A PRIMER
OF
THE GOTHIC LANGUAGE

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A PRIMER
OF THE
GOTHIC LANGUAGE
CONTAINING THE
GOSPEL OF ST. MARK, SELECTIONS FROM THE OTHER
GOSPELS, AND THE SECOND EPISODE TO TIMOTHY

WITH GRAMMAR, NOTES, AND GLOSSARY

BY

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PREFACE TO THE FIRST EDITION

The want of an elementary Gothic grammar written on scientific and historical principles must long have been felt in England by pupils and teachers alike. And as a knowledge of Gothic is indispensable to students of the oldest periods of the other Germanic languages, the following grammar will, I trust, be found useful at any rate to students whose interests mainly lie in the philological or linguistic side of these languages.

Considerable care and trouble have been taken in the selection of the matter contained in the chapters relating to phonology, and I venture to say that anyone, who conscientiously works through the book, will not only gain a thorough elementary knowledge of Gothic, but also of the principles of Germanic philology in general. I should however advise the beginner not to work right through the phonology at first, but to read Chapter I on Gothic pronunciation, and then to learn the Accidence. As soon as the paradigms have been learnt, he ought then to begin reading the Gothic Text and to work systematically at the phonology.

In the plan and scope of the book I have for the most part followed the lines adopted in my Old and Middle High German Primers, published by the Clarendon Press in 1888.
In all the three books my chief aim and object have been to furnish beginners with an accurate outline of the main features of the languages in question. But in the present book I thought it advisable to enter rather more fully into details, because most students, who worked through the two German Primers, would almost be sure to continue their studies in more advanced works on the subject. Whereas in the case of Gothic it is somewhat different. As most students simply wish to acquire an elementary knowledge of the phonology and accidence of the language for the great light which these throw upon the grammar of the other old Germanic languages, it is important that everything they require for that purpose should be put together in a convenient form. In fact a careful examination of the phonology and accidence will show that these parts of the work are much more complete than the title of the book indicates.

The Glossary not only contains all the words occurring in the Gothic Text (pp. 147–229), but also the words contained in the Accidence, each referred to its respective paragraph.

A short list of the most important works relating to Gothic will be found on pp. 145, 146. Amongst the works which I have found most useful in the writing of the present book, I would especially mention my indebtedness to the two excellent grammars by Douse and Braune.

In conclusion, I have to express my best thanks to my friend Prof. Napier for many valuable suggestions whilst the book was going through the press.

JOSEPH WRIGHT.

Oxford, January, 1892.
PREFACE TO THE SECOND EDITION

In revising this new edition, I have kept in view the class of students for which the book was originally intended. Although in the grammar the paragraphs remain the same as in the former edition, it will be seen that many additions and improvements have been made, especially in the Phonology, which in its present form will serve as an elementary introduction to Germanic Philology in general. I am sorry to be unable to comply with the wishes of the many teachers who desired me to treat the Accidence with special reference to the other Germanic languages, so that the book in its new form might serve as an elementary comparative grammar of these languages. After giving the matter serious consideration, I came to the conclusion that the book would become too large, and that through the necessary introduction of a great many details concerning the other languages, I should have been obliged to omit many important points relating to Gothic itself, and thus I should have defeated the object with which the book was originally written.

Some time ago I collected the material for an elementary Comparative Grammar of the Germanic languages, and had begun to prepare it for publication, but during the last few
years all my spare time has been taken up with the English Dialect Dictionary. Ere long, however, I hope to have sufficient leisure to publish the book.

In compliance with the requests of several Examining Bodies, and of the Delegates of the Clarendon Press, I have included in this new edition the whole of the Gospel of St. Mark which has come down to us in Gothic.

JOSEPH WRIGHT.

Oxford, April, 1899.
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ABBREVIATIONS, &c.

Gr. = Greek.
Indg. = Indo-Germanic.
Lat. = Latin.
OE. = Old English.
OHG. = Old High German.
O. Icel. = Old Icelandic.
OS. = Old Saxon.

mid. = middle.
NHG. = New High German.
Prim. Germ. = Primitive German.
rt. = root.
Skr. = Sanskrit.

The asterisk (*) prefixed to a word denotes a theoretical form.
The colon (:) used on pp. 37–41 means stands in ablaut relation to.
On the letters p, a, ə, b, x see § 110 note 4.
INTRODUCTION.

§ 1. Almost the only source of our knowledge of the Gothic language consists of the fragments of the biblical translation made by Ulfilas (b. about 311 A.D., d. 383), the Bishop of the West Goths. See p. 142.

§ 2. Gothic forms one member of the Germanic (Teutonic) branch of the Indo-Germanic family of languages.

The Germanic branch consists of:

I. Gothic.

II. Old Norse (Scandinavian), which is sub-divided into two groups:

   East Norse, including Swedish, Gutnish, and Danish.
   West Norse, including Norwegian and Icelandic.

   NOTE.—I and II are sometimes classed together and called East Germanic.

III. West Germanic, which is composed of Old English (OE.), Old Frisian, Old Saxon (OS.), sometimes called Old Low German, Old Low Franconian (Old Dutch), and Old High German (OHG.).
§ 3. The Gothic monuments, as handed down to us, are written in a peculiar alphabet which, according to the Greek ecclesiastical historians Philostorgios and Sokrates, was invented by Ulfilas. But Wimmer and others have clearly shown that Ulfilas simply took the Greek uncial alphabet as the basis for his, and that in cases where this was insufficient for his purpose, he had recourse to the Latin and runic alphabets. The alphabetic sequence of the letters can be determined with certainty from the numerical values, which agree as nearly as possible with those of the Greek. Below are given the Gothic characters in the first line, in the second line their numerical values, and in the third line their transliteration in Roman characters.

Note.—1. Two of the above 27 Gothic characters were used as numerals only, viz. $\text{I} = 90$ and $\text{I} = 900$. The letter $\text{X}$ occurs only in $\text{Xristus (Christ)}$ and one or two other words, where $\text{X}$ had probably the sound-value $k$. 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 $\text{iaaga}$, $\text{idija}$ ($I$ went); $\text{fraiti}$, $\text{fra-itip}$ (he devours).

2. When the letters were used as numerals a point was placed before and after them, or a line above them, thus $\text{X A}$, $\text{1} \cdot \text{I} = 30$.

3. In words borrowed from Greek containing $v$ in the function of a vowel, it is transcribed by $\text{y}$, thus $\text{avva}, \text{synagogē}$, $\text{synagogue}$. $\text{y}$ may be pronounced like the $i$ in English $\text{bit}$. See p. 280.

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 $\text{kw (kv)}$, $\text{hw (hv)}$, $\text{v}$ respectively.

A. THE VOWELS.

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

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

The vowels $\text{e}$, $\text{o}$ (uniformly written $\text{ē}$, $\text{ō}$ in this grammar) were always long. $\text{a}$, $\text{u}$ 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 $\text{ei}$ in the fourth century. $\text{iu}$ was a falling diphthong. Each of the digraphs $\text{ai}$, $\text{au}$ was used without distinction in writing to express three different sounds which are here written $\text{ái}$, $\text{ai}$, $\text{ai}$ and $\text{au}$, $\text{au}$, $\text{au}$.

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.

§ 5. a had the same sound as the a in NHG. mann. It is the commonest of all Gothic vowels, and is found both initially, medially, and finally, as ahtau, eight; akrs, field; aljis, other; arbi, heritage; atta, father;

dags, day; namō, name; skapjan, to shape; in the preterite singular of all strong verbs belonging to the third, fourth, and fifth ablaut-series, as rann (§ 249), I ran; nam (§ 251), I took; sat (§ 253), I sat; in the pp. and present forms of strong verbs belonging to the sixth ablaut-series, as alan (§ 255), to nourish, pp. alans;

nima, I take; giba, gift; waúrda, words; daga (dat. sing.), day, imma (dat.), ina (acc.), him.

ā had the same sound as the a in English father. In native Gothic words it occurs only in the combination āh (see § 57), as fāhan, to catch, seize; brāhta, I brought; pāhta, I thought; pāhō, clay; unwāhs, blameless.

§ 6. ĕ was a long close e-sound, strongly tinctured with the
vowel sound heard in NHG. *sie, she*. Hence we sometimes find *ei* (that is *i*), and occasionally *i*, written where we should etymologically expect *e*, and vice versa. These fluctuations occur more frequently in Luke than elsewhere; examples are: *qeins* = *qëns*, Luke ii. 5; *faheid* = *fahëp*, Luke ii. 10. *spëwands* = *speiwnds*, Mark vii. 33; *mîpjanë* = *mîpjanëi*, Luke ii. 43. *birusjös* = *bërusjös*, Luke ii. 41; *duatsnëwun* = *duatsnëwun*, Mark vi. 53. *usdrëbi* = *usdribi*, Mark v. 10.

It occurs rarely initially, but frequently medially and finally, as *êtun*, *they ate*;

*qëns*, woman; *jër*, year; *slëpan*, to sleep; in the preterite plural of all strong verbs belonging to the fourth and fifth ablaut-series, as *nëhum* (§ 251), we took; *sëtum* (§ 253), we sat;

dagë (gen. pl.), of days; *swë*, as; *hidrë*, hither; bisunjëné, near, round about; *untë*, since, because.

§ 7. *i* was probably a short open vowel like the *i* in English *bit*. It occurs both initially and finally, and very frequently medially, as *ik*, *I*; *im*, *I am*; *itan*, to eat; idreigôn, to repent; *ibns*, even;

*arbi*, heritage; *nëmi*, he might take; *bandi*, a band; *awëpi*, a flock of sheep;

*sigis*, victory; *dagis* (gen. sing.), of a day; *fisks*, fish; in the present forms (except before *r*, *h*, *lu*) of all strong verbs belonging to the third, fourth, and fifth ablaut-series, as *bindan* (§ 249), to bind, binda, *I bind*, bindáu, *I may bind*, bindada, *I am bound*, bind, bind thou, bindands (pres. part.); *niman* (§ 251), to take; *sitan* (§ 253), to sit; in the pret. subjunctive, the pret. pl. indic., and pp. of strong verbs belonging to the first ablaut-series (§ 245), as *bitjáu*, *I might bite*, *bitum*, *we bit*, *bitans*, bitten; and in the pp. of strong
verbs belonging to the fifth ablaut-series (§ 253), as gibans, given; itans, eaten.

ı (written ei) was the vowel sound heard in NHG. sie, she. Cp. the beginning of § 6. It occurs rarely initially, but often medially and finally, as eis, they; eisarn, iron;
swein, swine, pig; hœila, a while, time; leitils, little; gasteis, guests; in the present forms of strong verbs belonging to the first ablaut-series (§ 245), as beitan, to bite, beita, I bite, beitada, I am bitten, beitands, biting;
managei, multitude; sökei, seek thou; ái(pe)i, mother.

§ 8. ø 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 ø, and vice versa, as supüda=supöda, Mark ix. 50; ūhtēðun =ōhtēdun, Mark xi. 32. faihō=faihu, Mark x. 23.

It occurs rarely initially, but often medially and finally, as ōgan, to fear; ōgjan, to terrify;
brōpar, brother; sōkjan, to seek; blōma, flower; in the pret. of strong verbs belonging to the sixth ablaut-series, as slōh (§ 255), I struck; swōrum, we swore;
saisō, I sowed; haírtō, heart; gibō (gen. pl.), of gifts.

§ 9. u had the same sound as the vowel in English put. It does not occur very frequently initially and finally, but very often medially:—as ubils, evil; untē, since, because; ufta, often;

þu, thou; nu, now; faíhu, cattle; sunu (acc. sing.), son; sunus, son; fugls, fowl, bird; fruma, first; in the pret. pl. and pp. of strong verbs belonging to the second and third ablaut-series, and in the pp. of those belonging to the fourth, as drusum (§ 247), we fell, pp. drusans; bundum, we bound, pp. bundans (§ 249); numans (§ 251), taken.
§§ 9-11. PRONUNCIATION OF VOWELS.

ü had the same sound as the u in NHG. gut. Cp. the beginning of § 8. It only occurs initially and medially, as ūt, ūta, out; ūhtwō, early morn; ūhteigs, seasonable.

rūna, a secret; hūs, house; þūsundi, thousand; brūkjan, to make use of; brūps, bride.

§ 10. iu was a falling diphthong (i.e. with the stress on the i), and pronounced like the -ew in North. Engl. dial. pronunciation of new. It only occurs in stem-syllables (except in ūhtiugs, seasonable), as iupa, above; iupaprö, from above; piuda, people; niujis, new; in the present forms of strong verbs belonging to the second ablaut-series, as driusan (§ 247), to fall, driusa, I fall; kiusan, to prove, test; biugan, to bend;

triu, tree; kniu, knee.

§ 11. As has already been pointed out in § 4, 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, § 12.

ai 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 aippāu, or, and possibly waila, well, and in the reduplicated syllable of the pret. of strong verbs belonging to Class VII). See §§ 65, 67, 257 note. As airpa, earth; bairan, to bear; wairpan, to throw; faihu, cattle; taihun, ten; saihuavn, to see. But see p. 279.
aiáuk, I increased; laiłōt, I let; haiháit, I named.

ai 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. It occurs rarely initially, but frequently medially and finally, as áips, an oath; áipei, mother; áins, one;

hláifs, loaf; stáins, stone; háims, village, lit. home; háitan, to name; habáida, I had; and in the pret. sing. indic. of strong verbs belonging to the first ablaut-series, as bái (§ 245), I bit; stáig, I ascended;

twái, two; nimái, he may take; anstái (dat. sing.), favour; blindái, dat. sing. fem. and nom. pl. masc. of blinds, blind.

ai had probably the same pronunciation as OE. ā (i.e. a long open e-sound). It occurs only in very few words before a following vowel, as saian, to sow; waian, to blow; faian, to blame; and possibly in armaiō, mercy, pity. But see p. 281.

§ 12. au was a short open o-sound like the o in English not. It only occurs before r and h, as paúrp, village; haúrn, horn; waúrd, word; daúhtar, daughter; auhsa, ox; waúrhta, I wrought. See § 71 and p. 280.

áu was a pure diphthong and had approximately the same sound as the ou in English house. It occurs initially, medially, and finally, as áudags, blessed; àugó, eye; áusó, ear; àukan, to increase;

dáupus, death; háupi, head; galáubjan, to believe; and in the pret. sing. of strong verbs belonging to the second ablaut-series, as draus (§ 247), I fell; báug, I bent;

páu, than; ahtáu, eight; sunáu (dat. sing.), son; nimáu, I may take.

au was a long open o-sound like the au in English aught. It only occurs medially before vowels, and is not of frequent
§§ 12-16.] PRONUNCIATION OF CONSONANTS.

occurrence, as staua, judgment; taui, deed; trauan, to trust; bauan, to build, inhabit. Cp. §§ 4 and 11. But see p. 280.

§ 13. From what has been said in §§ 5-12, we arrive at the following Gothic vowel-system:

Short vowels a, ai, i, au, u
Long ā, ē, ai, ei, ō, au, ū
Diphthongs ái, áu, iu

Note.—1. For y, see § 3 note 3. The nasals and liquids in the function of vowels will be found under consonants §§ 23, 26.

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

B. THE CONSONANTS.

§ 14. According to the transcription adopted in § 3, 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, hr, j, k, l, m, n, p, q, r, s, t, š, w, z.

§ 15. 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; bairan, to bear;

salbōn, to anoint; arbi, heritage; lamb, lamb; -swarb, he wiped.

Medially after vowels it was a voiced bilabial spirant, and may be pronounced like the v in English live, which is a voiced labio-dental spirant, as haban, to have; sibun, seven; ibns, even. See § 133.

§ 16. d had a twofold pronunciation. Initially, as also medially and finally after consonants, it was a voiced explosive
like the d in English do, as dags, day; dáupus, death; dragan, to draw;

kalds, cold; bindan, to bind, band, he bound; huzd, treasure; also when geminated, as iddja, I went.

Medially after vowels it was a voiced interdental spirant nearly like the th in English then, as fadar, father; badi, bed; biudan, to offer. See § 139.

§ 17. f was probably a voiceless bilabial spirant like the f in OHG. slāfan, to sleep; a sound which does not occur in English. It may, however, be pronounced like English f in life, which is labio-dental. It occurs initially, medially, and finally, as fadar, father; faran, to go; fulls, full;

ufar, over; hlifan, to steal; wulfs, wolf;

fimf, five; hláif (acc. sing.), loaf; gaf, he gave.

§ 18. g. The exact pronunciation of this letter, which occurs initially, medially, and finally, cannot be determined with certainty for all the positions in which it is found.

Initial g had the same sound as the g in English go, as göps, good; giban, to give; the same may also have been the pronunciation of g in the combination vowel + g + consonant (other than a guttural), as bugjan, to buy; tagla, hairs; tagra (nom. pl.), tears. Cp. § 136.

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. § 136.

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. § 136.

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

The combination ggw was in some words equal to n+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. § 129 note.

§ 19. h occurs initially, medially, and finally. Initially before vowels, and possibly also medially between vowels, it was a strong spiritus asper, as haban, to have; hairot, heart; faihu, cattle; gateihan, to announce. Cp. § 135.

In other positions it was a voiceless spirant like NHG. ch, as hläifs, loaf; nahts, night; falh, I hid; jah, and.

§ 20. lv was either a labialized h or else a voiceless w. It may be pronounced like the wh in the Scotch pronunciation of when. It occurs initially, medially, and finally, as luas? who?; lveila, a while, time; lvoapan, to boast;

alva, river; saihvan, to see; leihvan, to lend;

satu, he saw; nēh (av.), near. Cp. the notes to §§ 3, 135.

§ 21. 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.

§ 22. 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; kuni, kin, race; kniu, knee;

akrs field; åukan, to increase; brikan, to break;

ik, I; juk, yoke; taitōk, I touched.

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

l. laggs, long; láisjan, to teach; háils, hale, whole; haldan, to hold; skal, I shall; 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, ex. fugls, fowl, bird; tagl, hair; sigljō, seal;

máipms, gift; bagms, tree, beam; ibns, even; táikns, token. See § 131.

§ 24. 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.

§ 25. q was a labialized k, and may be pronounced like the qu in English queen. It is found both initially, medially, and finally, but is not of frequent occurrence, as qiman, to come; qēns, wife;

sīgqan, to sink; riqis, darkness;

sagq, he sank; bistugq, a stumbling. See §§ 3 note, 137.

§ 26. 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 raıhts, right, straight; rēdan, to counsel; razn, house;

baıran, to bear; barn, child; baıırgs, city, borough;

fidwör, four; daır, door.
§§ 26-31. PRONUNCIATION OF CONSONANTS.

In the function of a vowel it does not occur in stem-syllables, as akrs, field; tagr, tear; huggrjan, to hunger. Cp. § 131.

§ 27. s was a voiceless spirant in all positions like the s in English sin, as sama, same; slahan, to strike; sibun, seven; wisan, to be; pūsundi, thousand; gasts, guest; hvas? who?; hūs, house; gras, grass.

§ 28. t had the same sound-value as English t in ten. It occurs initially, medially, and finally, as taïhun, ten; tagr, tear; tunþus, tooth;

háiðan, to name; mahts, might, power; haírtō, heart;
mat (acc. sing.), meat; vàít, I know; at, to, at.

§ 29. þ was a voiceless spirant like the th in English thin. It occurs initially, medially, and finally, as þu, thou; þagkjan, to think; þreis, three;

brópar, brother; qípan, to say; brúþs, bride;
míþ, with; qap, he said; fap, he found.

§ 30. 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; wrikjan, to persecute; swistar, sister; taihswō, right hand.

And of the latter:—snáiws, snow; waúrstw, work; skadwjan, to overshadow.

§ 31. z was a voiced spirant like the z in English freeze, and only occurs medially in regular native Gothic forms, as huzd, hoard, treasure; hazjan, to praise; máiza, greater. But see § 141.
§ 32. PHONETIC SURVEY OF THE GOThic
SOUND-SYSTEM.

A. **Vowels** (Sonants).

*Guttural*  
- Short a, aŭ, u  
- Long ā, ō, au, ū  

*Palatal*  
- Short āi, i  
- Long ē, ai, ei  

To these must also be added the nasals m, n, and the liquids 1, r in the function of vowels. See § 131.

B. **Consonants**.

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

To these must be added the spiritus asper h. See § 3 note 1 for X.

**Stress** (Accent).

§ 33. In all uncompounded words the chief stress falls upon the stem-syllable, and always remains there even when suffixes and inflexional endings follow it. This syllable is always the first of the word.

In compound words the chief stress falls upon the stem-syllable of the first component part if the second part is a noun or an adjective; and on the stem-syllable of the second part if this is a verb or derived from a verb.
\§§ 34-36. THE INDO-GERMANIC VOWEL-SYSTEM.

CHAPTER II.


\§ 34. The prim. Indo-Germanic language had the following vowel-system:

- Short vowels a, e, i, o, u
- Long " a, ē, ĩ, ō, ŭ
- Diphthongs ai, ei, oi, au, eu, ou
- Short vocalic $l$, $m$, $n$, $r$

Note.—1. $e$, the quality of which cannot be precisely defined, is omitted from the above table as being of little importance for the purposes of this book. It became a in all the Indo-Germanic languages, except in the Aryan branch, where it became i, as Gr. πατήρ, Lat. pater, O. Ir. athir, Goth. fadar, Skr. pitár- (from *pətér-), father. For further details concerning this vowel, the reader must be referred to Brugmann's 'Grundriss der vergleichenden Grammatik der indogermanischen Sprachen,' 2nd ed., vol. i. p. 170 ff.

2. Strictly speaking the combination a, e, or o+nasal or liquid is also a diphthong. Cp. \§ 110 note 3.

3. On l, m, n, r in the function of vowels see \§ 110 note 3.

4. The long vocalic nasals and liquids, as also the long diphthongs āi, ēi, &c., were of such rare occurrence that they are here left out of consideration.

\§ 35. a (Lat. a, Gr. a) remained, as Lat. ager, Gr. ἀγρός, Goth. akrs, OS. akkar, OHG. ackar, field, acre; Lat. alius, Gr. ἄλος, Goth. aljis, alius; Lat. dacruma (lacruma), Gr. δάκρυ, Goth. tagr, OHG. zahar, tear; Lat. aqua, Goth. alva, OS., OHG. aha, water.

\§ 36. e (Lat. e, Gr. ε) remained, as Lat. fērō, Gr. φέρω, I bear, OHG., OS., OE. beran, to bear; Lat. edō, Gr. ἔδω-ομαι,
I eat, OE., OS. etan, OHG. ezzan, O. Icel. eta, to eat; Lat. pellis, Gr. πέλλα, OE. fell, OHG. fel, skin, hide.

§ 37. i (Lat. i, Gr. i) remained, as Lat. vidua (adj. fem.), bereft of, deprived of; Goth. widuwô, OE. widewe, OS. widowwa, OHG. wituwa, widow; Lat. piscis, Goth. fîks, OE. fîse, OHG., OS. fisk, O. Icel. fïskr, fish; Gr. Hom. ìdµεν, Goth. witum, OE. witon, OS. witun, OHG. wîzzun, O. Icel. vîtom, we know.

§ 38. o (Lat. o, Gr. o) became a in stem-syllables, as Lat. hostis, stranger, enemy, Goth. gasts, OS., OHG. gast, guest; Lat. octô, Gr. ὀκτῶ, Goth. ahtáu, OS., OHG. ahto, eight; Lat. hortus, garden, Gr. χώρος, enclosure, yard, Goth. gards, house, household, OHG. gart, circle, O. Icel. garðr, garth.

Note.—o seems to have remained in unaccented syllables, cp. e.g. such forms as OHG. tago-lih, daily; wëgo-wiso, sign-post. In Goth. however it appears as a, cp. Goth. baïra-m=Gr. Dor. φερο-μες, we bear, baïra-nd=Dor. φερο-ντι, they bear.

§ 39. u (=Lat. u, Gr. u) remained, as Gr. θόρα, OE. duru, OS. duri, OHG. turi, door; Lat. gustus, taste, Goth. ga-kusts, OS., OHG. kust, test, choice; Skr. bu-budhimá, we watched, Gr. τι-πνοταί, he has inquired, Goth. budum, OE. budon, OS. budun, OHG. butun, O. Icel. budom, we announced, offered; Gr. κυνός (gen. sing.), Goth. hunds, OE. hund, OHG. hunt, O. Icel. hundr, dog, hound.

§ 40. a (=Lat. a, Gr. a, η) became ó, as Lat. mäter, Gr. Dor. μάτηρ, OE. módor, OS. módar, OHG. muoter, O. Icel. móðer, mother; Gr. Dor. φράτηρ, member of a clan, Lat. frater, Goth. brôpar, OE. brôðor, OS. brôðar, OHG. bruoder, O. Icel. brôðer, brother; Lat. fagus, beech, Gr. Dor. φάγος, oak, Goth. bôka, letter of the alphabet, OE. bôctrëow, beech-tree, OS. bôk, OHG. buohha, O. Icel. bôk, beech.
§ 41. \( \text{ē} \) (Lat. \( \text{ē} \), Gr. \( \eta \)) became \( \text{ā} \) (Goth. \( \text{ā} \), OE. \( \text{ā} \), OS., OHG., O. Icel. \( \text{ā} \)), as Goth. \( \text{ga-dëþs} \), OE. \( \text{ād} \), OS. \( \text{dad} \), OHG. \( \text{tät} \), O. Icel. \( \text{dāð} \), \text{deed}, related to Greek \( \theta²-σω \), \text{I shall place} ; Lat. \text{mēnsis}, Gr. \( \muʰν \), \text{month}, Goth. \text{mēna}, OS., OHG. \text{māno}, O. Icel. \text{māne}, \text{moon} ; Lat. \text{ēdimus}, Goth. \text{ētum}, OE. \text{ēton}, OHG. \text{āžun}, \text{we ate}.

§ 42. \( \text{i} \) (Lat. \( \text{i} \), Gr. \( \iota \)) remained, as Lat. \text{su-inus} (aj.), \text{belonging to a pig}, Goth. \text{swein}, OE., OS., OHG. \text{swin}, O. Icel. \text{svin}, \text{pig} ; Lat. \text{velimus} = \text{Goth. wileima} (§ 282) ; Lat. \text{simus} = \text{OHG. sim} (\text{sin}), \text{we may be}.

§ 43. \( \text{o} \) (=Lat. \( \text{o} \), Gr. \( \omega \)) remained, as Gr. Dor. \( \piʰος \), Goth. \text{fōtus}, OE., OS. \text{fōt}, OHG. \text{fuoz}, O. Icel. \text{fōtr}, \text{foot} ; Gr. \( \piλωρός \), \text{swimming}, Goth. \text{flōdus}, OE., OS. \text{flōd}, OHG. \text{fluot}, O. Icel. \text{flōð}, \text{flood, tide} ; Lat. \text{flōs}, Goth., OE. \text{blōma}, OS. \text{blōmo}, OHG. \text{bluoma}, \text{blossom, flower}.

§ 44. \( \text{ū} \) (Lat. \( \text{ū} \), Gr. \( \upsilon \)) remained, as Lat. \text{sūs}, Gr. \( \upsilon \), OE., OHG. \text{sū}, \text{sow, pig} ; Lat. \text{mūs}, Gr. \( \muʰς \), OE., OHG., O. Icel. \text{mūs}, \text{mouse} ; Goth. \text{fūls}, OE., OHG. \text{fūl}, O. Icel. \text{fūl}, \text{foul}, related to Gr. \( \piθω \), \text{I make to rot}, Lat. \text{pūteō}, \text{I smell bad}.

§ 45. \( \text{ai} \) (=Lat. \text{ae} (\( \text{ē} \)), Gr. \text{ai}, Goth. \text{ái}, OE. \text{ā}, OS. \text{ē}, OHG. \text{ei} (\( \text{ē} \)), O. Icel. \text{ei}) remained, as Lat. \text{aevum}, Gr. \( \alphaιθω \) (older \( \alphaίθων \)), Goth. \text{áiws}, \text{time, life-time, eternity} ; Lat. \text{aedēs}, \text{originally fire-place, hearth}, Gr. \text{αιθω}, \text{I burn}, OE. \text{ād}, OHG. \text{eit, ignis, rogus} ; Lat. \text{laevus}, Gr. \text{λαύς}, \text{left}, OE. \text{slāw}, OHG. \text{slēo}, \text{weak, slow}, all from older *slaiwos.

§ 46. \( \text{ei} \) (=Lat. \text{i} (older \text{ei}), Gr. \text{ei}) became \( \text{i} \), as Gr. \( \sigmaτείχω \), \text{I go}, Goth. \text{steigan}, OE., OS., OHG. \text{stigan}, O. Icel. \text{stiga}, \text{to ascend} ; Gr. \text{λείπω}, \text{I leave}, Goth. \text{leihvan}, OHG. \text{lihan}, \text{to lend}.

§ 47. \( \text{oi} \) (=Gr. \( \text{ai} \)) became \( \text{ai} \) (cp. § 38), as Gr. \( \alphaδή \), Goth. \text{wāt}, OE. \text{wāt}, OS. \text{wēt}, OHG. \text{weiz}, O. Icel. \text{veit}, \text{he knows} ;
Gr. φέρως = Goth. bairais, thou mayest bear; Gr. πέ-που, he trusts, Goth. bāp, OE. bād, OS. bēd, OHG. bēt, O. Icel. bēð, he waited for; Gr. τοй = Goth. pāi (§ 224). Cp. § 45.

§ 48. au (Lat. au, Gr. αυ, Goth. āu, OE. āa, OS. ē, OHG. ou (ō), O. Icel. au) remained, as Lat. augère, Goth. āukan, O. Icel. auka, to add, increase; Lat. auris, Goth. āusō, OE. ēare, OS., OHG. ōra, ear; Lat. aurōra, Gr. dial. αώ(σ)ως, dawn, OE. east (av.), in the east, OS., OHG. ōstar (av.), O. Icel. austr, eastwards.


§ 50. ou became au (cp. §§ 38, 48), as prim. Indo-Germ. *rōdhus, Goth. rāups, OE. rēad, OS. rōd, OHG. rōt, O. Icel. rauðr, red; prim. Indo-Germ. *bhe-bhoudhe, has waked, Goth. bāup, OE. bēad, OS. bōd, OHG. bōt, O. Icel. bauð, he offered; Goth. kāusja, prim. form *gousėjō, I test, taste.

§ 51. m (Lat. em, Gr. α, αυ) became um, as Gr. αμό- (in αμόθεν, from some place or other), Goth. sums, OE., OS., OHG. sum, O. Icel. sumr, some one; Gr. ékarōv, Lat. centum (m > n by assimilation), Goth., OE., OS. hund, OHG. hunt, hundred, all from prim. form *kmtōm; Gr. βάσιs, a step, walk, Goth. ga-qumps, a coming together, assembly, prim. form *qmtis, a going, cp. Lat. in-ventus (pp.), invented.

§ 52. n (Lat. en, Gr. α, αυ) became un, as OE. wundor, OS. wundar, OHG. wuntar, wonder, cp. Gr. ἄθριω (from *fahrēw), I gaze at; Lat. juventa, Goth. junda, youth; Gr. αὐτό-ματος, acting of one's own will, Lat. com-mentus (pp.),
§§ 52-55. 

THE PRIM. GERMANIC VOWEL-SYSTEM. 

19
devised, Goth. ga-munds, remembrance, prim. form *mmtós (pp.) from root men-, think.

§ 53. r (Lat. or, Gr. ap, pa) became ur, ru, as Goth. ga-daúrsan, OS. gi-durran, OHG. turran, to dare, venture, cp. Gr. θαρσός (θαρσός), bold, θαρσέω, I am of good courage; Lat. porca, the ridge between two furrows, OE. furh, OHG. furuh, furrow; OE., O. Icel. morð, OS. morð, OHG. mord, murder, cp. Lat. mors (gen. mortis), death; Goth. dat. pl. fadrum, OE. fæð(e)rum, Gr. παράσω, to fathers. See § 50.

§ 54. 1 (Lat. ol, Gr. αλ, λα) became ul, 1u, as prim. Indo-Germ. *w láos, Skr. víkas, Goth. wulfs, OE., OS. wulf, OHG. wolf, wolf; Skr. prthiví, OE. fold, OS. folda, O. Icel. fold, earth, cp. Gr. πλατύς, flat, broad; Goth. fulls, OE., OS. full, OHG. vol, prim. form *plnós, full. See § 60.

Note.—The u in um, un, ur, ru, ul, 1u had the same further development in the Germanic languages as Indo-Germanic u. See § 60.

CHAPTER III.

THE PRIMITIVE GERMANIC VOWEL-SYSTEM.

§ 55. From what has been said in §§ 35-54 we arrive at the following vowel-system for the prim. Germ. language:

| Short vowels | a, e, i, o, u |
| Long          | æ, é, ë, ò, ü |
| Diphthongs    | ai, au, eu |

Note.—1. æ was an open e-sound like OE. æ. ë had the sound of the ë in NHG. reh, rœ. The origin of this vowel has not yet been satisfactorily explained. See § 75.
2. o only occurred in unaccented syllables (§ 38 note). But see § 60.
3. In comparing Germanic words with those of the other Indg. languages, it must be observed that Indg. o became a in accented syllables, and then underwent the same further development as original a; hence it cannot be decided without the aid of the other languages whether a Germ. a goes back to Indg. a or o, cf. §§ 35, 38; 45, 47; 48, 50. The same remark applies to Germanic ò, which equals both Indg. o and ã, §§ 40, 43; and to Germ. i, which equals both Indg. i and ei, §§ 42, 46.

§ 56. 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:—

§ 57. a + nax became ax, as Goth., OS., OHG. fahan, OE. fön, from *farxanan, to catch, seize, cp. Lat. pango, I fasten; Goth. þæhta (inf. þagkjan), OS. thähta (inf. thenkian), OHG. dãhta (inf. denken), OE. ðöhte, from older *parxta, he thought, cp. O. Lat. tongoõ, I know. Every prim. Germ. a in accented syllables was of this origin. Cp. § 40.

Note.—The ã in the above and similar examples was still a nasalized vowel in prim. Germ., as is seen by its development to ò in OE. It is also probable that the i (§ 58, (1)) and û (§ 60) were also nasalized vowels in prim. Germ.

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

(1) before nasal + consonants, as Goth. winds, OE., OS. wind, OHG. wint, O. Icel. vindr, wind, cp. Lat. ventus; Goth., OE., OS. bindan, OHG. bintan, O. Icel. binda, to bind, cp. Lat. of-fendimentum, chin-cloth, of-fendix, knot, band, Gr. πενθερός, father-in-law. This i became ï under the same conditions as those by which a became ã (§ 57), as Goth. þeihan, OS. thîhan, OE. ðeon, OHG. dîhan, 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 (§ 245), cp. the isolated pp. OS. gi-thungan, OE. ge-thungan.

(2) When followed by an i, j, or ē in the same or the next syllable, as Goth., OS., OHG. ēst, OE. ēs, ēs, from *isti, older *estī, cp. Gr. ἔστι; Goth. satja, I set, from *satiō, older *sodējō (§ 46); OHG. irdēn, earthen, beside erda, earth; Goth. midjis, OE. midd, OS. middi, OHG. mitti, O. Icel. midr, middle, from original *medhjos, cp. Lat. medius; OS. birid, OHG. birit, he bears, from original *bhēreti, through the intermediate stages *bēreiddi, *bēridī, *bērid(i), beside inf. beran.

(3) In unaccented syllables, as OE. fēt, older fōt, O. Icel. fōtr, feet, from *fōtiz, older *fōtez, cp. Gr. πόδες, Lat. pedes.

§ 59. ī, followed originally by an a or o in the next syllable, became e when not protected by a nasal + consonant or an intervening i or j, as OE., OS., OHG. wer, O. Icel. verr, man, from *wiraz, older *wiroz, cp. Lat. vir; OE., OHG. nest, nest, cp. Lat. nīdus, from *nīzdos. In historic times, however, this law has an exceedingly great number of exceptions owing to the separate languages having levelled out in various directions, cp e.g. OHG. quec, beside OE. cuec, O. Icel. kvikr, quick, alive, cp. Lat. vivos (vivus); OHG. leben (older *lebain), beside OE. libban, O. Icel. līfa, to live, &c.

§ 60. u, followed originally by an a or o in the next syllable, became o, except when protected by a following nasal + consonant or an intervening ē (j), as OHG. jōh, OE. geoc, yoke, cp. Lat. jugum, Gr. γύμον; OE., OS. god, OHG. got, god, from an original neuter form *ghutōm, beside

Every prim. o in accented syllables was of this origin. 

u became ū under the same conditions as a and i became ā and ī, as pret. 3 sing. Goth. þūhta, OE. þūhte, OS. thūhta, OHG. dühta, *seemed*, beside inf. Goth. þugkjan, OHG. dunken.

§ 61. The diphthong eu became iu when the following syllable originally contained an ū, ī, j, cp. § 58 (2), but remained eu when the following syllable originally contained an a or o. On these differences rested, e.g. OHG. pres. 3 sing. kiusit (OE. cīest), beside infin. keosan (kiosan), OE. cēosan, *to choose*; OHG. leoht (lioght), *light*, beside liuhten, from *liuhtjan, to light*; OHG. teof (tiōf), OE. dēop, *deep*, beside OHG. tiufi, *depth*.

§ 62. From what has been said in §§ 57–61, it will be seen that the prim. Germ. vowel-system had assumed the following shape before the differentiation into dialects of the Germanic parent language:—

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

The further development of these sounds in Gothic will be briefly discussed in the following chapter.
CHAPTER IV.

THE GOTHIC DEVELOPMENT OF THE GENERAL GERMANIC VOWEL-SYSTEM.

A. THE SHORT VOWELS OF ACCENTED SYLLABLES.

a.

§ 63. 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. ahtáu, OS., OHG. ahto, eight; Goth., OE., OS., OHG. faran, O. Icel. fara, to go; Goth., OE., OS. band, OHG. bant, he bound, Goth. inf. bindan (§ 249); Goth., OS., OHG., O. Icel. nam, he took, Goth. inf. niman (§ 251); Goth., OS., O. Icel. gab, he gave, Goth. inf. giban (§ 253).

e.

§ 64. 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 (§ 249), OE., OS. helpan, OHG. helfan, to help; Goth. stilan (§ 251), OE., OS., OHG. stelan, O. Icel. stela, to steal; Goth. itan (§ 253), OE., OS. etan, OHG. ezzan, O. Icel. eta, to eat.

Note.—The stem-vowel in Goth. waɪla (cp. OE., OS. wel, OHG. wela), well; and in Goth. aɪpɒu (cp. OE. eɪpɔ, oppe, OHG. eddo, edo), or, has not yet been satisfactorily explained in spite of the explanations suggested by various scholars.

§ 65. This i became broken to e (written ai) before r, h, and hr, as Goth. haɪrto, OS. herta, OHG. herza, heart;
THE GOTHIC VOWEL-SYSTEM. [§§ 65-68.

Goth. aîrpa, OS. ertha, OHG. erda, earth; Goth. wairþan (§ 249), OS. werthan, OHG. werdan, O. Icel. verða, to become; Goth. bairan (§ 251), OE., OS., OHG. beran, O. Icel. bera, to bear; Goth. râihts, OS., OHG. reht, right; Goth. taihun, OS. tehan, OHG. zehan, ten; Goth. saihtan (§ 253), OS., OHG. sehan, to see.

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

i.

§ 66. Germanic i generally remained in Gothic, as Goth. fîsks, OS., OE. fîsc, OHG. fîsk, O. Icel. fîskr, fish; Goth. widuwô, OE. widewe, OS. widowa, OHG. wîtuwa, widow; Goth., OE., OS. witan, OHG. wîzgan, O. Icel. vita, to know; Goth. bitum, OE. biton, OHG. bîzun, O. Icel. bitom, we bit, inf. Goth. beitan (§ 245), pp. Goth. bitans, OE. biten, OHG. gibîzgan, O. Icel. bitenn. See § 58.

§ 67. Germanic i became broken to e (written ai) before r, h, hr, as Goth. bairij?, OS. birid, OHG. birit, he bears, cp. § 58 (2), Goth. inf. bairan; Goth. maihstus, OHG. mist (from *mihst), dunghill, cp. Mod. English dial. mixen; Goth. ga-taihun, they told, OE. tigon, OHG. zigun, they accused, Goth. inf. ga-teihan (§ 245), pp. Goth. taihans, OE. tigen, OHG. gi-zigan; Goth. laîhrum, OE. -ligon, OHG. liwun, we lent, inf. Goth. leihtan (§ 245), pp. Goth. laîhtans, OE. -ligen, OHG. giliwan, OS. -liwan.

Note.—On the forms hiri, hirjats, hirjîp, see note to Mark xii. 7.

o.

§ 68. Germanic o became u, as Goth. juk, OHG. joh, OE. geoe, yoke; Goth. guþ, OE., OS. god, OHG. got, god; pp.
Goth. budans, OE. geboden, OS. gibidan, OHG. gibotan, O. Icel. boðenn, inf. Goth. biudan (§ 247), to offer; Goth. pp. hulpans, OE. geholpen, OS. giholpan, OHG. giholfan, Goth. inf. hilpan (§ 249), to help; pp. Goth. numans, OHG. ginoman, Goth. inf. niman (§ 251), to take. See § 60.

§ 69. The u, which arose from Germanic o (§ 68), became broken to o (written au) before r and h, as Goth. waúrd, OE., OS. word, OHG. wort, word; Goth. daúhtar, OE. dohtar, OS. dohtar, OHG. tohter, daughter; pp. Goth. taúhans, OE. getogen, OS. -togan, OHG. gizogan, O. Icel. togenn, Goth. inf. tiuhan (§ 249), to lead; Goth. waúrhta, OE. worhte, OHG. worhta, he worked, inf. Goth. waúrkjan, OHG. wurken; pp. Goth. waúrpans, OE. geworden, OS. giwordan, OHG. wortan, O. Icel. orðenn, Goth. inf. waúrpan (§ 249), to become; pp. Goth. baúrans, OE. geboren, OS., OHG. giboran, O. Icel. borenn, inf. Goth. baíran (§ 251), to bear; ga-daúrsta, OE. dorste, OS. gi-dorsta, OHG. gi-torsta, he dared; inf. Goth. ga-daúrsan (§ 275).

§ 70. Germanic u generally remained in Gothic, as Goth. jüggs, OS., OHG. jung, young; Goth. hugian, OS. huggian, OHG. huggen, to think; Goth. budum, OE. budon, OS. budun, OHG. butun, O. Icel. buðom, we offered, announced, inf. Goth. biudan (§ 247); Goth. bundum, OE. bundon, OS. bundun, OHG. buntun, O. Icel. bundom, we bound, Goth. inf. bindan (§ 249), pp. Goth. bundans, OE. gebunden, OS. gibundan, OHG. gibuntan, O. Icel. bundenn. See § 39.

§ 71. Germanic u became broken to o (written au) before r and h, as Goth. saúhts, OS., OHG. suht, Germanic stem suhti-, sickness; Goth. waúrms, OS., OHG. wurm,
THE GOTHIC VOWEL-SYSTEM. [§§ 71-74.

OE. wyrm, stem wurmi-, serpent, worm; Goth. waúrkjan, OHG. wurken, to work; Goth. waúrpun, OE. wurdon, OS. wurdun, OHG. wurtun, O. Icel. urðo, they became, Goth. inf. waírþan (§ 249); Goth. taúhun, OE. tugon, OHG. zugun, they drew, pulled; Goth. inf. tiuhan (§ 247).

B. THE LONG VOWELS OF ACCENTED SYLLABLES.

ä.

§ 72. The ä, which arose from a according to § 57, remained in Gothic, as hahan, to hang; faúraháh (faúrháh), curtain, veil, lit. that which hangs before; gaháhjo (av.), in order, connectedly; bráhta, he brought, inf. briggan; gáfáhs, a catch, haul, related to gáfáhan, to seize; fram-gáhts, progress, related to gaggan, to go; þáhö, clay; unwáhs, blameless.

ä.

§ 73. Germanic æ (≈OE. æ, OS., OHG., O. Icel. á) became é in Gothic, as Goth. ga-déþs, OE. déd, OS. dád, OHG. tät, deed; Goth. mana-séþs, multitude, world, lit. man-seed, OE. sád, OS. sád, OHG. sát, seed; Goth. ga-réðan, to reflect upon, OE. rédan, OS. rádan, OHG. rátan, O. Icel. ráða, to advise; Goth. bérum, OE. bærón, OS., OHG. bárun, O. Icel. bárom, we bore, Goth. inf. bairan (§ 251); Goth. sétun, OE. sæton, OS. sátun, OHG. sáþun, O. Icel. sáto, they sat, Goth. inf. sitan (§ 253).

§ 74. The Germanic combination æj became ë (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. sáwan, OS. sáian, OHG. séen,
O. Icel. sa, to sow; Goth. waian, OE. wāwan, OHG. wāen (wājan), to blow; Goth. faianda, they are blamed.

§ 75. Germanic ē, which cannot be traced back phonologically to Indo-Germanic ē (§ 41), is of obscure origin. In the oldest historic periods of most of the Germanic languages, the two sounds are kept quite apart, cp. §§ 41, 73.

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, hier, hier), here; Goth. fēra, OHG. fēra (feara, fiara), country, region, side, part; Goth. mēs, OE. mēse (mēse), OHG. meas (mias), table, borrowed from Lat. mēnsa. Cp. § 6.

§ 76. Germanic i, written ei in Gothic, remained, as Goth. swein, OE., OS., OHG. swin, O. Icel. svin, pig, cp. Lat. su-inu-s, pertaining to a pig; hveila, a while, time, season, OE. hwil, a while, OS. hwila (hwil), time, OHG. wila (hwil), time, hour, O. Icel. hvil, place of rest; Goth. seins, OE., OS., OHG. sin, his; Goth. steigan (§ 245), OE., OS., OHG. stigan, O. Icel. stīga, to ascend. Cp. §§ 6, 7, 42, 46.

§ 77. Germanic ō 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., OE., OS., O. Icel. fōr, OHG. fuor, I fared, went, Goth. inf. faran (§ 255). Cp. §§ 40, 43.

§ 78. The Germanic combination ōw became a long open
o-sound (written au) before vowels, as Goth. sauil, sun, cp. OE., O. Icel., Lat. sōl; Goth. staua, (masc.) judge, (fem.) judgment, stauida, I judged (inf. stōjan), cp. Lithuanian stovēti, to stand, O. Bulgarian staviti, to place; taui (gen. tōjis), deed, afdaudai, 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 row, trust.

§ 79. The Germanic combination ōwj became ōj, as stōja, I judge, from *stōwjō, older *stōwijo; tōjis (from *tōwjis), gen. sing. of taui, deed.

ū.

§ 80. Germanic ū remained in Gothic, as Goth. hūs (in gud-hūs, temple), OE., OS., OHG., O. Icel. hūs, house; Goth. rūms, OE., OS., OHG., O. Icel. rūm, room, related to Lat. rū-s (gen. rū-ris), open country; Goth. pūsundi, OE. pūsend, OS. thūsundig, OHG. dūsunt, O. Icel. pūsund, thousand; Goth. ga-lūkan, to shut, close, OE. lūcan, OHG. lūhhan, O. Icel. lūka, to lock.

On the ū in forms like pūhta, it seemed, appeared; hūhrus, hunger; jūhiza, younger; ūhtwō, early morn, see § 60.

C. THE DIPHTHONGS OF ACCENTED SYLLABLES.

ai.

§ 81. Germanic ai (OE. ā, OS. ē, OHG. ei(e), O. Icel. ei) remained in Gothic, as Goth. áins, OE. ān, OS. ēn, OHG. ein, O. Icel. einn, one; Goth. hāils, OE. hāl, OS. hēl, OHG. heil, hale, whole, sound; Goth. stāins, OE. stān, OS. stēn,
§§ 81-84.]

THE GOTHIC VOWEL-SYSTEM.

OHG. stein, O. Icel. steinn, stone; Goth. stāig, OE. stāg, OS. stēg, OHG. steig, he ascended; Goth. inf. steigan (§ 245); Goth. hāitan (§ 258), OE. hātan, OS. hētan, OHG. heizan, O. Icel. heita, to name, call. Cp. §§ 45, 47.

au.

§ 82. Germanic au (OE. ēa, OS. ā, OHG. ou(ō), O. Icel. au) remained in Gothic, as Goth. āugō, OE. ēage, OS. āga, OHG. ouga, O. Icel. auga, eye; Goth. háubip (gen. háubidis), OE. hēafod, OS. hōbid, OHG. houbit, O. Icel. haufuþ, head; Goth. dáupus, OE. déaþ, OS. dōth, OHG. tōd, death; Goth. gāumjan, to perceive, observe, OS. gōmian, OHG. goumen, to pay attention to; Goth. -hláupan, OE. hlēapan, OS. -hlōpan, OHG. louffan, O. Icel. hlaupa, to leap, run; pret. 1, 3 sing. Goth. kāus, OE. cēas, OS., OHG. kōs, O. Icel. kaus, inf. Goth. kiusan (§ 247), to choose. Cp. §§ 48, 50.

iu.

§ 83. The iu, which arose from older eu (§ 61), remained in Gothic, as Goth. niujis, OS., OHG. niuwē, stem *niuja-, older *neujo-, new; Goth. stiuerei (in us-stiuerei, excess, riot), cp. OHG. stiuri, greatness, magnificence; Goth. kiusip, OS. kiusid, OHG. kiusit, he chooses, tests; Goth. liuhtjan, OS. liuhtian, OHG. liuhten, to light; Goth. stiuurjan, to establish, OHG. stiuren, to support, steer.

eu.

§ 84. eu (OE. ēo, OS., OHG. io(eo), O. Icel. jō) became iu in Gothic, as Goth. diups, OE. dēop, OS. diop, OHG. tiof, O. Icel. djōpr, deep; Goth. liuhap, OE. lēoht, OS., OHG. licht, a light, cp. Gr. λευκός, light, bright; Goth.
tiuhan (§ 247), OS. tiohan, OHG. ziohan, to draw, pull; Goth. fra-liusan (§ 247), OE. for-lēosan, OS. far-liosan, OHG. fir-liosan, to lose.

CHAPTER V.

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

§ 85. 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. *pan-a (§ 224) = Skr. tām, Lat. is-tum, Gr. τόν. But when it was not protected by a particle, it, as also Indo-Germanic final -n, was dropped in prim. Germanic after short vowels; and the preceding vowel underwent in Gothic just the same treatment as if it had been originally final, i.e. it was dropped with the exception of u, e.g. acc. sing. Goth. wulf, wolf = Skr. vīkam, Gr. λύκον, Lat. lupum; nom. acc. sing. Goth. juk, yoke = Skr. yugām, Gr. ἵγόν, Lat. jugum; acc. sing. Goth. ga-qumḥ, a coming together, assembly = Skr. gātim, Gr. βάσω, prim. form *γμτίμ, a going; cp. also the Lat. endings in partim, sitim, &c.

But acc. sing. Goth. sunu, son = Skr. sūnām, cp. the endings in Gr. ἰδῶν, Lat. fructum; acc. sing. Goth. fōtu, foot,
§ 85. PRIM. GERM. FINAL VOWELS IN GOTHIC.

cp. Lat. pedem, Gr. πόδα (see § 51). In Gothic sibun, seven, and taïhun, ten, for older *sibu, *taïhu, the final -n was reintroduced through the influence of the ordinals *sibunda, taïhunda.

Note.—The oldest Norse runic inscriptions still retained these final vowels, as acc. sing. staina beside Goth. stáin, stone; acc. sing. neut. horna beside Goth. 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. After the disappearance of the nasal, 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, haïrtanē, of hearts, baúrgē, of cities, from Indg. -ēm; gen. pl. gibō, of gifts, tugōnō, of tongues, from Indg. -ōm; but acc. sing. giba, gift, from Indg. -ām, cp. acc. sing. fem. ni ainō-hun, no one; nom. sing. hana, cock, from Indg. -ēn, cp. Gr. πουήν, shepherd; acc. sing. bandja, band, from Indg. -iēm, cp. Lat. faciēm, from *faciēm, shape.

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

(2) The consonants, which arose from the Indo-Germanic explosives (t, d), were dropped in primitive Germanic, as hva, what = Lat. quod; bērun, from *bērunp, they bore.

Note.—So far as the historic period of Gothic is concerned, the law relating to the treatment of Indo-Germanic final consonants may be stated in general terms thus:—With the exception of -s and -r all other
Indo-Germanic final consonants were dropped in Gothic. In the case of the explosives it cannot be determined whether they had or had not previously undergone the first sound-shifting (§§ 109-16).


a. Short Vowels.

§ 86. With the exception of *u* all other prim. Indo-Germanic final short vowels, or short vowels which became final in prim. Germanic (§ 85), were dropped in Gothic, as also were short vowels in the final syllables of polysyllabic words, when followed by a single consonant other than consonantal *i, u*:


Voc. sing. Goth. *wulf* = Gr. λύκε, Lat. lupe, Skr. vrika; *nim*, *take thou* = Gr. νεμε; *nasei*, from *nasiji*, *save thou*; *baírip*, *ye bear* = Gr. φέρετε; *wait*, *he knowes* = Gr. οίθε; láihu, *he lent* = Gr. λέοιπε, *he has left*; *fimf*, *five*, cp. Gr. πέντε; *mik* (acc.), *me*, cp. Gr. ἐμέγε; nom. pl. Goth. gumans, *men* = Lat. homines, cp. Gr. ἅμονες; nom. pl. gasteis, from *gastij-*(i)z, *guests* = Lat. hostēs, from *hostejes, strangers, enemies*, cp. Gr. πόλεις, *from* *πόλεϊς*; nom. pl. sunjus, from
§§ 86, 87. PRIM. GERM. FINAL VOWELS IN GOTHIC. 33


hráin, from *hráini (neut.), clean, pure, cp. Gr. ἱδρύ; dat. sing. gumin, Lat. homini, to man, cp. Gr. τοιμέν; dat. sing. brōpr, Lat. frātri, to a brother, cp. Gr. πατρί; baïris = Skr. bhárasi, thou bearest; baïriŋ = Skr. bháratī, he bears; baïrand = Gr. Dor. φέρωντι, Skr. bhárantī, they bear; nom. sing. gasts = O. Norse runic inscription gastið, guest, Lat. hostis; wāirs, from *wirsiz (av.), worse, cp. Lat. magis.

nom. acc. neut. Goth. fáihu = Lat. pecu, cattle, cp. Gr. ἀστύ; filu, much = Gr. πολύ; nom. sing. sunus = Skr. sūnus, son, cp. the endings in Gr. vēkus, Lat. fructus.

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.

§ 87. Prim. Indg. long final vowels, or those which became final in prim. Germanic (§ 85 and note), became shortened in polysyllabic words, when the vowels in question originally had the ‘broken’ accent, but remained unshortened when they originally had the ‘slurred’ accent.

Examples of the former are: — fem. nom. sing. giba, from *gestō, gift (cp. sō, § 224), cp. Gr. χώρα, land, Indg. -ά; neut. nom. acc. pl. juka, from *jukō (cp. neut. nom. acc. pl. pō, § 224), Skr. (Vedic) yugā, O. Lat. jugā, Indg. -á.

baïra, Lat. ferō, Gr. φέρω, I bear, Indg. -ő; mēna, moon, cp. mēnōps, month; particle -ő preserved in forms like acc. sing. huan-ő-h, each, everyone, but shortened in acc. forms like huan-a, whom; ţan-a, this; ţat-a, that; bindan-a, blind.

Pret. 3 sing. tawida, from *tawīdēt, he did, Indg. -dhēt;
PRIM. GERM. FINAL VOWELS IN GOTHIC. [§ 87.

áinamma, dat. (properly instrumental) sing. masc. neut. of áins, one, beside ánnummē-hun, to anyone; huamma? to whom? beside huammē-h, to everyone; dat. sing. masc. neut. pamma, to this, from an Indg. instrumental form *tosmē (cp. Goth. pe, § 224 note); dat. sing. daga, to a day, from Indg. *dhoqhé; bairáima, we may bear, Indg. -mé. Final Indg. -ér became -ar, as nom. fadar, Gr. πατής, father.

þiwi (gen. þiujós), maid-servant, formed from *þius (pl. þiwōs), man-servant, like Skr. dēvī, goddess, from dēvās, god; frijōndi, from *frijōndī (fem.), friend; cp. Skr. pres. part. fem. bhárantī; wili, from *wili, he will, cp. wilei-ma, we will; nēmi, from *nēmi, he might take.

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 þiubjō, secretly, glaggwō, accurately; and in adverbs with the suffix -prō (§ 286), as ḫvaþrō, whence, þaprō, thence. Nom. tuggō, tongue, hāirtō, heart, Indg. -ō.

managei, multitude, Indg. -i.

The preservation of the final -ē in adverbs with the suffix -drē (§ 286) 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. ἡ; acc. fem. pō = Gr. Dor. τὰ; nom. acc. fem. pl. pōs = Skr. tās.

They also remained in the final syllables of polysyllabic words, when protected by a consonant which was originally final or became final in Gothic, as nom. pl. wulfōs, wolves, cp. Skr. vīkās, wolves; nom. pl. gibōs, gifts, cp. Skr.ācōs, mares; dat. pl. gibōm, to gifts; nēmeip, ye might take; salbōs, thou anointest; salbōp, he anoints, ye anoint; tawides, thou didst, beside tawida, he did; wileis, thou wilt, beside wili, he will.

On final long vowels when originally followed by a nasal see § 85.
c. Diphthongs.

§ 88. Originally final -ai became -a in polysyllables, as bairada, he is borne = Gr. mid. φέρεται; bairanda, they are borne = Gr. mid. φέρονται; faúra, before, cp. Gr. παπαῖ.

Originally long diphthongs became shortened in final syllables, as ahtáu, from an original form *oktōu, eight; dat. sing. gibáí, from *gebóí, older *ghebhái, to a gift, cp. Gr. χώρα for *χώραι; dat. sing. sunáu, to a son, from loc. form *sunēu; dat. sing. anstái, to a favour, from locative form *anstéi, cp. Gr. πόλη; habáis, from *χαβέιζ(i), thou hast, habáip, from *χαβείδ(i), he has.

Note.—Gen. sing. anstáis, of a favour, from Indg. -oís; bairáí, Skr. bhárét, he may bear, cp. Gr. λείποι, from Indg. -oít; sunáus, of a son, from Indg. -oús.

CHAPTER VI.


§ 89. In the following paragraphs will only be given the equivalents in accented syllables. The equivalents in Gothic final syllables will, as far as is necessary for the purposes of this book, be given in the Accidence.

a. Short Vowels.

§ 90. Gothic a = Germ. a, as fadar, father; akrs, field; tagr, tear; gasts, guest; ahtáu, eight; band, he bound; nam, he took; gaf, he gave. Cp. § 63.
§ 91. Goth. ai = (r) Germ. e, as taíhun, ten; faíhu, cattle; saíhvan, to see; baíran, to bear (cp. § 65).

= (2) Germ. i, as baírip, he bears; paíhum, we throve, pp. paíhans; laíhüm, we lent, pp. laíhvans. Cp. § 67.

§ 92. Goth. i = (r) Germ. i, as fisks, fish; bitum, we bit, pp. bitans; nimis, thou takes; bindan, to bind. Cp. § 66.

= (2) Germ. e, as swistar, sister; hilpan, to help; niman, to take; gibân, to give, pp. gibans. Cp. § 64.

§ 93. Goth. au = (r) Germ. o, as waúrd, word; daúhtar, daughter; taúhans, pp. drawn. Cp. §§ 68, 69.

= (2) Germ. u, as waúrms, worm; waúrkjan, to work; taúhum, we drew. Cp. § 71.

§ 94. Goth. u = (r) Germ. u, as juggs, young; fralusts, loss; budum, we offered; bundum, we bound, pp. bundans; hulpum, we helped. Cp. § 70.

= (2) Germ. o, as juk, yoke; hulpans, pp. helped; budans, pp. offered; numans, pp. taken. Cp. §§ 60, 68.

b. Long Vowels.

§ 95. Goth. a = Germ. a, as háhan, to hang; pàhta, he thought; bráhta, he brought. Cp. §§ 72, 57.

§ 96. Goth. ë = (1) Germ. ė, as hér, here; fêra, country, region. Cp. § 75.

= (2) Germ. æ, as qëns, wife; gadëps, deed; bërum, we bore; sëtum, we sat; slëpan, to sleep. Cp. § 73.

§ 97. Goth. ai = Germ. æ(j), as saian, to sow; waian, to blow. Cp. § 74.

§ 98. Goth. ei = Germ. i, as seins, his; swein, pig; steigan, to ascend. Cp. § 76.

§ 99. Goth. ö = Germ. ö, as fôtus, foot; brópar, brother;
for, I fared, went, pl. forum; saisō, I sowed stōjan, to judge
Cp. §§ 77, 79.

§ 100. Goth. au=Germ. ö(w), as staua, judge, stauida, I judged; bauan, to inhabit. Cp. § 78.

§ 101. Goth. ü=Germ. ü, as rūms, room; ðūsundī, thousand; galūkan, to lock, shut; jūhīza, younger. Cp. § 80.

c. Diphthongs.

§ 102. Goth. ái=Germ. ai, as stáins, stone; wáit, I know; stáig, I, he ascended; háitant, to name, call. Cp. § 81.

§ 103. Goth. áu=(1) Germ. au, as áugō, eye; áukan, to add, increase; káus, he chose, tested. Cp. § 82.

=(2) Germ. aw, as snáu, he hastened, inf. sniwan; máujōs, of a girl, nom. mawi; táujan, to do, pret. tawida. Cp. § 129.

§ 104. Goth. iu=(1) Germ. iu, as niujis, new; liuhtjan, to light; kiuisip, he chooses. Cp. §§ 61, 83.

=(2) Germ. eu, as diups, deep; liuhaip, light; fraliusian, to lose. Cp. §§ 61, 83, 84.

=(3) Germ. ew, iw, as kniu (gen. kniwis), knee; qius (gen. qiwis), quick, alive; siuns, sight, face. Cp. § 129.

CHAPTER VII.

ABLAUT (VOWEL GRADATION).

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

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:

<table>
<thead>
<tr>
<th></th>
<th>i.</th>
<th>ii.</th>
<th>iii.</th>
<th>iv.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>ei</td>
<td>ái</td>
<td>i(aí)</td>
<td>i(aí)</td>
</tr>
<tr>
<td>II.</td>
<td>iu</td>
<td>áu</td>
<td>u(aú)</td>
<td>u(aú)</td>
</tr>
<tr>
<td>III.</td>
<td>i(aí)</td>
<td>a</td>
<td>u(aú)</td>
<td>u(aú)</td>
</tr>
<tr>
<td>IV.</td>
<td>i(aí)</td>
<td>a</td>
<td>é</td>
<td>u(aú)</td>
</tr>
<tr>
<td>V.</td>
<td>i(aí)</td>
<td>a</td>
<td>é</td>
<td>i(aí)</td>
</tr>
<tr>
<td>VI.</td>
<td>a</td>
<td>ó</td>
<td>ó</td>
<td>a</td>
</tr>
<tr>
<td>VII.</td>
<td>e</td>
<td>ó</td>
<td>ó</td>
<td>e</td>
</tr>
</tbody>
</table>

Note.—On the difference between i and aí, see §§ 64-67; u and aú see §§ 68-71.

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 (§ 273), I know], to know: láisareis, teacher: lists, cunnings, wile.
liufs, dear: ga-láubjan, to believe: lubó, love; siuks, sick, ill: saúhts, sickness; ana-biudan, to command: ana-búsns, command; fra-liusan, to lose: fra-lusts, loss.

bindan, to bind: bandí, band, bond: ga-bundi, bond; rinnan, to run: rannjan (wv.), to let run: runs, a running, issue; ñaírsan, to be withered: ñauírsnan, to become withered: ñauírsus, withered.

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

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

batiza, better: bóta, advantage; sapψ, full: ga-έμjan, to fill, satisfy; dags, day: ahtáu-dógs (aj.), eight days old; fraj)jan, to understand: fródei, understanding; graban, to dig: gróba, ditch, hole.


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


§ 106. In the following paragraphs will be given the Ger-
manic equivalents of the above seven ablaut series, with one or two illustrations from Gothic. For further examples see the various classes of strong verbs, §§ 245–259.

**Ablaut-series I.**

§ 107.

<table>
<thead>
<tr>
<th>Gothic</th>
<th>ei</th>
<th>ái</th>
<th>i(ai)</th>
<th>i(ai)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prim. Germ.</td>
<td>i</td>
<td>ai</td>
<td>i</td>
<td>i</td>
</tr>
<tr>
<td>steigan, to ascend</td>
<td>stáig</td>
<td>stigum</td>
<td>stigans</td>
<td></td>
</tr>
<tr>
<td>þeihan, to thrive</td>
<td>þáih</td>
<td>þáhum</td>
<td>þáhans</td>
<td></td>
</tr>
</tbody>
</table>

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

II.

<table>
<thead>
<tr>
<th>Gothic</th>
<th>iu</th>
<th>áu</th>
<th>u(aú)</th>
<th>u(aú)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prim. Germ.</td>
<td>eu</td>
<td>au</td>
<td>u</td>
<td>o</td>
</tr>
<tr>
<td>biugan, to bend</td>
<td>báug</td>
<td>bugum</td>
<td>bugans</td>
<td></td>
</tr>
<tr>
<td>tiuhan, to lead</td>
<td>táuh</td>
<td>taúhum</td>
<td>taúhans</td>
<td></td>
</tr>
</tbody>
</table>

Note.—1. On iu and eu see §§ 61, 83, 84 ; on u and o see §§ 60, 68.
2. Cp. Gr. ἐλευ(θ)σομαι (fut.): εἰλήλουθα : ἡλυθον.

III.

<table>
<thead>
<tr>
<th>Gothic</th>
<th>i(ai)</th>
<th>a</th>
<th>u(aú)</th>
<th>u(aú)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prim. Germ.</td>
<td>e, i</td>
<td>a</td>
<td>u</td>
<td>o, u</td>
</tr>
<tr>
<td>hilpan, to help</td>
<td>halp</td>
<td>hulpum</td>
<td>hulpans</td>
<td></td>
</tr>
<tr>
<td>bindan, to bind</td>
<td>band</td>
<td>bundum</td>
<td>bundans</td>
<td></td>
</tr>
<tr>
<td>waírpan, to become</td>
<td>warp</td>
<td>waúrpum</td>
<td>waúrłpans</td>
<td></td>
</tr>
</tbody>
</table>

Note.—1. On e and i, see § 58 (1) ; on o and u, see §§ 60, 68.
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.
IV.

Goth. i(ai)          a    e    u(aû)
Prim. Germ. e        a    æ    o

niman, *to take*    nam    nēnum    numans
baïran, *to bear*   bar    bērum    baúrans

**Note.**—1. On i and e, see § 64; ō and æ, see § 73; u and o, see § 68.
2. To this class belong all strong verbs whose stems end in a single liquid or a nasal.

V.

Goth. i(ai)          a    e    i(ai)
Prim. Germ. e        a    æ    e

giban, *to give*    gaf    gēbum    gibans
saïhvan, *to see*  sahu    sēhum    saïhans

**Note.**—1. On i and e, see § 64; ō and æ, see § 73.
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.  
Prim. Germ.  

<table>
<thead>
<tr>
<th>Gotha</th>
<th>Prim. Germ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>$\varepsilon$(ai)</td>
<td>$\varepsilon$(ai)</td>
</tr>
<tr>
<td>$\ddot{o}$</td>
<td>$\ddot{o}$</td>
</tr>
<tr>
<td>$\dddot{e}$</td>
<td>$\dddot{e}$</td>
</tr>
<tr>
<td>aetan, to let</td>
<td>lai-löt lai-lötum lêtans</td>
</tr>
<tr>
<td>saian, to sow</td>
<td>sai-sô sai-sôm saians</td>
</tr>
</tbody>
</table>

Note.—1. On $\varepsilon$ and ai, see § 74.

§ 108. The ablaut series as given in § 107 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. For details the learner must be referred to Brugmann’s ‘Grundriss,’ 2nd ed., vol. i. pp. 482–505. 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. *aũhsa-ns, oxen: gen. pl. aũhs-nā, where the vowel disappears altogether, as in Gr. πέτωμαι: ἐ-πτ-όμην; slaũhts, slaughter: slahan (VI), to slay; lats, slothful: lêtan (VII), to let; ῥαφό, number, account: rēdan (VII), to counsel; lūkan, to lock: pret. sing. lāuk (II), which is an aorist-present like Gr. τῷφω, τριβω, another similar aorist-present form is trudan (IV), to tread.

For traces of other ablaut series in the Germanic languages see Brugmann, loc. cit.
CHAPTER VIII.

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

§ 109. The first sound-shifting, popularly called Grimm's Law, refers to the changes which the Indo-Germanic tenues, tenues aspiratae, mediae, and mediae aspiratae 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.

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></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>
<tr>
<td>Spirants</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>voiceless</td>
<td>s</td>
<td></td>
<td></td>
</tr>
<tr>
<td>voiced</td>
<td>v</td>
<td>z</td>
<td>j</td>
</tr>
<tr>
<td>Nasals</td>
<td>m</td>
<td>n</td>
<td>n̄</td>
</tr>
<tr>
<td>Liquids</td>
<td>l, r</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Semivowels</td>
<td>w(u)</td>
<td>j(i)</td>
<td></td>
</tr>
</tbody>
</table>

Note.—1. Explosives are consonants which are formed by 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 aspiratae are pronounced like
the simple tenues and mediae followed by an ʰ, e.g. like the th in
English pothook, ph in haphazard, or dh in madhouse.

The palatal explosives are formed by the front or middle of the
tongue and the roof of the mouth (hard palate), like ɡ, k (ο), e.g.
*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 generally also heard in
the Swiss pronunciation of literary German. The palatal and velar
nasals only occurred before the corresponding explosives, ʰk, ʰɡ; ʰŋ,
ʰŋ, &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.

v only occurred before voiced explosives, e.g. *ozdos = Gr. δζος,
Goth. asts, twig.

v was probably bilabial, not labio-dental like English v in vine. j was
like the widely spread North German pronunciation of j in ja, not
exactly like the y in yes, which is generally pronounced without dis-
tinct friction. v, j occurred very rarely in the prim. Indo-Germanic
language. In the Germanic, as in most other Indo-Germanic languages,
the frictional element in these sounds became reduced, which caused
them to pass into the so-called semivowels.

3. The nasals and liquids had the functions both of vowels and con-
sonants (cp. §§ 51–54). The twofold function of these sounds is not
uncommon in Gothic, see §§ 23, 26, 131. And in like manner the
semivowels, w (u) and j (i) are the consonants corresponding to u, i.

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, thus e.g. in English oów, stáin the first element
of the diphthong is a vowel, the second a consonant; but in words like
French rwá (written roi, king), bjér (written bière, beer), the first
element of the diphthong is a consonant, the second a vowel. In con-
sequence 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.
§§ 110, 111. \textit{THE FIRST SOUND-SHIFTING.}

For practical reasons the second element of diphthongs is written \(i\), \(u\) in this book, when the first element is the bearer of the stress, thus \(\ddot{a}i\), \(\ddot{a}u\), &c., but \(j\), \(w\) when the second element has the stress, thus \(\ddot{j}a\), \(\ddot{w}a\), &c.

4. In the writing down of prim. Germanic forms the signs \(p\) (=\(th\) in \(thin\)), \(\dd{a}\) (=\(th\) in \(then\)), \(v\) (=a bilabial spirant, which may be pronounced like \(v\) in \(vine\)), \(z\) (=\(g\) often heard in German \(sagen\)), \(x\) (=\(German\) \(ch\)).

§ 111. The Indg. tenues \(p\), \(t\), \(k\), \(q\), become in prim. Germanic the voiceless spirants \(f\), \(\dd{p}\), \(\dd{x}\), \(\dd{z}\).

\(p > f\). Lat. \(\dd{p}e\), Gr. \(\pi\nu\), Goth. \(f\check{u}\), OE., OS. \(\dd{f}\), OHG. \(\dd{f}u\), O. Icel. \(f\dd{r}\), \textit{foot}; Lat. \(pe\), Goth. \(f\ai\), OE. \(fe\), OS. \(fe\), OHG. \(f\ai\) (\(fe\)), O. Icel. \(f\dd{e}\), \textit{cattle}; Lat. \(pis\), Goth. \(f\dd{s}\), OS., OHG. \(f\dd{s}\), OE. \(f\dd{e}\), O. Icel. \(f\dd{r}\), \(f\dd{e}\); Lat. \(nep\), Goth. \(\ast n\dd{f}\), OE. \(\dd{f}\), OHG. \(\dd{f}\), O. Icel. \(\dd{f}\), \textit{nephe}; Lat. \(\dd{e}\), Gr. \(\kappa\dd{l}\varepsilon\pi\tau\omega\), \textit{I steal}, Goth. \(\dd{h}\), to \textit{steal}.

\(t \mapsto \dd{p}\). Lat. \(\dd{t}r\), Gr. \(\tau\dd{r}\), Goth. \(\ast \dd{pr}\), OE. \(\dd{p}\), OS. \(\dd{t}\), O. Icel. \(\dd{r}\), OHG. \(d\dd{r}\), \textit{three}; Lat. \(t\), Gr. Dor. \(\tau\), Goth. \(\dd{p}\), OE., O. Icel. \(\dd{p}\), OS. \(\dd{t}\), OHG. \(\dd{d}\), \textit{thou}; Lat. \(v\), I \textit{turn}, Goth. \(w\dd{r}\), OE. \(w\dd{r}\), OS. \(w\dd{r}\), O. Icel. \(\dd{r}\), OHG. \(\dd{r}\), to \textit{become}; Lat. \(\dd{r}\), Goth. \(\dd{b}\), OE. \(\dd{r}\), OS. \(\dd{b}\), O. Icel. \(\dd{r}\), OHG. \(\dd{r}\), \textit{brother}.

\(k > \dd{x}\). Lat. \(c\), Gr. \(\kappa\nu\), Goth. \(h\dd{d}\), OE., OS. \(h\dd{d}\), O. Icel. \(h\dd{d}\), OHG. \(h\dd{d}\), \textit{hound}; Lat. \(c\), (gen. \(c\)), Gr. \(k\dd{p}\), Goth. \(h\ai\), OE. \(h\dd{e}\), OS. \(h\dd{t}\), O. Icel. \(h\dd{r}\), OHG. \(h\dd{r}\), \textit{heart}; Lat. \(d\dd{c}\), Gr. \(\dd{e}\), Goth. \(t\dd{h}\), OS. \(t\dd{h}\), OHG. \(z\dd{h}\), \textit{ten}; Lat. \(p\), Goth. \(f\ai\), \textit{cattle}; Lat. \(d\dd{c}\), I \textit{lead}, Goth. \(t\dd{h}\), OS. \(t\dd{h}\), OHG. \(z\dd{h}\), \textit{to draw, lead}.

\(q > \dd{x}\). Lat. \(c\dd{p}\), I \textit{take}, Goth. \(h\dd{f}\), OE. \(h\dd{b}\),
OS. hebbian, OHG. heffen, O. Icel. hafja, to raise; Lat. clepō, Gr. κλέπτω, I steal, Goth. hlifan, to steal; Lat. vincō, I conquer, Goth. weihan, OHG. wihan, to fight.

Lat. quis, Goth. ĵrás, OE. hwā, OS. hwē, OHG. hwer (wer), who?; Lat. sequor, Gr. σεωμαι, I follow, Goth. salvan, OE. sōn (from *seohan), to see; Lat. linquō (pf. liqui), Gr. λειπω (from *leiqō), I leave, Goth. leihvan, OE. lēon (from *līhan), OHG. lihan, to lend.

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

sp: Lat. spuere, Goth. speiwan, OE., OS., OHG. spīwan, to vomit; Lat. con-spiciō, I look at, OHG. spehōn, to spy.

st: Gr. στειχω, I go, Lat. vestīgium, footstep, Goth. steigan, OE., OS., OHG. stīgan, O. Icel. stīga, to ascend; Lat. est, Gr. ἐστι, Goth., OS., OHG. ist, is.

sk: Gr. σκιά, shadow, Goth. skelan, OE., OS., OHG. seīnan, O. Icel. skína, to shine; Lat. piscis, Goth. fisks, OE. fisc, OS., OHG. fisk, O. Icel. fiskr, fish.

sq: Gr. θυσία-kos, sacrificing priest, Goth. *skaggwōn, OE. scēawian, OS. sceawōn, OHG. scouwōn, to look, view.

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

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

kt>xt: Gr. δεκτός, Lat. octō, Goth. ahtāu, OE. eahta, OS., OHG. ahto, eight; Gr. δ-πεκτός, stretched out, Lat. rēctus, Goth. raihts, OE. riht, OS., OHG. reht, right, straight.


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

b>p. O. Bulgarian, slabū, slack, weak, Goth. slēpan, OE. slēpan, OS. slāpan, OHG. slāfan, to sleep, originally, to be slack; Lat. lūbris for *slūbris, slippery, Goth.
THE FIRST SOUND-SHIFTING. 47

sliupan, OE. slūpan, OHG. slioðan, to slip; Lithuanian,
dubûs, Goth. diups, OE. dēop, OS. diop, O. Icel. djøpr,
OHG. tiof, deep; Lat. tribus, tribe, related to Goth. þauðr,
field, OE. þorþ, OS. thorþ, OHG. dorf, village.

d > t. Lat. decem, Gr. δέκα, Goth. taíhun, ten; Lat.
dúcō, I lead, Goth. tiuhan, to draw, lead; Gr. κατά, Lat.
gen. cordis, Goth. hairto, heart; Lat. vidēre, to see, Goth.,
OE., OS. witan, O. Icel. vita, OHG. wizzan, to know; Lat.
edere, Goth. itan, OE., OS. etan, O. Icel. eta, OHG. izzan,
to eat.

γ > κ. Lat. genu, Gr. γόνυ, Goth. kniu, OE. neño, 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. ecer, OS. akkar, OHG. akkar, field, land;
Lat. egō, Gr. ἐγώ, Goth., OS. ēk, OE. ie, O. Icel. ek, OHG.
ih.

γ > κ(kw). Lat. gelu, frost, Goth. kalds, OE. ceald, OS.
kald, OHG. kalt, O. Icel. kaldr, cold; Skr. gurūś, Gr.
Bapús, from *gr-rus, Lat. gravis, Goth. kaúrus from prim.
Germ. *k(w)uruz, heavy; Lat. augère, Goth. áukan, O. Icel.
auka, OS. ōkian (wv.), OHG. ouhhon (wv.), to add, increase.
Cp. also OE. part. adj. ēacen, great; Lat. jugum, Gr. γγόνυ,
Goth. juk, OE. geoc, OHG. joh, yoke.

Gr. βίος from *qiwos, life, Lat. vivos (*qwiwos), Goth. qius,
(gen. qiwis), OE. ewiue, OS. quik, OHG. quce, O. Icel.
kvikr, quick, alive; Gr. βαίνω for *βαίνω, I go, Lat. veniō for
*gwemjo, I come, Indg. form *qmjó, Goth. qiman, OHG.
queman, OE., OS. cuman, O. Icel. koma, to come; Gr.
ερεβός, Goth. riqis (stem riqiza-), prim. form *regos, dark-
ness.
§ 113. 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 Indg. tenues (§ 111), 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 must be referred to standard philological works, such as Brugmann's¹:

Lat. habère, Goth. haban, OE. habban, OS. hebbian, OHG. habēn, O. Icel. hafa, to have, prim. stem *khabhe-; Gr. ἀσκηθῆς, unhurt, unscathed, Goth. skapjan, to hurt, injure, rt. *skāth-; Skr. kvāthati, boils, kvāṭhāyati, makes boil, Goth. ħrapjan, to foam.

§ 114. The Indg. mediae aspiratae probably became first of all the voiced spirants ð, ð, g, ɡ(w). For the further development of these sounds during the prim. Germanic period see §§ 115, 116.

§ 115. ð, ð initially, and ð, ð, ɡ 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. bhārāmi, Gr. φέρω, Lat. ferō, I bear; Goth. brōpar, OE. broðor, OS. brōthar, OHG. bruoder, O. Icel. broðer, Skr. bhrātar-, Lat. frāter, brother, cp. also Gr. φράτηρ, φράτωρ.

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

¹ Grundriss.
§§ 115, 116.] THE FIRST SOUND-SHIFTING.

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

Goth., OE., OS. bindan, O. Icel. bīnda, OHG. bīntan, to bind, Skr. bāndhanam, a binding, cp. Gr. νευθέρως, father-in-law, Lat. of-fendimentum, chin-cloth, rt. bhendh-.

g. Goth. aggwus, OS., OHG. engi, O. Icel. ongr, narrow, cp. Lat. angō, Gr. ἄγκω, I press tight, rt. angh-; Goth. laggs, OE. long, OS., OHG. lang, O. Icel. langr, Lat. longus, long.

§ 116. b, d, g remained in other positions, as Goth. *nibls, OS. nebal, OHG. nebula, mist, Lat. nebula, Gr. νέφελη, cp. Gr. νέφως, Skr. nābhas, cloud, prim. form *nēbhos; Goth. liufs (stem liuba-), OE. lēof, OS. liof, OHG. liob, O. Icel. ljúfr, dear, original form *léubhōs, cp. Skr. lūbh-yāmi, I feel a strong desire, Lat. lubet (libet), it pleases. Goth. midjis, OE. mid (gen. middes), OS. middi, OHG. mitti, O. Icel. miðr, Skr. mādhjas, Lat. medius, middle; Goth. rāups (stem rāuda-), OE. rēad, OS. rōd, OHG. rōt, O. Icel. rauðr, prim. form *rōudhos, cp. Skr. rudhirās, Gr. ἐρυθρός, prim. form *rudhrōs, red; Goth., OE. guma, OS. gumo, OHG. gumo, O. Icel. gume, Lat. homō (from stem form *ghomon-), man; Goth. gasts, OE. giest, OS. gast (still spirantal in the modern dialects), OHG. gast, O. Icel. gestr, guest, Lat. hostis, stranger, enemy, prim. form *ghostis; Goth. steigan, OE., OS., OHG. stīgan, O. Icel. stīga, to ascend, Gr. στείχω, prim. form *stēiqhō, I go, cp. also Lat. vestigium, foot-step; Goth. ga-wigan, OE., OHG. wegan,
O. Icel. vega, to move, carry, Lat. vehō, I carry, prim. form *weghō, cp. also Gr. ὄχος, wagon.

On the pronunciation of Goth. b, d, g, see §§ 15, 16, 18.

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

§ 117. The further development of b, d, g belongs to the history of the separate languages.

§ 118. From the examples given in §§ 111–16, it will be seen that the Germanic sounds, which arose from the Indg. velars, appear partly with, and partly without labialisation. In the latter case they fell together with prim. Germ. x, k, g from Indg. k, g, gh, cp. e.g. Goth. hafjan (q), kalds (g), gasts (gh), beside Goth. hund (k), kniu (g), guma (gh). The conditions for this twofold development of the Indg. velars in the Germanic languages have not yet been definitely ascertained for all cases. It is, however, now pretty certain that the parent Indg. language contained two series of velars: (1) pure velars which never had labialisation. These velars fell together with the palatals in the Germanic, Greek, Latin, and Celtic languages, but were kept apart in the Aryan and Baltic-Slavonic languages. (2) Velars with labialisation. These velars appear in the Germanic languages partly with and partly without labialisation; in the latter case they also fell together with prim. Germ. x, k, g which arose from Indg. k, g, gh. The most commonly accepted theory is that the Indg. labialised velars q, g, gh regularly became x, k, g in prim. Germ. before Indg. ū, ō, o (=Germ. a § 38), and xw, kw, gw before Indg. ē, ī, a, ā (=Germ. ő § 40); and that then the law became greatly obscured during the
§§ 118, 119. \textit{Verner's Law.}

prim. Germ. period through form-transference and levelling out in various directions.


\section*{Verner's Law.}

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

The medial or final spirants \textit{f}, \textit{p}, \textit{x}, \textit{ϕw}, \textit{s} regularly became \textit{b}, \textit{d}, \textit{g}, \textit{gw}, \textit{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 \textit{b}, \textit{d}, \textit{g}, \textit{gw} which thus arose from Indg. \textit{p}, \textit{t}, \textit{k}, \textit{q} underwent in the Germanic languages all further changes in common with the \textit{b}, \textit{d}, \textit{g}, \textit{gw} from Indg. \textit{bh}, \textit{dh}, \textit{gh}, \textit{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. *wéropò >OE. weorde, I become=Skr. vártâ-mi, I turn, pret. 3 sing. *wârpi >OE. weareð, he became=Skr. va-vártâ, has turned, pret. 1 pl. *wurðumí >OE. *wurdum (wurdon is the 3 pers. pl. used for all persons)=Skr. va-vrtimá; past part. *wurðaná->OE. worden=Skr. va-vrtânâ; OS. birid =Skr. bhárati, he bears, Goth. 2 sing. indic. pass. baírâza =Skr. bhárasē. Or to take examples from noun-forms we have, e.g. Skr. pitâr-, Gr. πατέρ- = prim. Germ. *fâder-, Goth. fadar, OE. fæder, OS. fader, O. Icel. faðer, father; Skr. catám, Gr. ἱ-κατόν, Lat. centum = prim. Germ. *χυνδόμ, older *χυμδόμ, Goth., OE., OS. hund, hundred; prim. Germ. *junzás, Goth. juggs, OS., OHG.jug, young, beside Goth. jûhiza from *jûrcizô, younger (§§ 60, 123); Gr. ἕκβα, cp. Goth. *swigrus, OE. sweger, OHG. swigar, mother-in-law; Gr. δέκας, Goth. *tigus (pl. tigjús), OE. -tig, decade.

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

Note.—The primitive 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 primitive Germanic language that the principal accent was confined to the root-syllable.

The following formula may be of use to the student:—

Indg. asakapatam became prim. Germanic asaxafapam. Then we have ásazâbâdam, ázáxâbâdam, azazáfaðam, azazâfâpam, azazâba-dám.

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. þarf, I need, pl. þaúrbum; OHG. heffen, to raise, huobun, gihaban, but Goth. hafjan, hōfum, hafans.

ſ—d. Goth. fraþjan, to understand, frōdei (d=d) understanding; OE. weorþan, to become, wurdon, worden, but Goth. waíþan, waúþum, waúþans; OE. sniþan, to cut, snidon, sniden, but Goth. sneþan, sniþum, sniþans.


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

χ—ʒ. Goth. ðih, I have, pl. áigum (g=g); Goth. fahēps, gladness, faginōn, to be glad; hūhurs (§§ 60, 123), hunger, huggrjan, to hunger; filhan, to hide, fulgins (adj.), hidden; jūhiza (§§ 60, 123), younger, juggs, young; OE. tēon (from *teohan, to draw, tugon, togen, but Goth. tiuhan, taúhum, taúhans; OE. slēan (from *sleahan), to smite, slōgon, slægen, but Goth. slahan, slōhum, slahans.


ʒw became ʒ before u, in other cases it became w, as Goth. magus, boy, beside mawi from *ma(ʒ)wi, girl; Goth. siuns, OE. sēon(sion), OS. siun, from *se(ʒ)wnís, a seeing, face; Goth. snáïws, OE. snáw (with -w from the oblique cases) from *snai(ŋ)waz, prim. form *snoíghós.

Note.—Causative verbs had originally suffix accentuation, and therefore also exhibit the change of consonants given above. But here too
Gothic, partly through the influence of the corresponding strong verbs, has not always preserved the law so faithfully as the West Germanic languages, e.g. Goth. waírpan, to become—fra-wardjan, to destroy, cp. Skr. vartáyámi, I cause to turn; Goth. leípan, OE. lípan, to go—OE. lédan from *laidjan, to lead; Goth. ur-reísan, OE. ā-rísan, to arise—Goth. ur-rásjan, to raise up, OE. ræran, to raise; Goth. ga-nísan, to become whole, OE. ge-nesan, to be saved—Goth. nasjan, OE. nerian, to save; Goth. *léísan (cp. ī sing. láís, I know), to know—Goth. láísan, OE. læran, to teach. Cp. the regular form hazjan, beside OE. herian, to praise.

Other Consonant Changes.

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

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

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

Examples are Lat. núptum, núpsi, beside núbere, to marry; Skr. loc. pl. patsú, beside loc. sing. padí, on foot; Lat. réxi, rectum, beside regere, to rule; Lat. vēxi, vectum, beside
VARIOUS CONSONANT CHANGES.

vehere, to carry, rt. wegh-; Lat. lectus, couch, root, legh-; Skr. yuktá-, Gr. ξευκτός, Lat. jünetus, 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 (§ 111). 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. x); and between t, p, d(d), and ss, s in forms which are etymologically related.

p, b(b)—f. Goth. skapjan, OE. sceppean, OHG. spephen, to create, beside Goth. ga-skeaft, creation, OE. gescæft, OHG. gi-scaft, creature; Goth. giban, OHG. geban, to give, beside Goth. fra-gifts, a giving, OE., OHG. gift, gift; OHG. weban, to weave, beside English weft.

k, g(g)—h. Goth. waúrkjan, OE. wyræcan, OHG. wurken, to work, beside pret. and pp. Goth. waürhta, waûrhts, OE. worhte, worht, OHG. worhta, gi-worht; Goth. þügkjan, OE. þync(e)ann, OHG. dunken, to seem, appear, beside pret. and pp. Goth. þühta, *þühts, OE. þuhte, þuht, OHG. dûhta, gi-dûht; i pres. pl. Goth. magum, OE. magon, OHG. magun (mugun), we may, can, beside pret. sing. Goth. mahta, OE. meahte, OHG. mahta, pp. Goth. mahts, cp. also Goth. mahts, OE. meaht, OHG. maht, might, power; Goth. bugjan, OE. byeg(e)an, to buy, beside pret. and pp. Goth. buðhta, buðhts, OE. bohte, boht; Goth. briggan, OE., OHG. bringan, to bring, beside pret. and pp. Goth. brähta, *brähts, OE. bröhte, bröht, OHG. brähta, bräht.

t, p, 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-hratjan, OE. hwettan, to sharpen,
beside Goth. ħvassei, sharpness, ħvassaba, sharply; Goth. qijan, to say, beside ga-qiss, consent; Goth. ana-biudan, to
command, beside ana-busns (ana-būsns?), commandment,
from pre-Germ. -bhūtsni-, rt. bheudh-.

ss > s after long syllables and before r: Goth. háitan, to
command, call, OE. hätan, to call, beside OE. hæs, from
*haisi-, command; OE., Goth. witan, to know, beside Goth.
un-weis, unknowing, OE., OHG. wis, wise, cp. Lat. visus;
Goth. itan, OE. etan, to eat, beside OE. ës, OHG. ës, carrion,

cp. Lat. èsum. Goth. guþ-blöstries, worshipper of God,
OHG. blüoster, sacrifice, cp. Goth. blōtan, to worship; OE.
föstor, O. Icel. föstr, sustenance, cp. Goth. fōdjan, to feed.

Instead of ss (s) we often meet with st. In such cases
the st is due to the analogy of forms where t was quite
regular, e. g. regular forms were Goth. last, thou didst gather,
inf. lisan; slōht, thou didst strike, inf. slahan; OE. meaht,
OHG. maht, thou canst, inf. OHG. magan; then after the
analogy of such forms were made 2 pers. sing. Goth. wáist
for *wāis, OE. wāst for *wās, OHG. weist for *weis;
Goth. qast for *qass, inf. qijan, to say; Goth. báust for
*báus, inf. biudan, to bid; regular forms were pret. sing. Goth.
waŭrhta, OE. worhte, OHG. worhta, Goth. inf. waúrkjan,
to work; then after the analogy of such forms were made
OE. wiste, beside wisse, OHG. westa, beside wissa (wessa),
I knew, inf. OE. witan; Goth. pret. sing. káupasta for
*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).

§ 121. Assimilation:—nw > -nn-, as Goth., OHG. rinnan, to run, from *rinwan; Goth. kinnus, OHG. kinni (chinni), O. Icel. kinn = Gr. γέως, chin, cheek; Goth. minniza, less, cp. Lat. minuō, Gr. μινύω.

-md- > -nd-, as Goth., OE. hund, hundred, prim. form kmtóm; Goth. skaman, OHG. seamën, to be ashamed, beside Goth. skanda, OHG. seanta, shame.

-ln- > -ll-, as Goth. fulls, OE., OS. full, cp. Lithuanian pilnas, full; Goth. wulla, OE. wull, OHG. wolla, cp. Lithuanian wilna, wool.

Prim. Germ. bn, dn, gn = Indg. pn², tn², kn² qn² (by Verner's Law), and bhn², dhn², ghn² qhn², became bb, dd, gg before the principal accent, then later bb, dd, gg; and in like manner Indg. bn², dn², gn² qn² became bb, dd, gg. And these mediae were shifted to pp, tt, kk at the same time as the original Indg. mediae became tenues. Examples are wanting in Gothic, but are common in the West Germanic languages. See Paul-Braune's 'Beiträge,' ix. p. 169 ff.; xii. p. 504 ff.

§ 122. Indg. z + media became s + tenuis, as Goth. asts, OHG. ast, branch, twig = Gr. ὀξός, from *ozdos; Goth. *nista-, OE., OHG. nest, nest, Lat. nidus from *ni-Ēzos, related to rt. sed-, sit; OE. māsce, OHG. māsca, mesh, loop, 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, pay, Gr. μορή; Goth. *mazga-, OE. mearg, OS., OHG. marg, O. Bulgarian, mozgū, marrow, rt. mezgh-; Goth. razda, OE. reord, speech, language, prim. stem *razdh-;
§ 122. Goth. huzd, OE. hord, hoard, treasure, cp. Lat. eustos, rt. kuzdh-

§ 123. Guttural n (n) disappeared before χ; for examples see §§ 57, 58 (r), 60.

§ 124. χ became a spiritus asper (written h) initially before vowels, and possibly also medially between vowels.

§ 125. w disappeared before u, as Goth. kaúrus, from *k(w)urus = Gr. βαρύς, heavy, prim. form *gr-rús; 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.

See § 119. 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.

§ 126. For the Germanic treatment of Indg. final consonants, see § 85 and note.

§ 127. The remaining Indg. consonants suffered no further material changes which need be mentioned here. Summing up the results of §§ 111–25, we arrive at the following system of consonants for the close of the prim. Germanic period:—
§§ 127-129.] PRIM. GERM. SEMI-VOWELS IN GOTHIC. 59

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<tr>
<th>Explosives:</th>
<th>Inter-</th>
<th>Palatal and Guttural.</th>
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<td>voiceless</td>
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<td>voiced</td>
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<th>Spirants:</th>
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<th>Semi-vowels:</th>
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<td>w</td>
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To these must be added the spiritus asper h.


CHAPTER IX.

THE GOTHIC DEVELOPMENT OF THE GENERAL GERMANIC CONSONANT-SYSTEM.

§ 128. In the following paragraphs will be briefly indicated the few changes which the consonant system, given in the previous paragraph, underwent in Gothic.

Semi-vowels.

w.

§ 129. Germanic w generally remained in Gothic. For examples see § 30.

w became u after short vowels (1) finally, as kniu, knee, gen. kniwis; snáu, he hastened, inf. sniwan; cp. on the other hand hláiw, grave; lēw, opportunity. (2) before consonants, as gen. máujōs, nom. mawi, girl; tāujan, to do,
pret. tawida; siuns, from *se(g)wnis, sight, face; qius, quick, alive, gen. qiwis; sijuan, to sew, cp. Skr. sívyámi, I sew; cp. on the other hand lēwjan, to betray; hńáws, lowly; skadwjan, to overshadow.

For the Gothic treatment of òw, òwj, see §§ 78, 79.

Note.—In a few instances medial -w- (or -ww- the origin of which is?) after short vowels, became -ggw- in Gothic and -ggr- -g- in O. Icel., whereas the West-Germanic languages developed an u before this -w- which united with the preceding vowel to form a diphthong, or ū (when the preceding vowel was u). The conditions under which this sound-change took place have not yet been satisfactorily explained. The examples are:—Goth. bliggwan, OE. *blēowan, OHG. bliuwan, to strike; Goth. triggws, O. Icel. tryggr, OE. triewe, OS., OHG. triuwi, true, faithful, cp. also Goth. triggwaba, truly, triggwa, covenant; Goth. *glaggwus, exact, accurate, O. Icel. glöggr, OE. glēaw, OHG. glau (inflected form glauwêr), wise, prudent; cp. also Goth. glaggwô (av.), diligently, glaggwuba (av.), diligently, accurately; Goth. skuggwa, O. Icel. skugg-sjá, mirror, OE. seuwa, OHG. scêwo, shade, shadow.

§ 130. Germanic j remained for the most part unchanged in Gothic, as hafjan, to raise; juk, joke, &c. For further examples see § 21.

Germanic -ij- became i before consonants and finally, as Goth. *preis, OE. prí, OHG. dri, O. Icel. prír, three, cp. Lat. trés from *trejes, Gr. τρεῖς from *τρεῖς; Goth. nom. pl. gasteis, from *gastij(i)z(i), guests=Lat. hostēs from *hostejes; imper. 2 sing. Goth. nasei from *nasij(i), inf. nasjan, to save, cp. Gr. φόβει from *φοβε(ŷ)ε, frighten thou.

Germanic -iji- (=Indg. -eje-) > -ij- > -i- after long closed syllables, but -ji- in other cases, cp. e.g. pres. sing. sökeis, from *sókij(i)z(i), 3 sing. sökeiþ from *sókij(i)di, inf.
§§ 130, 131.] P. G. LIQUIDS AND NASALS IN GOTHIC. 61

sökjan, to seek; beside nasjis, nasjîp, inf. nasjan, to save; stôjis, stôjîp, inf. stôjan, to judge.

Final j became -i, as kuni, race, gen. kunjis; acc. sing. hari, army, gen. harjis; nom. acc. sing. neut. midi, middle, gen. midjîs.

For the treatment of āj see § 74.

Note.—In a few words medial -j- (or -jj- the origin of which is?) after short vowels, became -ddj- in Gothic, and -ggj-, -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. zweijo, of two, cp. Skr. dváyōs; Goth. waddjus, O. Icel. veggr, wall, related to Lat. vière, to plait; Goth. iddja, OE. ēo-de, I went, cp. Skr. āyām, I went; Goth. daddjan, to suckle, cp. Skr. dhāyāmi, I suckle.

Liquids and Nasals.

§ 131. Germanic l, m, n, r underwent no material changes in Gothic. For examples, see §§ 23, 26.

l, m, n, r, preceded by an explosive or spirant, became vocalic in final syllables after the loss of a short vowel. See § 86.

Examples are:—tagl, hair; hunsl, sacrifice; fugls, fowl, bird; sitls, settle, seat.

májpms, acc. sing. májpâm, treasure; bagms, tree.

razn, house; táikns, token, sign; ibns, even; láugnjan, to deny, beside ana-láugns, secret.

tagr, tear; ligrs, bed, couch; akrs, field; timrjan, to build; timrja, carpenter, beside *timrs.

On the representation of Germanic ñ in Gothic, see § 18.
PRIM. GERM. LABIALS IN GOTHIC. [§§ 131-133.]

Note.—mn->-bn-, -fn-, as witubni, knowledge; fastubni, observance, fasting; fráístubni, temptation; stibna, voice, cp. OHG. stimna; wundufni, wound, plague; waldufni, power, might.

In namnjān, to name; namnē, of names, the -mn- was re-introduced after the analogy of namō, namins, &c.

Labials.

§ 132. Germanic p and f suffered no changes in Gothic.
Examples are slēpan, to sleep; diups, deep; hilpan, to help;

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

fadar, father; hlifan, to steal; fimf, five.

b, b.

§ 133. Germanic b, which only occurred initially and after m, remained in Gothic (§ 115), as brōpar, brother; bindan, to bind; dumb, dumb; lamb, lamb.

b>b after r and l, as arbi, heritage; swairban, to wipe; kalbō, calf; salbōn, to anoint; -swarb, he wiped.

b>f after vowels both finally and before final -s. Hence the frequent interchange between b (written b in Gothic), and f in inflexion, as giban, to give, pret. sing. gaf; sweiban, to cease, pret. sing. swāif; bi-leiban, to remain, pret. sing. bi-láif; gen. hláibis, nom. sing. hláifs, acc. hláif, loaf, bread, cp. on the other hand swairban, to wipe, pret. swarb.

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

Medial b (written b) remained unchanged after vowels, as haban, to have; liban, to live; sibun, seven; ga-láubjan, to believe; ibns, even.
§§ 134, 135] *PRIM. GERM. GUTTURALS IN GOTHIC.* 63

Gutturals.

k.

§ 134. Germanic k remained in Gothic. For examples, see § 22.

kw.

kw (OE. cw, OHG. qu, O. Icel. kv) became a labialised 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, wife; qiman, to come; qipan, to say; riqis, darkness; naqaps, naked; sigqan, to sink; sagq, he sank.

h, χ.

§ 135. Prim. Germ. χ had already become the spiritus asper (written h) initially before vowels and possibly also medially between vowels during the prim. Germ. period (§ 124), as haiörtō, heart; haijan, to raise; hund, hundred; faīhu, cattle; taihun, ten; péihan, to thrive.

Germanic χ (written h, and pronounced like NHG. ch) remained in Gothic in other positions, as hláifs, loaf, bread; hliftus, thief; hráins, pure, clean; dauhtar, daughter; filhan, to hide, bury; páih, he thrive.

χw.

Germanic χw (OE., OS., OHG. initial hw, O. Icel. hv) became hu (§ 20) in Gothic, as huas? who?; huōpan, to boast;
Note.—The reasons for assuming that Goth. ĥ was a simple sound, and not a compound one composed of h + w, are:—(1) Ulfilas uniformly represented it by a single letter Ơ. (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; paīrhwakandans = paīrh + wakandans (pres. part. nom. acc. pl. of wakan, to wake, watch). (3) The principal parts of saīhvan, to see, are the same as those of strong verbs with stems ending in a single consonant other than a nasal or liquid (§ 253). (4) ĥ is treated as a single consonant in reduplicated syllables, as ĥuāhvōp, he boasted, inf. ĥuōpan.

§ 136. Prim. Germanic ĝ, which only occurred after n (§ 115), remained in Gothic, as briggan, to bring; huggrrjan, to hunger; laggs, long; figgrs, finger; agwus, narrow.

The changes which Germanic ĝ underwent in Gothic cannot be determined with perfect certainty. Initially, and medially after consonants, it probably became g, as gasts, guest; giban, to give; gōps, good; grētan, to weep; baīrgan, to hide, keep; faīrguni, mountain; tulgus, steadfast, sure; azgō, ash, cinder.

ĝ (written ĝ) remained medially between vowels, and medially after vowels before voiced consonants, as agis, fright, terror; āugō, eye; biugan, to bow, bend; steīgan, to ascend; bagms, tree; tagr, tear; rign, rain; fugls, fowl, bird; lagjan, to lay.

After vowels both finally and before -s, ĝ probably became x (= NHG. ch), but was written ĝ. This change of ĝ to x can be assumed from the corresponding Gothic treatment of b (§ 133), and d (§ 139). Examples are:—acc. sing. dag,
§§ 136-139.] PRIM. GERM. DENTALS IN GOTHIC. 65

day; wig, way; ōg, I fear; mag, he can, may; nom. sing.
dags, day; wigs, way; manags, much, many.
  Cp. Goth. magt, thou canst, mayest, beside OE. meaht,
   OS., OHG. maht (§ 120).

Dentals.

  t.

§ 137. Germanic t remained in Gothic, as tagr, tear;
tunbus, tooth; taühun, ten; tamjan, to tame; triu, wood;
twáí, two.
  leitils, little; watō, water; itan, to eat; witan, to know;
sitls, settle, seat; haírtō, heart.
  at, at; wáit, he knows; mat, he measured.

  p.

§ 138. Germanic p remained in Gothic, as pagkjan, to
  think; pāírh, through; pāúnus, thorn; *preis, three;
pwahan, to wash.
  qipan, to say; brōpar, brother; áirpā, earth, land;
  frapjan, to understand; wairpān, to become.
  qap, he said; warp, he became; acc. sing. áip, oath.

  d, ð.

§ 139. Germanic d, which only occurred initially and after
n, remained in Gothic (§ 115), as dags, day; diups, deep;
driusan, to fall; drigkan, to drink; bindan, to bind; hund,
hundred; winds, wind.
  ð became d after voiced consonants, as alds, age, generation;
  haldan, to hold, keep; waúrd, word; gards, house; gazds,
goad, sting; huzd, treasure.

F
d became p after vowels both finally and before final -s; hence the frequent interchange between d (written d) and p in inflexion, as inf. beidan, to abide, await; ana-biudan, to command; bidjan, to pray, beside pret. sing. báip, -báup, báp; gen. sing. gódis, háubidis, nasidis, beside nom. sing. góps, good, háubip, head, nasíps (pp.), saved.

Note.—In occasional forms like bad, -báud, góds, gód, beside the regular forms báp, báup, góps, góp, the d had been transferred from forms where it was regular.

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

Sibilants.

§ 140. Germanic s remained in Gothic, as sandjan, to send; sitan, to sit; sibun, seven; slépan, to sleep; swistar, sister; wisan, to be; ga-nisan, to become whole; aúhsa, ox; wissa, I knew; hals, neck; was, I was.

z.

§ 141. z only occurred medially and finally in prim. Germ. Medial z, which became r in the other Germanic languages, generally remained in Goth., as azgó, ash, cinder; razda, speech, language; huzd, treasure; mizdō, pay, reward; alpiza, older; máíza, greater; hazjan, to praise; talzjan, to instruct.

Note.—In the forms of strong verbs, medial z was supplanted by s through the levelling out of the s-forms, e.g. kusum, kusans for *kuzum, *kuzans, after the analogy of kiusan, káus, &c., see § 119. 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 *nasjan, after the analogy of nisan, cp. OE. nerian, OHG. nerien, *to save; ur-raisjan, *to raise up, sv. ur-reisan, to arise, cp. OE. rēran, to raise; lāisjan, cp. OE. lāran, OHG. lēren, to teach; wasjan, to clothe, cp. OE. werian, OHG. werien, to wear, see § 119.

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

Final -s (-z) was dropped after a short vowel + r, cp. nom. sing. waîr, man; baur, son; anpar, second; unsar, our, &c., beside nom. sing. dags, day; gasts, guest; akrs, field; swērs, honoured, &c.

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

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

3. The prep. us became ur before r in compounds, as ur-reisan, to arise; ur-rinnan, to go out. The s in us- was sometimes dropped in compounds before st, as u-standan = us-standan, to stand up, cp. also di-skritnan, beside dis-skritnan, to be rent in twain.
§ 142. 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 §§ 85, 86.

Gothic nouns are divided into two great classes, according as the stem originally ended in a vowel or a consonant. 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, as what has already been stated there will not, as a rule, be repeated in the chapter on the Accidence.

A. THE VOCALIC OR STRONG DECLENSION.

1. The a-declension.

§ 143. The a-declension comprises masculine and neuter nouns only, and corresponds to the Latin and Greek o-de-
THE A-DECLENSION.

clension (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.

§ 144. Masculines.

Sing.

Nom. dags, day  hláifs, loaf, bread
Acc. Voc. dag  hláif
Gen. dagis  hláibis
Dat. daga  hláiba

Plur.

Nom. dagōs  hláibōs
Acc. dagans  hláibans
Gen. dagē  hláibē
Dat. dagam  hláibam

Note.—1. On the interchange of f (hláifs, hláif) and b (hláibis, &c.), see § 133.
2. On nom. forms like waír, man, freihals, freedom, gen. waíris, freihalsis, see § 141.

§ 145. Like dags are declined a great many Gothic masculine nouns, e.g. áips (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; piudans, king; wigs, way; winds, wind; wulfs, wolf. Like hláefs is declined láufs, leaf.
Neuters

§ 146. Neuters

SING.

Nom. Voc. Acc. waúrd, word \[\text{háubip, head}\]
Gen. waúrdis \[\text{háubidis}\]
Dat. waúrda \[\text{háubida}\]

PLUR.

Nom. Voc. Acc. waúrda \[\text{háubida}\]
Gen. waúrdē \[\text{háubidē}\]
Dat. waúrdam \[\text{háubidam}\]

Note.—On the interchange of p (háubip) and d (háubidis, &c.), see § 139.

§ 147. Like waúrd are declined a great many Gothic neuter nouns, e.g. agis (gen. agisis), fear; akran, fruit; awistr, sheepfold; barn, child; blōp (gen. blōpis), blood; dius (gen. diuzis), wild beast; dâur, door; eisarn, iron; gras (gen. grasis), grass; haúrn, horn; huzd, treasure; jêr, year; juk, yoke; kaúrn, corn; láun, pay, reward; leik, body, flesh; maúrpr, murder; riqis (gen. riqizis), darkness; silubr, silver; skip, ship; tagl, hair; tagr, tear. Like háubip are declined liuhap, light; witôp, law.

b. ja-stems.

Masculines.

§ 148. In this class of nouns the nom. and gen. sing. end in -jis when the stem-syllable is short; but in -eis when the stem-syllable is long, or when the stem (apart from any prefix) is of more than one syllable.
### THE JA-DECLENSION.

#### § 148-151.

**Sing.**

<table>
<thead>
<tr>
<th>Nom. harjis, army</th>
<th>hardeis, herdsman</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc. Voc. hari</td>
<td>hairdi</td>
</tr>
<tr>
<td>Gen. harjis</td>
<td>hairdeis</td>
</tr>
<tr>
<td>Dat. harja</td>
<td>hairedja</td>
</tr>
</tbody>
</table>

**Plur.**

<table>
<thead>
<tr>
<th>Nom. harjōs</th>
<th>hairdqos</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc. harjans</td>
<td>hairdjqans</td>
</tr>
<tr>
<td>Gen. harjē</td>
<td>hairdjqē</td>
</tr>
<tr>
<td>Dat. harjēm</td>
<td>hairdjqam</td>
</tr>
</tbody>
</table>

§ 149. Like harjis are declined andastapijis, adversary; nipjis, kinsman. Like hairdeis are declined andeis, end; asneis, servant; bōkareis, scribe; lāisareis, teacher; lēkeis, physician; mōtareis, toll-taker; siponeis, pupil, disciple.

§ 150. **Neuters.**

**Sing.**

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

§ 151. Like kuni are declined a large number of neuter nouns, including both those with long and short stem-syllables, as arbi, heritage; andbahti, service; andwaırpi, presence; badi, bed; fairguni, mountain; fraπi, understanding; gawi (gen. gaujis, § 129), region, district; gawairpi, peace; kunpi, knowledge; nati, net; reiki, rule, power; taui (gen. tōjis, § 79), deed, work.
c. Wa-stems.

§ 152. Masculines.

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>pius, servant</td>
<td>piwōs</td>
</tr>
<tr>
<td>Acc.</td>
<td>piu</td>
<td>piwans</td>
</tr>
<tr>
<td>Gen.</td>
<td>piwis</td>
<td>piwē</td>
</tr>
<tr>
<td>Dat.</td>
<td>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 *pius, and the nom. sing. snáiw, snow, the acc. sing. of which would be snáiw, gen. snáiwis, see § 129.

§ 153. Neuters.

<table>
<thead>
<tr>
<th></th>
<th>Sing</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Acc. Voc.</td>
<td>kniu, knee</td>
<td>kniwa</td>
</tr>
<tr>
<td>Gen.</td>
<td>kniwis</td>
<td>kniwē</td>
</tr>
<tr>
<td>Dat.</td>
<td>kniwa</td>
<td>kniwam</td>
</tr>
</tbody>
</table>

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

2. frai̇w, seed; hlai̇w, grave; lēw, occasion; waúrstw, work, retain the w in the nom. acc. sing. according to § 129, and are declined like waúrd.

2. The ð-declension.

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

Sing. | Plur.
--- | ---
Nom. Acc. gib[a, gift | gibōs
Gen. gibōs |
Dat. gibái |

§ 156. Like gib[a are declined a very large number of feminine nouns, as ah[a, river; aír[a, earth; bida, request; bōta, advantage; fera, country, region; grab[a, ditch; háird[a, herd; karkara, prison; láiba, remnant; mul[a, dust; nēpla, needle; rūna, mystery; razda, language; sāiwala, soul; stib[a, voice; stau[a, judgment.

Wō-stems—bandwa, sign, token; fijaj[a (fiaj[a), hatred;
frjaj[a (friaj[a), love; nida, rust; triggwa, covenant.

jō-stems—with a short radical syllable—brakja, strife;
halja, hell; ludja, face; plapja, street; sibja, relationship;
sun[a, truth.

§ 157. b. jō-stems.

Sing. | Plur.
--- | ---
Nom. bandi, band | bandjōs
Acc. bandja | bandjōs
Gen. bandjōs | bandjō
Dat. bandjái | bandjōm

§ 158. Like bandi are declined jō-stems which have a long stem-syllable, and those whose stems are polysyllabic, as frijōndi, friend; fráistubni, temptation; hāipi, field; háiti, command; mawi (gen. máujōs, § 129), maiden; piudangardi, kingdom; piwi (gen. piujōs, § 129), maid-servant; wasti, clothing.
3. The i-declension.

§ 159. The i-declension contains masculine and feminine nouns only.

§ 160.  

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. gastis</td>
<td>gaste</td>
</tr>
<tr>
<td>Dat. gasta</td>
<td>gastim</td>
</tr>
</tbody>
</table>

Note.— 1. On nom. forms like drus, fall, baúr, child, son, gen. drusis, baúris, see § 141. On the nom. sing. náus, corpse, beside nom. pl. naweis, see § 129.

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.

§ 161. Like gasts are declined arms, arm; balgs, wine-skin; barms, bosom, lap; brúpfaps (gen. -fadis, § 139), bride-groom; gards, house; hups, hip; láists, track; mats, meat; muns, thought; saggws, song; sáups (gen. sáudis, § 139), sacrifice; stap (gen. stadis, § 139), place.

§ 162.  

b. Feminines.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ansts, favour</td>
<td>ansteis</td>
</tr>
<tr>
<td>Voc. anst</td>
<td></td>
</tr>
<tr>
<td>Acc. anst</td>
<td>anstins</td>
</tr>
<tr>
<td>Gen. anstáis</td>
<td>ansté</td>
</tr>
<tr>
<td>Dat. anstái</td>
<td>anstim</td>
</tr>
</tbody>
</table>
§ 162-164.] 

THE I-DECLENSION. 75

Note.—On forms like nom. usstass, gen. usstassáis, resurrection, see § 141.

§ 163. Like ansts are declined a great many feminine nouns, as áihts, property; arbáips (gen. arbáidáis), labour; asans, harvest; anabúsns (anabusns?), command; andahafs, answer; dáils, portion; děps (gen. dědáis), deed; fadreins, family; fahēps (gen. fahēdáis), joy; fralusts, loss; fra-waúrhts, sin; gabaúrps, birth; gahugds, thought; gakusts, test; gamunds, remembrance; ganists, salvation; gaqumpś, assembly; gaskafts, creation; gataúrps, destruction; haúrds, door; lists, craftiness; missadēps (-dēds), misdeed; magaips, maid; mahts, power; manasēps (gen. -sēdáis), world; mikilduIPS, greatness; náups, need; qēns, woman; saúhts, sickness; siuns, sight; slaúhts, slaughter; sōkns, search; táiks, token; þaúrfts, need; urristš, resurrection; wēns, hope.

§ 164. In the same manner are also declined the abstract nouns formed from weak verbs of the second and third conjugation; as laþöns, invitation, inf. laþöN, to invite; mitöns, a thought, inf. mitöN, to think over; salböns, ointment, inf. salbön, to anoint; sunjöns, a verifying, inf. sunjön, to verify; bauáins, dwelling, inf. bauan, 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-declension (§ 155), thus láiseins, doctrine, gen. láiseináis, but nom. gen. pl. láiseinös, láiseinō; other examples are galáubeins, faith, inf. galáubjan, to believe; dáupeins, baptism, inf. dáupjan, to baptize; naseins, salvation, inf. nasjan, to save.
THE U-DECLENSION. [§§ 164-167.

Note.—háims, village, is declined like ansts in the singular, but like gibá (§ 155) in the plural.

The u-declension.

§ 165. The u-declension contains all three genders. The case-endings of the masculine and feminine nouns are exactly alike.

§ 166. a. Masculines and Feminines.

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine (Sing.)</th>
<th>Feminine (Sing.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>sunus (masc.)</td>
<td>handus (fem.)</td>
</tr>
<tr>
<td>Voc.</td>
<td>su nu</td>
<td>handu</td>
</tr>
<tr>
<td>Acc.</td>
<td>sunás</td>
<td>handáus</td>
</tr>
<tr>
<td>Dat.</td>
<td>sunáu</td>
<td>handáu</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th>Case</th>
<th>(Nom.)</th>
<th>(Acc.)</th>
<th>(Gen.)</th>
<th>(Dat.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>sunjus</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>sununs</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>suniwē</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>sunum</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

§ 167. Similarly are declined the following masculine nouns and a few others: áirus, messenger; asilus, ass; dáupus, death; fótus, foot; hürhus, hunger; háirus, sword; hlifus, thief; ibnassus, evenness; kustus, test; lipus, limb; luftus, air; lustus, desire; magus, boy; sidus, custom; skadus, shadow; skildus, shield; tunpus, tooth; paúrnus, thorn; piudinassus, kingdom; wiprus, lamb; wulpus, glory; wintrus, winter.
§ 168. Besides handus also the three feminine nouns asilus, she-ass; kinnus, cheek; waddjus, wall.

b. Neuters.

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

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

Note.—The gen. faíháus does not occur, but it can be inferred from filáus, the adverbial gen. of filu, much. gáiru (nom. sing.), goad, and sihu (acc. sing.), victory, occur only once, and as glosses; the latter is probably miswritten for sigu, which would then presuppose a masc. form *sígu = OHG. sigu, otherwise we should expect saíhu (§ 67). The acc. form leipu, strong drink, probably also belongs here, since it is neuter in all the other old Germanic languages.

B. Weak Declension (N-stems).

§ 170. a. Masculines.

Sing. Plur.
Nom. hana, cock hanans
Acc. hanan hanans
Gen. hanins hanané
Dat. hanin hanam

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

arbja, heir; baúrgja, citizen; bandja, prisoner; faúragaggja, governor; fiskja, fisher; fráuja, master; gudja, priest; haúrnja, horn-blower; nēhundja, neighbour; swiglja, piper; timrja, carpenter; wardja, guard; wilja, will.

gawaúrstwa, fellow-worker; skuggwa, mirror; sparwa, sparrow.

Note.—aba, man, has in the gen. pl. abnē, dat. pl. abnam; and aūhsa, ox, has in the gen. pl. aūhsnē. See § 108.

§ 172. b. Feminines.

**Sing.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form 1</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tuggō</td>
<td>managei, multitude</td>
</tr>
<tr>
<td>Acc.</td>
<td>tuggōn</td>
<td>managein</td>
</tr>
<tr>
<td>Gen.</td>
<td>tuggōns</td>
<td>manageins</td>
</tr>
<tr>
<td>Dat.</td>
<td>tuggōn</td>
<td>managein</td>
</tr>
</tbody>
</table>

**Plur.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form 2</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Acc.</td>
<td>tuggōns</td>
<td>manageins</td>
</tr>
<tr>
<td>Gen.</td>
<td>tuggōnō</td>
<td>manageinō</td>
</tr>
<tr>
<td>Dat.</td>
<td>tuggōm</td>
<td>manageim</td>
</tr>
</tbody>
</table>

§ 173. Like tuggō are declined a large number of nouns, as aglō, anguish; azgō, ash; brinnō, fever; fullō, fulness; kalbō, calf; mawilō, young maiden; mizdō, reward; qinō, woman; stairnō, star; swaïhrō, mother-in-law; pāhō, clay; peiβuō, thunder.

arbjō, heiress; brunjō, breast-plate; gatimrjō, building;
§§ 173-177. | MINOR DECLENSIONS. 79

heňjó, chamber; niňjó, female cousin; raňjó, account; sakjó, strife.

gatwo, street; ūhtwo, early morn; wahtwo, watch.

§ 174. Like managei are declined a large number of nouns, most of which are formed from adjectives, as agláiitei, lasciviousness; álpeí, mother; áudagei, blessedness; báltrei, bitterness; balpeí, boldness; baírhteí, brightness; bleípeí, mercy; diupeí, depth; drugkanei, drunkenness; fródeí, understanding; gagudei, piety; garáihteí, righteousness; háuhaírteí, pride; hlütrei, purity; kilpeí, womb; liuteí, deceit; mareí, sea; mikilei, greatness; þramsteí, locust; þaursteí, thirst.

§ 175. | c. Neuters.

Sing. | Plur.
---|---
Nom. Acc. haírtő, heart | haírtőna
Gen. haírtins | haírtanė
Dat. haírtin | haírtam

§ 176. Like haírtő are declined the following nouns:—
áugő, eye; áuső, ear; áugadaúro, window; barnilo, little child; kaúrnő, corn; sigljo, seal; þáirkó, hole.

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

C. MINOR DECLENSIONS.

§ 177. | 1. Stems in -r.

Sing. | Plur.
---|---
Nom. bröpar, brother | bröprjus
Acc. bröpar | bröprjus
Gen. bröprs | bröprē
Dat. bröpr | bröprum
MINOR DECLENSIONS. [§§ 177–180.

Note.—The nom. pl. is a new formation after the analogy of sunjus (§ 166).

In the same manner are declined:—daúhtar, daughter; swistar, sister. The word fadar, father, only occurs once, and that in the voc. or nom. sing. *Módar, mother, does not occur at all, instead of which áiœi (§ 174) is used.

2. Stems in -nd.

§ 178. To this class belong participial substantives, which were originally present participles (for the inflection of the participles themselves, see § 200).

<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>

§ 179. 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.

§ 180. Manna, man, is declined partly according to its original declension, and partly according to the weak declension (§ 170), the forms of the latter are printed in italics.

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. manna</td>
<td>mans, mannans</td>
</tr>
<tr>
<td>Acc. mannan</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>
§ 181. Of other masculines belonging here we have only traces, as sing. nom. mēnōps, *month*, gen. mēnōps (or mēnōpis?), dat. mēnōp, pl. nom. acc. mēnōps, dat. mēnōpum; sing. nom. reiks, *ruler*, gen. reikis, dat. reik, pl. nom. acc. reiks, gen. reikē, dat. reikam; sing. nom. weitwōds, *witness*, acc. weitwōd, pl. nom. weitwōds, gen. weitwōdē.

§ 182. 4. Feminines.

Sing. Plur.
Nom. baúrgs, *city* baúrgs
Acc. baúrg baúrgs
Gen. baúrgs baúrgē
Dat. baúrg baúrgim

Note.—The dat. pl. was formed after the analogy of the i-declension (§ 162).

§ 183. 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 (§ 144); spaûrds, *racecourse*; waihts, *thing*.

Note.—dulps and waihts are also declined according to the i-declension (§ 162).

CHAPTER XI.

DECLENSION OF ADJECTIVES.

§ 185. Adjectives are declined as strong or weak (§ 294). They have three genders, and the same cases as nouns. The endings of the strong declension are partly nominal and partly pronominal (the latter are given in italics).

A. STRONG DECLENSION.

§ 186. The strong declension contains a-stems, i-stems, and u-stems.

**a-stems.**

§ 187. The a-stems are subdivided into pure a-stems, ja-stems, and wa-stems, like the corresponding declension of nouns.

**Pure a-stems.**

**Sing.**

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

**Plur.**

| Nom.   | blindái          | blinda    | blindós    |
| Acc.   | blindans         | blinda    | blindós    |
| Gen.   | blindáizē        | blindáizē | blindáizō   |
| Dat.   | blindáim         | blindáim  | blindáim   |

Note.—On adjectives like láus, empty (gen. láusis); gaqiss, consenting (gen. gaqissis); see § 141.
§ 188. Like blinds are declined by far the greater majority of Gothic adjectives. Examples are áiweins, eternal; airpeins, earthly; alls, all; arms, poor; áudags, blessed; baírhta, bright; baítrs, bitter; barnisks, childish; diups, deep; dumb, dumb; dwals, foolish; fagrs, beautiful; fröps (gen. frödis), wise; fulgins, hidden; fulls, full; galeiks, like; gáurs, sad; göps (gen. gödis), good; grédags, hungry; gulpeins, golden; háils, whole; halts, lame; handugs, wise; hlútrs, pure; hulps, gracious; ibns, even; juggs, young; kalds, cold; laggs, long; lats, slothful; leitils, little; liufs (gen. liubis), dear; mahts, possible; mahteigs, mighty; manags, much; mikils, great; módags, angry; raihta, right; saps (gen. sadis), full; sineigs, old; siuks, sick; smals, small; snutrs, wise; swarts, black; swërs, honoured; swirps, strong; tils, fit; ubils, evil; unweis, unlearned; waírps, worthy; weihs, holy.

ja-stems.

§ 189. The ja-stems are divided into two classes like the corresponding declension of nouns (§ 148): (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.

Sing.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</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>midjáizös</td>
</tr>
<tr>
<td>Dat.  midjamma</td>
<td>midjamma</td>
<td>midjái</td>
</tr>
</tbody>
</table>
84 STRONG DECLENSION OF ADJECTIVES. [§§ 189-193.

**Plur.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. midjáí</td>
<td>midja</td>
<td>midjóš</td>
</tr>
<tr>
<td>Acc. midjáns</td>
<td>midja</td>
<td>midjóš</td>
</tr>
<tr>
<td>Gen. midjáizē</td>
<td>midjáizē</td>
<td>midjáizō</td>
</tr>
<tr>
<td>Dat. midjáim</td>
<td>midjáim</td>
<td>midjáim</td>
</tr>
</tbody>
</table>

§ 190. Like midjáis are declined fullátojís, perfect; niujis, new; ubiltójís, evil doing. Frijá-, free, has in the nom. sing. masc. freis.

§ 191.

**Sing.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. wilþeis, wild</td>
<td>wilþi, wilþjata</td>
<td>wilþi</td>
</tr>
<tr>
<td>Acc. wilþjana</td>
<td>wilþi, wilþjata</td>
<td>wilþja</td>
</tr>
<tr>
<td>Gen. wilþeis (or -jis?)</td>
<td>wilþeis (or -jis?)</td>
<td>wilþjáizōs</td>
</tr>
<tr>
<td>Dat. wilþjamma</td>
<td>wilþjamma</td>
<td>wilþjáí</td>
</tr>
</tbody>
</table>

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

§ 192. Like wilþeis are declined aírzeis, astray; alþeis, old; faírneis, old; wóþeis, sweet.

wa-stems.

§ 193. 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 (§ 141), occurs once only, and that in the nom. sing. masc. The nom. singular forms *qius, alive, pl. qiwái; *fáus, little, pl. faví; *usskáus, vigilant, pl. usskawái, do not occur. See § 141.
§§ 194-196. ] STRONG DECLENSION OF ADJECTIVES. 85  

i-stems.  

§ 194. The declension of an i-stem differs but slightly from that of midjís, viz. in the nom. sing. masc. and fem., and in the nominal form of the nom. acc. sing. neut. The gen. sing. fem. of an adjective of this class is not extant; nor is the -ata form of the nom. acc. sing. neut. 

Sing.  

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. hráins, clean</td>
<td>hráin</td>
<td>hráins</td>
</tr>
<tr>
<td>Acc. hráinjana</td>
<td>hráin</td>
<td>hráinja</td>
</tr>
<tr>
<td>Gen. hráinis</td>
<td>hráinis</td>
<td>*hráinjáizōs</td>
</tr>
<tr>
<td>Dat. hráinjamma</td>
<td>hráinjamma</td>
<td>hráinjái</td>
</tr>
</tbody>
</table>

Plur.  

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. hráinjái</td>
<td>hráinja</td>
<td>hráinjós</td>
</tr>
<tr>
<td>Acc. hráinjans</td>
<td>hráinja</td>
<td>hráinjós</td>
</tr>
<tr>
<td>Gen. hráinjáizē</td>
<td>hráinjáizē</td>
<td>hráinjáizō</td>
</tr>
<tr>
<td>Dat. hráinjáim</td>
<td>hráinjáim</td>
<td>hráinjáim</td>
</tr>
</tbody>
</table>

§ 195. Like hráins are declined analáugns, hidden; ana-siuns, visible; andanáems, pleasant; áups, desert; brüks, useful; gafáurs, well-behaved; gamáins, common; sëls, kind; skáuns, beautiful; skeirs, clear; suts, sweet; and a few others.  

u-stems.  

§ 196. The u-forms appear only in the nom. sing. of all genders and in the acc. sing. neut. 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 (§ 291). The nom. acc. neut. pl. are also wanting. All the other extant cases have passed over into the ja-declension.
WEAK DECLENSION OF ADJECTIVES. [§§ 196–198.

Sing.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>hardus, hard</td>
<td>hardu, hardjata</td>
<td>hardus</td>
</tr>
<tr>
<td>Acc.</td>
<td>hardjana</td>
<td>hardu, hardjata</td>
<td>hardja</td>
</tr>
<tr>
<td>Gen.</td>
<td>*hardáus</td>
<td>*hardáus</td>
<td>*hard jáizōs</td>
</tr>
<tr>
<td>Dat.</td>
<td>*hardjamma</td>
<td>*hardjamma</td>
<td>*hardjái</td>
</tr>
</tbody>
</table>

Plur.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>hardjáí</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>hardjans</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>hardjáize</td>
<td>hardjáize</td>
</tr>
<tr>
<td>Dat.</td>
<td>hardjáim</td>
<td>hardjáim</td>
</tr>
</tbody>
</table>

§ 197. Like hardus are declined the following adjectives: —aggwus, narrow; aglus, difficult; hnasqus, soft; kaúrus, heavy; láushandus, empty handed; manwus, ready; qaírrus, gentle; seípus, late; tulgus, steadfast; twalibwintrus, twelve years old; paúrsus, withered; plaqus, soft.

B. WEAK DECLENSION.

§ 198. The weak declension of adjectives agrees exactly with that of the three nouns hana (§ 170), hairtō (§ 175), and tuggō (§ 172).

Sing.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>blinda, blind</td>
<td>blindō</td>
<td>blindō</td>
</tr>
<tr>
<td>Acc.</td>
<td>blindan</td>
<td>blindō</td>
<td>blindōn</td>
</tr>
<tr>
<td>Gen.</td>
<td>blindins</td>
<td>blindins</td>
<td>blindōns</td>
</tr>
<tr>
<td>Dat.</td>
<td>blindin</td>
<td>blindin</td>
<td>blindōn</td>
</tr>
</tbody>
</table>

Plur.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>blindans</td>
<td>blindōna</td>
</tr>
<tr>
<td>Acc.</td>
<td>blindans</td>
<td>blindōna</td>
</tr>
<tr>
<td>Gen.</td>
<td>blindane</td>
<td>blindane</td>
</tr>
<tr>
<td>Dat.</td>
<td>blindam</td>
<td>blindam</td>
</tr>
</tbody>
</table>
§ 199. In the same manner are declined the weak forms of the ja-stems. 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>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. niuja, new</td>
<td>niujō</td>
<td>niujō</td>
</tr>
<tr>
<td>Acc. niujan</td>
<td>niujō</td>
<td>niujōn</td>
</tr>
<tr>
<td>&amp;c.</td>
<td>&amp;c.</td>
<td>&amp;c.</td>
</tr>
</tbody>
</table>

### i-stems

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. wilpja, wild</td>
<td>wilpjō</td>
<td>wilpjō</td>
</tr>
<tr>
<td>Acc. wilpjjan</td>
<td>wilpjō</td>
<td>wilpjōn</td>
</tr>
<tr>
<td>&amp;c.</td>
<td>&amp;c.</td>
<td>&amp;c.</td>
</tr>
</tbody>
</table>

### u-stems

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. hardja, hard</td>
<td>hardjō</td>
<td>hardjō</td>
</tr>
<tr>
<td>Acc. hardjan</td>
<td>hardjō</td>
<td>hardjōn</td>
</tr>
<tr>
<td>&amp;c.</td>
<td>&amp;c.</td>
<td>&amp;c.</td>
</tr>
</tbody>
</table>
C. **DECLENSION OF PARTICIPIES.**

§ 200. In the nom. sing. masc. the present participle has both a strong form *nimands* and a weak form *nimanda*. In other respects the declension of the present participle agrees exactly with that of the three nouns *hana* (§ 170), *hairtō* (§ 175), and *managei* (§ 172).

<table>
<thead>
<tr>
<th></th>
<th><em>Masc.</em></th>
<th><em>Neut.</em></th>
<th><em>Fem.</em></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td><em>nimands, nimanda, taking</em></td>
<td><em>nimandō</em></td>
<td><em>nimandein</em></td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td><em>nimandan</em></td>
<td><em>nimandō</em></td>
<td><em>nimandein</em></td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td><em>nimandins</em></td>
<td><em>nimandins</em></td>
<td><em>nimandeins</em></td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td><em>nimandin</em></td>
<td><em>nimandin</em></td>
<td><em>nimandein</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th><em>Masc.</em></th>
<th><em>Neut.</em></th>
<th><em>Fem.</em></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td><em>nimandans</em></td>
<td><em>nimandōna</em></td>
<td><em>nimandeins</em></td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td><em>nimandans</em></td>
<td><em>nimandōna</em></td>
<td><em>nimandeins</em></td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td><em>nimandanē</em></td>
<td><em>nimandanē</em></td>
<td><em>nimandeinō</em></td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td><em>nimandam</em></td>
<td><em>nimandam</em></td>
<td><em>nimandeim</em></td>
</tr>
</tbody>
</table>

§ 201. The past participle has both the strong and the weak declension. In the former case it is declined like *blinds* (§ 187), and in the latter like *blinda* (§ 198).

§ 202. **Strong.**

<table>
<thead>
<tr>
<th></th>
<th><em>Masc.</em></th>
<th><em>Neut.</em></th>
<th><em>Fem.</em></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td><em>numans, taken</em></td>
<td><em>numan, numanata</em></td>
<td><em>numana</em></td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td><em>numanana</em></td>
<td><em>numan, numanata</em></td>
<td><em>numana</em></td>
</tr>
<tr>
<td></td>
<td>&amp;c.</td>
<td>&amp;c.</td>
<td>&amp;c.</td>
</tr>
</tbody>
</table>

In the same manner are declined the past participles of weak verbs, as *nasips, saved*, acc. *nasidana; salbōps, anointed,*
§ 203. 

§ 204. The comparative is formed by means of the two suffixes -iz- (＝OHG. -ir-) and -ōz- (＝OHG. -ōr-). It follows the weak declension and is declined like the present participle (§ 200), except that the nom. sing. masc. is always weak. ja-stems, i-stems, and u-stems take the suffix -iz-; pure a-stems sometimes take the one, sometimes the other suffix, thus:—

D. THE COMPARISON OF ADJECTIVES.

1. The Comparative Degree.

Positive. Comparative.

manags, great managiza
juggs, young jūhiza (§§ 60, 119)
swinbs, strong swinþōza
alþeis, old alþiza
suts, sweet sutiza
hardus, hard hardiza
2. The Superlative.

§ 205. The superlative is formed by means of the two suffixes -ist- and -öst-. The rule seems to have been that adjectives which had -iz- in the comparative had -ist- in the superlative, and those which had -öz- in the comparative had -öst- 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 (§ 187), 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 (§ 198). Examples of the superlative are armósts, poorest; háuhists, highest; managists, greatest.

3. Irregular Comparison.

§ 206. 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>máiza</td>
<td>máists</td>
</tr>
<tr>
<td>sineigs, old</td>
<td>wanting</td>
<td>sinista</td>
</tr>
<tr>
<td>ubils, evil</td>
<td>waírsiza</td>
<td>wanting</td>
</tr>
</tbody>
</table>

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

§ 207. There are also six superlative forms ending in -ma, -tuma, -duma, which have been formed from adverbial stems: fruma, first; innuma, inmost; aúhuma, higher; aftuma,
last; iftuma, next; hleiduma, left. They are all declined weak, and the feminine follows managei (§ 172). aúhuma and hleiduma have lost their superlative meaning. To aúhuma a new superlative aúhumists (aúhmists), highest, was formed: in like manner frumists, first, foremost; aftumists, last, aftermost; hindumists, hindmost, from *hinduma; spédumists, last, from *spéduma, are properly double superlatives.

Numerals.

1. Cardinals.

§ 208. The extant cardinal numerals are:—áins, one; twái, two; prija (neut.), three; fidwör, four; fimf, five; saíhs, six; sibun, seven; ahtáu, eight; niun, nine; taíhun, ten; *áinlib (but dat. áinlibim), eleven; twalib (dat. twalibim), twelve; fidwórtaíhun, fourteen; fimftaíhun, fifteen; twáitigjus, twenty; *préis tigjus (but acc. prins tiguns), thirty; fidwór tigjus, forty; fimf tigjus, fifty; saíhs tigjus, sixty; sibunlêhund, seventy; ahtáutêhund, eighty; niuntêhund (gen. niuntêhundis), ninety; taíhunlêhund (taíhuntaihund), hundred; twa hunda, two hundred; prija hunda, three hundred; fimf hunda, five hundred; niun hunda, nine hundred; þúsundi, thousand; twós þúsundjós, two thousand; ‘g’ (=*préis, see § 3) þúsundjós, three thousand; fidwór þúsundjós, four thousand; fimf þúsundjós, five thousand; and the datives mip taíhun þúsundjóm, with ten thousand; mip twáim tigum þúsundjó, with twenty thousand. See § 3.

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

§ 210. (i) áins, neut. áin, áinata, fem. áina is always
CARDINAL NUMERALS. [§§ 210-213.

strong and is declined like blinds (§ 187). Plural forms meaning only, alone also occur.

Nom. twái twa twóös
Acc. twans twa twóös
Gen. twaddjë twaddjë —
Dat. twáim twáim twáim

Nom. *préis prija *préis
Acc. prins prija prins
Gen. prijë prijë —
Dat. prim prim —

§ 213. The cardinal numerals 4–15 usually remain uninflected; when inflected they follow the i-declension (§ 159), forming their dat. in -im, gen. in -ë; the existing examples are dat. fidwörim, taïhunim, áinlibim, twalibim, fimftaihunim, gen. niunë, twalibë. The cardinal numerals 20–60 are formed by means of the units and the noun *tigus, decade, which does not exist in the singular, but in the plural is declined like sunus (§ 166). These numerals govern the gen. case. The existing acc. gen. dat. forms are:—acc. prins tiguns, fidwór tiguns, fimf tiguns; gen. prijë tigiwë; dat. twáim tigum, saïhs 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, hundred, which is declined like waürd (§ 146). 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 (§ 157), and governs the gen. case. The
examples of the oblique cases are: dat. fidwór þúsundjóm,
fimf þúsundjóm, and those given in § 208.

2. Ordinals.

§ 214. The extant ordinals are:—fruma (frumists, § 207),
first; anpar, second; pridja, third; saíhsta, sixth; ahtuda,
eighth; niunda, ninth; taihunda, tenth; fimftataihunda.
fifteenth (dat. fimftataihundin).

§ 215. fruma follows the weak declension, the fem. of
which is declined like managei (§ 172). anpar is declined
strong like blinds (§ 187), except that the nom. acc. neut.
ever ends in -ata; nom. masc. anpar (§ 141), neut. anpar,
fem. anpara. The remaining ordinals are declined weak
like blinda (§ 198).

3. Other Numerals.

§ 216. Both is expressed by masc. nom. bái, acc. bans,
dat. báim, neut. nom. acc. ba; also by masc. nom. bajöps,
dat. bajöpum.

§ 217. The only extant simple distributive numeral is
tweihnáí, two each, of which the fem. acc. tweihnös, dat.
tweihnáim occur. Distributive numerals are expressed by
prepositional or pronominal phrases: bi twans aippáu máist
prins, by twos or at most by threes; ana huarjanöh (§ 234)
fimftiguns, by fifties in each (company); insandida ins twans
huanzuh (§ 234), he sent them forth two and two.

§ 218. Multiplicatives are formed by adding the adj. falp-
to the cardinals. They are ainfalps, onefold, simple; fidur-
falps, fourfold; taïhuntaïhundfalps, hundredfold; manag-falps, manifold.

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

§ 219. Numeral adverbs in answer to the question, how often? are expressed by numerals together with the dat. sing. and pl. of *sinps, time (lit. a going): áinamma sinpa, once; anparamma sinpa, a second time; twáim sinjam, twice; prim sinjam, thrice; fimf sinjam, five times; sibun sinjam, seven times; cp. OE. áne sida, once; fif sidum, five times.

CHAPTER XII.

PRONOUNS.

§ 220. 1. Personal.

FIRST PERSON.

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

SECOND PERSON.

| | *jut | jus |
| Nom. þu, thou | | |
| Acc. þuk | igqis | izwis |
| Gen. þeina | igqara | izwara |
| Dat. þus | igqis | izwis |
Third Person.

Sing.

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

Plur.

| Nom. eis | ija | *ijōs |
| Acc. ins | *ija | ijōs |
| Gen. izē | *izē | izō |
| Dat. im | im | im |

§ 221. 2. Reflexive.

Acc. sik, oneself
Gen. seina
Dat. sis

Note.—sik, seina, sis are used for both numbers and all genders of the third person.

3. Possessive.

§ 222. The possessive pronouns of the first and second persons are formed from the gen. case of the corresponding personal pronouns, thus meins, my; *ugkar, of us two; unsar, our; peins, thy; igqar, of you two; izwar, your.

The possessive pronoun of the third person is formed from the gen. of the reflexive pronoun for the acc. gen. dat. sing. and plural. 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 possessive pronoun for both sing. and plural all genders is expressed by the gen. case of the personal pronoun (§ 220). See § 295.

§ 223. The possessive pronouns are declined according to the strong declension like *blinds* (§ 187). 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 § 141:

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

4. Demonstrative.

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

<table>
<thead>
<tr>
<th></th>
<th><strong>Masc.</strong></th>
<th><strong>Neut.</strong></th>
<th><strong>Fem.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>sa</em></td>
<td><em>ptata</em></td>
<td><em>sō</em></td>
</tr>
<tr>
<td>Acc.</td>
<td><em>pana</em></td>
<td><em>ptata</em></td>
<td><em>pō</em></td>
</tr>
<tr>
<td>Gen.</td>
<td><em>pis</em></td>
<td><em>pis</em></td>
<td><em>bizōs</em></td>
</tr>
<tr>
<td>Dat.</td>
<td><em>pamma</em></td>
<td><em>pamma</em></td>
<td><em>bizaí</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th><strong>Masc.</strong></th>
<th><strong>Neut.</strong></th>
<th><strong>Fem.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>pái</em></td>
<td><em>pō</em></td>
<td><em>pōs</em></td>
</tr>
<tr>
<td>Acc.</td>
<td><em>pans</em></td>
<td><em>pō</em></td>
<td><em>pōs</em></td>
</tr>
<tr>
<td>Gen.</td>
<td><em>pizē</em></td>
<td><em>pizē</em></td>
<td><em>bizō</em></td>
</tr>
<tr>
<td>Dat.</td>
<td><em>péim</em></td>
<td><em>péim</em></td>
<td><em>páim</em></td>
</tr>
</tbody>
</table>
Note.—1. An instrumental neut. sing. has been preserved in the phrase ni ṭē haldis, none the more, and as a factor in several conjunctions: bi-ṭē, whilst; jāp-ṭē, and if; ṭē-ei, that, &c.

2. The final a in ṭata is usually elided before ist, pat’ ist.

§ 225. The compound demonstrative pronoun is formed from the simple one by affixing the enclitic particle -uḥ.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>saḥ, this, that</td>
<td>ṭatuḥ</td>
<td>sōḥ</td>
</tr>
<tr>
<td>Acc.</td>
<td>ṭanuḥ</td>
<td>ṭatuḥ</td>
<td>ḫōḥ</td>
</tr>
<tr>
<td>Gen.</td>
<td>ṭizuḥ</td>
<td>ṭizuḥ</td>
<td>ḫizōuḥ</td>
</tr>
<tr>
<td>Dat.</td>
<td>ṭammuḥ</td>
<td>ṭammuḥ</td>
<td>ḫizāiḥ</td>
</tr>
</tbody>
</table>

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

2. Where the cases of the simple pronoun end in -a this a is elided before the u (except in the nom. sing. masc.), but after a long vowel or a diphthong the u of uḥ is elided. On the z in ṭizuḥ, &c., see § 141.

§ 226. Of the demonstrative pronoun *his only the acc., 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.

§ 227. jāins, that, yon, is declined like blīnds (§ 187). The nom. acc. sing. neut. is always jāiṇaṭa.

§ 228. silba, self; and sama, same; are declined like blīnda (§ 198).
5. Relative.

§ 229. A relative pronoun proper did not exist in Gothic, its place was supplied by affixing to simple demonstrative or personal pronouns the particle ei, that.

§ 230. 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>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. saei</td>
<td>patei</td>
<td>sōei</td>
</tr>
<tr>
<td>Acc. panei</td>
<td>patei</td>
<td>pōei</td>
</tr>
<tr>
<td>Gen. pizei</td>
<td>pizei</td>
<td>pizōzei</td>
</tr>
<tr>
<td>Dat. pamei</td>
<td>pamei</td>
<td>pizāiei</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. pāiei</td>
</tr>
<tr>
<td>Acc. pānei</td>
</tr>
<tr>
<td>Gen. pizōei</td>
</tr>
<tr>
<td>Dat. pāimei</td>
</tr>
</tbody>
</table>

Note.—1. An instrumental neut. pē-ei also occurs, but only as a conjunction. patei is also used as a conjunction.

2. Where the cases of the simple pronoun end in -a this -a is elided before the particle ei (except in the nom. sing. masc.). On the z in pizei, &c., see § 141.

3. Besides the nom. sing. forms saei, sōei, there also occur forms made from the personal pronouns, thus masc. izei (from is + ei); fem. sei (from si + ei), which is more frequently met with than sōei. Instead of izei the form izē occasionally occurs (cp. §§ 6, 7). The form izei (izē) is sometimes also used for the nom. pl. masc.; pāi sind pāi izē, these are they who; atsaīhīp faūra liugnapraufētum pāim izei qimand at izwis, beware of false prophets, of them who come to you.

§ 231. The relative pronoun for the first and second
persons is expressed by suffixing ei to the respective personal pronouns, thus ikei, (I) who; puei, (thou) who; ṭukei, (thee) whom; ṭuzei, (to thee) whom; juzei, (ye) who; dat. pl. izwizei, (to you) whom.

6. Interrogative.

§ 232. Of the simple interrogative pronoun, only singular forms occur.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ḫwas, who</td>
<td>ḫva, what</td>
<td>ḫvō</td>
</tr>
<tr>
<td>Acc. ḫvana</td>
<td>ḫva</td>
<td>ḫvō</td>
</tr>
<tr>
<td>Gen. ḫvis</td>
<td>ḫvis</td>
<td>*ļuizōs</td>
</tr>
<tr>
<td>Dat. ḫamma</td>
<td>ḫamma</td>
<td>ḫizái</td>
</tr>
</tbody>
</table>

Note.—1. An instrumental neut. ḫē, how, is also found.

2. A trace of the plural occurs in the compound form ḫanzuh (§ 234); insandida ins twans ḫanzuh, he sent them forth two and two.

3. On ḫwas, ḫva, ḫvō, used as an indefinite pronoun, see § 238.

§ 233. Nom. sing. masc. and neut. ḫapar, which of two, (other cases do not occur); ḫarjis, which (out of many), inflected like midjis (§ 189), except that the neut. nom. sing. always ends in -ata; ḫileiks, what sort of; ḫelāups (fem. ḫelāuda), how great; swaleiks, such; swalāups (fem. swalāuda), so great. The extant cases of the last four words are inflected like blinds (§ 187).

7. Indefinite.

§ 234. From ḫwas, ḫarjis, ḫapar are formed by means of the particle uh, the three indefinite pronouns ḫazuh, each, every; ḫarjizuh, each, every; ḫaparuh, each of two; but of
the last only the dat. masc. occurs *luaparammēh* (and in the form *ainluaparammēh*, *to each one of two*). The other two are declined thus:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>luazuh</td>
<td>luah</td>
<td>luōh</td>
</tr>
<tr>
<td>Acc.</td>
<td>luānōh</td>
<td>luah</td>
<td>luōh</td>
</tr>
<tr>
<td>Gen.</td>
<td>luizuh</td>
<td>luizuh</td>
<td>luizōzuh</td>
</tr>
<tr>
<td>Dat.</td>
<td>luammēh</td>
<td>luammēh</td>
<td>luizāiḥ</td>
</tr>
</tbody>
</table>

Note.—Of the fem. only the nom. occurs. Acc. pl. masc. *luanzuh* also occurs (§ 232 note).

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>luarjizuh</td>
<td>luarjatōh</td>
<td>luarjōh</td>
</tr>
<tr>
<td>Acc.</td>
<td>luarjanōh</td>
<td>luarjatōh</td>
<td>luarjōh</td>
</tr>
<tr>
<td>Gen.</td>
<td>luarjizuh</td>
<td>luarjizuh</td>
<td>luarjizōzuh</td>
</tr>
<tr>
<td>Dat.</td>
<td>luarjammēh</td>
<td>luarjammēh</td>
<td>luarjāiḥ</td>
</tr>
</tbody>
</table>

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


§ 235. The three combinations *luazuh* *saei*, *saluazuh* *saei*, *saluazuh* *izei* are used in the nom. sing. masc. with the meaning *whosoever*; the corresponding neut., which only occurs in the acc. sing., is *pataluah* *peī*, *whatsoever*. Another compound indefinite pronoun with the same meaning is formed by prefixing an indeclinable *pis* to *luazuh*,...
hrah, followed by saei (neut. patei), pei, or ei. It is declined as follows:

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. pishvazuh saei</td>
<td>pishvah pei or patei</td>
</tr>
<tr>
<td>Acc. pishvanōh saei</td>
<td>pishvah pei or patei</td>
</tr>
<tr>
<td>Gen. wanting</td>
<td>pishvizuh pei</td>
</tr>
<tr>
<td>Dat. pishvammēh saei</td>
<td>pishvammēh pei</td>
</tr>
</tbody>
</table>

§ 236. Sums, some one, a certain one, declined like blinds (§ 187). Sums . . . sums (= Gr. ὁ μὲν . . . ὁ δὲ), the one . . . the other; in this usage the particle un is generally added to the second member, and sometimes to the first also, as nom. pl. sumāi(h) . . . sumāih, some . . . and others.

§ 237. From huras, who, manna, man, āins, one, are formed with the enclitic particle hun, the three indefinite pronouns hushun, mannahun, āinshun. 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 hushun, 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 āinshun, no one, no, none (neut.), nothing, is declined thus—

<table>
<thead>
<tr>
<th>Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. āinshun</td>
</tr>
<tr>
<td>Acc. {āinnōhun}</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Gen. āinshun</td>
</tr>
<tr>
<td>Dat. āinummmēhun</td>
</tr>
</tbody>
</table>
§ 238. The simple interrogative *hwas, hwa* is often used indefinitely with the meaning *anyone*, neut. *anything*; also the numeral *áins, one, a certain one.*

CHAPTER XIII.

**Verbs.**

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

Two voices: active and passive. The passive (originally middle) only occurs in the indicative and subjunctive present; the other forms are supplied by the past participle used with *waírjan* or *wisan*. See § 297.

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.
§§ 240–243. CONJUGATION OF VERBS.

Conjugation.

§ 240. The Gothic 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.

§ 241. 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 (téka, I touch, taitók, I touched). The strong verbs are subdivided into two classes: non-reduplicated and reduplicated verbs. The non-reduplicated verbs are divided into six classes according to the first six ablaut-series given in § 105. The reduplicated verbs, which form their preterite by ablaut and reduplication combined, belong to the seventh ablaut-series (§ 105). Both these and those which form their preterite by reduplication simply, are here put together and called Class VII

§ 242. Weak verbs form their preterite by the addition of the syllable -da, (-ta), as sökja, I seek, sökida, I sought; bugja, I buy, baúhta, I bought; salbó, I anoint, salbóda, I anointed. The weak verbs, which for the most part are derivatives, are divided into four classes according as the infinitive ends in -jan (sökjan, to seek), -ôn (salbôn, to anoint), -an (haban, to have), -nan (fullnan, to become full).

A. STRONG VERBS.

§ 243. 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>háítics</td>
</tr>
<tr>
<td>3. nimíp</td>
<td>háitíp</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. nimíp</td>
<td>háitíp</td>
</tr>
<tr>
<td>3. nimand</td>
<td>háitand</td>
</tr>
</tbody>
</table>

**Imperative.**

| Sing. 2. ním | háit |
| Dual 2. nimats | háitats |
| Plur. 1. nimam | háitam |
| 2. nimíp | háitíp |
| 3. nimandáu | háitandáu |

**Infinitive.**

niman

**Participle.**

nimands

**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>haíháiist</td>
</tr>
<tr>
<td>3. nam</td>
<td>haíháit</td>
</tr>
</tbody>
</table>
CONJUGATION OF STRONG VERBS.

<table>
<thead>
<tr>
<th>INDIC.</th>
<th>SUBJ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dual 1. nēmu</td>
<td>haihāitu nēmeiwa haihāiteiwa</td>
</tr>
<tr>
<td>2. nēmuts</td>
<td>haihāituts nēmeits haihāiteits</td>
</tr>
<tr>
<td>Plur. 1. nēmum</td>
<td>haihāitum nēmeima haihāiteima</td>
</tr>
<tr>
<td>2. nēmuḥ</td>
<td>haihāituḥ nēmeiḥ haihāiteiḥ</td>
</tr>
<tr>
<td>3. nēmun</td>
<td>haihāitun nēmeina haihāiteina</td>
</tr>
</tbody>
</table>

PARTICIPLE.

numans háitans

b. Passive.

Present.

<table>
<thead>
<tr>
<th>INDIC.</th>
<th>SUBJ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. nimada</td>
<td>háitada nimáidáu háitáidáu</td>
</tr>
<tr>
<td>2. nimaza</td>
<td>háitaza nimáizáu háitáizáu</td>
</tr>
<tr>
<td>3. nimada</td>
<td>háitada nimáidáu háitáidáu</td>
</tr>
<tr>
<td>Plur. nimanda</td>
<td>háitanda nimáindáu háitáindáu</td>
</tr>
</tbody>
</table>

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

2. In the imperative 2 pers. sing. and pret. indic. 1, 3 pers. sing., final b, d become f, p, as imper. gif, pret. gaf, inf. giban, to give; pret. af-skáuf, bap, -bāup, inf. af-skiuban, to push aside; bidjan, to pray; -biudan, to bid. See §§ 183, 189.

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 give; gröft, inf. graban, to dig; ana-báust, inf. ana-biudan, to bid; bi-gast, inf. bigitan, to find; haihāist, inf. háitan, to call; qast, inf. qipan, to say. See § 120.
1. Non-reduplicated Strong Verbs.

§ 244. 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) i pers. sing. pret. indic., (3) i pers. pl. pret. indic., (4) the past participle. See §§ 105, 107.

§ 245. 

| Class I. |
|--------|----------|-----------|------|
| ei     | ái       | i (ái, § 67) | i (ái, § 67) |
| beidan, to await | báïp | bidum | bidans |
| sneîpan, to cut | snáïp | snîpum | snîpans |
| leîhuan, to lend | láîhu | laîhüm | laîhüans |

§ 246. To this class also belong:—beitan, to bite; deîgan, to knead; dreiban, to drive; greîpan, to seize; hneîwan, to bow; bi-leîban, to remain; ga-leîpam, to go; ur-reisan, to arise; skeînan, to shine; dis-skreîtan, to rend; ga-smeîtan, to smear; speîwan, to spit; steîgan, to ascend; sweîban, to cease; ga-teîhan, to tell; peîhan, to thrive; peîhân, to press upon; weîhan, to fight; weîpan, to crown; in-weîtan, to worship.

§ 247. 

| Class II. |
|--------|----------|-----------|------|
| iu     | áu       | u (áu, § 71) | u (áu, § 69) |
| ana-biudan, to bid | -bâüp | -budum | -budans |
| driusan, to fall | dráus | drusum | drusans |
| tiuhan, to lead | táuh | taûhum | taûhüans |
§ 248. To this class also belong:—biugan, to bend; driugan, to serve as a soldier; giutan, to pour; hiufan, to mourn; dis-hniupan, to break asunder; kiusan, to test; kriustan, to gnash; liudan, to grow; liugan, to lie; fra-liusan, to lose; ga-lukan, to shut; niutan, to enjoy; siukan, to be sick; af-skiuban, to push aside; sliupan, to slip; pliuhan, to flee; us-priutau, to trouble.

Note.—ga-lukan (-láuk, -lukum, -lukans), is properly an aorist present, like Gr. τῦφω, τρίθω.

CLASS III.

§ 249. 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. § 107.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>i (ai, §§ 65, 67)</td>
<td>a</td>
<td>u (au, § 71)</td>
<td>u(au, §§ 69, 71)</td>
</tr>
<tr>
<td>bindan, to bind</td>
<td>band</td>
<td>bundum</td>
<td>bundans</td>
</tr>
<tr>
<td>hilpan, to help</td>
<td>halp</td>
<td>hulpum</td>
<td>hulpans</td>
</tr>
<tr>
<td>wairjan, to become</td>
<td>warbp</td>
<td>waürpum</td>
<td>waürpans</td>
</tr>
</tbody>
</table>

§ 250. To this class also belong:—bairgan, to keep; bliggwan (§ 129 note), to beat; brinnan, to burn; driqkan, to drink; filhan, to hide; finjan, to find; us-gildan, to repay; du-ginnan, to begin; uf-gairdan, to gird up; fra-hinjan, to capture; hwaïran, to walk; af-linnan, to depart; rinnan, to run; siggwan, to sing; sigqan, to sink; fra-slindan, to swallow up; spinnan, to spin; stigqan, to thrust; af-swaïran, to wipe out; swiltan, to die; ana-trimpan,
to tread on; at-phansan, to attract; ga-phansan, to wither; priskan, to thresh; waïrans, to throw; wilwan, to rob; windan, to wind; winnan, to suffer; ga-wrisqan, to bear fruit.

**CLASS IV.**

§ 251. To this class belong strong verbs whose stems end in a single nasal or liquid, and a few others. Cp. § 107.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>i (ai, § 65)</td>
<td>a</td>
<td>ē</td>
<td>u (aû, § 69)</td>
</tr>
<tr>
<td>niman, to take</td>
<td>nam</td>
<td>nēmum</td>
<td>numans</td>
</tr>
<tr>
<td>bairan, to bear</td>
<td>bar</td>
<td>bērum</td>
<td>baûrans</td>
</tr>
</tbody>
</table>

§ 252. To this class belong also:—brikan, to break; qiman, to come; stilan, to steal; ga-tairan, to destroy; gatiman, to suit; trudan, to tread.

Note.—trudan (*trap, *trēdum, trudans), is properly an aorist present, like ga-lûkan (§ 248 note).

**CLASS V.**

§ 253. To this class belong strong verbs having i (ai) in the infinitive, and whose stems end in a single consonant other than a liquid or a nasal. Cp. § 107.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>i (ai, § 65)</td>
<td>a</td>
<td>ē</td>
<td>i (ai, § 65)</td>
</tr>
<tr>
<td>giban, to give</td>
<td>gaf</td>
<td>gēbum</td>
<td>gibans</td>
</tr>
<tr>
<td>qipan, to say</td>
<td>qaḍ</td>
<td>qeḥum</td>
<td>qipans</td>
</tr>
<tr>
<td>saïwan, to see</td>
<td>sahu</td>
<td>sēhum</td>
<td>saïwans</td>
</tr>
<tr>
<td>sniwan, to hasten</td>
<td>snáu (§ 129) snēwum</td>
<td>sniwans</td>
<td></td>
</tr>
</tbody>
</table>
§ 254. To this class also belong:—bidjan, to pray; diwan, to die; fitan, to travail in birth; fraïhnan, to ask; bi-gitan, to find; hlifan, to steal; itan, to eat; ligan, to lie down; lisan, to gather; mitan, to measure; ga-nisan, to be saved; nipan, to help; rikan, to heap up; sitan, to sit; ga-widan, to bind; ga-wigan, to shake down; wisan, to be, remain; wrikan, to persecute.

Note.—In bidjan (bap, bêdum, bidans), the j belongs to the present only. In the present tense bidjan is conjugated like nasjan (§ 261). sitan, ligan are new formations. The regular forms would be *sitjan, *ligjan, cp. the corresponding forms of the other Germanic languages.

In fraïhnan (frah, frêhum, fraïhans), the n belongs to the present only. The pret. of itan is ét (occurring in frêt, pret. of fra-itan, to devour) = OE. ēt, OHG. ēʒ, Lat. ēdi.

§ 255. Class VI.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Pret. Sg.</th>
<th>Pret. Pl.</th>
<th>P.P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>alan, to grow</td>
<td>öl</td>
<td>öulum</td>
<td>alans</td>
</tr>
<tr>
<td>slahan, to smile</td>
<td>slōh</td>
<td>slōhum</td>
<td>slahans</td>
</tr>
<tr>
<td>graban, to dig</td>
<td>grōf</td>
<td>grōbum</td>
<td>grabans</td>
</tr>
<tr>
<td>frajjan, to understand</td>
<td>frōp</td>
<td>frōpum</td>
<td>frajans</td>
</tr>
</tbody>
</table>

§ 256. To this class also belong:—usanan, to expire; ga-daban, to beseeem; ga-draban, to hew out; ga-dragan, to heap up; faran, to go; af-hlaʃan, to lade; malan, to grind; sakan, to rebuke; skaban, to shave; standan, to stand; swaran, to swear; þwahan, to wash; wakan, to wake.

Seven verbs of this class have j in the present; but in other respects are like alan, &c.; frajjan, to understand; hafjan, to raise; hlahjan, to laugh; ga-rafjan, to count;
ga-skapjan, to create; skapjan, to injure; wahsjan, to grow. Cp. the similar formation of the present in verbs like Lat. capiō, faciō. These seven verbs are conjugated in the present tense like nasjan or sōkjan according to the rules given in § 260.

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

The n in standan (stōp, stōpum, *stāpans) belongs to the present only, cp. Engl. stand, stood, and Lat. perfects like frēgī, vīcī to presents frāgō, vincō.

2. Reduplicated Strong Verbs.

Class VII.

§ 257. The reduplicated verbs 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; haithait, haithaitum, 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 frāisan, to tempt, pret. faifrāis; but ga-staldan, to possess, pret. ga-stalstald; skaidan, to sever, pret. skaískáip.

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

The vowel in the reduplicated syllable would regularly be ĭ, except in verbs beginning with r, h, lv, where the af is quite regular (§ 65), but from forms like rēdan, pret. rafrāp, háitan, pret. haithait, the af has been extended to the reduplicated syllable of all verbs of this class.
**Class (a).**

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

<table>
<thead>
<tr>
<th>Infin.</th>
<th>Pret. Sg.</th>
<th>P.P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>$a(ā)$:—faljhan, to fold</td>
<td>faifalp</td>
<td>faljhans</td>
</tr>
<tr>
<td>haldan, to hold</td>
<td>haihald</td>
<td>haldans</td>
</tr>
<tr>
<td>ga-staldan, to possess</td>
<td>ga-staístald</td>
<td>ga-staldans</td>
</tr>
<tr>
<td>fāhan ($§ 57$), to seize</td>
<td>faifāh</td>
<td>fāhans</td>
</tr>
<tr>
<td>hāhan ($§ 57$), to hang</td>
<td>haihāh</td>
<td>hāhans</td>
</tr>
</tbody>
</table>

**Note.**—1. The following verbs, the preterites of which are not extant, also belong here: us-alpan, to grow old; blandan, to mix; ana-praggan, to oppress; saltan, to salt; waldan, to rule; gaggan, to go, pp. gaggans, the wanting pret. *gaigagg* is supplied by the weak pret. iddja ($§ 265$).

<table>
<thead>
<tr>
<th>Infin.</th>
<th>Pret. Sg.</th>
<th>P.P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>$ái$:—af-áikan, to deny</td>
<td>af-áiáik</td>
<td>af-áiáik</td>
</tr>
<tr>
<td>fráisan, to tempt</td>
<td>faifrás</td>
<td>fráisans</td>
</tr>
<tr>
<td>háitan, to call</td>
<td>haiháit</td>
<td>háitans</td>
</tr>
<tr>
<td>láikan, to leap</td>
<td>lailáik</td>
<td>láikans</td>
</tr>
<tr>
<td>máitan, to cut</td>
<td>mái mát</td>
<td>máitans</td>
</tr>
<tr>
<td>skáidan, to divide</td>
<td>skaískaíp</td>
<td>skáidans</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Infin.</th>
<th>Pret. Sg.</th>
<th>P.P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>$ē$:—slēpan, to sleep</td>
<td>saíslép</td>
<td>slēpans</td>
</tr>
<tr>
<td></td>
<td>saízlép</td>
<td></td>
</tr>
</tbody>
</table>

**Note.**—3. Here belongs also uf-blésan, to blow up, puff up, which only occurs in the pres. pass., 3 pers. sg. and the pp.
REDUPLICATED STRONG VERBS. [§§ 258–260.

Infin.            Pret. Sg.            P.P.

ō:—hvōpan, to boast  hwāhvōp          hvōpans

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

Infin.            Pret. Sg.            P.P.

āu:—āukan, to add  aiāuk            āukans

Note.—5. Here belong also hlāupan, to leap; stāutan, to strike, which only occur in the present.

Class (b).

§ 259. The verbs of this class belong to the seventh ablaut-series (§ 107).

Infin.            Pret. Sg.            P.P.

grētan, to weep   gaigrōt            grētans
lētan, to let     lailōt            lētans
ga-rēdan, to reflect upon  ga-rairōp   ga-rēdans
tēkan, to touch   taitōk            tēkans
saian, to sow     saisō            saians
waian, to blow    waiwōun (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 § 120.

B. WEAK VERBS.

1. First Weak Conjugation.

§ 260. The verbs of this conjugation are subdivided 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 § 130.

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

a. Active.

Present.

Indicative.

Sing. 1. nasja   stōja   sōkja
2. nasjis  stōjis  sōkeis
3. nasjiıp stōjiıp sōkeip
Dual 1. nasjös  stōjös  sōkjös
2. nasjats stōjats sōkjats
Plur. 1. nasjam stōjam sōkjam
2. nasjiıp stōjiıp sōkeip
3. nasjand stōjand sōkjand

Subjunctive.

Sing. 1. nasjáu stōjáu sōkjáu
2. nasjáis stōjáis sōkjáis
3. nasjái stōjái sōkjái
Dual 1. nasjáiwa stōjáiwa sōkjáiwa
2. nasjáits stōjáits sōkjáits
Plur. 1. nasjáima stōjáima sōkjáima
2. nasjáiıp stōjáiıp sōkjáiıp
3. nasjáina stōjáina sōkjáina
Imperative.

Sing. 2. nasei *stauei sökei
3. nasjadáu stójadáu sökjadáu
Dual 2. nasjats stójats sökjats
Plur. 1. nasjam stójam sökjam
2. nasjiŋ stójŋ sökeŋ
3. nasjandáu stójandáu sökjandáu

Infinitive.

nasjan stójan sökjan

Participle.

nasjands stójands sökjands

Preterite.

Indic.

Sing. 1. nasida stauida sökida
2. nasidēs stauidēs sökiderēs
3. nasida stauida sökida
Dual 1. nasidēdu stauidēdu sökidēdu
2. nasidēduts stauidēduts sökidēduts
Plur. 1. nasidēdum stauidēdum sökidēdum
2. nasidēduŋ stauidēduŋ sökidēduŋ
3. nasidēdun stauidēduŋ sökidēdun

Subj.

Sing. 1. nasidēdjāu stauidēdjāu sökidēdjāu
2. nasidēdeis stauidēdeis sökidēdeis
3. nasidēdi stauidēdi sökidēdi
Dual 1. nasidēdeiwa stauidēdeiwa sökidēdeiwa
2. nasidēdeits stauidēdeits sökidēdeits
§§ 261–263. FIRST WEAK CONJUGATION.

Plur. 1. nasidēdeima stauidēdeima sökidēdeima
2. nasidēdeijp stauidēdeijp sökidēdeijp
3. nasidēdeina stauidēdeina sökidēdeina

Participle.

nasips stausps sökips

b. Passive.

Present.

Indic.

Sing. 1. nasjada stōjada sökjada
2. nasjaza stōjaza sökjaza
3. nasjada stōjada sökjada
Plur. 1.2.3. nasjanda stōjanda sökjanda

Subj.

Sing. 1. nasjáidáu stōjáidáu sökjáidáu
2. nasjáizáu stōjáizáu sökjáizáu
3. nasjáidáu stōjáidáu sökjáidáu
Plur. 1.2.3. nasjáindáu stōjáindáu sökjáindáu

Note.—On stōjan beside stauidá, see §§ 78, 79.

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

§ 263. Like stōjan are conjugated the following verbs which change iu, áu back to iw, aw before a following vowel (§ 129): ana-niujan, to renew; ga-qiujan, to give life to; siujan, to sew; *stráujan (pret. strawida), to strew; táujan, to do.
Note.—Here would also belong *af-mōjan, to fatigue, *af-dōjan, to fatigue, but of these two verbs only the nom. pl. masc. of the pp. occurs once, af-mauidái, af-dauidái, cp. § 78.

§ 264. Like sökjan are conjugated the following and a great many others: and-bahtjan, to serve; áugjan, to show; dáiljan, to deal out; dáupjan, to baptize; dáupjan, to put to death; dōmjan, to judge; dragkjan, to give to drink; dráibjan, to trouble; faúrhtjan, to fear; födjjan, to feed; fra-wardjan, to destroy; ga-brannjan, to burn; ga-láubjan, to believe; ga-mōtjan, to meet; gáumjan, to perceive; glitmunjan, to shine; gōljan, to greet; háltlan, to heal; háusjan, to hear; hnáiwjan, to abase; hráinjan, to make clean; huggrijan, to hunger; lāisjan, to teach; láistjan, to follow; liuhtjan, to give light; máidjan, to falsify; maúrrijan, to murder; měljan, to write; měrijan, to preach, proclaim; mikiljjan, to magnify; namnjan, to name; ŏgjan, to terrify; ráisjan, to raise; rōdjan, to speak; sipōnjjan, to be a disciple; sniumjan, to hasten; swōgatjan, to sigh; páursjan, to thirst; wandjan, to turn; wēnjan, to hope.

§ 265. The following verbs are irregular:—

<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>*brāhnts</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>gagans</td>
</tr>
<tr>
<td>káupatjan, to buffet</td>
<td>káupasta</td>
<td>káupatíps</td>
</tr>
<tr>
<td>þagkjan, to think</td>
<td>þāhta</td>
<td>þāhts</td>
</tr>
<tr>
<td>þugkjan, to seem</td>
<td>þūhta</td>
<td>þūhts</td>
</tr>
<tr>
<td>waúrkjan, to work</td>
<td>waúrhta</td>
<td>waúrhts</td>
</tr>
</tbody>
</table>

Note.—i. On the consonant changes in the pret. forms (except iddja), see § 120. On the vowel lengthening in brāhta, þāhta, see § 57, and
265, 266. \textit{SECOND WEAK CONJUGATION.} 117

puhta, § 60. The pp. pähts, pähts occur only in compound adjectives, anda-pähts, cautious, vigilant; hauh-puhts, high-minded.

2. gagган (§ 258 note) is properly a reduplicated verb, the pret. of which, gaìgagg, has been lost. The extant forms of iddja (§ 130 note) are inflected like nasida (§ 260); in one instance a weak pret. gaggida also occurs.

3. The present briggan is a strong verb of the third class (§ 249). The regular weak present *braggjan (= OE. breng(e)jan, OS. bren-gian) has been lost. Cp. also OHG. bringan, pret. brâhta, beside the rare strong form brang.

\textit{§ 266. 2. Second Weak Conjugation.}

\textbf{a. Active.}

\textit{Present.}

\begin{tabular}{lll}
& Indic. & Subj. & Imperative. \\
Sing. 1. & salbö, \textit{I anoint} & salbö & — \\
2. salbös & salbös & salbö & — \\
3. salböp & salbö & salbödáu & — \\
Dual 1. & salbös & salböwa & — \\
2. salböts & salböts & salböts & — \\
Plur. 1. & salböm & salböma & salböm \\
2. salböp & salböp & salböp & — \\
3. salbond & salböna & salbondáu & — \\
Infin. & salbön & salbönds & — \\
\end{tabular}

\textit{Preterite.}

\begin{tabular}{ll}
& Indic. & Subj. \\
Sing. 1. & salböda & salbödédjáu \\
2. salbödës & salbödëdeis & — \\
[&c. like nasida] & [&c. like nasi-dëdjáu] & — \\
\end{tabular}
PARTICIPLE.

salbōps

b. Passive.

Present.

<table>
<thead>
<tr>
<th>Indic.</th>
<th>Subj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. salbōda</td>
<td>salbōdáu</td>
</tr>
<tr>
<td>2. salbōza</td>
<td>salbōzáu</td>
</tr>
<tr>
<td>3. salbōda</td>
<td>salbōdáu</td>
</tr>
<tr>
<td>Plur. 1. 2. 3. salbōnda</td>
<td>salbōndáu</td>
</tr>
</tbody>
</table>

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

§ 268. 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. habálp</td>
<td>habáí</td>
<td>habadáu</td>
</tr>
</tbody>
</table>
### THIRD WEAK CONJUGATION

| Dual 1. habōs | Subj. habáiwa | Imperative. — |
| 2. habats | habáits | habats |
| Plur. 1. habam | habáima | habam |
| 2. habáip | habáip | habáip |
| 3. haband | habáina | habándáu |

#### Indic.

| Plur. 1. habam | 2. habaij | 3. haband |
| 3. habanda | habaida | habaidedjau |
| 2. habaida | habaidedjau | habaidedeis |

#### Preterite.

| Plur. 1. habam | 2. habaij | 3. haband |
| 3. habanda | habaida | habaidedjau |

#### Passive.

| Plur. 1. habam | 2. habaij | 3. haband |
| 3. habanda | habaida | habaidedjau |

§ 269. Like haban are also conjugated: áistan, to reverence; ana-silan, to be silent; and-staurran, 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; maúrnan, to mourn;
FOURTH WEAK CONJUGATION. [§§ 269, 270.

munan, to consider; reiran, to tremble; saúrgan, to sorrow; sifan, to rejoice; skaman(sik), to be ashamed; slawan, to be silent; trauan, to trust; swëran, to honour; pahan, to be silent; witan, to watch, observe.

Note.—1. On the stem-vowel in bauan, trauan, see § 78.
2. bauan belonged originally to the reduplicated verbs (cp. O. Icel. búa, to dwell, pret. sg. bjó, pp. būenn), and the strong form is still regularly preserved in bauip, the 3 pers. sing. pres. indic.
3. Beside hatan there also occurs twice hatjan.
4. It cannot be determined whether bnauan (§ 78), to rub, of which only the pres. participle occurs, belongs here or to the reduplicated verbs.

§ 270. 4. Fourth Weak Conjugation.

Present.

INDIC. SUBJ. IMPERATIVE.
Sing. 1. fullna, I become full fullnáu —
2. fullnis fullnáis fulln
3. fullnið fullnáiwa fullnadáu
Dual 1. fullnós fullnáits fullnats
2. fullnats
Plur. 1. fullnam fullnáima fullnam
2. fullnið fullnáip fullnið
3. fullnand fullnáina fullnandáu

INFIN.
fullnan

PARTICIPLE.
fullnands

Preterite.

Sing. 1. fullnóda fullnóđëdjáu
2. fullnódës fullnóđëdeis
[&c. like nasida] [&c. like nasidëdjáu]

Note.—All verbs belonging to this class are intransitive, and accordingly have no passive voice.
§ 271. 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-qiunan, to be made alive; ga-skáidnan, to become parted; ga-þaúrsnan, to dry up, wither away; ga-waknan, to awake; in-feinan, to be moved with compassion; mikilnan, to be magnified; tundnan, to take fire; ufar-hafnan, to be exalted; us-geisnan, to be aghast; us-gutnan, to be poured out; us-háuhnan, to be exalted; us-luknan, to become unlocked; us-mérmnan, to be proclaimed; weihnan, to become holy.

C. MINOR GROUPS.

A. PRETERITE-PRESENTS.

§ 272. These verbs have strong preterites with a present meaning, like Greek οἶδα, Lat. nōvi, I know, to which new weak preterites have been formed. The following verbs, most of which are very defective, belong to this class:

§ 273. I. Ablaut-series.

láis, I know. This is the only form extant.

§ 274. II. Ablaut-series.

dáug, it is good for, profits. The only form extant.
§ 275. III. Ablaut-series.

kann, I know, 2 sing. kant (kannt), i pl. kunnnum, pret. indic. kunja, pret. subj. kunjetjau, infin. kunnan, pres. part. kunnands, pp. kunj.

parf, I need, 2 sing. parft, i pl. paúrbum, subj. paúrbjau, pret. indic. paúrfta, infin. *paúrban, pres. part. paúrbands, pp. paúrfts, necessary.

ga-dars, I dare, i pl. ga-daúrsum, subj. ga-daúrsjau, pret. indic. ga-daúrsta, infin. ga-daúrsan.

§ 276. IV. Ablaut-series.

skal, I shall, owe, 2 sing. skalt, i pl. skulum, subj. skuljau, pret. indic. skulda, pret. subj. skuldédjau, infin. *skulan, pres. part. skulands, pp. skulds, owing, lawful.

man, I think, i pl. munum, subj. munjau, pret. indic. munda, infin. munan, pres. part. munands, pp. munds.

bi-nah, it is permitted or lawful; ga-nah, it suffices, pp. binaúhts, sufficient, infin. *-náuhan. Other forms are wanting.

§ 277. V. Ablaut-series.

mag, I can, may, 2 sing. magt, dual magu, maguts, i pl. magum, subj. magjau, pret. indic. mahta, pret. subj. mahnénydjau, infin. *magan, pres. part. magands, pp. mahts.

§ 278. VI. Ablaut-series.


ög, I fear, i pl. *ógum, subj. ógjau, pret. indic. óhta; imperative 2 sing. ógs, 2 pl. ógeîp (properly subj.), infin. *ógan. The pres. part. of the real old infin. still survives in unagands, fearless.
§ 279. áih, *I have,* probably belonged originally to the seventh class of strong verbs (§ 258), i. 3 sing. áih (7) and áig (1), plural i. áigum (2) and áihum (2), 2. áihuþ (1), 3. áigun (2), subj. 3 sing. áigi (2), plural 2 pers. áigeiþ (1), 3. áigeina (1), pres. part. áigands (5) and áihands (1), infin. áihan (1) occurring in the compound faír-áihan, *to partake of,* pret. indic. i. 3 sing. áihta, 3 pl. áihtédun, subj. 2 sing. áihtédeis.

**Note.**—In the pres. h was regular in the i, 3 pers. sing. indic. (§ 119), 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.

B. **Verbs in -mi.**

§ 280. Of the verbs of this class only scanty remains have been preserved in Gothic. These are the pres. indic. and subj. of the substantive verb, and the verb *will.*

1. **The Substantive Verb.**

§ 281. The substantive verb forms its present tense from the root *es.* The other parts of the verb are supplied by *wisan* (§ 254).

**Present.**

<table>
<thead>
<tr>
<th>Indic.</th>
<th>Subj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. i. im, <em>I am</em></td>
<td>sijáu</td>
</tr>
<tr>
<td>2. is</td>
<td>sijáis</td>
</tr>
<tr>
<td>3. ist</td>
<td>sijái</td>
</tr>
<tr>
<td>Dual 1. siju</td>
<td><em>sijáiwa</em></td>
</tr>
<tr>
<td>2. <em>sijuts</em></td>
<td><em>sijáits</em></td>
</tr>
</tbody>
</table>
VERBS IN -MI. [§§ 281, 282.

Indic. 
Plur. 1. sijum 
2. sijuþ 
3. sind

Infin. wisan

Indic. 
Sing. 1. was 
2. wast

Preterite.

Indic. 
Sing. 1. wiljau 
2. wielis 
3. wili

Dual 2. wielits

Infin. wiljan

Preterite.

Indic. 
Sing. 1. wilda 

[&c. like nasida, § 261]

Subj.

sijáima 

sijáiþ 

sijáina 

sijaima 

sijaij 

sijaina 

was 

wast 

wésjáu 

wëseis

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

2. The Verb 'will.'

§ 282. The present tense of this verb was originally an optative (subjunctive) form of a verb in -mi, used indicatively. In Gothic the endings of the present are those of the preterite subj. The existing forms are:

Present.

Sing. 1. wiljau 
2. wielis 
3. wili

Dual 2. wielits

Infin. wiljan

Participle wiljands

Subj.

wildëdjáu 

[&c. like nasida, § 261] 

[&c. like nasidëdjáu]
CHAPTER XIV.

Appendix.

1. Adverbs.

§ 283. Adverbs of manner are mostly formed from adjectives by means of one of the suffixes -ba or -ö. Most adverbs of this class have the suffix -ba, which is added to the stem of the adjective, as ubila-ba (§ 187), badly; sunja-ba (§ 189), truly; analáungi-ba (§ 194), secretly; hardu-ba (§ 196), hardly, severely. Adverbs in -ö are formed by changing the final vowel of the adjectival stem into ö, as ùhteigö, seasonably, from ùhteiga-; ëubjö, secretly, from ëubja-; glaggwö, accurately, from glaggwu-, cf glaggwuba.

§ 284. The comparative degree of adverbs ends in -is, as áiris, earlier; framis, further; máis, more; nélvis, nearer. To this rule there are five exceptions: mins, less; wairs, worse; ëana-sejps, further, more; aljaleikös, otherwise; sniumundös, with more haste.

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

§ 285. Adverbs of time are expressed either by simple adverbs, as nu, now; ju, already; ufta, often; or by the oblique cases of nouns and pronouns, as himma daga, today; gistradagis, to-morrow; dagis huzuh, day by day; ni áiw, never; fram himma nu, henceforth.

§ 286. Adverbs of place denoting rest in a place have the suffix -r or -a, those denoting motion to a place have either no suffix or one of the suffixes -ð (-d), -ðrë; and those denoting motion from a place have either the suffix -prö or
ADVERBS AND PREPOSITIONS. [§§ 286-288.

-ana, as luar, where, lvap, ladrē, whither, lvaprō, whence; āpar, there, *pāp, thither, pāprō, thence; jāinar, yonder, jāind, jāindrē, thither, jāinprō, thence; dalâpa, below, dalâp, down, dalâprō, from below; iupa, above, iup, upwards, iupaprō, iupana, from above; Ĺuta, without, Ĺut, out, forth, Ĺutaprō, Ĺutana, from without.

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

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

§ 288. 2. Prepositions.

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

(2) With the dative: af, of, from; alja, except; du, to; faūra, before; fram, from; miþ, with; nēlua, nigh to, near; undarō, under; us, out, out of.

(3) With accusative and dative: afar, after, according to; ana, on, upon; at, at, by, to; bi, by, about, around, against, according to; hindar, behind, beyond, among; uf, under; ufār, 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.
§ 289. 

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: aippáu, or; andizuh . . . aippáu, either . . . or; jappé . . . jappé, whether . . . or; ni (or nih) . . . ni (or nih), neither . . . nor.

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

(4) Conclusive: nu, nunu, nuh, ṭannu, ṭanuh, ṭarah, eipan, dupé (duppé), therefore.

(5) Concessive: páu, in that case; páuhjabái, even though; swépáuh, indeed, however.

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

(7) Final: ei, ṭatei, pēei, pēi, that; dupé, duppé ei, du ṭamma ei, to the end that; ei, swaei, swaswē, so that; ibái (iba), lest, that . . . not.

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

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

(10) Comparative: huáiwu, how; swē, as; swaswē, so as.
CHAPTER XV.

Syntax.

Cases.

§ 290. Accusative. Transitive verbs govern the accusative as in other languages: ga-saǐhviŋ jana sunu mans, ye shall see the son of man; akran baǐran, to bear fruit; &c.

A few verbs take an accusative of kindred meaning, as ohtė-dun sis agis mikil, lit. they feared great fear for themselves, they feared exceedingly; háifstei pó goōdn háifst, fight (thou) the good fight; similarly huzdjan huzda, to treasure up treasures; wauɾkjan wauɾstwa, to work works.

An accusative of closer definition occurs very rarely in Gothic: urrann sa dáuũa gabundans handuns jah fōtuns faskjam, the dead man came forth bound as to hands and feet with bandages; standāiŋ nu ufgaǔrdanāi hupins izwarans sunjai, stand therefore, girt as to your loins with truth.

An accusative of the person is used with the impersonal verbs grēdōn, to be hungry; huggriŋan, to hunger; baǔrsjan, to thirst; and also with kar(a) ist, there is a care, it concerns, as ni kar-ist ina pīzē 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; jабāi luas ḫuk ananāupjái rasta áina, gag-gāiς mǐp imma twōs, if anyone (whosoever) shall compel thee to go a mile, go with him two; salida twans dagans, he abode two days.

láisjan takes two accusatives, one of the person, and one of the thing taught, as láisida ins in gajukōm manag, he
taught them many a thing in parables. The following verbs and a few others have a double accusative in the active, one of the external object, and one of the predicate:—tāujan, as ľana ľuk silban tāujis ľu? whom makest thou thyself?; waúrkjan, as raihtōs waúrkjeipzig stāigōs gujps unsaris, make ye straight the paths of our God; briggan, as sō sunja frijans izwis briggip, the truth shall make you free; dōmjan, as garaīhtana dōmidēdun guj, they justified God; kunnan, as kunnands ina wair garaīhtana jah weihana, knowing him (to be) a just and holy man; bigitan, as bigētun ľana siukan skalk háilana, they found the sick servant whole; qįjan, as izwis ni qįba skalkans, I call you not servants; namnjan, as ľanzei apaústaúluns namnida, whom he called apostles; rahnjan, as triggwana mik rahnida, he counted me faithful; háitan, as Daweid ina frāujan háitįp, David calls him Lord; áigan, as attan álīgum Abraham, we have Abraham as father.

§ 291. Genitive. Many verbs govern the direct or indirect object in the genitive, as hilp meinaizōs ungaláubeináis, help thou my unbelief; fraihna jah ik izwis āiniz waúrdis, I will also ask you one word; saei allis skamāįp sik meina aįppáu meinaízē waúrdē, pizuh sunus mans skamāįp 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; gairnjan, to long for; ga-hráinjan, to make clean; ga-parban, to abstain from; ga-weisōn, to visit; hāiljan, to make whole; lustōn, to desire; niutan, to enjoy; paúrban, to need; &c.

The gen. is also governed by certain adjectives, as ahmins weihis fulls, full of the Holy Ghost; frija ist ľis witōdis,
The gen. is often used in a partitive sense, especially with **ni, ni waihts**, the interrogative and indefinite pronouns; also with the cardinal numerals **pùsundí, tawnuntëhund, twa hunda**, etc., and those expressing the decades (**twái tigjus**, etc., §208). Examples are: **jah ni was im barnë, they had no child**; **ni waiht warþigós, nothing of (=no) condemnation**; **hwas izwara, which one of you**; **hô mizdônö, what reward**; **haurzh abnë, every man**; **sums mannë, a certain man**; **ni âinshun þiwë, no servant**; **all bagmë gô-daizë, every good tree**; **huarjís þizë warþip qëns, of which of these shall she be wife**; **wësun âuk swë fimf pùsundjös wairë, for there were about five thousand men**; **taihnuntëhund lambë, a hundred sheep**; **twáim hundam skattë hláibös ni ganôhái sind þâim, two hundred pennyworth of bread is not sufficient for them**; **dagë fidwör tiguns, fráisansfram dia- bulâu, being forty days tempted of the devil**. A partitive gen. is also sometimes used with verbs, as **insandida skalk ei nëmi akranis, he sent a servant that he might receive (some) of the fruit**.

The gen. is also sometimes used adverbially, as **ni allis, not at all**; **raihtis, indeed**; **filâus, much, very much**; **landis, over the land, far away**; **gistradagis, to-morrow**; **dagis ëuizuh, day by day**; **nahts, by night**; **usleîpam jâinis stadis, let us pass over to the other side**; **insandida ina háipjös seináizös, he sent him into his field**. The following adverbs of place govern the gen., when used prepositionally:—**hindana, from behind, beyond**; **innana, from within, within**; **útana (útaprö), from without, out of**; **ufarô (also the dat.), over, above**.
Amongst other examples of the use of the gen. may be mentioned: in Saraípta Seidônâis, unto Sarepta (a city) of Sidon; Tyré jah Seidônè land, the land of the Tyrians and Sidonians = Tyre and Sidon; gaggip sums mannê fram ðis faúramapleis synagogêis, there cometh a certain man from (the house) of the ruler of the synagogue; gasalu Iakôbu ðana Zaíbaídaiáus, he saw James the (son) of Zebedee; Iudan (acc.) Iakôbáus, Judas (the brother) of James; was áuk jérê twalibê, for she was (of the age) of twelve years.

§ 292. Dative. The following verbs and several others take a direct object in the dative case: afwairjjan, to cast away, put away; andhafjan, to answer; baírgan, to keep, preserve; balwjjan, to torment; frabugjan, to sell; fraliusan, to lose; fraqiman, to spend, consume; fraðjan, to understand; frakunnan, to despise; gáumjjan, to perceive; idweitjan, to upbraid; kukjan, to kiss; têkan, attêkan, to touch; ufarmunnôn, to forget. The verbs fraqistjan, usqistjan, and usqiman, to destroy; waírjjan, to cast; uswairjjan and usdreiban, to cast out, sometimes take the dative and sometimes the accusative without a distinction in meaning. A few other verbs take the dative or accusative with a change of meaning, as ana-hâitan, with dat. to scold, with acc. to invoke; uskiusân, with dat. to reject, with acc. to prove, test.

Many adjectives take a dative, as aglus, difficult; andaneîps, hostile; ansteigs, gracious; azêtizô, easier; brûks, useful; göps, good; hulps, gracious; kunps, known; liufs, dear; módags, angry; rapizô, easier; skula, guilty, liable to; skulds, owing; swêrs, honoured; swikunps, manifest; unkunps, unknown; wiprawairps, opposite.

The dative together with wisan or waírjjan often has the same meaning as haban, as ni was im barnê, they had no
children; saúrga mis ist mikila, I have great sorrow; waírþþ pus fahéþþ, thou shalt have joy; ei uns waírþái þata arbi, that we may have the inheritance.

The dative is often used reflexively, as leihran sis, to borrow; rödida sis ánþþ, he spake within himself; ni ögs þus, be (thou) not afraid; ni faúrhteþþ izwis, be (ye) not affrighted; frawaurhta mis, I have sinned; þankjan sis or mitóñ sis, to think to oneself.

The dative also discharges the functions of the old ablative, instrumental, and locative, as wöpida Iesus stibnái mikilái, Jesus cried with a loud voice; slóhun is háubþþ ráusa, they smote his head with a reed. After the comparative where we should use than together with a nominative, as sa afar mis gagganda swinþþzá mis ist, he that cometh after me is mightier than I; niu sáiwala máis ist fódeinái jah leik wastjóm, is not the life more than meat, and the body than raiment; swégnida ahmin Iesus, Jesus rejoiced in spirit; naht jah daga, by night and day.

For the dative absolute, see § 300.

Adjectives.

§ 293. 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 beidadans Zakariins, and the people waited for Zacharias; jah alls hiuhma was manageins beidadans, 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 bigat unhulpōn usgaggana, she found the devil gone out; ei kannip wēsi handugei gups, that the wisdom of God might be known; ni wairpih garaihts 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 wēsunuhajan garaihta ba in andwairpja gups, and they (Zacharias and Elizabeth) were both righteous before God.

§ 294. 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 piupeigs akrana ubila gataujan, a good tree cannot produce evil fruit; hairdeis sa gōda, the good shepherd; untē baúrgs ist pis mikilins piudanis, for it is the city of the great king.

All cardinal numerals, the ordinal numeral anpar, second, the possessive pronouns meins, my; þeins, thy; etc., the pronominal adjectives sums, some; alls, all; jáins, that; swaleiks, such; etc., as also the adjectives fulls, full; ganōhs, enough; halbs, half; midjis, middle; are always declined strong.

All ordinal numerals (except anpar), all adjectives in the comparative degree, all the old superlatives ending in -ma, as fruma, first; aftuma, last; the present participle (except in the nom. sing. masc., see § 200), and sama, same; silba, self; are always declined weak.
§ 295. 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 mΔpΔnei pō wēsun jāinar, while they (Joseph and Mary) were there; is is sometimes used where we should expect sa, as iṗ is dugann mērjan filu . . . . swaswē is ni mahta in baūrg galeiţan, but he (the leper) began to publish it widely . . . . so that he (Jesus) could not enter into the city; saei bigitiṗ sāiwala seina, fraqisteiṗ izāi, jah saei fraqisteiṗ sāiwalāi seināi in meina, bigitiṗ pō, 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 nīh Saūlaúmōn in allamma wulpāu seinamma gawasida sik swē āïns pizā, not even Solomon in all his glory was clothed like one of these; swa lagga lveila swē mīp sis haband brūpfad, ni magun fastan, as long as they [sunjus] have the bridegroom with them, they cannot fast; jah [Īēsus] gawaűrhta twalif du wisan mīp sis, and [Jesus] appointed twelve to be with him; jah suns ufkunnands Īēsus ahmin seinamma patei swa pāi mitōdēun sis, qap 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 § 222, examples are:—qipā izwis patei haband mizdōn seina, I tell you that they have their reward; urrann sa saiands du saian frāiwa seinamma, the sower went forth to sow his seed; dāupidāi
§ 295.]

PRONOUNS.

wēsun allāi . . . . . . . andhāitandans frauauŕhtim seinaim, they were all baptized . . . . . . . confressing their sins; ḫug-
keiṉ im āuk ei in filuwaūrdein seināi andhāusjāindāu, for it seems to them that they will be heard for their much
talking. On the other hand we have: aflētiṉ mannam
missadēdins izē, ye forgive men their sins; jah [qinō]
baṉ ina ei ṭō unhulpōn uswaūrpi us daūhtr izōs, and
[the woman] begged that he would cast forth the devil out of
her daughter; jah qimands Iēsus in garda Pāitráus
gasahu swaihrōn is ligandein jah in heitōm jah attaitōk
handāu izōs, and Jesus coming into the house of Peter, he saw
his mother-in-law lying and in a fever and he touched her hand.

sama, same, as substantive and adjective, is used both with
and without the article, as niu jah mōtarjōs ḫata samō
tāujand? do not even the publicans the same?; in ḫamma
samin landa, in the same country; ei samō hugjāima jah
samō frajāima, that we may think the same thing and mind
the same thing; sijāina ṭō twa du leika samim, 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
puk silban, save thyself; ik gabairhtja imma mik silban, I
will manifest myself to him; silba fauraqimif, he himself shall
come before. The genitive of silba used with possessive pro-
nouns agrees in number and gender with the noun, as ḫeina
silbons sāiwala pairhgaggif hairus, a sword shall pierce
thine own soul; waūrstw sein silbins kiusāi luarjizuh, each
man should test his own work.

The reciprocal pronoun is expressed by means of the per-
sonal pronouns and the adverb missō, reciprocally, or by
using anṕar twice, as ni ḫanamāis nu uns missō stōjāima,
let us not therefore judge one another any more; jah qēpun du sis missō, and they said one to another; untē sijum anпар anпарис лиjus, for we are members one of another; where лиjus is in the singular agreeing with anпар.

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 lwa wileip ei táiųjau ħammei (for ħamma ħanei) qibip ħiudan ħudaie? what will ye that I do to him whom ye call king of the Jews?; wáit atta izwar ħizei (for ħata ħizei) jus ħaúrbup, your father knows of what ye have need. Instead of the conjunction ħatei, that, properly the nom. acc. sing. neut. of saei, there occurs ħammei or ħizei when the verb of the principal sentence governs the dative or genitive, as īp āins ħizē, gāumjands ħammei hráins warp, and one of them, perceiving that he was cleansed; láisari, niu kara (ist) ṭuk ħizei fraqistnam? master, carest thou not that we perish?

On the genitive governed by the interrogative and indefinite pronouns when used partitively, see § 291.

Verbs.

§ 296. Tenses. The future simple is generally expressed by the present, as gasaǐuip ħana sunu mans, ye shall see the son of man; inuh ħis bileipái manna attin seinamma jah āipein seinái, for this reason a man shall leave his father and his mother. The future is sometimes also expressed by the present tense forms of skulan, shall; haban, to have; duginnan, to begin; together with an infinitive, as saei skal stōjan qiwans jah dáupans, who shall judge the quick and the dead; ħarei ik im, ḥaruh sa andbahts meins wisan
habāj, where I am, there shall also my servant be; gāunōn jah grētan duginnj, 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 gwalidēdj, ak ik gwalida izwis, ye have not chosen me, but I have chosen you; managans āuk gahāllida, for he had healed many. A present participle along with the preterite of wisan, to be, is sometimes used, as in Mod. English, to express a continuative past tense, as was Iōhannēs dāupjands, John was baptizing; wēsun sipōnjōs fastanandans, the disciples were fasting.

§ 297. Voices. Special forms of the passive voice are extant in the present tense of the indicative and subjunctive only, as dāupjada, he is baptized; jah ḫu, barnilō, praufētus háuhistins háitaza, and thou, child, shalt be called the prophet of the Highest; aflētanda ḫus frawaūrhteis peinōs, thy sins are forgiven thee; ei andhuljāindaū 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; waĩrjpan, to become; as gamēlī j is, it is written; appan izwara jah tagla háubidis alla garaṃana sind, but the very hairs of your head are all numbered; qam Iēsūs jah dāupjps was fram Iōhannē, Jesus came and was baptized by John; gaaiwiskōps waĩrja, I shall be ashamed; sabbatō in mans warj gaskapans, the sabbath was made for man; gamarzidāi waĩrjpun in jamma, they were offended at him.

§ 298. 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;
The most important cases in which the subjunctive is used in subordinate sentences are:—

(1) In indirect or reported commands or entreaties, as anabāu im ei mann ni qēpeina, he commanded them that they should not tell any man; wiljāu ei mis gibāis hāubāp Iōhannis, I will that thou give me the head of John.

(2) In reported speech when the principal sentence is negative or subjunctive or is a question implying uncertainty, as ni galáubidēdun patei is blinds ēsi, they did not believe that he had been blind; jah jabāi qēpjāu patei ni kunnjāu ina, sijāu galeiks ēzwis liugnja, and if I were to say, I know him not, I shall be a liar like you; luas wileis ei tāujāu bus? what wilt thou that I do for thee?

(3) In indirect propositions governed by verbs of hoping, trusting, supposing, and the like, as wēnja ei kunnei, I hope that ye know; pāiei trauāidēdun sis ei wēseina garaīhtái, who trusted in themselves that they were righteous; jāināi hugidēdun patei is bi slēp qēpī, they supposed that he was speaking about sleep.

(4) In statements reported at second hand, as weis hāusi-dēdum ana witōda patei Xristus sijāi du ēiwa, we have heard out of the law that Christ abideth for ever.
(5) In indirect questions, as frēhun ina skuld-u sijái man qēn afsatjan, they asked him whether it was lawful for a man to put away his wife; ni wissa lwa rōdidēdi, he knew not what he should say; ni haband lwa matjáina, they have nothing to eat.

(6) In a relative clause attached to an imperative or a subjunctive clause, as atta, gif mis sei undrinnái mis dāil āigins, father, give me the portion of property which falleth to me; saei habái āusōna du hāusjan, gahāusjái, 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 lwa as sa ist saei frawaûrhtins aflētái? who is this who forgiveth sins?; nih allis ist lwa fulginis ēatei ni gabaîrhtjáidáu, for there is nothing hid, which shall not be manifested.

(7) In conditional clauses implying hypothesis or uncertainty, as jabái lwa as mis andbahtjái, mik láistjái, if any man serve me, let him follow me; nih qēmjáu jah rōdidēdjáu du im, frawaûrht ni habáidēdea, 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 giutiĵ wein juggata in balgins faîrnjans, ibái āuftō distaîrāi wein ēata niujuj ēans balgins, no man poureth new wine into old bottles, lest perchance the new wine burst the bottles.

(9) To express purpose, as attaûhun ēata barn, eitawidēdea bi biuhtja witōdis, they brought the child that they might do according to the custom of the law; frawardjand andwaîrĵa seina, ei gasaîrvaîn茹a mannam fastandans, they disfigure their faces, that they may appear unto men to fast.
(10) The temporal conjunction faúrpizei is always followed by the subjunctive, as wáit atta izwar pizei jus paúrbuf, faúrpizei jus bidjáip ina, your father knoweth what ye need before ye ask him.

§ 299. 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 hláif barré jah wairpan hundam, it is not good to take the children's bread and to cast it to dogs; warp afsláupman allans, it came to pass that they were all amazed; warp paírhgaggan imma paírh atisk, it came to pass that he went through the cornfields. (2) As object:—ôhtédun fraíhnan ina, they feared to ask him; sökidédun attekan imma, they sought to touch him; qipand usstass ni wisan, they say that there is not any resurrection.

The infinitive with and without du is also used to express purpose, as qemun saíhran, they came to see; gagg puk silban atáugjan gudjin, go, show thyself to the priest; sat du áihtrón, he sat for the purpose of begging.

The passive infinitive is variously expressed. (1) Generally by wairpan and a past participle, as skal sunus mans uskusans wairpan, the son of man shall be rejected.
(2) Not unfrequently by the active infinitive, as qemun þan mótarjós dáupjan, then came the publicans to be baptized; qemun háljan sik saúhté seináizó, they came to be healed of their infirmities. (3) Occasionally by mahts wisan, skuld wisan, along with an active infinitive, as maht wësi frabugjan, it might have been sold (lit. it were possible to sell); hráiwa þu qipis, þatei skuld is ustáuhjan sa sunus mans? how sayest thou, that the son of man must be lifted up?

§ 300. Participles. The dative of the participles is
often used absolutely like the ablative in Latin, and the genitive in Greek, as jah usleipandin Iēsua in skipa, gaqēmun sik manageins filu du imma, Jesus having passed over in the ship, there came together to him a great multitude; dalap jan atgaggandin imma af faírgunja, laistidēdun afar imma iumjōns managōs, when he was come down from the mountain, great multitudes followed after him.
TEXT.

ULFILAS.

Ulfilas (Gothic Wulfila) was born about the year 311 A.D., but where his birthplace was in the wide tract of country then inhabited by the Goths, is not known. Although Ulfilas was born and grew up among the Goths, he was of Cappadocian descent. According to the testimony of the historian Philostorgius, the parents, or perhaps rather the grandparents, of Ulfilas were natives of Sadagolthina, near the town of Parnassus in Cappadocia, who had been carried off as captives by the Goths, during an irruption made by this people into the northern parts of Asia Minor in the year 267.

In the year 332 he accompanied an embassy to Constantinople, where he remained until 341. In the latter year he was consecrated bishop of the Goths dwelling North of the Danube. For seven years (341–8) he laboured zealously among the Goths in Dacia, and won over a great multitude of them to the Christian faith. But the persecution and oppression, which 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 *ita praedicante* et per Cristum cum dilectione deo patri gratias agente haec et his similia exsequente, quadraginta annis in episcopatu gloriose florens, apostolica gratia grecam et latinam et goticam linguam sine intermissione in una et sola eclesia Cristi predicavit, quia et una est eclesia dei vivi, columna et firmamentum veritatis, et unum esse gregem Cristi domini et dei nostri, unam cultura et unam aedificium, unam virginem et unam sponsam, unam reginam et unam vineam, unam domum, unum templum, unum conventum esse Cristianorum, cetera vero *omnia* conventicula non esse eclesias 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 audco; 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 Cristi et carnali et spiritualiter ut filium suum in fide educavit.'

Sokrates expressly mentions that Ulfilas invented the Gothic alphabet, and that he translated the whole of the Scriptures into Gothic, with the exception of the four books of Kings, which he is said to have omitted so as not to excite the warlike spirit of his people. The latter remark was no doubt a pure invention on the part of Sokrates, because the books of Joshua and Judges would have even been more likely to stimulate the Gothic passion for fighting than the books of Kings. The probability is, as Bradley points out, that Ulfilas did not live to finish his translation, and that he intended to leave to the last the books which he thought least important for his great purpose of making good Christians.

The Manuscripts, containing the fragments of the biblical translation which have come down to us, are not contemporary with Ulfilas; but
were written in Italy about the year 500. The fragments of the New Testament all point to one and the same translator, but the two small fragments of the books of Ezra and Nehemiah differ so much in style from those of the New Testament, that scholars now regard them as being the work of a later translator. It is also highly improbable that Ulfilas was the author of the fragments of a commentary on the Gospel of St. John, first published by Massmann under the title: 'Skeireins aiwaggēljons Ἰαίρη Ἰαοννην,' Munich, 1834.

The Manuscripts, containing the fragments of Gothic, which have come down to us, are the following:

I. **Codex argenteus** in the University library of Upsala. The codex contained originally on 330 leaves the four Gospels in the order Matthew, John, Luke, Mark; of which 177 leaves are still preserved.

II. **Codex Carolinus**, a codex rescriptus, in the library of Wolfenbüttel. This, consisting of four leaves, contains about forty-two verses of Chapters xi-xv of the Epistle to the Romans.

III. **Codices Ambrosiani**, five fragments (codices rescripti), in the Ambrosian library at Milan.

Codex A contains on ninety-five leaves fragments of the Epistles to the Romans, Corinthians, Ephesians, Galatians, Philippians, Colossians, Thessalonians, to Timothy, Titus, and Philemon; and a small fragment of a Gothic Calendar.

Codex B contains on seventy-seven leaves the second Epistle to the Corinthians complete, and fragments of the Epistles to the Corinthians (first Epistle), Galatians, Ephesians, Philippians, Colossians, Thessalonians, to Timothy, and to Titus.

Codex C, consisting of two leaves, and containing fragments of Chapters xxv-xxvii of St. Matthew.

Codex D, consisting of three leaves, and containing fragments of the books of Ezra and Nehemiah.

Codex E, consisting of eight leaves (three of which are in the Vatican at Rome), and containing a fragment of a commentary on St. John. See above.

IV. **Codex Turinensis**, in Turin, consisting of four damaged
leaves, and containing the fragments of the Epistles to the Galatians and Colossians.

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

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


(2) Editions. Ulfilas, by H. C. von der Gabelentz and J. Loebe, 2 vols., Altenburg und Leipzig, 1836–1846. Volume i, containing the text, Latin translation, and critical notes, is now antiquated. But vol. ii, containing the glossary and grammar, is very valuable, especially for the accidence and syntax. Ulfilas, by H. F. Massmann, Stuttgart, 1857, containing also a Latin and a Greek text, notes, glossary, grammar, and historical introduction. For a faithfully printed copy of the various Manuscripts all later editors of Ulfilas are especially indebted to the edition by A. Uppström, which appeared in parts, Upsala, 1854–1868 (Codex Argenteus, 1854; Decem codicis argentei rediviva folia, 1857; Fragmenta gothica selecta, 1861; Codices gotici ambrosiani, 1864–1868). Vulfiæ, 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.

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: and the two articles by E. Sievers mentioned above.
CHAPTER VI.

1 Atsaľvįp armaiōn izwara ni tāujan in andwaıtįja manne
du sašvan im; ašpäu láun ni habaiť fram attin izwaramma ųamma in himinam.
2 Ḧan nu tāujāis armaiōn, ni haúrnįais saúra tus, swaswe
pāi liutans tāujand in gaqumįim jah in garunsim, ei
hāuhjándáu fram mannam; amēn qipa izwis: andnē-
mun mizdōn seina.
3 Ḧu ūk tāujandans armaiōn ni witi hleidumei ųeina, hu
 tāujįp tafswō ųeina,
4 ei sijái sō armahafrtiűa ųeina in fulhsnja, jah atta ųeins
saei sašluįp in fulhsnja, usgišit Įus in bafrhtein.
5 Jah Ḧan bidjálįp, ni sijáįp swaswe pāi liutans, untē frijōnd
in gaqumįim jah waśhstam plapjō standandans bidjan, ei
gáumjándáu mannam. Amēn, qipa izwis ųatei haband
mizdōn seina.
6 Ḧu ūu Ḧan bidjāis, gagg in hēpjōn ųeina, jah galūkands
haúrdāi ųeiniái bidei du attin ųeinamma ųamma in fulhsnja,
jah atta ųeins saei sašluįp in fulhsnja, usgišit Įus in
bafrhtein.
7 Bidjandansuŋ-ṱan ni filuwaúrdjáip, swaswe pāi ųiudō;
ŋugkeiŋ im āuk ei in filuwaúrddei ųeinaí andháusjáindáu.
8 Ni galeikōp nu pāim; wāit āuk atta izwar ųizei jus ųaú-
buŋ, faūrʒizei jus bidjáiŋ ina.
9 Swa nu bidjáip jus: Atta unsar þu in himinam, weihnái namó þein.
10 Qimái þiudinassus þeins. Waírpái wilja þeins, swé in himina jah ana aírpái.
11 Hláíf unsarana þana sinteanan gíf uns himma daga.
12 Jah aflét uns þatei skulans sjáíma, swaswé jah weis aflé-tam þáim skulam unsaráim.
13 Jah ni briggáis uns in fráistubnjái, ak láusei uns af þamma ubilin; unté þeina ist þiudangardi jah mahts jah wulþus in áiwins. Amén.
14 Unté jabái aflétiþ mannam missadédins izê, aflétiþ jah izwis atta izwar sa ufar himinam.
15 Ip jabáí ni aflétiþ mannam missadédins izê, ni þáu atta izwar aflétiþ missadédins izwarós.
16 Aþpan bíþe fastáíp, ni waírpáip swaswé þáj liutans gáurái; frawardjand áuk andwaírþa seina, ei gasastuáindáu man-nam fastandans. Amén, qiþa izwis, þatei andnémun mizdón seina.
17 Ip þu fastands salbó háubíþ þein, jah ludja þeina þwah,
18 ei ni gasastuáizáu mannam fastands, ak attin þeinnama þamma in fulhsnja, jah atta þeins saei saíviþ in fulhsnja, usgibiþ þus.
19 Ni huzdjáiþ izwis huzda ana aírpái, þarei maló jah nidwa frawardeíþ, jah þarei þiubós ufgraband jah hlifand.
20 Ip huzdjáiþ izwis huzda in himina, þarei nih maló nih nidwa frawardeíþ, jah þarei þiubós ní ufgraband níh stiland.
21 þarei áuk ist huzd izwar, þaruh ist jah haírtó izwar.
22 Lukarn leikis ist áugó: jabáí nu áugó þein áinfálþ ist, allata leik þein liuhadein waírþip;
23 ip jabáí áugó þein unsél ist, allata leik þein riqizein waírþip. Jabáí nu liuhap þata in þus riqiz ist, þata riqiz hvan filu!
24 Ni manna mag twáim fráujam skalkinôn; unté jabái fijáip áinana, jah anparana frijöp; afþpáu áinamma ufhäuseriþ, iþ anparamma frakann. Ni maguþ guþa skalkinôn jah mammönin.

25 Dijo.pi qiþa izwis: ni mauñáip sáiwalái izvarái lva matjáip jah lva drigkáip, nih leika izwaramma luë wasjáip; niiu sáiwala más ist fódeináí jah leik wastjóm?

26 Insaluiþ du fuglam himinis, þei ni saiand nih sneiþand, nih lisand in banstins, jah atta izvar sa ufar himinam fodeiþ ins. Niu jus más wulprizans siþþu þáim?

27 Jþ hvas izwará mauñands mag anáaukan ana wahstu seinana aleina áina?

28 Jah bi wastjós lva saúrgáip? Gakunnáip blömans háip-jños, hváïwa wahsjand; nih arbaídjand nih spinnand.

29 Qipuh þan izwis þatei nih Sáulaúmön in allamma wulþáu seinamma gawasida sik swë áins þizë.

30 Jah þandé þata hawi háipjós himma daga wisandó jah gistradagis in aúhn galagiþ guþ swa wasjíp, hváïwa más izwis leitil galáubjandans?

31 Ni mauñáip nu qiþandans: lva matjam afþpáu lva drig-kam, afþpáu luë wasjáima?

32 All àuk þata þiudós sökjand; wáituh þan atta izwar sa ufar himinam þatei þaurbuþ — —

CHAPTER VIII.

1 Daþþ þan atloggandin imma af faúrgunja, láistidéduñ asar imma iumjons managós.

2 Jah sáí, manna þrütsfill habands durinnands inwáit ina qiþands: fráuja, jabái wileis, magt mik gahráijnjan.

3 Jah ufrakjands handu attaítök imma qiþands: wiljáu, waþþ hráins! jah suns hráin warþ þata þrütsfill is.
4 Jah qaṭ imma Iēsus: sašv ei mann ni qipāis, ak gagg, ṭuk silban atāugei gudjin, jah atbaître giba ṭōei anabāup Mösēs du weitwōdiqāi im.

5 Afaruḥ ḥan ṭata inn atgaggandin imma in Kafarnaum, duatiddja imma hundafaps bidjands ina,

6 jah qipands: frāuja, ṭiumagus meins ligip in garda usliṭa, harduba balwīps.

7 Jah qaṭ du imma Iēsus: ik qimands gahāilja ina.

8 Jah andhaftjands sa hundafaps qaṭ: frāuja, ni im waître ei uf hrōt mein inn gaggāis, ak ṭatāinei qip waûrda jah gahāilnip sa ṭiumagus meins.

9 Jah āuk ik manna im habands uf waldufija meinamma gadraūhtins, jah qīpa du ṭamma: gagg, jah gaggīp; jah anparamma: qim, jah qimiq; jah du skalka meinamma: tawei ṭata, jah tāuiqīp.

10 Gaḥāusjands ḥan Iēsus sildakeikida, jah qaṭ du ṭāim afar-lāistjandam: amēn, qīpa izwis, ni in Israēla swalāuda galāubein bigat.

11 Ahpān qiṣa izwis ṭatei managāi fram urrunsa jah saggqa qimand, jah anakumbjand mip. Abrahama jah Isaka jah Iakōba in ṭiudangardjāi himinē:

12 īp ṭāi sunjus ṭiudangardjōs uswaîtrepanda in riqis ṭata hindumistō; jāinar waîtreqīp grēts jah krusts tunqīwē.

13 Jah qaṭ Iēsus ṭamma hundafada: gagg, jah swaswe galāubidēs waîtreqī ṭus. Jah gahāilnōda sa ṭiumagus is in jāinai hveilāi.

14 Jah qimands Iēsus in garda Paṭraus, gasaluv swaîtrein is ligandein jah in heitōm.

15 Jah attastōk handāu izōs jah aflaflōt ija só heitō; jah urrais jah andbahtida imma.

16 At andanahtja ḥan waûrpanamma, atbērun du imma
daimōnjarjans managans, jah uswarp ūans ahmans wāurda, jah allans ūans ubil habandans gahāilida,
17 ei usfullnōdēdi ūata gamēlidō ūairh Ēsa'ān praufētu qipandan: sa unmahtins unsarōs usnam jah saūhtins usbar.
18 Gasafhrands ūan Iēsus managans hiuhmans bi sik, hafhāit galeiān sipōnjans hindar marein.
19 Jah duatgaggands āins bōkareis qāp du imma: láisari, láistja ṭuk, ṭishvaduh ūadei gaggis.
20 Jah qāp du imma Iēsus: faūhōns grōbōs áigun, jah fugalōs himinis sitlans, ḫp sunus ūans ni habāīp lvar háubīp sein ananhaiwjiā.
21 Ḫnāparuh ūan sipōnjē is qāp du imma: frāuja, uslāubei mis frumist galeiān jah gafilhan attan meinana.
22 Ḫp Iēsus qāp du imma: láistei āfar mis, jah lēt ūans dāu-
ūans filhan seinans dāuŋans.
23 Jah inn atgaggandin imma in skip, āfar iddjēdun imma sipōnjōs is.
24 Jah sāi, wēgs mikils warp in marein, swaswē ūata skip gahuliŋ wafrǐn fram wēgim; ḫp is saīslēp.
25 Jah duatgaggandans sipōnjōs is urrāisidēdun ina qipan-
dans: frāuja, nasei unsis, fraqistnam.
26 Jah qāp du im Iēsus: hva faūrhteip, leitil galāubjandans! Ḫanuh unreisands gasōk windam jah marein, jah warp wis mikil.
27 Ḫp ūāi mans sildaleikidēdun qipandans: hvileiks ist sa, ei jah windōs jah marei ufhausjand imma?
28 Jah qimandin imma hindar marein in gāuja Gaṅgaṅsainē, gamōtidēdun imma twāi daimōnjarjōs us hlāiwasnōm rinnandans, sleidjāi filu, swaswē ni mahta manna usleipan ūairh ūana wig jāinana.
29 Jah săi, hrőpidédun qipandans: hva uns jah ḫus, Iēsu, sunāu gups? qamt hēr faūr mēl balwjan unsis?
30 Wasuh ḫan faīfra im haīrda sweinē managāizē haldana.
31 Iḥ ṭō skōhsla bēdun ina qipandans: jabāi uswaīrpis uns, uslāubei uns galeīpa in ṭō haīrda sweinē.
32 Jah qaっち du im: gaggip! Iḥ eis usgaggandans galipun in haīrda sweinē; jah săi, run gawauŕtēdun sis alla sō haīrda and driousōn in marein, jah gadāuphaltōdēdun in watnam.
33 Iḥ ṭāi haldandans gaplāūhun jah galeīpaqandans gatañhun in baūrg all bi ḫans daimōnarjans.
34 Jah săi, alla sō baūrgs usiddja wijra Iēsu, jah gasațhvan-
dans ina bēdun ei usliji hindar markōs izē.

CHAPTER XI.

1 Jah warp, bípē usfulīlda Iēsus anabiudands ḫāim twalif sipōnjam seināim, ushōf sik jāinprō du láisjan jah mērjan and baūrgs izē.
2 Iḥ Iōhannēs gahausjands in karkarāi waúrstwa Xristāus, insandjands bi sipōnjam seināim qaっち du imma:
3 ḫu is sa qimandā ḫāu anparizuh beidāima?
4 Jah andhafsjands Iēsus qaっち du im: gaggandans gateihip Iōhannē ḫatei gahauseiḥ jah gasațhvīp.
5 Blindāi ussațhvand, jah haltāi gaggand, ṭrūtsfillāi hrāinjāi waīrṇd, jah bāudāi gahāusjand, jah dáuẓāiurreisand, jah unlēdāi waślamērjanda:
6 jah āudags ist ħvazuh saei ni gamarjada in mis.
7 At ḫāim ḫan afgaggandam, dugann Iēsus qipan ḫāim manageim bi Iōhannēn: hva usiddjēduḥ ana āupida sațhvān? rāus fram windā wagidatā?


10 Sa ist áuk bi ḥanei gamēliŋ ist: sāi, ḫik insandja aggīlu meinana faûra ḫus, saei gamanweîŋ wig ḫeinana faûra ḫus.

11 Amēn, qIPA izwis: ni urráis in baûrim qinōnō mâîza Iōhannē ḫamma dáupjandin; iŋ sa minniza in ḫiudangardjāi himinē mâîza imma ist.

12 Framuh ḥaîn ḥaim dagam Iōhannîs ūs dáupjandins und hita ḫiudangardi himinē anamahtjada, jah anamahtjandans frawilwand ḫō.

13 Allâi áuk praûfēteis jah witōŋ und Iōhannē faûraqēpûn:

14 jah jabāi wildēdeîŋ miŋ niman, sa ist Hēlias, saei skulda qiman.

15 Saei habāi āusōna háusjandōna, geháusjāi.
AIWAGGELJO PÆÍRH MARKU
anastődeip.

CHAPTER I.

1 Anastődeins aiwaggeljōns Iēsuis Xristāus sunāus gups.
2 Swē gamēlijp ist in Ėsaīn praūfētāu: sāi, ik insandja aggilu meinana faūra ḫus, saei gamanweip wig þeinana faūra ḫus.
3 Stibna wōpjandins in āuḏidāi: manweip wig frāujins, raftōs waūrkeip stāigōs gups unsaris.
4 Was Iōhannēs dáupjands in āuḏidāi jah mērjands dáupein idreigōs du aflageinái frawaūrhtē.
5 Jah usiddjēdun du imma all Iudaialand jah Iafrusaūlymeis, jah dáupidāi wēsun allāi in Iaúrdanē alvāi fram imma, andhāitandans frawaūrhtim seināim.
6 Wasūp-þan Iōhannēs gawasīps taglam ulbandāus jah gafrda filleina bi hup seinana, jah matida þramsteins jah milip hāipiwisk,
7 jah mērida qiŋands: qimiŋ swinpōza mis sa afar mis, þizei ik ni im waîṛps anahneiwands andbindan skūdarāip skōhē is.
8 Appan ik dáupja izwis in watīn, ḫip is dáupeip izwis in ahmin weihamma.
9 Jah waṛp in jāināim dagam, qam Iēsus fram Nazaraįp Galeilaias, jah dáupįps was fram Iōhannē in Iaúrdanē.
10 Jah suns usgaggands us ṣamma watin gasahū uslukanans himinans, jah ahman swē ahak atgaggandan ana ina.
11 Jah stibna qam us himinam: ḥu is sunus meins sa liuba, in ḥuzei wafla galeikāida.
12 Jah suns säi, ahma ina ustáuh in áupida.
13 Jah was in ḥizái áupidái dagē fidwör tiguns fráisans fram Satanín, jah was mīp diuzam, jah aggileis andbahtídēdun imma.
14 Ḥp afar ṭatei atgibans warp Iōhannēs, qam Iēsus in Galeilaiāa mērjands aiwaggéljōn ḥiudangardjōs gups,
15 qipands ṭatei usfulnōda ḥata mēl jah atnēlvīda sik ḥiudangardi gups: idreigōp jah galāubeiḥ in aiwaggéljōn.
16 Jah luarbōnds faúr marein Galeilaiās gasahū Seimōnu jah Andraían brōpar is, ḥis Seimónis, waiřpandans nati in marein; wēsun áuk fiskjans.
17 Jah qāp im Iēsus: hirjats afar mis, jah gatāuja igqis waïrpan nutans mannē.
18 Jah suns aflētandans ḥo natja seine láistidēdun afar imma.
19 Jah jāinprō inn gaggands framis leitil gasahū Iakōbu ḥana Zaśbaïdaiáus jah Iōhannē brōpar is, jah ḥans in skipa manwjandans natja.
20 Jah suns haʃhāit ins. Jah aflētandans attan seinana Zaśbaïdaiu in ṭamma skipa mīp asnjam, galipun afar imma.
21 Jah galipun in Kafarnaum, jah suns sabbato daga galeiplaceholders in synagogēn láisida ins.
22 Jah usfilmans waiřpun ana ḥizái láiseināi is; untē was láisjands ins swē walduslni habands jah ni swaswē ḥái bökärjōs.
23 Jah was in ḥizái synagogēn izē manna in unhrāínjamma ahmin, jah ufhrōpida
qipands: fralēt, ḫva uns jah ṣus, Iēsu Nazōrēnāi, qamt fraqistjan uns? Kann ḫuk, ḥvas ḫu is, sa weiha gups.

Jah andbāit ina Iēsus qipands: ḏahāi jah usgagg ʿut us ḥamma, ahma unhrāinja.

Jah tahida ina ahma sa unhrāinja, jah hrōpjands stibnāi mikilāi usiddja us imma.

Jah afslāuṇōdēdun allāi sildaleikjandans, swaei sōkidēdun miś sīs missō qipandans: ḫva sijāi ṣata? ḫuō sō lāiseinō sō niujō, ei miś walduştjan jah ahmam ṭāim unhrāinjam anabiudīp jah usfḥaúsjand imma?

Usiddja ḫan mēriṇa is suns and allans bistjands Galeilaias.

Jah suns us ḫizāi synagōgēn usgaggandans qēmūn in garda Seimōnis jah Andraīnś miś Iakōbāu jah Iōhannēn.

Ip swāfrō Seimōnis lag in brinnōn: jah suns qēpun imma bi ʿija.

Jah duatgaggands urrāisida ḥō undgreipands handu izōs, jah aʃlaʃlōt ḥō sō brinnō suns, jah andbahtida im.

Andanahtja ḫan waʿurjānammā, ṭangasaggq sauīl, bērun du imma allans ḥans ubil habandans jah unhulpōns habandans.

Jah sō baūrgs alla garunnana was at daūra.

Jah gahālīda managans ubil habandans missaleikāim saūhtim, jah unhulpōns managōs uswarp, jah ni fralaʃlōt rōdjan ṭōs unhulpōns, untē kunpēdun ina.

Jah āir ūhtwōn usstandands usiddja, jah galāiḥ ana āupjana staḥ, jah jāinar baḥ.

Jah galāistans waʿurpun imma Seimōn jah ṭāi miś imma.

Jah bigitantands ina qēpun du imma ṭatei allāi ḫuk sōkjand.

Jah qāp du im: gaggam du ṭāim bisunjanē hāimōm jah baūrgim, ei jah jāinar mērjāu, untē duṭē qam.

Jah was mērjands in synagōgim izē and alla Galeilaian ah unhulpōns uswaīrpands.
40 Jah qam at imma þrútsfill habands, bidjands ina jah kniwam knussjands jah qîpands du imma þatei jabái wileis, magt mik gahráinjan.
4 lþ Iêsus infeinands, ufrakjands handu seinai attaftök imma jah qâp imma: wiljáu, waîrþ hráins.
42 Jah bíþe qâp þata Iêsus, suns þata þrútsfill afláip af imma, jah hráins warþ.
43 Jah galvöjtjands imma suns ussandida ina,
44 jah qâp du imma: sañu ei mannhun ni qîpáis wañht; ak gagg þuk silban atáugjan gudjin, jah atbaîr fram gahráineinái þeínái þatei anabáüp Môsës du weitwódiþái im.
45 Iþ is usaggands dugann mërjan filu jah usqîþan þata waûrd, swaswë is juþan ni mahta andáugjö in baûrg galeîpan, ak ùta ana âúpjáim stadim was; jah iddjêdun du imma allaþrô.

CHAPTER II.

1 Jah galáip astra in Kafarnaum afar dagans, jah gasrêhun þatei in garda ist.
2 Jah suns gaqêmun managái, swaswë juþan ni gamôstê-dun nih at daûra, jah rôdida im waûrd.
3 Jah qêmun at imma usliþan baîrandans, hasfanâna fram fidwóirim.
4 Jah ni magandans nêlva qiman imma faúra manageim, andhulidêdun hrôt þarei was Iêsus, jah usgrabandans insálidêdun þata badi, jah fralafloþun ana þammei lag sa usliþa.
5 Gasáñvands þan Iêsus galáubein izé qâp du þamma usliþin: barnilô, aflétanda þus frawaúrhteis þeínös.
6 Wësunuh þan sumáí þizê bôkarjë jáinar sitandans jah þagkjandans sis in hafrtam seináim:
7 lua sa swa rōdei̱p nāiteinins? lvas mag aflētan frawaūrh̩tins, niba āins gu̱p?
8 Jah suns uskunnands Iēsus ahmin seinamma ūatei swa ḫāi mitōdēdu̱n sis, qa̱p du im: dulvē mitōp ūata in hai̱rtam izwarāim?
9 ḫu̱p̱ar ist azētīzō du qī̱pan ūamma uslip̱in : aflētanda ḫus frawaūrhteis ēeinōs, ūāu qī̱pan : urrees jah nim ūata badi ūeinata jah gagg?
12 Jah urrai̱s suns jah ushafjands badi usiddja faúra andwafṟja allāizē, swaswē usgeisnōdēdu̱n allāi jah hāuhidēdu̱n mikiljandans gu̱p, qī̱pandans ūatei āi̱w swa ni gasēlua̱n.
13 Jah galāi̱p aftra faúr marein, jah all manageins iddjēdu̱n du imma, jah láisida ins.
15 Jah warp, bi̱pē is anakumbida in garda is, jah managāi mōtarjōs jah frawaūrhtāi mi̱p anakumbidēdu̱n Iēsua jah sipōnjam is ; wēsun āuk managāi jah iddjēdu̱n afar imma.
16 Jah ūāi̱ bōkarjōs jah Fareisaieis gasalhwandāns ina matjandān mi̱p ūāim mōtarjam jah frawāuhrtaim, qē̱pun du ūāim sipōnjam is : lua ist ūatei mi̱p mōtarjam jah frawāuhrtaim matjīp jah driggkīp ?
17 Jah gahāusjands Iēsus qa̱p du im : ni ūāi̱rbun swiṉp̱āi lēkeis, ak ūāi̱ ubilaba habandans ; ni qam lāpōn uswaūrh̩tans, ak frawaūrhtans.
18 Jah wēsun sipōnjōs Iōhannis jah Fareisaieis fastandāns ;
jah atiddjēdun jah qēpun du imma: dulvē sipōnjōs Iōhannēs jah Fareisaieis fastand, ḫp ḥāi ḫēināi sipōnjōs ni fastand?
19 Jah qāp im Iēsus: ibāi magun sunjus brūpsadis, und ḥātei mīp im ist brūpsāps, fastan? swa lagga ḫveila swē mīp sis haband brūpsad, ni magun fastan.
20 Ḧāhan atgaggand dagōs ḥān afnimada af im sa brūpsāps, jah ḥān fastand in jāinamma daga.
21 Ni manna plat fanins niujis siujīp ana snagan saīrnjana; ibāi afnimāi fullōn af ḥamma sa niuja ḥamma saīrnjin, jah wafrsiza gataūra waīrīpīp.
22 Ni manna giutīp Wein juggata in balgins saīrnjans; ibāi āuxtō distaitrāi Wein ḥata niujō ḥans balgins jah Wein usgutniīp, jah ḥāi balgeis fraqistnand; ak Wein juggata in balgins niujans giutand.
23 Jah warp Ḫairhagagan imma sabbatō daga Ḫairh atisk, jah dugunnun sipōnjōs is skēwjandāns rāupjan ahās.
24 Jah Fareisaieis qēpun du imma: sāi, ḥva tāujand sipōnjōs Ḫēināi sabbatim ḥātei ni skuld ist?
25 Jah is qāp du im: niu ussuggwuīp āiw ḥva gatawida Dāweid, ḥān Ḫaurfta jah grēdags was, is jah ḥāi mīp imma?
26 Ḧwāiwa galāīp in gard guḥps uf Abiaḥara gudjin jah hlāibans faūrlageināis matida, ḥanzei ni skuld ist matjan niba āināim gudjam, jah gaf jah ḥāim mīp sis wisandam?
27 Jah qāp im: sabbatō in mans warp gaskapans, ni manna in sabbatō dagis;
28 swaei frāuja ist sa sunus mans jah ḥamma sabbatō.
CHAPTER III.

1 Jah galái 입장 in synagogēn, jah was jáinar manna gāpāuírsana habands handu.
2 Jah witáídēdun imma háilídēdiu sabbatō daga, ei wrō-hidēdeina ina.
3 Jah qa$p du ṭamma mann ṭamma gāpāuírsana habandin handu: uurreis in midumái.
5 Jah ussaílvands ins mi$p möda, gáurs in dáubi$pōs hafītins izē qa$p du ṭamma mann: ufrakei ṭō handu ḏeina! Jah ufrakida, jah gastō$p astra sō handus is.
6 Jah gaggandans ṭan Fareisaiieis sunsāiw mi$p ṭaǐm ḏērōdianum gārūni gatawidēdun bi ina, ei imma usqēmeina.
7 Jah Iēsus aflái$p mi$p sipōnjam seināim du marein, jah filu manageins us Galeilaia láistidēdun afar imma,
8 jah us Iudaia jah us Iaīrusaǔlymim jah us Idumaia jah hindana Iaǔrdanāus; jah pāi bi ḏyra jah Seidōna, manageins filu, gahāusjandans ḏvan filu is tawida, qēmun at imma.
9 Jah qa$p ṭaǐm sipōnjam seināim ei skip habái$p wēsi at imma in ḏizōs manageins, ei ni ḏrā프heina ina.
10 Managans āuk gahāilida, swaswē drusun ana ina ei imma attāftōkeina,
11 jah swa managái swē habáiđēdun wundufnjōs jah ahmans unhraiŋjans, ḏāiḥ ṭan ina gasēlvun, drusun du imma jah hrōpidēdun qįpandans ḏatei ḏu is sunus ḏu$p.
12 Jah filu andbáiť ins ei ina ni gaswikunpiđēdeina.
13  Jaha ustāīg in faįrguni jaha athashāit ḫanzei wilda is, jah gali.fpun du imma.
14  Jaha gawa২rt ha twalif du wisan mi$p sis, jah ei insandidēdi ins mērjan,
15  jah haban waladufni du hāiljan saūhtins jah uswaftpam unhulpōns.
16  Jaha gasatida Seimōna namō Paítrus ;
17  jah İakōbāu ḫamma Zaʃbaǐdaǐus, jah İōhannē bṛōpr İakōbāus, jah gasatida im namna Baaimassage, ḫatei ist : sunjus ṝeiluōns ;
18  jah Andaɾaılan jah Filippu jah Barpaʊlaǔmaių jah Matpāiu jah ḫōman jah İakōbu ḫana Alfaǐaǐus, jah ḫaddāiu jah Seimōna ḫana Kananeitēn,
19  jah Iudan İskariōtēn, saei jah galēwida ina.
20  Jaha atiddjēduun in gard, jah gaendirja sik managei, swaswe ni mahtēdun nih hlāif matjan.
21  Jaha háusjandans fram imma bōkarjōs jaha aŋparāi usidddjēduun gahaban ina ; qē$pun āuk ḫatei usgāisi$p is.
22  Jaha bōkarjōs ḫai af Iaîrusaǔlymāi qimandans qē$pun ḫatei Baafśzaǐbul habāi$p, jah ḫatei in ḫamma reikistin unhulpōnō uswaftpīp ḫāim unhulpōm.
23  Jaha athāitands ins in gajukōm qa$p du im : lvāiwa mag Satanās Satanān uswaftpam ?
24  Jaha jabant heritsik gadāiljada, ni mag stançaso jiuadangardia jāina.
25  Jaha jabant gards wipra sik gadāiljada, ni mag standan sa gards jāins.
26  Jaha jabant Satana usstō$p ana sik silban jah gadāilips warp, ni mag gastandan, ak andi habāi$p.
27  Ni manna mag kasa swi$pis galeipands in gardis wilwan, niba faūr$pis ḫana swi$pam gabindip ; jah ḫan ḫana gardis diswilwāi.
28 Amēn, qip a izwis, ṭatei allata aflētada ṭata frawaūrhtē sunum mannē, jah nāiteinōs swa managōs swaswē wajāmērjand;
29 aippan saei wajamēreip ahman weihana ni habāip fralēt āiw, ak skula ist āiweināizōs frawaūrhtāis.
30 Untē qēpun : ahman unhrāinjana habāip.
31 Jah qēmun ṭan āipei is jah brōprjus is jah ātā standandōna insandidēdun du imma, háitandōna ina.
32 Jah sētun bi ina managei ; qēpun ṭan du imma : sāi, āipei peina jah brōprjus peināi jah swistrjus peinōs ātā sōkjand pūk.
33 Jah andhōf im qipands : lvō ist sō āipei meina aśppāu päi brōprjus meināi?
34 Jah baisāhvands bisunjanē ṭans bi sik sitandands qāp : sāi, āipei meina jah päi brōprjus meināi.
35 Saei allis waūrkei ēp wiljan gups, sa jah brōpar meins jah swistar jah āipei ist.

CHAPTER IV.

1 Jah aftra Iēsus dugann láisjan at marein, jah galēsun sik du imma manageins filu, swaswē ina galeiṇpandan in skip gasitan in marein ; jah alla sō managei wiṣra marein ana staṣa was.
2 Jah láisida ins in gajukōm manag, jah qāp im in láiseināi seināi :
3 háuseip ! Sāi, urrann sa saians du saian frāiwa seinamma.
4 Jah warp, miṭpanei saīsō, sum raḥhtis gadraus faūr wig, jah qēmun fuglōs jah frētun ṭata.
5 Anṭarup-ṭan gadraus ana stāinahamma, ṭarei ni habāida
aîpâ managa, jah suns urrann, in þizei ni habáïda diupái-zös aîpös;
6 at sunnin þan urrinnandin ufbrann, jah untë ni habáïda waúrtins gâpáúrsnôda.
7 Jah sum gadráus in þáûrnuns; jah ufartstigun þáî þáûrn-jus jah aîlpapidëdun þata, jah akran ni gaf.
8 Jah sum gadráus in aîpâ gôða, jah gaf akran urrinnandô jah wahsjandô, jah bar âin 'î' jah âin 'j' jah âin 'r'.
9 Jah qâp: saei habái ausöna háusjandôna, gaháusjái.
10 Ìp bîpê warp sundrô, fréhun ina þáî bi ina mip þáîm twa-libim þizös gajukôns.
11 Jah qâp im: izwis atgiban ist kunnan rûna þiudangard-jös guþs, ìp jâinâim þáîm ùta in gajukôm allata waîrpîp,
12 ei saîlvandans saîlvâina jah ni gáumjáina, jah háusjandans háusjâina jah ni frâpjâina, nibáî ván gawandjâina sik jah aflêtáindáu im frawaúrhteis.
13 Jah qâp du im: ni wituþ þô gajukôn, jah hvâîwa allös þös gajukôns kunneip?
14 Sa saijands waûrd saijîþ.
15 AÞpan þáî wijra wig sind, þarei saiada þata waûrd, jah þan gaháusjand unkarjans, suns qimîp Satanas jah usnimîp waûrd þata insaanö in hafrtam izê.
16 Jah sind samaleikô þáî ana stâinahamma saianans, þáieî þan háusjand þata waûrd, suns mip fahëdái nimand ita,
17 jah ni haband waúrtins in sis, ak hveilahvaúrbái sind; þáprôh, bîpê qimîp aglô aîppâu wrakja in þis waûrdis, suns gamarzjanda.
18 Jah þáî sind þáî in þáûrnuns saianans, þáî waûrd háus-jandans,
19 jah saûrgös þizös libâinâis jah afmarzeins gabeins jah þáî
bi ṭata anṭar lustjus inn atgaggandans aʃvapjand ṭata waúrd jah akranaláus waírpiŋ.

20 Jah ṭáí sind ṭáí ana aírпа́i ḋizáí gödŏn saianans ṭáieĩ háusjand ṭata waúrd jah andnimand, jah akran baírənd, áin ṭ jah áin ḋ jah áin ḋ r.

21 Jah qaq du im: ibáí lukarn qimįj duįj e i uf mėlan satjáidáu aʃpşáu undar ligr? niu ei ana lukarnastąpąn satjáidáu?

22 Nih allis ist lva fulginis ṭatei ni gabaírňtjáidáu: nih warp analáugn, ak eiw wíkunp waírpiŋ.

23 Jabáí lva has habáí áusóna háusjandóna, gaháusjáí.

24 Jah qaq du im: saʃlviŋ lva háuseįp! In ḋizāieĩ mitųp mitįj, mitada izwis jah biáukada izwis ṭáim galáubjan-dam.

25 Untê ḋislvəmmēh saei habáip gibada imma; jah saei ni habáip jah ṭatei habáip aʃnimada imma.

26 Jah qaq: swa ist piudangardi guşs, swaswē jabaí manną waírpiŋ firaiwa ana aírpa.

27 Jah slēpiŋ jah urreisįp naht jah daga, jah ṭata fráiw keiniŋ jah liuíp swē ni wáit is.

28 Silbō āuk aírpa akran bafriŋ: frumist gras, pąpřōh ahs, pąpřōh fulleįp kaúrnis in pamma ahsa.

29 Panuh bįpė atgibada akran, suns insandeįp gılpa, untē atist asans.

30 Jah qaq: lve Ġaleikōm piudangardja guşs, aʃpşáu in lveleikái gajukón gabaíram pô?

31 Swē kaúrnō sinapis, ṭatei ṭan saiađa ana aírpa, minnist alláizė fráiwē ist pizē ana aírpaí;

32 jah ṭan saiađa, urrinnįj jah waírpiŋ alláizė grasė máist, jah gatáuijįp astans mikiıans, swaswē magun uf skadáu is fuglŏs himinis gabauan.
33 Jah swaleika’im manāgāim gajukōm rōdida du im ṭata waúrd, swaswē mahtēdun háusjōn.
34 Ḥī inuh gajukōn ni rōdida im, Ḥī sundrō sipōnjam seināim andband allata.
35 Jah qāp du im in jāinamma daga at andanahtja Ḥan waúr’panamma ; usleįpam jāinis stadīs.
36 Jah aflētandans Ḥō managein andnēmun ina swē was in skipa ; jah Ḥan anįpara skipa wēsun mīp imma.
37 Jah warüp skūra windis mikila jah wēgōs waltidēdun in skip, swaswē ita jūpan gafullnōda.
38 Jah was is ana nōtīn ana waggarja slēpands, jah urraisisidēdun ina jah qēpun du imma : láisari, niu kara Ḥuk pizei fraqistnam?
40 Jah qāp du im : dulvē faúrhtāi sijuṗ swa? Ḥvāiwa ni nauǐh habāiṗ galáubein?
41 Jah ōhtēdun sis agis mikil, jah qēpun du sis missō : ħvas Ḥannu sa sijāi, untē jah winds jah marei ufhāusjand imma?

CHAPTER V.

1 Jah qēmun hindar marein in landa Gaddarēnē.
2 Jah usgaggandin imma us skipa suns gamōtīda imma manna us āurahjōm in ahmin unhrāinjamma,
3 saei bauiāin habāida in āurahjōm : jah ni nāudibandjōm eisarneināim manna mahta ina gabīndan.
4 Untē is ufta eisarnam bi fōtuns gabuganāim jah nāudibandjōm eisarneināim gabundans was, jah galāusida af sis Ḥōs nāudibandjōs, jah Ḥō ana fōtum eisarna gabrak, jah manna ni mahta ina gatamjan.
5 Jah sinteinō nahtam jah dagam in aúrahjōm jah in faír-gunjam was hrıpjands jah bliggwands sik stáinam.
6 Gasafhvands ḫan Īēsu faírraprō rann jah inwáit ina,
7 jah hrıpjands stibnái mikilái qaṗ : lva mis jah ḫus, Īēsu, sunáu guṗs ḫis háuhiistineś bi swara ḫuk bi guṇa, ni bálw-jáis mis!
8 Untē qaṗ imma : usgagg, ahma unhráinja, us ḫamma mann!
10 Jah bāp ina filu ei ni usdrēbi im us landa.
11 Wasuh ḫan jáinár haúrda sweine haldana at ḫamma faír-gunja.
12 Jah bēdun ina allōs ḫos unhulpōns qipandeins : insandei unsis in ḫō sweina, ei in ḫō galeįpáima.
13 Jah uslāubida im Īēsus suns. Jah usgaggandans ahmans ḫái unhráinjaś galįpun in ḫō sweina, jah rann sō haúrda and driusōn in marēin; wēsunup-ṭan swē twōś ḫūsun-djōs, jah aslvapnōdēdun in marēin.
14 Jah ḫái haldandans ḫō sweina gasplaúhun, jah gatafhun in baúrg jah in háimōm, jah qēmun saftvun lva wēsi ḫata waúrįpānō.
15 Jah atiddjēdun du Īēsa, jah gasafhvand ḫana wōdan sitandan jah gawasidana jah frāpjandanal ḫana saei habāída laįgafōn, jah ohtēdun.
16 Jah spillōdēdun im ḫái gasētvun, hraiwa warp bi ḫana wōdan jah bi ḫō sweina.
17 Jah dugunnun bidjan ina galeįpān hindar markōs seinōs.
18 Jah inn gaggandan ina in skip bāp ina, saei was wōds, ei māp imma wēsi.
19 Jah ni laflōt ina, ak qaṗ du imma : gagg du garda ḫei-
namma du ṣeinaim, jah gateih im, ḫan filu ḥus frāuja
gatawida jah gaarmaída ṣuk.

20 Jah galājḥ jah ḫugann mėrjan in Dafkapaúlein, ḫan filu
gatawida imma Iēsus; jah allái sildaleikidēdun.

21 Jah usleipandīn Iēsua in skipa atra hindar marein, gaqē-
mun sik manageins filu du imma, jah was faúra marein.

22 Jah sāi, qimij ṣains ḫizē synagōgafadē namin Jaiērus; jah
saślīvands ina gadrāus du fōtum Iēsus.

23 jah bāp ina filu, qipands ṣatei dāuhtar meina aftumist
habājḥ, ei qimands lagjāis ana ḥō handuns, ei ganisāi
jah libāi.

24 Jah galājḥ mīp imma, jah iddjjēdun afar imma manageins
filu jah ṣraʃhun ina.

25 Jah qinoūnā suma wisandei in runa blōpis jēra twalif,

26 Jah manag gaʃulandei fram managāim lēkjam jah fra-
qimandeī allamma seinamma jah ni wafštāi bōtida, ak
māis waʃrs habāida,

27 gahāusjandei bi Iēsu, atgaggandeī in managein aftana
attaftōk wasṭjȫi is.

28 Untē qaʃ ṣatei jabāi wasṭjȫi is attēka, ganisā.

29 Jah sunsāi w gaʃaúrsnōda sa brunna blōpis izōs, jah uf-
kunpā ana leika ṣatei gahālnōda af ūmma slaha.

30 Jah sunsāi w Iēsus ufkuṇpā in sis silbin ḥō us sis maht
usgaggandeīn; gawandjands sik in managein qaʃ: ḫuas
mis taʃtōk wasṭjȫi?

31 Jah qēpun du imma sipōnjō is: saʃuis ḥō managein
preihandein ṣuk, jah qipis: ḫuas mis taʃtōk?

32 Jah wleitōda saʃhran ḥō ṣata táuandeīn.

33 ḫē sō qino ōgandeī jah reirandeī, witandeī ṣatei waresp bi
ija, qam jah drāus du imma, jah qaʃ imma alla ḥō sunja.

34 ḫē is qaʃ du izāi: dauhtar, galāubeins ṣeina ganasida
 capítulo VI.

1 Jah usstöp jänprö jah qam in landa seinamma, jah läisti-
dedun afar imma sipönjös is.

2 Jah bipē warp sabbatō, dugann in synagogē láisjan, jah
managāi háusjandans sildaleikidēdun qipandans: hviprö
pamma pata, jah lvō sō handugeino sō gibanō imma, ei
mahteis swaleikōs paîrh handuns is waśrpand?

3 Niu pata ist sa timrja, sa sunus Marjins, ip brōpar Iako-ba
jah Iūsē jah Iūdins jah Seimōnis? jah niu sind swistrjus
is hēr at unsis?  Jah gamarzidāi waūrțiun in ḫamma.
4  Qāḇ ṭan im Iēsus ṭatei nist praŭfētus unswėrs, niba in
gabauṟpāi seināi jah in ganipjam jah in garda seinamma.
5  Jah ni mahta jāinar āinōhun mahtē gatāujan, niba sāwāim
siukāim handuns galagjands gahāilida.
6  Jah sildaleikida in ungālāubeināis izē, jah bitāuh weihsa
bisunjanē láisjands.
7  Jah athafhāit ṭans twalīf jah dugann ins insandjan twans
 lvanzuh, jah gaf im waldusni ahmanē unhrāinjāizē.
8  Jah faūrbāuṕ im ei waiht ni nēmeina in wig, niba hrugga
āina, nih matibalg nih hlāif nih in gaîrdōs āiz,
9  ak gaskōhāi suljōm : jah ni wasjāiṕ twāim páidōm.
10  Jah qāḇ du im : Ḫisḥaduv ṭei gaggājṕ in gard, Ḩar
saljāiṕ, untē usgaggāiṕ jāinprō.
11  Jah swa managāi swē ni andnimāina izwis ni häusjāina
izwis, usgaggandans jāinprō ushrisjāiṕ mulda āo undaro
fōtum izwarāim du weitwōdēiṕ īm. Amēn, qiṕa izwis :
sutizō ist Saūdaūmjam afḍpāu Gaūmaūrjam in daga stauōs
ṭau Ḫizāi baūrg jāināi.
12  Jah usgaggandans mēridēdun ei idreigōdēdeina.
13  Jah unhulpōns managōs usdrībun, jah gasalbōdēdun aḷēwa
managans siukans, jah gahāilidēdun.
14  Jah gahāusida Ḫiudans Hērōdēs, swikuṕ allis warp namō
is, jah qāḇ ṭatei Iōhannis sa dāupjands us dāupāim urrais,
duppē waūrkJand Ḫos mahteis in īma.
15  Aṕ̣aruṕi ṭan qēṕun ṭatei Ḫeliās ist ; anṕarāi ṭan qēṕun
ṭatei praŭfētēs ist swē āins Ḫizē praŭfētē.
16  Gahāusjands ṭan Hērōdēs qāḇ ṭatei Ḫammei ik háŭbįp
afmaṁmaıt Iōhannē, sa ist : sah urrais us dāupāim.
17  Sa āuk raśhtis Hērōdēs insandjands gahābāida Iōhannēn
jah gaband ina in karkarái in Haírödiadins qēnáis Filip-
páus bröprs seinis, untē ṭō galiugáida.
18 Qaṗ āuk Iōhannēs du Hērōda ḏatei ni skuld ist ṭus
haban qēn bröprs ēpinis.
19 ḏp sō Hērōdia náiw imma jah wilda imma usqiman, jah
ni mahta:
20 untē Hērōdis ŏhta sis Iōhannēn, kunnands ina wafr
garashtana jah weihana, jah witāida imma, jah háusjands
imma manag gatawida, jah gabaúrjaba imma and-
háusida.
21 Jah waúrphasis dags gatils, ḏan Hērōdis mēla gabaúrphasis
seināizōs nahtamat waúrhta ḏaįm máistam seināize jah
puésundifadim jah ḏaįm frumistam Galeilaias,
22 jah atgaggandein inn daũḥtr Hērōdiadins jah plinsjandein
jah galeikandein Hērōda jah ḏaįm mip anakumbjandam,
qaṗ piudans du ḏizái máuįjái: bidei mik ḏislvizuh ṭei
wileis, jah giba ṭus.
23 Jah swōr izāi ḏatei ḏislvah ṭei bidjāis mik, giba ṭus und
halba ḏiudangardja meina.
24 ḏp si usgaggandei qaṗ du áipery seināi: huiς bidjāu? ḏp
si qaṗ: háubidis Iōhannis ḏis dáupjandins.
25 Jah atgaggandei sunsāiw sniumundō du ḏamma ḏiudana
bap qipandei: wiljāu ei mis gibāis ana mēsa háubįp
Iōhannis ḏis dáupjandins.
26 Jah gáurs waúrphasis sa piudans in ḏizē áipery jah in ḏizē
mip anakumbjandanē ni wilda izāi ufbrikan.
27 Jah suns insandjands sa piudans spajkulātur, anabāuʃ
briggan háubįp is. ḏp is galeipands afmaimāit imma
héubįp in karkarái,
28 jah atbar ḏata háubįp is ana mēsa, jah atgaf ita ḏizái
máujái, jah sō mawi atgaf ita áipery seināi.
29 Jah gaháusjandans sipōnjōs is qēmun jah usnēmun leik is jah galagidēdun ita in hlāiwa.

30 Jah gařddjēdun apaústaúleis du Iēsua jah gatašhun imma allata jah swa filu swē gatawidēduν — —

53 — — jah duatsniwvn.

54 Jah usgaggandam im us skipa, sunsáiw uskunnandans ina,

55 birinnandans all ūrta gawi dugunnun ana badjam ūs Lans ubil habandans bařan, ūdadei háusidēdun ei is wēsi.

56 Jah ūshvaduh ūdadei iddja in háimōs ašhppau baúrgs ašhpau in weihsa, ana gappa lagidēdun siukans jah bēdun ina ei ūpau skāuta wastjōs is attaftōkeina; jah swa managái swē attaftōkun imma, ganēsun.

CHAPTER VII.

1 Jah gaqēmun sik du imma Fareisaiēis jah sumāi pizē bōkarjē, qimandans us Iaírusaúlymim.

2 Jah gasaftuandans sumans pizē sipōnjē is gamāinjāim handum, ūt-ist unpwahanāim, matjandans hlāibans;

3 ip Fareisaiēis jah allāi Iudaieis, niba ufta ūwahand handum, ni matjand, habandans afahīlih pizē sinistanē,

4 jah af maŋla niba dáupjand ni matjand, jah anpār ist manag ūatei andnēmun du haban: dáupeinins stiklē jah aúrkjē jah katilē jah ligrē;

5 ūpērōh ūan frēhun ina ūái Fareisaiēis jah ūái bōkarjōs: dulvē ūái sipōnjōs peinái ni gaggand bi ēmmei ana-

6 fulhuń ūái sinistans, ak unpwahanāim handum matjand hlāif?

6 Ip is andhafjands qāp du im ūatei wafla praúfētida Ėsaāas bi izwis ūans liutans, swē gamēlip ist: sō managei wafrilōm mik swērāip, ip hairtō izē faírra habāip sik mis.
If swarē mik blötand, láisjandans láiseinins, anabusnins mannē;
8 aflētandans rafhtis anabusn guṣs habāip ṭatei anafulhun mannans, dáupeinins aúrkjē jah stiklē, jah anpār galeik swaleikata manag tāujip.
9 Jah qāp du im: waśla inwidip anabusn guṣs, ei ṭata anafulhanō izwar fastāip.
10 Mōsēs āuk rafhtis qāp: swērāi attan ṭeinana jah áipein ṭeina; jah saei ubil qipāi attin seinamma ājspāu áipein seināi, dāupāu āfdāupjāidāu.
11 If jus qipāp: jabāi qipāi manna attin seinamma ājspāu áipein: kāúrbān, ṭatei ist mājspms, pishvah ṭatei us mis gabatnis,
12 jah ni fralētīp ina ni waśht tāujan attin seinamma ājspāu áipein seināi,
13 blāupjandans waūrd guṣs pizāi anabusnāi izwarāi, pōei anafulhup; jah galeik swaleikata manag tāujip.
14 Jah athāitands alla ṭō managein qāp im: háuseip mis allāi jah frāpjāip.
15 Ni waśhts ist ūtaprōmans inn gaggandō ina ṭatei magi ina gamāinjan; ak ṭata ūt gaggandō us mann ṭata ist ṭata gamāinjandō mannan.
16 Jabāi hvas habāi āusōna háusjandōna, gahāusjāi.
17 Jah ṭan galāip in gard us pizāi managein, frēhun ina sipōnjōs is bi ṭō gajukōn.
18 Jah qāp du im: swa jah jus unwitans sijuṣ? Ni frāpjāp ṭammei all ṭata ūtaprō īn gaggandō in mannan ni mag ina gamāinjan:
19 untē ni galeipīp imma in haftō, ak in wamba, jah in ērrunsa usgaggjip, gahrāineip allans matins.
20 Qājup-ṭan ṭatei ṭata us mann usgaggandō ṭata gamāineip mannan.
Ch. vii. 21-35. **A\'WAGGELYO PA\'IRH MARKU.**

21 Innapró áuk us haúrtin mannē mitōneis ubilōs us gagaggand: kalkinassjus, hōrinassjus, maúrpra,

22 piubja, fahufrrikeins, unšēleins, liutei, aglāitei, áugō unsēl, wajamēreins, hāuhhaúrtei, unwiti.

23 Þō alla ubilōna innaprō us gagaggand jah gagamāinjand mannan.

24 Jah jainprō us standands galājp in markōs Tyrē jah Seidōnē, jah galaipands in gard ni wiilā witan mannan jah ni mahtā galāagnjan.

25 Gaahausjandei rahtis qinō bi ina, þizozei habāida dauhtar ahman unhrāijnana, qimandei drāus du fōtum is.

26 Wasuq-pan só qinō háipnō, Saúrini fynikiska gabaurpāi, jah bāp ina ei þō unhulpōn uswaúrpi us dauhtr izōs.

27 Þō Iēsus qa p du izái lēt fauirpis sada waipjān barna, untē ni gōp ist niman hlāib barnē jah waipjān hundam.

28 Þō si andhōf imma jah qa p du imma jái fräuja jah āuk hundōs undarō biuda matjand af draūhsnōm barnē.

29 Jah qa p du izái in þis waurdis gagg, usiddja unhulpō us dauhtr þeínai.

30 Jah galaipandei du garda seinamma bigat unhulpōn usgaggana jah þō dauhtar ligandein ana ligra.

31 Jah aftra galaipands af márkom Tyrē jah Seidōnē qam at marein Galeilaie mi p tweihnāim markōm Daikapaúlaiōs.

32 Jah bērun du imma bāudana stammana, jah bēdūn ina ei lagidēdī imma handāu.

33 Jah afnimands ina af managein sundrō, lagida figgrans seinans in ăusōna imma jah spēwands attaftōk tuggōn is, jah ussaftvands du himina gaswōgida jah qa p du imma aiffāpā, ḣatei ist uslukn.

35 Jah sunsāi w usluknōdēdun imma hliumans jah andbundnōda bandi tuggōns is jah rōdīda raftaba.
36 Jah anabáuþ im ei mann ni qépeina. Iuñ filu is im ana-
báuþ, máis þammas eis mériddéun,
37 jah ufarassáu síldaleikidéduq qiþandans: wafla allata
gatawida, jah báudans gátáujeþ gaháusjan jah unroþdandum
ródjan.

CHAPTER VIII.

1 In jaináim þan dagam astra at filu managái managein
wisandein jah ni habandam luq màtidédeina, atháitands
sipônjans qafu du im:
2 infeinóda du þizái managein, unté ju dagans þrins mip
mis wésun, jah ni haband luq màtjáina;
3 jah jabái fraléta ins láusqiþrans du garda izé, ufligand ana
wiga; sumái rafhtis izé faüråprø qemun.
4 Jah andhøsun imma sipônjós is: luqprø þans mag luq
gasóþjan hláibam ana ñuþidái?
5 Jah frah ins: Iuñ managáis habáiþ hláibans? Íp eis
qéðun: sibun.
6 Jah anabáuþ þizái managein anakumbjan ana aífáí; jah
nimands þans sibuq hláibans jah awiliiudónda gabruk jah
atgaf sipônjam seínaím, ei atlagidédeina faúr; jah atlagi-
déduq faúr þó managein.
7 Jah habáidéduq fiskans fawans, jah þans gapiþjands qap
ei atlagidédeina jah þans.
8 Gamatidéduq þan jah sadái waúrðun; jah usnémun láibós
gabrukó sibuq spyredans.
9 Wésunóþþan þái matjandans swé fidwór þúsundjós; jah
fralaflót ins.
10 Jah galaiþ sunsáiw in skip mip sipônjam seínaím, jah qam
ana fera Magdalan.
11 Jah urrunnun Fareisaieis jah dugunnun mıp sökjan imma sökjandans du imma táikn us himina, fráisandans ina.
13 Jah aflētands ins, galeï$pands astra in skip usláip hindar marein.
14 Jah ufarmunnōdēdun niman hláibans jah niba áinana hláif ni habáiddēdun mıp sis in skipa.
15 Jah anabāu$p im qipands: saši$vī$p ei atsaši$vī$p izwis pis beistis Fareisaïc jah beistis Hērōdis.
16 Jah pähtēdun mıp sis missō qipandans: untē hláibans ni habam.
18 Āugōna habandans ni gasaši$vī$p, jah āusōna habandans ni gaháusei$p, jah ni gamunup.
19 Þan þans ŋimf hláibans gabrack ŋimft ūsundjōm, lvan managōs táinjōns fullōs gabrukō usnēmu$p? Qē$pun du imma: twalif.
20 Ḿḷan þan þans sibun hláibans fidwōr ūsundjōm, lvan managans spyreidans fullans gabrukō usnēmu$p? Ḿp eis qē$pun: sibun.
21 Jah qa$p du im: lvaiwa ni naúh frapjip?
22 Jah qēmun in Beþpaniin, jah bērun du imma blindan jah bēdun ina ei imma attaftōki.
23 Jah faírgreipands handu pis blindins ustāuh ina ūtana weihsis jah speiwands in áugōna is, atlagjands ana handuns seinōs frah ina ga-u-lva-sēlvi?
24 Jah ussaḫwands qaḥ: gasażšuwa mans, ḥatei swē bagmans gasażšuwa gaggandans.
25 Ḥaḥroh aftra galagida handuns ana ḥō áugōna is jah gata-wida ina ussaḫuwan; jah aftra gasatips warp jah gasalv baŕhtaba allans.
26 Jah insandida ina du garda is qiḥands: ni in ḥata weihs gaggāis, ni mannhun qiḥāis in ḥamma wēhsa.
27 Jah usiddja Iēsus jah sipōnjōs is in wēhsa Kaisarias ḥizōs Filippāus: jah ana wīga frah sipōnjans seinans qiḥands du im : ḥvana mik qiḥand mans wisan?
29 Jah is qaḥ du im : ｧhpaṇ jus, ĥvana mik qiḥip wisan? Andhasjands ḥan Paľtrus qaḥ du imma : ḥu is Xristus.
30 Jah faúrbāuḥ im ei mannhun ni qēpeina bi ina.
31 Jah dugann lāisjan ins ḥatei skal sunus mans filu winnan: jah uskiusan skulds ist fram pāim sinistam jah pāim aúhu-mistam gudjam jah bōkarjam, jah usqīman jah afar ḥprins dagans usstāndan.
32 Jah swikun普法ba ḥata waúrd rōdida; jah astiuhands ina Paľtrus dugann andbeitan ina;
33 Ḩp is gawandjands sik jah gasażhwands ḥans sipōnjans seinans andbāit Paľtru qiḥands: gagg hindar mik, Satana, untē ni frāṗjis pāim guḥs, ak pāim mānnē.
34 Jah athāitands ḥō managein miḥ sipōnjam seināim qaḥ du im : saei wili afar mis láistjan, inwidāi sik silban, jah nimāi galgan seinana jah láistjāi mik.
AtWAGGELYÔ PAÎRH MARKU. 177

36 Iva áuk bôtei$p mannan, jabái gageigáí$p ëana faírluu allana jah gasleí$pëi$p sëk sáiwaláï seinái?
37 Aí$páu Iva gí$p manna inmáidein sáiwalós seináizós?
38 Unté saeí skamáí$p sìk ëmeína jah waúrdë meináize in ga-
baúrpái pízáí hörinóndein jah frawauírhton, jah sunus mans
skamáí$p sìk ís, ëpan qimí$p in wulpáu attíns seinís mí$p
aggilum ëpáim weíham.

CHAPTER IX.

1 Jah qá$p du ím: améñ, qí$p izwis ëpateí sìnd sumáí pízë
hér standandané, pái izé ni káusjànd dáúpáus, unté gasá-
luánd ëpiúndassu gu$p s quamaná ñ in mahtái.
2 Jah afar dagans sa$fhs ganam Iësus Paítru jah Iáko$b jah
Ióhannën, jah ustáuh ins ana fárguni háuh sundró áínans:
jah inmáidida sìk in andwaí$pja izé.
3 Jah wastjós is waúrpun glitmunjandein$s, hveítös swë snáíws,
swaleiskós swë wullareí$ana aí$pái ni mag galveítjan.
4 Jah atáugí$p s warp ím Hélías mí$p Mösë; jah wësun röd-
jandán$s mí$p Iësua.
5 Jah andhafjands Paítrus qá$p du Iësua: rabbëi, gø$p ist
unsís hér wisan, jah gawaúrkjams hlijé$ns ëprins, ëps áíñá
jah Mösë áíñá jah áíñá Hélíjín.
6 Ni áuk wíssa Iva rödí$é$dí; wësun áuk usagí$dái.
7 Jah warp milhma ufarskadwjànds ím, jah qam stí$bna us
þama$ma milhmin: sa ist sunus meíns sa liuba, þama
háusjá$í$p.
8 Jah anaks insáfì$uándans ni þànanseí$p áínòhun gasélu$un,
aljá Iësu áíñá mí$p sis.
9 Dalá$p þan atgaggandam ím af þama$ma fàrgunja, anábá$ú$p
im ei mannhun ni spíllòdë$dë$eína ëpateí gasélu$un, níba bì$p
sunus mans us dáúpáim ussò$pí.
10 Jah ṭata waúrd habáidèdun du sis missö sökjandans: ṭra ist ṭata us dáúpáíim usstandan?
11 Jah frēhun ina qişandans: untē qişandi pāi bökárjös ṭatei Hēlias skuli qiman faúrþis?
12 Ip is andhafjands qaŋ du im: Hēlias swēpáuh qimands faúrþis aftra gabōteiŋ alla; jah ṭuáiwa gamēlįp ist bi sunu mans, ei manag winni jah frakunþs wafrþāi.
13 Akei qįpa izwis ṭatei ju Hēlias qam jah gatawidèdun imma swa filu swè wīldèdun, swaswē gamēlįp ist bi ina.
14 Jah qimands at sipōnjam gasalv filu manageins bi ins, jah bökárjans sökjandans mip im.
15 Jah sunsāiw alla managei gasaľwandaŋs ina usgeisnödèdun, jah durinnandans inwitun ina.
16 Jah frah ṭans bökárjans: ṭra sökeiŋ mip pāim?
17 Jah andhafjands áins us pįzai managei qaŋ: láisari, brāhta sunu meinana du ṭuṣ habandan ahman unrōdjandān.
18 Jah pishvaruh ṭei ina gafāiŋ, gawa listarip ina, jah ṭuapjįp jah kriustįp tunþuns seinans, jah gastaúrknįp; jah qaŋ sipōnjam ṭeināim ei usdreibena ina, jah ni mahtēdun.
20 Jah brāhtēdun ina at imma. Jah gasaľwandaŋs ina sunsāiw sa ahma tahida ina; jah driusands ana aʃrįa walwisōda ṭuapjandi.
21 Jah frah ṭana attan is: ṭvan lagg mēl ist ei ṭata warp imma? Ip is qaŋ: us barniskja.
22 Jah uʃta ina jah in fōn at warp jah in watō, ei usqistidēdi imma; akei jabāi mages, hilp unsara, gableipjands unsis.
23 Ip Iēsus qaŋ du imma ṭata jabāi mages galāubjan; allata mahteig pammo galāubjandin.
Ch. ix. 24-37. \textit{Aiwaggēlọ̄ ðairh Marku.}

24 Jah sunsāiw ufhrōpjands sa atta ḳis barnis mìp tagram qāp: galáubja; hilp meináizōs ungaláubeināis!

25 Gasaśwands Ḱan Iēsus Ḱatei samaq rann managei, galvō-tida ahmin Ḵamma unhrāinjin, qiṃands du imma: ṭu ahma, ṭu unrōdjands jah bāuḍs, ik ṭus anabiuda: usgagg us ḵamma, jah ḵanaseiq̃s ni galeiq̃ais in ina.

26 Jah hrōpjands jah filu tahjands ina usiddja; jah warp swē dāuḍs, swaswē managāi qēpun ḵatei gaswalt.

27 Ḱp Iēsus undgreipands ina bi handāu urrāisida ina; jah ussstōp.

28 Jah galeiq̃andanan ina in gard, sipōnjq̃s is frēhun ina sundrō: duhvē weis ni mahtēdum usdreiban ḵana?

29 Jah qāp du im: ḵata kuni in waihtāi ni mag usgaggan, niba in bidāi jah ġastubnja.

30 Jah jāinq̃ro usgaggandans iddjēdun ḵairh Galeyilaian, jah ni wilda ei ġvas wissēdi,

31 untē láisida sipōnjq̃s seinans, jah qāp du im ḵatei sunus mans atgibada in handuns mannē, jah usqimand imma, jah usqistiq̃s pridjin daga usstandiq̃.

32 Ḱp eis ni frōpun ḵamma waūrdā, jah ōhtēdun ina frafhnan.

33 Jah qam in Kafarnaum, jah in garda qumans frah ins: ġva in wiga mīp izwis missō mitōdēdup?

34 Ḱp eis slawāidēdun; du sis missō andrunnun, ġvarjis māists wēsi.

35 Jah sitands atwōpida ḵans twalif jah qāp du im: jabāi ġvas wili frumists wisan, sijāi allāizē astumists jah allāim andbahts.

36 Jah nimands barn gasatida ita in midjāim im, jah ana armins nimands ita qāp du im:

37 saei āin ṭizē swaleikāizē barnē andnimiq̃ ana namin
meinamma, mik andnimip; jah salvazuh saei mik andnimip, ni mik andnimip, ak āna sandjandan mik.

38 Andhōf ān imma Iōhannēs qipands: lāisari! sēhumm sumana in ānimamma namin usdreibandan unhulpōns, saei ni läisteip unsis, jah waridēdum imma, untē ni läisteip unsis.

39 Īp is qap: ni warjip imma; ni mannahun āuk ist saei tāujip maht in namin meinamma jah magi sprāuto ubil-waúrdjan mis;

40 untē saei nist wipra izwis, faúr izwis ist.

41 Saei āuk allis gadragkjāi izwis stikla watins in namin meinamma, untē Xristāus siju, amēn qipa izwis ei ni fraqisteip mizdōn seināi.

42 Jah salvazuh saei gamarjāi āinana pīzē leitilānē pīzē galāubjandanē du mis, gōp ist imma mási ei galagjāidāu asiluqaṁrans ana balsaggan is jah frawaúrplants wēsi in marein.

43 Jah jabāi marzjāi ūk handus āeina, afmāit āo; gōp ūs ist hamfamma in libāin galeiṣan, pāu twōs handuns habandin galeiṣan in gafainnān, in fōn āta unhwāpṇandō, āpārei maṣa izē ni gaswiltēp jah fōn ni aflwāpniṇp.

44 Jah jabāi fōtus āeins marzjāi ūk, afmāit ina; gōp ūs ist galeiṣan in libāin haltamma, pāu twāns fōtuns habandin gawaṣrpan in gafainnān, in fōn āta unhwāpṇandō, āpārei maṣa izē ni gaswiltēp jah fōn ni aflwāpniṇp.

45 Jah jabāi āugō āeins marzjāi ūk, uswārṇp imma; gōp ūs ist hāihammer galeiṣan in piudangardja gūps, pāu twā āugōna habandin atwārpan in gafainnān funins, āpārei maṣa izē ni gadāúmnīp jah fōn ni aflwāpniṇp.

46 Jah jawtāh ūk funin saltada jah āvarjatōh humslē salta saltada.
50 Göp salt; ḫp jabāi salt unsaltan waṣrjip, ḫwē supūda? Habāi ḫp in izwis salt, jah gawaṣrṣeigāi sijāi ḫp izwis missō.

CHAPTER X.

1 Jah jāinḥrō usstandands qam in markōm Iudaiaś hindar Iaūrdanāu; jah gaqēmun sik aftra manageins du imma, jah, swē biuhts, aftra láisida ins.
2 Jah duatgaggandans Fareisaiēis frēhun ina, skuldu sijāi mann qēn afsatjan, frāisandans ina.
3 Ḫp is andhafsjands qāp: ẖwa izwis anabāuq Mōsēs?
4 Ḫp eis qēṣun: Mōsēs uslāubida unsis bōkōs afsateināis mēljan jah aflētan.
5 Jah andhafsjands Iēsus qāp du im: wipra harduḥahrtein izwara gamēlida izwis ḫō anabusn.
6 Ḫp af anastōdeināi gaskaftāis gumein jah qinein gatawida guq.
7 Inuh ḫīs bileiḥāi manna attin seinamma jah āiḥeın seināi, jah sijāına ḫō twa du leika samin, swaswē ḫanaseiḥps ni sind twa, ak leik āin.
8 Ḫatei nu guq gawaf, manna ḫamma ni skāidāi.
10 Jah in garda aftra sipōnjōs is bi ḫata samō frēhun ina.
11 Jah qāp du im: salvazuh saei aflētįp qēn seine jah liugāįp anpaara, hōrinōp du ḫizāi.
12 Jah jabāi qinō aflētįp aban seinana jah liugada anpa- ramma, hōrinōp.
13 Ḥanuh atbērun du imma barna, eı attaftōki im: ḫ pā sipōnjōs is sökun ḫaim bafrandam du.
14 Gasāḥvands ḫan Iēsus unwērida jah qāp du im: lētįp ḫō barna gaggan du mis jah ni warjįp ḫō, untē ḫizē ist ḫiu- dangardi guq.
15 Amen, qîpa izwis: saei ni andnimip ðiudangardja guþs swê barn, ni þáuh qîmip in izái.
16 Jah gapláihands im, lagjands handuns ana þö ðiupida im.
17 Jah usgaggandin imma in wig, duatrinnands áins jah knussjands baþ ina qîpands: láisari þiuþpeiga, lva táujáu ei libáináis áiweinõns arbja waiþpáu?
18 Íp is qap du imma: lva mik qîpis þiuþpeigana? ni hrashun þiuþpeigs, alja áins guþ.
19 Þös anabusnins kant: ni hörinõs; ni mauþrjáis; ni hlifáis; ni sijáis galiugawetwóds; ni anamahtjáis; swérái attan þeinana jah álþein þeina.
20 Paruh andhafjands qap du imma: láisari, þö alla gafastaída us junkái meinái.
21 Íp Iësus insaþluands du imma frijõda ina jah qap du imma: áinis þus wan ist; gagg, swa filu swê habáis frabugei jah gif þarbam, jah habáis huzd in himinam; jah hiri láistjan mik nimands galgan.
22 Íp is ganipnands in þis waúrdis galáþ gáurs; was àuk habands faþhu manag.
23 Jah bisaþluands Iësus qap sipönjam seináim: sái, hváiwa agluba þái faþhó gahabanands in ðiudangardja guþs galeïpand.
24 Íp þái sipönjós aþsláuþnödëdun in waúrđë is. Paruh Iësus aftra andhafjands qap im: barnilõna, hváiwa aglu ist þáim hugjandam afar faþháu in ðiudangardja guþs galeïpan.
25 Azitizö is utbandáu þairh þaiþko nêþlós galeïpan, þáu gabigamma in ðiudangardja guþs galeïpan.
26 Íp eis máis usgeïsnödëdun qîpandans du sis missö: jah lvas mag ganisan?
27 Insaþluands du im Iësus qap: fram mannam unmahteig ist, akei ni fram guþa; allata àuk mahteig ist fram guþa.
28 Dugann ḥan Païtrus qiṣan du imma: sāi, weis aflaflōtum alla jah láistidēdum ṭuk.

29 Andhafjands im Iēsus ṭap: amēn, qiṣa izwis: ni ḫwashun ist saei aflaflōtī giard aṣppāu brōpruns aṣppāu āipein aṣppāu attan aṣppāu qēn aṣppāu barna aṣppāu háimōplja in meina jah in ṭizōs aṣwaggēljōns,

30 saei ni andnimāi ṭ falp nu in ṭamma mēla gardins jah brōpruns jah swistruns jah attan jah āipein jah barna jah háimōplja miṗ wrakōm, jah in āiwa ṭamma anawaרpin libāin āiweinōn.

31 Aṣṭan managāi waṟpand frumans astumans, jah astumans frumans.

32 Wēsunup-ṭan ana wiga gaggandans du Iafrusaúlymāi jah faűrbigaggands ins Iēsus, jah sildaleikidēdun jah afarlāistjandans faũrhtāi waṟpun. Jah andnimands aṣtra ṭans twalif dugann im qiṣan ṭōei ḫabāidēdun ina gadaban.

33 Patei sāi, usgaggam in Iafrusaúlyma jah sunus mans atgibada pāim usargudjam jah bōkarjam, jah gawargjand ina dáuppāu, — —

34 jah bilāikand ina jah bliggwand ina, jah speiwand ana ina jah usqimand imma, jah ṭridjin daga ustandiṭ.

35 Jah athabāidēdun sik du imma Iakōbus jah Iōhannēs, sunjus Zafrbďaiāus, qiṣandans: láisari, wileima ei ṭatei ṭuk bidjōs, táijāis uggkis.

36 Ḥp Iēsus ṭap im: ḫwā wileits táujan mik ġqgis?

37 Ḥp eis qēṭun du imma: fragif uggkis ei āins af tafhswōn āeināi jah āins af hleidumein āeināi sitāiwa in wulpāu ēeinamma.

38 Ḥp Iēsus qaṭuḥ du im: ni wituts īwis bidjats: magutsu driggkan stikl ṭanei ik driggka, jah dáupeināi ẓizāiei ik dáupjada, ei dáupjāindows?
If eis qėpun du imma: magu. If Iēsus qāpuh du im:
swēpāuh ṇana stikl ḫanei ik driggka, driggkats, jah ḫizái
dāupeināi ḫizāiei ik dāupjada dāupjanda;
If ḫata du sitan af tafhswōn meināi aṣpāu af hleidumein
nist mein du giban, alja ḫāimei manwip was.
Jah gahāusjandans ḫāi tafhun dagunnun unwērjan bi
Iakōbu jah Iōhannēn.
If is athāitands ins qāp du im: wituļ patei ḫāiei ḫuggage-
jan reikinōn piudōm, gafrāujinōnd im, if ḫāi mikilans izē
gawaldand im.
If ni swa sijāi in izwis; ak sahvazuh saei wili wafrpān
mikils in izwis, sijāi izwar andbahts;
jah saei wili izwara wafrpān frumists, sijāi allāim skalks.
Jah āuk sunus mans ni qam at andbahtjam, ak andbaht-
jan jah giban sāiwala seina faür managans lūn.
Jah qēmun in Iafrikōn. Jah usgaggandin imma jāinprō
mip sipōnjam seināim jah managein ganōhāi, sunus
Teimaiāus, Barteimaiāus blinda, sat faür wig du āihtrōn.
Jah gahāusjands patei Iēsus sa Nazōrāiūs ist, dugann
hrōpjan jah qīpān: sunāu Daweidis, Iēsu, armāi mik!
Jah hvōtidēdun imma managāi ei gaṅahāidēdi; if is filu
māis hrōpida: sunāu Daweidis, armāi mik!
Jah gastandands Iēsus haṅhait atwōpjān ina. Jah wōpi-
dēdun ṇana blindan, qīpandans du imma: ḫraطفstei ḫuk;
urreis, wōpeip ḫuk.
If is afwaǐrpands wastjāi seināi ushlāupands qam at Iēsu.
Jah andhaʃjands qāp du imma Iēsus: lva wileis ei tāuʃjāu
pūs? If sa blinda qāp du imma: rabbaunēi, ei ussaʃhavāu.
If Iēsus qāp du imma: gagg, galāubeins ḫeina ganasida
puk. Jah sunsǎiw usashu jah lāistida in wiga Iēsu.
CHAPTER XI.

1 Jah bipê nêlua wêsun Iâirusalêm, in Bëpsfagein jah Bi-jâniin at faîrgunjaalêwjin, insandidatwans sipônjê seinâize,
2 jah qap du im: gaggats in háim ũo wîprawaîrpôn igqqis, jah sunsáiw inn gaggandans in ũo baûrg bigotats fulan gabundanana, ana ũammei nauh áinshun mannê ni sat; andbindandans ina attiuhsats.
3 Jah jabâi hwâs igqqis qipâi: duvê õata tâujats? qipáits: õatei frâuja õis gaîrneîp; jah sunsáiw ina insandeîp hidrê.
4 Galipun õan jah bigêtun fulan gabundanana at daûra ùta ana gagga; jah andbundun ina.
5 Jah sumâi pizê jâinar standandanê qêpun du im: hwâ tâujats andbindandans õana fulan?
6 Ïp eis qêpun du im swaswê anabâup im Ièsus, jah laflôtun ins.
7 Jah brâhtêdun õana fulan at Ièsua; jah galagidêdun ana wastjôs seinôs, jah gasat ana ina.
8 Managái õan wastjôm seinâim strawidêdun ana wiga; sumâi astans maîmâtun us bagmam jah strawidêdun ana wiga.
9 Jah ũái faûragaggandans hröpidêdun qipandans: õsanna, ũiûpida sa qimanda in namin frâujins!
10 Piûpidô sô qimandei piudangardi in namin attins unsaris Daweidis, õsanna in háuhistjam!
11 Jah galâîp in Iâirusaúlyma Ièsus jah in alh; jah bisai-hvands alla, at andanahtja juîpan wisandin hveîlái usiddja in Bëpanian mip jâim twalibim.
12 Jah iftumin daga usstandandam im us Bëpaniin grêdags was.
13 Jah gasaįhvranda sakkabagm faįrrapų habandan láuf atiddja, ei auįtų bigėti hha ana imma; jah qimands at imma ni wafht bigat ana imma niba láuf; ni áuk was mēl smakkanē.

14 Jah usbaįrands qąp du imma: ni ąanaseiųs us þus áiw manna akran matjāi. Jah gahausidėduń pāi sipōnjōs is.


16 Jah ni laľtōt ei hhas paįrĥbēri kas paįrh po alh.

17 Jah láisida qįpands du im: niu gamēlinp ist þatei rāzn mein rāzn bidō háitada allāim þiudōm? ùį jus gatawidėdup ita du filigrja wāidēdjanē.

18 Jah gahausidėduń pāi bōkarjōs jah gudjanē āuhumis- tans jah sōkidėduń, hwaįwa imma usqistidēdeina: oḥtēdun áuk ina, untē alla manageri sildaleikidėduń in lāiseināis is.

19 Jah bīpē andanahhti warψ, usiddja үt us þizāi baargv.

20 Jah in maūrgin faúrgaggandans gasēhwun þana sakkabagm þaúrsjana us waúrtim.

21 Jah gamunands Paįtrus qąp du imma: rabbei, sāi, sakkabagms þanei fraqast gaľaúrsnōda.

22 Jah andhafjands Ięsus qąp du im: habaįp galāubein guψs!

23 Amēn áuk qįpā izwis, þishvazuh ei qįpāi du þamma faįr- gunja: ushafei þuk jah waiřp þus in marein, jah ni tuzwēřjāi in hārtin seinamma, ak galāubjāi þata, ei þatei qįpįp gagaggiįp, waiρpįp imma þishvaŋ þei qįpįp.

24 Duþpē qįpā izwis: allata þishvah þei bidjandans sōkeįp, galāubeiþ þatei nimip, jah waiρpįp izwis.

25 Jah þan standāįp bidjandans, aflētàįp, jabāi hha habaįp
wi'pra hvana, e'i jah atta izwar sa in himinam aflëtái izwis missadêdins izwarôs.
26 Íp jabái jus ni aflëtip, ni þáu atta izwar sa in himinam aflëtip izwis missadêdins izwarôs.
28 Jah qëpun du imma: in hvamma waldufnjë þata tâujis? jah ëvas þus þata waldufni atgaf, ei þata tâujis?
29 Íp Ëesus andhasjands qap du im: frašhna jah ik izwis aínis waúrdis jah andhasjip mis, jah qîpa izwis in hvamma waldufnjë þata tâuja.
30 Dâupeins Ió hannis uzuh himina was þáu uzuh mannam? andhasjip mis.
31 Jah þähtëdun du sis missô qîpandans, jabái qîpam: us himina, qîpîp: aþpan dulvé ni galáubidêdùp imma?
32 Ak qîpam: us mannam, ühtëdun þô managein. Allái áuk alakjô habâidêdun Ió hannën þatei bi sunjái praúfëtës was.

CHAPTER XII.

1 Jah dugann im in gajukôm qîpan: weinagard ussatida manna, jah bisatida ina sapôm, jah usgrôf dal uf mësa, jah gatimrida kêlikn, jah anafalh ina waúrstwjam, jah aflâîp aljaþ.
2 Jah insandida du þáim waúrstwjam at mêl skalk, e'i at þáim waúrstwjam nêmi akranis þis weinagardis.
3 Ipj eis nimandans ina usbluggwun jah insandidēdun làushandjan.

4 Jah aftra insandida du im anqarana skalk; jah ṭana stáinam wairʿpandans gaʿiwiskōdēdun jah háubiŋ wundan brāhtēdun, jah insandidēdun ganāitidana.

5 Jah aftra insandida anqarana; jah jāinana afslōhung, jah managans anqarans, sumans usbliggwandans, sumanzuh ṭan usqimandans.

6 Ḵanuŋ nauíḥpanuh ánina sunu áigands liubana sis, insandida jah ṭana du im spēdistana, qipands ṭatei gaāistand sunu meinana.

7 Ipj jāināi ṭai wawūrswjans qēpun du sis missō ṭatei sa ist sa arbinumja; hirjip, usqimam imma, jah unsar wafr-pip ṭata arbi.

8 Jah undgreipandans ina usqēmun, jah uswaūrpn imma út us ṭamma weinagarda.

9 Ḵunuh tāujāi frāuja ṭis weinagardis? Qimip jah usqisteiŋ ṭans waūrswjans, jah gibip ṭana weinagard anŋarāim.

10 Nih ṭata gamēlidō ussuggwup: stáins ṭammei uswaūr-pun ṭai timrjans, sah warp du háubida wafshtins?

11 Fram frāujin warp sa, jah ist sildaleiks in āugam unsarāim.

12 Jah sōkidēdun ina undgreipan, jah ōhtēdun ṭö managein; frōpun āuk ṭatei du im ṭö gajukōn qap. Jah aflētandans ina galiportun.

13 Jah insandidēdun du imma sumái pizē Fareisaiē jah Hērō-dianē, ei ina ganuteina wāurda.

14 Ipj eis qimandans qēpun du imma: láisari, witum ṭatei sunjeins is jah ni kara ṭuk manshun; ni āuk safvis in andwafrpja mannē, ak bi sunjāi wig gups láiseis: skuldu ist kaisaragild giban kaisara, ṭāu niu gibāima?
15 If Iēsus gasafhvands izē liutein qăp du im: hva mik frāisip? atbaīrip mis skatt, ei gasafhvāu.
17 Jah andhafjands Iēsus qăp du im: usgībīp ē;k kaisaris kaisara jah ē;k guşs guşa. Jah sildaleikidēdun ana ăngama.
18 Jah atiddjēdun Saddukaiëis du imma páiei qīpand usstass ni wisan, jah frēhun na ăngqandans:
19 Lāisari, Mōsēs gamēlīda unsis ăngtei jābāi īvis brōpar ga-
dāupnāi, jah bileipāi qēnāi, jah barnē ni bileipāi, ei nimāi brōpar ēs ē;k qēn ēs, jah ussatjāi barna brōpr seinamma.
20 Sibun brōprahans wēsun; jah sa frumista nam qēn, jah gaswiltands ni bilāīp frāiwa.
21 Jah āŋpar nam ē;k; jah gadaupnōda, jah ni sa bilāīp frāiwa. Jah īqdja samaleikō.
22 Jah nēmun ē;k samaleikō ǎái sibun, jah ni bilīpun frāiwa. Spēdamista allāizē gaswalt jah só qēns.
23 In țizāi usstassāi, țan usstandand, īvarjamma izē waîrīp qēns? Ąlī āuk sibun ā ihtēdun ē;k du qēnāi.
24 Jah andhafjands Iēsus qăp du im: niu duţē aîrzjāi sijup, ni kunnandans mēla nih maht guşs?
25 Allis țan usstandand us dāupjāim, ni liugand ni liuganda, ak sind swē aggīljuş ǎái in himinam.
26 Āppan bi dāupjans, ǎgtei urreisand, niu gakunnaîdēduş ana bōkōm Mōsēzis ana aîfuvatundjāi, lhāiwa imma qăp guş qīpands: ik im guş Abrahamis jah guş Isakis jah Iakōbis?
27 Nist guş dāupjāizē, ak qiwaizē. Āppan jus filu aîrzjāi sijup.
28 Jah duatgaggands āins țızē bōkarjē, gahāusjands ins
samana sökjandans, gasafhvands þatei wafla im andhöf, frah ina: hvarja ist alláizö anabusnē frumista?

29 Þþ Iñus andhöf imma þatei frumista alláizö anabusns: háusei Israël, fráuja guþ unsar fráuja áins ist.

30 Jah frijós fráujan guþ þeinana us allamma hafrtin þeínamma jah us allái sátíwalái þeínái jah us allái gahugdái þeínái jah us allái mahtái þeínái. Só frumista anabusns.

31 Jah anþara galeika pizái: frijós nélvundjan þeínana swé þuk silban. Máizei þáim anþara anabusns nist.

32 Jah qap du imma sa bökareis: wafla, láisari, bi sunjái qast þatei áins ist, jah nist anþar alja imma;

33 jah þata du frijón ina us allamma hafrtin jah us allamma fraþja jah us allái sátíwalái jah us allái mahtái, jah þata du frijón nélvundjan swé sik silban managizö ist alláim þáim alabrunstím jah sáudim.

34 Jah Iñus gasafhvands ina þatei fródaba andhöf, qap du imma: ni faírra is piudangardjái guþs. Jah áinshun þanaseíps ni gadaúrsta ina fraþunan.

35 Jah andhafjands Iñus qap láisjands in alh: hráiwa qipand þai bökárjós þatei Xristus sunus ist Daweidis?

36 Silba áuk Daweid qap in ahmin weihamma: qipip fráuja du fráujin meinamma, sit af taÝhswoÝn meináí, untë ik galagja fijands þeínans fótuáurð fótiwé þeinaízë.

37 Silba raÝhtis Daweid qipip ina fráujan, jah hvaprö imma sunus ist? Jah alla só managei háusidéduÝn imma gaÝbaÝrjaba.

38 Jah qap du im in láliseinái seinái: saÝuíp façura bökardjam — —
CHAPTER XIII.

16 — — wastja seine.
17 Aţţan wái ĵáim qiţuhaftóm jah daddjandeim in jánáiim dagam.
18 Aţţan bidjáįp ei ni wařrpi ĵa sa plauhs izwar wintráu.
19 Wařrpi ĵuq ĵái dagós jánái agló swaleika, swé ni was swaleika fram anastödeinái gaskaftáis ĵóei gaskóp gu̞p, und hita, jah ni wařrpi ĵ.
20 Jah ni frauja gamaúrgidédi ĵans dagans, ni ḫáuh ganēsi ľainhun leikē; akei in ĵizē gawalidanē ĵanzei gawalida, gamaúrgida ĵans dagans.
21 Jah ḫan jabái ĵwas izwis qiţái: săi, hër Xristus, aţţau săi, jáińar, ni galáubjáįp;
22 untē unreisand galiugaxristjus jah galiugapraufsēteis, jah giband táiknis jah faúratanja du afařrzjan, jabái mahtēj sijái, jah ĵans gawalidans.
23 ḫ just sařuių, săi, faúragatáić izwis allata.
24 Akei in jánāns dagans afar ḫo aglōn jáina sauil riqizeįp jah mēna ni gibįp liuhaįp sein.
25 Jah stafrnōns himinis wařrpi ĵands drieusandeins jah mahtēs ĵōs in himinam gawagjanda.
26 Jah ḫan gasaľivand sunu mans qimandande in milhmand miņp mahtāi managāi jah wulpau.
27 Jah ḫan insandeįp aggiluns seinans jah galisip ĵans gawalidans seinans af fidwōr windam fram andjam aśřpōs und andi himinis.
28 Aţţan af smakkabagma ganimip ĵō gajukōn. ḫan ĵis juţan asts ḫlaqus wařrpi ĵah uskeinand láubōs, kunnuįp ĵatei nelva ist asans.
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29 Swah jah jus, ḵan gasafwilg ḵata wafrghan, kunneiq ṭatei nêlua sijuq at — —

CHAPTER XIV.

4 — — fraqisteins ṭis balsanis warp?
5 Maht wēsi āuk ḵata balsan frabugjan in managizō ḵāu ṭrija hunda skattē, jah giban unledāim. Jah andstaur-răidēdun pō.
6 ḫp Iēsus qāp: lētiq ṭō; dulvē izāi uspriutīq? ṭannu gōp waǔrstw waǔrhta bi mis.
7 Sinteinō āuk ḵans unlēdans habāiḳ miw izwis, jah ḵan wileiḳ, maguṣ im waſla tāujan; ḫp mik ni sinteinō habāiḳ.
8 ṭatei habāida sō gatawida; faǔrsnāu salbōn mein leik du usfilha.
9 Amēn, qīqa izwis: ṭisluvaruh ṭei mērjada sō aįwaggēljō and alla manasēp, jah ṭatei gatawida sō rōdjada du gamundāi izōs.
10 Jah Iudas Iskariōteis, āins ṭizē twalibē, galāiḳ du ṭāim gudjam, ei galēwidēdi ina im.
11 ḫp eis gahāusjandans faginōdēdun jah gahahhaitun imma fašhu giban; jah sōkida hvāiwa gatilaba ina galēwidēdi.
12 Jah ṭamma frumīstin daga azymē, ḵan paska salidēdun, qēpun du imma ḵāi sipōnjōs is: lvar wileis ei galeiþandans manwjāima, ei matjāis paska?
13 Jah insandīda twans sipōnjē seināizē qaphu du im: gaggats in ṭō baúrg, jah gamōteiq igqis manna kas watins bafrands: gaggats afar ṭamma,
14 jah ṭadei inn galeiþāi, qīpāits ṭamma heiwafrāujin ṭatei láisareis qīpīq: lvar sind salipwōs ᵭarei paska miq sipōnjam meināim matjāu?
15 Jah sa izwis tāikneįp kēlikn mikilata, gastrawįp, manwjata; jah jáinar manwjáiįp unsis.
16 Jah usiddjėduń pái sipōnjō —
17 — sáī, galēwjada sunus mans in handuns frawaúrhtáizē.
18 Urreisįp, gaggam! Sái, sa lēwjands mik atnēhvida.
19 Jah sunsáiw naúhปาanuh at imma rōdjandin qam Iudas,
20 sums jizē twalībē, jah mip imma managei mip haťrum jah triwam frām pāim aūhumistam gudjam jah bōkarjam jah sinistam.
21 Atuh-pany-paf sa lēwjands im bandwōn qipands: ģammei kükjāu, sa ist: greipįp ģana jah tiuihip ānība.
22 Jah qimands sunsāiw, atgaggands du imma qap: rabbe', rabbe'! jah kukiđa imma.
23 Ip eis uslagidēduń handuns ana ina jah undgripun ina.
24 Ip āins sums jiziē atstandandanē imma uslūkands haître slōh skalk aūhumistins gudjins jah afslōh imma āusō ģata tafhswō.
25 Jah andhafjands Iēsus qap du im: swē du wāidēdjin urrunnuć mip haťrum jah triwam greipan mik.
26 Daga hvammēh was at izwis in alh láisjands jah ni gripuń mik: ak ei usfullnōđēdeina bōkōs.
27 Jah aflētandans ina gāplaūhun allāi.
28 Jah āins sums juggalāups láistida afar imma biwāibīps leina ana naqadana; jah gripun is pāi juggalāudeis.
29 Ip is bileeįpands ģamma leina naqāps gāplaūh fāura im.
30 Jah gataūhun Iēsu du aūhumistin gudjīn; jah garunnun mip imma aūhumistans gudjans allāi jah pāi sinistans jah bōkarjōs.
31 Jah Pātrus faírrāprō láistida afar imma, untē qam in garda bīs aūhumistins gudjins; jah was sitands mip andbahtam jah warmjands sik at liuhada.
55 Ip ðái aúhumistans gudjans jah alla sô gafaúrds sôkidéðun
ana Iësu weitwödipà du asdáupjan ina; jah ni bigétun.
56 Managáí áuk galiug weitwödídéðun ana ina, jah samalei-
kös ðös weitwödipôs ni wësun.
57 Jah sumái usstàndandans galiug weitwödídéðun ana ina qipàndans:
58 ðatei weis gaháusidéðum qipàndan ina ðatei ik gatafra
alh ðô handuwaúrhtôn, jah bi ðrins dagans anpara un-
handuwaúrhta gatimrå.
59 Jah ni swa samaleika was weitwödipà izé.
60 Jah usstàndands sa aúhumista gudja in midjáim frah Iësu
qipàndans: niu andhafjis waft, ðva ðái ana ðuk weitwödjand?
61 Ip is ðaháida, jah waft ni andhôf. Aftra sa aúhumista
gudja frah ina jah qап du imma: ðu is Xristus sa sunus
ðis ðiupèígins?
62 Ip is qапuh: ik im; jah gasafhùïp ðana sunu mans af
taśhswôn sitàndan mahtáiis, jah qimàndan mìp millhàmà
himinis.
63 Ip sa aúhumista gudja disskreitands wástjös seinös qap:
ðva ðanamáis ðaúrbum weis weitwödë?
64 Háusídëduj ðô wajamërei is: ðva izwis ðugkeïp?
Þaruh eis allài gadomìdëðun ina skulan wisan dáúpåu.
65 Jah dugunnum sumái speiwan ana wît is jah huljån and-
wafrpi is jah kàupatjan ina, jah qëȟun du imma: praúfëtei !
jah andbahtös gabaúrjaba lôfam slôhun ina.
66 Jah wisàndin Þaitràu in rôhsnái dalaða jah atiddja ðína
þiujo ðis aúhumistins gudjins,
67 jah gasafhùándei Þaitru warmjàndan sik, insafhùándei du
imma qap: jah ðu mìp Iësua þamman Nazòrëináu wast.
68 Ip is aßáâik qipàndans: ni wàit, ni kann ðva ðu qipis. Jah
galaîp faúr gard, jah hana wòpida.
CH. XIV. 69; CH. XV. 9.] **AÌWAGGÈLYÒ PAÌRH MARKU.** 195

69 Jah ïwí gasaìhvandei ina astra dugann qìpàn ïám faùra-
standandam, ïatei sa ïziei ist.

70 Ìp is astra làugnida. Jah afar leitil astra ëí atstandandans 
qëpun du Paìtráu: bi sunjài, ïziei is; jah áuk razda ëéína 
galeika ist.

71 Ìp is dugann afàikan jah swaran ëíatei ni kann ëìana 
mannan ëíanei qìpip.

72 Jah anpaìramma sinìpa hana wòpida. Jah gamunda Paìtrus 
ïtata waùrd, swë qàì imma Iësus, ëíatei faùrpike hana 
hrukjài twàim sinìjam, inwidis mik prim sinìjam. Jah 
dugann greitan.

CHAPTER XV.

1 Jah sunsàiw in maùrgin garùní táujandans ëí aùhumis-
tans gudjans mip ëíam sinistam jah bòkarjam, jah alla sò 
gafaùrds gabindandans Iësu bráhtëdun ina at Peìlátu.

2 Jah frah ina Peìlátu: ëù is ëìudans Iudaië? Ìp is 
andhafjisands qàì du imma: ëù qìpis.

3 Jah wròhidëdun ina ëí aùhumistans gudjans filu.

4 Ìp Peìlátu astra frah ina qìpands: niu andhafjis ni waìht? 
sái, hvan filu ana ëùk weîtìwëdjand.

5 Ìp Iësus ënanamís ni andhòf, swaswë sildaëikida Peìlátu.

6 Ìp and dulp hvarjòh fralaìlòt im ëìinana bandjan ëíanei 
bèdun.

7 Wasuh ëían sa háitana Barabbas mip ëíam mip imma 
drobjàndam gabundans, ëáiei in aùhjòdáu maùrípr gata-
widëdun.

8 Jah usgaggandeí alla managei dugunnun bidjan, swaswë 
sinteìnò tawída im.

9 Ìp Peìlátus andhòf im qìpands: wileidu fraleítan izwis 
ëíana ëìudan Iudaië?

O 2
10 Wissa áuk þatei in neipis atgēbun ina þái aúhumistans gudjans.
11 Þp þái aúhumistans gudjans inwagidēdun þō managein ei más Barabban fralaflōti im.
12 Þp Peilātus aftra andhasjands qᶠ du im : hva nu wileip ei táujáu þammei qĭipĭ þiudan Iudaīé ?
13 Þp eis aftra hrōpidēdun : ushramei ina.
15 Þp Peilātus wiljands þizái managein fullafahjan, fralaflōt im þana Barabban, Þp Iēsu atgaf usbliggwands, ei ushramiþs wēsi.
16 Þp gadraúhteis gataúhun ina innana gardis, þatei ist prafōriaún, jah gahasháitun alla hansa,
17 jah gawasidēdun ina paúrporái, jah atlagidēdun ana ina þaúrneina wipja uswindandans,
18 jah dugunnun gōljan ina : háils, þiudan Iudaíé !
19 Jah slōhun is hăubitj răusa, jah bispiwun ina, jah lagjan-
dans kniwa inwitun ina.
20 Jah bíþe bilaflāikun ina andwasidēdun ina þizái paúr-
purái, jah gawasidēdun ina wastjōm swēsám, jah ustauhun ina ei ushramidēdeina ina.
21 Jah undgripun sumana mannē, Seimōna Kyreinaiu, qimandan af akra, attan Alaksandrāus jah Rufāus, ei nēmi galgan is.
22 Jah attauhun ina ana Gaulgāuþa staþ þatei ist gaskeirþ hvaźrneins staþs.
23 Jah ģēbun imma drígkan wein miþ smyrna ; Þp is ni nam.
24 Jah ushramjandans ina disdáiljand wastjōs is waĭpran-
dans hlāuta ana þōs, hvarjizuh hva nēmi.
25 Wasuh þan lveila þridjō, jah ushramidēdun ina.
26 Jah was ufarmēli faīrinōs is ufarmēlip: sa ṭiudans Iudaē.
27 Jah mīp imma ushramidēdun twans wāidēdjans, āinana af taśhswōn jah āinana af hleidumein is.
28 Jah usfullnōda ṭata gamēlidō ṭata qīpanō: jah mīp unsīb-jāim rahniḥs was.
29 Jah ūāngaggandans wajamēridēdun ina, wipōndans háubida seina jah qīpandans: čō sa gataīrands pō alh jah bi prins dagans gatimrjands pō,
30 nasei ṭuk silban jah atsteig af ṭamma galgin!
31 Samaleikō jah ūā humistans gudjans bilāikandans ina mīp sis missō mīp ūāim bōkarjam qēpun: anparans gana-sida, ĭp sik silban ni mag ganasjan.
32 Sa Xristus, sa piudans Israēlis, atsteigadāu nu af ṭamma galgin, ei gasaśīvāima jah galāubjāima. Jah ūā mīp ushramidans imma idweitidēdun imma.
33 Jah bipē warp ṽeila saśhstō, riqis warp ana allā aiṛpāi und ṽeila niundōn.
34 Jah niundōn ṽeilāi wōpida Īēsus stibnāi mikilāi qīpands: aśloē aśloē, lima sibakpanei, ṭatei ist gaskeirīp: guṭ meins, guṭ meins, duluvē mis bilāist?
35 Jah sumāi pizē atstandandanē gahāusjandans qēpun: sāi, Hēlian wōpeīp.
36 Pragjands ṭan āins jah gafulljands swam akeitis, galag-jands ana rāus, dragkida ina qīpands: lēt, ei saśīvam qimāiu Hēlias athafjan ina.
37 Īp Īēsus aftra lētands stibnā mikila uzōn.
38 Jah faūrāhāh alhs disskritnōda in twa iupaŋrō und dalap.
39 Gasaśīvands ṭan sa hundaŋbūs sa atstandands in and-waŪpja is ṭatei swa hōpjands uzōn, qaŋ: bi sunjāi, sa manna sa sunus was guŋps.
40 Wēsunūŋ-ṭan qinōns faśraŋrō saśīvandeins, in ūāimei
was Marja sø Magdalēnē jah Marja Iakōbis þis minni-
zins jah Iōsēzis áiþei jah Salōmē.
41 Jah þan was in Galeilaia, jah láistídedun ina jah andbah-
tídedun imma, jah anþparós managōs þōzei miþ iddjēdun
ima in Iaīrusalēm.
42 Jah juþan at andanahtja waúrþanamma, untē was paras-
kaíwē, saei ist fruma sabbatō,
43 qimands Iōsēf af Areimajaias, gagudsragineis, saei was
silba beidands þiudangardjōs guþs, anananþjands galáiþ
inn du Peilātāu jah baþ þis leikis Iēsuis.
44 Ip Peilātus sildaleikida ei is juþan gaswalt jah atháitands
þana hundafaþ frah ina juþan gadáuþnødēdi.
45 Jah finþands at þamma hundafada fragaf þata leik Iōsēfa.
46 Jah usbugjands lein jah usnimands ita biwand þamma
leina jah galagida ita in hlāiwa þatei was gadraban us
stáina, jah atwalwida stáin du dauþa þis hlāiwis.
47 Ip Marja sø Magdalēnē jah Marja Iōsēzis sēluþn hvar-
galagīþs wēsi.

CHAPTER XVI.

1 Jah inwisandins sabbatē dagis Marja sø Magdalēnē jah
Marja sø Iakōbis jah Salōmē usbaúhtēdun arōmata, ei
atgaggandeins gasalbōdēdeina ina.
2 Jah filu áir þis dagis afarsabbatē atiddjēdun du þamma
hlāiwa at urrinnandin sunnin.
3 Jah qēþun du sis missō hwas afwalwjái unsis þana stāin
af dauþōm þis hlāiwis?
4 Jah inaþhuandeins gáumidēdun þammei afwalwīþs ist sa
stāins; was áuk mikils abraba.
5 Jah atgaggandeins in þata hlāiþ gasēluþn juggalāþ
sитандан и nafshwáî biwáibidana wastjái lveitáî; jah usgeisnöđëdun.

6 Paruh qap du im: ni faúrhteip izwis, Iêsu sökeip Nazö-

7 Akei gaggiip qipiduh du sipônjam is jah du Pästráu patei

8 Jah usaggandeins af ãamma hláiwa gaplauhun; dizuh-

9 Usstandands ãan in maúrgin frumin sabbatô atáugida

10 Sóh gaggandeíi gatáih pám im p imma wisandam, qâinön-

11 Jah eis häusjandans ãatei libáip jah gasaßháns warp fram

12 Afaruh ãan ţata — —
CHAPTER II.

1 War팡 Ḳan in dagans jainans, urrrann gagrefṣts fram kaisara Augustáu, gamēljan allana midjungard.
2 Sōh Ḳan gilstramēleins frumista war팡 at [wisandin kindina Syriāis] raginōndin Saūrim Kyreinaśáu.
3 Jah iddjēdun allāi, ei mēlidāi wēseina, īvarjizuh in seināi baūrg.
4 Urrann Ḳan jah Iōsēf us Galeilaia, us baūrg Nazaraśp, in Iudaian, in baūrg Daweidis sei háitada Bēplahaśm, dupē ei was us garda fadreinaīs Daweidis,
5 anamēljan mip Mariin sei in fragistim was imma qeins, wisandein inkilpōn.
6 War팡 Ḳan, mippanei ṹō wēsun jāinar, uṣfullnōdēdun dagōs du baīran izāi.
7 Jah gabar sunu seinana Ḳana frumabaūr, jah biwand ina, jah galagida ina in uzētin, untē ni was im rūmis in stada Ḳamma.
8 Jah haīrdjōs wēsun in Ḳamma samin landa Ḳairhwakan-
dans jah witandans wahtwōm nahts usurō haīrdāi seināi.
9 Ip aggilus frāujins anaqam ins jah wulpus frāujins bis-
kāin ins, jah ōhtēdun agisa mikilamma.
10 Jah qaṗ du im sa aggilus: ni ōgeip, untē sāi, spillō izwis faheid mikila, sei waṅrṗip allāi managein,
11 ṭatei gabairans ist izwis himma daga nasjands, saei ist Xristus frāuja, in baūrg Daweidis.
12 Jah ṭata izwis tāikns: bigitid barn biwundan jah galagid in uzētin.
13 Jah anaks warp mjp ṭamma aggilāu manegei harjis himi-nakundis hazjandāně gujp jah qiṃandaně:
14 wulụs in háuhiṣjam guṭa jah ana aịpāi gawārph in mannām gōdis wiljins.
15 Jah warp, biẹpē galipun faîrrha im in himin ṭaí aggiljus, jah ṭāi mans ṭaī haîrdjōs qẹpụn du sis missō: faîrhgag-gáima ju und Bẹplahaím, jah saṣəvaîma waîrd ṭata waîr-àpanō, ṭatei frāuja gakannida unsis.
16 Jah qēmun sniumjandans, jah bigētun Marian jah Iōsēf, jah ṭata barn ligandō in uzētin.
17 Gasafuandans ṭan gakannidědun bi ṭata waîrd ṭatei rōdip was du im bi ṭata barn.
18 Jah allāi ṭāi gahausjandans sillalekidědun bi ṭō rōdidōna fram ṭāim haîrdjam du im.
19 Ṯp Maria alla gafastaida ṭō waîrđa, ṭakjandei in haîrtin seinamma.
20 Jah gawandidědun sik ṭāi haîrdjōs mikiljandans jah haz-jandans guṗ in allāize ṭizēe gahāusidědun jah gasēhrun swaswē rōdip was du im.
21 Jah biẹpē usfulnōdědun dagōs ahtāu du bimāitan ina; jah háiṭan was namō is Iēsus, ṭata qiṃanō fram aggilāu, faûr-ṭizēi ganumans wēsi in wamba.
22 Jah biẹpē usfulnōdědun dagōs hrāineināis ize bi witōda Mōsēzis, brāhtēdun ina Iaîrusalēm, atsatjan faîra frāujin,
23 swaswē gamēlid ist in witōda frāujins: ṭatei hząuh gu-makundāizē uslûkands qipụ weihis frāujins háitada,
24 jah ei gēbeina fram imma hunsl, swaswē qipanj ist in
witōda fráujins, gajuk hráiwadúbōnō ašp̣ḥáu twös jaggōns ahakē.

25 Paruh was manna in Iaírusalēm, ḿizei namō Symafrōn, jah sa manna was garaʕhts jah gudafaʕṛḥts, beidands lāpōnāis Israēlis, jah ahma weihs was ana imma.

26 Jah was imma gataʕjān fram ahmin ṭamma weihin ni saʕḷvan dáʕũj, faʕṛp̣izei sēhũi Xristu fráujins.

27 Jah qam in ahmin in ḿizāi alh; jah miʕp̣ańei inn attaʕ- hũn bērūṣjōs ṭata barn Iēsu, ei tawidēdeina bi biũhtjā witōdis bi ina,

28 jah is andnam ina ana armins seinans, jah ṭiụp̣ida gúp̣a jah q̣aʕp̣:

29 nu fralee̦tāis skalk ṭeinama, fráujinōnd fráuja, bi waʕṛda ṭeinamma in gawaʕṛp̣ja;

30 pandē sēḷvun ēugōna meina nasein ṭeina,

31 ŕōei manwidēs in andwaʕṛp̣ja allāizō manageinō,

32 liu̦āp̣ du andhuleĩnāi ṭjudōm jah wuḷp̣u managein ṭeināi Israēla.

33 Jah was Iōsēf jah āi̦pe̦i is sildaleǐkandōna ana ṭa̦im ŕōei rōdida wēsun bi ina,

34 Jah ṭiụp̣ida ina Symafrōn jah q̣aʕp du Mariin, āi̦pein is: sói, sa ligip̣ du drusa jah usstassāi managāĩZe in Israēla jah du táiknāi andsakanāi.

35 Jah ṭan ṭeina silbōns sāiwała ṭa̦ṛḥgaggip̣ haʕrus, ei and- huḷjāindāu us managāĩm haʕrtam mitōneis.

36 Jah was Anna praʕsēteis, daʕúṭar Fanuēlis, us kunja Asēris; sói framaldra dagē managāĩZe libandei mią abin jēra sibun fram maga̦pein seināi,

37 sói ṭan widuwũ jērē ahtāūtehund jah fidwōr, sói ni afiddja faĩṛra alh fastubnjam jah bidōm blōtandē fráujan nahtam jah dagam.
38 Sōh ḫizáí ḫveiláí atstandandeī andhaʃḪáit fráuijn, jah ródida bi īna in alláim ḫaím usbeidandam lapōn Iafrusalém-
l ylimōs.
39 Jah ḥipē ustaúhun allata bi witōda fráujins, gawandidédu sik in Galeilaian, in baúrg seina Nazaraʃp.
40 Iʃ ḥata barn wōhs jah swinpanōda ahmins fullnands jah handugeins, jah ansts guʃp was ana imma.
41 Jah wratódédu ná biirusjós is jēra lvammēh in Iafrusalém at dulʃ paska.
42 Jah ḥipē warʃ twalibwintrus, usgaggandam īna in Iafrusalúmaya bi bi}"htja dulpáis,
43 jah ustiuhandam ūnaš dagans, miʃpanē gawandidédu sik aftra, gastőp Iēsus sa magus in Iafrusalém, jah ni wissē-
dun lōʃf jah ūipe is.
44 Hugjandōna in gasinʃjamat īna wisan qēmun dagis wig jah sökidédu nana in ganiʃjamat jah in kunʃam.
45 Jah ni bigitandōna ina gawandidédu sik in Iafrusalém sökjandōna īna.
46 Jah warʃ afar dagans ūprs, bigêtun īna in alh sitandan in midjáim láisarjam jah hâusjandam im jah frashnandam ins.
47 Usgeisnödédun ūna allái ūi háusjandans is ana frōdein jah andawaurdjam is.
48 Jah gasafvandans ina sildaleikidédu, jah qaʃ du imma so ūipe is: magâu, lva gatawidēs uns swa? sâi, sa atta ūeins jah ik winnandōna sökidédu dum ūuk.
49 Jah qaʃ du im: lva ūatei sökidédupwik? niu wissēduʃ ūatei in ūaím attins meinis skulda wisan?
50 Jah ija ni frōpun ūamma wâurda ūatei ródida du im.
51 Jah iddaʃ miʃ im jah qam in Nazaraʃp, jah was ufâus-
jands im; jah ūipe is gafastâida ūo wâurda alla in hârtin seinamma.
52 Jah Iēsus țăih frödein jah wahstău jah anstäi at gușa jah mănnam.

CHAPTER IV.

1 Iț Iēsus, ahmins weihis fulls, gawandida sik fram Iaûr-
danău, jah tăûhans was in ahmin in âuipidăi
2 dagē fidwôr tiguns, frâisans fram diabulău. Jah ni matida
wafşt in dagam jăinăim, jah at ustăûhanăim țăim dagam,
bipē grēdags warp.
3 Jah qăp du imma diabulus: jăbăi sunăus sijăis gușs, qip
țămma stăina ei waîrțăi hlăibs.
4 Jah and hôf Iēsus wipra ina qiăands: gamēlid ist țatei ni
bi hlăib âinana libăid manna, ak bi all waûrdē gușs.
5 Jah ustiuhands ina diabulăus ana făîrguni háuhata, atău-
gida imma allans pîudinassuns pîs midjungardis in stika
mēlis.
6 Jah qăp du imma sa diabulus: pûs giba pata waldufni
piță allata jah wulpu izê, untiê mis atgiban ist, jah pîs-
hvammēh pêi wiljău, giba pata.
7 Pû nu jăbăi inweitis mik in andwaîrpja meinamma, waîr-
pîp pêin all.
8 Jah andhâjaĭds imma Iēsus qăp: gamēlid ist, frău-jan
guș pêinana inweitaïs jah imma âinama fullafahjâis.
9 Pâprüh gatauh ina in Iâîrusalêm, jah gasatida ina ana
giblin alhs, jah qăp du imma: jăbăi sunus sijăis gușs,
wafrp puk păprü dalař;
10 gamēlid ist àuk țatei aggïlum seinăim anabïudîp bi puk
du gafâstan puk,
11 jah țatei ana handum puk ufhaband, ei hvăn ni gastag-
qiăis bi stâina fôtu pêinana.
12 Jah andhajsands qap imma Iěsus ñatei qipan ist: ni fraísais fráujan gup ñeinana.
13 Jah ustituands all fraístónnjo diabulus, alstòp faírра imma und mēl.
14 Jah gawandida sik Iěsus in mahti ahmins in Galeilaian, jah mērípa urrann and all gawi bisitande bi ina.
15 Jah is láisida in gaqum̩̪impan izē, mikilids fram allāim.
16 Jah qam in Nazaraįp, ñarei was fōdīps, jah galāįp inn bi bīuhtja seinamma in daga sabbato in synagōgein, jah usstòp sīggwan bōkōs.
17 Jah atgibanōs wēsun imma bōkōs Eisaeiins praúsēthus, jah uslūkands ēsōs bōkōs bigat stad, ñarei was gamēlid:
18 ahma fráujins ana mis, in ñizei gasalbōda mik du wafla-

mērjan unlēdāim, insandida mik du ganasjan ñans gamal-

widans hairtin,
19 mērjan frahunpunāim fralēt jah blindāim siun, fralētan
gamáidans in gaj̩rafstein, mērjan jēr fráujins andanēm.
20 Jah faʃfaʃp ēsōs jah usgibands andbahta gasat. Jah
alāim in þizaí synagōgein wēsun áugōna faírweitjandōna
du imma.
21 Dugann þan rōdjan du im þatei himma daga usfullnōdē-
dun mēla ñō in āusam izwarāim.
22 Jah allāi alakjō weitwōdidēdun imma jah sildaleikidēdun bi ēs waúrda anstāis ēs usgaggandōna us munpa is jah qępun: niu sa ist sunus Iōṣēfis?
23 Jah qap du im: āuf̩ō qip̩p mis ēs gajukōn: þu leiki, 

háilei þuk silban; õvan filu háusidēdum waúrpan in 
Kafarnaum, tawei jah hēr in gabaúrpái ñeinái.
24 Qap þan: amēn izwis qipa, þatei ni āinshun praúsētē anda-

nēms is in gabaúrpái seinái:
25 aþ̱an bi sunjāi qipa izwis þatei managōs widuwōns wēsun
in dagam Hēleïns in Israēla, ḫan galuknōda himins du jēram ḫim jah mēnōps safhs, swē ḫa ḫuhrus mikils and alla aṯrā:

26 jah ni du āṁnāīhun ḫizō insandiḥ̃̃ was Hēlias, alja in Saraīpta Seidonāis du qinōn widuwōn.

27 Jah managāi ḫrūtsfillāi wēsun uf Haṣleisaiu praūfētāu in Israēla, jah ni āṁnshun izē gahrānīd̃̃ was, alja Naṣman sa Saūr.

28 Jah fullāi waūr̃̃un allāi mōdis in ḫizāi synagōgein hāus-jandans ḫata.

29 Jah usstandandans uskusun imma ūt us baūrg jah brāhtēdun ina und aŭhmīstō ḫis faṟgjunjis ana ḫammei sō baūrgs izē gativimīda was, du afdrāusjan ina ḫaprō.

30 ḫp is ḫairheipands ḫārīh midjans ins )=='d̃̃a.

31 Jah galājp in Kasarnaum, baūrg Galeilaias, jah was láisjands ins in sabbatim.

32 Jah sildaleikidēdun bi ḫó láisein is, untē in waldufnja was waūrd is.

33 Jah in ḫizāi synagōgein was manna habands ahman unhulpōns unhrāinjana, jah ufhrōpida,

34 qipands : lēt! lva uns jah ḫus, Iēsus Nazōrēnu? qamt fra-qistjan unsis? kann ḫuk, lvas is, sa weiha gups.

35 Jah galvōtida imma Iēsus qipands : afdōbn jah usgagg us ḫamma. Jah gawafrpands ina sa unhulpə in midjāim urrann af imma, ni waʃtái gaskaṗjands imma.

36 Jah waṛp aʃlāupnan allans, jah rōdidēdun du sis missō qipandans: lva waūrdē ḫata, ḫatei miŋ̃̃ waldufnja jah mahtāi anabiudip pāim unhrāinjam ahmam jah usgaggand?

37 Jah usiddja mēriŋ̃̃a fram imma and allans stadins ḫis bisunjanē landis.

38 Usstandands ḫan us ḫizāi synagōgāi galājp in gard
Seimōnis. Swashrö ṭan ṭis Seimōnis was anahabaída brinnön mikilái, jah bēdun ina bi ḫo.

39 Jah atstandands ufar ija gasök ṭizái brinnön, jah aflaflōt ija. Sunsái ṭan usstandandei andbahtida im.

40 Mīppanei ṭan sagq sunnō, allái swa managái swē habāi-dēdun siukans sauhtim missaleikáiim, brāhtēdun ins at imma: ḫp is áinhvarjammēh izē handuns analagjands gahāilida ins.

41 Usiddjēdun ṭan jah unhulpōns af managáim hrōpjandeins jah qīpandeins patei ḫu is Xristus, sunus guśps. Jah gasakands im ni laflōt ḫōs rōdjan, untē wissēdun silban Xristu ina wisan.

42 Bīpēh ṭan warp dags, usgaggands galāip ana ápjana stad, jah manageins sökidēdun ina jah qēmun und ina jah gahabāidēdun ina, ei ni aflīpī faīrra im.

43 Paruh is qāb ṭu im patei jah ḫāim anparāim baūrgim waflamērjan ik skal bi piudangardja guśps, untē dupe mik insandida.

44 Jah was mērjands in synagōgim Galeilaias.

CHAPTER XIV.

12 Qābūp-ṭan jah ḫamma háitandin sik: ṭan waūrjkjāis undaúrnimat a≪ppāu nahtamat, ni háitāis frijōnds ḫeinans nih brōpruns ḫeinans nih niṗjans ḫeinans nih garaznans gabeigans, ibái auftō jah eis aftra háitāina ḫuk jah wafr-PIP ḫus usguldān;

13 ak ṭan waūrjkjāis dauht, háit unlēdans, gamāidans, haltans, blindans.

14 Jah āudags wafrpis, untē eis ni haband usgildān ḫus; us-gildada āuk ḫus in usstassāi pizē uswaūrhtanē.
15 Gaháusjands įan sums pizē anakumbjandanė ľata qāp
du imma: āudags saei matjiŋ hláif in ńiudangardjáí guņş.
16 Įparuh qāp imma fráuja: manna sums gawaūrhta nahtamat
mikilana jah hafáhít managans.
17 Jah insandida skalk seinana hveilái nahtamatis qǐpān ńāim
háitanam: gaggijŋ, untē ju manwu is allata.
18 Jah dugunnun suns faúrqipsoid allái. Sa frumista qāp:
land baihtı, jah ńarf galeipān jah saľvān ľata; bidja ľuk,
habái ľik faúrqipsoidana.
19 Jah āńpar qāp: juka aŭhsnē usbaúhta fimf, jah gagga
káusjan ľans; bidja ľuk, habái ľik faúrqipsoidana.
20 Jah sums qāp: qēn liugáída, jah dupē ni mag qiman.
21 Jah qimands sa skalks gataīh fráujojin seinamma ľata.
ńanuh ľwafrhns sa gardawaldands qāp du skalka sei-
namma: usgagg spráuto in gatwōns jah stāígōs baúrgs,
jah unlēdans jah gamāidans jah blindans jah haltans
attiuh hidrē.
22 Jah qāp sa skalks: fráujo, warp swē anabáust, jah nauh
stads is.
23 Jah qāp sa fráujo du ńappa skalka: usgagg and wigans
jah faþōs, jah nāŋpej inn atgaggan, ei usfulnái gards meins.
24 Qipa allis izwis ńatei ni āינshun mānnē jāinǎizē pizē saūra
hāitananē kāuseiŋ ľis nahtamatis meins:
25 Miŋ iddjędun ľan ľimma hiuhmans managái, jah gawand-
jands sik qāp du im:
26 Jabái ļvas gaggijŋ du mis, jah ni fįjįp attan seinana jah
ąįpein jah qēn jah barna jah brōprüs jah swistruns,
nauhųp-ľan seinā silbins säiwala, ni mag meins sipōneis
wisan.
27 Jah saeį ni baiřįp galgan seinana jah gaggái afar mis, ni
mag wisan meins sipōneis.
28 Izwara hwas raftis wiljands kelikn timbrjan, niu frumist gasitands rahneįp manwipō habāiu du ustriuhan?
29 ibai āuftō, bipē gasatidēdi grunduwaddju jah ni mahtēdi ustriuhan, allāį pāi gasatlvandans duginnāina bilāikan ina,
30 qipandans ātei sa manna dustōdida timbrjan jah ni mahta ustriuhan.
31 Atipāu hwas ātudans gaggands stigqan wipra anparana ātudan du wigana, niu gasitands faúrįs āankeįp, siāiu mahteigs miįp tashun pūsundjōm gamōtjan āmma miįp tvāim tigum pūsundjō gaggandin ana sik?
32 Eipāu [jabai nist mahteigs] nauhpanuh faīrra imma wisandin insandjands āiru bidjiįp gawafrpjis.
33 Swah nu hvarjizuh izwara sēci ni afqįįpiį palla maśgina āgīna seinamma, ni mag wisan meins sipōneis.
34 Gōd salt; ip jabāi salt bāud wafrpi, hve gasupōda?
35 Nih du afripāi, ni du maňhstāu faģr ist; āt uswafrpand imma. Sēci habāi ausōna gahāusjandōna, gahāusjāi.

CHAPTER XV.
1 Wēsunup-ŋan imma nēvjandans sik allāį mōtarjōs jah frawaǔrhtái háusjan imma.
2 Jah birōdidēdu Fareisaiēis jah bōkarjōs, qipandans ātei sa frawaǔrhtans andnimįp jah miįp matjiįp im.
3 Qap įan du im pô gajukōn qipands:
4 Ħwas manna izwara āgīnds taʃhuntehund lambē jah fraliu-
sands āinamma pizē, niu bileįpį pô niuntēhund jah niun ana ąupidāi jah gaggiįp āfār āmma fralusanin, untē bi-
gitiįp āta?
5 Jah bititands uslagjiįp ana amsans seinans faginōnds,
6 jah qimands in garda galaŋōp frijōnds jah garaznans
qi\pands du im: faginöp mi\p mis \pammei bigat lamb mein \pata fralusano.
7 Qipa izwis \parei swa fahëds wa\rpi\p in himina in \ainis frawaûrhtis idreigöndins \pau in niuntehundis jah niunë garashtáize \páiei ni \paúrbun idreigö.
8 A\ftpáu suma qinö drakmans habandei ta\fhun, jabái fraliusip drakmin \ainamma, niu tandeip lukarn jah usbâugeip razn jah sökeip glaggwaba, un\ë bigitip?
9 Jah bigitandei gaháitip frijöndjös jah garaznöns qipandei: faginöp mi\p mis, un\ë bigat drakmein \pammei fraláus.
10 Swa qipa izwis, fahëds wa\rpi\p in andwa\rpi\pja aggilë gu\ps in \ainis idreigöndins frawaûrhtis.
11 Qa\裕\p-\pan: manné sums áîhta twans sununs.
12 Jah qap sa jûhiza izë du attin: atta, gif mis, sei undrinnái mik dálî áiginis; jah disdáilida im swës sein.
13 Jah asaf ni managans dagans brâhta samana allata sa jûhiza sunus, jah aflâip in land fafrra wisando, jah jáinar distahida \pata swës seinata libands usstriuriba.
14 Bi\pè \pan frawas allamma, warp hûhrus abrs and gawi jáinata, jah is dugann alâparba waîrpan.
15 Jah gaggands gahaftida sik sumamma baûrgjanë jánis gáujis, jah insandida ina hâîpjös seináizös haldan sweina.
16 Jah ga\frnida sad itan huûrnë, ßöei matidëdun sweina, jah manna imma ni gaf.
17 Qimands \pan in sis qap: huan filu asnje attins meinis ufarráa haband hláibë, ìp ik hûhrâu fraqistna.
18 Ustaffandis gagga du attin meinamma jah qipa du imma: atta, frawaûrhta mis in himin jah in andwa\rpi\pja \peinamma;
19 ju \panaseip\s ni im waî\ps ei hâitáidáu sunus \peins; gata\wei mik swë \ainana asnje \peinaizë.
AIWAGGELJO PAIRH LUKAN.

20. Jah usstandands qam at attin seinamma. Nauhpanuh 
pan saírra wisandan gasahu ina atta is jah infeinôda, jah 
pragjands drâus ana hals is jah kukida imma.

21. Jah qap imma sa sunus: atta, frawaurhta in himin jah in 
andwaârpora peinamma, ju ãñaseïps ni im waârps ei 
haïtâidàu sunus ãeins.

22. Qap ãan sa atta du skalkam seinâim: sprâutô bringîp 
wastja ão frumîstôn jah gawajip ina jah gîbîp figgragulîp 
in handu is jah gasköhi ana fôtuns is;

23. jah bringandans stiur ãana alidan ufsneïpîp, jah matjandans 
wisam wafla;

24. untê sa sunus meins dâuûs was jah gaqiunôda, jah fralu-
sans was jah bigitan warp; jah dugunnun wisan.

25. Wasuê-pan sunus is sa alpîza ana akra, jah qimands 
atiddja nêlv razn, jah gaháusida saggwins jah láikins.


27. Êaruh is qap du imma ãateï brôpar ãeins qam jah afsnàïp 
atta ãeins stiur ãana alidan, untê háilana ina andnam.

28. Êanuh môdags warp jah ni wilda inn gaggan, îp atta is 
usaggands ût bad ina.

29. Êaruh is andhasjands qap du attin: sài, swa fîlû jèrê skal-
kinôda ãus, jah ni hvanhun anabusn ãeina usarîddja, jah 
mis ni áiw atgast gàitein, ei mîp frijôndam meïnâim 
bîwèsjàu;

30. îp ãan sa sunus ãeins, saei frêt ãeins swês mîp kalkjôm, 
qam, ufsnàist imma stiur ãana alidan.

31. Êaruh qap du imma: barnilô, ãu sinteinô mîp mis wast 
jah is, jah all ãata mein ãein ist;

32. wafla wisan jah fagînôn skuld was, untê brôpar ãeins 
dâuûs was jah gaqiunôda, jah fralusans jah bigitans 
warp.

P 2
CHAPTER XII.

1 — — in Bëpanijin, þarei was Lazarus sa dáuþa, þanei urráisida us dáuþáim Iësus.

2 Þaruh gawaúrhtédun imma nahtamat jáinar, jah Marþa andbahtida; iþ Lazarus was sums þizë anakumbjandananë mîþ imma.

3 Iþ Marja nam pund balsanis nardáus pistikeinis filugaláubis, jah gasalbôda fôtuns Iësua, jah biswarb fôtuns is skufna seinamma; iþ sa gards fulls warþ dáunáis þizôs salbônáis.

4 Qap þan áins þizë sipônjë is, Judas Seimónis sa Iskariötês, izei skaftida sik du galëwjan ina:

5 dulvë þata balsan ni frabauht was in ‘t’ skattë jah fradáílìp wësi þarbam?

6 Patuþ-þan qap, ni þëei ina þizë þarbanë kara wësi, ak untë þiubs was jah arka habáída jah þata inn waúrpanô bar.

7 Qap þan Iësus: lët ija; in dag gasilhis meinis fastáida þata.

8 Iþ þans unlëdans sinteinô habáîp mîþ izwis, iþ mik ni sinteinô habáîp.

9 Fanþ þan manageins filu Iudaië þatei Iësus jâinar ist, jah qëmun, ni in Iësuis áinis, ak ei jah Lazaru sêlveina þanei urráisida us dáuþáim.
10 Munáidédunuḥ-ḥan āuk ḫái aŭhumistans gudjans, ei jah Lazaráu usqēmeina,
11 untē managái in ĩs garunnun Iudaiē jah galáubidēduń Iēsua.
12 Ifumin daga manageins filu sei qam at dulpāi, gaháus-
 jandans ḥatei qimip Iēsus in Iafraúsaúlymāi,
13 nēmun astans peikabagmē, jah urrunnun wiįpragamōtjan
imma, jah hrōpidēduń: ọsanna, ḥiųpida sa qimanda in
namin fráujins, piudans Israēlis.
14 Bigat ḥan Iēsus asilu, jah gasat ana ina, swaswē ist
gamēlip:
15 ni ogs ḥus, dâuhtar Siōn, sāi, piudans ḥeins qimip sitands
ana fulin asilāus.
16 Ḫatup-ḥan ni kunpēduń sipōnjōs is frumist; ak biṗē gas-
wērāįps was Iēsus, ḥanuh gamundēduń ḥatei ḥata was du
ḫamma gamēlip, jah ḥata gatawīdēduń imma.
17 Weitwōdida ḥan sō managei, sei was miś imma, ḥan
Lazaru wōpida us ħláiwa jah urráisida ina us dāuḥpāim.
18 Duṗpē iddǰéduń gamōtjan imma managei, untē hāusidē-
dun ei gatawīdēdi ḫō tāikn.
19 Ḫanuh ḫái Fareisaiẹis qēpun du sis missō: saʃũɨp ḥatei ni
boteįp wafht; sāi, sō manasēds afar imma galāįp.
20 Wēsunuŋ-ḥan sumāi piudō pizē urrinndananē, ei inwiteina
in pizāi dulpāi.
21 Ḫái atiddǰéduń du Filippāu, ḥamma fram Bēpsaeida
Galeilaiē, jah bēduń ina qipandans: frāuja, wileima Iēsu
gasaihran.
22 Gaggįp Filippus jah qipųp du Andra-fin, jah astra Andraias
jah Filippus qēpun du Iēsua.
23 ḫ Iēsus andhōf im qipands: qam ħveila ei swērăidāu
sunus mans.
Amēn amēn qīpā izwis: nibāi kūrnō lvāiteis gadriusandō in afrpa gaswiltip, silbō āinata aflisnip: ip jabāi gaswiltip, manag akran baīrip.

Saei frijōp sāiwala seina, fraqisteip izāi, jah saei fiāip sāiwala seina in āmma faīrlvāu, in libāināi āiweinōn baīrgip izāi.

Jabāi mis lvas andbahtjāi, mik läistjāi; jah Ḳparei im ik, ṭaruh sa andbahts meins wisan habāip; jah jabāi lvas mis andbahteip, swērāip ina atta.

Nu sāiwala meina gadrōbnōda, jah lva qīpāu? atta, nasei mik us pizāi lveilāi. Akei duppē qam in pizāi lveilāi.

Atta, hāuhei namō āeinata! Qam ṭan stibna us himina: jah hāuhiba jah astra hāuhiba.

Managei ṭan sei stōp gahāusjandei, qēpun āeihvōn waīrpan; sumāih qēpun: aggilus du imma rōdida.

Andhōf Iēsus jah qāp: ni in meina sō stibna wap, ak in izwara.

Nu staua ist pizāi manasēdāi, nu sa reiks Ḳis faīrlvāus us-waīrpada ūt.

Jah ik jabāi ushāuhjada af afrpāi, alla atphīnsa du mis.

Pātuǰ-ṭan qāp bandwjands lvileikamma dāupāu skulda gadāulpān.

Andhōf imma sō managei: weis häusidēdum ana witōda ṭatei Xristus sijāi du āiwa; jah lvāiwa Ḳu qīpis ṭatei skulds ist ushāuhjan sa sunus mans? lvas ist sa sunus mans?

Qāp ṭan du im Iēsus: nāu h leitil mēl liuhaṗ in izwis ist. Gaggip ṭandē liuhaṗ habāip, ei riqiz izwis ni gafāhāi; jah saei gaggiṗ in riqiza, ni wāit lvāp gaggiṗ.

Pandē liuhaṗ habāip, galāubeip du luhada, ei sunjus liu-
hadis waârîpaïp. Pata rôdida Iêsus, jah galâîp jah gasalh sik faúra im.

37 Swa filu imma tâiknê gatâujandin in andwaîrpa izê, ni galáubidêdun imma,

38 ei ïata waûrd Ésaeiins pruufsêtaus usfullnôdêdi ïatei qâp: frâuja, hvas galáubida hâuseinâi unsarâi? jah arms frâujins hvamma andhulîps warp?

39 Duppê ni mahtêdun galâubjan; untê aftra qâp Ésaeias:

40 gablindida izê áugôna jah gadâubida izê haîtreêna, ei ni gáumidêdeina áugam jah frôpeina hafrtin, jah gawandi-dêdeina jah ganasidêdjaú ins.

41 ïata qâp Ésaeias, ïan salû wulpu is jah rôdida bi ina.

42 Panuh ïan swëbâuh jah us pâim reikam managái galâu-bidêdun du imma, akei faúra Fareisaium ni andhaháitun, ei us synagôgein ni uswaûrpanâi waûrpeina.

43 Frijôdêdun àuk màis hâuhein manniska ïáu hâuhein guûps.

44 Ip Iêsus hrôpida jah qâp: saei galáubeïp du mis ni galâubeïp du mis, ak du ïamma sandjandin mik.

45 Jah saei saflûïp mik, saflûïp ïana sandjandan mik.

46 Ik liuhad in ïamma faîrluváu qam, ei hvazuh saei galáubjáï du mis, in riqiza ni wisái.

47 Jah jabáï hvas meináim hâusjái waûrdam jah galâubjáï, ik ni støjá ina; nih ïan qam ei stójáu manasêd, ak ei gas-nsjáu manasêd.

48 Saei frakann mis jah ni andnimîp waûrdâ meina, habáid ïana stôjandan sik. Waûrd ïatei rôdida, ïata stôjîp ina in spêdistin daga.

49 Untê ik us mis silbin ni rôdida, ak saei sandida mik atta, sah mis anabusn atgaf — —
CHAPTER XIV.

1 Ni indróbnái izwar haiŕtô; galáubei[p du gu̇pa jah du mis galáubei[p.

2 In garda attins meinis salípwôs managos sind; aþplant niba wêseina, aþþáu qêpjáu du izwis: gagga manwjan stad izwis.

3 Jah þan jabái gagga jah manwja izwis stad, aftra qima jah franima izwis du mis silbin, ei þarei im ik, þaruh sijuþ jah jus.

4 Jah þadei ik gagga kunnuþ, jah þana wig kunnuþ.

5 Þaruh qaþ imma Þomas: fráuja, ni witum hvaþ gaggis, jah hvaþwa magum þana wig kunnan?

6 Qaþ imma Ðesus: ik im sa wigs jah sunja jah libáins. Áinshun ni qimip at attin, niba þaírh mik.

7 Þp kunþdeiþ mik, aþþáu kunþdeiþ jah attan meinana; jah þan fram himma kunnuþ ina jah gasâlúþ ina.

8 Þp Filippus qaþuh du imma: fráuja, ñuþgei unsis þana attan; þatuh ganah unsis.

9 Þaruh qaþ imma Ðesus: swaláud mélis mîp izwis was, jah ni uþkunþþes mik, Filippu? saei gasaþu mik, gasaþu attan, jah hvaþwa þu qíþis: ñuþgei unsis þana attan?

10 Niu galáubeis þatei ik in attin jah atta in mis ist? Þo waúrda þóei ik rôdja izwis, af mis silbin ni rôdja, ak atta saei in mis ist, sa táujip þô waúrstwa.

11 Galáubeiþ mis þatei ik in attin jah atta in mis; Þp jabái ni, in þipë waúrstwë galáubeiþ mis.

12 Amên amên qiþa izwis: saei galáubeid mis, þô waúrstwa þóei ik táuja, jah is táujip jah máizõna þáim táujip; untë ik du attin gagga.
13 Jah ṭatei ḥva bidjāp in namin meinamma, ṭata tāuja, ei hāuhjāidāu atta in sunāu.
14 Jabāj hūs bidjāp mik in namin meinamma, ik tāuja.
15 Jabāj mik frijōp, anabusnins meinōs fastāid.
16 Jah ik bidja attan, jah anparana paraklētu gibip izwis, ei sijāi mīp izwis du āiwa,
17 ahma sunjōs, ṭanei sō manaseipīs ni mag niman, untē ni sašlvip ina, nih kann ina; ,tp jus kunnuj ip ina, untē is mīp izwis wisip jah in izwis ist.
18 Ni lēta izwis widuwārnans; qima at izwis.
19 Naūh leitil, jah sō manaseipīs mik ni ṭanaseipīs sašlvip; .tp jus sašlvip mik, ṭatei'ik liba, jah jus libāi.
20 In jāinamma daga ufkunnājip jus ṭatei ik in attin mei-
namma jah jus in mis jah ik in izwis.
21 Saei habāid anabusnins meinōs jah fastāip ūōs, sa ist saei frijōp mik: jah ḥan saei frijōp mik, frijōda fram attin
meinamma, jah ik frijō ina jah gabāfrhtja imma mik silban.
22 Ḧaruh qap imma Iudas, ni sa Iskarjōtes: frāuja, ḥva warp
ei unsis munāis gabāfrhtjan ūuk silban, tp ḥizāi manase-
dāi ni?
23 Andhōf Iēsus jah qap du imma: jabāj hūs mik frijōp jah
waūrd mein fastāip, jah atta meins frijōp ina, jah du imma
galeipōs jah sašlpwōs at imma gatāujōs.
24 ṭp saei ni frijōp mik, ūō waūrdā meina ni fastāip; jah
ṭata waūrd ṭatei háuseip nist mein, ak Ḫis sandjandins
mik attins.
25 Ṭata rōdida izwis at izwis wisands.
26 Ḩpan sa paraklētus, ahma sa weiha, ṭanei sandeip atta
in namin meinamma, sa izwis láiseip allata jah gamāudeip
izwis allis ṭatei qap du izwis.
27. Gawańřpi bileńa izwis, gawańřpi mein giba izwis; ni swaswē sō manaseēps gibip, ik giba izwis. Ni indrobnáina izwarı hańrtōna nih sańurhtjāina.
28. Hāusidēdu ip ei ik qap izwis: galeńa jah qima at izwis; jahāi frijōdēdeip mık, aśpāu jus faginōdēdeip ei ik gagga du attin: untē atta mens máiza mis ist.
29. Jah nu qap izwis, fańrjizei wańrpi, ei bije wańrpi gałāubjāîp.
30. Pānaseēps filu ni mpłja mp izwis; qimip saei pizāi manasēdāi rekinōp, jah in mis ni bigitip wańst.
31. Ak ei ufkunnāi sō manasēēps patei ik frijōda attan meinana, jah swaswē anabāud mis atta, swa tāuja. Urreisiîp, gaggam pābrō.

CHAPTER XV.

1. Ik im weinatriu pata sunjeino, jah atta mens wańrstwja ist.
2. All tāinē in mis unbańrandanē akran gōp, usnimip ita: jah all akran bańrandanē, gahrāineip ita, ei managizō akran bańraina.
5. Ik im ēpata weinatriu, ēp jus weinatāinōs; saei wisip in mis jah ik in imma, sa bańrip akran manag, patei inuh mık ni maguþ tāujan ni wańst.
6. Niba saei wisip in mis, uswańrpadā üt swē weinatāins, jah gańauršnip jah galisada, jah in fōn galagjand jah inbrannjada.
7 Äppan jabái sijup in mis, jah waúrda meína in izwis sind, ðatalvah ðe wiñeip bidjiþ, jah waﬁþþ izwis.
8 In ðamma háuhips ist atta meíns, ei akran manag baﬁráiþ jah waﬁþþ meinái sipõnjós.
9 Swawswé frijöda mik atta, swah ik frijöda izwis; wisáþþ in friajwái meinái.
10 Jabái anabusnins meinös fastáid, sijup in friajwái meinái, swawswé ik anabusnins attins meinis fastáida, jah wisa in friajwái is.
11 ðata rödida izwis, ei faheps meína in izwis sijái, jah faheðs izwara usfulljáidáu.
12 ðata ist anabusns meína, ei frijóþ izwis missó, swawswé ik frijöda izwis.
13 Máizein ðizái friajwái manna ni habáþþ, ei luas sáiwala seína lagjiþ saúr frijénds seinans.
14 Jus frijénds meinái sijup, jabái tajuþ þatei ik anabiuda izwis.
15 ðanaseiþs izwis ni qípa skalkans; untê skalks ni wáit luá tajuþþ is fráuja, iþ ik izwis qap frijénds, untê all þatei háusida at attin meínamma, gakannida izwis.
16 Ni jus mik gawalidéduþ, ak ik gawalida izwis, ei jus sni-wáþþ jah akran baﬁráiþ, jah akran izwar du áiwa sijái, ei ðatalvah ðe bidjáiþ attan in namin meínamma, gíbiþ izwis.
17 ðata anabiuda izwis ei frijóþ izwis missó.
18 Jabái só manaséþs izwis fijái, kunneþþ ei mik fruman izwis fijída.
19 Jabái þis faírlváus wëseip, afþþau só manaséþs swësans frijéddi; ðappan untê us þamma faírlváu ni sijup, ak ik gawalida izwis us þamma faírlváu, dupþþ fijáid izwis só manaséþþ.
220 AÎWAGGELYÔ PÂIRH JÔHANNEN. [Ch.xv. 20; Ch.xvii. 4.

20 Gamuneiû þis waúrdis þatei ik qap du izwis: nist skalks máiza fráujin seinamma. Jabái mik wrëkun, jah izwis wrikand; jabái mein waúrd fastáidëdeina, jah izwar fastáina.

21 Ak þata allata tâujand izwis in namins meinis, untê ni kunnun þana sandjandän mik.

22 Nih qëmjáu jah rôdidëdjáu du im, frawaúrht ni habáidë-deina: ìp nu inilëns ni haband bi frawaúrht seina.

23 Saei mik fjâïp, jah attan meinana fjâïp.

24 Ìp þô waúrstwa ni gatawidëdjáu in im þöei anêðar áinshun ni gatawida, frawaúrht ni habáidëdeina; ìp nu jah gasë-lvun mik jah fjâïdëdun jah mik jah attan meinana.

25 Ak ei usfullnödëdi waúrd þata gamëlidô in witôda izê: ei fjâïdëdun mik arvjô.

26 Aþpan þan qimip parakletus þanei ik insandja izwis fram attin, ahman sunjôs izei fram attin urrinnip, sa weitwödeip bi mik.

27 Jah þan jus weitwödeip, untê fram fruma miþ mis sijuþ.

CHAPTER XVII.

1 Þata rôdida Iësus uzuhhöf áugôna seina du himina jah qap: atta, qam hveila, háuhei þeinana sunu, ei sunus þeins háuhjáî þuk;

2 swaswë atgaft imma waldufnì alláizë leikë, ei all þatei atgaft imma, gibái im libain áiweïnôn.

3 Sõh þan ist sõ òiweinô libâins, ei kunneina þuk òinana sunjana guþ jah þanei insandidês, Iësu Xristu.

4 Ik þuk háuhïda ana aîrþái; waúrstw ustáuh þatei atgaft mis du waúrkjan.
5 Jah nu háuhei mik, ūtu atta, at ūs silbin ūamma wulpáu, ūanei habáida at ūs, faúripizei sa faírvus wēsi.

6 Gabaírhtida ūeinata namō mannam ūanzei atgaft mis us ūamma faírváu. ūeinái wēsun jah mis atgaft ins, jah ūata waúrd ūeinata gafastáidēdun.

7 Nu ufkuńpa ei alla ūöei atgaft mis, at ūs sind;

8 untē ūō waúrda ūöei atgaft mis, atgaft im, jah eis nēmun bi sunjái ūatei fram ūs urrann, jah galáubidēdun ūatei ūu mik insandidēs.

9 Ik bi ins bidja; ni bi ūō manasēp bidja, ak bi ūans ūanzei atgaft mis, untē ūeinái sind.

10 Jah meina alla ūeina sind jah ūeina meina, jah háuhipš im in ūaim.

11 Ni ūanaseiśps im in ūamma faírváu; ūp ūai in ūamma faírváu sind, jah ik du ūs gagga. Atta weïha, fastái ins in namin ūeinamma, ūanzei atgaft mis, ei sijáina āin swaswē wit.

12 Ūan was mîp im in ūamma faírváu, ik fastáida ins in namin ūeinamma. Ūanzei atgaft mis gafastáida, jah āinshun us im ni fraqistnōda, niba sa sunus fralustāis, ei ūata gamēlidō usfullij) waúrpi.

13 Ūp nu du ūs gagga, jah ūata rōdja in manasēdái, ei habáina faheđ meina usfullida in sis.

14 Ik atgaft im waúrd ūeinata; jah sō manasēps sijáida ins, untē ni sind us ūamma faírváu, swaswē ik us ūamma faírváu ni im.

15 Ni bidja ei usnimáis ins us ūamma faírváu, ak ei baírgáis im faúra ūamma unsēljin.

16 Us ūamma faírváu ni sind, swaswē ik us ūamma faírváu ni im.

17 Weihái ins in sunjái; waúrd ūeinata sunja ist.
18 Swaswē mik insandidēs in manasēp, swah ik insandida ins in ḫō manasēd.
19 Jah fram im ik weihā mik silban, ei sijāina jah eis weihāi in sunjāi.
20 Aḇḥan ni bi ḫans bidja āinans, ak bi ḫans galāubjandans ḫārh waūrdā izē du mis,
21 ei allāi āin sijāina, swaswē ḫu, atta, in mis jah ik in ḫus, ei jah ḫāi in uggkis āin sijāina, ei sō manasēps galāubjāi ḫatei ḫu mik insandidēs.
22 Jah ik wulph ḫanei gaft mis, gaf im, ei sijāina āin swaswē wit āin siju.
23 Ik in im jah ḫu in mis, ei sijāina ustaūhanāi du āinamma, jah kunnei sō manasēps ḫatei ḫu mik insandidēs, jah frijōdēs ins, swaswē mik frijōdēs.
24 Atta, ḫatei atgaft mis, wiljāu ei ḫarei im ik, jah ḫāi sijāina mīp mis, ei saťvāina wulph meinana ḫanei gaft mis, untē frijōdēs mik faūr gaskaft faīrvāus.
25 Atta garaṣhta, jah sō manasēps ḫuk ni ufkunṣa; ḫp ik ḫuk kunṣa. Jah ḫāi ufkunṣēdun ḫatei ḫu mik insandidēs.
26 Jah gakannida im namō ḫeinata jah kannja, ei friapwa ḫōei frijōdēs mik, in im sijāi jah ik in im.
DU TEIMAŬPAĬĂĂU ANFARĂ.

CHAPTER I.

1 Pawlus, apaŭstaŭlŭs Xristăus Iĕsuis плач wiljan guþs bi 
gaháitam libáinăis sei is in Xristău Iĕsu,
2 Teimaŭpaĭăău, liubin barna, ansts, armaiö, gawaŕpi fram 
guþa attin jah Xristău Iĕsu frăujin unsaramma.
3 Awiliudō guþa meinamma, þammei skalkinō fram fadrei-
   nam in hráinjái gahugdái, luáiwa unsweibando haba bi 
   þuk gaminþi in bidöm meináim naht jah daga,
4 gaĭrnjands þuk gasaihwan, gamunands tagrē þeinaize, ei 
   faheďăis usfullnău,
5 gamáudein andnimands þizōs sei is in þus, unliutōns 
   galáubeinăis sei bauáida faúrpi is awōn þeinaí Lauidjái 
   jah àiþein þeinaí Aiwneikái, gap-þan-traua þatei jah in 
   þus.
6 In þizōzei waśhtais·gamáudja þuk anaqiujan anst guþs, 
   sei is in þus þairh analagein handiwē meináizō.
7 Untē ni gaf unsis guþ ahman faŭrhteins, ak mahtáis jah 
   friapro wös jah inaheins.
8 Ni nunu skamái þuk weitwōdipōs frăujins unsaris Iĕsuis 
   nih meina, bandjins is, ak miþ arbáidei aśwaggeljön bi 
   mahtái guþs,
9 þis nasjandins uns jah laıpōndins lașonái weihái, ni bi 
   waŭrstawm unsarăim, ak bi seinái leikăinăi jah anstái sei 
   gibana ist unsis in Xristău Iĕsu faúr mēla āiweina,
DU TEIMAŪPAIĀU ANPĀRA. [Ch. i. 10; Ch. ii. 4.

10 ḫp gaswikunpīda nu ṣaṙh gabafrhtein nasjandis unsaris Iēsusis Xristāus, gatafrandins raftis dāuṣu, ḫp galiuht-jandins libāin jah unriurein ṣaṙh aiwaggēljoṅ, 

11 in ḫoei gasatiṅs im ik mērjands jah apaūstaǔlus jah láisareis ḫiudō, 

12 in ḫizōzei faṅrinōs jah ṭaṭa winna; akei nih skama mik, untē wāit hvamma galāubida, jah gatraua ḫammei mahteigs ist ṭaṭa anaṅfilh mein fastan in jāinana dag. 

13 Frisaht habands hāilāizē waūrdē, ḫoei at mis hāusidēs in galāubeināi jah friaṅwāi in Xristāu Iēsu, 

14 ṭaṭa gōdō anaṅfilh fastāi ṣaṙh ahman weihana saei bauṅp in uns. 

15 Wāist ḫatei afwandidēdin sik af mis allāi ḫāiei sind in Asiáī, ḫizēi ist Fygaflus jah Aимвōgaṅēs. 

16 Gibāi armaiōn frāuja Aūneiseiśaurāus garda, untē ufta mik anaṅpraṅstida jah nāudibandjō meināizō ni skamāida sik; 

17 ak qimands in Rūmāi usdāudō sökida mik jah bigat. 

18 Gibāi frāuja imma bigitan armahafrtein at frāujin in jāinamma daga; jah hvan filu más in Áfsaḯsōn and-bahtida mis, wafla ḫu kant.

CHAPTER II.

1 ḫu nu, barn mein walīsō, inswinpeī ḫuk in anstāi ḫizāi in Xristāu Iesu, 

2 jah ḫoei hāusidēs at mis ṣaṙh managa weittōdja, waūrda guṕs, ḫō anaṅfilh triggwāim mannam, ḫāiei waṅrpāi sijāina jah anparans láisjan. 

3 ḫu nu arbāidei swē gōds gadraṅhts Xristāus Iēsuis. 

4 Ni ánshun draṅhtinōnds frāujin dugawindip sik gawaṅrk-jam ḫizōs aldāis, ei galeikái ḫammei-draṅhtinōp.
5 Jah ṣan jabái háifstejpu huas, ni weipada, niba witódeigó brikigá.
6 Arbáriosjands áirpós waúrstwja skal frumist akranē andniman.
7 Frapei ṣatei qiṣa; gibip áuk ṣus fráuja frajpi us alláim.
8 Gamunes Xristu Iēsu urrisanana us dáupáim us fráwa Daweidis bi aśwaggēljōn meinái.
9 in ṣizáie arbaídja und bandjós swē ubiltōjis; akei waúrd gups nist gabundan.
10 Ḳun ḷis all qaṣula bi ṣans gawalidans, ei jah ṭái ganist gatilōna, sei ist in Xristáu Iēsu miṣ wulflaú áiweinamma.
11 Triggw ṣata waúrd: jabái miṣ gadáupnōdēdum, jah miṣ libam;
12 jabái qaṣulum, jah miṣ ṣiudanōm; jabái afáikam, jah is afáikiguns uns;
13 jabái ni galáubjam, jāins triggwes wiṣip; afáikan sik silban ni mag.
14 Ḳizē gamáudei, weitwōdjands in andwafirjja fráujins. Waúrdam weihan du ni wafhtái dáug, niba uswalteinái jāim häusjōndam.
15 Usdáudei ḷuk silban gakusanana usgiban guṣa waúrstwjan unāiwiṣkanā, raśhtaba ráidjandan waúrd sunjós.
16 Ḷu pō dwalōna usweihōna láusawaúrdja biwandei; untē filu gaggand du afgudein,
17 jah waúrd izē swē gunds aliṣ; Ḳizēei ist Ymaĩnaius jah Filetus,
18 ṣáiei bi sunja uswissái usmētun, qipandans usstass ju waúṛjana, jah galáubein sumáizē uswaltidēdun.
19 Aṭṭan tulgus grunduwaddjus gups standiṣ, habands sigljō ṣata: kunṣa fráuja ṣans ṣáiei sind is, jah: afstandái af unsēlein hvazuh saei namnjái namō fráujins.
20 Aaghetti in mikilamma garda ni sind þatáinei kasa gulþeina jah silubreina, ak jah triweina jah digana, jah suma du swërëin, sumup-þan du unswërëin.

21 Aaghetti jbabái hras gahrainjái sik þizë, waîrþip kas du swërîpái gaweiháip, brük fráujin, du allamma waúrstwë gôdàiþ ë gamanwip.

22 Aaghetti juggans lustuns þliuh; ip läistei garashtein, galâubein, friþpwa, gawaîrpi mir þaim bidái anaháitandam fráujan us hráinjamma hafritin.

23 Iþ þós dwalôns jah untalôns söknins biwandei, witands þatei gabaúrand sakjôns.

24 Iþ skalks fráujins ni skal sakan, ak qaîrrus visan wipra allans, láiseigs, uspulands,

25 in qaîrein talzjands þans andstandandans, niu hvan gibái im guþ idreiga du ufskunþja sunjós,

26 jah usskawjáindáu us unhulpins wruggôn, fram þamei gafáhanái habanda afar is wiljin.

CHAPTER III.

1 Aaghetti þata kunneis ei in spëdistáim dagam atgaggand jëra sleidja,

2 jah waîrþand mannans sik frijôndans, fashugasñái, bihátjans, háuhhaírtái, wajamërijandans, fadreinam ungalvaîrbái, láunawargós, unairknái,

3 unhunslagái, unmildjái, fastrinóndans, ungahabandans sik, unmanariggwái, unséljái,

4 fraliwjandans, untilamalskái, ufsbáulidái, frijôndans wiljan seinana mais þau guþ,

5 habandans hiwi gagudeins, ip maht izós inwidandans; jah þans afwandei.
6 Untë us päim sind päie sliupand in gardins jah frahun-
pana tiuhand qineina afhlañana frawaúrhtim, pöei tiuhanda
du lustum missaleikáim,
7 sinteinö láisjandöna sik jah ni áiw ḏranhun in uskunjpja
sunjös qiman mahteiga.
8 Appan þamma háídáu ei Jannës jah Mambrës andstöpun
Mósëza, swa jah päi andstandand sunjái, mannans fra-
wauřpanái ahin, uskusnái bi galáubein;
9 akei ni þeihand du filusnái, untë unwiti izë swikunjp waír-
þip alláim, swaswë jah jaináizë was.
10 Iþ þu galáista is láiseinái meinái, usmëta, muna, sidáu,
galáubeinái, usbeisnái, friajþwái, þuláinái,
11 wrakjöm, wunnim, hvileika mis waírþun in Antiauíkái, in
Eikaúniön, in Lystrys, hvileikös wrakös uspuláida, jah us
alláim mik galáusida fráuja.
12 Jah þan allái päie wileina gagudaba liban in Xristáu Íësu,
wrakös winnand.
13 Iþ ubilái mannans jah liutái þeihand du wafrsizin, áirzjái
jah áirzjandans.
14 Iþ þu framwaírþis wisáis in þáimei galáisidës þuk jah ga-
trauáida sind þus, witands at hvamma ganamt,
15 jah þatei us barniskja weihös bökös kunþës, þös maheti-
göns þuk usfratwjan du ganistái þáirh galáubein þö in
Xristáu Íësu.
16 All bökö gudiskáiżës ahmateináis jah þaurftös du láiseinái,
du gasahtái, du garafhteinái, du talzeinái in garafhtein,
17 ei ustaühans sijái manna guþs, du allamma waúrstwë gö-
daízë gamanwiþs.
CHAPTER IV.

1 Weitwödja in andwaírpja gups jah fráujins Xristáus Iēsuís. Saei skal stöjan qiwans jah dáuñans bi qum is jah ūpiudi-nassu is:

2 mërei waúrd, instand ūhteigō, unūhteigō, gasak, gapláih, galvōtei in allái usbeisnái jah láiseinái.

3 Waírpjp mēl þan háila láisein ni usþuland, ak du seináim lustum gadragand sis láisarjans, supjōndans háusein;

4 apþan af sunjáí háusein afwandjand, ip. du spillam ga-wandjand sik.

5 Ip þu andapähts sijáis in alláim, arbáidei, waúrsw waúr-kei afwaggélístins, andbahti þein usfulleí.

6 Apþan ik ju hunsljada jah mēl meináizós diswissáis atist.

7 Háist þō gōdön háistida, run ustáuh, galáubein gafas-táida;

8 þapróh galagíps ist mis wáips garafhteins, þanei usgibiþ mis fráujina jainamma daga, sa garafhta staua; apþan ni þatáinei mis, ak jah alláim þáieí frijönd qum is.

9 Sniumeí qiman at mis spráutó;

10 unté Dēmas mis biláip, frijönds þō nu ald, jah galáip du þaíssalaúneikái, Xrēskus du Galatiái, Teitus du Dal-matiái.

11 Lukas ist miþ mis áins. Marku andnimands brigg miþ þus silbin, unté ist mis brüks du andbahtja.

12 Apþan Tykeiku insandida in Asfaísñ.

13 Hakul þanei biláip in Trauadáí at Karpáu qimands atbafr, jah bökös, þishun māimbranans.
14 Alafsandrus áizasmipä managa mis unipiupa ustáiknida; usgildip imma fráuja bi waúrstwam is;
15 ãammei jah ãu witái, filu áuk andstöb unsaráim waúrdam.
16 In frumistôn meinái sunjönái ni manna mis mip was, ak allái mis bilipun, ni rahnjáidáu im. — —
NOTES.

[The references refer to the paragraphs in the grammar.]

ST. MATTHEW.

CHAPTER VI.

1. du saíhvan im = πρὸς τὸ θεαθήναι αὐτοῖς, see § 299.
3. puk tāujandan, acc. gov. by witi. Two Lat. MSS. (Vercellensis, and Veronensis) of the Gospels have the same construction; te facien-
tem, the Greek version has here the gen. absolute: σοῦ ποιοῦντος.
4 sō armahaírtpa þeina, a lit. rendering of σοῦ ἡ ἐλεημοσύνη. This construction is very common in the Gothic translation.
5. waihstam, gov. by in.
6. bidei, see §§ 130, 254.
7. bidjandansup = bidjandans + the enclitic particle uh. The final h in the particles uh, jah, nih, is occasionally assimilated to the initial consonant of the following word. swaswē pái piudō, lit. like those of (the) heathens.
9. pu in himinam; the Gr. has ὅ ἐν τοῖς ὀφαρῶις. In addressing a person the Gr. def. article is translated by the personal pronoun in Gothic.
11. himma daga, see § 226.
12. aflēt uns patei skulans sijáima, forgive us what we are owing, i.e. our debts. patei, acc. gov. by skulans, see the Glossary under skula.
13. in fraystubnjái, into temptation. With verbs of motion the prep. in sometimes takes the acc., sometimes the dat., cp. ahma ina ustáuh in áupida, the spirit led him away into the wilderness, beside qēmum in garda (dat.) Seimónis, they came into Simon's house.
15. ni þau atta izwar aflētip missadēdins izwarös, in that case
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your father will not forgive your trespasses. For ὃν πάμ the Gr. version has ὀδὸς, and not, nor.

23. ἡν ῥιςὶν ἵνα ἐλθῇ! supply ist; and on the -z in ῥιςὶν, see § 141 note 1.

24. ἄβα . . . αἰππάμ, either . . . or. Ulfilas seems to have read ei, if, instead of ἢ, either.

25. ἐν = ἐ + ὦ = Lat. nonne, where -ω is an interrogative particle; cp. such phrases as σκύδει ἵνα, is it lawful? ἱδεῖναί, wastjωμ, the dat. of the things compared, dependent upon μάις. Cp. the similar idiomatical construction in Greek and Latin, where the former has the gen. and the latter the ablative, as μεἰκῶν τοῦ ἀδελφοῦ = ἢ ὁ ἀδελφός; major fratre = major quam frater. See § 292, p. 132.

26. πεῖ = πατεῖ, that. πάμ, dat. pl. gov. by μάις; see note to verse 25.

29. qipuh = qipuh un.

CHAPTER VIII.

1. atgaggandin imma = καταβάντι αὐτῷ, is in apposition to the second imma. Similarly in verse 5.

9. tawei, see §§ 129, 130.

11. saggqa = sagqa (§ 18). The guttural nasal is sometimes written gg before q and k.

24. swaswē pata skip gahulip waǐrpan fram wėgim. To indicate consequence or result swaswē with the inf. is sometimes used, in imitation of the Greek ὀστε with inf.; cp. ὀστε τὸ πλοῖον καλύπτεσθαι. In the pl. wėgōs fluctuates between the a- and i-declension; cp. wėgōs in Mark iv. 37.

29. ἡν [υ]α ὑμα ἦν πυς; li. 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 paīrh sipōnjans seinans = the Gr. διὰ τῶν μαθητῶν αὐτοῦ.

3. anparizuh = anparis (gen.) + uh, see § 141 and note 2 to it.

6. huazuh saei, see § 235.

9. praūfētāu, see note to Matth. vi. 25.

12. und hita, see § 226.


14. mip niman = andniman, to receive, accept.

ST. MARK.

CHAPTER I.

5. in Ιαυτρανέ αναί, with retention of the Gr. ending in the proper name: ἐν τῷ Ἰορδάνῃ ποταμῷ.

7. swinpoza mis, see § 292.

19. jah pans in skipa manwjandans natja, is a lit. rendering of καὶ αὐτοῦς ἐν τῷ πλοῖῳ καταρτιζοντας τὰ δίκτυα.

24. lva uns jah ḫus? see note to Matth. viii. 29.

27. mip sis missō, see § 295. ἴνῷ ἱ.IsNullOrEmpty ἱ眊_missō? What is this new one of doctrines? The Gr. has τίς ἡ διδαχὴ ἡ κανὴ αὐτη; see §§ 164, 291.

32. ubil habandans, having an illness, a lit. translation of the Gr. κακῶς ἔχοντας. See also ch. ii. 17.

CHAPTER II.

1. gafrehun, see § 254, note.

2. ni gamōstēden, they did not find room, see § 278.

7. gup is properly neuter, and retains its old gender in the plural nom. acc. guda, heathen gods; in the sing. it is used for the Christian
God, and is always masculine, although it retains its nom. voc. acc. form _gup_. The MSS. have regularly the contracted forms: nom. voc. acc. _gp_, gen. _gps_, dat. _gpa_.

13. all manageins, cp. note to Matth. viii. 32.
16. _driggkip_ = _drigkip_.
17. _ak pái ubilaba habandans_, a lit. translation of the Gr. _ἄλλα_ _οἱ_ κακῶς ἔχοντες.
21. _ibái asnimái fullón af pamma_, _sa niuja pamma faírnjin_, _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 faírnjin_, in apposition to _af pamma_). The Gr. has _εἰ δὲ μῆ, αἱρεῖ τὸ πλῆρωμα ἀπ' αὐτοῦ τὸ κανὸν τοῦ παλαιοῦ_. Ulfilas took τὸ πλῆρωμα as the acc., and then translated the Gr. word for word.
22. _giutand_, _they pour, people pour_.
23. _warp_ _pairhaggan imma_. The Gr. has _ἐγένετο παραπορεύεσθαι_ _αὐτῶν_, 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 § 287.
26. _gups_, see note to Mark ii. 7. _uf_, _under, in the days of_.
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 p. 282. _in sabbatō dagis_, Gr. _διὰ τὸ σάββατον_, _on account of the Sabbath day._

CHAPTER III.

2. _háliidēdiu_ = _háliidēdi_ + _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 _skuld_ + _u_) or indirect interrogation, see § 287.
9. _habáip_, pp. neut. of _haban_.
28. _frawaúrhtē_, gen. pl. gov. by _allata pata_.
31. _standandōna, háitandōna_, pres. part. neut. pl., see § 293.
CHAPTER IV.

1. swaswē ina galeipandan in skip gasitan in marein, on the construction see note to Matth. viii. 24.

5. anparu-p-pan = anpar + uh-pan.

8. On 'i', 'j', and 'r', see § 3.

10. frēhun, see § 254 note, and § 291.

14. saijands, saijip = saiands, saiiip.

19. bi pata anpar lustjus, lit. desires concerning the other thing, i.e. concerning other things.

25. pishuammēh saei, see § 235.

27. keinip, properly a strong verb belonging to the first ablaut-series (§ 245). The n belongs to the pres. only, just as in fraiānan (§ 254 note). The regular pret. would be *kāi,  규정; instead of which we have a new pret. us-keinōda (Luke viii. 8), formed after the analogy of weak verbs of the fourth class (§ 270). us-kjanata, the neut. of the old strong participle occurs in Luke viii. 6.

29. atist, 3 sing. pres. of at-wisan.

33. háusjsōn, the more usual form is háusjan.

37. wēgos, cp. note to Matth. viii. 24.

38. niu kara puk pizei fraqistnam? On the construction of kara, see § 290.

CHAPTER V.

5. nahtam, see § 183.

7. ha mis jah pūs, cp. note to Matth. viii. 29. sunāu = sunu.

13. wēsunu-p-pan = wesun-uh-pan.

14. hāimōm, see § 164 note. qēmun, they (the people of the villages) came.

18. wōds, see § 139 note.

23. aftumist habāip, is at the point of death, a literal translation of the Gr. ἱσχάτος έχει. After habāip supply bidja puk.

26. jah ni waihtāi bōtida, ak màis wairs habáida, a literal rendering of καὶ μηδὲν ὑπεληθείσα ἄλλα μᾶλλον εἰς τὸ χείρον ἐλθοῦσα; so that bōtida and habáida are here pp. fem. sing.

41. qapuh = qap + uh. taleipa kumei = Gr. Ταλιθά κούμει.

42. was ãuk jērē twalibē, see § 291.
NOTES.

CHAPTER VI.

2. jah ὑὸ sὸ handugeinō sὸ gibanō imma? the Gr. has καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ; cp. note to ch. i. 27.

15. Ἡρῴδης qeph patei ἅμαι ik hāubip afmaimait Iōhannē, lit. Herod said that to whom I cut the head off, to John. The Gr. has ὁ Ἡρώδης ἐπεν ὦτι ὃ ἀπεκεφάλισα Ἰωάννην, Herod said that it is John whom I beheaded.

21. jah waurpans 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. See also v. 26.

53. duatsniwun, see § 6.

CHAPTER VII.

4. anpar ist manag, lit. other (thing there) is many. The Gr. has the pl. ἄλλα πολλά ἐστιν.

5. bi ἅμαι anafułhun pāi sinistans, according to that which the elders have handed down as a tradition.

6. ὅπ ἡαῖρτο ἡζ ὠάιρρα ἅβαι ὑπ σικ ὑσ, lit. but their heart has itself far from me.

11. pishvah patei us ὑσ gabatnis, as to whatsoever thou profitest from me, Ulfilas has closely followed the Gr. ὅ ἐὰν ἐξ ἑμοῦ ἄφεληθής which omits the apodosis ἐὰν ἐξέλθη.

12. ni . . . ni waiht is a double negative like the Gr. ὃκετι . . . . oὐδέν. Cp. also ch. xv. 4.

31. mi̇p tweihnaim markōm, lit. amid the two boundaries.

34. aifapa = Gr. ἐφαθά, open, be opened!

36. máis pamma, by that the more, so much the more.

CHAPTER VIII.

12. jabāi gibāidāu kunja pamma táiknō, 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 εἴ δοθήσεται τῇ γενεᾷ ταῦτα σημεῖαν.
NOTES.

23. frah ina ga-u-hua sēhi, he asked him whether he saw anything.
   See § 288.

26. 27. wēhsa = weihsa, see § 6.
31. uskiusan skulds ist, is liable to be rejected, on the inf. see § 299.
   Similarly usqiman.

CHAPTER IX.

2. áinans, see § 210.
18. usdreibena = usdreibina, see § 6.
23. allata mahteig pamma galáubjandin, everything [is] possible to the one who believes.
50. supūda, see § 8.

CHAPTER X.

14. untē pizē ist piudangardi gups. Here pizē is a mistranslation of the Gr. τῶν τοιούτων; the correct translation, pizē swaleikáizē, occurs in Luke xviii. 16.
21. áinis pus wan ist, lit. there is lacking to thee of one thing.
25. azitizō = azētizō, see § 6.
32. pōei habaidēdu ina gadaban, those things which were about to happen to him, cp. the Gr. τὰ μελλοντα αὐτῷ συμβαίνειν.

CHAPTER XI.

1. alēwjin is here used adjectively agreeing with faírgunja. The Gr. has ὁπός τῶν ἐλαιῶν, the Mount of Olives.
10. piupido = Gr. εὐλογημένη. In namin attins unsaris Daweidis is meaningless, and does not correspond to either of the Gr. readings:—τοῦ πατρὸς ήμῶν Δανεῖδ, or ἐν ἀνόματι κυρίου τοῦ πατρὸς ήμῶν Δανεῖδ. Possibly fráujins has been inadvertently omitted in the Gothic version.
12. usstandandam im, the dat. absolute, see § 300.
14. usbafrands, answering, only occurs here in this meaning. The Gr. has ἀποκριθέοι.
15. in alh, see §§ 182, 183.
18. gudjanē, gen. pl. dep. on aúhumistans.
21. fraqast, 2 pers. sing. pret. of fraqipan, but see p. 56.
23. pisluazuh ei, see § 235.
30. uzuh, whether from, see § 141 note 2.
32. ühtēdun for ohtēdun, see § 8.
CHAPTER XII.

2. akranis, partitive gen., see § 291, p. 130.
4. háubip, accusative of closer definition, see § 290.
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, 'Grundriss der gotischen Etymologie,' p. 53.
14. kara ḫuk manshun, on the construction see § 290. skuldu = skuld + u, see note to Matth. vi. 25.
   pāu niu gibáima? the Gr. has δῶμεν ἡ μὴ δῶμεν;
20. brōprahans, brethren, probably from an adjective *brōpraḥ; cp. such forms as un-barnahs, childless, beside barn.
32. qast, see § 120.

CHAPTER XIII.

28. uskeinand, see note to ch. iv. 27.

CHAPTER XIV.

70. jah áuk razda ἰεῖνα galeika ist, after áuk supply Galeilaius is jah. Cp. the Gr. καὶ γὰρ Γαλιλαῖος εἶ καὶ ἦ λαλεῖ σοῦ ὅμοιόι.

CHAPTER XV.

9. wileidu = wileip + u. fraleitan = frenaltn, see § 6.
34. ailoē ailoē, lima sibakpanei = the Gr. text Ἔλαὶ ἐλαὶ λιμα σιβακπαί.
42. fruma sabbatō, Gr. προσάββατον, the day before the Sabbath.

CHAPTER XVI.

9. frumin sabbatō, Gr. πρώτη σάββατον, 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.
Before reading the chapters from St. Luke, the beginner should refer to §§ 6, 7, 8, and the notes to §§ 133, 139, 166.

CHAPTER II.

2. [wisandin kindina Syriáis], a marginal gloss, which has crept into the text of the MS. which has come down to us.

Kyreinaíau = Kyrénaíau.

4. sei, see § 230 note 3.

5. anamélljan, on the construction, see § 299. qeins = qēns.

7. rūmis, gen. gov. by ni, see § 291.

10. faheid = fahep.

12. bigitid = bigitip. galagid = galagip.

13. hajjandáne, qipandáne, gen. pl. agreeing with the plurality implied in harjis.

20. pizéei, gen. pl. gov. by gaháusidédun.

21. usfulnóodédun = usfullnóodédun (cp. v. 6). Similarly in v. 22.

23. gamélid = gamélīp.

27. bérusjós, parents, originally the perfect part. act. of bafran.

29. fraleitáis = fraleitáis.

33. sildaleikjandóna, on the gender see § 298. Similarly in vv. 44.

45, 48.

37. blótandé = blótandei.

41. birusjós = bérusjós.

48. magáu = magu.

50. ija, neut. pl., see note to v. 33.

CHAPTER IV.

3. sunáus = sunus. híāibs = híāifs.

4. gamélid, híāb, libáid = gamélip, híāif, libáip.

5. diabuláus = diabulus.

6. pishuamméh péi, see § 235.

8. gamélid = gamélip; also in vv. 10, 17.
NOTES.

13. fráistöbnjó = fráistubnjó.
14. bisitandē, of those that dwell round about.
15. mikilids = mikilips.
17. praúfētus = praúfētáus. stád = stáp.
25. mënōps, acc. pl.
27. Haflleisaiu = Haflleisaiáu. gahráinids = gahráiniśa.
36. jah warp afsláupnan allans, see note to Mark ii. 23.
40. ánihvarjammēh, see § 234 note 2.
42. stád = stáp.

CHAPTER XIV.

12. qaţup-pan = qaţ-uh-pan.
19. aūhnsē, see § 171 note.
22. anabáust, see § 120. stáds = stáps.
23. usfullnāi = usfullnāi.
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.

pańkeip = pańkeip.
siáiu for sijái + u, whether he may be.
32. eipáu = afpáu. nist = ni + ist.
34. gōd, báud = gōp, báup.

CHAPTER XV.

1. wēsunup-pan = wēsun-uh-pan. Similarly in v. 25.
7. fahēds = fahēps, also v. 10.
8. Instead of suma we ought to have had hás. The translator mis-took the indef. pronoun τί is for the interrogative τί. drañmans, drak-mín presuppose a nom. form drakma.
9. drakmein, the Greek case form (δραχμῆν) with eii for e; but masc. as is shown by pammei.
11. qaţuj, see note to v. 1.
NOTES.

12. jūhiza, see p. 51. sei, see § 230 note 3.
16. sad = sap.
22. bringi p = briggip.
23. bringandans = briggandans.
24. jah dugunnun wisan, supply waīla.
28. bad = ba p.
30. ufsnāíst, cp. § 120.

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CHAPTER XII.

4. Seimōnis, see § 291.
6. patup-pan = pata-uh-pan, also in vv. 16, 33.
   kara, on the construction see § 290. piubs = piufs.
10. munáidédu nup-pan = munáidédu n-uh-pan. Similarly in
    v. 20.
19. manased = manasēps.
25. fláip = fijāip.
26. On habáip, see § 296.
29. sumáih = sumái + uh.
35. riqiz, see § 141 note 1.
46. liuhad = liuha p.
47. manasēd = manasēp.
48. habáid = habāip.

CHAPTER XIV.

2. stad = stap, also in v. 3.
8. qapuh = qap + uh. patuh = pata + uh.
9. swaláud = swaláup.
12. galáubeid = galáubeip. maizōna pám, see § 292.
15. fastáid = fastáip.
17, 19. manaseip s = manasēps.
21. habáid = habáip.
28. máiza mis, see § 292.
31. anabáud = anabáup.
NOTES.

CHAPTER XV.

6. inbranjada for inbrannjada.
7. patahuah pei, sec § 235.
9. friapwái = frijaþwái, also in vv. 10, 13.
   fastáid = fastáip.
11. fahéd = fahép.
18. manaséds = manaséps, also in v. 19.
19. fijáid = fijáip.
20. nist = ni ist.

CHAPTER XVII

1. uzuhhof = uzuh + hof.
13. fahéd = fahép.
18. manasé = manasép.
21. uggkis = ugkis.
26. friapwa = frijaþwa.

THE SECOND EPISTLE TO TIMOTHY.

CHAPTER I.

5. gap-pan-traua = ga-uh-pan-traua, where ga belongs to traua.

CHAPTER II.

3. gôds = gôps.
22. friapwa = frijaþwa.

CHAPTER III.

10. friapwa = frijaþwa.
GLOSSARY.

ABBREVIATIONS.

sm., sf., sn., = strong masculine, etc.  sv. = strong verb.
wm., wf., wn., = weak masculine, etc.  wv. = weak verb.
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.

A.

aba (171 note), wm. man, husband.
abraba, av. strongly, excessively, very, very much.
abrds, aj. strong, violent, great, mighty.
af (288), prep. c. dat. of, from, by, away from, out of.
af-aikan (258), sv. VII, to deny, to deny vehemently.
af-árzjan, wv. I, to deceive, lead astray.
afar (288), prep. c. acc. and dat. after, according to.
afar-gaggan (258 note), sv. VII, to follow, go after.
afar-láistjan, wv. I, to follow after, follow.

afar-sabbatus, sm. the day after the Sabbath; pis dagis afar-sabbatē.
afaruh = afar + uh.
af-dáubnan (271), wv. IV, to become deaf.
af-dáupjan, wv. I, to kill, put to death; pass. to die.
af-döbnan, wv. IV, to be silent.
*af-dójan (263 note), wv. I, to fatigue.
af-dráusjan, wv. I, to cast down.
af-drugkja, wm. drunkard.
af-dumbnan (271), wv. IV, to hold one's peace, be silent or still.
af-étja, wm. glutton.
af-gaggan (258 note), sv. VII, to go away, depart, go to, come.

R 2
af-gudei, wf. ungodliness.

af-hlapan (256), sv. VI, to lade, load.

af-huapjan, wv. I, to choke, quench.

af-huapnan, wv. IV, to be choked, be quenched.

af-lageins, sf. a laying aside, remission.

af-leitan = af-lētan.

af-leipan, sv. I, to go away, depart.

af-lētan, sv. VII, to dismiss, leave, forsake, put away, let alone, forgive, absolve.

af-lifnan, wv. IV, to remain, be left.

af-linnan (250), sv. III, to depart.

af-māitān, sv. VII, to cut off.

af-marzeins, sf. deceitfulness.

*af-mōjan (263 note), wv. I, to fatigue.

af-niman, sv. IV, to take away.

af-qīpan, sv. V, to go away, depart.

af-sateins, sf. divorcement.

af-satjan, wv. I, to divorce.

af-skīuban (248), sv. II, to push aside.

af-slāhan, sv. VI, to kill, slay.

af-slāupnan, wv. IV, to be amazed, be beside oneself.

af-sneipan, sv. I, to kill, cut off.

af-standan, sv. VI, to stand off, depart.

af-swairban (250), sv. III, to wipe out.

af'tana, adv. from behind.

af-taúrnan (271), wv. IV, to be torn away from.

af-tiuhan (247), sv. II, to draw away, push off; to take, draw aside.

aftra, av. back, backwards, again, once more; aftra gabōtjan, to restore; aftra gasatjan, to heal.

afumara (207), aj. hindmost, last.

afumists (207), aj. last, aftermost; afumists haban, to be at the point of death.

af-wāirpan, sv. III, to cast away, put away.

af-walwjan, wv. I, to roll away.

af-wandjan, wv. I, to turn away.

agēlius (ἀγγέλος), sm. angel, messenger; the pl. fluctuates between the i- and u-declension, as nom. pl. aggilus and aggilis.

agwusus (197) aj. narrow.

agis (147), sn. fright, fear, terror.

aglāitei (174), wf. lasciviousness.

aglō (173), wf. anguish, affliction.

agluba, av. hardly, with difficulty.

aglus (197), aj. difficult, hard.

aha (171), wm. mind, understanding.

ahaks, sf. (?), dove, pigeon.

ahana, sf. chaff.

ahma (171), wm. spirit, the Holy Ghost.

ahmateins, sf. inspiration.

ahs, sn. ear of corn.

ahtau (208), num. eight.

ahtauēhund (208), num. eighty.

ahtuda (214), num. eighth.

ahua (156), sf. river, water.

āgin, sn. property, inheritance, goods.

āgum (279), we have.

āih (279), pret.-pres. I have, possess.

āihtrōn (267), wv. II, to beg for, pray, desire.

āihets (163), sf. property.

āithua-tundi, sf. thornbush.

āin-falps (218), num. onefold, simple, single.
ain-huarjiz-uh. 245  ana-biudan.

ain-huarjiz-uh (234 note 2), indef. pr. everyone, each.
*ainlif (208), num. eleven.
aín (210), num. one, alone, only; indef. pr. (238), one, a certain one; áins . . . jah áins, the one . . . and the other.
aínshun (237), indef. pr. with the neg. particle ni, no one, no, none.
aír, av. (comp. áiris), soon, early.
aírinôn (267), wov. II, to be a messenger.
aíris (284) av. earlier.
aírpa (156), sf. earth, land, region.
aírpeins (188), aj. earthly.
aírus (167), sm. messenger.
aírseis (192), aj. astray, erring; aírseis wisan or wairpan, to go astray, err, be deceived.
aírjan, wov. I, to deceive, lead astray.
aístan (269), wov. III, to rever- ence.
aípeí (174), wof. mother.
aíps (145), sm. oath.
aíppáu (289), cj. or, else; andi- zuh . . . aíppáu, either . . . or; aíppáu jah, truly.
aíwaggélio (ἐναγγέλιον), wof. gospel.
aíwaggéllista, wm. evangelist.
aíweins (188), aj. eternal, everlasting.
aíws, sm. time lifetime, age, world, eternity; ni áiw (285), never; in áiwins, du álwa, for ever.
aíz, sn. brass, coin, money.
aiza-smípa, wm. coppersmith.
ak (289), cj. but, however (after negative clauses).
akei (289), cj. but, yet, still, nevertheless.
akeit (akêt), ? sn. or akeits ? sn. vinegar, cp. Lat. acētum.
akran (147), sn. fruit; akran giban, to bear fruit.
akrana-láus, aj. unfruitful, barren.
akrs (145), sm. field.
alaka-brunsts, sj. burnt offering, holocaust.
alakjó, av. together, collectively.
alan (255), sv. VI, to grow.
alaprába, weak aj. very needy, very poor.
aláds, sf. age, life.
aléina, sf. ell.
aléw, sn. olive oil.
aléws, aj. of olives: fàiurguni aléwjó, Mount of Olives.
alhs (183), f. temple.
alja, cj. than, except, unless, save; prep. c. dat. (288), except.
alajap, av. elsewhere, in another direction; alaipan aljap, to go away.
alja-leikós (284), av. otherwise.
aljan, wov. I, to bring up, rear, fatten.
alapró, av. from all sides, from every quarter.
allís, av. in general, wholly, at all; ni allís, not at all; cj. for, because; nih allís, for neither, for not; allís . . . ip, indeed . . . but.
allís (188), aj. all, every, much.
all-waldands (179), m. the Almighty.
alpeis (192), aj. old.
amén (âmhv, Hebrew loan word), av. verily, truly.
amś (a-stem), sm. shoulder.
an (287), interrog. particle, then = Lat. an.
aná (288), prep. c. acc. and dat. in, on, upon, at, over, into against; av. upon, on.
aná-áukan, sv. VII, to add to.
aná-biudan (247), sv. II, to bid, command, order.
ana-būsna. 246 and-staúrran.

ana-būsna (163), sf. command, commandment, order.
ana-filh, sn. a thing committed, tradition, recommendation.
ana-filhan, sv. III, to commit to, entrust, let out, hand down as tradition.
ana-fulhano, p. n. of ana-filhan, used as a noun, tradition; pata anafulhano izwar (τὴν παρά-δοσιν ἰμῶν).
ana-habna, wv. III, to take hold of; in pass. (Luke iv. 38), to be taken (with fever).
ana-hátan, sv. VII, to call on.
ana-hnāwjan, wv. I, to lay, lay down.
ana-hneiwan, sv. I, to stoop down.
anaks, av. straightway, at once, suddenly.
ana-kumbjan, wv. I, to lie or sit down, sit at table, recline.
ana-lageins, sf. a laying on.
ana-lagjan, wv. I, to lay on.
ana-lāuqniiba (283), av. secretly.
ana-lāuqns (195), aj. hidden, secret.
ana-mahtjan, wv. I, to do violence, injure, damage, revile.
ana-méljan, wv. I, to enroll.
ana-nāπjan, wv. I, to dare, have courage, be bold.
ana-niujan (263), wv. I, to renew.
ana-praggan (258 note), sv. VII, to oppress.
ana-qiman, sv. IV, to come near, approach.
ana-qiujan, wv. I, to arouse, make alive.
ana-silan (269), wv. III, to be silent, be quiet, grow still.
ana-siuns (195), aj. visible.
ana-stōdeins, sf. beginning.
ana-stōdjan, wv. I, to begin.

ana-trimpan (250), sv. III, to tread on.
ana-prafstjan, wv. I, to comfort.
ana-wairps, aj. future.
and (288) prep. c. acc. along, throughout, towards, in, on, among.
and-haft, (163), sf. answer.
and-nahti, sn. evening.
and-nēms (195), aj. pleasant, acceptable.
and-stāpjis (148), sn. adversary.
and-pāhts, aj. circumspect.
and-áuqgjo, av. openly.
and-waūrdi, sn. answer.
and-baht (151), sn. service, ministry.
and-bahtjan (264), wv. I, to serve, minister.
and-bahts, sn. servant.
and-beitan, sv. I, to blame, re-proach, threaten, charge.
and-bindan, sv. III, to loose, unbind, explain.
and-bundnan, wv. IV, to become unbound, be loosened.
andeis (149), sn. end.
and-hafjan, sv. VI, to answer.
and-hāitjan, sv. VII, to call to one, profess, confess, acknowledge, give thanks to.
and-hāusjan, wv. I, to listen to, obey, hear.
and-huleins, sf. uncovering, revelation, illumination.
and-huljan, wv. I, to disclose, open, uncover, reveal.
and-niman, sv. IV, to receive, take.
and-rinnan, sv. III, to compete in running, strive, dispute.
and-sakan, sv. VI, to dispute, strive against.
and-standan, sv. VI, to withstand.
and-staúrran (269), wv. III, to murmur against.
and-wairpi (151), sn. presence; face, person; in andwairpja, before, in the presence of.
and-wajjan, wuv. I, to unclothe, take off clothes.
anno, wuv. wages.
ansts (162), sf. favour, grace.
anpar (214, 215), aj. other, second; plural, the others, the rest; anpar . . . anpar, the one . . . the other.
apaustalus, apaustulus (ἀποστόλος), sm. apostle; pl. nom. -eis, gen. -ē, acc. -uns and -ans.
aqizi, sf. axe.
arbajdjan, wuv. I, to work, toil, suffer.
arbāps (164), sf. labour.
arbi (151), sn. heritage, inheritance.
arbi-numja, wuv. heir.
arbja (171), wuv. heir; arbja wairjan, to inherit.
arbjō (173), wuf. heiress.
arjan (262), wuv. I, to plough.
arika, sf. money-box, chest.
arma-hairtei, wuv. mercy.
arma-hairtipa, sf. charity, alms.
armaiō, wuf. mercy, pity, alms.
arman (269), wuv. III, to pity, have pity on.
arms (188), aj. poor.
arms (161), sm. arm.
arib, av. surely, safely.
aromata (άρώματα), sweet spices.
arwjo, av. in vain, without a cause.
assans (163), sf. harvest, summer.
asiliqairnus, sf. a mill-stone, lit. ass-mill.
asilus (167), sm. ass.
asilus (168), sf. she-ass.
asneis (149), sm. servant, hireling, hired servant.
asts (145), sm. branch, bough, twig.
at (288), prep. c. acc. and dat. at, by, to, with, of.
at-bairan, sv. IV, to bring, take; carry, offer.
at-gaggan, (258 note 1), sv. VII, to go, go up to, come to, enter, come down, descend.
at-giban, sv. V, to give, give up to, give away, deliver up, put in prison.
at-haban, wuv. III, with sik to come towards.
at-haftan, sv. VI, to take down.
at-háitan, sv. VII, to call to one.
atisk, sn. corn, cornfield.
at-ist (281), is at hand.
at-lagjan, wuv. I, to lay, lay on, put on clothes.
at-nēhujan, wuv. I, refl. to draw near, be at hand.
at-safhan, sv. V, to take heed, observe, look to.
at-satjan, wuv. I, to present, offer.
at-standan, sv. VI, to stand near.
at-steigan, sv. I, to descend, come down.
atta (171), wuv. father.
at-tekin, sv. VII, to touch.
at-tiujhan, sv. II, to pull towards, bring.
at-pinsan (250), sv. III, to attract.
at-wairpan, sv. III, to cast, cast down.
at-walwjjan, wuv. I, to roll to.
at-wisan, sv. V, to be at hand.
at-wopjan, wuv. I, to call.
appan (289), cj. but, however, still, yet.
áudagei (174), wuf. blessedness.
áudags (188), aj. blessed.
áuftō (áuftō ?), av. perhaps, indeed, to be sure.
áuga-daúrō (170), wuv. window.
áugjan (264), wuv. I, to show.
augō (176), wn. eye.
aührōdus, sm. tumult.
aührōn, swv. II, to make a noise, cry aloud.
*aührns, sm. oven.
aührōma (207), aj. higher, high.
aührōmists, aührōmists (207), aj. highest, chief.
aührōsa (171 note), wm. ox.
auk (289), cj. for, because, but, also; auk rafhtis, for.
aukjan (258), sv. VII, to add, increase.
*aührāhi, sf. or aührājō, wvf. tomb, grave.
aürkeis, sm. jug, cup, cp. Lat. urceus.
āusō (176), wn. ear.
āupida, sf. wilderness, desert.
āups (195), aj. desert, waste.
awiliudōn (267), wvu. II, to thank, give thanks.
awistr (147), sn. sheepfold.
avō, wvf. grandmother.
azēts, aj. easy.
azō (173), wvf. cinder, ash.
azymus, sm. unleavened bread, gen. pl. azymē (tōv aţōmōv).

B.
badis (151), sn. bed.
bagms (145), sm. tree.
bāi (216), num. both.
baíran (251), sv. IV, to bear, carry, bring forth.
baírgan (250), sv. III, to keep, hide, preserve, protect.
baírhtaba, av brightly, clearly.
baírhteī (174), wvf. brightness; in baírhtein, openly.
baírhtjan, wvu. I, to reveal.
baírhts (188), aj. bright.
bāîtrei (174), wvf. bitterness.
baîtreis (188), aj. bitter.

bidjan.
bajōps (216), num. both.
balgs (161), sm. wine-skin.
bals-agga, see hals-agga.
balsan, sn. balsam.
balgoī (174), wvf. boldness.
balwjan, wuv. I, to torment, plague.
bandi (157), sf. band, bond.
bandeda (171), wm. prisoner.
bando, wv. I, to give a sign, signify.
bansts, sm. barn.
barms (161), sm. bosom, lap.
barn (147), sn. child; barna ussatjan, to beget children to.
barnilō (176), wn. little child, son.
barniski, sn. childhood.
barnisks (188), aj. childish.
batīts (206), aj. best.
batīza (206), aj. better.
bauáins (164), sf. dwelling, dwelling-place.
bauan (269 and notes 1, 2), wuv. III, to dwell, inhabit.
*bāugjan, wuv. I, to sweep.
baúr (160 note 1), sm. son, child.
baurgja (171), wvm. citizen.
bauřgs (182), f. city, town.
báups, aj. deaf, dumb; báups wairpan, to become insipid.
beidan (245), sv. I, c. gen. to expect, await, look for.
beist, sn. leaven.
beitan (246), sv. I, to bite.
bērusjōs, sm. pl. parents.
bi (288), prep. c. acc. and dat. by, about, concerning, around.
against, according to, on account of, for, at, after, near.
bi-áukan, sv. VII, to increase, add to.
bi-áuknan (271), wuv. IV, to become larger.
bida (156), sf. request, prayer.
bidjan (254 and note), sv. V, to ask, beg, entreat, pray.
bi-gitan (254), sv. V, to find, meet with.
bi-háitja, wvm. boaster.
bi-hlabjan, sv. VI, to deride, laugh to scorn.
bi-láikan, sv. VII, to mock.
bi-leiban (246), sv. I, to remain.
bi-leipan, sv. I, to leave, leave behind, forsake.
bi-mditan, sv. VII, to circumcise.
bi-nah (276), pi-et.-pres. it is permitted, is lawful.
bindan (249), sv. Ill, to bind.
bi-rinnan, sv. III, to run about.
bi-rodjan, wv. I, to murmur.
bi-sailuan, sv. V, to see, look, look round on.
bi-satjan, tvv. I, to beset, set round anything.
bi-sitan, sv. V, to sit about, sit near.
bi-sitands (179), m. neighbour.
bi-speiwan, sv. I, to shine round.
bi-sunjané, avv. round about, near.
bi-swaírban, sv. III, to wipe, dry.
bi-swaran, sv. VI, to swear, adjure, conjure.
bi-tiuhan, sv. II, to go about, visit.
bi-pé (289, 224 note), cj. whilst, when, as soon as; av. after, thereupon.
*biudan, sv. II, to offer, bid, order; see ana-biudan.
biugan (248), sv. II, to bend.
bi-úhti, sm. custom.
bi-úhte, aj. accustomed, wont.
bi-wáibjan, wv. I, to wind about, encompass, clothe.
bi-wandjan, wv. I, to shun.
bi-windan, sv III, to wrap round, enwrap, swathie.
bi-wisan, sv. V, to make merry.
bláupian, wv. I, to make void, abolish, abrogate.
bleipei (174), wv. mercy.
bliggwan (250, 129 note), sv. III, to beat, strike, scourge.
blinds (187), aj. blind.
blóma (171), wvm. flower.
blótan (258 note), sv. VII, to worship, reverence, honour.
blöp (147), sn. blood.
bnauan (78, 269 note 2), wv. III, to rub.
bóka, sf. sing. a letter of the alphabet; pl. epistle, book, the Scriptures; bókós afsateináis, a bill of divorcement.
bókareis (149), sm. scribe.
bóta (156), sf. advantage.
bótjan, wv. I, to do good, avail, help, profit.
brakja (156), sf. strife.
briggan (265 and notes 1, 3), wv. I, to bring, lead; wundan briggan, to wound.
brikan (252), sv. IV, to break, quarrel, fight.
brinnan (250), sv. III, to burn.
brinnó (173), wv. fever.
brópar (177), m. brother.
bróprahans, m. plur. brethren.
brükjan (265), wv. I, to use.
brüks (195), aj. useful.
brunjó (173), wv. breastplate.
brunna (171), wvm. well, spring, issue, fountain.
brusts (183), f. breast.
brüp-faps (161), sm. bridegroom.
brüps, sf. bride, daughter-in-law.
bugjan (265), wv. I, to buy.

D.
daddjan (130 note), wv. I, to suckle, give suck.
dags (144), sm. day, dagis hvam-
mēh or huizuh, day by day, daily; himma daga, to-day.
dáiljan (264), wv. I, to deal out, divide, share.
dáils (163), sf. portion, share.
daimōnareis, sm. possessed (with devils). From Gr. δαίμων with Goth. ending -areis.
dal, sn. dale, valley, ditch; dal uf mēsa, a ditch or hole for the winevat.
dalap (286), av. down; und dalapa, to the bottom; dalapa, below; dalaprö, from below.
dāubipa, sf. deafness, hardness, obduracy.
dāufs, aj. deaf, dull, hardened.
dāug (274), pret.-pres. it is good for, profits.
daúhtar (177), f. daughter.
daúhts, sf. feast.
dauns, sf. smell, odour.
daúpeins (164), sf. baptism, washing.
daúpjan (264), wv. I, to baptize, wash oneself.
daúpiands (179), m. baptizer.
daúr (147), sn. door.
daúró, wf. door.
*dauarsan (275), pret.-pres. to dare.
daúpeins, sf. the peril of death.
daúpjan (264), wv. I, to put to death.
daúps, aj. dead.
daúpus (167), sm. death.
deigan (246), sv. I, to knead, form of earth.
dēps (163), sf. deed.
diabaulus, diabolus (Gr. διάβο-
*)λος), sm. devil.
digans, pp. made of earth.
dis-dáiljan, wv. I, to share, divide.
dis-hniupan (248), sv. II, to break asunder.
dis-sitan, sv. V, to settle upon, seize upon.
dis-skreitan (246) sv. I, to rend, tear.
dis-skritnan (271), wv. IV, to become torn, be rent apart.
dis-tahjan, wv. I, to waste, destroy.
dis-tairan, sv. IV, to tear to pieces, tear asunder, burst.
dis-wilwan, sv. III, to plunder.
dis-wiss, sf. dissolution.
diupei (174), wf. depth.
diups (188), aj. deep.
dius (147), sn. wild beast.
diwan (254), sv. V, to die.
dömjan (264), wv. I, to judge.
dragkjan (264), wv. I, to give to drink.
dráibjan (264), wv. I, to drive, trouble, vex.
dráuhsna, sf. crumb, fragment.
dráuhtinön, wv. II, to war.
dreiban (246), sv. I, to drive.
drīgkan (250), sv. III, to drink.
driugan (248), sv. II, to serve as a soldier.
driusan (247), sv. II, to fall, fall down, fall upon, press against, crowd upon.
driuso, wf. slope.
dröbjan, wv. I, to cause trouble, excite to uproar.
d-router, w. to become anxious, troubled.
drugkanei (174), wf. drunken-
ness.
Drus (160 note 1), sm. fall.
du (288), prep. c. dat. to, towards, against, in.
du-at-gaggan (258 note 1), sv.
VII, to go to, come to.
du-at-rinnan, sv. III, to run to.
du-at-sniwan, sv. V, to hasten towards.
du-ga-windan, sv. III, to entangle.
du-ginnan. 251  faúr-bi-gaggan.

du-ginnan (250), sv. III, to begin, undertake.

du-hvë, av. why, wherefore.

dulps (183), f. feast.

dumbs (188), aj. dumb.

du-rinnan, sv. III, to run to.

du-stôdjan, wv. I, to begin.

du-pe, duppe (289), cj. therefore, beside, on that account, because; dupe, duppe ei, to the end that.

dwalmôn (267), wv. II, to be foolish.

dwals (188), aj. foolish.

E.

ei (289), cj. that, so that; interr. part. whether; rel. part. used as suffix; also, used alone, for saei, söei, ðatei; du þamma ei, to the end that.

eisarn (147), sn. iron; eisarna bi fôtuns gabugana and ana fôtum eisarna, fetters.

eisarneins, aj. iron.

ei-pan (289), cj. therefore.

F.

fadar (177), m. father.

fadrein, sn. paternity; pl. parents.

fadreins (163), sf. family, race, lineage.

faginôn (267), wv. II, to rejoice, be glad.

faîrs (188), aj. beautiful, fit.

fâhan (258), sv. VII, to seize, catch.

faîhëps (163), sf. joy, gladness.

faîr-áihan, to partake of. See § 279.

faîhu (169), sn. cattle, property, possessions, money.

faîhu-frikei, wf. covetousness, greed.

faîhu-gaîrns, aj. avaricious.

faîr-greipan, sv. I, to seize, catch hold.

faîrguni (151), sn. mountain.

faîrhüs, sn. world.

faîrina, sf. accusation, charge, cause.

faîrinôn, wv. II, to accuse.

faîrneis (192), aj. old.

faîrre, av. far, far off; followed by dat. far from; prep. (after verbs of motion) from.

faîrraprô, av. from afar.

faîr-weitjan, wv. I, to gaze around.

falpan (258) sv. VII, to fold, close.

*falps (218), aj. -fold; âînfalps, onefold, simple; âîdurfalps, fourfold.

fana (171), wm. bit of cloth.

faran (256), sv. VI, to go.

fastan (269), wv. III, to fast, hold firm, keep.

fastubni, sn. fasting, observance.

fapa, sf. hedge.

faûhô, wf. fox.

faûr (288), prep. c. acc. for, before, by, to, along, from, concerning; av. before.

faûra (288), prep. c. dat. before, for, on account of, from; av. before.

faûra-gaggan (258 note 1), sv. VII, to go before.

faûra-gaggja (171), wm. governor.

faûra-gateihan, sv. I, to inform beforehand, forgettell.

faûra-hah, sn. curtain, veil.

faûra-qipan, sv. V, to prophesy, foretell.

faûra-standan, sv. VI, to rule, govern, stand near.

faûra-tani, sn. sign, wonder.

faûr-bi-gaggan (258 note 1), sv. VII, to go before, precede.
faúr-biudan, sv. II, to command, forbid.

faúr-gaggan (258 note 1), sv. VII, to pass by.

faúrhtei, wv. fear.

faúrhtjān (264), wv. I, to fear, be afraid.

faúrhts, aj. fearful, afraid.

faúr-lageins, sf. putting before, exhibiting; hláibos faúrlagein-nais, shew-bread.

faúr-qipan, sv. V, to make excuse, excuse.

faúr-sniwan, sv. V, to hasten before, anticipate.

faúr-pis, av. first, beforehand, formerly.

faúr-pizei (289), cj. before that.

*faus (193), aj. little.

*feinan, see in-feinan.

féra (156), sf. region, district.

fidur-dogs (218 note), aj. space of four days.

fidur-falps (218), num. fourfold.

fidur-regineis (218, 148), sm. tetrarchate.

fidwór (208), num. four.

fidwór-taíhun (208), num. fourteenth.

fidwór-tigjus (208), num. forty.

figgra-gulp, sm. finger-ring, ring.

figgrs, sm. finger.

fijan (269), wv. III, to hate.

fiˈjands (179). m. enemy.

fiˈjapwa, fiapwa (156), sf. hatred.

filhan (250), sv. III. to hide, conceal, bury.

filigri (filēgrī), sm. den, cave, hiding-place.

filu (109 note, 291), neut. aj., also used adverbially, great, very much.

filu-ga-laufs (filugaláubs), aj. very precious, costly.

filusna, sf. multitude.

filu-waúrđei, wv. much talking.

filu-waúrdjan, wv. I, to talk much, use many words.

fimf (208), num. five.

fimf-taíhun (208), num. fifteenth.

fimfta-taíhunđa (214), num. fifteenth.

fimf tigjus (208), num. fifty.

finjān (250), sv. III, to find, find out, know, learn, hear.

fiskja (171), wv. fisher.

fiskōn (267), wv. II, to fish.

fisks (145), sm. fish.

fitān (254), sv. V, to travail in birth.

*flokan (258 note 4), sv. VII, to bewail.

fōdeins, sf. meat, food.

fōdjan (264), wv. I, to feed, nourish, bring up.

fōn (184), n. fire.

fōtu-barūd, sm. footstool.

fōtus (167), sm. foot.

fra-bugjan (265), wv. I, to sell.

fra-dāljan, wv. I, to divide, distribute.

fra-giban, sv. V, to give, grant.

fra-gifts, sf. espousal.

fra-hinjān (250), sv. III, to capture, imprison; fra-hunpans, prisoner.

fraiḥnān (254 and note), sv. V, to ask, ask questions.

fraiśan (258), sv. VII, to tempt.

fraistubni (158), sf. temptation.

fra-itān (254 note), sv. V, to eat up, devour.

fraiw (153 note 2), sm. seed.

fra-kunnaṇ (275), pret.-pres. to despise.

fra-lētān, sv. VII, to liberate, let free, leave, let down, permit.

fra-leṭs, sm. forgiveness, remission, deliverance.

fra-lewjan, wv. I, to betray.

fra-liusan (248), sv. II, to lose.

fra-lusnān (271), wv. IV, to perish, go astray, be lost.
fra-lusts. 253  ga-baurj}s.

fra-lusts (163), sf. loss, perdiction.
fram (288), prep. c. dat. from, since, by, on account of.
fram-aldrs, aj. of great age.
framis (284), av. further, onward. fram-wairpis, av. henceforward.
fram-niman, sv. V, to receive, take.
fram-qiman, sv. IV, to expend, spend.
fram-qisteins, sf. waste.
fram-qistjan, wv. I, to destroy.
fram-qistnan (271), wv. IV, to perish, be destroyed.
fram-qij)an, sv. V, to curse.
fram-slindan (250), sv. Ill, to swallow up.
fram-wairpan, sv. Ill, to cast away.
fram-waiirhts (163), sf. evil doing, sin.
fram-waurkjan, wv. I, to sin.
fram-waurh.ts, aj. sinful; subs. sinner.
fram-wuirktjan, wv. I, to sin.
fram-wuirktands (179), m. avenger.
fram-wilwan, sv. III, to rob, take forcibly.
fram-wisan, sv. V, to spend, exhaust.
freihals (144 note 2), sm. freedom.
freis (190), aj. free.
frei-pwa, friapwa (156), sf. love.
frei-jön (267), wv. II, to love.
frei-jöndi (158), sf. friend.
frei-jönds (178), m. friend.
*friks, aj. greedy.
frei-sahts, sf. example.
fródaba, av. wisely.
fródei (174), wf. understanding, wisdom.
fróps (188), aj. wise.
fruma (214, 215), aj. first; fruma sabbatö, the day before the Sabbath.
fruma-baurj (141), sm. first-born.
frumists (207), aj. first, foremost, best, chief (men); av. (284), first of all.
frums, sm. beginning.
fugls (145), sm. bird, fowl.
fula, wm. foal.
fulgins (188), aj. hidden.
fulsni, sn. the thing hidden, a secret.
fula-fahjan, wv. I, to satisfy, serve.
fula-töjis (190), aj. perfect.
fulleips, sf. or fulleip, sm. fulness.
fuljan, wv. I, to fill, fulfil.
ful'nan (270), wv. IV, to become full.
fullo (173), wvf. fulness.
fuls (188), aj. full.

G.

ga-áistan, wv. III, to reverence.
ga-áiwiksöön, wv. II, to ill-treat, make ashamed.
ga-arman, wv. III, to have pity on, pity.
ga-bairan, sv. IV, to bring forth, compare.
ga-bairhtjan, wv. I, to declare, reveal, manifest.
ga-bairhtjans, sf. appearance, manifestation.
ga-bairhtieneins, sf. appearance, manifestation.
ga-bairjan, wv. I, to declare, reveal, manifest.
ga-batnan (271), wv. IV, to profit, benefit.
ga-bauan (78), wv. III, to dwell.
ga-bairjaba, av. gladly, willingly.
ga-baurj}s (163), sf. birth, birthplace, native country, genera-
tion; mêl gabaúrpáis, birth-
day.
gabei, wv. riches.
ga-bigs (ga-beigs), aj. rich.
ga-bindan, sv. III, to bind.
ga-biugan, sv. II, to bend.
ga-biipjan, wv. I, to pity.
ga-blindjan, wv. I, to blind.
ga-blindjan (271), wv. IV, to
become blind.
ga-botjan, wv. I, to make useful;
afta gabotjan, to restore.
ga-brannjan (264), wv. I,
to burn.
ga-brikan, sv. IV, to
break.
ga-bruka, sf. fragment.
ga-daban (256), sv. VI,
to
seem, happen, befall.
ga-dailjan, wv. I, to divide.
ga-dars, see § 275.
ga-daubjan, wv. I, to
make deaf, harden.
ga-daúrsan (275), pret.-pres. to
dare.
ga-dápjan (271), wv. IV, to
die, perish.
ga-dójjan, wv. I, to judge, pro-
nounce judgment, condemn.
ga-draban (256), sv. VI, to hew
out.
ga-dragan (256), sv. VI, to heap
up, heap together.
ga-drágkjan, wv. I, to give to
drink.
ga-drihts, sm. soldier.
ga-driusan, sv. II, to fall, be
cast.
ga-dróbnan, wv. IV, to become
troubled, anxious.
ga-fañan, sv. VII, to catch, take,
seize, overtake, apprehend as a
criminal.
ga-fastan, wv. III, to keep, sup-
port, hold fast.
ga-fázds, sf. chief council.
ga-fáurs (195), aj. well-behaved.
ga-fáll, sm. burial.
ga-filh, sv. III, to hide, con-
ceal, bury.
ga-fraínan, sv. V, to find out,
learn by inquiry, ask, seek.
ga-fráujiníon, wv. II, to exercise
lordship.
ga-fulljan, wv. I, to fill.
ga-fúlnan, wv. IV, to fill, be-
come full.
ga-gagánn (258 note 1), sv. VII,
to collect, assemble, come to
pass; also with sik.
ga-máinjan, wv. I, to make
common, defile.
ga-geigán (269), wv. III, to gain.
gagán (265, 258 note), sv. VII,
to go; pret. idddía (265 note 2).
gags, sm. road, way.
ga-gréfts, sf. order, decree.
ga-gudaba, av. godly.
ga-gudei (174), wv. piety, godli-
ness.
ga-gups (-guds), aj. godly, pious.
ga-haban, wv. III, to have, hold,
secure, possess, lay hold on.
ga-haftjan sik, wv. I, to join
oneself to, join.
ga-haftnan (271), wv. IV, to be
attached to.
ga-háljan, wv. I, to heal.
ga-háilnan (271), wv. IV, to be
come whole, be healed.
ga-háit, sv. promise.
ga-háitan, sv. VII, to call to-
gether, promise.
ga-háujjan, wv. I, to hear.
ga-hníwjan, wv. I, to lower
abase.
ga-hráineins, sf. cleansing.
ga-hráinjan, wv. I, to cleanse,
make clean.
ga-húgs (163), sf. thought, mind,
conscience.
ga-húlljan, wv. I, to cover, con-
ceal.
ga-htitjan, wv. I, to whiten.
ga-hrōtjan. 255 ga-nasjan.

ga-hrōtjan, wv. I, to threaten, rebuke, strictly charge.

gaiainna, wm. Gehenna, (γέεννα, hell).

ga-iddia, see ga-gaginan.

gārdā, sf. girdle.

gairnjjan, wv. I, to be fain or willing, desire, wish, long for.

gairu (169 note), sn. goad.

gātēins, aj. belonging to a goat; neut. gātēin, young goat, kid.

gairu (169 note), sn. goad.

gairnjan, wv. I, to be fain or willing, desire, wish, long for.

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gairu (169 note), sn. goad.
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<th>ga-niman, <em>sv.</em> IV, to take to oneself, take, take with one, conceive.</th>
<th>ga-salbūn, <em>ww.</em> II, to anoint.</th>
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<tr>
<td>ga-nipnan, <em>ww.</em> IV. to mourn, be sorrowful.</td>
<td>ga-satjan, <em>ww.</em> I, to set, lay, place, add, appoint, restore; gasatjan namō to surname.</td>
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<tr>
<td>ga-raihteins, <em>sf.</em> righteousness.</td>
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<tr>
<td>ga-rāpjān (256), <em>sv.</em> VI, to count.</td>
<td>ga-staggjān, <em>ww.</em> I, to dash against.</td>
</tr>
<tr>
<td>garāda-waldānds (178), <em>m.</em> ruler or master of the house.</td>
<td>ga-stāurkān, <em>ww.</em> IV, to become dry, dry up, pine away.</td>
</tr>
<tr>
<td>ga-rēddān (259), <em>sv.</em> VII, to reflect upon.</td>
<td>gasts (160), <em>sm.</em> guest.</td>
</tr>
<tr>
<td>ga-sākan, <em>sv.</em> VI, to rebuke, reprove.</td>
<td>ga-tafrān (252), <em>sv.</em> IV, to destroy, break.</td>
</tr>
<tr>
<td>ga-tamjan (262), <em>ww.</em> I, to tame.</td>
<td></td>
</tr>
</tbody>
</table>
ga-taujan, wv. I, to do, make, perform.

ga-tauura (171), wm. tear, rent.

ga-tauurps (163), sf. destruction.

ga-teihan (246), sv. I, to tell, relate, proclaim, make known, show.

gat-tilaba, av. conveniently.

gat-tils, aj. convenient.

ga-timman (252), sv. IV, to suit.

gat-timan, sv. II, to draw, lead, bring, take.

ga-trauan (78), wv. III, to trust, entrust, be persuaded.

gatwo (173), wf. street.

ga-pahan, wv. III, to be silent.

ga-pairstsan (250), sv. III, to wither.

gat-pairstsman (271), wv. IV, to become dry, dry up, wither away.

ga-piubjan, wv. I, to bless.

ga-plaihan (258 note 2), sv. VII, to cherish, comfort, take in the arms, caress.

ga-pliuhan, sv. II, to flee.

ga-prafsteins, sf. comfort.

ga-prask, sn. threshing-floor.

ga-pulan, wv. III, to suffer, endure.

gauja, wm. countryman; used in plural, land, region.

gaumjan (264), wv. I, to perceive, see, behold, observe.

gauunon (267), wv. II, to lament.

gaurs (188), aj. sad, troubled, mournful, sorrowful.

gawagjan, wv. I, to stir, shake.

gawairpan, sv. III, to cast, cast down, throw down.

ga-wairpeigs, aj. at peace, peaceably disposed.

ga-wairpi (151), sn. peace.

gawaknan (271), wv. IV, to awake.

gawaldan, sv. VII, to rule, bear rule.

gawaljan, wv. I, to choose, choose out.

gawandjan, wv. I, to turn round, bring back; with refl. pr. to be converted, turn round, return.

agawargjan, wv. I, to condemn.

agawasjan (sik), wv. I, to clothe.

gawairkki, sn. deed.

agawairkjan, wv. I, to make, prepare, appoint.

gawawirstwâ (171), wm. fellow-worker.

gaweihan, wv. III, to sanctify.

gawi (151), sn. region, district, land, neighbourhood.

gawawidan (254), sv. V, to bind, join together.

gawawigan (254), sv. V, to shake down.

agawawrisqan (250), sv. V, to shake down.

gawawristwa (264), wv. IV, to awake.

gawawaljan, wv. I, to choose, choose out.

gawawandjan, wv. I, to turn round, bring back; with refl. pr. to be converted, turn round, return.

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gawawristwa (264), wv. IV, to awake.

gawawaljan, wv. I, to choose, choose out.
grëdags (188), aj. hungry.
greipan (246), sw. I, to seize, lay hold of, take (prisoner).
grêtan (239), sw. VII, to weep, lament.
grêts, sm. weeping.
grôba, sf. den, hole, cave.
grundu-waddjus, sf. foundation.
guda-faûrhts, aj. devout, god-fearing.
gudisks, aj. divine.
gudja (171), wm. priest.
gulp, sw. gold.
gulpeins (188), aj. golden.
guma (171), wm. man.
guma-kunds, aj. male, of the masculine gender.
gumeins, aj. manlike, male.
gunds, sm. or sf. cancer, canker.
gup, sm. God; neut. pl. guda, heathen gods. See note to Mark ii. 7.

H.

haban (268), swv. III, to have, possess, hold, take, esteem, count, consider, keep, observe, be able to do; ubil and ubilaba haban, to be ill; waîrs haban, to be worse; gafâhana haban, to hold captive; pôei habáidêdun ina gadaban, what things should happen unto him; aftumist haban, to lie at the point of death; faîrра haban sik, to be far from; habâiıp wisan at, to be held, be ready for.

hafrjan (256), sw. VI, to raise, lift, bear up, carry.
haftjan, swv. I, to join.
hañan (258), sw. VII, to hang.
haídus, sm. manner.
haifstjan, swv. I, to strive, fight.
haifsts, sf. fight.

háïhs, aj. half-blind, with one eye.
háïljan (264), swv. I, to heal.
háïls (188), aj. whole, sound, safe.
hâïmôpli, sw. homestead, lands.
hâïms (164 note), sf. village, country place.
haïrda (156), sf. herd, flock.
haïrdeïs (148), sm. shepherd.
haïrto (175), wm. heart.
haïrus (167), sm. sword.
hâïtan (258), sw. VII, to call, name, order, command, invite.
hâïti (158), sf. command.
haïpi (158), sf. field, heath.
haïpiwïskis, aj. wild.
haïpînô, swf. a heathen woman.
hakuls, sm. cloak.
halbs, aj. half.
haïdan (258), sw. VII, to hold, take care of, tend, feed.
halja (156), sf. hell.
hals, sm. neck.
halbs-agga (for the probably corrupt bals-agga of the manuscript), wm. neck.
halts (188), aj. lame.
hamfs, aj. one-handed, maimed.
hana (170), wm. cock.
handugei, swf. cleverness, wisdom.
handugs (188), aj. clever, wise.
handus (166), sf. hand.
handu-waûrhts, aj. wrought by hand.
hansa, sf. a company, band of men.
harduba (283), av. hardly, severely, grievously.
hardu-haïrtei, swf. hardness of heart, hard-heartedness.
hardus (196), aj. hard.
harjis (148), sm. army, host.
hatan (269 and note 3), swv. III, to hate.
hatis, sw. hatred, wrath.
hâubiıp (146), sw. head, hâubiıp waïhstins, corner-stone.
hauheins, sf. praise.
hauh-hairtei (174), wf. pride.
hauh-hairts, aj. proud-hearted.
hauhisti, sn. the highest height, highest-point, highest heaven.
hauhjan, wv. I, to glorify, make high, praise, exalt, magnify.
hauh, aj. high.
haurd (163), sf. door.
haurn (147), sn. horn, skin, husk.
haurnja (171), wm. horn-blower.
hausjan (264), wv. I, to blow a horn, trumpet.
hausjon, wv. II, to hear.
hai (130), sn. grass, hay.
hauzjan (264), wv. I, to make high, praise, exalt, magnify.
hauh, aj. high.
hauheins, sf. word, preaching, report (lit. = hearing), sense of hearing.
hauhjan, wv. I, to glorify, make high, praise, exalt, magnify.
hauhisti, sn. the highest height, highest-point, highest heaven.
hauhjan, wv. I, to blow a horn, trumpet.
hausjon, wv. II, to hear.
haw, av. here, hither.
hawpi (173), wf. chamber, room.
heid (197), wf. hither.
heilpan (249), sv. III, to help.
himina-kunds, aj. heavenly.
himins (145), sn. heaven.
hindana, prep. c. gen. behind, on that side of, beyond.
hindar (288), prep. c. acc. and dat. behind, over, beyond, among.
hindumists (207), aj. hindmost, outermost.
hiri (old imperative used as an interjection), come here! dual hirjats, come here, ye two!; pl. hirjip, come ye here! See note to Mark xii. 7.
*his (226), dem. pr.; preserved in the adverbial phrases himma daga, on this day, to-day; und hita dag, to this day; und hita, und hita nu, till now.
hitherto; fram himma, from henceforth.
huwan (248), sv. II, to mourn, weep, complain.
huhma (171), wm. crowd, multitude, heap.
hwi (129), sn. appearance.
hlahjan (256), sv. VI, to laugh.
halaf (144), sm. loaf, bread.
hlains, sm. hill.
halaw (153 note 2), sn. grave, tomb.
hlaivasna, sf. (only found in plur.), tomb.
hlaupan (258 note 5), sv. VII, to leap.
hluts, sm. lot.
hleiduma (207), aj. left; as subst. fem. the left hand or side.
hlfan (254) sv. V, to steal.
hlftus (167), sm. thief.
hiuma (171), wm. hearing.
hiutrei (174), wf. purity.
hiutrs (188), aj. pure.
hnaiwjan (264), wv. I, to abase, lower.
hnasqus (197), aj. soft, tender.
hneiwan, sv. I, to bend downwards, decline, bow.
holon (267), wv. II, to treat with violence, deceive, injure.
horinassus, sm. whoredom, adultery.
horinon, wv. II, to commit adultery.
horinondei, pres. part. fem. adulteress.
raineins, sf. purification.
rainjan (264), wv. I, to make clean, cleanse.
rains (194), aj. clean, pure.
rainwa-dub, wf. turtle-dove.
hropjan, wv. I, to call, cry out.
hröt, sn. roof.
hrugga, sf. staff.
hrukjan, wv. I, to crow.
huuggrjan (264), wv. I, to hunger.
hugjan, wv. I, to think, consider, imagine.
hühurs (119, 167), sm. hunger, famine.
huljan (262), wv. I, to hide, conceal, cover, disguise.
hulps (188), aj. gracious.
hund (208, 213), sn. hundred.
hunda-faps, sm. centurion.
hunds (145), aj. great.
hunsl, sn. sacrifice.
hunsljan, wv. I, to sacrifice.
hups (161), sm. hip, loins.
huzd (147), sn. treasure.
huzdjan, wv. I, to collect treasures, store up, hoard up.

I.

ibái (287), interrog. particle, like Gr. μή, Lat. num; ibáí, iba (289), cj. lest, that... not.
ibnassus (167), sm. evenness.
ibns (188), aj. even.
iddja, I went, see § 130 note.
idreiga, sf. repentance.
idreigón (267), wv. II, to repent.
id-weitjan, wv. I, to reprove, blame, revile, reproach.
iftuma (207), aj. next, the one after, the following.
igqar (222), poss. pr. of you two.
ik (220), pers. pr. I.
im (281), I am.
in (288), prep. c. acc. in, into, to-
in-ahei, 261

is (281), thou art.
itan (254), sv. V, to eat; səp itan, to fill one’s belly.
ip (286), cj. but, however, if.
iyumjō, wf. multitude.
iup (286), av. upwards; iupa above; iupaprō, iupana, from above.
iz-ei, iz-e (230 note 3), rel. pr. masc. who, which.
izwar (222), poss. pr. your.

J.
ja, jai (287), av. yea, yes, verily.
jabāi (289), cj. if, even if, although; jabāi ... aippāu, either ... or.
jah (289), cj. and, also, even; jah ... jah, both ... and; ni pa-tāinei ... ak jah, not only ... but also; nih ... ak jah, not only ... but also.
jāinār (286), av. yonder, there, in that place.
jāind (286), av. thither.
jāindrē (286), av. thither.
jāins (227), dem. pr. that, yon.
jāinprō (286), av. thence.
jap-pē (224 note), cj. and if; jappē ... jappē (289), whether ... or.
ja-u (287), interrog. particle, whether; in indirect questions, if, so, so then.
jēr (147), sn. year.
jiukan (269), ww. III, to contend.
ju (285), av. already, now.
jugga-lāups, sm. a youth, young man.
juggs (188), aj. young, youthful, new.
jūhiza (204, 119), aj. younger.
juk (147), sn. yoke.
junda, sf. youth.
jus, pers. pr. ye.
jupan, av. already.

wards; c. gen: on account of; c. dat. in, into, among, by.
in-ahei, wf. soberness, sobriety.
in-brannjan, wv. I, to put in the fire, burn.
in-drobnan, wv. IV, to become sad.
in-feinani (271), wv. IV, to be moved with compassion, have compassion on, pity.
inilō, wf. excuse, pretence.
in-kilpō, weak aj. with child.
in-máideins, sf. change, exchange.
in-máidjan, wv. I, to change, exchange, transfigure.
in, av. in, within; inn atgaggan, to enter, enter into, go into; inn gaggan, to go in, enter.
ninana, av. within; prep. c. gen. within, inside.
innaprō, av. within.
innuma (207), aj. inmost.
in-saian, sv. VII, to sow in.
in-saituan, sv. V, to look at, look upon, look round, behold, regard.
in-sāiljan, wv. I, to bind with ropes, let down with cords.
in-sandjan, wv. I, to send, send forth.
in-standan, sv. VI, to persist.
in-swinpjan, wv. I, to grow strong; in-swinpjan sik, to be strong.
in-tandjan, wv. I, to burn up.
inuh, inu (288), prep. c. acc. without, except.
in-wagjan, wv. I, to stir up.
in-weltnan (246), sv. I, to worship, reverence, salute.
in-widan, sv. V, to reject, frustrate, deny, refuse.
in-wisan, sv. V, to be present, be near at hand.
is (220), pers. pr. he.
kaisar. 262 láufs.

K.

kaisar (Lat. Caesar, Gr. Καῖσαρ), sm. Caesar, emperor, governor.
kaisara-gild, sn. tribute-money.
kalbō (173), w̱f. calf.
kalds (188), aj. cold.
kalkinassus, sm. adultery, fornication.
kalkjo, w̱/, harlot.
kannjan, wv. I, to make known.
kara (290), sf. care, anxiety; ni kara puk, there is no care to thee, thou carest not.
karkara (156), ^.' prison. From Lat. career.
karon (267), wv. II, to care for, be concerned about.
kas, sn. vessel, pitcher.
katils, sm. kettle, vessel for water.
kau̱pta̱jan (265), wv. I, to buffet, cuff, strike with the palm of the hand.
kau̱p̱o̱n (267), wv. II, to traffic.
kaurban, (Gr. Κόπαρ) gift.
kaú̱rn (147), sn. corn.
kaú̱rnō (176), wn. corn, a grain of corn.
kaú̱rus (197), aj. heavy.
kaúsjan, wv. I, to prove, test, taste.
keinan, sv. I, to bud, grow, spring up; weak pret. keinōda, see note to Mark iv. 27.
kēlikn, sn. tower, upper-room.
kilpeī (174), w̱f. womb.
kindins, sm. ruler, governor.
kinnus (168), sf. cheek.
kiusan (248), sv. II, to choose, test.
kniu (154), sn. knee.
knussjan, wv. I, to kneel; knussjan kniwm, to kneel.
krustan (248), sv. II, to gnash with the teeth, grind the teeth.

Krusts, sf. gnashing.
kukjan (262), wv. I, to kiss.
*kumbjan, see ana-kumbjan.
kumei (koûmei, from Syriac), imper. arise!
kuni (150), sn. race, generation, tribe.
kunnan (275), pret.-pres. to know.
kunp̱a, see § 275.
kunpi (151), sn. knowledge.
kunps, pp. of kunnan, known; sm. acquaintance.

L.
laggs (188), aj. long.
lagjan (262), wv. I, to lay, lay down, set, place; kniwa lagjan, bend one's knees; gawairpi lagjan ana aîṟpa, to send peace on earth.
lăiba (156), sf. remnant.
laigaîōn (Gr. λεγεῖον), legion.
laikan (258), sv. VII, to leap.
lăiks, sn. dance, dancing.
lâis (273), pret.-pres. I know.
lâisareis (149), sm. teacher, master.
lăiseigs, aj. teachable.
lâiseins (164), sf. doctrine, teaching.
lâisjan (264), wv. I, to teach.
lâistjan (264), wv. I, to follow.
lâists (161), sm. track.
lamb, sn. lamb, sheep.
land, sn. land, country.
lasiw̱s (193), aj. weak.
lats (188), aj. slothful.
lap̱ōn (267), wv. II, to invite, call.
lâp̱ōns (164), sf. invitation, redemption, consolation.
lauan (258 note 4), sv. VII, to revile.
*lâubjan, wv. I, see galâubjan.
lâufs (145), sn. leaf, foliage.
láugnjan.  263  máizə.

láugnjan, wv. I, to deny, lie.
láun (147), sn. pay, reward.
láuna-wargs, sm. an unthankful person.
láus (187 note), aj. empty.
láusa-wārdi, sn. empty words, babbling.
láus-handus (197), aj. empty handed.
láusjan, wv. I, to loose, deliver.
láus-qîprs, aj. fasting, with empty stomach.
leihan (245), sv. I, to lend.
leik (147), sn. body, flesh, corpse.
leikâins, sf. liking, good pleasure.
leikan (269), wv. II, to please.
*leik6n, see ga-leikon.
lein, sn. linen.
leitils (188), aj. little, small.
*leipan, see ga-leipan.
leipa (169 note), sn. strong drink.
leikâins, sf. physician.
leitan (259), sv. VII, to let, leave, permit, suffer.
léw (153 note 2), sn. occasion, opportunity.
léwjan, wv. I, to betray.
libâins (164), sf. life.
liban (269), wv. III, to live.
ligan (254 and note), sv. V, to lie, lie down.
ligrs (145), sm. bed, couch.
lisan (254), sv. V, to gather.
lisits (163), sf. craftiness.
lipus (167), sm. limb.
liudan (248), sv. II, to grow, spring up.
liufs (188), aj. dear, beloved.
liugan (269), wv. III, to marry.
liugan (248), sv. II, to lie.
liuhadeins, aj. bright, light.
liuhap (147), sn. light.
liuhťjan (264), wv. I, to give light.
*liusan, sv. II, to lose; see fra-liusan.

liuta (171), wmr. hypocrite.
liutei (174), wfr. deceit, hypocrisy.
liuti, aj. hypocritical.
lōfa, wmr. palm of the hand.
ludja (156), sf. face.
luftus (167), sm. air.
lükán (248 note), sv. II, to shut, close.
lukarn (Lat. lucerna), sn. light, candle.
lukarna-stapa (171), wmr. candlestick.
lun, sm. ransom.
lustôn (267), wv. II, to desire.
lustus (167), sm. desire, lust.

M.

*magan (277), pret.-pres. to be able.
magaḫei, wfr. virginity, maidenhood.
magaḫs (163), sf. maid.
magula (171), wmr. little boy.
magus (167), sm. boy, servant.
mah-teigs (188), aj. mighty, able, possible.
mahtaş (163), sf. might, power, strength, virtue, miracle.
mahtaṣ (188), aj. possible.
máidjan (264), wv. I, to falsify.
maîstus, sm. dunghill.
maîbrana (Gr. μεγβράνα), wmr. parchment, manuscript.
mâis (284), av. more, rather; mâis páu, more than, rather than; filu mâis, much more; und filu mâis, much more, so much the more; ēuan filu ... mâis pámmâ, the more ... so much the more.
mâist (284), av. at most.
mâîstst (206), aj. greatest, chief.
mâîtan (258), sv. VII, to cut, hew.
mâîms (145), sm. gift.
mâîza (206), aj. greater.
malan (256), sv. VI, to grind.
malma (171), wm. sand.
malô, wf. moth.
mammôna (Gr. μαμώνα), wm. mammon, riches.
man, I think, see § 276.
managei (172), wf. multitude, crowd.
manag-falps (218), num. many-fold.
manags (188), aj. much, great, many.
mana-sêps (163), sf. mankind, world, multitude.
man-leika, wm. image, picture.
manna (180), m. man.
manna-hun (237), indef. pr. with the neg. particle ni, no one.
manwips, aj. human, of man.
manwipa, sf. preparation; pl. necessary means.
manwjan, wv. I, to prepare.
manwus (197), aj. ready.
marei (174), wf. sea.
marka, sf. boundary, border, coast.
marei, wv. I, to prepare, feed.
mats (i6t), sm. meat, food.
mapa, wm. worm.
mapl, sn. market, market-place.
mapljan, wv. I, to speak.
maûrgins (145), sm. morning.
maûrnan (269), wv. III, to mourn, be anxious, take care for.
maûrpr (147), sn. murder.
maûrprjan (264), wv. I, to murder.
mawî (158), sf. maiden, damsel.
mawîlô (173), wf. young maiden.
meins (222), poss. pr. my.
mêl, sn. time, hour, season; pl. writings, Scriptures; mêl gabaûrpâis, birthday.
mêla, wm. bushel, measure.
mêljan (264), wv. I, to write.
mêna (171), wm. moon.
mênôps (181), m. month.
mêripa, sf. rumour, report, fame.
mêrjan (264), wv. I, to preach, proclaim.
mêrjands (179), m. proclaimer.
mês (Lat. mênsa), sn. table, dish.
midjis (189), aj. middle, midst.
midjun-gards, sm. earth, world.
*miduma, sf. midst; in midumai, in the midst.
midumônds (179), m. mediator.
mikil-dups (163), sf. greatness.
mikilei (174), wf. greatness.
mikiljan, wv. I, to make much of, praise, exalt, magnify, glorify.
mikilnan (171), wv. IV, to be magnified.
mikils (188), aj. great.
milhma, wm. cloud.
milip sn. honey.
milukas (183), f. milk.
minds (284), av. less.
minnists (206), aj. least, smallest.
minniza (206), aj. smaller, less.
missa-dêps (163), sf. misdeed, sin.
missa-leiks, aj. different, various.
misso, av. reciprocally, the one the other, one to another; always with pers. pr.
mitan (254), sv. V, to measure.
mitaţs (183), sf. measure, bushel.
mitôn (267), wv. II, to consider, think, ponder.
mitos (164), sf. thought, considering, reasoning.
mîp (288), prep. c. dat. with, among, together with, through, by, near; mîp tweîhnâím markôm, amid the two boundaries, in the midst of the region; mîp ushrâmjan, to crucify with; av. with.
mîp-sôkjan, wv. I, c. dat. to dispute.
mip-pan-ēi (289), aj. while, during, when.

mizdō (173), wf. reward.
mōdags (188), aj. angry, wrathful.
mōta, sf. custom, custom-house.
*mōtān, see § 278.
mōtareis (149), sm. toll-taker, publican.
*mōtjan, wv. I, to meet, see ga-mōtjan.
mōps (mōds), sm. anger, wrath.
mulda, (156), sf. dust.
munan (269), wv. III, to consider, think, intend.
munan (276), pret.-pres. to think.
*munds, sf. see ga-munds.
munps, (161), sm. thought, intention.

N.

nadrs, sm. adder, viper.

nahta-mats, sm. supper, evening meal.

nahts (183), f. night.

nāiteins, sf. blasphemy.

namnjan (264), wv. I, to name.

namō (176 note), wv. name.

naqaps, aj. naked.

nardus (Gr. vāpdos), sm. nard.

naseins (164), sf. salvation.

nasjan (261), wv. I, to save.

nasjands (176), m. saviour.

nāti (151), sm. net.

nāudi-bandi, sf. chain, fetter.

naūh, av. still, yet; ni naūh or naūh ni, not yet, not as yet.

naūh-panuh, av. and also.

nāus (160 note 1), sm. corpse.

nāupjan, wv. I, to force, compel.

nāups (163), sf. need.

nē (287), av. nay, no.

nēhu, av. near, close by.

nēlua (288), prep. c. dat. nigh to, near; av. near.

nēhvis (284), av. nearer.

nēhuṣik, wv. I, to approach, draw near.

nēhuṇḍja (171), wn. neighbour.

neip, sm. envy.

neiwan, sv. I, to be angry.

nēпла (156), sf. needle.

ni (287), av. neg. not; nist = ni ist; ni ... ak, not ... but; ni alja ... alja, not other ... than; ni ... ni or nih, neither ... nor.

nibāi, niba (289), aj. unless, except, if ... not.

nidwa, sf. rust.

nīh (65, 289), cj. and not, not even; nīh (or ni) ... nīh (or ni), neither ... nor.

niman (251), sv. IV, to take, take away, receive, accept; mip niman, to receive, accept.

nist = ni ist.

nipan (254), sv. V, to help.

nipjis (149), sm. kinsman.

nipjō (173), wf. female cousin.

niu (287), interrog. particle, not = Lat. nonne; niu āiw, never.

niujis (190), aj. new, young.

niun (208), num. nine.

niunda (214), num. ninth.

niuntēhund (208), num. ninety.

niutan (248), sv. II, to enjoy.

nōta (171), wv. stern of a ship.

nu (289), av. now, so, consequently; aj. present, existing; subs. present time; nu, nunu, nuh, av. and cj. therefore.

nuh (287), interrog. particle, then.

nuta, wv. fisher, catcher of fishes.

O.

*ōgan (278), pret.-pres. to fear.

ōgjan (264), wv. I, to terrify.

ōsanna (ōsavvā), hosanna.
páida, *sf.* coat. See Feist: 'Grundriss der gotischen Etymologie,' pp. 87, 142.
paraklétus (*paraklétos*), *sm.* comforter.
paraskaiwé (*paraskaiwe*), the day of the preparation.
paska (*páṣa*), *sf.* indeclinable, feast of the passover, pascal feast.
pauρpura, *sf.* (*Top(ρ)p), purple.
peika-bagras, *sm.* palm-tree; the origin of peika is uncertain.
pístikeins, *aj.* genuine, pure.
    From Gr. πιστικός with Goth. suffix *-eins.*
plajpa (150), *sf.* street; *only* occurs once (Matth. vi. 5), and is probably a scribal error for *platja* from Lat. platea.
plats (O. Bulgarian platů), *sm.* patch.
plinsjan (O. Bulgarian plešati), *wv.* I, to dance.
praitóriaun, *n.* (*prautórov*), Pretorium.
praufetēis (*proφētis*), *fem.* prophetess.
praufētjan, *wv.* I, to prophesy.
praufētus, praufetēs (*proφētēs*), *sm.* prophet.
pund (Lat. pondus), *sm.* pound.
qainon, *wv.* II, to weep, mourn, lament.
qairrei, *wv* meekness.
qairrus (197), *aj.* gentle.
qëns = qëns, see § 6.
qëns (163), *sf.* wife, woman.
qiman (252), *sv.* IV, to come, arrive.
qineins, *aj.* female; *neut.* foolish woman.
qinó (173), *wf.* woman, wife.
qīpan (253), *sv.* V, to say, tell, name, speak; ubil qīpan, to speak evil of one; wafla qīpan, to speak well of, praise.
qīpu-hafts, *aj.* pregnant; qīpu-haftō, *fem.* used as *sb.*, a woman being with child.
qīpus, *sm.* body; womb.
*qiunan, *wv.* IV, to become alive; see ga-qiunan.
qius (193), *aj.* alive, quick, living.
qums, *sm.* advent.
R.
rabbei (*PaβBei*), master, teacher.
grineins, *sm.* counsellor, governor.
grinōn, *wv.* II, to be ruler.
rāhnjan, *wv.* I, to count, reckon, number.
rāidjan, *wv.* I, to determine.
rāhtaba, *av.* rightly, straightway.
rāhtīs (289), *cj.* for, because; *av.* for, still, then, however, indeed.
rāihsts (188), *aj.* right, straight.
*ráisjan* (264), *wv.* I, to raise; see ur-rāisjan.
*rakjan, *wv.* I, to reach; see uf-rakjan.
rāpjō (173), *wf.* account.
ráupjan, *wv.* I, to pull out, pluck.
rāus, *sm.* reed.
rázda (156), *sf.* language, speech.
razon, *sm.* house.
reikī (151), *sm.* rule, power, kingdom.
reikinōn (267), *wv.* II, to rule, govern.
reikis, *aj.* mighty, powerful; *superl.* reikista, the mightiest, prince.
reiks (181), *m.* ruler, prince.
reiran (269), *wv.* III, to tremble.
reirō, *wf.* trembling.
rikan (254), sv. V, to heap up.
riinnan (250), sv. III, to run, hasten.
riquis, riqiz (147), sn. darkness.
riqizeins, aj. dark.
riqizjan, wv. I, to become dark, be darkened.
rödjan (264), wv. I, to speak.
rohsns, sf. hall.
rüns, sm. room, space.
rūna (156), sf. secret, mystery.
rüns, sm. room, space.
rūna (156), sf. secret, mystery.
rungs, sv. V, to become dark, be darkened.
rūna (156), sf. secret, mystery.
runa (156), sf. secret, mystery.
runa (156), sf. secret, mystery.
run ga-waiirkjan sis, to rush violently.

S.

sa (224), dem. pr. this, that; pers. pr. he; def. art. the.
sabbato (o appréou), indeclinable, Sabbath; sabbatus (o appréou), sm. Sabbath; pl. fluctuates between the i- and u- declension.
sa-ei (230), rel. pr. who, he who, which.
saggqjan = saggqjan, wv. I, to sink, go down.
saggq = saggq, sm. sinking, going down (of the sun), hence West, see saggqjan.
saggwos (161), sm. song, music.
sah (225), pr. dem. (fem. sōn, neut. patuh) = sa + enclitic uh, that, this.
sa-luaz-uh izei (235), indef. pr. whosoever.
sa-luaz-uh saei (235), indef. pr. whosoever.
sái, interj. see! lo! behold!; cp. OHG. sē, sē-nu.
saiian, saijan (259, 74), sv. VII, to sow.
saiands, pres. part. of saian (259), one sowing, sower.
saihs (208), num. six.
saihsta (214), num. sixth.
saihs tigus (208), num. sixty.
saihvan (253), sv. V, to see, take heed; saiian faura, to beware of.
sáiwala (150), sf. soul, spirit, life.
sakan (256), sv. VI. to rebuke, dispute, strive.
sakjō (173), wv. strife.
sakkus (Lat. saecus, Gr. σάκκος), sm. sackcloth.
salbōn (266), wv. II, to anoint.
salbōns (164), sf. ointment.
sali pwos, sf. plur. dwelling, abode, mansion, guest-chamber.
saljan, wv. I, to dwell, abide, remain.
saljan, wv. I, to bring an offering, sacrifice.
salt, sn. salt.
saltan (258 note 1), sv. VII, to salt.
sama (228), pr. same.
sama-leikō, av. likewise, in like manner, equally.
sama-leiks, aj. agreeing together.
samana, av. together, in the same place, one with another.
sandjan, wv. I, to send.
satjan, wv. I, to set, put, place.
saps (188), aj. full, satisfied; saps wairpan, to be filled, be full.
sauhts (163), sf. sickness, disease.
sauil (77), sn. sun.
saúrga, sf. care, grief, sorrow.
saúrgan (269), wv. III, to sorrow, trouble, take thought.
sáups (161), sm. sacrifice, burnt-offering.
sei = si + ei (230 note 3), rel. pr. fem. who, which.
seins (223), poss. pr. his.
seipus (197), aj. late.
sēls (195), aj. kind.
sibja (156), sf. relationship.
sibun (208), num. seven.
sibuntēhund (208), num. seventy.
sidōn (267), wv. II, to practise.
sidus (167), sm. custom, habit.
sifan (269), wv. III, to rejoice.
siggwan (250), sv. III, to sing, read.
sigljān (Lat. sigillare), wv. I, to seal.
sigljō (176), wn. seal.
siggān (250), sv. III, to sink, go down.
shiuk (160 note), victory.
sižāu (281), I may be.
sižum (281), we are.
siks (221), refl. pr. oneself; gen.
seina, dat. sis.
silba (228), pr. self.
silda-leikjan, wv. I, to marvel, wonder, be astonished.
silda-leiks, aj. wonderful.
silubr (147), sn. silver.
silubreins, aj. silver.
sinaps? sn. sinap? sn. mustard;
<br>cp. Lat. sinapi, sinapis, Gr. σίναπις.
sind (281), they are.
sineigs (188), aj. old.
sinista (206 and note), aj. oldest;
an elder.
sinteinō, av. always, ever, continually.
sinteins, aj. daily.
*Sinps (219), sm. time, lit. a going.
sipōneis (149), sm. pupil, disciple.
sipōnjan (264), wv. I, to be a disciple.
sitan (254 and note), sv. V, to sit.
sitsis (145), sm. seat, chair, nest.
siujan (263), wv. I, to sew.
siukan (248), sv. II, to be sick,
be ill.
siiks (188), aj. sick, ill, diseased.
siuns (163), sf. sight, appearance.
skabān (256), sv. VI, to shave.
skādus (167), sm. shade, shadow.
skāftjan, wv. I, to make ready, prepare.
skāidan (258), sv. VII, to divide,
sever, separate, put asunder.
skal, see § 276.
skalkinōn (267), wv. II, to serve.
skalks (145), sm. servant.
skaman sik (269), wv. III, to be ashamed, be ashamed of.
skattja, wnm. money-changer.
skatts (O. Bulgarian skotu, cattle), snm. money, coin, penny.
skajjan (256), sv. VI, to injure.
skāuda-rāips, sm. leather thong, shoe-latchet.
skāuns (105), aj. beautiful.
skāuts, sm. the hem of a garment.
skeinan (246), sv. I, to shine.
skeirs (105), aj. clear.
skēwjan, wv. I, to walk, go, go along.
skildus (167), sm. shield.
skip (147), sn. ship, boat.
skōhs, sm. shoe.
skōhsīl, sn. evil spirit, demon.
skuf, sn. the hair of the head.
skuggwa (129 note, 171), wnm.
mirror.
skula, aj. owing, in debt, guilty;
wnm. (171), debtor; skula wisan,
to be a debtor, owe, be in danger of, be guilty of.
*Skulān (276), pret.-pres. to owe,
to be about to be, shall, to be one’s duty, be obliged, must;
skulā ist, it is lawful.
Skūra, sf. shower; skūra windis, storm.
slahan (255), sv. VI, to smite,
strike, beat, hit.
slahs, smn. stroke, stripe, plague.
slaïhts, aj. smooth.
slaūhts (108, 163), sf. slaughter.
slawan (269), wv. III, to be silent,
be still.
sleideis, aj. fierce, dangerous.
slēpan (258), sv. VII, to sleep, fall asleep.

sliupan (248), sv. II, to slip.

smakka (171), wm. fig.

smakka-bagms, sm. fig-tree.

smals (188), aj. small.

smyrn (sn. (σμύρνα)), myrrh; wein miп smyrna, wine mingled with myrrh.

snaga (171), wm. garment.

snaiws (152 note), sm. snow.

sneijjan (245), sv. I, to cut, reap.

sniumjan (264), wv. I, to hasten.

sniumundō, av. with haste, quickly; comp. sniumundōs (284), with more haste.

sniwan (253), sv. V, to hasten.

snutrs (188), aj. wise.

sokjan (261), wv. I, to seek, desire, long for, question with, dispute; sokjan samana, to reason together, discuss.

soks (163), sf. search, inquiry.

spaikulatur, m. (Gr. σπεικολαττωρ, Lat. speculator), spy, executioner.

sparwa (171), wm. sparrow.

spau̜ds (183), f. race-course.

spēds, aj. late.

spēdmists (207), aj. last.

spēiwan, spēwan (246), sv. I, to spit.

spill, sn. fable, story.

spillōn (267), wv. II, to narrate, relate, bring tidings of.

spinnan (250), sv. III, to spin.

spráutō, av. quickly, soon.

spyreida, wm. large basket. (Gr. σπυρίδα, gen. σπυρίδος, fish-basket).

stáiga, sf. path, way.

stáinahs, aj. stoney.

stáins (145), sm. stone, rock; stáinam waifpan, to stone.

stáirnō (173), wf. star.

stamms, aj. stammering, with an impediment in the speech.

standan (250), sv. VI, to stand, stand firm.

staps (161), sm. gen. stadis, (place), neighbourhood; jāinis stadis, unto the other side (of the lake), eis τὸ πέπαραν.

staps (gen. stāpis), sm. land, shore.

staua (78, 171), wm. judge.

staua (78, 156), sf. judgment.

stāutan (258 note 5), sv. VII, to smite, push.

steigan (246), sv. I, to ascend, mount up.

stibna (156), sf. voice.

stigqan (250), sv. III, to thrust, push, make war.

stikls, sm. cup.

stiks, sm. a point, moment; stiks mēlis, a moment of time.

stilan (252), sv. IV, to steal.

stiu (141), sm. steer, calf.

stōjan (79, 261), wv. I, to judge.

*straujan (263), wv. I, to strew, spread, spread (with carpets), furnish.

suljō, wv. sole of a shoe.

sums (236), indef. pr. some one, a certain one; sums ... sums, the one ... the other; nom. pl. sumāi(h) ... sumāi(h), some ... and others.

sundrō, av. alone, asunder, apart, privately.

sunja (156), sf. truth; bi sunjāi, truly, verily.

sunjaba (283), av. truly.

sunjeins, aj. true, veritable.

sunjōn (267), wv. II, to justify.

sunjōns (164), sf. verifying, defence.

sunna, wm. sun.

sunnō, wv. or wm. sun.

suns, av. soon, at once, immediately.
suns-áiw, av. immediately, straightway.
suns-ei (289), cj. as soon as.
sunus (166), sm. son, child.
supón, wv. II, to season.
suts (195), aj. sweet, patient, peaceable, tolerable.
supjón, wv. I, to itch, tickle.
swa, swah, av. so, just so, also, thus.
swa-ei, swa-swē (289), cj. so that, as.
swaífra (171), wm. father-in-law.
swaífro (173), wf. mother-in-law.
swairban (250), sv. III, to wipe.
swa-láups (233), pr. so great.
swa-leiks (233), pr. such.
swamms, sm. sponge.
swaran (256 and note), sv. VI, to swear.
swarē, av. without a cause, in vain.
swarts (188), aj. black.
swa-swē, av. even as, just as ; cj. so that.
swē, av. and cj. (289), like, as, just as, so that, about; swē . . . swa, as . . . so; swē . . . jah, or swa jah, or swah, like . . . so too.
swieban (246), sv. I, to cease.
swein, sm. swine, pig.
swēran (269), wv. III, to honour, reverence, glorify.
swērei, wf. honour.
swēriqa, sf. honour.
swērs (188), aj. honoured.
swēs, aj. one's own; as noun, possession, property.
swē-páuh, av. yet, indeed, however.
swiglja (171), wm. piper.
swiglōn (267), wv. II, to pipe.
swi-kunjpaba, av. openly, manifestly.
swi-kunps, manifest, evident, open; swi-kunps waírpan, to become or be made manifest, appear (φανέρω γίγνεσθαι).
swiltan (250), sv. III, to die.
swinpnan, wv. IV, to grow strong.
swinps (188), aj. strong, sound, healthy.
swistar (177), f. sister.
swōgatjan (264), wv. I, to sigh.
synagōga-falps, sm. ruler of the synagogue.
synagōgē (συναγωγή), fem. synagogue.

T.
tagl (147), sm. hair.
tagr (147), sm. tear.
tahjan, wv. I, to tear, rend.
taihswa, sf. the right hand.
taihswa, w. aj. right; as noun, wf. taihswō, the right hand.
taihun (208), num. ten.
taihunda (214), num. tenth.
taihuntaihund-falps (218), num. hundredfold.
taihuntehund, taihuntaihund (208), num. hundred.
tāiknjan, wv. I, to betoken, point out, show.
tāikns (163), sf. token, sign, wonder, miracle.
tāinjō, wf. a basket of twigs, basket.
tāins, sm. twig, sprig, branch.
taleipa (ralabā, from Syriac), maid, damsel.
talzeins, sf. instruction.
talzjan, wv. I, to instruct, teach.
talzjands (179), m. teacher.
tandjan, wv. I, to light, kindle.
taui (78, 151), sm. deed, work.
taujjan (263), wv. I, to do, make.
tēkan (259), sv. VII, to touch.
tigus (208, 213), sm. decade.
tils (188), aj. fit.
timrja (171), \textit{wm.} carpenter, builder.
tiuh-an (247), \textit{sv.} II, to lead, draw, guide.
trauan (78, 269 and note 1), \textit{wv.} III, to trust.
triggwa (120 note), \textit{sf.} covenant.
triggws (129 note, 193), \textit{aj.} true, faithful.
triu (153 note), \textit{sm.} tree, wood, staff.
triveins, \textit{aj.} wooden.
trudan (252 and note), \textit{sv.} IV, to tread.
tuggo (172), \textit{wf.} tongue.
tulgus (197), \textit{^*} firm, fast.
tundnan (271), \textit{wv.} IV, to take fire.
tunpus (167), \textit{sm.} tooth.
tuz-wérjan, \textit{wv.} I, to doubt.
twaddjejë, see § 130 note.
twái (211), \textit{num.} two.
twái tigius (208), \textit{num.} twenty.
twalib-wintrus (197), \textit{aj.} twelve years old.
twalif (208), \textit{num.} twelve.
tweihnéi (217), \textit{num.} two each.

\textbf{p.}

padei, \textit{av.} whither, where, whereby.
pagkjan (265 and note 1), \textit{wv.} I, to think, meditate, consider.
pahan (269), \textit{wv.} III, to be silent, hold one's peace.
pahó (173), \textit{wf.} clay.
páhta (57), I thought, \textit{pret.} of pagkjan.
páirh (288), \textit{prep. c. acc.}, through, by, by means of, on account of.
páirh-bairan, \textit{sv.} IV, to bear through, carry through.
páirh-gaggan, \textit{sv.} VII, to go through, come through.

\textbf{paírh-leipan, sv.} I, to go through.
páirh-wakan, \textit{sv.} VI, to keep watch.
páirkó (176), \textit{wm.} a hole through anything; \textbf{paírko nēplōs}, the eye of a needle.
pan, \textit{rel. particle}, when, as, then, as long as; \textit{dem.} \textit{(never stands first)}, then, at that time, thereupon; \textit{cj.} (289), but, indeed, and, however, therefore, as long as.
pana-máis, \textit{av.} still, further.
pana-seips (284), \textit{av.} further, more, still; \textit{with neg.} no more, no longer.
pandé (289), \textit{cj.} if, because, since, when, as long as, until, until that.
pannual, \textit{pánuh} (289), \textit{cj.} therefore, then, so, for.
par (286), \textit{av.} there.
parba, \textit{wm.}, a needy one, pauper, beggar.
parba, \textit{sf.} poverty, need, want.
par-ei, \textit{av.} where.
parf, see § 275.
par-uh (289), \textit{cj.} therefore, but, and; \textit{av.} there, now.
pat-áinei, \textit{av.} only.
pat-ei, \textit{neut.} of \textit{rel.} \textit{pr.} (230), as \textit{cj.} that, because, if.
papró (286), \textit{av.} thence, from there.
pá-próh, \textit{av.} afterwards, thenceforth.
pão, \textit{páuh}, \textit{cj.} and \textit{av.} after a \textit{comp.} also after a \textit{pos.} standing for the \textit{comp.} than, \textit{gōp pús ist \ldots páu (καλόν σοι ἐστιν \ldots ἤ)} it is better for thee \ldots than; introducing the second part of a \textit{disjunctive interrogation}, or; pão niu or not; after an \textit{interrog. pr.}, then, in that case; still, perhaps.
páuh-jabái (286), \textit{cj.} even though.
paúrban. 272 ubils.

paúrban (275), pret.-pres. to need, be in want, lack.

paúrfts (275), aj. necessary.

paúrfts (163), sf. need.

paúrneins, aj. thorny.

paúrnus (167), sm. thorn.

paúrjan (264), wv. I, to thirst.

paúrstei (174), wvf. thirst.

paúrsus (197), aj. dry, withered.

peí (289), cj. that, so that; rel. part. that, as; used with sahva-

zuh, pishraduh, pishuah, pata-

lühah, where it gives the force of a relative.

peihan (246), sv. I, to thrive, prosper, increase.

peihō (173), wvf. thunder.

peins (222), poss. pr. thy.

pis-hun, av. especially.

pis-huaduh padei, av. whitherso-

ever.

pis-huah, pr. whatsoever, whatever.

pis-huuaruh, av. wheresoever.

pis-huaz-uh saei (235), indef. pr. whatsoever.

piubi, sm. theft.

piubjō (283), av. secretly.

piuda, sf. people; pl. heathens, Gentiles.

piudan-gardi (158), sf. kingdom, palace.

piudanōn, wv. II, to reign.

piudans (145), sm. king.

piudinnassus (167), sm. kingdom.

piufus (piubs), sm. thief.

piu-magus, sm. servant.

pius (152), sm. servant.

piup, sm. good.

piupeigs, aj. good, blessed.

piupjan, wv. I, to do good, bless, praise.

piuh-spillon, wv. II, to tell or bring glad tidings.

piwi (158), sf. maid-servant, hand-

maid.

plaqus (197), aj. soft, tender.

platbhs, sm. flight.

pluahan (248), sv. II, to flee.

praustjan, wv. I, to console, com-

fort; praustjan sik, to take courage, be of good cheer.

pragian (262), wv. I, to run.

pramstein (174), wvf. locust.

preihan (246), sv. I, to press upon, throng, crowd.

*preis tigius (208), num. thirty.

pridja (214), num. third.

prija (212), num. three.

priskan (250), sv. III, to thresh.

pruts-fill, sn. leprosy.

pruts-fills, aj. diseased with leprosy, leprosy.

pu (220), pers. pr. thou.

pugkjan (265 and note 1), wv. I, to seem.

pūhta, it seemed, pret. of pugk-

jan.

puláins (164), sf. sufferance, suffer-

ing, patience.

pulan, wv. III, to tolerate, suffer, put up with, endure.

pūsundi (208, 213), sf. thousand.

pūsundi-faps, sm. leader of a thousand men, captain, high captain (χιλαρχος).

pwaḥan (256), sv. VI, to wash.

pwairhs, aj. angry.

U.

-u (287), interrog. particle (at-
tached enclitically to the first word of its clause).

ubilaba (283), av. badly, evilly.

ubils (188), aj. evil, bad; as noun, pata ubil, pata ubilō, the evil; ubil haban, to be ill; ubil qipan c. dat. to speak evil of, curse.
ubil-tōjis (190), aj. evil doing; as noun, evil-doer.

ubil-waúrdjan, ww. I, to speak evil of.

ubun = uf + enclitic particle uh.

uf (288), prep. c. dat. and acc. under, beneath, in the time of.

ufar (288), prep. c. acc. and dat. over, above, beyond.

ufarassus, sm. abundance, superfluity; dat. ufarassáu, used as av. in abundance, greatly, enough and to spare.

ufar-gaggan, sv. VII, to go too far, transgress.

ufar-gudja, wv. chief-priest.

ufar-haf nan (217), wv. IV, to be exalted.

ufar-meljans, sf. superscription.

ufar-méli, sn. superscription.

ufar-meljan, ww. I, to write over.

ufar-munnon (267), wv. II. to forget.

ufaró, av. above; prep. c. dat. and acc. above, upon, over.

ufar-skadwjan, ww. I, to overshadow.

ufar-steigan, sv. I, to spring up, mount up.

uf-báuljan, ww. I, to puff up.

uf-blësan (258), sv. VII, to blow up, puff up.

uf-brikan, sv. IV, to reject, despise.

uf-brinnan, sv. III, to burn up, scorch.

uf-dáupjan, ww. I, to baptize.

uf-gafrdan (250), sv. III, to gird up.

uf-graban, sv. VI, to dig up.

uf-hablan, ww. III, to hold up, bear up.

uf-háusjan (c. dat.), ww. I, to submit, obey, listen to.

uf-hrópjan, ww. I, to cry out.

uf-kunnan, ww. III (but pret. uf-

kunpa), to recognize, know, acknowledge.

uf-kunpi, sn. knowledge.

uf-ligan, sv. V, to lie under, faint.

uf-rakjan, ww. I, to stretch forth, stretch up, lift up.

uf-sneipan, sv. I, to slay.

uf-swögjan, ww. I, to sigh deeply.

ufa (285), av. often.

ugkar (222), poss. pr. of us two.

-uh, -h (289), 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, see note to Matth. vi. 7.

ühtédun=óhtédun, see § 8.

ühteigó (283), av. seasonably, opportune.

ühtwó (173), wj. early morn.

ulbandus, sm. camel.

un-aírknns, aj. unholy.

un-aíwisks, aj. blameless.

un-bairands, pres. part. not bearing, sterile.

und (288), prep. c. acc. unto, until, up to; c. dat. for, and patei, while; und ha, how long.

undar (288), prep. c. acc. under.

undaró (288), prep. c. dat. under.

undaruni-mats, sm. breakfast, dinner.

und-greipan, sv. I, to seize, lay hold of.

und-rinnan, sv. III, to run to one, fall to one, fall to one’s share.

un-ga-habands (sik), pres. part. incontinent.

un-ga-haurbs, aj. unruly, disobedient.

un-ga-láubeins, sf. unbelief.

un-ga-láubjands, pres. part. unbelieving.
un-handu-waûrhts, aj. not made by hands.
un-hraûns, aj. unclean.
un-hülpa, um. devil, evil or unclean spirit.
unhulpô, wvf. devil, evil or unclean spirit.
un-hunslags, aj. without offering, truce-breaking, implacable.
un-hvapnands, pres. part. unconquable.
un-karja, weak aj. careless, neglectful.
un-leps, aj. poor.
un-liuts, aj. unfeigned.
un-mahteigs, aj. vireak, impossible.
un-mahts, sf. infirmity, weakness.
un-mana-riggws, aj. inhuman, fierce.
un-milds, aj. not mild, without natural affection, unloving.
un-riurei, wf. immortality.
un-rôdjands, pres. part. not speaking, speechless, dumb.
un-saltans, pp. unsalted.
unsar (222), poss. pr. our.
un-sëléi, wvf. wickedness, craftiness, injustice, unrighteousness.
un-sës, aj. evil, wicked, unholy.
un-sibjis, aj. lawless, impious; sb. transgressor.
un-sweibands, pres. part. unceasing.
un-swërëi, wvf. dishonour, shame, disgrace.
un-swërs, aj. without honour.
un-tals, aj. unlearned, indocile.
untê (299), aj. for, because, since, until.
un-tîla-malsks, aj. rash, unbecomingly proud.
unpiup, sn. evil.
un-pwahans, pp. unwashed.
un-ûhteigo, av. at an unfit time, inopportune.

un-weis, aj. unlearned.
un-wërjan, wv. I, to be unable to endure, be displeased.
un-witi, sv. ignorance, folly, foolishness.
un-wits, aj. without understanding, foolish.
ur-raisjan, wv. I, to raise, rouse up, wake.
ur-reisan (246), sv. I, to arise.
ur-riannan, sv. III, to proceed, go out from, go forth, rise, spring up.
ur-rists (163), sf. resurrection.
ur-runs, sf. a running out, departure, decease.
ur-runs, sm. a running out, a rising, draught; hence East.
us (288), prep. c. dat. out, out of, from.
us-agjan, wv. I, to frighten utterly.
us-anan (256), sv. VI, to expire.
us-alpan (238 note 1), sv. VII, to grow old.
us-bairan, sv. IV, to carry out, bear, endure, suffer; answer (Mark xi. 14).
us-bâugjan, wv. I, to sweep out.
us-beidan, sv. I, to await, look for.
us-beisnei, wvf. long-suffering.
us-beisns, sf. long-suffering.
us-blîggwan, sv. III, to beat severely, scourge.
us-bugjan, wv. I, to buy out, buy.
us-dáudjan, wv. I, to strive, be diligent, endeavour.
us-dáudô, av. zealously.
us-dreiban, sv. I, to drive out, send away.
us-drusts, sf. a falling away, a rough way.
us-filh, sn. burial.
us-filmei, wvf. amazement.
us-films, aj. amazed, astonished.
us-fratwjan, wv. I, to make wise.
us-fulljan, wv. I, to fulfil, complete.
us-fullnan, sv. IV, to be fulfilled, become full, come to pass.
us-gaggan, sv. VII, to go out, forth, away.
us-gāisjan, svv. I, to deprive of intellect, strike aghast; pass. to be beside oneself.
us-geisnan (271), svv. IV, to be aghast, be amazed, be astonished.
us-giban, sv. V, to give out, reward, repay, restore, show.
us-gildan (250), svv. III, to repay, reward.
us-graban, sv. VII, to dig out, pluck out, break through.
us-gutnan (271), svv. IV, to be poured out, be spilt, flow away.
us-hafjan, sv. VI, to take up, lift up; us-hafjan sik jāinprō, to depart thence.
us-hāuḥjan, svv. I, to exalt.
us-hāuḥnan (271), svv. IV, to be exalted.
us-hlāupan, sv. VII, to leap up, rise quickly.
us-hramjjan, svv. I, to crucify.
us-hrisjjan, svv. I, to shake out, shake off.
us-keinan, sv. I, to spring up, grow up, put forth, produce; see Reinan.
us-kusnan, sv. II, to choose out, prove, test; with instr. dat. to cast out, reject.
us-lagjan, svv. I, to lay out, stretch out, lay, lay upon.
us-lāubjan, svv. I, to permit, allow, suffer.
us-leipan, sv. I, to go away, pass by, come out.
us-lipa, wm. one sick of the palsy, paralytic person.
us-lūkan, sv. II, to open, to un-sheath (a sword).

us-luknan (271), svv. IV, to become unlocked, be opened, open.
us-māitan, svv. VII, to cut down.
us-mērnan (271), svv. IV, to be proclaimed.
us-mōt, sn. behaviour, manner of life.
us-mītan, svv. V, figuratively, to behave; uswīss usmītan, to be in error, to err.
us-nīman, svv. IV, to take out or away, take down.
us-qīman, svv. IV, c. dat. or acc. to kill, destroy.
us-qistjan, svv. I, c. dat. and acc. to kill.
us-qīpān, svv. V, to proclaim, blaze abroad.
us-sailhan, svv. V, to look up, look on, receive sight.
us-sandjan, svv. I, to send out, send forth, send away.
us-satjan, svv. I, to set on, place upon, set, plant.
us-siggwan, svv. III, to read.
us-skāus, (193), aj. vigilant.
us-skawjan, svv. I, with refl. acc. sik, to awake; pass. to recover oneself.
us-standan, svv. VI, to stand up, rise up, rise again, come out or from.
us-stass, sf. resurrection, rising.
us-steīgan (usteīgan), svv. I, to go up, mount.
us-stiūrība, av. licentiously, riotously.
us-tāiknjan, svv. I, to show, prove.
us-tiuhan, svv. II, to lead out, lead or take up, drive forth, finish, perform, perfect.
us-pulan, svv. III, to endure.
us-prīutan (248), svv. II, to threaten, trouble, use despitefully.
us-wairpan, sv. III, to drive out, cast forth, overthrow, reject.
us-waltjan, wv. I, to overthrow, overturn.
us-walteins, sf. overthrow, a subverting.
us-waurhts, aj. right, just, righteous.
us-wahrts, aj. unholy, profane.
us-windan, sv. III, to plait.
us-weihs, aj. unholy, profane.
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us-weihs, aj. unholy, profane.
us-windan, sv. Ill, to plait.
wēgs, *sm. wave, tempest, storm.
wehā (171), *wm. priest.
wehahn, *wv. III, to sanctify, make holy.
wehān (246), *sv. I, to fight, strive.
wehān (271), *wv. IV, to become holy, be hallowed.
wehās (188), *aj. holy.
wein (Lat. vinum), *sn. wine.
weina-gards, *sn. vineyard.
weina-tains, *si. vine-branch.
weipan (246), *sv. I, to crown.
weitwodei, *wv. I, to be holy, be hallowed.
weitwődi, *sn. witness.
weitwődipa, *sf. testimony, witness.
weitwődjjan, *wv. I, to bear witness, testify; galing weitwőd- jan, to bear false witness.
weitwőds, *weitwős (§ 181), *m. witness.
wenjan (264), *wv. I, to hope, expect, await.
wens (163), *sf. hope.
widuwairna, *wm. orphan; *aj. comfortless.
weduwō, *wf. widow.
wigs (145), *wm. way, journey.
wilja (171), *wm. will.
wiljan (282), to be willing, will, wish.
wilpeis (191), *aj. wild.
wilwan (250), *sv. III, to rob, take by force.
windan (250), *sv. III, to wind.
winds (145), *sm. wind.
winnan (250), *sv. III, to suffer, sorrow.
wintrus (167), *sm. winter.
winpi-skaurō, *wf. winnowing fan.
wipja, *wf. crown.

wis, *sn. calm (of the sea).
wisan (254), *sv. V, to be, remain; waila wisan, be merry.
*witan (273), *pret.-pres. to know.
witan (269), *wv. III, to watch, keep watch, observe.
witōdeigō, *av. lawfully.
witōp (147), *sn. law.
wipōn, *wv. II, to shake, wag.
wipra (288), *prep. c. acc. against, over against, by, near, to, in reply to, in return for, on account of, for.
wipra-ga-mōtjan, *wv. I, to go to meet.
wipra-wairps, *aj. opposite, over, against.
wiprus (167), *sm. lamb.
wlaitōn, *wv. II, to look round about.
wlits, *sn. face, countenance.
wōpjan, *wv. I, to call, cry out, cry aloud, crow.
wōpeis (192), *aj. sweet.
wōps, wōds, *aj. mad, possessed.
wraiqs, *aj. crooked.
wraka, *sf. persecution.
wrakja, *sf. persecution.
wratōn, *wv. II. to go, travel.
wrika (254), *sv. V. to persecute.
wrōhjan, *wv. I, to accuse.
wruggō, *wf. snare.
wulfs (145), *sm. wolf.
wullareis, *sm. one who whitens wool, a fuller.
wulprs, *aj. of worth, of consequence; máis wulpriza wisan, to be of more worth, be better.
wulpus (167), *sm. glory.
wunds, *aj. wounded; háubip wundan briggan, to wound in the head.
wundufni, *sf. wound, plague.
wunns, *sf. suffering, affliction.
PROPER NAMES.

The Gothic spelling and pronunciation of Greek proper names and of loan-words generally, were intentionally excluded from the chapter on Gothic pronunciation, in order that what was necessary to be said on these points might be reserved for the Glossary of proper names. The following few remarks, which are mostly confined to the vowels in proper names, will be useful to the learner:—

Greek a is regularly represented by a, as 'Abiáthar, Abiapar; 'Anna, Anna; Βηθσφαγη, Bēpsfagei; Δημᾶς, Dēmas; Θωμᾶς, Pōmas; 'Ισαάκ, Isak.

Greek e is regularly represented by ai, as 'Εφεσος, Aífäisô; λεγεών, Laigaiôn; Πέτρος, Paîtrus; Βεελζέβουλ, Baialzaibul; but Βηθλεέμ, Bēplahaîm. Cp. § 11.

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:—Δεκάπολις, Daikapaúlis; Φιλητός, Filētús; 'Ιδομεαια, Idumaia; Συρία, Syria; 'Ιακώβ, Iakób; 'Ησους, Iēsus; 'Ιωσήφ, Iōsēf; and of the latter:—'Ικόνιον, Eikaúniō; Γαλιλαία, Galeilaïa; Τιμόθεος, Teimaûfaius; Σίδών, Seidôn; Σίμων, Seimôn.

i is represented by ai in Kyreinaius, Kυρήνιος.

i is sometimes represented by j before a following vowel, as 'Ιάιερος, Jaeirus; 'Ιαννῆς, Jannes; Μαρία, Marja, beside Maria.
Greek ο is regularly represented by aú in other than final syllables, as 'Ονησιφόρος, Αύνεισειφάύρος; Βοουεργές, Βαύανίγαις; 'Ιόρδανος, Ιαύρδανος; Σολομών, Σαύλαύμων. Cp. the beginning of § 12.

In final syllables it is regularly represented by υ, as Αύγουστος, Αγούστος; Μάρκος, Μάρκος; Φίλιππος, Φιλίππος; Πέτρος, Παύτρος. These and similar words are declined like sunus (§ 166) in the singular, but are mostly declined like i-stems (§§ 160, 162) in the plural.

ο is represented by ὁ in Αἴρμογαίνης, Ἐρμογένης. The υ instead of aú in Ιαύρσαύλυμα, Ἑροβόλυμα is due to the influence of the υ in Ιαύρσαλημ, Ἑρούσαλημ.

Greek υ is regularly represented by Y in the Gothic alphabet, so that forms like Φυγελός, Συρία ought properly to be transcribed by Fwgaílus, Swria, cp. av, ev below. It has however become usual in all grammars, glossaries, and editions of the Gothic text, to transcribe Greek υ in the function of a vowel by y. Inaccurate as this mode of transcription is, I have thought it advisable to adopt the usual transcription throughout this book. Examples are:—Τυχίκος, Τυκείκος; Ἑροβόλυμα, Ιαύρσαύλυμα; Ἰμέλαιος, Ἰμαινάιος; Συμεών, Συμαίον.

υ is represented by aú in Σαύρ, Σύρος.

Greek η is mostly represented by e, as Ἀσῆρ, Asēr; Δημᾶς, Dēmas; Φανουήλ, Φανουήλ; Ἰησοῦς, Ιησοῦς. It is also sometimes represented by ei (cp. § 6), as Ὠνησιφόρος, Αύνεισειφάύρος; Κυρίνιος, Κυρείναιος.

η is represented by aí in Γαίργαισαινος, Γεργεσηνός. And beside the regular form Βῆπανια, Βηθανία, we have the dat. form Βῆπανίτιν (Mark xi. 1).

Greek ω is usually represented by õ, as Ἰακώβ, Ιακόβ;
PROPER NAMES.

\[\text{Iωσήφ, Ιοσήφ; Μωσῆς, Μόσης; Θωμᾶς, Φόμας; Σολομών, Σαύλαύμον.}\]

It is represented by au in Λαυίδια, Λωίς; Τραυάδα, Τρωάς; cp. the end of § 12. And by ū in Ρούμα, Lat. Ρόμα.

Greek ai, which was a long open e-sound like the ō in OE. slēpan, is regularly represented by ai, as 'Αλφάιος, Άλφαιος; Ναμάν, Ναίμαν; 'Ιδονμαία, Άδουμαία; Φαρισαίος, Φαρισαίος; cp. the close of § 11.

ai is represented by aeī, as Βηθσαϊδά, Βηθσαϊδά; 'Ησαίας, Ισαίας.

Greek ea, which was a long i-sound, is regularly represented by ei (§ 4), as Δανείδ, Ναυνεία; 'Ιάειρος, Ιάειρος.

Greek aυ is represented by aw, as Δανείδ, Ναυνεία; Παύλος, Παύλος;

Greek ev is represented by aīw, as Εὐνίκη, Αἰώνεικα; Λευίς, Λευί;

Greek ơυ, which was a long close u-sound, is regularly represented by u, as Αὐγονυτός, Αὐγονυτός; Φανοῦλ, Φανουή;

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, ρ, σ (ς), ρ, φ, ψ are almost in every case regularly represented by b, g, d, z, ṃ, 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 'Ελισαίος, Ηαλεισαίος; 'Ηλίας, Ηλίας; 'Ηρωδιανός, Ηρωδίανός.
PROPER NAMES.

anus; it is however also occasionally omitted, as in 'Iepouσαλήμ, Iairusalēm.

An h has sometimes been inserted in the Gothic form between two vowels, as 'Αβραάμ, Abraham; Βηθλεέμ, Bēplahaim; 'Ιωάννης, Iōhannēs.

For Greek τ we have p in Nazareip, Ναζαρέτ.

Greek χ is represented by X in Xristus, Χριστός; but it is generally represented by k, as Antiaúkia, 'Αντιοχία; Tykeikus, Τυχικός. On the other hand Greek κ is represented by X in Xrēskus, Κρήσκος.

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.

If any one, who has the necessary time, leisure, and qualifications to work out fully the phonology of Greek proper names and of loan-words generally in Gothic, would undertake the task, I am sure some valuable results might be obtained both for the Gothic and Greek pronunciation of the fourth century A.D. It seems to me incredible that a man like Ulfilas, who shows such great skill in other respects, should have used e.g. ai to represent three distinct sounds. The two works quoted on p. 146, are now for the most part antiquated, and the whole subject requires to be treated again according to our present knowledge of Greek and Gothic phonology.
GLOSSARY OF PROPER NAMES.

Abiapar ('Abiāθar), sm. 'Abiathar'; dat. Abiapara.
Abraham ('Aḇrāhām), sm. 'Abraham'; gen. Abrahamis; dat. Abrahamá.
Agustus (Aὐγοῦστος), sm. 'Augustus'; dat. Agustáu.
Aifaísō ('Εφεσός), wf. 'Ephesus'; dat. Aifaisón.
Aīrmọgaĩnēs (Ερμογένης) m. 'Hermogenes.'
Aīwneika (Εὐνίκη), sf. 'Eunice'; dat. Aīwneikái.
Alaĩksandrus (Ἀλέξανδρος) sm. 'Alexander'; gen. Alaĩksandrós.
Alfaĩus (Ἀλφαῖος), sm. 'Alphaeus'; gen. Alfaĩús.
Andraïas (Ἀνδρέας), wm. 'Andrew'; acc. Andraían; gen. Andraïins; dat. Andraǐin.
Anna (Ἀννα), fem. 'Anna.'
Antiaūkia (Ἀντιοχία), sf. 'Antioch'; dat. Antiaûkíai.
Arimaçaia (Ἀριμαχαία), 'Arimaiaca': gen. Arimaçaiás.
Asēr (Ἀσηρ), sm. 'Aser'; gen. Asēris.
Asia (Ἀσία), sf. 'Asia'; dat. Asiáí.
Aūneiseifaiûrus (Ὀνεισιφόρος), sm. 'Onesiphorus'; gen. Aūneiseifaiûrás.
Baîafizafbul (Βεηζεβοῦλ), m. 'Beelzebub.'
Barabbas (Βαραβᾶς), m. 'Barabbas'; acc. Barabban.
Barteimaius (Βαρτιμαῖος), sm. 'Bartimaes.'
Barpaûlaũmaius (Βαρθολομαῖος), sm. 'Bartholomew'; acc. Barpaûlaũmaíu.
Baũanairgaís (Βανεργῆς), 'Boanerges.'
Bēpania, Biîpania (Βηθανία), fem. 'Bethany'; dat. Biîpaniin, Bēpаниjn (John xii. 1).
Bēplahaîm (Βηθλεῆμ), 'Bethlehem.'
Bēpsfagei (Βῆσφαγή), wf. 'Bethphage; dat. Bēpsfagein.
Bēpsaeida (Βῆσσαιδα), 'Bethsaida.'
Daîkapauûlis (Δεκάπολις), fem. 'Decapolis'; gen. Daîkapauûlaîós; dat. Daîkapauûlein.
Dalmatia (Δαλματία), sf. 'Dalmatia'; dat. Dalmatiái.
Daweid (Δαυεῖο), sm. 'David'; gen. Daweidís.
Dēmas (Δημᾶς), m. 'Demas.'
Eikaũniô (Ἰκονῖον), wf. 'Iconium'; dat. Eikaũniôn.
Esaiais (Ἑσαιας), m. 'Esaias'; acc. Esaîan; gen. Esaieins (Eisaiëins); dat. Esaîn.
Fanuel (Φανουήλ), sm. ‘Phanuel’; gen. Fanuēlis.
Filētus (Φιλητός) sm. ‘Philetus.’
Filippus (Φιλίππος), sm. ‘Philip’; acc. Filippu; gen. Filippus; dat. Filippāu.
Fygailus (*φυγαιος), sm. ‘Phygælus.’
Fynikiska, aj. ‘Phenician.
Galatia (Γαλατία), sf. ‘Galatia’; ctaL Galatiai.
Gairgaisainus (Γαιργαισαίος), sm.; gen. pl. Gairgaisaine, ‘of the Gergesenes.’
Gaulgopa (Γόλγοθα), ‘Golgotha.’
Gaiimaurus (Γαϊμαοῦρος), sm. an inhabitant of ‘Gomorrha’; dat. pi. Gaulgaupa.
Hairodiadins, see Hérōdia.
Hēlias (Ηλίας), m. ‘Elias’; gen. Hēleins; dat. Hēlijin; acc. Hēlian.
Hörōdēs, -is (Ἡρώδης), sm. ‘Herod’; dat. Hērōda.
Hörōdia (Ἡρώδεια), usf. ‘Herodias’; gen. Hörōdias, Härōdiadins.

Iairikō (Ἰαϊρικό), wuf. ‘Jericho’; dat. Iairikkōn.
Iairusalém, (Ἱεροσολήμ), fem. ‘Jerusalem.’
Iairusaúlyma (Ἱεροσολύμα), sf. ‘Jerusalem’; dat. Iairusaúlymāi; gen. Iairusaúlymōs.
Iairusaúlymeis, pl. ‘Jerusalem,’ ‘the people of Jerusalem’; dat. pl. Iairusaúlymim.
Iakōb (Ἰακὼβ), sm. ‘Jacob’; gen. Iakōbis; dat. Iakōba.
Iaúrdanus (Ἰορδανός), sm. ‘Jordan’; gen. Iaúrdanāus; dat. Iaúrdanāu.
Idumaia (Ἰδουμαία), ‘Idumaea’; dat. Idumaia.
Iēsus (Ιησοῦς), sm. ‘Jesus’; acc. voc. Iēsu; gen. Iēsuis; dat. Iēsua (Ιησοῦ).
Iō hannēs, -is (Ἰωάννης), m. ‘John’; acc. Iō hannēn, Iō hannē; gen. Iō hannis; dat. Iō hannē.
Iōsēs (Ἰωσής), sm. ‘Joses’; gen. Iōsēris.
Isak (Ἰσαάκ), sm. ‘Isaac’; dat. Isaka; gen. Isakis.
Iskariōtēs, Iskarjōtēs (Ἰσκαριώτης), m. ‘Iscariot’; acc. Iskariōtēn.
Isrēl (Ἰσραήλ), ‘Israel’; dat. Israēla; gen. Israēlis.
Iudaialand, sn. ‘Judaean.’
*Iudaieis (Ἰουδαίοι), sm. pl. ‘Jews’; gen. Iudaie.
<table>
<thead>
<tr>
<th>Name</th>
<th>Gender</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iudas (Ἰούδας)</td>
<td>m.</td>
<td>'Judas'; acc. Iudan; gen. Iudins.</td>
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<tr>
<td>Iusé (Ἰωσή)</td>
<td></td>
<td>'Jose.'</td>
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<tr>
<td>Jæirus (Ἰάιρος)</td>
<td>m.</td>
<td>'Jairus.'</td>
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<tr>
<td>Jannès (Ἰάνης)</td>
<td>m.</td>
<td>'Jannes.'</td>
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<tr>
<td>Kafarnaum (Καφαρναοῦμ, Καφερναοῦμ)</td>
<td></td>
<td>'Capernaum.'</td>
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<td>Kaisaria (Καισαρία)</td>
<td>f.</td>
<td>'Caesarea'; gen. Kaisarias.</td>
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<tr>
<td>Kananeites (Κανανίτης)</td>
<td>m.</td>
<td>'Canaanite'; aee, Kananeiten.</td>
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<tr>
<td>Karpus (Καρπος)</td>
<td>m.</td>
<td>'Carpus'; dat. Karpus.</td>
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<td>Kyreinaius (Κυρήνιος)</td>
<td>m.</td>
<td>'Cyrnius'; dat. Kyreinaú.</td>
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<td>Laïgaiôn (Λαγεών, 'Legion.')</td>
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<td>Laïwweis (Λαϊώς)</td>
<td>m.</td>
<td>'Levi'; aee. Laïwi.</td>
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<td>*Lauidi or *Lauidja (Lambdais)</td>
<td></td>
<td>'Lois'; dat. Lauidjá.</td>
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<tr>
<td>Lazarus (Λαζάρος)</td>
<td>sm.</td>
<td>'Lazarus'; acc. Lazaru; dat. Lazaráu.</td>
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<td>Lukas (Λουκᾶς)</td>
<td>sm.</td>
<td>'Luke.'</td>
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<td>Lystra (Ἄλυστρα, ἀν ἄνυστρα)</td>
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<td>'Lystra'; dat. pl. in Lystrys, ἐν ἄλυστρος.</td>
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<td>Magdalan (Μαγδαλάν)</td>
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<td>'Magdalen.'</td>
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<td>Magdalène (Μαγδαληνή)</td>
<td>nom.</td>
<td>and dat. 'Magdalen.'</td>
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<td>Mumbrès (Μομβρῆς)</td>
<td>m.</td>
<td>'Mambr.'</td>
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<td>Maria, Marja (Μαρία)</td>
<td>fem.</td>
<td>'Mary'; acc. Marian; gen. Marjins; dat. Marin.</td>
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<tr>
<td>Markus (Μάρκος)</td>
<td>sm.</td>
<td>'Mark'; acc. Marku.</td>
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<td>Marpa (Μάρπα)</td>
<td>fem.</td>
<td>'Martha.'</td>
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<td>Matpaius, Ma (Ματθαίος)</td>
<td>sm.</td>
<td>'Matthew'; acc. Matpaiu.</td>
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<td>Mósës (Μωσῆς)</td>
<td>sm.</td>
<td>'Moses'; gen. Mösëzis; dat. Mösëza, Mösë.</td>
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<td>Naiman (Ναμάν)</td>
<td>m.</td>
<td>'Naaman.'</td>
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<td>Nazaraîp (Ναζαρείτ)</td>
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<td>'Nazareth.'</td>
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<td>Nazôrênus (Ναζωρεύνος)</td>
<td>sm.</td>
<td>'Nazarene'; voc. Nazôrênu, Nazôrênai.</td>
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<td>Pâitrus (Πέτρος)</td>
<td>sm.</td>
<td>'Peter'; acc. Pâitru; gen. Pâitraús.</td>
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<td>Pawlus (Παῦλος)</td>
<td>sm.</td>
<td>'Paul.'</td>
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<td>Peiláthos (Πειλάθος)</td>
<td>sm.</td>
<td>'Pilate'; dat. Peilátháu.</td>
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<td>Rûma (Ῥώμη, Lat. Rôma)</td>
<td>sf.</td>
<td>'Rome'; dat. Rûmái.</td>
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<td>Saddukaieis (Σαδδουκαίοι)</td>
<td>nom.</td>
<td>pl. 'the Sadducees.'</td>
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<td>Salômê (Σαλώμη)</td>
<td>f.</td>
<td>'Salome.'</td>
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<td>Saraípta (Σάρεπτα)</td>
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<td>'Sarepta.'</td>
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<td>Satana and Satanás (Σατάνας)</td>
<td>m.</td>
<td>'Satan'; acc. Satanan.</td>
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<td>Saúdâuma (Σῶδομα)</td>
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<td>'Sodom.'</td>
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<td>Saúdâumus, sm. an inhabitant of Sodom; gen. pl. Saúdâumëji; dat. pl. Saúdâumim, Saúdâumjâm.</td>
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<td>Saúlaúmôn (Σολομών)</td>
<td>sm.</td>
<td>'Solomon.'</td>
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<td>Saûr (Σώρος)</td>
<td>sm.</td>
<td>'Syrian'; dat. pl. Saûrîm.</td>
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<td>Saûrini, f. a Syrian woman.</td>
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<tr>
<td>Seidôna (Σιδών)</td>
<td>sf.</td>
<td>'Sidon'; gen. Seidônais.</td>
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<tr>
<td>Seidôneis, m. pl. the inhabitants of Sidon; gen. pl. Seidônë.</td>
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<td>Seimôn (Σίμων)</td>
<td>m.</td>
<td>'Simon'; acc. Seimôna, Seimônî; gen. Seimônis.</td>
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<td>Siôn (Σίων), fem.</td>
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<td>'Sion.'</td>
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<tr>
<td>Symâiôn (Σύμιών)</td>
<td>m.</td>
<td>'Simeon.'</td>
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<td>Syria (Σύρια)</td>
<td>sf.</td>
<td>'Syria'; gen. Syriâís.</td>
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<td>Teimaius (Τιμαῖος)</td>
<td>sm.</td>
<td>'Timæus'; gen. Teimaíús.</td>
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<td>Teimáupaius (Τείμαπεος)</td>
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<td>'Timothy'; dat. Teimáupaiáu.</td>
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<td>Teitus (Τίτος)</td>
<td>sm.</td>
<td>'Titus.'</td>
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<td>Trauada (Τρωάς)</td>
<td>sf.</td>
<td>'Troas'; dat. Traudái.</td>
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<tr>
<td>Tykeikus (Τυχειός)</td>
<td>sm.</td>
<td>'Tycheicus'; acc. Tykeiku.</td>
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Tyrus (Τύρος), sm. 'Tyrian'; pl. gen. Tyrē; dat. Tyrim.
Tyra (Τύρος), 'Tyre.'

Paddaius (Θαδδαῖος), sm. 'Thad-dæus'; acc. Paddaiu.
Paissalaineika (Θεσσαλονίκη), sf. 'Thessalonica'; dat. Paissalaúneikái.
Pōmas (Θωμᾶς), m. 'Thomas'; acc. Pōman.

Xrēskus (Κρήσκος), sm. 'Cres-cens.'
Xristus (Χριστός), sm. 'Christ'; acc. Xristu; gen. Xristáus.
Ymaínaius ('Υμηναῖος), sm. 'Hy-menæus.'

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