DICTIONARY
of the
BIBLICAL GOTHIC LANGUAGE

by
Brian T. Regan, Ph.D.

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INTRODUCTION

BIBLICAL GOTHIC is the western, or Visigothic, branch of the language spoken by the Goths, the ancient Germanic people from Sweden who swept down upon the Roman Empire from the east and destroyed its unity.

About the year 350 A.D., this language of the Visigoths (who then lived in what is now eastern Bulgaria and Rumania, then called Lower Moesia [Moesia inferior]) was endowed with a fixed orthography (patterned mainly on Greek, Latin, and runic characters and writing) by the half-Greek, half-Gothic bishop Wulfila (Little Wolf), and the translation of the Greek Bible into Gothic was thereupon commenced. Of this Gothic Bible there remain today only about two thirds of the New Testament and a fragment of the Old Testament book of Nehemiah. We do not possess the original translation, but only fifth and sixth century copies of the original; we also have a few other, short, non-biblical documents. The story of the various preserved texts can be found elsewhere, but it is appropriate here to mention the finding, in October of 1970, by a Roman Catholic priest, Dr. Franz Haffner, of the final leaf of the Gospel of Mark belonging to the Codex Argenteus, in the cathedral of Speyer, Germany. This leaf has brought to light three hitherto unknown Gothic words, which are included in this Dictionary (see aëijan, farw, and in=gif; see also waúrms). The subject of the leaf is thoroughly treated by Piergiuseppe Scardigli in his Die Goten. Sprache und Kultur (C.H. Beck, Munich 1973).

Since Gothic is the earliest extensively recorded Germanic language, it is of prime interest to the student of the history of the English language and, indeed, of any other ancient Germanic tongue, and vitally needed for the study of that remote ancestral language today called Proto-Indo-European. In addition, the Gothic Bible is the earliest version of the Lucianic or Antiochian (or koiné) text category of the New Testament, and thus of considerable importance to biblical research. (Cf. A. Wikenhauser—J. Schmid, Einführung in das Neue Testament, 6th, completely rev. ed., Herder Verlag, Freiburg im Breisgau 1973, pp. 150ff.)

In spite of the tremendous amounts of scholarly labor which have been expended on the study of Gothic, the semantic understanding of its vocabulary has been confined to those relatively few English-speakers who have known Greek or German, or both. And even to such scholars as these, the meanings of many words have been unknown or only poorly known. In this Dictionary, the first complete Gothic-English dictionary in eight decades (since G.H. Balg’s Comparative Glossary of the Gothic Language in 1889), and the first full Gothic-modern language dictionary in any language whatsoever in three decades (since Sigmund Feist’s Vergleichendes Wörterbuch der gotischen Sprache in 1939), I have tried to incorporate, in the glosses given for each Gothic word, most of the most recent research in Gothic semantics and the relevant New Testament Greek semantics. With this lexico-
I: THE HEADWORD

1. In the case of nouns, the nominative singular (Ns.) is always listed as
the headword; in the case of adjectives or preterite participles, the form
is always that of the masculine nominative singular (mNs.).

2. Devoicing before -s and when in final position: Some of the
nominative (or accusative) singular forms whose stems end in
voiceless fricatives (f, b, or s) followed by either an -s ending, or no ending at all, change
these fricatives into voiced fricatives (b, d, or z) in those cases where
they are followed by a vowel in the inflectional ending (and often even when
simply followed by a word beginning with a vowel or voiced
consonant). (The pattern is similar to the change f : v in English leaf
[sg.], leaves [pl.].) In such cases, the headword, listed in the nominative
singular, is followed by the genitive singular form in brackets, as an
example and indication of this change, e.g., laufs [G. laubis].

In the case where the above interchange does not occur, the genitive
singular is still added, to make it clear that there is no change, e.g.,
mikildūps [G. mikildūps].

After the standard headword form of the preterite participles of weak
verbs ending in -bs (in the masculine nominative singular), a d is
frequently added in parentheses or brackets, e.g., (d) or [d], to indicate
that the oblique cases show d when followed by endings with a vowel.
Since this is invariably so with preterite participles in -p belonging to
weak verbs, repetition of the entire stem is not felt necessary, rather
only the d as a reminder of the alternation.

3. In the case of weak verbs, only the infinitive form is normally listed. If
the preterite deviates from the normally expected form (for which, see
the grammars) in any way, that preterite is also listed, in the first (and
third) person singular form. The same holds for the preterite participle,
which is normally listed in the masculine nominative singular form.

4. In the case of strong verbs, the infinitive is followed by brackets [ ]
enclosing: the first person singular preterite form, the first person
plural preterite form; and the preterite participle in the masculine
nominative singular.

5. Preterite-presents (PtPr.) are listed infinitive first, then, within brackets
[ ]: the first person singular present, first person plural present; first
person singular preterite, first person plural preterite; preterite participle,
if any, in the masculine nominative singular form.

6. In general, variant spellings and forms are placed in brackets [ ] after
the head listing. Also, when placed inside these brackets, the case
abbreviations N, G., D., A., Lstr. normally mean singular number,
wheras Np., Gp., Dp., and Ap. refer to the plural of these cases (e.g.:
watō [G. watine; D. watin; Dp. watnam]).

7. Among the explanatory remarks often accompanying a headword, an
asterisk (*) placed before a word indicates that the form is purely
conjectured, often with the assistance of evidence from cognate lan-
guages. Placed after a word, it indicates that the asterisked form, while
not actually attested, is nonetheless virtually certain, because based on
conclusions from other forms in its paradigm or from close cognates
within Gothic, or for some similar reason.

*For complete English translations of all the Greek and Latin sources on Wulfila and the Gothic
biblical translation appearing in the introduction to Streitberg's Gotische Bibel, see the appendix
to this Dictionary.
III: VERB CLASS IDENTIFICATION

Immediately following a verb headword and any principle parts are parentheses () containing the following:

1. Roman numerals (I, II, III, IV) followed by a colon (:) or semi-colon (;) indicate the weak conjugation to which a verb belongs.
2. Arabic numerals (1, 2, &c.) followed by a colon (:) or semi-colon (;) designate the strong conjugation to which a verb belongs.
3. The reduplicating verbs are normally considered to constitute strong verb class 7. At the same time, however, they may also be considered reduplicating subtypes of the first six classes, with Proto-Germanic *-a-, -äre-, or -ë- (instead of the Proto-Germanic usual -e- of classes 1 through 5, or -o- of class 6) for the root vowel of the present stem. For this reason, the reduplicating verbs are here designated as 71, 72, 73, 74, 75, or 76, depending on the class (1, 2, 3, 4, 5, or 6) of which they are a reduplicating subtype, e.g.: haitan [haihait, haihaitum; haitans] (71); arjan [arjans] (74); *slépan [slepan] (75).

Verb types 71 through 75, and some of 76, show no different ablaut grade in the main stem of the preterite forms. But since other verbs of type 76 do indeed have differences of ablaut grade between the present (& preterite participial) stems and the preterite stems, the abbreviation abl. or non-abl. is accordingly added after the verb class number to indicate that variation, e.g.: létan [laitot, laitotum; letans] (76 [abl.]); sáian [saisó, saisóum; sáians] (76 [abl.]); or blótan [baiblot, baiblotum; bíotans] (76 [non-abl.]).

IV: ABBREVIATIONS FOR Parsing

1. Regarding nominal forms: abbreviation clusters follow the pattern: gender-number-case. Thus, mNs. stand for “masculine, nominative, singular.” This sequence, of course, applies to nominal forms only, including participles.
2. In the parsing of verbs, active voice is normally understood unless otherwise indicated.

V: THE EFFECT OF PREFIXES ON LISTING ARRANGEMENT

Compounds are divided according to prefix(es) and stem. The division marker is: [a] a hyphen (-) where the juncture is semantically loose, as usually in verbal compounds; and [b] an equals sign (=) where the connection is relatively intimate, i.e., in most non-verbal compounds, especially in nominal compounds and their derivatives.

A) Prefixes of compound verbs are separated from the main stem by a hyphen (-), as in ga-leikan to be pleasing to [Ptv.] and faúra-ga-leikan to be pleasing to (someone) beforehand [Ptv.]. The use of the hyphen indicates that the prefixes ga- and faúra-ga- modify, but do not change the primary meaning of, the simplex leikan to be pleasing to. For this reason such prefixed verbs are listed immediately beneath their simplex. Leikan, ga-leikan, and faúra-ga-leikan are thus found together, in this order.
B.) All prefixal elements forming an essential part of non-verbal compounds are separated from the main stem (and from each other, where there are more than one) by an equals sign (=), e.g., ga=leiks similar (to), like, and ga=leiki (re)semblance, like appearance, likeness; replica. These latter words and their type are alphabetically arranged beginning with the letters of the prefix(es) preceding such a division-marking equals sign. Ga=leiks and ga=leiki are thus to be sought under ga, not under leik-. C.) In the case of certain weak verbs derived from such compound nominal forms (as, e.g., ga=leikôn be similar to, be like, derived from the nominal form ga=leik- seen in the adjective and the noun), the verbs are listed (differing from Streitberg) according to the alphabetical order of the entire nominal compound, as in B.), above, minus any prefixes used as strictly verbal modifiers. Ga=leikôn and ga=leiki, ga=leiks are thus found together under “G,” as if spelled galeik-, not under “L.” As seen in these examples, the individual elements of the nominal-compound-derivative stem in such a verb as ga=leikôn are separated from one another by an equals sign (=) (i.e., not by a hyphen), just as in the corresponding adjective, noun, or adverb (i.e., always ga=leikôn, never ga-leikôn). A cross-reference to the derivative verb’s listing according to its full nominal stem is provided at the former, Streitbergian, entry place, i.e., according to the spelling of the last element of the stem only. In the case of ga=leikôn, this cross-reference is found under leik-, and appears (under “L”) thus: “ga-leikôn See ga=leikôn.” The reader will thereby know that this verb is to be found in the “G” section.

It will be noted that, in the case of the element ga-, the Gothic accent (according to the current beliefs of many Germanic philologists) falls on this prefix where it precedes an equals sign (i.e., ga=), but that the prefix is prosodically unstressed when preceding a hyphen (i.e., ga-).

D.) In the case of doubly prefixed verbs, procedures A.) and C.) are followed through consistently. That is, the verb is to be sought under the spelling of the whole compound nominal stem, if derived from such stem, and otherwise under the simplex, but not as though beginning with the letters of any preceding, loosely appended (and thus hyphenated) prefix(es).

Consequently, such verbs as ga-ga=leikôn to assume a likeness (to) [Pftr.] and in-ga=leikôn to transform the likeness (of) into, ‘change the (re)semblance (of) into’ are to be found under the stem ga=leik-, not under gaga= or inga= on the one hand, or leik- on the other. Cross-references are provided under the main root (here, leik-) to facilitate the finding of the word.

To sum up: to be found together are under “G”:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ga=leiki</td>
<td>ga=leikôn</td>
</tr>
<tr>
<td>ga-ga=leikôn</td>
<td>in-ga=leikôn</td>
</tr>
<tr>
<td>ga=leiks</td>
<td></td>
</tr>
</tbody>
</table>

E.) Prefixed Participles:

The treatment of prefixed participles, on the other hand, attempts to do justice to the ambiguous nature of these verbal adjectives. Since they have verbal stems, the choice of hyphen or equals sign as a prefixal division marker follows the procedures outlined in A.) through C.), above. On the other hand, the use and inflexion of participles as adjectives imply a quasi-nominal character. For this reason, prefixed participles are listed according to a strictly alphabetical pattern, beginning with the initial letters of the first prefix. For example, af-mawaya tired out is listed under “A” even though its infinitive, af-moja, is found, as expected, under “M.”

(These remarks also apply to participles prefixed with un= ‘un- non-.’ Such negated participles are accordingly treated in strictly alphabetical order and, hence, all to be found under “U.”)

The primary objective of such an arrangement of entries is to bring together more of the etymologically related words where identically spelled stems of verbal and non-verbal compounds have the same basic meaning as a result of derivation of the verb from the nominal form. The entry system thereby comes at least somewhat closer to a strictly alphabetical order while retaining, indeed improving, the etymological advantages of former arrangements.

Finally, a clear distinction between the two types of juncture found in prefixed and compound Gothic words (slightly analogous to the distinction between German “separable” and “inseparable” verbs) will perhaps be of assistance in programming Gothic vocabulary in computers, when this is undertaken.

VI: NAMES

In the case of some of the non-Gothic names, the Gothic has given the stem an ending not normally used for the gender in question. For instance, Hebrew-Greek Sárru Sarah occurs Ro 9,9 in the dative singular in the form Sárren in the Gothic Bible. The dative ending -in is normally the ending found only in singular of the paradigm of Gothic an-stems.

The an-stems, however, are normally used exclusively with words of masculine or neuter gender in the native vocabulary, for which reason the designation m:n or n:n is felt by most lexicographers of Gothic to be adequate identification of masculine and neuter nouns as an-stems. On the other hand, on- and in-stems are invariably feminine, so that a mere listing of the nominative (ending in ó or -i), plus the codification f:n: is felt to be sufficiently descriptive. This is also the system predominantly employed in this Dictionary.

Where the suffixation of stem endings diverges from the norm, however, as in the above-mentioned case of some proper names, more detailed
identification is required. In such instances, therefore, the abbreviation for gender is followed by the coding an., on., or in. The Gothic form Sarra, a feminine name, is thus identified by the parenthesized coding (f.an.), not just by f.n.).

In order to substantiate the assertion of membership in a particular stem class for any given non-Gothic name, all forms of its oblique case endings found attested in the Gothic text are enclosed in brackets immediately following the headword. Unless the name is very short, only the last consonant of the 'stem' is repeated, in order to save space. Thus, Sarah appears in the following manner:

Sarra [D. -rin] (f.an.).

The English form of any particular name is that given in the Revised Standard Version of the Bible, second edition, which is also the form used in most other versions, including, for the most part, the recent New American Bible.

The English form of the biblical name is subsequently followed by the place or places of occurrence, enclosed in parentheses. All such places are given unless they are too numerous and very well known, in which case the word "Frequent" appears in the parentheses.

At the end of the entry is the transliterated Greek form of the word as found in Streiberg's Wörterbuch or, sometimes in the case of Nehemiah, as occurring in the Septuagint or in Braune's footnotes to Nehemiah in Streiberg's edition. [Streiberg's edition of the Wörterbuch was written before Braune's final examination of Nehemiah, and thus some of the names in the Wörterbuch deviate from those found in Nehemiah, as printed in Streiberg's Gotische Bibel]. The entire entry for 'Sarah' has, accordingly, the following appearance in this Dictionary:

Sarah [D. -rin] (Proper name; f. an.) Sarah (Ro 9,9) [Gk. Sárra] [pluralanteum]: A word occurring only in the plural, with no singular form.

Vulgata (vg.) The revision of the Latin translation of the Scriptures which was published under the editorship of Saturius Eusebius Hieronymus, otherwise known as St. Jerome. This revision was based for the most part on earlier Latin ("Old Latin") translations. St. Jerome's personal revising work is clearly detectable only in the Gospels. The Vulgate was begun A.D. 383 and completed not long after A.D. 404. This version is particularly valuable, not only because of its later influence on the Gothic version, but also because it provides us with an understanding, by contemporary non-Greeks, of New Testament koiné Greek vocabulary and text. (Cf. also Wilkenhauser-Schmid, Einleitung in das Neue Testament, pp. 115-122.)

VIII: REFERENCES TO DIFFERENT GOTHIC TEXTS

The Gothic Scriptures are preserved in a number of different manuscripts in such a manner that some Gothic biblical passages are represented by two separate manuscripts. In such cases, the texts of both manuscripts appear in parallel columns of Streiberg's Die gotische Bibel, the first column in normal Roman print type, the second in italics. In such cases, the text of the first manuscript is referred to as text A, that of the second as text B. These capital letters are usually found after a scriptural place listing (e.g., Col 2, 23A) or after the abbreviation MS for the word 'manuscript' (e.g., MS A). These abbreviations are not to be confused with the abbreviation CA, which stands for the Codex Argenteus, 'Silver Manuscript Volume,' or 'Silver Bible,' which contains the texts of most of the four gospels. The Silver Bible
is presently in the university library of Uppsala, Sweden, except for its last page of Mark (16,12-20), which is at the cathedral of Speyer, Germany, the place of its discovery in 1970.

IX: ABBREVIATIONS

1. Biblical Books and Commentary

<table>
<thead>
<tr>
<th>Col</th>
<th>Colossians</th>
<th>Neh</th>
<th>Nehemiah</th>
</tr>
</thead>
<tbody>
<tr>
<td>1, 2 Cor</td>
<td>1, 2 Corinthians</td>
<td>Php</td>
<td>Philippians</td>
</tr>
<tr>
<td>Eph</td>
<td>Ephesians</td>
<td>Phm</td>
<td>Philemon</td>
</tr>
<tr>
<td>Ga</td>
<td>Galatians</td>
<td>Re</td>
<td>Romans</td>
</tr>
<tr>
<td>Jn</td>
<td>John</td>
<td>Sk</td>
<td>Sketeins</td>
</tr>
<tr>
<td>Lk</td>
<td>Luke</td>
<td>1, 2 Th</td>
<td>1, 2 Thessalonians</td>
</tr>
<tr>
<td>Mk</td>
<td>Mark</td>
<td>1, 2 Tm</td>
<td>1, 2 Timothy</td>
</tr>
<tr>
<td>Mt</td>
<td>Matthew</td>
<td>Tt</td>
<td>Titus</td>
</tr>
</tbody>
</table>

2. General

| A. | accusative | fnt | footnote |
| abl. | ablat(ing) | Fut | future |
| Act. | active (voice) | G. | genitive |
| Aor-1 | aorist 1 | Gk | Greek |
| Aor-2 | aorist 2 | Gmc | Germanic |
| Aram. | Aramaic | Go | Gothic |
| art. | article | Id | indicative (mood) |
| athem. | athematic | IE | Indo-European |
| av. | adverbial[l[y]] | If | infinitive |
| auxil. | auxiliary | ifx | inflection, inflected |
| bef. | before | indef. | indefinite |
| c. | with | indecl. | indeclinable, undeclinable |
| CA | Codex Argenteus | indet. | indeterminate, undeterminable |
| cf. | compare, see | interr. | interrogative |
| cj. | conjunction | intrans. | intransitive |
| cpd. | compound | irreg. | irregular |
| const. | construction | impers. | impersonal |
| D. | dative | Impf | imperfect |
| def. | definite | Ip | imperative (mood) |
| dem. | demonstrative | Istr | instrumental (case) |
| dim. | diminutive | it | Italian |
| du. | dual | kaus | causative |
| Efftv. | effective (aspect) | Kmp | comparison, comparative |
| endg. | ending | kns | consonant(al) |
| esp. | especially | Lat | Latin |
| etym. | etymology, -ical | lit | literal(l) |
| f. | feminine | ln | loan |
| fgn. | foreign | lnw | loanword |
| fig. | figurative(l) | Mt | Matthew |
| flg. | following | Neh | Nehemiah |
| m. | masculine | N | nominative |
| Med. | middle (voice, mediopassive) | NE | New (modern) English |
| mng | meaning | n. | neuter |
| MS(S) | manuscript(s) | neg. | negative |
| N. | nominative | nom. | nominal |
| NE | New (modern) English | NT | New Testament |
| num. | number, numerical | OE | Old English |
| OHG | Old High German | ON | Old Norse |
| Opt. | Optative (mood) | Ord. | ordinal |
| orig. | original(ly) | os. | oneself |
| OS | Old Saxon | OT | Old Testament |
| p. | after #s 1, 2, 3; plural | p. | in declensional classes; singular |
| p. | after #s, plural | p. | in declensional classes; singular |
| p. | before #s: page | part. | particle |
| Pass. | passive (voice) | pc. | participle |
| pers. | person(al), of person | Pf. | perfect (tense) |
| Pfr. | present participle | Pl. | plural |
| Pfr. | present participle | Plp. | pluperfect |
| Pfrv. | perfect participle | plp | plural |
| Pfrv. | perfect participle | PIE | Proto-Indo-European |
| PGmc. | Proto-Germanic | Pl. | plural |
| Pl. | plural | Plurp. | pluperfect |
| pn | pronoun, pronominal(ly) | Pn | pronoun, pronominal(ly) |
| pn-aj. | pronominal adjective | Pos. | positive (degree) |
| Pos. | positive (degree) | poss. | possessive |
| pp. | present (tense) | Pr. | present participle |
| Pr. | present participle | prep. | preposition(al[ly]) |
| Prpc. | perfect participle | Ptc. | present participle |
| Ptc. | perfect participle | q.v. | quod vide (which see) |
| refl. | reflexive | redup. | reduplicating |
| rel. | relative | s. | singular (as p., above) |
| s. | singular | sg. | singular |
| Sj. | subjunctive (mood) | sbst. | substantive |
| spat. | spatial(ly) | st. | strong |
| sth. | something | Sup. | superlative (degree) |
| trans. | transitive | trans. | translation |
| transl. | translation | temp. | temporal(ly) |
| T.R. | Textus Receptus | them. | thematic |
| typogr. | typographical | T.R. | Textus Receptus |
| wk. | weak | V. | vocative |
| vb. | verb | Vg. | Vulgate |
| Vg. | Vulgate | varia lectio, variant reading (of some MSS) |
| vs. | versus | vwl | vowel |
| xpt. | except | X(n). | X(n). |
| X(n). | except | &c | and cetera |
| et cetera | becomes | c | comes from |

Abbreviations of Bibliographical References

3. This work is not expository, but rather assertive. Hence, for the most part, bibliographical references are omitted. In the majority of cases, however, scholars should have no difficulty determining the basis for a particular
English equivalent, especially if they consult Streitberg’s Wörterbuch (the second part of his Gotische Bibel), Ernst Schulze’s Gotisches Glossar (Georg Olms Verlag, Hildesheim, Germany 1971, reprint of the 1848 edition), and Joseph Puryear’s dissertation Greek-Gothic Lexicon and Concordance to the New Testament (University Microfilms [8 66-30], Ann Arbor, 1969), together with the appropriate New Testament Greek dictionaries.

On the other hand, bibliographical references are listed in the case of words whose given meanings, for one reason or another, deviate from what might be immediately apparent, or where some special consideration seems warranted.

The coding (R) at the end of a listing indicates that the English equivalent in the listing are my own, and that I feel these equivalents to be understandable to the Germanist scholar who follows the suggestions set forth in the Introduction (this can hardly be stressed enough), above, as in the cases of mötá and ga-mótan, although I have sometimes added another reference anyway. The coding (GW) refers to my earlier, microfiche book The Gothic Word (State University of New York Press, Albany, N.Y. 1972), where some of the more difficult problems of Gothic vocabulary are investigated.

The following bibliographical abbreviations, always appearing in parentheses at the end of a listing, are used in this work. (Although many other works have proven of value during compilation, only the following are consistently abbreviated in the text.)


IEW Julius Pokorny, Indogermanisches etymologisches Wörterbuch (Franke Verlag) Bern, 1959.


X: TREATMENT OF THE ENGLISH GLOSSES

Normally, English equivalents of Gothic words are given in regular type. Double quotation marks (“...”) signify unusual or archaic (English) expressions, or entire English phrases.

It will be noticed, incidentally, that the English equivalents do not always agree with the archaic terminology or strange usage of words as found in the King James Version of the Bible. It has been an unfortunate practice of teachers of Gothic to use this text when translating the Gothic Bible. The sooner this practice is dropped in favor of using modern American translations (e.g., the RSV) as references, the better. For such purposes the best tool of all is a modern interlinear version (such as, for example, the Kingdom Interlinear Translation of the Greek Scriptures, an inexpensive publication of the Watch Tower Bible & Tract Society of New York).

XI: TRANSLITERATION OF THE GREEK ALPHABET

Because of the prohibitive cost of printing Greek characters, the Greek alphabet (and other alphabets) is transliterated into the Roman alphabet. This transliteration is based on the principles set forth in “A Project of Transliteration of Classical Greek” by André Martinet, appearing in Word, vol. 9, No. 2, August 1953, pp. 152-61. The only difference is that an iota subscript appears here as "i"; not as "i" on the line. The Greek manuscripts themselves do not have iota subscripts, but almost all printed editions do, and the letter "i" seems to be a fairly good compromise between Martinet’s method and printed Greek, especially for the person who is used to seeing mainly printed Greek, not the manuscripts themselves.
XII: ACKNOWLEDGMENTS

Finally, I would like to mention my gratitude for the encouragement of Dr. James W. Marchand of the University of Illinois, whose advice first led me to Gothic semantics.

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Above all, I owe the very opportunity to write this Dictionary to my wife, Carola, who has sacrificed so very much and assumed so many extra burdens in order that I might have the time to work at this all-consuming task.

XIII: DEDICATION

This work is humbly dedicated to the Blessed Virgin Mary, Mother of God and Queen of the Church. It is she who brought into the world the Prince of Peace, Whose divine love embraces all men, even such as the warlike Goths. In the language of the ancient Germanic Got-þiuða, may the words of the angel at the Annunciation be repeated (Luke 1:28):

Faginô, anstai Auda=hafta!
Frauja miþ þus,
Diuþidô þu in qinôm.

Brian T. Regan
in the parish of
St. Jerome,
Phoenix, Arizona
Fall, 1973

THE GOthic ALPHABET

Letter / Gothic name / (stem class) / Meaning / Alcuin / [Numerical Manuscript] value

a ahsa* (f.ô) axis, axle (> aza) [1]
b bairkan* (n.a.) birch seedling (> bercna) [2]
d dags (m.a.) day (> daaz) [4]
e aihvâ* (m.a.) horse (> eyz) [5]
f failhu (n.a.) movable goods, chattels; property, possessions; wealth, riches; money (> fe) [500]
g gibâ (f.ô) [Act.:] giving; [Pass.:] that which is given, gift, present (> geuua) [3]
h hagl* (n.a.) hail (> haal) [8]
hu hvair* (m.a.) cauldron (> uuaer) [700]
i eis* [Genitive sg. eisís] (n.a.) ice (> iiz) [10]
j jër (n.a.) year (> gaar) [60]
k kusma* (n.m.) boil, tumefaction, infected swelling (> chozma) [20]
l lagus* (m.u.) lake, sea, open water, ocean (> laax) [30]
m manna [Genitive sg. mans] (m.irreg.; kns. & n.) man, human being (> manna) [40]
n naubs [Genitive sg. naub bais] (f.ô) necessitation, compulsion, force, constraint; duress (> noicx) [50]
o òbal* (n.a.) patrimony, ancestral inheritance (> utal) [800]
p pairþra* (f.ô) dice cup, dice box, cup for throwing dice (> pertra) [80]
q qairþra* (f.ô) lure, bait, decoy (> qertra) [6]
r raida* (f.ô) ride, journey; riding vehicle, wagon (> reda) [100]
s saûil (n.a.) sun (> sugil) [200]
t Teiwâ* (Proper name; m.wa.) Tiu, the highest divinity, the one-armed god of the sky and war [and god of “Tuee’s Day”;
= Roman Mars & Jupiter] (> tyx) [300]
þ biþ (n.a.) (the) good, something good; [Pl.:] good things; goods (> thyth) [9]
u ârus* (m.u.) urus, aurochs, extinct European bison (> uraz) [70]
w winjâ (f.jô) pasture, grazing meadow (> uine) [400]
x Iggwâ* [Originally NG-rune] (Proper name; m.wa.) Ingw, a Germanic demigod, mythical progenitor of the Anglo-Frisian Ingwaeones (> enguz) [600]
z azzê (n.i.a) ease, comfort, pleasurableness (> ezec [with palatal c = /ts/], or possibly ezet [with tj]) [7]

* Reconstructed form, based on the attestations in the Salzburg-Vienna Alcuin manuscript and on other considerations, but not attested in the classical Biblical Gothic documents.
DICTIONARY
of the
BIBLICAL GOTHIC LANGUAGE
Aai [G. Aai, former reading (by Uppström) for MS Gai (Braun's reading), q.v.] (Proper name; m.indeed) Ai (Neh 7, 32) [Gk. Αία or Βαί]
Abešen [D. -ni] (Place name; f. indecl.) Abilene (Lk 3,1) [Gk. Αβιληνή]
Abia* [G. Abijins] (Proper name; m.n.) Abijah, name of Hebrew founder of priestly class to which Zechariah belonged (Lk 1,5) [Gk. Αβία]
Abiafat [D. -ra] (Proper name; m.n.) Abiathar (Mk 2,26) [Gk. Αβίαθαρ]
ababa [Av.:] severely, extremely, excessively
Abraham [G.-mis; D.-ma; A.-m] (Proper name; m.a.) Abraham (Frequent) [Gk. Αβραάμ, Lat. Abraham]
bi-abrajan (L) to be shocked, be struck or taken aback, be agitated severely
abrās (aj.a:) severe, extreme, excessive
ab= See af & interr. part. =u
Adam [G.-mis; D.-ma] (Proper name; m.a.) Adam (Lk 3,38; 1 Cor 15,22; 1 Tm 2,13,14)
Addei* [G.-deins] (Proper name; m.in.) Addi (Lk 3,28) [Gk. Αδδεί]
Addin* [G. Addeis (corrupt?) latest (Braun's) reading, vs. Upps-
tröm's reading Addinis previously] (Proper name; m.reg.)
Adin (Neh 7,20) [Gk. Addin (& LXX Έδίν)]
Adōneikam [G.-mis] (Proper name; m.a.) Adonikam (Neh 7, 18) [Gk. Αδώνικαμ]
af (Prep. c.D.:) from, away from; by (agency of), by means of; [temp.:] from (the time of), since; [in names, denoting place of origin:] of, from; [in phrases:] af taishwôn on the right (hand), at the right side, off to the right; af hleidumein on the left (hand), at the left side, off to the left; [Also verbal proclitic]
afar 1. (Av.:) in afar=uh ţan afterwards, and after then (Sk III e 5)
2. (Prep.:) [c.A., temp. only:] after, subsequent to; [c.D., spat.:] after, in pursuit of; following, in pursuance of; in accordance with, according to;[& Proclitic]
*aifar (Supposedly m.n.) Mistaken conjecture (supposedly descendant, successor) by J. Peters for CA afar, Lk 1.5, which was originally from *afar=kuni (approximately sequent sibship) in Lk 1.5 & 8, this compound being an etymologizing attempt to improve on an original kuni clan, tribe (seen in Lk 1.8) as the translation of Gk. επή-
-emeria, lit. 'on'-day-ness, i.e., the (seven) days when a priest-
ly class was 'on' duty, a week's
daily service in temple duty,
and hence that group or divi-
sion of priests whose turn it
was to do a week's temple duty,
the successive weeks being al-
lotted to the divisions in rota-
tion. There were twenty-four
such divisions. (FG 129)
afar=dags (m.a.) (the) morrow,
next day, day after
afar=sabbatus (m.u.w.) post-Sab-
bath period, hour(s) or time
interval following the Sabbath
af-dáuibs [d] (Ptpp. I; a.j.a.) See
af-dójan
af=dómeins (f.i./ó:) condemnation
(Sk VIII b 3)
*af=drugk (n.a:) a drinking up (in
af=drugkja, q.v.) (S 15)
af=drugkja (m.n:) drunkard
*af=é (n.a:) gluttonous eating (in
af=étja, q.v.) (S 15)
af=étja (m.n:) gluton, voracious
eater
*af=éts (a.j.i:) voracious in eating,
gluttonish (in af=étja, q.v.) (S 16)
af=grundip (f.o:) abyss, bottom-
less pit
*af=grundus (a.j.a:) bottomless (in
af=grundip, q.v.) (S 49)
af=godei (f.n:) irreligion, im-
piety (lit., apartness from God)
af=gups [m.Gs. = gudis] (a.j.a:) ir-
religious, impious (lit., off
away from God)
af=haimeis (a.j.i.a:) absent from
home, absent
af=igéins (f.i./ó:) a laying aside,
remission, absolution
af=lét (n.a:) forgiveness, pardon
(lit., a letting off)
af=marzeins (f.i./ó:) deception,
'deceitfulness, delusive seduc-
tion (lit., an impeding astray)
af=sateins (f.i./ó:) a setting aside,
a putting away, divorce
af=stass (f.i:) dissociation, separa-
tion; apostasy [= Gk. apo-stäsia
desertion, lit. a standing off
apart
*afta Mistaken earlier reading
Pph 3,14 for aftra, q.v. (See
Braun's note in Streitberg, I,
483).
aftana (A.v:) from behind
aftrar (A.v:) from behind; in back
(of)
aftra (A.v:) [temp:] again, once
more; [spat:] back, backwards,
behind
aftra=ana=stodeins (f.i/ó:) re-
generation, revival, regenera-
tion (Sk I d 6)
aftuma (Kmp.-flx.aj.) last (of
two parties), aftermost, hind-
most, having second (and last)
place (FG 42)
aftumists (Sup.a.j.a:) the very
last, endmost, final; [phrase:
aftumist haban to be at the
end (of one's life), be at the
point of death (FG 42)
*agands Fossilized Prpc. (from
pl. stem of the orig. Pr. para-
digm of PtPr. 6; ògan) in un=
agands, q.v. (See also ògan/)
agar (Proper name; m.a:) Hagar
(Ga 4,24) [Gk. Hagár]
aggilus (Lat.-Gk. Inaud; m.u.i)
angel f=Lat. angelus < Gk.
ánggelos (heavenly) messen-
get) (FG 43)
aggwiða (f.o:) distress, affliction,
strains, anxiety, anguish (lit.,
straitemness)
ga-aggwjan (I:) to put to
completely
in strains, constrain, cramp
completely
aggwus (a.j.u:) narrow
agis (G. agisia) (n.a:) awe, fear,
fright, alarm,
af-agian (I:) to scare (away),
secret, (off), daunt
in-agian (I:) to put in a state of
fear, threaten, inspire fear in
us-agian (I:) to frighten utterly,
make exceedingly afraid, terrify
aglaiti (f.n:) licentiousness, de-
bauchery, moral degradation
*aglaitieis (a.j.i/ó:) degraded,
debauched (in aglaiti, aglaitei,
q.v.) (S 32,43)
aglaiti=ga-stalds (a.j.a:) sordidly
acquisitive [= Gk. aiskhro-
kérdes vilely gainful] (S 61)
aglaiti (n.i.a:) licentiousness,
debauchery
aglaiti-waárdæi (f.n:) obscene
language, shameful verbiage
 [= Gk. aiskhro-logia vile-
word-ness]
*aglaiti-waárdæi (aj.i.a:) verbally
obscene (in aglaiti-waárdæi,
q.v.) (S 48)
agliða (f.o:) tribulation, trouble,
trial, pressure (of psychological
nature) (FE 206)
glajan (I; c.d:) to be physiologi-
cally irremediably, to be physio-
ologically harmful to, injure the
health of (= Gk. bláptó I harm) [Only
Opt.Pr.3s aglaiji Mk 16, 18,
Speyer Fragment]
us-aglajan (I; c.d:) to inflict
(serious) injury upon, cause
(physical) harm to, be (severely)
hurtful to [Pfus.]
agló (f.n:) painfulness, affliction,
tribulation
ags (a.j.a:) disgraceful, shameful
agluba (A.v:) arduously, with
(ineffable) difficulty
agus (a.j.a:) hard, (disagreeably)
difficult
Agustain (D. stau) (Proper name;
m.u:) (Caesar) Augustus,
title given Octavian, the first
Roman Emperor (31 B.C.-A.
D. 14) (Lt 2,1) [= Vulgar Latin
Augustus < Classical Latin
Augustus Reverted]
Aíeira [G. -rins] (Proper name; m.an) Aran (Neh 6,18) [Gk. Ἐίρα]

Aífoisius [Dp. -sium] (Inhabitant designation; m.w) Ephesian, inhabitant of Ephesus (Title & postscript to the Epistle to the Ephesians) [Gk. Ἐφέσιος]

Aífois* [D. -sôn; A. -són] (Place name; f.an) Ephesus, a seaport in Asia Minor, famous for the worship of Artemis [Gk. Ἐφέσος]

Aífthá (Gk.-Aram. ἐνωδ; imperative interjection: ephphátha, be opened, open up [Gk. εἰσφερθαῖ ἐκ Αραμ. έτπάββαθα])

Aígan (& aíhān) [aīh (never aīgī!), aígīm (& aíhum); aīdā, aíhīdūm; (No Ptpt.)] (PtPr. 71 [non-abl.]) to own, have, possess

fair-aígan (Only If. aíhān) 1 Cor 10,21) [As aígan] (PtPr. 71 [non-abl.]) to have a share in, partake of, participate in

Aígin (n.ā) that which is owned, property: [pl.]: possessions, belongings

gā-aignón (II) to appropriate, make one's own (FR 188)
*aígin (aj.a) (one's) own (in aigín & gā-aignón, q.v.) (S 80)

fair-aíhan See fair-aígan

Aíhron (II) to beseech, supplicate

Aíhrons (f.i) a beseeching, supplication

Aíhts [Occur only in plural] (f.ī) possessions, belongings

Aíhva=tundī (f.īō) thornbush, bramble bush [lit., horse-tooth]

Aíhvs (m.ā) horse; name of E-run (→ Salzburg-Vienna Alcun MS eyzi) (in aíhva=tundī, q.v.) (S 35)

af-aíkan /-aiaik, -aiaikum; aika-

ain=falpbaba (Av.:) candidly, wholeheartedly, with simplicity, sincerely (Sk 31 c 16)

ain=falpēi (f.īc.) simplicity, sincerity, genuine-heartedness

ain=falpā (aj.ī.) simple, in one piece, whole, single (of an organ of the body) [lit., one-fold]

ain=hvarjī=uh (Indef. pn.) everyone, each one, each

ain=hvarpā=uh (Indef. pn.) each one of two (Sk 31 II 16)

ain=ifr (D. ain=ilībim) (num. ĕ) twelve (11) [lit., 'one left'- (over ten)]

Aìnn (G. -nainā) (Proper name; m.an) Senaah (Neh 7,38) [Gk. variant έναννα of normal LXX Σάννα]

Ainōk (G. -kis) (Proper name; m.a) Enoch (Lk 3,37) [Gk. Ένωκ]

Ainōs (G. -sis) (Proper name; m.a) Enos (Lk 3,38) [Gk. Ένως]

ains (num. & st.a.ja.:) one (1), a single one; someone; an, a; only, alone; [—. —] (the one . . . the other

ains=lun (Pn. used only c. ni or in sentences c. nag. mg.) (not) anyone, (n.)one

AÎōdin (A. -dian) (Proper name; f.an) Euodia (Psh 4,2AB) [Gk. Euodia]

Ai Afghanas (D. -frin) (Proper name; m.an) Epaphras (Col 1,7; 4,12, Phm 23) [Gk. Epaphrás]

Aïpafraudeitus (A. -tu) (Proper name; m.an) Epaphroditus (Psh 2,25) [Gk. Epaphróditos]

Aîpiskaupeĩ (Gk. inuud; fn.) episcopate, bishopric, office of a bishop [Gk. episkopē episcopate]

Aîpiskauppus (Gk. inuud; m.an) bishop [< Gk. epi-skopos bishop, lit., overseer]

Aîpistaülē (D. -lein; A. -lein; Dp. -lēm) (Gk. inuud; fn.) epistle, letter [< Gk. epi-stōle letter, lit., something sent to s.o., missive to s.o.)


air (Kmp. airis) (Av.:) very early; [Kmp.]: much earlier

Aîrastus (Proper name; m.an) Erastus (Ro 16,25) [Gk. Εὐαρστός]

airinōn (II) to be a messenger or emissary

Aîrizanz (Pl. substantivized Kmp. wk.aj.; m.): those of much earlier times, the ancients, those of old

Aîrknīpa (f.ō) genuineness, sincerity, integrity, probity, purity, unadulteratedness

Aîrks (aj.ī) genuine, sincere, pure, unadulterated [N. = conjecture for MS airknis, 1 Tm 3, 3B; cf. un=airāns]

Aîrmōdām (G. -mis) (Proper name; m.an) Elmadam (Lk 3, 28) [Gk. Εἰρμόδαμ]

Aîrmotganis (Proper name; m. irreg.) Hermogenes (2 Tm 1, 16B; A Hiarmauganais, q.v.) [Gk. Εἱρμογένης, variant of Hermogenēs]

Airā (f.ō) earth; land (as opposed to sea)

Airākunds (aj.ī) earth-born, of earthly origin (Sk IV c 5) [lit., of earthly birth]

Aîrēins (aj.ī) earthly, earthly.

Airus (m.ā) messenger, emissary (FG 45)

Aîrzi (f.ī) error, a misleading, delusion

Aîrzie (aj.ī) erring, misled,
alabaster flask < Egyptian 'a-la-Baste vessel of (the goddess) Baste'>

alabastron (adj.) (sacrificial) entirety-burning, whole burnt offering in which the animal was entirely consumed by fire (= Gk. holo-kaußma holo-caust, whole burnt (offering))

Alakandsrus [G. -draus] (Proper name; m.w.) Alexander (Mk 15,21; 2 Th 4,14) [Gk. Alex- andros]

alakjó (Au.) all-inclusively, all together, to a man

almans* (Only pl. attested; m.n./kins) all humanity, totality of men, entirety of mankind (Sk VIII b 16)

Ala-möps* [D. Ala=möda] (Proper name; m.a.) All-mood, named as a deacon (prob. Ostrogoth, Ala=möd*, without nominative ending -s) whose name appears on the land-transfer deeds (fra-bauhte=bökös) of Naples and Arezzo (written about A.D. 551 in Ravenna). Very likely a pseudonym for the Gothic clergy's negotiating agent, meaning approximately "He who acts for the community (Ala)= mind (möp)." (Cf. Scardaggi, pp. 282f.)

alan [öl, ölum; alans] (6.) to grow on, feed on

ala=parba (uk.aj.) thoroughly destitute, totally in need, in complete privation

aldomö [Prob. = aldumö; only D. -min Lk 1,38] (n.n.) old age, senectitude (Orig. from Sup. aj., most-aged-ness) (S 51f.)

ale [adj.] (s) age (in fram-alders) (q.v.) (S 58)

alds (f.i.) life span, lifetime, generation; life

alduina (Kmp.-flx.uk.aj.) elderly,
anda=nêmeigs (aj.a.) taking, accepting
anda=nêms (aj.i.) acceptable, pleasant
anda=numts (f.i.) a taking up, acceptance
anda=sêts (aj.i.) causing aversion, abhorrent, repugnant
*anda=stapi (n.i.a.) a position opposite (in anda=stapijs, q.v.) (S 13)
anda=stapijs (m.ja.) opponent, adversary
anda=staua (G. =stauins) (m.n.) legal opponent, adversary in a lawsuit, opposing litigant
anda=þâhts (aj.a.) [Act.:] thinking, rational, sensible; [Pass.:] thought of, envisaged, contemplated
anda=augi (n.i.a.) face, visage, gaze
anda=augiba (Av.) perspicuously, in plain sight, openly, for all to see
anda=augiô (Av.) in plain sight, openly, publicly, for all to see
anda=warbi (n.i.a.) price, cost, purchase price [lit., counter-value; Only Mt 27,9 certain; Mt 27,6 = conjecture for CA and=warbi/]
anda=warûd (n.i.a.) answer, reply, response
anda=wiszn (f.i.) living expenses, subsistence, sustenance, essentials
anda=weizn (n.i.a.) face, countenance
anda=teis & -tjis (n.i.a.) service, ministry, administration (See andbahts/)
anda=teistjan (I.) to serve, minister, administer, perform (See andbahts/)
anda=teists (Celtic inuad; m.a.) servant, minister, server [< Celtic *ambactos servant/]
andeis [Once Ap. andins (m.i.) instead of normally expected Ap. andians/ (m.i.a.) end, extremity
anda=hiulins (f.iô.;) uncovering, a revealing, revelation; ¼ Gh. apo-kalupsis revelation, lit., off-veiling/
anda=laus (aj.a.) endless
anda=uh [ ... aip=þau] (Kmp. formation to and [f. conjunctive suffix =uh], q.v.; cjr.:) as alternatives, either (or)
anda=andjan (ga-andida Lk 5,4, former conjecture by Massmann & Bernhardt for CA ga-nanþida) SEE ga-nanþjan
Andraias [G. =raîns & -riis; D. -raim; A. -raian] (Proper name; m.an.) Andrew (Frequent) [Gk. Andrêas]
anda=stald (m.a.) support, supplying, furnishing, (ing), purveyance, furnishing
anda=warbi (n.i.a.) countenance; "face-to-face-ness", presence (anda=warbi Mt 27,6 = scribal error for anda=warbiq, q.v.)
anda=warbîs (Fossilized G.; av. c.g.) vis-a-vis, opposite, over against, facing
anda=waribo (Av.) for the present, momentarily
anda=warbîs [mgS. =warbîs] (aj.a.) present, being present
anda=warbîdjand (I.; c.d.) to answer, answer back to, talk back to Anna (Proper name; f.ô.) Anna (Lk 2,36) [Gk. Anna]
Anna [D. -nîn] (Proper name; m.an.) Anna (Lk 3,2; Jn 18,13,14) [Gk. Anna]
anô (Lat. inuad; f.n.) (soldier's) pay, wages [C Latin annôna year's, crop, grain, price of grain; military pay for provisions/]
Anô [G. Anôs] (Proper name; m. irreg.) Ono (Neh 7,37) [Gk. Anô]
ans [G. anzis] (m.a.) wooden beam
ansteigs (aj.a.) beneficial, gracious
ansteis (f.i.) beneficence, graciousness, grace; beneficent gift, favor, blessing
Antaukka & Antiukkia; D. Antiiûkiai & Antiiukkiajai (Place name; f.ô.) Antioch, a city on the Orontes river in modern Turkey, largest city and capital of ancient Syria. (2 Tm 3,11AB; Ga 2,11B) [Gk. Antîoikheia; Go. -ô from lengthening under accent]
anpar (st.aj.o.) other, second; another, the rest, the others; [In phrases] anpar... anpar-=uh bân some... others [= not as strongly deictic as sa, q.v.]; pata anpar (av. usage) (as) for the rest, otherwise; anpar anparana (or -raisi) (reciprocal): one another (or of one another); [special uses] anparanna sina (for) the second time; anpar frumâ sabbatô the second-first Sabbath, i.e., the second Sabbath of the Paschal octave, the first one after the feast of Unleavened Bread; equivalent to the first Saturday after Easter (Lk 6,1)
anpar=leikei (f.n.) otherness, different structure, different essence (Sk V c 5; VI b 23)
anpar=leikô (Av.) essentially differently, otherwise, in substantively different manner
*anpar=leikôs (aj.a.) substantively different, essentially different (in anpar=leikô, =leikei, q.v.) (S 46)
Apaullô [G. -lôns; D. -lôn; A. -lon] (Proper name; m.ôn.) Apollôs (1 Cor 1,12; 4,6; 16,12) [Gk. Apollôs]
apaústaulēi (Gk. Inuud; f.n.) apostleship, office of an apostle [Gk. apo-stolē apostleship, lit., a sending off]
apaústalus [& apaústalus] (Gk. Inuud; m/u.i.) apostle, one holding the highest office in the Xxn communities, esp. of Jesus’ original 12 disciples, but also of other prominent leaders outside their number [Gk. apó-stolos apostle, lit., one sent off]
aqizi (f.i.o.) ax
ara (m.n.) eagle
Arabia [D. -bia] (Place name; f. indecl.) Arabia, i.e., the Sinai peninsula (Ga 4,25) [Gk. Arabia]
Araita [G. -tins] (Proper name; m.an.) Aretas (2 Cor 11,32) [Gk. Aréta]
Aram [G. -mis] (Proper name; m.an.) Aram (Lk 3,33) [Gk. Arám]
arbaidjan (f.i.) to work hard, toil, labor (for), strive, struggle (for); bear hardship
bi-arbonjājan (f.i.) to strive after, work towards
mip-arbaidjan (f.i.) to labor together with, bear hardship with
pārī-arbaidjan (f.i.) to labor throughout, toil all throughout
arabalps [G. arbalais] (f.i.) labor, work, toil; arduousness, laboriousness, strenuousness, troubledness, hardship
arbi (n.i.a.) inheritance, heritage
arbi=nunja (m.n.n.) heir, inheritor [lit., inheritance-taker]
arbā (m.n.) heir, inheritor
arbā (f.n.) heirress, inheritress
Areimañya [G. -baías] (Place name; f.reg.) Arimathea, a city in Judea (Mt 27,57; Mk 15,43) [Gk. Arimañya]
Areistarkus [& Aristarkhus] (Pro-
per name; m.u.) Aristarchus of Thessalonica, a Macedonian Gentile arrested with Paul in Ephesus. He traveled with Paul and was a fellow prisoner in Rome. (Col 4,10B(& A) [Gk. Arístarkhos]
Arfaksad [G. -dis] (Proper name; m.an.) Arphaxad (Lk 3,36) [Gk. Arphaxad]
*urqua (f.i.o.) arrow (in arhavzānās, q.u.) (S 38)
arhavzānās (Pluralantum; f.ō.) volley of arrows, fusilade of darts, salvo of arrows
arjan [aiar, aiaram; arans] (74 [non-abl.]; f.Pr.1.) to plow (See Krause §235 Am. 3, & Theo Vennehan, Language 47 [March 1971] pp. 122-123, fnn 52.)
arke (Latin Iuud; f.ō.) box, chest; the ark of Noah; money-box [≤ Latin area box]
akargalūs (Gk. Inuud; m.u.i.) archangel, a member of the higher ranks in the heavenly host [≤ Gk. arkh-gagelos archangel, lit., chief (heavenly) messenger; cf. also agglōs]
Arkippus [D. -paul] (Proper name; m.an.) Archippus (Col 4,17) [Gk. Arkhippos]
arma=hairtei (f.n.) commiseration, compassion, pity [≤ Lat. miserī-cordia pity, lit. miserable-heartedness]
arma=hairtiba (f.ō.) work of clemency, commiserative action, charitable deed [≤ Lat. miserī-cordia pity, lit. miserable-heartedness]
arma=hairsts (aj.a.) compassionate, commiserative [≤ Lat. miserī-cors pitying, lit., miserable-heartedness]
armaiō (f.n.) mercy, compassion; almsgiving
arman (III; c.A.) have mercy or pity on, show compassion towards [= Lat. miserēri to pity < miser miserable, wretched]
ga-arman (III; c.A.) to have mercy or pity on, show compassion towards [Pto.]}
#1. arms [Sup. armōst] (aj.a.) poor, pitiable, wretched, miserable
#2. arms (m.i.) arm, one of the two upper limbs of the body
arniba (Av.) securely
aromā (Av.-tā) (Gk. Inuud; pl. noun, n.a.) spices, aromatic oils or salves [≤ Gk. arōmata, pl. of arōma an aromatic substance, spice, &c.]
Artaksaikrūs [G. -ksaus] (Proper name; m.an.) Artaxerxes, a king (Ne 5,14) [Gk. Artaxērxēs]
arpjō (Av.) gratis, without charge, for naught; for no reason, without cause
Asa [G. Asabis] (Proper name; m.an.) Asaph (Ne 7,44) [Gk. Asaph]
asans (f.i.) harvest time, summertime, harvest
Asēr [G. Asēris] (Proper name; m.an.) Asher (Lk 2,36) [Gk. Asēr]
Asagd [G. -dis] (Proper name; m.an.) Azgad (Ne 7,17) [Gk. Asagd]
Asia [G. Asiais; D. Asiai] (Proper name; f.i.) Asia, a Roman province in western Asia Minor. (1 Cor 16,19; Cor Postscript; 2 Cor 1,8; 2 Tm 1,13) [Gk. Asia]
asil=uirnus (f.w.) donkey-quern, millstone worked by donkey-power
asilus (Latin Inuud; m.an.) donkey, (young) ass [≤ Latin asellus little ass]
Attila (m.n.) Attila, Gothic name for the king of the Huns (ca. A.D. 406-453), lit. Little Father!
at=witains (f.i.) surveillance, observation, lookout (FG 40)
Aβēneis [For Aβēneis*; Dp. Aβēnimas] (Place name; pl. f.i.) Athens, capital of Attica, the chief division of ancient Greece, and the seat of Greek literature, art, and civilization. (1 Th 3.1) [Grk. Αθηναίαι]
αρε (or aro) (m. l/n.?;a) period of the year, season, term of the year (Only Dp. αριμας Ga 4.10 attested)
αβ=αν (Always begins clause; adversative ο; but then; but nonetheless, but however, [after concessive statements]; nevertheless, [although], but despite that; [before questions]; but then
audagei (f.n.) fortunateness, happiness, blessedness, blessedness
audagian (I) to deem fortunate, regard as blest
audags (a;ja) fortunate, blessed, blest
auda=aufs (a;ja) fortunate, blessed [lit., having been taken hold of by fortunateness]
aufο [Also spelled ufo, q.v.] (Av.) in all probability, indeed, certainly, to be sure, no doubt
augλa=daurλ (n.n.) window [lit., eye-door vs. Engl. wind-eye (=ow)]
augian (I) to put before the eyes, show, exhibit
at-augian (I; c.D.pers. & A.rei;) to bring before the eyes of, show to
augo (n.n.) eye
auhjodus (m.u.;) uproar, noisy tumult
auhjö (II;) to be tumultuously noisy, make an uproar
auhns (m.a;) oven
auhnsus (sg. = u-, pl. = n-stem) m.u./(n) ox
auhuma [Sup. auhumists] (Kmn. -iflix. aj.; higher, above; [Sup.]) highest, topmost
auk (Augmentive, consequentive, & causal; gen.'y paratactic c.;) [Normally in 2nd or 3rd position;] in addition, in conjunction, furthermore, moreover, besides, for, since, in conjunction with the fact that
aukan [aukauk, aukaukum; au-kans] (72 [non-abl.]) to become greater, increase
ana-aukan [As aukan] (72 [non- abl.]) to add to, augment
bi-aukan [As aukan] (72 [non- abl.]) to enlarge (upon), expand (upon)
ga-aukan [As aukan] (72 [non- abl.]) to attain increase, wax, abound [Pft.]
auknan (IV;) to become increased, grow larger (FE 161)
bi-auknan (IV;) to gain in increase, grow in abundance
Autheisocerus [G. -raus (Proper name; m.u.;) Onesiphorus (2 Tm 1.16) [Grk. Ονεσιφόρος]
Aūnisimus [D. -mau (Proper name; m.u.;) Onesimus, slave of Philemon (Col 4.9) [Grk. Όνε- simos, (lit. Useful)]
*auro (m.a;) sand, grit, gravel (in aurahjö, *aurahs, q.v.) (S 37)
aurahjö (m./f;I;I) grave, burial place (Only Dp. aurahjöë Mk 5.2.3.5 attested)
*aurahs (a;ja) sandy, earthen, gravelly (in aurahjö, q.v.) (S 37)
aurali (Lat. Inud; n.a;) facial sweatcloth (=Vulgar Latin *oralium < Lat. orarium small cloth for covering the face; or, more likely, the Gothic word is taken from Lat. oralis kerchief for cleaning the mouth (FG 39))
aurküς* (Only Gp. -kjē Mk 7, 4.8) (Lat. Inud; m.a;I;) pitcher, water pot (< Latin urceus pitcher, water pot)
aürtsgards (Lat.-Go hybrid; m.i;) garden fäürtir< Vulgar Latin *orto< Latin hortus garden/
aürtja (Stem = Lat. Inud; m.n;) vineyard caretaker, tenant farmer (< Vulgar Latin *orto < Latin hortus garden)
*aus [G. *aivas] (f.i.) ewe (in awistr, awëpi, q.v.) (S 40)
ausō (n.n;) ear
auhida (f.;I;) desert, wasteland, wilderness
auhps (aj;ja) barren, desolate, deserted
auhjus (a;ja) flock of sheep
*awi [G. *aujus] (n.a;) (divine) blessings, fortune; divine
auspices (in awi=liaj, awi=li- ūdun, q.v.) (S 14)
awi=liudun (II;) to offer a prayer of thanksgiving, render prayerful thanks [lit., sing a hymn of blessings] (FG 135)
awi=liaj (G.=liudis (n.a;I;I) (prayerful) thanksgiving, prayer of gratitude, worshipful thanks [lit., hymn of (divine) blessings]
awistr (n.a;) sheepfold, pen for ewes (S 40)
avō (f.n;) grandmother
Axaia See Akaja
Azeir (G. Aziris = latest reading (by Braun); formerly read Ateiris (by Upströmi)) (Proper name; m.a;) Ater (Neh 7, 21) [Grk. Ἄτερ]
azētah (Av.) easily, comfortably, with pleasure
azēti (n.a;) ease, comfort, pleasure, name of Z-runu (Salzburg-Vienna Alcuin MS ezech [with palatal c = ts/], or possibly ezez) (FE 209)
azēts (aj;ja) easy, comfortable, pleasurable
azgō (f.n;) ashes, ash, cinder
azwmus (Gk. Inud; m.u;) unleavened bread (< Gk. á-zumos unleavened, un-leasted)
B

1. =baî(i) (Conditional, hypotactic, affixal cj.) if, even if (Only Jn 11,25, in ga=ba-daûnbîj (even) if he die) (Also in i=ba, i=ba-i, ni=ba, ni=bai, & ja=ba=i, q.v.)

2. ba (n.NAp). See bai

Babawî* [G. Babawis] (Proper name; m.i.) Bebai (Neh 7,16) (Gk. Babai, v.l. of LXX Babi in the parallel passage of Ezra B 2,11; LXX Gr. for Neh 7,16 (=Ezra B 17,16) is Bêbi; v.g. has: Neh 7,16 Bebai, 1 Ezra (=LXX Ezra B, chapters 1-16) 2,11 Bebai]
bai (n.m.) bed, pallet
Baguaî* [G. Baguaus] former reading (by Uppström) for Baguasius Neh 7,19 (Braun's reading) See Baigausis
bagms (m.a.) tree (Cf. alêwa=, baira=, peika=, smakka= bagms)
bai [n.m.; f. bôs; n. bai] (Dual pn. -aj.a) both
Bâialzaibul [A. -] (Proper name; m.a.) Beelzebul, i.e., Satan (Mt 10,25; Mk 3,22) (Gk. Beelzeboul)
baïdjân (L) to compel, force ga-baïdjân (L) to compel, force [PfT.]
Bâidaïdân V.l. of Bêbâsedan, see Bêbaisâda
Baguaisî* [G. Baigausis] (Proper name; m.i.) Bigvai (Neh 7,19) (Gk. Bagouei but the Gk. lettering was apparently misread as Begoossi)
Bailam [D. -ma] (Proper name; m.a.) Belial, i.e., a Satanic power (2 Cor 6,16) (Gk. Belian, v.l. of Beliâr)
Bainâmeî [& Bainameiâ; G. -nis] (Proper name; m.i.) Benjamin (Php 3,5A&B) (Gk. Beniaminei)
baïra=bagms (m.a.) bearberry tree, mulberry tree
baïran [bar, bêrum, bairâns] (4) to bear, carry, bring; bring forth; endure, suffer at-bairan [As baïran] (4) to bring to, take to, present (to)
inna-at-bairan [As baïran] (4) to bear in thither, carry all the way in
fra-bairan [As baïran] (4) to bear psychologically, sustain psychologically
ga-bairan [As baïran] (4) 1. [Lit.] to bring together, compare, put side by side with; 2. [PfT.] to give birth to
baïrh-bairan [As baïran] (4) to carry through, bear through
us-bairan [As baïran] (4) to bear away, forth, or out; remove; carry out, (of); bring forth, produce; carry on, proceed, continue (FG 117)
ût-bairan [As baïran] (4) to carry out, bear out
Bairauja [D. -saj] (Place name; f.65) Beroea, a city in Macedonie or the martyrdom of forty Xm. virgins. (Go, Calendar, 19 November also Acts 17,10,13, not in Go;) (Gk. Beroia)
bairgahei (f.n.) hill country (lit., mountainousness)

*baïrgans (aj.a) hilly, mountainous (S 43)
baïrgan /barg, baïrugum; baïrgans/ (3; c.D.) to preserve, protect, keep
gai-bairgan [As baïrgan] (3; c.D.) to preserve together, keep intact together
baïrks (m.a.) mountain (S 43)
baïrhtba (Av.) radiantly; very plainly, clearly, openly
baïrhtei (f.n.) clarity, clearness, manifestation
baïrhtjan (L) to exhibit clearly, manifest
gai-baïrhtjan (L) to bring to light, exhibit clearly, make appear [Pf.T.]
baïrhts (aj.a) bright; clear, manifest, evident
baïrkan* (m.a.) birch seedling; name of B-rane (> Salzburg: Vienna Alcuin MS berca)
bairtha, (Av.) bitterly/bitter (f.n.) bitterness
baïrts (aj.a) bitter
Baiji [G. -lis] (Proper name; m.a.) Bethel (Neh 7,32) (Gk. LXX Bêthel, but also v.l. Baitel (Ezra B 2,28) & Bethel; v.g. has Bethel for Neh 7,32)
Bajblâm V.l. of Bêbâlaim, q.v.
Bâidaïsdan V.l. of Bêbâsedan, see Bêbaisâda
bajbôs [Ndû.; Ddu. bajbûm] (Dual pn.kns.) both
baîls (m.i.) leather bag, wine-skin
bâis-agga See hâls-agga
balsam (Lat.-Gk. Hebrew inowd; n.) aalam, ointment, perfumed ointment (Lat. balsamum < Gk. balsamon < Hebrew bâsâm spice)
balbâba (Av.) boldly, openly
balbâ (f.n.) boldness, confidence, fearlessness (Cf. brasa=balbêl)
balbjan (L) to be bold, dare, show courage

*us-balbjan (L) to be arrogant, brazen out, be insolent (ire us=balbês, q.v.) (S 44)
balu [G. *balwis] (n.w.) bale, viciousness, balefulness (in balwa-welsei*, q.v.) (S 44,64)
balus (aj.a) baleful, pernicious (in balwjan, q.v.) (S 64)
balwa=weis (aj.a) baleful, wicked, malicious (in balwa=weis*, q.v.) (S 44)
balwa=weis* [G. =weisens* = conjecture (by S 44) for CA balwa=weisens ] (Cor 5,8; f. m.) malice, wickedness [lit., learnedness in viciousness] (S 44)
balwa=weis See balwa=weis*
bâweis (f.ô.) torture, torment
balwjan (L; c.D.) to torture, torment
Banâi* [G. Banâius] (Proper name; m.i.) Binnui (Neh 7,15) (Gk. Banouï)
bandi (f.ôô) bond, fetter (Cf. eisannâ, fôtu=, naudi=bandi)
bândja (m.m.) person in bonds, prisoner
bandwa (f.wôô) sign, token
banwjan (L) to mark, designate; make a sign (to); signify
gai-bândjan (L, c.D.,pers. & A. rei.) to make signs (to), signify
bandwô (f.n.) mark, token, sign
banja (f.ôô) open, wound, sore
banstns (m.v.) barn, storehouse
Barabba & Barabbas; A. -ban] (Proper name; m. an.) Barabbas (Mt 27,16.17; Jn 18,40; Mk 15,11.15) (Gk. Barâbbas)
Barakeias [G. Barakeïnos] (Proper name; m.m.) Berechiah (Neh 6,18) (Gk. Barakhias)
barbarus (Lat.-Gk. inowd; m.w.) foreigner, barbarian (Lat. barbarus < Gk. barbaros non-Greek, uncivilized < supposed-ly one who can only babble
*bar-bar," and cannot speak Greek)
*baris [G. *barizis] (n.a.): barley (in barizeins, q.v.) [S 56]
barizeins (a.j.a.): of barley, made of barley flour
barms (m.i.): lap, bosom, breast
barn (n.a.): child
Barnabas [G. Barnabins; D. -bin] (Proper name; m.a.): Batwin [lit., Valuable Friend] (Go. Calendar, 29 October)
bâuaines (f.i.): dwelling, habitation, living quarters, dwelling place
báuian [Pt. báuaida; Ptpc. *báuailps (d)]: (Pr. 76 [non-abil.]; Ptpc. III; irreg.): to dwell; inhabit; live (a life) (Krause § 238 Anm.6 & 244. Anm.2; Braune § 179 Anm.2)
gá-báuain [Pt. báuaidai; Ptpc. *-báulps (d)]: (Pr. 76 [non-abil.]: Ptpc. III: irreg.): to take up residence, lodge, reside [Pto.]
Badanaírgais [N. -Hp] (Proper name; pl. m.indecl.): Boanerges, lit.; Sons of Thunder; names of the Apostles James & John (Mt 10.41; Mk 3.18) [Gk. Bartholomaios]
Barpaiauâmais [A. Barpaiauâmais & Barpaiauâmais] (Proper name; m.a.): Bartholomew (Mk 3.18; Lk 6.14) [Gk. Bartholomaios]
barusnjn (I; c.A.): to show filial piety towards, acknowledge the parental prerogatives or precedence of (Cf. bêrûsum) (R)
Basse* [G. Basseeis] (Proper name; m.a.): Bezai (Neh 7.23) [Gk. Basé, v.l. of LXX Besîl]
bata (m.n.): benefit, valuableness, avail, advantage, profit (in batiza, ga-batan, & Bat=i wins, q.v.) [S 88]
batiza [Kmp. Sup. batistes; (~Kmp. Sup. to gôbs, q.v.)] (Kmp.aj.æk. & Sup. aj.æ.): better (Sup., best): profitable, advantageous; more valuable
ga-batan (IV): to derive benefit, benefit; become better off, profit (from, us) [Pto.]
Bat=win [D. -win] (Proper name; m.i.): Batwin [lit., Valuable Friend] (Go. Calendar, 29 October)
deaf, deaf-mute; dulled in hearing; [Pass. & fig.:] dulled, unable to be sensed
beidan /baip, bidum; bidans/ (1; c.G.): to await, wait for, look for
ga-beidan [As beidan/ (1; c.A.): to endure, abide, hold out under
us-beidan [As beidan/ (1) [c.A.]: to expect, await, look for, wait for; [c.D.]: to wait out patiently, take one's time with, have patience with
beist [G. beitis Ga 5.9, elsewhere beistis/ (n.a.): yeast, leaven [Lit., biting, i.e., of the biting taste of the carbon dioxide caused by fermentation]
ge-beistjan [Also -beistjôn/ (1) [Also II]: to leaven, ferment (Cf. un=ga-beistjôs)
beitan [baitum; bitum; bitans/ (1) to bite
and-beitan [As beitan/ (1; c.A.): to snap at, rebuke, censure, castigate [= less intense form of af-slaubjan, q.v.]
Bêroô [G. -bp] (Proper name; m. indecl.): Beeroth (Neh 7.29) [Gk. Bêrôô]
bêrusi (PIE Ptpc.Act.; f.ôs): she having borne, she who has borne (in ëbûjûs, q.v.) [S 36]
bêrûsôs (PIE Ptpc.Act.; m.pl.; only.): parents [lit., they (masculine) having borne] (Cf. barusnjn)
Bêpia (G.-nis; D.-nîn.-nîn, & Bîpînîm; A. Bêpíanîm/ (Place name; q.v. & irreg.): Bethany, a village on the Mount of Olives, nearly 2 mi. from Jerusalem (Mk 5.22; 11.1.11.12; Jn 11.1; 12.1; Lk 19.29) [Gk. Bêthany]
Bêblaïhaim [Also Bêblaïhaim; G. Bîblaïhaimis; D. Bêblaïhaim
Bêpseida [D. -da & Bâdsâidân; V. Bêpssidân & Baiâdsâidân/ (Place name; m.indecl. & irreg.): Bêthlehaïm, a town in Judea, about 4 1/2 mi. south of Jerusalem; King David's native town. Birthplace of Jesus Christ (most probably on 3 October, the Jewish Day of Atonement, in 7 B.C. Cf. Werner Keller, "Und die Bibel hat doch recht", pp. 28ff; [Engl. transl., "The Bible as History", Apollo Ed. pns, pp. 345ff.]; Jn 7.42; Lk 2.4.15; Neh 7.26) [Gk. Bêthle- êm, Lat. Bethle-/em]
Bêpsejëg [D. -gein; A. -gein] (Place name; f.n.): Bethphage, a place on the Mount of Olives. (Lk 19.29; Mk 11.1) [Gk. Bethphægo]
bi (Prep.): in the vicinity of, (close) by, at, around; I. (c.A.): 1. [spat.]-round, round about 2. [*empt.]-A about, approximately, around (the time of); B) within (the time of), before the lapse of, in (side of); 3. [distributively, with numbers] in the number of, by 4. [fig.]: A on account of, because of; B) at (the position of) C) through the agency of; in relation to; with respect to, regarding; in opposition to, against, in hostility towards; according to, in accordance with; E) a. (Beginning a clause): As regards (s.th.), As far as is concerned; b) (With verbs of sentiment or

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19
bi=faiha [c.a-stem nNp. endg] See bi=faihōns
bi=faihōns* (f.i.) financial exploitation, self-enrichment at others expense [2 Cor 12,20A has a-stem nNp. endg -a from a once neighboring bi=haiita in the same verse; translates Gh. eritkei base self-seeking; kin to faiihu, q.o.] (S 28) (GW)
bi=hai (n.a.) obloquy, defamation, slander [lit., a proclaiming about]
bi=haijta (m.n.) boaster, braggart [lit., proclaimer about o.s.]
bi=hevē (Interr. av.) whereby?, by (means of) what?, how?
bi=j=and=z=up-yan (Cpd. av.) but then along with that, but then simultaneously, but then along therewith (Cf. bi & and[ill]ja=uh; =j= is a hiatus-breaker)
bi=ilaif (G, bi=ilaibis/ (n.a.) what remains behind, surviving remnant, remains, leftover(s), relics (Cf. G. W.S. Friedrichsen, Modern Language Review XXII (1927) pp. 90-93, "Notes on the Gothic Calendar") (Scardigli 163 disagreeing)
*bilgan [balg, *bulgm; *bulgan/ (3.) to swell up (in balgs, q.v.) (S 19)
bi=mai (n.a.) circumcision [lit., a cutting around]
bindan /band, bundum; bundans/ (3.) to bind
and-bindan [As bindan/ (3.) to unbind, (let) loose (FG 155)
bi-bindan [As bindan/ (3.) to bind around, bind up
gi-bindan [As bindan/ (3.) to bind, bind fast
bi=reiki (f.n.)
bi=reikeis See bi=reikeis
bi=reikei (f.n.) peril, danger

declaration) concerning, in regard to, with relation to; in favor of;
F) in behalf of, concerning;
G) [miscellaneous] by agency of; with regard to
5. [av. phrases:] bi all in all things; bi sumata in part; bi sum ain in part only; bi wig on the way; bi wistai (Ro 11, 24) consistent with nature, by virtue of nature, in accordance with nature;
II. (c.D.) on, at, by
1. [spat:] upon, against, into forcible contact with; in or through contact with; by
2. [temp.:] about, around, at approximately;
3. [fig.] A) off of, off from; towards, onto, upon the person of;
Bi from (the person of/s.th. taught);
C) by (invocation of);
D) [miscellaneous] on account of; by means of; in the view of;
4. [av. phrases:] bi sunjai indeed, in truth, truly, really; bi namin by name; bi naupai of necessity, perforce, by necessity; bi mannan after the manner of men, in a human way

bi=bārgēins (f.i./o.) (fortified) camp, circumscribed stronghold (Sk III c 3)

bida (f.o.) request, supplication, prayer; entreaty, exhortation
bidagwa (m.n.) beggar
bidjan { (Once also if, bidjan I Cor 7,5) baḥ, bedum; bidans/ (5: j-Pr.) to pray; beseech, entreat; ask, ask a favor of ask for; beg, petition for (FG 41)

gi-bidjan [As bidjan/ (5: j-Pr.) to say a prayer} Pftu.)
us-bidjan [As bidjan—bidan] (5.) to make a prayerful wish for,
biōp [G. blōpis] (n.a.) blood
biōps=rinnædei (Prpc. 3; f.a.j.n.) blood-running, hemorraging, bleeding
b=náuan See b-náuan
bōka (f.o.) (hand-writing, script; written passage; something written, written record, document, deed; fl.l.] epistle, letter, book; (the Holy) Scriptures (Cf. fru=bauhata=bōka, wadja =bökôs)
bökareis (m.ia.) writer, scribe; secretary-lector of a religious community (in the debt-settlement deed of Naples; Scardigli 286ff.)
bōta (f.o.) advantage, benefit, good
bōtjan (I; c.a.) to do or bring good (to), to benefit, to profit, boot, avail
ga-bōtjan (I.) to make good, improve, make better [Pftv.]
brahv (n.a.) flicker, blink, twinkling
braidei (f.n.) breadth, width
us-braidjan (I.) to spread out, extend, stretch out
braips [m.Gs. braidis] (a.j.a.) broad, wide
brajak (f.o.) wrestling; struggle
ga-brannjan (I.; c.a.) to burn, consume by fire [Pftv.]
in-brannjan (I.; c.a.) to set afire, ignite
brigjan [Pt. brâhta; Ptpe. brâhts] (Pr. 3; Ptpe. athem. wk.; c.d.) to bring, lead, conduct; render, cause to become
brikjan /brak, brêkum; brukans/ (4.o) to break, wreck, demolish; to wrestle, fight
ga-brikjan [As brikan/ (4.o) to break, fracture; smash, crush [Pftv.]
uf-brikjan [As brikan/ (4.; c.d.) to despire, spurn, rebuff (FE 154)
brannan /brann, brunn; brunnans/ (3.; intrans.) to burn, be
afire
uf-brinnan [As brinnan] (3.) to burn up, become seared or scorched
brinnô (f.o.) (burning) fever, pyrexia
brôpar [G. brôprâs] (m.r.) brother
brôprâhans (Pl. m.n.) brethren, i.e., fraternal siblîngs (a collective term)
brôpru=lubô [Also brôpra=lubô/ (f.n.) brotherly love
brûkjan [Pt. brûhta; Ptpe. brûhts] (Pr. I; Ptpe. athem. wk.; c.G./D.) to use, make use of
us-bruknan (IV.) to break off, become broken off
brûks (a.i.) useful, serviceable, usable
brunjô (f.n.) breastplate, byrnie
brunna (m.n.) fountain, well
brusts (Pluralaetanum; Pl. f.k.n.) breast, thorax, chest
brû=frâbs [G. =fâbs] (m.i.) bride-groom (Cf. þásundî=frâbs, hunda=snwagôga=frâbs)
brûbs [G. brûbis] (f.i.) bride, young wife
bugjan [Pt. baúhta; Ptpe. baúhts] (Pr. I; Ptpe. athem. wk.; c.d. of price) to buy, purchase
fra-bugjan [As bugjan] (Pr. I; Ptpe. athem. wk.; c.d./A.) to sell
us-bugjan [As bugjan] (Pr. I; Ptpe. athem. wk.; c.d./A.) to buy, buy up; acquire through purchase; buy out (of another's possession), redeem [Pftv.]
and-bundnan (IV.) become, be (come) unbound, be (come) released, be (come) untied
bwseàin [D. -n (= Gk. A. form)] (Gk. inwod; f.indecl.) fine linen, byssus, a fine-textured linen prized by the ancients [Gk. bússon, A. of bûssos (f.) byssus < Egyptian]

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dámônarëis (Lat. Gk. lûvod; mia.) person possessed by the devil, demoniac (Lat. daemoniarius < Gk. daimoniárïos) one possessed by the devil
dalañ (Av.) downward, onto the ground, down
dañâ (Av.) below, beneath, down below
dalâpî (Av.) from below, from beneath
Dalmatia [D. -tiaj] (Place name; f.o.) Dalmatia, a Roman province across the Adriatic from Italy [Gk. Dalmatia]
dals (m.a.) pit, ditch, trench; dale, valley
Damaskò* [D. -skøj] (Place name; f.o.) Damascus, capital city of Coele Syria, and oldest continuously occupied site (from the sixteenth century, B.C.) in the world. [Gk. Damaskos; Go. -skón < Gk. D. endg -skój] (2 Cor 11,32, first reference)

Damasks* [st.JDs. -skai] (Proper a.;c.) Damascene (2 Cor 11,32, second reference) [Gk. Damaskênos]
fauir-dammjan (I.) to dam up, block up (as with a dam)
*damms (m.a.) a dam, dike (in fauir-dammjan, q.v.) (S 64)
ga-dars See ga-daúrsan
daubei (f.n.) insensitivity, insensibility, numbness
daubîa (f.o.) insensitivity, unfeelingness, numbness
ga-daújan (I.) to make insensitive, (be) numb, deaden
af-daubnan (IV.) to grow insensitively, become numb
us-daúdjan (I.) to strive vigorously, make energetic endeavors, exert o.s. vigorously [lit., act ex-lifersess, be no longer torpid] (Cf. us-dálu, us-dáups)
daufs (m.Gs. daubis) (aj.a.) insensitive, insentient, obtunded, numbed, deadened
daug See dungan
dautar (f.a.) daughter
daught (f.i.) feast, banquet
af-dáups (aj.) (Ptprc. I.) See af-dójan
dauns (f.i.) odor, smell; aroma, fragrance, sense of smell
daupins (f.i.; ó.) immersion, washing, cleansing immersion; baptism
daupjan (I.) to immerse; baptize; [intrans.] to wash (o.a.); become baptized
uf-daupjan (I.) to submerge, dip, baptize [Ptiv.]
daupjands (Prpc. I.; m.nd.) the Baptist, Baptizer [lit., Immerser]
daur (n.a.) door (of one piece, not double), gate, gateway
daúra=warda (f.i.) a female doorkeeper, porter
daúra=wardó (f.n.) female doorkeeper, porter
daúra=wardos (m.a.) (male) doorkeeper, gatekeeper, porter [lit., door guard]
Dauripalus* (G. -páuis for expected -pálus)* (Proper name; m.n.) Dorotheus (Go. Calendar, 6 November) [Gk. Dórotheos]
daúrons (Pl. f.n.) (double) door, (double) gate, gates (Cf. augs=aúrā)
 ga-dáursan =-dans, =-dáursum; -dáursta, -dáurstéđum; (No Ptprc.) (Ptpr. 3.) to venture
(to), dare (to), be brave enough (to), be bold (enough to), be courageous (FE 223) (ES 147)
daupins (f.i.; ó) killing, putting to death
daupjan (I.) to put to death; mortify
af-daupjan (I.) to put to death, make die, kill, eliminate with death [Ptiv.]
ga-daupjan (I.) to put to death, kill [Ptiv.]
ga-daupjan (IV.) to perish, die [Ptiv.]
mib-ga-daupnan (IV.) to die together with
daups (m.Gs. daubis) (aj.a.) dead, having died
daup=bleis (aj.ai.) sentenced to die, marked for death [lit., death-hued]
Daweid (G. -dis) (Proper name; m.a.) David (Mt 2:27; Jn 7:42) [Gk. Daueid]
Démus (Proper name; m.a.) Demas (2 Th 4:10) [Gk. Démus]
diabáulos & diabulús (Gk.-Lat. Lwod; m.u.) the Slanderer, i.e., the Devil (< Gk. diá-bolos slanderer, orig., one who casts (false accusations) through (a harmonious relationship) (< Lat. diabulón, whence the Gk. forms w)]
diabula (Lat.-Gk. Lwod; f.o) (female) slanderer, slanderess (< Lat. diábul- in diabélus < Gk. diá-bolos slanderer, slanderer, -eress)
diakáunus [Abbreviation of N. & D.: dkn. land transfer deed of Arezzo; D. diakuna & diakóna, debt-settlement deed of Naples; Np. diakánjus; Ap. diakánunus] (Lat.-Gk. Lwod; m.u. & irreg.) deacon (< Lat. diakónus < Gk. diá-kónes servant, lit., one thoroughly busy (for others' sake)]
Dídimus (Proper name; m.u.) Didymus, Gk. for The Twin (Jn 11:16) (< Lat. Dídimus < Gk. Dídmos, lit., Twin, Doubled)
digan [daig, digum; digans] (Orig. unaccented [i.e., zero] abl. grade Pr.; I.) to knead, mold (Cf. daigs, digrei, gas digis)
ega-digan [As digan] (Orig. unaccented [i.e., zero] abl. grade Pr.; I.) to knead, form, mold [Ptiv.]
digrei (f.n.) plumpness, stoutness, thickness
*digrs (aj.aj.) plump, stout, thick [Orig., kneaded all together, thickened (by the kneading of other ingredients)] (in digrei, q.v.) (S 45)
dise=, -dis= (Insep. prefix) asunder, apart
dise=taheins (f.i.) dispersion, scattering, the Diaspora
dise=wiss (f.i.) disjunction, disconnection, separation [= Gk. aná-lusis dissolution, lit., loosening up] (Cf. ga=wiss, ga-widan)
dipei (f.n.) depth, depthness
diupha (f.o.) the deep (of the sea), ocean depths; depth; profundity
ga-diupjan (I.) to make deep, go deep, achieve depth [Ptiv.]
diups (aj.aj.) deep
dius (G. diúzis) (n.a.) (wild) wild beast, wild animal
**diwan **[**dau, **dewum; **diwans] (Obsolete Gk. verb; 5) to become devitalized, lose all energy, become lifeless (in diwans & uns-diwani, q.v.) (Cf. also af-dójan, daups, us=daups) (R)
diwans (Fossilized Ptprc. 5; aj.aj.) moribund, mortal, subject to death (Orig., having become devitalized or strengthless)
af-dóbhan (IV.) to become mute, become silent, hold one's peace (Cf. daufs, daubis, daupjan)
af-dójan (Pt.-dáuida; Ptprc. -dáuips) (I.) to harry, harass, wear out
dómjan (I.) to discern, distinguish; engage in making distinctions about, evaluate; distinguish as (being), deem
af-dómjan (I.) to condemn, pass judgment against; curse, abjure
bi-dómjan (I.) to pass judgment on, sit in judgment on or about
*fáir-dómjan (I.) to prejudge, pass judgment beforehand / ahead of time (in faír= démens, q.v.) (S 26)
ga-dómjan (I.) to deem, judge, adjudge, reckon (as)
dóms (m.a.) (Act.) discernment, insight; distinction; (Pass.) esteem, distinction, notability, prestige (S 21 I. 3; VI c 4)
ega-drában /-dróf, -dróbum; -drábens (6) to chip, chisel, chop, sculpt (by chipping) [Ptiv.]
dragan /dróg, drógum; dragans (6) to draw, attract
ga-dragan (As dragan) (6) to draw together, attract into an accumulation, amass
dragk (& draggk) (n.a.) drink, drinking
dragkjan (I.) to give to drink, make drink
ga-dragkjan (I.) to give to drink, make drink [Ptiv.]
drábbjan (I.) to drive, compel to go, propel; disturb, make go out of one's way, bother (Cf. dreiban)
drákma (D. drakmim; Ap. drakman; As. drakmein erroneously with Gk. endg Lk 15:9)
drausnös [3x (in Go. Bible); 1x drausnös: Sk VII d. 15] (Plur. aetantam): (1.) fragments, crumbs, food particles

drauthinassus (m.u.) service under a war-lord, military service, soldiering

drauthinön (II;) to serve under a war-lord, be subject to an army leader; become subject to an army leader, enlist (FE 211) (S 80)

*draúhtins (m.a;) general (of an army), commander of (an army), (S 80)

dráuthi=witōp [G. =witōdis] (n.a.) discipline, military service; warfare, war (Kittel, VII, strateómai A 2 [strateia])

*draúhts (f.i) army, legion, host (in draúhti=witōb, q.v.) (S 80)

af-drausjan (I;) to throw down off (of)

ga-drausjan (I;) to cast down, overthrow, fell, bring down

drausnös See drausnös

dreiban /draif, drībhum; dribans/ (I;) to drive, compel to go

us-dreiban [As dreiban] (1;) to drive out, expel

drīgkan (Also drīgkan & drīg-: drāg, drugum; drugkans/ (3;) to drink, imbibe; [Ptpc.;] drugkans = also:) drunken, intoxicated [i.e., not (only) having drunk]

*af-drīgkan [As drīgkan] (3;) to drink to excess (in af-drugkja, q.v.) (S 15)

ana-drīgkan /sik; as drīgkan/ (3; refl.) to get drunk, become inebriated (on, D. [= Istr.])

gadraugkan [As drīgkan] (3;) to drink, get (the chance) to drink [Pftp.]

drugan /drug, drugum; drugkans/ (2;) to lead a military life in, do military service in, function as a soldier in; wage (war), carry on (warfare)

drusan /draus, drusum; drusans/ (2;) to fall (down)

at-drusian [As drusian] (2;) to fall towards, fall into, fall down at [Pftp.]

dis-drusian [As drusian] (2;) to fall (upon), descend (upon), bear down on, beset, attack

us-drusian [As drusian] (2;) to fall away, fall out, fall off

drīsō (f.n;) fallow, cliff, steep slope or bank

drōbjan (I;) to stir up, excite, agitate, disturb, trouble

*drōbjis (aj,ja?) turbid, muddy (in drōbjan, drōbna, drōbna, q.v.) (S 64f)

drōbna (m.n;) disturbance, disorder

drōbjan (IV;) to be(com) agitated, be(com) disturbed, be(com) troubled

in-drōbjan (IV;) to begin to be disturbed, start to become disturbed [Ingressive]

drugkanei (f.n;) drunkenness;

*drugks (m.i;) a drink, something drunk, alcoholic beverage (in wein-drugkja, q.v.) (S 15)

*af-drīgkan [As drīgkan] (3;) to drink to excess (in af-drugkja, q.v.) (S 15)

drunjus (m.u;) sound (of the voice), call, cry

drus /G. drusis/ (m.i;) a falling, fall

du (Au.) to, unto, towards; (Prep. c.D.) [spat.]; to, unto, at; at the hands of, from; [temp.] for (a time period), in, at (a time); [fig.:] A: as, in the function of; for (the purpose of), into (the condition or form of); [denoting person toward whom action is directed:] (pray) unto, (reckon as belonging) to, (be reconciled) to, (report charges) to, (write) about, (rejoice) at, about, (have trust) in, (have compassion) on, (commit adultery) against; towards, (fight) with, against; B: with respect to, according to, in accordance with; to the point of, (all the way) to; [c. If.-] (in order) to, so as to, so that

duag*/ /daug, dugum*; daūhtn*; daūhtēdum; (No Ptpc.) (Always combined with ni not; PPr. 2;) to be good (for), be of value, be beneficial, be suitable, be useful, be worthwhile (ES 149f)

du=h=pe See du=pe

du=hvē (Au.) to what end?, why?, what for?, wherefore?

dulga=haitja (m.n;) creditor [lit., debt-caller]

dulg(s) (n./m./f.a;) debt

dulbjan (I;) to hold a feast, hold festivities, celebrate a festival
dulbs [G. dulpais; D. dulbāi & dulp; (f.i/hrs);] festival, celebration; [esp.:] the paschal feast, Easter

af-dumbnan (IV;) to subside into silence, lapse into soundlessness, fall off into dumbness
dumbs (aj,a;) dumb, voiceless, mute

du=h=pe [Also du=h=pe & du=h=pe/ (Au. & c.j.) therefore, to this end, for this reason, for this purpose, wherefore, du=h=pe ei [c. Id.]: because, on account of the fact that; [c. Opt.:] to the end that, so that, in order that; du=h=pe ei [c. Opt.:] to the end that, for the purpose of, so that

dwala=waūrdei (f.n;) foolish talking [lit., foolish wordsiness] = Gk. mōro-logia foolish talk, stupid talk

*dwala=waūrds (aj,a;) foolishly talking, stupidly talking (in dwala=waūrdei, q.v.) (S 48)
dwālīha (f.6;) foolishness, folly
dwālmōn (II;) to act or speak like a madman, rave derangedly

*dwalmās (m.a;) madness, derangement, insanity (in dwālmōn, q.v.) (S 80)
dwals (aj,a;) foolish, stupid, dull

*dwilan /dwal, *dwlēm;

*dwelans/ (4;) to slow down, be tardy; be retarded: be mentally retarded, be dull (in dwals, q.v.) (S 62)
Jericho, a city in the Jordan valley just north of the Dead Sea. (Mk 10:46; Lk 10:30, 18, 35; 19:1; Neh 7:36) [Lat. Iericó & Gk. Iereikó & Ierikó]

Eidaunĩ [D. -ni̇ən from Gk. D.] [Place name; n.œ.: Iconium, a city in central Asia Minor. (2 Tm 3,11) [Gk. Ικόνιον (D. Ικονιό)]

*eis [G. *eisis] (n.o.) i.e. name of I-runu (= Salzburg-Vienna Alcuin MS iiz) (Feast 291)
esiarr (n.a.) iron

esiarna=bandi (f.i.œ.) iron bond, iron shake (FG 163)
esiarenais (a.j.a.) made of iron
ei=pan (Deductive, gen.'y paraotic c.j.) ego, therefore, for which reason, then, wherefore

ei=pau (Alternative c.j.) in the alternative case, in the other eventuality, under alternative circumstances (Only Lk 14:33 CA [ascertained by inspection of ðÝpsiska photographic facsimiles]; other scholars have suggested correcting the form to alp=pan [q.v.], but this seems too different from the CA attestation to be probable.)

Esaiau [Also Esaiau & Eisaiau*; G. Eisaiaeis & Eisaiaeins; D. Esaïen; A. Esaïan (Proper name; m.n.) Isaiah (Mt 8, 17; Jn 12,38,39,41; Lk 3,4; 4,17; Mk 1,2; 7,6; Ro 9,27,29; 10, 16,20; 15,12) [Gk. Êsaïas] [Esaw [A. -w] (Proper name; m. indec.) Esau (Ro 9,13) [Gh. Esau]

fadar [G. fâdrs/ (m.r.) father (Only Ga 4,6, with reference to God)]

Faddasur* [G. Faddasuri*] [= correcting conjecture suggested by Kaufmann for MS Falasuri] (Proper name; m.a.) Phashur (Neh 7,41) [Gh. Phadhassour]

fadrein (n.a.) [Sg.:] patrilineage; [Pl.:] 1. (Pl. article + sg. noun.) pai fadrein parents; 2. (Normal pl.:) fadreina forefathers

*fadreins (a.j.a.) paternal (in fadrein, q.v.) (S 57)
fadreins (f.i.) patrilineage, family, clan, lineage

faginîn (II) to feel happy, be glad, rejoice

mip-faginîn (II; c.d.) to feel happy together with, rejoice together with

*fagins (a.j.a.) happy, glad

fagrs (a.j.a.) in proper condition; presentable, proper, suitable; suited, qualified (FG 43)

fähan [fatfah, fatfâm] [73 [non-abl.]] to catch, grasp, take hold of, lay hands on, seize (FG 177)

gu-fâhan [As fâhan] [73 [non-abl.]] to catch, take, overtake, capture, apprehend, arrest; take hold of, grasp; grasp mentally, comprehend (Pfât.)

fâhêmp [G. fâhêmp] joy, gladness

fulla-fâhan (f.) to please fully, cause to be completely happy, gladden fully

gu-fâhrjan (I) to put in proper condition, make presentable, make suitable

fâian [faîfe*, fâîfoum*; fâians/ (76 [abl.]) to find fault, criticize

bi-fâhôn (II) to exploit (s.o.) financially, enrich s.o. at the expense of (GW)

gu-fâhôn (II) to make into a possession, acquire as property (FE 188)

fâihu (n.u.) movable goods, chattels; property, possessions; wealth, riches; money; name of F-runu (= Salzburg-Vienna Alcuin MS fe)

fâihu=frikil (f.n.) money-covetousness, lust for material goods (GW)

fâihu=frijik (a.j.a.) money-covetous, lustful for material goods

fâihu=gairnî (f.n.) money-craving, covetousness (GW)

fâihu=gairns (a.j.a.) money-craving, covetous

fâihu=gâwarî (n.i.a.) profitable undertaking, lucrative enterprise

*fâihu=geigô [Uppström's disputed reading (Col 3,5) for fâihu= geirô, q.v.]

fâihu=geirô (f.n.) money-greed, financial avidity, avarice

*fâihu=geirs (a.j.a.) money-greedy, avaricious (in fâihu=geirô, q.v.) (S 34)

fâihu=skula (m.n.) ower of money, debtor

fâihu=braińska (m.f.]a.) wealth-agglomeration, wealth-accretion, accumulation of riches
faírguni (Celtic InLw; n.i.a.) mountain (Proto-Celtic *perkuniā oak mountain range)

wai-fairhvjvan (Lit.) to mourn with lamentation, wall in mourning (lit. express woe (wai-) over a (departed) life (-fairh-)

fairhvs (m.w.) world, terrestrial domain (of life) (PG 41)

fairina (f.ō.;) transmission, culpable act; basis for accusation, cause for complaint; culpability, complaint, grievance (Feist 193f. (S 81)

fairinōn (II) to impute a culpable act to, to incriminate, accuse, in-crime, denounce (Feist 198f.)

*fairins (a.j.a.) violative, transgressive, culpable reprehensible (in fairina, fairinōn, q.v.) (S 81)

fairneis (a.j.a.) old, over-aged, antiquated, outworn, superannuated; of former times, but no longer, no longer usable (wine; garments; Testament)

fairnīpa (f.ā.;) over-agedness, antiquatedness, outwornness,

fairns (a.j.a.) previous, foregoing, preceding

fairra (Av.;) afar, far off, remote, at a great distance (from, D.)

fairrāprō (Av.;) from afar, from a great distance, from a long way off

*fair=weit (n.a.) attentiveness, inquisitiveness (in fair=weitjan, q.v.) (S 75)

fair=weitjan (Lit.) to stare (at, du), view attentively, look engrossedly (at, du; into, in); gaze inquisitively (at, du)

fair=weid (n.a.) spectacle, exhibition, theatrical sight

fairza (f.ā.;) heel

Falaig (G. =Gīis) (Proper name; m.a.) Peleg (Lk 3,35) [Gk. Phalēg]

Fallasur* [G. Fallasuris attested

Neh 7,41 for expected Faddauris Δησ Faddasur

fālpan /fālfaup, fālfolbum; fālpsan/ (73) (non-abl.) to fold, fold up

fana (m.n.;) (piece of) cloth, napkin, handkerchief (PG 43)

fan (n.a.) mud, mire

Fanuel [G. =λis] (Proper name; m.a.) Phanuel (Lk 2,36) [Gk. Phaneoul]

Faraīs [G. Faraīzis] (Proper name; m.a.) Perez (Lk 3,33) [Gk. Phareis]

faran (f.ō.; forum; furans; 6.) to travel (from one place to another), pass over (from one place to another), traverse distance

Faraō* [D. Faraōnī] (Rogal title; m.irreg.) Pharaoh, title of the Egyptian kings, orig. a proper noun < Latin Pharaōnī = D.; N. Pharaoh < Gk. Pharaoh < Egyptian, great house

Fareisaius [G.-saius; Np.-saies; Gp. -saiē & -saiē; Dp. -saium] (Gk.-Aram. sect title; m.a./i.) Pharisee, lit., Separatist, member of a Jewish sect that interpreted the Torah with great strictness and urged Jews to keep it zealously. <Gk. Phariseaios < Aram. pershishayāh, pl. of pershish separated

farjan (L.;) to seafarre, travel by boat, sail, cruise, travel nautical

at-farjan (L.) to reach land, arrive by boat (Pft.;)

*farpa (f.ō.;) voyage, passage, traveling motion (at sea) (in us=farbō, q.v.) (S 35)

farw* /farwae? (n.m.; 3.,l.)/ form, visible exterior, external shape =Gk. morphē outward form; & cf. Gk. mōρphōsis outward appearance = Go. biwi, q.v.) (Only Ds. farwa Mk 16,12,

Speyer Fragment)

fāskia* [Dp. -kiam] (Lat. inwed; m.irreg.) bandage <Latin fāscia bandage

fastan (III) to hold fast, hold firm; keep in custody; uphold, keep, observe (laws); abstain from food, withhold o.s. from food, fast

g-fastan (III) to hold fast, keep, retain; observe, keep (laws, &c.); guard, protect (Pft.;)

*fasts (a.j.a.) firm, fast (in fastan, q.v.) (S 14,87)

fastubīn (n.i.a.) a holding fast to, a holding; keeping, observance; abstention, fasting

fāpa (f.ō.;) hedge, fence, (out-of-doore) wall

fāvāh (f.ā.;) vixen, she-fox; (PL.) foxes

fāur (Av.;) in; front, ahead, before; (Prep. c.A.;) [spat.;] beside, alongside (a road), at the edge of (the sea); before (a crowd, courtyard); ahead of (a.;) [temp.;] before, prior to, previous to; [fig.;] for, for the sake of, on behalf of (fāur- = [esp. verbal] prolocit; the corresponding av. is fāura, q.v.)

fāura (Av.;) [spat.;] ahead, before, in front; [temp.;] previously, formerly, once, before; beforehand, heretofore, hitherto; (Prep. c.D.;) [spat.;] in front of, before; beside, at the edge of (a sea), alongside of, beside (a person); [temp.;] before, prior to, previous to; [fig.;] from (after verbs of fleeing, hiding, guarding); [special phrases;]

g-a-kunan sik fāura to submit before, acknowledge subordination to; fraujinōn fāura to exercise dominion over (fāura= also serves as nom. prefix.)

fāura=daūrī (n.i.a.) ante-portal area, door-front area, fore-court, space before the door; area before the town gates (FG 179)

fāura=fīlī (n.i.a.;) foreskin, prepuce

fāura=gaggā (m.n.) (house-steward, superintendent, manager of, fore-goer)

fāura=gaggia (m.n.) stewardship, superintendence, management, administration

fāura=gaggia (m.n.) (house-)steward, superintendent, manager

fāura=hāh [Also fāur=hāh] (n.a.) curtain, veil

fāura=maplaies (m.i.a.) ruler, prince, chief, head man [lit., front man at the parliament(ary meeting)]

fāura=maplaği /G. =mapla Isis/ (n.a.) high command, governance

fāura=lāni (n.a.;) prophetic wonderwork, magic foretoken, miraculous omen

fāur=bādhts (f.i.;) redemption, deliverance through purchase

fāura=dömēins (f.i.6.;) prejudgment, prediscrimination

fāur=jāh [See fāura=hāh

fāurhtei (f.n.;) fright, fearfulness, fear

fāurhtjan (L.;) to be(com)e frightned, be(com)e afraid; be(com)e cowardly, be(com)e timid, be(com)e anxious

faurhts (a.j.a.) fearful (of), afraid; cowardly, timid, anxious

fāura=lageins (f.ī.;) presentation, a setting before [lit., a laying before]

*fāur=stass (f.i.;) a presiding, supervision [lit., a fore-standing/ (in fāur=stasseis, q.v.) (S 13)

fāur=stasseis (m.i.a.) supervisor, director, head

Faurītanōs [G. =taus] (Proper name; m.a.) Fortunatus (1 Cor 16,17) [Gk. Phortounātos < Latin Fortūnātus, lit., Fortu-
fain (a.a.;j) to dress up, adorn
*ga-fetjan (i.) to dress up, adorn [Ptv.] (in gasfétéins, q.v.) (S 26)

filigri [Also filegri] (n.a.;ia) hiding place, hideout, hideaway
filippa (D. -pái; Place name; f.o.) Philippa, a city in Macedonia, location of the first Xrn church founded in Europe (1 Cor Postscript [A], 2 Cor Postscript [B]) [Gk. Philippoi (mNp. form)]

filippisios (Inhabitant name; pl. m.) Philippians, inhabitants of Philippi (Php 4,15) [Gk. Philippiésioi Philippians]/

filippus [G. -pauς (in combination: -pauζ-uh Lk 3,1; D. -pau; A. -pu; V. -pu) (Proper name; m.o.) Philip (Jn 6,5,7; 12,21; 14,9; Lk 3,1; 6,14; Mk 3,18; 6,17; 8,37; Go. Calendar, 15 November)] [Gk. Philippois]

*fill (n.a.) skin, hide (in filleins, q.v.) (S 31)

fileins (aj.a.;) leathern

filams (m.a.;c) bewilderment stupor, astonishment, amazement (in us=filma, us=filmei, q.v.) (S 61)

filu (Substantivized aj.; n.u.; c.G.;) much, copious amount; (av.o.) very, copiously

*filu-deis (aj.a.;) crafty, cunning

filu=deis (aj.a.;) crafty, cunning

filu=fais (aj.a.;) very multicolored, very variegated (= Gk. polu=poktlos much multicolored)

filu=laufs [mGs. =laubis] (aj.a.;) very precious, very costly, very valuable

filusna (f.o.;) muchness, copiousness, abundance, plenitude, multitude, plentitudelessness

filu=waúrdi (f.n.;) copious verbosity, verbal plenitude, much wordiness (= Gk. polu=lojía much wordiness)

*filu=waúrdi (aj.a.;) very verbose, talkative (in filu=waúrdi, filu=waúrdian, q.v.) (S 48)

filu=waúrdian (l.;k to talk very, verbally, verbalise excessively, babble

fin (num. indecl.) five (5)

finía (ord. num.; wk.aj.) fifth (5th)

fin=taíhun [Dp. =taíhunim Jn 11,18] (num. irreg. & i.) fifteen (15)

fin=tígus (num. pl. n.u.) fifty (50) [lit., five tens]

finphan [fanp, funbun; funphans] (3;) to find out, discover, obtain knowledge of [Ptv.] (FG 59)

fiská (m.n.;) fisher, fisherman

fiskón (II.) to fish, go fishing

fisks (m.a.;) fish

fítan [fat, fêtm; fisnas] (5;) to undergo childbirth pangs(with), give birth (to) amid throes, be in labor (with)

flahta (f.o.;) braid, plait, braided hair, woven hair

falta /flath, fàahtum;

*flahtans (3;) to braid, plait (in flahta, q.v.)

us-flaugan Mistaken conjecture by Uppatróm for us-walugian, q.v. [Only -gái; mNp.Ptpc. Eph 4,14; The verb = allegedly (I.) to throw about, as a causative to *flugan (2;) to fly]

flaútan (I.;) to boast, brag

flaúts (aj.a.;) boastful, conceited, bragging

flóðus (m.u.;) flood, onrush of water, onflow of water

flókan [fáiflók, fáiflókum; flóksane] (76 [non-abl.]) to beat one’s breast over, bewail, mourn (Feist 157 & 580)

fódéins (f.o.;) feeding; nourishment, nutrition; nutriment, food (Cf. us=fódéins)

fodjan (I.;) to “feed”, nurify, nourish; nurture, bring up, rear

*us-fódjan (I.;) to nourish, provide with food, nutrity (in us=fódéins, q.v.) (S 27)

fôdr (n.a.;) scabbard, sheath, casing

fôn [G. funnis; D. funín] (n.r.;n.) fire

fottu=bándi (f.i.;) footshackle, foot-bonds

fottu=baúrd (n.a.;) footstool, board for resting the feet

fôtus (m.u.;) foot

frá=báuhta=bóka (f.o.) (written) deed of sale, sale document, sale deed, sales receipt (Land=sale deed of Arezzo) [lit., sale script/}

fragan [fróg, frógum; fragans] (3?) (6,15;) to ask, inquire of, make inquiry into, examine (ES 207, 208ff.)

frá=gifts (f.i.;) gift, bestowal, giving away; [Pl.] a giving in betrothal; a having been given
in betrothal, plightedness, engagement (to be married)
frailman /frahm/, frahman; frahmans /Nasal Suffix Pr.; 5/ to ask a question, ask (FG 41)
ga-fraihman /As fraihman/ (Nasal Suffix Pr.; 5) to inquire after, ask; find out by inquiry, learn by inquiry [Pfv.]
fraisan /fahr-frahs, falfrasum; fraisans /71 [non-abl.]/ to put to the test, try, make trial of, test
us-fraisan /As fraisans/ (71 [non-abl.]/) to expose to the test, tempt [Ptv.]
*afristôn (II) to try, tempt, make trial of (in fraistubni, q.v.) (S 40)
frastubni /f.î:/ a testing; temptation
fraw /n.wa:/ seed
fra-lêt (n.a:) a setting at liberty, release, relinquishment; dispensation (from sin)
fra-lêts (m.ia:) liberated man, freed man
fra-lusts (f.î:) destruction, ruination, perdition
fram (Au.): forwards, forth (Prep. C.D.) from, thence; [designating point of origin or cause] forth from; [temp. from (- on)] (ever since) [au. phrase] fram
himma henceforth; [indicating derivations] from; [with Pass. voice or sense, prep. indicating animate agent:] by, through the agency of, with; [c. verbs of motion:] (forth) from; [c. verbs of receiving & learning:] from; [indicating exposure of a law-suit to a juridical body] before, in front of, through the judgment of, by; [indicating central aim of a concern:] about, regarding; [indicating substance of information:] a-

bount, regarding, concerning, in respect of; [indicating cause, origin, or reason of an action:] on account of, on behalf of, for the sake of, with respect to
fram-aldrs [Kmp. aldrôzâ; (aj. a:) advanced in age, well along in years, of advanced age
framaps /m.Gs. framabis; (aj.i:) foreign, alien, strange; alienated, estranged
framabjan (I) to estrange, alienate
fram-gâhts (f.î:) progress, advancement, furtherance
framis (Kmp. av.) further, farther beyond
fram-wairâs (Fossilized G.; av.) onward, forward (-s)
fram-wigîs (Fossilized G.; av.) (for)evermore, in perpetuity
fram-qistines [=Gabelentz & Loebê's conjecture for CA ... teins, Mh 14.4] (f.î:) spoiling, ruination, spoilage
frasti=sibja (f.î:) familial adoption, adoption as children
frasts (m.î:i) child, 'bairn'
us-fratwjan (I) to instruct, provide with knowledge [Ptv.]
[Orig.: to deck out, equip]
frâbî (n.a:) understanding, perception; viewpoint, attitude; disposition, 'mindedness'
frabja=marzeins (f.i:ô:) comprehension-impediment, a thwarting of the understanding [=Gk. phren-apatâô I deceive, lit., I mind-deceive]
frabjan /frôb, frôbhum; frabjans/ (6; j-pr.) to perceive, comprehend, understand; understand in a certain way, be of the opinion; be intelligent (Cf. un-frâb-jands)
fulla=frabjan (As frabjan) (6; j-pr.) to have full command of one's mental faculties, be intellectually intact
fraju [When signifying God in the MSS, always abbreviated to N. f; G. finns; D. fin; A. fân] (m.n.) lord, master
frajinassus (m.ia:) dominion, dominion; Dominion, special class of angels, bearers of the ruling power
frajinôn (II; c.d.:) to be lord, be master; rule (over); lord it over
fraja-frijinôn (II; c.d.:) to dominate, rule (over); lord it over [Pftw.]
frajinônds (Prp. II; m.nd.:) lord, master, sovereign
frar-wardeins (f.î:) ruination, destruction, corruption
frar-waûrhts (Athem. Ptpc. of Pr. I; aj.a:) evil-doing, sinful, iniquitous [lit., having done evil]
frar-waûrhts (f.î:) transgression, evil-doing, sin, iniquity
frar-weît (n.a:) punishment, vengeance, retribution
freidjan (I) to keep safe, treat custodially; act with restraint (toward), spare
*ga-freidjan (I) to keep safe, treat custodially, hold in custody, preserve [Pftw.] (in Ga=freideins, q.v.) (S 26)
frei=îals (m.ia:) liberty, freedom [lit., free-neck, i.e., freedom from the slave's neck-ring used by Germanic tribes]
*frei=îals (aj.a:) free-necked, at liberty (in frei=îals [noun], q. v.) (S 82)
freis (m.Gs. freis*; [Nas. frija/ (aj. ja:) free, having freedom
*freis (m.Gs. freidis; (aj.a:) nice, pleasant; dear, beloved; attractive (in freidjan, ga=freideins, q.v.) (S 65)
frabjâbwa [As friabjâbwa] (f.wô:) love (Cf. also fijabjâbwa)
frabjâbwa=milds* [Attested only m.Np. friabjâbwa=mildsaj Ro 12, 10a] (aj.i:) lovingly mild, affectionately tender
frijei (f.n:) freedom
frijôn [Also friôn/ (II):] to love; cherish, show affection for; [cf. II:] to like to
frijôndi (f.i:ô:) female friend
frijônds (Prp. II; m.nd.:) (male) friend
frijôns (f.i:) sign of love, kiss (as a salutation) (Cf. ga=frijôns)
frag=ahjân (I) to depict (with a visual image), form, pattern
frag=ahjân (IV; f. c. du:) to become depicted (in a visual image) (as, du) become configured, become formed (into, du), take shape (as, du), become (patterned) (into, du), become contoured (into, du)
fris=ahts (f.i:) visual image, representation, depiction, effigy; visualization; typical representation, archetype, paradigm, exemplar, typology; contour (See Ketel IX, topous) (GW)
 Frią=reikeis /G. freikeis/ (m.ia:) Fredrick [lit., Peaceful Ruler/ Prince of Peace/ (Go. Calend. 23 October) (Attested only G., with scribal error, as Friâ= reikeis)
 ga-frijôn (II:) to establish peace between or among, reconcile (Cf. ga=frîbons)
frius [G. friusis] (n.a:) coldness, freezing (weather), frost
*friusâns /fraus, *frusum; *frusans/ (2:) to freeze (in frius, q.v.) (S 21)
frôdabá (Au.) intelligently
frôdel (f.n:) intellect, intelligence
frôbs [G. frôdis; Kmp. frôdozâ/ (aj.a:) intelligent
frum (n.a:) beginning, start, inception
fruma (Kmp.-if/xx., w.kaj:) (the)
first, former, prior
fruma=bair (m.i.) first-born
frumadei (f.n.) primacy
*frumadei (aj.a.) prime (in
frumadei, q.v.) (S 45)
*frumah (Au.:) forwards, toward
the front (in *frumadei, q.v.)
(S 45)
frumist (Fossilized nAs.Sup.aj.; av.):
firstly, at first, before every-
thing, first of all
frumisti (ni.a.) outset, beginning,
start
frumists (Sup.aj.a:) foremost, first,
of first rank
fugls (m.a.) bird, fowl
fula (m.n.) foal, colt
fulgins (Fossilized Ptpc. 3; aj.a):
hidden, concealed, covert,
secret (Cf. ga=fulgins, filhan)
fulhnsi (ni.a.) secrecy, conceal-
ment
fulha=fahjan See fulha=fahjan
fulha=frajan See fulha=frajan
fulha=tjis (aj.a:) perfect, perfectly
wrought [lit., fully wrought;
=Lat., per-fectus perfect, lit.,
though rarely used]
fulha=weis (aj.a:) thoroughly in-
structed, fully educated, fully
informed, fully wise (FE 156,
162, 236)
fulha=weisjan (I:) to instruct
thoroughly, indoctrinate fully,
make fully informed (FE 156,
162, 236)
ga=fulha=weisjan (I:) to instruct
thoroughly, indoctrinate fully,
teach fully, make fully inform-
ed [Ptv.] (FE 156, 162, 236)
fulla=wita (m.n:) one having com-
plete knowledge, one mature in
knowledge
fullips [Also fullielbs; G.
full(e)bais] (f.i:) fullness, plenitude
(FE 160)
fulljan (I:) to fill; fulfill
ga-fulljan (I:) to fill, make full
[Ptv.]
ufar-fulljan (I:) to overfill, fill to
superabundance
us-fulljan (I:) to fill up, fill com-
pletely; fulfill, bring to fulfill-
ment, bring to the full, complete
[Ptv.]
fullnan (IV:) to be(come) full, be-
come filled
ga-fullnan (IV:) to be(come) full,
be(come) filled up [Ptv.]
us-fullnan (IV:) to be(come) filled
up, be(come) filled; be(come)
brought to fulfillment, be(come)
fulfilled
fullo (f.n:) fullness, a fulfilling, ful-
fillment; filling; completeness, entire-
ness
fulls (aj.a:) full, filled; complete, completed
fuls (aj.a:) malodorous, fetid, foul,
putrid (FG 127)
funins, funin G. D. to fon, q.v.
funinks (aj.a:) fiery, flaming
Fwgalus (Proper name; m.u:) Phyleus (2 Tm 1,15) [Gk.
Phugetos]
fwnikinks (Proper aj.a:) Phoeni-
cian (Mrk 7,26) [Gk. Phoinikissa
Phoenician woman]

#1. ga- (Perfective Prefix:) [With
Pr. tense:] will (get to) [do],
i.e., forms a perfective Fut.;
[With Pr., Pt., & Ptpc. of dura-
tive verbs:] to achieve [do-ing],
i.e., changes the verb to per-
factive aspect; [Also, with Pt.
& Ptpc.:] to have accomplished
[do-ing], i.e., leads a sense ap-
proaching a Pluperfect tense;
generally expresses the attain-
ment of a state as the result
of the completion (or "per-
faction") of an action.

#2. ga- (Prefix:) together, along
with (Etymologically same as
#1)

ga=aggwei (f.n:) constraint, com-
pulsion, coercion (Skg Ic 12; I d
24)
*ga=aggweins (f.i:5) a constrain-
ing, compelling, coercing (from
ga=aggwjan, q.v.; influenced
mng of ga=aggwei, q.v.) (S 43)
ga=arihja (m.n:) co-heir, co-parce-
ler, fellow heir
Gaba [G. Gaba] [Place name;
indecl.:] Geba (Neh 7,30) [Gk.
Gaba]
ga=baihrteins (f.i:0:) illumination,
manifestation
Gabaon [G. -na] [Place name;
f.on:] Gibeon, a village of ancient
Palestine, 6 mi. NW of Jeru-
salem, the home of a people
allied with Joshua (Neh 7,25)
[Gk. Gabaon]

#1. ga=bair (n.a:) that borne in
tribute, tribute; contribution,
money-offering [lit., that borne
together; akin to ga=bairan,
q.v.]

#2. ga=bair (m.a;) carousing, re-
velry, festive banquet, merry-
making

ga=baucción (m.n:) co-citizen, fel-
low townsman

ga=baúrja (Au.:) pleasurably,
gladly, with pleasure (Cf. #2.
ga=bair) (S 41)
*ga=bairjọ (Au.:) pleasurably,
joyably (in ga=baúrjọps, q.v.)
(S 41)

ga=baúrjọps (m.u:) pleasure, en-
joyment

ga=baúrjọ-waurd (n.a:) genealogy,
record of ancestry, history of
descent f = Gk. genea-logia
catalog of ancestry, lit., birth-
word—ness

ga=bairps (f.i:) birth; childbear-
ing; ethnic origin; birthplace,
native country

gabhi (f.n:) riches, opulence
gabigs See gabigs
gabigaba richly, abundantly
gabigian (I:) to enrich, make rich
gabignan (IV:) to be(come) rich,
be(come) opulent
gabigs [Also gabigs (aj.a:) rich,
opulent, wealthy

gabina (f.o:) band, ligament,
ligature

gabind (f.i:o:) bond, ligation

gabelpeins (f.i:5) bondage,
compassionateness

Gabriel (Proper name; m.a:) Gab-
riel (Lk 1,19:26) [Gk. Gabriel]

ga=bruka (f.o:) broken piece, frag-
ment

gabundi (f.o:) bond (of peace),
tie

ga=dayla (m.n:) partner, co-partici-
pant (FG 44)
gad-fulgins (Fossilized Ptpc. 3; aj. a.) concealed, hidden (Cf. filhan)
gagg (n.a.) street, way, road (S 22)
gaggan /i.dja, idđēdum; gag-
gans/ (Pr. & Ptpc. 73 [non-abl.]; suppletive irreg. Pt.; irreg.\:) to be on the way to somewhere, go, come, walk (FG 53)
af-gaggan [As gaggan] (Pr. & Ptpc. 73 [non-abl.]; suppletive irreg. Pt.; irreg.\:) to go away, leave, depart (from, af + D.)
afar-gaggan [As gaggan] (Pr. & Ptpc. 73 [non-abl.]; suppletive irreg. Pt.; irreg.\:) to go after, follow
ana-gaggan [As gaggan] (Pr. & Ptpc. 73 [non-abl.]; suppletive irreg. Pt.; irreg.\:) to come on, approach (in the future)
at-gaggan [As gaggan] (Pr. & Ptpc. 73 [non-abl.]; suppletive irreg. Pt.; irreg.\:) to betake oneself to, proceed to, go (forth) to, come down to, come up to (FG 50)
du-at-gaggan [As gaggan] (Pr. & Ptpc. 73 [non-abl.]; suppletive irreg. Pt.; irreg.\:) to go or come to, approach
inn-at-gaggan [As gaggan] (Pr. & Ptpc. 73 [non-abl.]; suppletive irreg. Pt.; irreg.\:) to enter, get into, go or come into
fa‘ur-bi-gaggan [As gaggan] (Pr. & Ptpc. 73 [non-abl.]; suppletive irreg. Pt.; irreg.\:) to go ahead of, precede
fa‘ur-gaggan [As gaggan] (Pr. & Ptpc. 73 [non-abl.]; suppletive irreg. Pt.; irreg.\:) to pass on by, go past
fa‘ur-gaggan [As gaggan] (Pr. & Ptpc. 73 [non-abl.]; suppletive irreg. Pt.; irreg.\:) to go before, precede, go in front of, fa‘ur\); to preside over, govern (C.D.)
gag-gaggan [As gaggan] (Pr. & Ptpc. 73 [non-abl.]; suppletive irreg. Pt.; irreg.\:) to come together, gather, assemble, congregate; [Pftu:] (Ingressive:) to come about, come to pass, come to be, (Effective:) to result, eventuate (in, du), come out (to, du)
inn-gaggan [As gaggan] (Pr. & Ptpc. 73 [non-abl.]; suppletive irreg. Pt.; irreg.\:) to go in, enter, progress, proceed onwards
mib-gaggan [As gaggan] (Pr. & Ptpc. 73 [non-abl.]; suppletive irreg. Pt.; irreg.\:) to go together with, come with
bairh-gaggan [As gaggan] (Pr. & Ptpc. 73 [non-abl.]; suppletive irreg. Pt.; irreg.\:) to go through, pass through; go throughout
ufar-gaggan [As gaggan] (Pr. & Ptpc. 73 [non-abl.]; suppletive irreg. Pt.; irreg.\:) to transgress, overstep, trespass, go beyond
us-gaggan [As gaggan] (Pr. & Ptpc. 73 [non-abl.]; suppletive irreg. Pt.; irreg.\:) to go out, come out, go or come forth, pass out
üt-gaggan [As gaggan] (Pr. & Ptpc. 73 [non-abl.]; suppletive irreg. Pt.; irreg.\:) to go out, exit
wipra-gaggan [As gaggan] (Pr. & Ptpc. 73 [non-abl.]; suppletive irreg. Pt.; irreg.\:) to go to meet, to head towards
gaggan\* [Attested only Pt.3s.Id. gaggida Lk 19,12] (L:) to go on a journey, make a journey [Iterative to gaggan, q.v.] (Feist 181b)
gag-gref\# [Also ga‘grefts\# (f.i.) is what is resolved, resolution, decree; resoluteness, resolve, determination (Kittel, II, dōgma) (R)
gag-gudaba (Av.\:) Godly, in a godly manner, in a saintly manner
gag-guds [mGs. =gudis\# (aj.a.) godly, pious, saintly
gag-ga‘haftjan (L:) to fasten together, join together (FGtu.\)
gag-ga‘hafts (Fossilized [athem.] PIE Ptpc.: aj.a.) fastened together, held together (in ga-
gag-ga‘haftjan, q.v.) (R)
gag-ga‘hājō (Av.) coherently, connectedly
gag-ga‘hails (aj.a.) intact, whole
gag-ga‘hait (n.a.) promise, pledge
gag-ga‘hauseins (f.i.\#: that which is heard, account, report, preaching

gag-ga‘hais [st.mGs. =hlaibs\# (f.lx. = both st. & uk.); substantivized aj.a.) companion, comrade [lit., co-bearer, i.e., bread-mate, (orig.) military] messmate = Vulp. Lat. *com-pānio companion, lit., co-bearer) (Scardigl 283f.) [Scrabl errors
=hlaiba & =hlaibim for st. Dp. =hlaibaim, Debt Settlemnet Deed of Naples]
gag-ga‘hnapan See ga‘hnapan
gag-ga‘hobains (f.i.\#: continence, self-control

gag-ga‘hrenaïneis (f.i.\#) a cleansing, purification

gag-ga‘hugds (f.i.) manner of understanding, mode of perception, "mind-set" (GW)
gag-ga‘hvaraibs (aj.a.) persuadable, amenable to persuasion (Sk VI d 13) [lit., convertible]
gag-ga‘hveïlains (f.i.) relaxation, rest, rest [lit., a pausing for a while]

Gai /G. Gai Braun’s reading for former Aai (Uppström’s reading)! [Proper name: m.indeccl.] Aï (Neh 7,32) [Gk. Gai or (LXX) Aïa]

38

39
Gaiaínna [A. -nan] (Place name; m.n.) Gehenna, hell, the valley of Hinnom, a ravine south of Jerusalem, a place of fire for the punishment of the wicked. (Mt 5:22; 29:30; 10:28; Mk 9, 43:45-47) [Gk. Γενναία]
gaidw (n.w.:a) lack, insufficiency
gailian (I.) to gladden, cheer
*aailis (a.i.a) glad, light-hearted
(in gailian, v.w.) (S 65)
Gaïnìssaraí [D. -p] (Place name; f.indecl.) Gennesaret, the plain south of Capernaum; also (and here) the lake adjacent to this plain (called the Sea of Galilee in Mk 1:16) (Lk 5:1) [Gk. Γενναρέαθε]

gairda (f.b.) belt, girdle
bi-gairdan /-gard, -gaurdh;
-gaúrdans (3) to gird (about)
uf-gairdan [As bi-gairdan] (3) to gird up
Gaïrsgaisetai [Gp. -nê] (Inhabit-
ant designation; m.u./i) Gerse-
se, inhabitant of Gergase, a town on the eastern shore of the Sea of Galilee. (Mt 8:28) [Gk. Γέρσεςενός]

gairnei (f.n) a longing, yearning, desire, willingness (Cf. faihe =
gairnei, faiheu- = seinai=
gairns)

gairnjan (I.; c.g.) to long for, yearn
for, desire, be desirous of, want
gairuní (n.i.a) concupiscence
us-gairisjan (I.) to strike aghast, drive out of one's senses

gaitis (f.i) goat
Gáius [A. Gáiu] (Proper name;
m.w.) Gáius (Ro 16:23; 1 Cor 1:14) [Gk. Γάιος < Lat. Gáius]

gaijuk (n.a) pair, couple [lit., that
which is "co-yoked"/
ga=juká (m.n.) yoke-fellow, yoke-
mate
#1. ga=jukó (f.n) female yoke-fell-
low, female yoke-mate (= Gk. hè sú-zugos (the female)
yoke-fellow, lit., co-yoked one

#2. ga=jukó (f.n) simile, parable,
figure of speech [lit., a yoking
(together of two cases for the
sake of inference, analogy or comparison)]

ga=kunds (f.i) submission, com-
pliance, subordination

ga=kunps (f.i) submission, sub-
or-deration (Cf. ga=kunnan sik
[PtPr 3, not ga-kunnan III]
(FG 141)
ga=kust (f.i) proveness, tried-
ness, testedness; approvedness

ga=laista (m.n) follower

*galan /"goll, "gólum; *galans/ (6)
to call (out), sing (out) (in
goljan, göleis, v.w.) (S 77)
Galateis [Gp. -tië; Dp. -tim;
-teis/[ (Ethnic name: Pl. m.i)
Galatians, inhabitants of Gal-
ata. (1 Cor 16:1A; Ga 3:1; Ga
Title & Postscript) [Gk.Γαλατίαι]
Galatia* [G. -tiais; D. -tiai] (Place
name; f.i) Galatia, a Roman
province in north-central Asia
Minor, settled by the Celtic
Galatians (1 Cor 16:1B; Ga 1,
2; 2 Tim 4:10) [Gk. Γαλατία]

#1. ga=laubeins (a.i.a) believing;
faithful

#2. ga=laubeins (f.i) belief, faith
(Cf. un=ga=laubeins)

ga=laufs [m.Gs. ga=laubis] (a.i.a)
valuable, costly

ga=leika (m.n) "corpus-mate,"
(co-partner in the same body
=/ Gk. sús-sósomin in the same
body, lit., co-body-iah)
faúra-ga=leikan See faúra-ga=
leikan

gaiëika (n.i.a) like form, similar
appearance, resemblance; like-
ness, replica [lit., co-form]

gaiëikó (Av.:) similarly, in like
manner

gaiëikón (II; c.d.i) to liken,
compare; become like, imitate;
* sikí) make (o.s) like, con-
to

gaiëikós [sikí] (II; refl.) as-
sume a likeness (to, du), take
on (o.s) an appearance (of, du),
appear similar (to, du)

in-ga-leikón (II;) to transform the
likeness (of) into, change the resemblance
(of) into, make the appearance (of) similar (to)
mip-ga=leikón (II; c.d.i) to join in
adopts a form similar to, join
conform to, jointly imi-

tate

ůairh-ga=leikón (II;) to transfer the
similarity (of) the (form) of
(to, in), apply the (formal) re-
semblance of (to, in)

gaiëiks (aj.a) like, similar
Galeílaí [G. -laias; D. -laia; A.
-laian] (Place name; m.irreg.)
Galile, the northern third of an-
tique Palestine. (Frequent)
(Gk. Γαλιλαία)

galeílaí [D. -laius; Gp. -laie/ (Inhabit-
ant designation; m.u./i)
Galilean, inhabitant of Galile-
(e (Mt 26:69; Mk 7:31; Jn 6:1; 12,
21) [Gk. Γαλιλαῖος]

galga (m.n) execution stake, hang-
ing pole (for capital punish-
ment), pole for crucifixion, gallow

galgi (n.i.a) a lying together,
coitus, sexual intercourse = Lat.
con-cubitus a lying together,
sexual intercourse

gaiëug (n.a) falsification; some-
thing false, falsity

gaiëug-apaúsaiás (m.u/i)
false apostle, pseudo-apostle

gaiëuga-bróbar [G. =bróbrs]
(m.r) false brother

gaiëug-gul [G. =gudis] (n.a)
false god, idol

gaiëug-praúfíco [m.u/i]
false prophet

gaiëug-seítwós [Np. =sítwóds;
& cf. Gp. seítwóðe of
seítwós, q.v.] (m.kns) false
witness

gaiëug-xristos (m.u) false
Christ

gaiëubaim Scribal error 1 Tm 2,
9B for ga-laubaim, Dp. of

gaiëuafs, v.w.

gaiëuain [G. =mainðòbais]-
(f.i) community, communali-
ty, communciation, fellow-
ship

gaiëuain [f.n] communal feel-
ing, communal sharing, partici-
pation

gaiëuain (m.n) partaker, sharer

gaiëuain [I] 1. A. [c.D.pers.:]
to be a partner with, share with;
B. [c.D.rel.] to share in, partici-
pate in, partake of, be a partner in, have in common; 2.;
to make common, demeant, debase, defile

gaiëuain (I.) to make com-
mom, demean, debase, defile
[PTto]

gaiëuain [n.a] [Act.:] partici-
pant, sharing; [Pass.:] shared, communual, commutual, com-
mon; ordinary, vulgar, profane


gaiëuainps [G. =mainðòbais]; (f.i)
assembly community, assem-
blly

gaiëuainps [m.Gs. =maidis]; muti-
lated, deformed, misshapen, dis-
figured (Cf. maidjan, in-maid-
jan/ (S 59)

gaiëuaints (f.i) a melting away,
dissolution, liquidation; [fig.:]
death

gaiëuain (n.a) fellow man, part-
ner, comrade; partnership, comradeship

ga=marka (uk.a:); c.D.: bordering (upon, D.), conterminous (to, D.) [lit., co-bordering; cf. marka/ (R)]

g+a-marzeins (f.i.i;8) hinderance, obstruction; obstacle, impediment [lit., an impeding]

g+a-maudeins (f.i.;8) remembrance, recollection

g+a-meleins (f.i.;8) inscription, lettering; Scripture

g+a-minph (n.a:;); memory, remembrance, a thinking of

g+a-mitøns (f.i.;8) cogitation, reasoning, deliberation

g+a-mundeins (f.i.;8) remembrance, memory

g+a-nautha (m.n:); sufficiency, satisfactoriness, self-sufficiency; satisfaction

g+a-nists (f.i.;): salvation, rescue, delivery

g+a-nilplis (m.a:;); kinsman, relative

g+a-nøhøs (a:;): enough, ample, abundant, copious, plentiful

ganjan (I. c. G): to be the cause of, generate, cause the beginning of

#1. ga-qiss (a:;): concurring, agreeing

#2. ga-qiss (f.i.;): concurrence, agreement (To qiban, q.v.)

g+a-qumøs [G. =qumøsis] (f.i.;) a coming together, congress; high council, Sanhedrin; (religious) gathering; synagogue

g+a-raideins (f.i.;8) legislation, authoritative ordinance, directive, rule, regulation

g+a-rahttaba (A:;): uprightly, righteously, justly

g+a-rahtbe (f.n.;) righteousness, uprightness, rectitude; just law, justice, regulation of justice

g+a-rahtbeins (f.i.;8) correction, a setting aright, rectification

-ga-ra którą (f.o.;) justification, justice

g+a-rahtjan (f.i.;) 1. [lit.] to make straight, set in a straight direction, direct rectilinearly; 2. [fig.:] A. (gen.y:;: to set right, rectify, correct (in at-ga=rahtjan, q.v.); B. (specializedly:) make morally right, make righteous, put in the right

at-ga=rahtjan (f.i.;) to add to the rectification of, give additional correction to

g+a-rahts (a:;): upright, righteous, just, justified

g+a-rajsp [m.Gs. =raisdj] (a:;): authoritative, officially determined (GW)

g+a=rana (m.n.;) neighbor [lit., he of the neighboring house]

-ga=ranz (m.n.;) female neighbor

garde (m.n.;) enclosed yard, yard, (livestock) pen, fold

garde=waldands (Prpc.73; m.nd.) ruler of the household, house master

gard (m.i.:) homestead; household enclosure, court(yard); court, preboreum; household, family [orig., the house as fenced-in property, cf. Feast 1976] (Cf. aurt=, midj=, weina= garde)

g+a=rëdaba (A:;): in an advocatable manner, commendably, (re) commendatorily

g+a=rehins (f.i.;) design, plan, program; designation, designated time

g+a=riudei (f.n.;) modesty [lit., erubescence, erubescability, tendency to reden; cf. ræjs/]

g+a=riudi (n.a:;): respectability, dignity

g+a=riupp [G. =rjus] (a:;): respectable, dignified

g+a=runi (n.a:;): secret counselor, secretary

-ga=rau which (f.o.;) consultation, private conference; privy council

-ga=runjö (f.n.;) a running or flowing together (of waters), inundation, deluge, an overflowing by water

-ga=runs (f.i.;) concourse, public hall, marketplace [lit., a running together]

g+a=sahts (f.i.;): refutation, confirmation

g+a=steins (f.i.;8) foundation, establishment

g+a=siñba (m.n.;) fellow traveler, traveling companion

g+a=siñja (m.n.;) fellow traveler, traveling companion

g+a=skådwëns (f.i.;8) covering, covering apparel [lit., that which shades, shades]

g+a=skæfts (f.i.;) creation, act of creation; creature, that which is created

-ga=skideins (f.i.;8) difference, separateness, distinction

g+a=skiliki (n.a:;): fellow servant

g+a=köhi (n.a:;): pair of shoes

g+a=kös (a:;): shod

-ga=stb* [G. =statis*]: only A. -p conjecture (by Regan) for actual attestation, CA astap, Lk 1:4 (m.i.:) stability, steadiness, stability; (cf. OE stede place, position; steadfastness, stability, fixity; & Go. un=ga=stbøs without fixed (dwelling) place (R)

gast=goldei (f.n.;) hospitality, hospitality

-ga=goëps [m.Gs. =gödis] (a:;): hospitable [lit., good to strangers]

g+a=stbøs [m.Gs. =stbøis] (a:;): standing fast, standing steady (in un=ga=stbøs, ga-stbøpan, q.v.)

-ga=støs (m.i.;) stranger [In other Gmc. dialects guest]

g+a=taùrø (m.n.;) rent, tear

-ga=tøùrøs [G. =taurøais] (f.i.;) a tearing down, demolition

g+a=tømba (A:;): congruously, appropriately, correspondingly, accordingly (Akin to ga-timam, q.v.)

g+a=tilab (A:;): fittingly, appropriately

g+a=tiløn (II.:) to fit or join together, assemble

g+a=tils (a:;): fitting, appropriate

-tørøs (f.i.;8): a building (up), construction; [fig.:] ethically constructive improvement, edification

-tørøjö (f.n.;) building, edifice

gatwö (f.n.;): thoroughfare, main road (way)

-ga=bagki (n.a:;): deliberation (FE 222)

-ga=børs (a:;): forgoing, abstinent, self-abnegating

-ga=pliðts (f.i.;): encouragement, heartening, cheering up, comforting

-ga=braids (f.i.;8): consolation, solace, comfort (Ing)

-ga=bræsk (n.a:;): threshing floor

gauja (m.n.;) inhabitant of a gawi (q.v.), i.e., of a region, district or country (side)

Gaalgæba [A. -bá]: Place name, f.o.: Golgotha, the hill of Calvary, where Jesus was crucified on 7 April 30 A.D. (Cf. The Jerusalem Bible, Chronological Table). (Mk. 15.22) [Gk. Golgotha < Aram. gulgæba skull (referring to the shape of the hill)]

Gæmæa (Place name: f.o.:) Gomorrah, an Old Testament city of the Dead Sea Valley which, according to Genesis 19.24f., was destroyed by God along with Sodom because of its iniquity. The ruins are be-
lieved to lie submerged beneath the south end of the Dead Sea. (Ro 9,29) [Gk. Gomórrha]
Gaúmaúrōs (Dp. -rjaman) (Inhabitant designation; m.u./ia) Inhabitant of Gomorrah (Mk 6, 11) [Gk. Gomórros]
Gaumian (I; c.D.) to attend to, pay attention to; take care of; see to; precise, notice, take notice of [Pfu.]
Gauñón (II) to lament, sing a dirge, wail in mourning
Gaumóbus (m.u.) lamentation, mourning
Gaur (f.n.) grief, anguish
Gaurja (f.ó) grief, anguish
Gaurjan (I) to grieve, cause anguish to, pain
Gaur (aia.a) grieved, anguished, pained
Ga-wairbeis (aia.a) peacable, conciliated, concordant
Ga-wairbi (G. =wairbeis & =wairbjis) (n.a) peace, concord [lit., a turning together]
Ga-ga =wairjan (I) to reconcile, bring together, lead to accord (with, du)
Ga-ga =wairman (IV; c.D.) to become reconciled to, come together with, find accord with
Ga-waleins (f.i.ó) selection, election, choosing
Ga-wamms (aia.a) spotted, stained, unclean, defiled
Ga-wandeins (f.i.ó) conversion (Sk I d 25)
Ga-waigeins (f.i.ó) condemnation, damnation, proscription
Ga-waseins (f.i.ó) clothing, apparel
Ga-waurdi (n.a) conversation, collection, talk
Ga-waurki (n.a) [Act.] acquisitiveness; commercial undertaking, business deal; [Pass.] acquisition, gain
ga =waúrstwa (m.n) fellow worker, co-laborer
Ga =waúrts* [m.Np. ga =waúrtai conjecture (by Gabelentz & Löbe) for actually attested ga =waúrtai Eph 3,18AB] (aia.a) rooted, with roots
gawi (G. gaujis) (n.a) region, district, country, land, province
Ga-wiljis (aia.a) together in will, concordant, unanimous [lit., co-volitional]
Ga =wiss (f.i) connection, juncture, ligament; (To ga =widan, q.v.)
Ga =wizneigs (aia.a; cd.) co-enjoying, co-relishing, co-delighting in, co-luxuriating in, joyfully agreeing with
*Ga =wizn (f.n) co-enjoyment, co-relishing, co-luxuriating (in ga =wizneigs, q.v.) (S 56)
Gazauflakáis* [Ds. -kió < Gk. Ds.] (Gk. inued: n.irreg.) treasury, treasure room < Gk. gazo-philaklój, Ds. < gazo-philaklion treasury, lit. treasure-guarded, with gazo- (as noun in N., gaza) treasury, treasury from Persian ganaí (G) treasure
Gazds (m.a) sting, goad, spur
Faihu-geian (III) to gain riches, acquire wealth (FE 153) (GW)
Ga-geian (III) to acquire, gain (possession of) (G)
Us-gesian (IV) to become (a) hasten, stand aghast, go out of one's senses (Cf. us-gaisian) (GW)
*Geirs (aia.a) greedy (in faihu = geiró, q.v.) (S 34)
Giba (f.ó) [Act.] (a) giving; [Pass.] that which is given, gift, present; name of G-runé (Salzburg-Vienna Alcuin MS genua)
Giban /gaf, gèbum; gibans/ (5) to give [Pfu.]
Af-giban *= sik; As giban/ (5) to give (a.s) away (FE 164)
At-giban [As giban/ (5) to give unto, deliver into the custody of, give over to (FG 74)
Fra-giban [As giban/ (5) to give, grant, remit, forgive, pardon
Us-giban [As giban/ (5) to give out, render, pay out; repay, recompense, give back; present, offer
Gibands (Prp. 5; m.nd.) giver
Gibla (m.n) gable, edge of a roof peak
Gild (n.a) tribute, money-payment
Fra-gildan /-gald; -gldum; -gdan/ (3) to repay, recompense
Us-gildan [As fra-gildan/ (3) to repay, recompense, require, reward
Gistr (n.a) impost, tax
Gilstrebaleins (f.i.ó) enrollment for taxation, tax registration
Gilba (f.ó) sickle
Du-ginnan /-gann, -gunnum; (Prp. lacking!) (3) to begin, undertake; [Peripherically for the future: Lk 6,25; Php 1,18] shall be — ing
Gistra-dagis (Possilized G.; av.) the next day, on the morrow; tomorrow
Bi-gitan /-gat, -gétum; -gitans/ (5) to find, discover
Gitan /gat, gétum; gitinans/ (2) to pour, let flow
Ufar-gitan [As gitan] (2) to pour to overflowing, let overflow
Glagwaba See glaggwaba
Glagwó (Av.) meticulously, with attention to detail
Glagwaba [Also glagwaba/ (Av.) meticulously, with attention to detail
*Glitmunj (f.ó) radiance, glistening, gleam (in glitmunjan, q.v.) (S 65)
*Glitmunjan (I) to listen, gleam
Góda-kunds (aia.a) of noble birth, well-born = Gk. eu-genés well born
Gođéj (f.n) goodness, virtue, moral excellence
Goleins (f.i.ó) greeting, salutation
Gölfjan (I) to greet, salute
Göls (m.g.s. göldis; Suppletive comparison: Kmp. batiza; Sup. batists) (aia.a) good, of good quality (Cf. also *ius, iusiza for Kmp.)
Graba (f.ó) trench, ditch, fosse
Graban /gróf; gróbnum; grabans/ (6) to dig
Bi-graban [As graban/ (6) to surround by digging, to dig around (s.th.), dig so as to surround
Uf-graban [As graban/ (6) to dig down into(to), dig (s.th.) up
Us-graban [As graban/ (6) to dig (s.th.) out, get (s.th.) out by digging
Gramjan (I) to make angry, provoke (to anger)
In-gramjan (I) to incite to anger, provoke (to anger), put in a state of anger
*Grans (aia.a) angry (in gramjan, q.v.) (S 65)
Gramst (n.a) speck, chip, splinter
Gras (G. grasis; n.a) green growth, grass, green vegetable
Grédags (aia.a) hungry
Grédon (II; c.a.per.) to be hungry, to hunger
Grédus (m.u) hungriness, hunger
Greipan /grap, grepum; gripsans/ (1) to seize, grasp, apprehend (FG 177)
Fair-greipan [As greipan/ (1) to take hold of
Und-greipan [As greipan/ (1) to lay hold (up) on
Grétan (I; Also greitan) gairgrot, gairgotum; grêtans/ (76
land-sale deed of the transaction, written about 551 in Ravenna. (Land-sale deed of Arezzo) [The Visigothic form of the nominative would have been *Gudi=lfus]
gudisks (a.j.a.) godly, divine (= Gk. theoios divine)
gudja (m.n.) priest
gudjinassus (m.w.) priesthood, priestcraft (FE 129)
gudjinôn (II.) to officiate as priest, perform in sacredral capacity
gulb [G. gulb] (n.a.) gold (Cf. figgra=gulb)
gulbeins (aj.a.) golden
guma (m.n.) a male (human being), man
guma=kunds (aj.a.) male, of the male sex [lit., of male birth]
gumein (n.a.) male animal
gund (n.a.) gangrene
Guta (m.n.) Goth, a member of the Germanic people who, some while after having migrated to the area between the Elbe and Vistula rivers from Sweden, traveled through Russia and the Ukraine to invade the Roman empire from the East in the early centuries of the Christian era. (in Gut=biuda, q.v.) [Proto-Gothic *Gutan] (lit., those of the (seminal) outpouring, i.e., adorers of the animal god of maleness) recorded in Gk. Goutônes (corrected from Boutones) in Strabo, 1st century B.C. (Cf. Krause § 3)
us-gutan (IV.) to beCOME) poured out, beCOME) spilled out
Gut=biuda (Ethnic name; f.ô.) the Gothic people, the Goth's own name for themselves. (Go Calendar, 23 & 29 October)

gulp [G. gudis; N.Af. guda; when signifying the Xrn. God in the

Mss. always abbreviated to: NA. gb; G. gb; D. gbaj (m. although orig. n. & retaining n. form, a.) God, god (When referring to the Xrn. God, the word is always written without the stem vowel u and even without the thematic vowel 1 of the G. end, and with a stroke over the whole. The voiceless fricative p, from the N. (& A) case is always used in the abbreviated form, never the voiced d. This practice of orthographic contraction, also seen in lêsus and frauja (q.v.) where these words refer to the Xrn. Lord (but always written out fully when used as a designation of ordinary humans), was in imitation of the early Xrn. practice of using the Hebrew tetragrammaton (YHWH in Hebrew characters, without vowels, for Yahweh, God) in Greek texts of the New Testament.) (Cf. gb=gulb=blöstreis See gud=blöstreis

haban (III.) to have, possess; hold, have hold of, take hold of, have at one's disposal; to hold (to be), consider; [With indications of time and age] to be; [With an adverb] be, to be situated; [Phrases:] ubil(aba) haban be ill; mais wairs haban rather to be worse; aftumist haban be alive at life's end; manwuba haban be ready; ni waihtai mins haban be not a whit lesser; alja=leikös sik haban to be otherwise; fûrja haban sik (c.D.) be far (from); [haban + If. = circumlocution for the durative future] will be—ing; [habaida (Pt.) + If.] was (about to be)—ing (Sk I a 25—b 1); [haban + Ptpc. = Present Perfect tense]

af-haban [+ sik] (III.; refl.) to abstain, withhold (o.s.) (from, af)
ana-haban (III.) to take hold of, possess
at-haban [+ sik] (III.; refl.) to betake o.s. (up), come (to, du)
dis-haban (III.) to seize utterly, gain complete possession of, take completely (FG 176f)

gâ-haban (III.) to lay hold of, seize; to hold, retain, hold onto, hold fast; [+ sik, refl.] to withhold o.s. (from, af), abstain (from, af), be continent
uf-haban (III.) to hold up
hafjan [hâf, hûfûm; hafans] (6; j-Pr.) to hold up, bear up
and-hafjan [As hafjan] (6; j-Pr.) to reply, respond, answer
at-hafjan [As hafjan] (6; j-Pr.)
to lift down off, bring up off

ufar-hafšan (+ sik: As hafšan/) (6; j-Pr.: refl.) to raise o.s. above, lift o.s. up, exalt o.s. above

us-hafšan /As hafšan/ (6; j-Pr.) to lift up, raise up; (+ sik, refl.) to betake o.s. away, depart; get carried away [Note: uz=uh-hōf Jn 11,41; 17,17]

ufar-hafšan (IV: to become) excessively exalted, become; overly raised up

haftjan (I: to hold) to adhere to; (+ sik, refl.) to hold o.s. to, make o.s. adhere to

gā-haftjan (+ sik) (I: refl.) to join o.s. to [Pfv.:]

gā-ga-haftjan See gā-ga-haftjan
gā-ka-haftnan See gā-ka-haftjan

hafts (Fossilized [athem.] PIE Pp: to be bound, joined (in or to D). Cf. auda=, qib=x hafts)

hağl* (n.a.) hull; name of H-runē (> Salzburg-Vienna Alcuin MS haal)

#1. hānā /haḥā/, hāḥāum; hāḥans (73 [non-abl.]) [Transitive:] to hang, make hang, let hang (in suspension)
at-hānā /As #1. hānā/ (73 [non- abl.]) to lower while suspending, let down (in suspension), to let hang (all the way) down

*faʿru(a)-hāhan /As #1. hāhan/ (73 [non-abl.]) to hang in front (in faʿra-hāh, faʿra- hāh, q.u.) (S 22)

us-hāhā (+ sik: As #1. hāhan/ (73 [non-abl.], refl.) to hang o.s. commit suicide by hanging

#2. hāhan /Pt. hāḥaida/ (III: [Intransitive:] to hang, be suspended

Haibrānu /Np. -braiweis; Dp. -braiium/ (Ethnic name; m.u./i.)

Hebrew (2 Cor 11,22; Php 3,5) (Gk. Hebræos)

háídus (m.u.) manner, mode, fashion, way

haifstjan (L: to compete in a contest, contend, rival, vie with, strive in competition

haifstis (f.i.: contestation), competition, rivalry, a striving in competition

haifhs (a ij. a) one-eyed

haiflāg See weih-haiflāg

Haileias See Hélias

Haileiasus [D. -saui] (Proper name; m.u.) Elisha, Hebrew prophet, disciple and successor of Elijah (Lk 4,27) (Gk. Heli-saio)

hāiljan (I: to heal) to cure

gā-hāiljan (I: to heal, restore to health) [Pfv.:]

gā-ga-hāilinan (IV: to become) healed, be become restored to health [Pfv.:]

haifs (a ij. a) healthy, healthy, whole, sound; [As greetings! hail!]

haim=ōpli (n.a:) patrimonial land, inherited landed property, patrimonial homestead

haimus (f.i.i. o): village, [Pl.:] rural towns

hairaisēs (Gk. lũd: Pl. f. i:) dis- sension, divisiveness, factions, divisions [< Gk. hairesai, NAp. of hairesis faction, factionalism, discord]

hairîda (f.i.:) herd, flock

hairdeis (m.a.; a) herd, shepherd

Haimaμaginēis [2 Tm 1,15A. but Airmogainēs (q.u.)] (B) (Proper name; m.irreg.) Hermogenes [Gk. Hermogénēs (variant Ermogēnēs)]

Hairōtis See Hērdōia

hairōtis (n.u.; n.) heart

hairprā (Pl. n.a:) innards, viscera, entrails; [fig.:] inner being, heart, bosom

Hairus (m.u.) sword, saber

Hais [G. Haizis] (n.ij. a:) torch, flambeau

Haitan /Haithait, Haithaitum; Haiti- cans/ (71 [non-abl.]) to address, speak to; call; invite, bid, command, order; name; be named

Ana-haitan /As Haitan/ (71 [non- abl.]) [Ca.:] to call upon, invite; [C:D.] to reprimand, upbraid, berate

And-haitan /As Haitan/ (71 [non- abl.]) [C:D.] to confess, confess; acknowledge (s.o./s.th.); confess, admit; give public acknowledgement to, praise; [C:A.] acknowledge (s.o. to be s.th.); [Absolute] acknowledge, declare (that, ṽat=ei + direct discourse; or simply c.I.)

At-haitan /As Haitan/ (71 [non- abl.]) to summon, call to one's side, bid come

*Bihaitan /As Haitan/ (71 [non- abl.]) to proclaim about, call out about, speak vociferously about (in bi=hait, bi=haitja, q.u.) (S 22)

Fair-haitan /As Haitan/ (71 [non- abl.]) to express, voice an expression of

Ga-haitan /As Haitan/ (71 [non- abl.]) [lit.:] to convoke, summon together, [Pfv.:] to pro- claim, claim to be; promise, announce as a pledge

Faura-ga-haitan /As Haitan/ (71 [non- abl.]) to promise beforehand, pre-announce as a pledge

Us-haitan /As Haitan/ (71 [non- abl.]) to provoke, call (out) to fight, challenge

Haiti (f.ia:) behest, order, command

Haiji (f.ia:) open field

Haijiwisks (m.a:) of the open field, of the countryside, wild

Haijnō (f.n.) heathen woman=Lat. pagana pagan (f.) < pagus rural place

Hakuls (m.a:) cloak, travelling cloak (with hood)

Halba (f.o:) a half, (bi) section; side of reference, facet, aspect

Halbs (st.aj.a:) half

Haldan /Haithald, Haihaldum; Haldans/ (73 [non-abl.]) to (shepherd), tend, keep watch over

Haldis (Fossilized Kmp. au.:) more likely, more surely, more (only in: ni βe haldis not any the more [surely], Sk IV d 4) (Orig. more incisively, more inclinedly; for the positive degree of the adjective, see *halbs)

Halis=aw (au.:) hardly ever, scarcely ever

Halja (f.o:) hell, Hades, abode of the dead, realm of death

Haiks (aj.a:) ineffectual, futile

Halls (m.u:) stone slab, stone block, boulder, rock

Haš (m.a:) neck

Haš-agga (= Conjecture for CA bals=agga Mk 9,42) (m.n.) neck, narrow of the neck

Haits (aj.a:) crippled, hurt, lame

*Halbs (mGs. *halbs) (aj.a:) leaning (toward), inclined (toward), tending (toward) (in wilja=halbe, q.u.: & with Pfv suffix accent, in Kmp. au. haldis, q.u.) (S 45)

Hamfs (mGs. hamfs) (aj.a:) maimed, mutilated; club-handed

Af-hamōn (II: to shed (as) clothing, strip off (as) clothing, doff

Ana-hamōn (II: to put on (as) clothing, don

And-hamōn (+ sik: II: refl.) to divest o.s. of

Ga-hamōn (II: c:D:) to dress in, put on, cloth o.s. with, don

Ufar-hamōn (II: c.:D:) to become)
clad with, be(come) clothed over with
hams (m.a.) clothing, hide, covering (esp. of animal skin) (in -hămô, q.v.) (S 82)
hana (m.n.) cock, rooster
handugei (f.n.) wisdom
handugs (a.j.a) wise
handus (f.w) hand
handu = waũrûśhs (Atheim. Ptpc. [of Pr. I); a.j.a) hand-wrought (Cf. warķjan, un = handu = waũrûśhs)
hanṣa (f.o.) cohort, battalion, maniple (a subdivision of an ancient Roman legion) (FG 103f)
gu-hardjan (I) to harden
harduba (Av.) with hardness, harshly, with severity
hardu = hârtei (f.n.) hard-heartedness [Gk. skîlêro-kardã a hard-heartedness]
*hardu = hârés (a.j.a) hard-hearted (in hardu = hârtei, q.v.) (S 45)
hardus (Kmp. hardiza) (a.j.a) hard, harsh
harjis [G. harjis] (m.ja.) army, legion, (armed) host
hat* [Attested only G. hatís Eph 2,38] (n.a) enmity, hate, imimicalness [Eph 2,38 has hatızê, Gp. of hatís, q.v.] (Feist 247f, under hatis) [Ns. = also conceivably hatis* (n. /m.kn.), cf. Krause § 121 Anm. 2]
hatan (III) to feel hostile (toward), be antithetical toward, show antagonism toward
hatis [G. hatîzis] (n.a) directed anger, angry hostility, animosity, ire
hatîzôn (II; c.d.) to be irate with, be embittered against, be angry with
hatjan (I) to show hostility toward
haubî [G. haubidis] (n.a) head
hauhêba (Av.) loftily, highly, exaltedly
hauhei (f.n.) height, highness
hauheins (f.i.o) a raising on high, elevation, elevating; exultation, exultation (FG 109)
haun = hârtei (f.n.) "high-heartedness," i.e., haughtiness, arrogance
hauhûrs (a.j.a) "high-hearted, i.e., haughty, arrogant (GW)
hauhisti (n.a) the highest (height)
hauhîpa (f.o) height, a high; elevatedness, exaltedness (FG 109)
haunjan (I) to make high, lift on high, elevate; exalt, extol
ufar-hauhjan (I) to make too high, over-exalt, over-extol, make overly prideful (FE 133)
us-hauhjan (I) to lift up, raise (on) high, elevate; exalt, extol (Pfrv.)
us-hauhnan (IV) to be (come) raised (on) high, be (come) elevated; be (come) exalted, be (come) extolled
hauhs (Kmp. hauhiza; Sup. hauhîs) (a.j.a) high
hauhûts (a.j.a) high-seeming, thought (to be) high, impressive as high, haughty = Gk. huper-éphanos haughty, lit. above-seeming; & cf. Latin superbus haughty, lit. above-ish (Cf. mikîl = pûhts & bûgkjan) (GW)
hauneins (f.i.o) lowliness, humility, humbleness
haunîpa (f.o) humility
haunjan (I) to make low; abase, humiliate
ga-haunjan (I) to make low; abase, humiliate, humble (Pfrv.)
hauns (a.j.a) low, lowly, humble
haûrd (f.i) (lattice) door
hakî (n.ja) (burning) charcoal, ember
hauûrn (n.a) horn; the (horn-shaped) pod of the carob-tree, (horn-shaped) carob bean pod, (Also known as) St. John's bread (Cf. butu = hauûrn)
haûrûnja (m.n) horn-blower, hornist
haûrûnjan (I) to blow a horn, (sound a) trumpet (Cf. butu = haûrûn)/
hauheins (f.i.o) [Act.] hearing; sense of hearing, the hearing; [Pass.] that which is heard, report, statement, news, tidings (Cf. ga =, ufars =, uf = hauheins)
haujuan (Also haujujôn, q.v.) (I also II) to hear; hearken, listen (to)
and-haujuan (I) to listen to, hearken to, give heed to; heed, obey
gu-haujuan (I) to hear, perceive (by hearing); get to hear, receive (the sense of) hearing (Pfrv.)
uf-haujuan (I; c.d.) to listen to submissively, (pay) heed to, obey (Antonym: *ufar-haujuan, q.v.)
ufar-haujuan (I) to refuse to hear, disobey (in ufar = hauheins, q.v.) = Gk. par-akûôô hear amiss, deviate from obedience, lit. I hear besides (S 27)
haujsôn (I.) to hear, listen
hawî [G. hauji] (n.ja) hay, (high) grass, lit.; that to be heewn
hazeins (f.i.o) praise
hazanj (I) to praise
heîtô (f.n) fever (heat), pyrexia
*heits (a.j.a) hot; febrile (in heîtô, q.v.)
heîwa = frajuâ (m.n) master of the family, household head
*heîwiski [G. *heîwiskîs] (n.i) family, household (in heîwa = frajuâ, q.v.) (R)
heîleî (Hebrew lôwâd; exclamation) El! i.e. my God! (Mt 27,46) < Gk. hêleî, variant of hêlî < Hebrew 'êlî my God
Hélei [G. Hêleis] (Proper name; m.i) Heli, father of St. Joseph (Lk 3,29) [Gk. Hêlei]
Hélias [Also Hêlias; G. Hêliuns & Hêliuns; D. Hêlijin; A. Hêlijan & Hêlijan] (Proper name; m.n) Elijah, Old Testament prophet (Mt 11,14; 27, 47,49; Mk 8,28; 9,5; 15,35; Lk 1,17; 4, 25,26; 9,19,33,54) [Gk. Hêlias]
Hèr [G. Hêris] (Proper name; m.n) Er, ancestor of St. Joseph (Lk 3,28) [Gk. Hêr]
her (Av.) here, hither
Hêrôdês [Also Hêrôdis; G. -dês, -dis, & -deis; D. -da] (Proper name; m.irreg.) Herod, name of several members of a dynasty that ruled Palestine from 37 B.C. to A.D. 70. (Mk 6,18, 20,21,22, 8,15; Lk 1,5; 3,11,19, 8,3; 9,7,9, &c) (Gk. Hêrôdès)
Hêrôdia /G. Hêrôdiadins & Hêrôdiadins; A. Hêrôdiadins/ (Proper name; f.n) Herodia (Mk 6,17,19,22; Lk 3,19) [Gk. Hêrôdiás]
Hêrôdianus* [Gp. -diânê; Dp. -diânûm] (Proper name; m.n) Herodians, a political party supporting the court and rule of Herod, who were for Roman rule, (Mk 3,6; 12,13) [Gk. Hêrôdianós]
hejîjo (f.n) chamber, cubicle, (bed)room
hi- [mNds. himma; mAs. hina; nNAs. hita] (Defective pn. stem of "ego-deixis") this, of here and now, the present, this here; [Phrases: und hina dag unto this day, until today; und hita until now; himma dag today; fram himma from now on
hidrê [Also hidrei] (Av.) hither, to this place
hilms (m.a.) helmet, helm
hilpan /hulp, hulpum; hulpans/ (3; c.G.) to help, go to the aid of, give help to
ga-hilpan [As hilpan] (3; c.G.) to help, give aid to [Pftw.]
himina=kunds (aj.a.) coming from heaven, celestial, of heavenly provenance [lit., of heavenly birth]
himins (m.a.) heaven, sky
himma, hina See hi-
hindana (Av. & prep. c.G.) beyond, on the yon side of, on the far side of, in back of, behind
hindar (Prep.) [c.A., directional (of movement)] behind, behind, beyond, to the far side of; [c.D., l. positional (of rest)] on the far side of, beyond; [2 (fig.)] on the side of, on the part of, surpassing, ahead of
hindar=weis (aj.a.) hypocritical, pretend, insincere, feigning [lit., keeping knowledge (concealed) behind one’s back]
hindar=weisei (f.n.) deceitfulness, guile, deceit, fraudulence, insincerity, feignedness, hypocrisy
hindumists (Sup. aj.a.) outermost, remotest, farthest, most distant
fra-hiijnan /-han-, -hnunjum; -hnunaps/ (3) to take captive, capture, captivate
mib-fra-hiijnan [As fra-hiijnan/ (3; c.D.) to capture together, with take along with us
us-hiijnan [As fra-hiijnan/ (3; c.A.) to capture, take captive [Pftw.]
hir /Sg.: Dus. hirjats; Pl. hirjib/ (Adverbal Imperative) come here!
hita See hi-
hiu fan /hauf, hufum; hufans/ (2) to lament, sing a dirge, sing a threnody
hiuhma [Also hiuhma/ (m.n.) crowd,

mass, heap (FG 103f.)
hiwi [Gs. hiwjas] (n.ja) surface appearance, looks, superficial complexion, cosmetic aspect (= Gk. mórphosis outward appearance; cf. Gk. morphè outward appearance = Go. farw, f.w.)
hihajjan [hihö, hëhöhum; hëhajans] (6; j.Pr.) to laugh at, deride
hihajjan [As hëhajjan/ (6; j.Pr.) to laugh at, deride
hihafs [G. hlaisibis/ (m.a.) bread, loaf of bread, loaf [Cf. ga-hlai-

ba, ga-hlhais]]
hihain (n.m.?; aj.a.) rising ground, hilllock
hihais (n.wa) tomb, burial cave, sepulchre
hihaisnöös (Pl. f.ö) tombs, mauso-

leums [pluralentatnum]
hihama (f.ö) crash-trap, pitfall, trap for crash-falling into (GW)
hihas [mG. hlais; Kmp. hlasöza/ (aj.a.) cheerful, merry, happy
[Akin to hëhajjan/]
hasi (f.n.) cheerfulness, cheer
af-hiijnan [-hiöb, -hiöbum; -hö-

bans/ (6) to load down, lade down
us-hiijnan [-hiuhaiup, -hái-

haupum; -hiuhafs] (72) [non-abl.] to leap forth, jump up, spring to one’s feet
hihats (m.i.) lot, allotment, allot-
ted portion [Unlikely as a-stem, see fig. references] (S 20) (ES 265)
hihajjan (I; c.D.) to shield, give protection to, protect [Attested only Pt.3s. hleibida Lk 1.54 = Latin protektix in the Codex Brixianus]
hihajjan (I; c.D.) to shield, give protection to, protect [Attested only Ap. hihians Mk 9.5; (m.ja.) tent, tent-like structure, booth (Akin to hlejpra, q.v.) (R)

hlejpra (f.jö) tent, tent-like housing, temporary shelter (like a tent) (Akin to hleis)
ufar-hlejprajan (I) to tent over, cover as with a tent, to canopy, shelter
hlejpra-stakeins [For hlejpra=]

(f.öv) tente-pitching, the feast of “Tent-Pitching”, i.e., The Jewish feast of “Tabernacles” or “Booths” (= the 8th autumn harvest feast during which the people lived in huts in memory of the time of life in tents during the Exodus in the desert) [lit., tent-staking; = Gk. skêno-pégia tent-ppegging, tent-affixation] hlejpran /hlej, hiéfum, hileis/ (5) to commit theft, thief
hleis (m.w.) thief
hlijans See hleis
*hlijman [*hlijm, *hllumum; *hllumans/ (3) to crash, roar, rush, resound (in hihama, q.v.) (S 23)
hihuma (m.m.) hearing, sense of hearing, ability to hear
*hliutan [*hlaut, *hluatem; *hlu-

tans/ (2) to draw lots (for); be allotted s.th., have allotted to o.s., get by lot (in hlauts, q.v.) (S 20)
*hluipja [Supposedly Ds. of *hliupja; Upstream’s mistaken reading 1 Tm 2.11A for haunnai (Braun’s reading). See haunija.
uf-hlöhjjan (I) to cause to laugh, give cause for rejoicing
hlötrei (f.n.) purity, untaintedness
hlötrija (f.ö) purity, untaintedness, unalloyedness
hlötrörs (aj.a.) pure, untainted
hnaiew (f.i.ö) lowliness, abasement, humiliation, humiliation
hnaiewan (I) to make low, cause to go down; lower, humble, abase (Cf. hnaies, hneiwjan)
ana-hnaiewjan (I) to lower onto,
lay down upon

ga-hnaiewjan (I) to make low, cause to go down; make humble, lower, abase [Pftw.]
uf-hnaiewjan (I) to lower into submission, subjugate, lower into subordination
hnaies (aj.wa) lowly, low
hnaes (aj.wa) soft [Krause § 161]
*hneipan [*hnaip, *hnipum;

*hnipans/ (1) to droop, be limply bowed downwards, be downcast (in ga-hnipan, q.v.) (S 88)
hneiwjan /hnaiv, hniwum; hni-

wans/ (1) to decline, bend downwards, turn downwards
ana-hneiwjan [As hneiwjan/ (1) to bend down to, stoop down to
ga-hnipan* /mn. Prrp. *ga-hnip-

ans = R. Bethge’s conjecture for CA ganipans Mk 10.30] (IV.) to become downcast, become gloomy
dis-hnipan [-hnaupt, -hnupum; -hnupans/ (2) to rend asunder, break apart [Pftw.]
dis-hnipan (IV.) to beCOME, rend asunder, break apart [In-

trans., burst [Intrans.]

hnuö (f.n.) pointed stake, peg, spike, nail
höha (m.n.) plow
höloń (II) to wrong by false allegation, cheat by false pretenses, victimize (S 82) (R)
af-höloń (II; c.G. pers. & A. rei.) to extort from by false allegation, cheat by false pretense, defraud of (S 82) (R)

hörianus (m.w.) adultery, illicit extra-marital sexual intercourse
höriön (II; II: to commit adultery
ga-höriön (II; c.D.) to commit adultery [Pftw.]
hörs (m.a.) adulterer
hrainei (f.n.) cleanliness
hrainneins (f.i./ā) cleansing, purification
hrainja-haírta (aj.a) clean of heart (Sk VI d 21) = Gk. katherós téj kardiaj lit., clean as to the heart/
hrainjan (I) to cleanse, make clean, purify
af-hrainjan (I) to cleanse away (Sk I a 12)
ga-hrainjan (I) to cleanse, make clean, purify [Pftv.]
us-hrainjan (I) to cleanse out, purge out
hrains (aj.a) clean, cleanly
*hrail (n.wa) carrion (in hraila= dúbó, q.w) (Krause § 120.1)
hraila=dúbó (f.n.) turtle-dove, a wild, dark dove, sacrificial animal of poor people. [lit., corpse-dove]
hramjan (I) to put to the stake, crucify (S 65f)
us-hræmjan (I) to put to death at the stake, crucify (to death) [Pftv.] (S 65f)
mip-us-hramjan (I) to put to death at the stake together, crucify (to death) together [Pftv.]
af-hrisjan (I) to shake off
us-hrisjan (I) to shake off
*hrōpan *haírōp; *haírōpum; *hrōpans (76 [nonabl.]) to cry out, call aloud (in hrōpjan, q.w) (S 19)
hrōpjan (I) to cry out, shout, call out
uf-hrōpjan (I) to cry forth, cry out, shout out
hrōps (m.a) outcry, clamor, shouting
hrōt (n.a) roof, housetop
hrōpeigs (qh.a) victorious, glorious (through victory), triumphant
*hrōps (G.) *hrōpis; (n.a) victorious condition, glory (of victory), triumph (in hrōpeigs, q.w) (S 55)
hrugga (f.ō) staff, walking stick
hrūkjan (I) to crow
hrūks (m.a) the crowing of a rooster
and-hruskjan (III) to investigate, to subject to the inquiring mind, apply acumen to, use astuteness on (GW)
huggjan (I) to make to hunger;
[Impers., c.A.] huggreipp mik I am hungry; [Proc.] huggrips (made) hungry (See also baírjan)
hugjan (I) to have one's mind on, be minded (to), be disposed; be of an opinion (FG 138)
af-hugjan (I) to lead astray the understanding of, divert the mind of
and-hugjan (3s.Pr.Id. and-hugjip
Php 3,15AB scribal errors carried forward from the original of A & B, occasioned by preceding hugjaima & hugjip in the same verse] See and-huljan
faura-ga-hugjan (I) to make up one's mind beforehand, take an attitude beforehand [Pftv.]
ufar-hugjan (I) to have a haughty attitude, have a too-aloof disposition

#1. hugs [G. hugis] (m.i) understanding, faculty of perception, faculty of disposition, mind
#2. hugs [I; only G. hugis, Land-transfer deed of Arezzo] (Supposedly n.a) landed estate, agricultural property, farm property (Scardigli 290ff. conjectures this hugis to be in reality haip/jō, G. of haip (open) field (q.w), the most probable conjecture to date.)
huījan (I) to accumulate, stockpile
hūhrus (m.w) hunger; famine
hulistr (n.a) covering, veil
huljan (I) to put a cover on, cover, veil
tē=, niun=tē=, or tainun=tē=, =hund means: multiple of ten, ten-multiple, tenfold, decuple
hunda=fads [G. =fadis] (m.i) centurion, chief of a hundred-man military unit
hunds (m.a) dog
hunsl (n.a) sacrifice, immolation
hunsia=staps [G. =statis] (m.i) place for sacrifice, altar
hunsljan (I) to sacrifice, immolate
hunps [G. hunpis] (m.a) captivity, capture
hups (m.i) hip
huzd (n.a) treasure, store (of wealth)
huzdan (I) to treasure up, store up, lay away (as treasure)
Hwmainiaus [Also Wmainious, q.w] (Proper name; m.w) Hymeneus (1 Tm 1,20AB) [Gk. Húménaios]
hwssōpō (Gk. lwruu; f.ōu) hyssop, a small bush with highly aromatic leaves, used in purification (Sk III c 7) [Gk. hússōpos]
hva \(\text{nNAs. of hvas, q.v.}\)
hvað \(\text{Variant of hvað}\)
hvadrî (Interr. av.): whither?, where to?, to what place?
hva=ð \(\text{nNAs. of hvaz=uh, q.v.}\)
hvair* (m.a.) caldron; name of HV-rune (\(\text{Salzburg-Vienna Alexin MS uaeer}\))
hvairban [hvarb, hvaúrbun; hvaúrbans](3): to go around, circulate
bi-hvairban [As hvairban](3): to encircle, surround (FG 133)
*ga-hvairban [As hvairban](3): to convert, change around, turn around (in ga=hvairbs, un=ga= hvairbs, q.v.) (S 43)
*hvairnei Earlier conjecture for hvairneins, q.v. (Only the form hvairneins attested Mk 15,22) (S 57)
hvairneins (aj.a): cranial, of the skull (S 57)
*hvairnô (f.n.s) skull (in hvairneins, q.v.) (S 57)
hvaitis (m.a.w) wheat (Akin to hveits, q.v.)
hvaiwa (Cj. & indef. & interr. av.): how(?) (by) how much(?) somehow;
hvan (Indef. & interr. av.): when; whenever, (at) any time; whereas; [Before Pos. or Kmp.] how (very) (much, more, &c.); [In phrases:] however (much).
hvan filu ... mais āhman however much ... so much the more ... sometimes [fig. (n)ibai] ever, at any time; nis= hvan last at any time
hvain=hun (Av.): [Only in neg. clauses] ever, at any time

hvað \([\text{Also hvað}] (\text{Directional av.})\): whither?, where to?
af-hvapjan (I) to asphyxiate, suffocate, extinguish
af-hvapnan (IV): to be(com) asphyxiated, become suffocated, be(com) extinguished (Cf. un=hvapnands)
hvar (Interr. & rel. avu): where(?) wherever, at which place(?) (Cf. pis= hvar=uh)
hvarbôn (II): to wander on past, pass on; walk about, stroll about
hvarjîs [m.; f. hvarja; n. hvarjata] (Interr. & rel. pn.: who(?), which(?), (of more than two)
hvarjîz=uh [m.; f. hvarjô=uh: n. hvarjatô=uh] (Indef. pn. & aj.a) each (one), every (one) (Cf. ain= ajarjîz=uh)
hvaz=hun (Indef. pn.: indecl.): [Only c. ni] anyone, one
hvassaba (Av.): sharply, severely
hvassai (f.n.): sharpness, severity
ga-hvathjan (I) to whet, sharpen; make (s.o.) keen for, incite (Sk 1 c 2)
*hvats (aj.a): sharp, whetted, keen (in ga-hvathjan, hvassaba, hvassai, q.v.) (S 66)

come to rest; f= suk, (Refl. & Effective) to take a rest, rest
hveið=hun (Av.): for an hour, for a (short) while
ga-hvætján (I) to whiten, make white [Plt.]
hveits (aj:a) white
hvei=laubs [hvei= prob. for hvî=, cf hvi=leiks; m.Gs. =laudis] (Rel. & interr. pn.-aj.a) of what proportions(?), how great(?), what extent of(?), how extensive (a) (? (Feist 285a) (Krause § 192. 5,6) (Braune § 161)
*hvîðban [hva+b, *hvilbun;
*hvilbans(3) to arch, vault, camber (in hvîlfrjôns, q.v.) (S 38)
hvi=leiks [Also hvei= (1x, Lk 1,29)] (Rel. & interr. pn.-aj.a) what sort of(?), what kind of(?)
*hvílfr (n.a): curvature, arching, vault (in hvîlfrjôns, q.v.) (S 38)
hvílfrjôns (Pluralantum; pl.f.n.): coffin, bier [lit. incurvatures (of a hollowed-out burial log)] (Krause § 129.1 Ænm.) (S 38)
hvôftulî (f.iô): boast, boasting
hvô=h fNAs. of hvaz=uh, q.v.
hvôpan [hvaîhvôp, hvaîhvôpum; hvôpan] (76 [non-abl.-]) to boast, pride o.s. (on or about)
hvôtâ (f.o): sharp reprimand, stern warning, threat
hvôtján (I: c.D): to reprimand sharply, warn sternly, give a severe talking to
gå-hvôtján (I: c.D): to reprimand sharply, warn sternly, give a severe talking to [Plt.]

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ibai [I.e., i-ba-i; also iba; Cf. =ba/ possibly (J.-ble), feasibly (J.-ble) (Interp. part. rhetorically asking about a hypothetical possibility, expecting a contrary answer) “How is it possible that...?”, “Is it so, that...?”; 1. [Direct questions, c.Id.:] “(How) is it possible that...?”, “Is it so that...?”; [Introducing a negated verb, expecting a contrary and affirmative answer.] “Is it not so that...?”; “Is it not true, that...?”; “Does (es) not so...?”; [In phrases:] (n)ibai aúfô “If it should indeed (not) be so, that...”; “If indeed (not) so, that...” “Is it indeed so, that...?”; ibai òána “But (how) is it possible, that...?”; aíp=òána ibai “Or is it possible that...?” 2. [Indirect questions, c.Opt.; esp. after verbs of fearing, worrying, avoiding, and the like:] lest, lest possibly, “because of the possibility that...”; [In phrases:] ibai aúfô (n)í “It is indeed (not) possible that...”; “in case possibly...”; [Prohibitive part. c.Opt., introducing a real possibility, implying or explaining a (frequently preceding) negative reaction or precaution:] lest, “in case possibly...”, “or possibly...”, “or... may”; [In phrases:] ibai aúfô (or ibai ufô) “lest indeed...”; “in case very possibly...”, “or very possibly...”, “or else likely...”, “lest perhaps...”; ibai hván “lest at any time...”; ibai hvás “lest anyone...” “in case anyone (....) should...” (Cf. n=ibai, n=ibã)

ib=daljã (m.?n.) declivity, downgrade, slope, descent [Hardly]

ibnã (uk.ai.) equal (to, D.)

ibnæ=leiks (aj.ai.) equipollent, equal in essence, of equal substance, of the same value [lit., of the same/equal body, equal-bodied; Opposed to ga=leiks similar]

ibnã=skaus (aj.ai.) of equal appearance, of equal sightliness, of equal beauty

ibnassus (m.w.) equalization; equality, equalizedness; equity, equitableness

*ibnatjan [Pt. *ibnasta; Ptpc. *ibnatips] (Pr. & Ptpc. I; Pt. athem. u.) to even out, level out, equalize (in ibnassus, q.v.) (S 53)

ga-ibnjan (I.) to make even, level (with, to, D.) [Pf.tv.]

ibns (st.ai.ai.) even, level, flat

ibuks (aj.ai.) reverse, reversed, turned back

iddjã Suppositive Pt. to gaggan, q.v.

treiga (qt;) reverence, contrition, remorse (lit., reapproach (of attitude), reformation, reversion)

idreigõn (ll.) to be contrite, repent (over, ana c.D.); [+ sik, refl.] reform one's ways

gi-idreigõn (ll.) to evince contrition, repent [Pfft. Ingressive]

Idumaia [D. -maia] (Place name; f.irreg.; FIrreg.) Idumea (O.T. Edom, the Red Region), a mountainous district south of Judea (Mk 3,8) [Gk. Idoumaia]

id=weit (n.ai.) opprobrium, ignominy, reproach, disgrace

id=weitjan (ll.) to cast opprobrium upon, reproach, revile, reprobrate

Iêsus [As the name of Christ, always abbreviated (as guš), q.v.:

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N. Ts; G. tuis; D. tua & tu; A. tu; V. tu; as a common name, written out: G. Iēsūs] (Proper name; m.w.) [As the name of the Anointed One:] Jesus (born 7 B.C., most probably on 3 October, the Jewish Day of Atonement—died by crucifixion on the Jewish Day of Preparation for the Sabbath, Friday, 7 April 30 A.D. eve of the Passover; [as secular name:] Jesus (surnamed Justus, Col 4,11;AB); Joshua (also transliterated Joshua; Neh 7,39,42) < Gk. Iēsous < Hebrew Yēshúa', contraction of Yehōshúa', lit. Yahweh saves] (Cf. also Bēthlaihaim & Gaudalupá) (FG 213)

ifūma (Kmp.-ifx.aj.) the...hereafter, the next adjacent, subsequent

Iggw* (Proper name; m.w.a.) Ingw, a Germanic demigod, mythical progenitor of the Inguaeones, speakers of Anglo-Frisian, a subdivision of West Germanic which is continued today in English and Frisian; Name of the X-run (Orig. name of the NG-run) (> Salzburg-Vienna Alcuin MS enguz)

igqar* [Attested only] fDs. iggqarai Mt 9,29) (Poss.aj., 2nd pers. du.; staj.a) your, of you both, of the two of you

igqara G. of jut*, q.v.

igqis [Also igqis & inqis] D./A. of jut*, q.v.

ik [G. meina; D. mis; A. mik] (Pers.pn., 1st pers.sg.) I my, (of) mine, me

ik=ei [Only N. attested] (Rel.pn., 1st pers.sg.) I who, I that

im [1 pers.; 2 pers. is, 3 pers. ist, = sg.; dual: 1 siju, 2 sijuts*, 3 sind; pl.: 1 sijum, 2 sijup,

3 sind] Pr. Id. of wisan, #1 & #2, q.v.

in [Prep.] A: [c.D.] in, into, unto; onto, at;
1. [Spat.]: a. [c. obs. of rest:] in, within; b. [regardless of position of rest or direction, occurring in the following phrases only as shown:] in midjaim in(to) the midst, & in midunia amidst, in(to) the midst; c. [with many verbs of motion, the Gothic, unlike the Greek, conveys a relationship of rest, not of direction:] to, unto, into; at; in;
2. [Temp.]: when, while, within, during, for;
3. [Fig.; designating]: a. [accompanying circumstances, or manner:] in; b. [point of reference, purpose, or intent:] in, under (the auspices of); c. [assistance, means, or basis:] in, in virtue of; d. [that by invocation of which (/whom) one swears or prays:] by, in; e. [that in which one believes, trusts, or hopes:] in; f. [that about which one rejoices, boasts, &c.:] about, over;
B: [c.A.] in(to), on(to), to, upon;
1. [With many verbs of direction, sometimes also taking the D.:] in(to), on(to), to, upon;
2. [Temp.]: a. [referring to a duration:] for, until; b. [referring to a specific point in time:] in, on, at (in response to the question when?);
3. [Fig.; designating: attitude & behavior toward; purpose & achievement of; reference to:] with respect to, in;
4. [Miscellaneous]: a. [designation of selling price at which something is set:] for; b. [In phrases:] in and=wairpì, in and=wairpía before the face of,
in the presence of, facing; in hvō sagwō (MS sauhō) (on)to which (of) tidings 1 Cor 15,2; in pūk for the sake of thee; C: [c.G.]: because of, for the sake of, for, on account of;
1. by means of, through;
2. because of, due to; on account of, for the sake of; with verbs of rejoicing, being troubled, & being amazed; about, over, at;
3. in c.G. in 2 Cor 8,18A = in all probability a scribal error (: in c.D. in B); 4. [In phrases:] in hvís because of what?, why?, in bús by reason of this, for this cause; in=uh bús and because of this, therefore; in bús e because of the fact that; in bús=ei because of (of the fact that); in bēth jah because of just these, for these very things; in būz=ei waihtais for the sake of this thing which. /in = also prefix. Corresponding av. = inn/

in=ahē (f.i.:) judiciousness, circum-spection, prudence

in=abs (aj:a) judicious, circumspect, prudent [lit., introspective-ly minded, i.e., very thoughtful]

in=gardia (m:n.) household member, one of the (same) household (FE 188)

in=gardia (uk:a:j:) in the house (of), domiciled within, resident (FE 188)

in=gif [G. in=gibis] (n.a) poison, toxicant [lit., something given to (a drink); attested only Gp. in=gibē Mk 16,12, Spercy cathedral CA leaf. In all probability neuter, because of the very likely adjectival origin of the word. The translated Gk. word, thanásimos deadly, is also an adjective, and has the under-standing meaning (in the A.) of thanásimon pharmakon deadly drug.]

inilō (f.n.) pretext, pretext, alleg-ed reason

*inilōn (II): to introduce as an excus (in a lawsuit), allege as (or to be) a (true) reason for (in inilō, q.v.) (S 24)

in=kilpō (uk:a:j:) with child, preg-nant [lit., having a child within (the womb)]

in=kunja (m:n) compatriot, fellow countryman [lit., one from within the kinship]

in=maideins (f.i.:c) exchange, inter-change, substitution

inn (Av.) in, into, within [Added after many verbs which translate compound Gk. verbs whose first element is eis-] in; Corresponding Gothic proctic = in=(in=)

inna (Av.) within, inside

in=kaunds (aj:a:) from within the (same) household, of the same household [lit., interiorly en-gendered]

innana (Ar.) from inside, within; (c.G.:) into the inside of

inn=at=gāhts (f.i:) entrance, a going into, ingress [Lat. intro-itus entrance, lit., an in-going] (GW)

innaprō (Av.) from the interior, from within; inwardly

in=nuijīpa (f.o:) inauguration, in itiation, dedication; the feast of the "Dedication" [lit., in-new-ness, i.e., introduction as new; = Gk. en-kainia (eg-kainia) dedication, lit., in-new-ness]

innuma (Kmp.-ifx., wk:a:j:) inter-ior, inner

inquis [Attested only Lk 19,31] A. of jut*, q.v.
in=sahts (f.i.) argumentation); account, exposition, explanation
intrūsgjan See in-trusgjan
inu [ + =uh > inuh] (Prep. c.a.: without, except (for), apart from, outside of)
inuh [In assimilation: in-uh]- See in (prep.) & =uh (enclitic cj.)

in=windia (f.ö) perseverance, wickedness, corruption [Akin to in-wandjan, q.v.]
in=winds (a.q.a.) persevere, wicked, corrupt [Akin to in-wandjan, q.v.]
in=witōps [G. =witōdis] (a.q.a.) within the law, lawful, law-abiding
Iōan (Proper name; m.a.) Jehohanan (Neh 6,18) [Gk. Ioanán]
Iōda [G. Iōdins] (Proper name; m.n.) Joah, ancestor of St. Joseph (Lk 3,26) [Gk. Iōdā]

#1. Iōhanna [G. -nings] (Proper name; m.n.) Joanna, ancestor of St. Joseph (Lk 3,27); Jonam, ancestor of St. Joseph. (Lk 3,30) [Gk. Iōánna]

#2. Iōhanna (Proper name; f.ö) Joanna (Lk 8,3) [Gk. Iōánna]
Iōhannēs [ & -nis; G. -nēs & -nis; D. -nē, -nēn, & -nau; A. -nēn, -nein, & -nē] (Proper name; m.irreg.) John (Frequent) [Gk. Iōánēs]
Iōra [G. Iōrais] (Proper name; m.irreg.) Jorah (Neh 7,24, but taken from Ezra 2,18) [Gk. Iōrā]
Iōreim [G. -mis] (Proper name; m.a.) Jorim, ancestor of St. Joseph (Lk 3,29) [Gk. Iōreiμ]
Iōsēf [G. -fis; D. -fa & -ba; A. -f] (Proper name; m.a.) Joseph (Frequent) [Gk. Iōsēph]
Iōsēs [G. Iōsēsēs & Iōsē (= Gk.)] (Proper name; m.a. & irreg.) Joses (Mt 27,56; Mk 6,3; 15, 40,47; Lk 3,29) [Gk. Iōsēs, G. Iōsē]
is [m.; f. si; n. ita] (Pers.pn., 3rd sg.;) [c. reference to things:] it; [c. reference to persons:] he (/she); [Pl.] they
Isak [G. -kis; D. -ká] (Proper name; m.n.) Isaac (Mt 8,11; Mk 12,40; Lk 3,24; 30,17; Ro 7,9; Ga 4,28) [Lat. (Ital. in some places) Isak < Gk. Isák]
Iskariōtēs [ & -teis; also Iskariōtēs & Skariōtēs* (q.v.); D. Skariōt; A. Iskariōtū & Iskariōtēn] (Proper name; m. u. & irreg.) Iscariot, surname of Judas the betrayer and of his father. (Mk 3,19; 14,10; Lk 6,18; Jn 6,71; 13,26; 14,22) [Gk. Iskariōtēs]

Israelī (G. -is; D. -ia; A. -i) (Proper & Ethnic name; m.a.) Israel, the patriarch Jacob, ancestor of the Jews; the nation. (Frequent) [Gk. Israēl < Hebrew Yisrā'ēl (lit. God, struggle), name given to Jacob by the angel he wrestled with.)
Israēlītēs [ & -lētis; Np. -lētis & -lētai (= Gk. Ro 9,4)1 (Ethnic name; m.irreg.) Israelite (Ro 9,4; 11,1; 2 Cor 11,22) [Gk. Israēlītēs, Np. -lētai]
itān [ēt, ētum; itans] (5; irreg.; lengthened grade Pt.s.) to eat [Lengthened grade Pt.s. ēt attested only once, in cp. fr-ēt (Lk 15,30), 3s.Pt.Id. of fra-itān, q.v.] [Krause § 231]

*af-itān [As itān] (5; irreg.; lengthened grade Pt.s.) to devour, eat voraciously [in af-ētja, q.v.] (S 15)

fra-itān [fr-ēt, fr-ētum; fr-itans*] (5; irreg.; lengthened grade Pt.s.) to devour, consume completely, eat completely up
Iturāia [G. -rāins] (Place name;
ja (Affirmative part. & av.;) yes (non-emphatic; emphatic = jai, q.v.) (FG 43)

jabad (Gen'tly hypnotic, condition- al cJ; 1. [inter.;] whether, if; 2. [cJ;] if, A. [with real con- ditions, c.l.;] if it be so that), in the event that; B. [with po- tential conditions, c.PtOpt.;] if, should it be that C. [with irreal conditions, c.PtOpt.;] if, were it so that; [In phrases:]

jabad swē=pauh if indeed; i[p] jabad ni but if not

Jaeherus [Also Jaeherus, q.v.] (Pro- per name; m.u.) Jairus (Mc 5, 22) [Gk. Ιαηερος]
jah (Gen'tly paratactic [copulative & contrastive] cJ;) [Always precedes what it introduces] and; [emphasizing & contrast- ing;] (and) indeed, even, also; but; [In phrases] jah jabad and if; jah pan & jab-pan and then (when), and yet; jah ju=pan and already when, and at the point when; jah ... jah both ... and; ni bat=ain=ei ... ak jah not only ... but also; [Pleonasmp, Eph 4,8;] jah ...=uh and

jai (Emphatic affirming part. & av.;) yes, indeed, absolutely yes, certainly; indeed, surely (Non- emphatic = ja, q.v.) (FG 43)

jainar (Av. of rest) in you place, in that place, there

jaind (Av. of direction;) to you place, to that place, thither

jaindre (Av. of direction;) to you place, (in)to that place, thither

jaind=wāiṛps (aj.a) “thither- ward,” turned toward that place

jains (pn-st.aJ.a] that, yon, those (over there)

jainprō (Av. of direction;) thence, from yon place, from that place

Jairupulis [Also Lairiapous, q.v.; D. Jairupulai] (Place name; f.6) Hierapolis, a city on the Lycus River in Asia Minor. (Go. Calendar, November 15) [Gk. Ηιεροπολης, v.l. of Hierapolis]

Janna [C. Jannins] (Proper name; m.m.) Jannai (Lk 3,24) [Gk. Ιαννα]

Jannēs [Also Jannis] (Proper name; m.incl.) Janne (2 Tm 3,8A&B] [Gk. Ιαννης]

ja̱p̣e ([-jah + be, q.v.;] Paratactic & hypnotic [concessive-dis- junctive or hypothetical-dis- junctive] cJ;) if; jah=be ... jab=be whether ... or, and ... or if ... or

ja-u (Concessive part.;) it may (indeed) be so, that Ro 7,25: (Inter. part.; accompanying vb. always in Opt.;) A. [In direct questions:] is it so, that ...?, B. [In indirect questions:] whether, if (it be so, that), ... , regarding whether

Jau̱rdanu̱s [Also Ia̱urdanu̱s, q.v.; D. Jau̱rdanau] (River name; m.uc) the Jordan, chief river of Palestine. (Sken 2,12-13) [Lat. Jordanes, Gk. Ἰορδανής]

jēr (n.a] year, name of J-rune (> Salzburg-Vienna Alcuin MS

ja-ga-ju̱kan (III; to succeed in fighting, overcome, conquer (R) (G) (S) 153)

*Jiula (Pl.; n.a] Yule, a great heathen festival of the early winter, celebrated from the 26th of December to the 6th of January; the word was later used by the Xrn. church to signif- iyor Christmas. (in Jiuleis, q.v.) (S 12)

Jiuleis (Month name; m.i.) Yule- month, December

jōta (Gk. Ιονυς; m.n;) iota, jot (jōta is the smallest letter of the Greek alphabet, correspond- ing to yod, the smallest letter in the Aram. alphabet) (Gk. Ιονυς)

ju (Av.;) just, now, up to now, by now, by this time; already; [In phrases] ju haban to have already; ju ni not from now on, no longer; ju pana=seibs ni not from now on, not hence- forth; ju ni ... pana=mais not any more, not any longer; ni ... ju pana=mais not ... from now on, not ... any longer

Judaïsăs (aj.a) Jewish (Tt 1, 14; Sken 2,13-13) [Gk. Ἰουдейκός Jewish]

Judaι̱ṣu̱s & Judaι̱us (q.v.;) G. Judaieus; Np. Judaieus & Judaieis; Gp. Judaieiē, Judaieiē,
Kaballaria [G. Kaballaria] (Place name; f.indecl.) Caballaria, a landed estate in Italy, of which the (Ostro)-Gothic deacon Ala=möd bought four unciae (Go. unkjans; an uncia = 2,400 square feet, or 223 square meters, thus 4 unciae = 9,600 square feet, or 892 square meters, a total of about a fifth of an acre) for the price of 133 gold shillings. (As recorded on the land-sale deed fra=bauhte=bökə of Arezzo)

Kaeinan [G. -nis] (Proper name; m.ac.) Cainan (Lk 3,36;37) [Gk. Käänän]

Kafarnaum [D. -m; A. -m; V. -m] (Place name; f.indecl.; Capernaum, a city of Biblical Palestine on the northwest coast of the Sea of Galilee, known today as Tell Hum (Frequent) [Gk. Kapharnaoûm]

Kaidmeiel [G. -lis] (Proper name; m.ac.) Kadriel (Neh 7,43) [Gk. Kedmiel]

Kaidrón (Valley name; m.ac.) Kidron, a valley east of Jerusalem, with an intermittent brook leading into the Dead Sea. (Jn 18,1) [Gk. Kedrôn]

Kaiífaira [G. Kaiífaira; = Braun’s reading for Upptåsströmr’s earlier Xáfíra, q.v.] (Proper name; m.indecl.; Chephirah (Neh 7,29) [Gk. Kaphíra (LXX), v.: Képhéríra (which prompted Braun to suggest that the Go. word should really be spelled *Kaiífeira)]

Kaisar* [G. -ris; D. -ra] (Lat. lnud; m.ac.) Caesar, the Roman emperor (; orig. a surname) [Gk. Kaiser < Lat. Caesare]

Kaisara-gild (n.ac.)Caesar-tribute, payment to Caesar

Kaisaria [G. -rias] (Place name; f.irreg.; Caesarea, i.e., Caesarea Philippi, a city at the foot of Mt. Hermon, in the tetrarchy of Philip. (Mk 8,27) [Gk. Kaisaria < Lat. Caesarea]

Kajafa [D. -fin] (Proper name; m.n.) Caiphas, Jewish high priest A.D. 18-36. (Lk 3,2; Jn 18,13,14,24,28) [Gk. Kápsihas]

*Kalb (n.ac.) calf (in kalbò, q.v.) (S 34)

Kalbò (f.n.) heifer, young cow which has not yet calved (not call) (Sk III c 2)

Kalbs (aj;ac) cold

Kalkinos (m.u.) illicit sexual intercourse

*Kalkinó (II; to fornicate, whore (in kalkinos, q.v.) (S 53)

Kaljkó* [Attested only Dp. -kJóm] (f.n.l?) whore, prostitute, harlot [Possibly N. = *kalki (f.i;ó)]

Kanaiétiês [A. -tên] (Inhabitant designation; m.irreg.; Canaanite or Canaanean, a member of a Jewish sect of extremely zealous anti-Romans; orig. an inhabitant of the city of Cana in Galilee. (Mk 3,18) [Gk. Kanántiês]

Kann 1st & 3rd pers.sg. Pr.Id of #1 kunnan, q.v.

Kannjan (E) to make known, apprecise of, inform of

Kaúrancein (Place name; f.indecl.) Chorazin, a city in Galilee. (Mt 11,23; Lk 10,13) [Gk. Khorazëin]

kaúrbán (Gk.Aram. lnud; n. indecl.) corban, a material offering consecrated to God and given to the temple treasury (Go. kaurbánás, q.v.), and thus interpreted by the Goths to mean treasure (Go. maípms, q.v.) (Mk 7,11) [Gk. korbán < Aram. qorban that which is offered] (Kittel III, korbán, korbanás, esp. §§ 3b & 4)

Kaurbánás* [A. kaúrbánás* = conjecture (by Fr. Kaufmann) for CA kaurbanaun Mt 27, 6] (Gk.Aram. lnud; m.irreg.;) (temple) treasury (Only Mt 27, 6) < Gk. korbónás (A. korbanán), variant of korbanás < Aram. qorbaná temple treasury, where consecrated offerings to God (qorban) were kept.) (Since the Gk korbanás, korbonás (Go. kaurbánás/ meant treasury, the Goths interpreted the Gk. korbán (Go. kaurbân) to mean treasure, and interpreted it accordingly, with maípms, q.v.)

Kauréi (f.n;) weightiness, heaviness, load

Kauřinjíus [Dp. -ium & -iaium; Vp. -ius/ (Inhabitant designation; m.ac.) Corinthian, inhabitant of Corinth (1 Cor postscript; 2 Cor title & postscript; 6,11) [Gk. Korinthios]

Kauřinjú* [D. -ión] (Place name; f.ón.) Corinth, a large commercial city on the isthmus joining central and southern Greece. (Ro postscript; 2 Cor 1,1,23) [Gk. Kórinthos]

Kaurípa (f.ó;) weight, load, burden
kaurjan (I.) to weigh down, burden, lie heavy upon
ana-kaurjan (I.) to heap a burden upon, burden with an overload
mip-kaurjan (I.) to burden together with, weigh down together with
kaurn (n.a.) grain, the granular fruit of the cereal grasses. [Collective]
kaurnā (n.n.) kernel, granule, grain seed
kaurus (a.j.u.) heavy, burdensome, weighty
kauśan (I. c.D./partitive G.) to sample, experience, taste; try out, test [lit., to prove (s.i.h.)] out with the (five) senses
ga-kauśan (I.: c.A.) to try, test, subject to a test [Pנתu.]
kawsio (Lat. inwud; f.n.) certificate of receipt acknowledging the obligation to (re)pay with interest the balance owed, certificate of receipt and interest-bound indebtedness, contract for buying on credit, credit contract (Only in following Go.-Lat. formula of the Debt-Settlement Deed of Naples “I., (name and rank of clergyman), undersigns with my own hand, both (that) we have received 60 Schillings, and (that) previously, per credit contract and with our diaconal negotiating agent and our colleagues, we received 120 Schillings, (the sum total being) the price of the swampland.”) [Lat. cautiō receipt-and-debt voucher] (Scardigli 282f)
Kēfās (G. -fins; D. -fin) (Proper name; m.n.) Cephass. surname of Simon. (1 Cor 1:12; 9:5; 15: 5) [Gk. Kēphās < Aram. rock]
keinān (Pt. keinōdā; Ptp. kijans) (Nasal suffix Pr. 1 [st.vb.]; Pr. IV [uk.verb.]; Suffixless Ptp. 1 [st.vb.]; to germinate, sprout, bud [PIE root = *gey- (*gi-) to bud] (Krause § 232.2) (S 88f)
us-keinan (Pt. -keinōdā; Ptp. -kijans) (Nasal suffix Pr. 1 [st.vb.]; Pr. IV [uk.verb.]; Suffixless Ptp. 1 [st.vb.]) to sprout, bud forth
mip-us-keinan (Pt. -keinōdā; Ptp. -kijans) (Nasal suffix Pr. 1 [st.vb.]; Pr. IV [uk.verb.]; Suffixless Ptp. 1 [st.vb.]) to sprout up together with, bud forth together with
kēlikn (Celtic inwud; n.a.) (watch) tower; upper room, loft, upper-stairs room < Gallic celicīn tower
us-kijian (Irreg. Ptp. 1c.) See us-keinan
Kileikiā* [G. -kiais] (Place name; f.i.) Cilicia, a Roman province in southeast Asia Minor between the Taurus mountains and the sea, whose capital was Tarsus. (Ga.121) [Gk. Kilikiā]
*kiłb (G. *kilb̥s) (n.a.) child (in kilbei, m.inkilb̥q, q.v.) (S 46)
kiłbei (f.n.) womb, uterus (lit., (organ of) childlessness) (S 46)
kindis (m.a.) governor, ruler, ethnarch [lit., head of a kinds, q.v.; See also biudā & biudans]
*kinds (f.i.) kind, lineage, (blood) stock; tribe, clan; child (in kindins, q.v.) (S 53)
kinnus (G.i.c.) cheek, jawbone
kiuntu (Lat. inwud; m.u.) cent, penny [< Lat. centum 100, or shortened from centenōnālis penny]
kiusan (kauś, kusum; kusans) (2) to put to a test, test, examine by testing, prove by trial or test
ga-kiusan (As kiusan) (2) to prove by testing or trial, try (out); choose as proven, approve [Pīto.]
us-kiusān (As kiusan) (2) to eliminate (by testing), call out, reject (after scrutiny); disapprove, declare useless (as having failed the test) (FE 162,209)
Klemaintics* [Pph. 4.3 B, & Klaimaintius*; A. -tau] (Proper name; m.u.) Clement (Pph 4.3 A & B) [Gk. Klēmēs, G. Klēmentos < Lat. Clēmens, G. Clēmentis (lit., element)]
klismājan (I.) to clang, jangle, make a sound like a klismō (q.v.)
klismō (f.n.) cymbal, gong
knīu (G. kniwis) (n.w.) kneen
knōps (G. knōdais) (f.i.) (blood) stock, race, people
knussian (I.) to take up a kneeling posture, assume a begging position (FG 181)
Kōsam (G. -mis) (Proper name; m.a.) Cosam (Lk 3:28) [Gk. Kōsām]
Krēkā (G. Krēkis; Np. Krēkōs) (Illyrian inwud; ethnic name; m.a.) Greek; often contrasted with Jew, hence also connoting gentile
Krēksus* [=Bernhardt’s conjecture for MS A Xrēskus; Krispus B] (Proper name; m.u.) Crcens (2 Tm 4:10 A) [Gk. Krēkēs, G. Krēskentos < Lat. Crēscēns, G. Crēscens (lit., Growing One)]
Krēta (D. -tais) (Island name; f.ōs) Crete, a large island at the southern end of the Aegean Sea, southeast of Greece. (Tt 1,5 B) [Gk. Krētē & Lat. Crēta]
Krētēs (= Np., i.e. = prob. -teiss) (Inhabitant designation; pl. m.u./i) the Cretans, inhabitants of the island of Crete (Tt 1,12) [Gk. Krētes (m.Np.) < (m.Ns.) Krēs, (m.Gs.) Krētōs
Cretan]
Krispus [A. -pu/ (Proper name; m.u.) Crispus (1 Cor 1,14; also 2 Tm 4,10 B) scribal error for Krēskus* [q.v.], cf. MS A Xrēksus [q.v.]] [Gk. Krispos < Lat. Crispus (lit., Curly)]
kriustan [kraust, krustum; krustans] (2) to grate, gnash, grind
gar-krotōn (I.) to crush, smash, shatter (Pass. -krotōda Lk 20,18)
krusts (m.i.) grating, gnashing, grinding
ktl. . . . -lah lās Abbreviation & contraction of: kal tā loīpa. . .
jah laïbīs (Idiomatic phrase in Greek and its literal translation into Gothic) and the remains, i.e., and the rest, et cetera (Sk VII 25)
kubitus (Lat. inwud; m.u.) a reclining (to eat), group reclining and eating together <Lat. cubitus a lying down) (Cf. anah-kumbarjān)
kukjan (I. c.D.) to kiss
bi-kukjan (I. c.A.) to cover with kisses
ana-kumbarjān (Lat. inwud; I.) to recline to eat, lie down to a meal [Go. modification of Lat. ad-cumbere to lie down to (a meal) (c. nasal infix in Pr. & If. stem, cf. If. -cumbere, but without nasal infix in Impf. -cubui & Ptp. Pass. -cubitus; cf. Go. kubitus < Lat. derivative noun cubitus]
mip-ana-kumbarjān (Lat. inwud; I.) to recline together (with) to eat, to lie down to a meal together (with) <Lat. ad-cumbere, see ana-kumbarjān
kūmei (Gk-Aram. inwud; I.p.) stand up, arise (Mk 5,41) [Gk. koūmei < Aram. Ip. kūmī stand up]
kuna=vidia (f.8) cord, thong, fetter
[lit., entwined rope, coiled rope] (Icy 397)
kuni (n.na) clan, tribe, race, (blood)
stock; generation (Cf. also
Friedrichsen's [FG 129] conjeture *afar=kuni successive
clan as an etymologizing modifi-
cation of CA afar Lk 1.5 [see
*afara] as a translation of Gk.
eph-emeria "on-day" class of
priests, i.e., the priestly clan
assigned to any particular
week's shift on temple duty.)

#1. kunnan /kann, kunnun;
kunp, kunjedum; kunps/ (PtPr 3)
to be acquainted
(with s.o. or s.th.), know, under-
stand (FG 58) [ES 289f].

fra-kunnan [As #1. kunnan] (Pt
Pr 3; c.d.) to refuse to recog-
nize, spurn, disdain, scorn

gu-kunnan [*-/ sik; as #1. kunn-
an/ (PtPr 3; sometimes refl.)
to submit, be submissive, defer
to, acknowledge o.s. as sub-
dordinate, concede primacy, sub-
ordinate o.s. (to; *- sik); D.
or [*- sik/ faura] (FE 237)

#2. ana-kunnan [Pt. -kunnaida;
Ptup. -kunaiaps (d) (III)] to
(make) acquire knowledge of
by reading, teach or learn through
reading, bring into (re)cognition by
reading (FG 118)

at-kunnan [As #2. ana-kunnan:
Pt. -kunnaida; Ptup. -kun-
aiaps (d) (III)] to give in
acknowledgement, concede to
in recognition

gu-kunnan [As #2. ana-kunnan:
Pt. -kunnaida; Ptup. -kun-
aiaps (d) (III)] to acquire
knowledge of, get to know [In-
gressive]

uf-kunnan [Pr. always as #2. ana-
kunnan; but Pt. only lx (1 Cor
1.21)] -kunnaida, elsewhere

-lagga-módei (f.8) longanimity,
long-suffering [lit., long-mood-
ifiedness] = Gk. makro-thumia
large-moodedness

-lagga=gámos [mG. sámos] (aj.a)
longanious, long-suffering (in
lagga=módei, q.v.) (S 46)
laggei (f.8) length.
legg (aj.a) long, long-lasting (of
time only, in the Go. Bible)
lagjan (I.) to lay, lay down, set
down, put down, deposit
af-lagjan (I.) to lay off away, lay
down or aside
ana-lagjan (I.) to lay (upon), in-
lict upon
at-lagjan (I.) to lay on(to), lay into,
lay at, deposit at
faur-lagjan (I; c.d.) to lay before,
set in front of, put before
gu-lagjan (I.) to lay, lay down,
deposit, put down [Ptv.]
ufar-lagjan (I.) to lay over
us-lagjan (I.) to lay (s.th.) out-
 stretched, lay (s.th.) out (on
s.th.)
lagus* (m.w) lake, sea, open
water, ocean; name of L-rune
(Salzburg-Vienna Alcuin MS
laaz)
láian [laíó, laílwoum; láian/ (76
[a.hl]; c.d.) to berate, re-
vile, rail at
laiba (f.8) what is left, leftover,
remains, remnant, rest; Also:
NAp. laibós abbreviated as
lós in ktl... jah lós etcetera,
q.v. (in Sk VII c 25)
bi-laibjan (I.) to leave over, leave
behind, leave remaining
bi-laif (Conjectured Pt.s. of *bi-

leiban, q.v) See bi-laif

laiagión (Gk.-Lat. lnud; m.irreg.)
legion (Mk 5.9,15) [Gk. legeó
< Lat. legió, G. legónis legion,
a detachment of 6,000 Roman
soldiers]
bi-laigón (II.) to lick
laikán [lailaik, laillaikum;
laikans] (71 [non-abl.]) from
frolic, romp, jump for joy
bi-laikan [As laikan] (71 [non-
abl.]) to make fun of (by danc-
ing around), take one's sport
with, poke fun at; mock (Kittel
V, empaiyein)
laiks (m.i) frolic, dancing, romp
(ing)

laitjó (Lat. lnud; f.w) lection, a
reading from Scripture that forms
part of the church service.
(Occurs 46 places in the
margin of Codex B opposite
the passage to be read in church.)
[Lat. lectiój, G. lectiósis reading]

lais [= 1s. Pr.Id.; Only form (at-
etted 2x), Php 4.12] (Ptv. 1.) I
am knowledgeable (in), I have
the (know-how, I know (how
to do s.th.) [Probably a strictly
Gothic innovation derived from
laisjnan teach, and patterned on
witan (q.v.); the basic mean-
ing is I have been taught (how)
to .]

laisareis (m.i) teacher, instructor
laiseis (aj.a) skilful in teaching,
able in instructing, apt at

teaching

laics (f.i.o) [Act.] teaching,
(act of) instruction; [Pass.]
laoph (II) to call, summon, bid come, invite
at-laoph (II) to call to, bid come
ga-laoph (II) [Lit.] to call together, converse, bid converse
[Ptvc.] to call
laophs (f.s.) a calling; vocatio; invitation
[PG 131]
láuan Improbable conjecture for Ilf, láían, q.v.
ga-laubhan (f.) to believe (in), have faith in, be confident of, have confidence in
(Cf. un=ga-laubhans) [Orig. to hold dear]
us-laubhan (f.) (C.D.) to give (one's) consent to (gave), allow, let [Orig. give expression to one's liking of (sth. to s.th.)]
Laudeika* [D. -kaia & -kaion] (Place name; f. irreg.) Laodícea, a city on the Lycus River in Phrygia, a province in west-central Asia Minor. (Col 4, 13; 15, 16) [Gk. Laodíkeia & -keia; the Go. -ai - stems from the Gk. form of the habitant designation, Laodicéus a Laodicean, see Laudeikás]
Laudeikás* [Gp. -kaion] (Inhabitant designation; m. irreg.) Laodíchean, inhabitant of Laodícea. (Col 4, 16) [Gk. Laodíkeus]
laudi (f.s.) bodily dimensions, (physical) proportions (of growth)
laufs [G. laubis] (m.s.) leaf, leafage
laugnjan (I) to declare untrue, deny, disclaim, falsify, give a false appearance, cover up [lit., make falsified]
glaugnjan (I, trans. & intrans.) to be undiscovered, escape detection; * sirk; refl.; [hide o.s., conceal o.s. [lit., falsify the presence of]]
lauhatan [Pt. lauhausta; Ptpc. lauhatipis] (Pr. & Ptpc. I. Pt. athen, wk.) to lightning, glimmer; blaze
lauhmun (f. s.) lightning; blaze
Láuidja* [or -di; D. -daij] (Proper name; f.s.) Lois (2 Tm 1, 5) [Gk. Lois, G. Löidos, D. Lödi]
laun (n.a.) compensation, reward, remuneration (Cf. sigis=laun, anda=laun)
launa=wargs (aj.a) ingratitude, unthankful, unrequiting [lit., compensation-criminal]
laus [mGs. lausis] (aj.a) empty, void, devoid; [as a suffix =laus] -less, free [Orig., minus]
lausawaträi (f.n.) empty talk, empty verbiage, babble = Gk. mataio-logia lit., vain wordiness
lausawaträ (n.a.) empty talk, empty verbiage, empty chatter (= Gk. keno-phònia lit., empty utterance)
lausawaäirs (aj.a) speaking empty words, talking idly (= Gk. mataio-logos lit., vain-worded, i.e., vainly talking, given to vain words)
laus=handus (m.w.) empty-handed lausjan (I) to make loose, to free, liberate, release, free from; to free of, extract, divest of; (make) get loose from
ga-lauisjan (I) to loosen; (set) free, liberate, release, loosen; extract [Ptfc.]
us-lauisjan (I) to make empty (of), divest (of), make (de)void (of); (set) free (from), liberate; extract [Ptfc.]
laus=qiprei (f.n.) fasting [lit., empty-stomach-ness]
laus=qiprs (aj.a) fasting, with empty stomach
Lazarus [D. -rau; A. -ru & Lazzarau; V. Lazaru] (Proper name; m.w.) Lazarus (Frequent) [Gk. Lázaras]
*bi-leihan *=laif, *=libum;
*libans* conjectured verb
(1) (Supposedly to remain, be left, be left alive, remain surviving) Only bliat attributed (Go. Calendar, 29 October), which is, however, most probably a noun, see bi-laif.
lehts (aj.a) light, lightweight; lightheaded
leihvan /laihv, lai hvum;
laivhans/ (I) to lend, loan; + refl. D. sis/t to take on loan, borrow
leik (n.a) fleshly body, body; corpse, flesh
leikains (f.s) liking, predilection, preference, (good) pleasure [lit., a being pleasing to]
leikan (III; C.D.) to be pleasing to, please
ga-leikan (III; C.D.) to be pleasing to, please [Ptvc.]
faüra-ga-leikan (III; C.D.) to be pleasing to beforehand, to please beforehand [Ptvc.] (FE 158)
leikeins (aj.a) bodily, corporeal, carnal, fleshly
leikeis See lékeis
leikinasus See lékinasus
leikinón See lékinón
silda-leikan See silda=leikan
silda-leikan See silda=leikan
ga-leikan See ga-leikan
ga-ga-leikan See ga-ga-leikan
in-ga-leikan See in-ga=leikan
míp-ga-leikan See míp-ga=leikan
báirh-ga-leikan See báirh-ga-leikan
lein [Latin or Mediterranean Inuid; n.a] linen, flaxen cloth [little Lat. linen line]}
*leis [Dissimilated to sdeis after -lur] (Aj. endg; aj.aj) -knowledgeable, experienced, versed
in — (in lubja=leis[el], filu=deisei, q.v.) /leis to lais (q.v.) as =weis to wait (q.v.) (S 44)
leitan See létan
leitlís [Suppletive comparison; Kmp. minnizá; Sup. minnists] (a.p.a.) little, small
af-leiban /-liáb, -líium; -lííans/ (1) to go away, depart from; go forth, set out for (and arrive at) [Pfvt.]
inn-ga-leiban [As af-leiban] (1) to enter, go in, pass, travel through
mib-inn-ga-leiban [As af-leiban] (1) to go in together with [Pfvt.]
hindar-leiban [As af-leiban] (1) to travel toward (somewhere) behind the point of reference in space or time; [spat. / to go past, pass on (by); [temp.: / to pass away, pass on
baírh-leiban [As af-leiban] (1) to pass on through; pass through, travel through
ufar-leiban [As af-leiban] (1) to pass over, cross over
us-leiban [As af-leiban] (1) to pass forth, travel out, go out; [fig.: / to pass away
liéba (n.w.) cider, fermented beverage
lékeis [Also leikseis /m.a.] physician, medical practitioner
lékinassus [Also lekinassus /m.n.] healing, cure, curing
lékinón [Also lekinón /II] to heal, cure
ga-lékinón [Also -lekinón /II] to heal, cure, work a cure on [Pfvt.]
létan [Also leit-]; lailót, lailótum; létans /76 abl.] to let, allow, permit; let alone, leave, leave alone; let out, let forth, omit
intercourse
lima (Gk. Aram. lúwd; interv. av.) “lama?”, i.e., why? (Mk 15,34) [Gk. límá, variant of lámá < Aram. lámá’, lám(m)á’ why]
af-línan /-lann, -lunní; -lunnans/ (3) to cease from, leave off, let up
lisán /ás, lúsam; lisans/ (5) to collect, gather (in), assemble
aflí-nans [As lisán /5] to collect, bring together, gather (together), assemble; [+ sík, refl.: / be gathered together [Pfvt.]
listeigs /a.p.] cunning, wily, crafty
lists (f.p.) wise, artifices
lita (f.p.) hypocrisy, feigning, fakery, (dis)simulation
lítins (f.p.) intercession, intercessory prayer (Feist 332a)
míb-líttjan (I. c.d.) to be hypocritical together with, feign together with, fake together with
libus (m.w) limb, member, part (of the body)
liubái-leiks (a.p.a.) lovely, lovely, amiable
liudan /laub, lúdum; lúdans/ (2) to grow up, increase in (physical) proportion
awí-liudón See awí-liudón
liufs [m. g. liubah] (a.p.a.) beloved, dear, loved (Cf. un-liufs)
liuga (f.p.) marriage, wedlock
#1 liugan (III trans. & intrans.) to marry, wed; espouse, take a spouse (Cf. un-liugaipis /dl)
gai-liugan (III) to get married to, wed [Pfvt.]
#2 liugan /laug, lúgum; lugans/ (2) to tell a lie, lie, tell an untruth, speak falsely (Cf. un-liugands)
*ga-liugan [As #2. liugan] (2) to tell a lie [Pfvt.] (in ga-liug, q.v.) (S 22)
liugne (n.a.) falsehood, lie
liugna = praáfétus (m.w./i) false prophet [= Gk. pseudo-prophecies false prophet]
liugnauáhrs (a.p.a.) false-speaking, lie-telling [= Gk. pseudo-lógos false-wordful, lying]
liugnja (m.n.) liar, teller of falsehood;
liuhadei (f.n.) luminosity, luminosity, illumination, a lightening up (2 Cor 4,4B.6AB)
#1 liuhadeins (f.i./o. /f.] luminosity, illumination (Conjectured [by H.v.d. Gabeleinents—J. Loede, & E. Bernhard]; attested only 2 Cor 4,4A, in the form liuhadeins; since B has liuhadein [D. of liuhadei, q.v.], it seems most likely that the form in A is really a participial genitive to liuhadei [q.v.]
#2 liuhadeins (a.p.a) luminous, light-filled
liuhab /G. liuhdis/ (n.a) light, luminous radiation (FG 155)
liuhijan (I) to light up, give light, shine
*ga-liuhijan (I) to give light to, light up, bring to light, illuminate [Pfvt.]
in-liuhijan (I) to enlighten, illuminate
*liuhts (a.p.a) light, luminous (in liuhijan, ga-liuhijan, in-liuhijan, q.v.) (S 67)
fra-liusan /-laus, -lusum; -lusans/ (2; c.d.) to lose
liuta (Wk.aj. as subst.; m.n.) deceive, impostor, hypocrite
liutei (f.n.) deceit, deception, imposture, hypocrisy
liuts (a.p.a) deceitful, fraudulent (Cf. un-liuts)
*liub [G. *liubis /n.a] hymn, song of praise (in awi-liub, liubareis, liubón, a.p.a) (S 14, 82)
Lukas [A. Lukian & Salzburg-Vienna Alcuin MS Lokan] (Proper name; m.n.) Luke (Lk, title; Col 4,14; 2 Tm 4,11; Salzburg.-Vienna Alcuin MS) [Gk. Loukás]

Lukius [Proper name; m.w.] Lucius (Ro 16,21) [Gk. Loukíos]

galukann (IV.) to be (come) shut up, be (come) closed [Ptv.]

us-lukann (IV.) to be (come) opened up, be (come) unlocked [Ptv.]

*us-lunjan (L.) to redeem, buy out of ransom in us-luneins, q.v. [S 27]

luns (m.a.) ransom, price of redemption, price of release

fra-lusnan (IV.) to become) lost

lustö [II.; C.G.] to lust after

lustus (m.w.) lust; cupidity; desire, craving; [In phrase: us lustum of (one's, &c.) own violation, of (one's, &c.) own desire, willingly

lustu=sama (w.k.a.) longed-for, much desired

lütön (II.) to deceive, delude, beguile

lustö atro (II.) to deceive, delude, beguile [Ptv.]

Lwddómaeit [Attested only Gs. Lwddómaeit Neh 7,37, which is either a corrupted transcription or a misreading of the original Gk. Lód, (&) Hadid (Neh 7,37) & non-Greek versions, also Ezra 2,33] [Gk. Luddónaeit, Luddónaïd, variants of Lüdón Ad(ë)id (2 names)]

Lwsanius [G.-niatus] (Proper name; m.w.) Lysanius, tetrarch of Abilene. (Lk 3,1) [Gk. Lucasios]

Lwstray [Attested only Dp. Lwstray, c. endg < Gk. Dp.] (Place name: Pl. n.irreg.) Lystra, a city in Asia Minor. (2 Tm 3, 11AB) [Gk. Lústra, either fNs. or nNp.; G. Lústras (fGs.) or Lúströn (nGp.)]

Lúströis (nDp. only); A. Lústran (fAs. only)

Maëna [G.-nis] (Proper name; Menna (Lk 2,31) [Gk. Máinnán]

Maën [Attested only N. Maën CA Lk 7,11] Corrupt transcription of expected (& conjectured)

Nàem, q.v.

magan [mag. magum; mahta, mahtðum; mahts/ (Vowel grade = Same as in un=agands [See 5gan]; This verb orig. < the PIE Pf. pl. of the same type as st. vb. class 6; PtPr. 5.; to be able to do), can; have the (capability), have (the) power, be powerful (ES 342f.)

gan-magan [As magan] (PtPr. 5.) to have potency, have force, be effective, be valid, be of avail [Ptv.]

magþei (f.n.) virginity, maidenhood

magþs [G. magþais] (f.i.) virgin, maiden

Magdalená [D. -në] (Inhabitant designation [used as a surname]; f.indecl.) Magdalené, female inhabitant of Magdala. (Mt 27, 56,61; Mk 15,40,47; 16,1,9; Lk 8,2) [Gk. Magdalenë]

magula (m.n.) little boy

magus (m.w.) boy, lad (Cf. plîu= magus)

Mahan [G.-bis] (Proper name; m.a.) Maath (Lk 3,26) [Lat. Mahath, v.g. of Maath < Gk. Maáth]

máhteis (aj.a.) (Act.) power-holding; powerful; capable; [Pass.?] possible (Cf. un= máhteis)

ana-máhtjan (L.) to use force on, force; use violence against, treat with violence, do violence to; maltreat, molest

#1. mahts Ptpe. of magan, q.v.

#2. mahts (f.i.) power, might, strength; capability (Cf. ana-
un=mahts
maidjan (L) to alter, modify, mutate (FE 156)
in-maidjan (L) to transmute, transform, transfigure, transubstantiate (S 89)
maihstus (m.w.) dung, manure
mail (n.a.) mole, (skin) blemish
Malaila [G. -nis] (Proper name; m.a.) Melea (Lk 3,31) (Gk. Meleá)
Mailkei [G. -keis] (for -keis?, i.e. -keis?) Lk 3,34, & -keis? (Proper name; m.inf[f]) Melchi (Lk 3,24,28) (Gk. Melkheĩ)
mainbrama (Gk.-Lat. inud; m.n.) parchment (< Gk. membrāna parchment < Lat. membrāna membrane, parchment (membrana))
gai-maintjan See ga-mainjan
gai-gai-maintjan See ga-ga-mainjan
mais (Kmp. of filu, q.v.; au.) more, even more; [In phrases] mais p̣u̱ more than; filu mais, mais filu much more; hvan filu mais, hvan mais how much more; havn filu . . . mais ḥamma however much . . . so much the more . . . ; hvaiwa nei mais how not even more . . . ?; mais frājban to think overmuch of (Cf. pana=mais)
Maiāsāllām [G. -mis] (Proper name; m.a.) Mēshullām (Neh 6,18) (Gk. Mesolos)
maist (Sup. of filu & mikilaba, q.v.; au.) at (the) most
maists (Sup. of mikilis, q.v.; aj.a.) greatest, chief
maiān (m.u.) to cut, hew
maiātan [As maintan] (71 [non-abl.]) to cut, hew
maiātans (71 [non-abl.]) to cut off, sever; amputate
bi-maintan [As maintan] (71 [non-
abl.]) to circumcise [lit., cut around]
gai-maintan [As maintan] (71 [non-
abl.]) to cut up [Pšt.]
us-maintan [As maintan] (71 [non-
abl.]) to cut out, excise, cut away; castrate
maiβ̣is (m.a.) votive treasure, treasured donation, valuables donated to the (sacred) treasury [Used only Mk 7,11 to interpret kourban ("c̣orban", pa=ei ist maiβ̣is?) (q.v.; Gk. korbān) corban," which was used by the early Church, hence also by the fourth-century Gohs, to designate that which belonged or was ancillary to the kourbanās (Go.; q.v. Gk. korbanās < Aram. qorbanā, place for corban) treasury (of the Church's donated wealth) (Cf. Kittel, III, korbān, §§ 3b. & 4.) (R)
maia (Kmp. of mikilis, q.v.; Kmp.-fix.aj.u.) greater
maiẓ̌o (Fossilized a. of maiza, q.v.; au.) more
Makeβ̣is* [G. -bis] (Proper name; m.indel.) Magβ̣ish (Neh 7,33 < Ezra 2,30) (Gk. Magbeis, Makbeis, & Magbeis)
Makidōnis [Dp.-dōnim 2 Cor 9, 2A, & -dōnim B] (Inhabitant designation; pl. m.[u,]i) Macedonians, inhabitants of Macedonia. (2 Cor 9,2,4) (Gk. pl. Macedonis)
Makidōnja [Also Makaidōnja; stem also Maked-; D. Makaidōniā, D. Makidōnja] Influenced by the inhabitant designation: G. Makidōnis & Makedōnis; D. Makidōnai (Place name; f.fj. & i [irreg.] Macedonia, the northern Roman province of Greece in NT times (Frequent) (Gk. Makedonia)
Makmas [G. -mas] (Proper name; m.indel.) Michmas (Neh 7,31) (Gk. Makmas)
Makalaīléi* [G. Malalaīléis* = conjecture for CA Malalaīléis Lk 3,37] (Proper name; m.a.) Malalahel (Lk 3,37) (Gk. Malaleēl)
malan (möl, mölum; malans) (6) to grind (in a mill)
*Malelaīléi [Attested only Malelaīléis. Lk 3,37, mistake in CA for expected (& conjectured) G. Malalaīléis] See Malalaīléi*
Malkus [Proper name; m.u.] Malchus (Jn 18,10) (Gk. Mākkois)
malma (m.n.) sand
malō (f.[f.e]v.) moth [lit., pulverizer (insect)]
*ga-maitjan (L) to make melt away, liquify, make dissolve; liquidate (in=gα=matēins, q.v.) (S 26)
gai-malvjan (L) to grind, pulverize (by abrasion), rub to powder [Pšt.]
Mambres [N. attested 2 Tm 3,8B; Marmēs A] (Proper name; m. irreg.) Mambres (2 Tm 3,8) (Gk. Mambrēs, v.l. of Lāmbrēs)
mambō (fi.n.) flesh, fleshliness
mammōnä (Gk.-Aram. inud.; m.n.) Mammon, worldly riches (Marginal gloss -nim [for Ds. -in] to fāihu-brāihnā Lk 16,13) [< Gk. mammōnas < Aram. mammōna riches)]
bi-mampjan (L) to turn up the nose at, make a face at, sneer at
Marmēs See Mambřēs
man 1st & 3rd pers. sg., Pr.Id. of manan, q.v.
managōbas (G. managōbais) (f.i.) plenteousness, copiousness, plenteousness, plentifulness
managei (f.n.) multitude, crowd, throng
manag=falβ̣is (m.Gs. =falβ̣is) (aj.a.) manifold, multiple, multifold, many fold
managjan (L) to multiply, increase, make abundant
managann (IV) to become abundant, abound
manags [Kmp. managiza; Sup. managists] (aj.a.) much, many, plenty, plentiful; [Kmp.;] more plentiful, more, more abundant; excessive; [Sup.] most numerous, most
mana=mauṛḅra (m.n.) man-slayer, murderer, homicide
mana=sēbs [Also =sebps; G. =sēdais & =seidais] (f.i.) mankind, the world of humans, human race, human universe, secular world [lit., (human)-seed] (FG 41)
mana=ulī [Prob. for mana=hulī] (n.a.) (human) guise, appearance of a human being); prob. lit., human covering, cf. huljan (Feist 344b)
man=leika [Also man=] (m.n.) picture of a man), likeness of a human being, image [lit., man-likeness]
#1. manna (Gk.-Aram. inud.; n. indecl.) manna, food found and eaten by the Israelites in the Desert. (According to Exodus 16) [Gk. māna < Aram. mannā = Arabic man休闲 exaggeration of the shrub Tamarīx gallica/]
#2. manna (G. mans; D. man; A. mannann; Np. mans & mannans; Gp. mannê; Dp. mannam; Ap. mans & mannans; (m.irreg., kns & n.) man, human being; [As pn.] one, anyone, someone, atn undefined)
person, anybody, somebody; name of M-run (Salzburg -Vienna Alcun MS manna)
manna-hun [Only first element is declined, as #2. manna] (Indef. pn., used only c. ni) one, anyone, -body, person (always negated)
manniskődus (m.w.) humanness, human being (Sk VI b 17)
mannisks (aj.w.) human, of man, anthropic
manwipa (f.j.c.) preparedness; [Pl.] preparations
manwjan (I) to prepare, (make) ready
faúra-manwjan (I) to prepare ahead of time, (make) ready beforehand (Sk IV b 2)
gay-manwjan (I) to prepare, (make) ready as preparedly
faúra-ga-manwjan (I) to prepare ahead of time, (make) ready beforehand, finish preparing beforehand [Pftu.]
manwuba (Avw.; in readiness, preparedly)
manwus (aj.w.) prepared, ready (Cf. un-manwus)
maran apa (Gh.-Aram. Inwud; lit.-urgical formula) O Lord, come! (1 Cor 16,22) [Gk. marán athá (our) Lord has come, better separated marína ðá < Aram. már'án(a) 'ábáh Lord, come]
marei (f.n.) sea; inland sea, lake
Maria See Marja
markreitus (Mediterranean Inwud; m.w.) pearl < Mediterranean, perhaps Iranian, or likely this is a folk-etymological reconstruction of Lat. margarita, variant monegria; pearl < Gh. margaritis pearl, ultimately < Sanskrit mañjaram n., mañjarì f. bud, pearl] (Feist 346b)

maría-saiws (m.i.) lake, tract of standing water (lit., sea-lake)
Marja [Also Maria; G. Marjins & Marins; D. Marjin & Marin; A. Marjan & Marijan; V. Mariam] (Proper name; f.an.) Mary (Frequent) [Gk. Maria]
marka (f.o.) border, boundary
Markallus (G. -illius conjuncture for actually attested -illius Sk IV d 20 (with -i- analogically derived from preceding Sabaillius, G. of Saballius, q.v.]) (Proper name; m.w.) Marcellus of Antioch (Asia Minor: = modern Ankara), who preached a Modalist doctrine which, in the fourth century, was often confused with that of Sabellius (Go. Saballius, q.v.). He died ca. 374 A.D. (Sk IV d 20) [Lat. Marcellus]
*ga-markón (Supposedly II.) Attested only gamarkó, Col 4,25, for which Streitberg (erroneously) conjectures a form ga-markó<br> (3s.Pr.Ed.) borders on; see ga-marka
Markus [A. -ku] (Proper name; m.w.) Mark (Mk title: Col 4, 10: 2 Tm 4,11; [Also conjuncture Marku* (A.) from monogram at end of the gospel of Mark on the Speyer cathedral CA leaf)] [Gk. Markòs]

Marba [G. -bins; A. ban] (Proper name; f.an) Martha (Jn 11,1; 5,19; 20; 21,24; 30,39; 12,2) [Gk. Mártha]
marzeins (f.j.o) an impeding, obstructing, thwarting; obstacle, impediment, hindrance, obstruction, stumbling-block; frustration (Cf. af-, fração-, ga-marzeins)
marizan (I) to trip up, make stumble, make faller; hamper, impede; (ensnare, (en)tramnel
af-marizan (I) to make deviate (by obstructing), snare astray, thwart by deflecting [Pftu.]

gama-marizan (I) to trip up, make stumble, make faller; thwart, frustrate; [Fig.] stymie, bring to an impasse [Pfto.]
mat=balgs (m.ii) food-bag, knapsack
matjan (I) to eat, feed (on)

gama-matjan (I) [Pftu.] a. (Ingressive) to start to eat; b. (Effective) to eat
mib-matjan (I) to eat together with
Mattában* [G. -banis] (Proper name; m.w.) Mattatha (Lk 3,31, & erroneously Lk 3,29 for Mat-thai) [Gk. Mattathá (Lk 3,31) & Mattath (Lk 3,29), which latter is also translated (correctly) by Go. Matbat, q.v., in Lk 3,24]

Mattábijus* [G. -bilus (Lk 3,25, after bius, q.w.), & -blius (Lk 3,26)] (Proper name; m.w.) Mattathias (Gk. Mattathías)

Mátpaus* [Stem also Máp-; A. Mátpaú & Mátpau] (Proper name; m.w.) Matthew (Mt 9,9; Mk 3,18; Lk 6,15) [Gk. Mathaiouos, Mathaios]
Matbat* [G. -tís] (Proper name; m.a) Matthat (Lk 3,24) [Gk. Mathát]

mabá (m.n.) worm
mapl (m.a) forum, public assembly area (for public discussion)
maðeins (f.j.o) public speech, discourse (in public)
maðlan (I) to speak publicly or at an assembly, discourse publicly

Mátpaus usul of Matþaus, q.v.
Mápuasal [G. -ís] (Proper name; m.a) Methuselah (Lk 3,37) [Gk. Mathousalá]

maudjan (I) to remind, call to the mind of (Sk VI a 15)

gama-maudjan (I) (c.A. pers. & G. rei) to remind, (recall) the call to the mind of [Pftu.]

*ufar-maudjan (I) to dismiss from the mind, forget (in ufar= maidéins, q.v.) (S 46)

maúrgins (m.a) mourning

gama-maúrgjan (I) to shorten, cut short, curtail [Pftu.]

*maúrgus (aj.w) short, brief (in ga-maúrgjan, q.v.) (S 68)

maúrnan (III.) to be anxious, have anxiety (about), be troubled (about)

maúþer (m.a) murder, homicide

maúþrjan (I) to murder, slay murderously

mawi (G. máwóš) (f.i.o) girl, damsel, maiden

máwilo (f.n.) little girl, young maid(en) (The diminutive is idiomatic in the nominative of address, cf. FG 44f.)

mégs (m.a) son-in-law

meins (Poss.aj. 1st pers. sg.; st.aj.o) my, mine

mékëis (m.w) sword, saber

#1. mél (m.a) a circumscribed time; point in time, period of time, season (IEW 703)

#2. mél* (Only pl. attested; prob. pluraletantum: n.a) writing(s),
mēla (m.n.) a peck-measure, a measure of grain (of about eight quarts/liters)
mēljan (L) to write, write down, register, inscribe
ana-mēljan (L) to register, write down (one's) an entry
fau-ra-mēljan (L) to depict in front (of), delineate before
gā-mēljan (L) to write, write down; register, enroll, inscribe [Pftv.]
fau-ra-ga-mēljan (L) to write before (hand) [Pftv.]
uf-mēljan to write (one's name) underneath, sign (Land-transfer deeds of Naples & Arezzo)
ufar-mēljan (L) to write above, superscribe, write over
mēna (m.n.) moon
mēnōps [D. mēnōp̩; Dp. mēnōp̩um; (N. & Ap. mēnōp̩) (m.kns.)] month
mēreins (f,i,ñ) preaching, proclaiming
*mēreis (a,j,a,j) [Act.]: speaking about; [Pass.]: spoken about; renowned, famed, reputed (in mērjan, mēreins, waila=mērei, mērija, us-mērnan, waila=mēreis, &c., q.v.)
Mērila (proper name; m.n.)
Merila [= Diminutive of name formed from *mēreis, renowned, q.v.] (Debt-settlement deed of Naples)
mērija (f,ð) repute, report, news; renown, fame
mērjan (L) to proclaim, promulgate, broadcast, spread word, disseminate, preach
mērjand (subst. Prp. I; m.nd.) preacher, promulgator
us-mērjan (L) to spread abroad word, publicize, waila-mērjan (L) to spread (the) good news of, preach (the) good tidings of, evangelize, preach the gospel [= Gk. eu-aggelizo-mai I "good-proclaim", i.e., announce glad tidings]
waja-mērjan (L) to defame, slander, blaspheme, speak sacrilegiously (of, against), speak abusively of [= blas-phēmēo I "wrongly-speak", i.e., speak abusively of, blaspheme, counter to waila-mērjan, q.v.)
us-mērnan (IV) to be(com)e promulgated, be(com)e publicized
mēs [G. mēs] (Lat. lūd; n.a.) table; platter; platform < Vulgar Lat. mēsa < Lat. mensa table; dinner; sacrificial table, altar
mid=gard=gaddus [Also miq=gard=g] (m.w.) partition, dividing wall [lit., mid-enclosure wall, mid-yard-wall]
midja=sweipains (f,i) inundation, deluge, flood (of Noah) [lit., a sweeping amidst/the midst (us Gk kata-klysmos inundation, lit., a washing down]
midjiš (st,a,j,a,j) in the middle; [Substantivized;] midst
midjun=gards (m.i) the habitable earth, world [lit., middle yard]
miduma (f,ð) midst, the middle
*midumōn (I) to (inter)mediate (in midumōns, q.v.) (S 12)
midumōnās (Subst. Prp. II; m.nd.) mediator, intermediary
mik A. of Ik, q.v.
mikilabu [Auv.] greatly
mikildūps [G. mikildūp̩s] (f,i) greatness, magnitude (Sk IV b 17.25; VII a 15)
mikilei (f.n) majesty, immensity, greatness
mikiljan (f,n) to make great; magnify, extol, glorify (FG 84, 171)
gā-mikiljan (L) to make great, make large, magnify [Pftv.]
mikilnan (IV) to become great, be(com)en magnified, be(com)en larger,

mikils [Suppletive comparison; Kmp. maïza; Sup. maïsta] (a,j,a,i) great, large; great amount or number of
mikil=pūhta (Athem. Prp.c. of Pr. I); aj,a,i) great-seeming, supposed great, impressing as great [lit., causing itself to be thought of as great; = Gk. huper-éphanos above-seeming, haughtyl [Cf. hauh=pūths & pugkjan] (GW)
mildīja (f,i) charitableness, kindness, compassionateness
milhuma (m,n) cloud
milītōn (Lat. lūd; II) to serve in the military, (be) a soldier [< Lat. militō am a miles (soldier)]
milīj [G. mililīpis] (n.a) honey
*mīltan */malt, *multum;
*multans/ (3) to melt away, dissolve, disintegrate [in ga=malteins, *ga-maljan, q.v.]
imūks (f,kns) milk
mim [G. mimzis] (n.a) meat; edible flesh
ministōs (Sup. of leitils, q.v.; st,a,j,a,i) least; very little; slightest; smallest
mininza (Kmp. of leitils, q.v.; Kmp.-(f,x)a,j,a,u,k,) lesser, less, slighter, smaller, [In age] younger
mins (Kmp. av.) less
minizzan (IV) to diminish, be(com)en less(er), decrease (Sk IV a 4.23; VI a 7)
mis D. of Ik, q.v.
missē=dēja [G. =dēdais] (f,i) misled, transgression
missē=leiks (a,j,a,i) diverse, miscellaneous, varied
missē=qīss (f,i) discord(ance), difference of opinion, dissidence,
dissension
missē-taujandās Prp.c. of missē-taujjan, q.v.
missō (Au.) mutually, each other, one another, reciprocally, alternately, exchangeably, interchangeably
mitadjō (f.n) a measure, measured amount
mitan [mat, mētum (stem also mei-t); mitana] (the) measure, gauge, take the measure (of)
gā-mitan [As mitan] (5) to measure out, mete out, apportion [Pftv.]
us-mitan [As mitan] (5) to behave, comport o.s., conduct o.s.
mitaps [N. also mitads Lk 6:38; D. mitab; Gp. mitadē; (f,kns) measure, measurement; standard of measure;ment
mitōn (II) to weigh in the mind, (pre)meditate (up)on, consider, reason evasively about, think over, ponder, cogitate
*ga-mitōn (II) to cogitate, reason, deliberate [Pftv.] (in ga=mitōns, q.v.) (S 28)
*ufar-mitōn (II) Supposedly forget [Eroneous conjecture (by Streitberg) for MS ufar mitōn (above premeditation) Sk III c 11-12. See ufar & mitāns.
mitāns (f,i) evaluative reasoning; cogitation, meditation, deliberation, ratification; premeditation, predeliberation
milp ( Prep. c.D.) with, by the side of, alongside; together with, accompanied by; amongst; in possession of, with; inherent in, inhering in; amid(st), between, (Au.) along with; concomitantly with, together with; (Also as prefix) with, co(n)
miṣ=ban (Av.) at that time, as of then
miṣ=ban=ei (Temp. caj.) at the time when, while, during the time that
*mīb=wiss (aj.a) morally conscious, having a conscience (in mīb=wissei, q.v.) (S 48)
miṣ=wissei (f.n.) conscience, moral consciousness, Christian critical knowledge of moral distinctions (Gk. sun-eidēsis a knowing-with (oneself), > self-knowledge > con-science (GW)
mizdō (f.n.) pay, wages, recompense, reward
mōdags (aj.a) angry, wrath, ill-tempered [orig., showing/having a temper
#mōdel (f.n.) mood, tempera-ment), disposition (in lagga=mōka=mōdei, q.v.)
af-mōjan (Pt. -māvida; Ptpc. -māvidh (dj) (L) to debilitate, tire out, make weary, fatigue [Orig., exert to exhaustion/IEW 746)
Mōsēs [N. also Mōsēs; G. Moses; D. Moseh, Mosē (< Gh. D. & scribal error Mōses Jn 9.28 (for Mōsēs) (Proper name; m.a & irreg.) Moses (frequent) (Gh. Mōsēs; G. Moses; D. Moseh)
mōta (f.ō) admission tax, toll, customs duties, import tax [orig., admission fee, cf. ga-mōtan) (R)
ga-mōtan [-mōt.,-mōtum; mōsta, -mōstēdum; (No Ptpc.)] (PtPrc. 6.) to find admission, be permitted in, be admitted [Pftuv.] (R) (ES 354)
mōtareis (m.iac) admission-fee collector, toll-taker (R)
mōta-stalps [G. stadsis] (m.ī) toll-place, place of admission-tax collection, customs post
ga-mōtjan (I; c.D.) to meet, encounter [Pftuv.]
wiṃra-ga-mōtjan (I; c.D.) to go to meet [Pftuv.]
mōbās [G. mōdis] (m.a) bad temper, pique [orig., aroused mood] (Cf. lagga=mōdei, mūka=mōdei
mūka=mōdei (f.n.) meekness, gentleness [lit. meed-moodedness
*mūka=mōbās [G. *mōdis] (aj.a) meek-mooded, of gentle disposition (in mūka=mōdei, q.v.) (S 46)
*mūks (aj.a) meek, soft, gentle (in mūka=mōdei, q.v.) (S 46)
*mūla (f.ō /m.n.²/) mouth, muzzle (in faūr-mūljan, q.v.) (S 68)
mulda (f.ō) dust, sand, earth
muldeeins (aj.a) (made) of earth, of dust
faūr-mūljan (I) to muzzle, bind up the mouth of
#1. munan (/m.an, munum;
mundā, mundēdum; mūnus/
(PtPrc. 4.) to have a notion of (of, to do), reckon, believe, suppose, consider, deem [ES 345]
#2. munan (I.II) to intend, take in mind (to do)
mundōn (+ sis) (I; c.D. refl.pln. & a.rei) to take aim at, set as a goal (for a.œ) (FE 248) (S 47)
mundreei (f.n.) goal, objective, end in view, objective (in mind (FE 248) (S 47)
*mundres (aj.a) having an objective in mind, motivated (in mundrei, q.v.) (S 47)
ufar-mūnnōn (I; c.D.) to be forgetful of, overlook, neglect (to attend to), forget
μun(s) (m.ī) "minedness," intent(ion), plan, proposed project, purpose, design; readiness
of mind; (pre)resolution, (pre)determination; provision, preparation = basically a thinking ahead towards s.th. / (Cf. #2. munan)
mūns [G. mūnsis] (m.a) mouth

N

Nabau* [G. Nabawis] (Proper name; m.a) Nebo (Neh 7.33)
(Nk. Nabau)

nadrs* (m.a) snare, viper, an adder

Naēm* [N. Naēm] = conjecture for CA Maēn Lk 7.11 (Place name; m. indecl.) Nain, a town in southwest Galilee, modern Nein, on the northwest side of Nebi Dahi and 2 mi. southwest of Endor (Lk 7.11) (Gk. Naim, Naem, & Lat. Naim)

Naggai* [G. -gais] (Proper name; m.irreg.) Naggai (Lk 3.35) [Gk. Naggai]

Naggaijan (I) to nail, affix by nailing [Pftuv.]

*naglis (m.a) nail (in ga-naggian, q.v.) (S 68)

bi-nah 1st & 3rd sg. Pr.Id. of bi-nahunan, q.v.

Nahassôn [G. -niss] (Proper name; m.a) Nahshon (Lk 3.32) [Gk. Naassôn]

naha-mats (m.ī) evening meal, dinner, supper

nahts (f.kns) night (Cf. anda=nahtī)

Naiman (Proper name; m.indecl.) Naaman (Lk 4.27) [Gk. Naimā]
naiswōr [Attested only Mk 6.19A] Form conjectured (by Regan) to be scribal error for nawi-swōr, 3s. Pt. Id. of nawi-swaran, q.v.
naitēins (f.i./ō) foul language, blasphemy, abusive speech, malediction, maligning

*Naitjan (I) to use foul language (against), abuse verbally (in naitēins, q.v.) (S 26, 68)

ga-naitjan (I) to subject to foul language, subject to verbal humiliation, revile

Naitōfabei* [G. -beis] (Proper name; m.irreg.) Netophah (Neh 7.26) [Gk. Netōphathei (indel. G. sg.)

*Naw Supposed 3s. Pt. Id. to an alleged *neiwan; A. Uppström’s conjecture for CA naiswōr Mk 6.19A. See navi-swaran

Nakōr [G. -ris] (Proper name; m.a) Nahor (Lk 3.34) [Gk. Nakōr]
nammjan (I) to name, call (by name)

ganammjan (I) to name, designate (by name) [Pftuv.] (Sk II d 15)
namô [Sg.: G. namins; D. namin; A. namô; Pt.: N. namna; G. namnê; D. namnamam; A. namna] (Irreg. pl. c. zero- grade n-suffix; n.n.) name
ana-nanbjan (I) to dare, have (the) audacity (to), be audacious (FE 223)
Ga-nanbijan [?: Only 3s.Pt.Id. ga-nanbijida Lk 5.4, in CA] (I) to stop, cease, conclude [?, = Gk. ephatao, 3s.Aor.1, 1d.Mid. of padô I cause to pause or cease; Because the expected mng of this verb would be to dare, be bold, risk, Maßmann & Bernhardt have suggested the spelling gananbida to be an error for ga-andida, but *(!)andjan is not elsewhere attested in Gothic, and the difficulties involved are too great to accept it. Probably ga-nanbijida is a stray gloss or a misreading of something in the original Gk. text.]
nagadei (f.n.) nakedness
naqaps [m.Gs. naqadis] (aj.a: aj.a) naked
nardus (Gh. inwad; m.u:) nard, spikenard, an Indian aromatic plant or fragrant ointment prepared from it in antiquity; [? = Gk. nardos < Phoenician *naraða < Sanskrit nalada (Indian) spikenard or naláh, nádah bulrush reed]
naseins (f.i;6) saving, salvation, preservation, rescue, deliverance, a making safe & sound
nasjan (I) to save, preserve, rescue, make safe (& sound), put/bring in(to) safety, rescue, preserve, deliver (from danger); heal, cure, restore (from sickness) [Pftu.]
Nasjands (Pprc. I: m.nd:) the Savior
nati (n.ja:) net, (circular) casting
-nêt used in fishing
natjan (I) to wet, make wet
ganatjan (I) to make wet [Pftu.]
*nats (aj.a:) wet (in natjan, ga-natjan, q.v.) (S 69)
Načan [G. -nis] (Proper name; m.a.) Nathan (Lk 3.31) [Gk. Nathân]
b-nañan [Ptc. *-ñaunida; Ptpc. *-ñaunip (d)] [Attested only mNp. Ptpc. b-ñaundans Lk 6.1] (Pr. 76 [non-abl.]; Ptpc. III; irreg.) to rub [In all probability this verb follows the pattern of báun (q.v.), with Ptpc. III (not purely st. vb. class 76 [non-abl.], which it had been in Proto-Gmc.], as the other Go. verbs of class 76 with Proto-Gmc. -ów-, báun and tráun.] (Krause § 244,1 Anm. 2) (ES 132f.)
Naubahimair (Month name: m.a(?)) November, explicated by the words fruma Juileis prior to Yule-month (Go. Calendar, heading for the month of November) < Lat. November, lit., ninth month (of the pre-Gregorian Roman calendar); Probably declined according to the a-stem declension, as wair.)
nauðandi-bandi (f.i;ô) shackel, manacle[lit., constraining bond]
nauðandi-þairfts (f.i: necessity [lit., compelling need] [Sk II c 22-23; also As. =þaúfþ 2 Cor 9.5]
Náuðl [G. -lis] (Proper name; m.a) Noah (Lk 3.36; 17.26.27) [Gk. Noêl]
náuð [i.e., nauð < PIE *nu=kwe, cf. nu & =uh] (Av.: yet, still (Feist 371b) (IEW 770)
bi-nauðeh* [-nah, -nauhum*]
-wauðta*, -wauðtódum*;
-wauðts] (PPr. 4:) to be just enough, be barely adequate, satisfy requirements [If. = undoubtedly -nauðhan (i.e., with -h- and unsubjected to Verner's law), cf. the noun ga-nauðhā satisfactoriness] (ES 355f.) (FE 253)
Ga-nauðhan* [As bi-nauðhan*] (PPr. 4: c.D.A.:) to suffice, be enough (for), be sufficient (for) (ES 355f.)
nauðþan-ban (Av.:) still (at that time), (at that time) yet
nauðþan-ban-uh (Av.-cj:) (and then) still, (at that time) yet, and as (of) yet; [Empatic:] and then even
nauðþan-bjan (Av.-cj:) (and yet) even
Naum [G. -mis] (Proper name; m.a.) Nahum (Lk 3.25) [Gk. Naoum]
naus [G. nawis] (m.i:) dead man, corpse, body, cadaver
ana-nauðhan (I) to compel, force
ana-nauðjan (I) to compel, force (upon) [Pftu.]
naubs [G. nauðbaism] (f.i:) necessity, compulsion, force, constraint, duress; name of N-rune (= Salzburg-Vienna Alcuin MS noica)
naonis (aj.i:) lifeless, no longer alive, dead, corpse-like
*naustr- (m.a:) grave, burial plot (in mifjga-naustrôn, q.v.) (S 39 82)
ga-naustrôn (Il:) to bury, inter [lit., put in a grave] [Pftu.]
Mifjga-naustrôn (Il:) to bury together with, inter together with
naw=swôr* See nawi-swaran
Nazará entrenched Nazareth. (Mt 26:71; Mk 10: 47; 16:6; Lk 18:37; Jn 18:5.7) (Gk. Nazóraíoi)
Nazaréni [D. -raiu; A. -raiú] (Inhabitant designation; m.u.) Nazarene, one who lives in Nazareth. (Mt 26:71; Mk 10: 47; 16:6; Lk 18:37; Jn 18:5.7) (Gk. Nazóraíoi)
Nazaréni [D. -renau; V. -renu & -renai (= Gk.)] (Inhabitant designation; m.u. & irreg.) Nazarene, one who lives in or comes from Nazareth. (Mk 1, 24; 14:67; Lk 4:34) [Gk. Nazôrêôs, V. Nazôrêni]
Né (Negating part. & av.:) no, nay
nèbh [Kmp. nèbhís] (Av.:) near, close (to), nigh
nèrh (Av.:) near, close (to), nigh, nearby, in (the) proximity; (Prep. c.D.:) near (to), close to, approaching, nigh (fun.to)
nèhvar j-sikl (I; refl., c.D.:) to draw near, approach
at-nèhvar (I:) to draw near to, approach (close to) [Pftu.]
*nèhvarj (f.i:) proximity (in nèhvarjâ, q.v.) (S 16)
nèhvarjâ (m.n:) who is near, neighbor
Nèi (Empatic neg. part.:) (indeed) not, unquestionably not
Neikaudémus Nekauðéms (See Nekauðéms)
meîp [G. neiðis] (n.a:) envy, hatred
*néiwâl (Supposedly 1; c.D.:) (& supposedly bear a grudge against) Mistaken conjecture (by Uppström) for the infinitive of *naiv, a form whose letters are the clearest and most legible ones of the full orthographic sequence nauðwôr (Mk 6.19) occupying the beginning of a line in the CA. Although the letters s, o, and r appear in the Uppsala facsimile to be partial-
ly obscured or erased, the form naiw is held in this dictionary as more correct and more original form than naiw, and to be a minor scribal error for nawsor, i.e., nawi-swör, 3s.Pt.Id. of nawi-swaran, q.v.

Nēri [G. Nērīns] (Proper name; m.n.) Neri (Lk 3,27) (Gk. Nērē)

nēja (f.a) needle
ni (Neg. au. & part.;) not, neither, nor, not even, no; [In interr. clauses;] do(es) not ...?, did not ...?; [In phrases;] ni ... ni ... ni neither ... nor ... ni; or (or ni) no longer; ni alja ... alja ... nothing else ... other than ...; ni nauh not yet; ni bat=ain=ei ... ak jah ... not only ... but also ... ni ... ni ak ... not ... but rather ...; iji nabai but if not; nibai ... ni ... unless(...then) not ..., if not ... not ...; ei ni lest; ni waihth no whith, naught, nothing; ni aiw (or aiw ni) never; ni aiw hvan=hu (or ni hvan=hu) not at any time; ni ains=hu (or ains=hu) ni not any one, none [& as verbal prefix in- (before w-), in-in-widan, in-wisan, q.v.]

n=ibai [& ni-iba; neg. of ibai (iba), q.v.] not possibly [Interr. part. rhetorically asking about a hypothetical possibility, expecting a negative answer.] [C.Id.;] It cannot be, that can it?; [Cj.;] [C.Id., introducing an exception to a (frequently neg.) condition:] unless, except, if not, but not in the case (that/of); [f.Opt., when it does not introduce an exception, but rather stands for nabai (see nabai:) if (it be) not (so, that), in the event that not, even if not, even though not

ni=sh [(ni=)h=ban ni]ni=sh=ban; ni=h+ sijai > ni=s-sijaj/ (Genly paratactic, copulative, neg. cj.; normally at the beginning of a clause:) and not, nor, also not, not even; [In phrases] ni=h ... ni=h neither ... nor ... ni=sh=ban ains=hu (hun) but then no one: ni=sh=ban nauh=buan=uh but then not yet; ni=h allis ... hva for by all means ... nothing, for by no means ... anything; ni=h waihth auk and nothing, moreover, and furthermore nothing; [Introducing contrary-to-fact conditional clauses:] unless, if not, were it not so, that

Nikaidūmūs & Nekaidūmūs; D. Neikaidūmaimā/ (Proper name; m.w.) Nicodemus (Jn 7, 50; Sl H 6 b; VIII c 17) [Gk. Nikōdēmuς]

niman /nam, nēmum; namas/ (4:) to take unto o.s.; accept, receive; pick up, take up; take away [Ptw.] (FG 177)
as-niman /As niman/ (4:) to take away, remove, withdraw
and-niman /As niman/ (4:) to accept, take in, take (to o.s.), adopt; receive; take up; have receipt of; receive in return (FG 177)
at-niman /As niman/ (4:) to take (un)to, transfer (to)
bi-niman /As niman/ (4:) to take away, purloin [C.D. of thing taken]
dis-niman /As niman/ (4:) to have in acquisition, possess
fra-niman /As niman/ (4:) to acquire, take possession of, receive

ganima [As niman] (4:) [I.:]
to take along, take with o.s.; [2. Ptw.]: to acquire, take possession of; receive in recompense; [3.] to conceive (in the womb); [4.] to take in mentally, learn, gain knowledge of

in-niman /As niman/ (4:) to receive, take in, get (from, a)

mil-niman /As niman/ (4:) to take (all) together, accept as a unit; accept in conjunction (with), include in acceptance

us-niman /As niman/ (4:) to extract, remove, take off of, take out, take from, take away

ganipan /Attested only m.Ns. Prp. ganipannds Mk 10,22, conjectured (by Bethge) to be a scribal error for gaipannds, i.e., ga-hipannds/ See ga-hipan

ganisan /-nas, -nēsum, -nīsans/ (5:) to become saved (from danger), be rescued (from danger), be preserved (from harm), be healed of (sickness), recover (from sickness) [Ptw.]

nist I.e., ni'st, contraction of ni ist; see ni & wisan (of which ist is the 3sr.Pr.Id.)
nipan /nap, nēpum; nipan/ (5:) to make kindred, bring into kinship or affinity, unite in consanguinity (R)
nijis /G. nijis/ (m.ja) kinsman, male blood-relative (FE 131)
nipjō (f.m.) kinswoman, female blood-relative (FE 131)
ni=ui [I.e., ni (q.o.) + interr. part. =ui/ (Interr. part.;) [Always beginning a clause, expecting an affirmative answer] do(es) not ..., did not ..., shall not ?, will not ..., have (/has) not ...; is it not?, is it not so, that ..., isn't that right?: [In phrases;] ni=ui. . .aiw (has it) never (been)?; ni=ui. . .waihth (is there) nothing (that ...?); [In indirect discourse] ni=ui aūftō whether not?, whether or not, indeed ...; ni=ui hvan lest sometime; ba= ni=ui ... or not?

niuheins (f.o.6) inspection, review, revision, (investigative) visitation

*niuhsjan (L) to inspect, visit for investigation (in niuheins, q.v.) (S 27)
bi-niuhsjan (L) to reconnoiter, scout out, spy out
ana-niuhsjan (L) to renew

niuja-satijis /m.Gs. -satidis/ (Subst. Ptpc. 1; m.a.) a new convert, proselyte, neophyte (in the Xrn. faith) lit., newly planted; = Gk. neō-photos one newly (im)planted (in the Xrn. faith)

niujis (aj ja:) new, fresh

niujiba (f.o.) newness (Cf. ana=, in-niujiba)
iuuklahei (f.n.) childishness, child-likeness

niuklahs (aj a:) childish < pre-Gothic *niukna-, see IEW 375)
niun (num. indecl. & i) nine (9)
[Decl. Gp. in:] in niun=tē= hundis jah niunē ga rahlataizē on account of ninety and nine of the righteous Lk 15, 7 (which is also the only time that tē-hund is found with an inflectional endg.)
niunda (Ord. num., w.k.a:) the ninth (9th)
iun=tē-hund [Normally indecl.; G. sg. endg. =hundis Lk 15,7 (see niun)] (Num. m.a & indecl.) ninety (90) lit. nine-systemed multiple of ten; tē< tēweis, tēwa, q.v.

niutan /naut, nutum; nutans/ (2; c.g.) to acquire use of,
obtain disposal of; have at one's disposal, gain the benefit of
(ga-niutan [As niutan] (2): to gain
hold of, catch, capture [Htu.]
[< orig., achieve control of]
(ga-nôhjan (1): to satisfy, make
content; satiate
(ga-nôhnaan (IV; c.D.: to be/com)e
sufficient in, acquire sufficiency in
nôta (m.n.): afterdeck, stern, rear of
a ship
nû (Temp. av.: now, at (the) pre-
sent (time), right now, just now;
[In phrases:] fram þamma nû
from the present (on), hence-
forth; fram himma nû from
this moment on, from this point
on; þe nû but now; hvaîwa nû
how now; [Used substantively:]
und hîta nû up to this moment
[Skk IV b 12]; [Used adjectively,
following an article or between
an article & its noun, after the
Gk. pattern:] present, of now,
present-day; und þo nû hveîla
up to the present interval; in
þamma nû mèla at this present
time; þo nû ald this present
lifetime; (C): introducing logical
consequence; never beginning a
clause, and mostly in second
place; if a negation begins the
clause, nû follows the word af-
fected by the negation:) now
(them), therefore, accordingly,
consequently, thus; [In phrases:]
jabai nû if therefore; jaþ=þe nû
whether therefore; sai nû (you)
see, therefore, behold, there-
fore; ja=þ e nû it may therefore
be, that...; þan nû when(ever),
therefore; þan=nû (or þan=
þe nû þa i) (so therefore con-
sequently; þa=þe þan nû and
when therefore (I was consider-
ing) this 2 Cor 1.17; þan=ûh nû
and whom, therefore Php 2.23;
in=ûh þis nû and therefore be-
cause of that; swa=seí nû so
therefore; aþ=þan nû but then
consequently; þan=nû nû eí... ni...
in that case, consequently,
then... not...; jabai nû
if therefore; aþ=þan sei=aí nû
but then be it therefore so 2 Cor
12.16AB
nû = h
[I.e., nû = uþ; nû = h + kannt
(from kunnan, q.v.)] > nû=k-
kannt (1 Cor 7,16A) (Interr.
part., always in second place in
clause) and therefore?, and so?,
so then?; [In phrases:] an nû=h
and so therefore; hva nû=k-
kannt and how, therefore, döst thou know...? 1 Cor 7,
16A
nû=nû
(Gen.'y paratactic cj.; intro-
duces [usually prohibitive]
junctures) consequently, ergo,
therefore [postposed after ni
in prohibitions]
nuta (m.n.): capturer, catcher,
fisher(men)
Nmfas [A. -fan] (Proper name;
n.m.) Nymphas (Col 4,15) [Gk.
Nymphâs]
paida (f.ō) tunic, vest, the inner garment worn by both sexes, which fitted close to the body, had armholes (and sometimes sleeves), and reached below the knees.

gɔ-paidɔn (I.II.) to put on as a tunic, to jacket (e.g., the torso)

paintekustâ [A. -tên] (Gk. inaud; f.n.) Pentecost, Christian feast celebrated on the seventh Sunday (=fiftieth day) after Easter. (I Cor 16.8) [< Gk. pentekostâ lit., five ten-times, i.e., (the) fiftieth (day)]

paîprâ [f.ō] dice cup, dice box, cup for throwing dice; name of P-rune (> Salzburg-Vienna Aleuin MS pertra) [See Karl Schneider, Die germanischen Runennamen, Meisenheim am Glan, 1856 (Verlag Anto Hain K.G.), pp. 411ff.]

Paitrus [G. -raus; D. -rau; A. -ru] (Proper name; m.u.) Peter (Frequent) [Gk. Pētrōs]

papa (Gk. inaud; m.n.) priest, low-ranking minister and official of the oriental and Gothic Xrn. Churches. (Attested only as pāpān, Go. Calendar, October 29, & Na. papa in the debt-settlement deed of Naples) [< Gk. pápas minor cleric < páppa papa, father]

parakletus (Gk. inaud; m.w.) the Paraclete, Interceding Spokesman, Defending Intermediary, Advocate for the Defense (in legal trial) [< Gk. pará-kletos one called alongside (for help)

> defense attorney, legal advocate]

paraskaiwê [A. -wein] (Gk. inaud; m.n.) day of preparation for a festival or for the Sabbath, on which no work could be done. [< Gk. para-skeuê lit., an equipping on the side (day of) preparation]

paska [Also pasxa] (Gh.-Aram. inaud; f.indecl.) Passover, Jewish paschal feast [< Gk. páska < Aram.-Hebrew pesah Pesach]

Paunitus [D. -tiau, -teau, & (Lk 3,1) Pontius] (Proper name; m.u.) Pontius, tribal (middle) name of Pilate. (Mt 27.2; Lk 3, 1; 1 Tm 3,1) [< Gk. Pōntios < Lat. Pontius, name of a Latin tribe < pons, G. pontis bridge]

paúrpaûra (< Stem also paúrpur-; D. paúrpaûraí & paúrpurraj (Gh.-Lat. inaud; f.d.) purple (color or thing) < Lat. purpura < Gk. porphúra purple-dye-producing shellfish < Semitic]

paúrpurraj (II.) to purple, emerald purple (Only Ptpc. Jn 19.2,8) (Cf. paúrpaûra)

Paulus [G. -laus & -lus] (Proper name; m.u.) Paul (Frequent) [Gk. Paulos]

peika = bagms (Folk etymology; m.u.) palm tree, date palm, i.e., phoenix dactylifera [lit., pine-tree, i.e., acumenate-leaved tree, cf. NE pike & Finnish piikki thorn, barb, spine < Gmc.] = Gk. phoinix purple-date palm (tree)

Peilâtus [D. -tau] (Proper name; m.u.) Pontius Pilate, Roman procurator of Judea 26-36 A.D. (Frequent) [< Gk. Peilâtos, variant of Pilâtios < Lat. Pilatus]

pistikeins (Gk. inaud; aj,aj) pistachio, predicated of a certain kind of nard; or may possibly mean genuine, unadulterated (Jn 12, 3) [< Gk. pîstikos, either pistachio < pîstakia pistachio tree (or a similarly named plant) or, as later writers use it, pistikos could just possibly mean belonging to pîstis (faithfulness, trustworthiness), and hence genuine, unadulterated, predicated only of the ointment nard]

plapja [Gr. -pjô] (Gh.-Lat. inaud; f.o.] plaza, piazza, public square [Assimilated from Lat. platea open street crossways < Gk. plateia broad street (< plûtas broad), or directly from the Greek, without Lat. intermediary.]

plat (m.,f.) patch, piece of cloth (for use in mending holes in garments)

plinajan (I.) to dance

ana-praggan [-paîpragg, -paîpraggum; -praggans] (73 [non-abl.] to press upon, oppress (S 89) (ES 364)

praitoriaun [A. -toriaun, -toria, & -taria] (Gh.-Lat. inaud; n. irreg.) praetorium, the Roman governor’s official residence, palace (of the praetor) (Mk 15, 16; Jn 18,28,33; 19,9) [< Gk. praitorion, praetorium < Lat. praetorium provincial governor's official quarters, or directly from the Latin, without Gk. intermediary.]

praizbwtairei (Gh. inaud; f.n.)

presbytery, early Xrn. Church council including all the presbyters, or elders of the Church. [Gk. presbuterion council of elders < presbuteros elder, older < prêsbûs old]

praizbwtairei [Attested only G. -reis 1 Tm 4,14 B, which, however, was perhaps orig. written with an n-stroke (=reis), i.e., = -reins, in which case it would belong to praizbwtairei, g. u.] (n.ina.) presbyterate, office of the elders (presbyters) of the Xrn. Church [< Gk. presbuterion council of elders]

praûfœteis [Attested only N. Lk 2,36 (Gh. inaud; firreg.) prophetess (Lk 2,36) [< Gk. proûphetis prophetess]

praûfætus & -tēs; G. -taus, -tus (also praûfætus Lk 4,17 CA), & -tis; D. -tau & -tu; A. -tu; Np. -teis G. -te; Dp. -tum; Ap. -tans/ (Gh.-Lat. inaud; m.u. & irreg.) prophet (Frequent) [< Gk. proûfætus prophet] (Cf. liugnâ, qa-liugna=praûfætus)

praûfætâ (< N.) uncertain whether sg. or pl.; Dp. -tiam; Ap. -tians/ (Lat. inaud; m.n. or irreg.) prophecy (N: 1 Cor 13,8; 14,22 = Gk. = sg., Lat. = pl., both cases); Dp. 1 Th 5, 20; 1 Tm 1,18 = Gk. & Lat. pl., both cases) Ap. 1 Cor 13,2; 1 Tm 4,14 (Gh. = pl., Lat. = sg., both cases) = Lat. prophetaia < Gk. prophetaieia prophecy]

praûfætânj (Gh.-Lat. inaud; I.) to prophecy (Mt 7,22; 26,68; Mk 7,6; 14,65; Lk 1,67; 1 Cor 11,4; 13,9) [< Gk. prophetaieô I prophecy]

Priska (Proper name; f.ō) Prisca, wife of Aquila (1 Cor 16,19) = Gk. Priska]
psalmō* [A. -mōn; Gp. -mō; Dp. -mōm; unidentifiable case -mō (Dp.?) Marginal Gloss Eph. 4, 8A] (Gk. LwÉd; n.u: (a Roman) pound, equivalent to about twelve ounces avoidirupois or 327.45 grams. (< Lat. pondō pound)

quainō (II:) to wail, mourn, lament; bewail, mourn over
qairinus See asiluqaairinus
qairrei (f.n.:) gentleness, mildness, peaceableness
qaírrus (aj.w: ) gentle, mild, peaceable
qaírra (= qairra) (f.:) lure, bait, decoy; name of Q ran ( Varburg B Vienna Aecin M3 gearra)
qaírū (n.w: ) goad, pointed stake, spur (Marginal Gloss 2 Cor 12, 7 to muñujó, q.v.)
qarts (Proper name; m.w: )
Quartus (Ro 16,23) (Gk. Koúaros < Lat. Quattuors< Lat. Quattuors)
qêns (f.:) wife [opposite abã husband, q.v.]
*ana-qíman /*qal, *qêlum; *qulans (4:) to come to rest (in anaqal, q.v.) (S 23)
qíman /qam, qënum; qumans (4:) to come, arrive, get to (Pftv.)
ana-qíman (As qíman) (4:) to come upon, come unto
bi-qíman (as qíman) (4:) to come

being) [opposite wair man, adult male human & guma masculine person, a male] (FG 41)
qísteins (f.i;ó: ) destruction, doom
qistjan (I; c.d. / A: ) to destroy
fra-qístjan (I; c.d./A: ) to annihilate, obliterare, destroy utterly
us-qístjan (I) to annihilate, kill, exterminate, destroy utterly
fra-qístjan (IV: ) to become; utterly destroyed, perish
qíban (qab, qëbum; qíbans (5:) to say, tell, speak, express; give an opinion, opinion; (Used with ei Opt. when introducing commands in indirect discourse) (Pftv.)
af-qíban (as qíban) (5:) to renounce, forswear
ana-qíban (As qíban) (5:) to denounced, censure, inveigh against
and-qíban (As qíban) (5: , c.d.: ) to address with salutations: to greet, salute; say farewell to, take (verbal) leave of
faír-qíban (As qíban) (5:) to decline, refuse, turn down (s.th. offered gratis) [Used absolutely or with D. object.] (FG 209)
faír-qíban (As qíban) (5:) to tell before (hand), foretell (the) (future), prophesy
fra-qíban (As qíban) (5:) to speak ill of, depreciate, condemn, curse (s.o./s.th.)

cur, be in harmony, be in accord, give concurrence (Sk V a 23)
us-qíban (As qíban) (5:) to divulge, make public
*qibr (n.a: ) stomach [in laus= qibr, laus-qíbre, q.v.; see also qibus] (S 60)
qíbu=hañtō (f.n: ) pregnant woman [lit., belly-bound one]
qíbus (m.w: ) stomach, belly
ana-qíuan (Pt. -qiwida; Ptpc. -qiwíps (d/ l) to liven up, revitalize, revivify

ga-qíuan (Pt. -qiwida; Ptpc. -qiwíps (d/ l) to make alive, give life to, vivify
mib-ga-qíuan (Pt. -qiwida; Ptpc. -qiwíps (d/ l) to make alive together, give life to together with (with, D. or mib + D.)

gaiqinan (IV: ) to become alive, come to life, revive (intransa.), beCOME made alive, be (come) revivified
qius (m.Gs. qiwis) (aj.w: ) alive, having life, living (FG 44)
qrammípa (f.; ) moisture [perhaps = kramm-; cf. ON kramm- half-melted, semiliquid, mushy; q. could have been brought about by the velar sound of the following r, if the latter was wúdar in Go.)
*gramms (aj.a: ) moist (in qrammípa, q.v.) (S 50)
qums (m.i: ) a coming, advent, arrival; parousia, Second Coming of Christ]
rgbáuei (Gk.-Aram.-Hebrew) 
luwd; term of respectful address; m.indel.; Rabboni (intensified 
form of rabbéi rabbi, q.v.), my great rabbi, Master, as a form 
of address for Jesus. (Mk 10, 51) < Gk. hrrbáoéi < Aram.-Hebrew 
hrbbáéi] 
habéi (Gk.-Aram.-Hebrew) 
luwd; term of address; m.indel.;) Rabbi, honorary title for out-
standing teachers of the law, Master (Frequent) < Gk. 
hrrbáoéi < Aram.-Hebrew 
rabbi my master < rabb great 
one + i my] 
Ragau* [G. Ragawis] (Proper 
name; m.a.) Reu (Lk 3,35) < Gk. 
hragáw/ 
ragin (n.a.) (process or result of) 
evaluation, assessment, estimate; adjudication, judgement, determination; verdict, decision 
ragneis (m.i.a.) one who gives 
guidance, counselor, advisor, guide, prescriptor [lit., one who 
gives or makes value judgments] (Cf. fidur=ragini) 
raginón (II; c.D.) to guide, be a 
guide, be (a) director 
garaginón (II; c.D.) to prescribe 
to, give guidance to, give counsel to [Pftu.] 
rahánjan (I) to estimate, reckon, 
figure out; evaluate; compute, calculate; to reckon to be, (ac)count as; account to, aspire to; conclude after calculation 
faúr-a-rahünjan (I) to esteem as 
prior, reckon (as) foremost, 
deem preferable 
gra-rahünjan (I) to value, evaluate, 
set a price, appraise, price, reckon the worth of, assess 
Pftu.] 
rahón (II) to extend, proffer, hold out 
Raibákka (Proper name; f.s.) 
Rebeca (Ro 9,10) < Gk. Hre-
béká/ 
*raida (f.s.) a ride, journey; riding 
vehicle, wagon; name of R-rune 
(> Salzburg-Vienna Alcuin MS 
rede) (GW) 
#1. raidjan (I) to make ride (as 
in a wagon), transport, carry 
(Only 2 Tm 2,15: Gk. ortho-
tomónta [mAs.Prpc.] cutting 
a straight course with respect 
to [lit., making (a road) straight-
cut], "straight-sawing"; ug. 
recte rectantem straightly 
towing; Go. raithtabas raidján-
dan straightly transporting) 
(GW) = Causative to *raidan 
(I) to ride; IEW 861; < PIE 
*reydh- be in transit] 
#2. raidjan (I) to make ga-raibás 
[q.v.], issue a directive, enjoin, 
direct authoritatively, mandate, 
ordin (Sk III 31) = Denomination 
< PIE *reydyh- fitted in 
place; cf. IEW 60; to *réi-dh-, 
ete. *rey-dh- (GW) 
gra-raidjan (I) to issue a directive, 
decree, enjoin, direct authoritatively, 
ordin, mandate, prescribe, make a ruling [Pftu.] 
faúra-ga-raidjan (3stPt.Id. 
-raidida conjectured (by G.W. S. Friedrichsen) for text faúra-

-ga-leikida & Marginal Gloss 
ga-raidida as original verbal 
form in Eph 1,9, text] (I) to 
join in advance, mandate beforehand, decree beforehand 
(FE 158) 
raíhtaba (Avs.) (up)rightly, cor-
rectly, straightforwardly 
raíhtis (Fossilized G.; av. & gen.'y 
para-tactic [acknowledgmental 
& assertive] c.) "that's right": 
1. [1st place] by all means, 
certainly, positively, most as-
suredly, undeniably; 2. [Other-
wise, i.e. in 2nd, 3rd, or 4th 
place] by straightforward terms, 
specifically, namely; in truth, 
in fact, truly, indeed; [In phrase-
ases/ auk raíhtis indeed, for it 
is true that, after all, as a mat-
ter of fact; unto raíhtis on ac-
count of the known fact that, 
since it is a true fact that; swé 
raíhtis just as in fact, just as 
truly; raíhtis...iipj truly...yet, 
indeed...but (on the other 
hand), to be sure...but also, 
to be sure...nevertheless; 
raíhtis...ban, raíhtis...uh 
ban (=uh-ban) to be sure...but, 
but then, it is true that...but, 
but yet, of course...and, and then, 
conceded that...nonetheless 
ga-raíhtjan See ga-raíhtjan 
at-ga-raíhtjan See at-ga-raíht-
jan 
raíhts (aj.a.) rectilinear, straight 
(Also used erroneously in sa 
raíhta staúa 2 Tm 4,8b for 
sa ga-raíhta staúa A) (Cf. 
garaithtabas, ga-raíhtis/ 
ur-raisjan (I) to cause to rise up, 
raise up; rouse; arouse 
míp-ur-raisjan (I) to raise up 
together 
rama (Gk.-Aram. luwd; term of 
abuse; indecl.) Raca, lit. Vacu-
ous One (Mt 5,22) < Gk. bráká 

< Aram. raqa, rëyká < Hebrew 
raq- empty + vocative endg-a] 
uf-rañjan (I) to stretch out, ex-
tend; (1 Cor 7,18 only) to 
stretch out (the prepuce to 
reverse circumcision) 
rama [G. Ramà/ (Proper 
name; m.indel.) Ramah (Neh 7,30 & 
Ezra 2,26) < Gk. Hramá] 
ufar-ramñjan (I) to make run 
down over (in ufar=ranneins, 
q.v.) (S 27) 
ur-ramñjan (I) to cause to 
course out, cause to emerge (predicat-
ed of the sun) 
rasta (f.s.) a Germanic mile, ca. 
three English miles/4,500 met-
ers, the distance of about an 
hour's steady walk; lit., rest, 
whence the distance between 
(each hour's) rest stops (Cf. 
Feist 394) 
gra-rahban [-ôb.-ôbâm; ra-bans/ 
(6) to count (up), number, 
tally (up) (Regarding the -ôs 
Pr. form, see S 89) [Pftu.] (ES 
365) 
*gra-rahjan Improvable conjecture 
(from nNp.Ptpc. ga-rahjana, 
Mt 10,30) for gra-rahjan, q.v. 
rajá (f.s.) a tallying, (ac)count-
ing 
rabs [mGs. rabs; Kmp. rabjíza/ 
(aj.a) effortless, facile, easy 
bi-raubó (II) to rob, despoil (off), 
strip (of) 
in-raujtjan (I) to grow interio-
ly, groan, utter gruff sounds to o.s. 
(S 70) 
raupjan (I) to pluck, pull out/out 
raus [G. rausis] (n.a.) reed, (bull)- 
rush, stalk 
ráps [mGs. raudis] (aj.a.) red, 
scarlet, blood-red (Sk III 3 c 8) 
razda (f.s.) the specific manner of 
linguistic expression characteristic 
of an individual, an ethnic 
group, or a nation: voicing, man-
ner of utterance, dialectal accent; dialect; language, tongue
razn (n.a.) house (orig., place of REST, lodging, cf. Feist 396)
*re-dan (*rairəp, *rairədum; *re-dans) (76 [abl.]:) to promote a viewpoint, advise; argue for, advocate; propose; plan (in ga-, faúra-ga-, und-, ur-re-dan, q.v.) (IEW 56f.) (GW)
ga-re-dan [As *re-dan] (76 [abl.]; c.A.) to have a plan for, take forethought for, purpose, intend [lit., to have accomplished planning] (GW) (R)
faúra-ga-re-dan [As *re-dan] (76 [abl.]:) to purpose in advance, intend beforehand, foresee in advance [lit., to have planned in advance] (R)
und-re-dan [As *re-dan] (76 [abl.]:) to adduce, advance (evidence, et c.) [lit., to bring to the planning or argumentation] (R)
ur-re-dan [As *re-dan] (76 [abl.]:) to legislate, derive from (delegislatorial) argument, plan out (laws, legal decisions, et c.) (R)
*re-dan (*raip, *ridum; *ridans) (1:) to ride (in #1. raidjan, q.v.) (R) (S 60)
reikais (Sup. reikists; aj.i.a:) powerful, potent, mighty, lordly, princely, power-possessing (Cf. Fripa=-reikais) (Krause § 158.1)
reiki (n.i.a:) rulership, government, sovereignty, (ruling) power
rekinın (II; c.D.:) to rule, govern, have power over
reiks [G. -kis; D. -ks; Np. -ks; Gp. -k; Dp. -kam] (m.kns & a:) ruler, lord, prince; (plural:) authorities
reiran (III:) to tremble, quiver
in-reiran (III:) to come to shake, begin quaking; tremble [Ingressive-Pftrv.]
reirō (f.n:) a trembling, quivering, quaking; earthquake
ur-reisian [-rais, -risum; -risans] (1:) to arise, rise (up), get up [Pftrv.]
mib-ur-reisian [As ur-reisian (1:) to rise up together, arise together with [Pftrv.]
Rēsa [G. Rēsins] (Proper name; m.n.) Rhēsa (Lk 3,27) (Gk. Rēsēs)
riñ (n.a:) rain
riñjan (1) [intrans.:] to rain; [trans. & imper.:] to let rain (upon, anat A.)
rikan [rik, rēkum; rikan] (5:) to rake up, scrape up (flaming embers, as with a rake) (ES 378)
rimis [G. rimisis] (n.a:) calm(ness), tranquility, peacefulness
rimn [ran, runnum; runnans] (3:) to run (as in a race), rush (headlong)
and-rimn [As rimn] (3:) to dispute, altercation, debate, discourse opposing, oppose in discourse [orig., to oppose in running] (Also occurring Sk III a 20, which has 3p.Pt.Id. and-runn, not, as formerly thought, und-runn.)
at-rimn [As rimn] (3:) to run thither, run (up to)
run- rimn [As rimn] (3:) to run up to, run up before
bi-rimn [As rimn] (3:) to run around, run about, surround
du-rimn [As rimn] (3:) to run to meet, run forth to
fair-rimn [As rimn] (3:) to attain (to, und), extend (to, und), arrive (at, und), reach (up to, und), go as far as (to, und); (app.) apart (to, du), be pertinent to (du)
faúr-rimn [As rimn] (3:) to run before; [fig.:] be a precur-

sor (Sk III b 15)
frā-rimn [As rimn] (3:) to run away, run amiss (among, in)
ga-rimn [As rimn] (3:) [lit.:] to run together, come together, convene; [Strictly Pftrv.:] to win by running, win (in) the running
und-rimn [As rimn] (3:) to accrue to, fall to the share of; (Note: skīk und-rimnun Sk III a 20 was a former misreading of skīk and-rimnun; See and-rimnun)
ur-rimn [As rimn] (3:) to run out, gressum, emerge, issue forth; to go forth, go forth; to come up (of plant seed or the sun); to fall (un)to, go to (of lots)
rimnō (f.n:) runnel, brook, watercourse, wadi, flume
riqis [G. riqis] (n.a:) darkness, gloom, tenebrosity
riqizeins (aj.a:) dark, darkened, tenebrous
riqizian (1:) to become dark(ened)
*
riuban [*rauf, *rubum; *rubans] (2:) to rend, rip off, break off (up), tear off (up) (in bi-rubōn, q.v.) (S 83)
*ga-riuban [*rauf, *rudum; *ru-dans] (2:) to redder, blush, flush (in ga=riudei, ga=riudi, ga=riübs, q.v.; see also raubs) (S 62)
riurei (f.n:) ruination, ruin, corruption, disintegration, a perishing, a perishing; that which is perishable (Cf. un=riurei)
riurjan (1) to corrupt, spoil, ruin, make perish

*riur(eis) [Unattested in mNs. or fNs., or mNGs.: only oblique cases with -j- are extant] (aj. [ia.:]) perishable, corruptible; corrup(ted)
rođian (1:) to speak; talk; communicate verbally [non-perfectible Durative]
bi-rođian (1:) to grumble, murmur; whisper [lit., nearly-talk]
mib-rođian (1: c.d.:) to speak together with, talk together with
rohsns (f.i:) (walled, unroofed) courtyard, interior court(yard)
Rūfus [G. Rūfus] (Proper name; m.n.) Rufus (Mk 15,21) (Gk. Rūouphos = Lat. Rūfus)
rūm (n.a:) room, space
Rāma* (D. Rūma) (City name; f.a) Rome (2 Tm 1,17) (Lat. Rōma = Gk. Ῥώμη)
ur-rūmnān (IV:) to become spacious, become commodious
Rūmān(eis) [Dp. -nim] (Inhabitant designation; m.i:) Romans (Ro postscript A)
rūms (aj.a:) roomy, spacious, commodious
rūna (f.n:) secret; secret plan; secret planning, secret council; secret consultation, secret counsel; secret motive, hidden motivation
*bi-rūna (III:) to conspire, take secret counsel about, consult secretly (about), plan together secretly (in bi-rūnains, q.v.) (S 29)
rūns (m.i:) a running, run; course, racecourse; flow, flux, issue (of blood or bleeding)
sacrificing of me over you,” vs. Go. in
paš=eī winna fuār
izwis, lit., “in that which I
suffer for you”; See also paš=ei
[nNAs. of. sa=ei] (subordinat-
ing c.) that, the fact that
saggqan ([I] to cause to sink, im-
merse [trans.], plunge [trans.] (in in
uf-saggqan [no -saggqan] (I] to
cause to submerge, make sink
down, (make) drown
saggq [Attested only D. saggqa
Mt 8,11] (m.a.): a sinking, going
down; the sinking of the sun;
occident, west
saggw (m.i.) song, singing, vocal
music; chanted reading (in the
synagogue)
saggqan* See saggqan
uf-saggqan See uf-saggqan
saggq* See saggq
sagwa* [Only MS saubō 1 Cor 15,
2 for Gp. sagwō, in which the
scribe has inadvertently drawn
vertical extensions to the Gothic
-g- & -w-, thus converting them
into the Gothic -u- & -p-, respec-
tively.] (Germanic, but
probably non-Visigothic, word;
$f.w.$): tidings, authoritative
saying, official word, that
which is officially said or an-
ounced [-gw- must be non-
Visigothic (Vandalic), since,
unparalleled by a guttural nasal
(spelled -g-g-, sometimes -n-),
Proto-Gmc. -gw- appears re-
presented nowhere else in
Gothic. Normally expected
would be *sagwa, or possibly
*sawa (Cf. 6th century Latin
saio, from Go. *suga or *sauga
(m.n.) count messenger, imper-
ial announcer, bearer of official
tidings, in the writings of
the Roman statesman and historian
Flavius Magnus Aurelius Cas-
siodorus.]) (Krause § 137.3;
Ferdinand Holthausen, Goti-
sches etymologisches
Wörterbuch, Heidelberg 1934,
p. 83, under *sagw- (GW)
sa=h [m.; f. sā=h; n. paṭ=uh]
(Cpd. dem. pn., emphatic;
[Emphasizes the material agree-
ment with the antecedent;]
this and no other, precisely that
(one), the (very) same (one
[who]); [As a sort of relational
connective] and who a person
( thing) who ( which)
sa=hva=uh [m.; sā=hva=uh (bad=ei)
(nA.); sā=hu=uh (be)=i (au.);
q.v. (Cf. also fossilized Instru-
mental case form pa=)]
Saballius [G. -liaus] (Proper
name; m.u.) Sabellius (died ca.
260 B.C.), leader of the strict
Modalists (a faction of the
Monarchians which regarded the
Father and the Son of the
divine Trinity as two “modes”
of the same subject.) (Sk IV d
19-20; V b 21-22) [Lat. Sabell-
lius]
saban* [D. -na] (Lat. Inud; n. a)
fineline (Mt. 27,59) [< Lat.
sabanum linen cloth for
wiping, towel, napkin]
Sabaō [G. -b] (Gr.-Hebrew inud;
Pl.n. indcl.) Sabaot, i.e.,
hosts, armies (Ro 9,29) [Gk.
Sabaōth < Hebrew sebhā’oth, pl. of sēbhā’ host, army]
sabbatō [G. -tō & -taus; Gp. -tō
& -tē; Dp. -tō, -tim, & -tum]
(Gk.-Aram.-Hebrew inud;
m irr. [indcl. or i- & u-stem
endage]) Sabbath, Saturday,
the seventh day of the week
held sacred by the Jews. (Fre-
quent) [< Gk. sabbaton (D.
-tōj, whence the Go. endg
-ō) < Aram.-Hebrew shabbāt(i) <
Hebrew shabbath to rest)
Saddukaeis [Np.; Gp.-kaié]
(Sect designation; pl. m.i.) Saddu-
cees, Zadokites, members of a
Jewish sect or party existing
from the second century B.C.
to the first century A.D., who
acknowledged only the written
Law and rejected scribal tradit.
(Mk 12,18; Lk 20,27) [Gk.
Suddakaioi < Hebrew
Sedduqi < Sādoq (Righteous)
Zadok, temple high priest
whose sons were the chief minis-
ters of the temple from
Solomon’s time.)
sads See saps
sa=ei [m.f.; sēi=ai; n. paṭ=ei] (Cpd.
rel. pn.) the one who (of which),
(who), who, (that) which, the
one that; Used very frequently
to render into Gothic: a) Gh.
participles, e.g., 2 Cor 1,4: Gk
ho para-kalōn hēmās, lit.,
“the (one) comforting us” (Gk.
vb. = mNs.Prpc.Act.), vs. Go
sa=ei ga-prafstida uns, lit.,
“he who comforted us” (Go.
vb. = 3s.Pt.Id.Act.); b) substi-
tuized prepositional phrases,
e.g., Mt 10,32: Gh. toū patrō
mou tou en ouranos, lit., “of
the father of mine of the (one)
in heavens,” vs. Go. attins
meinis sa=ei in himinam ist,
lit., “of father mine who in he-
aven is”; c) individual Gh.
substantives, e.g., Col 1,24: Gh.
en tois paðēmasin mou
hupēr humōn, lit., “in the
sabian [saiśō, saiśōm; sāiān/
(76 [abl.] to sow, plant seed,
seed
saiān [As sāia] (76 [abl.] to sow
in, seed in
salīs (indcl. num.): six (6)
salīs tigjus (num., pl. m.u.) sixty
(60) [lit., six tens]
saihsta (ord. num.): sixth (6th)
saihvān [sahv, sēhvum; saihv-
ans] (5) to see, look (at),
observe, behold, gaze on, view;
take note, mark; see to, take
heed (to); watch out for, fuār,
beware of (fār); regard, have
gard for; [Special phrase:]
saihvan [h prep.] pārīh
(skuggwan) to look mirror-
wise through (munk) at 1 Cor
13,12, in partial assimilation to
2 Cor 3,18 (where the verb is
pārīh-saihvan, q.v.: cf. also
skuggwa) (GW)
and-saihvan [As saihvan] (5)
to look to, have regard for, give attention to, pay heed to
at-saiḥwan [As saihvan] (5.) to give heed (that, to), watch out (that, for), be careful (that, about) be watchful (that, for)
bi-saiḥwan [As saihvan] (5.) to look around, look round about; descry, discern, take notice of, perceive; to prepare out of foresight, make provision of, provide
ga-saiḥwan [As saihvan] (5.) to see, esp., catch sight of, look (at); perceive [Pf.t.]
in-saiḥwan [As saihvan] (5.) to look at, look upon; look the other way
pairḥ-saḥwan [As saihvan] (5.) to look through at, behold (as) through a looking glass, see (as) through a mirror [Same mng also expressed by simple (unprefixed) verb saḥwan + prep. pairḥ 1 Cor 13,12] (GW)
us-saiḥwan [As saihvan] (5.) to look up, raise one's vision; to look at, direct one's vision at; [Strictly progressive Pf.t.] to regain one's sight, receive vision
Salaḥ [G. -mis] (Proper name; m. a.) Shalum (Neh 7,45 & Ezra 2,42) [Gk. Seloum]
in-saiḥlan (L.) to affix ropes to, tie ropes onto
*saiḥlan (n.f./m. a.) rope, cable (in in-saiḥlan, q.v.) (S 70)
Samaiein [G. -mis] (Proper name; m. a.) Semein (Lk 3,26) [Gk. Semein]
saiḥlan (L.) to be tardy, be slow, delay [intrans.], be detained
*saiḥlan (a. w.) dilatory, tardy (in saiḥlan, q.v.) (S 70)
sair (n. a.) pain, pang, throes
Saʾir [G. -lis] (Proper name; m. a.) Serug (Lk 3,35) [Gk. Seroukh]

saiwala (f. b.) life principle, soul, the psychic substratum of a living being; life [Translates only and exclusively Gk. psukhē] [Cf. sama=saiwala & saiwā]
saiwā (m. a.) lake (Lk 5,12); drained swampland; later mng. Debt.-settlement deed of Naples; cf. Scardigli:285) [Cf. mari=saiwā, saiwalā]
Saʾixanein [G. -neins] (Proper name; m. a.) Shecaniah (Neh 6,18) [Gk. Sekhenias]
sakān [sōk, sōkum; sakān] (6.) to engage in disputation, dispute; [c. D.] to rebuke, reprimand
and-sakān [As sakān] (6.) to controvert, gainsay, dispute (the validity of) [Cf. um-and-sakān, un-and=sōk]
ga-sakān [As sakān] (6; normally c. D.) to confute (regarding, bi), refute; rebuke, reprove (for, bi) [Pf.t.]
in-sakān [As sakān] (6; c. A. a. D. pers.) to propound (as) an argument, present the case (for, faur); expound, declare; explain, give an account, recount
ana-in-sakān [As sakān] (6; c. A. a. D. pers.) to add by argumentation, impose through argumentation, bestow by argumentation, impart through argumentation
us-sakān [As sakān] (6; c. A. a. D. pers.) to expound (the argumentation of), elaborate on, explain the argument of, give an exegesis of, explicate, expound
sakjō (f. n.) dispute, disputation, argument
sakkus (Lat.-Semitic lnw; m. u.) sackcloth (Lat. saccus sackcloth < Gk. sakkos sack, sackcloth < Semitic, akin to Hebrew šaq, Aram. šaqqa sackcloth, sack for corn)
sakula (a. j.) disputations, contentiousness
Salām [G. -mis] (Proper name; m. a.) Shelah (Lk 3,35) [Gk. Salā]
Salābiēl [G.-lis] (Proper name; m. a.) Shealtiel (Lk 3,27) [Gk. Salathiel]
Salābiēl [G.-lis] (Proper name; m. a.) Shealtiel (Lk 3,27) [Gk. Salathiel]
salbōn (L.) to anoint, salve with an ointment
ga-salbōn (L.) to anoint, salve with an ointment [Pf.t.]
salbōns (f.) ointment, salve, unguent
saldra (f. b.) ribaldry, scurrility
saljwa (f. b.) lodging(s), guest room, staying quarters
#1. saljan (L.) to render (in) religious tribute, make an oblation (of), make a tributary offering (of), render obolateral tribute
and-saljan (L.) to pay in tribute to, offer as tribute (unto)
ga-saljan (L.) to make an oblation of, offer up [Pf.t.]
#2. saljan (L.) to lodge [intrans.], stay in lodging, stay as a guest [lit., stay in a *sals (main hall)]
us-saljan (L.) to lodge, take lodging [Pf.t.]
Salmōn [G.-mis] (Proper name; m. a.) Salmon (Lk 3,32) [Gk. Salōn] (For many Gk. MSS the correct English translation would be Sala, for Gk. Salā, in Lk 3,32)
Salōme (Proper name; f. indeterm.) Salome (Mk 15,40; 16,1) [Gk. Salōme]
*sals (m. i.) main (living-eating) room, main hall (in #2. saljan, us-saljan) (S 70)
salt (n. a.) salt (NaCl)
saltan /saisalt, saisaltum; saltans/ (73 [non-abl.]) to salt
sama (Pn. predicating identity-ness; uk. Ifx. only) same, the (self) same, the (same) one (Cf. lūstu=sama)
sama=frābps (a. j. a.) of the same mind, identically-minded
sama=kuns (a. j. i.) of the same kin, kindred (Cf. a. j. a. kuns)
sama=laubs [m.Gs. -laudis] (a. j. a.) of the same proportions, equivalent
sama=leikō (Au. v.) likewise, in the same way, in like manner, in the selfsame manner
sama=leiks (a. j. a.) identical, of the same form
samana (Au. v.) at the same time, all together, in union
sama=qis (f. i.) unison, harmony, accord [= Gk. sum-phōnēsis harmony, lit., together-sounding]
Samareītēs [Gp. -tē] (Inhabitant designation; m. i.) Samaritan, inhabitant of Samaria (Lk 9,52; 17,16; Jn 8,48) [Gk. Samareiētēs]
Samaria [A. -rian] (Place name; irreg. = Samaria, the province in west central Palestine. (Lk 17,11) [Gk. Samaria])
sama=saiwalās (a. j. a.) of the same soul, unanimous, united in soul [= Gk. sūm-psukhos together in soul]
samāb (Au. v.) all together (in)to the same place, together [orig. av. of direction: (in)to the same place)
samjan (L.) to present a pleasing appearance (to, D.); [+ sis, refl.] give a.s. a pleasing appearance
sandjan (L.) to send (forth), send away [Pf.t.] (FG 62)
aga-sandjan (L.) to send off, send on (one's way) [Pf.t.]
fa'īra-ga-sandjan (L.) to send on ahead
in-sandjan (L) to send thither, dispatch, send on a mission; send away, dismiss (PG 62)
mil-in-sandjan (L) to send thither along (with), dispatch together with
ga-mil-sandjan (L) to send thither along (with), dispatch together with [P[fw. (Only 2 Cor 8,18; Ip.Pld. gc=h-ban-mil-ga-sandidéduM A, gc=b-ban-mil-sandidéduM B. (in which zh- & zh- are assimilated forms of zh-)]
us-sandjan (L) to send out, send forth
Saraipta [A. -ta] (Place name; pl. n.a.) Zarephath, a city on the Phoenician coast, between Tyre and Sidon, north of Israel. (Lk 4,26) [Gk. Sárepta (neuter pl. form)]
Sarra [D. Sarrin] (Proper name; f.an.) Sarah (Ro 7,7) [Gk. Sára]
sarwa (Pluralatantum; n.wa.) war equipment, armament, arms
Satana [N. also Satanans; G. -nins; D. -nin; A. -nan; V. -na] (Proper name; m.an.) Satan (Mt 1,13; 2,23.23.26; 4,15; 8,33; Lk 10,18; Jn 13,27; 1 Cor 7,5; 2 Cor 2,11; 11,14; 12,7; 1 Th 2,18; 1 Tm 1,20) [Gk. SatanáS]
satjan (L) to set, place, position, put in position; establish; fix in an immovable position; plant, put in the ground (to grow)
a-f-satjan (L) to set off (of, us), put away, set aside, dismiss *and-satjan [Hf. =] Former mistaken conjecture (by Massmann & Uppström) for and-saljan (in the form ád/saljan, Sk V c 24/25), q.v.
at-satjan (L) to present (before, faúra), set before (+ faúra)
bi-satjan (L) to set around, surround (with, D.)
ga-satjan (L) to set, place; set down (on, ana); make sit; make stand, position, put in position; set up, appoint, put in office; impose, put (on, D.) [a name]; astra ga-satjan, to restore, cure; sik ga-satjan to devote o.s. (to, du) [P[fw.]
faúra-ga-satjan (L) to set before, present
mip-ga-satjan (L) to seat together with, make sit down together with
mip-satjan (L) to shift the location of, transplant, relocate [= Gk. meth-ístími I cause a change of position, lit., I cause to stand together with > cause to stand alongside, adjacent, (hence) somewhere beside/ outside of/away from the original position] (1 Cor 13,2)
us-satjan (L) to make sit, set (upon, ana); to plant, set in the ground (to grow); procreate, beget; engender, make exist; send out (into, in), commit (to, in)
saps [Mgs. sadis] (aj.a.) satisfied, satiated
Saudáda [= Np. Gp. -mjg; Dp. -mág & -mím] (Place name; pl. n.ai & -ai) Sodom, an Old Testament city of the Dead Sea Valley (the vale of Siddim) which, according to Genesis 19, 24f., was destroyed by God along with Gomorrah because of its sinfulness. The ruins are believed to lie submerged beneath the south end of the Dead Sea. (Mt 11,23.24; Mk 6,11; Lk 10,12; 17,29; Ro 9,29) [Gk. Sódoma (neuter pl. form)]
sauhts (f.i.) sickness, ailment, disease, illness [akin to suqnan, q.v.]
*sauja (m.n.) bearer of official tidings, court messenger (> 6th century A.D. Latin saio, in the writings of the Roman statesman and historian Flavius Magnus Aurelius Cassiodorus) [Same stem as sagwa, q.v.] (Krause § 137.3) (GW)
sauil (n.a.) sun; name of S-rune (> Salzburg-Vienna Alcuin MS sugíl)
Saulãumôn [G. -mis] (Proper name; m.an.) Solomon (Mt 6,29; Jn 10,23) [Gk. Solómon]
*saulúj (f.n.) mud, muck, mire (in bi-saulúj, q.v.) (S 71)
bi-saulúj (L) to pollute, contaminate, sully, dirty lit., cover with mud
bi-saulún (IV) to be (come) contaminated, become sullied, become dirty (lit., be (come) covered with mud)
sauls (f.i.) pillar, column
Sáur [Dp. -rim] (Inhabitant designation; m.ai.) Syrian, inhabitants of Syria. (Lk 2,2; 4,27) [Lat. Surús < Gk. Súros]
Sáurjâ* [Only G. -rais Ga 1,21 for expected *-rais] (Place name; f.i.) Syria, a land north and east of Judea in NT times. (Ga. 1,21) [Contamination of Sauër (< Lat. Surús) + Swyrja (< Gk. Súria)]
saurga (f.i.) sorrow, grief, worry, care (i.e., mental distress over past, present, or future matters)
saurgan (III.) to sorrow, be sorrowful, grieve, worry, be overly concerned, be anxious (about, bi
Sáurini (f.i.) Syrian woman (Mk 7,26) [Gk. Súra]
*saupa Mistaken conjecture for nom. of Gp. sau bó, scribe's improperly drawn form of sagwó* (1 Cor 15,2), Gp. of sagwa, q.v.
saus [G. saudis] (m.i.) sacrificial offering, sacrifice lit., a boiling (of sacrificed animals)
sái [N.pl. of sái, q.v.]
Seidôna* [G. -nais; D. -nai; A. -naj (Place name; f.i.) Sidon, an ancient royal city in Phoenicia, on the Mediterranean seacoast north of Israel, modern Saida in Lebanon. (Mt 3,8; Lk 4,26; 10,13.14) (Gk. Sídôn)
Seidôneis* [= Np. Gp. -né; Dp. -nim] (Inhabitant designation; pl. m.i.) Sidonians, inhabitants of Sidon. (The inhabitant designation is used for the name of the city: Mt 11,21.22; Mk 7,24.31; Lk 6,17) [Gk. Sídôn (= the name of the city)]
Seimôn [G. -nis & -nau; D. -na & -nau; A. -n, -na & -nau; V. -n] (Proper name; m.a, u, & irreg. [i.e., flg. the Gk. t] Simon (Frequent) [Gk. Simônos]
Seina [D. -nai] (Topographical name; f.ó) (Mount) Sinai (Ga 4,24.25) [Gk. Siná]
seina=gairns [Np. seina= neighboring] (Both elements iflx.; aj.a.) self-loving, full of self-desire (Marginal Gloss to sik frjônda 2 Tm 3,2) [Gk. phil autos self-loving, lit., loving (the self)]
*seins (Poss. aj. of 3.pers. refl. prn. sik [q.v.]; st.ai.a) of himself / (herself, itself), one's, his / her(s) / its / their(s) (Always refers to the subject of its sentence, hence occurs only in oblique case forms.)
seiteins (aj.a.) daily, constant, perpetual (See also sinteins)
seipus (aj.a.) late
séleí (f.n.: kind, benevolence, benignity
s'éla (aj.i.: kind, benevolent, benign
Sém [G. Sémis] (Proper name; m.a.) Shem (Lk 3,38) [Gk. Sém]
seneigs See sineigs
Sép* [G. Sédis] (Proper name; m.a.) Seth (Lk 3,38) [Gk. Sót]
sibakbanei [Also -nî] (Gk.-Aram. inud; exclamation!) sibakbanani, i.e., "thou hast forsaken me") [Mt 27,46; Mk 15,34] (< Gk. sibakbanei, Lat. (lit. variant) sibacthani, v.L. of Gk. sibakthani < Aram. sibakaptbâni "thou hast forsaken me") (First words of the Twenty-second Psalm)
sibja (I.jôk) kinship, sibship, blood relationship
ga-sibjôn (II; c.D.) to make peace with, be(com)e reconciled to, establish kinship ties with [Originally by intermarriage among the tribal nobility of different tribes]
sibun (indecl. num.) seven (7)
sibun=6=½hund (num. indecl. & n.a.) seventy (70) [lit., seven-systemed multiple of ten; =6=1 < têweis, téwa, q.v.; cf. French soixante-dix 70, lit., 60 + 10 < Gmc. interference, vs. Latin septuagintá 70; In Gmc., the multiple decades 60 and lower were suffixed with tîgis tens (q.v.), while those 70 and higher were suffixed with =6=½hund.]
sidôn [sîdôn] (III): to practice, exercise o.s., make customary to o.s., habituate o.s. to
sidus (m.wu): custom, usage, habit; morals, conduct
sîfan (III): to exult, rejoice
siggwan /saggw, suggwmw; suggwuan (3) to sing, chant; to read chantingly, read aloud
us-siggwan [As siggwan] (3) to read chantingly, read aloud [Pftv.,
sigis (n.a.: victory
sigis-laun (n.a.) victory prize, re-
ward for winning
sigjljan (I) to seal, put a seal on
faar-sigjljan (I) to seal up, seal
off, put a seal before
gasigjljan (I) to set a seal upon, seal [Pftv.,
sigjlô (Lat. inud; n.n.) seal (< Lat. sigillum seal (as on a seal'ring))
siqgan /sagq, suggum, suggans/ (3) to sink; of the sun); set, go down
dis-siqgan [Also -siggqan; as
siggan] (3) to sink to the point of complete submergence, sink out of sight, sink away, go down to cessation, disappear by sub-
mergence [predicated of the sun]
gasigqgan [As sigqan, only c.
-ggq- instead of -gq-] (3) to sink down; [fig.] fall, be(com)e submerged [Pftv.,
sihw = ahtau-talhin eighteen (18), i.e., ih (1 = 10, h = 8) with ornamental embellishment on either side. [Marginal Gloss 1 Cor 15,57B only; Cf. similar Marginal Gossos in neighboring verses: 1 Cor 15,29A: iq (16); 1 Cor 15,58A: iz (17); 1 Cor 16,10A: iz (17)]
sik [A; G. seina; D. sis; No
nominative case] (3 persons refl. pn.) himself, herself, itself, themselves [Always refers to the subject of its clause (hence the lack of a N. case)]; [reciproc.al pn.]: sis missô one another, each other
sikal [Gp. siklé] (Gk.-Aram. inud; m.a(?)) shekel, a gold coin weighing ca. 14-16 grams. [< Gk. siklós (m.) shekel < Aram. Hebrew sheqel a weight, coin of a certain weight < Hebrew shqéqal weigh]
ana-sîlan (III) to sink to rest, come to a standstill, become quiescent (of the wind)
sîlbâ (Identity pn.; uk. ifix. only:) self [stands before its substantive but after an accompanying pers. pn. or refl. pn. (unless sîlbâ is in the N. and not in the case of the refl. pn.), poss. pn., or dem. pn. Examples:] is sîlbâ he himself (= N.; Lk 5,1); is sîlbô widow of the widow her-
self (= N.; Lk 7,12); is sîlbâ sunus the Son Himself (= N.; 1 Cor 15,28); sîlbô bata or bata sîlbô (& oblique cases) the selfsame (thing), this selfsame (thing); pûk sîlbân thysell (= A; Mt 8,4); The G. of sîlbâ (i.e., Sg. m. & n. sîlbins, f. sîlbôns; Pl. m. & n. sîlbânê, f. sîlbônô), agreeing in gender & number (not case) with its substantive, is sometimes linked with a possessive adjective referring to the same substantive; it is then to be translated as (one's) own, e.g., ðeina sîlbôns saiwaùa thy own soul (Lk 2,35).
Sîlûânuš [A. -nuš (Proper name; m.w.): Silvanus (2 Cor 1,19; 2 Th 1,1) [Lat. Silvanus > Gk. Siluanôs]
sîlbâ=sînuñes (m.ia) eyewitness lit.; self-seer = Gk. auto-ŷpês eyewitness, lit.; self-seer
sîlbâ=wiljïas (aj.i.a) of one's own will, willing of oneself, of one's own accord
sîlða=leik (n.a.) amazement, aston-
ishment, wonder (over s.t.h. extraordinary) [lit., (reaction to a) rare form(ation)]
sîlða=leikjan (I.) to marvel (at,
siúks (a.:a.) weak(ened), feeble, sick, infirm
siúns (f.i.) [Act:] seeing, sight, vision; sense of sight; [Pass:] that which is seen, (external) appearance, visual form; apparition, vision
skaban /skōb, skōbūm; skabans/ (6) to shave (the head, &c.)
bi-skaban [As skaban] (6) to shave around (the head), shave bald [Pftw.]
skadas (m.u.) shadow, shade; [fig.] foreshadowing = Usually the comparative darkness caused or cast by a specific (lit. or fig.) thing, which invariably follows in the G. case (i.e., of a tree, of death, of things to come) opposed to skuggwa q.v., which is a generalized shadowiness or obscuring implying difficulty in or interference with seeing. [GW]
*ga-skadwjan (I.) to cover (with shadow), shade, beshadow (in ga-skadweins, q.v.) (S 26)
ufar-skadwjan (I.) to overshadow, cast a shadow over
skafjan [* sik] (I.) to prepare o.s. (to + If, du + If), make o.s. ready, get ready (to + If, du + If)
*skæfts (aj.a.) created, readied (in skæftjan, q.v.) (S 71)
skædan /skæskæb, skæskæmad; skædan/ (71 [non-abl.,l]) to divide, part, separate; become separated, depart; [* sik] to divide o.s., get a divorce
af-skædan [As skædan] (71 [non-abl.,l]) to separate off, sever, sundre; [* sik, refl.] to separate o.s. (from, af)
dis-skædan [As skædan] (71 [non-abl.,l]) to cause division in, Sunder, split up, divide up (Sk VIII a 7)

ga-skaidan [* sik; As skaidan/ (71 [non-abl.,l]) to separate o.s., dissociate o.s., divorce o.s. (from, af) [Pftw.]
ga-skaidan (IV.) to be(com)e separated, get divorced [Pftw.]
skal 1st & 3rd pers.sg., Pr. Id. of skulan, q.v.
skalja (f.o.) tile, i.e., a clay shingle with the shape of a (fish-)scale or (sea-)shell, as that of a clam.
skalkinassus (m.u.) service; servitude
skalkinön (II) to serve, do service; be in servitude, be a slave
mip-skalkinön (II; c.d.) to serve together with
skalks (m.a.) slave, servant
*skama (f.o.) shame (in skaman, ga-skaman, skanda, q.v.) (S 87)
skaman [* sik] (III; c.g.) to be ashamed of
ga-skaman [* sik] (III) to be ashamed [Pftw.]
skanda (f.o.) shamefulness, disgrace

ga-skapjan /skɔp, skɔpum; skapa/; -skapans; (6; j.Pr.) to do wrong, do evil; to wound, harm, injure
*skapjan [As skapjan] (6; j.Pr.) to treat unjustly, do wrong to; harm, injure [Pftw.]
us-skapjan [* sik; As skapjan/ (6; j.Pr.; refl.) to extricate o.s. from wrongdoing; do wrong no longer, get (o.s.) out of evil-doing, “ex-evil-do,” stop doing evil (Attested only 2nd pers. pl.) us-skápjůñ is zis 1 Cor 15,34A, mistakenly read us-skájriñ by Braun and previously as us-skájriñ by Gabelentz-Löbe.) [GW]
skubls & m.Ns.ukw. skubla (Col 3,25B) (aj.a.) wrongdoing, unjust, injurious, harmful, injurious
sku₂da=ræps (m.?;aj.) sandal strap, foot-sheathing thong [i.e., calf-band, puttee]
skauns (aj.i) beautiful, good-looking, sightly (Cf. 1bn=skauns, guda=skaunoi) (Krause § 159)
skaúrpjó (Lat. inwud; fn.n) scorpion (< Lat. scorpio (G. -pióis) scorpion)
skauts (m.a) protrusion, projection, projecting edge, fringe (of a garment)

*us-skawjan = Conjectured infinitive to Gabelentz & Lobe's mistaken reading us-skawjùp 1 Cor 15,34A for MS us-skaj-jùp, 2nd pers.pl.Ip. of us-skajà, q.v. (GW)
skeima (m.n) lantern, lighting implement (Cf. skeinan)
skeinan [skain, skinum; skinas/ (i.) to shine, gleam
bi-skeinan [As skeinan/ (i.) to shine around (about)
skeireins (f.i.ö) a making clear, explanation, interpretation; translation; elucidation, exegesis

*skeirjan (i.) to make clear, elucidate, explain, interpret, translate (in skeireins, q.v.) (S 27)
ga-skeirjan (i.) to make clear, explain, interpret, translate [Pftv.]
skeirs (aj.i) clear, lucid (Sk IV b 16; V a 25)
skéwian (i.) to proceed, progress, make one's way, walk on forth
skildus (m.u) shield
skilja (m.n) butcher, meat cutter
skilliggs (m.a) shilling, i.e., the Eastern Roman gold solidus, 1/72 lb of gold. (Land-Sale Deeds of Naples and Arezzo) [Note also scribal errors skillïngs & killïngs for Ap. skillïngs, ibid.] (Scardigli 161,292)
skip (n.a) ship, boat, vessel
af-skiuban /-skauf, -skubum; -skubans/ (2; c.D.) to shove away, repulse, thrust away

*skutan /-skaut, *skutum; *skutans/ (2:) to shoot (a projectile; project (in skauts, q.v.) (S 20)
sköhs (m.a) shoe
skößh (n.a) demon, evil spirit
dis-skreetan /-skrait, -skritum; -skritans/ (1:) to tear asunder, rip apart, rive, split apart
dis-skritan (IV:) to be(come) torn asunder, be(come) riven, be(come) split apart

skufl* [Attested only D. skufta/ (n.71i.a) the hair of the head, tresses (FEG 42)
skuggwa [Attested only A. -wan 1 Cor 13,12] (m.n) semidarkness, murk, obscurcation (This word implies difficulty in seeing an object because of an intervening obscurcation [as contrasted with the "face to face" of the same verse and the "unveiled visage" of 2 Cor 3, 18]. The word is not a literal translation of the Gk. text's éso-tron mirror, even though corresponding to it in position. In partial "now-vs-then"-assimilation to 2 Cor 3,18 [where the critical verb is pairír-sáihvan, q.v., and both and=ráip face, visage and fris=sáhts image occur again], 1 Cor 13,12 saihvan ná pairír skuggwan in fris=sáhts means "we are now looking mirror-wise through murk at an image". Cf. also saihvan.] (GW)
skula (m.n) obligated person; ower, debtor, indebted person; person liable to or for s.th., guilty person
skulan [skal, skulum; skulda, skuldèdum; skulds/ (PPr. 4) to owe, be indebted; be obligated, be obliged, should;

must, to have to (do or become) (s.th.j); shall, will [Ptpc. skulds (q.v.) often used as predicate adjective] (ES 405f.)
skulds [* wisan] (Ptpc. of PtPr. 4); aj.a) a. [Pers.] obligated, obliged; b. [Impers.] (with agent in D. case) entitled to, having a right to, deserving [< (it) being owed to; (with imper. subject nominative) merited, justified, appropriate, proper (ES 405f.)

skura (f.i;) shower, squall

Skwàþ (Ethnic name; m.u) Scythian, also called Ashkenaz, an ancient nomadic Iranian people from the area north of the Black Sea. (Col 3,11) [Gk. Skúthos]
slahals [Also slahuls/ (m.a) a striker, one apt to strike, pugnacious man, violent man, assailant [Attested only N. -hals Tit 1,7; 1 Tm 3,38; -huls 1 Tm 3,3A)
slahan /sloh, slohum; slahans/ (6:) to strike, beat, hit, smite; give a blow, wound
af-slahan [As slahan] (6:) to strike off, hew off; slay, strike dead
slahs (m.i) blow, stroke; [fig.]: a being stricken, affliction, infliction
sláhts (aj.a) smooth, even, not rough
sláuhnt (f.i) slaughter, slaying (of animals)
af-sluapjan [sris] (i:) to (make) slip off, let slide off (Kin to sluapan, q.v.)
af-sluapjan (I:) to silence off, make speechless, put at a loss for words, dumbfound (GW) (R)
af-sluapnan (I) to be(com)e silenced off, become speechless, be

(come) at a loss for words, be (come) dumbfounded (GW) (R)
slawan (III:) to be silent, keep quiet, hold one's peace, be still
ana-slawan (III:) to become silent, become tranquil [Pftv.]

ga-slawan (III:) to become still, quiet down [Pftv.]
sleideis* (aj.ai?) pennisious, baneful, baleful, dire [Attested only m.Np. -dji1 Mt 8,28 & n.Np. -dji1 2 Tm 3,1] (Krause § 158,2) (Braune § 128,1)

slaib (f.i) detriment, loss, damage, harm, injury

slaibi (f.n) pennisiousness, iriuriousness, harmfulness, danger, peril

ga-sleibjan (I) to inflict injury, harm, cause detriment to [Pftv.]

*sleibis [m.Gs. *sleidis/ (aj.i) Alternate possible m.Ns. & m.Gs. form and stem class for sleideis (q.v.). (Less probable than sleideis, cf. Braune § 128,1)
sleban /saisleib ( & saizleib), saisleípum ( & saizlepípum); slepans/ (75 [non-abl.] to sleep, be asleep
ana-sleban [As sleban] (75 [non-abl].) to go to sleep, fall asleep [Pftv.]

ga-sleban [As sleban] (75 [non-abl].) to go to sleep, fall asleep [Pftv.]
slebs (m.a) sleep
fra-slíndan /-sland, -slundum; -slundans/ (3:) to swallow up
slípan /slau, slúpm; slúpan/ (2:) to slip, slide
uf-slípan [As slípan/ (2:) to slip by, slide past, slip on past
inn-uf-slípan [As slípan] (2:) to slip on in, slide past on in, slip on past in, slip in unnoticed

smairì (n.a) fatness, fattiness

(For the endg. cf. also maùrrp)
propitious tidings, promulgate glad news (Only Lk 8,1) /= Gk. eu-aggelizo I good-announce/ spinnan /span, spunnum; spunnans/ (3) to spin (as yarn) sprault (Av.:.) quickly, speedily, promptly, fast, rapidly [lit., in a spurt] *sprutan/*sprutan/*spraut, *sprutum; *sprutans/ (2) to spur up, sprout (in sprauto, q.v.) (S 62) spwreida (Gk. inwed; m.n.) portable provisions basket, woven of bulrushes or palm leaves. /= Gk. spuris (G. spuridos) braided hand-basket for provisions/ stafs [G. stabis] (m.i.) letter (of the alphabet), grapheme, alphabetic character (FE 227) (Kittel, VII, stoikheion §§ A. 1. & 2.B.) us-stagg Scribal error Mt 5,29 CA for us-stagg*, 2nd pers.sg. Ip. to us-staggan, q.v. ga-staggian (I) to make collide, bring into collision with [Pftv.]

Staifanus [G. -naus] (Proper name; m.w.) Stephanas (1 Cor 1,16; 16,15.17) [Gk. Stéphanos] staiga (f.o.) path, lane, walkway, footpath stainahs (aj.a.) stony staineins (aj.a.) stone, (made) of stone stainjan (I) to stone, pelt with stones stains (m.a.) stone staimro (f.n.) star stairû (*f.n.) a sterile woman, barren woman [= *stairû (w.k.a.) sterile] *stakjan (I) to make stuck, fix with stakes (in hieprâ-stakêins, q.v.; Causative to *stikan, q.v.) (S 26) staks (m.i.) puncture; stigma and-staland [staistald, -staistaldum; -staland] (73 [non-abl.]; c.Istr.D.) to put at the disposal of, accommodate with, afford (s.o. o. s.th.), furnish, provision with, purvey ga-staland [As and-staland] (73 [non-abl.]) to procure, acquire, get [Pftv.]
stamms (aj.a.) stammering standan /stôb, stôbhum; (No Ptpc., due to the strongly durative characteristic of the verb) (6; n.-infix Pr.; No Ptpc.) to stand, be standing af-staland [As standan] (6; n.-infix Pr.; No Ptpc.) to be away, stay away; go away, dissociate o.s. be(some) dissociated (from, + D.) and-staland [As standan] (6; n.-infix Pr.; No Ptpc.) to oppose, resist, stand in opposition to, withstand at-staland [As standan] (6; n.-infix Pr.; No Ptpc.) to stand adjacently, stand within reach, stand near(by); [Ingressive] approach, come to stand adjacently, come to (stand near) by bi-staland [As standan] (6; n.-infix Pr.; No Ptpc.) to stand around, surround faûra-staland [As standan] (6; n.-infix Pr.; No Ptpc.) to stand in front, stand before; be a bystander; [fig.] to be at the head (of), preside (over), supervise ga-staland [As standan] (6; n.-infix Pr.; No Ptpc.) 1. (Ingressive:) to come to a standing position; come to a standstill, (come to a) halt, stop; attain a righted state, assume proper state; 2. (Effective:) to stop at, stay (at), abide (at); stand fast or firm (in), persist in-staland [As standan] (6; n.-infixed Pr.; No Ptpc.) to be impending, be imminent; be insistent, urge mib-staland [As standan] (6; n.-infixed Pr.; No Ptpc.) to stand together (with) twis-staland [Also twi-; as standan] (6; n.-infixed Pr.; No Ptpc.; c.D.) to bid farewell, take leave, depart [lit., stand in twain] us-staland [As standan] (6; n.-infixed Pr.; No Ptpc.) to stand up, rise up, arise; to (make) emerge, proceed out =stass* (f.i.) standing, stance, assumption of a stance (in af-stass, =twis-stass, us-stass, q.v.) (R) =stasséis* (m.i.) one who stands, one who takes a stance (in faûr=stasséis, q.v.) (R) #1. stëbs [G. stædis] (m.i.) place, locality, locus, spot, stead; passage (in a book) (Cf. ga=stëbs*) #2. stëbs [G. stabis] (m.a.) shore, coast #1. stáuá [G. stáuins] (m.n.) judge #2. stáuá [G. stáus] (f.o.) [Act.]: (act of) judging, judgement; [Pass.:] result of judging, judgement, verdict, judicial decision stáuâ-þôls (m.a.) judgement seat ga-stakrân (IV:) to become rigid, stiffen and-stairport (III:) to stare antagonistically at, glare at stautan /stâistaut, stâistautum; stautans/ (72 [non-abl.]) to punch, cuff, hit (s.o. on the cheek), smite (s.o.) steigan /staig, stigum; stigans/ (I:) to climb (in), make ingress by climbing at-steigan [As steigan] (I:) to climb down, descend, make a descent ga-steigan [As steigan] (I:) to climb, make the climb, achieve ingress by climbing [Pftv.]

ufar-steigan [As steigán] (I:) to climb up beyond, surpass in climbing us-steigan [As steian] (I:) to climb up, ascend, make an ascent stibnæ (f.o.) voice, vocal sound us-stiggan* -stagg, -staggum; -stuggans/ (3) to stab out [Attested only 2nd pers.sg. Ip. *us-stig, conjecture (by Uppström) for CA us-stagg Mt 5,29]

ga-staggan See ga-stiggan* stiggan [Also stiggan; stagg (& stagg*), staggum (& stuggum); stuggans (& stuggans*)] (3) to stab, come into concussive collision (with, wipra), hit with a shock (against, wipra) bi-stiggan [As stiggan] (3) to impinge (against, bi), collide (against, bi, du); stumble (over, du)

gas-tiggan* [Attested only 3s.Pr. Id. gas-stigganb Jn 11,9.10; as stiggan/ (3:) to stumble, strike (the foot against a t.th.) [Pftv.]

*stikan *stak, *stikum; *stikans/ (3:) to stick, prick, puncture (in hieprâ-stakeins, *stakjan, staks, stikels, & stik, q.v.) (S 19)

stikis (m.a.) pointed drinking horn, cusped beaker, (made from a cattle horn, for drinking) stikis (m.i.) point, acumination stilan [stal, stilum; stulans/] (4:) to steal
stuir (m.a.) young steer, calf, (young) bullock
*stúr (f.i.) steering, guidance, control; self-control, discipline (in us=stúr, us=stúr, q.v.) (S 72)
stúrjan (I) to establish as governing, make determinative, set up as (a) guide (post)
stúvit (n.i.a) steadfastness, perseverance, endurance [G]
-tjís = conjecture for MS
-tjóns 2 Th 1,4B (& probably also A)
ana-stóðjan (I) to begin, start (< orig.) put into a standing state, set up (intrans)
du-stóðjan (I) to start, commence, make a beginning
stójan [Pt. stúða; Ptpc. stúís (d) (I) to judge, pass judgment upon, sit in judgment on
ga-stójan [Pt. -stúða; Ptpc. -stúís (d) (I) to make a judgment; resolve (to do) Ptv.]
[2 Th 3,2 af ga-stóðjaim mannam: either scribal error (thus FE 152, 163), or possibly active infinitive (cf. also possibly nominalized wigan) used as participle with passive sense, i.e., from men (who are) to be condemned (cf. vaguely similar NHG construction "von den zu verurteilenden Menschen," following Latin syntactical pattern.)
stól (m.a.) seat, throne
stóma (m.f.l.n.) assuredness, (self-)confidence, (attitude of) sureness
*ga-stójan* [-I], being Uppström's conjecture for MS ga-stójan
(I) Ro 14,4AJ (III) to make stand, cause to stand [Effective]
*strau [G. *strawis] (n.wa.) straw (Akin to straujan, q.v.) (< orig.,
that which has been strewn]
(straw) [Pt. strauwa; Ptpc. strawí] (d) (I, c.Ist.r.d.) to strew, spread by throwing, scatter
ga-straujan [Pt. -strauwa; Ptpc. -strawí] (d) (I) to strew out, spread out (FG 155) [Ptv.]
uf-straujan [Pt. -strauwa; Ptpc. -strawí] (d) (I) to strew down, scatter down
*strei Khan [strái kh, *strikum;
*strikans] (I) to stroke, rub, make a stroke [in striks, q.v.] (S 18)
striks (m.i.) stroke, diacritical mark, mark made by a (single) stroke of the pen
stúbjs (m.u.) dust
*suñnan (Class IV verb, to suñkan, q.v.) See suqnan
suñja (Lat. lenda; f.o.) sole (of a sandal), sandal < Lat. sola
sole of a sandal or of a foot)
gu-suñjan [u or ā?] (I) (to find, base, ground, lay the foundation of [u = probably a short vowel, derived from the noun
suñja, q.v.] [Ptv.]
suman (Au.) [Temp.] at some time or other, once (upon a time), formerly, at one time, in a certain part of the past, sometime(s) in the past; [Non-temp.] piecemeal, somewhat, partly, to a certain extent, to some extent, in part; [In phrases]: suñjan . . . suñman=ùh ñan . . . suñman=ùh ñan in part . . in part
sums (m.; f. suma; n. sumata; in combination also sumz=ùb-
-ñan, m.Ap. suman=ùb-ñan) (indeff. -p.n.; st.pn.-aj.a) a. [Alone] a certain one, some, somebody; b. [As aj., c. noun:]
(a) certain; c. [c. partitive G:] some; d. [c. pl.G.:] one (of a group), a certain one, part (of a group); e. [c. us:] some (from among, us); f. [In phrases: bi
sumata to some extent, in part; bi sum ain only to an extent, in some measure, to a limited extent (2 Cor 2,5); g. [In enumeration:] sums . . . sums (in sg.: one . . . another; in pl.: some . . . others
surdró (Au.) asunder, apart, separately, alone, individually, privately
sunja (f.jó) truth, verity; truthfulness, veracity
sunjaba (Au.) truly, in truth, verily
Sunjâai-frijas (Proper name; -ma[j]-) Sunyefriit [lit., True Peace > NE Sinnfred] [Debt-settlement deed of Naples; Latin text has Suniefredus, i.e., u-declension]
sunjains (aj.a.) true, truthful, of truth, genuine, factual
sunjis (aj.a.ja) veridical, correct, true [st. m.Ás.-jana = Bernhard's conjecture for CA -ja
Jn 17,3]
sunjön (II) to show to be in the right, defend as true, just as true, vindicate
gu-suñjön (II) to show to be in the right, defend as true, just as true, vindicate [Ptv.]
sunjons (f.i) a showing to be in the right, defense (as true), apology
sunñó (f.[Also n., following suául, q.v.,n.]) sun
sunz (Au.) in the same moment, at once, immediately, instantaneously; at the same time, at one time, all at once, all together at the same time
sunz=aiw (Au.) in the same moment, immediately, right
then, just then, straightway
sunse=ì (Gen.‘ly hypotactic, temp. & rel. c.i.) at the same time that, as soon as, upon . . . ing, immediately when, in the same moment when
sunus [N. also sunus; G. sunus & sunus; D. sun au & sunu; A. sunu; V. sunu & sunau/ (m.w.) son
supón (II) to season, spice (S 84)
gu-supón (II) to season, spice (N. Pt. Ptc. gu-supòb* = Streitberg's conjecture for MSS gu-
supòb Col. 4,6AB[Ptv.]
suñnan (IV) to become sick, sicken < suñkan (orig. form), deverative to suñkan, q.v.)
(Only 2nd sg.Pr.Id. suñnis attested, as marginal gloss to 1 Tm 5,23) (GW)
suñnis 2s.Pr.Id. to suñnan q.v.; Marginal gloss to 1 Tm 5,23.
Susanna (Proper name; f.ó)
Susanna (Lk 8,3) [Gk. Sous-
ánna/ sutiis [for sueties; Kmp. sutiiza] (/sutiiza*)] (aj.ig[a]) mild, gentle, moderate [Orig. dulci-
ified < sweet], (cf. un=suti
/un=suti/) sypján [Also suypjón] (I: [Also II:] to tickle
swa (Au.) so, thus, just so, in just the same manner, in such (a) way; swa . . . swa (with intervening aj.) (just) as . . . as, such . . . as
swa=ì (Explicative & consecutive c.) so that, in order that, so as to, such that (Usually introducing Id. mood; Opt. only in imitation of the Gk.)
as-wagwgin (I, c.II) to make sway away from, make veer away from, make turn aside from, make deviate from (GW)
swa=h (Cpd. au.) and so, even so,
so also; [Correlative] swē... swa=h as... so also; swa=swe... swa=h just as... so also; swa=swe... swa=h jah just as... , even so also

swahara (m.n): father-in-law

swaire (f.m): mother-in-law

af-swairiban [+swarb, -swår-] bum; -swairbans (3): to wipe away, wipe out

bi-swairban (As af-swairban/ (3): to wipe around, wipe all around

swa=laubs [m.Gs. =laudis] (pn. -aj.a): of such proportions, so great, of such extent, so extensive (a)

swa=leiks (st.pn.-aj.a): suchlike, such, of such kind

*uf-swailjan (L) to swell up, bloat up (in uf-swalleins, q.v.) (S 27, 78)

swammns (m.a): sponge

swaran [swôr, swôrum; swaran]/ (6): to swear, take an oath

bi-swaran [As swaran] (6): to adjure, put under oath

nawi-swaran* (As swaran) (6); (c.d.): to swear death to /3rd sg. Pt.Id. nawi-swôr* = conjecture (by Regan) for CA naiswôr (i.e., nai-swôr), scribally "corrected" to naiw Mk 6,19; naiw could thus be taken for (h)naiw, as Pt. to hneiwan (q.v.), a poor, even if possible, fit. The Goa word translates the Gk. en-ékein bear vengeful hatred toward/ (Cf. nawis) (GW)

ufar-swaran [As swaran] (6): to perjure o.s., transgress one's oath

swaré [Also swarel] (Av.): purposelessly, for no reason, futilely

swartis [G. swartizis; N. also swartzil] (n.a): black ink, ink

(Attested only Ds. swartiza 2 Cor 3,3A; B swartzila)

swartzil [Also swarit, q.v.] (n.a): black ink, ink (Attested only Ds. swartzilà 2 Cor 3,3B; A swartzila)

*swartjan (L) to blacken, make black (in swartis, swartzil, & swarts, q.v.) (S 42)

swarts (q.a): black

swa=swe ([Correl. av. & consecutive cj.] [relav.]: so as, as, just as, like, as; according as, in proportion as, to the degree that; in the same way as, as though, as if; [c. numbers:] approximately, something like; [correl. av.:] in the (same) way that, just as; [consecutive cj.] so as to, that, such that, in such wise that, in such a manner that, with the result that

swa=b-h-pan (i.e., swa=h-pan) (Rel. av.-cj.): and so when, and thus when, hence when

swa=u ([Interr. av.-part.]:) is it thus then?, is it in such a way then?

swé (Rel. av. & consecutive cj.) [relav.:] as, just as, in like manner as; as if, in the manner of, like; [c. numbers:] approximately, something like; [Phrase:] swé rahtis just as in fact, just as in truth, just as indeed; [correl. av. in phrases:] swé... jah (just) as, so (so) also; [cj.] a. (temp.) as, as soon as, at the time that, when, (at) the moment that, just as b. (consecutive) with the result that, in such a manner that; (c. If.:) so as to

swégnipa [Also swig-] (f.ô): exultation, rejoicing, gladness

swégnjan [Also swig-] (f.ô): to exult, triumph, jubilate, rejoice

*swégns (aj.i): happy, merry, jubilant (in swégnipa, swégnjan, q.v.) (S 50, 73)

swéiban /swib, swibern; swibans/ (1): to cease, leave off, pause, stop

swén (n.a): swine, pig

*swéins (aj.a): sowlike, pertaining to the sow; swinish, porcine, piglike (in swéin, q.v.) (S 57)

*swéipan (III.): to sweep (in midje=sweipains, q.v.) (S 30)

swé=kunhs Variant of swè= kunhs, q.v. (Cf. also Krause §§5 Ann. 3)

swérán (III): to honor, render honor to, esteem, exalt

ga-swérán (III): to honor, pay honor to, exalt [Pftt.]

un-swérán (III): to dishonor, treat with dishonor

swérìpa (f.ô): honor, dignity

swérs (aj.a): honored, dignified (< orig. grave < ponderous; cf. German schwer heavy)

#1. swès [m.Gs. swèsis] (aj.a): one's own, very own; [In conjunction with #1. mêl time period (q.v.); it's own, peculiar to itself, appropriate, it's own proper

#2. swès [G. swèsis] (n.a): what is owned, owning, property; [c.D.]: something proper to s.th., something belonging to s.th.

swè=bau=h (Gen'/ly hypotactic concessive part.:) 1. [Alone] conceding such, given this (these) consideration(s), admitted these things, considering this (these) thing(s), this notwithstanding; indeed, admittedly; granted that, conceding that; 2. [In conjunction with other particles:] ab=pàn swè=bau=h allowing that, leaving that matter, on the other hand, howbeit, above and beyond that, not only that, but; ţib=pàn swè=bau=h on the contrary it must be admitted that; ab=pàn nù swè=bau=h hence in consequence of these admitted facts; ab=pàn swè= bau=h ni but even admitting this, is it not true that; ab=pàn swè= bau=h jah but even if, but though; swè=bau=h et even though, although; ţib=pàn swè= bau=h y yet allowing this, nevertheless; jah swè=bau=h (jah) if it so be that; swè=bau=h jah if it so be that, if indeed; ni=pàn (or ni=h swè=bau=h yet it is not even so, that; ni=h swè= bau=h yet this being so, no one; ţib=uhn swè=bau=h yet swè= bau=h for indeed

swibls (m.a): sulphur, brimstone

swigla (m.a): flutist, flute-player, flautist

swiglön (II): to play the flute, pipe

*swigl(s) (n./m./f.a): flute (in swigla, swiglön, q.v.) (S 16, 84)

swégnipa Variant of swègnipa, q.v.

swégnjan Variant of swègnjan, q.v.

swiknabà (Av.): innocently, ir reproachably, with impeccable intentions

swiknei (f.n): irrepreschableness, pureness, irreprehensibility, chastity, inculpability

swikneims (f.i./ô): absolution, exculpation, exoneration

*swiknjjan (L): to absolve, exculpate, make harmless (in swiknems, q.v.) (S 27)

swikns (aj.a): innocent, pure, ir reproachable, irreprehensible
swi=kunēba (Av.:) plainly, openly, clearly, in an obvious manner

gə-swi=kunējan (I) to make manifest, publicize, make openly known

swi=kunēs [Also swe=; m.Gs. =kunēs/ (aj.a)] known openly, conspicuously known, known by its obviousness, manifest [lit., self-cognizable]

*swillan "swall, *swullum;

*swullans/ (3) to swell (in uf=sawalleins, uf=swalljan, q.v.) (S 78)

swillan /swalt, swultum;

swultans/ (3) to be (in the act of) dying, lie dying, be losing life

gə-swillan [As swillan] (3) to die, cease living [Pftu.]

mib-ga-swillan [As swillan] (3) to die along with, die together with [Pftu.]

*swimmam "swamm, *swumman; *swummans/ (3) to swim (in swumsfl, swumsfl, q.v.) (S 42)

ga-swilljan (I) to strengthen [Pftu.]

in-swilljan (I) to strengthen, make strong, impart strength to; [+ sik, refl.] to acquire strength, make o.s. strong, strengthen o.s. [Pftu.]

swimnan (IV): to become strong, wax strong ga-swimnan (IV) to become strong, wax strong, become strengthened [Pftu.]

swimbs [m.Gs. swimbis; Knap. swimbōza/ (aj.a)] strong, physically powerful; healthy, sound, robust

swistar [G. swiustrs (f.r): sister

Swmaion [G. -nsf/ (m.kns)]

Simeon (Lk 2,25.34; 3,30) [Gk. swumfsl [Also swums] (n.a:) place for swimming, pool

Swumsl Alternate (& archaic) spelling of swumfsl, q.v.

tagl (n.a:) a (strand of) hair (of the human head); [Pl.:] fabric of (animal) hair (= hair as a strand or filament (cf. NE cognate tail & ON taγl horse-tail); hair as an aggregate (locks, tresses, mane, &c.) = skuf, q.v.] (FG 42)

taγl (n.a) to shed tears, weep

taγrjan (I) to shed tears, weep
tahjan (I) to lacerate, tear, rend
dis-tahjan (I) to shred, tear to pieces, scatter, disperse

#1. taβsəwa (w.k.aj.a) on the right, dexter

#2. taβsəwa (f.k) the right, right hand, right side

taβun (= normally indecl., but also c. mfn.G. ≠-nē & mfnD. ≠-nim/ (num. indecl. & i) ten (10); [Flg. numbers 3 through 9] -teen (in numbers 13 through 19) (Cf. tegius tens as noun preceded by a multiplying number 2 through 6; cf. also taβun=te= hund)
taihun (ord. num., w.k.aj.a) (the) tenth, (10th)
taihun=taihun=faλps [m.Gs. =faλps/ (aj.a)] hundred-fold, centuple (100x)
taihun=te= hund (Also=taei=hund Lk 16,6,7, with silent h, i.e., as if =taei=und, in analogy to the unpronounced h of the first element, taibun=) (indecl. num.:) (decimal) hundred (100) [lit., ten-systemed multiple-of-ten; =tē= < tēweis, tēwa, q.v.; i.e., the IE decimal system, not the Babylonian-Assyrian-Germanic duodecimal system usually meant by the Gmc. hundred/ (For the orthographic alternation: -ē- before [pronounced] consonant vs. -ai- before vowel, cf. Go. man=sēps vs. saian, and Theo Venneman, "The Phonology of Gothic Vowels," in Language, vol. 47, #1 [March 1971], pp. 117ff.)
taihun=taihun=te= hund (aj.a): decatypal, decimal-systemed, of the denary system [lit., ten-ordered, i.e., of the IE decimal system, not of the Babylonian-Assyrian duodecimal system usually connotated by the Gmc. word for hundred, hund/ (Attested only 1 Cor 15,6 managizam pau fimhundam taimhun=tēwjam brōfē by more than five hund-
taikin (n.a.) token, evidence; display, evincing; something exhibited, something evinced (Attested only 2 Th 1.5 taikin, usually taken as nominative, but perhaps also the form is really an accusative to the i-stem taikna [q.v.], since the form of the translated Gk. word, én-deigma [evidence, clear indication], could have been understood as either N. or A. by the Gothic translator [although the Gk. word is in fact N.])
taiknjan (I) to show, exhibit, display
gat-a-taiknjan (I) to indicate, show; give directions (on doing s.th., + If.)
us-taiknjan (I) to point out, designate, appoint, exhibit, show, give evidence of, demonstrate; evince; [+ sík, refl.] manifest o.s.as, present o.s.as (FE 221)
taikns (f.i.) sign, indication; miracle	tainjó (f.n.) wicker basket, basket made of branches or switches	tains (m.a.) branch, shoot, twig (esp. of the vine)
dis-taïran /-tar, -taïrum; -taïrants/ (4.) to tear asunder, rend in pieces
gai-taïran [As di-staïran/ (4.) to tear down, pull down, dismantle; demolish, violate, ruin, or destroy by rending; make disintegrate [Pft.]]
laïrtns (< Lat. Tertiai)
taitrårkês (Gk. inud; m.irreg.) tetrarch, a ruler of one of the quarters into which a country or province was divided in the ancient Roman empire. Roman provincial petty sovereign. (Only N. attested Lk 3:19, 9:7) (<Gk. tetr-árkhes, lit., four-th-ruler)
talëjpa (<Gk.-Aram. inud; f.indecl.) young maiden, little girl (Only V., attested Mk 5:41) [Gk. talithá < Aram. taljstá little girl]
*tals [m.Gs. *talís] (aj.a.) educated, trained, disciplined; [abstract-active:] educable, docile (in un=tals, taljjan, talzeins, q.v.) (R)
talzeins (f.i./6.) upbringing, training, instruction, correction, discipline
taljjan (I.) to educate, instruct, train; discipline, correct, admonish
gat-taljjan (I.) to discipline, correct [Pft.]
taljjands (Substantivized Prp. c. m.nd.) trainer, headmaster, master, tutor, lesson-teacher, instructor
gai-tamjan (I.) to tame, subdue (GW)
*tamí (aj.a.) tamed, domesticated, housebroken (in ga-tamjan, q.v.) (S 73) (GW)
tandjan (I.) to kindle, ignite, make burn
gai-tandjan (I.) to make burnt, sear, brand [Pft.]
in-tandjan (I.) to incinerate, burn up, consume by fire [Pft.]
gai-carjjan (I.) to expose, make public show of, make public exhibition of, make an expose of, reveal publicly [Pft.]
tarmjan (I.) to (give) vent, break forth out
gai-tarnjan (I.) to wrest (from at), extract (from, at), remove forcibly (from, at) [Pft.] (FE 170)
táui [G. tõij] (n.ja.) (Act.) working, acting, activity, doing, action, deed; [Pass.] thing wrought, product, work, effect

taujan [Pt. tawida; Ptpc. twiëps (dj) (I) to do, act, engage in, execute, perform; make, form, construct, produce; bring about, work, effect] often taujan simply provides the verbal force for an expression whose semantic center of gravity lies elsewhere, e.g., in a noun or adjective; its "meaning" is then more morphological than semantic, and it serves as a kind of sub-lexeme, much as modern English do.

gat-taujan [Pt. tawida; Ptpc. twiëps (dj) (I.) to do, commit, execute, perform (an act of), commit; accomplish (doing), achieve (doing); produce; bring about, effect [Pft.: used in much the same way as taujan, q.v.]

missa-taujan [Pt. -tawida; Ptpc. -twiëps (dj) (I.) to do a misdeed, act wrongly, do amiss, transgress

af-taúrnan (IV.) to be (come) torn off (FG 142)
dis-taúrnan (IV.) to be (come) torn asunder, be (come) rent in pieces

gai-taúrnan (IV.) to be (come) torn down, be (come) dismantled, disintegrate [Pft.]

Teibairius [G. -rjau] (Proper name; m.w.) Tiberius, Roman emperor. (Lk 3,1) [Gk. Tiberios]
gai-teihän [-taih, -taihum: -taihän (I.) to announce, proclaim, declare, report, make an announcement (on/about), let be known [Pft.]
faúra-ga-teihän [As ga-teihän/ (I.) to announce beforehand, let be known beforehand

Tebairiadeis [G. -dë] (Inhabitant name; Pt. m./w./i.) Tiberians, inhabitants of Tiberias. (Jn 6,1) [Formed from the stem of Gk. Tiberiádos, G. of Tiberiás Tiberias]
Tibáriasis* [D. Tibairiadau] (Place name: f. u. & irreg.) Tiberias, a city on the western shore of Lake Gennesaret. (Jn 6, 23) [Gk. Tiberias (= N.); G. Tiberiádo; D. Tiberiádi; The Gothic D. =dau is after the G. of the Gk. word, where the Gk. -dos = Go. G. =daus (of the u-stems), as in Gk. Trakhonítidos = Go. Trakanauditados Lk 3,1)

tibr* [A. tibr* = conjecture (by Jacob Grimm) for CA aibr Mt 5,23] (n.a.) sacrificial gift, oblation (Cf. lengthened vowel grade in OE tiger offering, sacrifice, & IEW 222)

tigius [Pl. of taíhun, q.v.] (num.; Pl. m.w.) tens, decades, -ty in the numbers twenty (20) to sixty (60), whereafter the compound suffix -tē=hund is added to the words for 7, 8, 9, and 10 to signify, respectively, 70, 80, 90, and 100.

til (n.a.) opposite opportunity; something fitting; fitting juncture, adaptable opportunity, opportune confluence

and-tilón (II, c.d.) to accomodate o.s. to, (make o.s.) fit to, conform to, adapt to, adjust to

galón (II) to attain to, reach, arrive at, meet (up) with [lit., achieve juncture with] [Pftv.]
ga-galón See ga-ga=tilón

timbrja Variant of timbrjan, q.v.
*timr (n.a.) building timber, construction lumber (in timreins, timbrjan, q.v.) (S 17, 38, 74)

timreins (f.i./b.) building, edifice; [fig.] edification

timrja (m.n.) carpenter, woodworker; builder, house constructor

timrjan [Also timbrjan] (l) to build up, construct; [fig.] to be constructive (of), influence constructively, edify

ana-timrjan (l) to build upon, construct upon

gal-timrjan (l) to build up, construct [Pftv.]. (Opposed to ga-tairan [q.v.] tear down Mk 15,29)

mıp-ga-timrjan (l) to build together, construct as a constituent part (into of, of) [Pftv.]
tiuhân /tâu, taùhun; tâuhans/ (2) to lead, guide, conduct; make follow, have in train, draw (along), pull; convey, bring (along), take (along)
aftiuhân [As tiuhân] (2) to draw off away, pull away

attiuhân [As tiuhân] (2) to conduct into (immediate) proximity (with), bring or take up (to a place), convey (to)

inn-at-tiuhân [As tiuhân] (2) to bring in to, conduct in thither, usher in

bi-tiuhân [As tiuhân] (2) to lead around; conduct a circuit in & around, traverse, move about through(out)

gaiuhân [As tiuhân] (2) to lead forth, conduct, draw [Pftv.]

mıp-ga-tiuhân [As tiuhân] (2) to lead away together, lead along, draw astray together [Pftv.]

us-tiuhân [As tiuhân] (2) to lead out, conduct out, lead forth, bring or take up, give out, yield up, render; put in finished condition, draw to completion, finish, complete, consummate, draw to a finish; come to an end; to produce, yield

Tôbeias [D. Tôbein] (Proper name; m.n.) Tobias (Neh 6, 17,17,19) [Gk. Tôbiás]

*ĝ=tôjis (Suffix; aj-az...) doer, worker (in full=tôjis, ubil=tôjis, q.v.)

Trakauniteis [G. -tidaus] (Place name; f.u. & irreg.) Trachonitis, a district south of Damascus, included in the tetrarchy governed by Philip, brother of Herod. (Lk 3,1) /Gk. Trakhonítis (= N.; G. Trakhonítidos, after which the Go. endg. =daus (in Lk 3,1) is patterned, thus forming the model for the treatment of Go. Tibáriasis*, q.v., in Jn 6,23.)

tráuâins (f.i.) trusting, trust, confidence, confidence

trauai [Pt. -tráuaida; Ptpc. -tráuails] (d) (III; to trust, have confidence (in), rely on, confide in; be confident of, be convinced of) [Orig. < strong verb class 76 (non-abl.), as báuan & b-náuan, q.v.]

g-árauâin [Pt. -tráuaida; Ptpc. -tráuails] (d) (III; to trust (in), have confidence (in); be confident of, be convinced of, be persuaded of; trust, put into the trust of [Pftv.]

Trâua* [D. Trâuadai] (i,j & irreg.) Troas, a seaport city in the northwest corner of Asia Minor, near the site of ancient Troy. (2 Cor 2,12; 2 Tim 4,13) [Gk. Tráoa (= N.); G. Trâôados; D. Trôâdi; A. Trôâda]

trausî [G. trausteis] (n.a.) covenant, pact (lit., a pledge of trust / broth / fidelity)

*trausîs (a.i.a) promising fidelity, pledging troth (in trauisi, q.v.) (S 33)

*trigan /*trag, *trégum; *trigans/ (5) to trouble, (ag)grieve (in trîgô, q.v.) (S 24) (ES 506; "Der Ansatz eines starken Verbs [*trigan]. . . ist nicht sehr sicher") (Ptpc. = *trugans (4))

triggwa (f.wô) a testamentary entrusting, bequest, testament, entrustment, bequeathal, legacy; [Religious terminology:] sô faînîjô triggwa the Old Testament; sô niujô triggwa the New Testament

triggwa (P. av.) confidently, trustingly

triggs (a.i.wa) [Act.] trusting, confident joinly in triggwaba, q.v.; faithful, loyal, true; [Pass.] trusted, trustworthy, reliable, dependable

trîgô (f.n.) grief, aggrieved state of mind, dolorousness, woefulness

ana-trimpan /-tramp, -trumpum; -trumps/ (3) to tread up close (on)to, step up close to, crowd (by stepping right next to)

triu [G. triwis] (n.wa.) wooden trunk, woody stem; vine; wooden cadel, club (Cf. weinqu= triu)

triweins (a.i.a) wooden, woody, of wood

trudan /trâb, trêdum; trudans/ (Orig. -unaccented-abl. grade Pr.; 4) to tread on, trample (FG 226)

gal-trudan [As trudan] (Orig. -unaccented-abl. grade Pr.; 4) to trample down, tread underfoot [Pftv.]

in-trusgjan [Pt. sg. *-trás, pl. *-trásugum; Ptpc. -trugans; Ro 11,24] & -trugibis (d) (Ro 11,17) [Irreg. 3; Orig.-unaccented (?)abl. grade j-Pr. 1; unattested Pt.; Ptpc. st. 3 & uk. 1]
to graft in, ingraft [Perhaps = intrus-secare; orig. Inwd from Latin *intrū-secāre to cut into (for grafting)] (Krause § 227, 2) (Streitberg I, 239, fnto to Ro 11.24) (Braune § 174 Ann. 3)

ufar-trusnjān (L) to scatter over, sprinkle over, strew over (Sk III c 9)

tuggl (n.a.) constellation, celestial body, star (FE 227f.)

tuggō (f.n.) tongue

tulîfōa (f.o.) firmness, stability, steadfastness, steadfastness, immovability, fixity; fastness, bastion, bulwark

tuljian (L) to make firm, confirm, arm; establish; fix (firmly)

gātuljian (L) to make firm, confirm, arm, reaffirm; establish; fix (firmly), set steadfastly

tulguś (aj.u.) firm, steadfast, immovable

tundnān (IV.) to catch fire, be (come) aflame, become aflame; [fig.] be (come) inflamed, be (come) incensed

in-tundnān (IV.) to be (come) consumed with flame, be (come) burnt up (Ptvt.)

tunhus (m.u.) tooth (Cf. aîhva-tundi (The original alternation in oblique cases between b and d became standardized in all cases to b in tunhus, to d in aîhva-tundi)

tuz= (Insep. prefix) difficult, troublesome, hard(l)y (Only in tuz=wērjan, q.v.) (GW) *tuz=wērēiās (aj.ia./ja.) [Act.] agreeing to with difficulty; [PAss.] hard to agree to, with, difficult of assent, agreeable to with difficulty (only in tuz= wērjan, q.v.) (S 75) (GW)
tuz=wērjan (L) to have difficulty

agreeing to, find it hard to agree (to, with), be (come) agreeing with difficulty (GW)

twa hunda [D. twam hundam Jn 6.7] (cpd. num.) two hundred (200) (Cf. twai & hund)

twai [m.; f. twōs; n. twa; m. & n. G. twa; twa=; G. twa=; nmA (p.); twa=; m. & f. twa=; nMA (p.) twa=; twa=; tr. twan=; twā] (Irreg.-incl. num.;) two (2); [Distributive phrase:] twan= hvan=uh two by two, in twos

twai tigius [D. twam tigum Lk 14.31] (cpd. num.) twenty (20) (lit., two tens) (Cf. twai & tigius)

twa=lib=wintrus (aj.u.) twelve winters old

twa=lib [N. also =lib; G. =libē; D. =libim & =lib; A. =lib & =lib/ (num. indecl. & i) twelve (12) (lit., two left (over ten)]

tweiflēins (f.i/o) a causing to doubt, alternative interpretation, contrary argumentation

tweifljan (L) to cause doubt (by giving a different interpretation), make doubtful, give a contrary explanation (Cf. tweifl/ (Sk VI b 11)

*tweifls (aj.a) doubtful, dubious [Orig. having a double meaning, ambiguous < two-fold] (i) tweifl, tweifljan, tweiflēins, q.v. (S 74)

tweifl (n.a.) doubt, dubiety [Orig., double meaning, ambiguity < twofoldness] (Probably neuter gender, cf. S 74, since derivation from an adjective is most probable)

tweihnai (Pl. aj.a) two in number, numbering two, dual

twis=stass [Also twi=] (f.i) factionism, sectarian divisiveness, party disunity (lit., a standing in twain; = Gk. dikho-stasia factiousness, lit., a standing in twain) (Cf. af=, us=stass/)

Twakekus [Also Twkkēkus; A. -ku/ (Proper name; m.u.) Tychikos (Eph 6.21; Col 4.7; 2 Thm 4.12) [Gk. Tukikhkos]

twōs pūsundjōs [N. also -djōs, Neh 7.17] (cpd. num.; id.) two thousand (2,000) (f.b. pūsundjōs Neh 7.19 was formerly mistakenly read as twa pūsundja and erroneously thought to be a (nominate feminine) dual form, or perhaps also a (nominate) neuter form.

The correct decipherment (by Braun) is -djōs.)

Twsra* [D. Twrai; A. Twra/ (Place name; f.o.) Tyre, an important seaport on the Phoenician coast, modern Sur in southern Lebanon. (Mk 3.8; Lk 10.13.14) [Gk. Tūros]

Twrus* [Gp. Twrē; Dp. Trwrim/ (Inhabitant designation;m.u./v.) Tyrian, inhabitant of Tyre. (Mt 11.22; Mk 7.24.31; Lk 6.17) [Gk. Tūros Tyre (The Gothic uses the inhabitant designation for the name of the city.)]

Daddaius [A. -daiu] (Proper name; m.u.) Thaddaues (Mk 3.18) [Gk. Thaddaios]

bād=ei (Rel. oj.) whither, (in)to where, (in)to which place (Phrase:) bās=hvad=uh bād=ei whithersoever, to wherever, (in)to whatever place

bāgkan [Also bākgk-; Pt. -bāhta; Ptpc. -bāhts] (Pr. I: Pt[pc]. athem. u.k.) to think, be in mind, think of, envision; [* sik, refl.] to present to one's mind, picture to o.s.

bi-bāgkan [Pt.-bāhta; Ptpc. -bāhts] (Pr. I; Pt[pc]. athem. u.k.) to think over, think about, meditate on

bāgks* Normalized, unattested form of bākks, q.v.

bāhains (f.i.) taciturnity, silence, muteness

bāhan (III) to be taciturn, be mute, keep quiet

gā-bāhan (III) to cease speaking, become taciturn, become mute, shut up (Ptvt.)

bāhō (f.n.) clay
respectively, through grammatical attraction.


gā-bāursnan (IV.) to become dry, dry up [Pfvt.]

bāurstei (fn.) thirst

bāurs (Fossilized athem. Ptpc.; aja.) (made) thirsty (in bāurstei, q.v.; cf. bāursjan) (S 47)

bāursjan (aj.w.) dry, desiccated, withered, dried up

bē (Orig. dem. pn., neuter Istr. sg.; proportional cj. c. Kmp.) by that much the, so much the, any the, the [. . . -er] (Only in: nī bē haldis not any the more certainly, not any the more [surely] Sk IV d 4 < orig.: not any the more incliningly]) (Cf. bi-bē, du-bē, jāl-bê)

bē-ei (Motive-introducing cj. c. Sj.; only after neg.) from the motive that, for the reason that

bēi (Rel. part. & hypotactic cj.) 1. [rel. part.] such as (may be that); that; 2. [hypotactic cj. (strengthened form of ei, q.v.);] that, this that, such that

bēihan (bāih, bāihum; bāihn; Ptpr. 3.) to make progress, wax, gain, thrive, make headway [Orig. Proto-Gmc. stem *bīnh-]

ga-bēihan [As bēihan] (1 [orig. 3]) to progress, attain growth, advance (to, du) [Pfvt.]

ufar-bēihan [As bēihan] (1 [orig. 3]) to surpass, develop beyond, exceed in growth, expand beyond

beih (n.a.) time, temporal dimension

beihvō (fm.n.) thunder

beins (Poss. a.), 2nd pers. sg.; st. aja.) thy, thine [Modern English: your; follows a noun when the latter is preceded by an article.]

bēwisa (Pluralantum; fossilized PIE Ptpc.Act.; n.a.) thralls, servitors, bondsmen

at-binsan [-bans, -bunsum; -binsans] (3.) to draw towards, pull (up) to

bīs mn.Gs. of sa, q.v.

bīs-hun (Au.; in particular, particularly, specifically, especially

bīs-hvad=uh (Au.; always followed by bād-ei or bēi, q.v.) whithersoever, wherever to, to whichever place

bīs-hvās=uh [nNAs. of bīs=uh, q.v.;] (Indef. pn.; always followed by bāt-ei or bēi, q.v.) whatever, whatsoever

bīs-hvās=uh [Pft. as hvās=uh, q.v.;] (Indef. pn.; always followed by ei, bēi, sā-ei, or n.) bāt-ei, q.v.;] whoever, whosoever; [Neuter: whatever, whatsoever

bīs-hvās=uh [Pft. as hvās=uh, q.v.;] (Indef. pn.; always followed by ei, bēi, sā-ei, or n.) bāt-ei, q.v.;] whoever, whosoever; [Neuter: whatever, whatsoever

bībi (n.i.a.) theft, thievish, stealing

bībō (Au.;) stealthily, secretly, clandestinely

būda (f.ó.) people, ethnic group, nation; [Pl. is usually:] gentiles, non-Jewish peoples, heathens

bīdān-gardī (f.i.o.) royal domain, realm, kingdom, royal palace, king’s court (FG 42)

bīdānōn (II;) to become (a) king, reign

mīb-bīdānōn (II; c.d.;) to be king together (with), reign with

bīdāns (m.a.;) king [lit., head of a.] bīda (q.v.); cf. also kind & kindins, *draudh & *draudhins/

bīdināssus (m.u.) governance, reigning(ing), kingship; kingdom (FG 42)

bīdīskō (Au.;) in the manner of the [non-Jewish] peoples. after
the manner of the Gentiles
biufs [G. biubis] (m.a.c.) thief
biu=magus [m.w.c.] servant boy
bius [G. biwis] (m.w.u.) thrall, bondsman, servant, servitor
*biutan */baut, *butum; *butans/ (2) to cause a sound by of blowing air, howl, blare (in buh-baur, q.v.) (S 19) (ES 516)

*biu [G. biubis] (n.a.) the good, something good; [Pl.] good things, goods; name of D-rune (> Salzburg-Vienna Alcuin MS thyn) (Cf. un=biu)
biueigs (aj.a.) good; [Act.] beneficial; [Pass.] laudable, praiseworthy, praised, blessed
biueins (f.i./6) benefaction, a conferring of good, good-doing, blessing, benefaction
biubi=qiss (f.i.) benefaction, blessing
biubian (l) to confer beneficence (on ±D or A, bess
gabiubian (l. c.a.) to confer (a) beneficence upon, bless [Pf.tu.]
ungibiubian (l) to confer a maleficence upon, curse, imprecate evil upon

*biubs [mG.s. *biubs] (aj.i) benevolent, benefactory, beneficial (in biu, biueigs, biubi=qiss, biubian, &c., q.v.) (S 56)
biub-spillôn See biu=spillôn
biwadn (n.w.u.) thralldom, bondage, servitude
anabiwan (III) to subjugate, enthrall, enslave, put in bondage [Pf.tu.]
gabiwan (III) to make subservient, enthrall, subject to thralldom [Pf.tu.]
biwi [G. biwius] (f.i./6) maidservant, handmaiden(s), servant girl
plahsian (l) to frighten, scare
ga-plahsnan (IV) to become (frightened, be(come) scared [Pf.tu.]

brasa=balpei (f.n.) raucous boldness, strident audacity, loud-mouthed arrogance (Sk V b 14)

breihan /braih, braiham;
brahains/ (1 [orig. 3]) to press, crowd, throng, press in on, cram [Orig. Proton-Gmc. stem *brinj-]

breihsl [Dp. breihslam *corrective conjecture for MS bleihslam 2 Cor 12,10B (us. bleihslam B)] (n.a.) constriction, pressured condition, condition of stress

breins* [m.; f. breis*; n. brija; m. & n. G (p). prie; f.G (p). unattested; mnfnD (p). prim (f. = unattested); m. & A (p). prin; nA (p.). brija/num.i.); three (3)

breis tigius* [G. prijê tigievê; A. prinis tigisn] (cpd. num.; m.u.) thirty (30) [lit., three tens] (Cf. breis* & tigius)
brija hunda [n=NAp.] (cpd. num.) three hundred (300) (Cf. breis* & hund)
bridja (ord. num., wk. aj.;) third (3rd)
bridjô (Fossilized nNAAs. wk.aj.; av.) for the third time

*briman [bramm, *brummum; *brumans/ (3) to thrum, strum, drum (in bramstei, q.v.) (S 47)
briskan /brask, bruskum;
bruskans/ (3) to thresh, thrash (grain)

gabriskan /As briskan/ (3) to thresh [Pf.tu.] (in ga=brask, q.v.) (S 22)
us-briutan */praut, *putum;
*brutans (2; c.d.) to harass, torment, plagued, wear down with vexation

brôbjian (I) to exercise, train, drill
us-brôbjian (I) to become practiced in, train thoroughly, drill to mastery, master by drill [Pf.tu.]
(Cf. us=brôjbeins)

brûts=fill (n.a.) leprosy [lit., distended skin]

brûts=fills (aj.a.) leprous, afflicted with leprosy
bu [G. buina; D. bu; A. buk/ (Pers. pn., 2nd pers. sg.) thou, [NE:] you (sg.)

bu=ei [D. bu=ei; A. buk=ei] (Rel. pn., 2nd pers. sg.) thou who, you who (sg.)

bugkian [Also bugk; Pt. bûhta; Pipc. bôhts; Pr. I; Ptpc. athem. wk.;] 1. [pers.] to have the impression (that/of [s.th. being s.th.]), suppose, opine, deem; to give an impression (that/of [being s.th./s.o.]), cause to opine, seem;
2. [impers., c. agent in D.] bugkei [bûhta] mis it seems [seemed] to me, me-thinks [mewithought]; bugkei [bûhta] im [Lewis, &c.] it seems [seemed] to them [to you, &c.], they [you, &c.] are under the impression [Orig., to make think]

bûhtus (m.wc.) [Act.] a causing to surmise or opine, a seeming, seemliness; [Pass.] impression-formation, surmise, as-sumption, supposition (GW)

buks A. of bu, q.v.
pulains (f.i.) toleration, forbearance, sufficiency; suffering (Cf. us=pulains)
pulan (III) to tolerate, put up with, suffer, bear

gakulan (III) to tolerate, put up with, suffer, stand, endure [Pf.tu.]

us-pulan (III) to tolerate, put up with, bear through, suffer
washed off, lave off, wash o.s. off [Pfvt.]
bi-bwahan [As bwahan] (6): to wash all around
us-bwahan [As bwahan] (6): to wash out, wash clean, cleanse by washing
bwahl (n. a.) a washing, laving
bwairhei (p. a.) wrathfulness, anger, ire, irateness, arousefulness [Orig. crosseness < crossedness]
bwairis (aj. a.) wrathful, angry, irate, aroused
bwastipa (f. a.) stability, security, establishedness
ga-bwastjan (I) to firm up, make firm and compact (as by ramming), make secure, solidify [Pfvt. (= a builder’s or engineer’s term, cf. FE 132 & 249)
bwmiāma (Gk. lnuω; m. n.) incense; incense-burning [< Gk. thūmiāma sacrificial incense]
fixed to the first word following bau or (q.v.) in the second half (exception: Jn 18, 34); 2. =u occurs in the first section of an incomplete disjunctive question only Jn 9, 2.] (Cf. also bau).
ubilaba (Av.) evilly; badly, wrongly; amiss; ill
ubils [Suppletive comparison: Kmp. wairisza (; Sup. wairisists* unattested)] (aj. a.) evil, bad, wrongful, corrupt, depraved; bad for the health, unhealthy; in bad health, ill, unwel, ailing; [Phrase:] ubil haban to be ill (Cf. wairs)
ubil=tōjis (aj. a.) evil-doing, criminal; [As substantive] malefactor, criminal
ubil=waūrdjan (I; c. D.;) to speak ill of, speak evil of [= Gk. kako-logē 1 speak evil of, lit., evil-bespeak]
ubil=waūrds (aj. a.) evil-tongued, maligning, evil-speaking [= Lat. male-dicus evil-speaking]
ubizwa (f. 0.) portico (under eaves), (roofed) colonnade, covered porch
uf [= uuh] ub=uh (Prep.) under, underneath, beneath [c. A., direction:] underneath, beneath, under; [c. D., rest.] 1. (spat.) under; 2. (temp.): under (s.o.), i.e., during the reign of 3. (fig.) subject to, under (a power, &c.) (Also used as prefix)
uf=alipes (aj. a.) under oath
ufar (Prep.) over, above; [c. A., direction:] 1. (spat.) over, over across, beyond; 2. (fig.) above, over and above; exceeding, in excess of; surpassing; superior to; [Phrase:] ufar pātei in excess of that which, beyond that which; [c. D., rest.] 1. (spat.) above, over; 2. (fig.) over, sovereign over (Also used as prefix)
ufarassjan (I) [intrans.] to be in superfluity, be in profusion; [trans.] to cause to be in superfluity, make profuse, produce a surfeit of
ufarassau (= adverbialized D. of ufarassus, q.v.) (Av.) over-sufficiently; superabundantly; surpassingly, superfluously; excessively; exceedingly
ufarassus (m. n.) exceedingness; over-sufficiency, superabundance; surpassingness, predominance; superiority
ufar=fūlai (f. n.) over-fullness, “superplentitude,” superabundance
ufar=fūls (aj. a.) overfull, filled to overflowing, “superfull”
ufar=gudja (m. n.) high priest (of the Sanhedrin), chief priest
ufar=hauseins (f. i. 0.) disobedience, disregard in heeding, in subordination [= Gk. para-kōé disobedience, lit. deviation from listening/hearing]
ufar=himina=kunds (aj. a.) born of heaven above, of heavenly origin, celestial, heavenly
ufar=jaina (Av.-prep. expression c. D.) beyond, over beyond, yon past [= Gk. huper-ēkeina beyond, lit., over yon]
ufar=maudei Former conjecture for N. of singly attested D. =maudein Sk VI a 12, whose N. is actually ufar=maudeins, q.v.
ufar=maudeins (f. i. 0.) forgetfulness, oblivion (Only D. =maudein attested Sk VI a 12; See S 46)
ufar=mēleins (f. i. 0.) superscription, epigraph, inscription [lit., a writing above/over]
ufar=meli (n.ia) caption, legend, label (on the cross or a coin) [lit., something written over]
ufaró 1. (Av.) on top, above, over; [fig.] in overlordship;
2. (Prep.) [c.Eng., direction] atop, above, on top of, over; [c.Eng., rest, & fig.] over, in supervision of, in charge of
ufar=rannais (f.ii.ö/a) (be)sprinkling, aspiration, sparging over [lit., a making run (down) over] (Sk III 15.10)
ufar=skafāts (f.ii.ö) (sacrificial) superstructure, altar [Orig. technical term in heathen worship, cf. FE 183]
ufar=svarā (m.n) perjurer, oath-breaker
uf=blōteins (D. uf=blōteinai 2 Cor 8.4A = former mistaken reading (by Upström) for MS us=blōteinai/See us=blōteins.
uf=haušeins (f.ii.ö) submissive listening, submissive heeding, submission, heed, obedience
uf=hnaiveins (f.ii.ö) submission, subordination [lit., a lowering submissively]
Uftat=hari (Ostrogothic proper name; m.ia.) Uftahari, a Gothic priest (= Visigothic Ufta=harjis Ost-Army, i.e., Provise Army, Thickset Battle-Troop) (Debt-settlement deed of Naples; accompanying Latin text has Optarit from the Ostrogothic doubtut Uftati=æfrid (= Visigothic Ufta=æfrisd/ Oft-Judge, Ost-Advocate.)
ufjö (f.n) superfluity, excess, superfluosity
uf=kuñbi (n.ia) (attained, thorough) knowledge, accurate understanding, knowledge gained from study of a thing)
uf=swalleins (f.ii.ö) a swelling up, swolenness, bloatedness

uftra (Av.) oft(en), frequently
uftró [Also ufttró] (Av.) very possibly, quite likely, indeed, in all probability
uf=swairā (f.aj.a) under (the marital charge of) a man, married = Gk. hup-andros under (the marital charge of) a man (Attested only uf=swaira qēns Ro 7.2, sometimes read as uf=swaira qēns)
ugkis [Also uggkis] (D. & A. [dual] of wit [q.v.]) us two, us both
=uh =h, fig. vow. (Paratactic, connective & contrastive enclitic cj.) and, also, too, likewise; thereupon, at the same time; subsequently; consequently, so then; When functioning purely as a connective, =uh links verbs together, but as a transitional particle it is also appended to pronouns and pronominal adjectives, to prepositions, adverbs, and occasionally to nouns. It is always suffixed to the first word (excepting i̯p & jah) of its clause (including Lk 15,26; Mk 8,1; & 1 Tm 6,8, in which cases it is used pleonastically with participial constructions), and appears: a. [between prefix and verb] =in=uh=sandideðum and sent on a mission Jn 7,32; uz=uh-hof and he lifted up Jn 11,41; 17,1; uz=uh-idldja and I went forth Jn 16,28; an=uh-kumbei and lie (ip) down to eat Lk 17,7; ub=uh-wōpida Lk 18,38; at=uh-gaf thereupon he gave unto Eph 4,8; ga=uh-mēlida and he wrote Lk 1,63; b. [between preposition and noun] and=uh=kanå last and pursuant to this track (of reasoning) Sk V a 23,24; fram=uh=banma and on account of this Jn 19,12; in=uh=jainamma mēla and in that period Mt 11,25; uz=uh=banma mēla subsequently, from this time Jn 6,66; &c.
Where =uh introduces final clauses, it is often intensifying: even more (so), all the more (so); — =uh used in conjunction with other particles: a.) =uh=ban (or =uh=ban) (cf. ban used between prefix and verb) at=uh=ban=gaf and then he gave (unto) Mk 14,44; diz=uh=ban=sat and thereupon beset Mk 16,8; at=ub=ban=gagand and then arrive 1 Cor 14,23; an=uh=ban=niuajib and ye should then renew Eph 4,23; uz=uh=ban=iddja and this time I went out Ga 2,2; bi=uh=ban-gitanda then, too, we are discovered 1 Cor 15,15; ga=uh=ban-tráua and furthermore I am confident 2 Tm 1,6; ga=uh=ban-mip=sandideðum and this time we are sending along together 2 Cor 8,18B (= ga=uh=ban-mip=ga=sandideðum A); b.) =ah and in conjunction, and thence, and in connection with this; c.) =ah allis so then by all means; d.) Following ip, =ah has the meaning thereupon, at the same time, and is prefixed to the following verb (or its prefix).
{In conjunction with jah/ =ah... =ah then so... and; jah... =uh used pleonastically/} =in=uh=kanå nun jah at=uh=gaf gibös mannam he captured and thereupon gave gifts to men Eph 4,8; [With swa/ swa=ah so also, so likewise, so too; In the Skeireins/ in=uh=banma and on this account, consequently, for

this reason Sk I d 9; II a 12-13, b 10,25; III d 10-11; IV a 19,20, b 15-16; VI c 8-9, d 1; (=uh= in two-part questions is contracted from =n=q.v. = uh=).
ůhtedun 3rd pers. pl. Pt. Id. of ōgan, q.v.; variant of (normally expected) ōhtedun.
ůhtiegi (Also uhtiegi) (Av.) at an opportune time, seasonably, on timely occasion [orig. < with appropriate early readiness, with enough earliness for preparations; cf. uhtiegi]
ůhtiegi (aj.a) with free time, having ample or appropriate time [orig. < with time to spare because very early in the morning; cf. uhtwōl] (Cf. un=ůhtiegi)
ůhtius (aj.a) timely, opportune, temporally convenient
ůhtwō (f.n) forestdawn, dawn twilight, dawn(ing). daybreak [< Proto-Gmc. *unhtwōn, in ablaut relation to PGmc-Go. nahts night, q.v.]
ulbandus (Anatolian inued; m.u.) camel (< Hittite ulubandaš elephant (= large beast of burden) < Hamitic elu elephant) (cf. Egyptian abu ivory, elephant)
un= (Inseparable privative prefix) un-, non-, a-
un=agands (Negatively prefixed, fossilized Prp. of PtPr. 6): Kmp.-iffx. only [spt. m.Ns]. uk. aj.: unearthing, unafraid (cf. ōgan) (ES 562)
un=agei (f.n) fearlessness, unfearfulness, unafraidness
*un=ags (aj.a) fearless (in un= agei, q.v.) (S 43)
un=airks (aj.a) impure, unguine, distorted, adulterated, corrupted
un=aiwisks (aj.a) undignified, irreprescible, unshameful

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un=ana=siuniba (Av.) invisibly, unseeably (Sk VIII 4) un=and-hullis (d) (Ptpc. 1; aj.a.) not uncovered, un unveiled (Sk VI b 19) un=and-sakans (Ptpc. 6; aj.a.) uncontroverted, undisputed (Sk VII c 1) un=and=sōks (aj.a.) incontrovertible, indisputable (Sk VII b 19) (S 87-88) un=at=gāths (aj.a.) inaccessible, unapproachable (Ptpc. 4; wk. iflx. only [xpt. mNs.], unbearing, non-bearing un=barnahs (aj.a.) childless, without children un=bairans (Ptpc. 4; aj.a.) unborn un=beistei (f.n.) unevolved, unfermented un=beistōpōs (d) (Ptpc. 1; aj.a.) unevolved, unfermented un=biarā (Attested only (n)Ny. biarā T 11,12, conjectured (by N. van Wijk & C.C. Uhlenbeck) to be faultily written form of un=hiurā). See un=hiuri. un=bi-lāistōpās (d) (Ptpc. 1; aj.a.) untraced, not tracked down, unexplored; [abstractive] untrackable, unexplorable, unfathomable un=bi=matins (n.a.) uncircumcision un=bi-maitans (Ptpc. 71; aj.a.) uncircumcised un=brōks (aj.a.) useless, useless, inutile un=and (Prep.) unto; i. [c.a.1] a. [spat. direction] all the way to, as far as to, up to, down to, unto; b.) [temp.] up to the limit of; until, till, up to the time of; up to the termination of (the time of), throughout (the duration of), as long as; [Phrase] un andi ultimately, at last, in the end; c.) [designating degree] to the point of, up to (as much as), even (unto); [In phrases:] un filu mais by so much more; un hvan filu mais by how much more; nii un di haitu iusīta is not is not by a whit better Ga 4,1; 2. [c. D.] in return for, in exchange for (Cf. also prefixal form unpa- "antipodal" in unja-p/-bluhan, q.v.) undar (Prep. c.a. [] direction) under, underneath undaristō* Conjecture for MS undarastō (i.e. undarastō) Eph 4,9A, wk. nAs. of undarists, q.v. undarists (Sup. aj.a.) undermost, lowest, nethermost *undar=leis (aj.ia) lowest down, lowest, at the bottom (in undar=leiga, q.v.) (S 15) undar=leiga (m.n.) lowest person, one lowest down, one at the bottom undarō (Fossilized av.; prep. c.d. [rest];) under, beneath undaurin=mats (m.i.) midday breakfast, noon meal (first meal of the day) un=divanei (f.n.) immortality, deathlessness un=fagr (aj.a.) in improper condition, unsuitable, unsuited un=fairina (wk.aj.) unimpeachable, blameless, beyond accusation, unassailable, unblamable, unblamely = [abstractively < Ptpc. unblamed] un=fair-lāistōpās (d) (Ptpc. 1; aj.a.) untraced, traced; [abstractive] untraceable, untrackable, untrackable, unavailable un=faurs (aj.i.) indiscreet, impudent, gossipy un=fair=weis (aj.a.) [Act.] unpremeditating; [Pass.] unpremeditated (Sk III b 23-24) un=frupjandās (Ptpc. 6; Kmp.-iflx. only [xpt. mNs.], wk. aj. unperceiving, uncomprehending, mindless un=frūdeī (f.n.) non-intelligence, lack of intelligence; nonsense un=frōpūs (m.Gs. frōpis) (aj.a.) unintelligent; nonsensical un=ga-fairinōdōs (Ptpc. III; Kmp.-iflx. only [xpt. mNs.], wk. aj. irreprehensible, unassailable, inculpable un=ga-fairinōpās (d) (Ptpc. 1; aj. a.) unimpeached, unassailed; [abstractive] unimpeachable, blameless; (Scribal misspelling un=ga-fairinōdōs f[Np.] 1 Tm 5, 7B [us. un=ga-fairinōdōs A]) un=ga-habands [+ sik] (Ptpc. III; Kmp.-iflx. only [xpt. mNs.], wk. aj. lacking self-control, incontinent un=ga=hōbains (f.i.) incontinency un=ga=hvarībs (aj.a) uncompliant, intractable, refractory, unamenable un=ga-kusan (Ptpc. 2; aj.a) having failed the test, tested to be unsuccessful, unsuccessful in test, "test-unpassed," "un-test-passed," unqualified un=ga=laubēins (f.i.0) disbelief, unbelief, faithlessness, non-compliance, disobedience, ignoring (of instructions) un=ga-laubjandās (Ptpc. III; Kmp.-iflx. only [xpt. mNs.], wk.aj.) unbelieving; uncompliant, disobedient un=ga=laufs (m.Gs. laubis; Scribal misspelling un=ga=labam- ma (n.De.) Ro 9,21) (aj.a.) valuable, cheap un=ga=rahdnotei (f.n.) unrighteousness, iniquity, injustice un=ga=sāvans (Ptpc. 5; aj.a.) unseen; [abstractive] invisible un=ga=stōpās [m.Ga. =stōpis] (aj.a.) not standing steady, unstable, unestablished (cf. ga=staps) un=ga=tass (aj.a.) disordered, disorderly, disarrayed un=ga=tassabā (Av.) in a disorderly manner, unruly; irregularly, disorganized, in disarray un=ga-tēwīps (d) (Ptpc. 1; aj.a.) disarranged, disarrayed, disordered, disorganized un=ga-wagīps (d) (Ptpc. 1; aj.a.) unmoved, unshaken; [abstractive] immovable, unshakable un=habands (Ptpc. III; Kmp.-iflx. only [xpt. mNs.], wk.aj.) not having, non-possessing un=hai (n.i.) unhealthiness, ailing, unwell, not in health un=handu=waūrhtsē (Atthem. Ptpc. [of Pr. I]; aj.a) non-hand-wrought, non-handmade, not made by hands [Gk. a-kheiros-poiotes non-hand-made] un=handar=weis (aj.a.) unhypocritical, undeceitful, unpretending, unexpected un=hiurī (c.i.aj./aj.) unadorned, bestial, animalistic (in un=hiuri, q.v.) (S 33) un=hiuri* [Only] (n)Ny. un=hiura, conjecture (by N. van Wijk & C.C. Uhlenbeck) for MS unhiurja Τ T 11,12 (n.i.) (wild) beast, brute un=hranei (f.n.i) uncleanliness un=hranīpa (f.0) uncleanliness, impurity un=hrains (aj.i) unclean; [fig.] ungrammatical, impure, un-
fined, unpolished (of speech), not eloquent (FE 208)

un=hnulp (m.n.) (male) demon, devil, evil spirit [orig., unpropitious spirit]

un=hnulbô (f.n.) (female) demon, she-devil, evil spirit

un=hnulagals (a) (male) non-agreeing to truce-marking sacrificial offerings, unpropitiating, irreconcilable, implacable [= Gk. à-spondos non-trivial-sacrifice-making, irreconcilable, to spéndô offer a libation – Go. hunst, q.v.] (FE 164)

un=hnwpm (Prp. IV; Kmp.-iflx. only [xpt. m.Ns.], wu.aj.:] not becoming extinguished, quenchless, undying; [abstractive] inextinguishable, unquenchable

un=hnvila (w.aj:) unpausing, unintermittent, without pause

un=knjra (w.aj:) uncaring, careless, negligent (about, + G.)

un=knrêins (f./o.) unburden-someness

unknja (Lat. Inwad; m.n.) a Roman "inch"-plot, i.e., a land area 2,400 square feet / 213 square meters in size, which was a twelfth (Lat. uncia = 1/12) of a jugerum, the area (240 x 120 ft.) ploughable by a yoke of oxen in one day, about a quarter hectare or 28,000 sq. ft./2,600 sq. m. (Land-sale deed of Arezzo)

un=knwmp (Prp. PTP Pr. 3; Kmp.-iflx. only [xpt. m.Ns.], wu.aj.:] unknowing, ignorant

un=knbs (m.Gs. =knb) (Prp. 3; aj.a:) unknown

un=knô (m.i.a:) impecuniousness, indigence, propertylessness, poverty

un=lêps [m.Gs. =lêdis] (aj.a:) impecunious, propertyless, poor

un=luufs [m.Gs. =lubis] (aj.a:) unloved, not beloved

un=luigãps [â] (Prp. III; aj.a:) unmarried, unwed

un=luigãns (Prp. 2; Kmp.-iflx. only [xpt. m.Ns.], wu.aj.:] unlying, unfulfilling, not telling lies

un=luts (aj.a:) undeceitful, un- fraudulent, unfeigned

un=lustus (m.u:) listlessness, in- appetence, apathy, disinclination

un=machtês [aj.a:] [Act.] powerless; incapacitated, infractor, incapable; [Pass.:] impossible

un=mahts (f.i.) incapableness; incapacity, infirmity, weakness, strengthlessness

un=mnâma=riggws* [Attested only m.ª =riggwa] 2 Tm 3,3A (B), conjectured (by Regan) to be scribal error for =triggwa/

See un=mnâma=triggws*

un=mnâma=triggws* [m.ª =triggwa] conjecture by B.T. Regan for MS unmanarriggwa 2 Tm 3,3B (unmanarigw Áj) (aj.a:) faithless to men, treacherous, uncivilized, barbarous, untamed, untamable [lit., un-man=true, unfaithful to humankind] (GW)

un=manus (aj.u:) unprepared, not ready

un=mild(eis) (aj.i.a./j.j.) uncharitable, unkind, uncompassionate

un=nuts (aj.i.) uselessly, unavailingly

un=qênis (âl] (Prp. I; aj.a:) unwed, unmarried

un=qêps [m.Gs. =qêpis] (aj.i.) inexpressable, unutterable, inef- fable

un=riurei (f.n.) imperishableness, incorruption, non-disintegration

un=riureis (aj.i.a./j.j.) imperishable, incorruptible, non-disintegrating

un=rôjands (Prp. I; Kmp.-iflx. only [xpt. m.Ns.], wu.aj.:] un-speaking, speechless

uns [Also unsis] D. & A. [pl.] of weis, q.v.

un=sahtâba* [Bernhardt's conjecture for MS un=sahbá 1 Tm 3,16] (Au.) indisputably, incontrovertibly

un=sahbá (Attested only 1 Tm 3,16) Conjectured by E. Bern- hardt to be un=sahbaba, q.v.

un=sahvânds (Prp. 5; Kmp.-iflx. only [xpt. m.Ns.], wu.aj.:] unseeing, non-seeing

un=saltans (Prp. 7; aj.a:) unsalted

unsar (Pass. aj., 1st pers. pl.; st.aj.:] our

un=sele (f.n.) unkindness, malevolence, malice

un=sês (aj.i.) unkind, malevolent, malicious

un=sibjis (aj.i.a.) outlaw, outlawed; excommunicated (< orig. unre- lated, unaffiliated with a clan) (Feist 523b)

un=skaus [m.Gs. =skawsis] (aj.i.a:) unobfuscated, unobscured, unblurred, undimmed (GW)

un=sutî (n.ia:) for un=sûtî (n.ia:) ungentle situation, unmildness, unmitigated turbulence, untranquility

un=sweibâns (Prp. I; Kmp.-iflx. only [xpt. m.Ns.], wu.aj.:] unceasing, ceaseless, incessant

un=swefêri (f.n.) dishonor, infamy, disgrace

un=sweôrôpa (f.o.) dishonoredness, dishonor, disgrace

un=sweôrs (aj.a) unhonored; dishonored; ignoble, undignified

un=swi=knbs (m.Gs. =knb) (aj.a:) unknown, not well-

recognized, not well known

un=tals [m.Gs. =talis] (aj.a:) uneducated, untrained, undisciplined; [abstractive] ineducable, indocile

untê (Paratactic & hypotactic cf.; paralleling, inferential, & causal) 1. [temp.]: a. [c.Id. Pr.]:] until the end of the period in which, before the end of the time when, while; up until, until the time that, until such time as; [c.Id. Pr.]:] until the moment when; b. [c.Opt. Pr.]:] until such time as... shall, prior to such time as... shall; 2. [causally, midway between parataxis and hypotaxis; always found in first position]: on account of the fact that, for, by reason of the fact that, since; [Phrase]: untê raihtis on account of the known fact that, since it is a true fact that

un=tîla=malsks (aj.a) unfittingly precipitate, un suitably foolhardy, inappropriately brash [Orig., malsks =softheaded]

un=triggws (aj.a:) untrustworthy, unreliable (Pass. abstractive sense only)

unbâ- (Verbal prefix:) "antipodal-

ly," in an opposite direction (only in unbâ-pluahan, q.v.)

(Cf. also und)

un=þôda (f.o.) a non-people, non-
nation

un=þôb (n.a) non-good, evil, bad-
ness

un=bwahans (Prp. 6; aj.a:) un- washed

un=uf-brikâns (Prp. 4; Kmp.-iflx. only [xpt. m.Ns.], wu.aj. c.D.:] non-frespising, unsprin- ning, unscorning, unrebuffing (FE 154)

un=úhteigô (Avu.) at an inoppo
tune time, unseasonably, on an untimely occasion
un=us-lais'ps (l) (Ptpc. I; aj.a:) uninstructed, uneducated
un=us-spillöps (l) (Ptpc. II; aj.a:) [Abstractive] inexpressible, unexplainable, non-describable (FE 251)
un=wäh's (aj.a:) uncrooked, un-bent; [fig.]: undeviating, undevi-ous, undevious, undivergent
un=wair'saba (Avu.) unworthyly, in an unworthy manner, un-becoming
un=wan메이 (f.n.) spotlessness, flawlessness, stainlessness
un=wan'hui (aj.a:) spotless, flaw-less, unstaunched
un=waır'swö (f.n.): non-working woman, unoccupied woman, indolent woman
un=weis (aj.a:) uninformed, in-cognizable, ignorant
un=wen'igö (Avu.) unexpectedly, unanticipatedly, unawares, by surprise
un=wеre'i (f.n.) disagreeability (GW)
*un=wеre(i)eis (aj.ia.:ja:) disagreeable; disagreeing (in un= wеre'i, un=wеr'jan, q.v.) (GW) (S 48)
un=wеr'jan (l) to disagree, refuse to agree; be disagreeable (GW)
un=wiss* [nDs. un=wissama" = Streitberg's conjecture for MS un=wissama (scribal error) 1 Cor 9,26A; cf: Streitberg I, 483] (aj.a:) uncertain, unsure (Only 1 Cor 9,26A)
un=wita (m.nz) unknown person, ignorant person; ignoramus; nonsensical person
un=witands (Prpc. PtPr. I; Kmp. -iflux. only [xpt. mNs.], wk. aj.a:) unkowning, ignorant
un=wi'ti (n,ja:) ignorance, unknow-
ingness; unintelligence, nonsensicalness, senselessness
un=wunands (Prpc. III; Kmp. -iflux. only [xpt. mNs.], wk.aj.a:) discontent, unhappy, ill at ease [lit., not being accustomed, not being acclimated]
ur- [ur-] Rotational variant of prep. us & prefix us- & (us=), q.v.
ur=rist's (f.i.:i) an arising, rising up
ur=ru'gks (aj.a:) expelled, outcast, excommunicated, ostracized [lit., directed out] (GW)
#1. ur=runs (m.i.:i) egress(iion), emergence; solar egress, sunrise, sunup; runoff, sewer, latrine, toilet
#2. ur=runs (f.i.:i) exodus, departure (Cf. ga=runs) (FG 44)
ûrus* (m.w.) urus, urous, name of United European bison; name of U-rune (> Salz burg-Vienna Al cuin MS uraz)
us [Also oz= (uz-) when prefixed to ð, ð, or ð; sometimes ur= (ur-) before a word beginning with st; ur= (ur-) before r, even in prepositional function: cf. ur-riqiza out of darkness 2 Cor 4,6AB) (Prpc. c.d.) [spat.: designating origination in a partitive relationship]: out of, from, away from, forth from; of; [temp.:] from the time of, since, from... on; [modally] out of; proceeding from, of; starting with, from; motivated by; in consequence of; by means of; utilizing; [In phrases:] us dauphain (up) from the dead; us barniskja from childhood; us bårugum from the cities; us ga=barþai by consequence of birth; us wistai in accordance with nature; ût us out from; us leika þamma anamma of the one body 1
Cor 12,12; us liutein by means of deception Lk 20,20; us lustum out of volition, out of one's own desire, out of voluntariness Phm 14; [As prefix, also] (formerly, but) no longer, ex.; out of the state of; through-out, thoroughly, utterly; to/in the utmost (From these meanings proceeds also the perfection connotation frequently encountered in verbs prefixed with us-.) [Corresponding adverb = ût, q.v.]
*us=bal'pe Former, improbable conjecture for us=bal'beins, q.v.
us=bal'beins (f.i.:i) insolence, arrogance (Attested only (f)Ns. =bal'beins 1 Tm 6,5AB [not plural!] (S 43);)
us=beinsfei (f.n.) long-abiding, patience, a waiting out
us=beinsgeigs (aj.a:) long-abiding, patient
us=beinsfs (f.i.:i) expectation, a waiting; long-abiding, patience
us=blöteins (f.i.:i) prayer, (worshipful) supplication, adjuration, imploring
*us=blöteins Conjectured N. for singly attested (f)Ds. us= blöteinaï 2 Cor= 8,4B (us. =blöteinaïA); see us=blöteins.
us=daudei (f.n.) vigor, energy
us=daudö (Avu.) vigorously, energetically
us=dauðs [mGs. =dauðs; Kmp. =dauðoža] (aj.a:) vigorous, energetic [lit., no longer inert]
us=drusts (f.i.:i) potheaded area, uneven area [lit., area of drop-outs or out-falls]
us=fairina (wok,aj.) outside of culpability, beyond reproach (Cf. un=fairina)
us=farbö (f.n.) emergency egress, emergency evacuation [= pro-
 baby technical term of seaman-ship, cf. FE 167] (S 35)
us=fêl/f (n.a:) interment, burial
us=filma (wok. aj.) shaken, struck, amazed, bewildered
us=filmei (f.n.) amazement, un-nervedness, bewilderment
*us=flaugjan Only m.Np. Ptpc. -gâdai Eph 4,14, [of a supposed If. *us=flaugjan, allegedly (L) to throw about, as a causative to (a non-attested) *flu-gan (2) to fly, mistaken conjecture (By Uppström) for correctly deciphered (by Braun) us=walugidai. See us=walug-
jan.
us=fodeins (f.i.:i) nourishment, food, nutriment
us=fuleins (f.i.:i) fulfillment, completion [lit., a filling out, a filling to the utmost]
us=grudja (wok. aj.) "exempt," ex-avied, exhausted of desire, no longer avid, out of desire [lit., ex-hungry; to grêdus, q.v.] (GW)
us=haista (wok. aj.) impoverished, depleted by demands, financially exhausted by claims (Akin to us=haitan & haitan, q.v.)
us=kijanata (Attested only Lk 8, 6) Irreg. nNs.Ptpc. to keinan, q.v.
us=kuñbs [mGs. -kunbis] (Ptpc. PtPr. 3; aj.a:) recognized, well-known; manifested; [Abstractive] recognizable
us=lauseins (f.i.:i) release, liberation, freeing
us=lçia (wok. aj.) paralytic, of disabled limb [lit., ex-limbed]
*us=lukns Attested only m.Ap. uslukns= Mh 1,10, emended by E. Bernhardt into us- lukanans opened up, m.Ap. of us-lukans. Ptpc. of us-lukan, q.v.
us=luk (n.a.) an opening (up)
us=luneins (f.i./o:) redemption, a
ransoming free (Sh I a 21)
us=méf (n.a.) behavior, conduct, mode of life; way of life, culture; cultural community, polity, society [lit., a measuring out of actions with relationship to the socio-moral context]
us=qiss (f.i.) an exposing announcement, incriminating divulgence, incriminating disclosure, public crimination [lit., a speaking out against, publicly] (Cf. us-qifjan)
us=sateins (f.i./o:) semination, seeding, sowing; engendering, begetting (PE 225)
us=sindō (Av.:) particularly, especially; in particular [lit., outside of the wayfare, the way of the way, off the beaten track] (Cf. sinps)
us=skawai Superfluous conjecture for un=skawi / Th 5,8B, m.Np. of un=skaus, q.v.
us=stass (f.i.) a rising up, resurrection
us=stíreui (f.n.) libertinage, licentiousness, unbridledness, controllessness, dissoluteness [lit., out-of-control-ness]
us=stiribá (Av.:) unbridledly, uncontrolledly, profligately, dissolutely, out of control
us=talkneins (f.i./o:) a pointing out, marking out; showing; evincing; evidence, token, be-tokening
us=tauhíts (f.i.) completion, completeness, perfection, neatness; accomplishment, fulfillment, consummation; consummateness
us=próeins (f.i./o:) exercise, training, gymnastics
us=bulains (f.i.) endurance, enduring, patient bearing [up under]
us-waæsæns (Ptpc. 6, j-Pr.; aj.a:) grown up, adult
us=wahstíts (f.i.) growth, matura-
us=walteins (f.i./o:) capsizal, down-
throwing, overthrowing, overturning; collapse (ation)
us=wandí (f.i.) diversion, excursi-
us=wehns (aj.a:) right(eous), justified, uncorrect, possessing integrity [lit., having operated to utter perfection, having performed perfectly]

#1. us-wawírhts (Athem. Ptpc. [of Fr. wärh, & P.: athem. uk.]; aj.a:) right(eous), justified, uncorrect, possessing integrity [lit., a turning out away from]

#2. us=wawírhts (Also us=waúrtí (f.i.) righteousness, uprightness, rectitude, virtuousness
(1x Ns. us=waúrtí 2 Cor 9, 9B)

us=wáuirpa (f.o:) castoff, rejection;...[Gk. apo-bolé an off-casting, casting away, rejection]
us=wehns (aj.a:) outside (of) sanctity, profane, execrated [= Lat. ex-seccratus execrated < exfrom, out of + sacer holy]
us=wéna (uk. aj.): without hope, despairing, desponding
us=wiss (aj.a:) detached, disconnected (Cf. ga-widan) (PE 170)
us=wissí (n.ia:) rootlessness, disconnectedness, detachedness, lack of a bond
út (Av.:) [Usually after the verb] out, outside, forth, outwards; [Phrases] hiri út come out here! Jn 11,43; fút is frequently used as an adverbial reinforcement to a strictly prepositional or proclitic us (us=, us=) út out of, from, of [Corresponding preposition & proclitic = us (us=, us=), q.v.]
útara (Av.:) (on the) outside, Without, out
útana (Av.:) (on the) outside, outwardly, on the exterior; [c.G.:] outside of, out of
útarí (Av.:) from without, from outside; [c.G.:] from outside of
uz=etá (m.n.) manger, feed trough [lit., receptacle (for cattle) to eat out of] uz=u, uz=uh See us & =u & =uh.
wait (Interjection; c.D.) : woed
wáian /waíwô, waíwôum;
wáians/ (76 [abl.]) : to blow, stream or rush in the air current
bi-wai̱ban (I) : to wrap around, envelop, wind round about
wái=ðético (m.n.) : evil-doer, malefactor, robber, bandit, felon
[wit., woé-doer]
*wái=ðético [Gk. *wáei̱das] (f.i.) : evil deed, crime, felony [in wái=ðético, q.v.] (S 17)
and-wai̱han [-wah, -wêhum;
-wai̱hans/ (5)) : to war against, wage war against, battle against [Attested only wkh. n.As.
Prpc. and-wai̱hanô] (Akin to I. weihan & and-weihan, q.v.)
waíhjô (f.n.) : quarrel, wrangling, contention
walhsta (m.n.) : corner
walhsta=stains (m.a.) : cornerstone, quoin
waíht (n.kns) : quantifiable entity, (single) unit [Only Sh II d 14-16: twôs...wai̱hts (Ap.) two objects]; a wit, aught, (any) thing [Only as part of the following negational phrase] ni...wai̱ht not a wit, aught, not, not...anything, not a single thing, nothing (at all); [ni wai̱hts nothing is partitive Genitive]
waíhts (f.i) : thing, anything, something, entity, wit, sake, objective
waíla (Au.) : well, rightly; very well, then), well enough; [In phrases introducing subordinate clause of purpose] ei waíla in order that well, in order that perchance; Marginal gloss to ei hvai̱wa in order that somehow 1 Cor 9,22
wái=ðético [G] =didéais] (f.i) : benefit, benefaction [= Gk. eu-ergesia well-doing, benefit] wái=ðético (f.n.) : good reputation, good repute [= Gk. eu-
-pheîmia good-fame, good repute] [Cf. wai̱ja=mérei]
waí=ðético=ðins (f.i. ðins) : good tidings, good news-spreading, evangelizing [From waíla-
mérján, q.v.]
waí=ðético=mérján, q.v.)
waí=ðético=mérján=ðins (aj.ia.) : well-reputed, of good report [= Gk. eu-
-pheîmos good-spoken]
waíla=qiss (f.i.) : benediction, blessing; benefaction, donation [= Gk. eu-logia good speaking; euology; benediction; benediction, gift]
wái=ðético=wizns (f.i) : good nutrient, good fare, fine sustenance [= perhaps Gk. eu-zôía well-
living; civil well-being; means of subsistence] [Cf. #3, wisan, anda=wizns, ga-
wizneiga"
waínaḥs (aj.aj.) : woeful, lamentable, miserable, wretched [Cf. wai̱]
waí=nei (Introductory interjection) : how pitiful that not, if only, would that [lit., woe, that not]
*wai̱nôn (II) : to (be) wail, lament [in waínaḥs, q.v.] (S 55)
faúr-wai̱pahán (I) : to place wrapping around the front of, bandage up the front of, bind up the front of
waíps (m.a.) : wreath, garland, crown, headband [lit., wrapping for the head]
wair (m.a.) : (mature) man, adult male (FG 29)
wair=leîkô (Au.) : in a manly way, manlike
waírdus (m.w.) : host, provider of lodgings
waírû (f.n.) : lip [Belongs, as all other Gothic -1 diminutives, to the n-declension, cf. barnîlô
(n.), magula (m.), mawîlô (f.), whose genders are derived from those of the main stems, respectively.] (Attested only
f. p. waírîlô Mkk 7,6; 1 Cor 14,21)
wairpan /warp, wairûm;
waírpan/ (3; c.lstr.D.: to throw, cast (at, ana)
af-wairpan [As wairpan] (3; c.lstr.D.: to throw off, cast aside, pelt to death (eg., with stones)
at-wairpan [As wairpan] (3; c.D.rei & A.pers.) : to make arrive at by throwing, make reach by throwing, hurl into the location of, cast within reach of, pitch forth at (FG 154f.)
fra-wairpan [As wairpan] (3): to throw away, discard, jettison, cast off
ga-wairpan [As wairpan] (3) : to throw down, cast, throw, dash, toss [Pftw.]
inn-wairpan [As wairpan] (3): to throw in, cast in
us-wairpan [As wairpan] (3) : to throw out, cast out, eject, expel; reject; cast off, doff, throw off
waírs [Suppletive Kmp. of ubîls, q.v.] (Au.) : worse; [Only in phrase] waírs
habah be in worse health, be more ill Mk 5,26
waírs [Suppletive Kmp. of ubîls, q.v.] (Kmp.-fix. aj.)
waírô (n.a.) : price, monetary equivalent, worth, conversion value (S 32) (Scardigli 285)
waírs [As wairpan] (3) : to come to be; to come to pass, come about, happen; come into existence, arise, originate; be born; [As ingressive auxiliary, c. aj.] become, turn (into), start to be, get (to be); [As passive auxiliary, c. Ptv.] be [+ English past participle], get [+ English past participle]; [As Ptv. future of the copulative] will be, will get to be [Pftw.]
frâ-wairpan [As wairpan] (3) : to degenerate, become corrupt
waírûpida (f.5) : worthiness, qualifiedness, qualification, fittingness [lit., convertibility (of value) attained by merit]
gi-ga-wairpahán See ga-ga=
waírpan
gi-ga-wairpahán; See ga-ga=
waírpan
waírûpón (II) : to price, set a price on, establish the monetary value of
=waírûpâ [m.Gs. =waírûpâ] (Aj. suffix; aj.aj.) (towards (in ana=waírûpâ, and=waírûpâ, jaînd=waírûpâ, wîpra=waírûpâ, & fram=waírûpâ, &. v.C. also
swulta=waírûpâ)
waírûpâ [m.Gs. waírûpâ (aj.aj.) : worth, worthy, qualified, of appropriate fitness
wait 1st & 3rd pers. sg. Pr. Id. of wîtan, q.v.
wait=ei (Au.) : conceivably, plausibly, perchance [lit., (no one) knows whether, could anyone know whether?] (Cf. wîtan & ei)
waípah (m.n.) : hunter, huntsman (Found in 1665 in the inscription of Brunshausen [near Gandersheim, Germany], in a monastery founded in 785 A.D. from Fulda. The inscriptions are on several plaster frag-
ments bearing the title "[litteratur] a runic" Runic Writing; the Germanic lettering (except for the Anglo-Saxon þ) is biblical Gothic, although in the style of the Carolingian uncials of around A.D. 800. Only line 4, waiþia, is clearly legible. Most of the inscriptions are Latin, apparently schoolboys' schoolwork exercises. Very possibly the Gothic word is from the passage about Esau the hunter in Genesis 25:27; According to W. Krause [§ 21], the inscriptions probably date from soon after A.D. 822, to judge from the paleographical and historical evidence.)

waja=mērei (f.n.) bad reputation, bad repute (2 Cor 6:8); evil speech, blasphemy (Jn 10:33). This latter meaning is due to confusion with the i-stem waja=mēreins, q.v.) ½ Gh. dus-phēmia ill fame, ill repute, bad talk/

waja=mēreins (f.i;ð) (act of) blaspheming, abusive speech, desecrating speech, sacrilegious speech ½ Gh. blas-phēmia abusive speech, sacrilegious speech, blasphemy/

*waja=mēreis (aj;i:a) speaking abusive, defaming, speaking ill of (in waja=mērei, q.v.) (S 46)

wakan (III.) to wake, be awake; keep awake, (keep) watch, keep vigil; be watchful, be vigilant [Them. vul. = PIE ½, cf. Latin vegère to stir up, excite to rapid motion; i.e., not st. vb. class 6;]

pairh-wakan [Also pairh-] (III.) to stay awake throughout, keep vigil all throughout/

us-wakan (I) to (make) wake up, (arouse, awake [trans.] ga-waknan (IV.) to become awake, awaken, wake up [intrans.][Pftr.]
waldan /wi:waldn*, wi:waldn*; waldan*] (73 [non-abl.]) to wield power (over), have dominion over, control, govern, rule (As haldan, ga-staldan, & falfan; Doubtful is Krause's [§ 214a.1 & § 235, III, Anm.2] conjecture of athem, wk. *wulspa, *wulþðum for the Pt. merely on account of ON wuk. Pt. oila (< Proto-Norse *wolþþ); OE weildan, Pt. wéold, OS (gi-)waldan, Pt. (gi-)weld, OHG waltan, Pt. wialt all point to retention of the PIE dh-determinative in all tense forms.) (FG 132)

ga-waldan [As waldan] (73 [non-abl.]; c.D.) to wield domination over, exercise command over, exert lordship over [Pftr.]
walufni (n.i.a) power, authority, dominion, control, potency
walisa (wk. aj.i) chosen, espoused, beloved [lit., (selected)] (used only in expressions of address)
waljain (I) to choose, elect

ga-waljain (I) to choose, select [Pftr.]

waltjain (I) to roll, tumble, capsise, turn over

us-waljain (I) to overturn, capsize, overthrow; [fig.] subvert

us-walugian (I) to make swirl around, (make) turn around, (make) whirl about, make go around [Attested only mNp. Ptpc. of gaidai Eph 4:14, Braun's reading, where us-flaugaidai (supposedly made to fly about) had formerly been read by Upströmm.]

walus (m.w.) staff, walking stick

walwisón (II.) to roll around on the ground, wallow, flounder around

af-walwjan (I) to (make) roll away, remove by rolling

at-walwjan (I) to (make) roll up (to, du), move to by rolling (to, at)

faïr-walwjan (I; c.lstr.D.;) to (make) roll up before, move in front of by rolling

wamba (f.6) viscera, internal abdominal organs; womb, uterus

wamm (n.a) spot, flaw, stain

ana-wammjan (I) to furnish with a flaw, mar, stain

*wammns (aj;i:a) spotted, flawed, stained (in ga-wammns, un=wammns, ana-wammjan, q.v.) (S 75)

wan (n.a) deficiency, want, lack

*wandan (III.) to diminish, lessen (in wanains, q.v.) (S 30)

wanains (f.i) diminishing, diminution, lessening

wandjan (I) to (make) turn, turn around [lit., to make rotate] (Kaus. to bi-wandan, &c., q.v.)

af-wandjan (I) to (make) turn away from, turn aside, turn away from [trans.]

at-wandjan (I) to make arrive (at) by turning, (make) turn (forth) to

bi-wandjan (I) to detour around, avoid, circumvent, shun

ga-wandjan (I; [trans.]) to (make) turn around, (make) turn back, (make) return (to, du); [intrans.] to turn, turn back, return, revert; become converted, convert (to, du); [r, sik, ref.]] to turn towards (wards); turn back, revert (to, du) [Pftr.]

in-wandjan (I) to twist into something else, pervert, subvert, distort. (Akin to in-winds, in=windiþa, q.v.)

us-wandjan (I) [intrans.] to turn (out) away (to, du), become diverted (to, du); [r, sis, D. ref.]] to turn out of the way (of, D), turn away from (D.)

wandus (m.w.) rod, stick, cane (used in punishment by beating)

wannassus (m.w.) missingness, lack(ingness), want(ingness), shortage (S 53)

wans (aj;i:a) missing, lacking, wanting; diminished, less; null, void; [c. Gp. or Ds.] diminished by, less, minus

warai mNp. of wars, q.v.

wardja (m.n) guard (Cf. daïrâ=warda, daïra=wardâ, & daïra=wards)

fra-wandjan (I) to cause to degenerate, make degenerate, corrupt (Kaus. to fra-waiþjan, q.v.)

warei (f.n) wariness, guarded alertness, wiliness (Cf. wars/ wargîa (f.6) condemnation, condemnedness, damnation

ga-wargjan (I) to condemn, damn, pronounce judgement against [Pftr.]

*wargns (m.a) outlaw, banished criminal (in launawargs, wargîa, q.v.) (S 51)

warjan (I) [C.A. rei.] to prevent, thwart, forbid; [C.D. pers.] hinder, restrain; [C.A. pers.] prevent, stop, block (This stem war- etymologically different from stem of wars warly, q.v.)

warmjan (I) to warm, make warm; [fig.] keep warm, cherish, treat warmly

*warns (aj;i:a) warn (in warmjan, q.v.) (S 75)

wars (aj;i:a) wary, (on the alert), on (one's) guard (Attested only mNp. warai 1 Th 5,6) (FE 132)
wasjjan (I:) [trans.:] to clothe, make clad, put clothing on (s.o.); [intrans.:] to be clothed, be dressed, wear [c. Istr.D. of thing worn]

and-wasjjan (I:) to undress, undress, divest (of, Istr.D.)

gan-wasjjan (I:) [trans.:] to clothe, make clad (with, Istr.D.); [*'sik, ref.,*] to dress o.s., clothe o.s.; [intrans.:] to don, put on [c. Istr.D. of thing to be worn] [Pfrt.]

wasti (f.ô): garment, article of clothing; [Pl.:] garments, clothing, apparel, clothes

watô [= N. & A.; G. watins; D. watin; Dp. watnam; (n.r/n.)] water

waûrd (n.a.) word (Cf. Ga= baurbi=waûrd & lausa=, liuqna=, & ubîl=waûrd)

waûrðahs (a.a:) logical, rational, of reasoning [= Gk. logikós logical, lit. wordish (< logos word), i.e., orig. pertaining to the rules of verbal expression, grammatically valid, syntactically correct] (Sk IV c 14)

waûrðajuka (f.ô): argument about words, logosmaticy [= Gk. logo-makhia logosmaticy, lit., word-fight]

and-waûrðjan See and-waûrd-jan

flu-waûrðjan See flu= waûrðjan

ubîl-waûrðjan See ubîl= waûrðjan

waûrðjan [Pt. waûrða; Ptpc. waûrðas] (Pr. I; Pt(pc). athem. wk.) [trans., c.A.:] to effect, effectuate, work, bring about, produce, be productive of; perform, engage in, discharge, execute; [intrans.:] to operate, be at work, be productive, be effective

fair-waûrðjan [Pt. -waûrða; Ptpc. -waûrðas] (Pr. I; Pt(pc). athem. wk.) to earn, secure, gain, acquire

fra-waûrðjan [Pt. -waûrða; Ptpc. -waûrðas] Pr. I; Pt(pc). athem. wk.) to sin, commit error, transgress, commit a transgression (against, du or wîpra)

gan-waûrðjan [Pt. -waûrða; Ptpc. -waûrðas] (Pr. I; Pt(pc). athem. wk.) to be operative in the utmost, operate to perfection, be efficacious in the utmost

waûrðms (m.a:) serpent, snake [a-stem classification validated by appearance of Ap. waûrðmans Mk 16:18 on the last page of the CA gospels, found in the Speyer Cathedral in October, 1970 by Dr. Franz Hoffner]

waûrðstw (n.wa:) work, activity, deed; task; (method of) operation, working

waûrðstwa (m.n.) worker, workman, laborer

waûrðstwe (f.n:) performance, practice, execution

waûrðstwejs (a.a:) operative, functioning, operational; productive, effectual

waûrðstwja (m.n.) worker, workman, laborer in agriculture

waûrðts [Scribal error D]

waûrðtai for waûrðtai Ro 11, 17A, & erroneous N. form waûrðts instead of correct A. form waûrðt Ro 11, 18A] (f.i.) root [Often in the plural when used in a literal, physical sense; on the other hand, the singular is frequently employed where the sense is figurative and abstract.]

wëgdivision [D. wëga; Np. wëgôs; Dp. wëgôm] (m.a/i:) wave motion, undulation; [Pl.:] waves

*weih (n.a:) sanctuary, holy place, temple (in weihâ, q.v.) (S 17)

weihâ (m.n:) priest, sacerdotal official

weihaba (Au:) hollowed, with sanctity, sacerdotal, in a holy manner

#1. weihan (waih, waihum; waihans) (I:) to battle, combat, engage in combat (with, against, du)

and-weihan [As #1. weihan (I:) to oppose with battle, fight in opposition to (Attested only 1s.Pt.Id. and-waih as marginal gloss to faijâda [Pt. of fijan, q.v.] (I) hated Ro 9,13, an alteration "suggested to avoid the imputation of hatred to the deity" [FE 233]. (Cf. also verb doublet and-waihâ)]

#2. weihan (III:) to hallow, make holy, sanctify

ga-weihan (III:) to hallow, make holy, sanctify [Pfrt.]

weih=halilas (a.a:) sacerdotal, sacred and inviolable (Latin sacro-sanctus secured with religious sanction against outrage, sacerdotal, inviolable (Attested only on the ring of Pietroanna; the inscription is: gutaniwihalilag, better analyzed as Gutani o. wi=halilag, i.e., Gutane ô[bal] weih= halilag, lit., "The Goths' inheritance sacrosanct," "The sacerdotal inheritance of the Goths.")]

weihîpa (f.ô) holiness, sanctity, sanctification

weihn= [IV:] to be(hence) hallowed, become holy, be(hence) sanctified

#1. weih (a.a:) holy, hallowed, sanctified

#2. weih (Also weihâ; G. weihis) (n.a:) rural hamlet; country precinct; rural area

wein (Lat. inud; n.a:) wine (< Lat. vinum wine)

weina=basi (n.â:) wine-berry, grape

weina=gârs (m.i:) vineyard

*weinâgs (= Schubert's conjecture for MS weinânas Tt 1,7 & Tm 3,3A; I Tm 3,3B has weinn. ,s, with the third and second last letters illegible) (a.a:) addicted to wine, drunkard(ly) (The form weinânas [q.v.] is unusual, hence Schubert's conjecture.) (S 54)

weina=tains (m.a:) vine-branch, grapevine-branch

weina=triu (G. =trîwis) (n.â:) grapevin stem, grapevine

weina=drugîja (m.i:) wine-drinker, wine addict

weinânas (= mNs; occurs thus Tt 1,7 & I Tm 3,3A; I Tm 3,3B only wein. ,s is legible, the third and second last letters being illegible) (a.a:) addicted to wine, drunkard(ly) (The form of this word, if faithfully preserved in the MS, is abnormal; hence Schubert's conjecture weinânas [q.v.] as the original form.) (S 54)

*weinuls Uppatrim's conjecture for weinânas, q.v. (Improvable because the ending -uls occurs elsewhere only after verbal stems.)

weipan (waip, wipum; wipans) (I:) to wreak, enwrap, crown with wreathing
weis [G. unsara; D. uns, unsis;
A. uns, unsis/ (Pers.pn., 1st
pers. sg.: we) our[s], us],
=weis* (A. ending; a.) informed,
educed, wise (in fulla=,
hindar=, un=faur=, un=weis,
qu. v.) (R)
fulla-weisjan See fulla=weisjan
gafulla-weisjan See ga-fulla=
weisjan
gaweisjan (II; c.g.): to go to see,
come to see, visit, make a
visitation) to [Phtm.]
fair=weitan */-wait, *-wittum;
*-witanis (I:) to stare at, view
attentively, look engrossedly
at, gaze inquisitively at (in
fair=weitl, q.u.) (S 75)
fraweitan [As *fair=weitan] (I:)
to avenge, wreak vengeance
(upon, ana), see to retribution
(against, ana)
*id=weitan [As *fair=weitan] (I:)
to regard with rejection, look
at repudiatingly, view as worthy
of rebuff (in id=weit [whence
id=weitjan], q.u.) (S 22)
in=weitan [As *fair=weitan] (I:)
to do obeisance to, pay homage
to, pay respect to, salute
fair=weitan Jan fair=weitjan
id=weitjan See id=weitjan
weitwodei (f.n.) testimony, at-
testation; testifying [Semanti-
cally confused with the i-stem
verbal derivative weitwodeins,
q.u.; cf. Krause §140.3.]
weitwodeins (f.i.o) (act of) test-
ying, attesting, witness-bearing
[Semantically confused with the
in-stem abstract noun
weitwodei, q.u.; cf. Krause
§140.3.] (Sk VI c 16)
weitwodi (n.i.a) testimonial, de-
positional attestation (Attested
only Np. weitwodi 2 Tm 2:2;
The Gothic translator under-
stood the witnesses to include
the OT Scriptures, cf. the inter-
polation following weitwodi: waardgacis.)
weitwodi (f.o) (substance of)
testimony, attestation, witness
weitwodjan (I:) to bear witness,
testify, attest
milweitwodjan (I; c.d.:) to bear
witnes together with, testify
together with, attest together
with
weitwobs [A. weitwod; Np.
weitwodei; Gr. wittwode/,
m.kns] witness, testifier, eye-
witness (Feist 560b)
wenjan (I:) to hope (in, du), hope
for (+ A.), look for; await,
expect, anticipate; be in anticipa-
tion
faura-wenjan (I:) to hope before-
hand (in, c.d.)
aga-wenjan (I:) to "ween," suppose,
surmise, expect [Phtm.]
wens (f.i.o) hope, expectation, hope-
ful anticipation
wepn (n.a) weapon, combat im-
plement
Werika* [As. Weriken] (Proper
name; m.n) Werika, name of a
Church elder (or presbyter f
NE priest), an early title of a
member of the priesthood) hav-
ing the title Father (Go.-Lat.
papa/ in the Gothic nation
(Gut=pindu). (Gothic Calendal,
October 29) [lit. Little
Agreeable One; cf. *weris* (Cf.
also Kettel, VI, presubertos,
E.; Sparkidi 281)
*weris (aj.i.a:aj.): Aj.: agree-
ing (with or to); [Pass.:]
agreed (with or to); [Abstractive:
agreeable (with or to) (in
alla=werei, taz=werejan, un=
werei, &un=werejan, q.u.) (GW)
taz=werejan See taz=berejan
un-werejan See un=werejan
ga-widan /waib, -wedum;
-widans/ (5.) to conjoin, unite, bind
together
in-widan [As ga-widan] (5.)
to reject the connection with,
deny the relatedness of, repu-
date, disown [lit., negate the
attachment to/w] widuwarina (ukaj:) orphaned,
fatherless, lit., one of a widow,
widow-parented, i.e., having
only a widow as a parent
widuwö (f.n.) widow
wigadeinom (f.n[ft]) way-thistle,
road-ramble = Gk. tribolos
(< treis 3 + belos dart, arrow>
three-pronged thistle, caitrop,
missunderstood as tribo-lois,
as if derived from tribos beaten
track, road, highway (< tribo
to rub, wear)] (Attested only
in Dp. wigadeinom M 7, 16)
wigan [Attested only Da. wiga-]
na Lk 14,31] (n.,[a]:) armed
conflict, war (Lk 14,31, du
wiga’/na, may be wiga/na,
i.e., wiganna, or it may be
simply wiga/na, i.e., wigana;
the photographic evidence from
Uppala is uncertain. Streitberg
interpolates an i thus: du wagon <i/na to fight
man, as appropriate to the
"intonation" [cf. Streitberg I,
141, ftnt], but this is most im-
possible since the Gk. is eis
pólemon (in]to war, with
on, not a verb.)
gaga-wigan [wa-og, -weisum;
-wigans] (5) to shake together,
shake into dense compact-
ness [trans.,] [Phtm.]
wign E. Bernhardt's conjecture for
wigan, q.v.
wigs (m.a) way, road
wi=hailag Analyzed form of
wihailag, part of the inscrip-
tion on the Pietrossa ring,
answering to Biblical Gothic
weih=hailags, q.v.
wiko (f.n.) week, workweek; week's
tour of duty, week-long (work)
shift
wilja (m.n) will; willingness;
will, desire; intention, aim
(Fe 213, 182)
wilja-halbei (f.n.) partisan in-
clination, partisan bias
*wilja=halbies (m.gis, =halbei/ab-
trary, willful (in wilja=halbei,
q.u.) (S 45)
wiljan [Pr.Id. sg. 1 wiljau, 2
wileis, 3 wilja: dual=1 wiliewa,
2 wileis; 3 wileina; pl. 1
wilema, 2 wileip, 3 wileina;
Pt. wilda; [No Ppjc.] (Pr.
irreg-athem. [as st. vb. Pt. Sj.]
Pt. athem. uk:) to will, be
willing, wish; wish for, want,
desire
Wilja-rcenas [G. =redis, Attested
only Ns. Wilja=riph & Latin
signature Uuilia=rit Land-
Sale Deed of Naples] (Proper
name; m.a) Wilred, a notary
and cleric (Go. bókeiris, q.v.)
who signed the Debt-Settle-
ment Deed of Naples. [lit.
Willing Counsel] (The form
Wilja=riph is most likely Ostro-
gothic.)
*wiljan */waib, *wiltum;
*wultans/ (3) to roll, tumble,
roll over (in waltjan, us-
waltjan, q.u.) (S 79)
wilperis (aj.i.a) wild, undomesticat-
ated
wilwa (m.n) robber, strong-arm
bandit
wilwan /walw, wulwum;
wulwans/ (3) to plunder,
despoil by force, rob, seize by
violence
dis-wilwan [As wilwan] (3) to
plunder utterly, pillage, violent-
ly dispossess of everything
fra-wilwan [As wilwan] (3) to
grab away, snatch up, seize, wrest away.

bi-windan [-wand, -wundum; -wundans] (3:) to wind (a-) round, wrap around, swaddle.

du-ga-windan [+ sik; As bi-windan] (3; c.D.) to involve (o.s., sik; in, + D.), get (O.s. = sik) wound up (in, + D.) enwrap (o.s., sik; in, + D.).

us-windan [As bi-windan] (3:) to untertwine, weave, braid, plait.

winds (m.v.) wind, air current.

winja (f.) pasture, grazing meadow; name of W-rune (Salzburg-Vienna Alcuni MS uinnie).

winna (f.) passion, libido, a sexual aching.

winnan [wann, wunnun; wunnans] (3:) to suffer, undergo suffering, endure (the) travail of (inflicted by, fram + D.), be agonized (by, fram + D.).

gag-winnan [As winnan] (3:) to suffer, undergo the travail of [Pftv.]

winnō (f.) passion, carnal drive, sensual craving, libidinous affection.

wintrus (m.v.) winter, wintertime; [In the reckoning of age of life and time spans] year [Cf. twa=libwintrus.]

winji=skaǔro (f.) winnowing-shovel, winnowing-fork, winnowing-impeller, winnowing-fan [lit., wind-shovel, wind-thruster].

dis-winbjan (f.) to scatter completely away (as) by winnowing, dissipate to the winds (S 76.

*winbeis (aq.ia:) of the wind, wind, blowing in winb= skaǔro, dis-winbjan, q.v.

faŭra-wisan [As #1. wisan] (If. 5; Pr. athem. irreg.; Pt. 5; No Ptpc.) to be present, be in evidence (Only 2 Cor 8,11 faŭra-ist = v.g. promptus est is (put) forward (for view or use), i.e., is available; cf. FE 180, & W.H. Bennett, Sk, pp. 183f).

mib-wisan [As #1. wisan] (If. 5; Pr. athem. irreg.; Pt. 5; No Ptpc.) to be together with, be present together with.

uwar-wisan [As #1. wisan] (If. 5; Pr. athem. irreg.; Pt. 5; No Ptpc.) to be above, be over; [c.A.] be superior to.

* winpeis (aq.ia:) of the wind, wind, blowing in winb= skaǔro, dis-winbjan, q.v.

fra-win [As #.#. wisan] (If. 5; Pr. alternating between: [a] Pr. athem. irreg., & [b] Pr. 5; Pt. 5; No Ptpc.) to persevere, continue on, remain constant, keep on, persist.

* wiss (aq.ia:) [Act.:] knowing, having knowledge (of); [Pass.:] known (for), certain, sure (Act. in mib=wissel, q.v.; Pass. in un=wiss, q.v.; Akin to =1. witan, q.v.) (R)

wists (f.) essence, natural make-up, inherent nature, being.
wit [G. ukara*; D. uggis ( & uggkis); A. uggis ( & uggkis)] (Pers. pn., 1st pers. dual) we two, the both of us, the two of us

#1. witan /wait, witum; wiesen, wissédum; (Np. Ptc.) (Pt. Pr. 1:) to know (as a fact), have knowledge of [orig., I have witnessed (and therefore have eyewitness knowledge of) < I have seen (with my own eyes)] (FG 58; ES 533.f.)

mib-witan /-s/ As #1. witan/ (Pt. Pr. 1; c.d. refl.): to have on one’s conscience, be (morally) conscious of [Attested only Pr. Id. 18. mis. . mih-wait 1 Cor 4,4] [= Gk. heautoj sun-eidénai to be (morally) conscious of, have on one’s conscience, lit., know together with o.s., i.e. know (of) in relationship to o.s.] (GW)

#2. witan (III; c.d.) to watch, watch over, keep watch over; observe, give attention to; be observant of, give observance to

*at-witan (III) to observe, be on the lookout (in at-witains, q.v.) (S 29)

wítoda /fastais (m.i:a) legist, a jurisprudent, knower of the law [lit., one who holds the law fast]

*wítoda = fastais (a.i:ac) secure in jurisprudence, law-knowing [lit., holding the law fast] (in wítoda = fastais, q.v.) (S 13)

wítoda /laisarcis (m.i:a) law teacher, legal exegete

wítoda /laus (a.i:ac) lawless, outside (the) law

wítódeigó (A.v.:j) legally, lawfully, legitimately

wítóp [G. witódís (n.a:ia) law [orig., that which is to be observed, seen to]

wítubni (n.ia:) (factual) knowledge

wipón (II:) to shake, wag (the head, only)

wipra / (Prep. c.A.) toward, to, against, opposite, in opposition to, opposite to: 1. [spat:] opposite (to), toward, to; over against, facing, as-a-vis, in opposition to; 2. [fig.] towards, to; opposed to, against; in opposition (to), in response (to), counteractively (to) [Also = verbal prefix]

wipra = wairps [m.Gs. = wairpis/ (a.i:ac) opposite, set opposite, facing

wiprus (m.u:) lamb, young male sheep [orig., yearling] (Sk 1 b 3)

wizón (II) to live, lead a life (S 86) (FE 209; FG 112)

wilaith (II) to look around searching, by, to look questingly

*wleitan / *wlaity, *wiltum; *witans (I:) to look, behold (in wilaith, wits, q.v.) (S 19, 86)

wítes (m.i:) visage, facial aspect, physiognomy, face, looks

wízian (I:) to smite the face of, castigate, cane, inflict physical chastisement on (S 76)

Wmainais [Also Hwmainais, q.v.] (Proper name; m.u:) Hymeneus (1 Tm 2,17B [: HwM- A] [Gk. Húménaios]

wókains (f.i:) wakefulness, staying awake, sleeplessness (S 28)

wókrs (m.u:) interest (on investment), additional increment (deriving from the growth of an investment) [lit., growth increment, increase in growth, cf. also wáhsitás & IEW 85]

wójpán (I:) to call (out), cry (out), sound out; [c.G./A.:] to call, address

at-wójpán (I:) to summon, call to o.s., call (to) either

uf-wójpán (I:) to call out, cry out, cry aloud, sound up [Also Pt. 3s. ub-uh-wópida and he cried aloud Lk 18,38]

wójeps (a.i:ac) pleasurable, pleasing, pleasant

wóps [m.Gs. wódsis] (a.i:ac) demoniacal, demonic, demonized, possessed

wraips (a.i:ac) curved, winding, twisting (of roads)

wraja (f.i:) persecution, punishing, pleasant

wraķja (f.i:) (instance of) persecution, persecutory pursuit

wraķjan (I:) to persecute, inflict persecution on

wraķs (m.a:) persecutor, punishing pursuer

wraitóds (m.u:) wayfaring, journeying, travel

wrațón (II) to journey, travel, make a trip

*wraitan / *wrait, *writum;

*writans (I:) to incise, score, carve in, engrave, inscribe, write in (writs, q.v.) (S 19)

wcrékei (f.n) persecutedness, (state of) persecution

*wréks (a.i:ac) persecuted, under persecution [in wcrékei, q.v.] (S 48)

wrébus* [= N. = Streitberg’s conjecture for CA wripus (i.e., wrípsis) Lk 8,33] (m.u:) herd, drove, band

*wriggn / *wragg, *wruggum;

*wruggans (3:) to wring, twist, wind (in wrrýggo, q.v.) (S 24)

wrikas / wrak, wrekum;

wrikas (5:) to persecute, inflict persecution on, wreak punishment on

fra-wrikas (As wrikas/ (5:) to persecute severely, oppress in-
tensely with persecution [Pftu.]

*ga-wrikas / As wrikas/ (5; c.A:) to wreak vengeance for, avenge, achieve retribution for [Pftu.]

*ga-wrisqas / -wraqs, -wrusqum; -wrusqans (3:) to reach maturity, ripen, mature [Pftu.]

writs (m.i:) written stroke, scratch of the pen

wripus Variant form of conjectured (by W. Streitberg) wrébus*; Only N. attested, CA wripus Lk 8,33; See wrébus*.

wroђjan (I:) to indict, accuse, bring charges against

fra-wroђjan (I:) to accuse maliciously, accuse maliciously, incriminate slanderously, bring defamatory charges against

wrohs (f.i:) accusation, charge, accusal

wruggó (f.n) snare, noose [lit., that which wrings] (GW)

wulan /wal, wêulum; wulans/ (Orig.-sanacconced-abl. grade Pr.; 4:) to well up, surge forth, effuse, boil (up and) over

wulfis [G. wulfis] (m.i:) wolf (Cf. also proper name Wulfila (m. n.) Wulfila, half-Greek, half-Gothic bishop (lived ca. AD. 311-383) responsible for the translation of the Greek kínê Bible into Gothic. (lit., “Little Wolf”)

wulla (f.i:) wool (Sk III c 8)

wullareis (m.i:) wool-bleacher, one who whitens wool (cloth-
ing)

wulbags (a.i:ac) glorious, splendid, resplendent

wulpr(eis)* [Attested only Kmp. mn.Pp. wk. wulprizans Mt 6,26] (a.i:ac/a:) meaningful, having import, significant; important (R)

wulbs (f.i:) meaning, signification, import; meaningfulness,
significance, importance; literal semantic equivalent of a word or phrase in a different language (entered in the margin of a lost Gothic biblical text to show by contrast why that text itself, at that point, had a non-literal, idiomatic translation of the word or phrase. Such wul|p|res were labelled with a superscript .gr. or .la. according as they rendered the literal meanings (etymologiae) of Greek or of Latin original wordings., annotation conveying literal meaning, gloss (= Latin annotatio etymologiae) (Cf. the preface attached to the Codex Brixianus) (GW, & cf. FG 204ff.)
wulp|s (m.u.) glory, splendor, resplendence: magnificence, majesty (FG 109)
wulwa (f.ôô) robbery, forcible seizure
*wundô|n (II.) to wound (in wundufni, q.v.) (S 40)
g|a|wundô|n* [Attested only mNp. Prpc. ga-wondôndans (with -o- for -u-) Lk 20.12] (II.) to wound, inflict wounds upon wunds (a|j.a.) wounded, injured wundufni (f.iôô) wound (FG 181) wunns (f.i.) suffering, endurance of pain

Za|ba|ï|daiaus (G. -daiaus; A. -daiu/ (Proper name; m.u.) Zebedee, father of the apostles James and John (Mt 27,56; Mt 1,19.20: 3,17; 10,35; Lk 5, 10; [Gk. Zebedaios] Zakarias/ & Zax-; G. Zakari|ns & Zaxari|ns; A. Zakarian; V. Zakaria/ (Proper name; m.n.) Zechariah (Lk 1,5.12.13.21.40.59) [Gk. Zakharias/ Zakkaius/ & Zakk; V. Zakkaiu/ (Proper name; m.u.) Zacchaeus (Lk 19,2.5.8) [Gk.

Zakka|hos/ (See Zaxxaius) Zaúra|babil [G. -lis] (Proper name; m.a.) Zerubbabel (Lk 3, 27) [Gk. Zorobabel]
Zaxxaius/ & Zakk-; G. Zaxxaius/ (Proper name; m.u.) Zacc|ai (Neh 7,14) [Gk. Zakkha|os/ (See Zakkaius)
Zê|lotés* [A. -tên (after the Gk.)] (Proper name; m.irreg.; the Zealot (= political cognomen of the second apostle called Simon) (Lk 6,15) [Gk. Zê|lotés]
APPENDIX

English translations of the Greek and Latin sources on Wulfila and on the Gothic biblical translation which are printed in Wilhelm Streitberg’s edition of the Gothic Bible.
MAXIMIN'S DISSERTATION

Paragraph 42:

Now the letter [of Auxentius] makes clear that the above-mentioned bishops, with Bishop Wulfila, had proceeded to the east to the court of the emperor Theodosius.

THE LETTER OF AUXENTIUS

I. The Polemical and Doctrinal Section

[Wulfila was]

§ 43: ... a man of exceeding propriety, truly an avower of Christ, a teacher of piety and a preacher of the truth. He never hesitated to preach, distinctly enough and with extreme clarity, to the willing and the unwilling, the one, sole, true God, the Father of Christ, the secondary authority of Christ Himself; knowing that this sole true God is alone unbegotten, without beginning, without end, sempiternal; celestial, sublime, superior; the highest Author, loftier than all excellence, better than all good; unbounded, uncontaminate; invisible, immense; immortal, incorruptible; incomprehensible, incorporeal in substance; not composite; of one piece; immutable, undivided, unmoving; lacking nothing; inaccessible; unsundered; unbounded, ungoverned; uncreated, not made; existing perfect in oneness; incomparably greater and better than all things. When He was alone, He, not to the division or diminution of His own divinity, but for the manifestation of His own goodness and might, by His will and power alone, dispassionate did dispassionately, incorruptible did incorruptibly, unmoving did unmovingly create and beget, make and establish the only-begotten God.

§ 44: [Bishop Wulfila] never concealed that, according to the tradition and authority of the Divine Scriptures, this secondary God and Originator of all things was from the Father and after the Father and on account of the Father, and for the glory of the Father; but he always manifested, in accordance with the holy Gospel, both the great God and great Lord, and the great King and great Mystery, great Light. Lord, Provider and Lawgiver, Redeemer, Savior, Shepherd, the Author of all creation, just Judge of the living and the dead, holding His own God and Father as greater.

§ 45: Because he despised and trampled under foot the odious and execrable, depraved and perverse profession of the Homoeans as a diabolical invention and a doctrine of demons. And he himself knew and passed on to us that, if the unerring power of the only-begotten God is honorably preached, and rightfully and faithfully believed by us Christians to have easily created all things celestial and terrestrial, invisible and visible, why should not the dispassionate power of God the Father be believed to have made His own and only Son for Himself?
§ 46: But he lamented and shunned the error and impiety of the Homoiou-
sians; after having been himself carefully instructed from the Divine Scriptures
and diligently fortified in many councils of the holy bishops. And he made
plain through his preachings and tracts, that there was a difference of
divinity of the Father and the Son, of the unbegotten God and the only-
begotten God, and that the Father was in fact the Creator of the Creator, that
the Son, however, was the Creator of all creation; and that the Father was
the God of the Lord, whereas the Son is the God of creation as a whole.

§ 47: Wherefore he tore down the sect of the Homoiouans because he believed
the Persons not mixed up together and congealed, but discrete and distinct.

§ 48: He put to rout, moreover, Homoiouanism, because he championed not
the comparable things, but the differing conceptions. And he habitually said
that the Son was similar to His Father, not in accordance with the fraudulent
Macedonian depravity and perversity, contrary to the Scriptures, but rather
according to the Divine Scriptures and traditions.

§ 49: By his preaching and expounding, he asserted that all heresies were not
Christians but anti-Christians, not pious but impious, not religious but irreligious,
ot God-fearing but reckless, not in hope but without hope, not worshipers of
God but devoid of God, not teachers but seducers, not preachers but sinners,
whichever they be Matheans, or Marcionites, or Montanists, or Paulinians, or
Sabellians, or Antipatrists, or Photinius, or Novatians, or Donatists, or
Homoiouans, or Homoiouans, or Macedonians. But as the emulator of the Apostles
and the imitator of martyrs, as the effective enemy of the heretics, he repelled
their depraved doctrine and edified the people of God, and put to flight baneful
wolves and dogs, evil workers, and as a good shepherd, he saved the flock of
Christ from harm through His grace, with all prudence and diligence.

§ 50: But he also assented to the fact that the Holy Spirit was neither Father
nor Son, but made by the Father through the Son before all things; that He
was neither first nor second, but made by the First through the Second to
stand beneath in the third gradation; that He was neither unbegotten nor
begotten, but created by the Unbegotten through the Begotten in third
gradation, according to the preaching of the Gospel and the apostolic tradition,
when Saint John says [Jn 1:3]: “All things were made through Him, and
without Him was not even one thing”; and when blessed Paul asserts
1 Cor 8:6: “There is only one God, the Father from Whom are all things,
and one Lord, Jesus Christ, through Whom are all things.”

§ 51: Whereas the one God stands unbegotten in independent existence, and
the one Lord stands beneath as the only-begotten God, the Holy
Spirit, the Advocate, can be called neither God nor Lord, but has received
from God through the Lord that He might have being; neither Author nor
Creator, but Illuminator and Sanctifier, Teacher and Educator, Helper and
Petitioner, Intercessor and Preceptor and Instructor, the Minister of
Christ and Distributor of grace, the Pledge of the inheritance in Whom we have
been marked for the day of redemption, without Whom no one can say “Jesus is
Lord,” since the Apostle [Paul; 1 Cor 12:3] says: “No one can say ‘Jesus is
Lord,’ except in the Holy Spirit,” and Christ teaches [Jn 14:6]: “I am the way,
and the truth, and the life. No one comes to the Father but through Me.”

§ 52: Therefore they are Christians who adore Christ in the Spirit and
truth, . . . and who give thanks to God the Father through Christ with love.

§ 53: In setting forth these and similar things, flourishing gloriously in the
episcopacy for forty years, he preached by apostolic grace in the Greek, Latin,
and Gothic tongue unceasingly in the one and only Church of Christ, for one
only is the Church of the living God, the pillar and mainstay of truth. And he
asserted and gave witness that one is the flock of Christ, our Lord and God, one
worship and one edifice; one virgin and one bride; one house, one temple,
one assembly of Christians; that in truth all other assembly places are not
churches of God, but synagogues of Satan.

§ 54: And let the reader understand that he said all these things in accordance
with the Divine Scriptures, and that we transcribed his words. He also left
behind after himself, to his eternal memory and reward, numerous tracts and
many interpretations in those same three tongues, for benefit and for
edification, to those who are willing.

II. Wulfila’s Life and Works

§ 55: A man whom I am not inadequate to praise as much as he deserves, and yet
I do not dare to keep entirely silent; to whom I, more than all others, am
indebted, he labored for me so much and more; who, in my early youth, received
me from my parents as a pupil, and taught me the Sacred Writ and revealed
the truth to me, and through the mercy of God and the grace of Christ educated me
both physically and spiritually in the faith as his own son.

§ 56: By the providence of God and the mercy of Christ, this man, at age thirty,
was ordained from lector to bishop, for the salvation of many among the nation
of the Goths, so that he might be not only an heir of God and co-heir of Christ,
but also, through the grace of Christ, an imitator of Christ and His saints in this
matter. Thus, just as holy David was constituted king and prophet at the age of
thirty, that he might rule and teach the people of God and the sons of Israel, so
likewise that blessed man was also made manifest as a prophet and ordained
a priest of Christ, that he might rule and reform, and teach and edify the nation
of the Goths; through his ministry, with God willing and Christ helping, this
was accomplished admirably. And as in Egypt Joseph was made manifest at age
thirty . . . .

§ 57: And just as our Lord and God Jesus Christ, the Son of God, at thirty
years of age according to the flesh, began, having been appointed and baptized,
to preach the Gospel and nurture the souls of men, so also this holy man, at
the instruction and directive of Christ Himself, reformed, according to the
criteria of the Gospels and the Apostles and the Prophets, the nation of the
Goths, which was living indifferently in hunger and in need of preaching, and
he taught them how to live, and showed Christians how to be truly Christians,
and multiplied them.

§ 58: Whereat, also, out of the envy and activity of the Enemy a persecution
of the Christians was at that time stirred up with tyrannous terror among
the barbarians by an irreverent and sacrilegious judge of the Goths. So that
Satan, who desired to do evil, unwillingly did good, so that those whom he
desired to make apostates and deserters became, with Christ helping and
defending, martyrs and confessors, so that the persecutor was confounded, and those who were suffering persecution were crowned; so that he who had been attempting to conquer, blushed, conquered by them, and those who had been put to the test rejoiced as victors.

§69: Whereat, also, after the glorious martyrdom of many servants and handmaids of Christ, with the persecution itself threatening fiercely ahead, having completed only seven years in the episcopate, the above-said most holy man, blessed Wulfila, was driven from barbarian territory with a large multitude of professing Christians; he was received with honor on the soil of the Roman Empire by the then ruler Constantius,19 of blessed memory, so that, as God liberated His people from the power and violence of Pharaoh and the Egyptians through Moses, and made them cross through the sea and provided for them to serve Him, so also, through the oft-mentioned one, did God liberate the confessors of His own, only-begotten, holy Son from the land of the barbarian and make them cross the Danube to serve Him in the mountains in imitation of the saints.

§60: Living with his people on the soil of the Roman Empire (apart from those seven years) for thirty-three years, he preached the truth, so that in this too, he was an imitator of the holy ancients,20 which filled up the space and time of forty years when, having accomplished many [things, and seventy years of age, the man passed]21 from life.

Wulfila's Death

§61: In conformity with an imperial summons, after a completed forty years [in the bishopric], he hastened to the city of Constantinople, to the debate to be held against the pernicious heretics. And going in the name of the Lord our God, he worked zealously lest they destroy and turn into collaborating witnesses the churches of Christ entrusted to him by Christ; but by the time he entered the above-said city, the impious had changed their minds about the holding of the council, lest they, more pitiable than wretched, be revealed as condemned by their own testimony and worthy of eternal punishment; he suddenly became sick, and in that infirmity was taken up like the prophet Elisha.

§62: It is now proper to consider the merit of this man who, under the leadership of the Lord, went to this Constantinople—nay, actually Christiano[le [at the time of his funeral]—that he, holy and sinless priest of Christ, might be honored by holy men and fellow priests, a worthy honored worthily by worthies, honored wondrously and gloriously for his merits amid such a great multitude of Christians.22

III. Wulfila's Deathbed Testament of Faith

Even in his passing, up to the very moment of death, through his testament, he left his creed, written down, to the people entrusted to him, saying thus:

§63: I, Wulfila, bishop and professing Christian, have always believed thus, and in this sole and true faith make the passage to my Lord:

... that there is one God, the Father; Who alone is unbegotten and invisible, and in His only begotten Son, our Lord and God, the Artisan and Maker of all creation, not having His own like; wherefore there is one God of all, the Father, Who is also God of our God; and one Holy Spirit, the Illuminating and Sanctifying Power... (as Christ states to His Apostles after the resurrection: “Behold, I send forth upon you the promise of my Father. But wait here in the city of Jerusalem, until you are clothed with power from on high” [Lk 24:49]. And also: “You shall receive power when the Holy Spirit comes upon you” [Acts 1:8]).

... who is neither God nor Lord, but the faithful minister of Christ, nor equal, but subject and obedient to the Son in all things; and the Son is subject and obedient, and in all things [subservient] to [His] God and Father, as God begot all things through Christ and ordered them in the Holy Spirit.23

—END OF THE LETTER OF AUXENTIUS—

EDITORIAL SUPPLEMENT TO AUXENTIUS' ACCOUNT OF THE EVENTS SURROUNDING THE DEATH OF WULFILA (As added by the original compiler of Maximin's Dissertation)

§64: And there follows again:

Which . . . le(a)n. . . . was . . . emulat. . . . . . . . . . . . . . . . . . . . . . . . of the servants of God, our holy bishops . . . . to see (/decide?); that not only did they arrive from Illyricum in the western parts, expecting that a council would be held—that they might make publicly known the synodal acts made up by those heretics, and also which profession [of faith] came forth from those men, to which they were supposed to answer peaceably . . . . . . . . . . . . . . . . . . . [having] been read aloud—but also they proceeded to the east requesting the same [council].

§65: However, what is recited by Bishop Auxentius about “changing their minds about the holding of the council lest they, more pitiable than wretched, be revealed as heretics condemned by their own testimony and worthy of being punished with eternal punishment”—it is necessary that we discuss this very thing.

* * *

§71: Now it is time to reply to that which was said above about holy Wulfila who, having just entered the city of Constantinople, died, the impious having changed their minds about the holding of the council lest they, more pitiable than wretched, be revealed, as even we very frequently heard from our [churchly] fathers, servants of Christ living in the above-mentioned city.

§72: Here is the reason why, there too, they changed their minds about the council promised by the Emperor Theodosius [in the East], which the Emperor Gratian24 had already forbidden25 [in the West]: writings of the bishops
arrived, specifically of Ambrose and others, who had sat in council at Aquileia... [messages by which they transmitted those synodal acts which they themselves had made up out of their own free will, saying, as the letters given to the emperor Gratian say: insomuch as they had been circumvented, by means of the imperial power they denied them the power of the priesthood and in their place they substituted others who were to be ordained, and demanded that the churches likewise be taken away from them.]

§ 73: And this was done, so that the emperor Theodosius, too, enacted a law throughout the world which agreed with the decrees of Gratian.

CONCLUDING RECAPITULATION APPENDED BY THE “DISSERTATION’S” FIFTH CENTURY COPYIST

Maximin’s Dissertation, final paragraph:

They had come from there with both holy Wulfila and other associates to a second assembly in Constantinople, and there, moreover, the emperors were present too, and a council had been promised to them. As holy Auxentius reveals, when the above-mentioned heretics learned of the promise, with all their might they set in motion the enactment of a law which would prohibit the council, but also so that no debate would be held, either privately, in a house, or in public, or in any place at all, as the text of the law reveals:

[There follows the text of two almost completely irrelevant laws, enacted 386 and 388, respectively, but in the formulation of the Codex Theodosianus (of Theodosius II, Eastern Roman emperor 408-450) of A.D. 438, in consequence of the later addition of this appendix to the collection of writings composing Maximin’s Dissertation.]

PHILOSTORGIIUS THE ARIAN, OF BORISSUS IN CAPPADOCIA
(Born ca. 305, died ca. 433)


Wulfila, Bishop of the Goths

[Wulfila] also says that Wulfila brought over as settlers to the Roman territory a large body of persons who had been driven out of their ancient abodes for the sake of their religion. These came from among the Scythians, north of the Ister, and were formerly called Getae, though now they are better known as Goths. And he asserts that this race of men were brought over to the faith of Christ in the following manner. While Valerian and Gallienus were administering the empire, a large multitude of Scythians, who lived north of the Ister, made an incursion into the Roman territory, and laid waste a great part of Europe by their predatory excursions: and afterwards having crossed over into Asia, invaded Cappadocia and Galatia. Here they took a large quantity of prisoners, among whom were not a few ecclesiastics; and they returned to their own country laden with spoils and booty. These pious captives, by their intercourse with the barbarians, brought over a great number of the latter to the true faith, and persuaded them to embrace the Christian religion in the place of heathen superstitions. Of the number of these captives were the ancestors of Wulfila himself, who were of Cappadocian descent, deriving their origin from a village called Sadagolthina, near the city of Parnassus. This Wulfila, then, was the leader of this pious band which came out from among the Goths, and became eventually their first bishop. The following was the method of his appointment. Being sent by the then king of the Goths on an embassy to the court of the emperor Constantine, (for the barbarous tribes in those parts were subject to the emperor,) he was ordained bishop of the Christians among the Goths, by Eusebius and the other prelates that were with him. Accordingly he took the greatest care of them in many ways, and amongst others, he reduced their language to a written form, and translated into their vulgar tongue all the books of Holy Scripture, with the exception of the Book of Kings, which he omitted, because they are a mere narrative of military exploits, and the Gothic tribes were especially fond of war, and were in more need of restraints to check their military passions than of spurs to urge them on to deeds of war. But those books have the greatest influence in exciting the minds of readers, inasmuch as they are regarded with great veneration, and are adapted to lead the hearts of believers to the worship of God. This multitude of converts were located by the emperor in the different parts of Moesia, as he thought best, and he held Wulfila himself in such high honor, that he would often speak of him in conversation as the Moses of his day. Philostorgius is loud in his praises of this Wulfila; and asserts that both he and the Goths who were under his spiritual rule, were followers of his own heretical opinions.

SOCRATES SCHOLASTICUS
(ca. 379—ca. 445)


Wulfila and the Arian Council of Constantinople, A.D. 380, at which was adopted a new creed prohibiting ‘the mention of substance’ or ‘substance’ in relation to God,” thus sidestepping the whole question at issue between the orthodox and the Arian factions of the Church.
To this creed Wulfilas bishop of the Goths gave his assent, although he had previously adhered to that of Nicaea; for he was a disciple of Theophilus bishop of the Goths, who was present at the Nicene council, and put his signature to what was there determined.

* * *


Chapter 33. The Goths, under the Reign of Valens, embrace Christianity.

The barbarians dwelling beyond the Danube, called the Goths, having engaged in a civil war among themselves, were divided into two parties, one of which was headed by Frikhi-gairns, the other by Apiana-reiks. When the latter had obtained an evident advantage over his rival, Frikhi-gairns had recourse to the Romans, and implored their assistance against his adversary. This was reported to the Emperor Valens, and he ordered the troops which were garrisoned in Thrace to assist those barbarians who had appealed to him against their more powerful countrymen; and by means of this subsidy they won a complete victory over Apiana-reiks beyond the Danube, totally routing the enemy. This became the occasion for the conversion of many of the barbarians to the Christian religion: for Frikhi-gairns, to express his sense of the obligation the emperor had conferred upon him, embraced the religion of his benefactor, and urged those who were under his authority to do the same. Therefore it is that so many of the Goths are even to the present time infected with the errors of Arianism, they having on the occasion preferred to become adherents to that heresy on the emperor’s account. Wulfilas, their bishop at that time, invented the Gothic letters, and translating the Sacred Scriptures into their own language, undertook to instruct these barbarians in the Divine oracles. And as Wulfilas did not restrict his labors to the subjects of Frikhi-gairns, but extended them to those who acknowledged the sway of Apiana-reiks also, Apiana-reiks regarding this as a violation of the privileges of the religion of his ancestors, subjected those who professed Christianity to severe punishments; so that many of the Arian Goths of that period became martyrs. Arius indeed, failing in his attempt to refute the opinion of Sabellius the Libyan, fell from the true faith, and asserted the Son of God to be “a new God”: but the barbarians embracing Christianity with greater simplicity of mind despised the present life for the faith of Christ. With these remarks we shall close our notice of the Christianized Goths.

Chapter 34. Admission of the Fugitive Goths into the Roman Territories, which caused the Emperor’s Overthrow, and eventually the Ruin of the Roman Empire.

Not long after the barbarians had entered into a friendly alliance with one another, they were again vanquished by other barbarians, their neighbors, called the Huns; and being driven out of their own country, they fled into the territory of the Romans, offering to be subject to the emperor, and to execute whatever he should command them. When Valens was made acquainted with this, not having the least presentiment of the consequences, he ordered that the suppliants should be received with kindness; in this one instance alone showing himself compassionate. He therefore assigned them certain parts of Thrace for their habitation, deeming himself peculiarly fortunate in this matter: for he calculated that in future he should possess a ready and well-equipped army against all assailants; and hoped that the barbarians would be a more formidable guard to the frontiers of the empire even than the Romans themselves. For this reason he in the future neglected to recruit his army by Roman levies; and despising those veterans who had bravely struggled and subdued his enemies in former wars, he put a pecuniary value on the militia which the inhabitants of the provinces, village by village, had been accustomed to furnish, ordering the collectors of his tribute to demand eighty pieces of gold for every soldier, although he had never before lightened the public burdens. This change was the origin of many disasters to the Roman empire subsequently.

SALAMINUS HERMIAS SOZOMEN
(ca. 375—ca. 450)


Concerning the Barbarians beyond the Danube, Who Were Driven Out by the Huns, and Advanced to the Romans, and their Conversion to Christianity; Wulfilas and Apiana-reiks; Occurrences between them; Whence the Goths Received Arianism.

[This remarkable oration of Themistius disposed the emperor to be somewhat more humane, and the punishments became in consequence less severe than before. He would not have wholly withdrawn his wrath from the priests unless the anxieties of public affairs had supervened, and not permitted him to pursue them further.] For the Goths, who inhabited the regions beyond the Ister, and had conquered other barbarians, having been vanquished and driven from their country by the Huns, had passed over into the Roman boundaries. The Huns, it is said, were unknown to the Thracians of the Ister and the Goths before this period; for though they were dwelling secretly near to one another, a lake of vast extent was between them, and the inhabitants on each side of the lake respectively imagined that their own country was situated at the extremity of the earth, and that there was nothing beyond them but the
sea and water. It so happened, however, that an ox, tormented by insects, plunged into the lake, and was pursued by the herdsman; who, perceiving for the first time that the opposite bank was inhabited, made known the circumstance to his fellow-tribesmen. Some, however, relate that a stag was fleeing, and showed some of the hunters who were of the race of the Huns the way which was concealed superficially by the water. On arriving at the opposite bank, the hunters were struck with the beauty of the country, the serenity of the air, and the adaptedness for cultivation; and they reported what they had seen to their king. The Huns then made an attempt to attack the Goths with a few soldiers; but they afterwards raised a powerful army, conquered the Goths in battle, and took possession of their whole country. The vanquished nation, being pursued by their enemies, crossed over into the Roman territories. They passed over the river, and dispatched an embassy to the emperor, assuring him of their co-operation in any warfare in which he might engage, provided that he would assign a portion of land for them to inhabit. Wulfila, the bishop of the nation, was the chief of the embassy. The object of his embassy was fully accomplished, and the Goths were permitted to take up their abode in Thrace. Soon after contentions broke out among them, which led to their division into two parts, one of which was headed by Agana-reiks, and the other by Grigia-gaïrins. They took up arms against each other, and Grigia-gaïrins was vanquished, and implored the assistance of the Romans. The emperor having commanded the troops in Thrace to assist and to ally with him, a second battle was fought, and Agana-reiks and his party were put to flight. In acknowledge-

ment of the timely succor afforded by Valens, and in proof of his fidelity to the Romans, Grigia-gaïrins embraced the religion of the emperor, and per-

suaded the barbarians over whom he ruled to follow his example. It does not, however, appear to me that this is the only reason that can be advanced to account for the Goths having retained, even to the present day, the tenets ofarianism. For Wulfila, their bishop, originally held no opinion at variance with those of the Catholic Church; for during the reign of Constantius, though he took part, as I am convinced, from thoughtlessness, at the council of Constantinople, in conjunction with Eudoxius and Acacius, yet he did not swerve from the doctrines of the Nicene council. He afterwards, it appears, returned to Constantinople, and, it is said, entered into disputations on doctrinal topics with the chiefs of the Arian faction; and they promised to lay his requests before the emperor, and forward the object of his embassy, if he would conform to their opinions. Compelled by the urgency of the occasion, or, possibly, thinking that it was better to hold such views concerning the Divine nature, Wulfila entered into communion with the Arians, and separated himself and his whole nation from all connection with the Catholic Church. For as he had instructed the Goths in the elements of religion, and through him they shared in a gentler mode of life, they placed the most implicit confidence in his directions, and were firmly convinced that he could neither do nor say anything that was evil. He had, in fact, given many signal proofs of the greatness of his virtue. He had exposed himself to innumerable perils in defense of the faith, during the period that the aforesaid barbarians were given to pagan worship. He taught them the use of letters, and translated the Sacred Scriptures into their own language. It was on this account, that the barbarians on the banks of

the Ister followed the tenets of Arius. At the same period, there were many of the subjects of Grigia-gaïrins who testified to Christ, and were martyred. Apana-reiks resented that his subjects had become Christian under the persuasion of Wulfila; and because they had abandoned the cult of their fathers, he subjected many individuals to many punishments; some he put to death after they had been dragged before tribunals and had nobly confessed the doctrine, and others were slain without being permitted to utter a single word in their own defense. It is said that the officers appointed by Apana-reiks to execute his cruel mandates, caused a statue to be constructed, which they placed on a chariot, and had it conveyed to the tents of those who were suspected of having embraced Christianity, and who were therefore commanded to worship the statue and offer sacrifice; if they refused to do so, the men and the tents were burnt together. But I have heard that an outrage of still greater atrocitv was perpetrated at this period. Many refused to obey those who were compelling them by force to sacrifice. Among them were men and women; of the latter some were leading their little children, others were nourishing newborn infants at the breast; they fled to their church, which was a tent. The pagans set fire to it, and all were destroyed.

The Goths were not long in making peace among themselves; and in unreasonable excitement, they began to ravage Thrace and to pillage the cities and villages.

THEODORET, BISHOP OF CYRRIUS
(ca. 393—ca. 458)


How the Goths Became Tainted by the Arian Error

To those ignorant of the circumstances it may be worth while to explain how the Goths got the Arian plague. After they had crossed the Danube, and made peace with Valens, the infamous Eudoxius, who was on the spot, suggested to the emperor to persuade the Goths to accept communion with him. They had indeed long since received the rays of divine knowledge and had been nurtured in the apostolic doctrine; “but now,” said Eudoxius, “community of opinion will make the peace all the firmer.” Valens approved of this counsel and proposed to the Gothic chieftains an agreement in doctrine, but they replied that they would not consent to forsake the teaching of their fathers. At the period in question their Bishop Wulfila was implicitly obeyed by them and they received his words as laws which none might break. Partly by the fascination of his eloquence and partly by the bribes with which he baited his proposals, Eudoxius succeeded in inducing him to persuade the barbarians to embrace communion with the emperor, so Wulfila won them over on the plea that the
quarrel between the different parties was really one of personal rivalry and involved no difference in doctrine. The result is that up to this day the Goths assert that the Father is greater than the Son, but they refuse to describe the Son as a creature, although they are in communion with those who do so. Yet they cannot be said to have altogether abandoned their Father’s teaching, since Wulfila in his efforts to persuade them to join in communion with Eudoxius and Valens denied that there was any difference in doctrine and maintained the difference had arisen from mere empty strife.

JORDANES, ORIGINALLY SECRETARY TO THE OSTROGOTHIC CHIEF, GUNDI-GIS; LATER, BISHOP OF CROTONA, SOUTHERN-MOST ITALY

(Born ca. 490—died ca. 555?)


Later History of Wulfila’s Goths.

There were other Goths also, called the Lesser, a great people whose priest and primate was Wulfila, who is said to have taught them to write. And today they are in Moesia, inhabiting the Nicopolitan region as far as the base of Mount Haemus. They are a numerous people, but poor and warlike, rich in nothing save flocks of various kinds and pasture-lands for cattle and forests for wood. Their country is not fruitful in wheat and other sorts of grain. Some of them do not know that vineyards exist elsewhere, and they buy their wine from neighboring countries. But most of them drink milk.

ISIDORE, BISHOP OF SEVILLE

(ca. 560—636)


Wulfila, the Gothic Biblical Translation, and Arianism.

Then Wulfila, the bishop of these Goths, established the Gothic script and translated into the same language the writings of the Old and New Testaments. And as soon as the Goths began to have writing and the law, they set up for themselves churches partaking of their own doctrine, holding such precepts as

Arius himself concerning the actual divine nature that they believed that the Son is inferior to the Father in majesty and later than he in eternity. They believed that the Holy Spirit neither is God nor exists from the substance of the Father, but that he has been created by the Son, is devoted to the service of both, and is placed under obedience to both. They also declared that just as the person of the Father is separate, so is his nature, that the person and nature of the Son are separate, and finally that the person and nature of the Holy Spirit are also separate; thus they did not (according to the tradition of Holy Scripture) worship one God and Lord, but, as in the superstition of idolatry, worshipped three gods. [They kept the evil of this blasphemy through the passage of time and the succession of kings for 213 years. But at last, mindful of their salvation, they renounced this ingrown faithlessness and through Christ’s grace attained the unity of the Catholic faith.]

WALAHFRID STRABO (“THE SQUINT-EYED”), ABBOT OF THE MONASTERY OF REICHENAU

(Born ca. 809—died 849)

Chapter 7 of the Booklet on the Beginnings and Growth of Certain Things in Ecclesiastical Observation, written between 840 and 842, translated by author. (Latin text in Streitberg, Die gotische Bibel, xxv)

The Historical Merit of the Goths as the Trailblazers of Western Civilization.

However, if it is asked in what way these traces of the Greek have come down to us, it is to be said: that barbarians did military service in the Roman republic; and that many preachers knowledgeable in Greek and Latin came [hence] to these wild men to fight [heathen] errors; and that for these reasons our people learned many useful things which they had not known before, especially from the Goths, who are also called Getae, since at the time in which they, lingering in the Greek provinces, were led (rewarded, not by the right way) to the faith of Christ, they had our, that is, the Germanic, language; also, as the histories [Cassiodorus, Isidore] testify, the studious of that people afterwards translated into the idiom of their own language the divine books, of which records are still in possession in some places. [We have also learned from the report of trustworthy brothers, that among certain Scythian peoples, especially among the inhabitants of Tomi [modern Constanta, Rumania, on the Black Sea slightly south of the Danube delta], the sacred offices are still celebrated in this language.]

SAINT SOPHRONIUS EUSEBIUS JEROME, CHIEF EDITOR-TRANSLATOR OF THE VULGATE VERSION OF THE BIBLE

(ca. 340—420)

Excerpt from Jerome’s Preface to the Paralipomenon (=Gk.; Latin: Verba Dierum), or Books of Chronicles, of the Vulgate Old Testament; A.D. 395. (Latin text in Streitberg, Die gotische Bibel, xxxi)
The Three Different Versions of the Greek Old Testament, the Septuagint, in Use in the Eastern Roman Empire.

Alexandria together with Egypt praises, in their Septuagint, Hesychius as its author. Constantinople as far as Antioch approves of the copies of Lucian the Martyr. The intermediate provinces between them read the Palestine editions which, worked out by Origen, have been published by Eusebius and Pamphilus.

SAINT SOPHRONIUS EUSEBIUS JEROME, CHIEF EDITOR-TRANSLATOR OF THE VULGATE VERSION OF THE BIBLE (ca. 340—420)


[You wish, namely, according to your letter, that I indicate to you, wherever there is in the Psalter a discrepancy between the Latin and Greek texts, which of the readings in question expresses the corresponding Hebrew text more faithfully.] In connection with this let me advise you at the outset that there is one edition which Origen and Eusebius of Caesarea and all Greek writers call the koiné, that is, the common or vulgar text, and which now goes mostly by the name of Lucianic; the other is the Septuagint, which is also to be found in the Hexapla and has been translated by me faithfully into Latin, and is used at Jerusalem and in the oriental churches. [. . .] The koiné, that is the common edition, however, is the same as the Septuagint, but with the difference that the koiné is the old edition, which became corrupted through the whims of the individual writers and the accidents of the times and of the places [where the copies were made], whereas the one which is contained in the Hexapla and which I have translated is the pure and unadulterated version of the Septuagint, as it is found in the texts of learned scholars. There is no doubt that whatever differs from this differs also from the Hebrew text.]

SAINT SOPHRONIUS EUSEBIUS JEROME, CHIEF EDITOR-TRANSLATOR OF THE VULGATE VERSION OF THE BIBLE (ca. 340—420)


We must confess that as we have it in our language it is marked by discrepancies, and now that the stream is distributed into different channels we must go back to the fountainhead. I pass over those manuscripts which are associated with the names of Lucian and Hesychius, and the authority of which is perversely maintained by a handful of disputatious persons. It is obvious that these writers could not amend anything in the Old Testament after the labors of the Seventy; and it was useless to correct the New, for versions of Scripture which already exist in the languages of many nations show that their additions are false.

THE PREFACE FOUND INCLUDED WITH, BUT NOT BELONGING TO, THE CODEX BRIXIANUS, A LATIN BIBLICAL MANUSCRIPT WHOSE READINGS FREQUENTLY CONFORM TO THE READINGS OF THE GOTHIC BIBLE RATHER THAN TO THOSE OF THE VULGATE OR OLD LATIN, AND WHICH IS PERHAPS DERIVED FROM THE LATIN PORTION OF A LOST GOTHIC-LATIN BILINGUAL EDITION OF THE SCRIPTURES, TO WHICH EDITION THIS PREFACE MAY BELONG

Translated by Michael Metlen in "A Natural Translation of the Praefatio Attached to the Codex Brixianus," in the Journal of English and German Philology, vol. 37 (1938), pp. 355—366, except for several minor changes evident upon comparison of Metlen's text (used by permission) with this altered one, and except for material inserted here in triple brackets, [[ ]] (Latin text in Streitberg, Die gotische Bibel, xlii—xliii)


1. Saint Peter, the apostle and disciple of the Savior our Lord Jesus Christ, teaching the faithful, on account of the diversity of expression in the various languages admonishes all—as is written in the eighth book of Clement—saying:
2. "Listen to me, beloved servants [of the Lord]. 3. It is a good thing that every one of you according to his ability should help those who are joining the faith of our religion. 4. And thus you should not become weary, according to the wisdom which is given to you through God’s providence, instructing by discussion, teaching the ignorant, in such a way, however, that you add only the eloquence of your own speech to that which you have heard from me and which has been handed down to you, without adding anything of your own and which has not been handed down to you, even though it may appear plausible to yourselves.

5. But as I have said, pass on what I myself have received from the true prophet and handed down to you, even though it may seem to be stated less fully” [than you would do].

6. And thus, in order that what is contained in this book should not, on the basis of the different versions (in Greek, Latin, and Gothic), appear to the reader to mean something different in the Greek, Latin, and Gothic language, let him note that what is different from the standpoint of idiomatic usage, yet expresses the same sense. 7. On which account nobody should be in doubt concerning the original meaning, expressed idiomatically. 8. [For] in virtue of this idiomatic translation if (viz., the original sense) is stated with clearness the way it is hereinafter rendered.

9. The nature of the case made it advisable to call attention to this because some who, by wrongly interpreting according to their whims (i.e., for lack of understanding), have introduced errors into the Laws (Old Testament) or their own ideas, through their translations, into the Gospels. 10. Hence, declining those errors, we have furnished the sense of what is found to be contained in the old Greek texts, and it is likewise being shown that the mutually corresponding idiomatic forms [of the respective languages here concerned] exhibit one and the same sense. 11. In this connection it will also be useful to explain these [idiomatic expressions] in a measure (i.e., where it is particularly necessary for the understanding) by adding wuλpeς [Latinsed pl. of wuλbρs (Latinsed pl. of wuλbρs)] “meaning,” “signification,” “import”; “significance,” “importance”; [Concretized:] “literal semantic equivalent” of a word or phrase (written in the margin of a text page), “annotation conveying literal meaning,” “gloss”]—which means in Latin adnotatio [etymologia]—so that it may be understood why a particular [Gothic] rendering was used. 12. [Hence] where the symbol .gr. is found on top of a wuλbρ, the reader may know that the corresponding wuλbρ is a [literal] rendering of the Greek text. 13. Where, on the other hand, the symbol .la. is found above a wuλbρ, the latter exhibits the Latin form. The foregoing explanation has been given lest those who read these wuλbρs fail to understand the reason for the same .

FOOTNOTES:

AUXENTIUS

1. "the above-mentioned bishop," i.e., the Illyrian bishop, Palladius of Retaia (modern Arbes, Bulgaria, south of Vidin on the Danube bend) and Secundarius of Singidunum (modern Belgrade, Yugoslavia), who had been declared heretics and deposed from their bishoprics at the Council of Aquileia in September, A.D. 381, which had been led by Bishop (Saint) Ambrose of Milan.


3. "Shepherd": Conjecture pastorem for MS pa.

4. "Homoeoianus" (Gk. homois "same"; osias "essence"), i.e., the Nicæans, orthodox Catholics who held the three Divine Persons to be "consubstantial" and equal with one another, and who, under Bishop (Saint) Ambrose, were winning the religious struggle for the Goth-ravaged, disintegrated Roman Empire.

5. "Homoeouianus" (Gk. homoios "like"; osias "essence"), i.e., the so-called "Semi-Arians," who maintained that the Son was "like" the Father, thus bridging the gap between the true Arians and the orthodox, Homoeoian, Catholics.

6. "Macedonian . . . depravity": Wulfila shared with the Macedonians the belief in the similarity of the Son to the Father.

7. "Antiochian" = MS antiochianos; indicated are perhaps the Anthropomorphites, a sect of the Audians.

8. "baneful wolves . . . workers": an allusion to Philippians 3:2: "Beware of the dogs, beware of the evil workers."

9. "made . . . to stand beneath": and in the following lines: "stands . . . in independent existence" (footnote 10), "stands beneath" (11), "have being" (12); Latin text: case . . . substitutum (9), exstate (10), sustantiente (11), esset (12); these Latin verbs for "existing" seem to have acquired technical meaning in Arian terminology, or at least in Auxentius’ letter. Exstate is here used only of the Father, who "stands independently," depending upon nothing else for His existence. The condition of subordinateness, on the other hand, is expressed only by verbs etymologically meaning "stand" which are prefixed with sub-. "beneath," although the original force of the sub does not appear as a semantically very separable component in the normal uses of substitutus or superstitus, the context here requires a considerable stress on the sub-. which is therefore translated here as "beneath." Finally, only the semantically weak case is predicated of the Holy Spirit, and this verb is therefore here translated simply by have being.

10. In the belief that this is the best method of expressing the least dynamic type of existence in the Divine Trinity as understood by the Arians.

11. See above, footnote 5.

12. See above, footnote 9.


14. "Intercessor and Preceptor": Conjecture "preceptor et praecipitator for MS prae . . . or.

15. "one bride": sc. "of Christ," i.e., the Church.


17. "judge": = Gothic répæ [Gen. sg. reþás], which alternatives with reþa as "ruler" as the second element in proper names.

18. "those": i.e., the Arian Christians.

19. "Constantius II": i.e., Flavius Julius Constantius, third son of Constantine the Great. He was Roman emperor of the East, A.D. 337-353, and then, after the defeat in 350 of the Western usurper, Magnus Magnentius, was emperor of both East and West, until 361. Constantius II espoused Arianism and strongly supported Arian churchmen.

20. "holy ancients": i.e., the Old Testament patriarchs.


22. Paragraphs 61 & 62 as far as "multitude of Christians" are based on the reconstruction of the Latin text as done by Karl Kurt Klein in his article "Der Auxentiusbrief als Quelle der Wulfliaborigraphie," Zeitchrift für deutsches Altertum, vol. 84 (1902-50), p. 125, and the preceding discussion.
23. “and the Son is subject...in the Holy Spirit” — et filium subditum et obedientem et in omnibus
deo patris...” (2 Cor. 8:6). See also 2 Cor. 8:6: quaestor, workmen. In spirit of sancto
<ord>or</ord>o</ord>aut, partial conjecture by Wolfgang Lange, Texte zur germanischen Bekehrungsgeschichte
(Tübingen: Max Niemeyer Verlag, 1962), p. 9. For Lange’s lacuna s... is here suggested s<ord>uo</ord>
subservient-s<ord>u</ord>o."
24. “Gratian”: i.e., Flavius Gratianus, Western Roman emperor 367-383, over whom Bishop Ambrose
of Milan gained great influence.
25. “council promised...which Gratian...had forbidden”: Theodosius promised the Arians a
council in Constantinople for mid-383.
26. “writings...of Ambrose and others”: the four main “writings” (Lat. scripta), or letters, written
late fall and winter, 381-382 for the most part, are found in English translation by Sister Mary Melchior
27. “council at Aquileia”: held Spring through Autumn, A.D. 381.
28. “texts, messages by which?” Conjecture (= per quse, or the like) for a lacuna in the MS.
29. “they”: i.e., the Arian bishops, Palladius and Secundianus.
30. “circumvented” (i.e., surrounded and trapped through cunning); Conjecture circumventi sunt
for MS c... it sunt in Streiberg; Conrad Müller (op. cit., p. 124) gives c... sunti sunt for the
lacuna.
31. “denied them...taken away from them”: this is an accurate account of the demands put forth by
Ambrose in his first letter to the emperors from Aquileia, see Saint Ambrose, Letters (fnt 26, above), pp.
209ff.
32. “They” i.e., Palladius and Secundianus.
33. “heretics”: i.e., Bishop Ambrose and his supporters.

ST. JEROME

1. “Hexapla” (lit., “six-fold”), i.e., Origen’s mid-third century A.D. edition of the Old Testament,
giving, in six (and sometimes more) parallel columns, both Hebrew and Greek versions. The first two
columns were Hebrew, the first in Hebrew characters, the second in Greek transcription, and the last four
columns were Greek versions arranged in order of increasing freeness of translation. Cf. Septuaginta, id
est Vetus Testamentum graece iuxta LXX interpretes, ed. Alfred Rahlfis, 8th ed. (Stuttgart:
Septuagint Text.”

PREFACE WITH CODEX BRIXIANUS

1. Or, “instructing those who engage you in conversation, according as to whether dissenset is
considered nominative or accusative.
2. Namely, the misunderstandings which may arise from the discrepancies in wording owing to
idiomatic requirements.
3. Viz., that the different wordings yet express identical ideas.
4. Be it that they endeavored to translate literally or idiomatically.