

AN INTRODUCTION TO
**THE GOTHIC
LANGUAGE**



WILLIAM H. BENNETT

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I. Cod. Ambrosianus B sup., fol. 112r: Galatians 5.4-13 (photograph by courtesy of the Biblioteca Ambrosiana).

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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.

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FOREWORD

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

PREFACE

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 unflinching encouragement, my profound thanks.

Decatur, Georgia

William H. Bennett

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ABBREVIATIONS & SYMBOLS

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

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

ABBREVIATIONS AND SYMBOLS

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.

for verbal forms: imper. infin. opt. p.p. pret.

A list of abbreviations used in the glossary appears on page 137.

Qēnái meinái þizái 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 early period, probably before 2500 B.C., the speech of the Indo-European tribal communities had already become divergent, subsequently developing into parent forms of Indo-Iranian, Greek, Italic, Celtic, Germanic, Baltic, Slavic, Albanian, 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 determined 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, English, 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 linguistics and constitutes an important factor in comparative Indo-European grammar.

I PRONUNCIATION

1.1. The Gothic alphabet (see p. 123) is transcribed with the letters *a b d e f g h h̄ i j k l m n o p q r s t þ* (the Old English thorn) *u w x z*.

VOWELS

1.2. In comparative grammar the diacritic marks macron (ˉ) and acute (´) are added to Gothic vowel spellings in order to indicate original distinctions in length and quality:

SPELLING	VALUE	AS IN GERMAN	EXAMPLES
a	[a]	Stadt	ana, faran, salt
ā	[ā]	Staat	fāhan, hāhan
ē	[ē]	geht	mēna, nē, tēkan
i	[i]	Widder	ita, silba, wasti
ei	[ī]	wider	ei, leik, marei
ō	[ō]	Lohn	blōma, namō, ō
u	[u]	Tunnel	munan, ufar, sunu
ū	[ū]	tun	fūls, rūna, ūt

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* *áu*, with the acute above the second letter:

aí	[e]	Bett	baíran, tafhun, faíhu
áu	[o]	Dock	daúr, faúra, taúhun

The long vowels are not marked:

ai	[ē]	Bett (prolonged)	faian, saian, waian
au	[ō]	Dock (prolonged)	bauan, sauil, tauri

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., *diups*, *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*, *lēw*, *kawtsjōn* (*j* like *y* in English *you*) for *L cautionem*

CONSONANTS

1.3. *k l m n p t* were pronounced approximately as in English: *x* was like *k*: *Xristus*. *q* represented [k^w], 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*, *láibōs*. Elsewhere, *b* represented [b] as in English *bob*: *baíran*, *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*, *páida*. Elsewhere, *d* represented [d], approximately as in English *did*: *daúr*, *huzd*, *land*. *dd* indicated a prolonged (double) [d]: *Addin* [ád-din], *iddja* [íd-dja]. See 1.14.

PRONUNCIATION

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, laggei, siggwan*. Similarly, *gk* represented [ŋk] as in English *ink*, and *gq* represented [ŋkʷ], roughly as in English *inkwell: drigkan, dragk, sigqan* [sinʰkʷan].

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 [g], a sound like that of *g* in North German *sagen*. [g] 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, magt*.

1.9. In Proto-Germanic, *h* represented [x], as in German *ach*, and *hv* represented lip-rounded [xʷ]: *hláifs, 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 [ɸ], but for the purposes of comparative grammar it is convenient to retain the older pronunciations [x xʷ].

1.10. *j* was pronounced like *y* in *you: arbja, jēr, juk*.

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

1.12. *þ* represented voiceless [p], a sound like that of *th* in *myth, thorn: miþ, þáurnus, þō*.

1.13. *l r m n* may have been syllabic (i.e., may have formed the nucleus of a syllable, as in English *meddle* [medl̩]) when:

(a) Final after consonants: *hunsl, tagr, bagm, sōkn*

(b) Between consonants: *fugls, akrs, máiþms, táikns*

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

STRESS

1.15. Root syllables bore primary stress (´) when initial, secondary stress (˘) when medial or final, as in English *góing : éasygóing, áche : héadàche*. Compare:

<i>hairtō</i> 'heart'	:	<i>hráinja-hairts</i> 'pure-hearted'
<i>gúlþ</i> 'gold'	:	<i>figgra-gúlþ</i> 'finger gold, ring'

Prefixes were stressed like initial roots, above. Compare:

<i>máhts</i> 'might, power'	:	<i>ún-máhts</i> 'unmight, weakness'
<i>slépiþ</i> 'is asleep'	:	<i>sai-slép</i> 'was asleep'

Chapter 1, Sections 1.6–18

Suffix syllables—not including endings—were almost certainly stressed like medial and final root syllables, above, when directly following weak stress (neither ´ nor `); compare:

<i>sálbōnd</i> ‘they anoint’	:	<i>sálbō-dēdeina</i> ‘they might anoint’
<i>míkils</i> ‘great’	:	<i>míkil-dūþs</i> ‘greatness’
<i>þiudans</i> ‘king’	:	<i>þiudin-ássus</i> ‘kingdom, reign’

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

<i>lēt</i> ‘let thou’	:	<i>áf-lēt</i> ‘forgive thou’
<i>saíslēp</i> ‘was asleep’	:	<i>ána-saíslēp</i> ‘fell asleep’
<i>wáit</i> ‘I know’	:	<i>míþ-wáit</i> ‘am conscious of’

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

<i>áf-lēt</i> ‘forgive thou’	:	A <i>áf-lēt</i> ‘forgiveness’
<i>ánd-nímiþ</i> ‘accepts’	:	<i>ánda-nēms</i> ‘pleasant, acceptable’
<i>míþ-wáit</i> ‘am conscious of’	:	<i>míþ-wísei</i> ‘conscience’

1.17. Weak stress occurred on other syllables, namely:

- On *ga-* (= German *ge-*), on the interrogative particle *-u*, and on *uh* ‘and’: *ga-léiks* ‘like,’ *ga-u-láubjats* ‘do ye two believe?’ *ní-u* ‘not?’ *úb-uh-wóþi-da* ‘and he cried out’
- On syllables occurring between other degrees of stress, e.g., the second syllables of *ána-saíslēp* and *sálbō-dēdeina*
- On vowels of suffixes directly following primary or secondary stress, e.g., *-ō-* and *-ei-* in *sálbō-dēdeina*, above
- On all final syllables except roots and except suffixes directly following weak stress (1.15): *slēpiþ*, *þiudin-ássus*, *sálbōnd*, *ánd-nímiþ*, *míþ-wísei*, etc., above

1.18. Pronounce the Gothic words in 1.2–17. Note that the acute mark, when used to distinguish short *ai* *áu* 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 namō þein. (10) qimái þiudinas-sus þeins. wairþái wilja þeins, swē in himina jah ana aírþái. (11) hláif unsarana þana sinteinan gif uns himma daga. (12) jah aflēt uns þatei skulans sijáima, swaswē jah weis aflētam þáim skulam unsaráim. (13) jah ni briggáis uns in fráistubnjái, ak láusei uns af þamma ubilin; untē þeina ist þiudangardi jah mahts jah wulþus in áiwins. amēn.

PRELIMINARY EXERCISES



2
**MASCULINE *o*-DECLENSION;
 THE INDO-EUROPEAN
 LANGUAGES**

Gabaúrans ist Iēsus in Bēplahaím

(1) In dagam Hērōdis þiudanis qēmun Iōsēf jah Maria in Bēplahaím. (2) jah jáinar gabar Maria Iēsu. (3) jah haírdjōs wēsun jáinar ana akra. (4) jah sái aggilus qam us himina. (5) jah qaþ sa aggilus du þáim haírdjam ana þamma akra: (6) haírdjōs sái gabaúrans ist himma daga Xristus in Bēplahaím; (7) sái sa ist þiudans himinis jah þiudans þiudanē. (8) jah þái haírdjōs gasēlvun jáinar hari himinis jah háusidēdun þis harjis liuþarjans in himinam. (9) galiþun þan sa aggilus jah sa harjis faírra þáim haírdjam in himin. (10) iþ þái waírōs qēmun in wig du gasaílvan þana þiudan þizei háusidēdun. (11) jah in maúrgin dagis bigētun Iōsēf jah Marian jah Iēsu. (12) afar dagans qēmun jah 'g: þiudanōs. (13) jah þiwōs þizē þiudanē bērun máiþmans. (14) jah þái þiudanōs gēbun þans máiþmans Iēsua, untē sa was þiudans himinis jah þiudans þiudanē.

afar dagans after some days
 aggilus m. angel
 akrs 2.3 field
 ana (+ D/A) on, upon, in
 bērun carried (3 pl.)
 Bēplahaím Bethlehem
 bigētun found (3 pl.)
 dags 2.3 day
 du (+ D) to, for, as
 faírra far from, afar
 'g: (breis*) three
 gabar bore (3 sg.)
 gabaúrans born

galiþun went (3 pl.)
 gasaílvan see (infin.)
 gasēlvun saw (3 pl.)
 gēbun gave (3 pl.)
 haírdeis 2.3 herdsman
 harjis 2.3 host, army
 háusidēdun heard (3 pl.)
 Hērōdis G of Herod
 himins 2.3 heaven
 himma daga today, this day
 Iēsus, A -u, D -ua Jesus
 in (+ A) in, into, toward
 in (+ D) in, into, among

Chapter 2, Sections 2.1-3

Iōsēf	Joseph	sái	lo!
ist	is	þan	then
iþ	but	þiudans 2.3	king
jah	and, also	þiwōs 2.3	servants
jáinar	there, yonder	þizei m. G	of whom
liuþareis 2.3	singer	untē	for, because
máiþms 2.3	gift	us (+ D)	out of, from
Maria, A -an	Mary	waír 2.3	man
maúrgins 2.3	morning	was	was
qam	came (3 sg.)	wēsun	were (3 pl.)
qaþ	said (3 sg.)	wigs 2.3	way, road
qēmun	came (3 pl.)	Xristus	Christ
sa m.	(see 2.2-3)		

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., *þata* 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 hláifs* ‘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. *vrkas*, Gk. *lúkos*, L *lupus*, Go. *wulfs*, on the basis of which IE **wlkʷos* is reconstructed. The root is **wlkʷ-*, 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.

sg.	N	sa		dags	hláifs	harjis	hairdeis
	A	þana	A-V	dag	hláif	[hari]	hairdi
	G	þis		dagis	hláibis	harjis	hairdeis
	D	þamma		daga	hláiba	harja	hairdja

PRELIMINARY EXERCISES

pl.	N	þái	dagōs	hláibōs	harjōs	háirdjōs
	A	þans	dagans	hláibans	harjans	háirdjans
	G	þizē	dagē	hláibē	[harjē]	háirdjē
	D	þáim	dagam	hláibam	harjam	háirdjam

N sg. *-s* is lost after a short vowel plus *r*, e.g., *wair* 'man'; in *stiur* 'calf, steer'; and after *s*, e.g., *hals* (A *hals*) 'neck.' *þiwōs* 'servants' occurs only in the plural nominative and genitive. The alternations *f/b* in *hláifs/hláibis*, *j/i* in *harjis/hari*, *ei/i/j* in *háirdeis/háirdi/háirdja* result from phonological changes that will be considered separately.

2.4. Decline like:

- (a) *sa dags*: *sa áiþs* 'the oath,' *sa bagms* 'the tree,' *sa fisk*s 'the fish,' *sa fugl*s 'the bird,' *sa stáins* 'the stone'
- (b) *sa hláifs*: *sa láufs** 'the leaf'
- (c) *sa harjis*: *sa andastaþjis* 'the adversary,' *sa niþjis* 'the kinsman'
- (d) *sa háirdeis*: *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, Agnean 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-

ture; the related but little-known Thracian and Phrygian may stem from earlier 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 similarly little-known Venetic and Messapic of ancient Italy. A separate **Italic** group has left extensive records, chiefly in Latin; Osco-Umbrian, though perhaps forming a separate group, is usually classified as Italic. From the vernacular 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 languages, which form a **Britannic** and a **Gaelic** division, appear only in the far west. To **Britannic** belong Welsh, the extinct Cornish with its offshoot Breton, 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 northern German lowlands between the Elbe and the Oder. To the east of the Germanic 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 Slavonic (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 designated by the term **Germanic** or **Common Germanic**.

3

NEUTER *o*-DECLENSION; THE GERMANIC LANGUAGES

Hērōdēs jah maúrþr barnē in Bēþlahaim

(1) Jah was Iēsus miþ Mariin jah Iōsēfa. (2) iþ Hērōdēs gatáujands garūni miþ þáim þiudanam jah gaháusjands bi þata barn jah bi þata liu-
haþ in himinam, fullnōða agisis jah hatizis; (3) untē bi waúrda bōkarjē
wēsi Iudaiē þiudans gabaúrans in Bēþlahaim in gáuja Iudaias. (4) jah
wilda Hērōdēs þata barn usqiman. (5) jah filu waldufneis habands bi wi-
tōða, insandida andbahtans in þata gawi du usqiman all barnē und twa
jērē habandō; (6) untē þairh þō tōja maúrþris wilda usqiman Iēsu. (7) iþ
aggilus gudis qam us himina jah qap du Iōsēfa: usstandands bliuh miþ Ma-
riin jah þamma barna! (8) jah þlauhun fairra us þamma gáuja. (9) iþ
wēsun sáir jah tagra jáinar, jah ni habáidēdun bērusjōs barnē ana kniwam;
(10) untē blōþ was ana daúram, jah háubida jah leika þizē barnē wēsun
in wigam.

agis 3.1 fear
all n. A sg. each, each one
andbahts m. officer, servant
barn 3.1 child
bērusjōs m. parents
bi (+ A) about, regarding
bi (+ D) according to, by
blōþ 3.1 blood
bōkareis m. scribe
daúr 3.1 entrance
filu (+ G) much, many, very
fullnōða became full (3 sg.)
gaháusjands hearing

gatáujands garūni 3.1 consulting
gawi, G gáujis 3.1 district
guþ, G ?gudis God
habáidēdun had (3 pl.)
habands having
hatis 3.1 wrath
háubiþ 3.1 head
Hērōdēs Herod
insandida sent (3 sg.)
Iōsēfa D Joseph
Iudaias G of Judea
Iudaiē G of the Jews
jēr 3.1 year

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jēre habandō 3.4	years old	paīrh (+ A)	through, by
kniwa 3.3	knees	ḡata 3.1	this, that, the
leik 3.1	body, flesh	ḡlaúhun	fled (3 pl.)
liuhaḡ 3.1	light	und (+ A)	up to, until
Mariin D	Mary	usqiman	kill (infin.)
maúrḡr 3.1	murder	usstandands ḡliuh	rise and flee!
miḡ (+ D)	with, among	waldufni 3.3	authority
ni	not	waúrd 3.1	word
sáir 3.1	sorrow	wēsi	was (opt. 3 sg.)
tagr 3.1	tear	wilda	wished (3 sg.)
taui, G tōjis 3.3	deed	witōḡ 3.1	law
twa n. N-A	two		

3.1. The neuter *o*-declension includes many nouns, e.g., *ḡata waúrd* ‘the word,’ *ḡata witōḡ* ‘the law,’ *ḡata hatīs* ‘the wrath,’ *ḡata kuni* ‘the race,’ and *ḡata gawi* ‘the district’:

sg.	N-A	ḡata	waúrd	witōḡ	hatīs	kuni	gawi
	G	ḡis	waúrdīs	witōḡīs	hatīzīs	kunjis	ḡáujīs
	D	ḡamma	waúrda	witōḡda	hatīza	kunja	ḡáuja
pl.	N-A	ḡō	waúrda	witōḡda	hatīza	kunja	ḡáuja
	G	ḡizē	waúrdē	witōḡē	hatīzē	kunjē	ḡáujē
	D	ḡáim	waúrdam	witōḡdam	hatīzam	kunjam	ḡáujam

The alternations *b/d* in *witōḡ* *witōḡīs*, *s/z* in *hatīs* *hatīzīs*, *i/j* in *kuni* *kunjīs*, and *awi/áuj* in *gawi* *ḡáujīs* result from phonologic changes that will be considered separately. *ḡuḡ* ‘God’ may have been declined like *witōḡ*: G *ḡudīs*, D *ḡuda*. In the manuscripts, the nominative-vocative-accusative singular is contracted to *ḡḡ*, the genitive singular to *ḡḡīs*, and the dative singular to *ḡḡa*; some scholars take the genitive and dative contractions to represent respectively *ḡuḡs* *ḡuḡa*. *ḡuḡ* 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 (*ḡō ḡaliugaguda*).

3.2. Decline like:

- ḡata waúrd*: *ḡata ḡulḡ* ‘the gold,’ *ḡata haúrn* ‘the horn,’ *ḡata juk* ‘the yoke,’ *ḡata wein* ‘the wine’
- ḡata witōḡ*: *ḡata háubiḡ* ‘the head,’ *ḡata liuhaḡ* ‘the light’
- ḡata hatīs*: *ḡata riqīs* ‘the darkness’
- ḡata kuni*: *ḡata awēḡi* ‘the sheepfold,’ *ḡata badi* ‘the bed’
- ḡata gawi*: *ḡata hawi* ‘the grass’

3.3. A few neuter *o*-declension nouns in *-i* have G sg. *-jis* or *-eis*, e.g., *waldufni* ‘authority,’ G. sg. *waldufn-jīs*, *-eis*. *taui* ‘deed’ has G *tōjis*, etc. *triu*

PRELIMINARY EXERCISES

'tree' has G *triwis*, 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 (OI *Borgundarhōlmr*) 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

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 **Alemannians**, 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 **Faroese**, 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**.

4
**STRONG VERBS:
 CLASSES I TO III;
 THE GOTHS**

Iēsus in láisarjam witōdis

(1) Bīpē Iēsus twalibwintrus warþ, galáip miþ Mariin jah Iōsēfa in Iaírusalēm. (2) jah ustaúhun jáinar biūhti bi witōda gudis. (3) jah bīpē dags biūhtjis ustaúhans warþ, aflunnun þái bērusjōs jah galipun dagis wig inu Iēsu, untē hugidēdun þata barn wisan in ganiþjam. (4) ip biláif in Iaírusalēm in láisarjam witōdis. (5) jah bīpē funþun þái bērusjōs þatei fralusans was, háuf Iōsēf jah wann Maria. (6) jah galipun miþ ganiþjam in Iaírusalēm, jah warþ afar dagans þrins funþun þatei was in þáim láisarjam. (7) jah qaþ Maria du þamma barna: Iva þatei biláift hēr? (8) sái wunnum jah hufum dagans þrins. (9) ip qaþ: Iva þatei wunnuþ jah hufuþ? (10) skulda in andbahtjam gudis wisan. (11) jah galipun in Nazaraip, jah þáih þata barn fraþja jah kunþja.

afar (+ A/D) after
 aflinnan IIIa depart
 andbahti n. service
 bileiban Ia remain
 bīpē when, afterward
 biūhti n. custom, practice
 fiþþan IIIa find out
 fraliusan IIa lose
 fraþi n. understanding
 galeiþan Ia go, travel
 ganiþjis m. kinsman
 hēr here
 hiufan IIa mourn
 hugidēdun supposed (3 pl.)

Iva þatei why
 Iaírusalēm Jerusalem
 inu (+ A) without
 kunþi n. knowledge
 láisareis m. teacher
 Nazaraip Nazareth
 skulda had to (1 sg.)
 twalibwintrus twelve years old
 þatei that
 þeiþan Ib thrive
 þrins A m.-f. three
 ustiuhan IIb fulfill
 wairþan IIIb become, be, happen
 winnan IIIa sorrow

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 *wairþan* '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:

		INFINITIVE	PRETERIT INDICATIVE		PAST PARTICIPLE
			SG. I	PL. I	
Ia	'ascend'	steigan	stáig	stigum	stigans
Ib	'tell'	ga-teihan	ga-táih	ga-taihum	ga-taihans
IIa	'choose'	kiusan	káus	kusum	kusans
	'shut'	ga-lūkan	ga-láuk	ga-lukum	ga-lukans
IIb	'lead'	tiuhan	táuh	taúhum	taúhans
IIIa	'bind'	bindan	band	bundum	bundans
IIIb	'become'	wairþan	warþ	waúrþum	waúrþans

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':

	SINGULAR	DUAL	PLURAL
1	káus	[kusu]	kusum
2	káust	kusuts	kusuþ
3	káus	---	kusun

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

when final, *b* is replaced by *f*: *gadōf*, infin. *gadaban* 'be fitting'
 when final, *d* is replaced by *þ*: *baþ*, infin. *bidjan* 'entreat, pray'

But *b* and *d* may be leveled in scribal spelling: *gadōb*, *bad*.

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

b is replaced by *f*: *gaft*, infin. *giban* 'give'

d is replaced by *s*: *anabáust*, infin. *anabiudan* 'bid, command'

t is replaced by *s*: *bigast*, infin. *bigitan* 'find'

þ is replaced by *s*: *qast*, infin. *qiban* '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: *leihvan* 'lend,' *breihan* 'crowd, press,' *weihan* 'fight'
IIa: *biugan* 'bend,' *ana-biudan* 'bid' (4.3ab), *us-lūkan* 'open'
IIb: *af-tiuhan* 'draw away,' *at-tiuhan* 'draw to,' *þliuhan* 'flee'
IIIa: *drigkan* 'drink,' *hilpan* 'help,' *spinnan* 'spin'
IIIb: *baīrgan* 'hide,' *ga-þairsan* 'wither,' *hvaīrban* 'walk'

4.5. The accusative may express extent of time or space: *dagans þrins* 'for three days,' *dagis wig* 'a day's journey.'

THE GOTHS

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 Austrogoths to the east and the Visigoths to the west. Austro- (later Ostro-) may well mean 'east' (Lith. *aušrā*, *L aurōra* '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 *Gudaĩ*. 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. *Góutones Góútōnes*; 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 *Gutþiuda* ‘Gothic people.’ The meaning of *Gut-*, which is related to the name of the Gautar (OE *Gēatas*) of southern Sweden and to that of Gotland (OSw. *Gutland*), is obscure; possibly the Goths were named for their flooded homeland (cf. Go. *giut-/gáut-/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 jáináim dagam andnam Iōhannēs waúrd gudis jah snáu mērjands jah dáupjands and all gájē Iaúrdanás. (2) jah sipōnjōs qēmun jah gastōþun jáinar du ganisan. (3) jah andnēmun þata waúrd jah dáupidái wēsun. (4) jah bōkarjōs jah mōtarjōs jah Fareisaieis jah Saddukaieis snēwun jáind. (5) iþ ni frōþun þamma waúrda, jah frēhun lvas wēsi Iōhannēs, niu aúftō sa Kristus. (6) iþ andhōf jah afaíaik, swaswē gadōf, untē was þatáinei praúfētus. (7) jah sōk þáim Iōhannēs jah qaþ: kuni nadrē, þliuhīþ faúra hatiza gudis! (8) naúh ni was Iēsus in þamma gáuja. (9) iþ biþē qam jáindrē jah saflvans was fram Iōhannēn, qaþ sa praúfētus faginōnds: sái sa ist wiþrus gudis.

afafáik denied (3 sg.)
 and (+ A) along, among,
 throughout
 andhafjan VI 5.2 answer
 andniman IVa receive
 dáupidái m. pl. baptized
 dáupjands baptizing
 faginōnds rejoicing
 Fareisaieis m. Pharisees
 faúra (+ D) before, for
 fraþnnan Vb 5.4 ask, question
 fram (+D) from, by
 fraþjan VI 5.2 (+D/A) understand
 gadaban VI be fitting
 ganisan Va be saved

gastandan VI 5.4 abide, stay
 lvas m. who
 Iaúrdanás G of the Jordan
 Iōhannēs, A-D Iōhannē, -ēn John
 jáináim m. D those
 jáind, jáindrē thither
 kuni n. brood, race, generation
 mērjands preaching
 mōtareis m. publican
 nadrs m. viper, adder
 naúh yet, still
 niu aúftō (uftō) whether
 praúfētus m. prophet
 qiman IVa come
 qiþan Va say

Chapter 5, Sections 5.1–5

Saddukaieis m.	Sadducees	swaswē	as, even as
saiſvan Vb	see	batáinei	only (adv.)
sakan VI (+D)	rebuke	bliuhiþ	flee! (2 pl.)
sipōneis m.	disciple	wisan Va	be
sniwan Va 5.3	hasten	wiþrus m.	lamb

5.1. The following strong verbs represent Classes IV to VI:

		INFINITIVE	PRETERIT INDICATIVE SG. 1	PL. 1	PAST PARTICIPLE
IVa	'come'	qiman	qam	qēmum	qumans
IVb	'bear'	baíran	bar	bērum	baúrans
Va	'say'	qiþan	qaþ	qēþum	qiþans
Vb	'see'	saiſvan	salv	sēlvum	saiſvans
VI	'rebuke'	sakan	sōk	sōkum	sakans

One verb in Class IVa has *u* in place of *i* in the infinitive: *trudan* 'tread.' *fraitan* 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	baþ	bēdum	bidans
VI	'raise'	hafjan	hōf	hōfum	hafans

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

Va	'hasten'	sniwan	snáu	snēwum	—
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5.4. *fraihnan* has an *n*-suffix and *stāndan* an *n*-infix, but only in the infinitive and present:

Vb	'question'	fraih-nan	frah	frēhum	fraihans
VI	'stand'	sta-n-dan	stōþ	stōþum	—

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 *ai áu*. This difference depends upon the following consonant.

PRELIMINARY EXERCISES

i is replaced by *aí* before:

h: *stigans* but *paihans* (past participles, Class I)

h: *qiþan* but *saiþvan* (infinitives, Class V)

r: *bindan* but *wairþan* (infinitives, Class III)

u is replaced by *au* before:

h: *drusum* but *taúhum* (preterit plurals, Class II)

r: *qumans* but *baúrans* (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'

Va: *bi-gitan* 'find,' *diwan* (5.3) 'die,' *giban* (4.3a) 'give'

Vb: *bi-saiþvan* 'look about,' *ga-fraihnan* (5.4) 'inquire'

VI : *frapjan* (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 Sadagolthina, 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,

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 Oulphílas (Sozomen, Theodoret), Ourphílas (Philostorgius), Ulfila (Auxentius), Vulphilas (Cassiodorus), Gulfila and Gylfila (Isidore of Seville), Ourphélas, Ourphêlās, and Oúrbilas (Passio S. Nicetae), and, most accurately, as Vulfila (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**
Dáupiþs ist Iēsus

(1) Jah was Iōhannēs dáupjands in áuþidái jah mērjands idreiga. (2) jah qēmun sipōnjōs in þō áuþida jah dáupidái wēsun in Iaúrdanē alvái. (3) untē sa was stibna wōpjandins in áuþidái; jah qaþ sō stibna: rafhtōs waúrkeiþ stáigōs gudis! (4) jah in jáináim dagam qam Iēsus us Nazaraþ jah dáupiþs was fram Iōhannē in þizái alvái. (5) jah sái fōr Iēsus in áuþida. (6) jah was in þizái áuþidái dagē fidwōr tiguns miþ diuzam; jah grēdags warþ. (7) jah faífráis diabaúlus Iēsu jah qaþ: qiþ þamma stáina ei waírþái hláifs! (8) jah sakans was fram Iēsua iþ ni laflōt. (9) jah atáugida þan sa diabaúlus all þiudangardjō jah gahaíhait Iēsua þōs þiudangardjōs du fráistubnjōm. (10) iþ ni kara was Iēsu þizō þiudangardjō, untē gastaístald þō þiudangardja himinē. (11) jah afar þata qam us þizái airþái jah galáiþ in Nazaraþ.

alva 6.3 river, water
 airþa 6.3 region, earth
 atáugida showed (3 sg.)
 áuþida 6.3 desert, waste
 dáupiþs m. sg. baptized (p.p.)
 diabaúlus m. devil
 diuzam n. D pl. wild animals
 ei waírþái that it become
 faran VI go, fare
 fidwōr tiguns A (4.5) forty
 fráisan VIIa tempt
 fráistubni 6.3 temptation
 gaháitan VIIa promise, call, profess

gastaldan VIIa possess
 grēdags hungry
 hláifs m. bread, loaf
 Iaúrdanē D Jordan
 idreiga 6.3 repentance
 lētan VIIb let, leave, permit, desist
 ni kara was Iēsu (+ G) Jesus had
 no concern for
 qiþ tell! = command! (2 sg.)
 rafhtōs waúrkeiþ make straight!
 (2 pl.)
 sō 6.3 this, that, the, she
 stáiga 6.3 path

Chapter 6, Sections 6.1-3

stáins m. stone
stibna 6.3 voice

þiudangardi 6.3 kingdom
wōþjandins 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-slēþ* 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):

	INFINITIVE	PRETERIT INDICATIVE SG. 1	PAST PARTICIPLE
'increase'	áukan	aiáuk	áukans
'deny'	af-áikan	af-aiák	af-áikans

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

'seize'	ga-fāhan	ga-faifāh	ga-fāhans
'tempt'	fráisan	faifráis	fráisans
'sleep'	slēpan	saíslēþ (saízlēþ)	slēþans

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

'sever'	skáidan	skaískáiþ (4.3ab)	skáidans
'possess'	ga-staldan	ga-staistald	ga-staldans

(b) Class VIIb preterits combine reduplication with ablaut:

'let'	lētan	laiłōt	lētans
'sow'	saian	saísō, 2 saísōst	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: *falþan* 'fold,' *hāhan* 'hang,' *háitan* 'call,' *hwōpan* 'boast'

VIIb: *grētan* 'weep,' *ga-rēdan* (4.3ab) 'reflect upon,' *waian* 'blow'

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

PRELIMINARY EXERCISES

sg.	N	sō	giba	bandi
	A	þō	giba	bandja
	G	þizōs	gibōs	bandjōs
	D	þizái	gibái	bandjái
pl.	N-A	þōs	gibōs	bandjōs
	G	þizō	gibō	bandjō
	D	þáim	gibōm	bandjōm

mawi ‘maiden’ has A *máuja*, G *máuþōs*, etc.; *þiwi* ‘handmaid’ has A *þiuja*, G *þiuþōs*, etc.

6.4. Decline like:

(a) *sō giba*: *sō bida* ‘the request,’ *sō graba* ‘the ditch,’ *sō razda* ‘the language,’ *sō sáiwala* ‘the soul, life’

(b) *sō bandi*: *sō frijōndi* ‘the friend,’ *sō háipi* ‘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 aiwaggēljons þairh Iōhannēn* ‘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 (*gutaniowihailag*), 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.

WEAK VERBS; THIRD PERSON PRONOUN; MANUSCRIPTS

Dáuþiþs ist Iōhannēs

(1) Warþ þan, atháiháit Hērōdēs andbahtans jah insandida ins du gahaban Iōhannēn in Hērōdiadins. (2) jah eis gahabáidēdun ina jah galagidēdun in karkarái. (3) untē sō Hērōdia qēns brōþrs Hērōdis was, jah Hērōdēs galiugáida ija. (4) biþē ija ba ni idreigōdēdun sik, qap Iōhannēs du imma: (5) galiugáidēs qēn brōþrs þeinis; þata ni skuld ist. (6) iþ si mundōda sis þō waurda izē jah fullnōda hatizis jah wilda Iōhannēn usqiman. (7) jah biþē Hērōdēs nahtamat waurhta, plinsida sō dauhtar izōs jah galeikáida imma. (8) jah frah ija sa þiudans hvis wildēdi. (9) iþ si in Hērōdiadins þap háubidis Iōhannis. (10) jah skamáida sik Hērōdēs faúr ijōs jah ni ufbrak izái. (11) jah in izō insandida spaíkulator jah anabáuþ imma briggan im háubiþ Iōhannis þis dáuþjandins. (12) jah is afmaimáit imma háubiþ jah bráhta þata háubiþ izái. (13) jah sipōnjōs Iōhannis habáidēdun leuk is jah galagidēdun in hláiwa.

See 7.3 for the declension of the third person pronoun.

afmáitan (VII) imma háubiþ be-	dáuþjan 7.1	put to death
head him	faúr (+ A)	before
anabiudan II command	fullnan 7.1	become full
atháitan VII summon	gahaban 7.1	seize
ba n. 7.4 both	galagjan 7.1	lay, put
bidjan V (+G/A) ask, beg, pray	galeikan (+D) 7.1	please
bráhta 3 sg. brought	galiugan 7.1	marry
briggan bring	haban 7.1	have, take
brōþrs m. G of the brother	Hērōdia, G-adins	Herodia
dauhtar f. daughter	hláiw n.	tomb, grave
dáuþjandins G Baptist	hvis wildēdi	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
Iōhannis G	of John	spaīkulatur m.	executioner
karkara f.	prison	þeinis G	of thy
mundōn sis 7.1	note, mark	ufbrikan IV (+D)	reject
nahtamat m. A	supper	waúrhta 3 sg.	arranged
plinsjan 7.1	dance		

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

		WEAK VERB CLASS			
		i	ii	iii	iv
		'save'	'anoint'	'have'	'become full'
infinitive		nas-jan	salb-ōn	hab-an	full-nan
pret. ind. sg.	1	nasida	salbōda	habáida	fullnōda
	2	nasidēs	salbōdēs	habáidēs	fullnōdēs
	3	nasida	salbōda	habáida	fullnōda
du.	1	[nasidēdu]	[salbōdēdu]	[habáidēdu]	[fullnōdēdu]
	2	nasidēduts	salbōdēduts	habáidēduts	fullnōdēduts
pl.	1	nasidēdum	salbōdēdum	habáidēdum	fullnōdēdum
	2	nasidēduþ	salbōdēduþ	habáidēduþ	fullnōdēduþ
	3	nasidēdun	salbōdēdun	habáidēdun	fullnōdēdun
past participle		nasipþ	salbōþs	habáipþ	—

stōjan 'judge' has pret. *stauida*, p.p. *stauipþs*. *táujan* 'do, make' has pret. *tawida*, p.p. *tawipþs*. 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,' *lagjan* 'lay,' *wasjan* 'clothe'
- (b) *salbōn*: *faginōn* 'rejoice,' *frijōn* 'love,' *idreigōn* 'repent'
- (c) *haban*: *munan* 'consider,' *þahan* 'be silent,' *witan* 'watch'
- (d) *fullnan*: *fraqistnan* 'perish,' *usmērnān* 'be proclaimed'

7.3. The third person pronoun is declined as follows:

	MASC.	NEUT.	FEM.	REFLEXIVE (ALL GENDERS)
sg. N	is	ita	si	—
A	ina	ita	ija	sik
G	is	is	izōs	seina*
D	imma	imma	izái	sis

PRELIMINARY EXERCISES

	MASC.	NEUT.	FEM.	REFLEXIVE (ALL GENDERS)
pl. N	eis	ija	ijōs*	—
A	ins	ija*	ijōs	sik
G	izē	izē*	izō	seina
D	im	im	im	sis

The nominative forms serve chiefly for emphasis or contrast.

7.4. Subject pronouns, *bái* '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 frōþun* '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.

(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 Busbecqii D. Legationis Turciae epistolae quatuor*).

8
n-DECLENSION;
 PRESENT PARTICIPLE;
 PHONETIC NOTATION
Iēsus in Galeilaia

(1) Jah afar þatei Iōhannēs in karkarái galagipš was, qam fráuja in Galeilaian rōdjands du manageim in gajukōm jah mērijands aīwaggēljōn. (2) jah faúr marein gasalv Seimōnu miþ gasinþjam in skipam; wēsun áuk fiskjans. (3) iþ hafháit þans mans jah gatawida ins wairþan nutans mannē. (4) jah galiþun in Kafarnaum. (5) jah was jáinar manna un hulþōn habands. (6) iþ fráuja gasaflvands aglōn þis mans qaþ du þizái un hulþōn: usgagg út us þamma! (7) jah suns sái usiddja út us þamma mann. (8) jah qēþun sō managei: sái miþ waldufnja anabiudiþ þáim ahmam. (9) jah swaflrō Seimónáus lag in brinnōn, jah bēdun fráujan bi þō. (10) iþ qimands urráisida þō, jah aflaflōt þō sō brinnō. (11) jah manageins qēmun du fráujin allaprō. (12) gaháilida áuk usliþan jah uswarp un hulþōns in namin attins jah usnam siukeins áuganē jah tuggōnō jah haírtanē. (13) jah áusōna mannē gaháusidēdun frōdein aīwaggēljōns.

aflētan VII leave, forgive
 aglō f. 8.1 distress
 ahma m. 8.1 spirit
 aīwaggēljō f. 8.1 gospel
 allaprō from all sides
 anabiudiþ he commands
 atta m. 8.1 father, the Father
 áugō n. 8.1 eye
 áuk cj. for
 áusō n. 8.1 ear
 brinnō f. 8.1 fever
 fiskja m. 8.1 fisherman
 fráuja m. 8.1 lord, the Lord

frōdei f. 8.1 wisdom
 gaháiljan heal
 gaháusjan hear
 gajukō f. 8.1 parable
 Galeilaia N-D, A -an Galilee
 gasaflvan V see
 gasinþja m. 8.1 companion
 gatáujan do, make
 haírtō n. 8.1 heart
 háitan VII call
 Kafarnaum Capernaum
 ligan V lie, recline
 managei f. 8.1 multitude

Chapter 8, Sections 8.1–4

manna m. 8.3	man	tuggō f. 8.1	tongue
marei f. 8.1	sea, lake	unhulþō f. 8.1	evil spirit
namō n. 8.1	name	urráisjan	raise
nuta m. 8.1	catcher	usgagg 2 sg.	go forth!
rōdjan 8.4	speak	usiddja 3 sg.	went forth
Seimōn, A -u, G -is	Simon	usliþa m. 8.1	paralytic
siukei f. 8.1	sickness	usniman IV	take away
skip n.	ship, boat	uswairpan III	cast out
suns	at once, soon	ūt adv.	out
swaifrō f. 8.1	mother-in-law		

8.1. *n*-declension nouns include all three genders:

	MASCULINE	NEUTER	FEMININE	
	‘cock’	‘heart’	‘multitude’	‘tongue’
sg. N	hana	háirtō	managei	tuggō
A	hanan	háirtō	managein	tuggōn
G	hanins	háirtins	manageins	tuggōns
D	hanin	háirtin	managein	tuggōn
pl. N-A	hanans	háirtōna	manageins	tuggōns
G	hananē	háirtanē	manageinō	tuggōnō
D	hanam	háirtam	manageim	tuggōm

aba m. ‘man, husband’ has pl. G *abnē*, D *abnam*. *aúhsa* m. ‘ox’ has pl. G *aúhsnē*. *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*: *blōma* ‘flower,’ *skula* ‘debtor,’ *haúrnja* ‘trumpeter’
- (b) *háirtō*: *áugadaúró* ‘window,’ *kaúrnō* ‘grain,’ *þáirkō* ‘hole’
- (c) *managei*: *áiþei* ‘mother,’ *balþei* ‘boldness,’ *diuþei* ‘depth’
- (d) *tuggō*: *driusō* ‘slope,’ *hēþjō* ‘chamber,’ *mizdō* ‘reward’

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

sg. N	manna	pl. N	mans, mannans
A	mannan	A	mans, mannans
G	mans	G	mannē
D	mann	D	mannam

8.4. The present participle, which has a stem in *-nd-*, is declined like *hana*, *háirtō*, *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’:

PRELIMINARY EXERCISES

	MASCULINE	NEUTER	FEMININE
sg. N	qimanda, qimands	qimandō	qimandei
A	qimandan	qimandō	qimandein
G	qimandins	qimandins	qimandeins
D	qimandin	qimandin	qimandein
pl. N-A	qimandans	qimandōna	qimandeins
G	qimandanē	qimandanē	qimandeinō
D	qimandam	qimandam	qimandeim

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

PHONETIC NOTATION

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

- [aj] 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*
- [b̥] like *b* in Go. *haban* or like NE *v* formed with both lips
- [č] like *ch* in NE *church*
- [d] like *d* in Go. *driusō*, *land*
- [ð] like *d* in Go. *fadar* or like *th* in NE *father*
- [e] like *e* in NE *etch*, NHG *Bett*
- [ē] like *e* in NE *etch*, NHG *Bett* when prolonged
- [ə] like *a* in NE *about*, *china*, *sofa*
- [g] like *g* in NE *go*, *dog*
- [g̊] 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* [t^hajtl]
- [i] like *i* in NE *pique*, NHG *wider*, or like *ei* in Go. *weis*
- [i^w] like *ew* in NE *few*, but with stress on [i]: [i^w]
- [j] like *j* in NE *judge*
- [ŋ] like *ng* in NE *song*
- [o] like *au* in Go. *daúhtar* or like *o* in NHG *doch*
- [ō] like *o* in NHG *doch* when prolonged
- [š] like *sh* in NE *she*
- [w] like *w* in NE *we*; [w̥] denotes lip-rounded articulation

- [x] like *ch* in NHG *ach*
- [ž] like *z* in NE *azure*
- [āⁿ īⁿ ūⁿ] represent long nasal vowels.
- [l̥ ɾ̥ m̥ ŋ̥ n̥] are syllabic, as in NE *little kitten* [ŋd] 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).
- [∅] ("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 *ai au iu g h h* are assumed to retain their archaic values, vowel length is assumed to be distinctive, and long (prolonged) consonants are represented by double symbols.

ðə pærəbəl əv ðə sōər ŋ ðə sīd

(3) . . . saj urrann sa sēands du sēan frajwa sīnamma. (4) jax warþ, miþþanī sesō, sum rextis ǵadraws for wix, jax k^wēmum fuǵlōs jax frētun þata. (5) anþaruþ-þan ǵadraws ana stajnamma, þarī ni xabajða erþa managa, jax suns urrann in þizī ni xabajða diwpajzōs erþōs. (6) at sunnin þan urrinnandin ufbrann, jax untē ni xabajða wortins ǵaþorsnōða. (7) jax sum ǵadraws in þornuns; jax ufarstigun þaj þornjus jax afx^wapiðēðun þata, jax akran ni ǵaf. (8) jax sum ǵadraws in erþa ǵōða jax ǵaf akran urrinnandō jax waxsjandō, jah bar ajn þrins tiguns jax ajn seks tiguns jax ajn texuntēxund.

ðə sōər ŋ ðə sīd—eksplənēsən

(14) sa sējands word sējip. (15) aþþan þaj wiþra wix sind, þarī sēaða þata word; jax þan ǵaxawsjand unkarjans, suns k^wimiþ satanas jax usni-miþ word þata insēanō in xertam izē. (16) jax sind samalikō þaj ana stajnamma sēanans, þaj-ī þan xawsjand þata word, suns miþ faxēðaj nimand ita, (17) jax ni xaband wortins in sis ak x^wilax^werbaj sind; þaþrōx biþē k^wimiþ aǵlō eþþaw wrakja in þis wordis, suns ǵamarzjanda. (18) jax þaj sind þaj in þornuns sēanans, þaj word xawsjandans, (19) jah sorgōs þizōs libajnajs jax afmarzīns ǵabīns jax þaj bi þata anþar lustjus inn atǵangandans afx^wapjand þata word, jax akranalaws werþip. (20) jax þaj sind þaj ana erþaj þizaj ǵōðōn sēanans þaj-ī xawsjand þata word jax andnimand jax akran berand, ajn þrins tiguns jax ajn seks tiguns jax ajn texuntēxund.

GOTHIC TEXTS



i- AND *u-*DECLENSIONS; CONSONANTS

The Parable of the Sower and the Seed: Mark iv.3-8

(3) . . . *sái* urrann sa *saiands* du *saian* *fráíwa* *seinamma*. (4) *jah* *warþ*, *miþþanei* *sáisō*, *sum* *raihtis* *gadráus* *faúr* *wig*, *jah* *qēmum* *fuglōs* *jah* *frētun* *þata*. (5) *aņþaruþ-þan* *gadráus* *ana* *stáinahamma*, *þarei* *ni* *habáida* *aírþa* *managa*, *jah* *suns* *urrann* *in* *þizei* *ni* *habáida* *diupáizōs* *aírþōs*; (6) *at* *sunnin* *þan* *urrinnandin* *ufbrann*, *jah* *untē* *ni* *habáida* *waúrtins* *gaþaúrsnōda*. (7) *jah* *sum* *gadráus* *in* *þaúrnuns*; *jah* *ufarstigun* *þái* *þaúrnjus* *jah* *aflvapi-dēdun* *þata*, *jah* *akran* *ni* *gaf*. (8) *jah* *sum* *gadráus* *in* *aírþa* *gōda* *jah* *gaf* *akran* *urrinnandō* *jah* *wahsjandō*, *jah* *bar* *áin* 'l' *jah* *áin* 'j' *jah* *áin* 'r'.

(3) *fráíwa seinamma*] '(with) his seed,' an instrumental dative.

(5) *aņþaruþ-þan* for *aņþar-uh-þan*. *-h* 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.
diupáizōs aírþōs] partitive genitive (3.4).

(6) *at sunnin þan urrinnandin*] see 9.5, below.

aflvapjan choke
áin . . . *áin* n. one . . . another
akran n. fruit
aņþar-uh-þan and another
at (+D/A) at, by, from
baíran IV bear
diupáizōs f. G sg. deep
fra-itan V devour
fráiw n. seed
fugls m. bird
gadriusan II fall, fail
gaþaúrsnan be withered

giban V give, yield
gōda f. A sg. good
in þizei because
'j' (A *sáih*s *tiguns*) sixty
'l' (A *þrins* *tiguns*) thirty
managa f. A sg. much
miþ-þan-ei while, when
'r' (*taihuntēhund*) a hundred
raihtis namely, indeed
saian VII sow
saiands m. sower
seinamma n. D sg. his

Chapter 9, Sections 9.1–4

stáinamma D sg. adj.	stony (place)	ufarsteigan I	mount up
sum n.	some, one	ufbrinnan III	scorch
sum ... sum n.	one ... the other	urrinnan III	go forth, spring up,
sunnō n. (also f.)	sun	rise	
þar-ei	where	wahsjan VI	grow, increase
þáurnus m. 9.3	thorn	waúrts f. 9.1	root

9.1. Gothic *i*-declension nouns are masculine or feminine:

		MASCULINE		FEMININE	
		'court'	'place'	'grace'	'joy'
sg.	N	gards	staþs	ansts	fahēþs
	A-V	gard	staþ	A-[V] anst	fahēþ
	G	gardis	stadis	anstáis	fahēdáis
	D	garda	stada	anstái	fahēdáí
pl.	N	gardeis	stadeis	ansteis	fahēdeis
	A	gardins	stadins	anstins	fahēdins
	G	gardē	stadē	anstē	fahēdē
	D	gardim	stadim	anstim	fahēdim

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 *naweis*, A *nawins*. *háims* f. 'village' follows *ansts*, above, in the singular but *giba* (6.3) in the plural. Feminine abstracts in *-eins*, e.g., *láiseins* 'doctrine,' have pl. N *-ōs*, G *-ō*, as in *giba*, but otherwise follow *ansts*.

9.2. Decline like:

- (a) *gards*: *arms* 'arm,' *hups* 'hip,' *muns* 'thought,' *sáiw*s 'sea'
- (b) *staþs*: *brūþfaþs* 'bridegroom,' *juggaláuþs* 'young man'
- (c) *ansts*: *andahafts* 'answer,' *mahts* 'power,' *táikns* 'token'
- (d) *fahēþs*: *arbáiþs* 'labor,' *manasēþs* '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 *-áu*.

9.4. Decline like *sunus*: m. *fōtus* 'foot,' m. *magus* 'boy,' m. *sidus* 'custom,' m. *tunþus* 'tooth,' f. *kinnus* 'cheek.'

GOTHIC TEXTS

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 þan urrinnandin* 'when the sun came out,' *þáim swa waúrþanam* (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], [þ ð], [š ž], [č ĵ], [x ǵ], [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 þ]

(b) At or near the front teeth for **dental** [þ ð t d n l r s z š ž č ĵ]

(c) At the hard palate, the bony roof of the mouth, for **palatal** [j] (and for [k g ŋ x ǵ] when formed as palatals)

- (d) At the velum for **velar** [k g ŋ x ɣ]
- (e) At both the lips and the velum for **labiovelar** [w kʷ 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 kʷ g], for which the breath is suddenly pent up and/or released
- (b) **Affricates**, viz., [č ʝ], for which stopped breath is released through a narrow opening so as to produce friction
- (c) **Fricatives**, viz., [f ɸ β ɸ ɸ x xʷ ɣ h] and the sibilants [s z š ž], 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 [r]
- (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:

	LABIAL	DENTAL	PALATAL	PALATAL OR VELAR	LABIOVELAR
Stops	p b	t d		k g	kʷ
Affricates		č ʝ			
Fricatives	f ɸ	β ɸ, s z, š ž		x ɣ	xʷ
Liquids		l, r			
Nasals	m	n		ŋ	
Semivowels			j		w

[β ɸ] may be further distinguished as interdental, [s z] as postdental, and [š ž č ʝ] 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) abpan pái wiþra wig sind, þarei saiaða þata waúrd; jah þan gaháusjand unkarjans, suns qimiþ Satanas jah usnimiþ waúrd þata insaianō in háirtam izē. (16) jah sind samaleikō pái ana stáinahamma saianans, þáiei þan háusjand þata waúrd, suns miþ fahēðái nimand ita. (17) jah ni haband waúrtins in sis ak lveilalvaírþái sind; þaprōh biþē qimiþ aglō aifþáu wrakja in þis waúrdis, suns gamarzjanda. (18) jah þái sind þái in þaurnuns saianans, þái waúrd háusjandans. (19) jah saúrgōs þizōs libáináis jah afmarzeins gabeins jah þái bi þata anþar lustjus inn atgaggandans afvavjand þata waúrd, jah akranaláus waírþiþ. (20) jah þái sind þái ana aírþái þizái gōðōn saianans þáiei háusjand þata waúrd jah andnimand jah akran baírand, áin 'l' jah áin 'j' jah áin 'r'.

(14) *saijands*] MS for *saiands* *saijib*] MS for *saiiþ*.

(15) *þái* 'these, those' refers to persons except in verse 19.

(19) *þái bi þata anþar lustjus*] lit. 'those desires about the other thing,' i.e., desires concerning other things.

afmarzeins f. deceitfulness
aifþáu or
ak but
akranaláus fruitless
anþar other, second
atgaggan come, go, enter
abpan but, however
fahēþs f. joy

gabei f. riches, wealth
gamarzjan offend
gōða 10.4 good
háusjan hear, harken
lveilalvaírþái m. N pl. inconstant
inn adv. in, within
insaian VII 10.4 sow in
libáins f. life

Chapter 10, Sections 10.1–4

lustus m.	desire, lust	pái-ei	those who
niman IV	take, accept	þaprōh	afterward
samaleikō	likewise	unkarja 10.4	careless (one)
Satanas	Satan	wīpra	against, by
saúrǵa 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 *baíran* ‘bear’ and the weak verbs *nasjan* ‘save,’ *sōkjan* ‘seek,’ *haban* ‘have,’ and *salbōn* ‘anoint’ are representative of nearly all Gothic verb classes:

ACTIVE						
sg.	1	baíra	nasja	sōkja	haba	salbō
	2	baíris	nasjis	sōkeis	habáis	salbōs
	3	baíriþ	nasjiþ	sōkeiþ	habáiþ	salbōþ
du.	1	baírōs	nasjōs	sōkjōs	habōs	[salbōs]
	2	baírats	nasjats	sōkjats	[habáits]	[salbōts]
pl.	1	baíram	nasjam	sōkjam	habam	salbōm
	2	baíriþ	nasjiþ	sōkeiþ	habáiþ	salbōþ
	3	baírand	nasjand	sōkjand	haband	salbōnd
PASSIVE						
sg.	1	baírada	nasjada	sōkjada	habada	salbōda
	2	baíraza	nasjaza	sōkjaza	[habaza]	[salbōza]
	3	baírada	nasjada	sōkjada	habada	salbōda
pl. 1–3	baírand	nasjanda	sōkjanda	habanda	salbōnda	

10.3. Conjugate in the present indicative like:

- baíran*: *niman* ‘take,’ *steigan* ‘ascend,’ *skeinan* ‘shine’
- nasjan*: *lagjan* ‘lay,’ *matjan* ‘eat’
- sōkjan*: *fōdjan* ‘feed,’ *mikiljan* ‘magnify, glorify’
- haban*: *hatan* ‘hate,’ *liugan* ‘marry,’ *witan* ‘watch’
- 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

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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):

		MASCULINE	NEUTER	FEMININE
sg.	N	blinda 'blind'	blindō	blindō
	A	blindan	blindō	blindōn
	G	blindins	blindins	blindōns
	D	blindin	blindin	blindōn
pl.	N-A	blindans	blindōna	blindōns
	G	blindanē	blindanē	blindōnō
	D	blindam	blindam	blindōm

This declension is used after *sa*, *þata*, *sō* (as above in Mark iv.20: *þái ana airþái þizái gōdōn saianans*) for *sama* 'same' and *silba* 'self,' and for noun-adjectives like *unkarjans* 'careless (ones)' in Mark iv.15. Comparative adjectives, e.g., *jūhiza* '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 ǰ], it will be observed that each requires a complete obstruction of the breath passage. True fricatives, e.g., [f ʰ þ ʃ 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/l̥] in [bætliŋ] beside [bæt̥l̥] and [n/n̥] in [lajt̥niŋ] beside [lajt̥ŋ]. Still less obstructed are such semivowel-and-vowel alternants as NE [j/i] in [indjøn/indiøn], and [w/u] in [bivwæk/bivuæk]. 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 ʃ], though not often considered as syllabics, serve in syllabic function in NE [pst] 'listen!' [š] '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

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 [ī ē ē̄ ā], for example, it will be observed that the tongue is close to the palate for [ī] but lowered progressively for [ē ē̄ ā]. A similar lowering can be observed in pronouncing [ū ō ō̄ ā]. For [ə] the tongue is approximately midway between high and low:

	FRONT	CENTRAL	BACK
High	ī		ū
High-mid	ē		ō
Mid		ə	
Low-mid	ē̄		ō̄
Low		ā	

The tongue may also be narrowed and raised slightly by tensing it, e.g., for [ī ē ū] 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 [ē ē̄ ī], whereas the ascent is toward the back palate for the **back** (velar) vowels [ō ō̄ ū]. For the **central** vowels [ā ə] 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 ō ō̄], **unrounded**, e.g., [ī i ē ē̄], or **neutral**, e.g., [ə 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 [ajl] 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

STRONG FORMS OF ADJECTIVES; PHONOLOGIC AND ANALOGIC CHANGE

The Prodigal Son: Luke xv.11-16

(11) . . . mannē sums áihta twans sununs. (12) jah qaþ sa jūhiza izē du attin: atta, gif mis sei undrinnái mik dáil áiginis. jah disdálida im swēs sein. (13) jah afar ni managans dagans brāhta samana allata sa jūhiza sunus jah afláiþ in land faírra wisandō. jah jáinar distahida þata swēs seinata libands usstiuriba. (14) biþē þan frawas allamma, warþ hūhrus abrs and gawi jáinata, jah is dugann alaþarba wairþan. (15) jah gagands gahaftida sik sumamma baúrgjanē jáinis gáuþis, jah insandida ina háiþjōs seináizōs haldan sweina. (16) jah gaírniða sad itan haúrnē þōei 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) háiþjōs seináizōs] 'to his field,' a genitive of place.

abrs 11.1 great, mighty
afleiþan I go away
áigin n. property
áihta had (3 sg.)
alaþarba 10.4 very poor
alls 11.1 all, every, whole
baúrgja m. citizen
dáils f. share, portion
disdáljan divide, share
distahjan waste, scatter
duginnan III begin
frawisan V (+ D) spend, exhaust
gaggan go

gahaftjan sik join
gaírnan yearn, long
gif give! (2 sg.)
háiþi f. field, heath
haldan VII tend, hold, feed
haúrn n. husk, horn
hūhrus m. famine, hunger
jáins 11.1 that
jūhiza younger
land n. land
liban live
manags 11.1 many, much, great
matjan eat

Chapter 11, Sections 11.1-2

mik A, mis D	me	swein n.	swine, pig
sad (= saþ) itan	eat one's fill	swēs sg. 3.1	possessions
samana adv.	together	twái m., A twans	two
sei f.	which, who	þō-ei n. A pl.	that, which
seins* 11.1	his, his own	undrinnái	is coming to
sums 11.1	a certain, some	usstiuriba	riotously
sunus m.	son		

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

	MASCULINE	NEUTER	FEMININE
sg. N	blinds	blind, blindata	blinda
A	blindana	blind, blindata	blinda
G	blindis	blindis	blindáizōs
D	blindamma	blindamma	blindái
pl. N	blindái	blinda	blindōs
A	blindans	blinda	blindōs
G	blindáizē	blindáizē	blindáizō
D	blindáim	blindáim	blindáim

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

m. sg.	A	-ana	as in	<i>þana</i> and <i>ina</i>
	D	-amma	as in	<i>þamma</i> and <i>imma</i>
pl.	N	-ái	as in	<i>þái</i>
	G	-áizē	as in	<i>þizē</i> and <i>izē</i>
n. sg.	N-A	-ata	as in	<i>þata</i> and <i>ita</i>
	D	-amma	as in	<i>þamma</i> and <i>imma</i>
pl.	G	-áizē	as in	<i>þizē</i> and <i>izē</i>
f. sg.	G	-áizōs	as in	<i>þizōs</i> and <i>izōs</i>
pl.	G	-áizō	as in	<i>þizō</i> and <i>izō</i>
m.-n.-f. pl.	D	-áim	as in	<i>þáim</i> and <i>im</i>

A few adjectives (and all possessives) are invariably strong, e.g., *alls* '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. *niujsis* 'new' like *harjis* (2.3), *wilþeis* 'wild' like *hairdeis* (2.3); n. *waílamēri* 'of good repute' like *kuni* (3.1); f. *wōþi* '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. *þaúrsus* '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 þ* 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 *gōþs* or *gōds* 'good.'

11.5. Decline like *blinds* (or according to 11.3–4, as indicated): *arms* 'poor,' *diups* 'deep,' *frōþs* (11.4) 'wise,' *izwar* (11.3) 'your,' *baúrans* 'born,' *nasipþs* (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 [ɱ], *mirthless* with partly voiceless-dental-centralized-nonsyllabic [ɿ], and *billion* with voiced-postdental-palatalized-nonsyllabic [ɺ]. 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 [r] do not. Conversely, Welsh contrasts voiced /l/ with voiceless /l̥/, whereas English [l] and [ɿ] 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 [ɿ] in *mirthless* conforms with dental /p/, postdental [ɱ] in *middle* with postdental [d]. In its manner of articulation, NE /p/ is exploded and aspirated initially in *pat* [p^hæt] 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* [čæp'mən], 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 [p^h 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 *ínsult* vs. *insúlt*), pitch (NE *yes[↑]* 'really?' vs. *yes[↓]* 'of course!'), and juncture (NE *night + rate* with open juncture vs. *nitrate* with close juncture).

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 /t/; 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 **excrement** (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 /ā ō/ 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 progressively divergent, especially if subject to different local influences. Social ascendancy of individual dialects, linguistic fashions and shibboleths, taboos, class consciousness, and perhaps other influences as well may be contributing factors.

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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 *sēow*). 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: *spit-tin' image* for *spit and image*, Irish English *Mary McDillon* for *Mary Magdalene*. **Contamination** alters one word or phrase through association with another, as in *whirlcane* < *whirlwind* : *hurricane*, *why for* < *why* : *what for*.

12
**IMPERATIVE;
 FIRST PERSON PRONOUN;
 INDO-EUROPEAN /p t k s/
*The Return of the Prodigal: Luke xv.17-24***

(17) Qimands þan in sis qaþ: Ivan filu asnjē attins meinis ufarassáu haband hláibē, iþ ik hūhráu fraqistna. (18) usstandands gagga du attin meinamma jah qíþa du imma: atta, frawaurhta mis in himin jah in andwairþja þeinamma; (19) ju þanaseiþs ni im wairþs ei háitáidáu sunus þeins; gatawei mik swē áinana asnjē þeináizē. (20) jah usstandands qam at attin seinamma. nauhþanuh þan fairra wisandan gasalv ina atta is jah infeinōða jah þragjands dráus ana hals is jah kukida imma. (21) jah qaþ imma sa sunus: atta, frawaurhta in himin jah in andwairþja þeinamma; ju þanaseiþs ni im wairþs ei háitáidáu sunus þeins. (22) qaþ þan sa atta du skalkam seináim: spráutō bringiþ wastja þō frumistōn jah gawasjiþ ina jah gíbiþ figgragulþ in handu is jah gaskōhi ana fōtus is; (23) jah bringandans stiur þana alidan ufsneiþiþ, jah matjandans wisam wáila; (24) untē sa sunus meins dáuþs was jah gaqiunōða, jah fralusans was jah bigitans warþ. jah dugunnun wisan.

(17) *qimands þan in sis qaþ*] cf. 12.4 and verses 18, 20, 23.

(18) *in andwairþja þeinamma*] 'in thy presence' = 'before thee.'

(20) *nauhþanuh . . . wisandan*] see 12.4.

(22), (23) *bringiþ* for *briggíþ*, *bringandans* for *briggandans*. An occasional *n* for [ŋ] is especially characteristic of Luke.

áins one
 aljan bring up, fatten
 andwairþi n. presence
 asneis m. hireling, servant
 bigitan V find
 dáuþs dead

driusan II fall
 ei that
 figgragulþ n. finger ring
 fōtus m. foot
 fraqistnan perish
 frawaurhta, with mis I have sinned

Chapter 12, Sections 12.1-3

frumists	foremost, best	skalks m.	servant
gaqiunan	be made alive	sprautō	quickly
gaskōhi n.	pair of sandals	stiur m.	calf, steer
gatawei	make! (imper. sg. 2)	swē	as, like, about
gawasjan	clothe	þanaseiþs	more, further
háitáidáu	I be called	þeins	thy, thine
hals m.	neck	þragjan	rush, run
handus f.	hand	ufarassus m.	abundance
hvan filu	how many, how much	ufsneiþan	I slay
im	am	usstandan VI	rise up
infeinan	be moved, pity	wáila (?wáila)	well
ju	now, already	wáirþs	worthy
kukjan (+ D)	kiss	wasti f.	garment
meins	my, mine	wisan V	feast
naúh-þan-uh	yet, still		

12.1. The imperatives of *baíran* 'bear,' *sōkjan* 'seek,' *salbōn* 'anoint,' and *haban* 'have' are the following:

sg. 2	baír	sōkei	salbō	habái
3	baíradáu	sōkjadáu	[salbōdáu]	[habadáu]
du.2	baírats	[sōkjats]	[salbōts]	[habáits]
pl. 1	baíram	sōkjam	[salbōm]	[habam]
2	baírþ	sōkeiþ	salbōþ	habáiþ
3	[baírandáu]	[sōkjandáu]	[salbōndáu]	habandáu

Before a vowel, *áu* is replaced by *aw*: infin. *gataújan* 'make, do,' imper. sg. 2 *gatawei*.

12.2. Conjugate in the imperative like:

- (a) *baíran*: *qiman* 'come,' *niman* 'take,' *haldan* 'hold, tend'
- (b) *sōkjan*: *dōmjan* 'judge,' *rōdjan* 'speak,' *wēnjan* 'hope'
- (c) *salbōn*: *frijōn* 'love,' *idreigōn* 'repent,' *mitōn* 'consider'
- (d) *haban*: *arman* 'pity,' *þahan* 'be silent,' *witan* 'watch'

12.3. The first person pronoun is declined as follows:

	'I'	'we two'	'we'
N	ik	wit	weis
A	mik	ugkis	uns, unsis
G	meina	ugkara*	unsara
D	mis	ugkis	uns, unsis

The nominative is used chiefly for emphasis. The other case forms serve also as reflexive pronouns of the first person.

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12.4. A participle modifying the subject or object of a finite verb often replaces a second finite verb: *qimands þan in sis qab* 'coming then (= when he came) to himself, he said,' *naúhþanuh þan fairan 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: *þana galáusidēdi . . . gawandi-dēdi* 'had freed him . . . had converted (him),' *jah bringandans stiur þana ali-dan ufsneiþiþ* '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. *ém̄mi* 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. *ém̄mi* and Lith. *esmi*, but comparative evidence shows that /a/ < /e/ is to be expected in Indo-Iranian, as also in Sk. *dáśa* = Gk. *déka* 'ten.' Next, /mm/ in Gk. Lesb. *ém̄mi* beside /sm/ in Sk. *ásmi* and Lith. *esmi* shows a Lesbian-Thessalian assimilation, as in Lesb. *ám̄me* 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 *hláiwasnōs* 'graves' beside *arhvaznōs* 'arrows.' In this instance Gothic provides the explanation: through dissimilation, *-as-* occurs after a voiced consonant, *-az-* after a voiceless consonant.

INDO-EUROPEAN OBSTRUENTS

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

	LABIAL	DENTAL	PALATAL OR VELAR	LABIOVELAR
Stops:				
Voiceless	p	t	k	k ^w
Voiced	b	d	g	g ^w
Voiced aspirated	b ^h	d ^h	g ^h	g ^{wh}
Fricative		s		

/s/ represented [z] before voiced obstruents, [s] elsewhere. For practical purposes, /b^h d^h g^h g^{wh}/ are here transcribed respectively as /bh dh gh g^{wh}/.

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 *patér*, V *páter*, A *patéra*, G *patrós*, D (originally locative) Homeric *patéri*. 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 *fæder* ‘father’ (all cases) beside Gk. *patér*, *páter*, 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. <i>pṓs</i> , L <i>pēs</i>	/f/ Go. <i>fōtus</i> ‘foot’
/t/ Gk. Dor. <i>tū́</i> , L <i>tu</i>	/þ/ Go. <i>þu</i> ‘thou’
/k/ L <i>cor</i> , OIr. <i>cride</i>	/x/ Go. <i>hairtō</i> ‘heart’
/s/ IE m. N <i>so</i> , Sk. <i>sá</i>	/s/ Go. <i>sa</i> ‘this, that’

(b) when occurring medially or finally—but only if the nearest preceding Indo-European vowel or other syllabic ([l̥ ɾ̥ m̥ ŋ̥ p̥]) had already borne primary accent:

/p/ IE <i>klépō</i> , L <i>clepō</i>	/f/ Go. <i>hlifa</i> ‘I steal’
/t/ IE <i>wértō</i> , L <i>vertō</i> ‘I turn’	/þ/ Go. <i>wairþa</i> ‘I become’
/k/ Gk. <i>déka</i> , L <i>decem</i>	/x/ Go. <i>taihun</i> ‘ten’
/s/ Sk. <i>ǰṣati</i> ‘partakes, likes’	/s/ Go. <i>kiausþ</i> ‘chooses’

12.10. Certain consonant clusters conditioned the shift.

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

/sp/ L <i>spuere</i>	Go. <i>speiwan</i> ‘spit, spew’
/st/ Sk. <i>ásti</i> , L <i>est</i>	Go. <i>ist</i> ‘is’
/sk/ L <i>piscis</i>	Go. <i>fisks</i> ‘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. *stégos* and *tégos*, OE *þæc* ‘roof’ > NE *thatch*.

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

/pt/ Gk. *kléptēs*

/ft/ Go. *hliftus* ‘thief’

/kt/ L *octo*

/xt/ Go. *ahtáu* ‘eight’

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

/ts/ Sk. *vivitsati* ‘wishes to see’

/s/ Go. *ga-weisōn* ‘visit’

/tt/ Sk. *sattás* ‘seated’

/ss/ OI OE OS *sess* ‘seat’

/ttr/ IE *pāttro-*

/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*() *aúrds* ‘racecourse’; Sk. *bhrátiā*, Go. *brō*() *ar* ‘brother’; Gk. *steíkhō* ‘I go,’ Go. *s*() *eiga* ‘I ascend’; L *canis*, Go. () *unds* ‘dog’; OIr. *scáth*, Go. *s*() *adus* ‘shadow’; L *captus* ‘seized,’ Go. () *a*() *s* ‘joined’; L *rēctus*, Go. *raí*() *s* ‘right, straight’; IE *g^wét-*, Go. *qi*() *an* ‘say’; IE *g^wett-*, Go. *ga-qi*() ‘consent’; IE *wejtto-*, Go. *un-wei*() ‘unlearned’; IE *mits-*, Go. *mi*() *ō* ‘reciprocally’; L *dént-*, Go. *tun*() *us* ‘tooth’; IE *bhlātr-*, Go. *-blō*() *eis* ‘worshiper’; Gk. *polú*, 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 /p/ 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. *bhárēt* but Go. *baírái* ‘he may bear,’ Gk. Dor. *phéromes* but Go. *baíram* ‘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;
VERNER'S LAW

The Prodigal's Elder Brother: Luke xv.25-32

(25) Wasuþ-þan sunus is sa alpiza ana akra, jah qimands atiddja nēlv razn jah gaháusida saggwins jah láikins. (26) jah atháitands sumana magiwē frahuh lva wēsi þata. (27) þaruh is qaþ du imma þatei brōþar þeins qam, jah afsnáip atta þeins stiur þana alidan untē háilana ina andnam. (28) þanuh mōdags warþ jah ni wilda inn gaggan. ip atta is usgaggands üt bad ina. (29) þaruh is andhafjands qaþ du attin: sái swa filu jērē skalkinōda þus, jah ni lvanhun anabusn þeina ufariddja, jah mis ni áiw atgaft gáitein ei miþ frijōndam meináim biwēsjaú; (30) ip þan sa sunus þeins, saei frēt þein swēs miþ kalkjōm, qam, ufsnáist imma stiur þana alidan. (31) þaruh qaþ du imma: barnilō, þu sinteinō miþ mis wast jah is, jah all þata mein þein ist; (32) wáila wisan jah faginōn skuld was, untē brōþar þeins dáuþs was jah gaqiunōda, jah fralusans jah bigitans warþ.

(25) *wasuþ-þan* for *was-uh-þan*; see commentary on Mark iv.5, p. 38. Cf. *frah-uh*, *þar-uh*, *þan-uh* in the following verses. *qimands atiddja*] see 12.4.

(27) *þatei* may introduce either direct or indirect quotations.

(28) *bad* for *baþ*; see 4.3a.

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

barnilō n. son, small child
biwisan V 13.1 make merry
brōþar m. brother
faginōn rejoice
frijōnds 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
láiks m.	dance, dancing	swa	so
magus m.	boy	þan-uh	(and) then
mōdags	angry	þar-uh	there(upon)
nēlv	near	þu 13.3	thou
ni áiw, ni lvanhun	never	ufargaggan, pret. -iddja	transgress
razn n.	house	usgaggan	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:

	INFINITIVE	PRETERIT INDICATIVE PLURAL	PRETERIT OPTATIVE SINGULAR 1
'be'	wisan	wēs-um	wēs-jáu
'call'	háitan	haiháit-um	haiháit-jáu
'save'	nasjan	nasidēd-um	nasidēd-jáu

All verbs have the same preterit-stem optative endings:

	SINGULAR	DUAL	PLURAL
1	wēsjáu	—	wēseima
2	wēseis	[wēseits]	wēseiþ
3	wēsi		wēseina

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:

wáinei þiudanōdēdeiþ 'would that ye reigned!'
wēseis hēr 'if thou hadst been here'

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(b) in the past, to express:

exhortation: *anabáub im ei mann ni qēþeina* ‘he commanded them that they should not tell any man’

uncertainty: *ni kunnandans hvaþar skuldēdi máiza* ‘not knowing which should be greater’

supposition: *hugidēdun þatei is bi slēp qēþi* ‘they supposed that he was speaking of sleep’

purpose: *ei afdáuþidēdeina ina* ‘that they might put him to death’

possibility: *hva wēsi þata* ‘what that might be’

indirect discourse: *þadei háusidēdun ei is wēsi* ‘where they heard he was’

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

faúrþizei Abraham waúrþi, im ik ‘before Abraham was, I am’

13.3. The second person pronoun is declined as follows:

	‘thou’	‘ye two’	‘ye’
N	þu	—	jus
A	þuk	igqis	izwis
G	þeina	igqara	izwara
D	þus	igqis	izwis

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 þ 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 ð ġ z/:

/p/ Sk. <i>kapálam</i> ‘skull’	/b/ Go. <i>háubiþ</i> ‘head’
/t/ IE <i>wēntós</i> , L <i>ventus</i>	/ð/ Go. <i>winds</i> ‘wind’
/k/ IE <i>þl̥kenós</i>	/ġ/ Go. <i>fulgins</i> ‘hidden’
/s/ Sk. <i>bhárāsē</i> (medial 2 sg.)	/z/ Go. <i>baíraza</i> ‘art borne’

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 <i>com-mūnis</i> < <i>kom-mójnīs</i>	/g/ Go. <i>ga-máins</i> ‘common’
/s/ Gk. <i>dus-</i> ‘ill-, mis-’	/z/ Go. <i>tuz-wérjan</i> ‘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 accentuation:

Sk. *bhrāta*, Go. *brō()ar* ‘brother’; Gk. *patēr*, Go. ()*a()ar* ‘father’; Gk. *déka*, L *decem*, Go. *taí()un* ‘ten’; Gk. *dekás*, Go. *ti()-* ‘decade’; Sk. *ápara-* ‘behind,’ Go. *a()ar* ‘after’; Sk. *syprás* ‘greasy, slippery,’ Go. ()*al()ōn* ‘anoint’; IE *juwǵkós*, L *juvencus* ‘bullock,’ Go. *jug()s* ‘young’ beside *juwǵkis-*, Go. *jū()i()a* ‘younger’; IE *wértō*, L *vertō* ‘I turn,’ Go. *wair()a* ‘I become’ beside *wortéjō* > Go. *fra-war()ja* ‘I destroy’; IE *pěrsná*, L *perna* ‘ham, haunch,’ Go. ()*air()na* ‘heel’; IE *dǵt-* > Go. *tun()us* ‘tooth’ beside IE *ékwo-* plus *dǵt-* > Go. *aiwa-tun()i* ‘horsetooth, bramble’; Gk. *októ*, Go. *a()áu* ‘eight’; L *con-véntio*, Go. ()*a-qum()s* ‘assembly’; IE *kmtóm*, 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 þ 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] > [ɸ] > [v]; by analogy, [v] has been introduced into the stressed forms of the preposition as well. The same voicing appears in ME *þat* [þat] > NE [ðæt] and ME *is* [is] > NE [iz].

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

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SECONDARY SPLIT

13.7. Unlike IE /p 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 (*wés-* > *wes-* 'feast, dine' beside *wes-* > *wesz-* 'indulge oneself'). Under the Proto-Germanic initial primary stress, forms like the last two were accented alike: *wés-* 'feast' and *wéz-* 'indulge oneself,' in which *s z* were now independent of their environment and so contrasted. When a factor governing the distribution of 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., *ufar* vs. OS *oðar*, OHG *ubar*, *waúrþan* for Pre-Go. **waúrdun*, *þahan* for Pre-Go. **þagan*, *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.

14
 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 hugjáiþ ei qēmjáu gataíran witōþ aipþáu praúfētuns; ni qam gataíran ak usfulljan. (18) amēn áuk qiþa izwis: und þatei usleiþiþ himins jah aírþa, jōta áins aipþáu áins striks ni usleiþiþ af witōda untē allata wairþiþ. (19) iþ saei nu gataíriþ áina anabusnē þizō minnistōnō jah láisjái swa mans, minnista háitada in þiudangardjái himinē; iþ saei táujiþ jah láisjái swa, sah mikils háitada in þiudangardjái himinē. (20) qiþa áuk izwis þatei nibái managizō wairþiþ izwaráizōs garaihteins þáu þizē bōkarjē jah Fareisaiē, ni þáu qimiþ in þiudangardjái himinē.

(18) *untē allata wairþiþ*] 'until everything is fulfilled.'

(20) *managizō . . . þáu*] 'more . . . of your justice than (that) . . .'

af (+D) from, of, by amēn amen Fareisaiē G of the Pharisees garaihte f. justice gataíran IV destroy, break hugjan suppose, think izwar pl. your, yours jōta m. iota, jot láisjan teach managiza greater, more	mikils great minnists least, smallest nibái, niba unless, except nu now, therefore sah 14.2 he (emphatic) striks m. tittle, bit táujan do, make þáu than, then, else usfulljan fulfill usleiþan I pass, come out
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14.1. Relative pronouns are formed by adding *-ei* to the first and second person pronouns (*ikei*, *þuei*, *juzei*, etc.) and to *sa*, *þata*, *sō*. Before *-ei*, weakly stressed *a* is lost, and *z* replaces *s*. *saei*, *þatei*, *sōei* is thus declined:

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sg. N	saei (izei)	þatei	sōei (sei)
A	þanei	þatei	þōei
G	þizei	þizei	þizōzei
D	þammei	þammei	þizáiei
pl. N	þáiei (izei)	þōei	þōzei
A	þanzei	þōei	þōzei
G	þizēei	þizēei	þizōei*
D	þáimeī	þáimeī	þáimeī

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

sg. N	sah	þatuh	sōh
A	þanuh	þatuh	—
G	þizuh	þizuh	—
D	þammuh	þammuh	—
pl. N	þáih	—	—
A	þanzuh	þōh	—
G	—	—	—
D	—	þáimuh	—

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

sg. 1	baíráu	nasjáu	salbō
2	baíráis	nasjáis	salbōs
3	baírái	nasjái	salbō
du. 1	baíráiwa	[nasjáiwa]	[salbōwa]
2	baíráits	[nasjáits]	[salbōts]
pl. 1	baíráima	nasjáima	salbōma
2	baíráiþ	nasjáiþ	salbōþ
3	baíráina	nasjáina	salbōna

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 mis gibáis háubip̃ Iōhannis ‘(I desire) that thou give me the head of John’
(contrast *wáinei þiudanōdēdeip̃*, 13.2a)

(b) in the present, to express:

exhortation: *gawaúrkjáima hleiþrōs þrins* 'let us make three tents,' *ni filu-waúrdjáiþ* 'do not use many words'

uncertainty: *hvas þannu sa sijái?* 'who, then, can this be?'

supposition: *jabái hvas mein waúrd fastái* 'if anyone keep my word,' *táuþiþ jah láisjái* 'shall do and (may indeed) teach'

purpose: *ei waihtái ni fraqistnái* 'that nothing may be lost'

possibility: *faírgunja miþsatjáu* 'I could remove mountains'

indirect discourse: *jus qiþiþ þatei wjamērjáu?* 'do you say that I blaspheme?'

(c) in the present after *faúrþizei* (cf. 13.2c):

faúrþizei jus bidjáiþ 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. <i>dubùs</i>	/p/ Go. <i>diups</i> 'deep'
/d/ L. <i>edere</i>	/t/ Go. <i>itan</i> 'eat'
/g/ L. <i>ager</i> , Gk. <i>agrós</i>	/k/ Go. <i>akrs</i> 'field'

A preceding IE [z] likewise became voiceless:

[zd] IE <i>nizdos</i> , L. <i>nīdus</i>	/st/ OE OHG <i>nest</i> 'nest'
[zg] Lith. <i>mezgù</i> 'I tie in knots'	/sk/ OHG <i>masca</i> 'mesh'

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

/gd/ IE <i>maddos</i> > <i>ma(d)²dos</i>	/st/ OE <i>mæst</i> 'food, mast'
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14.7. IE /bh dh gh/ became respectively PGc. /b ð g z/:

/bh/ SK. <i>nábhas</i> 'cloud'	/b/ OS <i>neþal</i> 'mist'
/dh/ Sk. <i>rudhirás</i>	/ð/ Go. D f. <i>ráudái</i> 'red'
/gh/ Sk. <i>stighnōti</i>	/g/ Go. <i>steigþ</i> 'ascends'

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

[z] IE <i>mizdh-</i> , Av. <i>miždəm</i>	/z/ Go. <i>mizdō</i> 'reward'
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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 g 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-ī* 'on foot' but pl. *pat-sū*; Sk. *yug-ām* 'a yoke' but p.p. *yuk-tá-* '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:

INDO-EUROPEAN AND PRE-GERMANIC		PROTO-GERMANIC
/b-t/ or /bh-t/ >	/pt/ (12.10b)	> /ft/
/b-s/ or /bh-s/ >	/ps/	> /fs/
/d-t/ or /dh-t/ >	/tt/ (12.10c)	> /s(s)/
/d-s/ or /dh-s/ >	/ts/ (12.10c)	> /s(s)/
/d-tr/ or /dh-tr/ >	/ttr/ (12.10c)	> /str/
/g-t/ or /gh-t/ >	/kt/ (12.10b)	> /xt/
/g-s/ or /gh-s/ >	/ks/	> /xs/

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

14.9. As a result of dissimilations 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 *ghṇdh-* > Go. *gund* 'cancer' beside Gk. *kanthúlē* (*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-tós* > *lub-dhós* > Sk. *lub-dhás* '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. () *aihun* 'ten'; IE *ozdos*, Go. *a*() *s* 'branch'; L *augēre*, Go. *áu*() *an* 'increase'; IE *wog-s-* > *woks-*, Go. *wa*() *sjan* 'grow'; L *scabō* 'I

Chapter 14, Sections 14.7-9

scrape,' Go. *ga-ska*()*jan* 'create'; IE *skab-tis* > *skaptis*, Go. *ga-ska*()*s* 'creation'; IE *magh-tis* > *maktis*, Go. *ma*()*s* 'might'; Sk. *vēda*, Go. *wái*() 'I know'; IE *wejd-to-* > *wejtto-*, Go. *un-wei*() 'unlearned'; IE *bhlād-*, Go. ()*lō*()*an* 'worship'; IE *bhlād-tr-* > *bhlāttr-*, Go. -()*lō*()*eis* 'worshiper'; IE *wedh-*, Go. *ga-wi*()*an* 'bind'; IE *wedh-to-* > *wetto-*, Go. *us-wi*() 'unbound, evil'; IE *wrg-*, Go. *waúr*()*jan* 'work'; IE *wrg-t-* > *wrkt-*, Go. *waúr*()*a* 'I worked'; IE *ghongh-*, Go. ()*ag*()*an* 'go'; IE *ghongh-t-* > *ghonkt-*, Go. *fram*-()*ā*()*s* 'progress'

15
**MINOR NOUN DECLENSIONS;
 INTERROGATIVES; SHIFT OF**
/k^w g^w g^{wh}/

Against Enmities: Matt. v.21-22, 43-48

(21) Háusidēduþ þatei qiþan ist þáim áirizam: ni maúrþrjáis; iþ saei maúrþreiþ skula waírþiþ stauái. (22) aþþan ik qiþa izwis þatei lvazuh mōdags brōþr seinamma swarē skula waírþiþ stauái; iþ saei qiþiþ brōþr seinamma raka skula waírþiþ gaqumþái; aþþan saei qiþiþ dwala skula waírþiþ in gaíafnna funins. . . . (43) háusidēduþ þatei qiþan ist: frijōs nēlvundjan þeinana jah fiáis fiand þeinana. (44) aþþan ik qiþa izwis: frijōþ fijands izwarans, þiupjáiþ þans wrikandans izwis, wáila táujáiþ þáim hatjandam izwis, jah bidjáiþ bi þans usþriutandans izwis, (45) ei waírþáiþ sunjus attins izwaris þis in himinam; untē sunnōn seina urranneiþ ana ubilans jah gōdans, jah rigneiþ ana garaihtans jah ana inwindans. (46) jabái áuk frijōþ þans frijōndans izwis áinans, hvō mizdōnō habáiþ? niu jah þái þiudō þata samō táujand? (47) jah jabái gōleiþ þans frijōnds izwarans þatáinei, hvē managizō táujijþ? niu jah mōtarjōs þata samō táujand? (48) sijáiþ nu jus fullatōjái, swaswē atta izwar sa in himinam fullatōjis ist.

(46) *áinans*] 'only' *hvō mizdōnō . . . þái þiudō*] see 3.4.

áirizans m. pl. ancients
 dwala V m. sg. thou fool
 fijan, fian hate
 fijands, fiands m. 15.1 enemy
 fōn n., G funins fire
 frijōn love
 frijōnds m. 15.1 friend
 fullatōjis perfect
 gaíafnna m. a Gehenna

gaqumþs assembly
 garaihts just
 gōljan greet
 gōþs good
 hatan, hatjan hate
 lvas, lva, hvō 15.3 who, what
 lvazuh m. each one
 hvē 15.3 how, wherewith
 inwinds perverse, unjust

Chapter 15, Sections 15.1-4

jabái if, although	staua f. judgment
maúrþrjan murder, kill	swarē without cause, in vain
mizdō f. reward	þiuda f. people, nation; pl. Gen-
nēlvundja m. neighbor	tiles
ni-u not?	þiupþjan bless
raka (term of contempt)	ubils evil
rignjan rain	urrannjan cause to come forth
sama same	usþriutan abuse, trouble
sijáiþ be ye! (opt.)	wáila táujan do good
skula wairþan be liable	wrikan V persecute

15.1. The minor noun declensions are the following:

	r-DECLENSION (MASC. AND FEM.)	ROOT CONSONANT DECLENSION MASC.	FEM.	nt-DECLENSION (MASC.)
	'brother' m.	'month'	'city'	'enemy'
sg.	N brōþar	mēnōþs	baúrgs	fijands
	V-A brōþar	A mēnōþ*	baúrg	fijand
	G brōþrs	?mēnōþs*	baúrgs	fijandis
	D brōþr	mēnōþ	baúrg	fijand*
pl.	N brōþrjus	mēnōþs*	baúrgs	fijands
	A brōþrun	mēnōþs	baúrgs	fijands
	G brōþrē	mēnōþē*	baúrgē	fijandē
	D brōþrum	mēnoþum	baúrgim	fijandam

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

15.2. Decline like:

- (a) *brōþar*: *dáuhtar* f. 'daughter,' *swistar* f. 'sister'
 (b) *baúrgs*: *alhs* 'temple,' *brusts* 'breast,' *miluks* 'milk,' *spaurds* 'race-course'
 (c) *fijands*: *bisitands* 'neighbor,' *dáupjands* 'baptist,' *gibands* 'giver,' *nasjands* 'Savior'

15.3. The interrogative pronoun *hvas* m., *hva* n., *hvō* f. 'who, what' occurs only in singular forms:

N	hvas	hva	hvō
A	hvana	hva	hvō
G	hvis	hvis	hvizōs*
D	hvamma	hvamma	hvizái

hvē 'with what, wherewith, how' is the instrumental of *hva*.

15.4. The interrogative adjectives *hvileiks* 'what sort,' *hvēláups** (f. *-láuda*) 'how great' and their correlatives *swaleiks* 'such,' *swaláups* (f. *-láuda*) 'so

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great' follow *blinds* (11.1). *hvaþar* 'which (of two)' occurs only in the masculine and neuter nominative singular. The extant forms of *hvarjis* 'which (of more than two)' follow *niuþis* (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 þus silbin* 'of thyself?'

SHIFT OF /k^w g^w g^wh/

15.5. The Germanic reflexes of /k^w g^w g^wh/ 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 phonologic 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 /k^w g^w/ was lost in Germanic before IE *u* *ū* and before a new *u* that developed within the preliterate period:

<p>/k^w/ k^wu- beside k^wē</p> <p>/g^w/ g^wm̥- > Gc. k^(w)um- beside g^wem-</p>	<p>/x∅/ Go. <i>-hun</i> (indefinite enclitic)</p> <p>/x^w/ Go. <i>hvē</i> 'wherewith, how'</p> <p>/k∅/ OE <i>cuman</i>, OHG <i>koman</i> 'come'</p> <p>/k^w/ Go. <i>qiman</i>, OHG <i>queman</i> 'come'</p>
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Forms like Go. p.p. *qumans* 'come' are analogical.

15.7. /k^w/—when not subject to Verner's law (15.12)—and /g^w/ similarly lost [w] before consonants:

<p>/k^w/ sek^wtis beside sék^weti</p> <p>/g^w/ g^wrēso- beside g^wer-</p>	<p>/x∅/ OHG <i>gi-siht</i> 'sight, vision'</p> <p>/x^w/ Go. <i>saiþvīþ</i> 'sees'</p> <p>/k∅/ OI <i>krās</i> 'tidbit, morsel'</p> <p>/k^w/ OHG <i>querdar</i> 'bait'</p>
---	--

q in Go. *qrammīþa* 'dampness' may represent a scribal substitution for *k*; cf. OI *krammr* 'damp (with snow).'

15.8. The enclitic *-k^we* 'and' also lost [w] in Germanic:

<p>/k^w/ ne-k^we, L <i>neque</i> but sék^we</p>	<p>/x∅/ Go. <i>nih</i> 'and not, nor'</p> <p>/x^w/ Go. <i>saiþv</i> 'see thou'</p>
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15.9. It is often assumed that [w] in /k^w g^w/ was lost in Germanic when originally followed by *o* *ō*:

<p>/k^w/ k^wolsos</p> <p>/g^w/ A g^wōm</p>	<p>/x∅/ Go. <i>hals</i>, OE <i>heals</i> 'neck'</p> <p>/k∅/ OSw. OS <i>kō</i> 'cow'</p>
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But in many instances there is no trace of delabialization. Thus k^w - appears in Go. *hvas*, *hadrē*, *hvan*, *hvar*, *hvarjis*, *hvaþar* (etc.) and $k^wōd$ - in Go. *hwōta* ‘threat.’ Although this retention of [ʷ] is often ascribed to analogic leveling, some investigators now believe that IE o $ō$, presumably being less lip-rounded than u $ū$, would be unlikely (or at least less likely) to absorb the labial element.

15.10. IE / k^w / 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^w /, e.g., / p / > f in OHG *ofan* beside / k^w / > h in Go. *aúhns* ‘oven,’ / p / > f in OI *ulfr* beside / k^w / > 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^wh / lost [ʷ] as above in 15.6:

/ g^wh / $g^whŋ$ - > Gc. $g^{(w)}un$ - / $g\emptyset$ / OE *gūþ* ‘fight, battle’

But the Germanic development of initial / g^wh / 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 $g^whermos/g^whormos$ (Gk. *thérmos*, L *formus*) or to *wer-/wor-* (Arm. *varim* ‘I burn,’ Hit. *war*- ‘burn,’ OCS *variti* ‘cook’).

15.12. Medially, / k^w /—when subject to the operation of Verner’s law—and / g^wh / merged in Germanic.

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

/ g^wh / *senḡwheti* [gw] Go. *sigḡwip* ‘sings’

But / g^wh /, when becoming voiceless (see 14.8), produced / k^w /, which lost [ʷ] before a consonant, as above in 15.7:

/ g^wh / *lenḡwh-tos* > *lenk^wtos* / $x\emptyset$ / Go. *leihts* ‘light’

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

/ k^w / *perk^wú*- / $g\emptyset$ / Go. *fairḡuni* ‘mountain’

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

/ k^w / *sek^wni*- > Gc. *se(g)wni*- > *siuns* ‘sight, appearance’
/ g^wh / *neg^whr*- > Gc. *ne(g)wr*- > **niura* (OHG *nioro* ‘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/ *ak^wja* > OE *īeg-* 'river' but MHG *ouwe* 'watery meadow'

/g^{wh}/ *kneig^{wh}onom* > Go. *hneiwana* but OE OS OHG *hnīgan* 'bow'

15.13. For reasons already indicated (15.9–11, 15.12d), no phonologic exercise on /k^w g^w g^{wh}/ is included here.

16
 ‘BE’; PRETERIT-PRESENT VERBS;
 PROTO-GERMANIC FRICATIVES

The Good Shepherd: John x.11-16

(11) Ik im haírdeis gōds. haírdeis sa gōða sáiwala seina lagjīþ faúr lamba. (12) iþ asneis jah saei nist haírdeis, þizei ni sind lamba swēsa, gasaifviþ wulf qimandan jah bileiþiþ þáim lambam jah þliuhiþ, jah sa wulfs frawilwiþ þō jah distahjiþ þō lamba. (13) iþ sa asneis afþliuhiþ untē asneis ist, jah ni karist ina þizē lambē. (14) ik im haírdeis sa gōða; jah kann meina, jah kunnun mik þō meina. (15) swaswē kann mik atta jah ik kann attan, jah sáiwala meina lagja faúr þō lamba. (16) jah anþara lamba áih þōei ni sind þis awistris, jah þō skal briggan, jah stibnōs meináizōs háusjand. jah waírþand áin awēþi, áins haírdeis.

(11) *gōds* for *gōþs*; see 16.3a, below.

(12) *nist*] see 16.1.

(13) *jah ni karist ina þizē lambē*] 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) *stibnōs meináizōs háusjand*] objective genitive. The genitive may modify a verb of hearing, asking, desiring, remembering, reminding, calling, helping, sparing, awaiting, expecting, or the like so as to imply its “logical object.”

afþliuhan II run away, flee
 áih 16.2 (I) have
 awēþi n. flock of sheep
 awistr n. sheepfold
 bileiþan 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:

		INDICATIVE	OPTATIVE
sg.	1	im	sijáu
	2	is	sijáis
	3	ist	sijái
du.	1	siju	sijáiwa
	2	sijuts	sijáits*
pl.	1	sijum	sijáima
	2	sijuþ	sijáiþ
	3	sind	sijáina

i 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 *sijáiþ nu jus fullatōjái* (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. *véda*, Gk. *oída*, 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 verbals for most of these verbs:

ABLAUT CLASS		PRESENT INDICATIVE		PRETERIT INDICATIVE	PAST PARTICIPLE	INFINITIVE OR PRESENT PARTICIPLE
		SINGULAR	PLURAL			
I	'know'	wáit	witum	wissa	—	witan
	'know'	láis	—	—	—	—
II	'profits'	dáug	—	—	—	—
III	'know'	kann	kunnum	kunþa	kunþs	kunnan
	'need'	þarf	þaúrbum	þaúrfta	þaúrfts	þaúrbands
	'dare'	gadars	-daúrsum	-daúrsta	—	-daúrstan
IV	'must, owe'	skal	skulum	skulda	skulds	skulan*
	'think'	man	munum*	munda	munds	munan
	'behoove'	binah	—	—	binaúhts	—
	'suffice'	ganah	—	—	—	—
VI	'have room'	gamōt	—	gamōsta*	—	—
	'fear'	ōg	—	ōhta	—	ōgands
?	'be able'	mag	magum	mahta	mahts	magands
?	'have'	áih	áigum, áihum	áihta	—	áigands, áihands

The past participles *þaúrfts* 'necessary, needy,' *skulds* 'lawful,' *munds* 'thought, supposed,' *bináuhsts* 'behooving, proper, lawful,' and *mahts* 'possible' serve as adjectives; *kunþs* serves as both adjective ('known') and noun ('acquaintance').

PROTO-GERMANIC FRICATIVES IN GOTHIC

16.3. The Proto-Germanic fricatives were /b ð z ʒ ɣ^w f þ s x x^w/.

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

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

[b] in pl. *hláibōs* but /f/ in sg. N *hláifs*, A *hláif*
[ð] in G sg. *gōdis* but /þ/ in m. N *gōþs*, n. N-A *gōþ*

In spellings like *hláibs*, *hláib*, *gōds*, *gōd*, *b d* were carried over from those forms in which [b ð] 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], /ʒ ɣ^w/ produced respectively Gc. [g gw], e.g., [ŋg] in Go. *laggei* 'length' and [ŋgw] in *siggwip* 'sings.' Go. /ʒ/ probably had the allophone [x] both finally and before final /s/ or /t/, as in *dags* 'day,' A *dag*, *magt* 'canst' beside [ɣ] in *dagōs* 'days' and *magum* 'we can.'

(d) Pre-Go. initial *fl-* (labial plus dental) underwent assimilation to *þl-* (dental) in stems ending in /x/ (*þliuh-an* = OS OHG *fliohan* 'flee'), /xs/ (*þlahs-jan* 'terrify'), or /k^w/ (*þlaq-us* 'soft, tender'). Contrast Go. *flōd-us* = OE OS *flōd* 'flood, stream' D *flaht-ōm* = 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. /x^w/ appears in Gothic as *hv*: PGc. *sex^wanan* > Go. *saihvān* '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-uh-þan*, *jad-du*, *nip-þan*, *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 (*hvarjano* for *hvarjanoh*). 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):

/f/ *wald-ufni* 'authority'

/þ/ *mild-iþa* 'mildness'

/s/ D *rim-isa* 'rest'

/x/ D *stáin-ahamma* 'stony'

/b/ *fráist-ubni* 'temptation'

/ð/ *áub-ida* 'dryness, desert'

/z/ D *riq-iza* 'darkness'

/ǥ/ 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-ōdus* 'tumult,' *weit-wōdē* 'of witnesses.' Exceptions to *f/b* and *þ/d* occur, e.g., *sil-ubr* 'silver,' *diup-iþa* 'depth,' *háuh-iþa* 'height.' *h/g* is confined to the suffix *-aha-/aga-*, in which *h* or *g* may follow a voiced consonant: D *stáin-ahamma*, above, but also *mōd-agamma* 'angry.'

EXERCISE

Supply the missing consonants in accordance with 16.3–4:

PGc. *ǥebanan*, Go. *gi()an* 'give'; PGc. *ǥeþe*, Go. *gi()* 'give thou'; IE *g^we-tete*, PGc. *k^weþeþe*, Go. *qīþi()* 'ye say,' *qīþi()uh* 'and say ye'; PGc. *x^waz*, Go. *hva()* 'who,' *hva()uh* 'each'; IE *-m̥njo-* (suffix), PGc. *-uþnja-*, Go. *wit-u()ni* 'knowledge,' *wund-u()ni* 'wound, plague'; IE *apó*, PGc. *aþa*, Go. *a()* 'of, from,' *a()u* 'of? from?'; IE *wélite*, PGc. *wéliþe*, Go. *wilei()* 'ye will,' *wilei()u* 'will ye?'; IE sg. N *lewþhos*, PGc. *lewþaz*, Go. *liu()s*, IE pl. A *lewþhons*, PGc. *lewþanz*, Go. *liu()ans* 'dear'; pre-Gc. *wélis* > PGc. *-iz*, Go. *wilei()* 'thou wilt,' *wilei()u* 'wilt thou?'; IE *-os-* (suffix), PGc. *-az-*, Go. *hláiwa()nōs* 'graves,' *arþva()nōs* 'arrows'; IE *lowdh-*, PGc. *lawþ-*, Go. m. *swaláu()s*, f. *swaláu()a* 'so great'

17
WEAK *t*-PRETERITS; *áinshun*;
INDO-EUROPEAN

/ī ē ā ō ū/

The Ruler's Daughter: Luke viii.41-42, 49-56

(41) Jah *sái qam waír þizei namō laeirus* (sah faúramableis swnagōgáis was), jah driusands faúra fōtum Iēsuis bad ina gaggan in gard seinana; (42) untē daúhtar áinahō was imma swē wintriwē twalibē, jah sō swalt. miþþanei þan iddja is, manageins þraihun ina. . . . (49) nauhþan imma rōdjandin gaggiþ sums mannē fram þis faúramableis swnagōgeis qiþands du imma þatei gadáuþnōða daúhtar þeina; ni dráibei þana láisari. (50) iþ is gaháusjands andhōf imma qiþands: ni faúrhtei; þatáinei galáubei, jah ganasjada. (51) qimands þan in garda, ni fralailōt áinōhun inn gaggan alja Paítru jah Iakōbu jah Iōhannēn jah þana attan þizōs máujōs jah áiþein. (52) gaígrōtun þan allái jah faiflōkun þō. þaruh qap: ni grētiþ, untē ni gaswalt ak slēpiþ. (53) jah bihlōhun ina gasaifvandans þatei gaswalt. (54) þanuh is usdreibands allans üt jah faírgreipands handu izōs wōpida qiþands: mawi, urreis! (55) jah gawandida ahman izōs, jah ustōþ suns. jah anabáud izái giban mat. (56) jah usgeisnōðēdun fadrein izōs. iþ is faúrbáud im ei mann ni qiþeina þata waúrþanō.

(41) *bad* for *baþ* (16.3a); cf. *-báud* for *-báuþ* in verses 55-56.

(42) *was imma*] 'he had' *áinahō*] *ainoho* MS *sō swalt*] 'she was dying'; her death is reported below in verse 49.

(49) *gaggiþ*] historical present *fram*] 'from (the household)'

(55) *ustōþ* for *usstōþ* *anabáud* for *anabáuþ* *giban*] see 17.4.

(56) *usgeisnōðēdun fadrein* (8.5) *faúrbáud* for *faúrbáuþ* *qiþeina* for *qēþeina þata waúrþanō*] 'what had happened.'

áinaha wk. adj. only

áinshun (see 17.3)

áiþei f. mother

alja except

bihlahjan VI laugh at

dráibjan trouble

fadrein n. sg. parents

faírgreipan I take hold of

Chapter 17, Sections 17.1-3

faúramableis m. ruler	inn adv. in, within
faúrbiudan II order, charge	mats m. food
faúrhrtjan fear	mawi f., G máujōs maiden
flōkan* VII bewail	naúh-þan yet, still
fralētan VII let, allow	Paítru A Peter
gadáuþnan die	slēpan VII sleep
gaggan 17.1 go, come, walk	swiltan III be dying
galáubjan believe	swnagōgáis, -eis G of the synagogue
ganasjan save	twalibē G twelve
gards m. household, court	þreihan I crowd, press upon
gaswiltan III die, be dying	urrisan I arise
gawandjan bring back, return	usdreiban I put out, drive out
grētan VII weep	usgeisnan be amazed
laeirus Jairus	wintrus m. winter, year
lakōbu A James	wōpjan cry out

17.1. *gaggan* ‘go,’ originally a strong verb of Class VII, once has the weak preterit *gaggida* and otherwise *iddja*, *iddjēs*, etc., but retains the strong past participle *gaggans*. *káupatjan* ‘buffet’ has pret. *káupasta* and pp. *káupatīþs**.
 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*:

	INFINITIVE	PRETERIT INDICATIVE	PAST PARTICIPLE
‘bring’	briggan	brāhta	brāhts*
‘use’	brūkjan	brūhta	brūhts*
‘buy’	bugjan	baúhta	-baúhts
‘think’	þagkjan	þāhta	-þāhts
‘seem’	þugkjan	þūhta	-þūhts
‘work, make’	waúrkjan	waúrhta	-waúrhts

This alternation reflects the split described in 14.8. Thus /g/ in IE *wrg-* produced /k/ in Go. *waúrkjan*, but IE *wrg-t-* > *wrkt-* became PGc. *wurxt-* and Go. pret. *waúrht-*.

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 *blinds* (11.1) but has *-ē-* or *-ō-* where *blinds* has final *-a*:

	MASCULINE	NEUTER	FEMININE
N	áinshun	áinhun	áinōhun
A	áinnōhun, áinōhun	áinhun	áinōhun
G	áinishun	—	—
D	áinumēhun	—	—

GOTHIC TEXTS

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: *qēmum mō-tarjōs dáupjan* 'publicans came to be baptized,' *anabáud izái giban mat* 'he bade her to be given food.'

INDO-EUROPEAN RESONANTS AND VOWELS

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-/stejgh-*, *duk-/dewk-*, *ghl̥t-/ghelt-*, *wrt̥-/wert-*, *dek̥m̥/dekom*, *d̥nt̥-/dont-*, *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 (*kerdh-ijos*).

17.6. The Indo-European short vowels (in addition to [i] and [u], above) included /e a o ə/ and probably /ɐ/. /ə/ ("schwa" or "schwa primum") was a weakly accented central vowel. /ɐ/ ("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: *tlonom* > Go. *þulan* 'endure,' *nymonós* > Go. *numans* 'taken' but *sodonós* > OE p.p. *seten* 'sat.' The Indo-European long vowels were /ī ē ā ō ū/. Indo-European combinations like /aj ej oj aw ew ow/ or /ja je jo wa we 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 preliterate 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 ō 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. *pārṣ-* but Go. *fairzna* 'heel'; IE *wēntós* but L *ventus*, Go. *winds*, OE OFris. OS *wind* 'wind.' The shortening occurred also before semivowel plus consonant (Sk. *nāus* 'ship' beside OI *naust* 'boat shed'), though in some instances the semivowel was lost (Gk. *kōmē* beside Go. *háims* 'village').

Otherwise, the long vowels developed as described below.

(a) IE /ā ō/ merged as /ō/ in Germanic:

Chapter 17, Sections 17.3-9

/ā/ L *frāter*
/ō/ L *flōs*

/ō/ Go. *brōþar* ‘brother’
/ō/ Go. *blōma* ‘flower’

Before a vowel, this /ō/ produced Pre-Go. [ō̄] (Go. *au*):

/ā/ IE *sāwel-/sāwol-*, L *sōl*
/ō/ IE *d(e)rōw-/drū-*

[ō̄] Go. *sauil* ‘sun’
[ō̄] Go. *trauan* ‘trust’

[w] was lost after /ō/ in Pre-Gothic: *trō(w)an* > *trōan* > Go. *trauan*. Where IE /ōw ū/ alternated, as in *d(e)rōw-/drū-*, some scholars would trace Go. *au* to the ablaut alternant with /ū/, which appears in OI *trūa*, OS *trūōn*, OHG *trūen* ‘trust.’

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

/ē/ Gk. *mēn* ‘month’
/ī/ L *suīnus* ‘porcine’
/ū/ L *pūs* ‘pus,’ Sk. *pūtīs*

Go. *mēna* ‘moon’
OE *swīn*, Go. *sweins* ‘pig’
Go. *fūls* ‘foul’

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

/ē/ OCS *vějati*

[ē̄] Go. *waiian* ‘blow’

Unlike Gothic, most Germanic dialects have separate reflexes for IE /ē/ and for a close /ē̄/ of mixed and partly disputed origin, as respectively in OI *dāð* ‘deed’–*hēr* ‘here’ = WS OE *dǣd*–*hēr*, OS *dād*–*hēr* *hīr*, OHG *tāt*–*hiar* beside Go. *gadēþs*–*hēr*.

EXERCISE

Supply the missing Gothic vowels in accordance with 17.8ab:
L f. *quā*, Go. *hw()* ‘who’; IE *dhōm-*, Go. *d()m-* ‘discernment’; IE *stāwejō*, Go. *st()ja* ‘I judge’; IE *stāwā*, Go. f. *st()a* ‘judgment’; IE *sē-* plus *-rīs*, L *sē-men*, Go. *-s()þs* ‘seed’; IE *sējeti*, Go. *s()iþ* ‘sows’; Sk. *prītās* ‘pleased, content,’ Go. *un-fr()deins* ‘neglect’; IE *bhrūg-*, L *frūg-* ‘edible,’ Go. *br()ks* ‘useful’; Gk. Dor. f. *hā*, Go. *s()* ‘this, that, the’; Go. G *tōjis*, D *tōja*, N-A *t()i* ‘deed’

UNCONDITIONED MERGER

17.9. In unconditioned merger, all allophones of separate phonemes coalesce, as in IE /ā ō/ > Gc. /ō/, or an entire phoneme merges with /∅/, as in the Classical Latin loss of /h/.

18 COMPARISON; INDO-EUROPEAN

/a o ə/

God and Mammon: Matt. vi.24-32

(24) Ni manna mag twáim fráujam skalkinōn; untē jabái fijáiþ áinana jah anþarana frijōþ, aiþþáu áinamma ufháuseiþ iþ anþaramma frakann. ni maguþ guda skalkinōn jah mammōnin. (25) duþþē qiþa izwis: ni maurnáiþ sáiwalái izwarái lva matjáiþ jah lva drigkáiþ nih leika izwaramma lvē wasjáiþ; niu sáiwala máis ist fōdeinái jah leuk wastjōm? (26) insaiþviþ du fuglam himinis, þei ni saiand nih sneiþand nih lisand in banstins, jah atta izwar sa ufar himinam fōdeiþ ins. niu jus máis wulþrizans sijuþ þáim? (27) iþ lvas izwara maurnands mag anaáukan ana wahstu seinana aleina áina? (28) jah bi wastjōs lva saúrgáiþ? gakunnáiþ blōmans háiþjōs, lváiwa wahsjand; nih arbáidjand nih spinnand. (29) qiþuh þan izwis þatei nih Saúlaúmōn in allamma wulþáu seinamma gawasida sik swē áins þizē. (30) jah þandē þata hawi háiþjōs himma daga wisandō jah gistradagis in aúhn galagiþ guþ swa wasjiþ, lváiwa máis izwis leitul galáubjandans? (31) ni maurnáiþ nu qiþandans: lva matjam aiþþáu lva drigkam aiþþáu lvē wasjáima? (32) all áuk þata þiudōs sōkjand; wáituh þan atta izwar sa ufar himinam þatei þaurbuþ—

(24) *untē jabái . . . aiþþáu*] 'for either . . . or.'

(25) *fōdeinái . . . wastjōm*] see 18.2 and cf. *þáim* in verse 26.

(29) *qiþuh*] *qiþa* plus *-uh*; cf. *wáituh* in verse 32.

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

aleina f. ell, cubit
anaáukan VII add, add to
arbáidjan toil, work
aúhns ?m. oven
bansts m. barn

blōma m. flower
drigkan III drink
duþþē, duþþē therefore, because
fōdeins f. food
fōdjan feed

Chapter 18, Section 18.1

frakunnan (+D) 16.2	despise	Saúlaúmōn	Solomon
gakunnan	consider, recognize,	saúrgan	be concerned
	read	sneip̃an I	reap, cut
gawasjan sik	clothe oneself	sōkjan	seek, argue
gistradagis	?tomorrow (for afar-	spinnan III	spin
	daga?)	twáim D	two
hawi n.	grass	bandē	if, since (also: as long as,
hváiwa	how		when, until)
insaflvan V	look, regard	þaúrban*	16.2 need
leitil galáubjandans	of little faith	þei	which
lisan V	gather	ufar (+ D/A)	over, beyond
magan* 16.2	be able	ufháusjan (+D)	obey
máis	more, rather	wahstus m.	growth, size
mammōnin D	mammon, wealth	wasjan	clothe, dress
maúrnan	be anxious	witan 16.2	know
nih	and not, nor, not even	wulþrs 18.1	of worth
nih . . . nih	neither . . . nor	wulþus m.	splendor, glory

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

	POSITIVE	COMPARATIVE	SUPERLATIVE
'many, much'	manags	managiza	managists
'wise'	frōþs	frōðōza	—
'poor'	arms	—	armōsts

On the declension of adjectives in the comparative degree see 10.4. Superlative forms are declined strong or weak. When strong, they follow *blinds* (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'; *aúhuma* 'high,' *aúh(u)mists* 'highest'; *fruma* 'former, prior,' *frumists* 'first'; *hleiduma* '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'	gōþs	batiza	batists
'little'	leitils	minniza	minnists
'great'	mikils	máiza	máists
'old'	sineigs	—	sinista
'evil'	ubils	wáirsiza	—

GOTHIC TEXTS

Comparatives of adverbs end in *-is*, *-s*, or *-ōs*, superlatives in *-ist*: *áiris* ‘earlier,’ *mins* ‘less,’ *sniumundōs* ‘with greater haste,’ *máist* ‘at most,’ *frumist* ‘first.’

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

INDO-EUROPEAN /a o ə/

18.3 IE /a o ə/ merged as PGc. /a/:

/a/ L *ager*, Gk. *agrós*
/o/ L *octō*, Gk. *októ*
/ə/ IE *pátér*, Sk. *pitá*

/a/ Go. *akrs* ‘field’
/a/ Go. *ahtáu* ‘eight’
/a/ Go. *fadar* ‘father’

IE /ə/ 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 *kájkos*, L *caecus* ‘blind’
/oj/ Gk. Dor. m. pl. *toí*
/aw/ L *auris*
/ow/ IE *rowdh-*
/wa/ L *vas* ‘bail, surety’
/wo/ IE *dhwolos*

/aj/ Go. *háihš* ‘one-eyed’
/aj/ Go. *pái* ‘these, those’
/aw/ Go. *áusō* ‘ear’
/aw/ Go. f. D *ráudái* ‘red’
/wa/ Go. *wadi* ‘pledge’
/wa/ Go. *dwals* ‘foolish’

In Gothic stem syllables, PGc. /aj aw/ appear respectively as *aj aw* before vowels but as *ái áu* before consonants or finally.

IE [aŋk] and [oŋk], when not affected by Verner’s law, merged as PGc. [aŋx]. In this combination, however, [ŋ] was subsequently lost, and the preceding [a] underwent compensatory lengthening and nasalization to [ãⁿ] > Pre-Go. *ã*:

INDO-EUROPEAN

wáŋk-
tóŋk-

GERMANIC

wanx- > wãⁿk-
þanx- > þãⁿx-

GOTHIC

un-wãhs ‘blameless’
þãhō ‘clay’

Native Pre-Go. [ãx] (never [ã] alone) had only this source.

EXERCISE

Supply the missing sounds in accordance with 18.3:

L *alius*, Go. ()*ljis* ‘other’; L *hostis*, Go. g()*sts* ‘stranger’; IE *læd-*, L *lassus* ‘tired,’ Go. l()*ts* ‘lazy’; Lith. Let. *vaĩ*, Go. w() ‘woe,’ w()*a-* ‘evil’; Gk.

oīda, Go. *w()t* ‘I know’; Gk. *aū ge* ‘another time, again,’ Go. ()*k* ‘for because’; Osc. *loufir* ‘wishes,’ Go. *us-l()beip* ‘allows’; OL *tongeō* ‘I know,’ Go. *þ()gkja* ‘I think’; IE *tonǵ-* plus *-t-* > *tonǵt-* (14.8), Go. *þ()hta* ‘I thought’; L *ad* ‘to,’ Go. ()*t* ‘at, by, from’; OL m. A’*oinom* (CL *ūnum*), Go. ()*nana* ‘one’; IE *pánk-*, Go. *f()han* ‘seize’; L *augere*, Go. ()*kan* ‘add, increase’; IE *stát-*, L *status* ‘position,’ Go. *st()þs* ‘place’

EMERGENCE OF PRE-GOTHIC /ē/ AND /ǫ/

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 *ái áu*) when final or before consonants: *waja-* ‘evil’ but *wái* ‘woe,’ *tawida* ‘he did, made’ but infin. *táujan*. These alternations reflect two parallel developments in Pre-Gothic.

(a) When not followed by a vowel in Pre-Gothic, [j] became syllabic, producing [i]: IE *ǵnj-om* > PGc. *kunj-an* > 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. *þaj* > Pre-Go. *þa-i* > *þē* 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: *þái* (= Gk. Dor. *toi*) ‘these, those’ beside *saian* ‘sow’ (cf. *-sēþs* ‘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., /ǫ/: IE *awgonom* > PGc. *awkanan* > Pre-Go. *a-ukan* > *ǫkan* ‘increase.’ As observed in 17.8a, another [ǫ] developed in Pre-Gothic as an allophone of /ō/ before a vowel, as in IE *stāwā* > Pre-Go. *stō(w)a* > *stǫa* f. ‘judgment.’ Pre-Go. /ǫ/ and [ǫ] merged and are spelled alike with *au* in Gothic, though in comparative grammar they must be carefully distinguished: *áukan* (L *augere*) ‘increase’ beside *staua* ‘judgment’ (cf. *stōjan* ‘judge’). In turn, this merger appears to have had an important effect on the development of Pre-Go. /u/ (Chapter 20).

'WILL'; INDEFINITE *missō*, *ivas*,
sums, *mannahun*, *sahvazuh*;
 INDO-EUROPEAN /e/ AND [i]

On Humility: Mark ix.33-41

(33) Jah qam in Kafarnaum, jah in garda qumans frah ins: Iva in wiga miþ izwis missō mitōdēduþ? (34) iþ eis slawáidēdun; du sis missō andrinnun Ivarjis máists wēsi. (35) jah sitands atwōpida þans twalif jah qap du im: jabái Ivas wili frumists wisan, sijái alláizē aftumists jah alláim andbahts. (36) jah nimands barn gasatida ita in midjáim im, jah ana armins nimands ita qap du im: (37) saei áin þizē swaleikáizē barnē andnimiþ ana namin meinamma, mik andnimiþ; jah sahvazuh saei mik andnimiþ, ni mik andnimiþ, ak þana šandjandan mik. (38) andhōf þan imma Iōhan-nēs qiþands: láisari, sēlvum sumana in þeinamma namin usdreibandan un-hulþōns, saei ni láisteiþ uns, jah waridēdum imma untē ni láisteiþ unsis. (39) iþ is qap: ni warjiþ imma; ni mannahun áuk ist saei táujiþ maht in namin meinamma jah magi spráutō ubilwáurdjan mis; (40) untē saei nist wiþra izwis, faúr izwis ist. (41) saei áuk allis gadragkjái izwis stikla watin in namin meinamma untē Xristáus sijuþ, amēn qiþa izwis ei ni fraqisteiþ mizdōn seinái.

(33) *qumans*] see 19.3 *miþ izwis missō*] see 19.2a.

(35) *ivas*] see 19.2b.

(38) *sumana*] see 19.2c.

(41) *stikla*] instrumental dative *mizdōn seinái*] see 19.4.

aftumists last, aftermost
 allis in general, at all, wholly,
 indeed
 andrinnan III dispute, race
 arms m. arm
 atwōpjan call

fracistjan spoil, destroy
 gadragkjan give to drink
 gasatjan set, lay, place, establish
 Ivarjis who, which (of more than
 two)
 láistjan follow

Chapter 19, Sections 19.1-4

mahts f. might, virtue, miracle	sitan V sit
máists greatest, chief	slawan be silent
midjis adj. middle, midst	stikls m. cup
missō 19.2a each other, reciprocally	swaleiks such
mitōn consider, think	twalif twelve
ni mannahun 19.2e no one	ubilwáurdjan (+ D) speak evil of
salvazuh saei 19.2d whosoever	warjan (+ D/A) forbid
sandjan send	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:

sg. 1 wiljáu	du. 1 —	pl. 1 wileima
2 wileis	2 wileits	2 wileip
3 wili		3 wileina

Modeled after these forms are the new infinitive *wiljan*, the new present participle *wiljands*, and a new weak preterit: sg. 1 indicative *wilda*, optative *wildēdjáu*, 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 *sumái* (or *sumáih*) . . . *sumáih* 'some . . . others'
- (d) 'whosoever' by m. *salvazuh saei*, which with the alternants *hvazuh 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 hvashun* 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 bata waúrpanō* '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 sumái galáubeinái* 'some will leave the faith,' *fraliusands áinamma þizē* '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] > [ī], which merged with IE = PGc. /i/ (17.8b):

/ej/ Gk. *steikhō* 'I go, walk' /ī/ Go. *steiga* 'I ascend'

The Gothic spelling *ei* was taken from Greek; by the time of Wulfila, Gk. *ei* had come to represent a high front vowel.

(b) /e/ was raised before nasal plus consonant: IE *wēntós* > pre-Gc. *wen-tós* (17.8) > Go. *winds*, OE OFris. OS *wind* 'wind.'

IE [eŋk], when not affected by Verner's law, thus produced [iŋx] but later lost [ŋ] with compensatory lengthening of [i] to [īⁿ], which subsequently merged with IE = PGc. /i/, as above:

INDO-EUROPEAN	GERMANIC	GOTHIC
tɛŋk-	þiŋx- > þī ⁿ x-	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 <i>edere</i>	/i/ <i>itan</i> 'eat'
[i] L <i>vidua</i> 'alone, widowed'	/i/ <i>widuwō</i> 'widow'

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

/e/ L <i>pecu</i>	/e/ <i>faihu</i> 'cattle, wealth'
/e/ L <i>sequit-ur</i> 'follows'	/e/ <i>saihvīþ</i> 'sees'
/e/ L <i>ferō</i> , Gk. <i>phérō</i>	/e/ <i>baira</i> 'I bear'
[i] IE <i>migh-st-</i> > <i>mikst-</i> (14.8)	/e/ <i>maihstus</i> 'dung'
[i] L <i>re-lictus</i> 'left behind'	/e/ <i>laihvans</i> 'lent' (p.p.)
[i] L <i>vir</i>	/e/ <i>wair</i> '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 <i>e-awge</i>	/e/ <i>-ai-áuk</i> 'he added'
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EXERCISE

Supply the missing Gothic vowels in accordance with 19.5-6:

IE *sentī*, Osc. Umbr. *sent*, Go. *s*()*nd* 'they are'; IE *leŋg^wh-t* > *leŋk^wt* (14.8), Go. *l*()*hts* (15.7) 'light'; Gk. *deiknūmi* 'I show,' Go. *ga-t*()*han* 'tell'; L *clepō*, Go. *hl*()*fa* 'I steal'; L *precor* 'I pray,' Go. *fr*()*hna* 'I ask, inquire'; L *vertō* 'I turn,' Go. *w*()*rþa* 'I become'; L *is*, Go. ()*s* 'he'; L *dictus* 'said' (p.p.), Go. *ga-t*()*hans* 'told'; IE *bhewdh-*, Go. *anab*()*dan* 'command'; IE *wéŋkō*, L *vincō* 'I conquer,' Go. *w*()*ha* 'I fight'; Gk. *ei* 'if,' Go. () 'that'; L *et* 'and, but,' Go. ()*þ* 'but'; Gc. *ep* 'but' plus *þaw* 'else, otherwise' > Go. ()*þþáu* 'or'; L *pellis*, Go. *-f*()*lls* 'skin'

HISTORIC GOTHIC /e/ AND /i/

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

(a) Except in weakly stressed syllables, Pre-Go. /i/ had the allophone [e] before /x x^w r/ (Go. *h hv r*) e.g., *fexu* 'cattle, wealth,' *sex^wið* 'sees,' *wer* 'man,' also in reduplicating syllables, e.g., *le-lōt* 'permitted,' and in the word for 'or,' viz., *epþō*. In other positions the allophone was [i], as in *nimio* 'takes' < IE *németi*, *ita* 'I eat' < IE *edō*.

In *þarhis* '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* (= *ái* or *ái*?) in *bairts* 'bitter,' *haiþn-* 'heathen,' *jain-* 'that,' *sai* 'lo!' and *waila* 'well' is phonologically regular if it represents *ái*.

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

'ONE,' 'TWO,' 'THREE'; 'EACH';
 INDO-EUROPEAN
 [u l r m ŋ ɲ]

Jesus Feeds a Multitude: John vi.5-13, 15

(5) þaruh ushōf áugōna Iēsus jah gáumida þammei manageins filu idja du imma. qaþuh du Filippáu: Ivaþrō bugjam hláibans, ei matjáina þái? (6) þatuh þan qaþ fráisands ina: iþ silba wissa þatei habáida táujan. (7) andhōf imma Filippus: twáim hundam skattē hláibōs ni ganōháí sind þáim, þei nimái Ivarjizuh letil. (8) qaþ áins þizē sipōnjē is, Andraias, brōþar Paítráus Seimōnáus: (9) ist magula áins hēr saei habáiþ 'e' hláibans barizeinans jah 'b' fiskans; akei þata Iva ist du swa managáim? (10) iþ Iēsus qaþ: waúrkeiþ þans mans anakumbjan. wasuh þan hawi manag ana þamma stada. þaruh anakumbidēdun waírōs raþjōn swaswē fimf þūsundjōs. (11) namuh þan þans hláibans Iēsus jah awiliudōnds gadáilida þáim anakumbjandam, samaleikō jah þizē fiskē, swa filu swē wiledēdun. (12) þanuh, biþē sadái waúrþun, qaþ du sipōnjam seináim: galisþ þōs aflifnandeins dráuhsnōs, þei waíhtái ni fraqistnáí. (13) þanuh galēsun jah gafullidēdun 'ib' táinjōns gabrukō us fimf hláibam þáim barizeinam þatei aflifnōda þáim matjandam. . . . (15) iþ Iēsus . . . afiddja aftra in faírguni, is áins.

(6) *þatei habáida táujan*] 'what he was to do.'

(7) *twáim hundam skattē*] 'for (= costing) two hundred denarii.'

(9) 'e'] *fimf 'b'] twans* (20.1) occurs in *Skeireins* VIIa 12.

(12) *dráuhsnōs*] the *h* is probably scribal. *Skeireins* VIII d 15 has *dráusnōs* 'pieces'; cf. *driusan* II 'fall, drop.'

(13) 'ib'] *twalíf þatei aflifnōda*] collective singular.

afgaggan 17.1 depart
 aflifnan remain, be left
 aftra again, back

akei but, however
 anakumbjan recline
 Andraias Andrew

Chapter 20, Sections 20.1-2

awiliudōn	give thanks	hvaþrō	whence
barizeins	(made of) barley	leitils	little
bugjan	buy	magula m.	little boy
dráu(h)snōs f.	pieces	Paítráus G	Peter
faírguni n.	mountain	raþjō f.	number, account
Filippus, D-áu	Philip	saps	satisfied
fimf	five	Seimōnás 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
gafulljan	fill	swaswē	about, just as
galisan V	gather	táinjō f.	basket
ganōhs	enough	twái 20.1	two
gasitan V	sit, sit down	þūsundi f.	thousand
gáumjan (+D/A)	observe	ushafjan VI	lift up
hund n.	hundred	waihts f.	thing
hvarjizuh m.	each, every, every one	waihtái ni	nothing, lit. 'in nothing'

20.1. The numeral *áins* '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 *þreis** 'three' are thus declined:

	MASCULINE	NEUTER	FEMININE	MASCULINE	NEUTER	FEMININE
N	twái	twa	twōs	—	—	—
A	twans	twa	twōs	þrins	þrija	þrins
G	twaddjē	twaddjē	—	þrijē	—	—
D	twáim	twáim	twáim	þrim	þrim	—

The extant forms of *bái* 'both' are declined like *twái*.

20.2. Indefinite pronouns for 'each' are formed from *hvas* 'who, anyone' and from *hvarjis* '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*:

	MASCULINE	NEUTER	FEMININE
sg. N	lvazuh, hvarjizuh	-lvah, hvarjatōh	lvōh, —
A	lvanoḥ, hvarjanōh	-lva, —	lvōh, hvarjō<h>
G	lvizuh, -hvarjizuh	—, —	—, —
D	lvammēh, hvarjammēh	lvammēh, hvarjammēh	—, —

GOTHIC TEXTS

The only recorded plural form is m. A *hvanzuh*.

hvazuh and *hvarjizuh* occur also as the inflected elements of several compounds with uninflected initial *bis-*, *sa-*, *áin-*:

- (a) 'whosoever'—m. N *þishvazuh saei*, A *þishvanōh saei*, D *þishvammēh saei*, also N (*sa*)*hvazuh saei* (or *izei*)
- (b) 'whatsoever'—n. N-A *þishvah þei* (or *þatei*), G *þishvizuh þei*, D *þishvam-mēh þei*, also A sg. *þatahvah þei*
- (c) 'each one'—m. N *áinhvarjizuh* (all masculine singular forms occur), n. N *áinhvarjatōh*, f. A *áinhvarjōh*

INDO-EUROPEAN [u | ɾ ʀ ɳ ɰ]

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 <i>jugom</i> , L <i>jugum</i>	/u/	Go. <i>juk</i> 'yoke'
[l]	IE <i>pl̥nós</i> , Lith. <i>pilnas</i>	/ul/	Go. <i>fulls</i> 'full'
[ɾ]	IE (<i>we</i>) <i>wɾ̥təmé</i>	/ur/	OHG <i>wurtum</i> 'we became'
[ʀ]	IE <i>g^wɾ̥tis</i> , L <i>con-ventio</i>	/um/	Go. <i>ga-qumþs</i> 'assembly'
[ɳ]	IE <i>m̥ntis</i> , OL <i>mentis</i> 'mind'	/un/	Go. <i>ga-munds</i> 'remembrance'
[ɰ]	IE <i>k̥ɳk-</i>	[uŋ]	Go. <i>huggrjan</i> 'be hungry'

Gothic shows no clear instances of IE [l ɾ ʀ ɳ ɰ] producing /lu ru mu nu/ rather than /ul ur um un/, nor does the language reflect a Germanic umlaut of /u/.

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

INDO-EUROPEAN	GERMANIC	GOTHIC
ɳkt-	uŋxt- > ū ⁿ xt-	ūhtwō 'dawn'

20.5. When not lengthened, /u/ produced Go. *aú* or *u*.

- (a) Unless weakly stressed, /u/ became *aú* before *h* or *r*:

[u]	pre-Gc. <i>dhuktēr</i> , Lith. <i>duktē</i>	/o/	<i>daúhtar</i> 'daughter'
[u]	Gk. <i>thúra</i>	/o/	<i>daúr</i> 'door'
[ɾ]	IE (<i>we</i>) <i>wɾ̥təmé</i> , OHG <i>wurtum</i>	/o/	<i>waúrþum</i> 'we became'

aúftō 'perhaps' may have *aú* (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 <i>sunus</i> , OE <i>sunu</i>	/u/	<i>sunus</i> 'son'
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EXERCISE

Supply the missing Gothic vowels in accordance with 20.3-5:

Gk. *hupér*, Go. () *far* 'over'; Cz. *vlk*, Go. *w*() *lfs* 'wolf'; IE *kmtóm*, L *centum*, Go. *h*() *nd* 'hundred'; IE *tngjonom*, Go. *p*() *gkjan* 'seem'; IE *tng-t* > *tngkt-* (14.8), Go. *p*() *hta* 'it seemed'; IE *dnt-*, Go. *t*() *nbus* 'tooth'; IE *wrgjō*, Go. *w*() *rkja* 'I work, make'; Gk. *hupō*, Go. () *f* 'under, beneath'; IE *duk-* (cf. L p.p. *ductus*), Go. *t*() *hans* 'led'; IE *kḥk-*, Lith. *kanká* 'suffering,' Go. *h*() *hrus* 'famine'; Sk. *mṛt-* 'death,' Go. *m*() *rþr* 'murder'; IE *ḡ-*, Go. () *n-* 'not'

HISTORIC GOTHIC /o/ AND /u/

20.6. It has been observed (18.4b) that /ō/ arose in Pre-Gothic stem syllables through contraction of /aw/ before a consonant or pause, as in Pre-Go. *tōjan* 'do, make' beside pret. *tawiða*, and from the allophone of /ō/ that occurred before vowels, as in *stōa* f. 'judgment' beside *stōjan* 'judge.' In turn, this /ō/ probably merged with an allophone of Pre-Gothic /u/.

Pre-Go. /u/ possessed the allophones [o] and [u]. [o] occurred (except in weakly stressed syllables) before /x/ (Go. *h*) or /r/, as in *doxtar* 'daughter,' *morþr* '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 /ū/, on the other hand, was not lowered before /x/ or /r/: *ūxtwō* > Go. *ūhtwō* '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 /ō/ and short [o] merged as /o/, spelled *au*: *taujan* 'do, make,' *staua* f. 'judgment,' *dauhtar* 'daughter,' *maurþr* 'murder,' *aufto* 'perhaps' (in comparative grammar distinguished respectively as *tāujan*, *staua*, *dauhtar*, *maurþr*, *aúftō*). At the same time, *ū* *u* appear to have merged as /u/, spelled *u*, and *ā* *a* as /a/, spelled *a*.

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

20.7. Historic Go. *iu* may possibly represent /iw/, a vowel, or two successive vowels, as in *ni-u* 'not?' If *iu* represents these vowels, they explain why the masculine *o*-stem noun *stiur* /stí-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 *fiður-fälþs* 'fourfold.'

21
**PASSIVE OPTATIVE;
 LONG AND OVERLONG VOWELS
 IN WEAKLY STRESSED
 FINAL SYLLABLES**

On Almsgiving and Prayer: Matt. vi. 1-8

(1) *Atsaílvip armaiōn izwara ni táujan in andwaírþja mannē du saílvān im, aífþáu láun ni habáiþ fram attin izwamma þamma in himinam.* (2) *þan nu táujáis armaiōn, ni háurnjáis faúra þus, swaswē þái liutans táujand in gaqumþim jah in garunsim ei háuhjáindáu fram mannam; amēn qiþa izwis, andnēmun mizdōn seina.* (3) *iþ þuk táujandan armaiōn, ni witi hleidumei þeina lva táujip taíhswō þeina,* (4) *ei sijái sō armahairþiþa þeina in fulhsnja, jah atta þeins, saei saílvip in fulhs<n>ja, usgibiþ þus in baírhtein.* (5) *jah þan bidjáiþ, ni sijáiþ swaswē þái liutans, untē frijōnd in gaqumþim jah waíhstam plapjō standandans bidjan ei gáumjáindáu mannam. amēn qiþa izwis þatei haband mizdōn seina.* (6) *iþ þu, þan bidjáis, gagg in hēþjōn þeina, jah galūkands háurdái þeinái bidei du attin þeinamma þamma in fulhsnja, jah atta þeins, saei saílvip in fulh[l]s-nja, usgibiþ þus in baírhtein.* (7) *bidjandansuþ-þan ni filuwaúrdjáiþ swaswē þái þiudō; þugkeiþ im áuk ei in filuwaúrdein seinái andháusjáindáu.* (8) *ni galeikōþ nu þáim; wáit áuk atta izwar þizei jus þaurbuþ faúrþizei jus bidjáiþ ina.*

(1) *in andwaírþja mannē*] 'before men' *du saílvān*] see 17.4.

(2) *ei háuhjáindáu*] 'that they may be glorified'; see 21.1.

(3) *þuk táujandan* 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) *háurdái þeinái*] instrumental dative: '(with) thy door.'

(7) *bidjandansuþ-þan* for *-uh-þan* *þiudō*] see 3.4.

andháusjan hear, listen to
 armahairþiþa f. charity, almsgiving,
 mercy

armaiō f. alms, pity
 atsaílvān V take heed
 baírhteí f. brightness

Chapter 21, Sections 21.1–4

in baírhtein	openly	haúrnjan	blow a horn
faúrþizei (+ opt.)	before	hēþjō f.	room, chamber
filuwaúrdei f.	wordiness	hleidumei	left (hand)
filuwaúrdjan	use many words	láun n.	reward, wage
fulhsni n.	secret	liuta m.	hypocrite
galeikōn	be like	plapja* f.	street, square
galūkan II	shut	taíhswō f.	right (hand)
gáumjan	observe	þugljan	seem
háuhjan	glorify, exalt	usgíban V	reward, give out, restore
háurds f.	door	wahsta m.	corner

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

sg. 1	baíráidáu	sōkjáidáu	salbōdáu	habáidáu
2	baíráizáu	[sōkjáizáu]	[salbōzáu]	habáizáu
3	baíráidáu	sōkjáidáu	salbōdáu	habáidáu
pl. 1-3	baíráindáu	sōkjáindáu	salbōdáu	habáindáu

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

- (a) *baíran*: *níman* ‘take,’ *qíþan* ‘say,’ *haldan* ‘hold, tend’
- (b) *sōkjan*: *dōmjan* ‘judge, discern,’ *wēnjan* ‘hope, tend’
- (c) *salbōn*: *frijōn* ‘love,’ *laþōn* ‘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: *wiro-es* > *wir-ōs*. But if one vowel was long, or if both were, their contraction produced an overlong (trimoric) vowel, which is distinguished here by the diacritic ¯: *bhāgā-es* > *bhāg-ās*, *bhāgā-om* > *bhāg-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*, *-āso* > *-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

	PARENT FORM	GOTHIC
(a) In monosyllables	f. A <i>tām</i>	<i>þō</i> 'this, that'
(b) In medial syllables before consonants	m. A <i>k^womō-k^we</i>	<i>hvan-ōh</i> 'each'
(c) Before final /s/	N pl. <i>wir-ōs</i>	<i>wair-ōs</i> 'men'
(d) Before final /d/	<i>k^wotr-ēd</i>	<i>hvadr-ē</i> 'whither'

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/:

/ā/	Ved. <i>yugā</i> , OL <i>jugā</i>	/a/	<i>juka</i> 'yokes'
/ē/	IE <i>tosmē</i>	/a/	D <i>þamma</i> 'this, that'
/ō/	L <i>ferō</i> , Gk. <i>phērō</i>	/a/	<i>baíra</i> 'I bear, carry'
/ī/	IE <i>tekwī</i>	/i/	<i>þiwi</i> 'handmaid'

This shortening likewise occurred before resonants; for example:

/āj/	IE loc. <i>stāw-āj</i>	/aj/	D <i>stau-ái</i> 'judgment'
/ēw/	IE loc. <i>sūn-ēw</i> , Sk. <i>sūn-āu</i>	/aw/	D <i>sun-áu</i> 'son'

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

	PARENT FORM	GOTHIC
N	<i>bhāg-ās</i>	<i>bōk-ōs</i> 'letters, writing'
G	<i>bhāg-ām</i> (or <i>-ōm</i>)	<i>bōk-ō</i> 'of scriptures'

EXERCISE

Supply the missing Gothic sounds:

Sk. *ádhar-āt* (< *-ōd*) 'from below,' Go. *undar*() 'under'; pre-Gc. *welīs*, Go. *wil*()s 'thou wilt,' pre-Gc. sg. 3 *welīt*, Go. *wil*(); Sk. *vṛk-ās* (< *-ōs* < *-o-es*), Go. *wulf*()s 'wolves'; L *edō*, Go. *it*() 'I eat'; IE f. *sā*, Sk. *sā́*, Go. *s*() 'this, that'; IE I *k^wosmē*, Go. D *hvam*() 'whom, what,' *k^wosmē-k^we* > Gc.

Chapter 21, Sections 21.4–5

D *hamm*()*h* ‘each’; Gk. *némō* ‘I assign,’ Go. *nim*() ‘I take’; IE n. *ejā*, L *ea*, Go. *ij*() ‘they’; IE f. *ejās*, Go. *ij*()*s* ‘they’; IE loc. *g^wēnāj*, Go. D *qēn*() ‘wife, woman’; IE *k^wejlā-ōm* > *-ām* or *-ōm*, Go. G *heil*() ‘of hours’; pre-Gc. pl. I *k^wejlāmis*, Go. D *heil*()*m* ‘hours’; IE *stāwā-es* > *-ās*, Go. f. *stau*()*s* ‘judgments’

22

SHORT VOWELS OF ORIGINALLY MEDIAL AND FINAL SYLLABLES

Christ before Pilate: John xviii.33-40

(33) Galáip in praitaúria aftra Peilátus jah wōpida Iēsu qaḅuh imma: þu is þiudans Iudaiē? (34) andhōf Iēsus: abu þus silbin þu þata qiḅis, þáu anþarái þus qēpun bi mik? (35) andhōf Peilátus: wáitei ik Iudaius im? sō þiuda þeina jah gudjans anafulhun þuk mis. Iva gatawidēs? (36) andhōf Iēsus: þiudangardi meina nist us þamma fairlváu; iþ us þamma fairlváu wēsi meina þiudangardi, aiþþáu andbahtōs meinái usdáudedideina ei ni galēwiþs wēsjáu Iudaium. iþ nu þiudangardi meina nist þaþrō. (37) þaruh qaḅ imma Peilátus: an nuh þiudans is þu? andhafjands Iēsus: þu qiḅis ei þiudans im ik. ik du þamma gabaúrans im, jah du þamma qam in þamma fairlváu ei weitwōdjáu sunjái. Iwazuh saei ist sunjōs háuseiþ stibnōs meináizōs. (38) þanuh qaḅ imma Peilátus: Iva ist sō sunja? jah þata qiḅands galáip út du Iudaium jah qaḅ im: ik áinōhun fairinō ni bigita in þamma. (39) iþ ist biūhti izwis ei áinana izwis fralētáu in pasxa; wileidu nu ei fralētáu izwis þana þiudan Iudaiē? (40) iþ eis hrōpidēdun aftra allái qiḅandans: nē þana, ak Barabban! sah þan was sa Barabba wáidēdja.

(34) *abu* 'of?' i.e., PGc. *aba* (Go. *af*) with [b] remaining before interrogative *-u*; cf. *wileidu* in verse 39. *þáu*, introducing the second clause, means 'or.'

(36) *aiþþáu*, introducing the clause that states the consequence in a conditional sentence means 'then, in that case.' *usdáudedideina*] MS for *usdáudidēdeina*.

(37) *andhafjands*] 'answered.' Some editors add *qaḅ*: 'said in reply.' Compare, however, the present participles on p. 102, verse 24. *stibnōs meináizōs*] see p. 73, commentary on line 16.

(39) *wileidu*] *wileiþ* plus *-u*; cf. *abu* in verse 34.

(40) *nē* is emphatic (< IE *nē*); contrast *ni* (< IE *ne*).

aftra again, a second time	nuh now? well?
an then?	pasxa f. Passover
anafilhan III deliver, commit	Peilātus Pilate
Barabba(s), A Barabban Barabbas	praitaúria (ún), praitōria preto-
bigitan V find, meet	rium
fairhvus m. the world	silba self
fairina f. fault, charge	sunja f. truth
fralētan VII free, let be, let down	þaprō thence
galēwjan betray	usdáudjan strive
gudja m. priest	wáidēdja m. robber, evildoer
hrōpjan cry out	wáit-ei perhaps
lvazuh saei whosoever	weitwōdjan testify
Iudaius m. Jew	wōpjan call
nē no, nay, not	

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. <i>oīda</i> , Sk. <i>věda</i>	/∅/ <i>wáit</i> ‘I know’
/e/ Gk. <i>phére</i>	/∅/ <i>baír</i> ‘bear thou’
[i] L <i>homini</i>	/∅/ <i>gumin</i> ‘to a man’
/o/ Gk. <i>agrós</i>	/∅/ <i>akrs</i> ‘field’

But the short vowels remained in certain environments.

(a) Short vowels survived in originally monosyllabic forms:

/o/ IE m. <i>so</i> , Gk. <i>ho</i> , Sk. <i>sá</i>	/a/ <i>sa</i> ‘this, that’
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(b) A short vowel plus final *-ns* remained in Gothic; for example:

/ons/ Gk. Cret. A <i>lúkons</i>	/ans/ <i>wulfans</i> ‘wolves’
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(c) So far as Gothic is concerned, Gc. /u/ (< IE [u m̥ ŋ], etc.) was regularly lost only when occurring as a vowel in an originally third syllable. Compare the following forms:

GOTHIC TEXTS

[u] IE *péku* /u/ *faihu* 'cattle, wealth'
 [ŋ] IE *bhērŋt* /u/ *bērun* 'they bore'

but:

[m̥] IE A *bhrāterm̥* > Gc. *brōþerun* /ø/ *brōþar* '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. *dákr-u* '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 remodeled 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:

/oj/ IE *toj*, Gk. Dor. *toi* /aj/ *þái* 'these, those'
 /aj/ Gk. medial 3 sg. *phéretai* /aø/ *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 *þái*.

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

/oj/ IE *némojt* /aj/ *nimái* 'he may take'

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

[ojm̥] IE *némojm̥* > Gc. *nema(j)u(n)* /aw/ *nimáu* 'I may take'

Contrast IE [m̥] > Gc. *-un* > -ø in Go. A *brōþar* in 22.1c.

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], /ə/ in an originally medial syllable was lost in pre-Germanic times:

Chapter 22, Sections 22.1–4

/ə/ IE *dhug(h)ətēr*, Gk. *thugátēr* /Ø/ *daúhtar* ‘daughter’

/əj/ in originally medial syllables appears to have produced PGc. *-aj/-a-* 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. *ōīstha*, Go. *wáist*() ‘knowest’; Gk. *phérete*, Go. *bairip*() ‘ye bear’; L *frātri*, Go. *brōþr*() ‘to a brother’; Gk. *lúkos*, Go. *wulf*()s ‘wolf’; IE m. *dwoj*, Go. *tw*() ‘two’; Gk. med. 3 pl. *phérontai*, Go. *bairand*() ‘they are borne’; Gk. *polú*, Go. *fil*() ‘many’; IE A *kanonm̥*, Gc. *xananun*, Go. *hanan*() ‘cock’; IE A *agron̥s*, Go. *akr*()ns ‘fields’; IE *k^wosmē* plus *-k^we*, Go. D *hwammēh*() ‘each’; Gk. *póteros*, Go. *hwap*()r ‘which (of two)’; L *ne*, Go. *n*() ‘not’; IE *bhéroj̥m̥*, Go. *bair*() ‘I may bear’; IE *bhérojs*, Gk. *phérois*, Sk. *bhárēs*, Go. *bair*()s ‘thou mayst bear’; IE *kolados*, Go. *hal*()t()s ‘lame’

23
INDO-EUROPEAN
FINAL CONSONANTS

The Crucifixion: Mark xv.12-28

(12) Iþ Peilátus aftra andhafjands qaþ du im: Iva nu wileiþ ei táujáu þammei qiþiþ þiudan Iudaiē? (13) iþ eis aftra hrōpidēdun: ushramei ina! (14) iþ Peilátus qaþ du im: Iva allis ubilis gatawida? iþ eis máis hrōpidēdun: ushramei ina! (15) iþ Peilátus, wiljands þizái managein fullafahjan, fralaíflōt im þana Barabban, iþ Iēsu atgaf usbliggwands ei ushramiþs wēsi. (16) iþ gadraúhteis gataúhun ina innana gardis, þatei ist praitōriaún, jah gahaíháitun alla hansa. (17) jah gawasidēdun ina paúrpurái jah atlagidēdun ana ina þaúrneina wipja uswindandans. (18) jah dugunnun gōljan ina: háils, þiudan Iudaiē! (19) jah slōhun is háubiþ ráusa jah biþiwun ina jah lagjandans kniwa inwitun ina. (20) jah biþē bilaláláikun ina, andwasidēdun ina þizái paúrpurái jah gawasidēdun ina wastjōm swēsáim jah ustaúhun ina ei ushramidēdeina ina. (21) jah undgripun sumana mannē, Seimōna Kwreinaiu, qimandan af akra, attan Alaíksandrás jah Rufás, ei nēmi galgan is. (22) jah attaúhun ina ana Gaúlgaúþa staþ, þatei ist gaskeiriþ Ivaírneins staþs. (23) jah gēbun imma drigkan wein miþ smwrna, iþ is ni nam. (24) jah ushramjandans ina, disdáiljandans wastjōs is, waírþandans hláuta ana þōs, Ivarjizuh Iva nēmi. (25) wasuh þan Iveila þridjō, jah ushramidēdun ina. (26) jah was ufarmēli faírinōs is ufarmēliþ: sa þiudans Iudaiē. (27) jah miþ imma ushramidēdun twans wáidēdjans, áinana af taíhswōn jah áinana af hleidumein is. (28) jah usfullnōda þata gamēlidō þata qiþanō: jah miþ unsibjáim rahniþs was.

(16) *gataúhun ina innana gardis, þatei ist praitōriaún, jah gahaíháitun alla hansa*] The court was that of the pretorial palace, which was guarded by the cohort.

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

(24) *ushramjandans . . . disdáiljandans . . . waírþandans*] cf. *andhafjands Iēsus* John xviii. 37 and commentary, p. 98.

(28) *þata gamēlidō þata qiþanō*] 'the scripture that said.'

Alafksandrus, G -áus Alexander	Kwreinaius m., A -u a Cyrenian
allis at all	paúrpurái D purple
andwasjan divest, disrobe	rahnjan reckon
atgiban V give up, deliver	ráus m. reed
atlagjan lay, put on	Rufus, G -áus Rufus
attiuhan II draw, bring, take	slahan VI strike
biláikan VII mock	smwrna D myrrh
bispeiwan I spit upon	staþs m. place
fullafahjan (+ D/A) satisfy	þáurneins made of thorns
gadraúhts m. soldier	þridja third
galga m. cross	ubils evil
gaskeirjan explain, interpret	ufarméli n. superscription
gatiuhan II lead, bring, take	ufarmēljan write above
Gaúlgaúþa Golgotha	undgreipan I seize
gawasjan clothe	unsibjis wicked
háils hail!	usbliggwan III scourge
hansa f. cohort	usfullnan be fulfilled
hláuts m. lot	ushramjan crucify
hvaírnei f. skull	uswindan III plait, weave
hvarjizuh m. each, each one	waírpan III cast
hveila f. hour, time, season	wein n. wine
innana inside (here + G)	wipja f. crown
inweitan I salute	

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 *patér*, Gk. *patēr*, 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:

GOTHIC TEXTS

/m/ IE <i>k^wom</i> , OL <i>quom</i>	/n/ Go. <i>hvan</i> ‘when’
/m/ IE m. A <i>tom</i> (Gk. <i>tón</i>)	/n/ Go. <i>þan-a</i> ‘this, that’
/n/ IE <i>en</i> , OL <i>en</i>	/n/ Go. <i>in</i> ‘in’

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

/m/ IE A <i>ghostim</i>	/∅/ Go. <i>gast</i> ‘stranger’
/m/ IE f. A <i>tām</i> , Sk. <i>tām</i>	/∅/ Go. <i>þō</i> ‘this, that’
/n/ IE <i>kanén</i> , - <i>ōn</i>	/∅/ Go. <i>hana</i> ‘cock’

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

/t/ IE <i>mēnōt</i>	/∅/ Go. <i>mēna</i> ‘moon’
/d/ Sk. <i>ádhar-āt</i> (< - <i>ōd</i>)	/∅/ Go. <i>undarō</i> ‘under’

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

/d/ IE <i>tod</i> , L <i>is-tud</i>	/t/ Go. <i>þat-a</i> ‘this, that’
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(b) in an originally monosyllabic form:

/d/ IE <i>k^wod</i> , L <i>quod</i>	/t/ OS <i>hwat</i> , OE <i>hwæt</i> ‘what’
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If Go. *hva* ‘what’ represents IE *k^wod*, the loss of its final consonant may be due to the use of this form as a weakly accented indefinite pronoun for ‘anything.’ Another etymology assumes that the parent form was *k^wo*.

23.5. IE final /s/ usually survived in Gothic (cf. Lith. *sūnaūs*, Go. *sunáus* ‘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 /r/: IE *wir(o)s* > Go. *wair* ‘man’
- (c) /s/: IE *dhrus-* plus *-(i)s* > Go. *drus* ‘fall’

In this development, final /s/ first became /z/ by Verner’s law, then was assimilated to the preceding /m/, /r/, or /s/, and the resulting long consonants were shortened: /mz/ > /mm/ > /m/, /rz/ > /rr/ > /r/, 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. *yugám*, L *jugum*, Go. *juk*() ‘yoke’; IE m. A *im*, OL *im*, Go.

Chapter 23, Sections 23.3-5

i()-a 'him'; IE f. A *k^wām*, Sk. *kām*, Go. *hwō*() 'whom'; IE m. A *k^wom*, Sk. *kām*, Go. *hva*()-a 'whom'; IE *ad*, L *ad*, Go. *a*() 'from, by, at'; IE *bhrāter*, L *frāter*, Go. *brōpa*() 'brother,' IE A pl. *bhrātr̥ns* > Go. *brōþru*(), IE A sg. *bhrāter̥m* > Gc. *brōþerun* > Go. *brōþar*(); Sk. *bhārēt*, Go. *bairái*() 'he may bear'; IE *ghostis*, L *hostis*, Go. *gast*() 'stranger'; IE *bhēromes*, -*mos*, Gk. Dor. *phēromes*, L *ferimus*, Go. *baīram*() 'we bear'; IE *k^wóteros*, Gk. *póteros*, Go. *hvaþar*() 'which (of two)'; IE *lowsos*, Go. *láus*() 'empty'; IE *agros*, Gk. *agrós*, Go. *akr*() 'field'

ADDITIONAL DEVELOPMENTS INVOLVING LIQUIDS AND NASALS

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

(33) Jah biþē warþ hveila saihstō, riqis warþ ana allái aírþái und hveila niundōn. (34) jah niundōn hveilái wōpida Iēsus stibnái mikilái qiþands: aílōē, aílōē, lima sibakþanei, þatei ist gaskeiriþ: guþ meins, guþ meins, duhvē mis biláist? (35) jah sumái þizē atstandandanē gaháusjandans qēpun: sái Hēlian wōpeiþ. (36) þragjands þan áins jah gafulljands swam akeitis, galagjands ana ráus, dragkida ina qiþands: lēt, ei saiþvam qimáiu Hēlias athafjan ina. (37) iþ Iēsus aftra lētands stibna mikila uzōn. (38) jah faúrahāh als disskritnōða in twa iupaþro und dalab. (39) gasaiþvands þan sa hundafaps sa atstandands in andwairþja is þatei swa hrōþjands uzōn, qaþ: bi sunjái, sa manna sa sunus was gudis. (40) wēsunub-þan qinōns fairraþrō saiþvandeins, in þáimej was Marja sō Magdalēnē jah Marja lakōbis þis minnizins jah Iōsēzis áiþei jah Salōmē. (41) jah þan was in Galeilaia, jah láistidēdun ina jah andbahtidēdun imma, jah anþarōs managōs þōzei miþiddjēdun imma in Iáirusalēm. (42) jah juþan at andanahtja waúrþamma, untē was paraskaíwē, saei ist fruma sabbatō, (43) qimands Iōsēf af Areimaþaias, gaguds ragineis, saei was silba beidands þiudangardjōs gudis, anananþjands galáiþ inn du Peilátáu jah baþ þis leikis Iēsus. (44) iþ Peilátus sildaleikida ei is juþan gaswalt, jah atháitands þan hundafap frah ina juþan gadáuþnōdēdi. (45) jah finþands at þamma hundafada, fragaf þata leik Iōsēfa. (46) jah usbugjands lein jah usnimands ita, biwand þamma leina jah galagida ita in hláiwa þatei was gadraban us stáina, jah atwalwida stáin du daúra þis hláiwis.

(36) *swam akeitis*] MS for *swamm akētis* *lēt, ei saiþvam qimái-u Hēlias*] 'wait, so that we see whether Elijah will come.'

(37) *lētands stibna mikila*] 'uttering a great cry.'

(38) *als*] MS for *alhs* (G sg.) *und dalab*] 'to the bottom.'

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

- (43) *gaguds* for *gagups* *biudangardjōs . . . leikis*] p. 73, commentary on line 16.
 (46) *daūra*] 'entrance'; the stone covering its opening served as a door.

áipei f. mother	gagups godly, pious
akēt ?n. vinegar	Hēlias, A -ian Elijah
alhs f. 15.1 temple	hundafaps centurion
anananþjan dare, be bold	hvar where
andanahiti n. evening	Iakōbis G of James
andbahtjan serve, minister	Iōsēzis G of Joses
Areimaþaias G of Arimathea	iupaþrō from above
athafjan VI take down	juþan already, now
atstandan VI stand near	lein n. linen
atwalwjan roll to	Magdalēnē Magdalene
beidan I (+G) await	minniza less
bi sunjái truly	miþgaggan pret. -iddja accompany
biwindan III wrap, swathe	niunda ninth
dalap down	paraskaíwē Parasceve
disskritnan become torn	Peilátáu D Pilate
dragkjan give to drink	qinō f. woman
dulvē why, wherefore	ragineis m. counselor
faírraþrō from afar	riqis n. darkness
faúraháh n. veil, curtain	saíhsta sixth
fragiban V give, grant	Salōmē Salome
fruma sabbatō day before the Sabbath	sildaleikjan wonder, marvel
gadraban VI hew	swam A sponge
gafulljan fill	usbugjan buy
	uzanan* VI expire

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

at andanahitja waúrþanamma	when evening had come
at maúrgin waúrþanana	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/:

GOTHIC TEXTS

/sr/ Sk. *srávati* 'flows'

/str/ OS OHG *strōm* 'stream'

24.3. In pre-Germanic times a nasal was assimilated to a following stop or fricative: IE *péhk^we* but Gk. *pénte*, OW *pimp* 'five,' and similarly IE *kmt-* > pre-Gc. *knt-* in 24.4, below.

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

24.5. Medial /mn/ apparently underwent dissimilation to /bn/ (Go. *bn*, OI 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 OI *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*

/ll/ 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 I *k^wosmē*

/mm/ Go. D *hamma* 'whom'

/sm/ IE *esmi*

/m∅/ Go. *im* 'am'

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

/nm/ pre-Gc. *kannmis*, Gc. *-ummiz*

/m∅/ 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 excrescent stoppage between PGc. medial /m/ and /r/: *timrjan* or *timbrjan* 'build.'

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

24.9. Gothic lost *h* in the cluster *rhstw*: IE *wrkstwom* > Gc. *wurxstwan* > Go. *waúrstw* '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:

IE loc. *swesri*, Go. D *swis*()*r* 'sister'; IE *k̑ntóm*, Lith. *ši̇ntas*, Go. *hu*()*d* 'hundred'; IE *s̑ntjós*, Sk. *satyás*, Go. *sun*()*jis* 'true'; IE *-m̑njo-* (suffix), Gc. *-ubnja-*, Go. *witu*()*ni* (16.4) 'knowledge'; IE *p̑nós*, Lith. *p̑l̑nas*, Go. *ful*()*s* 'full'; IE *genw-*, Go. *kin*()*us* 'cheek'; IE I *tosmē* (cf. Sk. D *tasmai*), Go. D *pa*()*ma* 'this, that'; PGc. *gumanmiz*, Go. D pl. *guma*() 'men'; pre-Gc. I *uks̑nmis*, Go. D *aúhsu*() 'oxen'

INDO-EUROPEAN [w]

The Resurrection: Mark xvi.1-11

(1) . . . Marja sō Magdalēnē jah Marja sō Iakōbis jah Salōmē usbauhtēdun arōmata ei atgaggandeins gasalbōdēdeina ina. (2) jah filu áir þis dagis afarsabbatē atidd<j>ēdun du þamma hláíwa at urrinnandin sunnin. (3) jah qēþun du sis missō: Ivas afwalwjái unsis þana stáin af daúrom þis hláiwis? (4) jah insaifvandeins gáumidēdun þammei afwalwiþs ist sa stáins; was áuk mikils abraba. (5) jah atgaggandeins in þata hláiw gasēlvun juggaláuþ sitandan in taifswái biwáibidana wastjái hveitái; jah usgeisnōdēdun. (6) þaruh qaþ du im: ni faúrhteif izwis. Iēsu sōkeif Nazōraiu þana ushramidan; nist hēr; urráis. sái þana staþ þarei galagidēdun ina. (7) akei gaggiþ qifiduh du sipōnjam is jah du Paítráu þatei faúrbi-gaggiþ izwis in Galeilaian; þaruh ina gasaifviþ, swaswē qaþ izwis. (8) jah usgaggandeins af þamma hláíwa gaþlaúhun; diz-uh-þan-sat ijōs reirō jah usfilmei. jah ni qēþun mannhun waíht, ōhtēdun sis áuk. (9) usstandands þan in maúrgin frumin sabbatō, atáugida frumist Marjin þizái Magdalēnē, af þizáiei uswarp sibun unhulþōns. (10) sōh gaggandei gatáih þáim miþ imma wisandam, qáinōndam jah grētandam. (11) jah eis háusjandans þatei libáiþ jah gasaifvans warþ fram izái, ni galáubidēdun.

(1) *Marja sō Iakōbis*] 'Mary the (mother) of James.'

(2) *þis dagis afarsabbatē*] temporal genitive: 'on the day,' etc.

(4) *þammei*] 'that'; *gáumjan* governs the dative or accusative. *ist*] historical present as also *libáiþ* in verse 11.

(7) *qifiduh*] *qifif* (imperative) plus *-uh*.

(8) *diz-uh-þan-sat*] the preterit of *dissitan* with interpolated *-uh-þan-* *reirō jah usfilmei*] treated here as a singular.

(9) *frumin sabbatō*] *fruma sabbatō* renders *prosábbaton* 'day before the Sabbath' in Mark xv.42 (p. 106), but here it occurs for *prōtei sabbátou* 'the first day after the Sabbath.'
—The implied subject of *atáugida* 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 *atáugiþs warþ*.

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

<i>abraba</i> exceedingly	<i>gasalbōn</i> anoint
<i>afarsabbatē</i> After-Sabbath, Sunday	<i>gateihan</i> I tell
<i>afwalwjan</i> roll away	<i>gaþliuhan</i> II flee
<i>áir</i> adv. early	<i>hveits</i> white
<i>arōmata</i> (Gk.) spices	<i>juggaláuþs</i> m. young man
<i>atáugian</i> appear, show	<i>Nazōraiu</i> A Nazarene
<i>biwáibjan</i> clothe, wrap	<i>ni waíht</i> f. A nothing
<i>daúrōm</i> f. D pl. doorposts, doorway	<i>ōgan*</i> sis 16.2 be afraid
<i>dissitan</i> V seize upon	<i>Paítráu</i> D Peter
<i>faúrbigaggan</i> go before	<i>qáinōn</i> lament
<i>faúrhjtjan</i> sis be fearful	<i>reirō</i> f. trembling
<i>frumist</i> adv. first	<i>sibun</i> seven
<i>Galeilaian</i> A Galilee	<i>taihsua</i> f. right
	<i>usfilmei</i> f. amazement

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. *áu iu* will be assumed to retain their earlier Pre-Gothic values, respectively /aw iw/.

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

[w] *newnt-* > Gc. *ne(w)und-* /∅/ *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. /ōwj ōw/:

[w] *stāwéjeti* > Pre-Go. *stō(w)jiþ* /∅/ *stōjiþ* ‘judges’
 [w] *stāwā* > Pre-Go. *stō(w)a* /∅/ *staua* f. ‘judgment’

On *au* in *staua* beside *ō* in *stōjiþ* 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. *suniwz* /ju/ *sunjus* 'sons'

Two apparent exceptions occur. *lasiws* 'weak' may reflect the occasional scribal use of *i* for *ei*; *-eiws* would correspond to L *-ivus* as in *captivus* 'captive.' A *ūhtiug* 'at leisure' is perhaps a scribal error for *ūhteig* 'having time.'

25.5. Pre-Go. /aw iw/ in stem syllables appear respectively in Gothic as *aw iw* before vowels but as *āu iu* in other positions: *tawida* 'he did' but infin. *tāujan*, *þiwōs* '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 *drewə-* > PGc. *treww-* > OS *triuwi* and OHG *gi-triuwi* beside Go. *triggws*, OI *tryggr* (A *tryggvan*) '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,' *wlits* 'face,' *wrikan* 'persecute'
- (b) Medially before vowels or diphthongs: m. *twái*, f. *twōs*, n. *twa* 'two'
- (c) After long vowels (but see 25.3), diphthongs, or consonants, both finally (*lēw* 'occasion,' *frāiw* 'seed,' *waúrstw* 'work') and before *j* (*lēwjan* 'betray,' *hnáiwjān* 'abase,' *ufarskadwjān* 'overshadow') or *s* (*snáiwis* 'snow,' *triggws* 'faithful')

In Gothic, PGc. *skaðwaz* 'shadow' transferred from the *o-* to the *u-* declension: N *skadus*, D *-áu*. A suggested explanation assumes that *-w-* in *-aðw-* produced *-u* when becoming final, as in A *skaðw(an)* > 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. *juwŋkós* > ju()ggs 'young,' PGc. *tōwjan* > t()i 'deed,' PGc. pl. N-A *tōwjō* > t()ja; *drewom* > tr()* 'tree,' I pl. *drewomis* > D tr()am; *sedh-ewes* > sid()s 'customs'; PGc. *ma(ǵ)wī* > ma()i 'maiden,' G *ma(ǵ)wjōs* > m()jōs; *klojwom* > hlái() 'grave, tomb'; *kwŋtós* > h()unds 'dog'; N-A *gnewom* > kn()* 'knee,' pl. *gnewā* > kn()a; *te(k)wī* > þ()i 'maid-servant,' G *te(k)wjās* > þ()jōs; *sāwelom* > s()il 'sun'; *trŋn-ewes* > þaúrn()s 'thorns'; *te(k)wo-twom* > þ()ad() 'servitude'

26
**VOCALIZATION
 AND LENGTHENING OF [j]**
On Love: 1 Cor. xiii.1-13

(1) <Jabái razdóm mannē rōdjáu jah aggilē, iþ friapwa ni habáu, warþ áiz þuthaurnjandō> aipþáu klismō klismjandei. (2) jah jabái habáu praufētjans jah witjáu alláizē rūnōs jah all kunþi, jah habáu alla galáubein swaswē fairgunja miþsatjáu, iþ friapwa ni habáu, ni waihts im. (3) jah jabái fraatjáu allōs áihtins meinōs, jah jabái atgibáu leuk mein ei gabrannjaidáu, iþ friapwa <ni> habáu, ni waiht bōtōs mis táujáu. (4) friapwa usbeisneiga ist, sēls ist; friapwa ni aljanōþ; friapwa ni fláuteiþ, ni ufble-sada, (5) ni áiwiskōþ, ni sōkeiþ sein áin, ni ingramjada. nih mitōþ ubil, (6) ni faginōþ inwindiþái, miþfaginōþ sunjai, (7) allata þuláiþ, allata galáubeiþ, all wēneiþ, all gabeidiþ, (8) friapwa áiw ni gadriusiþ, iþ jaþþē praufētja gatairanda, jaþþē razdōs galveiland, jaþþē kunþi gataurniþ. (9) suman kunnum jah suman praufētjam; (10) biþē qimiþ þatei ustaúhan ist, gataurniþ þatei us dáilái ist. (11) iþ þan was niuklahs, swē niuklahs rōdida, swē niuklahs frōþ, swē niuklahs mitōda; biþē warþ waif, barniskeins aflagida. (12) sailvam nu þairh skuggwan in frisahtái, iþ þan andwairþi wiþra andwairþi. nu wáit us dáilái; þan ufkunna <swaswē jah ufkunnada. (13) jah nu bileiband galáubeins, wēns, friapwa, þōs 'g'. iþ máista þizō friapwa.>

- (1) *friapwa* for *frijapwa*, as below *warþ* 'I have become.'
 (3) *ni waiht bōtōs mis táujáu*] lit. 'I do myself nothing of advantage' = 'I gain nothing.'
 (5) *ni sōkeiþ sein áin*] 'is not self-seeking.'
 (9) *suman*] 'in part'; cf. *us dáilái* below in verse 10.
 (10) *ustaúhan*] 'perfect' *us dáilái*] 'in part.'
 (11) *was . . . rōdida . . . frōþ . . . mitōda . . . warþ . . . aflagida*] '(I) was . . . (I) spoke . . . (I) understood,' etc. *niuklahs*] 'a child,' lit. 'childish' (Gk. *nēpios*), an instance of antimeria.
 (12) *in frisahtái*] 'in an image' = 'darkly, enigmatically' *andwairþi wiþra andwairþi*] 'face to face' *wáit . . . 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	klismō f.	cymbal
áihts f.	possession	kunnan 16.2	know, be acquainted with
áiwiskōn	act unseemly		
áiz n.	brass	miþfaginōn	rejoice with
aljanōn	envy	miþsatjan	remove
barniskei f.	childish thing	niuklahs	childish (see commentary on verse 11)
bōta f.	advantage	praúfet-ja n., -jans m. A	prophecies
fláutjan	be pretentious	praúfētjan	prophecy
fraatjan	give away as food	razda f.	tongue, language
fri(j)apwa f.	love, charity	rūna f.	secret, mystery
frisahts f.	image, example	sēls	kind, good
gabeidan I	abide	skuggwa m.	mirror, glass
gabranñjan	burn	þulan	endure, bear
gadriusan II	fall away, fail	þuthaúrñjan	sound, trumpet
galveilan	cease	ufblēsan	puff up
gataúrnan	be destroyed	ufkunnan	know, recognize
ingramjan	provoke	usbeisneigs	long-suffering
inwindiþa f.	iniquity	wēñjan	hope, expect
jappē . . . jappē	whether . . . or,	wēns f.	hope
	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] *gnj(om)* /i/ *kuni* ‘race, brood’

(b) When coming to stand before final /s/ (< PGc. /z/), both /ej/ and [ij] contracted and merged with /ī/:

/ej/ *ghostej(e)s* /ī/ *gasteis* ‘strangers’
 [ij] *prij(o)s* /ī/ *freis* ‘free’

GOTHIC TEXTS

Compare the development of /īs/ in *welīs* > *wileis* 'thou wilt.'

(c) The same contraction occurred finally, but the resulting /ī/ was shortened, as in *welī(t)* > *wili* '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. *-jj-*, which subsequently produced North Germanic *-gg(v)-* and Go. *-ddj-*. The lengthening is now often ascribed to assimilation of a following /ə/: IE *wojə* > PGc. *wajj-* > OE *wāg* but OI *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* > *hafja* 'I lift'; and (c) between vowels that remained separate vowels, as in n. *trejā* > *þrija* '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. *eyes* > ()*s*, n. *ejā* > *i*()*a*, f. *ejās* > *i*()*ōs* 'they'; *juwɳkós* > ()*uggs* 'young'; N *kerdhijos* > *haird*()*s* 'herdsman'; pre-Gc. V *lēgije* > *lēk*() '(thou) physician'

27
STRONG AND WEAK PRESENTS
Skeireins 1.1-31: The Coming of the Redeemer

	<p>nist saei fraþjai aiþ- þau sokjai gþ: al- lai uswandidedun: samana unbruk- 5 — jai waurþun: J ah ju uf dauþaus atdrusun stauai: inuh þis qam ga- mains allaize 10 nasjands: allai- ze frawaurhtins afhrainjan: ni ibna nih galeiks unsarai garaih- 15 tein: ak silba ga-</p>		<p>— raihte wisands: E i gasaljands sik faur uns: ' hunsl jas-sauþ gþa: þi- 20 zos manasedais gawaurhtedi us- lunein: þata nu gasailvands io- hannes þo sei us- 25 tauhana habaida wairþan fram fīn ga- rehsn miþ sunjai — qaþ: sai sa ist wiþ- ' rus gþs: saei afni- 30 ' miþ frawaurht þizos manase ' dais:</p>
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- (1) *nist saei*] 'there is none who' (Rom. iii.11-12). *nist* is a later insertion. Except for hyphens and for spaces between words, the text is that of the manuscript, Cod. Ambrosianus E.
- (6) *dauþaus* modifies *stauai* in line 7.
- (13) *ibna . . . galeiks*] an oblique use of the terms employed in the dispute concerning the relative status of the Father and the Son: Gk. *hísos, hómoios*, L. *aequalis, similis*
- (17) *Ei* introduces *þizos manasedais gawaurhtedi uslunein* in lines 19-22: 'that he might accomplish,' etc.
- (18) f. *hunsl . . . gþa*] Eph. v.2.
- (19) *jas-sauþ* for *jah sauþ*.
- (22) *þata*] 'this, this thing,' i.e., the plan of redemption mentioned in lines 26-27.

Chapter 27, Section 27.1

(24–27) *þo sei ustauhana habaida wairþan fram fīn garehsn*] anastrophe and disjunction.
See 28.7a.

(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	hunsl n.	offering
afniman IV	take away	ibna	equal
atdriusan II	fall	inuh þís	for this reason
dáuþus m.	death	manasēþs f.	mankind, world
fīn = fráujin		nasjands m.	Savior
frawaurhts f.	sin	sáuþs m.	sacrifice
galeiks	like	uf (+D/A)	under
gamáins	common	unbrüks	useless
garēhsns f.	plan	unsar	our
gasaljan	give, give up	usluneins f.	redemption
gawaúrkjan	accomplish	uswandjan	go astray
gþ, gþs, gþa	(see 3.1)	wiþrus 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’:

	PARENT FORMS	GOTHIC
sg. 1	bhér-ō	baíra
2	bhér-e-si	baíris
3	bhér-e-ti	baíriþ
pl. 1	bhér-o-mes/mos	baíram
2	bhér-e-te	baíriþ
3	bhér-o-nti	baírand
du. 1	bhér-ō-wes/wos	baírōs
2	bhér-o-dus (?)	baírats

GOTHIC TEXTS

Parent thematic verbs had *-o* in the first person singular but no ending. *-ts* in Go. du. 2 *bairats* is difficult to explain, especially if it is believed to occur in place of *-þs*. 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 *és-mi* > *im*, *és-(s)i* > *is*, *és-ti* > *ist*, 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:

	SHORT STEM	LONG-OPEN STEM	LONG-CLOSED (OR DISYLLABIC) STEM	
	'save'	'judge'	'seek'	'magnify'
sg. 1	nasja	stōja	sōkja	
2	nasjis	stōjis	sōkeis	
3	nasjiþ	stōjiþ	sōkeiþ	(cf. mikileiþ)
pl. 1	nasjam	stōjam	sōkjam	
2	nasjiþ	stōjiþ	sōkeiþ	
3	nasjand	stōjand	sōkjand	

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-nti* > *-jand*. But the contraction with *-e-* produced a long front vowel (/ī/, spelled *ei* in Gothic): *-ij-e-si* > *-eis*, *-ij-e-ti* (and *-te*) > *-eiþ*.

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

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

(a) Thematic /e/ > /i/ contracted with [j] in the suffix, which remained, e.g., *-əj(e)-ti* > *-əj-ti* > Go. *-áiþ* as in *habáiþ* 'has, hath.' Compare the contraction in IE *aj(e)ri* > PGc. *ajri* > Go. *áir* 'early.'

(b) Otherwise, [j] was lost between vowels of noninitial syllables, and /ə/ was lost when coming to stand before a vowel: *-(əj)ō* > Go. *-a* as in *haba* '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 \emptyset -grade stem plus the thematic vowels and end-

Chapter 27, Sections 27.1-6

ings of strong verbs. Compare the present indicative of the Class iv verb for 'become full'; no dual forms occur:

	PARENT FORMS	GOTHIC
sg. 1	pl _o -n-∅∅- + -ó	-fulna
2	pl _o -n-∅∅- + -é-si	-fulnis
3	pl _o -n-∅∅- + -é-ti	-fulniþ
pl. 1	pl _o -n-∅∅- + -ó-mes	-fulnam
2	pl _o -n-∅∅- + -é-te	-fulniþ
3	pl _o -n-∅∅- + -ó-nti	-fulnand

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

EXERCISE

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

sg. 1 *sāg-ij-ō* > *sōk*()*a* 'I seek,' 2 *-ij-e-si* > -()*s*, 3 *-ij-e-ti* > -()*þ*, du. 1 *-ij-ō-wes* > ()*s*, pl. 1 *-ij-o-mes* > -()*m*, 2 *-ij-e-te* > -()*þ*, 3 *-ij-o-nti* > -()*nd*; pl. 3 *solpājonti* > *salb*()*nd* 'they anoint'; sg. 1 *takajō* > *þah*() 'am silent,' pl. 1 *takajomes* > *þah*()*m*, 2 *takajete* > *þah*()*þ*, 3 *takajonti* > *þah*()*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*, *midjin*) is carried over to others (*fiskjins*, *wilþjin*) 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 *lāiseins* 'doctrine' (cf. *lāisjan* 'teach').

28
**HANDWRITING;
 REVIEW OF PHONOLOGY**

Codex Argenteus, fol. 118v: Luke i.6-14

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:

ⱱ	Ɱ	Ɀ	ⱳ	Ȿ	Ɀ	Ɀ	Ɀ	Ɀ
1	2	3	4	5	6	7	8	9
a	b	g	d	e	q	z	h	þ

ⱷ	ⱸ	ⱹ	ⱺ	ⱻ	ⱼ	ⱽ	Ȿ	Ɀ
10	20	30	40	50	60	70	80	90
i	k	l	m	n	j	u	p	-

ⱺ	ⱻ	ⱼ	ⱽ	Ȿ	Ɀ	ⱺ	ⱻ	ⱼ
100	200	300	400	500	600	700	800	900
r	s	t	w	f	x	lv	o	-

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., 'xib' (600 + 10 + 2) '612.'

28 HANDWRITING; REVIEW OF PHONOLOGY

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

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ΠΟΥΑΗ· ΓΑΗΝΥΚΣΙΗΒΧΚΝΘ· ΠΟΥΤΕ
 ΥΑΣΑΙΝΙΣΑΒΚΙΨΣΤΑΙΚΡ· ΕΥΑΗΕΜ·
 ΠΗΕΠΥΑΒΚΑΔΑΓΕΣΕΗΝΑΙ· ΖΕΥΕΣΤΗΝΟΥ
 ΥΑΗ· ΚΑΗΠΨΦΑΝΕΠΙΝΣ· ΙΝΧΔΑΙΣ·
 5 ΠΟΥΠΧΗΚΙΝΟ· ΙΣ· ΕΗΝΙΣ· ΙΝΑΝ· Δ·
 ΥΑΙ· ΚΨ· Α· Τ· Φ· Δ· ΒΙ· Σ· Π· Π· Τ· Γ· Δ· Ε· Π· Σ· Ι· Κ· Μ· Σ·
 Σ· Α· Ι· Σ· Π· Α· Π· Ε· Σ· Ι· Η· Α· Π· Κ· Κ· Α· Ν· Ν· Δ· Ι· Σ· Μ·
 Γ· Α· Ν· Α· Τ· Τ· Ρ· Α· Τ· Ε· Κ· Ν· Σ· Σ· Ι· Ν· Ε· Α· Π· Ψ· Ι· Ν· Σ· Π· Γ· Α· Η·
 Λ· Α· Ρ· Σ· Η· Π· Η· Π· Α· Υ· Α· Σ· Η· Π· Η· Π· Ε· Π· Ι· Ν· Σ· Β· Ε· Π·
 10 Δ· Α· Ν· Δ· Α· Π· Σ· Ι· Ν· Τ· Π· Π· Ο· Ε· Ι· Α· Ν· Ψ· Υ· Π· Π· Α· Η· Π· Ι· Ν· Σ·
 Υ· Α· Κ· Ψ· Φ· Α· Π· Η· Π· Η· Α· Π· Ι· Ν· Σ· Η· Π· Π· Α· Π· Α· Π· Τ· Τ· Α· Π· Σ·
 Π· Ε· Π· Σ· Τ· Α· Ν· Δ· Α· Π· Α· Δ· Α· Π· Τ· Α· Π· Ι· Σ· Υ· Χ· Ν· Ε· Π· Ι· Ν·
 Σ· Δ· Α· Π· Τ· Α· Δ· Ι· Σ· Ψ· Υ· Π· Η· Α· Η· Π· Ι· Ν· Σ· Π· Γ· Α· Η· Π· Α·
 Σ· Κ· Χ· Β· Ν· Χ· Δ· Α· Ζ· Α· Κ· Α· Κ· Ι· Α· Σ· Τ· Α· Σ· Μ· Ο· Α· Π· Δ· Σ·
 15 Γ· Α· Η· Π· Ι· Σ· Δ· Ε· Σ· Δ· Χ· Α· Π· Ι· Σ· Π· Α· Π· Δ· Ψ· Φ· Α· Π·
 Δ· Π· Π· Η· Α· Σ· Κ· Α· Τ· Ε· Ι· Α· Π· Σ· Π· Ι· Χ· Τ· Σ· Ψ· Α· Σ· Ζ· Α· Κ· Α·
 Κ· Ι· Α· Π· Α· Π· Ψ· Γ· Ε· Ι· Α· Π· Ε· Π· Α· Π· Σ· Ι· Δ· Α· Π· Ι· Σ· Τ· Β· Ι· Δ· Α·
 Ψ· Ε· Π· Α· Γ· Α· Η· Π· Ε· Π· Ψ· Κ· Η· Π· Α· Π· Α· Π· Ε· Ι· Σ· Α·
 Β· Α· Π· Ψ· Τ· Α· Β· Α· Κ· Ι· Χ· Ε· Π· Π· Π· Ψ· Π· Ε· Γ· Α· Η· Π· Α· Π·
 20 Τ· Α· Π· Σ· Π· Α· Π· Ι· Σ· Ι· Χ· Τ· Κ· Π· Ν· Ε· Π· Π· Γ· Α· Η· Υ· Α· Π· Κ· Ψ· Ψ·



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: *im*, *fraītiþ* (= *fra-itīþ*) *usiddja* (= *us-iddja*), *īohannen*.

- (1) *unwaha* ·] · here ends a sentence. *bame*] 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) *hlauts imma urran*] 'it became his lot.'
- (9) *manageins* is genitive and modifies *hiuhma*.
- (11) *warþ . . . in siunai*] 'appeared, came into sight.'
- (16) *ogs*] sg. 2 imper. (orig. conjunctive) of *ōgan** 'fear' (16.2).
- (19) *gabairid*] *d* for *þ* (16.3a).

<p>Aīleisabaīþ Elizabeth bida f. prayer disdriusan II fall upon fīns = fráujins of the Lord framaldrs very old gabaíran IV bear gadrōbnan be troubled gudjinassus m. priestly office gudjinōn perform the priestly office</p>	<p>hiuhma m. crowd, throng hunslastaþs m. altar saljan make an offering siuns f. sight stáirō f. a barren woman þwmiamins G of incense unwāhs blameless ūta adv. outside wikō f. week Zakarias, V Zakaria Zachary</p>
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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 *h* (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 *h* (see frontispiece I, line 15, *sahvazuh*). 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

GOTHIC TEXTS

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 þ i k l m n u p t w x o* (omega), sigma, 90 (qoppa), and 900 (sampi) are very probably Greek. The symbol for þ (9) has been shown to be a form of theta, and that for *u* a form of omicron. The symbol for *hv* (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 /j/. 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 $\overline{i\overline{o}h}$, and the version in Luke would be noted in John by "a" under the arch marked *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):

N	$\overline{gþ}$	$\overline{i\overline{s}}$ ($\overline{i\overline{u}s}$)	$\overline{x\overline{s}}$ ($\overline{x\overline{u}s}$)	$\overline{f\overline{a}}$
V	$\overline{gþ}$	$\overline{i\overline{u}}$	$\overline{x\overline{u}}$	$\overline{f\overline{a}}$
A	$\overline{gþ}$	$\overline{i\overline{u}}$	$\overline{x\overline{u}}$, $\overline{x\overline{a\overline{u}}}$	$\overline{f\overline{a\overline{n}}}$, $\overline{f\overline{n}}$
G	$\overline{gþs}$	$\overline{i\overline{u}\overline{i\overline{s}}}$	$\overline{x\overline{a\overline{u}\overline{s}}}$	$\overline{f\overline{i\overline{n}\overline{s}}}$
D	$\overline{gþa}$	$\overline{i\overline{u\overline{a}}}$, $\overline{i\overline{u}}$	$\overline{x\overline{a\overline{u}}}$, $\overline{x\overline{u}}$	$\overline{f\overline{i\overline{n}}}$

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): *þō sei ustaúhana habáida wairþan fram fīn 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 xaus bauái in izwis . . . láisjandans 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): *þandē þata hawi . . . gþ swa wasjib, hváiwa máis izwis?* ‘if God thus clothes the grass . . . how much more (will he clothe) you?’ *þana anawairþan dōm is gasaihvands jah þatei in galáubeinái þeihan habáida . . .* ‘seeing his future discernment and (seeing) that he was to thrive in faith . . .’
- (d) Omission of the verb ‘be’ (schesis onomaton): *áudagái þái hráinjahairtans* ‘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 *þan was niuklahs, swē niuklahs rōdida, swē niuklahs frōþ, swē niuklahs mitōda* ‘when I was a child, I spoke as a child, I understood as a child, I thought as a child,’ *anþarub-þan gadráus ana stáinahamma* ‘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): *þana faúragaggan inwindipōs* ‘the steward of injustice’ = ‘the unjust steward’

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28.8. In Indo-European grammar, the term **parent form** may be applied to reconstructions like *pátēr* ‘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. *-sēþs*, L *sē-men*, and Lith. *sė-klà* ‘seed’ share the Indo-European root *sē-* but have three different suffixes. Among the Germanic forms of this ‘seed’ word, Go. *-sēþs* and OHG *sāt* are feminine and reflect the parent form *sē-tis*, whereas WS OE *sæd*, OFris. *sēd*, OS *sād*, and OI *sāð* (in the sense of ‘seed,’ not ‘chaff’) are neuter and derived from *sē-tóm*. 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):

péku	()ái()u	‘cattle, wealth’
speltá	s()ilda	‘tablet’
ésti	is()	‘is’
klépō	()lí()a	‘I steal’
kleptus	()lí()us	‘thief’
skejris	s()eirs	‘clear’
wértō	waír()a	‘I become’
oktōw	a()áu	‘eight’
gėwseti	kiu()iþ	‘chooses, tests’
tod	()at-a	‘this, that’
mitsōd	mi()ō	‘reciprocally’
ŋ-wejttos	unwei()	‘ignorant’
bhlātrijos	-blō()eis	‘worshiper’

28.10. Verner’s law (13.4–5):

úperi	u()ar	‘over, beyond’
solpájonom	sal()ōn	‘anoint’
bhrátēr, -ōr	brō()ar	‘brother’
pátēr	()a()ar	‘father’
wértō	waír()a	‘I become’
wortéjō	fra-war()ja	‘I destroy’
juwŋkisēn, -ōn	jū()i()a	‘younger’
juwŋkós	jug()s	‘young’
oktōw	a()áu	‘eight’

Chapter 28, Sections 28.8-12

pērsnā > persnā	()aír()na	'heel'
dñtus	tun()us	'tooth'
ékwo-dñtī	aflva-tun()i	'bramble'
dus-	tu()-	(proclitic)
kom-	()a-	(proclitic)
— dek-ŋs	ti()uns	'decades'
dékŋ	taí()un	'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):

skabjonom	ga-ska()jan	'create'
skab-tis > skaptis	ga-ska()s	'creation'
dwoj	()wái	'two'
ozdos	a()s	'branch, twig'
wejd-tos > wejtto	un-wei()	'ignorant'
awgonom	áu()an	'increase'
wog-stus > wokstus	wa()stus	'growth, stature'
bhládonti	()lō()and	'they worship'
bhlād-trijos > bhlättrijos	-()lō()eis	'worshiper'
ghonghonom	()ag()an	'go'
ghongh-tis > ghonktis	fram-()ã()s	'progress'
wedhonom	ga-wi()an	'bind'
wedh-tos > wettos	us-wi()	'unbound, evil'
wrgjonom	us-waúr()jan	'work thoroughly'
wrg-tos > wrktos	us-waúr()s	'just, righteous'
kuzdhom	hu()	'treasure'

28.12. IE /k^w g^w g^wh/ (15.6-12):

sék ^w e	sai()	'see thou'
ne-k ^w e	ni()	'and not, nor'
g ^w ēnis	()ēns	'wife, woman'
seŋg ^w heti	sig()iþ	'sings, chants'
leŋg ^w h-tos > leŋk ^w tos	lei()ts	'light, enduring'
perk ^w únjom	faír()uni	'mountain'
sek ^w nís	si()ns	'appearance'

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28.13. Proto-Germanic fricatives in Gothic (16.3–4):

lewbhons	liu()ans	‘dear’
lewbhos	liu()s	‘dear’
wélīte	wilei()	‘ye will’
	wilei()u	‘will ye?’
-ōtú-	gabaúrj-ō()us	‘pleasure’
	mannisk-ō()us	‘humanity’
lowdhā	swa-láu()a	‘so great’
lowdhos	swa-láu()s	‘so great’
g ^w étete	qīþi()	‘ye say’
	qīþi()uh	‘and say ye’
-m̃njom	wit-u()ni	‘knowledge’
	wald-u()ni	‘authority’
apó	a()	‘of, from’
	a()u	‘of?, from?’
wélīs	wilei()	‘thou wilt’
	wilei()u	‘wilt thou?’

28.14. IE /ī ē ā ō ū/ (17.8):

bhrátēr, -ōr	br()þar	‘brother’
bhlōmonꝥs	bl()mans	‘flowers’
sāwelom	s()il	‘sun’
drōwonom	tr()an	‘trust’
mēnōt	m()na	‘moon’
séjeti	s()iþ	‘sows’
sētis	-s()þs	‘seed’
swīnom	sw()n	‘pig, swine’
bhrūgis	br()ks	‘useful’

28.15. IE /a o ə/ (18.3):

ad	()t	‘at, by, from’
stātis	st()þs	‘place’
oktōw	()htáu	‘eight’
waj	w()	‘woe, alas’
	w()a-	‘evil’
toj	þ()	‘these, those’
kájkos	h()hs	‘one-eyed’
lowbhéjeti	ga-l()beip	‘believes’

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tonġjonom	þ()gkjan	‘think’
tonġ-tós > tonġtós	-þ()hts	‘thought’
pætér	f()dar	‘father’
pánġkonom	f()han	‘seize’

28.16. IE /e/ and [i] (19.5–6):

bhéjdhomes, -mos	b()dam	‘we await’
— senti	s()nd	‘they are’
wéġkonom	w()han	‘fight’
édeti	fra-()tiþ	‘devours’
péku	f()hu	‘cattle, wealth’
bhéwdhete	ana-b()udip	‘ye command’
migh-stus > mikstus	m()hstus	‘dung’
e+áwge	ana-()áuk	‘he added’
téġkonom	þ()han	‘thrive’
sék ^w eti	s()hviþ	‘sees’
wiros	w()r	‘man’
klépō	hl()fa	‘I steal’
préknete	fr()hniþ	‘ye ask, inquire’
bhérō	b()ra	‘I bear’

28.17. IE [u ɪ ŋ ɹ ɱ ŋ ɽ] (20.3–5):

jugom	j()k	‘yoke’
pġnós	f()lls	‘full’
g ^w ġtis	ga-q()mþs	‘assembly’
mġtis	ga-m()nds	‘remembrance’
ġġjonom	þ()gkjan	‘seem’
ġġ-tós > ġġtós	mikil-þ()hts	‘high-minded’
dhug(h)ætēr > duktēr	d()htar	‘daughter’
sunus	s()nus	‘son’
dhurom	d()r	‘door’
upo	()f	‘under’
mġtrom	m()rþr	‘murder’

28.18. Long and overlong vowels in weakly stressed final syllables (21.3–4):

bhāgās	bōk()s	‘letters’
jugā	juk()	‘yokes’
stāwāj	stau()	‘judgment’

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k ^w omō-k ^w e	lvan()h	‘each’
k ^w ejlām (?-ōm)	lveil()	‘of hours’
tosmē	þamm()	‘this, that’
sunéw	sun()	‘to a son’
wirōs	waír()s	‘men’
nemō	nim()	‘I take’
ṅdherōd	undar()	‘under’
g ^w ēnāj	qēn()	‘to a wife’
sā	s()	‘this, that’
tekwí	þiw()	‘handmaid’
k ^w osmē-k ^w e	lvamm()h	‘each’
k ^w osmē	lvamm()	‘whom, what’
ejā	ij()	‘they’
ejās	ij()s	‘they’
k ^w otrēd	lvadr()	‘whither’
k ^w ejlāmis	lveil()m	‘hours’
tām	þ()	‘this, that’

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

wojda	wáit()	‘I know’
bhére	baír()	‘bear thou’
péku	faíh()	‘cattle, wealth’
bhērṅt	bēr()n	‘they bore’
bhrāterm	brōþar()	‘brother’
bhrātrṅs	brōþr()rs	‘brothers’
ghostis	gast()s	‘stranger’
kanonṅ	hanan()	‘cock’
ghostins	gast()ns	‘strangers’
bhéreti	baírþ()	‘bears’
bhérojṅ	baír()	‘I may bear’
bhérojt	baír()	‘he may bear’
bhérontaj (? -toj)	baírand()	‘are borne’
toj	þ()	‘these, those’
agros	akr()s	‘field’
agrons	akr()ns	‘fields’
kolados	hal()t()s	‘lame’

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

k ^w om	lva()	‘when’
k ^w om	lva()-a	‘whom’

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jugom	ju()	'yoke'
k ^w ām	lvō()	'whom'
im	i()-a	'him'
en	i()	'in'
kanén, -ō	hana()	'cock'
bhrátēr, -ōr	brōḅa()	'brother'
bhrátrṅs	brōḅru()	'brothers'
mēnōt	mēna()	'moon'
ṅdherōd	undarō()	'under'
ad	a()	'at, by, from'
tod	ḅa()-a	'this, that'
agros	akr()s	'field'
bhéromes, -mos	baíram()	'we bear'
k ^w óteros	lvapar()	'which (of two)'
lowsos	láus()	'empty'

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

swesri	swi()	'sister'
kṃtóm	hu()d	'hundred'
sṅtjá	sun()ja	'truth'
-ṃnjo- (16.4, 24.5)	fráist-u()ni	'temptation'
genwum	kin()u	'cheek'
pḷnos	ful()s	'full'
k ^w osmē (24.6)	hva()ma	'whom'
minwisén, -ō	min()iza	'smaller, less'
wṛg-stwom > wṛkstwom	waúr()stw	'deed, work'

28.22. IE [w] (25.2–7):

juwṅkós	ju()ggs	'young'
stāwejeti	stō()jīḅ	'judges'
stāwā	stau()a	'judgment'
sunewes	sun()s	'sons'
drewom	-tri()	'tree, vine'
drewomis	tri()am	'trees'
klojwom	hlái()	'grave, tomb'
kwṅtós	h()nds	'dog'
tṅnewes	ḅaúr()s	'thorns'
wṛg-stwom > wṛkstwom	()aúrst()	'deed, work'
sāwelom	s()il	'sun'

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28.23. Vocalization of [j] (26.2-5):

gnjom	kun()	'race, brood'
gnjā	kun()a	'races, broods'
eyes	()s	'they'
ejā	i()a	'they'
ejās	i()ōs	'they'
prijā	fri()a	'free'
prijos	fr()s	'free'
kapjonom	haf()an	'heave, lift up'
kerdhijos	haírd()s	'herdsman'
kerdhijom	haírd()	'herdsman'
trejā	pri()a	'three'

28.24. Loss of Indo-European intervocalic [j] (27.1-6):

sējeti	s()iþ	'sows'
sodėjomes, -mos	sat()am	'we set, place'
bhondhijās	band()ōs	'bands, bonds'
ájeri	()r	'early'
gowsėjeti	káus()þ	'chooses, tests'
sodėjeti	sat()þ	'sets, places'
sāgijeti	sōk()þ	'seeks'
solpájesi	salb()s	'dost anoint'
solpájojs	salb()s	'mayst anoint'
takajonom	þah()an	'be silent'
takajeti	þah()þ	'is silent'
takajnis	þah()ns	'silence'
sg. 1 sāgijō	sōk()a	'I seek'
2 sāgijesi	sōk()s	
du. 1 sāgijōwes, -wos	sōk()ōs	
pl. 1 sāgijomes, -mos	sōk()am	
2 sāgijete	sōk()þ	
3 sāgijonti	sōk()and	
sg. 1 nosėjō	nas()a	'I save'
2 nosėjesi	nas()s	
pl. 2 nosėjete	nas()þ	
sg. 1 takājō	þah()a	'am silent'
2 takajesi	þah()s	
pl. 1 takajomes, -mos	þah()m	
2 takajete	þah()þ	
3 takajonti	þah()nd	
kerdhijos (26.2b)	haírd()s	'herdsman'
kerdhijōs	haírd()s	'herdsmen'

GLOSSARY



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 ⟨*nt*⟩ 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.

[A]	= accusative	[part.]	= participle
[adj.]	= adjective	[pass.]	= passive
[adv.]	= adverb	[phr.]	= phrase
[cj.]	= conjunction	[pl.]	= plural
[D]	= dative	[prep.]	= preposition
[f.]	= feminine	[pres.]	= present
[G]	= genitive	[pret.]	= preterit
[imper.]	= imperative	[pron.]	= pronoun
[indef.]	= indefinite	[rel.]	= relative
[interrog.]	= interrogative	[sg.]	= singular
[m.]	= masculine	[Voc.]	= vocative
[n.]	= neuter	[+ A], etc.	= case government
[N]	= nominative	⟨ ⟩	= stem class
[num.]	= number/numeral	*	= unattested form
[opt.]	= optative		

[1] = 1st person [2] = 2nd person [3] = 3rd person

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

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- 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*)
afáikan cf. §6.1 [VIIa] deny
 afáíak 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
afar-sabbatus [m. ⟨wa⟩] After-Sabbath, Sunday
 afarsabbatē 25/2 [G pl.]
afgaggan [VII] go away, depart
 afiddja 20/15; cf. §17.1 [3 sg. pret.]
afhráinjan 27/12 [i] cleanse away
afhvapjan [i] choke
 afhvapidēdun 9/7 [3 pl. pret.]
afhvapjand 10/19 [pres. part., m., of *afhvapjan*] choking
afiddja [3 sg. pret. of *afgaggan*] 'go away, depart,' q.v.]
aflagjan [i] put away
 aflagida 26/11 [1 sg. pret.]
afilaílot [3 sg. pret. of *aflētan*] 'leave, let be, forgive,' q.v.]
afleipjan [I] go away
 afláip 11/13 [3 sg. pret.]
aflētan [VII] leave, let be, forgive
 aflaílot 8/10 [3 sg. pret.]
aflēt 1/12 [2 sg. imper.]
aflētam 1/12 [1 pl. pres.]
aflifnan [iv] be left, be left over, remain
 aflifnōda 20/13 [3 sg. pret.]
aflifnandeins 20/12 [pres. part., f. A pl. of *aflifnan*] remaining
aflifnōda [3 sg. pret. of *aflifnan*] 'remain,' q.v.]
aflinnan [IIIa] depart
 aflunnun 4/3 [3 pl. pret.]
afmáitan [VII] cut off
 afmaímáit 7/12 [3 sg. pret.]
afmarzeins 10/19 [f. ⟨i/ā⟩] deceitfulness
afniman [IV] take away
 afnimip 27/29 [3 sg. pres.]
afsneipjan [I] cut off, kill
 afsnáip 13/27 [3 sg. pret.]
aftra 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
afþliuhan [II] run away, flee
 afþliuhip 16/13 [3 sg. pres.]
afwalwiþs 25/4 [past part., m., of *afwalwjan*] rolled away
afwalwjan [i] roll away
 afwalwjái 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

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- ahmam 8/8 [D.pl.]
 ahman 17/55 [A sg.]
 alva [f. ⟨ā⟩] river, water
 alvái 6/2, 6/4 [D sg.]
 áigan* [pret. pres.] have
 áih 16/16; cf. §16.2 [1 sg. pres.]
 áihhta 11/11 [3 sg. pret.]
 áigin [n. ⟨o⟩] property
 áiginis 11/12 [G sg.]
 áih [1 sg. pres. of *áigan** 'have,' q.v.]
 áihhta [3 sg. pret. of *áigan** 'have,' q.v.]
 áihts [f. ⟨i⟩] possession
 áihtins 26/3 [A pl.]
 Aíleisabaíþ 28/2, 28/18 Elizabeth
 aílōē, aílōē, lima sibakþanei 24/34 (initial Hebrew words of Psalm xxii transliterated into Gothic via Gk.)
 áin¹ 19/37 [n. A sg. of *áins¹* 'one']
 áin² 16/16 [A sg. of *áins²* 'one, alone, only'] (see also *ni sōkeiþ . . .*)
 áin . . . áin . . . áin 9/8, 10/20 [n. ⟨o⟩] one . . . another . . . another
 áina¹ 18/27 [f. A sg. of *áins¹* 'one']
 áina² 14/19 [f. A sg. of *áins³* 'a certain one']
 áinahō 17/42 [f. ⟨n⟩ A sg.] only, sole
 áinamma [D sg. of *áins³* 'a certain one,' q.v.]
 áinana [A sg. of *áins³* 'a certain one,' q.v.]
 áinans [A pl. of *áins²* 'one, alone, only,' q.v.]
 áinlvárjizuh cf. §20.2c [m.] each one
 áinōhun [A sg. of *áinshun* 'one, any,' q.v.]
 áins¹ [num., ⟨o⟩] one
 áin¹ 19/37 [n. A sg.]
 áina¹ 18/27 [f. A sg.]
 áins² 14/18, 16/16, 20/9, 20/15 [adj., m.] one, alone, only
 áin² 16/16 [A sg.] (see also *ni sōkeiþ . . .*)
 áinans 15/46 [A pl.]
 áins³ 18/29, 20/8, 24/36 [indef. pron., m.] one, a certain one
 áina² 14/19 [f. A sg.]
 áinamma 18/24 [D sg.]
 áinana 12/19, 18/24, 22/39, 23/27 [A sg.]
 áinshun cf. §17.2 [indef. pron.] one, any
 áinōhun¹ 17/51 [m. A sg.]
 áinōhun² 22/38 [f. A sg.]
 áir 25/2 [adv.] early
 áirizans [m. pl.] the ancients (from *áiris* 'earlier')
 áirizam 15/21 [D pl.]
 aírþa¹ 14/18 [f. ⟨ā⟩] earth, region
 aírþa² 9/5, 9/8 [A sg.]
 aírþái 1/10, 6/11, 10/20, 24/33 [D sg.]
 aírþōs 9/5 [G sg.]
 áiþei 24/40 [f. ⟨n⟩] mother
 áiþein 17/51 [A sg.]
 aíþþáu¹ 22/36 [cj.] then, in that case
 aíþþáu² 10/17, 14/17, 14/18, 18/31, 21/1, 26/1, 27/1 [cj.] or, else (see also *untē jabái . . .*)
 áiw [A sg. of *áiws*] (see *ni áiw*)
 aíwaggēljō [f. ⟨n⟩] gospel (from Gk. *εὐαγγέλιον*)
 aíwaggēljōn 8/1 [A sg.]
 aíwaggēljōns 8/13 [G sg.]
 áiwins [A pl. of *áiws* 'time, age,

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- eternity, 'q.v.]
áiwiskōn [ii] act unseemly
áiwiskōþ 26/5 [3 sg. pres.]
áiws [m. ⟨wo/i⟩] 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
akēt [?n.] vinegar (from Lat.
acētum)
akeitis (= *akētis*) 24/36 [G
 sg.]
akran [n. ⟨o⟩] fruit
akran 9/7, 9/8, 10/20 [A sg.]
akranaláus 10/19 [m. ⟨o⟩]
 fruitless
akrs [m. ⟨o⟩] field
akra 2/3, 2/5, 13/25, 23/21
 [D sg.]
Alaiksandrus [m. ⟨u⟩] Alexan-
 der
Alaiksandráus 23/21 [G
 sg.]
alaparba 11/14 [m. ⟨n⟩] very
 poor
aleina 18/27 [f. ⟨ā⟩] ell,
 cubit
alhs [f. ⟨root noun⟩] temple
alh 28/8 [A sg.]
als (= *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
aljanōn [ii] envy
aljanōþ 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.]
alláizē 19/35, 26/2, 27/9,
 27/10 [G pl.]
allamma 11/14, 18/29 [D
 sg.]
allans 17/54 [m. A pl.]
allata 11/13, 26/7 [n. A sg.]
 (see also *untē allata* . . .)
allōs 26/3 [f. A pl.]
alls 28/9 [m. N sg.]
allabrō 8/11 [adv.] from all
 sides
allis 19/41, 23/14 [adv.] at
 all, wholly, in general, indeed
allōs [f. A pl. of *all* 'every,' q.v.]
alls [m. N sg. of *all* 'every,' q.v.]
alpiza 13/25 [substantive, m.
 ⟨jo⟩] older, elder (from *alpeis*
 'old')
amēn 1/13, 14/18, 19/41, 21/2,
 21/5 amen, truly (from Heb.
āmēn via Gk.)
an 22/37 [interrog. particle]
 then? so?
ana¹ 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
ana² 12/20, 12/22, 15/45, 18/27,
 19/36, 23/17, 23/22, 23/24,
 24/36 [prep., + A] into, up-
 on, in
anaáukan 18/27 [VII] add,
 add to
anabiudan [II: + D of a person,
 + A of a thing] command,
 order
anabáuþ (or *-ud*) 7/11, 17/

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- 55 [3 sg. pret.]
anabiudip 8/8 [3 sg. pres.]
anabusns [f. ⟨i⟩] command, commandment
anabusn 13/29 [A sg.]
anabusnē 14/19 [G pl.]
anafilhan [III] deliver, commit
anafulhun 22/35 [3 pl. pret.]
anakumbjan 20/10 [i] recline (root from Lat. *cumbere*)
anakumbidēdun 20/10 [3 pl. pret.]
anakumbjandam 20/11 [pres. part., D pl., of *anakumbjan*] those who were sitting
anananþjands 24/43 [pres. part., m., of *anananþjan*] being bold
and 5/1, 11/14 [prep., + A] along, among, throughout
andanahiti [n. ⟨jo⟩] evening
andanahitja 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
andbahtidēdun 24/41 [3 pl. pret.]
andbahts 19/35 [m. ⟨o⟩] officer, servant
andbahtans 3/5, 7/1 [A pl.]
andbahtōs 22/36 [N pl.]
andhafjan cf. §5.2 [VI] answer
andhōf 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
andháusjándáu 21/7 [3 pl. pass. pres. opt.] they will be heard
andniman [IVa] receive, take
andnam 5/1, 13/27 [3 sg. pret.]
andnēmun 5/3, 21/2 [3 pl. pret.]
andnimand 10/20 [3 pl. pres.]
andnimiþ 19/37 [3 sg. pres.]
Andraias 20/8 [m.] Andrew
andrinnan [III] dispute, race, contend
andrinnun 19/34 [3 pl. pret.]
andwairþi [n. ⟨jo⟩] presence
andwairþi [A sg.] (see following phrasal entry)
andwairþja 12/18, 12/21, 28/5 [D sg.] (see also *in andwairþja*)
andwairþi wipra andwairþi 26/12 face to face
andwasjan [i] divest, disrobe
andwasidēdun 23/20 [3 pl. pret.]
ansts cf. §9.1 [f. ⟨i⟩] grace, favor
anþar 10/19 [n. ⟨o⟩] other, second
anþara 16/16 [n. A pl.]
anþarái 22/34 [m. N pl.]
anþamma 18/24 [m. D sg.]
anþarana 18/24 [m. A sg.]
anþarōs 24/41 [f. N pl.]
anþaruþ-þan (anþar-uh-þan) 9/5 [n.] and another
arbáidjan [i] work, toil

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- arbáidjand** 18/28 [3 pl. pres.]
Areimapaia Arimathea
Aremapaia 24/43 [G sg.]
armaháirtipa 21/4 [f. ⟨ā⟩]
 almsgiving, mercy, charity
armaiōn 21/1, 21/2, 21/3 alms
 [f. A sg. ⟨n⟩]
armins [A pl. of *arms*² 'arm,' q.v.]
arms*¹ cf. §18.1 [m. ⟨o⟩]
 poor
arms² [m. ⟨i⟩] arm
armins 19/36 [A pl.]
arōmata 25/1 [A pl.] spices
 (from Gk.)
asneis 16/12, 16/13 [m. ⟨jo⟩]
 hireling, servant
asnjē 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)
atáugjan [i] show, appear
atáugida 6/9, 25/9 [3 sg.
 pret.]
atdriusan [II] fall
atdrusan 27/7 [3 pl. pret.]
atgaf [3 sg. pret. of *atgiban* 'give,
 deliver,' q.v.]
atgaft [2 sg. pret. of *atgiban*
 'give, deliver,' q.v.]
atgaggan [VII] come, go, enter,
 approach
atiddja 13/25 [3 sg. pret.]
atiddjēdun 25/2 [3 pl.
 pret.]
atgaggands 28/8 [pres. part.,
 m., of *atgaggan*] coming, go-
 ing, approaching, entering
ataggandans 10/19 [N pl.]
ataggandeins 25/1, 25/5
 [f. N pl.]
atgiban [V] give, give up, de-
 liver
atgaf 23/15 [3 sg. pret.]
atgaft 13/29 [2 sg. pret.]
atgibáu 26/3 [1 sg. pres.
 opt.]
athafjan 24/36 [VI] take
 down
atháitan [VII] summon
atháiháit 7/1 [3 sg. pret.]
atháitands 13/26, 24/44 [pres.
 part., m., of *atháitan*] sum-
 moning
atiddja [3 sg. pret. of *atgaggan*
 'come, go, enter, approach,' q.v.]
atiddjēdun [3 pl. pret. of *atgaggan*
 'come, go, enter, approach,' q.v.]
atlagjan [i] lay, lay on, put on
atlagidēdun 23/17 [3 pl.
 pret.]
atsaifvan [V] observe, give
 heed to, take heed
atsaifviþ 21/1 [2 pl. imper.]
atstandans 24/39 [pres. part.,
 m., of *atstandam*] standing near
atstandandanē 24/35 [G pl.]
atta¹ 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
atta² 1/9, 11/12, 12/18,
 12/21 [Voc. sg.]
attan 16/15, 17/51, 23/21
 [A sg.]
attin 11/12, 12/18, 12/20,
 13/29, 21/1, 21/6 [D sg.]
attins 8/12, 12/17, 15/45
 [G sg.]
attiuhan [II] draw, bring, take
attaūhun 23/22 [3 pl. pret.]
atwalwjan [i] roll to
atwalwida 24/46 [3 sg.
 pret.]
atwōpjan [i] call
atwōpida 19/35 [3 sg. pret.]
appan 10/15, 15/22, 15/44

GLOSSARY

- [cj.] but, yet, however
áúftō [adv.] perhaps (see *niu áúftō*)
áugō [n. ⟨n⟩] eye
 áuganē 8/12 [G pl.]
 áugōna 20/5 [A pl.]
áúhns* [?m.] oven
 áúhn 18/30 [A sg.]
áuk 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
áusō [n. ⟨n⟩] ear
 áusōna 8/13 [N pl.]
áupida [f. ⟨ā⟩] desert, wasteland
 áupida 6/2, 6/5 [A sg.]
 áupidái 6/1, 6/3, 6/6 [D sg.]
awēpi 16/16 [n. ⟨jo⟩] flock of sheep
awiliudōnds 20/11 [pres. part., m., of *awiliudōn*] giving thanks
awistr* [n. ⟨o⟩] sheepfold
 awistris 16/16 [G sg.]

·b· (*twái*) 20/9 [num.] two
bad [3 sg. pret. of *bidjan* 'ask, beg, entreat,' q.v.]
bái [num., m.] both
 ba 7/4, 28/2 [n. pl.]
baíran cf. §§5.1, 10.2, 12.1, 14.3, 21.1 [IVb] bear, carry
 baírand 10/20 [3 pl. pres.]
 bar 9/8 [3 sg. pret.]
 bērun 2/13 [3 pl. pret.]
baírhtein [D sg. of *baírhtein* 'brightness'] (see in *baírhtein*)
bandi cf. §6.3 [f. ⟨ā⟩] band, bond
bansts [m. ⟨i⟩] barn
 banstins 18/26 [A pl.]

bar [3 sg. pret. of *baíran* 'bear, carry,' q.v.]
Barabba 22/40 [m.] Barab-bas
 Barabban 22/40, 23/15 [A sg.]
barizeins [m. ⟨o⟩] (made of) barley
 barizeinam 20/13 [D pl.]
 barizeinans 20/9 [A pl.]
barn¹ 4/11 [n. ⟨o⟩] child
barn² 3/2, 3/4, 4/3, 19/36 [A sg.]
 barna 3/7, 4/7 [D sg.]
 barnē 3/5, 3/9, 3/10, 19/37, 28/1 [G pl.]
barnilō 13/31 [n. ⟨n⟩ Voc. sg.] little child, son
barniskei [f. ⟨n⟩] childish thing
 barniskeins 26/11 [A pl.]
baþ [3 sg. pret. of *bidjan* 'ask, beg, entreat,' q.v.]
baúrgja [m. ⟨n⟩] citizen
 baúrganē 11/15 [G pl.]
baúrgs cf. §15.1 city
bēdun [3 pl. pret. of *bidjan* 'ask, pray, entreat,' q.v.]
beidands 24/43 [pres. part., m., of *beidan*, I: +G] awaiting
 beidandans 28/9 [N pl.]
bērun [3 pl. pret. of *baíran* 'bear, carry,' q.v.]
bērusjōs 3/9, 4/3, 4/5 [m. ⟨jo⟩ pl.] parents
Bēþlahaim 2/1, 2/6, 3/3 [D sg.] Bethlehem
bi¹ 3/2, 3/3, 8/9, 10/19, 15/44, 18/28, 22/34 [prep., +A] about, regarding
bi² 3/5, 4/2, 28/6 [prep., +D] according to, by
bi sunjái 24/39 [adv.] truly, in truth
bida 28/17 [f. ⟨ā⟩] prayer,

GLOSSARY

- entreaty
bidjan 21/5; cf. §5.2 [Va: +A or objective G] ask, beg, pray, entreat
bad (or **-þ**) 7/9, 13/28, 17/41, 24/43 [3 sg. pret.]
bēdun 8/9 [3 pl. pret.]
bidei 21/6 [2 sg. imper.]
bidjáis 21/6 [2 sg. pres. opt.]
bidjáip¹ 15/44 [2 pl. pres. (hortative) opt.]
bidjáip² 21/5, 21/8 [2 pl. pres. opt.]
bidjandansuþ-þan (= *bidjandans* + *-uh* + *þan*) 21/7 and when praying
bigitan [V] find, meet, meet with
bigētun 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 [VI] laugh at, deride
bihlöhun 17/53 [3 pl. pret.]
biláif [3 sg. pret. of *bileiban* 'remain,' q.v.]
biláift [2 sg. pret. of *bileiban* 'remain,' q.v.]
biláikan [VII] mock
biláiláikun 23/20 [3 pl. pret.]
biláist [2 sg. pret. of *bileiþan* 'leave, forsake,' q.v.]
bileiban* [Ia] remain
biláif 4/4 [3 sg. pret.]
biláift 4/7 [2 sg. pret.]
bileiband 26/13 [3 pl. pres.]
bileiþan [I: +D] leave, forsake
biláist 24/34 [2 sg. pret.]
bileiþiþ 16/21 [3 sg. pres.]
binah cf. §16.2 (it) behooves
bindan cf. §4.2 [IIIa] bind
bispeiwan [I] spit upon
bispiwun 23/19 [3 pl. pret.]
bipē 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 [cj.]
when
biühti¹ 22/39 [n. <jo>] practice, custom
biühti² 4/2 [A sg.]
biühtja 28/6 [D sg.]
biühtjis 4/3 [G sg.]
biwáibidana 25/5 [past part., m., A sg. of *biwáibjan*, i] clothed, wrapped
biwēsjáu [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
biwēsjáu 13/29 [1 sg. pret. opt.]
blinda cf. §10.4 [weak adj.]
blind
blinds cf. §11.1 [strong adj.]
blōma [m. <n>] flower
blōmans 18/28 [A pl.]
blōþ 3/10 [n. <o>] blood
bōkareis [m. <jo>] scribe
bōkarjē 3/3, 14/20 [G pl.]
bōkarjōs 5/4 [N pl.]
bōtōs [G sg. of *bōta* 'advantage'] (see *ni waiht bōtōs* . . .)
briggan 7/11, 16/16; cf. §17.2
bring
brāhta 7/12, 11/13 [3 sg. pret.]
briggáis 1/13 [2 sg. pres. opt.]
bringiþ 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.]
 brōþar 13/27, 13/32, 20/8; cf.
 §15.1 [m. ⟨r⟩] brother
 brōþr 15/22 [D sg.]
 brōþrs 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.]
- dáils [f. ⟨i⟩] share, portion
 dáil 11/12 [A sg.]
 dáilái [D sg.] (see *us dáilái*)
- dalaþ [adv.] down (see *und dalaþ*)
 daug cf. §16.2 (it) profits
 daúhtar 7/7, 17/42, 17/49
 [f. ⟨r⟩] daughter
 daúpiþs 6/4 [past part., m., of
dáupjan] baptized
 dáupidái 5/3, 6/2 [N pl.]
 dáupjands 5/1, 6/1 [pres. part.,
 m., of *dáupjan*] baptizing
 dáupjandins 7/11 [G sg.]
 of [St. John] the Baptist
- daúr [n. ⟨o⟩] entrance
 daúra 24/46 [D sg.]
 daúram 3/10 [D pl.]
- daúrōm 25/3 [f. ⟨n⟩ D pl.]
 doorway
- dáupás [G sg. of *dáupus* 'death,'
 q.v.]
 dáups 12/24, 13/32 [m. ⟨o⟩]
 dead
- dáupus [m. ⟨u⟩] death
 dáupás 27/6 [G sg.]
- diabaúlus 6/7, 6/9 [m. ⟨u⟩]
 devil (from Gk. *διάβολος*)
- disdáiļjan [i] divide, share
 disdáiļida 11/12 [3 sg. pret.]
 disdáiļjandans 23/24 [pres. part.,
 m., of *disdáiļjan*] dividing
- disdriusan [II] fall upon
 disdráus 28/15 [3 sg. pret.]
- dissitan [V] seize upon
 diz-uh-þan-sat 25/8 [3 sg.
 pret.] (*dis-sat* with inter-
 polated *uh-þan*)
- disskritnan [iv] become torn
 disskritnōða 24/38 [3 sg.
 pret.]
- distahjan [i] waste, scatter
 distahida 11/13 [3 pl. pret.]
 distahjiþ 16/12 [3 sg. pres.]
- diups [f. ⟨o⟩] deep
 diupáizōs 9/5 [G sg.]
- dius* [n. ⟨o⟩] wild animal
 diuzam 6/6 [D pl.]
- diz-uh-þan-sat see *dissitan*
- dragkjan [i] give to drink
 dragkida 24/36 [3 sg. pret.]
- dráibjan [i] trouble
 dráibei 17/49 [2 sg. imper.]
- dráuhsnōs [A pl. of *dráusna*
 'piece,' q.v.]
- dráus [3 sg. pret. of *driusan* 'fall,'
 q.v.]
- dráusnōs [f. pl. ⟨ā⟩] pieces
 dráuhsnōs 20/12 [A pl.]
- drigkan 23/23 [III] drink
 drigkáiþ 18/25 [2 pl. pres.
 opt.]
 drigkam 18/31 [1 pl. pres.]
- driusan [II] fall
 dráus 12/20 [3 sg. pret.]
- driusands 17/41 [pres. part.,
 m., of *driusan*] 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,

GLOSSARY

- 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.]
- dulvê** 24/34 [adv.] why,
wherefore?
- dubê** (or *-þþê*) 18/25, 28/17
[adv.] hence, because, more-
over, therefore
- dwala** 15/22 [m. ⟨n⟩ 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 *saei*,
sei, *sðei*, *þáiei*, *þáime*, *þammei*,
þarei, *þatei*, *þei*, *þizáiei*, *þizei*,
þðei, and *þðzei*, qq. v.)
- eis** [N pl. of *is* ‘he,’ q.v.]
- fadrein** 17/56 [n. ⟨o⟩ (unin-
flected) pl.] parents
- faginōn** 13/32 [ii] rejoice
 faginōþ 26/6 [3 sg. pres.]
- faginōnds** 5/9 [pres. part., m.,
of *faginōn*] rejoicing
- fahēþs** (or *-ds*) cf. §9.1 [f. ⟨i⟩]
joy
 fahédái 10/16 [D sg.]
- faíflökun** [3 pl. pret. of *flōkan**
‘bewail,’ q.v.]
- faífráis** [3 sg. pret. of *fráisan*
‘tempt,’ q.v.]
- faírgreipands** 17/54 [pres. part.,
m., of *faírgreipan*, I] taking
hold of
- faírguni** [n. ⟨jo⟩] mountain
 faírguni 20/15 [A sg.]
 faírgunja 26/2 [A pl.]
- faírlvus** [m. ⟨u⟩] the world
 faírlváu 22/26, 22/37 [D sg.]
- faírina** [f. ⟨ā⟩] fault, accusation
 faírínō 22/38 [G pl.]
 faírínōs 23/26 [G sg.]
- faírra¹** 2/9 [prep., + D] far
from
- faírra²** 3/8, 11/13, 12/20
[adv.] far, afar
- faírrapró** 24/40 [adv.] from
afar
- faran** [VI] go, fare, travel
 för 6/5 [3 sg. pret.]
- Fareisaius** [m. ⟨u/i⟩] Pharisee
 Fareisaiē 14/20 [G pl.]
 Fareisaieis 5/4 [N pl.]
- faúr** 7/10, 8/2, 9/4, 16/11,
16/15, 19/40, 27/18 [prep.,
+ A] for, before, by
- faúra** 5/7, 17/41, 21/2 [prep.,
+ D] before, for, on account of
- faúrahäh** 24/38 [n. ⟨o⟩] cur-
tain, veil
- faúramableis¹** 17/41 [m. ⟨jo⟩]
ruler, chief
 faúramableis² 17/49 [G sg.]
- faúrbáup** [3 sg. pret. of *faúrbiu-
dan* ‘command, forbid,’ q.v.]
- faúrbigaggan** [VII] go before
 faúrbigaggip 25/7 [3 sg.
pres.]
- faúrbiudan** [II] command, for-
bid, order, charge
 faúrbáud (= *-báup*) 17/56
 [3 sg. pret.]
- faúrhrtjan** [i] fear, be afraid
 faúrhrti 17/50 [2 sg. imper.]

GLOSSARY

- faúrhtjan** sis [i] be fearful, be afraid
faúrhteip izwis 25/6 [2 pl. imper.]
faúrþizei 21/8 [cj., + opt.] before
fiáis [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
figgragulþ [n. ⟨o⟩] finger ring
figgragulþ 12/22 [A sg.]
fijan [iii] hate
fiáis (= *fijáis*) 15/43 [2 sg. pres. (hortative) opt.]
fijáiþ 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
Filippáú 20/5 [D sg.]
filu¹ 3/5, 13/29, 20/5 [adj. ⟨u⟩] much, many (see also *swa filu swē*)
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
filuwaúrdjáiþ 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.]
fiskē [G pl. of *fisks* 'fish,' q.v.]
fiskja [m. ⟨n⟩] fisherman
fiskjans 8/2 [N pl.]
fisks [m. ⟨o⟩] fish
fiskans 20/9 [A pl.]
fiskē 20/11 [G pl.]
fláutjan [i] be pretentious
fláuteip 26/4 [3 sg. pres.]
flōkan* [VII] bewail
faíflökun 17/52 [3 pl. pret.]
fōdeins [f. ⟨i/ā⟩] food
fōdeinái 18/25 [D sg.]
fōdjan [i] feed
fōdeip 18/26 [3 sg. pres.]
fōn [n. ⟨irregular⟩] fire
funins 15/22 [G sg.]
fōr [3 sg. pret. of *faran* 'go, travel,' q.v.]
fōtus [m. ⟨u⟩] foot
fōtum 17/41 [D pl.]
fōtuns 12/22 [A pl.]
fraatjan [i] give away as food
fraatjáú 26/3 [1 sg. pres. opt.]
fragiban [V] give, grant
fragaf 24/45 [3 sg. pret.]
frahuh (= *frah* + *-uh*) 13/26 and (he) asked
fraihnan cf. §5.4 [Vb] ask, question
frah 7/8, 19/33, 24/44 [3 sg. pret.] (see also *frahuh*)
frēhun 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. ⟨jā⟩] temptation
fráistubnjái 1/13 [D sg.]

GLOSSARY

- fráistubnjöm** 6/9 [D pl.]
fraitan cf. §5.1
frēt 13/30 [3 sg. pret.]
frētun 9/4 [3 pl. pret.]
fráiw [n. ⟨wo⟩] seed
fráiwa 9/3 [D sg.]
frakunnan [pret. pres., + D] despise
frakann 18/24 [3 sg. pres.]
fralētan [VII] free, let, allow
fralaflöt 17/51, 23/15 [3 sg. pret.]
fralētáu 22/39 [1 sg. pres. opt.]
fralusans 4/5, 12/24, 13/32 [past. part., m., of *fraliusan*, IIa] lost
fram 5/9, 6/4, 6/8, 17/49, 21/1, 21/2, 25/11, 27/26 [prep., + D] from, by, because of
framaldrs [n. ⟨o⟩] very old
framaldra 28/3 [N pl.]
fraqistjan [i] destroy
fraqisteip 19/41 [3 sg. pres.]
fraqistnan [iv] be destroyed, be lost, perish
fraqistna 12/17 [1 sg. pres.]
fraqistnái 20/12 [3 sg. pres. opt.]
frapj [n. ⟨jo⟩] understanding, knowledge
frapja 4/11 [D sg.]
frapjan [VI: +D or +A] understand
frapjái 27/1 [3 sg. pres. opt.]
fröþ 26/11 [1 sg. pret.]
fröþun 5/5 [3 pl. pret.]
fráuja 8/1, 8/6 [m. ⟨n⟩] lord,
 Lord
fin (= *fráujin*, below)
fins (= *fráujins*, below)
fráujam 18/24 [D pl.]
fráujan 8/9 [A sg.]
- fráujin** 8/11; (as *fin*) 27/26 [D sg.]
fráujins (as *fins*) 28/8, 28/12 [G sg.]
frawas [3 sg. pret. of *frawisan* 'spend, exhaust,' q.v.]
frawaúrhta 12/21 [1 sg. pret. of *frawaúrkjan*, i] I erred
frawaúrhta mis 12/18 [1 sg. pret. of *frawaúrkjan sis*, i] I sinned
frawaúrhts [f. ⟨i⟩] sin
frawaúrhtins 27/11 [A pl.]
frawilwan [III] snatch, catch
frawilwiþ 16/12 [3 sg. pres.]
frawisan [V: + D] spend, exhaust
frawas 11/14 [3 sg. pret.]
frēhun [3 pl. pret. of *fraihnan* 'ask, question,' q.v.]
frēt [3 sg. pret. of *fraitan* 'devour,' q.v.]
frētun [3 pl. pret. of *fraitan* 'devour,' q.v.]
friaþwa 26/4, 26/8, 26/13 [f. ⟨wā⟩] love, charity
friaþwa 26/1, 26/2, 26/3 [A sg.]
frijön [ii] love
frijönd 21/5 [3 pl. pres.]
frijös 15/43 [2 sg. pres. opt.]
frijöþ¹ 15/46 [2 pl. pres.]
frijöþ² 18/24 [3 sg. pres.]
frijöþ³ 15/44 [2 pl. imper.]
frijöndans 15/46 [pres. part., A pl., of *frijön*] loving
frijönds cf. §15.1 [m. ⟨nt⟩] friend
frijöndam 13/29 [D pl.]
frijönds 15/47 [A pl.]
frisahtái [D sg. of *frisahts* 'image'] (see in *frisahtái*)
frödei [f. ⟨n⟩] wisdom

GLOSSARY

- frōdein 8/13 [A sg.]
 frōþ [1 sg. pret. of *frāþjan* 'understand,' q.v.]
 frōþs cf. §18.1 [⟨o⟩] wise
 frōþun [3 pl. pret. of *frāþjan* '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.]
 fugls [m. ⟨o⟩] bird, fowl
 fuglam 18/26 [D pl.]
 fuglōs 9/4 [N pl.]
 fulhsni [n. ⟨jo⟩] secret
 fulhsnja (or *fulhlsnja*) 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· (*þreis**) 2/12, 26/13 [num.] three
 gabaíran [IV] bring forth
 gabaírid 28/19 [3 sg. pres.]
 gabar 2/2 [3 sg. pret.]
 gabaúrans 2/6, 3/3, 22/37 [past part., m., of *gabaíran*] brought forth
 gabei [f. ⟨n⟩] riches, wealth
 gabeins 10/19 [G sg.]
 gabeidan [I] abide
 gabeidiþ 26/7 [3 sg. pres.]
 gabrannjan [i] burn
 gabrannjaidáu 26/3 [3 sg. pass. pres. opt.]
 gabruka [f. ⟨ā⟩] (broken) bit, fragment
 gabrukō 20/13 [G pl.]
 gadaban [VI] be fitting
 gadōf 5/6 [3 sg. pret.]
 gadáiljan [i] divide
 gadáilida 20/11 [3 sg. pret.]
 gadaúrsan cf. §16.2 dare
 gadáuþnan [iv] die
 gadáuþnōda 17/49 [3 sg. pret.]
 gadáuþnōdēdi 24/44 [3 sg. pret. opt.]
 gadōf [3 sg. pret. of *gadaban* 'be fitting,' q.v.]
 gadraban 24/46 [past part., n., of *gadraban*, VI] hewn
 gadragkjan [i] give to drink
 gadragkjái 19/41 [3 sg. pres. opt.]
 gadraúhts [m. ⟨i⟩] soldier
 gadraúhteis 23/16 [N pl.]
 gadráus [3 sg. pret. of *gadriusan* 'fall, fail,' q.v.]
 gadriusan [II] fall, fall away, fail
 gadráus 9/4, 9/5, 9/7, 9/8 [3 sg. pret.]
 gadriusiþ 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.]
 gafāhan cf. §6.1 [VIIa] seize
 gafulljan [i] fill
 gafullidēdun 20/13 [3 pl. pret.]
 gafulljands 24/36 [pres. part.,

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- m., of *gafulljan*] filling
gaggan 13/28, 17/41, 17/51;
 cf. §17.1 go, come, walk
gagg 21/6 [2 sg. imper.]
gagga 12/18 [1 sg. pres.]
gaggiþ 17/49, 25/7 [3 sg.
 pres.]
iddja 17/42, 20/5 [3 sg.
 pret.]
gaggandei 25/10 [pres. part.,
 f., of *gaggan*] going
gaggands 11/15 [pres. part.,
 m., of *gaggan*] going
gaguds (or *-ups*) 24/43 [adj.,
 m. ⟨o⟩] godly, pious
gahaban 7/1 [iii] seize, get,
 take, have
gahabáidēdun 7/2 [3 pl.
 pret.]
gahaftjan sik [i] join
gahaftida sik 11/15 [3 sg.
 pret.]
gahaíhát [3 sg. pret. of *gaháitan*
 'promise, call together,' q.v.]
gahaíhátun [3 pl. pret. of *gahái-
 tan* 'promise, call together,' q.v.]
gaháiljan [i] heal
gaháilida 8/12 [3 sg. pret.]
gaháitan [VIIa] promise, call
 together
gahaíhát 6/9 [3 sg. pret.]
gahaíhátun 23/16 [3 pl.
 pret.]
gaháusjan [i] hear
gaháusida 13/25 [3 sg.
 pret.]
gaháusidēdun 8/13 [3 pl.
 pret.]
gaháusjand 10/15 [3 pl.
 pres.]
gaháusjands 3/2, 17/50 [pres.
 part., m., of *gaháusjan*] hearing
gaháusjandans 24/35 [N pl.]
galveilan [iii] cease
galveiland 26/8 [3 pl. pres.]
gaíaínna [m.] a Gehenna
 (figurative)
gaíaínnan 15/22 [A sg.]
gaígrōtun [3 pl. pret. of *grētan*
 'weep,' q.v.]
gaírnan [i] yearn, desire, long
gaírniða 11/16 [3 sg. pret.]
gaítein* [n. ⟨o⟩] kid
gaítein 13/29 [A sg.]
gajukō [f. ⟨n⟩] parable
gajukōm 8/1 [D pl.]
gakunnan [iii] consider, recog-
 nize, read
gakunnáiþ 18/28 [2 pl.
 imper.]
galagiþ 18/30 [past part., n.,
 of *galagjan*] lain, put
galagiþs 8/1, 24/47 [past part.,
 m., of *galagjan*] lain, put
galagjan [i] lay, put
galagida 24/46 [3 sg. pret.]
galagidēdun 7/2, 7/13, 25/6
 [3 pl. pret.]
galagjands 24/36 [pres. part.,
 m., of *galagjan*] laying, putting
galáiþ [3 sg. pret. of *galeiþan*
 'go, travel, come,' q.v.]
galáubei [2 sg. imper. of *galáub-
 jan* 'believe,' q.v.]
galáubeins 26/13 [f. ⟨i/ā⟩]
 faith
galáubein 26/2 [A sg.]
galáubeiþ [3 sg. pres. of *ga-
 láubjan* 'believe,' q.v.]
galáubjan [i] believe
galáubei 17/50 [2 sg.
 imper.]
galáubeiþ 26/7 [3 sg.
 pres.]
galáubidēdun 25/11 [3
 pl. pret.]
galáubjandans [pres. part., m. N
 pl., of *galáubjan*] believing

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- (see *leitil galáubjandans*)
- galeikan** [iii: +D] please
galeikáida 7/7 [3 sg. pret.]
galeikōn [ii] be like
galeikōþ 21/8 [2 pl. imper.]
galeiks 27/13 [adj., m ⟨o⟩]
 like, similar
- Galeilaia** [f.] Galilee
Galeilaia 24/41 [D sg.]
Galeilaian 8/1, 25/7 [A sg.]
- galeiþan** [Ia] go, travel, come
galáiþ 4/1, 6/11, 22/33,
 22/38, 24/43 [3 sg. pret.]
galipun 2/9, 4/3, 4/6, 4/11,
 7/4 [3 pl. pret.]
- galēsun** [3 pl. pret. of *galisan*
 'gather,' q.v.]
- galēwiþs** 22/36 [past part.,
 m., of *galēwjan*, i] betrayed
- galga** [m. ⟨n⟩] cross
galgan 23/21 [A sg.]
- galisan** [V] gather
galēsun 20/13 [3 pl. pret.]
galisip 20/12 [2 pl. imper.]
- galipun** [3 pl. pret. of *galeiþan*
 'go, travel, come,' q.v.]
- galiugan** [iii] marry
galiugáida 7/3 [3 sg. pret.]
galiugáidēs 7/5 [2 sg. pret.]
- galūkan** cf. §4.2 [IIa] shut,
 close
- galūkands** 21/6 [pres. part., m.,
 of *galūkan*] shutting, closing
- gamáins** 27/8 [m. ⟨i/jo⟩]
 common, unholy
- gamarzjan** [i] offend
gamarzjanda 10/17 [3 pl.
 pass. pres.]
- gamēlidō** 23/28 [past part., n.,
 of *gamēljan*] written, enrolled
- gamōt** cf. §16.2 (I) have room
- ganah** cf. §16.2 (it) suffices
- ganasjan** [i] save, heal
ganasjada 17/50 [3 sg. pres. pass.]
- ganisan** 5/2 [Va] be saved,
 be healed
- ganipjis** [m. ⟨jo⟩] kinsman
ganipjam 4/3, 4/6 [D pl.]
- ganōhs** [adj., m. ⟨o⟩] enough
ganōhái 20/7 [N pl.]
- gaqiunan** [iv] be made alive
gaqiunōda 12/24, 13/32
 [3 sg. pret.]
- gaqumþs** [f. ⟨i⟩] assembly
gaqumþái 15/22 [D sg.]
gaqumþim 21/2, 21/5
 [D pl.]
- garafhtans** [A pl. of *garafhts*
 'just,' q.v.]
- garafhtei** 27/15 [f. ⟨n⟩] jus-
 tice
- garafhtein** 27/14 [D sg.]
garafhteins 14/20 [G sg.]
- garafhts** [adj., m. ⟨o⟩] just
garafhtans 15/45 [A pl.]
- gards** cf. §9.1 [m. ⟨i⟩] house-
 hold, court
gard 17/41 [A sg.]
garda 17/51, 19/33 [D sg.]
gardis 23/16 [G sg.]
- garēhsns** [f. ⟨i⟩] plan, design
garēhsn 27/26 [A sg.]
- garūni** [n. ⟨jo⟩] N or A sg.]
 counsel, consultation (see *ga-
 táujands garūni*)
- garuns** [f. ⟨i⟩] street
garunsim 21/2 [D pl.]
- gasafivan** 2/10 [V] see
gasafv 8/2, 12/20 [3 sg.
 pret.]
gasafvip¹ 25/7 [2 pl. pres.]
gasafvip² 16/12 [3 sg. pres.]
gasēlvun 2/8, 25/5 [3 pl.
 pret.]
- gasafvands** 8/6, 24/39, 27/23,
 28/14 [pres. part., m., of *ga-
 safivan*] seeing
gasafvandans 17/53 [N pl.]

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- gasalvans** 25/11 [past part., m., of *gasalvān*] seen
gasalbōn [ii] anoint
 gasalbōdēdeina 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.]
gasēlvun [3 pl. pret. of *gasalvān* 'see,' q.v.]
gasinþja [m. ⟨n⟩] companion
 gasinþjam 8/2 [D pl.]
gaskeiriþ 23/22, 24/34 [past part., n., of *gaskeirjan*, i] explained, interpreted
gaskōhi [n. ⟨jo⟩] pair of sandals
 gaskōhi 12/22 [A sg.]
gastaldan cf. §6.1 [VIIa] possess
 gastaístald 6/10 [3 sg. pret.]
gastandan cf. §5.4 [VI] abide, stay, be restored
 gastōþun 5/2 [3 pl. pret.]
gaswiltan [III] die, be dying
 gaswalt 17/52, 17/53, 24/44 [3 sg. pret.]
gatáih [3 sg. pret. of *gateihan* 'tell,' q.v.]
gataíran 14/17 [IV] destroy, break
 gataírandá 26/8 [3 pl. pass. pres.]
 gataíriþ 14/19 [3 sg. pres.]
gataúhun [3 pl. pret. of *gatiuhan* 'lead, bring, take,' q.v.]
gatáujan [i] do, make, arrange
 gatawei 12/19 [2 sg. imper.]
 gatawida 8/3, 23/14 [3 sg. pret.]
 gatawidēs 22/35 [2 sg. pret.]
gatáujands garūni 3/2 [particip-
 ial phr.] consulting
gataúrnan [iv] dissolve, vanish, be torn, be destroyed
 gataúrniþ 26/8, 26/10 [3 sg. pres.]
gatawei [2 sg. imper. of *gatáujan* 'do, make, arrange,' q.v.]
gatawida [3 sg. pret. of *gatáujan* 'do, make, arrange,' q.v.]
gatawidēs [2 sg. pret. of *gatáujan* 'do, make, arrange,' q.v.]
gateihan cf. §4.2 [Ib] tell
 gatáih 25/10 [3 sg. pret.]
gatiuhan [II] lead, bring, take
 gataúhun 23/16 [3 pl. pret.]
gapaúrsnan [iv] be withered
 gapaúrsnōda 9/6 [3 sg. pret.]
gaþliuhan [II] flee
 gaþlaúhun 25/8 [3 pl. pret.]
gáuja [D sg. of *gawi* 'district, area,' q.v.]
gáujē [G pl. of *gawi* 'district, area,' q.v.]
gáujis [G sg. of *gawi* 'district, area,' q.v.]
Gaúlgaúþa Golgotha
 Gaúlgaúþa 23/22 [A sg.]
gáumjan [i: + D or + A] observe, perceive
 gáumida 20/5 [3 sg. pret.]
 gáumidēdun 25/4 [3 pl. pret.]
 gáumjáindáu 21/5 [3 pl. pass. pres. opt.]
gawandjan [i] bring back, return
 gawandida 17/55 [3 sg. pret.]
gawasida sik [3 sg. pret. of *gawasjan sik* 'clothe oneself,' q.v.]
gawasjan [i] clothe
 gawasidēdun 23/17, 23/20 [3 pl. pret.]
 gawasjiþ 12/22 [2 pl. imper.]

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- gawasjan sik** clothe oneself
gawasida sik 18/29 [3 sg. pret.]
gawaúrckjan [i] prepare, accomplish
gawaúrhtēdi 27/21 [3 sg. pret. opt.]
gawi 3/5, 11/14; cf. §3.1 [n. <jo>] district, area
gáuja 3/3, 3/8, 5/8 [D sg.]
gáuĵē 5/1 [G pl.]
gáuĵis 11/15 [G sg.]
giban 17/55 [V] give, yield
gaf 9/7, 9/8, 11/16 [3 sg. pret.]
gēbun 2/14, 23/23 [3 pl. pret.]
gibiþ 12/22 [2 pl. imper.]
gif 1/11, 11/12 [2 sg. imper.]
gibu cf. §6.3 [f. <a>] gift
gistradagis 18/30 [adv.]
 ?tomorrow (for *afar-daga* 'after a day?')
gōds (or *-þs*) 16/11 [m. <o>] 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.]
gōljan 23/18 [i] greet
gōleiþ 15/47 [2 pl. pres.]
grēdags 6/6 [m. <o>] hungry
grētan [VII] weep
gaigrōtun 17/52 [3 pl. pret.]
grētiþ 17/52 [2 pl. imper.]
grētandam 25/10 [pres. part., D pl., of *grētan*] weeping
gþ (= *gub*) [A sg. of *gub* 'God,' q.v.]
gþa (= *guda*) [D sg. of *gub* 'God,' q.v.]
gþs (= *gudis*) [G sg. of *gub* 'God,' q.v.]
gudja [m. <n>] priest
gudjans 22/35 [N pl.]
gudjinassus [m. <u>] priestly function
gudjinassáus 28/6 [G sg.]
gudjinōn [ii] perform a priestly function
gudjinōða 28/4 [3 sg. pret.]
gub¹ 18/30; cf. §3.1 [m.]
 God
gþ (= *gub²*, below)
gþa (= *guda*, below)
gþs (= *gudis*, below)
guda 18/24; (as *gþa*) 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 *gþs*) 27/29 [G sg.]
gub² (as *gþ*) 27/2 [A sg.]
gub³ 24/34 [Voc. sg.]
 -h 10/17 (*þaþrōh*); 18/25 (*nih*); 22/37 (*nuh*) [clitic] and
haban cf. §§7.1, 10.2, 12.1, 21.1 [iii] have, take
habáida (or *habaida*) 9/5, 9/6, 27/25 [3 sg. pret.] (see also *þatei habáida* ...)
habáidēdun 3/9, 7/13 [3 pl. pret.]
habáiþ¹ 15/46, 21/1 [2 pl. pres.]
habáiþ² 20/9 [3 sg. pres.]
haband 10/17, 12/17, 21/5 [3 pl. pres.]
habáu 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
hafháit [3 sg. pret. of *háitan*]

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- 'call, order,' q.v.]
háils¹ [adj., m. ⟨o⟩] hale, safe
háilana 13/27 [A sg.]
háils² 23/18 [interjection]
hail!
háims cf. §9.1 [f.] village
háirdeis 16/11, 16/12, 16/14,
 16/16; cf. §2.3 [m. ⟨jo⟩]
 herdsman
háirdjam 2/5, 2/9 [D pl.]
háirdjōs 2/3, 2/8 [N pl.]
háirdjōs 2/6 [Voc. pl.]
háirtō cf. §8.1 [n. ⟨n⟩] heart
háirtam 10/15 [D pl.]
háirtanē 8/12 [G pl.]
háitan cf. §13.1 [VII] call,
 order
háiháit 8/3 [3 sg. pret.]
háitada 14/19 [3 sg. pass.
 pres.]
háitáidáu 12/19, 12/21
 [1 sg. pass. pres. opt.]
háitáis 28/29 [2 sg. imper.]
háipi [f. ⟨jā⟩] field, heath
háipjōs 18/28, 18/30 [G sg.]
háipjōs seináizōs 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. ⟨u⟩] hand
handu 12/22, 17/54 [A sg.]
hansa [f. ⟨ā⟩] cohort
hansa 23/16 [A sg.]
harjis¹ 2/9; cf. §2.3 [m. ⟨jo⟩]
 host, army
hari 2/8 [A sg.]
harjis² 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 *hatjan*, ?i] hating
háubip [n. ⟨o⟩] head
háubida 3/10 [N pl.]
háubidis 7/9 [G sg.]
háubip 7/11, 7/12, 23/19
 [A sg.]
háuf [3 sg. pret. of *hiufan*
 'mourn,' q.v.]
háuhjan [i] exalt, glorify
háuhjáindáu 21/2 [3 pl.
 pass. pres. opt.]
háurds [f. ⟨i⟩] door
háurdái 21/6 [D sg.]
háurn [n. ⟨o⟩] horn, husk
háurnē 11/16 [G pl.]
háurnjan [i] blow a horn
háurnjáis 21/2 [2 sg. pres. opt.]
háusjan [i] hear, listen to,
 harken
háuseip 22/37 [3 sg. pres.]
háusidēdun 2/8, 2/10 [3
 pl. pret.]
háusidēduþ 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*] hear-
 ing, listening to
hawi¹ 20/10 [n. ⟨jo⟩] grass
hawi² 18/30 [A sg.]
Hēlias 24/36 Elias
Hēlian 24/35 [A sg.]
hēr 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.]
himinē 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
 háuf 4/5 [3 sg. pret.]
 hufum 4/8 [1 pl. pret.]
 hufuþ 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.]
 hláibōs 20/7 [N pl.]
 hláif 1/11 [A sg.]
hláiw [n. ⟨wo⟩] grave, tomb
 hláiw 25/5 [A sg.]
 hláiwa 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 urrann 28/7 it became his lot
hleidumei 21/3 [f. ⟨n⟩] left (hand), left (side)
 hleidumein 23/27 [D sg.]
hrōpjan [i] cry out, call
 hrōpidēdun 22/40, 23/13, 23/14 [3 pl. pret.]
hrōpjands 24/39 [pres. part., m., of *hrōpjan*] crying out
hufum [1 pl. pret. of *hiufan* 'mourn,' q.v.]
hufuþ [2 pl. pret. of *hiufan* 'mourn,' q.v.]
hugjan [i] think, suppose
 hugidēdun 4/3 [3 pl. pret.]
 hugjáiþ 14/17 [2 pl. pres. opt.]
hūhrus 11/14 [m. ⟨u⟩] famine, hunger
 hūhráu 12/17 [D sg.]
hund [n. ⟨o⟩] hundred
 hundam 20/7 [D pl.]
hundafaps (or *-ads*) 24/39 [m. ⟨i⟩] centurion
 hundafada 24/45 [D sg.]
 hundafap 24/44 [A sg.]
hundam [D pl. of *hund* 'hundred,' q.v.]
hunsl 27/18 [n. ⟨o⟩] offering
hunslastaps (or *-ads*) [m. ⟨i⟩] altar
 hunslastadis 28/12 [G sg.]
hva¹ 4/7, 13/26, 20/9, 22/38; cf. §15.3 [interrog. pron., n.] what? (why?)
 hva² 18/25, 18/28, 18/31, 19/33, 21/3, 22/35, 23/12, 23/14, 23/24 [A]
hva þatei 4/9, 18/28, 19/33 [adv. phr.] why?
hvaírnei [f. ⟨n⟩] skull
 hvaírneins 23/22 [G sg.]
hváiwa 18/28, 18/30 [adv.] how?
hvan 12/17 [adv.] how (before adj. or adv.)
hvanhun [adv.] ever (but used only in *ni hvanhun*, q.v.)
hvar 24/47 [adv.] where?
hvarjis 19/34; cf. §15.4 [interrog. pron., m.] who? which? (of more than two)
hvarjizuh (*hvarjis* + *-uh*) 20/7, 23/24; cf. §20.2 [indef. pron.,

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- m.] each, each one, every, every one
ivas¹ 5/5, 18/27, 25/3; cf. §15.3 [interrog. pron., m.] who? what?
ivis [n. G sg.] (see *hvis wildēdi*)
ivas² 19/35 [indef. pron., m.] anyone
ivaprō 20/5 [adv.] whence?
ivazuh (*ivas¹ + -uh*) 15/22; cf. §20.2 [indef. pron., m.] each one
ivazuh saei 22/37 [indef. pron., m.] whosoever (see also *sahvazuh saei*)
ivē 15/47, 18/25, 18/31; cf. §15.3 [adv.] how? wherewith? with what?
iveila¹ 23/25, 24/33 [f. ⟨ā⟩] hour, time, season
iveila² 24/33 [A sg.]
iveilāi 24/34, 28/10 [D sg.]
iveilavāírbis [m. ⟨o⟩] inconstant
iveilvāírbái 10/17 [N pl.]
iveits [f. ⟨o⟩] white
iveitái 25/5 [D sg.]
ivēláups cf. §15.4 how great?
ivileiks cf. §15.4 what sort?
ivis wildēdi 7/8 what she wanted
ivō cf. §15.3 [interrog. pron., f.] who? what?
ivō 15/46 [A]
- Iacirus** 17/41 [m.] Jairus
Iáirusalēm 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.]
Iáurdanus* the Jordan
Iáurdanáus 5/1 [G sg.]
Iáurdanē 6/2 [D sg.]
·ib (*twalif*) 20/13 [num.]
- twelve
ibna 27/13 [adj., n. ⟨a⟩ (inflected only in weak declension)]
equal
iddja [3 sg. pret. of *gaggan* 'go, come, walk,' q.v.]
idreiga [f. ⟨ā⟩] repentance
idreiga 6/1 [A sg.]
idreigōn sik [ii] repent
idreigōdēdun 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
Iēsu 2/2, 2/11, 3/6, 4/3, 6/7, 22/33, 23/15, 25/6 [A sg.] (see also *ni kara . . .*)
Iēsua 2/14, 6/8, 6/9 [D sg.]
Iēsuís 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 *frawāúrhta mis* and *ni wāiht bōitōs . . .*)
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.]
im² [D pl. of *is* 'he,' q.v.]
imma [D sg. of *is* 'he,' q.v.]
in¹ 7/1, 7/9, 7/11, 10/17 [prep., +G] because of (see also *in bizei* and *inuh bis*)

GLOSSARY

- 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 andwairþja*, *in frisahtái*, *warþ . . . in siunai*)
- in andwairþja** 21/1, 24/39 [adv. phr.] before
- in bafirhtein** 21/4, 21/6 [adv. phr.] openly
- in frisahtái** 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
infeinōda 12/20 [3 sg. pret.]
- ingramjan** [i] provoke
ingramjada 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
- insaianō** 10/15 [past part., n. A sg., of *insaian*] sown in
- insaifvan** [V] look, regard, behold
insaifviþ 18/26 [2 pl. imper.]
- insaifvandeins** 25/4 [pres. part., f. pl., of *insaifvan*] 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.]
- inwindiþa** [f. (ā)] injustice, inequity
inwindiþái 26/6 [D sg.]
- inwinds** [m.(o)] unjust, perverse
inwindans 15/45 [A pl.]
- inwitun** [3 sg. pret. of *inweitan* 'salute,' q.v.]
- Iōhannēs** 5/1, 5/5, 5/7, 6/1, 7/4, 8/1, 19/38, 27/23 [m.] John
Iōhannē 6/4 [D sg.]
Iōhannēn¹ 5/9, 17/51 [D sg.]
Iōhannēn² 7/1, 7/6, 28/20 [A sg.]
Iōhannis 7/9, 7/11, 7/13 [G sg.]
- Iōsēf¹** 2/1, 4/5, 24/43 [m.] Joseph
Iōsēf² 2/11 [A sg.]
Iōsēfa 3/1, 3/7, 4/1, 24/45 [D sg.]
Iōsēzis 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, miþ imma . . .
hláuts 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,
 24/36, 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.]
is² 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.]
izē 7/6, 10/15, 11/12 [G pl.]
is² [G sg. of *is* 'he,' q.v.]
is³ 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
ija² 7/4 [N pl.]
ita 10/16, 19/36, 24/46
 [A sg.]
itan [V] eat (see *sad itan*)
ip 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
Iudaias 3/3 [G sg.]
Iudaiē 3/3, 22/33, 22/39,
 23/12, 23/18, 23/26
 [G pl.]
Iudaium 22/36, 22/38
 [D pl.]
iupaþrō 24/38 [adv.] from
 above, from on high
izái [D sg. of *si* 'she,' q.v.]
izē [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
izwarái 18/25 [f. D sg.]
izwaráizōs 14/20 [f. G sg.]
izwamma¹ 18/25 [n. D
 sg.]
izwamma² 21/1 [m. D
 sg.]
izwarans 15/44, 15/47 [m.
 A pl.]
izwaris 15/45 [m. G sg.]
izwara [G pl. of *þu* '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 *þu* 'thou,'
 q.v.]
izwis² 15/44, 15/46, 18/30, 19/40
 [A pl. of *þu* 'thou,' q.v.]
j (*saihs tiguns*) 9/8, 10/20

GLOSSARY

- [num., A pl.] sixty
jabái 15/46, 15/47, 19/35, 26/1, 26/2, 26/3 [cj.] if, even if, although (see also *untē jabái...*)
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, 10/15, 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-sáup*)
jáináim [D pl. of *jáins* 'that, yon,' q.v.]
jáinar 2/2, 2/3, 2/8, 3/9, 4/2, 5/2, 8/5, 11/13 [adv.] yonder, there
jáind 5/4 [adv.] thither
jáindrē 5/9 [adv.] thither
jáins cf. §11.1 [demonstrative pron.] that, yon
jáináim 5/1, 6/4 [m. D pl.]
jáinata 11/14 [n. A sg.]
jáinis 11/15 [n. G sg.]
jas-sáup (= *jah* + *sáup*) 27/19 [m. A sg.] and sacrifice
jaḥḥē . . . jaḥḥē 26/8 [cj.] either . . . or
jēr [n. ⟨o⟩] year
jērē 13/29 [G pl.]
jērē habandō 3/5; cf. §3.4 years old
jōta 14/18 [m. ⟨n⟩] jot, iota (from Gk. *ἰῶτα*)
ju 12/19, 12/21, 27/6 [adv.] now, already
juggaláuḥs [m. ⟨i⟩] young man
juggaláuḥ 25/5 [A sg.]
jūhiza 11/12, 11/13 [adj., m., comparative of *juggs*] younger
jus [N pl. of *ḥu* 'thou,' q.v.]
juḥan 24/42, 24/44 [adv.] already, now
Kafarnaum 8/4, 19/33 [indeclinable] Capharnaum (Capernaum)
kalkjō* (?*kalki**) [f.] harlot
kalkjōm 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*)
- karkarái** 7/2, 8/1 [D sg.]
- káupatjan** 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 *lagjandans 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.]
- kunjis 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.]
- kunnum** 26/9 [1 pl. pres.]
- kunnun** 16/14 [3 pl. pres.]
- kunþi¹** 26/8 [n. ⟨jo⟩] knowledge
- kunþi²** 26/2 [A sg.]
- kunþja** 4/11 [D sg.]
- Kwreinaius** [m.] a Cyrenian
- Kwreinaiu** 23/21 [A sg.]
- 1** (*þrins tiguns*) 9/8, 10/20 [num., A pl.] thirty
- lag** [3 sg. pret. of *ligan* 'lie, recline,' q.v.]
- lagjan** [i] lay, lay down, set, place
- lagja** 16/15 [1 sg. pres.]
- lagjip** 16/11 [3 sg. pres.]
- lagjandans kniwa** 23/19 [participial phr.] laying knees (i.e., kneeling)
- láiks** [m. ⟨i⟩] dance, dancing
- láikins** 13/25 [A pl.]
- láis** cf. §16.2 (I) know
- láisareis** [m. ⟨jo⟩] teacher, master
- láisari¹** 17/49 [A sg.]
- láisari²** 19/38 [Voc. sg.]
- láisarjam** 4/4, 4/6 [D pl.]
- láiseins** cf. §9.1 [f.] doctrine
- láisjan** [i] teach
- láisjái** 14/19 [3 sg. pres. opt.]
- láistjan** [i] follow
- láisteip** 19/38 [3 sg. pres.]
- láistidēdun** 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.]
- láun** [n. ⟨o⟩] reward, wage
- láun** 21/1 [A sg.]
- láusjan** [i] free, deliver
- láusei** 1/13 [2 sg. imper.]
- leik¹** 18/25 [n. ⟨o⟩] body, flesh
- leik²** 7/13, 24/45, 26/3 [A sg.]
- leika¹** 3/10 [N pl.]
- leika²** 18/25 [D sg.]
- leikis** 24/43 [G sg.]
- lein** [n. ⟨o⟩] linen
- lein** 24/46 [A sg.]
- leina** 24/46 [D sg.]
- leitil galáubjandans** 18/30 [participial phr.] of little faith
- leitils** cf. §18.1 [⟨o⟩] little
- leitil** 20/7 [A sg.] (see also *leitil galáubjandans*)
- lētan** cf. §6.1 [VIIb] let, let

GLOSSARY

- out, leave, suffer, let be
 laīlōt 6/8 [3 sg. pret.]
 lēt 24/36 [2 sg. imper.]
 lētands stibna mikila 24/37
 [participial phr.] uttering a
 great cry
 libáins [f. ⟨i⟩] life
 libáináis 10/19 [G sg.]
 liban [iii] live
 libáip 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 *ailōē* . . .)
 lisan [V] gather
 lisand 18/26 [3 sg. pres.]
 liubōstōn p. xvii [f. D sg. of
 superlative of *liubs*] dearest
 liuhaþ [n. ⟨o⟩] light
 liuhaþ 3/2 [A sg.]
 liuta [m. ⟨n⟩] hypocrite
 liutans 21/2, 21/5 [N pl.]
 liuþareis [m. ⟨jo⟩] singer
 liuþarjans 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.]
 maguþ 18/24 [2 pl. pres.]
 Magdalēnē¹ 24/40, 24/47, 25/1
 [f.] Magdalene
 Magdalēnē² 25/9 [D sg.]
 magula 20/9 [m. ⟨n⟩] little boy
 magus [m. ⟨u⟩] boy
 magiwē 13/26 [G pl.]
 mahts 1/13 [f. ⟨i⟩] 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)]
 máipms [m. ⟨o⟩] gift
 máipmans 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. ⟨o⟩]
 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.]
 managein 23/15 [D sg.]
 manageins¹ 8/11, 17/42
 [N pl.]
 manageins² 20/5, 28/9 [G sg.]
 managizō¹ 14/20 [n., compara-
 tive of *manag*] greater, more
 managizō² 15/47 [A sg.]
 managōs [f. N pl. of *manag*
 'much, many, great,' q.v.]
 manasēds (or *-bs*) [f. ⟨i⟩] man-
 kind, the world ("man-seed")
 manasēdáis 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.]
 mans¹ 8/3, 14/19, 20/10 [A pl.]
 mans² 8/6 [G sg.]

GLOSSARY

- mannahun** (or *mannhun*)
25/8 [indef. pron., m.]
someone (see also
ni mannahun)
- 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
Marja)
Marian 2/11 [A sg.]
Mariin 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.]
- matjan** [i] eat
matidēdun 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 *matjan*] eating
matjandam 20/13 [N pl.]
- mats** [m. ⟨i⟩] food
mat 17/55 [A sg.]
- májōs** [G sg. of *mawi* 'maiden,'
q.v.]
- maúrgins** [m. ⟨o⟩] morning
maúrgin 2/11, 25/9 [D sg.]
- maúrnan** [iii] be anxious
maúrnáip 18/25, 18/31 [2
pl. imper.]
- maúrnands** 18/27 [pres. part.,
m., of *maúrnan*] being anxious
- maúrþr** [n. ⟨o⟩] murder
maúrþris 3/6 [G sg.]
- maúrþrjan** [i] murder, kill
maúrþreip 15/21 [3 sg. pres.]
- maúrþris** 15/21 [2 sg.]
- mawi** cf. §6.3 [f. ⟨ja⟩] maiden
májōs 17/51 [G sg.]
mawi 17/54 [Voc. sg.]
- mein**¹ 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.]
meinái¹ 22/36 [m. N pl.]
meinái² p. xvii [f. D sg.]
meináim 13/29 [m. D pl.]
meinázōs 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.]
meinōs 26/3 [f. A pl.]
meins 12/24, 24/34 [m.
N sg.]
- mēnōþs** cf. §15.1 month
- mērjands** 5/1, 6/1, 8/1 [pres.
part., m., of *mērjan*, i] preach-
ing
- midjis*** [adj., m. ⟨jo⟩] middle
midjáim 19/36 [D pl.]
- mik** [A sg. of *ik* 'I,' q.v.]
- mikils** 14/19, 25/4; cf. §18.1
[m. ⟨o⟩] great
mikila [f. A sg.] (see *lē-
tands stibna* . . .)
- mikilái** 24/34 [f. D sg.]
- minnists** [adj., m. ⟨o/n⟩ (strong)]
least, smallest
minnista 14/19 [m. N sg.
(weak)]
minnistōnō 14/19 [f. G pl.]
- minniza** [⟨n⟩] less, smaller
minnizins 24/40 [m. G sg.]
- mis** [D sg. of *ik* 'I,' q.v.]
- missō** 19/33, 19/34, 25/3; cf.
§19.2a [adv.] each other, one

GLOSSARY

- another, reciprocally
mitōn [ii] think, ponder, consider
 mitōda 26/11 [1 sg. pret.]
 mitōdēduþ 19/33 [2 pl. pret.]
 mitōþ 26/5 [3 sg. pres.]
miþ 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
miþ imma wisandam 25/10 [participial phr.] who had been with him
miþfaginōn [ii] rejoice with
 miþfaginōþ 26/6 [3 sg. pres.]
miþgaggan [VII] accompany
 miþiddjēdun 24/41 [3 pl. pret.]
miþsatjan [i] remove
 miþsatjáu 26/2 [1 sg. pres. opt.]
miþpaneī 9/4, 17/42, 28/4 [cj.] while, when
mizdō [f. ⟨n⟩] reward
 mizdōn¹ 19/41 [D sg.]
 mizdōn² 21/2, 21/5 [A sg.]
 mizdōnō 15/46 [G pl.]
mōdags 13/28, 15/22 [⟨o⟩] angry
mōtareis [m. ⟨jo⟩] publican
 mōtarjōs 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. ?⟨o⟩] viper, adder
 nadrē 5/7 [G pl.]
nahtamats [m. ⟨i⟩] supper
 nahtamat 7/7 [A sg.]
nam [3 sg. pret. of *niman* 'take, accept, receive,' q.v.]
namō¹ 1/9, 17/41; cf. §8.1
 [n. ⟨n⟩] name
 namin 8/12, 19/37, 19/38, 19/39, 19/41 [D sg.]
 namō² 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
naúh [adv.] yet, still
naúh ni 5/8 [adv.] not yet
naúhþan (= *naúh* + *þan*) 17/49 [adv.] (then) yet, still
naúhþanuh (= *naúh* + *þan* + *uh*) 12/20 [adv.] yet, and (then) yet, still, and still
náus cf. §9.1 corpse
Nazaraþ [indeclinable] Nazareth
 Nazaraþ 4/11, 6/4, 6/11 [D sg.]
Nazaraius [m. ⟨u⟩] Nazarene
 Nazōraiu 25/6 [A sg.]
nē 22/40 [adv.] not, no, nay
nēlv 13/25 [adv.] near
nēlvundja [m. ⟨n⟩] neighbor
 nēlvundjan 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,

GLOSSARY

- 28/1, 28/16 [adv.] not
(see also *nih*, *nist*, *nist saei*, *niu*,
panaseiþs ni)
- ni áiw (or *áiw ni*) 13/29, 26/8
[adv. phr.] never
- ni lvanhun 13/29 [adv. phr.]
never
- ni kara was Iēsu 6/10 [+ G]
Jesus had no concern for
- ni karist ina þizē lambē 16/13
he has no care for the sheep
- ni mannahun 19/39; cf. §19.2e
no one
- ni sōkeiþ sein áin 26/5 [verb
phr.] is not self-seeking
- ni waíht bōtōs mis táujáu 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.]
- nimái 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 aúftō 5/5 [cj.] whether
- niuklahs 26/11; cf. §26.1g
[m. ⟨o⟩] childish
- niunda [num., ⟨n⟩] 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.]
- paraskaíwē 24/42 Parasceve,
day before the Sabbath (=
preparation day)
- pasxa [f.] Passover, Pasch
(from Heb. via Gk.)
pasxa 22/39 [D sg.]
- paúrpurái 23/17, 23/20 [D sg.]
purple (from Gk. *πορφύρα*)
- Peilátus 22/33, 22/35, 22/37,
22/38, 23/12, 23/14, 23/15,
24/44 [m. ⟨a⟩] Pilate
Peilátáu 24/43 [D sg.]
- plapja* [f.] street, square
plapjō 21/5 [G pl.]
- plinsjan [i] dance
plinsida 7/7 [3 sg. pret.]
- praitōriaún 23/16 [m.] pre-
torium (from Lat. via Gk.)
praitaúria 22/33 [D sg.]
- praúfētja 26/8 [n. N pl.]
prophecy (from Gk. *προφητεία*)
praúfētjans 26/2 [m. A pl.]
praúfētjan [i] prophesy (from

GLOSSARY

- Gk.)
 praúfētjam 26/9 [1 pl. pres.]
 praúfētus 5/6, 5/9 [m. (u/i)]
 prophet (from Gk.)
 praúfētuns 14/17 [A pl.]
- qáinōndam 25/10 [pres. part.,
 m. D pl., of *qáinōn*, ii] lament-
 ing
- qam [3 sg. pret. of *qiman* 'come,
 arrive,' q.v.]
- qap [3 sg. pret. of *qipan* 'say,' q.v.]
- qapuh (= *qap + uh*) 20/5, 22/33
 and (he) said
- qēmjáu [1 sg. pret. opt. of *qiman*
 'come, arrive,' q.v.]
- qēns 7/3, 28/18 [f. (i)] wife,
 woman
- qēn 7/5 [A sg.]
- qēnai p. xvii [D sg.]
- qēpun [3 pl. pret. of *qipan* '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.]
- qēmjáu 14/17 [1 sg. pret.
 opt.]
- qēmūn 2/1, 2/10, 2/12, 5/2,
 6/2, 8/11, 9/4 [3 pl. pret.]
- qimái 1/10 [3 sg. pres. opt.]
 (see also *qimáiu*)
- qimiþ 10/15, 10/17, 14/20,
 26/10 [3 sg. pres.]
- qimands 8/10, 12/17, 13/25,
 17/51, 24/43 [pres. part., m.,
 of *qiman*] coming, arriving
- qimandan 16/12, 23/21
 [A sg.]
- qinō [f. (n)] woman
- qinōns 24/40 [N pl.]
- qipan¹ cf. §5.1 [Va] say,
 speak, name, tell, call
- qap 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*)
- qēpun 8/8, 22/34, 24/35,
 25/3, 25/8 [3 pl. pret.]
- qip 6/7 [2 sg. imper.]
- qipa 12/18, 14/18, 14/20,
 15/22, 15/44, 18/25,
 19/41, 21/2, 21/5 [1 sg.
 pres.] (see also *qipuh*)
- qipeina (= *qēpeina*) 17/56
 [3 pl. pret. opt.]
- qipis 22/34, 22/37 [2 sg.
 pres.]
- qipip¹ 15/22, 23/12 [3 sg.
 pres.]
- qipip² [2 pl. imper.] (see
qipiduh)
- qipan² 15/21, 15/43 [past part.,
 n., of *qipan*¹] said
- qipanō 23/28 [A sg.]
- qipands 17/49, 17/50, 17/54,
 19/38, 22/38, 24/34, 24/36
 [pres. part., m., of *qipan*¹]
 saying
- qipandans 18/31, 22/40
 [N pl.]
- qipiduh (= *qipip*² + *uh*) 25/7
 and tell
- qipuh (= *qipa + uh*) 18/29 and
 I say
- qumans 19/33 [past part., m.,
 of *qiman*] come, arrived

GLOSSARY

- r'** (*taihuntēhund*) 9/8, 10/20
[num., A pl.] a hundred
- ragineis** 24/43 [m. ⟨jo⟩] coun-
selor
- rahnips** 23/28 [past part., m., of
rahnjan, i] counted, reckoned
- rahtis** 9/4 [adv.] indeed
- rahtōs waúrkeiþ** 6/3 [verb phr.]
make straight!
- raka** 15/22 (abusive epithet,
'fool,' from Aramaic via Gk.)
- raþjō** [f. ⟨n⟩] number, account
raþjōn 20/10 [D sg.]
- ráus** [n. ⟨o⟩] reed
ráus 24/36 [A sg.]
ráusa 23/19 [D sg.]
- razda** [f. ⟨ā⟩] tongue, language
razdōm 26/1 [D pl.]
razdōs 26/8 [N pl.]
- razn** [n. ⟨o⟩] house
razn 13/25 [A sg.]
- reirō** 25/8 [f. ⟨n⟩] trembling
- rignjan** [i] rain
rigneiþ 15/45 [3 sg. pres.]
- riqis** 24/33 [n. ⟨o⟩] darkness
- rōdjan** cf. §8.4 [i] speak
rōdida 26/11 [1 sg. pret.]
rōdjáu 26/1 [1 sg. pres.
opt.]
- rōdjands** 8/1 [pres. part., m., of
rōdjan] speaking
rōdjandin 17/49 [D sg.]
- Rufus** [⟨u⟩] Rufus
Rufáus 23/21 [G sg.]
- rūna** [f. ⟨ā⟩] mystery, secret,
counsel
rūnōs 26/2 [A pl.]
- sa**¹ 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
þái¹ 2/8, 2/10, 2/14, 4/3,
4/5, 9/7, 15/46, 21/2, 21/5,
21/7 [N pl.]
þáim¹ 2/5, 2/9, 3/2, 4/6,
8/8, 15/21, 15/44, 20/11,
20/13, 25/10 [D pl.]
þamma¹ 2/5, 6/7, 8/7, 20/10,
22/36, 24/45 [D sg.]
þana 1/11, 2/10, 12/23,
13/27, 13/30, 17/49, 17/51,
19/37, 22/39, 22/40, 23/15,
25/3, 25/6 [A sg.]
þans 2/14, 8/3, 15/44,
15/46, 15/47, 19/35, 20/10,
20/11 [A pl.]
- sa**² 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*, *sahvazuh saei*)
þái² 10/15, 10/16, 10/18,
10/19, 10/20, 20/5 [N pl.]
þáim² 1/12, 5/7, 18/26,
20/7, 21/8 [D pl.]
þamma² 8/6, 21/1, 21/6,
22/37, 22/38 [D sg.]
þis² 15/45, 27/8 [G sg.]
þizē¹ 2/13, 14/20, 18/29,
20/8, 20/11, 24/35 [G pl.]
þizei¹ 2/10, 16/12, 17/41
[G sg.]
- sabbatō** 24/42, 25/9 [m., inde-
clinable] Sabbath (see also
fruma sabbatō)
- sad itan** 11/16 [verb phr.]
eat one's fill
- Saddukaieis** 5/4 [m. pl.] Sad-
ducees
- sads*** (or *-bs**) [adj., m. ⟨o⟩]
satisfied
sadái 20/12 [m. N pl.]
- saei** (= *sa*² + *-ei*) 13/30, 14/19,
15/21, 15/22, 16/12, 19/37,

GLOSSARY

- 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 [rela-
tive pron., m.] (he) who, which,
that (corresponding [f.] is *sōei*,
[n.] is *patei*. See also *ḡshvazuh*
saei, *nist saei*, *shvazuh saei*)
pāiei 10/16, 10/20 [N pl.]
saggws [m. ⟨i⟩] song, music
saggwins 13/25 [A pl.]
sah (= *sa*² + *-h*) 14/19, 17/41,
22/40; cf. §14.2 [emphatic
demonstrative pron., m.] he
(she, it) especially
shvazuh saei (= *sa*² + *hvazuh saei*)
19/37; cf. §19.2d [indef.
pron., m.] whosoever
sāi (?*sai*) 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 [interjec-
tion] lo!
saian (or *saijan*) cf. §6.1 [VIIb]
sow
saiada 10/15 [3 sg. pass.
pres.]
saiand 18/26 [3 pl. pres.]
saijip 10/14 [3 sg. pres.]
saisō 9/4 [3 sg. pret.]
saianans 10/16, 10/18, 10/20
[past part., m. N pl., of *saian*]
sown
saiands (or *saijands*) 9/3, 10/14
[pres. part., m., of *saian*] sower
sāihstō 24/33 [num., f.] sixth
saīlvān 21/1; cf. §5.1 [Vb]
see
saīlvām 24/36, 26/12 [1 pl.
pres.]
saīlvip 21/4, 21/6 [3 sg.
pres.]
sēlvum 19/38 [1 pl. pret.]
sēlvun 24/47 [3 pl. pret.]
saīlvāns 5/9 [past. part., m., of
saīlvān] seen
saīlvandeins 24/40 [f. N pl.]
saijand (see *saian*)
saijands (see *saiands*)
saijip [3 sg. pres. of *saian* 'sow,'
q.v.]
sāir 3/9 [n. ⟨o⟩] sorrow
*sāiwala*¹ 18/25 [f. ⟨ā⟩] soul,
life, spirit
*sāiwala*² 16/11, 16/15
[A sg.]
sāiwalāi 18/25 [D sg.]
sakan cf. §5.1 [VI: +D] rebuke
sōk 5/7 [3 sg. pret.]
sakans 6/8 [past part., m., of
sakan] rebuked
salbōn cf. §§7.1, 10.2, 12.1,
14.3, 21.1 [ii] anoint
saljan 28/7 [i] make an offer-
ing
Salōme 24/40, 25/1 [f.] Sal-
ome
sama [adj., n. ⟨n⟩] same
samō 15/46, 15/47 [A sg.]
samaleikō 10/16, 20/11 [adv.]
in like manner, likewise
samana 11/13, 27/4 [adv.]
together
samō [A sg. of *sama* 'same,' q.v.]
sandjandan 19/37 [pres. part.,
m. A sg., of *sandjan*, i] sending
Satanas 10/15 Satan
Saūlaūmōn 18/29 Solomon
saūrga [f. ⟨ā⟩] sorrow, care
saūrgōs 10/19 [N pl.]
saūrgan [iii] be concerned, be
anxious
saūrgāip 18/28 [2 pl. pres.]
*sāuḡs** [m. ⟨i⟩] sacrifice
sāuḡ [A sg.] (see *jas-sāuḡ*)
sēlvum [1 pl. pret. of *sāilvān*
'see,' q.v.]
sēlvun [3 pl. pret. of *sāilvān* 'see,'
q.v.]
sei (shortened form of *sōei*)

GLOSSARY

- 11/12, 27/24 [relative pron., f.] (she) who, which
- Seimōn** [m.] Simon
- Seimōna** 23/21 [A sg.]
- Seimōnis** (or *-nāus*) 8/9, 20/8 [G sg.]
- Seimōnu** 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 sōkeiþ . . .*)
- seina**¹ 15/45 [possessive, f. (referring to the subject of its own clause)] her, her own
- seina**² 16/11, 21/5 [A sg.]
- seinái** 19/41, 21/7 [D sg.]
- seináizōs** [G sg.] (see *háiþjōs seináizōs*)
- seins*** [possessive, m. (referring to the subject of its own clause)] his, his own
- seináim** 12/22, 20/12 [D pl.]
- seináizē** 28/3 [G pl.]
- seina** 21/2 [N pl.]
- seinamma** 9/3, 12/20, 15/22, 18/29 [D sg.]
- seinana** 17/41, 18/27 [A sg.]
- seinis** [G sg.] (see *kunjis seinis*)
- sēls** 26/4 [m. ⟨i/jo⟩] kind, good
- si** 7/6, 7/9; cf. §7.3 [personal pron., f.] she
- ija**¹ 7/3, 7/8 [A sg.]
- ijōs** 7/10, 25/8 [A pl.]
- izái** 7/10, 7/12, 17/55, 25/11 [D sg.]
- izō** 7/11 [G pl.]
- izōs** 7/7, 17/54, 17/55, 17/56 [G sg.]
- sibakþanei** (see *ailōē . . .*)
- sibun** 25/9 [num.] seven
- sijái** [3 sg. pres. opt. of *wisan* 'be,' q.v.]
- sijáima** [1 pl. pres. opt. of *wisan* 'be,' q.v.]
- sijáiþ** [2 pl. pres. opt. of *wisan* 'be,' q.v.]
- sijuþ** [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-reigōn sik, skaman sik*)
- sis** 10/17, 12/17, 19/34, 25/3, 25/8 [D] (see also *mundōn 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.]
- sinteinō** 13/31 [adv.] always
- sinteins** [adj., m. ⟨o⟩] daily
- sinteinan** 1/11 [A sg.]
- sipōneis** [m. ⟨jo⟩] disciple
- sipōnjam** 20/12, 25/7 [D pl.]
- sipōnjē** 20/8 [G pl.]
- sipōnjōs** 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.]
- siukei** [f. ⟨n⟩] sickness
- siukeins** 8/12 [A pl.]
- siuns** [f. ⟨i⟩] sight, appearance

GLOSSARY

- siunái [D sg.] (see *warþ*...
in *siunai*)
- skáidan cf. §6.1 [VIIa] sever
- skal [1 sg. pres. of *skulan* 'owe,
must,' q.v.]
- skalkinōn 18/24 [ii] serve
- skalkinōda 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
- skattē 20/7 [G pl.]
- skip [n. ⟨o⟩] ship, boat
- skipam 8/2 [D pl.]
- skuggwā [m. ⟨n⟩] mirror, glass
- skuggwan 26/12 [A sg.]
- skula [m. ⟨n⟩] debtor (see
skula wairþip)
- skulam 1/12 [D pl.]
- skula wairþip 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 (im-
personal)
- skulda [1 sg. pret. of *skulan**
'owe, must,' q.v.]
- slahan [VI] strike
- slōhun 23/19 [3 pl. pret.]
- slawan [iii] be silent
- slawáidēdun 19/34 [3 pl.
pret.]
- slēpan cf. §6.1 [VIIa] sleep
- slēpip 17/52 [3 sg. pres.]
- slōhun [3 pl. pret. of *slahan*
'strike,' q.v.]
- smwrna 23/33 [D sg.] myrrh
(from Gk. *σμύρνα*, of Semitic
origin)
- sneiþan [I] cut, reap
- sneiþand 17/26 [3 pl. pres.]
- sniwan cf. §5.3 [Va] hasten
- snáu 5/1 [3 sg. pret.]
- snēwun 5/4 [3 pl. pret.]
- sō¹ 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
- þizái¹ 6/4, 6/6, 6/11, 8/6,
23/15, 23/20, 25/9 [D sg.]
- þizō¹ 6/10, 14/19 [G pl.]
- þizōs¹ 17/51, 27/19, 27/30
[G sg.]
- þō¹ 6/2, 6/10, 8/9, 8/10,
12/22, 27/24 [A sg.]
- þōs¹ 6/9, 21/12 [A pl.]
- þōs² 26/13 [N pl.]
- sō² 17/42 [demonstrative (or
personal) pron., f.] this, that,
she (he, it) (see also *sōh*)
- þizái² p. xvii, 10/20 [D sg.]
- þizō² 26/13 [G pl.]
- þizōs² 10/19 [G sg.]
- þō² 17/52 [A sg.]
- þōs³ 23/34 [A pl.]
- sōei (= *sō* + *-ei*, spelling varies with
sei, q.v.) [relative pron., f.]
(she) who, which, that
- þáimei 24/40 [D pl.]
- þizáie 25/9 [G pl.]
- þōzei 24/41 [N pl.]
- sōh (= *sō* + *-uh*) 25/10; cf. §14.2
[emphatic demonstrative pron.,
f.] she (he, it) especially
- sōk [3 sg. pret. of *sakan* 'rebuke,'
q.v.]
- sōkjan cf. §§10.2, 12.1, 21.1
[i] seek, argue
- sōkeip¹ [3 sg. pres.] (see
ni sōkeip . . .)

GLOSSARY

- sōkeiþ²** 25/6 [2 pl. pres.]
sōkjái 27/2 [3 sg. pres. opt.]
sōkjand 18/32 [3 pl. pret.]
spaikulatur [m.] executioner
spakulatur 7/11 [A sg.]
spinnan [III] spin
spinnand 18/28 [3 pl. pres.]
spráutō 12/22, 19/39 [adv.] quickly
stáiga [f. ⟨ā⟩] path
stáigōs 6/3 [A pl.]
stáinahs cf. §28.7f [adj., ⟨o⟩] stony, stony (spot)
stáinahamma 9/5, 10/16 [D sg.]
stáins 25/4 [m. ⟨o⟩] stone
stáin 24/46, 25/3 [A sg.]
stáina 6/7, 24/46 [D sg.]
stáirō 28/2 [f. ⟨n⟩] barren woman
standands 28/12 [pres. part., m., of *standan*, VI] standing
standandans 21/5 [N pl.]
staþs (or *-ds*) 23/22, 25/6; cf. §9.1 [m. ⟨i⟩] place
stada 20/10 [D sg.]
staþ 23/22, 25/6 [A sg.]
staua [f. ⟨wā⟩] judgment, sentence
stauái 15/21, 15/22, 27/7 [D sg.]
steigan cf. §4.2 [Ia] ascend
stibna¹ 6/3 [f. ⟨ā⟩] voice
stibna² [A sg.] (see *lētands stibna* . . .)
stibnái 24/34 [D sg.]
stibnōs 16/16, 22/37 [G sg.]
stikls [m. ⟨o⟩] cup
stikla 19/41 [D sg.]
stiur 12/23, 13/27, 13/30 [m. ⟨o⟩] calf, steer
stōjan cf. §7.1 judge
striks 14/18 [m.] tittle, bit
sum 9/4, 9/7, 9/8 [indef. pron., n. ⟨o⟩] some, one
sumái 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, 26/6, 27/27 [D sg.] (see also *bi sunjái*)
sunjōs 22/37 [G sg.]
sunnō [f./n. ⟨n⟩] sun
sunnin 9/6, 25/2 [f. D sg.]
sunnōn 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. ⟨u⟩] son
sunjus 15/45 [N pl.]
sunu 28/19 [A sg.]
sununs 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
swaihrō 8/9 [f. ⟨n⟩] mother-in-law
swaláuþs cf. §15.4 so great
swaleiks cf. §15.4 [adj., n. ⟨o⟩] such
swaleikáizē 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, prop-
erty, one's own
 swēs¹ 11/12, 11/13, 13/30
 [A sg.]
swēs² [adj., ⟨o⟩] own
 swēsa 16/12 [n. N pl.]
 swēsáim 23/20 [f. D pl.]
swiltan [III] be dying
 swalt 17/42 [3 sg. pret.]
swnagōgē* [f.] synagogue
 (from Gk. *συναγωγή*)
 swnagōgáis 17/41 [G sg.]
 swnagōgeis 17/49 [D sg.]
- tagr [n. ⟨o⟩] tear
 tagra 3/9 [N pl.]
taíhswa [adj., f. ⟨o⟩] right
 taíhswái 26/5 [D sg.]
taíhswō 21/3 [f. ⟨n⟩] right
 (hand), right (side)
 taíhswōn 23/27, 28/12
 [D sg.]
táinjō [f. ⟨n⟩] basket
 táinjōns 20/13 [A pl.]
taui cf. §3.3 [n. ⟨jo⟩] deed,
work
 tōja 3/6 [A pl.]
táujan 21/1; cf. §17.1 [i]
do, make (see also *batei ha-
báida . . .*)
 tájáis 21/2 [2 sg. pres.
 opt.]
 tájáip̄ [2 pl. pres. opt.]
 (see *wáila tájáiḅ*)
- tájand 15/46, 15/47, 21/2
 [3 pl. pres.]
tájáu 23/12 [1 sg. pres.
 opt.] (see also *ni waiht . . .*)
tájáip̄ 14/19, 15/47, 19/39,
 21/3 [3 sg. pres.]
tájandan 21/3 [pres. part., m.
 D sg., of *táujan*] doing, making
tigus* [num.] decade, ten
 tiguns [A pl.] (see *fid-
 wōr . . .*)
tiuhan cf. §4.2 [IIb] lead
tōja [A pl. of *taui* '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.]
 twáim 18/24 [m. D pl.]
 twans 11/11, 23/27 [m.
 A pl.]
twáim hundam skattē [adj. phr.]
for (= costing) two hundred de-
narii
twalibē [G pl. of *twalif* 'twelve,'
 q.v.]
twalibwintrus 4/1 [compound
 adj., m. ⟨u⟩] twelve years old
twalif (or *-ib*) 19/35 [num.]
twelve
 twalibē 17/42 [G pl.]
twans [m. A pl. of *twa* 'two,' q.v.]
- ḅagkjan cf. §17.2 think
ḅái¹ 2/8, 2/10, 2/14, 4/3, 4/5,
 9/7, 15/46, 21/2, 21/5, 21/7
 [m. N pl. of *sa*¹ 'the,' q.v.]
ḅái² 10/15, 10/16, 10/18, 10/19,
 10/20, 20/5 [m. N pl. of *sa*²
 'this, that, he,' q.v.]
ḅáiei [m. N pl. of *saei* '(he) who,'
 q.v.]
ḅáih [3 sg. pret. of *ḅeihan* 'thrive,'
 q.v.]

GLOSSARY

- þáim¹** 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.]
- þáim²** 1/12, 5/7, 18/26, 20/7, 21/8 [D pl. of *sa²* 'this, that, he,' q.v.]
- þáim³** 16/12 [D pl. of *þata¹* 'the,' q.v.]
- þáimeī** [f. D pl. of *sōei* '(she) who,' q.v.]
- þáirh** 3/6, 26/12 [prep., + A] through
- þamma¹** 2/5, 6/7, 8/7, 20/10, 22/36, 24/45 [D sg. of *sa¹* 'the,' q.v.]
- þamma²** 8/6, 21/1, 21/6, 22/37, 22/38 [D sg. of *sa²* 'this, that, he,' q.v.]
- þamma³** 1/13, 3/7, 3/8, 4/7, 5/5, 5/8, 24/46, 25/2, 25/8 [D sg. of *þata¹* 'the,' q.v.]
- þammeī¹** (= *þamma²* + *-ei*) 23/12 [D sg. of *saei²* '(he) who,' q.v.]
- þammeī²** (= *þamma²* + *-ei*) 20/5, 25/4 [relative pron. functioning as cj.] that
- þan** 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 *þanuh*, *wasuþ-þan*, *wēsun-uþþan*, *bidjandsuþþan*, *diz-uh-þan-sat*, *anþarub-þan*)
- þana** [A sg. of *sa¹* 'the,' q.v.]
- þanaseiþs ni** 12/19, 12/21 [adv.] no longer
- þandē** 18/30 [cj.] if
- þans** [A pl. of *sa¹* 'the,' q.v.]
- þanuh** (= *þan* + *-uh*) 13/28, 17/54, 20/12, 20/13, 22/38 [adv./cj.] (and) then
- þar** [adv.] there
- þarei** (= *þar* + *-ei*) 9/5, 10/15, 25/6 [adv.] where
- þaruh** (= *þar* + *-uh*) 13/27, 13/29, 13/31, 17/52, 20/5, 20/10, 22/37, 25/6, 25/7 [adv.] (and) there, thereupon, therefore
- þata¹** 4/11, 10/15, 13/31; cf. §3.1 [definite article, n.] the
- þáim³** 16/12 [D pl.]
- þamma³** 1/13, 3/7, 3/8, 4/7, 5/5, 5/8, 24/46, 25/2, 25/8 [D sg.]
- þata²** 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.]
- þō³** 3/6, 7/6, 16/12, 16/15 [A pl.]
- þata³** 7/5, 13/26, 20/9 [demonstrative pron., n.] this, that, it (he, she)
- þata⁴** 6/11, 9/4, 9/7, 18/32, 22/34, 22/38, 27/22 [A sg.] (see also *þatuh*)
- þis³** 10/17, 16/16, 24/43, 24/46, 25/3 [G sg.] (see also *inuh þis*)
- þizē²** 3/10, 19/37 [G pl.] (see also *ni karist...*)
- þizei²** 21/8 [G sg.] (see also *in þizei*)
- þō⁴** 16/14 [N pl.]
- þō⁵** 16/12, 16/16 [A pl.]
- þatáinei** (= *þata¹* + *áin* + *-ei*) 5/6, 15/47, 17/50 [adv.] only
- þatei** (= *þata³* + *-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 rela-
tive pron., n.] that, who, which
(see also *pei*, *va patei*)
 þōei¹ 16/16 [N pl.]
 þōei² 11/16 [A pl.]
patei habáida táujan 20/6 what
 he was to do
patuh (= *pata*⁴ + *uh*) 20/6; cf.
 §14.2 [emphatic demonstrative
 pron., A sg.] it especially
þaprō 22/36 [adv.] from
 there, thence, from then on
þaprōh (= *þaprō* + *-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.]
 þáurnnuns 9/7, 10/18 [A pl.]
þei¹ (shortened form of *patei*)
 18/26 [relative pron., n.] who
þei² (shortened form of *patei*)
 20/7, 20/12 [cj.] so that
þeihan [Ib] thrive
 þáih 4/11 [3 sg. pret.]
þein¹ 1/9, 13/31 [possessive, n.]
 thy, thine
 þein² 13/30 [n. A sg.]
 þeina¹ 1/13, 17/49, 21/3,
 21/4, 22/35, 28/18 [f.
 N sg.]
 þeina² 13/29, 21/6 [f. A sg.]
 þeinái 21/6 [f. D sg.]
 þeináizē 12/19 [m. G pl.]
 þeinamma¹ 12/18, 12/21,
 19/38 [n. D sg.]
 þeinamma² 21/6 [m. D sg.]
 þeinana 15/43 [m. A sg.]
 þeinis 7/5 [m. G sg.]
 þeins 1/10, 12/19, 12/21,
 13/27, 13/30, 13/32, 21/4,
 21/6 [m. N sg.]
þis¹ 2/8, 7/11, 8/6, 17/49, 24/40
 [G sg. of *sa*¹ 'the,' q.v.]
þis² 15/45 [G sg. of *sa*² 'this,
 that, he,' q.v.]
þis³ 10/17, 16/16, 24/43, 24/46,
 25/3 [G sg. of *pata*³ 'this, that,
 it,' q.v.] (see also *inuh þis*)
þis dagis afarsabbatē 25/2 [adv.
 phr.] on the first day of the
 week
þislvah þei cf. §20.2b [indef.
 pron., n.] whatsoever
þislvazuh saei cf. §20.2a [indef.
 pron., m.] whosoever
þiuda 22/35 [f. ⟨ā⟩] people,
 nation (pl. = 'Gentiles')
 þiudō 15/46, 21/7 [G pl.]
 þiudōs 18/32 [N pl.]
þiudan¹ 2/10, 22/39, 23/12 [A
 sg. of *þiudans* 'king,' q.v.]
þiudan² 23/18 [Voc. sg. of *þiu-*
 dans 'king,' q.v.]
þiudanam [D pl. of *þiudans*
 'king,' q.v.]
þiudanē [G pl. of *þiudans* 'king,'
 q.v.]
þiudangardi 1/13, 22/36 [f. ⟨jā⟩]
 kingdom
 þiudangardja 6/10 [A sg.]
 þiudangardjái 14/19, 14/20
 [D sg.]
 þiudangardjō 6/9, 6/10 [G
 pl.]
 þiudangardjōs¹ 6/9 [A pl.]
 þiudangardjōs² 24/43 [G
 sg.]
þiudans 2/7, 2/14, 3/3, 7/8, 22/33,

GLOSSARY

- 22/37, 23/26 [m. ⟨o⟩] king
piudan¹ 2/10, 22/39, 23/12 [A sg.]
piudan² 23/18 [Voc. sg.]
piudanam 3/2 [D pl.]
piudanē 2/7, 2/13, 2/14 [G pl.]
piudanis 2/1 [G sg.]
piudanōs 2/12, 2/14 [N pl.]
piudinassus 1/10 [m. ⟨u⟩] reign, principality
piudō [G pl. of *piuda*, q.v.] Gentiles
piudōs [N pl. of *piuda*, q.v.] Gentiles
pius* [m. ⟨wo⟩] servant
piwōs 2/13 [N pl.]
piuþjan [i] bless
piuþjáiþ 15/44 [2 pl. pres.]
piwi cf. §6.3 [f. ⟨a⟩] handmaid
pizái¹ 6/4, 6/6, 6/11, 8/6, 23/15, 23/20, 25/9 [D sg. of *sō*¹ 'the,' q.v.]
pizái² p. xvii, 10/20 [D sg. of *sō*² 'this, that, she,' q.v.]
pizáiei (= *pizái* + *-ei*) [G pl. of *sōei* '(she) who, which, that,' q.v.]
pizē¹ 2/13, 14/20, 18/29, 20/8, 20/11, 24/35 [G pl. of *sa*² 'this, that, he,' q.v.]
pizē² 3/10, 19/37 [G pl. of *þata*³ 'this, that, it,' q.v.] (see also *ni karist*...)
pizei¹ 2/10, 16/12, 17/41 [G sg. of *sa*² 'this, that, he,' q.v.]
pizei² 21/8 [G sg. of *þata*³ 'this, that, it,' q.v.] (see also *in pizei*)
pizō¹ 6/10, 14/19 [G pl. of *sō*¹ 'the,' q.v.]
pizō² 26/13 [G pl. of *sō*² 'this, that, she,' q.v.]
pizōs¹ 17/51, 27/19, 27/30 [G sg. of *sō*¹ 'the,' q.v.]
pizōs² 10/19 [G sg. of *sō*² 'this, that, she,' q.v.]
þliuhan [II] flee
þlaúhun 3/8 [3 pl. pret.]
þliuh 3/7 [2 sg. imper.]
þliuhip¹ 16/12 [3 sg. pres.]
þliuhip² 5/7 [2 pl. imper.]
þō¹ 6/2, 6/10, 8/9, 8/10, 12/22, 27/24 [A sg. of *sō*¹ 'the,' q.v.]
þō² 17/52 [A sg. of *sō*² 'this, that, she,' q.v.]
þō³ 3/6, 7/6, 16/12, 16/15 [A pl. of *þata*¹ 'the,' q.v.]
þō⁴ 16/14 [N pl. of *þata*³ 'this, that, it,' q.v.]
þō⁵ 16/12, 16/16 [A pl. of *þata*³ 'this, that, it,' q.v.]
þōei¹ 16/16 [N pl. of *þatei* 'that, who, which,' q.v.]
þōei² 11/16 [A pl. of *þatei* 'that, who, which,' q.v.]
þōs¹ 6/9, 20/12 [A pl. of *sō*¹ 'the,' q.v.]
þōs² 26/13 [N pl. of *sō*¹ 'the,' q.v.]
þōs³ 23/24 [A pl. of *sō*² 'this, that, she,' q.v.]
þōzei (= *þōs* + *-ei*) [N pl. of *sōei* '(she) who,' q.v.]
þragjands 12/20, 24/36 [pres. part., m., of *þragjan*, i] rushing, running
þreihan [I] crowd, press upon
þraihun 17/42 [3 pl. pret.]
þreis* cf. §20.1 [num.] three
þrins 4/6, 4/8 [m. A pl.]
þridjō 23/25 [num., f.] third
þrins [m. A pl. of *þreis* 'three,' q.v.]
þu 1/9, 13/31, 21/6, 22/33, 22/34, 22/37; cf. §13.3 [personal pron.] thou
izwara 18/27, 21/1 [G pl.]
izwis¹ 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.]
- þugkjan cf. §17.2 [i] seem
- þugkeiþ 21/7 [3 sg. pres.]
- þuk [A sg. of þu 'thou,' q.v.]
- þulan [iii] endure, bear
- þuláip 26/7 [3 sg. pres.]
- þus [D sg. of þu 'thou,' q.v.]
- þūsundi [f. ⟨jā⟩] thousand
- þūsundjōs 20/10 [N pl.]
- þutháurnjandō 26/1 [pres. part.,
n., of þutháurnjan, i] sound-
ing, trumpeting
- þwmíama [m.] incense (from
Gk. θυμίαμα)
- þwmíamins 28/10, 28/13
[G sg.]
- u 15/46, 15/47, 18/25, 18/26
(niu); 22/34 (abu); 22/39 (wi-
leidu); 24/36 (qimáiu) [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.]
- ubilwáurdjan 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
- ufarassus [m. ⟨u⟩] abundance,
crowd
- ufarassáú 12/17 [D sg.]
- ufargaggan [VII] transgress
- ufariddja 13/29 [1 sg. pret.]
- ufarmēli 23/26 [n. ⟨jo⟩] super-
scription
- ufarmēliþ 23/26 [past part., n.,
of ufarmēljan, i] written above
- ufarsteigan [I] mount up
- ufarstigun 9/7 [3 pl. pret.]
- ufblésan [VII] puff up
- ufblésada 26/4 [3 sg. pass.
pres.]
- ufbrann [3 sg. pret. of ufbrinnan
'scorch,' q.v.]
- ufbrikan [IV: + D] reject
- ufbrak 7/10 [3 sg. pret.]
- ufbrinnan [III] scorch
- ufbrann 9/6 [3 sg. pret.]
- ufháusjan [i: + D] listen to, obey
- ufháuseiþ 18/24 [3 sg. pres.]
- ufkunnan [iii] know, recognize
- ufkunna 26/12 [1 sg. pres.]
- ufkunnada 26/12 [1 sg.
pres. pass.]
- ufsneiþan [I] slay
- ufsnáist 13/30 [2 sg. pret.]
- ufsneiþiþ 12/23 [2 pl.
pres.]
- uh [clitic] and (in frahuh,
hvarjizuh, hvazuh, inuh þis,
namuh, nauhþanuh, qapuh,
qipiduh, qipuh, savazuh saei,
þanuh, þaruh, þatuh, wáituh,
and wasuh)
- uhu (see anþarupþan,
bidjandansuþþan, diz-uh-
þan-sat, wasuþþan,
wēsunuþþan)
- unbrüks [m. ⟨i/jo⟩] useless
- unbrükjái 27/4 [N pl.]
- und 3/5, 14/18, 24/33 [prep., +
A] up to, until
- und dalap 24/38 [adv. phr.] to
the bottm

GLOSSARY

- undgreipan [I] seize
 undgripun 23/21 [3 pl. pret.]
- undrinnan [III] fall to one's share
 undrinnái 11/12 [3 sg. pres. opt.]
- unhulþō [f. ⟨n⟩] unclean spirit, evil spirit
 unhulþōn¹ 8/5 [A sg.]
 unhulþōn² 8/6 [D sg.]
 unhulþōns 8/12, 19/38, 25/9 [A pl.]
- unkarja cf. §10.4 [substantive, m. ⟨n⟩] careless (one), careless person
 unkarjans 10/15 [N pl.]
- uns¹ 1/11, 1/12 [D pl. of *ik* 'I,' q.v.]
- uns² 1/13, 19/38, 27/18 [A pl. of *ik* 'I,' q.v.]
- unsar 1/9 [possessive, m.] our, ours
 unsarái 27/14 [f. D sg.]
 unsaráim 1/12 [m. D pl.]
 unsarana 1/11 [m. A sg.]
- unsibjis* [m. ⟨jo⟩] wicked
 unsibjáim 23/28 [D pl.]
- unsis¹ 25/3 [D pl. of *ik* 'I,' q.v.]
- unsis² 19/38 [A pl. of *ik* 'I,' q.v.]
- untē 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 [cj.] for, because, until
- untē allata wairþip 14/18 until everything is fulfilled
- untē jabái...aíþþáu 18/24 for either...or
- unwāhs [n. ⟨o⟩] blameless
 unwāha 28/1 [N pl.]
- urráis [3 sg. pret. of *urrisan* 'arise,' q.v.]
- urráisjan [i] raise, rouse
 urráisida 8/10 [3 sg. pret.]
- urrann [3 sg. pret. of *urrinnan* 'go forth, spring up, rise, go out,' q.v.]
- urrannjan [i] cause to come forth or rise
 urranneip 15/45 [3 sg. pres.]
- urrisan [I] arise
 urráis 25/6 [3 sg. pret.]
 urreis 17/54 [2 sg. imper.]
- urrinnan [III] go forth, spring up, rise, go out
 urrann 9/3, 9/5 [3 sg. pret.] (see also *hláuts imma*...)
- urrinnandō 9/8 [pres. part., n., of *urrinnan*] going forth, springing up, rising, going out
- urrinnandin 9/6, 25/2 [f. D sg.]
- us 2/4, 3/7, 3/8, 6/4, 6/11, 8/6, 8/7, 20/13, 22/36, 24/46 [prep., + D] out of, from
- us dáilái 26/10, 26/12 [adv. phr.] in part
- usbaúhtēdun [3 pl. pret. of *usbugjan* 'buy,' q.v.]
- usbeisneiga 26/4 [f. ⟨o⟩] long-suffering
- usbliggwands 23/15 [pres. part., m., of *usbliggwan*, III] scourging
- usbugjan [i] buy
 usbaúhtēdun 25/1 [3 pl. pret.]
- usbugjands 24/46 [pres. part., m., of *usbugjan*] buying
- usdádjan [i] strive
 usdáuðeideina 22/36 [3 pl. pret. opt.]
- usdreibands 17/54 [pres. part., m., of *usdreiban*, I] putting out, driving out
- usdreibandan 19/38 [m.]

GLOSSARY

- A sg.]
usfilmei 25/8 [f. (n)] amaze-
 ment
usfulljan 14/17 [i] fulfill
usfullnan [iv] be fulfilled
usfullnōda 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
usgeisnōdēdun 17/56, 25/5
 [3 pl. pret.]
usgiban [V] reward, give out,
 restore
usgibiþ 21/4, 21/6 [3 sg.
 pres.]
ushafjan [VI] lift up
ushōf 20/5 [3 sg. pret.]
ushramiþs 23/15 [past part., m.,
 of *ushramjan*] crucified
ushramidan 25/6 [A sg.]
ushramjan [i] crucify
ushramei 23/13, 23/14 [2
 sg. imper.]
ushramidēdeina 23/20 [3
 pl. pret. opt.]
ushramidēdun 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.]
usleiþan [I] pass away
usleiþiþ 14/18 [3 sg. pres.]
usliþa [substantive] a paralytic
usliþan 8/12 [m. A sg.]
usluneins* [f. (i/ā)] redemption
uslunein 27/21 [A sg.]
usniman [IV] take away
usnam 8/12 [3 sg. pret.]
usnimþ 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
usstandands 3/7, 12/18, 12/20,
 25/9 [pres. part., m., of
usstandan, VI] rising up
usstiuriba 11/13 [adv.] riot-
 ously
ustaúhan 26/10 [past part., n.,
 of *ustiuhan*] led out, fulfilled,
 perfected
ustaúhana 27/24 [f. N sg.]
ustaúhans 4/3 [m. N sg.]
ustiuhan [IIb] lead out, fulfill,
 perfect
ustaúhun 4/2, 23/30 [3 pl. pret.]
usþriutandans 15/44 [pres.
 part., m. A pl., of *usþriutan*, II]
 abusing, troubling
uswaírpan [III] cast out, reject
uswarp 8/12, 25/9 [3 sg.
 pret.]
uswandjan [i] turn aside, go
 astray
uswandidēdun 27/3 [3 pl.
 pret.]
uswindandans 23/17 [pres. part.,
 m. N pl., of *uswindan*, III]
 plaiting, weaving
ūt 8/6, 8/7, 13/28, 17/54, 22/38
 [adv.] out, forth
ūta (or *uta*) 28/10 [adv.] out-
 side
uzanan* [VI] expire
uzōn 24/37, 24/39 [3 sg.
 pret.]

GLOSSARY

- 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
wahstu 18/27 [A sg.]
waidēdja 22/40 [m. ⟨n⟩] evil-
 doer, criminal, robber
waidēdjans 23/27 [A pl.]
waiḥsta [m. ⟨n⟩] corner
waiḥstam 21/5 [D pl.]
waiht (see *ni waiht*)
waihtái ni 20/12 [D sg.] noth-
 ing (literally “in nothing”)
waihts 26/2 [f. ⟨i/rt⟩] thing
waiht 25/8 [A sg.] (see
 also *ni waiht bōtōs...*)
wáila (? *wáila*) 12/23, 13/32
 [adv.] well
wáila táujáip 15/44 do good
wair 17/41, 26/11 [m. ⟨o⟩] man
wairōs 2/10, 20/10 [N pl.]
wairpandans 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.]
wairpáip 15/45 [2 pl. pres.
 opt.]
wairband 16/16 [3 pl. pres.]
wairpiþ 10/19, 14/20, 28/20
 [3 sg. pres.] (see also *sku-
 la wairpiþ, untē allata...*)
warþ¹ 26/1, 26/11 [1 sg.
 pret.]
warþ² 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.] (see
 also *warþ... in siunai*)
waúrþun 20/12, 27/5 [3 pl.
 pret.]
wairþs 12/19, 12/21 [m. ⟨o⟩]
 worthy
wáit¹ 26/12 [1 sg. pres. of *witan*
 ‘know, possess knowledge,’ q.v.]
wáit² 21/8 [3 sg. pres. of *witan*
 ‘know, possess knowledge,’ q.v.]
wáitei 22/35 [adv.] perhaps
wáituh (= *wáit* + *uh*) 18/32 and
 (he) knows
waldufni cf. §3.3 [n. ⟨jo⟩] au-
 thority
waldufneis 3/5 [G sg.]
waldufnja 8/8 [D sg.]
wann [3 sg. pret. of *winnan* ‘sor-
 row,’ q.v.]
warjan [i: + D] forbid
waridēdum 19/38 [1 pl.
 pret.]
warjit 19/39 [2 pl. imper.]
warþ¹ 26/1, 26/11 [1 sg. pret.
 of *wairþan* ‘become, be, happen,’
 q.v.]
warþ² 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 *wairþan* ‘become, be,
 happen,’ q.v.]
warþ... in siunai 28/11 [verb
 phr.] appeared, came into
 sight
was¹ 26/11 [1 sg. pret. of *wisan*
 ‘be,’ q.v.]
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. of *wisan*
 ‘be,’ q.v.] (see also *ni kara...*,
wasuh, wasuþ-þan)
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
wastja 12/22 [A sg.]
wastjái 25/5 [D sg.]
wastjōm 18/25, 23/20 [D pl.]
wastjōs 18/25, 23/24 [A pl.]
wasuh (= *was* + *uh*) 20/10, 23/25 and there was *or* and he was
wasuþþan (= *was* + *uh* + *þan*) 13/25 and (he) was... then
watō cf. §8.1 [n. ⟨n⟩] water
watins 19/41 [G sg.]
waúrd¹ 10/15; cf. §3.1 [n. ⟨o⟩] 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.]
waúrdis 10/17 [G sg.]
waúrkjan cf. §17.2 [i] work, make, prepare, arrange
waúrhta 7/7 [3 sg. pret.]
waúrkeip 20/10 [2 pl. imper.] (see also *raihtōs waúrkeip*)
waúrts [f. ⟨i⟩] root
waúrtins 9/6, 10/17 [A pl.]
waúrþanamma 24/42 [past part., n. D sg., of *wairþan*] become
waúrþanō 17/56 [past part., n. A sg., of *wairþan*] happened
waúrþun [3 pl. pret. of *wairþan* 'be, become, happen,' q.v.]
weihnan [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
weitwōdjáu 22/37 [1 sg. pres. opt.]
wēnjan [i] hope, expect
wēneip 26/7 [3 sg. pres.]
wēns 26/13 [f. ⟨i⟩] hope
wēsi [3 sg. pret. opt. of *wisan* 'be,' q.v.]
wēsjáu [1 sg. pret. opt. of *wisan* 'be,' q.v.]
wēsun [3 pl. pret. of *wisan* 'be,' q.v.]
wēsunuþþan (= *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. ⟨n⟩] 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.]
wileidu (= *wileip* + *u*) 22/39 do you wish?
wileip [2 pl. pres. of *wiljan* 'will, desire,' q.v.]
wili [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.]
wileiþ 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.]
wunnum 4/8 [1 pl. pret.]
wunnuþ 4/9 [2 pl. pret.]
wintrus [m. ⟨u⟩] winter, year
 (see *twalibwintrus*)
wintriwē 17/42 [G pl.]
wipja [f. ⟨jā⟩] 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,
 22/35, 22/37,
 26/2 [1 sg. pres.]
is³ 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*)
sijái 19/35, 21/4 [3 sg. pres.
 opt.]
sijáima 1/12 [1 pl. pres. opt.]
sijáiþ 15/48, 21/5 [2 pl.
 pres. opt.]
sijuþ 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*, *wasuþþan*,
was imma, *ni kara* ...)
wast 13/31 [2 sg. pret.]
wəsi 3/3, 5/5, 13/26, 19/34,
 22/36, 23/15, 24/47 [3
 sg. pret. opt.]
wēsjáu 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 *wēsunuþþan*)
wisam 12/23 [1 pl. pres.]
wisands 27/16 [pres. part., m.,
 of *wisan*] being
wisandam [m. D pl.] (see
miþ 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
wáit¹ 26/12 [1 sg. pres.]
wáit² 21/8 [3 sg. pres.]
 (see also *wáituh*)
wissa 20/6 [3 sg. pret.]
witi 21/3 [3 sg. pres. opt.]
witjáu 26/2 [1 sg. pres.
 opt.]
witōþ cf. §3.1 [n. ⟨o⟩] law
witōða 3/5, 4/2, 14/18 [D
 sg.]
witōdis 4/4 [G sg.]
witōþ 14/17 [A sg.]

GLOSSARY

- wīþra** 10/15, 19/40 [prep., + A]
 against, near, beside, by (see
 also *andwairþi wīþra andwairþi*)
- wīþrus** 5/9, 27/28 [m. ⟨u⟩]
 lamb
- wōþjan** [i] call, cry out, crow
wōþeip 24/35 [3 sg. pres.]
wōþida 17/54, 22/33, 24/34
 [3 sg. pret.]
- wōþjandins** 6/3 [pres. part., m.
 G sg., of *wōþjan*] of one crying
- wrakja** 10/17 [f. ⟨jā⟩] persecu-
 tion
- wrikandans** 15/44 [pres. part.,
 m. A pl., of *wrikan*, V] perse-
 cuting
- wulfs** 16/12 [m. ⟨o⟩] wolf
wulf 16/12 [A sg.]
- wulþáu** [D sg. of *wulþus* 'splen-
 dor, glory,' q.v.]
- wulþriza** [adj.] (comparative of
wulþrs) more valuable
wulþrizans 18/26 [m. N pl.]
- wulþus** 1/13 [m. ⟨u⟩] splendor,
 glory
wulþáu 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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