GOSPEL OF SAINT MARK
IN GOTHIC

SKEAT
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HENRY FROWDE

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THE

GOSPEL OF SAINT MARK

IN GOTHIC

ACCORDING TO THE TRANSLATION MADE BY

WULFILA

IN THE FOURTH CENTURY

EDITED, WITH A GRAMMATICAL INTRODUCTION
AND GLOSSARIAL INDEX

BY THE

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The following pages are intended to serve as a Gothic Primer, and to introduce the beginner to fuller and more complete works upon the subject. There is no lack of good editions in German, such as those by Gabelentz and Löbe, Massmann, and Stamm (as revised by Heyne). The price of the last of these is so moderate as to render it unnecessary to reprint all the fragments of the extant Gothic literature; but it appeared to be desirable to select a certain portion of it, which might be explained, by the help of notes, glossary, and grammar, for the benefit of English readers. As the best MS. contains the four gospels only, the choice was practically limited to one of these; and the gospel of St. Mark was chosen, because it is the least mutilated. Of the other gospels, whole chapters are wanting, but the missing portions of St. Mark are comparatively small, viz. vi. 30-53, xii. 38-xiii. 16, xiii. 29-xiv. 4, xiv. 16-41, and xvi. 12-20, amounting to not more than 95 verses.

The notes call attention to such difficulties of construction as are most likely to cause perplexity. The glossary not only explains all the words occurring in St. Mark’s gospel, but is extended so as to contain all the more important words of the language, especially such as are most required by the student of English etymology. The introduction gives all necessary elementary information concerning the MS., the author, and the sources of the alphabet; with some account
of the pronunciation, phonology, and grammar. Numerous references to the text have been introduced into the grammar, and several remarks are made relative to points of philological interest. The student who has already some knowledge of Middle English and Anglo-Saxon will not experience much difficulty in gaining, in a short time, some elementary and very useful knowledge of Gothic. A study of this language is absolutely indispensable for the student of Teutonic philology, and the number of points of English etymology which cannot be fully understood without it, is surprisingly large. A knowledge of Gothic ought to be as common among Englishmen as it is now rare; and I trust, for the sake of English scholarship, that the present attempt to smooth the way for those who wish to understand more about the formation of the Teutonic part of our own language, may meet with some success.

The Glossarial Index, which I have carefully revised, was almost wholly written by my eldest daughter. For several hints as to the phonology I am indebted to Mr. Sweet.

A more complete Glossary, with references to all the extant writings of Wulfila, was published for the Philological Society by Asher and Co. in 1868, and was written by myself. It is remarkable that no glossary or grammar of Gothic has ever appeared with explanations in English, except that volume and the present one.
INTRODUCTION.

§ 1. The language in which the text of St. Mark's Gospel, as here printed, was originally written, is commonly called 'Mæso-Gothic;' or, as no confusion with any other Gothic dialect can arise—for no remains of other dialects are extant—it is often called by the simpler and sufficient name of 'Gothic.' The Goths consisted of numerous tribes, the most important being the Ostro-Goths or Eastern Goths, and the Visigoths (Wisigoths) or Western Goths, who, at the beginning of the fourth century, occupied the country to the north of the Danube, then called Dacia, but now Wallachia. Some of the Visigoths, who had been converted to Christianity and experienced persecution on account of their religion, were allowed to cross the Danube into Mæsia, the modern Bulgaria, before A.D. 337; but it was not till A.D. 376 that vast numbers of them, amounting to nearly a million of people of all ages and of both sexes, were permitted by the emperor Valens to establish themselves in that province. The cause which drove them to implore the Emperor's protection was their fear of the Huns, whose attacks they were unable to resist. When once firmly established in Mæsia, quarrels arose between them and the Roman empire; finally, they revolted, gained several battles against the Romans, sacked Rome under the leadership of Alaric in 410, and even extended their conquests as far as Gaul and Spain. We must therefore take 'Mæso-Gothic' to denote a dialect spoken by some of the Visigoths who
at one time were settled in Moesia; its exact bounds are uncertain, and the fragments of it which have survived are almost all due to the writings of a celebrated Christian bishop named Wulfilas, though he is better known as Ulphilas (or Ulfilas), a form due to a Graecised spelling.

§ 2. The parents of Wulfilas were Christians, of Cappadocian origin, having been carried away as captives by the Goths in one of their raids into Asia; and it would seem that the Goths first acquired a knowledge of Christianity from their captives. Wulfilas himself was born among the Goths, A.D. 311, so that Gothic was his native language; but 'he was able in after-life to speak and write both in Latin and Greek.' It was under the conduct of Wulfilas, then quite a young man, that some of the Christian Goths were allowed to cross the Danube (as above stated) by the favour of Constantine. He was consecrated bishop by Eusebius of Nicomedia at the early age of thirty, A.D. 341. He was still alive when the Visigoths, under Fritigern, inflicted a crushing defeat on the forces of Valens at the great battle of Adrianople, A.D. 378; and he died at the age of seventy, A.D. 381. Little more is known about his life, except that he adopted the Arian heresy, which doubtless exposed him to attacks from the followers of Athanasius.

§ 3. The industry of Wulfilas has conferred one of the

1 Wulfilas means 'little wolf,' and is the diminutive of wulfs, a wolf, formed like magula, a little boy, from magus, a boy. The actual spelling Wulfilas occurs in Jornandes, as cited by Gibbon, Decline and Fall of the Roman Empire, c. xxxvii, note.

2 Max Müller, Lectures on Language, vol. i. lect. 5; see, in particular, his quotation from Auxentius, in note 11.

3 The three dates, of Wulfilas's birth, consecration, and death, in 311, 341, and 381, are easily remembered. Waitz gives 388 as the year of his death; but this seems to be wrong.
highest benefits upon philology, whilst at the same time it did excellent service in the cause of religion. He conceived the bold idea of translating the scriptures into the 'vulgar tongue,' and actually succeeded in this important task. He translated the whole of the Old Testament, with the exception of the Book of Kings, from the Greek (Septuagint) version, and the whole of the New Testament from a Greek version closely resembling that from which our own 'authorised version' was made. It is much to be regretted that only fragments of his work have come down to us in various imperfect MSS.; but to possess even these fragments is a very great gain.

§ 4. The most important of these MSS. is not contemporary with the author, but is a good and early copy written in the sixth century, and known as the Codex Argenteus, or 'Silver manuscript,' being written chiefly in letters of silver, occasionally of gold, upon a parchment stained so as to present a rich mulberry-tinted colour. It was taken from Prague by the Swedes in 1648, and is now carefully preserved at Upsal. This MS. is imperfect, but contains large portions of the Gospels, and is the one upon which the text here printed is founded. A most carefully printed copy of it was edited by Uppström, and published at Upsal, 1854–1857. It represents the MS. just as it stands, being printed line for line in double columns; and it is to this edition that nearly all the other numerous editions are most indebted. The best modern edition is, upon the whole, that by Stamm and Heyne, which I have closely followed.

§ 5. Other MSS. are extant at Wolfenbüttel, Milan,

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1 The title is—Friedrich Ludwig Stamm's Ulfilas, oder die uns erhaltene Denkmäler der gothischen Sprache... Neu herausgegeben von Dr. Moritz Heyne. Siebente Auflage. Paderborn, 1878.
Vienna, and Rome, and preserve various fragments of the same translation. In this way we possess fragments of Genesis, Ezra, Nehemiah, the four Gospels, and parts of many of St. Paul's epistles. In the same language are also found an explanation or commentary upon a part of the Gospel of St. John, entitled by Massmann *Skeireins aiwaggeljons thairh Johannen* (explanation of the gospel by John), some title-deeds to property, found at Naples and Arezzo, and a fragment of a calendar. Some have attributed to Wulfila the authorship of the above commentary; but there is no proof that it is his. The other documents are of little consequence.

§ 6. For further information about Wulfila, see Max Müller, Lectures on the Science of Language, vol. i. lect. 5, which should by all means be consulted; Gibbon's Decline and Fall of the Roman Empire, capp. 26 and 37; cap. 7 of the preface to Bosworth's Anglo-Saxon Dictionary, London, 1838; Waitz, Ueber das Leben und die Lehre des Ulfila, Hannover, 1840; Bessell, Ueber das Leben des Ulfila, Göttingen, 1860; and the various editions of Wulfila's translation. In the introduction to my Mæso-Gothic Glossary (Asher & Co., 1868), I give an account of all the MSS. and editions. The best editions are the following. Ulfilas, by Gabelentz and Löbe, 2 vols. 4to., Lipsiæ, 1836–1843; a very complete work, with a full Glossary, Grammar, &c. Ulfilas, Urschrift, Grammatik und Wörterbuch; by I. Gau-gengigl, Passau, 1849, 1856. Ulfilas; by H. F. Massmann, Stuttgart, 1857. Vulfila; by E. Bernhardt, Halle, 1876. The edition by Stamm and Heyne has been already mentioned. One excellent feature of Massmann's edition is that it gives, not only the Gothic text, but also the Greek and Latin texts of the gospels and epistles, in parallel columns. Another very useful volume is 'The Gothic and Anglo-Saxon
Gospels, in parallel columns with the versions of Wycliffe and Tyndale; by the Rev. J. Bosworth, D.D. and G. Waring, M.A.; London, 1865.' A handsome quarto edition of the four Gospels, which had been prepared by Dr. Eric Benzelius, was published by Lye at Oxford in 1750; it was printed at the Clarendon Press with the ‘Gothic’ type which Junius presented to the University of Oxford after it had been employed for his own edition, published at Dordrecht in 1665. This type, in which the letters of the Gothic alphabet are closely imitated, is still preserved, and I am enabled by means of it, to give the specimens on pp. xvi. and xxi.

§ 7. It is highly probable that Wulfila himself is to be credited with the invention of the so-called Gothic alphabet. It has long been observed that the alphabet is a compound one, being imitated partly from the Greek and partly from the Latin alphabet; but some uncertainty has existed as to the exact history of a few of the letters. The late publications of the Palæographical Society have enabled me, as I believe, to illustrate this matter in a very simple manner. If it be the case that the Gothic alphabet was thus compounded of two others, it would obviously be a great gain to find bilingual MSS. exhibiting the exact form of the Greek and Latin letters at the same moment of time. A few such exist, one of them being the well-known Codex Bezae at Cambridge, a MS. of the sixth century, exemplified in plates 14 and 15 of the Palæographic Society’s facsimiles. Another is a MS. of the Acts of the Apostles, of the seventh century, known as MS. Laud 35, and preserved in the Bodleian Library at Oxford. There is a beautiful facsimile of a page of this MS. in plate 80 of the same series;

1 Though this book is generally said to be out of print, I am told that three copies of it still remain at Oxford.
and a fair imitation of it at the top of plate 10 in Westwood's Palæographia Sacra Pictoria. When this plate 80 was first published in 1877, I well remember that, at the very first glance, it occurred to me that the letters presented an extraordinary resemblance to those of the Codex Argenteus, not merely in shape, but in actual size. On a closer examination, I found that the plate contained all the Gothic letters but one, viz. o; and it was at once obvious that the Gothic letters denoted in this edition by a, b, g, d, e, z, th, i, k, l, m, n, p, l, w, ch, and hw, corresponded to the Greek capital letters A, B, Γ, Δ, E, Z, Φ, Ι, Κ, Λ, Μ, Ν, Π, Τ, Υ, X, and Θ respectively; whilst the Gothic kw, h, j, u, r, s, and f corresponded to the Latin capital letters U, H, G, U inverted, R, S, and F respectively. In order to enable the reader to see this for himself, I have prepared the illustrative diagram printed upon the opposite page, which I now proceed to explain. Line 1 contains the Gothic letters, copied from the facsimile of a page of the Codex Argenteus given in Plate 118 of the Palæographic Society, and marked 'Gothic Gospels.—(6th cent.) Upsala, Univ. Lib. Cod. Argent.' It will be understood that the written letters of the codex are not all precisely alike, but it will be found that the letter a in my illustration agrees exactly with one of the examples of the letter a in Plate 118; and so of the other letters. Line 2 contains Greek letters, copied from Plate 80, column 2, in which again, though the letters are of variable size, I have exactly copied the best example of each letter. Lastly, line 3 contains Latin letters, copied from Plate 80, column 1. The similarity is sufficiently close in every instance, and any dissimilarity may be readily accounted for by the slight difference in the date of the MSS. If we had more numerous Greek and Latin bilingual MSS. of an early date, it is probable that all dissimilarity, such as now appears in the
GOTHIC, GREEK, AND LATIN.

1. Gothic.

\[\text{ABCDEFGHJKLM}\]

2. Greek.

\[\text{ABCDEFGHIJKLMNOPQRSTUVWXYZ}\]

3. Latin.

\[\text{ABCDEFGHIJKLMNOPQRSTUVWXYZ}\]

4. Gothic.

\[\text{ABCDEFGHIJKLMNOPQRSTUVWXYZ}\]

5. Greek.

\[\text{ABCDEFGHIJKLMNOPQRSTUVWXYZ}\]


\[\text{ABCDEFGHIJKLMNOPQRSTUVWXYZ}\]
case of a and d, would disappear. We can, moreover, easily see how the Gothic alphabet was formed. Letters were first selected from the Greek alphabet, as far as seemed advisable; and, where no good representatives of the Gothic sounds appeared in that alphabet, Latin letters were added. In selecting Greek letters, Wulfila (if we may suppose the scheme to be his) had no difficulty with a, b, g, d, e, z, i, k, l, m, n, p, t; but the rest require a word of comment. Ch is not a true Gothic letter, being only used in the word Χριστός (Christ); hence the Greek χ, not being otherwise wanted, was at once adopted. Next h and f, not being represented in Greek, were taken from Latin. The Greek ϕ and θ, having (apparently) no exact Gothic values, were arbitrarily chosen to stand for th and hw; and it is remarkable that θ was purposely dissociated from th, as if to mark more plainly some difference between them. The writer's choice of the Latin R and S instead of the Greek letters, need not surprise us; for both the Greek symbols are ambiguous. The Greek Ρ (r) might be mistaken for the Latin P (p); whilst the Greek Κ (s) might be mistaken for the Latin C (c). As he had taken the Greek Π for his g, he of course took the Latin G for the nearly related sound of j (German j, English y). It is difficult to see why the Latin u was taken to represent the Gothic kw, but the identity of the letters cannot be doubted. This decision led to the curious device of gaining a new symbol for u by inverting the Latin letter; whilst the Greek υ (y) being thus set free, was adopted for the Gothic w.

We have now seen the origin of all the letters except that

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1 The Gothic th is ϕ, not ψ; the latter was widely spread at the top, and had straight sides. The question is settled by comparing other Gothic MSS. In one of the Milan MSS., the ϕ is quite distinct, and closed at the top. See the plate in Gabelentz and Löbe.
of the Gothic o. For this we should have expected that Wulfila would have chosen either the Gk. omicron (identical in form with the Latin O) or the Gk. omega. Some have indeed supposed that the Gothic o is, in fact, the latter, but a glance at the facsimiles will dispel that illusion; for the Gk. omega was not, at that time, written like our modern printed Ω, but was merely a magnified ω, a sort of rounded W. It seems to me clear that, being dissatisfied with o and ω, the writer had recourse once more to the principle of inversion, and chose for this purpose the symbol 8, well known as a contraction for ωυ, and originally due to placing υ above ω. The last symbol in my illustration is not a good example, but was the best I could find among the Society's facsimiles; it occurs several times in Plate 27, my example being taken from l. 14 of the first column. This Plate 27 represents a page of a Greek Evangelistarium (MS. Harl. 5598 in the British Museum), written A.D. 995. Considering the great difference in the date, the resemblance is, I think, sufficient. Other examples of this symbol may be found in l. 14, col. 2, of the same plate; and I have since found another in l. 28 of Plate 84, the likeness of which to the Gothic symbol is perfect, though the MS. was not written till A.D. 1111. It seems to me that, thanks to the Palæographical Society, the history of the Gothic alphabet may be considered as settled.

§ 8. It so happens that Plate 118, exhibiting a specimen-page of the Codex Argenteus, contains a brief extract from St. Mark's Gospel, c. vii. vv. 3–7. By way of further illustration, I now give the words of c. vii. v. 6 (see p. 16) exactly as they are written in the MS., using the Gothic types above referred to. The extract necessarily includes the last word (hlaif) of v. 5, and the first word (Ith) of v. 7. The word hairto is divided between the r and t.
Now if we substitute Greek and Roman letters for the above (with the exception only of the Gothic o, which is retained), we shall find, even though the ordinary modern type be employed, a striking resemblance. The following is the result of the experiment.

**HLAIF·ΙΦ IS ΑΝΔΗΑΦΓΑΝΑΣ ΨΑΦ ΔΝ ΙΜ·ΦΑΤΕΙ ΨΑΙΛΑ ΠΡΑΝΙΑΤΙΔΑ ΕΣΑΙΑΣ ΒΙ ΙΖΥΙΣ ΨΑΝΣ ΑΙΝΤΑΝΣ ΣΥΕ ΓΑΜΕΛΙΦ ΙΣΤ·ΣΧ ΜΑΝΑΓΕΙ ΨΑΙΡΙΛΑΜ ΜΙΚ ΨΕΡΑΙΦ·ΙΦ ΗΑΙΡ ΤΧ ΙΖΕ ΦΑΙΡΡΑ ΗΑΒΑΙΦ ΣΙΚ ΜΙΣ·ΙΦ**

With the transliteration which I have adopted this becomes:

hlaif. Ith is andhasjands kwath
du im. thatei waila praufetida
Esaias bi izwis thans liutans
swe gamelith ist, so managei
wairilom mik sweraith, ith hair-
to ize fairra habaith sik mis. Ith

The corresponding modern English is, literally, as follows:—loaf. But he answering quoth to them, that well
prophesied Isaiah by\(^1\) you the deceivers, so\(^2\) spoken is: the multitude with-lips me honour, but (the) heart of-them far hath itself from-me. But—.

For a further account of the letters, see the explanation of the Alphabet on p. xxi.

§ 9. The resemblance of Gothic words to English is often striking. In the above brief extract we may notice *hlaif*, loaf; *kwath*, quoth; *waila*, well; *managei*, many; *fairra*, far. This leads us to a consideration of the position of Gothic among the Aryan languages.

Its close affinity with English and Dutch is not to be mistaken, and it evidently belongs to the Low-German division of the Teutonic dialects. In Dr. Morris's Historical Outlines of English Accidence, p. 4, we are told that 'the Teutonic dialects may be arranged in three groups or subdivisions: (1) the Low-German; (2) the Scandinavian; (3) the High-German.' Of these, the first includes Gothic, English,\(^3\) Frisian, Dutch, Flemish, and Old Saxon (the language of the Heliand); the second includes Icelandic, Swedish, Danish, and Norwegian; and the last includes only the language usually known by the simpler name of German. Morris describes Gothic as 'the oldest and most primitive of the Teutonic dialects, of which any remains are known; spoken by the Eastern and Western Goths who occupied the province of Dacia, whence they made incursions into Asia, Galatia, and Cappadocia.' It seems necessary to add that Wulfila has only preserved for us specimens of the language of the Western Goths, though that

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1 I.e. concerning.  
2 I.e. as.  
3 Dr. Morris puts English the sixth in the list; it may just as well come second, considering its importance and the antiquity of some of its remains.
of the Eastern Goths was doubtless very similar; also that the Western Goths were allowed by Valens to cross over the Danube into Moesia, at a time when the Eastern Goths remained behind. Morris proceeds to call attention to the marked distinction between German and all other Teutonic languages as regards the use of many consonants. 'Thus a d in English corresponds to a t in German, as dance and tanz; day and tag; deep and tief; drink and trink.' But there is no such difference between English and Gothic, which has dag-s for day; diup-s for deep; and drigkan (i.e. drinkan) for to drink. Still more curious is the resemblance between Gothic and English in certain phrases, such as Ik im thata daur, I am that (the) door; hardu ist thata waurd, hard is that word; hveitos swe snaïws, white as snow. It follows that the acquirement of some knowledge of Gothic is, for an Englishman, rather an easy matter; and, considering the great philological importance of the language, especially in matters of etymology and phonetic change, few linguistic studies are more remunerative. It may, however, be here remarked that many English words have substituted r for a more primitive s, which the Gothic has retained; good examples appear in the words auso, an ear; basi, a berry; hausjan, to hear; hazjan (for hasjan), answering to Chaucer's herien, to praise; laisjan, answering to A.S. léran, M.E. leren, to teach; wasjan, to clothe, allied to E. wear.

GRAMMAR.

§ 10. THE ALPHABET.

It has already been shown that the forms of the Gothic letters were imitated from various letters of the Greek and Latin alphabets. We also find that the Gothic letters were
used (as in Greek) with a numerical value; this enables us to determine their alphabetical order. Some of the letters are variously represented by modern editors, as will be explained presently. The following is a table of the characters (col. 1); with their equivalents in the editions (col. 2); their originals (col. 3); and their numerical values (col. 4).

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<th>1.</th>
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<th>3.</th>
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<td>A</td>
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<td>b</td>
<td>B</td>
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<td>G</td>
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<td>Γ</td>
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<td>D</td>
<td>d</td>
<td>Δ</td>
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<td>E</td>
<td>e</td>
<td>E</td>
<td>5</td>
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<tr>
<td>kw (kv, q)</td>
<td>U*</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>z</td>
<td>k</td>
<td>Z</td>
<td>7</td>
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<tr>
<td>h</td>
<td>h</td>
<td>H*</td>
<td>8</td>
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<tr>
<td>th (þ)</td>
<td>i</td>
<td>Φ</td>
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<td>i</td>
<td>1</td>
<td>10</td>
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<td>K</td>
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<td>K</td>
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<td>L</td>
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<td>m</td>
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<tr>
<td>N</td>
<td>n</td>
<td>N</td>
<td>50</td>
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<tr>
<td>G*</td>
<td>j (y)</td>
<td>G*</td>
<td>60</td>
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<tr>
<td>n</td>
<td>u</td>
<td>U*</td>
<td>70</td>
</tr>
<tr>
<td>p</td>
<td>r</td>
<td>R*</td>
<td>100</td>
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<tr>
<td>s</td>
<td>t</td>
<td>S*</td>
<td>200</td>
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<tr>
<td>w (v), y</td>
<td>F*</td>
<td>500</td>
<td></td>
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<td>ch (x)</td>
<td>X</td>
<td>600</td>
<td></td>
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<td>hw (hv, w, wh)</td>
<td>Θ</td>
<td>700</td>
<td></td>
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<td>Ψ</td>
<td>O</td>
<td>Ψ*</td>
<td>800</td>
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</table>

**Remarks.**

Col. 1. The symbol i is only used when the vowel begins a word or a syllable. This use is peculiar to Gothic.

Col. 2. German editors write v for w, and consequently kv, hw, kw. For kw some (including Stamm) write q, in order to obtain a symbol expressed by a single character.

For th, many editors use the thorn-letter (þ). Here again, the object is to obtain a single character; and there is a faint objection to the use of th from the fact that a few words contain t and h (separate letters) in juxta-position. Examples of this are seen in athabaidedun (10. 35), athaffjan (15. 36), athaihait (3. 13); but an extremely slight acquaintance with the language will enable any reader to recognise in such

---

1 See note 1 on p. xxxix.
words the fact that at- is the usual prefix. Englishmen are quite accustomed to this second signification of th, as e.g. in malthouse, left-handed, and Greatheart.

For j, Dr. Bosworth and Mr. Cockayne write y, which certainly expresses the sound; but this English symbol has been so little used for the purpose that the German j is perhaps better. Added to which, the letter y is required to express the Gothic V when it occurs, in a few rare instances, as a vowel. Examples are seen in Tyre (7. 24), styrei-dans (8. 8), Iairusaulyma (11. 11).

For ch, some write x, as being a single symbol.

For hw Gabelentz writes w, as being a single symbol; but this is very unsatisfactory. Dr. Bosworth writes wh, as in modern English, but it is far better to use the A.S. hw, with which we may compare the Icelandic and Swedish hv. His sole objection to the use of hw is that h and w are separate letters in the word hyssopo, hyssop; but as (in common with the German editors) I denote the vowel-sound of V by y, and write hyssopo, this objection altogether disappears.

The system of transliteration adopted in this book, and in my Mæso-Gothic Glossary (1868), precisely agrees with that adopted by Massmann, except in the use of w, hw, and kw for his v, hv, and kv. This one change was worth making, for w, hw, and kw represent the probable sound of the Gothic letters.

Col. 3. The letters in this column are Greek capital letters, with the exception of those marked *, which are Latin. Of the 25 Gothic letters, 18 are Greek, and 7 are Latin. The symbols for kw, th, hw are arbitrarily chosen, and have purely conventional values. The Gothic h obviously answers rather to the form of h than of H. The symbols for u and o, marked † above, are purposely inverted, as if to mark some slight difference in the sound.

Col. 4. We have examples of the numerical use of the symbols in Mark iv, 8, where † stands for 30, ‡ for 60, and § for 100. The number 90 was denoted by a symbol resembling the Greek koppa, like the sign for kw with the second stroke lengthened; and 900 by a sign resembling a barbed arrow-head, which took the place of the Greek sampi.

SOUNDS.

§ 11. VOWELS.

The exact sounds of all the Gothic vowels and diphthongs are not known with absolute certainty; but from observation of the Gothic spelling of Greek and Latin words and by
help of comparative philology their approximate values have been sufficiently ascertained. An account of them may be found in Mr. Ellis’s Early English Pronunciation, p. 561, which is based upon the researches of Grimm, Rapp, Gabelentz and Löbe, and Weingärtner; but this account does not take into consideration the varying values of ai and au, as pointed out by Grimm, nor the probable variation in the sounds of b and d. I have therefore preferred to follow the account in the excellent Gotische Grammatik by W. Braune (Halle, Niemeyer, 1880). The following are the most probable values of the Gothic vowels and diphthongs, with examples, and key-words from English, German, and French.

<table>
<thead>
<tr>
<th>VOWELS</th>
<th>KEY-WORDS</th>
<th>EXAMPLES</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>as in</td>
<td>man (German) hana (a cock).</td>
</tr>
</tbody>
</table>

Note. This vowel is very common, and is generally short. But in a very few cases it is long, and has then the full sound of a in father. The only instances in St. Mark’s Gospel which I have noticed are the following: brähtedun (put for branhtedun*), 11. 7, 12. 4, 15. 1; gafahith (put for gafanhith*), 9. 18; faurahah (put for faurahanh*), 15. 38; spaikulatur, 6. 27; and the proper name Peiläus.

| ai (long) | as i in | bite | bait (I bit). |
| ai (short) | ,, e ,, | there | bairan (to bear). |

Note. The usual and normal sound is the long sound, sometimes written di to distinguish from the other, though there are no accents in the MSS. The short sound occurs in the first syllable of reduplicated verbs, as hat-hald, I held (pronounced hay-hald, with the accent on the second syllable), or is otherwise due to ‘breaking,’ explained below (§ 13, group 2), and only occurs when the following letter is r or h (or hw). The occurrence of the r or h is accordingly the simplest test for it, but there are a very few exceptions, only to be explained by etymology. Examples of the long ai before h occur in aïhtedun, 12. 23: hathamma, 9. 47; and before r in air (pronounced as E. ire), 1. 35.

| au (long) | as ou in | house | kaus (I chose). |
| au (short) | ,, o ,, | fore | faura (before). |
SOUNDS: THE VOWELS.

Note. The normal sound is the long sound, sometimes written āu. The short sound is due to 'breaking' (see above) before r and h (or hw). The exceptions in the latter case are very rare; but we may notice the long au in gaurs, 3. 5, hauh, 9. 2 (A. S. héah), bi-tauh, 6. 6, us-tauh, 1. 12.

VOWELS. KEY-WORDS. EXAMPLES.
e as ey in they wesun (were).
ei ,, e ,, eve weis (we).
i ,, i ,, fill\(^1\) ist (is).
iu \(\begin{cases}
\text{as e in eve, closely followed} \\
\text{by u in full; the stress being on i.}
\end{cases}\) niun (nine).
o as o in home fotus (foot).
u ,, ou ,, full\(^1\) sunus (son).
y ,, i ,, fill Tyra (Tyre).

The last of these is not a true Gothic letter, being only used in Greek words, where it takes the place of Gk. v. Tyra occurs in 3. 8.

The following is an approximate table of sounds for those who are acquainted only with English pronunciation. The pronunciation given in parentheses is the nearest that can be expressed in English letters as pronounced in Southern English.

\begin{align*}
a & \text{as in} & \text{ask (short)} & \text{hana (hāhnāh).} \\
ai (long) & \text{as i in} & \text{bite} & \text{bait (bite).} \\
ai (short) & ,, a ,, & \text{bare} & \text{bairan (bare-āhn).} \\
au (long) & ,, ou ,, & \text{house} & \text{kaus (kouse).} \\
au (short) & ,, o ,, & \text{fore} & \text{faura (for-ăh).} \\
e & ,, a ,, & \text{fate} & \text{wesun (way-soōn).} \\
ei & ,, e ,, & \text{eve} & \text{weis (weece).} \\
i & ,, i ,, & \text{fill} & \text{ist (ist).}
\end{align*}

\(^1\) I and u are usually short; in a few cases they are long; see § 13 below, pp. xxix. and xxx.
THE CONSONANTS.

§ 12. CONSONANTS.

b at the beginning of a word, or when occurring as the latter of two consonants, has the sound of Eng. b, as in beitan, to bite, arbi, heritage. But when it occurs after a vowel (especially if between two vowels) it most likely had the sound of v. For example, the pl. of hlaifs, a loaf, is hlaibos; cf. E. loaves as the pl. of loaf. Other examples occur in the weak adj. liuba, dear (allied to E. lief, comp. liever), graban, to dig (E. grave), haban, to have, liban, to live, biraubon, to bereave, sibun, seven, skaban, to shave; so also gebum, we gave, pl. of gaf, I gave.

ch is a foreign (Greek) letter, only occurring in the word Christus, Christ. We may pronounce it with the k-sound, as in English.

d at the beginning of a word, or when occurring as the latter of two consonants, has the sound of the Eng. d, as in daur, door, hund, hound. But when it occurs after a vowel (especially if between two vowels), it most likely had the sound of Eng. voiced th in thou. For example, the gen. of

---

1 Rather as Je-u, without any sound of h or y between the two vowels. The sound of eə in dew would put the stress on the wrong vowel.
haubiths, head, is haubidis; where the voiced $th$-sound in the genitive answers to the voiceless $th$-sound in the nominative.

$g$ is hard as in gate; never soft as in gem.

$gg$ is written, after the Greek fashion, for $ng$; thus lags, long, is to be pronounced langs (with $a$ as in Ger. lang).

$gk$ (for which $ggk$ is sometimes written) is similarly put for $nk$; as in $drigkan$ or $driggkan$, to drink, which is to be pronounced $drinkan$.

$h$, when initial, is like E. $h$ in he, when fully aspirated; it must also be sounded in the combinations $hl$, $hn$, $hr$. But in words like $bráhtta$, he brought, the $h$ has a strong guttural sound, like that of $ch$ in Ger. $dach$ or the Scotch $loch$.

$hw$ is like the South Welsh $chw$, or as $wh$ is sounded in Scotland and the North of England.

$j$ is the Eng. $y$ in $yet$.

$kw$ is the Eng. $qu$ in $queen$; like the A.S. $cw$.

$r$ is the Eng. $r$ in $ray$, and should be trilled.

$s$ is generally said to be voiceless as in $sin$; never voiced, as in Eng. $as$, $is$, $rise$; and this is doubtless true in most instances. But there are obvious exceptions in such words as $dags$, $gards$, $liubs$, where it can more easily be pronounced as $z$. It readily passes into $z$ between two vowels, the genitive of $dius$, a wild beast, being written $diuzis$. Compare also such spellings as $hwazuh$ (compounded of $hwas$ and $uh$); $thizos$, fem. of this, gen. of the def. article. So also in $huzds$, a hoard, $azgo$, ashes, $mizdo$, meed, $s$ readily becomes $z$ before $d$ and $g$.

$th$ is (probably) the Eng. voiceless $th$ in thin in all cases, and is a very common letter, especially in the termination -$ths$, where the $s$ is voiceless, and the voiced sound of $th$ (as in E. thou) would be difficult. Moreover, it never occurs in combination with any of the voiced consonants $b$, $d$, or $g$. 
In instances where the voiced sound might be expected, we find the word spelt with \( d \); see remarks upon \( d \) above.

The remaining consonants, viz. \( f, k, l, m, n, p, t, w, \) and \( z \) present no difficulty, being pronounced as in modern English. In the combinations \( w l, w r \), the \( w \) is to be sounded.

**PHONOLOGY.**

§ 13. VOWELS.

**General Remarks.** The general relation to each other of the Gothic vowels may be to some extent exhibited in the following scheme.

<table>
<thead>
<tr>
<th>Original vowels</th>
<th>( a )</th>
<th>( i )</th>
<th>( u )</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lengthenings</td>
<td>( o ), ( e ), ( ei ) (( é ))</td>
<td>( iu ) (( ë ))</td>
<td></td>
</tr>
<tr>
<td>Diphthongs</td>
<td>( ai )</td>
<td>( au )</td>
<td></td>
</tr>
</tbody>
</table>

The vowels \( i \) and \( u \) are not always original, and in such a case they are weakened forms of the vowel \( a \). This appears from the conjugation of such verbs as bindan, the past tense of which is \( band \) in the first and third person singular, whilst the plural is \( bundum, bunduth, \) or \( bundun \) according to the person. That the most original form of the stem\(^1\) is \( BAND \), is ascertained by comparative philology; compare, for example, the Sanskrit form \( bandh \). It follows from this, that the stems \( bind- \) and \( bund- \) are weakened forms of \( band- \).

The most convenient order for considering the vowel-symbols is to discuss each of the above columns separately, viz. (1) \( a, o, e \); (2) \( i, ei, ai \); and (3) \( u, iu, au \).

**Group 1.** The vowels \( a, o, e \).

\( a. \) This vowel, which in Gothic is usually short, may be considered as an original vowel, and it occurs with much

---

\(^1\) By the 'stem' I meant the part of the word which is left when divested of the suffixes \(-an, -um, \) &c.
greater frequency than either \( \iota \) or \( u \). It is extremely common in the pt. t. singular of strong verbs, as in \( \text{brak} \), I broke, \( \text{gaf} \), I gave, \( \text{draggk} \), I drank, belonging to the conjugations numbered 3, 4, and 5 respectively; see the account of Strong Verbs in § 34, p. lvi.

The long sound of \( a \) is simply due to the loss of a succeeding nasal sound, as in \( \text{hāhan} \) (for \( \text{hanhan}^* \), E. \( \text{hang} \)), to suspend; or else the word is foreign, as \( \text{spaikulātur} \).

\( o \). This vowel, in Gothic, is always long, and may be considered as the usual lengthened form of \( a \), and derived from it. The pt. t. of \( \text{drag-an} \), to draw (from a base \( \text{drag} \)), is \( \text{drog} \); see Strong Verbs, Conj. 2, in § 34. \( \text{Fidur-dogs} \), on the fourth day, is a derivative from \( \text{fidwur} \), four, and \( \text{dags} \), a day. \( \text{Gibos} \) is the genitive of \( \text{giba} \), a gift. As to the length of \( o \), compare Goth. \( \text{brothar} \), brother, with Lat. \( \text{frāter} \), Skt. \( \text{bhrātar} \). For further examples, &c., the reader may consult Helfenstein's Comparative Grammar of the Teutonic languages.

We sometimes find \( u \) (long) written for \( o \), as in \( \text{uhtedun} \) for \( \text{ohtedun} \) (11. 32). Also, \( o \) is closely allied to \( au \); see \( au \), in Group 3, p. xxxi.

\( e \). This vowel, in Gothic, is always long, like \( o \), and it appears, in like manner, as a lengthened form of \( a \), from which it is derived. Thus the plural of \( ik \) \( \text{brak} \), I broke, is \( \text{weis brekum} \), we broke; and of \( ik \) \( \text{gaf} \), I gave, is \( \text{weis gebum} \), we gave; see Strong Verbs, Conj. 3 and 4, in § 34, p. lviii. The close relationship between \( o \) and \( e \) appears again in the reduplicating verb \( \text{tek-an} \), to touch, of which the pt. t. is \( \text{tai-tok} \); and in other similar instances. See § 33, p. liv.

\( e \) is also closely related to Goth. \( \text{ei} \), as appears from \( \text{weisum} \), occurring as an occasional spelling of \( \text{wesum} \), we were; &c. See \( e \) in Group 2, p. xxix. And in at least one instance it appears as a variant of \( ai \), viz. in \( \text{taihun-tehund} \), written for \( \text{taihun-taihund} \), a hundred.
Group 2. i. This vowel is commonly short, but occasionally long; it occurs both as an original vowel and as a weakened form of a. As an original (short) vowel, it is less common than a, but commoner than u. It is original in *fisks*, a fish; cf. Lat. *piscis*. Also in strong verbs belonging to Conj. 6, in which it is the fundamental vowel. As a weakened form of a, the short i is common, as in *giban*, to give, of which the pt. t. is *gaf*; and a singular instance appears in Goth. *im*, I am, as compared with E. *am*.

i is sometimes written for *ei* or e, in which cases it is long. Thus *deigan*, to knead, is once written *digan*. Again, *azitizo* occurs for *azetizo* (10. 25). Finally, i is the vocalised form of *j* as in *hari*, acc. of *harjís*, an army; see Strong Nouns (A-form), p. xxxviii.

ei. This is the usual form of long i, and may be considered as equivalent to ī. This appears in *dreiban*, to drive, pt. t. pl. *drib-um*, pp. *drib-ans*, from the base *drib*; see Strong Verbs, Conj. 6, in § 34, p. lviii. Thus it often corresponds etymologically with E. long i, as in *dreiban*, to drive, *meins*, mine, *reisan*, to rise, *eisarn*, iron. In some cases, *ei* appears as equivalent to *ji*; compare *lag-jūth*, he lies, with *sok-eith*, he seeks; see Weak Verbs, Class 1 (Exception), in § 35, p. lix. Here *ei* = ī = *ii* = *ji*. We find e written for *ei* in *wehsa* (8. 26); *ize* (9. 1).

ai. This diphthong is of common occurrence, and has two distinct values, long (which may be marked āi), and short.¹ The long *ai* (āi) usually arises from an original i, as in *draib*, I drove, pt. t. of *dreiban*, to drive, from the stem *drib*, which is retained in the pt. t. pl. *drib-um* and the pp. *drib-ans*; see Strong Verbs, Conj. 6, in § 34, p. lviii. Other

¹ Some German writers express the true diphthongs by āi and āu, and those which arise from ‘breaking’ by āi and aū, or simply āi and aū.

When ái occurs before a vowel, it passes into aj; thus from *bai*, both, is formed *baj-oths*, both, and from *aiws*, time, comes *ajukduths*, an age.

**Breaking.** The German term *brechung* (breaking) has been employed to express the fact, that when the consonants *h*, *hw*, or *r* directly succeed the short vowel *i* or *u*, they affect the purity of the pronunciation in such a manner as to draw the sound of *i* or *u* nearer to that of *a*, thus producing a kind of *e* or *o*. In this manner we obtain a new kind of ai, essentially short, and distinct in its origin from the true diphthong ái. The clearest examples occur in the conjugation of Strong Verbs (§ 34), where the vowel of the infinitive is properly *i* (as in Conj. 3, 4, 5). Thus, in Conj. 3, we have *ai* for *i* in *bair-an*, to bear, *ga-tair-an*, to tear, whilst at the same time *au* appears for *u* in the pp. *baur-ans*, *ga-taur-ans*. In Conj. 4, we have *ai* for *i* in *saihw-an*, to see, pp. *saihw-ans*. In Conj. 5, we have *ai* for *i*, and *au* for *u*, in *bairg-an*, to keep, protect, pp. *baurg-ans*; *bi-gaird-an*, to begird, pp. *bi-gaurd-ans*; *wairp-an*, to throw, pp. *waurp-ans*; *wairth-an*, to become, pp. *waurth-ans*. Compare also Goth. *wair*, a man, with Lat. *uir*. (The corresponding A. S. letter is commonly *e*, as in *beran*, to bear, *teran*, to tear, *séon*, to see, *wer*, a man; also *eo*, as in *beorgan*, to protect, *weorpan*, to throw, *weordan*, to become.)

**Group 3. u.** This vowel is usually short, but occurs as long in a few instances. It is frequently a weakening of *a*, as in *bund-um*, we bound, pl. of *band*, I bound. It is less common as an original vowel than either *a* or *i*, but appears in *sunus*, a son, Sanskrit súnu; and it is the fundamental
vowel of Strong Verbs of Conj. 7, appearing in the pt. t. pl. and the pp. of such verbs. Examples are: bing-an, to bend, pp. bug-ans, Sanskrit bhuj, to bend; giut-an, to pour, pp. gut-ans, Lat. fund-ere (pt. t. fud-i), to pour. The u is long in fuls, foul (A. S. fůl); hus, house (A. S. hús); runs, a room (A. S. rům); runa, a mystery (A. S. rún); ut, out (A. S. út). Also in skura, a shower, storm (4. 37; A. S. scúr).

iu. This diphthong takes, etymologically, the place of long u; thus bing-an = A. S. bůgan, to bend, from the base bug; see above. It also occurs for iů, the u being vocalised to u; as in kniu, knee, gen. kniů-is, base KNIWA.

au. This diphthong (like ai) is both long and short; and the long form or true diphthong may be denoted by áu. The long-au or áu commonly arises from an original u, as in kaus, I chose, pt. t. of kiůs-an, to choose, from the base kus, which is retained in the pt. t. pl. kus-um and the pp. kus-ans; see Strong Verbs, Conj. 7, in § 34, p. lviii. (It answers to A. S. ēa, as in céas, I chose, pt. t. of céosan, to choose.)

It becomes aw before the vowel i, as in mawi, a maiden, gen. mau-jos, base MAU-JO; taw-ida, pt. t. of taw-jan, to do.

In a very few cases it interchanges with o, as in tojís, gen. of tawi, a deed; stojan, to judge, pt. t. stauida.

Breaking. The short diphthong au, when occurring before h, hw, or r, is commonly due to ‘breaking’; see this explained under ai, in Group 2. Thus dauhtar, daughter, stands for duh-tar*; cf. Gk. θυγ-άρη. The occurrence of h or r after au is not an invariable test; for there are a few instances where au is then long, as in hauhs, high (A. S. héah).

1 But corresponding A.S. words are much more commonly written with eo, as céosan (Goth. kiůsan), blōdan (Goth. biůdan), &c.
2 It is usual to mark with an asterisk all theoretical forms, such as duhtar*.
Elision. We find occasional elisions, as in *thatist = that'ist*, short for *thata ist*, that is to say (§ 7. 2); *níst = n'íst*, for *ní ist*, is not; *níba = n'íba*, for *ni iba*, if not, unless (3. 27). So, in the declension of the pronouns *sah* (= *sa'h = sa uh*) and *saci*, numerous elisions occur, as in the neut. *thatuh for thata uh, thatci for thata ci*.

Hiatus. This is not uncommon, as in *gaarman*, to pity, i.e. *ga-arman*, the vowels belonging to separate syllables (5. 19). So too *gaidreigon*, to repent (Luke 10. 13); where *ai = a-i*, two separate vowels, not a diphthong. The prefix *ga-* is so common, that no difficulty need hence arise.

§ 14. CONSONANTS.

The Gothic consonants are as follows.

**Labials**: b, p, f; w; m.

**Dentals**: d, l, th; s, z; n.

**Linguals**: r, l.

**Palatal**: j.

**Gutturals**: g, k, h; kw, hw; and the nasalised gutturals gg and gk (also written ggk).

According to the laws of sound-shifting usually called 'Grimm's Law,' the Aryan letters in row 1 below should correspond to the Gothic letters in row 2.

<table>
<thead>
<tr>
<th>LABIAL</th>
<th>DENTAL</th>
<th>GUTTURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Aryan.</td>
<td>b p bh</td>
<td>d t dh</td>
</tr>
<tr>
<td>2. Gothic.</td>
<td>p f b</td>
<td>t th d</td>
</tr>
</tbody>
</table>

To this law there are some exceptions, as below:—

**Labials.** p. There is no clear example of Aryan *b = Goth. p*. Gothic words beginning with *p* are very few, and of these most are borrowed from Greek. The etymology of the rest is doubtful.

f. Instead of Gothic *f*, we sometimes find *b*, as in *sibun*, seven; cf. Lat. *septem*. Gothic is sometimes uncertain in its use of *f* and *b*; thus *ik gaf*, I gave, is from *giban*, to give. The word for 'loaf' is both *hlaifs* and *hlaibs*. The pl. of *laufs*, a leaf, is *laubos* (11. 13; 13. 28). See p. xxv.
w. This letter is sometimes vocalised; aw, iw, interchange with au, iu.

Dentals. d. A Gothic d sometimes appears where th might be expected, as in fadar, with which compare E. father, Lat. pater. There is some fluctuation in the use of d and th; thus daupiths, pp. of daupjan, to baptise, makes the pl. daupidai, not daupitthai; and the gen. of manaseths, the world (14. 9) is manasedais (John, 8. 12); see p. xxv.

t. The Aryan t is unchanged in the combination st; compare Goth. ist, he is, with Lat. est. The suffix -ta replaces -da (for ease in pronunciation) in brah-tedun, brought (9. 17), thaurf-ta, was in need (2. 25); the same substitution is common in English, as in brough-t, taugh-t.

th. The interchange of th with d is noted above. Another example occurs in kun-tha, pt. t. of kunn-an, to know; put for kunn-da*, Middle Eng. coude.

s. This sibilant sometimes supplies the place of a dental. Thus ana-bus-ns, a commandment (7. 8) is from ana-biud-an, to command. The past tense of wait, I know, is wissa (9. 6); a curious form which has resulted from wit-da*, changed to wit-ta* and wista*, and finally reduced to the form wissa by assimilation. Lastly, s appears for th in kwast, thou sayest (12. 32), put for kwath-t.

z. We find z substituted for s between two vowels; as in ize, of them, gen. pl. of is, he. The comparative suffix of adjectives is written -iza, put for -isa. It also appears occasionally in place of s at the end of a word, as in aiz (6. 8); and before l in ga-sai-zlep (John, 11. 11).

Palatal. The 'semi-vowel' j, as it is sometimes called, is often interchanged with i; and ji with ei (the lengthened form of i); see p. xxix. At the end of a word, i is put for j without exception.

Gutturals. g, k, h. Both g and k become h before a
following, in derivative words. Thus from mag-an, to be able, comes mah-ts, might; and from the strong verb siuk-an, to be sick (pt. t. sauk) comes the sb. sauh-ts, disease (r. 34).

kw, hw. These represent secondary sounds, due to labialised forms of k and h, so that they correspond, etymologically, to Aryan g and k respectively. Thus kwiman, to come, pt. t. kwam (from kam*) corresponds to Sanskrit gam, to go; and hwas, who (from has*) to Skt. kas, who.

Assimilation. Assimilation is the substitution of a double consonant for two dissimilar consonants; as in the Italian ammirare (with mm) from Lat. admirare (with dm). It is not very common in Gothic, but we invariably find the prefix us- changed to ur- when an r follows, as in ur-rann (for us-rann) in Mark, 4. 3. The most remarkable instance of assimilation is in the case of final h, which before a word beginning with th is changed to th. Thus wasuth-than (1. 6) stands for was-uh than, i. e. ‘and then was’; where -uh is an enclitic particle used like the Latin -que.

§ 15. SUBSTANTIVES.

Gender. There are three genders, masculine, feminine, and neuter. The gender is partly natural, as when the names of male beings are considered masculine; partly grammatical, as when fetus, foot, is masculine, and handus, hand, is feminine.

In some cases the termination is a guide to the gender;
thus nouns in -a, if strong, are feminine, if weak, are masculine. Nouns such as waurd (word) which are destitute of an inflection in the nominative, and nouns in -u, as faih-u (fee), are neuter. Nouns in -is or -eis are masculine. Nouns in -ei are feminine. Nouns such as waurd (word) which are destitute of an inflection in the nominative, and nouns in -u, zsfaihu (fee), are neuter. Nouns in -is or -eis are masculine. Nouns in -o are mostly feminine; but there are notable exceptions, the principal being hairt-o (heart), aug-o (eye), aus-o (ear), kaurn-o (corn), nam-o (name), wat-o (water), all neuter. See the forms of declension.

**Number.** There are only two numbers, singular and plural. Dual forms appear among the pronouns only.

**Case.** There are, practically, only four cases, viz. nominative, genitive, dative, and accusative. Some vocative forms are found, but they are merely due to the loss of the nominative suffix -s, in such words as have that suffix; moreover, they only appear in the singular number. In all other instances, the vocative is the same as the nominative. Examples of an instrumental case appear among the pronouns only.

**Strong and Weak.** Weak nouns are those which form their inflections with n, such as han-a (cock), gen. han-ins, pl. nom. han-ans. All others are strong.

**Base.** The base or crude form\(^1\) of a substantive is the supposed original form of it, divested of the case-ending. To this base the case-ending has been added, after which the case has frequently suffered degradation, and appears in a weakened form. Thus the base fiska signifies ‘fish,’ whence was formed the nom. fiska-s, afterwards contracted to fisks. The form of the base of a Gothic strong substant-

---

\(^1\) Called theme in Helfenstein, Comparative Grammar of the Teutonic Languages. Some call it the stem, but it is convenient to restrict the word stem to the first syllable of a base, such as fisk-, to which the case-endings appear to be added in the paradigms of the declensions. A specific name for this first syllable is often required, and stem is the most convenient term for it; see the definition of ‘stem’ at p. xxvii.
Substantives can usually be determined by dropping the suffixed \(-m\) of the dative plural; that of a weak substantive by dropping the suffixed \(-e\) or \(-o\) of the genitive plural. The form of the base is important, because it is to the variation in the last letter of the base that the apparent differences of declension arise. Thus the difference between the accusative plurals \(fisk-ans\) and \(balg-ins\) is really due to the difference in the bases. The former may be considered as equivalent to \(fiska-ns\), and the latter to \(balgi-ns\), in which case the suffix \(-ns\) is really common to both. The bases of the various substantives are given below, and are printed in capital letters.

General Remarks. The following facts are worth observing.

1. Neuter substantives have the accusative and nominative alike, as in Latin and Greek, both in the singular and plural.

2. The genitive singular ends in \(-s\), preceded by a vowel, a diphthong, \(n\), or \(r\).

3. The genitive plural ends in \(-e\) (\(-iwe, -ane, -ne\)) or in \(-o\) (\(-ono, -eino\)).

4. The dative plural ends in \(-m\), suffixed to the base; but the final \(n\) of the base is dropped in weak nouns.

Declensions.

§ 16. I. Strong Declension.

There are three forms of declension, according as the base ends in \(-a\), \(-i\), or \(-u\).

Note. There are some exceptional forms, which are best observed by practice. The following paradigms only exhibit the declensions of such words as are declined regularly.
(1) **A-form.**

Thus are declined masc. *fîks*, a fish (base *fîska*); fem. *giba*, a gift (base *gîba*, for which Gothic substitutes *gîbo*); and neut. *waurd*, a word (base *waûrda*).

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>fisk-<em>s</em></td>
</tr>
<tr>
<td>Gen.</td>
<td>fisk-<em>is</em></td>
</tr>
<tr>
<td>Dat.</td>
<td>fisk-<em>a</em></td>
</tr>
<tr>
<td>Acc.</td>
<td>fisk</td>
</tr>
<tr>
<td>Voc.</td>
<td>fisk</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.V.</td>
<td>gib-<em>a</em></td>
<td>gib-<em>os</em></td>
<td>N.A.V.</td>
</tr>
<tr>
<td>Gen.</td>
<td>gib-<em>os</em></td>
<td>gib-<em>o</em></td>
<td>Gen.</td>
</tr>
<tr>
<td>Dat.</td>
<td>gib-<em>ai</em></td>
<td>gib-<em>om</em></td>
<td>Dat.</td>
</tr>
</tbody>
</table>


**Remarks.** Masculine bases in -sa form the nom. sing. by merely dropping the final vowel of the base. Thus the base *hals*, neck, has the nom. sing. *hals* (not *halsas*); so also nom. sing. *ans*, a beam (not *ansas*).

Similarly, masc. bases in -ra merely drop the final vowel of the base; as in *wair*, a man, from the base *waîra*; *stiur*, a steer, from the base *stiura*. But if another consonant precedes -r, the formation is regular, as in *akrs*, an acre or field, from the base *akra*.

Some masculines have a stem ending in -ja. The nom. sing. is formed by adding -s to the weakened stem -ji, whilst the acc. and vocative singular have the final -j vocalised to -i. Moreover, the nom. sing. suffix -jis is altered to -eis when a long syllable or more than one syllable precedes it. The plural is regular. Examples are *jarjis*, an army, base *harja*,
and hairdeis, a herd, shepherd, base hairdja; which are thus declined.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. harj-is</td>
<td>harj-os</td>
</tr>
<tr>
<td>Gen. harj-is</td>
<td>harj-e</td>
</tr>
<tr>
<td>Dat. harj-a</td>
<td>harj-am</td>
</tr>
<tr>
<td>Acc. hari</td>
<td>harj-ans</td>
</tr>
<tr>
<td>Voc. hari</td>
<td>(as nom.)</td>
</tr>
</tbody>
</table>

Neuter bases in -ja have a similar declension, but observe the rule of making the nom. like the accusative. Hence kuni, kin, base kunja, and andbahti, service, base andbahtja, make the nom. and acc. sing. kuni, andbahti: gen. kunj-is, andbaht-eis, dat. kunj-a, andbahtj-a.

So also badi, bed; nati, net, &c.

The fem. stem thiujâ, a maiden, gives the nom. sing. thiwi. Here thiwi = thiuj-, the suffix -â (o) being dropped.

Similarly, when stems end in -wa, the w is vocalised to u. From the masc. stem thiwa, a servant, are formed nom. thiwa-s, acc. voc. thiwa, the gen. thiwa-is and dat. thiwa-a being regular. From the neut. stem kniwa, knee, are formed nom. acc. kniu, gen. kniwa-is, dat. kniwa-a.

But if a diphthong or a long vowel precedes w, the w remains; as in masc. saiws, sea, acc. saiwa, from the base saiwa.

§ 17. I-form.

Thus are declined masc. balgs, bag, base balgi; fem. ansts, grace, base ansti. (There are no neuters.)

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<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. balg-s</td>
<td>balg-eis</td>
<td>anst-s</td>
<td>anst-eis</td>
</tr>
<tr>
<td>Gen. balg-is</td>
<td>balg-e</td>
<td>anst-ais</td>
<td>anst-e</td>
</tr>
<tr>
<td>Dat. balg-a</td>
<td>balg-im</td>
<td>anst-ai</td>
<td>anst-im</td>
</tr>
<tr>
<td>Acc. balg</td>
<td>balg-ins</td>
<td>anst</td>
<td>anst-ins</td>
</tr>
<tr>
<td>Voc. balg</td>
<td></td>
<td>anst</td>
<td></td>
</tr>
</tbody>
</table>

So also masc. arns, arm, barms, bosom, gards, house (yard). bruth-faths, bridegroom; fem. mahts, might, kwens, woman, taikns. token, &c.

As before, stems in -si and -ri form the nom. sing. by merely drop-
ping the final vowel of the base. Exx. fem. garuns, a market-place, base GARUNSI; masc. baur, a child, base BAURI.

The fem. haims, a village, base HAIMI, forms its plural as if it belonged to the A-form. Hence the pl. haim-os (6. 56).¹

Other exceptional forms appear in fem. baurgs, a town, gen. baurg-s, dat. acc. baurg; pl. nom. acc. baurg, gen. baurg-e, dat. baurg-im. Observe also fem. mitaths, a measure, dat. mitath (4. 24), not mitath-ai; fem. alhs, a temple, gen. alhs (15. 38), dat. alh (12. 35); fem. nahts, night, dat. naht (4. 27), dat. pl. nahtam (5. 5).

§ 18. U-form.

Thus are declined masc. sunus, son, base SUNU; fem. hand-us, hand, base HANDU; neut. faihu, property (fee), base FAIHU. The feminine sbs. are declined precisely like the masculine; and the neuter sbs. only differ in the nom. and acc. singular. The plural form of neuters of this declension is not found; hence only the singular is given.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
<th>SINGULAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. sun-us</td>
<td>sun-jus</td>
<td>faih-u</td>
</tr>
<tr>
<td>Gen. sun-aus</td>
<td>sun-ive</td>
<td>faih-aus</td>
</tr>
<tr>
<td>Dat. sun-au</td>
<td>sun-um</td>
<td>faih-au</td>
</tr>
<tr>
<td>Acc. sun-u</td>
<td>sun-uns</td>
<td>faih-u</td>
</tr>
<tr>
<td>Voc. sun-u</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

So also masc. airus, messenger, skadus, shadow, wintruus, winter, jotus, foot, &c. An exceptional form appears in the acc. handau (7. 32), as this is really the dat. form.


Brothar, brother, fadar, father, dauhtar, daughter, swistar, sister, are declined according to the following scheme. (The Gothic for 'mother' is aithi.)

¹ References such as this, between marks of parenthesis, are to the chapter and verse of St. Mark's Gospel, unless some other book of the Bible is distinctly mentioned.

From some verbs are formed substantives, which were originally present participles. Thus *gibands*, a giver, base *gibanda*, is obviously the pres. part. of *giban*, to give. A few are formed from weak verbs in -on, of which the most remarkable is *frijonds*, friend, originally the pres. part. of *frijon*, to love. Such sbs. are declined according to the following scheme.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. brothar</td>
<td>brothr-\textit{jus}</td>
</tr>
<tr>
<td>Gen. brothr-s</td>
<td>brothr-\textit{e}</td>
</tr>
<tr>
<td>Dat. brothr</td>
<td>brothr-\textit{um}</td>
</tr>
<tr>
<td>Acc. brothar</td>
<td>brothr-\textit{uns}</td>
</tr>
</tbody>
</table>

So also *daupjands*, baptist, *fijands*, enemy, &c.

§ 21. II. Weak or Consonantal Declension.

In this declension, the base invariably ends in -\textit{n}. The vocative has no peculiar form, but resembles the nominative. Typical examples are those of masc. *hana*, a cock, base *hanan*; fem. *tuggo* (pronounced *tungo*), tongue, base *tuggon*, and *managei*, multitude, base "managein"; neut. *hairto*, heart, base *hairtan*, and *wato*, water, base *watan*.

A. Masculine.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. han-\textit{a}</td>
<td>han-\textit{ans}</td>
</tr>
<tr>
<td>Gen. han-\textit{ins}</td>
<td>han-\textit{ane}</td>
</tr>
<tr>
<td>Dat. han-\textit{in}</td>
<td>han-\textit{am}</td>
</tr>
<tr>
<td>Acc. han-\textit{an}</td>
<td>han-\textit{ans}</td>
</tr>
</tbody>
</table>

B. Feminine.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. tugg-o</td>
<td>tugg-ons</td>
</tr>
<tr>
<td>Gen. tugg-ons</td>
<td>tugg-ono</td>
</tr>
<tr>
<td>Dat. tugg-on</td>
<td>tugg-om</td>
</tr>
<tr>
<td>Acc. tugg-on</td>
<td>tugg-ons</td>
</tr>
<tr>
<td>Nom. manag-ei</td>
<td>manag-eins</td>
</tr>
<tr>
<td>Gen. manag-eins</td>
<td>manag-eino</td>
</tr>
<tr>
<td>Dat. manag-ein</td>
<td>manag-eim</td>
</tr>
<tr>
<td>Acc. manag-ein</td>
<td>manag-eins</td>
</tr>
</tbody>
</table>

So also gatwo, street, stairno, star, &c.; aithei, mother, marei, sea, &c.

C. Neuter.

<table>
<thead>
<tr>
<th>Nom. Acc. hairt-o</th>
<th>hairt-ona</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen. hairt-ins</td>
<td>hairt-ane</td>
</tr>
<tr>
<td>Dat. hairt-in</td>
<td>hairt-am</td>
</tr>
<tr>
<td>Nom. Acc. wat-o</td>
<td>wat-na</td>
</tr>
<tr>
<td>Gen. wat-ins</td>
<td>wat-ne</td>
</tr>
<tr>
<td>Dat. wat-in</td>
<td>wat-nam</td>
</tr>
</tbody>
</table>

Like hairto are declined augo, eye, auso, ear, kaurno, grain, &c.

Remarks. Weak substantives may generally be known by the ending of the nom. sing. in -a, -o, or -ei. The only exception is in the case of strong feminine substantives of the A-form, such as giba, gift; and even these may be distinguished by observing the gender; since all weak substantives in -a are masculine.

The dat. pl. watnam (short for watan-am) preserves the n of the base, which is lost in hairt-am, dat. pl. of hairto. There is only one other neuter sb. which is declined like wato, viz. namo, name, stem naman; dat. pl. nam-nam. We also find dat. pl. ab-nam, from the masculine sb. aba, man.

The declension of weak substantives is, in general, very regular. The only examples of irregularity occur in the two
following words. Masc. _manna_, man, bases _man_ and _mannan_, is thus declined.

<table>
<thead>
<tr>
<th>SINGULAR</th>
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<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>mane</td>
<td>man-ans, man-s</td>
</tr>
<tr>
<td>Gen.</td>
<td>man-s</td>
<td>man-e</td>
</tr>
<tr>
<td>Dat.</td>
<td>mann</td>
<td>mann-am</td>
</tr>
<tr>
<td>Acc.</td>
<td>mann-an</td>
<td>man-ans, man-s</td>
</tr>
</tbody>
</table>

Neut. _fon_, fire, is only found in the singular (9. 22). Nom. and acc. _fon_; gen. _fun-ins_; dat. _fun-in_ (9. 47, 49).

§ 22. ADJECTIVES.

Adjectives have three genders and two numbers, like substantives; and have also a double form of declension, strong and weak. It is important to know under what circumstances these are used.

1. The _strong_ declension is employed when the adjective is used either without the definite article, or alone. So also are declined the possessive pronouns, and nearly all demonstrative pronouns, except _sama_, same, _silba_, self; all cardinal numbers; the ordinal _antihar_, second; and the words following, viz. _alls_, all, _fulls_, full, _ganohs_, enough, _halbs_, half, _midjis_, middle, _sums_, some, _swaleiks_, such.

2. The _weak_ declension is used whenever the definite article is used (with or without a substantive); also for some adjectives used almost with the force of substantives, such as _unkarja_, a careless person (4. 15), _usfilma_, an amazed man (1. 22). So also the pronouns _sama_, same, _silba_, self; all ordinals, except _antihar_, second (which is strong), and _frumists_, first (both strong and weak); a few old superlatives, such as _afluma_, last (10. 31), _fruma_, first (15. 42), _iftuma_, next, the morrow (11. 12); _hleiduma_, left (10. 37). So also all present participles, with the exception of the nom. sing., which often has the strong form.
§ 23. I. STRONG DECLENSION.

A-form.

*Blind-s, blind, base BLINDA, is thus declined.*

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<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>blind-s</td>
<td>blind-a</td>
<td>blind, blind-ata</td>
</tr>
<tr>
<td>Gen.</td>
<td>blind-is</td>
<td>blind-aizos</td>
<td>blind-is</td>
</tr>
<tr>
<td>Dat.</td>
<td>blind-amma</td>
<td>blind-ai</td>
<td>blind-amma</td>
</tr>
<tr>
<td>Acc.</td>
<td>blind-ana</td>
<td>blind-a</td>
<td>blind, blind-ata</td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th></th>
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<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>blind-ai</td>
<td>blind-os</td>
<td>blind-a</td>
</tr>
<tr>
<td>Gen.</td>
<td>blind-aize</td>
<td>blind-aizo</td>
<td>blind-aize</td>
</tr>
<tr>
<td>Dat.</td>
<td>blind-aim</td>
<td>blind-aim</td>
<td>blind-aim</td>
</tr>
<tr>
<td>Acc.</td>
<td>blind-ans</td>
<td>blind-os</td>
<td>blind-a</td>
</tr>
</tbody>
</table>

Bases in -JA show similar forms; Exx. *midj-aim*, dat. pl. (9. 36); *unsibj-aim*, dat. pl. (15. 28); *airzj-ai*, nom. pl. (12. 24). So also bases in -WA, as *faw-aim*, dat. pl. (6 5); *kwivw-aize*, gen. pl. (12. 27), from the nom. sing. masc. *kwiu-s*, where the *w* is vocalised to *u*. *Th* and *f* pass into *d* and *b*; thus the gen. of *froths*, wise, is *frod-is*; and that of *liuśs*, dear, is *liub-is*.

§ 24. I-form.

There are but slight traces of bases in -I, but we may notice *gamainj-aim*, dat. pl. (7. 2) from the base GAMAINI; *authj-ana*, acc. sing. masc. (1. 35), from the base AUTHI. Here, as usual, *i* becomes *f* before another vowel.

§ 25. U-form.

*Hardu-s, hard, base HARDU, is thus declined.*

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<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>hard-us</td>
<td>hard-us</td>
<td>hard-u, hardj-ata</td>
</tr>
<tr>
<td>Gen.</td>
<td>hardj-is</td>
<td>hardj-aizos</td>
<td>hardj-is</td>
</tr>
<tr>
<td>Dat.</td>
<td>hardj-amma</td>
<td>hardj-ai</td>
<td>hardj-amma</td>
</tr>
<tr>
<td>Acc.</td>
<td>hardj-ana</td>
<td>hardj-a</td>
<td>hard-u, hardj-ata</td>
</tr>
</tbody>
</table>
The plural is hardj-ai, -os, -a; &c.
This resembles blinds except in the nominative, in the acc. neuter, and in the introduction of the j.

Not many adjectives are of this form; we may note agłu, nom. sing. neut. (10. 24); thlakwus, nom. sing. masc. (13. 28); manwijata, acc. sing. neut. (14. 15).

§ 26. II. WEAK DECLENSION.

This declension agrees with that of the three substantives hana (masc.), tuggo (fem.), and hairto (neut.); see § 21, p. xl. Hence it is as follows. Sa blinda, the blind; used with the article.

<table>
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<tr>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>blind-a</td>
<td>blind-o</td>
<td>blind-o</td>
</tr>
<tr>
<td>Gen.</td>
<td>blind-ins</td>
<td>blind-ons</td>
<td>blind-ins</td>
</tr>
<tr>
<td>Dat.</td>
<td>blind-in</td>
<td>blind-on</td>
<td>blind-in</td>
</tr>
<tr>
<td>Acc.</td>
<td>blind-an</td>
<td>blind-on</td>
<td>blind-o</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL.</th>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
</tr>
<tr>
<td>Gen.</td>
</tr>
<tr>
<td>Dat.</td>
</tr>
<tr>
<td>Acc.</td>
</tr>
</tbody>
</table>

We may note a trace of the U-form in the weak declension in the introduction of the j in laushandjan, acc. sing. masc. (12. 3), as if from a base laus-handu.

Note.—But adjectives in the comparative degree, and present participles (which, as observed above, are usually strong in the nom. sing. masc.) form their feminines in -ei, following the declension of managei, not of tuggo; see p. xli.

§ 27. Degrees of Comparison.
The comparative degree is formed by adding -iza, or occasionally -oza (Eng. -er) to the stem. Comparatives
follow the weak declension, but have their feminines in -ei, not -o. Examples are hard-iza, hard-er, blind-oza, blind-er; sut-izo, nom. neut. sing. (6. 11). The corresponding adverbal suffixes are -is, -os, see § 39.

The superlative degree is formed by adding the suffix -ist (really a double suffix -is-ta) to the stem; and follows both declensions. Examples are blind-ists, blind-est, sa blind-ista, the blind-est; this hauh-ist-ins, of the highest (5. 7). The strong neuter ends in -ist, not -istala, which is too long.

The following are irregular in their comparison:

| gods, batiza, batists | good, better, best. |
| ubils, wairiswa, (wairsists?) | evil, worse, worst. |
| mikils, maiza, maists | mickle, more, most. |
| leitils, minniza, minnists | little (less, least). |
| sineigs, altheis | aldiza, sinista |
| juggs, juhiza, . . . . | old, older (oldest). |

A few old superlatives exhibit the Aryan suffix -MA; cf. Lat. pri-mus, first. Examples are fru-ma, first, innu-ma, inmost. A few others exhibit the Aryan suffix -TA-MA; cf. Lat. op-ti-mus, best. This is weakened in Gothic to -tuma or -duma, and the superlative sense is sometimes lost. Examples are af-tuma, last, if-tuma, next, hin-duma, hindmost, hlei-duma, left (most on the left). The loss of the superlative sense gave rise to the further addition of -ist, as in af-tum-ists, last, fru-m-ists, first, auhu-m-ists, highest, hin-dum-ists, hindmost. Here af-tumists really exhibits a quadruple suffix, composed of the Aryan -TA, -MA, -AS, and -TA. The English words foremost, hindmost, are, similarly, double superlatives, being corruptions of fore-m-est, hind-m-est due to confusion with most.

§ 28. Participles.

Present participles can be used as equivalent either to a substantive or an adjective. In the former case, the declension has been already exhibited under bases in -nda, p. xl. In the latter case, it has already been explained that the nom. sing. masc. may be either strong or weak, and that other-
wise they are declined (like comparatives) like the words
hana, managei, and hairto, i.e. according to the weak de-
clension; see p. xlv.

Past participles follow both declensions. Past participles
of weak verbs, which terminate in -iths, change the th into d
whenever a syllable is added; hence from daup-iths, pp. of
daupjan, we have the nom. pl. masc. daup-idai (1. 5).

§ 29. Proper Names and Foreign words.

These are frequently undeclined; hence we find acc.
Kafarnaum (2. 1); dat. sabbato (2. 28). Yet we find dat.
pl. sabbatim (2. 24, 3. 4), gen. pl. sabbate (16. 1). Greek
words frequently follow the Greek declension; hence gen.
sing. Galileias (1. 9); acc. sing. Andraian (1. 16); syna-
gogen (1. 21). Yet synagogen is also used as a dative (1. 29).
We also find Gothic suffixes, as in Satan-in (1. 13). There
is a good deal of uncertainty here in the author’s method;
as might be expected.

§ 30. NUMERALS.

Cardinals. The cardinal numbers are as follows:—

1. ains. 2. twai. 3. threis. 4. fidwor. 5. fimf, fisf.
6. saihs. 7. sibun. 8. ahtau. 9. niun. 10. taihun. 11.
twai tigjus. 30. threis tigjus. 40. fidwor tigjus. 50. fimf
tigjus. 60. saihs tigjus. 70. sibun-tehund. 80. ahtau-tehund.
90. niun-tehund. 100. taihun-tehund, or taihun-taihund. 200.
twa hunda. 300. thrija hunda. 500. fimf hunda. 900. niun
hunda. 1000. thusundi.

Most of these are undeclined, except 1, 2, and 3. The
declensions are as follows.

1. ains is declined in the singular as a strong adjective,
but when it means ‘alone,’ is weak. In the plural, it is declined strong, with the signification ‘only’ (Gk. μόνον); hence dat. pl. ainaim (2. 26).


4. The dat. *fidworim* occurs (2. 3).

9. The gen. is *niune*.

11. The dat. is *ainlibim*.

12. The dat. is *twalibim* (4. 10), or *twalif*; gen. *twalibe* (5. 42). We may also note acc. *fidwor-tiguns* (1. 13); nom. *twos thusundjos* (5. 13); *fidwor-thusundjos* (8. 9), dat. *fidwor-thusundjom* (8. 20); &c.

**Ordinals.** Of these only the following occur:—


§ 31. **PRONOUNS.**

**Personal.** The personal pronouns of the first and second person are *ik*, I; *thu*, thou. Of these, dual forms are found, viz. *wit*, we two; *jut (?)*, ye two. They are thus declined:—
### Pronouns

#### Singular

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Genitive</th>
<th>Datitive</th>
<th>Accusative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ik</td>
<td>meina</td>
<td>mis</td>
<td>mik</td>
</tr>
<tr>
<td>Gen. ugkara</td>
<td>ugkis</td>
<td>ugkis, ugk</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Genitive</th>
<th>Datitive</th>
<th>Accusative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. thu</td>
<td>theina</td>
<td>thus</td>
<td>thuk</td>
</tr>
<tr>
<td>Gen. igkwara</td>
<td>ugkis, iggkwis</td>
<td>igkwis, iggkwis</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Plural

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Genitive</th>
<th>Datitive</th>
<th>Accusative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. weis</td>
<td>unsara</td>
<td>unsis, uns</td>
<td>unsis, uns</td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

A reflexive form of the third personal pronoun is used for all genders, in the oblique cases only. Gen. seina, dat. sis, acc. sik.

The third personal pronoun is *is, si, ita*, he, she, it. It is made up from two other pronouns, originally demonstrative; the Aryan base *syA* being used for the nom. fem. sing. only, and the base *i* for the rest. It is thus declined:

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Genitive</th>
<th>Datitive</th>
<th>Accusative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. is, si, ita</td>
<td>is, izos, is</td>
<td>imma, izai, imma</td>
<td>ina, ija, ita</td>
</tr>
<tr>
<td>Gen. ize, izo, ize</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat. im, im, im</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc. ins, ijos, ija</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Possessive Pronouns

These are *meins, mine, theins, thine, seins*, his (reflexive); declined like strong adjectives. So also *unsar, our, izwar, your, seins*, their (reflexive).

There is one example of the dual form in Matt. 9. 29: *'hi galaubeinai iggkwaraig wairthai iggkwis,'* according to the faith of you two be it done unto you two.

### Demonstrative Pronouns

The simple demonstrative pronoun is *sa, so, thata*, this, that; also used as the definite article, and therefore in very frequent use. Cf. the A. S. article *se, séo, ðæt*. 
PRONOUNS.

SINGULAR.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>sa</td>
<td>so</td>
<td>thata</td>
</tr>
<tr>
<td>Gen.</td>
<td>this</td>
<td>thizos</td>
<td>this</td>
</tr>
<tr>
<td>Dat.</td>
<td>thamma</td>
<td>thizai</td>
<td>thamma</td>
</tr>
<tr>
<td>Acc.</td>
<td>thana</td>
<td>tho</td>
<td>thata</td>
</tr>
<tr>
<td>Inst.</td>
<td>the</td>
<td>the</td>
<td>the</td>
</tr>
</tbody>
</table>

PLURAL.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>thai</td>
<td>thos</td>
</tr>
<tr>
<td>Gen.</td>
<td>thize</td>
<td>thizo</td>
</tr>
<tr>
<td>Dat.</td>
<td>thaim</td>
<td>thaim</td>
</tr>
<tr>
<td>Acc.</td>
<td>thans</td>
<td>thos</td>
</tr>
</tbody>
</table>

The instrumental case the occurs in the compounds du-the or duth-the, therefore, bi-the, whilst, jath-the, whether. Cf. A. S. ëy.

Sa is often followed by the enclitic particle uh, and is then contracted to sah. This is so common that the declension of sah is here given in full.

SINGULAR.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>sah</td>
<td>soh</td>
</tr>
<tr>
<td>Gen.</td>
<td>thizuh</td>
<td>thizozuh</td>
</tr>
<tr>
<td>Dat.</td>
<td>thammuh</td>
<td>thizaih</td>
</tr>
<tr>
<td>Acc.</td>
<td>thanuh</td>
<td>toh</td>
</tr>
</tbody>
</table>

PLURAL.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>thaih</td>
<td>thozuh</td>
</tr>
<tr>
<td>Gen.</td>
<td>thizeh</td>
<td>thizoh</td>
</tr>
<tr>
<td>Dat.</td>
<td>thaimuh</td>
<td>thaimuh</td>
</tr>
<tr>
<td>Acc.</td>
<td>thanzuuh</td>
<td>thozuh</td>
</tr>
</tbody>
</table>

From the demonstrative stem hi, this, are formed the dat. sing. masc. and neut. himma, the accus. masc. hina, and the acc. neut. hita. These occur chiefly in such phrases as himma
daga, on this day, und hina dag, till this day, und hita, till now, fram himma, henceforth. Cf. E. him, it (A. S. hit).

Another demonstrative pronoun is jains, that (E. yon), declined like strong adjectives; the neut. sing. is jain-ata.

Sama, same, silba, self, are declined like weak adjectives.

Swaleiks, such, swelauds, such, are declined like strong adjectives.

Relative Pronouns. Relatives are formed by the addition of the particle ei, that, which is freely added to various pronouns. Hence we find ik-ei, I who, I that, thu-ei, thou who, thou that, thuk-ei, thee who, whom, juz-ei, ye who; &c. Ex. in thuzei waila galeikaida, in whom (lit. thee that) I am well pleased (1. 11).

From the pronoun is, he, is formed the relative iz-ei, who, which is indeclinable, so that we find it used in the plural, and even in the contracted form ize. Moreover, the demonstrative force of is in this compound was so entirely lost, that a second demonstrative was prefixed; hence thai ize = who (lit. they they who; 9. 1).

The particle ei is often added to sa, giving sa-ei, used as a relative. It is thus declined:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>sa-ei</td>
<td>so-ei</td>
</tr>
<tr>
<td>Gen.</td>
<td>thiz-ei</td>
<td>thizoz-ei</td>
</tr>
<tr>
<td>Dat.</td>
<td>thamm-ei</td>
<td>thizai-ei</td>
</tr>
<tr>
<td>Acc.</td>
<td>than-ei</td>
<td>tho-ei</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>thai-ei</td>
<td>thoz-ei</td>
</tr>
<tr>
<td>Gen.</td>
<td>thize-ei</td>
<td>thizo-ei</td>
</tr>
<tr>
<td>Dat.</td>
<td>thaim-ei</td>
<td>thaim-ei</td>
</tr>
<tr>
<td>Acc.</td>
<td>thanz-ei</td>
<td>thoz-ei</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nom.</th>
<th>hwas</th>
<th>hwo</th>
<th>hwa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>hwis</td>
<td>hwizos</td>
<td>hwis</td>
</tr>
<tr>
<td>Dat.</td>
<td>hwamma</td>
<td>hwizai</td>
<td>hwamma</td>
</tr>
<tr>
<td>Acc.</td>
<td>hwana</td>
<td>hwo</td>
<td>hwa</td>
</tr>
<tr>
<td>Inst.</td>
<td>hwe</td>
<td>hwe</td>
<td>hwe</td>
</tr>
</tbody>
</table>

The instrumental case appears in *du-hwe*, wherefore (2. 18); also in *hwe-lauds*, what sort of, *hwe-leiks*, what sort of (4. 30), which are declined like strong adjectives.

*Hwathar*, which of two (E. whether), occurs in the nom. masc. and neut. only (2. 9), and in the dat. masc. sing. *hwa-tharamma*.

*Hwarjis*, which (of more than two) is declined like a strong adjective (9. 34, 12. 23). The neut. is *hwarjata*.

*Hwileiks*, *hweleiks*, what sort of, is similarly declined; but the neut. is *hweileik* or *hweleik*.

Indefinite Pronouns. The following are the indefinite forms.

*Sums*, some; of the strong declension. It also occurs with the addition of the particle *uh*, as in the acc. pl. masc. *sumanz-uh*, and some (12. 5).


*Ni hwas-hun*, no one, only occurs in the nom. sing. masc. (10. 18, 29).
§ 32. VERBS.

_Hwas_, who, with the suffix _-uh_, gives _hwaz-uh_, every (9. 49). The dat. _hwamma-uh_ is contracted to _hwammeh_ (14. 49); and the acc. masc. _hwana-uh_ to _hwanoh_. The phrase _twans hwanz-uh_ (acc. pl. masc.) means ‘two and two’ (6. 7). From _hwazuh_ are deduced the phrases _sahwazuh saei_, whosoever (9. 37); dat. _this-hwammeh saei_, to whomsoever (4. 25); _this-hwazuh ei_, whosoever (11. 23); gen. _this-hwizuh thei_, whatsoever (6. 22); _this-hwah thei_, whatsoever (6. 23).

_Hwarjis_, which, with the suffix _-uh_, gives the indef. _hwarjiz-uh_, each, every; acc. fem. _hwarjo-h_ (for _hwarja-uh_, 15. 6). Cf. _hwarjizuh hwa nemi_, who should take what (_ri_: _ri āpy, 15. 24).

It must also be observed that the word _hwas_, properly an interrogative pronoun (see p. li.), is frequently used indefinitely with the sense of ‘any one’ or ‘any’ (8. 4). Hence _nih hwa_ = nothing (4. 22); _ei hwas_, that any one (9. 30); _jabai hwas_, if any one, whosoever (4. 23).

§ 32. VERBS.

Of Verbs in general. Verbs have three forms or Voices, Active, Passive, and Middle. The Passive voice has a special form for the present tense only, being otherwise made up of a past participle used with _wairthan_, to become, or _wisan_, to be.

Besides the Infinitive, there are three Moods; Indicative, Subjunctive, and Imperative.

There are but two Tenses; the Present, also used as a Future; and the Past tense, used generally to express imperfect, perfect, aorist, &c.

There are three Numbers; Singular, Dual, and Plural. Dual forms are scarce.
There are two Participles; the Present, with an active sense, and the Past, with a passive sense.

The forms of conjugation are distinguished as strong and weak. Strong verbs form the past tense by vowel-change, as *giban*, to give, *ik gaf*, I gave; or else by reduplication, as *haldan*, to hold, *ik haihald*, I held. Weak verbs form the past tense with the suffix *-da* (*-i-da, -ai-da, -o-da*) or *-ta*.

§ 33. Active Voice; Reduplicating Verbs.

A. Simple form. As a good example, take the verb *haldan*, to hold; where *hald-an* is the infinitive mood, *hald-* being the stem, and *-an* the suffix.

For the scheme of conjugation, see that of the verb *rinn-an*, to run, on p. liv.

The peculiarity of the verb is in the mode of formation of the past tense. The reduplication consists in repeating the first letter of the stem before the diphthong *ai*; thus from *haldan* is formed the past tense *hai-hald*. If the stem begins with a combination of consonants, both consonants are repeated in the case of verbs beginning with *st, sk, hl, hw*, but not otherwise. Hence the past tenses of *staggan, skaidan, klaupan, hvopan*, are, respectively, *stai-stagg, skai-skaid, klaul-hlaup*, and *hvai-hvop*. But the past tense of *fraisan* is *fai-frais*. That of *slepan* is both *sai-slep* and *sai-zlep* (with *s* for *s*). If the first letter be a vowel, the prefix is simply *ai-*, as in *althan*, pt. t. *ai-alth*.

B. Form with vowel-change. In all verbs (with the exception of *slepan*, pt. t. *sai-zlep*, noted above) which contain the vowel *e* in the stem, the pt. t. has *o*. Thus the pt. t. of *flek-an* is *fai-flok*. When the stem ends in *ai-,* the pt. t. likewise has *o*; thus the pt. t. of *wai-an* is *wai-wo*.

It is probable that some verbs belong to this class, of which the past tense does not happen to occur. In many cases, the pt. t. is only found in a compound of the verb. The following are examples:—
A-form. aikan, to say, whence af-ai-aik, denied (14. 68); aukan, to increase, whence ana-ai-auk (Luke, 3. 20); fahan, to catch, pt. t. fai-sah; falthan, to fold, pt. t. fai-falh (Luke, 4. 20); fraisan, to tempt, pt. t. fai-frais; hahan, to suspend, whence us-hai-hah (Matt. 27. 5); haitan, to call, pt. t. hai-hait; haldan, to hold, pt. t. hai-hald; hwopan, to boast, pt. t. hwai-hwop; laikan, to skip, pt. t. lai-laik; mailan, to cut, pt. t. mai-mait (11. 8); skaidan, to sever, whence af-skai-skaid (Gal. 2. 12); slepan, to sleep, whence ga-sai-slep (Joh. 11. 11); staldan, to win, whence ga-stai-staldjau (1 Cor. 9. 19).

B-form. flekan, to lament, pt. t. fai-flok (Luke, 8. 52); gretan, to weep, pt. t. gai-grot (ibid.); laian, to revile, pt. t. lai-lo; letan, to let, pt. t. lai-lot (5. 19); redan, to provide for, whence faura-ga-rai-roth (Eph. 1. 5); saian, to sow, pt. t. sai-so (4. 4); tekan, to touch, pt. t. lai-tok (5. 30); waian, to blow, pt. t. wai-wo (Matt. 7. 25).\(^1\)

The past participle of a reduplicating verb is formed by merely adding \(s\) to the infinitive mood. Thus from haldan, to hold, is formed the pp. haldans, holden, held.

§ 34. Active Voice; Strong Verbs, with vowel-change.

The general form of a strong verb may be exemplified by the following conjugation of rinnan, to run.

**Indicative Mood.**

<table>
<thead>
<tr>
<th>Present Tense</th>
<th>Past Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1. rinn-(a)</td>
<td>rann</td>
</tr>
<tr>
<td>2. -(is)</td>
<td>rann-(t)</td>
</tr>
<tr>
<td>3. -(ith)</td>
<td>rann</td>
</tr>
</tbody>
</table>

\(^1\) Several others are given by German grammarians; but whoever attempts to verify them will meet with much difficulty, and will certainly fail in most cases, the results given being merely theoretical.
STRONG VERBS.

§ 34.

INDICATIVE MOOD.

Present Tense. Past Tense.

Dual 1. rinn-os runn-u
2. -ats runn-uts

Plu. 1. -am runn-um
2. -ith runn-uth
3. -and runn-un

SUBJUNCTIVE MOOD.

Sing. 1. rinn-au runn-jau
2. -ais -eis
3. -ai -i

Dual 1. -aiwa -eiwa
2. -ails -eils

Plu. 1. -aima -eima
2. -aith -eith
3. -aina -eina

IMPERATIVE MOOD.

Sing. 2. rinn. Dual 2. rinn-ats. Plu. 1. rinn-am.
2. rinn-ith.


It will here be observed that the stem-form, which in the present is rinn-, becomes rann- in the past tense singular, and runn- in the past tense dual and plural and in the past participle. Vowel-changes of this character prevail throughout all strong verbs; but the vowels vary. In some verbs the vowel of the past participle is different from that of the past tense plural. In others, again, the vowel remains unchanged throughout the past tense.

Instead of adhering to the order of conjugations in Gabel- lentz and Lôbe, I here rearrange them so as to agree with
the order of Early English Verbs in Morris's Specimens of English, Part I. (The mere order is not material.)

The first conjugation of Strong verbs (Morris, p. lxvi) answers to that of the Gothic reduplicating verbs, discussed above.

The simplest way of exhibiting the conjugations is to name them after English verbs which resemble them. There are thus seven conjugations, viz.—1. hold. 2. draw. 3. break. 4. give. 5. drink. 6. drive. 7. choose.¹

The ‘principal parts’ of the verb, on which the conjugations depend, are the infinitive mood, the first person singular of the past tense, the first person plural of the past tense, and the past participle. These are frequently given in the Glossary within a parenthesis, as: bindan (band, bundum, bundans).

The above representative verbs have the following ‘principal parts’ in Gothic.

<table>
<thead>
<tr>
<th>INFIN.</th>
<th>PT. T.</th>
<th>I P. SING.</th>
<th>PT. T.</th>
<th>I P. PL.</th>
<th>PAST PART.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. haldan</td>
<td>haihald</td>
<td>haihaldum</td>
<td>haldans</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. dragan</td>
<td>drog</td>
<td>drogum</td>
<td>dragans</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. brikan</td>
<td>brak</td>
<td>brekum</td>
<td>brukans</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. giban</td>
<td>gaf</td>
<td>gebum</td>
<td>gibans</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. driggkan</td>
<td>draggk</td>
<td>druggkum</td>
<td>druggkans</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. dreiban</td>
<td>draib</td>
<td>dibum</td>
<td>dibrans</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. kiusan</td>
<td>kaus</td>
<td>kusum</td>
<td>kusans</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

It must here be noted that bairan, to bear, and some others having ai for i in the infinitive, belong to conj. 3 or conj. 5, and put au for u. Hence for such verbs the scheme is bairan, bar, berum, baurans; wairpan, warp, waurpum, waurpans. So also saihwan, to see, in conj. 4.

¹ These agree with the Early English verbs; since hold and fall belong to the same conjugation, and so also draw and shake, &c. For the last four conjugations, the very same representative words have been chosen.
A list of a few representative verbs of each conjugation is here added.

1. See above; p. liv.

2. Faran (for, forum, farans), fare, go; graban (grob, grobum, grabans), grave, dig; slahan (sloh, slohum, slahans), slay, strike; standan (stoth, stothum, stothans), stand; swaran, swear; wakan, watch.

3. Niman (nam, nemum, numans) take; kwiman (kwam, kwemum, kwumans), come; stilan, steal.

4. Itan (at, etum, itans), eat; kwithan (kwath, kwethum, kwithans), say (cf. E. quoth); ligan, lie; sitan, sit; saihwan (sahw, sehwm, saihwans), see. Bidjan (bath or bad, bedum, bidans), ask, has a weak form for its infinitive. The pt. t. of fra-itans, devour, is contracted to fret (=fra-at).

Note.—In all verbs of this conjugation the vowel i or diphthong ai occurs before a single consonant (th, hw being single letters).

5. Bindan, bind; brinnan, burn; duginnan, begin; finthan, find; hilpan, help; rinnan, run; siggwan, sing. So also bairgan (barg, baurgum, baurgans), keep; wairpan (warp, waurpum, waurpans), throw; wairthan (warth, waughter, waughters), become. Here again ai : au : : i : u.

Note.—In all verbs of this conjugation the vowel i or diphthong ai is followed by two consonants or a doubled consonant.

6. Beidan, bide; beitan, bite; leithan, go, travel; skeinan, shine; steigan, climb;urreisian, arise.

---

1 The pt. t. stoth is for stond*, the n being dropped; but the pp. stothans is irregular. Some verbs belonging to this conjugation have a weak form (in -jan) for the infinitive mood; as skath-jan (skoth, skothum, skathans), to injure.

2 The vowel (ai) of the infin. reappears in the pp.; as in all other verbs of this conjugation.
7. Biudan, bid, pt. t. bauth; biugan, bow; driusan, fall; giutan, pour; liugan, tell lies; skiuban, shove; sliupan, slip. Also (with breaking) tiuhan (tauh, tauhum, tauhans), draw.

The vowel-scheme of strong verbs is therefore as follows.

<table>
<thead>
<tr>
<th>INFIN.</th>
<th>PT. T. I P. SING.</th>
<th>PT. T. PL.</th>
<th>PAST PART.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. (hold)</td>
<td>a, ai, &amp;c.</td>
<td>(redup.)</td>
<td>(redup.)</td>
</tr>
<tr>
<td>2. (draw)</td>
<td>a</td>
<td>o</td>
<td>o</td>
</tr>
<tr>
<td>3. (break)</td>
<td>i (ai)(^1)</td>
<td>a</td>
<td>e</td>
</tr>
<tr>
<td>4. (give)</td>
<td>i (ai)(^1)</td>
<td>a</td>
<td>e</td>
</tr>
<tr>
<td>5. (drink)</td>
<td>i (ai)(^1)</td>
<td>a</td>
<td>u (au)(^1)</td>
</tr>
<tr>
<td>6. (drive)</td>
<td>ei</td>
<td>ai</td>
<td>i (ai)(^1)</td>
</tr>
<tr>
<td>7. (choose)</td>
<td>iu</td>
<td>au</td>
<td>u (au)(^1)</td>
</tr>
</tbody>
</table>

In conj. 1 and 2, the stem remains the same throughout the past tense. Conj. 3 and 4 have the same vowels in the pt. tense. In conj. 4 the vowel of the pp. is that of the infinitive. In conj. 5, 6, and 7 the vowel of the pp. is that of the pt. t. plural.

We learn, from comparative philology, that the root-vowel or fundamental vowel is a in conj. 1–5, i in conj. 6, and u in conj. 7.

§ 35. Active Voice; Weak Verbs.

There are three classes of weak verbs (1) those in which the pt. t. ends in -ida, and the pp. in -iths; (2) those in which it ends in -aida, and the pp. in -aiths; (3) those in which it ends in -oda, and the pp. in -oths.

Class 1. To this class belong most verbs with the infin. in -jan, as lagjan, to lay. The pt. t. lag-ida = lagj-da, the i being due to the -j- of the base. Lagjan is thus conjugated.

---

1 The diphthongs ai, au occur when the succeeding consonant is h, hw, or r. See the notes on 'breaking'; pp. xxx. and xxxi.
§ 35.] WEAK VERBS.

Indicative.

<table>
<thead>
<tr>
<th>Present Tense</th>
<th>Past Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1.</td>
<td>lag-ja</td>
</tr>
<tr>
<td>2.</td>
<td>-jis</td>
</tr>
<tr>
<td>3.</td>
<td>-jith</td>
</tr>
<tr>
<td>Dual. 1.</td>
<td>-jos</td>
</tr>
<tr>
<td>2.</td>
<td>-jats</td>
</tr>
<tr>
<td>Plu. 1.</td>
<td>-jam</td>
</tr>
<tr>
<td>2.</td>
<td>-jith</td>
</tr>
<tr>
<td>3.</td>
<td>-jand</td>
</tr>
</tbody>
</table>

Subjunctive.

| Sing. 1.      | lag-jau    | lag-idedjau |
| 2.            | -jais      | -idedeis   |
| 3.            | -jai       | -idedi     |
| Dual. 1.      | -jaiwa     | -idedeïwa  |
| 2.            | -jaits     | -idedeïts  |
| Plu. 1.       | -jaima     | -idedeïma  |
| 2.            | -jaith     | -idedeïth  |
| 3.            | -jaina     | -idedeïna  |

Imperative.

Sing. 2. lag-ei. Dual. 2. lag-jats. Plu. 1. lag-jam. 2. -jith.


Exception. Some verbs, like sok-jan (to seek) depart from the above form, in substituting ei for ji wherever it occurs, viz. in the 2nd and 3rd p. sing. and the 2nd p. pl. of the pres. indic. and in the 2nd p. pl. imperative. Thus for sok-jis, sok-jith we find sok-eis, sok-eith.

Hence the 1st class of weak verbs is subdivided into two classes: (A) like lagjan; (B) like sokjan.
(A). Like lagjan are conjugated verbs with a short stem-syllable, or in which the stem-syllable ends in a vowel or diphthong. Examples are: hramjan, crucify; nasjan, save; satjan, set; waljan, choose; wrakjan, persecute. Also: stojan, judge (pt. t. stauida); straujan, strew (pt. t. strawida); taujan, do (pt. t. tawida). Also: afdaujan, vex; ananiujan, renew; gakwiujan, quicken; siujan, sew.

(B). Like sokjan are conjugated verbs with long vowels within the stem-syllable, or in which the stem-syllable ends with two consonants or a double consonant. Examples are: domjan, deem; draibjan, drive; gaskeirjan, explain; hausjan, hear; meljan, write; merjan, proclaim. Also airzjan, err; balthjan, be bold, dare; fulljan, fill; sandjan, send. So also verbs with stems of more than one syllable, as: audagjan, bless; glitmunjan, glisten; mikiljan, magnify; swogatjan, sigh; &c.

Class 2. Haban, to have, is thus conjugated.

**Indicative.**

<table>
<thead>
<tr>
<th>Present Tense</th>
<th>Past Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
</tr>
<tr>
<td>1. hab-a</td>
<td>hab-aida</td>
</tr>
<tr>
<td>2. -ais</td>
<td>-aides</td>
</tr>
<tr>
<td>3. -aiith</td>
<td>-aida</td>
</tr>
<tr>
<td><strong>Dual.</strong></td>
<td></td>
</tr>
<tr>
<td>1. -os</td>
<td>-aidedu</td>
</tr>
<tr>
<td>2. -als</td>
<td>-aideduls</td>
</tr>
<tr>
<td><strong>Plu.</strong></td>
<td></td>
</tr>
<tr>
<td>1. -am</td>
<td>-aidedum</td>
</tr>
<tr>
<td>2. -aiith</td>
<td>-aideduth</td>
</tr>
<tr>
<td>3. -aind</td>
<td>-aidedun</td>
</tr>
</tbody>
</table>

**Subjunctive.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>hab-aidedjau</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. hab-au</td>
<td></td>
</tr>
<tr>
<td>2. -ais</td>
<td>-aidedeis</td>
</tr>
<tr>
<td>3. -ai</td>
<td>-aidedi</td>
</tr>
<tr>
<td><strong>Dual.</strong></td>
<td></td>
</tr>
<tr>
<td>1. -aiwa</td>
<td>-aidedeiwa</td>
</tr>
<tr>
<td>2. -aits</td>
<td>-aidedeits</td>
</tr>
<tr>
<td><strong>Plu.</strong></td>
<td></td>
</tr>
<tr>
<td>1. -aima</td>
<td>-aidedeima</td>
</tr>
<tr>
<td>2. -aiith</td>
<td>-aidedeith</td>
</tr>
<tr>
<td>3. -aina</td>
<td>-aidedeina</td>
</tr>
</tbody>
</table>
§ 36. Verbs ending in -nan.

Verbs ending in -nan have a passive signification, as fullnan, to be filled or to become full, gahailnan, to be healed, to become whole, gawaknan, to become awake. They are weak verbs, regularly conjugated like lagjan (writing n for j) in the present indicative and subjunctive, and like spillon (Class 3) in the past tense. Thus the present of fullnan is full-na, -nis, -nith, &c.; and the past is fulln-oda, -odes, -oda, &c. The second person sing. imperative is fulln.
PASSIVE VERBS. 

The $n$ is due to the strong pp. suffix; thus $us$-gutn-an, to be poured out, gush out, is derived from $us$, out, and gutan-s, pp. of giutan, to pour; though several of these verbs must have been formed by analogy merely.


There is a special form for the passive voice in the present tense only, which is easily recognised, in general, by the suffix -da (subj. -dau). The past tense is formed by using the pp. in conjunction with wisan, to be, or wairthan, to become. Moreover, this passive form only occurs in a limited number of verbs.

The same form serves for verbs of all conjugations, and may be exemplified in the verb haitan, to call, passive ik hailada, I am called, which is thus conjugated.

INDICATIVE.

Sing. hait-ada, -aza, -ada. Plu. 1. 2. 3. hait-anda.

SUBJUNCTIVE.

Sing. hait-aidau, -aizau, -aidau. Plu. 1. 2. 3. hait-aindau.

Verbs in -on preserve the o throughout. Thus the indic. is spill-oda, -oza, -oda, pl. -onda; and the subj. is spill-odau, &c.

The following examples occur in St. Mark’s Gospel.

(A). Strong verbs. Afletanda (2. 5); afnimada (2. 20); saiada (4. 15); saltada (9. 49).

(B). Weak verbs. Gadailjada (3. 24); satjaidau (4. 21); gabairht-jaidau (4. 22); daupjada, daupjaindau (10. 38); gawagjanda (13. 25); merjada, rodjada (14. 9); galewjada (14. 41).

Middle Voice.

The form is the same as for the passive. The traces of a middle voice are very slight. In St. Mark’s Gospel there is one instance in the word atsteigadau, let him come down (15. 32).
§ 38. Anomalous and Auxiliary Verbs.

The verbs 1-13 below use as a present tense an old strong preterite form, from which new weak preterites were afterwards formed. Many of them are very imperfect, and some of their forms are conjectural; but some are of common occurrence and of considerable importance. Compare Sweet, A.S. Primer, p. 34.

1. Aigan, aihan, own, have. Pr. sing. aih, pl. aigum; pt. t. aihta. (Cf. E. ought.)

2. Dugan*, avail, be worth. Pr. sing. daug. (Cf. A.S. dügan, whence E. doughty.) This verb is used impersonally.

3. Ga-daursan, dare. Pr. sing. gadars, pl. gadaursum; pt. t. gadaursta. (E. dare, durst.)

4. Ga-motan*, find place. Pr. sing. gamot, pl. gamotum*; pt. t. gamosta. (E. must.)

5. Kunnan, know. Pr. sing. kann, pl. kunnum; pt. t. kuntha, pp. kunths. (E. can, could, un-couth.)

6. Leisan*, learn. Only in the pr. s. lais = I have learnt, I know (Phil. 4. 12).

7. Magan, may. Pr. s. mag, pl. magum; pt. t. mahta; pp. mahts (possible). (E. may, might.)

8. Munan, think, suppose. Pr. s. man, pl. munum; pt. t. munda. The form ga-munan also occurs; pr. s. gaman, pl. gamunum; pt. t. gamunda. (A.S. geman, I remember.)

9. Nahan*, suffice. Only impersonally, in the compounds bi-nah, ga-nah, it suffices. The pp. bi-nauhts, sufficient, occurs in 1 Cor. 10. 23. (E. e-nough.)


11. Skulan* (be obliged to do). Pr. s. skal, pl. skulum; pt. t. skulda; pp. skulds. (E. shall, should.)

1 The unauthorised forms are marked *.
12. Thaurban*, need. Pr. s. tharf, pl. thaurbum; pt. t. thaurfta; pp. thaurfts (necessary). (A. S. þearf.)

13. Witan*, see, know. Pr. s. wait, pl. witum; pt. t. wissa. (E. wit, wol, wist.)

Note 1. The above verbs kunnan, munan, and witan, are distinct from the allied verbs gakunnan, to know (pt. t. gakunnaida), munan, to intend (pt. t. munaida), and witan, to observe (pt. t. witaida, 3. 2).

Note 2. The above verbs are conjugated in the present tense like the preterites of strong verbs; thus the pres. t. of kunnan is kann, kann-t, kann; pl. kunnum, &c. The past tense follows the analogy of the preterites of weak verbs; thus the pt. t. is kunth-a, kunth-es, kunth-a; pl. kunth-edum, kunth-eduth, kunth-edun. This abbreviated form is due to the great antiquity of such formations and their consequent corruption.

14. Wiljan, will, wish. This verb only appears (in the present) in an optative form, which in Gothic is the same as the subjunctive. This peculiar use is due to the peculiar sense. It is thus conjugated. Sing. wil-jau, -eis, -i; dual, wil-eiwa, -eits; pl. wil-eima, -eith, -eina. The pt. t. is wilda. (E. will, would.)

15. Wisan, be. This verb is made up from two separate Aryan roots as and was. In Gothic the dual and plural of the present have inflections resembling those of a past tense. It is thus conjugated.

Indicative.

<table>
<thead>
<tr>
<th>Present Tense</th>
<th>Past Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
</tr>
<tr>
<td>1. im</td>
<td>was</td>
</tr>
<tr>
<td>2. is</td>
<td>wast</td>
</tr>
<tr>
<td>3. ist</td>
<td>was</td>
</tr>
<tr>
<td><strong>Dual.</strong></td>
<td></td>
</tr>
<tr>
<td>1. siju</td>
<td>wesu</td>
</tr>
<tr>
<td>2. sijuts</td>
<td>wesuts</td>
</tr>
<tr>
<td><strong>Plu.</strong></td>
<td></td>
</tr>
<tr>
<td>1. sijum</td>
<td>wesum</td>
</tr>
<tr>
<td>2. sijuth</td>
<td>wesuth</td>
</tr>
<tr>
<td>3. sind</td>
<td>wesun</td>
</tr>
</tbody>
</table>
§38. ANOMALOUS VERBS.

**Subjunctive.**

<table>
<thead>
<tr>
<th>Present Tense</th>
<th>Past Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
</tr>
<tr>
<td>1. sijau</td>
<td>wesjau</td>
</tr>
<tr>
<td>2. sijais</td>
<td>weseis</td>
</tr>
<tr>
<td>3. sijai</td>
<td>wesi</td>
</tr>
<tr>
<td><strong>Dual.</strong></td>
<td></td>
</tr>
<tr>
<td>1. sijaiwa</td>
<td>weseiwa</td>
</tr>
<tr>
<td>2. sijaits</td>
<td>weseits</td>
</tr>
<tr>
<td><strong>Plu.</strong></td>
<td></td>
</tr>
<tr>
<td>1. sijaima</td>
<td>weseima</td>
</tr>
<tr>
<td>2. sijaith</td>
<td>weseith</td>
</tr>
<tr>
<td>3. sijaina</td>
<td>weseina</td>
</tr>
</tbody>
</table>

Used with past participles, *wisan* helps to form passive verbs; as, *swa gamelith ist*, as it is written (1. 2); *daupidai wesun*, were baptized (1. 5).

*Wisan* also occurs in the sense ‘to continue, remain’; cf. *wesun* (8. 2).

16. Gaggan, *go*. The pt. t. is properly *gaggida* (Luke, 19. 12), but this only occurs once. The pt. t. *iddja*, went, is commonly used, though it is from a different root. (Cf. A. S. *éode*, went, used as pt. t. of *gán*, to go.) The pp. is *gaggans* (see 7. 30).

17. The following weak verbs also have a peculiar formation of the pt. tense and pp.


b. Brukjan, *make use of*. **Pt. t. bruhta**.

c. Bugjan, *buy*. **Pt. t. bauhta** (*bought*); **pp. bauhts**.

d. Thagkjan, *think*. **Pt. t. thahta** (*thought*, 8. 16); **pp. thahts**.

e. Thugkjan, *seem*. **Pt. t. thuhta**; **pp. thuhts**.

f. Waurkjan, *work*. **Pt. t. waurhta**; **pp. waurhts**.

These past tenses are conjugated like *kuntha*; see no. 13 above, note 2.

**Note.** Haban, *have*, is conjugated above, on p. lx. So also wairthan, *become*, which belongs to conj. 5; see p. lvii.
$§$ 39. ADVERBS.

The usual ending of adverbs formed from adjectives is -aba (also -iba, -uba). The variation of vowel depends upon the original final vowel of the base. Exx. baitr-aba, bitterly, from baitrs (base BAITRA), bitter: analaugn-iba, secretly, from analaugns, secret, pointing to a base ANALAUGNI: hard-uba (but also hard-aba), hardly, from hardus (base HARDU), hard.

Another common suffix is -o; as uhleigo, seasonably, from uhleigs, seasonable.

Comparison. The comparative suffix is properly -is, as in ma-is, more, fram-is, further (1. 19); but also -s, as in wair-s, worse. The superlative suffix is -ist, as in frum-ist, first (4. 28).

Some of the more important adverbs are the following.

1. Of time. Aftra again, air early, anaks suddenly, bithe whilst, hwan when, ni hwahun never, hweilohun awhile, ju already, juthan already, nauh still, yet, ni nauhthan not yet, nu now, seithu late, simle once, sintino always, suman once on a time, suns soon, sunsaiw straightway, than then, thanuh then, ufta often.

PREPOSITIONS.

§§ 40, 41. afar, hwathro whence, innathro from within, iupathro from above, jainthro thence, thathro thence, utathro from without. Compounded with ei: thadei whither, thearei where, thathroei whence. With enclitic uh: thanru there. Also: bisunjane round about, sundro separately.

3. Of manner. Here belong adverbs in -aba, -iba, -uba, -o, -leiko (E. -ly).

Other adverbs are: allis wholly, duhwe wherefore, duthe therefore, filu much, hwe how, hweh only, ja, jai yes, ne no, ni, nih nor, niu not, sunja verily, swa so, sware in vain, thatainei only, thishun especially, waila well, wainei if only, waitei perhaps, &c.

§ 40. PREPOSITIONS.

1. With the dative: af from, alja except, faura before, fram from, mith with, undaro under, us out.

2. With the accusative: and along, at, faur for, before, inuh without, thairh through, undar under, withra against.

3. With both dative and accusative: afar after, ana on, at at, bi by, du to, hindar behind, uf under, ufar over, und unto.

Of these, du takes the accusative once only (Col. 4. 10).

4. With genitive, dative, and accusative: in in, on account of. With the sense ‘on account of’ it takes the genitive. Bi and du also occur with the instrumental, as in bi-the, du-the. Faur takes the genitive in faurthiis, beforehand.

§ 41. CONJUNCTIONS.

These are (1) Copulative, as: jah and, -uh and (used as an enclitic, and often abbreviated to -h), nih and not. So also in the phrases: nih thatainei—ak jah, not only—but also, nih—ak jah, not only—but also. (2) Disjunctive, as: aiththau or, andizuh—aiththau, either—or, jabai—aiththau, either—or, jaththe—jaththe, whether—or. (3) Denoting opposition, as: ak but, akei however, aththan but, ith but, than but. (4) Causal,
as: allis for, auk for, raihtis for, unte because. (5) Expressing a conclusion, as: eithan therefore, nu now, thannu therefore, thanuh therefore, tharuh therefore. (6) Conditional, as: jabai if, niba, nibai if not, except. (7) Expressing concession, as: thauhhjabai though, jah jabai even if, swethauh however. (8) Final, as: ei that, thetei that, theei that, unte in order that, swe so that, swaei so that, swaswe so as that. (9) Of comparison, as: hwaiwa how?, swe so, swaswe so as, as; and in the phrases: swe—jah, as—so, swe—swah, as—so, swaswe—swa, as—so. (10) Of time, as: afar thetei after that, bithe while, faurthizei before that, miththanei whilst, sunsei as soon as, swe just as, than when, thande when, as long as, unte until, und thetei until that.

§ 42. INTERJECTIONS.

These are: O oh! sai see! wai woe! We also find an old imperative used interjectionally: hiri come thou hither! hirjats come here, you two! hirjith come ye hither!

§ 43. PREFIXES.

The following are the most important prefixes:—
af-, originally 'from,' 'away,' or 'off'; also used intensively. (E. of, off.)
afar-, 'after.'
ana-, 'on' or 'upon'; also used intensively, or with the notion of addition. (E. on.)
anda-, 'in return,' like Gk. ἀνά; also 'against.'
and-, orig. the same as the above; also used as a verbal prefix with the notion of reversing an action, answering to E. verbal un-. Ex. bindan, to bind, and-bindan, to unbind.¹

¹ We thus learn that the E. verbal prefix in un-bind is of totally different origin from un- as a negative prefix (= Goth. un-).
at-, 'at,' 'before,' 'near'; hence 'to' or 'towards,' 'upon.'

bi-, originally 'by' or 'around'; sometimes used to specialise the meaning of a verb. Cf. E. be-; thus Goth. bi-thaggkjan = E. be-think.

dis-, originally 'apart' or 'in twain,' used as an intensive prefix; as in dis-tairan, to tear asunder.

du-, originally 'to' or 'towards.'

faur-, faura-, originally 'before'; the former also occurs in the sense 'forth,' or 'by,' or intensively. (E. fore-.)

fra-, rarely fair-, an intensive prefix answering to E. for- in for-bear (Goth. fra-bairan). It often implies 'loss' or 'destruction,' as in fra-lusts, destruction (G. ver-lust). We can explain E. fr-et as = for-eat (Goth. fra-tian).

ga-, originally 'together,' or expressive of 'completion.' But its sense is very weak, and it frequently seems to add no force to the word. It is extremely common. (A.S. ge-.)

id-, originally 'back' or 'again,' like Lat. re-. Occurs in id-weit, reproach, id-weitjan, to reproach. (A.S. ed-.)

in-, inn-, inna-, 'in' or 'on'; hence 'into' or 'upon.' (E. in.)

missa-, answering to E. mis- in mis-deed.

mith-, 'with'; merely the preposition. (A.S. mid.)

n-, negative prefix; as in n-i, not, n-e, nay.

sama-, Eng. same; as in sama-kuns, of the same kin.

thairh-, 'through'; the preposition.

tus-, orig. 'apart.' Only in tus-werjan, to doubt. Probably the same as, or allied to, the following.

twis-, orig. 'in twain' or 'apart'; as in twis-stass, sedition; lit. a standing apart.

uf-, 'under' or 'up.'

ufar-, 'over' or 'above.' (E. over.)
un-, negative prefix; common. (E. un-, except before verbs; see p. lxviii., note 1.)

us- (which before r becomes ur-), orig. 'out'; used also as an intensive prefix, like A.S. á-, E. a- in a-rise (Goth. ur-reisan). Cf. also A.S. or-, E. or- in or-deal.

ut-, 'out.' (A.S. ùt, E. out.)

withra-, against; the preposition.

§ 44. SYNTAX.

So far as concerns the translation, the syntax presents but little difficulty; for the more minute points, the reader should consult the Notes at p. 41, or Stamm's edition. The following hints may prove useful.

Article. The definite article sa, so, thata is declined on p. xlix. It agrees with its sb. in gender and case. As it was originally a demonstrative pronoun, we find it used (when joined with ei) even as a relative, as in: thata badi, ana thammei lag sa uslitha, the bed on which the paralytic man lay (2. 4). Observe also Johannis sa daupjands, John the Baptist (6. 14); hwo so laiseino so niujo, of what sort is this doctrine, new as it is (1. 27). It is sometimes followed by the genitive, as: Jakobau thamma Zaibaidaiaus James the (son) of Zebedee (3. 17); cf. 16. 1.

§ 45. Adjectives.

The circumstances under which these take the strong or weak declension are given in § 22. An example of the use of the weak declension where there is no definite article is: at fairgunja akvijn, at the Mount of Olives, lit. Olive Mountain (11. 1). Sometimes the comparative is formed by help of mais, more, instead of with a suffix, as: goth ist imma mais, it is more good for him (9. 42).
§ 46. Numerals.

These sometimes govern a genitive, as: *twans siponje seinaize*, two of his disciples (11. 1).

§ 47. Pronouns.

Pronouns are frequently omitted, where the person is sufficiently indicated by the suffix of the verb. The insertion of them renders them more emphatic, as: *si*, she (6. 24). *Sama* without the def. article means ‘one and the same’ (10. 8).

A curious use of the relative occurs in: *hwa nu wileith, ei taujau thammei kwithith thiudan Iudaie*, what now do ye wish that I shall do to the man whom ye call the king of the Jews? (15. 12.) Here *thammei* = *thamma thanei*, i. e. to the man, whom that; the fact being that *thamma* is the dative after *taujau*, whilst *ei*, the indeclinable relative, is the accusative governed by *kwithith*. *Thai ize*, those who (9. 1), stands for *thai eiz-ei*, lit. they those who.

*Hwas*, the interrogative pronoun, is also used in the sense of ‘any one’ or ‘one’; see 8. 4.

*Alls* can be used without a sb., as: *aftra gaboteith alla*, will restore all things (9. 12). It can even govern a genitive, as: *allata thata frawaurhte*, lit. the every one of transgressions (3. 28).

§ 48. Verbs.

Verbs agree with their nominatives in number and person; but we find a plural verb with a noun of multitude, as: *setun bi ina managei*, the multitude sat about him (3. 32).

The future is expressed by the present, as: *gasaihwith thana suna mans*, they shall see the Son of man (14. 62).
Examples of the subjunctive are: *ni hâband hwa matjaina* lit. they have not what they may eat (8. 2); *andrunnun, hwarjis maists wesi*, lit. they disputed, which might be the greatest (9. 34).

It is very common after *ei* (that), as: *jah ni wilda ei hwas wissedi*, and he would not that any one should know it (9. 30).

The latter of two verbs is put in the infinitive, as in Latin, as: *ohtedun ina fraihnan*, they feared to ask him (9. 32). When it is intended to express an intention, the prep. *du* is used before the infinitive, as: *sat du aihtron*, he sat for the purpose of begging (10. 46).

The passive infinitive is variously expressed. Sometimes the phrase *maht wisan* or *skuld wisan* is employed, as: *maht wesi frabugjan*, lit. it were possible to sell, i.e. it might have been sold (14. 5). Sometimes the infinitive active is awkwardly employed for the passive, as: *gawairpan = to be cast* (9. 45).

The present participle can be used with *wisan* or *wairthan* to express past time, as: *was Johannes daupjands*, John was baptizing (1. 4). This is not only an English idiom, but occurs in the original Greek (*εγένετο βαπτίζων*).

Similarly the past participle can be used to express the passive, as: *was Johannes gawasiths*, John was clothed (1. 6).

The rather common use of the *dative absolute* should here be noticed. A curious instance is: *jah wisandin Paitræ in rohsnai dalatha jah aliddja aina thiujo*, and Peter being in the hall below, there came also a maid-servant (14. 66). The occurrence of the second *jah* is here quite superfluous and exceptional. We even find a *nominative absolute*, as: *waurchans dags gatils*, a convenient day being come (6. 21); but this is quite unusual.
§ 49. Government of Verbs.

Accusative after Verbs. Most verbs govern an accusative case. We also find a double accusative after verbs of calling, naming, considering, taking, giving. Ex.: Daweid kwitith ina fraujan, David calls him Lord (12. 37); and see 10. 45. The construction of ‘the accusative before the infinitive’ is not uncommon, as: hwa vileits tua jan mik igkwis, what will ye that I shall do for you two? (10. 36). Compare: baudans gataujith gahausjan, he makes the deaf to hear (7. 37).

Genitive after Verbs. Some verbs govern the genitive, chiefly such as express freeing, filling full of or taking away from, using, asking, &c. The verb wisan, to be, is often followed by a genitive. Ex.: ainis thus wan ist, there is lack of one thing to thee (10. 21); hwis ist sa manleika, whose is the image? (12. 16); Christaus sijuth, ye are Christ’s (9. 41). The occurrence of a genitive is sometimes due to ellipsis, as: ei nemi akraniis, that he might receive (some) of the fruit (12. 2).

Dative after Verbs. This is most common in conjunction with an accusative. The accusative is understood in: gif tharbam, give (it) to the poor (10. 21). Compare: and-bahtos lofam slohun ina, the servants struck him with the palms of their hands (14. 65).

Some verbs take the dative instead of an accusative, as: galaistans waurthun imma, they followed him (1. 36); wairp thus, cast thyself (11. 23).
§ 50. EPITOME OF THE PRINCIPAL INFLECTIONS.

The following brief epitome, shewing the inflections, etc., which are of most frequent occurrence, may be of some help to the beginner.

Definite Article.

\[
\begin{array}{cccc}
N. & sa & so & thata \\
G. & this & thizos & this \\
D. & thamma & thizai & thamma \\
A. & thana & tho & thata \\
\end{array}
\]

\[Pl. \, thai \, thos \, thia \, thaim \, thaim \, thaim \, thaim \, thaim \]

Instrumental, the. Sa is often followed by the enclitic uh or h; as sa-h, so-h, that-uh, etc.

Strong Substantives.

The cases are given in the order nom. gen. dat. acc. The vocative is omitted.

1. Masc. Fisk-s, -is, -a, — ; -os, -e, -am, -ans. Fem. Gib-a, -os, -ai, -a; -os, -o, -om, -os. Neut. Waurd, -is, -a, — ; -a, -e, -am, -a.

2. Masc. Balg-s, -is, -a, — ; -eis, -e, -im, -ins. Fem. Anst-s, -ais, -ai, — ; -eis, -e, -im, -ins.


4. Broth-ar, -rs, -r, -ar; brothr-jus, -e, -um, -uns.

5. Giband-s, -is, — ; -s, -e, -am, -s.

Weak Substantives.

1. Masc. Han-a, -ins, -in, -an; -ans, -ane, -am, -ans.

2. Fem. Tuggo (Managei), -ns, -n, -n; -ns, -no, -m, -ns.


Strong Adjectives.


2. Masc. Hard-us, hardj-is, -amma, -ana; hardj-ai, etc. Fem. Hard-us, hardj-aizos, -ai, -a; hardj-os, etc. Neut. Hard-u (jata), hardj-is, -amma, hard-u (jata); hardj-a, etc.

Weak Adjectives.

Masc. as Hana; Fem. as Tuggo; Neut. as Hairto. See Weak Sbs.
Pronouns.

Personal. 1. Ik, meina, mis, mik; pl. weis, unsara, unsis (uns), unsis (uns).
2. Thu, theina, thus, thuk; jus, izwara, izwis, izwis.
3. Masc. is, is, imma, ina; eis, ize, im, ins.
   Fem. si, izos, izai, ija; ijos, izo, im, ijos.
   Neut. ita, is, imma, ita; ija, ize, im, ija.
Possessive. 1. Meins. 2. Theins. 3. Seins (as strong adj.).
   So also: 1. Unsar. 2. Izwar. 3. Seins.
Relative. Commonly the def. art., followed by ei.
Interrogative (also indefinite). Hwas, fem. hwo, neut. hwa; (declined like sa). Hwas is often followed by -uh or -hun.

Strong Verbs.
The principal parts are (1) infin. (2) pt. t. 1 p. s. (3) pt. t. 1 p. pl. (4) pp.
1. (hold). Haldan, haihald, haihaldum, haldans.
2. (draw). Dragan, drog, drogum, dragans ... a, o, o, a.
3. (break). Brikan, brak, brekum, brukans ... i, a, e, u.
4. (give). Giban, gaf, gebum, gibans ... i, a, e, i.
5. (drink). Driggkan, draggk, druggkum, druggkans ... i, a, u, u.
6. (drive). Dreiban, draib, dribum, dribans ... ei, ai, i, i.
7. (choose). Kiusan, kaus, kusum, kusans ... iu, au, u, u.

Weak Verbs.
2. (have). Haban, pt. t. habaida, pp. habaiths.

General Scheme of endings (strong verbs have also vowel-change).
Indic. Pres. -a (-o), -s, -th; -os, -ts; -m, -th, -nd.
Past Tense (strong). —, -t, —; -u, -uts; -um, -uth, -un.
Subjunct. Pres. -au (-o), -s, -ai (-o); -wa, -ts; -ma, -th, -na.
Past Tense (strong). -jau, -eis, -i; ... , -eits; -eima, -eith, -eina.
Past Tense (weak). -dedjau, -dedeis, -dedi; ... , -dedeits; -dedeima, -dedeith, -dedeina.
Imperative. Dual. 2. -ts; pl. 1. -m; 2. -th.
Infinitive (strong). -an; (weak) -jan, -an, -on.
Pres. Part. (strong). -ands; (weak) -jands, -ands, -onds.
Past. Part. (strong). -ans; (weak) -iths, -aits, -oths.

For anomalous verbs, see § 38, pp. lxiii–lxv.
ERRATA.

P. 12, ch. v, verse 22. *For* Jaeirus *read* Iaeirus.

P. 52, note to ch. ix, verse 1. *For* those of them who *read* lit. 'they-they-who'; see § 47, line 11.
AIWAGGELJO THAIRH MARKU
ANASTODEITH.

CHAPTER I.
1 Anastodeins aiwaggeljons Iesuis Christaus sunaus guths.
2 Swe gamelith ist in Esaïin praufetau:
   Sai, ik insandja aggilu meinana faura thus,
   saei gamanweith wig theinana faura thus.
3 Stibna wopjandins in authidai:
   Manweith wig fraujins,
   raihtos waurkeith staigos guths unsaris.
4 Was Iohannes daupjands in authidai jah merjands daupein
5 idreigos du aflageinai frawaurhte. Jah usiddjedun du imma
   all Iudaialand jah Iairusaulymeis, jah daupidai wesun allai in
   Iaurdane ahwai fram imma, andhaitandans frawaurhtim sein-
6 aim. Wasuth-than Iohannes gawasiths taglam ulbandaus
   jah gairda filleina bi hup seinana, jah matida thramsteins jah
7 milith haithiwisk; Jah merida kwithands: kwimith swintheza
   mis sa afar mis, thizei ik ni im wairths anahneiwands and-
8 bindan skaudaraip skohe is. Aththan ik daupja izwis in
   watin, ith is daupeith izwis in ahmin weihamma.
9 Jah warth in jainaim dagam, kwam Iesus fram Nazaraith
   Galeilaias, jah daupiths was fram Iohanne in Iaurdane.
10 Jah suns usgaggands us thamma watin gasahw usluknans
11 himinans, jah ahman swe ahak atgaggandan ana ina. Jah

10. MS. usluknans; U. usluknandans.
stibna kwam us himinam: thu is sunus meins sa liuba, in thuzei waila galeikaida.

12, 13 Jah suns sai, ahma ina ustauh in authida. Jah was in thizai authidai dage fidwor tiguns fraisansfram Satanin, jah was mith diuzam; jah aggileis andbahtidedun imma.

14 Ith afar thatei atgibans warth Iohannes, kwam Iesus in Galeilaia merjands aiwaggeljon thiudangardjos guths, Kwifthands, thatei usfullnoda thata mel jah atnehwida sik thiudangardi guths: idreigoth jah galaubeith in aiwaggeljon.


21 Jah galithun in Kafarnaum; jah suns sabbato daga galithands in synagogen laisida ins. Jah usfilmans waurthun ana thizai laiseinai is: unte was laisjands ins swe waldufni habands jah ni swaswe thai bokarjos. Jah was in thizai synagogen ize manna in unhrainjamma ahmin, jah ufhropida, Kwifthands: fralet, hwa uns jah thus, Iesu Nazorenai, kwamt frakwistjan uns? Kann thuk, hwas thu is, sa weiha guths. 25 Jah andbait ina Iesus kwifthands: thahai, jah usgagg ut us thamma, ahma unhrainja. Jah tahida ina ahma sa unhrainja, jah bropjands stibnai mikilai usiddja us imma. Jah afslauthnodedun allai sildaleikjandans, swaei sokidedun mith sis misso kwifthands: hwa sijai thata? hwo so laiseino so
niujo, ei mith waldunja jah ahmam thaim unhrainjam
28 anabiudith jah ufhausjand imma? Usiddja than meritha is
suns and allans bisitands Galeilaias.

29 Jah suns us thizai synagogen usgaggandans kwemun in
garda Seimonis jah Andraiins mith Iakobau jah Iohannen.
30 Ith swaihro Seimonis lag in brinnon; jah suns kwethun
31 imma bi ija. Jah duatgaggands urraisida tho undgreipands
handu izos, jah aflailot tho so brinno suns, jah andbahtida
im.

32 Andanahtja than waurthanamma, than gasaggkw sauil,
berun du imma allans thans ubil habandans jah unhulthons
33 habandans. Jah so baurgs alla garunnana was at daura.
34 Jah gahailida managans ubil habandans missaleikaim sauht-
tim, jah unhulthons managos uswarp, jah ni fratailot rodjan
thos unhulthons, unte kunthedun ina.

35 Jah air uhtwon usstandands usiddja, jah galaith ana auth-
36 jana stat, jah jainar bath. Jah galaistans waurthun imma
37 Seimon jah thai mith imma. Jah bigotandans ina kwethun
38 du imma, thatei allai thuk sokjand. Jah kwath du im:
gaggam du thaim bisunjane haimom jah baurgim, ei jah
39 jainar merjau, unte duthe kwam. Jah was merjands in
synagogim ize and alla Galeilaian jah unhulthons uswairp-
ands.

40 Jah kwam at imma thrutsfill habands, bidjands ina jah
kniwam knussjands jah kwithands du imma, thatei jabai
41 wileis, magt mik gahrainjan. Ith Iesus infeinands, ufrak-
jands handu seinia attaitok imma, jah kwath imma: wiljau,
42 wairth hrains. Jah bithe kwath thata Iesus, suns thata thruts-
43 fill aflaith af imma, jah hrains warth. Jah gahwotjands
44 imma, suns ussandida ina, Jah kwath du imma: saihw ei
mannhun ni kwithais waiht; ak gagg thuk silban ataugjan

38. MS. haimon.
B 2
S. MARK 1. 45 – 2. 12.

gudjin, jah atbair fram gahraineinai theinai thatei anabauth
45 Moses, du weitwodithai im. Ith is usgaggands dugann
merjan filu jah uskwithan thata waurd, swaswe is juthan
ni mahta andaugjo in baurn galeithan, ak uta ana authjaim
stadim was; jah iddjedun du imma allathro.

CHAPTER II.

1 Jah galaith astra in Kafarnaum afar dagans, jah gafrehun
2 thatei in garda ist. Jah suns gakwemun managai, swaswe
juthan ni gamostedun nih at daura, jah rodida im waurd.
3 Jah kwemun at imma uslithan bairandans, hasanana fram
4 fidworim. Jah ni magandans nehwa kwiman imma faura
manageim, andhulidedun hrot tharei was Iesus; jah usgrab-
andans insailidedun thata badi jah fralailotun, ana thammei
5 lag sa uslitha. Gasaihwands than Iesus galaubein ize kwath
du thamma uslithin: barnilo, aflethanda thus frawaurhteis
theinos. Wesunuh than sumai thize bokarje jainar sitandans
7 jah thagkjandans sis in hairtam seinaim: Hwa sa swa rodeith
naiteinins? hwas mag afleatan frawaurhtins, niba ans guth?
8 Jah suns ufkunnands Iesus ahmin seinamma thatei swa thai
mitodedun sis, kwath du im: duhwe mitoth thata in hairtam
9 izwaraim? Hwathar ist azetizo du kwithan thamma uslithin:
aflethanda thus frawaurhteis theinos, thau kwithan: urreis jah
10 nim thata badi theinata jah gagg? Atththan ei witeith thatei
waldusfi habaith sunus mans ana airthai afleatan frawaurhtins,
11 kwath du thamma uslithin: Thus kwitha: urreis, nimuh thata
12 badi thein jah gagg du garda theinamma. Jah urrais suns
jah ushafjands badi usiddja faura andwairthja allaize, swaswe
usgeisnodeedun allai jah hauhidedun mikiljandans guth, kwith-
andans thatei aiw swa ni gaschwun.

Jah galaith aftra faur marein, jah all manageins iddjedun
du imma, jah laisida ins. Jah hwarbonds gasahw Laiwwi
thana Alfaiaus sitandan at motai jah kwath du imma: gagg
afar mis; jah usstandands iddjja afar imma. Jah warth,
bithe is anakumbida in garda is, jah managai motarjos jah
frawaurhtai mith anakumbidedun Iesua jah siponjam is;
weson auk managai jah iddjedun afar imma. Jah thai
bokarjos jah Fareisaiëis gasahhwandans ina matjandan mith
thaim motarjam jah frawaurhtaim, kwethun du thaim siponjam
is: hwa ist [thatei mith motarjam jah] frawaurhtaim matjith
jah driggkith? Jah gahausjands Iesus kwath du im: ni
thaurbun swinthaï lekeis, ak thai ubilaba habandans; ni
kwam lathon uswaurhtans, ak frawaurhtans.

Jah wesun siponjos Iohannis jah Fareisaiëis fastandans;
jah atiddjedun jah kwethun du imma: duhwe siponjos
Iohannis jah Fareisaiëis fastand, ith thai theinai siponjos ni
fastand? Jah kwath im Iesus: ibai magun sunjus bruth-
fadis, und thatei mith im ist bruthfaths, fastan? swa lagga
hweila swe mith sis haband bruthfad, ni magun fastan.

Aththan atgaggand dagos than afnimada af im sa bruthfaths,
jah than fastand in jainamma daga. Ni manna plat fanins
niujis siujith ana snagan fairnjana; ibai afnimai fullon af
thamma sa niuja thamma fairnjin, jah wairsiza gataura wairth-
ith. Ni manna giutith Wein juggata in balgins fairnjans;
ibai aufto distairai Wein thata niujo thans balgins, jah Wein
usgutnith jah thai balgeis frakwistnand; ak Wein juggata in
balgins niujans giutand.

Jah warth thairhaggan imma sabbato daga thairh atisk,
jah dugunnun siponjos is skewjandans raupjan ahsa. Jah
Fareisaiëis kwethun du imma: sai, hwa taujand siponjos

16. MS. omits thatei mith motarjam jah; and for frawaurhtaim has fraurhtaim. 18. For the second Iohannis the MS. has Iohannes.
25 theinai sabbatim thatei ni skuld ist? Jah is kwath du im:
niuussuggwuth aiw hwa gatawida Daweid, than thaurfla jah
26 gredags was, is jah thai mith imma? Hwaiwa galaith in gard
 Ruths uf Abithara gudjin jah hlaibans faurlageinais matida,
 thanzei ni skuld ist matjan niba ainaim gudjam, jah gaf jah
27 thaim mith sis wisandam? Jah kwath im: sabbato in mans
28 warth gaskapans, ni manna in sabbato dagis; Swaei frauja
 ist sa sunus mans jah thamma sabbato.

CHAPTER III.
1 Jah galaith astra in synagogen, jah was jainar manna ga-
2 thahursana habands handu. Jah witaidedun imma hailidediu
3 sabbato daga, ei wrohidedeina ina. Jah kwath du thamma
 man thamma gathahursana habandin handu: urreis in
4 midumai. Jah kwath du im: skuldu ist in sabbatim thiuth
 taujan aiththau unthiuth taujan, saiwala nasjan aiththau
5 uskwistjan? Ith eis thahaidedun. Jah ussaihwands ins mith
 moda, gaurs in daubithos hairtins ize, kwath du thamma
 mann: ufrakei tho handu theina! Jah ufrakida, jah gasto
6 astra so handus is. Jah gaggandans than Fareisaieis sunsaiw
 mith thaim Herodianum garuni gatawidedun bi ina, ei imma
 uskwemeina.

7 Jah Iesus aflaith mith siponjam seinaim du marein, jah
 flu manageins us Galeilaia laistidedun afar imma, jah us
8 Iudaia, Jah us Iairusaulyimim, jah us Idumaia, jah hindana
 Iaurdanaus; jah thai bi Tyra jah Seidona, manageins flu,
9 gahausjandans hwan flu is tawida, kwemun at imma. Jah
 kwath thaim siponjam seinaim ei skip habaith wesi at imma
10 in thizos manageins, ei ni thraiheina ina. Managans auk
 gahailida, swaswe drusun ana ina ei imma attaitokeina, jah

2. M. hailidedi. 7. MS. Galeilaian.
S. MARK 3. 11-29.

swa managai swe habaiedun wundufnjos jah ahmans unhrainjans, thaïh than ina gasehwun, drusun du imma jah hropidedun kwithandans, thatei thu is sunus guths. Jah filu andbait ins ei ina ni gaswikunthidedeina.


CHAPTER IV.


2. Antharuth-than gadraus ana stainahamma, tharei ni habaida airtha managa, jah suns urrann, in thizei ni habaida diupaizos airthos; At sunnin than urrinnandin ufbrann, jah unte ni habaida waurtins, gathaursnoda. Jah sum gadraus in thauruns; jah ufartigun thai thaurnjus jah afhwapidedun thata, jah akran ni gaf. Jah sum gadraus in airtha goda, jah gaf akran urrinnando jah wahsjando; jah bar ain 'l' jah ain 'j' jah ain 'r'.


4. Ith bithe warth sundro, frehun ina thai bi ina mith thaim

iv. 1. MS. galeithan.

11. MS. gajukon; see verse 33.
27 manna wairpith fraiwa ana airtha. Jah slepith jahurreisith
naht jah daga, jah thata fraiw keinith jah liudith swe ni wait
28 is. Silbo auk airtha akran bairith: frumist gras, thatroh
29 ahs, thatroh fulleith kaurnis in thamma ahsa. Thanuh
bithe atgibada akran, suns insandeith giltha, unte atist
asans.
30 Jah kwath: hwe galeikom thiudangardja guths, aiththau
31 in hwileikai gajukon gabairam tho? Swe kaurno sinapis,
thatei than saiada ana airtha, minnist allaize fraiwe ist thize
32 ana airthai; Jah than saiada, urrinnith jah wairthith allaize
grase maist, jah gataujith astans mikilans, swaswe magun uf
skadau is fuglos himinis gabauan.
33 Jah swaleikaim managaim gajukom rodida du im thata
34 waurd, swaswe mahtedun hausjon. Ith inuh gajukon ni
rodida im, ith sundro siponjam seinaim andband allata.
35 Jah kwath du im in jainamma daga, at andanahtja than
36 waurtheranamma: usleitham jainis stadis. Jah afletandans
tho managein andnemun ina swe was in skipa; jah than
37 anthara skipa wesun mith imma. Jah warth skura windis
mikila jah wegos waltidedun in skip, swaswe ita juthan
38 gafullnoda. Jah was is ana notin ana waggarja slepands,
jah urraisededun ina jah kwethun du imma: laisari, niu kara
39 thuk thizei frakwistnam? Jah urreisands gasok winda jah
kwath du marein: gaslawai, afdumbn! Jah anasilaida sa
40 winds jah warth wis mikil. Jah kwath du im: duhwe
faurhtai sijuth swa? hwaiwa ni nauh habaith galaubein?
41 Jah ohtedun sis agis mikil jah kwethun du sis misso: hwas
thannu sa sijai, unte jah winds jah marei ufhausjand imma?

CHAPTER V.

1,2 Jah kwemun hindar marein in landa Gaddarene. Jah
usgaggandin imma us skipa, suns gamotida imma manna us
S. MARK 5. 3–19.


6. MS. gasaisaihwands; obviously an error.
10. MS. usdrebi; but read usdribi.
amma du theinaim, jah gateih im, hwan filu thus frauja
gatawida jah gaarmaida thuk. Jah galaith jah dugann merjan
in Daikapaulein, hwan filu gatawida imma Iesus; jah allai
sildaleikidedun.
21 Jah usleithandin Iesua in skipa aftra hindar marein, ga-
kwemun sik manageins filu du imma, jah was faura marein.
22 Jah sai, kwimith ains thize synagogafade namin Jaeirus; jah
saikhwands ina gadraus du fotum Iesuis, Jah bath ina filu,
kwithands, thatei dauhtar meina astumist habaith, ei kwimands
lagjais ana tho handuns, ei ganisai jah libai. Jah galaith
mith imma; jah iddjedun afar imma manageins filu jah
thrai hun ina.
25 Jah kwinono suma wisandei in runa blothis jera twalif,
26 Jah manag gathulandeih fram managaim lekjam jah frakwim-
andeih allamma seinamma jah ni waihtai botida, ak mais
27 wairs habaida, Gahausjandei bi Iesu, atgaggandeih in mana-
gein aitana attaitok wastjai is. Unte kwath, thatei jabai
29 wastjom is atteka, ganisa. Jah sunsaiw gathu rsnoda sa
brunna blothis izos, jah uf kuntha ana leika thatei ga hailnoda
30 af thamma slaha. Jah sunsaiw Iesus uf kuntha in sis silbin
tho us sis maht usgaggandeih; gawandjands sik in managein
31 kwath: hwas mis taitok wastjom? Jah kwethun du imma
siponjos is: saihwis tho managein threihandein thuk, jah
32 kwithis: hwas mis taitok. Jah wlaitoda saihwan tho thata
33 tajuandeih. Ith so kwino ogandei jah reirandeih, witandeih
thatei warth bi ija, kwam jah draus du imma, jah kwath imma
34 alla tho sunja. Ith is kwath du izai: dauhtar, galaubeins
theina ganasida thuk; gagg in gawairthi, jah sijais haila af
thamma slaha theinamma.
35 Nauhtanuh imma rodjandin, kwemun fram thamma syn-
agogafada, kwithandans, thatei dauhtar theina gaswalt; hwa
36 thanamais draibeis thana laisari? Ith Iesus sunsaiw gahaus-
jands thata waurd rodith, kwath du thamma synagogafada:
37 ni faurhtei; thatainei galaubei. Jah ni fralailot ainohun ize mith sis afargaggan, nibai Paitru jah Iakobu jah Iohannen
38 brothar Iakobis. Jah galaith in gard this synagogasfadis, jah
gasahw auhjodu jah gretandans jah waifairwijdandans filu.
39 Jah inn attaggands kwath du im : hwa auhjoto jah gretith?
40 thata barn ni gadauthnoda, ak slepith. Jah biblybun ina.
Ith is uswairpands allaim ganimith attan this barnis jah
aitein jah thans mith sis, jah galaith inn therei was thata
barn ligando. Jah fairgraip bi handau thata barn kwathuh
du izai : taleitha kumei, thateitgatasekeirith : mawilo, du thus
42 kwitha : urrais. Jah suns urrais so mawi jah iddja; was
43 auk jere twalibe; jah usgeisnodedun faurhtein mikilai. Jah
anabauth im filu ei manna ni funthi thata; jah haihait izai
giban matjan.

CHAPTER VI.

1 Jah usstothis jainthro jah kwam in landa seinamma, jah
2 laistidedun asfar imma siponjos is. Jah bithe warth sabbato,
dugann in synagoge laisjan, jah managai hausjandans silda-
leikidedun kwithandans : hwathro thamma thata, jah hwo so
handugeino so gibano imma, ei mahteis swaleikos thairh
3 handuns is wairthand? Niu thata ist sa timrja, sa sunus
Marjins, ith brothar Iakoba jah Iuse jah Iudins jah Seimonis?
jah niu sind swistrjus is her at unsins? Jah gamarzidai
4 waeturthun in thamma. Kwath than im Iesus thatei nist
praufetus unswers, niba in gabaurthai seinai jah in ganithjam
5 jah in garda seinamma. Jah ni mahta jainar ainohun mahte
gataujan, niba fawaim siukam handuns galagjands gahailida.
6 Jah sildaleikida in ungalaubeinais ize, jah bitauh weihsa
bisunjane, laisjands.

37. Perhaps ainohun; but see ix. 8.
7 Jah athaihait thans twalif jah dugann ins insandjan twans
8 hwanzuh, jah gaf im waldusni ahmane unhrainjaize. Jah
saurbauth im ei waiht ni nemeina in wig, niba hrugga aina,
9 nih matibalg nih hlaif nih in gairdos aiz, Ak gaskohai suljom:
10 jah ni wasjaith twaim paidom. Jah kwath du im: thishwaduh
thei gaggaiith in gard, thar saljaith, unte usgaggaiith jainthro.
11 Jah swa managai swe ni andnimaina izwis, nih hausjaina izwis,
usgaggandans jainthro ushrijsaith mulda tho undaro fotum
izwrapam du weitwodiithai im. Amen, kwitha izwis: sutizo
ist Saudaumjam aithhau Gaumaurjam in daga stauos thau
thizai baurg ja[i]nai. Jah usgaggandans meridedun ei
13 idreigodeeina. Jah unhulthons managos usdrjibun, jah
gasalbodedun alewa managans siukans, jah gahaillededun.
14 Jah gahausida thidans Herodes, swikunjth allis warth
namo is, jah kwath thatei Iohannis sa daupjands us dauth-
aim urrais, duththe waurkjand thos mahteis in imma.
15 Antharai than kwethun thatei Helias ist; antharai than
16 kwethun thatei praufetes ist swe ains thize praufete. Gahaus-
jands than Herodes kwath, thatei thammei ik haubith afmai-
17 mait Iohanne, sa ist : sah urrais us dauthaim. Sa auk raihtis
Herodes insandjands gahabaida Iohannen jah gaband ina in
karkarai in Hairodiadins kwenais Filippaus brothrs seinis,
18 unte tho galiugaida. Kwath auk Iohannes du Heroda, thatei
19 ni skuld ist thus haban kwen brothrs theinis. Ith so Herodia
20 naiw imma jah wilda imma uskwiman, jah ni mahta; Unite
Herodis ohta sis Iohannen, kunnands ina wair garaihtana
jah weihana, jah witaída imma jah hausjands imma manag
21 gatawida jah gabaurjaba imma andhausida. Jah waurthans
dags gatils, than Herodis mela gebaurthais seinaizos nahta-

10. MS. usgaggaggaith. 11. MS. nihausjaina. MS. janai.
19. For naiw the MS. has naiswor, but, according to Uppström, it is
corrected to naiw by the scribe.
CHAPTER VII.

1. Jah gakwemun sik du imma Fareisaiieis jah sumai thize bokarje, kwimandans us Iairusaulymim. Jah gasaihwandans

22. MS. dauhtar. 30-53. A gap in the MS.
sumans thize siponje is gamainjaim handum, that-ist un-
thwahanaim, matjandans hlaibans; Ith Fareisaieis jah allai Iudaieis, niba ufta thwahand handuns, ni matjand, habandans
anafilh thize sinistane, Jah af mathla niba daupjand ni mat-
jand, jah anthar ist manag thatei andnemun du haban,
daupeinins stikle jah aurkke jah katile jah ligre; Thathroh than
frehun ina thai Fareisaieis jah thai bokarjos: duhwe thai
siponjos theinai ni gaggand bi thammei anafulhun thai sinist-
ans, ak unthwahanaim handum matjand hlaif? Ith is andhaf-
jands kwath du im, thatei waila praufetida Esaïas bi izwis
thans liutans, swe gamelith ist:

So managei wairilom mik sweraith,
ith hairto ize fairra habaith sik mis.

Ith sware mik blotand,
laisjandans laiseinins, anabusnins manne;

8 Aflsandans raihtis anabusn guths habaith thatei anafulhun
mannans, daupeinins aurkke jah stikle, jah anthar galeik
swaleikata manag taujith. Jah kwath du im: waila inwidth
anabusn guths, ei thata anafulhano izwar fastaith. Moses auk
raichtis kwath: swerai attan theinana jah aithein theina; jah
saei ubil kwthai attin seinamma aiththau aithein seinai,
dauthau afdauthjaidau. Ith jus kwithith: jabai kwthai manna
attin seinamma aiththau aithein: kaurban, thatei is maithms,
thishwah thatei us mis gabatnis, Jah ni fraletith ina ni waiht
taujan attin seinamma aiththau aithein seinai, Blauthjandans
waurd guths thizai anabusnai izwarai, thoei anafulhuth; jah
galeik swaleikata manag taujith. Jah athaitands alla tho
managein kwath im: hauseith mis allai jah frathjaith. Ni
waihts ist utathro mans inn gaggando in ina thatei magi ina
gamainjan; ak thata ut gaggando us mann thata ist thata
gamainjando mannan. Jabai hwas habai ausona huisjand-
ona, gahausjai. Jah than galaith in gard us thizai mana-
gein, frehun ina siponjos is bi tho gajukon, Jah kwath du
im: swa jah jus unwitans sijuth? Ni frathjith thammei all thata utathro inn gaggando in mannan ni mag ina gamainjan:

19 Unte ni galeithith imma in hairto, ak in wamba, jah in ur-
20 runsa usgaggith, [jah] gahraineith allans matins. Kwathuth-
than thatei thata us mann usgaggando thata gamaineith
21 mannan. Innathro auk us hairtin manne mitoneis ubilos
22 usgaggand: kalkinassjus, horinassjus, maurthra, Thiubja, faihu-
frikeins, unseleins, liutei, aglaitei, augo unsel, wajamereins,
23 hauhhairtei, unwiti. Tho alla ubilona innathro usgaggand
jah gagamainjand mannan.

24 Jah jainthro usstandands galaith in markos Tyre jah Sei-
done, jah galeithands in gard ni wilda witan mannan jah ni
25 mahta galaugnjan. Gahausjandei raihtis kwino bi ina, thizozei
habaida dauhtar ahman unhrainjana, kwimandei draus du
26 fotum is. Wasuth-than so kwino haithno, Saurini-fynikiska
gabaurthai, jah bath ina ei tho unhulthon uswaupri us dauhtr
27 izos. Ith Iesus kwath du izai: let fairthis sada wairthan
barna, unte ni goth ist niman hlaib barne jah wairpan hund-
28 am. Ith si andhof imma jah kwath du imma: jai, frauja;
jah auk hundos undaro biuda matjand af drauhsnom barne.
29 Jah kwath du izai: in this waurdis gagg; usiddja unhultho
30 us dauhtr theinai. Jah galeithandei du gar da seinamma
bigat unhulthon usgaggana jah tho dauhtar ligandein ana
ligra.

31 Jah aftra galeithands af markom Tyre jah Seidone kwam
at marein Galeilaie mith tweihnaim markom Daikapaualaios.
32 Jah berun du imma baudana stammana, jah bedun ina ei
33 lagidedi imma handau. Jah afnimands ina af managein
sundro, lagida figgrans seinans in ausona imma jah speiwands
34 attaitok tuggon is, Jah ussaihwands du himina gaswogida, jah
35 kwath du imma: aiffatha, thatei ist, uslukn. Jah sunsaiw
usluknodedun imma hliumans jah andbungnodabandi tugg-
ons is jah rodida raihtaba. Jah anabauth im ei mann ni
kwetheina. Hwan filu is im anabauth, mais thamma eis
meridedun, Jah ufarassau sildaleikidedun kwithandans: waila
allata gatawida, jah baudans gataujith gahausjan jah unrod-
jandans rodjan.

CHAPTER VIII.

1 In jainaim than dagam astra at filu managai managein
wisandein jah ni habandam hwa matidedeina, athaitands
2 siponjans kwathuh du im: Infeinoda du thizai managein,
unte ju dagans thrins mith mis wesun, jah ni haband hwa
3 matjaina; Jah jabai fraleta ins lauskwithrans du garda ize,
4 ufligand ana wiga; sumai raihtis ize fairrathro kwemun. Jah
andhosun imma siponjos is: hwathro thans mag hwas
5 gasothjan hlaibam ana authidai? Jah frah ins: hwan mana-
6 gans habaith hlaibans? Ith eis kwethun: sibun. Jah ana-
bauth thizai managein anakumbjan ana airthai; jah nimands
thans sipun hlaibans jah awiliudonds gabrak jah atgaf sipon-
jam seinaim, ei atlagidedeina faur; jah atlagidedun faur tho
7 managein. Jah habailedun fiskans fawans, jah thans ga-
8 thiuthjands kwath ei atlagidedeina jah thans. Gamatidedun
than jah sadai waurthun; jah usnemun laibos gabruko sibun
9 spyreidans. Wesunuth-than thai matjandans swe fidwor
10 thusundjos; jah fralailot ins. Jah galaith sunsaiw in skip
mith siponjam seinaim jah kwam ana fera Magdalan.
11 Jah urrunnun Fareisaicis jah dugunnun mithsokjan imma
12 sokjandans du imma taikn us himina, fraisandans ina. Jah
ufswogjands ahmin seinamma kwath: hwa thata kuni taikn
sokeith? Amen, kwitha izwis: jabai gibaidau kunja thamma
13 taikne. Jah afletands ins, galeithands astra in skip uslaith
hindar marein.
Jah ufarmunnode du niman hlaibans jah niba ainana hlaif

Jah kwemun in Bethaniin jah berun du imma blindan, jah bedun ina ei imma attaitoki. Jah fairgreipands handu this blindins ustauh ina utana weihsis jah speiwands in augona is, atlagjands ana handuns seinos frah ina gau-hwa-sehwi? Jah ussaihwands kwath: gasaihwa mans, thatei swe bagmans gasaihwa gaggandans. Thathroh aftra galagida handuns ana tho augona is jah gatawida ina ussaihwan; jah aftra gasatiths warth jah gasahw bairhtaba allans. Jah insandida ina du garda is kwithands: ni in thata weihs gaggais, ni mannhun kwithais in thamma wehsa.

jah thaim ahuumistam gudjam jah bokarjam, jah uskwiman
jah afar thrins dagans usstandan. Jah swikunthaba thata
waurd rodida; jah astiuhands ina Paitrus dugann andbeitan
ina; Ith is gawandjands sik jah gasaihwands thans siponjans
seinans andbait Paitru kwithands: gagg hindar mik, Satana;
unte ni frathjis thaim guths, ak thaim manne. Jah athaitands
tho managein mith siponjam seinaim kwath du im: saei wili
afar mis laistjan, inwidai sik silban jah nimai galgan seinana
jah laistjai mik. Saei allis wili saiwala seina ganasjan,
frakwisteith izai; ith saei frakwisteith saiwalai seinai in meina
jah in thzos aiwaggeljons, ganasjith tho. Hwa auk boteith
mannan, jabai gageigaith thana fairhwu allana jah gasleittheith
sik saiwalai seinai? Aiththau hwa gibith manna inmaidein
saiwalos seinaizos? Unite saei skamaith sik meina jah waurde
meinaize in gabaurthai thizai horinondein jah frawaurhtton,
jah sunus mans skamaith sik is, than kwimith in wulthau
atts seinis mith aggilum thaim weiham.

CHAPTER IX.

1  Jah kwath du im: amen, kwitha izwis thatei sind sumai
thize her standandane, thai ize ni kausjand dauthaus, unte
gasaihwand thiudinassu guths kwumanana in mahtai.

2  Jah afar dagans saihs ganam Iesus Paitru jah Iakobu jah
Iohannen, jah ustauh ins ana fairguni hauh sundro ainans:
jah inmaidida sik in andwairthja ize. Jah wastjos is waurth-
un glitmunjandeins, hweitos swe snaïws, swaleikos swe
wullareis ana airthai ni mag gahweitjan. Jah ataugiths
warth im Helias mith Mose; jah wesun rodjandans mith
Iesua. Jah andhasjands Paitrus kwath du Iesua; Rabbei,
goth ist unsis her wisan, jah gawaurkjam hlijans thrins, thus
ainana jah Mose ainana jah ainana Helijin. Ni auk wissa
7 hwa rodidedi; wesun auk usagidai. Jah warth milhma ufarskadwjands im, jah kwam stibna us thamma milhmin:
8 sa ist sunus meins sa liuba, thamma hausjaith. Jah anaks insaihwandans ni thanaseiths ainohun gasehwun, alja Iesu ainana mith sis.

9 Dalath than atgaggandam im af thamma fairgunja, anabauth im ei mannhun ni spillode dedeina thatei gasehwun, niba bithe sunus mans us dauthaim usstothe. Jah thata waurd habaidedun du sis misso sokjandans: hwa ist thata us dauthaim usstandan? Jah frehun ina kwithandans:unte kwithand thai bokarjos thatei Helias skuli kwiman faurthis?

10 Ith is andhafsjands kwath du im: Helias swethauh kwimands faurthis aftra gaboteith alla; jah hwaiwa gamelith ist bi sunu mans, ei manag winnai jah frakunths wairthai. Akei kwitha izwis thatei ju Helias kwam jah gatawidedun imma, swa filu swe wildedun, swaswe gamelith ist bi ina.

11 Jah kwimands at siponjam gasahw filu manageins bi ins, jah bokarjans sokjandans mith im. Jah sunsaiw alla managei gasaihwandans ina usgeisnodedun, jah durinnandans in-witun ina. Jah freh thanks bokarjans: hwa sokeith mith thaim?

12 Jah andhafsjands ains us thizai managein kwath: laisari, brahta sunu meinana du thus habandan ahman unrojdjandan.

13 Jah thishwaruh thei ina gasahith, gawairpith ina, jah hwath-jith jah kriustith tunthuns seinans jah gastaurknith; jah kwath siponjam theinaim ei usdreibeina ina, jah ni mahtedun. Ith is andhafsjands im kwath: o kuni ungalauaubjando! und hwa at izwis sijau? und hwa thulau izwis? Bairith ina du mis. Jah brahtedun ina at imma. Jah gasaihwands ina sunsaiw sa ahma tahida ina; jah driusands ana airtha walwisoda hwathjands. Jah freh thana attan is: hwan lagg

mel ist ei thata warth imma? Ith is kwath: us barniskja. 
22 Jah ufta ina jah in fon atarp jah in wato, ei uskwistidedi imma; akei jabai mageis, hilp unsara, gableithjands unsis. 
23 Ith Iesus kwath du imma thata jabai mageis galaubjan; 
24 allata mahteig thamma galaubjandin. Jah sunsaiw ufhropjands sa atta this barnis mith tagram kwath: galaubja; hilp meinaizos ungalaubeinais! Gasaihwands than Iesus thatei samath rann managei, gahwotida ahmin thamma unhrajinj, kwithands du imma: thu ahma, thu unrodjands jah bauths, ik thus anabiuda: usgagg us thamma, jah thanaseiths ni galeithais in ina. Jah hropjands jah filu tahjands ina usiddja; jah warth 
27 swe dauths, swaswe managai kwethun thatei gaswalt. Ith Iesus undgreipands ina bi handau urraisida ina; jah usstoth. 
28 Jah galeithhandan ina in gard, siponjos is frehun ina sundro: 
29 duhwe weis ni mahtedum usdreiban thana? Jah kwath du im: thata kuni in waihtai ni mag usgaggan, niba in bidai jah fastubnja. 
30 Jah jainthro usgaggandans iddjjedun thairh Galeilaian; 
31 jah ni wilda ei hwas wissedi, Unte laisida siponjans seinans, jah kwath du im thatei sunus mans atgibada in handuns manne, jah uskwimand imma, jah uskwistiðhs thridjin daga usstandith. Ith eis ni frothun thamma waurda, jah ohtedun ina fraihnan. 
33 Jah kwam in Kafarnaum, jah in garda kwumans frah ins: 
34 hwa in wiga mith izwis misso mitodeduth? Ith eis slawailedun; du sis misso andrunnun, hwarjis maists wesi. 
35 Jah sitands atwopida thans twalif jah kwath du im: jabai hwas will frumists wisan, sijai allaize aftumists jah allaim andbahts. Jah nimands barn gasatida ita in midjaim im, 
37 jah ana armins nimands ita kwath du im: Saei ain thize swaleikaize barne andnimith ana namin meinamma, mik

28. MS. mahtedun.
andnimith; jah sahwazuh saei mik andnimith, ni mik andnimith, ak thana sandjandan mik.

38 Andhof than imma Iohannes kwithands: laisari! sehwwum sumana in theinamma namin usdreibandan unh ulthons, saei ni laisteith unsis, jah waridedum imma, unte ni laisteith unsis. Ith is kwath: ni warjith imma; ni mannahun auk ist saei taujith maht in namin meinamma jah magi sprauto ubilwaurdjan mis; Un te saei nist withra izwis, faur izwis ist.

39 Saei auk allis gadragkjai izwis stikla watins in namin meinamma, unte Christaus sijuth, amen kwitha izwis ei ni frakwisteith mizdon seinai. Jah sahwazuh saei gamarjai ainana thize leitilane thize galaubjandane du mis, goth ist imma mais ei galagjaidau asilukwairnus ana halsaggan is jah frawaurpans wesi in marein. Jah jabai marzjai thuk handus theina, afmait tho; goth thus ist hamfamma in libain galeithan, thau twos handuns habandin galeithan in gaiainnan, in fon thata unhwapnando, Tharei matha ize ni gaswiltith jah fon ni afhwapnith. Jah jabai fotus theins marzjai thuk, afmait ina; goth thus ist galeihan in libain haltamma, thau twans fotuns habandin gawairpan in gaiainnan, in fon thata unhwapnando, Tharei matha ize ni gaswiltith jah fon ni afhwapnith. Jah jabai augo thein marzjai thuk, uswairp imma; goth thus ist haihamma galeithan in thiudangardja guths, thau twa augona habandin atwairpan in gaiainnan funins, Tharei matha ize ni gadauthnith jah fon ni af hwapnith.

40 Hwazuh auk funin saltada jah hwarjatoh hunsle salta saltada. Goth salt; ith jabai salt unsaltan wairthith, hwe supuda? Habaith in izwis salt, jah gawairtheigai sijaith mith izwis misso.

42. MS. balsaggan. 50. MS. supuda; for supoda.
CHAPTER X.


ni maurthrjais; ni hlifais; ni sijais galiugawitwods; ni anamahtjais; swerai attan theinana jah aithein theina. Tharuh andhasjands kwath du imma: laisari, tho alla gafastaida us jundai meinai. Ith Iesus insaihwands du imma frijoda ina jah kwath du imma: ainis thus wan ist; gagg, swa filu swe habais frabugei jah gif tharbam, jah habais huzd in himinam; jah hiri laistjan mik nimands galgan. Ith is ganipnands in this waurdis galaith gaur; was auk habands faihu manag.

S. MARK 10. 32-45.

32 Wesunuth-than ana wiga gaggandans du Iairusaulyma jah faurbigaggands ins Iesus, jah sildaleikidedun jah afar-laistjandans faurhtai waurthun. Jah andnimands aftra thans twalif dugann im kwithan thoei habaidedun ina gadbaban. 

33 Thatei sai, usgaggam in Iairusaulyma jah sunus mans atgib-ada thaim ufargudjam jah bokarjam, jah gwargjand ina dauth-au, — — Jah bilaikand ina jah bliggwand ina, jah speiwand ana ina jah uskwimand imma, jah thridjin daga usstandith. 


41 Jah gahausjandans thai taihun dugunnun unwerjan bi Iakobu jah Iohannen. Ith is athaitands ins kwath du im: wituth thatei [thaiei] thuggkjand reikinon thiudom, gafraujinond im, ith thai mikilans ize gawaldand im. Ith ni swa sijai in izwis; ak sahwazuh saei willi wairthan mikils in izwis, sijai izwar andbahts; Jah saei willi izwara wairthan frumists, sijai allaim skalks. Jah auk sunus mans ni kwam at andbahtjam, ak andbahtjan jah giban saiwala seuina faur managans lun.

33. In the MS., the verse is unfinished. 38. MS. wituths. 39. MS. omits daupjanda. 42. MS. omits thaei. 44. MS. frumist sijai.
46. Read Barteimaius.
S. MARK 11. 8–21.

8 ana wastjos seinos, jah gasat ana ina. Managai than wast-jom seinaim strawidedun ana wiga; sumai astans mainaitun
9 us bagmam jah strawidedun ana wiga. Jah thai faurgagg-
andans hropidedun kwithandans: osanna, thiuthida sa
10 kwimanda in namin fraujins! Thiuthido so kwimandei
thiudangardi in namin attins unsaris Daweidis, osanna in
hauhistjam!

11 Jah galaith in Iairusaulyma Iesus jah in alh; jah bi-

saihwands alla, at andanahtja juthan wisandin hweilai usiddja
in Bethanian mith thaim twalibim.

12 Jah iftumin daga usstandandam im us Bethaniin gredags
13 was. Jah gasaihwands smakkabagm fairrathro habandan
lauf atiddja, ei aufto bigeti hwa ana imma; jah kwimands at
imma ni waiht bigat ana imma niba lauf; ni auk was mel
14 smakkane. Jah usbairands kwath du imma: ni thanaseiths
us thus aiw manna akran matjai. Jah gahausidedun thai
siponjos is.

15 Jah iddjedun du Iairusaulymai. Jah atgaggands Iesus in
alh dugann uswairpan thans frabugjandans jah bugjandans
in alh, jah mesa skattjane jah sitlans thize frabugjandane
16 ahakim uswaltida. Jah ni lailot ei hwas thairhberi kas thairh
17 tho alh. Jah laisida kwithands du im: niu gamelith ist
thatei razn mein razn bido haitada allaim thiudom? ith jus
18 gatawideduth ita du filigrja waidedjane. Jah gahausidedun
thai bokarjos jah gudjane auhumistans jah sokidedun, hwaiwa
imma uskwistidedeina: ohtedun auk ina, unte alla managei
sildaleikidedun in laiseinais is.

19 Jah bithe andanahti warth, usiddja ut us thizai baurg.

20 Jah in maurgin faurgaggandans gasehwun thana smakka-
21 bagm thaurusjana us waurtim. Jah gamunands Paitrus

9. After faurgaggandans we should probably insert jah thai asargagg-
andans.
kwath du imma: Rabbei, sai, smakkabagms thanei frakwast
gathauursnoda. Jah andhafjands Iesus kwath du im: habaith
galaubein guths! Amen auk kwitha izwis, thishwazuh ei
kwithai du thamma fairgunja: ushafei thuk jah warip thus
in marein, jah ni tuzwerjai in hairtin seinamma, ak galaubjai
thata, ei thatei kwithith gagaggith, wairthith imma thishwah
thei kwithith. Duththe kwitha izwis, allata thishwah thei
bidjandans sokeith, galaubeith thatei nimith, jah wairthith
izwis. Jah than standaith bidjandans, afletaith, jabai hwa
habaith withra hwana, ei jah atta izwar sa in himinam afletai
izwis missadedins izwaros. Ith jabai jus ni afletith, ni thau
atta izwar sa in himinam afletith izwis missadedins izwaros.

Jah iddjedun astra du Iairusaulymai. Jah in alh hwarbond-
in imma, atiddjedun du imma thai auhumistans gudjans jah
bokarjos jah sinistans. Jah kwethun du imma: in hwamma
waldufne thata taujis? jah hwas thus thata waldufn atgaf,
ei thata taujis? Ith Iesus andhafjands kwath du im: fraihna
jah ik izwis ainis waurdis jah andhafjith mis, jah kwitha izwis
in hwamma waldufnje thata tauja. Daupeins Iohannis uzuh
himina was thau uzuh mannam? andhafjith mis. Jah thaht-
edun du sis misso kwithandans, jabai kwitham: us himina,
kwithith: aththan duhwe ni galaubideduth imma? Ak
kwitham: us mannam, uhtedun tho managein. Allai auk
alakjo habaidedun Iohannen thatei bi sunjai praufetes was.
Jah anhafjandans kwethun du Iesua: ni witum. Jah andhaf-
jands Iesus kwath du im: nih ik izwis kwitha in hwamma
waldufnje thata tauja.

CHAPTER XII.

Jah dugann im in gajukom kwithan: weinagard ussatida
manna, jah bisatida ina fathom jah usgrof dal uf mesa jah

32. Read ohtedun.
gatimrida kelikn, jah anafalh ina waurstwjam, jah afraith
aljath. Jah insandida du thaim waurstwjam at mel skalk, ei
at thaim waurstwjam nemi akranis this weinagardis. Ith eis
nimandans ina usbluggwun jah insandidedun laushandjan.
Jah astra insandida du im anharana skalk; jah thama
stainam wairpandans gaaiwiskodedun jah haubith wundan
brahtedun jah insandidedun ganaidadana. Jah astra insand-
ida anharana; jah jainana afshohun, jah managans an-
tharans, sumans usbliggwandans, sumanzuh than uskwimand-
ans. Thanuh nauhthanuh ainana sunu aigands, liubana sis, insandida jah thama in im spedistana, kwithands thatei
gaaistand sunu meinana. Ith jainai thai waurstwjans kwethun
du sis misso thatei sa ist sa arbinumja, hirjith! uskwimam
imma, jah unsar wairthith thata arbi. Jah undgreipandans
ina uskwemun, jah uswaurpun imma ut us thamma weina-
garda. Hwa nhu taujai frauja this weinagardis? Kwimith
jah uskwisteith thans waurstwjans, jah gibith thama weinagard
antharaim. Nih thata gamelido ussuggwuth:
Stains thammei uswaurpun thai timrjans,
sah warth du haubida waihstins?
Fram fraujin warth sa,
jah ist sildaleiks in augam unsaraim.
Jah sokidedun ina undgreipan, jah ohtedun tho managein;
frothun auk thatei du im tho gajukon kwath. Jah afletand-
ans ina galithun.
Jah insandidedun du imma sumai thize Fareisaie jah Hero-
diane, ei ina ganuteina waurda. Ith eis kwimandans kwethun
du imma: laissei, wituun thatei sunjeins is jah ni kara thuk
manshun ni auk saihiwis in andwairthja manne, ak bi sunjai
wig guths laiseis: skuldu ist kaisaragild giban kaisara, thau
niu gibaima? Ith Iesus gasaihwands ize liutein kwath du
im: hwa mik fraisith? atbairith mis skatt, ei gasaihwau.
Ith eis atberun, jah kwath du im: hwis ist sa manleika jah
S. Mark 12. 17–32.


18 Jah atiddjedun Saddukaieis du imma thaiei kwithand usstass ni wisan, jah frehun ina kwithandans: Laisari, Moses gamelida unsis thatei jabai hwis brothar gadauthnai, jah bileithai kwenai, jah barne ni bileithai, ei nimai brothar is tho kwen is, jah ussatjai barna brothr seinamma. Sibun brothrahans wesun; jah sa frumista nam kwen, jah gaswiltands ni bilaith fraiwa. Jah anthar nam tho; jah gadauthnoda, jah ni sa bilaith fraiwa. Jah thridja samaleiko.

19 Jah nemun tho samaleiko thai sibun, jah ni bilithun fraiwa. Jah thridja samaleiko thai sibun, jah ni sa bilaith fraiwa.  


22 anthara anabusns nist. Jah kwath du imma sa bokareis: waila, laisari, bi sunjai kwast thatei ains ist, jah nist anthar
alja imma; Jah thata du frijon ina us allamma hairtin jah us allamma frathja jah us allai saiwalai jah us allai mahtai, jah thata du frijon nehwundjan swe sik silban, managizo ist allaim thaim alabrunstim jah saudim. Jah Iesus gasaihwands ina thatei frodbaba andhof, kwath du imma: ni fairra is thiudangardjai guths. Jah ainshun thanaseiths ni gadaursta ina fraihnan.

Jah andhafjands Iesus kwath laisjands in ah: hwaiwa kwithand thai bokarjos thatei Christus sunus ist Daweidis? Silba auk Daweid kwath in ahmin weihamma:

Kwithith frauja du fraujin meinamma,
Sit af taihswon meinai,
unte ik galagja fijands theinans fotubaurd fotiwe theinaize.

Silba raihtis Daweid kwithith ina fraujan, jah hwathro imma sunus ist? Jah alla so managei hausideʃun imma gabaur-jaba.

Jah kwath du im in laiseinai seinai: saihwith faura bo-

CHAPTER XIII.

16, 17 — — wastja seina. Aththan wai thaim kwithuhaftom jah daddjandem in jainaim dagam. Aththan bidjaith ei ni wairthai sa thlauhs izwar wintrau. Wairthand auk thai dagos jainai aglo swaleika, swe ni was swaleika fram anastodeinai gaskaftais thoci gaskop guth, und hita, jah ni wairthith. Jah ni frauja gamaurgidedi thans dagans, ni thauh ganesi ainhun leike; akei in thize gawalidane thanzei gawalida, gamaurgida thans dagans. Jah than jabai hwas izwis kwithai: sai, her Christus, aiththau sai, jainar, ni galaubjaith; Unte urreisand galiugachristjus jah galiugapraufeteis, jah giband taiknins jah fauratanja du afairzjan, jabai mahteig sijai, jah thans gawal-

xii. 38—xiii. 16. A gap in the MS.
24. Akei in jainans dagans afar tho aglon jaina sauil rikwizeith
25. jah mena ni gibith liuhath sein. Jah stair nons himinis
wairthand driousandeins jah mahtes thos in himinam ga-
26. wagjanda. Jah than gasaih wand sunu mans kwimandan in
27. milhmam mith mahtai managai jah wulthau. Jah than
insandeith aggiluns seinans jah galisith thans gawalidans
seinans af fidwor windam fram andjam airthos und andi
himinis.

28. Aththan af smakkabagma ganimith tho gajukon. Than
this juthan asts thlakwus wairthith jah uskeinand laubos,
29. kunnuth thatei nehwa ist asans. Swah jah jus, than ga-
saihwith thata wairthan, kunneith thatei nehwa sijuth at — —

CHAPTER XIV.

4,5 — — [frakwis]teins this balsanis warto? Maht wesi auk
thata balsan frabugjan in managizo thau thrija hunda skatte
6. jah giban unledaim. Jah andstaurraisedun tho. Ith Iesus
kwath: letith tho! duhwe izai usthiutith? thannu goth
7. waurstw waurhta bi mis. Sinteino auk thans unledans
habaith mith izwis, jah than wileith, maguth im waila taujan;
8. ith mik ni sinteino habaith. Thatei habaida so gatawida;
9. faursnau salbon mein leik du usfilha. Amen, kwitha izwis:
thishwaruh thei merjada so aiwaggeljo and alla manaseth,
jah thatei gatawida so rodjada du gamundai izos.
10. Jah Iudas Iskarioteis, ains thize twalibe, galaith du thaim
gudjam, ei galewidedi ina im. Ith eis gahausjandans fagi-
nodedun jah gahaihaitun imma faihu giban; jah sokida
hwaiva gatilaba ina galewidedi.
12. Jah thamma frumistin daga azyme, than paska salidedun,
kwethun du imma thai siponjos is: hwar whileis ei galeith—

29. Last word uncertain; a gap in the MS.


51 Jah ains sums juggalauths laistida afar imma biwaibiths leina ana nakwadana; jah gripun is thai juggalaudeis. Ith is bileithands thamma leina nakwaths gathlauh faura im. 53 Jah gatauhun Iesu du ahumistin gudjin; jah garunnun mith imma ahumistans gudjans allai jah thai sinistans jah bokarjos. Jah Paitrus fairrathro laistida afar imma, unte kwam in garda this ahumistins gudjins; jah was sitands

13. For the second gaggats, MS. has gag gast. 16-41. A gap in the MS.
55 mischief and goods is here with him. It is the day of the Lord. Some may say: "Is this the day of the Lord?"

56 This is the day the Lord has made; let us rejoice and be glad in it.

57 The Lord will save his people and will have mercy on his inheritance; he will pity his folk and give them rest.

58 The Lord will save his people and will have mercy on his inheritance; he will pity his folk and give them rest.

59 The Lord will save his people and will have mercy on his inheritance; he will pity his folk and give them rest.

60 The Lord will save his people and will have mercy on his inheritance; he will pity his folk and give them rest.

61 The Lord will save his people and will have mercy on his inheritance; he will pity his folk and give them rest.

62 This is the day the Lord has made; let us rejoice and be glad in it.

63 The Lord will save his people and will have mercy on his inheritance; he will pity his folk and give them rest.

64 This is the day the Lord has made; let us rejoice and be glad in it.

65 The Lord will save his people and will have mercy on his inheritance; he will pity his folk and give them rest.

66 The Lord will save his people and will have mercy on his inheritance; he will pity his folk and give them rest.

67 This is the day the Lord has made; let us rejoice and be glad in it.

68 This is the day the Lord has made; let us rejoice and be glad in it.

69 This is the day the Lord has made; let us rejoice and be glad in it.

70 This is the day the Lord has made; let us rejoice and be glad in it.

CHAPTER XV.

1. Jah sunsaiw in maurgin garuni taujandans thai auhumistans gudjans mith thaim sinistam jah bokarjam, jah alla so gasaurds gabindandans Iesu brahtedun ina at Peilatau.


70. Read thize. 72. Read faurthizei. Read gretan. xv. 6. MS. hwarjo. 9. Read fraletan.
15 Ith eis mais hropidedun: ushramei ina. Ith Peilatus wil-
jands thizai managein fullafahjan, fralailot im thana Barab-
ban, ith Iesu atgaf usbliggwands, ei ushramiths wesi.
16 Ith gadrauhteis gatauhun ina innana gardis, thatei ist prai-
toriaun, jah gahahaitun alla hansa, Jah gawasidedun ina
pauppurai, jah atlagidedun ana ina thauerneina wipja uswind-
andans, Jah dugunnun goljan ina: hails, thiudan Judaie!
19 Jah slohun is haubith rausa, jah bispiwun ina, jah lagjand-
ans kniwa inwitun ina. Jah bithe bilailaikun ina andwasi-
dedun ina thizai pauppurai, jah gawasidedun ina wastjom
swesaim, jah ustauhun ina ei ushramidedeina ina.
20 Jah undgripun sumana manne, Seimona Kyreinaiu, kwim-
andan af akra, attan Alaiksandraus jah Rufaus, ei nemi
galgan is. Jah attauhun ina ana Gaulgautha stath thatei ist
gaskeirith hwairneinds staths. Jah gebun imma drigkan Wein
mith smyrna; ith is ni nam. Jah ushramjandans ina dis-
dailjand wastjos is wairpandans hlauta ana thos, hwarjizuh
25 hwa nemi. Wasuh than hweila thridjo, jah ushramidedun
26 ina. Jah was ufarmeli fairinos is ufarmelith: sa thiudans
27 Judaie. Jah mith imma ushramidedun twans waidedjans,
28 ainana af taihswon jah ainana af hleidumein is. Jah usfull-
noda thata gamelido thata kwithano: jah mith unsibjaim
29 rahnhiths was. Jah thai faurgaggandans wajameridedun ina,
withondans haubida seina jah kwithandans: o sa gatairands
30 tho alh jah bi thrins dagans gatimrjands tho, Nasei thuk
31 silban jah atsteig af thamma galgin! Samaleiko jah thai
auhumistans gudjans bilaikandans ina mith sis misso mith
thaim bokarjam kwethun; antharans ganasida, ith sik silban
32 ni mag ganasjan. Sa Christus, sa thiudans Israelis, atsteig-
adau nu af thamma galgin, ei gasaihwaima jah galaubjaima.
Jah thai mith ushramidans imma idweitidedun inma.

24. MS. disdailjandans. 29. MS. fauragaggandans.
Jah bithe warth hweila saihsto, rikwis warth ana allai airthai und hweila niundon. Jah niundon hweilai wopida Iesus stibnai mikilai kwithands: ailo e ailo, lima sibakthanei, thatei ist gaskuirith: guth meins, guth meins, duhwe mis bilaist? Jah sumai thize atstandandise gahausjandans kweth-
un: sai, Helian wopeith. Thragjands than ains jah gafulljands swam akeitis, galagjands ana raus, dragkida ina kwithands: let, ei saihwam kwimaiu Helias athafjan ina. 37, 38 Ith Iesus atra letands stibna mikila uzon. Jah faurahah al[h]s dikkritnoda in twa iupathro und dalath. Gasaihwands than sa hundafaths sa atstandands in andwairthja is thatei swa hropjands uzon, kwath: bi sunjai, sa manna sa sunus was guths. Wesunuth-than kwinons farrithro saihwandeins, in thaimei was Marja so Magdalene jah Marja Iakobis this minnizins jah Iosezis aithei jah Salome. Jah than was in Galeilaia, jah laistidedun ina jah andbahtidedun imma, jah antharos managos thozei mith iddjedun imma in Iairusalem.

Jah juthan at andanahtja waurnthanamma, unte was para-
skaiwe, saei ist fruma sabbato, Kwimands Iosef af Areima-
thaias, gaguds ragineis, saei was silba beidands thiudang-
gardjos guths, anananthjands galaith inn du Peilatau jah bath this leikis Iesuis. Ith Peilatus sidlalcikida ei is juthan gaswalt; jah athaitands than[a] hundafath frah ina juthan gadauthnodedi. Jah finhands at thamma hundafada fragaf thata leik Iosefa. Jah usbugjands lein jah usnimands ita biwand thamma leina jah galagida ita in hlaiwa thatei was gadraban us staina, jah atwalwida stain du daura this hlaiwis. 47 Ith Marja so Magdalene jah Marja Iosezis sehwn hwar galagiths wesi.

38. MS. als. 44. MS. than.
CHAPTER XVI.

1  Jah inwisandin[s] sabbate dagis Marja so Magdalene jah Marja so Iakobis jah Salome usbauhtedun aromata, ei at-
2  gagandeins gasalbodedeina ina. Jah filu air this dagis afarsabbate atidd[j]edun du thamma hlaiwa at urrinnandin
3  sunnin. Jah kwethun du sis misso: hwas afwalwjai unsis thana stain af daurom this hlaiwis? Jah insaihwandeins
4  gaumidedun thammei afwalwiths ist sa stains; was auk mikils abraba. Jah atgaggandeins in thata hlaiw gasehwun
5  juggalauth sitandan in taihswai biwaibidana wastjai hweitai;
6  jah usgeisnodeendun. Tharuh kwath du im: ni faurhteith
7  izwis, Iesu sokeith Nazoraiu thana ushramidan; nist her,
8  urrais, sai thana stath therei galagidedun ina. Akei gaggith
9  kwithiduh du siponjam is jah du Paitrau thatei faurbigaggith
10  izwis in Galeilaian; tharuh ina gasaihwith, swaswe kwath
11  izwis. Jah usgaggandeins af thamma hlaiwa gathlauhun;
12  dizuh-than-sat ijos reiro jah usfilmei, jah ni kwethun mannhun waiht; ohtedun sis auk.

9 Usstandands than in maurgin frumin sabbato ataugida frumist Marjin thizai Magdalene, af thizaiei uswarp sibun
10 unuhlthons. Soh gagandei gataih thaim mith imma wis-
11 andam, kwainondam jah gretandam. Jah eis hausjandans
12 thatei libaith jah gasaihwans warth fram izai, ni galaubi-

dedun.

Afaruh than thata — —

xvi. 1. MS. inwisandin.  2. MS. atiddedun.      12-20. A gap in the MS.
NOTES.

The student should take an early opportunity of reading over and learning by heart the very common words, of constant occurrence, given in the list immediately preceding the Glossary, at p. 59.

The meaning of the longer words will be found in the Glossary, but it is by no means a bad plan to try to analyse each word, and hence to obtain the sense by comparison with the nearest cognate word in English. By this method many words can be thoroughly understood, and are then easily remembered.

In this analysis, it is requisite to divest each word of all suffixes and prefixes, leaving only the monosyllable which contains the root. Then, if the root be known, the word can again be put together in such a manner as to show the meaning. A few examples will make this clear.

Thus, in 1. 1, we have anastodeins, and in 1. 2, insandja. These are to be thus analysed.

Anastodeins consists of the prefix ana-, on; the root-syllable stod, a derivative from stoth, pt. t. of standan, to stand, and therefore implying the idea ‘stand’; the suffix -ein-, which has much the same force as the E. noun-suffix -ing; and, lastly, the final -s, the inflexion of the nom. case. The sense is, literally, an ‘on-standing,’ i.e. an entering upon, or, in a metaphorical sense, a beginning.

Insandja consists of the prefix in-, i.e. in, to; sand, the root-syllable, is E. ‘send’; and -ja is the 1st pers. sing. pres. from the infinitive form -jan, which is the ordinary form employed for weak verbs used in a transitive sense. The sense is, literally, ‘I send in,’ or ‘I send to,’ a slightly strengthened form of ‘I send.’

A few more examples, explained more briefly, may be added.

Wop-jand-ins (1. 3) is the gen. of wop-jand-s, pres. part. of wop-jan, to cry aloud; allied to E. weep.

Af-lag-ein-ai (1. 4) is the dat. of af-lag-ein-s, an ‘off-laying,’ i.e. a putting off or aside, remission.
NOTES TO CHAPTER I.

Ga-was-ith-s (1. 6) is the pass. pp. of ga-was-jan, where ga- is a very common prefix adding little or nothing to the sense of the word, whilst -was- contains the same root as the Lat. ues-tire, to clothe, and the E. vest-ture; the sense is, accordingly, 'clothed.'

If this method of analysis be frequently applied, the meanings of many words can be obtained, without reference to the glossary, by help of the well-known context. As the translation was made from the Greek, the best commentary on the Gothic version is a Greek Testament; for which the Authorized (or the Revised) English version is a very good substitute.

CHAPTER I.

1. Aiwaggelj-ons, gen. of aiwaggelj-o, wk. s. f., evangel, gospel. Note the use of gg for ng, precisely as the Gk. γγ is used for γγ. So also aggilu = angilu, angel, in verse 2.

Sun-aus, gen. of sun-us, str. s. m., son.

Guth-s is an exceptional form, standing for guth-is, gen. of guth, really a strong neuter form, though used in a masculine sense and considered as masculine.

2. Ga-mel-ith, neut. of ga-mel-ith-s, pp. of ga-mel-jan, to write. See the strong declension of adjectives.

'In Isaiah the prophet.' So in the Revised Version (1881), and in the best MSS. But the quotation is rather from Malachi iii. 1.

Literally, 'See, I in-send angel mine before thee.'

Sa-ei, he who, who. Particularly notice the use of the suffix -ei, with the force of an indeclinable relative. So again, in verse 7, thiz-ei = this ei, of the one who, i.e. whose. In all such cases, the suffix ei should be detached, and the declension of the rest of the word is then easily perceived.

Gamanweith, will prepare, lit. prepares; the present being used with a fut. sense, as in A.-S. In ga-manw-eith, we may neglect the prefix ga-, and we find manw-eith = manw-jith, 3 pers. sing. from manw-jan, where the suffix -jan shows that the verb is a secondary one, formed from the adj. manw-us, ready, with the sense 'to make ready.' The imper. pl. takes the very same suffix, so that in v. 3, we have manweith = prepare ye; waurkeith, work ye, make ye.


Fraujins, gen. of frauja, masc., a lord, A.-S. frēa; the fem. appears in the G. frau, lady.

Staigos, acc. pl. of staiga, str. sb. f., a path; cf. G. steg, and Cumber-
NOTES TO CHAPTER I.

land stee, a ladder, Sty head, head of the pass; E. sti-le, a place to climb over.

Guths unsaris, of our God; but the usual Gk. text has simply abrois, His. It is not my intention to compare the Greek text with the Gothic version, as the reader can do this without help.

4. Daup-jands, dipping, i.e. baptizing.

Fra-waurhte, mis-workings, misdeeds, sins. The prefix fra-, like G. ver-, A.-S. for-, has a sinister and intensive sense.

5. And-hait-andans, confessing; with a dative case. So also and-bahitedun takes the dative in v. 13.

7. Swinthoza mis, stronger than me; the dative being used after the comparative. In the A.-S. swið, strong, the n is dropped, the i being lengthened in consequence of the loss of n.

Sa afar mis, he after me, the one (who is) after me.

Thizei; see note to v. 2.

And-bindan, to un-bind; the E. verbal prefix un-, cognate with Goth. and- and Gk. ἀφρι, is quite distinct from the E. negative prefix un-, cognate with Goth. un-, Lat. in-, Gk. ἀφ-.

9. Warth, it became, it happened. Note the distinction between wairthan and wisan.

Jains, that; E. yon.

Fram Johanne, by John (not from, though from is the same word).


11. Sunus meins sa liuba, lit. son mine the dear one; my dear son.

12. 'And soon, behold, the Spirit,' &c. Massmann reads suns sa ahma, soon the Spirit. Here again, there seems no sufficient reason for emendation, which should seldom be resorted to.

13. Dage, gen. pl.; governed by tiguns; lit. forty of days.

Diuzam, dat. pl. of dius, a wild beast, E. deer, G. thier. Here we may note (1) the substitution of r for s in E. deer, and (2) the change of s to z between two vowels, precisely as in thuzei, v. 11, and in thizei.

15. Usfullnoda, has been fulfilled. The passive sense is due to the letter -n; verbs in -nan being so used. See note to 4. 37.

Atnehwida sik, has drawn itself near, has approached; the use of sik being reflexive.

16. Is, this Seimonis, lit. of him, of that Simon; i.e. of him, viz. Simon.

17. Hirjats is only used as an imperative dual, 'come here, ye two!' It only occurs in two other forms, viz. hiri, which is the corresponding singular, 'come thou here,' and hirjith, pl. 'come ye here.'
Gaiau, &c.; 'I will make you two to become catchers of men.'

18. Laisidiedun, they followed; lit. 'they took the tracks'; from laists, sb. a track.

19. Leitil, a little, is the proposed reading in Gabelentz and Löbe, the MS. having leita. Uppström proposes leitilata as being the strict neuter form; but leitil will do as well, the suffix -ata being occasionally dropped.

20. Hai-bait, he called; here hai- is the reduplicating prefix, just as in Lat. ce-cidi and the Gk. τέ-τροφα. It is used to form the past tense of some (not all) of the strong verbs. It is obtained by adding ai to the first letter of the verb.

21. Sabbato is here indeclinable; or we may take sabbato-daga as a compound word in the dative case. See the expression again in 2. 23.

Laisida, he taught, pt. t. of lais-jan, secondary verb from a base lais-, appearing in the cognate A.-S. lār (=lair=lais), E. lore. Thus laisida = A.-S. lêrde = G. lehrte.

27. Swa-ei, so that; cf. note on saei, v. 2.

Hwo, &c.; 'what is the teaching, the new?' = what is the new doctrine? This answers to the Gk. idiom, which admits of the expression τίς ἡ διδαχὴ ἡ καφή; and see 6. 2.

Jah after waldufnja has the force of 'even,' lit. 'also'; cf. v. 38.

28. And allans bisitands Galeilaias, throughout all the inhabitants of Galilee. The regular acc. pl. would be bisitandans, but certain pres. participles, when treated as substantives, make the acc. pl. in -s instead of -ans. See nouns in -nds in the Grammar.

29. In garda, in the house, where garda is the dative. We should rather have expected the accusative (as in Latin, after verbs of motion); and, indeed, in garda occurs in 2. 26 and 3. 20.

30. Bi, concerning; just as by was used in Middle English.

31. Af-lai-lot, left, lit. 'let'; here af- is the prefix, and lai- the reduplication; see note to v. 20. And see fra-lai-lot in v. 34.

32. The dative absolute in Gothic answers to the ablative absolute in Latin; hence andanahtja than waurthanamma = 'twilight being then come.' The following than = 'when.'

Ubil-habandans, evil-having, i.e. having an illness; precisely answering to the Gk. ἀκοῦσε ἔχοντας and the Latin male habentes. So also in 6. 55; but in 2. 17 we find ubilaba habandans, where -aba is the regular adverbial suffix.

36. Galaistans waurthun, were followers; a periphrasis for 'followed.' The same idiom recurs in Gal. 6. 16.

38. Thaim bisunjane haimom, the villages round about. Here bisunjane is an adverb; see 3. 34, 6. 6. The MS. reading haimon is
a mere slip on the part of the scribe, who put the sing. for the pl., although he had just written *thaim*.

40. Thatēi, that, is constantly thus used to introduce a dependent clause, with a change of construction; it here introduces the very words of the speech.

41. Wiljau, I am willing; this verb, when used in the present tense, invariably takes the form of the subjunctive, not the indicative, mood.

42. Aflaith af imma; the reduplication of *af* appears also in the Greek—ἀπηλθεν ἀπ' αυτοῦ.

44. Gagg ataugjan, go to show; i.e. go and show. *Ataugjan* is lit. ‘to present to the eye’; from *augo*, the eye. This explains the A.S. *etýwan*, to show, which is similarly derived from *bæge*, the eye, by the usual vowel-change from *bæ* to *þ*, and a change from *g* to *w*.

Fram, because of; Gk. *περ*.

45. Is, he (the healed leper); but immediately after, *is* refers to Christ. This inartificial use of the pronouns is very common in A.S., so that it is not always easy to know the real subject of the sentence.

## CHAPTER II.

1. Ga-freh-un, they learnt by inquiry. Such is frequently the sense of the corresponding A.S. verb *frignan*; see Glossary to Sweet's A.S. Reader. Ist, is, i.e. was; Gk. *ἐστι*.

2. Ni gamostedun, lit. were not able, could not; but the meaning is extended, as in other passages, to the sense ‘could not find room.’ *Gamostedun* is from the strong-weak verb *gamotan*.

4. Thar-ei, where that, where. Cf. *sa-ei*.

Us-grab-and-ans, lit. graving or digging out, hence breaking through. The use of this peculiar word is due to the Gk. *ἐξορύξαντες*. Cf. 12. 1, where the Gk. has *ἐρυξέν*.

Insailiedun jah fralailotun, lowered by cords and let down; but the usual Gk. text merely has *χαλῶν*.

5. Af-let-anda, are let off, are remitted or forgiven. Notice the characteristic suffix -*da* of the passive voice. So also in v. 9.

6. Thakg-jand-ans sis, thinking to themselves. Here *gk* is for *nk*; and *sis* is the dat. of the reflexive pronoun. Cf. Latin *sibi*.


11. Nimuh, and take. The enclitic particle *vb* requires particular notice; it is here used precisely like the Lat. *que*, being suffixed to the first word in the sentence which it joins to the preceding. It is also used like the Lat. *-que* in composition (as in *quis-que*), so that we have the
forms sah, short for sa-uh, hwas-uh for hwas-uh, &c. Cf. kwathuh, i.e. and said, 14. 13. And see notes to 3. 2, 8. 23.

12. Aiw ni, aye not, ever not, i.e. never; see 3. 29.

Gasehwun, third pers. pl.; not the first person, as in the Gk. and A. V.

15. Jah warth, and it came to pass; lit. it became.

16. The words supplied are necessary to the sense; the scribe probably omitted them by accident.

17. Ubilaba habandans, they that are sick; see note to 1. 32.

19. Ibai magun, lit. if may, whether may, a way of introducing a question; we drop the if.

Und theai, unto (the time) that, i.e. as long as.

20. Afnimada, shall be taken away; here we may note (1) the repetition of af after the verb; (2) the passive ending in -da; (3) the use of the present for the future.

21. Ibai afnimai, &c.; lit. 'lest it may take away the fulness from it, the new from the old.' Here sa niuja, being feminine, agrees with fullo understood; and fairnjin, being masculine, relates to snaga. The sentence is ill-constructed and, in fact, wrong, and is only intelligible when compared with the Gk. text—ei dè μη, αἱρε τὸ πλήρωμα αὐτοῦ τὸ καυνὸν τοῦ παλαιοῦ, καὶ χείρον σχέσα γίνεται. The translator has taken τὸ πλήρωμα to be an accusative, and has then translated every word just as it stands.

22. Giutand, they pour, people pour.

23. Here we have a construction resembling the Latin accusative with the infinitive. 'And it came to pass, that he is going through'; the present infinitive being used descriptively.

26. Uf, in the time of, lit. under; used to translate Gk. ἐπὶ.

Thanz-ei = thans-ei, which that.

Ainaim gudjam, for the priests alone; see v. 7.

Mith sis wisandam, being with himself, i.e. them that were with him.

28. Jah, even; Gk. καὶ.

CHAPTER III.

2. Hailidedi-u, whether he would heal. The sense of 'whether' is given by the suffixed particle -u, which is omitted in the MS. in this particular instance, but must be supplied as in other passages. In the very next verse, we have skuld-u ist, whether it is obligatory; and in 10. 38 we have maguts-u, whether are ye able.

6. Us-kwem-eina, pt. pl. subj. of us-kwiman. So also thraihetina from threihan in v. 9; attaitokeina in v. 10.
NOTES TO CHAPTERS III, IV.

9. Ei skip habaith wesi, that a ship might be had, i.e. kept in readiness. Here habaith is the neuter of the pp. of haban.
11. Thaith = thai-uh, pl. of sah=sa-uh. Thaith than=whenever they, as soon as they.
12. Ga-swi-kunth-i-ded-eina; here ga- is the prefix, swi- another prefix, kunth- a pp. with the sense 'known,' -i- the suffix helping to form a causal verb, -ded- the mark of the past tense of a weak verb, and -eina the suffix of the pl. of the pt. t. subjunctive. For swikunth, see 6. 14.
15. Sauhtins, diseases, lit. sicknesses. It is exactly represented by the obsolete E. sought. Thus Fitzherbert, in his Book of Husbandry, speaks of longe-sought, i.e. lung-disease, as incident to cattle.
17. Gasatida im namna, he set to them names, he gave them the names. Namna is the pl. of the neut. sb. namo, just as watna is pl. of wato.
20. Ga-iddja sik, lit. went themselves together, i.e. came together. Here ai is not the usual diphthong, but due to the juxta-position of two distinct vowels.
22. Uswairpith governs the dative; so also in 5. 40 and 9. 47.
27. Kasa is governed by wilwan.
Galeithands in gard is, entering into his house; ἐσελθὼν ἐσ τῷ οἰκίαν ἀνδρός.
Than, then, must be supplied; its omission is clearly due to the repetition of than- in the following thana.
28. Af-leit-ada, shall be forgiven.
Allata, all, neut. sing.
Thata frawaurhte, the (kind) of sins; here frawaurhte is gen. pl. after the neut. sing. thata, and the two words form a phrase together.
31. Standard-ona. This use of the neuter pl. is very remarkable, as we should expect the masculine. Precisely the same construction occurs in the parallel passage in St. Luke viii. 20, where we have gasaih-wan thuk gairnjanjandona, desiring to see thee.
32. Setun; a pl. verb, to agree with managei, a noun of multitude. Cf. than sitandans, those sitting, in v. 34; and see 4. 1.
35. Saei allis, for whosoever. Here allis translates the Gk. γὰρ, as in other passages, and is the second word in the sentence. So also sai allis=for behold, Luke i. 44.
Sa, he.
Jah . . jah, both . . and.

CHAPTER IV.

1. Ina, acc. with infinitive; 'so that he, entering into a ship, is sitting in the sea.' The MS. galeithan is certainly a clerical error for
galeithandan; cf. ὃστε αὐτὸν ἑμβάντα εἰς τὸ πλοῖον καθήσατε ἐν τῇ 
θαλάσσῃ.
2. Manag, many a thing, much; neut. acc. sing.
4. Raititis, however; this is used with but little force, and answers 
to Gk. μεν, which it translates.
5. Antharuth-than = anthur-uh than, but then other; Gk. ἄλλο δέ.
In this-ei = in this ei, on this account that, because; in with the 
genitive denotes 'on account of.' Cf. in this waurdis, 4. 17.
6. At, &c., at the sun then arising; here at with the dative is used 
with the force of the usual dative absolute. So also in v. 35, q. v.
8. The use of letters to denote numbers is borrowed from Gk. The 
Gothic l, like the Gk. λ', stands for 30; r, like Gk. ρ', means 100; 
whilst j occupies the same position in the alphabet as the Gk. ξ, and 
therefore means 60.
9. Aus-on-a haus-jand-on-a, hearing ears.
10. Thai bi ina, they (that were) beside him; of περὶ αὐτῶν.
Frehun takes here a double accusative.
11. At-gib-an, not the infinitive, but neut. of the pp.
Jainaim thaim uta, to them that are without; ἐκεῖνοι δὲ τοῖς ἑξώ.
15. Unkarjans, (being) careless. There is no such word in the 
Gk. text. According to Massmann, a few Latin texts have negli-
genter.
19. Bi thata anthar lustjus, lit. desires concerning the other thing, 
i.e. concerning other things; περὶ τὰ οὐτά ἐνθυμήσαι.
21. Ibai . . . duthe ei, lit. if . . . for the purpose that. Here ibai intro-
duces a question.
Ni-u = ni-uh, and not. In the next verse, nih also = ni-uh; but there 
is a difference in the syntax, nih being used in the interrogative 
clause (as in v. 38), but nih in the direct statement, the final -h having 
the force of γάρ.
22. Nih allis ist hwa fulginis, for there is not anything of that 
which is hidden. Hwa is a neuter nom., followed by a genitive.
24. Mitath occurs again as a dative form in 2 Cor. x. 13.
Izwis thaim galaubjandam, to you that believe; lit. to you the 
believing.
25. Jah thatei, even that which.
33. Hausjon occurs, as a by-form of hausjan, in other passages also.
34. Inuh, prep. without. Inuh also occurs as a mere compound of 
in, in, with the enclitic particle -uh.
37. Gafullnoda, became full, was filled. The passive sense is given 
by the inserted n; we thus have gafull-j-an, to make full, gafull-n-an, 
to become full. This n evidently arose from the suffix of the pp. of a
strong verb; thus and-bund-an, to become unbound = and-bund-an, where bund-an is the stem of the pp.

38. Niu kara thuk thizei, is there not a care to thee of the fact that, does it not concern thee that? The word ist is omitted, though occurring in other passages; the phrase kara ist is used (as here) with the accusative of the person and the genitive of the thing. So also in 12. 14.


41. Ohtedun sis agis mikil, they feared for themselves (with) a great fear. Here agis is the accusative; imitated from the Gk. ἐφοβήθη-θησαυ φόβου μεγα.

Sijai, lit. may be.

CHAPTER V.

4. Eisarnam bi fotuns, with irons by his feet; a periphrasis for 'fetters'; Gk. πέδαις. Just below the Gk. πέδαις is rendered by ana fotum eisarna, irons on his feet.

7. Hwa mis jah thus, ri ἐμοὶ καὶ σοὶ;
Sunau may be either dat. or voc.; it is doubtless here a vocative; Gk. viē.


13. And driuson, down the slope. Driuso is ‘that which falls away,’ from driasun, to fall.

14. Kwemun, they (the villagers) came; the subject being changed, as in the Gk.

Hwa wesi thata waurthano, what that which was done might be.

15. The repetition of thana is due to that of τὸν in the Gk.

18. The word ina (repeated) is governed by bath, the nom. to which is sa, understood from saei. ‘And him, as (he was) entering the ship, he who had been mad prayed him.’

21. Us-leith-and-in Iesua; dative absolute. The Gk. has the gen. absolute.

23. Aftumist habaith, lit. hath (i.e. fares) at the last, lies in extremity, is at the point of death; a literal translation of ἐσχάτως ἐχει. After habaith, we must mentally supply I pray thee, as is actually done in the A. V.

Kwimands lagjais, coming thou mayst lay, i.e. thou mayst come and lay; ἐλθὼν ἐπιθύμη.

25. Kwinona sumai, a certain one of women, i.e. a certain woman. So also sumai thise bokarje, certain of the scribes, Matt. 9. 3; and compare ains used with the gen. pl. in verse 22 above.
29. Slaha, stroke, i.e. plague; Gk. μάστεγος. The Lat. plaga has the same double sense.

30. Tho us sis maht usgaggandein, the might (virtue) going out of himself. So also tho thata tanjandein, the woman that is doing this, in verse 32. The use of the pres. part. is very graphic.

34. Sitais, mayst thou be; the subj. used for the imperative.

36. Rodith, neut. of the pp. of rodjan; agreeing with waurd. So also gaskeirith is neut. in verse 41.


40. Thans mith sis, those with him, i.e. his chosen disciples.

41. Kwath-uh, and said. See note to 2. 11.

Taleitha kumei, Ταλιθά κοῦμι.

42. Was jere twalibe, was of twelve years; ἕν γάρ ἐτῶν δώδεκα.

43. Ei manna ni funthi thata, that a man should not find it out, i.e. that no one should find out or know it.

CHAPTER VI.

2. So handugeino so; cf. 1. 27, and the note.

Wairthand, take place, i.e. are done or wrought.

7. Hwanzuh = hwan-s-uh, separately, severally; acc. pl. of hwas-uh, every one.

8. Ei waiht ni nemeina, lit. that a whit they should not take, i.e. that they should take naught (no whit).


11. Janai, as in the MS., is a mere clerical error for jainai.

14. Allis, for, Gk. γάρ; placed as the second word in the sentence, but to be taken first.

Sa daupjands, the baptizing one; Gk. ὁ βαπτιστής.

15. ‘That he is a prophet as one of the prophets.’ The A. V. has ‘or as.’

16. Lit. ‘that to him I cut the head off, to John’; i.e. ‘John, whose head I cut off.’

17. Auk raihtis, for also, for; which begins the sentence. So also in 7. 10; cf. 9. 41.

Gahabaida, seized; compare haban with Lat. capere.

In Hairodiadins, because of Herodias; in with the gen. has this sense; so also in verse 26.

19. Naiw, was angry with; Gk. ἐνεῴχει. The word is very doubtful, but is assumed to be the pt. t. from a verb neiwan, to be angry. It has been supposed to be related to A. S. niwol, prostrate; but this is little better than conjecture, as the sense does not altogether suit.

21. 'And a fitting day taking place'; here we have a sort of nominative absolute, in place of the usual dative. But in verse 22, we have the datives atgaggandein, &c.

22. Dauhtr; such is the proper form of the dative; see 7. 26. The MS. has the nom. form dauhtar.

Thishwizuh = this hwis-uh, whatsoever; the gen. case, governed by bidei. Verbs of asking frequently take the gen. case, as in A.S. So also hwis in verse 24, and haubidis (which is in apposition with hwis), are both in the genitive.

27. Spaikulatur; Gk. σπεκουλάτωρα, which is merely a Gk. transcription of Lat. speculatorem.

55. Thadei, wherever; see 14. 14.

Ei is wesi, that he might be.

56. Thau, even, merely; Gk. καν. Skauta, dat. case, governed by attaitokeina. So also imma.

CHAPTER VII.

1. Gakwemun sik, came together; here used reflexively, not as in 2. 2; Gk. συνάγονται. Cf. io. 1.

3. 4. These verses are parenthetical, as in the A.V.

4. Anthar ist manag, lit. other (thing there) is many. Cf. verse 8.

5. Bi thammei, according to that which.

6. Bi izwis than liutans, with respect to you, the hypocrites; Gk. περὶ ἤμων τῶν ὑποκριτῶν.

11. Thishwah thatei, as to whatsoever. Gabatnis, thou receivest benefit.

12. Ni. . ni waiht; a double negative; οὐκέτι . . οὐδέν.

18. Frathjith governs the dative, as in Luke 2. 50; hence, ni frathjith thammei = do ye not understand that thing, that, &c.

23. Gagamainjand. This curious reduplication of the prefix ga occurs in some other verbs also.

31. Mith tweihnaim markom, lit. amid the two boundaries; Gk. ἀνὰ μέσον τῶν ὀρίων.

33. In ausona imma, upon the ears to him, i.e. upon his ears.

36. Mann, dat. case; always used instead of mannin, which would be the regular form.

Mais thamma, by that the more, so much the more.

CHAPTER VIII.

1. At with the dative signifies the time when; at . . wisandein = whilst the multitude was very great. Cf. 11. 11.
NOTES TO CHAPTERS VIII, IX.

7. Jah thans, them also; καὶ αὕτα.
8. Spyreidans, merely a Gothic form of Gk. σπυρίδας.
11. Du imma, lit. to him; hence, at his hands, from him; παρ' αὐτῷ.
12. Jabai, if; we must supply ‘it will be strange’ before it. The idiom is a Greek one, and due to the Gk. εἶ δοθήσεται.
Taikne, of tokens, gen. pl.; supply ‘any.’
15. ‘See that ye guard yourselves from,’ &c.
23. Ga-u-hwa-sehwi = hwa-uh-gasehwi, if he could see anything. Here u = uh is used as the sign of interrogation, and is put after the prefix ga-, in order to introduce it as early as possible. Ἡωά is used indefinitely. Cf. 14. 44, 16. 8.
24. ‘I see men, so that I see them as trees.’ The word see only occurs once in the A.V., but the Gothic is nearer the Greek; βλέπω ῥοδᾶς ἀνθρώπους, ὥς ὃς δένδρα ὄρω. See the Revised Version.
25. Aftra, again. For this sense, see also 9. 12.
26. Mannhun, to any one; dat. case. See note to 7. 36.
Wehsa should rather be weihsa; but the form occurs again in the following verse.
27. Mans, men, nom. pl.; we also find mannans.
31. Skulds ist uskiusan, is liable to be rejected. Here uskiusan, lit. ‘to reject,’ is used idiomatically with the passive sense. So also uskwiman, to be killed, lit. ‘to kill.’ But usstandan, being intransitive, is used in the usual manner. Cf. frabugjan, in 14. 5; and see 9. 45.
38. Meina, of me, gen. of ik. So also is, of him.

CHAPTER IX.

1. Thai ize, those of them who; agreeing with sumai.
3. Wullareis . . ni mag, a fuller cannot, i.e. no fuller can.
10. ‘What is it, to arise from the dead?’
15. Managei, as a noun of multitude, takes the plural pres. part. and verb.
18. Thishwaruh thei, wheresoever that.
Usdreibeina should be usdribeina, pt. pl. subj. The vowel i is the same as in the pt. pl. indic. and the pp.
19. Und hwa, until what, until when.
At izwis, with you.
21. Hwan lagg mel ist, how long a time is it? πόσος χρόνος ἐστίν.
22. Unsara, gen. pl. of ik, governed by hilp; see verse 24.
Unsis, acc. pl. of ik.
NOTES TO CHAPTERS IX, X.

Allata mahteig, everything (is) possible; Gk. πάντα δυνατό (without any verb).

29. In waihtai ni mag, lit. in a whit can not, i.e. can by no means.

31. Uskwimand, they (i.e. men) will kill him.

41. Saei auk allis, for whosoever. Auk = Gk. γάρ; see 6. 17. Allis, wholly, is a mere expletive. Gk. δὲ γὰρ ἀν.

42. Goth ist imma mais, it is good for him rather; Gk. καλὸν ἔστω αὐτῷ μᾶλλον.

45. Gawairpan = to be cast; see note to 8. 31. So also atwairpan in verse 47.

49. Hwazuh auk, for every one.

Hwarjatoh hunsle, each one of sacrifices, i.e. every sacrifice. Hwarjatoh = hwarjata-uh, neut. of hwarjizuh, for which see 15. 24.

50. Supuda, put for supoda, shall be seasoned. The form gasupoda actually occurs in Luke, 14. 34; but we have one other instance of the use of u for o in the form gakrotuda, shall be broken, Luke 20. 18.

CHAPTER X.

2. Skuld-u sijai, whether it may be right. Here -u asks the question, as usual.

7. Inuh this, on account of this.

13. Understand imma after the second du.

17. Arbja wairthau, I may become an inheritor.

21. Ainis thus wan ist, it is lacking to thee of one thing.

23. Faiho = faihv; see verse 22.

24. Hugjandam afar faihau, thinking after (i.e. upon) wealth. Hugjandam, though an uncertain reading, is probably the right one.

25. Azitizo; better azetizo; see 2. 9.

29. In meina, for the sake of me, for my sake.

32. Aftra, again; Gk. πάλιν.

Thoei habaidedun ina gadaban, the things which had to befall him. Gk. τὰ μέλλοντα αὐτῷ συμβαλλεῖν. This use of E. had precisely represents the Gothic idiom. Cf. thatei habaida taujan, that which he had to do, was about to do; John 6. 6.

33. Thatei sai, namely, lo! Here thatei represents the Gk. ὅτι. The verse is unfinished in the Gothic; the Gk. has καὶ παραδόθησαν αὐτὸν τοῖς ἔθνει, which Massmann translates into Gothic by jah atgiband ina thaim thiudom.

35. Wileima is the 1st pers. pl.; we should expect wileiwa, the 1st pers. dual, but a mixture of the dual and plural is not surprising. But
bidjos is really a dual form; and so is uggskis. In the next verse we have the dual forms wilits and igkwis; but in verse 37 we have the plurals eis and kwethun, followed by the duals uggs and sitaiwa. So also in verses 38, &c.

38. Maguts-u, could ye two? Here -u, as usual, introduces a question. Maguts is the 2 p. pt. dual; and magu, in verse 39, is the 1 p. pt. dual.

39. The MS. omits daupjanda, but it must be supplied; Gk. βαπτισθησεθα.

40. Ith thata, du sitan, but this thing, viz. to sit. Cf. 9. 23.

42. Thaiei must be supplied; it was probably omitted owing to its likeness to thatei. Gk. ὅτι ὁ δοκοῦντος.

45. At andbahtjam, lit. for services, i.e. to receive services; Gk. διακονηθηναι.

46. Read Barteimaius, as being a nom. form; cf. Nazoraius.

49. Haihait atwopjan ina, commanded (them) to call him.

CHAPTER XI.


3. This gairneith, desires this (foal); gairnjan governs the genitive.

7. Ana, upon, is here (at first) used adverbially; cf. du at the end of 10. 13. But ana ina = upon him.

11. At with the dat. expresses the time when; see note to 8. 1.

21. Frakwast, thou cursedst. Here kwast is a phonetic substitution for the regular (but scarcely pronounceable) form kwatht.

22. Galaubein guths, faith in God, lit. faith of God; Gk. πίστιν Ὀδον.

23. Wairp thus, cast thyself. Wairpan sometimes governs the dative case, as here. See 12. 4.

Thata, ei thatai, this (thing), that that which.

Thishwah thei, this, whatever it be, that.

29. Here fraihna takes the acc. izwis, and the gen. waurdis; ‘I also ask you one word.’

30. Uzuh, whether from. Uz-uh = us-uh, where the enclitic -uh introduces a question, as usual. See notes to 8. 23, 10. 38.

32. Uhtedun is for ohtedun; see 12. 12. Cf. supuda for supoda; see note to 9. 50.
CHAPTER XII.

1. Dal uf mesa, a hollow place for a wine-vat. Mes also means a table, dish; hence a wide vat.

2. Nemi akranis, he might receive (some) of the fruit; akranis being in the gen. case. Gk. λάβῃ ἀπὸ τοῦ καρποῦ.

4. ‘Him they maltreated, throwing stones.’ Here wairpan governs the dative; see 11. 23.

Haubith wundan brahtedun, lit. brought (i.e. made) him wounded in the head. Wundan is the acc. masculine, and governs haubith, which is also an accusative, indicating the place in which the wound was felt.

5. Sumanzuh = sumans-uh, and some.

6. Liubana sis, dear to himself.

10. Warth du haubida, has become for the head; a lit. translation of ἐγενήθη εἰς κεφαλήν.

14. ‘And there (is) no care to thee of any one’; see note to 4. 38.

19. Kwenai is the dat. after bileithai; so also fraiwa is dat. sing. in verse 20. But barne is the gen. pl., so that ni barne must be taken as equivalent to ‘none of children,’ i.e. no child.

30. Understand ist, is. The verb is omitted in the Gk. also, which has αὕτη πρώτη ἐντολή. So also in the next verse.

32. Kwast, thou hast said; see note to 11. 21.

33. Thata, du frijon, this thing, viz. to love. Cf. 9. 23, 10. 40.

38. The chapter ends with the syllable bo-, the rest being lost.

CHAPTER XIII.

16. The verse is lost all but the two last words; it must have ended with niman wastja seina, to take his garment.

19. The Gothic literally follows the Gk., making thai dagos jainai (those days) the nominative case. ‘For those days shall be such affliction’; ἐσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλῖψις; see the Revised Version.

Und hita, up to this time.

20. Ainhun leike, anybody; lit. ‘any of bodies’; leike being gen. plural.

25. Wairthand driusandeins, shall be falling; ἐσονται ἐκπίπτωντες.

28. Uskeinand laubos, leaves shoot forth. Here laubos is the nominative, not the accusative as in the A. V. The Gk. ἐκφύη τὰ φύλλα may have been misunderstood by the translator.

29. The verse may easily be completed by adding the word haurdim, the doors. The Gk. has θύρας; and in Matt. 6. 6, haurdai corresponds to θύραν.
CHAPTER XIV.

4. The first legible syllable is -teins. The whole sentence should be —Du have so frakwisteins this balsanis worth, wherefore was this waste of the balsam?

5. Maht wesi auk, for the balsam might be able to be sold (lit. to sell), &c. See note to 8. 31.

8. ‘What she had, she did.’


16. The verse ends with sipon; add -jos to complete the word, and also is, lit. of him. Thai siponjos is = his disciples. We next pass on to v. 41, ‘See, the Son of man is betrayed into the hands of sinners.’

44. At-uh-than-gaf, put for than-uh at-gaf, but then gave (or, had given). From the verb at-giban. See a similar construction in 16. 8.

51. Leina, with linen; dat. case.

56. Ni wait, ni kann, I know not, nor do I understand.

59. Thatei sa thizei ist, that he is (one) of them. It is clear that thizei is here used as equivalent for thize, gen. pl. of sa. So in verse 70, thizei is = thize is, thou art (one) of them. Gk. εἰς αὐτῶν, in both places.

CHAPTER XV.

7. Thaiei gatawidetun. Cf. the Revised Version, ‘men who had committed murder.’ The A. V. is indistinct as to the number of the pronoun and verb.

9. Wileid-u = wileith-u, do ye wish? Here -u is the enclitic particle indicating a question; and wileith is the subjunctive form, used in place of the indicative. In verse 12, the form wileith occurs; for the change of final th to d before u, see note to 16. 7.

14. Hwa allis ubilis, for what evil? Hwa ubilis is, literally, ‘what of evil.’

16. Praitoriaun; Gk. πραητωριον.

17. Uswindandans, plaiting it; i.e. having plaited it; Gk. πλέκαντες.

19. Lagjandans kniwa; Gk. πλέκαντες τὰ γόνατα.

20. Andwasidedun, they unclothed him. The E. verbal prefix un- is cognate with Goth. and-; see note to 1. 7.

21. Sumana manne, some one of men, a certain man.
32. Atsteigadau, let him descend. Here the passive voice is used with the force of a middle voice. There are a few other similar instances.

34. Ailoe; Gk. Ἠλω, Ἐλω, λαμμα σαβαχθαν. Bilaiist, hast thou forsaken; put for bilaiitht, which was hard to pronounce.

36. Dragkida ina, gave him to drink. Observe the difference between the strong verb drigkan, to drink, and the weak causal verb dragkjan, to make to drink.

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LIST OF WORDS
OF COMMON OCCURRENCE.

af, of, off, from, by, &c.  
afar, after, according to.  
aftra, again, back.  
ains, one.  
ak, but.  
alls, all.  
ana, on, upon, in, &c.  
and, towards, to, throughout.  
at, at, by, &c.  
atthan, but.  
atta, father.  
auk, for, also.  
bi, by, about, near, &c.  
bith, whilst, when.  
dags, day.  
dis-, apart; also as intensive prefix.  
du, to, towards.  
duhwe, wherefore.  
duthe, therefore.  
et, that.  
et, they; eizei, they that.  
faur, for, before, &c.  
faura, before, because of.  
fite, much.  
fram, from, by, on account of.  
fruma, first.  
gag-, a common prefix; scarcely af-
    fecting the sense.  
gaggan, to go.  
-h, enclitic; see uh.  
habon, to have.  
hails, whole.  
haubith, head.  
her, here.  

himins, heaven.  
hwa, what.  
hwan, when.  
hwar, where.  
hwas, who.  
iba, ibai, perhaps, lest.  
iddja, went.  
ik, I.  
im, am; to them.  
imma, him; dat.  
in, in, into, to, by, &c.  
ina, him; acc.  
ins, them.  
is, art; he.  
ist, is.  
ita, it.  
ith, but.  
iuai, to her.  
ize, of them.  
izos, of her.  
izwar, your.  
jabai, if.  
jah, and.  
jai, yea.  
jains, that (yon).  
ju, now.  
jus, ye.  
kunnan, to know.  
kwam, came.  
kwath, quoth, said.  
mais, more; adv.  
manags, much, many.  
manna, a man.  
meina, of me.
meins, mine.
mik, me; acc.
mis, me; dat.
mith, with, by, near.
ni, nih, not, nor.
niba, nibai, except, unless.
nu, now.
sa, he; who (rel.); the.
saei, who (lit. he who).
sama, same.
seins, his, their.
sis, to himself, themselves.
si, she; the.
suns, some.
sunna, sun.
suns, soon, at once.
sunus, son.
sva, so, also.
svaei, so that, that.
svaswe, just as, so that.
swe, as.
thai, the; nom. m. pl.
thaim, the, those; dat. pl.
thairh, through, by.
thamma, to the; dat. m. n. s.
than, then, when.
thana, the; acc. m. s.
thans, the; acc. m. pl.

thata, thatei, that.
thau, though, than.
thei, that.
theins, thy.
this, of the; gen. m. n. s.
thisai, to the; dat. f. s.
thize, of the; gen. m. n. pl.
tha, her, it, the, that; acc. f. s. and n. and acc. pl.
ths, the; nom. and acc. f. pl.
 thu, thou; dat. thus; acc. thuk.
ufar, over.
uk, u, 'h; enclitic particle.
und, until.
undar, under.
uns, unsis, us.
unsar, our.
unte, for, because, till.
us, out, from.
uta, out, without; adv.
waila, well.
warth, became, happened, was.
was, was.
weis, we.
wesi, might be.
wesun, were.
withra, over against, in return for, near, towards.
GLOSSARIAL INDEX.

The words are arranged in alphabetical order. Thus hw follows h; kw follows k; and th follows te, and precedes ti.

In compound words, the composition is indicated by a hyphen. Thus, in af-letan, the af- is a mere prefix, and the word is to be compared with the simpler form letan.

The references are given to the chapters and verses of St. Mark's Gospel. Numerous words are added, without references, which do not occur in that gospel. Thus the Index includes all the more important words in the language.

Forms marked *, as Agan*, are unauthorised, but may be inferred.

The contractions are such as will be readily understood. Thus wk. s. m. = weak substantive, masculine; str. v. = strong verb; adj. = adjective; gen. = genitive; &c.

Aba, wk. s. m. a man; or, rather, a husband, 10. 12; gen. pl. abne; dat. pl. abnam.
Abraba, adv. strongly, excessively, very, 16. 4.
Af, prep. with dat. of, from, out of, off, by, &c.; 1. 42; 2. 20; 3. 22; 5. 4, &c.; af taiswon, on my right hand, 10. 37. E. of.
Af-aikan, str. v. (pt. t. aiaik), to deny vehemently, imprecate curses on oneself, to deny, 14. 71; pt. t. af-aiaik, 14. 68.
Af-airzjan, wk. v. to lead astray, to deceive, 13. 22.
Afar, prep. with dat. and acc. after (both of place and time), 1. 7; according to, 5. 24. Afar thatha, thereafter; afar thatei, after that; afar leitil, after a little while; afaruh than, but after, 16. 12. Comparative of af.

Afar-gaggan, str. v. to go after, follow, 5. 37.
Afar-laistjan, wk. v. to follow after; with dat. case, 10. 32.
Afar-sabbatus, s. the week following, 16. 2.
Afar-uh than, but after, 16. 12. See Afar and Uh.
Af-dauthjan, wk. v. to kill, put to death, 14. 55; pass. to die, 7. 10.
Af-dumbnan, wk. v. to hold one's peace, to be still, 4. 39.
Af-hwapjan, wk. v. to quench; to choke, 4. 7.
Af-hwapnan, wk. v. to be quenched, 9. 44, 46; to be choked, 5. 13.
Af-lageins, str. s. f. a laying aside, remission, 1. 4.
Af-lailot, left, 1. 31.
Af-lailotum, we have left, 10. 28. See Af-letan.
Af-leithan, str. v. (laith, lithans), to go away, depart, leave, 1. 42; 3. 7; pt. s. aflaith, went, 12. 1.
Af-letan, str. v. (lailot, letans), to leave, forsake, 1. 18; to put away (a wife), 10. 4; to send away, 4. 36; to let off, forgive, 3. 28; pt. s. afaillot, left, 1. 31; pt. pl. 1 p. afaillotum, 10. 28.

Af-maitan, str. v. (maitan, maitans), to cut off, 9. 43; af-maitan haubith, to behead, 6. 16, 27; pt. s. afmaimait, 6. 16.

Af-marzeins, str. s.f. deceitfulness, 4. 19.

Af-niman, str. v. to take away, remove, take away from, 2. 20, 21; 4. 25.

Af-sateins, str. s.f. divorcement, 10. 4.

Af-satjan, wk. v. to divorce, 10. 2.

Af-slahan, str. v. (sloh, slahans), to slay, 12. 5; pt. s. afslah, struck off, 14. 47; pt. pl. afslahun, killed, 12. 5.

Af-sluuthnan, wk. v. to be beside oneself, to be amazed, 1. 26; 10. 24.

Afta, adv. behind. A.S. aeft.

Aftana, adv. behind, from behind, 5. 27. A.S. aeflan.

Af-tiuhan, str. v. (tauh, taum, tuhans), to draw away, push off; to take, draw aside, 8. 32.

Aftra, adv. back, backwards; again, once more, 2. 1; 3. 1; hence aftra gabotjan, to restore, 9. 12; aftra gasatjan, to heal, 8. 25.

Aftuma, adj. the hindmost, the last, 10. 31. See Afta.

Aftumists, adj. the last, 9. 35; aftumist haban, to be at the point of death, 5. 23.

Af-wairpan, str. v. to cast away, put away, 10. 50. See Wairpan.

Af-walwjan, wk. v. to roll away, 16. 3, 4.

Agan*, root verb, to fear; hence un-agands, fearless.

Aggilus, str. s.m. an angel, 8. 38; messenger, 1. 2; pl. aggileis, 1. 13; aggilus, 12. 25. Gk. άγγελος.

Aggwus, adj. narrow, strait; aggwitha, s. anguish. A.S. ange, strait.

Agis, str. s.n. fright, fear, terror, awe, 4. 41. E. awe.

Agjan, wk. v. to terrify; only in compounds.

Aglaitei, wk. s.f. lasciviousness, 7. 22. From aglus.

Aglo, wk. s.f. anguish, tribulation, affliction, 4. 17; 13. 24.

Agluba, adv. hardly, with difficulty, 10. 23. See below.

Aglus (also agls), adj. difficult, hard; aglu ist, it is hard, 10. 24. Cf. E. ail.

Aha, wk. s.m. understanding.

Ahaks, str. s. (f. or m.?), a dove, 1. 10.

Ahjan, wk. v. to think.

Ahma, wk. s.m. the spirit, the Holy Ghost, 1. 8, 10, 12, &c.

Ahs (gen. ahsis), str. s.n. an ear of corn, 2. 23; 4. 28. E. ear.

Ahtau, num. eight.

Ahwa, str. s.f. a river, 1. 5. A.S. ca.

Aibr, str. s.n. an offering.

Aigan, Aihan, v. anom. (of which are found the principal forms aih or aig; aihum or aigum; aihta; pres. pt. aigands), to have, own, possess, 12. 6; pt. pl. aihedun, 12. 23. Cf. E. own.

Aigin, str. s.n. property.

Aihedun, they owned, had, 12. 23. See Aigan.

Aihtron, wk. v. to desire, beg for, pray; to beg, 10. 46. Desiderative from aigan.

Aihwa-tundi (βάτος), str. s.f. a bramble bush; a bush, 12. 26.

Aikklejesjo, wk.s.f. (Gk. έκκλησία), a church.

Ainilf, num. eleven.

Ainnohun, Ainho, adj. any one, 5. 37; 9. 8. See Ainhun.

Ains, adj. (fem. aina, neut. ain or
ainata?; one, single, only, 2. 7, 26; ains—jah ains, the one—and the other, 10. 37.
Ains-hun, adj. (hun being a suffix); only used with ni preceding; ni ainshun, not any one, none, 5. 37.
Air, adv. early, 1. 35; filu air, very early, 16. 2. A. S. ár.
Airkns, adj. good, holy, sincere.
Airtha, str. s. f. earth, region, land, 2. 10; 4. 5. E. earth.
Airthakunds, or Airtheins, adj. earthly.
Airus, str. s. m. a messenger. A. S. ár, a messenger.
Airzeis, adj. astray, going astray; airzeis wisan, or wairthan, to go astray, be deceived; to err, 12. 24.
Cf. Lat. errare.
Airzjan, wk. v. to deceive.
Aithhei, wk. s. f. a mother, 3. 32; 5. 40.
Aiths, str. s. m. an oath, 6. 26. E. oath.
Aiththau, conj. or, 3. 4. A. S. óðNe.
Aiw, adv. ever, aye, 2. 12; ni aiw, never, 3. 29. A. S. á.
Aiweins, adj. eternal, 3. 29. See Aiws.
Aiwiski, str. s. n. shame.
Aiws, str. s. m. time, a long time, an age, eternity, the world, 10. 30. A. S. á.
Aiz, str. s. n. brass, coin, money, 6. 8. E. ore.
Ajukduths, str. s. f. an age, eternity.
Ak, conj. but; gen. used after a negative, 1. 44. A. S. ac.
Akei (dallá), conj. but, 9. 13.
Akeit, Akei, str. s. n. vinegar, 15. 36. Lat. acetum.
Akran, str. s. n. fruit, 4. 7; — matjan, to eat fruit, II. 14; — giban, to bear fruit, 4. 7; — bai-
ran, to bear fruit, 4. 28. E. acorn.
Akrana-laus, adj. unfruitful, 4. 19.
Akras, str. s. m. a field, 15. 21. E. acre.
Akwisi, str. s. f. an axe. E. axe.
Ala-brunstis, str. s. f. a holocaust, whole burnt-offering, 12. 33.
Alakjo, adv. together, collectively; allai alakjo (πάντες), all together, II. 32.
Alan, str. v. to nourish. Lat. alere.
Alds, Alths, str. s. f. age, generation, life.
Aleina, str. s. f. a cubit. Cf. E. ell.
Alewis, adj. belonging to the olive-tree; fairguni alewi (ὅπος ἠλαίων), the Mount of Olives, II. 1.
Alhs, str. s. f. (dat. alhai and alh), temple, II. 11; 12. 35. A. S. alh.
Alids, pp. fatted; from alan.
Alja (εἰ μὴ, ἐὰν μή), conj. than, except, unless, save, 9. 8; prep. with dat. (πλῆ), except, 10. 18; 12. 32. From aljis.
Aljan, str. s. n. zeal. A. S. ellen.
Aljath, adv. other-whither, in another direction; hence afeithan aljath, to go away, 12. 1. From aljis.
Aljis, adj. other. Cf. E. else.
Allathro, adv. from all sides, from every quarter, 1. 45. From alls.
Allis, adv. wholly, altogether, 6. 14; however, for, as in alls than, for when, 12. 25; hwa allis, but what, 15. 14; for, 3. 35. From alls.
Alls, adj. all, 1. 5, 27; 7. 14; much, 12. 37. E. all.
Althan, str. v. to grow old.
Altheis, adj. old. E. old.
Amen, amen, verily, 3. 28; 6. 11. Gk. ἀμήν.
Amsa, wk. s. m. shoulder.
Ana, prep. with dat. and acc. on, in, upon, over, to, towards, 1. 10, &c.; at, I. 22. E. on.
Ana, adv. upon, on, 2. 4; atlagian ana, to lay on, 8. 23; galajian ana, to lay on, 11. 7. E. on.

Ana-biudan, str. v. to command, 1. 27; pt. s. anabauth, 1. 44; 5. 43.

Ana-busns, str. s. f. a command, commandment, 7. 7. See above.

Ana-filhan, str. v. to hand down as tradition, observe as tradition; pt. pl. anafulhun, 7. 5; pt. pl. 2 p. anafulhuth, 7. 13; pt. s. ana-falh, entrusted, let out, 12. 1.

Ana-fulhano, wk. s. n. a tradition, 7. 9.

Anafulhun, pt. t. pl. 7. 5. See Anafulhan.

Ana-hneiwan, str. v. to stoop down, 1. 7.

Anaaks, adv. suddenly, 9. 8.

Ana-kumbjian, wk. v. to lie down, recline, sit at meat, 2. 15; to sit down, recline, 8. 6.

Ana-launns, adj. secret, 4. 22.

Ana-mahtjan, wk. v. to use one's might against any one; to defraud, 10. 19.

Ana-nanthjan, wk. v. to have courage, to dare, to be bold, 15. 43.

Ana-silan, wk. v. to be silent, grow still, 4. 30.

Ana-stodeins, str. s. f. beginning, 1. 1; 10. 6.

Ana-stodjan, wk. v. to begin; title.

Ana-wairths, adj. about to come, future, 10. 30.

And, prep. with acc. to, towards, through, 1. 28; throughout, 1. 39; 14. 9. (Takes also the form Anda in composition.) A.S. and, prep.

Anda-nahti, str. s. n. twilight, gloaming, evening, 1. 32; 11. 11, 19.

And-augjo, adv. openly, 1. 45. From augo.

And-bahti, str. s. n. service, ministry. Cf. G. amt; E. embassy.

And-bahtjan, wk. v. to serve, minister, 1. 13, 31. See above.

And-bahts, str. s. m. a servant, minister, 9. 35; 14. 54. A. S. ambeht.

And-beitan, str. v. (bait, bitum, bitans), to reprove, rebuke, threaten, 1. 25; 3. 12; 8. 32; pt. s. and-bait, 8. 33.

And-bindan, str. v. (band, bundum, bundans), to unbind, unloose, 1. 7; to explain, 4. 34.

And-bundman, wk. v. to be unbound, to be loosed, 7. 35.

Andreis, str. s. m. an end, 3. 26; 13. 27. E. end.

And-hafjan, str. v. (pt. t. and-hof), to reply, 3. 33, 7. 28.

And-haitan, str. v. to call to one, 7. 14; to profess, confess, 1. 5.

And-hausjan, wk. v. to listen, to hear (a prayer); to hear, 6. 20.

And-hof, answered, replied, 3. 33; 7. 28. See And-hafjan.

And-huljan, wk. v. to uncover, 2. 4.

And-niman, str. v. to receive, take, 4. 20; 6. 11; pt. pl. andnemun, 7. 4.

And-rinnan, str. v. (rann, runnum, runnans), to compete in running; hence to strive, dispute, 9. 34.

And-staurran, wk. v. to murmur against, 14. 5.

And-wairthi, str. s. n. presence; fauna or in andwairthja, in presence of, before, 2. 12; 9. 2.

And-wasjan, wk. v. to unclothe, take off clothes, 15. 20.

Ans, str. s. m. a beam.

Ansts, str. s. f. favour, grace. A.S. ést.

Anthar, adj. another, other, the rest, 3. 21; 12. 21. E. other.

Antharuh, adj. the other, 4. 5.

Apaustaulus, Apaustulus, str.
s. m. an apostle, messenger, 6. 30.  
Gk. ἀπόστολος.

Ara, wk. s. m. an eagle. A. S. earne.

Arbaiths, str. s. f. labour. A. S. earfod.

Arbi, str. s. n. a heritage, inheritance, i. 7. A. S. yrfe.

Arbi-numja, wk. s. m. an inheritor, heir, 12. 7.

Arbj, wk. s. m. an heir; arbj wairthan, to inherit, 10. 17.

Arhwazna, str. s. f. an arrow.

Arjan, wk. v. to plough. A. S. erian.

Arman, wk. v. with acc. to pity, have mercy on, 10. 47.

Arms, adj. poor, wretched. A. S. earm.

Arms, str. s. m. the arm; ana armins niman, to take up in the arms, 9. 36. E. arm.

Arniba, adv. surely, safely, 14. 44.

Aromata (ἀρώματα), sweet spices, 16. 1.

Asans, str. s. f. harvest, harvest time, 4. 29; summer, 13. 28.

Asilu-kwairnus, str. s. f. a millstone, 9. 42. From asilus, an ass, and kwairnus, a mill-stone (cf. E. quern).

Asneis, str. s. m. a servant, hired servant, i. 20. A. S. esne.

Asta, str. s. m. a bough, a twig, a branch, 4. 32; II. 8; 13. 28.

At, prep. with dat. at, by, 4. 1; from, 12. 2; with acc. at, 12. 2. E. at.

At-augjan, wk. v. to bring before the eyes, shew, I. 44; to appear, 16. 9; pass. to appear, 9. 4. From augo. A. S. ætgan.

At-bairam, str. v. (bar, berum, baurans), to bring, offer, I. 44; 6. 28; pt. s. at-bar, 6. 28.

At-gaggan (at-iddja), anom. v. to go to, come; hence, to descend, come down, 1. 10; to enter, 4. 19; 5. 39.

At-giban, str. v. (gaf, gebum, gibans), to give over, deliver up, put in prison, I. 14; to give, 4. 11; pt. s. atgaf, gave, delivered, 6. 28; 8. 6; 15. 15; pt. pl. atgebun, 15. 10.

At-haban, wk. v. to have at; hence, refl. to come towards, 10. 35.

At-hajjan, str. v. to take down, 15. 36.

At-haitan, str. v. to call to one, 3. 13; pt. s. athaith, 6. 7.

Atthair, str. s. n. a year.

Aththan, conj. but, I. 7; 2. 10.

At-iddjedum, came, 2. 18. See At-gaggan.

Atisk, str. s. n. a corn-field, 2. 23.

At-ist, is at hand, 4. 29. See At-wisan.

At-lagjan, wk. v. to lay, lay on; to put on clothes, 15. 17; atlagian faur, to lay before, set before, 8. 6.

At-nehwjan, wk. v. refl. to draw near, be at hand, I. 15; 14. 42.

At-saihwan, str. v. (sahw, sehwm, saihwans), with gen. and acc. to take heed, give heed, 8. 15.

At-standan, str. v. to stand near, I4. 47. 70.

At-steigan, str. v. (staig, stigum, stigans), to descend, come down, 15. 30, 32.

Atta, wk. s. m. father, I. 20; 5. 40.

At-tauhun, they led, brought, 15. 22. See At-tiuhan.

At-tekan, str. v. (taitok, tekans), to touch, I. 41; pt. s. attaitok, I. 41; 5. 27; 7. 33; pt. s. subj. attaitoki, 8. 22; pt. pl. subj. attaitokeina, 3. 10; 6. 56.

At-tiuhan, str. v. (tahu, tauhum, tauhans), to pull towards, to bring, II. 2; pt. pl. attauhun, 15. 22.

At-wairpan, str. v. (warp, waurnum, waurnaps), to cast, cast down, 9. 22; app. with pass. sense, to be cast, 9. 47.

At-walwjan, wk. v. to roll to, 15. 46.
At-wisan, str. v. to be present, be at hand; pr. s. atist, 4. 29.
At-wopjan, wk. v. to call, 9. 35.
Audags, adj. happy, blessed. A.S. eadig.
Aufto, adv. perhaps, probably; ibai aufto, if so, 2. 22; ei aufto, if haply, 11. 13.
Auga-dauro, wk. s. f. window (eye-door).
Augjan, wk. v. to shew, lit. bring before the eyes.
Augo, wk. s. n. the eye, 7. 22. E. eye.
Anhjodus, str. s. m. tumult, 5. 38; insurrection, 15. 7.
Anhjon, wk. v. to cry aloud, make a noise, 5. 39.
Anhns, str. s. m. an oven. E. oven.
Anhsa, wk. s. m. an ox. E. ox.
Anhuma, adj. high, orig. highest; hence superl. adj. ahumists, the highest, chief, 8. 31.
Auk, conj. (commonly after the first, or first closely-connected, words of the sentence; and very rarely at the beginning), for, also, 1. 16; auk raihtis, for, 6. 17. E. eke.
Aukan, str. v. to grow, increase. E. eke, v.
Aurahi, str. s. f. a grave, tomb, 5. 2.
Aurali, str. s. n. a napkin.
Aurkeis, str. s. m. a cup, 7. 4. 8.
Aurti-gards, str. s. m. an orchard, garden.
Aurtja, wk. s. m. a gardener.
Auso, wk. s. n. the ear, 4. 9; 14. 47. E. ear.
Authida, str. s. f. a desert, 1. 3, 4. 12; 8. 4.
Auth(i)s, adj. desert, waste, 1. 35.
Icel. auδr, G. öde.
Awethi, str. s. n. a flock of sheep. Cf. E. ewe.
Awiliud, str. s. n. giving of thanks.
Awiliudon, wk. v. to thank, to give thanks, 8. 6.
Awistr, str. s. n. a sheepfold.
Awo, wk. s. f. a grandmother. Cf. Lat. awus.
Azets, adj. light, easy; only in compar. azetizo, easier, 2. 9; spelt azitizo, 10. 25.
Azgo, wk. s. f. ash, cinder. E. ask.
Azymus, str. s. m. unleavened bread; azyme = τῶν ἄχυμαν, 14. 12.

B.
Badi, str. s. n. a bed, 2. 4; 2. 9; ana badjam bairan, to carry about on beds, 6. 55. E. bed.
Bagms, str. s. m. a tree, 8. 24. E. beam.
Bai, adj. both.
Baidjan, wk. v. to compel.
Bairan, str. v. (bar, berum, baurans), with acc. to bear, carry, bring, 1. 32; akran bairan, to bear fruit, 4. 28; pt. pl. berun, q. v. E. bear.
Bairgan, str. v. (barg, baurgum, baurgans), to keep. A.S. beorgan.
Bairhtaba, adv. brightly, clearly, 8. 25.
Bairhts, adj. bright. E. bright.
Baitrs, adj. bitter. E. bitter.
Balgs, str. s. m. (pt. balgeis), a wine-skin, 2. 22. E. bag.
Balsan (µύπον), balsam, balm, ointment, 14. 5.
Balthei, wk. s. f. boldness (as if from adj. balths*).
Balwjjan, wk. v. to torment, plague, 5. 7. Cf. E. bale.
Bandi, str. s. f. a band, 7. 35. E. band.
Bandja, wk. s. m. a prisoner, 15. 6. From bindan.
Bandwo, str. s. f. a sign, token; a signal, 14. 44. From bindan.
Banja, str. s. f. wound. E. bane.
Bansts, str. s. m. a barn.
Barizeins, adj. of a barn.
Barizeins, adj. of barley (as if from a sb. baris*).
Barms, str. s. m. bosom, lap. A. S. bearm.
Barn, str. s. n. a child, 5. 39; 7. 27. E. bairn.
Barnilo, wk. s. n. a little child, son, 2. 5; 10. 24.
Barniski, str. s. n. childhood, 9. 21.
Basi, str. s. n. a berry. E. berry.
Bath, prayed, asked, besought, i. 35; 5. 10. See Bidjan.
Batists, best. E. best.
Batiza, better. E. better.
Bauains, str. s. f. a dwelling, dwellingplace, 5. 3.
Bauan, v. (both wk. and str.) to build, inhabit, dwell in. A. S. biaian.
Baudana, acc. of Bauths, adj. deaf, 7. 32.
Baur, str. s. m. a child. From bairan.
Baurd, str. s. n. a board. E. board.
Baurgs, str. s. f. a burg, borough, town, city, i. 33. E. borough.
Baurthei, wk. s. f. a burden. From bairan.
Bauths, adj. deaf, 7. 32.
Bedun, prayed, 5. 12; 7. 32; asked for, 15. 6. See Bidjan.
Beidan, str. v. (baid, bidum, bidans), with gen. to abide, await, look for, expect, 15. 43. E. bide.
Beist, str. s. n. leaven, 8. 15. Prov. E. beistings.
Berun, they bore, 1. 32; brought, 7. 32. See Bairan.
Berusjos, str. s. m. pl. parents.
Bi, prep. with acc. by, about, 1. 6; concerning, 1. 30; 3. 6; near, 3. 32; with dat. by, at, after, according to, 5. 7; with instrumental, as in bithe, q. v. E. by.
Bi-aukan, str. v. (pt. t. biaiauk), to increase, add to, 4. 24.
Bida, str. s. f. a request, exhortation, prayer, 9. 29.
Bidagwa, wk. s. m. a beggar. Cf. E. beg.

Bidjan, str. v. (bath, bedum, bidans), to pray, ask, i. 35; 6. 22, 24; pt. s. bath, i. 35; 5. 10; pt. pl. bedun, q. v. A. S. biddan.
Bi-gitan, str. v. to find, 1. 37; pt. s. bigat, 7. 30.
Bi-hlahjan, str. v. (hloh, hlohum, hlahans), to laugh at, laugh to scorn; pt. pl. bilohun, 5. 40.
Bi-laikan, str. v. (lailaik, laikans), to mock, 10. 34; pt. pl. bilailaikan, 15. 20.
Bi-leithan, str. v. (pt. t. bi-laith; pp. bi-lithans), to leave, forsake, 10. 7; 12. 19; pt. s. 2 p. bilaist, 15. 34.
Bindan, str. v. (band, bundum, bundans), to bind. E. bind.
Bi-rinnan, str. v. to run about, 6. 55.
Bi-sahwan, str. v. to look round on, 3. 34; 10. 23.
Bi-sajtan, wk. v. to beset, set round anything, 12. 1.
Bi-sitan, v. only used in pres. part. bi-stands, a neighbour, one who dwells near, 1. 28.
Bi-speiwan, str. v. to spit upon; pt. pl. bispian, 15. 19. See Speiwan.
Bi-sunjane, adv. near, round about, 1. 35; 3. 34; 6. 6.
Bi-swaran, str. v. to conjure, adjure, 5. 7.
Bitauh, went about, 6. 6. See Bi-tiuhan.
Bithe, adv. whilst, 1. 42. From bi and the.
Bi-tiuhan, str. v. to go about, visit; pt. s. bitauh, 6. 6.
Biudan, str. v. (bauth, budum, budans), to bid. E. bid.
Biuds, str. s. m. a holy table, altar; hence any table, 7. 28. A. S. bed.
Biugan, str. v. (baug, bugum, bugans), to bow, bend. E. bow. v.
Biuhits, adj. accustomed, wont; biuhits wisan, to be wont, 10. 1 (where was is omitted).
Bi-waibjan, wk. v. to weave round, wind about, 14. 51; to clothe, 16. 5.

Bi-windan, str. v. (wand, wundum, wundans), to wind round, enwrap, swathe; pt. s. biwand, 15. 46.

Blandan, v. to blend. E. blend.

Blauthjan, wk. v. to abrogate, make void, 7. 13.

Bleiths, adj. merciful. E. blithe.

Bliggwan, str. v. (pt. t. blaggw, pl. bluggwum, pp. bluggwans), to beat, cut, 5. 5; 10. 34.

Blinds, adj. blind, 8. 23. E. blind.

Bloma, wk. s. m. a flower. E. bloom.

Blotan, v. (pt. t. bai-blot?), to reverence, worship, 7. 7.

Bloth, str. s. n. blood, 5. 25. E. blood.

Boka, str. s. f. a letter; pl. bokos, the writings, the scriptures, 14. 49; bokos af-sateinais, a bill of divorcement, 10. 4. E. book.

Bokareis, str. s. m. a bookman, a scribe, 1. 22.

Bota, str. s. f. advantage. E. boot, sb.

Botjan, wk. v. to boot, advantage, profit, 5. 26; 8. 36. E. boot, v.

Brahta, I brought, 9. 16. See Briggan.


Braids, adj. broad. E. broad.

Briggan, wk. v. (pt. t. brahta), with acc. to bring, 6. 27. E. bring.

Brikan, str. v. (brak, brekum, brukaus), to break. E. break.

Brinnan, str. v. (brann, brunnnum, brunnans), to burn. E. burn.

Brinno, wk. s. f. a fever, 1. 30. Lit. 'a burning.'

Brothar, s. m. a brother, 1. 16; 3. 35; pl. brothjus, 3. 31. E. brother.

Brothrahans, pl. brethren, 12. 20.

Brukan, wk. v. to make use of. E. brook, v.

Bruks, adj. useful.

Brunjo, wk. s. f. a breast-plate. A. S. byrne.

Brunna, wk. s. m. a spring, well; hence the issue, 5. 29. E. bourn.

Brusts, str. s. f. breast. E. breast.

Bruth-faths, Bruth-fads, str. s. m. (1) bridegroom, 2. 19, 20; (2) in phrase sunjus bruth-fadis, sons of the bride-chamber.

Bruths, str. s. f. bride. E. bride.

Bugjan, wk. v. (pt. t. bauhta), to buy, sell, 11. 15. E. buy.

D.

Daddjan, wk. v. to give suck, suckle, 13. 17.

Dags, str. s. m. a day, time, 1. 9, 13; naht jah dag, nahtam jah dagam, 4. 27; 5. 5; daga hwam-meh, daily, 14. 49. E. day.

Daigs, str. s. m. dough. From deigan. E. dough.

Dailjan, wk. v. to deal out. E. deal, v.

Dails, str. s. f. a deal, portion. E. deal, sb.

Dal, str. s. n. a dale, a valley; a ditch, 12. 1. E. dale.

Dalath, adv. down, 9. 9; und dalath, to the bottom, 15. 38.

Dalatha, adv. below, 14. 66.

Daubitha, str. s. f. deafness; hence dulness, hardness of heart, 3. 5.

Daubs, adj. deaf; hence hardened, dull, 8. 17. E. deaf.

Dauhtar, (pl. acc. dauhtruns), str. s. f. a daughter, 5. 23. E. daughter.

Dauhts, str. s. f. a feast.

Dausns, str. s. f. scent, odour.

Daupeins, str. s. f. a dipping, washing, baptism, 1. 4; 7. 4; 10. 38; 11. 30.

Daupidai, 1. 5, pl. of daupiths, pp. of Daupijan.

Daupijan, wk. v. to dip, to baptize, 1. 4, 9; 10. 38; to wash oneself, 7. 4. E. dip.
Daupjands, the Baptist, 6. 14, 24; 8. 28.
Daur, str. s. n. a door, 1. 33. E. door.
Dauro, wk. s. f. a door, 16. 3.
Daursan, v. to dare; see Gadaursan. E. dare.
Dauthus, str. s. m. death, 6. 14; 9. 1. E. death.
Deds, str. s. f. deed. E. deed.
Deigan, Digan, str. v. (daig, digum, digans), to knead, mould.
Dis-, prefix, apart; also used intensively.
Dis-dailjan, wk. v. to divide, 15. 24.
Dis-sitan, str. v. to settle upon, to seize upon, 16. 8 (where the verb is separated).
Dis-skreitan, str. v. (skrait, skritum, skritans), to tear (to shreds), rend, 14. 63.
Dis-skritnan, wk. v. to become torn to shreds, to be rent apart, 15. 38.
Dis-tairan, str. v. to tear asunder, burst, 2. 22.
Dis-wilwan, str. v. to plunder completely, 3. 27.
Dius, str. s. n. a wild beast, 1. 13. E. deer.
Diwan, str. v. (dau, diwum, diwans), to die. E. die.
Domjan, wk. v. to deem, judge. E. deem. From Doms.
Doms, str. s. m. judgment. E. doom.
Draban, str. v. See Ga-draban.
Dragan, str. v. (drog, drogum, dragans), to draw. E. draw.
Draggk, Dragk, str. s. n. drink.
Draggkjan, Draggkjjan, wk. v. to give to drink, 15. 36. E. drench.
Draibjan, wk. v. to trouble, vex, 5. 35. From dreiban.
Drausna, Drausna, str. s. f. that which falls, a crumb, fragment, 7. 28. Cf. E. dross, drizzle.
Draus, fell, 7. 25. See Drusian.
Dreiban, str. v. (draib, dibrum, dibrans), to drive. E. drive.
Driggkan, Drigkan, str. v. (draggk, druggkum, druggkins), with acc. to drink, 2. 16; 10. 38. E. drink.
Driugan, str. v. (drauh, drngum, drugans), to serve as a soldier, fight. Scotch dree.
Driusian, str. v. (draus, druism, drusans), to fall down, fall upon, press against, crowd upon, 3. 10; 5. 33; 7. 25; 9. 20. Cf. E. drizzle.
Driuso, wk. s. f. place where the ground falls, steep slope, 5. 13.
Drobjan, wk. v. to cause trouble, excite to uproar, 15. 7.
Drunjus, str. s. m. a droning noise, voice. E. drone.
Drus, str. s. m. fall. From drusian.
Du, prep. with dat. to, towards, for, 1. 4; 2. 8; bairan du, to bring to, 10. 13. Cf. E. to.
Du-at-gaggan, wk. v. (du-atiddja), to go to, 1. 31; 10. 2.
Du-at-rinnan, str. v. to run to, 10. 17.
Du-at-sniwan, str. v. (naw, snaw, sniwans), to hasten towards, run on (shore), 6. 53.
Dubo, wk. s. f. a dove. E. dove.
Dugan, anom. v. to avail. E. do, in phr. 'that will do.'
Du-ginnan, str. v. (gann, gunnum, gunnans), to begin, undertake, 1. 45; 2. 23; pt. s. dugann, 1. 45; 4. 1; pt. pl. dugunnun, 8. 11.
Duhwe, wherefore, 2. 8; 15. 34. See Duthe. From du and hwe.
Dulths, str. s. f. (dat. dulthai and dulth), a feast, 15. 6.
Dumbs, adj. dumb. E. dumb.
Du-rinnan, str. v. (rann, runnum, runnans), to run to, 9. 15.
Duthe, duththe, duthe, prep. (lit. thereto), therefore, 1. 38; 12.
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24; duthei ei, in order that, 4. 21.
From du and the.

Dwals, adj. foolish. E. dull.

E.
Ei, conj. (1) that, with indic. and subj. 1. 27; (2) forming relatives; as sae, he that, he who, who (in fem. soi, sei; in neut. thatel). It is also used to begin dependent clauses, in the sense of if, whether, as in 11. 13; 15. 44.

Eis, they, 8. 5. See Is.

Eisarn, str. s. n. iron; ei, bi fotuns or ei, ana fotum (πέθη), a fetter, 5. 4. E. iron.

Eisarneins, adj. iron, 5. 3.

F.
Fadar, s. m. father. E. father.

Faginon, wk. v. (with dative, or followed by fram, ana, in), to rejoice, 14. 11. Cf. E. fain.

Fagras, adj. suitable. E. fair.

Fahan, str. v. (faishah, fahans), to catch, seize. A. S. fôn.

Faheds, Faheths, str. s. f. joy, 4. 16.

Fairhu, Faiho, str. s. n. cattle, property; hence possessions, 10. 22, 23, 24; a fee, money, 14. 11. E. fee.

Faihu-frikei, wk. s. f. covetousness, 7. 22. See Faihu and Friks.

Fair-greipan, str. v. (graip, gripon, gripsans), to grip, catch hold of, 8. 23; pt. s. fairgraip, 5. 41.

Fairguni, str. s. n. a mountain, 3. 13. A. S. fyrgein.

Fairhwus, str. s. m. the world, 8. 36. A. S. feorh, life.


Fairneis, adj. old, 2. 21. A. S. fyrn.

Fairra, adv. far, 7. 6. E. far.

Fairrathro, adv. from far, 5. 6; 8. 3; 11. 13.

-falths, -fold; as in R-falths, etc.; 10. 30. E. fold.

Fana, wk. s. m. a bit of cloth; a patch, 2. 21. E. vane.

Fani, str. s. n. clay, mud. E. fen.

Faran, str. v. (for, forum, farans), to fare, go. E. fare.

Fareisaius, str. s. m. a Pharisee, 7. 1.

Fastan, wk. v. (with acc.) to hold fast, observe, keep, 7. 9; to fast, 2. 18. E. fast.

Fastubni, str. s. n. observance, fasting, 9. 29.


Faths, str. s. m. a leader, chief.

Fauho, wk. s. f. a fox.

Faur, prep. with acc. for, before, to, along, by, 1. 16. A. S. for.

Faura, prep. with dat. before, 1. 2; because of, 2. 4. A. S. fore.

Faura-gaggan, v. anom. to go before, 11. 9.

Faura-gateihan, str. v. (taih, tahnans), to inform beforehand, foretell; pt. s. 1 p. fauragataih, 13. 23.

Faura-hah, str. s. n. that which hangs before, a curtain, a veil, 15. 38.

Faura-standan, str. v. to stand before; hence, to rule, govern; also, to stand near, 14. 69. See Standan.

Faura-tani, str. s. n. a sign, wonder, 13. 22.

Faur-bauth, heforbede; see Faur-biudan.

Faur-bi-gaggan, v. anom. to go before, precede, 10. 32; 16. 7. See Gaggan.

Faur-biudan, str. v. to command; to forbid, command not to do; pt. s. faurbauth, 6. 8; 8. 30.

Faur-gaggan, v. anom. to go by, pass by, 11. 20; 15. 29.

Faurhtei, wk. s. f. fright, fear, 5. 42. E. fright.
Faurhtjan, wk. v. to be frightened, to fear, 5. 36.
Faurhts, adj. fearful, 4. 40; faurhts wairthan, to be afraid, 10. 32.
A.S. fyrht.
Faur-lageins, str. s. f. a setting or laying forth; hence hlaibos faurlageinais, shew-bread, 2. 26.
Faur-sniwan, str. v. (snau, snewn, sniwans), to hasten before, anticipate; pt. s. faursnau, 14. 8.
Faur-this, adv. first of all, beforehand, before, 3. 27; 9. 11; faurthizei, before that, 14. 72.
Faws, Faus, adj. few (gen. with pl. nouns), 6. 5; 8. 7; comp. fawiza. E. few.
Fera, str. s. f. a country, region, coast, 8. 10.
Fetjan, wk. v. to adorn, deck. E. fit. v.
Fidwor, num. four, 1. 13; 2. 3; 8. 9; 13. 27. E. four.
Fif, num. five. See Fimf.
Figgus, str. s. m. a finger, 7. 33. E. finger.
Fijan, Fian, v. to hate.
Fijands, Fiands, s. m. (pres. pt. of fijan, to hate), an enemy, 12. 36. E. fiend.
Fijathwa, Fiathwa, str. s. f. hatred. E. feud.
Filhan, str. v. (fahl, fulhum, fulhans), with acc. to hide, conceal; to bury. Icel. fela, prov. E. feal, to hide.
Filigri, Filegrí, str. s. n. a hidden place, a cave, den, 11. 17.
Filleins, adj. made of skin, leathern, 1. 6. Cf. E. fell.
Flu(s), adv. much; also filu, adv. much. It is generally used in neuter filu, and often followed by gen. case of sb.; 1. 45; 3. 7; 5. 21. A.S. fela.
Fimf, num. five, 8. 19. E. five.
Finthan, str. v. with acc. (fanth, funthum, funthans), to find out, know, 15. 45; pt. s. subj. funthi, should know, 5. 43. E. find.
Fiskja, wk. s. m. a fisher, 1. 16.
Fiska, str. s. m. a fish, 8. 7. E. fish.
Fitan, str. v. (fetum, fitans), to travel.
Flahta, Flahto, wk. s. f. a plait, plaiting.
Flauhtjan, wk. v. to vaunt oneself. Flekan, str. v. (fallok, flekans), to lament.
Flodus, str. s. f. flood, river. E. flood.
Fodjan, wk. v. to feed. E. feed.
Fodr, str. s. n. a sheath. Cf. E. fur.
Fon, str. s. n. (gen. funins, dat. funin), fire, 9. 22, 47, 49.
Fotu-baurd, str. s. n. a foot-board, footstool, 12. 36.
Fotus, str. s. m. the foot, 5. 4, 22; gen. pl. fotiwe, 12. 36. E. foot.
Fra-, a prefix of verbs, giving an intensive or destructive force. Cf. G. ver-; A.S. for-.
Fra-bugjan, wk. v. to sell, 10. 21; 14. 5.
Fra-giban, str. v. to give, grant, 10. 37.
Fraihnan, str. v. (frah, frehum, fraihans), with an acc. to ask; pt. s. frah, 5. 9; 8. 23; 12. 28; pt. pl. frehum, 4. 10. A.S. frig-nan.
Fraisan, str. v. with acc. (fairais, faifraisum, fraisans), to tempt, 1. 13; 10. 2; 12. 15. A.S. fróisan.
Fra-itan, str. v. (fretum), to eat up, devour; pt. pl. fretun, 4. 4. E. fret.
Fraiw, str. s. n. seed, 4. 3, 26, 27. E. fry, spawn.
Fra-kwisteins, str. s. f. waste, 14. 4.
Fra-kwistjan, *wk. v.* to destroy, 1. 24; S. 35.
Fra-kwistnan, *wk. v.* to be destroyed, to perish, 2. 22.
Fra-letan, *str. v.* to let go, release, let alone, 1. 24; *ptl.* s. fra-lailot, permitted, 1. 34; 5. 37; dismissed, S. 9; *pt. pl.* fra-lailotun, let down, 2. 4.
Fra-lets, *str. s. m.* remission, forgiveness, 3. 29.
Fram, *prep. with dat.* from, 1. 9; by, 1. 5; on account of, 1. 44. E. *from.*
Framatheis, *adj.* foreign, strange. A. S. *fremde.*
Framis, *adv.* further, onward, 1. 19. Comp. of fram.
Frathi, *str. s. n.* understanding, mind, 12. 33.
Frathjan, *str. v.* (froth, frothum, frathans), to perceive, think, know, understand, 4. 12; 5. 15; 7. 18; 12. 12; *ptl.* frothun, 9. 32. Cf. A. S. *fród,* wise.
Frauja, *wk. s. m.* a lord, master, 1. 3; 2. 38. A. S. *fróa.*
Fra-wairpan, *str. v.* (warp, waurpum, waurpans), to cast away, 9. 42.
Fra-waurhts, *adj.* (as sb.) a sinner, sinful man, 2. 15, 17; 14. 41.
Fra-waurhts, *str. s. f.* evil working, evil doing, sin, 1. 4; 3. 28; 4. 12.
Frehun, asked. See Fraihtnan.
Freidjan, *wk. v.* to spare.
Freis, *adj.* free. E. *free.*
Fretun, aet. See Fraihtan.
Frijon, *wk. v.* to love, 10. 21; 12. 30.
Frijonds, *str. s. m.* a friend; orig. pres. pt. of the above. E. *friend.*
Friks, *adj.* greedy; *only in failu-friks,* 7. 22. A. S. *free.*
Frithon, *wk. v.* to make peace.
Frius, *str. s. n.* frost.
Frodaba, *adv.* wisely, 12. 34.
Frothun, they understood. See Frathjan.
Fruma, *adj.* the first, first (fem. frumei), 10. 31; fruma sabbato, first day of the week, 15. 42; 16. 9. A. S. *forma.*
Frums, *str. s. m.* beginning.
Fugls, *str. s. m.* a bird, fowl, 4. 4, 32. E. *fowl.*
Fula, *wk. s. m.* a foal, 11. 2. E. *foal.*
Fulginis, *adj.* hidden, 4. 22. See Filhan.
Fulla-fahjan, *wk. v.* to satisfy, 15. 15.
Fulleiths, *s. fulness,* 4. 28.
Fulljan, *wk. v.* to fill. E. *fill.*
Fullnan, *wk. v.* to become full.
Fullo, *wk. s. f.* fulness, 2. 21.
Fulls, *adj.* full; *often followed by gen.* 8. 19. E. *full.*
Fuls, *adj.* foul. E. *foul.*
Funins, Funin. See Fon.
Funthi. See Finthan.

**G.**

Ga-, a very common prefix to verbs, sbs., and adjs.; sometimes found repeated; it makes no appreciable difference to the sense. A. S. *ge-* , G. *ge-* , M. E. *y-* or *i-* .

Ga-aistan, *wk. v.* to reverence, respect, 12. 6.

Ga-aiwiskon, *wk. v.* to make ashamed, to shame; to maltreat, 12. 4.

Ga-arman, *wk. v. with acc.* to have pity on, pity, 5. 19.

Ga-bairan, *str. v.* to bear (children); to compare, 4. 30.

Ga-bairhtjan, *wk. v.* to make
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bright or clear, to manifest, 4. 22.
Ga-band, he had bound. See Ga-bindan.
Ga-batnan, wk. v. to profit, boot, benefit, 7. 11. See Batiza.
Ga-bauan, v. to make or build nests, to dwell, 4. 32.
Ga-baurjaba, adv. with pleasure, willingly, gladly, 6. 20; 12. 37; heartily, gladly (not expressed in the Greek), 14. 65.
Ga-baurths, str. s. f. birth, 7. 26; mel ga-baurthais, birthday, 6. 21; native country, 6. 4; generation, 8. 38.
Gabei, wk. s. f. riches, 4. 19.
Gabigs, Gabeigs, adj. rich, 10. 25. From gaban.
Ga-bindan, str. v. to bind, 3. 27; 5. 3; II. 4; 15. 7; pt. s. gaband, he had bound, 6. 17.
Ga-biugan, str. v. to bow, bend; eisarnam gabuganaim, with bent irons, 5. 4.
Ga-bleithjan, wk. v. to pity, 9. 22.
Ga-botjan, wk. v. to make useful; after gabotjan, to restore, 9. 12.
Ga-brikjan, str. v. to break; pt. s. gabrekan, 5. 4; 8. 6.
Ga-bruka, str. s. f. a broken bit, a fragment, 8. 8. See above.
Ga-daban, str. v. (gadob) to happen, befall, 10. 32.
Ga-daila, wk. s. m. a partaker.
Ga-dailjan, wk. v. to divide, 3. 24, 26.
Ga-daursan, anom. v. to dare; pt. s. gadaursa, 12. 34.
Ga-dobs, adj. fitting, fit.
Ga-domjan, wk. v. to doom, judge, condemn, 14. 64.
Ga-draban, str. v. (drof, drobun, drabans), to hew out, 15. 46.
Ga-dragkjan, Ga-draggkjan, wk. v. to give to drink, 9. 41.
Ga-draughts, str. s. m. a soldier, 15. 16. From driugan.
Ga-driusan, str. v. to fall; pt. s. gadraus, 4. 4; 7. 8; 5. 22.
Gaf, gave. See Giban.
Ga-fahan, str. v. (faifah, faifahum, fahans) with acc. to catch, take, apprehend as a criminal, 9. 18.
Ga-fastan, wk. v. to hold fast, keep, 10. 20.
Ga-faurds, str. s. f. chief council, Sanhedrim, 14. 55; 15. 1.
Ga-fraihnan, str. v. to ask, seek, 2. 1; pt. pl. gafrehun, q. v.
Ga-fraujinon, wk. v. to exercise lordship, 10. 42.
Ga-frehun, they found out by inquiry, they heard (A. V. it was noise), 2. 1. See Ga-fraihnan.
Ga-fulljan, wk. v. to fill, 15. 36.
Ga-fullnan, wk. v. to become full, be filled, 4. 37.
Ga-gaganan, v. anom. (pt. t. gadda), to come together, resort, 6. 30; refl. 3. 20; to come to pass, 11. 23.
Ga-ga-mainjan, wk. v. to make common, desile, 7. 23.
Ga-geigan, wk. v. to win, gain, 8. 36.
Gaggan, anom. v. (iddja, idddjum, gaggans), to gang, go, go one's way, 1. 38; 3. 6; 7. 29; 10. 21; 16. 7; gaggan afar, to go after, to follow, 2. 14; 5. 24; 14. 13. E. gang, go.
Gaggs, str. s. m. a way, a street, 6. 56; 11. 4.
Ga-guds, adj. godly, pious, 15. 43.
Ga-haban, wk. v. to have, hold, possess, 10. 23; to lay hold on, 3. 21; 6. 17.
Ga-haihaitun, 14. 11; 15. 16. See Ga-haitan.
Ga-hailjan, wk. v. to heal, 1. 34; 3. 10; 6. 13.
Ga-hailnan, wk. v. to become whole, to be healed, 5. 29.
Ga-haitan, str. v. (haihait, haihaitum, haitans), to call together;
Ga-hausjan, *w.k. v.* to hear, 2. 17; 3. 8; 5. 27; 7. 25.

Ga-hraineins, *str. s. f.* cleansing, 1. 44.

Ga-hrainjan, *w.k. v.* to cleanse, make clean, i. 40; 7. 19.

Ga-hugds, *str. s. f.* a thought; the thought, *i.e.* the mind, 12. 30.

Ga-hweitjan, *w.k. v.* to whiten, 9. 3.

Ga-hwotjan, *w.k. v.* to rebuke, 9. 25; strictly charge, 1. 43.

Gaianna, *w.k.* s. Gehenna, 9. 43, 45, 47. Gk. γηέωνα.

Ga-iddja, gathered themselves together, 3. 30. See Ga-gaggan.


Gairnjan, *w.k. v.* with gen. to yearn for, long for, desire, wish for, 11. 3. E. yearn.

Gaitein, *str. s. n.* a kid.

Gaits, *str. s.f.* a goat. E. goat.

Ga-juko, *w.k. s. f.* that which is yoked or paired; *hence* a comparison, parable, 3. 23; 4. 2; 12. 1.

Ga-kunnan, *w.k. v.* to know, to consider; to read, 12. 26.

Ga-kwiman, *str. v.* to come together, come; *pt. pl.* gakwemun, 2. 2; 5. 21; 7. 1.

Ga-lagjan, *w.k. v.* to lay, lay down, set, place, make (*with double acc.*), 6. 5; 11. 7; 12. 36.

Ga-laistjan, *w.k. v.* with acc. to follow, 1. 36.

Ga-laihth, went. See Galeithan.

Ga-laubeins, *str. s. f.* belief, faith, 2. 5; 5. 34; 10. 52.

Ga-laubjan, *w.k. v.* to believe, 1. 15; 4. 24; 11. 31.

Ga-laugsjan, *w.k. v.* to be hid, lie hid, 7. 24.

Ga-lausjan, *w.k. v.* to loose, loosen, 5. 4.

Ga-leikan, *w.k. v.* to please, 6. 22; to take pleasure in, 1. 11.

Ga-leikon, *wk. v.* to liken, 4. 30.

Ga-leiks, *adj.* like, 7. 8; 14. 70.

Ga-leithan, *str. v.* (faith, lihans), to go, come, 1. 20; 5. 38; 11. 11; 12. 12; 14. 10; *pt. s.* galaith, 1. 35; 2. 13; 3. 1; 7. 17.

Galessun; see Ga-lisan.

Ga-lewjan, *w.k. v.* to betray, 3. 19; 14. 10.

Galga, *w.k.s. m.* a cross (lit. gallows), 8. 34; 15. 21. E. gallows.

Ga-lisan, *str. v.* (las, lesum, lisans), to collect, gather together, 13. 27; *pt. pl.* galesun, 4. 1.

Ga-liug, *str. s. n.* a lie; galiug weitwodjan, to bear false witness, 14. 56.

Ga-liuga-christus, *str. s. m.* a false Christ, 13. 22.

Ga-liugan, *wk. v.* to marry, 6. 17.

Ga-liuga-praufetus, *str. s. m.* a false prophet, 13. 22.

Ga-liuga-weitwods, *str. s. m.* a false witness, 10. 19.

Ga-mainjan, *w.k. v.* to make common, defile, 7. 15, 18, 20.


Ga-manwjan, *w.k. v.* to prepare, make ready, 1. 2.

Ga-marzjan, *w.k. v.* to offend; *pass.* to be offended, 4. 17.

Ga-matjan, *w.k. v.* to eat, 8. 8.

Ga-maurgjan, *w.k. v.* to curtail, cut short, 13. 20.

Ga-meljan, *w.k. v.* to write, 1. 2.

Ga-motan, *anom. v.* (pres. sing. ga-mot, *pl.* ga-motum; *pt. t.* ga-mosta, *pp.* ga-mosts), to have room, find room, have place, 2. 2.

Ga-motjan, *w.k. v.* to meet, 5. 2; 14. 13.

Ga-munan, *v. anom.* (gamunaída), to mind, to remember, 8. 18.


Ga-nam, took, 9. 2. See Ga-niman.
Ga-nasjan, wk. v. to save, 5. 34; 8. 35; 10. 52.
Ga-nesi, Ga-nesun; see Ga-nisan.
Ga-niman, str. v. to take, take with one, 5. 40; pt. s. ganam, 9. 2.
Ga-nipnan, wk. v. to mourn, to be sorrowful, 10. 22.
Ga-nisan, str. v. (nas, nesum, nisans), to be saved, 10. 26; to become whole, 5. 23, 28; pt. pl. ganesun, they became whole, 6. 56; pt. s. subj. ganesi, should be saved, 13. 20.
Ga-nithjis, str. s. m. a kinsman, 6. 4.
Ga-niutan, str. v. (naut, nutum, nutans), to net, catch with nets, catch; pt. pl. subj. ganuteina, 12. 13.
Ga-nohs, adj. sufficient, numerous, 10. 46. E. enough.
Ga-nuteina; see Ga-niutan.
Ga-rahts, adj. right, just, righteous, 6. 20.
Gards, str. s. m. a house, 1. 29; 3. 20. E. yard.
Ga-rinnan, str. v. (rann, runnum, runnans), to run together, come together, 1. 33; pt. pl. garunnum, 14. 33.
Ga-runi, str. s. n. counsel, 3. 6; 15. 1.
Ga-saggkwan; see Ga-siggkwan.
Ga-saihwan, str. v. to see, behold, 1. 10; 3. 11; 5. 15; pt. s. gasahw, 1. 16; 2. 14; pt. pl. gasehwan, 9. 8.
Ga-sakan, str. v. to reprove, reprove; pt. s. gasok, 4. 39.
Ga-salbon, wk. v. to salve, anoint, 6. 13; 16. 1.
Ga-sat; see Ga-sitan.
Ga-satjan, wk. v. to set, place, lay found; restore, 8. 25; gasatida namo, he surnamed, 3. 16.
Ga-sehwun; see Ga-saihwan.
Ga-siggkwan, str. v. to sink; pt. s. gasaggkw, 1. 32.
Ga-sitans, str. v. to sit down, to sit, 4. 1; pt. s. gasat, 11. 7.
Ga-skafts, str. s. f. shaping, formation, creation, things created, 10. 6.
Ga-skapjan, str. v. to shape, create, make; pt. s. gaskop, 13. 19; pass. to be made, 2. 27.
Ga-skeirjan, wk. v. to make sheer or clear, to interpret, 5. 41; 15. 22.
Ga-skohs, adj. shod, 6. 9.
Ga-slawan, wk. v. to be silent, 4. 39.
Ga-sleithjan, wk. v. to slight, injure; with sik, to be injured in, suffer the loss of, 8. 36.
Ga-sok; see Ga-sakan.
Ga-sothjan, wk. v. to fill, satisfy, 8. 4.
Ga-standan, str. v. to stand still, 10. 49. See Ga-stoth.
Ga-staurknan, wk. v. to dry up, pine away, 9. 18.
Ga-stoth, stood firm, i. e. became whole, was restored, 3. 5. See Ga-standan.
Ga-straujan, wk. v. to strew, straw, furnish, 14. 15.
Gasts, str. s. m. a stranger. E. guest.
Ga-swalt; see Ga-swiltan.
Ga-swikunthjan, wk. v. to manifest, make known, 3. 12.
Ga-swiltan, str. v. to die, 12. 20; pt. s. gaswalt, is dead, 5. 35; 9. 26.
Ga-swogjan, wk. v. to sigh, 7. 34.
Ga-taishun; see Ga-teihan.
Ga-tairan, str. v. (tar, terum, taurans), lit. to tear; to break, destroy, 14. 58; 15. 29.
Ga-tamjan, wk. v. to tame, 5. 4.
Ga-tauhun; see Ga-tauhan.
Ga-taujan, wk. v. (pt. t. ga-tawida), to do, make, 1. 17; pt. s. gatawida, 2. 25; 5. 19; 6. 20; pt. pl. gatawidetun, 6. 30; 9. 13.
Ga-taura, wk. s. m. a tear, rent, 2. 21.
Ga-tawida; see Ga-taujan.
Ga-teihan, str. v. (taih, taihum, taihans), to teach, tell, announce to, make known to; pt. s. gataih, 16. 10; pt. pl. gataihum, 5. 14; 6. 30.
Ga-tilaba, adv. conveniently, 14. 11.
Ga-tils, adj. convenient, 6. 21.
Ga-timrjan, wk. v. to build, 12. 1; 14. 58; 15. 29.
Ga-tiuhan, str. v. to draw, lead, bring, take; pt. pl. gatauhun, 14. 53; 15. 16.
Ga-thahan, wk. v. to be silent, 10. 48.
Ga-thairsan, str. v. (thars, tharuman, thursans), to wither, 3. 1, 3.
Ga-thaursnan, wk. v. to become dry, to wither away, 4. 6; 5. 29; 11. 21.
Ga-thiuthjan, wk. v. to bless, 8. 7.
Ga-thlaihan, str. v. to take in the arms, caress, 10. 16.
Ga-ttwo, wk. s. f. a street. North E. gate, a street.
Ga-u-hwa-sehwi, whether he saw ought, 8. 23; compounded of ga, uh, hwa, and saihwan.
Gaumjan, wk. v. with dat. to see, perceive, behold, observe, 4. 12. A. S. gyman.
Gaunon, wk. v. to lament.
Gaurs, adj. sorrowful, sad, grieved, 3. 5; 6. 26; 10. 22.
Ga-wagjan, wk. v. to make to wag, stir, shake, 13. 25.
Ga-wairpan, str. v. to cast, cast down, throw down, 9. 18, 45. See Wairpan.
Ga-wairtheigs, adj. at peace, peaceably disposed, 9. 50.
Ga-wairthi, str. s. n. peace, 5. 34.
Ga-waldan, str. v. (waiwald, waiwaldum, waldans), to rule, bear rule, 10. 42.
Ga-waliths, pp. chosen, elect, 13. 20. See below.
Ga-waljan, wk. v. to choose, 13. 20.
Ga-wandjan, wk. v. to turn; refl. to turn oneself, to be converted, 4. 12.
Ga-wargjan, wk. v. to condemn, 10. 33.
Ga-wasjan, wk. v. to clothe, 1. 6; 5. 15.
Ga-wath; see Ga-widan.
Ga-waurkjan, wk. v. to work, make, 9. 5; to appoint, 3. 14.
Gawi, str. s. n, a province, country, region, 6. 55. Cf. G. gau.
Ga-widan, str. v. (wath, wedum, widans), to join together; pt. s. gawath, 10. 9.
Gazds, str. s. m. goad, sting. E. goad.
Giba, str. s. f. a gift. A. S. gifu.
Giban, str. v. (gaf, gebum, gibans), to give; pt. s. gaf, 2. 26; 4. 7; pp. fem. gibans, 6. 2. E. give.
Gibla, wk. s. m. gable, pinnacle. E. gable.
Gild, str. s. n. tribute.
Gildan, str. v. (gald, guldum, guldans), to yield, pay. E. yield.
Gilstr, str. s. n. tribute.
Giltha, str. s. f. a sickle, 4. 29. Cf. E. geld.
Ginnan, str. v. (gann, gunnum, gunnans), to begin. A. S. ginnan.
Gintan, str. v. (gaut, gatum, gutans), with acc. to pour, 2. 22. A. S. geotan.
Glitmunjan, wk. v. to shine, glitter, glister, 9. 3. Cf. E. glitter.
Gods, adj. good, 4. 20. E. good.
Goljan, wk. v. with acc. to salute, greet, 15. 18.
Graban, str. v. (grob, grobum, grabans), to grave, dig. E. grave.
Gramjan, wk. v. to make angry.
Gras, str. s. n. grass, a blade of grass, a herb, 4. 28, 32. E. grass.
Gredags, adj. greedy, hungry; gr. wisan, to hunger, 2. 25; 11. 12. E. greedy.
Gredus, str. s. m. hunger. E. greed.
Greipan, str. v. (graip, graipum, gripans), to grip, grip, seize, lay hold of; take (prisoner), 14. 44, 48, 49, 51. E. grip.
Gretan, Greitan, str. v. (gaigrot, gretans), to weep, lament, 5. 38; 14. 72. Scotch greet.
Grundus, s. ground. E. ground.
Gudja, wk. s. m. a priest, 1. 44. From guth.
Gulth, str. s. n. gold. E. gold.
Guma, wk. s. m. a man. A. S. guma, M. E. gynne.
Gumeins, adj. manlike, male, 10. 6.
Gunds or Gund, str. s. n. a cancer.
Guth, str. s. m. God, 1. 1; 5. 7. E. God.

H.
Habaith, neut. of habaiths, pp. of haban; h. wesi, might be had in readiness, 3. 9. See below.
Haban, wk. v. (habaida), to have, 1. 22; 7. 3; to hold, esteem, 11. 32; to be able to do, 14. 8; to be about to, 10. 32; ubil habands (=Lat. male habentes), ill, 1. 34; pt. s. habaida, 7. 25. E. have.
Hafjan, str. v. (hof, hofum, hafans), to heave, heave up, carry, bear, 2. 3. E. heave.
Haftjan, wk. v. to cleave to.
Hafts, adj. joined. Cf. E. haft.
Haidus, str. s. m. manner, way.
A. S. hád; E. -hood, suffix.
Haifsts, str. s. f. strife.
Haihait; see Haitan.

Haihs, adj. half-blind, with one eye, 9. 47. Cf. Lat. cecus.
Hailjan, wk. v. to heal, 3. 2, 15. E. heal.
Hails, adj. hale, whole, 5. 34; be hale, i.e. hail! 15. 18. E. whole, hale.
Haimothli, str. s. n. a homestead, landed possession, 10. 29, 30.
Haima, str. s. f. (pl. haimos), a village, country place, 1. 38; 6. 56. E. home.
Hairda, str. s. f. a herd, flock, 5. 11. E. herd=flock.
Hairdeis, str. s. m. a herd, or shepherd. E. herd=shepherd.
Hairto, wk. s. n. the heart, 2. 6. E. heart.
Hairus, str. s. m. a sword, 14. 43. A. S. heoru.
Haitan, str. v. (haihait, haihaitum, haitans), to name, call; pt. s. haihait, called, 1. 20; commanded, 5. 43; haitada, pr. s. (as fut. s.) pass. shall be called, 11. 17. A. S. haitan.
Haithi, str. s. f. heath. E. heath.
Haithiwsiks, adj. of or belonging to a heath; wild, 1. 6.
Haithno, wk. s.f. a heathen woman, a Gentilewoman, 7. 26. E. heathen.
Haiti, str. s. f. a command, hest. From haitan.
Hakuls, str. s. m. a cloak. A. S. hacaele.
Halba, str. s. f. the half.
Halbs, adj. half, 6. 23. E. half.
Haldan, str. v. (perf. haihald, pl. haihaldum, pp. haldans), to hold, keep; hence to feed, keep sheep or swine, 5. 11. E. hold.
Haldis, adv. comp. rather. Icel. heldr.
Halja, str. s. f. hell. E. hell.
Halks, adj. needy, poor.
Hallus, str. s. m. a rock, stone.
Hals, str. s. m. neck. A. S. heals.
Hals-agga (?), wk. s. m. the neck, a proposed reading in 9. 42. [The
MS. has bals-agga; but cf. A.S. heals, neck.

Halts, adj. halt, lame, 9. 45. E. halt.

Hamfs, or Hanfs, adj. one-handed, maimed, 9. 43. [Whether m or n is the right letter, seems uncertain.]

Hamon, wk. v. to clothe.

Hana, wk. s. m. a cock, 14. 68. A.S. hana.

Handugei, wk. s. f. handiness, cleverness, wisdom, 6. 2.

Handugs, adj. clever. E. handy.

Handus, str. s. f. the hand, 1. 31. E. hand.

Handu-waurhts, adj. wrought by hand, 14. 58.

Hansa, str. s. f. a company, a band of men, 15. 16. Cf. Hause-towns.

Hardu-hairtei, wk. s. f. hard-heartedness, hardness of heart, 10. 5.

Hardus, adj. hard. E. hard.

Harjis, str. s. m. an army. A. S. here.

Hatan, Hatjan, wk. v. to hate. E. hate.

Hatis, str. s. n. hate.

Haubith (gen. haubidis), str. s. n. the head, 6. 16, 24; h. asmaitan, to behead, 6. 16, 27; h. waihstins, corner-stone, 12. 10. E. head.

Hauhei, wk. s. f. height.

Hauheins, str. s. f. glory.

Hauh-hairtei, s. pride, 7. 22. See Hauhs and Hairto.

Hauhista, highest, 5. 7. See Hauhs.

Hauhisti, str. s. n. the highest point, highest height, 11. 10.

Hauhitha, str. s. f. height. E. height.

Hauhjan, wk. v. to exalt, lift on high, glorify, magnify, 2. 12.

Hauhs, adj. (comp. hauhiza, sup. hauhista), high, 9. 2; superl. 5. 7. E. high.

Haujun, wk. v. to humiliate.

Hauns, adj. base, contemptible. A.S. hían.


Haurn, str. s. n. a horn. E. horn.

Hausjan, Hausjon, wk. v. with acc. to hear, 4. 16; with dat. to listen to, 6. 11; 7. 14; 9. 7; with prep. fram, 3. 21. E. hear.

Hawi, str. s. n. grass. E. hay.

Hazjan, wk. v. to praise. A. S. herian.

Heito, wk. s. f. heat, fever. E. heat.

Heiwa-frauja, wk. s. m. a master of a house, 14. 14.

Her, adv. here, hither, 6. 3. E. here.

Hethjo, wk. s. f. a chamber.

Hidre, adv. hither, 11. 3. E. hither.

Hilms, str. s. m. a helmet. E. helm.


Himins, str. s. m. heaven, 1. 10, 11. Cf. G. himmel.

Hindana, prep. with gen. behind, on that side of, beyond, 3. 8. Cf. E. be-hind.

Hindar, prep. with dat. and acc. on that side of, beyond, 5. 1; behind, 8. 33.

Hindumists, adj. superl. hindmost. E. hindmost.

Hiri, interj. come here, 10. 21. See below.

Hirjats, interj. come here, you two! 1. 17; dual form of hiri.

Hirjith, interj. come ye here! 12. 7; plural form of hiri.

His, pron. of which the fem. is hija, neut. hita, this; —and hita, till this time, till now, 13. 19.

Hita, neut. of his, this, 13. 19. See His. E. it, A. S. hit.

Hiufan, str. v. (hauf, hufum, hufans),
to sigh, mourn, lament. A. S. héofan.

Hiuhma, wk. s. m. a crowd.

Hiwl, str. s. n. hue, appearance. E. hue.

Hlahjan, str. v. (bloh, hlohun, hlahans), to laugh. E. laugh.

Hlaifs, Hlaibs, str. s. m. a loaf, bread, 2. 26; 7. 5. E. loaf.

Hlains, str. s. m. a hill.

Hlaif, str. s. m. a hill.

Hlaif, str. s. m. a loaf, bread, 2. 26; 7. 5. E. loaf.

Hlamma, str. s. f. a snare.

Hlas, adj. joyful, merry.

Hlathan, str. v. (hloth, hlothum, hlahans), to load. E. lade.

Hlaupan, str. v. (hlaithlaup), to run, leap. E. leap.

Hlauts, str. s. m. a lot, 15. 24. E. lot.

Hleibjan, wk. v. to assist.

Hleiduma, adj. left, on the left hand, 10. 37.

Hleithra, str. s. f. hut, tent. Cf. E. lid?

Hlifan, str. v. (hlaif, hlefum, hlufans), to steal, 10. 19.

Hliftus, str. s. m. a thief. Cf. E. shop-lifter.

Hlila, wk. s. m. tent, tabernacle, 9. 5.

Hliuma, wk. s. m. hearing, 7. 35.

Cf. E. li-sten.

Hlutrs, adj. pure. A. S. hlutor.

Hnaiws, adj. lowly. From hneiwan.

Hnaskwus, adj. soft, tender. E. nesh.

Hneiwan, str. v. (hnaiw, hniwum, hniwans), to bend down, sink. A. S. hnigan.

Hniupan, str. v. (hnaup, hnupum, hnupans), to break.

Hnuto, wk. s. f. a thorn, sting.

Hoha, wk. s. m. a plough.

Holon, wk. v. to treat with violence.

Horinassus, str. s. m. whoredom, adultery, 7. 21.

Horinon, wk. v. to commit adultery, 10. 11. See below.

Horinondei, adulterous (pt. pres.

fem. from horinon, v. to commit adultery), 8. 38.

Hors, str. s. m. a whoremonger. Cf. E. whore.

Hrails, adj. pure, clean, i. 41. Cf. E. rinse.

Hramjan, wk. v. to crucify.

Hrisjan, wk. v. to shake. A. S. hrysian.

Hropjan, wk. v. to call out, cry out, i. 26; 3. 11. A. S. hropan.

Hrot, str. s. n. a roof, 2. 4.


Hrugga, str. s. f. a staff, 6. 8. E. rung.

Hrukjan, wk. v. to crow (as a cock), 14. 72. Cf. E. rook.

Huggrian, wk. v. to hunger. E. hunger.

Hugian, wk. v. to think, imagine, trust, 10. 24. A. S. hogan.

Hugs, str. s. m. thought. A. S. hyge.

Huhrus, str. s. m. hunger.

Hulistr, str. s. n. a veil. E. holster.


Hulths, adj. gracious. A. S. holm.

Hun, indef. suffix, as in ains-hun, any one, hwas-hun, any one.

Hund, s. n. (pl. hunda), a hundred, only used in pl. preceded by twa, etc.; — twa h., 200; — thrija h., 300; — fimf hunda, 500; — niun hunda, 900; 14. 5. E. hund-red.

Hunda-faths, str. s. m. a centurion, 15. 39.

Hunds, str. s. m. a dog, hound, 7. 27. A. S. hund, E. hound.

Hunsl, str. s. n. a sacrifice, 9. 49. E. house.

Hunsljan, wk. v. to offer.

Hunths, str. s. f. captivity. From hinthan.

Hups, str. s. m. the hip, loins, 1. 6. E. hip.

Hus, str. s. n. house. E. house.
Huzu, str. s. n. a treasure, 10. 21. E. hoard.

HW.

Hwa, what. See Hwas.
Hwadre, adv. whither.
Hwairban, str. v. (hwarb, hwaurbum, hwaurbans), to walk. A.S. hweorfan.
Hwairnei, wk. s. f. skull, 15. 22. [Unless we consider hwarmeins as an adj., 'belonging to a skull.']
Hwaiweis, str. s. m. wheat. E. wheat.
Hwaiwa, adv. how, 2. 26; 3. 23. See Hwe.
Hwan, adv. when; hwan lang mel, for how long a time, 9. 21; nibai hwan, lest at any time, 4. 12; hwan filu, how much, 3. 8. E. when.
Hwanzuh, acc. of Hwazuh, q. v.
Hwapjan, wk. v. to quench.
Hwar, adv. where, 14. 12.
Hwarbon, wk. v. to go about, walk, 1. 16; 11. 27. Allied to hwairban.
Hwarjis, pron. who? which? (out of many), 9. 34; 12. 23.
Hwarjizuh, adj. every, each one, 15. 24. From hwarjis and uh.
Hwas, pron. inter. and rel. (hwo, hwa), who, what, which, what sort of, 1. 24; any one, anything, 2. 9; 7. 16. E. who.
Hwas-hun, pron. any one; ni hw., no one, 10. 18, 29.
Hwassei, wk. s. f. sharpness.
Hwathar, adj. whether (of two), which (of two), 2. 9. E. whether.
Hwathjan, wk. v. to foam, 9. 18, 20.
Hwatho, wk. s. f. foam.
Hwathro, adv. from whence, whence, 6. 2; 8. 4. E. whither.
Hwazuh, pron. indef. (fem. hwo' unh, neut. hwa'h), each, every; from hwas and uh, 9. 49; twans hwaiazuh, two and two, 6. 7.
Hwe, adv. how, instr. case of hwas, 4. 30. Cf. E. how.
Hweila, str. s. f. a while, a time, a season, 2. 19; time, hour, 15. 25. E. while.
Hweila-hwairbs, adj. enduring only for a while, 4. 17.
Hweits, adj. white, 9. 3. E. white.
Hwileiks, Hwelleiks, what sort of E. which.
Hwis, gen. m. n. of hwas, 6. 24.
Hwo, fem. of hwas, who, what, 1. 27; 3. 33.
Hwota, str. s. f. a threat.
Hwo'tian, wk. v. to threaten, rebuke, charge, 10. 48.

I.

Iairusaulymim, Jerusalem, 7. 1.
Ibai, conj. perhaps; answers in questions to Greek μή, 2. 19; lest, 2. 21. E. if.
Ibns, adj. even. E. even.
Ibuks, adj. backwards.
Idreiga, str. s. f. repentance, 1. 4.
Idreigon, wk. v. (with and without sík), to repent, 1. 15; 6. 12.
Id-weitjan, wk. v. to reproach, revile, 15. 32. A. S. ed-witan.
Iftuma, adj. the one after, the following; iftumin daga, on the morrow, 11. 12.
Igkwis, dat. and acc. dual, you two, 1. 17; 10. 36. A.S. inc.
Ija, her, acc. f. of is, 1. 30; 5. 33.
Ijos, them, acc. fem. pl. of is, 16. 8.
Ik, pron. 1. 1. 2; 6. 16. E. I.
Im, to them; from is, 1. 31.
Im, an. See Wisan.
Imma, him, pron. dat. of is, 1. 5.
In, prep. (with dat. and acc.) in, 1. 2; towards, into, to, 5. 1; with gen. on account of, about, through, by; — in this, (or in-uh-this), on this account; — in thizei, because, for the reason that. It is a common prefix. E. in.
Ina, him; acc. of is, 1. 10, 26, 43.
In-feinan, wk. v. to pity, have compassion on, I. 41; 8. 2.
In-maideins, str. s. f. a change, exchange, 8. 37.
In-maidjan, wk. v. to change, exchange, transfigure, 9. 2.
In, adv. in, I. 19.
Innana, adv. within; prep. with gen. within, inside, 15. 16.
Innathro, adv. within, 7. 21, 23.
In at-gaggan, str. v. to enter, enter into, go into, 4. 19; 5. 39. See Gaggan.
Inn gaggan, wk. v. to go in, enter; i. framis, to go on, I. 19.
Innuma, adj. comp. inner.
Ins, them; pl. acc. m. of is, I. 20; 2. 13; 6. 7.
In-saian, str. v. to sow in, 4. 15.
In-saihwian, str. v. (sahw, sehwm, saihwans), to look upon, regard, behold, 10. 21; to look round, 9. 8.
In-sailjan, wk. v. to let down, lower with cords, 2. 4.
In-sandjan, wk. v. to send, I. 2; 3. 14; 5. 12.
Inuh, Inu, prep. without, 4. 34; from in, followed by the enclitic u or uh inuh; this, therefore, 10. 7.
In-wagjan, wk. v. to stir up, 15. 11.
In-weitan, str. v. to worship, reverence, salute; pt. s. inwait, 5. 6; pt. pl. inwhutun, 9. 15.
In-widan, str. v. to reject, frustrate, 7. 9; to deny, refuse, 8. 34; 14. 72.
In-wisan, v. anom. to be present; hence to be present and gone again, to be just past, 16. 1.
Is, pron. he, 1. 8; fem. si; neut. ita, 4. 37; gen. m. is, 1. 7, 16; gen. f. izos, of her, I. 31; dat. m. imma, I. 5; dat. f. izai, 5. 34; acc. m. ina, 1. 10; acc. f. ija, 1. 30; gen. pl. ize, I. 23; dat. pl. im, I. 31; acc. pl. m. ins, I. 20.
Is, thou art, I. II, 24. See Wisan.
Ist, is, 7. 2. See Wisan. E. is.
Ita, it; nom. n. of is, 4. 37.
Itan, str. v. (at, etum, itans), to eat. E. eat.
Ith, conj. but, I. 8, 41; except, 4. 34.
Iudaieis, Jews, 7. 3.
Iup, adv. upwards. E. up.
Iupa, adv. above.
Iupathro, adv. from above, 15. 38.
Izai, to her, dat. f. of is, 5. 34.
Ize, of them, gen. pl. m. of is, 1. 23; 5. 37.
Izos, of her; gen. fem. sing. of is, 1. 31.
Izwar, pos. pron. your, 2. 8; 6. 11; 7. 9.
Iwis, to you, you; dat. and acc. pl. of thu, I. 8; 4. 11.

J.
J, the fifteenth letter of the alphabet.
As a numeral it means 60; 4. 8.
Ja, adv. yes. E. yea.
Jabai, conj. if, even if, although, I. 40; 4. 26.
Jah, conj. and, I. 4; even, also, 2. 28.
Jai, adv. yes, verily, 7. 28.
Jainar, adv. there, I. 35; 5. 11. See Jains.
Jaind, Jaindre, adv. there. Cf. E. yonder.
Jains, pron. dem. that, (fem. jaina, neut. jainata), I. 9; 4. 35. E. you.
Jainthro, adv. thence, I. 19; 6. 1; 10. 1.
Jer, str. s. n. a year, 5. 25. E. year.
Jiuka, str. s. f. strife.
Jiukan, wk. v. to contend, fight.
Ju, adv. now, already, 8. 2. A.S. iu.
Jugga-lauths, str. s. m. a young lad, a young man, 14. 51; 16. 5. From juggs and liudan.
Juggs, adj. young, new, 2. 22. E. young.
Juk, str. s. n. a yoke. E. yoke.

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Junda, str. s. f. youth, 10. 20.
Jus, pron. ye, 7. 11; pl. of thu, thou; gen. izwara; dat. and acc. izwis, 1. 8; 4. 11. E. ye.
Juthan, adv. already, 1. 45; 4. 37; 11. 11; 13. 28; 15. 42.

K.
Kaisar, str. s. m. Caesar, 12. 14.
Kalbo, wk. s. f. a calf. E. calf.
Kalds, adj. cold. E. cold.
Kalkinassus, str. s. m. fornication, adultery, 7. 21.
Kalkjo, wk. s. f. a harlot.
Kann, I know, I can; from kunna, 1. 24. E. can.
Kannjan, wk. v. to make known. E. ken.
Kant, for Kannt, thou knowest, 10. 19. See Kunnan.
Kara, str. s. f. care; hence kar' ist, with acc. of pers. and gen. of thing, it concerns; used without ist, 4. 38; ni kara thuk, there is no care to thee, thou carest not, 12. 14. E. care.
Karkara, str. s. f. a prison, 6. 17, 27. Lat. carcer.
Karon, wk. v. to be concerned about.
Kas, str. s. n. a vessel, pot (for holding liquids, etc.), 3. 27, (A. V. goods); 11. 16. Icel. ker.
Kasja, wk. s. m. a potter.
Katils, str. s. m. a kettle, vessel for water, 7. 4. E. kettle.
Kaupatjan, wk. v. to strike with the palm of the hand, to cuff, 14. 65.
Kaupon, wk. v. to traffic, trade.
   E. cheapen.
Kaurban, Corban, 7. 11.
Kauritha, str. s. f. a burden.
Kaurjan, wk. v. to lade, burden.
Kaurn, str. s. n. corn. E. corn.
Kauerno, str. s. j. corn, a grain of corn, 4. 28, 31.
Kaurus, adj. burdensome.
Kausjan, wk. v. to prove, test; to taste, 9. 1. Causal of kiusan.
Keinan, wk. v. to spring up, grow (of plants), 4. 27.
Keliku, str. s. n. a tower, 12. 1; upper room, 14. 15.
Kindins, str. s. m. a governor.
Kinnus, str. s. f. the cheek. Cf. E. chin.
Kintus, str. s. m. a farthing.
Kiusan, str. v. (kaus, kusum, kusans), to choose. A. S. céosan.
Kliseman, wk. v. to tinkle.
Klimo, wk. s. f. a cymbal.
Kniu, str. s. n. (gen. kniwis), the knee, 1. 40; 15. 19. E. knee.
Knoda, or Knods, s. f. a race, stock.
Knussjan, wk. v. to kneel, 10. 17; k. kniwa, to kneel, 1. 40.
Kriustan, str. v. (kraust, krustum, krustans), to gnash with the teeth, grind the teeth, 9. 18. E. crush.
Krusts, str. s. f. gnashing of teeth.
Kukjan, wk. v. with dat. to kiss, 14. 44. 45.
Kuni, str. s. n. kin, race, generation, tribe, 8. 12; 9. 19. E. kin.
Kunnan, anom. v. (first perf. as pres. kann, pl. kunnun; pt. t. kuntha; pp. kunths), to know, 4. 11; pt. pl. kunthedun, 1. 34. A. S. cunnan.
Kunthi, str. s. n. knowledge.
Kunths, pp. as adj. known. A. S. cùd.
Kustus, str. s. m. a proof, test. Cf. A. S. costian, to tempt.

KW.

Kwainon, wk. v. to mourn, weep, lament, 16. 10. E. whine.
Kwairnus, str. s. a mill-stone.
E. quern. See Asilu-kwairnus.
Kwarrus, adj. gentle.
Kwam, came; from kwiman; i. 9; 7. 31.
Kwast, thou sayest, 12. 32. See Kwathan.
Kwath, said, 4. 30; 7. 6. See Kwathan.
Kwemun, came, i. 29; 4. 4. See Kwiman.
Kwethun, spoke, told, i. 30; 4. 38. See Kwathan.
Kwens, Kweins, str. s. f. a woman, a wife, 6. 17; 10. 2. E. queen, queen.
Kwiman, str. v. (kwam, kwemum, kwumans), to come, arrive, i. 7; pt. pl. kwemun, i. 29; 4. 4. E. come.
Kwineins, adj. female, 10. 6.
Kwino, wk. s. f. a woman, 5. 25.
Kwistjan, wk. v. to destroy. A. S. cuysan.
Kwathan, str. v. (kawth, kwethum, kwithans), to say, speak, call, name; pt. s. kwath, 4. 30; pt. pl. kwethum, i. 30; 4. 38; ubil kwithan, to speak evil of one, 7. 10.
Kwithiduh, for kwithith uh, and say ye, 16. 7.
Kwithu-hafta, wk. s. f. a woman with child, 13. 17.
Kwither, str. s. m. womb. A. S. cuhd.
Kwius, adj. quick, living, alive, 12. 27. Cf. E. quick.
Kwrammitha, str. s. f. moisture.
Kwums, str. s. m. coming. From kwiman.

L.
L, the twelfth letter of the Gothic alphabet. As a numeral, it signifies 30; 4. 8.
Lag, lay; from ligan, 1. 30; 2. 4.
Laggs, adj. long (only used with ref. to time); swa lagga hweila swe, so long as, 2. 19; hwan lagg mel, how long, 9. 21. E. long.
Lagjan, wk. v. to lay, set, place, 5. 23; 6. 56; 10. 16; 15. 19; lagjan ana, to lay upon, 5. 23. E. lay.
Laian, str. v. to revile. A. S. léan.
Laiba, str. s. f. a thing left, a leav- ing, remnant, 8. 8. Cf. E. leave.
Laigaion, s. a legion (from Gk. λεγεών), 5. 9, 15.
Laikjan, str. v. (lailaik, laikans), to leap for joy.
Laiks, str. s. m. sport, dance. A. S. lic.
Lailot, he permitted, suffered, 5. 19. See Letan.
Laisareis, str. s. m. a teacher, master, 4. 38.
Laiseins, str. s. f. a teaching, doctrine, 1. 22; 4. 2.
Laisjan, wk. v. to teach, 1. 21. A. S. léran.
Laistjan, wk. v. to follow (with acc.; also with prep. afar), 1. 18; 8. 34: 9. 38.
Laists, str. s. m. a track, footprint.
Lamb, str. s. n. a lamb.
Land, str. s. n. land, field. E. land.
Lasisws, adj. weak.
Lathon, wk. v. to call, invite, 2. 17. A. S. labian.
Latjan, wk. v. to tarry.
Lats, adj. slothful. E. late.
Laubjan, wk. v. to believe. Cf. E. be-lieve.
Laufs, Laubs, str. s. m. a leaf, 11. 13; pl. laubos, 13. 28. E. leaf.
Laugnjan, wk. v. to lie, deny, 14. 70. From liugan.
Lauhatjan, wk. v. to shine as lightning.
Lauhmoni, Lauhmoni, str. s. f. lightning.
Laun, str. s. n. pay, reward. A. S. léan.
Laus, adj. empty. E. loose.
Laus-handja, adj. empty-handed, 12. 3.
Lausjan, wk. v. to make of none effect.
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Laus-kwithrs, adj. with empty stomach, fasting, 8. 3.
Leibts, adj. light (not heavy).
Leihwan, str. v. (laihw), to lend. Cf. E. lend, loan.
Leik, str. s. n. the body, 5. 29; a dead body, carcase, 15. 43; flesh, 10. 8; 13. 20. A. S. lifc.
Leikan, wk. v. to please. E. like.
Leikeis, str. s. m. a physician. See Leikeis.
Lein, str. s. n. linen, 14. 51, 52; 15. 46. Lat. linum.
Leisan, str. v. (lais, lisum, lisans), to learn. Cf. E. learn.
Leithan, str. v. (laith, lithum, lithaus), to go. A. S. liban.
Leithus, str. s. m. strong drink.
Leitils, adj. (comp. minniza, superl. minnists), little, 1. 19; 9. 42; 14. 70. E. little.
Leikeis, Leikeis, str. s. m. a leech, physician, 2. 17; 5. 26. E. leech.
Letan, str. v. (also spellet leitan, 15. 9, etc.; pt. t. lailot, pp. letans), to let, permit, suffer, allow, 5. 19. E. let.
Lew, str. s. n. occasion, opportunity.
Lewjan, wk. v. to betray, 14. 42.44.
Libains, str. s. f. life, 4. 19; 9. 43; 10. 17. See below.
Liban, wk. v. to live, 5. 23. E. live.
Ligan, str. v. (lag, legum, ligans), to lie, 1. 30; 2. 4. E. lie.
Ligrs, str. s. m. a couch, bed, 4. 21; 7. 4. 30. E. lair.
Lisan, str. v. (las, lesum, lisans), to gather. Prov. E. lease, to glean.
Lists, str. s. f. craftiness. A. S. list.
Lita, str. s. f. a prayer.
Lithus, str. s. m. limb, member.
A. S. lid.
Liubs, adj. dear, beloved, 1. 11; 9. 7; 12. 6. E. lief.
Liudan, str. v. (lauth, ludum, ludans), to grow, spring up. 4. 27.
Liugan, str. v. (laug, lugum, lugans), to lie, tell falsehoods. E. lie.
Liugan, wk. v. (pt. t. liugaida), to marry, to take a wife, 10. 11; 12. 25; to be married, take a husband, 10. 12.
Liugn, str. s. n. a lie.
Liuta, wk. s. m. a dissembler, hypocrite, 7. 6.
Liuitei, wk. s. f. deceit, pretence, hypocrisy, 7. 22; 12. 15.
Liuts, adj. deceitful. A. S. liyig.
Liuthon, wk. v. to sing.
Lofa, wk. s. m. the flat or palm of the hand;—lofam slahan, to strike with the palms of the hands, 14. 65. Prov. E. loof, palm of the hand.
Lubains, str. s. f. hope.
Ludja, str. s. f. the face.
Luftus, str. s. m. the air. Cf. E. a-loft.
Lukarn, str. s. n. a light, candle (Lat. lucerna), 4. 21.
Lukarna-statha, wk. s. m. a candlestick, 4. 21. From lukarn and staths.
Lun, str. s. n. a ransom, 10. 45.
Lustus, str. s. m. lust, desire, 4. 19. E. lust.
Luton, wk. v. to betray; see Liuts.

M.

Magan, v. anom. (old pt. t. as pres. mag, pt. t. mahta, pp. mahts), to be able, 1. 40; maguts-u, are ye able, 10. 38. And see Mahta. E. may.
Magaths, str. s. f. a maid. E. maid.
Magus, str. s. m. a boy. A. S. maga.
Mahta, pt. s. might, could, 1. 45; mahtedun, pt. pl. were able, 3. 20; see Magan. E. might.
Mahteigs, adj. mighty, great, possible, 9. 23; 10. 27. E. mighty.
Mahts, adj. possible.
Mahts, str. s. f. might, power, strength, virtue, 5. 30; miracle, 6. 2. E. might.

Maidjan, wk. v. to change, falsely.

Maihstus, str. s. m. a dunghill.

Mail, str. s. n. a spot. E. mole.

Maimaitun; see Maitan.

Mai, (μάλλον), adv. more, rather, 5. 20;—mais thanama, so much the more, 7. 36;—fílaus mais, or filu mais, much more; thanamais, more still, longer, 5. 35; rather, 15. 11. Cf. E. more.

Maists, superl. adj. the greatest, 4. 32; 9. 34; as a sb. a chief man, man of rank, 6. 21. E. most.

Maitan, str. v. (maimait, maitans), to cut; pt. pl. maimaitun, 11. 8.

Maithms, str. s. m. a gift, Corban, 7. 11. A. S. mādm.

Maiza, comp. adj. (f. maizei, n. maizo), greater, 12. 31. E. more.


Malma, wk. s. m. sand.

Malo, wk. s. f. a moth.

Mammo, wk. s. f. flesh.

Managei, wk. s. f. a crowd, multitude, the people, 2. 4; 3. 7.

Managiza, compar. adj. more, 12. 33. See Manags.

Manags, adj. much, many, 1. 34; 12. 26. E. many.

Mana-seths, Mana-seds, str. s. f. a multitude; the world, 14. 9. Lit. man-seed, i.e. generation of men.

Man-leika, wk. s. m. the image or likeness (of a man), 12. 16.

Manna, wk. s. m. a man, 1. 17; gen. s. mans, 2. 10; 7. 15; dat. s. main, 7. 15; acc. s. manman, 7. 15; gen. pl. manne, 7. 7. E. man.

Manna-hun, adj. any one; ni m., no one, 1. 44; 8. 26; 9. 9. From manna, with suffix hun.

Manwjian, wk. v. to prepare, 1. 3, 19; 10. 40; 14. 12.

Manwus, adj. ready, 14. 15.

Marei, wk. s. f. the sea, 1. 16; 3. 7; hindar marein, across the sea, 5. 1. E. mere.


Marzjan, wk. v. to offend, hinder, cause to stumble, 9. 43. Cf. E. mar.

Matha, wk. s. m. a worm, 9. 44, 46, 48. Cf. E. moth.

Mathl, str. s. n. a market, marketplace, 7. 4.

Mathljan, wk. v. to speak. A. S. madelian.

Mati-balgs, str. s. m. a meat-bag, wallet, scrip, 6. 8. From mats and balgs.

Matjan, wk. v. to eat, 1. 6; 2. 26; 14. 14. From mats.

Mats, str. s. m. (pl. mateis), meat, food, 7. 19. E. meat.

Maudjian, wk. v. to remind.

Maujai, dat. of Mawi, q. v.

Maurgins, str. s. m. morn, morning, 11. 20; 15. 1. E. morn.

Maurnan, wk. v. to mourn, be grieved about. E. mourn.

Maurthr, str. s. n. a murder, 7. 21; 15. 7. E. murder.

Maurthrjan, wk. v. to murder, kill, 10. 19.

Mawi, str. s. f. (gen. maujos, dat. maujai), a maid, maiden, damsels, 5. 43; 6. 22. Allied to magus.

Mawilo, wk. s. f. a young maiden, damsels, 5. 41.

Mags, str. s. m. a son-in-law.

Meina, gen. of ik, 8. 35. A. S. min.

Meins, poss. pron. my, 1. 2, 11. E. mine, my.

Meki, str. s. n. a sword.

Mel, str. s. n. time, 1. 15; 9. 21; season, 11. 13; mela gabautrthaids, birthday, 6. 21. E. meal, a time for food.

Mela, wk. s. m. a measure, a bushel, 4. 21.

Meljan, wk. v. to write, 10. 4.
Mena, *wk. s. m.* the moon, 13. 24. E. moon.

Menoths, *str. s. m.* a month. E. month.


Merjan, *wk. v.* to proclaim, announce, preach, 6. 12; noise abroad, 1. 4.

Mes, *str. s. n.* a table, 11. 15; a dish, charger, 6. 25; dal uf mesa, a ditch or receptacle for a wine-vat, 12. 1. A.S. mýse.


Midjungards, *str. s. m.* the earth. A.S. middangeard.

Miduma, *str. s. f.* the midst, 3. 3. Mik, me; *acc. of ik,* 1. 40. E. me.

Mikiljan, *wk. v.* to magnify, extol, glorify, praise, 2. 12.


Milhwa, *wk. s. m.* a cloud, 9. 7; 13. 26; 14. 62.


Mimz, *str. s. n.* flesh, meat.

Minnists, *superl. adj.* most minute, smallest, least, 4. 31.

Minniza, *compar. adj.* smaller, less, 15. 40. From mins.

Mins, *adv.* less.

Mis, to me, *dat. of ik,* 1. 17; 5. 7.


Missaleiks, *adj.* various, divers, 1. 34. A.S. mislic.

Misso, *adv.* reciprocally. *gen. after a pers. pron.* one another, 1. 27; 4. 41.


Mitaths, Mitads, *str. s. f.* a measure, a bushel, 4. 24.

Mith, *prep. with dat.* with, amongst, together with, through, by, near, in reply to, 1. 13; mith tweihnaim markom, amid the two boundaries, in the midst of the region, 7. 31. A.S. mid.

Mith anakumbjan, *wk. v.* to lie down together with, to recline at meat with, 2. 15.

Mith iddjedun, they went with, 15. 41. See Gaggan.

Mith-sokjan, *wk. v.* to dispute, 8. 11.

Mith-thanei, *conj.* when, whilst, 4. 4.

Mith ushramjan, *wk. v.* to crucify with, 15. 32.

Miton, *wk. v.* to measure; *hence,* to weigh a matter, consider, reason upon, ponder, 2. 8.

Mitons, *str. s. f.* a measuring; *hence,* a reasoning, consideration, thought, 7. 21.

Mizdo, *wk. s. f.* meed, reward, 9. 41. E. meed.

Mods, *str. s. m.* moodiness, anger, wrath, 3. 5. E. mood.


Motan, *anom. v.* (pt. t. mosta), to be obliged to. A.S. mítan.

Motareis, *str. s. m.* a receiver of custom, toll-taker, publican, 2. 15. From mota.

Motjan, *wk. v.* to meet. E. meet.


Munan, *wk. v.* to consider, intend.


Munths, *str. s. m.* mouth. E. mouth.

N.

Nadrs, *str. s. m.* adder, viper. E. adder (for nadder).


Nahan*, *str. v.* (pres. nah, pt. t.


nahta, pp. nauhts), to suffice. Hence ganohs, adj.

Nahta-mats, str. s. m. (lit. night-meat), an evening meal, supper, 6. 21.

Nahts, str. s. f. night, 4. 27. E. night.

Naiteins, str. s. f. blasphemy, 2. 7; 3. 28. Cf. A.S. nédan, to vex.

Naiw, was angry, pt. s. from an infin, neiwan, 6. 19. [The reading is very doubtful, and little more than conjectural.]


Namnjan, wk. v. to name.

Nama, wk. s. n. (pl. namma, gen. namne, dat. namnami), name, 5. 9. E. name.

Nanthjan, wk. v. to dare. A.S. nédan.

Nasjan, wk. v. to save, 3. 4. A.S. nerian. From nisan.

Nati, str. s. n. a net, 1. 16, 18. E. net.


Naudi-bandí, str. s. f. aetter, 5. 3. 4. From nauths and bindan.

Nauh, adv. still, yet; ni nauh, or nauh ni, not yet, not as yet, 4. 40. Cf. G. noch.

Nauh-thanuh, Nauh-than, adv. still, yet, 5. 35.

Naus, str. s. m. a corpse. Icel. nórr.

Nauths, str. s. f. need. E. need.

Ne, adv. no. E. no.

Nehwa, adv. near, 2. 4; 11. 1; 13. 28. E. nicht.

Nehwundja, wk. s. m. a neighbour, 12. 31.

Nei, adv. not.

Neith, str. s. u. envy, 15. 10. A.S. níd.

Nemeina, that they might take, 6. 8. See Niman.

Nethla, str. s. f. a needle, 10. 25. E. needle.

Ni, conj. nor, not, 1. 7, 22; 4. 27. A. S. ne.

Niba, Nibai, conj. if not, except, 2. 7, 26; 3. 27; 7. 3; 8. 14. From ni and ibai.

Nidwa, str. s. f. rust.

Nih, conj. nor, not even, 2. 2. From ni and uh; cf. Lat. ne-c. See also Niu.

Niman, str. v. (nam, nemum, nima-

nus), to take, take away, receive, 2. 9; 7. 27; 8. 6; pt. pl. subj.

nemeina, 6. 8. A.S. niman.

Nimuh, and take, 2. 10. See Niman and Uh.


Nist, is not, 6. 3; 9. 40. From ni and ist.

Nithan, str. v. (pt. t. nath), to help.

Nithjis, str. s. m. a kinsman; fem. nithjo.

Niu, adv. and not, 4. 21; niu aiv, never, 2. 25. From ni and uh; put for ni-uh. See Nih.

Niuhseins, str. s. f. a visitation.

Niujis, adj. new, 1. 27. E. new.

Niun, num. nine. E. nine.

Niunda, ord. adj. the ninth, 15. 33.

Niutan, str. v. (naut, nutum, nut-

ans), to enjoy. A.S. néotan.

Noa, wk. s. m. stern, hinder part of a ship, 4. 38.

Nu, adv. now, 10. 30; 15. 32. A. S. nu.

Nuh, adv. then (in asking questions), 12. 9. From nu and uh.

Nuta, wk. s. m. a fisher, catcher of fishes, 1. 17. From niutan.

O.


Ogan, str. v. (pres. og, pt. t. ohta, pl. ohtedum), to fear, 5. 15; 9. 32; refl. to fear, to be afraid of, 4. 41. From agan.

Ogjan, wk. v. to terrify.

Osanna, Hosannah, 11. 9.
Paida (χιτών), str. s. f. a coat, outer body-garment, 6. 9. Cf. E. pea-jacket.

Paraskawaiwe (παρασκευή), s. the day of the preparation, 15. 42.

Paska (πάσχα), the Passover, 14. 12.

Paurpurā, s. purple, 15. 17, 20. Gk. πορφύρα.

Plats, str. s. m. a patch, new piece put in, 2. 21. E. patch (for plach).

Plinsjan, wk. v. to dance, 6. 22.

Praitoriaun, s. Pretorium, 15. 16.

Praggan, v. to press.

Praufetes, s. prophet, 6. 15; 11. 32.

Praufetjan, wk. v. to prophesy, 7. 6; 14. 65.

Praufetus, s. m. a prophet, 1. 2; 6. 4; 8. 28.

Puggs, str. s. n. a purse. A. S. pung.

Pund, str. s. n. a pound. E. pound; from Lat. pondus.

R.

R, the 18th letter of the Gothic alphabet. As a numeral, it means 100; 4. 8; 10. 30.

Ragin, str. s. n. counsel. E. reyn-in reyn-ard.

Ragineis, str. s. m. a counsellor, 15. 43. From ragin.

Rahnjan, wk. v. to reckon, count up; to number, 15. 28.

Raidjan, wk. v. to appoint.

Raihtaba, adv. rightly; straightforward, 7. 35.

Raihtis, conj. (always used in the position of an enclitic), however, indeed, 4. 4.

Raihts, adj. right, direct, straight, 1. 3. E. right.

Raips, str. s. m. a rope. A. S. rāp.

Raisjan, wk. v. to raise. E. raise.

Rakjan, wk. v. to reach. Cf. E. rack, to torture.

Rann, he ran, 5. 6. See Rinnan.

Rasta, str. s. f. rest; a stage, mile. E. rest.

Raths, adj. ready, easy.


Rauds, adj. red. E. red.

Raupjan, wk. v. to pluck, 2. 23. E. reap.

Raus, str. s. n. a reed, 15. 19. G. rohr.

Razda, str. s. f. a speech, a tongue, language, 14. 70. A.S. reord.

Razn, str. s. n. a house, 11. 17. E. ran-in ran-sack.

Redan, str. v. to counsel. E. read.

Reiki, str. s. n. power, authority. A. S. rice.

Reikinon, wk. v. to rule, govern, 10. 42. From reiks.

Reikista, superl. adj. most powerful; hence as s. a prince, 3. 22.

Reiks, adj. powerful. A. S. rice.

Reiran, wk. v. to tremble, 5. 33.

Reiro, wk. s. f. a trembling, 16. 8.

Reisan*, str. v. to rise; see ur-reisan.

Rign, str. s. n. rain. E. rain.

Rignjan, v. to rain.

Rikan, str. v. (rak, rekum, rikans), to collect.

Rikwis, Rikwiz, str. s. n. darkness, 15. 33. Perhaps allied to E. reek.

Rikwizjan, wk. v. to become dark, to be darkened, 13. 24.

Rimis, str. s. n. rest, quietness.

Rinnan, str. s. v. (pt. t. ram, pl. tumum, pp. runmans), to run, 5. 6;—samath rinnan, to run together, 9. 25. E. run.

Riurs, adj. mortal, temporal.

Rodjan, wk. v. to speak, 1. 34. See Redan.

Rohsens, str. s. f. a hall, 14. 66.

Rums, str. s. m. room, place. E. room.

Rums, adj. roomy, broad.
Runa, *str. s. f.* a rune, a mystery, 4. 11. E. rune.

Runs, *str. s. m.* a running, an issue, 5. 25. *From rinnan.*

S.

Sa, *pron.* he, the one, 1. 7; *def. art.* the, 1. 11; 2. 4; *fem. so.* 1. 27. A. S. *se.*

Sabbato, *s. m. indecl.* the Sabbath, 2. 27; 28; sabbato-dags, the Sabbath-day, 1. 21.

Sabbatus, *str. s. m. (gen. pl. sabbate, -o; dat. -um, -im),* the Sabbath, 2. 24; 3. 4; 16. 1.

Sada, *pl. n.* of Saths, q.v.

Saei, *pron.* (put for sa ei), who, *lit.* he who, 1. 2.

Saggkwjan, *wk. v.* to make to sink.

Sah (*for sa-uh; fem. soh, neut. that-uh,* and this, this, that. *See Sa.*

Sa-hwazuh, *pron.* each one, every one; sa-hwazuh saei, whosoever, 9. 37. *From sa. hwas, and uh.*


Saihsta, *adj.* (*fem. saihsto,* the sixth, 15. 33.

Saihwan, *str. v.* (sahw, sehwm, saihwans), to see, 1. 44; 5. 6; s. faura, to beware of, 12. 38. E. see.

Sail*, a cord, rope. A. S. *söl.*


Sair, *str. s. n.* sorrow, travail. A. S. *sir,* E. sore.

Saiwala, *str. s. f.* the soul, the life, 3. 4. E. *soul.*

Saiws, *str. s. m.* sea, lake. E. *sea.*

Sakan, *str. v.* (sok, sakans), to rebuke, 10. 13. A. S. *sacan.*


Sakuls, *adj.* quarrelsome.


Sal dra, *str. s. f.* jesting.

Salithwa, *str. s. f.* (only in pl. salithwos), a mansion; guest-chamber, 14. 14. *From saljan.*

Saljan, *wk. v.* to dwell, abide, remain, 6. 10.


Saltan, *v.* to salt, 9. 49.

Sama, *Sa sama,* *adj.* the same, 10. 10; *in comp.* together. E. same.

Sama-leiko, *adv.* equally, likewise, 4. 16; 12. 21; 15. 31.


Samath, *adv.* to the same place, together; — s. rinnan, to run together, 9. 25. A. S. *samod.*


Sarwa, *n. pl.* arms, armour. A. S. *searu.*

Sat, *sat.* 11. 2. See *Sitan.*

Saths, *adj.* (gen. sadis), full; s. wairthan, to be filled, to be full, 7. 27; 8. 8. E. *sad.*


Sauhts, *str. s. f.* sickness, disease, 1. 34. A. S. *sukt.*


Sauls, *str. s. f.* a pillar. A. S. *syl.*


Sauths, *str. s. m.* a sacrifice, burnt-offering, 12. 33. Cf. E. *seethe.*
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Seins, poss. pron. his, theirs, their,
1. 5; 6. 21. A. S. sin.
Seithu, adv. late. A. S. sīd, adv.
Sels, adj. good. A. S. sēl.
Setun, sat, 3. 32. See Sitan.
Si, pers. pron. f. she, 6. 24; 7. 28.
From is.
Sibja, str. s. f. relationship.
Sibun, num. seven, 8. 5; 12. 20;
16. 9. E. seven.
Sidus, str. s. m. a custom, manner.
A. S. sidu.
Sifan, wk. v. to rejoice.
Siggkwan, str. v. (sagkw, suggkw-
ans), to sink. E. sink.
Siggwan, str. v. (saggw, suggwum,
suggwans), to sing. E. sing.
Sigis, str. s. n. victory. A. S. sige.
Sigljo, wk. s. n. seal. Lat. sig-
ilium.
Sijai, may be, 1. 27; sijau, I may
be, 9. 19; sijuth, ye are, 4. 40;
Sik, acc. of reflex. pron. self, him-
self, herself, itself, 1. 15; 3.
20.
Silba, pron. self, 1. 44; fem. silbo,
4. 28. E. self.
Silda-leikjan, wk. v. to wonder,
1. 27; 5 20.
Silda-leiks, adj. wonderful, 12. 11.
Cf. E. seld-om.
Silubr, str. s. n. silver, money. E.
silver.
Simle, adv. once, at one time. A. S.
simlē.
Sinap, str. s. n. mustard, 4. 31.
Gk. σιπάμω.
Sind, they are, 4. 15. See Wisan.
A. S. sind.
Sineigs, adj. old. Cf. E. sene-
schal; Lat. sen-ex.
Sinista, sup. adj. the eldest, an
elder, 7. 3; 8. 31. As if from
sins*.
Sinteino, adv. ever, always, con-
tinually, 5. 5; 14. 7.
Sinteins, adj. daily.
Sinths, str. s. m. a journey; hence
a time; in the phrases ainamma
sintha, once; twainsintham, twice,
etc.; also antharamma sintha, a
second time, 14. 72. A. S. sīd.
Siponeis, str. s. m. a pupil, disciple,
2. 15.
Sis, dat. of reflex. pron. to himself,
to themselves, 2. 6; 3. 14; mith
sis, among themselves, 1. 27.
Sitan, str. v. (sat, setum, sitans),
to sit, 2. 6; pt. s. sat, 11. 2; pt.
pl. setum, 3. 32. E. sit.
Sitla, str. s. m. a settle, seat, 11. 15.
E. settle.
Siujan, wk. v. to sew, 2. 21. E.
sew.
Siukan, str. v. (sauk, sukum, suk-
ans), to be sick, to be ill.
Siuks, adj. sick, ill, diseased, 6. 5;
— siuks wisan, to be sick, fall
sick. E. sick.
Siuns, str. s. f. sight.
Skabans, str. v. (skobum, skab-
anus), to shave. E. shave.
Skadus, str. s. m. a shade, shadow,
4. 32. E. shade.
Skaftjan, wk. v. to shape.
Skaidan, str. v. (a skaiskaid),
to divide, sever, separate, put a-
sunder, 10. 9. E. shed.
Skal, shall, must, 8. 31. See Skulan.
E. shall.
Skalja, str. s. f. a scale, tile. E.
scale.
Skalks, str. s. m. a servant, 10. 44.
E. -schal in sene-schal.
Skaman, wk. v. refl. with gen. to
be ashamed of, be ashamed, 8. 38.
E. shame.
Skanda, str. s. f. shame.
Skapjan, str. v. (skopum, skopum),
to shape. E. shape.
Skathis, str. s. n. scathe, wrong.
E. scathe.
Skathjan, str. v. (skoth, skothum,
skathans), to do scathe to.
Skathuls, adj. hurtful, harmful.
Skattja, wk. s. m. a money-changer,
11. 15.
Skatts, str. s. m. money, 12. 15. A.S. sceat.

Skaua-raips, str. s. m. a shoe-latchet (lit. a shoe-robe), 1. 7.


Skaouts, str. s. m. the hem of a garment, 6. 56. A.S. scéat.

Skawjan, wk. v. to look at, see. E. show.

Skeinan, str. s. (skain, skinum, skinans), to shine. E. shine.

Skeirs, adj. sheer, clear, evident. E. shear.

Skewjan, wk. v. to go along, 2. 23.

Skildus, str. s. m. a shield. E. shield.

Skilja, wk. s. m. a butcher.

Skilliggs, str. s. m. a shilling. E. shilling.

Skip, str. s. n. a ship, boat, 1. 19. E. ship.

Skieban, str. v. (skauf, skubum, skubans), to shove. E. shove.

Skohs, str. s. m. a shoe, sandal, 1. 7. E. shoe.

Skreitan, str. v. (skrait, skritum, skritans), to tear.

Skuft, str. s. n. the hair of the head.

Skuggwa, wk. s. m. a mirror.

Skula, wk. s. m. a debtor; liable to, in danger of, 3. 29; skula wisan, to be a debtor, to deserve, 14. 64. From skulan.

Skulan, v. anom. (pres. skal, pt. t. skulda, pp. skulds), to owe; pt. s. skal, must, 8. 31. A.S. seculan; whence E. shall, should.

Skulds, adj. owing; skulds wisan, to be lawful, 3. 5; ni skuld ist, is not lawful to do, 2. 24.

Skura, str. s. f. a shower; skura winds, a storm of wind, 4. 37. E. shower.

Slahan, str. v. (sloh, slahans), to strike, beat, hit, 15. 19;—lofam slahan, to strike with the palms of the hands, to buffet, 14. 65; pt. s. sloh, 14. 47. E. slay.

Slaha, str. s. m. (pl. slahis), a stroke, stripe; a plague. 5. 29.

Slaihts, adj. smooth. E. slight.

Slauhnts, str. s. f. slaughter. E. slaught-er.

Slawan, wk. v. to be silent, be still, 9. 34.

Sleithis, adj. perilous.

Slepan, str. v. (pl. t. saislep or saizlep, pl. saislepum, pp. slepans), to sleep, fall asleep, 4. 27. E. sleep.

Slep, str. s. m. sleep.

Slindan, str. s. (slund, slundum, slundans), to gulp down.

Sliupan, str. v. (slaup, slupum, slupans), to slip into, creep. E. slip.

Sloh, he struck, 14. 47. See Slahan.

Smairthr, str. s. n. fatness.

Smakka, wk. s. m. a fig. 11. 13.

Smakka-bagms, str. s. m. a fig-tree. 11. 13, 20.

Smals, adj. small. E. small.

Smarna, str. s. f. dung.

Smeitan, str. v. (smait, smitum, smitans), to smear. E. smite.

Smitha, wk. s. m. a smith. E. smith.

Smyrn, str. s. n. myrrh;—mith Smyrna, mingled with myrrh, 15. 23. Gk. σμύρνου.

Snaga, wk. s. m. a garment, 2. 21.

Snaiws, str. s. m. snow, 9. 3. E. snow.

Snarpjan, wk. v. to bite, nip.

Sneithan, str. v. (snaihth, snithum, snithans), to cut. A. S. snidan.

Sniumjan, wk. v. to hasten.

Sniumundo, adv. with haste, quickly, 6. 35; compar. sniumundos, with more haste. See above.


Snorjo, wk. s. f. a basket.
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Snutrs, adj. wise. A. S. snotor.
So, fem. of Sa, she, this, the, 1. 27, 31.
Sokjan, wk. v. to question with, dispute, 1. 27; 9. 10; to seek, desire, long for, 1. 37; 3. 32; 8. 11; samana sokjan, to talk together, discuss, 12. 28. E. seek.
Sokun, they rebuked, 10. 13. See Sakan.
Spakulatur, s. a spy, 'executioner' (A. V.), 6. 27. Lat. speculator.
Sparwa, wk. s. m. a sparrow. E. sparwa.
Spaurds, str. s. f. a stadium, fur-long.
Speds, Speids, Spids, adj. late; compar. spediza, superl. spedists, spedumists, last, 12. 6, 22. Cf. G. spät.
Spewan, Speiwan, str. v. (pt. t. spaiw, pl. spiwum, pp. spiwans), to spit, 7. 33; 8. 23; 10. 34; 14. 65. E. spew.
Spilda, str. s. f. a writing-tablet.
Spill, str. s. n. a fable, tale. E. spell.
Spillon, wk. v. to tell a tale, narrate, 5. 10; 9. 9.
Spinnan, str. v. (spann, spunnum, spunnans), to spin. E. spin.
Sprauto, adv. quickly, soon, 9. 39.
Spyreida, wk. s. m a large basket, 8. 8, 20. Gk. σπυρίς.
Stabs, str. s. m. a letter. E. staff.
Stadim, dat. pl. of Staths, q. v.
Staiga, str. s. f. a path, way, 1. 3. E. sty.
Stainahs, adj. stony, 4. 5, 16.
Stains, str. s. m. a stone, rock, 5. 5; 12. 10; stainam wairpan, to stone, 12. 4. E. stone.
Stairno, wk. s. f. a star, 13. 25. E. star.
Staks, str. s. m. a mark, stigma.
Stamms, adj. stammering, with an impediment in the speech, 7. 32. Cf. E. stammer.
Standan, str. v. (stoth, stothans), to stand, stand firm, 11. 5. E. stand.
Staths, str. s. m. (pl. stadeis), a stead, a place, 1. 35; 15. 22; 16. 6; land, shore, 4. 1; jainis stadis, the other side (of the lake), 4. 35. E. stead.
Staua, str. s. f. judgment, 6. 11.
Staua, wk. s. m. a judge.
Steigan, str. v. (staiq, stigum, stigans), to mount up, ascend. A. S. stigan.
Stibna, str. s. f. a voice, 1. 3. A. S. stefn.
Stiggkwan, str. v. to strike, smite, thrust. Cf. E. stink.
Stikls, str. s. m. a cup, 7. 4; 9. 41; 10. 38.
Stiks, str. s. m. a point, moment.
Stilan, str. v. (stalum, stulans), to steal. E. steal.
Stiur, str. s. m. a calf. E. steer.
Stiurjan, wk. v. to steer, govern. E. steer.
Stojan, wk. v. to judge. From staua.
Stols, str. s. m. seat. E. stool.
Straujan, wk. v. to strew, straw, 11. 8; to prepare, 14. 15. E. stirw.
Striks, str. s. m. a stroke, mark. Cf. E. stroke.
Stubjus, str. s. m. dust. Cf. G. staub.
Suljo, str. s. f. a sole of a shoe, sandal, 6. 9.
Sums, adj. (f. suma, n. sumata), some one, some, 2. 6; one, 14. 43; sums—sumsuh, the one—the other, 12. 5; pl. sumai, some, certain, 7. 1. E. some.
Sundro, adv. asunder, alone, privately, 4. 10; 7. 33. A. S. sundor.
Sunja, str. s. f. the sooth, the truth, 5. 33; bi sunjai, truly, verily, 12. 14. 32. Cf. E. sooth.
Sunjeins, adj. true, 12. 14.
Sunna, wk. s. m. the sun, 4. 6; 16. 2. E. sun. (Also found in the form sunno, wk. s. f.)
Suns, adv. soon, at once, immediately, 1. 9; 4. 5. E. soon.
Suns-aiw, adv. soon, immediately, straightway, 3. 6; 5. 29; 6. 25; 9. 15; 15. 1.
Sunus, str. s. m. a son, 1. 1; 2. 10. E. son.
Supon, wk. v. to season, 9. 50.
Suthjon, wk. v. to itch.
Suts, adj. sweet; hence patient, peaceable; compar. sutiza, more tolerable, 6. 11. E. sweet.
Swa, conj. so, just so, also, 2. 6; 4. 40. E. so.
Swael, conj. so that, that, 1. 27; 2. 27. For swai e.
Swairban, str. v. (swarf, swaurbum, swaurbans), to wipe.
Swaliks, adj. such, 4. 33; 6. 2; 7. 8; 9. 3. E. such.
Swamms, Swams, str. s. m. a sponge, 15. 36. A. S. swamm.
Swaran, str. v. (swor, sworum, swaraus), to swear, 6. 23. E. swear.
Sware, Swarei, adv. without a cause, in vain, 7. 7.
Swarts, adj. black. E. swart.
Swaswe, adv. as, just as, as it were, in like manner as, 1. 22; so that, 4. 32. From swa and swe.
Swe, adv. as, just as, 1. 2, 10; 4. 27.
Swegnjian, wk. v. to rejoice, triumph.
Sweiban, str. v. (pt. t. swail), to cease.
Swein, str. s. n. a swine, pig, 5. 11. E. swine.
Sworan, wk. v. to honour, esteem, glorify, 7. 6, 10. From swers.
Swes, adj. one's own, 15. 20. A. S. swés.
Swe-thauh, conj. although, however, but, 9. 12.
Swibls, str. s. m. brimstone. A. S. swefel.
Swigljon, wk. v. to pipe.
Swikns, adj. pure, innocent.
Swi-kunthaba, adv. openly, manifestly, 8. 32.
Swi-kunths, adj. manifest, evident, spread abroad, 6. 14; swikunths wairthan, to come abroad, 4. 22.
From swe and kunnan.
Swiltan, str. v. (swalt, swultum, swultans), to die. A. S. sweltan.
Swinths, adj. strong, healthy, whole, 2. 17; 3. 27; comp. swinthoa, mightier, 1. 7. A. S. swid.
Swistar, str. s. f. a sister, 3. 32; 6. 3; 10. 30. E. sister.
Swogatjian, wk. v. to sigh, groan.
Swor, he swore, 6. 23. See Swaran.
Synagoga-faths, str. s. m. the ruler of a synagogue, 5. 22.
Synagogae, s. f. a synagogue, 1. 21; 6. 2. Gk. συναγωγή.
Ta-, Te-.
Tagl, str. s. n. hair, 1. 6. E. tail.
Tagr, str. s. n. a tear, 9. 24. E. tear.
Tahjan, wk. v. to tear, rend, 1. 26; 9. 20.
Taihswa, wk. s. f. the right hand, 16. 5.
Taihsws, adj. the right, on the right hand, 14. 47; fem. taihswo, the right hand, 10. 37. Cf. Lat. dex-ter.
Taihun, num. ten, 10. 41. E. ten.
Taihun-taihund, a hundred.
Tainknjan, wk. v. to betoken, point out, shew, 14. 15. See below.
Tainks, str. s. f. a token, sign, wonder, miracle, 8. 11; 13. 22. E. token.
Tainjo, wk. s. f. a basket of twigs, a light basket, 8. 19. From tains.
Tains, str. s. m. a twig. A.S. tán.
Tairan, str. v. (tar, terum, taurans), to tear. E. tear.
Talzjan, wk. v. to teach, instruct.
Tamjan, wk. v. to tame. E. tame.
Tandjan, wk. v. to kindle. Cf. E. tinder.
Tarnjan, wk. v. to hide. Cf. E. tarn-ish.
Taut, str. s. n. a work, deed.
Taujan, wk. v. to do, make. 2. 24; pt. t. tawida, did, 3. 8. E. taw, to dress leather.
Tekan, Teikan, str. v. (taitok, tekans), to touch; 5. 30. E. take.
Tewa, str. s. f. order, arrangement.

TH.
Thadei, adv. where, wheresoever, whither, 6. 55; 14. 14; thishwaduh thadei, whithersoever, 6. 56.
Thagkkjan, thaggkjan, wk. v. (thata, thahts), to think, consider, reason, 2. 6; 8. 16. E. think.
Thagka, str. s. m. thank. E. thank.
Thahan, wk. v. to be silent, be still, hold one's peace, 1. 25; 3. 4; 14. 61. Cf. Lat. tacere.
Thaho, wk. s. f. clay. A.S. hó.
Thai, the; pl. nom. masc. of art. sa, so, thata, 1. 22, 36; dat. thaim, 1. 27. E. they, dat. them.
Thaih, whoever, put for thaih, 3. 11.
Thairh, prep. by, title; through, by means of, 2. 23; 6. 2. E. through.
Thairh-bairan, str. v. to carry through, 11. 16.
Thairh-gaggan, anom. v. to go through, come through, 2. 23.
Thairko, wk. s. n. a hole through anything, the eye of a needle, 10. 25.
Thairsan, str. v. (thars, thaursum, thaursans), to dry up, thirst. E. thirs-t.
Thamma, to the, from the, dat. s. m. and n. of the art. sa, so, thata, 1. 10, 20. A.S. bám.

Thammei, whom, which, dat. s. of sa-ei, 2. 4. Put for thamma ei.
Than, adv. then, thereupon, 1. 28; 2. 20; but, and, however, 1. 6; 4. 5. E. then.
Thana, the; acc. s. m. of sa, 1. 19. A.S. done.
Thana-mais, adv. more, still, further, 5. 35; 14. 63.
Thana-seiths, adv. more, longer; ni thana-seiths, no longer, 9. 8; 10. 8; 11. 14.
Thannu, conj. therefore, then, 4. 41; for, 14. 6.
Thans, the, those, them; acc. m. pl. of sa, 1. 19.
Thanuh, conj. then, 4. 29; 10. 13; therefore, 12. 6.
Thanzei, rel. pron. whom, which, acc. pl. m. of sa-ei, 2. 26; whomessoever, 3. 15. For thans ei.
Thar, adv. there, 6. 10. E. there.
Tharba, wk. s. m. a beggar, poor man, 10. 21.
Tharba, str. s. f. want, need.
Tharbs, adj. needy, in want. See Thaurban.
Tharei, adv. where, 2. 4. For thar ei.
Tharuh, adv. there; but, 10. 20; and, 16. 6. For thar uh.
Thatha, (neut. of sa), the, that, this, 1. 15. E. that.
Thahtanei, Thataine, adv. only, 5. 36. From thata and ains.
Thatei, rel. pron. neut. that. Neut. of sa-ei; put for thata ei.
Thatei, conj. because, if, that, 1. 37; 2. 8; afar thatei, after that, 1. 14. See above.
Thathroh, Thathro, adv. thence; afterward, after that, thenceforth, 4. 17; afterwards, 4. 28.
Thath-ist, for thata ist, that is, 7. 2.
Thau, conj. than, 2. 9; 9. 43.
Thaurban, str. v. (pt. t. as pres. tharf, pl. thaurbum, pt. t. thaurfta), to need, want, lack, 2. 17; pt. s. thaurfta, had need, 2. 25.
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Thaurfts, str. s.f. need; adj. needy.
Thaurneins, adj. thorny, made of thorns, 15. 17.
Thaurnus, str. s. m. a thorn, 4. 7. E. thorn.
Thaurp, str. s. n. a field. E. thorpe.
Thaursjan, impers. v. to thirst.
Thaursstei, wk. s. f. thirst. E. thirst.
Thaursus, adj. dry, withered, parched up, 11. 20. From thairssau.
The, instrumental case of sa, so, thata, that, 2. 15. Hence bi-the, du-the, jath-the, the-ei.
The-ei, conj. that.
Thei, conj. that, 6. 10; 9. 18.
Theihan, str. v. (thaih, thaihans), to thrive. M. E. thee, to thrive.
Theihs, str. s. n. time, season.
Theihow, wk. s. f. thunder, 3. 17.
Theins, poss. pron. thy, 1. 2; 2. 5; 5. 9. E. thine, thy.
Theis, str. s. n. a slave, servant. A.S. þéow. See Thiw.
This, of the; m. and n. sing. of sa, so, thata, 1. 16.
This-hwaduh, adv. wheresoever, 6. 10, 56.
This-hwah, pron. whatsoever, whatever, 6. 23; 7. 11. See Thishwasuh.
This-hwaruh, adv. wheresoever, 9. 18; 14. 9. From this, hwar, and uh.
Thishwasuh, pron. whoever, (followed by ei) 11. 23; gen. thishwasuh thei, 6. 22; neut. acc. thishwasuh, thishwha thei, whatever, 6. 23; 11. 23. From this, hwas, and uh.

Thiudan-gard, str. s. f. a kingdom, 1. 14; 3. 24.

Thiudans, str. s. m. a king, 6. 14. A. S. þéoden.

Thiudinassus, str. s. m. kingdom, 9. 1.

Thiuijo, acc. of thiwi, a maid-servant, 14. 66.

Thius, str. s. m. a servant. A.S. þéow. See Thewis.

Thiuth, str. s. n. good;—thiuth taujan, to do good, 3. 4.

Thiutehigs, adj. good, 10. 17; blessed, 14. 61.

Thiuthjan, wk. v. with dat. and acc. to bless, 10. 16; 11. 9.

Thiwi, str. s. f. (gen. thiwios), a maid-servant, handmaid, 14. 66.

A. S. þéowes.

Thizai, pron. (dat. of fem. so), the, 1. 13; at the, 1. 22; in the, 1. 23; with the, 7. 13.

Thize, of the, of them, g. pl. m. of sa, 2. 6.

Thizei, of whom, whose; gen. of saei, 1. 7. Put for this ei.

Thizoei, of her who, whose, gen. s. f. of saei, 7. 25. Put for thisozei.

Thlaihan*, v. to cherish, fondle.

Thlakwus, adj. flaccid, tender, 13. 28. Cf. Lat. flaccus.

Thlauihs, adj. flaccid, tender, 13. 18.

Thliuhan, str. s. m. flight, 13. 18.

Thliihan, str. v. (thlaub, thlauihs), to flee.

Tho, her, it, this, the, that, acc. f. s. and acc. n. pl. of sa, 1. 18, 31; 4. 30. A. S. dá.

Thoei, her who, that which, whom, which; acc. f. s. and acc. n. pl. of sa-ei, 7. 13. Put for tho ei.

Thos, them, the; acc. f. pl. of sa, 1. 34.

Thrafsjan, wk. v. to console, comfort; refl. to take courage, be of good cheer, 10. 49.

Thragjan, wk. v. to run, 15. 36. Cf. A. S. þrag, þrah, a running, course.

Thramstei, wk. s. f. a locust, 1. 6.

Threihsan, str. v. (thraih, thraihum, thraihans), to throng, crowd round, press upon, 3. 9; 5. 24.
Threis, \textit{num.} (neut. thrija, gen. thrije, \textit{dat.} thrim, acc. thrius), three, 8, 2, 31. \textit{E.} three.

Thridja, \textit{adj.} the third, 9, 31; 12, 21; fem. thridjo, 15, 25. \textit{E.} third.

Thrins; see Threis.


Thriutan, \textit{str.} \textit{v.} (thraut, thrum, thranhs), to urge, threaten, vex. \textit{E.} threat-en.

Throthjan, \textit{wk.} \textit{v.} to exercise.

Thru's-fill, \textit{str.} \textit{s. n.} leprosy, 1, 42; thr. habands, a leper, 1, 40. \textit{From} thriutan and fill.

Thu, \textit{pers.} \textit{pron.} thou, 1, 11; gen. theina, \textit{dat.} thus, 1, 2; acc. thuk, 1, 24; 4, 38; 8, 29. \textit{E.} thou.

Thuggkjan, Thugkjan, \textit{wk.} \textit{v.} to seem, 10, 42; 14, 64. \textit{Cf.} \textit{E.} me-thinks.

Thuhtus, \textit{str.} \textit{s. m.} thought, wis-dom.

Thuk; see Thu.

Thulan, \textit{wk.} \textit{v.} to tolerate, suffer, put up with, endure, 9, 19. \textit{A. S.} folian.

Thus; see Thu.

Thusei, \textit{pron.} (\textit{put} for thus ei), i. e. thee in whom, 1, 11.


Thusundi-faths, \textit{str.} \textit{s. m.} a leader of a thousand men, 6, 21.

Thut-haurn, \textit{str.} \textit{s. n.} a horn, trumpet.


Thwairhs, \textit{adj.} angry. \textit{A. S.} \textit{jweorh}.

Thwastjan, \textit{wk.} \textit{v.} to make safe, secure.

\textbf{Ti-Tw.}


Tils, \textit{adj.} suitable, fit. \textit{A. S.} \textit{til}.

Timrja, \textit{wk.} \textit{s. m.} a builder, carpen-ter, 6, 2; 12, 10.


Tiuhan, \textit{str.} \textit{v.} (tah, tahuum, tahn-ans), to tow, tug, pull; \textit{hence} to lead, to guide, to lead away, 14, 44. \textit{Cf.} \textit{E.} tow.

Trauan, \textit{wk.} \textit{v.} to trow, be persuaded. \textit{E.} trow.

Trausti, \textit{str.} \textit{s. n.} a covenant.

Triggwys, \textit{adj.} true, faithful.

Trimpan, \textit{str.} \textit{v.} (\textit{pt.} \textit{t.} tramp), to tread.

Triu, \textit{str.} \textit{s. n.} (\textit{gen.} triwis), a tree; \textit{hence} a piece of wood, a staff, 14, 43, 48. \textit{E.} tree.

Trudan, \textit{v.} to tread. \textit{E.} tread.

Tuggl, \textit{wk.} \textit{s. n.} a star.

Tuggo, \textit{wk.} \textit{s. f.} a tongue, 7, 33. \textit{E.} tongue.

Tulgus, \textit{adj.} steadfast, sure.

Tundnan, \textit{wk.} \textit{v.} to burn, be on fire. \textit{See} Tandjan.

Tunthus, \textit{str.} \textit{s. m.} a tooth, 9, 18. \textit{E.} tooth.

Tuz-werjan, \textit{wk.} \textit{v.} to doubt, 11, 23. \textit{From} tus (a derivative of \textit{twai}) and \textit{werjan}.


Twalib, Twalif, \textit{num.} twelve, 3, 14; 7, 31; \textit{dat.} twalibim, 4, 10. \textit{E.} twelve.

Tweifls, \textit{str.} \textit{s. m.} doubt. \textit{Cf.} \textit{G.} zweifel.


Twos, two, 5, 13. \textit{See} Twai.

\textbf{U.}

Ubilaba, \textit{adv.} evilly, ill, 2, 17.

Ubil-haban, \textit{wk.} \textit{v.} to be ill; \textit{from} ubils, evil, \textit{and} haban, to have, 1, 32.

Ubil-kwithan, \textit{str.} \textit{v.} to speak evil of, curse, 7, 10. \textit{See} Ubils.
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Ufils, *adj.* evil, ill, bad, useless, 7. 23; ubil haban, to be ill, 6. 55; ubil kwithan, to speak evil against, to curse, 7. 10; ubil-waurdjan, to speak evil of, 9. 39. A. S. *yfel*, E. evil.


Uf, *prep.* with *dat.* and *acc.* under, beneath, in the time of, 2. 26. Occurs as a *prefix* in numerous compounds.

Ufar, *prep.* with *dat.* and *acc.* over, beyond. E. over.

Ufarassaus, *str. s. m.* overflow, abundance, superfluity; ubarassau sildaleikidedun, greatly wondered, were beyond measure astonished, 7. 36.

Ufar-gudja, *wk. s. m.* a chief-priest, 10. 33.

Ufar-meleins, *str. s. f.* superscription, 12. 16.


Ufar-munnun, *wk. v.* to forget, 8. 14.

Ufar-skadwjan, *wk. v.* to over-shadow, 9. 7.

Ufar-steigan, *str. v.* (staig, stigum, stigans), to mount up, grow up, 4. 7.

Uf-brikan, *str. v.* (brak, brekum, brukans), to reject, 6. 26; to despise.

Uf-brinnan, *str. v. neut.* (brann, brunnunm, brunnans), to be burnt up, be scorched, 4. 6.

Uf-hausjan, *wk. v.* lit. to hear under, to obey, submit to, 1. 27; 4. 41.

Uf-hropjan, *wk. v.* to cry out, 1. 23.

Uf-kunnan, *wk. v.* to know, perceive, recognise, 2. 8; *pt. s.* uf-kuntha, knew, felt, 5. 29.

*Uf-ligan, str. v.* (lag, legum, ligans), to lie under; *hence* to faint, 8. 3.

*Uf-rakjan, wk. v.* to stretch out, 1. 41 ; 3. 5.

*Uf-swogjan, wk. v.* to sigh deeply, 8. 12.

Ufta, *adv.* oft, often, 5. 4. E. oft.


Uh, *conj.* but, and; *an* enclitic particle like the Latin *que*; it takes the form *uth* before th, ul before l, uk before k; also a demonstrative particle, like Latin -ce, as in sah, *put* for sa-uh; also, an indefinite particle, as in hwazuh, *put* for hwaz uh. Hence *swah* =swa uh, &c.

Uhtedun, for *Ohtedun*, feared, 11. 32. See *Ogan*.

Uhteigs, *adj.* at leisure for.


Un-, negative *prefix*. E. *un*.

Und, *prep.* with *dat.* but more often with *acc.* unto, until, as far as, up to, 6. 23; 15. 33; und hwa, how long, 9. 19; und thatei, while, 2. 19. E. *un-* in *un-til*, *un-to*.


Undaro, *prep.* with *dat.* under, 6. 11; 7. 28.

Undaurni-mats, *str. s. m.* morning meal. Cf. E. *undern*.

Und-greipan, *str. v.* to grip, to lay hold of, 1. 31; 12. 8; 15. 21; *pt. pl.* undgripun, 14. 46.


Un-handuwaurshts, *adj.* not hand-
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wrought, not made with hands, 14. 58.

Un-hrains, adj. unclean, 1. 23.

Un-hultho, wk. s. f. (or unhultha), an evil spirit, unclean spirit, devil, 1. 32. 34.

Un-hwapnands, pres. pt. as from un and hwapan, unquenchable, that is not quenched, 9. 43.

Un-karja, adj. careless, neglectful, 4. 15. From kara.

Un-leds, adj. poor, 14. 5.

Un-mahteigs, adj. unmighty, weak; impossible, 10. 27.

Un-rodnjands, pres. pt. as from un and rodnjand, not speaking, speechless, dumb, 7. 37; 9. 17. 25.

Uns, pron. us; from ik, 1. 24. E. us.

Un-saltans, pp. as from un and saltan, unsalted, 9. 50.

Unsar, pron. possess. our, ours, 1. 3; 12. 7. E. our.

Un-selei, wk. s. f. wickedness, evil, injustice, unrighteousness, 7. 22.

Un-sels, adj. evil, wicked, unholy, 7. 22.

Un-sibis, adj. lawless, impious, a transgressor, 15. 28.

Unsis, pron. us, 5. 12. From ik.

Un-swers, adj. without honour, 6. 4.

Unte, conj. for, because, 1. 22; since, because that, 1. 34. From und.

Un-thiuth, str. s. n. evil; unthiuth taujan, to do evil. 3. 4.

Un-thwahans, pp. as if from un and thwahan, unwashed, 7. 2.

Un-werjan, wk. v. to be unable to endure, to be displeased, 10. 14. 41.

Un-witi, str. s. n. foolishness, ignorance, 7. 22.

Un-wits, adj. without understanding, foolish, 7. 18.

Ur-raisjan, wk. v. to raise up, 1. 31; to rouse up, wake, 4. 38. (Ur- = us.)

Ur-reisan, str. v. (rais, risum, risans), to arise, 2. 9; 4. 39; pt. s. urrais, 2. 12; 5. 42. (Ur- = us.)

Ur-rinnan, str. v. to go out, come out, come forth, 4. 3; to rise (of the sun), 4. 6; to spring up, 4. 5; pt. pl. urrunnun, 8. 11. (Ur- = us.)

Ur-runs, str. s. m. a running out, departure; the draught, 7. 19. (Ur- = us.)

Us, prep. with dat. out, out of, forth, from, 1. 11; 3. 7; 7. 15. It changes into ur before r; and into uz in uz-u and uz-uh, 11. 30; also in uz-on, q. v. A. S. a-, G. er-, prefix; E. a-, prefix, in a-rise.

Us-agjan, wk. v. to frighten utterly; pp. usagiths, sore afraid, 9. 6.

Us-anan, str. v. to breathe out, expire; pt. s. uzon, 15. 37, 39.

Us-bairan, str. v. to bear out, carry out; to bear, to bring forth; to answer, 11. 14.

Us-bauhtedun, they bought, 16. 1. See Us-bugjan.

Us-bliggwan, str. v. to beat exceedingly, scourge; pt. pl. us-bliggwun, 12. 3.

Us-bugjan, wk. v. to buy out, buy, 15. 46; 16. 1.

Us-dreiban, str. v. to drive out, send away, 5. 10; pt. pl. usdriban, 6. 13; pt. pl. subj. usdreibina, put for usdreibinae, 9. 18.

Us-filh, str. s. n. a hiding altogether, a burial, 14. 8.

Us-filmei, wk. s. f. amazement, 16. 8.

Us-films, adj. amazed, astonished, 1. 22.

Us-fullnan, wk. v. to become full, to be filled, to be fulfilled, 1. 15.

Us-gaggan, anom. v. (usiddja, us-idjedum, usaggags), to go out, come out, go forth, go up, 1. 5, 10, 26.

Us-gaisjan, wk. v. to make aghast; hence pass, to be beside oneself, 3. 21. Cf. E. aghast.
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Us-geisnan, wk. v. to be aghast, be amazed, 2. 12; 5. 42; 10. 26.
Us-giban, str. v. to give away, give, restore, pay, 12. 17.
Us-graban, str. v. (grob, grobum, grabans), to dig out, 12. 1; to break through, 2. 4.
Us-gutnan, wk. v. to be poured out, to gush out, 2. 22.
Us-hafjan, str. v. to heave up, lift, take up, 2. 12; 11. 23.
Us-hlaupan, str. v. (hlaihlaup), to leap up, rise quickly, 10. 50.
Us-hramjan, wk. v. to crucify, 15. 13.
Us-hrisjan, wk. v. to shake out, shake off, 6. 11.
Us-iddja, is gone out, 7. 29; went out, 1. 26; pl. usiddjedun, 1. 5. See Us-gaggan.
Us-keinan, wk. v. to spring up, grow up; to produce, put forth, 13. 28.
Us-kiusan, str. v. (kaus, kusum, kusans), to choose out; to reject, 8. 31.
Us-kwiman, str. v. to kill, destroy, 3. 6; 6. 19; 8. 31; pt. pl. uskwemun, 12. 8.
Us-kwistjan, wk. v. to destroy, kill, 3. 4: 9. 22; 12. 9.
Us-kwithan, str. v. to proclaim, blaze abroad, 1. 45.
Us-lagjan, wk. v. to lay on, lay upon, 14. 46.
Us-laubjan, wk. v. to permit, suffer, 5. 13.
Us-leithan, str. v. (laith, lithans), to come out, go out, 4. 35; 5. 21; pt. s. uslaith, went away, 8. 13.
Us-litha, wk. s. m. one who has useless limbs, a paralytic person, 2. 3. From lithus.
Us-lukan, str. v. (lauk, lukum, lukan). to unlock, open; to unsheath (a sword), 14. 47.
Us-luknan, wk. v. to become unlocked, to be opened, to open, 1. 10; 7. 34.

Us-niman, str. v. to take away, 4. 15; 6. 29; to take down, 15. 46; pt. pl. usnemun, took away, 8. 8.
Us-saihwan, str. v. to look up, 7. 34; to regain one's sight, 8. 25; 10. 51; to look on, 3. 5. See Saihwan.
Us-sandjan, wk. v. to send out, send forth, send away, 1. 43.
Us-satjan, wk. v. to set on, place upon; to set, plant, 12. 1.
Us-siggwan, str. v. to read; pt. pl. 2. p. ussuggwuth, 2. 25; 12. 10. Lit. 'to sing out' or aloud. See Siggwan.
Us-standan, str. v. to stand up, rise up, 1. 35; to rise again, 8. 31; pt. s. ustoth, went out, 6. 1; rose up against, 3. 26; pt. s. subj. usstothi, should rise, were risen, 9. 9.
Us-stass, str. s.f. a rising up, resurrection, 12. 18.
Us-steigan, str. v. (staig, stigum, stigans), to mount up, go up, 3. 13.
Us-stoth, Us-stothi; see Us-standan.
Us-suggwuth, ye have read, 2. 25; 12. 10. See Us-siggwan.
Us-tiuan, str. v. to lead out, drive forth; pt. s. ustauh, 1. 11; 8. 23.
Us-thriutan, str. v. (thrut, thrutum, thrutans), to threaten, use despitefully; to trouble, 14. 6.
Us-waltjan, wk. v. to overthrow, overturn, 11. 15.
Us-wairpan, str. v. to cast out, 1. 34; 5. 40; to reject, 12. 10; pt. s. uswarp, cast out, 16. 9; pt. s. subj. uswarpi, 7. 26.
Us-warp, Us-waurpi; see Us-wairpan.
Us-waurhts, adj. just, righteous, 2. 17. Lit. 'wrought out.'
Us-windan, str. v. (wand, wundum, wundans), to wind in and out, to plait. 15. 17.
Ut, adv. out, 1. 25; 11. 19. E. out.
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Utana, adv. and prep. with gen. out, out of, 8. 23.
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Uz-on, gave up the ghost, 15. 37, 39. See Us-anan.
Uzuh, prep. whether from, 11. 30.
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W.
Waddjus, str. s. f. a wall.
Wadi, str. s. n. a pledge. E. wed.
Waggari, str. s. n. a pillow. 4. 38.
A. S. wungere.
Wagga, str. s. m. a field, Paradise.
A. S. wung.
Wahsjan, str. v. (wohs, wahsans), to wax, grow, increase, 4. 8.
E. wax.
Wahstus, str. s. m. a waxing, growth. E. waist.
Wahtwo, wk. s. f. a watch. From wakan.
Waiian, str. v. (pt. t. waiwo), to blow, as the wind. Cf. G. wehen.
Wai-dedja, wk. s. m. a woe-doer, evil-doer, malefactor, robber, 11. 17.
Wai-fairhwjan, wk. v. to lament loudly, wail greatly, 5. 38. From wai and fairhwus.
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Waihts, str. s.f. (also waith neit.), a whit, a thing, 1. 44; ni waith or waith ni, no whit, naught, nothing, not at all, 5. 26. E. whit, wight.
Waila, adv. well, 1. 11; 7. 6; 12. 28. E. well.

Wainags, adj. miserable, wretched.
WAips, str. s. m. a crown, fillet. E. wisp. From weipan.
Wair, str. s. m. a man, 6. 20. A. S. wer.
Wairdus, str. s. m. a host (who receives guests).
Wairilo, wk. s. f. a lip, 7. 6. A. S. weler.
Wairpan, str. v. (warp, waupum, waurpans, with acc. and dat.; also with prep. af, ana, in), to cast, 1. 16; to cast stones, 12. 4.
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Wairthan, str. v. (warth, waurthum, waurthans), to become, to happen, to come to pass, 1. 17, 41; 4. 11, 32; pt. s. warth, became, 1. 42; came to pass, 1. 9; 2. 15; was, 1. 14; pt. pl. waurthum, were, 1. 22, 36; pp. waurthans, 1. 32. A. S. weordan.
Wairths, adj. worthy, 1. 7. A. S. weord.
Wairths, str. s. m. worth.
Wait, I know, he knows, 4. 27. See Witan (1). E. wot.
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Waja-merjan, wk.v. to blaspheme, 3. 20; 15. 29. From wai.
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Waldan, v. to rule, govern. E. wield.
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Waljan, wk. v. to choose. Lowl. Sc. wale, to choose.
Waltjan, wk. v. to beat upon, clash against, 4. 37.
Walus, str. s. m. a staff, wand. Cf. E. wale, goal.
Walwison, wk. v. to wallow, 9. 20. See Walwjan.
Walwjan, *wk. v.* (in compounds) to roll. Cf. E. *wallow.*

Wamba, *str. s. f.* the belly, 7. 19. E. *womb.*

Wamm, *str. s. n.* a spot, blemish. A. S. *wamm.*

Wandjan, *wk. v.* to wend, turn. E. *wend.*

Wandus, *str. s. m.* a wand, rod. E. *wand.*


Wardja, *wk. s. m.* a guard. E. *ward.*


Warmjan, *wk.v.* to warm, cherish; refl. to warm oneself, 14. 54. E. *warm.*

Wars, *adj.* wary. E. *war-y.*

Warth, became, 1. 42; was, 1. 14; came to pass, 2. 15. See *Wairthan.*

Was, was. See *Wisan.* E. *was.*

Wasjan, *wk. v.* to vest, clothe, be clad, 6. 9; *pp.* wasids, clothed.


Was-uth-than, *put for was uh than,* however he was, however she was, lit. but he (or she) was then, 1. 6; 7. 26.

Wato, *wk. s. n.* (*pl.* *watna,* water, 1. 8; 9. 22. E. *water.*

Waurd, *str. s. n.* a word, tale, 1. 45; the word, 4. 14. E. *word.*

Waurdjan, *wk. v.* to speak; — *w.* ubil, to speak evil, 9. 39.

Waurkjan, *wk. v.* (*waortha,* *waorthedum,* *waurchts,* to work, do, make, 1. 3; *neut.* to become operative, 6. 14. E. *work.*

Waurms, *str. s. m.* a serpent. E. *worm.*

Waurstw, *str. s. n.* a work, deed, 14. 6.

Waurstwja, *wk. s. m.* a workman, labourer, husbandman, 12. 1.

Waurthans, *pp.* of *wairthan,* 1. 32. See note, p. 44.

Waurthun, *used as auxiliary verb,* 1. 36. See *Wairthan.*


Wegs, *str. s. m.* a wagging, violent movement; *hence* a tempest, raging, violent movement; *pl.* wegos (*dat.* *pl.* *wegim,* waves, 4. 37. See *Wagian.*

Weigan, Weihan, *str. v.* (waib, wigum, wigans), to fight, contend. A. S. *wigan.*

Weihis, *adj.* holy, 1. 8, 24; 6. 20. A. S. *wig.*

Weihis, *str. s. m.* a wick, *i.e.* a town, village, 6. 6; 8. 23. Cf. Lat. *nicus.*

Wein, *str. s. n.* wine, 2. 22. Lat. *vinum.*

Weina-gards, *str.s.m.* a vineyard, 12. 1. Lit. *wine-yard.*

Weipan, *str. v.* (waip, wipum, wipans), to crown.

Weis, *pron. we; from ik,* 10. 28. E. *we.*

Weitan*, *str. v.* (*pt. t.* wait, *pl.* witum, *pp.* witans), to see; *whence* witan, vb. to know.

Weit-woditha, *str. s. f.* witness, testimony, 1. 44; 6. 11.

Weit-wodjan, *wk. v.* to witness, to testify; galug weitwodjan, to bear false witness, 14. 56.

Weit-wods, *str. s. m.* a witness, 14. 63.

Wenjan, *wk. v.* to ween, hope. E. *ween.*

Wens, *str. s. f.* a weening, hope.


Wesi, Wesun; see *Wisan.*

Widuwo, Widowo, wk. s. f. a widow. E. widow.

Wigan*, str. v. (wag, wegum, wigans), to shake, move.

Wigs, str. s. m. a way, 1. 2; 4. 4. E. way.

Wiko, wk. s. f. order (τάγος). E. week?

Wilja, wk. s. m. the will, 3. 35. E. will.

Wiljan, v. anom. (pres. wiljau, pt. t. wilda, pl. wildedum), to will, wish; pres. wiljau, 1. 41; 2 p. wileis, thou wilt, 1. 40; pt. s. wilda, would, wished, 3. 13; 6. 19. E. will, v.

Wiltheis, adj. wild. E. wild.

Wilwan, str. v. (pt. t. walw, pp. wulwans), to take by force, 3. 27.

Windan, str. v. (wand, wundum, wundans), to wind. E. wind.

Winds, str. s. m. the wind, 4. 37. E. wind.

Winja, str. s. f. pasture.

Winnan, str. v. (wann, wunnum, wunnans), to suffer, 8. 31. E. win.

Wintrus, str. s. m. a winter, 13. 18. E. winter.

Wipja, Wippja, str. s. f. a crown, 15. 17. From wicipan.

Wis, str. s. n. a calm, 4. 39.

Wisan, v. (pres. im, is, ist, sijum, sijuth, sind; pt. t. was, wast, was, wesum, wesuth, wesun; pres. subj. sijau, pt. subj. wesjau), to be, 8. 1, etc. Hence im, 1. 7; is, 1. 11; ist, 1. 2; was, 1. 4; pt. s. subj. wesì, 3. 9; 5. 18; 9. 34. Also wesum-uth, but there were, 2. 6; see Uh. A.S. wesan.

Witan (1), anom. v. (pres. sing. wait, pl. witum; pt. t. wissa), to know, 2. 10; pr. s. wait, 4. 27; pt. s. wissa, 9. 6. E. wit.

Witan (2), wk. v. (pt. t. witaida), to watch, observe, 3. 2; pt. s. witaida, 6. 20.

Withon, wk. v. to shake, wag, 15. 20.

Withra, prep. with acc. over against, against, 3. 24; 9. 40; in return for, in reply to, for, near, 4. 1; on account of, 10. 5. A.S. wìder.

Withra-wairths, adj. opposite, that which is over against, 11. 2.

Withrus, str. s. m. a wether, lamb. E. weither.

Witoth, str. s. n. law. Du. wet.

Wizon, wk. v. to live.

Wlaiton, wk. v. to look round about, 5. 32. A.S. wilton.

Wlits, str. s. m. the face, 14. 65. A.S. white.


Wokrs, str. s. m. usury. A. S. wócer. Icll. okr.

Wopjan, wk. v. to cry aloud, cry out, call, 1. 3; to crow, 14. 68. E. weep.

Wotheis, adj. sweet, pleasant.

Wraikws, adj. wry, crooked. E. wry.

Wraka, str. s. f. a wreaking (vengeance), persecution, 10. 30. A.S. wrec. From wrikan.

Wrakja, str. s. f. (the same as wraka), persecution. 4. 17.

Wraton, wk. v. to go, journey.


Writs, str. s. m. the stroke of a pen. A.S. writ, writing.

Wrohjan, wk. v. to accuse, 3. 2; 15. 3.

Wrohs, str. s. f. accusation. A. S. wroht.

Wulan, str. v. to boil, be fervent. E. well.

Wulfilla, proper name, lit. 'little wolf'; usually written in the Graecised form Ulphilas.
Wulfs, _str. s. m._ a wolf. _E._ _wolf._

_Wulla, _str. s. f._ wool._ _E._ _wool._

_Wullareis, _str. s. m._ one who whitens wool, a fuller, 9. 3._

_Wulthus, _str. s. m._ glory, 8. 38; 10. 37. _A.S._ _wuldor._

_Wulwa, _str. s. f._ robbery. _From_ wilwan.

Wunds, _adj._ wounded; haubith _wundan briggan, to wound in the head_ (lit. make one wounded in the head), 12. 4. _Cf._ _E._ _wound._

_Wundufni, _str. s. f._ a wound, a plague, 3. 10._

_Wunns, _str. s. f._ affliction, suffering._

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