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A STUDY OF SYNONOMY AND LEXICAL STATISTICS IN GOTHIC

by

Monique Barasch

October 1973

A dissertation in the Department of Germanic Languages and Literatures submitted to the faculty of the Graduate School of Arts and Science in partial fulfillment of the requirements for the degree of Doctor of Philosophy at New York University, under the supervision of Professor Robert A. Fowkes, Chairman of the Department.

Approved Robert A. Fowkes
ABSTRACT OF DISSERTATION

WORD FREQUENCY AND SYNONYMY IN THE GOTHIC LANGUAGE

by MONIQUE BARASCH

No Word Frequency of the Gothic language has been attempted yet and the study of Gothic synonyms, from a semasiological approach, has been overlooked. These are the two objectives of this dissertation.

The basic vocabulary of approximately 30,000 words plus consisting of the corpus of the written records has been computed after a process of successive eliminations:

a) All proper nouns were eliminated
b) Foreign words were eliminated
c) Loan words due to the translation have been eliminated. After this process of elimination has taken place the modus operandi is as follows, the classification of words as:

a) Lexical units (grammatical entities, substantives)
b) Word units (derivative substantives or adjectives or verbs reduced to their base by elimination of prefixes)
c) Grouped word units (substantives, adjectives and verbs whose base show apophony (Ablaut) and/or consonantal change reflecting Verner's law and its concomitant "grammatical alternation". The word with the highest frequency heads the list, and words whose frequency occurs only once have been recorded also.
The conclusion is as follows:

Of 997 entries 71 are grouped word units, 338 are word units, and 588 are lexical units. Entries 1 to 14 (embracing frequency 4,569 to 632) are mostly grammatical entities (verbs, conjunctions, prepositions), whereas those of frequency 1 are mostly substantives or compound nouns. The frequencies ranging from 4,569 to 632 account for 24,784 words of the corpus of the Gothic language. This distribution is computed as follows:

14.6% of the total vocabulary represent personal pronouns

13.4% are coordinating conjunction jah

9% demonstratives

5.6% visan

3.9% giban

2% wairban

The conclusion reached from the study of Gothic synonyms reveals that many Greek words have three or four Gothic synonyms explained by the following circumstances:

a) Several translators were assigned to the task of translating the Greek original; too many discrepancies occur in John;

b) Many Gothic words match the Latin text of the Itala version, which makes it probable that the translators had knowledge of the Latin text;

c) The translators read not only the literal meaning of the Greek word but also took into consideration the diverse figurative meanings, and showed their stylistic skills to the point of writing almost an idiomatic language;
This study refutes the thesis that Gothic "is not Gothic at all," i.e. that it is some sort of imitation of Greek, a claim relying heavily, if not exclusively, on the criterion of word order. (I have not, for reasons appearing in the body of the thesis, obtained the same statistical figures as those presented by E. Schwarz that there are 222 Gothic words which disappeared in other Germanic languages or were never there. But the great number of common Germanic words in Gothic are sufficient indeed to refute the theory mentioned above.)

Monique Barasch

Robert A. Fowkes
Research Advisor
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I. INTRODUCTION

The Gothic language, being the oldest Germanic language on record with continuous texts (dating from about 350 A.D.), can in a sense be considered as filling the void between OHG, if we accept the middle of the fifth century as the time of the second sound shift (finished by the seventh century), and Proto-Germanic, of which no records are available.

The Gothic language has borrowed many words from Celtic, Latin and Greek, thanks to contacts of Germanic tribes with Celts, Romans and Greeks; and in spite of consisting mostly of a translation from the Greek it retains its own importance.

"Obgleich das Gotische fast nur eine Übersetzungsliteratur besitzt, so ist es doch eben wegen seines hohen Alters von höchster Bedeutung." ¹

No frequency study of the Gothic vocabulary has been attempted yet, and it should be of some interest for the scholar of Gothic, as well as the scholar of Proto-Germanic, to be able to refer to one, for "Über zwei Drittel des Wortschatzes des Gotischen sind gemeingermanisch." ²


² E. Schwarz, Goten, Nordgermanen und Angelsachsen, A. Francke Verlag, Bern, 1951. p. 139.
A Word Frequency in Gothic can be seen not only as a piece of statistical information but also as a pedagogical tool to acquire faster the vocabulary for whatever reason the future scholar of Gothic needs to do so.

These two goals, statistical information and pedagogical usefulness, were the main incentive for undertaking a project of such scope.

Streitberg's *Gotische Bibel* part 1 and part 2 is used as primary reference.

Some typographical errors have been recorded on the following pages:

- p. 33 Joh. VI, 22 *patai* instead of *patei*
- p. 93 Luc. II, 29 v. 29 printed twice
- p. 99 Luc. III, 31 *sanaus* instead of *sunaus*
- p. 101 Luc. IV, 3 *sunaus* instead of *sunus*
- p. 115 Luc. VII, 2 *sumis* instead of *sums*
- p. 121 Luc. VIII, 3 *hiuhmam* instead of *hiuhmam*

The correct reading is taking into consideration for the final count of words.

In the Letters of Paul, whenever Codex A differs from Codex B, for instance p. 275

<table>
<thead>
<tr>
<th>Codex A</th>
<th>Codex B</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḫanuh-pan pata diwano gawasjada</td>
<td>ḫanuh wairpip pata</td>
</tr>
<tr>
<td>undiwanein, ḫanuh wairp waurd</td>
<td>gamelido ufsaggips warp</td>
</tr>
<tr>
<td>pata gamelido: ufsaggips warp</td>
<td>daupus in sigis.</td>
</tr>
<tr>
<td>daupus in sigis.</td>
<td></td>
</tr>
</tbody>
</table>

The words missing in Codex B but present in Codex A are counted towards the final count.
Omitted from the Word Frequency are Personal Nouns and Foreign Words. A list of these is given in the Appendix. Once this process of elimination has taken place the modus operandi of the Word Frequency shall be as follows: Distinctions are made in the classification of words namely in separating them into
a) Lexical Units
b) Word Units
c) Grouped Word Units.
Lexical Units refer to individual words such as:
1. Prepositions
2. Coordinating Conjunctions
3. Subordinating Conjunctions
4. Personal Pronouns
5. Demonstrative Pronouns
6. Reflexive Pronouns
7. Possessive Pronouns
8. Relative Pronouns
9. Interrogative Pronouns
10. Indefinite Pronouns
11. Adverbs
12. Simple and Compound Substantives
13. Simple and Compound Adjectives
14. Numerals, Ordinals and Cardinals
15. Interjections
16. Interrogative Particles.
Word Units refer to derivative substantives
derivative adjectives
Verbs reduced to their base by elimination
of prefixes.

Grouped Word Units refer to substantives, adjectives and verbs
whose base show apophony or Ablaut and/or consonantal change.

Lexical Units

1. Prepositions: and, faur, inuh, baírh, undar, wibrá, af, alja, du, fára, fram, mib, nehwa, undaro, us, afar, ana, bi, bindar, uf, ufar, und, in, are counted standing alone or
whenever they occur in front of a verb, substantive or
adjective in their respective function as prefixes.
baírh - gaggan
and-augi
in-kilpo

2. Coordinating Conjunctions
a) copulative: jah, ak, nih, ni
b) disjunctive: aípbau, andizuh, jabbe
c) adversative: ak, akei, ban, abban
d) conclusive: nu, nunu, bannuh, baruh, eiban, dube
(dubbe) shall be counted individually.

3. Subordinating Conjunctions
The same method is used with the subordination conjunctions
a) concessive: bau, baujabai, swebáuh
b) causal: allis, raihtis, unte,
c) final: ei, patei, dube
swaei, swaswe, ibai (iba)
d) conditional: jabai, nibai

e) temporal: swe, pan, bande, bibe, mibbanei, sunsei, faurbi,unte und batei

f) comparative: hwaiwa, swe, swaswe.

4. Personal Pronouns

The frequency of the personal pronouns is computed regardless of their gender number and case in order to simplify the mastery of these for the beginner in Gothic. They have been reproduced here to obviate looking up the various forms.

**Personal Pronouns**

<table>
<thead>
<tr>
<th>Person</th>
<th>Sing</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td>ik</td>
<td>wit</td>
<td>weis</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td>mik</td>
<td>ukis</td>
<td>uns, unsis</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>meina</td>
<td>*ugkara</td>
<td>unsara</td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td>mis</td>
<td>ukis</td>
<td>uns, unsis</td>
</tr>
<tr>
<td><strong>Second Person</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Nom.</strong></td>
<td>pu</td>
<td>*jut</td>
<td>jus</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td>puk</td>
<td>igqis</td>
<td>izwis</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>peina</td>
<td>igqara</td>
<td>izwara</td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td>pus</td>
<td>igqis</td>
<td>izwis</td>
</tr>
<tr>
<td><strong>Third Person</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Nom.</strong></td>
<td>is</td>
<td>ita</td>
<td>si</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td>ina</td>
<td>ita</td>
<td>ija</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>is</td>
<td>is</td>
<td>izos</td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td>imma</td>
<td>imma</td>
<td>izai</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Nom.</strong></td>
<td>eis</td>
<td>ija</td>
<td>*ijos</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td>ins</td>
<td>*ija</td>
<td>ijos</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>ize</td>
<td>*ize</td>
<td>izo</td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td>im</td>
<td>im</td>
<td>im</td>
</tr>
</tbody>
</table>
5. **Demonstrative Pronouns**

The same synoptic method is used in the presentation of the demonstrative pronouns used also as definite or incipient article the frequency of which reaches ... ...

**Demonstrative Pronouns**

<table>
<thead>
<tr>
<th></th>
<th><strong>Singular</strong></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masc.</strong></td>
<td></td>
<td><strong>Neut.</strong></td>
<td><strong>Fem.</strong></td>
</tr>
<tr>
<td>Nom.</td>
<td>sa</td>
<td>pata</td>
<td>so</td>
</tr>
<tr>
<td>Acc.</td>
<td>pana</td>
<td>pata</td>
<td>po</td>
</tr>
<tr>
<td>Gen.</td>
<td>pis</td>
<td>pis</td>
<td>bizos</td>
</tr>
<tr>
<td>Dat.</td>
<td>pamma</td>
<td>pamma</td>
<td>pizai</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th><strong>Plural</strong></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>pai</td>
<td>po</td>
<td>pos</td>
</tr>
<tr>
<td>Acc.</td>
<td>pans</td>
<td>po</td>
<td>pos</td>
</tr>
<tr>
<td>Gen.</td>
<td>pize</td>
<td>pize</td>
<td>pizo</td>
</tr>
<tr>
<td>Dat.</td>
<td>paim</td>
<td>paim</td>
<td>paim</td>
</tr>
</tbody>
</table>

6. **Reflexive Pronouns** sik seina sis are grouped together for they are, as it is, used for both numbers and genders. In grouping them together we eliminate the case differentiation.

7. **Possessive Pronouns** are also computed together regardless of their gender number and case.

8. **Relative Pronouns** are computed in the same way. With respect to patei relative neuter, it will be counted among the relative and the patei from the subordination conjunction (final) shall equally be headed under the group relative pronoun with a special reference. patei. conj. example.

saei, patei, soei relative pronouns. patei. conj. (frequency number)

9. **Interrogative Pronouns** are computed in the same way.
10. **Indefinite Pronouns** being formed on the same base as the interrogative pronouns *hwaz* *hwa* *hwo*, *hwah* *hwoh* are computed together whereas *hwarjiz* *hwarjatoh* *hwarjoh* will be grouped separately, as well as the other compound indefinite pronoun *bishwazu* *saei* and *bishwh* *pei* or *patei*. In the case of *bishwh* *patei*, *patei* is counted with this compound indefinite pronoun.

The indefinite pronoun *áinshun* *áinhun* *áinohun* is grouped under the numeral *áins*.

11. **Adverbs.** Simple adverbs of time: *áir*, *hwan* are counted as such.

12. **Substantives** can be divided into two groups: simple and compound and derivatives.

The simple and the compound substantive are counted as lexical units; ex. *aba* or *hundafaps*. The derivative substantive shall be counted as word unit or grouped word unit.

13. The same method is applied to the **Adjectives**.

Simple adjectives are counted as lexical units and so are the compound adjectives.

14. **Numerals.** The numerals from one to three are declined. Whenever the cardinal *áins* (masc) *áinata* (neuter) *áina* (feminine) with their different cases occur it is counted and ranged under *áins*. The same procedure goes for *twái* *breis*, only in the plural of course. The ordinals are counted as individual words and seen as lexical units.

*aínli* although it is etymologically related to *leihwa*, is counted under *áins*.
Distributives (two each) Tweihna only in the Dative and Accusative are counted individually.

Multiplicatives formed with the adjectives falba ainfalb one fold fidurfalbs fourfold managfalbs many fold are counted also as lexical units.

In the case of the iterative adverb ainamma sinba, formed with ainamma the cardinal and with sinba, the cardinal ainamma is counted under ains and sinba with the substantive sinbs.

In the ordinal sense pridja pata the ordinal pridja is counted with the numeral preis as are all ordinals with their cardinals while pata is counted with the demonstrative.

15. Interjections. As far as they cannot be related to a verb they are counted alone as an interjection oh! while saif behold could be counted with saihwan.

16. The Interrogative Particle is counted as a single unit.

Word Units

Inseparable prefixes like ga, be it in their perfective meaning ga-hausjan or collective meaning ga-man, shall be dismissed and only the verb hausjan or substantive man shall be taken into account as word unit. Therefore the following inseparable prefixes shall be unaccounted for.

dis: dis-hniupan or distahein
fra: fra-atjan
id: id-weit
missa: a privative particle expressing originally loss but which gained the value of a pejorative meaning, missa-debs evil deed.
tuz: tuz werjan
twis: denoting separation. twis-standan
un: privative particle sometimes used with a pejorative meaning, 'evil bad', as in un-hulba
Suffixes also will be disregarded; only the base of the word be it a verb, a substantive, or an adjective will be accounted for. In nasjands only nasjan, causative to nisan, will be counted. The following suffixes are dismissed:
-arja: Lat.-ārius; bokareis-boka. bokareis will be grouped under boka
-assus: (gr.-έτυς) extended to inassus. ufar-assus
blotinassus: blotan
-dubs: (IE suffix *-tūti-) managdubs: manag
-ei: (IE suffix *-iā-/ī-) af-gudei: af-gups
-obu or -odu (due to dissimilation [Thurneysen's law])
when the preceding consonant was voiceless.
-gaunobus but auhjodus) from IE suffix *-ōtu-.
-ubni or -ufni: (due to a dissimilation when the syllable began with a voiced consonant. fastubni: fastan but waldufni (from waldan) perhaps from the IE suffix *-mnio-
-dwas: (IE suffix *-tyā) fijabwas:fijan
-eini: (IE *-ejeni-) ahmateins: *ahmatjan: ahma
-sla: (IE *-slo) breihslam dat. pl.: breihan
-eigs: (IE *-īko) anda-nemeigs: anda-niman
-aha: (IE *-oko) modags: mops

-eina: (cf. Lat. -inus) used to form adjectives denoting the material of which a thing is made. airpeins: airp
-iska: (cf. Lat. -iscus) connotes some quality of the object denoted by the simplex barnisks: barn.

In the comparative degree of the adjective with the suffix -izan -ozan: manaqiza swinboza juggs: juhiza (Verner's law) the suffixes are disregarded and the adjectives in the positive degree are counted.

The same goes for adverbs used in the comparative degree and only the adverb in the positive degree is counted and grouped in turn under the

- a) adjective it derives from
háuhis (comp) háuhaba (av) háuhus (adject)

- b) preposition it derives from
framis: fram
nehwis: nehwa

The suppletive degrees among the more common adjectives enter a class of their own and are reproduced here with their adverbs in the comparative.

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
<th>Comparative adverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>gobs</td>
<td>batiza</td>
<td>batists</td>
<td>wairs</td>
</tr>
<tr>
<td>ubils</td>
<td>wairisiza</td>
<td>maists</td>
<td>maíis</td>
</tr>
<tr>
<td>mikils</td>
<td>maiza</td>
<td>minnists</td>
<td>mins</td>
</tr>
<tr>
<td>leitils</td>
<td>minniza</td>
<td>sinists</td>
<td></td>
</tr>
<tr>
<td>sineigs</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The derivative substantives formed from adjectives will be counted with the adjective they derive from:
siukei is grouped under siuks,
but if the adjective the noun is derived from in turn is derived from a noun, the first noun is counted with the last:
manniskodus is composed of mannisks (adjective) + suffix -opus;
mannisks in turn is derived from the noun manna;
manniskodus will be grouped under manna.
The derivative substantive formed by means of a diminutive is grouped under the substantive simplex. barnilo is grouped under barn, which, in turn, is grouped under bairan, with ablaut.
The derivative noun formed from strong verbs with or without a prefix is counted with the verb it derives from:
af-let: letan.
The derivative adjective which incidentally has the same prefix as the substantive, will be stripped of its prefixes and reduced to its derivative, whether it is a noun af-gups: gups
or a verb: us-kunbs: kunnan.
Verbs in turn are divided into simple and compound verbs. Simple verbs are formed directly from nouns or adjectives or from the corresponding strong verb:
The verb blindjan factitive comes from the adjective blinds blindnan is the inchoative to blindjan characterized by the present suffix na of inchoative meaning.
Both verbs are grouped under the same unit, namely blinds blindjan blindnan
Verbs formed from simple nouns and adjectives by means of various prefixes (whether a preposition or an inseparable particle) will be counted according to their verbal base.
af-slahan: slahan is counted under its word unit, while af, the preposition, is counted under its lexical unit af.

Adverbs, mostly adverbs of manner, formed from adjectives by means of the suffix ba, are counted with the adjective they derive from:
ubilaba is grouped under ubil.
Adverbs are often formed from the original ablative case of adjectives. ga-leik-o suffix o, presumably from IE *-ōd.
These adverbs will be counted with the adjective they come from.
Adverbs of place denoting rest, place end in r or a: aljar dalaba. These endings are disregarded, and the adverb is counted with the adjective, preposition, or substantive it originates from, on account of their common root.
uta is counted with ut;
dalaba is counted with dals the substantive
The same principle of elimination of suffixes applies to
a) adverbs denoting motion to a place, which have the suffix p~ (Gk. -Gε from *-lГ):
aljap
samap
These adverbs are counted with the adjective alja or the pronoun sama
b) adverbs denoting motion from a place which have the suffix pro (tro) or na (IE ne: Lat. superne);
dalapro will be counted with dals;
aftana will be counted with af.
Grouped Word Units

Apophony or Ablaut shows different grades not only in the strong verbs but also in the substantives, adjectives, etc. Accordingly, substantive nouns and verbs that show gradation within their base are grouped together:

bairan barms barn barnilo barnisks barniskei barniski ga-baurbs ga-baurjaba baur baurjops

In respect to strong verbs, whenever there is a correlation between this verb and the causative to it, it will be indicated as follows: satjan. caus. to sitan

The same applies to a verb and its iterative: draibjan to dreiban

Etymologically related words have generally been computed together, despite certain alternations of the consonants, e.g.:

skapjan : ga-skafts
giban : gifts
waurkjan: waurhts
bugkjan : buhta
magan : mahts
bugjan : bauhts
briggan : brahta
witan : wissa
ga-hwatjan: hwassei
giban : ga-giss
ana-biidan: anabusns
parf : barban
In accordance with the principle expounded in this introduction, the lexical unit with the highest numerical frequency will head the list, followed, by the lexical unit next lower in numerical range, and so on until a Word Unit or Grouped Word Unit occurs whose frequency comes into that numerical range.

This Word Frequency is founded on a count of ca. 30,000 words used in the corpus of the Gothic language composed of:

a) the gospels according to Matthew, John, Luke, and Mark.
b) Paul's letters
c) Nehemias
d) the Skeireins
e) the Gothic calendar
f) the Naples Documents
g) the Arezzo Documents

The order of the Latin alphabet used in Feist's Vergleichendes Wörterbuch der gotischen Sprache will be used as much as possible, although words cannot at one and the same time be compounded according to their frequency and their alphabetical order. The English definitions are based on J.R. Puryear's Greek-Gothic Lexicon And Concordance to the New Testament, which in turn depends on W. Bauer. 3

Some entries, especially Grouped Word Units, might be questioned by the reader because of some semantically unrelated meanings. In spite of some existing semantic discrepancies, I incorporated them under one heading because of their phonetic unity, and added an explanatory footnote as in the following example. liufs page 8 is grouped under galaubjan. The footnote reads: Feist, p. 188a. Zu der u. liufs behandelten IE Wurzel leubh begehren. Zur Bed. Entwicklung vgl. Fr. Kluge, Zdf. Wort. 7, 169. (sich etwas vertraut machen).

The study of Gothic synonyms undertaken here is done in the following manner. I am not going into the field of word order or syntax whether both languages concord or not but will consider the semasiological aspect of words only.

As Allan Lake Rice pointed out in his dissertation Gothic Prepositional Compounds in Their Relationship to Their Greek Originals the discrepancies existing between both, I am not going to reiterate them here but present only one example: \( \text{d} \text{v} \text{d} \) rendered by

a) dis in diswiss \( \text{d} \text{v} \text{d} \) 

b) us (or ur by rhotacistic assimilation) in urraisjan

c) ana in anahweilan \( \text{d} \text{v} \text{a} \text{j} \text{u} \text{a} \text{l} \) Moreover, besides the prepositional compounds I also disregard the privative particle \( \text{d} \) rendered by un e.g. unliuqaius for \( d \text{v} \text{a} \text{m} \) or the aj. laus in andilus for \( d \text{v} \text{x} \text{i} \text{s} \) but

\text{Curme G.O. "Is the Gothic Bible Gothic?" JEGPH.10.151. 335 ff. "The word order is quite different in places but the suspicion arises that there are points where the two languages}
restrict myself to the meaning of the Greek word and its translation into Gothic.
Furthermore I listed in the Appendix the loan translations computed by V. Velten and do not take them into consideration in the study of synonyms.
This study of synonyms is followed by a more complete list of Gothic synonyms and here is a sample of a Greek word with its Gothic synonyms, a tentative explanation for them and where they occur in the corpus of Streitberg's Gotische Bibel.

\[ \text{unliugai} \text{bs} \quad 1 \text{ Cor 7:11} \quad \text{'single, not married'} \]

Lat. \text{innuptam}

\[ \text{unganips} \quad 1 \text{ Cor 7:8} \quad \text{unmarried'} \text{ Lat. non nuptis} \]

In translating \[ \text{unliugai}\text{bs} \] with \text{unganips} the translator went a step further by indicating the sex concerned, namely:
female (literally meaning without woman). If Paul had been writing about women he would have written \[ \text{unliugaidai} \]
The Latin text does not make any difference between the two expressions.

\[ \text{let her remain single} \quad 1 \text{ Cor 7:11} \]

\[ \text{apan qipa pam ungenidam} \quad 1 \text{ Cor 7:8} \quad \text{to the unmarried therefore I say} \]

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\[ \text{are so radically different that even a slavish translator has to pay consideration to his own idiom, if he desires to be understood.} \quad \text{p. 155.} \]

\[ \text{1 Ti 1:4.} \]
Marks of Identification

Following a verb:

1. Roman numerals (I, II, III, IV) followed by a colon indicate the weak conjugation to which a verb belongs.

2. Arabic numerals (1, 2, ..., 7) followed by a colon designate the strong conjugation to which a verb belongs.

3. A macron is used to indicate a long vowel, except in e and o, these being invariably long.

4. A noun is followed by abbreviations for gender e.g. giba subst. f.

5. In verbs active voice is understood unless otherwise indicated.
Abbreviations
abl. ablaut (ing)
art. article
av. adverb(iall)
cf. compare, see
cj. conjunction
dm. demonstrative
du. dual
f. feminine
indef. indefinite
intrans. intransitive
interr. interrogative
caus. causative
cmp. comparison, comparative
lnwd. loanword
m. masculine
n. neuter
num. number, numerical
ord. ordinal
pr. pronoun
pos. positive degree
poss. possessive
prep. preposition
pt.pr. preterito-present
refl. reflexive
subst. substantive
wk. weak
vb. verb
Word Units

Examples of Listings

abrás: (adj.) strong. abrába: (av.) strongly.
bi-abríjan: (vb.) to be beside oneself (4)

af-gudei: (subst.f.) godlessness. gups: (subst.m.) god
gudaba: (av.) piously. gudisks: (adj.) godly. gudja (subst.m.)
priest. gudjinon: (vb) II, to be a priest. (617)

af-hwapan: (vb) I, to choke. hwapnan (vb) IV. na inchoative
suffix to be choked (16)

af-marzeins: (subst.f.) deceitfulness. marzjan: (vb.) I.
to offend (16)

agqwjan (vb) I. to oppress. aggwus: (adj.) narrow.
agqwiba: (anguish) aggwei (subst.f.) oppression. (10)

aha: (subst.m.) mind. ahjan: (vb) I. to think.
ahma: (subst.m.) spirit. (germ. suffix. man) ahmeins:
(adj.germ. adjectival suffix. ina) spiritual.
ahmateins (subst.f.) ahma + t (+ Gmc. suffix *-Ína)
inspiration (176)

áins: (num.) one. áinaha: (adj.) only. áinakls. lonely (adj)
áina + Gmc. suffix *(n)-k-la): áinan: (vb) separate. III.

áir: (adj.) early áiris (compar. degree) earlier.
áiriza (compar. degree) older. (8)
Example of Listings

*bairan*: (vb.) 4. 'to bear'. *barms*: (subst.m.) 'bosom'.
*barn*: (subst.n.) 'child'. *barnilo*: (subst.n.) 'little child'.
*barnah-s*: (adj) 'childless'.
*barnisks*: (adj) 'childish'. *barniskei* (subst.f.) 'childish behavior'.
*barniski*: (subst.n.) 'childhood'. *berusjos* (subst.m.pl.) 'parents'.
*baúrbei*: (subst.f.) 'burden'. *aina-baur*: (adj.) 'only begotten'.
*ga-baurhs*: (subst.f.) 'birth'. *baurjopus* (subst.m.) 'desire'.
*ga-baurjaba*: (av.) gladly (220)

The verb *bairan* heads the list of this grouped word unit, followed by the different grades of ablaut. (ai-a-e-u[au])

*filhan*: (vb) 3. 'bury, conceal'. *fulhsni* (sub.n.) 'secret'.
*fulgins*: (adj) 'hidden' (49)

Not only do we have ablaut here but also consonantal change (grammatical alternation) due to Verner's law.
II. WORD FREQUENCY

4529 ik, bu, is. included dual wit, jut. pers.pron. see Introduction p

4097 jah. coord. conj. and

2955 sa, bata, so: this that, demonstr. pron. def. art. see Introduction p. 5.

2092 in. pre: in. inn. (av) within innabro (av.) from within innuma (comp) the innermost

1727 wisan (str. v.5): to be in-wisan: to be present
pairywisan: remain wists (subst f): existence
wis (subst n) stillness.

1304 saei batei soei (rel. pr.) see Introd. p. 6: who, that patei (subord. conj.) because, that

1307 us. (prep) out, out of, from

1246 meins, mein, meina. (poss. pron.) see Introd. p. 6: mine, etc.

1206 giban (str. v.5.) to say. ana-giss (subst.f.) blasphemy. un-geps (aj) ineffable.
fair-giban: to make excuse, nullify
fra-giban: to curse, declare invalid
sama-giss (subst. f) agreement

986 and (prep._ towards, along throughout
und unte (prep. conj. until

1Gal. 2:21
2L 7:30
du (prep) to
ban (conj) then
af, afar (prep.) after
ib (conj) but
wairban (str. v.3) to become. ana-wairbs (aj) future
and-wairpi (subst.n) presence and-wairbo (av) at present
ga-wairbi (subst. n) peace ga-wairbeigs (aj) peaceful
ga-wairjian (wv.I) to reconcile
ga-ga-wairbnan (wv.IV) to reconcile

gub (subst. m) god ga-gudaba (av) piously
af-gudei (subst f) godlessness
all (aj) every allabro (av) from all sides
allis (av) at all, in general
ei (conj) that, so that
ana (prep) in, on, upon, at, over, to, into
bi (prep) around
gaggan (str. v.7) to go afar-gaggan: to follow
fram-gahts (subst f) progress
un-at-gahts (aj) inaccessible
gagg (subst n) street, way, market place
faura-gaqqi (subst n) administration
hwas (ind. pron.) who
saihwan (str. v. 5) to see sai (interj.) see behold

3 2 Cor 5:20
4 2 T 3:12
5 Mk 6:56
6 Holthausen, Gotisches Etymologisches Wörterbuch p. 84
siuns (subst f) sight, appearance
un-ana-siuniba (av) invisibly

388 witan (pret. pres) to know
fulla-wita (aj) complete of knowledge
fulla-weis (aj) knowledgeable
hindar-weis (aj) deceitful
un-hindar-weis (aj) sincere
ga-weison (wv. II) to visit
at-witains (subst f) observation
fra-weitan (wv. I) to take vengeance
inweitan: greet fra-weit (subst n) penalty
fair-weitjan (wv. I) to look away
fair-weitl (subst n) spectacle
weitwobs (subst m) witness
mip-wissei (subst f) conscience (loan transl.)
un-wissamma (av) uncertainly
un-witi (subst n) folly ignorance
weitwodian (wv. I) to witness
weitwodeli (subst f) witness
witubni (subst f) knowledge
witodeigo (av) lawful
witob (subst n) law
galiuga-weitwobs (subst m) false witness

7 2 Cor 12:16. Feist op.cit. p. 569a to witan
8 2 Th 1:9
9 1 Cor 4:9
10 2 Ti 3:9
384 swaswe (av) as....as swe (av) as swa (av) also

379 frauja (subst m) lord, master
fraujinon (wv. II) to rule
fraujinassus (subst m) rulership

354 giman (str.v.4) to come

ga-giman: come together (impers.) it is fitting
fra-giman: to expend, consume
us-giman: to kill

ga-gumbs (subst f) assembly

335 waurkjan (wv. I) to work fra: to sin, do wrong
fra-waurhts (subst f) sin us-waurhts (aj) just
ga-waurki (subst n) business waurstw (subst n) work

ga-waurstwja (subst m) worker
waurstwo (subst f) accomplishment
waurstweigs (aj) effective

334 manna (subst m) man mannisks (aj) human
manniskodus (subst m) humanity
mann-hun (ind. pr.) someone

332 abban (conj) but

326 uf (prep.) under ufaro (av) over
ufarassus abundance
ufarassjan (wv. I) to be in abundance

325 managei (subst f) multitude
managjan (wv. I) to increase
manaqnan (wv. IV) to become numerous

11 Col 3:18
12 L 9:54, Gal 5:15
24

jabai (conj) if

315

mip (prep) with

302
giban (str.v.5) to give

fra-gifts (subst f) promise, engagement, espousal

giba (subst f) gift   gabigaba (av) richly

gabigjan (wv. I) to make rich

gabei (subst f) riches gabeigs (aj) rich

299
taujan (wv. I) to do, make   taui (subst n) work

293

haban (wv. III) to have

ga-hobains (subst f) restraint

289

ains (num) one   ainaha (aj) unique   ainakls (aj)
alone

g-a-ínan (wv. III) to separate

see Introduction p. 7.

289

sunus (subst m) son

284

áuk (conj) but

268

sitan (str. v.5) to sit up   up     : sit up straight

and     : question

af-sateins (subst f) divorce

satin (wv. I) to set   anda-sets (aj) detestable

anda-set (subst n) abomination

sitles (subst m) chair

13 Feist, p. 22. (Nur nom.sing.fem. 1 T 5:5.)

14 1 Cor 10:27

15 Tit 1:16

16 L 16:15

17 Feist, op.cit., p. 425 (IE)sed + IE suffix -lo-
niman (str.v.4) to take
anda-nem (subst n) acceptance
anda-nems (aj) pleasant
anda-nemeigs (aj) holding fast
anda-numts (subst n) acceptance

nu (av) now nauh (av) yet
leipan (str. v. 1) to go away
sis-sik (reflex.pron.) himself herself itself
magan (pret.pres.) to be able to
mahts (subst f) might
mahteig (aj) powerful
ana-mahtjan (wv. I) to offend

kunnan (pret.pres) to know
fra: to despise, to reject
ana: read
ana-kunains (subst f) public reading
kannjan (wv.I) to make known (causative)
kumbi (subst n) news

hausjan (wv. I) to hear uf: pay attention
hauseins (subst f) hearing, report account
atta (subst m) father

standan (strv. 4) to stand
and: withstand

18 J 12:48
19 2 Cor 1:13
20 2 Cor 3:14
21 2 Th 3:14
22 2 Th 2:4
af-stass (subst f) letter of divorce
faur-stasseis (subst m) manager
stabs (subst m) place
un-ga-stops (aj) without permanent domicile
ana-stodeins (subst f) beginning, first fruits
stodjan (wv. I) to begin
stapa (subst. m) seashore, land
us-stass (subst f) resurrection
and-stabjis (aj) opponent

bairan (str.v.4) to bear, carry
baur (subst m) child
barms (subst m) bosom
barn (subst n) child
barnilo (subst m) little child
berusjos (subst m pl.) parents
baurpeii (subst f) burden
ga-baurbps (subst f) birth, descendance
barnisks (aj) childish
barniski (subst n)
barniskei (subst f) childish behavior

fram (prep) from
framis (av.comp) further
framapeis (aj) strange
framapjan (wv.I) to alienate

23 Feist, op.cit. abl. von framap (vgl. aljap, dalab) with IE suffix -io-, p. 164.b
24 Ibid.
192 waurd (subst n) word
   anda-waurdi (subst n) answer
   and-waurdjan (wv. I) to answer

filu: to talk excessively
aglaiti-waurdei (subst f) obscene conversation
waurds (aj) talkative
waurdahs (aj) logical
ubil-waurds (aj) slanderous

189 filu (aj-av) much, great
filusna (subst f) multitude
fulls (aj) full
us-fulleins (subst f) accomplishment
fulleib (subst f) fullness
fullibe (subst f) new moon
fulljan (wv. I) to fill
us-fulljan recapitulate
fullo (subst f) fullness
fullnan (wv. IV) to become full

185 ga-läubjan (wv. I) to believe
   ga-läubeins (subst f) belief, faith
liufs (aj) beloved
   ga-läufs (aj) precious
lubo (subst f) love
lubains (subst f) hope

25 Col 2:16
26 R 13:9
183 daqa (subst m) day
  himma daqa (adv. phrase) on this day
  hina daqa (adv. phrase) to this day
182 ba'ir (prep) through
176 aha (subst m) spirit
  ahjan (wv. I) to think
  ahma (subst m) spirit
  ahmeins (aj) spiritual
  ahmateins (subst f) inspiration
  in-ahs (aj) intelligent
  in-aheji (subst f) good judgment
175 frijon (wv.II) to love, cherish
  frijonds (subst m. part.pres) friend
  frijons (subst f) kiss
  frijabwa (subst f) love
  freis (aj) free
  friji (subst f) liberty
175 wiljan (v) to will
  wilja (subst m) will, intention
  ana-wilji (subst f) honesty
  ga-wiljis (aj) unanimous

28 Ti 1:7


30 Present tense of this verb was originally an optative (subj) form of a mi verb, already used in prim. Germanic indicatively.
173 **hafjan** (str.v.6) carry along\(^{31}\) raise, lift, bear up

and-\-hafjan: to answer

**hafjan** (wv. I) to join

and-\-hafts (subst f) answer

**ufar-\-hafnan** (w.v. IV) to be exalted (inchoat. to hafjan)

167 **ak-\-akei** (conj) but, however

160 **bidjan** (str.v.5) to ask for

**bida** (subst f) prayer request

**bidaqwa** (subst m) beggar

159 **aipb\‘au** (conj) or

156 **gobs** (aj) good. See Introduction p. 10.

**godei** (subst f) goodness, virtue\(^{32}\)

152 **anbar** (aj) second, other, comrade, companion\(^{33}\)

149 **bropar** (subst m) brother

**brobarhans** (subst m. pl.) brethren

149 **jains** (pron.) that one

**jainar** (av) yonder

**jaind** (av) thither

**jaindre** (av) thither

**jainbro** (av) thence

\(^{31}\text{Mk} 22:3\)

\(^{32}\text{Ph} 4:8\)

\(^{33}\text{Mt} 11:16\)
148 ga-sahts (subst f) reproach
insahts: narrative
sakan (str. v.7) to dispute
and-sakan: oppose
frisahts: image
ga-frisahtjan (wv.I) to carve
un-sahtaba (av) incontestable
sakjo (subst f) strife
sakuls (aj) vindictive
sokns (subst f) examination
sokjan (wv-I) to seek
sokareis (subst m) disputer
sokeins (subst f) examination
us-sokjan: discern, investigate

148 sinbs (subst m) time
sinban (str. v.3) to go
sandjjan (wv.I) (causative to sinban) to send
ussindo (av) particularly

144 sums (ind-pron) some
suman (av) once

144 raihts (aj) just
raihtaba (av) justly

34 2 Cor 3:7

36 J 7:52
ga-raihtjan (wv. I) to judge

\[ga-\text{rahi}t	ext{e}i\] (subst f) justice

\[ga-\text{rahi}t\text{ips}\] (subst f) justice

\[at-ga-\text{rahi}t\text{jan}\] (wv. I) to set right\(^{37}\)

\[\text{raihtis}\] (conj) for

142 \[\text{redan}\] (str. v.7) to counsel

\[\text{reps}\] (subst m) advice

\[ga-\text{redaba}\] (av) honorably

\[\text{rodjan}\] (wv. I) to speak

\[\text{un-rodjands}\] (part.pres.) mute, dumb\(^{38}\)

\[\text{bi-rodjains}\] (subst f) grumbling

142 \[\text{daubeins}\] (subst f) death

\[\text{daubjan}\] (wv. I) kill

\[\text{daubnan}\] (wv. IV) die

\[\text{daubs}\] (aj) dead

\[\text{daubpublis}\] (aj) condemned to death

141 \[\text{laisjan}\] (wv. I) to teach

\[\text{laiseins}\] (subst f) teaching

\[\text{laiseigs}\] (aj) skillful in teaching

\[\text{laisareis}\] (subst m) teacher

\[\text{lais}\] (pret. pres.) I know

137 \[\text{nih}\] (conj) and not

137 \[\text{mel}\] (subst n) sign

\[\text{meljan}\] (wv. I) to organize a narrative\(^{39}\), to write

\[\text{ufar-meli}\] (subst n) inscription

\[\text{ufar-meleins}\] (subst f) inscription

\(^{37}\)Tit 1:5

\(^{38}\)MK 7:37

\(^{39}\)L 1:1
trauān (str. v.3) to trust

trauānūns (subst f) confidence

trausti (subst n) contract, last will

hāitān (str. v.7) to call

and-hāitān: acknowledge

hāit (subst n) order

hāitja (subst m) boaster

siponeis (subst m) disciple

siponjan (vv. I) to be a disciple

letān (str. v.7) leave

letnan (vv. IV) to let go

and_______: depart

fra_______: give up

latjan (vv. I) to stop

ana_______: to have no opportunity, no time

latei (subst m) lazy man

af-lets (subst m) remission

matjan (vv. I) to eat

mats (subst m) food

sunja (subst f) truth

sunjis (aj) true

sunja (av) truly

40 Eph 2:12
41 PH 1:23
42 Eph 6:9
43 Ph 4:10


bi-sunjane (av) around
sunjeins (aj) good, true
sunjon (wv. II) to excuse

113 liban (wv. III) to live
libains (subst f) life, age

112 ligan (str. v.5) to lie
ligrs (subst m) bed
ga-ligri (subst n) concubinage
lageins (subst f) remission
lagjan (wv. I) to lay, to be put away, put a child to bed
uf-ligan: to lie under, give out money

107 biuda (subst f) people
biudans (subst m) king
biudanon (wv. II) to rule
biudinassus (subst m) kingdom
biudisko (av) pagan

103 bi-gairdjan (str. v.3) to gird up
gards (subst m) house
in-gardja (subst m) companion in the house
garda (subst f) yard for the animals
gardi (subst f) wall
gairda (subst f) belt, girdle

44 Ph 4:30
45 L 2:7
46 L 16:9
47 L 19:20, 2 Ti 4:8
uf-wopjan (wv. I) to cry out

nasjan (wv. I) to save

nasjands (part. pres.) saviour

nasein (subst f) salvation

qa-nists (subst f) salvation

nisan (str.v.5) to be saved

weiha (subst m) priest

weihan (wv. III) sanctify

weihipa holiness

weihaba (av) holy

weihs (aj) holy, pure

weihnman (wv. IV) to become holy, be hallowed

gino (subst f) woman

gens (subst f) wife

un-genibs (past part.) unmarried

genjan (wv. I) to be married

ginein (aj) foolish woman

himens (subst m) heaven

afra aftana aftaro (av) behind

aftra (av) again

ana-biudan (str.v.2) to order

ana-busns (subst f) commandment

biubs (subst m) table

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Although bi-gairdan and gairda seem remote from gards the house, they are related, for the house is, as it were, the encircled place. See Feist, op.cit. p. 185.b. "Gairda Gürtel". Ferner gards, m Haus (das"Umfäunte").

Mt 6:9
95 skulan (pret. pres.) must, owe
    skuldo (subst n) debt
    skuld (subst n) permission
91 skalks (subst m) servant
    skalkinon (wv. II) to serve
    ga-skalki servant
    skalkinassus (subst m) service
90 frabjan (str.v.6) to understand
    frapi (subst n) reason
    ga-frapei (subst f) wisdom
    frodei (subst f) reason
    frodaba (av) wisely
    frobs (aj) wise
    unfrods (aj) foolish
90 waihts (subst f) thing, affair, charge
89 rinnan (str.v.3) run
    urrinnan: go up, rise
    rinno (subst f) torrent
    runs (subst m) course
    ga-runjo (subst f) flood
    ranneins (subst f) breaking
    rannjan (wv.I) to cause to run
    ga-runi (subst n) counsel

50 Feist, op.cit., biups meist als "Anbieten, Darbringung", dann "worauf angeboten wird" zu biudan (s.u. ana-biudan) gestellt. p. 97b.
51 2 Ti 1:6.
91  **tiuhan** (str.v.2) to lead
    **us-tauhts** (subst f) accomplishment
    **us-tiuhan**: take up

89  **bau** (sonj. av) or, after a comp. than

88  **namo** (subst n) name
    **namnjan** (wv. I) to name

88  **ur-reisan** (str. v.1) to rise
    **raisjan** (wv. I) to raise
    **ur-rists** (subst f) resurrection

86  **merjan** (wv. I) to preach
    **meriba** (subst f) report
    **us-mernan** (wv. IV) to be proclaimed
    **waja-merjan**: blaspheme

85  **auqo** (subst n) eye
    **and-augi** (subst n) face
    **and-auqiba** (av) openly
    **augjan** (wv. I) to show

83  **mikils** (aj) great
    **mikiljan** (wv. I) to praise
    **mikilnan** (wv. IV) to be magnified
    **mikilaba** (av) greatly

81  **aiws** (subst m) time, age
    **aiweins** (aj) eternal
    **us-aiwjan** (wv. I) to persist

81  **and-bahti** (subst n) service
    **and-bahts** (subst m) servant
and-bahtjan (wv. I) to serve, help

lausjan (wv. I) to tear apart
laus (aj) empty
us-lauseins (subst f) salvation
ga-lausjan: ask for something
liusan (str. v.2) to loose
fra-lusnan (wv. IV) to get lost

hairto (subst n) heart
arma-hairts (aj) merciful

wulbus (subst f) glory
wulbags (aj) glorious

daupaljan (wv. I) to baptize
daupeins (subst f) baptism, washing of dishes
diups (aj) deep
ga-diupaljan (wv. I) to make deep

hlaifs (subst n) bread
ga-hlaiba (subst m) one who shares bread

faginon (wv. II) to rejoice
fahebs (subst f) joy

misso (av) reciprocally

stojan (wv. I) to judge
staua (subst m) judge

Ti 3:16
19:23
Mk 7:4,8
L 6:48
boka (subst f) letter of the alphabet, epistle, scriptures, book, scroll
bokareis (subst m) scribe

agis (subst n) fear
agjan (wv. I) to frighten
un-agei (subst f) fearlessness
ogan (pret. pres.) fear
ogjan (wv. I) to terrify

handus (subst f) hand

bindan (str.v.3) and-bindan: set free
bandi (subst f) band chain
bandja (subst m) prisoner
bandwa (subst f) sign
bandwjan (wv. I) to give a sign
ga-bundi (subst f) bond
and-bundnan (wv. IV) to become free
bansts (subst m) barn

biub (subst n) goodness
biupeigs (aj) good
biupeins (subst f) goodness
biubjan (wv. I) to bless

bibe (av) after

airba (subst f) earth
airbeins (aj) earthly

Feist, op. cit., p. 80 b. Falls germ. St. banša (aus *-band-sa) neben got. bansti (aus band-sti) als Zaunung zu bindan.
68 **bi-windan** (str. v. 3) to wind

**wandjan** (wv. I) to turn

**ga-wandeins** (subst f) conversion

**us-wandi** (subst f) alienation

**wandus** (subst m) rod

68 **hwaiwa** (conj. av) how, in what way

68 **suns-sunsei-sunsaiw** (av) soon

66 **bi-qitan** (str. v. 6) to find

66 **hauhs** (aj) high

**hauhei** (subst f) height

**ug-hauhnan** (wv IV) to be elevated

**hauheins** (subst f) honor

**hauhipa** (subst f) honor

**hauhjan** (wv. I) to honor

65 **biudangardi** (subst f) kingdom

64 **bairgan** (strv. 4) to hide

**baurs** (subst f) city

**baurqja** (subst m) citizen

**ga-baurqja** (subst m) co-citizen

**bi-baurgeins** (subst f) camp

64 **laistjan** (wv. I) to follow

**ga-leista** (subst m) follower

**laists** (subst m) trace

**un-bi-laistibs** (aj) inscrutable

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59 R 11:33
63 ga-drausian (wv. I) to precipitate (causative)
driusan (str. v.2) to fall
driuso (subst f) slope
drius (subst m) fall
us-druste (subst f) a rough way

62 ansts (subst f) favor
ansteigs (aj) favorable

62 ibai (inter.part) whether

61 fastan (wv. III) to fast
fastubni (subst n) fasting

61 fruma (aj) first
frumei (subst f) beginning
frumista (superl.) the first
framadei (subst f) preference

61 sama (pron.) same
samana (av) together
samab (av) together

61 wairpan (str.v.3) throw
us-waurpa (subst f) miscarriage
af-wairpan: remove

60 bi-maitan (str.v.7) to cut
us-maitan castrate
bi-mait (subst n) circumcision
un-bi-maitans (subst m pl) gentiles
maibs (aj) weak

60 1 Cor 15:8
61 Gal 5:12
munan (wv. III) to consider, decide
mundipa (subst f) accord
ana-minds (subst f) suspicion
ga-minpi (subst n) memory
munda (subst n) remembrance
muns (subst m) counsel
ufar-munnon (wv. II) to forget
wagjan (wv. I) to move, shake
incite
wigan (str. v. 5) to shake
wigan (subst n) battle
weqs (subst m) wave
wigs (subst m) way
fragan (wv. III) to test
fraihnan (str. v. 5) to ask
ga-fraiñnan (wv. IV) to learn by inquiry
hrainjan (wv. I) to make clean
hraineins (subst f) purification

L 1:3
Eph 1:11
Mk 15:11
Holthausen, op.cit., p. 122. put wigs and weqs zu wigan.
Feist, op.cit., p. 556b. (zu wigan in ga-wigan.)
Holthausen, op.cit., p. 31. zu fraihnan occurs 2 Cor 13:5.
hrainei (subst f) purity
un-hra'ini (subst f) impurity
hrains (aj) pure

waldan (str.v.7) to rule
waldufni (subst n) power

twai (num) two

drigkan (str. v.3) to drink
dragkjan (wv. I) to give to drink (caus)
drugk (subst m) drink
drugkja (subst m) drunkard
drugkanei (subst f) drunkenness

ubils (aj) evil

bagkjan (wv. I) to deliberate
ga-bagki (subst n) consideration
bagk (subst m) thanks
bugkjan (wv. I) to seem, consider
anda-bahts (aj) considerate
buhtus (subst m) conscience

gudja (subst m) priest
gudjinassus (subst m) priesthood
gudjinon (wv. II) to be a priest

nibai (conj) unless

wasjan (wv. I) to clothe
wasti (subst f) clothes
ga-waseins (subst f) clothing
55 fairhwus (subst m) world
55 liuhab (subst n) light
    liuhtjan (wv. I) to give light
    liuhadeins (aj) bright
    liuhadei (subst f) brightness
    lauhatjan (wv. I) to lighten
    lauhumi (subst f) lightning

51 ga-deps (subst f) deep
    dedja (subst m) doer
    wai-dedja (subst m) thief
    doms (subst m) opinion
    domjan (wv. I) to judge
    domeins (subst f) judgment

51 dupe- dubbe (conj) therefore

50 halbei (subst f) inclination
    hulps (aj) graceful
    um-hulpo (subst f) monster, devil

49 filhan (str. v. 3) to hide
    fulhsni (subst n) secret
    filigri (subst n) den
    fulqins (aj) secret
    ga-filh (subst n) tomb, burial

48 akrs (subst m) field, plot, a country
    akran (subst n) fruit

68 Eph 1:5, only dat. sing. in "du suniwe gadedai......"
   "zur Sohnschaft"
69 J 12:7
70 Mk 15:21
siukan (str.v.2) to be sick
siukei (subst f) sickness
sauhts (subst f) sickness
siuks (aj) sick

wipra (prep) against

faian (wv.III) to find fault
fijan (wv.III) to hate
fijands (subst m. part. pres.) enemy
fijabwa (subst f) hostility

hwarjis (pron) who, which

fairra (prep) far from fairneis (aj) old
fairniba (subst f) age
fairns (aj) one year old
fairrabro (av) from afar

inuh (prep) without

aibeis (subst f) mother

arbi (subst n) heritage
arbjo (subst f) heiress
ga-arbja (subst m) heir
arbaips (subst f) work, suffering
arbaidjan (wv I) to work

ga-hailjan (wv.I) to cure

ga-hailnan (wv.UV) to be cured
haillags (aj) holy
un-haili (subst n) sickness
hails (aj) healthy

hweila (subst f) time
hweilan (wv.III) to stop
ana: to calm, refresh
ga-hweilains (subst f) rest, relaxation

swiltan (str.v.3) to die
du-ginnan (str.v.3) to begin
ut-utana-utapro (av) out, outside, from the outside
fra-gistjan (wv.I) to destroy
fra-gistnan (wv.IV) to perish
fraqisteins (subst f) perdition
us-gistjan: kill

hwopan (str.v.7) to boast
hwoftuli (subst f) boast, fame

taikn (subst n) sign
us-taikneins (subst f) proof, commissioning
taiknjan (wv.I) to show, point out
us: commission someone

bar (av) there

saiwala (subst f) soul

72 Cor 2:13
73 Cor 4:9
74 L 10:1
swa-leiks (pron) such
jabbe (conj) and if
aigan (pret.pres) to have
aigin (subst n) property
fair-aihan (pret.pres) to partake
aihts (subst f) property
aiginon (wv.II) to acquire
ga-barban (wv.III) to exercise restraint
baurban (pret.pres) to lack
barba (subst m) poverty
barba (aj) needy
baurfts (subst f) need
ga-baurbs (aj) abstinent
wala (av) well
fotus (subst m) foot
swikns (aj) innocent, chaste
swiknaba (av) sincerely
swiknei (subst f) innocence, chastity
swikniba (subst f) purity, sincerity
ga-swikunbjan (wv.I) to appear
arman (wv.III) to pity
arms (aj) poor, pitiable
armaio (subst f) mercy

2 Cor 11:2
1 Ti 5:2
1 Cor 15:19
40 bugjan (wv.I) to buy

and-bauhts (subst f) ransom

40 huljan (wv.I) to hide

and-huleins (subst f) disclosure, proclamation

hulundi (subst f) cave, den

hulistr (subst n) cover, veil

and-huljan: unveil

halja (subst f) hell

40 stainahs (aj) stony

staineins (aj) stony

stainjan (wv.I) to stone

stains (subst m) stone

40 bulan (wv.III) to endure

us: (passive voice) to be subject to

bulds (subst f) patience

us-bulan: bear with, pay attention to, be present

40 wens (subst f) hope

us-wena (aj) desperate

wenjan (wv.I) to hope

un-weniggo (av) unexpectedly

39 lapon (wv.II) to call, invite

labons (subst f) invitation

78 2 Cor 3:18


Holthausen, op.cit., p. 42.

V. Velten, IEG Ph.29.341. p. 491. Footnote 3. "Germanisch ist der Glaube an eine 'Hölle', halja 'versteckter Ort' (zu lat. celare verbergen)."
39 *manwjan* (wv.I) to prepare
*manwus* (aj) ready
*manwuba* (av) readily
*manwiba* (subst f) readiness

39 *nehwa* (av) near
*nehwis* (av.comp) nearer
*nehwjan* (wv.I) to approach
*nehwundja* (subst m) neighbor

39 *raqinon* (wv.II) to rule
*raqin* (subst n) counsel, opinion, decree
*ragineis* (subst m) counselor
*rahnjan* (wv.I) to count charge to someone's account
*rehsna* (subst f) order

38 *mitan* (str.v.5) to measure
*mitons* (subst f) thought
*ga-motan* (pret.pres.) to find room
*us-met* (subst n) way of living, conduct

38 *briggan* (wv.I) to bring lead

38 *mana-sebs* (subst f) world

37 *af-blindnan* (wv.IV) to become blind
*blandan* (str.v.7) to mix
*blinds* (aj) blind  *af-blindjan* (wv.I) to blind

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80 Gal 5:1
81 Col 2:14
82 Gal 4:2
83 2 Ti 3:10
37 marei (subst f) sea
37 sweran (wv.III) to honor
    swerei (subst f) honor
    sweriba (subst f)
    swers (aj) honored
36 awiliudon (wv.II) to give thanks
    awiliups (subst n) grace
36 hrops (subst m) call
    hropjan (wv.I) to cry out
36 kiusan (str.v.2) to choose
    us________: confound
    kausjan (wv.I) to test
    ga-kusts (subst f) trial
    kustus (subst m) test
36 sinteino (av) constantly, always, from the beginning
36 preis (num) three
36 wairb (subst n) value
    un-wairpaba (av) unworthy
    wairbs (aj) worthy
    wairbon (wv.II) to evaluate, appreciate
    wairpida (subst f) efficiency
    wiprawairbs (aj) opposite

84 1 Cor 1:19
85 Tit 1:12
36 **ana-láugnei** (subst f) secret
    **ana-láugnips** (subst m) secret
    **ana-láugns** (aj) secret

**láugnjan** (wv.I) to deny

**liugran** (str.v.2) to lie, not tell the truth

**liugna** (subst n) lie

**liugnja** (subst m) liar

**ga-liugns** (subst m) idolatry

**un-liugands** (part.pres) free from all deceit

35 **af-tairan** (str.v.4) to tear to pieces

**af-taurnan** (wv.IV) to be torn away

**ga-taúra** (subst m) tear

**ga-taurbs** (subst f) destruction

**ga-tarnjan** (wv.I) to rob

35 **duhwe** (av) why

35 **sildaleikjan** (wv.I) to marvel

**sildaleiknan** (wv.IV) to be admired

**sildaleik** (subst n) amazement

**sildaleiks** (aj) marvelous

34 **leitils** (aj) little

34 **dáíljan** (wv.I) to partake

**ga-dáila** (subst m) participant

**dáila** (subst f) portion

34 **faúrbis** (av) before

86 Tit 1:2
87 L 5:9
34 haubip (subst n) head

34 aups (aj) empty

34 aubida (subst f) desert

33 auhuma (aj) high

33 auhumists (superl) highest

33 ga-lukan (wv.II) to shut up

us-luk (subst n) opening

us-lukan: unroll open

33 steigan (str.v.I) to ascend

ufar-steigan: grow up

staiga (subst f) way

33 brafstjan (wv.I) to comfort

ga-brafstjins (subst f) consolation

ana-brafstjan: give rest, revive, refresh

33 stibna (subst f) voice

33 twalif (num) twelve

33 timrjan (wv.I) to build

ga-timirjo (subst f) building

timirja (subst m) carpenter

timreins (subst f) construction

33 triqgws (aj) faithful

88 L 3:20

89 L 4:17

90 Mk 4:7

91 Phi 20
trigqwa (subst f) contract
trigqwaba (av) truly
untriggws (aj) unjust

32 alhs (subst f) temple

32 niujis (aj) new
ana-niujiba (subst f) renewal
ana-niujan (wv.I) renew
in-niujiba (subst f) festival of dedication

32 hlaiw (subst n) grave
hlaiwjan (wv.I) to bury
hlaiwanos (subst f) grave
hlain (subst n) hill
hleiduma (aj) left
hlija (subst n) tent
hleipra (subst f) camp
ufar-hleiprjan (wv.I) to camp

32 bar (av) there

31 aqlus (aj) hard
agluba (av) hardly
agljan (wv.I) to oppress
aglipa (subst f) affliction

31 swes (aj) own

31 sels (aj) good
selei (subst f) goodness

92 J 10:22
93 Holthausen, op.cit., p. 46. hlain goes to hlaiw.
unselei (subst f) injustice, wrongdoing

31 nahts (subst f) night
anda-nahti (subst n) evening

30 aljis (other)
alja (conj) unless
aljar (av) elsewhere
aljab (av) elsewhere
aljabro (av) from elsewhere
aljaleiko (av)

30 brikan (str.v.4) to break, compete
uf: to break faith with
un-uf-brikans: giving no offense
brakja (subst f) strife
bruka (subst f) fragment
us-bruknan (wv.IV) to be broken

30 batainei (av) only

30 wair (subst m) man

29 ga-teihan (str.v.1) to tell, proclaim, announce, disclose

29 hugjan (wv.I) to think
gu-hugds (subst f) sentiment

28 ana-kumbjan (wv.I) to recline at table

94 Ti 2:56
95 L 10:16
96 Cor 10:32
29  **reiki** (subst n) kingdom
**reikinnon** (wv.II) to rule
**reikeis** (aj) powerful
**reiks** (subst m) ruler

28  **ga-juka** (subst m) companion
**jukuzi** (subst f) acre, superiority
**ga-juko** (subst f) parable

28  **waljan** (wv.I) to choose
**walisa** (aj) genuine
**ga-waleins** (subst f) election

28  **tekan** (str.v.7) to take hold
28  **ju** (av) already

28  **bairhtej** (subst f) brightness
**bairhts** (aj) bright
**bairhtaba** (av) clearly
**bairhtjan** (wv.I) to reveal
**ga-bairhteins** apparition
**brahwa** (subst ) moment

28  **her** (av) here
**hiri** (av) here
**hidre** (av) hither

27  **beidan** (str.v.1) await
**us-beisnej** (subst f) patience

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97 Holthausen, *op.cit.* p.55. **ga-juko** zu **juk**

98 1 Cor 15:52. Holthausen, *op.cit.* p.17. to *brugdjan bairhts*
us-beisneigs (aj) patient
us-beisns (subst f) expectation

27 aba (subst m) husband, man

26 hors (subst m) adulterer
horinon (wv.II) to commit adultery
horinassus (subst m) whoredom

26 gamainjan (wv.I) to share
gamainbps (subst f) gathering
gamainja (subst m) participant
gamaindups (subst f) community
gamainei (subst f) community

25 goljan (wv.I) to greet
goleins (subst f) greeting

25 alan (str.v.7) to grow
alanjan (wv.I) to bring up (caus)
alds (subst f) age
aldomo (subst n) age
albeigs (aj) old
us-alpans (aj) aged
framaldras (aj) great age

25 rigis (subst n) darkness
rigizeins (aj) dark
rigizjan (wv.I) to get dark

25 liugan (wv.III) to marry
liuga (subst f) marriage

Feist, op.cit. alds abl. von alan mit idg Formans-ti-
un-liuqaibs (aj-past.part.) unmarried

25 bishwah (pron) whatsoever, whatever

27 libus (subst m) limb
us-liba (subst m) paralytic

24 fahan (str.v.7) to seize
ga-fahs (subst m) catch
 ga-fehaba (av) honestly
 faqrs (aj) fitting
unfaqrs (aj) ungraceful
 ga-fahrjan (wv.I) to prepare

24 saian (str.v.7) to sow

24 slahan (str.v.6) to strike, to beat
 slahs (subst m) plague
 slauhts (subst f) slaughter
 slahals (subst m) brawler

24 wrikan (str.v.5) to persecute
wraks (subst m) persecutor
wrakja (subst f) persecution
wrakjan (wv.I) to persecute
wrekei (subst f) persecution

24 fraiw (subst n) seed

24 lamb (subst n) lamb

100 L 5:9

101 Feist, op.cit., p. 437a. slauhts mit idg. suffix -ti- (s.u. aids) abl. von slahan idg. Gdf. slk-ti-
24 **idreigon** (wv.II) to repeat

**idreiga** (subst f) repentance

23 **jer** (subst n) year

23 **lewjan** (wv.I) to betray

**lew** (subst n) opportunity

23 **saljan** (wv.I) to dwell, remain

**salibwa** (subst f) shelter

23 **slepan** (str.v.7) sleep

**slepa** (subst m) sleep

22 **fairina** (subst f) accusation, reproach, charge for complaint

**un-fairina** (aj) blameless, immaculate

**un-fairinoba** (av) perfectly

**fairinon** (wv.II) to accuse

**un-ga-fairinobs** (aj) irreproachable

22 **swinbs** (aj) strong

**swinboza** (comp) stronger

**ga-swintjan** (wv.I) to fortify

**swinpnan** (wv.IV) to be fortified

**swinbei** (subst f) force

22 **hramjan** (wv.I) to crucify

\[^{102}\] R 7:8;11 2 Cor 5:12 (only acc.sing.) Gal 5:13 (dat.sing)

\[^{103}\] 1 Cor 16:7

\[^{104}\] J 18:38

\[^{105}\] 1 Th 3:13
ana-biwan (wv.III) to serve
bius (subst m) servant
bewisa (subst n pl.) servants 106

wahsjan (str.v.6) to grow up
us-wahst (subst f) growth
wahstus (subst m) growth

magabs (subst f) maiden
magus (subst m) boy
magula (subst m) little boy
mawi (subst f) maid
mawilo (subst f) little maid

mota (subst f) custom
motareis (subst m) custom officer

gairnei (subst f) wish
/gairns (aj) longing for
gairnian (wv.I) desire
gairuni (subst n) passion

fairguni (subst n) mountain 107

drobian (wv.I) to cause trouble
drobnan (wv.IV) to become anxious
drobsna (subst m) revolution

106 Col 3:22. 4:1

107 Feist, op.cit., p. 138. a. Urkelt. [actually Preceltic]
perkunia, später mit Abfall des anlaut. p: *erkunia.
ga-blaihan (str.v.7) to console, take in one's arms

handugs (aj) wise

handugei (subst f) wisdom

skafts (subst f) creation

skaftjan (wv.I) to create

dal (subst m? n?) valley pit

dalap (av) down

ib-dalja (subst m) mountain ridge

hnaiws (aj) lowly

hnaiwjan (wv.I) to humiliate

hnaiwins (subst f) humiliation

hneiwan (str.v.1) bend down

fimf (num) five

fimta (ord) fifth

taihswo (subst f) right hand (aj) right

fon (subst n) fire

funisks (aj) fiery

unledi (subst f) poverty

unlebs (aj) poor

gu-unledjan (wv.I) make poor

mela (subst m) bushel

haims (subst f) hamlet

af-haims (aj) away from home

haimopli (subst n) land, possession, farm

108 L 6:39

109 L 1:48 dative only
20  **hwar** (av) where

    /

20  **dauhtar** (subst f) daughter

    /

20  **aufto** (av) may be

20  **mins** (av. to compar. miniza)

    **minznan** (wv.IV) to become less

19  **sniumjan** (wv.I) to hasten

    **sniumundo** (av) quickly

    **sniwan** (str.v.5) to hasten

19  **hazjan** (wv.I) to praise

    **hazeins** (subst f) praise

19  **bauan** (wv.III) dwell, live

    **bauains** (subst f) dwelling

19  **daur** (subst n) door

    /

19  **fraisan** (str.7) to tempt

    **fraistubni** (subst f) temptation

19  **ja** (affirm.part) yes

    /

19  **gaur** (aj) sade

    **gautrein** (subst f) sadness

    **gaurjan** (wv.I) to grieve

19  **blob** (subst n) blood

19  **winna** (subst f) suffering

    **winnan** (str.v.3) suffer

    **wunns** (subst f) suffering

    **winno** (subst f) pain
19 saurqa (subst f) care
saurqan (wv.III) to sorrow

18 airzjan (wv.I) to deceive
airzei (aj) astray
airziba (subst f) error

18 aljan (subst n) zeal
aljanon (wv.II) to make angry

18 talzjan (wv.I) to instruct
talzeins (subst f) instruction
un-tals (aj) disobedient

18 wato (subst n) water

18 galga (subst m) cross

18 razn (subst n) house

17 spillon (wv.II) to announce
spilla (subst m) announcer
un-uspillons (aj) indescribable
spill (subst n) legend

17 siggwan (str.v.3) sing, read
saggws (subst m) voice, song

17 riurs (aj) transitory, mortal

\[110^2\text{ Cor 9:15} \]
\[111^R\text{ R 11:33} \]
\[112^\text{ Eph 5:19} \]
\[113^2\text{ Cor 3:15} \]
\[114^2\text{ Cor 4:11} \]
riurei (subst f) destruction
riurjan (wv.I) to perish

17 gius (aj) alive
giujan (wv.I) to give life
giunan (wv.IV) to be made alive
ana-giujan115 inflame

17 miduma (subst f) midst
midumon (wv.II) to mediate
midumonds (subst m) mediator
midjis (aj) middle

17 kaurjan (wv.I) to oppress
kaurei (subst f) burden
kauris (aj) heavy
un-kaureins (subst f) not burdensome
kauriba (subst f) burden

17 ga-pairisan (str.v.3) to be withered116
parzjan (wv.I) omit
paursjan (wv.I) to dry
paursnan (wv.IV) to become dry
paursus (aj) dry

17 dulb (subst f) feast
dulpian (wv.I) to celebrate

17 bruks (aj) useful
brukjan (wv.I) to use

17 hindar (prep) behind

115 2 Ti 1:6
116 Mc 3:1,3
16 āusō (subst n) ear
16 wein (subst. n) wine
16 hwileikis (pron.) what sort of
16 greipan (str.v.7) to seize
16 fadar (subst m) father
    fadrein (subst n) paternity
16 audagei (subst f) bliss
    audagjan (wv.I) to enrich
    audag (aj) holy
16 marzeins (subst f) anger
    marzjan (wv.I) to be angry
    af-marzeins: deception
16 af-hwapnan (wv.IV) to be choked
    af-hwapjan (wv.I) to choke
16 gaumjan (wv.I) to notice
16 sineigs (aj) old
16 kas (subst n) vessel
    kasja (subst m) potter
16 skatts (subst m) money
    skattja (subst m) money changer
16 bliuhan (str.v.2) to flee
    blauhs (subst m) flight
16 wilwa (subst m) think
    wiljan (str.v.3) to rob
    wulwa (subst f) robbery
16 **bwairhs** (aj) inclined to anger, quick tempered

**bwairhei** (subst f) anger

16 **ufta** (av) often

16 **sweiban** (str.v.1) to cease

16 **busundi** (num) thousand

15 **fisks** (subst m) fish

**fiskja** (subst m) fisherman

**fiskon** (wv.II) to fish

15 **taql** (subst n) hair

**tahjan** (wv.I) to tear

**distaheins** (subst f) dispersion

**distahjan** (wv.I) to waste

15 **mabl** (subst n) market place

**mablei** (subst f) discourse

**mabljan** (wv.I) to give a speech

**faura-mableis** (subst m) supervisor

15 **náubjan** (wv.I) to force, urge strongly

**náups** (subst f) need

**naudi** (subst f) need

15 **anda-láus** (aj) endless

15 **miton** (wv.II) to consider

**mitadja** (subst f) measure

**mitaps** (subst f) measure

117 Holthausen, *op.cit.* p. 105 zu dis-tahjan

118 J 7:35 Feist, *op.cit.*, 120b

119 L 14:23 Gal 6:12
skáidan (str.v.7) to divide
af-skáidan: excommunicate

gá-skaideins (subst f) divorce

gá-skáidnan (wv.IV) to be separated

stikls (subst m) cup
stiks (subst m) point

mibbanei (conj) while

tulgus (aj) solid
tulgiba (subst f) security
tulgjan (wv.I) to consolidate
gá-tulgjan: persevere

widuwo (subst f) widow
widuwairns (subst f) orphan

aware (av) in vain

munbs (subst m) mouth

sprauto (av) quickly

spedists (aj) late  spediza (comp.) later
spedumists, spedists (superl.) latest

kuni (subst n) gender, race
kunds (aj) descendant

in-kunja (subst m) descendant of the same family

knobs (subst f) nation

120 L 6:22
121 Holthausen, op.cit., p. 100.
122 R 11:23
123 Mt 27:64
14 aiwiski (subst n) shame
aiwiskon (wv.II) to put to shame
un-aiwiskis (aj) shameless
14 asans (subst f) harvest
asneis (subst m) laborer
14 hatan (wv.III) to hate
hatis (subst n) hate
hatizon (wv.II) to be angry
hatjan (wv.I) to hate
14 stiggan (str.v.3) to thrust
ga-staggjan (wv.I) to collide
bi-stugg (subst n) push
14 hwairban (str.v.3) walk
hwarbon (wv.II) to go about
ga-hwairbs (aj) obedient
14 sabs (aj) satisfied
sobjan (wv.I) to be satisfied
sob (subst n) satiation
14 sibun (num) seven
14 swistar (subst f) sister
14 skeima (subst m) light
skeinan (wv.IV) to glow

124Mc 12:22
125Ph 3:5
126Feist, op.cit. 43lb. J:3 - mit idg. suffix -mo-
(s.u. barms) von idg. Wzl. skei - leuchten (skeinan)
skeirs (aj)
skeireins\textsuperscript{127} (subst m) interpretation
ga-skeirjan (wv.I) to explain

distjan (wv.III) to reverence

einjan (wv.I) to cut

juban (av) already

\textprime{aukan} (str.v.7) to grow

\textprime{gredags} (aj) hungry
\textprime{gredon} (wv.II) to be hungry
\textprime{gredus} (subst m) hunger

ga-hwatjan (wv.I) to sharpen

\textprime{hwassaha} (av) strongly
\textprime{hwassei} (subst f) severity
\textprime{ga-hwotjan} (wv.I) to be threatened

\textprime{itan} (str.v.5) to eat
\textprime{af-etja} (subst m) glutton
\textprime{fra-atjan} (wv.I) to bring to eat
\textprime{uz-eta} (subst m) manger

\textprime{raidjan} (wv.I) to determine
\textprime{ga-raips} (aj) ordered
\textprime{ga-raideins} (subst f) ordinance

\textprime{bliggwan} (str.v.3) to beat, bruise
\textprime{af-aikan} (str.v.7) to deny

\textsuperscript{127} Feist, op.cit., p.432a. abgel. von idg.Wzl. skei-leuchten mit idg. Suffix -ro- (s.u.baitrs)
lisan (str.v.5) to gather
af-hamon (wv.II) to get undressed
bande (conj) when
dwals (aj) foolish
dwaliba (subst f) foolishness
dwalmon (wv.II) to be foolish
andeis (subst m) end, high point
andjan (wv.I) to end
all-andja (aj) complete
falban (str.v.7) to fold
falbs (aj) fold
falpei (subst f) [in ain-falpei: simplicity]
lekeis (subst m) physician
lekinon (wv.II) to heal
lekinassus (subst m) healing process
fra-gildan (str.v.3) to repay, give back
gild (subst n) taxes
gilstr (subst n) taxes128
hältst (subst f) dispute
hältstjan (wv.I) to strive, struggle, fight129, compete, engage in a contest130
land (subst n) property

128 only acc-pl. R 13:6
129 Ph 1:30
130 2 Ti 2:5a.
mizdo (subst f) reward
bagms (subst m) tree
balgs (subst m) hose, leather bag
hauns (aj) humble
haunjan (wv.I) to humiliate
haunipa (subst f) humility

in-maidjan (wv.I) to change, alter, exchange
ga-maids (aj) crippled
in-maideins (subst f) something given in exchange
maideins (subst f) mix up
ga-mains (aj) common
maipms (subst n) gift

waurts (subst f) root
ga-nohs (aj) sufficient
ga-nohan (wv.I) to give satisfaction
ga-nohnan (wv.IV) to be sufficient

swamms (subst m) sponge
tigus (subst m) decade
af-motjan (wv.I) to meet
uhfteigs (aj unoccupied)
uhfteigo (av) at the right time
bi-uhti (subst n) habit, custom
uhtiugs (aj) appropriate
bi-uhts (aj) used

Mk 8:37
12 **taihun** (num) ten

12 **wakan** (str.v.6) to watch

**waknan** (wv.IV) to watch

**wahtwo** (subst f) watch

**wokains** (subst f) watchfulness

**wokrs** (subst m) interest

**wakjan** (wv.I) to wake up

11 **driugan** (str.v.2) to take the field

**drauhts** (subst f) army

**drauhtinassus** (subst m) campaign

**drauhtinon** (wv.II) to make war

11 **graba** (subst f) ditch

**graban** (str.v.6) to dig

**groba** (subst f) grave

11 **swein** (subst n) swine

11 **biufs** (subst m) thief

**biubi** (subst n) theft

**biubjo** (av) secretly

11 **breihan** (str.v.1) to press upon

**breihals** (subst n) oppression

11 **in-winds** (aj) unjust

**in-windiba** (subst f) injustice

11 **rakjan** (wv.I) to stretch

**rikan** (str.v.5) to heap up

**rahton** (wv.II) to explain\(^\text{132}\)

\(^{132}\) Feist, *op.cit.* p. 392b. 2 Cor 9:1
salbon (wv.II) to anoint
salbons (subst f) ointment

bleipei (subst f) mercy, generosity
bleipjan (wv.I) to have pity
bleips (aj) compassionate
ga-bleibeins (subst f) pity

baurnus (subst m) thorn
baurnein (aj) thorny

no (conj.neg.) no

alew (subst n) olive, oil
alevja (aj) oily

fidvor (num) four

agqwjan (wv.I) to oppress
agqvus (aj) narrow
agqviipa (subst f) anguish
agqwei (subst f) restriction

laiks (subst m) dance
lakan (str.v.7) to leap for joy
bi-lakan: ridicule

maurpr (subst n) murder
maurprjan (wv.I) to murder
maurprja (subst m) murderer

133 R 12:1; Gal 5:22
134 L 14:29


10  
  **faurhts** (aj) fearful
  **faurhtjan** (wv.I) to fear
  **faurhtsei** (subst f) fear, cowardice

10  
  **skaman** (w.v.III) to be ashamed
  **skands** (subst f) shame, ignominy

10  
  **brinnan** (str.v.3) to burn
  **brinno** (subst f) fever
  **ga-brannjan** (wv.I) to burn
  **brunna** (subst m) fountain
  **ala-brunsts** (subst f) burning sacrifice

10  
  **hwaitei** (subst m) wheat
  **hweits** (aj) white
  **ga-hweitjan** (wv.I) to make white

10  
  **balbs** (aj) brave
  **balbaba** (av) bravely
  **balbei** (subst f) courage
  **balbjan** (wv.I) to be brave

10  
  **nagabs** (aj) naked
  **nagadei** (subst f) nakedness

10  
  **wan** (subst n) lack
  **wanains** (subst f) deficiency
  **wans** (aj) lacking

10  
  **bahan** (str.v.3) to be silent
  **bahains** (subst f) silence

135  
  2 Ti 1:7
bai (num.dual) both

bajobs (num.dual) both

sundro (av) alone

beistjan (wv.I) to leaven

beist (subst n) leaven

un-beisti (subst f) unleavened bread

fula (subst m) foal

milhma (subst m) cloud

wamba (subst f) belly

wai (interj. woe

wainahs (aj) miserable

wainjan (wv.I) to lament

weihan (str.v.1) to fight

waihjo (subst f) battle

huzd (subst n) treasure

huzdjan (wv.I) to collect

swaran (str.v.6) to swear

ufar-swara (subst m) perjurer

kaupatjan (wv.I) to strike, buffet

razda (subst f) language, tongue

weihs (subst n) village, town

giutan (str.v.2) to pour

us-gutan (wv.IV) to be spilled out

anda-launi (subst n) reward

brup-faps (subst m) groom
himina-kunds (aj) of heavenly origin

gabatnan (wv.IV) to benefit
bota (subst f) advantage
botjan (wv.I) to avail

gairrei (subst f) meekness
gaîrrus (aj) gentle

hunsl (subst n) sacrifice
hunsljian (wv.I) to sacrifice
hunslastabs (subst m) altar
un-hunslags (aj) irreconcilable

kara (subst f) care
karon (wv.II) to care
un-karja (aj) careless

gamalwjan (wv.I) to grind
malan (str.v.6) to grind
malma (subst m) sand
mulda (subst f) dust

ganauha (136) (subst m) abundance, contentment
bi-nauhan (pret.pres.) is permitted

neib (subst n) envy
and-neiba (aj) hostile

skabis (subst n) injustice, wrongdoing
skabjan (wv.I) to damage, injure
skabjis (aj) hurtful
skabaila (subst m) wrongdoing

136 Cor 9:8; 1 Ti 6:6
hairus (subst m) sword
iup (av) upwards
iupana (av) opposite
iupabno (av) above
af-lifnan (wv.IV) to remain
bi-laibjan (wv.I) to leave
bi-laif (subst n) remnant
laiba (subst f) remnant
kniu (subst n) knee
knussjan (wv.I) to kneel
sleipei (subst f) danger
ga-sleibjan (wv.I) to endanger
sleiba (subst f) danger, loss
swegniba (subst f) joy, exultation
swegnjan (wv.I) to rejoice, rule
ga-swogjan (wv.I) to sigh
swogatjan (wv.I) to sigh
bireiki (subst f) danger
speiwan (str.v.1) to spit
and-tilon (wv.II) to be devoted to
til (aj) fitting
gatils (aj) fitting
gatilaba (av) fittingly

137 Ph 3:7,8
138 L 1:14
139 Col 3:15
weipan (str.v.1) to crown with a garland
waips (subst m) crown
faura-waipjan (w.v.I) to wrap
wipja (subst f) crown, wreath

ga-widan (str.v.5) to bind
ga-wiss (subst f) connection
us-wiss (aj) loose

wrohjan (ww.I) to accuse
wrohs (subst f) accusation, complaint

haldan (str.v.7) to hold, feed cattle

aihtron (ww.II) to beg
aihtrons (subst f) prayer

fodjan (ww.I) to feed
fodeins (subst f) food

gauja (subst m) inhabitant of a district
gawi (subst n) district

siggan (str.v.3) to sink
sagg (subst m) west, sunset
saggjan (ww.I) to sink

simle (av) once

niun (num) nine

air (av) soon; airs (av.conj.) sooner
airizans (subst m pl.) ancestors

witan (ww.III) to watch
at-witains (subst f) observation
8 idweit (subst n) reproach
   idweitjan (wv.I) to reprove
8 beitan (str.v.1) to bite
   anda-beit (subst n) punishment
8 beihan (str.v.1) to press upon
8 hunda-fabs (subst m) centurion
8 nahta-mats (subst m) dinner
8 fra-hinban (str.v.3) to capture
   hunbs (subst m) only acc.sg.\textsuperscript{140} capture
8 ibnassus (subst m) equality
   ga-ibnjan (wv.I) to equalize
   ibns (aj) equal
8 niuklahs (aj) childish
   niuklahei (subst f) pusillanimity\textsuperscript{141}
8 sutis (aj) mild, bearable, endurable\textsuperscript{142}
   un-suti (subst n) revolution, unruliness\textsuperscript{143}
8 wamm (subst n) spot
   un-wammei (subst f) immaculateness
   ana-wammjan (wv.I) to soil
   ga-wamma (aj) common, unclean
   un-wamms (aj blameless

\textsuperscript{140} E 4:8
\textsuperscript{141} Sk 7:7
\textsuperscript{142} Mt. 11:24   L 10:12   Mk 6:11
\textsuperscript{143} 2 Cor 6:5
8 gasts (subst m) stranger
7 mena (subst m) moon, month
7 wargipa (subst f) condemnation
  ga-wargjan (wv.I) to curse
  ga-wargeins (subst f) condemnation
7 hana (subst m) rooster
7 badi (subst n) bed
7 fawai (aj) a few
7 skadus (subst m) shade
  ga-skadweins (subst f) covering, clothing
  ufar-skadwjan (wv.I) to cast a shade
7 ga-staldan (str.v.7) to possess
  ga-stalds (aj) greedy of gain
  and-stalds (subst n) offering
7 gipus (subst m) stomach
  laus-gipra (aj) sober
  laus-giprei (subst f) fast
7 sigljo (subst f) seal
  sigljjan (wv.I) to seal
7 silubr (subst n) silver
  silubreins (aj) of silver
7 nipjo (subst f) relative
  nibjia (subst m) relative
7 niutan (str.v.2) to enjoy
ga-niutan: to catch
nuta (subst m) fisherman
un-nuts (aj) unnecessary

diwan (str.v.5) to die
un-diwanei (subst f) immortality

blostreis (subst f) admirer
blotan (str.v.7) to worship
blotinassus (subst m) admiration
us-bloteins (subst f) prayer

brunjo (subst f) breastplate
brusts (subst f) breast

filleins (aj) leathern
faurafill (subst n) foreskin

faura-hah (subst n) curtain
hahan (str.v.7) to hang
us-hahan sik to hang oneself
ga-hahjos (subst f) chronological order

hardus (aj) strong
harduba (av) hardly
hardjan (wv.I) to harden

haipi (subst f) field, plot
haipiwisks (aj) wild, found in the open field
haibno (subst f) heathen

144 Mk 12:13
145 L 1:3
nati (subst n) casting net
skilligge (subst m) shilling
naus (subst m) corpse
nawistron (vv.II) to bury
nawis (aj) dead
maudjan (vv.I) to remember
ga-maudeins (subst f) remembrance
azet (aj) easy
azetaba (av) easily
skohe (subst m) shoe
ga-skohi (subst n) sandals
ga-skohes (aj) having shoes on
marka (subst f) boundary
ga-marko (subst f) woman neighbor, on the border
airus (subst m) messenger
airinon (vv.II) to be a messenger
balweins (subst f) pain, torture
balwjan (vv.I) to suffer torture
daubjan (vv.I) to make deaf
daubnan (vv.IV) to become deaf
daubei (subst f) hardness
daufs (aj) deaf
daubiba (subst ) deafness
huggrjan (vv.I) to starve
huhrus (subst m) hunger

146. Th 8:6,29
af-skiuban (str.v.2) reject

skufts (subst n) hair

gafribon (wv.II) to reconcile
gafribons (subst f) reconciliation

rabjan (str.v.6) to count
rabio (subst f) account

frei-hals (subst m) freedom

warmjan (wv.I) to warm

bandei (conj. because, since

in-trusgjan (wv.I) to engraft

bi-kukjan (wv.I) to kiss

paida (subst f) coat
gapaidon (wv.II) to put on, wear

reiro (subst f) trembling
reirjan (wv.III) to tremble

fuqls: bird

tandjan (wv.I) to light
tundnan (wv.IV) to catch fire

waltjan (wv.I) to roll

us: to cause to fall, destroy, ruin

walteins (subst f) change

147 R 11:1 1 T 1:19
148 2 Ti 2:18  Tit 1:11
149 2 Ti 2:14
kindins (subst m) governor
wars (aj) prudent
warei (subst f) cunning
wards (subst m) guard
wardja (subst m) guard
hlifan (str.v.5) to steal
baubs (aj) mute
faran (str.v.6) to go
farjan (wv.I) to go
us-farbo (subst f) going out
skohls (subst n) demon
kaurns (subst n) corn
tagr (subst n) tear
tagrijan (wv.I) to cry
in-widan (str.v.5) to deny, set aside the commandments of God
saihs (num) six saihsta (6th)
hrot (subst n) roof
ahwa (subst f) water
in-feinan (wv.IV) to be moved with compassion
aglaitei (subst f) lasciviousness
us-grudja (subst m) discouraged person
hunda (num) hundred

Mk 7:9
6 ga-baurjaba (av) gladly
   ga-baurjobus: only dat.pl. desire

5 frei-hals (subst m) freedom
5 hiuhma (subst m) crowd
5 af-slaübnan (wv.IV) to be at loss
   slaübjan (wv.I) to distress
5 stiurjan (wv.I) to establish
   us-stiuriba (av) unbridled
   us-stiurei (subst f) licentiousness
5 ga-suljan (wv.I) to build
   sauls (subst f) column
5 wadi (subst n) pledge
   ga-wadjon (wv.II) to be engaged
5 swa-luaps (pon) as long as
5 aibs (subst m) oath
   uf-aibe (aj) sworn in
   only nom.pl.masc.
5 finban (str.v.3) to find out, come to know
5 hleipra (subst f) tent
   hleiprijan (wv.I) to camp, put up camp
5 maurgins (subst m) morning
5 ga-riurdei (subst f) modesty
   ga-riubs (aj) honest
5 ga-daursan (pret.pres) to dare
5 ga-dabanc (strv.6) to happen, be seemly
   ga-dobs (aj) suitable

151L 8:14
152N 6:18
wlaiton (wv.II) to look around
wlits (subst m) face

ga-bwasjan (wv.I) to consolidate
bwastipa (subst f) security

hilpan (str.v.3) to help

af-sliupan (str.v.2) to slip
af-slaupan(wv.I) to strike off
sliupan: to slip

hlahjan (str.v.6) to ridicule someone

fani (subst n) mud

grundu-waddjus (subst m) foundation

smakka bagms (subst m) fig tree

ga-tarhjan (wv.I) to mark, characterize

raus (subst n) reed

slawan (wv.III) to be quiet

wintrus (subst m) winter

wizon (wv.II) to shake
anda-wizns (subst f) pay

ga-wizneigs (aj) full of joy

af-swairban (str.v.3) to wipe out

natjan (wv.I) to wet

bragjan (wv.I) to run

eiban (cnj) therefore

sunno (subst f) sun

swaihra(subst m) father-in-law

swaihro (subst f) mother-in-law

153 2T 3:6
5 aha (subst n) ear of grain
    ahana (subst f) chaff
5 hruk (subst ?) crowing
    hrukjan (wv.I) to crow
4 snaga (subst m) outer garment
4 halts (aj) lame
4 halbs (aj) half
    halba (subst f) half, side
4 tainjo (subst f) basket
    tains (subst f) branch
4 haurds (subst f) door
4 hliuma (subst m) hearing
4 hláuts (subst m) lot
4 abrs (aj) strong
    abraba (av) very much
    bi-abrjan (wv.I) to be amazed
4 modags (aj) angry
    mops (subst m) courage, wrath
4 rums (aj) spacious
    ur-rumnan (wv.IV) to expand
    rum (subst n) room
4 rign (subst n) rain
    rignjan (wv.I) to rain
4 us-baugjan (wv.I) to sweep out
    biuqan (str.v.2) to be bent
4 us-filma (aj) horrified
    us-filmei (subst f) horror, amazement
4 gaunon (wv.II) to lament
 gaunobus (subst m) complaint, mourning
4 kalkinassus (subst m) whoredom
 kalkjo (subst f) whore
4 haidus (subst m) way, manner
4 dis-skreitan (str.v.l) to tear
 dis-skritnan (wv.IV) to tear, intrans.
4 maurnan (wv.IV) to be worried
4 ahaks (subst f) dove
4 snutre (aj) wise
 snutrei (subst f) wisdom
4 barizeins (aj) made with barley
 / aurtja (subst m) tenant farmer
4 hunda (subst m) dog
4 awebi (subst n) herd of sheep
 awistr (subst n) sheep, stable
4 naiteins (subst f) defamation
 ga-naitjan (wv.I) to slander
4 iftuma (aj.superl.) next
4 inilo (subst f) excuse
4 keinan (strv.1) to sprout, bud
4 leihwan (strv.1) to lend
4 lein (subst n) linen
4 ga-maurqjan (wv.I) to mutilate, curtail
4 gainon (wv.II) to lament
4 tunbus (subst m) tooth
4 wulfs (subst m) wolf
4 jugga-laubs (subst m) young man
swanagoga-fabs (subst m) synagoge director
wein triu (subst n) grapevine
ahtau (num) eight
ahtuda (num.ord.) eighth
aihwatundi (subst f) thornbush
sinteins (aj) daily
sintein (av) always
saiws (subst m) lake, sea
bi-faihon (wv.II) to cheat
bi-faih (subst n) advantage
bi-sauljan (wv.I) to soil
bi-saulnan (wv.IV) to be soiled
bi-sualeins (subst ) staining
auhjodus (subst m) tumult
auhjon (wv.II) to make noise
eisarn (subst n) iron
eisarneins (aj) made of iron
waihsta (subst m) street corner
alew-bagms (subst m) olive tree
faihu-gairns (aj) money hungry\textsuperscript{154}, covetous
lausgibrs (aj) having an empty stomach
hwabian (wv.I) to foam
hwabo (subst f) foam
guma (subst m) man
gumein (subst n) little man

\textsuperscript{154}Tit 1:11
3 baitrei (subst f) bitterness
   baitrs (aj) bitter
   baîtreba (av) bitterly
3 tweifls (subst m) doubt, differentiation, quarrel
   tweifleins (subst f) doubt
   tweifljan (wv.I) to doubt
3 straujan (wv.I) to spread
   ga-straujan: spread
   uf-straujan: spread something underneath
3 auhsa (subst m) oxen
3 wraton (wv.II) to take a trip
   wratodus (subst m) trip
3 arms (subst m) arm
3 fera (subst f) side
3 mes (subst n) dish, table
3 saûpe (subst m) sacrifice
3 stiur (subst m) bull
3 sibja (subst f) relationship
   unsibjis (aj) lawless
   ga-sibjon (wv.II) reconcile
3 daura-warda (subst f) woman doorkeeper
   daura-wardo (subst f) woman doorkeeper
   daura-wards (subst m) doorkeeper
3 handu-waurhts (aj) hand made

155 R 14:1

156 Mk 15:28
midjun-gards (subst m) globe, earth
wi todalaus (aj) lawless
airks (aj) holy
airknipa (subst f) authenticity
us-braidjan (wv.I) to spread out
braidei (subst f) breadth
braips (aj) broad
luftus (subst m) air
hlas (aj) cheerful, free from anxiety
hlasei (subst f) happiness
'fetjan (wv.I) adorn
ga-feteins (subst f) clothes
hluts (aj) pure
hlutrei (subst f) sincerity
hlutriba (subst f) gaiety
fana (subst m) patch
sainjan (wv.I) to hesitate
seibus (aj) late
lists (subst f) cunning
listeigs (aj) crafty
faba (subst f) hedge
gaidw (subst n) lack
glaqgwo-glaqgwuba (av) accurately, carefully, exactly
gras (subst n) grass
ajukdubs (subst f) eternity
anaks (av) suddenly

157 2 Cor 1:12
arka (subst f) arch, box
azgo (subst f) ashes
banja (subst f) tumor, wound
uf-blesan (str.v.7) to blow up
hansa (subst f) swarm, multitude
af-hrisjan (wv.I) to shake off dust\textsuperscript{158}, wipe off\textsuperscript{159}
ibuks (aj) turned backwards
jau (int.part.) whether
laufs (subst m) leave
mapa (subst m) worm
plat (subst n) cloth, patch
plinsjan (wv.I) to dance
niunehund (num) ninety
rohns (subst f) courtyard
sarwa (subst n.pl) armament, weapons
sifan (wv.III) to rejoice
sigis (subst n) victory
skaban (str.v.6) to shave
skaut (subst m) seam
smakka (subst m) fig
spaurds (subst f) stadium
spilda (subst f) table, slate
stairo (subst f) sterile
stiwit (subst n) patience
ga-supon (wv.II) to season

\textsuperscript{158} L 9:5

\textsuperscript{159} L 10:11
taihund-tehund (num) one hundred
trudan (str.v.4) to tread
un-ga-tass (aj) unbridled (said of speech)
un-ga-tassaba (av) idly
tuggo (subst f) tongue
un-briutan (strv.2) to threaten
wepan (subst n) weapon
wobs (aj) possessed of a demon
swiglon (wv.II) to play the flute
swiglja (subst m) flute player
triu (subst n) tree
triweins (aj) wooden
mati-balgs (subst m) food bag
fruma-baur (subst m) first born, 'only begotten'
fotu-baurd (subst m) foot stool
fulla-vita (aj) complete in knowledge
fidurragino (subst m) tetrach
gasti-godei (subst f) hospitality
laus-a-waurds (aj) speaking empty words
lukarn-stapa (subst m) candlestick
man-leika (subst m) image
mari-saïws (subst m) lake
briskan (str.v.3) to thresh
ga-brask (subst n) threshing floor
staua-stols (subst m) tribunal
buthaurn (subst m) trumpet
waila-spillon (wv.II) to preach good news
weina-tains (subst m) vine
wilja-halbeí (subst f) inclination, favor

propjan (wv.I) to train

us-probeins (subst f) practice

aurahjons (subst pl.) graves

qa-geigan (wv.III) to gain

laggei (subst f) length

laggs (aj) long

an (int.part.) then?

dis-hniupan (str.v.2) to break

dis-hnupnan (wv.IV) to be destroyed

kilbeí (subst f) womb

in-kilbeí (aj) pregnant

lofa (subst m) palm of hand

anbar-leiki (aj) built differently

gramst (subst n) splinter

hawi (subst n) hay

hnasqus (aj) soft 160

anza (subst m) beam (dative only) 161

tewa (subst f) order

tewjan (wv.I) to order

ana-nanbjan (wv.I) to take courage

sidon (wv.II) to exercise

sidus (subst m) custom

us-skarjan (wv.I) to cover oneself

faura-tani (subst n) miracle

160 Mt 11:8, 8
161 L 6:41, 42
aina-mundipa (subst f) unanimity
hauh-hairts (aj) haughty
hauh-hairtei (subst f) arrogance
naudi-bandi (subst f) chain, fetter
skauda-raip (subst n) shoe lace
flauts (aj) boastful
flautjan (wv.I) to boast
gulp (subst n) gold
gulbeins (aj) golden
kriustan (str.v.2) to gnash
krusts (subst m) gnashing
klismo (subst f) cymbal
klismjan (wv.I) to cry out loudly
mildeis (aj) mild
mildipa (subst f) mildness, kindness
mundon (wv.II) to look at something
mundrei (subst f) goal
niuhseins (subst f) news
bi-niuhsjan (wv.I) to inform
swartizl (subst n) ink
swarts (aj) black
ga-timan (str.v.4) to suit
ga-temiha (av) suitable
blahejan (wv.I) to frighten
ga-blahsman (wv.IV) to frighten, to confuse

162 1 Cor 13:1
163 L 1:29
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>winja</td>
<td>grazing place, pasture</td>
</tr>
<tr>
<td>un-wunands</td>
<td>(part.past) worried</td>
</tr>
<tr>
<td>wulla</td>
<td>(subst f) wool</td>
</tr>
<tr>
<td>wullareis</td>
<td>(subst m) bleacher fuller</td>
</tr>
<tr>
<td>uz-anan</td>
<td>(str.v.6) to expire</td>
</tr>
<tr>
<td>anno</td>
<td>(subst f) pay</td>
</tr>
<tr>
<td>abn</td>
<td>(subst n) year</td>
</tr>
<tr>
<td>at-abni</td>
<td>year</td>
</tr>
<tr>
<td>aurkeis</td>
<td>(subst m) pitcher</td>
</tr>
<tr>
<td>hilms</td>
<td>(subst m) helmet</td>
</tr>
<tr>
<td>bairgahei</td>
<td>(subst f) mountainous region</td>
</tr>
<tr>
<td>dauhts</td>
<td>(subst f) feast, reception</td>
</tr>
<tr>
<td>dius</td>
<td>(subst n) wild beast</td>
</tr>
<tr>
<td>fauho</td>
<td>(subst f) fox</td>
</tr>
<tr>
<td>fitan</td>
<td>(str.v.5) to travail in birth</td>
</tr>
<tr>
<td>ga-faurds</td>
<td>(subst f) counsel</td>
</tr>
<tr>
<td>gads</td>
<td>(subst m) thorn, sting, goad</td>
</tr>
<tr>
<td>gramjan</td>
<td>(wv.I) to anger</td>
</tr>
<tr>
<td>ga-grefts</td>
<td>(subst f) decree</td>
</tr>
<tr>
<td>halks</td>
<td>(aj) empty</td>
</tr>
<tr>
<td>harjis</td>
<td>(subst m) army</td>
</tr>
<tr>
<td>hauri</td>
<td>(subst n) charcoal</td>
</tr>
<tr>
<td>heito</td>
<td>(subst f) fever</td>
</tr>
<tr>
<td>hiufan</td>
<td>(str.v.2) to lament</td>
</tr>
<tr>
<td>hlamma</td>
<td>(subst f) trap</td>
</tr>
<tr>
<td>holon</td>
<td>(wv.II) to calumniate, extort money by violence</td>
</tr>
</tbody>
</table>

164. 1 Cor 15:55, 56
165. 1 Cor 3:14
hups (subst m) hip
kalds (aj) cold
kinnus (subst f) cheek
lasiws (aj) weak
leihts (aj) light
nidwa (subst f) rust
bi-raubon (wv.II) to rob
in-rauhtjan (wv.I) to be angry, to be moved
dragan (str.v.6) to carry, to heap up
stoma (subst m) material
raupian (wv.I) to pull out
aglait-ga-stalds (aj) fond of dishonest gain
sparwa (subst m) sparrow
stautan (str.v.7) to smite
swumfsl (subst n) pool
uf-banjan (wv.I) to stretch
beihs (subst n) time
at-binsan (str.v.3) to attract
wairilo (subst f) lip
waurm (subst m) worm
wobeis (aj) sweet
aurtigards (subst m) garden
weina basi (subst n) "wine berry", grape
brobru lubo (subst f) brotherly love
faihu-geiro (subst f) greediness
filu-deisei (subst f) craftiness

166 J 11:33,38
fulla-weisjan (wv.I) to convince
fulla-fahjan (wv.III) to serve
nebla (subst f) needle
gumakunds (aj) male
lagga-modei (subst f) patience
liugna-praufetus (subst m) false prophet
sigis-laun (subst m) reward, prize of victory
bahujabai (conj) even if
saulil (subst n) sun
sinap (subst n) mustard
skura (subst f) storm
bi-smeitan (str.v.1) to anoint
busundi-fabs (subst m) leader of a thousand men
ubil-tojis (aj) evil-doer
witoda-fasteis (subst m) law enforcer, teacher of the law
witoda-laisareis (subst m) scientist, teacher of the law
sair (subst n) pain
hropeigs (aj) victorious
hwairnei (subst f) skull
liudan (str.v.2) to grow, to spring up
mimz (subst n) flesh
mammo (subst f) flesh
skauns (aj) beautiful, fair
us-staggan (str.v.6) to pluck out
ga-staúrknan (wv.IV) to dry up
barusnjanj (wv.I) to honor, be reverent
gadliggs (subst m) cousin
aleina (subst f) yard, ell
1 ams or amsa (subst m) shoulder (only acc.pl.)\textsuperscript{167}
1 aibr or tibr (subst ?) sacrifice
1 agizi (subst f) axe
1 ara (subst m) eagle, vulture
1 arhwazna (subst f) arrow
1 arjan (wv.I) to plow
1 arniba (av) safely, surely
1 astab (subst ?) certainty
1 auhns (subst m) oven
1 aurali (subst n) veil
1 awo (subst f) grandmother
1 uf-bauljan (wv.I) to blow up
1 un-biari (subst n) wild beast
1 bloma (subst m) lily, flower
1 bnauan (str.v.7) to rub
1 brubs (subst f) newly wed
1 daddjan (wv.I) to suckle
1 faur-dammjan (wv.I) to block
1 ga-dauka (subst m) house companion, relative
1 af-dojan (wv.I) to fatigue (trans)
1 bihwe (inter.av) at what\textsuperscript{168}
1 ga-draban (str.v.6) to hew out
1 drunjus (subst m) echo, sound
1 dulgs (subst m) debt
1 fairzna (subst f) heel

\textsuperscript{167} L 15:5; in Feist L 15:15 op.cit. p. 40b (printing mistake)
\textsuperscript{168} L 1:18
| 1 | **ferja** (subst m) spy          |
| 1 | **figgrs** (subst m) finger      |
| 1 | **flahta** or **flahto** (subst f) only dat.plur. twist, braid |
| 1 | **flodus** (subst f) flood       |
| 1 | **flokan** (str.v.7) to lament, mourn |
| 1 | **fodr** (subst n) sheath        |
| 1 | **frius** (subst n) frost        |
| 1 | **gansjan** (wv.I) to cause      |
| 1 | **dis-wiss** (subst f) death     |
| 1 | **fuls** (aj) foul               |
| 1 | **garuubs** (subst n) modesty    |
| 1 | **gatwo** (subst f) street       |
| 1 | **gibla** (subst m) gable        |
| 1 | **glitmunjan** (wv.I) to glow    |
| 1 | **grips** (subst f) step         |
| 1 | **gund** (subst n) cancerous tumor, gangrene |
| 1 | **haihs** (aj) one-eyed          |
| 1 | **hairbra** (subst pl) entrails  |
| 1 | **hais** (subst n) torch         |
| 1 | **us-haista** (aj) needy          |
| 1 | **hakuls** (subst m) coat        |
| 1 | **gilba** (subst f) sickle       |
| 1 | **haldis** (av) more, rather     |
| 1 | **halis-aiw** (aj) hardly ever   |
| 1 | **hallus** (subst m) rock, stone |
| 1 | **hais** (subst m) acc.sg. neck  |
| 1 | **hamfs** (aj) mutilated         |
| 1 | **hepjo** (subst f) chamber      |
hindana (av) behind
hindumists (subst n) the furthest
hals-agqa (subst m) neck
hiwi (subst n) appearance
us-hlaupan (str.v.7) to jump up
hleibjan (wv.I) to help someone
hnipnan (wv.IV) to grieve
hnubo (subst f) spinster
hoha (subst m) plow
hrugqa (subst f) stick
andhruskan (wv.III) to question, examine
hugs (subst n) estate
hwilftrjos (subst pl) coffin
jumjo (subst f) heap
kalbo (subst f) calf
kapillon (wv.II) to have the hair cut
kaupon (wv.II) to traffic
ga-kroton (wv.II) to break
laian (wv.III) to revile, abuse someone
us-kijans (past part) to be in bud
lubjaleisei (subst f) sorcery
undar-leija (subst m) the least
af-linnan (str.v.3) to go away
maihstus (subst m) manure
mail (subst n) wrinkle
bi-mampjan (wv.I) to deride, ridicule
manauli (subst n) shape, form (dat.sg.)
marikreitus (subst m) pearl
meqs (subst m) son-in-law
meki (subst m) sword
fra-wairdjan (wv.I) to ruin
militon (wv.II) to be a soldier
milip (subst n) honey
af-mojan (wv.I) to fatigue, become weary
faurmuljan (wv.I) to muzzle
ga-nagljjan (wv.I) to nail
neiwan (str.v.1) to be angry
nota (subst m) boat deck
ana-pragjan (str.v.7) to oppress
pugga (subst m) purse
niban (str.v.5) help
ana-gal (subst n) quiet
gairu (subst n) pillar
miluks (subst f) milk
rasta (subst f) mile
raube (aj) red
rimis (subst n) peace
urrugks (aj) depraved
saihs-tigus (num) sixty
in-saijan: to bind with ropes
saubs (subst f) manner
siujan (wv.I) to sew
skalja (subst f) tile
skewjan (wv.I) to walk
skuggwa (subst m) mirror
slaihts (aj) smooth
1 fra-slindan (str.v.3) to swallow, drink down
1 smalista (superl.) the smallest
1 anasilan (wv.III) to be quiet
1 smaibr (subst n) fatness, richness of plants
1 ga-smipon (wv.II) to achieve with iron
1 snaiws (subst m) snow
1 snarpjan (wv.I) to touch
1 snorjo (subst f) basket
1 spaiskuldr (subst n) spittle
1 spinnan (str.v.3) to spin
1 andstaurran (wv.III) to scold
1 stairno (subst f) star
1 staks (subst m) mark, brand
1 stiks (subst m) moment
1 striks (subst m) stroke in writing
1 stubjus (subst m) dust
1 sulja or suljo (subst f) sole of a shoe
1 subjan (wv.I) to itch
1 af-swaggwian (wv.I) to vacillate
1 uf-swalleins (subst f) swelling, pride
1 swibls (subst m) sulphur
1 stamms (aj) stammering
1 trigo (subst f) grief
1 ana-trimpan (str.v.3) to oppress
1 tugql (subst n) star
1 twai tigjus (num) twenty
1 baurp (subst n) village, field
1 plaquus (aj) soft
1 **bramstei** (subst f) locust, grasshopper
1 **ubizwa** (subst f) hall, portico
1 **ufar-trusnjan** (wv.I) to spread over
1 **undaro** (prep) under
1 **us-walugjan** (wv.I) to throw around
1 **wairdus** (subst m) host
1 **waitei** (av) maybe
1 **wiko** (subst f) order, sequence
1 **uhtwo** (subst f.) morning
1 **us-hulon** (wv.II) to excavate
1 **wribus** (subst m) herd
1 **qa-wrisgan** (str.v.3) to bear fruits
1 **wiprus** (subst m) lamb
1 **wruggo** (subst f) snare
1 **wibon** (wv.II) to shake, wag
1 **wraigs** (aj) crooked
1 **aglaiti-waurdei** (subst f) obscene conversation
1 **aina-baur** (subst f) native
1 **airba-kunds** (aj) of earthy descendence
1 **aiza-smiba** (subst m) coppersmith
1 **alla-werei** (subst f) honesty
1 **ala-barba** (aj) lacking in all
1 **ala-brunstes** (subst f) sacrifice
1 **alja-leikobs** (past.part) meant otherwise
1 **all-andja** (aj) entirely
1 **all-waurstwa** (aj) complete
1 **skildus** (subst m) shield
1 **skilja** (subst m) meat market
us-fratwjan (wv.I) to make wise
frasts (subst m) child
waggareis (subst m) pillow
waggs (subst m) paradise
un-wahs (aj) perfect
liubon (wv.II) to sing praise
asilus (subst m) donkey
o (interj) oh
alja-kuns (aj) of alien descent
alja-leiko (av) otherwise
all-waldands (subst m) the Almighty
asilu-gaïrnus (subst f) donkey mill, millstone
augo-dauro (subst n) window
baira-bagma (subst m) mulberry tree
peika-bagms (subst m) palm tree
balwa-wesei (subst f) malice
fotu-bandì (subst f) foot chain, fetter
akrana-laüs (aj) unfruitful
dulqahatia (subst m) creditor
daubu-bleis (aj) destined to die
wiga-deïna (subst f) thistle
dраuhti-witob (subst m) military service, warfare
hraïwa-dubo (subst f) turtle dove
filu-faihs (aj) colorful
dwala-waurdei (subst m) silly talk
faihu-gawaurki (subst m) money earnings

>Eph 5:4
faihu-geigan (wv.III) to desire, covet
faihu-skula (subst m) debtor
filu-galaufs (aj) valuable, precious
fra-bauhta-boka (subst f) legal deed
frabja-marzeins (subst f) deception
frastisibja (subst f) adoption
Friapwa-milds (aj) benevolent
tarmjan (wv.I) to break out
fulla-frabjan (str.v.6) to be aware
fulla-weis (aj) complete
figgra-gulps (subst n) ring
galiugaxristus (subst m) false Christ
garda-waldans (subst m.part.pres) master of the house
gistra-dagis (av) tomorrow
goda-kunds (aj) of a good ancestry, of noble birth
gilstrameleins (subst f) list, inventory
grinda-frabjis (aj) faint-hearted
guda-faurhts (aj) god-fearing
guda-laus (aj) godless
guda-skaunei (subst f) the shape of God
gud-blostreis (subst m) worshipper of God
gud-hus (subst n) Jewish temple
galiuga-broprs (subst m) false brother
hardu-hairtei (subst f) hardness of heart
hauh-buhts (aj) haughty
heiwa-frauja (subst m) master of the house
hlebra-stakeins (subst f) camp site
hrainja-hairts (aj) of a pure heart
1 hweila-hwa'irs (aj) transitory
1 hweilo-hun (av) only an hour long
1 ibna-leiks (aj) of the same body
1 ibna-skauns (aj) equally beautiful
1 jaind-wa'irs (aj) to that place, thither
1 kuna-wida (subst f) chain, fetter
1 laba-leiko (av) very gladly
1 launa-wargs (aj) ungrateful
1 laus-handja (aj) empty-handed
1 liugna-wa'urds (aj) liar
1 lustu-sama (aj) pleasant
1 manaqfalbs (aj) manifold
1 mana-maurbrja (subst m) murderer
1 mid-gardi-waddjus (subst m) middle wall
1 midja-sweipains (subst f) inundation
1 mikil-buhts (aj) proud
1 mota-stabs (subst m) customs house, toll place
1 muka-modei (subst f) gentleness of character
1 kaisargild (subst n) tribute money
1 naudi-paurfts (subst f) necessity
1 niuja-satibs (aj) neophyte
1 gina-kunds (aj) female
1 sama-frabjis (aj) like minded
1 sama-kunds (aj) of the same sex
1 sama-laubs (aj) equally great, of the same amount
1 samasaivals (aj) unanimous
1 seina-gairns (aj) self-seeking, selfish
1 silba-siuneis (subst f) eye witness
1 swulta-wairbja (subst m) one near death
1 taihun-teweis (aj) having ten rows
1 twalib-wintrus (aj) twelve years old
1 biubi-giss (subst f) benediction
1 biupsillon (wv.II) to preach good news
1 brasa-balbei (subst f) quarrelsomeness
1 untila-malsks (aj) heady, rash
1 wadja-bokos (subst f) certificate of indebtedness
1 wai-fairhwjan (wv.I) to complain
1 waila-debs (subst f) good action
1 waila-merei (subst f) good news
1 waila-giss (subst f) benediction
1 waila-wizns (subst f) good food
1 us-hulon (wv.II) to hew out, hollow out
1 waira-leiko (av) manly
1 waja-merei (subst f) bad reputation
1 waurda-jiuka (subst f) dispute
1 wein-druckja (subst m) drunkard
1 winbi-skauro (subst f) winnonwing fan, winnonwing fork
1 waihsta-stains (subst m) cornerstone
1 baurq-waddjus (subst f) city wall
1 fra-wardjan (wv.I) to ruin
1 gistra-dagis (av) tomorrow
III. SYNONOMY

In the following study of Gothic synonyms, only the semasiological aspect of words has been considered, word order and syntax being ignored. Formative prefixes have generally been excluded from consideration, for Allan Lake Rice in his dissertation *Gothic Prepositional Compounds in Their relationship to Their Greek Originals* has pointed out many of the discrepancies between the use of the Greek and Gothic prefixes. Compounds formed by the addition of negative un- have also been excluded from consideration. The loan translations analyzed by V. Velten have been included in Appendix II. A more complete list of Gothic synonyms, together with a listing of where they occur and the Greek words that they translate, as well as tentative explanations for the choice of the Gothic words, is given pp. 165ff.
niuijs and parihs both render the raw product, as seen in the lat. context. The material here has never been used. Usually niuijs corresponds to kalivos something never done before, an innovation of some kind.

ni wanna plat fanins niuijs siujib

no one sews a piece of unshrunken cloth

ni hxashum lagjib du plata fanan parihis ana snagan

and no one puts a piece of unshrunken cloth on an old garment

rums describes a closed place or a place with limitations

for there was no place for them in the inn L 2:7

staps refers to the open place on the mountain where

wasuh ban hawi manaq ana bamma stada

now there was much grass in that place J 6:10
garahnian  Mt 27:9 b 'price set' Lat. *appreciati*  
sweran  J 8:49 'honor' Lat. *honorifico* *patrem*  
wairbon  Mt 27:9 a 'honor' Lat. *appreciati*

sweran corresponds to *garahnian* and *honorifico* while *garahnian* corresponds to *appreciati* and *wairbon.* Both Gothic words imply a mercantile process or an evaluation.

batei *garahnidedun* *fram* sunum *Israelis*  

*a price that had been set by some of the sons of Israel*

MT 27:9 b

jah *usnemun* crins *tiguns silubreinaize* andawairpi  

bis *wairpodins*  

ka1 *eleboun* id *triákonta* ἀργυρία, τὴν ῥημὴν  

and they took the thirty pieces of silver the price of him

MT 27:9 a

usfulljan  MT 11:1 'finish' Lat. *consummare*  
ustiuhan  MT 10:23 'go through' Lat. *consummare*  

usfulljan renders the Greek meaning of *telew* accomplish, execute better than *ustiuhan* would.

In MT 10:23 the meaning is going through like ἐξάγειν. One can barely finish cities but only go through all of them

jah warp bibe usfullida Jesus anabiusan (paim twalif sikonjan)  

kai ἐφέβετο ὥστε ἑτέλεσεν ὥστιν ἑπταεξάων  

and when Jesus had finished instructing (his twelve disciples)

MT 11:1

as compared to MT 10:23
amen auk qipa izwis, ei ni ustiuhip baurgs (Israelis)

I say to you, you will not have gone through the towns (of Israel)

 tinha : bairgan J 17:15 'keep from evil' Lat. tollere
 : fastan J 8:51 'keep word' Lat servare
 : witan Mt 27:54 'keep watch over'

Lat. custodientes

witan as seen in Mt 27:54 means having custody over as the Latin text indicates: custodientes
fastan 'keep word', and bairgan 'hiding someone from something', in this case evil. Each Gothic word has its counterpart in Latin.

ib hundafabs jah mib imma witandans (Jesus) Mt 27:54

When the centurion and those who were with him keeping watch (over Jesus)

jabai hwas waurd mein fastaib

anyone who keeps my word J 8:51

ak ei bairgais im faura bamma unseljin

but that you should keep them from the evil one J 17:15
Though *filusna* merely means abundance, *ufarassus* renders the meaning of immeasurability, infinity.

By the abundance of revelations, *filusna* and *ufarassus* are used to convey the idea of something beyond measure.

That sin might become sinful beyond measure, R 7:13.

*UPIBOLH*:

- *filusna* 2 Cor 12:7 'abundance'
- *ufarassus* R 7:13 'beyond measure'

*Lat.* magnitudo

*Lat.* supra modum

*Ei waurbi ufarassau frawaũrhta frawaũrhta*

- *ina genwai kai õperybolin amartoulos* 2 Cor 12:7
- *that sin might become sinful beyond measure*

*UPIBOLH*:

- *hauhhairts* 2 Ti 3:2 'arrogant'
- *mikilbuhts* L 1:51 'proud'

*Mikilbuhts* only once renders the mental effort of thinking much of oneself, while *hauhhairts* implies rather a feeling of confidence in oneself.

*distahida mikilbuhtans* L 1:51

- *Eisokopisev uperpfravous*
- *he has scattered the proud*
andhafjan L 10:30 'answer' Lat. suscipiens
gawenjan L 7:43 'suppose' Lat. aestimo

andhafjan usually translates ἀποκρίνεσθαι 'answer', but in this instance it translates ὑπολαμβάνω, literally 'support' or 'take up', but figuratively 'answer'. The suscipiens of the Vulgate is an oddly literal translation of ὑπολαμβάνω.
gawenjan I suppose, Lat. aestimo. By translating ὑπολαμβάνω with gawenjan, the translator has added an element of hope, as if the Greek had ἔλπίζειν. This expectation is present neither in the Greek nor in the Latin text, which on the contrary has an element of doubt.

In both instances the Gothic translators have correctly taken the figurative meaning of ὑπολαμβάνω.

Jesus replying said

Jesus replying said

The one, I suppose, to whom he forgave more.

atáugjan L 6:47 'show' Lat. ostende
gatáiknjan L. 3:7 'show' Lat. ostendit

atáugjan perfective show - corresponds to ostendere and δείκνυμι, while gatáiknjan, here translated 'warn', renders the meaning of teaching and is an extended meaning of
ostendere, implying a listening effort on the part of the pupil or follower and not the mental effort in percipio perception present in ataugjam (auge = eye)

ataugja izwis hwamma galeiks ist

I will show you what he is like L 6:47

hwas gataiknida izwis pliuhan faura bamma

tis uo se 5er uviq vuxeiv dipo rns

who warned (showed) you to flee from this L 3:7

ụọmary : stiwi 2 Cor 1:6 'patience' Lat. passionum

 : pulains L 8:15 'patience' Lat. patientia

stiwi  a word only in Gothic means patience. pulains has at the same time the meaning of patience and suffering.

jah naseinais bizos waurstweigons in stiwitja 2 Cor 1:6

and you patiently endure for salvation

jah akran bairand in pulainai L 8:15

bring forth fruits with patience.

ụstępmach : gaiw 2 Cor 9:12 'wants' Lat. deesse

 : barba 2 Cor 8:14 'want' Lat. inopiae

 : waninassus 1 Cor 16:17 'absence'

Lat. deesse
barba refers to needs of primordial necessity for the body. waninassus and raidw both correspond to Latin deesse and express a) a moral deficiency in human beings as compared to the saints; b) the physical absence of a person.

ni patáinei ist usfulljando raidwa bize weihane
\[\text{\(\text{où \, µόνον \, ἔστιν \, προσναπληροῦσα \, τῇ \, ύπότερμοτῇ \, ἐπὶ \, ἁγίων\)}\]
not only supplies the wants of the saints 2 Cor 9:12

unte izwarana waninassu bái usfullidedun
\[\text{\(\text{dì \, τῷ \, ὑμέτερῳ \, ύπότερῳ \, οὕτω \, ἐνεπληρώσαν\)}\]
they have made up for your absence 1 Cor 16:17

as compared to

in bamma nu mela izwar ufarassus du jínáiize barbom
\[\text{\(\text{ἐν \, τῷ \, νῷ \, καὶ \, τῷ \, ὑμῖν \, περίσσευμα \, εἰς \, τῷ \, ἑκείνῳ \, ύπότερῳ\)}\]
at the present time your abundance (should supply) their want 2 Cor 8:14

\[\text{\(\text{ὑπωταγὴ}: \text{ufháusjan 1 Ti 3:4 'obey' Lat. subditos 'submissive'}\)}\]
\[\text{\(\text{: ufhnáiweins Gal 2:5 'submission' Lat. subjectione}\)}\]

By translating \(\text{ὑπωταγὴ}\) with the present participle of uf- háusjan in this context, the translators rendered the idea of children listening to their parents. ufhnáiweins with the prep. uf corresponds to Lat. subjectione submission.

barna habands ufháusjandona
\[\text{\(\text{τέκνω \, ἔχοντο \, ἐν \, ὑπωταγῇ}\)}\]
keeping his children submissive 1 Ti 3:4
to them we did not yield in submission for even a moment  Gal 2:5

\(\text{ũnu} \pi \nu \tilde{\nu} \mu \nu\) : usagljian L 18:5  'wear out'  Lat. molesta

\(\text{u} \text{̃} \text{̃} \text{lizjan}\) 1 Cor 9:27 'subdue the body'

\(\text{Lat. castigare}\)

usagljian literally means strike in the face, unlike Latin castigare, which does not imply any particular part of the body.

usagljian renders more the idea of molestation, endured by the subject, who becomes the victim.

\(\text{und andi gimandei usagljai mis}\)

EIS teles ἐργατήριον Șișwii’d Șn me

she will wear me out be her continual coming  L 18:5

ak leik mein wлизja

\(\text{hál } \text{Șișwii’d Șn } \text{mû } \text{to } \text{wămu}\)

but I pummel my body and subdue it  1 Cor 9:27

\(\text{șapel} \nu\) : bairan J 19:5  'wear the crown'

\(\text{Lat. portans coronam}\)

\(\text{wasjan}\) Mt 11:8  'wear' (soft garments)

\(\text{Lat. vestiuntur}\)

bairan means in this case carry portare. The translator did not have in mind to use wasjan as wear even if the crown was seen as an ornament to ridicule Jesus.

wasjan is appropriate in Mt. 11:8 as we see the rich clothes worn by the people in a king's palace.
bairands bana paurneinan waip

\[\text{ποροῦν τὸν ἄκινθινον ἐστειφόν }\]

wearing the crown of thorns  

J 19:5

baiei hnasqjaim wasidai sind

\[\text{ἐφοροῦστε ἐν τοῖς οἴκοις τῶν βασιλέων τίποτιν} \]
to see those clothed in soft raiment  

Mt 11:8

θείπω : frawardjan 2 Cor 7:2 'corrupt'

Lat. corrupimus

: riurjan 1 Cor 15:33 'ruin' corrumpo Lat.

frawardjan here has for its object persons who can change their behavior from good to bad. riurjan has for its object intangible - with the idea of destruction, crushing

ni ainummehun frawardidedum

\[\text{αὐσείω καθείπομεν} \]
we have corrupted no one  

2 Cor 7:2

riurjand sidu godana gawaurdja ubila

\[\text{ὑπειροῦσιν ὑπὲρ θηριώδη ὀμιλίδι καὶ καὶ} \]
bad company ruins good morals  

1 Cor 15:33

θιμῶ : afdobnan L 4:35 'be silent' Lat. obmutesce

: faurmuljan 1 Cor 9:9 'muzzle' Lat. alligabis

: bahan Mk 1:25 'be silent' Lat. obmutesce

In faurmuljan - attested only once - we see the sense of Lat. adligo. On account of faur the denominative formation of germ. root mula putting in front of the mouth - muzzle
and the Gothic verb becomes more specific than the Latin or Greek verb.

*afdobnan* and *bahan* mean become mute while *bahan* also corresponds to Lat. *tacere* keep silent.

*afdobn jah usgagg us bamma*

\[\phi i \mu \omega \theta \iota \iota \varsigma \varepsilon \iota \varepsilon \varepsilon \lambda \rho \eta \iota \iota \\varepsilon \zeta \iota \upsilon \tau \omicron \upsilon\]

be silent and come out of him

L 4:35

*ni faurmuljais auhsau*

\[\alpha \omega \phi i \mu \omega \gamma \varepsilon \iota \varepsilon \varepsilon \iota \varsigma \upsilon \alpha \upsilon \nu\]

you shall not muzzle an ox

1 Cor 9:9

*bahai jah usgagg*

\[\phi i \mu \omega \theta \iota \iota \varsigma \varepsilon \iota \varepsilon \varepsilon \lambda \rho \eta \iota \iota \\varepsilon \zeta \iota \upsilon \tau \omicron \upsilon\]

be silent and come out of him

Mk 1:25

\[\epsilon \rho \rho \sigma \varsigma \nu \epsilon \varsigma \iota \nu\]

: *frabjan* Mk 8:33 'be on the side of'

Lat. *sapere*

: *huqjan* R 12:16 'live in harmony'

Lat. *sentientes*

: *miton* R 8:5 'set one's mind'

Lat. *sapere*

*huqjan* renders more the meaning of *sentire* than of *\epsilon \rho \rho \sigma \varsigma \nu \epsilon \varsigma \iota \nu* to have the faculty to think and to feel

*miton* and *frabjan* render *sapere* be on the side of God, spiritual commitment, while *miton* refers to physical needs.

*unte ni frabjis pai'm gudis*

\[\delta \iota \omega \dot{\alpha} \omega \epsilon \rho \rho \sigma \varsigma \nu \epsilon \varsigma \iota \nu \tau \omicron \upsilon \delta \iota \omicron \upsilon\]

for you are not thinking of the laws of God

Mk 8:33
bata samo in izwis misso frabjandans

thinking the same among yourselves
live in harmony with one another  R 12:16

unte bai bi leika wisandans bo boei leikis sind, mitond
for those who live according to the needs of the flesh
(set their minds on the things of the flesh)  R 8:5

σπονίμοι: frods Mt 7:24 'wise' Lat. viro sapienti
: inahs 'conceited' Lat. sapientes R 12:16
frods renders more ἐορόσ and viro sapienti while inahs
means person having intellectual capabilities, quite
different from ἐορόσ wise by virtue of the intellect.
galeiko ina waira frodamma

ἐμοὺς ἄνων ἅρπι ἑρεμίς σπονίμοι
I (shall) compare him to a wise man  Mt 7:24

ni wairbaib inahai bi izwis silbam

μνι χίνετι σπονίμοι ὧν ἁπτότισ
never be conceited with yourselves  R 12:16

στις: gabaurbs R 11:21 'natural branches'
Lat. naturalibus
: wists R 11:24 'nature in general'
Lat. ex naturali

The Gothic makes a difference, both the Greek and Latin
fail to do so; wists is more nature in general while
gabaurbs is transferred from the animal kingdom — or that portion of it that is born.

for if God did not spare the natural branches 

if you have been cut from what is by nature (an olive tree) 

Hántan = exhorting someone to come — vocare — hrukjan
renders the meaning of cantare of the rooster, while
ufwopjan renders clamare as it is in the Latin context.
Furthermore the translators by using different prepositions prefixed to the verbs wopjan = at wopjan ufwopjan showed that they felt the difference of meaning, present in clamare and vocare. But they were supposedly translating Greek. clamare = crying out loudly, to speak to an audience vocare = calling someone to come

eya batei Heljan wopeib sa

they said, this man is calling Elijah

Mt 27:47
The teacher has come and is calling for you  
**J 11:28**

and soon the cock crowed  
**Mt 26:74**

as he said this he called out  
**L 8:8**

The explanation here of the meaning of joy is that ansts is taken as an extention of ansts favor done by God; grace for there is no Greek word in the figurative sense matching remotely the meaning of joy. The Latin text moreover gives gaudium in both instances and not gratia as we should expect. If the same translator had translated John and the letters, we would have fahebs in both cases as we have rightly in  
**J 15:11**

but we work for your joy  
**2 Cor 1:24**

that my joy may be in you  
**J 15:11**
In these four instances here the Latin text shows the same word *gratia* while the Gothic shows four

*anst* /χόρις/

*awiliud* /χόρις/

*laun* /μέθος/

*banks* from *bagkjan* 'think', gratitude implying a mental effort while *laun* is more tangible and *awiliud* more spiritual.

*anst* is in the domain of morals. All ways of expression have been explored here and fit the meaning at the proper occasion.

*bigast* /άκ/ *anst* /fram guda*

*έσπις* γι' χόρις πάπα τον θεόν

for you have found favor with God L 1:30

*ib* /guda* *awiliub* ize /gaf unsis*

*με τ' Θεόν χόρις τού Σιουτι ημιν*

but thanks be to God 1 Cor 15:57

*hwa izwis laune ist?*

*ποια υπ' χόρις εξειν*

what credit is that to you? L 6:32

*iba bank* (for *bagk*) *by fairhāitis skalka jainamma*

*μη χόρις εξει τού δούλω εξειν*

You thank the servant L 17:9
**χρόπτης** : **gras**  
Mk 4:28 'grass' Lat. *herbam*

**hawi**  
Mt 6:30 'grass of the field, pasture' Lat. *foenum agri*

gras: refers more to the blade of the grass, while hawi has a collective meaning *foenum* foain in French (probably = "das zu Hauende")

**frumist gras**  
_bapoh ahs_

Πρ. τοῦ *χρότου* εἶδεν ἑικὺν  
first the blade, then the ear  
Mk 4:28

jah bande pata hawi haibjos  

εἶ δὲ τοῦ *χρότου* τοῦ ἄνθρωπον  
and the grass of the field  
Mt 6:30

**ἀνέκδομαι** : **afslaupjan**  
Col 3:9 'put off'

Lat. *exspoliantes*

**andhamon**  
Col 2:15 'disarm'

Lat. *exspolians*

The verb *afslaupjan*, causative to *sliupan*, means take off clothes; *andhamon* also means taking off clothes. In the Latin text no distinction is made. The Gothic text adds a new dimension to the meaning: taking off arms, disarm, and in Col 3:9 putting off old habits.

afslaupjandans izwis bana fairnjjan mannan

ἀνέκδομαι μενοι τοῦ παλαιοῦ ἄνθρωπον  
seeing that you have put off the old man  
Col 3:9

andhamonds sik leika, reikja jah waldufnja

ἀνέκδομαι μενοι τὰς ἀρχὰς  
disarming the principalities and powers  
Col 2:15
anastodeins renders ἀπαρχῇ, first fruits from the beginning, primitiae.

ufarskafts from ga-skapanjan seems to translate the Latin delibatio from delibo: to take first, to deduct previously, previously being indicated by ufar.

anastodeins raslepanande

ἐπαρχῇ τῶν κεκοιμημένων

the first fruits of those who have fallen asleep 1 Cor 15:20

bndein ufarskafts weiha

eἰ δὲ ἡ ἐπαρχῇ ἁγία

if the (dough) offered as first fruits (is) holy .nextLine

χαγχόνω : gatilon 2 Ti 2:10 'obtain' Lat. sustineo

: niutan L 20:25 'attain to that age' (lacking in the Vulgate)

Besides translating τυχόνω here, niutan also occurs in the meaning of συλλομβόνω to catch. The infinitive τυχεῖν of the Greek text is lacking in many manuscripts, as well as in the Latin.

gatilon translates τυχόνω, but while the Greek word means obtain by chance, gatilon is cognate with til opportunity and with German Ziel goal; it therefore adds the idea of actively seeking salvation rather than merely obtaining it by chance.
who are accounted worthy to attain that age

that they also may obtain salvation

The only explanation I see for the use of two different verbs for \( \text{τρέχω} \) is that \( \text{ρένναν} \) means running towards somebody and \( \text{βραγίαν} \) refers to somebody running from somebody.

and when he saw Jesus from afar he ran and worshipped him Mc 5:6.

This implies that the man with the unclean spirit ran towards Jesus, for a conversation takes place later on between the two.

and one of them at once ran and (took a sponge) Mt 27:48.

This implies that the bystander ran away from Jesus and came back later. No preposition in Greek nor in Latin \( \text{currens} \) implies this idea of direction but the translators may have felt it.
In both instances *ἐπίβλέπω* has been rendered by the figurative sense throw one against another, waging war or make conjectures.

*παρακάμπτω* is more appropriate than *conservare*

*ἐπίβλέπω* expresses the collision course between two people or nations as seen in the text.

However, I would say that the translators show independence of both the Greek and the Latin text.

Mary kept all these things, pondering them in her heart.

*αφθάπτω* renders slavishly indeed here the Greek (and corresponds to the Latin text *suffocare* as pointed out by W. Schultze, 171) whereas *breihan* shows more the sense of

comprimebatur (passive voice in Latin). The Gothic text has active voice to call attention to the crowd, the numerous crowd, to express the idea of growing Christianity, for that is what counted in the mind of the translator to promulgate Christian thought according to V. Velten.

jah aḥwānīdūn bata

Kaši ġuviṭṭvit jāw dūṭor

(and the thorns) grew up and choked it

manageins braihun ina

oš ṧaṭla ġuviṭṭvitpov dūṭor

the people pressed around him

fəwve̓w : afaikan 'deny' Lat. negare Mt 26:75a

: inwidan 'deny' Lat. negare Mt 26:75

These two verbs show the dilemma of the translator gipan ni meaning deny, also would not have been strong enough.
The verb aikan is preceded by afaṭṭa implying a motion of rejection not present in inwida for in inwidan in is a privative particle, not a preposition.

prim sinbam afaikis mik

ḍḍēktora fəwve̓w tāpis ḍimawun on me

you will deny me three times Mt 26:75 a

prim sinbam inwidis mik

ḍḍēktora fəwve̓w tāpis ḍimawun on me

and you will deny me three times Mt 26:75 b
**Greek:**

\[ \text{αντίλεπτος} : \text{andsakan L 2:34 'spoken against'} \]

Lat. *contradicitur*

\[ : \text{andstandan J 19:12 'sets himself against'} \]

Lat. *contradicit*

\[ : \text{biban + ni L 20:27 'negate' Lat. negare} \]

The preposition *and* clearly shows the *contra* meaning present in Greek and Latin. The verbs are different in Gothic.

*andsakan* is spoken against; the subject is the victim, while *andstandan* intrans. renders the meaning of the reflexive: *sets himself against Caesar* as seen in the context

*giban +ni* renders only negation in 'negate'

**Latin:**

\[ \text{jah du taiknai andsakanai} \]

\[ \text{καὶ εἰς ἐνμαζίαν óντιλεπομένον} \]

and for a sign that is spoken against L 2:34

*andstandip kaisara*

\[ óντιλεπέιι τις καισάρι \]

sets himself against Caesar J 19:12

*baiei giban usstass ni wisan*

\[ óδα κυβερνητες óντιλεπαίνοντες \]

who say that there is no resurrection L 20:27

**Greek:**

\[ \text{δυτέχω} : \text{andtilon L 16:13 'be devoted to' Lat. servire} \]

*usbusjan* Mt 6:24 'serve' Lat. *servire*

\[ : \text{uspulan 1 Th 5:14 'help, encourage'} \]

Lat. *consolamini*

*andtilon* renders better the Greek meaning of *δυτέχω* than does Lat. *servire.*
This distinction is also clearly made in ufhausjan which means ἀκοινόν listen to the orders of someone, obedient.

Usbulan renders again the sense of consolor help, encourage to endure sufferings patiently.

ἀιβπαυ ἄιακαμα ανδτιλοβ

ἡ ἑρως ἡθέτοτι L 16:13
or he will be devoted to the one
ἀιβπαυ ἄιακαμα υφαυσειβ

ἡ ἑρως ἡθέτωι
or he will be devoted to the one

υσβοιαπ βαλς σιακανς

ἀντιςεδθι των ἀλεξων 1 Th 5:14
help the weak ones

ἄυες : gahweilains 2 Cor 2:13 'rest' Lat. requiem spiritui

: iusila 2 Cor 8:13 'eased' Lat. remissio

The substantive gahweilains implies duration verweilen, Ruhe present in requiem taken in the spiritual sense; iusila means rest, Erholung remissio from the tribulations of life, physical as well as mental.

 köz ḥαβαδα gahweilain ahmin

ἀυκ ἐγκ ηκό ὄυες 2 Cor 2:13
I did not have a peaceful mind
ni swa auk ei anparaim jusila

I do not mean that others should be eased 2 Cor 8:13

\[\text{gamaudjan} \quad 2 \text{ Ti 1:6} \quad \text{'remind'} \quad \text{Lat. admineo}\]

\[\text{gamunan} \quad \text{Mc 11:21} \quad \text{'remind'} \quad \text{Lat. recordatus}\]

gamaudjan renders the admineo, while gamunan renders the Latin passive voice.

\[\text{in bizozel waihtais gamaudja buk anaqijan anst gudis} \quad \text{Li} \quad \text{tiv oitiv dvamunjikwe ge zd Sweipetiv}\]
in these things I remind you to rekindle the gift of God 2 Ti 1:6

\[\text{jah gamunands Paiztrus gab} \quad \text{kgi dvamajes 6 Ptope dypei} \quad \text{Mc 11:21}\]

and Peter remembered and said

\[\text{droman} \quad \text{: ungaraihtei} \quad \text{2 Cor 6:14 'iniquity'} \quad \text{Lat. iniquitas}\]

\[\text{: unsibjis} \quad \text{Mt 7:23 'evil doers'} \quad \text{Lat. iniquitatem}\]

The Gothic ungaraihtei shows injustice; unsibjis is more lawlessness, not belonging to the law of the clan (Sippschaft), which is the rule.

\[\text{unte hwo dailo garahtein mib ungaraihtein tis yap metcyh diakioevnu kai droman}\]

For what partnership have righteousness and iniquity 2 Cor 6:14
depart from me you evil doers

Mt 7:23

The vocative of unfrods refers to people (frabjan think) while unnutis refers to desires, implying a lack of utilitarian value, giving it a moral value.

O foolish Galatians

Gal 3:1

into many senseless and hurtful desires

1 Ti 6:9

The verb ussokjan implies judging (thought present in the subj.passive Lat. judicer) while andhruskan and andsitan do not differ in meaning and are used apparently only to avoid a repetition (present in the Latin text).
without raising any question on the ground of conscience

1 Cor 10:25

without raising any question on the ground of conscience

1 Cor 10:27

(it is a very small thing) that I should be judged by you

1 Cor 4:3

In this case Gothic uses four different verbs for the same
verb and ascendere in Latin.

In urrinnan we have rather expressed than
ascent, speed and not the terrain to be climbed, as we
have in the verb steigan.

and they were on the road going up (to Jerusalem) Mc 10:32

except that he laid his hands upon a few sick people
I am not going up to this feast J 7:8

but climbs in by another way J 10:1

among those who went up to worship (at the feast) J 12:20

astaps L 1:4 'truth' Lat. veritatem
tulgipa 1 Th 5:3 'security' Lat. securitatem

tulgipa renders both the Latin and Greek meaning of security

astaps has a dimension of morality, veracity; is important as long as the Christian faith could be questioned.

that you may know the truth L 1:4

gawairbi jah tulgipa

there is peace and security 1 Th 5:3
Both the Gothic and the Latin text show the two different aspects of the word **undiwans** undiwans refers to immortality in the metaphysical sense, **unriurs** relates rather to disintegration.

**unriurjama**

**unriurjama**

immortal (referring to the king of ages) 1 Ti 1:17

**riurjana waip nimáina**

**riurjana waip nimáina**

to receive a perishable wreath 1 Cor 9:25

**siuks** J 6:2 'diseased' Lat. *infirmabantur*

**unmahts** R 14:1 'weak in faith'

Lat. *infirmi in fidei*

**unháils** L 9:2 'sick' Lat. *languores*

**lasiws** 1 Cor 12:22 'weak body' Lat. *infirmi*

As seen in entry on page 140, **siuks** refers to infirm, physically diseased people. **Unháils** implies a more mental disease *languores*, whereas **unmahts** (magan) tells that the people are weak in faith, infirm in their belief, referring here to the spiritual religious domain. **lasiws** is more weakness of the body, not exactly disease.
bozei gatawida bi siukaim

dōnizē eni twv ògeløovútwv

which he did on those who were diseased

J 6:2

ib unmahteigana galāubeinai andnimaib

tōv ògeløovútou tē nihtei prōelam báxēthe

as for the man who is weak in faith, welcome him

R 14:1

gaháiljan allans bams unháilans

παραθη τοὺς ògeløovútos

to heal all the sick

L 9:2

bugkjand lipiwo leikis lasiwostai

δοξάωντα μένῃ τοῖς αὐτόπτοις ògeløevéterpa

the parts of the body which seem to be weaker (are indispensable)

1 Cor 12:22

Goljan as seen frequently in the letters of Paul refer to saluting at a distance, the person being not in sight,

whereas inweitan - the preposition says it all - refers to greeting face to face as seen in Mc 9:15, when Jesus starts a conversation right afterwards. The Latin as well as the Greek text make no reference whatsoever to the distance.


\[\text{ἀπεξεῖς} \text{ Mt 5:21 'gone before' Lat. antiquis} \]

\[\text{albeis} \text{ 2 Cor 5:17 'the old' Lat. vetera n.pl.} \]

airiza refers to people, whereas albeis refers to the abstract
vetera n.pl. meaning the old in general

\[\text{πατει γιπαν ίστ} \text{ baim airizam} \]

that it was said to the men of old

Mt 5:21

bo albiona uslibun

It \[\text{ἀπξείλα} \text{ reikinon} \]

the old has passed away

2 Cor 5:17

\[\text{δρφκω} \text{ dustodjan L 14:30 'begin' Lat. potere} \]

\[\text{reikinon} \text{ Mc 10:42 'rule over people' Lat. principari gentibus} \]

The verb dustodjan does not exactly render \[\text{δρφκω} \] rule over, but rather is limited to 'have power to do something' in this case have the power to build.

reikinon means ruling over people

sa manna dustodia timbrjan

\[\text{Δύναται} \text{ ἄληφανας} \text{ ἑπεξεῖ} \text{ δικοδοκεῖν} \]

this man began to build

L 14:30

puggkjand reikinon biudom

\[\text{οἱ} \text{ δοκοῦντες} \text{ ἀπεκεῖ} \text{ τῶν} \text{ έθνῶν} \]

who are supposed to rule over the Gentiles

Mc 10:42
ἀποκτείνω : afslahan L 20:14 'kill' Lat. occidere
           : usqiman Mt 10:28 'destroy' Lat. occidere
           : usqistjan Mk 3:4 'ruin' Lat. perdere

afslahan is more specific, it means 'slaughter, kill with a
knife'.

usqiman has more the meaning of destruction, not specifying
the means by which the killing is done.

usqistjan in this context as the Latin text indicates,
shows that the object to be destroyed is of an untangible
nature. The soul usqistjan means more losing than killing.

afslahan ina

ἀποκτείνω

let us kill him L 20:14


do n't fear those who kill the body Mt 10:28

sáiwala nasjan aippáu usqistjan?

το ἰερὸν ἐσώτερον ἡ ἀρχή

to save life or to kill Mc 3:4

ἀποστέλλω : insandjan Mt 11:10 'send' Lat. mitto
           : usdreiban Mc 5:10 'send away evil
           spirits' Lat. mittere

Insandjan corresponds more to the Greek ιτέμψω

usdreiban is more drive out. The subjects are not acting on
their own but are compelled to leave.
I send my messenger before him

and he begged him not to send them out of the country

\textit{dýrōmũn}: inilo 2 Cor 11:12 'occasion' Lat. \textit{occasionem}

\textit{lew}: R 7:8 'opportunity' Lat. \textit{occasione}

inilo has the meaning of claim, whether justified or not

\textit{lew} adds more a dimension of \textit{fatum}, chance

\textit{ei usmāitau inilon}

\textit{ínw ἐκκόλω τὴν δύρωμὺν}

in order to undermine the claim

\textit{in in order to undermine the claim}

\textit{ib lew nimandei frawaurhts}

\textit{δύρωμὺν δὲ λαδουδ ἡ ἁμαρτία}

but finding opportunity in the commandment

\textit{γνησίος}: airkniba 2 Cor 8:8 'genuine' Lat. \textit{ingenium}

\textit{walisa}: Ph 4:3 'true' Lat. \textit{germane}

The Greek word \textit{γνησίος} refers to legitimacy, true, genuine as the Latin text \textit{ingenium} shows. In the case of \textit{walisa} the translator took \textit{valjau} with the meaning of elite.

Here we think of Christian relationship, where people are of the same faith, a faith they have chosen.
jah izwaraizos frijabwos airknipa

καὶ ὅτι τὸς οὕτως ἐκκυνύσ τὴν ἐποίησιν
that your love is also genuine

2 Cor 8:8

jah buk waliso bidja gajuko

καὶ ἐποίησα τὴν ἑαυτήν εὖ πῶς
and I ask you true yoke-fellow

Ph 4:3

δικρασία : hlutrs 2 Cor 7:11 'guiltless'  
Lat. incontaminatos

: swikns 2 Cor 11:2 'pure' Lat. virginem

: weih Ph 4:8 'pure' Lat. pudica

Here the Gothic synonyms correspond more to the Latin text.

hlutrs refers to a person, whose culpability is questioned

swikns is the virgin from the Latin text as seen from the context

uestaiknidedup izwis hlutrans wisan

ἐυσεβῶντες ἐκκύνθιστοι εἰναὶ δικρασίας
show yourselves guiltless

2 Cor 7:11

mauja swikna du usgiban Christus

Ὑπὲρεύον εὐνοῦ ἐπεστηκέναι τῷ Χριστῷ
to Christ to present you as a pure bride

2 Cor 11:2

bishwah patei weih

ὅσα δικρά
whatever is pure

Ph 4:8
aiwiski meaning disgraceful has an aesthetic value, whereas skanda is more moral, appeals to the conscience of the Christians.

and they glory in their shame

afargagcan: Here the disciples follow on foot Christ into the boat.

afarlaistjian: People are akolythes as the Greek word indicates and follow Christ because they believe in him.
and said to those who followed him "Truly I say to you, not even in Israel have I found such faith" Mt 8:10

δὲ καὶ ὁ ὁ πολλοὶ ἦσαν ὁ παρακαλόντων Λατ. audit
: γαφραίναν Mt 2:1 'it was reported'
Lat. auditum est
: γαλαβιαν Mc 4:24 b 'hear' Lat. audiatīs
andhausjan refers to God not listening to the sinners.
It is the Pharisees who speak here, and the translator's use of andhausjan reflects the anthropomorphic Old Testament God.

gafrahnan is more auditum est - passive voice - not implying the physical presence of the subject and it could be hearsay as well.
galaubian has a dogmatic value, whatever one hears one should believe.

qub frawurhtaim ni andhauseip
δὲ θέος αὐτοῦ ἐκ τῆς δύναμεως αὐτής δὲ καὶ
we know that God does not listen to sinners J 9:31

jah gafrehun patei in garda ist
καὶ ἦκούσαν ὅτι εἰς τὸ δικόν ἔστ
it was reported that he was at home Mc 2:1

jah biaukada izwis paim galaubjandam
καὶ ἔδωκεν τῇ γενεᾷ τοῖς ἀκούοντι
and more will be given to you who believe Mc 4:24
**scientific\textquotesingle**

\begin{align*}
&\text{\textit{simplicitate}}: \textit{ainfalpei} \ 2 \text{Cor} \ 1:12 'frankness' \\
&\text{\textit{simplicitate}}: \textit{allawerei} \ R \ 12:8 'generosity'
\end{align*}

The Gothic \textit{ainfalpei} refers to \textit{simplicitas} in the sense of simplicity, having one thought; morality is understood also.

\textit{allawerei} is \textit{caritas} generosity of the spirit and the heart

\begin{align*}
\&\text{\textit{ainfalpein}} \\
\&\text{\textit{allawerein}} \\
\&\text{\textit{siuks}} \ Kc \ 6:5 'sick' \textit{infirmi}
\end{align*}

In Cor 11:30 the difference in meaning is best seen as both words are in the same verse. \textit{Unhails} refers to mental illness, which the Latin text indicates by translating \textit{imbecilles}, while 'having a physical impairment' is translated by Gothic \textit{siuks}, Latin \textit{infirmi}.

\textit{unhails} 1 \text{Cor} \ 11:30 'ill''

\textit{infirmi}

\textit{siuks}

\textit{imbecilles}

\textit{infirmi}

\textit{siuks}

\textit{infirmi}

\begin{align*}
&\text{\textit{unhails}} \ 1 \text{Cor} \ 11:30 'ill''} \text{Lat. \textit{imbecilles}} \\
&\text{\textit{sick''} \text{Lat. \textit{infirmi}}}
\end{align*}

\begin{align*}
\text{In Cor 11:30 the difference in meaning is best seen as both words are in the same verse. Unhails refers to mental illness, which the Latin text indicates by translating imbecilles, while 'having a physical impairment' is translated by Gothic siuks, Latin infirmi.}
\end{align*}

\begin{align*}
\text{that is why many of you are sick and ill} \ 1 \text{Cor} \ 11:30
\end{align*}
niba fawaim siukaim handuns galagjands

except that he laid his hands upon a few sick people Mc 6:5

except that he laid his hands upon a few sick people Mc 6:5

Gaumjan is more intellectual perception, observing in order to pass judgment whereas saihwan implies the senses.

Everyone who looks at a woman lustfully Mt 5:28

From the context in L 6:41 it is obvious that a log cannot be seen in the eye but that it is only a figure of speech and appeals to a mental effort, Kατὰ τὴν ἑαυτῆν

The Greek word Boule ‑ implies strong will Boulevon, whereas in Eph 1:11 the Gothic implies a thorough deliberation (munan).
In *rūna* we usually have an element of mystery included in the word. In L 7:30 the translator used the word *rūna* to render the will of God, which remains mysterious to man. God's omnipotence is reflected in *rūna*, and the word at the same time suits the preaching of the gospel, the mystery of faith. The Greek and Latin texts make no such distinction.

*in allāin waūrkjandins bi rūna wiljins seinis*

*τὰ ρύνα ἐνεργοῦνται κατὰ τὴν βουλὴν τοῦ Θελήματος αὐτοῦ*

accomplishing all things according to his will  

*Eph 1:11*

---

**βρῶσις** : *mats J 6:27 'food' Lat. *cibum*  

**nidwa** Mt 6:19 'rust' Lat. *aerugo*  

**βρῶσις** generally means solid food and has that meaning in J 6:27.

**nidwa** is corrosion, the result of something's being eaten away. According to Bailly¹⁷¹ **βρῶσις** has that meaning only once in the N.T., at Mt 6:19. The Latin *aerugo* is more specific, and the translator must have had knowledge of the Latin text here.

*waūrkjāib ni bana mat*

*ἐργάσεσθε μὴ τὴν βρῶσιν*

do not labor for the food  

*J 6:27*

**barei** malo jah *nidwa* frawardeib  

*ὅπου σὺς καὶ βρῶσις ἀφανίζει*

where moth and rust consume  

*Mt 6:19*

---

¹⁷¹ Bailly, A. *Dictionnaire grec-français*, p. 381c.
tuggo is more the tongue whereas razda refers more to the different language or dialect. There have been etymological speculations to relate razda to rodjan redh-tā red-dhā but to no avail.

jah adhaitip all razdo guda

and every tongue shall give praise to God R 14:11

usluknoda pan munp is suns jah tuggo is

and immediately this mouth was opened and his tongue was loosened L 1:64

The Gothic does make a difference between skohsl and unhulpa. The privative particle reveals the presence of a positive aj (hulp - only once in L 18:13) and unhulpa is NHG Unhold, whereas skohsl refers to demons in the plural as seen in the Latin text daemones where in this context they are personified.

Although unhulpa has originally a religious meaning it is less derogatory than skohsl.

172 Feist, op.cit. p. 396a.
and the demons begged him saying

but he broke the bonds and was driven by a demon into

the desert

: anabiudan Mt 11:1 'instruct'

Lat. praecipiens

: garaidjan 1 Cor 16:1 'direct'

Lat. odrinavi

anabiudan means given orders to be obeyed or to instruct

whereas garaidjan refers to ordinare put in order, ruling

over a congregation or an institution as it is the case

in 1 Cor 16:11. The Latin as well as the Gothic text have

made the difference.

bibe Jesus anabiudans paim twalif siponjam

Mt 11:1

swaswe garaidida aikklesjom Galaie

as I directed the church of Galatia 1 Cor 16:1
Sóhma: gagrefts L 2:1 'decree' Lat. decretis
: ragin Col 2:14 'legal demands' Lat. decreti
: garáideins Eph 2:15 'ordinance' Lat. decretis

garáideins (garáidjan) corresponds more to δικάσω than to δόμα. ragin refers to γνώμη faculty of knowing in the figurative sense 'motion proposition'. The etymology of gagrefts was long rather uncertain. It had been connected to greipan,¹⁷³ but this explanation is unsatisfactory, for greipan is not known to have had an ē-grade. Fowkes has connected gagrefts to Oscan heriam 'arbitrium', Sabine heretum, Latin horior and hortor 'encourage' 'exhort'.¹⁷³a

urrann gagrefts fram kaisara Augustau
€ξιλθεν δόμμα παρὰ Καίσαρος Αὐγούστου

a decree went out from Caesar Augustus    L 2:1

afswairbands ὅσο ana uns wadjabokos raginam
ἀντλείψας τὸ καθ' ἑαυτὸν χειρογράφον τοῖς δόμμασι

having canceled the bond which stood against us with its legal demands    Col 2:14

ana leika seinamma witob anabusne garáideinim
ἐν τῇ σαρκὶ τῶν νόμων τῶν ἐντολῶν ἐν δόμμασιν

(by abolishing) in his flesh the law of commandments and ordinances    Eph 2:15

¹⁷³ Feist, op.cit., p. 83a.

In Gal 4:24 biwadw refers to women bearing children for slavery. In biwadw (Dienstbarkeit) we recognize the stem pius (piwos Neh 5:16 servant).

Skalkinassus is taken in this context here more figuratively.

ni afra skalkinassaus jukuzja uspulaib

do not submit again to a yoke of slavery

In translating ἵλικα μας with ungenibs the translator went a step further by indicating the sex concerned, namely female (literally meaning without woman). If Paul had been writing about women he would have written ἱλικά ἑαυτώς

The Latin text does not make any difference between the two expressions.

wisan unliugaidai

let her remain single

abban giba baim ungenidam
to the unmarried

174 Ibid. p. 498b.
In both instances the translators went beyond the Greek meaning of διέλετον treat with affection, love, cherish, but especially children (rarely ἐγκυῖα love) to have a fancy for something. ἔλεγχον definitely renders the Latin meaning of electi Dei not present in the Greek text.

and her who was not beloved I will call "my beloved" R 9:25

The Greek meaning of γελασήω is to cry out loudly in wartime or out of fear, anguish or even joy has been translated by klismjan in klismo klismjandei, rendering the sound of a cymbal. The translators were more concerned about the onomatopeic formation than about the original meaning but ἡβαίναρχων in Mc 5:38 comes nearer to the meaning of lamentation.

holy and beloved

Col 3:12
I am a noisy gong or a noisy cymbal 1 Cor 13:1

and wailing loudly Mc 5:38

fiska is more specific. It renders the Greek meaning of 'fisherman', the man living on the sea and from the sea.

nuta means more 'catch'. In this case (Mc 1:17) it refers to catching men.

but the fishermen had gone L 5:2

become fishers of men Mc 1:17
The Greek text as well as the Latin text have the same word whereas the Gothic has four different words.

_aba_ is the spouse as opposed to _yuvna_ the woman;

_guma_ is the man here, a citizen _manna_ reflects the Greek meaning of _anamnoeis_, the human being, opposed to _Theos_ and _wair_ is the adult male.

du magabai in fragibtim abin

πρὸς ἐπιθέτων μεμνητευμένην ἄνδρι
to a virgin betrothed to a man  L 1:27

guma namin haitans Zakkaius

ἀνδρὶ ἐνομην ζακάιμος  Ζακαίας
a man by the name of Zakkaias  L 19:2

galeikoda mann dwalamma

ἔρωμαι ἐκτεῖναι ἄνδρι πρῶτος
will be like a foolish man  Mt 7:26

galeiko ina waira frodamma

ἔρωμαι ἑαυτὸν ἄνδρι ἐπροεῖμι
will be like a wise man  Mt 7:24
alhs is seen as the shrine in the open and once \( \text{Σερόν} \) has the meaning of the Latin loan translation house of God, meaning a temple made of stones.

\[
\text{usstaig} \ \text{Jesus in} \ \text{alh}
\]

\[
\text{Διέβασεν} \ \text{διοικούς} \ \text{εἰς} \ \text{τὸ} \ \text{Σερόν}
\]

Jesus went up in the temple \( \text{J 7:14} \)

\[
\text{ικ} \ \text{sinteino} \ \text{laisida} \ \text{in} \ \text{qaumbai} \ \text{jah} \ \text{in} \ \text{gudhusa}
\]

\[
\text{Ἐγέρθη} \ \text{ἐδιπέσα} \ \text{ἐν} \ \text{συναχύμη} \ \text{kai} \ \text{ἐν} \ \text{τῷ} \ \text{ἱσράيلي}
\]

I have always taught in synagogues and in the temple \( \text{J 18:20} \)

\[
\text{Θύρα}
\]

\[
\text{δαυ̂ρ} \ \text{J 10:1} \ \text{‘door’} \ \text{Lat.} \ \text{ostium}
\]

The Greek word \( \text{θύρα} \) has two synonyms. The \( \text{δαυ̂ρ} \) is the door with two wings while the \( \text{χαύρδς} \) is the woven door.

\[
\text{saei} \ \text{in} \ \text{ni} \ \text{atgaggip} \ \text{barrh} \ \text{daur}
\]

\[
\text{ὁμι} \ \text{εἰσεπρόμενος} \ \text{δί τῆς} \ \text{θύρας}
\]

he who does not enter the sheepfold by the door \( \text{J 10:1} \)

\[
\text{jah} \ \text{galukands} \ \text{haurdai} \ \text{beinai}
\]

\[
\text{kai} \ \text{kleis} \ \text{τῆς} \ \text{θύρας}
\]

and shut the door \( \text{Mt 6:6} \)
Qibus and wamba show a dilemma for the translators. Wamba is 'cavity', specifically the cavity of animals where the fetus develops. This meaning in Greek is then extended to thoracic cavity, lungs and heart and even the skull.

\[ \text{the babe leaped in her womb} \]

\[ \text{out of his heart shall flow rivers of living water} \]

Astir has a primary meaning of space in the open air, in a figurative sense 'courtyard, palace' and finally 'house in the country'.
that are not of this fold J 10:16

enter the sheepfold by the door J 10:1

was sitting outside in the courtyard Mt 26:69

ingardia Eph 2:19 'members of the household' Lat. domestici Dei

swes Gal 6:10 'household of faith'

Lat. domesticos fidei

gadauka 1 Cor 1:16 'household' Lat. domum
gadauka adds a new dimension to the word. It renders a collective meaning (as in ga-hlaiba) of sharing the same shelter or house while swes adds a religious implication, namely a man living under the same roof and sharing the same faith as the head of the household, as the Latin text shows clearly.
ingardia is only the whole family community living under the same roof; here it is extended to a religious community.
jah ingardjans qudis

members of the household of God Eph 2:19
wibra swesans galaubeinai

ΠΟΙΟΙ ΤΟΥΣ ΟΙΚΕΙΟΥΣ ΤΗΣ ΜΙΤΕΥΣ

household of faith

Gal 6:10

Staifanaus gadaukans

Στεφάνας οίκος

household of Stefanus

1 Cor 1:16

τιτίσπιον : barn Mt 11:16 'child' Lat. puer

: magula J 6:9 'boy' Lat. puer unus

barn does not indicate the sex of the child, whereas magula
does; the Latin confirms this because we see puer unus and
the Gothic āins shows the noun is masculine.

barnam sitandam in garunsim

τιτίσκατα ΚΑΘΕΝΕΥΔΟΣ ἐκ τοῦ πορείας

like children sitting in the market place

Mt 11:16

išt magula āins her

安全保障 6717 τιτίσπιον ἐκ

there is a lad here

J 6:9

βίος : aigin L 8:43 'life' Lat. substantia

: alds 1 Ti 2:2 'life of peace'

Lat. tranquillam vitam

: libaines L 8:14 'life Lat. vita

: swes L 15:12 'living' Lat. substantia

swes expresses in the context chosen here possessions,
property. alds is more the length of life, with an element
of beatitude added to it, while aigin, a participial formation of aigan translates ὑβιόδ meaning 'essence' in a philosophical sense and 'life'.

allama aigina seinamma

ΠροSYMα λαβείτε οἶνον τῆς Βίου ζωῆς
all her life; other reading: all her living on physicians

L 8:43

all bauaima in allai gagudein

.capitalize()

so that we live in quiet peace

bizos libainais gaggandans

L Ti 2:2

are choked by the riches of life

L 8:14

mik dal áigins

L 15:12

are: auttja L 20:10 'working in the garden'

Lat. ad cultores servus

: waurstwja J 15:1 'farmer' Lat. aëricola

aurtja, borrowed from vulg. Latin ortho 'working in the garden' and by extension in the vineyard, is an adequate Gothic word in the context.

waurstwja is more general - it expresses the Greek word ἔργον action, work and later the work done in the ploughed field. The Latin text shows also the difference
between the two words *servus ad cultores* and *agricola*.

<i>ib pai aurtjans usbliqwandans ina</i>

*i ἰνὲ ρεμπροὶ δεῖπνησε ἄντιν*

but the tenants beat him  

L 20:10

<i>jah atta meins waurstwja ist</i>

*καὶ διὸντιπ μοῦ ὅ ρεμπροὶ ἑβτὶν*

and my father is the farmer  

J 15:1

*ἰγγαϊ*: gagq Mc 6:56 'market place' Lat. *plateis*

*γαρυνς* Mt 11:16 'market place' Lat. *forum*

*μαβλ* Mc 7:4 'market place' Lat. *forum*

Of the three synonyms *garuns* (tiefstufe of *rinnan*)

Lat. *convenire* and *mabl* best render the Greek original.

*gagq* is rather the *plateis* in the Latin text here, although usually *gagq* is 'a going'.

<i>ana gagga lagidedun siukans</i>

*ἐν τοῖς ἰγγαϊς ἐτίθησαν τοὺς ἑβδευοῦντας*

they laid the sick in the market places  

Mc 6:56

*galeik ist barnam sitandam in garunsim*

*ἐμπρὸ ἑβτὶν οὖν ἡμεῖς καθήμενοι ἐν ἰγγαϊς*

it is like children sitting in the market place  

Mt 11:16

<i>jah af mbla niba daupjand</i>

*καὶ ἀν ἰγγαῖ ἐγρ υ ἤ βαστίζων τα ἓ*

and when they come from the market place  

Mc 7:4
anakunnan renders the first meaning of the Greek verb 'to know thoroughly' while siggwan translates the meaning of meaning while chanting at the same time. Originally it had the meaning of reading in court during trials.

but what you can read

und hina dag mibbanei siggwada Moses
to this day whenever Moses is read

The complete Germanicization of Lat. recumbere to anakumbjan suggests that the Goths also reclined at their meals.

In the case of galagian (causative of ligan) this choice was wise as the context shows.

and sit at table with Abraham

and laid him in a manger
haitan L 19:15 'say, speak' Lat. jussit vocari
qiban (391 times) Mt 5:22 'say' Lat. dico

haitan is \( \kappa \lambda \varepsilon \nu \) calling in a loud voice. Only
three times is \( \varepsilon \iota \iota \omicron \nu \) translated by haitan L 19:15,
Mc 5:43, 10:49.

jah haihait wopjan du sis pans skalkans
\( \kappa \lambda \iota \varepsilon \iota \omicron \nu \upsilon \nu \nu \kappa \ \mu \alpha \nu \eta \nu \nu \nu \nu \) he commanded these servants L 19:15

Jesus haihait atwopjan ina
\( \delta \omicron \iota \nu \nu \omicron \omicron \nu \upsilon \nu \nu \omicron \nu \nu \upsilon \nu \nu \nu \nu \nu \nu \) Jesus ordered him to call him Mc 10:49

In these two instances the meaning of haitan is reinforced by
\( \gamma \upsilon \upsilon \nu \theta \nu \nu \upsilon \nu \) whereas in Mc 5:43
jah haihait izai giban matjan
\( \kappa \lambda \iota \varepsilon \iota \omicron \nu \upsilon \nu \nu \kappa \ \theta \nu \nu \upsilon \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \n

The translators must have read  \( \kappa \lambda \varepsilon \nu \) in one instance
and  \( \kappa \lambda \varepsilon \nu \) in another instance. The Greek text, with which
we are confronted here, has  \( \varepsilon \iota \iota \omicron \nu \) all the way through and
this double meaning of haitan exists till today in heissen,
meaning 'to be called' and heissen meaning 'to command'.
In *qanatjan* is rendered the factitive meaning of 'to make wet'.

*rignjan* renders more a natural phenomenon and in this context it is used allegorically both in the Latin text and in the Gothic.

*bi si tagram seinaim ganatida meinans fotuns*

but she has wet my feet with her tears

L 7:44

*jah rigneip ana garaihtans*

and send rain on the just

Mt 5:45

*anahweilan* renders the idea of rest while *anabrafstjan* is more

*unte anahweilaips warp ahma*

therefore we are comforted

2 Cor 7:13

*anabrafstei meinos brusts in Kristau*

Refresh my heart in Christ

Phe 20
ψύχος: frius 2 Cor 11:27 'cold' Lat. frigore
kald J 18:18 'cold' Lat. frigus

ψύχος: fresh breeze, cold, in opposition to
θάλασσα: the heat coming from the sun. frius renders
ψύχος: while kald renders ψύχος in opposition
to θέρμα: aj-meaning cold coming from the snow,
figurative sense ice cold.

in frius jah nagadein

ἐν ψύχῃ καὶ ψυχραίται 2 Cor 11:27
in cold and exposure

παρυθήνου λαδός ιαθάναι ψαλκός αντίδρος θαυμάσιαν ως
where the servants and slaves had made a charcoal fire
because it was cold

But we have one occurrence with kald:

jah saei gadragkeip ainana pize minnistane stikle

kaldis watins

καὶ δὲς ἔν ὁ θεύτην έν τοῖς μικρῶν ὁ θεύτην ψυχρών
and whoever gives one of these little ones even a cup of
cold water

Mt 10:42

Whoever translated ψύχος with kald was correct. This
translator knew the subtleties of the Greek language, which
made a difference between ψύχος and ψύχος.
However, to translate ψυξος by kald in J 18:18 was wrong. The night was cold in opposition to the heat of the day. The Gothic word should have been frius. M. Melten notices some discrepancies in the Gothic vocabulary: "Not the same person who translated Matthew, Luke and Mark translated John."  

\[\text{\textit{ζυγάρεψω}} : \text{ananaubjan Mt 5:41 'force'}}\]  
\[\text{\textit{La\-}}\text{t. angariaverit}}\]  
\[\text{\textit{υνδρείπα\-}}\text{\textit{παν Mt 15:21 'compel'}}\text{\textit{Lat.}}\]  
\[\text{\textit{ananaubjan} renders more a moral obligation \textit{angaviarunt}}\]  
\[\text{\textit{while undgreipan is more forceful. It translates rather}}\]  
\[\text{\textit{λαβεῖν} take physically by force;}}\]  
\[\text{\textit{jah jabai hwas buk ananaubjai rasta aina}}\]  
\[\text{\textit{Mt 5:41 and if anyone forces you to go one mile}}\]  
\[\text{\textit{jah undgripun sumana manne}}\]  
\[\text{\textit{Mt 15:21 and they compelled a passer-by}}\]  
\[\text{\textit{τάραγων : magabs L 1:27 'virgin' Lat. virginem}}\]  
\[\text{\textit{\textit{mawi} 1 Cor 7:25 'girl' Lat. virgo}}\]  
\[\text{The Greek word is virgin rendered by magabs but mawi corresponds more to \textit{\textit{κοριτσία} the little girl, which makes mawilo redundant.}}\]  

175 M. Melten, Does the Gothic Bible Represent Idiomatic Gothic, p. 22.
and the virgin's name was Mary

now concerning the unmarried girl

paida is more specific for it is the tunic while wasi is clothing in general included the warrior's outfit

and take your coat

and the high priest tore his mantle and said

so lying thus close to the breast of Jesus
ak sloh in brusts seinos qipands

**L 18:13**

but beat his breast saying

**G10s** : hwaiteis J 12:24 'wheat' Lat. frumentum

: kaurn J 12:24 'grain' Lat. granum

**G10s** : wheat in its natural state is rendered by

hwaiteis and by kaurn **KOKKOS** the single grain.

The subtlety is best illustrated in J 12:24

nibai kaurno hwaiteis gadriusanda in airba

**E6V μη ο KOKKOS TOU B1TOU ΠΕ6Λ1V E1S Υ1V**

I say to you unless a grain of wheat falls into the earth

**J 12:24**

**NUTA1oS** : ahwa L 6:48 'flood' inundatio

: flodus L 6:49 'stream' Lat. fluvius

We have both expressions in the parable of the man building

his house on the rock and the other man building the house

on the soft ground. ahwa expresses more the meaning of

collective water, Gewässer in N.R.G., and does not imply

that the water is going to stay forever.

flodus is the stream, the fluvius in Latin.

bistagg ahwa bi janamma razna

**ΔΠΙΟΚΕΡΡΗΣΕΝ ΕΠΩΜΟΣ ΤΗ ΟΙΚΗ ΕΚΕΙΝΗ**

when a flood arose

**L 6:48**

batei bistagg flodus

**ΤΠΙΟΚΕΡΡΗΣΕΝ Δ OTAKOS**

against which the stream broke

**L 6:49**
Τράπεζα: biups L 16:21 'table where food is served'

Lat. mensa

mes Mc 11:15 'table of money changers'

Lat. mensa

Τράπεζα is the table with four legs where food is served at meal time. biups is the table or dish on which the food is served. mes (lat. lwd.) is the table in general, or the desk of the money changer.

draúhsno pizo driosandeino af biuda

τῶν ψυχῶν τῶν πιστών ἐπὶ τῆς τραπέζης

the crumbs falling from the table L 16:21

mesa skattjane

τῶς τραπέζας τῶν κοιλυβιστῶν

the tables of the money changers Mc 11:15

ἀγαθός: gobs Mt 5:45 'good' Lat. bonus

: sels L. 8:15 'good soil' Lat. bonam terram

: sunjeins J 7:12 'good man' Lat. bonus

: biuwp L 1:53 'good things' Lat. bonus

The Greek and Latin texts show no difference in vocabulary. gobs has a moral implication, for it refers to abstract goodness. sels qualifies the soil in which the grain is grown, meaning rich, fertile.

sunjeins refers to ἁληθής a just man, beyond fault.

biuwp refers to things.
unte sunnon seina urraneib ana ubilans jah godans

for he makes his sun rise on the evil and on the good Mt 5:45

in bata ana bizai godon airbai

and as for that in the good soil L 8:15

sumaih gepun batei sunjeins ist

while some said "he is a good man" J 7:12

gedagans gasobida piubo

he has filled the hungry with good things L 1:53
List of Gothic Synonyms

ă-pamos; (aj.) unliugaibs-ungenips: unmarried
ă-pa llíw; (v.) sifan swegnjan: exult
ă-pa thós; (aj.) gops-sels-sunjeins-piup: good
ă-pa thwew; (s.f.) bleipei-selei-piubeins: goodness
ă-pa ró; (v.) liufs-walisa: loved cherished
ă-papešew; (v.) ananaupjan-undgreipan: press into service
ă-réun; (s.f.) hairda-wripus: herd
ă-rápos; (aj.) niujis-parihs: new, unshrunkens
ă-r VGA; (v.) frabjan-witan: to know
ă-nós; (aj.) hlutrs-swikns-weihs: pure, holy
ă-rpaha; (s.f.) gagg-garuns-mapl: market place
ă-rpa; (s.f.) gafahs-fiskon: catching
ă-rw; (v.) attiuhan-briggan-gaggan: lead to
ă-rwiyon; (v.) háfstjan-usaudjan: struggle, fight
ă-bid leiwys; (v.) unhweila-unsweibands: unceasing, constant
ă-bi kew; (v.) anamahtjan-skajjan: do wrong
ă-bi kia; (s.f.) inwindipa-skapis unselei: wrong doing
ă-biros; (aj.) inwinds-untriggws: unjust
ă-betew; (v.) fauirqipan-frakunno-inwidan-ufbrikan uskiusan: declare invalid
ă-bléw; (v.) brikan-háfstjan: compete
ă-pum; (v.) afniman-afwairpan-hafjan-hahan ufhaban: lift up
ă-skpo-keps; (aj.) aglaitgastalds-faihufriks: sordidly fond of gain
aiwiski-skanda: modesty shame
aihtron-bidjan sokjan: ask demand
aiws-ajukdups-alds libains: time age
gahâuseins-hliuma-meripa: hearing rumor preaching
afargaggan-afarâistjan: follow
andhausjan-gafraîhnan-galaubjan: hear
klismjan-wâifairhwjan: cry out loud
fiskja-nuta; fisherman
unfairins-unwahs: blameless
gaggan-leipan-steigan-urrinnan: go up
ufhropjan-ufwopjan: cry out
anakunna-siggwan: read
baidjan-naubjan: compel
naups-baurfts: necessity
anakumbjan-galagjan: lie down
andhruskan-andsitan ussokjan: question
diswiss-gamalteins: loosing departure death
gamaudjan-gamunan: remind
anahweilan-anaprafstjan: revive
gahweilains-iusîla: relaxation
haba-guma-manna-wair: man
urraîsjan-urreisan-ushlaupan-usstandan: raise rise
unfrods-unnutis: foolish
unfrodei-unwiti: folly
ungaraihtei-unsibjis-witodalaus: lawlessness
andtilon-ufhausjan-uspulan: cling to
andsakan-andstandan-qiban + ni: contradict
unhindarweis-unliuts: genuine
ungahwairbs-untals: independent
afaikan-inwidan: deny
anastodeins-ufarskafts: first fruits
ungahwairbs-ungalaubjands-untals: disobedient
afslaupjan-andhamon: take off clothes
ainfalpei-allawerei: simplicity
atgiban-fragildan: give away
uskiusan-uswairpan: reject
daupnan-gaswiltan: die
aftragapotjan-aftragasatjan-aftragastandan: restore cure
afslahan-usqiman-usqistjan: kill
fraliusan-fraqistjan-usqiman: ruin
andahafts-sunjons: defense
afletan-afsatjan: set free
afslaupjan-pagkjan: be in doubt, be at loss
insandjan-usdreiban: send away
anamahtjan-gatarnjan: steal, rob
andqiban-twissstandan: say farewell
aflagjan-uswairpan: put off take off
tt_r__c4_r;p.._c_v._.~>----------·tekan-tandjan: touch :kindle

lats-unwaurstwo: idle, unemployed

faihu-silubr-skatts: money silver

afaikan-inwidan-laugnjan: deny refuse

unhails-siuxs: sick, ill

airiza-alpeis: ancient old

anastodeins-fruma: beginning

leader of a synagogue

dustodjan-reikinon: rule

faüramableis-reiks: ruler lord

afguds-unsibis: godless

sauhts-unmahts-unhails: weakness

lasiws-siuxs-unmahteigs: powerless sick ill

goljan-inweitan: greet

astaps-tulgipa: firmness

ungalaufs-swerei: dishonor

awistr-garda-rohsns: courtyard

du maúrgina-gistradagis:tomorrow

afniman-afslahan: take away

undiwans-unriurs: immortal

afletan-bileipan: let go, send away

afgaggen-afstandan: abstain, go away

inilo-lew: starting point

launawargs-unfags: ungrateful

atlagjan-atwairpan-gadriusan-glutan: throw
piudangardi-piudinassus: kingdom
bairan-niman: take up stones
gatulgjan-gabwastjan: surely
certainly
anamahtjan-naupjan: apply force
aigin-alds-libains-swes: life
anaqiss-haiteins-wajamerei: slander
saihwan-gaumjan: see
hropjan-ufwopjan: cry out
miton-munan-bagkjan: deliberate
muns-runæ: purpose counsel
ganatjan-rignjan: to wet
mats-nidwa: eating
kilpeï-wamba-qipuhafto: belly womb
alds-gabarups-kuni-knods: family race people
aurtja-waurstwja: farmer, tenant farmer
andbagkjan-finpan-frapjan-gakunnan-witan: know
razda-tuggo: tongue
airknipa-walis: legitimate
beruseis-fadreins: parents
boka-gameleins-mel: letter of the alphabet
skohsl-unhulpo: demon
fraciman-frawisan: spend
ataugjan-taiknjagabairhtjan: show
bliggwan-slahan: beat
gaspillon-gatei:han: proclaim
trausti-triggwa: last will
domjan-stojan-duzwerjan: judge
doubt separate
merjan-rodjan: discuss
mitons-tweifleins: thought
opinion
gahugds-gamitons: understanding
dishnaupnan-diskreitjan: tear
anabiudan-garaidjan: order
usmerjan-usqipan: spread the news about
give
galipan-pairhaggan--usleipan-usmernan: go
garaihts-uswaurhts: just
afargaggan-gaistjan-wrikan: hasten, persecute, run after
gagrefts-garaideins-ragin: decree
galeikan-hujjan-munnan-pugkjan: think
skalkinassus-biwdw: slavery
mahteigs-swinps: strong
arwjo-sware: as a gift-in vain
aibr (for *tibr*)-giba-maipms: gift
gahaban-gabarban: control oneself
hitan-gaumjan-witan: see
frisahts-mamleika: likeness, image
hlutrei-unwammei: sincerity
haitan-qipan: say
fraweitan-gawrikan: avenge
ek-suus: (v.) afhamon-andwasjon-biraubon: take off clothes strip
ek-7evis: (s.f.) faurhetei-usfilmei: distraction, fear
edwe: (v.) draibjan-farjan: drive
edwyetos: (a.f.) leitils-minnists: smallest
edwy: (v.) atpinsan-uslukan: drag
edwyetos: (s.f.) lubains-wens: hope
em-6pinomau: (v.) andstaurran-gahwotjan-inagjan-inrauhtjan: scold
em-pauvi: (v.) ataugjan-gaabairhtjan: reveal
ev-aritos: (a.f.) andaneipa-andwairpi: opposite
ev-sivios: (v.) andwasjan-gahamon-gapaidon: dress
ev-qepi: (v.) taujan-waurkjan: work
em-qwyn: (v.) neiwan-uspulan: have a grudge against
evidutos: (s.m.) apn-jer: year
evetvis: (s.f.) bida-liteins: request
evetepius: (v.) aistan-gaskaman: make ashamed
evetepius: (v.) uslausjan-usstagg: take out
ev-sivitos: (v.) urraisjan-ussatjan: raise up
ev-qepios: (v.) afslaupjan-skaman: be in great difficulty
efegi (efesini v.) binahan-skulan: it is possible
em-qepios: (v.) bidjan-fraihnan: ask
em-pedisu: (v.) anamahtjan-usbriutan: threaten
em-paleu: (v.) duginnan-galagjan-umdrinnan-waltjan: throw over
em-6ikns: (a.f.) anawiljei-sutis: yielding
em-almei: (v.) faihugeigan-gairnjan-luston: desire
em-kaldei: (v.) anaheitan-bidjan: call out
em-keli: (v.) anatrimpan-ufarlagjan: lie upon something
fai greipan-gafahan: take hold of

fair greipan-gafahan: take hold of

gatulgan-saljan-wisan: stay

anakumbjan-disdriusan: fall upon

galisan-garinnan: gather

andbeitan-faurbiudan-gahotjan-gasakan: rebuke

fraletan-uslaubjan: allow

gabairhteins-qums: appearance

andstaldan-auknan: furnish, provide

bihait-haifst-jiuka: selfish ambition

haifst-pwairhei: strife discord

atgaggan-atrinnan-galeipan-qiman: come go

matjan-itan: eat

aftuma-minnists-spedita: last

jer.wintrus: year

leikains-wilja: good will

faqr-gatils: suitable

gatilaba-uhteigo: conveniently

azetizo-rapizo: it is easier

iap niapjan: speak well

biwisan-gailjan-sifan: gladden cheer

atwisan-biginnan-standan: stand by

domjan-munan-rahnjan-sweran: lead guide think

azetaba-gabaurjaba: gladly

qiman-urrinnan: have come, be present
ηλιος (s.m.)  sauil-sunno: sun
ηευχιος (s.t.)  haunipa-pahains: quietness, rest
εως-ρεπς (v.)  gafahan-nuta: capture alive
θαμβευω (v.)  afslaupnan-sildaleikjan: astound
θηιμω (v.)  filhan-gawiston: bury
θελω (v.)  gairnjan-wiljan: wish, will
θερείω (v.)  gasuljan-gapwastjan: found
θεραπέω (v.)  gahailjan-galekinon-lekinon: serve, treat, heal
θηριον (s.m.)  dius-unbiari: beast
θηρευτικος (v.)  huhjan-huzdjan: store up
θείω (v.)  anapraggan-garehian: press upon
θείων (s.t.)  aggwipa-aglo: affliction
θυντές (a.j.)  diwan-riurs: die, mortal
θραπεύω (v.)  gablaubjan-ustaiknjan: triumph over
θρίς (s.t.)  skufts-tagl: hair
θρόνος (s.m.)  sitls-stols: throne
θρυμος (s.m.)  hatis-jiuka-mods-pwairhei: passion
θρυγος (s.t.)  daur-haurds: door
θυραία (s.t.)  hunsl-saups: sacrifice, offering
θυηω (v.)  saljan-ufsheipan: sacrifice
θυωνι (v.)  gahailjan-ganasjan: heal cure
θυωντις (s.m.)  unhrains-unweis: layman
θερός (s.m.)  alhs-gudhus: temple
θερας (a.j.)  ganah-laggs-manags-wairps: sufficient adequate - worthy
θετιον (s.m.)  snaga-wasti: outer garment
θεσος (a.j.)  galeiko-samalaups-samaleiks: equal
gasjan-gastandan-gastopan-
gasturjan: confirm
afhafjan-gadrausjan-gata'ran-
usniman: take down, destroy
hweila-jer-mel-peihs: time
ubil-unbiub: evil bad
athaitan-atlapon-namjan-qipan: call
gasateins-gaskafts: foundation
anakumbjan-ligan: lie down
gadomjan-gawargjan: condemn
gafahan-garinnan: seize win
gabei-gafripons: reconciliation
fraslindan-gasiggqan: swallow
drink down
flagjan-andbindan-galusjan: make powerless-abolish
gamanwjan-gapwastjan-ustiuhan: put in order, restore
gamanwjan-gasmipon-gataujan: achieve
fairinon-fraitan: eat up
usqiss-wrohs: accusation
galagjan-gasatjan-ligan: lie recline set
haitan-uslaubjan: command
halks-laus-sware: empty
striks-writs: projection
faihugairnei-gawaurki: greed, gain
bireikei-sleipei: danger, risk
drauhsna-gabruka: fragment, piece
hurfan-hilfus-piubs: thief
biniman-hilfan-stilan: steal
Klima, (s.n.) fera-land: district
Klivu, (v.) anahnaivjan-galagjan-hneiwan: incline, bend
Koiliq, (s.f.) qipus-wamba: belly, body cavity
Koimauk, (v.) anaslepan-gaswitan-ligan: fall asleep (fig.) die
Koivos, (v. (aj.) gamains-unhrains-gawamms: common, communal
Koivosos, (s.o. (aj.) gadaila-gaminjands: companion, partner
Koivos, (s.m.) aglo-arbaips: trouble difficulty-work
Koivos, (v.) flekan-gainon-maitan: cut off leafy branches, beat one's breast
Koivosos, (s.o. (aj.) gafaus-hraims: respectable
Koivosos, (s.m.) fairhwus-manaseps: world
Koivos, (v.) gretan-hropjan: cry out, scream
Koivos, (v.) gapwastjan-gaswinpan: strengthen
Koivos, (s.o. (aj.) analauqns-fulgins;bitubjo:secret, hidden
Koivos, (s.f.) haims-weibs: village, small town
Koivos, (v.) mapljjan-qipan-rodjan: speak
Koivos, (s.f.) maplus-razda: speech
Koivos, (v.) liuhtjan-skeinan: shine
Koivos, (s.f.) blotinassus-huns1-skalkinassus: service or worship of God
Koivos, (s.l. (aj.) harjis-laigaion: legion
Koivos, (s.m.) piubs-waidedja: robber
Koivos, (s.m.) gredus-huhrus: hunger
Koivos, (s.m.) fairina-rapjo-saupa-waurd: word, account
Koivos, (v.) andbindan-galausjan-gatairn: untie bonds
slahs-wundufni: scourge
hairus-meki: sword
sakjo-waihjo: fighting
maürnan-saugran: have anxiety
ingaleikon-inmaidjan: change
andniman-brukjan-fairaihan: share
laun-mizdo: reward
daila-skatts: money
aurahjo-hlaiwasnos: tomb, grave
horinassus-kalkinassus: adultery
gabairhtjan-gafrisahtjan: to form
anawammjan-fairinon: find fault with
daups-naus: dead
juggs-niujis: new, fresh
barnisks-niuklahs: infant
fastubni-lausqiprei: fasting
andapahts-gafaurs: temperate, sober
winja-wulan: pasture
ahjan-hugjan-munan: think, believe
gasts-wairdus: strange, foreign
gastaurknan-gapaursnan: dry out
briggan-tiuhan: lead, guide
aglo-sair: pain
gasaihwan-kunnan-lais, magan-witan: know
ingardja-swes: member of the household
ai keîns; (s.m) skalks-pius: domestic
ai kîd; (s.f) gards-razn: house
ai ko-ðeðînîrs; (s.m) gardawaldands-heiwafrauja: the master of the house
ai ko venîd; (s.f) fauragaggi-ragin: management of the household
ai kos; (s.m) gadauka-gards-razn: house
ai ðeðîpos; (s.m) fratusts-frawardeins-qisteins: destruction
ai liros, ðov; (ai) faus-leitils: few
ai ðov; (s.n) sarwa-wepna: weapon
ai peñ; (s.f) hatis-mods-pwairhei: anger
eðos ðov; (ai) swikns-weihs: devout-pious
eðoðîns; (s.f) sunja-weihipa: devoutness, piety
eðoðînoðînos, ðov; (ai) airpeins-digans: clay, made of earth
ai ðold; (s.f) aigin-swes: property
ai ðoðîos; (s.m) hiuhma-iumjo-managei: crowd, multitude
ai ðis; (s.f) siuns-wlits: outward appearance
ai ðîwîñîos; (s.n) andawizns-anno-laun: wages
ai ðis; (s.f) hlamma-wruggo: trap, snare
ai ðoðîos; (s.n) pulains-winno: suffering, misfortune
ai ðos; (s.n) gairuni-winna: suffering
ai ðoðîpios; (s.n) barn-magula: little boy
ai ðauvroid; (s.f) filudeisei-unselei-warei: cunning, craftiness
ai ðvîtî; (av) framwigis-sinteino: always
ai ðvîwîs; (av) aufto-hwîwa: certainly
ai ðauvawî; (v) hwarbon-paith-aggan-paîmleiban: pass by
anafilhan-argabian-birgan-
galewjan: give
bidjan-gaDalihian-gabrafstjan:
call summon
bida-gaDailihats-labons: 
encouragement, exhortation
frawaurhts-missadeps: sin,
transgression
afleiban-witan: watch closely
andstaldan-atkunnan-galewjan-
gansjan-usbriutan: give up
magaps-mawi: virgin
balpe-trauans: openness
andaugiba-balpaba-swikunpaba:
(adv) plainly
gapulan-winnan: suffer experience
atta-fadar: father
gabaурс-land: fatherland
anaslawan-gahweilan-ganapjan;
unsweibands: stop
fullaweisjan-gatrauan-hujjan-
ufhausjan: convince, persuade
bigraban-gawasjan: throw, lay
bistandan-biwandjan: place around
afifnan-bilaibjan: remain
gaggan-hawaihon-hwarbon: go about
managdups-ufarassus: surplus
leiba-ufarassus-ufarlillei:
abundance
afifnan-biauknan-ganohan-
managnan: be more than enough
mas-ufarassus: greatly more
bairan-uswalugjan: carry about
**περίχυρος**, **ος** **ον**: neighborhood
**πέτρα**: rock, stone
**γηλίδας**: clay
**πιστός**, **η**, **ον**: faithful
**πλούσις**, **εἰς**, **ον**: street
**πλην** **εκτέω**: outwit
**πληυν**: blow
**πληγος**: crowd
**ποίμνι**: do, make
**ποιμήν**: flock
**πολύς**, **η**, **ον**: much, many
**ποθρός**, **ον**: evil
**πορεύω** **v**
**ποταμός**: river, stream
**πράγμα**: deed, thing
**προάγω**: go before
**προαφύσια**: willingness
**προκόπτω**: go forward
**προλαμβάνω**: take beforehand
**προλέγω**: tell beforehand
**προνοεῖ**: think beforehand
**προσδέχομαι**: take up
**προσδοκάω**: wait for
**προσεύχομαι**: prayer
aihtron-beidan-bidjan: pray
hweilahwirbs-riurs: temporary
andaugi-andwairpi-ludja-wlits: face
air-maurgins: early
halks-barbs;unleds: poor
brinno-heits: fever
afdáubnan-gablindnan: harden
hrugga-walus: rod
garuns-stáiga: alley
leik-mammo: flesh
anawiljei-gariudi: reverence
bandwa-taikns: sign
lein-saban: linen
hwáiteis-kaurn
gaslawan-gapahan: be silent
hleipra-hlija: tent
frodei-handugei-snitrei: wisdom
gableipjan;infeinan: have pity
brusts-*hairpr-infeinands-mildipa: entrails, mercy
sniujan-usdaúedjan: hasten
hurry
biwandjan-gaskaidan: keep away
gaaggwjan-breihan: crowd
barms-brusts: chest
qipus-*suqnis: stomach
ganiman-ganiutan-greipan-hilpan: seize
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ɢwɪ-ɢɪɭɪw; (v.)</td>
<td>stiggen-pagkjan: consider</td>
</tr>
<tr>
<td>ɢwɪ-ɭɪɨw; (v.)</td>
<td>afhwapjan-preihan: choke</td>
</tr>
<tr>
<td>ɢwɪ-ɭɪɭɪw; (v.)</td>
<td>briggan-gagyan-galapon-galisan: gather</td>
</tr>
<tr>
<td>ɢwɪ-ɬɪɭɪv; (s.n.)</td>
<td>gafaurds-gaquumps: council</td>
</tr>
<tr>
<td>ɢwɪɭɪɭɪ; (s.p.)</td>
<td>gahugds-gamundai-mipwissei-puhtus: consciousness</td>
</tr>
<tr>
<td>ɢwɪ-ɭɪɭɪw; (v.)</td>
<td>anahaban-bihwairban-biwaibjan: hold together</td>
</tr>
<tr>
<td>ɢwɪɭɪɭɪ; (v.)</td>
<td>anafilhan-gakannjan-gaswikunbjan-mipstandan-ussatjan</td>
</tr>
<tr>
<td>ɢwɪ-ɭɪɭɪw; (v.)</td>
<td>gabairgan-gafastan-wotan: protect</td>
</tr>
<tr>
<td>ɢwɪ-ɭɪɭɪw; (v.)</td>
<td>gabrikjan-gamalwjan: shatter</td>
</tr>
<tr>
<td>ɢwɪɭɪɭɪw; (v.)</td>
<td>gansjan-ganisan-hails: save preserve</td>
</tr>
<tr>
<td>ɢwɪ-ɭɪɭɪw; (v.)</td>
<td>afhlapan-ikan: heap or pile up</td>
</tr>
<tr>
<td>ɢwɪɭɪɭɪw; (v.)</td>
<td>drobjan-inwagjan: shake together</td>
</tr>
<tr>
<td>ɬɪɭɪ; (s.a.)</td>
<td>barn-frasts-magus: child</td>
</tr>
<tr>
<td>ɬɪɭɪw; (v.)</td>
<td>usfulljan-ustiuhan: bring to an end</td>
</tr>
<tr>
<td>ɬɪɭɪw; (v.)</td>
<td>baigkan-fastan-witan: keep watch over</td>
</tr>
<tr>
<td>ɬɪɭɪw; (v.)</td>
<td>garahnjyan-sweran-wairbon: estimate-honor</td>
</tr>
<tr>
<td>ɬɪɭɪ; (s.n.)</td>
<td>rums-staps: position place</td>
</tr>
<tr>
<td>ɬɪɭɪɭɪ; (s.p.)</td>
<td>biuds-mes: table</td>
</tr>
<tr>
<td>ɬɪɭɪw; (v.)</td>
<td>rinnan-prakjan: run</td>
</tr>
<tr>
<td>ɬɪɭɪw; (v.)</td>
<td>gatilon-niutan: meet</td>
</tr>
<tr>
<td>ɬɪɭɪw; (v.)</td>
<td>slahan-stautan: strike beat</td>
</tr>
<tr>
<td>ɬɪɭɪw; (v.)</td>
<td>gagganan-galeipan-garinnan-sniwan: go</td>
</tr>
</tbody>
</table>
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sit-vuton: (v.) gamotjan-wipragaggen: meet someone

filusna-ufarassus: excess
haunhairs-mikilpuhts: arrogant
ataugjan-gataiknjan: show
andhafjan-gavenjan: take up support

stiwi, pulains: patience

ufhauseins-ufhnaiweins: subordination

usagljan-wlizjan: strike under the eye

gaidw-parba-waninassus: need
fraawardjan-riurjan: destroy
tie shut - muzzle
faurhtjan-ogan: fear
bairan-wasjan: bear, wear
frabjan-hugjan-miton: think
frods-inahs: sensible
gabaurps-wists:nature
atwopjan-haitan-hrukjan-
ufhropjan: tone, produce a sound
faginon-hails: rejoice, greetings

athaian-fraletan-insailjan:
let down

ansts-faheps: joy
ansts-awiliud-laun-panks:
favor gratitude
ansts-giba: a gift
paida-wasti: clothe, tunic
χόρτος: (s. m.) gras-hawi: grass, hay
χρόνος: (s. m.) hweila-ner-mel-beihs: time
φύσης: (s. n.) frius-kald: cold
IV. CONCLUSION

It can be seen from this word frequency count that, of 997 entries, 71 are grouped word units, 338 are word units, and 588 are lexical units. (The grouped word unit itself has the incidental pedagogical advantage of making it easier for the student of Gothic to acquire the vocabulary by applying the pertinent phonetic rules and thus resorting more to logic than to rote memory.)

The number preceding each entry, however, is not sufficient evidence in itself to justify the high or low frequency of a given entry, and an explanation is called for and is given in the following remarks.

Part I

It will be noted by the reader that entries 1 to 14 (embracing frequency 4,569 to 632) are mostly grammatical entities (verbs, conjunctions, prepositions), where those of frequency 1 are mostly substantives or compound nouns. Therefore emphasis is given to the grammatical importance of one entry or the lexical meaning of another, covering the spectrum of the language from grammatical to lexical entity.

The high frequency of the personal pronoun, which heads the list of this word frequency, confirms once more the
importance of the personal pronoun in Germanic languages, as has been previously shown by J.F. Madden and F.P. Magoun in *A Grouped Word Frequency Word List of Anglo-Saxon Poetry* (Cambridge, Mass.: Harvard University Press, 1966), where the personal pronoun likewise heads the list. Moreover, if one takes into account the equivalency Greek:Gothic it emerges that the translators have not, as might possibly be suspected slavishly followed the Greek text. If that were so, they would have conceivably produced a version of the scripture with a one-to-one correspondence in word frequency, and the statistics of word frequency or the Greek original would match those of Gothic, which would make such a study as the present one superfluous. If Wulfila (and whoever participated in the translation) adhered slavishly to the Greek original, it was mainly in the matter of word order, but not in the choice of words themselves. Often the same part of speech will not do in Gothic as was used in the Greek, e.g. in *Atta unsar buin himinam*177 the pronoun *bu* replaces the Greek definite article, as Streßberg points out178, "Der Vok.Sing. wie Plu. vertritt öfters den griechischen Artikel." (By "vocative" he obviously does not mean a formal case of the pronoun, since *bu* is clearly nominative.) Such procedure in translation can account for numerous occurrences of personal pronouns in Gothic where the Greek original does not have pronouns. This reflects, in part, the demonstrative role of the Gothic pronoun in such instances and reflects the emphatic nature of the Gothic pronoun.

The high frequency of wisan was to be expected, as it renders not only φως, in a few instances φωτος, but also the

a) Durative Future

jabai nu sunus izwis frijans briggib (E≤ευ χατηα) bi sunjai frijai sijub (E≤ευ χατηα)

so if the Son makes you free, you will be free indeed. J 8:36 the Gothic having no future on its own.

b) Passive Voice

(17 times to render the imperfect; 5 times the pluperfect; 42 times the perfect; 42 times the aorist).

c) Progressive Form i.e.

ni sijum witandans

ουν καθον ους

for we are not ignorant of his designs 2 Cor 2:11

178 Ibid., Teil II. p. 151.

because you remember me in everything 1 Cor 11:2

The high frequency of giban can be explained by the rendering of numerous Greek synonyms. In combination with prepositions af in af-giban, ana in ana-giban and mlp in mlp-giban giban renders respectively. In combination with the verbal prefix fra and the perfective prefix ga (fragiban gqiban) giban renders. The high frequency of wairban is in a class by itself. The Greek verb is slavishly rendered by wairban whereas the Gothic wairban does not necessarily match a Greek . The Gothic wairban has many functions, namely to express:

a) the Future whenever it has a perfective meaning.181
b) the Greek passive voice 71 times to denote the pass.

imper. i.e. L 6:18 8:23 9:43 Mc 1:22 6:3 10:32

Ph 4:10182
c) simple Greek verbs making a periphrasis. This approach to use wairban as a stylistic tool seems to confirm the thesis.

181P.B.B. 15,133 f.
by M. Metten: Does the Gothic Bible Represent Idiomatic Gothic?

Ill. 1932, where the author contends that the translators insisted on making the Gothic Text as plausible as possible to their audience. The Gothic relative pronoun has a high frequency and is of a great stylistic value. It renders

a) a Greek participle

b) substantivated prepositional additions

183 Streitberg, op. cit., p. 135.

ib faurpis baiei sind in meinamme garda

de' E+froiov μυλ' ηότοι ηνῆ ηνοικονου μου'

but let me first say farewell to those at my home

L 9:61

c) simple substantives

duhwe baibsiponjos beinai ni gaggand bi bammei anafulhun bai

sinistans

Why do your disciples not live according to the tradition of the elders?

Mc 7:5

The frequencies ranging from 4,529 to 633 partially explained here account for 24,784 words of the corpus of the Gothic language. This distribution can also be 30,369 words or 81% of the total vocabulary. This distribution can also be computed as follows:

184 Ibid., p. 187.
14.6% of the total vocabulary represent personal pronouns.
13.4% coordinating conj. jah
9% demonstrative
5.6% wisan
3-9% qiban
2% wairpan

An analysis of the Gothic synonyms, as seen in Part II of this dissertation throws more light upon the richness of the Gothic vocabulary than does the statistical frequency.

Part II

The study on Gothic synonyms has shed some light on the manner in which the translators proceeded in their task. It is erroneous indeed to ascert that the Greek text has been slavishly translated into Gothic, for if it were the case the concordance Greek Gothic would be simple task which it is not.

Many Greek words happen to have three or four Gothic synonyms which shows that the translators not only translated the Greek word in its literal sense but also took into consideration the diverse figurative, meanings and by doing this transposition of meaning showed their stylistic skills and ability for their task was mainly to convert their people to Christianity.

From the richness of the synonyms it is inconceivable that the translators did not have knowledge of the Itala Version of the Bible - the Vulgata is too late to influence
the translators. Too many Gothic words translate indeed the Latin text (an interpretation of the Greek text), cf. p. 29, entry 54.

This study also reveals discrepancies in the translation of the Greek original, explained only by the fact that not the same person translated the Gospels but that there must have been several assigned to this task cf. p. 45.

Finally this study refutes the thesis that Gothic is not Gothic at all, namely not a Germanic language as such.

I have not obtained the same statistical figures as those presented by E. Schwarz\(^{185}\) p. 135.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Gemeingermanisch</td>
<td>550</td>
<td>36</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nur Gotisch</td>
<td>220</td>
<td>38</td>
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<td></td>
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<tr>
<td>Got. An</td>
<td>68</td>
<td>30</td>
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<td>Got. Ae</td>
<td>18</td>
<td>9</td>
<td></td>
<td></td>
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<tr>
<td>Got. AHD</td>
<td>40</td>
<td>29</td>
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<tr>
<td>Got.An.Ae.As.</td>
<td>24</td>
<td>81</td>
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<td></td>
</tr>
<tr>
<td>Got.An.Ae.AHD</td>
<td>92</td>
<td>13</td>
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</tr>
</tbody>
</table>

stating that there are 222 Gothic words which disappeared in other Germanic languages or were never present there in the first place. The number I have reached is far less, namely, but even this number becomes irrelevant if we consider the high number of common Germanic words in the Gothic language, sufficient indeed to translate the original Greek text or as seen by the high number of synonyms to render its meaning as to make it almost an idiomatic language.

\(^{185}\)E. Schwarz, Goten, Nordgermanen, Angelsachsen, A. Francke Verlag, 1951.
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APPENDIX I

List of Proper Nouns Omitted from the Word Frequency

Abeileni  L 3:1
Abia  L 1:5
Abiapor  Mk 2:26
Abraham  Mt 8:11.  J 8:33,37,39,40,52,53,56,57,58.
 L 1:55,73  3:8,8,34.  16:22,23.  19:9.  20:37
Mk 12:26  R 9:7  2 Cor 11:22  Gal 3:6,29  4:22
Adam  L 3:38  1 Cor 15:22  1 Ti 2:13,14
Addei  L 3:28
Addin  Neh 7:20
Adoneikam  Neh 7:18
Agar  Gal 4:24  Gal 4:25
Agustus  L 2:1
Aharon  L 1:5
Aia  Neh 7,32 D.
Aibair  L 3:35
Aiddua  Neh 7,39
Aiera  Neh 6,18
Aifaisius  E
Aifaiso  1 Cor 15:32  16:8  Eph 1:1  1 Ti 1:3
  2 Ti 1:18  4:12
Ailam  Neh 7,34
Aileiaizair  L 3:30
Aileiakeim  L 3:30
Aileisabaip L 1:5,7,13,24,36,40,41,41,57.
Aimmeira Neh 7,40
Ainnaa Neh 7,38
Ainok L 3:37
Ainos L 3:38
Aiodia Ph 4:2
Aipafras Col 1:7 4:12 Phil 23
Aipafraudeitus Ph 2:25
Airastus R 16:23
Airmodam L 3:28
Airmogaineis 2 Ti 1:15
Aiweikai 2 Ti 1:5
Aiwwa 2 Cor 11:3 1 Ti 2:13
Aizleim L 3:25
Aizar L 3:33
Akaja 2 Cor 16:15 2 Cor 11:10
Akajus 1 Cor 16:15 2 Cor 11:10
Akaikus 1 Cor 16:17
Akwila 1 Cor 16:19
Alaiksandrus Mk 15:21 1 Ti 1:20 2 Ti 4:14
Alamod. Naples docum. and Arezzo
Alfaius L 6:15 Mc 2:14, 3:18
Alul Neh 6:15
Ameinadab L 3:33
Ammo L 3:25
Ananias Neh 7,2
Anaποπ Neh 7,27
Sk VII,2
Anna L 2:36
Annas J 18:13,24 L 3:2
Ano Neh 7,37
Antiaukia Gal 2:11 2 Ti 3:11
Apaullo 1 Cor 1:12 4:6 16:12
Arabia Gal 4:25
Araitas 2 Cor 11:32
Aram L 3:33
Areimapaia Mt 27:57 Mk 15:43
Areistarkus Col 4:10
Arfaksad L 3:36
Arkippus Col 4:17
Artarksirkus Neh 5,14
Asaf Neh 5,14 Aser L 2:36
Asgad Neh 7,17
Asia 1 Cor 16:19 2 Cor 1:8 2 Ti 1:15
Asmop Neh 7,28
Assaum Neh 7,22
Ater Neh 7,21
Apheineis 1 Th 3:1
Auneiseifaurus 2 Ti 1:16
Aunisimus Col 4:9
Babawis Neh 7,16
Bagauis Neh 7,19
Baialzaibul Mt 10:35 Mk 3:22
Bailiam 2 Cor 6:15
Bainiamein Ph 3:5
Bairauja Cal (Nov. 19)
Baipil Neh 7,32
Banausis Neh 7,15
Barakeias Neh 6,18
Barnabas 1 Cor 9:6 Gal 2:1,9,13 Col 4:10
Bartetaimius Mc 10:46
Barbulaumaius L 6:15 Mc 3:18
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Bassus Neh 7,28
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Berop Neh 7,29
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Beplaihaim J 7:42 L 2:4,15
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Gairgaisaimus Mt 8:28
Gaius R 16:23 1 Cor 1:14
Galateis 1 Cor 16:1A
Galatia 1 Cor 16:1B Gal 1:2 2 Ti 4:10
Galatius 1 Cor 16:1A Galatus Gal 3:1
Galeilaius  J 6:1  12:21  Mc 7:31
Gaulgaupa  Mc 15:22
Gaumarra  R 9:29
Gaumarrus  Mc 6:11
Gutpiuda  (cal Oct. 29)
Gudilaib  Arezzo docun.
Haibraius  2 Cor 11:22  Ph 3:5,5
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Iairaupaulein  Col 4:13
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Iassais  L 3:32  R 15:12
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Ioda Neh 6,18
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Kajafa  J 18:13,14,24  L 3:2
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Kaurazein  Mt 11:21  L 10:13
Kaurinpius  2 Cor 1:1,23
Kaurinpo  2 Cor 6:11
Kefas  1 Cor 1:12  9:5  15:5
Kileikia  Gal 1:21
Klemaintau  Ph 4:3
Kosam  L 3:28
Kreskus  2 Ti 4:10
Kreta  Tit 1:5
Krispus  1 Cor 1:14
Kretes  Tit 1:12
Kusa  L 8:3
Kustanteinus  Cal (Nov 3)
Kvreinaius  Mc 15:21
Laiwveis  L 3:24  5:27,39  Mk 2:14
Kaiwweiteis  Neh 7,1.43
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Laudeikai  Col 4:13,15,16
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Lazarus  J 11:1,2,5,11,14,43  12:1,2,9,10,17  L 16:20,23
Lop  L 17:28,29,32
Lukas  Col 4:14  2 Tu 4:11
Lukus  R 16:21
Lwddomaei  Neh 7,37
Lwsanius  L 3:1
Lwstrus  Cor 3,11 AB
Maeinan  L 3:31
Magdalan  Mc 8:10  18:2  Mt 15:39
Magdalene  Mt 27:56,61  L 8:2  Mc 15:40,47  16:1,9
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Mailaian  L 3:31
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Maisaullam  Neh 7,33
Makebis  Neh 7,33
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Mattapius  L 3:25
Matbaisus  M 9:9  L 3:24  Mc 3:18
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Nazorenus L 4:34 Mc 1:24 14:67
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Saurais Gal 1:21
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2 Th 1:1 1 Ti 1:2,18 2 Ti 1:2
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Thaiassaoneikaius 2 Th 1:1

Ufitarip Naples docum.

Wereka Cal (Oct 29)

Wiljaripe Naples docum.

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Mreskus Cor 4:10A

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Zakkaius L 19:2,5,8

Zaurabbabil L 3:27

Zaxxaius Neh 7:14

Zelotes L 6:15
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Anaipaia  R 9:3  1 Cor 16:22
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Hwssopon  Sk 3,16
Kaurban  Mc 7:11
Kumei  Mc 5:41
Lima  Mc 5:34
Manna  J 6:31,49,58
Hammona  Mt 6:24  L 16:13  marginal gloss
Maran apa  1 Cor 16:22
Osanna  J 12:13  Mc 11:9,10
Paska or pasxa  Mt 26:2  J 6:4  18:28,39  L 2:41
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Sabakpani  Mt 27:46  Mc 15:34
Sakkus  Mt 11:21  L 10:13
Sikks  Neh 5,15
Taleipa  Mc 5:41
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Aipiskaupus 1 Ti 3:2 Tit 1:7
Aipistaule R 16:22 1 Cor 5:9 16:3 2 Cor 3:2,3, 7:8b
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Alabastraun L 7:37
Aromata Mc 16:1
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Aiwlauagja 2 Cor 9:5
Aiwxaristia 2 Cor 9:11
Barbarus Col 3:11
Bwssaun L 16:19
Drakma L 15:8,8,9
Gazaufwlaikio J 8:20
Hairaiseis Gal 5:20
Kawtsjo Naples docum
Laigaion L 8:30
Laiktjo Ambrosianus 44 times
Maimbrana 2 Ti 4:13
Martwre Cal oct 23.29
Nardus J 12:3
Papas Cal oct 29
Paintekusten 1 Cor 16:8
Paraskaiwe Mt 27:62 Mc 15:42
Praitoriaun J 18:28,28,33 19:9 Mc 5:16
Praizbutairei 1 Ti 4:14
Psalmon L 20:42 1 Cor 14:26 Eph 5:19 Col 3:16
Rasta Mt 5:41
Loanwords in Gothic


aikklesjo: church. R 16:23 1 Cor 7:17.10:32.14:23.15:9
1 Cor 16:1,19,19. 2 Cor 1:1. 8:1,18,19,23,24. 11:8,28.12:13 Eph 1:22 3:10,21. 5:23,24,25,27,29 Gal 1:2,22 Ph 3:6 4:15 Col 1:18,24 4:15,16 1 Th 2:14 2 Th 1:1,4 1 Ti 3:5,15 5:16

aiwaggeli: good news. 1 Cor 9:23 15:1 Eph 1:13 Gal 1:6,7 2:2 1 Ti 1:11


aiwaggelista: evangelist. Eph 4:11 2 Ti 4:5

akeit: vinegar. Mt 27:48 Mc 15:36

alew: olive oil L 7:46 16:6 Mc 6:13

apaustauli: apostleship 1 Cor 9:2 Gal 2:8

arkagqilus: archangel 1 Th 4:16
asilus: donkey J 12:14
aurali: face-cloth J 11:44
aurkeis: pitcher Mc 7:4,8
balsan: ointment. J 11:2 12:3a,5 L 7:37,38,46 Mc 14:4,5
brunjo: breastplate. Eph 6:14
daimonareis: One possessed by a demon. Mt 8:16,28,33 L 8:36
diabaulus: devil J 6:70 8:44 L 4:2,3,5,6,13 Eph 6:11
diakaunus: deacon 1 Ti 3:8,12
faskja: bandage J 11:44
Mc 12:14,16,17
karkara: prison Mt 11:2 Mt 5:25 25:39,43,44 L 3:20
Mc 6:17,27 2 Cor 6:5 11:23
katils: copper vessel kettle Mc 7:4
kaupon: trade L 19:13
kubitus: a group of people eating together. L 9:14
anakumbjan: eat in a reclining position. Mt 9:10 J 6:11
1 Cor 8:10 J 6:10,10 13:12 L 14:10 17:7 Mk 8:6
J 13:25 Mt 8:11 1:7:36
lein: linen Mk 14:51,52 15:46,46.
lukarn: lamp. Mt 6:22 L 8:16 15:8 Mk 4:21
markeitus: pearl. 1 Ti 2:9
mes: platter dish Mk 6:25,28 Mk 11:15
militon: soldiers. L 3:14

"Kein im P anlautendes Wort kann als ererbt gelten, weil idg
b im Anlaut noch nicht in sicheren Beispielen nachgewiesen ist."
parakletus: parklete J 14:16,26 15:26 16:7
paurpura: purple L 16:19 Mk 15:17,20
pistikeins: J 12:3
plapja: street Mt 6:5
plats: patch Mt 9:16 L 5:36 Mk 2:21
plinsjan: dance Mt 11:17 L 7:32 Mk 6:22
anapragcan: press upon. 2 Cor 7:5
praufeti: prophecy 1 Cor 13:8 14:22 1 Th 5:20 1 Ti 1:18
praufetja: prophecy 1 Cor 13:2 1 Ti 4:14
praufetes: prophet Mt 5:17 7:12 10:41,41,41 11:9,9,13
27:9 J 6:14,45 7:40,52,53 9:17 12:38 L 1:70,76 3:4
4:17,24,27 6:23 7:16,26,26,28,39 9:8,19 10:24 16:16
4:11 1 Th 2:15 Tit 1:12
pund: pound J 12:3
saban: linen Mt 27:59
sinap: mustard L 17:6 Mk 4:31
sigljan: seal J 6:27 Eph 1:13 4:30
sigljo: seal 1 Cor 9:2 2 Ti 2:19
skaurpjo: scorpion L 10:19
smakka: fig Mt 7:16 L 6:44 Mk 11:13
smwnn: myrrh Mk 15:23
ulbandus: camel L 18:25 Mk 1:6 10:25
unkja: ounce Aret. docum.
wein: vine Mt 9:17,17,17 L 1:15 5:37,37,38 7:33
Mk 2:22,22,22 15:23 Eph 5:18 1 Ti 3:8 5:23
APPENDIX II

List of Gothic words with reference to Greek and Latin models

damnatio: afdomeins=damnation

apågriu: aflageins, aflet=remission of sins

dæfæbæ: af gudei=godlessness

iweumtikos: ahmeins=spiritual

orare: aihtron=to beg

tundonis: ainfalpei=simplicity of mind

unicus: ainaabaur=native

unius: aiweins-eternal

bæfænum: alabrunst=sacrifice

bæfænum: all-waldans=omnipotent

bæfænum: all-andjo=complete

bæfænum: ananiuja=novelty

bæfænum: ananiuja=renew

redemptio: anda-bauhts=ransom

sæfæpunos: andi-laus=endless

misericordia: armahairtei=misericord

bæfæpunos: and-huleins=unveiling facts

bæfæpunos: ansts=joy, thanksgiving, grace

bæfæpunos: audagei=blessedness

orare: bidjan, bidan=beg, ask, request

Bæfæpunos: daupjan=baptize, wash

Bæfæpunos: fraisan=tempt

Bæfæpunos: frauja=lord
<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>communicatio</strong></td>
<td>community</td>
</tr>
<tr>
<td><strong>conventio</strong></td>
<td>assembly, council</td>
</tr>
<tr>
<td><strong>πραξων</strong></td>
<td>parable</td>
</tr>
<tr>
<td><strong>γελάωμος</strong></td>
<td>of one body</td>
</tr>
<tr>
<td><strong>ἐυπρός</strong></td>
<td>of a good descendence</td>
</tr>
<tr>
<td><strong>ἀγκορίνας</strong></td>
<td>not made by hand</td>
</tr>
<tr>
<td><strong>ἀνδρόλινα</strong></td>
<td>miscarriage</td>
</tr>
<tr>
<td><strong>satisfacere</strong></td>
<td>serve</td>
</tr>
<tr>
<td><strong>ἐνδιδέλων</strong></td>
<td>divorce</td>
</tr>
<tr>
<td><strong>litterae</strong></td>
<td>writing</td>
</tr>
<tr>
<td><strong>πράξεις</strong></td>
<td>dissolution, departure</td>
</tr>
<tr>
<td><strong>ἀπολέσεις</strong></td>
<td>inexpressible</td>
</tr>
<tr>
<td><strong>companion</strong></td>
<td>companion</td>
</tr>
<tr>
<td><strong>ἐκσίχνιος</strong></td>
<td>vengeance</td>
</tr>
<tr>
<td><strong>μασμόνιον</strong></td>
<td>dullness</td>
</tr>
<tr>
<td><strong>δισποστροφικά</strong></td>
<td>of a pure heart</td>
</tr>
<tr>
<td><strong>ἀπολτῆς</strong></td>
<td>without sacrifice</td>
</tr>
<tr>
<td><strong>ex-sacratum</strong></td>
<td>profane</td>
</tr>
<tr>
<td><strong>ἐπίγευσις</strong></td>
<td>recognition</td>
</tr>
<tr>
<td><strong>ἀγκτοποιεύον</strong></td>
<td>money hungry</td>
</tr>
<tr>
<td><strong>ἀγκτολόγος</strong></td>
<td>slanderous talk</td>
</tr>
<tr>
<td><strong>ἰμπροφείουν</strong></td>
<td>equally beautiful</td>
</tr>
<tr>
<td><strong>ἐκκρηκτικόν</strong></td>
<td>announce good news</td>
</tr>
<tr>
<td><strong>ὑπερσεκία</strong></td>
<td>way of talking</td>
</tr>
<tr>
<td><strong>ἀνουσίης</strong></td>
<td>not to be talked about</td>
</tr>
<tr>
<td><strong>πιστοκρίτως</strong></td>
<td>hospitality</td>
</tr>
<tr>
<td><strong>primatum</strong></td>
<td>priority</td>
</tr>
<tr>
<td><strong>δίπε</strong></td>
<td>hail</td>
</tr>
</tbody>
</table>
transformati

\text{transformari} \quad \text{ga-ga-leikon, in galeikon= to adopt a different form}

\text{af-letan, fra-letan= send away, dismiss}

\text{uf-lugan=succumb}

\text{and-niman=to receive}

\text{ga-niman=take, accept, learn}

\text{and-saihwan=consider}

\text{bi-saihwan=to look toward}

\text{ga-satjan-heal}

\text{slahs=blow}

\text{stabeis=letters of the alphabet}

\footnotesize{\text{JEQ Phil 29, 348. V. Velden, Lehnübersetzungen aus dem Griechischen.}}
<table>
<thead>
<tr>
<th>Term</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>praestare</td>
<td>and-staldan= to provide</td>
</tr>
<tr>
<td>corrumpere</td>
<td>dis-tairan=tear</td>
</tr>
<tr>
<td>etagere</td>
<td>us-tiuhan=to lead away, carry out</td>
</tr>
<tr>
<td>δοκεῖν</td>
<td>pugkjan=think+ dat.case like in Greek text</td>
</tr>
<tr>
<td>confiteri</td>
<td>and-haitan= to confess, praise, thank</td>
</tr>
<tr>
<td>exaltare</td>
<td>hauhjan=praise</td>
</tr>
<tr>
<td>ἀκρογυμνίζω</td>
<td>hlebra-stakeins=camping</td>
</tr>
<tr>
<td>δομοποιός</td>
<td>ibna-leiks= of the same kind</td>
</tr>
<tr>
<td>ἔχωμεν</td>
<td>iudwiskon=live according to Jewish customs</td>
</tr>
<tr>
<td>humilis</td>
<td>hnaiws-humble</td>
</tr>
<tr>
<td>redemptio</td>
<td>us-lausjan-redeem, deliver</td>
</tr>
<tr>
<td>θεοποιώμεν</td>
<td>liugna-praufetus=false prophet</td>
</tr>
<tr>
<td>συνδομέος</td>
<td>liugna-waurds=telling lies</td>
</tr>
<tr>
<td>εὐφημία</td>
<td>waila-merlei-good reputation</td>
</tr>
<tr>
<td>εὐλογία</td>
<td>waila-qiss=benediction, speak well of</td>
</tr>
<tr>
<td>magnificare</td>
<td>mikiljan=to magnify, praise</td>
</tr>
<tr>
<td>conscientia</td>
<td>mipwissei=conscience</td>
</tr>
<tr>
<td>εὐμὴφημί</td>
<td>ga-qiss=of the same opinion</td>
</tr>
<tr>
<td>εὐμὴφωνήσει</td>
<td>sama-qiss= of the same opinion</td>
</tr>
<tr>
<td>salvator</td>
<td>nasjands=saviour</td>
</tr>
<tr>
<td>Dei Domus</td>
<td>gud-hus=temple</td>
</tr>
<tr>
<td>ὕλος</td>
<td>guda-laus=godless</td>
</tr>
<tr>
<td>διοεῖποις</td>
<td>gud-blostreis=admirer of god</td>
</tr>
<tr>
<td>διοῦ ἄραγη</td>
<td>guda-skauei=gods, features</td>
</tr>
<tr>
<td>aedificare</td>
<td>timrjan=build</td>
</tr>
<tr>
<td>ἐθυμώμεν</td>
<td>piudos=heathen</td>
</tr>
<tr>
<td>convertere</td>
<td>ga-wandjan=come back, turn</td>
</tr>
<tr>
<td>invertere</td>
<td>in-wandjan=to pervert</td>
</tr>
</tbody>
</table>
perfectus : fulla-tojis=perfect
vexatios : niuja-satips=novice
duripusculuriv : ana-kunnan=read
hardus : hardus= selfish
inflatio : uf-swalleins=pride, arrogance
exhalatur : us-wairpan=throw out
morituras : swultawairpja= moribund
suscipere : us-pulan=to take care of
φέρεται : unbarnaha= without child
ωστε : un-bi-laistips=incomprehensible
ad locum : gabaurpiwaurd=genealogy
conparticeps : ga-daila=part
sunturquies : ga-hugde= conscience
eikoctestates : garda-waldands=house master
αθικα : undiwanei=immortality
bona voluntas : wilja=good will
muosacodros : witoda-laisareis-scientist
alleprophiles : alja-leiko=different
avitalikos : anda-staua-enemy in court