōzuh</td>
</tr>
<tr>
<td>Dat.</td>
<td>īvarjāmmoēh</td>
<td>īvarjāmmoēh</td>
<td>īvarjāiēh</td>
</tr>
</tbody>
</table>

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

2. The uninflected form āīn prefixed to īvarjīzuh forms the compound āīnīvārjīzuh, every one. The following cases are found: masc. sing. nom. āīnīvārjīzuh, acc. āīnīvārjanōh, gen. āīnīvārjīzuh, dat. āīnīvārjāmmoēh, nom. sing. neut. āīnīvārjatōh.

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

§ 276. The three combinations īvāzuh saēi, salvāzuh saēi, salvāzuh izei are used in the nom. sing. masc. with
the meaning whosoever; the corresponding neut., which only occurs in the acc. sing., is patavah 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 seu (neut. patei), 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. pishvazuh seu</td>
<td>pishvah pei or patei</td>
</tr>
<tr>
<td>Acc. pishvanoh seu</td>
<td>pishvah pei or patei</td>
</tr>
<tr>
<td>Gen. wanting</td>
<td>pishvizuh pei</td>
</tr>
<tr>
<td>Dat. pishvammeh seu</td>
<td>pishvammeh pei</td>
</tr>
</tbody>
</table>

§ 277. Sums, some one, a certain one, declined like blinds (§ 226). Sums . . . sums (= Gr. ὁ μὲν . . . ὁ δὲ), 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. sumái(h) . . . sumáih, some . . . and others.

§ 278. From lvash, who, manna, man, áins, one, are formed with the enclitic particle hun the three indefinite pronouns lvashun, mannahun, áinshun. 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 áinshun, no one, no, none (neut.), nothing, is declined thus:—

<table>
<thead>
<tr>
<th>Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. áinshun</td>
</tr>
<tr>
<td>Acc.</td>
</tr>
<tr>
<td>Gen. áinishun</td>
</tr>
<tr>
<td>Dat. áinumméhun</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. नां कासः cana (= ca + neg.) = Goth. ni luas-hun, no one whatever, no one, none, lit. not who and not.

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

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

§ 279. The simple interrogative luas, lva is often used indefinitely with the meaning anyone, neut. anything; also the numeral âins, 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; *ēi-mi, *ēi-si, *ēi-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 (§§ 341–3). Nearly all the verbal forms, which originally belonged to this class, passed over into the o-conjugation in the prim. Germanic period.

In the thematic verbs the stem-vowel, which could be either of the strong or weak grade of ablaut, remained unchanged throughout the present; in the former case
they are called imperfect presents (as kiusan, to choose; hilpan, to help; itan, to eat; &c.), and in the latter case aorist presents (as ga-lūkan, 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 *bhērō (from *bhēr-o), *bhēr-e-si, *bhēr-e-ti, *bhēr-o-mes, (-mos), *bhēr-e-te, *bhēr-o-nti. Verbs of this class are generally called ō-verbs because the first person singular ends in -ō. The old distinction between the mi- and the ō-conjugation was fairly well preserved in Greek, as εἰμι, I am, εἰμι, I go, δίδωμι, I give; μένω, I remain, πείθω, I persuade; τρίβω, I rub, τῦφω, 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, haiháit, 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-re duplicated and reduplicated verbs. The non-re duplicated verbs are divided into six classes according to the first six ablaut-
Accidence

series given in §§ 122–4. The reduplicated verbs, which form their preterite by ablaut and reduplication combined, belong to the seventh ablaut-series (§ 124). Both these, and those which form their preterite by reduplication simply, are here put together and called Class VII.

§ 283. Weak verbs form their preterite by the addition of a syllable containing a dental (Goth. -da, (-ta), OE. -de, -te; OHG. -ta), and their past participle by means of a dental suffix (Goth. -p, (-t), OE. -d, (-t), OHG. -t), as sōkja, I seek, sōkida, I sought, sōkipš, 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 (sōkjan, to seek, pret. sōkida), -ōn (salbōn, to anoint, pret. salbōda), -an (haban, to have, pret. habāida), -nan (fullnan, to become full, pret. fullnōda).

§ 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 waīrpan or wisan. See § 435.

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

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

Two tenses: present and preterite.

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

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

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

§ 286. The conjugation of niman, to take, and 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. nima</td>
<td>háita</td>
</tr>
<tr>
<td>2. nimis</td>
<td>háitis</td>
</tr>
<tr>
<td>3. nimip</td>
<td>háitip</td>
</tr>
<tr>
<td>Dual 1. nimós</td>
<td>háitós</td>
</tr>
<tr>
<td>2. nimats</td>
<td>háitats</td>
</tr>
<tr>
<td>Plur. 1. nimam</td>
<td>háitam</td>
</tr>
<tr>
<td>2. nimip</td>
<td>háitip</td>
</tr>
<tr>
<td>3. nimand</td>
<td>háitand</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  háítan

**Participle.**

nimands   háitands
Preterite.

<table>
<thead>
<tr>
<th>INDIC.</th>
<th>Subj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. nam</td>
<td>haíháit</td>
</tr>
<tr>
<td>2. namt</td>
<td>haíháist</td>
</tr>
<tr>
<td>3. nam</td>
<td>haíháit</td>
</tr>
<tr>
<td>Dual 1. němu</td>
<td>haíháitu</td>
</tr>
<tr>
<td>2. němuts</td>
<td>haíháituts</td>
</tr>
<tr>
<td>Plur. 1. němum</td>
<td>haíháitum</td>
</tr>
<tr>
<td>2. němu</td>
<td>haíháitu</td>
</tr>
<tr>
<td>3. němun</td>
<td>haíháitun</td>
</tr>
</tbody>
</table>

Participle.

numans hátans

b. Passive.

Present.

<table>
<thead>
<tr>
<th>INDIC.</th>
<th>Subj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. nímadá</td>
<td>háitada</td>
</tr>
<tr>
<td>2. nímaza</td>
<td>háitaza</td>
</tr>
<tr>
<td>3. nímadá</td>
<td>háitada</td>
</tr>
<tr>
<td>Plur. nímadá</td>
<td>háitända</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 níman and háítan 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 něm-eiwa because of the corresponding present, nímaíwa.

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-skáuf, báp, báup, inf. af-skiuban, to push aside; bidjan, to pray; -biudan, to bid. See §§ 161, 173.

3. In the 2 pers. sing. pret. indic., b appears as f, and a dental appears as s, before the personal ending, as gaft, inf. giban, to
Verbs

§ 287. Pres. Indicative: The prim. Germanic forms were: Sing. *nemō (cp. Lat. fero, Gr. φησσω, I bear), *nimizi, Indg. *némesi (cp. Skr. bhárasí, thou bearest), *nimidi, Indg. *németi (cp. Skr. bháreti); 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 *nimiðiz = Indg. *némethes, *németes (cp. Skr. bhárathas); *nemadiz would regularly have become *nima渚 in Gothic; nimats has -ts from the pret. dual (§ 292); Pl. *nemamiz, -maz (cp. Gr. Doric φηρομες, Skr. bháramas, see §175), *nimidi, older *nemeđe (cp. Gr. φησσετε), *nemandi (cp. Gr. Doric φησσοτι).

§ 288. Pres. Subjunctive: This tense is properly an old optative. The original forms were: Sing. *nemō-, *nemoi (cp. Gr. φηροις, Skr. bháreś), *nemoit (cp. Gr. φηροί, Skr. bháret); Dual *nemoiwe, *nemoithes, -tes; Pl. *nemoimē, *nemoite (cp. Gr. φηροιτε, Skr. bháreta), *nemoïnt = 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, *nemai渚 (cp. pres. indic.); *nemaimē, *nemaidi, *nemain (Goth. with final -a from the first pers. pl.).

§ 289. Imperative: Sing. *nimi older *neme (cp. Gk. φης, Skr. bhāra), *nemetōd (Gr. φηςητω, cp. Gr. εστω = O.Lat. estōd, let him be) = prim. Germanic *nemedō + particle -u (cp. Skr. bhárat-ū, let him bear; bhárant-ū, let them bear), which would have become in Goth. *nimidau; nimadau had -a- from the third pers. plural. nimats, nimam and
nimip are indicative forms. *nemontōd (cp. Gr. Doric φηρόντω) = 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 *nemon-om, 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. φηρόντ-, Indg. *bhéront- = Goth. baírand-s, O.Icel. OS. berand-i, OE. berend-e, OHG. berant-i, bearing. See § 239.

†§ 292. Pret. Indicative: The pret. indic. is morphologically an old perfect, which already in prim. Germanic was chiefly used to express the past tense. The prim. Germanic forms were: Sing. *nama (cp. Gr. οἶδα, Skr. vēda, I know), *nampha (cp. Gr. οἶδα, Skr. vēththa), *nami (cp. Gr. οἶδε, Skr. vēda). -tha, the original ending of the second pers., would regularly have become -þ (§ 130) in Goth. O.Icel. OE. and OS., except after prim. Germanic s, f, x where it regularly became -t (§ 128 notes, and cp. § 138), as Goth. last, thou didst gather; þarf, 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. þarf, OE. Þarft, OS. tharft, OHG. darft, thou needest, but Goth. O.Icel. namt beside OE. nōme, OS. OHG. nāmi. Dual *nām-wi (older -we), *nām-ðiz (older -thes, -tes); Pl. *nām-mi (older -me), *nām-di (older -te), *nām-un (older -nt with vocalic n). During the prim. Germanic period the u of the third pers. pl. was levelled out into all forms of the
dual and plural, cp. pl. O.Icel. nōm·um, ·uð, ·u, OE. nōm·on, OS. nām·un, OHG. nām·um, ·ut, ·un. Goth. nēmu from *næm·uwi through the intermediate stages *næm·uw, *næm·ū. The t in nēmuts is of the same origin as in namt. nēnum, nēmuþ, nēmun from older *næm·um, *næm·udi, *næm·un.

§ 293. Pret. Subjunctive: The original endings were:
Sing. ·jēm, ·jēs, ·jēt (cp. O.Lat. siem, I may be, siēs, siet = Skr. syām, syās, syāt); dual ·iwē, ·ithes, or ·îtes; pl. ·imē, ·ite, ·int (cp. O.Lat. pl. sīmus, 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 *nāmīn, *nāmiz, *nāmī(t), *nāmīwā, *nāmīdiz, *nāmīmā, *nāmīdi, *nāmīn(t), from which the corresponding Gothic forms were regularly developed except nēmjāu, nēmeits, nēmeina. *nāmīn would have become *nēmi, the form nēmjāu was a new formation with ·au from the pres. subjunctive, and the change of i to j (cp. sunjus from older *suniuz (§ 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. φερεῖ from *φέρεσαι, Skr. bhārasē), *neme-tai (cp. Gr. φέρεται, Skr. bhārate); pl. *nemo-ntai (cp. Gr. Doric φέρονται, Skr. bhārante) = prim. Germanic *nimizai, *nimidai, *nemanḍai. The medial -a- in the pl. was levelled out into the two other forms, whence nimaza (§ 90), nimada, nimanda.

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

§ 297. Several of the imperative and subjunctive forms end in -u, viz. nimadāu, nimandāu, nimāu, nēmjāu, nimāidāu, nimāizāu, nimāindāu. This -u did not originally form a part of the personal endings, but was a deictic particle added enclitically especially to verbal and pronominal forms to emphasize them. It also occurs in Skr. and the Slavonic languages and probably in Greek in such words as πάσ-υ, altogether, at all, beside neut. πάν, all. Skr. id-ām-u, this, this 'here', cp. Lat. id-em, the same; Skr. a-sā-ū, that, yon, that 'there'; Skr. bhāratau, let him bear; bhārant-ū, let them bear; O.Bulgarian beret-ū, he bears; berat-ū, they bear. The same u occurs in Goth. as an interrogative particle, as skuldu ist?, is it lawful?; ga-u-lāubjats?, do ye two believe?; sa-u ist sa sunus izwar?, Gr. οὐτός ἦστιν ὃ ὑδὲς ὑμῶν; 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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</thead>
<tbody>
<tr>
<td>ei</td>
<td>ái</td>
<td>i (aí § 69)</td>
<td>i (aí § 69)</td>
</tr>
<tr>
<td>Goth. beidan, to await</td>
<td>báip</td>
<td>bidum</td>
<td>bidans</td>
</tr>
<tr>
<td>O.Icel. bída</td>
<td>beíð</td>
<td>bidum</td>
<td>bêðinn</td>
</tr>
<tr>
<td>OE. bidan</td>
<td>báð</td>
<td>bidon</td>
<td>biden</td>
</tr>
<tr>
<td>OS. bidan</td>
<td>bêð</td>
<td>bidun</td>
<td>gibidan</td>
</tr>
<tr>
<td>OHG. bitan</td>
<td>bêit</td>
<td>bitun</td>
<td>gibitan</td>
</tr>
<tr>
<td>Goth. sneipan, to cut</td>
<td>snáip</td>
<td>sníпum</td>
<td>sníphans</td>
</tr>
<tr>
<td>leilvan, to lend</td>
<td>láílu</td>
<td>laífum</td>
<td>laífvans</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; skeinan, 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; in-weitan, to worship.

§ 301. 

**Class II.**

<table>
<thead>
<tr>
<th></th>
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</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>báuþ</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. bêodan</td>
<td>bêad</td>
<td>budon</td>
<td>boden</td>
</tr>
<tr>
<td>OS. biodan</td>
<td>bêð</td>
<td>budun</td>
<td>gibidan</td>
</tr>
<tr>
<td>OHG. biotan</td>
<td>bôt</td>
<td>butun</td>
<td>gibotan</td>
</tr>
<tr>
<td>Goth. driusan, 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; glutan, 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 (-lāuk, -lukum, -lukans) is properly an aorist present, like Gr. τύφω, τρίβω. See § 280.

Class III.

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

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>i (af, §§ 67, 69)</td>
<td>a u (aú, § 73)</td>
<td>u (aú, §§ 71, 73)</td>
<td></td>
</tr>
<tr>
<td>Goth. bindan, to bind</td>
<td>band bundum bundans</td>
<td></td>
<td></td>
</tr>
<tr>
<td>O. Icel. binda</td>
<td>batt bundum bundinn</td>
<td></td>
<td></td>
</tr>
<tr>
<td>OE. bindan</td>
<td>band bundon bunden</td>
<td></td>
<td></td>
</tr>
<tr>
<td>OS. bindan</td>
<td>band bundun gibundan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>OHG. bintan</td>
<td>bant buntun gibuntan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Goth. hilpan, to help</td>
<td>halp hulpum hulpans</td>
<td></td>
<td></td>
</tr>
<tr>
<td>O. Icel. hjalpa</td>
<td>halp hulpum holpinn</td>
<td></td>
<td></td>
</tr>
<tr>
<td>OE. helpan</td>
<td>healp hulpon holpen</td>
<td></td>
<td></td>
</tr>
<tr>
<td>OS. helpan</td>
<td>halp hulpun giholpan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>OHG. helfan</td>
<td>half hulfun giholfan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Goth. waifrjan, to become</td>
<td>warf waúrþum waúrþans</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
§ 304. To this class also belong:—baírgan, to keep; bliggwán (§ 151), to beat; brinnán, to burn; drigkán, to drink; filhán, to hide; finpán, to find; us-gíldán, to repay; du-gínnán, to begin; uf-gaírdán, to gird up; fra-hínpán, to capture; huáírbán, to walk; af-línnán, to depart; rínnán, to run; siggwán, to sing; sigqán, to sink; fra-slíndán, to swallow up; spínnán, to spin; stíngqán, to thrust; af-swáírbán, to wipe out; swíltán, to die; ana-trímpán, to tread on; at-pínsán, to attract; ga-baírsán, to wither; prískán, to thresh; waírpan, to throw; wilwán, to rob; windán, to wind; winnán, to suffer; ga-wrisqán, to bear fruit.

Class IV.

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

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>'</td>
<td>i (ái, § 67)</td>
<td>a</td>
<td>ë</td>
</tr>
<tr>
<td>Goth.</td>
<td>níman, to take</td>
<td>nam</td>
<td>nēmum</td>
</tr>
<tr>
<td></td>
<td>baírán, to bear</td>
<td>bar</td>
<td>bērum</td>
</tr>
<tr>
<td>O.Icel.</td>
<td>bera</td>
<td>bar</td>
<td>bōrum</td>
</tr>
<tr>
<td>OE.</td>
<td>beran</td>
<td>bær</td>
<td>bēron</td>
</tr>
<tr>
<td>OS. OHG.</td>
<td>beran</td>
<td>bar</td>
<td>bārun</td>
</tr>
</tbody>
</table>

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

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

1 (af, § 67) a ē i (af, § 67)
giban, to give gaf gēbum gibans
qiṭan, to say qap qēpum qiṭans
saḥvan, to see salu sēhvum saḥvans
sniwan, to snáu (§ 150) snēwum sniwans

Goth. mitan, to hasten mat mētum mitans

O.Icel. meta mat mōtum metinn
OE. metan mæt mæton meten
OHG. mezzan mag måzzun gimezzan

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

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

In fraīhnan (fraḥ, frēhum, fraīhans) the n belongs to the present only. The pret. of itan is ēt (occurring in frēt, pret. of fra-itan, to devour) = OE. ēt, OHG. ēz, Lat. ēdī.
### § 309:

#### Class VI.

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>ò</td>
<td>ò</td>
<td>a</td>
</tr>
<tr>
<td>Goth. faran, <em>to go</em></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>förum</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, <em>to smite</em></td>
<td>slõh</td>
<td>slõhum</td>
<td>slahans</td>
</tr>
<tr>
<td>graban, <em>to dig</em></td>
<td>grõf</td>
<td>grõbum</td>
<td>grabans</td>
</tr>
<tr>
<td>fraþjan, <em>to under-stand</em></td>
<td>frõþ</td>
<td>frõþum</td>
<td>fraþans</td>
</tr>
</tbody>
</table>

#### § 310.

To this class also belong:—alan, *to grow*; us-anan, *to expire*; ga-daban, *to besemble*; ga-draban, *to hew out*; ga-dragan, *to heap up*; af-hlajan, *to lade*; malan, *to grind*; sakan, *to dispute*; 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-rapjan, *to count*; ga-skapjan, *to create*; skaþjan, *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 (stõp, stõþum, *stapans) belongs to the present only, cp. Engl. stand, stood, and Lat. perfects like frēgi, vīci to presents frangō, vincō.
a. 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-vrtimá = Goth. waúrþum; Gr. λειπω, I leave, πέμπω, I send, pf. λε-λοιπα, πέ-πομφα; δέ-δωκα, Lat. de-di, I have given; but Skr. védá, Gr. οἶδα, Goth. wáít, I know, lit. I have seen. Classes I to VI of strong verbs, and the preterite-presents, belong to the type of Skr. védá.

The reduplicated syllable originally contained the vowel e as in Greek λε-λοιπα. In Gothic the vowel in the reduplicated syllable would regularly be i (§ 66), except in verbs beginning with r, h, h, where the aí is quite regular (§ 67), but from forms like rédan, háitan, húópan, pret. raf-róp, haí-háit, hrai-húóp, the aí 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.
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; haífait, haífáitum, háitans; (b) verbs which form their preterite by reduplication and ablaut combined. These verbs have the same stem-vowel in the pret. sing, and plural, and the stem-vowel of the past participle is the same as that of the present tense.

Note.—In verbs beginning with two consonants, only the first is repeated in the reduplicated syllable except in the combinations st, sk, as fraísan, to tempt, pret. faífrais; but ga-staldan, to possess, pret. ga-staístald; skaidan, to sever, pret. skaískáip.

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

Division (a).

Five sub-classes are to be distinguished according as the present stem contains:—a(ā), ái, ē, ō, āu.

<table>
<thead>
<tr>
<th>Infin.</th>
<th>Pret. Sing.</th>
<th>P.P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>a(ā): —faípan, to fold</td>
<td>faífálp</td>
<td>faíḷáṇs</td>
</tr>
<tr>
<td>haldan, to hold</td>
<td>haífaḷḍ</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>faífáḷḥ</td>
<td>fáhans</td>
</tr>
<tr>
<td>háhan (§ 59), to hang</td>
<td>haífáḷḥ</td>
<td>háhans</td>
</tr>
</tbody>
</table>

Note.—1. The following verbs, the preterites of which are not extant, also belong here: us-aḷpan, to grow old; blandan, to mix; ana-praggan, to oppress; saltan, to salt; waldan, to rule; gaggan, to go, pp. gaggans, the wanting pret. *gaígagg is supplied by the weak pret. iddja (§ 321).
Infin.  Pret. Sing.  P.P.
ái:—af-áikan, to deny  af-áik  af-áikans
fráisan, to tempt  falsfráis  fráisans
háitan, to call  háiháit  háitans
láikan, to leap  láláik  láikans
máitan, to cut  másmáit  máitans
skáidan, to divide  skáiskáip  skáidans

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

Infin.  Pret. Sing.  P.P.
ē:—slēpan, to sleep  saíslelp  slēpans  slēlp

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:—hūōpan, to boast  hūahūōp  hūōpans

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

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

Note.—5. Here belong also hlâupan, to leap; stāutan, to smile, 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.
gretn, to weep  gaígrót  gretnans
lētan, to let  laílōt  lētans
ga-rēdan, to reflect upon  ga-raírōp  ga-rēdans
tēkan, to touch  taítōk  tēkans
saian, to sow  saísō  saians
waian, to blow  waíwōun (pl.)  waians
Note.—Of waian only the pres. part. masc. dat. sing. (waiandin), and the pret. 3 pers. pl. occur. The 2 pers. sing. pret. of saian is saisōst, with the ending -st, instead of -t, from verbs like last, where -st was regular, see § 138.

B. Weak Verbs.

§ 315. The weak verbs, which for the most part are derivative or denominative, are divided in Gothic into four classes according as the infinitives end in -jan. pret. -ida, (-ta); -on, pret. -ōda; -an, pret. -āida; -nan, pret. -nōda. The weakpreterite 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. τί-θν-μι), which stands in ablaut relation to OE. OS. dōn, OHG. tuon, to do, as Indg. *dhōm, (*dhēm), *dhēs, dhēt, 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. -tós. In Gothic the old preterite (perfect) of dōn has been preserved in the pret. dual and plural, as -dēd-u, -dēd-uōs; 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-u, 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 stōjan, *to judge*; (2) verbs with a long closed syllable, as sōkjan, *to seek*; and polysyllabic verbs, as glitmunjan, *to shine*.

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

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

a. Active.

*Present.*

**Indicative.**

<table>
<thead>
<tr>
<th></th>
<th>1. nasja</th>
<th>stōja</th>
<th>sōkja</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. nasjis</td>
<td>stōjis</td>
<td>sōkeis</td>
<td></td>
</tr>
<tr>
<td>3. nasjip</td>
<td>stōjip</td>
<td>sōkeiŋ</td>
<td></td>
</tr>
<tr>
<td>Dual</td>
<td>nasjōs</td>
<td>stōjōs</td>
<td>sōkjōs</td>
</tr>
<tr>
<td>2. nasjats</td>
<td>stōjats</td>
<td>sōkjats</td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td>nasjam</td>
<td>stōjam</td>
<td>sōkjam</td>
</tr>
<tr>
<td>2. nasjip</td>
<td>stōjip</td>
<td>sōkeiŋ</td>
<td></td>
</tr>
<tr>
<td>3. nasjand</td>
<td>stōjand</td>
<td>sōkjand</td>
<td></td>
</tr>
</tbody>
</table>

**Subjunctive.**

<table>
<thead>
<tr>
<th></th>
<th>1. nasjáu</th>
<th>stōjáu</th>
<th>sōkjáu</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. nasjáis</td>
<td>stōjáis</td>
<td>sōkjáis</td>
<td></td>
</tr>
<tr>
<td>3. nasjál</td>
<td>stōjál</td>
<td>sōkjál</td>
<td></td>
</tr>
<tr>
<td>Dual</td>
<td>nasjáiwa</td>
<td>stōjáiwa</td>
<td>sōkjáiwa</td>
</tr>
<tr>
<td>2. nasjáits</td>
<td>stōjáits</td>
<td>sōkjáits</td>
<td></td>
</tr>
<tr>
<td>Plur. 1. nasjáima</td>
<td>stójáima</td>
<td>sökjáima</td>
<td></td>
</tr>
<tr>
<td>-------------------</td>
<td>----------</td>
<td>----------</td>
<td></td>
</tr>
<tr>
<td>2. nasjálp</td>
<td>stójálp</td>
<td>sökjálp</td>
<td></td>
</tr>
<tr>
<td>3. nasjáina</td>
<td>stójáina</td>
<td>sökjáina</td>
<td></td>
</tr>
</tbody>
</table>

**Imperative.**

<table>
<thead>
<tr>
<th>Sing. 2. nasel</th>
<th>*stauei</th>
<th>sökel</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. nasjadáu</td>
<td>stójadáu</td>
<td>sökjadáu</td>
</tr>
<tr>
<td>Dual 2. nasjats</td>
<td>stójats</td>
<td>sökjats</td>
</tr>
<tr>
<td>Plur. 1. nasjam</td>
<td>stójam</td>
<td>sökjam</td>
</tr>
<tr>
<td>2. nasjip</td>
<td>stójip</td>
<td>sökeip</td>
</tr>
<tr>
<td>3. nasjandáu</td>
<td>stójandáu</td>
<td>sökjandáu</td>
</tr>
</tbody>
</table>

**Infinitive.**

| nasjan            | stójan   | sökjan   |

**Participle.**

| nasjands          | stójands | sökjands |

**Preterite.**

**Indicative.**

<table>
<thead>
<tr>
<th>Sing. 1. nasída</th>
<th>stauida</th>
<th>sökida</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. nasidés</td>
<td>stauidés</td>
<td>sökidés</td>
</tr>
<tr>
<td>3. nasída</td>
<td>stauida</td>
<td>sökida</td>
</tr>
<tr>
<td>Dual 1. nasidédu</td>
<td>stauidédu</td>
<td>sökidédu</td>
</tr>
<tr>
<td>2. nasidéduts</td>
<td>stauidéduts</td>
<td>sökidéduts</td>
</tr>
<tr>
<td>Plur. 1. nasidédum</td>
<td>stauidédum</td>
<td>sökidédum</td>
</tr>
<tr>
<td>2. nasidédup</td>
<td>stauidédup</td>
<td>sökidédup</td>
</tr>
<tr>
<td>3. nasidédun</td>
<td>stauidédun</td>
<td>sökidédun</td>
</tr>
</tbody>
</table>

**Subjunctive.**

<table>
<thead>
<tr>
<th>Sing. 1. nasidédjáu</th>
<th>stauidédjáu</th>
<th>sökidédjáu</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. nasidédeis</td>
<td>stauidédeis</td>
<td>sökidédeis</td>
</tr>
<tr>
<td>3. nasidédi</td>
<td>stauidédi</td>
<td>sökidédi</td>
</tr>
<tr>
<td>Dual 1. nasidédeiwa</td>
<td>stauidédeiwa</td>
<td>sökidédeiwa</td>
</tr>
<tr>
<td>2. nasidédeits</td>
<td>stauidédeits</td>
<td>sökidédeits</td>
</tr>
<tr>
<td>Plur. 1. nasidédeima</td>
<td>stauidédeima</td>
<td>sökidédeima</td>
</tr>
<tr>
<td>2. nasidédeip</td>
<td>stauidédeip</td>
<td>sökidédeip</td>
</tr>
<tr>
<td>3. nasidédeina</td>
<td>stauidédeina</td>
<td>sökidédeina</td>
</tr>
</tbody>
</table>
### Participle.

<table>
<thead>
<tr>
<th>nasjaps</th>
<th>stojaps</th>
<th>sokjaps</th>
</tr>
</thead>
</table>

### Passive.

#### Present.

**Indicative.**

<table>
<thead>
<tr>
<th>Sing. 1.</th>
<th>nasjada</th>
<th>stojada</th>
<th>sokjada</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>nasjaza</td>
<td>stojaza</td>
<td>sokjaza</td>
</tr>
<tr>
<td>3.</td>
<td>nasjada</td>
<td>stojada</td>
<td>sokjada</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur. 1.</th>
<th>nasjanda</th>
<th>stojanda</th>
<th>sokjanda</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>nasjanda</td>
<td>stojanda</td>
<td>sokjanda</td>
</tr>
<tr>
<td>3.</td>
<td>nasjanda</td>
<td>stojanda</td>
<td>sokjanda</td>
</tr>
</tbody>
</table>

**Subjunctive.**

<table>
<thead>
<tr>
<th>Sing. 1.</th>
<th>nasjaidau</th>
<th>stojaidau</th>
<th>sokjaidau</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>nasjaitau</td>
<td>stojaitau</td>
<td>sokjaitau</td>
</tr>
<tr>
<td>3.</td>
<td>nasjaidau</td>
<td>stojaidau</td>
<td>sokjaidau</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur. 1.</th>
<th>nasjindau</th>
<th>stojindau</th>
<th>sokjindau</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>nasjindau</td>
<td>stojindau</td>
<td>sokjindau</td>
</tr>
<tr>
<td>3.</td>
<td>nasjindau</td>
<td>stojindau</td>
<td>sokjindau</td>
</tr>
</tbody>
</table>

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

§ 318. Like nasjjan 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; warjan, to forbid; wasjan, to clothe.

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

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

§ 320. Like sokjan are conjugated the following and a great many others: and-balajjan, to serve; áugjan, to show; diáiljan, to deal out; dápjan, to baptize; dáupjan,
to put to death; dömjan, to judge; dragkjjan, to give to drink; dráibjan, to trouble; faúrhtjan, to fear; fōdjan, to feed; fra-wardjan, to destroy; ga-brannjan, to burn; ga-láubjan, to believe; ga-mótjan, to meet; gáumjan, to perceive; glitmunjan, to shine; góljan, to greet; háliljan, to heal; háusjan, to hear; hnáiwjan, to abase; hránjan, to make clean; huggrjan, to hunger; láisjan, to teach; láistjan, to follow; liuhtjan, to give light; máidjan, to falsify; maúrprjan, to murder; měljan, to write; mērjan, to preach, proclaim; mikiljan, to magnify; namnjan, to name; ògjan, to terrify; ráisjan, to raise; rōdjan, to speak; sipōnjan, to be a disciple; sniumjan, to hasten; swōgatjan, to sigh; țaúrsjan, 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. phta, O.Icel. ūatta, OE. pōhte, OS. thāhta, OHG. dāhta; pp. Goth. pāhts, OE. geþōht, OHG. gidāht. The following Gothic verbs belong to this type except the pp. káupatips. See § 340.

**Infin.**

<table>
<thead>
<tr>
<th>Infin.</th>
<th>Pret.</th>
<th>P.P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>briggan, to bring</td>
<td>brāhta</td>
<td>*brāhts</td>
</tr>
<tr>
<td>brükjan, to use</td>
<td>brūhta</td>
<td>*brūhts</td>
</tr>
<tr>
<td>bugjan, to buy</td>
<td>baúhta</td>
<td>baúhts</td>
</tr>
<tr>
<td>gaggan, to go</td>
<td>iddja</td>
<td>gaggans</td>
</tr>
<tr>
<td>káupatjan, to buffet</td>
<td>káupasta</td>
<td>káupatips</td>
</tr>
<tr>
<td>ţagkjan, to think</td>
<td>ţāhta</td>
<td>ţāhts</td>
</tr>
<tr>
<td>ţugkjan, to seem</td>
<td>ţūhta</td>
<td>ţūhts</td>
</tr>
<tr>
<td>waúrkjan, to work</td>
<td>waúrhta</td>
<td>waúrhts</td>
</tr>
</tbody>
</table>

**Note.**—1. On the consonant changes in the pret. forms (except iddja), see § 138. On the vowel-lengthening in brāhta, ţāhta, see § 59, and ţūhta, § 62. The pp. ţāhts, ţūhts occur only in compound adjectives, anda-ţāhts, cautious, vigilant; háuň-ţūhts, high-minded.

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

3. The present briggan is a strong verb of the third class (§ 303). The regular weak present *braggjan (= OE. breng(e)an, OS. brengian) has been lost. Cp. also OHG. bringan, pret. 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. bhārayāmi (Gr. φόρω), 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. vartāmi, I turn, Goth. waírpa, I become; ga-nisan, to be saved; ur-reisan, to arise. Gr. δακρω, I weep, ὄνομαίνω, I name; Goth. dáiljan, to deal out; háiljan, to heal; namnjan, to name; beside Gr. δακρυ, tear; ὄνομα, name; Goth. dáils, portion; háils, whole; namō, name.

Irrespectively of the nature of the stems of the nouns and adjectives from which denominative verbs were formed, the two kinds of verbs had come to have the same inflexional endings already in prim. Germanic. In the parent language the endings of the pres. sing. and pl. of the causative verbs were: Sing. -éjö, -éjesi, -éjeti; -éjomes, (-mos), -éjete, -éjonti. Thus—

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>*noséjö</td>
<td>*nazijö</td>
</tr>
<tr>
<td>*noséjesi</td>
<td>*nazijizi</td>
</tr>
<tr>
<td>*noséjeti</td>
<td>*nazijidi</td>
</tr>
<tr>
<td>*noséjomes</td>
<td>*nazijamiz</td>
</tr>
<tr>
<td>*noséjete</td>
<td>*nazijidi</td>
</tr>
<tr>
<td>*noséjonti</td>
<td>*nazijandí</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 -iji regularly became -i- after long closed stem-syllables and after unaccented syllables, but -ji- in other cases (§ 153), whence Goth. sökeis, sökejp, beside nasjis, nasji. On the imperative forms nasei, sökei, see § 154.

Apart from the forms with -ei-, -ei, and the indic. pret. sing. all forms of the finite verb have the same endings as the corresponding tenses and moods of the strong verbs (§§ 287-97). On the indic. pret. singular, see § 315. Past participle nasijs, sökijs, prim. Germanic *nazioaz, *sokiđaz, 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>salbōwa</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>salbōdēdjáu</td>
</tr>
<tr>
<td>2. salbōdēs</td>
<td>salbōdēdeis</td>
</tr>
<tr>
<td>[ &amp;c. like nasida ]</td>
<td>[ &amp;c. like nasi-dēdjáu ]</td>
</tr>
</tbody>
</table>

Participle. salbōps

<table>
<thead>
<tr>
<th>Indic.</th>
<th>Subj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. salbōda</td>
<td>salbōdāu</td>
</tr>
<tr>
<td>2. salbōza</td>
<td>salbōzāu</td>
</tr>
<tr>
<td>3. salbōda</td>
<td>salbōdāu</td>
</tr>
<tr>
<td>Plur. 1. 2. 3. salbōnda</td>
<td>salbōndāu</td>
</tr>
</tbody>
</table>

§ 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)lz, *salbō-diz; Pl. *salbō-miz, *salbō-di, *salbōndi; from which the corresponding Gothic forms were regularly developed except salbōts (on which see §§ 287, 292) and the first pers. singular which would have become *salbōm as in OHG. The form salbō presents difficulties. It was probably a new formation with -a from the other classes of weak verbs and then *salba became salbō with ō from the other forms of the present. The cause of the new formation was doubtless due to the fact that the first pers. sing and pl. would otherwise have been alike.

The pres. subjunctive is an old conjunctive (not optative as in Class I) and corresponds to the pres. subjunctive forms in the OHG. Franconian dialect: 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 ő of the other forms. On salbőts see §§ 287, 292. The -a in salbőna 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 -ő = Indg. -ā, cp. Gr. Doric ṛīpā, honour thou; Lat. amā, love thou), but here again the ő 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 salbőps from prim. Germanic *salbōdās, Indg. -ātós (Gr. Doric -ātós, Lat. -ātus).

§ 325. Like salbōn are conjugated the following and several others: āihtrōn, to beg for; āirinōn, to be a messenger; awiiludōn, to thank; dwalmōn, to be mad; fagi-nōn, to rejoice; fiskōn, to fish; fràujinōn, to be lord or king; frijōn, to love; gāunōn, to lament; ga-leikōn, to liken; hatizōn, to hate; hölōn, to treat with violence; luarbōn, to go about; ìdreigōn, to repent; karōn, to care for; kăupōn, to traffic; lăpōn, to invite; lūtōn, to desire; mitōn, to consider; reikinōn, to rule; sidōn, to practise; skalkinōn, to serve; spillōn, to narrate; sunjōn, to justify; swiglōn, to pipe; ufār-munnon, 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. habáis</td>
<td>habáis</td>
<td>habái</td>
</tr>
<tr>
<td>3. habáip</td>
<td>habáiuwa</td>
<td>—</td>
</tr>
<tr>
<td>Dual 1. habōs</td>
<td>habáits</td>
<td>—</td>
</tr>
<tr>
<td>2. habats</td>
<td>habáima</td>
<td>—</td>
</tr>
<tr>
<td>Plur. 1. habam</td>
<td>habáip</td>
<td>—</td>
</tr>
<tr>
<td>2. habáip</td>
<td>habáina</td>
<td>—</td>
</tr>
<tr>
<td>3. haband</td>
<td>habandáu</td>
<td>—</td>
</tr>
</tbody>
</table>
### Accidence

<table>
<thead>
<tr>
<th>INFIN.</th>
<th>PARTICIPLE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>haban</td>
<td>habands</td>
</tr>
</tbody>
</table>

### Preterite.

<table>
<thead>
<tr>
<th>INDIC.</th>
<th>SUBJ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. habáida</td>
<td>habáidēdjān</td>
</tr>
<tr>
<td>2. habáidēs</td>
<td>habáidēdeis</td>
</tr>
<tr>
<td>[&amp;c. like nasida]</td>
<td>[&amp;c. like nasidēdjāu]</td>
</tr>
</tbody>
</table>

### Participle.

| habāïps |


<table>
<thead>
<tr>
<th>INDIC.</th>
<th>SUBJ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. habada</td>
<td>habáidāu</td>
</tr>
<tr>
<td>2. habaza</td>
<td>habáizāu</td>
</tr>
<tr>
<td>3. habada</td>
<td>habáidāu</td>
</tr>
<tr>
<td>Plur. 1. 2. 3. habanda</td>
<td>habáindāu</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, *xabējidi; 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. habāip. The other forms of the present would have become in Gothic *habaia; *habaiōs, *habāip; *habaiam, *habaiand, see § 76. But the whole of the pres. indic.
(except the forms habáis, habáiþ), the pres. subjunctive, the imperative (except habái, habáiþ), the infinitive, the pres. participle, the passive indic. and subjunctive, were formed direct from the stem-form *χab- + the endings of the first Class of weak verbs. The imperative forms habái, habáiþ were regularly developed from prim. Germanic *χabēj(i), *χabē(j)id(i).

§ 328. Like haban are also conjugated: áistan, 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-geigan, to gain; ga-kunnan, to recognize; hatan, to hate; jiukan, to contend; leikan, to please; liban, to live; liugan, to marry; maúran, 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; ōhan, to be silent; witan, to watch, observe.

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

§ 329. 4. Fourth Weak Conjugation.

Present.

|       | Indic.          | Subj.          | Imperative.
|-------|-----------------|----------------|-------------------|
| Sing. |                 | Subj.          | Imperative.
| 1.    | fullna, I become full | fullnáu        | —                 |
| 2.    | fullnis         | fullnáis       | fullnadáu        |
| 3.    | fullniþ         | fullnái        | —                 |
| Dual  | fullnōs         | fullnáiwa      | fullnats         |
| 1.    | fullnats        | fullnáits      | fullnam          |
| Plur. | fullnam         | fullnáima      | fullniþ          |
| 1.    | fullniþ         | fullnáina      | fullnandáu       |
| 2.    | fullniþ         | fullnáina      | —                 |
| 3.    | fullnand        |                 |                   |
Accidence

Infin.
fullnan

Participle.
fullnands

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

fullnōdēdjāu
fullnōdēdeis
[&c. like nasidēdjāu]

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

§ 330. The verbs of the fourth class are partly denomina-
tive 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-si, badh-nā-śi; dual badh-nī-
vás, badh-nī-thās, badh-nī-tās; Pl. badh-nī-mās, badh-nī-
thā, badh-nānti (= Indg. bāndh-n-enti 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
The prim. Germanic forms corresponding to the Skr.
were: Sing. *bundnōmi, *bundnōsi, *bundnōpi; dual
*bundnawēs, *bundnādēs; Pl. *bundnamēs, *bundnādē,
*bundnānpi; 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.

§ 331. 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-qiuánan, to be made alive; ga-skáidnan, to become parted; ga-þáuršnan, to dry up, wither away; ga-waknan, to awake; in-feinan, to be moved with compassion: mikilnan, to be magnified; tundnan, to take fire; ufar-hafnan, to be exalted; us-geisnan, to be aghast; us-gutnan, to be poured out; us-háuðnan, to be exalted; us-luknan, to become unlocked; us-mérrnan, to be proclaimed; weihnan, to become holy.

C. Minor Groups.

A. Preterite-Presents.

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

§ 333. I. Ablaut-series.

wáit, I know, 2 sing. wáist (§ 138), 1 pl. witum, subj. witjáu, pret. wissa (§ 138); subj. pret. wissédjáu, pres. part. witands, infin. *witān.

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

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

§ 335. III. Ablaut-series.


Note.—The pret. and pp. of this verb presents difficulties in all the Germanic languages. The pp. kunps, O.Icel. kūpr (kunnr), OE. cūp, OS. kūp, O.Fris. kūth, OHG. kund (§ 127, Table I), all go back to prim. Germanic *kunḍaz, Indg. *gntōs (with vocalic n). The regular prim. Germanic form would have been *kunḍās, 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 kun-+ the endings -ōn, (-ēn), -āes, -ā, &c. (§ 315), whence Goth. kunpa, O.Icel. kunna from older *kunpa, OE. cūpe, OHG. konda. See § 340.


§ 336. IV. Ablaut-series.


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

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

§ 338. VI. Ablaut-series.


óg, I fear, 1 pl. *ógum, subj. ógjáu, pret. indic. óhta; imperative 2 sing. ógs, from prim. Germanic ‘óziz, is originally an injunctive form. 2 pl. ógeið (properly subj.), infin. *ógan. The pres. part. of the real old infin. still survives in unagands, fearless.

§ 339. áih, I have, probably belonged originally to the seventh class of strong verbs (§ 311), 1, 3 sing. áih (7) and áig (1), plural 1. áigum (2) and áihum (2), 2. áihúð (1), 3. áigun (2), subj. 3 sing. áigi (2), plural 2 pers. áigeið (1), 3. áigeina (1), pres. part. áigands (5) and áihands (1), infin. áihan (1) occurring in the compound fair-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 -ítós as in the first class of weak verbs, § 322), as kunjás (§ 335 note), munds, skulds = prim. Germanic *kúnjaz, *mundás, *skulđás, Indg. *gntós, *mntós, *skltós; and similarly with the other past participles. This is no doubt the reason why the preterites do not have the medial -i- which is found in the
preterites and past participles of the first class of weak verbs, as nasida, sōkida, pp. nasiṣps, sokiṣps; and similarly with the preterites bauhta, 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.

I. The Substantive Verb.

§ 342. The substantive verb forms its present tense from the root es-. The other parts of the verb are supplied by wasan (§ 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>sijá</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. sijup</td>
<td>sijáip</td>
</tr>
<tr>
<td>3. sind</td>
<td>sijáina</td>
</tr>
</tbody>
</table>

**Infin. wasan**

**Participle wisands**

**Preterite.**

<table>
<thead>
<tr>
<th>Indic.</th>
<th>Subj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. was</td>
<td>wēsjáu</td>
</tr>
<tr>
<td>2. wast</td>
<td>wēseis</td>
</tr>
</tbody>
</table>

[&c. like nam, § 286]  

**Participle wisans**

**Note.**—I. For the imperative the subj. forms sijáis, &c., are used.
2. Observe the elision of the vowel in nist = ni ist, ṭatist = ṭata ist, karist = kara ist.

3. Beside sijum, sijuḥ there also occur sium, siuḥ, which points to a weak articulation of the intervocalic -j-.

The original forms of the pres. indic. were: Sing. *é̄smi (Skr. ásma), *ési beside *é̄ssi (Skr. ásλ, Homer ἡσσί); *ést (Skr. ástí, Gr. ἡστί); dual *swés (Skr. svás), *stés (Skr. sthás); Pl. *smés (Skr. smás), *té (Skr. sthá), *é̄nti (Skr. sánti). Beside the accented there also were unaccented forms just as in the pronouns (§ 259). *é̄smi regularly became im through the intermediate stages *izmi, *immī, *imm. is from *isi, *izi; ist from *isti; sind from *sindi. siju, sijum, sijuḥ with sij- from the pres. subjunctive and the endings of the pret. of strong verbs (§ 292), cp. the same endings in O.Icel. erum, we are, eruḥ, eru (OE. earon); OHG. bir-um, bir-ut; OE. sindon, OS. sindun.

The original forms of the pres. subjunctive were: Sing. *s(i)jé̄m (Skr. syám), *s(i)jé̄s (Skr. syás), *s(i)jé̄t (Skr. syát); Pl. *símé̄, *sité̄, *sijé̄nt, which would have become in Gothic *sija, *sijés, *sija; *seima (OHG. sim), *seib (OHG. sít), *sein (OHG. OS. sin). In Gothic the original sij of the singular was extended to the plural and then the whole tense was remodelled after the analogy of the pres. subjunctive of strong verbs (§ 288).

2. The Verb 'will'.

§ 343. The present tense of this verb was originally an optative (subjunctive) form of a verb in -mi, which already in prim. Germanic came to be used indicatively. To this was formed in Gothic a new infinitive, present participle, and weak preterite. The endings of the present are those of the pret. subjunctive (§ 293). The existing forms are:—
§ 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: bairhtaba, brightly; bāitraba, bitterly; háuhaba, highly; luassaba, sharply; mikilaba, greatly; rāihataba, 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-āugjō, openly; ana-leikō, in like manner; ga-leikō, like; glaggwō, diligently; sinteinō, continually; sniumundō, quickly; sprāutō, quickly; ūubjō, secretly; pridjō, for the third
Adverbs

§ 345. The comparative degree of adverbs generally ends in "-is, òs (see § 243), as áiris, earlier; faúrþís, before-hand; framís, further; haldís, rather; háhús, higher; málís, more; nélvíís, nearer; míns from *minnìz, less; waírs from *wís-zis, worse; aljaleikós, otherwise; snium mundós, with more haste.

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

§ 346. The gen. case is sometimes used adverbially, as allís, in general, wholly; and-waúrþís, over against; nahtís, at night; rahtís, however, indeed.

§ 347. Adverbs of time are expressed either by simple adverbs, as áir, early; ìvan, when; ju, already; nu, now; óan, then; or by the oblique cases of nouns and pronouns, as himma daga, to-day; gistra-dagís, du maúrgína, to-morrow; dagís luizuh, 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. cùr, why, Lith. ku̇, where). The -a is originally an instrumental ending, as aljar, elsewhere; hèr, here; ìvar, where; jàinar, wonder; ħár, there; afta, behind; faúra, before; inna, within; iúpa, above; úta, without; dalapà, below.

Those denoting motion to a place have either no suffix or one of the suffixes -þ (-d), -dré. 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-σé from *πó-te, whither; ālmo-σé, elsewhither. -dré represents an original ablative ending *-třéð. Examples are: aljap, in another direction; dalap, down; ìap, ìvadré, whither; jaind, jaindré, thither; sampa, to the same place; hidrè, kither.
Those denoting motion from a place have either the suffix *-prö or *-na, where *-prö represents an original ablative ending *-tröd and is related to the -tra in Skr. words like tá-tra, there; anyá-tra, elsewhere; and -na from an original particle *nē denoting motion from a place, cp. Lat. super-ne, from above. Examples are: alja-prö, from elsewhere; alla-prö, from all directions; dala-prö, from below; faírra-prö, from afar; inná-prö, innana, from within; iupana, iupa-prö, from above; jain-prö, thence; hva-prö, whence; pa-prö, thence; úta-prö, útana, from without; aftana, hindana, from behind.

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

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

§ 350.

2. Prepositions.

(1) With the accusative: and, along, throughout, towards; faúr, for, before; inuh, without; þairh, through, by; undar, under; wipra, against.

(2) With the dative: af, of, from; alja, except; du, to; faúra, before; fram, from; mip, with; nēlua, nigh to, near; undarö, 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.
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 ṭatáinei . . . ak jah, not only . . . but also; nih . . . ak jah, not only . . . but also.

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

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

(4) Conclusive: nu, nunu, nuh, ṭanu, ṭanuh, ṭaruh, eipan, duṭe (duppē), therefore.

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

(6) Causal: allis, áuk, rafhtis, untē, for, because; (ni) ṭeei, (not) because; ṭandē, inasmuch as.

(7) Final: ei, ṭatei, ṭeei, ṭei, that; duṭe, duppē ei, du ṭamma ei, to the end that, because; ei, swaei, swaswē, so that; ibai (iba), lest, that . . . not.

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

(9) Temporal: swē, just as; ṭan, ṭandē, when, as long as; bipē, mippanei, whilst; sunsei, as soon as; faurprisei, before that; untē, und ṭatei, ṭandē, until, until that, as long as.

(10) Comparative: huáiwa, 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: abba, father; ahs, ear of grain; áîps, oath; baúrgs, city; dags, day; fótus, foot; fîsk, fish; gulþ, gold; haúrn, horn; lveila, 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; niujiþa, newness (§ 191); managdûps, abundance (§ 199); mannisködus, 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; máipms, treasure; akrs, field; tagr, tear; brôpar, brother; daúhtar, daughter; fîggrs, finger; baúrgja, citizen; gudja, priest; fiskja, fisher; bôkareis, scribe; môtareis, toll-taker; lèkinassus, healing. Diminutives, as barnilô, little child; magula, little boy; mawilô, little girl.

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

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

Prefixes.

§ 355. af- from *ab- (O.Icel. OS, af, OE. æf (unaccented form of), OHG. ab, Indg. *ápó beside *ápo, Gr. ἀπό, ἀπο, off, from, away from), as af-drugkja, drunkard; af-étja, glutton; af-gudei, ungodliness; af-gúps, 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-os, after, cp. Skr. ápargas, 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. ἀνά, ἄνα, on, upon), as ana-búsns, command; ana-fílth, tradition; ana-lageins, a laying on; ana-minds, sup-position; ana-qiss, blasphemy; ana-siuns, visible; ana-stúdeins, beginning; ana-wafrps, 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. ἀντί, opposite, against, Lat. ante, before), as and-áugi, face; and-huleins, revelation; and-waírþi, presence.—anda-bauþts, ransom; anda-haft, answer; anda-néms, pleasant; anda-nahti, evening; anda-stáfþis, adversary; anda-pahts, circumspect; anda-wáurdi, answer.

§ 359. at- (O.Icel. OS. at-, OE. æt-, OHG. at-, at, to, Lat. ad, to), only in at-þgni, year; at-witin, observation.

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

§ 363. faúr- (OE. OS. for, OHG. füri, for, before), as faúr-bauhts, redemption; faúr-háh, curtain; faúr-lageins, 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-mapleis, ruler; faúra-tání, sign, wonder.

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

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

§ 367. ga- (OE. ge-, OS. gi-, OHG. ga-, gi-), originally a preposition meaning together, which already in prim. Germanic was no longer used as an independent word. It was especially used in forming collective nouns, but at a later period it often had only an intensive meaning or
no special meaning at all, as ga-baurps, birth; ga-bruka, fragment; ga-döfs, becoming, fit; ga-filh, burial; ga-gups, 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-waurstwa, fellow-worker.

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

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

§ 370. in- (OE. OS. OHG. in, O.Lat. en, later in, Gr. εν, ε, in), as in-ahei, soberness; in-ahs, sober; in-gardja, one of the same household; in-ilö, 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-dëps, misdeed; missa-leiks, various; missa-qiss, discord.

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

§ 374. uf- from *ub- (Skr. úpa, Gr. ὑπό, up, under), as uf-álþeis, under an oath; uf-blöteins, entreaty; uf-háuseins, obedience; uf-kunþi, knowledge.

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

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

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

Suffices.

§ 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. ārl, Lat. -arius), originally used to form nomina agentis from other nouns, and then later from verbs also, as bökareis, scribe; láisareis, teacher; liuþareis, singer; mötareis, toll-taker; sökareis, disputier. See § 185.

§ 381. -assu- from *-attu-, Indg. -ad-tu- (cp. § 189), the first element of which is the same as the -at- in Goth. -atjan, OE. -ettan, OHG. -azzen, Gr. -ἀττή, in verbs like Goth. laúhatjan, OHG. lohazzen, to lighten. Mostly extended to -inassu- with -in- from verbs like fráujinôn, to rule over; gudjinôn, to be a priest (§ 415); as ibnassus, evenness; ufarassus, overflow; blötinassus, service, worship; draúhtinassus, warfare; gudjinassus (formed from stem gudjin-, nom. gudja, priest), office of a priest; hörinassus, adultery; lêkinassus, healing; skalkinassus, service; ðiudinassus, service; waninassus, want.

§ 382. -düpi-, forming fem. abstract nouns, cp. Lat. juventus, youth, gen. juventūtis, Indg. -tūti-, as ajukdūψ, eternity; managdūψ, abundance; mikildūψ, greatness; gamáindūψ, communion. See § 199.

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

§ 384. -ȋpa (OE. ·þo, ·þ, OHG. ·ida, prim. Germanic ·iþō with ·ȋ from ja- and i-stems, Indg. ·tā), used in forming fem. abstract nouns from adjectives, as aggwīpa, anguish; aglȋpa, tribulation; daubīpa, deafness; diupīpa, depth; dwalȋpa, foolishness; gāurīpa, sorrow; kaūrȋpa, weight; manwīpa, preparation; mērīpa, fame; mildīpa, mildness; niujȋpa, newness; swērīpa, honour; swiknīpa, purity; weihȋpa, holiness. See § 191. -ȋpa generally became ·ida by dissimilation when the preceding syllable began with a voiceless consonant, as āūpīda, desert; waîrīpīda, worthiness.

§ 385. -ōpu. (OE. ·āp, ·ōp, OHG. ·ōd, Lat. ·ātu, Gr. Doric -ārû-), used in forming masc. abstract nouns from the second class of weak verbs, as gāunōpus, mourning; gabaúrjōpus, pleasure. -ōpu became ·ōdu- by dissimilation when the preceding syllable began with a voiceless consonant, as āūhjōdus, tumult; manniskōdus, humanity; wratōdus, journey.

§ 386. ubnī, ·uñi (see § 158 note), prim. Germanic ·ubnja-, Indg. ·mnjo- with vocalic m, as fastubnī, observance; fraistubnī, temptation; witubnī, knowledge; walduñfni, power; wunduñfni, wound.

§ 387. ·þwa (prim. Germanic ·þwō, Indg. ·twā), as fijaþwa, fiaþwa, hatred; frijaþwa, love; salijwōs, pl., dwelling, mansion.

§ 388. -eini-, prim. Germanic ·i(j)ini-, Indg. ·ejeni-; ·ōni-, Indg. ·āni-; ·āni-, prim. Germanic ·ā(j)ini-, Indg. ·ējeni-. used in forming verbal abstract nouns from the first three classes of weak verbs, as láiseins, doctrine; laþōns, invitation; libāins, life. See § 200.
**Compound Nouns.**

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

The final vowel of the first element generally remained in the pure a-stems, but there are many exceptions which it is difficult to account for. Examples are: áinhva-tundi, thornbush; áina-baúr, first-born; áíza-smiþa, coppersmith; arma-haîtrei, mercy; daurí-wards, door-keeper; dwála-waúrdei, foolish talk; figgra-gulp, finger-ring; garda-waldands (but see § 197), master of the house; hunda-fáps, centurion; hunsla-stáps, altar; lagga-módei, long-suffering; láuna-wargs, unthankful person; láusa-waúrdi, empty talk; lukána-stápa, candlestick; wašla-dëþs, benefit; waúrda-jiuka, a strife about words; weína-gárd, vineyard; weína-triú, vine. But on the other hand: áin-falþei, simplicity; all-waldands, the Almighty; gud-húðs, temple; guþ-blöstreis, worshipper of God; hálí-agga, neck; láus-handus (adj.), empty-handed; manag-fálp (adj.), manifold; sigisláun, prize; weína-drugkja, wine-bibber.

The -a remained in the short ja-stems, but disappeared in the long, as midja-sweipáins, the flood; niuja-sátiþs, novice; wilja-hálþei, respect of persons; but frei-háls, freedom. arbi-númja, heir; agláiti-waúrdi, indecent language.

The final vowel of the first element regularly remained in the ö-, jö-, í-, and u-stems, as móta-stáps, toll-place. þúsundi-fáps, leader of a thousand men. gabaúþpi-waúrdá, genealogy; mari-sáiws, sea; mati-balgs, wallet; náudi-bandí, fetter; but brúþ-fáps, bridegroom. asílu-qáírnus, mill-stone; fálu-gairnreí, covetousness; filu-waúrdei, much talking; fótu-baúrd, footboard; grundu-waddjus, foundation; hardu-haîtrei, hard-heartedness.
piuπi-qiss instead of *piuπa-qiss, blessing.

The n-stems have a, as áuγa-dauρó, window; mana-seps, mankind; but man-leika, image; staua-stöl, judgment seat.

Examples of consonant stems are: baúrgs-waddjus, town-wall; bröpru-lubó, brotherly love, beside the new formation bröpra-lubó; nahta-mats, supper, formed on analogy with the a-stems.

Adjectives.

§ 390. Adjectives, like nouns, may be conveniently divided into three classes: simple, derivative, and compound. Examples of simple adjectives are: áins, one; alls, all; bairhts, bright; blinds, blind; dáups, dead; diups, deep; fagrs, fair; fulls, full; háils, whole; hardus, hard; ibns, even; jugs, young; kals, cold; mikils, great; raíhts, right; siuks, sick; ubils, evil.

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

Suffixes.

§ 392. -aga- (OE. -ig, OHG. -ag, prim. Germanic -agá-, Indg. -oqó-, cp. Skr. -aká-, as áudags, blessed; grēdags, hungry; mōdags, angry; un-hunslags, without offering; wulpags, glorious.

§ 393. -aha- (prim. Germanic -āxa-, Indg. -ōqo-, cp. Skr. -āka-, the same suffix as the above with difference of accent), as áinaha (weak decl.), only; niu-klahs, under age; stáinahs, stony; un-barnahs, childless; wáurdahs, verbal; and similarly baírgahei, hill country, from *baírgahs; brōprahans, brethren, from *brōpraehs.

§ 394. -eiga- (OE. -ig, OHG. -īg, prim. Germanic -īgā-, Indg. *-iqó-, cp. Skr. -īká-), as anda-nēmeigs, holding fast;
ansteigs, gracious; hrōpeigs, victorious; lāiseigs, apt
to teach; listeigs, cunning; mahteigs, mighty; sineigs,
old; piupeigs, good; us-beisneigs, long-suffering; waúrst-
weigs, 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 aírpeins, earthen;
áiweins, eternal; barizeins, of barley; lilleins, leathern;
gulpeins, golden; gumeins, male, qineins, female; stáineins,
of stone; paúrneins, thorny; triweins, wooden.

§ 396. -iska- (OE. -isc, OHG. -isc, -isk, Lat. -iscus,
Gk. -isko-), generally connoting the quality of the object
denoted by the simplex, as barnisks, childish; funisks,
fiery; gudisks, godly; mannisks, human; *piudisks,
whence piudiskō, after the manner of Gentiles; iudaíwisks,
Jewish, formed from Iudaíus, Jew; háljiwisks, wild,
with w from iudaíwisks.

COMPound ADJECTIVES.

§ 397. In compound adjectives formed by composition
the second element is always an adjective or used as an
adjective, but the first element may be a noun, adjective,
verb, or particle. The final vowel in the first element
of the compound follows the same rule as in nouns (§ 389), as
akrana-láus, fruitless; gōda-kunds, of good origin; gudaláus, godless; himina-kunds, heavenly; witōda-láus, law-
less; áin-falps, simple; mikil-pünts, high-minded. andi-
láus beside anda-láus, endless, with a from the pure
a-stems. aírpa-kunds, born of the earth; lueila-huárbs,
transitory. náudi-paurfts, needy. faíhu-gafrns, covetous;
handu-waurfts, made by hands. gumakunds, male; qina-
kunds, female; silba-wiljis, 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. *longipēs*, having a long foot, long-footed; Gr. *δουμενη*, having an evil mind, hostile; Gothic *alja-kuns*, belonging to another race, foreign; *arma-haîrts*, merciful; *háuh-haîrts*, proud, haughty; *ibna-leiks*, equal; *láus-handus*, empty-handed; *lása-waûrds*, talking vainly; *ubîl-waûrds*, 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; *födjjan*, to feed; *namnjan*, to name; *wënjan*, to hope; *fiskōn*, to fish; *karōn*, to care for. *háliljan*, to heal; *hráninjan*, to make clean; *mikiljan*, to magnify; *weihnан*, to become holy. *lagjan*, to lay; *nasjan*, to save; *ráisjan*, to raise; *satjan*, to set; *wandjan*, to turn.

§ 401. Compound verbs are formed from simple verbs, nouns, and adjectives, by means of various prefixes. See below. On the accentuation of the prefixes in verbs see §§ 33-4.

**Prefixes.**

§ 402. af. (§ 355), as *af-âikan*, to deny; *af-dâupjan*, to kill; *af-gaggan*, to go away; *af-lētan*, to dismiss; *af-mâitan*, 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-bludan, to command; ana-háitan, to call on; ana-hneiwan, to stoop down; ana-lagjan, to lay on; ana-stödjan, to begin.

§ 405. and- (§ 358), as and-bindan, to unbind; and-hafjan, to answer; and-huljan, to uncover; and-niman, to receive; and-sakan, to dispute; and-standan, to with-stand.

§ 406. at- (§ 359), as at-ágjan, to show; at-giban, to give up; at-hafjan, to take down; at-lagjan, to lay on; at-sáilvan, to take heed; at-tékan, to touch; at-wáirpan, to cast down; at-wójpjan, 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-swran, to adjure.

§ 408. dis- (§ 361), as dis-dáiljan, to share; dis-sitan, to settle upon; dis-tahjan, to waste; dis-táirjan, 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-bludan, to forbid; faúr-gaggan; to pass by; faúr-qijan, to excuse; faúr-sniwan, to hasten before.

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

§ 412. fra- (§ 365), as fra-giban, to give; fra-itan, to devour; fra-léitan, to liberate; fra-lúsan, to lose; fra-niman, to receive; fra-qistjan, to destroy; fra-wardjan, to destroy.

§ 413. ga- (originally added to verbs to impart to them a perfective meaning, see § 367), as ga-báiran, to bring
forth; ga-bindan, to bind; ga-dámiljan, to divide; ga-fahan, to seize; ga-fulljan, to fill; ga-háitan, to call together; ga-kiusán, to approve; ga-láubjan, to believe; ga-lísan, to gather together; ga-násjan, to save; ga-rinnan, to hasten together; ga-taíran, to destroy; ga-wandjan, to turn round.

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

§ 415. in- (§ 370), as in-brannjan, to put in the fire; in-sífan, to sow in; in-saíflvan, to look at; in-sandjan, to send forth; in-wídan, to reject.

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

§ 417. uf- (§ 374), as uf-blésan, to blow up; uf-brikan, to reject; uf-dáupjan, to baptize; uf-háusjan, to submit; uf-kúnnan, to recognize; uf-lígan, to lie under.

§ 418. tuz- (OE. tor-, Gr. δωσ-), only in tuz-wérjan, to doubt.

§ 419. þafírh- (OE. þurh, OHG. durh, through), as þafírh-baíran, to carry through; þafírh-gaggan, to go through; þafírh-saíflvan, to see through; þafírh-wísan, to remain.

§ 420. ufár- (§ 375), as ufár-gaggan, to transgress; ufár-méljan, to write over; ufár-munnó, to forget; ufár-skadwjan, to overshadow; ufár-steigan, to mount up.

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

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

§ 422. us- (§ 377), as us-anan, to expire; us-beidan, to await; us-dreiban, to drive out; us-giban, to give out; us-kíusán, to choose out; us-láubjan, to permit; us-qípan, to proclaim; us-tíuhan, to lead out. ur-ráisjan, to rouse up; ur-reisan, to arise; ur-rinnan, to proceed. See § 175 note 3.

§ 423. wíþra- (§ 378), only in wíþra-gaggan, wíþra-ga-mótjan, to go to meet.
SUFFIXES.

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

§ 425. -inön (with -in- from verbs like gudjinön, to be a priest, formed from the stem gudjin-, nom. gudja, priest; ga-álginön, to take possession of, from álgin, property), and similarly fráujinön, to rule over; raginön, to be governor. The -in- then came to be extended to verbs like skalinikın, to serve, from skalks, servant; and similarly draúhtjinön, to wage war; faginön, to rejoice; hörinön, to commit adultery; lëkinön, to heal; reikinön, to govern.

CHAPTER XVI

SYNTAX

CASES.

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

A few verbs take an accusative of kindred meaning, as öhtö الدولة نج agis mikil, lit. they feared great fear for themselves, they feared exceedingly; háístei þö göðin 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: urrran sa dáúþa gabundans handuns jah fótuns faskjam, the dead man came forth bound as to hands and feet with bandages; standáiþ nu ufgaúrdanáí hupins izwarans sunjái, stand therefore, girt as to your loins with truth.
§ 427. Accusative and Genitive Cases

An accusative of the person is used with the impersonal verbs grēdōn, to be hungry; huggrjan, to hunger; ṣaūrjan, to thirst; and also with gen. of the thing kar(a) ist, there is a care, it concerns, as ni kar-ist ina ḫizē lambē, he careth not for the sheep.

The space and time over which an action extends are expressed by the accusative, as qēmun dagis wig, they went a day’s journey; jabāi ṭuṣuḥ ṭuk ananāupjāi rasta āina, gaggāls miṣ imma twōs, if anyone (whosoever) shall compel thee to go a mile, go with him two; salida twans dagans, he abode two days.

Īāsjan takes two accusatives, one of the person, and one of the thing taught, as īāsida ina 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:—

táujan, as ṭuana ṭuk silban túajis ṭu? whom makest thou thyself?; waúrkjan, as raftōs waúrkkeiṭ stāigōs guṣ unsaris, make ye straight the paths of our God; briggan, as sō sunja frijans izwis briggip, the truth shall make you free; dōmjjan, as garafhtana dōmidēdun guṣ, they justified God; kunnan, as kunnands ina wa’ir garafhtana jah weihana, knowing him (to be) a just and holy man; bigitan, as bigētun ṭana siukan skalk hāilana, they found the sick servant whole; qījan, as izwis ni qīja skalkans, I call you not servants; namnjan, as ṭanzei apaūstaūluns namnida, whom he called apostles; rahnjjan, as triggwana mik rahnida, he counted me faithful; háitan, as Daweid ina frāujan háitip, David calls him Lord; āihan, as attan āigum Abraham, we have Abraham as father.
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; gaírnjan, to long for; ga-hráínjan, to make clean; ga-þarban, to abstain from; ga-welsön, to visit; háiljan, to make whole; lustón, to desire; niutan, to enjoy; þaúrban, to need; &c.

The gen. is also governed by certain adjectives, as ahmins weihis fulls, full of the Holy Ghost; frija ist þis witödis, she is free from that law; similarly filu, much; láus, empty, void; wans, lacking, wanting; waíŕþs, worthy; &c.

The gen. is often used in a partitive sense, especially with ni, ni wafhts, 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 wafht warþigós, nothing of (= no) condemnation; ëvas izwara, which one of you; hvö mizdöno, what reward; hvazuh abnë, every man; sums mannë, a certain man; ni áinshun þiwë, no servant; all bagmë göðáize, every good tree; hvæjís þizë waírþþ qëns, of which of these shall she be wife; wësun áuk swë fimf þúsundjós waírë, for there were about five thousand men; taíhuntehund lambë, a hundred sheep; twáim hundam skattë hláibós ni ganóhái sind þáim, two hundred pennyworth of bread is not sufficient for them; dagë fidwör tiguns, fráisans fram diabuláu, 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 allís, not at all; raíhtis, indeed; filáus, much, very much; landís, over the land, far away; gistradagís, to-morrow; dagis
fuizuh, day by day; nahts, by night; usleipam jainis
stadis, let us pass over to the other side; insandida ina
hiipjiis, he sent him into his field. The following
adverbs of place govern the gen. when used preposition-
ally:—hindana, from behind, beyond; innana, from within,
within; utana (utaprō), from without, out of; usfarō (also
the dat.), over, above.

Amongst other examples of the use of the gen. may be
mentioned: in Saraipta Seidōnais, unto Sarepta (a city)
of Sidon; Tyrē jah Seidōnē land, the land of the Tyrians
and Sidonians = Tyre and Sidon; gaggiō sums manne
fram pis fauirama|mpleis synagōgeis, there cometh a certain
man from (the house) of the ruler of the synagogue; gasalv
Iakovē ḫana Zaibai|daiáus, he saw James the (son) of
Zebedee; Iudan (acc.) Iakovēus, Judas (the brother) of
James; was āuk jērē twalibē, for she was (of the age)
of twelve years.

§ 428. Dative. The following verbs and several others
take a direct object in the dative case: afwairpan, to cast
away, put away; andhafjan, to answer; baígan, to keep,
preserve; balwjan, to torment; frabugjan, to sell; fra-
lius, to lose; fraqiman, to spend, consume; frajjan, to
understand; frakunnan, to despise; gáumjan, to perceive;
idweitjan, to upbraid; kukjan, to kiss; tēkan, attēkan,
to touch; usfarumndōn, 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 accusa-
tive with a change of meaning, as anahāitan, with dat.
to scold, with acc. to invoke; uskiusan, with dat. to reject,
with acc. to prove, test.

Many adjectives take a dative, as aglus, difficult; anda-
nei|a, hostile; ansteigs, gracious; azētizō, easier; brūks,
useful; göps, good; hulps, gracious; kunps, known; liufs,
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 beidandans, and the whole crowd of the people was waiting (the Gr. has προσευχόμενον, praying).

(2) Grammatical feminines are occasionally treated as masculines, or even when denoting things as neuters; and grammatical neuters (when suggesting persons) as masculines, as ei kanniŋ wēsi handugei gups, that the wisdom of God might be known; ni wairpiŋ garaĩhts 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 ūan garaĩhta ba in andwairpjja 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 þiupęigs akrama ubila gatāujan, a good tree cannot produce evil fruit; haifrdeis sa göda, the good shepherd; untā baúrgs ist þis mikilins þiudanis, 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 anþar, second, the possessive pronouns meins, my; þeins, thy; &c., the pronominal adjectives sums, some; alls, all; jáins, that; swaleiks, such; &c., as also the adjectives fulls, full; ganōhs, enough; halbs, half; midjis, middle; are always declined strong.

All ordinal numerals (except anþar), 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 miḇpaneį ḫō wēsun jāinār, while they (Joseph and Mary) were there; is is sometimes used where we should expect sa, as ḫō is dugann mērjān filu . . . . swaswē is ni mahta in baúrg galeįpan, but he (the leper) began to publish it widely . . . . so that he (Jesus) could not enter into the city; saeį bigitiṗ sāiwala seina, fraqisteiṗ izāi, jah saeį fraqisteiṗ sāiwalāi seināi in meina, bigitiṗ ḫō, 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 Saúlaumōn in allamma wuḷpāu seinamma gawasida sik swē āins ḫizē, not even Solomon in all his glory was clothed like one of these; swa lagga hueila swē miḇ sis haband brūpfad, ni magun fastan, as long as they [sunjus] have the bridegroom with them, they cannot fast; jah [Īesus] gawaūrhta twalif du wisan miḇ sis, and [Jesu] appointed twelve to be with him; jah sans ufkunnands Iēsus ahmin seinamma ḫatei swa ḫāi mitō-dēdun sis, qaṗ 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:—qīja izwis ḫatei haband mizdōn seina, I tell you that they have their reward; urann sa saiands du saian frāiwa seinamma, the sower went forth to sow his seed; dáupidāi wēsun allāi . . . . andhāitan.
Pronouns

§ 431

Dans frawaurtim seinâim, they were all baptized. ......... confessing their sins; þugkeĩ im ñuk ei in filuwaûrdeln seinâi andhâusjâindâu, for it seems to them that they will be heard for their much talking. On the other hand we have: aflëtįf mannam missadêðins izê, ye forgive men their sins; jah [qinõ] baʃ ina ei þö unhulpõn uswaûrpi us daûhtr izõs, and [the woman] begged that he would cast forth the devil out of her daughter; jah qimands Iêsus in garda Pålfrâus gasalu swâfrõn is ligandein jah in heitõm jah attaitõk handâu izõs, 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 môtarjõs ñata samõ tâujand? do not even the publicans the same?; in jamma samin ianda, in the same country; ei samõ hug-jáîma jah samõ fraʃjáîma, that we may think the same thing and mind the same thing; sijáina þö twa du leika samin, they two (man and wife) shall become the same flesh.

silba, self, is always either actually or virtually appositional, as silba atta, the father himself; ik silba, I myself; nasei þuk silban, save thyself; ik gabaîrhtja imma mik silban, I will manifest myself to him; silba faúra-qimîf, he himself shall come before. The genitive of silba used with possessive pronouns agrees in number and gender with the noun, as ñeina silbõns sâiwala þâírhgaggiþ haírus, a sword shall pierce thine own soul; waûrstw sein silbins kiusái tvarjizuh, each man should test his own work.

The reciprocal pronoun is expressed by means of the personal pronouns and the adverb missõ, reciprocally, or by using anʃar twice, as ni þanamáis nu uns missõ stõjáîma, let us not therefore judge one another any more; jah qêpun du sis missõ, and they said one to another; untê sijum anʃar anʃaris lipus, for we are members one of
another; where ἵσις is in the singular agreeing with ἀνπαρ.

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 ἰνα ὁλεῖπ ἐί τάου ἡμεὶς (for ἤμα καὶ ἑαν) κιῖπ ἡλοδαν Ἰουδαῖ; what will ye that I do to him whom ye call king of the Jews; ἡματι αὐτῷ ἱζω (for ἄτα ἰζεῖ) ἵσ ταύρωπ, your father knows of what ye have need. Instead of the conjunction ἅτει, that, properly the nom. acc. sing. neut. of saei, there occurs ἡμμεὶς or ἰζεῖ when the verb of the principal sentence governs the dative or genitive, as ἰπ άις ἰζῆ, γαυμιάνδας ἡμμεὶς ἱράις ἑαρ, but one of them, perceiving that he was cleansed; λαίσαι, ἱν Καρα (iṣt) ήικ ἰζεῖ ἵρασίς ἱρας; master, carest thou not that we perish?

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

**Verbs.**

§ 432. Tenses. The future simple is generally expressed by the present, as gasaiiuiop ἥανα ςυνु μανς, ye shall see the son of man; ἵν μας ὁλεῖπαί μαννα ἀττίν saeinamma jah ALCHEMY seinai, 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 stōjan qiwans jah dáuפהs, who shall judge the quick and the dead; ħarei ik im, ἱρας sa andbahts meins wisan ἱβαἰπ, where I am, there shall also my servant be; γαυνόν jah grētan duginni, 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 gawaliddedup, ak ik gawalida izwis,
ye have not chosen me, but I have chosen you; managans
àiuk gahállida, for he had healed many. A present parti-
ciple along with the preterite of wisan, to be, is sometimes
used, as in Mod. English, to express a continuative past
tense, as was Ióhannēs dáupjands, John was baptizing;
wēsun sipőnjōs 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 baptized; jah ḫu, barnilō, prau-
fections háuhistins háitaza, and thou, child, shalt be called the
prophet of the Highest; aflētanda ḫus frawaúrhteis peinōs,
thy sins are forgiven thee; ei andhuljqināu us managāim
haírtam mitōneis, that the thoughts of many hearts may be
revealed. The other forms of the passive voice are expressed
by the past participle and one of the auxiliary verbs wisan,
to be; waíṛpan, to become; as gamēliḥ ist, it is written;
apan izwara jah tagla háubidis alla garaṇana sind, but
the very hairs of your head are all numbered; qam Iēsus jah
dáupjps was fram Iōhannē, Jesus came and was baptized
by John; gaáiwiskōps waíṛpa, I shall be ashamed; sabb-
batō in mans warp garkanps, the sabbath was made for
man; gamarzidāi waúṛjun in ḫamma, they were offended
at him.

§ 434. Subjunctive. The subjunctive is used very often
in principal sentences to express a wish or command, as
ni briggāis uns in frāistubnjāi, lead us not into temptation;
ḥafrhgaggāima ju und Bēplahāim, jah saithvāima waúrd
ḥata waúṛpanō, let us go now into Bethlehem, and see this
thing (lit. word) which is come to pass; ak háítadāu Iōhannēs,
but he shall be called John; wāinei ḫiudanōdědeip, would
that ye reigned as kings. It is also used in direct dubitative
questions, as ḫua qijāu? what shall I say?; ḫuāiwa
meinâim waúrdam galáubjáip? how shall ye believe my words?; huas ñanu 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 anabáuí im ei mann ni qêpeina, he commanded them that they should not tell any man; wiljáu ei mis gibâís háubip Iôhannis, 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 galáubidéîun ñatei is blinds wësi, they did not believe that he had been blind; jah jabái qêpjáu ñatei ni kunnjáu ina, sijáu galeiks izwis liugnja, and if I were to say, I know him not, I shall be a liar like you; lua wileis ei tâujáu þus? what wilt thou that I do for thee?

(3) In indirect propositions governed by verbs of hoping, trusting, supposing, and the like, as wênja ei kunneîp, I hope that ye know; þáieî trauáídéîun sis ei wëseina garafhaitáí, who trusted in themselves that they were righteous; jainái hugidéîun ñatei is bi slép qêpi, they supposed that he was speaking about sleep.

(4) In statements reported at second hand, as weis háusidéîum ana witôda ñatei Xristus sijái du aiwa, 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 wissa lua rôdidëi, he knew not what he should say; ni haband lua matjäina, 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 dâil áigins, father, give me the portion of property which falleth to me; saei habái áusôna du háusjan, gaháusjái, he that hath ears to hear, let him hear. The verb in a relative clause is also in the subjunctive when the principal
clause is interrogative or negative, as ľwas sa ist sael frawaúrhtins aäftái? who is this who forgiveth sins?; nih allís ist ľua fulginis ̣atei ni gabaírhtjáidáu, for there is nothing hid, which shall not be manifested.

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

(8) Frequently in adverbial clauses which express a reason, as ni manna giutíp wein juggata in balgins faírnjans, ibái áuftó distaírái wein ̣ata niuójó ľans balgins, no man poureth new wine into old bottles, lest perchance the new wine burst the bottles.

(9) To express purpose, as attaúhun ľata barn, ei tawídédeina bi bliúhta witódis, they brought the child that they might do according to the custom of the law; frawardjánd andwaírjäa seina, ei gasafhváindáu mannam fastandans, they disfigure their faces, that they may appear unto men to fast.

(10) The temporal conjunction faúrípízei is always followed by the subjunctive, as wáit atta izwar pízei jus paúrbup, faúrípízei jus bidjáíp ina, your father knoweth what ye need before ye ask him.

§ 435. Infinitive. The infinitive or a clause containing an infinitive is often used as the subject or object of a finite verb. (1) As subject :—ni góp ist niman hláiif barne jah waírpan hundam, it is not good to take the children’s bread and to cast it to dogs; warp afsláúpnan allans, it came to pass that they were all amazed; warp ëairhgaggan inma ëairh atisk, it came to pass that he went through the cornfields. (2) As object :—óhtédun frañhalf ina, they feared to ask him; sökidédun attékan inma, they sought to touch him; qípad 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 saīvan, they came to see; gagg ḫuk silban atāugjan gudjin, go, show thyself to the priest; sat du āihtrōn, he sat for the purpose of begging.

The passive infinitive is variously expressed. (1) Generally by waʻrīban and a past participle, as skal sunus mans uskusans waʻrīban, the son of man shall be rejected. (2) Not unfrequently by the active infinitive, as qēmun ḥan mōtarjōs dáupjan, then came the publicans to be baptized; qēmun häiljan sik saúhtē seináizō, they came to be healed of their infirmities. (3) Occasionally by mahts wisan, skuld wisan, along with an active infinitive, as maht wēsi frabugjan, it might have been sold (lit. it were possible to sell); ḫuāiwa ḫu qījis, ḫatei skulds ist ushāuhjan sa sunus mans? how sayest thou, that the son of man must be lifted up?

§ 436. Participles. The past participle of intransitive verbs has an active meaning, as in garda qumans, being in the house; ḫuā wēsi ḫata waʻrībanō, what it was that had come to pass; and similarly with the pp. of diwan, to die; drigkan, to drink; fra-waʻrīban, to corrupt; ga-leikan, to take pleasure in; ga-qiman, to assemble; ga-rinnan, to run; us-gaggan, to go out.

The nom. of the pp. is rarely used absolutely, as in jah waʻrīban sags 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 usleiḥandin Iēsua in skipa, gaqēmun sik manageins filu du imma, and Jesus having passed over in the ship, there came together to him a great multitude; dalap ḫan attaggandin imma af faírgunja, láistidēdun afar imma iumjōns managōs, when he was come down from the mountain, great multitudes followed after him.
ULFILAS

ULFILAS (Gothic Wulfi!a) was born about the year 311 A.D., but where his birthplace was in the wide tract of country then inhabited by the Goths is not known. Although Ulfilas was born and grew up among the Goths, he was of Cappadocian descent. According to the testimony of the historian Philostorgius, the parents, or perhaps rather the grandparents, of Ulfilas were natives of 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 264.

In the year 336 he accompanied an embassy to Constantinople, where he remained until 341. In the latter year he was consecrated bishop of the Goths dwelling North of the Danube. For seven years (341–8) he laboured zealously among the Goths in Dacia, and won over a great multitude of them to the Christian faith. But the persecution and oppression, which Ulfilas and his converts suffered through Athanaric, became so great that he applied to Constantinus in 348 for permission to lead his converts into Roman territory. Constantinus readily granted the request, and Ulfilas accordingly led a great number of his people across the Danube, and settled near Nicopolis in Moesia, at the foot of the Balkan mountains, where he preached and laboured until his death, which took place in 383 while on a visit to Constantinople.

By far the most important source of our knowledge of the life and work of Ulfilas is found in the account of him given by Auxentius, from which we extract the following passage (for the full account the reader must be referred to the work: ‘Über das Leben und die Lehre des Ulfila,’ by G. Waitz, Hannover, 1840).

‘Eo ilda praedicante et per Cristum cum dilectione deo patri gratias agente haec et his similia exsequente, quadraginta annis
in episcopatu gloriose florens, apostolica gratia grecam et latinam et goticam linguam sine intermissione in una et sola ecclesia Christi predicavit, quia et una est ecclesia dei vivi, columna et firmamentum veritatis, et unum esse gregem Christi domini et dei nostri, unam culturam et unum aedificium, unam virginem et unam sponsam, unam reginam et unam vineam, unam domum, unum templum, unum conventum esse Christianorum, cetera vero omnia conventica non esse ecclesias dei, sed synagogas esse satanae adserebat et contestabatur. Et haec omnia de divinis scribaturis eum dixisse et nos describsisse qui legit intelligat. Qui et ipsis tribus linguis plures tractatus et multas interpretationes volentibus ad utilitatem et ad aedificationem, sibi ad aeternam memoriam et mercedem post se dereliquid. Quem condigne laudare non sufficio et penitus tacere non audeo; cui plus omnium ego sum debitor, quantum et amplius in me laborabit, qui me a prima etate mea a parentibus meis discipulum suscepit et sacras litteras docuit et veritatem manifestavit et per misericordiam dei et gratiam Christi et carnaliter et 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. It is 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 aiwaggeljons patrih Johannen, Munich, 1834. See 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 187 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 book of 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 fragments of the Epistles to the Galatians and Colossians.

V. **Codex Gissensis**, formerly in Giessen, now destroyed, discovered in Egypt near the ancient town of Antinoë. It consisted of a double sheet of parchment containing fragments from St. Luke in Latin and Gothic from a bilingual gospel.

For other fragments of Gothic which have come down to us see the article 'Gotische Literatur', by E. Sievers, in Paul's *Grundriss der germanischen Philologie*, vol. ii, pp. 69, 70.

The following short list of books and articles will be useful to students wishing to pursue a further study of Gothic:—


(2) Editions. Ulfilas, by H. C. von der Gabelentz and J. Loebe, 2 vols., Altenburg und Leipzig, 1836–1846. Volume i, containing the text, Latin translation, and critical notes, is now antiquated. But vol. ii, containing the glossary and grammar, is very valuable, especially for the accidence and syntax. Ulfilas, by H. F. Massmann, Stuttgart, 1857, containing also a Latin and a Greek text, notes, glossary, grammar, and historical introduction. For a faithfully printed copy of the various Manuscripts all later editors of Ulfilas are especially indebted to the edition by A. Uppström, which appeared in parts, Upsala, 1854–1868 (Codex Argenteus, 1854; Decem codicis argentei rediviva folia, 1857; Fragmenta gothica selecta, 1861; Codices gotici ambrosiani, 1864–1868). Vulfila, oder die gotische Bibel, by E. Bernhardt, Halle, 1875, containing a most valuable introduction, Greek text, and commentary. The first Germanic Bible, translated from the Greek by the Gothic bishop, Wulfila, in the fourth century, and the other remains of the Gothic language. With an introduction, a syntax, and a glossary, by G. H. Balg, Milwaukee, Wis., 1891. Ulfilas, by M. Heyne, ninth edition, Paderborn, 1896, containing also a grammar and glossary. It is from this edition that our specimens have been taken. The eleventh edition appeared in 1908 under the title: Stamm-Heyne’s Ulfilas, oder die uns erhaltenen Denkmäler der gotischen Sprache: Text, Grammatik, Wörterbuch neu herausgegeben von Fried. Wrede. Die gotische Bibel herausgegeben von Wilhelm Streitberg, Erster Teil: Der gotische Text und seine griechische Vorlage mit Einleitung, Lesarten und Quellennachweisen sowie den kleineren Denkmälern als Anhang, Heidelberg, 1908.

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

See also Supplementary Bibliography on pp. 382–3.
CHAPTER VI

1 Atsafhrip armaiôn izwara ni tâujan in andwafrpja mannê du safluan im; aîppáu láun ni habâîp fram attin izwaramma þamma in himinam.

2 Þan nu tâujâis armaiôn, ni haûrnjâis faûra þus, swaswe þâi liutans tâujand in gaqumþim jah in garunsim, eî háuhrjâindáu fram mannam; amên qîpa izwis: andnêmun mizdôn seina.

3 Ip þuk tâujandan armaiôn ni witi hleidumei þeina, ëra tâujîp taflswô þeina,

4 ei sîjáî sô armahâfîtpa þeina in fulhsnja, jah atta þeins saei safîvip in fulhsnja, usgibîp þus in bafhrtein.

5 Jah þan bidjáîp, ni sîjáîp swaswe þâi liutans, unte frijînd in gaqumþim jah wâľstam plapjî standandans bidjan, eî gáumjâindáu mannam. Amên, qîpa izwis þatei haband mizdôn seina.

6 Ip þu þan bidjâis, gagg in hêpjôn þeina, jah galûkâns haûrdái þeinâi bidei du attin þeinamma þamma in fulhsnja, jah atta þeins saei safîvip in fulhsnja, usgibîp þus in bafhrtein.

7 Bidjândansuþ-þan ni filuwaûrdjáîp, swaswe þâi piudô; þukkeîp im âuk eî in filuwaûrdein seinâi andhâusjâindáu.

8 Ni galeikîp nu þáim; wâît âuk atta izwar þizei jus þauuruþ, faûrþizei jus bidjáîp ina.

9 Swa nu bidjáîp jus: Atta unsar þu in himinam, weihnái namô þein.

10 Qimái þiudinassuþ þeins. Waûrpái wilja þeins, swë in himina jah ana aîrpái.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ

CHAPTER VI

1 Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μη τοιεῖν ἐμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.

2 Ὡταν οὖν ποιῆσε ἐλεημοσύνην, μὴ σαλπίζησι ἐμπροσθέν σου, ὡσπερ οἱ ὑποκρίται ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. ἀμὴν λέγω ὑμῖν, ἀπέχουσι τοῦ μισθὸν αὐτῶν.

3 Σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μη γυνᾷ· ἡ ἀριστερὰ σου τῇ ποιεῖ ἡ δεξία σου,

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

5 Καὶ ὅταν προσεύχησεθε, οὐκ ἔσεσθε ὡσπερ οἱ ὑποκρίται, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γυναικίς τῶν πλατείων ἑστῶτες προσεύχεσθαι, ὅπως ἀν φανῶσι τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τοῦ μισθῶν αὐτῶν.

6 Σοῦ δὲ ὅταν προσεύχη, εἴσελθε εἰς τὸ ταμεῖον σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ, καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.

7 Προσευχόμενοι δὲ μη βαπτολογήσητε ὡσπερ οἱ ἑβδομην· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν ἑισακοσθήσονται.

8 Μη οὖν ὑμοσωθῆτε αὐτοῖς· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ἡμῶν ἐρεῖν ἐξετε πρὸ τοῦ ὑμᾶς αἴτησαι αὐτῶν.

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

10 Ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου ὦς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς.
Hláif unsarana ñana sinteanan gif uns himma daga.

Jah aflët uns ñatei skulans síjáima, swaswë jah weis aflëtam pàim skulam unsaraím.

Jah ni briggáís uns in fráistubnjái, ak láusei uns af ñamma ubilin; untë ñeina ist piudangardi jah mahts jah wulpus in ñiwins. Amën.

Untë jábáí aflëtip ñannam missadëdins ízë, aflëtip jah izwis atta izwar sa ufar himinam.

Ip jábáí ni aflëtip ñannam missadëdins ízë, ni ñáu atta izwar aflëtip missadëdins izwarós.

Appan bišë fastáip, ni wafrpáip swaswë pái liutans gáurái; frawardjand áuk andwafrpja seina, ei gasasfruándau ñannam fastandans. Amën, qípa izwis, ñatei andñemun mizdôn seina.

Ip ñu fastands salbó háubíp ñein, jah ludja ñeina ñwah,

ei ni gasasfruáizáu ñannam fastands, ak attin ñeina ñamma ñamma in fulhsnja, jah atta ñeins saei safruíp in fulhsnja, usgibíp ñus.

Ni huzdjáip izwis huzda ana aistrái, ñarei maló jah niwdwa frawardeíp, jah ñareí piubös usgraband jah hlifand.

Ip huzdjáip izwis huzda in himina, ñarei nih maló nih niwdwa frawardeíp, jah ñareí piubös ni usgraband nih stiland.

Parei áuk ist huzd izwar, ñaruh ist jah hafstó izwar.

Lukarn leikis ist áugö: jábáí nu áugö ñein áinsalp ist, allata leik ñein liuhadein wafrpíp;

ip jábáí áugö ñein unsél ist, allata leik ñein riqizein wafrpíp. Jábáí nu liuhaip ñata in ñus riqiz ist, ñata riqiz hvan filu!

Ni manna mag twáim fráujam skalkinön; untë jábáí ñijáip áinana, jah anparana frijöp; afþáu áinamma usháuseip,
11 Τὸν ἄρτον ἡμῶν τὸν ἐπιοῦσιον δῶς ἡμῖν σήμερον.
12 Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν.
13 Καὶ μὴ εἰσενεγκής ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, οτι σοῦ ἔστω ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.
14 'Εάν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφῆσαι καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος.
15 'Εάν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφῆσαι τὰ παραπτώματα ὑμῶν.
16 Ὅταν δὲ ἡστεάητε, μὴ γίνεσθε ὀσπερ οἱ ὑποκρίται σκυθρωποὶ· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅτις φανώσι τοῖς ἀνθρώποις ἡστεάνοντες. ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.
17 Σὺ δὲ ἡστεάνοις ἀλειψάι σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νῦις,
18 ὅπως μὴ φανῆς τοῖς ἀνθρώποις ἡστεάνοις, 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 ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσιν.
20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν.
21 Ὁπου γὰρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἐσται καὶ ἡ καρδία ὑμῶν.
22 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἔὰν οὖν ὁ ὀφθαλμός σου ἀπλοῦσῃ ὃ, δολον τὸ σῶμα σου φωτεινὸν ἐσται.
23 ἔὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ὃ, δολον τὸ σῶμα σου σκοτεινὸν ἐσται. εἰ οὖν τὸ φῶς τὸ ἐν σοι σκότος ἐστιν, τὸ σκότος πόσον;
24 Οὐδεὶς δύναται δυσὶ κυρλοὺς δουλεύειν· ἡ γὰρ τὸν ἐνα μισήσει,
ıp anparamma frakann. Ni magup guña skalkinön jah mammönin.

25 D岬岬 qip izwis: ni maúrnái$p sáiwalái izwaráí hva matjáí$p jah hva drigkái$p, nih leika izwaramma huë wasjái$p; nii sáiwala máis ist foiñinái jah leik wastjöm?

26 Insañvij$p du fuglam himinis, pei ni saiand nih sneipand, nih lisand in banstins, jah atta izwar sa ufar himinam foiñe$p ins. Nii jus máis wulprizans siju$p péim?

27 I$p hvars izwara maúrnands mag anaúukan ana wahstu seinana aleina áina?

28 Jah bi wastjös hva saúrgái$p? Gakunñái$p blómans háipjós, hváïwa wahsjand; nii arbáidjand nih spinnand.

29 Qipuh pán izwis patei nih Saúlaúmön in allamma wulpáu seinamma gawasida sik swë áins pizë.

30 Jah pändé pata hawi háipjós himma daga wisándö jah gistra- dagis in aúhn galagï$p gu$p swa wasjï$p, hváïwa máis izwis leitil galáubjandans?

31 Ni maúrnái$p nu qipandans: hva matjam afþpáu hva drigkam, afþpáu huë wasjáima?

32 All áuk pata piudös sökjand; wáituh pán atta izwar sa ufar himinam patei paúrbufu — —
καὶ τὸν ἔτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἔτερον καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.
25 Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τῇ φάγῃσθε καὶ τῇ πίητε, μηδὲ τῷ σώματι ὑμῶν τῇ ἐνδούρησθε. οὐχὶ ἡ ψυχῇ πλείον ἔστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;
26 Ἐμβλέψατε εἰς τὰ πετεωμα τοῦ οὐρανοῦ, ότι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά. οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;
27 Τίς δὲ ἐδ ὑμῶν μεριμνῶν δύναται προσθέωσαι ἐπὶ τῆς ἡλικίας αὐτοῦ πῆχυν ἐνα;
28 Καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξᾶνει. οὐ κατὰ οὐδὲ νήθει.
29 Λέγω δὲ ὑμῖν ότι οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιμβάλετο ὡς ἐν τούτων.
30 Ἐι δὲ τῶν χόρτων τοῦ ἀγροῦ σήμερον, ὅτα καὶ σὺριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὐτῶς ἀμφίεννυσαν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὁλιγόπιστοι;
31 Μὴ οὖν μεριμνῆσητε λέγουτε· τῇ φάγωμεν ἢ τῇ πίωμεν ἢ τῇ περιβαλώμεθα;
32 Πάντα γὰρ ταῦτα τὰ ἐθνῆ ἐπιζητεῖ· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῆστε...
CHAPTER VIII

1 Dalap ñan atgaggandin imma af safgunja, laistikedun afar imma iumjøns managøs.

2 Jah sai, manna prütsfill habands durinnands inwaît ina qipands: fråuja, jabài wileis, magt mik gahrainjan.

3 Jah ufrahjands handu attaftök imma qipands: wiljáu, wafrip hráins! jah suns hrain warp ñata prütsfill is.

4 Jah qap imma Iësus: saftr ei mann ni qipáis, ak gagg, ñuk silban atáugei gudjin, jah atbafria ñöei anabáup Mösës du weitwödipái im.

5 Añaruñ ñan ñata inn atgaggandin imma in Kafarnaum, duatiddja imma hundasafs bidjands ina,

6 jah qipands: fråuja, þiumagus meins ligip in garda uslipa, harduba balwips.

7 Jah qap du imma Iësus: ik qimands gaháilja ina.

8 Jah andhasjands sa hundasafs qap: fråuja, ni im wafrips ei uf hröt mein inn gaggáis, ak þataínei qip waúrda jah gaháilsip sa þiumagus meins.

9 Jah äuk ik manna im habands uf waldufnja meinamma gadrúahtins, jah qipà du þamma: gagg, jah gaggip; jah anpàramma: qim, jah qimip; jah du skalka meinamma: tawei ñata, jah táujip.

10 Gaháusjands ñan Iësus sildaleikida, jah qap du þáim afarláistjandam: amën, qipa izwis, ni in Israëla swaláuda galäu-bein bigat.

11 Appan qipà izwis þatei managái fram urrunsa jah saggqa qimand, jah anakumbjand miþ Abrahama jah Isaka jah Iaköba in þuadangardjái himinë:

12 ip þái sunjus þuadangardjós uswafrpanda in riqis ñata hindumistø; jáinar wafripip gréis jah krusts tunpiwë.
13 Jah qaṗ Iēsus ħamma hunḍafada : gagg, jah swaswē gaḷāubidēs wafṛpāi ḫus. Jah gaḥāinlōda sa piumagus is in jāināi ḫreilāi.
14 Jah qimands Iēsus in garda Pastrāus, gasahv swaʃhrōn is ligandein jah in heйтōm.
15 Jah attaʃtōk handāu izōs jah aʃlaʃlōt ija sō heйтō ; jah urrāis jah andbahtida imma.
16 At andanahtja ḫan waʿrpanamma, atbērun du imma daimōnarjans managans, jah uswarp ḫans ahmans waʿrda, jah allans ḫans ubil habandans gaḥāilida,
17 ei usfullnōdēdi ḫata gamēlīdō paʃrh Ėsaʿan prauʃetu qipandan: sa unmahtins unsarōs usnam jah sauftins usbar.
18 Gasafhrands ḫan Iēsus managans hiuhmans bi sik, hafliait galeiβan sipōnjans hindar marein.
19 Jah duatgaggands āins bōkareis qaṗ du imma : laisari, láistja ḫuk, pishrauduh ḩadei gaggis.
20 Jah qaṗ du imma Iēsus : fauḥōns grōbōs āigun, jah fuglōs himinis sītlans, iḥ sunus mans ni babālp ḫvr háubīp sein anahnāiwjāi.
21 Anpāruh ḫan sipōnjē is qaṗ du imma : frāuja, uslāubei mis frumist galeiβan jah gafilhan attan meinana.
22 ḫp Iēsus qaṗ du imma : láistei afar mis, jah lēt ḫans dāuβans filhan seinans dāuβans.
23 Jah inn atgaggandin imma in skip, afar ĭddjēduṇ imma sipōnjōs is.
24 Jah sāi, wēgs mikils wrp in marein, swaswē ḫata skip gaḥulīp wafṛpan fram wēgim ; iḥ is saʃslēp.
25 Jah duatgaggandans sipōnjōs is urrāisidēdun ina qipandans: frāuja, nasei unsis, fraqistnam.
26 Jah qaṗ du im Iēsus : hra fau[rhteip, leitil galāubjandans ! ḫanuh urreisands gasōk windam jah marein, jah warp wis mikil.
27 ḫp ūai mans sildaleikidēdun qipandans. Ṭvileiks ist sa, ei jah windōs jah marei uʃhāusjand imma?
28 Jah qimandin imma hindar marein in gāuja Gasr̄gasainē,
gambtidēdun imma twāi daimōnarjōs us hlāiwasnōm rin-
nandans, sleidjāi filu, swaswē ni mahta manna usleipan ūafth
pāna wig jāinana.

29 Jah sāi, hrōpidēdun qipandans: hra uns jah ṭus, Iēsu, sunāu
gūps? qamt hēr fāur mēl balwjān unsis?

30 Wasuh ūan fafra im hafrrdā sweinē managāizē haldana.

31 Ip pō skōhsla bēdun ina qipandans: jabāi uswatrpis uns,
uslūbeī uns galeipan in pō hafrrdā sweinē.

32 Jah qāp du im: gaggiō! Ip eis usgaggandans galipun in
hafrrdā sweinē; jah sāi, run gawaūrhtēdun sis allā sō hafrrdā
and driusōn in mariein, jah gādā프nōdēdun in watnam.

33 Ip ūāi haldandans galplāūhun jah galeipandans gataʃhun in
baurgy all bi ūans daimōnarjans.

34 Jah sāi, allā sō baurgys usiddja wipra Iēsu, jah gasafsWantands
ina bēdun ei uslipi hindar markōs izē.

CHAPTER XI

1 Jah warp, bipē usfullida Iēsus anabiudands ūaim twalif
sipōnjam seināim, ushōf sik jāinprō du laiśjan jah mērjan and
baurgys izē.

2 Ip Iōhannēs gahāusjands in karkarāi waūrstwa Xristāus,
insandjands bi sipōnjam seināim qāp du imma:

3 ṭu is sa qimanda ūau anjarizuh beidāima?

4 Jah andhafjands Iēsus qāp du im: gaggandans gateihip
Iōhannē ūatei gahāuseiŋ jah gasafsuiŋ.

5 Blindāi ussaʃfvand, jah haltāi gaggand, prūtsfillāi hrāinjāi
waʃpand, jah bāudāi gahāusjand, jah dāupāi unreisand, jah
unlēdāi waslamērjanda:

6 jah āudags ist hvazuh saei ni gamarjada in mis.

7 At ūaim ūan aʃgaggandam, dugann Iēsus qipan ūaim mana-
geim bi Iōhannēn: hra usiddjēdūŋ ana āupida saʃfan? rāus
fram winda wagidata?
Akei hva usiddjėdup sašvun? mannan hnasqjāim wastjōm gawasidana? Sāi, ṭāie hnasqjāim wasidāi sind, in gardim ķiudanē sind.


Sa ist āuk bi ṭānei gamēlip ist: sāi, ik insandja aggilu meinana faúra ķus, saei gamanweip wig ķeinana faúra ķus.

Amēn, qipa izwis: ni urráis in baúrim qinōnō máiza Iōhannē ķamma dáupjandin; ķp sa minniza in ķiudangardjāi himinē máiza imma ist.

Framuh ķan ķāim dagam Iōhannis ķis dáupjandins und hita ķiudangardi himinē anaamahjtada, jah anaamahjtandans frawilwand ķō.

Allāi āuk praufsēteis jah witōp und Iōhannē faúraqēpun:

jah jabāi wildēdeip ķip niman, sa ist Hēlias, saei skulda qiman.

Saei habāi ēusōna ēausjandōna, gahāusjāi.
CHAPTER I

1 Anastōdeins awaggēljōns Iēsuis Xristāus sunāus guōs.

2 Swē gamēlip ist in Ėsatīn praufētāu: sāi, ik insandja aggīlu meinana faūra ḫus, saei gamanwei却没有 wig ḫeinana faūra ḫus.

3 Stibna wōpjandins in ēupiđái: manwei却没有 wig frāujins, rashtōs waūrkei却没有 stāigōs guōs unsarīs.

4 Was Iōhannēs dáupjands in ēupiđái jah mērjandds dáupein idreigōs du aflageinai frawāurhtē.

5 Jah usiddjēdun du imma all Jūdaiaeland jah Iafrusaūlymeis, jah dáupidāi wēsun allāi in Iauērdanē ālvāi fram imma, andhāitandans frawāurhtim seināim.

6 Wasup-pan Iōhannēs gawasi却没有 ts taglam ulbandāus jah gafīrdan filēina bi hup seinana, jah matida ḫramsteins jah mili却没有 hālipiwisk,

7 jah mērida qipands: qimī却没有 swinpōza mis sa afar mis, ḫizei ik ni im waūrps anahneiwands andbindan skāudārāip skōhē is.

8 Aḥpan ik dáupja izwis in watin, ḫp is dáupei却没有 izwis in ahmin weīhamma.

9 Jah warp in jāināim dagam, qam Iēsus fram Nazarāp Galei-laias, jah dáupīps was fram Iōhannē in Iauērdanē.

10 Jah suns usgaggands us ḫamma watin gashū uslukanans himinans, jah ahman swē ahak atgaggandan ana ina.

11 Jah stibna qam us himinam: ḫu is sunus meins sa liuba, in ḫuzei wafla galeikāida.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ

CHAPTER I

1 Ἄρχη τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ νῦν τοῦ θεοῦ.
2 Ὡς γέγραπται ἐν τῷ Ἰσαίᾳ τῷ προφήτῃ ἵδον ἐγὼ ἀποστέλλω τὸν ἀγγέλον μου πρὸς προσώπου σου, ὅσ κατα-
σκευάσει τὴν ὁδὸν σου ἐμπροσθέν σου.
3 Φωνῇ βοῶντος ἐν τῇ ἐρήμῳ ἑτοιμάσατε τὴν ὁδὸν κυρίου.
ἐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.
4 Ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσω:
βάπτισμα μετανοίας εἰς ἀφεσιν ἀμαρτιῶν.
5 Καὶ ἐξεπορεύοντο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ
οἱ Ἰεροσολύμιται, καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνη
ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἀμαρτίας αὐτῶν.
6 Ἡν δὲ Ἰωάννης εὐιδυμένος τρίχας καμήλου καὶ ζώνην
dερματίνην περὶ τῆν ὀσφύν αὐτοῦ καὶ ἐσθίων ἀκρίδας καὶ
μέλι ἄγριων.
7 Καὶ ἐκήρυσσεν λέγων· ἔρχεται ὁ ἱσχυρότερός μου ὁ πίσω
μου, οὗτος ἐκεῖνος κύψας λῦσαι τὸν ἱμάντα τῶν ὑποθημάτων αὐτοῦ.
8 Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι, αὐτὸς δὲ βαπτίσει
ὑμᾶς ἐν πνεύματι ἀγίῳ.
9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἠλθεν Ἰησοῦς ἀπὸ
Ναζαρέθ τῆς Γαλιλαίας καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς
τὸν Ἰορδάνην.
10 Καὶ εὐθεὼς ἀναβάσων ἐκ τοῦ ὕδατος εἶδεν σχισομένους
τόὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστεραὶ κατάβασιν ἐπὶ αὐτῶν.
11 Καὶ φωνῇ ἐγένετο ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ νῦν μου ὁ
ἀγαπητός, ἐν τῷ εὐδόκησα.
12 Jah suns sái, ahma ina ustáuh in áupidá.
13 Jah was in pizái áupidái dagē fidwör tiguns fráisans fram Satanin, jah was mip diuzam, jah aggileis andbahtidëdun imma.
14 Ipf afar þatei atgibans warp Ióhannës, qam Iēsus in Galeilaia mérmjands aßwaggéljôn þiudangardjös guþs,
15 qipands þatei usfullnöda pata mēl jah atnēlvido sik þiudangardi guþs: idreigōp jah galáubeip in aßwaggéljôn.
16 Jah luarbonds faúr marein Galeilaias gasalv Seimônui jah Andraśan brōpar is, þis Seimônis, wafrpandans nati in marein: wēsun àuk fiskjans.
17 Jah qap im Iēsus: hirjats afar mis, jah gatáuja igqis wafrpan nutans mannē.
18 Jah suns aflétandans þo natja seine láistidēdun afar imma.
19 Jah jainbrō inn gaggands framis leitil gasalv Iakōbu þana Zafbaßdaiáus jah Ióhannē brōpar is, jah þans in skipa manwjandans natja.
20 Jah suns haßháit ins. Jah aflétandans attan seinana Zafbaßdaiu in þamma skipa mip asnjam, galipun afar imma.
21 Jah galipun in Kafarnaum, jah suns sabbatō daga galeipands in synagogēn láisida ins.
22 Jah usfilmans waúrþun ana þizái láiseinái is; untē was láisjands ins swē walduśni habands jah ni swaswē þai bōkarjōs.
23 Jah was in þizái synagogēn izē manna in unhrainjamma ahmin, jah ushrōpida
24 qipands: frałēt, lua uns jah þus, Iēsu Nazōrēnái, qamt fraqisjian uns? Kann þuk, luas þu is, sa weihat guþs.
25 Jah andbāit ina Iēsus qipands: þahái jah usgagg ūt us þamma, ahma unhrainja.
26 Jah tahida ina ahma sa unhrainja, jah hrōpjands stibnái mikilái usiddja us imma.
12 Καὶ εὗθυς τὸ πνεῦμα αὐτοῦ ἐκβάλλει εἰς τὴν ἐρημοῦν.
13 Καὶ ἦν ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα πεπραζόμενος ὕπὸ τοῦ σατάνα, καὶ ἦν μετὰ τῶν θηρίων, καὶ ἄγγελοι διηκονοῦν αὐτῷ.
14 Μετὰ δὲ τὸ παραδοθῆναι Ἱωάννην ἦλθεν Ἰησοῦς εἰς τὴν Γαλαλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ θεοῦ.
15 λέγων ὅτι πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.
16 Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλαλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τῶν ἀδελφῶν αὐτοῦ, τοῦ Σίμωνος, βάλλουτας ἀμφίβλητηστρον ἐν τῇ θαλάσσῃ ἤσαν γὰρ ἀλλεὶς.
17 Καὶ εἶπεν αὐτοῖς ὅ Ἰησοῦς· δεῦτε ὅπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλλεῖς ἀνθρώπων.
18 Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν ἠκολούθησαν αὐτῷ.
19 Καὶ προβὰς ἐκείθεν ὄλγων εἶδεν Ἰάκωβου τῶν τοῦ Ζεβεδαίου καὶ Ἱωάννην τῶν ἀδελφῶν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα,
20 καὶ εὐθέως ἐκάλεσεν αὐτούς. καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαίου ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὅπισω αὐτοῦ.
21 Καὶ εἰσπορεύονται εἰς Καπερναοῦμ· καὶ εὐθέως τοῖς σάββασιν εἰσέλθουν εἰς τὴν συναγωγήν ἐδίδασκεν.
22 Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξοντιάν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.
23 Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἀνθρώπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραζεν
24 λέγων· ἐστί τί ἡμῖν καὶ σοι, Ἰησοῦ Ναζαρηνε; ἢ θέσεις ἀπολέσαι ἡμᾶς· οἴδας σε τὸ εἴ, ὁ ἄγιος τοῦ θεοῦ.
25 Καὶ ἐπέτιμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φιμώθητι καὶ ἐξελθεῖ εξ αὐτοῦ.
26 Καὶ σπαράξαν αὐτοῦ τὸ πνεῦμα τὸ ἀκάθαρτον καὶ κράζαν φωνῇ μεγάλῃ ἐξῆλθεν εξ αὐτοῦ.
27 Jah aflaupnødëdun allái sildaleikjandans, swaei sökiddëdun mëp sis missö qipandans: hva sijái pata? luö sö läiseinö sö niujö, ei mëp waldufnja jah ahmam pàim unhrainjam anabiudip jah ufhausjand imma?

28 Usiddja ðan mëripa is suns and allans bisitands Galeilaias.

29 Jah suns us pizái synagögëns usgaggandans qëmun in garda Seimönis jah Andrafins mëp Iaköbâu jah Úõhannën.

30 Ìp swashrö Seimönis lag in brinnôn: jah suns qëpun imma bi ija.

31 Jah duatgaggands urraisida ðö undgreipands handu izös, jah aflaflót ðö sö brinnö suns, jah andbahtida im.

32 Andanahtja ðan waúrpanamma, ðan gasagqg sauil, bërun du imma allans ðans ubil habandans jah unhulpöns habandans.

33 Jah sö baúrgs alla garunnana was at dauëra.

34 Jah gahåilida managans ubil habandans missaleikám saúhtim, jah unhulpöns managös uswarp, jah ni fralaflót rödjan ðös unhulpöns, untë kunpëdun ina.

35 Jah áir uhtiwôn usstandands usiddja, jah galáìp ana áupjana stàp, jah jàinar bâp.

36 Jah galáístans waúrþun imma Seimôn jah pài mëp imma.

37 Jah bigitandans ina qëpun du imma patei allái ðuk sökjand.

38 Jah qap du im: gaggam du pàim bisunjanë háimöm jah baúrgim, ei jah jàinar mërjau, untë düpë qam.

39 Jah was mërjands in synagogim izë and alla Galeilaian jah unhulpöns uswafrpands.

40 Jah qam at imma prûtsfill habands, bidjands ina jah kniwam knussjands jah qipands du imma patei jabái wileis, magt mik gahrainjan.

41 ïp Iësus inseinands, ufrakjands handu seiina attaftök imma jah qap imma: wiljâu, wafrp hrâins.

42 Jah bîpë qap pata Iësus, suns pata prûtsfill aflâìp af imma, jah hrâins warp.
Καὶ ἔθαμβήθησαν πάντες ὡστε συζητεῖν πρὸς ἑαυτοῦς λέγοντας· τι ἔστω τοῦτο; τίς ἡ διδαχὴ ἡ καυὴ αὐτή, ὅτι κατ’ ἐξουσίαν καὶ τοῖς πνεύμασιν τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ;

Ἐξῆλθεν δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες ἠλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου.

Ὁ δὲ πενθερά Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς.

Καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθέως, καὶ διηκόνει αὐτοῖς.

Ὀψιάς δὲ γενομένης, ὅτε ἔδω ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαμουζομένους.

Ἡ τόλης ὅλη ἐπισυνηγμένη ἢν πρὸς τὴν θύραν.

Καὶ ἔθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλας νόσοις, καὶ δαιμόνια πολλὰ ἐξῆβαλεν, καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ἦδεισαν αὐτόν.

Καὶ πρὸς ἐνυγχον λιαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον καὶ ἐκεὶ προσηχότεο.

Καὶ κατεδώκαν αὐτὸν ὁ Σίμων καὶ οἱ μετ’ αὐτοῦ.

Καὶ εὐρόντες αὐτὸν λέγουσιν αὐτῷ· ὅτι πάντες σε ἤτοισιν.

Καὶ λέγει αὐτοῖς· ἀγωμεν εἰς τὰς ἐξομένας κωμοπόλεις, ἵνα καὶ ἐκεὶ κηρύξω· εἰς τοῦτο γὰρ ἐξελήλυθα.

Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.

Καὶ ἔρχεται πρὸς αὐτὸν λεπρός, παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτὸν καὶ λέγων αὐτῷ· ὅτι ἔαν θέλης, οὕνεςαλ με καθαρίσαι.

Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς ἐκτείνας τῇν χεῖρα αὐτοῦ ἤψατο αὐτοῦ καὶ λέγει αὐτῷ· θέλω, καθαρίσθητι.

Καὶ εἰπὼντος αὐτοῦ εὐθέως ἀπῆλθεν ἀπ’ αὐτοῦ ἡ λεπρα καὶ ἐκαθαρίσθη.
43 Jah gahvôtjands imma suns ussandida ina,
44 jah qāp du imma: safuru ei mannhun ni qībāis waṣḥt; ak
gagg ḫuq silban atáugjan gudjin, jah atbafr fram gahráineinái
qeinái ḣatei anabāuḥ Mōsēs du weitwōḍipāi im.
45 ḫp is usgaggands dugann mērjan filu jah usqībān ḣata waʿurd,
swaswē is jupān ni mahta andāugjō in baʿurg galejān, ak ūta
ana ḥuḍjāim stadim was; jah iddjēdun du imma allāpīrō.

CHAPTER II
1 Jah galājīp aftra in Kafarnaum afar dagans, jah gafrēhun
ḥatei in garda ist.
2 Jah suns gaqēmun managāi, swaswē jupān ni gamōstēdun
nih at daʿūra, jah rōdīda im waʿurd.
3 Jah qēmūn at imma uslipān bafrandans, hasanāna fram
śīdwōrim.
4 Jah ni magandans nēḥwa qīman imma faʿūra manageim, and-
huliddēdun ḥrōt ṭarei was Iēsūs, jah usgrabandans insāiliddēdun
ḥata badi, jah fralaślōtun ana ḥammei lag sa uslipā.
5 Gasafvānds ḥan Iēsūs galāubein izē qāp du ḥamma uslipīn:
barnilō, aflētanda ḥus frawaʿūrhteis ṭeīnos.
6 Wēsunuh ḥan sumāi ḥīzē bōkarjē jāinar sitandans jah ṭagk-
jandans sis in haʿīrtam seināim:
7 ḥwa sa swa rōdeiw nāiteinins? ḥwas mag aflētān frawaʿūrhtins,
niba āins gūp?
8 Jah suns ufkunnands Iēsūs ahmin seinamma ḥatei swa ḥāi
mitōdēdun sis, qāp du im: duḥvē mitōp ḥata in haʿīrtam
izwarāim?
9 huṣar ist azētīzō du qībān ḥamma uslipīn: aflētanda ḥus
frawaʿūrhteis ṭeīnos, ḥāu qībān: urreis jah nim ḥata badi
qeinata jah gagg?
10 Ḫpan ei witeiḥ ḥatei walduśni habāiḥ sunus mans ana aṣfrāi
aflētān frawaʿūrhtins, qāp du ḥamma uslipīn:
CHAPTER II

1 Καὶ εἰσῆλθεν πάλιν εἰς Καπερναοῦμ δι’ ἡμερῶν καὶ ἦκούσθη δι’ εἰς σικῶν ἔστιν.

2 Καὶ εὐθέως συνήχθησαν πολλοί, ὡστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον.

3 Καὶ ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες αἰρόμενον ὑπὸ τεσσάρων.

4 Καὶ μὴ δυνάμενοι προσεγγίσαι αὐτῷ διὰ τῶν ὄχλων, ἀπεστά-

γασαν τὴν στέγην ὑπὸν ἦν, καὶ ἔξορυξαντες χαλῶσαν τὸν κράβαττον, ἐφ’ ὁ παραλυτικὸς κατέκειτο.

5 Ἐδών δὲ ὁ Ἰησοῦς τὴν πλῆθος αὐτῶν λέγει τῷ παραλυτικῷ-

τέκνον, ἀφέωνται σοί αἱ ἀμαρτίαι σοι.

6 Ἡσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ δια-

λογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν.

7 Τί οὕτως οὕτως λαλεῖ βλασφημίας; τίς δύναται ἄφιεινα

ὕμνας τὶς ὑπὸ ὁ θεὸς; καὶ ὁ παραλυτικὸς ἀφέωνται σοι αἱ ἀμαρτίαι, ἢ εἴπειν ἄγειρε καὶ ἄρον τὸν κράβαττόν

γίγνεται αὐτὸν παριστάτη;
11 ṭus qipá: urreis nimuh ṭata badi ṭein jah gagg du garda ṭeinamma.
12 Jah urráis suns jah ushafjands badi usiddja faúra andwafrpja alláizé, swaswé usgeisnódédun allái jah háuhidédun mikil-jandans gup, qipandans ṭatei áiw swa ni gaséhun.
13 Jah galáip astra faúr marein, jah all manageins iddjédun du imma, jah láisida ins.
15 Jah warp, bipé is anakumbida in garda is, jah managái mötarjós jah frawaúrhtái mip anakumbidédun Iésua jah sipónjam is; wésun áuk managái jah iddjédun afar imma.
16 Jah pái bókarjós jah Fareisaieis gasashuandans ina matjandan mip pám mötarjam jah frawaúrhtáim, qépun du pám sipón-jam is: hra ist ṭatei mip mötarjam jah frawaúrhtáim matji p jah driggkip?
17 Jah gaháusjands Iésus qap du im: ni ṭauurbun swinpái lêkeis, ak pái ubilaba habandans; ni qam lâpôn uswaúrhtans, ak frawaúrhtans.
18 Jah wésun sipónjós Iôhannis jah Fareisaieis fastandans; jah atiddjédun jah qépun du imma: dulvé sipónjós Iôhannës jah Fareisaieis fastand, ip pái ṭeínái sipónjós ni fastand?
19 Jah qap im Iésus: ibái magun sunjus brúpfadis, und ṭatei mip im ist brúpfaps, fastan? swa lagga lueila swé mip sis haband brúpfad, ni magun fastan.
20 Aþpan atgaggand dagós þan afnimada af im sa brúpfaps, jah þan fastand in jáinamma daga.
21 Ni manna plat fanins niujis siujip ana snagan fafrnjana; ibái afnimái fullön af þamma sa niuja þamma fafrnjin, jah wafrsiza gataúra wafrpip.
11 Σοι λέγω, ἔγειρε καὶ ἄροι τὸν κράβαττόν σου καὶ ὑπαγέ εἰς τὸν οίκον σου.

12 Καὶ ἡγέρθη εὐθέως καὶ ἄρας τὸν κράβαττον ἐξῆλθεν ἐναντίον πάντων, ὡστε εξιστασθαι πάντας καὶ δοξάζειν τὸν θεόν, λέγοντας ὅτι οὐδέποτε οὕτως εἶδομεν.

13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν καὶ πᾶς ὁ οἶχος ἦρχετο πρὸς αὐτόν, καὶ ἐσθίασεν αὐτούς.

14 Καὶ παράγων εἶδεν Λευί τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἦκολούθησεν αὐτῷ.

15 Καὶ ἐγένετο ἐν τῷ κατακείσαται αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελώναι καὶ ἀμαρτωλοὶ συνανέκευστο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ καὶ ἦκολούθησαν αὐτῷ.

16 Καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἱδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνίων καὶ ἀμαρτωλῶν, ἐλεγον τοῖς μαθηταῖς αὐτοῦ· τί ὅτι μετὰ τῶν τελωνίων καὶ ἀμαρτωλῶν ἐσθείε καὶ πίνειε;

17 Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς· οὐ χρείαν ἔχουσιν οἱ λογοφότες λατρεύω ἄλλα· οἱ κακῶς ἔχουσιν· οὐκ ἠλθον καλέσαι δικαίους, ἀλλὰ ἀμαρτωλοὺς.

18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύουσιν. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· διὰ τί οἱ μαθηται Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοι μαθηταὶ οὐ νηστεύουσιν;

19 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ νιὸν τοῦ νεκροῦ, ἐν δὲ τοῦ νεκροῦ μετ' αὐτῶν ἔστιν, νηστεύεις; ὡς οὖν χρόνον μεθ' ἑαυτῶν ἔχουσιν τὸν νεκρόν, οὐ δύνανται νηστεύειν.

20 'Ελεύσονται δὲ ἡμέρα ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νεκρός, καὶ τότε νηστεύουσιν εἰς ἐκείνη τῇ ἡμέρᾳ.

21 Οὐδεὶς ἐπίβλημα ῥάκκους ἀγνάφου ἐπιράπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μὴ, αἱρεῖ τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸ τοῦ παλαιοῦ, καὶ χείρον σχίσμα γίνεται.
22 Ni manna giutip wein juggata in balgins fafrnjans; ibái åuftö diståfrái wein þata niujö þans balgins jah wein usgutnip, jah þái balgeis fraqistnand; ak wein juggata in balgins niujans giutand.

23 Jah warþ þáfrhaggan imma sabbatö daga þáfrh atisk, jah dugunnun sipönjös is skéwjandans ráupjan ahsa.

24 Jah Fareisaeis qëpun du imma: sái, hva táujand sipönjös þeinái sabbatim þatei ni skuld ist?

25 Jah is qap du im: niu ussuggwuþ ðiw hva gatawida Daweid, þan þaurfta jah grédags was, is jah þái miþ imma?

26 hráiwa galáip in gard guþs uf Abiapara gudjin jah hláibans faúrlageináis matida, þanzei ni skuld ist matjan niba ánáiim gudjam, jah gaf jah þáim miþ sis wisandam?

27 Jah qap im: sabbatö in mans warþ gaskapans, ni manna in sabbatö dagis;

28 swaei fráuja ist sa sunus mans jah þamma sabbatö.

CHAPTER III

1 Jah galáip aftra in synagöğen, jah was jáinar manna gapauûrsana habands handu.

2 Jah witáidëdun imma háilidëdiiu sabbatö daga, ei wrohide-deina ina.

3 Jah qap du þamma mann þamma gapauûrsana habandin handu: ureis in midumái.

22 Καὶ οὖν ὁ Βαλλέως ὠνομάζει ἐλαχίστως· εἰ δὲ μή, ῥήσσει ὁ ὄνομος ὁ νέος τοὺς ἀσκούς, καὶ ὁ ὄνος ἔχειται καὶ οἱ ἀσκοὶ ἀπολούνται, ἀλλὰ ὁ ὄνος νέος εἰς ἀσκοὺς καὶ οὐκ ἔχεται.
23 Καὶ ἔγενετο παραπορεύεσθαι αὐτῶν ἐν τοῖς σάββασιν διὰ τῶν σπορλῶν, καὶ ἦρξαντο οἱ μαθηταὶ αὐτοῦ ὅσποι τίλλοντες τοὺς στάχνας.
24 Καὶ οἱ Φαρισαίοι ἔλεγον αὐτῷ· ἰδε τί ποιοῦσιν τοῖς σάββασιν ὁ οὐκ ἔξεστιν;
25 Καὶ αὐτὸς ἔλεγεν αὐτοῖς· οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δανιήλ, ὅτε χρείαν ἔσχεν καὶ ἐπέώναναν, αὐτὸς καὶ οἱ μετ’ αὐτοῦ;
26 Πώς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ ἄρχιερέως καὶ τοὺς ἁρτους τῆς προθέσεως ἔφαγεν, οὐδὲ οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοῖς ἱερεύσιν, καὶ ἔδωκεν καὶ τοῖς σῶν αὐτοῦ οὖσιν;
27 Καὶ ἔλεγεν αὐτοῖς· τὸ σάββατον διὰ τὸν ἀνθρώπον ἔγενετο, οὐχ ὁ ἀνθρώπος διὰ τὸ σάββατον,
28 ὡς κύριος ἔστω ὁ νῦň τοῦ ἀνθρώπου καὶ τοῦ σάββατου.

CHAPTER III

1 Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεί ἄνθρωπος ἔξηγαμμένην ἔχων τὴν χεῖρα.
2 Καὶ παρετηροῦντο αὐτόν, εἰ τοῖς σάββασιν θεραπεύει αὐτὸν, ἵνα κατηγορήσωσιν αὐτοῦ.
3 Καὶ λέγει τῷ ἄνθρωπῷ τῷ ἔξηγαμμένῃ ἔχοντι τὴν χεῖρα· ἔγειρε εἰς τὸ μέσον.
4 Καὶ λέγει αὐτοῖς· ἔξεστιν εἰς τοῖς σάββασιν ἀγαθοποιήσαι ἤ κακοποιήσαι, ψυχὴν σῶσαι ἤ ἀποκτείναι; οἱ δὲ ἔσωσιν.
5 Jah ussaflvands ins mip möda, gáurs in dáubipös hafértins izé qap du ñamma mann: ufrakei ṭō handu ṭeina! Jah ufrakidà, jah gastōp astra sō handus is.

6 Jah gaggandans ṭan Fareisaieis sunsāw mip ṭāim Hērō- dianum garūni gatawidēdun bi ina, ei imma usqēmeina.

7 Jah Iēsus aflāīp mip sipōnjam seináim du marein, jah filu manageins us Galeilaia láistidēdun afar imma,

8 jah us Iudaia jah us Iafrusaūlymim jah us Idumaia jah hindana Iaúrdanāus; jah ṭāi bi Tyra jah Seidōna, manageins filu, gaḥāusjandans hvan filu is tawida, qēmūn at imma.

9 Jah qap ṭāim sipōnjam seináim ei skip habālīp wēsi at imma in pizōs manageins, ei ni ṭrasheina ina.

10 Managans àuk gaḥāilida, swaswē drusun ana ina ei imma attaftōkeina,

11 jah swa managāi swē habāidēdun wundufnjōs jah ahmans unhrainjans, ṭāiḥ ṭan ina gasēluun, drusun du imma jah hrōpidēdun qipandans ṭatei ṭu is sunus gups.

12 Jah filu andbāit ins ei ina ni gaswikunpidēdeina.

13 Jah ustāig in fafrguni jah athafrhait ṭanzei wilda is, jah galipun du imma.

14 Jah gawaūrhta twalīf du wisan mip sis, jah ei insandidēdi ins mērjan,

15 jah haban waldufni du hāiljan saūhtins jah uswafrpan un- hulpōns.

16 Jah gasatida Seimōna namō Pafrus;

17 jah Iakōbāu ñamma Zafbađaiāus, jah Iōhannē brōpr Iakō- bāus, jah gasatida im namna Baúanafrgaś, ṭatei ist: sunjus ṭeiuvōns;

18 jah Andrafan jah Filippu jah Barļaūlaimai jah Matpāiu jah Pōman jah Iakōbu ṭana Alfaiaus, jah Paddaiu jah Seimōna ṭana Kananeitēn,
5 Καὶ περιβλεψάμενος αὐτοὺς μετ’ ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν λέγει τῷ ἀνθρώπῳ· ἐκτείνων τὴν χειρὰ σου, καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ἡ χείρ αὐτοῦ.

6 Καὶ ἔξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἡρώδιαν ὑμμβούλων ἐποίουν κατ’ αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.

7 Καὶ ὁ Ἰησοῦς ἀνεχώρησεν μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν, καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἱκολούθησαν αὐτῷ· καὶ ἀπὸ τῆς Ἰουδαίας.

8 καὶ ἀπὸ Ἰερουσαλήμ καὶ ἀπὸ τῆς Ἰδομενείας καὶ πέραν τοῦ Ἰορδάνου καὶ οἱ περὶ Τύρου καὶ Σιδώνα, πλῆθος πολὺ, ἀκούσαντες δοὺ ἐποίει, ἠλθον πρὸς αὐτόν.

9 Καὶ ἔπειν τοῖς μαθηταῖς αὐτοῦ ἦν πλοιάριον προσκαρτέρη αὐτῷ διὰ τὸν ὄχλον, ἦν μὴ θλίβωσιν αὐτόν.

10 Πολλοὺς γὰρ ἐθεράπευσεν, ὡστε ἐπιπίπτειν αὐτῷ ἦν αὐτοῦ ἀψωναί· καὶ δοὺ εἴχον μάστιγας.

11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρησε, προσέπιπτεν αὐτῷ καὶ ἐκράζεν λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.

12 Καὶ πολλὰ ἐπετίμα αὐτοῖς ἦν μὴ φανερῶν αὐτῶν ποιήσωσιν.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὐδὲ ἤθελεν αὐτός, καὶ ἀπήλθον πρὸς αὐτόν.

14 Καὶ ἐποίησεν δώδεκα ἦν ὅσῳ μετ’ αὐτοῦ, καὶ ἦν ἀποστέλλῃ αὐτοὺς κηρύσσειν.

15 καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους καὶ ἐκβάλλειν τὰς δαιμόνια.

16 Καὶ ἔπεθηκεν τῷ Σίμωνι ὄνομα Πέτρον.

17 Καὶ Ἰάκωβον τοῦ τοῦ Ζεβεδαίου καὶ Ἰωάννην τοῦ ἀδελφῶν τοῦ Ἰακώβου καὶ ἐπέθηκεν αὐτοῖς ὄνοματα Βοανεργέας, ὅ ἐστιν νῦν βροντῆς.

18 Καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαίον καὶ Ματθαίον καὶ Θωμᾶν καὶ Ἰάκωβον τοῦ τοῦ Ἀλφαίου καὶ Θαδδαίον καὶ Σίμωνα τὸν Κανανίτην.
19 jah Iudan Iskariotén, saei jah galëwida ina.
20 Jah atiddjëdun in gard, jah gaiddja sik managei, swaswe ni mahtëdun nih hlàif matjan.
21 Jah háusjandans fram imma bòkarjòs jah anparái usiddjëdun gahaban ina ; qëpun áuk ñatei usgáisip is.
22 Jah bòkarjòs pái af Iafrusaúlymái qimandans qëpun ñatei Bafasfzafbul habáïp, jah ñatei in ñamma reikistin unhulpònò uswafrpiò práim unhulpòm.
23 Jah atháitands ins in gajuköm qap du im : hváiwò mag Satanas Satanan uswafrpan ?
24 Jah jabái ñiudangardi wipra sik gadaïljada, ni mag standan sò ñiudangardi jäina.
25 Jah jabái gards wipra sik gadaïljada, ni mag standan sà gards jäins.
26 Jah jabái Satana usstòp ana sik silban jah gadaïlips warp, ni mag gastandan, ak andi habáïp.
27 Ni manna mag kasa swinpis galeypands in gard is wilwan, niba faúrpts ñana swinpan gabindip ; jah ñan ñana gard is diswilwái.
28 Amèn, qìpa izwis, ñatei allata aflëtada ñata frawaúrhtè sunum mannè, jah náiteinòs swa managòs swaswe waja-mèrjand ;
29 apòsan saei wajamèreip ahman weihana ni habáïp fralët áiw, ak skula ist ãiweináizòs frawaúrhtàis.
30 Untë qëpun : ahman unhráinjana habáïp.
31 Jah qëmùn ñan áipei is jah bròprjus is jah ñtá standandòna insandidëdun du imma, háitandòna ina.
32 Jah sëtun bi ina managei ; qëpun ñan du imma : sáì, áipei peina jah bròprjus peinái jah swistrjus peinòs ñtá sökjand pük.
33 Jah andhòf im qipands : hvò ist sò áipei meina afppáu pái bròprjus meinái ?
Καὶ ἰσχυρώτερον, διὰ καὶ παρέδωκεν αὐτῶν. Καὶ ἔρχονται εἰς οἶκον·

καὶ συνερχέται πάλιν ὁ ὅχλος, ὡστε μὴ δύνασθαι αὐτοὺς μὴ τὸ ἄρτον φαγεῖν.

Καὶ ἀκοῦσαντες οἱ παρ’ αὐτοῦ ἐξήλθον κρατήσαι αὐτῶν· ἔλεγον γὰρ ὅτι ἔξοδη.

Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβοῦλ ἤρξε, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαμασινῶν ἐκβάλλει τὰ δαμόνια.

Καὶ προσκαλεσάμενοι αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς·

πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλει;

Καὶ ἐὰν βασιλεία ἐφ’ ἐαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη.

Καὶ ἐὰν οἰκία ἐφ’ ἐαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ οἰκία ἐκείνη.

Καὶ εἶ δὲ σατανᾶς ἀνέστη ἐφ’ ἐαυτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει.

Οὐδεὶς δύναται τὰ σκεύη τοῦ ἱσχυροῦ εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ διαρπάσαι, ἦν μὴ πρῶτον τοῦ ἱσχυρῶν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσῃ.

Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τὰ ἀμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ βλασφημίας, δόσας ἃν βλασφημήσωσιν·

δό δὲ ἀν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἁγιόν, οὐκ ἔχει ἄφεσιν εἰς τῶν αἰώνα, ἀλλ’ ἐνοχὸς ἐστὶν αἰώνιον ἀμαρτήματος.

Ὅτι ἔλεγον· πνεῦμα ἀκάθαρτον ἔχει.

Εἴρχονται οὖν ἡ μήτηρ αὐτοῦ καὶ οἱ ἄδελφοί αὐτοῦ, καὶ ἔξω ἐστάταις ἀπέστειλαν πρὸς αὐτοῦ φωνοῦτες αὐτῶν.

Καὶ ἐκάθητο περὶ αὐτοῦ ὅχλος, εἴπον δὲ αὐτῷ· λόδω ἡ μήτηρ σου καὶ οἱ ἄδελφοί σου καὶ αἱ ἄδελφαι σου ἔξω ζητοῦσιν σε.

Καὶ ἀπεκρίθη αὐτοῖς λέγων· τίς ἐστὶν ἡ μήτηρ μου ἡ οἱ ἄδελφοι μου;
CHAPTER IV

1 Jah astra Iēsus dugann lāisjan at marein, jah galēsun sik du imma manageins filu, swaswē ina galeisandan in skip gasitan in marein; jah alla sō managei wīpra marein ana stāpa was.

2 Jah lāisida ins in gajukōm manag, jah qāp im in lāiseināi seināi:

3 háuseipl Sāi, urrann sa saiands du saian fāiwa seinamma.

4 Jah warp, mīpānei safsō, sum raśhtis gadrāus faūr wig, jah qēmun fuglōs jah frētun pāta.

5 Anpārup-pan gadrāus ana stāinahamma, pārei ni hābāida aīrpa managa, jah suns urrann, in pizei ni hābāida diupaǐzōs aīrpōs;

6 at sunnin ṭan urrinnandin ufbrann, jah untē ni hābāida waúrtns gaṇpaúrnsōda.

7 Jah sum gadrāus in baúrnuns; jah ufartigun pāi baúrnjus jah afhrapidēdun pāta, jah akran ni gaf.

8 Jah sum gadrāus in aīrpa gōḍa, jah gaf akran urrinnandō jah wahsjandō, jah bar āin ’l jah āin ’j jah āin ’r.

9 Jah qāp: saei habāi ausōna háusjandōna, gahāusjāi.

10 Ip biḥē warp sundrō, frēhun ina pāi bi ina mīp pāim twa-libim pizōs gajukōns.

11 Jah qāp im: izwis atgiban ist kunnan rūna piudangardjōs gups, ip jāināim pāim ūta in gajukōm allata wafrpīp,
34 Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους λέγει· ἦδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.
35 Ὁσ γὰρ ἄν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφὸς μου καὶ ἀδελφὴ καὶ μήτηρ ἐστὶν.

CHAPTER IV

1 Καὶ παλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς, ὡστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆθαι ἐν τῇ θαλάσσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἔπι τῆς γῆς ἦν.
2 Καὶ ἐδίδασκεν αὐτούς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ.
3 Ἀκούσε. ᾿Ιδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ.
4 Καὶ ἔγενετο ἐν τῷ σπείρων ὁ μὲν ἐπεσεν παρὰ τὴν ὅδον, καὶ ἤλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό.
5 Ἀλλο δὲ ἐπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχεν γῆν πολλὴν, καὶ εὐθέως ἐξανέπειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς.
6 Ἡλιοῦ δὲ ἀνατελάων ἐκαματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρύζαν ἐξηράνθη.
7 Καὶ ἄλλο ἐπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνεβησαν αἱ ἀκανθαὶ καὶ συνεπνίζαν αὐτό, καὶ καρπῶν οὐκ ἔδωκεν.
8 Καὶ ἄλλο ἐπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδοσ καρπὸν ἀναβάνουτα καὶ αὐξάνουτα, καὶ ἐφερεν ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν.
9 Καὶ ἔλεγεν· δε ἔχει ὡτα ἀκούει, ἀκούετω.
10 Ὁτε δὲ ἐγένετο κατὰ μόνας, ἤρώτησαν αὐτὸν οἱ περὶ αὐτοῦ σὺν τοῖς δώδεκα τὴν παραβολὴν.
11 Καὶ ἔλεγεν αὐτοῖς· ᾿ὤμοι δέδοται γνῶναι τὸ μυστήριον τῆς βασιλείας τοῦ θεοῦ, ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται.
12 e safluandans safluáina jah ni gáumjáina, jah háusjandans háusjáina jah ni frapjáina, nibái huan gawandjáina sik jah ašlétáindáu im frawaúrhteis.

13 Jah qap du im: ni witup pō gajukón, jah hũáiwa allós pōs gajukōns kunneip?

14 Sa saijands waúrd saijs.

15 Ajejpaí wipra wig sind, parei saiada pata waúrd, jah ūn gaháusjand unkarjans, suns qimip Satanás jah usnimip waúrd pata insaianō in haftam izē.

16 Jah sind samaleikō pái ana stáinahamma saianans, páiei ūn háusjand pata waúrd, suns mip fahēdái nimand ita,

17 jah ni haband waúrtins in sis, ak hreilahwafrbái sind; paprōh, biše qimip aglō ašpäu wrakja in pís waúrdis, suns gamarz-janda.

18 Jah pái sind pái in păurnuns saianans, pái waúrd háus-jandans,

19 jah saúrgōs pizōs libáināis jah afmarzeins gabeins jah pái bi pata anpar lustjus inn atgaggandans ašhavpjand pata waúrd jah akranaláus wafrpēp.

20 Jah pái sind pái ana afrpái pizái göđon saianans páiei háus-jand pata waúrd jah andnimand, jah akran bafrand, áin l' jah áin 'j' jah áin 'r'.

21 Jah qap du im: ibái lukarn qimip dužē ei uf mělan satjáidáu ašpāu undar ligr? niu ei ana lukarnastaŋan satjáidáu?

22 Nih allis ist hũa fulginis patei ni gabafirhtjáidáu: nih wâr p analáugn, ak ei swikunp wafrpái.

23 Jabái hũas habái áusōna háusjandōna, gaháusjái.

24 Jah qap du im: safluip hũa háuseip! In pizái paei mitap mitip, mitada izwis jah biákada izwis pám galáubjandam.

25 Untē pishvammēh saei habáiip gibada imma; jah saei ni habáiip jah patei habáiip asnimada imma.
12 ἦνα βλέπουσες βλέπωσιν καὶ μὴ ἱδώσων, καὶ ἄκοουσες ἄκουσωσιν καὶ μὴ συνυπόσ, μήποτε ἐπιστρέψωσιν καὶ ἀφεθή αὐτοῖς τὰ ἀμαρτήματα.
13 Καὶ λέγει αὐτοῖς· οὐκ οἴδατε τὴν παραβολήν ταύτην, καὶ πῶς πάσας τὰς παραβολάς γνώσεσθε;
14 Ὁ σπείρων τὸν λόγον σπείρει.
15 Οὕτω δὲ εἶσιν οἱ παρὰ τὴν ὀδὸν ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἄκουσωσιν, εὐθέως ἔρχεται ὁ σατανᾶς καὶ αἰρεῖ τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν.
16 Καὶ οὕτω εἶσιν ὁμοίοις οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἱ ὅταν ἄκουσωσιν τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτὸν,
17 καὶ οὐκ ἔχουσιν βίαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροι εἰσίν· εἴτε γενομένης θλίψεως ἢ διωγμοῦ διὰ τῶν λόγων εὐθείως σκανδαλίζονται.
18 Καὶ οὕτω εἶσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, οἱ τὸν λόγον ἄκοουσίν,
19 καὶ αἱ μέριμναι τοῦ αἵωνος τοῦτον καὶ ἡ ἀπάτη τοῦ πλοῦτον καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμιάς εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον, καὶ ἀκαρπος γίνεται.
20 Καὶ οὕτω εἶσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἰνωνεῖς ἄκουσωσιν τὸν λόγον καὶ παραδέχονται, καὶ καρποφοροῦσιν εἰς τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἐκατόν.
21 Καὶ ἔλεγεν αὐτοῖς· μήτε ὁ λύχνος ἔρχεται ὡς ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίμην; οὕτως ἐπὶ τὴν λυχνίαν τεθῇ;
22 Οὐ γὰρ ἢστώς τι κρυπτῶν ὃ ἢσν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἦνα εἰς φανερὸν ἔλθη.
23 Εἰ τις ἔχει ὡτα ἄκοουσιν, ἄκουστον.
24 Καὶ ἔλεγεν αὐτοῖς· βλέπετε τι ἄκουστε, ἐν δὲ μέτρῳ μετρεῖτε, μετρηθήσεται ύμῖν, καὶ προστεθήσεται ύμῖν τοῖς ἄκοουσιν.
25 Ὁσ γὰρ ἔχη, δοθήσεται αὑτῷ καὶ ὃς οὐκ ἔχει, καὶ δὲ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.
Aiwaggéljó paíth Marku [Ch. iv. 26–40]

26 Jah qap: swa ist piudangardi gups, swaswē jabái manna wafrpip fráiwa ana aírípa.

27 Jah slēpīj jah urreisiq naht jah daga, jah ṭata fráiw keiniq jah liuḍīj swē ni wāit is.

28 Silbō āuk aírípa akran baśrip: frumist gras, ṭaprōh ahs, ṭaprōh fulleip kaúrnis in ṭamma ahsa.

29 Panuh bipē atgibada akran, suns insandeip gilpa, untē atist asans.

30 Jah qap: huē galeikōm piudangardja gups, aśfāu in hrileikāi gajukōn gabafram ṭō?

31 Swē kaúrnō sinapis, ṭatei ṭan saiada ana aírípa, minnist alláiizē fráiwē ist pizē ena aírípi;)

32 jah ṭan saiada, urrinnip jah waśrip alláiizē grasē máist, jah gatāuįjp astans mikilans, swaswē magun uf skadāu is fuglōs himinis gabaun.

33 Jah swaleikāim managāim gajukōm rōdida du im ṭata wāurd, swaswē mahtēduñ háusjōn.

34 Ip inuh gajukōn ni rōdida im, ip sundrō sipōnjam’seínāim andband allata.

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

36 Jah aflētandans ṭō managein andnēmum ina swē was in skipa; jah ṭan anįpara skipa wēsun mīp imma.

37 Jah warp skūra windis mikila jah wēgōs waltidēduñ in skip, swaswē ita juṗan gasullnōda.

38 Jah was is ana nōtǐn ana waggarja slēpands, jah urráisi- dēduñ ina jah qēpun du imma: láisari, niu kara ṭuk pizē fraqistnam?


40 Jah qap du im: dulvē faúrhtái sijup swa? ḥuáiwa ni nauh habāip galáubein?
26 Καὶ ἐλεγεν· οὔτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὡς ἐὰν ἀνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς,
27 καὶ καθεύδῃ καὶ ἐγείρηται νῦκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ μηκύνηται, ὡς οὐκ οἶδεν αὐτός.
28 Ἀὐτομάθη γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλῆρη σῖτον ἐν τῷ στάχυι.
29 Ὑποῖαν δὲ παραδῷ ὁ καρπὸς, εὔθεως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.
30 Καὶ ἐλεγεν· τίνι ὄμοιώσωμεν τῇ βασιλείᾳ τοῦ θεοῦ, ἢ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτῷ;
31 Ὡς κόκκον σωάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικράτερος πάντων τῶν σπερμάτων ἐστίν τῶν ἐπὶ τῆς γῆς,
32 καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους μεγάλους, ὅστε ὅπως ναθανίεται ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετευμά τοῦ οὐρανοῦ κατασκηνών.
33 Καὶ τοιαύτας παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τῶν λόγοιν, καθὼς ἐδύναντο ἄκουειν.
34 Χωρὶς δὲ παραβολῆς σοῦ ἐλάλει αὐτοῖς, κατ᾽ ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυεν πάντα.
35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρα ὡς γενομένης διέλθωμεν εἰς τὸ πέραν.
36 Καὶ ἀφέντες τῶν ὄχλων παραλαμβάνουσιν αὐτοῦ ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα δὲ πλοιώρια ἦν μετὰ αὐτοῦ.
37 Καὶ γίνεται λαϊλαψ ἀνέμου μεγάλη καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὡστε αὐτὸ ἦν γερμίζωσθαι.
38 Καὶ ἦν αὐτὸς ἐπὶ τῇ πρώμῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων καὶ διεγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;
39 Καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ ἐίπεν τῇ θαλάσσῃ σὺντα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.
40 Καὶ ἐίπεν αὐτοῖς· τῇ δειλοῖ ἐστε οὔτως; πῶς οὐκ ἔχετε πίστιν;
CHAPTER V

1 Jah qémun hindar marein in landa Gaddarènè.
2 Jah usaggandin imma us skipa suns gamôtida imma manna us aúrahjöm in ahmin unhráinjamma,
3 saei bauáin habáida in aúrahjöm: jah ni náudibandjöm eisarneináim manna mahta ina gabindan.
4 Untë is ufta eisarnam bi fôtuns gabuganáim jah náudibandjöm eisarneináim gabundans was, jah galáusida af sis þos náudibandjós, jah þó ana fôtum eisarna gabrak, jah manna ni mahta ina gatamjan.
5 Jah sinteinô nahtam jah dagam in aúrahjöm jah in faîrsgun-jam was hrôpjands jah bliggwands sik stáinam.
6 Gasalhundams þan Ièsu fafrrapró rann jah inwáit ina,
7 jah hrôpjands stibnái mikilái qap: hva mis jah þus, Ièsu, sunáu guþs þís háuhistins? biswara þuk bi guþa, ni balw-jáis mis!
8 Untë qap imma: usagg, ahma unhráinja, us þamma mann!
10 Jah bap ina filu ei ni usdrëbi im us landa.
11 Wasuh þan jàinar hafrda sweinè haldana at þamma faîrsgunja.
12 Jah bëdun ina allös þös unhulþons qipandeins: insandei unsis in þô sweina, ei in þô galeipáima.
13 Jah usláubida im Ièsus suns. Jah usaggandans ahmans þái unhráinjans galîþun in þô sweina, jah rann só hafrda and driusôn in marein; wèsunup-þan swè twós þúsundjós, jah ashvapnôdëdun in marein.
41 Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους·
tis ἀρα οὗτος ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα
ὐπακούονσιν αὐτῇ;

CHAPTER V

1 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν
τῶν Γαδαρηνῶν.
2 Καὶ ἔξελθοντι αὐτῷ ἐκ τοῦ πλοίου εὐθέως ἀπήρτησεν
αὐτῷ ἐκ τῶν μυμείων ἀνθρωπος ἐν πνεύματι ἀκαθάρτῳ,
3 ὁς τὴν κατοίκησιν εἶχεν ἐν τοῖς μυμήσις, καὶ οὔτε ἀλύ-
σεις οὐδεὶς ἐδύνατο αὐτὸν δῆσαι,
4 διὰ τὸ αὐτῶν πολλάκις πέδας καὶ ἀλύσεις δεδέσθαι καὶ
dιεστάσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας συντε-
τρίβθαι, καὶ οὐδεὶς ἠσχυνεν αὐτὸν δαμάσαι.
5 Καὶ διαπαντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μυμήσις καὶ ἐν
τοῖς ὀρεσίς ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις.
6 Ἰδὼν δὲ τῶν Ἰησοῦν μακρόθεν ἔδραμεν καὶ προσεκύνησεν
αὐτῶν,
7 καὶ κράζας φωνῇ μεγάλῃ εἶπεν· τί ἐμοὶ καὶ σοί, 'Ἰησοῦ
ὑπὲ τοῦ θεοῦ τοῦ ὑψίστου; ὁρκίζω σε τον θεόν, μή με
βασανίζῃς.
8 Ἐλεγεν γὰρ αὐτῷ· ἔξελθε, τὸ πνεῦμα τὸ ἀκάθαρτον, ἐκ
tοῦ ἀνθρώπου.
9 Καὶ ἐπηρώτα αὐτῶν· τί ὅνομά σοι; καὶ λέγει αὐτῷ·
λεγεών ὅνομά μοι, ὅτι πολλοὶ ἔσμεν.
10 Καὶ παρεκάλει αὐτῶν πολλά ἵνα μη ἀποστείλῃ αὐτοὺς ἐξ
τῆς χώρας.
11 Ἡμι δὲ ἐκεῖ ἄγελη χοίρων βοσκομένη πρὸς τῷ ὄρει·
12 καὶ παρεκάλεσαν αὐτῶν πάντες οἱ δαίμονες λέγουτες·
pέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτούς εἰσέλθωμεν.
13 Καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. καὶ ἔξελθοντα
tὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους, καὶ
ἀρμήσαν ἡ ἄγελη κατὰ τὸν κρημνοῦ εἰς τὴν θάλασσαν,
ὁσαν δὲ ὡς δισχύλιοι, καὶ ἑπνύοντο ἐν τῇ θαλάσσῃ.
14 Jah pái haldandans pó sweina gápłaȟún, jah gatafún in baúrg jah in háímóm, jah qémun sašúvan huwa wësi pata waúrípanó.

15 Jah atiddjédun du Iēsua, jah gasašúvand ñana wódan sitandán jah gawasidana jah frapjándan ñana saei habáída lasgafón, jah öhtédún.

16 Jah spílldóédun im páiëi gaséhun, huáwa warp bi ñana wódan jah bi pó sweina.

17 Jah dugunnun bidjan ina galeipá hindar markós seinós.

18 Jah inn gaggandan ina in skip báp ina, saei was wóds, ei mip imma wësi.

19 Jah ni laflöt ina, ak qáp du imma: gagg du garda ñeinamma du ñeináim, jah gateih im, huwan filu þus fráuja gatawida jah gaarmáída þuk.

20 Jah galáip jah dugann mërjan in Daškapaúlein, huwan filu gatawida imma Iēsus; jah allái sildaleikidédun.

21 Jah usleipandin Iēsua in skipa astra hindar maréin, gaqémun sik manageíns filu du imma, jah was faura maréin.

22 Jah săí, qimip áins þizo synagógafadë namin Jaeírus; jah sašúvands ina gadráus du fótum Iēsuis,

23 jah báp ina filu, qipánds þatei dauhøtar meina aftumist habáip, ei qimands lagjás ana pó handuns, ei ganísái jah libáí.

24 Jah galáip mip imma, jah idddjédun asar imma manageíns filu jah fráshún ina.

25 Jah qinñoó suma wisandeí in runa bloþis jéra twalif,

26 jah manag gápułandeí fram managáim lëkjam jah fráqim-andsaí allamwa seinamwa jah ni wafttáí bótida, ak máís wafrs habáida,

27 gaháusjandeí bi Iēsu, atgaggandeí in manageín aftana attaftók wastjáí is.

28 Unté qáp þatei jabaí wastjóm is attéka, ganisa.
14 Καὶ οἱ βόσκοντες τῶν θηρίων ἐφυγοῦν καὶ ἀπῆγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγροὺς καὶ ἤλθον ἱδεῖν τῇ ἐστίν τῷ γεγονός.

15 Καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθῆμενον καὶ ἰματισμένον καὶ σωφρονοῦντα, τῶν ἐσχηκότα τὸν λεγέωνα, καὶ ἐφοβήθησαν.

16 Καὶ διηγήσαντο αὐτοῖς οἱ ἱδώντες πῶς ἐγένετο τῷ δαιμονιζόμενῳ καὶ περὶ τῶν χοίρων.

17 Καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὀρίων αὐτῶν.

18 Καὶ ἐμβάντος αὐτῶν εἰς τὸ πλοῖον παρεκάλει αὐτοῖς ὁ δαιμονιζόμενος ἵνα μετ' αὐτῶν ἦν.

19 Καὶ οὐκ ἀφῆκεν αὐτοὺς, ἀλλὰ λέγει αὐτῷ. Ὑπαγε εἰς τὸν ὀίκον σου πρὸς τοὺς σους καὶ ἀνάγγειλον αὐτοῖς ὅσα σοι ὁ κύριος πεποίηκεν καὶ ἠλεήσεν σε.

20 Καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἔθαυμαζον.

21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοῖῳ πάλιν εἰς τὸ πέραν, συνήχθη ὁ χλος πολὺς ἐπ' αὐτῶν, καὶ ἦν παρὰ τὴν θάλασσαν.

22 Καὶ ἦδον ἔρχεται εἰς τῶν ἀρχισυναγόγων, ὄνοματι Ἰάειρος, καὶ ἦδων αὐτῶν πίπτει πρὸς τοὺς πόδας αὐτοῦ.

23 καὶ παρεκάλει αὐτῶν πολλά, λέγων ὅτι τὸ θυγάτριόν μου ἐσχάτως ἤχει, ἵνα ἠλών ἐπιθῆς αὐτῇ τὰς χεῖρας, ἵνα σωθῇ καὶ ζήσῃ.

24 Καὶ ἀπῆλθεν μετ' αὐτοῦ, καὶ ἠκολούθει αὐτῷ ὁ χλος πολὺς, καὶ σωθέλιβον αὐτῶν.

25 Καὶ γυνὴ τῆς οὐσα ἐν ὑσεί αἴματος ἐτή δώδεκα,

26 καὶ πολλά παθοῦσα ὑπὸ πολλῶν λατρῶν καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα καὶ μηδὲν ὁφελήθεισα ἀλλὰ μᾶλλον εἰς τὸ χείρον ἐλθοῦσα,

27 ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ χλῳ ὁπίσθεν ἦπατο τοῦ ἱματίου αὐτοῦ.

28 ἔλεγεν γὰρ ὅτι κἂν τῶν ἱματίων αὐτοῦ ἄφωμαι, σωθήσομαι.
29 Jah sunsáiw gapáuránsnöda sa brunna blopis izös, jah uskunña ana leika ṭatei gaháilnöda af ṭamma slaha.
30 Jah sunsáiw Iēsus uskunña in sis silbin ṭö us sis maht usgaggandein; gawandjands sik in managein qαp: hras mis taltök wastjöm?
31 Jah qępun du imma sipönjös is: saflvis ṭö managein preihandein ṭuk, jah qıpis: hras mis taltök?
32 Jah wláitöda saflvan ṭö ṭata táujandein.
33 Ip sō qinö ǭgandei jah reirandei, witandei ṭatei warβ bi ija. qam jah dráus du imma, jah qαp imma alla ṭö sunja.
34 Ip is qαp du izái: daúhtar, galáubeins ṭeina ganaśida ṭuk, gagg in gawasrți, jah sijáis háila af ṭamma slaha ṭeinamma.
35 Naúhpunuh imma rödjandin qémun främ ṭamma synagö-gafada, qıpandans ṭatei daúhtar ṭeina gaswalt: hra ṭanamáis dráibeis ṭana láisari?
36 Ip Iēsus sunsáiw gaháusjands ṭata waúrd rödip, qαp du ṭamma synagögafada: ni faúrhteī; ṭatáinei galáubei.
37 Jah ni fralafföt áinöhun izē mpis sis afargaggan, nibái Paștru jah Iaköbu jah Iōhannён bröpar Iaköbis.
38 Jah galáiįp in gard ṭis synagögafadis, jah gasálnu aúhjödu jah grêtandans jah wáisafhrūjandans filu.
39 Jah inn atgaggands qαp du im: hra aúhjöp jah grêtįp? ṭata barn ni gadaúpñođa, ak slépiįp.
40 Jah bihlöhun īna. Ip is uswavfrpands állaim ganimip attan ṭis barnis jah áipein jah ūans mpis sis, jah galáiįp inn īarei was ṭata barn ligando.
42 Jah suns urraś sō mawi jah idđja; was õuk jēře twalibë; jah usgeisnödëdun faúrhtein mikilai.
43 Jah anabāup im filu ei manna ni funțį ṭata; jah hafháit izái giban matjan.
29 Καὶ εὐθέως ἔξηράνθη ἡ πηγὴ τοῦ αἰματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἦταν ἀπὸ τῆς μάστιγος.
30 Καὶ εὐθέως ὁ Ἰησοῦς ἐπιγυνώ ἐν ἐαυτῳ τῇ ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν· τίς μοι ἦσατο τῶν ἰματίων;
31 Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· βλέπεις τὸν ὄχλον συνθλίβοντα σε καὶ λέγεις· τίς μοι ἦσατο;
32 Καὶ περιπελετετο ἰδείν τῇ τοῦτο ποιήσασαν.
33 Ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἶδον ὁ γέγονεν ἐν αὐτῇ, ἤλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν.
34 Ὁ δὲ εἶπεν αὐτῇ· θύγατερ, ἡ πίστις σου σέσωκέν σε· ὑπαγε Εἰς εἰρήνην καὶ ἱσθι χύνῃ ἀπὸ τῆς μάστιγος σου.
35 Ἐτὶ αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες· ὅτι ἡ θυγάτηρ σου ἀπέθανεν, τί ἦτι σκύλλεις τῶν διδάσκαλον;
36 Ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας τῶν λόγων λαλοῦμενον λέγει τῷ ἀρχισυναγώγῳ· μὴ φοβοῦ, μόνον πίστευε.
37 Καὶ ὁ γὰρ ἀφίκειν ὠδένα αὐτῷ συνακολουθήσαι εἰ μὴ Πέτρου καὶ Ἰάκωβου καὶ Ἰωάννην τῶν ἀδελφῶν Ἰακώβου.
38 Καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας πολλά.
39 Καὶ εἰσελθὼν λέγει αὐτοῖς· τί θυρῷβεύσα καὶ κλαίετε· τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει.
40 Καὶ κατεγέλων αὐτοῦ· δὲ ἐκβαλῶν πάντας παραλαμβάνει τὸν πατέσα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον.
41 Καὶ κοατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ· ταλιθά κοῦνε, ὁ ἐστιν μεθερμηνευόμενον· τὸ κοράσιον, σοι λέγω, ἐνεεισ.
42 Καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιπεταί· ὅτι γὰρ ἐτών δῶδεκα· καὶ ἐξεστήσας ἐκστάσεις μεγάλη.
43 Καὶ διεστέλλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνῶ τοῦτο, καὶ εἶπεν ὀδηγήσας αὐτῇ φαγεῖν.
CHAPTER VI

1 Jah usstöp jainprü jah qam in landa seinamma, jah láistidéduń asar imma sipönjós is.

2 Jah bipē warp sabbatō, dugann in synagōgē láisjan, jah managáí háusjandans sildaleikidéduń qipandans: hvapré pamma pata, jah hro só handugeinō só gibanō imma, ei mahteis swaleikōs päfrh handuns is wafrpand?

3 Niu pata ist sa tímrja, sa sunus Marjins, įp brōpar Iakōba jah Iūsē jah Iudins jah Seimōnis? jah niiu sind swistrjus is hēr at unsis? Jah gamarzidái waúrþun in pamma.

4 Qap įan im Iēsua patei įist praúñétus unswėrs, niba in gabaúrpiái seinái jah in ganiştjam jah in garđa seinamma.

5 Jah ni mahta jainar áinōhun mahtē gatáujan, niba faúaim siukáim handuns galagjands gahálida.

6 Jah sildaleikida in ungálawbeinais ızē, jah bitāuh weihsa bisunjanē láisjands.

7 Jah athañhāit įans twalif jah dugann ins insandjan twans hiwanju, jah gaf im waldufni ahmanē unhrainjāize.

8 Jah faúrbāųp įim įi wafht ni nēmeina in wig, niba hrugga āina, nih matibalg nih hlāif nih in gafrdōs āiz,

9 ak gaskōhái suljōm: jah ni wasjāil įtwāim páidōm.

10 Jah qap du įim: pishraduh įei gaggāip įin gand, įar saljāip, untē usgaggāip jainprü.

11 Jah swa managáí swē ni andnimáinai izwis ni háusjáina izwis, usgaggandans jainprü ushrisjāip mulda ūndarō sōtum izwarāim du weitwōdipái įim. Amēn, qIPA izwis: sütizō ist Sāudaúmjam afppau Gaúmaúrjam in daga stauōs ūpau pipai baúrg jainái.

12 Jah usgaggandans mēridéduń įi idreigōdéđeina.

13 Jah unhulpōns managōs usdribun, jah gasalbōdēduń alēwa managans siukans, jah gahálildēduń.

14 Jah gaháusida ūpiđans Hērödēs, swikunp allis warp namō
is, jah qap ūatei Iōhannis sa dáupjands us dáupáim urráis, 
duppē waúrkjand þos mahtéis in imma.
15 Anþarái ðan qeqpun ūatei Hēlias ist; anþarái ðan qeqpun 
ūatei praúfētēs ist swē áins þizē praúfētē.
16 Gaháusjands ðan Hērōdēs qap ūatei þammei ik háubip 
afmaímait Iōhannē, sa ist: sah urráis us dáupáim.
17 Sa áuk rafhtis Hērōdēs insandjands gahabáida Iōhannēn 
jah gaband ina in karkarāi in Hafrōdiadins qēnāis Filippāus 
brōprs seinis, untē þō galiugāida.
18 Qap āuk Iōhannēs du Hērōda ūatei ni skuld ist þus haban 
qēn brōprs þenis.
19 Iþ sō Hērōdia náiw imma jah wilda imma usqiman, jah 
ni mahta:
20 untē Hērōdis öhta sis Iōhannēn, kunnands ina waír garafht-
ana jah weihana, jah witāida imma, jah háusjands imma 
manag gatawida, jah gabaúrjaba imma andháusida.
21 Jah waurpans dags gauls, ðan Hērōdis mēla gabaúrpaís 
seināizōs nahtamat waúrhta þāim máistream seināizē jah 
þūsundifadim jah þāim frumistam Galeilaias,
22 jah atgaggandein inn dauhtir Hērōdiadins jah plinsjandein 
jah galeikandein Hērōda jah þāim miþ anakumbjandam, 
qap þiudans du þizāi máujāi: bidei mik þishvizuh þei 
wileis, jah gibā þus.
23 Jah swōr izāi ūatei þishvah þei bidjāis mik, gibā þus und 
halba þiudangardja meina.
24 Iþ si usgaggandei qap du áipein seināi: hris bidjāu? Iþ 
si qap: háubidis Iōhannis þis dáupjandins.
25 Jah atgaggandei sunsāiw sniumundō du þamma þiudana baþ 
qiþandei: wiljāu ei mis gibaís ana mēsā háubip Iōhannis 
þis dáupjandins.
26 Jah gāurs waurpans sa þiudans in þizē áipe jah in þizē miþ 
anakumbjandane ni wilda izāi ufbrikan.
27 Jah suns insandjands sa þiudans spaskulātur, anabāþ 
briggan háubip is. Iþ is galeipands afmaímait imma háubip 
in karkarāi,
CHAPTER VII

1 Jah gaqemun sik du imma Fareisaieis jah sumai pize bokarje, qimandans us Iafrusaulyymim.

2 Jah gasafvanandans sumans pize siponje is gamainjaim handum, pat-ist unwpwahanaim, matjandans hiabians;

3 ip Fareisaieis jah allai Iudaieis, niba usta pwahand handuns, ni matjand, habandans anafilh piz sinistane, jah af mapla niba duupjand ni matjand, jah anpar ist manag patei andnemun du haban: dupeinins stikle jah aukjeh jah Katile jah ligr;

5 paiprgeh pan freahun ina pai Fareisaieis jah pai bokarjose: duhe pai siponjose peinai ni gaggand bi pammei anafulhun pai sinistans, ak unwpwahanaim handum matjand hlai;

6 Ip is andhasjands qap du im patei wafla praufetida Esaas bi izwis pans liutans, swu gamelip ist: so managei wafrilmik sweraip, ip hauto izeh fafrica habaitcik mis.

7 Ip sware mik blotand, laisjandans laiseinins, anabusnins manne;
8 afdétandans rahtis anabusn gups habáip ðatei anafushun man-
nans, dáupeinins áurkjé jah stiklé, jah anþar galeik swalei-
kata manag táujíp.
9 Jah qap du im : wafla inwidìp anabusn gups, ei ðata anafush-
anò izwar fastáip.
10 Mósës áuk rahtis qap : swérái attan þeinana jah áipéin ðeina ; jah saei ubil qípái attin seinamma afþháu áipéin seinái, dáuþáu afdìuþjáidáu.
11 Ìp jus qípíp : jabái qípái manna attin seinamma afþháu áipéin : kaúrbán, ðatei ist máípms, pishrah ðatei us mis gabatnis,
12 jah ni fraletíp ina ni waflh táujan attin seinamma afþháu áipéin seinái,
13 bláuípandans waúrd gups ðizái anabusnái izwarái, ðoei anafushuò ; jah galeik swaleikata manag táujíp.
14 Jah atháitands alla ðó managein qap im : háuselíp mis allái jah fraþjáip.
15 Ni washts ist útaþró manò ina gaggandó in ina ðatei magi
ina gamáinjan ; ak ðata út gaggandó us manò ðata is ðata
gamáinjandó mannan.
16 Jabái íuras habái áusóna háusjandóna, gaháusjáí.
17 Jah ðan galáip in gard us ðizái managein, fréhun ina sipóñ-
jós is bi ðó gajukóin.
18 Jah qap du im : swa jah jus unwitans sijúp? Ni fraþjíp
ðammei all ðata útaþró inn gaggandó in mannan ni mag ina
gamáinjan :
19 unté ni galeíip ímma in hafrtò, ak in wamba, jah in urrunsa
usgaggíp, gahráineíp allans matins.
20 Qajúþ-þan ðatei ðata us manò usgaggandó ðata gamáineíp
mannan.
21 Ïnnaþró áuk us hafrtin mannei mitóneis ubilös usgaggand :
kalkinassjus, hörínassjus, mauþpra,
22 þiubja, safhusrikeins, unsél reins, liutei, agláitei, áugó unsél,
wajaméreins, háuhhasrtei, unwiti.
23 Þó alla ubilõna innaþró usgaggand jah gagamáinjand mannan.
24 Jah jainrō usstandands galājp in markōs Tyrē jah Seidōnē, jah galeipands in gard ni wilda witan mannan jah ni mahta galāugnjan.

25 Gahāusjandei raftis qinō bi ina, ḋizōzei habāida dauhtar ahman unhrāijnana, qimandein draus du fōtum is.

26 Wasup-ṭan sō qinō hāiūnō, Saūrini fynikisaka gabaūr்஦ai, jah bāp ina ei pō unhuḷpōn uswaūrpi us dauḥtr izōs.

27 Ip Iēsus qāp du izāi; lēt faūrphis sada wafrḥan barna, untē ni gōp ist niman hlāib barnē jah wafrḥan hundam.

28 Ip si andhōf imma jah qāp du imma: jiā frāuja; jah āuk hundōs undarō biuda matjand af draūhsnōm barnē.

29 Jah qāp du izāi: in pis waūridis gagg, usiddja unhuḷpō us dauḥtr peināi.

30 Jah galeipandei du garda seinamma bigat unhuḷpōn usgagg-ana jah pō dauḥtar ligandein ana ligra.

31 Jah aṭra galeipands af markōm Tyrē jah Seidōnē qam at marein Galeilaiē miṭ tweihnāim markōm Daikapaūlaiōs.

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

33 Jah afnimands ina af managein sundrō, lagida figgrans seinans in āusōna imma jah spēwands attaftōk tuggōn is,

34 jah ussaftvands du himina gaswōgida, jah qāp du imma: affaफā, ḣatei ist uslukn.

35 Jah sunsāiw usluknōdēduimma hliumans jah andbundnōda bandi tuggōns is jah rōdida ra aftaba.

36 Jah anabāup im ei mann ni qēpeina, ḳun filu is im anabāup, máis ḣammei eis mēridēduin,

37 jah usfarassāu sindaleikidēduqipandans: wafla allata gata-wida, jah bāudans gataujīp gahāusjan jah unrōdjandans rōdjan.
CHAPTER VIII

1 In jāināim ḫan dagam aṭfrah at filu managāi managein wisandein jah ni habandam ḫra matidēdeina, athāītands sipōnjans qaşuh du im:

2 infeinōda du ṭizāi managein, untē ju dagans ṭrins mīp mis wēsun, jah ni haband ḫra matjāina;

3 jah jābāi fralēta ins láusqijrans du garda izē, uṣligand ana wiga; sumāi raḥfīts izē fafrāḍro qēmun.

4 Jah andhōsun imma sipōnjōs is : ḫraḍro ḫans mag ḫras gasōpjjan hlāibam ana āuẓidāi?


6 Jah anabāuḍ ṭizāi managein anakumbjan ana aṣrāibai; jah nimands ḫans sibun hlāibans jah awiliudōnds gabrak jah atgaf sipōnjam seināim, ei atlagidēdeina faūr ; jah atlagidēdun faūr ṭō managein.

7 Jah habāidēdun fiskans fawans, jah ḫans gaḍiupjands qaḍ eī atlagidēdeina jah ḫans.

8 Gamatidēdun ḫan jah sadāi waurpūn; jah usnēmum láibōs gabrukō sibun spyreidans.

9 Wēsunuḍ-ḳhan ḫāi matjandans swē fidwōr ṭūsandjōs; jah fralafūlōt ins.

10 Jah galāiḍ sunsāiw in skip mīp sipōnjam seināim, jah qam ana fēra Magdalan.

11 Jah urrunnun Fareisaiēis jah dugunnun mīp sōkjan imma sōkjandans du imma tāiṅn us himina, frāisandans ina.


13 Jah aflētands ins, galeiḍands aṭfrah in skip uslāiḍ hindar marein.

14 Jah ufarmunnōdēdun niman hlāibans jah nība āṁnana hlāif ni habāidēdun mīp sis in skipa.

R 2
15 Jah anabåuþ im qipands: safhuþ ei atsafluþ izwis þis beistis Fareisaite jah beistis Hérödis.
16 Jah þähtëdun miþ sis missó qipandans: untë hláibans ni habam.
18 Áugòna habandans ni gasafluþ, jah áusòna habandans ni gaháuseiþ, jah ni gamunuþ.
19 Þan þans fimf hláibans gabrák fimf þúsundjóm, hwà managòs tâinjëns fullòs gabrukò usnémuþ? Qépun du imma: twalíf.
20 Âppan Þan þans sibun hláibans fidwòr þúsundjóm, hwà managåns spyreidans fullans gabrukò usnémuþ? Ip eis qépun: sibun.
21 Jah qap du im: hváïwa ni nauh fraþjip?
22 Jah qëmun in Bëpaniin, jah bërun du imma blindan jah bëdun ina ei imma attatöksi.
23 Jah safgrëipands handu þis blindins ustáuh ina ùtana weihsis jah speiwands in áugòna is, atlagjands ana handuns seinòs frah ina ga-u-hva-sëhvi?
24 Jah ussafluands qap: gasaflu mans, þatei swë bagmans gasaflu gaggandans.
25 Paptroh aftra galagida handuns ana þô áugòna is jah gata-wida ina ussafluwan; jah aftra gasatïps warþ jah gasahu bafrhtaba allans.
26 Jah insandida ina du garda is qipands: ni in þata weihis gaggáis, ni mannhun qipâis in þamma wehsa.
27 Jah usiddja Îesus jah sipöñjës is in wëhsa Kaisarias þizòs Filippáus: jah ana wiga frah sipöñjës seinës qipands du im: hvàna mik qipand mans wisan?
28 Ip eis andhòsun: Îöhannën þàna dáupjand, jah andparái Hëliàn: sumáih þàna áinana praúsëtë.
29 Jah is qap du im: âppan jus, hvàna mik qipip wisan? Andhafjands Þan Pafròus qap du imma: þu is Xristus.
Jah saúrbáuá im ei mannhun ni qępëina bi ina.

Jah dugann láisjan ins ɲatei skal sunus mans filu winnan jah uskiusan skaluds ist fram ɲáim sinistam jah ɲáim aúhummastam gudjam jah bókarjam, jah usqiman jah afar prins dagans usstandan.

Jah swikunjába ɲata waurd rödida; jah astiuhands ina Pafrus dugann andbeitan ina;

ip is gawandjands sik jah gasafsivands ɲans sipönjans seinans andbát Pafru qipands: gagg hindar mik, Satana, unté ni frapjis ɲáim guşps, ak ɲáim manñë.


Saei allís wili sáiwala seina ganasjan, fraqisteip izái: ip saei fraqisteip sáiwalaí seinái in meina jah in ɲízos átwaggéljons, ganasjip pó.

hva àuk bòteip mannan, jabái gageigáip ɲana fafrluu allana jah gasleipeip sik sáiwalaí seinái?

Așpáu hva gibip manna inmáidein sáiwalös seináizös?

Unté saei skamáip sik meina jah waurdë meináizë in gasbaúrpaí pízái hörinöndein jah frawaúrhton, jah sunus mans skamáip sik is, ɲan qimip in wulpáu attins seinis mìp aggilum ɲáim weïham.

CHAPTER IX

1 Jah qap du im: amën, qípa izwis ɲatei sind sumái pízë hër standandanë, ɲái izë ni káusjand dáupáus, untë gasafsivand ɲiudinassu guşps qumanana in mahtái.

2 Jah afar dagans sahs ganam ìéesus Pafru jah Iakõbu jah Ióhannën, jah ustáuh ins ana fafrguni háuh sundró áinans: jah inmáidida sik in andwaúría izë.

3 Jah wastjós is waurpün glitmunjandeins, lueitós swë snáius, swaleikös swë wullareis ana așfáí ni mag galveitjan.
4 Jah atâugǐps warp im Hêlias mîp Mösê; jah wêsun rôdjandans mîp Iêsua.
5 Jah andhafjands Païtrus qap du Iêsua: rabbei, góp ist unsis hêr wisan, jah gawaûrkjam hlijans prins, ðus âïnana jah Mösê âïnana jah âïnana Hêlijin.
6 Ni âuk wissa ðua rôdidêdi; wêsun âuk usagidâi.
7 Jah warp milhma ufarskadwjands im, jah qam stibna us ðamma milhmin: sa ist sunus meins sa liuba, ðamma hâusjâïp.
8 Jah anaks insashvandans ni ðanaseîps âïnôhun gasêhuun, alja Iêsu âïnana mîp sis.
9 Dalâp ðan atgaggandam im af ðamma safrgunja, anabâup im ei mannhun ni spîlloôdêdeîna ðatei gasêhuun, niba bihê sunus mans us dâuîpâm usstöpi.
10 Jah ðata waûrd habâidêdun du sis missô sôkjadands: ðua ist ðata us dâuîpâm usstandan?
11 Jah frêhun ina qîpandans: untê qipand ðaî bôkarjôs ðatei Hêlias skuli qiman faûrîps?
12 Ip is andhafjands qap du im: Hêlias swëpâuh qimands faûrîps afla gabôteîp alla; jah lvìwa gamêlîp ist bi sunu mans, eî manag winnâi jah frakunûps wafrpái.
13 Akei qîpa izwis ðatei ju Hêlias qam jah gatawîdêdun imma swa filu swë wîldêdun, swaswë gamêlîp ist bi ina.
14 Jah qimands at sipônjam gasalu filu manageins bi ins, jah bôkarjans sôkjadands mîp im.
15 Jah sunsâiw alla managei gasashvandans ina usgeisnôdêdun, jah durinnandans inwitun ina.
16 Jah frâh ðans bôkarjans: ðua sôkeîp mîp ðâîm?
17 Jah andhafjands âïns us ðizái managein qap: lâisari, brâhta sunu meinana du ðus habandan ahman unrôdjandan.
18 Jah ðisîwaruh ðei ina gasâhip, gawaîfrpi p ina, jah lvapjîp jah kriustîp tunpuns seinans, jah gastaûrkniîp; jah qap sipônjam ðeinaîm eî usdreiheîna ina, jah ni mahtêdun.
19 Ip is andhafjands im qap: ðô kuni ungalâubjandôl und ðua at izwis sijau? und ðua ðulâu izwis? Bâtrip ina du mis.
20 Jah bráhtédun ina at imma. Jah gasałłwands ina sunsałw sa ahma tahida ina; jah druusands ana amźpa walwisóda ūwajands.

21 Jah frah ḫana attan is: hwun lagg mēl ist ei ḫata warph imma? ḫp is qāp: us barniskja.

22 Jah ufta ina jah in fōn atwerp jah in watō, ei usqistidēdi imma; akei jabái majeis, hilp unsara, gableipjands unsis.

23 ḫp Iēsus qāp di imma ḫata jah majeis galáubjan; allata mahteig ḫamma galáubjandin.

24 Jah sunsāiw ufhrōpjands sa atta ḫis barnis mij tabrāq qāp: galáubja; hilp meináizōs ungalaubénantis!

25 Gasałłwands ḫan Iēsus ḫatei sāmēp rann managei, galuōtida ahmin ḫamma unhrāinjin, qipjands du imma: ḫu ahma, ḫu unrōdjands jah bāups, ik ḫus abaniuda: usgagg us ḫamma, jah ḫanaseἵpns ni galeijpāis in ina.

26 Jah hrōpjands jah filu tahjands ina usiddja; jah warph swē dāups, swaswē managā qiępun ḫatei gaswalt.

27 ḫp Iēsus undgreipjands ina bi handāu urráisida ina; jah usstōp.

28 Jah galeipjandan ina in gard, sipōnjōs is frēhun ina sundrō duhuē weis ni mahtēdum usdreiban ḫana?

29 Jah qāp du im: ḫata kuni in waśhtiā ni mag usgaggan, niba in bidāi jah fastubnja.

30 Jah jāinprō usgaggandans iddjēdun ḫafrh Galeilaian, jah ni wilda ei luas wissēdē,

31 untē láisida sipōnjans seinans, jah qāp du im ḫatei sunus mans atgibada in handuns manmē, jah usqimand imma, jah usqistiphs ḫridjin daga usstandip.

32 ḫp eis ni frōpun ḫamma waúrda, jah ohtēdun ina fraśhan.

33 Jah qam in Kafarnaum, jah in garda qumans frah ins: hra in wiga mij izwis missō mitōdēdup?

34 ḫp eis slawāidēdun; du sis missō andrunnun, lvarjis máists wēsi.

35 Jah sitands atwōpida ḫans twalif jah qāp du im: jabái luas wili frumists wisan, sijái allāizē astumists jah allāim andbahts.
36 Jah nimands barn gasatida ita in midjā'im im, jah ana armins
nimands ita qāp du im:
37 saei ʿāin ʿīzē swaleikāizē barnē andnimip ana namin mei-
namma, mik andnimip; jah sahrazuh saei mik andnimip, ni
mik andnimip, ak ṣaana sandjandan nik.
38 Andhōs ṣan imma Iōhannēs qipands: lāisari l sēhuum sumana
in ṇeinamma namin usdreibandan unhulpōns, saei ni lāisteiṣ
unsis, jah waridēdum imma, untē ni lāisteiṣ unsis.
39 Ḥp is qāp: ni warjīp imma; ni mannahun āuk ist saei tāujīp
maht in namin meinamma jah magi sprāutō ubilwaūrdjan
mis;
40 untē saei nist wīpra izwis, faūr izwis ist.
41 Saei āuk allīs gadragkjāi izwis stikla watins in namin mei-
namma, untē Xristāus sijuṣ, amēn qīṣa izwis ei ni fraqisteiṣ
mizdōn seināi.
42 Jah sahrazuh saei gamarjāi āinana ʿīzē leitilānē ʿīzē galāub-
jandānē du mis, ġōp ist imma māis ei galagjāidāu asiluqafı̄rnūs
ana balsaggan is jah frawāūrpans wēsi in marein.
43 Jah jabāi marzjāi ṭuk handus ṇeina, afmāit āū; ġōp āūs
ist hamfamma in libāīn galeīpān, ṭāu twōs handuns habandin
galeīpān in gafāīnnān, in fōn ṣata unhvapnādō,
44 āpere māṭa izē ni gaswiltīp jah fōn ni afhuvapnīp.
45 Jah jabāi sōtūs ṇeins marzjāi ṭuk, afmāit ina; ġōp āūs ist
galeīpān in libāīn haltamma, ṭāu twās sōtūsn habandin
gawafrpan in gafāīnnān, in fōn ṣata unhvapnādō,
46 āpere māṭa izē ni gaswiltīp jah fōn ni afhuvapnīp.
47 Jah jabāi āugō ṇeins marzjāi ṭuk, uswafīrp imma; ġōp āūs
ist háihamma galeīpān in piudangardja ġups, ṭāu twā āugōnā
habandin atwafrpān in gafāīnnān funīns,
48 āpere māṭa izē ni gadāuqppnīp jah fōn ni afhuvapnīp.
49 jahrazuḥ āuk funin saltada jah īvarjatōh hunsle salta saltada.
50 ġōp salt; Ḥp jabāi salt unsaltan waṣfrīp, lūc supūda? Ḥabāīp
in izwis salt, jah gawafrpeigāi sijāīp mīṣ izwis missō.
CHAPTER X

1 Jah jāinprō usstandands qam in marköm Iudaías hindar Iaúrdanáu; jah gaqēmûn sik aftra manageins du imma, jah, swē bi-ũhts, aftra láisida ins.
2 Jah duatgaggandans Fareisaiëís frēhun ina, skuldu sijái mann qēn afsatjan, frāisandans ina.
3 Ipb is andhafjands qapr: hu izwis anabáup Mōsēs?
4 Ipb eis qēhun: Mōsēs uslāubida unsis bōkōs afsateināis mēljan jah aflētan.
5 Jah andhafjands Iēsus qapr du im: wipra harduhafrtein izwara gamēlida izwis pō anabusn.
6 Ipb af anastōdeenāi gaskaftāis gumein jah qinein gatawida gup.
7 Inu ēs pis bīleipāi manna attīn seinamma jah āifein seināi, jah sijāina pō twa du leika samīn, swaswē ānaseipīs ni sind twa, ak leik āin.
8 Patei nu gup gawap, manna āmmma ni skāidāi.
9 Jah in garda aftra sipōnĵōs is bi ēta samō frēhun ina.
10 Jah qapr du im: salvazuh saei aflētip qēn seina jah liugāip anparā, hōrinōp du pizāi.
11 Jah jābāi qinō aflētip aban seinana jah liugada anpāramma, hōrinōp.
12 Panu ēta bērun du imma barna, ei attaftōki im: ip ūa sipōnĵōs is sōkun pāim bafrandam du.
14 Amēn, qipā izwis: saei ni andnimip piudangardja gups swē barn, ni pāuq qimip in izāi.
15 Jah gablāihands im, lagjands handuns ana pō piupida im.
16 Jah usgaggandin imma in wig, duatinnands āins jah knussjands bāp ina qipands: láisari piujēiga, hu ētauāu ei libāināis āiweinōns arbja wastrpāu?
18 Iš is qap du imma: ḫra mik qipis ḫupeigana? ni ḫuashun ḫupeigs, alja āins guḥ.
19 Pōs anabusnins kant: ni hōrinōs; ni mauṟprjāis; ni hlifāis; ni sijāis galiugaweitwōds; ni anamahtjāis; swērāi attan ūeina jah āipēin ūeina.
20 Paruh andhafjands qap du imma: lāisari, pō alla gafastāida us jundāi meināi.
21 Iš Iēsus insahvands du imma frijōda ina jah qap du imma: āinis ḫus wan ist; gagg, swa filu swē habāis frabugei jah gif ḫarbarb, jah habāis huzd in himinam; jah hiri lāistjan mik nimands galgan.
22 Iš is ganipnands in īs waurdis galāi̇p gāurs; was āuk habands fahu manag.
23 Jah bisahvands Iēsus qap sipōnjam seināim: sāi, ḫwāiwa agluba ūai fašō gahabandans in piudangardja gups galeipand.
24 Iš ūai sipōnjōs asflāupnōdēdun in waürdē is. Paruh Iēsus aftra andhafjands qap im: barnilōna, ḫwāiwa aglu ist ūaim hugjandam afar fahāu in piudangardja gups galeipan.
25 Azitizō ist ulbandāu ūafrh ūafrkō nēplōs galeipan, ūau gabigamma in piudangardja gups galeipan.
26 Iš eis māis usgeisnōdēdun qipandans du sis missō: jah ḫwās mag ganisan?
27 Insahvands du im Iēsus qap: fram mannam unmahтеig ist, akei ni fram guṭa; allata āuk mahteig ist fram guṭa.
28 Dugann ūan Paftrus qipan du imma: sāi, weis asflāloṭum alla jah láistidēdum ṭuk.
29 Andhafjands im Iēsus qap: amēn, qīpa izwis: ni ḫuashun ist saei asflāloṭi gard aṣpāu bōprüfuns aṣpāu āipēin aṣpāu attan aṣpāu qēn aṣpāu barna aṣpāu hāimōplja in meina jah in pizōs awaggēljo̅ns,
30 saei ni āndnimāi t̄ falp nu in ḫamma mēla gardins jah bōprüfuns jah swistruns jah attan jah āipēin jah barna jah hāimōplja mīp wrakōm, jah in āiwa ḫamma anawasfrpin libāin āiweinōn.
31 Appan managái wafrpand frumans aftumans, jah aftumans frumans.
32 Wësunup-þan ana wiga gaggandans du Iafrusaúlymái jah faúrbigaggands ins Íesus, jah sildaleikidéduñ jah asarláíst-jandans faúrhtái waúrãun. Jah andnimands atra ðans twalif dugann im qipan ðøei habáidéduñ ina gadaban.
33 ðatei sái, usaggamm in Iafrusaúlyma jah sunus mans atgib-ada ðáim ufargudjam jah bôkarjam, jah gawargjand ina dáupáu, — —
34 jah biláikand ina jah bliggwand ina, jah speiwand ana ina jah usqimand imma, jah þridjin daga ustândip.
35 Jah athabáidéduñ sik du imma Iakóbus jah Íohännës, sunjus Zasbaftdaiás, qipandans: láisari, wileima ei ðatei ðuk bidjós, táujáis uggkis.
36 Ìp Íesus qap im: hva wileits táujan mik igqis?
37 Ìp eis qëpun du imma: fragif ugkis ei áins af tashswón þeinnái jah áins af hleidumein þeinnái sitáiwa in wulþau þeinnamma.
38 Ìp Íesus qapuh du im: ni wituts hvis bidjats: magutsu driggkan stikl þanei ik driggka, jah dáupeinái þizáieï ik dáupjada, ei dáupjáïndáu?
39 Ìp eis qëpun du imma: magu. Ìp Íesus qapuh du im: swëþåuh þana stikl þanei ik driggka, driggkats, jah þizái dáupeinái þizáieï ik dáupjada dáupjanda;
40 Ðp pata du sitan af tashswón meinái aðbhåu af hleidumein nist mein du giban, alja þáimeï manwíp was.
41 Jah gaháusjandans þáí tashhun dugunnun unwërjan bi Iakóbu jah Íohännën.
42 Ìp is athálïtands ins qap du im: witup þatei þáieï þuggkjand reikinôn þiudôm, gafráujinônd im, ìp þáí mikilans izé gawaldand im.
43 Ìp ni swa sijái in izwis; ak salvauzuh saei wili wafrpän mikils in izwis, sijái izwar andbahts;
44 jah saei wili izwara wafrpän frumists, sijái alláim skalks.
45 Jah áuk sunus mans ni qam at andbahtjam, ak andbahtjan jah giban sáiwala seina faúr managans lun.

Jah gahāusjands ṣatei Iēsus sa Nazōrāius ist, dugann hrōpjān jah qīpān: sunāu Daweidis, Iēsū, armāi mik!

Jah hrōtīdēdun imma managāi ei qāphāidēdī; ḫp is filu máiis hrōpidā; sunāu Daweidis, armāi mik!


Ip is aswāṛpands wastjāi seināi ushlāupands qam at Iēsū.


CHAPTER XI

1 Jah biṗē nēluwa wēsun Iafrusalēm, in Bēḥsagein jah Biṣarıin at faʃṛgunjia alēwjīn, insandida twans sipōnjē seināizē,

2 jah qāp du im: gaggaṭs in hāim ḫō wiprawaʃrōpōn igqgis, jah sunsāiw inn gaggaṭandans in ḫō baúrg bigiṭāts fulan gabundanana, ana ḫammei nauh āinizhun mannē ni sat; andbindandans ina attīuhats.

3 Jah jabāi ḫuas igqgis qīpāi: dulu ṭata tāujāts? qīpāits: ṭatei frāuja ḫis gaʃrne Cipher; jah sunsāiw ina insande Cipher hidrē.

4 Galīpun ḫan jah bigētun fulan gabundanana at dāūrā ūta ana gagga; jah andbundun ina.

5 Jah sumāi pizē jāinar standandanē qēpun du im: ḫu aţujāts andbindandans ñana fulan?

6 Ip eis qēpun du im swaswē anabāup im Iēsus, jah laʃlotun ins.

7 Jah brāhtēdun ñana fulan at Iēsua; jah galagidēdun ana wastjōs seinōs, jah gasat ana ina.
8 Managái Ḣan wastjóm seináim strawidéđun ana wiga; sumái astans máimáiitun us bagamam jah strawidéđun ana wiga.

9 Jah Ḥáj faúragaggandans hröpidéđun qipandans: ōsanna, Ḥiupída sa qimanda in namin fráujins!

10 Ḥiupídő sō qimandeí Ḥiudangardi in namin attins unsaris Daweidis, ōsanna in háuhiștjam!

11 Jah galáj ip in Iafrusaúlyma Iéíšus jah in alh; jah bisafhrands alla, at andanahtja júpan wisandin hveilái usiddja in Bēíanian Ḥip páim twalibim.

12 Jah HexString daga usstandandam im us Bēíanin grédags was.

13 Jah gasafhrands smakkabagm faírrapró habandan láuf atiddja, ei áuñó bigeti hra ana imma; jah qimands at imma ni wafht bigat ana imma niba láuf; ni áuk was mēl smakkanē.

14 Jah usbafrands qáp du imma: ni Ḥanaseíps us Ḥus áiw manna akran matjái. Jah gaháusidéđun Ḥáj siponjós is.


16 Jah ni laflöt ei hras Ḥafrhēri kas Ḥafrh pó alh.

17 Jah láísida qipands du im: niu gamêlip ist Ḥatei razn mein razn bidō háaitada alláim piuđóm? Ḥip jus gatawidéđup ita du filigrja wáiddéđjanē.

18 Jah gaháusidéđun Ḥáj bōkarjós jah gudjānē aúhumístans jah sókideđun, hráíwa imma usqistidēdeina: qijtëđun áuk ina, untē alla managei sildaleikidéđun in láiseináis is.

19 Jah bīpē andanahtji warp, usiddja ūt us pizái baúrg.

20 Jah in maúrgin faúrgaggandans gaséhun Ḥana smakkabagm Ḥaúrsjana us wáúrtim.

21 Jah gamunands Paftrus qáp du imma: rabbei, sáí, smakkabagms Ḥaneí fraqast gapaúrsnōđa.

22 Jah andhasjands Iéíšus qáp du im: habāj ip galáubein gups1

23 Amēn áuk qipa izwis, pishvazuh ei qipáj du Ḥamama fafrgunja: ushafei Ḥuk jah wafrp Ḥus in marein, jah ni tuzwêrjái
in haftrin seinamma, ak galáubjái ṭata, ei ṭatei qipiŋ gaggagiŋ, wafṛipiŋ imma pishvah ṭei qipiŋ.

24 Duppë qipa izwis: allata pishvah ṭei bidjandans sókeiŋ, galáubeiŋ ṭatei nimip, jah wafṛipiŋ izwis.

25 Jah ṭan standáiŋ bidjandans, aṣfetáiŋ, jabái hra habáiŋ wiŋra huana, ei jah atta izwar sa in himinam aṣfetái izwis missadédns izwarøs.

26 Ṭp jabái jus ni aṣfetiŋ, ni ṭau atta izwar sa in himinam aṣfetiŋ izwis missadédns izwarøs.


28 Jah qéπun du imma: in hramma walduñjé ṭata táujis? jah ḫras ṭus ṭata walduñni atgaf, ei ṭata táujis?

29 Ṭp Iéusus andhafjands qap du im: frañhna jah ik izwis áinis waúrdis jah andhafjiŋ mis, jah qipa izwis in hramma walduñjé ṭata táuja.

30 Dáupeins Ióhannis uzuh himina was ṭau uzuh mannam? andhafjiŋ mis.

31 Jah påhtéďun du sis missó qipandans, jabái qipam: us himina, qipiŋ: aŋpan duhbê ni galáubidéduŋ imma?

32 Ak qipam: us mannam, ùhtéďun þó managein. Allái ñuk alakjø habáídéduŋ Ióhannën ṭatei bi sunjái praúfetês was.


CHAPTER XII

1 Jah dugann im in gajukóøm qipan: weinagard ussatida manna, jah bisatida ina fapōm, jah usgrōf dal uf mēsa, jah gatimrida kēlikn, jah anafalh ina waúrstwjam, jah aʃläiŋ aljaŋ.

2 Jah insandida du þám waúrstwjam at mēl skalk, ei at þám waúrstwjam nēmi akranis þis weinagardis.
3 Iṣ eis nimandans ina usbluggwun jah insandidēdun làus-
handjan.
4 Jah aftra insandida du im anparana skalk; jah ḫana
stāinam wasrpdandans gaāiwiskōdēdun jah háubjp wundan
brāhtēdun, jah insandidēdun ganāitidana.
5 Jah aftra insandida anparana; jah jāinana afslōhun, jah
managans anparans, sumans usbliggwandans, sumanzuh
ṭan usqmmandans.
6 ḫanuh nauīḥpanuh āinana suunu áigands liubana sis, insandida
jah ḫana du im spēdistana, qipands ḫatei gaāistand suunu
meinana.
7 Iṣ jāināi ḫái waūrswjans qēpun du sis missō ḫatei sa ist sa
arbinumja; hirjip, usqmam imma, jah unsar waṣrjip ḫata arbi.
8 Jah undgreipandans ina usqēmun, jah uswaūrpu imma ụt
us ḫamma weinagarda.
9 Iva nuh tāujāi frāuja 䴙s weinagardis? Qimīp jah usqisteiṣ
ṭans waūrswjans, jah gibīp ḫana weinagard anparāim.
10 Nīh ḫata gamēlīdō ussuggwuj: stāins ḫammei uswaūrpun
ḥai timrjans, sah warp du háubida waṣhwīn?
11 Fram frāujin warp sa, jah ist sildaleiks in āugam unsaraīm.
12 Jah sōkidēdun ina undgreipan, jah ōhtēdun ḫō managein;
frōıpun āuk ḫatei du im ḫō gajukōn qap. Jah aflētandans
ina galīpun.
13 Jah insandidēdun du imma sumāi pīzē Fareisaie jah Hērō-
dianē, ei ina ganuteina waūrda.
14 Iṣ eis qimandans qēpun du imma: laisari, witum ḫatei
sunjeins is jah ni kara ḫuk manshun; ni ḫuk saṣhuis in
andwaṣrjja mannē, ak bi sunjāi wig gups láiseis: skuldu
ist kaisaragild giban kaisara, pāu niu gibāima?
15 Iṣ Iēusus gasasfrands izē liutein qap du im: hra mik frāisiṣ?
atbāfrjịp mis skatt, ei gasasfrvāu.
16 Iṣ eis atbērun, jah qap du im: hris ist sa manleika jah sō
17 Jah andhafjands Iēusus qap du im: usgibip ḫō kaisaris kaisara
jah ḫō gups gupa. Jah sildaleikidēdun ana ḫamma.
18 Jah atiddjédu Saddukaieis du imma páei qipand ustass ni wisan, jah fréhun ina qipandans:
19 Láisari, Móses gamélida unsis patei jabái hris brópar ga-
dáuñání, jah bileipái qénái, jah barné ni bileipái, ei nimái
brópar is þó qén is, jah ussatjái barna brópr seinamma.
20 Sibun bróprahans wésun; jah sa frumista nam qén, jah
wislantds ni biliáþ fráivi.
21 Jah anþar nam þó; jah gadáuñnöda, jah ni sa biliáþ fráivi.
Jah pridja samaleikó.
22 Jah némun þó samaleikó pái sibun, jah ni bilipun fráivi.
Spédumista alláizé gaswalt jah só qéns.
23 In þizái ustassái, þan usstandand, hvarjamma izé wasñip qéns? Pái áuk sibun áihteðun þó du qénái.
24 Jah andhafjands Íesus qap du im : niu dupě afrzjái sijup, ni
kunnandans mëla nih maht gups?
25 Allis þan usstandand us dáuñáim, ni liugand ni liuganda, ak
sínd swé aggijus pái in himinam.
26 Appan bi dáuñans, patei urreisand, niu gakunnáidéduþ ana
bökóm Móseþis ana aßuvatundjái, hraiwa imma qap guþ
qipands : ik im guþ Abrahamis jah guþ Isakis jah Iakóbis?
27 Nist guþ dáuñáizé, ak qiwáizé. Appan jus filu afrzjái sijup.
28 Jah duatgaggands áins þizé bökärjé, gaháusjands ins samana
sökjandans, gasaßvands patei waßla im andhöf, frah ina:
hvarja ist alláizó anabusné frumista?
29 Íþ Íesus andhöf imma patei frumista alláizó anabusns:
haüsei Israël, fráuja guþ unsar fráuja áins ist.
30 Jah frijós fráujan guþ þeínana us allamma haßtin þeínamma
jah us allái sáiwáli þeínái jah us allái gahugdái þeínái jah us
allái mahtái þeínái. Só frumista anabusns.
31 Jah anþara galeika þizái : frijós nèhrundjan þeínana swé þuk
silban. Máizei þaim anþara anabusns nist.
32 Jah qap du imma sa bökareis: waßla, láisari, bi sunjái qast
patei áins ist, jah nist anþar alja imma;
33 jah þata du frijón ina us allamma haßtin jah us allamma
frapja jah us allái sáiwáli jah us allái mahtái, jah þata du
frijon nehrundjan swe sik silban managizo ist allaam paim alabrunstim jah saudim.

34 Jah Iesus gasafvands ina patei frödaba andhòf, qap du imma: ni fafrira is piudangardjäi guip. Jah ainshun panaseips ni gadaùrsta ina frañhnan.

35 Jah andhafsands Iesus qap laísjands in alh: huáwa qipand pài bòkarjös patei Xristus sunus ist Daweidis?

36 Silba òuk Daweid qap in ahmin wehamma: qipip fráuja du fráujin meinamma, sit af tañhswõn meinái, untë ik galagja fijands peinans fotubaûrd fotiwë peináize.

37 Silba rafhtis Daweid qipip ina fráujan, jah huãro imma sunus ist? Jah alla só managei häusidëdun imma gabaúrjaba.

38 Jah qap du im in laïseinái seinái: sañvíp saúra bòkar-jam — —

CHAPTER XIII

16 — — wastja seina.

17 Añpan wái pàim qìpuhaftòm jah daddjandëim in jàínàim dagam.

18 Añpan bidjáip ei ni wafrpái sa ùlaúhs izwar wintráu.

19 Wafrpand òuk pài dagös jàinái aglò swaleika, swë ni was swaleika fram anastödeinái gaskaftáis ùoei gasköp guip, und hita, jah ni wafrpip.

20 Jah ni fráuja gamaúrgidëdi ñans dagans, ni pàuh ganësi áinhun leikë ; akei in ùzë gawalidanë ñanzei gawalida, gamaúrgida ñans dagans.

21 Jah ñan jabái hvas izwis qipái : sái, hër Xristus, aipbáu sái, jàinar, ni galaubjáip ;

22 untë urreisand galiugaxristjus jah galiugapraufëteis, jah giband tàíknins jah faúratanja du afaírjan, jabái mahteig sijái, jah ñans gawalidans.

23 Iþ jus sañvíp, sái, faúragatäiìh izwis allata.
24 Akei in jāinans dagans afar ṭō aglōn jāina sauil riqizei ḫah mēna ni gibīp liuhaṗ sein. 
25 Jah stafrūnōs himinis wafrpand driousandeins jah mahteis ṭōs in himinam gawagjanda. 
26 Jah ḫan gasahvand sunu mans qimandan in milhmam mip mahtái managái jah wulpáu. 
27 Jah ḫan insandeie ḫagiluns seinans jah galisip ḫans gawalidan dans seinans af fidwōr windam fram andjam aṣtrōs und andi himinis. 
28 Appan af smakkabagma gamimi ṭō gajukōn. ḫan ṭis juṽan asts plaquis wafrpip jah uskeinand láubōs, kunnup patei nelva ist asans. 
29 Swah jah jus, ḫan gasahvip ḫata wafrpan, kunneip patei nelva sijuṗ at — —.

CHAPTER XIV

4 — — fraqisteins ṭis balsanis warp? 
5 Maht wēsi àuk ḫata balsan frabugjan in managizō ḫāu prija hunda skattē, jah giban unlēdāim. Jah andstaûr-rāidēdun ṭō. 
6 ḫp Iēsus qap: lēti ṭō; duhvē izāi uspriuti?p ḫannu gōp waúrstw waúrhta bi mis. 
7 Sinteinō àuk ḫans unlēdans habāi ḫip izwis, jah ḫan wilei ḫp, magu?p im wafla táujan; ḫp mik ni sinteinō habāi ḫp. 
8 Patei habāida sō gatawida; faûrsnāu salbōn mein leik du usfilha. 
9 Amēn, qîpa izwis: pishvaruh pei mērjada sō ațwaggēljo and alla manasęp, jah ḫatei gatawida sō rōdjada du gamundāi izōs. 
10 Jah Iudas Iskariōteis, āins pizē twalibē, galāi ḫu jāim gudjam, eî galēwidēdi ina im. 
11 ḫp eis gahāusjandans faginōdēdun jah gahāshāiṭun imma fasfu giban; jah sōkida huîwa gatilaba ina galēwidēdi. 
12 Jah ḫamma frumistin daga azymē, ḫan paska salidēdun,
qępun du imma pài sipönjös is: ḫaw mileis ei galejändans manwjáima, ei matjáis paska?

13 Jah insandida twans sipönjē seináizē qa⁠puh du im: gaggsats in ḫō baúrğ, jah gamoteiž īgqis manna kas watins bafrands: gaggsats afar ḫamma,

14 jah ḫadei inn galeipái, qiphants ḫamma heiwafrāujiŋ ḫatei láísareis qi̇pi̇p: ḫaw sind salipwōs paire paska mīp sipönjam meínāim matjāu?

15 Jah sa izwis táikneiṗ kēlikn mikilata, gastrawip, manwjata; jah jāinar manwjāiṗ unsis.

16 Jah usiddjēdun pài sipönjōs —

— săi, galēwjada sunus mans in handuns frawaûrhtāizē.

18 Urreisip, gaggam! Sái, sa lēwjands mik atnēlvida.

19 Jah sunsáiw náuḫəpanuh at imma rōdjandin qam Judas, sumis ḫīzē twalibē, jah mīp imma managei mīp hafrum jah triwamfram ḫāim aūhumistam gudjam jah bōkarjam jah sinistam.

20 Atuh-panic sa lēwjands im bandwōn qi̇phans: ḫammei kukjāu, sa īst: greipip ḫana jah tiuhip arniba.


22 Ip eis uslagidēdun handuns ana ina jah undgripun ina.

23 Ip āins sums ḫīzē atstandandanē imma uslūkands hafrusloō skalk aūhumistins gudjins jah ašloō imma āusō ḫata tashwō.

24 Jah andhasjands Iēsus qȧp du im: swē du wāidēdiŋ urrunnuŋ mīp hafrum jah triwam greipan mik.

25 Daga hrammēh was at izwis in alh láisjands jah ni gripuŋ mik: ak ei usfūlnōdēdeina bōkōs.

26 Jah aflētandans ina gablauhun allāi.

27 Jah āins sums jugggalūups láistida afar imma biwāibiŋs leina ana naqadana; jah gripun is ḫái jugggalūdeis.

28 Ip is bileipands ḫamma leina naqāps gablauh faūra im.

29 Jah gataūhun Iēsu du aūhumistin gudjin; jah garunnun mīp imma aūhumistans gudjans allāi jah ḫái sinistans jah bōkarjōs.
54 Jah Pafrus fafrarprō láistida afar imma, untē qaṃ in garda ḫis aūhumistins gudjins; jah was sitands mīp andbahtam jah warmjands sik at liuhada.

55 ḫp āūhumistans gudjans jah allā sō gafaūrds sōkidēdun ana Īēsu weitwōdīpā du afḍāupjan ina; jah ni bigētun.

56 Managāī āūk galiug weitwōdīdēdun ana ina, jah samaleikōs ḫōs weitwōdīpōs ni wēsun.

57 Jah sumāī usstandandans galiug weitwōdīdēdun ana ina qīpandans:

58 ḫatei weis gahāúsidēdum qīpandan ina ḫatei ik gatafra alh ḫō handuwaūrhtōn, jah bi ḫprins dagans anpara unhanduwaūrhta gatimrja.

59 Jah ni swa samaleika was weitwōdīpā izē.

60 Jah usstandands sa aūhumista gudja in midjāim frah Īēsu qīpands: niu andhafjīs waṣḥt, ḫwa āūa ḫa ḫuṣk weitwōdjand?

61 ḫp is ḫahāida, jah waṣḥt ni andhōf. Aftra sa aūhumista gudja frah ina jah qāḇ du imma: ḫu is Kristus sa sunus ḫis ḫiupeigins?

62 ḫp is qāpuḥ: ik ḫim; jah gasaṣṭvip ḫana sunu mans af taḥswōn sitandan maḥtāis, jah qimandān mīp milhmam himinis.

63 ḫp sa aūhumista gudja disskreitands wastjōs seinōs qāḇ: ḫwa ḫanamāīs ḫāurbation weis weitwōdē?

64 Háusidēdūp ḫō wajamērein is: ḫwa izwis ḫugkeiḥ? ḫaruh eis allāi gaddōmidēdun ina skulan wisan dåupāu.

65 Jah dugunnun sumāī speiwan ana wlt is jah huljan andwaṟpī is jah kāupatjan ina, jah qēpūn du imma: praufsētei! jah andbahtōs gabaūrjeta lōsam slōhun ina.

66 Jah wisandin Pafrtrāu in rōhsnāī dalaṇa jah atiddja āīna piujo ḫis aūhumistins gudjins,

67 jah gasaṣṭwāndei Paftru warmjandan sik, insaṣṭwāndei du imma qāḇ: jah ḫu mīp Īēsua ḫamma Nazōreināu wast.

68 ḫp is afaafāik qīpands: ni wāit, ni kann ḫwa ḫu qīpīs. Jah galāįp fa sigu gard, jah hana wōpida.

69 Jah piwi gasaṣṭwāndei ina aftra dugann qīpān pāim faura-standandam, ḫatei sa ḫizei ist.
CHAPTER XV

1 Jah sunsàiw in maúrgin garúni tâujandans péi aúhumistans gudjans mid péim sinistam jah bôkarjam, jah alla só gafauŕds gabindandans ìešu brâhtédun ina at Peilatáü.
2 Jah fråh ina Peilátus: pu is ñiudans Iudaië? Íp is andhafjands qàp du imma: pu qìpis.
3 Jah wrohidédun ina péi aúhumistans gudjans filu.
4 Íp Peilátus aftra fråh ina qîpands: niu andhafjis nì wafsh? sáí, ñran filu ana ñuk weirtwördjand.
5 Íp ìešu ñanámáis ni andhöf, swaswë síldaleikida Peilátus.
6 Íp and dulp luarjoh fralaflöt im ìñíana bandjan ñaene bëdun.
7 Wasuh ñan sa háítana Barabbas mid péim mid imma dRo bó-
jandam gabundans, pàiçei in aúhjódáu maúrþr gatawidédun.
8 Jah usgaggandeí alla managei dugunnun bidjan, swaswë
sínteino tawida ím.
9 Íp Peilátus andhöf im qîpands: wileidu fraleitan izwis ñana
ñiudan Iudaië?
10 Wissa áuk patei in neipis atgebun ina péi aúhumistans
gudjans.
11 Íp pâi aúhumistans gudjans inwagidédun pò managein ei
máis Barabban fralaflóti ím.
12 Íp Peilátus aftra andhafjands qàp du im: hra nu wileíp ei
tâujáu ñammei qìpiþ ñiudan Iudaië?
13 Ἐπ ἐστὶν αἱστῗ ἁρπαξτῇ δὲ ὁ ὀφθαλμὸς: ὁ ὀφθαλμὸς ἐστὶν ἅρπα 
14 Ἐπὶ τίνας τίνας ἀλλὰς ἐν ᾧ ἐστὶν ἁρπαξτῇ δὲ ὁ ὀφθαλμὸς: ὁ ὀφθαλμὸς ἐστὶν ἅρπα 
15 Ἐπὶ τίνας τίνας πολὺ ὁ πρῶτος ἀπὸ τὸν πάνα ἀπὸ τὸν Παραβαβᾶν, ἐπὶ Ἰσραήλ ἀνατρέψας ὁ ὀφθαλμὸς ἐστὶν ἅρπα. 
16 Ἐπὶ γαθαύχεις γατάβουν ἐν ἀνάνα γαρδιὰ, πατεὶ ἢ πατεὶ ἡ προ-
τορίας, γατάβουν ἐν ἀνάνα γαρδιὰ, πατεὶ ἢ πατεὶ ἡ προ-
17 γατάβουν ἐν ἀνάνα γαρδιὰ, μὴ ἀνατρέψας ὁ ὀφθαλμὸς ἐστὶν ἅρπα ἀνατρέψας ὁ ὀφθαλμὸς ἐστὶν ἅρπα. 
18 Ἐπὶ γαθαύχεις γατάβουν ἐν ἀνάνα γαρδιὰ, πατεὶ ἢ πατεὶ ἡ προ-
τορίας, γατάβουν ἐν ἀνάνα γαρδιὰ, πατεὶ ἢ πατεὶ ἡ προ-
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21 Ἐπὶ γαθαύχεις γατάβουν ἐν ἀνάνα γαρδιὰ, πατεὶ ἢ πατεὶ ἡ προ-
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27 Ἐπὶ γαθαύχεις γατάβουν ἐν ἀνάνα γαρδιὰ, πατεὶ ἢ πατεὶ ἡ προ-
τορίας, γατάβουν ἐν ἀνάνα γαρδιὰ, πατεὶ ἢ πατεὶ ἡ προ-
28 Ἐπὶ γαθαύχεις γατάβουν ἐν ἀνάνα γαρδιὰ, πατεὶ ἢ πατεὶ ἡ προ-
τορίας, γατάβουν ἐν ἀνάνα γαρδιὰ, πατεὶ ἢ πατεὶ ἡ προ-
29 Ἐπὶ γαθαύχεις γατάβουν ἐν ἀνάνα γαρδιὰ, πατεὶ ἢ πατεὶ ἡ προ-
τορίας, γατάβουν ἐν ἀνάνα γαρδιὰ, πατεὶ ἢ πατεὶ ἡ προ-
30 Ἐπὶ γαθαύχεις γατάβουν ἐν ἀνάνα γαρδιὰ, πατεὶ ἢ πατεὶ ἡ προ-
τορίας, γατάβουν ἐν ἀνάνα γαρδιὰ, πατεὶ ἢ πατεὶ ἡ προ-
Ch. xv. 32-46] Atwaggéljö pairh Marku 263

sis missò mîp pàim bôkarjam qîpun: anparans ganasida, îp sik silban ni mag ganasjan.

32 Sa Xristus, sa piudans Israēlis, atsteigadáu nu af þamma galgin, ei gasasluáima jah galáubjáima. Jah pâi mîp ushramidans imma idweitidêdun imma.

33 Jah bîpê warp lueila sashtô, riqis warp ana allái aîrïpái und lueila niundôn.

34 Jah niundôn lueilái wôpida Ðesus stibnái mikilái qipands: aflôe aflôe, lima sibakpanei, patei ist gaskeirîp: gup meins, gup meins, dulvê mis biláist?

35 Jah sumái pîzê atstandandanê gabâusjandans qîpun: sai, Hêlian wôpeîp.

36 Pragjands þan áins jah gafulljands swamm akeitis, galagjands ana râus, dragkîda ina qipands: løt, ei saifuam qimâiu Hêlias athafjan ina.

37 Ip Ðesus afira lêtands stibna mikila uzôn.

38 Jah saûrahâh alhs diiskitnôda in twa iuapbrò und dalaþ.

39 Gasasluvands þan sa hundafaps sa atstandands in andwâîpja is patei swa hrópjands uzôn, qàp: bi sunjâi, sa manna sa sunus was guûps.

40 Wësunûp-þan qinôns faîrraîprò saîhuandeins, in þàiimei was Marja so Magdalênê jah Marja Iakôbis Þis minnizins jah ðôsëzis aîpêi jah Salômê.

41 Jah þan was in Galeilaia, jah láistidêdun ina jah andbah-tidêdun imma, jah anparôs managôs pózei mîp iddjêdun imma in Iafrusâlêm.

42 Jah juþan at andanahtja waûrpanamma, unte was paraskafwê, saei ist fruma sabbatô,

43 qimands ðôsëf af Areimaîaïas, gaguds ragineis, saei was silba beidands piudangardjôs guûps, anananpîjands galáîp inn du Peilâtàu jah baþ Þis leikis Ðësuis.

44 Ip Peilätus sildaleikida ei is juþan gaswalt; jah athâitands þana hundafap frah ina juþan gadâuîpñođêdî.

45 Jah finpîands at þamma hundafada fragaf þata leik ðôsëfa.

46 Jah usbugjands lein jah usnimands íta biwand þamma leina
jah galagida īta in hlāiwa ḫatei was gadraban us stāina, jah atwalwida stāin du daūra ḫis hlāiwis.

47 ḫa Marja sō Magdalēnē jah Marja Iōsēzīs sēhrun huvar galagīps wēsi.

CHAPTER XVI

1 Jah inwisandins sabbatē dagis Marja sō Magdalēnē jah Marja sō Iakōbis jah Salōmē usbauhtēdun arōmata, ei atgaggandeins gasalbōdēdeina ina.

2 Jah filu āir ḫis dagis afarsabbatē atiddjēdun du ḫamma hlāiwa at urrininandin sunnin.

3 Jah qēḫun du sis missō: huas afswalwjāi unsis ḫana stāin af daūrōm ḫis hlāiwis?

4 Jah insasfuandeins gāumidēdun ḫammei afswalwīps ist sa stāins; was āuk mikils abraha.

5 Jah atgaggandeins in ḫata hlāiwa gasēhrun juggalāup sitandān in tafhswāi biwābidiana wastjāi lweitāi; jah usgeisnōdēdun.

6 ḫaruq qāq du im: ni faūrhteip izwis, Iēsu sōkeip Nazōrāiu ḫana ushramidan; nist hēr, urrāis, sāi ḫana staḥ ṭaṛeī gaga- gidēdun ina.

7 Akei gaggiū qīpīduh du sipōnjam is jah du Pastrāu ḫatei faūrbigaggīp izwis in Galeilaiān; ḫaruq ina gasasfūp, swaswe qāq izwis.

8 Jah usgaggandeins af ḫamma hlāiwa gāplaūhud; diz-uh- ḫan-sat ījos reirō jah usfilmēi, jah ni qēḫun mannhun wafht; ōhtēdun sis āuk.

9 Usstandands ḫan in maūrgin frumin sabbato atāugida frumist Marjin ḫizāi Magdalēnē, af ḫizāiei uswarp sibun unhulpōns.

10 Šōh gaggandeī gataīh ṭāim mīp imma wisandam, qāinōndam jah ġrētandam.

11 Jah eis ġāusjandans ḫatei libāq jah gasasfuans warp fram izāi, ni galāubidēdun.

12 Afaruq ḫan ḫata — —
AÍWAGGÉLJÓ ŘAÍRH·LUKAN

CHAPTER II

1 Wárp řan in dagans jánans, urrann gagrêfts fram kaisara Agustáu, gaméljan allana midjungard.

2 Sôh řan gilstramëleins frumista wárp at [wisandin kindina Syriáis] raginöndin Sauírim Kyreinafuá.

3 Jah iddźêdun allái, ei mëlidái wëseina, hvarjizuh in seinái baúrg.

4 Urrann řan jah Isêf us Galeilaia, us baúrg Nazarañp, in Iudaian, in baúrg Daweidis sei hâitada Bëplahañm, dupê ei was us garda fadreinâis Daweidis,

5 anaméljan mip Mariin sei in fragifîm was imma qeins, wisandein inkilpôn.

6 Wárp řan, mipjânej po wësun jâinar, usfullnödëdun dagös du bafrañ izái.

7 Jah gabar sunu seinana řana frumabaûr, jah biwand ina, jah galagida ina in uzètin, untë ni was im rûmis in stada ñamma.

8 Jah hafrdjož wësun in ñamma samin landa řafrhwakandans jah witandans wahtwöm nahts ufarô hafrdái seinái.

9 Ip aggilus frâujins anaqam ins jah wulñus frâujins biskâin ins, jah öhtëdun agisa mikilamma.

10 Jah qâp du im sa aggilus: ni ögelïp, untë sái, spillô izwis faheid mikila, sei wafrpîp allái managein,

11 patei gabaúrans ist izwis himma daga nasjands, saei ist Xristus frâuja, in baúrg Daweidis.

12 Jah pata izwis táikns: bigitid barn biwundan jah galagid in uzètin.

13 Jah anaks wárp mip ñamma aggiláu managei harjis himina- kundis hazjandane gup jah qipandane : wulñus in háuhistjam guîa jah ana afrpái gawafrpi in man- nam gôdis wiljins.

15 Jah wárp. bîpê galîbun fasfrä im in himin päi aggiljus, jah
266 Ατωγγέλιος πατρὶς Λουκᾶν [Ch. ii. 16–30]

παί mans παί hafrdjōs qēpun du sis missō: pafrhgaggáiama ju und Bēplahaim, jah sașlavaíma waúrd pata waúrpanō, patei fráuja gakannida unsis.

16 Jah qēmun sniumjandans, jah bigētun Marian jah Iōsēf, jah pata barn ligandō in uzētin.

17 Gasafhvandans ăăn gakannidēdun bi pata waúrd patei rōdid was du im bi pata barn.

18 Jah allāi pāi gahāusjandans sildaleikidēdun bi pō rōdidōna fram pāim hafrdjam du im.

19 Ip Maria alla gasastāida pō waúrda, ḫagkjandei in haftin seinamma.

20 Jah gawandidēdun sik pāi hafrdjōs mikiljandans jah haz-jandans guṗ in allāizē pizēi gahāusidēdun jah gasēhun swaswē rōdid was du im.

21 Jah bīpē usfulnōdēdun dagōs ahtāu du bimagātā ina, jah háitān was namō is Iēsus, pata qīpānō fram aggīlāu, faúr-pizei ganumans wēsi in wamba.

22 Jah bīpē usfulnōdēdun dagōs hrāineināis izē bi witōda Mōsēzis, brāhtēdun ina Iafrusālēm, atsatjan faúra frāujin,

23 swaswē gamēlid ist in witōda frāujins: patei hvazuh gu-makundāizē uslūkands qīpu weihs frāujins háitada,

24 jah ei ġēbeina fram imma hunsl, swaswē qīpan ist in witōda frāujins, gajuk hrāiwādūbōnō afḥpāu twōs juggōns ahākē.

25 Paruh was manna in Iafrusālēm, pizei namō Symaʃōn, jah sa manna was garashts jah gudafaurhts, beidands lapōnāis Israelis, jah ahma weihs was ana imma.

26 Jah was imma gasatshan fram ahmin ϑamma weihi in saʃhvan dāuṇu, faūr-pizei sēhui Xristu frāujins.

27 Jah qam in ahmin in pizāi alh; jah miṯ/sweetalert inn attaúhun bērusjōs pata barn Iēsu, ei tawidēdeina bi biūhtja witōdis bi ina,

28 jah is andnam ina ana armīns seinans, jah /piupīda guṇa jah qāp:

29 nu fraleitāis skalk þeimana, frāujinōnd frāuja, bi waúrda þeimamma in gawairpja;

30 þandē sēhrun āugōna meina nasein þeina,
31 pöei manwides in andwaftpja alláizô manageinô,  
32 liuhap du andhuleinâi piudôm jah wulu managein þeinâi  
Israëla. 
33 Jah was Iôsêf jah áïpei is sildaleikjandôna ana þáim pöei  
rôdida wësun bi ina,  
34 jah piupida ina Symafôn jah qap du Mariin, áïpein is : sâi,  
so ligîp du drusa jah usstassâi managáizë in Israëla jah du  
táiknâi andsakanâi. 
35 Jah þan þeina silbôns sâiwala þafrhgaggip hafrus, ei and-  
huljâindâu us managáim hafrtam mitôeis. 
36 Jah was Anna praûfêteis, dauhtar Fanuëlîis, us kunja Asëris;  
sôh framaldra dagë managáizë libandei miþ abin jëra sibun  
fram magapein seinái,  
37 sôh þan widuwô jëre ahtautëhund jah fidwôr, sôh ni asiddja  
fasra alh fastubnjam jah bidôm blôtandë frâujan nahtam jah  
dagam. 
38 Sôh þizâi hveilâi atstandanâei andhahâit frâujin, jah rôdida  
bí ina in allâim þáim usbeidandam lâpôn Iafrusaûlymôs. 
39 Jah biþê ustaúhun allata bi witôda frâujins, gawandidëdun sik  
in Galeilaian, in baùrg seina Nazarâip. 
40 Ïp pata barn wôhs jah swìnþnôda ahmins fullnands jah  
handugeins, jah ansts guþs was ana imma. 
41 Jah wratódëdun þái birusjös is jëra hrammëh in Iafrusalëm  
at dulp paska. 
42 Jah biþê warþ twalibwintrus, usgaggandam þan im in  
Iafrusaûlyma bi blihtja dulpâis, 
43 jah ustiuhandam þans dagans, miþpanë gawandidëdun sik  
astra, gastôþ Iësus sa magus in Iafrusalëm, jah ni wissëdun  
Iôsêf jah áïpei is. 
44 Huggjandôna in gasinþjam ina wisan qëmun dagis wig jah  
sôkidëdun ina in ganþjam jah in kunþam. 
45 Jah ni bigitandôna ina gawandidëdun sik in Iafrusalën  
sôkjandôna ina. 
46 Jah warþ afar dagans þrins, bigêtun ina in alh sitandan in  
midjáim láisarjam jah háusjandan im jah frañhnandan ins.
47 Usgeisnöödëdun þan allái þái Màúsjandans is ana fröðein jah andawaúrdjam is.

48 Jah gasaßvandans ina sildaleikidëdun, jah qap du imma sö áiþei is: magåú, hva gatawidês uns swa? såi, sa atta þeins jah ik winnandôna sökiddëdum ðuk.

49 Jah qap du im: hva þatei sökiddëdup mik? niu wissëdup þatei in þáim attins meinis skulda wisan?

50 Jah ija ni fröðbun þamma waurða þatei rõßida du im.

51 Jah iddja mìp im jah qam in Nazaraßp, jah was ufhäusjands im; jah áiþei is gafastáida þö waurða alla in hafåtín seinamma.

52 Jah Ìesus þáih fröðeín jah wahstáu jah anstái at guþa jah mannam.

CHAPTER IV

1 Îþ Ìesus, ahmins weihis fulls, gawandida sik fram Íaúradanáu, jah tuaßhans was in ahmin in áuþidái

2 dagë fidwôr tiguns, fráisans fram diabulåu. Jah ni matida waßht in dagam jáináim, jah at ustaußhanáim þáim dagam, bíþ grédags warþ.

3 Jah qap du imma diabulus: jabái sunáus sijàis guþs, qiþ þamma stáína ei waßrpái hláibs.

4 Jah andhôf Ìesus wipra ina qipands: gamëlid ist þatei ni bi hláib áínana libáid manna, ak bi all waurðë guþs.

5 Jah ustiuhands ina diabuláus ana faßgungi háuhata, atáugida имma allans þiudinassuns þis midjungardis in stika mélís.

6 Jah qap du imma sa diabulus: þus giba þata waldußni þizë allata jah wulþu izë, Untë mis atgiban ist, jah þiswammëh þei wiljáu, giba þata.

7 Þu nu jabái inweitis mik in andwaßrpja meinamma, waßrpþ þein all.

8 Jah andhafjands imma Ìesus qap: gamëlid ist, fráujan guþ þeinana inweitàis jah imma ánamma fullafajáis.
9 ṭaprōh gatāuh ina in Iafrusālēm, jah gasatida ina ana giblin
ahs, jah qāp du imma: jabāi sunus sijāis gups, wafrp ṭuk
ṭaprōh dalaḥ;
10 gamēlid ist àuk ṭatei aggilum seināim anabiudip bi ṭuk du
gafastan ṭuk,
11 jah ṭatei ana handum ṭuk uhaband, ei iwan ni gasagqjāis
bi stāina fōtu ṭeinana.
12 Jah andhafjands qāp imma Iēsus ṭatei qīpan ist: ni frāisāis
frāujan gup ṭeinana.
13 Jah ustriuhands all frāistōbnjō diabulus, afstōp fafrra imma
und mēl.
14 Jah gawandida sik Iēsus in mahtāi ahmins in Galeilaian, jah
mēriṣa urrann and all gawi bisitandē bi ina.
15 Jah is láisida in gaqumjīm izē, mikilids fram allāim.
16 Jah qam in Nazaraṯp, ṭarei was fōdiṣps, jah galāip inn bi
biūhtja seinamma in daga sabbatō in synagōgein, jah usstōp
siggwan bōkōs.
17 Jah atgibanōs wēsun imma bōkōs Eisaeiins praufētus, jah
uslūkands pōs bōkōs bigat stad, ṭarei was gamēlid:
18 ahma frāujins ana mis, in pizei gasalbōda mik du wafla-
mērjan unlēdāim, insandida mik du ganasjan ṭans gamal-
widans hafrtin,
19 mērjan frahunpanāim fratēt jah blindāim siun, fratētan
gamāidans in gaḥrafsstein, mērjan jēr frāujins andanēm.
20 Jah faffalp pōs bōkōs jah usgibands andbahta gasat. Jah
allāim in pizāi synagōgein wēsun āugōna fafrweitjandōna du
imma.
21 Dugann ṭan rōdjan du im ṭatei himma daga usfullnōdēdun
mēla ṭō in āusam izwarāim.
22 Jah allāi alakjō weitwođidēdun imma jah sildaleikidēdun bi
ṭō waurda anstaīs ṭō usaggandōna us munpa is jah qēpun:
niu sa ist sunus lōṣēfis?
23 Jah qāp du im: āuṣtō qīpīp mis ṭō gajukōn: ṭu leiki, háilei
ṭuk siblan; iwan filu háusidēdum wa urzpan in Kafarnaum,
tawei jah hēr in gabaürpāi ṭeināi.
24 Qap ḫan: amēn izwis qīpa, ḫatei ni āinshun praufsētē anda-
nēms ist in gabaūrpāi seināi:
25 ḫappan bi sunjāi qīpa izwis ḫatei managōs widuwōns wēsun
in dagam Hēleiins in Israēla, ḫan galuknōda himins du
jēram prim jah mēnōps safs, swē ḫarp hūhrus mikils and
alla afrōa:
26 jah ni du āināihun ḫīzō insaṇīps was Hēlias, alja in Sarafpta
Seidonāis du qinōn widuwōn.
27 Jah managāi ḫrūtsfllāi wēsun uf Hafleisaiu praufsētāu in
Israēla, jah ni āinshun izē gahráninds was, alja Nafman sa Saūr.
28 Jah fullāi waūrpun allāi mōdis in ḫizāi synagōgein háus-
jandāns ḫata.
29 Jah usstandandans uskusun imma ūt us baūrg jah brāhtēdu
ina und aūhmistō ḫis faśrgunjis ana ḫammei sō baūrgs izē
ɡatimrīda was, du afsdrāusjan ina ḫaprō.
30 ḫ IPS is ḫbrhleipands ḫahr midjans ins iddja.
31 Jah galāiıp in Kafarnaum, baūrg Galeilaias, jah was láisjands
ins in sabbatim.
32 Jah sildaleikidēduin bi ḫō láisein is, untē in waldufnja was
waūrd is.
33 Jah in ḫizāi synagōgein was manna habands ahman un
hulpōns unhrāینjana, jah ufhrōpiḍa,
34 qipands: lēl ḫua uns jah ḫus, lēsu Nazōrēnu? qamt fra-
qistjan unsis? ḫann ḫuk, ḫras is, sa weīha gups.
35 Jah gahvōtida imma lēsus qipands: afsōbn jah usgagg us
ḫamme. Jah gawāfrpands ina sa unhulpa in midjāim urrāmn
af imma, ni wasftāi gaskāpjands imma.
36 Jah waṛp afslāupnan allans, jah rōdidēduin du sis missō
qipandans: ḫua waūrdē ḫata, ḫatei miḥ waldufnja jah mahtāi
anabiudiq ḫām unhrāینjam ahmam jah usgaggand?
37 Jah usiddja mēriṇa fram imma and allans stadins ḫis
bisunjanē landis.
38 Usstandands ḫan us ḫizāi synagōgāi galāiıp in gard Seimōnis.
Swafhrō ḫan ḫis Seimōnis was anahabā́ida brinnōn mikilāi,
jah bēdun ina bi ḫō.
39 Jah atstandands ufar ija gasök pizái brinnôn, jah aflaslôt ija. 
Sunsáiw þan usstandandei andbahtida im.
40 Mippænei þan saqg summô, allái swa managái swë habáidëdu
siukans sauhtim missaleikám, brähtëdu ins at imma : ip is
Àinharjammëh izë handuns analagjands gahálida ins.
41 Usiddjëdu þan jah unhulpôns af managáiim hröpjandëins
jah qipandeins ðatei þu is Xristus, sunus guþs. Jah gasa-
këndis im ni laflôt þös rôdjjan, untë wissëdu sunban Xristu
ina wisan.
42 Bipëh þan ware dags, usgaggands galáip ana áupjana stad,
jah manegeins sökidëdu ina jah qëmun und ina jah gaha-
bàidëdu ina, ei ni aflipi fafrë im.
43 Þaru þis qab du im ðatei jah þáim anparáim baúrgim
waßlamërjan ik skal bi piudangardja guþs, untë duþë mik
insandida.
44 Jah was mërdjands in synagögim Galeilaias.

CHAPTER XIV

12 Qapüp-ðan jah þamma háitandin sik : þan waúrkjàis
undaúrnimat aflëau nahtamat, ni háitäis frijônds þeïnans
nih bröpruns þeïnans nih nipjans þeïnans nih garaznans
gabeigans, ibái àuftô jah eis aftra háitäina þuk jah wafrpip
þus usguldai ;
13 ak þan waúrkjàis daúht, háit unlëdans, gamáidans, haltans,
blindans.
14 Jah àudags wafrpis, untë eis ni haband usgïldan þus ; us-
gïldada âuk þus in usstassáì ðizë uswaúrhtanë.
15 Gahâusjands þan sums ðizë anakumbjandänë ðata qab du
imma : àudags saëi matjüp háîf in piudangardjái guþs.
16 Þaru qab imma frâuja : manna sums gawaúrhta nahtamat
mikilana jah haßháit managans.
17 Jah insandida skalk seinana hveilái nahtamatís qipan þáim
háitanam : gaggiþ, untë ju manwu ist allata.
272 Aiwingeljö pairh Lukan [Ch. xiv. 18–26; xv. i–5

18 Jah dugunnun suns faúrqipan allái. Sa frumista qap: land baúhta, jah ḫarf galeiπan jah sašluan ṭata; bidja ḫuk, habái mik faúrqipanana.

19 Jah anpar qap: juka aúhsné usbaúhta simf, jah gagga káusjan ḥans; bidja ḫuk, habái mik faúrqipanana.

20 Jah sums qap: qén liugáida, jah dupé ni mag qiman.

21 Jah qimands sa skalks gataíi fráujin seinamma ṭata. Panuh ḫwafirhs sa gardawaldands qap du skalka seinamma: usgagg spráútō in gatwōns jah stáigōs baúrgs, jah unlēdans jah gamáidans jah blindans jah haltans attiuh hídē.

22 Jah qap sa skalks: fráuja, warp swē anabáust, jah nauh stads ist.

23 Jah qap sa fráuja du ḥamma skalka: usgagg and wigans jah fapōs, jah nāupei inn aigaggan, ei usufnái gards meins.

24 Qîpa allis izwis ḥatei ni áinshun mannē jāínāizē pizē faúra hāitätanē kāuseip ḫis nahtamatis meins.

25 Mîp iddjēdun ḥan imma hiuhmans managái, jah gawandsjands sik qap du im:

26 Jabaí hwas gaggiŋ du mis, jah ni ḥiŋjīp attan seinana jah áripein jah qēn jah barna jah brōpruns jah swistruns, nauhup-pan seina silbins sāiwala, ni mag meins sipōneis wisan.

CHAPTER XV

1 Wēsunuŋ-ḫan imma nēhuỹandans sik allái mōtarjōs jah fra-waurhtāi háusjan imma.

2 Jah birōdīdēdun Fareisaiëis jah bōkarjōs, qīpandans ḥatei sa fra-waurhtans andnimip jah mîp matjīp im.

3 Qap ḥan du im ḫō gajukōn qipands:

4 Hwas manna izwara áigands tāihuntēhund lambē jah fralu-sands áinamma pizē, niu bilejīp ḫō niuntēhund jah niun ana áupidāi jah gaggiŋ asar ḥamma fralusanin, unto ḫigitēp ḥata?

5 Jah bigitands uslagjīp ana amsans seinans faginōnds,
Jah saei ni bafriŋ galgan seinana jah gaggai afar mis, ni mag wisan meins sipöneis.

Izwara hras rashtis wiljands kēlikn timbrjan, niu frumist gasitands rahneip manwīpō habāiū du ustiuhan?

ibāi āustō, bipē gasatidēdi grunduwaddju jah ni mahtēdi ustiuhan, allai ḫāi gasatlwandans duginnāina bilāikan ina,

qipandans patei sa manna dustōdida timbrjan jah ni mahta ustiuhan.

Aśbhāu hrus piudans gaggands stigqan wipra anparana ḫiudan du wigana, niu gasitands saūrēs ẓankeiḥ, siāiu mahteigs mīp tashun ẓūsundjōm gamōtjan ẓamma mīp twāim tigum ẓūsundjō gaggandin ana sik?

Eipāu [jabāi nist mahteigs] natūhpanuh fafrā imma wisandin insandjands āiru bidjiḥ gawafirjis.

Swah nu huarjizuh izwara saei ni afqīph allamma āīgīna seinamma, ni mag wisan meins sipöneis.

Gōd salt; iḏ jabāi salt bāud wafrīph, ḫuē gasupōda?

Nih du afṛpāi, ni du maḥstāu fagr ist; ūt uswafrpand imma. Saei habāi ausōna gahāusjandōna, gahāusjāi.

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CHAPTER XV

1 Ḥsauv dē avtō ēγγύζοντες πάντες oĩ telōnai kai oĩ āmārtwlouis ākounēn avtōi.

2 Kαi diεγόγγuζον oĩ pαρωσαί oĩ oĩ γραμματείs λέγουντες ὅτι oûtōs āmārtwlouis προσδέχεται kai συνεσθεί avtōis.

3 Eīpev dē pros avtōûs tûn paraβολῆn taūtûn λέγων.

4 Tûs ἀνθρωπος eξ ὑμῶν ἔχων ἐκατῶν πρόβατα kai ἀπολέσας ἐν eξ avtōn, Oû kαταλείπει tâ ἐνενήκουτα ἐννέα ἐn tû ἐρήμω kai πορεύεται ἔπi tû ἀπολωλός, ἔωs eύρη avtô;

5 Kαi eύρων ἐπιτίθησιν ἔπi tōûs ὁμοῦs ēavtōû χαίρων.
6 jah qimands in garda galapöp frijönds jah garaznans qipands du im: faginöp mîp mis þammei bigat lamb mein þata fralusanô.

7 Qipa izwis þatei swa fahëds wafrpîp in himina in áinis fra-wauërhtis idreigöndins þau in niuntëhunds jah niunë garasht-âize þáiei ni þaúrbun idreigös.

8 Asþpáu suma qinö drakmans habandei tafhun, jàbâi fraliusîp drakmin áinamma, niu tandeîp lukarn jah usbâugeîp razn jah sökeîp glaggwaba, untë bigitiþ?

9 Jah bigitandei gaháitip frijöndjós jah garaznöns qipandei: faginöp mîp mis, untë bigat drakmein þammei fraláus.

10 Swa qîpa izwis, fahëds wafrpîp in andwafrpja aggilë guþs in áinis idreigöndins frawauërhtis.

11 Qapupþ-pan: mannë sums áihta twans sununs.

12 Jah qap sa jühiza izë du attin: atta, gif mis sei undrinnái mik dálil áiginis; jah disdáilida im swês sein.

13 Jah afar ni managans dagans bráhta samana allata sa jühiza sunus, jah afláîp in land faîrра wisandô, jah jàinar distahida þata swês seinata libands usstiuriba.

14 Bipè þan frawas allamma, wafr hührus abrs and gawi jàinata, jah is dugann alaparba wafrþan.

15 Jah gaggands gahaftida sik sumamma baúrgjanë jàinis gáujis, jah insandida ina hâipjós seináizós haldan sweina.

16 Jah gafnnida sad ëtan haûrnë, þœei matidëdun sweina, jah manna imma ni gaf.

17 Qimands þan in sis qap: ñvan filu asnjë attins meinis ufar-assáu haband hláibë, ìp ik hührâu fraqistna.

18 Usstandands gagga du attin meinamma jah qîpa du imma: atta, frawauërhta mis in himin jah in andwafrpja þeinamma;

19 ju þanaseîps ni im wafrpþs ei háitáidáu sunus þeins; gatawei mik swë áinana asnjë þeináiże.

20 Jah usstandands qam at attin seinamma. Naûhpunuh þan
6 καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς· συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολολοῦσ.

7 Λέγω ὑμῖν ὅτι ἐξετάσαν χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐν ἀμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις ὅτι χρείαν ἔχουσιν μετανοίας.

8 Ἡ τὶς γυνὴ δραχμὰς ἔχουσα δέκα, ἦτο ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἀπεί δόξα καὶ σαροὶ τὴν οἰκίαν καὶ ἐπήκολος, ἐώς ὅτου εὗρη;

9 Καὶ εὐφοῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας λέγουσα· συγχάρητε μοι, ὅτι εὗρον τὴν δραχμὴν ἡν ἀπώλεσα.

10 Οὕτως, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐν ἀμαρτωλῷ μετανοοῦντι.

11 Εἶπεν δὲ ἀνθρωπὸς τις εἶχεν δύο νικόν.

12 Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διείλευ αὐτοῖς τὸν βλοὶ.

13 Καὶ μετ' οὗ πολλὰς ἡμέρας συναγαγὼν ἀπαντᾷ ὁ νεώτερος νίκης ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζων ἀσώτως.

14 Δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἴσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρεται ὁστερεῖσθαι.

15 Καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἐπεμψεν αὐτῶν εἰς τοὺς ἄγρους αὐτὸν βόσκειν χοίρους.

16 Καὶ ἐπεθύμει χορτασθῆναι ἐκ τῶν κερατίων ὦν ἤσθησαν οἱ χοῖροι, καὶ οὐδεὶς ἔδίδο εὖ αὐτῷ.

17 Εἰς έαυτοῦ δὲ ἐλθὼν εἶπεν· πόσοι μίσθιοι τοῦ πατρὸς μου περισσεύουσιν ἅρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι.

18 Ἀναστάσας πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἔρω αὐτῷ· πάτερ, ἡμαρτοῦ τὸν οὐρανὸν καὶ ἐνώπιον σου.

19 Όντες εἰμὶ ἄξιοι κληθῆναι νῖκος σου· ποιήσον με ως ἐνα τῶν μισθίων σου.

20 Καὶ ἀναστᾷς ἠλθεν πρὸς τὸν πατέρα έαυτοῦ. ἔτι δὲ αὐτοῦ
farra wisandan gasahu ina atta is jah infeinöda, jah bragjands dráus ana hals is jah kukida imma.

21 Jah qaṣ imma sa sunus: atta, frawaurhta in himin jah in andwaṣrja peinamma, ju ḏanaseiḥs ni im wasrps ei háitáidáu sunus peins.

22 Qaṣ ṭan sa atta du skalkam seináim: spráutō bringip wastja ṭo frumistōn jah gawasjip ina jah gibib figgragulp in handu is jah gasköhi ana føtuns is;

23 jah bringandans stiur ṭana alidan ufsneipn, jah matjandans wisam wafla;

24 untē sa sunus meins dāups was jah gaqiunöda, jah fralusans was jah bigitans waṛp; jah dugunnun wisan.

25 Wasuṣ-ṭan sunus is sa alḥiza ana akra, jah qimands atiddja nēhu razn, jah gahāusida saggwins jah láikins.

26 Jah athāitands sumana magiwē frahuḥ hva wēsi ṭata.

27 Ṭanuh is qaṣ du imma ṭatei brōpar peins qam jah afsnāiḥ atta peins stiur ṭana alidan, untē háilana ina andnam.

28 Ṭanuh mōdags waṛp jah ni wilda inn gaggan, iḥ atta is usgaggands ṭut bad ina.

29 Ṭanuh is andhafjands qaṣ du attin: sāi, swa filu jērē skal-kinöda ṭus, jah ni hranhun anabusn peina ufariddja, jah mis ni āiw atgast gāitein, ei mīp trijōndam meináim biwēsjāu;

30 iḥ ṭan sa sunus peins, saei fret pein swēs mīp kalkjōm, qam, ufsnaís imma stiur ṭana alidan.

31 Ṭanuh qaṣ du imma: baṁnilō, ṭu sinteinō mīp mis wast jah is, jah all ṭata mein pein ist;

32 wafla wisan jah faginōn skuld was, untē brōpar peins dāups was jah gaqiunöda, jah fralusans jah bigitans waṛp.
μακρὰν ἀπέχουσας, εἶδεν αὐτῶν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγ-χυίσθη καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφιλησεν αὐτὸν.
21 Εἶπεν δὲ αὐτῷ ὁ νόσος· πάτερ, ἦμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι νόσος σου.
22 Εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· ταχὺ ἐξενέγκατε τὴν στολὴν τῆς πρωτῆς καὶ ἐνυδάτασεν αὐτὸν καὶ ὅτε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας αὐτοῦ,
23 καὶ ἐνέγκατες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν,
24 ὅτι οὕτως ὁ νόσος μου νεκρὸς ἦν καὶ ἀνέζησεν, καὶ ἀπολωλὼς ἦν καὶ εὐρέθη. καὶ ἤρξατο εὐφραίνεσθαι.
25 Ἡμ de ὁ νόσος αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ καὶ ἡ ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἠκουσεν συμφωνίας καὶ χορῶν,
26 καὶ προσκαλεσάμενος ἔνα τῶν παιδῶν ἐπυθήθη τῇ εἴη ταῦτα.
27 Ὅ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφὸς σου ήκεί, καὶ ἔθυσεν ὁ πατὴρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνουτα αὐτὸν ἀπέλαβεν.
28 Ῥηγίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν, ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτὸν.
29 Ὅ δὲ ἀποκρῑθεὶς εἶπεν τῷ πατρί· ἵδον τοσαῦτα ἐτή δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἔμοι οὐδέποτε ἐδωκας ἐριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.
30 Ὁτε δὲ ὁ νόσος σου οὕτως ὁ καταφαγῶν σου τὸν βίον μετὰ πορνῶν ἤλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν.
31 Ὅ δὲ εἶπεν αὐτῷ· τέκνον, σὺ πάντωτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἑστίν·
32 Εὐφραίνητα καὶ καὶ χαρῆται ἔδει, ὅτι ὁ ἀδελφὸς σου οὕτως νεκρὸς ἦν καὶ ἀνέζησεν, καὶ ἀπολωλὼς καὶ εὐρέθη.
--- in Bēpanijin, þarei was Lazarus sa dáþa, þanei urráisida us dáþáim Iêsus.

2 Paruh gawáurtþedun imma nahtamat jáınar, jah Marþa and-bahtida; iþ Lazarus was sums þizë anakumbjandanë mïp imma.

3 Iþ Marja nam pund balsanis nardáus pistikeinis filugaláubis, jah gasalbôda fóðuns Iêsua, jah biswarz fóðuns is skufta seinamman; iþ sa gards fulls warþ dáunáis þizös salbônáis.

4 Qap þan áins þizë sipõnje is, Judas Seimônis sa Iskariötês, izei skaftida sik du galêwjan ina:

dulvë þata balsan ni frabaúht was in t-skattë jah fráðáilp wësi þarbañ ?

6 Patuþ-pan qap, ni þëei ina þizë þarbanë kara wësi, ak untë þıubes was jah arka habáida jah þata inn waúrpanô bar.

7 Qap þan Iêsus: lët ija ; in dag gasfilhis meinis fastáida þata.

8 Iþ þans unlëdans sinteinö habáilp mïp izwis, iþ mik ni sinteinö habáilp.

9 Fanp þan manageinis filu Iudaïe þatei Iêsus jāínar ist, jah qëmun, ni in Iêsuis áinis, ak ei jah Lazaru selveina þanei urráisida us dáþáim.

10 Munáidéduñup-pan áuk þái aúhumistans gudjans, ei jah Lazaráu usqëmeina,

untë managái in ðis garunnun Iudaïe jah galáubidëdun Iêsua.

12 Ístumin daga manageinis filu sei qam at dulþái, gaháus-jandans þatei qimïp Iêsus in Iafráusaúlymái,

13 nëmun astans peikabagmë, jah urrunnun wîpragamotjian imma, jah hrôpidëdun : ðosanna, þiupïda sa qimanda in namin fráujins, þiudans Israëlís.

14 Bigat þan Iêsus asilu, jah gasat ana ina, swaswë ist gamëlíp:
15 ni ògs þus, dauhtar Siœn, sáí, þiudans þeins qimip sitands ana fulin asilåus.
16 Patuþ-þan ni kunþedun sipónjós is frumist; ak bipé gaswéráips was Ìesus, þanuh gamundédun þatei þata was du þamma gamélip, jah þata gatawidédu imma.
17 Weitwödida þan sö managei, sei was mip imma, þan Lazaru wòpida us hláiwa jah urrásida ina us dàuþáim.
18 Ðuþþ iddjédu gamóþjan imma managei, untë háusidédun ei gatawidédi þó táïkn.
19 Þanuh þái Fareisáiëis qëpun du sis missó: saþluíst þatei ni bóteiþ wáiht; sáí, sö manasëds afar imma galáip.
20 Wésunþ-þan sumái þiudó þizéurrinnandané, ei inwiteina in þizái duþþá.
21 Páï atiddjédu du Filippáu, þamma fram Bëpsaeída Galeilaië, jah bëdu ina qipandans: fráuja, wileima Ìesu gasafíran.
22 Gaggip Filippus jah qíþþ du Andrafín, jah astra Andrafas jah Filippus qëpun du Ìesua.
23 Íp Ìesus andhòf im qipandá: qam lueila ei swëráidáu sunus mans.
24 Amën amën qípa izwis: nibái kaúrnë huáiteis gadriusandò in aíþþa gaswiltíþ, silbò áinata aflísniþ: íþ jabái gaswiltíþ, manag akran báfrîþ.
25 Saei frijóþ sáiwala seina, fraqisteiþ izáï, jah saei fiáþþ sáiwala seina in þamma sásfrháu, in libáinái áiweinôn báfrgif izáï.
26 Jabái mis lwas andbahtjái, mik láistjái; jah þarci im ik, þaruh sa andbahtís meins wisan habáþþ; jah jabái lwas mis andbahteip, swëráip ina atta.
27 Nu sáiwala meina gadröbønødø, jah lwa qíþþáu? atta, nasei mik us þizái lueilái. Akei duþþ qam in þizái lueilái.
28 Atta, háuhei namó þeintata! Qam þan stibna us himina: jah háuñida jah astra háuñja.
29 Managei þan sei stöþ gahåusjandái, qëpun peilvón wáfþpan; sumáíh qëpun: aggilus du imma rôdida.
30 Andhòf Ìesus jah qaþ: ni in meina sö stibna warþ, ak in izwara.
Nu staua ist þizái manasédái, nu sa reiks þis safthuáus ușwaîtrepa út.
Jah ik jabái ușháuhjada af aîrmái, alla aþpinsa du mis.
Þatúþ-þan qaf bandwjmands húileikamma dáupáu skulda gáadáupan.
Andhöf imma só managel: weis háusidédum ana witôda þatei Xristus sijáu du áiwa; jah hráiwa þu qípis þatei skulds ist ușháuhjan sa sunus mans? hras ist sa sunus mans?
Qaf þan du im ßesus: náuh leitil mél liuhaþ in izwis ist. Gaggip þandé liuhaþ habáiþ, ei ríqiz izwis ni gafáhái; jah saei gaggip in ríqiza, ni wáit hráþ gaggip.
Þandé liuhaþ habáiþ, galáubeþp du liuhada, ei sunjus liuhadis waîrpáiþ. Þata ródida ßesus, jah galáïþ jah gafalh sik saúra im.
Swa filu imma tákine gatáujandin in andwaîtreþja izé, ni galáubidédun imma,
ei þata waúrd ßesaeiins praúfîtús usfullnówêdi þatei qaf: fráuja, hras galáubida háuseinái unsaráí? jah arms fráujins hvamma andhulíþps warþ?
Duppé ni mahtédun galáubjan; unté astra qaf ßesaeias:
gablindida izé âugöna jah gadáubida izé haitôna, ei ni gáumidêdeína âugam jah frópeina haitin, jah gawandideína jah ganasideďjàu ins.
Þata qaf ßesaeias, þan saúr wulþpu is jah ródida bi ina.
Þanuh þan swéþáuh jah us þáim reikam managâi galáubidédun du imma, akei saúra Fareisaium ni andháfhaitun, ei us synagögein ni uswaürpanái waúrþeina.
Frijôdédun âuk máis hauhein manniska þáu hauhein guþs.
Ip ßesus hrópidâ jah qaf: saei galáubeþp du mis ni galáubeþp du mis, ak du þamma sandjandin mik.
Jah saei saßuíþ mik, saßuíþ þana sandjandan mik.
Ik liuhad in þamma safthuáu qam, ei hvazuh saei galáubjái du mis, in ríqiza ni wisái.
Jah jabái lvas meináiím háusjái waúrdam jah galáubjái, ik ni stôja ina; nih þan qam ei stôjáu manaséd, ak ei ganaszáu manaséd.
CHAPTER XIV

1 Ni indröbnái izwar hafñtö; galáubeip du guña jah du mis galáubeip.
2 In garda attins meinis salipwós managōs sind; applan niba wēseina, qēpjāu du izwis: gagga manwjan stad izwis.
3 Jah ūna jābaī gagga jah manwja izwis stad, aftra qima jah franima izwis du mis silbin, ei parei im ik, paruh sijuq jah jus.
4 Jah ūna jāodei ik gagga kunnuq, jah ūna wigg kunnuq.
5 Paruh qap imma Pōmas: frāuja, ni witum ḫuq gaggis, jah ḫuáiwa magum ūna wig kunnan?
6 Qap imma Iēsus: ik im sa wigs jah sunja jah libāins. Ainshun ni qimip at attin, niba ḫafrh mik.
7 Ḫe kunpēdeip mik, ashpāu kunpēdeip jah attan meinana; jah ūna fram himma kunnuq ina jah gasašhuq ina.
8 Ḫe Filippus qapuh du imma: frāuja, āugei unsis ūna attan; patuh ganah unsis.
9 Paruh qap imma Iēsus: swalāud mēlis mip izwis was, jah ni uʃkunpēs mik, Filippu? saei gasahu mik, gasahu attan, jah ḫuáiwa ḫu qipis: āugei unsis ūna attan?
10 Niu galáubeise ūnatei ik in attin jah atta in mis ist? Ṯo waúrda ūnœi ik rōdja izwis, af mis silbin ni rōdja, ak atta saei in mis ist, sa tāujip ūn waúrstwa.
11 Galáubeip mis ūnatei ik in attin jah atta in mis; Ḫe jābaī ni, in pizē waúrstwē galáubeip mis.
12 Amēn amēn qīpa izwis: saei galáubeid mis, ūn waúrstwa ūnœi ik tāuja, jah is tāujip jah máiōna päim tāujip; untē ik du attin gagga.
Jah ṭatei hwa bidjiḥ in namin meinamma, ṭata tā'uja, ei háuhjáidāu atta in sunāu.

Jabāi hvis bidjiḥ mik in namin meinamma, ik tā'uja.

Jabāi mik frijōp, anabusnins meinōs fastāid.

Jah ik bidja attan, jah anparana paraklētu gibip izwis, ei sijāi mip izwis du āiwa,

ahma sunjōs, ṭanei sō manaseiḥs ni mag niman, untē ni safiįp ina, nih kann ina; ḫj jus kunnup ina, untē is mip izwis wisip jah in izwis ist.

Ni lēta izwis widuwafrnans; qima at izwis.

Naūh leitil, jah sō manaseiḥs mik ni ḫanaseiḥs saṭiįp; ḫj jus saṭiįp mik, ṭatei ik liba, jah jus liabāłp.

In jāinamma daga ufkunnāįp jah ṭatei ik in attin meinamma jah jus in mis jah ik in izwis.

Saei habāid anabusnins meinōs jah fastāįp pōs, sa ist saei frijōp mik: jah ḫan saei frijōp mik, frijōda fram attin meinamma, jah ik frijō ina jah gabafrihtja imma mik silban.

Forge qap imma Iudas, ni sa Iskarjōtēs: frā'ua, hwa warṗ eı unsis munāis gabafrihtjan ḫuk silban, ḫj pizāi manasēdāi ni?

Andhōf lēsus jah qap du imma: jabāi hvas mik frijōp jah waūrd mein fastāįp, jah atta meins frijōp ina, jah du imma galeįpōs jah salipwōs at imma gatāuĵōs.

Ip saei ni frijōp mik, ḫō waūrdā meina ni fastāįp; jah ḫata waūrd ṭatei hāusėip nist mein, ak ḫi̇s sandjandins mik attins.

Ṭata rōdida izwis at izwis wisands.

Appan sa paraklētus, ahma sa weīha, ṭanei sandeiḥ atta in namin meinamma, sa izwis lāiseįp allata jah gamāudeįp izwis allis ṭatei qap du izwis.

Gawafrpi bileįp izwis, gawafrpi mein giba izwis; ni swaswē sō manaseĩps gibip, ik giba izwis. Ni indróbnāina izwara hafrtōna nih faurhtjāina.

Hāusidēduįp ei ik qap izwis: galeįp jah qima at izwis; jabāi frijōdēdeįp mik, asipāu jus faginōdēdeįp ei ik gagga du attin: untē atta meins māiza mis ist.

Jah nu qap izwis, faūrpiżei waūrpi, ei bijē wafrpāi galāubjaįp.
30 Panaseip’s nil ni māplja mīp izwis; qimīp saeī pizāi mana-
śėdāi reikinōp, jah in mis ni bigiti p wafht.
31 Ak ei usfkunnāi sō manaseip’s patei ik frijōda attan meina,
jah swaswē anabāud mis atta, swa tāuja. Urreisip, gaggam
pāprō.

CHAPTER XV

1 Ik im weinatriu pata sunjeinō, jah atta meins waūrswja ist.
2 All tāinē in mis unbafrandanē akran gōp, usnimip ita: jah
all akran bafranandē, gahrāineip ita, ei managizō akran
bafrāina.
3 Ju jus hrāinjāi sijūp in ās waūrdis patei rōdīda du izwis.
4 Wisāip in mis jah ik in izwis. Swē sa weinatāins ni mag
akran bafran af sis silbin, niba ist ana weinatriwa, swah nih
jus, niba in mis sijūp.
5 Ik im pata weinatriu, īp jus weinatāinōs; saeī wisūp in mis
jah ik in imma, sa bastrīp akran manag, patei inuh mik ni
magūp tāujan ni wafht.
6 Niba saeī wisūp in mis, uswafrpada īt swē weinatāins, jah
gapaūrsnīp jah galisada, jah in fōn galagjand jah inbrann-
jada.
7 Īppan jabāi sijūp in mis, jah waūrda meina in izwis sind,
patahūah īpeī wileīp, bidjīp, jah wafrēip izwis.
8 In īppa hāuhips īst atta meins, ei akran manag bafrāip jah
wafrēip meināi sipōnjōs.
9 Swaswē frijōda mik atta, swah ik frijōda izwis; wisāip in
friapwāī meinaī.
10 Jabāi anabusnins meinōs fastāid, sijūp in friapwāī meinaī,
swaswē ik anabusnins attins meinais fastāida, jah wisa in
friapwāī is.
11 Īpata rōdīda izwis, eī fahēps meina in izwis sijāi, jah fahēda
izwara usfulljāidāu.
12 Īpata ist anabusns meina, eī frijōp izwis missō, swaswē eī
frijōda izwis.
13 Máiżein pízáí friáwpái manna ni habáíp, eí luas sáiwala seína lagjíp faúr frijóns seína.
14 Jus frijóns meínái sijúp, jabái táuijíp pateí ik anabiuda izwis.
15 Panaseíps izwis ni qípa skalkans; untë skalks ni wáit luá táuijíp is fráuíja, íp ik izwis qáp frijóns, untë all pateí háusida at attín meínamma, gakannída izwis.
16 Ni jus mik gawalídëduúp, ak ik gawalída izwis, eí jus sniwáíp jah akran bafráíp, jah akran izwar du áíwa sijái, eí pataláah ñeí bidjáíp attán in namin meínamma, gibíp izwis.
17 Pata anabiuda izwis eí frijóp izwis missó.
18 Jabái só manásëds izwis fíjáí, kunneíp eí mik frúman izwis fíjáída.
19 Jabái pis fásfrúváus wéseíp, aßppáu só manásëds swësands frijódëdi; aßpan untë us þammas fásfrúváu ni sijúp, ak ik gawalída izwis us þammas fásfrúváu, duppe fíjáid izwis só manasëps.
20 Gamunéíp pis wáúrdís pateí ik qáp du izwis: nist skalks máíza fráuíjín seína. Jabái mik wrékun, jah izwis wrikand; jabái mein wáúrd fastáidëdeína, jah izwar fastáína.
21 Ak ñata allata táujánd izwis in namins meínis, untë ni kunnun ñana sandjándan mik.
22 Nih qëmjáu jah ròdídëdjáu du im, frawaurht ni habáidëdeína: íp nu inilöns ni haband bi frawaurht seína.
23 Saei mik fíjáíp, jah attán meíñana fíjáíp.
24 Íp ñò wauúrstwa ni gatawidëdjáu in im ñòei ançpar ánshun ni gatawida, frawaurht ni habáidëdeína; íp nu jah gasëluun mik jah fíjáidëduñ jah mik jah attán meíñana.
25 Ak eí usfullnödëdi wauúrd ñata gamëlidó in witódá izë: eí fíjáidëduñ mik arwjo.
26 Aßpan ñan qímíp parakléutus ñaneí ik insandja izwis fram attín, ahman sunjös izeí fram attín urrinñíp, sa weitwödeíp bi mik.
27 Jah ñan jus weitwödeíp, untë fram frúma mip mis sijúp.
CHAPTER XVII

1 ṭata rōdida Iēsus uzuhhōf áugōna seina du himina jah qaḥ: atta, qam ḫeila, hāuhei ḫeinana sunu, ei sunus ḫeins hāuhjāi ḫuk;

2 swaswē atgaft imma walufni allāizē leikē, ei all ḫatei atgaft imma, gibāi im libāin áiweinōn.

3 Sōh ḥan ist sō áiweino libāins, ei kunneina ḫuk āinana sunjana guṭ jah ḫanei insandidēs, Iēsu Xristu.

4 Ik ḫuk hāuhsida ana afsēj; waūrstm ustāuh ḫatei atgaft mis du waūrkjan.

5 Jah nu hāuhei mik, ḥu atta, at ḫus silbin ḫamma wulụau, ḫanei habāida at ḫus, saūrājzei sa fasfrhus wēsi.

6 Gabafṣhtida ḫeinate namō mannam ḫanei atgaft mis us ḫamma fasfrhuā. ḫeinate wēsun jah mis atgaft ins, jah ḫata waūrd ḫeinate gafastāīdēdun.

7 Nu ufkunṭa ei alla ḫoei atgaft mis, at ḫus sind;

8 untē ḫo waūrda ḫoei atgaft mis, atgaft im, jah eis nēmun bi sunjāi ḫatei fram ḫus urann, jah galāubidēdun ḫatei ḥu mik insandidēs.

9 Ik bi ins bidja; ni bi ḫo manasep bidja, ak bi ḫans ḫanei atgaft mis, untē ḫeināi sind.

10 Jah meina alla ḫeina sind jah ḫeina meina, jah hāuhiṣp im in ḫāim.

11 Ni ḫanaseps im in ḫamma fasfrhuā; ḫp ḫāi in ḫamma fasfrhuā sind, jah ik du ḫus gagga. Atta weiha, fastāi ins in namin ḫeinamma, ḫanei atgaft mis, ei sijāina āin swaswē wit.

12 ṭan was ḫip im in ḫamma fasfrhuā, ik fastāida ins in namin ḫeinamma. ḫanei atgaft mis gafastāida, jah āinshun us im ni fraqistnōda. niba sa sunus frałustāis, ei ḫata gamēlidō usfulliḥ waūrṭi.

13 Ip nu du ḫus gagga, jah ḫata rōdja in manasēdāi, ei habāina faḥēd meina usfullida in ḫis.

14 Ik atgaft im waūrd ḫeinate; jah sō manasēps fijāida ins,
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untë ni sind us ãamma fafrhavú, swaswê ik us ãamma fafrhavú ni im.
15 Ni bidja ei usnimáis ins us ãamma fafrhavú, ak ei bafrgáis im faúra ãamma unséljin.
16 Us ãamma fafrhavú ni sind, swaswê ik us ãamma fafrhavú ni im.
17 Weihái ins in sunjái; waúrd þeinata sunja ist.
18 Swaswê mik insandidës in manasëp, swah ik insandida ins in þó manasëd.
19 Jah frahm im ik weihà mik silban, ei sijáina jah eis weihái in sunjái.
20 Aþan ni bi þans bidja áinans, ak bi þans galáubjandans þafrh waúrda lêzë du mis,
21 ei allái áin sijáina, swaswê þu, atta, in mis jah ik in þus, ei jah pái in uggkis áin sijáina, ei sò manasëps galáubjái þatei þu mik insandidës.
22 Jah ik wulþu þanei gasf mis, gasf im, ei sijáina áin swaswê wit áin siju.
23 Ik in im jah þu in mis, ei sijáina ustaúhanái du áinamma, jah kunnei sò manasëps þatei þu mik insandidës, jah frijódës ins, swaswê mik frijódës.
24 Atta, þatei atgaft mis, wiljáu ei þarei im ik, jah pái sijáina míp mis, ei safrhaváina wulþu meinana þanei gasf mis, untë frijódës mik faúr gaskaft fafrhavús.
25 Atta garafhta, jah sò manasëps þuk ni ufkunþa; òp ik þuk kunnþa. Jah pái ufkunþedun þatei þu mik insandidës.
26 Jah gakannída im namo þeinata jah kannja, ei friapwa þöei frijódës mik, in im sijái jah ik in im.
CHAPTER I

1 Pawlus, apaústaúlus Iēsuís Xristáus ṣairh wiłjan guṝs bi gaháitam libáináis sei ist in Xristáu Iēsu,
2 Teimaúpaíau, liubin barna, ansts, armaiō. gawafri fram guṝa attin jah Xristáu Iēsu fráujin unsaramma.
3 Awiliudō guṝa meinamma, ṭammei skalkinō fram fadeinam in hráinjái galhugdái, hráiwa unsweibandō haba bi ṭuk gaminpi in bidōm meináim naht jah daga,
4 gafrnjands ṭuk gasafhuan, gamunands tagře peínáizē, ei fahēdāis usfullnáu,
5 gamáudein andnimands pizōs sei ist in ṭus, unliutōns galáu-beináis sei bauáida faúrpios in awōn peínái Lauíďai jah āiñeín peinái Afwneikái, gāp-pan-traua ṭatei jah in ṭus.
6 In pizōzei washtáis gamáudja ṭuk anaqiujan anst guṝs, sei ist in ṭus ṣairh analagein handiwē meináizō.
7 Untē ni gaf unsis guṝ ahman faúrhteins, ak mahtáis jah fiaqvōs jah inaheins.
8 Ni nunu skamái ṭuk weitwōdipōs fráujins unsaris Iēsuís nih meina, bandjins is, ak mip arbáidei aifwaggēljōn bi mahtái guṝs,
9 pis nasjandins uns jah laṝαndins laṝnái weihái, ni bi waúrstwam unsaráim, ak bi seinái leikáinái jah anstái sei gibana ist unsis in Xristáu Iēsu faúr mēla āiweina,
10 ip gaswikunpida nu ṭairh gahafrihtein nasjandis unsaris Iēsuís Xristáus, gatafrändins raḥtíis dāuṝáu, ip galiuhtjandins libáin jah unriurein ṭairh aifwaggēljōn,
11 in pōei gasatipś im ik mērjands jah apaústaúlus jah láisareis piudō,
12 in pizōzei fafrinos jah pata wina; akei nih skama mik, untē wáit hramma galáubida, jah gatraua ṭammei mahteigs ist pata anafilh mein fastan in jāinana dag.
13 Frisah habands hálázē waúrdē, póei at mis háusidēs in galáubeināi jah friapwāi in Xristāu Iēsu,

14 ṣata gōdō anafílh fastāi ṣafrī ahman weihana saei bauij
in uns.

15 Wāist ṭatei afwandidēdun sik af mis allāi ṭāieī sind in Asiāi, ṭizēi ist Fygaslus jah Afrmōganēs.

16 Gibāi armaiōn frāuja Aūneiseisāūras garda, untē ufta mik anāprafstīda jah nāudibandjō meināizō ni skamaīda sik;

17 ak qimands in Rūmāi usdāudō sōkida mik jah bigat.

18 Gibāi frāuja imma bigitan armahafrtein at frāujin in jāinamma daga; jah iuan filu máis in Affafson andbahtida mis, wafla ṭu kant.

CHAPTER II

1 ṭu nu, barn mein walisō, inswinei ṭuk in anstāi ṭizāi in Xristāu Iēsu,

2 jah póei háusidēs at mis ṭāirh managa weitwōdja, waúrda gups, pó anafīl himtrgwaīm mannam, ṭāieī wairhpāi sijāina jah anjānans làisjan.

3 ṭu nu arbāidei swē gōds gadraúhts Xristāus Iēsuis.

4 Ni áinshun drauhtinōnds frāujin dugawindīp sik gawaúrkjam ṭizōs aldāis, ei galeikāi ṭammei drauhtinōp.

5 Jali ṭan jabāi háisfstei Animal. ni weipada, niba witōdeigō brikīp.

6 Arbāidjands aifrōs waúrswaja skal frumist akranē andniman.

7 Frajēi ṭatei qiqa; gibīp áuk ṭus frāuja fraji us allāim.

8 Gamuneis Xristu Iēsu urrisanana us dāuñāim us frāiwa Daweidis bi afwaggēljon meināi,

9 in ṭizāie arbāidja und bandjōs swē ubiltōjis; akei waúrd gups nist gabundan.

10 Inuh ṭis all-gapula bi ṭans gawalidans, ei jah ṭāi ganist gatilōna, sei ist in Xristāu Iēsu mi̇p wulpāu āiweinamma.

11 Triggw ṭata waúrd: jabāi 米 pādāuñōdēdum, jah 米 libam;
Du Teimaūpatāu Anpara 289

12 jabāi gaḫulam, jah mip ṯiudanōm; jabāi afāikam, jah is afāikip uns;
13 jabāi ni galāubjam, āiens triggws wišip; afāikan sik silban ni mag.
14 Pizē gamāudei, weitwōdjands in andwafrjpja frāujins. Waūrdam weiha du ni waštāi dāug, niba uswalteināi pāim háus-jōndam.
15 Usdāudei ḫuk silban gakusanana usgiban gupta waūrstwjan unāiwiskana, raʃtaba ráidjandā waūrd sunjōs.
16 Ṣp ū dwalōna usweihōna láausawaūrdja biwandeī; untē filu gaggand du afgudein,
17 jah waūrd izē swē gund wulīp; pizēi ist Ymaĩnaius jah Filetus,
18 pāeie bi sunjāi uswissāi usmētun, qiṇandans usstass ju waūr-

19 Aϸan tulgus Grunduwaďdju gupsz standip, habands sigljō ḫata: kunpa frāuja pāns pāeiei sind is, jah: afstandāi af unsēlein hvazuh saei namnjāi namō frāujins.
20 Aϸan in mikilamma garda ni sind pātāinei kasa gulpeina jah silubreina, ak jah triweina jah digana, jah suma du swērāim, sumuṯ-pan du unswērāim.
21 Aϸan jabāi ḫus gahráinjāi sik pizē, wafrpj kas du swēri-

22 Aϸan juggans lustuns pliuḥ; ḫp laïstei garaʃhtein, galāubein, friaṗwa, gawafrip miṯ pāim bidāi anahāitandam frāujan us hrāinjała hafritin.
23 Ṣp ūs dwalōns jah untalōns sōknins biwandeī, witands ḫatei gabafrand sakjōns.
24 Ṣp skalks frāujins ni skal sakan, ak qafrrus wisan wipra allans, ṭāiseigs, uspulands,
25 in qafraein talzjands pāns andstandandans, niu ḫuan gibāi im gu新京 ḏe sēga du uʃkunpja sunjōs,
26 jah uskarjāindāu us unhulpins wruggōn, fram Ḫammei

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CHAPTER III

1 Appan ḫata kunneis e'i in spēdistāim dagam atgaggand jēra sleidja,
2 jah waf appId manans sik frijōndans, faṅugafnāi, biḥāıtjans, hāuhhaftuitable, wajamérjandans, sadreinam ungalvafrbāi, láunawargōs, unafārknāi,
3 unhunslagāi, unmildjāi, fafrinōndans, unghahandans sik, unmanariģgwāi, unsēljāi,
4 fraľēwjdandans, untitamalskāi, ufbaulidāi, frijōndans wiljan seinana māis ḫāu ġūb,
5 habandans hiwi gāgudeins, ḫp maht izōs inwidandans; jah ḫans afwandei.
6 Untē us ḫaím sind ḫāiei sliupand in gardins jah frahun’p̣ana tiuhand qineina afhlāp̣ana frawaūrtim, ḫōei tiuhanda du lustum missaleikāi̱m,
7 sinteinō láisjandōna sik jah ni īw ḫranhun in ufkṇp̣ja sunjōs qiman mahteīga.
8 Appan ḫamma hāidāu e'i Jannēs jah Mambrēs andstōp̣un Mōsēza, swa jah ḫāi andstandand sunjāi, mannāns frawaūrpanāi ahin, uskusnāi bi galāubein;
9 akei ni ḫeihand du filusnāi, untē unwiti izē swikunp̣ wafrp̣īb allāim, swaswē jah jāínāizē was.
10 ḫp ḫu galāista is láiseināi meināi, usmēta, muna, sidāu, galāubeināi, usbeisnāi, friaṇwāi, ḫulāināi,
11 wrakjōm, wunnim, luileika mis waʊrpṇ in Antiaûkiāi, in Eikaunin, in Lystrys, luileikōs wrakoš uspulāida, jah us allāim mik galāusida frāuja.
12 Jah ḫan allāi ḫāiei wileina gāgudaba liban in Xristāu Iēsu, warakōs winnand.
13 ḫp ubilāi mannans jah liutāi ḫeihand du wafrsizin, afrzjāi jah afnījandans.
14 ḫp ḫu framwafrp̣īs wisāis in īp̣mei galāisidēs ḫu jah ga-trauāida sind ḫus, witands at ḫamma ganammt.
15 jah ḫatei us barniskja weihōs bókōs kunp̣ēs, ḫōs mahteigōns ḫu usfratwjan du ganistāi paṙh galādbein ḫō in Xristāu Iēsu.
16 All bökö gudiskázós ahmateináis jah þauŕtós du láiseináí, du gasahtái, du garashtteináí, du talzeináí in garashtein,
17 ei ustaúhans sijái manna gups, du allamma waúrswé gódáize gamanwips.

CHAPTER IV

1 Weitwójdja in andwafrpja gups jah fráujins Xristáus Iesus. Saei skal stójan qiwans jah dáupans bi qum is jah ñiudinnassu is:
2 mëreei waúrd, instand ühteigó, unühteigó, gasak, gaþláih, gahrótei in allái usbeinsnái jah láiseinái.
3 Wafrþip mël þan háila láisein ni ushpuland, ak du seináim lustum gadragand sis láisarjans, suþjóndans háusein;
4 ñæpan af sunjái háusein afwandjand, ip du spillam gawandjand sik.
5 Íp þu andaþáhts sijáis in alláim, arbáidei, waúrsw waúrkei afwaggélistins, andbahti þein usfullei.
6 Íßpan ik ju hunsljada jah mël meináizós diswissáis atist.
7 Häifst þo gödön häifstida, run ustáuh, galáubein gafastáida;
8 þapróh galagíps ist mis wáips garashtains, þanei usgibip mis fráuja in jáinamma daga, sa garashtta staua; ñæpan ni þatóinei mis, ak jah alláim þáiie frijónd qum is.
9 Sniumei qiman at mis spráutö;
10 unte Dëmas mis biláip, frijónds þo nu ald, jah galáip du Þaifsaláûneikái, Xërskus du Galatiái, Teitus du Dalmatiái.
11 Lukas ist miþ mis áins. Marku andnimands brigg miþ pus silbin, unte ist mis brúks du andbahtja.
12 Æþpan Tykeiku insandida in Assafsön.
13 Hakul þanei biláip in Trauadái at Karpáu qimands atbafr, jah bökos, þishun mafmbranans.
14 Alafksandrus áizasmiþa managa mis unþiupa ustáiknida; usgildip imma fráuja bi waúrstwam is;
15 þammei jah þu witái, filu áuk andstóþ unsaráim waúrdam.
16 In frumistôn meinái sunjónái ni manna mis miþ was, ak allái mis biliþun, ni rahnjáidáu im. — —
NOTES

[The references refer to the paragraphs in the grammar.]

ST. MATTHEW

CHAPTER VI

1. du saihvan im = πρὸς τὸ θεάθραν αὐτῶν, see § 485.

3. puk tāujandan, acc. gov. by witi. Two Lat. MSS. (Vercellensis and Veronensis) of the Gospels have the same construction; te facientem, the Greek version has here the gen. absolute: σοῦ ποιοῦσιν.

4. sō armahārtiipa āpina, a lit. rendering of σοῦ ἡ ἁλημοσύνη. This construction is very common in the Gothic translation.

5. wa'hstam, 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 āpā .piudō, lit. like those of (the) heathens.

9. pu in himinam; the Gr. has ὃ ἐν τοῖς οὐρανοῖς. In addressing a person the Gr. def. article is translated by the personal pronoun in Gothic.

11. himma daga, see § 267.

12. aflēt uns āpatei skulans sijāima, forgive us what we are owing, i.e. our debts. āpatei, acc. gov. by skulans, see the Glossary under skula.

13. in frāistubnjaï, into tempt'ation. With verbs of motion the prep. in sometimes takes the acc., sometimes the dat., cp. ahma ina ustāuh in āupida, the spirit led him away into the wilderness, beside qēmun in garda (dat.) Seimōnis, they came into Simon's house.

15. ni āpā atta izwar aflētīp missadēdins izwarōs, in that case your father will not forgive your trespasses. For ni āpā the Gr. version has oūde, and not, nor.

23. āpata riqiz īvan filul supply ist; and on the -z in riqiz, see § 175 note 1.
24. Jabai . . . aippau, either . . . or. Ulfilas seems to have read el, if, instead of η, either.
25. niu = ni + u = Lat. nonne, where -u is an interrogative particle; cp. such phrases as skuld u ist? is it lawful? fodeinai, wastjöm, the dat. of the things compared, dependent upon mais. Cp. the similar idiomatic construction in Greek and Latin, where the former has the gen. and the latter the ablative, as μείξων τού ἄδελφου = η ὁ ἄδελφος; major fratre = major quam frater. See § 428.
26. pei = patei, that. páim, dat. pl. gov. by mais; see note to verse 25.
29. qipuh = qipa uh.

CHAPTER VIII
1. atgaggandin imma = καταβάτοι αὑτῷ, is in apposition to the second imma. Similarly in verse 5.
9. tawei, see §§ 149-50.
11. sagqa = sagqa (§ 17). The guttural nasal is sometimes written gg before q and k.
24. swaswe pata skip gahulip waitpan fram wēgim. To indicate consequence or result swaswe with the inf. is sometimes used, in imitation of the Greek ὥστε with inf.; cp. ὥστε το πλοῖον καλύπτεσθαι. In the pl. wēgs fluctuates between the a- and i-declension; cp. wēgōs 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 hairda.
31. qipandans, masc. agreeing with the natural gender.
32. hairda has the verb in the pl. because of its collective meaning. Cp. Mark ii. 13.

CHAPTER XI
2. bi sipōnjam seināim, instead of pafrh sipōnjans seinans = the Gr. διὰ τῶν μαθητῶν αὐτοῦ.
3. anparizuh = anparis (gen.) + uh, see § 175 and note 2 to it.
6. huzuh saei, see § 276.
9. prauftaú, 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 ahvāi, with retention of the Gr. ending in the proper name: ἐν τῷ Ἰορδάνῃ ποταμῷ
7. swinpōza mis, see § 428.
19. jah ṃans in skipa manwjandans natja is a lit. rendering of kal aitoues ἐν τῷ πλοῖῳ καταρτίζων τὰ δίκτυα.
24. hva uns jah ḫus? see note to Matth. viii. 29.
27. mip sis missō, see § 431. ἠῶ σῶ λάισεινὸ sō niuĵō? What is this new one of doctrines? See §§ 200, 427.
32. ubil habandans, having an illness, a lit. translation of the Gr. kakōs ἔχοντας. See also ch. ii. 17.

CHAPTER II

1. gafrehun, see § 308 note.
2. ni gamōstēdun, they did not find room, see § 338.
7. gup is properly neuter, and retains its old gender in the plural nom. acc. guḍa, heathen gods; in the sing. it is used for the Christian God, and is always masculine, although it retains its nom. voc. acc. form gup. The MSS. have regularly the contracted forms: nom. voc. acc. gp, gen. gps, dat. gpa. But when the inflected forms are written in full they always have gud. See also Appendix, Note H.
13. all manageins, cp. note to Matth. viii. 32.
16. driggkip = drigkip.
17. ak pāi ubilaba habandans, a lit. translation of the Gr. ἀλλ’ oi kakōs ἔχοντες.
21. ibāl afnimái fullōn af pamma, sa niuja pamma fairnjin, lest it (the piece of new cloth) take away the fulness (the piece of the old garment lying beneath the new piece) from it, the new (sa niuja, in apposition to the subject) from the old (pamma fairnjin, in apposition to af pamma). Ulfilas took τὸ πλήρωμα as the acc., and then translated the Gr. word for word.
22. giutand, they pour, people pour.
23. warp þairhgaggan imma. The Gr. has ἐγένετο παραπομπέος άνετο, but after an impersonal predicate the dat. with the inf. is far more common than the acc. with the inf. in Gothic. For an example of the latter construction see Luke iv. 36.
25. niu, see note to Matth. vi. 25, and § 349.
26. gups, see note to Mark ii. 7. uf, under, in the days of. hláibans faúrlageináis, lit. the loaves of laying forth, i. e. show-bread. þanzuh, see § 266.
27. sabbatō, Gr. σάββατον, is indeclinable. The nom. form sabbatus follows the u-declension in the sing., but the i-declension 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. hálidédiu = hálidédi + u, whether he would heal. The particle u is always attached enclitically to the first word of its clause, and is used to indicate direct (as in verse 4 skulđ + u) or indirect interrogation, see § 349.
9. habáip, pp. neut. of haban.
31. standandōna, háitandōna, pres. part. neut. pl., see § 429 (3).

CHAPTER IV.

1. swaswē ina galeiþandan in skip ðasitan in marein, on the construction see note to Matth. viii. 24.
5. anþarúþ-þan = anþar + uhþan.
8. On 'l', 'j', and 'r', see § 2.
10. fréhun, see § 308 note, and § 427.
14. saijands, saijiþ = saiands, saiþ.
19. bi þata anþar lustjus, lit. desires concerning the other thing, i. e. concerning other things.
25. pisíuammēh saei, see § 276.
27. kejniþ (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 frahnan (§ 308 note). The regular pret. would be *kái, *kijum; instead of which we have a new pret. us-keiṇōda (Luke viii. 8), formed after the analogy of
weak verbs of the fourth class (§ 329). us-kijanata, the neut. of the old strong participle occurs in Luke viii. 6.

29. attist, 3 sing. pres. of at wisan.
33. hæusjön, the more usual form is hæusjan.
37. wëgës, cp. note to Matth. viii. 24.
38. niu kara þuk þizei fraqistnam? On the construction of kara see § 426.

CHAPTER V

5. nahtam, see § 221.
7. hra mis jah þus, cp. note to Matth. viii. 29. sunau = sunu (§ 202 note).
13. wësunup-þan = wesun-uh-þan.
14. hâimôm, see § 199 note. qëmun, they (the people of the villages) came.
18. wôds, see § 173 note.
23. aftumist habálp, is at the point of death, a literal translation of the Gr. ἐσχάτως ἔχει. After habálp supply bidja þuk.
26. jah ni wañhtál bötida, ak más wañrs habáida, a literal rendering of καὶ μὴ δὲν ὑφεληπείσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἔλθοισα; so that bötida and habáida are here pp. fem. sing.
41. qapuh = qap + uh. taleipa kumei = Gr. Tâliđá koûmei.
42. was aûk jërë twalibe, see § 427.

CHAPTER VI

2. jah hû sō handugeinō sō gibanō imma? The Gr. has καὶ τις ἡ σοφία ἡ δοξείᾳ αἰτῶ; cp. note to ch. i. 27.
15. Hërdës qap þatei þammei ik háubiþ afnahtmáit Iōhannë, lit. Herod said that to whom I cut the head off, to John. The Gr. has ὁ Ἡρώδης εἶπεν ὦν ὑμῖν ἐγώ ἀπεκεφάλισα ἰωάννην, Herod said that it is John whom I beheaded.
21. jah waurþans dags gatils, and a fitting day being come. Ulfilas generally used the dat. in such instances corresponding to the Gr. gen. absolute, but he has here used the nom. (§ 436). See also v. 26.
53. duatsniwun, see § 5.

CHAPTER VII

4. anpar ist manag, lit. other (thing there) is many. The Gr. has the pl. ἄλλα πολλά ἔστιν.
Notes

5. bi pammei anafulhun päi sinistans, according to that which the elders have handed down as a tradition.

6. ip haı̂rtō ize faı̂rra habaîp sik mis, lit. but their heart has itself far from me.

11. pisluah patei us mis gabatnis, as to whatsoever thou protestest from me. Ulfilas has closely followed the Gr. δὲ ἐὰν ἔτι

12. ni. . . . ni waı̂ht is a double negative like the Gr. οὐκ ἔπει . . .

31. mîp twelın̂aim marköm, lit. amid the two boundaries.

34. affapa = Gr. ἀφφαβά, open, be opened!

36. mais pamma, by that the more, so much the more.

CHAPTER VIII

12. jabai gibaidau kunja pamma tainke, lit. if there should be
given of signs to this generation. Bernhardt following Meyer's
suggestion supplies: so tue mir Gott dies und das. The Gr. has
εἰ δοθήσεται τῇ γενεᾷ ταύτης σημείων.

23. frah ina ga-u-hua-selvi, he asked him whether he saw any-
thing. See § 279.

26. 27. wehsa = weihsa, see § 5.

31. uskiusam skuls ist, is liable to be rejected, on the inf. see
§ 435. Similarly usqmam.

CHAPTER IX

2. ainans, see § 249.

18. usdreibeina = usdribenai, see § 5.

23. allata mahteig pamma galaujandin, everything [is] po-
sible to the one who believes.

50. supuda, see § 7.

CHAPTER X

14. untē pize ist piudangardi guzs. Here pize is a mis-
translation of the Gr. τῶν τοιούτων; the correct translation, pize
swaleikaize, occurs in Luke xviii. 16.

21. ainis pus wan ist, lit. there is lacking to thee of one thing.

25. azitizō = azetizō, see § 5.

32. poei habaidedun ina gadaı̂n, those things which were
about to happen to him, cp. the Gr. τὰ μέλλοντα αὐτῷ αὐμβαίνειν.
CHAPTER XI

1. alēwjin is here used adjectively agreeing with fafrgunja. The Gr. has ὁρος τῶν ἐλαιῶν, the Mount of Olives.

10. πινπίδο = Gr. εὐλογημένη. in namin attins unsaris Daweidis is meaningless, and does not correspond to either of the Gr. readings:—τοῦ πατρὸς ἡμῶν Δαυειδ, or ἐν ὄνοματι κυρίου τοῦ πατρὸς ἡμῶν Δαυειδ. Possibly frāujins has been inadvertently omitted in the Gothic version.

12. usstāndam im, the dat. absolute, see § 436.

14. usbaïrans, answering, only occurs here in this meaning. The Gr. has ἀποκριθέτοις.

18. gudjanē, gen. pl. dep. on auhunamistans.

23. ἧσιαμαζῆ, see § 276.

30. uzuh, whether from, see § 175 note 2.

32. ūhtēdun for ūhtēdun, see § 7.

CHAPTER XII

2. akranis, partitive gen., see § 427.

4. hāubijp, accusative of closer definition, see § 426.

5. sumanzuh = sumans + uh.

7. hirjip, come hither, an old imperative used as an interjection. The sing. 2 pers. hiri, and dual 2 pers. hirjats also occur. The i in the stem-syllable has not yet been satisfactorily explained. See Feist, 'Etym. Wörterbuch der got. Sprache,' p. 137.

14. kara ḫuk manshun, on the construction see § 426. skuldu = skuld + u, see note to Matth. vi. 25.

pāu niu gibāima? the Gr. has δῶμεν ἤ μὴ δῶμεν;

20. brōpraðans, brethren, from an adjective *brōpražs (§ 393); cp. such forms as un-barnahs, childless, beside barn.

CHAPTER XIII

28. uskeinand, see note to ch. iv. 27.

CHAPTER XIV

70. jah āuk razaždea peina galeika ist, after āuk supply Galeilaius is jah. Cp. the Gr. καὶ γὰρ Γαλιλαῖος εἰ καὶ ἡ λαλία σου ὄμοιάζει.
CHAPTER XV

9. *wileidu* = *wileip* + u. *fraleitan* = *fralētan*, see § 5.

34. *aīōē* aīōē, *lima sibakpanei* = the Gr. text 'Ελωι ἐλωι λιμὰ σιβακπανί.

42. *fruma sabbatō*, Gr. προσάββατον, *the day before the Sabbath*.

CHAPTER XVI

9. *frumin sabbatō*, Gr. πρώτης σαββάτου, *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.

*Kyrénaíau* = *Kyrénaíau*.

4. *sei*, see § 271 note 3.


10. *faheid* = fāḥēp.

13. *hazjandanē*, qīpandanē, gen. plur. agreeing with the plurality implied in *harjis*.


21. *usfulnōdēdun* = *usfulnōdēdun* (cp. v. 6). Similarly in v. 22.

27. *bērusjōs*, *parents*, originally the perfect part. act. of *bairan*.

29. *fraleitāis* = *fralētāis*.


37. *blōtandeī* = *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. pisluamněh pei, see § 276.
13. fráistóbnjō = fráistubnjō.
14. bisitandē, of those that dwell round about.
17. praufētus = praufētus.
25. mēnōps, acc. pl.
27. Hasleisaiu = Hasleisiáu.
36. jah warp afsláupnan allans, see note to Mark ii. 23.
40. αίνιουρjamměh, see § 275 note 2.

CHAPTER XIV

12. qafup-pan = qaf-uh-pan.
19. aúhsně, see § 208 note.
23. usfulnáí = usfullnáí.
26. naúhup-pan = naúh-uh-pan.
28. manwipō habáiu, whether he has the necessary means; where manwipō is the gen. pl. used partitively and dep. upon habáiu = habái + u.
31. du wigana. The codex argenteus has wigā na. The Gr. eis πόλεμον suggests that du wigana means to war, in which case it is related to weihan, to fight.
   ũankeip = ũagkeip.
   siáiu for sijái + u, whether he may be.
32. eiťáu = aſ própáu. nist = ni + ist.

CHAPTER XV

1. wēsunup-pan = wēsun-uh-pan. Similarly in v. 25.
8. Instead of suma we ought to have had ὧδο. The translator mistook the indef. pronoun ἦς for the interrogative ἦς. drak-mans, drakmin presuppose a nom. form drakma.
9. drakmein, the Greek case form (δραχμῆν) with ei for ἔ; but masc. as is shown by ἔπαμει.
23. bringandans = briggandans.
24. jah dugunnun wisan, supply wafla.
Notes

ST. JOHN

CHAPTER XII

4. Seimōnis, see § 427.
6. ἡπατυπ-παν = ἡπατα-υπ-παν, also in vv. 16, 33.
   kara, on the construction see § 426.
10. munáidēdunup-παν = munáidēdun-υπ-παν. Similarly in
    v. 20.
25. fláip = fijáip.
26. On habáip see § 432.
29. sumáih = sumái + uh.

CHAPTER XV

7. ἡπαταλαβαθ ρει, see § 276.
9. friapwái = fijaipwái, also in vv. 10, 13.

CHAPTER XVII

1. uzuhhōf = uzuh + hōf.
21. uggkis = uggkis.

THE SECOND EPISTLE TO TIMOTHY

CHAPTER I

5. gap-παν-τραυα = ga-υπ-παν-τραυα, where ga belongs to
   traua.
GLOSSARY

ABBREVIATIONS

*sm., *sf., *sn. = strong masculine, &c.

*w.m., *w.f., *w.n. = weak masculine, &c.

*pret.-*pres. = preterite present.

The remaining abbreviations need no explanation.

The Roman numeral after a verb indicates the class to which the verb belongs. The ordinary numerals after a word indicate the paragraph in the Grammar where the word either occurs or some peculiarity of it is explained.

The letter *h* follows *h*, and *p* follows *t*.

*aba, w.m. man, husband, *206, 208 note. O.Icel. *afe.*

*abara, a.v. strongly, excessively, very, very much.

*abras, a.j. strong, violent, great, mighty.


*af-airzjan, *wv. I, to deceive, lead astray; see airzeis, airzjan.


*afar-dags, *sm. the next day, 356.

*afar-gaggan, *sv. VII, to follow, go after, 313 note 1, 403.

*afar-láistjan, *wv. I, to follow after, follow, 403.

*afar-sabbatus, *sm. the day after the Sabbath; *pis dagis* afar-sabbatē, on the first day of the week, 356.

*afaruh = afar + *uh.*

*af-daubnan, *wv. IV, to become deaf, 331.*

*af-dáupjan, *wv. I, to kill, put to death; *pass. to die, 402.


*af-drugkja, *w.m. drunkard, 355.

*af-dùmnan, *wv. IV, to hold one's peace, be silent or still, 331.

*af-ētja, *w.m. glutton, 355.

*af-gaggan, *sv. VII, to follow, go after, depart, go to, come, 313 note 1, 403.

*af-gudei, *w.f. ungodliness, 355.


*af-hlapan, *sv. VI, to lade, load, 310. OE. OHG. *hladan.*


*af-hrappan, *wv. IV, to be choked, be quenched.

*af-lageins, *sf. a laying aside, remission, 355.

*af-leitan = af-lētan, see § 5.

*af-leipan, *sv. I, to go away, depart. OE. *lipan, OHG. *lidan.*
af-lētan, sv. VII, to dismiss, leave, forsake, put away, let alone, forgive, absolve, 402.
af-lēts, sm. forgiveness, remission, 355.
af-liñnan, wv. IV, to remain, be left.
af-linnan, sv. III, to depart, 304. OE. linnan, OHG. bliñnan.
af-māitan, sv. VII, to cut off, 402.
af-marzeins, sf. deceitfulness.
af-mōjan, wv. I, to fatigue, 319 note, OHG. muoen, muoan.
af-niman, sv. IV, to take away.
af-qīpan, sv. V, to renounce, forsake.
af-sateins, sf. divorcement.
af-satjan, wv. I, to divorce.
af-skīuban, sv. II, to push aside, 286 note 2, 302. OE. scūfan, OHG. skioban.
af-slāhan, sv. VI, to kill, slay, 402.
af-slāuñnan, wv. IV, to be amazed, be beside oneself.
af-sneipan, sv. I, to cut off, kill.
af-standan, sv. VI, to stand off, depart.
af-stass, sf. a standing off, falling off or away, 355.
af-swairban, sv. III, to wipe out, 304. OE. sweorfan, OHG. swerban.
afta, av. behind, backwards, 348.
aftana, av. from behind, 348. OE. ëftan.
aftarō, av. from behind, behind, 344.
aftaṁnan, wv. IV, to be torn away, 331.
aftaṁhan, sv. II, to draw away, push off; to take, draw aside, 402.
afta, av. back, backwards, again, once more; afta gabōṭjan, to restore; afta gasatjan, to heal. OE. æfter, OHG. after.
aftuma, aj. the following, posterus, next, hindmost, last, 246, 430.
aftumists, aj. last, aftermost, 246; aftumist haban, to be at the point of death. OE. æftemest.
af-wairpan, sv. III, to cast away, put away, 428.
af-walwjan, wv. I, to roll away. OE. wielwan.
af-wandjan, wv. I, to turn away.
aga-, suffix, 392.
aggilus, sm. angel, messenger; the pl. fluctuates between the 1- 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. agisis), sn. fright, fear, terror, 168, 182. OE. ege, OHG. egi.
aglāitei, wf. lasciviousness, unchastity, 212. OHG. aga-leizi, zeal.
aglāiti-waurdei, wf. indecent language, 389.
aglōpa, sf. anguish, distress, 384.
aglō, wf. anguish, affliction, tribulation, 211.
aglōba, av. hardly, with difficulty, 344.
aha, wm. mind, understanding, 208.
Glossary

-aha-, suffix, 393.
ahaks, sf.(?) dove, pigeon.
ahana, sf. chaff. OE. egenu, OHG. agana.
ahma, um. spirit, the Holy Ghost, 208, 223.
ahmateins, sf. inspiration.
ahs, sn. ear of corn, 353. OE. ear, OHG. ahir, ehir.
ahtau, num. eight, 4, 11, 39, 65, 90, 91, 121, 128, 247. OE. ehta, OHG. ahto.
ahtaut*hund, sum. eighty, 247.
ahtuda, num. eighth, 253.

áins, num. one, alone, only; indef. pr. one, a certain one; áins ... jah áins, the one ... and the other, 10, 49, 83, 89, 247, 249, 258, 390. OE. án, OHG. ein.

áiña-baúr, sm. only-born, 389.
áiñaha, w.aj. only, 393.
áiñ-falpeí, w.f. simplicity, goodness of disposition, 389.
áiñ-falps, num. onefold, simple, single, 257, 397. OE. änfeald, OHG. einfalt.
áiñ-irarjiz-uh, indef. pr. everyone, each, 275 note 2.
·aini-, suffix, 388.
*ainilf, num. eleven, 247, 252. OHG. einlf.
Glossary

áiweins, aj. eternal, everlasting, 227, 395.
áiws, sm. time, lifetime, age, world, eternity; ni áiw (347), never; in òíweins, du áiwa, for ever. OE. æ, āw, OHG. ēwa.
áiž, sn. brass, coin, money, 47. OE. ār, OHG. ēr.
áiža-smípa, wm. coppersmith, 389.
ák, cj. but, however (after negative clauses), 351. OE. ac, OHG. oh.
ákéi, cj. but, yet, still, nevertheless, 351.
ákéit (ákét), ?sn. or akeits, ?sm. vinegar. OE. eced, OHG. ęzzih, from Lat. acetum.
akran, sn. fruit, 182; akran bairan, to bear fruit. OE. ęcer, acorn.
akrana-láus, aj. unfruitful, barren, 34, 397.
akrs, sm. field, 4, 21, 25, 36, 88, 91, 129, 159, 162, 175, 180, 354. OE. ęcer, OHG. ackar.
ajukdūps, sf. time, eternity, 382.
alá-brunsts, sf. burnt-offering, holocaust. OHG. brunst.
alakjó, av. together, collectively.
alan, sv. VI, to grow, 310. OE. alan, Lat. alere, to nourish.
al-a-barba, w.aj. very needy, very poor.
alds, sf. age, life, generation, 173. OE. ieldu, OHG. alti, elfi.
aléina, sf. ell, cubit. OE. eln, OHG. elina.
aléw, sn. olive oil.
aléws, aj. of olives; fairegunti aléwjo, Mount of Olives.
alhs, sf. temple, 221. OE. ealh, OHG. alah.
alja, cj. than, except, unless, save; prep. c. dat. except, 350.
alja-kuns, aj. foreign, strange, 398.
alja-leikós, av. otherwise, 345.
aljan, wv. I, to bring up, rear, fatten.
aljar, av. elsewhere, 348. OE. eolor.
aljap, av. elsewhere, in another direction, 348; afeipan aljap, to go away.
aljaprō, av. from elsewhere, from all sides, from every quarter, 348.
aljís, aj. other, another, 36, 229. OE. elles (gen.), else; OE. ele-lande, OHG. eli-lenti, foreign.
allís, av. in general, wholly, at all, 346; ni allís, not at all; cj. for, because, 351; nih allís, for neither, for not; allís ... ip, indeed ... but. OE. ealles, OHG. alles.
alls, 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. albiza), aj. old, 175, 231, 243. OE. eald, OHG. ald, alt.
amén, av. verily, truly, from Hebrew through Gr. áμήν.
am, ?sm. or amsa, ?wm. shoulder.
an, interrog. particle, then, 349. Gr. ἀν.
aná, prep. c. acc. and dat. in, on, upon, at, over, to, into, against, 350; av. on, upon. OE. on, OHG. ana.
aná-áukan, sv. VII, to add to, 404.
aná-biudan, sv. II, to bid,
command, order, 51, 122, 127, 138, 173, 286 notes 2, 3, 301, 404. OE. bēdan, OHG. biotan.
ana-būsna, sf. command, commandment, order, 122, 138, 199, 357.
ana-filh, sn. a thing committed, tradition, recommendation, 357.
ana-filhan, sv. III, to commit to, entrust, let out, hand down as tradition.
ana-fulhanō, pp.n. of ana-filhan, used as a noun, tradition; pata anafulhanō izwar, τὴν παράδοσιν ὑμῶν.
ana-haban, wv. III, to take hold of; in pass. (Luke iv. 38), to be taken (with fever).
ana-hāitan, sv. VII, c. acc. to call on, c. dat. to scold, 404, 428.
ana-hnáiwjan, wv. I, to lay, lay down.
ana-hneciwjan, sv. I, to stoop down, 404.
anaks, av. straightway, at once, suddenly.
anak-kumbjan, wv. I, to lie or sit down, sit at table, recline. Lat. ac-cumbere.
analageins, sf. a laying on, 357.
analagjan, wv. I, to lay on, 404.
analáugniba, av. secretly, 344.
analáugns, aj. hidden, secret, 234.
analeikō, av. in like manner, 344. MHG. ane-liche.
anamahtjan, wv. I, to do violence, injure, damage, revile.
anamēljan, wv. I, to enroll.
anaminds, sf. supposition, 357.
*anan, sv. VI, see us-anan.
anan-panpjjan, wv. I, to dare, have courage, be bold. OE. nēpan, OHG. nenden.
anan-niujjan, wv. I, to renew, 319.
anan-praggan, sv. VII, to oppress, 313 note 1.
anan-qiman, sv. IV, to come near, approach.
anan-qiss, sf. blasphemy, 357.
anan-qiujuan, wv. I, to arouse, make alive.
anan-siljan, wv. III, to be silent, be quiet, grow still, 328. Lat. silēre.
anan-siuns, aj. visible, 234, 357, 391. Cp. OE. an-sien, face.
anan-stōdeins, sf. beginning, 357.
anan-stōdjan, wv. I, to begin, 404.
anan-trimpan, sv. III, to tread on, 304.
anan-prafstjan, wv. I, to comfort.
anan-wairbhs, aj. future, 357. OHG. -werti, related to wair-pan.
and, prep. c. acc. along, through-out, toward. in, on, among, 350. OE. and-, ond-, OHG. ant.
-and-, suffix, 339.
anda-bauhts, sf. ransom, 358.
anda-hafts, sf. answer, 33, 199, 358.
anda-nahti, sn. evening, 358.
anda-neipa, waj. contrary, hostile, 428.
anda-laus, aj. endless, 397.
anda-nahtsi, sn. evening, 358.
anda-neipā, waj. contrary, hostile, 428.
anda-nēms, aj. pleasant, acceptable, 33, 234, 358, 391, 393.
anda-stāpjis, sm. adversary, 185, 358.
anda-pahts, aj. circumspect, 321 note 1, 358.
andāugr, sn. face, 358.
anda-augōi, av. openly, 344.
anda-waurdi, sn. answer, 358.
OE. and-wyrde, OHG. ant-wurti.
and-bahti, sn. service, ministry, 183, 187.
and-baatjan, wv. I, to serve, minister, 320.
and-bahta, sm. servant.
OE. ambiht, ambeht, OHG. ambaht.
and-beitan, sv. I, to blame, reprove, threaten, charge.
and-bindan, sv. III, to loose, unbind, explain, 330, 405.
and-bundnan, wv. IV, to become unbound, be loosened, 330, 331.
andeis, sm. end, 185. OE. ende, OHG. enti.
and-hafjan, m. VI, to answer, 33, 405, 428.
and-haltan, su. 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-laus, aj. endless, 397. OE. ende-læas.
andiz-uh . . . aippau, either . . or, 351.
and-niman, sv. IV, to receive, take, 33, 405.
and-rinnan, sv. III, to compete in running, strive, dispute.
and-sakan, sv. VI, to dispute, strive against, 405.
and-standan, sv. VI, to withstand, 405.
and-staurran, wv. III, to murmur against, 328.
and-wairpi, sn. presence, face, person, 358; in andwairpja, before, in the presence of.
and-wairps, aj. present. OHG. ant-wert.
and-wasjan, wv. I, to unclothe, take off clothes.
and-waúrdjan, wv. I, to answer. OE. and-wyrddan, OHG. ant-warten.
ansteigs, aj. gracious, favourable, 394, 428.
ansts, sf. favour, grace, 90, 112, 120, 122, 198. OE. ðest, OHG. anst.
anjar, aj. other, second, 158, 175, 253, 254, 258, 430; plural, the others, the rest; anjar . . . anjar, the one . . . the other. OE. ðiper, OHG. andar.
apaußalus, apaústalus, sm. apostle; pl. nom. -eis, gen. -e, acc. -uns and -ans. Gr. ἀπόστολος.
aqizi, sf. axe. OE. æx, OHG. ackus, akis.
arbaidjan, wv. I, to work, toil, suffer. OHG. arbeiten.
arbips, sf work, toil, labour, 199. OE. earfop, OHG. arbeit.
arbi, sn. heritage, inheritance, 6, 14, 161, 187. OE. ierfe, OHG. erbi, arbi.
arbi-numja, wn. heir, 208, 389. OE. ierfe-numa, OHG. erbi-nomo.
arba, wn. heir, 208; arbja wairjan, to inherit.
arbja, wv. heiness, 211.
.arja, suffix, 380.
arjan, wv. I, to plough, 318. OE. erian, OHG. erien.
arke, sf. money-box, chest. OE. earc, OHG. arca, from Lat. arca.
amra-hairtei, wv. mercy, 389.
amra-hairtpa, sf. pity, mercy, charity, alms.
amra-hairts, aj. merciful, 398.
OE. earm-heart, OHG. arm-herz.
armaiō, wj. mercy, pity, alms, 10.
arman, wj. III, to pity, have pity on, 328. OHG. armēn, to be poor.
arms, sm. arm, 197. OE. earm, OHG. arm.
arms, aj. poor, 227, 244. OE. earm, OHG. arm.
ar niba, av. surely, safely.
arōmata, pl. sweet spices. Gr. ἀρωματα.
arwjō, av. in vain, without a cause. Cp. OHG. arwūn.
asans, sf. harvest, summer, 199. OHG. arm.
asīlqārīnus, sf. a mill-stone, lit. ass-mill, 389. OE. esol-cweorn.
asīlus, sm. ass, 203. OE. esol, OHG. esil.
asīlus, sf. she-ass, 203.
asneis, sm. servant, hireling, hired servant, 185. OE. esne, OHG. asni, esni.
-assu, suffix, 381.
asts, sm. branch, bough, twig, 126 note 2, 141, 180. OHG. ast.
at, prep. c. acc. and dat. at, by, to, with, of, 27, 170, 350. OE. sēt, OHG. az.
at-āpni, sn. year, 359.
at-āugjan, wj. I, to show, appear; pass. to appear, 406.
at-bafran, sv. IV, to bring, take, carry, offer.
at-gaggan, sv. VII, to go, go up to, come to, enter, come down, descend, 313 note 1.
at-giban, sv. V, to give up, give up to, give away, deliver up, put in prison, 406.
at-haban, wj. III, with sik, to come towards.
at-hafjan, sv. VI, to take down, 406.
at-hāitan, sv. VII, to call to one.
atisk, sn. corn, cornfield. OHG. ezgis.
at-ist, is at hand, 342.
at-ajjan, suffix, 424.
at-lagjan, wj. I, to lay, lay on, put on clothes, 34, 406.
at-nēhjan, wj. I, refl. to draw near, be at hand.
at-sāīvan, sv. V, to take heed, observe, look to, 406.
at-sajjan, wj. I, to present, offer.
at-standan, sv. VI, to stand near.
at-steigan, sv. I, to descend, come down.
atta, wm. father, forefather, 31, 208. OHG. atto, Lat. atta, Gr. ἀττά.
at-tiūhan, sv. II, to pull towards, bring.
at-pinsan, sv. III, to attract, 304. OHG. dinsan.
at-wairpan, sv. III, to cast, cast down, 406.
at-walwjan, wj. I, to roll to.
at-wisan, sv. V, to be at hand.
at-witains, sf. observation, 359.
at-wōpjan, wj. I, to call, 406.
apjan, cj. but, however, still, yet, 351.
āudagei, wj. blessedness, 212, 383.
āudags, aj. blessed, 33, 227, 392. OE. ēadig, OHG. ētag.
āuftō (auftō?), av. perhaps, indeed, to be sure, 344.
āuga-daurō, wm. window, 214, 389. OE. ēag-duru, OHG. ouga-tora.
āugjan, wj. I, to show, 320. OHG. ougen.
āugō, wm. eye, 11, 17, 84, 104.
168, 214. OE. ēage, OHG. ouga.
aūhjō dus, sm. tumult, 385.
aūhōn, wv. II, to make a noise, cry aloud.
*aūhns, sm. oven. OE. ofen, OHG. ofen.
aūhsa, wm. ox, 11, 32, 122, 125, 174, 206, 208 note. OE. oxa, OHG. ohso.
aūhumā, aj. higher, high, 246.
aūhumists (aūhmis), aj. highest, chief, 246. OE. ēmest.
auk, cj. for, because, but, also, 351; auk raihtis, for. OE. cāc, OHG. ohn.
aukan, sv. VII, to add, increase, 10, 50, 104, 129, 162, 312 note, 313. OE. ēacian, OHG. ohhōn.
aūrahī, sf. or aūrahjō, w̄f. tomb, grave.
aūrkeis, sm. jug, cup. OE. orc, Lat. urceus.
āūsō, wm. ear, 11, 50, 136, 137, 214. OE. ēare, OHG. ōra.
āupida, sf. wilderness, desert, 384.
āups, aj. desert, waste, 234. OHG. ōdi.
aviliudōn, wv. II, to thank, give thanks, 325.
avistr, sn. sheepfold, 182. OE. ewestre.
awō, w̄f. grandmother. Cp. Lat. ava.
ażēts, aj. easy, 428.
azgō, w̄f. cinder, ash, 167, 175, 211. OE. asce, ēsce, OHG. asca.
azymus, sm. unleavened bread, gen. pl. azyme, Gr. τὸν ἄζυμον.
-ba, av. suffix, 344.
badi, sn. bed, 15, 161, 187. OE. bedd, OHG. betti.

badms, sm. tree, 22, 159, 168, 180, 354. OE. beam, OHG. bōm.
bāi (acc. bans, dat. bāim, nom. acc. neut. ba), num. both, 255. OE. masc. bā.
bāfran, sр. 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, 291, 305. OE. OHG. beran.
bairgahei, w̄f. hill-country, 393. A deriv. of *bairgs, OE. beorg, OHG. berg, hill, mountain.
bairgan, sv. IV, to hide, keep, preserve, protect, 167, 304, 428. OE. beorgan, OHG. bergan.
bairhtaba, av. brightly, clearly, 344.
bairhtēi, w̄f. brightness, 212; in bairhtēn, openly.
bairhtjan, wv. I, to reveal. OE. bierhtan, to shine.
bairhts, aj. bright, manifest, 227, 390. OE. beorht, OHG. berht, berahht.
bāitrei, w̄f. bitterness, 212, 383.
bāitrs, aj. bitter, 227. OE. biter, bitter, OHG. bittar.
bajōps, num. both, 255. OHG. bede, beide.
balgs, sm. leather bag, wineskin, bottle, 197. OE. belg, OHG. balg.
bals-agga, see hals-agga.
balsan, sn. balsam. OHG. balsamo, from Gr. βάλσαμον through Lat. balsamum.
balhei, w̄f. boldness, 212. OHG. baldī.
balwjän, wv. I, to torment, plague, 428.
bandi, sf. band, bond, 6, 87, 115, 122, 193, 354. OE. bend, OHG. bant.
bandja, wm. prisoner, 208, 354.
bandwa, sf. sign, token, 192.
bandwō, wf. sign, token.
bandwjan, wv. I, to give a sign, signify. O.Icel. benda.
banstas (acc. pl. banstins), sm. barn.
barizeins, aj. of barley, 208.

barms, sm. bosom, lap, 197.
barms, sm. bosom, lap, 197.

*baris, OE. bere, barley.

*baris, OE. bere, barley.

barn, sn. child, 14, 25, 122, 158, 161, 182, 354; barns uassatjan, to beget children to. OE. barn.

*baris, OE. bere, barley.

barms, sm. bosom, lap, 197.

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*baris, OE. bere, barley.

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*baris, OE. bere, barley.

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*baris, OE. bere, barley.

barn, sn. child, 14, 25, 122, 158, 161, 182, 354; barns uassatjan, to beget children to. OE. barn.

*baris, OE. bere, barley.

barms, sm. bosom, lap, 197.

barms, sm. bosom, lap, 197.

*baris, OE. bere, barley.
bi-rödjän, *wv*. I, to murmur.
bi-saifuan, *sv*. V, to see, look, look round on.
bi-satjan, *wv*. I, to set round anything.
bi-sitjan, *mv*. I, to beset, set round anything.
bi-sitands, *m*. neighbour, 218, 360, 379.
bi-speiwan, *sv*. I, to spit upon.
bi-sunjang, *av*. round about, near.
bi-swafban, *sv*. VII, to wipe, dry.
bi-swaran, *sv*. VI, to swear, adjure, conjure, 407.
bi-tiuban, *sv*. V, to go about, visit.
bi-þe, *cf*. whilst, when, after that, as soon as; *av*. after, then, afterward, thereupon, 265 note 1, 266 note 3, 351.
bi-þeh, *av*. after that, then, afterward, 264 note 3.
bi-ühts, *aj*. accustomed, wont.

*OE*. wāian, *OHG*. weibōn, to hesitate; *OHG*. zi-weiben, to divide.
bi-wandjan, *wv*. I, to shun.
bi-wisan, *sv*. V, to make merry.
bleibe, *wJ*. mercy, 212, 383.
*blesan, *sv*. VII, see uf-blesan.
blōtīnassus, *sm*. service, worship, 381.
bōta, *s. advantage, 122, 192. OE. bōt, OHG. buoza, remedy, atonement.
bōtjan, *w. I, to do good, avail, help, profit. OE. bētān, OHG. buozen.
brāidei, *w. breadth, 354, 383.
brāips (braid), *a. broad. OE. bītān, OHG. buoqen.
brītidei, *w. breadth, 354, 383.
*brdips (braids), *a. broad. OE. brīhte, OHG. brihta.
brakja, *s. strife, 354, 383.
dāljan, *w. I, to deal out, divide, share, 320, 322, 400. OE. dālan, OHG. teilen.
dāljan, *w. IV, to break, quarrel, fight, 21, 306. OE. brecan, OHG. brehnan.
brinnan, *s. III, to burn, 304. OHG. brinnan.
brinnō, *w. I, to do good, avail, help, profit. OE. bōta, OHG. buozen.
brōprahans, *m. pl. brethren, 393.
brōpru-, brōpra-lubō, *w. brotherly love, 389.
*bruka, *s. see ga-bruka.
brūks, *a. useful, 234, 428. OE. bryce, OHG. brūhhi.
brunjō, *w. breastplate, 211. OE. byrne, OHG. brunia.
brunna, *w. well, spring, fountain, issue, 208. OE. burn(n)ā brunna, OHG. brunno.
brusts, *f. breast, 221. OHG. brust.

brūp-faps, *m. bridegroom, 34, 197, 389.
brūbs, *s. bride, daughter-in-law, 8, 28. OE. brīd, OHG. brūt.
dāban, *s. VI, see ga-daban.
daddjan, *w. I, to suckle, give suck, 156.
dags, *m. day, 4, 15, 17, 33, 65, 87–9, 106–7, 111, 114, 117, 122, 132, 169, 172, 175, 179, 353; dagis hrammēh or hirzuh, day by day, 347, 427; himma daga, to-day, 267. OE. dæg, OHG. tag.
dāiljan, *w. I, to deal out, divide, share, 320, 322, 400. OE. dālan, OHG. teilen.
dāils, *s. portion, share, 199, 322. OE. dāl, OHG. teil.
daimōnareis, *s. one possessed with a devil. From Gr. θαύμω with Goth. ending -areis, 380.
dal, *s. dale, valley, ditch; dal uf mēsā, a ditch or hole for the wine-vat. OE. dæl, OHG. tal.
dalap, *a. down, 348; und dalap, to the bottom; dalapa, below, 348; dalaprō, from below, 33, 348.
dāubipa, *s. deafness, hardness, obduracy, 33, 384.
dāufs, *a. deaf, dull, hardened. OE. dēaf, OHG. toub.
dāug, *p.-p. it is good for, profits, 334. OE. dēag, OHG. tough.
dāuhts, *s. feast.
daúpeins, sf. baptism, washing, 
153 and note, 200.
daúpjan, wv. I, to baptize, 
wash oneself, 200, 320. OE. 
*þíepan, OHG. toufen.
daúpjands, m. baptizer, 218.
daúr, sn. door, 25, 158, 182. 
OE. dor, OHG. tor.
daúra-wards, sm. door-keeper, porter, 389. OE. 
weard, OHG. -wart.
daúró, wf. door.
*dáurisan, pret.-pres. to dare, 
335. See ga-dáurisan.
daúpeins, sf. the peril of death. 
daúpjan, wv. I, to put to 
death. OE. diedan.
*dáupjan, wv. IV, see ga-
daúpjan.
daúps, aj. dead, 390. OE. 
dead, OHG. töt.
daúpus, sm. death, 11, 15, 84, 
203. OE. dæp, OHG. töd.
deigan, sv. I, to knead, form of 
earth, 300.
*déps, sf. deed, 172, 199. OE. 
daed, OHG. tät. See ga-
déps.
diabaúlus, diabolus, sm. devil. 
OE. dæofol, OHG. tiufal, 
from Gr. διάβολος through 
Lat. diabolus.
digans, pp. made of earth. 

dis-tafran, sv. IV, to tear to 
pieces, 408.
dis-wilwan, sv. III, to plunder, 
408.
dis-wiss, sf. dissolution, 361.
diuepi, wv. depth, 212, 383. 
OE. diepe, OHG. tiufi.
diupia, sf. depth, 384.
diups, aj. deep, 23, 86, 105, 129, 
160, 172, 227, 390. OE. dæop, 
OHG. tiọf.
dius (gen. diuzis), sn. wild 
beast, 175, 182. OE. dæor, 
OHG. tior.
diwan, sv. V, to die, 308, 436; 
pata diwanō, that which is 
mortal, mortality.
dömjjan, wv. I, to judge, 320. 
OE. dæman, OHG. tuomen.
döms, sm. judgment, know-
ledge, opinion, 45, 122. OE. 
döm, OHG. tuom.
*draban, sv. VI, see ga-
draban.
dragan, sv.VI, to carry, drag, 15. 
OE. dragan, OHG. tragan.
dragk, sn. a drink, 354. OHG. 
tranc.
dragkjan, wv. I, to give to 
drink, 320. OE. drencan, 
OHG. trenken.

draðbjan, wv. I, to drive, 
trouble, vex, 320. OE. 
ðræfan, OHG. treiben.
drakma, wn. drachma. From 
Gr. δραχμή through Lat. 
drachma. See note to Luke 
xv. 8, 9.
dráuhhsna, sf. crumb, fragment. 
dráuhtinassus, sm. warfare, 
381.
dráuhtinōn, 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. dréogan.
driusan, sv. II, to fall, fall down, fall upon, press against, crowd upon, 9, 172. OE. dréosan.
driusō, wf. slope, 211.
drōbjan, wv. I, to cause trouble, stir up, excite to uproar. OE. drēfan, OHG. truoben.
drōbnan, wv. IV, to become anxious, troubled.
drugkanei, wif. drunkenness, 212, 354.
drus, sm. fall, 175, 196 note 1, 354. OE. dryre.
*du-, suffix, 382.
dwala-waurdei, wf. foolish talking, 389.
dwalipa, sf. foolishness, 384.
dwalmon, 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 sale, sóci, hātei; du pamma ei, to the end that, because.
eiga, suffix, 394.
eina-, suffix, 395.
eini-, suffix, 388.
eisarn, sn. iron, 182; eisarna bi fōtuns gabugana and ana fōtum eisarnā, fetters. OE. isen, isern, iren, OHG. īsan, isarn.
eisarneins, aj. iron.
ei-pan, cj. therefore, 351.

fadrein, sm. paternity; pl. parents, 173; with masc. attribute and pl. v. as pāi fadrein is jah qēpun, and his parents said.
fadreins, sf. family, race, lineage, 199.
faginon, wv. II, to rejoice, be glad, 137, 325, 425. OE. fægnian, OHG. faginon.

fagis, 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. fahân.

fahêps, sf. joy, gladness, 5, 137, 199.

fahân, wv. III, to find fault with, 10.

fâhu, sn. cattle, property, possessions, money, 7, 8, 10, 18, 88, 92, 116, 128, 164, 205. OE. feoh, OHG. fahu.

fâhu-frîkei, uf. covetousness, greed.

fâhu-gairnei, uf. covetousness, 389.

fâhu-gairns, aj. avaricious, 397. OE. georn, OHG. gern, eager.

fair-âihan, pret.-pres. to partake of, 339.

fair-greipan, sv. I, to seize, catch hold.


fairhus, sn. world, 203. OE. feorh, OHG. ferah, life.

fairina, sf. accusation, charge, cause. OE. firen, OHG. firina.

fairinôn, wv. II, to accuse. OE. firenian, OHG. firinôn.

fairneis, fairns, aj. old, 231.

fairra, av. far, far off; followed by dat. far from; prep. (after verbs of motion) from, 158. OE. fecor, OHG. ferro.

fairra-prê, av. from afar, 348.

fair-weitjan, wv. I, to gaze around.

fair-weitl, sn. spectacle, 362.

falân, sv. VII, to fold, close, 313. OE. fealdan, OHG. faldan.

falps, aj. -fold; ainfalps, onefold, simple; fidurfalps, fourfold. OE. feald, OHG. falt.
faúr-biudan, sv. II, to forbid, command, 410.
faúr-gaggan, sv. VII, to pass by, 410.
faúr-háh, see faúra-háh.
faúrhtei, wf. fear, astonishment.
faúrhtjan, wv. I, to fear, be afraid, 320, 428. OE. forhtian, OHG. furhten.
faúrhts, aj. fearful, afraid.
faúr-háh, see faúr-háh.
faúrhts, aj. fearful, afraid.
OE. OHG. forht.
faúr-lageins, sf. a putting before, exhibiting, 363; hláibös faúrlageináis, shew-bread.
faúr-qipan, sv. V, to make excuse, excuse, 410.
faúr-sniwan, sv. V, to hasten before, anticipate, 410.
faúr-stasseis, sm. chief, ruler, 363.
faúr-pis, av. first, beforehand, formerly, 345.
faúr-pizei, aj. before that, 351.
*féah (masc. pl. fawái), aj. few, 149, 232. OE. fao, OHG. fó, fó.
*féah, wv. III, see in-féah.
féa, sf. region, district, 77, 97, 192. OHG. féa, fiara.
fidur-dógs, aj. space of four days, 257 note. Cp. OE. dógor, day.
fidur-falps, num. fourfold, 257.
fidur-ragineis, sm. tetrarchate, 257 note.
fidwór, num. four, 25, 89 note, 134 note. 149, 158, 173, 247, 252. OE. fóower, OHG. fúer, fior.
fidwó-r-taihun, num. fourteen, 247.
 fidwór tigjus, num. forty, 247.
figgra-gulp, sn. finger-ring, 380.
figgrs, sm. finger, 17, 158, 166, 354. OE. finger, OHG. fingar.
figgrs, sm. finger, 17, 158, 166, 354. OE. finger, OHG. fingar.
fra.IEwjm, wv. I, to betray.
fra-liusan, sv. 11, to lose, 86,
105, 122, 302, 412, 428. OE.
for-lEosan, OHG. fur-liosan.
fra-lusnan, zuv. IV, to perish,
go astray, be lost, 331.
fra-lusts, sf. loss,
95, 112, 199, 365.
lust.
frarn, prep. c. dat. from, by,
since, on account of, 350;
fram himma, henceforth,
267 ; fram hiinma nu, henceforth, 347. OE. from, OHG.
fram.
fram-aldrs, a of reat age,
ealdor,
366. 391.
OIIG. altar, age, life.
fratn-gzhts, sf: progress,
furtherance, 74, 366.
framis, av. further, onward,
412.
345. 0.Icel. fremr.
fra-gifts, sf. a giving away,
ORG. gift.
fra-hinFn, sv. 111, to capture, framiman, sv. IV, to receive,
take, 412.
imprison, 304 ; fra-hunpans,
fra.qiman, sv. IV, to expend,
prisoner.
spend, 428.
fraihnan, sv. V, to ask, ask
questions, 308 and note, +q. fra-qisteins, sJ waste, 365.
OE. frignan, OHG. ga- fra-qistjan, wv. I, to destroy,
412, 428.
fregnan.
friiisan, sv. VII, to tempt,.31a fra-qistnan, wv. IV, to perish,
note, 313- OE. frzsian,
be destroyed, 331.
OHG. frexson.
fra-qipan, sv. V, to curse.
frAistubni, sf. temptation, 158 fra-slindan, st!. 111, to swallow
up, 304. OHG. fir-slintan.
note, 194, 386.
fra-itan, sv. V, to eat up, frapi, sn. understanding, 187,
devour, a note, 308 note, 412.
354.
frkiw, sn. seed, 149,189 note 2. frapjan, sv. VI, to understand,
Ira-kunnan, fret.-fires. to deperceive, think, know, 122,
137, 171, 3091 310, 428.
spise, 34, 428.
fra-kunps, pp. despised, 34. frkuja, wnr. master, lord, 208.
OE. fracop.
OE. frEa, OHG. frij.
fra-Wan, sv. VII, to liberate, frbujincn, to be lord or king,
let free, leave, let down, perrule! 3_25,381,425.
mit, 412.
friiujinonds, m. ruler, 218.
fra-lZts, snt. forgiveness, re- f r a - w a i r ~ a n ,sv. I f f , to cast
mission, deliverance.
away.

d.

tfijdus, s flood, stream, 4579,
I$.
E. fl6d, OHG. fluot.
'flijkan, sv. VII, to lament,
bewail, 313 note :4 OHG.
fluachan, sv. fluohon, wv. to
curse.
fodeins, sf. meat, food.
fodjan, wv. I, to feed, nourish,
bring u I 8,320, 400. OE.
~dan,
fuoten.
f6n, n, fire, 222.
fob-baurd, sn. footstool, 389.
OE. fot.bord.
fotus, sm. foot, 45, 79, 8 , roo,
128. 129. 203, 353.
f6t,
OIiG. fuoz;.
fra-bugjan, m.I, to sell, 428.
fra-dliljan, wv. I, to divide,
distribute.
fra-giban, sv. V, to give, grant,

8~2.

oE.

&F;?Z

&. 08.


fra-wairpan, sv. III, to corrupt, 436.

fra-wardjan, wv. I, to destroy, spoil, corrupt, disfigure, 137 note, 152, 153, 320, 322, 412. OE. wierdan, OHG. far-werten.

fra-wairhts, sf. evil-doing, sin, 199, 365. OE. for-wyrht.

fra-wairhts, aj. sinful; subs. sinner. OHG. fra-worht.

fra-waurkjan, wv. I, to sin, 428. OE. for-wyrkan.

fra-weit, sn. vengeance, revenge, 365. OE. wite, OHG. wizgi, punishment.

fra-weitan, sv. I, to avenge. OHG. far-wizan.

fra-weitands, m. avenger, 218.

fra-wilwan, sv. III, to rob, take forcibly.

fra-wisan, sv. IV, to spend, exhaust.

frei-hals, sm. freedom, 175, 179 note 2, 389. OE. freo-els.

friis, aj. free, 153, 229, 427. OE. freo, OHG. fri.

frijaþwa (frijaþwa), sf. love, 387.

frijón, wv. II, to love, 325. OE. freog(e)an.

frijondi, sf. friend, 89, 194.

frijonds, m. friend, 152, 217, 379. OE. freond, OHG. friunt.

*friks, aj. greedy. OHG. freh.

fri-sahts, sf. example.

frædaba, av. wisely.

frödei, uf. understanding, wisdom, 122, 137, 212.

fröps, aj. wise, 227. OE. frod, 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.

frums, sm. beginning.

fugls, sm. bird, fowl, 22, 159, 168, 180, 354. OE. fugol, OHG. fogal.

fulla, wm. foal. OE. fola, OHG. folo.

fulhni, sn. the thing hidden, a secret, 354.

fulla-fahjan, wv. I, to satisfy, serve.

fulla-tôjis, aj. perfect, 229.

fulleipfs, sf. or fulleip, sn. fullness.

fulljan, wv. I, to fill, fulfill, 427. OE. fylian, OHG. fullen.

fullnan, wv. IV, to become full, 283, 329, 330, 427.

fullô, wj. fullness, 211.


fils, aj. foul, 45, 82. OE. OHG. ful.

funisks, aj. fiery, 396.

ga-, prefix, 367, 413.

gæ-ainin, wv. II, to take possession of, get an advantage of, 425. OE. ægnian, OHG. eiginen.

gæ-ainstan, wv. III, to reverence.


gae-ærman, wv. III, to have pity on, pity.

gae-bairan, sv. IV, to bring forth, compare.

gae-bairhteins, sf. appearance, manifestation.

gae-bairhtjan, wv. I, to declare, reveal, manifest.
ga-batnan, wv. IV, to profit, benefit, 331.

ga-bauan, wv. III, to dwell.

ga-baurjaba, av. gladly, willingly. Cp. OE. ge-byrian,
OHG. gi-burren, to be fitting, proper.

ga-baurjopus, sm. pleasure, 385.

ga-baurpi-waúrda, sn. pl. genealogy, 389.

ga-baurps, sf. birth, birthplace, native country, generation, 199, 367; mel gabaur-pais, birthday. OE. ge-byrd, OHG. gi-burt.

Gabai, wf. riches, 122, 354.

gabigs (gabeigs), aj. rich.

ga-bindan, sv. III, to bind, 413.

Ga-biugan, sv. II, to bend.


gabljndjan, wv. I, to blind.

gabljnnan, wv. IV, to become blind, 331.

gabótjan, wv. I, to make useful; aftra gabótjan, to restore.

gabrannjan, wv. I, to burn, 320. OE. bærnan, OHG. brennen.

gabrikan, sv. IV, to break.

gabruka, sf. fragment, 367. OHG. brocko.

gabundi, sf. bond, 122.

gadabán, sv. VI, to beseem, happen, befall, 310. Cp. OE. ge-dafen, fitting.

gadáljan, wv. I, to divide, 413.

gadars, pr. pres. I dare, 335. OE. dear(r), OHG. gi-tar.

gadáubjan, wv. I, to make deaf, harden.

gadáursan, pr. pres. to dare, 71, 335. OE. *durran, OHG. gi-turran.

gadáupnan, wv. IV, to die, perish, 331.

gadéps, sf. deed, 43, 75, 97, 122, 132.

gadöfs, aj. becoming, fit, 367.

gadömjan, wv. I, to judge, pronounce judgment, condemn.

gadrabán, sv. VI, to hew out, 310.

gadrågan, sv. VI, to heap up, heap together, 310. OE. dragan, OHG. tragan, to draw.

gadrågkjan, wv. I, to give to drink.

gadrúhta, sm. soldier.

gadriusan, sv. II, to fall, be cast.

gadröbnan, wv. IV, to become troubled, anxious.

gafáhan, sv. VII, to catch, take, seize, overtake, apprehend as a criminal, 74, 413.

gáfáhs, sm. a catch, haul, 74.

gafastar, wv. III, to keep, support, hold fast.

gafaúrd, sf. chief council.

gáfáurs, aj. well-behaved, 234.

gafilh, sm. burial, 354, 367.

gafihan, sv. III, to hide, conceal, bury.

gafraúhnan, sv. V, to find out, learn by inquiry, ask, seek.

gafraújinon, wv. II, to exercise lordship.

gafulljan, wv. I, to fill, 413.

gafullnan, wv. IV, to become full, fill.

gagyggan, sv. VII, to collect, assemble, come to pass; also with sik.

gagamainjan, wv. I, to make common, to defile.

gageigán, sv. III, to gain, 328.

gaggan, sv. VII. to go, 74.
Glossary

158, 313 note 1, 321 note 2; 
pret. iddja. OE. OHG. gan-gan.
gaggs, sm. road, way. OE. OHG. gang.
ga-grēfts, sf. order, decree.
ga-gudaba, av. godly.
ga-gudei, wf. piety, godliness.
212. ga:guF (.guds), aj. godly,
PIOUS, 367, 391.
ga-haban, wv. III, to have,
hold, secure, possess, lay
hold on.
ga-haftjan sik, wv. I, to join
oneself to, join, 331.
ga-haftnan, wv. IV, to be
attached to. Cp. OE. heft,
OHG. haft, bond, fetter.
ga-hiihjij, av. in order,
connectedly, 74.
ga-häljjan, wv. I, to heal.
ga-hällnan, wv. IV, to be
become whole, be healed, 331.
ga-hált, sn. promise, 354. OE.
ge-hált, OHG. ga-heiz.
ga-háltan, sv. VII, to call to-
gether, promise, 413.
ga-hausjan, wv. I, to hear.
ga-hnälwjjan, wv. I, to lower,
abase.
ga-hraíneins, sf. cleansing.
ga-hraínjan, wv. I, to cleanse,
make clean, 427.
ga-hugds, sf. thought, mind,
conscience, 199, 367. OE.
ge-hygd, OHG. gi-hugt.
ga-huljan, wv. I, to cover,
conceal.
ga-huätjan, wv. I, to sharpen,
incite, entice, 138. OE.
hwettan, OHG. wezzen.
ga-hueitjan, wv. I, to whiten.
OE. hwītan, OHG. hwizen.
ga-hōtjan, wv. I, to threaten,
rebuke, strictly charge.
ga-fāmna, wm. Gehenna, hell.
Gr. γέεννα.
ga-iddja, see ga-gaggan.
gáidw, sn. want, lack, 189
note 2. OE. gād, gād.
gafrda, sf. girdle. Cp. OE.
gyrdel, OHG. gurtil.
*gairdan, sv. III, see uf-
gairdan.
gairnjan, wv. I, to be fain or
willing, desire, wish, long for,
427. OE. giernan.
*gaırns, aj. desirous, eager.
OE. georn, OHG. gern.
gāiru, sn. goad, sting, 205 note.
OE. gār.
*gaisjan, wv. I, see us-gais-
jan.
gāiteins, aj. belonging to a
goat; neut. gāitein, young
goat, kid. OE. gāten, OHG.
geizīn.
gāits, sm. goat. OE. gāt,
OHG. geiz.

ga-juk, sn. pair, 367.
ga-juka, wm. companion, 208.
ga-jukō, wf. parable, compar-
ison, 211.
ga-kannjan, wv. I, to make
known.

ga-kiusan, sv. II, to approve,
413.


ga-kunnan, wv. III, to recog-
nize, observe, consider, read,
328.


ga-kunps, sf. appearance, per-
suasion.

ga-kusts, sf. test, 199, 354,
367.

ga-lagjan, wv. I, to lay, lay
down, set, place, make.

ga-laisjan, wv. I, to teach.

ga-laista, wm. follower; ga-
laista wisan, to follow.

ga-laistjan, wv. I, to follow.

ga-laþon, wv. II, to invite, call
together.

ga-laubeits, sf. faith, belief,
200.


ga-lāubjan, wv. I, to believe,
Glossary

122, 161, 200, 320, 413. OE.
ge-liefan, OHG. gi-louben.

galaugnjan, wv. I, to be hid, lie hid.

galausjan, wv. I, to loose, loosen.

galeikan, wv. III, to please, take pleasure in, 436.

galeiko, av. like, in the same manner, 344. OE. ge-līce, OHG. gi-lihho.

galeikōn, wv. II, to liken, compare, resemble, be like, 325.

galeiks, aj. like, similar, 227. OE. ge-lić, OHG. gi-lih.

galeipan, sv. I, to go, travel, come, 300. OE. līpan, OHG. līdan.

galēwjan, wv. I, to give up, betray.

galga, wm. cross, gallows, 208. OE. gealga, OHG. galgo.

galga, wm. cross, gallows, 208. OE. gealga, OHG. galgo.

galisank, sv. V, to gather together, meet together, assemble, 413.

galiug, sn. lie; galiugweitwōdjan, to bear false witness.

galiugan, wv. III, to marry.

galiugpraufetus, sm. false prophet.

galiugweitwōps (wōds), sm. false witness.

galiugxrīstus, sm. false Christ.

galiuhtjan, wv. I, to bring to light, illumine.

galūkan, sv. II, to shut, lock, 82, 102, 280, 302 and note. OE. lūcan, OHG. lūhan.

galuknan, wv. IV, to be shut up.

gamāindsups, sf. community, 382.

gamāinjan, wv. I, to make common, defile.

gamāins, aj. common, un-
clean, 234. OE. gemǣne, OHG. gi-meini.

gamāips (-māids), aj. weak, feeble, bruised. OE. gemǣdd, OHG. gi-meit, foolish.

gamalwjan, wv. I, to bruise.

gaman, sn. fellow-man, companion, partner, 367.

gamanwjan, wv. I, to prepare, make ready.

Glossary

321

gamarzan, wv. I, to offend.

Glossary

321

gamatjan, wv. I, to eat.

gamaudeins, sf. remembrance.

gamaudjan, wv. I, to remember, remind.

gamaurgjan, wv. I, to curtail, cut short.

gameiljan, wv. I, to write, enroll; pata gamēlidō, writing, scripture.

gaminpi, sn. remembrance.

gamōt, pret.-pres. I find room, 338. OE. mōt, OHG. muoz, I may.

Glossary

321

*gamōtan, pret.-pres. to find room, to have room, 338.

gamōtjan, wv. I, to meet, 320. OE. gemētan.

gamunan, pret.-pres. to be think, remember.

gamunds, sf. remembrance, 54, 199, 354, 367. OE. gemynd, OHG. gi-munt.


ganāitjan, wv. I, to treat shamefully. OE. nætan, OHG. neizen.

ganasjan, wv. I, to save, 413.

ganiman, sn. IV, to take to oneself, take with one, conceive.

ganipnan, wv. IV, to mourn, be sorrowful. Cp. OE. gēnipan, to grow dark.

ganisan, sv. V, to be saved, become whole, recover, 137 note, 174, 175 note, 308, 322.
Glossary

OE. ge-nesan, OHG. gi-nesan.

ga-nists, sf. salvation, health, 199, 354. OHG. gi-nist.

ga-nipjis, sm. kinsman.

ga-niutan, sv. II, to catch with nets, catch.

ga-nöhs, aj. enough, sufficient, numerous, 430. OE. ge-nöh, 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-quinan, wv. IV, to make alive, 331.

ga-qumps, sf. assembly, synagogue, 87, 122, 199, 354, 367.

ga-raihtein, sf. righteousness, 212.

ga-raihteins, sf. righteousness.

ga-rahts, aj. righteous, just.

ga-raips (-räids), aj. due, fixed, appointed. OE. ge-räde, OHG. bi-reiti, ready.

ga-rapjan, sv. VI, to count, 310.

Cp. OHG. redôn, to speak.

ga-raza, wm. neighbour.

ga-rznö, wf. female neighbour.

garda, wm. yard, fold, 208. OHG. garto, garden.

garda-waldands, m. ruler or master of the house, 389.

gards, sm. house, household, court, 173, 197. OE. geard, OHG. gart.

ga-rédan, sv. VII, to reflect upon, 75, 314. OE. rädan, OHG. rätan, to advise.

ga-rinnan, sv. III, to run, hasten together, come together, 413, 436.

ga-rüni, sn. consultation, counsel, 187. OE. ge-rýne, OHG. gi-rüni, a secret.

ga-runs, sf. market-place, street, 199.

ga-sahts, sf. reproof.

ga-salvan, sv. V, to see, behold, perceive.

ga-sakan, sv. VI, to rebuke, reprove.

ga-salbön, wv. II, to anoint.

ga-satjan, wv. I, to set, lay, place, add, appoint, restore; gasatjan namô, to surname.

ga-sigqan, sv. III, to sink.

ga-sinjaja (-sinpa), wm. companion, 208. OE. ge-sip, OHG. gi-sind.

ga-siqjan, wv. VI, to make clear, interpret.

ga-sköhi, sn. pair of shoes.

ga-sköhs, 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-smieitan, sv. I, to smear, 300. OE. be-smiean, OHG. bi-snézan.

ga-sogjan, wv. I, to fill, satisfy, 122.

ga-staggjan, wv. I, to dash against.

ga-staldan, sv. VII, to possess, 312 note, 313. OE. stealdan.
Glossary

ga-standan, sv. VI, to stand fast, stand still, remain, be restored.

gas-taúrkan, wv. IV, to become dry, dry up, pine away. OHG. gi-storchanen, to become rigid or hard.

gas-traújan, wv. I, to strew, furnish.

gasts, sm. guest, 6, 39, 65, 87 note 1, 88 and note, 91, 107, 110, 117, 128, 133, 134, 153, 167, 175, 196. OE. giest, OHG. gast.

gas-supōn, wv. II, to season.

gas-swēran, wv. III, to glorify, make known.

gas-swī-kunpjan, wv. I, to make known, proclaim.

gas-swītan, sv. III, to die.

gas-swōgjan, wv. I, to sigh. OE. swēgan, to resound.

gas-tairan, m. IV, to tear to pieces, destroy, break, 122, 306, 413. OE. teran, OHG. zeran.

gas-tamjan, wv. I, to tame, 318. OE. temian.

gas-táujan, wv. I, to do, make, perform.

gas-taúra, wm. tear, rent, 122, 208, 354.

gas-taúps, sf. destruction, 199.

gas-teihan, sv. I, to tell, relate, proclaim, make known, show, 18, 48, 69, 300. OE. tion, tēon, OHG. zihan, to accuse.


gas-tilaba, av. conveniently.

gas-tīlōn, wv. II, to attain, obtain. OE. tīlian, OHG. zīlōn.

gas-tīls, aj. fit, convenient. OE. til.

gas-timan, sv. IV, to suit, 306. OHG. zeman.

gas-timrjan (-timbrjan), wv. I, to build.

gas-timrjō, wf. building, 211.

gas-tiuhan, sv. II, to draw, lead, bring, take.

gas-traúan, wv. III, to trust, entrust, be persuaded.

gatwō, wf. street, 211. OHG. gaza.

gas-pahan, wv. III, to be silent.

gas-pairsan, sv. III, to wither, 304.

gas-barban, wv. III, to suffer want, abstain from, 427. OE. pearfian, OHG. darbēn.

gas-pairsnan, wv. IV, to become dry, dry up, wither away, 331.

gas-piujjan, wv. I, to bless.

gas-plāihan, sv. VII, to cherish, console, comfort, take in the arms, caress, 313 note 2. OHG. fīhōn.

gas-pliuhan, sv. II, to flee.

gas-prafsteins, sf. comfort.

gas-brask, sm. threshing-floor.

gas-pūlan, wv. III, to suffer, endure.

gauja, 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.

gāunōhus, sm. mourning, lamentation, 385.

gāuri̊pa, sf. sorrow, 384.

gāurs, aj. sad, troubled, mournful, sorrowful, 227.

gā-wadjōn, wv. II, to pledge, betroth. OE. weddian, MHG. wetten.

gā-wagjan, wv. I, to stir, shake.

gā-wairpan, sv. III, to cast, cast down, throw down.

gā-wairpeigs, aj. at peace, peaceably disposed.

gā-wairpi, sm. peace, 183, 187.
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gw. 331. OE. ge-wæcnan.
gw. VII, to rule, bear rule.
gw. I, to choose, choose out.
gw. I, to turn round, bring back; with refl. pr. to be converted, turn round, return, 413.
gw. I, to condemn. OE. wiergan, OHG. fur-wergen, to curse.
wv. I, to clothe.
wv. I, to clothe.
wv. I, to see us" 24x120.
gw. IV, see us-gildan.
wv. 111, 111, see us-gildan.
OE. gieftc, OHG. geban.
m. giver, a18.
wv. I, to clothe.
wv. I, to clothe.
wv. III, to sanctify.
wv. II, to visit, 427. OHG. wisön.
us. region, district, land, neighbourhood, 187. OHG.
gw. huge.
wv. V, to bind, join together, 308. OHG. wetan.
wv. V, to shake down, 133, 308. OE. OHG.
wegian.
wv. willing, 229.
wv. III, to bear fruit, 304.
s. region, district, land, 187. OHG.
gs. see fra-gifts.
gw. III, see us-gildan.
wv. V, to sanctify.
gw. OHG. geban.
w. gift, 4, 87, 89 and note, 90, 111, 114, 119, 120, 175, 191, 192, 354. OE. giefu, OHG. geba.
adj. of noble birth, 397.
us. goodness, virtue, 383.
wv. I, to greet, salute, 320.
aj. good, 17, 167, 173, 226 note, 227, 245, 428. OE. gêd, OHG. guot.
s. ditch, 192.
s. to dig, 122, 161, 286 note 3, 309. OE. grafan, OHG. graban.
s. to bear fruit, 304.
OE. gras, OHG. gras.
OE. græs, OHG. gras.
OE. grædig, OHG grätag.
OE. gripan, OHG. grifan.
OE. giefu, OHG. geban.
adj. greedy, greedy, 227, 392. OE. grædig, OHG grätag.
adj. greedy or hungry, 426.
OE. to seize, lay hold of, take (prisoner), 300. OE. gripan, OHG. grifan.
OE. weep, lament, 167, 314. O.Icel. gräta.
s. weeping.
Glossary

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; gafahana haban, to hold captive; böei habaidedun ina gadan, what things should happen unto him; aftumist haban, to lie at the point of death; faírra haban sik, to be far from; habaíb wisan at, to be held, be ready for. OE. habban, OHG. habên.

haftjan, wv. I, to join, cleave to. OE. hæftan, OHG. heften.

*haft, sf., see anda-hafts. Cp. OHG. haft, captivity.

hāhan, sv. VII, to hang, 74, 96, 142, 313. OE. hön, OHG. hāhan.

hā'dus, sm. manner, way. OE. hād, OHG. heit.

hāistjan, wv. I, to strive, fight.

hāifsts, sf. fight, strife. Cp. OE. hæst, violence.

hāihs, aj. half-blind, with one eye. Cp. Lat. caecus, blind.

hāijjan, wv. I, to heal, 320, 322, 400, 427. OE. hælan, OHG. heilen.

*hailnan, wv. IV, see ga-hailnan.

háils, aj. whole, sound, safe, 22, 83, 227, 322, 390. OE. hál, OHG. heil.

háiðli, sn. homestead, lands. OHG. heimōðil.

haims, sf. village, town, country place, 199 note. OE. hám, OHG. heim.

hairda, sf. herd, flock, 192. OE. heord, OHG. herta.

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185. OE. hierde, OHG. hirti.
- haeirti, w£. a deriv. of haert6. 
haert6, wn. heart, 7, 18, 27, 67, 
87, 89, 114, 119, 128, 129, 164, 
170, 206, 213. OE. heorte, 
OHG. herza.
haérus, sn. sword, 203. OE. 
heoru.
- háit, sn. a naming, command-
ing; a deriv. of háitan.
áiáitan, sv. VII, to call, name, 
order, command, invite, 10, 
27, 33, 83, 103, 138, 282, 286 
and note 3, 311, 312, 313, 426. 
OE. háitan, OHG. heizán.
áiáiti, sn. order, command, 
194.
háipi, sn. field, heath, 194. 
OE. hæp, OHG. heida.
háipiwisks, aj. wild, 396.
háipn6, w£. a heathen woman. 
Cp. OE. hæpen, OHG. teid-
an, aj. heathen.
hakuls, sm. cloak. OE. hacele, 
OHG. hahului.
halbs, aj. half, 430. OE. healf, 
OHG. halp.
haldan, sv. VII, to hold, take 
care of, tend, feed, 22, 158, 
173, 313. OE. healdan, OHG. 
háitan.
haldis, av. rather, more, 265 
note, 345; níp6 haldis, not 
the more so, by no means. 
OHG. halt.
halja, sn. hell, 192. OE. hell, 
OHG. hella.
hals, sm. neck, 174. OE. 
heals, OHG. hals.
hals-agga (for the probably 
corrupt bals-agga of the 
manuscript), wm. neck, 389.
halts, aj. halt, lame, 227. OE. 
healt, OHG. halz.
hamfs, aj. one-handed, 
maimed. OHG. hamf.
hana, wm. cock, 87, 106, 107, 
114, 117, 128, 206, 207. OE. 
hana, OHG. hano.
handugei, w£. cleverness, 
wisdom, 383.
handugs, aj. clever, wise, 227.
handus, sf. hand, 172, 202. 
OE. hand, OHG. hant.
handu-waúrhts, aj. wrought 
by hand, 397.
hansa, sf. multitude, company. 
band of men. OE. hós, OHG. 
hansa.
harduba, av. hardly, severely, 
grievously.
hardu-haeritei, w£. hardness of 
heart, hard-heartedness, 389.
hardus, aj. hard, 107, 235, 243, 
390. OE. heard, OHG. harte.
háris, sm. army, host, 107, 
115, 152, 154, 155, 158, 184, 
185. OE. here, OHG. heri.
hatan, w£. III, to hate, 328 
and note 3. OE. hatian, OHG. 
hazzén.
hatis, sn. hatred, wrath. OE. 
hete, OHG. haz.
házi6n, w£. II, to be angry, 325.
hatjan, w£. I, to hate, 328 note 
3. OHG. hezzen.
háupi6, sn. head, 11, 84, 173, 
181, 182. OE. héafod, OHG. 
houbit.
háuhaba, av. highly, 344.
háuheins, sf. praise.
háuh-haert6e, w£. pride, 212.
háuh-hánts, aj. proud-hearted, 
398. OE. héah-heort.
háuhis, av. higher, 345.
háuhisti, sn. the highest, 
height, highest point, highest 
heaven.
háuhjan, w£. I, to glorify, 
make high, praise, exalt, mag-
nify. OHG. höhen.
háuhs, aj. high, 244. OE. 
héah, OHG. höh.
háuh-púhts, aj. having high 
thoughts, proud, 321 note 1.
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haúrds, sf. door, 199.

haúrn, sn. horn, skin, husk, 11, 87 note, 182, 353. OE. OHG. horn.

haúrnja, wm. horn-blower, 208.

haúrnjan, wv. I, to blow a horn, trumpet.

háuseins, sf. word, preaching, report (lit. = hearing), sense of hearing.

háusjan, wv. I, to hear, perceive, listen to, 320. OE.

hieran, OHG. hijren.

hbusjan, wv. I, to hear. OE.

hawi, sn. grass, hay, 149, 187.

hazjan, w. I, to praise, 30, 137 note, 154, 175, 318. OE.

heian, OHG. hiwa, member of a family, OHG. hiwo, husband.

heitō, w. fever.

heiwa-frānja, wm. master of a house. OE. hiwa, master of a house. OE. hiwa, member of a family, OHG. hiwo, husband.

here, av. here, hither, 77, 97, 348. OE. OHG. här.

hēpjō, w. chamber, room, 211.

hidrc, av. hither, 5, 117, 348. OE. hider.

hilmz, sm. helmet, 66. OE. OHG. helm.


himina-kunds, aj. heavenly, 397.

himins, sm. heaven, 180.

hindana, prep. c. gen. beyond, on that side of, beyond, 348, 427. OE. hindan, OHG. hindana.

hindar, prep. c. acc. and dat. behind, over, beyond, among, 350. OE. hinder, OHG. hintar.

hírjan, wv. II, to hear.

hiwi, sn. appearance. OE. híew, hiw.

hilms, sm. helmet, 66. OE. OHG. helm.


hiuhma, wm. crowd, multitude, heap, 208, 429.

hiwi, sn. appearance. OE. híew, hiw.

hlahjan, sv. VI, to laugh, 310. OE. hliehhan, OHG. hlahhen.

hláifs, sm. loaf, bread. 10, 18, 161, 164, 179, 180. OE. hlāf, OHG. hleib.

hláins, sm. hill.

hláiw, sn. grave, tomb, 149. OE. hlāw, OHG. hlēo.

hláivasna, sf. (only found in plural), tomb.

*hlápan, sv. VI, to load, lade. OE. hladan, OHG. (hládan.

*hláupan, sv. VII. to leap, 84, 313 note 5. OE. hlēapan, OHG. hloaffan.

hláuts, sm. lot. OHG. hlōz.

hleiduma, aj. left; as subst. fem. the left hand or side, 246.

hliftus, sm. thief, 128, 164, 203, 354.

hliljans, acc. pl.; nom. ? hleis, sm. or? hlija, um. tent, tabernacle.

hliuma, wm. hearing, 208.

hliitrei, wf. purity, 212.

hliitrs, aj. pure, 227. OE. hlGt(t)or, OHG. hlGt(t)ar.

hniiiwjan, wv. I, to abase, lower, 149, 320. Cp. OE.

hnsgan, ONG. hneigen.

hn&iws, aj. low, humble, 149.

hnasqus, aj. soft, tender, 236. OE. hnesce.

hneiwan, sv. I, to bend downwards, decline, bow, 300. OE.

hreinen.

hrCiiwa-diib6, wf. turtle-dove. OE. hr6w, hr6w, OHG. hr6o, corpse, carrion; OE. duft, OHG. t6ba, dove.

hrisjan, wv. I, to call, cry out. OE. hr6pan, sv., OHG. hr6ffen.

hröt. sn. roof. O.Icel. hröt.

hröbeigs, aj. victorious, triumphant, 394. OE. hröpig.

hrugga, sf. staff. OE. hrung.

hrukjan, 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. hygcgan, OHG. huggen.

hührus, sm. hunger, 82, 137, 203.

huljan, wv. I, to hide, conceal, cover, disguise, 318. OHG. hullen.

hulps, aj. gracious, 227, 428. OE. OHG. hold.

-hun, particle, 278 note 1.


hunda-faps, sm. centurion, 389.

hunds, sm. dog, hound, 40, 72, 128, 143, 180. OE. hund, OHG. hunt.

hunsljan, wv. I, to sacrifice.

hups, sm. hip, loins, 197. OE. hype, OHG. huf.

*hüs, sn., see gud-hüs.

huzd, sn. treasure, 15, 30, 70, 141, 173, 175, 182. OE. hord, OHG. hort.

huzdjan, wv. I, to collect treasures, store up, hoard up.

hvarb6, av. whither, 117, 348.

hvarban, sv. III, to walk. 165, 304. OE. hweorfan, OHG. hwerban.

*huairbs, aj., see hweila-huairbs, and cp. huairban.

huairnei, wf. skull.

hraitfeis, sm. corn, wheat, 185. OE. hwste, OHG. hwei6i.

háiwa, cj. and av. how, in what way, 351. OHG. hwé.
hvan, av., interrog. when, whenever; before aj's. and avs., how; before comparatives, how much; with other particles, at any time, 347; hvan lagg mel, for how long a time; nibai hvan, lest at any time; hvan filu, how much. Cp. OE. hwonne, OHG. hwanne.

hvan-hun, av. ever, at any time; only used with neg., as ni hvan-hun, never.

*hapjan, wv. I, see af.-hapjan.

*hapnan, wv. IV, see af.-hapnan.

har, av. where, 348. Cp. OE. hwær, OHG. hwær.

harbon, wv. II, to go about, pass by, wander, walk, 325. OE. hwearian, OHG. hwarbon.

harjis, pr. who, which (out of many), 274, 275, 427.

harjiz-uh, indef. pr. each, every, 255, 275.

has, interrog. pr.: who, what, 39, 87, 88 and note, 89, 114, 128, 134, 165, 175 note 2, 273, 275; indef. pr. anyone, 279, 427. OE. hwā.

has-hun, indef. pr. with the neg. particle ni, no one, 278.

*has, aj. sharp. O.Icel. hvass, OHG. (h)was, cp. ga-hatjan.

hassaba, av. sharply, 138, 344.


*hatjan, wv. I, see ga-hatjan.

hap, av. whither, 348.

hapar, pr. which of two, whether, 106, 165, 274. OE. hwæber.

hapar-uh, indef. pr. each of two, 275.
id-weitjan, wv. I, to reprove, blame, revile, reproach, 428.
iftuma, aj. next, the one after, the following, 246.
iggar, poss. pr. of you two, 263.
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. O.E. OHG. in.
in (-ein-), suffix, 383.
in-ahei, uf. soberness, sobriety, 370.
in-ahs, aj. wise, sober, 370.
in-assu, 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-lö, uf. excuse, pretence, 370.
in-kilpö, w. aj. with child.
in-kunja, wmn. one of the same country, countryman, 370.
in-mäideins, sf. change, exchange, 370.
in-mäidjan, wv. I, to change, exchange, transfigure.
in, av. in, within; inn atgaggan, to enter, enter into, go into; inn gaggan, to go in, enter.
inna, av. within, 348.
inna-kunds, aj. of the same household, 371.
inana, av. within; prep. c. gen.

within, inside, 348, 427. O.E. innan, OHG. innana.
inaprö, av. from within, 348.
inuma, aj. the inner, innermost, inmost, 246.
il, suffix, 425.
in-saian, sv. VII, to sow in, 415.
in-sañvan, sv. V, to look at, look upon, look round, behold, regard, 415.
in-säiljan, wv. I, to bind with ropes, let down with cords. O.E. sălan.
in-sandjan, wv. I, to send, send forth, 415.
in-standan, sv. VI, to persist.
in-swipjan, wv. I, to grow strong; inswinpjan sik, to be strong.
in-tandjan, wv. I, to burn up.
inuh, inu, 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.
iska-, suffix, 396.
it, sv. V. to eat, 6, 43, 66, 129, 138, 170, 280, 308 and note. O.E. etan, OHG.
ezzan.
ip, cj. but, however, if, 351.
iha, suffix, 384.
iudaiwisks, aj. Jewish, 396.
iu, w. multitude.
iup, av. upwards; iupa, above, 9, 348; iupana, iupaprö, from above, 348.
iz-ei, iz-ē, rel. pr. masc. who, which, 5, 175 note 2, 271 note 3.
izwar, poss. pr. your, 263.
ja, jāi, av. yea, yes, verily, 349. OHG. jā.
jabī, cī. if, even if, although, 351; jabī... aippāu, either ... or.
jah, cī. and, also, even, 18, 164, 351; jah... jah, both ... and, 351; ni pataiñei ... ak jah, not only ... but also; nih... ak jah, not only ... but also. OHG. ja.
jāinar, av. yonder, there, in that place, 348.
jāind, jāindre, av. thither, 348.
jāins, dem. pr. that, yon, 268, 430.
jāinbrō, av. thence, 348.
jāp-pē, cī. and if, 265 note 1; pappē... jappē, whether ... or, 351.
ja-u, interrogative particle, whether; in indirect questions, if so, so then, 349.
jēr, sn. year, 5, 20, 152, 182. OE. gēar, OHG. jār.
jūkan, wv. III, to contend, 328.
ju, av. already, now, 347. OHG. jū, giū.
judda-lūps, sm. a youth, young man.
judds, aj. young, 20, 72, 82, 95, 102, 136, 137, 152, 227, 243, 390. OE. gōng, OHG. junge.
jūhiza, aj. younger, 137, 243.
juk, sn. yoke, 20, 21, 70, 87, 88 note, 89, 95, 129, 152, 162, 182, 353. OE. geoc, OHG. joh.
junda, sf. youth.
jus, pers. pr. ye, 260, 261
ju-pan, av. already; ju-pan ni (or -ni), no longer.
kāiser, sm. Caesar, emperor, governor. OE. cāsere, OHG. keīsār, Lat. Caesar, Gr. Καῖσαρ.
kāiser-gild, sn. tribute-money.
kalī, wv. calf, 161, 211. OE. cealf, OHG. kalb, sn.
kalds, aj. cold, 15, 129, 134, 162, 227, 390. OE. ceald, OHG. kalt.
kalkīnassus, sm. adultery, fornication.
kalkjē, wv. harlot.
kann, pret.-pres. I know, 22, 158 note, 335. OE. can(n), OHG. kan.
kannjan, wv. I, to make known, 158 note. OE. cennan, OHG. kennen.
kāra, sf. care, anxiety, 192, 426; ni kāra pūk, there is no care to thee, thou carest not. OE. cēaru, OHG. chara.
karkāsa, sf. prison, 192. Lat. carcer.
kārōn, wv. II, to care for, be concerned about, 325, 400.
kas, sn. vessel, pitcher. OHG. kar.
kati̊ls, sm. kettle, vessel for water. OE. cietel, OHG. chez̃il.
kāupatjan, wv. I, to buffet, cuff, strike with the palm of the hand, 138, 321, 424.
kāupōn, wv. II, to traffic, 325. OE. cēpian, OHG. coufōn.
kāurbān, gift. Gr. κόπταυ.
kāuri̊pa, sf. weight, burden, 384.
kāurn, sn. corn, 21, 182. OE. corn, OHG. korn.
kāurōnō, wn. corn, a grain of corn, 214.
kāurūs, aj. heavy, 129, 146, 236.
kāusjan, wv. I, to prove, test, taste.
keinan, sv. I, to bud, grow, spring up; weak pret. keina-
ōđa, see note to Mark iv. 27.
kēlīkn, sn. tower, upper-room.
kīlpei, wf. womb, 212.
kīndins, sm. ruler, governor.
kīnnus, sf. cheek, 139, 162, 204. OE. cinn, OHG. chinni.
kīnasan, sv. II, to choose, test, 51, 84, 104, 105, 129, 137, 175 note. 280, 302. OE. cēosan, OHG. kiosan.
kīnīt, sn. knee, 9, 21, 105, 129, 134, 149, 150, 162, 189. OE. cēnō(w), OHG. knio.
kūn, sf. remnant, 192, 354. OE. lēc, OHG. leih.
*klāibjan, wv. I, to leave. OE. læfan.
laica, sn. teacher. master.
lahgaión, legion. Gr. λεγιών.
lakjan, wv. I, to lay, lay down, set, place, 20, 158, 168, 318. 400; kniwa lagjan, to bend one’s knees; gawairbd lag-
jan ana āirpa, to send peace on earth. OE. lēcgan, OHG. leggen.
lāiba, sf. remnant, 192, 354. OE. lāf, OHG. leiba.
*klāibjan (in bi-lāibjan), wv. I, to leave. OE. læfan.
lāikan, sv. VII, to leap for joy, 313. OE. lēcan, to play.
lāiks, sm. dance, dancing. OE. lāc, OHG. leih.
lāis, pret.-pres. I know, 122, 137, 333.
lāisareis, sm. teacher, master, 122, 153, 185, 380. OHG. lērārī.
lāiseigs, aj. teachable, 394.
lāiseins, sf. doctrine, teaching, 153 note, 200, 388.
lāisjan, wv. I, to teach, 22, 137 note, 175 note, 320, 426. OE. læran, OHG. lēren.
lāistjan, wv. I, to follow, follow after, 320. OE. læstan, OHG. leisten.
lāists, sm. foot-print, track, step, 197. OE. læst, OHG. leist.
lamb, sn. lamb, sheep, 14, 161. OE. OHG. lamb.
land, sn. land, country; landis,
Glossary

over the land, far away, 427. OE. land, OHG. lant.

lasıws, aj. weak, feeble, 232.

lats, aj. slothful, lazy, 125, 227. OE. læt, OHG. læz.

lapōn, wv. II. to invite, call, 200, 325. OE. lapian, OHG. ladōn.

lapōns, sf. invitation, redemption, consolation, 200, 388.

*lauan, sv. VII, to revile, 313 note 4.

*läubjan, wv. I, see ga-läu-

laufs, sm. leaf, foliage, 180. OE. leaf, OHG. loub.

läugnjan, wv. I, to deny, lie, 159. OE. liegn(i)an, OHG. lougnen.

*läugns, aj. see ana-läugns.

läubahatjan, wv. I, to lighten, 424. OHG. lohazzen.

lautn, sn. pay, reward, 22, 182. OE. lēan, OHG. lōn.

läuna-wargs, sm. an unthankful person, 389. OE. wearg, OHG. warc, criminal.

läus, aj. empty, 175, 226 note, 427. OE. lēas, OHG. lōs.

läusa-waurdei, wñ. empty words, babbling, 389.

läusa-waurds, aj. speaking loose words, talking vainly, 398.

läus-handja, waj. empty-
handed, 34, 389, 398.

läusjan, wv. I, to deny, deliver, free. OE. liesan, OHG. lösen.

läus-qíprs, aj. fasting, with empty stomach.

*läups, aj. being grown up, see hve, jugga-, swa-läups.

*leiban, sv. I, see bi-leiban.


leik, sn. body, flesh, corpse, 182. OE. lōc, OHG. lōh.

leikains, sf. liking, good pleasure.

leikan, wv. III, to please, 328. OE. lician, OHG. lihnen.

*leikjan, wv. I, see silda-

*leikōn, wv. II, see ga-leikōn.

-leiks, suffix, like, similar, equal. OE. -īc, OHG. -ih, see ga-, li-, ibna-, missa-, sama-, silda-, swa-leiks.

lein, sn. linen. OE. OHG. lin.

leitils, aj. little, small, 227, 245. O.Icel. lítell.

*lēipan, sv. I, to go, 137 note, 205 note. OE. lēpan, OHG. līdan, see af-lēipan.

leipu, sn. strong drink, 205 note. OE. līp, OHG. līd.

lēkeis, smn. physician, 185. OE. lēce, OHG. lächī.

lēkinassus, smn. healing, 354, 381.

lēkinōn, wv. II, to heal, 425. OE. lēcnian, lēcnian, OHG. lāchīnōn.

lētan, sv. VII, to let, leave, permit, suffer, 10, 33, 124, 125, 314. OE. lætan, OHG. læzan.

lēw, sn. occasion, opportunity, 149, 189 note 2.

lēwjan, wv. I, to betray, 149, 152. OE. lēwan, OHG. gi-
lāwen.

libáins, sf. life, 200, 388.

liban, wv. III, to live, 161, 200, 328. OE. libban, OHG. lebēn.

ligan, sv. V, to lie, lie down, 308 and note. OE. licgan, OHG. liggen.

līers, sm. bed, couch, 159, 180. OE. leger, OHG. legar.

*linnan, sv. III, see af-linnan.
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listeigs, aj. crafty, cunning, wily, 394. OHG. listig.

list, sf. craftiness, 122, 199. OE. OHG. list, skill.

lipus, sm. limb, 203. OE. lip, OHG. lid.

liudan, sv. II, to grow, spring up, 302. OE. leodan.

liufts, aj. dear, beloved, 86, 122, 133, 226 note, 227, 428. OE.

leogan, OHG. liogan.

liuhadeins, aj. bright, shining, full of light.

liuhap, sn. light, 86, 105, 182. OE. léoth, OHG. light.

liuhtjan, wv. I, to give light, 63, 85, 105, 320. OE. liehtan, OHG. liuhten.

liusan, sv. II, see fra-liusan.

liuta, wm. hypocrite, 208, 223.

liutei, w£. deceit, hypocrisy, 212, 383.

liuts, aj. hypocritical, 223.

liupareis, sm. singer, 380.

liupön, wv. II, to sing. OE. leopian; cp. OE. leop, OHG. lioed, song.

löfa, wm. palm of the hand.

*lubö, w£. love, 122; in comp. bröpru-lubö, brotherly love.

ludja, sf. face, 192.

luftus, sm. air, 203. OE. lyft, OHG. luft.

*lükjan, sv. II, to shut, close, 125. See ga-lükkan. OE. lücan, OHG. lühan.

lukarn, sn. light, candle. Lat. lucerna.

lukarna-staba, wm. candlestick, 208, 389.

*luknan, wv. IV, see ga-, us-luknan.

lun, sn. ransom.

lustön, wv. II, to desire, 325, 427. OE. lystan from *lustjan, OHG. lustön.

*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.

magapei, w£. virginity, maidenhood.

magabs, sf. maid, 199. OE. mag(e)p, OHG. magad.

magula, wm. little boy, 208, 354.

magus, sm. boy, servant, 137, 203. OE. magu.

mahta, pret. I might, 337. OE. meahte, OHG. mahta.

mahteigs, aj. mighty, able, possible, 227, 394. OHG. mahtig.

mahts, sf. might, power, strength, virtue, miracle, 27, 138, 199, 354. OE. meaht, miht, OHG. maht.

mahts, aj. possible, 227.

mäidjan, wv. I, to falsify, 320. O.Icel. meipa, to injure.

maihtstus, sm. dunghill, 69.

Cp. OE. meox, OHG. mist.

maimbrana, wm. parchment, manuscript. Gr. μεμπάρα.

mäis, av. more, rather, 345:

mäis páu, more than, rather than: filu mäis, much more; und filu mäis, much more, so much the more; hvan fili ... mäis pamma, the more ... so much the more. OE. mä, OHG. mér.

mäist, av. at most, 256, 345. OHG. meist.

mäists, aj. greatest, chief, 245. OE. mästa, OHG. meisto.
máltan, sv. VII, to cut, hew, 313. OHG. meizan.
máipms, sm. gift, 22, 159, 180, 354. OE. mápm, mápum.
máiza, aj. greater, 30, 175, 245. OE. màra, OHG. mëro.
malan, sv. VI, to grind, 310. OHG. malan.
malma, wm. sand, 208. OE. mealm.
ama, wm. image, picture, 389. OE. man-leika, OHG. man-liho.
manna, wm. man, 31, 114, 158, 206, 209. OE. mann, OHG. man.
manna-hun, indef. pr. with the neg. particle ni, no one, 278.
manniskodús, sm. humanity, 354, 385.
mannisks, aj. human, of man, 33, 396. OE. OHG. mennisc.
manwipa, sf. preparation; pl. necessary means, 384.
manwjan, wv. I, to prepare.
manwuba, av. in readiness, 344.
manwus, aj. ready, 236.
marei, uf. sea, 212. OE. mere, OHG. meri.
mari-saïws, sm. sea, 389.
mari, OE. mere, OHG. meri; saïws, OE. sä, OHG. sëo.
marka, sf. boundary, border, coast. OE. mearc, OHG. marca.
marzjan, wv. I, to offend, hinder, cause to stumble. OE. mierran, OHG. merren.
mati-balgs, sm. meat-bag, wallet, scrip, 389.
matjan, wv. I, to eat, feed, 318.
mats, sm. meat, food, 197. OE. mete, OHG. mag.
mapa, wm. worm. OE. mapa, OHG. mado.
mapl, sm. market, marketplace. OE. mæpel, meeting.
maplan, wv. I, to speak. OE. mæpelan, mepelian.
maûrgins, sm. morning, 180. OE. morgen, OHG. morgan.
*maûrgjan, wv. I, see ga-maûrgjan.
maûrnan, wv. III, to mourn, be anxious, take care for, 328. OE. murnan, OHG. mornën.
maûrpr, sm. murder, 182. OE. morpor.
maûrprjan, wv. I, to murder, 320.
mawi (gen. màujös), sf. maiden, damsel, 104, 137, 149, 150, 194.
mawilo, w. young maiden, 211, 354. OE. meowle.
meins, poss. pr. my, 263, 264, 430. OE. OHG. min.
mël, sm. time, hour, season; pl. writings, Scriptures, 22, 158; mël gabaûrús, birthday. OE. mæl, OHG. mäl.
mēla, *m. bushel, measure.
mēlan, *wv. I, to write, 320.
OE. mælan, OHG. mälan, mālōn, to mark.
mēna, *wm. moon, 22, 43, 87, 158, 208. OE. mōna, OHG. māno.
mēnōps, *m. month, 89, 219.
OE. mōnap, OHG. mānōd.
mērīpa, sf. rumour, report, fame, 384. OE. mærp(o), OHG. mārida.
mērjan, *wv. to preach, proclaim, 320. OE. māran, OHG. māren.
mērjands, *m. proclaimer, 218.
*mērs, *aj. known, famous. OE. māre, OHG. māri.
mēs, sn. table, dish, 77. OE. mēse, OHG. mias, meas.
*mēt, *sn. measure, see us-mēt.

midja-sweipains, sf. the flood, deluge, 389.
midjis, *aj. middle, 60, 153 note, 173, 228, 430. OE. midd, OHG. mittgart.
midjun-gards, *sm. earth, world. OE. middan-geard, OHG. mitti-gart, mittingart.

*miduma, sf. midst; in midumái, in the midst.
midumōnds, *m. mediator, 218.
Cp. OE. medemian, OHG. metemēn, to fix, measure.
mikil-lēbs, sf. greatness, 199, 382.
mikilei, *wf. greatness, 212, 383. OHG. mihhilī.
mikilnan, *wv. IV, to be magnified, 331.

mikil-žūhts, *aj. high-minded, proud, 397.
mildāp, sf. mildness, kindness, 354, 384. OHG. miltida.
*milds, *aj. see un-milds.
milhma, *wm. cloud.
miluks, *f. milk, 221. OE. meol(u)c, OHG. miluh.
mimz (mimz), *sn. flesh, meat. 175 note 1.
minnists, *aj. least, smallest, 245. OHG. minnist.
minniza, *aj. smaller, less, 139, 158 note, 245. OHG. minnir.
mins, *av. less, 158 note, 345. OE. OHG. min.
missa-dēps, sf. misdeed, sin, 199, 372. OE. mis-dēd, OHG. missa-tät.
missa-qiss, sf. discord, dissension, 372.

missō, *av. reciprocally, the one the other, one to another; always with pers. pr. 344, 431.
mitan, *sv. V. to measure, 122, 170, 307. OE. metan, OHG. mezzan.
mitabps, sf. measure, bushel, 221.

mitōn, *wv. II, to consider, think, ponder, 200, 325, 428.
mitōns, sf. thought, considering, reasoning, 200.
mip, *prep. c. dat. with, among, together with, through, by, near, 28, 350; mip tweihnaim markōn, amid the two boundaries, in the midst of the region; mip ushramjan, to crucify with; av. with. OE. mid, OHG. mit.
mip-gardi-waddjus, sf. partition wall, 373.
mip-ga-sinpa, wm. travelling companion, 373.
mip-sökjan, ww. I, c. dat. to dispute.
mip-phanumeric, aj. while, during, when, 5, 351.
mip-wissei, wf. conscience, 373.
mizdō, wf. reward, 22, 141, 175, 211. OE. meord.
mōdags, 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-staj, sm. toll-place, receipt of custom, 389.
*mōtjan, ww. I, see ga-mōtjan.
mōps (mōds), sm. anger, wrath. OE. mōd, OHG. muot, courage.
mulda, sf. dust, 192. OE. modle, OHG. molta.
munan, ww. 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.
munps, sm. mouth. OE. müp, OHG. mund.

nadrsm, sm. adder, viper. Cp. OE. nād(ā)re, OHG. nātara.
nahta-mats, sm. supper, evening meal, 389.
nahts, f. night, 18, 22, 128, 158, 164, 221, 346, 353, 427. OE. neah, niht, OHG. naht.
náiteins, sf. blasphemy.
*náitjan, ww. I, see ga-náitjan.
namnjan, ww. I, to name, 158 note, 320, 322, 400. OE. nemnan, OHG. nemnen.
namō, wn. name, 4, 22, 158 note, 214. note, 322. OE. nama, OHG. namo.
*nánpjan, ww. I, see ana-nánpjan.
naqabr, aj. naked, 146, 163. OE. nacod, OHG. nachōt.
nardus, sm. nard. Lat. nardus from Gr. νάρδος, cp. OHG. nard, nirtha.
naseins, sf. salvation, 153 note, 200.
nasjands, m. saviour, 218, 379. OE. ner(i)gend.
nati, sm. net, 187. OE. nett, OHG. nezzi.
natjan, ww. I. to make wet, wet, 318. OHG. nezzen.
nāudi-bandij, sm. chain, fetter, 389.
nāudi-paúrfts, 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.
nauhup-pan, av. and also.
nāupjan, ww. I, to force, compel. OE. niedan, OHG. nōten.
nāups, sf. need, 199. OE. nēd, nied, OHG. nōt.
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né, av. nay, no, 349.
nélu, av. near, close by, 19, 143. OE. néah, OHG. nãh.
néluva, prep. c. dat. nigh to, near; av. near, 350. OHG. nãho.
néluvis, av. nearer, 345.
nélujan sik, wv. I, to approach, draw near. OHG. náhen.
néhuundja, wmn. neighbour, 208.

neip, sn. envy, hatred. OE.
nip, OI-IG.
niwan, sv. I, to be angry.

nêpl, sf. needle, 192. OE. nãedl, OHG. nãdala.
ni, av. neg. not, 265 note 1, 349, 427; nist = ni ist; ni... ak, not... but; ni sla... alja, not other... than; ni... ni or nih, neither... nor, 351; ni ãnanmais or ãnaseips, no longer, no more; ni patâinei... ak jah, not only... but also; ni ánshun, no one, no, none, 427; ni áiw, never, 347; ni allis, not at all, 427.
nibál, niba, cj. unless, except, if... not, 351. OHG. nibu.
nidwa, sf. rust, 149, 192.
nih, cj. and not, not even, 351; nih... nih, neither... nor; nih... ak jah, neither... but also, 351. OHG. noh.

*nipnan, wv. IV, see ga-nipnan.

*nisan, sv. V, see ga-nisan. nist=ni ist.
nipan, sv. V, to help, 308.
nipjis, sm. kinsman, 185, 211.
Cp. OE. nippas, men.
nipjö, wf. female cousin.
ni, interrogative particle, not = Lat. nonne, 349; niu áiw, never.

*nuijan, wv. I, see ana-nuijan.
nuija-satips, sm. novice, 389.
nuijis, aj. new, young, 20, 85, 105, 229, 238. OE. niewe, niwe, OHG. niuwi, niuui.
nuijapa, sf. newness, 354, 384.
nui-klahs, aj. under age, young, childish, 393.
niun, num. nine, 22, 247, 252. OE. nigon, OHG. niun.
niunda, num. ninth, 253. OE. nigoça, OHG. niunto.
niuntëhund, num. ninety, 247.
niutan, sv. II, to enjoy, 302, 427. OE. nëotan, OHG. niozan.

ni waihts, nothing, naught, 427. See waihts.
nôta, wm. stern of a ship, 208.
nu, av. now, so, consequently, 347; aj. present, existing; subs. present time; nu, nunu, nuh, av. and cj. therefore, 351.
nuh, interrogative particle, then, 73 note, 349, 351.
nuta, wm. fisher, catcher of fishes, 208, 354.

*nuts (in un-nuts), aj. useful. O E. nytt, OHG. nuzzi.

ö, interj. O! oh!

*ögan, pret.-pres. to fear, 7, 169, 428.
ögjan, wv. I, to terrify, 7, 320.
-oni-, suffix, 388.
ösanna, hosanna. Gr. òsavvô.
-òpu-, suffix, 385.

pâda, sf. coat, 23, 160. OE. pãd, OHG. pfeit.
paraklētus, sm. comforter. Gr. παράκλητος.
paraskaiwē, the day of the preparation. Gr. παρασκευή.
paska, sf. indeclinable, feast of the passover, paschal feast. Gr. πάσχα.
paitūrura, sf. purple. Gr. πορφύρα.
peika-bagms, sm. palm-tree.
pistikēins, aj. genuine, pure. Gr. πιστικός.
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 platū.
plinsjan, wv. I, to dance, 23, 160. O.Bulgarian plesati.
praggan, sv. VII, see ana-praggan.
praitōriain, Pretorium. Gr. πραύτωροιον.
proufēteis, fem. prophetess. Gr. προφήτης.
proufetjan, wv. I, to prophesy.
proufētus, proufētēs, sm. prophet. Gr. προφήτης.
pund, sm. pound, 23, 160. OE. pund, OHG. pfunt, Lat. pondō.
qainōn, wv. II, to weep, mourn, lament. OE. cwānian.
qairrei, wJ. meekness.
qairrus, aj. gentle, 236. O.Icel. kwirr.
qens (geins), 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, wJ. woman, wife, 122, 129, 211. OE. cwene, OHG. quena.
qiss, sf. a saying, speech, see ga-qiss, and cp. qipan.
qipan, sv. V, to say, tell, name, speak, 138, 163, 171, 286 note 3, 307, 426; ubil qipan, to speak evil of one; waila qipan, to speak well of, praise. OE. cwepean, OHG. quedan.
qipu-hafts, aj. pregnant; qipu-haftō, fem. used as sb., a woman being with child.
qipus, sm. body, womb. OE. cwiʃa, cwıp.
qiuan, wv. I, see ga-qiuan.
*qiunan, wv. IV, see ga-qiunan.
qiūs, aj. alive, quick, living, 105, 129, 149, 232.
qums, sm. advent, 196 note 2, 354. OE. cyme, OHG. *kumi.
rabbei, master, teacher. Gr. ῥαββί.
ragina, sm. opinion, judgment, decree. Cp. OE. reg(e)n-ward, 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.
rāhtiabà, av. rightly, straight-way, 344.
rāhitīs, aj. for, because, 351; av. for, still, then, however; indeed, 346, 427.
Glossary

rahts, aj. right, straight, 25, 67, 128, 158, 227, 390. OE. reoht, riht, OHG. reht.
 réips, sm. see skauda-réips.
 rêisjan, wv. I, to raise, 320, 400, see ur-réisjan, OE. ræran.
 *rëips, aj. see ga-rëips.
 *rakjan, wv. I, see uf-rakjan.
 *rannjan, wv. I, to cause to run, 122, see ur-rannjan.
 rëiptso, aj. easier, 428.
 *rëjsjan, wv. VII, to raise, 20, see ur-rëjsjan, dE.
 rëips, aj. see ga-rëips.
 *rëips, aj. see ur-rëips.
 *rakjan, wv. VI, see ga-rakjan.
 rëjó, wf. number, account, 125, 211. OHG. rëdia.
 rëupjan, wv. I, to pull out, pluck. OE. riepan, OHG. roufen.
 rëus, sm. reed. OHG. rër.
 rëups, aj. red, 52, 84, 133, 158 OE. rëad, OHG. röt.
 razda, sf. language, speech, 175, 192. OE. reord, OHG. rarta.
 ræn, sm. house, 158, 159. OE. ærn, ræn-.
 *rëdan, sv. VII, to counsel, deliberate, 25, 125, 311, see ga-rëdan. OE. rëdan, OHG. rätan.
 reiki, sm. rule, power, kingdom, 187. OE. rice, OHG. rihhi. reikinö, wv. II, to rule, govern, 33, 325, 425.
 reiks, aj. mighty, powerful; superl. reikista, the mightiest, prince. Cp. OE. rice, OHG. rihhi.
 reiks, m. ruler, prince, 219.
 reiran, wv. III, to tremble, 328.
 rëiro, wf. trembling.
 *reisjan, sv. I, to rise; see ur-reisjan. OE. OHG. rësan.
 rign, sm. rain, 168. OE. regn, OHG. regan.
 rikan, sv. V, to heap up, 308.
 rinnan, sv. III, to run, hasten, 22, 122, 139, 158, 304. OE. rinnan, iernan, OHG. rinnan.
 riqis, riqiz, sm. darkness, 24, 129, 163, 175 note I, 182.
 riqizeins, aj. dark.
 riqizjan, wv. I, to become dark, be darkened.
 rödjan, wv. I, to speak, 320, 428.
 röhsns, sf. hall.
 rëms, sm. room, space, 82, 102. OE. OHG. rüm.
 rëna, sf. secret, mystery, 192. OE. rën, OHG. rëna.
 runs, sm. running, issue, course, 122; run gawaúrkjan sis, to rush violently. OE. ryne.
 sa (fem. sō, neut. bata), 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. σαββατον, σαββατος.
 sa-ei, rel. pr. who, he who, which, 271.
 saggws, sm. song, music, 197, 354. OE. OHG. sang.
 saggqjan (saggqjan), wv. I, to sink, go down. OE. sencan, OHG. senken.
 saggqs (saggqqs), sm. sinking, going down (of the sun), hence West, 354.
 sah (fem. sōh, neut. patuh), 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. säwan, OHG. säen, säwen.
saiands, pres. part. one sowing, sower.
saiths, num. six, 247. OE. siex, six, OHG. sehs.
saithsta, num. sixth, 244, 253. OE. siexta, sixtha, OHG. sehsto.
saiwala, sf. soul, spirit, life, 192. OE. säwol, säwl, OHG. sëula, sëla.
säiws, sm. sea, lake, 197. OE. së, OHG. sëo.
sakan, sv. VII, to dispute, strive, rebuke, 310. OE. sacan, OHG. sahan.
sakkus, sm. sackcloth, 203. OE. sëcco, OHG. sac, Lat. saccus, Gr. σάκκος.
salbôns, sf. ointment, 200. salipwös, sf. pl. dwelling, abode, mansion, guest-chamber, 287. OHG. selida.
saljan, wv. I, to dwell, abide, remain.
saljan, wv. I, to bring an offering, sacrifice. OE. sellan, OHG. sellen, to surrender.
salt, sn. salt, 36, 158. OE. sealt, OHG. salz.
saltan, sv. VII, to salt, 313 note r. OHG. salzan.
sama, pr. same, 26, 269, 340. OHG. samo.
sama-leikö, 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. seziezen.
saps, aj. full, satisfied, 122, 227; saps warîpan, to be filled, be full. OE. sað, OHG. sat.
sauhts, sf. sickness, disease, 73, 122, 199, 354. OE. OHG. suht.
saul, sn. sun, 80. OE. söl.
saurga, sf. care, grief, sorrow, 192. OE. sorg, OHG. sorga.
saurgan, wv. III, to sorrow, trouble, take thought, 328. OE. sorgian, OHG. sorgen.
sâups, 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. sîn.
*seîps, av. see pana-seîbs.
seiþus, aj. late, 236. OE. sip, OHG. sid, av.
sëls, aj. good, kind, 234. Cp. OE. sællic, OHG. sältig, happy.
*seîps, sf. see mana-seîps.
si, pers. pr. she, 152, 260, 261. OHG. si.
sibja, sf. relationship, 192. OE. sibb, OHG. sibba.
sibun, num. seven, 14, 26, 87, 136, 161, 174, 247, 258. OE. seofon, OHG. sibun.
sibunțeuund, num. seventy, 247.
sidón, wv. II, to practise, 325. 
OHG. sitōn.
sidus, sm. custom, habit, 203. 
OE. sidu, OHG. situ.
sifan, wv. III, to rejoice, be 
glad, 328.
siggwain, sv. III, to sing, read, 
17, 146, 149, 304. OE. OHG. 
singan.
sigis, sn. victory. OE. sige, 
sigor, OHG. sigu.
sigis-lāun, sn. the reward or 
crown of victory, prize, 304. 
sigljan, wv. I, to seal. Lat. 
sigilläre.
sigljō, wn. seal, 22, 214. Low 
Lat. sigillo.
sigqan, sv. III, to sink, go 
down, 17, 24, 146, 158, 163, 
304. OE. sincan, OHG. 
sinkan.
sihu, sn. victory, 205 note 
sijau, I may be, 342. 
sijum, we are, 342. 
sik, refl. pr. oneself, 261, 262; 
gen.seina; dat.sis. OHG.sih. 
*silan, wv. III, see ana-silan. 
silba, pr. self, 161, 269, 430. 
OE. self, OHG. sclb. 
silba-wiljis, aj. willing of one- 
self, 397. 
silda-leikjan, wv. I, to marvel, 
Wonder, be astonished. 
silda-leiks, aj. wonderful. OE. 
seld-lic, sellic. 
silubr, sn. silver, 182. OE. 
seolfor, OHG. silabar, silber. 
silubreins, aj. silver. 
simlē, av. once, at one time, 
344. OE. sim(b)le, OHG. 
simbles, always. 
sinaps, sm. or sinap, sn. mus- 
tard. OE. senep, OHG. 
senof, Lat. sināpi, Gr. 
sināta.
skalkinassus, *sm.* service, 381.


skalks, *sm.* servant, 162, 180, 425. OE. scealc, OHG. skalk.

skaman sik, *wu.* III, to be ashamed, be ashamed of, 139, 328, 427. OE. scaman, OHG. scaman.

skanda, *sf.* shame, 139. OE. scanda, OHG. scanta.


skattja, *wm.* money-changer.

skatts, *sm.* money.coin, penny. OE. sceatt, OHG. scatz; O. Bulgarian skotú, cattle.

skapjan, *wu.* VI, to injure, 130, 310. OE. sceppan, OHG. skapjan.

skáuda-ráips, *sm.* leather thong, shoe-latchet. OE. ráp, OHG. reif, rope.

skáuns, *aj.* beautiful, 234. OE. sciene, OHG. scóni.

skánts, *sm.* the hem of a garment, OE. scéat, OHG. scóz.

skéinan, *wu.* I, to shine, 128, 300. OE. scénan, OHG. skínan.

*skeirjan, *wu.* I, see ga-skeirjan.

skeirs, *aj.* clear, 175, 234. OE. scír.

skéwjan, *wu.* I, to walk, go, go along.

skildus, *sm.* shield, 203. OE. scield, OHG. skilt.


*skiuban, *wu.* II, see af-skiuban.

skóhs, *sm.* shoe. OE. scóh, scó, OHG. scuoh.

sköhs, *sm.* evil spirit, demon.

*skreitan, *wu.* I, see dis-skreitan.

*skritnan, *wu.* IV, see dis-skritnan.

skuft, *sm.* the hair of the head. O. Icel. skopt.

skuggwa, *wu.* mirror, 151, 208. OE. scüwa, OHG. scüwo, shadow.

skula, *aj.* owing, in debt. guilty, 428; *wu.* 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.

sküra, *sf.* shower; sküra windis, storm. OE. OHG. scír.

slahan, *wu.* VI, to smite, strike, beat, hit, 124, 125, 137, 138, 143, 202, 309. OE. sléan, OHG. slahan.

slahs, *sm.* stroke, stripe, plague. OE. siege, OHG. slag.

slaíhts, *aj.* smooth. OHG. sleht.

slaíhts, *sf.* slaughter, 125, 199, 354.

*sláupnan, *wu.* IV, see af-sláupnan.

slawan, *wu.* III, to be silent, be still, 149, 328.

sleideis (or ? sledps), *aj.* fierce, dangerous, perilous. OE. sípe.


*slíndan, *wu.* III, see fra-slíndan.


smakka, *wu.* fig, 208.
smakka-bagms, sm. fig-tree.
smails, aj. small, 227. OE.
smæl, OHG. smal.
*spemtæn, sv. I, see ga-smemtæn.

smyrn, sn. myrrh; wein męp
smyrna, wine mingled with
myrrh. Gr. σμύρνη.

snaga, wm. garment, 208.

snail, sv. I, see ga-snel.

snail, sv. I, to cut, reap
137, 299. OE. snail, OHG. snidan.

sniumjan, wv. I, to hasten,
320. Cp. OE. snēome, OHG.
sniumo, quickly.

sniumundō, av. with haste,
quickly, 344; comp. sniumundōs,
with more haste, 345.

snawan, sv. V, to hasten, 104,
149, 150, 307. OE. snēowan.

snutrs, aj. wise, 227. OE.

sokareis, sm. disputer, 380.

sökjan, wv. I, to seek, desire,
long for, with question with,
dispute, 7, 110, 118, 152, 153, 154,
157, 162, 283, 316, 317, 322;
sökmjan samana, to reason
together, to discuss. OE.

sēcan, OHG. suohhen.

sökns, sf. search, inquiry, 199.

*sopjan, wv. I, see ga-sopjan.

spaikulatür, m. spy, executioner. Lat. speculator, Gr.

spyreida, wm. large basket.

Gr. σπυρίδα, gen. σπυρίδος, fish-
basket.

stāiga, sf. path, way. Cp. OE.

stānahs, aj. stony, 393. OE.

stāneins, aj. of stone, stony,
395. OE. stānen.

stāins, sm. stone, rock, 10,
83, 87 note 1, 103, 180, 353;
stānam wairpan, to stone.

OE. stān, OHG. stein.

stairnō, wm. star, 211. OHG.
stern, sterno.

*staldan, sv. VII, see ga-
staldan.

stamms, aj. stammering, with
an impediment in the speech.
OE. stamm, OHG. stam.

standan, sv. VI, to stand,
stand firm, 310. OE.standan,
OHG. stantan.

stāps (gen. staðis), sm. place,
neighbourhood, 41, 197, 354;

jāinis staðis, unto the other
side (of the lake), eis tò
pepav. OE. stede, OHG.

stat.

stāps (gen. staþis), sm. land,
shore. OE. staþ, OHG. stad.

staua, wm. judge, 80, 101, 208,
223.

staua, sf. judgment, 11, 80,
192. Cp. OHG. stāå-tago,
the day of judgment.

staua-stōls, sm. the judgment-
seat, 389.

*staurknan, wv. IV, see ga-
staurknan.
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staúrran, wv. III, see and-staúrran.

stáutan, 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. stigan.

stibna, sf. voice, 158 note, 192. OE. sternn, stefn. OHG.

stigán, sv. I, to thrust, make war, 304.

stikls, sm. cup, 354. OHG. stechal.

stiks, sm. point, moment; stiks mélis, a moment of time. OE. stice, OHG. stih.

stilan, sv. IV, to steal, 66, 306. OE. OHG. stelan.

stir, sm. steer, calf. OE. steor, OHG. stior.

stiurjan, wv. I, to establish, 85. OE. stieran, OHG. stiuren, to steer.

*stóðjan, wv. I, see ana-stóðjan.

stójan, wv. I, to judge, 80, 81, 100, 101, 152. 153. 316, 317. Cp. OE. stówian, OHG. stówien, to restrain.

*strújian, wv. I, to strew, spread, spread (with carpets), furnish, 319. OE. stréowian, OHG. strówen, to restrain.

striks, sm. stroke, title, 199. OHG. strih.

suljó, wff. 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. sumál(h)... sumáih, some... and others. OE. OHG. sum.

sundró, av. alone, asunder, apart, privately, 344. OE. sundor, OHG. suntar.

sunja, sf. truth; bi sunjái, truly, verily.

sunjaba, av. truly, 344.

sunjeins, aj. true, veritable.

sunjis, aj. true, 229.

sunjón, wv. II, to justify, 200, 325.

sunjóns, sf. a verifying, defence, 200.

sunna, wm. sun. OE. sunna, OHG. sunno.

sunnó, wff. or wmf. sun. OE. sunne, OHG. sunna.

suns, av. soon, at once, immediately; suns-áiw, av. immediately, straightway; suns-ei, cj. as soon as, 351.


supón, wv. II, to season, 7. OHG. sofán.

súts, aj. sweet, patient, peaceable, tolerable, 234, 243, 244. OE. swéte, OHG. suózi.

supjón, wv. II, supjan, wv. I, to itch, tickle.

swa, swah, av. so, just so, also, thus. OE. swá.

swa-éi, swa-swé, cj. so that, so as. 351.

swahra, wmf. father-in-law, 136, 208. OE. swéor, swehor, OHG. swehar.

swairró, wff. mother-in-law, 211.

*swairban, sv. III, to wipe, 14, 161, see af-swairban.

swá-laúps, pr. so great, 274.

swé-leiks, pr. such, 274, 430. OE. swelc, swylc, OHG. solih.

swamms, sm. sponge. OE. swamm.

swaran, sv. VI, to swear, 158,
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310 and note. OE. swerian, OHG. swerren, swerien.
swerē, av. without a cause, in vain.
swarts, aj. black, 227. OE. sweart, OHG. swarz.
swa-swē, av. even as, just as; cj. so that, 351.
swē, av. and cj. like, as, just as, so that, about, 5, 351; swē... swa, as... so; swē... jah, or swa jah, or swah, like... so too.
swēiban, sv. I, to cease, 161, 300. O.Icel. svifa.
swēn, sn. swine, pig, 6, 44, 78, 227. OE. SWRN.
swēran, uv, 111, to honour.
swerei, wJ honour.
swipa, sf. honour, 384.
swirs, aj. honoured, 227, 243.
swē, OE. swē, OHG. swēr, heavy.
swēs, aj. one's own; as sh., possession, property. OE. swēs, OHG. swēs.
swē-pāuh, av. yet, indeed, however, 351.
swiglja, wnz. piper, 208.
swiglōn. wv. II, to pipe, play the flute, 325. OHG. sve-galōn.
swiknipa, sf. purity, pureness, chastity, 384.
swi-kunpaba, av. openly, manifestly.
swi-kunps, aj. manifest, evident, open, 428; swikunps wairkpan, to become or be made manifest, φανέρος γίγνεσθαι.
swiltan, sv. III, to die, 146, 304. OE. sweltan.
swinbei, wv. strength, power, might, 383.
swinpnan, wv. IV, to grow strong.
swinps, aj. strong, sound, healthy, 227, 243. OE. swēp.
swistar, f. sister, 29, 66, 93, 147, 149, 216. OE. sweostor, OHG. swestar.
swōgatjan, wv. I, to sigh, 320, 424.
*swōgjan, wv. I, see ga-swōgjan.
synagōga-faps, sm. ruler of the synagogue.
synagōgē, f. synagogue, 2 note 3. Gr. συναγωγή.
tagl, sn. hair, 17, 22, 159, 182, 354. OE. tāegl, OHG. zachel, tail.
tahjan, wv. I, to tear, rend.
taishwa, sf. the right hand. OHG. zeesaw.
taishwa, w. aj. right; as noun, wJ. taishwō, the right hand, 29, 149. OHG. zeso.
taishunda, num. tenth, 253. OE. tēopa, OHG. zehanto.
taishuntaishund-falps, num. hundredfold, 257.
taishuntaishund, taishuntaishund, num. hundred, 247, 427.
taiknjan, wv. I, to betoken, point out, show. OE. tāecnan, OHG. zeihhanen.
tāiknus, sf. token, sign, wonder, miracle, 22, 159, 199. OE. tācn, OHG. zeihhan.
taínjō, wJ a basket of twigs, basket. OHG. zeina.
taínis, sn. twig, sprig, branch, OE. tān, OHG. zein.
*taírnan, sv. IV, see ga-. dis-taíran.
Glossary

talelpa, maid, damsel. Gr. ταλήδα.

talzeins, sf. instruction.

talzejan, 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.

taui, sn. deed, work, 11, 80, 81, 187.

*tan~jan, wv. I, to tame, 170, see ga-tamjan.

tandjan, wv. I, to light, kindle.

OE. on.tendan.

taujan, wv. I, to do, make, 104, 149, 150, 319, 426. OHG. zouwen.

*tau~ranan, wv. IV, see ta~ranan.

*teihan, sv. I, see ga-teihan.


*tigus, sm. decade, 136, 247.

OE. tig.

tilö~n, wv. II, see ga-tilö~n.

*tils, aj. fit, suitable, 227. OE. til, see ga-tils.

*timpan, sv. IV, see ga-timpan.

tirmja, wvm. carpenter, builder, 159, 208.


tiuahan, sv. II, to lead, draw, guide, 51, 71, 73, 86, 94, 124, 128, 129, 137, 301. OE. tèon, OHG. ziohàn.

trauan, wv. III, to trust, 11, 80, 328 and notes 1, 2. OE. trùwian, OHG. trüen, trüw-

en.

triggwaba, av. truly, assuredly, 151.


trimpan, sv. III, see ana-trimpan.

triu, sn. tree, wood, staff, 9, 150, 189 note 1. OE. tréò(w).

triweins, aj. wooden, 395.


tuggö, uf. tongue, 87, 89, 111, 119, 166, 170, 206, 210. OE. tunge, OHG. zunga.

tul genus, sm. tooth, 27, 203.

Cp. OE. töp, OHG. zan(d).


twaddje, see 156, 259. OE. twëg(e)a, OHG. zweio.

twái (fem. twös, neut. twa), num. two, 10, 149, 170, 247, 250, 256, 258; masc. OE. twëgen, OHG. zwëne; fem. OE. twä, OHG. zwä (zwö), neut. OE. twä, tū, OHG. zwei.

twái tigus, num. twenty, 247.

twalib-wintrust, aj. twelve years old, 34, 236.

twalif, num. twelve, 149, 247, 252. OE. twelñ, OHG. zwelñ.

tweinhnai, num. two each, 256.

Cp. OE. be-twëñum, between.

pad-ei, av. whither, where, wheresoever.

pagkjan, wv. I, to think, meditate, consider, 17, 28, 59, 96 142, 158, 171, 321, 428. OE. pencan, OHG. denken.
pahan, wv. III, to be silent, hold one's peace, 328. Cp. OHG. dagēn.
pāhō, wj. clay, 4, 74, 211. OE. pō, OHG. dāhā.
pāhta, pret. I thought, 321. OE. pōhte, OHG. dāhta.
pāfrh, prep. c. acc. through, by, by means of, on account of, 171, 350.
pāfrh-bairan, sv. IV, to bear through, carry through, 419.
pāfrh-gaggan, sv. VII, to go or come through, 419.
pāfrh-leijan, sv. I, to go through.
pāfrh-sāñvan, sv. V, to see through, 419.
pāfrh-wakan, sv. VI, to keep watch, 165 note.
pāfrh-wisan, sv. V, to remain, 419.
pārkō, wn. a hole through anything, 214; pārkō nēpios, the eye of a needle.
*pārsan, sv. III, to be withered or parched, 122, see ga-pārsan.
pan, rel. particle, when, as, then, as long as, 347; dem. (never stands first), then, at that time, thereupon; cj. but, indeed, and, however, therefore, as long as, 351. OE. pan, pon.
pāna-māis, av. still, further.
pāna-seipis, av. further, more, still; with neg. no more, no longer. OE. sip, OHG. sid.
pandē, cj. if, because, since, when, as long as, until, until that, 351.
*pānjan, wv. I, see uf-pānjan.
pān-nu, pān-uh, cj. therefore, then, so, for, 351.
pār, av. there, 345.
parba, wm. a needy one, pauper, beggar.
parba, sf. poverty, need, want, 354. OE. pearf, OHG. darba.
*pārban, wv. III, see ga-pārban.
pār-ei, av. where.
parf, pret.-pres. I need, 137, 335. OE. pearf, OHG. darf.
pār-uh, cj. therefore, but, and, 351; av. there, now.
pāta, pr. neut. that, this, the, 262, 265 note 2. OE. pæt, OHG. daz.
pāta-hāh pei, pr. whatsoever, 276.
pāt-ain-ei, av. only.
pātei, neut. of rel. pr., as cj. that, because, if, 271 note 1, 351.
pāfrō, av. thence, from there, 89, 348.
pā-prōh, av. afterwards, thence forth.
pāu, pāuh, cj. and av. after a comp., also after a pos. standing for the comp., than: gōppus ist... pāu (καλόν σοι ἐστιν... ᾧ), 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.
pāuh-jabai, cj. even though, 351.
pāurban, pret.-pres. to need, be in want, lack, 292, 335, 427. OE. purfan, OHG. durfan.
pāuífts, aj. needy, necessary, 335.
pāuífts, sf. need, necessity, 199. OHG. durft.
pāuirneins, aj. thorny, 395. OE. byrnen, OHG. dornin.
pāuirnus, sm. thorn, 171, 203. OE. porn, OHG. dorn.
pāuirp, sm. field, 129. OE. porp, OHG. dorf, village.
pāuirsjan, wv. I, to thirst, 320, 426.
Glossary

*paúrsnan, wv. IV, to become dry, 122, see ga-paúrsnan.

paúrstei, wf. thirst, 212. OE. pyrst, OHG. durst.

paúrsus, aj. dry, withered, 122, 236. Cp. OE. pyrre, OHG. durri.

pē-ei, aj. that, because that, for that, 265 note 1, 351; ni pē-ei, not because.

pēi, aj. that, so that; rel. part. that, as; used with salu azimuth, pishraduh, pishrah, patahrah, where it gives the force of a relative, 265 note 1, 351.

peihan, sv. I, to thrive, prosper, increase, 60, 92, 124, 142, 164, 300. OE. ðeon, OHG. dihan.

pēivō, wf. thunder, 211.

pēins, poss. pr. thy, 263, 430. OE. ðin, OHG. din.

*pinsan, sv. III, see at-pinsan.

pis-hun, av. chiefly, especially. pis-hvaduh padei, av. withersoever.

pis-luah, fr. whatsoever, whatever, 276.

pis-luavaruh, av. wheresoever.

pis-luaz-uh sa-ei, indef. fr. whosoever, 276.

piubi, sn. theft, 187. OHG. diuba.

piubjö, av. secretly, 89, 119, 344.

piuda, sf. people; pl. heathens, Gentiles, 9, 192. OE. ðoð, OHG. diot, diota.

piudan-gardi, sf. kingdom, palace, 34, 194.

piudanôn, wv. II, to reign.

piudans, sm. king, 180. OE. ðeoden.

piudinassus, sm. kingdom, 33, 203, 381.

piudiskö, av. after the manner of the Gentiles, 396. OE. ðeodisc.

piufs (piubs), sm. thief. OE. þeof, OHG. diob.

piu-magus, sm. servant.

*pius, sm. servant, 89, 188. OE. þeow, OHG. deo.

piúp, aj. good, 171. Cp. OE. ge-piede, virtuous.

piupegis, aj. good, blessed, 394.

piuþ-qiss, sf. blessing, 389.

piuþjan, wv. I, to do good, bless, praise.

piuþ-spillên, wv. II, to tell or bring glad tidings.

*piwi (gen. piuþos), sf. maid-servant, handmaid, 89, 149, 150, 195. OE. þeowu, þeowe, OHG. diu, gen. diuwi.

*pláihan, sv. VII, see ga-pláihan.

piaquis, aj. soft, tender, 236.

plauhs, sm. flight, 197.

pliuhan, sv. II, to flee, 302. OE. ðeôn, OHG. fiohan.

prafstjan, wv. I, to console, comfort; prafstjan sik, to take courage, be of good cheer.

pragjan, wv. I, to run, 318.

pramstei, wf. locust, 212.

preihan, sv. I, to press upon, throng, crowd, 300.

*preis (neut. prija), num. three, 28, 87 note, 128, 152, 247, 251, 256, 258. OE. þri, OHG. dri.

*preis tigjus, num. thirty, 247.

pridja, num. third, 253. OE. pridda, OHG. dritto.

pridjö, av. for the third time, 344.

priskan, sv. III, to thresh, 304. OE. perscan, OHG. dreskan.

*piuutan, sv. II, see us-priutan.

prüts-fill, sn. leprosy. OE. prüst-fell.

prüts-fills, aj. diseased with leprosy, leprous.
GLOSSARY

**pu, pers. pr. thou, 128, 260, 261, 262. OE. þa, OHG. dā.**

**pugkan, wv. I, to seem, 62, 82, 138, 321. OE. þyncan, dunken.**

**þulta, pret. it seemed, 321. OE. þūhte, OHG. dūhta.**

**þulains, sf. sufferance, suffering, patience, 200.**

**þulan, wv. III, to tolerate, suffer, put up with, endure, 200. OE. þolian, OHG. dolēn.**

**þusundi, sf. thousand, 8, 26, 82, 102, 194, 247, 427. OE. þusend, OHG. düsent.**

**þusundi-faps, sm. leader of a thousand men, captain, high captain (χιλιάρχος), 389.**

**þwa, suffix, 387.**

**þwahan, wv. VI, to wash, 149, 310. OE. þwēan, OHG. dwahan.**

**þwafrhs, aj. angry. OE. þweorh, OHG. dwerah, crooked.**

**-u, interrog. particle (attached enclitically to the first word of its clause), 297, 349.**

**ubilaba, av. badly, evilly, 344.**

**ubils, aj. evil, bad, 8, 227, 245, 390; as noun, pata ubil or ubilo, the evil; ubil haban, to be ill; ubil qīban, c. dat. to speak evil of, curse. OE. yfel, OHG. ubil.**

**ubiltōjis, aj. evil-doing, as noun, evil-doer, 229.**

**ubil-waúrdjan, wv. I, to speak evil of.**

**ubil-waúrts, 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-ǣbeis, aj. under an oath, 374.**

**ufar, prep. c. acc. and dat. over, above, beyond, 16, 106, 160, 350. OE. ofer, OHG. ubar.**

**ufarassus, sm. abundance, superfluity, 381; dat. ufarrassu, used as av. in abundance, greatly, enough and to spare.**

**ufar-fullei, uf. overfullness, abundance, 375.**

**ufar-fulls, aj. overfull, abundant, 375.**

**ufar-gaggan, sv. VII, to go too far, transgress, 420.**

**ufar-gudja, wv. chief-priest, 375.**

**ufar-hafnan, wv. IV, to be exalted, 331.**

**ufar-mēleins, sf. superscription.**

**ufar-mēli, sn. superscription, 187, 375.**

**ufar-mēljan, wv. I, to write over, 420.**

**ufar-munnōn, wv. II, to forget, 325, 420, 428.**

**ufarō, av. above; prep. c. dat. and acc. above, upon, over, 119, 344.**

**ufar-skadwjan, wv. I, to overshadow, 149, 420.**

**ufar-steigan, sv. I, to spring up, mount up, 420.**

**uf-bāuljan, wv. I, to puff up.**

**uf-blēsan, sv. VII, to blow up, puff up, 313 note, 417. OHG. blēsan.**

**uf-blōteins, sf. entreaty, 374.**

**uf-brikan, sv. IV, to reject, despise, 417.**

**uf-brinnan, wv. I, to burn up, scorch.**

**uf-dāupjan, wv. I, to baptize, 417.**

**uf-gaúrdan, sv. III, to gird up, 304.**

**uf-graban, sv. VI, to dig up.**
uf-haban, wv. III, to hold up, bear up.

uf-häuseins, sf. regard, obedience, 374.

uf-häusjan (c. dat.), wv. I, to submit, obey, listen to, 417.

uf-hröpjan, wv. I, to cry out.

uf-kunnan, wv. III (but prel. ukunpa), 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-sneijjan, sv. I, to cry out.

uf-swöggjan, wv. I, to sigh deeply.

ufa, av. often, 8.

uf-panjan sik, wv. I, to stretch oneself. OE. pennan, OHG. dennen.

uf-wöpjan, wv. I, to cry out, 165 note.

ugkar, poss. pr. of us two, 263.

-uh, -h, enclitic cj. (like Lat. que, and), but, and, now, therefore. In composition with pronouns it often adds intensity to the signification. The h is often assimilated to the initial consonant of a following word, 73 note, 164 note, 266, 351. See note to Matth. vi. 7.

ühteigō, av. seasonably, opportune, 344.

ühtings, aj. at leisure, 9.

ühtwo, wfs. early morn, 8, 62, 82, 211. OE. üht(a).

ulbandus, sm. camel. OE. olfend, OHG. olbanta.

un-agands, aj. fearless, 338.

un-agei, uf. fearlessness, 376.

un-auknos, aj. unholy. OHG.

erkan, cp. OE. eorc(n)anstän, precious stone.

un-äiwisks, aj. blameless.

un-bairands, pres. part. not bearing, sterile, 376.

un-barnahs, aj. childless, 393.

und, prep. c. acc. unto, until, up to; c. dat. for, 350; und patei, while; und tua, how long.

undar, prep. c. acc. under, 350.

OE. under, OHG. unter.

undarō, prep. c. dat. under, 89, 344, 350.

undaurni-mats, sm. breakfast, dinner. OE. undern-mete.

und-greipan, sv. I, to seize, lay hold of, 421.

und-rédan, sv. VII, to provide, furnish, grant, 421.

und-rinnan, sv. III, to run to one, fall to one, fall to one’s share, 421.

un-fagrs, aj. unfit, unsuitable, 376, 391.

un-frödei, wfs. without understanding, foolishness, folly, 376.

un-ga-habands sik, pres. part. incontinent.

un-ga-hruarbs, aj. unruly, disobedient.

un-ga-läubeins, sf. unbelief.

un-ga-läubjands, pres. part. unbelieving.

un-hálili, sn. want of health, sickness, disease, 376.

un-handu-waurhts, aj. not made by hands.

un-hráins, aj. unclean.

un-hulpa, wms. devil, evil or unclean spirit, 376. OE. unholda, OHG. un-holdo.

un-hulpō, wfs. devil, evil or unclean spirit.

un-hunsags, aj. without offering, truce-breaking, implacable, 392.

un-hraunbands, pres. part. unquenchable.
un-karja, w. aj. careless, neglectful.
un-kunps, aj. unknown. 428.
un-lēps, aj. poor. OE. unlēd.
un-liuts, aj. unseigned.
un-mahteigs, aj. weak, impossible.
un-mahts, sf. infirmity, weakness, 34, 376.
un-mana-riggs, aj. inhuman, fierce.
un-mahts, aj. infirmity, weakness.
un-milde, Gk. impossible.
un-milds, aj. not mild, without natural affection, unloving. OE. un-milde, OHG. un-milti.
un-mahteigs, aj. Geak, impossible.
un-mahts, sf. infirmity, weakness.
un-rodjands, pres. part. not speaking, speechless, dumb.
un-saltans, pp. unsalted.
un-sar, poss. pr. our, 175, 263, 264. OE. üser, OHG. unsèr.
un-sèlei, wf. wickedness, craftiness, injustice, unrighteousness.
un-sëls, aj. evil, wicked, unholy.
un-sibjis, aj. lawless, impious; sb. transgressor, 229.
un-swëibands, pres. part. unceasing.
un-swëeri, wf. dishonour, shame, disgrace.
un-swërs, aj. without honour.
un-tals, aj. unlearned, indolent.
untē, c. for, because, since, until, 351.
un-tila-malsks, aj. rash, unbecomingly proud.
un-þaþliuhran, sv. II, to escape, 421.
un-þijh, sn. evil.
un-pwahans, pp. unwashed.
un-þhteigō, av. at an unfit time, inopportune.
un-wāhs, aj. blameless, 74, 376. OE. wōh, bent, wrong, bad.

un-wērjan, wv. I, to be unable to endure, be displeased.
un-witi, sn. ignorance, folly. foolishness, 354. Cp. OE. witt, OHG. wizzi, understanding.
un-wīta, waj. without understanding, foolish.
ur-rāisjan, wv. I, to raise, rouse up, wake, 137 note, 175 note, 422. OE. rærnan.
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, wv. I, to frighten utterly.
us-alpan, sv. VII, to grow old, 313 note 1.
us-anan, sv. VI, to expire, 310, 422.
us-bairan, sv. IV, to carry out, bear, endure, suffer, answer (Mark xi. 14).
us-baugjan, wv. I, to sweep out.
us-beidan, sv. I, to await, look for, 422.
us-beisnei, wf. long-suffering.
us-beisneigs, aj. long-abiding, long-suffering, 394.
us-beisns, sf. long-suffering.
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us-bli gg wan, sv. III, to beat severely, scourge.
us-bugjan, wv. I, to buy out, buy.
us-dau dj an, wv. I, to strive, be diligent, endeavour.
us-daudo, av. zealously.
us-dreiban, sv. I, to drive out, send away, 5, 422, 428.
us-drusts, sf. a falling away, a rough way.
us-filh, sn. burial, 34, 377.
us-filmei, wj. amazement.
us-filma, waj. amazed, astonished.
us-huhjan, wv. I, to exalt.
us-huhnan, wv. IV, to be exalted, 331.
us-hlupan, 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-laubjan, wv. I, to permit, allow, suffer, 422.
us-leiban, sv. I, to go away, pass by, come out.
us-lipa, wm. one sick of the palsy, paralytic person.
us-lukan, sv. II, to open, unsheath (a sword).
us-luknan, wv. IV, to become unlocked, be opened, open, 331.
us-maitan, sv. VII, to cut down.
us-mernan, wv. IV, to be proclaimed, 331.
us-met, sn. behaviour, manner of life, 122. Cp. MHG. maž, measure.
us-mitan, 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.
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us-qipan, sv. V, to proclaim, blaze abroad, 422.
us-safiuan, sv. V, to look up, look on, receive sight.
us-sandjan, wv. I, to send out, send forth, send away.
us-satjan, wv. I, to set on, place upon, set, plant.
us-siggwan, sv. I, to read.
us-skâus, aj. vigilant, 232.
us-skarjan, passive, to recover oneself.
us-standan, sv. VI, to stand up, rise up, rise again, come out or from, 138, 175 note 3.
us-steigan (usteigan), sv. I, to go up, mount.
us-stiurei, w£. excess, riot, 85.
us-stiuriba, av. licentiously, riotously.
us-tâiknjnajan, wv. I, to show, prove.
us-tiuhan, sv. II, to lead out, lead or take up, drive forth, finish, perform, perfect, 422.
us-prîutjan, sv. II, to threaten, trouble, use despitefully, 302. OE. á-prîetan, to be weary.
us-pulan, wv. III, to endure.
us-wahsts, sf. growth, increase, 354. OHG. wâhs.
us-wairpan, sv. III, to drive out, cast forth, overthrow, reject, 428.
us-wakjan, wv. I, to wake up, awake from sleep. OE. weccan, OHG. wecken.
us-waltjan, wv. I, to overthrow, overturn.
us-waurhts, aj. right, just, righteous.
us-weïhs, aj. unholy, profane.
us-windan, sv. III to plait.
us-wiss, aj. dissolute, vain.
üt, av. out, forth, 8; ûta, out, without, 8, 348; útaþrō, útana, c. gen. from without, 114, 348, 427.
uz-ëta, wm. manger.
uz-ûn, see us-anan.
uz-uh, prep. whether from, 175 note 2.

* waddjus, sf. wall, 156, 204.
wadi, sn. pledge, earnest, 187.
waggari, sn. pillow. OE. wedd, OHG. wetti.
waggari, sn. pillow. OE.
wangere, OHG. wangari.
wajjan, wv. I, to move, shake. OE. wecgan, OHG. weggen.
wâhs, aj., see un-wâhs.
wahsjan, sv. VI, to grow, increase, 149, 310. OE. weaxan, OHG. wahsan.
wahst, sf., see us-wahsts.
wahstus, sm. growth, size, stature.
wahfuo, w£. watch, 211. OHG. wahta.
av, interj. woe! OE. wâ, wâ, OHG. wê.
waian, sv. VII, to blow, 10, 76, 98, 122, 314 and note. OE. wâwan, OHG. wâen.
wâibjan, wv. I, see bi-wâibjan.
waî-dedja, wm. woe-doer, malefactor, thief.
wâ-fairhrjan, wv. I, to lament loudly, wail greatly. OHG. wê-verhen, wê-veren.
wâhsta, wm. corner.
waihts, f. thing, affair; mostly used along with the neg. particle ni, as acc. ni waiht, waiht ni, naught, nothing; ni waihtái, ni in waihtái, in nothing, not at all, 221 and note. OE. OHG. wiht.
wafla, av. well, rightly, excellently, 10, 66 note. OE. wel, OHG. wela, wola.

waila-déps, sf. benefit, 389. OE. wel-dåd, OHG. wola-tät.

waila-mérjan, wv. I, to preach, bring good tidings.

wáips, sm. wreath, crown. Icel. veipr.

wair, sm. man, 175, 179 note 2. OE. OHG. wer.

wairilö, ws. lip. OE. pl. weleras from *werelas by metathesis.

wairpan, sv. III, to throw, cast, 10, 134 note. 304, 428. OE. weorpan, OHG. werfan.

wairs, av. worse, 88, 149, 175, 345. OE. wiers, OHG. wirs.

wairsiza, aj. worse, 175, 245. OE. wiersa, OHG. wirsiro.

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. wer dan.

wairpida, sf. worthiness, dignity, 384. OHG. wirdida.

wairps, aj. worthy, 227, 427. OE. wearp, OHG. werd.

wált, pret.-pres. I know, 333. OE. wåt, OHG. weiz.

waja-méreins, sf. blasphemy.

waja-mérjan, wv. I, to blaspheme, slander.

wakan, sv. VI, to wake, watch, 310. OE. wacan, to awake. *wakjan, wv. I, see us-wakjan.

*waknan, wv. IV, see ga-waknan.

waldan, sv. VII, to rule, govern, 313 note 1. OE. wealdan, OHG. waltan.

waldufní, sn. power, might, dominion, authority, 33, 158 note, 187, 386.

walis, aj. chosen, true, dear, beloved.

waltjan, wv. I, to choose, 318. OHG. wellen.

waltjan, wv. I, to roll, beat upon, dash against. OHG. welzen.

walwísön, wv. II, to wallow.

*walwjan, wv. I, see as, 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, wv. I, to turn, turn round, 320, 400. OE. wend an, OHG. wenten.

waninassus, sm. want, 381.

wans, aj. lacking, wanting, 427. OE. OHG. wan.

*war (nom. pl. masc. warái), aj. wary, cautious, sober. OE. wær, OHG. gi-war.


*wardjan, wv. I, see fra-wardjan.

*wards, sm., see dau-ra:-wards.

*warjjan, wv. I, see ga-wargjan.

*wargs, sm., see láuna:-wargs.

warjan, wv. I, to forbid, 318. OE. werian, OHG. werren.

warmjan, wv. I, to warm, cherish, 133 note. OE. wierman, OHG. wermen.

wasjan, wv. I, to clothe, 175 note, 318. OE. werian, OHG. werien.

wasti, sf. clothing, raiment, dress, 194.

watō, wmn. water, 170, 214 note.

waúrd, sm. word, 4, 11, 71, 89,
94, 114, 173, 181, 182, 353.
OE. word, OHG. wort.
waúrdahs, aj. verbal, 393.
waúrđa-jiuka, sf. a strife about words, 389.
*waúrdjan, uv. I, see and-, filu-, ubil-waúrdjan.
*waúrhts, sf., see fra-waúrhts.
OE. wyrkan, OHG. wurchen.
waúrms, sm. serpent, 73, 94.
OE. wyrm, OHG. wurm, worm.
waúrstw, sn. work, deed, 29, 149, 189 note 2.
waúrsteivgs, aj. effective, effectual, 394.
waúrstwja, wm. worker, labourer, husbandman.
waúrts, sf. root, 199.
OE. wyrt, OHG. wurz.
wégs, sm. wave, tempest, storm.
OE. wæg, OHG. wæg.
weíha, wm. priest, 208, 223.
weíhan, uv. III, to sanctify, make holy.
OHG. wihen.
weíhan, uv. I, to fight, strive, 128, 300.
weíhþa, sf. holiness, 384.
OHG. wiðida.
weíhnan, uv. IV, to become holy, be hallowed, 331, 400.
weihs (gen. weihsís), sn. town, village.
OE. wic, OHG. wic, Lat. vicus.
weihs, aj. holy, 223, 227.
OHG. wih.
wein, sn. wine.
OE. OHG. win, Lat. vinum.
weina-gards, sm. vineyard, 389.
weina-táins, sm. vine-branch.
weina-triu, sn. vine, vine-tree, 389.
OE. win-trevea.
wein-drugkja, um. wine-bibber, 389.
weípan, sv. I, to crown, 300.
*weis, aj. see hindar-, unweis.
OE. OHG. wís, wise, learned.
weis, pers. pr. we, 260.
weíson, uv. II, see ga-weisón.
*weit, sn. see fra-, id-weit.
*weítan, uv. I, see fra-weiþan.
*weitjan, uv. I, see fair-weitjan.
weítwödei, uf. witness, testimony.
weítwödi, sn. testimony.
weítwödiþa, sf. testimony, witness.
weítwödjan, uv. I, to bear witness, testify; galing weítwödjan, to bear false witness.
weítwöds, *weítwöps, m. witness, 219.
weíñjan, uv. I, to hope, expect, await, 320, 400.
OE. weíñan, OHG. wänan.
weíns, sf. hope, 29, 199.
OE. wén, OHG. wän.
*weíran, uv. I, see tuz-wéíjan.
*wérs, aj., see tuz-wéris.
*widan, sv. I, see ga-widan.
witduwairna, wm. orphan; aj. comfortless.
witduwó, uf. widow, 38, 68.
OE. widwe, wuduwe, OHG. wituva.
*wígan, sv. V, see ga-wigán.
wigans, sm. ? war (see note to Luke xiv. 31).
wígs, sm. way, journey, 66, 149, 169, 180.
OE. OHG. weíg.
wíko, uf. office, week. O.Icel.
vika, OE. wice, wuce, OHG. weíha.
wílja, wm. will, 208.
OE. willa, OHG. willo.

wiljan, *v.* to be willing, will, wish, 44, 89, 175 note 2, 343. OE. willan.

*willjs, *aj.* see ga-, silba-willjis.

wilpeis, *aj.* wild, 153 note, 230. OE. wilde, OHG. wildi.

wilwan, *sv.* III, to rob, plunder, take by force, 304.

*windan, *sv.* III, to wind, 304. OE. windan, OHG. wintan, see bi-windan.

winds, *sm.* wind, 60, 180. OE. wind, OHG. wint.

winnan, *sv.* III, to suffer, sorrow, 304. OE. OHG. winnan, to struggle.

wintrus, *sm.* winter, 204. OE. wind, OHG. wintar.

winpi-skáuró, *wf.* winnowing fan.

wipja, *sf.* crown.

wis, *sm.* calm (of the sea).

wisan, *sv.* V, to be, remain, 26, 60, 128, 174, 284, 308, 342, 428, 433; walla wisan, be merry. OE. OHG. wesan.


wists, *sf.* being, existence, 354.

wit, *pers. pr.* we two, 260. OE. wit.


witan, *wv.* III, to watch, keep watch, observe, 328. OHG. gi-wizzen.

*witi, *sm.* see un-witi.

witóda-láus, *aj.* lawless, 397.

witódeigó, *av.* lawfully.

witóp, *sm.* law, 111, 182.

witubni, *sm.* knowledge, 158 note, 386.

wipón, *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-mótjan, *wv.* I, to go to meet, 423.

wipra-wairps, *aj.* opposite, over, against, 378, 428.

wiprus, *sm.* lamb, 203. OE. weper, OHG. wider, widar.

wláitón, *wv.* II, to look round about. OE. wlátian.

wlits, *sm.* face, countenance, 149.

wöpjan, *wv.* I, to call, cry out, cry aloud, crow. OE. wepan, OHG. wuofan.

wópeis, *aj.* sweet, 231. OE. wepe.

wöls (wöds), *aj.* mad, possessed, 122. OE. wöd.

wraiqs, *aj.* crooked.

wraka, *sf.* persecution, 149. OE. wracu.

wrakja, *sf.* persecution, 192.

wraks, *sm.* persecutor, 354.


wratón, *wv.* II, to go, travel.

wríkan, *sv.* V, to persecute, 29, 149, 308. OE. wrecan, OHG. rechan.

wröhjan, *wv.* I, to accuse. OE. wrégan, OHG. ruogen.


wruggó, *wf.* snare.

wulan, *sv.* IV, to seethe, rage. OE. weallan, OHG. wallan.


wulla, *sf.* wool, 139, 158. OE. wull, OHG. wolla.
wullareis, sm. one who whitens wool, a fuller.
wulpags, aj. gorgeous, glorious, 392.
wulpræ, aj. of worth, of consequence; mais wulpriza wisan, to be of more worth, be better. Cp. OE. wuldor, glory, praise.

wulpus, sm. glory, 203.
wunds, aj. wounded; hauðþ wundan briggan, to wound in the head. OE. wund, OHG. wunt.
wundufni, sf. wound, plague, 158 note, 194, 386.
wunns, sf. suffering, affliction.
THE Gothic spelling and pronunciation of Greek proper names, and of loan-words generally, were intentionally excluded from the chapter on Gothic pronunciation, in order that what was necessary to be said on these points might be reserved for the Glossary of proper names. The following few remarks, which are mostly confined to the vowels in proper names, will be useful to the learner:—

Greek a is regularly represented by a, as 'Αβιάθαρ, Αβίαθαρ; Ἄννα, Anna; Βηθσαγή, Bēthsagei; Δημάς, Dēmas; Θωμᾶς, Θόμας; Ἰσάκ, Isak.

Greek e is regularly represented by af, as Ἐφεσος, Αίφανη; λέγεων, Λαίγαιόν; Πέτρος, Παίτρος; Βεβηλεβούλ, Βαύατζαίβοι; but Βεβηλεέμ, Βεβλαίμ. Cp. § 10.

Greek i is represented by i or ei. No fixed rule can be laid down as to when it is represented by the one and when by the other. Examples of the former are:—Δέκαπολις, Daikapaulis; Φιλητός, Filetus; Ἰδουμαια, Idumaia; Συρία, Syria; Ἰακώβ, Iakób; Ἰησοῦς, Iēsus; Ἰωσῆφ, Iōsēf; and of the latter:—Ἰκόνος, Eikaunios; Γαληλία, Galeilaia; Τιμάθεος, Teimaūθaius; Σίδων, Seidōn; Σίμων, Seimōn.

i is represented by af in Kyreinaīus, κυρήνιος.

i is sometimes represented by j before a following vowel, as Ἰακίρος, Jaeirus; Ἰαννῆς, Jannēs; Μαρία, Marja, beside Maria.

Greek o is regularly represented by au in other than final syllables, as Ὀνησιφόρος, Aúneisefáurus; Βοανεργές, Baúanaírgai; Ἰόρδανος, Iáurdanai; Σολομῶν, Saúlaúmōn. Cp. the beginning of § 11.

In final syllables it is regularly represented by u, as
Proper Names

Aὐγοῦστος, Agustus; Mάρκος, Markus; Φιλίππος, Filippus; Πέτρος, Pātrus. 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 ὅ in Αἴρμογαίνης, Ἐρμογένης. The u instead of αῦ in Ιαίρυσαύλυμα, 'ιεροσόλυμα is due to the influence of the u in Ιαίρυσαλήμ, 'ιερουσαλήμ.

Greek υ is regularly represented by γ in the Gothic alphabet, so that forms like Φύγελος, Συρία ought properly to be transcribed by Φωγαίλος, Swria, 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:—Τυχικός, Tykeikus; 'ιεροσόλυμα, Ιαίρυσαύλυμα; 'Υμεναῖος, Υμαίναιος; Συμεών, Symaīōn.

υ is represented by αῦ in Σάῦρ, Σύρος.

Greek η is mostly represented by ē, as 'Ασήρ, Asēr; Δημᾶς, Dēmas; Φανουηλ, Fanuēl; 'Ησου, Iēsus. It is also sometimes represented by ei (cp. § 6), as 'Ονησιφόρος, Αὑνεισείσαύραυρος; Κυρήνιος, Kyreinaūs.

η is represented by ai in Gaιργαίσαινος, Γεργεσηνός. And beside the regular form Βῆπανία, βηθανία, we have the dat. form Bēπανιιν (Mark xi. 1).

Greek ω is usually represented by ò, as 'Ιακώβ, Iakōb; 'Ιωσήφ, Iōsēf; Μωσῆς, Mōsēs; Θωμᾶς, Θομᾶς; Ιωλομῶν, Saülaūmōn.

It is represented by au in Lauiddja, Λωίς; Trauāda, Τρωάς; cp. the end of § 11. And by û in Rūma, Lat. Rōma.

Greek αυ, which was a long open e-sound like the ā in OE. slǣpan, is regularly represented by ai, as Αὐλαῖος, Alfaius; Ναυμῶν, Naiman; Ιδουμαία, Idumaia; Φαρίσαιος, Fareisaius; cp. the close of § 10.
ai is represented by aei, as Βηθσαίδα, Bēθsaieida; Ἡσαῖας, Ésaías.

Greek ει, which was a long 1-sound, is regularly represented by ei (§ 8), as Δαυείδ, Daweid; Ἰαείρως, Jaeirus.

Greek ου is represented by aw, as Δαυείδ, Daweid; Παῦλος, Pawlus. Agustáu (Luke ii. 1) is probably a mistake for Awgustáu.

Greek ευ is represented by aif, as Εὐνίκη, Aǐwineika; λεύκ, Laǐwveis; εὐαγγέλιον, aifaggéljō.

Greek ου, which was a long close u-sound, is regularly represented by u, as Ἀυγουστος, Agustus; Φανουήλ, Fanuēl; Ἰδούμαϊα, Idumaia; Ἰησοῦς, Iēsus; Ἰουδᾶς, Iudas; Καφαρναούμ, Kafarnaum.

The Gothic representation of the Greek consonants in proper names requires but little comment. The Greek consonants are generally represented by the corresponding Gothic equivalents, that is β, γ, δ, ζ, θ, κ, λ, μ, ν, ξ, π, σ (z), τ, φ, ψ are almost in every case regularly represented by b, g, d, z, p, 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 Ἐλισαιος, Haisleisaius; Ἁλίας, Hēlias; Ἡρωδιάνος, Hērōdiānus; it is however also occasionally omitted, as in Ἰερουσαλήμ, Iafrusalēm.

An h has sometimes been inserted in the Gothic form between two vowels, as Ἀβραάμ, Abraham; Βηθλεέμ, Bēlhaím; Ἰωάννης, Iōhannēs.

For Greek τ we have ō in Nazareip, Ναζαρέτ.

Greek χ is represented by X in Χριστός, Χρίστος; but it is generally represented by k, as Ἀντιαύκια, Ἀντιοχία; Τυκεῖκος, Τυκεῖκος. On the other hand Greek κ is represented by X in Χρῖσκος, Χρησκός.

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.
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Abiapar (Ἀβιαπάρ), sm. ‘Abiathar’; dat. Abiapara.


Agustus (Αγούστος), sm. ‘Augustus’; dat. Agustáu.

Affaisó (Ἐφαισό), wf. ‘Ephesus’; dat. Affaisón.

Airmogainēs (Ερμογένης), m. ‘Hermogenes’.

Aiwneika (Ειωνίκη), sf. ‘Eunice’; dat. Aiwneikai.


Alfaius (Ἀλφαῖος), sm. ‘Alphaeus’; gen. Alfaiáus.


Anna (Ἀννα), fem. ‘Anna’.


Asēr (Ασήρ), sm. ‘Aser’; gen. Asēris.

Asia (Ἀσία), sf. ‘Asia’; dat. Asiái.

Auneiseifaurús (Οὐνεισιφόρος), sm. ‘Onesiphorus’; gen. Auneiseifauráus.

Bartimaius (Βαρτιμαῖος), sm. ‘Bartimaeus’.

Barpaúlaímaius (Βαρθολομαῖος), sm. ‘Bartholomew’; acc. Barpaúlaímaiu.

Baianaírgais (Βοανεργῆς), ‘Boanerges.’

Bēpania, Bipania (Βηπανία), fem. ‘Bethany’; dat. Bīpa- niin, Bēpanijin (John xii. 1).

Bēphlahain (Βηφλαήμ), ‘Bethlehem.’

Bēpsaeida (Βησαϊδα), ‘Bethsaida.’


Dalmatia (Δαλματία), sf. ‘Dalmatia’; dat. Dalmatiai.

Daweid (Δαυείδ), sm. ‘David’; gen. Daweidis.

Dēmas (Δημᾶς), m. ‘Dema’s’.

Eikaúniō (Ἐκονων), wf. ‘Iconium’; dat. Eikaúniōn.

Esaeias (Ησαίας), m. ‘Esaias’; acc. Esaiàn; gen. Esaeiins (Eisaeiins); dat. Esaiín.

Fanuēl (Φανουήλ), sm. ‘Phanuel’; gen. Fanuēlis.

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Filētus (Φιλητός), sm. 'Philetus'.
Filippus (Φίλιππος), sm. 'Philip'; acc. Filippu; gen. Filippáus; dat. Filippáu.
Fyggailus (Φύγελος), sm. 'Phygellus'.
Fynikiska, aj. 'Phenician'.
Gaddarēnus (Γαδαρηνός), sm. gen. pl. Gaddarēnē, 'of the Gadarēnes.'
Gairgaisainus (Γεργαισαίνος), sm. gen. pl. Gairgaisainē, 'of the Gergesenes.'
Galatia (Γαλατία), sf. 'Galatia'; dat. GalatiBī.
Galeilaius (Γαλιλαῖος), smrt. 'Galilaean'; gen. $1. Galeilaiē.
Galilgadpa (Γαλιλεα), 'Golgota.'
Gabmaumns (Γαβμαυμνος), sm. an inhabitant of 'Gomorrha'.
Hafleisaius (Γαφλαισαίος), sm. 'Eli-seus'; acc. Hafleisaiu; dat. Hafleisaiāt.
Hairijdiadins, see Hērijdia.
Hēlias (Ηλιας), m. 'Elias'; gen. Hēlieins; dat. Hēlijin; acc. Hēliān.
Hērođēs, -is (Ηρώδης), sm. 'Herod'; dat. Hērōdēa.
Hērodia (Ηρωδία), wf. 'Hēro-dias'; gen. HērodiaLins, Hairōdiiadins.
Hērođianus (Ηρωδιανός), sm. 'Herodian'; dat. pl. Hēroδiânum; gen. pl. Hēroδiānē.
Iairikō (Ἴαρικό), wf. 'Jericho'; dat. Iairikōn.
Iairusālēm (Ἴαιρουσαλήμ), fem. 'Jerusalem'.
Iairusālýma (Ἴαιρουσαλύμα), sf. 'Jerusalem'; dat. Iairusālýmāi; gen. Iairusālýmōs.
Iairusālýymeis, pl. 'Jerusalem', 'the people of Jerusalem'; dat. pl. Iairusālýymim.
Iakōb (Ἰακώβ), sm. 'Jacob'; gen. Iakōbis; dat. Iakōba.
Iakōbus (Ἰακώβος), sm. 'James'; acc. Iakōbu; gen. Iakōbāus, Iakōbis; dat. Iakōbāu, Iakōba.
Iaurdanus (Ἰώρδανος), sm. 'Jordan'; gen. Iaurdanāus; dat. Iaurdanāu.
Idumaia (Ἰδομαία), 'Idumaea'; dat. Idumaia.
Iēsus (Ἰησοῦς), sm. 'Jesus'; acc. voc. Iēsu; gen. Iēsuis; dat. Iēsua (Ἰέσου).
Iōhannēs, -is (Ἰωάννης), m. 'John'; acc. Iōhannēn, Iō-hannē; gen. Iōhannis, Iōhannēs; dat. Iōhannē, Iōhannēn.
Iōsēf (Ἰωσήφ), sm. 'Joseph'; gen. Iōsēfis; dat. Iōsēfa.
Iōsēς (Ἰωσής), sm. 'Joses'; gen. Iōsēzis.
Isak (Ἰσαάκ), sm. 'Isaac'; dat. Isaka; gen. Isakis.
Iskariōtēs, Iskarjōtēs (Ἰσκαριώτης), m. 'Iscariot'; acc. Iskariōtēn.
Israēl (Ἰσραήλ), 'Israel'; dat. Israēla; gen. Israēlīs.
Iudaia (Ἰουδαία), 'Judaia'; acc. Iudaian; dat. Iudaia; gen. Iudaías.
Iudaialand, sm. 'Judea'.
*Iudaieis (Ἰουδαϊοι), sm. pl. 'Jews'; gen. Iudaieī.
Iudas (Ἰουδᾶς), m. 'Judas'; acc. Iudan; gen. Iudins.
Iūsē (Ἰούση), 'Joses.'
Jaeirus (Iáctros), sm. 'Jairus'.
Jannēs (Iavnis), m. 'Jannes'.

Kafarnaum (Kaféronaum, Kapernavauμ), 'Capernaum'.
Kaisaria (Kaisaria), f. 'Caesarea'; gen. Kaisarias.
Kananeitēs (Kanavirvis), m. 'Canaanite'; acc. Kananeiten.
Karpus (Karpus), sm. 'Carpus'; dat. Karpūn.
Kvreinaīus (Kvreinas), sm. 'Cyrenius'; dat. Kyreinaiēn.

Laigalēn (Leyya), 'Legion'.
Laikweis (Levis), sm. 'Levi'; acc. Laiwvi.
Lauidi or Lauidja (Lavos), sf. 'Lois'; dat. Lauidjaēn.

Lazarus (Lazōs), sm. 'Lazarus'; acc. Lazarei; dat. Lazaraiēn.
Lukas (Loukas), sm. 'Luke'.
Lystra (η Λυστρα, τα Λυστρα), 'Lystra'; dat. pl. in Lystrēn, 'in Lystrēs'.

Magdalēnē (Maydalēnē), nom. and dat. 'Magdalenē'.
Mambresēs (Mambrēsēs), m. 'Mambrēsēs'.
Maria, Marja (Maria), fem. 'Mary'; acc. Marianē; gen. Marjinsē; dat. Marinnē.
Markus (Mārkos), sm. 'Mark'; acc. Markusē.
Marpha (Mārpha), fem. 'Martha'.
Matthaious (Matthaios), sm. 'Matthew'; acc. Matthaiouēn.
Mōsēsēs (Mōsēsēs), m. 'Moses'; gen. Mōsēzēs; dat. Mōsēzēn.

Naiman (Naiman), m. 'Naanman'.

Nazaraiēn (Naζaiēn), 'Nazaraiēn'.

Nazōrēnēus (Naζaiēnēs), sm. 'Nazarene'; voc. Nazōrēnēn, Nazōrēnaiēn.

Paftrus (Pētrus), sm. 'Peter'; acc. Paftrēn; gen. Paftrēanēs.
Pawlus (Pavlous), sm. 'Paul'.
Peilātus (Pēilātus), sm. 'Pilate'; dat. Peilatēn.


Saddukaiēs (Σaddoukaiōi), nom. pl. 'the Sadducees'.
Salōmē (Σalwē), f. 'Salome'.
Saraipta (Σārēpta), 'Sarepta'.
Satana and Satanēs (Σatavaiēs), m. 'Satan'; acc. Satanēnēs.
Saūdaumē (Σωδωμέ), 'Sodom'.
Saūdaumēnēs, sm. an inhabitant of Sodom; gen. pl. Saūdaumēnēs; dat. pl. Saūdaumēnēns.
Saūlaumēnēn (Σωλομων), sm. 'Solomon'.
Saurēnēs (Σαρων), sf. 'Syrian'; dat. pl. Saurēnēnēns.
Saurēnēnēs, m. pl. the inhabitants of Sidon; gen. Seidōnaiēnēn.

Seidōnēs (Σιδωνη), sf. 'Sidon'; gen. Seidōnaiēnēn.
Seidōnēisēs, m. pl. the inhabitants of Sidon; gen. Seidōnaiēnēn.
Seimōn (Σιμων), m. 'Simon'; acc. Seimōnē, Seimōnēn; gen. Seimōnaiēnēn; dat. Seimōnaiēnēns.
Siōn (Σιων), fem. 'Sion'.
Symaiōn (Συμαιων), m. 'Simeon'.
Syria (Συρία), sf. 'Syria'; gen. Syriāis.

Teimaiōn (Τιμαιων), sm. 'Timaeus'; gen. Teimaiōnaiēn.

Teimaiōnēs (Τιμαιωνη), sm.
'Timothy'; dat. Teimaúpai-
áu.
Teitus (Tiros), sm. ‘Titus’.
Trauadá (Tródos), sf. ‘Troas’;
dat. Trauadái.
Tykeikus (Tvχikós), sm. ‘Tychi-
cus’; acc. Tykeiku.
Tyra (Túros), ‘Tyre.’
Tyrus (Túros), sm. ‘Tyrian’;
pl. gen. Tyré; dat. Tyrim.

Paddaius (Thaddaios), sm. ‘Thad-
daeus’; acc. Paddaiu.
Paissalauñeika (Thessaaloniκη),
sf. ‘Thessalonica’; dat. Paiss-
salauñeikái.

Pómas (Thomás), m. ‘Thomas’;
acc. Póman.

Xrēskus (Krēskης), sm. ‘Cres-
cens’.
Xristus (Xristos), sm. ‘Christ’;
acc. Xristu; gen. Xristáus.

Ymainaius (Ymainaios), sm.
‘Hymenæus’.

Zaibaídaius (Zebedaios), sm.
‘Zebedee’; gen. Zaibaí-
daiáus; acc. Zaibaídaiu.