AN INTRODUCTION TO
THE GOTHIC LANGUAGE

WILLIAM H. BENNETT
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AN INTRODUCTION TO

THE GOTHIC LANGUAGE

WILLIAM H. BENNETT
The MLA gratefully acknowledges the generous help of Paul Roberge, Frederick W. Schwink, and Christopher M. Stevens, who provided numerous corrections to *Introduction to the Gothic Language*, making the paperback a more accurate and reliable text for its student and scholar readers.
William Bennett’s *An Introduction to the Gothic Language* is the second in the series of introductory texts on older languages authorized by the Committee on Research Activities. Gothic has traditionally been the Indo-European dialect through which Germanists made their way into Indo-European linguistics as well as comparative Germanic linguistics and philology. Bennett’s *Introduction* reflects this position for the language, providing a thorough treatment of the basic problems, especially in phonology and morphology.

Since the Gothic texts are literal translations of the Greek original, they give only meager information on syntax. For this reason a basic principle of the series has been modified, in including materials which are not originals. If any contemporary scholar could produce materials in accordance with those handed down, this distinction must go to William Bennett. Moreover, this edition is based on three previous editions which have been widely used. Bennett’s thoroughly tested handbook may therefore provide further generations of students with thorough and well-planned guidance to the Gothic language and important topics associated with its study.

I would like to thank Helen-Jo Jakusz Hewitt for preparation of the glossary with references to each occurrence of a form; support for the preparation was provided by the Research Institute of the University of Texas at Austin.

W. P. Lehmann
An Introduction to the Gothic Language has been written specifically for beginning students. It presents twenty-seven graded readings, each accompanied by a vocabulary and an explanation of grammatical details; the final chapter provides a sample of the Codex Argenteus. Among the readings, the first seven are in effect preliminary exercises; the text on page 8, for example, contains thirty-seven case and number forms of masculine o-declension nouns and fifteen of sa. The remaining twenty readings represent the Gothic Bible and the Skeireins. The external history of the language is outlined in Chapters 2 to 7, the elements of phonetics in Chapters 8 to 10, and the essentials of phonologic and analogic change in Chapter 11. The phonologic history of Gothic extends through Chapters 12 to 27. The terminology used in designating inflectional categories reflects an Indo-European rather than a purely Germanic point of view.

After long consideration I have canceled earlier plans for adding a reference grammar, which would greatly lengthen the present volume and yet would not differ very markedly from the grammars that are already available.

This book has profited from suggestions offered by students and colleagues alike. Within the Modern Language Association, I am greatly indebted to the Committee on Research Activities, to the Director of Research Programs, Walter S. Achtert, and to the founder and general editor of this MLA series, Winfred P. Lehmann, who has generously provided a number of useful suggestions. Dr. Helen-Jo Jakusz Hewitt has prepared the admirable computerized glossary. As a visiting colleague, E. A. Thompson has been very helpful with the external history of Gothic. To all who have aided, and especially to my wife for her unfailing encouragement, my profound thanks.

Decatur, Georgia

William H. Bennett
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**ABBREVIATIONS & SYMBOLS**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Language/Region</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arm.</td>
<td>Armenian</td>
</tr>
<tr>
<td>Av.</td>
<td>Avestan</td>
</tr>
<tr>
<td>CL</td>
<td>Classical Latin</td>
</tr>
<tr>
<td>Cret.</td>
<td>Cretan</td>
</tr>
<tr>
<td>Cz.</td>
<td>Czech</td>
</tr>
<tr>
<td>Dor.</td>
<td>Doric</td>
</tr>
<tr>
<td>Fr.</td>
<td>French</td>
</tr>
<tr>
<td>Gc.</td>
<td>(Common) Germanic</td>
</tr>
<tr>
<td>Gk.</td>
<td>Greek</td>
</tr>
<tr>
<td>Go.</td>
<td>Gothic</td>
</tr>
<tr>
<td>Hit.</td>
<td>Hittite</td>
</tr>
<tr>
<td>IE</td>
<td>Indo-European</td>
</tr>
<tr>
<td>It.</td>
<td>Italian</td>
</tr>
<tr>
<td>L</td>
<td>Latin</td>
</tr>
<tr>
<td>Lesb.</td>
<td>Lesbian</td>
</tr>
<tr>
<td>Let.</td>
<td>(early) Lettic, Latvian</td>
</tr>
<tr>
<td>Lith.</td>
<td>(early) Lithuanian</td>
</tr>
<tr>
<td>LL</td>
<td>Late Latin</td>
</tr>
<tr>
<td>ME</td>
<td>Middle English</td>
</tr>
<tr>
<td>MHG</td>
<td>Middle High German</td>
</tr>
<tr>
<td>NE</td>
<td>New (Modern) English</td>
</tr>
<tr>
<td>NHG</td>
<td>New (Modern) High German</td>
</tr>
<tr>
<td>OCS</td>
<td>Old Church Slavonic</td>
</tr>
<tr>
<td>OE</td>
<td>Old English</td>
</tr>
<tr>
<td>OFr.</td>
<td>Old French</td>
</tr>
<tr>
<td>OFris.</td>
<td>Old Frisian</td>
</tr>
<tr>
<td>OHG</td>
<td>Old High German</td>
</tr>
<tr>
<td>OI</td>
<td>Old Icelandic</td>
</tr>
<tr>
<td>OIr.</td>
<td>Old Irish</td>
</tr>
<tr>
<td>OL</td>
<td>Old Latin</td>
</tr>
<tr>
<td>OS</td>
<td>Old Saxon</td>
</tr>
<tr>
<td>Osc.</td>
<td>Oscan</td>
</tr>
<tr>
<td>OSw.</td>
<td>Old Swedish</td>
</tr>
<tr>
<td>OW</td>
<td>Old Welsh</td>
</tr>
<tr>
<td>PGc.</td>
<td>Proto-Germanic</td>
</tr>
<tr>
<td>pre-Gc.</td>
<td>pre-Germanic</td>
</tr>
<tr>
<td>Pre-Go.</td>
<td>Pre-Gothic</td>
</tr>
<tr>
<td>Sk.</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>Sp.</td>
<td>Spanish</td>
</tr>
<tr>
<td>Umbr.</td>
<td>Umbrian</td>
</tr>
<tr>
<td>Ved.</td>
<td>Vedic</td>
</tr>
<tr>
<td>WS</td>
<td>West Saxon</td>
</tr>
</tbody>
</table>

An asterisk (*) after a word form indicates that it is not recorded; thus Go. *kniu* ‘knee’ does not appear in the singular. An asterisk before a form implies that it is hypothetical; since all Indo-European, Proto-Germanic, and Pre-Gothic...
forms are reconstructed, they will be cited here without this marking. In paradigms, forms not attested within their own inflectional subclasses are enclosed within square brackets [ ]. In texts, editorial insertions are written within angle brackets <>; editorial deletions within square brackets [ ].

Standard abbreviations are used throughout the text for grammatical terms and for other words common in linguistic studies:

for the three genders: m. f. n.
for the five cases: N V G D A
for the three numbers: sg. du. (dual) pl.
for parts of speech: adv. adj. cj.

A list of abbreviations used in the glossary appears on page 137.
Qênái meinái ḥizái liubōstōn
THE PLACE OF GOTHIC
IN INDO-EUROPEAN AND
GERMANIC LINGUISTICS

Indo-European, the common ancestor of most European and some Asiatic
languages, has left no written records, nor have its first descendants. At an ear-
ly period, probably before 2500 B.C., the speech of the Indo-European tribal
communities had already become divergent, subsequently developing into par-
ent forms of Indo-Iranian, Greek, Italic, Celtic, Germanic, Baltic, Slavic, Al-
banian, Armenian, as well as of languages with no modern representatives—
Tocharian, Anatolian, etc.; these in turn were to break up in preliterate times,
leaving groups and subgroups of descendant Indo-European languages.

Proto-Germanic, the common parent of the Germanic group, had broken
up into several dialects before the beginning of our era. Among these was Pre-
Gothic, the immediate ancestor of the Gothic language. The essential features
of Pre-Gothic, like those of Proto-Germanic and Indo-European, can be de-
termined only through reconstruction.

Gothic is known chiefly through extensive portions of a biblical translation
ascribed to Wulfila (c. 311–c. 383), the apostle and bishop of the West Goths.
Among the older Germanic literary records, which include Scandinavian, En-
lish, Frisian, Saxon, Low Franconian, and High German texts, the Gothic
are by far the earliest. The first comparable writings in the other Germanic
languages are four to nine centuries later. More significant from a linguistic
point of view, however, is the fact that Gothic is the most generally archaic
representative of the Germanic group to appear in extensive specimens. The
only prior records of Germanic are the first few runic inscriptions, which are
very brief, and individual loanwords preserved in non-Germanic languages. It
is for this reason that the study of Gothic is the foundation of Germanic lin-
guistics and constitutes an important factor in comparative Indo-European
grammar.
1.1. The Gothic alphabet (see p. 123) is transcribed with the letters $a\ b\ d\ e\ f\ g\ h\ h\ v$ (labialized $h$) $i\ j\ k\ l\ m\ n\ o\ p\ q\ r\ s\ t\ p$ (the Old English thorn) $u\ w\ x\ z$.

VOWELS

1.2. In comparative grammar the diacritic marks macron (\(^\cdot\)) and acute (\(^{\acute{\text{}}}\)) are added to Gothic vowel spellings in order to indicate original distinctions in length and quality:

<table>
<thead>
<tr>
<th>SPELLING</th>
<th>VALUE</th>
<th>AS IN GERMAN</th>
<th>EXAMPLES</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>[a]</td>
<td>Stadt</td>
<td>ana, faran, salt</td>
</tr>
<tr>
<td>â</td>
<td>[â]</td>
<td>Staat</td>
<td>fâhan, hâhan</td>
</tr>
<tr>
<td>ê</td>
<td>[ê]</td>
<td>geht</td>
<td>mêna, nê, têkan</td>
</tr>
<tr>
<td>i</td>
<td>[i]</td>
<td>Widder</td>
<td>ita, silba, wasti</td>
</tr>
<tr>
<td>ei</td>
<td>[i]</td>
<td>wider</td>
<td>ei, leik, marei</td>
</tr>
<tr>
<td>ō</td>
<td>[ō]</td>
<td>Lohn</td>
<td>blöma, namō, ō</td>
</tr>
<tr>
<td>u</td>
<td>[u]</td>
<td>Tunnel</td>
<td>munan, ufar, sunu</td>
</tr>
<tr>
<td>ū</td>
<td>[ū]</td>
<td>tun</td>
<td>füls, rūna, ūt</td>
</tr>
</tbody>
</table>

In the time of Wulfila ai au represented only open (low-mid) vowels, but etymologically each of the spellings ai au may represent a short vowel, a long vowel, or a diphthong. These etymological values are highly important in comparative grammar, and they are regularly assumed in comparing Gothic with other Indo-European languages. Since this *Introduction* is designed to instruct students in Germanic comparative grammar, the etymological values of ai au are indicated throughout.
Chapter 1, Sections 1.1-5

The short vowels are distinguished by means of the spellings aí aú, with the acute above the second letter:

aí  [e]  Bett  baíran, taíshun, fáshu
aú  [o]  Dock  daúr, fáura, taúhun

The long vowels are not marked:

ai  [ê]  Bett (prolonged)  faian, saian, waian
au  [Ő]  Dock (prolonged)  bauan, sauil, taui

The diphthongs are distinguished by means of the diacritic spellings ái áu, with the acute above the first letter:

ái  [aj]  Kaiser  áins, twái, nimái
áu  [aw]  Kraut  áuk, láun, nimáu

*iu* was nearly like *ew* in English *few* but was stressed on the first element: [íw], e.g., *duips, iup, siuks.*

Vocalic *w* in words taken from Greek corresponded to Gk. [y] (like *ū* in German *dünn*), but this vowel was foreign to Gothic. *w* was probably pronounced:

(a) As a close, native *u*-vowel occurring between consonants and finally after a consonant: *Lwstrws*, final -w in *waúrstw*

(b) As the vowel-glide [w] in other positions: *waúrstwa, léw, kawtsjón* (*j* like *y* in English *you*) for *L cautíonem*

**CONSONANTS**

1.3. *k l m n p t* were pronounced approximately as in English: *x* was like *k*: *Xristus.* *q* represented [kʷ], i.e., a lip-rounded *k*: *qēns, riqis.* For practical purposes, *r* may be pronounced as a tongue-point trill.

1.4. *b* had two values. Medially after a vowel or diphthong, it represented [b], a sound resembling that of *v* in English *have* but formed with both lips (bilabial): *haban, ibns, láibős.* Elsewhere, *b* represented [b] as in English *bob:* *bairan, arbi, lamba.* *bb* denoted a prolonged (double) [b]: *abba* [áb-ba] (see 1.14).

1.5. *d* likewise had two positional values. Medially after a vowel or diphthong, it represented [ð], a sound like that of *th* in English *father:* *fadar, hidrē, pāda.* Elsewhere, *d* represented [d], approximately as in English *did:* *dair, huzd, land.* *dd* indicated a prolonged (double) [d]: *Addin* [ád-din], *iddja* [íd-dja]. See 1.14.
1.6. $f$ was formed somewhat as in English *fife* but probably was bilabial like $b$, above: *afar*, *filu*, *fimf*.

1.7. As in Greek, $gg$ was used to spell [ŋg] as in English *finger*: *figgrs*, *lagget*, *siggwan*. Similarly, $gk$ represented [ŋk] as in English *ink*, and $gg$ represented [ŋkw], roughly as in English *inkwell*: *drigkan*, *dragk*, *siggan* [sinkwan].

The stems *bliggw*- ‘scourge,’ *glaggw*- ‘accurate, diligent,’ *skuggw*- ‘mirror,’ and *triggw*- ‘faithful, true’ may have contained [gg] in Pre-Gothic, but by the time of Wulfila [gg] probably had become [ŋg] as in *siggwan*, above.

1.8. In Proto-Germanic, $g$, when not occurring before $g$ $k$ $q$ represented [ŋ], a sound like that of $g$ in North German *sagen*. [ŋ] may be produced by voicing the sound of $ch$ in German *ach*: Go. *dagōs*, *steigan*, *liugan*, *gaf*. When occurring finally or before final $s$ or $t$, $g$ represented the corresponding voiceless sound [x], as in German *ach*: *dags*, *dag*, *balg*, *mags*.

1.9. In Proto-Germanic, $h$ represented [x], as in German *ach*, and $hv$ represented lip-rounded [xw]: *hläft*, *jah*, *mahts*, *ahva*, *hvō*, *leihvan*.

$h$ in the time of Wulfila probably denoted [h] as in English *he*, and it is possible that $hv$ denoted lip-rounded [hw] or voiceless [w], but for the purposes of comparative grammar it is convenient to retain the older pronunciation [x+xw].

1.10. $j$ was pronounced like $y$ in *you*: *arbj*, *jer*, *juk*.

1.11. $s$ was pronounced as in *hiss*, $z$ as in *buzz*: *is*, *saisō*, *was*; *huzd*, *izē*.

1.12. $b$ represented voiceless [p], a sound like that of $th$ in *myth*, *thorn*: *miþ*, *baünus*, *bō*.

1.13. $l$, $m$, $n$ may have been syllabic (i.e., may have formed the nucleus of a syllable, as in English *meddle* [medl]) when:
(a) Final after consonants: *hunst*, *tagr*, *bagm*, *sōkn*
(b) Between consonants: *fugls*, *akrs*, *māïds*, *tākns*

1.14. Prolonged consonants were normally doubled in spelling: *inn* (contrast *in*), *-fill*, *-quiss*. Between vowels, they ended one syllable and began the next: *atta* [át-ta], *allāi* [ál-laj]. On $gg$ for [ŋg], as in Greek, see 1.7. Consonant clusters had no “silent” letters: *kniwa*, *lamb*, *wlits*, *wraks*.

STRESS

1.15. Root syllables bore primary stress (‘) when initial, secondary stress (‘) when medial or final, as in English *gōing* : *éasgōing*, *āche* : *héadjāche*. Compare:

\[ \begin{align*}
\text{hairtō ‘heart’} & \quad : \quad \text{hrāinjha-hairts ‘pure-hearted’} \\
\text{gūlp ‘gold’} & \quad : \quad \text{figgra-gūlp ‘finger gold, ring’}
\end{align*} \]

Prefixes were stressed like initial roots, above. Compare:

\[ \begin{align*}
\text{máhts ‘might, power’} & \quad : \quad \text{ún-máhts ‘unnight, weakness’} \\
\text{slēpīb ‘is asleep’} & \quad : \quad \text{sai-slēp ‘was asleep’}
\end{align*} \]
Suffix syllables—not including endings—were almost certainly stressed like medial and final root syllables, above, when directly following weak stress (neither ‘nor ’); compare:

schländ  ‘they anoint’
mikils  ‘great’
þiudans  ‘king’

:  sälbo-dèdeina  ‘they might anoint’
:  mikil-dûps  ‘greatness’
:  þiudin-ássus  ‘kingdom, reign’

1.16. Verbs per se had initial primary stress, but preverbs (except ga-) began with secondary stress. Compare:

lét  ‘let thou’
sáislèp  ‘was asleep’
wáìt  ‘I know’

:  ãf-lèt  ‘forgive thou’
:  ãna-sáislèp  ‘fell asleep’
:  míþ-wáìt  ‘am conscious of’

Accordingly, the stress of preverbs plus verbs contrasted sharply with that of compound nouns and adjectives. Contrast:

ãf-lèt  ‘forgive thou’
ánd-nímip  ‘accepts’
míþ-wáìt  ‘am conscious of’

:  A  ãf-lèt  ‘forgiveness’
:  ãndá-néms  ‘pleasant, acceptable’
:  míþ-wissee  ‘conscience’

1.17. Weak stress occurred on other syllables, namely:
(a) On ga- (= German ge-), on the interrogative particle -u, and on uh ‘and’:
gá-lëiks  ‘like,’  ga-u-láubjats  ‘do ye two believe?’  ni-u  ‘not?’  üb-uh-wòpida  ‘and he cried out’
(b) On syllables occurring between other degrees of stress, e.g., the second syllables of ãna-sáislèp and sälbo-dèdeina
(c) On vowels of suffixes directly following primary or secondary stress, e.g., -ó- and -ei- in sälbo-dèdeina, above
(d) On all final syllables except roots and except suffixes directly following weak stress (1.15):  slëpìp, þiudin-ássus, sälbond, ãnd-nímip, míþ-wissee, etc., above

1.18. Pronounce the Gothic words in 1.2–17. Note that the acute mark, when used to distinguish short ái aú and originally diphthongal ái áu (1.2), has no bearing on stress.

The Lord’s Prayer: Matt. vi.9–13

(9) Atta unsar þu in himinam, weihnái namô þein. (10) qimái þiudinas-sus þeins. waifraiwilja þeins, swè in hitima jah ana aifrai. (11) hláif unsarana þana sinteinan giffuns himma daga. (12) jah aiflét uns þatei skulans síjáima, swaswè jah weis aiflétam þáim skulam unsaráim. (13) jah ni briggaius uns in fráistunbija, ak láusei uns af þamma ubilin; untè þeina ist þiudangardi jah mahts jah wulþus in áiwins. amén.
PRELIMINARY EXERCISES
2

MASCULINE o-DECLENSION;
THE INDO-EUROPEAN
LANGUAGES

Gabaûrans ist Iêsus in Bêplahaim

(1) In dagam Hêrôdis ðiuðanis qêmun lôsêf jah Maria in Bêplahaim. (2) jah jâinar gabar Maria lêsu. (3) jah haîrdjôs wêsun jâinar ana akra. (4) jah sâi aggilus qam us himina. (5) jah qab sa aggilus du ðâim haîrdjam ana ðamma akra: (6) haîrdjôs sâi gabaûrans ist himma daga Christûs in Bêplahaim; (7) sâi sa ist ðiudans himinis jah ðiudans ðiudanê. (8) jah ðâi haîrdjôs gesêlvun jâinar hari himinis jah häusidêdun ðis harjis liuçar-jans in himinam. (9) galiçun ðân sa aggilus jah sa harjis faîrra ðâim haîrdjam in himin. (10) ïp ðâi wairûs qêmun in wig du gasaîlvun ðâna ðiudan ðizei häusidêdun. (11) jah in maûrîgin dagis bigêtun lôsêf jah Marian jah lêsu. (12) afar dagans qêmun jah ãg ðiudanôs. (13) jah ðiwôs ðize ðiudanê bêrun mâîbmsans. (14) jah ðâi ðiudanôs gêbun ðans mâîbmsans lêsua, untê sa was ðiudans himinis jah ðiudans ðiudanê.

afar dagans after some days
aggilus m. angel
akrs 2.3 field
ana (+ D/A) on, upon, in
bêrun carried (3 pl.)
Bêplahaim Bethlehem
bigêtun found (3 pl.)
dags 2.3 day
du (+ D) to, for, as
faîrra far from, afar
'g' (preis*) three
gabar bore (3 sg.)
gabaûrans born
galiçun went (3 pl.)
gasaîlvun see (infin.)
gesêlvun saw (3 pl.)
gêbun gave (3 pl.)
haîrdeis 2.3 herdsman
harjis 2.3 host, army
häuserdëdun heard (3 pl.)
Hêrôdis G of Herod
himins 2.3 heaven
himma daga today, this day
Iêsus, A -u, D -ua Jesus
in (+ A) in, into, toward
in (+ D) in, into, among
Chapter 2, Sections 2.1-3

lōsēf Joseph
ist is
ip but
jah and, also
jānair there, yonder
liupareis 2.3 singer
mājpms 2.3 gift
Maria, A -an Mary
maurgyins 2.3 morning
qam came (3 sg.)
qap said (3 sg.)
qēmun came (3 pl.)
sa m. (see 2.2-3)
sái lo!
ṭan then
ṭiudans 2.3 king
ṭiwpōs 2.3 servants
ṭizei m. G of whom
untē for, because
us (+ D) out of, from
wair 2.3 man
wēsun were (3 pl.)
wigs 2.3 way, road
Xristus Christ

2.1. Gothic has three genders, which are largely independent of sex: masculine, feminine, and neuter. Nouns have two numbers, singular and plural (some forms also have a dual), and five cases: nominative, vocative, genitive, dative, and accusative. The nominative and vocative are identical in the plural, and in the singular also except when the nominative singular ends in -s, as below in 2.3. The nominative and accusative are always identical in the neuter and sometimes in the other genders. In order to simplify paradigms, accordingly, the cases will be listed in the order nominative, vocative, accusative, genitive, dative.

2.2. The demonstrative pronoun sa m., sō f., ṭata n. ‘this, that’ serves also as a definite article and as a demonstrative personal pronoun meaning literally ‘this one, that one.’ When modifying a noun, the demonstrative–definite article agrees with it in case and normally in gender and number.

2.3. A great many Gothic nouns belong to the masculine o-declension, e.g., sa dags ‘the day,’ sa hlāifs ‘the bread,’ sa harjis ‘the host, army,’ and sa hairdeis ‘the herdsman.’ The label “o-declension” refers to the stem vowel in Proto-Indo-European. A typical o-stem noun is the word for wolf, as in Sk. vṛkas, Gk. lūkos, L lupus, Go. wulf(s), on the basis of which IE *wōkʷos is reconstructed. The root is *wōkʷ-, to which some scholars ascribe the meaning ‘destroy.’ To this a suffix is added in its noun declension: -o-; such a suffix is known as a stem vowel. Declensions are named after the stem vowels, which besides o are ā, i, u, and n. Finally, endings after root and suffix indicate each case, such as -s for the nominative singular. The same structure of root, suffix, and ending is found in verbs.

<table>
<thead>
<tr>
<th>sg.</th>
<th>N sa</th>
<th>A ṭana</th>
<th>A-V dag</th>
<th>dags</th>
<th>hlāifs</th>
<th>harjis</th>
<th>haírdeis</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-G</td>
<td>ṭis</td>
<td>ṭamma</td>
<td>daga</td>
<td>dagis</td>
<td>hlāiba</td>
<td>harja</td>
<td>haírdja</td>
</tr>
</tbody>
</table>
PRELIMINARY EXERCISES

pl.  N ḫáí dagōs hláibōs harjōs haiřdjoš
    A ḫans dagans hláibans harjans haiřdjan
    G ḫįzē dagē hláibē [harjē] haiřdjē
    D ḫáim dagam hláibam harjam haiřdjam

N sg. -s is lost after a short vowel plus r, e.g., waîr ‘man’; in stiuër ‘calf, steer’; and after s, e.g., hals (A hals) ‘neck.’ piwōs ‘servants’ occurs only in the plural nominative and genitive. The alternations f/b in hláifs/hláibis, j/i in harjis/ hari, el/i/j in haiřdeis/haiřdi/haiřda result from phonological changes that will be considered separately.

2.4. Decline like:

(a) sa dags: sa āïps ‘the oath,’ sa bagms ‘the tree,’ sa ūiks ‘the fish,’ sa fūglis ‘the bird,’ sa stāins ‘the stone’
(b) sa hláifs: sa láûfs* ‘the leaf’
(c) sa harjis: sa andastāpjīx ‘the adversary,’ sa nìpjīx ‘the kinsman’
(d) sa haiřdeis: sa asneis ‘the hireling,’ sa bōkareis ‘the scribe,’ sa sipōneis ‘the follower, disciple’

THE INDO-EUROPEAN LANGUAGES

2.5. Common Indo-European words indicating seasons, flora, and fauna, together with ethnic and geographic data, suggest that the home of the Indo-Europeans was a district connecting southeastern Europe with Asia, probably southern Russia. As the tribes expanded over an increasingly wider area, they became separated into numerous smaller groups, which absorbed varying proportions of other populations. Whether the Indo-Europeans were already of mixed origin is a matter for conjecture; their possession of a common language indicates only that they had been affiliated by social and cultural ties. In the course of the expansion and ethnic mixture, extending over many centuries, the speech of the separate Indo-European groups became progressively divergent, though within each community some degree of linguistic reintegration must have taken place as certain dialects became predominant and others became extinct.

By historic times the tribal expansions had covered a vast area. Some tribes had reached India by way of the Iranian plateau, which had been occupied by a closely related group. Among the Indo-Iranian languages, the most archaic Indic representatives are Vedic (c. 1200–c. 800 B.C.) and Sanskrit. East Iranian first appears in the Avestan scriptures of the Zoroastrians, West Iranian in the Old Persian cuneiform inscriptions (c. 520–c. 340 B.C.). A Tocharian settlement in Eastern Turkistan has left specimens of two dialects, Agnān and Kuchean, in documents of the sixth to the eighth century of our era. An Armenian group had reached Lake Van in Asia Minor before 600 B.C. and produced written records with the introduction of Christianity in the fifth cen-
Chapter 2, Sections 2.3–5

tury; the related but little-known Thracian and Phrygian may stem from ear-
erlier phases of this same migration. The Hittite records of Asia Minor (second
millennium B.C.) represent an Anatolian group, probably one of the first to
become separated from the parent tribal community.

Several waves of Indo-European tribes entered the Balkan Peninsula. They
are represented mainly by Greek, beginning with Mycenaean inscriptions of
about 1450–1200 B.C., and by Albanian, texts of which appear about 2,800
years later. Here too are found fragments of such Indo-European dialects as
Thracian and Macedonian. To the neighboring Illyrian may be related the sim-
ilarly little-known Venetic and Messapic of ancient Italy. A separate Italic
group has left extensive records, chiefly in Latin; Osco-Umbrian, though per-
haps forming a separate group, is usually classified as Italic. From the vernac-
ular Latin of Roman Europe have come the Romance languages: Portuguese,
Spanish, Catalan, Provençal, French, Italian, Sardinian, Dalmatian (extinct),
Rhaeto-Romanic, and Romanian.

In southern and western Germany are traces of early Celtic settlements.
Before the present era the Celts had expanded over most of western Europe,
extending eastward to a Galatian colony in Asia Minor, but their known lan-
guages, which form a Britannic and a Gaelic division, appear only in the far
west. To Britannic belong Welsh, the extinct Cornish with its offshoot Bret-
on, and fragmentary specimens of Gaulish beginning in the third century B.C.
Gaelic, embracing Irish with its Scottish extension Erse and the extinct Manx, first
appears in Old Irish inscribed in the fifth century of our era.

The early home of the Germanic tribes lay within a district embracing what
is now southern Sweden, Denmark with its neighboring islands, and the north-
ern German lowlands between the Elbe and the Oder. To the east of the Ger-
manic homeland appear Baltic and Slavic settlements. Baltic includes Lettic,
Latvian, and Lithuanian, with records beginning in the sixteenth century, and
the extinct Old Prussian. Slavic, which is first known through Old Church Sla-
vonic (Old Bulgarian) of the ninth century, now embraces three divisions:
western (Polish, Czechoslovakian, Wendish), eastern (Great, White, and Little
Russian), and southern (Bulgarian, Serbo-Croatian, Slovenian).

Linguistic changes that occurred between Indo-European and Germanic
times are distinguished as pre-Germanic, and those that took place within the
earliest form of Germanic as Proto-Germanic. Where it is necessary to denote
a comparatively late stage of the parent Germanic language, it may be design-
nated by the term Germanic or Common Germanic.
3

NEUTER O-DECLENSION;
THE GERMANIC LANGUAGES
Hērōdēs jah maūrpr barnē in Bēplahaim

(1) Jah was Iēsus miḥ Mariin jah Iōsēfa. (2) iḥ Hērōdēs gatāujands garunī miḥ ṭāim ṭiudanam jah gahāusjands bi ṭata barn jah bi ṭata liu-
haḥ in himinam, fullnōda agisis jah hatizis; (3) untē bi waūrda bōkarjē wēsi Iūdaiē ṭiudans gabaūrans in Bēplahaīm in gāuja Iūdaias. (4) jah
wilda Hērōdēs ṭata barn usqiman. (5) jah filu waldufneis habands bi wi-
tōda, insanda ḏandaheis in ṭata gawi du usqiman all barnē und twa
jērē habandō; (6) untē ṭairh bō tōja maūrpris wilda usqiman lēsu. (7) iḥ
agilus gudis qam us himina jah qaḥ du Iōsēfa: ustandands ḥlīuh miḥ Ma-
riin jah ṭamma barna! (8) jah ṭlaūhun faīrri us ṭamma gāuja. (9) iḥ
wēsun sār jah tagra jāinar, jah ni habāidēdun bērusjōs barnē ana kniwar;
(10) untē blōp was ana daūram, jah háubida jah leika ḥizē barnē wēsun
in wigam.

agis 3.1 fear
gatāujands garūni 3.1 consulting
all n. A sg. each, each one
gawi, G gāuis 3.1 district
andbahts m. officer, servant
guṯ, G ?gudis God
barn 3.1 child
habāidēdun had (3 pl.)
bērusjōs m. parents
habands having
bi (⁺ A) about, regarding
hatis 3.1 wrath
bi (⁺ D) according to, by
hāubīp 3.1 head
dāūr 3.1 entrance
Hērōdēs Herod
filu (+ G) much, many, very
insanda sent (3 sg.)
fullnōda became full (3 sg.)
Jōsēfa D Joseph
fullnōda heard
Iūdaias G of Judea
gahāusjands hearing
Jēr 3.1 year
Iūdaiē G of the Jews
Chapter 3, Sections 3.1-3

jëre habandō 3.4 years old  ṭāirh (+ A) through, by
kniwa 3.3 knees  ṭata 3.1 this, that, the
leik 3.1 body, flesh  ṭlaūhun feld (3 pl.)
liuhab 3.1 light  und (+ A) up to, until
Mariin D Mary  usqīman kill (infin.)
maūrph 3.1 murder  usstandards plihu rise and flee!
miph (+ D) with, among  waldūfnī 3.3 authority
ni not  waūrds 3.1 word
sāir 3.1 sorrow  wēsi was (opt. 3 sg.)
tagr 3.1 tear  wilda wished (3 sg.)
taui, G tōjis 3.3 deed  witōp 3.1 law
twa n. N-A two

3.1. The neuter o-declension includes many nouns, e.g., ṭata waūrd ‘the word,’ ṭata witōp ‘the law,’ ṭata hatis ‘the wrath,’ ṭata kuni ‘the race,’ and ṭata gawi ‘the district’:

sg.  N-A ṭata waūrd  witōp hatis kuni gawi
     G ṭīs waūrdis witōdis hatizis kunjis ġaūjīs
     D ṭamīma waūrda witōda hatiza kunja ġaūja
pl.  N-A ṭō waūrdē witōdē hatizē kunjē ġaūjē
     G ṭīzē waūrda witōda hatizada kunja ġaūja
     D ṭāim waūrdam witōdam hatizam kunjam ġaūjam

The alternations ḏ/ḏ in witōp witōdis, s/z in hatis hatizis, i/j in kuni kunjis, and awi/ṇu in gawi ġaūjīs result from phonologic changes that will be considered separately. guh ‘God’ may have been declined like witōp: G guhīs, D guda. In the manuscripts, the nominative-vocative-accusative singular is contracted to guh, the genitive singular to guhī, and the dative singular to guhā; some scholars take the genitive and dative contractions to represent respectively guhī guhā. guh is neuter by origin but is used in the singular to denote the Hebrew-Christian deity and is treated as a masculine; its plural remains neuter and denotes heathen gods (bo geliugaguda).

3.2. Decline like:
  (a) ṭata waūrd: ṭata guh ‘the gold,’ ṭata haūrn ‘the horn,’ ṭata juk ‘the yoke,’ ṭata wein ‘the wine’
  (b) ṭata witōp: ṭata haubīh ‘the head,’ ṭata liuhab ‘the light’
  (c) ṭata hatis: ṭata riqīs ‘the darkness’
  (d) ṭata kuni: ṭata awēbi ‘the sheepfold,’ ṭata badī ‘the bed’
  (e) ṭata gawi: ṭata hawi ‘the grass’

3.3. A few neuter o-declension nouns in -i have G sg. -jis or -eis, e.g., waldūfnī ‘authority,’ G. sg. waldūfnjīs, -eis. taui ‘deed’ has G tōjis, etc. triu
PRELIMINARY EXERCISES

'tree' has G *trīwis*, etc.; *kniu* 'knee' (no singular forms occur) is similarly declined.

3.4. A partitive genitive occurs frequently, e.g., *akranis* 'some fruit' (lit. 'of fruit'), *all bagmē* 'every tree' (lit. 'each of trees'), *ni was im barnē* 'they had no child' (lit. 'not was to them of children'), *mannē sums* 'a certain man' (lit. 'of men a certain one'), *filu jērē* 'many (of) years.'

THE GERMANIC LANGUAGES

3.5. A number of Germanic tribes, including such peoples as the Goths, Vandals, Burgundians, Herulians, and Rugians, emigrated from their homeland in the course of the last two or three centuries B.C. At the beginning of the present era their settlements extended along the Baltic coast in eastern Germany, the Goths inhabiting the region about the lower Vistula. Most of these tribes appear to have come from southern Scandinavia. Öster- and Västergötland in southern Sweden and the island of Gotland still retain the name of the Goths, as Ryfylke in southern Norway and the island of Rügen preserve that of the Rugians. Bornholm (Ol *Borgundarholmr*) was the "island of the Burgundians"; the Vandals may have come from the district in northern Jutland now called Vendsyssel. Among the dialects spoken by these tribes, only Gothic has left literary records.

3.6. Another series of expansions came from the southern part of the homeland and led mainly to the west and southwest.

A Saxon tribal group, first appearing in an area between the lower Elbe and the Baltic coast, expanded westward as far as the Ems, subsequently spreading to colonies on the north coast of Gaul (the "Litus Saxonicum") and ultimately dominating most of northern Germany. Old Saxon, the ancestor of Middle Low German (c. 1100–c. 1500) and modern Plattdeutsch (from about 1500 on), is known from about 800.

A Frisian group appeared at the beginning of our era along the North Sea coast between the Elbe and the Rhine. Old Frisian is known from about 1275. Its speakers may have stemmed from an early western extension of Angles from Schleswig, who also spread northward in Jutland after the first emigrations and southward to Thuringia. Modern Frisian begins c. 1600.

In the fifth and sixth centuries several Germanic groups invaded England, Northumbria and most of the midland ("Mercian") area being occupied by Angles, the southwest ("West Saxon") district with an adjoining midland section by Saxo-Frisians and Saxons, and the southeast ("Kentish") corner by so-called Jutes, probably Juto-Frisian descendants of early migrants from Jutland. Old English is known from about 700 but is preserved mainly in West Saxon of about 900–1050. The language of c. 1100–c. 1500 is called Middle English. New (or Modern) English dates from about 1500.

A Frankish group first appeared around the lower Rhine about the year 260. By 486 the Franks had spread partway through the Low Countries, had
Chapter 3, Sections 3.3-8

covered a great part of midland Germany, and had become the dominant power in Gaul. Old Low Franconian, the ancestor of Middle Low Franconian (c. 1200–c. 1500) and Modern Dutch-Flemish, is known almost exclusively through a late, fragmentary copy of a Psalm translation probably dating from the tenth century.

With the withdrawal of Roman control in the fifth century, southern Germany was occupied by two Suebian tribal groups, the Bavarians and the Alamannians, perhaps originally from the lower Elbe. Bavarian, Alemannic (including Swiss German), and the midland Frankish dialects (East, Rhenish, and Central Franconian) together formed Old High German, which is known from c. 700. The language of c. 1100–1500 is called Middle High German, and that from about 1500 on is New (or Modern) High German.

3.7. The last Germanic tribes to establish colonies remote from the homeland were the Scandinavians (Northmen), whose expeditions were to extend over a wide area. With the great Viking expansions, beginning about 700, settlements were established in the Faroes, the Shetlands, the Orkneys, the Hebrides, Iceland, Greenland, Ireland, England, Normandy, Finland, Estonia, and Russia. Iceland was settled about 874–930, chiefly by Norwegians; here the great part of Old Scandinavian literature was written in Old Icelandic, c. 1050–c. 1530. East Scandinavian survives in Swedish, Danish, and Gotlandic, and West Scandinavian in Norwegian, Faroese, and Icelandic.

3.8. Scandinavian is classified as North Germanic, and English, Frisian, Dutch-Flemish, Low German, and High German as South (or West) Germanic. Gothic, which shows some marked similarities to Scandinavian, is often included in North Germanic, though some scholars believe that the distinctive characteristics of the language warrant its being classified separately as East Germanic.
STRONG VERBS:
CLASSES I TO III;
THE GOTHs
lēsus in láisarjam witōdis

(1) Bibē lēsus twalibwintrus warþ, galāþ mīþ Mariin jah lōsēfa in lai-
rusalēm. (2) jah ustaúhun jāínar biūhti bi witōda gudis. (3) jah bibē
dags biūhtjis ustaúhans warþ, aflunun þāi bērusjōs jah galiþun dagis wig
inu lēsu, untē hugidēduñ þata barn wisan in ganibjam. (4) iþ bilāif in
laiusalēm in láisarjam witōdis. (5) jah bibē funþun þāi bērusjōs þatei
fralusans was, ĥāũf lōsēf jah wann Maria. (6) jah galiþun mīþ ganibjam
in laiusalēm, jah warþ afar dagans þrins funþun þatei was in þāim láisar-
jam. (7) jah qaþ Maria du þamma barna: lva þatei bilāift hēr? (8) sāi
wunnum jah hufum dagans þrins. (9) iþ qaþ: lva þatei wunnuþ jah hufuþ?
(10) skulda in andbahtjam gudis wisan. (11) jah galiþun in Nazaraþ,
jah þāiþ þata barn fраУja jah kunþja.

<table>
<thead>
<tr>
<th>afar (+ A/D)</th>
<th>after</th>
</tr>
</thead>
<tbody>
<tr>
<td>aflinnan IIIa</td>
<td>depart</td>
</tr>
<tr>
<td>andbahti n.</td>
<td>service</td>
</tr>
<tr>
<td>bileiban la</td>
<td>remain</td>
</tr>
<tr>
<td>bibē</td>
<td>when, afterward</td>
</tr>
<tr>
<td>biūhti n.</td>
<td>custom, practice</td>
</tr>
<tr>
<td>finþan IIIa</td>
<td>find out</td>
</tr>
<tr>
<td>fraliusan IIa</td>
<td>lose</td>
</tr>
<tr>
<td>fraþi n.</td>
<td>understanding</td>
</tr>
<tr>
<td>galeiban Ia</td>
<td>go, travel</td>
</tr>
<tr>
<td>ganiþjis m.</td>
<td>kinsman</td>
</tr>
<tr>
<td>hēr</td>
<td>here</td>
</tr>
<tr>
<td>hiufan IIa</td>
<td>mourn</td>
</tr>
<tr>
<td>hugidēduñ</td>
<td>supposed (3 pl.)</td>
</tr>
<tr>
<td>lva þatei</td>
<td>why</td>
</tr>
<tr>
<td>laiusalēm</td>
<td>Jerusalem</td>
</tr>
<tr>
<td>inu (+ A)</td>
<td>without</td>
</tr>
<tr>
<td>kunþi n.</td>
<td>knowledge</td>
</tr>
<tr>
<td>láisareis m.</td>
<td>teacher</td>
</tr>
<tr>
<td>Nazaraþ</td>
<td>Nazareth</td>
</tr>
<tr>
<td>skulda</td>
<td>had to (1 sg.)</td>
</tr>
<tr>
<td>twalibwintrus</td>
<td>twelve years old</td>
</tr>
<tr>
<td>þatei</td>
<td>that</td>
</tr>
<tr>
<td>þeihan Iþ</td>
<td>thrive</td>
</tr>
<tr>
<td>þrins A m.-f.</td>
<td>three</td>
</tr>
<tr>
<td>ustiuhan IIb</td>
<td>fulfill</td>
</tr>
<tr>
<td>wairþan IIIb</td>
<td>become, be, happen</td>
</tr>
<tr>
<td>winnan IIIa</td>
<td>sorrow</td>
</tr>
</tbody>
</table>
Chapter 4, Sections 4.1–3

4.1. The Gothic preterit, which is used where English would have the present perfect, past, or past perfect, has three persons; singular, dual, and plural numbers; indicative and optative moods; an active voice; and a past participle, which is used with wisan ‘be’ or wairpan ‘become’ to express the preterit passive. The dual expresses ‘we two, ye two.’

4.2. Nonreduplicating strong verbs, which embrace six main classes, form all tense stems solely by means of systematic vowel alternations called ablaut series. The following verbs represent Classes I to III, each of which has two subclasses:

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PRETERIT INDICATIVE</th>
<th>PAST PARTICIPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>SG. 1</td>
<td>PL. 1</td>
</tr>
<tr>
<td>Ia ‘ascend’</td>
<td>steigan</td>
<td>stáig</td>
</tr>
<tr>
<td>Ib ‘tell’</td>
<td>ga-teihan</td>
<td>ga-táih</td>
</tr>
<tr>
<td>IIa ‘choose’</td>
<td>kiusan</td>
<td>káus</td>
</tr>
<tr>
<td>‘shut’</td>
<td>ga-lúkan</td>
<td>ga-láuk</td>
</tr>
<tr>
<td>IIb ‘lead’</td>
<td>tiuhan</td>
<td>táuh</td>
</tr>
<tr>
<td>IIIa ‘bind’</td>
<td>bindan</td>
<td>band</td>
</tr>
<tr>
<td>IIIb ‘become’</td>
<td>waírpan</td>
<td>warp</td>
</tr>
</tbody>
</table>

4.3. All classes of strong verbs have the same preterit indicative endings; the dual always has the same stem as the plural, e.g., kiusan IIa ‘choose’:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 káus</td>
<td>[kusu]</td>
<td>kusum</td>
</tr>
<tr>
<td>2 káust</td>
<td>kusuts</td>
<td>kusúp</td>
</tr>
<tr>
<td>3 káus</td>
<td>---</td>
<td>kusun</td>
</tr>
</tbody>
</table>

(a) After vowels or diphthongs in the first and third persons:

when final, $b$ is replaced by $f$: gadôf, infin. gadaban ‘be fitting’
when final, $d$ is replaced by $ḫ$: bâḫ, infin. bidjan ‘entreat, pray’

But $b$ and $d$ may be leveled in scribal spelling: gadôb, bad.

(b) Before the second person singular ending -t:

$b$ is replaced by $f$: gaf$t$, infin. giban ‘give’
$d$ is replaced by $s$: anabáust, infin. anabíudan ‘bid, command’
$t$ is replaced by $s$: bigast, infin. bigitan ‘find’
$p$ is replaced by $s$: qast, infin. qipan ‘say’
PRELIMINARY EXERCISES

4.4. Form as above the principal parts of the following strong verbs of Class:

Ia: greipan ‘seize,’ ur-reisan ‘arise,’ sweiban ‘cease’ (4.3a)
Ib: leîvan ‘lend,’ preihan ‘crowd, press,’ weihan ‘fight’
Ila: biugan ‘bend,’ ana-biudan ‘bid’ (4.3ab), us-lukan ‘open’
IIb: af-tiuhan ‘draw away,’ at-tiuhan ‘draw to,’ pliuhan ‘flee’
IIIa: dirikan ‘drink,’ hilpan ‘help,’ spinnan ‘spin’
IIIb: bairgan ‘hide,’ ga-pairsan ‘wither,’ hvairban ‘walk’

4.5. The accusative may express extent of time or space: dagans brins ‘for three days,’ dagis wig ‘a day’s journey.’

THE GOTHES

4.6. The archaism of Gothic is ascribable not only to the age of its records but also to the fact that it became separated from the other Germanic dialects at a very early period; Gothic shows no traces of some developments that appear in all the other known Germanic languages. The Gothic historian Jordanes (551) says that his people, led by a King Berig, sailed “ex Scandza insula” to “Gothiscandza,” probably the area about the lower Vistula (3.5). Overpopulation was probably a motive for this emigration, but an added factor may have been flooding of the Gothic homeland. Geological considerations suggest that the Baltic was still a lake before the first millennium B.C., and that great floods attacked the Baltic coastline as erosion gradually joined the lake to the North Sea where now are the straits of the Skagerrak and the Kattegat.

Early in the present era a number of Germanic tribes in the eastern Baltic area migrated southward, the Goths appearing at the Black Sea shortly after the beginning of the third century. Within a few years they had begun forays into the Balkans and into Asia Minor, and from about 237 on they engaged in a series of intermittent battles with Roman forces. In a raid (c. 264) into Cappadocia, two Christian ancestors of Wulfila were taken as captives by the Goths. Along the northern shore of the Black Sea, the Goths founded an empire extending from the Don to the mouth of the Danube. Here, with the Dniepr forming a natural division, they constituted two major groups, the Austrogothi to the east and the Visigothi to the west. Austro- (later Ostro-) may well mean ‘east’ (Lith. aušræ, L aurðra ‘dawn’), but Visi (Vesi) appears to be a Latinized form of a tribal name rather than a word meaning ‘west.’

The onslaught of the Huns (375) destroyed the Gothic empire, inducing a series of migrations that were to extend as far as the Atlantic. Many East Goths were taken westward with the forces of Attila, while West Goths sought refuge in Lower Moesia, now eastern Bulgaria, where Wulfila and his followers had settled a few years before. Here the newcomers soon rebelled against Roman despotism, virtually devastated the area, and annihilated Valens’ army.
at Adrianople (378). Several decades later Visigoths moved into Italy, captured Rome (410) under the leadership of Alaric, then entered southern Gaul. From here they penetrated into what is now Spain and Portugal, where they remained dominant until the coming of the Moors (711). In 418 Visigoths established the kingdom of Toulouse in southern Gaul. Farther north, the victory of Clovis and his Franks at Vouillé (507), a village near Poitiers, preserved the great part of Gaul from Visigothic domination. In the ninth century, according to Walafrid Strabo, some West Goths remained in the Balkans, where Gothic was still used in religious services at Tomi (now Constantza in southeastern Romania).

The East Goths, though long subjugated by the Huns, recovered their independence with the defeat of Attila (Go. ‘Little Father’) in 451. Under Theodoric in 493 they seized Ravenna, which had come under control of the Herulian leader Odoacer. The ensuing East Gothic rule over Italy and Pannonia lasted until 554, when it was destroyed by the forces of Justinian. In the Crimea a form of Gothic (or a closely related dialect) was still spoken in the sixteenth century, but in the west the language was to disappear much earlier.

The Goths were known to the Lithuanians as Gudaï. This name, apparently antedating the Germanic shift of IE /d/ to /t/, became applied to Poles and White Russians, who were enslaved by Goths in the Ukraine. Classical writers first designate the Goths by n-stems: L Gutones Gotones, Gk. Gütones Gütonës; the stem is sometimes compared with gutan-, occurring in a runic inscription on a gold ring found in Pietroassa, near Bucharest. Later references have vowel stems (L Gothi Gothae, etc.), and Gothic preserves the form Guta-þiudá ‘Gothic people.’ The meaning of Gut-, which is related to the name of the Gautar (OE Géatas) of southern Sweden and to that of Gotland (OSw. Gutland), is obscure; possibly the Goths were named for their flooded homeland (cf. Go. giut/-gaut/-gut- ‘pour’). The unetymological th in English Goth (OE Gota but ME Gothe) was introduced from LL Gothi Gothae, etc.
5

STRONG VERBS:
CLASSES IV TO VI;
WULFILA
Iōhannēs

(1) In jāināim dagam andnam Iōhannēs wauūrd gudis jah snāu mērjands jah dáupjands and all gāujē lāurdanāus. (2) jah sipōnjōs qēmun jah ga-
stōjūn jāinar du ganisan. (3) jah andnēmun ṭata wauūrd jah dáupidāi wēsun. (4) jah bōkarjōs jah mōtarjōs jah Fareisaieis jah Saddukaieis snēwun jāind. (5) īp ni frōbūn ṭamma wauūda, jah frēhun iūs wēsi lōhannēs, niu ūftō sa Xristus. (6) īp andhōf jah afaai̇k, swaswē gadȯf, untē was ṭatāinei praūfētus. (7) jah sōk ṭāim Iōhannēs jah qȧb: kuni nādrē, bļiuhīp faūra hatīza gudis! (8) naūh ni was lēsus in ṭamma gāuja. (9) īp bībē qam jāindrē jah saľvans was fram lōhannēn, qȧb sa praūfētus fagīōnōds: săi sa ist wībrus gudis.

afaai̇k denied (3 sg.)
and (+A) along, among, throughout
andhafjan VI 5.2 answer
andnīman IVa receive
dāupidāi m. pl. baptized
dāupjands baptizing
fagīōnōds rejoicing
Fareisaieis m. Pharisees
faūra (+D) before, for
frazhnan Vb 5.4 ask, question
fram (+D) from, by
frabjan VI 5.2 (+D/A) understand
gadaban VI be fitting
ganisan Va be saved
gastandan VI 5.4 abide, stay
iūs m. who
lāurdanāus G of the Jordan
lōhannēs, A-D Iōhannē, -ēn John
jāināim m. D those
jāind, jāindrē thither
kuni n. brood, race, generation
mērjands preaching
mōtareis m. publican
nadrs m. viper, adder
naūh yet, still
niu ūftō (uftō) whether
praūfētus m. prophet
qīman IVa come
qībān Va say
Chapter 5, Sections 5.1–5

Saddukaiēis m. Sadducees swaswē as, even as
saifvan Vb see ṭatāínei only (adv.)
sakan VI (+D) rebuke ḥliuhiḥ flee! (2 pl.)
sipōneis m. disciple wisan Va be
sniwan Va 5.3 hasten ṭimprus m. lamb

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PRETERIT INDICATIVE</th>
<th>PAST PARTICIPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>IVa ‘come’</td>
<td>qiman</td>
<td>qam</td>
</tr>
<tr>
<td>IVb ‘bear’</td>
<td>baīran</td>
<td>bar</td>
</tr>
<tr>
<td>Va ‘say’</td>
<td>qīban</td>
<td>qāb</td>
</tr>
<tr>
<td>Vb ‘see’</td>
<td>saifvan</td>
<td>salv</td>
</tr>
<tr>
<td>VI ‘rebuke’</td>
<td>sakan</td>
<td>sōk</td>
</tr>
</tbody>
</table>

One verb in Class IVa has u in place of i in the infinitive: trudan ‘tread.’ fraiditān Va ‘devour’ has pret. sg. 1 frēt, pl. frētum.

5.2. bidjan Va and seven verbs of Class VI, e.g., hafjan, have -j- only in the infinitive and present:

| Va ‘pray’ | bidjan | baḇ | bēdum | bidans |
| VI ‘raise’ | hafjan | hōf | hōfum | hafans |

5.3. Instead of aw, āu appears in the preterit singular:

| Va ‘hasten’ | sniwan | snāu | snēwum |
| VI ‘hasten’ | —      |     |       |

5.4. fraiḥnan has an n-suffix and stāndan an n-infix, but only in the infinitive and present:

| Vb ‘question’ | fraiḥ-nan | fraḥ | frēhum | fraiḥans |
| VI ‘stand’    | sta-n-dan | stōp | stōhum | —        |

5.5. As a result of phonologic changes that will require separate consideration, each class of Gothic strong verbs from I through V is divided into two subclasses. Where the Gothic ablaut series Ia, IIa, IIIa, IVa, Va have i u, the corresponding b series have respectively aī aū. This difference depends upon the following consonant.
PRELIMINARY EXERCISES

i is replaced by ai before:

\[ h: \text{stigans} \text{ but païhans} \text{ (past participles, Class I)} \]
\[ hv: qib an \text{ but saïhvan} \text{ (infinitives, Class V)} \]
\[ r: \text{bindan} \text{ but wairfan} \text{ (infinitives, Class III)} \]

u is replaced by au before:

\[ h: \text{drusum} \text{ but taïhum} \text{ (preterit plurals, Class II)} \]
\[ r: \text{qumans} \text{ but baïrans} \text{ (past participles, Class IV)} \]

5.6. Form as above the principal parts of the following strong verbs of Class:

IVa: niman ‘take,’ uf-brikan ‘reject,’ us-qiman ‘kill’
IVb: at-bairan ‘bring, offer,’ ga-tairan ‘break, destroy’
V a: bi-gitan ‘find,’ diwan (5.3) ‘die,’ giban (4.3a) ‘give’
V b: bi-saihvan ‘look about,’ ga-fraiïnan (5.4) ‘inquire’
VI: fraïjan (5.2) ‘understand,’ ga-daban (4.3a) ‘be fitting’

WULFILA

5.7. Our knowledge of the Gothic language is ascribed almost entirely to the missionary zeal and industry of Wulfila. Some details concerning him are recorded by the ecclesiastical historians, particularly the Arians Philostorgius and Auxentius and the Catholics Sokrates and Sozomen, all of the fifth century. According to Philostorgius, a Cappadocian, Wulfila descended from two natives of Sadagoghitha, near Parnassus in western Cappadocia, who were among many Christians captured by Gothic raiders under Valerianus and Gallienus (c. 264). Wulfila was born nearly fifty years later, and it is generally believed that the two captives in question (described as progonoi) were his grandparents, one of his immediate parents being a Goth. Wulfila’s birthplace is not known, and the details of his education are vague, though it is clear that he studied Latin as well as Greek. Sokrates states that the young man was instructed in Christianity by a certain Theophilus, who attended the Council of Nicaea and subscribed to its acts as a bishop of the Crimean Goths, though this account may be erroneous.

When about twenty-one, Wulfila went with an embassy to Constantinople, where he may have remained to study. After serving as a lector, at about the age of thirty he was consecrated as the first bishop of the Goths north of the Danube. Apparently the consecration was administered at Antioch in 341 by the Arian Eusebius of Nicomedia, who died later in the same year. For the next seven years the young missionary devoted himself to his people in Dacia,
Chapter 5, Sections 5.5–7

i.e., Gothia north of the Danube. He and his followers were persecuted, however, perhaps under the heathen leader Athanaric, so that the bishop asked the emperor Constantius for permission to settle in Roman territory. Constantius agreed, and Wulfila with a large number of converts crossed the Danube and proceeded into the Balkans, settling near Nicopolis in Lower Moesia (modern Trnovo in Bulgaria). Here he worked for more than thirty years. He died about the year 383 in Constantinople, where he had come for a meeting summoned by Theodosius the Great.

The dates of these events are largely conjectural. Auxentius, who describes himself as a pupil and protégé of Wulfila, states that his teacher became a bishop at the age of thirty, labored for seven years in Dacia, served in his high office for forty years, and died at the age of seventy. Philostorgius asserts that the consecration of the young bishop was administered by Eusebius, evidently Eusebius of Nicomedia. If the ceremony took place in 341, shortly before the latter’s death, Auxentius’ figures would indicate that Wulfila was born in 311, became a lector before 341, left Dacia in 348, and died in 381. It is possible, however, that Auxentius’ account may have been altered in places, and his figures may be round numbers suggested by biblical and mystical parallels. At present, the greater weight of evidence would suggest that Wulfila died at a meeting summoned in 383 in an attempt to settle the dispute between the Catholics and the Arians.

Wulfila’s faith, as professed in a deathbed statement recorded by Auxentius, was Arian, regarding God the Son as subject to the Father, the Holy Spirit as subject to the Son, and the Father and the Son as not having the same nature. This doctrine, rejected at Nicaea in 325 and again at Constantinople in 381, soon died out in the east but was carried westward by the Goths and still constituted an impediment to religious unity in the time of Charlemagne. The influence of Wulfila in the spread of Arianism may have been considerable; Sozomen states that the Goths believed their spiritual father to be incapable of doing or saying anything wrong.

The name of Wulfila ('Little Wolf') variously appears as Oulphilas (Socrates, Sozomen, Theodoret), Ourphilas (Philostorgius), Ulfila (Auxentius), Vulphilas (Cassiodorus), Gufila and Gylfila (Isidore of Seville), Ourphélás, Ourphélás, and Oůrbilas (Passio S. Nicetae), and, most accurately, as Vulfixa (Jordanes). A bronze signet with the form OURPHILA has been preserved, but its history is obscure.
6

STRONG VERBS: CLASS VII;
ā-DECLENSION;
GOTHIC TEXTS

Dāupīps ist Iēsus

(1) Jah was lō hannēs dāupjands in āubidāi jah mērjands idreiga. (2) jah qēmun sipōnīs in pō āubida jah dāupidāi wēsun in Iāurdanē alvāi. (3) untē sa was stibna wōpjandins in āubidāi; jah qāp sō stibna: raftōs waūrkeīp stāgūs gudis! (4) jah in jānāim dagam qam Iēsus us Nazaraīp jah dāupīps was fram lō hannē in ḟızāi alvāi. (5) jah sāi fōr Iēsus in āubida. (6) jah was in ḟızāī āubidāi dagē fiddōr tīgūn mīp diuzām; jah grēdags warēp. (7) jah fafrāis diabaūlūs Iēsu jah qāp: qīb bamma stāina eī wārpāi hlāifs! (8) jah sakans was fram Iēsua iḥ ni laflōt. (9) jah atāugida Ḟan sa diabaūlūs all Ḟuudangardjo jah gahaīhāit Iēsua Ḟōs Ḟuudangardjōs du frāistubnjōm. (10) iḥ ni kara was Iēsu Ḟizō Ḟuudangardjō, untē gastāstald Ḟō Ḟuudangardjā himinē. (11) jah afar ḷata qam us Ḟızāi aīrbāi jah galāiḥ in Nazaraīp.

alva 6.3 river, water
afība 6.3 region, earth
atāugīda showed (3 sg.)
āubīda 6.3 desert, waste
dāupīps m. sg. baptized (p.p.)
diabaūlūs m. devil
diuzam n. D pl. wild animals
ei wārpāi that it become
faran VI go, fare
fiddōr tīgūs A (4.5) forty
frāisān VIIa tempt
frāistubnī 6.3 temptation
gahaītan VIIa promise, call, profess
gastāldan VIIa possess
grēdags hungry
hlāifs m. bread, loaf
Iāurdanē D Jordan
idreiga 6.3 repentance
lētan VIIb let, leave, permit, desist
ni kara was Iēsu (+ G) Jesus had
no concern for
qīb tell! = command! (2 sg.)
raftōs waūrkeīp make straight!
(2 pl.)
sō 6.3 this, that, the, she
stāiga 6.3 path
Chapter 6, Sections 6.1-3

stāins m. stone
stibna 6.3 voice
bjudangardi 6.3 kingdom
wōpjandins of one crying

6.1. Strong verbs of Class VII form the preterit by means of a reduplicating syllable prefixed to the stem (for stress see sai-slēp in 1.15).

(a) Class VIIa preterits employ reduplication exclusively. Before vowels, the reduplicating syllable is the vowel ai (for the preterit indicative endings of strong verbs see 4.3):

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PRETERIT INDICATIVE SG. 1</th>
<th>PAST PARTICIPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>'increase'</td>
<td>áukan</td>
<td>aiáuk</td>
</tr>
<tr>
<td>'deny'</td>
<td>af-aikan</td>
<td>af-aiáik</td>
</tr>
</tbody>
</table>

Before one or more consonants, the reduplicating syllable usually consists of the first consonant plus ai:

| 'seize'    | ga-fāhan                 | ga-faifāh      | ga-fāhans     |
| 'tempt'    | fráisān                  | fafrāis        | fráisans      |
| 'sleep'    | slēpan                   | saislēp (saizlēp) | slēpans       |

But skai- occurs before sk, and stai- before st:

| 'sever'    | skáidan                  | skaískāip (4.3ab) | skáidans      |
| 'possess'  | ga-staldan               | ga-staístald    | ga-staldans   |

(b) Class VIIb preterits combine reduplication with ablaut:

| 'let'      | lētan                    | laïlōt          | lētans        |
| 'sow'      | saian                    | saisor, 2 saisōst | saians        |

Go. medial ē, as in lētan and p.p. lētans, is replaced by ai when followed by a vowel, hence saian and p.p. saians.

6.2. Form as above the principal parts of:

VIIa: falban 'fold,' háhan 'hang,' háitan 'call,' hvōpan 'boast'
VIIb: grētan 'weep,' ga-rēdan (4.3ab) 'reflect upon,' waiān 'blow'

6.3. ā-declension nouns, which are exclusively feminine in Germanic, are numerous in Gothic, e.g., sō gibā 'the gift,' sō bandi 'the band, bond.'
### PRELIMINARY EXERCISES

<table>
<thead>
<tr>
<th>sg.</th>
<th>N</th>
<th>giba</th>
<th>bandi</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>bō</td>
<td>giba</td>
<td>bandja</td>
</tr>
<tr>
<td>G</td>
<td>bizōs</td>
<td>gibōs</td>
<td>bandjōs</td>
</tr>
<tr>
<td>D</td>
<td>bizái</td>
<td>gibái</td>
<td>bandjái</td>
</tr>
<tr>
<td>pl.</td>
<td>N-A</td>
<td>bōs</td>
<td>bandjōs</td>
</tr>
<tr>
<td>G</td>
<td>bizō</td>
<td>gibō</td>
<td>bandjō</td>
</tr>
<tr>
<td>D</td>
<td>báim</td>
<td>gibōm</td>
<td>bandjōm</td>
</tr>
</tbody>
</table>

*mawi* 'maidens' has *A máuja*, *G máujōs*, etc.; *þiwi* 'handmaids' has *A þiuija*, *G þiujiþ*, etc.

6.4. Decline like:

(a) *sō* *giba*: *sō* *bida* 'the request,' *sō* *graba* 'the ditch,' *sō* *razda* 'the language,' *sō* *sátwala* 'the soul, life'

(b) *sō* *bandi*: *sō* *frjōndi* 'the friend,' *sō* *hābpi* 'the field'

### GOTHIC TEXTS

6.5. Gothic has been preserved chiefly in a fragmentary but extensive translation of the Gospels and Epistles, forming in all about three-quarters of the New Testament. The books of the Old Law are represented only by fragments of three chapters (5-7) from Nehemiah. It is generally believed that Wulfila translated at least the extant portions of the New Testament, but there is unfortunately no direct evidence on this question, and the assertions of the early historians are of no great assistance. Auxentius says only that his teacher wrote and preached in Greek, Latin, and Gothic and left "plures tractatus et multas interpretationes" in these languages. Philostorgius states that Wulfila translated the entire Bible except for the Books of Kings. Sokrates adds that these books were omitted in order to avoid arousing the warlike spirit of the Goths, though it is more likely that the Books of Joshua and Judges would be deleted for such a reason. In any event, the stylistic character of the Gothic New Testament would appear to reflect the work of a single original translator, and the surviving text of Nehemiah, though brief and given partly to genealogies, shows no marked stylistic divergence from the rest of the Gothic Bible.

The Gothic translation was based on a widely current Greek text used in the diocese of Constantinople, the Antiochene-Byzantine recension of Lucian the Martyr (c. 312). Much study has been devoted to reconstructing this text, but its precise form is still very doubtful in many instances. Occasionally, too, the Gothic version shows evidence of modifications conforming with the Pre-Vulgate Latin. With few exceptions, the order of words in the Gothic text corresponds to that of biblical Greek, but in this respect also Latin influence is sometimes discernible. Considered as a whole, the Gothic version is marked by uniformity of treatment. Perhaps the most outstanding virtue of the trans-
lation is its expressive choice of words. The extent to which the Gothic Bible represents idiomatic, everyday Gothic phrasing may well be disputed, but there is no question that this version possesses a stately dignity and expressiveness that make it well worth reading for its literary value alone.

6.6. A separate literary document is known through eight unconnected leaves of a commentary now called the Skeireins (for Skeireins aïwaggêljons pairh Iōannēn ‘Explanation of the Gospel according to John,’ a name supplied in 1834 by the editor Massmann). Other records of the language appear in a fragment of a calendar of martyrs, in some marginal notes on a Veronese manuscript, in a Latin title deed of about 551 from Ravenna, and in another from Arezzo, which is now lost. A few Gothic phrases with quasi-phonetic transcriptions in Latin, some specimens of Gothic letters with a name given to each, and a few transcriptions of numerals appear in a Salzburg-Vienna manuscript of the ninth and tenth centuries. Latinized and Romance forms of Gothic words, including proper names, are widely scattered. A few runic inscriptions have been supposed to be Gothic. One occurs on a spearhead from Dahmsdorf, Brandenburg (ranja), another on a large gold ring from Pietroassa, Romania (gutanioiwi·hailag), a third on a spearhead from Kowel, Poland (tilarids or tilarios?).

Among various reports indicating a late survival of Gothic in the Crimea, the most important is that of the diplomat Ogier Ghislain de Busbecq. At some time within the years 1555 to 1562 he met two envoys from the Crimea and transcribed sixty-eight of their words together with a few phrases and numerals. All but a few of the cited words are Germanic, and (excepting three lines of a song) all are glossed in Latin. Unfortunately, however, the circumstances governing the transcription and its publication were not ideal. One of the informants, though originally a native speaker of Crimean Gothic, had "forgotten" it in favor of Greek; the other was a native speaker of Greek who had learned Gothic through contact with Crimeans. Busbecq, who spoke seven languages, tolerated some inconsistency in his transcription, and his report was published in a pirated printing that may well have introduced further complexities.

The Gothic manuscripts, which require separate attention, are listed in 7.5.
(1) Wārp ṭan, athāfhāit Hērōdēs andbahtans jah insandīda ins dū gahabān īōhānnēn in Hērōdiādīns. (2) jah ēis gahābāidēdūn ina jah gahāgidēdūn in karkaraī. (3) untē sō Hērōdīa qēns bṛōbrs Hērōdis was, jah Hērōdēs galigāida ija. (4) bīpē ija ba ni idreigōdēdūn sik, qāb īōhānnēs du imma: (5) galigāidēs qēn bṛōbrs ṭēnis; ṭāta ni skuld īst. (6) ḥī p sī mundōda sis bō wārūda izē jah fullnōda hatizis jah wilda īōhānnēn usqi-man. (7) jah bīpē Hērōdēs nahtamat waūrhta, plīnsida sō dāuhtar izōs jah galeikāida imma. (8) jah frah ija sa ṭīudans īvis wīlēdī. (9) īp sī in Hērōdiādīns bāb hāubidīs īōhānnīs. (10) jah skamāida sik Hērōdēs faūr ijōs jah ni ufrak izāi. (11) jah in izō insandīda spākulkatur jah anahābāb imma brīgan im hāubīb īōhānnīs ṭīs dāuþjandīns. (12) jah is afmāmāit imma hāubīb jah brāhta ṭata hāubīb izāi. (13) jah sipōnjōs īōhānnīs hābāidēdūn leik is jah galagidēdūn in hlāiwa.

See 7.3 for the declension of the third person pronoun.

afmāitan (VII) imma hāubīb bē-head him
anabīudan II command
athāitan VII summon
ba n. 7.4 both
bidjan V (+G/A) ask, beg, pray
brāhta 3 sg. brought
brīgan bring
brōbrs m. G of the brother
daŭhtar f. daughter
daŭpjangīns G Baptist
daŭpjan 7.1 put to death
faūr (+ A) before
fullnān 7.1 become full
gahabān 7.1 seize
galąjan 7.1 lay, put
galēkan (+ D) 7.1 please
galiugan 7.1 marry
habān 7.1 have, take
Hērōdīa, G-ādīns Herodia
hlāi n. tomb, grave
īvis wīlēdī what she wished
Chapter 7, Sections 7.1–3

idreigōn sik 7.1 repent qēns f., A qēn wife, woman
in (+ G) because of skaman sik 7.1 be ashamed
insandjan 7.1  ·send skuld n. lawful
lōhannis G of John spaikulatur m. executioner
karkara f. prison þeins G of thy
mundōn sis 7.1 note, mark ubrikan IV (+ D) reject
nahtamat m. A supper waūrhta 3 sg. arranged
plinsjan 7.1 dance

7.1. Weak verbs form the preterit by means of a d-/p- (or t-) suffix. All have the same preterit indicative endings:

<table>
<thead>
<tr>
<th>WEAK VERB CLASS</th>
<th>i</th>
<th>ii</th>
<th>iii</th>
<th>iv</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘save’</td>
<td>nas-jan</td>
<td>salbōn</td>
<td>hab-an</td>
<td>full-nan</td>
</tr>
<tr>
<td>pret. ind. sg.</td>
<td>nasida</td>
<td>salbōda</td>
<td>habāida</td>
<td>fullnōda</td>
</tr>
<tr>
<td>2</td>
<td>nasidēs</td>
<td>salbōdēs</td>
<td>habāidēs</td>
<td>fullnōdēs</td>
</tr>
<tr>
<td>3</td>
<td>nasida</td>
<td>salbōda</td>
<td>habāida</td>
<td>fullnōda</td>
</tr>
<tr>
<td>du. 1 [nasidēdu]</td>
<td>[salbōdēdu]</td>
<td>[habāidēdu]</td>
<td>[fullnōdēdu]</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>nasidēduts</td>
<td>salbōdēduts</td>
<td>habāidēduts</td>
<td>fullnōdēduts</td>
</tr>
<tr>
<td>pl. 1</td>
<td>nasidēdum</td>
<td>salbōdēdum</td>
<td>habāidēdum</td>
<td>fullnōdēdum</td>
</tr>
<tr>
<td>2</td>
<td>nasidēduþ</td>
<td>salbōdēduþ</td>
<td>habāidēduþ</td>
<td>fullnōdēduþ</td>
</tr>
<tr>
<td>3</td>
<td>nasidēdun</td>
<td>salbōdēdun</td>
<td>habāidēdun</td>
<td>fullnōdēdun</td>
</tr>
<tr>
<td>past participle</td>
<td>nasiþs</td>
<td>salbōþs</td>
<td>habāþs</td>
<td>—</td>
</tr>
</tbody>
</table>

stōjan ‘judge’ has pret. stauida, p.p. stauiþs. tāujan ‘do, make’ has pret. tawida, p.p. tawiþs. A few similar verbs occur in isolated forms. Weak preterits with t-suffixes, e.g., brāhta ‘he brought,’ will be considered separately (17.2).

7.2. Conjugate in the preterit indicative like:
(a) nasjan: hazjan ‘praise,’ lagian ‘lay,’ wasjan ‘clothe’
(b) salbōn: faginōn ‘rejoice,’ frijōn ‘love,’ idreigōn ‘repent’
(c) haban: munan ‘consider,’ pahan ‘be silent,’ witan ‘watch’
(d) fullnan: fraqistnan ‘perish,’ usmērnan ‘be proclaimed’

7.3. The third person pronoun is declined as follows:

<table>
<thead>
<tr>
<th>MASC.</th>
<th>NEUT.</th>
<th>FEM.</th>
<th>REFLEXIVE (ALL GENDERS)</th>
</tr>
</thead>
<tbody>
<tr>
<td>sg. N</td>
<td>is</td>
<td>ita</td>
<td>si</td>
</tr>
<tr>
<td>A</td>
<td>ina</td>
<td>ita</td>
<td>ija</td>
</tr>
<tr>
<td>G</td>
<td>is</td>
<td>is</td>
<td>izōs</td>
</tr>
<tr>
<td>D</td>
<td>imma</td>
<td>imma</td>
<td>izāi</td>
</tr>
</tbody>
</table>

29
PRELIMINARY EXERCISES

<table>
<thead>
<tr>
<th>MASC.</th>
<th>NEUT.</th>
<th>FEM.</th>
<th>REFLEXIVE (ALL GENDERS)</th>
</tr>
</thead>
<tbody>
<tr>
<td>pl. N</td>
<td>eis</td>
<td>ija</td>
<td>ijōs*</td>
</tr>
<tr>
<td>A</td>
<td>ins</td>
<td>ija*</td>
<td>ijōs</td>
</tr>
<tr>
<td>G</td>
<td>izē</td>
<td>izē*</td>
<td>izō</td>
</tr>
<tr>
<td>D</td>
<td>im</td>
<td>im</td>
<td>sis</td>
</tr>
</tbody>
</table>

The nominative forms serve chiefly for emphasis or contrast.

7.4. Subject pronouns, bāi ‘both’ (n. ba), and adjectives referring to two persons of different gender are neuter (or, from a historical point of view, dual), e.g., ija ni frōbun ‘they (= Mary and Joseph) did not understand,’ ba framaldra (n.) wēsun ‘both (= Zachary and Elizabeth) were very old.’

MANUSCRIPTS

7.5. The early history of the extant Gothic codices is obscure. All are copies and appear to have been written between 476 and 552, some very probably originating in Italy, others perhaps in southern France or in the Danube area.

(a) The Codex Argenteus is represented by 188 of 336 original leaves containing the Gospels in the “Western” order (Matthew, John, Luke, Mark), with each being divided into sections in accordance with the Eusebian canons. Of the surviving leaves, 187 are in the University of Uppsala library (Sig. DG 1); the 188th was discovered in the cathedral of Speyer on the Rhine in October 1970. This codex, an originally purple but now somewhat faded, reddish parchment, is written in silver ink, with gold for the beginning of a gospel, the first lines of sections and the Lord’s Prayer, and symbols for the gospels at the bottom of each page. The Argenteus, long unknown, was discovered in the sixteenth century in the abbey of Werden. From here it was taken to Prague and, with the capture of the city by Swedes in 1648, to Stockholm. After passing to Holland, where it was copied and later published by Franciscus Junius (1665), it was purchased by the Swedish chancellor de la Gardie, who had it bound in silver plates. The text is written in two scribal hands, one appearing in Matthew and John, the other in Luke and Mark. See page 124.

(b) The Codex Gissensis, found in Egypt in 1907 but ruined by seepage while stored in a bank vault during World War II, consisted of four pages containing verses from Luke 23-24 in Gothic and Latin. This was the only text on the leaves, though a few strokes and perhaps some Gothic letters had been added on two pages.

The other Gothic manuscripts are palimpsests (codices rescripti).

(c) The Codex Carolinus, like the Ambrosian documents listed below, once belonged to the famous monastery library at Bobbio in Liguria. This manuscript, which was found in the abbey of Weissenburg and is now in the Wolfenbüttel library (Sig. 4148), consists of four leaves containing about forty-two verses from the Epistle to the Romans 11-15 in Gothic and Latin.
Chapter 7, Sections 7.3-5

(d) The five Codices Ambrosiani, excepting seven leaves (see below), are now in the Ambrosian library, Milan.

Codex A (Sig. S 36 parte superiore) has 102 leaves, six of them blank and one illegible, containing fragments of the Epistles to the Romans, 1 and 2 Corinthians, Ephesians, Galatians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, and Philemon, together with the one-page remnant of the Calendar. To this manuscript also belong four badly damaged leaves now in Turin (Codex Taurinensis) containing fragments of the Epistles to the Galatians and Colossians.

Codex B (Sig. S 45 parte superiore) has seventy-eight leaves, one of them blank, with 2 Corinthians complete and fragments of 1 Corinthians, Ephesians, Galatians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, and Titus; see frontispiece I.

Codex C (Sig. J 61 parte superiore), two leaves, preserves a few verses from Matthew 25-27.

Codex D (Sig. G 82 parte superiore) has on three leaves the fragments of the Book of Nehemiah.

Codex E, which preserves the remnants of the Commentary on John, consists of eight unconnected leaves, five of which are kept in the Ambrosiana (Sig. E 147 parte superiore), the other three in the Vatican library, where they have been incorporated into Cod. lat. 5750. See frontispiece II.

In addition, some marginal notes in Gothic occur in a collection of Latin biblical homilies in Cod. bibl. cap. Veronensis 51, which belongs to the same period as the Gothic manuscripts listed above.

The title deed of Ravenna is now in Naples, but the Arezzo deed, which has been lost, is known only through a facsimile printed at Florence in 1731 (Gori, Inscriptiones antiquae). Both documents were written on papyrus. The Salzburg manuscript is now in Vienna (Codex Vindobonensis, Hofbibliothek, 795). Busbecq's Crimean specimens were printed in Paris in 1589, though without authorization, in an account relating his experience as an envoy to the court of Solyman the Magnificent (Augerii Gislenii Busbeqii D. Legationis Turciae epistolae quatuor).
8
n-DECLENSION;
PRESENT PARTICIPLE;
PHONETIC NOTATION

Iēsus in Galeilaia

(1) Jah afar ṭatei lōhannēs in karkarāi galagīps was, qam frāuja in Galeilaian rōdjands du manageim in gajukōm jah mērjands aiwaggēljōn. (2) jah faur marein gasalv Seimōnu miq gasinlˌjam in skipam; wēsun āuk fiskjans. (3) īp haﬂhāit ṭans mans jah gatawida ins wafrban nutans manne. (4) jah galībn in Kafarnaum. (5) jah was jāinarn manna unhulbōn ha-bands. (6) īp frāuja gasafvandς aglōn ṭis mans qap du Ḟizāi unhulbōn: usgag ūt us Ḟamma! (7) jah suns sāi usiddja ūt us Ḟamma mann. (8) jah qēbun sō managei: sāi miq wałdufaqja anabüßdib ūqim ahmam. (9) jah swasfrō Seimōnāus lag in brinnōn, jah bēdun frāuwan bi Ḟō. (10) īp qimands urraisiida Ḟō, jah aflaflōt Ḟō sō brinnō. (11) jah manageiς qēmun du frāujin allaqrō. (12) gahālida āuk usliŋan jah uswarp unhulbōns in namin attins jah usnam siukeins āuganē jah tuggōnō jah hafranę. (13) jah āusōna manne gahāusidēdun frōdein aiwaggēljōns.

afliṭan VII leave, forgive
aglō f. 8.1 distress
ahma m. 8.1 spirit
aiwaggēlţō f. 8.1 gospel
allaqrō from all sides
anabüßdib he commands
atta m. 8.1 father, the Father
āugō n. 8.1 eye
āuk cj. for
āusō n. 8.1 ear
brinnō f. 8.1 fever
fiskjā m. 8.1 fisherman
frāuja m. 8.1 lord, the Lord
frōdei f. 8.1 wisdom
gahālījan heal
gahāusjan hear
gajukō f. 8.1 parable
Galeilaia N-D, A-an Galilee
gasafvān V see
gasinlˌja m. 8.1 companion
gatāuwan do, make
haftō n. 8.1 heart
hāitan VII call
Kafarnaum Capernaum
ligān V lie, recline
managei f. 8.1 multitude
Chapter 8, Sections 8.1–4

manna m. 8.3 man
marei f. 8.1 sea, lake
namō n. 8.1 name
ruta m. 8.1 catcher
rödjan 8.4 speak
Seimôn, A -u, G -is Simon
siukê f. 8.1 sickness
skip n. ship, boat
suns at once, soon
swahrō f. 8.1 mother-in-law
tuggō f. 8.1 tongue
unhulbō f. 8.1 evil spirit
urräisjan raise
usggag 2 sg. go forth!
usiddja 3 sg. went forth
usliša m. 8.1 paralytic
usniman IV take away
uswäfpan III cast out
üt adv. out

8.1. \( n \)-declension nouns include all three genders:

<table>
<thead>
<tr>
<th>MASCULINE</th>
<th>NEUTER</th>
<th>FEMININE</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘cock’</td>
<td>‘heart’</td>
<td>‘multitude’</td>
</tr>
<tr>
<td>sg. N</td>
<td>hana</td>
<td>haîrto</td>
</tr>
<tr>
<td>A</td>
<td>hanan</td>
<td>haîrtō</td>
</tr>
<tr>
<td>G</td>
<td>hanins</td>
<td>haîrtins</td>
</tr>
<tr>
<td>D</td>
<td>hanin</td>
<td>haîrtin</td>
</tr>
<tr>
<td>pl. N-A</td>
<td>hanans</td>
<td>haîrtoña</td>
</tr>
<tr>
<td>G</td>
<td>hananê</td>
<td>haîrtanê</td>
</tr>
<tr>
<td>D</td>
<td>hanam</td>
<td>haîrtam</td>
</tr>
</tbody>
</table>

aba m. ‘man, husband’ has pl. G abnē, D abnam. aûhsa m. ‘ox’ has pl. G aûhsnē. namō n. ‘name’ has pl. N-A namna, G namnē, D namnam. watō n. ‘water’ has pl. D watnam.

8.2. Decline like:

(a) hana: blôma ‘flower,’ skula ‘debtor,’ haûrnja ‘trumpeter’
(b) haîrto: áugadaurō ‘window,’ kaûrnō ‘grain,’ ëârko ‘hole’
(c) managei: ëiâpe ‘mother,’ balpe ‘boldness,’ diupe ‘depth’
(d) tuggō: diûsô ‘slope,’ hëpô ‘chamber,’ mîzô ‘reward’

8.3. manna m. ‘man’ is declined as follows:

<table>
<thead>
<tr>
<th>sg.</th>
<th>N manna</th>
<th>A mannan</th>
<th>G mans</th>
<th>D mann</th>
</tr>
</thead>
<tbody>
<tr>
<td>pl.</td>
<td>N mans, mannans</td>
<td>A mans, mannans</td>
<td>G manné</td>
<td>D mannam</td>
</tr>
</tbody>
</table>

8.4. The present participle, which has a stem in -nd-, is declined like hana, haîrto, managei, above, but also has the masculine nominative singular ending -s, as in qimands ‘coming’ beside sa qimanda ‘the coming one, he who is to come’:

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### PRELIMINARY EXERCISES

<table>
<thead>
<tr>
<th>sg.</th>
<th>MASCULINE</th>
<th>NEUTER</th>
<th>FEMININE</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>qimanda, qimands</td>
<td>qimandō</td>
<td>qimandaei</td>
</tr>
<tr>
<td>A</td>
<td>qimandan</td>
<td>qimandō</td>
<td>qimandein</td>
</tr>
<tr>
<td>G</td>
<td>qimandins</td>
<td>qimandins</td>
<td>qimandeins</td>
</tr>
<tr>
<td>D</td>
<td>qimandin</td>
<td>qimandin</td>
<td>qimandein</td>
</tr>
<tr>
<td>pl.</td>
<td>N-A</td>
<td>qimandōna</td>
<td>qimandeins</td>
</tr>
<tr>
<td>G</td>
<td>qimandanē</td>
<td>qimandanē</td>
<td>qimandeinō</td>
</tr>
<tr>
<td>D</td>
<td>qimandam</td>
<td>qimandam</td>
<td>qimandeim</td>
</tr>
</tbody>
</table>

8.5. A collective singular subject often has a plural verb, e.g., *andhōf sō mānagei* (sg.) *jah qēpun* (pl.) 'the multitude answered and (they) said.'

### PHONETIC NOTATION

8.6. The brackets [ ] denote phonetic notation. The symbols [a â ē f i j k l m n õ p r s t ū v u ü z] represent the corresponding Gothic spellings as they are used in comparative Gothic grammar. The following symbols require separate attention:

- [a] like *ai* in NE aisle, NHG Kaiser
- [aw] like *au* in NE kraut, NHG Haus
- [æ] like *a* in NE at
- [b] like *b* in Go. bandi, lamb
- [ð] like *b* in Go. haban or like NE v formed with both lips
- [c] like *ch* in NE church
- [d] like *d* in Go. dariusō, land
- [ð] like *d* in Go. fadar or like *th* in NE father
- [e] like *e* in NE etch, NHG Bett
- [ê] like *e* in NE etch, NHG Bett when prolonged
- [a] like *a* in NE about, china, sofa
- [g] like *g* in NE go, dog
- [g] like *g* in Go. dagōs, North German sagen (see 1.9)
- [h] like *h* in NE he, also like the aspiration accompanying the first [t] in NE title [tʰajtʃ]
- [i] like *i* in NE pique, NHG wider, or like *ei* in Go. weis
- [iw] like *ew* in NE few, but with stress on [i]: [íw]
- [j] like *j* in NE judge
- [ŋ] like *ng* in NE song
- [o] like *au* in Go. daúhtar or like *o* in NHG doch
- [q] like *o* in NHG doch when prolonged
- [š] like *sh* in NE she
- [w] like *w* in NE we; ['w'] denotes lip-rounded articulation

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Chapter 8, Sections 8.4–7

[x] like ch in NHG ach
[2] like z in NE azure
[ān, ēn, ān] represent long nasal vowels.
[ʃ ʒ ʁ ɹ] are syllabic, as in NE little kitten [ɡd] for [ænd].
[+] as in NE apt [æp't], indicates unreleased breath.
[.] denotes voiceless articulation.
[+] denotes a clear-cut syllable break, as in NE night + rate (with open juncture) beside nitrate (with close juncture).
[Ø] ("zero") indicates the absence or loss of a sound.
[.] below a vowel indicates a high tongue position (10.7). [.] below a consonant indicates that the point of the tongue is turned upward and curled back (retroflexed).

8.7. The Gothic texts on pages 38 and 42 are shown below in phonetic transcription. For the purposes of comparative grammar, Gothic ði ðu ðu ðu ðh ðv are assumed to retain their archaic values, vowel length is assumed to be distinctive, and long (prolonged) consonants are represented by double symbols.

ða pæræβæl æu ðæ sœor ɣ ða sɪd

(3) ... saj uurrann sa sœandds du sœan frajwa sǐnammma. (4) jax wærp, mɪþpæni sèsō, sunum rextís gadraws for wix, jax kʰemun fûglós jax frêtun þata. (5) anþarûþ-þan gadraws ana stajnaxammmma, þarí ni xabajða erþa manâga, jax suns uurrann in þiþi ni xabajða diwpajþós erþós. (6) at sunnín þan uurinnandin ufbrann, jax unþe ni xabajða wortins gæðorsnþða. (7) jax sum gadraws in þornëns; jax ufarstíguþ þaj þornjus jax afxʷapiþeððun þata, jax akran ni gaf. (8) jax sum gadraws in erþa gðða jax gaf akran uurinnandð jax wæxsjandð, jah bar aión þrins tiguns jax aíñ sexes tiguns jax aíñ texuntëxund.

ða sœor ɣ ða sɪd—ekspλænëþɔn

(14) sa sœandds word sœíjþ. (15) aþþan þaj wþhra wix sind, þarí sœaða þata word; jax þan gæxawsjand unkarjans, suns kʰimþ satanas jax usniþþ word þata insþanð in xertam izë. (16) jax sind samaliðð þaj ana stajnaxammm sǐanans, þaj-i þan xawsjand þata word, suns mɪþ faxððaj nímand ita. (17) jax ni xaband wortins in sis ak xʷthlaþxʷerþaj sind; þabρðx biþþ kʰimþ agðð eþþaw wrakjia in þis wordis, suns gæmarzjanda. (18) jax þaj sind þaj in þornuns sǐanans, þaj word xawsjandans, (19) jah sorgðs þizos libajnajx jax afmarzins gæðins jax þaj bi þata anþar lustjus inn atgængandans afxʷapjand þata word, jax akranlawws werþþ. (20) jax þaj sind þaj ana erþaj þiaz gððð sǐanans þaj-i xawsjand þata word jax andnimand jax akran berand, aión þrins tiguns jax aíñ sexes tiguns jax aíñ texuntëxund.

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GOTHIC TEXTS
(3)...sái urrann sa saiands du saian fráïwa seinamma. (4) jah warp, miðpanei saisō, sum raïhtis gadrāus faúr wig, jah qēmun fuggōs jah frētun ðata. (5) anþaruf-þan gadrāus ana stáinahamma, þarei ni habáida aîrþa managa, jah suns urrann in þizei ni habáida diuðaizōs aîrþos; (6) at sunnин þan urrinnandin ufrann, jah untē ni habáida waúrtins gaaðaursnōda. (7) jah sum gadrāus in þaûrmuns; jah ufarstigun þai þaûrnjus jah aflvapídēdun ðata, jah akran ni gaf. (8) jah sum gadrāus in aîrþa göda jah gaf akran urrinnandō jah wahsjandō, jah bar án ʻl. jah án ʻj. jah án ʻr.

(3) fráïwa seinamma] '(with) his seed,' an instrumental dative.
(5) anþaruf-þan for anþar-uh-þan. ʻh in -u)h 'and' (also in jah 'and,' nih 'and not, nor,' nuh 'then?') may be assimilated to the initial consonant of a following word.

duiðaizōs aîrþos] partitive genitive (3.4).
(6) at sunnин þan urrinnandin] see 9.5, below.

<table>
<thead>
<tr>
<th>English</th>
<th>Icelandic</th>
</tr>
</thead>
<tbody>
<tr>
<td>afľapjan</td>
<td>choke</td>
</tr>
<tr>
<td>án... án n.</td>
<td>one... another</td>
</tr>
<tr>
<td>akran n.</td>
<td>fruit</td>
</tr>
<tr>
<td>anþar-uh-þan</td>
<td>and another</td>
</tr>
<tr>
<td>at (+D/A)</td>
<td>at, by, from</td>
</tr>
<tr>
<td>bairan IV</td>
<td>bear</td>
</tr>
<tr>
<td>diuðaizōs f. G sg.</td>
<td>deep</td>
</tr>
<tr>
<td>fra-itan V</td>
<td>devour</td>
</tr>
<tr>
<td>fráïw n.</td>
<td>seed</td>
</tr>
<tr>
<td>fugls m.</td>
<td>bird</td>
</tr>
<tr>
<td>gadriusán II</td>
<td>fall, fail</td>
</tr>
<tr>
<td>gagaûrsnán</td>
<td>be withered</td>
</tr>
<tr>
<td>giban V</td>
<td>give, yield</td>
</tr>
<tr>
<td>göða f. A sg.</td>
<td>good</td>
</tr>
<tr>
<td>in þizei</td>
<td>because</td>
</tr>
<tr>
<td>ʻj. (A saihs tiguns)</td>
<td>sixty</td>
</tr>
<tr>
<td>ʻl. (A þrins tiguns)</td>
<td>thirty</td>
</tr>
<tr>
<td>managa f. A sg.</td>
<td>much</td>
</tr>
<tr>
<td>miþ-þan-ei</td>
<td>while, when</td>
</tr>
<tr>
<td>ʻr. (taihunthēhund)</td>
<td>a hundred</td>
</tr>
<tr>
<td>raïhtis</td>
<td>namely, indeed</td>
</tr>
<tr>
<td>saiand m.</td>
<td>sower</td>
</tr>
<tr>
<td>seinamma n. D sg.</td>
<td>his</td>
</tr>
</tbody>
</table>
9.1. Gothic i-declension nouns are masculine or feminine:

<table>
<thead>
<tr>
<th>MASCULINE</th>
<th>FEMININE</th>
</tr>
</thead>
<tbody>
<tr>
<td>'court'</td>
<td>'place'</td>
</tr>
<tr>
<td>N gards</td>
<td>staþs</td>
</tr>
<tr>
<td>A-V gard</td>
<td>staþ</td>
</tr>
<tr>
<td>A-[V] anst</td>
<td>anstáis</td>
</tr>
<tr>
<td>G gardis</td>
<td>stadir</td>
</tr>
<tr>
<td>D garda</td>
<td>stada</td>
</tr>
<tr>
<td>pl. N gardeis</td>
<td>stadeis</td>
</tr>
<tr>
<td>A gardins</td>
<td>stadins</td>
</tr>
<tr>
<td>G gardé</td>
<td>stadé</td>
</tr>
<tr>
<td>D gardim</td>
<td>stadim</td>
</tr>
<tr>
<td></td>
<td>anste</td>
</tr>
<tr>
<td></td>
<td>anstins</td>
</tr>
<tr>
<td></td>
<td>anstim</td>
</tr>
<tr>
<td></td>
<td>fahédí</td>
</tr>
<tr>
<td></td>
<td>fahédins</td>
</tr>
<tr>
<td></td>
<td>fahédís</td>
</tr>
<tr>
<td></td>
<td>fahédáí</td>
</tr>
<tr>
<td></td>
<td>fahédais</td>
</tr>
<tr>
<td></td>
<td>fahéps</td>
</tr>
<tr>
<td></td>
<td>ansts</td>
</tr>
</tbody>
</table>

Nominative singular -s does not occur after short vowel plus r, e.g., *baúr* m. 'son,' or after s, e.g., *runs* m., A *runs* 'a running.' *náus* m. 'corpse' has pl. N *nawets,* A *nawins.* *háims* f. 'village' follows *anst,* above, in the singular but *giba* (6.3) in the plural. Feminine abstracts in -eins, e.g., *láiseins* 'doctrine,' have pl. N -ës, G -ó, as in *giba,* but otherwise follow *anst.*

9.2. Decline like:

(a) *gards:* arms 'arm,' *hups* 'hip,' *muns* 'thought,' *sáiws* 'sea'
(b) *staþs:* *brúþfás* 'bridegroom,' *juggaláþs* 'young man'
(c) *anst:* *andahafs* 'answer,' *mahts* 'power,' *táikns* 'token'
(d) *fahéps:* *arbáþs* 'labor,' *manaséps* 'man-seed, mankind'

9.3. u-declension nouns consist chiefly of masculines and feminines, which are declined alike, e.g., *sunus* m. 'son':

| sg. N sunus       | pl. N sunjus     |
| A-V sunu         | A sununs         |
| G sunáus         | G suniwē         |
| D sunáu          | D sunum          |

*u au* may interchange in endings: -us for -aus, -au for -u, etc. Only vestiges of neuters occur, e.g., *faihu* 'cattle,' D -du.

9.4. Decline like *sunus:* m. *fóitus* 'foot,' m. *magus* 'boy,' m. *sidus* 'custom,' m. *tunþus* 'tooth,' f. *kinnus* 'cheek.'
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9.5. Absolute phrases, denoting time or circumstances, have no syntactic relation to other parts of sentences. A dative absolute contains a participle modifying a dative noun or pronoun: *at sunnin pan urrinandin* ‘when the sun came out,’ *bám swa waúrpanam* (past participle, 10.4) ‘these things thus having come to pass,’ *at libandin abin* ‘while the husband lives.’

MOVABLE ORGANS OF SPEECH

9.6. In addition to the lungs, the following movable organs have speech functions:

(a) In the larynx, which forms the upper part of the windpipe, the breath passage may be opened, narrowed, or closed by two liplike folds of elastic membrane, the vocal lips. In ordinary breathing, these lips are separated, and the breath flows between them without modification. If, however, they are drawn lightly together and are set into vibration by breath forcing its way between them, the sound of voice is produced. For “whispering voice” they are pressed firmly together except for a small cleft, and the breath rustles as it flows between them. Complete closure of the opening between the vocal lips, called the glottis, shuts off the breath.

(b) The velum (soft palate) with its pendant tip, the uvula, forms the rear, movable roof of the mouth. The velum may be raised to meet the back wall of the upper throat passage, thus sealing the adjoining entrance to the nasal cavities, or may be relaxed and lowered so as to permit nasal breathing.

(c) The size and shape of the resonating chamber embracing the mouth and the upper throat cavity (called the pharynx) may be variously altered by the tongue, the lower jaw, the lips, and to some extent the pharyngeal and cheek muscles.

PHONETIC CLASSIFICATION OF CONsonANTS

9.7. For a voiceless consonant, the vocal lips neither vibrate nor produce whispering voice; for a voiced consonant, they are set into vibration (9.6a). Thus, with the addition of vocal vibration, the voiceless hiss [s] becomes the voiced buzz [z]; the vibration is especially noticeable if the ears are stopped. The same contrast can be heard in pronouncing the pairs [f b], [b ð], [ð ŋ], [t j], [t z], [p b], [t d], and [k g], provided that each consonant is sounded aloud without an accompanying vowel.

9.8. Consonants are generally characterized by narrowing or closure of the breath passage; for example:

(a) At the lips for *labial* [p b m f b]

(b) At or near the front teeth for *dental* [ð ð t d n l r s z ň ſ č j]

(c) At the hard palate, the bony roof of the mouth, for *palatal* [j] (and for [k g ŋ x /projects] when formed as palatals)
Chapter 9, Sections 9.5-10

(d) At the velum for velar [k ɡ ɲ x ɕ]
(e) At both the lips and the velum for labiovelar [w kʰ xʷ]
(f) At the vocal lips for glottal [h], though breath friction for [h] can be produced without glottal narrowing

9.9. With respect to the manner in which the breath is modified, the foregoing consonants may be classified into:

(a) Stops, viz., [p b t d k kʰ ɡ], for which the breath is suddenly pent up and/or released
(b) Affricates, viz., [č ʃ j], for which stopped breath is released through a narrow opening so as to produce friction
(c) Fricatives, viz., [f b ʋ ɹ x xʰ ɡ h] and the sibilants [ʃ z ʂ ʐ], for which the breath flow is impeded and frictional
(d) Liquids. including the lateral [l], for which the breath flows around one or both sides of the tongue, and [ɾ]
(e) Nasals, viz., [m n ŋ], for which the mouth remains stopped while the velum is lowered to permit nasal breathing
(f) Semivowels, viz., [j w], for which the breath is modified by frictionless vowel glides, [j] corresponding to the vowel [i] and [w] to the vowel [u]

9.10. The consonants described above, with the exception of [h], are summarized in the following table. Where two consonants are listed together without intervening punctuation, the first is voiceless and the second voiced:

<table>
<thead>
<tr>
<th>LABIAL</th>
<th>DENTAL</th>
<th>PALATAL</th>
<th>PALATAL OR VELAR</th>
<th>LABIOVELAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stops</td>
<td>p b</td>
<td>t d</td>
<td>k g</td>
<td>kʰ</td>
</tr>
<tr>
<td>Affricates</td>
<td>č ʃ j</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fricatives</td>
<td>f b ʋ ɹ x xʰ</td>
<td>g</td>
<td>xʰ</td>
<td></td>
</tr>
<tr>
<td>Liquids</td>
<td>l, r</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nasals</td>
<td>m n ŋ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Semivowels</td>
<td>j w</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

[ŋ, ɻ] may be further distinguished as interdental, [ʃ z] as postdental, and [ʂ ʐ ɕ ʃ j] as palatodental.
10

PRESENT INDICATIVE;
WEAK FORMS OF ADJECTIVES;
VOWELS

The Sower and the Seed—Explanation: Mark iv.14–20

(14) Sa saijands waúrd saijib. (15) aþpan tæi wiþra wig sind, þarei saïada þata waúrd; jah þan gaháusjand unkarjans, suns qimìþ Satanás jah usnimiþ waúrd þata insaiánō in haírtam izē. (16) jah sind samaleikō tæi ana stáinahamma saianans, þæie tæan häüsjand þata waúrd, suns miþ fa-hêdái nimand ita. (17) jah ni haband waúrtins in sis ak hveilalvaírbái sind; þæbrōh biþæ qimìþ aglō aþþáu wrakja in þis waúrdis, suns gamarzjanda. (18) jah tæi sind tæi in þaúnuns saianans, tæi waúrd häüsjan-dans. (19) jah saúrgōs þizós libaináis jah afmarzeins gabeins jah tæi bi þata anðar lustjus inn atgaggandans afhvaþjand þata waúrd, jah akranaláus waíribiþ. (20) jah tæi sind tæi ana aþþái þizái gōdōn saianans þæie häüs-jand þata waúrd jah andnimand jah akran baírænd, áin ‘l’ jah áin ‘j’ jah áin ‘r’.

(14) saijands] MS for saiands  saijib] MS for sáiþ.
(15) tæi ‘these, those’ refers to persons except in verse 19.
(19) þæi bi þata anðar lustjus] lit. ‘those desires about the other thing,’ i.e., desires con-cerning other things.

afmarzeins f. deceitfulness
aþþáu or
ak but
akranáláus fruitless
anðar other, second
atgaggan come, go, enter
aþþan but, however
fahēps f. joy
gabei f. riches, wealth
gamarzjan offend
gōda 10.4 good
häuser hear, harken
hveilalvaírbái m. N pl. inconstant
inn adv. in, within
insaián VII 10.4 sow in
libáins f. life
Chapter 10, Sections 10.1-4

lustus m. desire, lust  ḫā-i those who
nimân IV take, accept  ḫārōh afterward
samaleikō likewise  unkarja 10.4 careless (one)
Satanas Satan  wibra against, by
sāruga f. sorrow, care  wrakja f. persecution
sind are (3 pl.)

10.1. The Gothic present, which also expresses the future, includes the same persons and numbers as the preterit; an active and a passive voice; indicative, optative, and imperative moods; the infinitive; and the present participle.

10.2. The present indicative active and passive of the strong verb baîran ‘bear’ and the weak verbs nasjan ‘save,’ sōkjan ‘seek,’ haban ‘have,’ and sal-bōn ‘anoint’ are representative of nearly all Gothic verb classes:

**ACTIVE**

| sg. | 1 baîra | nasja | sōkja | haba | salbō |
| 2 baîris | nasjis | sōkeis | habáis | salbōs |
| 3 baîrīb | nasjīb | sōkeīb | habāib | salbōp |
| du. | 1 baîrōs | nasjōs | sōkjōs | habōs | [salbōs] |
| 2 baîrats | nasjats | sōkjats | habāits | [salbōts] |
| pl. | 1 baîram | nasjam | sōkjam | habam | salbōm |
| 2 baîrīb | nasjīb | sōkeīb | habāib | salbōp |
| 3 baîrand | nasjand | sōkjand | haband | salbōnd |

**PASSIVE**

| sg. | 1 baîrada | nasjada | sōkjada | habada | salbōda |
| 2 baîrada | nasjaza | sōkjaza | [habaza] | [salbōza] |
| 3 baîrada | nasjada | sōkjada | habada | salbōda |
| pl. 1–3 baîrand | nasjanda | sōkjanda | habanda | salbōnda |

10.3. Conjugate in the present indicative like:

(a) baîran: nimân ‘take,’ steigan ‘ascend,’ skeinan ‘shine’
(b) nasjan: lagjan ‘lay,’ matjan ‘eat’
(c) sōkjan: fōðjan ‘feed,’ mikiljan ‘magnify, glorify’
(d) haban: hatan ‘hate,’ liugan ‘marry,’ witan ‘watch’
(e) salbōn: frijōn ‘love,’ skalkinōn ‘serve’

10.4. Declension of adjectives and past participles may be weak or strong. Whereas the weak declension is based on Indo-European *n*-stems, the strong declension is based on *o* - and *ā*-stems. The strong declension is used when adjectives are undetermined, that is, not preceded by determiners (definite articles or pronouns). The weak declension is used when determiners precede the adjective and when the adjective itself “determines” the nominal phrase. Some
GOTHIC TEXTS

adjectives that are inherently definite, such as comparatives, take the weak declension when not preceded by determiners. The weak or n-declension of adjectives and past participles has the same endings as hana, hairto, tuggō (8.1):

<table>
<thead>
<tr>
<th>MASCULINE</th>
<th>NEUTER</th>
<th>FEMININE</th>
</tr>
</thead>
<tbody>
<tr>
<td>sg. N</td>
<td>blinda ‘blind’</td>
<td>blindō</td>
</tr>
<tr>
<td>A</td>
<td>blindan</td>
<td>blindō</td>
</tr>
<tr>
<td>G</td>
<td>blindins</td>
<td>blindins</td>
</tr>
<tr>
<td>D</td>
<td>blindin</td>
<td>blindin</td>
</tr>
<tr>
<td>pl. N-A</td>
<td>blindans</td>
<td>blindōna</td>
</tr>
<tr>
<td>G</td>
<td>blindanē</td>
<td>blindanē</td>
</tr>
<tr>
<td>D</td>
<td>blindam</td>
<td>blindam</td>
</tr>
</tbody>
</table>

This declension is used after sa, pata, sō (as above in Mark iv.20: pāi ana airbai bizāi gōdōn saianans) for sama ‘same’ and silba ‘self,’ and for noun-adjectives like unkarjans ‘careless (ones)’ in Mark iv.15. Comparative adjectives, e.g., jūhīza ‘younger,’ are always weak but are declined in the feminine like managei, not like tuggō.

OBSTRUENTS, RESONANTS, VOWELS

10.5. In forming stops like [p b t d k g] and affricates like [č j], it will be observed that each requires a complete obstruction of the breath passage. True fricatives, e.g., [f b f s z], require a partial obstruction. Stops, affricates, and fricatives are accordingly classified as obstruents; as a rule, they are nonsyllabic. Liquids and nasals, on the other hand, are as a group less obstructed in formation and may alternate between nonsyllabic and syllabic function, e.g., NE [l/i] in [bætl] beside [bætl] and [n/g] in [lajtn] beside [lajt]. Still less obstructed are such semivowel-and-vowel alternants as NE [j/i] in [indjan/indian], and [w/u] in [biwvæk/bivvæk]. Such alternants, together with liquids and nasals, form a class of resonants. Unlike obstruents and resonants, vowels are always syllabic and relatively unobstructed in their formation. It must be noted, however, that these distinctions are more relative than absolute. Thus [h], though sometimes genuinely fricative, can be formed with less obstruction than is required for a vowel, and [s s], though not often considered as syllabic, serve in syllabic function in NE [pst] ‘listen!’ [s] ‘be quiet!’

PHONETIC CLASSIFICATION OF VOWELS

10.6. The formation of vowels and their phonetic interrelationships can be described most simply in terms of the positions assumed by the tongue and
Chapter 10, Sections 10.4-7

lips, though in reality the quality of a vowel is determined by the overall contour and condition of the resonating cavity, so that the position assumed by one movable organ may be offset to some extent by compensatory adjustments of other movable organs.

10.7. A vowel is described as high (close) or low (open), depending upon the height of the tongue in the mouth. In pronouncing [i e ê ā], for example, it will be observed that the tongue is close to the palate for [i] but lowered progressively for [ê ê ā]. A similar lowering can be observed in pronouncing [ū ō ť ā]. For [a] the tongue is approximately midway between high and low:

<table>
<thead>
<tr>
<th>FRONT</th>
<th>CENTRAL</th>
<th>BACK</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>i</td>
<td>ü</td>
</tr>
<tr>
<td>High-mid</td>
<td>ê</td>
<td>ō</td>
</tr>
<tr>
<td>Mid</td>
<td>a</td>
<td></td>
</tr>
<tr>
<td>Low-mid</td>
<td>ê</td>
<td>ŕ</td>
</tr>
<tr>
<td>Low</td>
<td>ā</td>
<td></td>
</tr>
</tbody>
</table>

The tongue may also be narrowed and raised slightly by tensing it, e.g., for [i ē ŭ] as opposed respectively to [i e u].

It will be noticed further that the tongue rises toward the front palate for the front (palatal) vowels [ë ê ī], whereas the ascent is toward the back palate for the back (velar) vowels [ǭ ō ŭ]. For the central vowels [ā ā] neither the front nor the back of the tongue predominates.

With respect to the shape of the lips, vowels are classified as lip-rounded (or simply rounded), e.g., [ū u ŏ ŕ], unrounded, e.g., [i ī ê ŕ], or neutral, e.g., [a ā].

For oral vowels the velum is raised to meet the back wall of the pharynx, thus preventing the breath from passing through the nasal cavities. For nasal vowels, e.g., those of Modern French, the velum is lowered, and the breath flows simultaneously through the mouth and the nasal cavities.

A diphthong, in a narrow sense of the term, is a combination of a vowel with a semivowel in the same syllable. If the semivowel glide element occurs first and the vowel element second, e.g., NE [je] in [jes] and [we] in [wet], the combination is called a rising (crescendo) diphthong. If the vowel element occurs first, e.g., NE [aj] in [ail] and [aw] in [krawt], the combination is described as a falling (decrescendo) diphthong. In Indo-European phonology the term “diphthong” is often used with a broader meaning, also including falling combinations of vowels with liquids and nasals ([el er em en], etc.) and sometimes the corresponding rising combinations as well ([le re me ne], etc.).

The factors of length, pitch, and stress, though relevant to the description of vowels, have wider applications and will be considered separately (see 11.8; 12.8; 17.7).
(11) ... mannē sums āihta twans sununs. (12) jah qaḍ sa jūhiza izē du attīn: atta, gif mis sei undrinnāi mik dáil āginis. jah disdāilida im swēs sein. (13) jah afar ni managans dagans brāhta samana allata sa jūhiza sunus jah aflāīp in land faīrra wisandō. jah jāinar distahida ṭata swēs seinata libands ussitiuriba. (14) bīpē ṭan frawas allamma, warp hūhrus abrs and gawi jāinata, jah is dugann alaṭarba wairībān. (15) jah gaggands gahastīda sik sumamma baǔrgjanē jāinis gāujis, jah insundai ina hāībjoś seināizōs haldan sweina. (16) jah gāŕnida sad itan haūrnē ṭōei matidēdun sweina, jah manna imma ni gaf.

(12) seins* always refers to the subject of its own clause; use of a genitive like is in this context is extremely rare.

(15) hāībjoś seināizōs] ‘to his field,’ a genitive of place.

abrs 11.1 great, mighty
gahftjan sik join
gārnta jearn, long
gif give! (2 sg.)
hāńpi f. field, heath
haldan VII tend, hold, feed
haūrn n. husk, horn
hūhrus m. famine, hunger
jāins 11.1 that
jūhiza younger
land n. land
liban live
manags 11.1 many, much, great
matjan eat
mik A, mis D me
sad (= sáb) itan eat one’s fill
samana adv. together
sei f. which, who
seins* 11.1 his, his own
sums 11.1 a certain, some
sunus m. son

swein n. swine, pig
swès sg. 3.1 possessions
twái m., A twans two
þó-ei n. A pl. that, which
undrinnái is coming to
usttiuriba riotously

11.1. When not declined weak (10.4), adjectives and past participles follow the strong declension, e.g., blinds ‘blind.’

<table>
<thead>
<tr>
<th>MASCULINE</th>
<th>NEUTER</th>
<th>FEMININE</th>
</tr>
</thead>
<tbody>
<tr>
<td>sg. N</td>
<td>blinds</td>
<td>blind, blindata</td>
</tr>
<tr>
<td>A</td>
<td>blindana</td>
<td>blind, blindata</td>
</tr>
<tr>
<td>G</td>
<td>blindis</td>
<td>blindis</td>
</tr>
<tr>
<td>D</td>
<td>blindamma</td>
<td>blindamma</td>
</tr>
<tr>
<td>pl. N</td>
<td>blindái</td>
<td>blindáizê</td>
</tr>
<tr>
<td>A</td>
<td>blindans</td>
<td>blindó</td>
</tr>
<tr>
<td>G</td>
<td>blindáizê</td>
<td>blindáizê</td>
</tr>
<tr>
<td>D</td>
<td>blindám</td>
<td>blindáim</td>
</tr>
</tbody>
</table>

These endings are partly those of nouns like m. dags, n. waúrd, f. gibá and partly those of pronouns:

m. sg. A -ana as in þana and ina
D -amma as in þamma and imma
pl. N -áí as in þáí
G -áizê as in þízê and ízê
n. sg. N-A -ata as in þata and ita
D -amma as in þamma and imma
pl. G -áizê as in þízê and ízê
f. sg. G -áizós as in þízó and ízó
pl. G -áizó as in þízó and ízó
m.-n.-f. pl. D -áim as in þáim and im

A few adjectives (and all possessives) are invariably strong, e.g., als ‘all,’ jáins ‘that,’ sums ‘some,’ meins ‘my.’

11.2. The noun endings of a few strong adjectives follow other vowel-declension nouns, e.g., m. niujis ‘new’ like harjis (2.3), wilþeis ‘wild’ like hairdeis (2.3); n. wailamêri ‘of good repute’ like kuni (3.1); f. wôbi ‘sweet’ like bandi (6.3). The extant forms of a few other adjectives differ from these only in the nominative singular of all genders and in the neuter accusative and gen-

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itive singular: m.-f. brūks, n. brūk ‘useful,’ n. G skeiris ‘clear’ (i-declension, 9.1); m. manwus, n. manwu ‘ready,’ f. paũrus ‘withered’ (u-declension, 9.3).

11.3. The N sg. -s does not occur after r preceded by a short vowel or after s, e.g., unsar ‘our,’ láus ‘empty.’ Possessives in -r and predicate adjectives have no n. N-A -ata.

11.4. After vowels or diphthongs, b d are replaced respectively by f ð when occurring finally or before final -s, but b d may be leveled in spelling:
G twalibē, N twalif or -lib ‘twelve’; m. sg. D gōdamma, N gōps or gōds ‘good.’

11.5. Decline like blinds (or according to 11.3–4, as indicated): arms ‘poor,’
diups ‘deep,’ frōps (11.4) ‘wise,’ izwar (11.3) ‘your,’ baurans ‘born,’ nasīps (11.4) ‘saved.’

PHONEMES AND ALLOPHONES

11.6. The segmental phonemes of a language or dialect are its contrasting classes of vowel and consonant sounds. NE /i æ/, for example, contrast in it at, /l r/ in led red. (The diagonals / / indicate that the symbols are phonemic.) Two or more speech sounds that occur as members of the same phoneme constitute its allophones. Thus a speaker of English may pronounce middle with voiced-postdental-velarized-syllabic [l], mirthless with partly voiceless-dental-centralized-nonsyllabic [l], and billion with voiced-postdental-palatalized-nonsyllabic [l]. Neither these nor other types of English l-sounds contrast with each other; all are members of a single phoneme.

The phonemic status of speech sounds may vary greatly from language to language or from dialect to dialect. English /l/ and /r/ contrast, for example, but Japanese [l] and [ɾ] do not. Conversely, Welsh contrasts voiced /l/ with voiceless /ɬ/, whereas English [l] and [ɾ] occur only as co-allophones, that is, as allophones of the same phoneme.

11.7. When co-allophones alternate in conformity with their phonetic environment, they are in complementary distribution (complementation). Thus, in its place of articulation, dental [l] in mirthless conforms with dental /p/, postdental [ɾ] in middle with postdental [d]. In its manner of articulation, NE /p/ is exploded and aspirated initially in pat [pʰæt] but is exploded without aspiration in spat [spæt], in which the exhalation for /s/ lowers the breath pressure. For [p'] in apt [æp’t], chapman [cæp’mɔn], on the other hand, the breath remains pent up; it is released only in articulating the following stop or nasal. Less commonly, co-allophones may occur in the same phonetic environment; they are then in free variation. Thus NE [pʰ p p'] may occur finally, as in tap.

11.8. Prosodic (suprasegmental) phonemes embrace contrastive features of length (e.g., L mālus ‘apple tree’ vs. malus ‘bad,’ It. cassa ‘case’ vs. casa ‘house’), stress (NE insult vs. insült), pitch (NE yes? ‘really?’ vs. yes+ ‘of course!’), and juncture (NE night + rate with open juncture vs. nitrato with close juncture).

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PHONOLOGIC CHANGE

11.9. Changes in the phonemic status of speech sounds form two major patterns: if some or all allophones of originally separate phonemes coalesce and so no longer contrast with each other, the result is a merger; if co-allophones acquire separate phonemic status, the result is a split.

The processes involved in phonologic change are of two general types, conditioned and unconditioned.

(a) Conditioned changes occur only in certain phonetic contexts. Among the varieties of conditioned change, the most common is assimilation, through which the articulations of different neighboring sounds are harmonized. In OE *henep > NE hemp, for example, /n/ has become bilabial /m/ by assimilation to bilabial /p/; in OE *æmette > NE ant, /m/ has been assimilated to /l/; in IE jug-tós > juk-tós p.p. 'yoked,' voiced /g/ became voiceless in combination with the following voiceless /t/. In dissimilation, on the other hand, like neighboring sounds become less similar in articulation, as in L marmor > OFr. marbre > NE marble. Loss of syllables through dissimilation, as in NE gently for *gentle-ly, is called haplology. Other varieties of conditioned change include transposition or metathesis (NE aks beside ask) and addition or ex crescence (Sp. e-straic for English strike, NE ath-a-letic, ME soun > NE sound). Conditioned change in juncture, as in NE moum-pitcher for moving picture, jeat-chet? for did you eat yet?, gov'ment for government, is called sandhi.

(b) Unconditioned changes are not limited to certain sound combinations. Proto-Italic /x/, for instance, became /h/ in Old Latin and was subsequently lost, and Indo-European /a o/ merged in preliterate Germanic, regardless of the phonetic contexts in which these phonemes occurred.

11.10. Though both phonetic and phonemic analyses help to explain how phonologic changes occur, neither explains why. Subconscious mimicry and leveling may spread such innovations from speaker to speaker and from word to word, but only rarely is the source of a change identifiable. The phonemic system of a language may be modified if its speakers absorb a large foreign-speaking substratum whose members pronounce the language with the speech habits and contrasts of their native tongue. Bilingualism in border areas may have a similar effect, eventually modifying the pronunciation of monoglots. It appears likely, too, that the phonemic systems of languages tend to be symmetrical, so that a disruption in one segment of a system may bring about a realignment of other segments. When the speakers of a language become separated into groups, whether through migration or through the presence of topographic or social barriers, dialectal differences often arise. When the contact between two related dialects has been lost, they may become progressivel y divergent, especially if subject to different local influences. Social ascendance of individual dialects, linguistic fashions and shibboleths, taboos, class consciousness, and perhaps other influences as well may be contributing factors.
ANALOGIC CHANGE

11.11. Speech is dependent upon a complex of neuromuscular habit patterns. In a narrow sense, analogic change is a process by which linguistic usage is altered or created to conform with these patterns. In learning English, for example, a child soon acquires the habit of forming s-plurals in such words as boys. If he extends this habit to sheep and man, the analogic plurals sheeps and mans result. Similarly, "incorrect" weak preterits like knowed and growed are based on the same habit that produces the "correct" form sowed, which is in turn an analogic replacement of a strong preterit (OE sêow). Pronunciation, syntax, and meaning as well may be modified by analogy, an analogic replacement often completely superseding the corresponding historic development.

In a broader sense, analogic change includes some inventive processes. Thus folk etymology (metanalysis) attempts to make forms more meaningful: spittin' image for spit and image, Irish English Mary McDillon for Mary Magdalene. Contamination alters one word or phrase through association with another, as in whirlicane < whirlwind: hurricane, why for < why: what for.
12

IMPERATIVE;
FIRST PERSON PRONOUN;
INDO-EUROPEAN /p t k s/
Chapter 12, Sections 12.1-3

frumists foremost, best skalks m. servant
gaqiunan be made alive spráutō quickly
gaskōhi n. pair of sandals stiur m. calf, steer
gatatwei make! (imper. sg. 2) swē as, like, about
gawasjan clote banaseiks more, further
háiťidáu I be called ñeins thy, thine
hals m. neck þragjan rush, run
handus f. hand ufarassus m. abundance
Ivan filu how many, how much ufsneīpaŋ I sly
im am usstanand V1 rise up
infeinan be moved, pity vàila (?walla) well
ju now, already waŋts worthy
kukjan (+ D) kiss wasti f. garment
meins my, mine wisan V feast
nauh-pan-uh yet, still

12.1. The imperatives of baír ‘bear,’ sökjan ‘seek,’ salbōn ‘anoint,’ and haban ‘have’ are the following:

<table>
<thead>
<tr>
<th>sg. 2</th>
<th>baír</th>
<th>sökei</th>
<th>salbō</th>
<th>habái</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>baíradáu</td>
<td>sökjadáu</td>
<td>salbōdáu</td>
<td>habadáu</td>
</tr>
<tr>
<td>du.2</td>
<td>baírats</td>
<td>sökjats</td>
<td>salbōts</td>
<td>habáits</td>
</tr>
<tr>
<td>pl. 1</td>
<td>baíram</td>
<td>sökjam</td>
<td>salbōm</td>
<td>habam</td>
</tr>
<tr>
<td>2</td>
<td>baíriŋ</td>
<td>sökeiŋ</td>
<td>salbōp</td>
<td>habāŋ</td>
</tr>
</tbody>
</table>
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12.4. A participle modifying the subject or object of a finite verb often replaces a second finite verb: *qimands pan in sis qap* ‘coming then (= when he came) to himself, he said,’ *naihpanuh pan fai ran wisandan (A) gasahv ina (A) atta is* ‘his father saw him being then (= when he was) still far away.’

12.5. A direct object need not be repeated: *pana galáusidédi . . . gawandidehi* ‘had freed him . . . had converted (him),’ *jah bringandans stür pana alidan ufsnei lip* ‘and bringing (see 12.4) the fatted calf, slay (it).’

COMPARATIVE AND INTERNAL RECONSTRUCTION

12.6. In comparative reconstruction, the essential features of an unrecorded parent language like Indo-European are determined through comparing those of its most archaic known descendants. Thus a comparison of Sk. ásmi, Gk. Lesb. émmi and Lith. esmi, ‘am’ suggests that they have come from a common parent form, but to reconstruct it we must explain their mutual differences. First, we find /a/ in Sk. ásmi beside /e/ in Gk. Lesb. émmi and Lith. esmi, but comparative evidence shows that /a/ < /e/ is to be expected in Indo-Iranian, as also in Sk. dáša = Gk. déka ‘ten.’ Next, /m/ in Gk. Lesb. émmi beside /sm/ in Sk. ásmi and Lith. esmi shows a Lesbian-Thessalian assimilation, as in Lesb. āmme beside Sk. asmán ‘us.’ Finally, the accentuation of Lith. esmi is an innovation, as also in esi = Sk. ási ‘thou art.’ After such archaic forms of ‘am’ are explained, the parent form is reconstructed as ésmi.

Internal reconstruction, on the other hand, is based on analysis of individual languages. Comparative evidence does not explain, for example, the fact that IE *-os-* might produce *-as-* or *-az-* in Gothic medial syllables, as in hlái- wasnōs ‘graves’ beside arhavnōs ‘arrows.’ In this instance Gothic provides the explanation: through dissimilation, *-as-* occurs after a voiced consonant, *-az-* after a voiceless consonant.

INDO-EUROPEAN OBSTRIENTS

12.7. Germanic has distinct reflexes for the following reconstructed Indo-European obstruent phonemes:

<table>
<thead>
<tr>
<th>LABIAL</th>
<th>DENTAL</th>
<th>PALATAL OR VELAR</th>
<th>LABIOVELAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stops:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voiceless</td>
<td>p</td>
<td>t</td>
<td>k</td>
</tr>
<tr>
<td>Voiced</td>
<td>b</td>
<td>d</td>
<td>g</td>
</tr>
<tr>
<td>Voiced aspirated</td>
<td>bʰ</td>
<td>dʰ</td>
<td>gʰ</td>
</tr>
<tr>
<td>Fricative</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

/s/ represented [z] before voiced obstruents, [s] elsewhere. For practical purposes, /bʰ dʰ gʰ gʰ/ are here transcribed respectively as /bh dh gh gʰ/.
Chapter 12, Sections 12.4-10

ACCENTUATION IN INDO-EUROPEAN AND GERMANIC

12.8. The parent Indo-European accent was characterized principally by tone (pitch) and by movability. The primary accent, a higher tone, fell in some words on the root syllable, in others on a suffix or ending; in still others it alternated from form to form, as in Gk. N patēr, V pāter, A patēra, G patrōs, D (originally locative) Homeric patēri. In the earliest known Germanic, Italic, and Celtic, however, the dominant feature of accent was stress, and primary stress was fixed on initial syllables, as in early OE faēder ‘father’ (all cases) beside Gk. patēr, pāter, etc.

VOICELESS REFLEXES OF INDO-EUROPEAN /p t k s/

12.9. IE /p t k s/ produced both voiceless and voiced reflexes in Germanic. Only the voiceless reflexes will be considered in this chapter.

Within the Proto-Germanic period, IE /p t k s/ produced respectively /f þ x s/ under two conditions: (a) when occurring word-initially:

/p/ Gk. Dor. pōs, L pēs /l/ Go. fōtus ‘foot’
/t/ Gk. Dor. tū, L tu /p/ Go. þu ‘thou’
/k/ L cor, OIr. cride /x/ Go. hāirtō ‘heart’
/s/ IE m. N so, Sk. sā /s/ Go. sa ‘this, that’

(b) when occurring medially or finally—but only if the nearest preceding Indo-European vowel or other syllabic ([ı ū ō ʊ ɔ]) had already borne primary accent:

/p/ IE klēpō, L clepō /f/ Go. hlifa ‘I steal’
/t/ IE wērtō, L vertō ‘I turn’ /b/ Go. wairpa ‘I become’
/k/ Gk. dēka, L decem /x/ Go. tainun ‘ten’
/s/ Sk. jōšati ‘partakes, likes’ /s/ Go. kiusip ‘chooses’

12.10. Certain consonant clusters conditioned the shift.

(a) IE /p t k/ remained when directly preceded by /s/:

/sp/ L spuere Go. speiwan ‘spit, spew’
/st/ Sk. āsti, L est Go. ist ‘is’
/sk/ L piscis Go. fisks ‘fish’

In some words IE /s/ might or might not occur initially before /p t k/. If this “s movable” remained, /p t k/ did not shift: L taurus, NE steer. If the /s/ did not remain, /p t k/ shifted: Gk. stēgos and tēgos, OE þec ‘roof’ > NE thatch.

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(b) /t/, remained in the clusters /pt/ kt/: 

/pt/ Gk. kléptēs
/kt/ L octo

/ft/ Go. hlīfūs ‘thief’
/xt/ Go. ahtāu ‘eight’

(c) In pre-Germanic times /ts tt/ had already become /ss/ (shortened to /s/ after long vowels, after vowels plus semivowels, and before /t/), and /tt/ had become /str/: 

/ts/ Sk. vibitsati ‘wishes to see’
/tt/ Sk. sattās ‘seated’
/ttr/ IE pātro-

/s/ Go. ga-weisōn ‘visit’
/ss/ OI OE OS sess ‘seat’
/str/ OI fōstr ‘fosterage’

EXERCISE

Supply the missing consonants in accordance with 12.9–10:

IE péku, L pecu, Go. ( )ai( )u ‘cattle’; Sk. spardhā ‘contest,’ Go. s( )aurds ‘racecourse’; Sk. bhrāṭā, Go. brō( )ar ‘brother’; Gk. steikhō ‘I go,’ Go. s( )eiga ‘I ascend’; L canis, Go. ( )unds ‘dog’; OIr. scāth, Go. s( )adus ‘shadow’; L captus ‘seized,’ Go. ( )a( )s ‘joined’; L rēctus, Go. ra( )s ‘right, straight’; IE gʷēt-, Go. qi( )an ‘say’; IE gʷētt-, Go. qa-qi( ) ‘consent’; IE wejrto-, Go. un-wei( ) ‘unlearned’; IE mits-, Go. mi( )ō ‘reciprocally’; L dént-, Go. sun( )us ‘tooth’; IE bhlātr-, Go. -blō( )eis ‘worshiper’; Gk. polū, Go. ( )ilu ‘many, much’

CONDITIONED MERGER WITH PRIMARY SPLIT

12.11. The developments noted above in 12.10 are examples of conditioned merger. After /s/, IE /p t k/ did not shift but merged respectively with Gc. /p t k/. Similarly, IE /t/ in the clusters /pt kt/ did not become /b/ but merged with Gc. /t/. IE /ts tt/ merged with pre-Gc. /s(s)/ and IE /ttr/ with pre-Gc. /str/. Moreover, under certain conditions yet to be considered, IE /t s/ merged with /∅/ (“zero”); that is, they were lost: Sk. bhārēt but Go. bairāi ‘he may bear,’ Gk. Dor. phéromes but Go. bairām ‘we bear.’ When an allophone thus breaks away from its former co-allophones and merges with another phoneme or with /∅/, the result is a primary split.
13
PRETERIT-STEM OPTATIVE;
SECOND PERSON PRONOUN;
VERNÉR’S LAW
The Prodigal’s Elder Brother: Luke xv.25–32

(25) Wasůb-pan sunus is sa albiza ana akra, jah qimands atiddja nělv razn jah gaháusida saggwins jah láikins. (26) jah atháitands sumana ma-giwé frahuh lva wēsi pata. (27) ãrahu is qab du imma bàtei břópar ñeins qam, jah afsnaih atta ñeins stiur ñana alidan unté háilana ina and-nam. (28) ãrahu mōdags warp jah ni wilda inn gaggan. ïb atta is us-gaggands ūt bad ina. (29) ãrahu is andhajands qab du attin: sáí swa filu jëre skalkinõda ñus, jah ni īvanhun anabusn ñeina ufariddja, jah mis ni áiw atgaf gáitein eĩ mĩb frijõndam meináim biwësjáu; (30) ïb ñan sa sunus ñeins, saei frët ñeins swës mĩb kalkjõm, qam, ufsnäist imma stiur ñana alidan. (31) ãrahu qab du imma: barnilõ, ñu sinteinõ mĩb mis wasj jah is, jah all ñata mein ñein ist; (32) wáila wisân jah faginõn skuld was, unté brópar ñeins dáuũs was jah gãqiunõda, jah fralusuns jah bigitans warp.

(25) wasůb-pan for was-uh-pan; see commentary on Mark iv.5. p. 38. Cf. frah-uh, ãr-uh, ñan-uh in the following verses. qimands atiddja] see 12.4.

(27) bãtei may introduce either direct or indirect quotations.

(28) bad for bãp; see 4.3a.

afsniaibaI kill, cut off
albiza older, elder
anabusns f. command, command-
ment
atgaggan, pret. -iddja go, approach
atgiban give, give up

barnilõ n. son, small child
biwisan V 13.1 make merry
břópar m. brother
faginõn rejoice
frijõnds m. friend
gáitein n. kid
Chapter 13, Sections 13.1-2

háils hale, safe  
saggws m. song

lva n. what  
sinteinō always

is art  
skalkinōn serve

kalkjōm f. D harlots  
skuld wisan be proper

läiks m. dance, dancing  
swa so

magus m. boy  
bara-uh (and) then

mōdags angry  
bara-uh there(upon)

nēlv near  
þu 13.3 thou

ni áiw, ni lvanhun never  
ufargagga, pret. -iddja transgress

razn n. house  
usgagga go forth

sa-ei (he) who

13.1. The preterit-stem optative of a strong or weak verb has the same stem as its preterit indicative plural:

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PRETERIT INDICATIVE PLURAL</th>
<th>PRETERIT OPTATIVE SINGULAR 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘be’ wisan</td>
<td>wēs-um</td>
<td>wēs-jāu</td>
</tr>
<tr>
<td>‘call’ háitan</td>
<td>hafhāít-um</td>
<td>hafhāít-jāu</td>
</tr>
<tr>
<td>‘save’ nasjān</td>
<td>nasidēd-um</td>
<td>nasidēd-jāu</td>
</tr>
</tbody>
</table>

All verbs have the same preterit-stem optative endings:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 wēsjāu</td>
<td></td>
<td>wēseima</td>
</tr>
<tr>
<td>2 wēseis</td>
<td>[wēseits]</td>
<td>wēseĩp</td>
</tr>
<tr>
<td>3 wēsi</td>
<td></td>
<td>wēseina</td>
</tr>
</tbody>
</table>

The term “optative” is used in Germanic grammar because these forms have developed from Indo-European optatives. There were two such moods in early Indo-European, also in early Greek: the optative and the subjunctive. The subjunctive was lost; its meanings were taken over by the optative. Accordingly later grammars refer to the optative as the subjunctive, and even grammars of Gothic may designate these forms as subjunctive rather than optative.

13.2. The preterit-stem optative is used chiefly (a) to express unreal conditions, present or past:

wāinei þiidanōdēedeiþ ‘would that ye reigned!’
wēseis hēr ‘if thou hadst been here’

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GOTHIC TEXTS

(b) in the past, to express:

exhortation: *anabāub im ei mann ni qēpeina* ‘he commanded them that they should not tell any man’
uncertainty: *ni kunnandans hvapar skuldēdi máiza* ‘not knowing which should be greater’
supposition: *hugidēdun patei is bi slēp qēbi* ‘they supposed that he was speaking of sleep’
purpose: *ei astārubidēdeina ina* ‘that they might put him to death’
possibility: *hva wēsi bata* ‘what that might be’
indirect discourse: *padei háusidēdun ei is wēsi* ‘where they heard he was’

(c) in the past after *faūrbizei* ‘before’:

*faūrbizei Abraham waūrpi, im ik* ‘before Abraham was, I am’

13.3. The second person pronoun is declined as follows:

<table>
<thead>
<tr>
<th>Case</th>
<th>‘thou’</th>
<th>‘ye two’</th>
<th>‘ye’</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>ḫu</td>
<td>—</td>
<td>jus</td>
</tr>
<tr>
<td>A</td>
<td>ḫuk</td>
<td>igqis</td>
<td>izwis</td>
</tr>
<tr>
<td>G</td>
<td>ḫeina</td>
<td>igqara</td>
<td>izwar</td>
</tr>
<tr>
<td>D</td>
<td>ḫus</td>
<td>igqis</td>
<td>izwis</td>
</tr>
</tbody>
</table>

The nominative is used chiefly for emphasis. The other cases serve also as reflexive pronouns of the second person.

VERNER’S LAW: VOICED REFLEXES OF INDO-EUROPEAN /p t k s/

13.4. In 12.9 it has been observed that IE /p t k s/ produced respectively /f ḫ x s/ within the Proto-Germanic period when occurring (a) in word-initial position and (b) medially or finally—but only if the nearest preceding vowel or other syllabic had borne primary accent. Additional examples of this development are included in the exercise below.

13.5. If the nearest preceding Indo-European vowel or other syllabic had not borne primary accent, the Germanic reflexes of medial or final IE /p t k s/ were to be respectively the corresponding voiced fricatives /b ɣ z/: 

\[
\begin{align*}
p/ & \quad \text{Sk. kapālam ‘skull’} & /b/ & \quad \text{Go. háubip ‘head’} \\
t/ & \quad \text{IE wēntōs, L ventus} & /ð/ & \quad \text{Go. winds ‘wind’} \\
k/ & \quad \text{IE płkenōs} & /ɣ/ & \quad \text{Go. fulgins ‘hidden’} \\
s/ & \quad \text{Sk. ḫhārasē (medial 2 sg.)} & /z/ & \quad \text{Go. bairaza ‘art borne’}
\end{align*}
\]
Chapter 13, Sections 13.2–6

Proclitics, that is, originally separate forms that had become phrase-bound, and thus had come to precede the primary accent, were also subject to this development; for example:

/k/ L com-mũnis < kom-mójnis /g/ Go. ga-máins ‘common’
/s/ Gk. dus- ‘ill-, mis-’ /z/ Go. tu-z-wérjan ‘doubt’

But voiceless clusters remained voiceless; see 12.10.

EXERCISE

Supply the missing consonants in accordance with 12.9–10 or 13.5; the non-Germanic forms indicate the parent accenuation:
Sk. bhráta, Go. bró( )ar ‘brother’; Gk. patér, Go. ( )a( )ar ‘father’; Gk. déka, L decem, Go. tai( )un ‘ten’; Gk. dekás, Go. ti( )- ‘decade’; Sk. áparu- ‘behind,’ Go. a( )ar ‘after’; Sk. spráš ‘greasy, slippery,’ Go. ( )al( ) on ‘anoit’; IE juwýkós, L juvencus ‘bullock,’ Go. jug( )s ‘young’ beside juwýkís-, Go. jú( )i( )a ‘younger’; IE wértō, L vertō ‘I turn,’ Go. waír( )a ‘I become’ beside wörtéjó > Go. fra-war( )a ‘I destroy’; IE pěršná, L perna ‘ham, haunch,’ Go. ( )air( )a na ‘heel’; IE dũt- > Go. tun( )us ‘tooth’ beside IE ékwo- plus dũt- > Go. aíva-tun( )i ‘horsetooth, bramble’; Gk. októ, Go. a( )áu ‘eight’; L con-véntio, Go. ( )a-qum( )s ‘assembly’; IE kñtóm, Gk. (he)katón, Go. ( )un( ) ‘hundred’

13.6. It is easier to formulate Verner’s law than to explain its operation. The following considerations, though leaving many questions unanswered, appear to be relevant:

(a) It is clear that primary accent, whether based chiefly on pitch or chiefly on stress, requires an increased expenditure of effort (fortis articulation), whereas lesser degrees of accent demand reduced effort (lenis articulation).

(b) It is not uncommon for voiceless fricatives like /f/ ɲ x/s/ to become lenited and then voiced when occurring under a reduced accent. In Middle English, for instance, of [of] occurred as both adverb and preposition. It still has voiceless [f] in our stressed adverb off, but [f] in our weakly stressed preposition has become voiced: [f] > [v] > [v]; by analogy, [v] has been introduced into the stressed forms of the preposition as well. The same voicing appears in ME þat [bat] > NE [ðet] and ME is [is] > NE [iz].

(c) The [b ɔ ɡ] that arose through Verner’s law merged respectively with /b ɔ ɡ/ < IE /bh dh gh/ and so came to contrast with their former co-allophones /f ɲ x/.
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SECONDARY SPLIT

13.7. Unlike IE /t k/, IE /s/ was already fricative ([z] before voiced obstruents, [s] elsewhere), but its development in Proto-Germanic is comparable with theirs, both initially (sēt- > sēð- ‘seed’) and noninitially (wēs- > wes- ‘feast, dine’ beside wes- > wez- ‘indulge oneself’). Under the Proto-Germanic initial primary stress, forms like the last two were accented alike: wēs- ‘feast’ and wēz- ‘indulge oneself,’ in which s z were now independent of their environment and so contrasted. When a factor governing the distribution of co-allophones is changed or lost, so that their occurrence is no longer wholly predictable, the result is a secondary split.

13.8. Gothic often fails to show the effects of Verner’s law, e.g., ufār vs. OS obar, OHG ubar, waurhan for Pre-Go. *waurdun, þahan for Pre-Go. *pga-gan, nasjan for Pre-Go. *nazjan. This feature is variously ascribed to the influence of nonnative (captive) speakers, to analogic leveling, or to earlier fixation of primary stress.
RELATIVE AND EMPHATIC
DEMONSTRATIVE PRONOUNS;
PRESENT-STEM ACTIVE OPTATIVE;
INDO-EUROPEAN
/b d g bh dh gh/

The Old Law and the New: Matt. v.17-20

(17) Ni hugiáb ei qêmjáu gataíran wítõb aîpðéu práufêtuns; ni qam
gataíran ak usfulljan. (18) amën åuk qiêa izwis: und ñatei usleibìb hi-
mins jah aîrba, jöta áins aîpðéu áins striks ni usleibìb af wítõda unté
allata wairðìb. (19) íp saei nu gataírib áina anabusné òizò minnístõnõ
jah láisjái swa mans, minnista háítada in þüdangardjái himiné; íp saei
táujìb jah láisjái swa, sah mikils háítada in þüdangardjái himiné. (20) qiêa
åuk izwis ñatei nibái managizò wairðìb izwaráizòs garaihteins þáu òizè
bôkarjë jah Fareisaïé, ni þáu qimib in þüdangardjái himiné.

(18) unté allata wairðìb] 'until everything is fulfilled.'
(20) managizò . . . ñáu] 'more . . . of your justice than (that) . . . .'

<table>
<thead>
<tr>
<th>af (+D)</th>
<th>from, of, by</th>
</tr>
</thead>
<tbody>
<tr>
<td>amën</td>
<td>amen</td>
</tr>
<tr>
<td>Fareisaïé G</td>
<td>of the Pharisees</td>
</tr>
<tr>
<td>garafhteí f.</td>
<td>justice</td>
</tr>
<tr>
<td>gataíran IV</td>
<td>destroy, break</td>
</tr>
<tr>
<td>húgian</td>
<td>suppose, think</td>
</tr>
<tr>
<td>izwar pl.</td>
<td>your, yours</td>
</tr>
<tr>
<td>jöta m.</td>
<td>iota, jot</td>
</tr>
<tr>
<td>láisjan</td>
<td>teach</td>
</tr>
<tr>
<td>managiza</td>
<td>greater, more</td>
</tr>
</tbody>
</table>

mikils | great |
minnists | least, smallest |
nibái, níba unless, except |
nu | now, therefore |
sah 14.2 | he (emphatic) |
striks | tittle, bit |
táujan | do, make |
þáu | than, then, else |
usfulljan | fulfill |
usleíban I | pass, come out |

14.1. Relative pronouns are formed by adding -ei to the first and second
person pronouns (íkeí, íueí, juzeí, etc.) and to sa, ñata, sõ. Before -ei, weakly
stressed a is lost, and z replaces s. saei, ñatei, sõei is thus declined:
### GOTHIC TEXTS

<table>
<thead>
<tr>
<th>sg. N</th>
<th>saei (izei)</th>
<th>ḥatei</th>
<th>sōei (sei)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>ḫanei</td>
<td>ḥatei</td>
<td>ḫōei</td>
</tr>
<tr>
<td>G</td>
<td>ḫizei</td>
<td>ḫizei</td>
<td>ḫizōezi</td>
</tr>
<tr>
<td>D</td>
<td>ḫammei</td>
<td>ḫammei</td>
<td>ḫizáiei</td>
</tr>
<tr>
<td>pl. N</td>
<td>ḫáiei (izei)</td>
<td>ḫōei</td>
<td>ḫōeĩ</td>
</tr>
<tr>
<td>A</td>
<td>ḫanei</td>
<td>ḫōei</td>
<td>ḫōeĩ</td>
</tr>
<tr>
<td>G</td>
<td>ḫizēei</td>
<td>ḫizēei</td>
<td>ḫizōeĩ*</td>
</tr>
<tr>
<td>D</td>
<td>ḫáimei</td>
<td>ḫáimei</td>
<td></td>
</tr>
</tbody>
</table>

14.2. The emphatic demonstrative pronoun, which is formed by adding -uh to sa, ḫata, sō, expresses contrast as well as emphasis. Before -uh, weakly stressed a is lost, and z replaces s. -uh loses its ū after a stressed vowel:

<table>
<thead>
<tr>
<th>sg. N</th>
<th>sah</th>
<th>ḫatuh</th>
<th>sōh</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>ḫanuh</td>
<td>ḫatuh</td>
<td></td>
</tr>
<tr>
<td>G</td>
<td>ḫizuh</td>
<td>ḫizuh</td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>ḫammuh</td>
<td>ḫammuh</td>
<td></td>
</tr>
<tr>
<td>pl. N</td>
<td>ḫáih</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>ḫanzuh</td>
<td>ḫōh</td>
<td></td>
</tr>
<tr>
<td>G</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D</td>
<td></td>
<td>ḫáimuh</td>
<td></td>
</tr>
</tbody>
</table>

14.3. The present-stem active optatives of bairan ‘bear,’ nasjan ‘save,’ and salbōn ‘anoint’ are the following:

<table>
<thead>
<tr>
<th>sg. 1</th>
<th>baírāu</th>
<th>nasjáu</th>
<th>salbō</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>baírāis</td>
<td>nasjáis</td>
<td>salbōs</td>
</tr>
<tr>
<td>3</td>
<td>baírái</td>
<td>nasjáï</td>
<td>salbō</td>
</tr>
<tr>
<td>du. 1</td>
<td>baíráiwa</td>
<td>[nasjáïwa]</td>
<td>[salbōwa]</td>
</tr>
<tr>
<td>2</td>
<td>baíráits</td>
<td>[nasjáïts]</td>
<td>[salbōts]</td>
</tr>
<tr>
<td>pl. 1</td>
<td>baíráima</td>
<td>nasjáïma</td>
<td>salbōma</td>
</tr>
<tr>
<td>2</td>
<td>baíráib</td>
<td>nasjáïb</td>
<td>salbōb</td>
</tr>
<tr>
<td>3</td>
<td>baíráina</td>
<td>nasjáïna</td>
<td>salbōña</td>
</tr>
</tbody>
</table>

14.4. Conjugate as above the verbs listed in 10.3abe.
14.5. The present-stem optative is used chiefly (a) to express wishes capable of fulfillment:

\[ ei \text{ mis gibāis hāubib lōhannis 'I desire) that thou give me the head of John' } \]
\[ \text{(contrast wāinei ëiudanōdēdeíp, 13.2a)} \]

(b) in the present, to express:
Chapter 14, Sections 14.1-7

exhortation: gawairkjáima helibrós primes 'let us make three tents,' ni filu-waurdjtib 'do not use many words'

uncertainty: hvas panunu sa sitjai? 'who, then, can this be?'
supposition: jaboí hvas mein waurd fastai 'if anyone keep my word,' tâujtib jah laisjai 'shall do and (may indeed) teach'
purpose: ei waihtái ni fraxistnái 'that nothing may be lost'
possibility: faigunja mipsatjau 'I could remove mountains'
indirect discourse: jws qipib jatei wajamëfjau? 'do you say that I blaspheme?'

(c) in the present after faurbizei (cf. 13.2c):

faurbizei jws bidjaib ina 'before ye ask him'

SHIFT OF INDO-EUROPEAN /b d g bh dh gh/

14.6. IE /b d g/ became voiceless in Germanic. Compare:

/b/ Lith. dubús /p/ Go. diups 'deep'
/d/ L edere /t/ Go. itan 'eat'
/g/ L ager, Gk. agrós /k/ Go. akrs 'field'

A preceding IE [z] likewise became voiceless:

[zd] IE nizdos, L nídas /st/ OE OHG nest 'nest'
[zg] Lith. mezgū 'I tie in knots' /sk/ OHG masca 'mesh'

IE /dd/ produced the same Germanic reflex as IE [zd]:

/dd/ IE maddos > ma(d)²dos /st/ OE mæst 'food, mast'

14.7. IE /bh dh gh/ became respectively PGc. /b ð ɣ/:

/bh/ SK. nábhas 'cloud' /b/ OS nebal 'mist'
/dh/ Sk. rudhirás /ð/ Go. D f. raudái 'red'
/gh/ Sk. stighnōti /g/ Go. steigib 'ascends'

A preceding IE [z] remained voiced; for example:

[z] IE mizdh-, Av. miźdām /z/ Go. mizdō 'reward'

These fricatives and those that developed from IE /p t k s/ through the operation of Verner's law (13.5, 13.7) merged respectively as PGc. /b ð ɣ z/.
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As reconstructions, IE /bh/ dh gh/ imply voiced aspirated stops. The phonetic accuracy of these reconstructions has been questioned. The symbols /bh/ dh gh/ are in standard use, however, and will be retained here.

14.8. Some apparent exceptions to the shifts described above arose from a split that occurred in Indo-European and pre-Germanic times. /b d g/ and /bh dh gh/, when followed by /t/ or /s/, had already become IE /p t k/, hence L nūb-ere 'marry' but perfect nūp-sī and p.p. nūp-tus; Sk. loc. pad-i 'on foot' but pl. pat-sū; Sk. yug-ām 'a yoke' but p.p. yuk-tā- 'yoked.' As a result the allophones that merged with IE /p t k/ before /t/ or /s/ later shifted in Proto-Germanic as if they had always been voiceless:

<table>
<thead>
<tr>
<th>INDO-EUROPEAN AND PRE-GERMANIC</th>
<th>PROTO-GERMANIC</th>
</tr>
</thead>
<tbody>
<tr>
<td>/b-t/ or /bh-t/ &gt; /pt/ (12.10b)</td>
<td>&gt; /ft/</td>
</tr>
<tr>
<td>/b-s/ or /bh-s/ &gt; /ps/</td>
<td>&gt; /fs/</td>
</tr>
<tr>
<td>/d-t/ or /dh-t/ &gt; /tt/ (12.10c)</td>
<td>&gt; /s(s)/</td>
</tr>
<tr>
<td>/d-s/ or /dh-s/ &gt; /ts/ (12.10c)</td>
<td>&gt; /s(s)/</td>
</tr>
<tr>
<td>/d-tr/ or /dh-tr/ &gt; /tr/ (12.10c)</td>
<td>&gt; /s-tr/</td>
</tr>
<tr>
<td>/g-t/ or /gh-t/ &gt; /kt/ (12.10b)</td>
<td>&gt; /xt/</td>
</tr>
<tr>
<td>/g-s/ or /gh-s/ &gt; /ks/</td>
<td>&gt; /xs/</td>
</tr>
</tbody>
</table>

An analogic /st/ often displaced /ss/ or /s/ arising from this development. Thus IE -bhōwdh-s- > -howt-s- did not become Go. *bāus but (ana)bāust 'didst command,' -t being introduced from other preterit singular second person forms in which it was regular.

14.9. As a result of dissipations that occurred separately in Indic and Greek at a very early period, the first of two aspirated stops lost its aspiration when these consonants began consecutive syllables or occurred as segments of the same syllable (Grassmann's law): IE bhendhonom > Go. bindan 'bind' beside Sk. bāndhanam (b < IE /bh/) 'a binding,' IE ghındh- > Go. gund 'cancer' beside Gk. kanthulē (k < kh < IE /gh/) 'a swelling.'

It is conventionally assumed that if an Indo-European aspirated stop was followed directly by one or more unaspirated obstruents, the aspiration was transferred from the beginning of the cluster to the end, and the entire cluster became voiced if its first component was voiced (Bartholomae's law): IE lubh-tős > lub-dhōs > Sk. lub-ḍhās 'covetous' beside lubh-yāmi 'I yearn.' If this change, which is clearly reflected in Indo-Iranian, took place in Indo-European times, its effects were largely obliterated by analogic leveling in the other descendant language groups. Germanic appears to show no clear instances.

EXERCISE

Supply the missing consonants in accordance with 14.6-8:
Gk. déka, Go. ( )áthin ‘ten’; IE ozhos, Go. a( )s ‘branch’; L augēre, Go. ãu( )an ‘increase’; IE wog-s- > woks-, Go. wa( )sjan ‘grow’; L scabō ‘I
scrape,' Go. ga-ska( )jan 'create'; IE skab-tis > skaptis, Go. ga-ska( )s 'creation'; IE magh-tis > maktais, Go. ma( )s 'might'; Sk. vēda, Go. wāi( ) 'I know'; IE wejd-to- > wejto-, Go. un-wei( ) 'unlearned'; IE bhlād-, Go. ( )lō( )an 'worship'; IE bhlād-tr- > bhlāttr-, Go. -( )lō( )eis 'worship-er'; IE wedh-. Go. ga-wi( )an 'bind'; IE wedh-to- > wetto-, Go. us-wi( ) 'unbound, evil'; IE wrg-, Go. waûr( )an 'work'; IE wrg-t- > ẉkt-, Go. waûr( )a 'I worked'; IE ghoṇh-, Go. ( )ag( )an 'go'; IE ghoṇh-t- > ghoṇkt-, Go. fram-( )ā( )s 'progress'
MINOR NOUN DECLENSIONS; INTERROGATIVES; SHIFT OF 
\[k^w \ g^w \ g^w h^/\]
Against Enmities: Matt. v.21–22, 43–48

(21) Häusidédu patei qiban ist báim áirizam: ni maúbrjáis; i p saei maúbrjéip skula wairpíp stauái. (22) aþbañ ik qiba iżwis patei lvazuh módags bróbr seinamma swaré skula wairpíp stauái; i p saei qípíp bróbr seinamma raka skula wairpíp gaqumþáí; aþbañ saei qípíp dwala skula wairpíp in gaiainnan funins. . . . (43) häusidédu patei qiban ist: frijó̱s něhvundjan þeínana jah fiás fiänd þeínana. (44) aþbañ ik qípa iżwis: frijó̱p fijands izwarans, þiuþjáip þans wrikandans iżwis, wáila táuþjáip báim hatjándam iżwis, jah bidjàip bi þans uspriutandans iżwis, (45) ei wairpíþáíp sunjus attins izwarís þis in himínam; untě su’nón seine urrannëiþ ana ubilans jah gódans, jah rigneþ ana gara ihtans jah ana inwindans. (46) jabáí áuk frijó̱þ þans frijó̱ndans izwis áinans, lvó mízdó̱nó habáþ? niu jah þá þiudó̱ þata samó táuñand? (47) jah jabáí göleþ þans frijó̱nds izwarans þataínei, lvé managíþ táuþjéþ? niu jah mótarjó̱s þata samó táuñand? (48) sijáip nu jus fullatójáí, swaswé atta izwar sa in himínam fullatójís ist.

(46) áinans] ‘only’ lvó mízdó̱nó . . . þá þiudó̱ ] see 3.4.

áirizans m. pl. ancients
dwala V m. sg. thou fool
fijan, fian hate
fijands, fiands m. 15.1 enemy
fón n., G funins fire
frijó̱n love
frijó̱nds m. 15.1 friend
fullatójís perfect
galainna m. a Gehenna
gaqumþs assembly
garaíths just
göljan greet
góþs good
hatan, hatjan hate
lvás, lva, lvó 15.3 who, what
lvazuh m. each one
lvé 15.3 how, wherewith
inwinds perverse, unjust

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Chapter 15, Sections 15.1–4

jabái if, although
maúrbprjan murder, kill
mizdō f. reward
nēlvundja m. neighbor
ni-u not?
raka (term of contempt)
riñjan rain
sama same
sijáip be ye! (opt.)
skula wairpan be liable
stauf f. judgment
swarē without cause, in vain
piuda f. people, nation; pl. Gen-
tiles
błiuñjan bless
ubils evil
urrannjan cause to come forth
usþriutan abuse, trouble
wáila tāuñjan do good
wrikan V persecute

15.1. The minor noun declensions are the following:

<table>
<thead>
<tr>
<th>*-DECLENSION (MASC. AND FEM.)</th>
<th>ROOT CONSONANT DECLENSION (MASC.)</th>
<th>nt-DECLENSION (MASC.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>'brother' m.</td>
<td>'month'</td>
<td>'enemy'</td>
</tr>
<tr>
<td>sg. N brōbor</td>
<td>mēnōb*</td>
<td>fiñands</td>
</tr>
<tr>
<td>V-A brōbor</td>
<td>A baúrg</td>
<td>fiñand</td>
</tr>
<tr>
<td>G brōbrs</td>
<td>?mēnōb*</td>
<td>fiñandis</td>
</tr>
<tr>
<td>D brōbr</td>
<td>mēnōb</td>
<td>fiñand*</td>
</tr>
<tr>
<td>pl. N brōbrjus</td>
<td>mēnōb*</td>
<td>fiñands</td>
</tr>
<tr>
<td>A brōbruns</td>
<td>mēnōb</td>
<td>fiñands</td>
</tr>
<tr>
<td>G brōbrē</td>
<td>mēnōbē*</td>
<td>fiñandē</td>
</tr>
<tr>
<td>D brōbrum</td>
<td>mēnōbum</td>
<td>fiñandam</td>
</tr>
</tbody>
</table>

N-A fōn n. 'fire' has G funins, D funin; also see manna, 8.3.

15.2. Decline like:

(a) brōbor: daithtar f. 'daughter,' swistar f. 'sister'
(b) baúrgs: ails 'temple,' bruts 'breast,' miluks 'milk,' spaūrs 'race-
course'
(c) fiñands: bisisands 'neighbor,' dāupjands 'baptist,' gibands 'giver,' nas-
jands 'Savior'

15.3. The interrogative pronoun ëvas m., ëva n., ëvō f. 'who, what' occurs
only in singular forms:

<table>
<thead>
<tr>
<th>MASC.</th>
<th>FEM.</th>
<th>MASC.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N ëvas</td>
<td>ëva</td>
<td>ëvō</td>
</tr>
<tr>
<td>A ëvana</td>
<td>ëva</td>
<td>ëvō</td>
</tr>
<tr>
<td>G ëvis</td>
<td>ëvis</td>
<td>ëvizōs*</td>
</tr>
<tr>
<td>D ëvamma</td>
<td>ëvamma</td>
<td>ëvizái</td>
</tr>
</tbody>
</table>

ëvē 'with what, wherewith, how' is the instrumental of ëva.

15.4. The interrogative adjectives hileiks 'what sort,' hvēlāūps* (f. -lāuda) 'how great' and their correlatives swaleiks 'such,' swalāūps (f. -lāuda) 'so
GOTHIC TEXTS

great’ follow blinds (11.1). ūapar ‘which (of two)’ occurs only in the masculine and neuter nominative singular. The extant forms of ūarjis ‘which (of more than two)’ follow niusis (11.2). The interrogative enclitic -u is added to the first word of its clause, e.g., niu ‘not?’ in Matt. v.46–47, above, skuldu ist ‘is it lawful?’ abu pus silbin ‘of thyself?’

SHIFT OF /kw/ gʷ gʷh/

15.5. The Germanic reflexes of /kw/ gʷ gʷh/ are only roughly comparable with those of IE /k g gh/. The labiovelars were much more subject to conditioned change and often to analogic leveling, which served to obscure their phonologcal development. In Germanic the labiovelars appear partly without the labial feature, partly without the velar feature, and partly with both features.

15.6. [w] in /kw/ gʷ/ was lost in Germanic before IE u ā and before a new u that developed within the preliterate period:

/kʷ/ kʷu-
beside kʷe
/gʷ/ gʷm- > Gc. k(w)um-
beside gʷem-
/x∅/ Go. -hun (indefinite enclitic)
/xʷ/ Go. hvē ‘wherewith, how’
/k∅/ OE cuman, OHG koman ‘come’
/kʷ/ Go. qiman, OHG queman ‘come’

Forms like Go. p.p. qumans ‘come’ are analogical.

15.7. /kw/-when not subject to Verner’s law (15.12)—and /gʷ/ similarly lost [w] before consonants:

/kʷ/ sekʷtis
beside sékʷeti
/gʷ/ gʷrēso-
beside gʷer-
/x∅/ OHG gi-siht ‘sight, vision’
/xʷ/ Go. saiḥip ‘sees’
/k∅/ OI krās ‘tidbit, morsel’
/kʷ/ OHG querdar ‘bait’

q in Go. qrammipa ‘dampness’ may represent a scribal substitution for k; cf. OI krammr ‘damp (with snow).’

15.8. The enclitic -kʷe ‘and’ also lost [w] in Germanic:

/kʷ/ ne-kʷe, L neque 
but sékʷe
/x∅/ Go. nih ‘and not, nor’
/xʷ/ Go. saith ‘see thou’

15.9. It is often assumed that [w] in /kw/ gʷ/ was lost in Germanic when originally followed by o ō:

/kʷ/ kʷolsos
/gʷ/ A gʷōm
/x∅/ Go. hals, OE heals ‘neck’
/k∅/ OSw. OS kō ‘cow’
Chapter 15, Sections 15.4–12

But in many instances there is no trace of delabialization. Thus $k'$ appears in Go. $hvās$, $hva$dā, $hvān$, $hva$r, $hva$ri$s$, $hva$par (etc.) and $k'$ in Go. $hō$ta ‘threat.’ Although this retention of $[\text{w}]$ is often ascribed to analogic leveling, some investigators now believe that IE $\delta\tilde{\delta}$, presumably being less lip-rounded than $u\tilde{u}$, would be unlikely (or at least less likely) to absorb the labial element.

15.10. IE /$k'$/ became Britannic Celtic, Osco-Umbrian, and Classical Greek /p/. In sporadic instances Germanic shows reflexes of a pre-Germanic /p/ in forms that might be expected to reflect IE /$k'$/, e.g., /p/ > $f$ in OHG ofan beside /$k'$/ > $h$ in Go. aihns ‘oven,’ /p/ > $f$ in OI ulfr beside /$k'$/ > $g$ (by Verner’s law) in OI ylgr ‘she-wolf.’ The $p$-forms, which have no satisfactory phonologic explanation, appear to be due partly to pre-Germanic borrowing and partly to contamination.

15.11. Initially, /$g'$h/ lost [$\text{w}$] as above in 15.6:

/$g'$h/ $g'$h$u$ $>$ Gc. $g'$un- $/$g$\theta$/ OE gū̄p ‘fight, battle’

But the Germanic development of initial /$g'$h/ is only sparsely represented and therefore difficult to determine, and the problem is further complicated by mutually contradictory etymologies. Thus the Germanic word for ‘warm’ (OS OHG warm, OE wearm, etc.) is variously traced to $g'$hormos/$g'$hormos (Gk. thēros, L formus) or to wer-/wor- (Arm. varim ‘I burn,’ Hit. war- ‘burn,’ OCS variti ‘cook’).

15.12. Medially, /$k'$/—when subject to the operation of Verner’s law—and /$g'$h/ merged in Germanic.

(a) After [$ŋ$], both the labial and velar elements normally survived:

/$g'$h/ $seng'$heti $/$gw$] Go. siggwīb ‘sings’

But /$g'$h/, when becoming voiceless (see 14.8), produced /$k'$/, which lost [$\text{w}$] before a consonant, as above in 15.7:

/$g'$h/ $leng'$h-tos $>$ lenk'otos $/$x$\theta$/ Go. leihts ‘light’

(b) The labial element was lost as in 15.6, above:

/$k'$/ $perk'$ū- $/$g$\theta$/ Go. fārguni ‘mountain’

(c) Between a vowel and a liquid or nasal, only the labial element survived; in Gothic it appears as $u$:

/$k'$/ $sek'$ni$- >$ Gc. se(g)wni$- >$ siuns ‘sight, appearance’
/$g'$h/ $neg$hr$- >$ Gc. ne(g)wr$- >$ *niura (OHG niora ‘kidney’)
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(d) Before [j] and between vowels, leveling appears to have been active, the result being either /g/ or /w/:

\[ /k^w/ \rightarrow ak^wja > OE ɪeg- 'river' but MHG ouwe 'watery meadow'
\[ /g^w\h/ \rightarrow knejg^w\honom > Go. hneiwan but OE OS OHG hnigan 'bow'

15.13. For reasons already indicated (15.9–11, 15.12d), no phonologic exercise on /k\w/ g\w\h/ is included here.
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‘BE’; PRETERIT-PRESENT VERBS;
PROTO-GERMANIC FRICATIVES

The Good Shepherd: John x.11-16

(11) Ik im haardeis göds. haardeis sa göda såiwala seina lagip faür lamba. (12) ip asneis jah saei nist haardeis, þizei ni sind lamba swësa, gasaîvik wulf qimandan jah bileîib ðaim lambam jah þliuhip, jah sa wulfs frawilviþ þo jah distahjiþ þo lamba. (13) ip sa asneis afþliuiþ untë asneis ist, jah ni karist ina þizë lambë. (14) ik im haardeis sa göda; jah kann meina, jah kunnun mik þo meina. (15) swaswë kann mik atta jah ik kann attan, jah såiwala meina lagja faür þo lamba. (16) jah anþara lamba áih þóei ni sind þis awistris, jah þö skal briggan, jah stibnöis meináizöis hâusjand. jah wairþand áin awêbi, áins haardeis.

(11) göds for göps: see 16.3a, below.
(12) nist] see 16.1.
(13) jah ni karist ina þizë lambë] with karist (kara plus ist ‘it concerns’) or kara alone, the person concerned is expressed by an accusative, the object of the concern by a genitive.
(16) stibnöis meináizöis hâusjand] objective genitive. The genitive may modify a verb of hearing, asking, desiring, remembering, reminding, calling, helping, sparing, waiting, expecting, or the like so as to imply its “logical object.”

afþliuhan II run away, flee
áih 16.2 (I) have
awëbi n. flock of sheep
awistr n. sheepfold
bileîpan I (+ D) leave, forsake
frawilwan III snatch, catch
kann 16.2 know (1 sg.), knows
kara f. concern, care

kunnun 16.2 (they) know
lagjan lay down, lay, set, place
lamb n. lamb, sheep
sáiwala f. life, soul, spirit
skal 16.2 (I) must
þliuhan II flee
wulfs m. wolf

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16.1. The present forms of the verb ‘be’ are the following:

<table>
<thead>
<tr>
<th>INDICATIVE</th>
<th>OPTATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>sg. 1 im</td>
<td>sijáu</td>
</tr>
<tr>
<td>2 is</td>
<td>sijáís</td>
</tr>
<tr>
<td>3 ist</td>
<td>sijái</td>
</tr>
<tr>
<td>du. 1 siju</td>
<td>sijáiwa</td>
</tr>
<tr>
<td>2 sijuts</td>
<td>sijáits*</td>
</tr>
<tr>
<td>pl. 1 sijum</td>
<td>sijáima</td>
</tr>
<tr>
<td>2 sijuþ</td>
<td>sijáþ</td>
</tr>
<tr>
<td>3 sind</td>
<td>sijáina</td>
</tr>
</tbody>
</table>

*j* is sometimes omitted: sium, siái, etc. nist, karist, þatist are respectively contractions of ni ist, kara ist, þata ist. The present-stem optative serves also for an imperative, as in sijáþ nu jus fullatôjái (Matt. v.48, p. 68). The remaining forms of ‘be’ are expressed by wisan V.

16.2. A few verbs, called preterit-presents, have strong past forms that acquired present meanings at a very early period, e.g., IE wojda (orig. ‘I have seen,’ later ‘I know’) > Sk. vêda, Gk. oïda, Go. wáit. This shift in meaning gave rise to the label; in form the present tense is an old preterit, but the meaning is present. Germanic formed new weak preterits and new present participles for most of these verbs:

<table>
<thead>
<tr>
<th>ABLAUT CLASS</th>
<th>PRESENT INDICATIVE SINGULAR</th>
<th>PRETERIT INDICATIVE</th>
<th>PAST PARTICIPLE</th>
<th>INFINITIVE OR PRESENT PARTICIPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>‘know’</td>
<td>wáit</td>
<td>wassa</td>
<td>witan</td>
</tr>
<tr>
<td></td>
<td>‘know’</td>
<td>láís</td>
<td></td>
<td></td>
</tr>
<tr>
<td>II</td>
<td>‘profits’</td>
<td>dágug</td>
<td></td>
<td></td>
</tr>
<tr>
<td>III</td>
<td>‘know’</td>
<td>kann</td>
<td>kunþa</td>
<td>kunþs</td>
</tr>
<tr>
<td></td>
<td>‘need’</td>
<td>þarf</td>
<td>þaurfta</td>
<td>þaurfts</td>
</tr>
<tr>
<td></td>
<td>‘dare’</td>
<td>gadars</td>
<td>-daúrsta</td>
<td>-daúrsan</td>
</tr>
<tr>
<td>IV</td>
<td>‘must, owe’</td>
<td>skal</td>
<td>skulda</td>
<td>skulan*</td>
</tr>
<tr>
<td></td>
<td>‘think’</td>
<td>man</td>
<td>munda</td>
<td>munds</td>
</tr>
<tr>
<td></td>
<td>‘behoove’</td>
<td>binah</td>
<td></td>
<td>binaúhts</td>
</tr>
<tr>
<td></td>
<td>‘suffice’</td>
<td>ganah</td>
<td></td>
<td></td>
</tr>
<tr>
<td>VI</td>
<td>‘have room’</td>
<td>gamóþ</td>
<td>gamôsta*</td>
<td></td>
</tr>
<tr>
<td></td>
<td>‘fear’</td>
<td>òg</td>
<td>òhta</td>
<td>ògands</td>
</tr>
<tr>
<td>?</td>
<td>‘be able’</td>
<td>mag</td>
<td>mahta</td>
<td>magands</td>
</tr>
<tr>
<td>?</td>
<td>‘have’</td>
<td>áih</td>
<td>áihta</td>
<td>áigands,</td>
</tr>
</tbody>
</table>

áihands
The past participles *paurfís* ‘necessary, needy,’ *skulds* ‘lawful,’ *munds* ‘thought, supposed,’ *binauhts* ‘behooving, proper, lawful,’ and *mahts* ‘possible’ serve as adjectives; *kunþs* serves as both adjective (‘known’) and noun (‘acquaintance’).

**PROTO-GERMANIC FRICTIONATIVES IN GOTIC**

16.3. The Proto-Germanic fricatives were /b ɖ z ð ɡ ɡʷ f þ s x xʷ/.

(a) In Gothic, /b ɖ/ remained fricative only after a vowel or ái áu ɨu: [b] in *liban* ‘live,’ *hláibós* ‘loaves,’ *háubip* ‘head,’ [ɖ] in G sg. *gōdis* ‘good,’ *anabiuadan* ‘command.’ Elsewhere, /b ɖ/ had already become stops, at first initially and after nasals in Germanic and then in other positions in Pre-Gothic, hence [b] in Go. *bairan* ‘bear,’ *lamba* ‘ lambs,’ *salbōn* ‘anoint,’ *arbi* ‘inheritance’ and [d] in Go. *diups* ‘deep,’ *land* ‘land,’ *huzd* ‘treasure,’ *gards* ‘court, dwelling.’

[b ɖ], when remaining fricative after a vowel or ái áu ɨu, were still further restricted. Finally or before final /s/, they became voiceless and merged respectively with /f þ/; for example:


In spellings like *hláibs, hláib, gōds, gōd, b d* were carried over from those forms in which [b ɖ] had remained.

(b) In Gothic, /z/ remained medially but merged with /s/ finally, as in G *riqizis* beside N-A *riqis* ‘darkness.’

In spellings like *riqiz* for *riqis*, z was carried over from those forms in which it had remained in medial position. *us* > *uz*—by Verner’s law (13.5) was assimilated to a following *r: ur-*reisan ‘arise,’ *ur-*rists ‘resurrection.’

(c) After [ŋ], /ɡ ɡʷ/ produced respectively Gc. [g gw], e.g., [ŋg] in Go. *laggei* ‘length’ and [ŋgw] in *siggwip* ‘sings.’ Go. /ɡ/ probably had the allophone [x] both finally and before final /s/ or /t/, as in dags ‘day,’ A dag, maɡt ‘canst’ beside [ɡ] in dags ‘days’ and magum ‘we can.’

(d) Pre-Go. initial fl- (labial plus dental) underwent assimilation to pl- (dental) in stems ending in /x/ (plīuh-an = OS OHG *fliohan* ‘flee’), /xs/ (plåhs-jan ‘terrify’), or /kʷ/ (plaqs-us ‘soft, tender’). Contrast Go. *flōd-us* = OE OS *flōd* ‘flood, stream’ D *flaht-óm* = MGH *flechten* ‘braids (of hair.).’

(e) /x/ first developed allophonic [h] initially before vowels in Germanic but became /h/ in all positions in historic Gothic. PGc. /xʷ/ appears in Gothic as hw: PGc. *sexʷ*àn = Go. *sa̞hwan* ‘see.’

The spelling of the manuscripts reflects later weakening and loss of /h/. -h in -uh, jah, nih, nuh is readily assimilated to a following consonant: was-ub-pan, jad-du, nip-pan, nuk-kant, etc. h may be omitted medially before or
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between consonants (hiuma for hiuhma, als for alhs) and finally after originally long vowels bearing weak stress (hwarjano for hrvarjanoh). An unetymological h may be introduced medially between consonants, e.g., waurht- for waurt- = OE wort ‘root.’

16.4. After weakly stressed vowels in Pre-Gothic, medial fricatives were voiceless when the preceding consonants were voiced and, conversely, were voiced when the preceding consonants were voiceless (Thurneysen’s law of dissimilation):

/t/ wald-uðni ‘authority’
/b/ fráist-unni ‘temptation’
/b/ mild-iba ‘mildness’
/ð/ áuð-ida ‘dryness, desert’
/s/ D rim-ispa ‘rest’
/z/ D riq-iza ‘darkness’
/x/ D stán-ahamma ‘stony’
/g/ D wulþ-agamma ‘glorious’

This change has no bearing on words plus enclitic -u or -uh, before which /b ð z/ remained respectively as Go. b d z.

j w were voiceless after voiceless consonants: aúhj-óðus ‘tumult,’ weitt wóðe ‘of witnesses.’ Exceptions to j/b and j/d occur, e.g., sil-ubr ‘silver,’ diuþ-iba ‘height,’ háuþ-iba ‘height.’ h/g is confined to the suffix -aha/-aga-, in which h or g may follow a voiced consonant: D stán-ahamma, above, but also móð-agamma ‘angry.’

EXERCISE

Supply the missing consonants in accordance with 16.3–4:
Pgc. gebanan, Go. gi( )an ‘give’; Pgc. gebe, Go. gi( ) ‘give thou’; IE g"ete-tete, Pgc. k'øebeðe, Go. qibi( ) ‘ye say,’ qibi( )uh ‘and say ye’; Pgc. x"az, Go. ha( ) ‘who,’ ha( )uh ‘each’; IE -tnjo- (suffix), Pgc. -uñja-, Go. wit-u( )ni ‘knowledge,’ wund-u( )ni ‘wound, plague’; IE apó, Pgc. aba, Go. a( ) ‘of, from,’ a( )u ‘of, from?’; IE wélite, Pgc. wélite, Go. wilei( ) ‘ye will,’ wilei( )u ‘will ye’; IE sg. N lewbhos, Pgc. lewbaz, Go. liu( )s, IE pl. A lewbhons, Pgc. lewdanz, Go. liu( )ans ‘dear’; pre-Gc. wélís > Pgc. -iz, Go. wilei( ) ‘thou wilt,’ wilei( )u ‘wilt thou’; IE -os- (suffix), Pgc. -az-, Go. hláiwa( )nós ‘graves,’ arña( )nós ‘arrows’; IE lowdh-, Pgc. lawð-, Go. m. swaláu( )s, f. swaláu( )a ‘so great’
WEAK t-PRETERITS; áinshun;
INDO-EUROPEAN
/i ī ā ō ū/
The Ruler’s Daughter: Luke viii.41–42, 49–56

(41) Jah séi qam waír þizei namõ Iaeirus (sah faúramaþleis swnagögáis was), jah druísands faúra fõtum ñësu ñad ina gagan in gard seinana;
(42) untë daúhtar áinahö was imma swë wintriwë twalíbë, jah só swalt.
imþpanei þan iddja is, manageins þrañhun ina. . . . (49) naúhpan imma rödjandin gaggip sums manñõ fram þis faúramaþleis swnagögeis qiþands du imma þatei gadáûbñôda daúhtar þeina; ni dráibei þana láisari. (50) ïp
is gaháusjands andhôf imma qiþands: ni faúrhtei; þatáinei galáubei, jah
ganajada. (51) qimands þan in garda, ni fralañlõt áinõhun inn gagan
alja Patru jah lakóbu jah lôhannañ jah þana attan þizøs máujsøs jah ái-
þeín. (52) gaígrótun þan allái jah faíflókun þô. þaruh qap: ni grètíþ,
untë ni gaswalt ak slèpip. (53) jah biihôhun ina gasañvandans þatei ga-
swalt. (54) ñanuh is undersibands allans ùt jah faírgreipands handu izðòs
wöpida qiþands: mawi, urres! (55) jah gawandida ahman izøs, jah ustöhp
suns. jah anabaúd izáí giban mat. (56) jah usgeisnôdédun fadrein izðòs.
ïp is faúrbáud im ei mann ni qiþeina þata wáùrbanõ.

(41) bad for bâb (16.3a); cf. -báud for -bâub in verses 55–56.
(42) was imma] ‘he had’ áïnahö|aino|hö MS só swalt] ‘she was dying’; her death
is reported below in verse 49.
(49) gaggip] historical present fram] ‘from (the household)’
(55) ustöhp for ustöhp anabaúd for anabaúb giban] see 17.4.
(56) usgeisnôdédun fadrein (8.5) faúrbáud for faúrbáub qiþeina for qiþeina
þata wáùrbanõ] ‘what had happened.’

áïnaha wk. adj. only bihlahjan VI laugh at
áïnshun (see 17.3) dráibjan trouble
áiþei f. mother fadrein n. sg. parents
alja except faírgreipan I take hold of

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faúramableis m. ruler
faúrbiudan II order, charge
faúrhtjan fear
flókan* VII bewail
fralétan VII let, allow
gadáuðnan die
gaggan 17.1 go, come, walk
galáubjan believe
ganasjan save
gards m. household, court
gaswiltan III die, be dying
gawandjan bring back, return
grétan VII weep
Iaeirus Jairus
lakóbu A James

inn adv. in, within
mats m. food
mawi f., G máuðs maiden
naúð-ðan yet, still
Paitru A Peter
slépan VII sleep
swiltan III be dying
swnagógáis, -eis G of the synagogue
twalibé G twelve
þreihan I crowd, press upon
urreisán I arise
usdreiban I put out, drive out
usgeisnan I be amazed
wintrus m. winter, year
wópján cry out

17.1. *gaggan 'go,' originally a strong verb of Class VII, once has the weak preterit *gaggida and otherwise *iddja, *iddjés, etc., but retains the strong past participle *gagnás. *káupatjan 'buffet' has pret. *káupasta and pp. *káupatips*. 17.2. In addition to *káupatjan, six weak verbs have past forms with t-suffixes. Before these suffixes, a g or k occurring in the present is replaced by h:

<table>
<thead>
<tr>
<th>INFinitive</th>
<th>Preterit Indicative</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>'bring'</td>
<td>bríggan</td>
<td>bráhta</td>
</tr>
<tr>
<td>'use'</td>
<td>brúkjan</td>
<td>brúhta</td>
</tr>
<tr>
<td>'buy'</td>
<td>bugján</td>
<td>baúhta</td>
</tr>
<tr>
<td>'think'</td>
<td>þágkján</td>
<td>þáhta</td>
</tr>
<tr>
<td>'seem'</td>
<td>þúgkján</td>
<td>þúhta</td>
</tr>
<tr>
<td>'work, make'</td>
<td>waúrkján</td>
<td>waúrhta</td>
</tr>
</tbody>
</table>

This alternation reflects the split described in 14.8. Thus /g/ in IE wrg- produced /k/ in Go. waúrkjan, but IE wrg-t- > wrgt- became PGc. wurzt- and Go. pret. waurht-.

17.3. In the indefinite negative pronoun ni áinshun 'no one, not any, none,' -hun is indeclinable. The element áins- is declined in part like blínds (11.1) but has -é- or -ó- where blínds has final -a:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Neuter</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>N áinshun</td>
<td>áinhun</td>
<td>áínóhun</td>
</tr>
<tr>
<td>A áinnóhun, áínóhun</td>
<td>áinhun</td>
<td>áínóhun</td>
</tr>
<tr>
<td>G áínshun</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>D áinumméhun</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

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Contrast also m. A áin-(n)ō-hun with blind-ana and m. D áin-ummē-hun with blind-amma.

17.4. The infinitive of a transitive verb may express the passive: qēmun mō-tarjōs dāupjan ‘publicans came to be baptized,’ anabáud izāi gibān mat ‘he bade her to be given food.’

INDO-EUROPEAN RESONANTS AND VOEVELS

17.5. The parent resonants were /j w l r m n/. With pauses counted as consonants, a single resonant was syllabic between consonants but was nonsyllabic between vowels or between vowel and consonant: stigh-/steigh-, duk-/dewk-, ghelt-/gheit-, wrt-/wert-, dekem/dekom, do {/dort-, tyg-/tong-. Between consonant and vowel, a resonant was nonsyllabic after short vowel plus consonant (sed-jō) but was syllabic-nonsyllabic after long vowel plus one consonant (sāg-ijō) or after short vowel plus more than one consonant (kerdē-ijō).

17.6. The Indo-European short vowels (in addition to [i] and [u], above) included /e a o ə/ and probably /ə/. /ə/ (“schwa” or “schwa primum”) was a weakly accented central vowel. /ɔ/ (“schwa secundum”), which may have been a parasitic vowel, was to merge in Germanic with /u/ before a liquid or nasal but with /e/ elsewhere: tsλonom > Go. pulan ‘endure,’ nˢm̥onōs > Go. nũmans ‘taken’ but ssdonōs > OE p.p. seten ‘sat.’ The Indo-European long vowels were /i ē ā ő ū/. Indo-European combinations like /aj ej oʃ aw ow/ or /ja je jo wa wo/, though conventionally interpreted as diphthongs, can be analyzed more simply as clusters of vowels plus resonants or resonants plus vowels.

17.7. The Proto-Germanic accent was predominantly characterized by stress, with primary stress being fixed on word-initial syllables. Vowels bearing primary or secondary stress underwent little more than changes in quality; of the vowels of weakly stressed syllables, however, some were shortened and some were lost within preliterary times. Unless otherwise indicated, all following references to vowel changes apply only to Germanic syllables bearing primary or secondary stress.

INDO-EUROPEAN /ī ē ā ŏ ū/

17.8. In pre-Germanic and Proto-Germanic times, Indo-European long vowels were shortened before liquid or nasal plus consonant: IE pērs-, Sk. pārs-but Go. faίrza ‘heel’; IE wēntōs but L ventus, Go. winds, OE OFris. OS wind ‘wind.’ The shortening occurred also before semivowel plus consonant (Sk. nāus ‘ship’ beside OE naust ‘boat shed’), though in some instances the semivowel was lost (Gk. kōmē beside Go. hāims ‘village’).

Otherwise, the long vowels developed as described below.

(a) IE /ā ŏ/ merged as /ō/ in Germanic:
Chapter 17, Sections 17.3-9

/ɑ/ L frâter  /o/ Go. brôpar ‘brother’
/ɔ/ L flôs  /o/ Go. blôma ‘flower’

Before a vowel, this /o/ produced Pre-Go. [ŋ] (Go. au):

/ɑ/ IE sâwel-/sâwol-, L sôl  [ŋ] Go. saul ‘sun’
/ɔ/ IE d(e)rôw-/drâ-  [ŋ] Go. trauan ‘trust’

[w] was lost after /o/ in Pre-Gothic: trô(ω)an > trôan > Go. trauan. Where IE /ōw ū/ alternated, as in d(e)rôw-/drâ-, some scholars would trace Go. au to the ablaut alternant with /ü/, which appears in OI trāa, OS trūön, OHG trüên ‘trust.’

(b) IE /ē i ū/ remained in Proto-Germanic, /î/ being represented by ei in Gothic spelling:

/ē/ Gk. mén ‘month’  Go. mêna ‘moon’
/î/ L suînus ‘porcine’  OE swin, Go. sweins ‘pig’
/ū/ L pûs ‘pus,’ Sk. pûtîs  Go. fûls ‘foul’

Before a vowel, /ē/ produced Pre-Go. [ŋ] (Go. ai):

/ē/ OCS vējati  [ŋ] Go. waian ‘blow’

Unlike Gothic, most Germanic dialects have separate reflexes for IE /ē/ and for a close /ɛ/ of mixed and partly disputed origin, as respectively in OI dãd ‘deed’–hêr ‘here’ = WS OE dãd–hêr, OS dãd–hêr hêr, OHG tê–hiar beside Go. gadêps–hêr.

EXERCISE

Supply the missing Gothic vowels in accordance with 17.8ab:
L f. quã, Go. hv( ) ‘who’; IE dhôm-, Go. d( )m- ‘discernment’; IE stâwejô, Go. st( )a ‘I judge’; IE stâwâ, Go. f. st( )a ‘judgment’; IE sê- plus -tês, L sê-men, Go. -s( )b ‘seed’; IE sêjeti, Go. s( )ib ‘sows’; Sk. prîts ‘pleased, content,’ Go. un-fr( )deins ‘neglect’; IE bhrûg-, L frûg- ‘edible,’ Go. br( )ks ‘useful’; Gk. Dor. f. hâ, Go. s( ) ‘this, that, the’; Go. G tôjis, D tôja, N-A t( )i ‘deed’

UNCONDITIONED MERGER

17.9. In unconditioned merger, all allophones of separate phonemes coalesce, as in IE /ɑ /ɔ/ > Go. /o/, or an entire phoneme merges with /φ/, as in the Classical Latin loss of /h/.

81
COMPARISON; INDO-EUROPEAN

/a o e/

God and Mammon: Matt. vi.24–32

(24) Ni manna mag twáim fráujam skalkinön; untē jabáï fijáïb áinana jah an bırarana frijöp, aифbáu ánamma ufháuseib iþ an bıraramma frakann. ni maguþ guda skalkinön jah mammönin. (25) duþþe qïþa izwis: ni maúrnáïb sáiwalái izwarái lvá mañjáib jah lvá drigkáïb nih leika izwaram-

ma lvé wasjáib; niu sáiwala más ist fődeináï jah leik wastjöm? (26) in-
salviþ du fuglam himinis, þei ni saiand nih sneþaþand nih lisand in ban-
stins, jah atta izwar sa ufår himinam fõdeiþ ins. niu jus más wulþrizans siuþ þám? (27) iþ lvá izwara maúrnands mag anaþukan ana wahstu

seinana aleina áina? (28) jah bi wastjösv lvá saúrgáib? gakunnáïb bõ-
mans háibjösv, lváíwa wahsjand; nih arbdíjand nih spìnand. (29) qõðuþ

þan izwis ñatei nih Sauúsamön in allamma wulþáu seinamma gwasi
da sik swë áins þizë. (30) jah þandë þata hawi háibjösv himma daga wisan-
dö jah gistradagis in âuhn galagib guþ swa wasjib, lváíwa más izwis leitil
galúbjandans? (31) ni maúrnáïb nu qtàndans: lvá mañjám aïþbáu lvá

drigkam aïþbáu lvé wasjáima? (32) all âuk þata þiudöþ sökjand; wáituh

þan atta izwar sa ufår himinam ñatei þaúrbuþ—

(24) untë jabáï . . . aïþbáu] ‘for either . . . or.’


(29) qõðuþ] qïþa plus -uh; cf. wáituh in verse 32.

(30) izwis < wasjöþ>] zeugma; the verb serves for both clauses.

<table>
<thead>
<tr>
<th>lexeme</th>
<th>gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>aleina f.</td>
<td>ell, cubit</td>
</tr>
<tr>
<td>anaúukan VII</td>
<td>add, add to</td>
</tr>
<tr>
<td>arbáïdjan</td>
<td>tool, work</td>
</tr>
<tr>
<td>aûhns ?m.</td>
<td>oven</td>
</tr>
<tr>
<td>bansts m.</td>
<td>barn</td>
</tr>
<tr>
<td>blöma m.</td>
<td>flower</td>
</tr>
<tr>
<td>drigkan III</td>
<td>drink</td>
</tr>
<tr>
<td>duþþe, duþþe</td>
<td>therefore, because</td>
</tr>
<tr>
<td>fõdeins f.</td>
<td>food</td>
</tr>
<tr>
<td>fõdjan</td>
<td>feed</td>
</tr>
</tbody>
</table>

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18.1. Adjectives are compared by suffixing -iz- (or -ōz-) in the comparative and -st- (or -ōst-) in the superlative:

<table>
<thead>
<tr>
<th>POSITIVE</th>
<th>COMPARATIVE</th>
<th>SUPERLATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>'many, much'</td>
<td>manags</td>
<td>managiza</td>
</tr>
<tr>
<td>'wise'</td>
<td>frōps</td>
<td>frōdōza</td>
</tr>
<tr>
<td>'poor'</td>
<td>arms</td>
<td>—</td>
</tr>
</tbody>
</table>

On the declension of adjectives in the comparative degree see 10.4. Superlative forms are declined strong or weak. When strong, they follow blindness (11.1) but do not have the pronominal ending -ata in the neuter singular nominative-accusative.

Adjective forms in -uma are inflected like comparatives but are intensives that do not imply an actual comparison. These adjectives form the superlative with -umist-: aftuma 'latter, following,' aftumists 'last'; aihuma 'high,' aih(u)ists 'highest'; fruma 'former, prior,' frumists 'first'; kleiduma 'the left'; iftuma 'next, following'; innuma 'inner'; hindumists 'hindmost, uttermost'; spēdumists 'last, latest.'

In each of the following adjectives the positive has one root or stem, and the comparative and superlative have another:

| 'good' | göps | batiza | batists |
| 'little' | leitils | minniza | minnists |
| 'great' | mikils | máiza | máists |
| 'old' | sineigs | — | sinista |
| 'evil' | ubils | wairisza | — |
GOTHIC TEXTS

Comparatives of adverbs end in -is, -s, or -ōs, superlatives in -ist: āiris ‘earlier,’ mins ‘less,’ sniumundūs ‘with greater haste,’ māist ‘at most,’ frumist ‘first.’

18.2. After a comparative, the dative occurs in ablative function and implies ‘than’: swinpō mis ‘mightier than I.’

INDO-EUROPEAN /a o ə/

18.3 IE /a o ə/ merged as PGc. /a/:

/a/ L ager, Gk. agrōs
/o/ L octō, Gk. oktό
/a/ IE pētēr, Sk. pitā
/a/ Go. akrs ‘field’
/a/ Go. ahtāu ‘eight’
/a/ Go. ēdur ‘father’

IE /a/ appears as a in most Indo-European language groups but as i in Indo-Iranian and as o (< a) in Slavic.

The same merger occurred before or after resonants; for example:

/aj/ IE kājkos, L caecus ‘blind’
/oj/ Gk. Dor. m. pl. toi
/aw/ L auris
/ow/ IE rowdh-
/wa/ L vas ‘bail, surety’
/wo/ IE dhwolos
/aj/ Go. hāihs ‘one-eyed’
/aj/ Go. bāi ‘these, those’
/aw/ Go. ēusō ‘ear’
/aw/ Go. f. D rāudāi ‘red’
/wa/ Go. wādi ‘pledge’
/wo/ Go. dwals ‘foolish’

In Gothic stem syllables, PGc. /aj aw/ appear respectively as aj aw before vowels but as āi ēu before consonants or finally.

IE [änk] and [önk], when not affected by Verner’s law, merged as PGc. [änk]. In this combination, however, [n] was subsequently lost, and the preceding [a] underwent compensatory lengthening and nasalization to [ān] > Pre-Go. ā:

**INDO-EUROPEAN | GERMANIC | GOTHIC**

wänk-
wānx- > wāŋk-
ńok-

čänk-
 čānx-

un-wāhs ‘blameless’

bāhō ‘clay’

Native Pre-Go. [āx] (never [ā] alone) had only this source.

EXERCISE

Supply the missing sounds in accordance with 18.3:

L alius, Go. ( )lis ‘other’; L hostis, Go. g( )sts ‘stranger’; IE lād-, L lassus ‘tired,’ Go. l( )ts ‘lazy’; Lith. Let. vař, Go. w( ) ‘woe,’ w( )a- ‘evil’; Gk.
Chapter 18, Sections 18.1–4

"oīda", Go. w(  )t 'I know'; Gk. aū ge 'another time, again,' Go. (  )k 'for' because'; Osc. loufia 'wishes,' Go. us-l(  )beip 'allows'; OL tongoū 'I know,' Go. b(  )gka 'I think'; IE tong- plus -t- > tonkt- (14.8), Go. b(  )hta 'I thought'; L ād 'to,' Go. (  )t 'at, by, from'; OL m. A'oinom (Cl ānnum), Go. (  )nana 'one'; IE pān-k-, Go. f(  )han 'seize'; L augere, Go. (  )kan 'add, increase'; IE stat-, L status 'position,' Go. st(  )s 'place'

EMERGENCE OF PRE-GOTHIC /ē/ AND /ǭ/

18.4. It has been observed above that PGc. /aj/ and /aw/ appear respectively in Gothic stem syllables as aj aw before vowels but as ai au (here marked āi āu) when final or before consonants: waja- 'evil' but wāi 'woe,' tawida 'he did, made' but infin. tāu jan. These alternations reflect two parallel developments in Pre-Gothic.

(a) When not followed by a vowel in Pre-Gothic, [jj] became syllabic, producing [i]: IE ggi-om > PGc. kun-ān > Pre-Go. and Go. kun-i 'race, brood.' Finally after a consonant, as in kun-i, the [i] merged with Go. /i/.

But if Pre-Go. /a/ preceded, the [i] contracted with it to form an originally long low-mid front vowel, viz., /ē/: IE toj > PGc. paj > Pre-Go. pā-i > pē m. 'these, those.'

As already noted in 17.8b, [ē] also developed in Pre-Gothic as an allophone of /ē/ occurring before a vowel: IE sējonom, with loss of [j], > Pre-Go. sēan 'sow.' This [ē] merged with the /ē/ that had arisen through contraction, so that both are represented by ai in Gothic spelling. In comparative grammar, however, they must be sharply distinguished: āpi (= Gk. Dor. toī) 'these, those' beside saīan 'sow' (cf. -sēps 'seed'). This merger appears to have played an important role in the development of Pre-Go. /i/ (Chapter 19).

(b) When not followed by a vowel in Pre-Gothic, /aw/ underwent a parallel vocalization and contraction, producing an originally long low-mid back vowel, viz., /ǭ/: IE awgonom > PGc. awkanan > Pre-Go. aukan > ūkan 'increase.' As observed in 17.8a, another [ǭ] developed in Pre-Gothic as an allophone of /ǭ/ before a vowel, as in IE stāwā > Pre-Go. stō(w)a > stōja f. 'judgment.' Pre-Go. /ǭ/ and [ǭ] merged and are spelled alike with au in Gothic, though in comparative grammar they must be carefully distinguished: āukan (L augere) 'increase' beside stāua 'judgment' (cf. stōjan 'judge'). In turn, this merger appears to have had an important effect on the development of Pre-Go. /u/ (Chapter 20).
(33) Jah qam in Kafarnaum, jah in garda qumans frah ins: ìva in wiga
mìp izwis missō mitôdëduò? (34) ìp eis slawâidéduò; du sis missō and-
runnun lvarjis màists wësi. (35) jah sitands atwòpida òans twalif jah qaò
du im: jabâì lvas wili frumists wisan, sijâì allâizë aftumists jah allâim and-
bahts. (36) jah nimands barn gasatida ita in midjâim im, jah ana armins
nimands ita qaò du im: (37) saei àin ìpizë swaleikâizë barnë andnimiò
ana namin meinamma, mik andnimiò; jah salvazuh saei mik andnimiò, ni
mik andnimiò, ak òana sandjandan mik. (38) andhòf òan imma lòhan-
nës qìbàndas: lâisari, sëvûm sumana in tònammà namin usdreiðandàn un-
hulbòns, saei ni lâisteiò uns, jah waridëduò imma untë ni lâisteiò unsis.
(39) ìp is qaò: ni warjìb imma; ni mannahun àuk ist saei tâujìb maht in
namin meinamma jah magi spràutò ubilwaûrdjàn mis; (40) untë saei nist
wiçra izwis, faûr izwis ist. (41) saei àuk allis gadragkjài izwis stìkla wa-
tins in namin meinamma untë Xristâus sijuò, amë̀n qìba izwis ei ni fraqi-
steiò mizdòn seinàìi.

(33) qumans] see 19.3 mìp izwis missò] see 19.2a.
(35) lvas] see 19.2b.
(38) sumana] see 19.2c.
(41) stìkla] instrumental dative mizdòn seinàìi] see 19.4.
mahts f. might, virtue, miracle
máists greatest, chief
midjis adj. middle, midst
missō 19.2a each other, reciprocally
mitōn consider, think
ni mannahun 19.2e no one
salvazuh saei 19.2d whosoever
sandjan send
sitan V sit
slawan be silent
stikls m. cup
swaleiks such
twalif twelve
ubilwauðdjan (+D) speak evil of
warjan (+D/A) forbid
watō n. water
wiljan 19.1 will, wish, desire

19.1. The present of the verb ‘will’ was originally optative (‘would’); it retains preterit-stem optative endings:

<table>
<thead>
<tr>
<th>sg. 1</th>
<th>wiljau</th>
<th>du. 1</th>
<th>—</th>
<th>pl. 1</th>
<th>wileima</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 weleis</td>
<td>2 weleits</td>
<td>2 weleib</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 wili</td>
<td></td>
<td>3 wileina</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Modeled after these forms are the new infinitive wiljan, the new present participle wiljands, and a new weak preterit: sg. 1 indicative wilda, optative wilđēdjau, etc.

19.2. In the foregoing reading, indefinite pronouns are expressed as follows:
(a) ‘each other, one another’ by the reciprocal adverb missō, which may occur with or without a reflexive
(b) ‘anyone’ by the masculine interrogative pronoun hvas, to which corresponds the neuter hva ‘anything’
(c) ‘a certain one, someone’ by the adjective sums (11.1), which occurs also in the phrasings sums ... sums ‘the one ... the other’ and sumāi (or sumāh) ... sumāh ‘some ... others’
(d) ‘whosoever’ by m. salvazuh saei, which with the alternants hazuh saei and salvazuh izei appears only in the singular nominative (other alternants will be noted in the following chapter)
(e) ‘no one’ by ni mannahun, in which manna is declined as in 8.3; -hun is indeclinable. Cf. ni áinshun ‘no one,’ 17.3. ni hushun m. ‘no one’ and nist saei ‘there is no one who’ appear only in the nominative singular.

19.3. The past participle of an intransitive verb expresses a state resulting from a previous occurrence or action, e.g., hva wēsi pata waúrbanō ‘what it might be that had come to pass;’ in garda qumans ‘when he had come into the household.’

19.4. The dative in ablative function, expressing leaving, loss, and the like, often occurs with verbs having the preverb af- or fra-: afstandand sumāi gälāubeinäi ‘some will leave the faith,’ fraliusands áinamma pizē ‘losing one of them.’
GOTHIC TEXTS

INDO-EUROPEAN /e/ AND [i]

19.5. IE /e/ was subject to two Proto-Germanic changes.
(a) Before a consonant or finally, IE /ej/ produced [ij] > [i], which
merged with IE = PGc. /i/ (17.8b):

/ij/ Gk. stēikhō ‘I go, walk’
/ĩ/ Go. steiga ‘I ascend’

The Gothic spelling ei was taken from Greek; by the time of Wulfila, Gk.
et had come to represent a high front vowel.
(b) /e/ was raised before nasal plus consonant: IE węntōs > pre-Gc. węntōs (17.8) > Go. winds, OE OFris. OS wind ‘wind.’
IE [ŋk], when not affected by Verner’s law, thus produced [ǐŋx] but
later lost [ŋ] with compensatory lengthening of [i] to [iⁿ], which subse-
quently merged with IE = PGc. /i/, as above:

INDO-EUROPEAN  GERMANIC  GOTHIC

téŋk-  ŕǐnx- > bĩⁿx-  þeihan ‘thrive’

Germanic umlauts of IE /e/ and [i] are not attested in Gothic.

19.6. In Gothic words that were unaffected by the foregoing changes, IE
/e/ and [i] appear partly as i and partly as ai.
(a) The unconditioned Gothic reflex of IE /e/ and [i] is i:

/e/ L edere  /i/ itan ‘eat’
[i] L vidua ‘alone, widowed’  /i/ widuwō ‘widow’

(b) Before h ār, the Gothic reflex of IE /e/ and [i] is ai (though only
in syllables bearing primary or secondary stress):

/e/ L pecu  /e/ faihu ‘cattle, wealth’
/e/ L sequit-ur ‘follows’  /e/ saihvīp ‘sees’
/e/ L fērō, Gk. phērō  /e/ bairā ‘I bear’
[i] IE migh-st- > mikst- (14.8)  /e/ maistus ‘dung’
[i] L re-lictus ‘left behind’  /e/ laïhva ‘lent’ (p.p.)
[i] L vir  /e/ wair ‘man’

(c) IE /e/ also appears as Go. ai in a syllable occurring in internal open
juncture (11.8) with a following syllable that invariably contains a low or mid
vowel:

/e/ IE e-awge  /e/ -ai-āuk ‘he added’
EXERCISE

Supply the missing Gothic vowels in accordance with 19.5–6:
IE senti, Osc. Umbr. sent, Go. s( )nd ‘they are’; IE lenkwh-t- > lenkwt-(14.8), Go. l( )ts (15.7) ‘light’; Gk. deiknûmi ‘I show,’ Go. ga-t( )han ‘tell’; L clepð, Go. h( )fa ‘I steal’; L precor ‘I pray,’ Go. fr( )hna ‘I ask, inquire’; L vertð ‘I turn,’ Go. w( )rða ‘I become’; L is, Go. ( )s ‘he’; L dictus ‘said’ (p.p.), Go. ga-t( )hans ‘told’; IE bhewdh-, Go. anab( )dan ‘command’; IE wènkð, L vincð ‘I conquer,’ Go. w( )ha ‘I fight’; Gk. ei ‘if,’ Go. ( ) ‘that’; L et ‘and, but,’ Go. ( ) ð ‘but’; Gc. ēb ‘but’ plus ðaw ‘else, otherwise’ > Go. ( ) ðpð ‘or’; L pellis, Go. -f( )lls ‘skin’

HISTORIC GOTHIC /e/ AND /i/

19.7. As noted in 18.4a, Pre-Go. /ẹ/ arose from contraction of /aj/ before a consonant or word-end pause (as in wě ‘woe’ beside waja- ‘evil’) and from theallophone of /ẹ/ that occurred before a vowel (as in sēan ‘sow’ beside sēð- ‘seed’). In turn, /ẹ/ probably merged with an allophone of Pre-Go. /i/.

(a) Except in weakly stressed syllables, Pre-Go. /i/ had the allophone [e] before /x w r/ (Go. h h v r) e.g., fexu ‘cattle, wealth,’ sexwíð ‘sees,’ wer ‘man,’ also in reduplicating syllables, e.g., le-lêt ‘permitted,’ and in the word for ‘or,’ viz., ēpð. In other positions the allophone was [i], as in nimlo ‘takes’ < IE nêmêti, ita ‘I eat’ < IE edê.

In parhis ‘new’ (Matt. ix.16), the first i, a scribal addition, bore weak stress. Stressed i in sg. hiri, du. hirjats, pl. hirjip ‘come here!’ is probably due to analogy with related forms like hidrē ‘hither.’ ai (= āi or ai?) in bairts ‘bitter,’ haiðn- ‘heathen,’ jain- ‘that,’ sai ‘lo!’ and waila ‘well’ is phonologically regular if it represents āi.

(b) It appears likely that by the time of Wulfila Gothic vowels were distinguished solely by quality, not by length. If so, Pre-Go. /ẹ/ and [e] had merged as /e/, spelled ai, as in fourth-century Greek: wai ‘woe,’ saian ‘sow,’ wair ‘man,’ laitalik ‘leaped’ (in comparative grammar distinguished respectively as wái, saian, wair, laitalik).

(6) ῶbatei habáida tāuˈjan] ‘what he was to do.’
(7) twáim hundam skattē] ‘for ( = costing) two hundred denarii.’
(12) drāusnōs] the h is probably scribal. Skeireins VIIId 15 has drāusnōs ‘pieces’; cf. driousan II ‘fall, drop.’
awiliudōn  give thanks  hvaðró  whence
barizeins  (made of) barley  leitils  little
bugjan  buy  magula m.  little boy
dráu(h)snōs f.  pieces  Paitráus G  Peter
faigruni n.  mountain  raþjó f.  number, account
Filippus, D -āu Philip  sabs  satisfied
fimf  five  Seimōnāus G  Simon
fisks m.  fish  silba  self
fraqistnan  be lost, perish  skatts m.  coin, denarius
gabruka f.  (broken) bit  staps m.  place
gadáiljan  divide  swa  filu swē  as much as
ɡafulljan  fill  swaswē  about, just as
galisan V  gather  tāinjó f.  basket
ganōh s  enough  twái 20.1  two
gasitan V  sit, sit down  þúsundi f.  thousand
gāumjan (+D/A)  observe  ushafljan VI  lift up
hund n.  hundred  waflts f.  thing
Ivarjizuh m.  each, every, every one  waftái ni  nothing, lit. ‘in nothing

20.1.  The numeral dins ‘one,’ declined like blinds (11.1), also expresses ‘a
certain one, a certain’ (verses 8–9, above), ‘alone, only’ (verse 15, above; cf.
the plural form in Matt. v.46, p. 68), and ‘one . . . another’ (Mark iv.8, p. 38).
Twái ‘two’ and preis* ‘three’ are thus declined:

<table>
<thead>
<tr>
<th>MASCULINE</th>
<th>NEUTER</th>
<th>FEMININE</th>
<th>MASCULINE</th>
<th>NEUTER</th>
<th>FEMININE</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>twái</td>
<td>twa</td>
<td>twōs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>twans</td>
<td>twa</td>
<td>twōs</td>
<td>prins</td>
<td>prija</td>
</tr>
<tr>
<td>G</td>
<td>twaddjē</td>
<td>twaddjē</td>
<td>—</td>
<td>prijē</td>
<td>—</td>
</tr>
<tr>
<td>D</td>
<td>twáim</td>
<td>twáim</td>
<td>twáim</td>
<td>prim</td>
<td>prim</td>
</tr>
</tbody>
</table>

The extant forms of bái ‘both’ are declined like twái.

20.2.  Indefinite pronouns for ‘each’ are formed from hvas ‘who, anyone’ and
from hvarjís ‘who, which (of more than two)’ by adding -(u)h, before which z
occurs in place of s (16.3b).  -(u)h has no u after a long vowel or after
stressed a:

<table>
<thead>
<tr>
<th>MASCULINE</th>
<th>NEUTER</th>
<th>FEMININE</th>
</tr>
</thead>
<tbody>
<tr>
<td>sg. N lvazuh, lvvarjizuh</td>
<td>-lvah, lvvarjatōh</td>
<td>lvōh, —</td>
</tr>
<tr>
<td>A  lvanōh, lvvarjanōh</td>
<td>-lva, —</td>
<td>lvōh, lvvarjō&lt;h&gt;</td>
</tr>
<tr>
<td>G  lvizuh, -lvvarjizuh</td>
<td>—, —</td>
<td>—</td>
</tr>
<tr>
<td>D  lvammēh, lvvarjammēh</td>
<td>lvammēh, lvvarjammēh</td>
<td>—, —</td>
</tr>
</tbody>
</table>
GOTHIC TEXTS

The only recorded plural form is m. A ḥanužh. ḥazuzuh and ḡarjizuh occur also as the inflected elements of several compounds with uninflected initial ḗis-, sa-, āin-:

(a) 'whosoever'—m. N pishvazuh saei, A pishvanōh saei, D pishvammēh saei, also N (sa)hazuh saei (or izei)
(b) 'whatsoever'—n. N-A pishvah pei (or patei), G pishvizuh pei, D pishvammēh pei, also A sg. patahah pei
(c) 'each one'—m. N āinhvarjizuh (all masculine singular forms occur), n. N āinhvarjatōh, f. A āinhvarjōh

INDO-EUROPEAN [u l ɛ m ʊ p]

20.3. Gc. /u/ arose through a merger of vowels that came from the syllabic allophones of IE /w l r m n/ (17.5):

[u] IE jugom, L jugum /u/ Go. juk 'yoke'
[l] IE plnos, Lith. pilnas /ul/ Go. fulls 'full'
[ɛ] IE (we)wertamē /ur/ OHG wurtum 'we became'
[ɛ] IE gʷnītis, L con-ventio /um/ Go. ga-quambs 'assembly'
[ŋ] IE mŋtis, OL mentis 'mind' /un/ Go. ga-munds 'remembrance'
[p] IE ḷŋk- /unŋ/ Go. huggrijan 'be hungry'

Gothic shows no clear instances of IE [l ɛ m ʊ p] producing /lu ru mu nu/ rather than /ul ur urn um/, nor does the language reflect a Germanic umlaut of /u/.

20.4. IE [pk], when not affected by Verner's law, produced Gc. [ux], then lost [ŋ] with compensatory lengthening of [u] to [ũŋ], which later merged with IE=PGc. /ũ/ (17.8b):

INDO-EUROPEAN GERMANIC GOTHIC

(pk) uŋxt- > ūŋxt- ūhtwō 'dawn'

20.5. When not lengthened, /u/ produced Go. aũ or u.

(a) Unless weakly stressed, /u/ became aũ before h or r:

[u] pre-Gc. dhuktēr, Lith. duktei /o/ daũhtar 'daughter'
[u] Gk. thūra /o/ daũr 'door'
[ŋ] IE (we)wertamē, OHG wurtum /o/ waũrpmum 'we became'

aũftō 'perhaps' may have aũ (once spelled u) through internal open juncture between uf- 'if' (OS of) and -tō; cf. 19.6c.

(b) In other positions /u/ remained as Go. u:

[u] IE sunus, OE sunu /u/ sunus 'son'

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EXERCISE

Supply the missing Gothic vowels in accordance with 20.3–5:
Gk. ἕπερ, Go. ( )far ‘over’; Cz. vlk, Go. w( )lf ‘wolf’; IE kṃtōm, L centum, Go. h( )nd ‘hundred’; IE tygmonom, Go. b( )gkan ‘seem’; IE tyg- > tykt- (14.8), Go. b( )hta ‘it seemed’; IE dpt-, Go. t( )nbus ‘tooth’; IE wrsjō, Go. w( )rkja ‘I work, make’; Gk. ἥπο, Go. ( )f ‘under, beneath’; IE duk- (cf. L p.p. duc-tus), Go. t( )hans ‘led’; IE kjk-, Lith. kannk ‘suffering,’ Go. h( )hrus ‘famine’; Sk. mṛt- ‘death,’ Go. m( )rpr ‘murder’; IE g-, Go. ( )n- ‘not’

HISTORIC GOTHIC /o/ AND /u/

20.6. It has been observed (18.4b) that /ɔ/ arose in Pre-Gothic stem syllables through contraction of /aw/ before a consonant or pause, as in Pre-Go. tɔjan ‘do, make’ beside pret. tawīda, and from the allophone of /ɔ/ that occurred before vowels, as in stɔfa f. ‘judgment’ beside stɔjan ‘judge.’ In turn, this /ɔ/ probably merged with an allophone of Pre-Gothic /u/.

Pre-Go. /u/ possessed the allophones [ɔ] and [u]. [ɔ] occurred (except in weakly stressed syllables) before /x/ (Go. h) or /l/ as in doxtar ‘daughter,’ morbr ‘murder,’ and also in the word oftō ‘perhaps.’ In other positions, the allophone was [u]: ufar ‘over,’ fexu ‘cattle, wealth,’ wiðuwō ‘widow,’ weakly stressed -ux ‘and,’ weakly stressed [u] in fiður ‘four’ (a combining form). Pre-Go. long /ũ/, on the other hand, was not lowered before /x/ or /l/: ūxtwō > Go. ǔhtwō ‘dawn,’ skūra > Go. skūra ‘shower.’

It appears likely that by the time of Wulfila Gothic vowels had come to contrast in quality alone. If so, long /ɔ/ and short [ɔ] merged as /o/, spelled au: tɔu jan ‘do, make,’ staua f. ‘judgment,’ dauhtar ‘daughter,’ maurbr ‘murder,’ auftō ‘perhaps’ (in comparative grammar distinguished respectively as tɔu jan, staua, dauhtar, maurbr, auftō). At the same time, û u appear to have merged as /u/, spelled u, and ą a as /a/, spelled a.

For the purposes of comparative grammar, however, etymological distinctions are of prime importance. Thus Go. ã ã must be uniformly interpreted as diphthongs, ai au ą u as short vowels, and ai au ā ū as long vowels, regardless of how these sounds may have been pronounced in the time of Wulfila.

20.7. Historic Go. ıu may possibly represent /iːw/, a vowel, or two successive vowels, as in ni-ıu ‘not?’ If ıu represents these vowels, they explain why the masculine o-stem noun stiur /sti-ur/ ‘calf, steer’ lacks the nominative singular ending -s (2.3). In Gothic, final -s was lost after a short vowel plus r, and weakly stressed ur remained ur, as in fidur-fālp ‘fourfold.’
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PASSIVE OPTATIVE;
LONG AND OVERLONG VOWELS
IN WEAKLY STRESSED
FINAL SYLLABLES
On Almsgiving and Prayer: Matt. vi.1–8

(1) Atsaīvīp armaīōn izwara ni tāujan in andwāīrþja mannē du saīvan im, aþþāu láun ni habāþ fram attin izwaramma þamma in himinam. (2) þan nu tāujais armaīōn, ni haūrnjaīs faúra þus, swaswē þái liutans tāujand in gauqþim jah in garunsem ei häuþjaindau fram mannam; amēn qiþa izwis, andnēmun mizdōn seina. (3) iþ ðuk tāujandan armaīōn, ni witi hleidumei þeina iva tāujip táiswō þeina, (4) ei sijāi sō armahairtíþa þeina in fulhsonja, jah atta þeins, saei saîvīþ in fulhs<n>ja, usgibiþ þus in bairhtein. (5) jah þan bidjāþ, ni sijāþ swaswē þái liutans, untē frijōnd in gauqþim jah waĩstam plajō standandans bidjan ei gauqmajindāu mannam. amēn qiþa izwis þatei haband mizdōn seina. (6) iþ þu, þan bidjāþ, gagg in hēþjōn þeina, jah galūkands haūrðái þeinai bidei du attin þeinamma þamma in fulhsnja, jah atta þeins, saei saîvīþ in fulh[l]s-njai, usgibiþ þus in bairhtein. (7) bidjandans-þuþ-þan ni filuwaûrdjàþ swaswē þái biudō; þugkeþ im ảuk ei in filuwaûrdein seiñai andhauþjaindāu. (8) ni galeikōp nu þāim; wāit ảuk atta izwar þizei jus þauârbuþ faûrþizei jus bidjāþ ina.

(1) in andwāîrþja mannē 'before men' du saîvan see 17.4.
(2) ei häuþjaindāu 'that they may be glorified'; see 21.1.
(3) ðuk tāujandan may be governed by witi (the Latin versions of MSS Vercellensis and Veronensis have te facientem), but it is also possible that this construction may be an accusative absolute. hleidumei is the subject of witi.
(6) haūrðái þeinai] instrumental dative: 'with thy door.'
(7) bidjandans-þuþ-þan for -uþ-þan biudō] see 3.4.

andhāusjan hear, listen to
armahairtíþa f. charity, almsgiving, mercy
armaiō f. alms, pity
atsaīvan V take heed
bairhtei f. brightness
Chapter 21, Sections 21.1-4

in baírhtein openly
faúrþizei (+ opt.) before
filuwaúrdæi f. wordiness
filuwaúrdjan use many words
fulhšni n. secret
galeikôn be like
galúkæn II shut
gáumjan observe
háuðjan glorify, exalt
haúrds f. door

haúrnjan blow a horn
heþjö f. room, chamber
hleidumei left (hand)
láun n. reward, wage
liuta m. hypocrite
plapja* f. street, square
tafhswö f. right (hand)
þugkjan seem
usgiban V reward, give out, restore
waíhsa m. corner

21.1. The present-stem passive optatives of baíran ‘bear,’ sókjän ‘seek,’ salbøn ‘anoint,’ and haban ‘have’ are:

<table>
<thead>
<tr>
<th>sg.</th>
<th>1</th>
<th>baíráidáu</th>
<th>sókjáidáu</th>
<th>salbødáu</th>
<th>habáidáu</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td></td>
<td>baíráizáu</td>
<td>[sókjáizáu]</td>
<td>[salbozáu]</td>
<td>habáizáu</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>baíráidáu</td>
<td>sókjáidáu</td>
<td>salbødáu</td>
<td>habáidáu</td>
</tr>
<tr>
<td>pl. 1-3</td>
<td>baíráindáu</td>
<td>sókjáindáu</td>
<td>salbødáu</td>
<td>habáindáu</td>
<td></td>
</tr>
</tbody>
</table>

21.2. Conjugate in the present-stem passive optative like:

(a) baíran: níman ‘take,’ qiban ‘say,’ haldan ‘hold, tend’
(b) sókjän: dómjan ‘judge, discern,’ wénjan ‘hope, tend’
(c) salbøn: frijöin ‘love,’ labøn ‘invite’
(d) haban: áistan ‘revere, regard,’ arman ‘pity’

LONG AND OVERLONG VOWELS
IN WEAKLY STRESSED FINAL SYLLABLES

21.3. At an early period, an Indo-European stem vowel contracted with an immediately following vowel. When both vowels were short, their contraction produced a new long (bimoric) vowel, which subsequently developed as if it had always been long: wiros > wi-rōs. But if one vowel was long, or if both were, their contraction produced an overlong (trimoric) vowel, which is distinguished here by the diacritic =: bhágā-es > bhág-ās, bhágā-ām > bhág-ām (or -ōm?; the descendant languages that retain this ending do not distinguish the reflexes of ā and ō).

An older opinion assumes that all the contracted vowels, together with others supposed to have undergone compensatory lengthening, were circumflex: -o-es > -ōs, -āsō > -ās, -ōn > -ō, etc.

21.4. In the weakly stressed final syllables of Germanic, long vowels remained long only when originally in the following positions:
Gothic Texts

(a) In monosyllables
f. A tām
bō ‘this, that’

(b) In medial syllables
m. A kʷomō-kʷe
hvan-ōh ‘each’
before consonants
N pl. wir-ōs
wair-ōs ‘men’

(c) Before final /s/
kʷotr-ēd
hvadr-ē ‘whither’

(d) Before final /d/

Under otherwise identical conditions, the length of a vowel is greater before voiced obstruents like /z d/ than before voiceless obstruents like /s t/ because the vocal lips continue to vibrate longer; contrast NE lose : loose, feed : feet. IE final /s/ became /z/ by Verner’s law. IE final /d/ probably survived until late in the Germanic period; its reflex still survives after short vowels in monosyllables.

21.5. With the exceptions above, parent long vowels became short in the weakly stressed final syllables of Germanic, /ā ē ō/ merging with Pre-Go. /a/ and /i/ with Pre-Go. /i/:

Ved. yugā, OL jugā /a/ juka ‘yokes’
IE tosmē /a/ D ḫamma ‘this, that’
L ferō, Gk. pherō /a/ baira ‘I bear, carry’
IE tekwi /i/ ḫiwi ‘handmaid’

This shortening likewise occurred before resonants; for example:

IE loc. stāw-āj /a/j D stau-di ‘judgment’
IE loc. sān-ēw, Sk. sān-āu /a/w D sun-āu ‘son’

By Pre-Gothic times, the overlong vowels had become merely long, long /ā/ merging with Germanic and Pre-Gothic /ō/:

PARENT FORM
N bhāg-ās
G bhāg-ām (or -ōm)

GOTHIC
bōk-ōs ‘letters, writing’
bōk-ō ‘of scriptures’

Exercise

Supply the missing Gothic sounds:
Sk. ādhār-āt (< -ōd) ‘from below,’ Go. undar( ) ‘under’; pre-Gc. welis, Go. wil( )s ‘thou wilt,’ pre-Gc. sg. 3 welīt, Go. wil( ); Sk. vīk-ās (< -ōs < -o-es), Go. wulf( )s ‘waves’; L edō, Go. ſt( ) ‘I eat’; IE f. sā, Sk. sā, Go. s( ) ‘this, that’; IE I kʷosmē, Go. D hvamm( ) ‘whom, what,’ kʷosmē-kʷe > Gc.
Chapter 21, Sections 21.4–5

D hvamm( )h ‘each’; Gk. nёмё ‘I assign,’ Go. nim( ) ‘I take’; IE n. ejã, L ea, Go. ij( ) ‘they’; IE f. ejãs, Go. ij( )s ‘they’; IE loc. gwênãj, Go. D qêñ( ) ‘wife, woman’; IE kwejlã-ôm > -ãm or -ãm, Go. G hveîl( ) ‘of hours’; pre-Gc. pl. I kwejlãmis, Go. D hveîl( )m ‘hours’; IE stãwã-es > -ãs, Go. f. stau( )s ‘judgments’

(34) abu] ‘of?’ i.e., PGc. aba (Go. af) with [b] remaining before interrogative -u; cf. wileidu in verse 39. báu, introducing the second clause, means ‘or.’
(36) aiþbáu, introducing the clause that states the consequence in a conditional sentence means ‘then, in that case.’ usdáudedideina] MS for usdáudedideina.
(37) andhafjands] ‘answered.’ Some editors add qaþ: ‘said in reply.’ Compare, however, the present participles on p. 102, verse 24. stibnös meinaízós] see p. 73, commentary on line 16.
(39) wileidu] wileiþ plus -u; cf. abu in verse 34.
(40) nè is emphatic (< IE nè); contrast ni (< IE ne).
SHORT VOWELS OF ORIGINALLY MEDIAL
AND FINAL SYLLABLES

22.1. In the weakly stressed final syllables of Germanic, as already noted, overlong vowels were to become merely long, and long vowels were to become short except in a few phonetic environments (21.4a–d). As a further result of weak stress, in most instances the short vowels of originally final syllables had been lost before the historic period of Gothic:

/a/ Gk. oída, Sk. věda  /ʊ/ wáit ‘I know’
/e/ Gk. phère  /æ/ bair ‘bear thou’
[i] L homini  /ɔ/ gumin ‘to a man’
/o/ Gk. agrós  /o/ akrs ‘field’

But the short vowels remained in certain environments.
(a) Short vowels survived in originally monosyllabic forms:

/o/ IE m. so, Gk. ho, Sk. sá  /a/ sa ‘this, that’

(b) A short vowel plus final -ns remained in Gothic; for example:

-ons/ Gk. Cret. A lûkons  /ans/ wulfans ‘wolves’

(c) So far as Gothic is concerned, Gc. /u/ ( < IE [u m n], etc.) was regularly lost only when occurring as a vowel in an originally third syllable. Compare the following forms:
GOUGH TEXTS

[u] IE péku /u/ faihu ‘cattle, wealth’
[ə] IE bhērət /u/ bērun ‘they bore’

but:

[ŋ] IE A bhrāterm > Gc. brōperun /ʊ/ brōpar ‘brother’

In weakly stressed final syllables, the Germanic reflexes of IE [u] and [i] tended to survive longer when the preceding syllable was short, as in OE sun-u ‘son,’ OS sted-i ‘place,’ and to be lost earlier when the preceding syllable was long, as in Go. tagr = Gk. dákru ‘tear,’ Go. gasts = L host-i-s ‘stranger.’ In Gothic, however, this phonologic difference was largely obscured by leveling. Regardless of whether the preceding syllable was long or short, the /u/ of u-stems was generalized, as in hand-us ‘hand’ as well as in sun-us ‘son,’ whereas the /i/ of masculine singular i-stems, which were partly remodelled after o-stems, was regularly dropped, as in both gast-s ‘stranger’ and stab-s ‘place.’

22.2. IE /oj aj/ merged as PGc. /aj/.

(a) When final, the j-element of /aj/ remained in original monosyllables but was lost in forms of more than one syllable:

/aj/ IE toj, Gk. Dor. toí /aŋ/ pái ‘these, those’
/aj/ Gk. medial 3 sg. phéretai /aŋ/ bairada ‘is borne’

The parent medial form may have ended in -toj rather than -taj. Go. -ái in the masculine nominative plural of strong adjectives, e.g., blind-ái, is due to analogy with pái.

(b) When originally followed by a final consonant, the j-element of /aj/ remained if the consonant was nonsyllabic:

/aj/ IE némojti /aŋ/ nimái ‘he may take’

But IE -oŋŋ became Gc. -a(j)u(n), which lost -j- between vowels and -n in final position, contracting to Pre-Go. /aw/:

[oŋŋ] IE némojŋ > Gc. nema(j)u(n) /aw/ nimáu ‘I may take’


22.3. /er/, when occurring in an originally medial or final syllable, produced Go. /ar/:

/er/ Sk. upári < uperi, Gk. hupér /ar/ ufar ‘over’

22.4. Except before [j], /a/ in an originally medial syllable was lost in pre-Germanic times:

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Chapter 22, Sections 22.1-4

/ə/ IE dhug(h)ətər, Gk. thugatēr /ʊ/ daũhtar ‘daughter’

/ɑ̃/ in originally medial syllables appears to have produced PGc. -ɑ̃-/ɑ̃-
and will be considered separately.

/ə/ in originally final syllables may have become Gc. /u/:

/ə/ IE anət-, L anas /u/ OHG anut ‘duck’

EXERCISE

Supply the missing sounds; omit those that were lost:
Gk. oî̯stha, Go. wäist( ) ‘knowest’; Gk. phērete, Go. bairi̯b( ) ‘ye bear’;
L frātri, Go. brō̯br( ) ‘to a brother’; Gk. lūkos, Go. wulf( ) s ‘wolf’; IE m.
dwoj, Go. tw( ) ‘two’; Gk. med. 3 pl. phérontai, Go. bairand( ) ‘they are
borne’; Gk. polû, Go. fil( ) ‘many’; IE A kanonm, Ge. xananun, Go. ha-
nan( ) ‘cock’; IE A agrons, Go. akr( ) ns ‘fields’; IE kʰosmē plus -kʰe, Go.
D hvammēh( ) ‘each’; Gk. póteros, Go. hvap( ) r ‘which (of two)’; L ne, Go.
n( ) ‘not’; IE bhēro̯m, Go. bair( ) ‘I may bear’; IE bhēro̯s, Gk. phēro̯s,
Sk. bhārēs, Go. bair( ) s ‘thou mayst bear’; IE kolasos, Go. hal( ) t( ) s
‘lame’
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INDO-EUROPEAN
FINAL CONSONANTS

The Crucifixion: Mark xv.12–28

(12) İp Peilātus aftra andhafjands qap du im: ıva nu wileiıp ei tāujāu þammei qipip þiudan Iudaïe? (13) ip eis aftra hrōpidēdun: ushramei ina! (14) ip Peilātus qap du im: ıva allis ubilis gatawida? ıp eis más hrōpi-
dēdun: ushramei ina! (15) ip Peilātus, wiljands þizai managein fullafah-
jan, fralaílōt im þana Barabban, īp lēsu atgaf usbliggwands ei ushramiþs
wēsi. (16) ip gadrauíhteis gatauhun ina innana gardis, þatei ist praitōri-
āun, jah gahaihāitin alla hansa. (17) jah gawasidēdun ina paþurpurāi jah
atlagidēdun ana ina þaurmeina wipja uswindandans. (18) jah dugunnun
göljan ina: hāils, þiudan Iudaïe! (19) jah slōhun is háubiþ réusa jah bi-
spiwun ina jah lagjandans kñiwa inwitun ina. (20) jah biþe bilailāikun
ina, andwasidēdun ina þizai paþurpurāi jah gawasidēdun ina wastjōm swē-
sāim jah ustāuhun ina ei ushramidēdeina ina. (21) jah undgrıpun sumana
mannē, Seimōna Kweainaiu, qimandan af akra, attan Alaiksandrāus jah
Rufāus, ei nēmi galgan is. (22) jah attaúhun ina ana Gaulgaþa stāb,
þatei ist gaskeirip ıvairmeins staþs. (23) jah gēbun imma drigkan wein
mip smwrna, ıp is ni nam. (24) jah ushramjandans ina, disdāiljandans
wastjōs is, wairespère hlāuta ana þōs, ıvarjizuh ıva nēmi. (25) wasuh
þan hveilá þridjō, jah ushramidēdun ina. (26) jah was ufarmēli fairinōs
is ufarmēliþ: sa þiudans Iudaiē. (27) jah mip imma ushramidēdun twans
wāidēdjans, āinana af talhswōn jah āinana af heidumein is. (28) jah us-
fullnōda þata gamēlidō þata qiþanō: jah mip unsibjāim rañipīs was.

(16) gatauhun ina innana gardis, þatei ist praitōriaun, jah gahaihāitin alla hansa] The
court was that of the pretorial palace, which was guarded by the cohort.

(19) lagjandans knīwa] 'laying knees,' i.e., kneeling.

37 and commentary, p. 98.

(28) þata gamēlidō þata qiþanō] 'the scripture that said.'
Chapter 23, Sections 23.1–3

GOTHIC REFLEXES OF INDO-EUROPEAN FINAL CONSONANTS

23.1. As already observed, the Germanic primary stress on word-initial syllables was responsible for both shortenings and losses of vowels in weakened final syllables. Weak articulation likewise caused most Indo-European final consonants to be lost before the historic period of Germanic.

23.2. The only Indo-European final consonants regularly remaining in Gothic were /ns/ and /r/:

/ns/ Gk. Cret. A lúkons, Go. wulfans ‘wolves’
/r/ IE pátér, Gk. patér, L pater, Go. fadar ‘father’

23.3. IE final /m/ merged with /n/ in Germanic, as also in Greek and some other descendant language groups. The final /n/ produced by this merger remained only after a short vowel in an original monosyllable or before a particle:

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GOTHIC TEXTS

/m/ IE kʷom, OL quom
/n/ Go. hvan 'when'
/m/ IE m. A tom (Gk. tón)
/n/ Go. ὤν-a 'this, that'
/n/ IE en, OL en
/n/ Go. in 'in'

Otherwise, PGc. /n/ < IE final /m/ n/ was lost in Germanic:

/m/ IE A gostim
/∅/ Go. gast 'stranger'
/m/ IE f. A tām, Sk. tám
/∅/ Go. ἰό 'this, that'
/n/ IE kanēn, -ōn
/∅/ Go. hana 'cock'

23.4. IE final /t/ d/ were ordinarily lost in Germanic:

/t/ IE mēnōt
/∅/ Go. mēna 'moon'
/d/ Sk. ādhar-āt (< -ōd)
/∅/ Go. undarō 'under'

But a final dental stop remained (a) before a particle:

/d/ IE tod, L is-tud
/t/ Go. ὤν-a 'this, that'

(b) in an originally monosyllabic form:

/d/ IE kʷod, L quod
/t/ OS hwat, OE hwæt 'what'

If Go. hva 'what' represents IE kʷod, the loss of its final consonant may be
due to the use of this form as a weakly accented indefinite pronoun for 'any-
thing.' Another etymology assumes that the parent form was kʷo.

23.5. IE final /s/ usually survived in Gothic (cf. Lith. suunûs, Go. sunûs
'of a son') but was lost when, through the loss of a preceding short vowel, it
came to stand after:

(a) /m/: IE némom(e)s, -m(o)s > Go. nimam 'we take'
(b) a short vowel plus /t/: IE wir(o)s > Go. wair 'man'
(c) /s/: IE drhus- plus -(i)s > Go. drus 'fall'

In this development, final /s/ first became /z/ by Verner's law, then was as-
similated to the preceding /m/, /t/, or /s/, and the resulting long consonants
were shortened: /mz/ > /mm/ > /m/, /rz/ > /tr/ > /t/, etc. The loss of final
/s/ is most noticeable in such forms as wair 'man' beside dags 'day' (2.3) and
unsar 'our' beside meins 'my' (11.3).

EXERCISE

Supply the missing consonants; omit those that were lost:
IE jugom, Sk. yugam, L jugum, Go. juk( ) 'yoke'; IE m. A im, OL im, Go.

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Chapter 23, Sections 23.3-5

i( )- a 'him'; IE f. A kwest, Sk. kám, Go. hvó( ) 'whom'; IE m. A kwest, Sk. kám, Go. hva( )- a 'whom'; IE ad, L ad, Go. a( ) 'from, by, at'; IE bráter, L frater, Go. brópa( ) 'brother,' IE A pl. bhrátṛs > Go. bróþru( ), IE A sg. bhráterm > Gc. bhróperun > Go. brópar( ); Sk. bháret, Go. bairdi( ) 'he may bear'; IE ghostis, L hostis, Go. gast( ) 'stranger'; IE bheromes, -mos, Gk. Dor. pheromes, L ferimus, Go. bairam( ) 'we bear'; IE kwestero, Gk. póteros, Go. hvapar( ) 'which (of two)'; IE lowsos, Go. laus( ) 'empty'; IE agros, Gk. agrós, Go. akr( ) 'field'
24
ADDITIONAL DEVELOPMENTS INVOLVING LIQUIDS AND NASALS

The Death and Burial of Jesus: Mark xv.33–46

(33) Jah bi pérd warb lveila saïhstô, riqis warb ana allâi aîrpaîi und lveila niundôn. (34) jah niundôn lveilâi wöpida lêsus stibnâi miklîi qiünds: aîlôë, aîlôë, lima sibakîaîeî, patei ist gaskeirîb: guîb meïns, guîb meïns, du-lê mis bîlîâst? (35) jah sumâi ïizë atstandandanê gahaujsandans qëpûn: sâî Hêliân wöpeîp. (36) ãragiands õan âïns jah gafullaîands swam akeîtis, galagiands ana râus, draîkida ina qiünds: lët, ei saïlûm qimâiû Hêlias athafjan ina. (37) îb lêsus afra lëtands stibna mikila uzôn. (38) jah faûrahâh als disskritnôda in twa iupaðro und dalàp. (39) gasaiûvandods ãan sa hundafaùs at standand in andwairpja is patei swa hröpjands uzôn, qaç: bi sunjâi, sa manna sa sunus was gudis. (40) wësunuû-ûan qinôns faîraraî tiûsaiûvandëins, in ãâimeî was Marja sô Magdalênê jah Marja lakôbis õis minnizins jah lôsëzis ãîpei jah Salômê. (41) jah õan was in Galeilaia, jah laístidêdun ina jah andbahtidêdun ima, jah ançarôs managôs õôzei miûjddidêdun imma in laïrusalêm. (42) jah juûan at andanahtjia waûrîpa-namma, untê was paraskaîwê, saei is fruma sabbatô, (43) qimands lôsêf af Areimâpiaïas, gâguds ragineis, saei was siûba beïnds biudangardiôs gudis, ananaûpjadiands galàîb înn du Peîlâtâu jah baûb õis leïks lêsuis. (44) îb Peîlâtus sûdakileida eï is juûan gaswalt, jah athâïtands õan hundafaùfrah ina juûan gadûûpnôdêdi. (45) jah финûands at õamama hundafada, fragaf õata leik lôsêfa. (46) jah usbugiands lein jah usnîmaîds ita, biwand õamama leina jah galagida ita in hlâiwa patei was gadraban us stâina, jah atwalwida stâin du daûra õis hlâïwis.

(36) swam akeîtis] MS for swamm aketis lët, ei saïlûm qimâiû Hêlias] ‘wait, so that we see whether Elijah will come.’

(37) lëtands stibna mikila] ‘uttering a great cry.’

(38) alûs] MS for alhs (G sg.) und dalàp] ‘to the bottom.’

(40) Marja] the name of Christ’s mother is spelled Maria.

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Chapter 24, Sections 24.1-2

(43) *gaguds for gagubs pieudangdjöš... leiks* p. 73, commentary on line 16.
(46) *dauna* 'entrance'; the stone covering its opening served as a door.

áiþei f. mother
gagubs godly, pious
akêt ?n. vinegar
akêlias, A -ian Elijah
alhs f. 15.1 temple
hundafaþs centurion
ananbjan dare, be bold
ivar where
andanahtj n. evening
lakòbis G of James
andbajtjan serve, minister
Iòsèjis G of Joses
Aareimàþais G of Arimathea
iupaþró from above
athafjan VI take down
juþan already, now
atstandan VI stand near
lein n. linen
atwalwjn roll to
Magdaléné Magdalene
beidan I (+G) await
minniza less
bi sunjái truly
miþgaggan pret. -iddja accompany
biwindan III wrap, swathe
niunda ninth
dalaþ down
paraskaíwé Parasceve
disskritnan become torn
Peilàtáu D Pilate
dragkjan give to drink
qinó f. woman
wherefore
ragineis m. counselor
faíraþró from afar
riqis n. darkness
faúrahâh n. veil, curtain
saíhsta sixth
fragiban V give, grant
Salòmè Salome
fruma sabbatô day before the
sildaleikjan wonder, marvel
Sabbath
swam A sponge

gadraban VI hew
usbúgjan buy
gafulljian fill
uzanà VI expire

24.1. The time or circumstance of a past occurrence may be expressed by an absolute phrase containing the past participle of *waipan* in agreement with its accompanying noun, which may be dative, accusative, or (very rarely) nominative:

at andanahtj waúrpanamamma when evening had come
at maúrgin waúrpanana when morning had come
waúrþans dags gatils a fitting day having come

ADDITIONAL DEVELOPMENTS INVOLVING LIQUIDS AND NASALS

24.2. Pre-Germanic /str/ arose not only from IE /ttr/ (cf. 12.10c and 14.8) but also from IE initial and medial /sr/:
24.3. In pre-Germanic times a nasal was assimilated to a following stop or fricative: IE *pένθι* but Gk. *pέντε*, OW *pimp* 'five,' and similarly IE *kντ* > pre-Gc. *kντ* in 24.4, below.

24.4. In Proto-Germanic the reflex of a parent dental stop was lost between /n/ and /j/ : IE *kντj* > pre-Gc. *kντj* (24.3) > OHG *hunno* 'centurion.' Gc. -nd- plus -j- as in Gc. *sandjan* (rather than *sanjan*) 'send' may come from later word-formation.

24.5. Medial /mn/ apparently underwent dissimilation to /bn/ (Go. *bn*, Ol OE OFris. *fn*), but numerous exceptions appear, e.g., in OHG *stimna*, OS *stemna*, OE *stemn* beside Go. *stibna*, OE *stefn*, OFris. *stifne* 'voice,' D Go. *namnam* beside Ol *nqfnum* 'names.' The exceptions are generally ascribed to the influence of *m* in the singular forms namō, namins, namin.

24.6. Proto-Germanic developed several long liquids and nasals through assimilation:

/ln/ Let. *vilna*, Lith. *vilna*  
/nn/ Go. *wulla* 'wool'

/l/ Go. *wulla* 'wool'

/nw/ IE *minw-* L *minuō* 'I lessen'  
/nn/ Go. *minniza* 'less'

In forms bearing reduced syntactic stress, medial /sm/ became /zm/ by Verner's law, then /mm/ by assimilation. When becoming final, /mm/ was shortened to /m/:

/sm/ IE *kʷosmē*  
/nn/ Go. *D hvamma* 'whom'

/sm/ IE *esmi*  
/mØ/ Go. *im* 'am'

After a weakly stressed vowel, /nm/ merged with /mm/ and so shared in this development:

/nm/ pre-Gc. *kanŋmis*, Gc. -ummiz  
/mØ/ OE *D hanum* 'cocks'

The Gothic vocabulary inherited from Proto-Germanic shows no instance of a long stop developing from /n/ plus a stop.

24.7. Gothic spelling rarely reflects an excrecent stoppage between PGc. medial /m/ and /t/: *timrjan* or *timbrjan* 'build.'

24.8. PGc. /nn/ was shortened before any consonant but /j/: Go. *kant* 'know-est' beside *kann* 'I know,' *kannjan* 'make known.'

24.9. Gothic lost *h* in the cluster *rhstw*: IE *wrkstwom* > Gc. *wurxstwan* > Go. *waurstw* 'deed, work.'

24.10. /l r m n/ may have become syllabic in Gothic between consonants and finally after a consonant: *akrs* 'field,' A akr.
EXERCISE

Supply the missing sounds; omit those that were lost:
(1) ... Marja sō Magdalēnē jah Marja sō Iakōbis jah Salômē usbaúhtē-
dun arōmata ei ataggandëns gasalbōdēdeina ina. (2) jah filu áir ṭiś
dagis afsarabbatē atidd<j>ēduñ du ṭamma hlaiwa at u+rinnandin sunnin.
(3) jah qēpuñ du sis missō: ḣvas afwałwjāi unsis ṭana stāṁ af daūrom
ṭis hlaiwis? (4) jah insailvandeins gāumīdēduñ ṭammei afwalwiþs ist sa
stāins; was âuk mikils abraba. (5) jah ataggandeins in ṭana hlaiwi gasē-
hun juggalañu sitandan in taihswái biwāibidana wastjāi lveitāi; jah usgeis-
nōdēdun. (6) ṭaruh qāp du im: ni faûrhteþp izwis. Íēsu sōkeþp Nazō-
raiu ṭana ushramidan; nist hêr; urraís. săi ṭana stāp ṭarei galagidēdun
ina. (7) akei gaggîp qibiduñ du sipōnjam is jah du Paîtrâu ṭatei faûrbi-
gaggîp izwis in Galeilaian; ṭaruh ina gasaifvip, swaswē qāp izwis. (8) jah
usgaggandeins af ṭamma hlaiwa gaβlaûhun; diz-uh-þan-sat ijōs reiō jah
usfilmei. jah ni qēpuñ mannhun waih, ōhtēdun sis âuk. (9) usstan-
dands ṭan in maûrgin frumin sabbatō, atāûgida frumist Marjin ḣizái Mag-
dalēnē, af ḣizāei uswarp sibun unhulþōns. (10) sōh gagandëi gataîh
ṓán mibt imma wisandam, quānōndam jah grētandam. (11) jah eis häus-
jadans ḣatei libāþp jah gasaifvans warþ fram izāi, ni galâubidēdun.

(1) Marja sō Iakōbis] ‘Mary the (mother) of James.’
(2) ṭis dagis afsarabbatē] temporal genitive: ‘on the day,’ etc.
(4) ṭammei] ‘that; gāumjan governs the dative or accusative. ist] historical pres-
ent as also libāþ in verse 11.
(7) qibiduñ] qibîp (imperative) plus -uh.
(8) diz-uh-pan-sat] the preterit of dissian with interpolated -uh-pan-
mei] treated here as a singular.
(9) frumin sabbatō] fruma sabbatō renders prosábado ‘day before the Sabbath’ in Mark
xv.42 (p. 106), but here it occurs for prōtei sabbatóu ‘the first day after the Sabbath.’
–The implied subject of atāûgida s ‘he’ (Christ); some editors add sik: ‘showed him-
Chapter 25, Sections 25.1–4

self.’ The following verse, which continued on the recently discovered 188th leaf of the Codex Argenteus, replaces this construction by atáugians warp.

(10) mib imma wisandam] ‘who had been with him.’

<table>
<thead>
<tr>
<th>abraba</th>
<th>exceedingly</th>
<th>gasalbōn</th>
<th>anoint</th>
</tr>
</thead>
<tbody>
<tr>
<td>afarsabbatē</td>
<td>After-Sabbath, Sunday</td>
<td>gateiḥan</td>
<td>I tell</td>
</tr>
<tr>
<td>afwalwjan</td>
<td>roll away</td>
<td>gapliuḥan</td>
<td>II flee</td>
</tr>
<tr>
<td>áir adv.</td>
<td>early</td>
<td>ḥveits</td>
<td>white</td>
</tr>
<tr>
<td>arōmata (Gk.)</td>
<td>spices</td>
<td>juggalaqābēs m.</td>
<td>young man</td>
</tr>
<tr>
<td>atáugjan</td>
<td>appear, show</td>
<td>Nazōrai A</td>
<td>Nazarene</td>
</tr>
<tr>
<td>biwǎbjan</td>
<td>clothe, wrap</td>
<td>ni waḥf</td>
<td>f. A nothing</td>
</tr>
<tr>
<td>dauırōm f. D pl.</td>
<td>doorposts, doorway</td>
<td>ōgan*</td>
<td>sis 16.2</td>
</tr>
<tr>
<td>dissitan V</td>
<td>seize upon</td>
<td>Páltárā D</td>
<td>Peter</td>
</tr>
<tr>
<td>faǔrbīgaggan</td>
<td>go before</td>
<td>qāinōn</td>
<td>lament</td>
</tr>
<tr>
<td>faǔrhtjan</td>
<td>sis</td>
<td>reirō f.</td>
<td>trembling</td>
</tr>
<tr>
<td>frumist adv.</td>
<td>first</td>
<td>sibun</td>
<td>seven</td>
</tr>
<tr>
<td>Galeilaian A</td>
<td>Galilee</td>
<td>tahṣwa f.</td>
<td>right</td>
</tr>
<tr>
<td>Galeilaian A</td>
<td>Galilee</td>
<td>usfīlimei f.</td>
<td>amazement</td>
</tr>
</tbody>
</table>

INDO-EUROPEAN [w]

25.1. Unless otherwise indicated, in this chapter all parent sounds and forms represent Indo-European or pre-Germanic, and all historic sounds and forms represent Gothic. Sounds enclosed within parentheses ( ) were to be lost in preliterate times. For the immediate purpose, Go. āu ūu will be assumed to retain their earlier Pre-Gothic values, respectively /aw iw/.

25.2. [w] was lost before medial /u/ in Germanic:

[w] newst-` > Gc. ne(w)und- /Ø/ niunda ‘ninth’

This loss was often obliterated by analogy; thus Go. gaswiltan ‘die’ has pret. pl. 3 gaswultun, not *gasultun.

25.3. [w] was lost in Pre-Go. /ōw jōw/:

[w] stāwējeti > Pre-Go. stō(w)jīp /Ø/ stōjīp ‘judges’
[w] stāwā > Pre-Go. stō(w)a /Ø/ stāua f. ‘judgment’

On au in staua beside ō in stōjīp see 17.8a.

25.4. [ew] produced Pre-Go. /iw/. Before consonants in weakly stressed final syllables, the syllabic articulation in /iw/ shifted to the second element, the result being /ju/:
GOTHIC TEXTS

[ew] sunewes > Pre-Go. suni̯wz[/ju/ sunjus ‘sons’

Two apparent exceptions occur. lasiws ‘weak’ may reflect the occasional scribal use of i for ei; -eíws would correspond to L -ivus as in captívs ‘captive.’ A ühtiug ‘at leisure’ is perhaps a scribal error for ühteg ‘having time.’

25.5.  Pre-Go. /aw iw/ in stem syllables appear respectively in Gothic as aw iw before vowels but as du iu in other positions: tawída ‘he did’ but infin. táujan, biwös ‘servants’ but sg. þiumagus, lit. ‘servant boy.’

25.6.  After a short vowel in some words, IE [w] was lengthened to PGC. [ww], which subsequently produced Go. [ggw] and North Germanic [gg(v)]. The lengthening of [w] is now often ascribed to assimilation of a following /ə/: IE drewe- > PGC. treww- > OS triuwi and OHG gi-triuwi beside Go. triggwes, Ol tryggr (A. tryggván) ‘true, faithful.’

25.7.  When not subject to the changes noted in 25.2–6, IE [w] produced Pre-Go. and Go. /w/:

(a) Initially: wair ‘man,’ wli̯ts ‘face,’ wrikan ‘persecute’
(b) Medially before vowels or diphthongs: m. twáî, f. twôs, n. twa ‘two’
(c) After long vowels (but see 25.3), diphthongs, or consonants, both finally (lêw ‘occasion,’ fráiw ‘seed,’ waûrstw ‘work’) and before j (lêwjan ‘betray,’ hnáiwjan ‘abase,’ ufarskadwijan ‘overshadow’) or s (snáîws ‘snow,’ trîggs ‘faithful’)

In Gothic, PGC. skâðwaz ‘shadow’ transferred from the o- to the u-declension: N skâdu̯s, D -du. A suggested explanation assumes that -w- in -adw- produced -u when becoming final, as in A skaðwan > Go. skadu*. But compare-ad( ) in the last Gothic form in the following exercise.

EXERCISE

Add the missing Gothic sounds; omit those that were lost. Unless otherwise indicated, the parent forms below are Indo-European or pre-Germanic.

juwêkōs > juwêk( )gōs ‘young,’ PGC. tōwijan > t( )i ‘deed,’ PGC. pl. N-A tōwjo > t( )ja; drewom > tr( )* ‘tree,’ I pl. drewomis > D tr( )am; sedh-ewes > sid( )s ‘customs’; PGC. ma(û)wî > ma(û) ‘maidens,’ G ma(û)wjo̯s > m(û)jōs; klojwom > hlaî( ) ‘grave, tomb’; kwûtjōs > h( )unds ‘dog’; N-A gnewom > kn(û)* ‘knee,’ pl. gnewâ > kn(û)a; te(û)wî > ë(û) ‘maidservant,’ G te(û)wîjâs > ë(û)jōs; sâwelom > s(û) ‘sun’; trûn-ewes > ëaûrn(û)s ‘thorns’; te(û)wo-twom > ë(û)ad(û) ‘servitude’
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VOCALIZATION AND LENGTHENING OF [j]

On Love: 1 Cor. xiii.1-13

(1) <Jabáí razdôm manné rödjáu jah aggilé, iþ friaþwa ni habáu, warþ áiz thuthaúrnjandó> aþpbdáu klismó klimsjandei. (2) jah jabáí habáu prau-fétjans jah witjáu alláižé rünös jah all kunþi, jah habáu alla galáubei swaswe fárjgunja miþsatjáu, iþ friaþwa ni habáu, ni waihts im. (3) jah jabáí fraatjáu allös áihtins meinös, jah jabáí atgibáu leik mein ei gabranunjáidáu, iþ friaþwa <ni> habáu, ni waiht bótös mis tâujáu. (4) friaþwa usbeisneiga ist, sëls ist; friaþwa ni aljanõþ; friaþwa ni fláuteiþ, ni ufble-sada, (5) ni áiwisköþ, ni sökeiþ sein áin, ni ingramjada, nih mitöþ ubil, (6) ni faginöþ inwindiþái, miþfaginöþ sunjáí, (7) allata þuláiþ, allata galáubeiþ, all wéneiþ, all gabeidiþ, (8) friaþwa áiw ni gadriusíþ, iþ jaþ-bé praúfétja gatairánda, jaþþe razdös galveiland, jaþþe kunþi gataúrníþ. (9) suman kunnum jah suman praúfétjam; (10) biþe qimiþ þatei ustaþ-an ist, gataúrníþ þatei us dálái ist. (11) iþ þan was niuklahs, swé niuklahs rödida, swé niuklahs fröþ, swé niuklahs mitöþa; biþe warþ wair, barniskeins aflagida. (12) sailvam nu þair skuggwan in frisahtái, iþ þan andwairþi wiþra andawairþi. nu wáit us dálái; þan ufkunna <swaswe jah ufkunnada. (13) jah nu bileiband galáubeins, wëns, friaþwa, þös ‘g’. iþ málista þizö friaþwa.>

(1) friaþwa for friaþwa, as below warþ ‘I have become.’
(3) ni waiht bótös mis tâujáu] lit. ‘I do myself nothing of advantage’ = ‘I gain nothing.’
(5) ni sökeiþ sein áin] ‘is not self-seeking.’
(9) suman [‘in part’; cf. us dálái below in verse 10.
(10) ustaþan] ‘perfect’ us dálái [‘in part.’
(11) was . . . rödida . . . fröþ . . . mitöþa . . . warþ . . . aflagida] ‘(I) was . . . (I) spoke . . . (I) understood,’ etc. niuklahs [‘a child,’ lit. ‘childish’ (Gk. népios), an instance of antimeria.
(12) in frisahtái [‘in an image’ = ‘darkly, enigmatically’ andwairþi wiþra andwairþi] ‘face to face’ wàit . . . ufkunna . . . ufkunnada] ‘(I) know . . . (I) shall know,’ etc.
Chapter 26, Sections 26.1-2

Contrast *witan* ‘know’ = ‘possess knowledge’ (verses 2 and 12) with *kunnan* ‘know’ = ‘be acquainted with, be aware of’ (verse 9) and *ufkunnan* ‘know’ = ‘recognize’ (verse 12).

| aflagjan | put away | klismô | f. | cymbal |
| áihts | f. | possession | | kunnan | 16.2 | know, be acquainted with |
| áiwskôn | act unseemly | mîpfginôn | rejoice with |
| áiz | n. | brass | mîpsatjân | remove |
| aljanôn | envy | niuklahs | childish (see commentary on verse 11) |
| barniskei | f. | childish thing |
| bôta | f. | advantage |
| flâutjan | be pretentious |
| fraatjan | give away as food |
| fri(j)abwa | f. | love, charity |
| frisafts | f. | image, example |
| gabeidan | I | abide |
| gabrannjan | burn |
| gadriusan | II | fall away, fail |
| galveilan | cease |
| gataûrnan | be destroyed |
| ingramjan | provoke |
| inwindîba | f. | iniquity |
| japbê | ... japbê | whether ... or, whereas ... and |
| klismjan | tinkle |
| | | | | | |

VOCALIZATION AND LENGTHENING OF [j]

26.1. All parent sounds and forms below are Indo-European or pre-Germanic, and all historic sounds and forms represent Gothic. Parent sounds enclosed within parentheses ( ) were to be lost.

26.2. IE [j] became syllabic in Germanic when a following short vowel was lost in a weakly stressed final syllable.

(a) When coming to stand finally after a consonant, [j] became [i], which merged with Go. /i/: [j] *gjîf(om)*

(b) When coming to stand before final /s/ (< PGc. /z/), both /ej/ and [ij] contracted and merged with /i/: [ej] *ghostej(e)s*  /i/ gasteis ‘strangers’

[ij] *prij(o)s*  /i/ freis ‘free’

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Compare the development of /is/ in welis > wileis ‘thou wilt.’
(c) The same contraction occurred finally, but the resulting /i/ was shortened, as in welī(t) > will ‘he will’:

[ij] A kerdhij(om) /i/ hairdi ‘herdsman’

sāgi-j(e) > sōkei ‘seek thou’ might appear to contradict this shortening, but here -ei is due to analogy with sōkeis ‘thou seekest.’ Other second person singular imperative forms of Class i weak verbs have likewise generalized -ei.

26.3. After a short vowel in some forms, IE [j] was lengthened to PGc. -jf-, which subsequently produced North Germanic -gg(v)- and Go. -ddj-. The lengthening is now often ascribed to assimilation of a following /a/: IE wojā > PGc. wajē > OE wāg but Ol veggr, Go. -waddjus ‘wall.’ Cf. 25.6.

26.4. Otherwise, [j] remained before vowels in Gothic (a) initially, as in jug(om) > juk ‘yoke’; (b) medially after consonants, as in kapjō > hasja ‘I lift’; and (c) between vowels that remained separate vowels, as in n. trejā > brijā ‘three,’ except in the parent combination /ēj/ plus a vowel (27.2).

EXERCISE

Supply the missing Gothic sounds:

n. N-A medhjom > mid( ) , pl. medhjā > mid( )a ‘middle’; N m. ejes > ( )s, n. ejā > i( )a, f. ejās > i( )ōs ‘they’; juwjkōs > ( )uggs ‘young’; N kerdhijos > haird( )s ‘herdsman’; pre-Gc. V lēgije > lēk( ) ‘(thou) physician’
27

STRONG AND WEAK PRESENTS

Skeireins I.1-31: The Coming of the Redeemer

--- nist saei frajbai aib---
--- raihtei wisands:
'E i gasaljands sik
faur uns: ' hunsl
jas-sau b gpa: bhi-
zos manasedais

--- bau sokjai gpa: al-
gawaurhtedai us-
lunein: bata nu
gasailvands io-
hannes bo sei us-
tauhana habaida

--- lai uswandidedun:
20 gawaurhtedai us-

--- samana unbruk-
lunein: bata nu

--- jai waupun:
25 gasailvands io-
hannes bo sei us-
tauhana habaida

j

ah ju uf dau baus
wairpan fram fin ga-

atdrusun stauai:
rehsn mi b sunjai

inuh b is qam ga-

mains allai ze

mains allai ze

nasjands: allai-
nfrawaurhtins
ze frahainjan: ni

afhrainjan: ni

ibna nih galeiks

ibna nih galeiks

unsarai garah-

unde: ak silba ga-

15

--- 30 ' qab: sai sa ist wib-
--- rus gbs: saei afni-
--- mib fraurh bhis manase

--- dau baus modifies stauai in line 7.

--- ibna . . . galeiks] an oblique use of the terms employed in the dispute concerning the relative status of the Father and the Son: Gk. hisos, homoios, L aequalis, similis

--- Ei introduces bizos manasedais gawaurhtedai uslunein in lines 19-22: 'that he might accomplish,' etc.

--- f. hunsl . . . gpa] Eph. v.2.

--- jas-sau b for jah sau b.

--- bata] 'this, this thing,' i.e., the plan of redemption mentioned in lines 26-27.
Chapter 27, Section 27.1

(28–31) sai . . . manasedais] John i.29.

In the Skeireins manuscript, a colon (:) denotes a pause or stop; a raised dot (‘) indicates a shorter pause. A marginal dash (—) draws attention to the colon within the column (the dash in line 1 is a later insertion). The initial letters of the Skeireins manuscript, e.g., J in line 6 and E in line 17, serve only to emphasize the colon at the end of the preceding line; when no emphasis is required, as in lines 3 and 7, no initial is used. A quotation dot (‘) is usually written in the left margin but may also occur within the column, as in line 18.

afhráinjan cleanse away
afniman IV take away
atdriusan II fall
daùpus m. death
fin = fráujin
frawaùrts f. sin
galeiks like
gamáins common
garëhns f. plan
gasaljan give, give up
gawaùrkjan accomplish
gb, gbps, gba (see 3.1)
hunsl n. offering
ibna equal
inuh þís for this reason
manasêps f. mankind, world
nasjands m. Savior
sàuþs m. sacrifice
uf (+D/A) under
unbrûks useless
unsar our
usluneins f. redemption
uswandjan go astray
wijbrus m. lamb

STRONG AND WEAK PRESENTS

27.1. The present of Gothic strong verbs reflects a parent thematic structure, i.e., one in which a theme vowel, e/o, intervened between root and ending, as in the present indicative active of the verb ‘bear, carry’:

<table>
<thead>
<tr>
<th>PARENT FORMS</th>
<th>GOThIC</th>
</tr>
</thead>
<tbody>
<tr>
<td>sg. 1</td>
<td>bhér-ð</td>
</tr>
<tr>
<td>2</td>
<td>bhér-e-si</td>
</tr>
<tr>
<td>3</td>
<td>bhér-e-ti</td>
</tr>
<tr>
<td>pl. 1</td>
<td>bhér-o-mes/mos</td>
</tr>
<tr>
<td>2</td>
<td>bhér-e-te</td>
</tr>
<tr>
<td>3</td>
<td>bhér-o-nti</td>
</tr>
<tr>
<td>du. 1</td>
<td>bhér-ð-wes/wos</td>
</tr>
<tr>
<td>2</td>
<td>bhér-o-dus (?)</td>
</tr>
</tbody>
</table>
GOTHIC TEXTS

Parent thematic verbs had -o in the first person singular but no ending. -ts in Go. du. 2 baîrats is difficult to explain, especially if it is believed to occur in place of -ps. It has been suggested, however, that the parent ending was -du- 'two' plus -s from the first person dual and plural, which would produce Go. -ts.

Athematic verbs attached endings directly to the root. Although widely attested, their present occurs in Gothic only in the verb 'be': IE ès-mî > im, ès-(s)i > is, ès-ti > isî, etc.

27.2. Weak presents of Class i show one type of development after stems like nas- and stō- but another type after longer stems in the present indicative active singular and plural:

<table>
<thead>
<tr>
<th>SHORT STEM</th>
<th>LONG-OPEN STEM</th>
<th>LONG-CLOSED (OR DISYLLABIC) STEM</th>
</tr>
</thead>
<tbody>
<tr>
<td>'save'</td>
<td>'judge'</td>
<td>'seek' 'magnify'</td>
</tr>
<tr>
<td>sg. 1</td>
<td>nasja</td>
<td>stōja</td>
</tr>
<tr>
<td>2</td>
<td>nasjís</td>
<td>stōjsí</td>
</tr>
<tr>
<td>3</td>
<td>nasjîb</td>
<td>stōjîb</td>
</tr>
<tr>
<td>pl. 1</td>
<td>nasjam</td>
<td>stōjâm</td>
</tr>
<tr>
<td>2</td>
<td>nasjîb</td>
<td>stōjîb</td>
</tr>
<tr>
<td>3</td>
<td>nasjand</td>
<td>stōjand</td>
</tr>
</tbody>
</table>

Because of their greater stem length, the parent forms for 'seek' and 'magnify' were followed by the syllabic-nonsyllabic allophone of /j/, viz., -ij- (17.5). In turn, -ij- contracted before or with the thematic vowels. Before a back theme vowel, -ij- contracted to -j-: -ij-ō > Go. -ja, and similarly in the forms -ij-o-mes > -jam, -ij-o-nit > -jand. But the contraction with -e- produced a long front vowel (/i/, spelled ei in Gothic): -ije-sti > -eís, -ije-ti (and -te) > -eîp.

27.3. Gothic weak presents of Class ii reflect a parent stem in -āje/o-, in which /ā/ > Gc. /ā/ may well have become overlaid by absorbing [j] and the following thematic vowel. Here and below, sounds that were to be lost are enclosed by parentheses (): IE solpâ(jō) > Go. salbô 'I anoint.' A second [j] was likewise absorbed: IE solpâ(soj)js > salbōs 'thou mayst anoint.'

27.4. The parent suffix in weak verbs of Class iii appears to have been [aj] rather than its ablaut alternant [āj].

(a) Thematic /e/ > /i/ contracted with [j] in the suffix, which remained, e.g., -aj(e)-ti > -aj-ti > Go. -āip as in habāip 'has, hath.' Compare the contraction in IE aj(e)ri > PGe. aîjre > Go. āir 'early.'

(b) Otherwise, [j] was lost between vowels of noninitial syllables, and /a/ was lost when coming to stand before a vowel: -(aj)ō > Go. -a as in hāba 'I have.' With this loss of schwa compare that in German hab'ich. Cf. 22.4.

27.5. It has been shown recently that the present forms of Class iv weak verbs correspond exactly to a φ-grade stem plus the thematic vowels and end-
ings of strong verbs. Compare the present indicative of the Class iv verb for ‘become full’; no dual forms occur:

<table>
<thead>
<tr>
<th>PARENT FORMS</th>
<th>GOTHI C</th>
</tr>
</thead>
<tbody>
<tr>
<td>sg. 1</td>
<td>pl^{1}_n-∅∅- + -∅</td>
</tr>
<tr>
<td>2</td>
<td>pl^{1}_n-∅∅- + -e-si</td>
</tr>
<tr>
<td>3</td>
<td>pl^{1}_n-∅∅- + -e-ti</td>
</tr>
<tr>
<td>pl. 1</td>
<td>pl^{1}_n-∅∅- + -∅-mes</td>
</tr>
<tr>
<td>2</td>
<td>pl^{1}_n-∅∅- + -e-te</td>
</tr>
<tr>
<td>3</td>
<td>pl^{1}_n-∅∅- + -∅-nti</td>
</tr>
</tbody>
</table>

The second ∅ refers to loss of /a/ before thematic vowels.

EXERCISE

Add the missing Gothic sounds; omit those that were lost:

sg. 1 sāg-ij-∅ > sōk( )a ‘I seek,’ 2 -i-j-e-si > -( )s, 3 -i-j-e-ti > -( )b, du. 1 -i-j-∅-wes > ( )s, pl. 1 -i-j-o-mes > -( )m, 2 -i-j-e-te > -( )b, 3 -i-j-o-nti > -( )nd; pl. 3 solpājonti > salb( )nd ‘they anoint’; sg. 1 takøjō > ḥah( ) ‘am silent,’ pl. 1 takojomes > ḥah( )m, 2 takojete > ḥah( )b, 3 takojonti > ḥah( )nd

SPLIT BY ANALOGY

27.6. When allophones are introduced into new phonetic environments through analogic leveling, the result is a split by analogy. Thus IE korjos would have become Go. *haris rather than harjis ‘host’ if [j] had not been introduced from other forms of the word. Similarly, regular [ji] in genitive and dative n-stem nouns and adjectives (wiljins, midjíon) is carried over to others (fiskjins, wilpjin) in which ei would be expected. Conversely, feminine abstract nouns from Class i weak verbs level -ei- for -ji-. Thus for *nasjins ‘salvation’ (cf. nasjan ‘save’) occurs naseins, which is modeled after forms like láiseins ‘doctrine’ (cf. láisjan ‘teach’).
The twenty lines reproduced on the following page are found only in Luke; otherwise, the arches would contain cross-references to other gospels (see 28.5).

Like the Greek alphabet, the Gothic alphabet was used to express both letters and numbers. The values of the Gothic characters are the following:

\[
\begin{array}{cccccccc}
\text{A} & \text{B} & \text{R} & \text{S} & \text{E} & \text{A} & \text{Z} & \text{H} \\
1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 \\
\text{a} & \text{b} & \text{g} & \text{d} & \text{e} & \text{q} & \text{z} & \text{h} \\
\text{b}
\end{array}
\]

\[
\begin{array}{cccccccc}
\text{I} & \text{K} & \text{L} & \text{N} & \text{C} & \text{N} & \text{U} & \text{P} \\
10 & 20 & 30 & 40 & 50 & 60 & 70 & 80 \\
\text{i} & \text{k} & \text{l} & \text{m} & \text{n} & \text{j} & \text{u} & \text{p} \\
\text{r}
\end{array}
\]

\[
\begin{array}{cccccccc}
\text{K} & \text{S} & \text{T} & \text{Y} & \text{F} & \text{X} & \text{O} & \text{F} \\
100 & 200 & 300 & 400 & 500 & 600 & 700 & 800 \\
\text{r} & \text{s} & \text{t} & \text{w} & \text{f} & \text{x} & \text{h} & \text{o} \\
\text{t}
\end{array}
\]

In Greek, the characters fitted both letter values and numbers; what remained fixed in Gothic was the number system. The alphabetical order of the characters is shown by their numerical values. If two or three numeral symbols are combined, their values are added, e.g., \text{\textit{xib}} \, (600 + 10 + 2) \, '612.'
The twenty lines reproduced on the following page are found only in Luke; otherwise, the arches would contain cross-references to other gospels (see 28.5).

Like the Greek alphabet, the Gothic alphabet was used to express both letters and numbers. The values of the Gothic characters are the following:

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
<th>G</th>
<th>D</th>
<th>E</th>
<th>Q</th>
<th>Z</th>
<th>H</th>
<th>PasswordField</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1</th>
<th>i</th>
<th>K</th>
<th>L</th>
<th>M</th>
<th>N</th>
<th>q</th>
<th>n</th>
<th>90</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>20</td>
<td>30</td>
<td>40</td>
<td>50</td>
<td>60</td>
<td>70</td>
<td>80</td>
<td>90</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>K</th>
<th>S</th>
<th>T</th>
<th>Y</th>
<th>F</th>
<th>X</th>
<th>0</th>
<th>x</th>
<th>900</th>
</tr>
</thead>
<tbody>
<tr>
<td>100</td>
<td>200</td>
<td>300</td>
<td>400</td>
<td>500</td>
<td>600</td>
<td>700</td>
<td>800</td>
<td>900</td>
</tr>
</tbody>
</table>

In Greek, the characters fitted both letter values and numbers; what remained fixed in Gothic was the number system. The alphabetical order of the characters is shown by their numerical values. If two or three numeral symbols are combined, their values are added, e.g., 'xiv' (600 + 10 + 2) '612.'
Chapter 28, Sections 28.1-2

Gothic is written from left to right. Spacing between words is employed only following a raised dot (·) and colon (:) or, rarely, after a quotation dot written within a column.

i replaces i at the beginning of a syllable or word: ĺim, fraİtİp (= fra-itiİp) usiddja (= us-iddja), iohannen.

(1) unwaha ·] · here ends a sentence. barne] see 3.4.
(2) The space between stairo and jah is for ·, which is faded.
(5) kunjis seinis] '(for priests) of his lineage,' that of Abia.
(7) hlausi imma urran] 'it became his lot.'
(9) manageins is genitive and modifies hiuhma.
(11) warp · · · in siunai] 'appeared, came into sight.'
(16) ogs] sg. 2 imper. (orig. conjunctive) of ēgan* 'fear' (16.2).
(19) gabairid] d for p (16.3a).

Aileisabaİp Elizabeth
bida f. prayer
disdriuson II fall upon
fïns = fráujins of the Lord
framaldr very old
gabairan IV bear
gadrōbnan be troubled
gudjìnassus m. priestly office
gudjinōn perform the priestly
        office

hiuhma m. crowd, throng
hunslastaps m. altar
saljan make an offering
siuns f. sight
stārō f. a barren woman
þwmiamins G of incense
unwāhs blameless
úta adv. outside
wikō f. week
Zakarias, V Zakaria Zachary


GOTHIC HANDWRITING

28.1. The Gothic alphabet is usually divided into two types:

(a) A later type, in Codices Argenteus, Carolinus, Ambrosiani A, C, and E (and originally the Gissensis), is characterized by finished letters, an S-shaped s, suspension marks for m and n (as in Latin), and a closed form of v (see the Argenteus, above).

(b) An older type has relatively unfinished letters, a sigma for /s/, a suspension mark for n only (as in Greek), and an open v (see frontispiece I, line 15, sahazuh). To this type are assigned Codices Ambrosiani B and D, the Naples and Arezzo documents, marginalia on Ambrosiani A and B and Veronensis, and the additions to the Salzburg-Vienna manuscript (though a forthcoming study suggests that the additions show a distinct type of alphabet).

28.2. The foregoing table of Gothic characters contains the later finished letters and suspension marks for m and n, but with two additions: a sigma of
the older script and the symbol for 900, which occurs only in the Salzburg-Vienna manuscript.

28.3. Philostorgius, Sokrates, and Sozomen say that Wulfila “invented” the Gothic alphabet. From this, many scholars have inferred that he selected Greek, Latin, and runic symbols for this purpose. It is now clear, however, that at least some Latin features of the Gothic alphabet are innovations introduced by the Latin-speaking scribes, who followed Wulfila by about two centuries. Moreover, runic influence has been questioned, and its supposed features are explicable in terms of Greek. The symbols for \( a \ b \ g \ d \ e \ z \ \text{þ} \ \text{i} \ \text{k} \ \text{l} \ \text{m} \ \text{n} \ \text{u} \ \text{p} \ \text{t} \ \text{w} \ \text{x} \ \text{o} \) (omega), sigma, 90 (qoppa), and 900 (sampi) are very probably Greek. The symbol for \( \text{þ} \) (9) has been shown to be a form of theta, and that for \( u \) a form of omicron. The symbol for \( h \nu \) (700), a labiovelar fricative, has been analyzed as the labiovelar omicron \( O \) plus a mark denoting breath friction. As a careful comparison of the Gothic letters for \( e \) (5) and \( j \) (60) will show, the \( j \)-symbol has only one distinctive feature, namely its descender, to denote the frictionless front glide. Though compared with Latin \( G \) and Greek \( xi \), Gothic \( j \) is clearly unlike both. Historic Gothic \( i \) which was always a vowel or part of a digraph, would not serve for \( ij \). In their scribal forms, Go. \( q \ h \ r \ s \) (excluding sigma) and \( f \) are Latin. The descender that might be expected in \( q \) (6) regularly occurs in qoppa (90).

28.4. The punctuation of the Codex Argenteus is relatively simple and predictable. To a more limited extent, so is that of Codices B, C, and D. But E (the Skeireins), which contains numerous quotations and uses the colon and raised dot for emphasis as well as for pauses, has a more complicated system of punctuation (see p. 119). On the other hand, the Carolinus, the ruined Gissensis, and the first part of Codex A are not punctuated but stichometric; that is, they have been written in sense groups, with certain thought lines beginning at the left margin and others being indented.

28.5. The Argenteus employs the numbered Eusebian sections into which each gospel might be divided so as to facilitate cross-references. Thus the account of Zachary appears in the first section of Luke, numbered “a.” If a parallel account existed in another gospel, e.g., John, its section number would appear in Luke under the arch marked \( \text{ioh} \), and the version in Luke would be noted in John by “a” under the arch marked \( \text{luk} \).

28.6. The Gothic nomina sacra for God, Jesus, Christ, and Lord are contracted respectively as follows (contractions within parentheses occur in the older script):

<table>
<thead>
<tr>
<th>Letter</th>
<th>Gothic</th>
<th>Latin</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>gb</td>
<td>ìs</td>
<td>xs</td>
</tr>
<tr>
<td>V</td>
<td>gb</td>
<td>ìu</td>
<td>xu</td>
</tr>
<tr>
<td>A</td>
<td>gb</td>
<td>ìu</td>
<td>xu, xau</td>
</tr>
<tr>
<td>G</td>
<td>gbs</td>
<td>ìuis</td>
<td>xaus</td>
</tr>
<tr>
<td>D</td>
<td>gbá</td>
<td>ìua, ìu</td>
<td>xau, xu</td>
</tr>
</tbody>
</table>
Chapter 28, Sections 28.2–7

GRECISMS

28.7. Regardless of whether the Skeireins originated as a translation from Greek, as a number of scholars believe, its syntax is even more Greek than that of the Gothic Bible. Both documents, in fact, contain so many Greek syntactic features that they are all but useless for the study of Germanic syntax.

The types of Grecisms below require separate attention.

(a) Inverted word order (anastrophe) with separation of nouns from modifiers (disjunction): bö sei ustauhana habaida wairpan fram tin garēhsn ‘the that-fulfilled-was-to-be-by-the-Lord plan’ = ‘the plan that was to be fulfilled by the Lord’

(b) Loss of syntactic coherence within a sentence (anacoluthon): waúrd xaús baudí in izwis...lāísjandans jah talzjandans izwis silbans ‘may the word of Christ dwell within you...teaching and admonishing yourselves’

(c) Use of (1) a single finite verb for consecutive clauses or (2) a single participle for consecutive phrases (zeugma): pandē ḫata hawī...gī swa wasiḥ, ḫwāwa máis izwis? ‘if God thus clothes the grass...how much more (will he clothe) you?’ ṭana anawairḍan dōm is gasalvands jah ṭatei in galāubeināi ṭehan habaida...‘seeing his future discernment and (seeing) that he was to thrive in faith...’

(d) Omission of the verb ‘be’ (schesis onomatón): āudagāi ṭáí hrāinizha−hairtans ‘blessed (are) the clean of heart’

(e) Use of a participle to indicate the circumstances of an action or state (circumstantial participle), with a participial phrase often assuming the function of a subordinate clause (participial hypotaxis): in garda qumans frah...‘when he had come into the household, he asked...’ lētands stibna mikila uzōn ‘crying out with a great voice, he expired’

(f) Substitution of an adjective for a noun (antimeria): niuklahs ‘childish’ for ‘child’ in ṭan was niuklahs, swē niuklahs rōdida, swē niuklahs frōp, swē niuklahs mirōda ‘when I was a child, I spoke as a child, I understood as a child, I thought as a child,’ anparuḥ−ṭan gadrāus anastāinahamma ‘and then another fell on a stony’ (for ‘stony place’)

(g) Use of the verb ‘be’ to indicate possession, the owner being expressed by the dative (dative of the possessor): dauhtar was imma swē wintriwē twalibē ‘a daughter was to him (= he had a daughter) about twelve years old’

(h) Occurrence of a noun in the genitive where an adjective might be expected (a Greek adaptation of the Semitic construct state): ṭana fauragaggin inwindipōs ‘the steward of injustice’ = ‘the unjust steward’
GOETHIC TEXTS

REVIEW OF PHONOLOGY

28.8. In Indo-European grammar, the term parent form may be applied to reconstructions like patér ‘father,’ which represents a word that already existed in Indo-European times. In many instances, however, a parent form represents a later word-formation. Thus Go. -sēps, L sē-men, and Lith. sē-klā ‘seed’ share the Indo-European root sē- but have three different suffixes. Among the Germanic forms of this ‘seed’ word, Go. -sēps and OHG sāt are feminine and reflect the parent form sē-tēs, whereas WS OE sēd, OFris. sēd, OS sād, and Ol sād (in the sense of ‘seed,’ not ‘chaff’) are neuter and derived from sē-tōm. Of the parent forms below, some are Indo-European; others represent later word-formations. All their ultimate constituents, however, are attested in at least some Indo-European language groups other than the Germanic.

In each of the following tables supply the missing Gothic consonants or vowels; omit those that were lost.

28.9. Voiceless reflexes of IE /p t k s/ (12.9–10):

<table>
<thead>
<tr>
<th>Gothic</th>
<th>IE Sound</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>péku</td>
<td>( )ai( )u</td>
<td>‘cattle, wealth’</td>
</tr>
<tr>
<td>spelţā</td>
<td>s( )ilda</td>
<td>‘tablet’</td>
</tr>
<tr>
<td>ésti</td>
<td>is( )</td>
<td>‘is’</td>
</tr>
<tr>
<td>klépō</td>
<td>( )li( )a</td>
<td>‘I steal’</td>
</tr>
<tr>
<td>kleptus</td>
<td>( )li( )us</td>
<td>‘thief’</td>
</tr>
<tr>
<td>skejris</td>
<td>s( )eirs</td>
<td>‘clear’</td>
</tr>
<tr>
<td>wértō</td>
<td>waír( )a</td>
<td>‘I become’</td>
</tr>
<tr>
<td>oktōw</td>
<td>a( )áu</td>
<td>‘eight’</td>
</tr>
<tr>
<td>géwseti</td>
<td>kiú( )íb</td>
<td>‘chooses, tests’</td>
</tr>
<tr>
<td>tod</td>
<td>( )at-a</td>
<td>‘this, that’</td>
</tr>
<tr>
<td>mitsōd</td>
<td>mi( )ō</td>
<td>‘reciprocally’</td>
</tr>
<tr>
<td>n-wejtlos</td>
<td>unwei( )</td>
<td>‘ignorant’</td>
</tr>
<tr>
<td>bhlātrijos</td>
<td>-blō( )eis</td>
<td>‘worshiper’</td>
</tr>
</tbody>
</table>

28.10. Verner’s law (13.4–5):

<table>
<thead>
<tr>
<th>Gothic</th>
<th>IE Sound</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>úperi</td>
<td>u( )ar</td>
<td>‘over, beyond’</td>
</tr>
<tr>
<td>solpājonom</td>
<td>sal( )ón</td>
<td>‘anoint’</td>
</tr>
<tr>
<td>bhrátēr, -ōr</td>
<td>brō( )ar</td>
<td>‘brother’</td>
</tr>
<tr>
<td>patēr</td>
<td>( )a( )ar</td>
<td>‘father’</td>
</tr>
<tr>
<td>wértō</td>
<td>waír( )a</td>
<td>‘I become’</td>
</tr>
<tr>
<td>wortējō</td>
<td>fra-war( )ja</td>
<td>‘I destroy’</td>
</tr>
<tr>
<td>juwŋkisēn, -ōn</td>
<td>jū( )i( )a</td>
<td>‘younger’</td>
</tr>
<tr>
<td>juwŋkos</td>
<td>jug( )s</td>
<td>‘young’</td>
</tr>
<tr>
<td>oktōw</td>
<td>a( )áu</td>
<td>‘eight’</td>
</tr>
</tbody>
</table>
Chapter 28, Sections 28.8-12

pērsnā́ > persnā́
ďųtus
ékwo-đnti
dusá
komá
– dek-ŋs
dékŋ

( )aître( )na
(tun( )us
(afa-tun( )i
(tu( )-
( )a-
( )uns
( )un

'heel'
'tooth'
'bramble'
(proclitic)
(proclitic)
'decades'
'ten'

Phonologically, final /n/ in this last Gothic form would have been lost. Its occurrence here (as also in sibun 'seven' and niun ‘nine’) is due to the influence of the corresponding ordinal numeral, in which /n/ remained in medial position.

28.11. IE /b d g bh dh gh/ (14.6-8):

skab-jonom
skab-tis > skaptis
dwoj
ozdos
wejd-tos > wejttos
awgonom
wog-stus > wokstus
bhládonti
bhlád-trijos > bhlátttrijos
ghonghonom
ghongh-tis > ghontis
wedhonom
wedh-tos > wettos
wrgjonom
wrg-tos > wrkttos
kuzdhom

ga-skâ( )jan
ga-skâ( )s
( )wâi
a( )s
un-wei( )
âu( )an
wa( )stus
( )lô( )and
-( )lô( )eis
( )ag( )an
fram-( )â( )s
ga-wi( )an
us-wi( )
us-wâur( )jan
us-wâur( )s
hu( )

'create'
'creation'
'two'
'branch, twig'
'ignorant'
'increase'
'growth, stature'
'they worship'
'worshiper'
'go'
'progress'
'bind'
'unbound, evil'
'work thoroughly'
'just, righteous'
'treasure'

28.12. IE /kw gʷ gʷh/ (15.6-12):

sékʷe
ne-kʷe
gʷeńis
sengʷheti
leŋʷh-tos > lenkʷtōs
perkʷunjom
sekʷnis

saî( )
nî( )
( )ėns
sig( )ıp
lei( )ts
fair( )uni
si( )ns

'see thou'
'and not, nor'
'wife, woman'
'sings, chants'
'light, endurable'
'mountain'
'appearance'

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GOTHIC TEXTS


lewbhons  liu( )ans  'dear'
lewbhos  liu( )s  'dear'
wélîte  wilei( )  'ye will'
wilei( )u  'will ye?'
-ôtí-  gabaúrij-ô( )us  'pleasure'
mannisk-ô( )us  'humanity'
lowdhâ  swa-lâu( )a  'so great'
lowdhos  swa-lâu( )s  'so great'
gwétete  qípi( )  'ye say'
           qípi( )uh  'and say ye'
-ônmjom  wit-ú( )ni  'knowledge'
           wald-ú( )ni  'authority'
apó  a( )  'of, from'
a( )u  'of?, from?'
wélûs  wilei( )  'thou wilt'
           wilei( )u  'wilt thou?'

28.14. IE /i é a o ū/ (17.8):

bhrátêr, -ôr  br( )bar  'brother'
bhlêmongš  bl( )mans  'flowers'
sâwelom  s( )il  'sun'
drōwonom  tr( )an  'trust'
ménôt  m( )na  'moon'
séjeti  s( )ip  'sows'
sêts  -s( )ps  'seed'
swûnom  sw( )n  'pig, swine'
bhrûgis  br( )ks  'useful'

28.15. IE /a o a/ (18.3):

ad  ( )t  'at, by, from'
statês  st( )bs  'place'
oktôw  ( )htäu  'eight'
waj  w( )  'woe, alas'
           w( )a-  'evil'
toj  þ( )  'these, those'
kâjkos  h( )hš  'one-eyed'
lowbhéjeti  ga-l( )beþ  'believes'

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Chapter 28, Sections 28.13–18

28.16. IE /e/ and [i] (19.5–6):

<table>
<thead>
<tr>
<th>Original</th>
<th>Transliteration</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhéjdhomes</td>
<td>b( )dam</td>
<td>‘we await’</td>
</tr>
<tr>
<td>– senti</td>
<td>s( )nd</td>
<td>‘they are’</td>
</tr>
<tr>
<td>wéñkonom</td>
<td>w( )han</td>
<td>‘fight’</td>
</tr>
<tr>
<td>édeti</td>
<td>fra( )tip</td>
<td>‘devours’</td>
</tr>
<tr>
<td>péku</td>
<td>f( )hu</td>
<td>‘cattle, wealth’</td>
</tr>
<tr>
<td>bhéwdhete</td>
<td>ana-b( )udiþ</td>
<td>‘ye command’</td>
</tr>
<tr>
<td>migh-stus &gt;  mikstus</td>
<td>m( )hstus</td>
<td>‘dung’</td>
</tr>
<tr>
<td>e+áwge</td>
<td>ana( )áuk</td>
<td>‘he added’</td>
</tr>
<tr>
<td>téñkonom</td>
<td>b( )han</td>
<td>‘thrive’</td>
</tr>
<tr>
<td>sékʷeti</td>
<td>s( )lvip</td>
<td>‘sees’</td>
</tr>
<tr>
<td>wiros</td>
<td>w( )r</td>
<td>‘man’</td>
</tr>
<tr>
<td>klépō</td>
<td>hl( )fa</td>
<td>‘I steal’</td>
</tr>
<tr>
<td>préknete</td>
<td>fr( )hnip</td>
<td>‘ye ask, inquire’</td>
</tr>
<tr>
<td>bhérō</td>
<td>b( )ra</td>
<td>‘I bear’</td>
</tr>
</tbody>
</table>

28.17. IE [u ɡ ɔ ð p] (20.3–5):

<table>
<thead>
<tr>
<th>Original</th>
<th>Transliteration</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>jugom</td>
<td>j( )k</td>
<td>‘yoke’</td>
</tr>
<tr>
<td>pñós</td>
<td>f( )lls</td>
<td>‘full’</td>
</tr>
<tr>
<td>gʷṛtis</td>
<td>ga-q( )mbs</td>
<td>‘assembly’</td>
</tr>
<tr>
<td>mñtis</td>
<td>ga-m( )nds</td>
<td>‘remembrance’</td>
</tr>
<tr>
<td>tjgonom</td>
<td>b( )gkjan</td>
<td>‘seem’</td>
</tr>
<tr>
<td>t spécialisé &gt; tŋktós</td>
<td>mikil-b( )hts</td>
<td>‘high-minded’</td>
</tr>
<tr>
<td>dhug(h)atër &gt; dukter</td>
<td>d( )htar</td>
<td>‘daughter’</td>
</tr>
<tr>
<td>sunus</td>
<td>s( )nus</td>
<td>‘son’</td>
</tr>
<tr>
<td>duhurom</td>
<td>d( )r</td>
<td>‘door’</td>
</tr>
<tr>
<td>upo</td>
<td>( )f</td>
<td>‘under’</td>
</tr>
<tr>
<td>mřtrom</td>
<td>m( )rbr</td>
<td>‘murder’</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>Original</th>
<th>Transliteration</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhāgās</td>
<td>bōk( )s</td>
<td>‘letters’</td>
</tr>
<tr>
<td>jugā</td>
<td>juk( )</td>
<td>‘yokes’</td>
</tr>
<tr>
<td>stāwāj</td>
<td>stau( )</td>
<td>‘judgment’</td>
</tr>
</tbody>
</table>
### GOTHIC TEXTS

<table>
<thead>
<tr>
<th>Gothic</th>
<th>English</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>kwomō-kwe</td>
<td>ḷan( )h</td>
<td>'each'</td>
</tr>
<tr>
<td>kwējlām (?-ōm)</td>
<td>ḷeil( )</td>
<td>'of hours'</td>
</tr>
<tr>
<td>tosmē</td>
<td>pamm( )</td>
<td>'this, that'</td>
</tr>
<tr>
<td>sunēw</td>
<td>sun( )</td>
<td>'to a son'</td>
</tr>
<tr>
<td>wirōs</td>
<td>wart( )s</td>
<td>'men'</td>
</tr>
<tr>
<td>nemō</td>
<td>nim( )</td>
<td>'I take'</td>
</tr>
<tr>
<td>ḣerōd</td>
<td>undar( )</td>
<td>'under'</td>
</tr>
<tr>
<td>gwenāj</td>
<td>qēn( )</td>
<td>'to a wife'</td>
</tr>
<tr>
<td>sā</td>
<td>s( )</td>
<td>'this, that'</td>
</tr>
<tr>
<td>tekwi</td>
<td>piw( )</td>
<td>'handmaid'</td>
</tr>
<tr>
<td>kwōsmē-kwe</td>
<td>ḷamm( )h</td>
<td>'each'</td>
</tr>
<tr>
<td>kwōsmē</td>
<td>ḷamm( )</td>
<td>'whom, what'</td>
</tr>
<tr>
<td>ējā</td>
<td>i( )</td>
<td>'they'</td>
</tr>
<tr>
<td>ējās</td>
<td>i( )s</td>
<td>'they'</td>
</tr>
<tr>
<td>kwōtrēd</td>
<td>ḷadr( )</td>
<td>'whither'</td>
</tr>
<tr>
<td>kwējlāmis</td>
<td>ḷeil( )m</td>
<td>'hours'</td>
</tr>
<tr>
<td>tām</td>
<td>p( )</td>
<td>'this, that'</td>
</tr>
</tbody>
</table>

#### 28.19. Short vowels of originally medial and final syllables (22.1–4):

<table>
<thead>
<tr>
<th>Gothic</th>
<th>English</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>wojda</td>
<td>wāit( )</td>
<td>'I know'</td>
</tr>
<tr>
<td>bhērē</td>
<td>bair( )</td>
<td>'bear thou'</td>
</tr>
<tr>
<td>pēku</td>
<td>faīh( )</td>
<td>'cattle, wealth'</td>
</tr>
<tr>
<td>bhērgt</td>
<td>bēr( )n</td>
<td>'they bore'</td>
</tr>
<tr>
<td>bhrāterm</td>
<td>brōbar( )</td>
<td>'brother'</td>
</tr>
<tr>
<td>bhrātrēs</td>
<td>brōbr( )rs</td>
<td>'brothers'</td>
</tr>
<tr>
<td>ghostās</td>
<td>gast( )s</td>
<td>'stranger'</td>
</tr>
<tr>
<td>kanonē</td>
<td>hanan( )</td>
<td>'cock'</td>
</tr>
<tr>
<td>ghostins</td>
<td>gast( )ns</td>
<td>'strangers'</td>
</tr>
<tr>
<td>bhēreti</td>
<td>bairibi( )</td>
<td>'bears'</td>
</tr>
<tr>
<td>bhērojmē</td>
<td>bair( )</td>
<td>'I may bear'</td>
</tr>
<tr>
<td>bhērojto</td>
<td>bair( )</td>
<td>'he may bear'</td>
</tr>
<tr>
<td>bhērontaj (? -toj)</td>
<td>bairand( )</td>
<td>'are borne'</td>
</tr>
<tr>
<td>toj</td>
<td>p( )</td>
<td>'these, those'</td>
</tr>
<tr>
<td>agros</td>
<td>akr( )s</td>
<td>'field'</td>
</tr>
<tr>
<td>agrons</td>
<td>akr( )ns</td>
<td>'fields'</td>
</tr>
<tr>
<td>kolados</td>
<td>hal( )t( )s</td>
<td>'lame'</td>
</tr>
</tbody>
</table>

#### 28.20. Indo-European final consonants (23.2–5):

<table>
<thead>
<tr>
<th>Gothic</th>
<th>English</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>kwom</td>
<td>ḷa( )</td>
<td>'when'</td>
</tr>
<tr>
<td>kwom</td>
<td>ḷa( )-a</td>
<td>'whom'</td>
</tr>
</tbody>
</table>
Chapter 28, Sections 28.18–22

jugom  juk( )  'yoke'
kʷám  lvo( )  'whom'
 im  i( )-a  'him'
en  i( )  'in'
kanén, -ő  hana( )  'cock'
bhrátër, -őr  brōpa( )  'brother'
bhratrns  brōbru( )  'brothers'
mēnōt  mēna( )  'moon'
ndlherōd  undarō( )  'under'
ad  a( )  'at, by, from'
tod  ba( )-a  'this, that'
agros  akr( )s  'field'
bhēromes, -mos  baíram( )  'we bear'
kʷōteros  hvašar( )  'which (of two)'
lowsos  láus( )  'empty'

28.21. Additional developments involving liquids and nasals (24.2–10):

swesri  swi( )  'sister'
kṃtóm  hu( )d  'hundred'
sṛtjā  sun( )ja  'truth'
-ŋŋjo- (16.4, 24.5)  frāist-u( )ni  'temptation'
genwum  kin( )u  'cheek'
plnos  ful( )s  'full'
kʷosmē (24.6)  hva( )ma  'whom'
minwisén, -ő  min( )iza  'smaller, less'
wrg-stwom > wṛkstwom  waúr( )stw  'deed, work'

28.22. IE [w] (25.2–7):

juwŋkös  ju( )ggs  'young'
stāwejeti  stō( )jip  'judges'
stāwā  stau( )a  'judgment'
sunewes  sun( )s  'sons'
drewom  -tri( )  'tree, vine'
drewomis  tri( )am  'trees'
klojwom  hläi( )  'grave, tomb'
wŋtös  h( )nds  'dog'
tŋnewes  ūaurn( )s  'thorns'
wrg-stwom > wṛkstwom  ( )aúrsth( )  'deed, work'
sāwelom  s( )il  'sun'

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Gothic Texts


<table>
<thead>
<tr>
<th>Gothic</th>
<th>Romanization</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>gjjom</td>
<td>kun( )</td>
<td>‘race, brood’</td>
</tr>
<tr>
<td>gjjā</td>
<td>kun( )a</td>
<td>‘races, broods’</td>
</tr>
<tr>
<td>ejes</td>
<td>( )s</td>
<td>‘they’</td>
</tr>
<tr>
<td>ejā</td>
<td>i( )a</td>
<td>‘they’</td>
</tr>
<tr>
<td>ejās</td>
<td>i( )ōs</td>
<td>‘they’</td>
</tr>
<tr>
<td>prijā</td>
<td>fri( )a</td>
<td>‘free’</td>
</tr>
<tr>
<td>prijos</td>
<td>fr( )s</td>
<td>‘free’</td>
</tr>
<tr>
<td>kappjom</td>
<td>haf( )an</td>
<td>‘heave, lift up’</td>
</tr>
<tr>
<td>kerdhijos</td>
<td>hāfrd( )s</td>
<td>‘herdsman’</td>
</tr>
<tr>
<td>kerdhijom</td>
<td>hāfrd( )</td>
<td>‘herdsman’</td>
</tr>
<tr>
<td>trejā</td>
<td>þri( )a</td>
<td>‘three’</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>Gothic</th>
<th>Romanization</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>séjeti</td>
<td>s( )iþ</td>
<td>‘sows’</td>
</tr>
<tr>
<td>sodéjomes, -mos</td>
<td>sat( )am</td>
<td>‘we set, place’</td>
</tr>
<tr>
<td>bhondhijās</td>
<td>band( )ōs</td>
<td>‘bands, bonds’</td>
</tr>
<tr>
<td>ájeri</td>
<td>( )r</td>
<td>‘early’</td>
</tr>
<tr>
<td>gowséjeti</td>
<td>kāus( )þ</td>
<td>‘chooses, tests’</td>
</tr>
<tr>
<td>sodéjeti</td>
<td>sat( )þ</td>
<td>‘sets, places’</td>
</tr>
<tr>
<td>sāgijeti</td>
<td>sōk( )þ</td>
<td>‘seeks’</td>
</tr>
<tr>
<td>solpājesi</td>
<td>salb( )s</td>
<td>‘dost anoint’</td>
</tr>
<tr>
<td>solpājojs</td>
<td>salb( )s</td>
<td>‘mayst anoint’</td>
</tr>
<tr>
<td>takajonom</td>
<td>þah( )an</td>
<td>‘be silent’</td>
</tr>
<tr>
<td>takajeti</td>
<td>þah( )þ</td>
<td>‘is silent’</td>
</tr>
<tr>
<td>takajnis</td>
<td>þah( )ns</td>
<td>‘silence’</td>
</tr>
<tr>
<td>sg. 1 sāgijō</td>
<td>sōk( )a</td>
<td>‘I seek’</td>
</tr>
<tr>
<td>2 sāgijesi</td>
<td>sōk( )s</td>
<td></td>
</tr>
<tr>
<td>du. 1 sāgijōwes, -wos</td>
<td>sōk( )ōs</td>
<td></td>
</tr>
<tr>
<td>pl. 1 sāgijomes, -mos</td>
<td>sōk( )am</td>
<td></td>
</tr>
<tr>
<td>2 sāgijete</td>
<td>sōk( )þ</td>
<td></td>
</tr>
<tr>
<td>3 sāgijonti</td>
<td>sōk( )and</td>
<td></td>
</tr>
<tr>
<td>sg. 1 nosējō</td>
<td>nas( )a</td>
<td>‘I save’</td>
</tr>
<tr>
<td>2 nosējesi</td>
<td>nas( )s</td>
<td></td>
</tr>
<tr>
<td>pl. 2 nosējete</td>
<td>nas( )þ</td>
<td></td>
</tr>
<tr>
<td>sg. 1 takajō</td>
<td>þah( )a</td>
<td>‘am silent’</td>
</tr>
<tr>
<td>2 takajesi</td>
<td>þah( )s</td>
<td></td>
</tr>
<tr>
<td>pl. 1 takajomes, -mos</td>
<td>þah( )m</td>
<td></td>
</tr>
<tr>
<td>2 takajete</td>
<td>þah( )þ</td>
<td></td>
</tr>
<tr>
<td>3 takajonti</td>
<td>þah( )nd</td>
<td></td>
</tr>
<tr>
<td>kerdhijos (26.2b)</td>
<td>hāfrd( )s</td>
<td>‘herdsman’</td>
</tr>
<tr>
<td>kerdhijōs</td>
<td>hāfrd( )s</td>
<td>‘herdsmen’</td>
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</tbody>
</table>

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The glossary includes all words of the texts, including proper nouns. References are made to the chapter in which each word occurs, and then to the specific line of the text. Thus "25/4" refers to Chapter 25 of this *Introduction*, verse 4 of Mark xvi, which is the text for that chapter. References to discussions of words within this *Introduction* are by chapter and section, e.g., §8.1 (Chapter 8, section 1).

Following each headword are (1) a listing of occurrences of that form of the word within this text and/or discussions of the word; (2) grammatical information about the word, within brackets; and (3) a gloss or other explanation. All words are listed alphabetically; derived forms are defined and explained under their own entries, with reference to the main entry.

NOUN and ADJECTIVE headwords, including participles, are nominative and singular unless marked otherwise.

VERB headwords are infinitives unless marked otherwise.

Mood is not marked in VERB entries if it is indicative.

Voice is not marked in VERB entries if it is active.

Present participles have (n) as stem class; past participles have (o).

Subordinate entries have the same grammatical features as the headword in the set (including the default features described above) unless otherwise indicated.

Uppercase Roman numerals show the class of strong VERBS.

Lowercase Roman numerals show the class of weak VERBS.

"cf." refers the user to a specified section of the book.

"see" and "see also" refer the user to another entry.


Gk. = Greek Heb. = Hebrew Lat. = Latin

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GLOSSARY

aba cf. §8.1 [m.] man, husband
abraba 25/4 [adv.] very, exceedingly
abrs 11/14 [m. ⟨o⟩] great, mighty
abu (= af + interrog. -u) 22/34 [prep., +D] of?
af 1/13, 14/18, 23/21, 23/27, 24/43, 25/3, 25/8, 25/9, 28/12 [prep., +D] from, of, by, on (see also abu)
afáiakan cf. §6.1 [VIIa] deny
afáiak 5/6 [3 sg. pret.]
afar 4/6, 6/11, 8/1, 11/13 [prep., + A] after
afar dagans 2/12 [adv. phr.] after some days
af-sabbatus [m. ⟨wa⟩] After-Sabbath, Sunday
afarsabbatē 25/2 [G pl.]
afgagan [VII] go away, depart
afiddja 20/15; cf. §17.1 [3 sg. pret.]
afhrāínjan 27/12 [i] cleanse away
afhavjan [i] choke
afhavapīdēdun 9/7 [3 pl. pret.]
afhvapjan 10/19 [pres. part., m. of afhavjan] choking
afiddja [3 sg. pret. of afgagan] ‘go away, depart,’ q.v.
aflagjan [i] put away
aflagida 26/11 [1 sg. pret.]
afllaľōt [3 sg. pret. of aflētān] ‘leave, let be, forgive,’ q.v.
afleipan [II] go away
aflāib 11/13 [3 sg. pret.]
aflētān [VII] leave, let be, forgive
afllaľōt 8/10 [3 sg. pret.]

aflēt 1/12 [2 sg. imper.]
aflētam 1/12 [1 pl. pres.]
aflīfnan [iv] be left, be left over, remain
aflīfnōda 20/13 [3 sg. pret.]
aflīfnandeins 20/12 [pres. part., f. A pl. of aflīfnan] remaining
aflīfnōda [3 sg. pret. of aflīfnan] ‘remain,’ q.v.
aflīnnan [IIIa] depart
aflūnnun 4/3 [3 pl. pret.]
aflmātan [VII] cut off
afmafmāit 7/12 [3 sg. pret.]
aflmarzeins 10/19 [f. ⟨i/ā⟩] deceitfulness
afnimān [IV] take away
afnimib 27/29 [3 sg. pres.]
afsnējan [I] cut off, kill
afsnāib 13/27 [3 sg. pret.]
afrā 20/15, 22/33, 22/40, 23/12, 23/13, 24/37 [adv.] again, back, a second time
aftumists 19/35 [m. ⟨o⟩] last, aftermost
afpliuhān [II] run away, flee
afpliuihēp 16/13 [3 sg. pres.]
afwalwīb 25/4 [past part., m., of afwalwījan] rolled away
afwalwījan [i] roll away
afwalwījā 25/3 [3 sg. pres. opt.]
aggilus 2/4, 2/5, 2/9, 3/7, 28/11, 28/16 [m. ⟨u/i⟩] angel (from Gk. ἄγγελος)
aggilē 26/1 [G pl.]
agis 28/15 [n. ⟨o⟩] fear
agisis 3/2 [G sg.]
aglō 10/17 [f. ⟨n⟩] anguish, distress
aglōn 8/6 [A sg.]
ahma [m. ⟨n⟩] spirit, the Spirit
GLOSSARY

ahmam 8/8 [D.pl.]
ahman 17/55 [A sg.]
alva [f. ⟨ā⟩] river, water
alvä 6/2, 6/4 [D sg.]
āígān* [pret. pres.] have
āih 16/16; cf. §16.2 [1 sg. pres.]
āíhta 11/11 [3 sg. pret.]
āígīn [n. ⟨o⟩] property
āígīnis 11/12 [G sg.]
āih [1 sg. pres. of āígān* ‘have,’ q.v.]
āíhta [3 sg. pret. of āígān* ‘have,’ q.v.]
āíhts [f. ⟨ū⟩] possession
āíhtins 26/3 [A pl.]
Aífēisabāīp 28/2, 28/18 Elizabeth
aílōē, aílōē, lima slikpanēi
24/34 (initial Hebrew words of Psalm xxii transliterated into Gothic via Gk.)
āín1 19/37 [n. A sg. of āín1 ‘one’]
āín2 16/16 [A sg. of āín2 ‘one, alone, only’] (see also ni sōkeib ...)
āín ... āin ... aín 9/8, 10/20 [n. ⟨o⟩] one ... another ... another
āína1 18/27 [f. A sg. of āín1 ‘one’]
āína2 14/19 [f. A sg. of āín3 ‘a certain one’]
āínahō 17/42 [f. ⟨n⟩ A sg.]
only, sole
āínammā [D sg. of āín3 ‘a certain one,’ q.v.]
āínana [A sg. of āín3 ‘a certain one,’ q.v.]
āínans [A pl. of āín2 ‘one, alone, only,’ q.v.]
āínvarjizuh cf. §20.2c [m.]
each one
āínōhun [A sg. of āínshun ‘one, any,’ q.v.]
āín1 [num., ⟨o⟩] one
āín1 19/37 [n. A sg.]
āín1 18/27 [f. A sg.]
āín2 14/18, 16/16, 20/9, 20/15
[adj., m.] one, alone, only
āín2 16/16 [A sg.] (see also ni sōkeib ...)
āínans 15/46 [A pl.]
āín3 18/29, 20/8, 24/36 [indef. pron., m.] one, a certain one
āín2 14/19 [f. A sg.]
āínamama 18/24 [D sg.]
āínana 12/19, 18/24, 22/39, 23/27 [A sg.]
āínshun cf. §17.2 [indef. pron.] one, any
āínōhun1 17/51 [m. A sg.]
āínōhun2 22/38 [f. A sg.]
āir 25/2 [adv.] early
āirizans [m. pl.] the ancients
(from āiris ‘earlier’)
āirizam 15/21 [D pl.]
āirāpā 14/18 [f. ⟨ā⟩] earth, region
āirāpā2 9/5, 9/8 [A sg.]
āirāpāi 1/10, 6/11, 10/20, 24/33 [D sg.]
āirbōs 9/5 [G sg.]
āiḥei 24/40 [f. ⟨n⟩] mother
āiḥein 17/51 [A sg.]
āiḥbāū 22/36 [cj.] then, in that case
āiḥbāū2 10/17, 14/17, 14/18, 18/31, 21/1, 26/1, 27/1 [cj.] or, else (see also untē jābāi ...)
āiāw [A sg. of āiws] (see ni āiāw
āiwaġgēlōjō [f. ⟨n⟩] gospel
(from Gk. εὐαγγέλιον)
āiwaġgēlōjōn 8/1 [A sg.]
āiwaġgēlōjōns 8/13 [G sg.]
āiwins [A pl. of āiws ‘time, age,
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eternity,’ q.v.]
áiwiskôn [ii] act unseemly
áiwiskôb 26/5 [3 sg. pres.]
áiws [m. 〈wo/l〉] time, age, eternity
áiw [A sg.] (see ni áiw)
áiwins 1/13 [A pl.]
áiz 26/1 [n. 〈o〉] brass, metal, coin
ak 1/13, 10/17, 14/17, 17/52, 19/37, 22/40, 27/15 [cj.] but (usually after a negative clause)
akei 20/9, 25/7 [cj.] but, however, still, nonetheless
akêt [?n.] vinegar (from Lat. *acētum*)
akeitis (= akêtis) 24/36 [G sg.]
akran [n. 〈o〉] fruit
akran 9/7, 9/8, 10/20 [A sg.]
akranálus 10/19 [m. 〈o〉] fruitless
akrs [m. 〈o〉] field
akra 2/3, 2/5, 13/25, 23/21 [D sg.]
Alaiksandrus [m. 〈u〉] Alexander
Alaiksándráus 23/21 [G sg.]
alabarba 11/14 [m. 〈n〉] very poor
aleina 18/27 [f. 〈ā〉] ell, cubit
alhs [f. 〈root noun〉] temple
alh 28/8 [A sg.]
as (= alhs) 24/38 [G sg.]
alidan 12/23, 13/27, 13/30 [past part., m. A sg. of aljan] brought up, fattened
alja 17/51 [cj.] except
aljanôn [ii] envy
aljanôb 26/4 [3 sg. pres.]
all cf. §11.1 [n. 〈o〉] all the, every, the whole
all 3/5, 5/1, 6/9, 13/31, 18/32, 26/2, 26/7 [n. A sg.]
alla 23/16, 26/2 [f. A sg.]
allái 17/52, 22/40, 24/33, 27/2 [m. N pl.]
alláim 19/35 [D pl.]
alláizê 19/35, 26/2, 27/9, 27/10 [G pl.]
allama 11/14, 18/29 [D sg.]
allans 17/54 [m. A pl.]
allata 11/13, 26/7 [n. A sg.]
(all see also untë allata . . . )
allös 26/3 [f. A pl.]
alls 28/9 [m. N sg.]
allaþrō 8/11 [adv.] from all sides
allis 19/41, 23/14 [adv.] at all, wholly, in general, indeed
allös [f. A pl. of all ‘every,’ q.v.]
alls [m. N sg. of all ‘every,’ q.v.]
alþúa 13/25 [substantive, m. 〈jo〉] older, elder (from alþuis ‘old’)
amên 1/13, 14/18, 19/41, 21/2, 21/5 amen, truly (from Heb. āmēn via Gk.)
an 22/37 [interrog. particle] then? so?
anâ 1/10, 2/3, 2/5, 3/9, 3/10, 9/5, 10/16, 10/20, 13/25, 19/37, 20/10, 24/33 [prep., + D] into, upon, in
ana 12/20, 12/22, 15/45, 18/27, 19/36, 23/17, 23/22, 23/24, 24/36 [prep., + A] into, upon, in
anâþukan 18/27 [VII] add, add to
anabiudan [II: + D of a person, + A of a thing] command, order
anâbâb (or -uđ) 7/11, 17/
GLOSSARY

55 [3 sg. pret.]
anabiudið 8/8 [3 sg. pres.]
anabusns [f. ⟨i⟩] command, commandment
anabusn 13/29 [A sg.]
anabusné 14/19 [G pl.]
anaisilhan [III] deliver, commit
anafulhun 22/35 [3 pl. pret.]
anakumbjan 20/10 [i] recline (root from Lat. cumbere)
anakumbidéduñ 20/10 [3 pl. pret.]
anakumbjandam 20/11 [pres. part., D pl., of anakumbjan]
those who were sitting
anananpbjands 24/43 [pres. part., m., of anananpbjan] being bold
and 5/1, 11/14 [prep., + A] along, among, throughout
andanahiti [n. ⟨jo⟩] evening
andanahijta 24/42 [D sg.]
andbahtans [A pl. of andbahts ‘officer, servant,’ q.v.]
andbahti [n. ⟨jo⟩] service, ministry
andbahtjam 4/10 [D pl.]
andbahtjan [i] serve, minister andbahtidéduñ 24/41 [3 pl. pret.]
andbahts 19/35 [m. ⟨o⟩] officer, servant
andbahtans 3/5, 7/1 [A pl.]
andbahtös 22/36 [N pl.]
andhafjan cf. §5.2 [VI] answer
andhöf 5/6, 17/50, 19/38, 20/7, 22/34, 22/35, 22/36 [3 sg. pret.]
andhafjands 13/29, 22/37, 23/12 [pres. part., m., of andhafjan] answering
andháusida 28/17 [past part., f., of andháusjan] heard
andháusjan [i] listen to, hear, obey
andháusjáindáu 21/7 [3 pl. pass. pres. opt.] they will be heard
andniman [IVa] receive, take
andnam 5/1, 13/27 [3 sg. pret.]
andnémun 5/3, 21/2 [3 pl. pret.]
andniman 10/20 [3 pl. pres.]
andnimip 19/37 [3 sg. pres.]
Andraias 20/8 [m.] Andrew
andrinnan [III] dispute, race, contend
andrunnun 19/34 [3 pl. pret.]
andwairbi [n. ⟨jo⟩] presence
andwairbi [A sg.] (see following phrasal entry)
andwairbja 12/18, 12/21, 28/5 [D sg.] (see also in andwairbja)
andwairbi wibra andwairbi 26/12 face to face
andwasjan [i] divest, disrobe
andwasidéduñ 23/20 [3 pl. pret.]
ansts cf. §9.1 [f. ⟨i⟩] grace, favor
anpar 10/19 [n. ⟨o⟩] other, second
anpará 16/16 [n. A pl.]
anparái 22/34 [m. N pl.]
anparamma 18/24 [m. D sg.]
anparana 18/24 [m. A sg.]
anparös 24/41 [f. N pl.]
anparup-ban (anpar-uh-ban) 9/5 [n.] and another
arbáidjan [i] work, toil

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arbáidjand 18/28 [3 pl. pres.]
Areimaþaia Arimathea
Areimaþais 24/43 [G sg.]
armahairíþa 21/4 [f. 〈a〉]
almsgiving, mercy, charity
armaión 21/1, 21/2, 21/3 alms
[f. A sg. 〈n〉]
armins [A pl. of arms‘arm,’q.v.]
arms 181 cf. §18.1 [m. 〈o〉]
poor
arms 2 [m. 〈i〉] arm
armsins 19/36 [A pl.]
arõmata 25/1 [A pl.] spices
(from Gk.)
asneis 16/12, 16/13 [m. 〈jo〉]
hireling, servant
asnje 12/17, 12/19 [G pl.]
at 9/6, 12/20, 24/42, 24/45,
25/2 [local or temporal prep.,
+ D] at, by, to, from, of, with
(introduces absolute phrases in
24/42 and 25/2)
atáugan [i] show, appear
atóugida 6/9, 25/9 [3 sg.
pret.]
atdrïusan [II] fall
atdrusan 27/7 [3 pl. pret.]
atgaf [3 sg. pret. of atgiban ‘give,
deliver,’ q.v.]
atgaf 23/15 [3 sg. pret.]
atgaff 13/29 [2 sg. pret.]
atgíbau 26/3 [1 sg. pres.
opt.]
athafjan 24/36 [VI] take
down
atháítan [VII] summon
athafháit 7/1 [3 sg. pret.]
athamands 13/26, 24/44 [pres.
part., m., of atháítan] sum-
moning
atiddja [3 sg. pret. of atgaggan
‘come, go, enter, approach,’ q.v.]
atiddjédun [3 pl. pret. of atgaggan
‘come, go, enter, approach,’ q.v.]
atlagian [i] lay, lay on, put on
atlagidédun 23/17 [3 pl.
pret.]
atsaívañ [V] observe, give
heed to, take heed
atsaívib 21/1 [2 pl. imper.]
atstandans 24/39 [pres. part.,
m., of atstandam] standing near
atstandandéné 24/35 [G pl.]
atta 12/20, 12/22, 13/27, 13/
28, 15/48, 16/15, 18/26, 18/32,
21/4, 21/6, 21/8 [m. 〈n〉]
father, the Father
atta 2 1/9, 11/12, 12/18,
12/21 [Voc. sg.]
attan 16/15, 17/51, 23/21
[A sg.]
attn 11/12, 12/18, 12/20,
13/29, 21/1, 21/6 [D sg.]
attns 8/12, 12/17, 15/45
[G sg.]
atthuñ [II] draw, bring, take
atthuñ 23/22 [3 pl. pret.]
atwalwjan [i] roll to
atwalwida 24/46 [3 sg.
pret.]
atwópjjan [i] call
atwóþida 19/35 [3 sg. pret.]
apþan 10/15, 15/22, 15/44
**GLOSSARY**

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<tr>
<th>Term</th>
<th>Meaning</th>
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<td>aúftō</td>
<td>adv. perhaps (see niu aúftō)</td>
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<tr>
<td>áugō*</td>
<td>n. (n) eye</td>
</tr>
<tr>
<td>áuganē</td>
<td>8/12 [G pl.]</td>
</tr>
<tr>
<td>áugōna</td>
<td>20/5 [A pl.]</td>
</tr>
<tr>
<td>aúhn*</td>
<td>?m. oven</td>
</tr>
<tr>
<td>aúhn</td>
<td>18/30 [A sg.]</td>
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<tr>
<td>áuk</td>
<td>8/2, 8/12, 14/18, 14/20, 15/46, 18/32, 19/39, 19/41, 21/7, 21/8, 25/4, 25/8 [cj.] for áukan cf. §6.1 [VIIa] increase</td>
</tr>
<tr>
<td>áusō</td>
<td>n. (n) ear</td>
</tr>
<tr>
<td>áusōna</td>
<td>8/13 [N pl.]</td>
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<tr>
<td>áupida</td>
<td>f. (ā) desert, wasteland</td>
</tr>
<tr>
<td>áupida</td>
<td>6/2, 6/5 [A sg.]</td>
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<tr>
<td>áupidāi</td>
<td>6/1, 6/3, 6/6 [D sg.]</td>
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<tr>
<td>awēbi</td>
<td>16/16 [n. (jo)] flock of sheep</td>
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<tr>
<td>awiliudōnds</td>
<td>20/11 [pres. part., m., of awiliudōn] giving thanks</td>
</tr>
<tr>
<td>awistr*</td>
<td>n. (o) sheepfold</td>
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<tr>
<td>awistris</td>
<td>16/16 [G sg.]</td>
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<tr>
<td>bi</td>
<td>20/9 [num.] two</td>
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<tr>
<td>bad</td>
<td>3 sg. pret. of bidjan ‘ask, beg, entreat,’ q.v.</td>
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<tr>
<td>bái</td>
<td>[num., m.] both</td>
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<td>ba</td>
<td>7/4, 28/2 [n. pl.]</td>
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<tr>
<td>bairan</td>
<td>cf. §§5.1, 10.2, 12.1, 14.3, 21.1 [IVb] bear, carry</td>
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<tr>
<td>bairand</td>
<td>10/20 [3 pl. pres.]</td>
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<tr>
<td>bair</td>
<td>9/8 [3 sg. pret.]</td>
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<tr>
<td>bérūn</td>
<td>2/13 [3 pl. pret.]</td>
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<tr>
<td>bairhtein</td>
<td>D sg. of bairhtein ‘brightness’ (see in bairhtein)</td>
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<tr>
<td>bandi</td>
<td>cf. §6.3 [f. (ā)] band, bond</td>
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<tr>
<td>banst</td>
<td>m. (i) barn</td>
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<tr>
<td>banstins</td>
<td>18/26 [A pl.]</td>
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<td>bar</td>
<td>3 sg. pret. of bairan ‘bear, carry,’ q.v.</td>
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<td>Barabba</td>
<td>22/40 [m.] Barabbas</td>
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<td>Barabban</td>
<td>22/40, 23/15 [A sg.]</td>
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<tr>
<td>barizeins</td>
<td>m. (o) (made of) barley</td>
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<tr>
<td>barizeinam</td>
<td>20/13 [D pl.]</td>
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<tr>
<td>barizeinans</td>
<td>20/9 [A pl.]</td>
</tr>
<tr>
<td>barn1</td>
<td>4/11 [n. (o)] child</td>
</tr>
<tr>
<td>barn2</td>
<td>3/2, 3/4, 4/3, 19/36 [A sg.]</td>
</tr>
<tr>
<td>barna</td>
<td>3/7, 4/7 [D sg.]</td>
</tr>
<tr>
<td>barnē</td>
<td>3/5, 3/9, 3/10, 19/37, 28/1 [G pl.]</td>
</tr>
<tr>
<td>barnilō</td>
<td>13/31 [n. (n) Voc. sg.] little child, son</td>
</tr>
<tr>
<td>barniskei</td>
<td>f. (n) childish thing</td>
</tr>
<tr>
<td>barniskeins</td>
<td>26/11 [A pl.]</td>
</tr>
<tr>
<td>bāp</td>
<td>3 sg. pret. of bidjan ‘ask, beg, entreat,’ q.v.</td>
</tr>
<tr>
<td>baürgja</td>
<td>m. (n) citizen</td>
</tr>
<tr>
<td>baürgjanē</td>
<td>11/15 [G pl.]</td>
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<tr>
<td>baürgs</td>
<td>cf. §15.1 city</td>
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<tr>
<td>bēdun</td>
<td>3 pl. pret. of bidjan ‘ask, pray, entreat,’ q.v.</td>
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<tr>
<td>beidands</td>
<td>24/43 [pres. part., m., of beidan, l: +G] awaiting beidendans</td>
</tr>
<tr>
<td>bērūn</td>
<td>3 pl. pret. of bairan ‘bear, carry,’ q.v.</td>
</tr>
<tr>
<td>bērusjōs</td>
<td>3/9, 4/3, 4/5 [m. (jo)] pl. parents</td>
</tr>
<tr>
<td>Bēplahaim</td>
<td>2/1, 2/6, 3/3 [D sg.] Bethlehem</td>
</tr>
<tr>
<td>bi1</td>
<td>3/2, 3/3, 8/9, 10/19, 15/44, 18/28, 22/34 [prep., +A] about, regarding</td>
</tr>
<tr>
<td>bi2</td>
<td>3/5, 4/2, 28/6 [prep., +D] according to, by</td>
</tr>
<tr>
<td>bi sunjāi</td>
<td>24/39 [adv.] truly, in truth</td>
</tr>
</tbody>
</table>
| bida | 28/17 [f. (ā)] prayer,
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entreaty
bidjan 21/5; cf. §5.2 [Va: + A or objective G] ask, beg, pray, entreat
bad (or -b) 7/9, 13/28, 17/41, 24/43 [3 sg. pret.]
bédun 8/9 [3 pl. pret.]
bidei 21/6 [2 sg. imper.]
bidjáis 21/6 [2 sg. pres. opt.]
bidjáib¹ 15/44 [2 pl. pres. (hortative) opt.]
bidjáib² 21/5, 21/8 [2 pl. pres. opt.]

bidjandansuþ-ban (= bidjandans + -uh + þan) 21/7 and when praying
bigitan [V] find, meet, meet with
bigétun 2/11 [3 pl. pret.]
bigita 22/38 [1 sg. pres.]
bigitans 12/24, 13/32 [past part., m., of bigitan] found, met, met with
bihlahjan [VII] laugh at, deride
bihlóhun 17/53 [3 pl. pret.]
biláíf [3 sg. pret. of bileiban ‘remain,’ q.v.]
biláíft [2 sg. pret. of bileiban ‘remain,’ q.v.]
biláíkan [VII] mock
biláíláíkun 23/20 [3 pl. pret.]
biláist [2 sg. pret. of bileiban ‘leave, forsake,’ q.v.]
bileiban* [Ia] remain
biláíf 4/4 [3 sg. pret.]
biláíft 4/7 [2 sg. pret.]
bileiband 26/13 [3 pl. pres.]
bileiban [I: +D] leave, forsake
biláíst 24/34 [2 sg. pret.]
bileilíp 16/21 [3 sg. pres.]
binah cf. §16.2 (it) behooves
bindan cf. §4.2 [IIIa] bind

bispeivan [I] spit upon
bispiwun 23/19 [3 pl. pret.]
biþe 4/1, 4/3, 4/5, 5/9, 7/4, 7/7, 10/17, 11/14, 20/12, 23/20, 24/33, 26/10, 26/11 [c.j.]
when
biihti¹ 22/39 [n. ⟨jio⟩] practice, custom
biihti² 4/2 [A sg.]
biihtja 28/6 [D sg.]
biihtjis 4/3 [G sg.]
biwáibidana 25/5 [past part., m., A sg. of biwáibjan, i] clothed, wrapped
biwésjáu [1 sg. pret. opt. of biwisan ‘feast, make merry,’ q.v.]
biwindan [III] wrap, swathe, wind
biwand 24/46 [3 sg. pret.]
biwisan cf. §13.1 [V] feast, make merry
biwésjáu 13/29 [1 sg. pret. opt.]
blinda cf. §10.4 [weak adj.]
blind
blinds cf. §11.1 [strong adj.]
blóma [m. ⟨n⟩] flower
blómans 18/28 [A pl.]
blōb 3/10 [n. ⟨o⟩] blood
bökareis [m. ⟨jo⟩] scribe
bökärje 3/3, 14/20 [G pl.]
bökärjós 5/4 [N pl.]
bótös [G sg. of bót’a ‘advantage’ (see ni waiht bótös . . . )
briggan 7/11, 16/16; cf. §17.2 bring
bráhta 7/12, 11/13 [3 sg. pret.]
briggáis 1/13 [2 sg. pres. opt.]
bringilp 12/22 [2 pl. imper.]
bringandans 12/23 [pres. part., N (for Voc.) pl., of briggan] bringing
GLOSSARY

brinnō 8/10 [f. ⟨n⟩] fever
brinnōn 8/9 [D sg.]
brōbar 13/27, 13/32, 20/8; cf. §15.1 [m. ⟨r⟩] brother
brōbr 15/22 [D sg.]
brōprs 7/3, 7/5 [G sg.]
brūkjan cf. §17.2 [i] use
bugjan cf. §17.2 [i] buy
bugjam 20/5 [1 pl. pres.]

dags 4/3; cf. §2.3 [m. ⟨o⟩] day
daga 1/11, 2/6, 18/30 [D sg.]
dagam 2/1, 5/1, 6/4 [D pl.]
dagans 4/6, 4/8, 11/13 [A pl.] (see also afar dagans)
dagē 6/6, 28/3 [G pl.]
dagis 2/11, 4/3, 25/2 [G sg.]
dāils [f. ⟨i⟩] share, portion
dāil 11/12 [A sg.]
dāilái [D sg.] (see us dāilái)
dalāb [adv.] down (see und dalāp)
daug cf. §16.2 (it) profits
daūhtar 7/7, 17/42, 17/49 [f. ⟨r⟩] daughter
daūpiḥs 6/4 [past part., m., of dāupjan] baptized
daupidái 5/3, 6/2 [N pl.]
daupjand 5/1, 6/1 [pres. part., m., of dāupjan] baptizing
daupjandins 7/11 [G sg.]
of [St. John] the Baptist

daūr [n. ⟨o⟩] entrance
daūra 24/46 [D sg.]
daūrām 3/10 [D pl.]
daūrōm 25/3 [f. ⟨n⟩ D pl.] doorway
daūbāus [G sg. of dāupus ‘death,’ q.v.]
daūps 12/24, 13/32 [m. ⟨o⟩] dead
daūps [m. ⟨u⟩] death
daūbāus 27/6 [G sg.]
diabaǔlus 6/7, 6/9 [m. ⟨u⟩]
devel (from Gk. δάβολος)
disdālijan [i] divide, share
disdālīda 11/12 [3 sg. pret.]
disdālijandans 23/24 [pres. part., m., of disdālīfan] dividing
idisrūsan [II] fall upon
idisrūs 28/15 [3 sg. pret.]
dissitan [V] seize upon
diz-uh-pan-sat 25/8 [3 sg. pret.] (di-sat with interpolated uh-pan)
disskritnan [iv] become torn
disskritnōda 24/38 [3 sg. pret.]
distahjan [i] waste, scatter
distahida 11/13 [3 pl. pret.]
distahijib 16/12 [3 sg. pres.]
diups [f. ⟨o⟩] deep
diupažōs 9/5 [G sg.]
dius* [n. ⟨o⟩] wild animal
diuzam 6/6 [D pl.]
diz-uh-pan-sat see dissitan
dragkjān [i] give to drink
dragkida 24/36 [3 sg. pret.]
dráibjan [i] trouble
dráibe 17/49 [2 sg. imper.]
dráuhsnōs [A pl. of drāusna ‘piece,’ q.v.]
dráus [3 sg. pret. of driorsan ‘fall,’ q.v.]
driorsnō [f. pl. ⟨a⟩] pieces
dráuhsnōs 20/12 [A pl.]
drigkan 23/23 [III] drink
drigkāib 18/25 [2 pl. pres. opt.]
drigkam 18/31 [1 pl. pres.]
driorsan [II] fall
dráus 12/20 [3 sg. pret.]
driorsands 17/41 [pres. part., m., of driorsan] falling
du 2/5, 2/10, 3/5, 3/7, 4/7, 5/2, 6/9, 7/1, 7/4, 8/1, 8/6, 8/11, 9/3, 11/12, 12/18, 12/22, 13/27, 13/29, 13/31, 17/49, 18/26,
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19/34, 19/35, 19/36, 20/5, 20/9, 20/12, 21/1, 21/6, 22/37, 22/38, 23/12, 23/14, 24/43, 24/46, 25/2, 25/3, 25/6, 25/7, 28/7, 28/16 [prep., + D] to, for, as
duginnan [III] begin
dugann 11/14 [3 sg. pret.]
dugunnun 12/24, 23/18 [3 pl. pret.]
dulvē 24/34 [adv.] why, wherefore?
dupē (or -bhē) 18/25, 28/17 [adv.] hence, because, moreover, therefore
dwala 15/22 [m. ⟨m⟩ Voc. sg.] thou fool!

‘e’ (fimf) 20/9 [num.] five
ei 6/7, 12/19, 12/21, 13/29, 14/17, 15/45, 17/56, 19/41, 20/5, 21/2, 21/4, 21/5, 21/7, 22/36, 22/37, 22/39, 23/12, 23/15, 23/20, 23/21, 24/36, 24/44, 25/1, 26/3, 27/17, 28/17 [cj.] that, so that
-ei [relative particle] (in saet, sei, sōei, pāiei, pāimei, pammēi, parei, patei, pēi, pizāei, pizei, pōei, and pōzei, qq. v.)
eis [N pl. of is 'he,' q.v.]

fadrein 17/56 [n. ⟨o⟩ (uninflected pl.)] parents
faginōn 13/32 [ii] rejoice
faginōβ 26/6 [3 sg. pres.]
faginōnds 5/9 [pres. part., m., of faginōn] rejoicing
fahēps (or -ds) cf. §9.1 [f. ⟨t⟩] joy
fahēdāi 10/16 [D sg.]
fahōkun [3 pl. pret. of fōkan * 'bewail,' q.v.]
faffrais [3 sg. pret. of frāisan ‘tempt,’ q.v.]

fairgreipands 17/54 [pres. part., m., of fairgreipan, I] taking hold of
fairguni [n. ⟨jo⟩] mountain
fairguni 20/15 [A sg.]
fairgunja 26/2 [A pl.]
faśrvus [m. ⟨u⟩] the world
faśrvu 22/26, 22/37 [D sg.]
faśrina [f. ⟨ā⟩] fault, accusation
faśrinō 22/38 [G pl.]
faśrinōs 23/26 [G sg.]
faśrā 1 2/9 [prep., + D] far from
faśrā 2 3/8, 11/13, 12/20 [adv.] far, afar
faśrābrō 24/40 [adv.] from afar
faran [VI] go, fare, travel
fār 6/5 [3 sg. pret.]
Fareisaius [m. ⟨u/i⟩] Pharisee
Fareisaie 14/20 [G pl.]
Fareisaicus 5/4 [N pl.]
fāur 7/10, 8/2, 9/4, 16/11, 16/15, 19/40, 27/18 [prep., + A] for, before, by
fāura 5/7, 17/41, 21/2 [prep., + D] before, for, on account of
fāurahāh 24/38 [n. ⟨o⟩] curtain, veil
fāuramaleis 1 17/41 [m. ⟨jo⟩] ruler, chief
fāuramaleis 2 17/49 [G sg.]
fāurbāuβ [3 sg. pret. of fāurbiudan 'command, forbid,' q.v.]
fāurbigagan [VII] go before
fāurbigaggin 25/7 [3 sg. pres.]
fāurbidan [II] command, forbid, order, charge
fāurbāud (= -bāuβ) 17/56 [3 sg. pret.]
fāurhtian [i] fear, be afraid
fāurhtei 17/50 [2 sg. imper.]
faúrhtjan sis [i] be fearful, be afraid
faúrhteiþ izwis 25/6 [2 pl. imper.]
faúrbizei 21/8 [cj., + opt.] before
fiáís [2 sg. pres. opt. of fijan 'hate,' q.v.]
fiand [A sg. of fijands 'enemy,' q.v.]
fidwör tiguns 6/6 [num., A pl.] forty
figgragulp [n. ⟨o⟩] finger ring
figgragulp 12/22 [A sg.]
fijan [iii] hate
fiáís (= fijáís) 15/43 [2 sg. pres. (hortative) opt.]
fijáþ 18/24 [3 sg. pres. indic.]
fijands cf. §15.1 [m. ⟨nt⟩] enemy
fiand (= fijand) 15/43 [A sg.]
fijands 15/44 [A pl.]
Filippus 20/7 [m. ⟨u⟩] Philip
Filippáu 20/5 [A sg.]
filu¹ 3/5, 13/29, 20/5 [adj. ⟨u⟩] much, many (see also swa filu swé)
filu² 12/17, 25/2 [adv., +G] very, greatly
filuwaúrdei [f. ⟨n⟩] wordiness
filuwaúrdein 21/7 [D sg.]
filuwaúrdjan [i] use many words, be wordy
filuwaúrdjáþ 21/7 [2 pl. pres. (hortative) opt.]
fimf 20/10, 20/13 [num.]
five
fin (= fráujin) [D sg. of fráuja 'lord, Lord,' q.v.]
fins (= fráujins) [G sg. of fráuja 'lord, Lord,' q.v.]
finþan [IIIa] find out
funþun 4/5, 4/6 [3 pl. pret.]
finþands 24/45 [pres. part., m., of finþan] finding out
fiskans [A pl. of fisks 'fish,' q.v.]
fiské [G pl. of fisks 'fish,' q.v.]
fiskja [m. ⟨n⟩] fisherman
fiskjans 8/2 [N pl.]
fisks [m. ⟨o⟩] fish
fisks 20/9 [A pl.]
fiské 20/11 [G pl.]
fláutjan [i] be pretentious
fláuteiþ 26/4 [3 sg. pres.]
flókan* [VII] bewail
faflókun 17/52 [3 pl. pret.]
fódeins [f. ⟨i/a⟩] food
fódeinái 18/25 [D sg.]
fódján [i] feed
fódeiþ 18/26 [3 sg. pres.]
fón [n. ⟨irregular⟩] fire
funins 15/22 [G sg.]
fór [3 sg. pret. of faran 'go, travel,' q.v.]
foðus [m. ⟨u⟩] foot
foðum 17/41 [D pl.]
foðuns 12/22 [A pl.]
fraatjan [i] give away as food
fraatjáu 26/3 [1 sg. pres. opt.]
fragiban [V] give, grant
fragaf 24/45 [3 sg. pret.]
frahuuh (= frah + -uh) 13/26 and (he) asked
fraðhnan cf. §5.4 [Vb] ask, question
frah 7/8, 19/33, 24/44 [3 sg. pret.] (see also frahuuh)
fréhun 5/5 [3 pl. pret.]
fráisan cf. §6.1 [VIIa] tempt
faífráis 6/7 [3 sg. pret.]
fráisands 20/6 [pres. part., m., of fráisan] tempting
fráistubni [f. ⟨já⟩] temptation
fráistubnjái 1/13 [D sg.]
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frödein 8/13 [A sg.]
froþ [1 sg. pret. of frapjan ‘understand,’ q.v.]
froþs cf. §18.1 [(o)] wise froþun [3 pl. pret. of frapjan ‘understand,’ q.v.]
fruma 24/42 [m. ⟨n⟩] former, prior
fruma sabbatō day before the Sabbath
frumin sabbatō 25/9 [D sg.]
frumist 25/9 [adv.] first
frumists 19/35 [m. ⟨o⟩] foremost, best
frumistōn 12/22 [f. A sg.]
fuglīs [m. ⟨o⟩] bird, fowl
fuglam 18/26 [D pl.]
fuglōs 9/4 [N pl.]
fulhni [n. ⟨jo⟩] secret
fulhnsna (or fulhnsja) 21/4, 21/6 [D sg.]
fullafahjan 23/15 [i: + D or + A] satisfy
fullatōjis 15/48 [m. ⟨jo⟩] perfect
fullatōjái 15/48 [N pl.]
fullnan cf. §7.1 [iv] become full
fullnōda 3/2, 7/6 [3 sg. pret.]
funins [G sg. of fōn ‘fire,’ q.v.]
funþun [3 pl. pret. of finþan ‘find out,’ q.v.]
‘g’ (breis*) 2/12, 26/13 [num.] three
gaben [IV] bring forth
gabafrīd 28/19 [3 sg. pres.]
gabar 2/2 [3 sg. pret.]
Gabaurans 2/6, 3/3, 22/37 [past part., m., of gabraír] brought forth
gabei [f. ⟨n⟩] riches, wealth
gabeins 10/19 [G sg.]
gabeidan [I] abide
gabeidēþ 26/7 [3 sg. pres.]
Gabranjan [i] burn
gabranjādāu 26/3 [3 sg. pass. pres. opt.]
Gabruka [f. ⟨a⟩] (broken) bit, fragment
Gabrukō 20/13 [G pl.]
Gadaban [VI] be fitting
gadōf 5/6 [3 sg. pret.]
Gadailjan [i] divide
gadailīda 20/11 [3 sg. pret.]
Gadaiurșan cf. §16.2 dare
gadaiuþan [iv] die
gadaiuþnōda 17/49 [3 sg. pret.]
gadaiuþnōdēdi 24/44 [3 sg. pret. opt.]
gadōf [3 sg. pret. of gadaban ‘be fitting,’ q.v.]
gadraban 24/46 [past part., n., of gadaban, VI] hewn
gadrakjan [i] give to drink
gadrakjái 19/41 [3 sg. pres. opt.]
gadraúhts [m. ⟨i⟩] soldier
gadraúhteis 23/16 [N pl.]
gadrāus [3 sg. pret. of gadrius ‘fall, fail,’ q.v.]
gadrīusan [III] fall, fall away, fail
gadrāus 9/4, 9/5, 9/7, 9/8 [3 sg. pret.]
gadrīusīþ 26/8 [3 sg. pres.]
gadrōbnan [iv] be troubled
gadrōbnōda 28/13 [3 sg. pret.]
gaf [3 sg. pret. of giban ‘give, yield,’ q.v.]
gafahan cf. §6.1 [VIIa] seize
gafulljan [i] fill
gafullīdēdun 20/13 [3 pl. pret.]
gafulljands 24/36 [pres. part.,

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m., of gafuljan] filling
gaggan 13/28, 17/41, 17/51;
cf. §17.1 go, come, walk
gagg 21/6 [2 sg. imper.]
gaggā 12/18 [1 sg. pres.]
gaggīp 17/49, 25/7 [3 sg. pres.]
iddja 17/42, 20/5 [3 sg. pret.]
gaggandeī 25/10 [pres. part., f., of gaggan] going
gaggands 11/15 [pres. part., m., of gaggan] going
gaguds (or -upś) 24/43 [adj., m. (ō)] godly, pious
gahaban 7/1 [iii] seize, get, take, have
gahabāidēdun 7/2 [3 pl. pret.]
gahafṭjan sik [i] join
gahafṭida sik 11/15 [3 sg. pret.]
gahafḥait [3 sg. pret. of gahāitan 'promise, call together,' q.v.]
gahafḥaitun [3 pl. pret. of gahāitan 'promise, call together,' q.v.]
gahāiljan [i] heal
gahāilida 8/12 [3 sg. pret.]
gahāitan [VIIa] promise, call together
gahafḥait 6/9 [3 sg. pret.]
gahafḥaitun 23/16 [3 pl. pret.]
gahāusjan [i] hear
gahāusida 13/25 [3 sg. pret.]
gahāusidēdun 8/13 [3 pl. pret.]
gahāusjand 10/15 [3 pl. pres.]
gahāusjands 3/2, 17/50 [pres. part., m., of gaḥaṣjan] hearing
gahāusjadāns 24/35 [N pl.]
galveilan [iii] cease
galveiland 26/8 [3 pl. pres.]
gaiainna [m.] a Gehenna (figurative)
gaiainnan 15/22 [A sg.]
gaigrōtun [3 pl. pret. of grētan ′weep,' q.v.]
gairnjan [i] yearn, desire, long
gairnida 11/16 [3 sg. pret.]
gāitein* [n. (o)] kid
gāitein 13/29 [A sg.]
gajukō [f. (n)] parable
gajukōm 8/1 [D pl.]
gakunnan [iii] consider, recognize, read
gakunnāip 18/28 [2 pl. imper.]
galagi 18/30 [past part., n., of galagian] lain, put
galagips 8/1, 24/47 [past part., m., of galagian] lain, put
galagian [i] lay, put
galagida 24/46 [3 sg. pret.]
galagidēdun 7/2, 7/13, 25/6 [3 pl. pret.]
galagians 24/36 [pres. part., m., of galagian] laying, putting
galāip [3 sg. pret. of galeīpan ′go, travel, come,' q.v.]
galāubei [2 sg. imper. of galāubjan ′believe,' q.v.]
galāubeins 26/13 [f. (i/ā)] faith
galāubein 26/2 [A sg.]
galāubeip [3 sg. pres. of galāubjan ′believe,' q.v.]
galāubjan [i] believe
galāubei 17/50 [2 sg. imper.]
galāubeip 26/7 [3 sg. pres.]
galāubidēdun 25/11 [3 pl. pret.]
galāubbjandans [pres. part., m. N pl., of galāubjan] believing
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(see leitil galàubjándans)
galeikan [iii: + D] please
galeikáida 7/7 [3 sg. pret.]
galeikóin [ii] be like
galeikóp 21/8 [2 pl. imper.]
galeiks 27/13 [adj., m 〈o〉]
lake, similar
Galeilaia [f.] Galilee
Galeilaia 24/41 [D sg.]
Galeilaian 8/1, 25/7 [A sg.]
galeiþ [la] go, travel, come
galáip 4/1, 6/11, 22/33,
22/38, 24/43 [3 sg. pret.]
galíþun 2/9, 4/3, 4/6, 4/11,
7/4 [3 pl. pret.]
galësun [3 pl. pret. of galisan
‘gather,’ q.v.]
galëwiþs 22/36 [past part.,
m., of galëwjan, i] betrayed
galga [m. 〈n〉] cross
galgan 23/21 [A sg.]
galisan [V] gather
galësun 20/13 [3 pl. pret.]
galisip 20/12 [2 pl. imper.]
galíþun [3 pl. pret. of galeiþan
‘go, travel, come,’ q.v.]
galiugan [iii] marry
galiugáida 7/3 [3 sg. pret.]
galiugáidës 7/5 [2 sg. pret.]
galükán cf. §4.2 [IIa] shut, close
galükants 21/6 [pres. part., m.,
of galükán] shutting, closing
gamáiins 27/8 [m. 〈i/jo〉]
common, unholy
gamarjjan [i] offend
gamarjjananda 10/17 [3 pl.
pres. pres.]
gamëliði 23/28 [past part., n.,
of gamëlijan] written, enrolled
gamôt cf. §16.2 (I) have room
ganah cf. §16.2 (it) suffices
ganasjan [i] save, heal
ganasjadá 17/50 [3 sg. pres. pass.]
ganisan 5/2 [Va] be saved,
be healed
ganibjís [m. 〈jo〉] kinsman
ganibjam 4/3, 4/6 [D pl.]
ganõhs [adj., m. 〈o〉] enough
ganõhái 20/7 [N pl.]
gaqiunán [iv] be made alive
gaqiunõda 12/24, 13/32
[3 sg. pret.]
gaqumþs [f. 〈o〉] assembly
gaqumájá 15/22 [D sg.]
gaqumáþim 21/2, 21/5
[D pl.]
garaðhtans [A pl. of garaðhts
‘just,’ q.v.]
garaðhtei 27/15 [f. 〈n〉] justice
garaðhtein 27/14 [D sg.]
garaðhteins 14/20 [G sg.]
garaðhts [adj., m. 〈o〉] just
garaðhtans 15/45 [A pl.]
gards cf. §9.1 [m. 〈i〉] household, court
gard 17/41 [A sg.]
garda 17/51, 19/33 [D sg.]
gardis 23/16 [G sg.]
garëhns [f. 〈i〉] plan, design
garëhns 27/26 [A sg.]
garúni [n. 〈jo〉] N or A sg.
counsel, consultation (see gátuðjands garúni)
garuns [f. 〈i〉] street
garunsim 21/2 [D pl.]
gasafyan 2/10 [V] see
gasalv 8/2, 12/20 [3 sg.
pres.]
gasafjîþ 25/7 [2 pl. pres.]
gasafjîþ 26/12 [3 sg. pres.]
gasêvûn 2/8, 25/5 [3 pl.
pres.]
gasafvands 8/6, 24/39, 27/23,
28/14 [pres. part., m., of gasa-
fjîvan] seeing
gasafvands 17/53 [N pl.]
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gasaẗvans 25/11 [past part., m., of gasaẗvan] seen

gaslboⁿ [ii] anoint

gaslbódëdeina 25/1 [3 pl. pret. opt.]

gasaljands 27/17 [pres. part., m., of gasaljan, i] giving up, offering

gasatjan [i] set, lay, place, establish

gasatida 19/36 [3 sg. pret.]

gasevun [3 pl. pret. of gasevhan 'see,' q.v.]

gasinbpja [m. <n>] companion

gasinbpjam 8/2 [D pl.]

gaskeirib 23/22, 24/34 [past part., n., of gaskeirjan, i] explained, interpreted

gasköhi [n. <jo>] pair of sandals

gasköhi 12/22 [A sg.]

gastaldan cf. §6.1 [VIIa]

possess

gastaśćald 6/10 [3 sg. pret.]

gastandan cf. §5.4 [VI] abide, stay, be restored

gastobun 5/2 [3 pl. pret.]

gaswiltan [III] die, be dying

gaswalt 17/52, 17/53, 24/44 [3 sg. pret.]

gatáiḥ [3 sg. pret. of gateihan 'tell,' q.v.]

gataíran 14/17 [IV] destroy, break

gataíranďa 26/8 [3 pl. pass. pres.]

gatairib 14/19 [3 sg. pres.]

gataůhun [3 pl. pret. of gatuihan 'lead, bring, take,' q.v.]

gatáujan [i] do, make, arrange

gataweį 12/19 [2 sg. imper.]

gatawida 8/3, 23/14 [3 sg. pret.]

gatawidęs 22/35 [2 sg. pret.]

gatáujands garůni 3/2 [particip-
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gawasjan sik clothe oneself
gawasida sik 18/29 [3 sg. pret.]
gawaúrkjan [i] prepare, accomplish
gawaúrh tédi 27/21 [3 sg. pret. opt.]
gawi 3/5, 11/14; cf. §3.1 [n.]
 〈ō〉 district, area
gāujā 3/3, 3/8, 5/8 [D sg.]
gāujē 5/1 [G pl.]
gāujīs 11/15 [G sg.]
giban 17/55 [V] give, yield
gaf 9/7, 9/8, 11/16 [3 sg. pret.]
gebun 2/14, 23/23 [3 pl. pret.]
gibib 12/22 [2 pl. imper.]
gif 1/11, 11/12 [2 sg. imper.]
gibu cf. §6.3 [f. 〈ō〉] gift
gistradagis 18/30 [adv.]
 〈tomorrow (for afar-daga 'after a day')〉
gōds (or -bps) 16/11 [m. 〈ō〉]
good
gōda¹ 9/8 [f. A sg.]
gōda² 16/11, 16/14 [m. N sg. (weak)]
gōdans 15/45 [m. A pl.]
gōdōn 10/20 [f. D sg.]
gōljìn 23/18 [i] greet
gōleib 15/47 [2 pl. pres.]
grēdags 6/6 [m. 〈ō〉] hungry
grētan [VII] weep
gāigrōtum 17/52 [3 pl. pret.]
grētīb 17/52 [2 pl. imper.]
grētantam 25/10 [pres. part., D pl., of gretan] weeping
gp ( = gu̲b̲) [A sg. of gu̲b̲ 'God,' q.v.]
gpā ( = guđa) [D sg. of gu̲b̲ 'God,' q.v.]
gbps ( = guđis) [G sg. of gu̲b̲ 'God,' q.v.]
gudja [m. 〈n〉] priest
gudjans 22/35 [N pl.]
gudjinassus [m. 〈u〉] priestly function
gudjinaus s 28/6 [G sg.]
gudjinōn [ii] perform a priestly function
gudjinōda 28/4 [3 sg. pret.]
gub¹ 18/30; cf. §3.1 [m.]

God
gp ( = gu̲b̲², below)
gpā ( = guđa, below)
gbps ( = guđis, below)
guda 18/24; (as gpā) 27/19 [D sg.]
gudis 3/7, 4/2, 4/10, 5/1, 5/7, 5/9, 6/3, 24/39,
 24/43, 28/6; (as gbps) 27/29
 〈G sg.〉
gub² (as gp) 27/2 [A sg.]
gub³ 24/34 [Voc. sg.]

-h 10/17 (babrōh); 18/25 (nih);
 22/37 (nuh) [clitic] and
haban cf. §§7.1, 10.2, 12.1, 21.1
 〈ii〉 have, take
habāída (or habaida) 9/5,
 9/6, 27/25 [3 sg. pret.]
(see also patei habaida ...)
habāidēdun 3/9, 7/13 [3
  pl. pret.]
habāib¹ 15/46, 21/1 [2
  pl. pres.]
habāib² 20/9 [3 sg. pres.]
haband 10/17, 12/17, 21/5
  [3 pl. pres.]
habāu 26/1, 26/2, 26/3
  [1 sg. pres. opt.]
habands 3/5, 8/5 [pres. part.,
m. of haban] having
habandō [n. A sg. (see jērē
habandō)
hafjan cf. §5.2 [VI] raise
haňhait [3 sg. pret. of háitan

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‘call, order,’ q.v.

hális 1 [adj., m. ⟨o⟩] hale, safe
hálana 13/27 [A sg.]

hális 2 23/18 [interjection] hail!
háims cf. §9.1 [f.] village
hárdeis 16/11, 16/12, 16/14, 16/16; cf. §2.3 [m. ⟨jo⟩]

herdsman
haírdjam 2/5, 2/9 [D pl.]
haírdjós 2/3, 2/8 [N pl.]
haírdjós 2/6 [Voc. pl.]

haírtō cf. §8.1 [n. ⟨n⟩] heart
haírtam 10/15 [D pl.]
haírtanē 8/12 [G pl.]

háitan cf. §13.1 [VII] call, order

haíháit 8/3 [3 sg. pret.]
haítada 14/19 [3 sg. pass. pres.]
haítáidāu 12/19, 12/21 [1 sg. pass. pres. opt.]
haítáis 28/29 [2 sg. imper.]

haíbi [f. ⟨jā⟩] field, heath
haíbjós 18/28, 18/30 [G sg.]

haíbjós seināizōs 11/15 [G of place] to his field

haldan 11/15 [VII] feed
hals [m. ⟨o⟩] neck
hals 12/20 [A sg.]

hana cf. §8.1 cock
handus [f. ⟨ω⟩] hand
handu 12/22, 17/54 [A sg.]
hansa [f. ⟨d⟩] cohort
hansa 23/16 [A sg.]

harjīs 1 2/9; cf. §2.3 [m. ⟨jo⟩]
host, army
hari 2/8 [A sg.]
harjīs 2 2/8 [G sg.]

hatis cf. §3.1 [n. ⟨o⟩] wrath, hatred
hatiza 5/7 [D sg.]
hatizis 3/2, 7/6 [G sg.]
hatjandam 15/44 [pres. part., m. D pl., of hatjān, ?i] hating

háubīp [n. ⟨o⟩] head
háubida 3/10 [N pl.]
háubidis 7/9 [G sg.]
háubīp 7/11, 7/12, 23/19 [A sg.]

háuf [3 sg. pret. of hiufan ‘mourn,’ q.v.]

háuhjan [i] exalt, glorify
háuhjáindāu 21/2 [3 pl. pass. pres. opt.]

haúrd [f. ⟨t⟩] door
haúrdāi 21/6 [D sg.]
haúrn [n. ⟨o⟩] horn, husk
haúrnē 11/16 [G pl.]

haúrnjān [i] blow a horn
haúrnjāis 21/2 [2 sg. pres. opt.]

háusjan [i] hear, listen to, harken

háuseīp 22/37 [3 sg. pres.]
háusidēdun 2/8, 2/10 [3 pl. pret.]
háusidēduāp 15/21, 15/43 [2 pl. pret.]
háusjand 10/16, 10/20, 16/16 [3 pl. pres.]

háusjandans 10/18, 25/11 [pres. part., m. pl., of háusjan] hearing, listening to

hawi 1 20/10 [n. ⟨jo⟩] grass
hawi 2 18/30 [A sg.]

Hēlias 24/36 Elias
Hēlian 24/35 [A sg.]

hér 4/7, 20/9, 25/6 [adv.] here
Hērōdēs 3/2, 3/4, 7/1, 7/3, 7/7, 7/10 [m.] Herod
Hērōdis 2/1, 7/3 [G sg.]

Hērōdia 7/3 [f.] Herodia
Hērōdiadins 7/1, 7/9 [G sg.]

hēpjō [f. ⟨n⟩] room, chamber
hēpjōn 21/6 [D sg.]

himins 14/18 [m. ⟨o⟩] heaven
himin 2/9, 12/18, 12/21 [A sg.]
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himina 1/10, 2/4, 3/7 [D sg.]
himinam 1/9, 2/8, 3/2, 15/45, 15/48, 18/26, 18/32, 21/1 [D pl.]
himinë 6/10, 14/19, 14/20 [G pl.]
himinis 2/7, 2/8, 2/14, 18/26 [G sg.]
himma 1/11, 2/6, 18/30 [D sg., (defective) pronominal adj.] this
hiufan [IIa] mourn
häuf 4/5 [3 sg. pret.]
hufum 4/8 [1 pl. pret.]
hufüf 4/9 [2 pl. pret.]
hiuhma 28/9 [m. (n)] crowd, throng
hláifs 6/7; cf. §2.3 [m. (o)] bread, loaf
hláibam 20/13 [D pl.]
hláibans 20/5, 20/9, 20/11 [A pl.]
hláibe 12/17 [G pl.]
hláibös 20/7 [N pl.]
hláif 1/11 [A sg.]
hláiw [n. (wo)] grave, tomb
hláiw 25/5 [A sg.]
hláia 7/13, 24/46, 25/2, 25/8 [D sg.]
hláiwis 24/46, 25/3 [G sg.]
hláuts [m. (o)] lot
hláuta 23/24 [D sg.]
hláuts imma uurrann 28/7 it became his lot
hleidumei 21/3 [f. (n)] left (hand), left (side)
hleidumein 23/27 [D sg.]
hrópjan [i] cry out, call
hrópidédun 22/40, 23/13, 23/14 [3 pl. pret.]
hrópjands 24/39 [pres. part., m., of hrópjan] crying out
hufum [1 pl. pret. of hiufan ‘mourn,’ q.v.]
hufüp [2 pl. pret. of hiufan ‘mourn,’ q.v.]
hugjan [i] think, suppose
hugidédun 4/3 [3 pl. pret.]
hugjáip 14/17 [2 pl. pres. opt.]
hührus 11/14 [m. (ω)] famine, hunger
hühráu 12/17 [D sg.]
hund [n. (o)] hundred
hundam 20/7 [D pl.]
hundafáps (or -ads) 24/39 [m. (i)] centurion
hundafada 24/45 [D sg.]
hundafáp 24/44 [A sg.]
hundam [D pl. of hund ‘hundred,’ q.v.]
hunsl 27/18 [n. (o)] offering
hunslastáps (or -ads) [m. (i)] altar
hunslastadis 28/12 [G sg.]
láv 4/7, 13/26, 20/9, 22/38; cf. §15.3 [interrog. pron., n.] what? (why?)
láv 2 18/25, 18/28, 18/31, 19/33, 21/3, 22/35, 23/12, 23/14, 23/24 [A]
láva patei 4/9, 18/28, 19/33 [adv. phr.] why?
lávañnei [f. (n)] skull
lávñneins 23/22 [G sg.]
lávëwa 18/28, 18/30 [adv.]
how?
lván 12/17 [adv.] how (before adj. or adv.)
lváhnun [adv.] ever (but used only in ni lváhnun, q.v.)
lvár 24/47 [adv.] where?
lváris 19/34; cf. §15.4 [interrog. pron., m.] who? which? (of more than two)
lvárizuh (lváris + -uh) 20/7, 23/24; cf. §20.2 [indef. pron.,
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m.) each, each one, every, every one
lvas¹ 5/5, 18/27, 25/3; cf. §15.3
[interrog. pron., m.] who?
what?
lvis [n. G sg.] (see lvis
wildēdi)
lvas² 19/35 [indef. pron., m.]
anyone
lvaŷrō 20/5 [adv.] whence?
lvazuh (lvas¹ + -uh) 15/22; cf.
§20.2 [indef. pron., m.]
each one
lvazuh saei 22/37 [indef. pron., m.]
whosoever (see also salva-
zuhtml saei)
lvē 15/47, 18/25, 18/31; cf. §15.3
[adv.] how? wherewith? with
what?
lveila¹ 23/25, 24/33 [f. (ā)]
hour, time, season
lveila² 24/33 [A sg.]
lveillāi 24/34, 28/10 [D sg.]
lveilaʃvāʃbs [m. (o)] inconstant
lveillvāʃbāi 10/17 [N pl.]
lveits [f. (o)] white
lveitāi 25/5 [D sg.]
lvelāuşps cf. §15.4 how great?
lveileks cf. §15.4 what sort?
lvis wildēdi 7/8 what she wanted
lvō cf. §15.3 [interrog. pron., f.]
who? what?
lvō 15/46 [A]

Iaeirus 17/41 [m.] Jairus
Iasirusalâm 4/1, 4/4, 4/6, 24/41
[indeclinable] Jerusalem
Iakōbus [m.] James
Iakōbis 24/40, 25/1 [G sg.]
Iakōbu 17/51 [A sg.]
Iáurðanas* the Jordan
Iáurðanāus 5/1 [G sg.]
Iáurðānē 6/2 [D sg.]
ib· (twalif) 20/13 [num.]
twelve
ibna 27/13 [adj., n. (a) (in-
flected only in weak declension)]
equal
iddja [3 sg. pret. of gaggan 'go,
come, walk,' q.v.]
ideriaga [f. (ā)] repentance
ideriaga 6/1 [A sg.]
ideriγōn sik [ii] repent
ideriγōdēduŋ sik 7/4 [3 pl.
pret.]
Iēsus 3/1, 4/1, 5/8, 6/4, 6/5,
20/5, 20/10, 20/11, 20/15, 22/
34/, 22/36, 22/37, 24/34, 24/37
[m.] Jesus
Iēsus 2/2, 2/11, 3/6, 4/3,
6/7, 22/33, 23/15, 25/6
[A sg.] (see also ni kara . . .
Iēsua 2/4, 6/8, 6/9 [D sg.]
Iēsus 17/41, 24/43 [G sg.]
ija¹ 7/3, 7/8 [A sg. of si 'she,' q.v.]
ija² 7/4 [N pl. of ita 'it,' q.v.]
ijōs [A pl. of si 'she,' q.v.]
ik 12/17, 15/22, 15/44, 16/11,
16/14, 16/15, 22/35, 22/37,
22/38; cf. §12.3 [personal
pron.] I
mik 11/12, 12/19, 16/14, 16/
15, 19/37, 22/34 [A sg.]
mis 11/12, 13/29, 13/31,
19/39, 22/35, 24/34 [D
sg.] (see also frāwārhta
mis and ni waiht bōtōs . . .
uns¹ (or unsis¹) 1/11, 1/12,
25/3 [D pl.]
uns² (or unsis²) 1/13, 19/38,
27/18 [A pl.]
weis 1/12 [N pl.]
im¹ [1 sg. pres. of wisan 'be,' q.v.]
im¹ [D pl. of is 'he,' q.v.]
ima [D sg. of is 'he,' q.v.]
in¹ 7/1, 7/9, 7/11, 10/17 [prep.,
+G] because of (see also in
bīzei and inuh bīs)

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in² 1/13, 2/1, 2/8, 2/9, 3/5, 4/1, 4/6, 4/11, 6/2, 6/5, 6/11, 8/1, 9/7, 9/8, 10/18, 11/13, 12/18, 12/21, 12/22, 15/22, 17/41, 18/26, 18/30, 20/15, 21/6, 22/33, 24/38, 24/41, 25/5, 25/7, 25/9, 28/8 [prep., + A] in, into, toward (see also in bairtein)

in³ 1/9, 1/10, 1/13, 2/1, 2/6, 2/10, 2/11, 3/2, 3/3, 3/10, 4/3, 4/4, 4/6, 4/10, 5/1, 5/8, 6/1, 6/2, 6/3, 6/4, 6/6, 7/2, 7/13, 8/1, 8/2, 8/4, 8/9, 8/12, 10/15, 10/17, 12/17, 12/18, 12/21, 14/19, 14/20, 15/45, 15/48, 17/51, 18/29, 19/33, 19/36, 19/38, 19/39, 19/41, 21/2, 21/4, 21/5, 21/6, 21/7, 22/37, 22/38, 22/39, 24/40, 24/41, 24/46, 25/5, 28/5 [prep., + D] in, into, among (see also in andwarþja, in frisahþai, warþ . . . in stunai)

in andwarþja 21/1, 24/39 [adv. phr.] before

in bafrightein 21/4, 21/6 [adv. phr.] openly

in frisahþai 26/12 [adv. phr.]

in an image (i.e., darkly, enigmatically)

in þizei 9/5 [adv. phr.] because

ina [A sg. of is 'he,' q.v.]

infeinan [iv] be moved, pity

infeinþða 12/20 [3 sg. pret.]

ingramjan [i] provoke

ingramjadja 26/5 [3 sg. pass. pres.]

inn 10/19, 13/28, 17/51, 24/43 [adv.] in, within

innana 23/16 [adv., + G]

within, inside

ins [A pl. of is 'he,' q.v.]

insaian cf. §10.4 [VII] sow in

insaianþ 10/15 [past part., n. A sg., of insaian] sown in

insaþvan [V] look, regard, behold

insaþvþp 18/26 [2 pl. imper.]

insaþvandeins 25/4 [pres. part., f. pl., of insaþvan] looking, regarding

insandjan [i] send, send forth

insandida 3/5, 7/1, 7/11, 11/15 [3 sg. pret.]

inu 4/3 [prep., + A] without, excepting

inuh þis 27/8 [adv. phr.] for this reason

inweitan [I] salute

inwitun 23/19 [3 sg. pret.]

inwindþpa [f. (þ)] injustice, inequity

inwindþpái 26/6 [D sg.]

inwinds [m.(o)] unjust, perverse

inwindans 15/45 [A pl.]

inwitun [3 sg. pret. of inweitan 'salute,' q.v.]

Ióhanns 5/1, 5/5, 5/7, 6/1, 7/4, 8/1, 19/38, 27/23 [m.] John

Ióhanné 6/4 [D sg.]

Ióhannën¹ 5/9, 17/51 [D sg.]

Ióhannën² 7/1, 7/6, 28/20 [A sg.]

Ióhannis 7/9, 7/11, 7/13 [G sg.]

Ióþef¹ 2/1, 4/5, 24/43 [m. Joseph

Ióþef² 2/11 [A sg.]

Ióþefa 3/1, 3/7, 4/1, 24/45 [D sg.]

Ióþezís 24/40, 24/47 [G sg.] of Joses

is¹ 7/12, 11/14, 13/27, 13/29, 17/42, 17/50, 17/54, 17/56,
GLOSSARY

19/39, 20/15, 23/23, 24/44;
cf. §7.3 [personal pron., m.] he
eis 7/2, 19/34, 22/40, 23/13,
23/14, 25/11 [N pl.]
im 7/11, 11/12, 17/56, 19/35,
19/36, 21/1, 21/7, 22/38,
23/12, 23/14, 23/15, 25/6,
28/1 [D pl.]
imma 7/4, 7/7, 7/11, 7/12,
11/16, 12/18, 12/20, 12/21,
13/27, 13/30, 13/31, 17/49,
17/50, 19/38, 19/39, 20/5,
20/7, 22/33, 22/37, 22/38,
23/23, 23/27, 24/41, 28/11,
28/16 [D sg.] (see also
was imma, mip imma . . . ,
hlaat us imma . . .)
ina 7/2, 11/15, 12/20, 12/22,
13/27, 13/28, 17/41, 17/42,
17/53, 20/6, 21/8, 23/13, 23/14,
23/16, 23/17, 23/18, 23/19,
23/20, 23/22, 23/24, 23/25,
23/26, 24/41, 24/44, 25/1,
25/6, 25/7, 28/15 [A sg.]
(see also ni karist ina . . .)
ins 7/1, 8/3, 18/26, 19/33
[A pl.]
is1 7/13, 12/20, 12/22, 13/25,
13/28, 20/8, 23/19, 23/21,
23/24, 23/26, 23/27, 24/39,
25/7, 28/4, 28/20 [G sg.]
is2 7/6, 10/15, 11/12 [G pl.]
is2 [G sg. of is `he,' q.v.]
is2 13/31, 22/33, 22/37 [2 sg.
pres. of wisan `be,' q.v.]
ist [3 sg. pres. of wisan `be,' q.v.]
ita [personal pron., n.] it
itza 7/4 [N pl.]
ita 10/16, 19/36, 24/46
[A sg.]
itann [V] eat (see sad itan)
ib 2/10, 3/2, 3/7, 3/9, 4/4, 4/9,
5/5, 5/6, 5/9, 6/8, 6/10, 7/6,
7/9, 8/3, 8/6, 8/10, 12/17, 13/28,
13/30, 14/19, 15/21, 15/22,
16/12, 16/13, 17/50, 17/56,
18/24, 18/27, 19/34, 19/39,
20/6, 20/10, 20/15, 21/3, 21/6,
22/36, 22/39, 22/40, 23/12,
23/13, 23/14, 23/15, 23/16,
23/23, 24/37, 24/44, 24/47,
26/1, 26/2, 26/3, 26/8, 26/11,
26/12, 26/13 [cj.] and, but
(as in "but to continue the
story")
Iudaius 22/35 [m. (u/i)] Jew
Iudaisas 3/3 [G sg.]
Iudaïes 3/3, 22/33, 22/39,
23/12, 23/18, 23/26
[G pl.]
Iudaïum 22/36, 22/38
[D pl.]
iupârō 24/38 [adv.] from
above, from on high
izai [D sg. of si `she,' q.v.]
izō [G pl. of is `he,' q.v.]
izō [G pl. of si `she,' q.v.]
izōs [G sg. of si `she,' q.v.]
izwar 15/48, 18/26, 18/32, 21/8
[pronominal adj., 2 pl., m.]
your, yours
izwarzai 18/25 [f. D sg.]
izwarzäizōs 14/20 [f. G sg.]
izwaramma1 18/25 [n. D
sg.]
izwaramma2 21/1 [m. D
sg.]
izwarans 15/44, 15/47 [m. A pl.]
izwars 15/45 [m. G sg.]
izwara [G pl. of bu `thou,' q.v.]
izwis1 14/18, 14/20, 15/22, 18/25,
18/29, 19/33, 19/41, 21/2, 21/5,
22/39, 25/7 [D pl. of bu `thou,
q.v.]
izwis2 15/44, 15/46, 18/30, 19/40
[A pl. of bu `thou,' q.v.]
\*: (sa:ths tiguns) 9/8, 10/20
Glossary

[jabáï] 15/46, 15/47, 19/35, 26/1, 26/2, 26/3 [cj.] if, even if, although (see also untë jabáï...)
jah 1/10, 1/12, 1/13, 2/1, 2/2, 2/3, 2/4, 2/5, 2/7, 2/8, 2/9, 2/11, 2/12, 2/13, 2/14, 3/1, 3/2, 3/4, 3/5, 3/7, 3/8, 3/9, 3/10, 4/1, 4/2, 4/3, 4/5, 4/6, 4/7, 4/8, 4/9, 4/11, 5/1, 5/2, 5/3, 5/4, 5/5, 5/6, 5/7, 5/9, 6/1, 6/2, 6/3, 6/4, 6/5, 6/6, 6/7, 6/8, 6/9, 6/11, 7/1, 7/2, 7/3, 7/6, 7/7, 7/8, 7/10, 7/11, 7/12, 7/13, 8/1, 8/2, 8/3, 8/4, 8/5, 8/7, 8/8, 8/9, 8/10, 8/11, 8/12, 8/13, 9/4, 9/5, 9/6, 9/7, 9/8, 9/10, 10/5, 10/11, 10/16, 10/17, 10/18, 10/19, 10/20, 11/12, 11/13, 11/14, 11/15, 11/16, 12/18, 12/20, 12/21, 12/22, 12/23, 12/24, 13/25, 13/26, 13/27, 13/28, 13/29, 13/31, 13/32, 14/18, 14/19, 14/20, 15/43, 15/44, 15/45, 15/46, 15/47, 16/12, 16/13, 16/14, 16/15, 16/16, 17/41, 17/42, 17/50, 17/51, 17/52, 17/53, 17/54, 17/55, 17/56, 18/24, 18/25, 18/26, 18/28, 18/30, 19/33, 19/35, 19/36, 19/37, 19/38, 19/39, 20/5, 20/9, 20/11, 20/13, 21/2, 21/4, 21/5, 21/6, 22/33, 22/35, 22/37, 22/38, 23/16, 23/17, 23/18, 23/19, 23/20, 23/21, 23/22, 23/23, 23/24, 23/25, 23/26, 23/27, 23/28, 24/33, 24/34, 24/35, 24/36, 24/38, 24/40, 24/41, 24/42, 24/43, 24/44, 24/45, 24/47, 25/1, 25/2, 25/3, 25/4, 25/5, 25/7, 25/8, 25/10, 25/11, 26/1, 26/2, 26/3, 26/9, 26/12, 26/13, 27/6, 28/1, 28/2, 28/8, 28/13, 28/15, 28/18, 28/19, 28/20 [cj.] and, also (see also jas-sáuñ)
jáináim [D pl. of jains ‘that, yon,’ q.v.]
jáinar 2/2, 2/3, 2/8, 3/9, 4/2, 5/2, 8/5, 11/13 [adv.] wonder, there
jáindré 5/4 [adv.] thither
jáindrè 5/9 [adv.] thither
jáins cf. §11.1 [demonstrative pron.] that, yon
jáinám 5/1, 6/4 [m. D pl.]
jáinata 11/14 [n. A sg.]
jáinis 11/15 [n. G sg.]
jas-sáuñ (= jah + sáuñ) 27/19 [m. A sg.] and sacrifice
jañõe... jañõe 26/8 [cj.]
either... or
jër [n. (o)] year
jërë 13/29 [G pl.]
jërë habandö 3/5; cf. §3.4 years old
jöta 14/18 [m. (n)] jot, iota (from Gk. iōra)
ju 12/19, 12/21, 27/6 [adv.] now, already
juggaláups [m. (o)] young man
juggaláup 25/5 [A sg.]
jühiza 11/12, 11/13 [adj., m., comparative of juggs] younger
jus [N pl. of ji ‘thou,’ q.v.]
juñan 24/42, 24/44 [adv.] already, now

Kafarnaum 8/4, 19/33 [indeclinable] Capharnaum (Capernaum)
kalkjö* (?kalki*) [f.] harlot
kalkjöm 13/30 [D pl.]
kann [1 sg. pres. or 3 sg. pres. of kunnan, ‘know, be acquainted with,’ q.v.]
kara [f. (a)] care, anxiety, concern (see ni kara..., ni karist...)
karist (= kara + ist) it concerns
GLOSSARY

(see ni karist ...)
karkara [f. ⟨a⟩] prison (from Lat. carcer)
karkarāi 7/2, 8/1 [D sg.]
kāupatjan cf. §17.1 buffet
kiusan cf. §4.2–3 [IIa] choose
klismjandei 26/1 [pres. part., f., of klismjan, i] tinkling
klismō 26/1 [f. ⟨n⟩] cymbal
kniu* cf. §3.3 [m. ⟨wo⟩] knee
kniwa [A pl.] (see lagjan-dans kniwa)
kniwam 3/9 [D pl.]
kukjan [i: + D] kiss
kukida 12/20 [3 sg. pret.]
kuni cf. §3.1 [n. ⟨jo⟩] race, generation, lineage
kuni 5/7 [Voc. sg.]
kunjs seinis 28/5 [noun phr.] (for priests) of his lineage
kunnan [pret. pres.] know, be acquainted with
kann 16/14, 16/15 [1 sg. pres.]
kann 16/15 [3 sg. pres.]
kunnun 26/9 [1 pl. pres.]
kunnun 16/14 [3 pl. pres.]
kunpi1 26/8 [n. ⟨jo⟩] knowledge
kunpi2 26/2 [A sg.]
kunja 4/11 [D sg.]
Kwreinaus [m.] a Cyrenian
Kwreinaui 23/21 [A sg.]

'I. ⟨prins tiguns⟩ 9/8, 10/20
[num., A pl.] thirty
lag [3 sg. pret. of ligan 'lie, recline,' q.v.]
lagian [i] lay, lay down, set, place
lagja 16/15 [1 sg. pres.]
lagijib 16/11 [3 sg. pres.]
lagjandans kniwa 23/19 [particpial phr.] laying knees (i.e., kneeling)
lāiks [m. ⟨h⟩] dance, dancing
lāikins 13/25 [A pl.]
lāis cf. §16.2 (I) know
lāisareis [m. ⟨jo⟩] teacher, master
lāisari1 17/49 [A sg.]
lāisari2 19/38 [Voc. sg.]
lāisarjam 4/4, 4/6 [D pl.]
lāiseins cf. §9.1 [f.] doctrine
lāisjan [i] teach
lāisji 14/19 [3 sg. pres. opt.]
lāistjan [i] follow
lāisteip 19/38 [3 sg. pres.]
lāistidēdun 24/41 [3 pl. pret.]
lamb [n. ⟨o⟩] lamb, sheep
lamba1 16/12 [N pl.]
lamba2 16/11, 16/12, 16/15, 16/16 [A pl.]
lambam 16/12 [D pl.]
lambē [G pl.] (see ni karist ...)
land [n. ⟨o⟩] land, country
land 11/13 [A sg.]
lāun [n. ⟨o⟩] reward, wage
láun 21/1 [A sg.]
lāusjan [i] free, deliver
láusei 1/13 [2 sg. imper.]
lek1 18/25 [n. ⟨o⟩] body, flesh
lek2 7/13, 24/45, 26/3 [A sg.]
leka1 3/10 [N pl.]
leka2 18/25 [D sg.]
leikis 24/43 [G sg.]
lein [n. ⟨o⟩] linen
lein 24/46 [A sg.]
leina 24/46 [D sg.]
leitil galāubjandans 18/30 [participial phr.] of little faith
leitils cf. §18.1 [⟨o⟩] little
leitil 20/7 [A sg.] (see also leitil galāubjandans)
lētan cf. §6.1 [VIIb] let, let
GLOSSARY

out, leave, suffer, let be
laifōt 6/8 [3 sg. pret.]
lēt 24/36 [2 sg. imper.]
lētands stibna mikila 24/37
[participial phr.] uttering a great cry
libáins [f. ⟨ō⟩] life
libáináis 10/19 [G sg.]
liban [iii] live
libāip 25/11 [3 sg. pres.]
libands 11/13 [pres. part., m., of liban] living
ligan [V] lie, recline
lag 8/9 [3 sg. pret.]
lima (see aitō ...)
lisan [V] gather
lisand 18/26 [3 sg. pres.]
liubōstōn p. xvii [f. D sg. of superlative of liubs] dearest
liuhap [n. ⟨o⟩] light
liuhap 3/2 [A sg.]
liuta [m. ⟨n⟩] hypocrite
liutans 21/2, 21/5 [N pl.]
liubhareis [m. ⟨jo⟩] singer
liubarjans 2/8 [A pl.]
lustus [m. ⟨u⟩] desire, lust
lustjus 10/19 [N pl.]
magan* cf. §16.2 [pret. pres.]
be able
mag 18/24, 18/27 [3 sg. pres.]
magi 19/39 [3 sg. pres. opt.]
magùp 18/24 [2 pl. pres.]
Magdalēnē 1 24/40, 24/47, 25/1 [f.] Magdalene
Magdalēnē 2 25/9 [D sg.]
magula 20/9 [m. ⟨n⟩] little boy
magus [m. ⟨u⟩] boy
magiwē 13/26 [G pl.]
mahts 1/13 [f. ⟨ō⟩] power, virtue, miracle
maht 19/39 [A sg.]
máis 18/25, 18/26, 18/30, 23/14
[adv.] more, rather
máists 19/34 [adj., m. ⟨o/n⟩]
(strong)] greatest, chief
máista 26/13 [m. N sg.
(weak)]
māibms [m. ⟨o⟩] gift
māibmans 2/13, 2/14 [A pl.]
mammōna [⟨n⟩] mammon,
wealth (from Aramaic māmōnā
via Gk.)
mammōnin 18/24 [D sg.]
manag 20/10; cf. §18.1 [n. ⟨ō⟩]
much, many, great
managa 9/5 [f. A sg.]
managáim 20/9 [m. D pl.]
managans 11/13 [m. A pl.]
managōs 24/41 [f. N pl.]
managei 8/8; cf. §8.1 [f. ⟨n⟩]
multitude
manageim 8/1 [D pl.]
manageiin 23/15 [D sg.]
manageins 1 8/11, 17/42
[N pl.]
manageins 2 20/5, 28/9 [G sg.]
managiz 1 14/20 [n., comparative of manag]
greater, more
managiz 2 15/47 [A sg.
managōs [f. N pl. of manag
'much, many, great,’ q.v.]
manasēs (or -ps) [f. ⟨ō⟩] man-
kind, the world ("man-seed")
manasēdāis 27/20, 27/30
[G sg.]
manna 8/5, 11/16, 18/24; cf. §8.3
[m. ⟨n⟩] man
mann 8/7, 17/56 [D sg.]
mannam 21/2, 21/5 [D pl.]
mannē 8/3, 8/13, 11/11,
17/49, 21/1, 23/21, 26/1
[G pl.]
mans 1 8/3, 14/19, 20/10 [A pl.]
mans 2 8/6 [G sg.]
mannahun (or mann hun) 25/8 [indef. pron., m.]
someone (see also ni man n hun)

marei [f. (n)] sea, lake
marein 8/2 [D sg.]

Maria 2/1, 2/2, 4/5, 4/7 [f.]
Mary (mother of Jesus; see also Maria)
Marian 2/11 [A sg.]
Marin 3/1, 3/7, 4/1 [D sg.]

Marja 24/40, 24/47, 25/1 [f.]
Mary (except the mother of Jesus; see also Maria)
Marjin 25/9 [D sg.]

mat [A sg. of mats ‘food,’ q.v.]

matjian [i] eat
matidëdu n 11/16 [3 pl. pret.]
matjáina 20/5 [3 pl. pres. opt.]
matjáip 18/25 [2 pl. pres. opt.]
matjam 18/31 [1 pl. pres.]

matjandans 12/23 [pres. part., m., of matjian] eating
matjandom 20/13 [N pl.]

mats [m. (ö)] food
mat 17/55 [A sg.]

máujös [G sg. of mawi ‘maiden,’ q.v.]

maúrgins [m. (ö)] morning
maúrgin 2/11, 25/9 [D sg.]

maúrnan [iii] be anxious
maúrnäip 18/25, 18/31 [2 pl. imper.]

maúrnands 18/27 [pres. part., m., of maúrnan] being anxious

maúrþ [n. (ö)] murder
maúrþis 3/6 [G sg.]

maúrþjan [i] murder, kill
maúrþreip 15/21 [3 sg. pres.]

mawi cf. §6.3 [f. (j)al] maiden
máujös 17/51 [G sg.]

mawi 17/54 [Voc. sg.]

mein¹ 13/31 [possessive, n.]

my, mine

mein² 26/3 [n. A sg.]
meina¹ 16/14 [n. N pl.]
meina² 16/14 [n. A pl.]
meina³ 16/15 [f. A sg.]
meina⁴ 22/36 [f. N sg.]

meinai¹ 22/36 [m. N pl.]
meinai² p. xvii [f. D sg.]
meinàiim 13/29 [m. D pl.]
meináizös 16/16, 22/37 [f. G sg.]

meinamma¹ 12/18 [m. D sg.]
meinamma² 19/37, 19/39, 19/41 [n. D sg.]

meinis 12/17 [m. G sg.]
meinös 26/3 [f. A pl.]

meins 12/24, 24/34 [m. N sg.]

mënöps cf. §15.1 month

mërjands 5/1, 6/1, 8/1 [pres. part., m., of mërjan, i] preaching

midjis* [adj., m. (jo)] middle
midjäm 19/36 [D pl.]

mik [A sg. of ik ‘1,’ q.v.]
mikils 14/19, 25/4; cf. §18.1 [m. (ö)] great

mikila [f. A sg.] (see ië-tands stibna . . .)
mikilái 24/34 [f. D sg.]
minnists [adj., m. (o/n) (strong)]
least, smallest

minnista 14/19 [m. N sg. (weak)]
minnistänö 14/19 [f. G pl.]
minniza [(m)] less, smaller

mizzins 24/40 [m. G sg.]

mis [D sg. of ik ‘1,’ q.v.]

missö 19/33, 19/34, 25/3; cf. §19.2a [adv.] each other, one
another, reciprocally
mitōn [ii] think, ponder, consider
mitōda 26/11 [1 sg. pret.]
mítōdeđup 19/33 [2 pl. pret.]
mítōp 26/5 [3 sg. pres.]
mip 3/1, 3/2, 3/7, 4/1, 4/6, 6/6, 8/2, 8/8, 10/16, 13/29, 13/30, 13/31, 19/33, 23/23, 23/27, 23/28, 27/27, 27/30 [prep., + D] with, among
mip imma wisandam 25/10 [participial phr.] who had been with him
mipfaginōn [ii] rejoice with
mipfaginōp 26/6 [3 sg. pres.]
mipgagan [VII] accompany
mipbddjėdu 24/41 [3 pl. pret.]
mipṣatjan [i] remove
mipṣatjāu 26/2 [1 sg. pres. opt.]
mipbanēi 9/4, 17/42, 28/4 [cj.] while, when
mizdō [f. ḳḥ] reward
mizdōn 19/41 [D sg.]
mizdōn² 21/2, 21/5 [A sg.]
mizdōn³ 15/46 [G pl.]
mödags 13/28, 15/22 [o] angry
mötareis [m. ḳḥ] publican
mötarjōs 5/4, 15/47 [N pl.]
munan cf. §16.2 think
mundōn sis [ii] note, mark
mundōda sis 7/6 [3 sg. pret.]

nadrs* [m. ḳḥ] viper, adder
nadre 5/7 [G pl.]
nahtamats [m. ḳḥ] supper
nahtamat 7/7 [A sg.]
nam [3 sg. pret. of niman 'take,
accept, receive,' q.v.]
namō 1/9, 1/37; cf. §8.1
[n. ḳḥ] name
namin 8/12, 19/37, 19/38, 19/39, 19/41 [D sg.]
namō 28/20 [A sg.]
namuh (= nam + uh) 20/11
and (he) took
nasjan cf. §§7.1, 10.2, 13.1, 14.3 [i] save
nasjands 27/10 [pres. part., m., of nasjan] savior
naūh [adv.] yet, still
naūh ni 5/8 [adv.] not yet
naūhpan (= naūh + ān) 17/49 [adv.] (then) yet, still
naūhpanuh (= naūh + ān + uh) 12/20 [adv.] yet, and (then) yet, still, and still
nāus cf. §9.1 corpse
Nazarafp [indeclinable] Nazareth
Nazarafp 4/11, 6/4, 6/11 [D sg.]
Nazaraius [m. ḳḥ] Nazarene
Nazōraiu 25/6 [A sg.]
nē 22/40 [adv.] not, no, nay
nēv 13/25 [adv.] near
nēvundja [m. ḳḥ] neighbor
nēvundjan 15/43 [A sg.]
nēmi [3 sg. pret. opt. of niman 'take, accept, receive,' q.v.]
ni 1/13, 3/9, 5/5, 6/8, 7/4, 7/5, 7/10, 9/5, 9/6, 9/7, 10/17, 11/13, 11/16, 13/28, 14/17, 14/18, 14/20, 15/21, 16/12, 16/16, 17/49, 17/50, 17/51, 17/52, 17/56, 18/24, 18/25, 18/26, 18/31, 19/37, 19/38, 19/39, 19/41, 20/7, 20/12, 21/1, 21/2, 21/3, 21/5, 21/7, 21/8, 22/36, 22/38, 23/23, 25/6, 25/8, 25/11, 26/1, 26/2, 26/3, 26/4, 26/5, 26/6, 27/12,
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28/1, 28/16 [adv.] not
(see also nih, nist, nist saei, niu, panase ḫuṣ ni)
ni áiw (or áiw ni) 13/29, 26/8
[adv. phr.] never
ni Ivanhun 13/29 [adv. phr.]
ever
ni kara was lēsu 6/10 [ + G]
Jesus had no concern for
ni karist ina ḫiżē lambe 16/13
he has no care for the sheep
ni mannahun 19/39; cf. §19.2e
no one
ni sōke ḫi pæin áin 26/5 [verb
phr.] is not self-seeking
ni wafht bōtōs mis tājuā 26/3
I do myself nothing of advantage
(i.e., I gain nothing)
nibái 14/20 [cj.] unless, except
nih¹ (= ni + -h) 18/25, 18/29,
26/5, 27/13 [cj.] and not,
nor, not even
nih² . . . nih 18/26, 18/28 [cj.]
neither . . . nor
niman cf. §§8.4 [IV] take,
accept, receive
nam 23/23 [3 sg. pret.]
(see also namuh)
nēmi 23/21, 23/24 [3 sg.
pret. opt.]
nimāi 20/7 [3 sg. pres. opt.]
nimand 10/16 [3 pl. pres.]
nimands 19/36 [pres. part., m.,
of niman] taking, accepting,
receiving
nist (= ni + ist) 16/12, 19/40,
22/36, 25/6 is not
nist saei 27/1 there is none who
niu (= ni + u) 15/46, 15/47,
18/25, 18/26 [interrog. adv.]
not? (presupposes positive an-
swer)
niu úaftō 5/5 [cj.] whether
niuklahs 26/11; cf. §26.1g
[m. ⟨o⟩] childish
niunda [num., ⟨m⟩] ninth
niundōn¹ 24/33 [f. A sg.]
niundōn² 24/34 [f. D sg.]
nu 14/19, 15/48, 18/31, 21/2,
21/8, 22/36, 22/39, 23/12,
26/12, 26/13, 27/22 [adv.]
now, so, therefore
nuh (= nu + -h) 22/22 [interrog.
adv.] now? so? well?
nuta [m. ⟨n⟩] catcher
nutans 8/3 [N pl.]
ōgan* [pret. pres.] be afraid
ōgs 28/16 [2 sg. imper.]
ōhtēdun 25/8 [3 pl. pret.]

Paítrus [m.] Peter
Paítráu 25/7 [D sg.]
Paítráus 20/8 [G sg.]
Paítru 17/51 [A sg.]
paraskawē 24/42 Parasceve,
day before the Sabbath (=
preparation day)
pasxa [f.] Passover, Pasch
(from Heb. via Gk.)
pasxa 22/39 [D sg.]
paúrpuráí 23/17, 23/20 [D sg.]
purple (from Gk. πορφύρα)
Peilātu 22/33, 22/35, 22/37,
22/38, 23/12, 23/14, 23/15,
24/44 [m. ⟨a⟩] Pilate
Peilātāu 24/43 [D sg.]
plapja* [f.] street, square
plapjō 21/5 [G pl.]
plinsjan [i] dance
plinsida 7/7 [3 sg. pret.]
praítōriaun 23/16 [m.] pre-
torium (from Lat. via Gk.)
praītāuria 22/33 [D sg.]
praūfētja 26/8 [n. N pl.]
prophecy (from Gk. προφήτης)
praūfētjans 26/2 [m. A pl.]
praūfētjan [i] prophesy (from
GLOSSARY

Gk.)
praúftam 26/9 [1 pl. pres.]
praúftus 5/6, 5/9 [m. ōi/ūi]
prophet (from Gk.)
praúftuns 14/17 [A pl.]

qáinóndam 25/10 [pres. part.,
m. D pl., of qáinón, ii] lamenting
qam [3 sg. pret. of qiman "come,
arrive," q.v.]
qâb [3 sg. pret. of qìban "say," q.v.]
qâbuh (= qâb + uh) 20/5, 22/33
and (he) said
qêmjáu [1 sg. pret. opt. of qiman
"come, arrive," q.v.]
qáns 7/3, 28/18 [f. 〈ô〉] wife,
woman
qèn 7/5 [A sg.]
qênaï p. xvii [D sg.]
qêbun [3 pl. pret. of qìban "say,"
q.v.]
qimáiu (= qimái + u) 24/36
whether (he) will come
qiman cf. §5.1 [IVa] come,
arrive
qam1 14/17, 22/37 [1 sg. pret.]
qam2 2/4, 3/7, 5/9, 6/4, 6/11, 8/1,
12/20, 13/27, 13/30, 17/41,
19/33, 27/8 [3 sg. pret.]
qêmjáu 14/17 [1 sg. pret. opt.]
qémun 2/1, 2/10, 2/12, 5/2,
6/2, 8/11, 9/4 [3 pl. pret.]
quimái 1/10 [3 sg. pres. opt.]
(see also qìmáiu)
quimíp 10/15, 10/17, 14/20,
26/10 [3 sg. pres.]
quimands 8/10, 12/17, 13/25,
17/51, 24/43 [pres. part., m.,
of qiman] coming, arriving
quimandan 16/12, 23/21
[A sg.]

quínó [f. 〈n〉] woman
quínóns 24/40 [N pl.]
quìban1 cf. §5.1 [Va] say,
speak, name, tell, call
quá 2/5, 3/7, 4/7, 4/9, 5/7,
5/9, 6/3, 6/7, 7/4, 8/6,
11/12, 12/17, 12/21, 12/22,
13/27, 13/29, 13/31, 17/52,
19/35, 19/36, 19/39, 20/6,
20/8, 20/10, 20/12, 22/37,
22/38, 23/12, 23/14, 24/35,
25/6, 25/7, 27/28, 28/15
[3 sg. pret.] (see also qa-
buh)
quèbun 8/8, 22/34, 24/35,
25/3, 25/8 [3 pl. pret.]
quìb 6/7 [2 sg. imper.]
quìba 12/18, 14/18, 14/20,
15/22, 15/44, 18/25,
19/41, 21/2, 21/5 [1 sg.
pres.] (see also qìbuh)
quìbeina (= qèbeina) 17/56
[3 pl. pret. opt.]
quìbis 22/34, 22/37 [2 sg.
pres.]
quìbìp1 15/22, 23/12 [3 sg.
pres.]
quìbìp2 [2 pl. imper.] (see
qìbiduh)
quìban2 15/21, 15/43 [past part.,
n., of quìban1] said
quìbanô 23/28 [A sg.]
quìbands 17/49, 17/50, 17/54,
19/38, 22/38, 24/34, 24/36
[pres. part., m., of quìban1]
saying
quìbandsâns 18/31, 22/40
[N pl.]
quìbiduh (= quìbìp + uh) 25/7
and tell
quìbuh (= quìba + uh) 18/29 and
I say
qumans 19/33 [past part., m.,
of qiman] come, arrived
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‘r (taihuntēhund) 9/8, 10/20
[ num., A pl.] a hundred
ragineis 24/43 [m. 〈jo〉] counselor
rahnīps 23/28 [past part., m., of rahnjan, i] counted, reckoned
raftīs 9/4 [adv.] indeed
raftōs wārkeip 6/3 [verb phr.] make straight!

raka 15/22 (abusive epithet, ‘fool,’ from Aramaic via Gk.)
raja [f. 〈n〉] number, account
raja 20/10 [D sg.]
raus [n. 〈o〉] reed
raus 24/36 [A sg.]
rausa 23/19 [D sg.]
razda [f. 〈d〉] tongue, language
razdōm 26/1 [D pl.]
razdōs 26/8 [N pl.]
razi [n. 〈o〉] house
razn 13/25 [A sg.]
reirō 25/8 [f. 〈n〉] trembling
rignjan [i] rain
rignjeip 15/45 [3 sg. pres.]
riqis 24/33 [n. 〈o〉] darkness
rödjan cf. §§ 8.4 [i] speak
rödida 26/11 [1 sg. pret.]
rödjāu 26/1 [1 sg. pres. opt.]
rödjands 8/1 [pres. part., m., of rōdjan] speaking
rödjandin 17/49 [D sg.]
Rufus [〈aw〉] Rufus
Rufáus 23/21 [G sg.]
rūna [f. 〈a〉] mystery, secret, counsel
rūnōs 26/2 [A pl.]

sa1 2/5, 2/9, 5/5, 5/9, 6/9, 7/8, 9/3, 10/14, 11/12, 11/13, 12/21, 12/22, 12/24, 13/25, 13/30, 16/11, 16/12, 16/13, 16/14, 22/40, 23/26, 24/39, 25/4, 28/16; cf. §§ 2.2–3 [definite article, m.] the
phāi1 2/8, 2/10, 2/14, 4/3, 4/5, 9/7, 15/46, 21/2, 21/5, 21/7 [N pl.]
phāim1 2/5, 2/9, 3/2, 4/6, 8/5, 15/21, 15/44, 20/11, 20/13, 25/10 [D pl.]
phamma 2/5, 6/7, 8/7, 20/10, 22/36, 24/45 [D sg.]
phans 2/14, 8/3, 15/44, 15/46, 15/47, 19/35, 20/10, 20/11 [A pl.]

sa2 2/7, 2/14, 5/9, 6/3, 15/48, 18/26, 18/32, 27/28; cf. §§ 2.2–3 [demonstrative (or personal) pron., m.] this, that, he (she, it) (see also sah, sahavuṣ saei)
phāi2 10/15, 10/16, 10/18, 10/19, 10/20, 20/5 [N pl.]
phāim2 1/12, 5/7, 18/26, 20/7, 21/8 [D pl.]
phamma2 8/6, 21/1, 21/6, 22/37, 22/38 [D sg.]
phises 15/45, 27/8 [G sg.]
phize ḫ 2/13, 14/20, 18/29, 20/8, 20/11, 24/35 [G pl.]
phizei1 2/10, 16/12, 17/41 [G sg.]
sabbatō 24/42, 25/9 [m. indeclinable] Sabbath (see also fruma sabbato)
sad itan 11/16 [verb phr.] eat one’s fill
Sadduakeis 5/4 [m. pl.] Sadducees
sads* (or -bps*) [adj., m. 〈o〉] satisfied
sadāi 20/12 [m. N pl.]
sa(s) = sa2 + -eṭi 13/30, 14/19, 15/21, 15/22, 16/12, 19/37,

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sațivan deins 24/40 [f. N pl.]
sajand (see sațian)
saijands (see saiands)
saijip [3 sg. pres. of sațian ‘sow,’ q.v.]
sâir 3/9 [n. (o)] sorrow
sâiwala¹ 18/25 [f. (ā)] soul, life, spirit
sâiwala² 16/11, 16/15 [A sg.]
sâiwâlái 18/25 [D sg.]
sakan cf. §5.1 [VI: + D] rebuke
sök 5/7 [3 sg. pret.]
sakans 6/8 [past part., m., of sakan] rebuked
saljan 28/7 [i] make an offering
Salâme 24/40, 25/1 [f.] Salome
sama [adj., n. (n)] same
samô 15/46, 15/47 [A sg.]
samaleikô 10/16, 20/11 [adv.]
in like manner, likewise
samana 11/13, 27/4 [adv.]
together
samô [A sg. of sama ‘same,’ q.v.]
sandjandan 19/37 [pres. part., m. A sg., of sandjan,i] sending
Satanas 10/15 Satan
Saûlâumôn 18/29 Solomon
saûrga[f. (ā)] sorrow, care
saûrgâs 10/19 [N pl.]
saûrgan [iii] be concerned, be anxious
saûrgâjiûb 18/28 [2 pl. pres.]
sàûps [m. (i)] sacrifice
sàup [A sg.] (see jas-sàup)
sêlvum [1 pl. pret. of sâihvan ‘see,’ q.v.]
sêlvun [3 pl. pret. of sâihvan ‘see,’ q.v.]
sei (shortened form of söeî)

19/38, 19/39, 19/40, 19/41,
20/9, 21/4, 21/6, 22/37, 24/42,
24/43, 27/29; cf. §14.1 [relative pron., m.] (he) who, which, that (corresponding [f.] is sêei,
[n.] is pâtei. See also pîshvâzuhsaei, nist saei, salvazuh saei)

şâieî 10/16, 10/20 [N pl.]
saggws [m. (i)] song, music
saggwins 13/25 [A pl.]
sah (= sa² + -h) 14/19, 17/41,
22/40; cf. §14.2 [emphatic demonstrative pron., m.] he (she, it) especially
salvazuh saei (= sa² + hvazuh saei)
19/37; cf. §19.2d [indef. pron., m.] whosoever
sâi (?sâî) 2/4, 2/6, 2/7, 4/8, 5/9,
6/5, 8/7, 8/8, 9/3, 13/29, 17/41,
24/35, 25/6, 27/28 [interjection] lo!
saijan (or saîjan) cf. §6.1 [VIIb]
sow
saiada 10/15 [3 sg. pass.
pres.]
saiand 18/26 [3 pl. pres.]
saijîb 10/14 [3 sg. pres.]
saisô 9/4 [3 sg. pret.]
saijanans 10/16, 10/18, 10/20
[past part., m. N pl., of saijan]
sown
saijands (or saijands) 9/3, 10/14
[pres. part., m., of saijan] sower
sâîstî 24/33 [num., f.] sixth
saîvan 21/1; cf. §5.1 [Vb]

see
saîvam 24/36, 26/12 [1 pl.
pres.]
saîvip 21/4, 21/6 [3 sg.
pres.]
sêlvum 19/38 [1 pl. pret.]
sêlvun 24/47 [3 pl. pret.]
saîvans 5/9 [past. part., m., of saîvan] seen

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11/12, 27/24 [relative pron., f.] (she) who, which
Seimón [m.] Simon
Seimóna 23/21 [A sg.]
Seimónis (or -náus) 8/9, 20/8 [G sg.]
Seimónu 8/2 [A sg.]
sein [possessive, n. (referring to the subject of its own clause)]
its, its own
sein (or seinata) 11/12, 11/13 [A sg.] (see also ni sökeip . . .)
seina1 15/45 [possessive, f. (referring to the subject of its own clause)] her, her own
sein2 16/11, 21/5 [A sg.]
seináí 19/41, 21/7 [D sg.]
seinázis [G sg.] (see háiptís seinázís)
seins* [possessive, m. (referring to the subject of its own clause)]
his, his own
seináim 12/22, 20/12 [D pl.]
seinázé 28/3 [G pl.]
seina 21/2 [N pl.]
seinamata 9/3, 12/20, 15/22, 18/29 [D sg.]
seinana 17/41, 18/27 [A sg.]
seinis [G sg.] (see kunjís seinís)
sëls 26/4 [m. ⟨i/jo⟩] kind, good
si 7/6, 7/9; cf. §7.3 [personal pron., f.] she
ija1 7/3, 7/8 [A sg.]
jës 7/10, 25/8 [A pl.]
izáí 7/10, 7/12, 17/55, 25/11 [D sg.]
izó 7/11 [G pl.]
izós 7/7, 17/54, 17/55, 17/56 [G sg.]
sibakバンei (see ailőe . . .)
sibun 25/9 [num.] seven
sijái [3 sg. pres. opt. of wisan ‘be,’ q.v.]
sijáim [1 pl. pres. opt. of wisan ‘be,’ q.v.]
sijáip [2 pl. pres. opt. of wisan ‘be,’ q.v.]
sijup [2 pl. pres. of wisan ‘be,’ q.v.]
sik 27/17; cf. §7.3 [general reflexive pron., A] (see also gahaftjan sik, gawasjan sik, id-reigón sik, skaman sik)
sis 10/17, 12/17, 19/34, 25/3, 25/8 [D] (see also mundón sis)
silba 20/6, 24/43, 27/15 [m.] himself
silbin 22/34 [D sg.]
sildaleikjan [i] wonder, marvel
sildaleikida 24/44 [3 sg. pres.]
sind [3 pl. pres. of wisan ‘be,’ q.v.]
sineigs cf. §18.1 old
sinista cf. §18.1 [superlative of sineigs, q.v.]
sinteinô 13/31 [adv.] always
sinteins [adj., m. ⟨o⟩] daily
sinteinan 1/11 [A sg.]
sipöneis [m. ⟨j/o⟩] disciple
sipônjam 20/12, 25/7 [D pl.]
sipônje 20/8 [G pl.]
sipônjós 5/2, 6/2, 7/13 [N pl.]
sis [D of sik, general reflexive pron., q.v.]
sitands 19/35 [pres. part., m., of sitan, V] sitting
sitandan 25/5 [A sg.]
siuķei [f. ⟨u⟩] sickness
siukeins 8/12 [A pl.]
siuns [f. ⟨i⟩] sight, appearance
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siunáí [D sg.] (see warp… in siunái)

skáidan cf. §6.1 [VIIa] sever

skál [1 sg. pres. of skulan ‘owe, must,’ q.v.]

skalkínón 18/24 [ii] serve

skalkínódá 13/29 [1 sg. pres.]

skalks [m. ⟨o⟩] servant

skalkam 12/22 [D pl.]

skaman sik [iii] be ashamed

skamáida sik 7/10 [3 sg. pret.]

skatts [m. ⟨o⟩] a coin. denarius

skatté 20/7 [G pl.]

skip [n. ⟨o⟩] ship, boat

skipam 8/2 [D pl.]

skuggwá [m. ⟨n⟩] mirror, glass

skuggwan 26/12 [A sg.]

skula [m. ⟨n⟩] debtor (see skula wairpib)

skulam 1/12 [D pl.]

skulu wairpib 15/21, 15/22 is liable

skulan* cf. §16.2 [pret. pres.]

owe, must

skal 16/16 [1 sg. pres.]

skulda 4/10 [1 sg. pret.]

skulans 1/12 [pres. part., m., of skulan*] owing

skuld wisan 7/5, 13/32 [verb phr.] be proper or lawful (impersonal)

skulda [1 sg. pret. of skulan* ‘owe, must,’ q.v.]

slahan [VI] strike

slóhun 23/19 [3 pl. pret.]

slawan [iii] be silent

slawáidédun 19/34 [3 pl. pret.]

slépan cf. §6.1 [VIIa] sleep

slépib 17/52 [3 sg. pres.]

slóhun [3 pl. pret. of slahan ‘strike,’ q.v.]

smwrra 23/33 [D sg.] myrrh

(from Gk. ἀμύρα, of Semitic origin)

sneipán [I] cut, reap

sneipänd 17/26 [3 pl. pres.]

sniwan cf. §5.3 [Va] hasten

snáu 5/1 [3 sg. pret.]

snéwun 5/4 [3 pl. pret.]

só1 6/3, 7/3, 7/7, 8/8, 8/10, 21/4, 22/35, 22/38, 24/40, 24/47, 25/1; cf. §6.3 [definite article, f.]

the

þizáí1 6/4, 6/6, 6/11, 8/6, 23/15, 23/20, 25/9 [D sg.]

þizáí2 6/10, 14/19 [G pl.]

þizáís1 17/51, 27/19, 27/30 [G sg.]

þo1 6/2, 6/10, 8/9, 8/10, 12/22, 27/24 [A sg.]

þoís1 6/9, 21/12 [A pl.]

þoís2 26/13 [N pl.]

só2 17/42 [demonstrative (or personal) pron., f.] this, that, she (he, it) (see also sóh)

þizáí2 p. xvii, 10/20 [D sg.]

þizáís2 26/13 [G pl.]

þizáís3 10/19 [G sg.]

þo2 17/52 [A sg.]

þoís3 23/34 [A pl.]

sóei (= só + -ei, spelling varies with sei, q.v.) [relative pron., f.] (she) who, which, that

þáimei 24/40 [D pl.]

þizáieí 25/9 [G pl.]

þózei 24/41 [N pl.]

sóh (= só + -uh) 25/10; cf. §14.2 [emphatic demonstrative pron., f.] she (he, it) especially

sók [3 sg. pret. of sakan ‘rebuke,’ q.v.]

sókei1 [3 sg. pres.] (see ni sókei…)

sókei2 [3 sg. pres.] (see ni sókei…)

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sökeib² 25/6 [2 pl. pres.]
sökjái 27/2 [3 sg. pres. opt.]
sökjand 18/32 [3 pl. pret.]
späkullatur [m.] executioner
späkullatur 7/11 [A sg.]
spinnan [III] spin
spinnand 18/28 [3 pl. pres.]
spráutó 12/22, 19/39 [adv.] quickly
stáiga [f. ⟨ā⟩] path
stáigós 6/3 [A pl.]
stáinahs cf. §28.7f [adj., ⟨o⟩] stony, stony (spot)
stáinahma 9/5, 10/16 [D sg.]
stáins 25/4 [m. ⟨o⟩] stone
stain 24/46, 25/3 [A sg.]
stáina 6/7, 24/46 [D sg.]
stárö 28/2 [f. ⟨n⟩] barren

woman
standands 28/12 [pres. part., m., of standan, VI] standing
standandans 21/5 [N pl.]
staður or -də 23/22, 25/6;
cf. §9.1 [m. ⟨i⟩] place
staða 20/10 [D sg.]
stað 23/22, 25/6 [A sg.]

staua [f. ⟨wā⟩] judgment, sentence
stauái 15/21, 15/22, 27/7 [D sg.]

steigán cf. §4.2 [la] ascend
stibna¹ 6/3 [f. ⟨ā⟩] voice
stibna² [A sg.]. (see lêtands stibna . . . )

stibnái 24/34 [D sg.]
stibnöös 16/16, 22/37 [G sg.]

stikls [m. ⟨o⟩] cup
stikla 19/41 [D sg.]

stíur 12/23, 13/27, 13/30
[m. ⟨o⟩] calf, steer
stöjan cf. §7.1 judge

striks 14/18 [m.] tittle, bit
sum 9/4, 9/7, 9/8 [indef. pron., n. ⟨o⟩] some, one
sumá 24/35 [N pl.]
sumamma 11/15 [D sg.]
sumana 13/26, 19/38, 23/21 [A sg.]
suman 26/9 [adv.] in part
(from A sg. of sum)
sums 11/11, 17/49; cf. §11.1 [indef. pron., m. ⟨o⟩] a certain one, some, someone

sunja 22/38 [f. ⟨ā⟩] truth
sunjái 22/37, 26/5, 27/7 [D sg.] (see also bi sunjái)
sunjöös 22/37 [G sg.]
sunnō [f./n. ⟨n⟩]= sun
sunnin 9/6, 25/2 [f. D sg.]
sunnón 15/45 [n. A sg.]
suns 8/7, 9/5, 10/15, 10/16,
10/17, 17/55 [adv.] at once, soon

sunus 11/13, 12/19, 12/21,
12/24, 13/25, 13/30, 24/39;
cf. §9.3 [m. ⟨ω⟩] son
sunjus 15/45 [N pl.]
sunu 28/19 [A sg.]
sunnus 11/11 [A pl.]

swa 13/29, 14/19, 18/30, 20/9,
24/39 [adv.] so, thus

swa filu swē 20/11 as much as
swaíhrō 8/9 [f. ⟨n⟩] mother-in-law
swaláufs cf. §15.4 so great
swaleiks cf. §15.4 [adj., n. ⟨o⟩] such

swaleikáizé 19/37 [G pl.]
swalt [3 sg. pret. of swiltan ‘be dying,’ q.v.]

swamm* [m.] sponge

swam 24/36 [A sg.]

swarē 15/22 [adv.] without cause, in vain

swaswē (= swa + swē) 1/12, 5/6,
GLOSSARY

15/48, 16/15, 20/10, 21/2, 21/5, 21/7, 25/7, 26/2, 26/12 [adv.] as, even as, about, just as
swē1 12/19, 17/42, 18/29, 26/11 [adv.] like, as, approximately
swē2 1/10 [cj.] as (see also swa filu swē)
swein [n. ⟨o⟩] swine, pig
sweina1 11/16 [N pl.]
sweina2 11/15 [A pl.]
swēs [n. ⟨o⟩] possessions, property, one’s own
swēs1 11/12, 11/13, 13/30 [A sg.]
swēs2 [adj., ⟨o⟩] own
swēsa 16/12 [n. N pl.]
swēsaim 23/20 [f. D pl.]
swiltan [III] be dying
swalt 17/42 [3 sg. pret.]
swnagōgē* [f.] synagogue
(from Gk. συναγωγή)
swnagōgās 17/41 [G sg.]
swnagōges 17/49 [D sg.]
tagr [n. ⟨o⟩] tear
tagra 3/9 [N pl.]
taihswa [adj., f. ⟨o⟩] right
taihswāi 26/5 [D sg.]
taihswō 21/3 [f. ⟨n⟩] right (hand), right (side)
taihswōn 23/27, 28/12 [D sg.]
tāinjō [f. ⟨n⟩] basket
tāinjōns 20/13 [A pl.]
tau ci. §3.3 [n. ⟨jo⟩] deed, work
tōja 3/6 [A pl.]
tāujan 21/1; ci. §17.1 [il]
do, make (see also batei ha-bāaida . . .)
tāujāis 21/2 [2 sg. pres. opt.]
tāujālp [2 pl. pres. opt.]
(see wāila tāujālp)
tāujand 15/46, 15/47, 21/2 [3 pl. pres.]
tāujáu 23/12 [1 sg. pres. opt.] (see also ni wāht . . .)
tāujip 14/19, 15/47, 19/39, 21/3 [3 sg. pres.]
tāujandan 21/3 [pres. part., m. D sg., of tāujan] doing, making
tigus* [num.] decade, ten
tigus [A pl.] (see fid-wōr . . .)
tiuhan cf. §4.2 [IIb] lead
tōja [A pl. of tauri ‘deed,’ q.v.]
tuggō cf. §8.1 [f. ⟨n⟩] tongue
tuggōnō 8/12 [G pl.]
twa cf. §20.1 [num., n. pl.]
two
twa 3/5, 24/38 [n. A pl.]
twaim 18/24 [m. D pl.]
twans 11/11, 23/27 [m. A pl.]
twaim hundam skattē [adj. phr.] for (= costing) two hundred denarii
twalibē [G pl. of twalif ‘twelve,’ q.v.]
twalibwintrus 4/1 [compound adj., m. ⟨o⟩] twelve years old
twilif (or -ib) 19/35 [num.] twelve
twalibē 17/42 [G pl.]
twans [m. A pl. of tua ‘two,’ q.v.]

pağkjan cf. §17.2 think
bāi1 2/8, 2/10, 2/14, 4/3, 4/5, 9/7, 15/46, 21/2, 21/5, 21/7 [m. N pl. of sa1 ‘the,’ q.v.]
bāi2 10/15, 10/16, 10/18, 10/19, 10/20, 20/5 [m. N pl. of sa2 ‘this, that, he,’ q.v.]
bāieī [m. N pl. of saeī ‘(he) who,’ q.v.]
bāih [3 sg. pret. of pașhan ‘thrive,’ q.v.]
GLOSSARY

pañim₁ 2/5, 2/9, 3/2, 4/6, 8/8, 15/21, 15/44, 20/11, 20/13, 25/10 [D pl. of sa¹ 'the,' q.v.]
pañim² 1/12, 5/7, 18/26, 20/7, 21/8 [D pl. of sa² 'this, that, he,' q.v.]
pañim³ 16/12 [D pl. of pata¹ 'the,' q.v.]
pañimei [f. D pl. of sōei 'she' who,' q.v.]
pañih 3/6, 26/12 [prep., + A] through
pañamma₁ 2/5, 6/7, 8/7, 20/10, 22/36, 24/45 [D sg. of sa¹ 'the,' q.v.]
pañamma² 8/6, 21/1, 21/6, 22/37, 22/38 [D sg. of sa² 'this, that, he,' q.v.]
pañamma³ 1/13, 3/7, 3/8, 4/7, 5/5, 5/8, 24/46, 25/2, 25/8 [D sg. of pata¹ 'the,' q.v.]
pañamei¹ (= pamment² -ei) 23/12 [D sg. of saei² 'she' who,' q.v.]
pañamei² (= pamment² -ei) 20/5, 25/4 [relative pron. functioning as cj.] that
pañan 2/9, 6/9, 7/1, 9/6, 10/15, 10/16, 11/14, 12/17, 12/20, 12/22, 13/30, 17/42, 17/51, 17/52, 18/29, 19/38, 20/6, 20/10, 20/11, 21/2, 21/5, 21/6, 22/40, 23/25, 24/36, 24/39, 24/41, 24/44, 25/9, 26/11, 26/12, 28/4, 28/11, 28/15 [adv./cj.] then, when (see also panuh, wasuḥ-pan, wesun-uṭṭpan, bidjandusūṭpan, dīz-uḥ-pan-sat, an-paruḥ-pan)
pañana [A sg. of sa¹ 'the,' q.v.]
pañaseiṣ ni 12/19, 12/21 [adv.] no longer
pañadé 18/30 [cj.] if
pañas [A pl. of sa¹ 'the,' q.v.]
pañuh (= pan + -uh) 13/28, 17/54, 20/12, 20/13, 22/38 [adv./cj.] (and) then
pañar [adv.] there
pañarei (= pära + -ei) 9/5, 10/15, 25/6 [adv.] where
pañaru (= pāra + -uh) 13/27, 13/29, 13/31, 17/52, 20/5, 20/10, 22/37, 25/6, 25/7 [adv.] (and) there, thereupon, therefore
pañat¹ 4/11, 10/15, 13/31; cf. §3.1 [definite article, n.] the
pañat³ 16/12 [D pl.]
pañattma¹ 1/13, 3/7, 3/8, 4/7, 5/5, 5/8, 24/46, 25/2, 25/8 [D sg.]
pañat² 3/2, 3/4, 3/5, 4/3, 5/3, 7/12, 10/16, 10/19, 10/20, 11/13, 15/46, 15/47, 17/56, 18/30, 23/28, 24/45, 25/5 [A sg.]
pañet³ 3/6, 7/6, 16/12, 16/15 [A pl.]
pañat³ 7/5, 13/26, 20/9 [demonstrative pron., n.] this, that, it (he, she)
pañat¹ 6/11, 9/4, 9/7, 18/32, 22/34, 22/38, 27/22 [A sg.]
pañat² 10/17, 16/16, 24/43, 24/46, 25/3 [G sg. (see also inuḥ pis)]
pañet³ 3/10, 19/37 [G pl.]
pañet² 21/8 [G sg. (see also in ṭiṣei]
pañat³ 16/14 [N pl.]
pañat³ 16/12, 16/16 [A pl.]
pañatînei (= päta¹ + āin + -ei) 5/6, 15/47, 17/50 [adv.] only
pañatî (= päta³ + -ei) 1/12, 4/5, 4/6, 4/7, 8/1, 13/27, 14/18, 14/20, 15/21, 15/22, 15/43,
GLOSSARY

17/49, 17/53, 18/29, 18/32, 20/13, 21/5, 23/16, 23/22, 24/34, 24/39, 24/46, 25/7, 25/11, 26/10; cf. §14.1 [cj. or relative pron., n.] that, who, which (see also þei, hva þatei)
þðei¹ 16/16 [N pl.]
þðei² 11/16 [A pl.]
þatei habáída táujan 20/6 what he was to do
þathu (= þata⁴ + uh) 20/6; cf. §14.2 [emphatic demonstrative pron., A sg.] it especially
þapbró 22/36 [adv.] from there, thence, from then on
þapbróh (= þapbró + -h) 10/17 [adv.] afterward
þáu¹ 14/20 [adv.] than
þáu² 22/34 [cj.] or
þáurban* cf. §16.2 [pret. pres.] need, be in want
þáurbuþ 18/32, 21/8 [2 pl. pres.]
þáurneins [f. (<o)] made of thorns
þáurneina 23/17 [A sg.]
þáurnus [m. (<u)] thorn
þáurnjus 9/7 [N pl.]
þáurnuns 9/7, 10/18 [A pl.]
þei¹ (shortened form of þatei)
18/26 [relative pron., n.] who
þei² (shortened form of þatei)
20/7, 20/12 [cj.] so that
þéihan [Ib] thrive
þáih 4/11 [3 sg. pret.]
þeín¹ 1/9, 13/31 [possessive, n.] thy, thine
þeín² 13/30 [n. A sg.]
þéina¹ 1/13, 17/49, 21/3, 21/4, 22/35, 28/18 [f. N sg.]
þéina² 13/29, 21/6 [f. A sg.]
þéinái 21/6 [f. D sg.]
þéináizé 12/19 [m. G pl.]
þéinamma¹ 12/18, 12/21, 19/38 [n. D sg.]
þéinamma² 21/6 [m. D sg.]
þéinana 15/43 [m. A sg.]
þéinis 7/5 [m. G sg.]
þéins 1/10, 12/19, 12/21, 13/27, 13/30, 13/32, 21/4, 21/6 [m. N sg.]
þís¹ 2/8, 7/11, 8/6, 17/49, 24/40 [G sg. of sa¹ ‘the,’ q.v.]
þís² 15/45 [G sg. of sa² ‘this, that, he,’ q.v.]
þís³ 10/17, 16/16, 24/43, 24/46, 25/3 [G sg. of þata³ ‘this, that, it,’ q.v.] (see also inuh þís)
þís dagis afarsabbaté 25/2 [adv. phr.] on the first day of the week
þísívah þei cf. §20.2b [indef. pron., n.] whatsoever
þísvazuh saei cf. §20.2a [indef. pron., m.] whatsoever
þíuda 22/35 [f. (á)] people, nation (pl. = ‘Gentiles’)
þíudó 15/46, 21/7 [G pl.]
þíudós 18/32 [N pl.]
þíudan¹ 2/10, 22/39, 23/12 [A sg. of þíudans ‘king,’ q.v.]
þíudan² 23/18 [Voc. sg. of þíudan ‘king,’ q.v.]
þíudanam [D pl. of þíudans ‘king,’ q.v.]
þíudané [G pl. of þíudans ‘king,’ q.v.]
þíudangardi 1/13, 22/36 [f. (já)] kingdom
þíudangardja 6/10 [A sg.]
þíudangardjái 14/19, 14/20 [D sg.]
þíudangardjó 6/9, 6/10 [G pl.]
þíudangardjósi 6/9 [A pl.]
þíudangardjós² 24/43 [G sg.]
þíudans 2/7, 2/14, 3/3, 7/8, 22/33,
GLOSSARY

22/37, 23/26 [m. 〈o〉] king
pieladan 2/10, 22/39, 23/12
[A sg.]
pieladan 23/18 [Voc. sg.]
pieladanam 3/2 [D pl.]
pieladane 2/7, 2/13, 2/14
[G pl.]
pieladanis 2/1 [G sg.]
pieladanōs 2/12, 2/14 [N pl.]
pieladinsassu 1/10 [m. 〈u〉] reign, principality
pielō [G pl. of pieuda, q.v.]
Gentiles
pielōs [N pl. of pieuda, q.v.]
Gentiles
pielōs* [m. 〈wo〉] servant
pielōs 2/13 [N pl.]
pielōjan [e] bless
pielōjān 15/44 [2 pl. pres.]
pielōs, cf. §6.3 [f. 〈a〉] handmaid
pielōi 6/2, 6/2, 6/11, 8/6, 23/15, 23/20, 25/9 [D sg. of sō 1 'the,']
[q.v.]
pielōi 2. p. xvii, 10/20 [D sg. of sō 2 'this, that, she,' q.v.]
pielōi (= pielōi + -ei) [G pl. of sō 2 'she who, which, that,' q.v.]
pielō 2/13, 14/20, 18/29, 20/8, 20/11, 24/35 [G pl. of sa 2 'this, that, he,' q.v.]
pielō 3/10, 19/37 [G pl. of pata 3 'this, that, it,' q.v. (see also ni karist . . .)
pielōi 2/10, 16/12, 17/41 [G sg. of sa 2 'this, that, he,' q.v.]
pielōi 21/8 [G sg. of pata 3 'this, that, it,' q.v. (see also in pielōi)
pielō 6/10, 14/19 [G pl. of sō 1 'the,' q.v.]
pielō 26/13 [G pl. of sō 2 'this, that, she,' q.v.]
pielōs 17/51, 27/19, 27/30 [G sg. of sō 1 'the,' q.v.]
pielōs 10/19 [G sg. of sō 2 'this, that, she,' q.v.]
pielōhan [II] flee
pielōhun 3/8 [3 pl. pret.]
pielōh 3/7 [2 sg. imper.]
pielōhīn 16/12 [3 sg. pres.]
pielōhīn 5/7 [2 pl. imper.]
pielō 6/2, 6/10, 8/9, 8/10, 12/22, 27/24 [A sg. of sō 1 'the,' q.v.]
pielō 17/52 [A sg. of sō 2 'this, that, she,' q.v.]
pielō 3/6, 7/6, 16/12, 16/15 [A pl. of pata 1 'the,'] q.v.
pielō 16/14 [N pl. of pata 3 'this, that, it,' q.v.]
pielō 16/12, 16/16 [A pl. of pata 3 'this, that, it,' q.v.]
pielō 16/16 [N pl. of patei 'that, who, which,' q.v.]
pielō 11/16 [A pl. of patei 'that, who, which,' q.v.]
pielōs 6/9, 20/12 [A pl. of sō 1 'the,' q.v.]
pielōs 26/13 [N pl. of sō 1 'the,' q.v.]
pielōs 23/24 [A pl. of sō 2 'this, that, she,' q.v.]
pielō 12/20, 24/36 [pres. part., m., of bragjān, i] rushing, running
pielōhan [I] crowd, press upon
pielōhun 17/42 [3 pl. pret.]
pielōh 3/20.1 [num.] three
pielōh 4/6, 4/8 [m. A pl.]
pielōh 23/25 [num., f.] third
pielōh [m. A pl. of pielōh 'three,' q.v.]
pielō 1/9, 13/31, 21/6, 22/33, 22/34, 22/37; cf. §13.3 [personal pron.] thou
pielōh 18/27, 21/1 [G pl.]
pielōh 14/18, 14/20, 15/22, 18/25, 18/29, 19/33, 19/41,
GLOSSARY

21/2, 21/5, 22/39, 25/7  [D pl.]
izwis²  15/44, 15/46, 18/30, 19/40  [A pl.]
jus  15/48, 18/26, 21/8  [N pl.]
þuk  21/3, 22/35  [A sg.]
þus  13/29, 21/2, 21/4, 21/6, 22/34, 28/16, 28/19  [D sg.]
þugkján  cf. §17.2  [i] seem
þugkeip  21/7  [3 sg. pres.]
þuk  [A sg. of þu ‘thou,’ q.v.]
þulan  [iii] endure, bear
þuláiþ  26/7  [3 sg. pres.]
þus  [D sg. of þu ‘thou,’ q.v.]
þúsundi  [f. (þjó) ‘thousand
þúsundjós  20/10  [N pl.]
þuthaúrnjandó  26/1  [pres. part., n., of þuthaúrnjan, i] sound-
ing, trumpeting
þwmíama  [m.] incense (from Gk. ðowúama)
þwmiáams  28/10, 28/13  [G sg.]

-u  15/46, 15/47, 18/25, 18/26 (niú); 22/34 (abu); 22/39 (wí-
leidú); 24/36 (qimdiú)  [inter-
rog. clitic]
ubils  cf. §18.1  [m. (o)] evil
ubil  26/5  [A sg.]
ubilans  15/45  [A pl.]
ubilin  1/13  [D sg.]
ubilis  23/14  [G sg.]
ubilwáírdjan  19/39  [i: + D] speak evil of
uf  27/6  [prep., + D, or + A in other texts] under, below, in the reign of
ufar  18/26, 18/32  [prep., + D] over, above, beyond
ufarasus  [m. (u)] abundance, crowd
uftarassú  12/17  [D sg.]
ufargagan  [VII] transgress
ufariddja  13/29  [1 sg. pret.]
ufarmélí  23/26  [n. (þjó)] super-
scription
ufarméliþ  23/26  [past part., n., of ufarméljan, i] written above
ufarsteigan  [I] mount up
ufarstigun  9/7  [3 pl. pret.]
ufbléasan  [VII] puff up
ufblésada  26/4  [3 sg. pass.
pres.]
ufbrann  [3 sg. pret. of ufbrínan
’scorch,’ q.v.]
ufbríkan  [IV: + D] reject
ufbrak  7/10  [3 sg. pret.]
ufbrínan  [III] scorch
ufbrann  9/6  [3 sg. pret.]
ufháusjan  [i: + D] listen to, obey
ufháuséip  18/24  [3 sg. pres.]
ufkunnan  [iii] know, recognize
ufkunna  26/12  [1 sg. pres.]
ufkunnada  26/12  [1 sg. pres. pass.]
uf sneibán  [I] slay
uf sneást  13/30  [2 sg. pret.]
uf sneibip  12/23  [2 pl.
pres.]
-uh [clitic] and (in frathuh, 
þvarjizuh, hvazuh, inuh þis, 
namuh, naðþanuþ, qaþuh, 
qibiðuh, qibuh, sahuðuæei, 
þanuþ, þaruh, þatuh, wåituh, 
and wasuh)
-uhu (see anþarúþþan, 
biðjandansubþan, diz-uh-
þan-sat, wasuþþan, 
wèsnunþþan)
unbrúks  [m. (þjó)] useless
unbrúkjái  27/4  [N pl.]
und  3/5, 14/18, 24/33  [prep., + 
A] up to, until
und dalaþ  24/38  [adv. phr.] to
the bottm

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**GLOSSARY**

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<td>undgreipan [I]</td>
<td>seize</td>
<td>undgreipun 23/21 [3 pl. pret.]</td>
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<td>undgríppun</td>
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<td>undrinnan [III]</td>
<td>fall to one’s share</td>
<td>undrinnái 11/12 [3 sg. pres. opt.]</td>
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<td>unhnobó [f. (n)]</td>
<td>unclean spirit, evil spirit</td>
<td>unhnobón¹ 8/5 [A sg.]</td>
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<td>unhnobón²</td>
<td></td>
<td>unhnobón [D sg.]</td>
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<td>unkarja cf. §10.4</td>
<td>[substantive, m. (n)]</td>
<td>careless person</td>
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<td>unkarjans</td>
<td>10/15 [N pl.]</td>
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<td>uns¹</td>
<td>1/11, 1/12</td>
<td>[D pl. of ik ‘I,’ q.v.]</td>
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<td>uns²</td>
<td>1/13, 19/38, 27/18</td>
<td>[A pl. of ik ‘I,’ q.v.]</td>
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<td>unsar</td>
<td>1/9</td>
<td>[possessive, m.] our, ours</td>
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<td>unsarái</td>
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<td>[f. D sg.]</td>
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<tr>
<td>unsaráim</td>
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<td>[m. D pl.]</td>
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<td>unsarana</td>
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<td>[m. A sg.]</td>
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<td>unsibjis*</td>
<td>[m. (o)]</td>
<td>wicked</td>
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<td>unsibjáim</td>
<td>23/28</td>
<td>[D pl.]</td>
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<td>unsis¹</td>
<td>25/3</td>
<td>[D pl. of ik ‘I,’ q.v.]</td>
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<td>unsis²</td>
<td>19/38</td>
<td>[A pl. of ik ‘I,’ q.v.]</td>
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| unté                   | 1/13, 2/14, 3/3, 3/6, 3/10, 4/3, 5/6, 6/3, 6/10, 7/3, 9/6, 12/24, 13/27, 13/32, 15/45, 16/13, 17/42, 17/52, 19/38, 19/40, 19/41, 21/5, 24/42, 28/1  | [c.j.] for, because, until unté allata wairíp 14/18 until everything is fulfilled unté jabái... afppáu 18/24 for either... or unwáhs [n. (o)] blameless unwáha 28/1 [N pl.] urráis [3 sg. pret. of urreisan ‘arise,’ q.v.] urráisjan [i] raise, rouse urráisida 8/10 [3 sg. pret.]  |}

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<th>Term</th>
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GLOSSARY

usfilmëi 25/8 [f. (n)] amaze-
ment
usfulljan 14/17 [i] fulfill
usfullnan [iv] be fulfilled
usfullnöda 23/28 [3 sg.
pret.]
usgaggan [VII] go out, go forth,
go away
usgagg 8/6 [2 sg. imper.]
usiddja 8/7 [3 sg. pret.]
usgaggands 13/28 [pres. part.,
m., of usgaggan] going out,
going forth, going away
usgaggandeina 25/8 [f. N pl.]
usgeisnan [iv] be amazed
usgeisnödëdun 17/56, 25/5
[3 pl. pret.]
usgiban [V] reward, give out,
restore
usgibip 21/4, 21/6 [3 sg.
pres.]
ushafjan [VI] lift up
ushöf 20/5 [3 sg. pret.]
ushramips 23/15 [past part., m.,
of ushramjan] crucified
ushramidan 25/6 [A sg.]
ushramjan [i] crucify
ushramëi 23/13, 23/14 [2
sg. imper.]
ushramidëdëina 23/20 [3 pl.
pret. opt.]
ushramidëdun 23/25, 23/27
[3 pl. pret.]
ushramjandans 23/24 [pres.
part., m., of ushramjan] cruci-
fying
usiddja [3 sg. pret. of usgaggan
‘go out, go forth, go away,’ q.v.]
usleïjan [I] pass away
usleïjip 14/18 [3 sg. pres.]
uslişa [ substantive] a paralytic
usliyan 8/12 [m. A sg.]

usluneins* [f. (i, ã)] redemption
uslunein 27/21 [A sg.]
usniman [IV] take away
usnam 8/12 [3 sg. pret.]
usnimip 10/15 [3 sg. pres.]
usnimands 24/46 [pres. part.,
m., of usniman] taking away
usqiman 3/4, 3/5, 3/6, 7/6 [IV]
kill
usstandan [VI] rise up
usstandans 3/7, 12/18, 12/20,
25/9 [pres. part., m., of usstan-
dan, VI] rising up
usstiriiba 11/13 [adv.] riot-
ously
ustauhan 26/10 [past part., n.,
of usstiuhan] led out, fulfilled,
perfected
ustauhana 27/24 [f. N sg.]
ustauhans 4/3 [m. N sg.]
ustiuhand [I] lead out, fulfill,
perfect
ustauhun 4/2, 23/30 [3 pl.
pret.]
uspruiandans 15/44 [pres.
part., m. A pl., of uspruiata, II] abus-
ing, troubling
uswaipan [III] cast out, reject
uswarip 8/12, 25/9 [3 sg.
pret.]
uswandjan [i] turn aside, go
astray
uswandidëdun 27/3 [3 pl.
pret.]
uswindandans 23/17 [pres.
part., m. N pl., of uswinden, III]
plaiting, weaving
ü̅t 8/6, 8/7, 13/28, 17/54, 22/38
[adv.] out, forth
ü̅t a (or uta) 28/10 [adv.] out-
side
uzanës* [VI] expire
uzëns 24/37, 24/39 [3 sg.
pres.]

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wahsjan [VI] grow, increase
wahsjand 18/28 [3 pl. pres.]
wahsjandō 9/8 [pres. part., n., of wahsjan] growing, increasing
wahstus [m. (u)] growth, size
wahsttu 18/27 [A sg.]
wáidēdja 22/40 [m. (n)] evildoer, criminal, robber
wáidēdjs 23/27 [A pl.]
wafhsta [m. (n)] corner
wafhstam 21/5 [D pl.]
wafht (see ni wafht)
wafhtái ni 20/12 [D sg.] nothing (literally "in nothing")
wafhts 26/2 [f. (i/ïrï) thing
wafht 25/8 [A sg.] (see also ni wafht bōtōs...)
wāila (?waila) 12/23, 13/32[
adv.] well
wāila tāujāīp 15/44 do good
wair 17/41, 26/11 [m. (o)] man
wairōs 2/10, 20/10 [N pl.]
wairpan 23/24 [pres. part., m., of wairpan, III] throwing, casting
wairpan 8/3, 11/14, 27/26; cf. §§4.2, 24.1 [IIIb] become, be, happen
wairpái 1/10, 6/7 [3 sg. pres. opt.]
wairpāīp 15/45 [2 pl. pres. opt.]
wairpand 16/16 [3 pl. pres.]
wairpāīp 10/19, 14/20, 28/20 [3 sg. pres.] (see also skula wairpāīp, untē allata...)
warb1 26/1, 26/11 [1 sg. pret.]
warb2 4/1, 4/3, 4/6, 6/6, 7/1, 9/4, 11/14, 12/24, 13/28, 13/32, 24/33, 25/11, 28/4 [3 sg. pret.]
warb2 in siunai (see also warb... in siunai)
waırpūn 20/12, 27/5 [3 pl. pret.]
wairbs 12/19, 12/21 [m. (o)] worthy
wái t1 26/12 [1 sg. pres. of witan 'know, possess knowledge,' q.v.]
wái t2 21/8 [3 sg. pres. of witan 'know, possess knowledge,' q.v.]
wáitei 22/35 [adv.] perhaps
wáituh (= wái + uh) 18/32 and (he) knows
waldufni cf. §3.3 [n. (jo)] authority
waldufneis 3/5 [G sg.]
waldufna 8/8 [D sg.]
wann [3 sg. pret. of wīnnan 'sorrow,' q.v.]
warjan [i. + D] forbid
waridēduin 19/38 [1 pl. pret.]
warjit 19/39 [2 pl. imper.]
warb1 26/1, 26/11 [1 sg. pret. of wairpan "become, be, happen," q.v.]
warb2 4/1, 4/3, 4/6, 6/6, 7/1, 9/4, 11/14, 12/24, 13/28, 13/32, 24/33, 25/11, 28/4 [3 sg. pret. of wairpan 'become, be, happen,' q.v.]
warb... in siunai 28/11 [verb phr.] appeared, came into sight
wasi 26/11 [1 sg. pret. of wisan 'be,' q.v.]
wasi 2/14, 3/1, 3/10, 4/5, 4/6, 5/6, 5/8, 5/9, 6/1, 6/3, 6/4, 6/6, 6/8, 6/10, 7/3, 8/1, 8/5, 12/24, 13/32, 17/41, 22/40, 23/26, 23/28, 24/39, 24/40, 24/41, 24/42, 24/43, 24/46, 25/4, 28/2, 28/9 [3 sg. pret. of wisan 'be,' q.v.] (see also ni kara..., wasuh, wasub-pan)
was imma 17/42 he had
wasjan [i] clothe, dress
GLOSSARY

wasjáima 18/31 [1 pl. pres. opt.]
wasjáip 18/25 [2 pl. pres. opt.]
wasjip 18/30 [3 sg. pres.]
wast 2 sg. pret. of wisan 'be,' q.v.
wasti* [f. ⟨jā⟩] garment
wastjía 12/22 [A sg.]
wastjái 25/5 [D sg.]
wastjóm 18/25, 23/20 [D pl.]
wastjós 18/25, 23/24 [A pl.]
wasuh (= was + uh) 20/10, 23/25
and there was or and he was
wasuþ-ban (= was + uh + þan)
13/25 and (he) was... then
watō cf. §8.1 [n. ⟨ō⟩] water
watins 19/41 [G sg.]
waúrd1 10/15; cf. §3.1 [n. ⟨ō⟩] word
waúrd2 5/1, 5/3, 10/14,
10/15, 10/16, 10/18, 10/19,
10/20 [A sg.]
waúrda1 3/3 [D sg.]
waúrda2 5/5, 7/6 [A pl.]
wáúrdis 10/17 [G sg.]
waúrkjan cf. §17.2 [i] work,
make, prepare, arrange
waúrhta 7/7 [3 sg. pret.]
wáúrkeip 20/10 [2 pl. imper.]
(see also raihtōs
waúrkeip)
waúrts [f. ⟨ō⟩] root
waúrtings 9/6, 10/17 [A pl.]
wáurbanamma 24/42 [past part.,
n. D sg., of waírban] become
waúrbanō 17/56 [past part., n.
A sg., of waírban] happened
waúrban 3 pl. pret. of waírban
'be, become, happen,' q.v.
weihn [iv] be hallowed
weihnái 1/9 [3 sg. pres. opt.]
wein [n. ⟨o⟩] wine
wein 23/23 [A sg.]
weis [N pl. of ik 'I,' q.v.]
weitwōdjan [i] testify
weitwōdjaú 22/37 [1 sg.
pres. opt.]
wenjan [i] hope, expect
weñeip 26/7 [3 sg. pres.]
wéns 26/13 [f. ⟨ō⟩] hope
wēsí [3 sg. pret. opt. of wisan
'be,' q.v.]
wēsjáu [1 sg. pret. opt. of wisan
'be,' q.v.]
wēsun [3 sg. pret. opt. of wisan
'be,' q.v.]
wēsunuþban (= wēsun + uh + þan)
24/40 and (there) were then
wigs [m. ⟨o⟩] way, road, journey
wig 2/10, 4/3, 9/4, 10/15
[A sg.]
wiga 19/33 [D sg.]
wigam 3/10 [D pl.]
wikō [f. ⟨ō⟩] week
wikōn 28/5 [D sg.]
wilda [3 sg. pret. of wiljan 'will,
desire,' q.v.]
wildēdi [3 sg. pret. opt. of wiljan
'will, desire,' q.v.]
wildēdun [3 pl. pret. opt. of
wiljan 'will, desire,' q.v.]
weileidu (= wiléip + u) 22/39 do
you wish?
weileip [2 pl. pres. of wiljan 'will,
desire,' q.v.]
wéli [3 sg. pres. of wiljan 'will,
desire,' q.v.]
wilja 1/10 [m. ⟨n⟩] will
wiljan cf. §19.1 will, wish, be
willing, desire
wilda 3/4, 3/6, 7/6, 13/28
[3 sg. pret.]
wildēdi [3 sg. pret. opt.]
(see his wildēdi)
wildēdun 20/11 [3 pl. pret.
GLOSSARY

opt.

wileip 23/12 [2 pl. pres.]
(see also wileidu)
wili 19/35 [3 sg. pres.]
wiljands 23/15 [pres. part., m., of wiljan] wishing, desiring
winnan [IIIa] sorrow
wann 4/5 [3 sg. pret.]
wunnunum 4/8 [1 pl. pret.]
wunnup 4/9 [2 pl. pret.]
wintrus [m. ɬ(u)] winter, year
(see twallibwintrus)
wintriwē 17/42 [G pl.]
wipja [f. ɬ(j)a] crown
wipja 23/17 [A sg.]
wisan 4/3, 4/10, 12/24, 13/32, 19/35; cf. §§13.1, 16.1 [Va]
be (homographic with wisan [V] ‘feast’)

im 12/19, 12/21,
16/11, 16/14,
22/33, 22/37,
26/2 [1 sg. pres.]

is1 13/32, 22/33 [2 sg. pres.]

ist 1/13, 2/6, 2/7, 5/9,
7/5, 13/31, 15/21,
15/43, 15/48, 16/13,
18/25, 19/39, 19/40,
20/9, 22/37, 22/38,
22/39, 23/16, 23/22,
24/34, 24/42, 25/4,
26/4, 26/10, 27/28, 28/17
[3 sg. pres.] (see also nist)
sijāi 19/35, 21/4 [3 sg. pres. opt.]

sijāima 1/12 [1 pl. pres. opt.]
sijāip 15/48, 21/5 [2 pl. pres. opt.]
sijuŋ 18/26, 19/41 [2 pl. pres.]

sind 10/15, 10/16, 10/17,
10/18, 10/20, 16/12, 16/16,
20/7 [3 pl. pres.]

was1 26/11 [1 sg. pret.]
was2 2/14, 3/1, 3/10, 4/5,
4/6, 5/6, 5/8, 5/9, 6/1, 6/3,
6/4, 6/6, 6/8, 6/10, 7/3,
8/1, 8/5, 12/24, 13/32,
17/41, 22/40, 23/26, 23/28,
24/39, 24/40, 24/41,
24/42, 24/43, 24/46, 25/4,
28/2, 28/9 [3 sg. pret.]
(see also wasuh, wasup-pan,
was imma, ni kara . . .)
wast 13/31 [2 sg. pret.]
wēsi 3/3, 5/5, 13/26, 19/34,
22/36, 23/15, 24/47 [3 sg. pret. opt.]
wēsjāu 22/36 [1 sg. pret. opt.]
wēsun 2/3, 3/9, 3/10, 5/3,
6/2, 8/2, 28/3 [3 pl. pret.]
(see also wēsunup-pan)
wisam 12/23 [1 pl. pres.]
wisands 27/16 [pres. part., m., of wisan] being
wisandam [m. D pl.] (see
mib imma wisandam)
wisandan 12/20 [m. A sg.]
wisandō 11/13, 18/30 [n.
A sg.]
wissa [1 sg. pret. of witan ‘know,’
q.v.]
witan cf. §16.2 [pret. pres.]
know, possess knowledge
wāit1 26/12 [1 sg. pres.]
wāit2 21/8 [3 sg. pres.]
(see also wāituh)
wissa 20/6 [3 sg. pret.]
witi 21/3 [3 sg. pres. opt.]
wittjāu 26/2 [1 sg. pres.
opt.]
witōp cf. §3.1 [n. ɬ(o)] law
witōda 3/5, 4/2, 14/18 [D
sg.]
witōdis 4/4 [G sg.]
witōp 14/17 [A sg.]
GLOSSARY

wibra 10/15, 19/40 [prep., + A] against, near, beside, by (see also andwaírpi wibra andwaírpi)
wiprus 5/9, 27/28 [m. <u>] lamb
wöpjan [i] call, cry out, crow
wöpeiph 24/35 [3 sg. pres.]
wöpida 17/54, 22/33, 24/34 [3 sg. pret.]
wöpjadins 6/3 [pres. part., m. G sg., of wöpjan] of one crying
wrakja 10/17 [f. <ja>] persecution
wrikandans 15/44 [pres. part., m. A pl., of wrikan, V] persecuting
wulfs 16/12 [m. <o>] wolf
wulf 16/12 [A sg.]
wulþau [D sg. of wulþus 'splendor, glory,' q.v.]
wulþriza [adj.] (comparative of wulþus) more valuable
wulþrizans 18/26 [m. N pl.]
wulþus 1/13 [m. <u>] splendor, glory
wulþau 18/29 [D sg.]
wunnum [1 pl. pret. of winnan 'sorrow,' q.v.]
wunnuþ [2 pl. pret. of winnan 'sorrow,' q.v.]
Xristus 2/6, 5/5 [m. <u>] Christ
Xristáus 19/41 [G sg.]
Zakarias 28/14 [m.] Zachariah
Zakaria 28/26 [Voc. sg.]
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This introductory text outlines the place of Gothic in Indo-European and Germanic languages, the elements of phonetics, the essentials of phonologic and analogic change, and the phonologic history of Gothic. It presents twenty-seven graded readings from the Gothic Bible and the Skeireins, each accompanied by a vocabulary and an explanation of grammatical details; the first seven readings serve as preliminary exercises. A sample of the Codex Argenteus, a glossary, and a select bibliography complete the text.