



also Gw

A

1000  
900  
800  
700  
600  
500  
400  
300  
200  
100  
0

1000  
900  
800  
700  
600  
500  
400  
300  
200  
100  
0

Vertical strip of text on the left edge, likely a page number or index reference, appearing as a dense column of small characters.

Digitized by the Internet Archive  
in 2007 with funding from  
Microsoft Corporation

Clarendon Press Series

AN

OLD HIGH-GERMAN PRIMER

*WRIGHT*

London  
HENRY FROWDE



OXFORD UNIVERSITY PRESS WAREHOUSE  
AMEN CORNER, E.C.

LaG.Gr.  
W9513 n2

Clarendon Press Series

AN

OLD HIGH-GERMAN PRIMER

WITH

*GRAMMAR, NOTES, AND GLOSSARY*

BY

JOSEPH WRIGHT, PH.D.

Oxford

AT THE CLARENDON PRESS

1888

[*All rights reserved*]

5885  
24/9/10 w

6



## P R E F A C E.

IN an elementary book like the present it is, of course, impossible even to state all the phenomena of sound-change peculiar to the Old High-German language as a whole, especially when one attempts to make a discrimination between the Upper German and Upper Franconian dialects. I have, however, endeavoured to bring within a comparatively small compass all the really more important features of the language, and fully believe that the beginner who conscientiously works through the book, will have acquired such a sound elementary knowledge of the language as will enable him to pursue his further study of German with little difficulty, whether from a literary or a purely linguistic point of view. In the MHG. primer many forms were left unexplained which beginners would, no doubt, like to have seen explained. There I mentioned such OHG. forms only as were absolutely necessary for the understanding of the Accidence, intentionally reserving the rest for the present little book. In fact, MHG. grammar will cause little or no difficulty to a student possessing a mere elementary knowledge of OHG.

I trust that these two little books—imperfect and incomplete as they are—will contribute something towards furthering the scientific study of German in England, and fostering among our countrymen a love for that great store of mediæval literature of which the German nation is justly proud.

In conclusion I gratefully acknowledge my obligations to Braune's *Althochdeutsche Grammatik*, Halle, 1886, and to the same author's *Althochdeutsches Lesebuch*, Halle, 1881, a new edition of which is to appear shortly.

J. WRIGHT.

OXFORD: *May*, 1888.

## CONTENTS.

---

	PAGE
GRAMMAR . . . . .	I
TEXTS :	
I. Tatian . . . . .	85
II. Psalms . . . . .	108
III. St. Emmeramer Gebet . . . . .	109
IV. Otfrid . . . . .	111
V. Das Ludwigslied . . . . .	127
VI. Christ and the woman of Samaria . . . . .	129
VII. Muspilli . . . . .	131
NOTES . . . . .	135
GLOSSARY . . . . .	141



# GRAMMAR.

## INTRODUCTION.

§ 1. By Old High German (OHG.) we mean the High German language from the beginning of its earliest monuments in the eighth century up to about the end of the eleventh century. This book treats principally the language as it obtained in the ninth century.

§ 2. OHG. forms one member of the West Germanic division of the Germanic (Teutonic) branch of the Indo-Germanic family of languages.

The Germanic branch consists of:—

I. Gothic.

II. Old Norse (Scandinavian), which is sub-divided into two groups:—

**East Norse**, including Swedish, Gutnish, and Danish.

**West Norse**, including Norwegian and Icelandic.

III. **West Germanic**, which is composed of Old English (OE.), Old Frisian, Old Saxon (OS.), sometimes called Old Low German, Old Low Franconian (Old Dutch), and Old High German.

§ 3. In OHG. we have to distinguish three dialect groups:—

I. **Upper German (UG.)**, spoken in the highlands of South Germany, and consisting of the Alemanic and Bavarian dialects.

II. **Upper Franconian**, consisting of East Franconian (the dialect spoken in the old duchy of Franconia Orientalis) and

Rhenish Franconian (the dialect of the old province of Franconia Rhenensis).

III. **Middle Franconian**, the dialect spoken along the banks of the Moselle and of the Rhine from Coblenz to Düsseldorf.

This book is chiefly confined to the dialect groups I and II.

## PHONOLOGY.

### CHAPTER I.

#### ALPHABET AND PRONUNCIATION.

§ 4. The OHG. monuments were written in the Latin alphabet.

Vowel length was either entirely omitted in writing, or was represented by doubling the respective vowel; but sometimes also by using the accents (^, '). The sign ¯, placed over vowels, is here used to mark long vowels.

#### A. THE VOWELS.

§ 5. The OHG. vowel-system was represented by the five elementary letters **a, e, i, o, u**, and the digraphs **ei, ie** (**ea, ia**), **io** (**eo**), **iu, ou** (**au**), and **uo** (**ua**), the latter having the value of diphthongs.

NOTE.—For **i** the symbol **y** was occasionally employed, otherwise **y** occurred in loan-words only.

§ 6. All the simple vowels had both a short and a long quantity.

The short vowels **a, i, o, u**, and the long vowels **ā, ē, ī, ō, and ū**, had nearly the same pronunciation as the corresponding OE. vowels. **e** had a twofold pronunciation, which is still kept apart in many New High German (NHG.)

dialects, according as it represented a primitive Germanic *e*—cp. e.g. OE., OS., OHG. *beran* (*to bear*), beside Greek *φέρω*, Lat. *fero* (*I bear*)—or an *e* which arose from the *i*-umlaut of *a* (§ 20), as Nom. sg. *gast* (*guest*), pl. *gesti*; *nerien* (*to save*) from \**nazjan*. In the former case *e* had an open sound approaching that of *a*, and is generally written *ē* in grammatical treatises, in order to distinguish it from the umlaut-*e*, which had a close sound approaching that of *i*.

The following key-words will be of use, as giving an approximate pronunciation, to those unacquainted with Old English.

<i>a</i>	as in NHG. <i>mānn</i>	<i>man</i> ( <i>man</i> ).
<i>ā</i>	„ ENGL. <i>father</i>	<i>hāhan</i> ( <i>to hang</i> ).
<i>ē</i>	„ „ <i>hat</i> (OE. <i>æ</i> )	<i>hēlfan</i> ( <i>to help</i> ).
<i>e</i>	„ FR. <i>été</i>	<i>gesti</i> ( <i>guests</i> ).
<i>ē</i>	„ NHG. <i>reh</i>	<i>sēla</i> ( <i>soul</i> ).
<i>i</i>	„ ENGL. <i>it</i>	<i>wizzan</i> ( <i>to know</i> ).
<i>ī</i>	„ NHG. <i>ihn</i>	<i>mīn</i> ( <i>my</i> ).
<i>o</i>	„ ENGL. <i>not</i>	<i>got</i> ( <i>God</i> ).
<i>ō</i>	„ NHG. <i>so</i>	<i>hōh</i> ( <i>high</i> ).
<i>u</i>	„ ENGL. <i>full</i>	<i>gibuntan</i> ( <i>bound</i> ).
<i>ū</i>	„ „ <i>food</i>	<i>hūs</i> ( <i>house</i> ).
<i>ei = e + i</i>	„ <i>stain</i>	<i>stein</i> ( <i>stone</i> ).
<i>ie = i + e</i>		<i>riet</i> ( <i>advised</i> ).

The remaining diphthongs *ea* (*ia*), *io* (*eo*), *iu*, *ou* (*au*), *uo* (*ua*), will present no difficulties to the learner who has mastered the key-words to the short vowels in the above table.

NOTE.—The OE. *e*, which arose from the *i*-umlaut of *a*, is generally regarded as having been an open *e*-sound, but without sufficient basis. A thorough investigation of all the living English dialects might possibly lead to a final settlement of this difficult point of OE. phonology.

## B. THE CONSONANTS.

§ 7. The OHG. consonant-system was represented by the following letters:—**b, c, ch, d, f, g, h, \*j (i, e, g), k, l, m, n, p, q, r, s, t, th (dh), u (v), \*w (uu, u, uv, vu, vv), x, z.**

The letters **b, d, k, l, m, n, p,** and **t** had nearly the same values as in English. The remaining letters require special attention.

**c** had a twofold pronunciation. It had the sound of our *k* finally and before the guttural vowels **a, o, u,** and before consonants, as *tac* (*day*), *corn* (*corn*), *cund* (*known*), *cleini* (*pretty*). Before the palatal vowels **i, e** (except in the combination **sc**) it had the sound of **ts**, like NHG. **z**, as *lucil* (*little*), *ce* (*to*). But, on the other hand, *sceidan* (*to sever*), where **sc** was pronounced like the *sch* in the English word *school*.

**ch** mostly represented a single (guttural spirant) sound like the **ch** in NHG. or in Scotch *loch*, as *sprēchan* (*to speak*). In Upper German monuments it was also used to express the affricata **kh**, i.e. **k** + the *ch* sound in Scotch *loch*, as *khorn* (**chorn**) (*corn*). See § 60.

**f** had a twofold pronunciation according as it represented a Germanic **f** or **p**; cp. e.g. OHG. *fater*, OS. *fadar*, OE. *fæder*, Gothic *fadar* (*father*) with OHG. *slāfan*, OS. *slāpan*, OE. *slāpan*, Gothic *slēpan* (*to sleep*). In the former case it was labio-dental, and in the latter bilabial. **f** = prim. Germ. **f** was often written **u (v)** initially, and medially between vowels, as *varan*, OE. *faran* (*to go*), *zwīval*, Gothic *tweifils* (*doubt*).

**g**, when it represented prim. Germ. **g**, or rather prim. Germ. **ǵ**, had the sound of our *g* in *got*, as OHG. *tag*, OS. *dag*, OE. *dæg* (*day*); OHG. *guot*, OE. *gōd* (*good*). But



when it stood for prim. Germ. *j*, it was a spirant and had nearly the same sound as the *y* in English *yet*, as *genēr* (*jenēr*), Goth. *jáins* (*ille, yon*); *herige* (*herie*), Goth. *harja*, Dat. sing. of *heri* (*army*).

*h*, initially and medially between vowels, had the sound-value of our *h* in *hat*; finally and medially before consonants it was the guttural spirant *ch* (see *ch*), as *habēn* (*to have*), *sēhan* (*to see*); *hōh* (= NHG. *hoch*) (*high*), *naht* (= NHG. *nacht*) (*night*).

\**j* (that is *i* in the function of a consonant) did not occur in OHG. manuscripts, but was represented by *i* (*e, g*). It had nearly the same sound-value as the *y* in English *yet*, as *nerien* from \**nazjan* (*to save*); *hirteo*, Goth. *haírdjē*, Gen. pl. of *hirti* (*shepherd*); *genēr* (*jenēr*), Gothic *jáins* (*ille, yon*).

*q* occurred only in combination with *u* as in English.

*r* was a trilled sound in all positions as in Scotch, as *rēht* (*right*), *bēran* (*to bear*), *fart* (*way*), *fagar* (*beautiful*).

*s* was a voiceless spirant in all positions like the *s* in English *sit*, as *sunu* (*son*), *kiosan* (*to choose*), *kōs* (*I chose*).

*th* (*dh*) seems in the ninth century to have been a voiced interdental spirant like the *th* in English *then*, as *thenken* (*to think*).

*u* (*v*). Single *u* (*v*) was frequently written for Germanic *f* (see *f*), as *uaran*, *varan* (*to go*). It was also employed, especially after consonants and before the vowel *u*, to express *u* consonant, i.e. English *w*, as *suarz* for *suuarz* (*black*), *uurdun* for *uuurdun* (*they became*).

\**w* (i.e. *u* in the function of a consonant) did not occur in OHG. manuscripts, but was generally represented by *uu* (*uv, vu, vv*), and had the sound-value of English *w* in *wit*.

## CHAPTER II.

## THE PRIMITIVE GERMANIC VOWEL-SYSTEM.

§ 13. The prim. Germanic language had the following vowel sounds :—

Short vowels	a, e, i, o(?), u
Long	,,      æ, ē, ī, ō, ū
Diphthongs	ai, au, eu.

NOTE.—1. Although pre-Germanic o uniformly became a in accented syllables, e.g. OHG., OS. *gast*, Goth. *gasts* (*guest*) = Lat. *hostis*, (*enemy, stranger*), yet it is not certain that o did not exist in unaccented syllables, cp. e.g. such forms as OHG. *tago-lih* (*daily*), etc. Pre-Germanic ā and ō fell together in ō already in prim. Germanic; cp. e.g. Lat. *frāter*, with OE. *brōðor*, OS. *brōðar*, Goth. *brōþar* (*brother*); Lat. *māter*, with OE. *mōdor*, OS. *mōdar* (*mother*): Gr. Doric *πῶς* with OE., OS. *fōt*, Gothic *fōtus* (*foot*).

2. æ had an open sound like that in English *there*, and corresponded in quality with OHG. ē, while ē had a close sound like e in NHG. *reh* (*roe*), and corresponded in quality with OHG. e, see § 6.

3. In comparing Gothic forms with those of other Germanic languages, it must be observed (1) that Gothic changed every old e to i, and then old i and the i which arose from e both became e (written aī) before r and h; (2) that the o, which arose from u (§ 18), became u again, then this u along with the u which had remained unchanged, became an open o (written aú) before r and h; (3) that ī was written ei in Gothic.

§ 14. This system underwent various modifications during the prim. Germ. period, i.e. before the parent language became differentiated into the various separate Germanic languages. The most important of these changes were :—

§ 15. a + rχ became āχ, as OHG., OS., Gothic *fāhan* (*to seize*) from \**farχanan*, cp. Lat. *pangō*, *pāx*. Every prim. Germ. ā in accented syllables was of this origin.

§ 16. *e* became *i* under the following circumstances:—

(1) Before nasal + consonant, as OHG. *wint*, OE. *wind*, O. Icel. *vindr*, Goth. *winds* (*wind*), cp. Lat. *ventus*. This *i* became *ī* under the same conditions as those by which *a* became *ā* (§ 15), as OHG. *dīhan*, OS. *thīhan*, OE. *ðēon*, Goth. *þeihan* (*to thrive*), from \**þirχanan*, older \**þerχanan*; cp. the p.p. OS. *ge-thungan*, OE. *ge-ðungen*. This explains why OHG. *bintan* (*to bind*), and *helfan* (*to help*), belong to the same ablaut-series.

(2) When followed by an *i*, *j*, or *ī* in the same or the next syllable, as OHG., OS., Goth. *ist*, OE. *is* (*is*), from \**isti*, older \**esti*, cp. Gk. *ἔσσι*; OHG., OS., OE. *stīgan*, O. Icel. *stīga*, Goth. *steigan* (read *stīgan*), (*to ascend*), from \**stiigan*, cp. Gk. *στρίχω*; OHG. *irdīn* (*earthen*), beside *ērda* (*earth*); OHG. *mitti*, OS. *middi*, OE. *midd*, O. Icel. *miðr*, Goth. *midjis* (*middle*), from original \**medhjos*, cp. Lat. *medius*. OHG., OS. *bēran* (*to bear*), beside pres. 3. sg. OHG. *birit*, OS. *birid*, from original \**bhēreti*, through the immediate stages \**bēredi*, \**berīdi*, \**bīrið(i)*, see §§ 43, 51.

(3) In unaccented syllables, Nom. pl. OE. *fēt*, older *fōst*, O. Icel. *fōetr* (*feet*), from \**fōtiz*, older \**fōtez*, cp. Gr. *πόδες*, Lat. *pedes*. The Nom. pl. OHG. *fuozī*, OS. *fōti*, Gothic *fōtjus* were new formations; OHG. *iz*, imper. 2. sg. (*eat*), from \**iti*, cp. Lat. *ede*.

§ 17. *i*, followed by *a* or *o*, in the next syllable, became *ē* when not protected by an intervening *i* or *j*, as OHG., OS., OE. *wēr*, O. Icel. *vērr* (*man*), cp. Lat. *vir*. In historic times, however, this law has an exceedingly great number of exceptions owing to the separate languages having levelled out in various directions, cp. e.g. OHG. *quēc*, beside OE.

**cwic**, O. Icel. **kvikr** (*quick, alive*), the same word as Lat. **vivos** (**vivus**); OHG. **lëbën**, beside OE. **libban**, O. Icel. **lifa** (*to live*), etc.

§ 18. **u**, followed by an **a** or **o** in the next syllable, became **o**, except when protected by a following nasal + consonant or an intervening **i** (**j**), cp., on the one hand, OHG. **giholfan**, OS. **giholpan**, OE. **geholpen**, Gothic **hulpans** (§ 13, note 3), the p.p. of **hëlfan** (*to help*), beside OHG. **gibuntan**, OS. **gibundan**, OE. **gebunden**, O. Icel. **bundenn**, Gothic **bundans**, the p.p. of **bintan** (*to bind*); and, on the other hand, OHG. **got**, OS., OE. **god** (*God*), from an original neuter form **\*ghutóm**, beside OHG. **gutin** (*goddess*); cp. further OHG. **hucken**, OS. **huggian**, Gothic **hugjan** (*to think*).

Every prim. Germ. **o** in accented syllables was of this origin.

**u** became **ū** under the same circumstances as those by which **a** and **i** became **ā** and **ī**, as pret. sing. OHG. **dūhta**, OS. **thūhta**, OE. **þūhta**, Gothic **þūhta**, OHG. inf. **dunken** (*to seem*), related to O. Lat. **tongēre** (*to know*).

§ 19. The diphthong **eu** became **iu**, when the following syllable contained an **i** (**j**), cp. § 16, 2, and **eo** when the following syllable contained an **a** or **o**, cp. § 18. On these differences rested, e.g. OHG. pres. 3. sg. **kiusit** (OE. **cīest**), beside infin. **keosan** (**kiosan**), OE. **cēosan** (*to choose*); **leoht** (**liocht**) (*light*), beside **liuhten**, from **\*liuhtjan** (*to light*); **teof** (**tiof**) (*deep*), beside **tiuufī** (*depth*), etc.

From what has been said in §§ 15–19 it will be seen that the prim. Germ. vowel-system had assumed the following shape before the dissolution of the Germanic parent language:—

Short vowels	a, e, i, o, u
Long	,, ā, ē, ī, ō, ū
Diphthongs	ai, au, iu, eo.

The further development of these sounds in OHG. will be briefly discussed in the following chapter.

### CHAPTER III.

#### THE OHG. DEVELOPMENT OF THE GENERAL GERMANIC VOWEL-SYSTEM.

##### A. THE SHORT VOWELS OF ACCENTED SYLLABLES.

§ 20. Before entering upon the history of the various vowels we shall here define and illustrate umlaut (mutation), a phenomenon of frequent occurrence in OHG.

By Umlaut is meant the modification of an accented vowel through the influence of an *i* (*j*) in the following syllable.

The only vowel which underwent this modification in OHG. was *a*, which became *e* (§ 6). Examples: *ferit* (*goes*), inf. *faran*; Nom. pl. *kelbir* (*calves*), *gesti* (*guests*), beside Nom. sg. *kalb*, *gast*; *brennen* (Gothic *brannjan*) (*to burn*); *heri* (Gothic *harjis*) (*army*); *lengi* (*length*), beside *lang* (*long*), etc.

##### a.

§ 21. Germanic *a* generally remained unchanged in OHG., as OHG., OS., OE., Goth. *faran* (*to go*); OHG., OS. *gast*, Goth. *gasts* (*guest*); OHG. *bant*, OS., Goth. *band*, pret. 1. 3. sing. of *bintan* (*to bind*).

§ 22. **a** became **e** when followed by an **i** (**j**) in the next syllable, for examples see § 20. This **i**-umlaut of **a** did not, however, take place in the following cases:—

1. Before **ht**, **hs**, or consonant + **w**, as **maht** (*power*), pl. **mahti**; **wahsan** (*to grow*), pres. 3. sg. **wahsit**; **bi-scatwen** from *\*scatwjan* (*to shade*).

2. In Upper German before **l** + consonant, before **hh**, **ch** (= Germanic **k**), and often before **r** + consonant, as UG. **haltit** beside UFr. **heltit** (*holds*); UG. **sachit** besides UFr. **sehhit** (*he quarrels*); **warmen** beside **wermen**, from *\*warmjan* (*to warm*).

3. In words ending in **-nissi**, **-nissa**, or **-lih**, as **firstantnissi** (*understanding*), **kraftlih** (*strong*).

### e.

§ 23. Germanic **e** (usually written **ë** in order to distinguish it from the **e** which arose from the **i**-umlaut of **a**) appears in OHG. as **i** under the conditions given in § 16.

**ë** appears also as **i** in a few forms without any apparently phonetic reasons, cp. e.g. **fihu**, but also **fëhu**, beside Lat. *pecus* (*cattle*); **sibun** (*seven*) beside Lat. *septem*, and a few others **ë** also became **i** in OHG. before **w** (= **ww**), as **kiuuan** (*to chew*), **bliuuan** (*to strike*).

The pres. indic. 1. sg. **hilfu**, **biru**, **gibu**, beside the infin. **hëlfan** (*to help*), **bëran** (*to bear*), **gëban** (*to give*), were probably due to a levelling out with the 2. and 3. sg. **hilfis**, **hilfit**, etc.

In all other cases old **ë** was regularly retained in OHG., as **fël**, OE. **fëll**, Lat. *pellis* (*skin*), **rëht** (*right*), Lat. *rectus*; **nëman** (*to take*), related to Gr. *véμω*.

## i.

§ 24. Germanic i remained in OHG., as *wizzan*, OS., OE., Goth. *witan* (*to know*), cp. Lat. *vidēre*, Gk. *ιδεῖν*; OHG. *fisk*, OS., OE. *fisc*, O. Icel. *fiskr*, Goth. *fisks* (*fish*), cp. Lat. *piscis*.

On forms like *skēf* beside *skif* (*ship*), see § 17.

## u, o.

§ 25. The interchange between u, o described in § 18 obtained also in the OHG. development; cp. *wurken* (from \**wurkjan*) (*to work*), beside pret. *worhta*; pret. pl. *butun*, beside p.p. *gibotan*, inf. *biotan* (*to offer*); *wolla* (*wool*), beside *wullin* (*wollen*), etc.

## B. THE LONG VOWELS OF ACCENTED SYLLABLES.

## ā.

§ 26. The ā, which arose from a according to § 15, remained in OHG.; cp. *denken* (*to think*) beside pret. *dāhta*; *hāhan* (*to hang*) beside pret. pl. *hiangum*, p.p. *gihangan*.

## ā̄.

§ 27. ā̄ became ā in OHG. OHG. *slāfan*, OE. *slāpan* (*to sleep*); OHG. *lāzan*, OE. *lātan* (*to let*); OHG. *bārun*, OE. *bāron* (*we bore*); OHG. *sāzun*, OE. *sāton* (*we sat*), etc.

## ē.

§ 28. ē became developed to ie during the OHG. period through the intermediate stages ea, ia. ie (Otfred ia, but beside this also ie) is the OHG. normal form from about the

middle of the ninth century. All four stages occur at different period, as e.g. *hēr*, *hear*, *hiar*, *hier* (*here*); *rēt*, *reat*, *riat*, *riet*, pret. sg. of the redupl. verb *rātan* (*to advise*).

### ī.

§ 29. *ī* remained in OHG., as OHG. *bīzan*, OS., OE. *bītan*, O. Icel. *bīta*, Goth. *beitan* (*to bite*); OHG., OS., OE. *swīn*, O. Icel. *svīn*, Goth. *swein* (*pig*), cp. Lat. *su-īnu-s* (*pertaining to a pig*).

### ō.

§ 30. *ō* became developed to *uo* in stem syllables during the OHG. period through the intermediate stages *oa*, *ua*. Otfred regularly has *ua*, but Tatian *uo*. The stage *oa* does not occur in Upper Franconian monuments. Examples:—OHG. *fuoz*, OS., OE. *fōt*, O. Icel. *fōtr*, Goth. *fōtus* (*foot*), cp. Gk. Doric *πός*; OHG. *fuor*, OS., OE., O. Icel., Goth. *fōr*, pret. 3. sg. of *faran* (*to go*).

### ū.

§ 31. *ū* remained in OHG., as OHG., OS., OE., O. Icel. *hūs* (*house*), Goth. *hūs* in *gudhūs* (*temple*); OHG., OS., OE., O. Icel. *rūm*, Goth. *rūms* (*room*), related to Lat. *rū-s* (Gen. *rū-ris*) (*open country*); for *dūhta*, see § 18.

## C. THE DIPHTHONGS OF ACCENTED SYLLABLES.

### ai.

§ 32. *ai* became developed to *ē* before *r*, (old) *h*, and *w*, as OHG. *mēro*, Goth. *máiza* (*greater*); *ēht*, Goth. *áihts* (*possession*); *sēwes*, Goth. *sáiwis*, Gen. sg. of *sēo* (*sea*); and finally, *wē*, *dē*, Goth. *wái*, *þái* (*woe*), (*they*).



In other cases **ai** became **ei**, as **weiz**, Goth. **wáit** (*I know*), cp. Gr. *oída*; **stein**, Goth. **stáins** (*stone*); **steig**, Goth. **stáig** (*he ascended*), pret. sg. of **stigan**.

### au.

§ 33. **au** became **ō** through the intermediate stage **ao** before all dental consonants (**d, t, z, s, n, r, l**) and (old) **h**. Examples:—**tōd**, Goth. **dáuþus** (*death*); **rōt**, Goth. **ráuþs** (*red*); **gōz**, Goth. **gáut**, pret. 1. 3. sg. of **giozan** (*to pour*); **kōs**, Goth. **káus**, pret. 1. 3. sg. of **kiosan** (*to choose*); **lōn**, Goth. **láun** (*reward*); **hōren**, Goth. **háusjan** (*to hear*); **kōl**, Lat. *caulis* (*stalk*); **hōh**, Goth. **háuhs** (*high*).

Before other consonants and finally **au** became **ou** in the course of the ninth century; as **ouga**, Goth. **áugō** (*eye*); **houbit**, Goth. **háubiþ** (*head*); **loug**, Goth. **láug**, pret. 1. 3. sg. of **liogan** (*to lie*); **tou** Gen. **touwes** (*dew*), LG. **dau** (*dew*).

### eu.

§ 34. Original **eu** passed through **eo** into **io** (Otfrid mostly **ia**) in Franconian under the same conditions as those by which **u** became **o** (§§ 18, 25). This transition of original **eu** to **eo**, **io** took place in Upper German only when the diphthong was followed by a dental consonant or Germanic **h**. It appears as **iu** in UG. and Franconian when the following syllable contained an **i** (**j**) (§ 16, 2) or **u**; and also in UG. before labials and gutturals (except **h**). Examples:—Fr. and UG. **beotan**, **biotan** (*to offer*), beside pres. indic. 1. 3. sg. **biutu**, **biutit**; Fr. and UG. **leoht**, **lioht** (*light*) beside **liuhten** from **\*liuhtjan** (*to light*); Fr. **leob**, **liob** beside UG. **liup** (*dear*); Fr. **leogan**, **liogan** beside UG. **liugan** (*to lie*), etc.

## CHAPTER IV.

THE OHG. DEVELOPMENT OF THE PRIMITIVE GERMANIC  
VOWELS IN UNACCENTED SYLLABLES.

## A. THE VOWELS OF FINAL SYLLABLES.

§ 35. 1. Final long vowels, inherited from primitive Germanic, became shortened already in primitive High German:—

-ō > -u, as *biru* (*I bear*) from \*bērō; Instr. sg. *tagu* (*by day*) from *dagō*.

-ī > -i, as *riri* from \*rizī, imperf. subj. 3. sg. of *rīsan* (*to fall*).

2. After the completion of this process, then operated the law of syncope, according to which final short vowels, or short vowels followed by a single consonant, disappeared in the final syllable of disyllabic words (with the accent on the first syllable), when the first syllable was long<sup>1</sup>; they likewise disappeared in trisyllabic and polysyllabic forms when the penult had the secondary accent. The regular operation of this law was often disturbed by new formations made by levelling.

The regular forms were e. g. Nom. sg. *wolf* from \*wulfaz (*wolf*); Acc. sg. *wolf* from \*wulfan; *irdīn* (*earthly*) from \*irþīnaz; then after the analogy of these were made forms like Nom., Acc. sg. *tag* (*day*), *wëg* (*way*).

Regular forms were also *weiz* (*he knows*) from \*waiti, older \*waite = Gr. οἶδε; *ist* (*is*) from \*isti, older \*esti = Gr. ἔστι;

<sup>1</sup> A syllable is said to be long, if it contains a long vowel, or diphthong, or a short vowel followed by two consonants.

Nom. sg. *gast* (*guest*), from \**gastiz* = Lat. *hostis*; Voc. *wolf* from \**wulfi*, older \**wulfe* = Gr. *λύκε*; *kōs* (*he chose*) from \**kausi*; *bant* (*he bound*) from \**bandi*; *meri* (*sea*), cp. Lat. *mari-a*; *wini* (*friend*) from \**winiz*; *tōd* (*death*) = Goth. *dāuþus*; *fluot* (*flood*) = Goth. *flōdus*; *fihu*, *fēhu* (*cattle*) = Goth. *faīhu*, Lat. *pecus*; *sunu* (*son*) = Goth. *sunus*; *situ* (*custom*) = Goth. *sidus*; *biru* (*I bear*). Then after the analogy of these forms were made forms like *was* (*he was*) for \**wasi*; *bir*, imper. 2. sg. (*bear*) for \**biri*, cp. Gr. *φέρε*; *nim* (*take*) for \**nimi*, older \**nemi* (*neme*) = Gr. *νέμει*; *stat* (*place*) for \**stati*; *sun* (*son*) beside *sunu*; *hilfu* (*I help*) for \**hilf*, etc.

3. Later than the shortening mentioned under 1., occurred the shortening which was experienced in polysyllabic words by the long vowel, after which an -*n* or -*z* had been dropped, and by the -*ē* and -*ō* from older -*ai* and -*au*, which were either already final in prim. Germanic, or had become so after the loss of -*z*, as well as by the -*ī* which had arisen from older -*iji*. This shortening also took place in prim. High German. Examples:—

Gen. pl. *tago* (*of days*) from *dazōn*; Nom. sg. *hano* (*cock*) from \**chanōn*; Nom. sg. *managi*, *menigi* (*multitude*) from \**manazīn*; *ahto* (*eight*) = Goth. *ahtáu*; *wili* (*thou wilt*) from \**wilīz*; *gesti* (*guests*) from *gastiz*, older \**gastijiz*, cp. Gr. *πόλεις* from \**πόλεjes*; *blinte*, Nom. pl. masc. (*blind*) = Goth. *blindái*; Loc. sg. (used as Dat.) *tage* from \**dazai*, cp. Gr. *οἴκοι* (*at home*); *suno* (*of the son*) = Goth. *sunáus*; *neri*, imper. 2. sg. (*save*) from \**nazī*, older \**naziji*; Nom. pl. *taga* (*days*) = Goth. *dagōs*, older *dazōz*.

NOTE.—Forms like *hōhī* (*height*) had their -*ī* from the oblique cases. The regular Nom. form of *gēba* (*gift*) would be \**gēbu* or \**gibu*;

*gēba* is properly the Acc. form. The Nom. pl. *gēbā* arose from the Acc. form \**gēbōnz*. The Nom. pl. form *tagā* (*days*) is still unexplained; it is, however, questionable whether the form *tagā* did really exist in OHG.

§ 36. If a nasal or a liquid, preceded by a mute consonant, came to stand finally after the loss of *a*, it became vocalic (sonantal) and then generated a new *a* before it, as Nom., Acc. *ēban* (*even*) from \**ēbn*, older \**ēbnaz*, *ēbnan*; Nom., Acc. *fogal* (*bird, fowl*) from \**fogl*, older \**fuglaz*, \**fuglan*; Nom., Acc. *acchar* (*acre, field*) from \**akr*, older \**akraz*, \**akran*; etc.

The *a*, thus generated, became transferred to the oblique cases also, at first after short syllables, and then later after long syllables as well; e. g. *fogales*, *wuntare*.

## B. THE VOWELS IN OTHER THAN FINAL SYLLABLES.

§ 37. Here can merely be stated the more important phenomena; for the rest the student must be referred to the various articles on the subject in Paul-Braune's *Beiträge zur Geschichte der deutschen Sprache und Literatur*, and in Braune's *Althochdeutsche Grammatik*, Halle, 1886.

§ 38. The *i* in the preterite and past participle of weak verbs, Class I, was regularly syncopated after long stem syllables, as *branta* (*I burnt*), p.p. *gibrantēr*; *hörta* (*I heard*), p.p. *gihörtēr*; beside *nerita* (*I saved*), p.p. *gineritēr*; etc.

§ 39. Medial vowels were often assimilated to final vowels, as *keisar* (*emperor*), Gen. *keiseres*; *wuntorōn* (*to wonder*),

beside noun *wuntar*; *sibun* (*seven*) inflected form *sibini*; etc.

§ 40. In all High German dialects a vowel was developed between medial *rh* and *lh*, as also before *w* in the combinations *rw*, *lw*, and *sw*. The vowel thus developed appeared mostly as *a* or *o*, but it not unfrequently regulated itself after the quality of a neighbouring vowel, cp. § 36. Examples: *bëraht* (*clear*)=Goth. *baírhts*; *furhten* (*to be afraid*), beside pret. *forhta*, *forahta*; *wurken* (*to work*), beside pret. *worhta*, *worahta*; *fëlhan* beside *fëlahan* (*to hide*); *bifluhu* (*I hide*), *biflihít* (*he hides*); *garo* (*ready*), inflected form *garwër* beside *garawër*; *mëlo* (*meal, flour*), Gen. *mëlwes*, beside *mëlawes*; Dat. *mëlewe*; *zëswa* (*right hand*) beside *zësawa*.

## CHAPTER V.

THE FIRST SOUND-SHIFTING, VERNER'S LAW, AND OTHER CONSONANT CHANGES WHICH TOOK PLACE IN THE PRIMITIVE GERMANIC LANGUAGE.

§ 41. The first sound-shifting refers to the changes which the Indo-Germanic *tenues*, *mediae*, and *mediae aspiratae* underwent in the period of the Germanic primitive community, i. e. before the Germanic parent language became differentiated into the separate Germanic languages:— Gothic, O. Norse, O. English, O. Frisian, O. Saxon (=O. Low German), O. Low Franconian (O. Dutch), and O. High German.

§ 42. The Indo-Germanic parent language had the following system of consonants:—

		LABIAL.	DENTAL.	PALATAL.	GUTTURAL.
<i>Explosives</i>	tenues	p	t	k	q
	mediae	b	d	g	g
	tenues aspiratae	ph	th	kh	qh
	mediae asp.	bh	dh	gh	gh
<i>Spirants</i>	voiceless		s		
	voiced	v	z	j	
<i>Nasals</i>		m	n	ñ	ɳ
<i>Liquids</i>			l, r		
<i>Semivowels</i>		w		j	

NOTE.—1. Explosives are consonants which are formed by complete closure of the mouth passage, and may be pronounced with or without voice, i.e. with or without the vocal cords being set in action; in the former case they are said to be voiced and in the latter voiceless. The aspiratae are pronounced like the simple tenues and mediae followed by an h, e.g. like the *th* in English *pothook*, or the *ph* in *shepherd*.

Spirant consonants are those in which the mouth passage is simply narrowed without any actual contact.

2. The nasals and liquids had the functions both of vowels and consonants. And in like manner w and j were the consonants corresponding to the vowels u and i.

3. Of the different classes of consonants in the above table, this book will only deal with the explosives.

§ 43. The Indg. tenues p, t, k, q became in prim. Germanic the voiceless spirants f, þ, χ<sup>1</sup>, χ (χw).

p > f. Lat. pēs, Gr. πούς, Goth. fōtus, OHG. fuoz, OE. fōt (*foot*); Lat. nepos, OE. nēfa, OHG. nēfo, O. Icel. nefu (*nephew*); Lat. clepō, Gr. κλέπτω (*I steal*), Goth. hlifan (*to steal*).

t > þ. Lat. tu, Goth., OE. þū, OS. thū (*thou*); Lat. vertō

<sup>1</sup> For this sign see § 9, note.

(*I turn*), Goth. *waírþan*, OE. *weorþan* (*to become*); Lat. *frāter*, Goth. *brōþar*, OE. *brōðor*, OS. *brōðar*, O. Icel. *brōðer* (*brother*).

**k > χ.** Lat. *canis*, Gr. *κύων*, Goth. *hunds*, OHG. *hunt*, OE. *hund* (*hound, dog*); Lat. *pecus*, Goth. *faíhu*, OHG. *fēhu*, *fihu* (*cattle*), OE. *feoh* (*fee, money*).

**q > χ (χw).** Lat. *capiō* (*I take*), Goth. *hafjan*, OE. *hebban*, OHG. *heffen* (*to raise*); Lat. *vincere* (*to conquer*), Goth. *weihan* (*to fight*); Lat. *quis*, Goth. *hwas*, OE. *hwā*, OHG. *hwēr* (*wēr*) (*who?*); Lat. *sequi* (*to follow*), Goth. *saíhwan* (*to see*).

NOTE.—I. The Indg. tenues in the combination *s + tenuis* remained unshifted.

**st:** Lat. *est*, Gk. *ἔστι*, Goth., OHG. *ist* (*is*); Gk. *σείχω* (*I go*), Lat. *vestigium* (*foot-step*), Goth. *steigan*, OE., OS., OHS. *stīgan* (*to ascend*).

**sp:** Lat. *spuere*, OE., OHG. *spīwan* (*to vomit*).

**sk:** Gk. *σκιά* (*shadow*), Goth. *skeinan*, OE., OHG. *scīnan* (*to shine*).

**sq:** Gk. *θυο-σκόος* (*sacrificing priest*), OHG. *scouwōn* (*to look, view*).

2. The *t* also remained unshifted in the Indg. combinations *pt*, *kt*, *qt*.

**pt > ft:** Gk. *κλέπτης*, Goth. *hliftus* (*thief*), cp. English *shop-lifter*; Lat. *neptis* (*grand-daughter, niece*), OE., OHG. *nift* (*niece*).

**kt > χt:** Gk. *ὀκτώ*, Lat. *octō*, Goth. *ahtáu*, OE. *eahta*, OHG., OS. *ahto* (*eight*).

**qt > χt:** Gen. sing. Gk. *νοκτός*, Lat. *noctis*, Nom. Goth. *nahts*, OE. *neaht*, OHG. *naht* (*night*).

§ 44. The Indg. mediae *b*, *d*, *g*, *g* became the tenues *p*, *t*, *k*, *k* (*kw*).

**b > p.** Lat. *lūbricus* for \**slūbricus* (*slippery*), Goth. *sliupan*, OE. *slūpan* (*to slip*); Lithuanian *dubūs* (*deep*), Goth. *diups*, OE. *dēop* (*deep*).

**d > t.** Lat. *dūcere* (*to lead*), Goth. *tiuhan*, OE. *tēon* (*to draw*); Lat. *vidēre* (*to see*), Goth., OE., OS. *witan* (*to know*).

g > k. Lat. *genu*, Gr. γόνυ, Goth., OHG. *kniu*, OE. *cnēo* (*knee*); Lat. *egō*, Gr. ἐγώ, Goth. *ik*, OS. *ik*, OE. *ic* (*I*).

g > k (kw). Lat. *gelu* (*frost*), Goth. *kalds*, OE. *ceald*, OHG. *kalt* (*cold*); Lat. *augēre*, Goth. *aukan* (*to increase*), OE. part. adj. *ēacen* (*great*).

Lat. *vīvos*, Gr. βίος, Goth. *qius* (stem *qiwa-*), OE. *cwic*, OHG. *quēc* (*quick, alive*); Gr. ἔρεβος, Goth. *riqis* (stem *riqiza-*), (*darkness*).

§ 45. The Indg. *tenues aspiratae* seem to have become voiceless spirants in prim. Germanic, and thus to have fallen together with the voiceless spirants which arose from Indg. *tenues*; their occurrence, however, in prim. Indg. was so rare that they may be neglected here.

§ 46. The Indg. *mediae aspiratae* became probably first of all the voiced spirants *ḃ*, *ḍ*, *ḡ*, *ḡ(w)*. For the further development of these sounds see §§ 48–50.

§ 47. The remaining Indg. consonants suffered no further material changes which need be mentioned here. Summing up the results of §§ 43–46 we arrive at the following system of consonants for the prim. Germanic language:—

	LABIAL.	INTER-DENTAL.	DENTAL.	PALATAL AND GUTTURAL.
<i>Explosives</i> : voiceless	p		t	k
<i>Spirants</i> : {	voiceless	f	þ	χ
	voiced.	ḃ	ḍ <sub>3</sub>	ḡ
<i>Nasals</i> :	m		n	ŋ
<i>Liquids</i> :			l, r	
<i>Semi-vowels</i> :	w			j (palat.)



§ 48. **þ**, **ð** initially, and **þ**, **ð**, **z** medially after their corresponding nasals, became the voiced explosives **b**, **d**, **g** in both Gothic, O. Norse, and West Germanic (§ 2):—

b. Goth. *baíran*, O. Icel. *bëra*, OE., OS., OHG. *bëran* (*to bear*), Skr. *bhárāmi*, Gr. *φέρω*, Lat. *ferō* (*I bear*).

OE. *comb*, OHG. *chamb* (*comb*), Skr. *jāmbhas* (*tooth*), Gr. *γόμφος* (*nail*).

d. Goth. *dags*, O. Icel. *dagr*, OS. *dag*, OE. *dæg* (*day*), Skr. *ni-dāghās* older, \**ni-dhāghās* (*hot season, summer*); Goth., OE., OS. *bindan*, O. Icel. *binda* (*to bind*), Skr. *bāndhanan*.

g. OS., OHG. *engi*, O. Icel. *ęngr* (*narrow*); cp. Lat. *angō*, Gr. *ἄγχω* (*I press tight*).

§ 49. **þ**, **ð**, **z** remained in other positions, as OS. *neþal* (*mist*), Lat. *nebula*, Gr. *νεφέλη*, cp. Skr. *nābhas* (*cloud*); O. Icel. *roðra* (*blood*), Skr. *rudhirās*, Gr. *έρυθρός* (*red*); OE. *giest*, OS. *gast* (still spirantal in the modern dialects) (*guest*), Lat. *hostis* (*stranger, enemy*); OE., OS., OHG. *stigan* (*read stigan*), Goth. *steigan* (*read stigan*) (*to ascend*), Gr. *στείχω* (*I go*), Lat. *vestigium* (*foot-step*).

NOTE.—**z** was dropped in the initial combination **zw**=Indg. *gh*, OE. *wearm*, OHG. *warm* (*warm*), Skr. *gharmās*, Gk. *θερμός*, Lat. *formus* (*warm*).

§ 50. The further development of **þ**, **ð**, and **z** belongs to the history of the separate languages.

#### Verner's Law.

§ 51. After the completion of the first sound-shifting, and while the principal accent was not yet confined to the root-syllable, a uniform interchange took place between the voiceless and voiced spirants, which may be thus stated:—

The medial or final voiceless spirants **f**, **þ**, **χ**, **χw**, **s** regularly

became **þ**, **đ**, **z**, **zw**, **z** when the vowel next preceding them did not, according to the original Indg. system of accentuation, bear the principal accent. This law manifests itself most clearly in verbal forms, where the infinitive, present tense, and pret. sg. had the principal accent on the root-syllable, but the indic. pret. plural, the imperf. subj. (properly optative), and past participle had the principal accent on the ending, as prim. Germ. \***wērþō** (*I turn*), pret. 3. sg. \***wárþi**, pret. 1. pl. \***wurđumí**, past part. \***wurđaná-**. Or to take examples from noun-forms we have, e.g. Gr. *πατέρ* = prim. Germ. \***fađer-** (*father*); Goth., OE., OS. **hund** (*hundred*) from \***χundām**, cp. Gk. *ἐκατόν*, Lat. *centum*, Skr. *çatám*.

The combinations **sk**, **sp**, **st**, **ss**, **ft**, **hs**, and **ht** were not subject to this law.

NOTE.—1. The primitive Germanic system of accentuation was like that of Sanskrit, Greek, etc., i.e. the principal accent could fall on any syllable; it was not until a later period of the primitive Germanic language that the principal accent was confined to the root-syllable.

2. Verner's law is unfortunately very often imperfectly or entirely wrongly stated in English books, which generally state it as follows:—The voiceless spirants became voiced if the principal accent *followed* them. But when the law is thus formulated, it leaves unexplained all such forms as OHG. **wolf**, beside O.Icel. **ulfr** from prim.Germ. \***wulfaz** (*wolf*), Gk. *λύκος* from \***flúkōs**; OS. **birid** (*he bears*), Skr. **bhárati**; OHG., OS. **jung**, Goth. **juggs** (*jungs*) (*young*) from prim. Germ. **jūwǝzās**, besides Goth. comparative **jūhiza** (*younger*) from \***jūwǝzizō** (§ 53); Goth. 2 sg. indic. pass. **baíraza** (*thou art borne*), beside Skr. **bhárasē**, etc.

The following formulæ may be of use to the student:—

Indg. **asakapatam** became prim.Germanic **asaxafapam**. Then we have **ásazaþaðam**, **azáxaþaðam**, **azazáfaðam**, **azazaþáþam**, **azazaþaðám**.

**f—þ**. Goth. **þarf** (*I need*); pl. **þaúrbum**, **b=þ**.

þ—ð. Goth. *frapjan* (*to understand*); *frōdei*, (ð=ð), (*understanding*).

s—z. Prim. Germ. pres. 1. sg. \**keusō* (*I test*); pret. 1. pl. \**kuzumí*, p.p. \**kuzaná-*.

The West Germanic languages and Old Norse regularly developed this *z* to *r*: thus e.g. \**kuzumí* became OE. *euron*, OHG. *kurun*, O. Icel. *kurom*.

χ—g. Goth. *áiħ* (*I have*) (*read áix*); pl. *aígum*, *g=g*.

χw—gw. Goth. *saiħwan* (*to see*); pret. 1. pl. \**sēgwwumí*, cp. OE. *sēgon* (*we saw*).

gw became *g* before *u*; in other cases it became *w*, as Goth. *magus* (*boy*), beside *mawi* (from \**ma[g]wí*) (*girl*).

#### Other Consonant Changes.

§ 52. Every labial + *t* became *ft*, as Goth. *skapjan*, OE. *sceppan*, OHG. *skephen* (*to create*), beside Goth. *gaskafts*, OE. *gesceaft*, OHG. *giscaft* (*creature*); Goth. *giban*, OE. *giefan* (*read b*), OHG. *gēban* (*to give*), beside OE., OHG. *gift* (*gift*); Goth. *þaúrban*, OE. *þurfan* (*read b*) (*to need*), beside pret. sg. Goth. *þaúrfta*, OE. *þorfte*.

Every guttural + *t* became *ht*, i.e. *χt*, as Goth., OE., OHG. *magan* (*to be able*), pret. sg. Goth. *mahta*, OE. *meahte*, OHG. *mahta* (*mohta*).

Every dental + *t* became either *st* or *ss*, as Goth., OE. *witan* (*to know*), 2. sg. Goth. *wáist*, OE. *wāst*, OHG. *weist*, pret. sg. Goth. *wissa*, OE. *wisse*, OHG. *wissa*.

§ 53. Guttural *n* (ɳ) disappeared before *χ*, as Goth., OHG. *fāhan* (*to seize*), from \**farɳχanan*; OE. *þenc(e)an*, OHG. *denchen* (*to think*), pret. sg. OE. *þōhte*, OHG. *dāhte*. Cp. §§ 15, 16, 1. 17.

§ 54. *χ* became a spiritus asper (written *h*) initially before

vowels, and medially between vowels. Final *-m* became *-n*, and the consonants which arose from Indg. explosives were dropped when originally final, e. g. Goth. *þan-a* = Skr. *tám*, Lat. *is-tum*; Goth. *hwa* = Lat. *quod*.

## CHAPTER VI.

SPECIAL WEST GERMANIC MODIFICATIONS OF THE GENERAL GERMANIC CONSONANT-SYSTEM. THE HIGH GERMAN SOUND-SHIFTING, ETC.

§ 55. Prim. Germ. *z*, which arose from *s* (§ 51) became *r* medially, and was dropped finally, as OHG., OS. *mēro*, OE. *māra* (*greater*), Goth. *máiza*; OS., OE. *hord*, OHG. *hort* (*treasure*), Goth. *huzd*; OE. *dæg*, OS. *dag*, OHG. *tag* (*day*), from *\*dagaz*; OE., OS., OHG. *sunu* (*son*) from *\*sunuz*.

§ 56. In West Germanic all simple consonants, except *r*, were doubled after a short vowel before a following *j*. This *j* was mostly retained in OS., but was generally dropped in OE. and OHG., as OS. *sellian*, OE. *sellan*, OHG. *sellen* (*to give up*), Goth. *saljan*; OS. *fremmian*, OE. *fremman*, OHG. *fremmen* (*to perform*), O.Icel. *fremja*; OS., OHG. *kunni* (*race*), Goth. Gen. sg. *kunjis*; *frauwa*, *frouwa* (*woman*) from *\*frawjō-* (§ 66).

*þj*, *đj* and *ǰj* became *bb*, *dd*, and *gg*. OS. *sibbia* (*relationship*), Goth. *sibja* (*þ*); OS. *biddian*, OE. *biddan* (*to request*), Goth. *bidjan* (*đ*); OS. *huggian* (*to think*), Goth. *hugjan* (*ǰ*).

OS. *skeppian*, OE. *scieppan* (*to create*), Goth. *skapjan*; OS. *settian*, OE. *settan* (*to set*), Goth. *satjan*; OS. *rekkian*, OE. *recc(e)an* (*to relate*), Goth. *rakjan*.

For the OHG. treatment of West Germanic **bb**, **dd**, **gg**; **pp**, **tt**, and **kk** see §§ 60–62.

§ 57. **t**, **p**, and **k** were also doubled in West Germanic before a following **r**, as OS., OHG. **snottar**, OE. **snottor** (*wise*), Goth. **snutrs**; OHG. **bittar**, OE. **bittor** (*bitter*), O.Icel. **bitr**; OHG. **wackar**, OE. **wæccer** (*watchful*), O.Icel. **vakr**; OHG. **kupfar** (*copper*) from Lat. **cuprum**. These consonants were also sometimes doubled before **l**, as OS. **luttil**, OHG. **lutzil** (*little*); OHG. **aphul**, OE. **æppel** (*apple*), O.Icel. **epli**.

### The High German Sound-shifting.

§ 58. The most striking feature in which High German differs from the other West Germanic languages is the general shifting which certain consonants underwent. This process had its beginning before the period of the oldest HG. monuments, and was practically completed by the end of the eighth century. The prim. HG. language had the following explosives and spirants:—

	LABIAL.	INTER- DENTAL.	DENTAL.	GUTTURAL.
<i>Explosives</i>	voiceless	<b>p</b>	<b>t</b>	<b>k</b>
	voiced	<b>b</b>	<b>d</b>	<b>g</b>
<i>Spirants</i>	voiceless	<b>f</b>	<b>þ</b>	<b>χ (h)</b>
	voiced	<b>ḃ</b>	<b>ḏ</b>	<b>ʒ</b>

NOTE.—**b** occurred initially, medially after **m**, and in the combination **bb** (§§ 48, 56). **d** occurred in all positions. **g** occurred medially after **w**, as also in the combination **gg**, and probably also already initially.

§ 59. The only consonants, which were shifted throughout the whole of the HG. dialects, were the voiceless explosives

**p, t, k.** The shifting of the voiced spirants and explosives did not extend itself over all the HG. dialects. The shifting of **p** to **d** through the intermediate stage **ḍ** took place in historic times; beginning first in Upper German about 750 A.D., it gradually extended itself over all the HG. dialects by the end of the eleventh century.

§ 60. The voiceless explosives **p, t, k** underwent a two-fold treatment according to their position in the word: (1) medially or finally after vowels; (2) initially, as also medially after consonants (**l, r, m, n**) and when doubled.

1. Prim. HG. single **p, t, k** were shifted in OHG. to the voiceless double spirants **ff, zz** (see § 7 under **z**), **hh** (also written **ch, h**). Examples:—

**p > ff**: OE. *slāpan*, OHG. *slāffan* (*to sleep*); OE. *open*, OHG. *offan* (*open*).

**t > zz**: OE. *ētan*, OHG. *ēzzan* (*to eat*); OE. *hwæt*, OHG. *hwaz* (*what?*).

**k > hh**: Goth. *mikils*, OE. *micel*, OHG. *mihhil* (*great*); OS. *makōn*, OE. *macian*, OHG. *mahhōn* (*to make*); Goth., OS. *ik*, OE. *ic*, OHG. *ih* (*I*).

The double consonants were simplified according to § 11.

NOTE.—**p, t, k** remained unshifted in the combinations **st, sp, sk**, as also **t** in the combinations **tr, ht, ft**.

2. **p, t, and k**, initially, as also medially, after consonants (**l, r, m, n**) and when doubled, became shifted to the affricatae **pf** (**ph**), **tz** (generally written **zz** and **z**), and **kh** (**ch**), see § 9. Here a distinction must be made between the various dialects.

**p** became **pf** in Upper German and East Franconian, but remained unshifted in Rhenish Franconian, except after **l** and **r**.

t became z in all HG. dialects.

k became kh (ch) in Upper German only, in the other dialects it remained unshifted. Examples:—

p > pf: OS. plēgan, UG. and E.Fr. pflēgan (*to care for*), beside R.Fr. plēgan; OE. hēlpian, UG., E.Fr., R.Fr. hēlphan (*to help*); OE. þorp, UG., E.Fr., R.Fr. thorph (*village*); Goth. skapjan, OS., OE. scieppan, UG., E.Fr. skephen (*skepphen*), beside R.Fr. skeppen (*to create*).

t > z: OE. tīen, OHG. zēhan (*ten*); OE. heorte, OHG. hērza (*heart*); Goth. satjan, OS. settian, OE. settan, OHG. setzen (*sezzen*) (*to set*); OE. sittan, OS. sittian, OHG. sitzen (*to sit*).

k > kh: OS. korn, OE. corn, UG. khorn (*chorn*) beside Franconian korn (*corn*); OS. wērk, OE. weore, UG. wērch, beside Franconian wērk (*work*); OS. weckian (from wakjan), OE. weccan, UG. wechan (*wecchan*), beside Franconian wecken (*to awake*).

§ 61. The voiced explosives and voiced spirants did not undergo the same universal shifting as the voiceless explosives. The following are the chief points to be noticed here concerning these consonants.

1. Upper Franconian retained b, bb, while Upper German shifted them to p, pp, as U.Fr. bēran (*to bear*), sibba, Goth. sibja (*peace*), but UG. pēran, sippa.

Upper Franconian and Alemanic shifted ð to b, while in Bavarian it appears as p, e.g. U.Fr. and Alem. sibun, Goth. sibun (*read siþun*) (*seven*); ubil, Goth. ubils (*read ubils*) (*evil*), but Bavarian sipun, upil.

2. All H.G. dialects shifted dd to tt, as bitten (*to request*) = O.E. biddan, Goth. bidjan.

Upper German and East Franconian shifted single d to t,

while Rhenish Franconian retained **d** initially, but frequently shifted it to **t** in other positions, thus OE. *dohtor* (*daughter*), *bindan* (*to bind*), *bēodan* (*to beg*), appear in UG. and E.Fr. as *tohter*, *bintan* *biotan*, and in R.Fr. as *dohter*, *bindan*, *biodan*, beside *bintan*, *biotan*.

3. **gg** remained in Franconian, but was shifted to **kk** in Upper German, as Fr. *liggen* = OS. *liggian* (*to lie down*), UG. *likken*.

Single **g** remained in Fr., but in UG. it was mostly shifted to **k** (written also **c** before guttural vowels and finally), initially and finally, thus Fr. *gast* (*guest*), *tag* (*day*) appear in UG. as *kast*, *tac*.

**g** became **g** in Franconian and generally also in UG., in the latter dialects rarely **k**, thus OE. *stīgan* (*read stīgan*) (*to ascend*); *ēage* (*read ēage*) (*eye*), appear in Fr. and UG. as *stīgan*, *ouga*, more rarely in UG. *stīcan*, *ouca*.

§ 62. The table below gives a summary of the HG. sound-shifting. The shifted sounds are printed in italics.

Prim. Germ.	<b>p</b>	<b>t</b>	<b>k</b>
Goth.	<b>p</b>	<b>t</b>	<b>k</b>
OE.	<b>p</b>	<b>t</b>	<b>c</b>
R. Franc.	<b>p</b> ( <i>pf</i> ) <i>ff</i>	<i>z</i> <i>zz</i>	<b>k</b> <i>hh</i>
E. Franc.	<i>pf</i> <i>ff</i>	<i>z</i> <i>zz</i>	<b>k</b> <i>hh</i>
U. German	<i>pf</i> <i>ff</i>	<i>z</i> <i>zz</i>	<i>ch</i> <i>hh</i>
Prim. Germ.	<b>þ</b>	<b>ð</b>	<b>g</b>
Goth.	<b>b</b> , <b>þ</b> (f)	<b>d</b> , <b>ð</b> (þ)	<b>g</b> , <b>g</b>
OE.	<b>b</b> , <b>þ</b> (f)	<b>d</b> , <b>ð</b>	<b>g</b> , <b>g</b>
R. Franc.	<b>b</b> <i>b</i>	<b>d</b> ( <i>t</i> )	<b>g</b>
E. Franc.	<b>b</b> <i>b</i>	<i>t</i>	<b>g</b>
UG.	<i>p</i> ( <b>b</b> ) <i>b</i> <i>p</i>	<i>t</i>	<i>k</i> <b>g</b> <i>g</i> ( <b>k</b> )



NOTE.—The East Franconian consonants are usually taken as the normal in this book, because they mostly agree with those of Middle and New High German. In the paradigms *d* has been substituted for Franconian *th*.

§ 63. No OHG. forms were given in the paragraph relating to Verner's law (§ 51) in order that they might be left until after the discussion of the HG. sound-shifting. From what has been said in §§ 58–62 it will be seen that the interchanging pairs of consonants in OHG. were :—

f—b (UG. also p) ; d (older *th*, *dh*)—t ;

h (= prim. Germ. *χ*)—g (UG. also k, c) ;

h (= prim. Germ. *χw*)—w (prim. Germ. *gw*) ;

h (prim. Germ. *rx*)—ng ;

s—r. Examples :—

f—b. *heffen*, Goth. *hafjan* (*to raise*), pret. pl. *huobun*, p.p. *gihaban* ; *urhab* (*reason*).

d—t. *lidan* (*to go*), pret. pl. *litun*, p.p. *gilitan*, causative verb *leiten* (*to lead*), from *\*laidjan* ; *sind* (*way*), *sindōn* (*to travel*), beside *senten* (*to send*) = Goth. *sandjan*.

h—g. *ziohan* (*to draw*), pret. pl. *zugun*, p.p. *gizogan* ; *zēhan* (*ten*), beside *-zug* (*decade*).

h—w. *lihan*, Goth. *leihwan* (*to lend*), pret. pl., *liwun*, p.p. *giliwan* from *\*-li(z)wanás* ; *aha*, Goth. *ahwa*, Lat. *aqua* (*water*), beside *ouwa* from *\*a(z)wjó* (*marshy land*).

h—ng. *fāhan* (§ 15) (*to seize*), pret. pl. *fiangun*, p.p. *gifangan*.

s—r. *kiosan* (*to choose*), beside pret. pl. *kurun*, p.p. *gikoran* ; *ginēsan* (*be saved*), pret. pl. *ginārun*, p.p. *ginēran*, beside the causative verb *nerien* from *\*nazjan*.

NOTE.—In OHG., and still more in MHG., this law was frequently disturbed through the effect of analogy and levelling, thus e.g. *farlihan*

beside *farliwan* with *h* from the present forms and the pret. sg., so also in *fluhun*, *giflohan*, pret. pl. and p.p. of *fliohan* (*to flee*); *gisēhan* beside regular *gisēwan*, p.p. of *sēhan* (*to see*); *slahan* (*to slay*), pret. sg. *sluog*, beside the rare regular form *sluoh*, with *g* from the pret. pl., and in like manner *huob* instead of *huof*, with *b* from the pret. pl., inf. *heffen* (*to raise*); Tatian and Otfrid *wērbān* instead of *wērfān* (*to turn*), with *b* from the forms where *b* was regular (§ 51); etc.

## CHAPTER VII.

### THE OHG. CONSONANTS IN GENERAL.

§ 64. Here will be given *chiefly* such remarks only as are of importance for OHG. inflexions.

#### SIMPLIFICATION OF DOUBLE CONSONANTS.

§ 65. OHG. double consonants were simplified in the following cases:—

1. When they became final, as *fēl* (*hide*), Gen. *fēlles*; *far* (*bull*), pl. *farri*; uninflected form *grim* (*fierce*), inflected form *grimmēr*; *swimman* (*to swim*), pret. sg. *swam*; *rinnan* (*to run*), pret. sg. *ran*; Nom. sg. *man* (*man*), Gen. *mannes*; *ēzzan* (*to eat*), beside pret. sg. *āz*; Nom. sg. *kus* (*kiss*), Gen. *kusses*; *sprēhhan*, *sprēchan* (*to speak*), pret. sg. *sprah*; etc.

2. Before other consonants, as *kunnan* (*to know*), pret. sg. *konda*; *kussen* (*to kiss*), pret. sg. *kusta*; *brennen* (*to burn*), pret. sg. *branta*; etc.

3. Frequently medially after long vowels, as *slāfan* beside *slāffan* (*to sleep*); *lāzan* beside *lāzzan* (*to let, leave*); *lūtar* beside *lūttar* (*pure*); etc.

## The Semi-vowels.

## W.

§ 66. On the representation of this sound in OHG. manuscripts, see § 7, under u and w.

Single w became vocalised to o, if it came to stand at the end of a word or syllable. This o was then mostly dropped after long vowels, as sēo, sē (*sea*), Gen. sēwes; kneo, knio (*knee*), Gen. knēwes; garwen (*to prepare*), pret. garota, beside the longer form gar(a)wita; trēso (*treasure*), Gen. trēsewes, etc.

Final -aw > ao > ō, as uninflected form rao, rō (*raw*), beside inflected form rawēr, Gen. rawes.

ww was treated differently according as it was general Germanic ww (=Gothic ggw) or West Germanic ww from wj (§ 56).

1. General Germanic aww > auw > ouw which became ou when final, as OHG. inflected form glauwēr, glouwēr (*exact, clear*), uninflected form glau, glou, beside Gothic adv. glaggwō (*exactly*); hauwan, houwan (*to heave*) = Gothic \*haggwan.

General Germanic ēww > iuw which became iu when final, as bliuwan = Goth. bliggwan (*to strike*); triuwi = Goth. triggws (*true, faithful*), iu Dat. pl. to ir (*ye*); spriu (*chaff*), Nom. pl. spriuwir.

2. West Germanic ww from wj. In this case aww > auw > ouw, as frauwa, frouwa (*woman*) from \*frawjō-; frouwen (*to rejoice*) from \*frawjan, beside pret. sg. frewita (§ 20) from \*frawita. The inf. form frewen was a new formation, made after the analogy of the pret. and the pres. 2. 3. sg. frewis, frewit; conversely the pret. form frouwita was

made after the analogy of the inf. and 1. sg. pres. and the pres. pl.

*iww* (from original *ewj*) became *iuw*, as *siuwen* from \**sewjan* (*to sew*), cp. OE. *sēowian*, Goth. *siujan*; *niuwi* from \**nēwja-*, cp. Goth. *niujis*.

## j.

§ 67. On the representation of this sound in OHG. manuscripts, see § 7, under *g, j*.

*j* seems to have become a spirant (written *g*) before *e, i*, and after *r* (sometimes written *ig*), as *genēr* beside *jenēr* (*that, you*); inf. *gēhan* (*to confess*), pres. sg. *gihu, gihis, gihit*, beside pret. sg. *iah*, pl. *iāhun*; *nergen, nerigen*, beside *nerien* (*to save*); *herige* beside *herie*, Dat. sg. of *heri* (*army*), cp. Goth. *harja*.

*j*, when absolutely final, became vocalic *i*, as Nom. sg. *heri* (*army*), cp. Goth. *harjis*. *ja* (*jā*) became *e* in final syllables, as Nom. pl. *sunte* (*sins*) from \**suntjā-*; *kennen* (*to know*) from \**kannjan*.

## Liquids and Nasals.

§ 68. The West Germanic liquids and nasals underwent no material changes in OHG., except that final *-m*, when an element of inflexion, became *-n* in the course of the ninth century, as *tagun*, older *tagum*, Dat. pl. of *tag* (*day*); *habēn*, older *habēm*, 1. sg. pres. of *habēn* (*to have*); etc.

## Labials.

§ 69. For the fate of Germanic *p, b* (*ᵝ*) in OHG. see §§ 60-62. From what has been said there and in §§ 43. 65, 3, it will be seen that OHG. *f* is of twofold origin, i. e. it equals

Germanic **f** or Germanic **p**. On the representation and pronunciation of these two **f** in OHG., see § 7 under **f**.

### Gutturals.

§ 70. The OHG. shiftings of Germanic **k** and **g** (**g**) have been given in §§ 60–62. The Germanic combination **kw** was represented in Franconian by **qu**, and in Upper German by **chu**, as **quëman**, **chuëman** (*to come*) = Goth. **kwiman** (written **qiman**). Germanic **h** was dropped in OHG. in the initial combinations **hl**, **hn**, **hr**, **hw**, in the course of the ninth century. In other cases Germanic **h**, **hw** (= prim. Germ. **χ**, **χw**) had a twofold development according to their position in the word. Initial **h** before vowels and medial **h**, **hw**, between vowels became the spiritus asper **h** (on **h** from **χ**, see § 54), as **habën** (*to have*); **sëhan** (= Goth. **saihwan**, *read seχwan*) (*to see*); in other positions they remained spirants, and thus had the same sound-value as HG. **h** which arose from Germanic **k**; cp., on the one hand, **naht** (*night*) = Goth. **nahts**; **sah** (*I saw*) = Goth. **sahw**: and, on the other hand, OHG. **ih** (*I*) = OE. **ie**, Goth. **ik**; **sioh** (*sick*) = OE. **sëoc**, Goth. **siuks**; **sprah** (*I spoke*) = OE. **spræc**.

### Dentals.

§ 71. For the OHG. development of Germanic **ð**, **d**, **t** see §§ 60–62. Germanic **þ** became **d** through the intermediate stage **ð** in the course of the OHG. period (§ 59). The Upper German dialects had changed **þ** to **d** in all positions by the beginning of the ninth century. Tatian and Otfried wrote **th** initially, but **d** medially, thus UG. **dër**, but UFr. **thër** (*the*); UG. and UFr. **ërda** (*earth*); UFr. **quad**, UG. **chuad** (*quoth*).

## ACCIDENCE.

## DECLENSION OF NOUNS.

§ 72. OHG. nouns have two numbers, singular and plural; three genders, masculine, feminine, and neuter, as in OE., from which the gender of nouns in OHG. does not materially differ; five cases, Nominative, Accusative, Genitive, Dative, and Instrumental. The Instr. case does not occur in all declensions. The Voc. is like the Nom. OHG. nouns are divided into two great divisions, according as the *stem* originally ended in a vowel or a consonant. Nouns whose stems originally ended in a vowel belong to the vocalic or so-called strong declension. Those whose stems originally ended in -n, belong to the weak declension. All other consonantal stems will be put together under the general heading, 'Minor Declensions.'

## A. THE VOCALIC OR STRONG DECLENSION.

## 1. The a-declension.

§ 73. The a-declension comprises masc. and neut. nouns only, and corresponds to the Latin and Greek o-declension (Gr. masc. -os, neut. -ov, Lat. -us, -um), for which reason it is sometimes called the o-declension. The a-declension is divided into pure a-stems, ja-stems, and wa-stems.

## a. Pure a-stems.

MASCULINE.	NEUTER.
Sing. Nom. Acc. tag ( <i>day</i> )	wort ( <i>word</i> )
Gen. tages (-as)	wortes (-as)
Dat. tage (-a)	worte (-a)
Instr. tagu (-o)	wortu (-o)

MASCULINE.	NEUTER.
Plur. Nom. Acc. tagā (-a)	wort
Gen. tago	worto
Dat. tagum, -om ; -un, -on	wortum, -om ; -un, -on.

NOTE.—The endings -as, -a of the Gen. and Dat. sg. do not occur frequently until after the end of the ninth century. -un, -on are the usual Dat. pl. endings of the ninth century (§ 68).

§ 74. Like tag are declined most OHG. masculine nouns, e. g. *bërg* (*mountain*), *wëg* (*way*), *geist* (*spirit*), *himil* (*heaven*), *tiufal* (*devil*), *kuning* (*king*), etc.

§ 75. Dissyllables ending in -al, -ar, -an with long stems sometimes drop the a before a vocalic ending, as Nom. *ackar* (*acre, field*), Gen. *ackres*, etc. See § 36.

§ 76. Proper names of this declension take the pronominal ending -an in the Acc., as also *truhtin* (*God, Lord*), e. g. Nom. *Petrus*, Acc. *Petrusan* ; Acc. *truhtinan*.

§ 77. Like wort are declined *barn* (*child*), *sër* (*pain*), *swërt* (*sword*), *honag* (*honey*), *zwifal* (cp. § 36) (*doubt*) ; here belong also the diminutives in -in and -lîn, as *magatîn* (*little maid*), *fingerlîn* (*little finger*), except that the Upper German dialects retain the -n in the Gen. and Dat. only, and that the Nom., Acc. pl. end in -iu in Alemanic.

## § 78.

## b. ja-stems.

Sing. Nom. Acc. <i>hirti</i> ( <i>herdsman</i> )	<i>kunni</i> ( <i>race</i> )
Gen. <i>hirtes</i>	<i>kunnes</i>
Dat. ( <i>hirtie</i> ) ; <i>hirte</i>	( <i>kunnie</i> ) ; <i>kunne</i>
Instr. <i>hirtiu</i> ; <i>hirtu</i> , -o	<i>kunniu</i> ; <i>kunnu</i> , -o

MASCULINE.	NEUTER.
Plur. Nom. Acc. hirtē; hirtā, -a	kunni
Gen. hirteo, -io; hirtō	kunneo; -io; kunno
Dat. hirtum, -un, -on	kunnim, -in
hirtim, -in	kunnum, un, -on.

NOTE.—The forms in spaced type are the usual ones of the ninth century. The neuter nouns of this declension frequently end in -iu or -u in the Nom., Acc. pl. in Tatian.

§ 79. Like *hirti* are declined the nomina agentis ending in -āri (-ari, -eri), as *wahtāri* (*wahtari*, *wahteri*) (*watchman*), *lērāri* (*teacher*), *scribāri* (*writer*, *scribe*); as also *karkāri* (*prison*), *altāri* (*altar*), and a few others, *rucki* (*back*), *phuzzi* (*well*), *kāsi* (*cheese*).

§ 80. Like *kunni* are declined very many neuters, as *enti* (*end*), *rīchī* (*kingdom*), *betti* (*bed*), *gizungi* (*language*), *finstarnessi* (*darkness*), *heri* (*army*), (Gen. *heries*, Dat. sg. *herie*, *herige*).

c. wa-stems.

MASCULINE.	NEUTER.
Sing. Nom. Acc. snēo, snē ( <i>snow</i> )	kneo ( <i>knee</i> )
Gen. snēwes	knēwes
Dat. snēwe	knēwe
Plur. Nom. Acc. snēwā, -a	kneo
Gen. snēwo	knēwo
Dat. snēwum, -un, -on	knēwum, -un, -on.

NOTE.—On the forms of the Nom. sg. see § 66. When the *w* is preceded by a consonant an *a* (sometimes *o*, *e*) is developed in the oblique cases, thus Nom. neut. *trēso* (*treasure*), Gen. *trēsawes*; Nom. masc. *scato* (*shadow*), Gen. *scatawes*, see § 40.



§ 81. To this declension belong the masculines *lēo* (*grave*), *sēo* (*sea*), *bū* (Gen. *būwes*) (*dwelling*), and the neuters *rēo* (*corpse*), *zēso* (*right side*), *smēro* (*grease*).

## 2. The *ō*-declension.

§ 82. The *ō*-declension contains feminine nouns only, and corresponds to the Latin and Greek *ā*-declension, for which reason it is sometimes called the *ā*-declension. The *wō*-stems are declined exactly like the pure *ō*-stems. The *jō*-stems have also the same inflections as the pure *ō*-stems after the middle of the ninth century.

### § 83. a. Pure *ō*-stems.

	SING.	PLUR.
Nom. Acc.	<i>gēba</i> ( <i>gift</i> )	<i>gēbā</i>
Gen.	<i>gēba</i> (-u, -o)	<i>gēbōno</i>
Dat.	<i>gēbu</i> , -o	<i>gēbōm</i> , -ōn, -on.

§ 84. Like *gēba* are declined a very large number of nouns, as *ērda* (*earth*), *ēra* (*honour*), *zala* (*number*), *triuwa* (*fidelity*), *corunga* (*temptation*), *hertida* (*hardness*), *miltida* (*compassion*), *gi-nāda* (*favour*), *lōsunga* (*deliverance*), *stunta* (*time*), etc.

### § 85. b. *jō*-stems.

	SING.		
N.	<i>sunte</i> ( <i>sin</i> ); <i>suntea</i> , -ia; <i>sunta</i>		<i>kuningin</i> ( <i>queen</i> )
A.	”	”	<i>kuninginna</i> ; (-in)
G.	”	”	<i>kuninginna</i>
D.	<i>suntiu</i>	<i>suntu</i>	<i>kuninginnu</i>

## PLUR.

N. A. sunte;	sunteā, -iā; suntā	kuninginnā
G.	sunteōno; suntōno	kuninginnōno
D.	sunteōm; suntōm,	kuninginnōm,
	-ōn	-ōn.

NOTE.—The forms in spaced type are the ordinary ones of the ninth century and do not differ from those of *gēba*.

§ 86. Like *sunta* are declined *hella* (*hell*), *sibba*, *sippa* (*peace*), *minna* (*love*), *krippa* (*manger*), etc.

§ 87. Like *kuningin* are declined: *forasagin* (*prophetess*), *friuntin* (*friend*), *burdin* (*burden*), etc.

## c. Feminine Abstract Nouns in -ī.

§ 88. This declension comprises two classes of stems which were originally different, but which have entirely fallen together in their inflection in OHG.—(1) adjectival abstract nouns the stems of which originally ended in -īn, Nom. -ī; (2) verbal abstract nouns with stems ending in -īni. Cp., on the one hand, Gothic *mikilei* (*greatness*) formed from *mikils* (*great*), *diupei* (*depth*) from *diups* (*deep*), Gen. *mikileins diupeins* (weak declension); and, on the other hand, *dáupeins* (*a dipping*) formed from *dáupjan* (*to dip*), *naseins* (*a rescuing*) from *nasjan* (*to rescue*), Gen. *dáupeinai, naseinai* (i-declension).

Sing. Nom. Acc. Gen. Dat. hōhī (hōhīn) (*height*).

Plur. Nom. Acc. hōhī (hōhīn)

Gen. hōhīno

Dat. hōhīm, -īn.

§ 89. Like *hōhī* are declined *scōnī* (*beauty*), *suozzi* (*sweetness*), *snelli* (*quickness*), *tiufī* (*depth*), *menigī*, *managī* (*mul-*

*titude*), *irstantanī* (*resurrection*), *toufi* (*a dipping*), *welī* (*choice*), *leitī* (*a leading*), etc.

### 3. The i-declension.

§ 90. The OHG. i-declension contains masculine and feminine nouns only. The -i was dropped regularly in the Nom. and Acc. sg. of nouns with long stems after the analogy of which it was also dropped for the most part in those with short stems. Cp. the corresponding distinction in OE.

#### a. Masculines.

	SING.	PLUR.
Nom. Acc.	<i>gast</i> ( <i>guest</i> )	<i>gesti</i>
Gen.	<i>gastes</i>	<i>gesteo, -io; gesto</i>
Dat.	<i>gaste</i>	<i>gestim, -in; -en</i>
Instr.	<i>gastiu, gestiu; gastu.</i>	

NOTE.—On the consonantal combinations which prevent umlaut from taking place where it might be expected, see § 22.

§ 91. Like *gast* are declined *liut* (*people*), *wurm* (*worm*), *aphul* (*apple*), *slag* (*blow*), *scrit* (*step*). *wini* (*friend*), *quiti* (*saying*) and a few others retain the -i in the Nom., Acc. sg., but follow *gast* in the other cases. Many u- and consonant stems have passed over into this declension: original u-stems were *skilt* (*shield*), *wirt* (*master of the house*), *heit* (*manner*), *sun* (*son*); consonant stems, *fuoz*, (*foot*), *zan*, *zand* (*tooth*), *nagal* (*nail*).

#### b. Feminines.

	SING.	PLUR.
Nom. Acc.	<i>anst</i> ( <i>favour</i> )	<i>ensti</i>
Gen.	<i>ensti</i>	<i>ensteo, io; ensto</i>
Dat.	<i>ensti</i>	<i>enstim, -in; -en.</i>

NOTE.—On the consonantal combinations which prevent umlaut, see § 22.

§ 92. Like **anst** are declined **stat** (*place*), **jugund** (*youth*), **fart** (*journey*), **gift** (*gift*), **giburt** (*birth*), etc., **kuri** (*choice*) and **turi** (*door*) retain the **i** in the Nom., Acc. sg., but follow **anst** in the other cases. Like **anst** are also declined the old **u**-stems **fluot** (*flood*), **lust** (*desire*), and the consonant stems **gans** (*goose*), **miluh** (*milk*), **magad** (*virgin*), and a few others.

#### 4. The u-declension.

§ 93. The **u**-declension no longer existed in OHG. as an independent declension; the nouns originally belonging to it having been for the most part transferred to the **i**-declension and also a few to the **a**-declension. Below will be found a summary of the more frequent traces of this declension still existing in OHG.

##### a. Masculines.

§ 94. **Situ** (*custom*), **fridu** (*peace*), **hugu** (*understanding*), **sigu** (*victory*), **witu** (*wood*), **sunu** (beside **sun**) retained their **u** in the Nom., Acc. sg. (§ 35, 2); in the other cases they followed the **i**-declension.

##### b. Neuter.

§ 95. **Fihu** (*cattle*) retained the **u** in the Nom., Acc. sg. (§ 35, 2), in the Gen. and Dat. sg. it had the same endings as **wort** (*word*).

##### c. Feminine.

§ 96. **Hant** was declined like **anst**, except that in the Dat. pl. it retained the old **u**-endings **hantum**, **-un**, **-on**; cp. NHG. **abhanden**, **vorhanden**.

## B. WEAK DECLENSION (N-STEMS).

§ 97. The weak declension contains all three genders.

## a. Masculines.

SING.	PLUR.
Nom. hano ( <i>cock</i> )	hanon, hanun
Acc. hanon, hanun	hanon, hanun
Gen. hanen, hanin	hanōno
Dat. hanen, hanin	hanōm, -ōn.

## b. Neuters.

SING.	PLUR.
Nom. Acc. hērza ( <i>heart</i> )	hērzun, -on
Gen. hērzen, hērzin	hērzōno
Dat. hērzēn, hērzin	hērzōm, ōn.

## c. Feminines.

SING.	PLUR.
Nom. zunga ( <i>tongue</i> )	zungūn
Acc. zungūn	zungūn
Gen. zungūn	zungōno
Dat. zungūn	zungōm, -ōn.

§ 98. Like hano are declined hērro, hēro (*master*), wahsmo (*fruit*), ohso (*ox*), stērno (*star*), gomo (*man*), namo (*name*), willo (*will*), forasago (*prophet*), etc.

§ 99. Like hērza are declined ouga (*eye*), ōra (*ear*).

§ 100. Like zunga are declined quēna (*woman*), diorna (*maiden*), sunna (*sun*), etc.

## C. MINOR DECLENSIONS.

## 1. Monosyllabic Consonant Stems.

## § 101.

## a. Masculines.

	SING.	PLUR.
Nom. Acc.	man ( <i>man</i> )	man
Gen.	mannes	manno
Dat.	man, manne	mannum, -un ; -om, -on.

NOTE.—*eoman*, *ioman* (*some one*), *neoman*, *nioman* (*no one*), have the pronominal ending *-an* in the Acc., thus *eomannan*, *neomannan*.

*zan*, *zand* (*tooth*) and *fuoz* (*foot*) have passed over into the *i*-declension, the latter, however, retained the consonantal endings *-um*, *-un*, *-on* in the Dat. plural.

§ 102. No traces of neuters of this class now remain, unless there be such a trace in the Dat sg. *hūs* (*to a house*) beside *hūse*.

## b. Feminines.

§ 103. The nouns originally belonging here have also mostly passed over into the *i*-declension.

	SING.	PLUR.
Nom. Acc.	naht ( <i>night</i> )	naht
Gen.	naht	nahto
Dat.	naht	nahtum, -un, -on.

NOTE.—*buoch* (*book*) was mostly neut. in the sg. Gen. *buoches*, Dat. *buoche*; in the pl. it was fem. and followed *naht*.

*burg* (*borough, city*) and *brust* (*breast*) sometimes followed *naht*, sometimes *anst*.

## 2. Stems in -r.

§ 104. To this class belonged: *fater* (*father*), *bruoder* (*brother*), *muoter* (*mother*), *tohter* (*daughter*), and *swëster* (*sister*).

§ 105.	SING.	PLUR.
	Nom. Acc. <i>fater</i>	<i>faterā, -a</i>
	Gen. <i>fater</i> ; <i>fateres</i>	<i>fatero</i>
	Dat. <i>fater</i> ; <i>fatere</i>	<i>faterum, -un; -on.</i>

NOTE.—*fateres, fatere* and the pl. forms have been made after the analogy of the *a*-stems.

§ 106.	Sing. Nom. Acc. Gen. Dat. <i>muoter</i>
	Plur. Nom. Acc. <i>muoter</i>
	Gen. <i>muotero</i>
	Dat. <i>muoterum, -un, -on.</i>

§ 107. Like *muoter* were also declined *bruoder, tohter,* and *swēster.*

### 3. Stems in -nt.

§ 108. To this class belonged present participles used as nouns (for the inflection of the participles themselves, see § 123).

	SING.	PLUR.
	Nom. Acc. <i>friunt</i> ( <i>friend</i> )	<i>friunt; friuntā, -a</i>
	Gen. <i>friuntes</i>	<i>friunto</i>
	Dat. <i>friunte</i>	<i>friuntum, -un, -on.</i>

NOTE.—Here belonged originally a large number of nouns, as *fiant* (*enemy*), *wigant* (*warrior*), etc., all of which have passed into the *a*-declension.

### 4. Stems in -os, -es.

§ 109. This class corresponded to the Greek neuters in -os, Latin -us, -eris.

§ 110.	SING.	PLUR.
Nom. Acc.	<b>lamb</b> ( <i>lamb</i> )	<b>lembir</b>
Gen.	<b>lambes</b>	<b>lembiro</b>
Dat.	<b>lambe</b>	<b>lembirum, -om;</b>
Instr.	<b>lambu, -o.</b>	<b>-un, -on.</b>

§ 111. Like **lamb** were declined **kalb** (*calf*), **blat** (*leaf*), **grab** (*grave*), and a few others.

### DECLENSION OF ADJECTIVES.

§ 112. Adjectives are declined as strong or weak. They have three genders, and the same cases as nouns. The endings of the strong declension are partly nominal and partly pronominal (the latter are given in italics). The nominal endings are those of the **a-** and **ō-**declension. The strong declension is divided into pure **a-**, **ō-**stems, **ja-**, **jō-**stems, and **wa-**, **wō-**stems, like the corresponding nouns.

#### A. STRONG DECLENSION.

##### 1. Pure **a-**, **ā-**stems.

§ 113.	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Sing. Nom.	<b>blintēr</b> ( <i>blind</i> )	<b>blintaz</b>	<b>blintiu</b>
Acc.	<b>blintan</b>	<b>blintaz</b>	<b>blinta</b>
Gen.	<b>blintes</b>	<b>blintes</b>	<b>blintera</b>
Dat.	<b>blintemu, -emo</b>	<b>blintemu, -emo</b>	<b>blinteru, -ero</b>
Instr.	<b>blintu, -o</b>	<b>blintu, -o</b>	
Plur. Nom.	<b>blinte</b>	<b>blintiu</b>	<b>blinto</b>
Acc.	<b>blinte</b>	<b>blintiu</b>	<b>blinto</b>
Gen.	<b>blintero</b>	<b>blintero</b>	<b>blintero</b>
Dat.	<b>blintēm, -ēn</b>	<b>blintēm, -ēn</b>	<b>blintēm, -ēn.</b>



NOTE.—1. The Nom. case sg. and pl. has often an uninflected form, so also the Acc. sg. neut., as *blint*. This remark applies to all adjectives of the strong declension.

2. The Nom. sg. fem. and the Nom., Acc. pl. neut. frequently end in -u (*blintu*) in Upper Franconian.

3. Adjectives ending in -al, -ar, -an with long stems sometimes drop the *a* before a vocalic ending, as *bittar* (*bitter*), Gen. *bittres*. See § 36.

§ 114. Like *blint* are declined all adjectives whose uninflected form ends in a consonant, as *guot* (*good*), *alt* (*old*), *jung* (*young*), *guldin* (*golden*), *mahtig* (*mighty*), *ërdlih* (*earthly*), etc.

## 2. ja-, jō-stems.

§ 115. The ja-, jō-stems differ from the pure a-, ō-stems in the uninflected form only which regularly ends in -i.

### § 116.

#### SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>scōnēr</i> ( <i>beautiful</i> )	<i>scōnaz</i>	<i>scōniu</i>
Acc.	<i>scōnan</i>	<i>scōnaz</i>	<i>scōna</i>
	etc.	etc.	etc.

§ 117. Like *scōni* are declined all adjectives whose uninflected form ends in -i, also all present participles; as *festi* (*fast*), *māri* (*renowned*), *tiuri* (*dear*), *biderbi* (*useful*), *bëranti* (*bearing*), etc.

## 3. wa-, wō-stems.

§ 118. This class differs from the pure a-, ō-class in the uninflected form only. Those adjectives whose uninflected form ends in -o preceded by a consonant, usually develop an *a* (seldom *e*, *o*) between the consonant and the *w* in the inflected forms. See § 40.

## § 119.

## SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	{ gar(a)wēr ( <i>ready</i> ) garwēr	{ gar(a)waz garwaz	{ garawiu garwiu
Nom.	fawēr ( <i>little</i> ) etc.	fawaz etc.	fawiu etc.

§ 120. To this class belong *garo* (*ready*); *gēlo* (*yellow*), *zēso* (*right, dexter*); *fao*, *fō* (*little*); *slēo*, *slē* (*dull*); *frao*, *frō* (*glad, joyful*); *rao*, *rō* (*raw*). See § 66.

## B. WEAK DECLENSION.

§ 121. The weak declension of adjectives agrees exactly with that of the nouns.

## SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	blinto	blinta	blinta
Acc.	blinton, -un	blinta	blintūn
Gen. Dat.	blinten, -in	blinten, -in	blintūn.

## PLUR.

Nom. Acc.	blinton, -un	blintun, -on	blintūn
Gen.	blintōno	blintōno	blintōno
Dat.	blintōm, -ōn	blintōm, -ōn	blintōm, -ōn.

§ 122. In the same manner are declined the weak forms of the *ja-*, *jō-* and *wa-*, *wō-*stems, thus:—

## SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	{ scōno gar(a)wo	{ scōna gar(a)wa	{ scōna gar(a)wa
	etc.	etc.	etc.

## C. DECLENSION OF PARTICIPLES.

§ 123. The present participle has both the strong and the weak declension. In the former case it is declined like a *ja-*, *jō-*stem, and in the latter case like *blinto*. Thus uninflected form *nēmanti* (*taking*), *salbōnti* (*anointing*), *habēnti* (*having*).

## Strong.

## SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	{ <i>nēmantēr</i> <i>salbōntēr</i> etc.	<i>nēmantaḡ</i> <i>salbōntaḡ</i> etc.	<i>nēmantiu</i> <i>salbōntiu</i> etc.

## Weak.

## SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	{ <i>nēmanto</i> <i>salbōnto</i> etc.	<i>nēmanta</i> <i>salbōnta</i> etc.	<i>nēmanta</i> <i>salbōnta</i> etc.

§ 124. The past participle, like the present, has both the strong and the weak declension. The uninflected form of strong verbs ends in *-an*, as *ginoman* (*taken*), *giritan* (*ridden*); that of the weak verbs ends in *-t*, as *gihabēt* (*had*), *gisalbōt* (*anointed*).

## Strong.

## SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	{ <i>ginomanēr</i> <i>gihabētēr</i> etc.	<i>ginomanaz</i> <i>gihabētaḡ</i> etc.	<i>ginomaniu</i> <i>gihabētiu</i> etc.

NOTE.—In Franconian monuments the suffix *-an* occasionally appears as *-on*, *-en*, or *-in* in the inflected forms.

		<b>Weak.</b>		
		<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	}	ginomano	ginomana	ginomana
		gihabēto	gihabēta	gihabēta
		etc.	etc.	etc.

## D. THE COMPARISON OF ADJECTIVES.

### 1. The Comparative Degree.

§ 125. The comparative is formed by means of the two suffixes *-ir-* (=Gothic *-iz-*) and *-ōr-* (=Gothic *-ōz-*), to which are then added the endings of weak adjectives. Polysyllabic adjectives formed with derivative suffixes and compound adjectives take the suffix *-ōr-*; *ja-*, *jō-* stems the suffix *-ir-*; uncompounded pure *a-*, *ō-* stems sometimes take the one, sometimes the other suffix, thus:—

POSITIVE.	COMPARATIVE.
sālig ( <i>blessed</i> )	sāligōro
tiurlih ( <i>dear</i> )	tiurlihhōro
engi ( <i>narrows</i> )	engiro
suozi ( <i>sweet</i> )	suoziro
lang ( <i>long</i> )	lengiro
hōh ( <i>high</i> )	{ hōhiro hōhōro

NOTE.—The ending *-iro* is sometimes weakened to *-ero* in Franconian monuments. Beside *jungiro*, the ordinary comp. of *jung* (*young*), appear *jungorō* and *jūgiro*; with the latter form cp. Gothic pos. *juggs* = \**jungs*, comp. *jūhiza*.

### 2. The Superlative.

§ 126. The Superlative is formed by means of the two suffixes *-ist-* (=Gothic *-ist-*) and *-ōst-* (=Gothic *-ōst-*), to

which are then added the endings of weak adjectives. Adjectives which have *-iro* in the comparative have *-isto* in the superlative, and those which have *-ōro* in the comp. have *-ōsto* in the superlative, thus *sālīgōsto*, *tiurlihhōsto*, *engisto*, *suozisto*, *lengisto*, *hōhisto*, *hōhōsto*.

### 3. Irregular Comparison.

§ 127. The following adjectives form their comparatives and superlatives from a different root than the positive :—

guot ( <i>good</i> )	comp. bezziro	superl. bezzisto
ubil ( <i>bad</i> )	„ wirsiro	„ wirsisto
mihhil ( <i>great</i> )	„ mēro	„ meisto
luzzil ( <i>little</i> )	„ minniro	„ minnisto

NOTE.—1. Beside the regular form *mēro* (= Gothic *maiza*) occur in Alemanic the forms *mēriro*, *mērōro*, which are double comparatives like Mod. Eng. *nearer*.

2. *lezzisto* (*last*) is defective.

§ 128. In a few cases the comparative and superlative are formed from an adverb or preposition, as in Latin.

Pos.	COMP.	SUPERL.
after ( <i>after</i> )	aftro, aftaro, -ero	{ aftrōsto afterōsto aftristo
ēr ( <i>formerly</i> )	ēriro	ēristo
fora, furi ( <i>before</i> )	furiro	furisto
furdir ( <i>forwards</i> )	{ fordro fordaro, -oro	fordarōsto
hintar ( <i>behind</i> )	hintaro	hintarōsto
inne ( <i>within</i> )	innaro	innarōsto
oba ( <i>above</i> )	obaro, oboro	obarōsto
untar ( <i>down</i> )	untaro	untarōsto
ūz, ūzar ( <i>outside</i> )	ūzaro	ūzarōsto.

NOTE.—Beside the regular forms *abaro*, etc., the Alemanic dialect frequently has forms with double comparative endings, as *abarōro*, etc., cp. *mēriro*, *mērōro*.

## APPENDIX.

### FORMATION OF ADVERBS FROM ADJECTIVES.

§ 129. 1. By simply adding *-o* to the uninflected form of the adjective when it ends in a consonant, thus:—

adj. <i>mahtīg</i> ( <i>mighty</i> )	adv. <i>mahtigo</i>
„ <i>ubil</i> ( <i>bad</i> )	„ <i>ubilo</i>
„ <i>tiurlih</i> ( <i>dear</i> )	„ <i>tiurliho</i> .

2. Adjectives ending in *-i* (*ja-*, *jō-*stems) drop the *-i* before the adverbial ending *-o*; and those containing a mutated stem vowel change it back to the unmutated one, thus:—

adj. <i>scōni</i> ( <i>beautiful</i> )	adv. <i>scōno</i>
„ <i>tiuri</i> ( <i>dear</i> )	„ <i>tiuro</i>
„ <i>festi</i> ( <i>fast</i> )	„ <i>fasto</i>
„ <i>semfti</i> ( <i>soft</i> )	„ <i>samfto</i> .

### COMPARISON OF ADVERBS.

§ 130. The comparative degree of adverbs ends in *-ōr* (never *-ir*); the superlative mostly ends in *-ōst*, but sometimes also in *-ist*, thus:—

Adj. <i>lang</i> ( <i>long</i> );	adv. comp. <i>langōr</i>	superl. <i>langōst</i>
„ <i>festi</i> ( <i>fast</i> );	„ „ <i>fastōr</i>	„ <i>fastōst</i>
„ <i>jung</i> ( <i>young</i> )		„ <i>jungist</i> .

§ 131. The following are irregular :—

wola ( <i>well</i> )	comp. baz	superl. bezzist
	„ wirs ( <i>worse</i> )	„ wirsist
	„ mēr ( <i>more</i> )	„ meist
	„ min ( <i>less</i> )	„ minnist

NOTE.—Beside *mēr*, *meist* occur the weak neuter adj. forms (*mēra*, *meista*) as adverbs.

## NUMERALS.

### I. Cardinal and Ordinal.

CARDINAL.	ORDINAL.
ein ( <i>one</i> )	ēristo, furisto
zwei ( <i>two</i> )	ander
drī ( <i>three</i> )	dritto
feor, fior ( <i>four</i> )	feordo, fiordo
fimf, finf ( <i>five</i> )	fimfto, finfto
sēhs ( <i>six</i> )	sēhsto
sibun ( <i>seven</i> )	sibunto
ahto ( <i>eight</i> )	ahtodo
niun ( <i>nine</i> )	niunto
zēhan, zēhen ( <i>ten</i> )	zēhanto
einlif ( <i>eleven</i> )	einlifto
zwelif ( <i>twelve</i> )	zwelifto
drizēhan ( <i>thirteen</i> )	drittozēhanto
fiorzēhan ( <i>fourteen</i> )	fiordozēhanto
finfzēhan ( <i>fifteen</i> )	finftazēhanto
sēhszēhan ( <i>sixteen</i> )	sēhstazēhanto
*sibunzēhan ( <i>seventeen</i> )	sibuntozēhanto
ahtozēhan ( <i>eighteen</i> )	ahtodazēhanto
niunzēhan ( <i>nineteen</i> )	niuntazēhanto
zweinzug ( <i>twenty</i> )	zweinzugōsto

CARDINAL.	ORDINAL.
drīzzug, drīzug ( <i>thirty</i> )	drīzugōsto
fiorzug ( <i>forty</i> )	fiorzugōsto
finfzug ( <i>fifty</i> )	finfzugōsto
sēhszug ( <i>sixty</i> )	sēhszugōsto
sibunzug ( <i>seventy</i> )	sibunzugōsto
ahtozug ( <i>eighty</i> )	ahtozugōsto
niunzug ( <i>ninety</i> )	niunzugōsto
zēhanzug } ( <i>hundred</i> )	zēhanzugōsto
hunt }	
zwei hunt ( <i>two hundred</i> )	
thūsunt } ( <i>thousand</i> ).	
dūsunt }	

§ 132. The first three cardinal numerals are declinable in all cases and genders.

1. *ein* follows the strong declension, when used as a numeral, § 113. When *ein* is used in the sense of *alone*, it follows the weak declension.

2.	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. Acc.	zwēne	zwei	zwā (zwō)
Gen.	zweio	zweio	zweio
Dat.	zweim, zwein	zweim, zwein	zweim, zwein
3.	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. Acc.	drī	driu	drīo
Gen.	drīo	drīo	drīo
Dat.	drim, drin	drim, drin	drim, drin.

§ 133. The cardinal numerals 4-12 remain uninflected when they stand before a noun, while, if they stand after a noun or are used as nouns, they are declined according to the *i*-declension. The neut., Nom. and Acc. has the adjectival ending.



	<i>Masc. Fem.</i>	<i>Neut.</i>
Nom. Acc.	-i	-iu; -u
Gen.	-eo, -o	-eo, -o
Dat.	-im, -in	-im, -in.

§ 134. The cardinal numerals 20-100 ending in -zug = OE. -tig, Gothic *tigus* (*decade*) are followed by the Genitive. *dūsunt*, *thūsunt* is mostly treated as a fem. substantive, but sometimes also as a neuter.

§ 135. *ander* (*second*), inflected form *anderēr*, -az, -iu, follows the strong declension, the remaining ordinal numerals follow the weak declension.

## 2. Other Numerals.

§ 136. 1. Distributive numerals, as *einluzze* (*one by one*), *zwiseke* (*two by two*).

2. Multiplicatives, as *einfalt* (*falt* = OE. -fealde), *zwifalt*, etc.

3. Numeral adverbs, as *eines*, Gen. sg. (*once*); *zwiror*, *zwiron* (*twice*); *driror* (*thrice*). The higher numbers, as also sometimes those given above, are formed by means of prefixing the cardinal numbers to *stunt* (*time*), thus, *sibunstunt* (*seven times*).

## PRONOUNS.

§ 137.

### 1. Personal.

	SING.	PLUR.
Nom.	ih ( <i>I</i> )	wir
Acc.	mih	unsih
Gen.	mīn	unsēr
Dat.	mir	uns.

	SING.	PLUR.
Nom.	dū, du ( <i>thou</i> )	ir
Acc.	dih	iuwih
Gen.	dīn	iuwēr
Dat.	dir	iu.

	SING.	
	<i>Masc.</i>	<i>Neut.</i>
Nom.	ēr ( <i>he</i> )	iȝ ( <i>it, there</i> )
Acc.	inan, in	iȝ
Gen.	(sīn)	is, ës
Dat.	imu, imo	imu, imo
		<i>Fem.</i>
Nom.		siu; sī, si ( <i>she</i> )
Acc.		sia ( <i>sie</i> )
Gen.		ira ( <i>iru, -o</i> )
Dat.		iru (-o)
	PLUR.	
Nom.	siu	sio
Acc.	siu	sio
Gen.	iro	iro
Dat.	im, in	im, in.

NOTE.—1. *ih* and *dū* were often attached enclitically to the verb, especially in poetry, as *gibuh*=*gibu ih*, *findistu*=*findis dū*. The forms *iuwih*, *iuwēr* were mostly written *iuuih*, *iuuēr*, sometimes also *iuih*, *iuēr*.

2. Beside *ēr* (=Latin and Gothic *is* [*he*]) appear in some Franconian monuments the forms *hēr*, *hē* (=OE. *hē*, *he*, and Lat. *ce* in \**ho-i-ce* > *hic*).

3. Beside the accented forms *inan*, *imo*, *iro*, *sia*, *sie*, *sio* occur the unaccented forms *nan*, *mó*, *ro*, *sa*, *se*, *so*.

4. *ēr*, *iȝ*, *ës*, *in* were sometimes attached enclitically to a preceding word, as *giloubt-ēr*=*giloubta ēr*; *imos*=*imo ës*, etc.

## § 138.

## 2. Reflexive.

	SING.	PLUR.
Acc.	sih ( <i>oneself</i> )	sih
Gen.	sīn ( <i>ira</i> )	( <i>iro</i> )
Dat.	( <i>imu, iru</i> )	( <i>im</i> ).

## 3. Possessive.

§ 139. The possessive pronouns of the first and second persons were formed from the Gen. case of the corresponding personal pronouns, thus, *mīn* (*my*), *dīn* (*thy*), *unsēr* (*our*), *iuwēr* (*your*). The masc. and neut. sg. were expressed by the reflexive form *sīn* (*his, its*); the fem. sg. by *ira* (*her*, lit. *of her*), and the plural all genders by *iro* (*their*, lit. *of them*).

They were declined according to the strong declension, § 113.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>mīnēr</i>	<i>mīnaꝥ</i>	<i>mīniu</i>
	<i>unserēr</i>	<i>unseraꝥ</i>	<i>unseriu.</i>

NOTE.—Beside *unserēr*, *iuwēr* the forms *unsarēr*, *iuwarēr* sometimes occur.

§ 140. *unsēr* and *iuwēr* have also shortened inflected forms in Franconian:—

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Sing. Nom.	<i>unsēr</i>	<i>unsaꝥ</i>	<i>unsu</i>
Acc.	<i>unsan</i>	<i>unsaꝥ</i>	<i>unsa</i>
Gen.	<i>unses</i>	<i>unses</i>	<i>unsera</i>
Dat.	<i>unsemo</i>	<i>unsemo</i>	<i>unseru</i>
Plur. Nom.	<i>unse</i>	<i>unsu</i>	<i>unso</i>
	etc.	etc.	etc.

## 4. Demonstrative.

§ 141. The simple demonstrative *thēr*, *dēr* was employed both as definite article and relative pronoun.

SING.			
	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	dēr	daꝛ	diu
Acc.	dēn	daꝛ	dea, dia (die).
Gen.	dēs	dēs	dēra, (dēru, -o)
Dat.	dēmu, dēmo	dēmu, dēmo	dēru, -o
Instr.		diu	

PLUR.			
Nom.	} dē, dea, dia, die	diu, (dei)	deo, dio
Acc.			
Gen.	dēro	dēro	dēro
Dat.	dēm, dēn	dēm, dēn	dēm, dēn.

NOTE.—1. The Franconian dialects have mostly the unshifted forms *thēr, thaꝛ, thiū*, etc.

2. Beside the Nom. form *thēr* occurs also *thie* (*thē*) in Tatian.

3. Beside the Nom., Acc. fem. pl. *thio* occur in Franconian also *thie*, rarely *thia*.

4. *dēr*, etc., when used as a rel. pronoun, frequently had contracted forms, especially in poetry, as *theih* from *\*tha ih = thaꝛ ih*, cp. Goth. neut. *hwa, thiuns = thiū uns, zēn = zi thēn*.

§ 142. The compound demonstrative pronoun is declined thus:—

SING.			
	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	dēse, dēsēr ( <i>this</i> )	diz	dēsiu, disiu ( <i>thisu</i> )
Acc.	dēsan	diz	dēsa
Gen.	dēsses	dēsses	dēsera
Dat.	dēsemu, dēsemo	dēsemu, dēsemo	dēseru
Instr.		{ dēsiu, dēsu disiu, disu	

		PLUR.	
Nom. }	dēse	dēsiu, disiu (thisu)	dēso
Acc. }			
Gen.	dēsero	dēsero	dēsero
Dat.	dēsēm, -en	dēsēm, -en	dēsēm, -en.

NOTE.—The Nom. sg. masc. is *thērēr* in Otf rid. The Gen. sg. fem. is *thērerā* in Otf rid and *thērra* (*thērro*) in Tatian; Dat. fem. sg. *thēreru* in Otf rid, and *thērru* (*thērro*, *thērra*) in Tatian; Gen. pl. *thērero* in Otf rid, and *thērero* (*thērro*) in Tatian.

§ 143. *jenēr* (*that, you*), mostly written *genēr*, is declined like a strong adjective, § 113.

*sēlb* (*self, ipse*) may follow either the strong or the weak declension. Combined with the def. art., it signifies *same*, and always follows the weak declension.

### 5. Relative.

§ 144. A relative pronoun proper did not exist in OHG., its place was supplied by the demonstrative *dēr*, *daz*, *diu*.

### 6. Interrogative.

§ 145. The OHG. simple interrogative pronoun had no independent form for the feminine, and was declined in the singular only.

		SING.	
		<i>Masc. Fem.</i>	<i>Neut.</i>
Nom.	hwēr, wēr ( <i>who</i> )	hwaz, waz	( <i>what</i> )
Acc.	hwēnan wēnan, wēn	hwaz, waz	
Gen.	hwēs, wēs	hwēs, wēs	
Dat.	hwēmu, wēmo	hwēmu, wēmo	
Instr.		hwīu, wīu.	

NOTE.—I. The initial *h* was dropped from the beginning of the ninth century.

2. For the Instr. *wiu* the form *hiu* is also found.

3. A noun following *wër* was put in the Gen., as *wër manno* (*which man*, lit. *who of men*).

§ 146. *hwëdar*, *wëdar* (*which of two*), *hwëlih*, *wëlih* (*which*), *hweolih* (*of what sort*), and *solih* (*such*) were declined like strong adjectives, § 113.

### 7. Indefinite.

§ 147. *sum*, *sumilih*, *sumalih* (*a certain one, some one*), declined like a strong adjective.

*ein* (*one*), *einīg*, *eining* (in negative sentences *any, anyone*), declined like a strong adjective.

*wër* (*whoever*), *sō wër sō* (*whosoever*), *ëtewër* (*anyone*).

*thëhein*, *dëhein* (*anyone, any*); in negative sentences *no one, no, none*.

*man* (*one*), *eoman*, *ioman* (*somebody*), *neoman*, *nioman* (*nobody*).

*nihein*, *nihhein*; *nohein* *nohhein* (*no, none*).

*wiht*, *eowiht*, *iowiht* (*anything*); *neowiht*, *niowiht* (*nothing*).

*gilih* (*like*) (with a noun in the Gen.=*each*), *manno gilih* (*each man*); *wëlih*, *giwëlih*, *eogiwëlih*, *iogiwëlih* (*each*).

### VERBS.

§ 148. The OHG. verb has the following independent forms:—one voice (active), two numbers, three persons, two tenses (present and preterite), two complete moods (indica-

tive and subjunctive, the latter originally the optative), besides an imperative which is only used in the present tense, three verbal nouns (pres. infin., pres. participle, and gerund), and one verbal adjective (the past participle).

### Conjugation.

§ 149. The OHG. verbs are divided into two great classes:—Strong and Weak. The latter form their preterite by the addition of the syllable *-ta*, and their past participle by means of a *t*-suffix; the former form their pret. and past participle by vowel gradation (*ablaut*).

*Ablaut* is the gradation of vowels both in stem and suffix, caused by the primitive Indo-Germanic system of accentuation. The vowels vary within certain series of related vowels, called *ablaut-series*. There are in OHG. six such series which appear most clearly in the various classes of the strong verbs. We are able to conjugate a strong verb when we know the four stems, as seen (1) in the infin. or 1. sg. pres. indic., (2) 1. sg. pret. indic., (3) 1. pl. pret. indic., (4) the past participle. By arranging the vowels according to these four stems we arrive at the following system:—

	i.	ii.	iii.	iv.
I.	ī, ī	ei, ē	i	i
II.	eo(io), iu	ou, ō	u	o
III.	i(ë), i	a	u	u, o
IV.	ë, i	a	ā	o
V.	ë, i	a	ā	ë
VI.	a, a	uo	uo	a

NOTE.—On the differences *ei* and *ē*, *io* and *iu*, *ou* and *ō*, *i* and *ë*, *ë* and *i*, *u* and *o*, see §§ 30, 31, 32, 18, 16, 17, 24.

Besides these two great classes of strong and weak verbs, there are a few others which will be treated under the general heading *Minor Groups*.

The strong verbs were originally further subdivided into reduplicated and non-reduplicated verbs. The reduplication has, however, entirely disappeared in OHG. The non-reduplicated verbs are divided into six classes according to the six ablaut-series given above. The originally reduplicated verbs are put together here and called Class VII.

### A. STRONG VERBS.

§ 150. The conjugation of *nēman* (*to take*) will serve as a model for all strong verbs.

#### *Present.*

	INDIC.	SUBJ.
Sing. 1.	nimu	nēme
2.	nim-is, (-ist)	nēm-ēs, (-ēst)
3.	nimit	nēme
Plur. 1.	nēm-emēs, (-ēn)	nēm-emēs, (-ēn)
2.	nēmet	nēmēt
3.	nēm-ant, (-ent)	nēmēn

	IMPER.	INFIN.
Sing. 2.	nim	nēm-an, (-en)
Plur. 1.	nēm-amēs, -emēs, (-ēn)	GERUND.
2.	nēmet	Gen. nēmannes
		Dat. nēmanne

PRES. PART. nēm-anti, (-enti).



*Preterite.*

	INDIC.	SUBJ.
Sing.	1. <b>nam</b>	<b>nāmi</b>
	2. <b>nāmi</b>	<b>nām-is, (-īst)</b>
	3. <b>nam</b>	<b>nāmi</b>
Plur.	1. <b>nām-umēs, (-un)</b>	<b>nām-īmēs, (-īn)</b>
	2. <b>nāmut</b>	<b>nāmīt</b>
	3. <b>nāmun</b>	<b>nāmīn</b>

PAST PART. **ginoman.**

NOTE.—1. The ending *-st* of the 2nd sg. does not occur in the oldest monuments; it arose partly from analogy with the preterite-present forms *kanst, gitarst*, etc., and partly from a false etymological division of the pronoun from the verb to which it was frequently attached enclitically, thus *nimisþu > nimistu*, from which *nimist* was extracted as the verbal form, cp. the similar process in OE.

2. The ending *-mēs* of the 1st pl. properly belongs to the present indic. and imperative, from which it was transferred by analogy to the 1st pl. subj. pres. and to the pret. indic. and subj.

3. The ending *-ēn* of the 1st pl. belongs properly to the subj. pres. only.

4. The ending *-un* of the 1st pl. pret. indic. arose regularly from older *-um*.

5. The infin. ending *-en* is due to that of the weak verbs, Class I, where *-en* arose regularly.

6. The 2nd sg. pret. indic. has always the same stem vowel as the pret. subj. and pret. pl. indic.

The above remarks have merely been made with a view of explaining the verbal forms with double endings. It must not, however, be assumed that the forms, which have remained unmentioned were all regularly developed from the Germanic primitive language. Some of them were either OHG. new formations (e.g. 2nd pl. indic. and imper., the regular form of which would be *\*nimit*), or had been modified in some way partly by analogy and partly by levelling, e.g. the *e* in *nēmēmēs*, older form *nēmamēs*,

## Ablaut-series.

§ 151. We shall only give in each class a few verbs to illustrate the gradation of vowels and consonant changes. All other verbs occurring in the texts will be found in the glossary referred to their proper class.

## § 152.

## CLASS I.

INF.	PRET. SG.	PRET. PL.	P.P.
ī	ei } § 30 ē }	i	i
bītan ( <i>to wait</i> )	beit	bitun	gibitan
scriban ( <i>to write</i> )	screib	scribun	giscriban
stīgan ( <i>to ascend</i> )	steig	stīgun	gistīgan
rīsan ( <i>to fall</i> )	reis	rirun	girīran
snīdan ( <i>to cut</i> )	sneid	snitun	gisnitun
spīwan ( <i>to vomit</i> )	spēo (spē)	spiwun	gispiwan
dīhan ( <i>to thrive</i> )	dēh	dīgun	gidīgan
lihan ( <i>to lend</i> )	lēh	liwun	giliwan.

NOTE.—On the pret. spēo, spē, see § 66, and for the consonant changes § 63.

## § 153.

## CLASS II.

INF.	PRES.	PRET. SG.	PRET. PL.	P.P.
io	iu	ou } § 31 ō }	u	o
liogan ( <i>to lie</i> )	liugu	loug	lugun	gilogan
klioban ( <i>to cleave</i> )	kliubu	kloub	klubun	gikloban
biotan ( <i>to offer</i> )	biutu	bōt	butun	gibotan
kiosan ( <i>to choose</i> )	kiusu	kōs	kurun	gikoran
ziohan ( <i>to draw</i> )	ziuhu	zōh	zugun	gizogan

Here belong also—

sūfan ( <i>to sip, drink</i> )	sūfu	souf	suffun	gisoffan
sūgan ( <i>to suck</i> )	sūgu	soug	sugun	gisogan.

NOTE.—1. On the Upper German forms of the infin. with *iu* (*liugan*) see § 32. For *kōs* beside *kurun*, etc., see § 63.

2. Verbs of this class ending in *w* have *iu* throughout the present and *ū* in the pret. pl. and past participle, as *kiuwan* (*to chew*), *kou* (§ 66), *kūwun*, *gikūwan*; in the two last forms the *w* was often dropped.

3. *sūfan*, *sūgan* are properly aorist presents, like Greek *τῦφω*, *τρίβω*.

## § 154.

## CLASS III.

To this class belong all strong verbs having a medial nasal or liquid + consonant, and a few others in which the vowel is followed by two consonants other than nasal or liquid + consonant.

Those with nasal + consonant have *i* in the infin. and throughout the present (§ 16, 1) and *u* in the past participle (§§ 17, 24); the others have *i* in the sing. present (§ 16, 2), *ë* in the plural, and *o* in the past participle.

INFIN.	PRES. SG.	PRET. SG.	PRET. PL.	P.P.
i } ë }	i	a	u	u } o }
<i>bintan</i> ( <i>to bind</i> )	<i>bintu</i>	<i>bant</i>	<i>buntun</i>	<i>gibuntan</i>
<i>rinnan</i> ( <i>to run</i> )	<i>rinnu</i>	<i>ran</i>	<i>runnun</i>	<i>girunnan</i>
<i>singan</i> ( <i>to sing</i> )	<i>singu</i>	<i>sang</i>	<i>sungun</i>	<i>gisungan</i>
<i>wërdan</i> ( <i>to become</i> )	<i>wirdu</i>	<i>ward</i>	<i>wurtun</i>	<i>wortan</i>
<i>stërban</i> ( <i>to die</i> )	<i>stirbu</i>	<i>starb</i>	<i>sturbun</i>	<i>gistorban</i>
<i>hëlfan</i> ( <i>to help</i> )	<i>hilfu</i>	<i>half</i>	<i>hulfun</i>	<i>giholfan</i>
<i>fëhtan</i> ( <i>to fight</i> )	<i>fihtu</i>	<i>faht</i>	<i>fuhtun</i>	<i>gifohtan</i>
<i>brëstan</i> ( <i>to burst</i> )	<i>bristu</i>	<i>brast</i>	<i>brustun</i>	<i>gibrostan</i>

NOTE.—1. *dwingan* (*to compel*) has the p.p. *gidungan* beside *gidwungan*.

2. *biginnan* (*to begin*) and *bringan* (*to bring*) have the weak preterites *bigonta*, *bigonda*, *brähta*, beside the strong *bigan*, *brang*.

## CLASS IV.

§ 155. To this class belong strong verbs whose stems end in a single liquid or nasal, and a few others.

INFIN.	PRES.SG.	PRET.SG.	PRET.PL.	P.P.
ë	i	a	ā	o
nēman ( <i>to take</i> )	nimu	nam	nāmun	ginoman
bēran ( <i>to bear</i> )	biru	bar	bārun	giboran
hēlan ( <i>to hide</i> )	hilu	hal	hālun	giholan
stēlan ( <i>to steal</i> )	stilu	stal	stālun	gistolan
quēman ( <i>to come</i> )	quimu	quam	quāmun	quoman

Here belong also—

sprēchan ( <i>to speak</i> )	sprichu	sprah	sprāchun	gisprochan
brēchan ( <i>to break</i> )	brichu	brah	brāchun	gibrochan.

NOTE.—Beside the p.p. quoman occurs also quēman, formed after the analogy of Class V. For initial quē-, qui-, Tatian has co-, cu-.

## CLASS V.

§ 156. To this class belong all those verbs having *ë, i* in the present, and ending in other consonants than those in Classes III and IV.

INFIN.	PRES. SG.	PRET. SG.	PRET. PL.	P.P.
ë	i	a	ā	ë
gēban ( <i>to give</i> )	gibu	gab	gābun	gigēban
sēhan ( <i>to see</i> )	sihu	sah	sāhun	gisēhan
quēdan ( <i>to say</i> )	quidu	quad	quātun	giquētan
ēzzan ( <i>to eat</i> )	izzu	āz	āzun	gēzzan
wēsan ( <i>to be</i> )	wisu	was	wārun	
lēsan ( <i>to read, gather</i> )	lisu	las	lārun	gilēran
gēhan ( <i>to confess</i> )	gihu	jah	jāhun	gigēhan

Here belong also—

sitzen ( <i>to sit</i> )	sitzu	saz	sāzun	gisēzzan
bitten ( <i>to beg</i> )	bittu	bat	bātun	gibētan
liggen ( <i>to lie down</i> )	liggu	lag	lāgun	gilēgan.

NOTE.—1. With the *ā* in *āz*, cp. OE. *ētan*, Lat. *ēdere* (*to eat*), beside OE. *æt*, Lat. *ēd-i*.

2. On *gihu*, *gēhan*, beside *jah*, see § 67.

3. *sitzen* from \**sitjan*, *bitten* from \**bidjan* (= Gothic *bidjan*), *liggen* from \**ligjan*. See § 56. The *j* belonged to the present only.

## § 157.

## CLASS VI.

PRES.	PRET. SG.	PRET. PL.	P.P.
a	uo	uo	a
<i>faran</i> ( <i>to go</i> )	<i>fuor</i>	<i>fuorun</i>	<i>gifaran</i>
<i>tragan</i> ( <i>to carry</i> )	<i>truog</i>	<i>truogun</i>	<i>gitragan</i>
<i>wahsan</i> ( <i>to grow</i> )	<i>wuohs</i>	<i>wuohsun</i>	<i>giwahsan</i>
<i>slahan</i> ( <i>to strike</i> )	<i>sluog</i>	<i>sluogun</i>	<i>gislagan</i>
<i>stantan</i> ( <i>to stand</i> )	<i>stuont</i>	<i>stuontun</i>	<i>gistantan</i>

Here belong also—

<i>heffen</i> ( <i>to raise</i> )	<i>huob</i>	<i>huobun</i>	<i>-haban</i>
<i>skephen</i> ( <i>to create</i> )	<i>skuof</i>	<i>skuofun</i>	<i>giskaffan</i>
<i>swerien</i> ( <i>to swear</i> )	<i>swuor</i> ( <i>suor</i> )	<i>swuorun</i> <i>suorun</i> }	<i>gisworan</i>

NOTE.—1. The 2nd and 3rd sg. pres. indic. have umlaut, see, however, § 19.

2. The pret. sg. *sluog* has been formed after the analogy of the pret. pl. The regular form *sluoh* still occurs in the oldest monuments.

3. *stuont*, *stuontun*, *gistantan* have the *n* in the stem from the present, cp. OE. *standan* (*to stand*), pret. *stōd*. Forms without *n* are occasionally found in OHG.; as pret. pl. *forstuotun*. For the shorter present forms, see § 180.

4. *heffen* from \**hafjan* [= Gothic *hafjan* (*to raise*), cp. Lat. *capio*]; *skephen* from \**skapjan* (= Gothic *skapjan*); *swerien* from \**swarjan*. See § 56. *huob* has its *b* from the pret. pl. and p.p., the regular form would be \**huof*. The present tense of these three verbs follows the inflection of the weak verbs, Class I.

5. The regular forms of the 2nd and 3rd sg. pres. indic. and 2nd sg. imperative were *hevis*, *hevit*, *hevi*; for the *v* see § 7 under *f*. This *v* then became transferred to other forms of the present where it did not

originally belong, e.g. infin. **heven**, pres. participle **heventi**. Similarly at a later period the **b** of the pret. pl. and p.p. crept into the present, from which arose the Middle and Modern HG. form **heben**.

## § 158.

## CLASS VII.

To this class belong those verbs which had originally reduplicated preterites like e. g. Greek *λέλοιπα* or Gothic **haldan** (*to hold*), pret. sg. **haihald**; **lētan** (*to let*), pret. sg. **laīlōt**; **flōkan** (*to complain*), pret. sg. **faīflōk**; **hāitan** (*to call*), pret. sg. **haīhāit**; **aukan** (*to increase*), pret. sg. **aīauk**.

The reduplication disappeared in OHG. through the reduplicated syllable undergoing contraction with the stem syllable. Five sub-classes are to be distinguished according as the present stem contains—

a =	Prim. Germanic a,	Gothic a
ā =	„ „	ǣ „ ē
ei =	„ „	ai „ ái
ou (ō § 31) =	„ „	au „ áu
uo =	„ „	ō „ ō.

## § 159.

## Sub-classes 1, 2, 3.

The preterite of the verbs belonging here contained the stem-vowel **ē** in the oldest state of the language. During the OHG. period this **ē** was developed to **ie** through the intermediate stages **ea**, **ia**, see § 26. Otfrid had **ia**, Tatian **ie**. The pret. sg. and plur. have the same stem-vowel.

INFIN.	PRET. SG.	P. P.
<b>haltan</b> ( <i>to hold</i> )	<b>hialt</b>	<b>gihaltan</b>
<b>gangan</b> ( <i>to go</i> )	<b>giang</b>	<b>gigangan</b>
<b>fallan</b> ( <i>to fall</i> )	<b>fial</b>	<b>gifallan</b>

Here belong properly also—

<b>fāhan</b> ( <i>to seize</i> )	<b>fiang</b>	<b>gifangan</b>
<b>hāhan</b> ( <i>to hang</i> )	<b>hiang</b>	<b>gihangan.</b>

NOTE.—1. On the last two verbs see §§ 15, 63.

2. The pret. *intfiegun* in Tatian for *intfiengun* was formed after the analogy of the present.

3. For the shorter presents of *gangan* see § 181.

INFIN.	PRET. SG.	P.P.
<i>lāzan</i> ( <i>to let</i> )	<i>liaz</i>	<i>gilāzan</i>
<i>slāfan</i> ( <i>to sleep</i> )	<i>sliaf</i>	<i>gislāfan</i>
<i>rātan</i> ( <i>to advise</i> )	<i>riat</i>	<i>girātan</i>
<i>heizan</i> ( <i>to call</i> )	<i>hiaz</i>	<i>giheizan</i>
<i>skeidan</i> ( <i>to sever</i> )	<i>skiad</i>	<i>giskeidan</i>
<i>meizan</i> ( <i>to cut</i> )	<i>miaz</i>	<i>gimeizan</i>

## § 160.

## Sub-classes 4, 5.

The preterite of these verbs in the oldest period of the language contained the diphthong *eo*, which became *io* (Otfried *ia*) in the ninth century. Tatian has both *eo* and *io*.

INFIN.	PRET. SG.	P.P.
<i>loufan</i> ( <i>to run</i> )	<i>liof</i>	<i>giloufan</i>
<i>houwan</i> ( <i>to hew</i> )	<i>hio</i>	<i>gihouwan</i>
<i>stōzan</i> ( <i>to push</i> )	<i>stioz</i>	<i>gistōzan</i>
<i>ruofan</i> ( <i>to call</i> )	<i>riof</i>	<i>giruofan.</i>

NOTE.—Upper German has the preterite forms *liuf*, *hiu* (§ 66), and *riuf*, see § 32.

## B. WEAK VERBS.

§ 161. The weak verbs, which for the most part are derivatives, are divided into three classes according as the infinitive ends in *-en* (from older *-jan*), *-ōn*, *-ēn* (from older *-ain*).

Three stems are to be distinguished in the conjugation of weak verbs: the stem of the present, preterite, and the past participle, which mostly agrees with that of the preterite.

NOTE.—The infinitive of Class I not unfrequently ends in *-an* (instead of *-en*), especially in the Upper German dialects. The ending *-an* was due to the analogy of the infinitive-ending of strong verbs.

### 1. First Weak Conjugation.

§ 162. The verbs of this conjugation are sub-divided into two classes: (1) Those which had originally a short stem syllable; (2) Polysyllabic verbs and those which had a long stem syllable.

NOTE.—A syllable is long when it contains a long vowel or diphthong, or a short vowel followed by two consonants belonging to the same syllable, thus e.g. *slāf* (*sleep*), *stein* (*stone*), *gast* (*guest*).

#### Class a.

§ 163. **Formation of the present stem.** The present stem of these verbs became long (except in the second and third persons sg. indic., and second person sg. imperative) by the West Germanic law of the doubling of consonants, see § 56. The *j* had already disappeared in these persons before the operation of this law, for which reason they have single consonants. The verbs however ending in one of the affricatae *zz* (*tz*), *pf*, or *ck* (*cch*) (= West Germanic *tj*, *pj*, *kj*), have extended these throughout the present and to the imperative second sg.

#### **Formation of the Preterite and Past Participle.**

The *j*, which caused the doubling of the final consonants in the present stems, never existed in the preterite or past participle, so that these stems end in single consonants. The preterite has usually the ending *-ita*, but verbs, whose present stems end in one of the affricatae *pf*, *zz* (*tz*), or *ck* (*cch*) (= West Germanic *pj*, *tj*, *kj*), have the ending *-ta* in



the preterite. Those whose present stems end in *tt* or *ll* (= West Germanic *dj*, *lj*), sometimes have the one ending and sometimes the other.

The past participle has two forms, the one called the uninflected, the other the inflected form. The uninflected form ends in *-it*. The inflected form ends in *-itēr*, when the preterite ends in *-ita*, and in *-tēr* when the preterite ends in *-ta*.

§ 164. The full conjugation of *zellen* (*to tell*), and *nerien* (*to save*), will serve as models for this class.

*Present.*

INDIC.	SUBJ.
Sing. 1. <i>zellu, neriū</i>	<i>zelle, nerie</i>
2. <i>zel-is, ner-is, -ist</i>	<i>zell-ēs, neri-ēs ;</i> <i>-ēst</i>
3. <i>zELIT, nerit</i>	<i>zelle, nerie</i>
Plur. 1. <i>zell-emēs, neri-emēs ; -ēn</i>	<i>zell-ēn, neri-ēn ;</i> <i>-emēs</i>
2. <i>zELLET, neriet</i>	<i>zellēt, neriēt</i>
3. <i>zELLent, nerient</i>	<i>zellēn, neriēn</i>
IMPERATIVE.	INFIN.
Sing. 2. <i>zeli, neri</i>	<i>zellen, nerien</i>
GERUND.	
Plur. 1. <i>zell-emēs, neri-emēs ; -ēn</i>	Gen. <i>zellennes, neri-</i> <i>ennes</i>
2. <i>zELLET, neriet</i>	Dat. <i>zellenne, neri-</i> <i>enne</i>
PRES. PARTICIPLE.	
	<i>zellenti, nerienti.</i>

*Preterite.*

INDIC.	SUBJ.
Sing. 1. <i>zalta zelita, nerita</i>	<i>zalti zeliti, neriti; -ī</i>
2. <i>zalt-ōs zelit-ōs, nerit-ōs; -ōst</i>	<i>zalt-īs zelit-īs nerit-īs; -īst</i>
3. <i>zalta zelita, nerita</i>	<i>zalti zeliti, neriti</i>
Plur. 1. <i>zalt-un zelit-un, nerit-un; -umēs</i>	<i>zalt-īn zelt-īn, nerit-īn; imēs</i>
2. <i>zaltut zelitut, neritut</i>	<i>zaltīt zelitīt, neritīt</i>
3. <i>zaltun zelitun, neritun</i>	<i>zaltīn zelitīn, neritīn.</i>

## PAST PARTICIPLE.

*gizalt gizelit, ginerit*

NOTE.—1. On the personal endings cp. § 150, note.

2. The forms *neriu, neriet*, etc., sometimes appear as *nerru, nerret*, etc.

3. After the analogy of *zelis, zelit*, the other forms of the present have single consonants in Tatian.

## Class b.

§ 165. The verbs of this class undergo no consonant changes in the present.

The preterite ends in *-ta* in the Upper German dialects and in Otfrid, while in Tatian it not unfrequently ends in *-ita*. The past participle follows the same rule as the verbs under Class a.

NOTE.—1. Present stems ending in double consonants are simplified in the preterite, as *brennen (to burn)*, pret. *branta*; *kussen (to kiss)*, pret. *kusta*.

2. Verbs whose present stems end in a consonant + *t* have only one *t* in the preterite, as *wenten (to turn)*, pret. *wanta*.

§ 166. The full conjugation of *suochen* (*to seek*) will serve as a model for this class.

*Present.*

INDIC.		SUBJ.	
Sing. 1.	<i>suochu</i>		<i>suoche</i>
	2. <i>suoch-is</i> ; - <i>ist</i>		<i>suoch-ēs</i> ; - <i>ēst</i>
	3. <i>suoचित</i>		<i>suoche</i>
Plur. 1.	<i>suoच-ēmēs</i> ; - <i>ēn</i>		<i>suoच-ēn</i> ; - <i>emēs</i>
	2. <i>suoचत</i>		<i>suoचēt</i>
	3. <i>suoचत</i>		<i>suoचēn</i>
IMPER.		INFIN.	
Sing. 2.	<i>suoचि</i>		<i>suoचन</i>
		GERUND.	
Plur. 1.	<i>suoच-ēmēs</i> ; - <i>ēn</i>	Gen.	<i>suoचennes</i>
	2. <i>suoचत</i>	Dat.	<i>suoचenne</i>
		PRES. PART.	<i>suoचenti</i>

*Preterite.*

INDIC.		SUBJ.	
Sing. 1.	<i>suoचत</i>		<i>suoचि</i> ; - <i>ī</i>
	2. <i>suoच-ōs</i> ; - <i>ōst</i>		<i>suoच-īs</i> ; - <i>īst</i>
	3. <i>suoचत</i>		<i>suoचि</i>
Plur. 1.	<i>suoच-ūn</i> ; - <i>umēs</i>		<i>suoच-īn</i> ; - <i>īmēs</i>
	2. <i>suoचत</i>		<i>suoचित</i>
	3. <i>suoचत</i>		<i>suoचिन</i>

## PAST PARTICIPLE.

*gisuoचित.*

§ 167. The following verbs are irregular :—

INFIN.	PRET.
denken ( <i>to think</i> )	dāhta (§ 53)
dunken ( <i>to seem</i> )	dūhta (§ 53)
furhten } ( <i>to be afraid</i> )	forhta } (§ 17, 24)
furihten }	forahta }
wurken ( <i>to work</i> )	worhta ( <i>worahta</i> )
	(§§ 17, 24).

## 2. Second Weak Conjugation.

§ 168. *Present.*

	INDIC.	SUBJ.
Sing. 1.	salbōn ( <i>I anoint</i> )	salbo
2.	salbōs(t)	salbōs(t)
3.	salbōt	salbo
Plur. 1.	salbōmēs, salbōn	salb-ōn; -ōmēs
2.	salbōt	salbōt
3.	salbōn	salbōn
	IMPER.	INFIN.
Sing. 2.	salbo	salbōn
		GERUND.
Plur. 1.	salbōmes, salbōn	Gen. salbōnnes
2.	salbōt	Dat. salbōnne
		PRES. PART.
		salbōnti.

## *Preterite.*

	INDIC.	SUBJ.
Sing. 1.	salbōta	salbōti; -ī
	[etc., like <i>suohta</i> ]	[etc., like <i>suohti</i> ]
	PAST PART. gisalbōt.	

NOTE.—The 1st pl. pres. indic. and imper. and the whole of the subj. present have also longer forms *salbōēn*, subj. *salbōe*, etc., in Upper German dialects.

## 3. Third Weak Conjugation.

## § 169.

*Present.*

	INDIC.		SUBJ.
Sing. 1.	<i>habēn</i> ( <i>I have</i> )		<i>habe</i>
	2. <i>habēs(t)</i>		<i>habēs(t)</i>
	3. <i>habēt</i>		<i>habe</i>
Plur. 1.	<i>habēmēs</i> ; <i>habēn</i>		<i>habēn</i> ; <i>habēmēs</i>
	2. <i>habēt</i>		<i>habēt</i>
	3. <i>habēn</i>		<i>habēn</i>
	IMPER.		INFIN.
Sing. 2.	<i>habe</i>		<i>habēn</i>
			GERUND.
Plur. 1.	<i>habēmēs</i> ; <i>habēn</i>	Gen.	<i>habēnnes</i>
	2. <i>habēt</i>	Dat.	<i>habēnne</i>
			PRES. PART.
			<i>habēnti</i> .

*Preterite.*

	INDIC.		SUBJ.
Sing. 1.	<i>habēta</i>		<i>habēti</i> ; <i>-ī</i>
	[etc., like <i>suohta</i> ]		[etc., like <i>suohti</i> ]
		PAST PART.	<i>gihabēt</i>

NOTE.—1. Longer forms occur, *habōēn*, *habōe*, as in the second conjugation.

2. Forms like *hebis*, *hebit*; *segis*, *segit*; *hebita*, *segita*, are due to a contamination with verbs of the first conjugation.

## MINOR GROUPS.

## A. PRETERITE-PRESENTS.

§ 170. These verbs have strong preterites with a present meaning, like Gk. *oīda*, Lat. *novi* (*I know*), from which new weak preterites have been formed. The 2. sg. ends in *-t* and has the same stem-vowel as the 1. and 3. sg. The following verbs belong to this class:—

## § 171. I. Ablaut-series.

**Weiz** (*I know*), 2. sg. *weist*; 1. pl. *wizzun* (*-umēs*), subj. *wizzi*; pret. *wissa* (*wëssa*, *wësta*); infin. *wizzan*; pres. part. *wizzanti*; p.p. *giwizzan*.

Pl. **eigun** (*we have*), *eigut*, *eigun*; subj. *eigi*, p.p. *eigan* (*own*) as adj. only. The other forms of this verb are *wanting*.

## § 172. II. Ablaut-series.

3. sg. **toug** (*it avails*), 3. pl. *tugun*; pret. 3. sg. *tohta*; pres. part. *toganti*, inf. *wanting*.

## § 173. III. Ablaut-series.

**An** (*I grant*), pl. *unnun*, subj. *unni*, pret. *onda* (*onsta*), inf. *unnan*.

**kan** (*I can, know*), 2. sg. *kanst*, pl. *kunnun*, subj. *kunni*, pret. *konda* (*konsta*); inf. *kunnan*; pres. part. *kunnanti*.

**darf** (*I need*), 2. sg. *darft*, pl. *durfun*, subj. *durfi*, pret. *dorfta*, inf. *durfan*.

**gi-tar** (*I dare*), 2. sg. *gitarst*, pl. *giturrun*, subj. *giturri*, pret. *gitorsta*, inf. and pres. part. *wanting*, p.p. *gitorran*.

## § 174. IV. Ablaut-series.

**skal** (*I shall*), 2. sg. *scalt*, pl. *sculun*, subj. *sculi*; pret. *scolta*, inf. *solan*, pres. part. *scolanti*.

NOTE.—Some forms of this verb occur occasionally without *e*, e.g. Tatian *sal*, *solta*, cp. the NHG. forms and OE. *soeal*, beside Mod. Northern Engl. dial. *sal*.

§ 175. V. Ablaut-series.

*mag* (*I may, can*), 2. sg. *maht*, pl. *magun* (*mugun*), subj. *megi* (*mugi*), pret. *mahta* (*mohta*), inf. *magan* (*mugan*), pres. part. *maganti* (*muganti*).

VI. Ablaut-series.

§ 176. *muoz* (*I may, must*), 2 sg. *muost*, pl. *muozun*, subj. *muozi*, pret. *muosa*, infin. and pres. part. *wanting*.

B. VERBS IN -MI.

§ 177. The first person sg. pres. indic. of the Indo-Germanic verb ended either in *-ō* or in *-mi* (cp. the Greek verbs in *-ω* and *-μ*, like *φέρω* and *τίθημι*, etc.). To the verbs in *-ō* belong all the regular Germanic verbs; of the verbs in *-mi* only scanty remains have been preserved; they are distinguished by the fact that the first person sg. pres. indic. ends in *-m* which became *-n* in OHG. in the ninth century. Here belong the following OHG. verbs:—

§ 178. 1. The Substantive Verb.

*Present.*

	INDIC.	SUBJ.
Sing. 1.	<i>bim, bin</i>	<i>sī</i>
	2. <i>bist, bis</i>	<i>sīs, sīst</i>
	3. <i>ist</i>	<i>sī</i>
Plur. 1.	<i>birun</i>	<i>sīm (sīn)</i>
	2. <i>birut</i>	<i>sīt</i>
	3. <i>sint</i>	<i>sīn.</i>

The other forms are supplied from *wēsan* (§ 156), thus imper. 2. sg. *wis*, pl. *wēset*, inf. *wēsan*, pres. part. *wēsanti*, pret. 1, 3. sg. *was*, 2. sg. *wāri*, pl. *wārun*.

NOTE.—1. The subj. pres. and the indic. 3rd sg. *ist*, 3rd pl. *sint* were formed from the root *es-*. The forms with *b* probably arose from a contamination of the root *es-* with the root *bheu-* (= Lat. *fu-*). The regular forms would have been *\*im*, *\*is*, *\*irum* (*\*irun*), *\*irut*.

2. The inf. form *sīn* was an OHG. new formation.

### § 179. 2. The Verb *tuon* (*to do*).

	OLDEST FORM.	TATIAN.	OTFRID.
INDICATIVE			
Sing. 1.	<i>tōm</i>	<i>tuon</i>	<i>duan</i>
2.	<i>tōs</i>	<i>tuos(t), tuis</i>	<i>duas(t), duis(t)</i>
3.	<i>tōt</i>	<i>tuot</i>	<i>duat, duit.</i>
Plur. 1.	<i>tōmēs</i>	<i>tuomēs, tuon</i>	<i>duēn</i>
2.	<i>tōt</i>	<i>tuot</i>	<i>duet</i>
3.	<i>tōnt</i>	<i>tuont</i>	<i>duent, duant.</i>
SUBJUNCTIVE.			
Sing. 1. 3.	<i>tō</i>	<i>tuo (tuoe, tuoa, tue)</i>	<i>due</i>
2.	<i>tōs</i>	<i>tuēs</i>	<i>duēst</i>
Plur. 1.	<i>tōm</i>		<i>duēn</i>
2.	<i>tōt</i>	<i>tuot</i>	
3.	<i>tōn</i>	<i>tuon</i>	
IMPERATIVE			
Sing. 2.	<i>tō</i>	<i>tuo</i>	<i>dua</i>
Plur. 1.	<i>tōmes</i>	<i>tuomēs</i>	<i>duemēs</i>
2.	<i>tōt</i>	<i>tuot</i>	<i>duet, duat.</i>
INFIN.	<i>tōn</i>	<i>tuon</i>	<i>duan</i>
GER. DAT.	<i>tōnne</i>	<i>tuonne</i>	<i>duanne.</i>
PARTICIPLE	<i>tōnti</i>	<i>tuonti</i>	



The preterite of **tuon** is inflected like a verb of the fifth ablaut-series, except that the 1. and 3. sg. have reduplication, **tëta**. The forms are:—

Indic. Sing. 1, 3. **tëta**, 2. **tāti**

„ Plur. **tätun**, **tätut**, **tätun**.

Subj. Sing. 1, 3. **tāti**, 2. **tātis(t)**, etc.

Past Participle **gitān**.

3. The verbs **gān** (**gēn**) (*to go*) and **stān** (**stēn**) (*to stand*).

§ 180. The strong verbs **gangan** (§ 159) and **stantan** (§ 157), which regularly form their preterites **giang**, **stuont**, have beside these short present forms.

The Alemanic dialect has the forms **gān**, **stān**, while the Bavarian and the Franconian dialects have mostly the forms **gēn**, **stēn**.

§ 181. The full conjugation of **gān** (**gēn**) will serve for both verbs.

INDICATIVE.		SUBJUNCTIVE.
Sing. 1. <b>gām</b> , <b>gān</b> ;	<b>gēm</b> , <b>gēn</b>	<b>gē</b>
2. <b>gās(t)</b> ;	<b>gēs(t)</b>	<b>gēs(t)</b>
3. <b>gāt</b> ;	<b>gēt</b>	<b>gē</b>
Plur. 1. <b>gāmēs</b> , <b>gān</b> ;	<b>gēmēs</b> , <b>gēn</b>	<b>gēn</b>
2. <b>gāt</b> ;	<b>gēt</b>	<b>gēt</b>
3. <b>gānt</b> ;	<b>gēnt</b>	<b>gēn</b> .
IMPERATIVE.		INFINITIVE.
Sing. 2. [ <b>gang</b> ]		<b>gān</b> ; <b>gēn</b> .
		GERUND.
Plur. 1. <b>gāmēs</b> ; <b>gēmes</b> , <b>gēn</b>		GEN. <b>gānnes</b> .
2. <b>gāt</b> ; <b>gēt</b>		DAT. <b>gānne</b> .
		PRES. PARTICIPLE.
		<b>gānti</b> ; <b>gēnti</b> .

NOTE.—The 2nd sg. indic. is in Othfrid **geist**, **steist**, and the 3rd sg. mostly **geit**, **steit**.

## 4. The Verb (will).

§ 182. The present tense of this verb was originally an optative (subjunctive) form of a verb in *-mi*, used indicatively, cp. Gothic *wiljáu*. To this was formed a new subjunctive and a weak preterite.

*Present.*

	INDICATIVE.	SUBJUNCTIVE.
Sing. 1.	<i>willu</i> ( <i>wille, willa</i> )	<i>welle</i>
2.	<i>wili</i> ( <i>wilis</i> )	<i>wellēs(t)</i>
3.	<i>wili</i> ( <i>wilit</i> )	<i>welle</i>
Plur. 1.	<i>wellemēs, wellēn</i>	<i>wellēmēs, wellēn</i>
2.	<i>wellet</i>	<i>wellēt</i>
3.	<i>wellent</i>	<i>wellēn.</i>
	INFIN.	PRES. PART.
	<i>wellen.</i>	<i>wellenti.</i>

*Preterite.*

	INDICATIVE.	SUBJUNCTIVE.
Sing. 1.	<i>wolta</i>	<i>wolti ; -ī</i>
	<i>etc.</i>	<i>etc.</i>

NOTE.—The present forms of this verb, which have the stem vowel *e*, have *o* in the Franconian dialects after the analogy of the preterite, thus inf. *wollen*, etc.

## SYNTAX.

## Cases.

§ 183. **Accusative.** The Accusative has much the same function as in NHG. The verbs *āhten* (*to persecute*), *beitōn* (*to wait for*), *bigēhan* (*to confess*), *costōn* (*to tempt*), govern the Genitive or Accusative.

§ 184. **Genitive.** The verbs *gēhan* (*to confess*), *corōn*, (*to taste*), *suorgēn* (*to take thought for*), *furlougnen* (*to deny*), take the Genitive. The Genitive is sometimes used adverbially, as *alles* (*else*), *nalles* (= *ni alles*) (*not at all*), *tages* (*by day*), *heimwartes* (*homewards*), *niuwes* (*recently*), etc.

§ 185. **Dative.** The verbs *fluohhōn* (*to speak evil of*), *folgēn* (*to follow*), *hēlfan* (*to help*), *thionōn* (*to serve*), take the Dative.

## Adjectives.

§ 186. The weak and strong forms are used in much the same manner as in Modern High German.

The comparative and superlative degrees of adjectives, and the ordinal numerals [except *ander* (*second*)] follow the weak declension, as *ēr ward altero* (*he became older*); *ēr mir liobōsto was* (*he was dearest to me*); *ēr ist furisto* (*he is the first*).

Adjectives may be used as nouns without the article, as *snēl indi kuoni*, *thaz̄ uuas imo gekunni* (*quickness and boldness were inborn in him*); *blinte gisēhent*, *halze gantgent* (*the blind see, the lame walk*).

When the same adjective refers both to masc. and fem. beings, it is put in the neut. plural, as *siu uuārun rēhtiu beidu fora gote* (*they were both righteous before God*).

Cardinal numerals compounded of *-zug* (*decade*), as

**fiorzug** (*forty*), as well as **hunt** (*hundred*), and **dūsunt** (*thousand*), are used as nouns and govern the Genitive case. **filu** (*much*) also takes the Genitive.

The uninflected form of the adjective, when used attributively or predicatively, occurs beside the inflected form in the Nom. sing. of all genders, and in the Acc. sing. neuter, thus **blint man** beside **blintēr man** (*blind man*); **blint frouwa** beside **blintiu frouwa** (*blind woman*); **blint kind** beside **blintaz kind** (*blind child*); **alt was siu jāro** (*she was old in years*).

In the Nom. plural all genders, the uninflected form occurs beside the inflected form when the adjective is used predicatively; thus **die man sint blint** or **blinte** (*the men are blind*); **wir birun frō** (*we are joyful*).

NOTE.—The Nom. sing. uninflected form of the adjective is a remnant of the time when the adjectives had the same endings as the nouns, cp. Nom. sing. **wolf** (*wolf*), **wort** (*word*); **ēra** (*honour*), is properly the Acc. form, the regular Nom. form would be \***ēr**, see § 35, 2.

### Pronouns.

§ 187. Personal pronouns were sometimes omitted, as **sprichist, thaz ni scalt** (*thou speakest what thou oughtest not*); **faramēs** (*let us go*); **uuard thō** (*then it happened*); **mih hungirit** (*I am hungry*).

The relative pronoun was generally expressed by **dēr, daz, diu**, which however could be omitted, as **funtun einan man, mit namon Simeon hiez** (*they found a man who was called Simeon by name*).

**dēr** and **ēr** were sometimes used pleonastically, as **thie morganlihho tag thēr bisuorgēt sih sëlbo** (*the morrow shall take thought for the things of itself*); **Lazarus ēr was iro ein** (*Lazarus was one of them*).

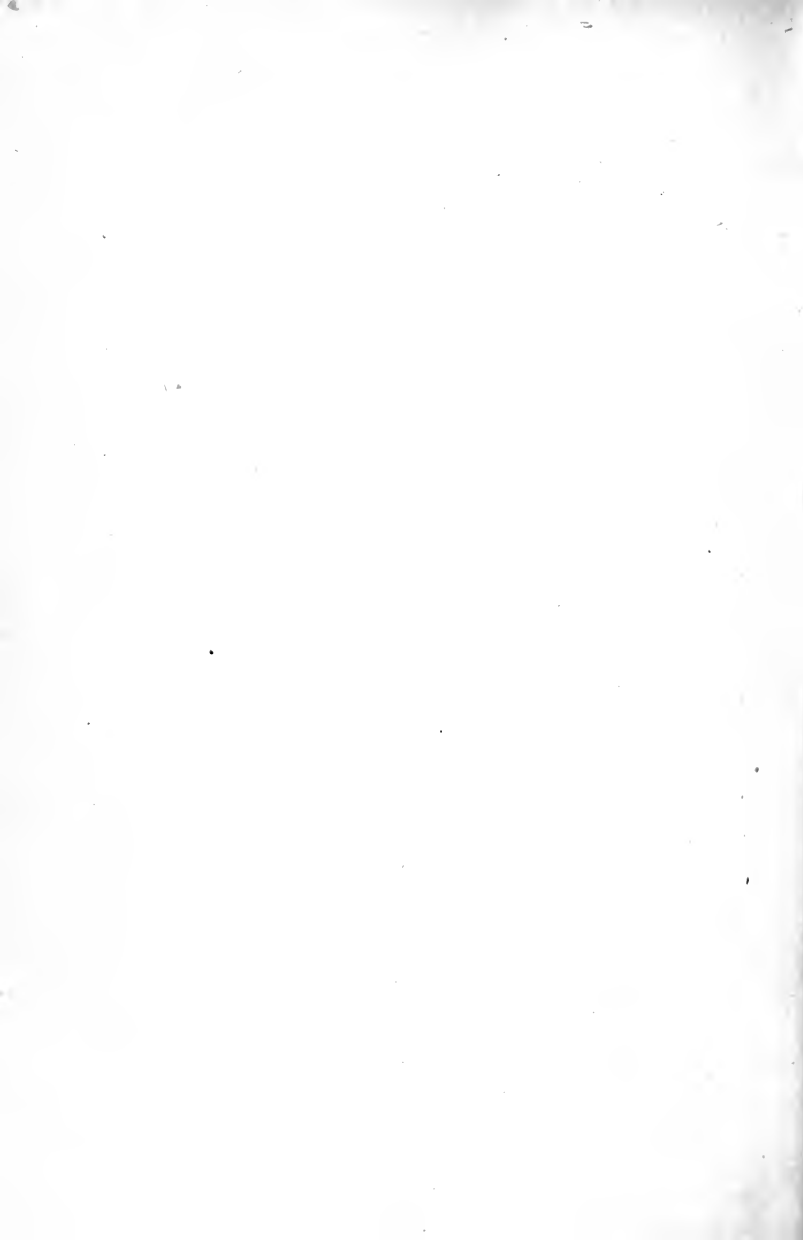
## Verbs.

§ 188. **Tenses.** The future simple was generally expressed by the present as in OE., as *nemnis thū sinan namon Jōhannem* (*thou shalt call his name John*).

The preterite had rarely a perfect meaning. Both the perfect and pluperfect were expressed by the past participle and one of the auxiliary verbs *habēn*, *eigan*, *wēsan*, as *ēr habēt uns gizeigōt* (*he hath shown unto us*); *thaz eigut ir gihōrit* (*that have ye heard*); *ih bim alt, inti mīn quēna fram ist gigangan in ira tagun* (=the Latin *ego enim sum senex, et uxor mea processit in diebus suis*).

§ 189. **Voice.** In the oldest monuments the passive was expressed by the past participle and one of the auxiliary verbs *wēsan*, *wērdan* without any distinction in meaning, thus *ist ginoman or wirdit ginoman* = (*is taken*); *was ginoman or ward ginoman* = (*was taken*).

From the ninth century onward a distinction began to be made in such a way that *wērdan* came to be used for the imperfect tenses, and *wēsan* for the perfect tenses; thus *wirdit ginoman* = (*is taken*); *ist ginoman* = (*has been taken*); *ward ginoman* = (*was taken*); *war ginoman* = (*had been taken*).



# TEXTS.

---

## I.

### TATIAN.

The Old High German translator of the Gospel Harmony, which generally goes under the name of Tatian, is unknown. The German version, written in the East Franconian dialect, was probably made at the monastery of Fulda about the year 825.

The most useful edition is by Professor Sievers, 'Tatian, Lateinisch und Altdeutsch, mit ausführlichem Glossar,' Paderborn, 1872.

#### 1. Prologus. Luke i. 1-4.

Bithiu uuanta manage zilōtun ordinōn saga thio in uns gifulta sint rahhōno, sō uns saltun thie thār fon anaginne selbon gisāhun inti ambahtā uuārun uuortes, uuas mir gisehan gifolgēntemo fon anaginne allēm, gernlīhho after antreitu thir scriben, thū bezzisto Theophile, thaz thū 5 forstantēs thero uuorto, fon thēm thū gilērit bist, uuār.

#### 2. I. John i. 1-5.

1. In anaginne uuas uuort inti thaz uuort uuas mit gote inti got selbo uuas thaz uuort. Thaz uuas in anaginne mit gote. Alliu thuruh thaz vvurdun gitān inti ūzzan sīn ni uuas uuiht gitānes thaz thār gitān uuas; thaz 10 uuas in imo līb inti thaz līb uuas liocht manno. Inti thaz liocht in finstarnessin liuhtha inti finstarnessi thaz ni bigriffun.

## 3. II. Luke i. 5-25.

2. Uuas in tagun Herodes thes cuninges Judeno sumēr  
 biscof namen Zacharias fon themo uuehsale Abiases inti 15  
 quena imo fon Aarones tohterun inti ira namo uuas  
 Elisabeth. Siu uuārun rehtiu beidu fora gote, gangenti  
 in allēn bibotun inti in gotes rehtfestīn ūz̄zan lastar, inti  
 ni uuard in sun, bithiu uuanta Elisabeth uuas unberenti  
 inti beidu fram gigiengun in iro tagun. Uuward thō, mit 20  
 thiu her in biscofheite giordinōt uuas in antreitu sīnes  
 uuehsales fora gote, after giuonu thes biscofheites in  
 lōz̄ze fram gieng, thaȝ her uuīhrouh brantī ingangenti in  
 gotes tempal, inti al thiu menigī uuas thes folkes ūz̄ze,  
 betōnti in thero zīti thes rouhennes. Araugta sih imo 25  
 gotes engil, stantenti in zeso thes altares thero uuīhrouh-  
 brunsti. Thanān thō Zacharias uuard gitruobit thaȝ  
 sehenti, inti forhta anafiel ubar inan. Quad thō zi imo  
 ther engil: ‘ni forhti thū thir, Zacharias, uuanta gihōrit  
 ist thīn gibet, inti thīn quena Elysaβeth gibirit thir sun, 30  
 inti nemnis thū sīnan namon Johannem. Inti her ist thir  
 gifeho inti blidida, inti manage in sīnero giburti mendent.  
 Her ist uuārlihho mihhil fora truhtīne inti uuīn noh līd ni  
 trinkit inti heilages geistes uuirdit gifullit fon hinān fon  
 reve sīnero muoter, inti manage Israheles barno giuuerbit 35  
 zi truhtīne gote iro. Inti her ferit fora inan in geiste inti  
 in megine Heliases, thaȝ her giuuenta herzun fatero in  
 kind, inti ungiloubfolle zi uuīstuome rehtero, garuuen  
 truhtīne thuruhthigan folc.’

Inti quad Zacharias zi themo engile: ‘uuanān uueiz̄ ih 40  
 thaȝ? ih bim alt, inti mīn quena fram ist gigangan in ira  
 tagun.’ Thō antlingōnti thie engil quad imo: ‘ih bim  
 Gabriel, thie aȝstantu fora gote, inti bin gisentit zi thir



thisu thir sagēn. Inti nū uuirdist thū suīgēnti inti ni  
 maht sprehhan unzan then tag, in themo thisu uuerdent, 45  
 bithiu uuanta thū ni giloubtus mīnēn uuortun, thiu thār  
 gifultu uuerdent in iro zīti.' Inti uuas thaḡ folc beitōnti  
 Zachariam, inti vvuntorōtun thaḡ her laḡḡēta in templo.  
 Her ūḡ gangenti ni mohta sprehhan zi in, inti forstuontun  
 thaḡ her gisiht gisah in templo, her thaḡ bouhntenti in 50  
 thuruuuonēta stum. Inti gifulte uurdun thō tagā sīnes  
 ambahtes, gieng in sīn hūs; after thēn tagon intfieng  
 Elisabeth sīn quena inti tougilta sih fimf mānōdā, que-  
 denti: 'uuanta sus teta mir trohtīn in tagon, in thēn her  
 giscouuuōta arfirran mīnan itiuuīḡ untar mannon.' 55

#### 4. III. Luke i. 26-56.

3. In themo sehsten mānude gisentit uuard engil  
 Gabriel fon gote in thie burḡ Galileae, thero namo ist  
 Nazareth, zi thiornūn gimahaltero gommanne, themo  
 namo uuas Joseph, fon hūse Davides, inti namo thero  
 thiornūn Maria. Inti ingangenti ther engil zi iru quad: 60  
 'heil uuīs thū gebōno follu! truhtīn mit thir, gisegenōt  
 sīs thū in uuībun.' Thō siu thiu gisah, uuas gitruobit in  
 sīnemo uuorte inti thāhta, uuelih uuāri thaḡ uuolaqueti.  
 Quad iru ther engil: 'ni forhti thir, Maria, thū fundi  
 huldī mit gote, sēnonū inphāhis in reve inti gibiris sun 65  
 inti ginemnis sīnan namon Heilant. Ther ist mihhil inti  
 thes hōisten sun ist ginemnit, inti gibit imo truhtīn sedal  
 Davides sīnes fater, inti rīhhisōt in hūse Jacobes zi ēuuidu,  
 inti sīnes rīhhes nist enti.' Quad thō Maria zi themo  
 engile: 'vvuo mag thaḡ sīn? uuanta ih gommannes uuīs 70  
 ni bin.' Antlingōta thō ther engil, quad iru: 'thie heilago  
 geist quimit ubar thih, inti thes hōhisten megin biscatuit

thih, bithiu thaz thār giboran uuiridit heilag, thaz uuiridit ginemnit gotes barn. Sēnonū Elisabeth thīn māgin siu inphieng sun in ira alttuome inti thiz ist thie sehsto mānōd theru, thiu thār ginemnit ist unberenta: bithiu uuanta nist unōdi mit gote iogiuuelih uuort.’ Thō quad Maria: ‘sēnonū gotes thiu, uuese mir after thīnemo uuorte.’ Inti arfuor thō fon iru thie engil. 75

4. Arstantenti Maria in thēn tagon gieng in gibirgu mit ilungu in Judeno burg, ingieng thō in hūs Zachariases inti heilizita Helisabeth. Uuard thō, sō siu gihōrta heilizunga Mariūn Elisabeth, gifah thaz kind in ira reve. Uuard thō gifullit heilages geistes Elisabeth, arriof mihhilerō stemnu inti quad: ‘gisegenōt sīs thū untar uuībun, inti gisegenōt sī thie uuahsmo thīnero uuamba, inti uuanān mir, thaz queme mīnes truhtīnes muoter zi mir? Sēnonū sō sliumo sō thiu stemna uuard thīnes heilizinnes in mīnēn ōrun, gifah in gifehen kind in mīnemo reve, inti sālīgu thiu thār giloubta, uuanta thiu uuerdent gifremitu, thiu thār giquetan vvurdun iru fon truhtīne.’ Thō quad Maria: ‘mihhilōso mīn sēla truhtīn, inti gifah mīn geist in gote mīnemo heilante, bithiu uuanta her giscouuōta ōdmuotī sīnero thiui, sēnonū fon thiu sālīga mihquedent allu cunnu, bithiu uuanta mir teta mihhilu thie thār mahtīg ist, inti heilag sīn namo inti sīn miltida in cunniu inti in cunnu inan forhtantēn. Teta maht in sīnemo arme, zispreitita ubarhuhtīge muote sīnes herzen, nidargisazta mahtīge fon sedale inti arhuob ōdmuotīge, hungerente gifulta guoto inti ōtage forliez ītale. Inphieng Israhel sīnan kneht zi gimuntīgōnne sīnero miltidu, sō her sprah zi unsēn faterun, Abrahame inti sīnemo sāmen zi uuerolti.’—Uuonēta Maria mit iru nāh thrī mānōdā inti uuarb zi ira hūs. 80 85 90 95 100

## 5. IV. Luke i. 57-80.

\*4, 9. Elisabeth uuārlīhho uuard gifullit zīt zi beranne inti gibar ira sun. Inti gihōrtun thaz thō ira nāhiston 105 inti ira cundon, thaz truhtīn mihhilōsōta sīna miltida mit iru, inti gifāhun mit iru. Uuard thō in themo ahtuden tage, quāmun zi bisnīdanne thaz kind, namtun inan sīnes fater namen Zachariam. Antlingōta thō sīn muoter inti quad: 'nio in altare, ūzar sīn namo scal sīn Johannes.' 110 Inti quādun zi iru: 'nioman nist in thīnemo cunne thie thār ginemnit sī thesemo namen.' Bouhnitun thō sīnemo fater, uuenan her uuoltī inan ginemnitān uuesan? Bat thō scribsahses, screib sus quedanti: 'Johannes ist sīn namo'; vvuntorōtun thaz thō alle. Gioffonōta sih thō 115 sliumo sīn mund inti sīn zunga, inti sprah got uuīhenti. Uuard thō forhta ubar alle iro nāhiston, inti ubar allu gibirgu Judeno vvurdun gimārit allu thisu uuort, inti gisaztun alle thie iz gihōrtun in iro herzen sus quedante: 'uuaz uuānis these kneht sī?' inti gotes hant uuas mit 120 imo.

Inti Zacharias sīn fater uuard gifullit heilages geistes inti uuīzagōta sus quedanti: 'Giuuīhit sī truhtīn got Israhelo, bithiu uuanta uuīsōta inti teta lōsunga sīnemo folke inti arrihta horn heilī uns in hūse Davides sīnes 125 knehtes. Sō her sprah thuruh mund heilagero, thie fon uuerolti uuārun, sīnero uuīzagōno, heilī fon unsarēn fian-tun inti fon henti allero thie unsih hazzōtun, zi tuonne miltida mit unsarēn faterun inti zi gihugenne sīnero heilagūn giuuīznessī, thero eidburti, thie her suor zi 130 Abrahame unsaremo fater, sih uns zi gebanne, thaz ūzan forhta fon hentin unsero fianto arlōste thionōmēs imo in heilagnesse inti in rehte fora imo allēn unsarēn tagun.

Thū kneht uuīzago thes hōhisten bis thū ginemnit, forafēris uuārlihho fora truhtīnes annuzzi zi garuuenne sīnan 135  
 ueeg, zi gebanne uuīstuom heilī sīnemo folke in forlāznessi iro suntōno thuruh innuovilu miltida unsares gotes, in thēn uuīsōta unsih ūfgang fon hōhī, inliuhten thēn thie thār in finstarnessin inti in scūuen tōdes sizzent, zi girih-  
 tenne unsera fuozzi in ueeg sibba.—Ther kneht vvuohs 140  
 inti uuard gistrengisōt geiste inti uuas in vvuostinnu unzan then tag sīnero arougnessī zi Israhel.

6. V. Luke ii. 1-7.

5, 11. Uuārd thō gitān in thēn tagun, framquam gibot fon ḍemo aluualten keisure, thaꝥ gibrievit vvurdi al these umbiuuerft. Thaꝥ giscrīb iꝥ ēristen uuārd gitān in Syriu 145  
 fon ḍemo grāven Cyrine, inti fuorun alle, thaꝥ biīāhīn thionōst iogiuuelih in sīnero burgi. Fuor thō Joseph fon Galileu fon thero burgi thiu hiez Nazareth in Judeno lant inti in Davides burg, thiu uuas ginemnit Bethleem, bithiu uuanta her uuas fon hūse inti fon hīuuiske Davides, thaꝥ 150  
 her giīāhi saman mit Mariūn imo gimahaltero gimahhūn sō scaffaneru. Thō sie thār uuārun, vvurðun tagā gifulte, thaꝥ siu bāri, inti gibar ira sun ēristboranon inti biuuant inan mit tuochem inti gilegita inan in crippea, bithiu uuanta im ni uuas ander stat in themo gasthūse. 155

7. VI. Luke ii. 8-20.

6. Uuārun thō hirtā in thero lantskeffi uuahhante inti bihaltante nahtuuatā ubar ero euuit. Quam thara gotes engil inti gistuont nāh im inti gotes berahtnessī bischein sie, giforhtun sie im thō in mihhilero forhtu. Inti quad

im ther engil: 'ni curet iu forhten, ih sagēn iu mihhilan 160  
 gifehon, ther ist allemo folke, bithiu uuanta giboran ist  
 iu hiutu Heilant, ther ist Christ truhtīn in Davides burgi.  
 Thaz sī iu zi zeichane, thaz ir findet kind mit tuochum  
 bivvuntanaž inti gilegitaž in cripa.' Thō sliumo uuard  
 thār mit themo engile menigī himilisches heres got 165  
 lobōntiu inti quedentiu: 'Tiurida sī in thēn hōhistōm  
 gote, inti in erdu sī sibba mannun guotes uuillen.' Uuard  
 thō thaz arfuorun fon in thie engilā in himil, thō sprāchun  
 thie hirtā untar in zuisgēn: 'faramēs zi Bethleem, inti  
 gisehēmēs thaz uuort, thaz thār gitān ist thaz truhtīn uns 170  
 araugta.' Inti quāmun thō ilente inti fundun Mariūn  
 inti Joseben inti thaz kind gilegitaž in crippea. Sie thō  
 gisehente forstuontun fon ņemo uuorte, thaz im giquetan  
 uuas fon ņemo kinde, inti alle thi thaz gihōrtun uuārun  
 thaz vvuntorōnte inti fon ņem thiū giquetanu vvurdun zi 175  
 im fom ņem hirtin. Maria uuārlīhho gihielt allu thisu  
 uuort ahtōnti in ira herzen. Vvurbun thō thie hirtā  
 heimuuartes diurente inti got lobōnte in allēm thēm thiū  
 sie gihōrtun inti gisāhun, sōso zi im gisprochan uuas.

#### 8. LXXXVII. John iv. 4-42.

87. Gilamf inan varan thuruh Samariam. Inti quam 180  
 thō in burg Samariae thiū dār ist giquetan Sychar, nāh  
 uodile den dār gab Jacob Josebe sīnemo sune. Uuas  
 dār brunno Jacobes. Der heilant uuas giuueigīt fon dero  
 uuegeverti, saž sō obā themo brunnen, uuas thō zīt nāh  
 sehsta. Quam thō uuīb fon Samariu sceffen uuazžar. 185  
 Thō quad iru der heilant: 'gib mir trinkan.' Sine iun-  
 goron giengun in burg, thaz sie muos couftīn. Thō  
 quad imo uuīb thaz samaritanisga: 'ueuo thū mit thiū

Judeisg bis trinkan fon mir bitis, mit thiu bin uuib samaritanisg? ni ebanbrūchent Judei Samaritanis.' Thō 190  
 antlingita ther heilant inti quad iru: 'oba thū uuessis  
 gotes geba, inti uuer ist thē dir quidit: gib mir trinkan,  
 thū ōdouuān bātis fon imo, thaꝥ hē dir gābi lebēnti  
 uuazzar.' Thō quad imo thaꝥ uuib: 'hērro, thū nū ni  
 habēs mit hiu scēfēs inti thiu fuzze teof ist, uuanān habēs 195  
 lebēnti uuazzar? Eno thū bistū mēra unsaremo fater  
 Jacobe, thē dār gab uns den phuzi, her tranc fon imo  
 inti sīna suni inti sīn fihu?'

Thō antuurtanti ther heilant in quad iru: 'giuuelih dē  
 dār trinkit fon uuazzare thesemo, thurstit inan abur, dē 200  
 dār trinkit fon thesemo uuazzare thaꝥ ih gibu, ni thurstit  
 zi ēuuidu, ouh uuazzar, thaꝥ ih imo gibu, ist in imo  
 brunno uuazzares ūspringanti in ēuuin lib.' Thō quad  
 zi imo thaꝥ uuib: 'hērro, gib mir thaꝥ uuazzar, thaꝥ mih  
 ni thurste noh ni queme hera scēphen.' Thō quad iru 205  
 der heilant: 'var inti halo thīnan gomman inti quim.'  
 Antuurtanti daꝥ uuib inti quad: 'ni habu gomman.'  
 Thō quad iru der heilant: 'uuola quādi, thaꝥ thū ni  
 habēs gomman; thū habētōs finf gomman inti den thū nū  
 habēs, nist dīn gomman, thaꝥ quādi dū uuār.' Thō quad 210  
 imo thaꝥ uuib: 'hērro, ih gisihu daꝥ thū uuizogo bist.  
 Unsara faterā in thesemo berge bettōtun, inti ir quedent,  
 uuanta in Hierusalem ist stat dār gilimphit' zi bettōnne.'  
 Thō quad iru der heilant: 'uuib, giloubi mir, uuanta  
 quimit zīt, danna noh in thesemo berge noh in Hieruso- 215  
 limis betōt ir fater. Ir bettōt daꝥ ir ni uuizzunt, uuir  
 betōmēs daꝥ uuir uuizzumēs, uuanta heilī fon Judeis ist.  
 Ouh quimit zīt inti nū ist, danna thie uuāron betere  
 betōnt den fater in geiste inti in uuāre, uuanta der fater

sulīcha suochit dē dār betōn inan. Geist ist got inti thē 220  
 dār inan betōnt, in geiste inti uuāre gilimfit zi betōnne.’  
 Thō quad imo daʒ uuīb: ‘ih uueiz, uuanta Messias  
 quimit, thē giquetan ist Crist; thanne her quimit, her  
 gisagēt uns alliu.’ Thō quad iru der heilant: ‘ih bin  
 thē sprichu mit thir.’ 225

Inti sliumo quāmun thō sīna iungoron inti uuntrōtun  
 bi hiu her mit uuībe sprāchi. Nēman ni quad thoh:  
 ‘uuaz suochis odo uuaz sprichis mit iru?’ Vorlieʒ thō  
 iro uuazʒarfaz daʒ uuīb inti fuor in burg inti sagata thēn  
 mannūn: ‘quemet inti gisehet then man thē mir quad 230  
 alliu sō uelīchu sō ih teta, eno nist her Crist?’ Thō  
 giengun sie ūʒ fon dero burgi inti quāmun zi imo.—  
 Untar diu bātun inan sīna iungoron sus quedente:  
 ‘meister, iz.’ Her quad in thō: ‘ih muos habēn zi  
 eʒʒenna thaz ir ni uuizʒunt.’ Thō quādun thē iungoron 235  
 untar in zuisgēn: ‘eno ni brāhta imo uuer zi eʒʒanna?’  
 Thō quad in der heilant: ‘mīn muos ist thaz ih uuirche  
 thes uuillon thē mih santa, thaz ih thuruhfreme sīn uuerc.  
 Eno ni quedet ir, thaz noh nū vior mānōdā sint inti arn  
 quimit? ih quidu iu: hebet ūf iuuaru ougun inti sehet 240  
 thiu lant, bidiu siu uuīʒu sint iū zi arni. Inti thē dār  
 arnōt mieta intfāhit inti samonōt frucht in ēuūin lib, thaz  
 der the sāhit saman giveha inti thē thār arnōt. In thiu  
 ist uuār uuort: uuanta andar ist thē sāhit inti ander ist  
 thē arnōt. Ih santa iuuuīh zi arnōnne thaz ir ni arbei- 245  
 tōtut, andre arbeitōtun inti ir in iro arbeit ingiengunt.’

Fon dero burgi manege giloubtun in inan thero Samari-  
 tanorum thuruh uuort thes uuībes giuuizʒscāf imo sa-  
 gantes; uuanta quad mir alliu thiu ih teta. Thō sie zi  
 imo quāmun thē Samaritani, bātun inan, thaz her dār 250

uonati. Inti uonata dār zuuēna tagā; inti michilu menigiron giloubtun thuruh sīn uuort inti themo uuībe quādun: ‘bidiu uuir iū nalles thuruh dīna sprācha giloubemēs; uuir selbon gihōrtomēs inti uuizzumēs, uuanta zi uuāra thesēr ist heilant mittilgartes.’

255

## 9. CXXXVI. Luke ix. 51-54.

136. Uuurd thō, mit thiū gifullite uuārun tagā sīneru nunfti, inti her sīn annunci festinōta, thaꝥ her fuori zi Hierusalem, santa boton furi sih; inti farenti giengun in burg thero Samaritano, thaꝥ sia imo garauuitīn. Inti sie nintfiengun inan, uuanta sīn annunci uuas farenti ci 260 Hierusalem. Thō thaꝥ gisāhun sīne iungiron Iacobus inti Johannes, quādun: ‘trohtīn, uuil thū, thaꝥ uuir quedēmēs thaꝥ fur nidarstīge fon himile inti forbrenne sie?’ Her thō ci in giuuentit increbōta sie; inti giengun in andera burg.

265

## 10. CXXXVII.

137. <sup>1</sup>Ther heilant ēr sehs tagon ostrōn quam ci Bethaniu, thār da uuas Lazarus tōt, then dār eruuacta ther heilant. <sup>2</sup>Mit diu her uuas in Bethania in hūse Simones thes horngibuoder, <sup>3</sup>forstuont mihil menigī fon thēn Judein thaꝥ her thār ist inti quāmun nalles thurah 270 then heilant eckrōdo, oh thaꝥ sie Lazarusan gisāhīn then her eruuacta fon tōde. Thie Pharisei quāthun ci in selbōn: ‘gisehet ir thaꝥ uuir niouuiht ni dīhemēs; sēnunū al thisiu uueralt ferit after imo.’ Thāhtun thie hērōston thero heithaftōn, thaꝥ sie Lazarusan ersluogīn, uuanta 275

<sup>1</sup> John xii. 1.    <sup>2</sup> Mark xiv. 3.    <sup>3</sup> John xii. 9, xix. 10, xi. 2.



manage thurah inan erfuoron fon then Judacin inti giloubtun in then heilant. Tātun imo thār ābandmuos inti Martha ambahtita, Lazarus uuas ein thero thie mit imo sāzun.

## 11. CXXXVIII.

138. <sup>1</sup>Maria <sup>2</sup>habēnti salbfaz salbūn fon narthu gitāna 280  
 diura inti gibrohanemo gōz ubar sīn houbit <sup>3</sup>linēntes  
<sup>4</sup>inti salbōta sīne fuozi inti suarb mit ira locon, inti thaz  
 hūs uuas gifullit fon themo stanke thera salbūn. Thō  
 quad ein fon sīnēn iungirōn, Judas Scarioth, ther inan  
 uuas selenti: ‘bihiu ni uuirđit thiū salba forcoufit uuidar 285  
 thriuhunt pfennigon inti gigeban thurftigōn?’ Thaz quad  
 her, nalles fon thēn armōn ni gilamf ci imo, oh bithiu  
 uuanta her thioB uuas inti sehhlil habēnti thiū thār  
 gisentidiu uuārun truog siu. <sup>5</sup>Uuārun sume unuuerđliho  
 tragenti untar in selbēn inti quedenti: ‘ziu ist forlust 290  
 therra salbūn gitān?’ <sup>6</sup>Uuizženti thaz ther heilant quad  
 in: ‘ziu birut ir hefige themo uuibe? guot uuerc uuirkit  
 siu in mir. <sup>7</sup>Ir habēt simbulun thurftigon mit iu, inti  
 thanne ir uuollēt mugut in uuola tuon; mih ni habēt ir  
 simbulun. <sup>8</sup>Sententi thisiu thesa salbūn in mīnan liha- 295  
 mon teta mih ci bigrabanne. Uuār quidi h iu, sō uuār  
 gipredigōt uuirđit thiz euangelium in alleru uueralti, ist  
 giquetan inti thaz thisiu teta in ira gimunt.’

<sup>9</sup>Thaz gisehenti thie Fariseus thien thara ladōta quad  
 sus in imo selbemo: ‘oba thesēr uuāri uuīzago, her 300  
 uuessī iz giuueso uuiolih inti uuelih uuib thaz uuas, thiū

<sup>1</sup> John xii. 3.    <sup>2</sup> Mark xiv. 3.    <sup>3</sup> Matt. xxvi. 7.    <sup>4</sup> John xii. 3-6.

<sup>5</sup> Mark xiv. 4.    <sup>6</sup> Matt. xxvi. 10.    <sup>7</sup> Mark xiv. 7.    <sup>8</sup> Matt. xxvi. 12, 13.

<sup>9</sup> Luke vii. 39-50.

inan ruorit ; uuanta siu suntig ist.' Antlingita ther heilant, quad ci imo: 'Simon, ih habēn thir sihuuaz ci quedanne.' Her quad thō: 'meistar, quid!' 'Zuēne sculdigon uuārun sihuuelihemo inlihere ; ein solta finfhunt pfenningo, ander 305 solta finfzug: in thō ni habētēn uuanān sie gultin, thō forgab her giuuederemo. Uuedaran minnōta her mēr?' Thō antlingita Simon inti quad: 'ih uuāniu thaꝥ ther themo her mēra forgab.' Her quad imo thō: 'rehto duomtōs.' Inti giuuant ci themo uuibe quad: 'Simon, 310 gisihisttū thiz uuib? Ingieng ih in thīn hūs, uuazꝥar ni gābi thū mīnēn fuoꝥon ; thisiu abur mit ira zaharin lacta inti mit ira fahsu suarb. Cus mir ni gābi ; thisiu fon thes siu ingieng ni bilan cussan mīne fuoꝥi. Mit oliu mīn houbit ni salbōtōstū ; thisiu mit salbūn salbōta mīne 315 fuoꝥi. Thurah thaꝥ quidiḥ thir: sint iru forlāꝥano manago suntā, uuanta siu minnōta filu. Themo min uuidit forlāꝥan, min minnōt.' Thō quad her zi iru: 'forlāꝥano sint thir suntā.' Thō bigondun thie dār saman sāꝥꝥun quedan inan in: 'uuer ist thesēr, thie dār suntā 320 forlāꝥit?' Thō quad her ci themo uuibe: 'thīn giloubο teta thih heila, far in sibbu.' <sup>1</sup>Thesēn giquetanēn gieng stīgenti zi Hierusalem.

## 12. CXXXIX. John xii. 20-36.

139. Uuārun heidane sume fon thēn thie dār stigun thaꝥ sie betōtīn in themo itmālen tage. Thie giengun ci 325 Philippe, ther uuas fon Bethsaidu Galileæ, inti bātun inan sus quedenti: 'hērro, uuir uuollemēs then heilant gisehan.' Thō quam Philippus inti quad Andreæ, Andreas abur inti Philippus quādun themo heilante.

<sup>1</sup> Matt. xx. 17.

Ther heilant antlingita in quedenti: 'cumit cīt in theru 330  
gidiurit uuidit mannes sun. Uuār uuār quidih iu, nibi  
thaz corn thinkiles fallenti in erda tōt uuidit, thaz selba  
eino uuonēt; ob iz erstirbit, managan uuahsmon bringit.  
Thie dār minnōt sīn ferah, thie forliosez; thie dār hazzōt  
sīn ferah in therru uueralti, in ēuuīn līb giheltit iz. Oba 335  
uuer mir ambahte, mir folgē: thār ih bin thār ist mīn  
ambaht; oba uuer mir ambahtit, inan gihērēt mīn fater.  
Nū mīn sēla gitruobit ist. Inti uuaz quidu? Fater,  
giheili mih fon theru stuntu! Thurah thaz quam ih in  
thesa cīt. Fater giberehto thīnan namon!' Quam stemma 340  
fon himile: 'inti giberehtōta inti abur giberehtōn.'

Thiu menigī thiu dār stuont inti gihōrta quādun thaz  
thonar gitān uuāri, andere quādun: 'engil sprah zi imo.'  
Thō antlingita ther heilant inti quad: 'nalles thurah  
mih thisiu stemma quam, oh thurah iuuuih. Nū ist duom 345  
thesses mittilgartes, nū ther hērōsto thesses mittilgartes  
uuidit eruorpfan ūz. Inti ih, ob ih erhaban uuirdu fon  
erdu, alliu thinsu zi mir selbemo.' Thaz quad her gizei-  
hanōnti uuelihemo tōde sterbenti uuāri. Thō antlingita  
imo thiu menigī: 'uuir gihōrtumēs fon theru ēvuu uuanta 350  
Christ uuonēt zi ēuuidu; inti vvuo quidistū: gilinpfit zi  
erhefanne mannes sun? Uuer ist ther mannes sun?'  
Thō quad ther heilant: 'noh nū ist lucil liocht in iu. Geet  
unz ir liocht habēt, thaz iuuuih finstarnessi ni bifāhe; thie  
dār in finstarnesse geet ni uueiz uuara her ferit. Mit 355  
diu ir liocht habēt, giloubet in liocht, thaz ir liochtes barn sīt.'

## 13. CLXIX.

200. <sup>1</sup>Thie kenphon thes grāven intfiengun then

<sup>1</sup> Matt. xxvii. 27.

heilant in themo thinchūs, gisamanōtun zi imo alla thia hansa, inti inan intuuātenti <sup>1</sup>giuuātītun inan mit <sup>2</sup>gotouuebbīneru tūnihūn <sup>3</sup>inti rōt lahhan umbibigābun inan. 360  
 Inti flehtenti corōna fon thornon saztun ubar sīn houbit inti rōra in sīna zesauūn, inti giboganemo kneuue fora imo bismarōtun inan sus quedenti: ‘heil cuning Judeōno!’ Inti inan spīuuenti intfiengun rōrūn inti sluogun sīn houbit. Inti after thiū bismarōtun inan, intuuātītun inan lahhanes <sup>4</sup>inti 365  
 gotouuebbes <sup>5</sup>inti giuuātītun inan sīnēn giuuātīn inti leittun inan thaḡ sien hiengīn <sup>6</sup>tragentan imo crūci. <sup>7</sup>Inan intuuātenti fundun man Cireneum <sup>8</sup>quementan fon thorf, <sup>9</sup>in namen Simon hiez, <sup>10</sup>fater Alexandres inti Rufuses, <sup>11</sup>then thuungun sie <sup>12</sup>daḡ her truogi crūci after themo heilante. 370

201. Folgēta inan mihil menigī folkes inti uuībo, thie dār ruzḡun inti uuiofun inan. Thō uuanta sih zi in ther heilant, quad: ‘kind Hierusalem, ni curīt vvuofen ubar mih, oh ubar iuuuih selbon vvuofet inti ubar iuuueru kind. Uuanta nū coment tagā in thēndir quedet: sālīge sint 375  
 umberente inti uuambūn thiede ni bārun inti brusti thiode ni sougitun. Thanne biginnent sie quedan bergon: fallet ubar unsih! inti nollōn: bithecket unsih! Bithiu oba sie in grunemo boume thisiu tuont, uuaḡ ist in themo thurren?’ 380

#### 14. CLXX.

202. <sup>13</sup>Uuārun gileittit andre zuēne ubile mit imo, thaḡ sie uuārīn erslagan. Inti after thiū sie quāmun in stat thiū dār ist giheizan <sup>14</sup>Golgotha, thaḡ ist erreckit hamalstat,

<sup>1</sup> Mark xv. 17.    <sup>2</sup> John xix. 2.    <sup>3</sup> Matt. xxvii. 28–31.    <sup>4</sup> Mark xv. 20.    <sup>5</sup> Matt. xxvii. 37.    <sup>6</sup> John xix. 17.    <sup>7</sup> Matt. xxvii. 32.    <sup>8</sup> Luke xxiii. 26.    <sup>9</sup> Matt. xxvii. 32.    <sup>10</sup> Mark xv. 21.    <sup>11</sup> Matt. xxvii. 32.    <sup>12</sup> Luke xxiii. 26–31.    <sup>13</sup> Luke xxiii. 32.    <sup>14</sup> Mark xv. 22.

<sup>1</sup>gābun imo gimirrōtan uuīn trinkan mit gallūn gimisgitan, inti mit diu her es corōta, ni uuolta trinkan. <sup>2</sup>Ther heilant <sup>385</sup>quad : ‘fater, forlāz in iž, sie ni uuizzun uuaz sie duont.’

203. <sup>3</sup>After thiu sie inan erhiengun, <sup>4</sup>intfiengun sīn giuuāti inti tātun fior deil, einero giuuelihemo kempfen teil, inti tūnichūn. Uuas thiu tūniha ungināit fon obanentīgī ubar al giuueban. Thō quādun untar in zuisgēn : <sup>390</sup>‘ni slīzēmēs sia, oh liožēmēs fon iru, uues siu sī.’ Thaz giscrīb uuerde gifullit quedenti : teiltun mīn giuuāti in inti ubar mīn giuuāti santtun lōz. Inti thie kempfon tātun thisu. <sup>5</sup>Inti sizenti hieltun inan.

204. <sup>6</sup>Inti screib titul Pilatus <sup>7</sup>sīneru sahhu inti <sup>395</sup><sup>8</sup>sazta obar sīn houbit : thiz ist <sup>9</sup>ther heilant Nazarenisgo, ucning Judeōno. Thesan titul manage lāsun thero Judeōno, uuanta nāh thero burgi uuas thiu stat thār der heilant erhangen uuas, inti uuas giscriban in ebrāisgon inti in criehisgon inti in latīnisgon. Quādun thō Pilatusē <sup>400</sup>thie bisgoffā Judōno : ‘ni curi scriban : Judōno cuning.’ Thō antlingita Pilatus : ‘thaz ih screib thaz screib ih.’

205. <sup>10</sup>Thō uuārun erhangen mit imo zuēne thiobā, ein in zeso inti ander in sīna uuinistra. <sup>11</sup>Thie furivarenton bismarōtun inan, ruortun iro houbit inti quedenti : <sup>405</sup>‘uuah, thie dār ziuuirpfit tempal inti in thrin tagon iž abur gizimbrōt : heili thih selbon ; oba thū gotes sun sīs, stīg nidar fon themo crūce.’ Sama thie hērōston thero bisgofo bismarōnti mit thēn buoherin inti mit thēn altōn quādun : ‘andre teta her heilæ, sih selbon ni mac heil tuon : <sup>410</sup>

<sup>1</sup> Matt. xxvii. 34. <sup>2</sup> Luke xxiii. 34. <sup>3</sup> Matt. xxvii. 35. <sup>4</sup> John xix. 23, 24. <sup>5</sup> Matt. xxvii. 36. <sup>6</sup> John xix. 19. <sup>7</sup> Mark xv. 26. <sup>8</sup> John xix. 19; Matt. xxvii. 37. <sup>9</sup> John xix. 19-22. <sup>10</sup> Matt. xxvii. 38; Mark xv. 27. <sup>11</sup> Matt. xxvii. 39-41.

ob iz Israhelo cuning sī, er stīge nidar fon themo crūce, <sup>1</sup>inti gisehēmēs inti giloubēmēs imo. <sup>2</sup> Her gitrūuuēt in got, bithiu erlōsit her inan nū, ob her inan uuli; her quad: uuantih gotes sun bin. Thaḡ selba <sup>3</sup> ein fon thēn thie dār <sup>415</sup> hangētun thero thiobo bismarōta inan quedenti: ‘ob thū sīs Crist, tuo dih selbon heilan inti unsih.’ Thō antlingita ther ander, increbōta inan sus quedenti: ‘noh thū ni forhtis got, thaḡ thū in theru selbūn nidarungu bist? inti uuir giuuesso rehto, uuir uuirdīgiu tātīn intfāhemēs; <sup>420</sup> thesēr uuārliho niouuiht ubiles teta.’ Inti quad zi themo heilante: ‘trohtīn, gihugi mīn mit diu thū cumist in thīn rihhi.’ Thō quad imo ther heilant: ‘uuār quiduh thir, hiutu bistū mit mir in paradīso.’

206. <sup>4</sup> Stuontun nāh themo crūce thes heilantes sīn <sup>425</sup> muoter inti suester sīnera muoter, Maria Cleopases, inti Maria Magdalenisgu. Mit diu gisah ther heilant thia muoter inti iungiron stantentan thende her minnōta, quad sīneru muoter: ‘uuīb, sēnu thīn sun!’ After thiu quad sīnēn iungirōn <sup>5</sup>: ‘sēnu thīn muoter!’ inti fon theru zīti <sup>430</sup> intfieng sia ther iungiro in sīna.<sup>6</sup>

207. <sup>7</sup> Fon theru sehstūn zīti finstarnessu uuārun ubar alla erda zunzan niuntūn zīt. Inti umbi thia niuntūn zīt riof ther heilant mihileru stemmu sus quedenti: ‘Heli Heli lama sabachthani!’ thaḡ ist erreckit: got mīn, got <sup>435</sup> mīn, ziu forlieḡi thū mih? Sume uuārliho thār stantente inti gihōrente quādun: ‘Heliase ruofit thesēr.’

208. <sup>8</sup> After thiu uuesta ther heilant thaḡ thiu allu iū gientōtu uuārun, thaḡ thuruhfremīt uurdi thaḡ giscrīb,

<sup>1</sup> Mark xv. 32. <sup>2</sup> Matt. xxvii. 43, 44. <sup>3</sup> Luke xxiii. 39-43. <sup>4</sup> John xix. 25-27. <sup>5</sup> Deinde dicit discipulo: <sup>6</sup> accepit eam discipulus in sua.

<sup>7</sup> Matt. xxvii. 45-47. <sup>8</sup> John xix. 28, 29.

quad: 'ih thurstu.' Faž uuas thār gisezzit fol ezziches, <sup>440</sup>  
<sup>1</sup> inti sliumo liof ein fon in, infagana spunga fulta sia  
 ezziches inti sazta anan rōra inti gab imo trinkan.  
<sup>2</sup> Thōde intfieng ther heilant then ezzih, quad: 'gientōt  
 ist.' <sup>3</sup> Thie andre quādun: 'lāz nū, gisehēmēs, oba come  
 Helias lōsenti inan.' Ther heilant abur ruofenti mihileru <sup>445</sup>  
 stemmu <sup>4</sup>: 'fater in thīno henti biviluhu ih mīnan geist!'  
<sup>5</sup> inti nidar gihelditemo houbite <sup>6</sup> santa then geist.

209. Sēnu thō lahan thes tempales zislizžan uuas in  
 zuei teil fon obanentīc zunzan nidar. Inti erda giruorit  
 uuas, inti steinā gislizžane uuārun, inti grebir uurdun <sup>450</sup>  
 giofanōtu. Inti manage lihamon heilagero, thie dār  
 sliefun, erstuontun. Inti ūzgangenti fon grebiron after  
 iro urrestī quāmun in thia heilagūn burc inti erougtun  
 sih managēn.

210. Ther hunteri inti thie mit imo uuārun bihaltenti <sup>455</sup>  
 then heilant, gisehenemo erdgiruornessi inti thēn dār  
 uuārun, forhtun in thrāto, <sup>7</sup> got diurisōnti inti quedenti:  
 'thesēr man rehtliho ist uuārliho gotes sun.' <sup>8</sup> Inti al iro  
 menigī thie dār saman uuārun zi thesemo uuabarsiune  
 inti gisāhun thiu dār uuārun, slahenti iro brusti uuidar- <sup>460</sup>  
 uurbun fer; <sup>9</sup> inti managu uuīb, <sup>10</sup> thiu dār mit imo saman  
 ūfstigun fon Galileu zi Hierusalem, <sup>11</sup> untar thēn uuas  
 Maria Magdalenisgu inti Maria Jacobes <sup>12</sup> thes minneren  
 inti Josebes muoter inti Salome, <sup>13</sup> muoter kindo Zebe-  
 theen, mit diu her uuas in Galileu, folgētun imo <sup>14</sup> thisu <sup>465</sup>  
 gisehenti.

<sup>1</sup> Matt. xxvii. 48. <sup>2</sup> John xix. 30. <sup>3</sup> Matt. xxvii. 49. <sup>4</sup> Luke  
 xxiii. 46. <sup>5</sup> John xix. 30. <sup>6</sup> Matt. xxvii. 50-54. <sup>7</sup> Luke xxiii. 47;  
 Mark xv. 39. <sup>8</sup> Luke xxiii. 48. <sup>9</sup> Matt. xxvii. 55. <sup>10</sup> Mark xv. 41.  
<sup>11</sup> Matt. xxvii. 56. <sup>12</sup> Mark xv. 41. <sup>13</sup> Matt. xxvii. 56. <sup>14</sup> Luke  
 xxiii. 49.

211. <sup>1</sup> Judei uuārliĥo, uuantaz frīetaz uuas, thaz ni bilibīn in themo crūce thie lihamon in sambaztag (uwas giuueso mihil ther sambaztag), bātun Pilatum, thaz sie brāchīn iro gibeiniu, inti uurdīn thana ginomane. Quāmun 470 thie kempfon inti thes ēristen giuueso brāhun gibeinu, in thes andres thie dār mit imo erhangen uuas. Thō sie zi themo heilante quāmun, sōse inan gisāhun iū tōtan, ni brāchun sīnu gibeinu. Oh ein thero kempĥōno mit speru sīna sīta giofanōta, inti sliumo ūzgieng bluot inti uuaz̄zar. 475 Thaz giscrīb uuāri gifullit<sup>2</sup>: bein ni brehet ir fon imo. Abur ander giscrīb quidit: gisāhun in thende sie anastāhun.

## 15. ST. MATTHEW.

a. Matt. xii. 31–50, xiii. 1.

62, 8–12. Bithiu quidu ih iu: ‘iogiuuelīh sunta inti bismarunga uuiridit furlāz̄zan mannum, thes geistes bismarunga ni uuiridit furlāzan. Inti sō uuer sō quidit uuort 480 uuidar then mannes sun, uuiridit imo furlāzan; thie thār quidit uuidar themo heiligen geiste, ni uuiridit imo furlāzan noh in therro uuerolti noh in thero zuouuartūn. Odo tuot guotan boum inti sīnan uuahsmon guotan, odo tuot ubilan boum inti sīnan uuahsmon ubilan, giuueso 485 fon themo uuahsmon thie boum uuiridit furstantan. Barn natrōno, vvuo mugut ir guotu sprehhan, mit thiu ir ubile birut? Fon ginuhtsamī thes herzen sprihhit thie mund. Guot man fon guotemo tresouue bringit guotu inti ubil man fon ubilemo tresouue bringit ubilu. Ih quidu iu, thaz 490 iogiuuelīh uuort unnuzzi, thaz man sprehhenti sint, geltent reda fon themo in tuomes tage. Fon thīnēn uuorton uuir-distū girehfestigōt inti fon thīnēn uuorton uuir-distū for-nidarit.’

<sup>1</sup> John xix. 31–37.

<sup>2</sup> ut scriptura impleatur.



57. Thō antlingitun imo sume fon thēn buohhārin inti 495  
 Phariseis quedante: 'meistar, uuir uuollen fon thir  
 zeichan gisehan.' Thō antlinginti quad in: 'ubil cunni  
 inti furlegan suohhit zeihhan, inti zeihhan ni uuirdit imo  
 gigeiban, nibi zeihhan Jonases thes uuižagen. Sōso uuas  
 Jonas in thes uuales uuambu thrī tagā inti thriio naht, sō 500  
 ist mannes sun in herzen erdu thrī tagā inti thriio naht.  
 Thie Nineviscun man arstantent in tuome mit thesemo  
 cunne inti furniderent iz, uuanta sie riuua tātun in predi-  
 gungu Jonases, sēnu hier ist mēra thanne Jonas!  
 Sundirīnu cuningin arstentit in tuome mit thesemo cunne 505  
 inti furnidirit iz, uuanta siu quam fon ente erdu zi  
 hōrenne spāhida Salamones, sēnu hier mēra thanne  
 Salamon! Ih quidu iu, uuanta manage quāmun fon ente  
 erdūn hōren spāhida Salamones, inti bithiu hier ist mēra  
 Salamone. Thanne thie unsūbiro geist ūžgēt fon themo 510  
 manne, gengit thuruh thurro steti, suohhit restī inti ni  
 findit. Thanne quidit: ih uuirbu in mīn hūs thanān ih  
 ūžgieng, inti quementi findit zuomīgaz mit besemen  
 gifurbit inti gigaruuit. Thanne ferit inti nimit sibun  
 geistā andere mit imo uuirsiron thanne her sī, inti in- 515  
 gangente artōnt thār, inti sint thanne thie iungistun thes  
 mannes uuirsiron thēn ērirun. Sō ist thesemo cunne  
 themo uuirsisten.'

59. Imo noh thanne sprehhentemo zi thēn menigīn,  
 sēnu sīn muoter inti sīne bruoder stuontun ūže, suohtun 520  
 inan zi gisprehhanne. Thō quad imo sum: 'sēnu thīn  
 muoter inti thīne bruoder stantent ūže suohhente thih.'  
 Her thō antlinginti imo sus quedantemo quad: 'uuie ist  
 mīn muoter inti uuie sint mīne bruoder?' Thenita sīna  
 hant in sīne iungiron inti quad: 'sēnu mīn muoter inti 525

mīne bruoder! Sō uer sō tuot uuillon mīnes fater ther in himile ist, ther ist mīn bruoder inti suester inti muoter.'

70, 2. Inti ūzgangenti fon themo hūse saꝥ nāh themo sēuue.

ð. Matt. xiii. 41-53.

76, 5. Sentit thie mannes sun sīne engilā, inti arlesent 530 fon sīnemo rīhhe allu āsuīh inti thie thār tuont unreht inti sentent sie in ovan fiures, thār ist vvuoft inti stridunga zeno. Thanne rehte skīnent samasō sunna in rīhhe iro fater. Thie thār habē ōrun thie hōre.

77. Gilih ist rīhhi himilo treseuue giborganemo in 535 accare, thaz thie iz findit man gibirgit inti bī gifehen sīnes gengit inti furcoufit ellu thiu her habēt inti coufit accar then. Abur gilih ist rīhhi himilo manne suohhentemo guota merigriozā. Fundanemo thanne einemo diuremo merigrioze gieng inti furcoufta ellu thiu her habēta inti 540 coufta then. Abur gilih ist rīhhi himilo seginu giuorphaneru in sēo inti fon allemo cunne fisgo gisamanōntero. Thiu mit diu gifullit uas ūznemente inti bī stedu sizente arlāsun thie guoton in faz, thie ubilon ūzvurphun. Sō uuiridit in fullidu uerolti; ūzgangent engilā inti arskeident 545 ubile fon mittemen rehtero inti sentent sie in ovan fiures, thār uuiridit vvuoft inti clafunga zenio. 'Furstuontut ir thisu elliu?' Quādun sie imo: 'iā.' Quad her in: 'bithiu giuuelih buohhāri gilērtēr in rīhhe himilo gilih ist manne fatere hīuuiskes thie thār frambringit fon sīnemo 550 treseuue nivvu inti altiu.'

78, 1. Uuard thō, thō gifulta ther heilant theso rātissā, fuor thana.

## c. Matt. xxii. 1-3.

124, 7. Thō antlinginti ther heilant quad in abur in  
rātissun :

555

125. Gilih ist gitān himilo rihhi manne cuninge thie  
teta brūtloufti sīnemo sune inti <sup>1</sup>*giholōta manage. Zi*  
*thero zīti thero goumu* santa sīne scalcā zi halōnne thie  
giladōtun zi thero brūtloufti, inti sie ni uuoltun quemem.—  
Abur santa her andere scalcā sus quedanti : ‘quedet thēn 560  
giladōtun : sēno mīn tagamuos garuuita ih, mīne ferri  
inti paston sint arslaganu inti allu garuuu : quemet zi  
thero brūtloufti.’ Sie thō furgoumolōsōtun iḡ inti fuorun  
ander in sīn thorph, ander zi sīnemo coufe. Thie andere  
gifiengun sīne scalcā inti mit harmu giuueigite arsluogun. 565  
Thie cuning thō, mit thiu her thaḡ gihōrta, arbalg sih inti  
gisantēn sīnēn herin furlōs thie manslagon inti iro burg  
bibranta. Thō quad her sīnēn scalcun : ‘thio brūtloufti  
sint garuuo, ouh thie thār giladōte uuārun ni uuārun  
uuirḡige. Faret zi ūḡgange uuego, <sup>2</sup>*in strāzā inti in* 570  
*thorph inti in burgi*, inti sō uuelihe ir findet, <sup>2</sup>*thurflige*  
*inti uuanahēile inti blinte inti halze*, giladōt zi thero  
brūtloufti.’—Giengun thō ūḡ sīne scalcā in uuegā inti  
samanōtun alle thie sie fundun, ubile inti guote, inti  
gifulto uuārun thio brūtlōfti sizentero. Gieng thō in ther 575  
cuning, thaḡ hēr gisāhi thie sizentun, inti gisah thār man  
ungiuuātitan brūtlouftliḡhemo giuuāte. Inti quad imo :  
‘friunt, vvuo giengi thū hera in ni habēnti giuuāti  
brūtlouftliḡ?’ Thō quad ther cuning thēn ambahton :  
‘gibuntanēn sīnēn fuoḡin inti hentin sentet in in thiu 580  
ūḡorōstun finstarnessu, thār ist vvuoft inti stridunga zeno.  
Manage sint giladōte, fōhe gicorane.’

<sup>1</sup> Luke xiv. 16, 17.<sup>2</sup> Luke xiv. 21.

## d. Matt. xxiii. 16-24.

141, 14. Uuē iu, blinte leitudā, thiede quedet: sō uuer sō suerit bi themo temple [ther] nist niouuiht; therde suerit in gold temples, scal. Dumbe inti blinte, uuedar 585 ist mēra, thaz gold oda templum thaz dār heilagōt gold? Inti sō uuer sō suerit in alttere, niouuiht ist; sō uuer sō suerit in theru gebu, thaz dār ubar thaz ist, scal. Blinte, uuedar ist mēra, thiu geba odo ther altteri therde giheila-gōt thia geba? Thiede suerit in themo alttere ther suerit 590 in themo inti in allēn thiu thār ubar imo sint; inti thie dār suerit in themo temple suerit in imo inti in themo thie dār artōt in imo; therde suerit in himile ther suerit in gotes sedale inti in themo therde sizit obar thaz. Uuē iu scrīberin inti Pharisei lichezera, ir de dezemōt minzūn 595 inti dilli inti cumin <sup>1</sup> *inti rūtūn inti iogiuuelīcho uurci*, inti forliezut thiu dār hevīgerun sint ēuua, duom inti miltida inti treuuua <sup>1</sup> *inti gotes minna*. Thisiu gilampf zi tuonne inti thiu ni zi forlāzanne. Leitidon blintero, sihenti mucgūn, olbentūn suelgenti. 600

## e. Matt. xxiii. 28-35.

141, 23. Sō ir ūzzana giuuesso erouget iuuuih mannon rehte, innana birut ir folle lichezennes inti unrehtes.— Uuē iu scrīberin inti Pharisein, lichezera, bithiu uuanta ir zimbrōt grebir uuīzzagōno inti garauuet grebir rehtero inti quedet: oba uuir uuārīn in tagon unsero fatero, ni 605 uuārīmēs iro ginōzzā in bluote thero uuīzzagōno. Ir birut urcundon selbon, bithiu ir iro kind birut thie dār uuīzagon sluogun; inti ir gifullet mež iuuuero fatero. Berd natrōno, vvuo flohet ir fon duome helliuuīzzes?

<sup>1</sup> Luke xi. 49.

<sup>1</sup> *Bithiu quad thiū gotcunda spāhida : ih sentu zi in uuīz-* 610  
*zagon inti boton inti spāhe inti scribera, fon thēn slahet*  
*ir inti hāhet inti fon thēn fillet ir in iuuuerēn samanungōn*  
*inti āhtet fon burgi zi burgi, thaꝥ queme ubar iuuuih*  
*iogiuuelih bluot rehtaꝥ thaꝥ ergoꝥzan uuard ubar erda, fon*  
*bluote thes rehten Abel io unzan bluot Zachariases thes* 615  
*Barachiases sunes, then ir sluogut untar themo temple*  
*inti themo altere.*

*f. Matt. xxiv. 29-35.*

145, 19. Sliumo after arbeiiti thero tago sunna uuiridit  
 bifinstit, inti māno ni gibit sīn lioht, inti sterron fallent  
 fon himile, inti megin himilo sint giruorit; inti thanne 620  
 erougīt sih zeichan thes mannes sunes in himile, inti  
 thanne vvuofit sih allu erdcunnu; inti gisehent mannes  
 sun comentan in himiles uuolkanon mit managemo megine  
 inti mihilnesse. Thanne sentit sīne engilā mit trumbūn  
 inti mihileru stemmu, inti gisamanōnt sīne gicoranon fon 625  
 fior uuinton, fon hōhī himilo io unz iro enti.

146, 1. Fon boume figuno lernēt gilihnessi. Mit diu  
 iū sīn zuelga muruuui uuiridit inti bletir giboraniu—,  
 uuizzīt thaꝥ iū nāh ist sumar. Sō ir, mit diu ir gisehet  
 thisu alliu uuesan, uuizzīt thaꝥ her nāh ist in durōn. 630  
 Uuār quidih iu, bithiu uuanta ni vorferit thiz cunni ēr  
 thanne alliu thisu uuerdent. Himil inti erda farent, mīnu  
 uuort ni vorfarent.

*g. Matt. xxviii. 16-20.*

241. Einlif iungoron giengun in Galileam in then berg  
 thār in ther heilant gimarcōta, inti gisehenti inan betōtun 635  
 inan, sume giuueso zuuēhōtun.

<sup>5</sup> Luke xi. 49.

242. Inti sprah in zuo quedenti : gigeban ist al giuualt mir in himile inti in erdu. <sup>1</sup>Gēt in allā uueralt, praedigōt evangelium allera giscefti inti lēret alle thiotā, toufenti sie in namen fater inti sunes inti thes heiligen geistes, lēret 640 sīe zi bihaltanne alliu sō uuelīchiu si ih iu gibōt. Inti sēnu ih bin mit iu allēn tagon unzan enti uueralti.

16. Matt. vi. 9-13.

34, 6. Fater unser, thū thār bist in himile, sī giheilagōt thīn namo, queme thīn rīhhi, sī thīn uuillo, sō her in himile ist, sō sī her in erdu, unsar brōt tagalīhhaḡ gib uns hiutu, 645 inti furlāḡ uns unsara sculdī, sō uuir furlāḡemēs unsarēn sculdīgōn, inti ni gileitēst unsih in costunga, uḡouh arlōsi unsih fon ubile.

II.

PSALMS.

From the fragments of a translation of the Psalms, in the Alemanic dialect of the ninth century. The manuscript, now consisting of three leaves only, was first published by Schmeller in Steichele's Beiträgen zur Geschichte des Bisthums Augsburg, and then later also in the Germania, II, 98-105.

1. Ps. cxvi.

*Ih minnōta*, pidiu kehōrta truhtīn stimma des kebetes mīnes. 2. Danta kineicta ōra sīnaḡ mir, inti in tagon mīnēn kinemmu dih. 3. Umbiselitōn mih seher des tōdes, zaalā dera hella funtun mih. 4. Arabeit inti seher fand, inti namon truhtīnes kinamta. 5. Uuolago truhtīn, 5 erlōsi sēla mīna. kenādīgēr truhtīn inti rehtēr, inti got unsēr kenādīt. 6. Kehaltanti luzcila truhtīn : kedēmuatēr *pim inti* arlōsta mih. 7. Uuerbi, sēla mīna, in restī dīna,

<sup>1</sup> Mark xvi. 15.

danta truhtīn uuolateta dir. 8. Danta erlōsta sēla mīna fona tōde, ougun mīniu fona zaharim, fuozze mīne fona 10  
slippe.

## 2. Ps. cxxiv.

Ūzʒan daʒ truhtīn uuas in uns, *quede nū Israhel*:  
ūzʒan daʒ truhtīn uuas in uns, 2. denne arisant in unsih,  
ōdouuīla lebēnte farslintant unsih; denne arbolgan ist  
heizmuoti iro in unsih, 3. ōdouuīla uuaz̄er pisaufta unsih. 15  
4. Leuuinnūn durahfuor sēla unseriu: ōdouuīla durahfuor  
sēla unseriu uuaz̄zer unfardraganlīh. 5. Kiuuīhtēr truhtīn  
der ni *kap* unsih in kefangida cenim iro. 6. Sēla  
unseriu sōso sparo kecriftiu ist fona seide ueeidenōntero:  
seid farmulitaʒ ist, inti uuer erlōsta pirumēs. 7. Zuo- 20  
helpha unseriu in namin truhtīnes, der teta himil inti herda.

## 3. Ps. cxxx.

Fona tiuffēm herēta ce dih, truhtīn. 2. Truhtīn,  
kehōri stimma mīna. sīn ōrun dīniu anauuartēntiu in  
stimma des kebetes mīnes. 3. Ubi unreht *pr̄haltis*, truhtīn,  
uuer *kestāt im?* 4. Danta mittih kenāda ist, duruh 25  
uuizzud tīnan fardolata dih, truhtīn; fardolata sēla mīniu  
in uuorte sīnemo, 5. uuānta sēla mīniu in truhtīne.  
6. Fona *pr̄haltidu* morganolīhero unzin ce naht uuāne  
Israhel in truhtīne. 7. Danta mit truhtīnan kināda inti  
kinuhtsamīu mit inan erlōsida. 8. Inti her erlōsit 30  
Israhelan fona allēn unrehtēz sīnēn.

## III.

## ST. EMMERAMER GEBET,

written in the Bavarian dialect of the ninth century.

Trohtīn, dir uuirdu ih pigihtik allero mīnero suntōno  
enti missatāteo, alles deih eo missasprah edo missateta

ædo missadāhta, uuorto, enti uuercho enti kadanccho, des  
 ih kyhukkiu ædo ni kihukku, des ih uuizzanto kiteta ædo  
 unuuizzanto, nōtac ædo unnōtac, slāffanto ædo uuahēnto : 5  
 meinsuuarteo enti lukīno, kyridōno enti unrehtero fizes-  
 heito, huorōno sō uuē sō ih so kiteta, enti unrehtero  
 firinlusteo in muose enti in tranche enti in unrehtemo  
 slāffe ; daꝥ dū mir, trohtīn, kanist enti kanāda farkip enti  
 daꝥ ih fora dīnēn augōn unscamanti sī, enti daꝥ ih in 10  
 derru uuerolti mīnero suntōno riuūn enti harmscara  
 hapan mōzi. soliho sō dīno miltidā sīn, alles uualtenteo  
 trohtīn, kot almahtīgo, kauuerdo mir helfan enti kauuerdo  
 mir farkepan kanist enti kanāda in dīnemo rihe.

Kot almahtīgo, kauuerdo mir helfan enti kauuizzida 15  
 mir iā furistentida iā gaotan uuillun saman mit rehtēn  
 galaupōn mir fargepan za dīnemo dionōste. trohtīn, dū  
 in desa uueralt quāmi suntīge za ganerienne, kauuerdo  
 mih cahaltan enti kanerien. Christ, cotes sun, uuīho  
 trohtīn, sōso dū uuellēs enti dīno canādā sīn, tuo pī mih 20  
 suntīgun enti unuuirdīgun scalh dīnan, uuīho truhtīn,  
 kanādīgo got, kauuerdo mir helfan suntīkemo enti fartā-  
 nemo dīnemo scalhe uuānentemo dīnero kanādōno.  
 enstīgo enti milteo trohtīn, dū einu uueist uueo mīno  
 durfti sint : in dīno kanādā enti in dīno miltidā, uuīho 25  
 truhtīn, pīfilhu mīn herza iā mīnan cadanc iā mīnan  
 uuillun iā mīnan mōt iā mīnan līp iā mīniu uuort iā  
 mīniu uuerh. leisti, uuīho truhtīn, dīno kanādā in mir  
 suntīgin enti unuuirdīgin scalhe dīnemo ; kauuerdo mih  
 canerien fona allemo upile. 30



## IV.

## OTFRID.

There is hardly a poet in the Old or Middle High German literature who at the same time is so well known, and yet so unknown as Otf rid. Almost all biographical works from Trithemius up to modern times, the annals of the Benedictine Order, the histories of many monasteries, the Chronicles of Elsass, etc.,—all mention the celebrated ‘*monachus Wizanburgensis*,’ and tell us much about his knowledge and talents, but we learn from all these sources scarcely more than we are able to gather from his own work.

So much is, however, certain, that he was a pupil of the renowned Fulda abbot Rhabanus Maurus: ‘*A Rhabano Mauro*,’ says he in his letter to Archbishop Liutbert of Mainz, ‘*educata parum mea parvitas est*.’ It is also quite certain from his letter to the two St. Gallen monks, Hartmuat and Werinbert, that at a later period he lived in the monastery at Weissenburg in Elsass, where he also wrote, about 870 A. D., his *Evangelienbuch* or *Evangelienharmonie*, containing the *vita et passio Christi* in the Rhenish Franconian dialect, and dedicated the work to the Emperor Ludwig.

The exact dates of the poet’s birth and death are unknown. It has been shown with great probability that Otf rid’s native place was somewhere in the Speiergau on the Middle Rhine. And with this assumption also agrees the fact that Otf rid always speaks of himself as being a Frank, and designates his language as Franconian.

The whole work is divided into five books. Otf rid might himself have felt that it might seem strange why his poem was divided into five books since there were only four Gospels; and he therefore expresses the reason of this division in the following words:—‘*Hos in quinque ideo distinxi*,’ says he, ‘*quia eorum quadrata aequalitas sancta nostrorum quinque sensuum inaequalitatem ornat, et superflua in nobis quaeque non solum actuum, verum etiam cogitationum vertunt in elevationem caelestium*.’ From this it follows that Otf rid’s poem is by no means to be regarded as a mere translation of the four Gospels, and that Otf rid sought to furnish anything but a translation. It was rather his intention to give an account of the life and teaching of Christ, based partly on the Gospels, but partly also on other sources, the most important of which were:—

(1) Rhabanus Maurus : 'Expositio in Matthaem,' for the Gospel of St. Matthew.

(2) Beda : 'Expositio in Lucam,' for the Gospel of St. Luke.

(3) Alcuin : 'Commentaria super Johannem,' for the Gospel of St. John. 'De divinis officiis,' for the first chapter of Book V. 'De fide sanctae et individuae trinitatis,' for the twenty-third chapter of Book V.

(4) The works of Pope Gregory and St. Augustine.

A very handy edition of the poem is by O. Erdmann, Halle, 1882. In the following extracts Otfrid's stress accents have been retained, but for practical reasons I have thought it advisable to mark the long vowels of stem syllables.

#### LIBER EVANGELIORUM PRIMUS.

##### 4. I. Cur scriptor hunc librum theotisce dictaverit.

Vuas líuto filu in flíze, in managemo ágaleize,  
sie thaz in scríp gicleiptin, thaz się iro námon Breit-  
tin ;

Sie thés in io gilícho flizzun gúallichó,  
in búachon man giméinti thio iro chúanheiti.

Tharána dátun sie ouh thaz dúam : óugdun iro uuís-  
duam, 5

óugdun iro cléini in thes tíhtonnes reini.

Iz ist ál thuruh nót sō kléino girédinōt,  
iz dúnkál eigun fúntan, zisámáne gibúntan,

Sie ouh in thífu gisagetin, thaz then thio búah nir-  
smáhetin,

ioh uuól er sih firuuésti, then lésan iz gilústi. 10

Zi thiu mág man ouh ginóto mánagero thíoto

hiar námon nū gizéllen ioh súnтар ginénnen.

Sār Kríachi ioh Rómáni iz máchont sō gizámi,  
iz máchont się al girústit, sō thíh es uuola lústit ;

Sie máchont iz sō réhtaz ioh sō flílu sléhtaz 15

iz ist gifúagit al in éin selp sō hélphantes béin.

Thie dāti man giscríbe     theist mannes lúst zi líbe ;  
     nim góuma thera dŕhtta,     thaz húrsgit thína dráhta.  
 Ist iz prósun slíhti,     thaz drénkit thih in rfhti ;  
     odo métres kléini,     theist góuma filu réini.     20  
 Sie dúent iz filu súazi,     ioh mézent sie thie fúazi,  
     thie léngi ioh thie kúrti,     theiz gilústlichaz vuúrti.  
 Éigun sie iz bithénkit.     thaz síllabā in ni uuénkit,  
     sies álles uuio ni róachent,     ni sō thie fúazi suachent.  
 Ioh állo thio zítī     sō záltun sie bi nóti ;     25  
     iz mízit āna bāga     al io súlih uuāga.  
 Yrfúrbent sie iz réino     ioh hártō filu kléino,  
     selb sō mán thuruh nót     sīnaz kórñ reinōt.  
 Ouh selbun búah fróno     irrénont sie sō scōno :  
     thar lisist scōna gilust     āna theheiniga ákust.     30  
 Nū es flū manno inthíhit,     in sína zungun scríbit,  
     ioh ílit, er gigāhe,     thaz sínaz io gihōhe :  
 Uuánana sculun Fráncon     éinon thaz biuuánkon,  
     ni sie in frénkisgon bigínnen,     sie gotes lób singen ?  
 Níst si sō gisúngan,     mit régulu bithúungan,     35  
     si hábet thoh thia rfhti     in scōneru slfhtti.  
 Íli dū zi nóte,     theiz scōno thoh gilūte,  
     ioh gótes uuizod thánne     tharána scōno hēlle ;  
 Tház tharana sínge,     iz scōno man ginenne ;  
     in themo firstántnisse     uuir giháltan sīn giuúisse.     40  
 Thaz láz thir uuesan súazi :     sō mézent iz thie fúazi :  
     zít ioh thiu régula     sō íst gótes selbes brédiga.  
 Vuil thū thes uuola dráhton,     thū métar uuolles áhton,  
     in thína zungun uuirken dúam,     ioh scōnu uérs  
                                     uuolles dúan :—  
 Íl io gótes uuillen     állo zítī irfúllen :     45  
     sō scrí bent gótes thegana     in frénkisgon thie regula.

In gótes gibotes súazi      lāz gāngan thīne fúazi,  
ni lāz thir zīt thes ingān:      theist scōni férs sār  
gidān.

Dfhtō io thaz zi nōti      theso séhs zīti,  
thaz thū thih sō girústes,      in theru sfbuntun giréstes. 50  
Thaz Krístes uuort uns ságetun,      ioh drūta sīne uns  
zélitun,

bifora lāzu ih iz ál,      sō fh bi réhtemen scal;  
Uuánta sie iz gisúngun \ háрто in édilzungun,  
mit góte iz allaz riatur,      in uuérkon ouh gízíartun.  
Theist súazi ioh ouh núzzi,      inti lérit unsih uuízzi, 55  
hímilis gimácha:      bi thiu ist thaz ánder racha.

Ziu sculun Fránkon, sō ih quád,      zi thiu éinen uuesan  
úngimah,  
thie líutes uuiht ni duáltun,      thie uuir hiar óba  
zaltun?

Sie sint sō sáma chuani      sélb sō thie Rōmáni,  
ni thárf man thaz ouh rédinon,      thaz Kríachi in thes  
giuuídaron. 60

Sie éigun in zi núzzi      sō sámalīcho uuízzi,  
(in félde ioh in uuálde      sō sint sie sáma balde),  
Ríhiduam ginúagi,      ioh sint ouh flū kuani,  
zi uuáfane snelle      sō sint thie thégana alle.

Sie búent mit gízíugon,      ioh uuārun io thes giuuón, 65  
in gúatemo lante:      bi thiu sint sje únscante.

Iz ist flū feizit,      háрто ist iz giuuéizit  
mit mánagfaltēn éhtin:      níst iz bi unsen fréhtin.

Zi núzze grébit man ouh thár      ér inti kúphar,  
ioh bi thía meina      ísine steina; 70

Ouh thárazua fúagi      sílabar ginúagi,  
ioh lésent thār in lante      góld in iro sante.

Sie sint fástmuate           zi mánagemo guate,  
                     zi mánageru núzzi:       thaz dúent in iro uufzzi.  
 Sie sint fflu redie         sih ffonton zirretinne;                   75  
                     ni gidúrrun sies bigínnan:       sie éigun se ubaruúnnan.  
 Lfút sih in nintfúarit,       thaz iro lánt rurarit,  
                     ni sie bÿ iro gúati         in thónon io zi nōti:  
 Ioh ménnisgon álle,       ther sé iz ni untarfálla  
                     (ih uueiz, iz gót uuorahta),       al éigun se iro forahta. 80  
 Nist lfút thaz es bigínne,       thaz uuidar ín ringe:  
                     in éigun sie iz firméinit,       mit uuáfanon gizéinit.  
 Sie lértun sÿe iz mit suuérton,       nálas mit thēn uuórton,  
                     mit spéron filu uuáso:       bi thiu fórahten sie se nōh sō.  
 Ni sÿ thfot, thaz thes gidráhte,       in thiu iz mit ín fehte, 85  
                     thoh Médi iz sÿn ioh Pérsi,       núb in es thi uufrsi.  
 Lás ih iu in alauuár       in einen búachon, ih uueiz uuár,  
                     sie in sfbbu ioh in áhtu       sÿn Alexándres slahtu,  
 Ther uuórolti sō githréuuita,       mit suértu siā al gistré-  
   uuita  
                     úntar sÿnen hánton       mit filu herten bánnton.                   90  
 Ioh fánd in theru rédinu,       tház fon Macedóniu  
                     ther lfút in gibúrta       giscéidiner uuúrta.  
 Nist untar ín thaz thúlte,       thaz kúning iro uuálte,  
                     in uuórolti nihéine,       ni sÿ thē si zugun héime;  
 Odo in érdringe       ánder thes bigínne                   95  
                     in thihéinigemo thfete,       thaz ubar sé gibfete.  
 Thes éigun sie io núzzi       in snélli ioh in uufzzi:  
                     nÿ intrátent sie nihéinan       unz se fñan eigun héilan.  
 Er ist gizál ubarál       io sō édilthegan skál,  
                     uuíser inti kúani:       thero éigun sie ío ginúagi.           100  
 Uuélit er githáfuto       mánagero lfuto,  
                     ioh zfuhit er se réine       selb sō síne heime.

Ni sint thie fmo ouh derien, in thiu nan Fránton  
 uerien,  
 thie snelli sine irbīten, thaz sie nan umbirīten.  
 Uuanta állaz thaz sies thénkent, sie iz al mit góte  
 uuirkent, 105  
 ni dúent sies uuíht in nōti ána sīn girāti.  
 Sie sint gótes uuorto flízīg filu háрто,  
 tház sie thaz gilérnen, thaz in thia búah zellen ;  
 Tház sie thes bigínnen, iz úzana gisíngen,  
 ioh sie iz ouh irfúllen mit mshilemo uuúllen. 110  
 Gidán ist es nū rédina, thaz sie sint gúate thegana,  
 ouh góte thionontj álle ioh uuísduames folle.  
 Nū uuill ih scrīban unser héil, ēuangéliono deil,  
 sō uuír nū hiar bigúnnun, in frénkisga zungun,  
 Thaz sie ni uuesen éino thes selben ádeilo, 115  
 ni man in fro gizungi Kristes lób sungi,  
 Ioh er ouh fro uuorto gilóbot uuerde háрто,  
 ther sie zímo holeta, zi gilóubon sīnen ládota.  
 Ist ther in iro lante iz álles uuio nintstánte,  
 in ánder gizúngi firnéman iz ni kúnni : 120  
 Hiar hōr er ío zi gúate, uuaz gót imo gibíete,  
 thaz uuír imo hiar gisúngun in frénkisga zúngun.  
 Nū fréuuen sih es álle sō uuer sō uuóla uuolle,  
 ioh sō uuér sī hold in múate Fránkono thióte,  
 Thaz uuir Kríste sungun in únsera zungun, 125  
 ioh uuír ouh thaz gilébetun, in frénkisgon nan  
 lóbotun.

## XVII. De stella et adventu magorum.

Nist mán nihein in uuórolti, thaz sáman al irságeti,  
 uuio manag vuúntar vuurti zi theru drúhtines gibúrti.

Bi thfu thaz ih irduálta, thār fórna ni gizálta,  
 scál ih iz mit uufflen nū súmaz, hiar irzélle. 130  
 Thō drúhtin Krist gibóran uuard (thes méra ih ságen  
 nū ni thárf),  
 thaz blidi uuórolt uuurti theru sáligun gibúrti,  
 Thaz ouh gidán uuurti, si in éuon ni firvuúrti  
 (iz uuás iru anan hénti, thō dé t es druhtin énti):  
 Thō quāmun óstana in thaz lánt thie įrkantun súnnun  
 fart, 135  
 stérrono girústi: thaz uuárun iro lísti.  
 Sie éiscotun thes kíndes sārio thés sinthes,  
 ioh kúndtun ouh thō mári, thaz er ther kúning uuāri;  
 Uuárun frágenti, uuār er gibóran uuurti,  
 ioh bátun io zi nōti, man in iz zéigōti. 140  
 Sie zaltun séltsāni ioh zéichan filu uuáhi,  
 uuúntar filu hébigaz (uantą ēr ni hōrta man thaz,  
 Thaz io fon mágadburti man gibóran vuurti)  
 intį ouh zéichan sīn scónaz in hímile sō scínaz;  
 Ságetun thaz sie gáhun stérron einan sáhun, 145  
 ioh dátun filu mári, thaz er sīn uuāri:  
 'Uuir sáhun sīnan stérron, thoh uuir therą búrgi irron,  
 ioh quāmun, thaz uuir bétotin, gináda sīno thígitin.  
 Óstar filu férro sō scéin uns ouh ther stérro;  
 ist faman hiar in lán te es íauuiht thoh firstánte? 150  
 Gistirri záltun uuir io, ni sáhun uuir nan ér io:  
 bithiu bírun uuir nū giéinot, er niuuan kúning zeinot.  
 Sō scriibun uns in lán te man in uuóroltį alte;  
 thaz ír uns ouh gizéllet, uuio iz fuuo buah singent.'  
 Sō thísu uuort thō gáhun then kúning ana quāmun, 155  
 híntarquam er hártó thero sélbero uuorto,





Thaz hūs sie thō gisáhun ioh sār thara fn quāmun, 185  
 thār uuas ther sún guater mit sīneru muater.  
 Ffalun sie thō frámhald (thes guates uuárun sie bálđ),  
 thaz kınd sie thār thō bétotun ioh húldi sīno thfgitun.  
 Indátun sie thō tháre thaz iro dréso sāre,  
 rehtes sie githáhtun, thaz się imo géba brāhtun: 190  
 Mýrrun inti uuírouh ioh gold scínantaz ouh,  
 géba filu mára: sie súahtun sīne uuára.

(Book IV.) XV. Consolatur discipulos de morte eius.

Dróst er sie thō uuórto sīnes tóthes harto,  
 ēr iz zi thfu uurti: es uuárun in thō thúrfti.  
 ‘Ni sfuz,’ quad er, ‘smérza, ni rfaze óuh iuer hérza, 195  
 in got gilóubet ioh in mfh, giuuísso theist gilúmplih.  
 Mīnes fáter hūs ist bréit, uuard uuóla then thara íngeit,  
 ther sih thés muaz fróuuon ioh ínnana biscóuuon.  
 Thār ist in álauuāri mánagfalt gilári  
 (húgget therero uuórto) ioh selida mánagfalto. 200  
 Uuāriř állesuuār in uuār, sliumo ságeti ih iu iz sár,  
 uuérgin thaz gizámi, sō ih fuih iz ni háli,  
 Ih faru gárauuen iu sár frónisgo iu stát thār,  
 ir, thés ni missedrúet, mit mír thār iamer búet,  
 Thaz, thār mīn géginuverti íst, sī iamer iuer náhuuist, 205  
 thaz ir uufzit mīna fárt, thero uuégo ouh uueset  
 ánuuart.’  
 Zi imo sprah thō Thómas, er ein thero éinlifo uuas:  
 ‘thes uuéges ni birun uuir ánuuart, ouh ni uuízun  
 thīna fárt;  
 Girfhti unsih es álles, uuara thū fāran uuolles.’  
 thaz uuára zált er imo sár ioh spráh ouh zi imo  
 sús in uuār: 210

‘ Íh bin ueeg réhtes ioh alles rédihaftes,  
 bin ouh líb inti uuár: bi thiu ni gírrot ir thār.  
 Nist mán nihein, thaz ist uuár, ther quéme zi themo  
 fáter sār,  
 thes iaman inan gibéite, íh inan ni léite.

Ób ir mih irknúatit, ir sélbon thaz instúantit 215  
 āna lángliċha fríst, uuoflih ouh mīn fáter ist.’

Quad thō Phlīppus iro éin (thiz selba uuás imo untar  
 . zuéin:

giloubt er únredina, ther fáter uuāri fúrira):

‘ Then fáter, druhtin! éinon, then láz unsih biscóuon  
 (thīn uuórt sīn ófto givuúag), sō ist uns álles ginuag.’ 220

Nám thō druhtin thánana thia selbun únredina;  
 uuant er in ábuh iz instúant, kert er mo állesuuio  
 thaz múat.

‘ Sō mánagfalto zíti íh mit íu\* bin hiar in uuórolti,  
 mit múatu ir mir ni náhet, ioh mih nóh nirknáhet.

Sō uuér sō thaz iruuélle, then fáter sehan uuólle, 225  
 thánne, thaz ni híluh thih, giuuāro scóuu er anan mīh.

Thār síhit er thaz édili ioh sínes selbes bílidi;  
 giuuisso séh er anan mīh: mīn fáter ist sō sámalih.’

Er zalt in óuh thō thār méist, uuio ther héilego géist  
 thie uuízzi in scolta méron mit sínes selbes léron, 230

Nihéinemo ni brústi, ni er alla frúma uuesti,  
 allaz uuár inti gúat, sō sélben gotes géist duat.

Zálta in ouh in uuára uuóroltliuto fára,  
 árabeiti mánago, thio ín thō uuārun gárauuo.

Lért er sie mit uuórton, uuie thaz firdrágan scoltun, 235  
 quad, after théru thulti zi mámmunte in iz vuúrti.

‘ Ir ni thúrfut,’ quad, ‘ bi thú: fridu lázu íh mit íu,  
 mámmunti ginúagaz, drof ni súorget bi tház!



Sprah ther h́erizoho zi ín, sō er úzgigífang ingegin ín : 265  
 ‘uuelih rúagstab sō frám zéllet ir in thesan mán?’

Thes árgen uuillen h́erti gab imo ántuuurti :  
 ‘ob ér,’ quad, ‘uuólathāhti, zi th́isu er iz ni bráhti.  
 Ni fúer er in thēn lútin mit grōzen méindātin,  
 uuir ouh thes ni tháhtin, thaz uuir nan thír  
 bráhtin.’ 270

Uuórton thō ginúagen bigóndun sie nan rúegen,  
 th́ingon filu h́ebigen ioh sún-ton filu mánagen.  
 Quádun, sih bihíazi, er gotes sún hiazí,  
 ióh ouh dāti mári, er iro kúning uuāri,  
 Zélle ouh in giuuíssi, tház er selbo Kríst sí, 275  
 in thia béldida gigánge, then námon imo félge.

Quádun, er ni uuól-ti, thaz man zíns gulti,  
 thie lúti furdír méra in thes kéiseres éra,  
 Ioh er thie lúti alle spúani zi giuuérre,  
 zi grozemo úrheize, in thíu man nan firláze : 280

‘Er es ér io niruuánt, ēr er állaz thiz lánt  
 gidruabta hárto in uuāru mit sínes selbes léru;  
 Nist thes giscéid noh giuuánt, uuio er gírrit thaz lánt,  
 uuio er iz állaz uuírrit ioh thesa uuórolt merrit.

Bigan er súslíches zi énte thesses ríches, 285  
 mit thiu er thaz lánt al ubargífang, unz man h́ar  
 nan nū gíffang.’

‘Német inan,’ quad er, ‘zi fu ziu bráhtut ir nan mír  
 bi thiu?’

irdéilet imo tháre, so uuizzod fúer lére.

F́ndet ir thār álle, uuio er thaz réhta uuolle,  
 thaz gífrúm-met allaz ír, iz ist iu kúnd, nales mír.’ 290

Thaz, quádun sie, in ni dóhti, ouh uuésan thaz ni móhti,  
 uuanta in thio búah luagin, thaz sie mán sluagin.



Ih duan es áuur redina, níst mīn rīchi hfnana,  
 thaz ih mih nū biuúerie mit mīnes selbes hérie.' 320  
 Thō spráh Pilatus áuur thaz, uuanta ímo uuas iz héizaz,  
 frāgeta áuur nōti bi sīnaz hérōti.

'Sō uuár sō sī thīn rīchi ioh thīn gúallichī,  
 thoh bistū zi álauuāru kúning, sō ih gihóru?'  
 'Thū. quís,' quad er, 'theih kúning bin: zi thiu quám  
 ih hera in uuórolt in 325  
 ioh uuard gibóran ouh zi thú, theih suslīh thúlti  
 untar íu,

Theih úrkundi sáre gizálti fona uuáre,  
 thaz ih ouh uuárlichu thing gibréitti in thesan  
 uuóroltring.

Sō uuér sō ist fona uuáre, ther hōrit mir io sáre,  
 hōrit er mit mīnnu mīnes selbes stímmu.' 330  
 'Sage thú mir,' quad er sár, 'uuaz thū nénnes thaz uuár?  
 gidúa mih thes giuuíssi, uuaz si thaz uuárnessi.

XXII. Quomodo Pilatus voluit Christum dimittere pro Barnaba.

Giang er, sō er tház giquad (ih uueiz, es uuírdig ni uuard,  
 tház er thaz gihórti, uuaz drúhtin thes giquáti;  
 Uuāne óuh bi thú sō gāhti, thes scháheres githáhti, 335  
 mit uuéhselu er gisítoti, er selban Kríst irrétiti),  
 Spráh er thō zen lútin, sie iz álles uuio girfatin:  
 'ni fíndu ih,' quad er, 'thesan mán in niheinen  
 sáchon firdán,

Ni bín ih ouh thes uuísi, oba er thes líbes scolo sí,  
 sō yrsúaht ih inan thráto sínes selbes dáto. 340  
 Ía íst iu in thesa zíti zi giuuónaheiti,  
 ih úzaf themo uuíze iu einan háft firlāze:  
 Nū áhtot, uuio ir uuóllet, ioh uuéderan ir iruuéllet,

ir Barabbásan nemet zíu,      odo ir nū Kríst iruuellet íu.  
 Thanne uuás imo auur thér      skāhāri hébiger:      345  
 bi théro dāto ánton      sō lág er thār in bānton.  
 Ríaf imo ál ingégini      thes lántliutes ménigi,  
 quad, uuár in líob ioh súazi      man Barabbán in liazi.  
 Thō háft er nan, sō er uuólta,      ioh er nan sélbo fíltā  
 selbon drúhtinan,      uuaz uuān ther uuénego man!      350  
 Námun nan thō thánana      thes hérizohen thégana;  
 sie flúhtun in zi gámane      thórna thar zisámāne,  
 Ioh sáztun sie imo in hóubit      then selbon thúrnninan ríng,  
 zi hōnidon gérho      corónā thero thórno.  
 Sie námun in thera dáui      kúningliħ giuuāti,      355  
 fflu rōtaž púrpurin      inti dátun inan ín.  
 Fíalun thō in iro knfo:      zi hue hábetun inan fo,  
 zi bísmere thráto      súslíħero dáto.  
 ‘Heil thū,’ quādun sie, ‘Kríst,      thū thérero liuto kúning bist!  
 bist gáro ouh thiū gilíħo      ioh harto kúningliħo.’      360  
 Zi hōnidu imo iz dátun,      thaž sie súliħ quātun;  
 sie tháhtun io bi nōtin,      uufo sie inan gihōntin.  
 Sie slúāgun sār thēn gangon      thiū héilegun uuāngun,  
 ioh hérton in thēn fáron      sō blúun sie imo thiū órun.  
 Er thúlta, sō ih hiar fóra quad,      bi únsih susliħ  
    úngimah,      365  
 in slégin ioh in uuórton      bi únsen suāren súnton.

## XXIII. Duxit Pilatus Iesum derisum ad populum.

Pilátus ġiang zen lútin      síd thō thésen dātin:  
 uuólt er in ġistíllen      thes ármalíħen uuíllen.  
 ‘Heraúz,’ quad, ‘léitu ih inan íu,      thaž irkénnet in thíu,  
 thaž ih úndāto      ni fíndu in imo thráto.’      370  
 Ġiang Kríst thō in themo gānge      mit rōtemo ġifānge,

bithúrnter ioh biffilter ioh sus gibísmeroter.  
 Púrpurin giuuáti drúag er thō bi nōti,  
 thúrnina corōna: gidán uuas thaz in hōna.  
 ‘Séhet,’ quad er, ‘nū then mán, firdamnot íst er filu  
 frám! 375  
 ir séhet sīna únéra, uuaz uuóllet ir es méra?  
 Biscóltan ist er hártu ioh hōnlíchero uuórto,  
 ouh sīnero úndāto giréfsit filu drāto.  
 ‘ÉR ist,’ quad, ‘biffllit, mit thórnon ouh bistéllit;  
 nú man imo súlih dúat, nū lāzet kúelen iu thaz  
 múat.’ 380  
 Sō sēc nan thō gisáhun, sō ríafun sie alle gáhun:  
 ingegin ímo inbran thaz múat, sō ofto ffanton dúat.  
 Bātun thō ginúagi, thaz man ínan irslúagi,  
 ioh ríafun filu héizo: ‘crúzo, lēs! nan crúzo!’  
 ‘Német inan,’ quad er, ‘zi íu inti crúzot inan untar íu: 385  
 ni mág ih in imo irfíndan, oba er firdán sī sō frám.’  
 Thero bíscofo hérti gab imo ántuuurti  
 mit alten nídēs uuíllen: ni móhtun sie in gistíllen:  
 ‘Er scal írstérban thuruh nót, sō uuízod unser zéinót,  
 ioh dóuuen sīnen uuórton in thérero manno hánton; 390  
 Uuanta ér gikundta hérasun, tház er sī selbo gótes sun,  
 ioh ubarál in uuāri sō det er súlih māri.  
 Ther uuízod lērit thāre, in crúzi man then háhe,  
 sō uuer sō in úrheize sih súlihes biheize.’  
 Yrfórahta sih thō hártu Pilátus thero uuórto, 395  
 giang mit Kríste er thō fon ín in thaz spráhhūs ín.  
 ‘Gidua mih sār nū,’ quad er, ‘uuís, uuanana lantes  
 thū síš,  
 uuélichera gibúrti, thaz thū io zi thísu uuurti?’  
 Er stuant, suígeta ioh mámmonto githágeta:





- Thaz gideilder thanne Sār mit Karlemanne,  
 Bruoder sīnemo, Thia czala uuunniōno.  
 Sō thaz uuarth al gendiōt, Korōn uuolda sīn god,  
 Ob her arbeidi Sō iung tholōn mahti. 10  
 Lietz her heidine man Obar sēo līdan,  
 Thiot Vrancōno Manōn sundiōno.  
 Sume sār verlorane Uuurdun sum erkorane.  
 Haranskara tholōta Ther ēr misselebēta.  
 Ther ther thanne thioþ uuas, Ind er thanara ginas, 15  
 Nam sīna vaston: Sīdh uuarth her guot man.  
 Sum uuas lugināri, Sum skāchāri,  
 Sum fol lōses, Ind er gibuoþta sih thes.  
 Kuning uuas ervirrit, Thaz rīchi al girrit,  
 Uuas erbolgan Krist: Leidhōr, thes ingald iz. 20  
 Thoh erbarmēdes got, Uuisser alla thia nōt:  
 Hiez her Hluduīgan Tharōt sār rītan.  
 ‘Hluduīg, kuning mīn, Hilph mīnan liutin!  
 Heigun sa Northman Harto biduuungan.’  
 Thanne sprah Hluduīg ‘Hērro, sō duon ih, 25  
 Dōt ni rette mir iz, Al thaz thū gibiudist.’  
 Thō nam her godes urlub, Hūob her gundfanon ūf,  
 Reit her thara in Vrankōn Ingagan Northmannon.  
 Gode thancōdun Thē sīn beidōdun,  
 Quādhun al ‘frō mīn, So lango beidōn uuir thīn.’ 30  
 Thanne sprah lūto Hluduīg ther guotó:  
 ‘Trōstet hiu, gisellion, Mīne nōtstallon.  
 Hera santa mih god Ioh mir selbo gibōd,  
 Ob hiu rāt thūhti, Thaz ih hier geuhti,  
 Mih selbon ni sparōti, Uncih hiu gineriti. 35  
 Nū uuillih thaz mir volgōn Alle godes holdon.  
 Giskerit ist thīn hieruuist Sō lango sō uuili Krist:

Uuili her unsa hinavarth,      Thero habēt her giuualt.  
 Sō uuer sō hier in ellian      Giduot godes uuillion;  
 Quimit hē gisund ūz,      Ih gilōnōn imoz;      40  
 Bilībit her thār inne,      Sīnemo kunnie.  
 Thō nam er skild indi sper,      Ellianlīcho reit her;  
 Uuolder uuār errahchōn      Sīnan uuidarsahchōn.  
 Thō ni uuas iz burolang,      Fand her thia Northman.  
 Gode lob sagēda,      Her sihit thes her gerēda.      45  
 Ther kuning reit kuono,      Sang lioth frāno,  
 Ioh alle saman sungun      ‘Kyrrieleison’.  
 Sang uuas gisungan,      Uuīg uuas bigunnan.  
 Bluot skein in uuangōn:      Spilōdun ther Vrankon.  
 Thār vaht thegeno gelih,      Nichein sōsō Hluduīg:      50  
 Snel indi kuoni,      Thaz uuas imo gekunni.  
 Suman thuruhskluog her,      Suman thuruhstah her.  
 Her skancta cehanton      Sīnan fianton  
 Bitteres lides.      Sō uuē hin hio thes libes!  
 Gilobōt sī thiū godes kraft:      Hluduīg uuarth sigihaft;      55  
 Ioh allēn heiligōn thanc!      Sīn uuarth ther sigikamf.  
 Uuolar abur Hluduīg,      Kuning uuīgsālīg!  
 Sō garo sōser hio uuas,      Sō uuār sōses thurft uuas,  
 Gihalde inan truhtīn      Bī sīnan ērgrehtīn.

## VI.

Christ and the woman of Samaria, written in the Alemanic dialect about the year 850. It is based on the fourth chapter of St. John, vv. 1-26.

Lesen uuir thaz fuori      ther heilant fartmuodi.  
     ze untarne, uuizzun thaz,      er zeinen brunnon kisaz.  
 Quam fone Samario      ein quena sario  
     scephan thaz uuazzer:      thanna noh sō saz er.



## VII.

## MUSPILLI.

The Muspilli, written in the Bavarian dialect, was probably composed about the year 850. The author is unknown. It was first edited by Schmeller in 1832: 'Muspilli, Bruchstück einer alliterierenden Dichtung vom Ende der Welt.'

. . . . . sīn tac piqueme      daz er touuan scal.  
 uuanta sār sō sih diu sēla      in den sind arhevit,  
 enti si den lihhamun      likkan lāzẏit,  
 sō quimit ein heri      fona himilzungalon,  
 daz andar fona pehhe:      dār pāgant siu umpi.      5  
 Sorgēn mac diu sēla,      unzi diu suona argēt  
 za uuederemo herie      si gihalōt uuerde.  
 uuanta ipu sia daz Satanazses      kisindi kiuuinnit,  
 daz leitit sia sār      dār iru leid uuirdit,  
 in fuir enti *in* finstrī      daz ist rehto virinlih ding.      10  
 upi sia avar kihalōnt die      die dār fona himile quemant,  
 enti si dero engilo      eigan uuirdit,  
 die pringent *sia* sār ūf in himilo rīhi:  
 dār ist lip āno tōd      lioht āno finstrī,  
 selida āno sorgūn:      dār *nist* siuh neoman.      15  
 denne der man in pardīsu      pū kiuuinnit,  
 hūs in himile,      dār quimit imo hilfa kinuok.  
 pidiu ist *durft* mihhil      allero manno uuelihemo,  
 daz in es sīn muot kispāne,      \*  
 daz er kotes uuillun      kerno tuo      20  
 enti hella fuir      harto uuīse,  
 pehhes pīna:      dār piutit der Satanaz altist  
 heizẏan lauc.      sō mac huckan za diu,  
 sorgēn drāto,      der sih suntīgen ueeiz.

uuē demo in vinstri scal sino virinā stūen, 25  
 prinnan in pehhe: daʒ ist rehto paluuīc dink,  
 daʒ der man harēt ze gote enti imo hilfa ni quimit.  
 uuānit sih kināda diu uuēnaga sēla:  
 ni ist in kihuctin himiliskin gote,  
 uuanta hiar in uuerolti after ni uuerkōta. 30

Sō denne der mahtigo khuninc daʒ mahal kipannit,  
 dara scal queman chunno kilihaz:  
 denne ni kitar parno nohhein den pan furisizzan,  
 ni allero manno uuelih ze demo mahale sculi;  
 dār scal er vora demo rihhe aʒ rahhu stantan, 35  
 pī daʒ er in uuerolti eo kiuerkōt hapēta.

Daʒ hōrtih rahhōn dia uueroltrehtuuison,  
 daʒ sculi der antichristo mit Eliase pāgan.  
 der uuarch ist kiuuāfanit, denne uuidit untar in uuīhc  
 arhapan.

khenfun sint sō kreftīc, diu kōsa ist sō mihhil. 40  
 Elias strītit pī den ēuuigon lip,  
 uuili dēn rehtkernōn daʒ rihhi kistarkan:  
 pidiu scal imo helfan der himiles kiuualtit.  
 der antichristo stēt pī demo altfiante,  
 stēt pī demo Satanase, der inan varsenkan scal: 45  
 pidiu scal er in deru uuīcsteti uunt pivallan  
 enti in demo sinde sigalōs uuerdan.

doh uuānit des vilo . . . . . gotmanno  
 daʒ Elias in demo uuīge aruuartit uuerde.  
 sō daʒ Eliases pluot in erda kitriuifit, 59  
 sō inprinnant die pergā, poum ni kistentit  
 ēnīhc in erdu, ahā artruknēt,  
 muor varsuuilhit sih, suilizōt lougiu der himil.  
 māno vallit, prinnit mittilagart,



denne varant engilā uper *dio* marhā,  
 uuechant deotā, uuissant ze dingē. 80  
 denne *scal* mannogilih fona deru moltu arstēn,  
 lōssan sih ar dero *lēuuu* vazẏōn scal imo avar sīn lip  
 piqueman.

daẏ er sīn reht allaz kirahhōn muozẏi,  
 enti imo after sīnēn tātīn *arteilit* uuerde.  
 denne der gisizzit, der dār suonnan scal 85  
*enti* arteillan scal tōtēn enti quekkhēn:  
 denne stēt dār umpi engilo menigī,  
 guotero gomōno: gart ist sō *mihhil*:  
 dara quimit ze deru rih tungu sō vilo dia dār *ar restī*  
 arstēt,

sō dār manno nohhein uuiht pimīdan ni mak. 90  
*dār scal* denne hant sprehhan, houpit sagēn,  
 allero *lido* uuelihc unzi in den luzīgūn vinger,  
 uuaz er untar *desēn* mannun mordes kifrumita.  
 dār ni ist eo sō listīc *man* der dār iouuiht arliugan  
 megi,

daẏ er kitarnan megi tāto dehheina, 95  
 niẏ al fora demo khuninge *kichundit* uuerde,  
 uzẏan er iz mit alamusanu \* *furimegi*  
 enti mit fastūn *dio* virinā kipuazẏi.  
 denne der *paldēt* der gipuazẏit hapēt,  
 denne er ze deru *suonsteti quimit*.\* 99<sup>a</sup>

*uuirdit* denne furi kitragan daẏ frōno chrūci, 100  
 dār *der hēligo* Christ ana arhangān uuard.  
*denne augit er* *dio* māsūn, *dio* er in deru *menniskī*  
*anfenc*,

*dio* er durah desse mancunnes minna *fardolēta*.



## NOTES.

[The references refer to the paragraphs in the grammar.]

### I. TATIAN.

ll. 1-2. *ordinōn saga thio in uns gifulta sint rahhōno* is a rendering of the Latin, *ordinare narrationem quae in nobis completae sunt rerum*.

- l. 3. *was gisehan* = Lat. *visum est*.
- l. 17. *siu, rehtiu, beidu*, are neuter, § 186.
- l. 38. *kind* is acc. pl.
- l. 67. *hōisten* = *hōhisten*.
- l. 69. *nist* = *ni ist*.
- l. 71. *thie* = *thēr*, see § 141, note 2.
- l. 73. *thaz thār, thār* is here merely a strengthening particle to the rel. *thaz*.
- l. 88. *heilizennes, gerund Gen. sg. of heilazen*.
- l. 110. *nio in altare*, Lat. *nequaquam*, 'by no means, not so.'
- l. 131. *sih uns zi gebanne*, an imitation of the Lat. *daturum se nobis*.
- l. 144. *ǰemo*. The letter *ǰ* occurs only 8 times in Tatian, viz. *ǰemo* (4), *ǰem* (2), *vvurǰun* (1), *ǰār* (1).
- l. 160. *curet*, imperative with neg. = Lat. *nolite*, and is properly the pret. subjunctive.
- l. 174. *thi* = *thie*.
- l. 212. Forms like *ir quedent, ir uuiǰzunt, ingiengunt* had their *n* from the pres. 3rd pl.
- l. 229. Instead of *sagata* and *sagantes* (l. 248), we should expect *sagēta, sagēntes*.
- l. 240. *hebet*, see § 157, note 5.
- l. 260. *nintfiengun* = *ni intfiengun*.
- l. 272. *ci in selbōn* = Lat. *ad semetipsos*, 'among themselves.'

l. 281. *diura*. Germanic *d* is, as a rule, shifted to *t* in Tatian, but in this and a few other examples it has remained unshifted.

l. 287. *nalles . . . ci imo* = Lat. *non quia de egenis pertinebat ad eum*, 'not that he cared for the poor.'

l. 308. *fon thes* = *ex quo*, 'since the time.' *fon* is temporal, and *thes* is the adverbial genitive.

l. 309. On the inf. ending of *cussan*, see § 161, note.

l. 337. The reg. form is *quātun*, see § 63.

l. 325. For the *cu-* in *cumit*, see § 155, note.

l. 329. *forliosez* = *forliose iz*, subj. pres.

l. 332. The *h* in *gihērēt* is inorganic.

l. 348. *geet* = *gēt*.

l. 357. *zesauūn* is the weak Acc. fem. sg. of *zesō*, used as a noun.

l. 362. *sien* = *sie in*, 'they him.'

l. 368. *ni curit vvuofen ubar mih* = Lat. *nolite flere super me*, 'weep not for me.'

l. 370. *thēndir* = *thēn + de + ir*, 'in the which ye,' where *de* is the weakened form of the adv. *dār*, so also in *thiede*, *thiode*, *thende*.

l. 410. *uuantih* = *uunta ih*.

l. 436. *intfagana*, p.p. Acc. fem. sg. of *intfāhan*, formed after analogy with the present. The reg. form would be *intfangana*.

l. 439. *lāz nū* = Lat. *sine*.

l. 444. *fon obanentīc zunzan nidar*, 'from top to bottom.'

l. 462. *uuantaz* = *uunta iz*.

l. 504. *erdūn* here weak. *ērda* is usually strong.

l. 570. *sizentero* is the p.p. Gen. pl. of *sizzen*.

l. 621. *fon hōhī himilo io unz iro enti* = Lat. *a summis coelorum usque ad terminos eorum*, 'from one end of heaven to the other.'

## II. PSALMS.

l. 3. The *h* in *seher* (= *sēr*) has no etymological meaning.

l. 4. *zaalā* = *zālā*, see § 4.

l. 18. *cenim* is the Dat. pl. of *zan*, see § 101, note, and § 7 (under *c*).

l. 20. *pirumēs*, in place of the more usual forms *pirum*, *pirun*.

l. 21. *herda* = *erda*.

l. 25. *mittih* from *mit dih* by assimilation. *mit* rarely takes the accusative.

l. 29. *truhtinan*, see § 76.

## III. S. EMMERAMER GEBET.

- l. 2. *deih*, cp. § 141, note 4.
- l. 3. *ædo* = *edo*.
- l. 4. *kyhukkiu*, with retention of the *i*, which, in such forms, had mostly disappeared already in the beginning of the ninth century.
- l. 11. *riuūn* is the Acc. sg. of *riuwa*.
- l. 12. *mōzi* = *muozi*. Old *ō* remained undiphthongised the longest in the Bavarian dialect.
- l. 16. *gaotan* = the common OHG. form *guotan*, see § 30.
- l. 27. *mōt* = *muot*, see above.

## IV. OTFRID.

Before reading the extracts from Otfrid the beginner should refer to §§ 28, 30, 34 in the Grammar, and observe further that Germanic *d* and *þ* (*th*) remained unshifted initially in the Rhenish Franconian dialect. All words beginning here with *d* will be found in the glossary under *t*, and those beginning with *th* under *d*.

l. 9. *then* is the Acc. sg. masc. of *thēr*, used as a demon. *nir-smāhetin* = *ni irsmāhetin*.

- l. 10. *then*, Acc. masc. sg., used as rel. pr. *uol* = *uola*.
- l. 17. *theist* = *thaz ist*, so also in ll. 20, 48, 55, 196, 243.
- l. 22. *theiz* = *thaz iz*; so also l. 37.
- l. 24. *sies* = *sie is*; so also in ll. 76, 105.
- l. 52. After *scal* supply *lāzan*.
- l. 58. *dualtun*, pret. 3rd pl. of *dwellen*.
- l. 75. *zirretinne* = *zi irretenne*.
- l. 77. *in*, Dat. pl. *nintfuarit* = *ni intfuarit*.
- l. 78. *sie* refers to *liut*.
- l. 80. *uوراhta*, *forahta*, see § 40.
- l. 99. After *skal* supply *sin*.
- l. 118. *zimo* = *zi imo*.
- l. 119. *nintstante* = *ni instante*.
- l. 121. *hōr* = *hōre*, subj. pres.
- l. 129. *irdualta*, pret. sg. of *irdwellen*.
- l. 133. *firvuurti*, pret. subj. of *firwērdan*.
- l. 161. *zen* = *zi then*, Dat. pl., so also in l. 337.
- l. 163. *festiz* = *festi iz*. in *festi duan* = 'to make sure, certain.'

- l. 167. *theih* = *thie ih*.  
 l. 195. *siuz* = *sī iu iz*. *ni siuz smerza*, 'let it not be a pain to you.'  
 l. 197. *then*, supply *ther*. *ingeit*, pres. 3rd sg. of *ingān*, see § 181, note.  
 l. 201. *uuāriꝛ* = *uuāri iz*, 'if it were.'  
 l. 202. *iuih* = *iuwh*.  
 l. 217. *untar zuein*, 'doubtful.'  
 l. 220. *givuuaꝥ* (with Gen.), pret. sg. of the strong verb \**giwahan*, with *g* from the pret. plural. Cp. the pret. *sluog* beside *sluoh*.  
 l. 222. *mo* = *imo*; so also in l. 255.  
 l. 224. *nirknāhet* = *ni irknāet*. The *h* is inorganic.  
 l. 226. *hiluh* = *hilu ih*.  
 l. 238. *drof* (lit. 'a drop'), a strengthening negative particle.  
 l. 259. *ingegin* = *ingagan*.  
 l. 262. *thie ōstoron gifehotin* = *ἴνα φάγωσι τὸ πάσχα* (John xviii. 28), 'that they might eat the passover.'  
 l. 263. *ninriatun* = *ni intriatun*.  
 l. 265. *ūzgigiang*, pret. sg. of *ūzgigangan*.  
 l. 269. *fuer er* = *fuari er*.  
 l. 279. *thie liuti*, i. e. the Jews.  
 l. 281. *niruuant* (with Gen.) = *ni iruuant*, pret. sg. of *irwintan*.  
 l. 299. *sinsaz* = *si* (Acc. pl.) *insaz*.  
 l. 301. *bistū* = *bist thū*.  
 l. 325. *theih*, see § 141, note 4. *quīs* contracted from *quidis*.  
 l. 340. *dāto*, Gen. pl.  
 l. 345. *ther* is subj.; *skāhari*, predicate.  
 l. 368. *gistillen* with Dat. pers., Gen rei; so also in l. 388 with reflex. Dat.  
 l. 369. *heraūz* = *hera ūz*, 'out.'  
 l. 401. *uuildū* = *wili thū*; *ueistū* = *weist thū*.  
 l. 402. *steit*, pres. 3rd sg. of *stan*, see note to § 181.

## V. DAS LUDWIGSLIED.

Forms containing *d* or *th* will be found in the Glossary under *t* or *d* respectively.

l. 2. *imos* = *imo es*. *lōnōn* usually takes the Dat. of the pers. and Gen. rei, but cp. l. 40.

- l. 7. *gideilder* = *gideilda* er.  
 l. 8. *czala* = *zala*.  
 l. 11. *lietz* = *liez*, pret. sg. of *lāzan*.  
 l. 16. *sīdh* (= O.E. *sīþ*), see *sīd* in the Glossary.  
 l. 21. *erbarmēdes* = *erbarmēda* es. *uuisser* = *wissa* (pret. sg. of *wizzan*) er.  
 l. 23. *mīnan*, Dat. pl., weakened form of *minēn*; so also in ll. 43, 53, 59. *sīnan* from *sīnēn*.  
 l. 24. *heigun* = *eigun*, 'have.' The *h* has here no etymological value. *sa*, more frequently *se*, the unaccented form of the pronoun *sie*.  
 ll. 25, 26. 'Then said Ludwig, 'Lord, I will do, unless death deprive me of it, all that thou biddest.'  
 l. 27. *huob*, pret. 3rd sg. of *heffen*, see § 157, note 4.  
 l. 30. *al* is Nom. plural. *quādhun*, pret. pl. of *quēdan* (*quēdhan*), the regular form would be *quātun*.  
 l. 34. *ob hiu rāt thūhti*, 'if it should seem advisable to you.' The form *hiu* occurs also in ll. 32, 34, 35. It is properly the Dative form. The *h* has no etymological value. In such cases the *h* occurs only in MSS. which were copied by ignorant scribes.  
 l. 35. *uncih* = *unz ih*.  
 l. 39. *in ellian*, 'according to (his) strength.'  
 l. 40. *imoꝝ* = *imo iz*, cp. l. 2.  
 l. 43. *uuolder* = *wolda* er. On *sīnan* see l. 23.  
 l. 45. *gerēda*, pret. sg. of *gērēn* (with Gen.), *her sihit thes her gerēda*, 'he sees what he wished for.'  
 l. 46. *frāno*, indecl. adj. (properly the Gen. pl. of *frō* = Goth. *frauja*, 'Master, Lord, God'), 'divine, holy.'  
 l. 47. *kyrrieison*, 'Lord have mercy upon us'; from *κύριος* and *ἐλέω*.  
 l. 50. 'There fought none of the warriors like Ludwig fought.'  
 l. 53. *cehanton*, 'into the hands.' *sīnan*, see ll. 23, 43.  
 l. 54. *hin*, Dat. pl. of *her*. On *hio* = *io*, cp. notes to ll. 24, 34. *Sō uuē hin hio thes libes!* = N.H.G. *Wehe immer ihnen des Lebens!*  
 l. 57. *uuolar*, interj. 'hail, well done!'  
 l. 58. *sōser* = *sōsō* er; *sōses* = *sōsō* es.

## VI. CHRIST AND THE WOMAN OF SAMARIA.

l. 2. *ze untarne*, 'at midday.' OE. *undern*, 'the time before midday, especially about 9 a. m., or from 9 to 12. *zeinen* = *ze einen*.

l. 12. *buzza*, from Lat. *puteus*, 'well.'

l. 13. *habis*, after the analogy of the strong verbs, or weak verbs of the first conjugation. Cp. also such forms as *hebis*, *hebit*, *segis*, *segit*, for *habēs habēt*, *sagēs sagēt*, see §, 169, note 2.

l. 24. *commen* = *com-man*, *gom-man*.

l. 27. *ēnin* = *einan*. *nis* = *ni is*.

## VII. MUSPILLI.

*Muspilli*, OS. *mudspelli*, *mutspelli*, O. Icel. *muspelli*. The second part of the word is probably related to the verb, OS. *spildan*, OE. *spildan*, O. Icel. *spilla*, 'to destroy.'

l. 1. The beginning is lost. One may supply something like : = 'Let each man think that.' *touuan*. On the ending *-an* in weak verbs see § 161, note.

l. 32. *chunno*, Gen. pl. *depen*. on *kilihaz*.

l. 37. *hōrtih* = *hōrta ih*.

l. 39. *arhapan*, the pp. of *arheffen*, see § 157, and note 4 to it.

l. 46. *uunt* = *wunt*, 'wounded.'

l. 52. *ēnihc* = *einīg*. So also in l. 55. *stēn* = *stein*.

l. 60. *piehc*, pret. 3rd sg. of *pāgan*, *bāgan*.

l. 61. *pidungan*, the pp. of *pidwingan* *bidwingan*.

l. 94. *megi*, pres subj. of *magan*.

l. 96. *niȝ* = *ni iz*.

# GLOSSARY.

## ABBREVIATIONS.

*sm.*, *sf.*, *sn.* = strong masculine, etc.

*wm.*, *wf.*, *wn.* = weak masculine, etc.

*sv.* = strong verb.

*wv.* = weak verb.

*Verbs compounded with the prefix gi- have mostly the same meaning as the simple verb: thus gilegen = legen.*

### A.

- aba**, *prep. c. dat.* of, from, apart from; *av.* away.
- āband-muos**, *sn.* supper.
- abuh**, *aj.* wrong, bad; in **abuh**, *av.* wrongly, falsely.
- abur**, *see afar.*
- ādeilo**, *see āteilo.*
- afar** (**avar**, **abur**, **avur**, **afur**), *av.* and *conj.* again, whereas, but, yet, furthermore.
- after**, *prep. c. dat.* after, according to; with *instr.* in after thiū accordingly; *av.* behind, after, back.
- agaleizī**, *sf.* zeal, diligence, earnestness.
- aha** (Goth. **ahwa**), *sf.* water.
- ahta**, *sf.* opinion, reflection.
- āhten**, *wv. I.* persecute.
- ahtōn**, *wv. II.* observe, consider.
- ahtodo** (**ahtudo**), *num.* eighth.
- accar**, *sm.* field, acre.
- ā-kust**, *sf.* badness, fault.
- al**, *aj. (infl. allēr)*, all, every, each, whole; *av. gen.* alles, otherwise, else.
- alamuosan**, **almuosan** (from Gr.-Lat. *eleemosyne*), *sn.* alms.
- āla-wār** (**āla-wāri**), *aj.* all true; in **alwār**, verily.
- ala-zioro**, *av.* very beautifully.
- alles** (**elles**), *av.* otherwise, else.
- alles-wār**, *av.* elsewhere.
- alles-wio**, *av.* otherwise.
- al-mahtīg**, **āla-mahtīg**, *aj.* almighty.
- alt**, *aj.* old; **mit thēn altōn**, with the elders.
- alt-māg**, *sm. pl.* ancestors, forefathers.
- altari** (**alteri**, **altteri**), *fr. Lat.* **altare**, *sm.* altar.
- alt-fiant**, *sm.* old enemy, devil.
- alt-tuom**, *sm.* old age.
- al-walt**, *aj.* all powerful (as translation of Augustus).
- ambaht** (Goth. **andbahts**), *sm.* servant.
- ambaht**, *sn.* ministration, office.
- ambahten** (Goth. **andbahtjan**), *wv. I.* serve.
- ana**, *av.* on, up.
- ana**, **anan**, *prep. c. dat., acc., instr.,* on, in, upon.
- ana-fallan**, *sv. VII.* fall upon.
- ana-gin**, **anakin** (*gen. -ginnes*), *sn.* beginning.
- ana-stēhhan**, *sv. IV.* pierce.
- ana-wart**, *aj.* mindful of, attentive to.
- andar**, **ander**, *num. aj.* second,

other; *andar* — *andar*, the one — the other.  
*anfenc*, *pret.* 3rd *sg.* of *ant-fāhan*.  
*anne-wērt*, *av.* away.  
*annuzi* (Tat. *nom. sg.* *annuci*), *sn.* face.  
*āno*, *prep. c. acc.* without, except; *conj.* except, only (after negative sentences).  
*anst*, *sf.* favour.  
*anti*, *ande*; *enti*, *endi*; *indi*, *inti*, *inte*, *int*; *unti*, *unte*, *unta*, *cf.* and.  
*anti-christo*, *wm.* anti-Christ.  
*ant-lingōn*, *wv.* II, answer.  
*anto*, *wm.* zeal, anger.  
*ant-reita*, *sf.* order; after *ant-treitu* (*ex ordine*), in order.  
*ant-fāhan*, *sv.* VII, receive.  
*ant-wurten* (Goth. *andwaúrdjan*), *wv.* I, answer.  
*ant-wurti*, *sn.* answer.  
*ar*, *prep.*, see *ur*.  
*araugta*, see *ar-ougen*.  
*arbeit*, *arabeit*, *sf.* work, toil, trouble.  
*arbeitōn*, *wv.* II, labour, work.  
*ar-bēlgan*, *sv.* III, become angry.  
*ar-faran*, *sv.* VI, go away, fetch, reach.  
*ar-firren*, *arfirran*, *wv.* I, remove, withdraw, take away.  
*ar-furpan*, see *ir-furban*.  
*arg*, *arc*, *aj.* wicked, godless.  
*ar-gangan*, *ar-gān*, *ar-gēn*, *sv.* VII, go out, pass away.  
*ar-gēban*, *sv.* V, hand over, give up.  
*ar-giozan*, *sv.* II, pour forth, shed.  
*ar-hāhan*, *sv.* VII, hang up, suspend, crucify.  
*ar-heffen* (-*heffan*, -*hefan*, -*hevan*, see § 157, 4, 5), *sv.* VI, raise up, lift up.  
*ar-lēsen*, *sv.* V, gather, collect.  
*ar-lesgen*, *ar-lesken*, *wv.* I, destroy.

*ar-liogan*, *ar-liugan*, *sv.* II, devise, fabricate, get by lying.  
*ar-lōsen*, *wv.* I, deliver, free.  
*arm*, *sm.* arm.  
*arm*, *aj.* poor, miserable.  
*arma-lih*, *aj.* unhappy, wretched.  
*arn* (Goth. *asans*), *sf.* harvest.  
*arnōn*, *wv.* II, reap, harvest.  
*ar-ougen*, *wv.* I, show, manifest; *refl.* appear.  
*ar-ougnessi*, *sf.* a showing, exhibiting.  
*ar-recken* (*pret.* -*rehhita*, -*rahta*), *wv.* I, stretch out, explain, interpret.  
*ar-rihten*, *wv.* I, erect, raise up.  
*ar-ruofan*, *sv.* VII, call out, cry out.  
*ar-skeidan*, *sv.* VII, separate.  
*ar-slahan*, *irslahan*, *sv.* VI, kill, slay.  
*ar-stantan* (-*stān*, -*stēn*), *sv.* VI, rise up, arise.  
*ar-stērbān*, *sv.* III, die.  
*ar-teilen*, *irteilen*, *wv.* I, judge, condemn.  
*ā-teilo*, *ādeilo*, *wm.* non-partaker.  
*artōn*, *wv.* II, dwell.  
*ar-truknēn*, *wv.* III, dry up.  
*ar-wecken*, *wv.* I, awake, wake up, resuscitate.  
*ar-wērphan*, *sv.* III, cast out, throw out.  
*ā-swih*, *smn.* stumbling block.  
*az*, *iz*, *prep. c. dat.* at, in.  
*az-stantan*, *sv.* IV, stand by, at.

## B.

*bāga*, *pāga*, *sf.* quarrel, fight;  
*āna bāga*, without contradiction, trustworthily.  
*bāgan*, *pāgan*, *sv.* VII, quarrel, fight.  
*bald*, *pald*, *aj.* bold, quick.  
*baldēn*, *paldēn*, *wv.* III, get courage, be of good cheer.



- balwig, palwic, *aj.* destructive, pernicious.  
 ban, pan, *sm.* command, proclamation.  
 bannan, pannan, *sv.* VII, summon, fix the day of judgment.  
 bant (*pl.* bant, bentir), *sm.* bond.  
 barn, parn, *sm.* child.  
 be, *prep.*, see *bī*.  
 beide, bēde, *num.* both.  
 beidōn, see *beitōn*.  
 bein, pein, *sm.* bone, leg.  
 beiten, *ww.* I, *c. gen. rei*, force, compel.  
 beitōn, beidōn, *ww.* II, wait; with *gen.* wait for, expect.  
 beldida, *sf.* boldness, audaciousness.  
 bēraht-nessī, *sf.* brightness.  
 bēran, *sv.* IV, bear, give birth.  
 bērd, *sm.* offspring.  
 bērg, pērg (*pl.* bērga, bērega), *sm.* mountain.  
 bērgan, *sv.* III, hide, conceal.  
 gi-bērgan = bērgan.  
 bēsemo, *wm.* besom.  
 bēteri, *sm.* one who prays, worshipper.  
 bētōn, *ww.* II, pray, worship; *dat.* of *ger. zi bēttōnne* or *bētōnne*.  
 bezzisto, *superl.* to *guot*.  
 bī, bi, be, *prep. c. dat., acc., instr.* near, from, on account of, within.  
 bi-bot, *sm.* command, precept.  
 bi-brennen, *ww.* I, burn up.  
 bi-bringan, bring to an end.  
 bidiu, bithiu, see *thēr*.  
 bi-thecken, *ww.* I, cover.  
 bi-thenken, *ww.* I, be uneasy about, look after, reflect.  
 bi-thurnen, *ww.* I, crown with thorns.  
 bi-thwingan, *sv.* III, oppress, force.  
 bi-fāhan, *sv.* VII, seize, encompass, get possession of.
- bifalah, *pret. 3rd sg.* of *bi-fēlhan*.  
 bi-fallan, pifallan, *sv.* VII, fall.  
 bi-fēlhan, pifēlhan, -fēlahan, *sv.* III, hide, bury, yield, entrust.  
 bi-fillen, *ww.* I, scourge, strike.  
 bi-findan, *sv.* III, find.  
 bi-finstren, *ww.* I, make dark.  
 bi-gēhan, *sv.* V, confess, own.  
 bi-ginnan, *sv.* III, 'begin; (also *weak pret.* bigonda).  
 bi-gihtīg, pigihtīg, *aj.* confessing.  
 bi-gihtīg wērdan, *c. dat. pers. gen. rei*, confess a thing to some one.  
 bi-graban, *sv.* VI, bury.  
 bi-grifan, *sv.* I, comprehend.  
 bi-haltan, *sv.* VII, guard.  
 bi-heizgan, -heizan, *sv.* VII, *refl.* promise, vow, presume.  
 bihiazi, *pret. subj. 3rd sg.* of *bi-heizgan*.  
 bihiu = bi-hiu (see *wēr*), why, wherefore, from what cause.  
 biihān, *pret. subj. 3rd pl.* of *bi-gēhan*.  
 bi-liban, *sv.* I, remain.  
 bilidi, *sm.* form, figure, example.  
 bi-linnan, *sv.* III, cease.  
 bim, bin, am.  
 bi-mīdan, pimīdan, *sv.* I, avoid, shun.  
 biogan, *sv.* II, bend.  
 biotan, beotan, peotan, *sv.* II, offer, show.  
 bi-quēman, piquēman, *sv.* IV, arrive, draw near, come.  
 bi-ruohhen, biruachen, *ww.* I, aim at a thing, provide.  
 birut, see § 178.  
 bis, see § 178.  
 biscatuit, see *bi-scatwen*.  
 bi-scatwen, *ww.* I, overshadow.  
 bi-skēltan, *sv.* III, affront, insult.  
 bi-skīnan, *sv.* I, shine around, upon.  
 biscof, *sm.* (*nom. pi.* bisgofa), chief priest, bishop.

biscop-heit, *sm.* priesthood, office of priest.  
 bi-scouwōn, *wv.* II, look at, view.  
 bismarōn, bismērōn, *wv.* II, mock, deride, spot at.  
 bismarunga, *sf.* blasphemy.  
 bismēr, *sn.* scorn, derision, mock.  
 bi-snīdan, *sv.* I, circumcise.  
 bi-souffen, pisauffen, *wv.* I, drown.  
 bi-stellen, *wv.* I, adorn.  
 bita, *sf.* prayer.  
 bītan, pītan, bīdan, *sv.* I, wait, expect; with *gen.* wait for.  
 bittan (Goth. *bidjan*), *sv.* V, *c. gen. or dat. rei.* ask, request, demand.  
 bittar, bitter, *aj.* bitter.  
 biviluhu, *pres. 1st sg.* of bi-fēlhan.  
 bi-wankōn, *wv.* II, avoid.  
 bi-waz, wherefore.  
 bi-wēllan, *sv.* III, roll about, stain, defile.  
 bi-werien, *wv.* I, defend, protect.  
 bi-wintan, *sv.* III, wrap up.  
 bi-zeinen, *wv.* I, mark.  
 blat, *sn.* (*pl.* bletir), leaf.  
 blīden (Goth. *bleiþjan*), *wv.* I, rejoice, be joyful.  
 blīdi, *aj.* kind, friendly, blithe.  
 blīdida, *sf.* gladness, joyfulness.  
 blint, *aj.* blind.  
 bliwan, bliuwan, *sv.* II, strike, beat.  
 bluot, pluot, *sm.* blood.  
 bluun, *pret. 3rd pl.* of bliwan.  
 boto, *wm.* messenger.  
 bouhnen, *wv.* I, *dat. pers. acc. rei.* intimate, signify, make a sign.  
 boum, poum, *sm.* tree.  
 brēdiga, *see* prēdiga.  
 breit, *aj.* broad, large.  
 breiten, *wv.* I, extend, spread out.  
 brēhhan, brēchan, *sv.* IV, break.  
 brennen (Goth. *brannjan*), *wv.* I, burn.

brieven (*fr.* Lat. *breviare*), *wv.* I, register, record, count.  
 bringan (*pret.* brāhta, *see* § 154, note 2), *swv.* bring.  
 brinnan, prinnan, *sv.* III, burn.  
 brōt, *sn.* bread.  
 brūchen, brūhhen (Goth. *brūkjan*), *wv.* I, enjoy, use.  
 brunno, *wm.* well.  
 bruoder, *sm.* brother.  
 brust, *sf.* breast.  
 brūt-louft, brūt-lōft, *smf.* marriage.  
 brūt-louft-līh, *aj.* bridal, nuptial.  
 bū, pū (*gen.* būwes), *sm.* abode, dwelling.  
 būan, būen (*pret.* būta), *wv.* I, dwell.  
 buoh, buah, *smf.* book.  
 buohhāri, buachāri, buocheri, *sm.* scribe.  
 buoz, *sf.* remedy, redress.  
 buozza, puazza, buoza, puaza, *sf.* penance, abasement, punishment.  
 buozen, buozzen (Goth. *bōtjan*), *wv.* make good, atone for; *acc. pers. gen. rei.* get free.  
 burg, *sf.* city.  
 buro-lang, *aj.* very long.  
 gi-burt, *sf.* birth.  
 buzza, *see* phuzza, *sf.* well.

## C.

Words beginning with c, followed by a, o, u, or words beginning with ch, will be found under k. Words beginning with c, followed by e, i, will be found under z. *See* § 7.

## D. TH.

d, initially in Otfrid will be found under t.  
 dā, *see* thār.  
 thagēn, githagēn, *wv.* III, be silent.

thanān, danān, thanana, danana,  
*av.* and *cj.* whence, thence, from  
 that place, away from, hence,  
 therefore, wherefore; thanān  
 thō, thereupon, afterwards, then.  
 thanc, thank, danc, *sm.* thought,  
 remembrance, thanks.  
 gi-thank, gidanc, gadanch, *sm.*  
 thought.  
 thankōn, *wv.* II, thank.  
 thanne, danne, thanna, danna,  
*av.* and *cj.* then, when, whenever,  
 therefore, because; after the  
*compar.* than.  
 thanta, danta, *cj.* because.  
 thār, dār, dā, *av.* there, where;  
 generally weakened to ther, der,  
 de, when used as a relative par-  
 ticle; thārana, thereupon,  
 thereon.  
 thara, dara, *av.* and *cj.* thither,  
 whither; tharazua, thereto.  
 tharōt, *av.* thither.  
 thaz, daz, *cj.* that.  
 dē, thē, see § 141, and notes:  
 de = thie.  
 thēgan, dēgan, *sm.* boy, servant,  
 warrior.  
 thēgan-heit, *sf.* manliness, bravery.  
 deil, see teil; deilen, see teilen.  
 thēh-ein, dēhein, dēhhein, *aj.*-  
*pr.* any, anyone; in *neg.* sen-  
 tences, no one, no, none.  
 thēh-einīg = thēh-ein.  
 dēmuaten, see thio-muoten.  
 thende = then + de, weakened  
 form of thār; thēndir = thēn +  
 dir, weakened form of thār.  
 thenken, denchan, denchen, *wv.*  
 I (*pret.* thāhta), think, de-  
 liberate.  
 thennen, thenen, denen (Goth.  
 þanjan), *wv.* I, stretch out.  
 deomuati, see thio-muoti.  
 deota, see thiota.  
 thēr (Tat. thie, thē, thēr), dēr;  
*neut.* thaz, daz; *fem.* thiu,

diu, *art.*, *pr. dem.* and *rel.*;  
*instr.* thiu, diu, in combination  
 with prepositions; bithiu, bidiu,  
 therefore, because, since; bithiu  
 wanta = wanta; in thiu, there-  
 in, thereto, in case that; mit  
 thiu, since, as, because.  
 thēse, thēsēr, dēse, dēsēr, *pr.*  
*demon.* this.  
 dēzemōn (Lat. decimare), *wv.*  
 II, give the tenth part.  
 thia, see § 141, note.  
 thiede = thie + de, weakened form  
 of thār.  
 thiet, see thiot.  
 thiggen, thicken, *wv.* I, beg,  
 implore, beseech.  
 thihan, dīhan, *sv.* I, advance,  
 effect.  
 thicken, see thiggen.  
 dilli, see tilli.  
 thīn, dīn (tīn), *poss. pr.* thy.  
 thing, ding, dink, *sn.* thing,  
 reason, charge, accusation.  
 thing-hūs, thinchūs, *sn.* prae-  
 torium, official hall, synagogue.  
 thingōn, *wv.* II, discuss, bargain.  
 thinkil, *sm.* grain, wheat.  
 thinsan, dinsan, *sv.* III, draw.  
 thio (see § 141); thiode = thio +  
 de, weakened form of thār.  
 thioob, diob, *sm.* thief.  
 thio-muoti, deomuati, *aj.* humble.  
 thio-muoten, dēmuaten, *wv.* I,  
 humble.  
 thionōn, dionōn, *wv.* II, serve.  
 thionōst, dionōst, *smn.* service,  
 compliance.  
 thiorna, diorna, *wf.* virgin,  
 maiden.  
 thiot (thiet), *smn.* folk, people.  
 thiota, diota, theota, deota, *wf.*  
 people, nation.  
 thiu, diu (*gen.* thiuwi), *sf.* maid,  
 maid-servant.  
 diuri, see tiuri; diurisōn, see  
 tiurisōn.

diuren, *see* tiuren.  
 dō (p. 130, l. 10) = thū, dū.  
 thō, dō, *av.* and *cf.* then, therefore,  
 but, whilst; thōde = thō + de,  
 weakened form of thār.  
 thoh, doh, *av.* and *cf.* yet, also,  
 however, although.  
 doht, *see* toht.  
 tholōn, *wv.* II, tholēn, *wv.* III,  
 suffer, endure.  
 thonar, *sm.* thunder.  
 thorf, thorph, *sn.* village, hamlet.  
 thorn, dorn, *sm.* thorn.  
 dōt, *see* tōd.  
 downen, *see* touwen.  
 thrāto, drāto, *av.* quickly, very,  
 greatly, very much.  
 threwen, *wv.* I, threaten.  
 thrī, drī, *num.* three.  
 thritto, dritto, *num.* third.  
 thriu-hunt, *num.* three hundred.  
 thult, thultī, *sf.* patience.  
 thuingan = thwingan.  
 thulten, dulten, *wv.* I, suffer,  
 endure.  
 duom, *see* tuom: duommen, *see*  
 tuommen.  
 duon, *see* tuon.  
 thunken, *wv.* (pret. thūhta),  
 seem, appear.  
 dura, *see* tura.  
 thurah, *see* thuruh.  
 thurfan, durfan, *pret.-pres.* need.  
 thurft, durft, *sf.* need.  
 thurftīg, durftīg, *aj.* poor, needy.  
 thurnīn, *aj.* thorny.  
 thurri, durri, *aj.* dry, withered.  
 thurst, durst, *sm.* thirst.  
 thurstag, *aj.* thirsty.  
 thursten, dursten, *wv.* I, thirst,  
 be thirsty; *imper. c. acc.* of  
 person.  
 thuruh, thurah, duruh, durah,  
*prep. c. acc.* through, by, on  
 account of, because of; thurah  
 thaz, therefore.  
 thuruh-thigan, *aj. part.* perfect.

durah-faran, *sv.* VI, go through.  
 thuruh-fremen, *wv.* I, fulfil,  
 finish, complete.  
 thuruh-stēhhan, *sv.* IV, pierce  
 through.  
 thuruh-slahan, *sv.* VI, beat one  
 soundly.  
 thuruh-wonēn, *wv.* III, remain.  
 thūsunt, dūsunt, *num.* thousand.  
 dwellen, *see* twellen.  
 thwesban, ir-thwesben, *wv.* I,  
 extinguish, destroy.  
 thwingan (thuingan), *sv.* III,  
 compel, force.

## E.

ēban-brūchen, *wv.* I, have inter-  
 course with, have dealings with.  
 ēddo, ēdo, ædo, *cf.* or.  
 edil, edili, *sn.* noble race.  
 edil, edili, *aj.* noble.  
 edil-zunga, *wf.* noble language.  
 edil-thēgan, *sm.* man of noble  
 birth, warrior.  
 evangelio (Lat. evangelium), *wm.*  
 gospel.  
 ēht, *sf.* possession, thing.  
 eid-burt, *sf.* oath.  
 eigan (heigan), *pret.-pres.* have,  
 possess.  
 eigan, *part. aj.* own; *sn.* property,  
 possession.  
 ein, *num.* and *pr.* one; *weak decl.*  
 alone.  
 einīg, ēnīg, einic, *aj.-pr.* any,  
 anyone.  
 ein-lif, *num.* eleven.  
 einōn, *wv.* II, unite; wir birun  
 gieinōt, we agree.  
 eiscōn, *wv.* II, investigate, de-  
 mand, ask.  
 ēckrōdo, *av.* only.  
 ellen, ellian, *sn.* courage, bravery,  
 strength.  
 ellian-līcho, *av.* courageously.  
 endi, enti, *cf. see* anti.  
 endiōn, *wv.* (*see* entōn), II, end.

enēr, *pr.-aj.* (ille), that, yon.  
 engi, enge, *aj.* narrow.  
 engil, *sm.* angel.  
 ēno, *particle interrogative*, num-  
 quid, nonne.  
 enstīg, *aj.* gracious.  
 enti = anti, *cj.* and.  
 enti, *sn.* end.  
 entōn, endōn, endiōn, *ww.* II,  
 end.  
 eo, *see* io.  
 ēr, hēr, *pers. pr.* he.  
 ēr (Goth. áiz), *sn.* ore, brass.  
 ēr, *av.* ere, before, formerly; *cj.*  
 before, until; *prep. c. dat.* be-  
 fore.  
 ēra, *sf.* renown, honour.  
 erbarmēn, *see* ir-barmēn.  
 erbolgan, *pp.* of ar-bēlgan.  
 ērda (hērda), *sf.* earth.  
 ērd-cunni, *sn.* tribes of the earth.  
 ērd-gi-ruoressi, *sn.* earthquake.  
 ērd-ring, *sm.* orbit of the earth.  
 ērēn, *ww.* III, honour.  
 ervirrit, *see* ar-firren.  
 erfuoron, *pret. 3. pl.* of ar-faran.  
 ērgrehtī = ēre-grehtī, *sf.* mercy,  
 grace.  
 erhaban, *pp.* of ar-heffen.  
 erhāhan = ar-hāhan.  
 erhangan, *pp.* of ar-hāhan.  
 ēriro (Goth. áiriza), *comp. aj.*  
 former.  
 ēristo, *aj. superl.* first; zi ēristo,  
 at first, for the first time.  
 ērist-boran, *part. aj.* firstborn.  
 ercantīs, *subj. pret. 2. sing.* of  
 ir-kennen.  
 er-kiosan, *sv.* II, try, choose,  
 select.  
 er-lōsida, *sf.* redemption.  
 erlōsen = ar-lōsen.  
 erougen, *see* ar-ougen.  
 erreckit, *pp.* of ar-recken.  
 er-rahhōn, *ww.* II, tell, relate.  
 er-sluogin, *pret. subj. 3. pl.* of  
 ar-slahan.

erstērbēn = ar-stērbān.  
 erwacta, *pret. 3. sing.* of ar-  
 wecken.  
 erwērphan = ar-wērphan.  
 ēwa (Goth. áiwš), *sf.* eternity,  
 law.  
 ē-wart, *sm.* ē-warto, *wm.* priest.  
 ēwida, *sf.* eternity; zi ēwidu,  
 everlastingly, for ever.  
 ēwīg, *aj.* eternal, everlasting.  
 ēwīn, *aj.* eternal.  
 ēwinīg, *aj.* eternal.  
 ewit (Goth. awēþi), *sn.* flock of  
 sheep.  
 ēzzan, ēzan, *sv.* V, eat.  
 ezzih, *sm.* vinegar.

## F. V.

fagar, *aj.* beautiful.  
 fāhan, *sv.* VII, catch, seize, take.  
 fahs, *sm.* hair of the head.  
 fallan, *sv.* VII, fall.  
 far (*nom. pl. ferri*), *sm.* ox.  
 fāra, fārī, *sf.* snare, danger,  
 temptation.  
 faran, varan, *sv.* VI, go.  
 far-brennen, varprennen, *ww.* I,  
 burn up.  
 far-brinnan, *sv.* III, burn up.  
 far-dolēn, fartholēn, *ww.* III,  
 suffer, bear, endure.  
 far-gēban, *sv.* V, give, forgive.  
 farkip, *imper. 2. sing.* of far-  
 gēban.  
 far-couffen, -coufen, *ww.* I, sell.  
 far-mullen, *ww.* I, break, pound.  
 varprennen, *see* far-brennen.  
 var-senken, -senkan, *ww.* I, sink,  
 destroy.  
 far-slintan, *sv.* III, swallow up.  
 var-swēlhan, *sv.* III, swallow  
 up, gulp up, suck up.  
 fart, vart, *sf.* course, journey.  
 fartān, *part. aj.* condemned, guilty,  
 lost.  
 fart-muodi, *aj.* weary, tired by a  
 journey.

fasta, *sf.* fast, fasting.  
 fast-muoti, fastmuati, *aj.* constant, firm.  
 fater, vater, *sm.* father.  
 fater-lōs, *aj.* fatherless.  
 faȝ, *sm.* vessel.  
 faȝȝa, vaȝȝa, *sf.* burden.  
 fēhōn, *wv.* II, eat, feast.  
 fēhtan, vēhtan, *sv.* III, fight.  
 felgen, *wv.* I, lay claim to something for oneself (*dat.*)  
 feizȝit, feizȝit, *aj.* fat.  
 fēlt, vēlt, *sn.* field, land.  
 fēr, *av.* from afar.  
 fērah, *sn.* life.  
 fērro, *av.* afar, distant, from afar.  
 fērs, vērs, *sm.* verse.  
 festī, *sf.* firmness; in festī, *av.* surely, certainly.  
 festinōn, *wv.* II, fasten, make fast.  
 fialun, *pret. pl.* of fallan.  
 fiant, viant, fiant, *sm.* enemy.  
 figa, *wf.* fig.  
 fihu, *sn.* cattle.  
 fillen, *wv.* I, scourge.  
 flu, filo, vilo, *uninfl. neut. c. gen.* and *av.* much.  
 fimf, finf, *num.* five.  
 findan, *sv.* III, find, perceive.  
 finf-hunt, *num.* five hundred.  
 finf-zug, *num.* fifty.  
 fingar, finger, vinger, *sm.* finger.  
 finstarnessi, *sn.* darkness.  
 finstri, *sf.* darkness.  
 fior, vior, *num.* four.  
 fir-damnōn, *wv.* II, condemn.  
 firdān, *pp.* of fir-tuon; as *aj.* guilty.  
 firiha, viriha (*nom. pl.*), *sm.* men.  
 firina, virina, *sf.* guilt, sin, misdeed.  
 virin-lih, *aj.* terrible.  
 firin-lust, *sf.* criminal lust, desire.  
 fir-meinen, *wv.* show, make clear.  
 fir-sagēn, *wv.* III, deny.  
 fir-slintan, *sv.* III, swallow up.

fir-stantnissi, *sm.* understanding.  
 fir-tragan, firdragan, *sv.* VI, bear, endure.  
 fir-tuon, *v. anom.* give pain, curse.  
 fir-wērdan, *sv.* III, perish.  
 fir-wizȝan, *pret.-pres. refl.* be sensible, reasonable.  
 fisc, *sm.* fish.  
 fisgo = fisco, *gen. pl.* of fisc.  
 flur, viur, vuir, *sn.* fire.  
 fizus-heit, *sf.* cunningness, slyness.  
 flēhtan, *sv.* III, plait, twist.  
 fliohan, fliahan, *sv.* II, *tr.* and *intr.* escape.  
 fliz, *sm.* diligence, zeal, exertion.  
 flizȝan, giflȝan, *sv.* I, strive zealously.  
 flizȝig, flizȝig, *aj.* diligent, zealous.  
 fōhe, *aj. pl.* few.  
 fol, *aj. c. gen.* and *dat.* full.  
 folgēn, *wv.* III, follow.  
 folk, fole, *sn.* people.  
 vol-list, *sf.* help, aid, pleasure.  
 follon, *av.* completely, very.  
 fon, von, *prep. c. dat.* and *instr.* from, concerning, about, by;  
 fon thiū, therefore; fon thēn, among them.  
 fona, *prep. c. dat.* from, of.  
 fora, for, vora, *prep. c. dat.* before, in the presence of, against.  
 fora-faran, *sv.* VI, go before.  
 fora-sago, *wm.* prophet.  
 for-brennen, varprennen, *wv.* I, consume, burn up.  
 forhta, *sf.* fear.  
 forhtantēn, *part. dat. pl.* of forhten.  
 forhten, *wv.* I, fear, be afraid, be in fear.  
 vor-faran, *see* fur-faran.  
 for-gēban, *sv.* V, forgive.  
 for-coufen, *wv.* I, sell.  
 for-lāȝan, *sv.* VII, forgive, leave, dismiss, send away.  
 for-lāȝnessi, *sm.* forgiveness.

vorliez, *pret.* I. 3. *sing.* of for-lāzan.  
 for-lust, *sf.* loss, waste.  
 forna, *av.* before.  
 for-stantan *sv.* VI (*pret.* -stuont, -stuot), understand, get to know, perceive.  
 frāgēn, *wv.* III, ask.  
 fram, *av.* forwards, far, out.  
 fram-bringan, *sv.* III (see § 154, 2), bring forwards, proclaim.  
 fram-hald, *aj.* bent forward, forward.  
 fram-quēman, *sv.* IV, go out.  
 frāno, see frōno.  
 frawa-licho, *av.* joyfully.  
 frēht, *sf.* service, merit.  
 fremmen, fremen, *wv.* I, fulfil.  
 frewida, *sf.* joy.  
 frewen, frouwen, *wv.* I, be glad; *refl.* rejoice.  
 frīdu, *sm.* peace.  
 frīie-tag, *sm.* Friday.  
 frist, *sf.* time.  
 friunt, vriunt, *sm.* friend.  
 frō (Goth. frauja), *wm.* master; frō mīn, used only in reference to Christ or an angel.  
 frōnisc, frōnisg, *aj.* beautiful, shining, holy.  
 frōno, frāno, *aj. indecl.* (properly *gen. pl.* of frō, master), divine, holy, beautiful.  
 frowōn, frouwōn, *wv.* II, *refl.* rejoice.  
 fruht, *sf.* fruit.  
 fruma, *sf.* advantage, interest.  
 frummen, frumman, gifrummen, *wv.* I, perform, do, make.  
 fuir, vuir, fiur, *sn.* fire; see fiur.  
 fullen, *wv.* I, fulfil, fill.  
 fullida, *sf.* completion, end.  
 fuogen, fuagen, *wv.* I, unite, put together, combine.  
 fuogī, fuagī, *sf.* addition, connection.  
 fuoz, *sm.* foot.

furben, *wv.* I, sweep, clean.  
 furdīr, *av.* further to the front, henceforth.  
 fur-faran, vorfaran, *sv.* VI, pass away.  
 fur-goumo-lōsōn, *wv.* II, neglect, disregard.  
 furi, *prep. c. acc.* before.  
 furi-faran, *sv.* VI, pass by.  
 furi-magan, *pret.-pres.* get the upper hand, overcome.  
 furiro, *av. comp.* to furi, former, greater, more; *neut. aj.* as *av.* furira, more.  
 furi-sizzen, -sitzen, *sv.* V, sit away, lose by sitting.  
 furi-stentida, *sf.* understanding.  
 furcoufit, *pres. 3. sing.* of far-couffen.  
 furlāzān = for-lāzan.  
 furlegan, *pp.* of fur-ligan, as *aj.* adulterous.  
 fur-ligan, *sv.* V, commit adultery.  
 fur-liosan, forliosan, *sv.* II, lose, destroy.  
 fur-nidaren, *wv.* I, condemn.  
 furnidirit = furnidarit.  
 furstantan = for-stantan.  
 fur-wērdan, *sv.* III, perish.  
 fuzze = phuzza, *sf.* well.

## G.

gāhen, gigāhen, *wv.* I, hasten, hurry.  
 gāhūn, *av.* quickly, suddenly.  
 galla, *wf.* gall.  
 galtan = gi-haltan.  
 gaman, *sn.* play, fun, joy.  
 gān, see gangan.  
 ga-nerien = nerien.  
 gang, *sm.* a going, walking, way.  
 gangan, gān, gēn, *sv.* VII, go, walk.  
 ga-nist, kanist, *sf.* deliverance, safety.  
 ga-nuhtsam, kinuhtsam, *aj.* plentuous.

gaot, = guot.  
 garawen, garuen, *wv.* I, make ready, prepare.  
 garwen = garawen.  
 garo (*gen.* garwes), *aj.* ready.  
 garo, *av.* entirely, completely, very.  
 gart, *sm.* boundary, circle.  
 gast, *sm.* guest.  
 gast-hūs, *sn.* inn.  
 gēba, *sf.* gift.  
 gēban, kēpan, *sv.* V, give, grant.  
 geet, *pres.* 3. *sg.* and 2. *pl.* to gangan.  
 gegin-wērtī, *sf.* presence.  
 gēhan, *sv.* V, confess. See § 67.  
 geist, *sm.* ghost, spirit.  
 ge-kunni, *aj.* inborn, hereditary.  
 gēltan, *sv.* III, return, make good, pay for, pay.  
 genēr, *see* jenēr.  
 gērnlīho, *av.* diligently, earnestly, carefully.  
 gērno, kērno, *av.* gladly, readily, willingly.  
 gēron, kēron, *wv.* II, gērēn, *wv.* III, wish, request.  
 gevuhti, *pret. subj.* 3. *sg.* of fēhtan.  
 gi-beini, *sn.* bones, legs.  
 gi-bērahtōn, -bērehtōn, *wv.* II, glorify.  
 gi-bēran = bēran.  
 gi-bērgan = bērgan.  
 gi-bēt, gebēt, kebēt, *sn.* prayer.  
 gi-biotan, *sv.* II, bid, order, command.  
 gi-birgi, *sn.* mountain, hilly country.  
 gibiudist, *pres.* 2. *sg.* of gi-biotan.  
 gi-bot, *sn.* edict.  
 gi-burt, *sf.* birth.  
 gi-thank, gidanc, gadanch, *sm.* thought.  
 gi-thingi, *sn.* consultation, hope.  
 gididurit, *see* tiuren.

gi-drahta, *see* trahta.  
 githrewen = threwen.  
 giduet, *imper.* 2. *pl.* of tuon.  
 giduot, *see* tuon.  
 gi-thiuto, *av.* suitably, fitly, nobly.  
 gi-entōn, *wv.* II, end, accomplish.  
 gi-fang, *sn.* dress, clothing.  
 gi-fangida, kefangida, *sf.* captivity.  
 gi-fēhan, *sv.* V, rejoice, be glad.  
 givēha, *subj. pres.* 3. *sg.* of gi-fēhan.  
 gi-fēho, *wm.* joy, gladness.  
 gifang, *pret. sg.* of fāhan.  
 gi-folgēn, *wv.* III, pursue, follow.  
 gi-fremmen, gifremen, *wv.* I, perform, fulfil.  
 gift, *sf.* gift.  
 gi-fullen, *wv.* I, fulfil, perform, accomplish.  
 gi-gāhan, *see* gāhen.  
 gi-haltan (galtan), cahaltan, *sv.* VII, hold, keep, preserve.  
 gi-heilen, *wv.* I, heal, save.  
 gihōhen, *see* hōhen.  
 gi-hugen, *wv.* I; think; *c. gen.* remember.  
 gi-kiosan, *sv.* II, choose.  
 giquētan, *pp.* of quēdan.  
 gilamf, *pret.* 3. *sg.* of gi-limphan.  
 gi-lāri, *sn.* room, space, abode.  
 gilērit, *pp.* as *aj.* learned.  
 gi-līh, *aj.* like, similar; after *gen. pl.* = each, every.  
 gi-līho, *av.* in like manner.  
 gi-līhnessi, *sn.* parable.  
 gi-limphan, *sv.* III, be meet, fit; *impers. c. dat.* = oportet, decet.  
 gilinpfīt = gilimphīt.  
 gi-louba, galaupa, calaupa, ka-lauba, *sf.* faith, belief.  
 gi-louben, *wv.* I, believe, *c. dat.*  
 gi-laubo, *wm.* faith.  
 gi-lumpf-līh, gilumplīh, *aj.* befitting, fit, suitable.  
 gi-lust, *sf.* desire, joy, satisfaction.



gi-lust-lih, *aj.* joyful, pleasant.  
 gi-lüten = lüten.  
 gi-macha, *sf.* thing, affair.  
 gi-mahha, *wf.* wife.  
 gi-marcōn, *wv.* II, appoint.  
 gi-meinen, *wv.* I, make common, unite, exhibit.  
 gi-mirrōt, *aj. part.* spiced or mixed with myrrh.  
 gi-munt, *sf.* memory.  
 gi-muntigōn, *wv.* II, remember.  
 gi-nāda, *ganāda*, *genāda*, *kanāda*, *sf.* mercy, grace, favour.  
 gi-nādīg, *kenādīg*, *aj.* kind, merciful.  
 gi-nādōn, *wv.* II, *genāden* (*kenādīt*, Ps. cxvi), *wv.* I, be gracious, have mercy upon.  
 gi-nemnen = nemnen.  
 gi-nēsan, *ganēsan*, *sv.* V, be saved, remain alive, get away.  
 gi-nōto, *av.* exactly, zealously, very.  
 gi-nōz, *sm.* sharer, partaker.  
 gi-nuog, *kinuog*, *aj.*, *av.* enough.  
 gi-nuogi, *ginuagi*, *aj.* enough.  
 gi-nuogī, *ginuagi*, *sf.* abundance, sufficiency.  
 gi-nuhtsamī, *sf.* abundance, plenty.  
 gi-offanōn (*pret. sg.* *gioffonōta*), *wv.* II, open.  
 giozgan, *sv.* II, pour.  
 gi-rāti, *garāti*, *sn.* advice, resolve, conclusion.  
 girēhfestigōt, *pp.* of *rēht-festigōn*.  
 girida, *kirida*, *kyrida*, *sf.* desire, lust.  
 gi-rihten, *wv.* I, *c. gen.* inform of, acquaint with; direct, guide.  
 girren, *see* irren.  
 gi-rusti, *sn.* arrangement, preparation.  
 gi-samanōn, *wv.* II, gather together.  
 gi-sēhan = sēhan.

gi-sellio, *wv.* house-mate, companion, friend.  
 gi-semōn, *wv.* II, assemble.  
 gisentidiu, *pp. nom. pl. neut.* of *senten*.  
 gi-sezzen, -setzen, *wv.* I, place, put.  
 gi-siht, *sf.* vision.  
 gi-sindi, *sn.* retinue.  
 gi-scaft, *sf.* creature.  
 gi-skeid, *sn.* separation, decision, end.  
 gi-scouwōn, *wv.* II, look upon, regard.  
 gi-scrib, *sn.* writing, scripture, census.  
 gi-standan, to stand; *see* stantan.  
 gi-stillen = stillen.  
 gi-stirri, *sn.* star, constellation.  
 gi-sund, *aj.* safe, sound, unhurt.  
 gi-trenken, *wv.* I, give to drink.  
 gi-triwi, *gidriwi*, *aj.* true, faithful.  
 gi-turran, *gidurran*, *kiturran*, *pret.-pres.* dare, venture.  
 gi-wahan, *sv.* VI, mention, relate.  
 gi-walt, *sf.* power.  
 gi-waltan, *kiwaltan*, *sv.* VII, rule over, wield.  
 gi-want, *sn.* turning, end.  
 giwant, *pp.* of *gi-wenten*.  
 gi-wara, *av.* carefully, attentively.  
 gi-wara-licho, *av.* in truth, truly.  
 gi-wāti, *sn.* clothing, garment, dress.  
 gi-wēdar, *pr.* both the one and the other, both.  
 gi-wēlih, *pr.* all, every one.  
 gi-weltīg, *aj.* having power, powerful.  
 gi-wenten, *wv.* I, convert, turn.  
 gi-wērban, *sv.* III, turn, convert.  
 gi-wērdōn, *kawērdōn*, *wv.* II, deign, vouchsafe, be pleased.  
 gi-werri, *sn.* sedition, rebellion.  
 gi-wēssō, *av.* indeed, certainly, therefore, but.

gi-widarōn, *ww.* II, resist, be  
 against, be hostile to.  
 gi-winnan, *sv.* III, attain, reach,  
 conquer.  
 gi-wissī, *sf.* certainty; in giwissī,  
 certainly.  
 gi-wizzida, kawizzida, *sf.* under-  
 standing, wisdom.  
 gi-wiznessī, *sf.* testimony, cove-  
 nant.  
 gi-wiz-scaf, *sf.* testimony.  
 gi-won, *aj.* wont, accustomed.  
 gi-wona, *svf.* custom.  
 gi-wona-heit, *sf.* custom.  
 giwuagin, *subj. pret. pl.* of gi-  
 wahan.  
 gi-wurt, *sf.* joy, pleasure.  
 gi-zal, *aj.* easy, quick.  
 gi-zāmi, *aj.* becoming, fitting.  
 gi-zeihhanōn, *ww.* II, signify,  
 give a sign.  
 gi-ziug, *sn.* implement.  
 gi-zungi, *sn.* language.  
 gold, *sn.* gold.  
 gom-man, *sm.* husband.  
 gomo, *wm.* man.  
 got, god, *sm.* God.  
 got-cund, *aj.* divine.  
 got-man, *sm.* servant of God.  
 goto-webbi, *sn.* purple robe.  
 goto-webbin, *aj.* purple.  
 gouma, *sf.* dinner, supper, good  
 fortune; gouma nēman, per-  
 ceive, observe.  
 grab (*pl.* grebir), *sn.* grave,  
 tomb.  
 graban, *sv.* VI, dig up.  
 grāvo, *wm.* ruler, president,  
 governor.  
 gruoni, *aj.* green.  
 gund-fano, *wm.* war-standard.  
 guollih, guallih = guatlīh, guot-  
 līh, *aj.* good, friendly, glorious;  
*av.* guallico.  
 guot, guat, gaot, *aj.* good; *comp.*  
 bezziro, *superl.* bezzisto.

## H.

habēn, hapēn, haban, hapan,  
*ww.* III, have.  
 haft, *aj.* bound, chained.  
 hāhan, *sv.* VII, hang, crucify.  
 hālingon, *av.* secretly.  
 halōn, *see* holōn.  
 haltan, *sv.* VII, watch, keep,  
 hold.  
 halz, *aj.* lame.  
 hamal-stat, *sf.* place of Calvary.  
 hangēn, *ww.* III, hang.  
 hano, *wm.* cock.  
 hansa, *sf.* cohort.  
 hant, *sf.* hand.  
 hantolōn, *ww.* II, touch with the  
 hand, treat.  
 hapan, *see* habēn.  
 hapēta, *pret. sg.* of habēn.  
 haranscara, *see* harm-scara.  
 harēn, herēn (Goth. hazjan), *ww.*  
 III, call, cry.  
 harm, *sm.* harm, insult, outrage.  
 harm-scara, haranscara, *sf.* pain-  
 ful punishment, chastisement.  
 hart, herti, *aj.* hard.  
 harto, *av.* very much.  
 hazzōn, *ww.* II, hate.  
 hē = hēr, *see* ēr.  
 hebet, *imper. 2. pl.* of heffen.  
 hebīg, *aj.* = hevīg, heavy.  
 hebiti, hebitōs, hebist, *see* §  
 169, 2.  
 heffen, hevan, heven, *sv.* VI, lift,  
 raise.  
 hefig, hevīg, hebīg, *aj.* heavy,  
 weighty, important; hefig sin,  
 be troublesome.  
 heidan, *aj.* as *subst.* pagan,  
 heathen.  
 heidan, heidin, *aj.* heathen.  
 heigan, *see* eigan.  
 heil, *aj.* safe, unhurt, sound,  
 whole; heil wis! = Lat. salve,  
 ave, hail!  
 heilæ, *acc. pl. masc.* of heil.

heilag, *aj.* holy.  
 heilagnessi, *sm.* holiness.  
 heilagōn, *wv.* II, hallow, sanctify.  
 heilant, *sm.* Saviour, Jesus.  
 heilazen, *wv.* I, greet, salute.  
 heilazunga, *sf.* salutation.  
 heilen, *wv.* I, save, heal.  
 heilī, heilida, *sf.* safety, salvation.  
 heilizita, *pret. sg.* of heilazen.  
 heim, *smn.* home.  
 heimina, *av.* away from home, from home.  
 heim-wartes, *av.* homewards.  
 heit-haft, *aj.* belonging to the priesthood.  
 heiz, *aj.* hot, urgent, important.  
 heiz-muotī, *sf.* anger, wrath.  
 heizzan, heizan, *sv.* VII, *intr.* be called; *tr.* name, command.  
 heizzo, heizo, *av.* ardently, fervently.  
 helden, *wv.* I, bend.  
 hēlfa, *sf.* help.  
 hēlfan, hēlphan, *sv.* III, help.  
 hēlfant, *sm.* elephant.  
 hēllan, *sv.* III, sound.  
 helli-wizzi, *sm.* punishment of hell, hell.  
 hēr, *pr.* he, *see* ēr.  
 hēra, *av.* hither.  
 hēra-sun, *av.* hither.  
 hērda, *see* ērda.  
 herēn, *see* harēn.  
 heri, *sm.* army.  
 heri-zoho, *wm.* chief.  
 hērōsto, hērīsto, *aj. superl.* chief.  
 hērōti, *sm.* mastership, superiority, magistrates, senate.  
 hērro, *wm.* master.  
 herti, *see* hart.  
 hertī, *sf.* hardness.  
 hērza, *wm.* heart.  
 hiar, hia, hēr, *av.* here.  
 hiengīn, *subj. pret. pl.* of hāhan.  
 hier, here; *see* also hiar.  
 hier-wist, *sf.* (*lit.* being here), life on earth.

hilfa = hēlfa, help.  
 himil, *sm.* heaven.  
 himilisc, himilig, *aj.* celestial, heavenly.  
 hinān, *av.* from this place; fon hinān, moreover, besides.  
 himil-zungal, *sm.* heavenly star.  
 hina-vart *sf.* departure, journey to.  
 hintar-quēman, *sv.* IV, go back, be frightened (*c. gen.*).  
 hio = io, eo, ever.  
 hirti, *sm.* shepherd.  
 hiu, *pr. instr. sg.* to waz, therefore; bi hiu, wherefore.  
 hiutu, *av.* on this day, to-day.  
 hīwiski, *sm.* family.  
 hlūten, lūten, *wv.* I, give a sound, sound.  
 hōh, *aj.* high.  
 hōhen, gihōhen, *wv.* I, make high, exalt.  
 hōhī, *sf.* height; fon hōhī (ex alto), from on high.  
 hōhīsto, *aj. superl.* of hōh.  
 hōisto = hōhīsto.  
 hold, holt, *aj.* gracious, faithful.  
 holōn, halōn, *wv.* II, holēn, *wv.* III, fetch, call, invite.  
 holz, *sm.* wood.  
 hōna, *sf.* derision, mockery.  
 hōnen, *wv.* I, spot, mock.  
 hōn-lih, *aj.* ignominious.  
 hōren, hōrren, *wv.* I, hear; *c. dat.* obey.  
 horn, *sm.* horn.  
 horn-gibruoder, *sm.* leper.  
 houbit, houpit, *sm.* head.  
 huggen, huckan, gihukken, kyhukken, gihuggen, *wv.* I, think of.  
 huldī, *sf.* favour.  
 hungaren, *wv.* I, hunger.  
 hunteri, *sm.* centurion.  
 huora, *sf.* : dultery.  
 hursken, hursgen, *wv.* I, exercise, make zealous.  
 hūs, *sm.* house.

## I.

- iā*, see *jā*.  
*ibu*, *ipu*, *cj.* if.  
*ih*, *pers. pr.* I.  
*ilen*, *illen*, *wv.* I, hasten.  
*ilunga*, *sf.* haste.  
*im-bot*, *sn.* command, order.  
*imos* = *imo* *ēs*.  
*imoz* = *imo* *iȝ*.  
*in*, *prep. c. acc.* into; *dat. instr.* with,  
in, among, between; in *alawāri*,  
verily; in *thiu*, in this, herein.  
*in*, *pr. dat pl.*, to them.  
*inan*, *him* (*acc.*).  
*inan*, *prep. c. dat.* in, within; *inan*  
in, within themselves.  
*in-brinnan*, *inprinnan*, *sv.* III,  
take fire, kindle, inflame.  
*in-thihan*, *sv.* I, *c. gen.*, to under-  
take a thing.  
*in-fāhan*, *sv.* VII, conceive.  
*in-gagan*, *prep. c. dat.* against.  
*in-gangan*, *ingān*, *sv.* VII, enter,  
go into.  
*ingeit*, *pres.* 3. *sg.* of *in-gan-*  
*gan*.  
*in-gēltan*, *sv.* III, *c. gen.* pay for,  
pay penalty for.  
*in-crēbōn*, *wv.* II, rebuke.  
*in-liuhten*, *wv.* I, give light.  
*innan*, *inan*, *innana*, *av.* within,  
inside.  
*innuovilu*, *sn. pl.* entrails; *innuo-*  
*vilu miltida*, viscera miseri-  
cordia, most inward (tender)  
mercy.  
*inphieng*, *pret.* 3. *sg.* of *int-*  
*fāhan*.  
*inti*, *indi*, *ind*, *cj.* and; see *anti*;  
*inti . . . inti*, both . . . and.  
*intfagana*, *pp. acc. sg. fem.* of  
*int-fāhan*.  
*int-fāhan*, *sv.* VII, conceive, take  
under one's protection, receive.  
*int-fuoren*, *intfuaren*, *wv.* I, lead  
away, withdraw, remove.  
*int-gangan*, *sv.* VII, escape, get  
away.  
*int-liheri*, *inliheri*, *sm.* usurer,  
money-lender.  
*inphāhan* = *in-fāhan*.  
*int-sizzen*, *insizzen*, *sv.* V, fear,  
apprehend.  
*in-trātan*, *sv.* VII, be afraid of.  
*int-wāten*, *wv.* I, undress, take off.  
*io*, *eo*, *av.* ever, always.  
*io-gi-wēlih*, *pr.* each, every, all.  
*io-gi-lih*, *iagilih*, *aj. pr.* each.  
*ioh*, see *joh*.  
*io-man*, *iaman*, *eoman*, *pr. indef.*  
anyone.  
*io-mēr*, *iamēr*, *av.* ever.  
*io-wiht*, *iawiht*, *pr.* anything,  
aught.  
*ipu*, see *ibu*.  
*ir*, *prep.*, see *ur*.  
*ir*, *pr. pers.* ye.  
*ir-barmēn*, *erbarmēn*, *wv.* III,  
have pity or compassion on.  
*ir-bitan*, *sv.* I, expect, abide.  
*ir-thenken*, *wv.* I, devise, think  
out.  
*irdin*, *aj.* of earth.  
*ir-thwesben*, see *thwesben*.  
*ir-findan*, *sv.* III, find.  
*ir-forhten*, *yrforahten*, *wv.* I,  
*refl.* be afraid.  
*ir-fullen*, *wv.* I, fulfil.  
*ir-furben*, *yrfurben*, *arfurpan*,  
*wv.* I, sweep clean, sweep  
away.  
*ir-gēban*, *argēban*, *sv.* V, give  
up, hand over.  
*ir-kennen*, *wv.* I, perceive, know,  
understand.  
*ir-knāan*, *irknāhaen*, *wv.* I (*pret.*  
*Otfrid irknuatit*), know, recog-  
nise, perceive.  
*ir-lesgen* = *arlesgen*, *wv.* I, de-  
stroy.  
*ir-reinōn*, *wv.* II, make clean.  
*irren*, *girren*, *wv.* I; *irrōn*,  
*girrōn*, *wv.* II, lead astray.

ir-*retten*, *ww.* I, deliver, rescue.  
 irr-*rön*, *ww.* II, go astray, err.  
 ir-*sagēn*, *ww.* III, tell in full.  
 ir-*skinan*, *sv.* I, begin to shine, shine.  
 irsluagīn, *pret. pl. subj.* of arslahan.  
 ir-smāhēn, *ww.* III, become small, appear insignificant.  
 irstērban = ar-stērban.  
 ir-suochen, -suohhēn, -suachen, *ww.* I, seek, investigate.  
 ir-teilen, irdeilen, *ww.* I, judge, condemn.  
 irdualta, *pret. sg.* of ir-twellen.  
 ir-twellen, irdwellen, *ww.* I, retard, delay, put off.  
 ir-wellen. *ww.* I, choose, intend.  
 ir-wenten, *ww.* I, turn aside.  
 ir-werten, arwarten, *ww.* I, hurt, destroy.  
 ir-wintan, *sv.* III, *c. gen.* cease a thing.  
 ir-zellen, *ww.* I, relate.  
 isīn, *aj.* of ice; isīne steina, crystals, cryolites.  
 ita-wīz, itiwīz, *sm.* reproach.  
 ital, *aj.* empty.  
 it-māli, *aj.* festive.  
 iu, *pr. dat. pl.* to thū.  
 iū, see jū.  
 iung, see jung; iungiro, see jungiro.  
 iuwēr, iuēr, *poss. pr.* your.  
 iz, *prep.*, see az.  
 iz, *pr.* it.  
 iz, *imper. 2. sg.* of ēzzan.

## J.

jā, iā, *av.* yea, verily.  
 jamar, *smn.* sorrow, grief.  
 jār, *sn.* year.  
 jēhan, gēhan. *sv.* V, confess, declare. See § 67.  
 jenēr, genēr, *pr. dem.* that, yon.  
 joh, ioh, even, also, and.

jū, iū, *av.* now, already, yet.  
 jung, iung, *aj.* young; *comp.* jungiro, as *subst.* disciple; *superl.*  
 • jungisto, youngest, last.

## K, C (before a, o, u), Ch, Q.

ka-danch, cadanc, *sm.* thought.  
 ca-haltan, see gi-haltan.  
 ca-laupa, kalauba, see gi-louba.  
 ka-nāda, see gi-nāda.  
 kap, *pret. 3. sg.* of gēban.  
 kanerien, canerien = nerien.  
 ka-wērdōn, see gi-wērdōn.  
 ka-wizzida, see gi-wizzida.  
 ke-bēt, see gi-bēt.  
 ke-fangida, see gi-fangida.  
 keisur, keisor, *sm.* emperor.  
 kēc-prunno, see quēc-brunno.  
 kecraftiu, *pp. fem. sg. nom.* of kripfen.  
 ke-lop, *aj.* praised, renowned.  
 kempfo, khenfo, *wm.* warrior, soldier.  
 kerno, see gerno.  
 chuanheit = kuanheit.  
 khuning, khunic, see cuning.  
 ki-huct, *sf.* memory, thought.  
 ki-halōn, see gi-halōn.  
 kicorana *pp. pl.* of kiosan.  
 ki-līh, see gi-līh.  
 ki-nāda, see gi-nāda.  
 kinamta, *pret. sg.* of nemnen.  
 kind, *sn.* child.  
 kinuok, see ginuog.  
 kiosan, *sv.* II, choose.  
 kipannit, *pres. 3. sg.* of bannan.  
 ki-scirri, *sn.* vessel.  
 ki-starkan, *ww.* I, make strong, fortify.  
 kistentit, *pres. 3. sg.* of ki-standan, gi-standan.  
 ki-tar, *pres. 1. 3. sg.* of ki-turran, gi-turran.  
 ki-tarnen, *ww.* I, hide, conceal.  
 kitriuft, *pres. 3. sg.* of trioffan.  
 clafunga, *sf.* gnashing.

kleiben, *ww.* I, fasten.  
 kleini, *aj.* pretty, neat, small; *av.*  
 kleino.  
 kleinī, *sf.* neatness, exactness,  
 art.  
 knēht, *sm.* boy, servant.  
 kneo, knio (*gen.* knēwes,  
 kniwes), *sn.* knee.  
 come, *subj. pres. 3. sg.* of quē-  
 man. See § 155, note.  
 com-men, gom-man, *sm.* husband.  
 corn, korn, *sm.* corn.  
 corōn, *ww.* II, *c. gen.* taste, test,  
 try.  
 corōna (Lat. corona), *sf.* garland,  
 crown.  
 kōsa, *sf.* point of dispute, narra-  
 tion.  
 kōsōn, *ww.* II, speak.  
 costunga, *sf.* temptation.  
 kot, got, *sm.* God.  
 couf, *sm.* business.  
 couffen, coufen, *ww.* I, buy.  
 krefūg, *aj.* strong, powerful.  
 crippea, *sf.* manger.  
 kripfen, kriffen, *ww.* I, snatch  
 away, seize.  
 crūci, chrūci, krūci, *sn.* cross,  
 crucifix.  
 crūzōn, *ww.* crucify.  
 quādhun, *pret. 3. pl.* of quē-  
 dan.  
 quēc, chuēc, *aj.* quick, alive,  
 living.  
 quēc-brunno, kēcpruno, *wm.*  
 living water; *acc. sg.* quēc-  
 prunnan.  
 quēdan, *sv.* V, say, tell, name.  
 kuelēn, *see* kuolēn.  
 quēman, *sv.* IV, come.  
 quēna, *sf.* wife, woman.  
 quidih = quidu ih.  
 cumin, *sn.* cyminum, cummin.  
 cumist, cumit, 2. 3. *sg.* of quē-  
 man, *see* § 155, note.  
 cund, *aj.* known; as *subst. pl.*  
 kinsfolk.

kunden, chunden, *ww.* I, pro-  
 claim, show, announce.  
 cunigin, *sf.* queen.  
 cuning, khunic, khuning, *sm.*  
 king.  
 kuning-lih, *aj.* kingly, regal.  
 cunni, chunni, *sn.* race, genera-  
 tion, kinship.  
 kuolēn, kuelēn, *ww.* III, become  
 cool.  
 kuon-heit, kuanheit, *sf.* boldness,  
 bravery.  
 kuoni, kuani, chuani, *aj.* brave.  
 kuono, *av.* bravely.  
 kuphar, chupfer, (Lat. cuprum),  
*sn.* copper.  
 curet, *see* curi.  
 curi, *pl.* curit, curet, *imper.* with  
*neg. ni* curi = Lat. noli; pro-  
 perly the *subj. pret.* to kiosan.  
 kurtī, *sf.* shortness, brevity.  
 cus, *sm.* kiss.  
 cussen, cussan, *ww.* I, kiss.  
 kyhukken, *see* huggen.

## L.

ladōn, *ww.* II, invite, call.  
 lahan, *sn.* veil.  
 lahhan, *sn.* cloth, cloak.  
 lacta, *pret. sg.* of lecken.  
 lamb, *sn.* lamb.  
 lang-lih, *aj.* long.  
 lango, *av.* long, long time.  
 lant, *sn.* land.  
 lant-scaf, *sf.* district, country.  
 lant-thiot, *sn.* people of the land.  
 lastar, blame, complaint.  
 lāzgan, lāzan, *sv.* VII, let, allow,  
 leave; lāz nū, used like Lat. sine.  
 lazgēn, *ww.* III, tarry, linger.  
 lauc, *see* loug.  
 lēbēn, lēpēn, *ww.* III, live.  
 lecken, *ww.* I, wet.  
 legen (Goth. lagjan), *ww.* I, lay  
 place.  
 leid, *sn.* grief, pain.

leidhōr, *comp.* to leid; *intj.* alas!  
 leisten, *wv.* I, perform, grant.  
 leiten, *wv.* I, lead.  
 leitid, *sm.* guide, leader.  
 lengī, *sf.* length.  
 lenzo, *wm.* spring.  
 leō (*gen.* lēwes), *sm.* grave.  
 lēra, *sf.* teaching, doctrine.  
 lērren, lēren (Goth. láisjan), *wv.*  
 I, teach, instruct.  
 lēsen, *sv.* V, read, gather.  
 lēwes, lēs, *interj.* ah! alas!  
 lewinna, *wf.* torrent, stream.  
 lib, lip, *sn.* life, body.  
 libben (from \*libjan), *wv.* I, live.  
 lid, *sm.* wine, a kind of spirituous  
 intoxicating drink.  
 lidan, *sv.* I, go, drive.  
 ligān (from \*ligjan), likkan, *sv.*  
 V, lie, lie down.  
 lih-hamo, lihamo, *wm.* body,  
 corpse.  
 lichezeri, *sm.* hypocrite.  
 lindo, *av.* softly, mildly.  
 linēn, *wv.* III, recline, lean down.  
 liod, lioth, *sn.* song, hymn.  
 liogan, *sv.* II, lie (mentiri).  
 liocht, *sn.* light.  
 liozgan, *sv.* II, draw lots, cast  
 lots.  
 lip-leita, lib-leita, *sf.* livelihood,  
 sustenance.  
 list, *sm.* science, art.  
 listig, *aj.* wise, cunning.  
 liuf, *pret.* I. 3. *sg.* of loufan.  
 liuhten, *wv.* I, shine.  
 liut, *sn.* folk.  
 lob, *sn.* praise, glory.  
 lobōn, *wv.* II, praise.  
 loc, *sm.* hair.  
 lōnōn, *wv.* II, *dat. pers. gen. rei,*  
 reward.  
 lōs, *sn.* dissoluteness, wantonness.  
 lösen, lössan, *wv.* I, make free,  
 free, deliver.  
 lösunga, *sf.* deliverance, redemp-  
 tion.

loufan, *sv.* VII, run.  
 loug, lauc, *sm.* flame.  
 lōz, *sn.* lot, fate; in lōzꝥe = Lat.  
 sorte.  
 luft, *sf.* air.  
 lugī, lukī, *sf.* lie, untruth.  
 lugināri, *sm.* liar.  
 lucil = luzil.  
 lust, *sf.* joy, gladness.  
 lusten, *wv.* I, *impers. c. dat.* wish  
 for.  
 lūten, *see* hlūten.  
 lūto, *av.* loudly, aloud.  
 luzzig, luzig, *aj.* little.  
 luzzil, luzil, lucil, *aj.* small,  
 little.

## M.

māg, māk, *sm.* relation.  
 maga-zogo, magaczogo, *wm.* edu-  
 cator, trainer.  
 magad-burt, *sf.* bringing forth  
 from a virgin.  
 magan, mugan, *pret.-pres.* be  
 able.  
 māgin, *sf.* kinswoman.  
 mahal, *sn.* judgment, doom.  
 mahalen, *wv.* I, betroth.  
 mahal-stat, *sf.* place of judgment.  
 maht, *sf.* strength, power.  
 maht, *pres.* 2. *sg.* of magan,  
 mugan.  
 mahtig, *aj.* mighty.  
 mac, *pres.* I. 3. *sg.* of magan,  
 mugan.  
 machōn, *wv.* II, make, do, pre-  
 pare.  
 mammunti, *sn.* friendliness, gentle-  
 ness, blessedness.  
 mammonto, *av.* gently, friendly,  
 lovingly.  
 man (*gen.* mannes), *sm.* man.  
 manag, *aj.* much; *nom. pl. masc.*  
 manage, many.  
 manag-falt, *aj.* manifold.  
 man-kunni, manchunni, *sn.* man-  
 kind.

mannilih, *aj.* each, every.  
mannogilih, *aj.* each, every.  
man-slago, *wm.* murderer.  
man-slahta, *sf.* murder.  
māno, *wm.* moon.  
mānōd, *sf.* month.  
manōn, *wv.* II, warn, exhort, remind.  
mānūde, *dat. sg.* of mānōd.  
māren, *wv.* I, make known, proclaim.  
marha, marca, *sf.* boundary, land, end.  
marha, *sf.* mare, horse.  
māri, *sn.* news, tidings, story;  
māri tuon, make known, proclaim, relate.  
marcōn, marchōn, *wv.* II, mark off, settle, appoint.  
marrit, *pres. 3. sg., see merren.*  
māsa, *wf.* wound, scar.  
megin, *sn.* strength, power.  
meina, *sf.* opinion; *bī thia* meina, verily.  
meinen, *wv.* I, mean, think.  
mein-swart, *sm.* perjury, false oath.  
mein-tāt, meindāt, *sf.* evil deed.  
meister, *sm.* master.  
meisto, *aj. superl.* greatest.  
menden, *wv.* I, rejoice.  
menigī, *sf.* multitude, crowd, host.  
menigiro, *comp.* of manag.  
menniskī, *sf.* human form.  
mennisco, mennisgo, *wm.* man.  
meri-grioz, *sm.* pearl.  
mēro (Goth. máiza), *aj. comp.* greater; *av. mēr; neut. pl.* as *av.* more.  
mērōn, *wv.* II, increase.  
merren, marran, *wv.* I, hinder, prevent, disturb, mar.  
mētar (Lat. metrum), *sn.* metre.  
mēz, *sn.* measure.  
mēzzan, *sv.* V, measure.  
mieta, miata, *wf.* reward, pay, wages.

mihil, mihhil, *aj.* great.  
mihhilnessi, *sn.* majesty.  
mihhilōsōn, *wv.* II, magnify.  
miltida, *sf.* mercy.  
mīn, *poss. pr.* my.  
minniro, *aj. comp.* less; *av. min.*  
minna, *sf.* love.  
minnōn, *wv.* II, love, like.  
minza, *wf.* mint.  
mirra, myrra, *wf.* myrrh.  
misken, misgen, *wv.* I, mix.  
missadāhta, *pret. sg.* of missi-thenken.  
misse-lēbēn, *wv.* III, lead a bad life.  
missi-sprēhhan, missasprēhhan, *sv.* IV, speak amiss.  
missi-tuon, missatuon, *v. anom.* do amiss.  
missi-, missa-thenken, *wv.* I, think amiss, wrong.  
missi-, missa-tāt, *sf.* misdeed.  
missi-trūwēn, missidrūēn, *wv.* III, mistrust.  
mit, *prep. c. dat.* and *instr.* with; *rarely acc.* with; *mit thiu, mit diu,* when, while, after, seeing that.  
mittemo, *wm.* the midst, middle.  
mitti, *aj.* middle.  
mittila-gart, mittilgart, *sm.* earth, world.  
mohta, *pret. I. 3. sg.* of magan, mugan.  
mord, *smn.* murder.  
molta, *sf.* dust, earth.  
morgan-lih, *aj.* pertaining to the morning, morning.  
mōt, *see muot.*  
mugan, magan, makan, *pret.-pres., may, be able; pres. I. 3. sg.*  
mag, mac; *pret. sg.* mohta.  
mugga, mucca, *wf.* gnat, midge.  
mund, *sm.* mouth.  
muoter, muater, *sf.* mother.  
muor, *sn.* moor, swamp.  
mucs, *sn.* food.



**muot**, **muat**, **mōt**, *smn.* mind, spirit, courage.  
**muozzan**, **muozan**, *pret.-pres.* may, can, must.  
**murawi**, *aj.* tender.  
**muspilli**, *sn.* destruction of the world, day of judgment, the last day.

## N.

**nāh**, *prep. c. dat. and instr.* near, close by, by, about.  
**nāhen**, *wv. I.* approach, come near.  
**nāhisto**, *superl.* to **nāh**; *subst. wm.* neighbour.  
**naht**, *sf.* night.  
**naht-wahta**, *sf.* nightwatch.  
**nāh-wist**, *sf.* a being near.  
**nalles** (= **ni-alles**), **nalas**, **nales**, *av.* not, not at all, not however.  
**namo**, *wm.* name.  
**namōn**, *wv. II.* name.  
**namtun**, *pret. pl.* of **nemnen**.  
**nan**, = **inan**, **him**.  
**nartha**, *sf.* narda.  
**natra**, *wf.* viper, adder.  
**ne** = **ni**, **not**.  
**neigen**, *wv. I.* bend, incline.  
**nēman**, = **niō-man**, *sm.* no one.  
**nēman**, *sv. IV.* take, take down.  
**nemnen**, **nemnan**, **nemmen**, *wv. I.* call, name, invoke.  
**nerien**, **nerren**, **nerian**, **nerren**, **nerran**, *wv. I.* save, rescue.  
**ni**, *neg. part.* not.  
**nibi**, **nube**, **nub**, *cj.* unless.  
**nīd**, *sm.* hate, envy, anger.  
**nidar**, *av.* below.  
**nidar-gi-sezzen** (Goth. **satjan**), *wv. I.* put down.  
**nidar-stīgan**, *sv. I.* descend, come down.  
**nidarunga**, *sf.* condemnation.  
**niezant**, *pres. 3. pl.* of **niozan**.  
**nih-ein**, **nichein**, *pr.* no one, not one.

**nio**, *av.* never; strengthened form **nio in altare**.  
**nio-man**, *pr.* no one.  
**nio-wiht**, *sn.* nothing.  
**niozzan**, **niozan**, **niazan**, *sv. II.* use, enjoy, share in.  
**nist**, is not.  
**niunto**, ninth.  
**niuwi**, **niwi**, *aj.* new.  
**ni-wan**, *cj.* nothing but, except.  
**noh**, *av.* yet, and not; **noh . . . noh**, neither . . . nor.  
**nollo**, *wm.* hill.  
**nōt**, *sf.* need, trouble, danger; **bī nōti**, necessarily, by necessity.  
**nōtag**, **nōtac**, *aj.* distressed, in need.  
**nōt-stallo**, *wm.* companion in adversity, fellow in arms.  
**nū**, *av.* now.  
**nube**, **nub**, *see nibi*.  
**nunft**, **numft**, *sf.* a taking, receiving.  
**nuzzi**, *sf.* use.

## O.

**oba**, *cj.* if.  
**obar**, *prep. c. acc.* over, upon.  
**obanentīg**, *aj.* uppermost.  
**obanentīgī**, *sf.* the top.  
**ōdo**, **ōda**, *av.* perhaps.  
**odo**, **oda**, *cj.* or; **odo . . . odo**, either . . . or.  
**ōdo-wān**, *av.* perhaps.  
**ōdo-wīla**, *av.* by chance.  
**ofan**, **ovan**, *sm.* oven.  
**offanōn**, **ofanōn**, *wv. II.* open.  
**ofto**, *av.* often.  
**oh**, *cj.* but; *see ouh*.  
**olbenta**, *wf.* camel.  
**oli**, *sn.* oil.  
**ouh**, **oh**, *cj.* also, but.  
**ōra**, *wm.* ear.  
**ordinōn** (Lat. **ordinare**), *wv. II.* ordain, put in order, arrange.  
**ōstana**, *av.* from the East.  
**ōstar**, *av.* to the East, in the East.

ōstarūn, ōstoron, *wfm. pl.* Easter, Pascha.

ōstrūn, *wf. pl.* the Passover, Easter.

ōtag, *aj.* rich.

ōt-muotī, ōdmuotī, *sf.* humility.

ōd-muotīg, *aj.* humble, meek.

ouga, *sn.* eye.

ougen, ougan, *wv.* I, show.

## P.

pāgan, *see* bāgan.

palinz-hūs, *sn.* palace.

palwic, *see* balwig.

pan, *see* ban.

paradīs, pardīsi, *sn.* paradise.

parn, *see* barn.

paston, *wm. pl.* fatlings.

pēh (*gen.* pēhhes), *sm.* hell, hell-fire,

pfenningo, *gen. pl.* of phending.

phending, *sm.* denarius, penny.

phuzza, fuzze, buzza (*Lat.* puteus), *sf.* well.

phuzzi, *sm.* well.

pī, *see* bī.

pidiu, *see* bithiu, bidiu.

pidungan, *pp.* of bi-thwigan; as *aj.* sad, troubled, distressed.

pi-haltida, *sf.* protection.

pīna, *sf.* punishment, pain.

pisaufta, *pret. sg.* of bi-souffen.

pītan, *see* bītan.

piutit, *pres. 3. sg.* of biotan.

pivallan, *see* bi-fallan.

piqueme, *subj. pres. 3. sg.* of bi-quēman, arrive, come.

prēdiga, brēdiga, *sf.* sermon.

prēdigōn, praedigōn (*Lat.* predicare), *wv.* II, preach.

prēdigunga, *sf.* preaching.

pringan, *see* bringan.

prinnan, *see* brinnan.

prōsa, *wf.* prose.

prust, *see* Brust.

pū, *see* bū.

puaza, *see* buoza.

purpurīn, *aj.* purple.

Q, *see* K.

## R.

rahha, racha, *sf.* account, thing.

rahhōn, rachōn, kirahhōn, *wv.*

II, relate, tell.

rāt, *sm.* advice, plan, help.

rātissa, *sf.* parable.

reda, *sf.* account.

redi, *aj.* quick.

redi-haft, *aj.* reasonable.

redinōn, *wv.* II, speak, tell, relate.

rēf (*gen.* rēves, rēues), *sm.* womb.

refsen, *wv.* I, reprove, censure, chide.

rēgula, *sf.* rule.

rēht, *aj.* right, just, righteous; *sn.* righteousness.

rēht-festi, *sf.* justification.

rēht-festigōn, *wv.* II, justify.

rēht-gēr̄n, rēhtkēr̄n, *aj.* just, upright.

rēht-lih, *aj.* just.

rēhto, *av.* very, rightly.

reini, *aj.* clean, pure; *av.* reino.

reinī, reinida, *sf.* purity, beauty, cleanness.

reinōn, *wv.* II, make clean.

resten, *wv.* I, rest.

restī, *sf.* rest, repose.

retten, *wv.* I, withdraw, take from, rescue.

rīhhi, *sn.* kingdom.

rīchi-tuom, rīchiduum, *sm.* kingdom.

rīhhisōn, *wv.* II, rule, reign.

rihtī, *sf.* direction, rule.

rihtunga, *sf.* judicial investigation, trial.

ring, *sm.* ring, garland, circle.

ringan, *sv.* III, fight, struggle.

rīsan, *sv.* I, fall.

rioꝝzan, riozan, reoꝝzan, reoꝝan, *sv.* II, weep, weep for, bewail.

rīsan, *sv.* I, ride.

riuwa, riwa, *sv.* regret, repentance, sadness, penance.  
 rōra, *swf.* reed.  
 rōt, *aj.* red.  
 rouhhen, *wv.* I, offer up incense.  
 ruova, *sf.* number, numbering.  
 ruofan, *sv.* VII, call out, cry out.  
 ruogen, ruegen, *wv.* I, accuse, arraign.  
 ruog-stab, ruagstab, *sm.* complaint, charge, accusation.  
 ruohhen, ruachen, *wv.* I, take account of.  
 ruoren, ruaren, *wv.* I, touch, move.  
 rusten, *wv.* I, adorn, make right.  
 rūta, *wf.* rue (plant).

## S.

saga, *sf.* narration.  
 sagēn, *wv.* III, say, tell.  
 sāhen, *wv.* I (*pret.* sāta), sow.  
 sahha, *sf.* reason, accusation.  
 salba, *wf.* salve, ointment.  
 salb-faz, *sn.* vessel of ointment, alabastrum.  
 salbōn, *wv.* II, anoint.  
 sālig, *aj.* blessed.  
 saltun, *pret. pl.* of sellen.  
 sama, *av.* in like manner, similarly.  
 sama-lih, *aj.* same, of the same nature.  
 sama-sō, *cj.* as, just as.  
 saman, *av.* together, at the same time.  
 samanōn, samonōn, *wv.* II, gather together, collect, congregate.  
 samanunga, *sf.* assembly, synagogue.  
 samaritanisc (-g), *aj.* Samaritanus.  
 sambaz-tag, *sm.* sabbath day.  
 sāmo, *wm.* seed.  
 sang, *sn.* hymn.  
 sant, *sm.* sand.

santa, *pret. sg.* of senten.  
 santun, *pret. 3. pl.* of senten.  
 sār, sāre (Otrifrid), *av.* at once, immediately.  
 sār-io, *av.* strengthened form of sār.  
 sē, *see* sēo.  
 sēdal, *sn.* seat, throne.  
 sēgan, *sm.* blessing.  
 sēgenōn, sēganōn, *wv.* II, bless.  
 segina, *swf.* net.  
 segist, *pres. 2. sg.* of sagēn (*see* § 169).  
 sēhan, *sv.* V, *see*.  
 seher, *see* sēr.  
 sehhil, *sm.* bag, sack.  
 sēhs, *num.* six.  
 sēhsto, *num.* sixth.  
 seid, *sn.* snare.  
 sēla, *sf.* soul.  
 sēlbo, *pr.* (ipse), self.  
 sellen, selen (Goth. saljan, OE. sellan), *wv.* I, hand down, transmit, deliver, betray.  
 sēlt-sāni, *aj.* strange, wonderful.  
 senden, senten (Goth. sandjan). *wv.* I, send, give up, throw.  
 senken, senchan, *wv.* I, sink, make to sink.  
 sē-no, sē-nu, sē-no-nū, se-nu-nū, *inj.* behold, lo!  
 sēo, sē (*gen.* sēwes), *sm.* sea.  
 sēr (seher), *sn.* pain.  
 sia = sie, they.  
 sibba, *sf.* peace, relationship.  
 sibun, *num.* seven.  
 sibunto, *num.* seventh.  
 sīd, sīdh, *av.* after, later; *cj.* since, because; *prep.* after.  
 siga-lōs, *aj.* unvictorious, conquered.  
 sigi-kamf, *sm.* victorious battle.  
 sigi-haft, *aj.* victorious.  
 sih-wēlih, *pr. indef.* certain.  
 sih, *pr. refl.* oneself.  
 sihan, *sv.* I, strain.  
 sih-wēr, *pr.* some one; sih-waz, something.

sichüre, *aj.* surc.  
 sillaba, *sf.* syllable.  
 silabar, *sm.* silver.  
 simbulum, simbulun, *av.* always.  
 sîn, *pr. gen. sg.* to hër, èr.  
 sîn, *pr. poss.* his.  
 sîn, be, *see* § 178, 2.  
 sind, sinth, *sm.* way, direction; in  
 dem sinde, in that place, there.  
 singan, *sv.* III, sing, relate.  
 sînsaz = si insaz.  
 sint, *see* wësan.  
 sioh, siuh, *aj.* sick, ill.  
 sîta, *sf.* side.  
 sitôn, *wv.* II, plan, make.  
 siuh, *see* sioh.  
 sizzen, sitzen, -an (from \*sitjan),  
*sv.* V, sit.  
 skächâri, schâheri, *sm.* robber.  
 scaffaneru, *part. dat. fem. sg.* of  
 skephen.  
 scal, *see* sculan.  
 skalk, scalch, scalh, scale, *sm.*  
 servant.  
 scaz (Goth. skatts), *sm.* money.  
 sceffen = skephen, *sv.* VI, draw  
 up, out.  
 skeidan, *sv.* VII, separate, sever.  
 skenken, *wv.* I, pour out, give to  
 drink.  
 skephen (Goth. skapjan), *sv.* VI,  
 create; sô scaffaneru, *part. dat.*  
*sg. fem.* pregnant, being with  
 child.  
 skerren, *wv.* I, allot, determine.  
 skiaro, skioro, *av.* quickly.  
 skilt, skild, *sm.* shield.  
 skîn, scîn, *aj.* clear, bright, manifest.  
 scinan, *sv.* I, shine, appear.  
 scolo, *wm.* debtor.  
 skôni, *aj.* beautiful, clear, bright;  
*av.* scôno.  
 scouwôn, *wv.* II, view, look at.  
 scrib, scrip, *sm.* writing.  
 scriban, -en, *sv.* I, write.  
 scrib-sahs, *sm.* writing-table.  
 sculan, *pret.-pres.* shall; *pres.* I.

*sg.* scal, skal, I shall, owe,  
 ought.  
 sculd, *sf.* debt.  
 sculdîg, *aj.* guilty; as *subst. n. pl.*  
 sculdîgon, debtors.  
 scûwo (scûuo), *wm.* shadow; *dat.*  
*sg.* scûuen.  
 slâf, *sm.* sleep.  
 slâfan, *sv.* VII, sleep.  
 slag, *sm.* blow.  
 slahan, *sv.* VI, strike.  
 slahta, *sf.* a killing, race, manner.  
 slêht, *aj.* straight, simple, quiet.  
 slihtî, *sf.* evenness, simplicity.  
 slintan, *sv.* III, swallow.  
 slipf (*dat. sg. slippe*), *sm.* slip-  
 ping, falling.  
 sliumo, *av.* quickly, suddenly; sô  
 sliumo sô, as soon as.  
 slizzan, slîzan, *sv.* I, slit, tear.  
 sluogun, *pret.* of slahan.  
 smale-nôz (*pl. -nôzzer*), *sm.* small  
 cattle, sheep.  
 smërza, *sf.* pain.  
 snël, *aj.* quick, alive, eager, brave.  
 snëlli, *sf.* quickness, bravery.  
 sô (so), *av.* so, thus; sô-se = sô-sô,  
 when, as, just as; sô . . . sô,  
 so . . . as, as . . . as; sô  
 wëlich, whosoever; sô wër sô,  
 whosoever; sô wâr, where-  
 soever; sô wê sô, howsoever;  
 sô wëlichu, *neut. acc. pl.*, as  
*subst.* whatsoever things.  
 solâri, *sm.* upper room, praetorium.  
 solih, *aj.* *pr.* such.  
 solta, *pret.* of sculan, *see* § 174.  
 sorga, *sf.* sorrow, care.  
 sorgên, sworgên, *wv.* III, *c. gen.*  
 be uneasy about, have sorrow,  
 care.  
 soughn, *wv.* I, give milk, suckle.  
 spâhi, *aj.* wise.  
 spâhida, *sf.* wisdom.  
 spanan, *sv.* VI, *acc. pers. gen. rei*,  
 urge on.  
 sparo, *wm.* sparrow.

sparōn, *wv.* II, keep, preserve, spare.  
 spentōn (Lat. *expendere*), *wv.* II, expend.  
 spēr, *sm.* spear.  
 spīlōn, *wv.* II, make fun, play.  
 spīwan, *sv.* I, spit, spit upon.  
 sprāhha, sprācha, *sf.* language, speech, discourse.  
 sprāh-hūs, *sm.* consulting house.  
 sprangōn, *wv.* II, spring, spring up.  
 sprēhhan, sprēchan, *sv.* IV, speak, say.  
 spunga, *sf.* sponge.  
 stān, stēn, standan, stantan, *sv.* VI, stand.  
 stank, *sm.* odour, stink.  
 stat, *sf.* place.  
 strāza, *sf.* street.  
 stedi, *sm.* sea-shore.  
 stēhhan, stēchan, *sv.* IV, pierce, stick.  
 stein, stēn, *sm.* stone, rock.  
 steit, *pres.* 3. *sg.* of standan.  
 stēn, stone, *see* stein.  
 stēmna, *sf.* voice.  
 sterken, kistarkan, *wv.* I, make strong, fortify.  
 stērro, *wm.* star.  
 stēt, *see* standan.  
 stīgan, *sv.* I, ascend, climb.  
 stillen, *wv.* I, calm, pacify.  
 stimma, stimna, *swf.* voice.  
 strengisōn, *wv.* II, become strong.  
 strewen, *wv.* I, spread, scatter.  
 stridunga, *sf.* a creaking, gnashing.  
 strītan, *sv.* I, fight.  
 stūa-tago, *wm.* day of punishment, doomsday.  
 stual = stuol, *sm.* stool, throne.  
 stūen, *wv.* I, atone for, pay penalty.  
 stum, *aj.* dumb, mute.  
 stunta, *sf.* time, hour.  
 suarb, I. 3. *pret.* *sg.* of swērbān.

su-lih, so-lih, *pr.* such.  
 sūfan, *sv.* II, sip, drink.  
 sūgan, *sv.* II, suck.  
 sum, *aj.* a certain, Lat. *quidam*.  
 sun, sunu, *sm.* son.  
 sundarīn, sundirīn, *aj.* southern.  
 sunna, *sf.* sun.  
 sunta, sundia, *sf.* sin.  
 suntar, *av.* especially.  
 suntīg, -īc, *aj.* sinful; as *subst.* sinner.  
 suohhen, suachen, *wv.* I, seek, long for.  
 suona, suana, *sf.* judgment, atonement, reconciliation.  
 suonāri, suanāri, *sm.* judge.  
 suonnen, suannen, suonnan, *wv.* I, expiate, administer justice, judge.  
 suon-stat, *sf.* place of judgment.  
 suor, *pret.* 3. *sg.* of sweren.  
 suozqi, suozi, suazi, *aj.* sweet, pleasant.  
 sus, *av.* so, thus.  
 sus-lih, *aj.* *pr.* such.  
 swār, swāri, *aj.* painful, pressing, heavy.  
 swarz, *aj.* black.  
 swēlgan (suēlgan), *sv.* III, swallow.  
 swērbān (suērbān), *sv.* III, wipe, dry.  
 sweren, sueren, swerren, swerrien, swerran, from \*swarjan, *sv.* VI, swear.  
 swērt, *sm.* sword.  
 swēster (suēster), *sf.* sister.  
 swīgēn (suīgēn), *wv.* III, be silent.  
 swilligōn, *wv.* II, burn away slowly.  
 sworgēn, *see* sorgēn.

## T.

tag, tac, *sm.* day.  
 taga-lih, *aj.* daily.

tagamuos, *sm.* dinner.  
 tarnen, kitarnan, *wv.* I, hide, conceal.  
 tāt, dāt, *sf.* deed.  
 tātun, *pret.* 3. *pl.* of tuon.  
 teil, deil, *smm.* part, share.  
 teilen, teilen, *wv.* I, divide, share.  
 tēmpal (Lat. templum), *sm.* temple.  
 teof, tiuf, *aj.* deep.  
 terren, derien, *wv.* I, injure, forsake.  
 tēta, *pret.* 1. 3. *sg.* of tuon.  
 tihta, dihta, *sf.* poem.  
 tihtōn, dihtōn (Lat. dictare), write, compose.  
 tilli, dilli, dill, *sm.* anise.  
 tīn = thīn.  
 titul, *sm.* title.  
 tiuf, *see* teof.  
 tiufal, tiuval, *sm.* devil.  
 tiuffī, diufī, *sf.* depth.  
 tiuren, diuren, *wv.* I, glorify.  
 tiuri, diuri, *aj.* costly, precious.  
 tiurida, *sf.* glory.  
 tiurisōn, diurisōn, *wv.* II, glorify.  
 tōd, dōt, dōth, *sm.* death.  
 toht, doht, *sf.* fitness, qualification.  
 tohter, dohter, *sf.* daughter.  
 tōt, dōd, *aj.* dead.  
 touffen, toufen, *wv.* I, baptize.  
 tougilen, tougalen, *wv.* I, hide, conceal.  
 touwen, towan, douwen, downen, *wv.* I, die, perish.  
 tragan, *sv.* VI, carry, bear, suffer.  
 trahta, drahta, gi-drahta, *sf.* aim.  
 trahtōn, *wv.* II, ponder, reflect, think about.  
 tranc, dranch, *sm.* drink.  
 trenken, drenken, *wv.* I, give to drink, refresh.  
 trēso, drēso (*gen.* trēsewes), *wmm.* treasure.

treuwa, triuwa, *sf.* faith.  
 trinken, drinkan, *sv.* III, drink.  
 trioflan, triofan, *sv.* II, drop.  
 trof, drof (*lit.* drop), strengthening the negative particle ni.  
 trohtīn, *see* truhtīn.  
 trōsten, drōsten, *wv.* I, *c. gen.* rei, console one about.  
 truhtīn, druhtīn, trohtīn, *sm.* master, Lord, God.  
 trumba, *wf.* trumpet.  
 truoben, druaben, *wv.* I, make sad, put in confusion.  
 trūt, drūt, *sm.* friend.  
 trūwēn, *wv.* III, trust.  
 tū = thū.  
 tūged, dugid, *sf.* ability, valour, fitness.  
 tumb, *aj.* dumb, foolish.  
 tūnihha, tūniha, *wf.* tunic, robe.  
 tunkal, dunkal, *aj.* dark, unclear.  
 tuoh (*dat. pl.* tuochum), *sm.* cloth.  
 tuom, duam, *sm.* judgment.  
 tuommen, duommen, *wv.* I, judge.  
 tuon, duon, duan, *v. anom.* do, make; tuon lōsunga, deliver, redeem.  
 tura, dura, *sf.* door; in durōn, at the doors.  
 twellen, dwellen, *wv.* I, sojourn, remain behind.

## U.

ubar, *prep. c. dat.* and *acc.*, over, on.  
 ubar-al, *av.* over all, especially, everywhere, throughout.  
 ubar-gangan, *sv.* VII, go over, travel through.  
 ubar-huhtig, *aj.* haughty, proud.  
 ubar-winnan, *sv.* III, conquer.  
 ubil, upil, *aj.* bad, wicked; *n. subst.* the bad, wickedness; *masc. nom. pl.* malefactors.

uërs = fërs.  
 ûf, *av.* up.  
 ûf-gang, *sm.* an arising.  
 ûf-springan, *sv.* III, spring up.  
 ûf-stigan, *sv.* I, go up, ascend.  
 um-bërenti = un-bërenti, *part.*  
*aj.* barren, unfruitful.  
 umbi, umpi, *prep. c. acc.* about;  
*av.* around.  
 umbi-bi-gëban, *sv.* V, surround.  
 umbi-rïtan, *sv.* I, ride round  
 about.  
 umbi-sellen, *wv.* I, surround.  
 umbi-wërft, *sm.* circle, orbit; **al**  
 these umbiwërft, the world.  
 un-bërenti, *part. aj.* barren, ste-  
 rilis.  
 un-ëra, *sf.* insult, dishonour,  
 shame.  
 un-fir-traganlih, unfardragan-  
 lih, *aj.* unbearable.  
 un-gërno, *av.* reluctantly, un-  
 willingly.  
 un-gi-loub-fol, *aj.* unbelieving.  
 un-gi-mah, *aj.* not suitable.  
 un-gi-mah, *sn.* injustice, trouble.  
 un-gi-nâit, *part. aj.* without seam.  
 un-gi-wâtit, *part. aj.* not clothed,  
 unclothed.  
 un-kust, *sf.* wickedness, deceit.  
 unnan, giunnan, *pret.-pres.* grant  
 willingly, thole.  
 un-nôtag, unnôtac, *aj.* without  
 need.  
 un-nuzzi, *aj.* useless, idle.  
 un-ôdi, *aj.* impossible.  
 un-redina, *sf.* absurdity, nonsense.  
 un-rëht, *sn.* iniquity.  
 unsën, *poss. pr. dat. pl.* to unsër,  
 our.  
 unsër, our.  
 unsih, *acc. us.*  
 un-scamanti, *part. adj.* without  
 shaming.  
 un-scant, *aj.* without disgrace.  
 un-sübar, unsüber, *aj.* unclean.  
 untar, *prep. c. acc. dat.* under,

among, between; *av.* down;  
 untar zwein, doubtful; untar  
 in zwisgën, one to another;  
 untar diu, in the meanwhile.  
 untar-fallan, *sv.* VII, fall between.  
 un-tât, undât, *sf.* misdeed, spot,  
 guilt.  
 unti, unte, unta, *cj. see anti.*  
 un-wërdliho, *av.* with indigna-  
 tion, indignantly.  
 un-wirdig, *aj.* unworthy.  
 un-wizzanto, *av.* unknowingly.  
 unz, unzi, *prep. c. acc.* until; *cj.*  
 while, until.  
 unzan, unzin, *prep. c. acc.* until;  
 unzin ce, until.  
 uodil, *sm.* land, property.  
 upi, *cj.* = ibu.  
 upil, *see ubil.*  
 ur, er, ir, ar, *prep. c. dat.* out, from.  
 ur-heiz, *sm.* courage, boldness,  
 revolt, sedition.  
 ur-kundi, *sn.* testimony.  
 ur-cundo, *wm.* witness.  
 ur-lub, *sn.* permission, leave.  
 ur-resti, *sf.* resurrection.  
 ûz, *av.* out; *cj.* ûz, ûz-ouh, but.  
 ûzzan, ûzan, *prep. c. acc. gen. dat.*  
 without, except; *cj.* unless.  
 ûzzana, *av.* outwardly.  
 ûzzar, ûzar, *cj.* but, except; *prep.*  
 out; *aj.* outward; *superl.* ûz-  
 zarôsto.  
 ûzze, ûze, *av.* outside, without.  
 ûz-gang, *sm.* outlet.  
 ûz-gangan, *sv.* VII, go out.  
 ûz-nëman, *sv.* IV, to take out.  
 ûz-wërphan, *sv.* III, throw out.

## W.

wabar-siuni, *sn.* sight, spectacle.  
 wâffan, wâfan, *sn.* weapon.  
 wâffanen, wâfanen, *wv.* I, arm.  
 wâga, *sf.* balance.  
 wah, *inj.* ah! oh!  
 wâhi, *aj.* beautiful, good.

- gi-wahan, *sv.* VI, *c. gen.* mention, think of.  
 wabhēn, wachēn, wachan, *wv.* III, watch, wake.  
 wahsan, *sv.* VI, grow.  
 wahsmo, *wm.* fruit.  
 wal, *sm.* whale.  
 wald, *sm.* wood, forest.  
 waltan, *sv.* VII, *c. gen.* rule, have power over.  
 waltant, *sm.* ruler.  
 wamba, *swf.* womb, belly.  
 wān, *sm.* opinion, expectation, hope.  
 wana-heil, *aj.* weak.  
 wanān, wanana, *av. interrog.* wherefore, whence.  
 wānen, wānnan, *wv.* I, believe, hope, think, suppose, expect.  
 wanga, *wn.* cheek.  
 wanta, *cj.* because, for, since.  
 wār, *sn.* truth.  
 wār, wāri, *aj.* true.  
 wār, *av.* where.  
 wara, *av.* whither.  
 wāra, *sf.* truth; in wāra, truly.  
 warg, warch, *sm.* evildoer.  
 wār-līhho, *av.* verily, truly, therefore.  
 wārnessi, *sn.* truth.  
 wartil, *sm.* watchman, overseer.  
 wasal, *sn.* rain.  
 wasso, *av.* sharply.  
 wassida, *sf.* sharpness.  
 wāten, *wv.* I, clothe, dress.  
 waz, *pr. neut.* what.  
 wazgar, *sn.* water.  
 wazgar-faz, *sn.* water-pot.  
 wē (gen. wēwes), *sn.* woe, pain, sorrow.  
 wē, *inj.* woe!  
 wēban, *sv.* V, weave.  
 wēdar, *pr.* whether, which of two.  
 wēg, *sm.* way.  
 wēge-fart, *sf.* journey.  
 wēgan, *sv.* V, weigh, ponder, judge; wēgan scin, *c. gen.* become conscious of, perceive clearly.  
 wēhsal, *smn.* change, exchange, course.  
 weidenōn, *wv.* II, pasture, hunt.  
 weigen, *wv.* I, trouble, fatigue, torment.  
 weiso, *wm.* orphan.  
 weiz, *see* wizgan.  
 wecken, wechan, *wv.* I, awake, wake up, stir up.  
 wēlih, *pr. interrog.* who; *indef.* anyone, someone.  
 wellen, welen, *wv.* I, choose.  
 wēnag, wēnig, *aj.* lamentable, miserable, wretched.  
 wenken, *wv.* I, totter, waver, be wanting.  
 wenten (*pret.* wanta), *wv.* I, turn.  
 weo, wuo, *av. interrog.* how.  
 wēr (wie), *pr. interrog.* who; *indef.* anyone.  
 wēralt, *sf.* world.  
 wērban, *sv.* III, turn, return.  
 wērdan, *sv.* III, become, be, happen.  
 wergin, *av.* anywhere, somewhere.  
 wērkon, *wv.* II, do, work, bring about.  
 wērk, wērch, *sn.* work, deed.  
 wērolt = wēralt, world; zi wērolti, for ever; fon wērolti, from the beginning of the world.  
 wērolt-rēhtwis, *aj.* just; *subst. pl.* pious people in the world.  
 wērphan, wērphen, wērfpan, *sv.* III, throw.  
 wērran, *sv.* III, bring into confusion.  
 werren, werien, *wv.* I, hinder, defend.  
 gi-werri, *sn.* sedition, rebellion.  
 wēsan, *sv.* V, be.  
 wessis, *pret. subj.* 2. *sg.* of wizgan.  
 wīb, wīp, *sn.* wife, woman.  
 widar, *prep. c. acc.* against, for.



widari, *av.* again, back.  
 widar-sahho, *wm.* enemy.  
 widar-wërban, *sv.* III, return.  
 wie = wër.  
 wielih, *pr.* what sort of.  
 wig, wic, wihe, *smn.* battle, war.  
 wig-stat, wicstat, *sf.* place of battle.  
 wig-sälüg, *aj.* victorious.  
 wih, *aj.* holy.  
 wihen, *wv.* I, hallow, bless, praise.  
 wih-rouh, *sm.* incense.  
 wih-rouh-brunst, *sf.* incense.  
 wiht, *sn.* aught, thing, being, creature.  
 wil, *see* wollen.  
 willo, willeo, willio, *wm.* will, wish.  
 wîn, *sm.* wine.  
 winistar, *aj.* sinister, left; in *sîna winistra*, on the left of him.  
 winnan, *sv.* III, toil, fight.  
 wint, *sm.* wind.  
 wio, *av.* in any way.  
 wio-lih, *pr.* what sort of (= Lat. *qualis*).  
 wirdig, *aj.* worthy.  
 wirken, *wv.* I, work, perform.  
 wiro, *av.* worse.  
 wirsiro, *aj. comp.* worse; *superl.* wirsisto.  
 wirt, *sm.* husband.  
 wis, wîsi, *aj.* wise, knowing, experienced; *wis wësan*, *c. gen.* to know a thing.  
 wîsen, wîssan, *wv.* I, show, guide.  
 wisôn, *wv.* II, *c. gen.* visit.  
 wist, *sf.* sustenance.  
 wis-tuom, wîsduam, *sm.* wisdom, knowledge.  
 wîz, *aj.* white.  
 wîzago, *wm.* prophet.  
 wîzagôn, *wv.* II, prophesy.  
 wîzogo = wîzago.  
 wîzân, *pret.-pres.* know; *pres.* 1. 3. *sg.* weiz.

wîzzanto, *av.* knowingly.  
 wîzzî, *sf.* wîzzi, *sn.* knowledge, understanding  
 wîzzi, wîzi, *sn.* punishment, hell.  
 wîzzöd, *smn.* law.  
 wola, *av.* well; wola tuon, do good.  
 wolago, *inj.* well! ah!  
 wola-thenken, *wv.* I, be well disposed.  
 wola-queti, *sm.* salutation.  
 wolar, *inj.* well!  
 wolcan, *sn.* cloud.  
 wollen, *v. anom.* will, be willing; *pres.* 1. *sg.* wil; *pret. sg.* wolta.  
 wonën, *wv.* III, remain, dwell, abide; *pret.* wonëta, wonata.  
 worolt-ring, *sm.* circle of the world.  
 worolt-liuti, *pl.* people in the world, people.  
 worolt-sacha, *sf.* affair or concern of this world.  
 wort, *sn.* word.  
 wunnia, *sf.* meadow-land.  
 wunt, *aj.* wounded.  
 wuntar, *sn.* wonder, miracle.  
 wuntarôn, *wv.* II, wonder, be amazed; *pret. pl.* wuntorötun, wuntrötun.  
 wuo, *av.* how.  
 wuofan, wuoffan, *sv.* VII, lament, mourn, weep for.  
 wuoft, *sm.* a weeping.  
 wuostinna, *sf.* desert.  
 wurken, wirken, *wv.* I (*pret.* worhta, worahta), perform, do.  
 wurt, *sf.* fate, lot.  
 wurz, *sf.* herb, plant; *acc. pl.* wurci.

## Y.

yrforhten, yforahten = ir-forhten, be afraid.  
 yrfurben, *see* ir-furben.  
 yrscein, *pret.* 3. *sg.* of ir-scëinan.  
 yrsuaht, *pp.* of ir-suohhen.

## Z, C (before i, e).

za, ze, *prep. c. dat. instr.* at, to;  
 za diu, with the intention.  
 zahar, *sm.* tear.  
 zāla, zaala, *sf.* danger.  
 zala, czala, *sf.* number.  
 zan, *sm.* tooth.  
 zeigōn, *ww.* II, show.  
 zeihhan, zeichan, *sm.* sign, token.  
 zeinen, *ww.* I, mark, show.  
 zeinōn, *ww.* II, show, mark.  
 zellen, zellan, *ww.* I, count,  
 ascribe, relate, tell.  
 zēman, gizēman, *sv.* IV, *impers.*  
 be befitting, be meet.  
 cenim, *dat. pl.* of zan.  
 zēsawa, *wf.* right hand.  
 zēso, *aj.* right (=Lat. dexter); in  
 zēso, on the right hand.  
 ci, zi, *prep.* = za; zi nōti, neces-  
 sarily; zi wāra, of a truth, truly.  
 ziaren, *ww.* I, adorn.  
 zīhan, *sv.* I, say something of one,  
 accuse.

zilōn, *ww.* II, endeavour, under-  
 take.  
 zimbrōn, *ww.* II, build.  
 zins, *sm.* tax.  
 zi-samana, *av.* together.  
 zi-sliŷzan, *sv.* I, tear, rend.  
 zi-spreiten, *ww.* I, scatter, dis-  
 perse.  
 zīt, gizīt, cīt, *sf.* time, hour.  
 ziu = zi wiu, to what purpose,  
 wherefore, why.  
 zi-wērphan, *sv.* III, destroy.  
 zwēlga (zuēlga), *sf.* branch.  
 zwiski, *aj.* twofold; untar in  
 swisgēn, among themselves, one  
 to another.  
 zunga, *wf.* tongue, language.  
 zunzan, *prep. c. acc.* until, as  
 far as.  
 zuo-hēlpha, *sf.* help, aid.  
 zuomīg, *aj.* empty.  
 zuo-wart, *aj.* future.  
 zwēhōn, zuēhōn, *ww.* II, doubt.  
 zwēne, *num.* two.  
 zwival, *sm.* doubt.

## PROPER NAMES.

- Aaron, sm.** Aaron.  
**Abel, sm.** Abel.  
**Abraham, sm.** Abraham.  
**Alexander, gen.** **Alexandres, sm.** Alexander.  
**Andreas, dat.** **Andreæ, sm.** Andrew.  
**Barabbas, acc.** Barabbasan, Barabban, *sm.* Barabbas.  
**Barachias, gen.** Barachiasen, *sm.* Barachias.  
**Bethania, sf.** Bethany.  
**Bethleem, Bethlehem.**  
**Bethsaida, sf.** Bethsaida.  
**David, sm.** David.  
**Ebräisc, aj.** Hebrew; *dat. sg. fem.* ebräisgon.  
**Elias, gen.** **Eliases, sm.** Elias.  
**Elisabeth, Elysabeth (Helisabeth), sf.** Elisabeth.  
**Fariseus = Phariseus.**  
**Franko, Vranko, wm.** a Franc.  
**Frenkisg, aj.** Franconian.  
**Gabriel, sm.** Gabriel.  
**Galilea, sf., gen.** **Galileæ, Galilee.**  
**Golgotha, sf.** Golgotha.  
**Heilant, sm.** Saviour.  
**Helias, sm., gen.** **Heliases, Elias.**  
**Herod, sm.** Herod.  
**Hierusalem, Jerusalem; dat. (abl.) pl.** Hierusolimis.  
**Hludwig, sm.** Ludwig, Lewis.  
**Israhel, sm.** Israel; *gen. pl.* Israhelo.  
**Jacob, Jacobus, sm.** Jacob; *gen.* **Jacobes.**  
**Jonas, sm.** Jonas; *gen.* **Jonases.**
- Johannes, sm.** John; *acc.* **Johannem.**  
**Joseph, sm.** Joseph; *gen.* **Josebes, dat.** Josebe.  
**Judas, sm.** Judas.  
**Judeisg, aj.** Jewish.  
**Judei, Judon, nom. pl.** Jews; *gen. pl.* **Judeno, Judeōno, Judōno; dat. pl.** **Judein, Judæin, Judeis.**  
**Kaiphas, sm.** Caiaphas.  
**Karleman, sm.** Charlemagne.  
**Cireneus, aj.** of Cyrene; *acc.* **Cireneum.**  
**Cleopas, sm.** Cleophas; *gen.* **Cleopases.**  
**Kriachi, sm. pl.** Greeks.  
**Criechisc, aj.** Greek; *dat. sg. fem.* **Criehisgon.**  
**Krist, Crist, Christ, sm.** Christ.  
**Latinisc, aj.** Latin; *dat. sg. fem.* **Latinisgon.**  
**Lazarus, sm.** Lazarus; *acc.* **Lazarusan.**  
**Magdalenisc, Magdalenisg, aj.** of Magdala.  
**Macedonia, sf.** Macedonia.  
**Maria, wvf.** Mary.  
**Martha, wvf.** Martha.  
**Medi, masc. pl.** Medes.  
**Messias, sm.** Messiah.  
**Nazarenisc, Nazarensig, aj.** of Nazareth.  
**Nazareth, Nazareth.**  
**Ninevisc, aj.** of Nineveh.  
**Northman, sm.** Norman.  
**Persi, nom. pl.** Persians.

- Pharisæus, Fariseus, *sm.* Phari-  
see; *nom. pl.* Pharisei; *dat. pl.*  
Phariseis, Pharisein.
- Philippus, *sm.* Philip; *dat.*  
Philippe.
- Pilatus, *sm.* Pilate; *dat.* Pila-  
tuse; *acc.* Pilatum.
- Rufus, *sm.* Rufus; *gen.* Rufuses.
- Römāni, *nom. pl.* Romans.
- Salamon, *sm.* Solomon; *gen.*  
Salamones.
- Samaria, *sf.* Samaria; *gen.* Sa-  
mariae; *dat.* Samariu; *acc.*  
Samariam.
- Samaritani, *nom. pl.* Samaritans;
- gen. pl.* Samaritanorum; *dat.*  
*pl.* Samaritanis.
- Samaritanisc, Samaritanisg, *aj.*  
of Samaria.
- Satanaz, *sm.* Satan.
- Scarioth, *sm.* Iscariot.
- Simon, *sm.* Simon.
- Syria, *sf.* Syria; *dat. sing.* Syriu.
- Theophilus, *sm.* Theophilus; *voc.*  
Theophile.
- Thomas, *sm.* Thomas.
- Zacharias, *sm.* Zacharias; *gen.*  
Zachariases; *acc.* Zachariam.
- Zebedeus, Zebedee; *gen.* Zebe-  
deen, Zebetheen.
-

By the same Author,

*Extra fcap. 8vo., cloth limp, 3s. 6d.*

A

# MIDDLE HIGH-GERMAN PRIMER

WITH

*GRAMMAR, NOTES, AND GLOSSARY*

BY

JOSEPH WRIGHT, PH.D.

---

## CONTENTS.

GRAMMAR (pp. 1-38).

TEXTS (pp. 39-98).

- I. Berthold von Regensburg.
- II. The Swabian Lantrechtbuoch.
- III. Hartman von Ouwe.
- IV. Walther von der Vogelweide.
- V. Das Nibelungen-lied.

NOTES (pp. 99-102).

GLOSSARY (pp. 103-124).

*London*

HENRY FROWDE

OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER



April, 1888.

# The Clarendon Press, Oxford, LIST OF SCHOOL BOOKS,

PUBLISHED FOR THE UNIVERSITY BY

HENRY FROWDE,

AT THE OXFORD UNIVERSITY PRESS WAREHOUSE,  
AMEN CORNER, LONDON.

\*\* All Books are bound in Cloth, unless otherwise described.

## L A T I N .

- Allen.** *An Elementary Latin Grammar.* By J. BARROW ALLEN, M.A.  
*Fifty-seventh Thousand* . . . . . Extra fcap. 8vo. 2s. 6d.
- Allen.** *Rudimenta Latina.* By the same Author. Extra fcap. 8vo. 2s.
- Allen.** *A First Latin Exercise Book.* By the same Author. *Fourth Edition.* . . . . . Extra fcap. 8vo. 2s. 6d.
- Allen.** *A Second Latin Exercise Book.* By the same Author.  
Extra fcap. 8vo. 3s. 6d.  
[*A Key to First and Second Latin Exercise Books nearly ready.*]
- Jerram.** *Anglice Reddenda; or Extracts, Latin and Greek, for Unseen Translation.* By C. S. JERRAM, M.A. *Fourth Edition.*  
Extra fcap. 8vo. 2s. 6d.
- Jerram.** *Anglice Reddenda. SECOND SERIES.* By C. S. JERRAM, M.A.  
Extra fcap. 8vo. 3s.
- Jerram.** *Reddenda Minora; or, Easy Passages, Latin and Greek, for Unseen Translation.* For the use of Lower Forms. Composed and selected by C. S. JERRAM, M.A. . . . . Extra fcap. 8vo. 1s. 6d.
- Lee-Warner.** *Hints and Helps for Latin Elegiacs.*  
Extra fcap. 8vo. 3s. 6d.  
[*A Key is provided: for Teachers only.*]
- Lewis and Short.** *A Latin Dictionary, founded on Andrews' Edition of Freund's Latin Dictionary.* By CHARLTON T. LEWIS, Ph.D., and CHARLES SHORT, LL.D. . . . . 4to. 25s.
- Nunns.** *First Latin Reader.* By T. J. NUNNS, M.A. *Third Edition.*  
Extra fcap. 8vo. 2s.
- Papillon.** *A Manual of Comparative Philology as applied to the Illustration of Greek and Latin Inflections.* By T. L. PAPILLON, M.A. *Third Edition.*  
Crown 8vo. 6s.
- Ramsay.** *Exercises in Latin Prose Composition.* With Introduction, Notes, and Passages of graduated difficulty for Translation into Latin. By G. G. RAMSAY, M.A., Professor of Humanity, Glasgow. *Second Edition.*  
Extra fcap. 8vo. 4s. 6d.
- Sargent.** *Passages for Translation into Latin.* By J. Y. SARGENT, M.A. *Seventh Edition.* . . . . . Extra fcap. 8vo. 2s. 6d.  
[*A key to this Edition is provided: for Teachers only.*]

- Caesar.** *The Commentaries* (for Schools). With Notes and Maps. By CHARLES E. MOBERLY, M.A.
- Part I. *The Gallic War. Second Edition.* . . . Extra fcap. 8vo. 4s. 6d.  
 Part II. *The Civil War.* . . . Extra fcap. 8vo. 3s. 6d.  
*The Civil War.* Book I. *Second Edition.* . . . Extra fcap. 8vo. 2s.
- Catulli Veronensis Carmina Selecta,** secundum recognitionem ROBINSON ELLIS, A.M. . . . Extra fcap. 8vo. 3s. 6d.
- Cicero.** *Selection of interesting and descriptive passages.* With Notes. By HENRY WALFORD, M.A. In three Parts. *Third Edition.*
- Part I. *Anecdotes from Grecian and Roman History.* . . . limp, 1s. 6d.  
 Part II. *Omens and Dreams; Beauties of Nature.* . . . limp, 1s. 6d.  
 Part III. *Rome's Rule of her Provinces.* . . . limp, 1s. 6d.
- Cicero.** *De Senectute.* With Introduction and Notes. By LEONARD HUXLEY, B.A. In one or two Parts . . . Extra fcap. 8vo. 2s.
- Cicero.** *Pro Cluentio.* With Introduction and Notes. By W. RAMSAY, M.A. Edited by G. G. RAMSAY, M.A. *Second Edition.* Extra fcap. 8vo. 3s. 6d.
- Cicero.** *Selected Letters* (for Schools). With Notes. By the late C. E. PRICHARD, M.A., and E. R. BERNARD, M.A. *Second Edition.* Extra fcap. 8vo. 3s.
- Cicero.** *Select Orations* (for Schools). *First Action against Verres; Oration concerning the command of Gnaeus Pompeius; Oration on behalf of Archias; Ninth Philippic Oration.* With Introduction and Notes. By J. R. KING, M.A. *Second Edition.* . . . Extra fcap. 8vo. 2s. 6d.
- Cicero.** *In Q. Caecilium Divinatio* and *In C. Verrem Actio Prima.* With Introduction and Notes. By J. R. KING, M.A. Extra fcap. 8vo. limp, 1s. 6d.
- Cicero.** *Speeches against Catilina.* With Introduction and Notes. By E. A. UPCOTT, M.A. In one or two Parts. . . . Extra fcap. 8vo. 2s. 6d.
- Cicero.** *Philippic Orations.* With Notes, &c. by J. R. KING, M.A. *Second Edition.* . . . 8vo. 10s. 6d.
- Cicero.** *Select Letters.* With English Introductions, Notes, and Appendices. By ALBERT WATSON, M.A. *Third Edition.* . . . 8vo. 18s.
- Cicero.** *Select Letters.* Text. By the same Editor. *Second Edition.* Extra fcap. 8vo. 4s.
- Cornelius Nepos.** With Notes. By OSCAR BROWNING, M.A. Extra fcap. 8vo. 2s. 6d.
- Horace.** With a Commentary. Volume I. *The Odes Carmen Seculare, and Epodes.* By EDWARD C. WICKHAM, M.A., Head Master of Wellington College. *New Edition. In one or two Parts.* Extra fcap. 8vo. 6s.
- Horace.** *Selected Odes.* With Notes for the use of a Fifth Form. By E. C. WICKHAM, M.A. In one or two Parts. . . . Extra fcap. 8vo. 2s.
- Juvenal.** *XIII Satires.* Edited, with Introduction, Notes, etc., by C. H. PEARSON, M.A., and H. A. STRONG, M.A. . . . Crown 8vo. 6s.  
*Or separately, Text and Introduction, 3s.; Notes, 3s. 6d.*
- Livy.** *Selections* (for Schools). With Notes and Maps. By H. LEE-WARNER, M.A. . . . Extra fcap. 8vo
- Part I. *The Caudine Disaster.* . . . limp, 1s. 6d.  
 Part II. *Hannibal's Campaign in Italy.* . . . limp, 1s. 6d.  
 Part III. *The Macedonian War.* . . . limp, 1s. 6d.



- Livy. Book I.** With Introduction, Historical Examination, and Notes. By J. R. SEELEY M.A. *Second Edition.* . . . . . 8vo. 6s.
- Livy. Books V—VII.** With Introduction and Notes. By A. R. CLUER, B.A. *Second Edition.* Revised by P. E. MATHESON, M.A. *In one or two parts.* . . . . . Extra fcap. 8vo. 5s.
- Livy. Books XXI—XXIII.** With Introduction and Notes. By M. T. TATHAM, M.A. . . . . Extra fcap. 8vo. 4s. 6d.
- Ovid. Selections** (for the use of Schools). With Introductions and Notes, and an Appendix on the Roman Calendar. By W. RAMSAY, M.A. Edited by G. G. RAMSAY, M.A. *Third Edition.* . . . . . Extra fcap. 8vo. 5s. 6d.
- Ovid. Tristia, Book I.** Edited by S. G. OWEN, B.A. . . . . Extra fcap. 8vo. 3s. 6d.
- Persius. The Satires.** With Translation and Commentary by J. CONINGTON, M.A., edited by H. NETTLESHIP, M.A. *Second Edition.* . . . . . 8vo. 7s. 6d.
- Plautus. Captivi.** With Introduction and Notes. By W. M. LINDSAY, M.A. *In one or two Parts.* . . . . . Extra fcap. 8vo. 2s. 6d.
- Plautus. Trinummus.** With Notes and Introductions. By C. E. FREEMAN, M.A. and A. SLOMAN, M.A. . . . . Extra fcap. 8vo. 3s.
- Pliny. Selected Letters** (for Schools). With Notes. By the late C. E. PRICHARD, M.A., and E. R. BERNARD, M.A. *New Edition. In one or two Parts.* . . . . . Extra fcap. 8vo. 3s.
- Sallust. Bellum Catilinarium and Jugurthinum.** With Introduction and Notes, by W. W. CAPES, M.A. . . . . Extra fcap. 8vo. 4s. 6d.
- Tacitus. The Annals. Books I—IV.** Edited, with Introduction and Notes for the use of Schools and Junior Students, by H. FURNEAUX, M.A. . . . . Extra fcap. 8vo. 5s.
- Tacitus. The Annals. Book I.** By the same Editor. . . . . Extra fcap. 8vo. *limp*, 2s.
- Terence. Adelphi.** With Notes and Introductions. By A. SLOMAN, M.A. . . . . Extra fcap. 8vo. 3s.
- Terence. Andria.** With Notes and Introductions. By C. E. FREEMAN, M.A., and A. SLOMAN, M.A. . . . . Extra fcap. 8vo. 3s.
- Terence. Phormio.** With Notes and Introductions. By A. SLOMAN, M.A. . . . . Extra fcap. 8vo. 3s.
- Tibullus and Propertius.** Edited, with Introduction and Notes, by G. G. RAMSAY, M.A. *In one or two Parts.* . . . . Extra fcap. 8vo. 6s.
- Virgil.** With Introduction and Notes, by T. L. PAPILLON, M.A. *In Two Volumes.* . . . . Crown 8vo. 10s. 6d.; Text separately, 4s. 6d.
- Virgil. Bucolics.** With Introduction and Notes, by C. S. JERRAM, M.A. *In one or two Parts.* . . . . Extra fcap. 8vo. 2s. 6d.
- Virgil. Aeneid I.** With Introduction and Notes, by C. S. JERRAM, M.A. . . . . Extra fcap. 8vo. *limp*, 1s. 6d.
- Virgil. Aeneid IX.** Edited with Introduction and Notes, by A. E. HAIGH, M.A. . . . . Extra fcap. 8vo. *limp* 1s. 6d. *In two Parts.* 2s.

## GREEK.

- Chandler.** *The Elements of Greek Accentuation* (for Schools).  
By H. W. CHANDLER, M.A. *Second Edition.* . . . Extra fcap. 8vo. 2s. 6d.
- Liddell and Scott.** *A Greek-English Lexicon*, by HENRY GEORGE  
LIDDELL, D.D., and ROBERT SCOTT, D.D. *Seventh Edition.* . . . 4to. 36s.
- Liddell and Scott.** *A Greek-English Lexicon*, abridged from LIDDELL  
and SCOTT'S 4to. edition, chiefly for the use of Schools. *Twenty-first Edition.*  
Square 12mo. 7s. 6d.
- Veitch.** *Greek Verbs, Irregular and Defective*: their forms, meaning,  
and quantity; embracing all the Tenses used by Greek writers, with references  
to the passages in which they are found. By W. VEITCH, LL.D. *Fourth Edition.*  
Crown 8vo. 10s. 6d.
- Wordsworth.** *Graecae Grammaticae Rudimenta in usum Scholarum.*  
Auctore CAROLO WORDSWORTH, D.C.L. *Nineteenth Edition.* . . . 12mo. 4s.
- Wordsworth.** *A Greek Primer, for the use of beginners in that  
Language.* By the Right Rev. CHARLES WORDSWORTH, D.C.L., Bishop of  
St. Andrew's. *Seventh Edition.* . . . Extra fcap. 8vo. 1s. 6d.
- Wright.** *The Golden Treasury of Ancient Greek Poetry*; being a  
Collection of the finest passages in the Greek Classic Poets, with Introductory  
Notices and Notes. By R. S. WRIGHT, M.A. . . . *New edition in the Press.*
- Wright and Shadwell.** *A Golden Treasury of Greek Prose*; being  
a Collection of the finest passages in the principal Greek Prose Writers, with  
Introductory Notices and Notes. By R. S. WRIGHT, M.A., and J. E. L. SHAD-  
WELL, M.A. . . . Extra fcap. 8vo. 4s. 6d.

## A SERIES OF GRADUATED READERS.—

- Easy Greek Reader.* By EVELYN ABBOTT, M.A. *In one or two  
Parts.* . . . Extra fcap. 8vo. 3s.
- First Greek Reader.* By W. G. RUSHBROOKE, M.L., Second  
Classical Master at the City of London School. *Second Edition.*  
Extra fcap. 8vo. 2s. 6d.
- Second Greek Reader.* By A. M. BELL, M.A.  
Extra fcap. 8vo. 3s. 6d.
- Fourth Greek Reader; being Specimens of Greek Dialects.* With  
Introductions and Notes. By W. W. MERRY, D.D., Rector of Lincoln  
College. . . . Extra fcap. 8vo. 4s. 6d.
- Fifth Greek Reader.* Selections from Greek Epic and Dramatic  
Poetry, with Introductions and Notes. By EVELYN ABBOTT, M.A.  
Extra fcap. 8vo. 4s. 6d.

## THE GREEK TESTAMENT.—

- Evangelia Sacra Graece.** . . . . Fcap. 8vo. *limp*, 1s. 6d.
- The Greek Testament**, with the Readings adopted by the Revisers of  
the Authorised Version.  
Fcap. 8vo. 4s. 6d.; or on writing paper, with wide margin, 15s.
- Novum Testamentum Graece juxta Exemplar Millianum.**  
18mo. 2s. 6d.; or on writing paper, with large margin, 9s.

- Novum Testamentum Graece.** Accedunt parallela S. Scripturae loca, necnon vetus capitulorum notatio et canones Eusebii. Edidit CAROLUS LLOYD, S.T.P.R., necnon Episcopus Oxoniensis.  
18mo. 3s.; or on writing paper, with large margin, 10s. 6d.
- The New Testament in Greek and English.** Edited by E. CARDWELL, D.D. . . . . . 2 vols. crown 8vo. 6s.
- A Greek Testament Primer.** An Easy Grammar and Reading Book for the use of Students beginning Greek. By REV. E. MILLER, M.A.  
Extra fcap. 8vo. 3s. 6d.
- Outlines of Textual Criticism applied to the New Testament.**  
By C. E. HAMMOND, M.A. *Fourth Edition.* . . . Extra fcap. 8vo. 3s. 6d.
- Aeschylus. Agamemnon.** With Introduction and Notes, by ARTHUR SIDGWICK, M.A. *Third Edition. In one or two Parts.* . . . Extra fcap. 8vo. 3s.
- Aeschylus. Choephoroi.** With Introduction and Notes, by the same Editor. . . . . Extra fcap. 8vo. 3s.
- Aeschylus. Eumenides.** With Introduction and Notes, by the same Editor. *In one or two Parts.* . . . . Extra fcap. 8vo. 3s.
- Aeschylus. Prometheus Bound.** With Introduction and Notes, by A. O. PRICKARD, M.A. *Second Edition.* . . . . Extra fcap. 8vo. 2s.
- Aristophanes. The Clouds.** With Introduction and Notes, by W. W. MERRY, D.D. *Second Edition.* . . . . Extra fcap. 8vo. 2s.
- Aristophanes. The Acharnians.** By the same Editor. *Third Edition. In one or two Parts.* . . . . Extra fcap. 8vo. 3s.
- Aristophanes. The Frogs.** By the same Editor. *New Edition. In one or two Parts.* . . . . Extra fcap. 8vo. 3s.
- Aristophanes. The Knights.** By the same Editor. *In one or two Parts.* . . . . Extra fcap. 8vo. 3s.
- Cebes. Tabula.** With Introduction and Notes, by C. S. JERRAM, M.A.  
Extra fcap. 8vo. 2s. 6d.
- Demosthenes. Oration against Philip.** With Introduction and Notes. By EVELYN ABBOTT, M.A., and P. E. MATHESON, M.A., Vol. I. *Philippic I and Olynthiacs I—III. In one or two Parts.* . . . Extra fcap. 8vo. 3s.
- Euripides. Alceste.** By C. S. JERRAM, M.A. Extra fcap. 8vo. 2s. 6d.
- Euripides. Helena.** By the same Editor. . . . Extra fcap. 8vo. 3s.
- Euripides. Iphigenia in Tauris.** With Introduction and Notes. By the same Editor. . . . . Extra fcap. 8vo. 3s.
- Euripides. Medea.** With Introduction, Notes and Appendices. By C. B. HEBERDEN, M.A. *In one or two Parts.* . . . Extra fcap. 8vo. 2s.
- Herodotus. Book IX.** Edited with Notes, by EVELYN ABBOTT, M.A. *In one or two Parts.* . . . . Extra fcap. 8vo. 3s.
- Herodotus. Selections.** Edited, with Introduction, Notes, and a Map, by W. W. MERRY, D.D. . . . . Extra fcap. 8vo. 2s. 6d.
- Homer. Iliad, Books I—XII.** With an Introduction, a brief Homeric Grammar, and Notes. By D. B. MONRO, M.A. Extra fcap. 8vo. 6s.
- Homer. Iliad, Book I.** By the same Editor. *Third Edition.*  
Extra fcap. 8vo. 2s.
- Homer. Iliad, Books VI and XXI.** With Notes, &c. By HERBERT HAILSTONE, M.A. . . . . Extra fcap. 8vo. 1s. 6d. each.

- Homer.** *Odyssey*, Books I–XII. By W. W. MERRY, D.D. *New Edition. In one or two Parts.* . . . . . Extra fcap. 8vo. 5s.
- Homer.** *Odyssey*, Books XIII–XXIV. By the same Editor. *Second Edition.* . . . . . Extra fcap. 8vo. 5s.
- Homer.** *Odyssey*, Books I and II. By the same Editor. . . . .  
Extra fcap. 8vo. each 1s. 6d.
- Lucian.** *Vera Historia.* By C. S. JERRAM, M.A. *Second Edition.*  
Extra fcap. 8vo. 1s. 6d.
- Plato.** *The Apology.* With a revised Text and English Notes, and a Digest of Platonic Idioms, by JAMES RIDDELL, M.A. . . . . 8vo. 8s. 6d.
- Plato.** *The Apology.* With Introduction and Notes. By ST. GEORGE STOCK, M.A. *In one or two Parts.* . . . . . Extra fcap. 8vo. 2s. 6d.
- Plato.** *Meno.* With Introduction and Notes. By ST. GEORGE STOCK, M.A. *In one or two Parts.* . . . . . Extra fcap. 8vo. 2s. 6d.
- Sophocles.** (For the use of Schools.) Edited with Introductions and English Notes by LEWIS CAMPBELL, M.A., and EVELYN ABBOTT, M.A. *New and Revised Edition.* 2 Vols. . . . . Extra fcap. 8vo. 10s. 6d.  
*Sold separately, Vol. I. Text, 4s. 6d. Vol. II. Notes, 6s.*
- ☛ *Also in single Plays. Extra fcap. 8vo. limp,*  
*Oedipus Tyrannus, Philoctetes.* New and Revised Edition, 2s. each.  
*Oedipus Coloneus, Antigone.* 1s. 9d. each.  
*Ajax, Electra, Trachiniae.* 2s. each.
- Sophocles.** *Oedipus Rex: Dindorf's Text*, with Notes by W. BASIL JONES, D.D., Lord Bishop of S. David's. . . . . Extra fcap. 8vo. limp, 1s. 6d.
- Theocritus.** Edited, with Notes, by H. KYNASTON, D.D. (late SNOW), Head Master of Cheltenham College. *Fourth Edition.*  
Extra fcap. 8vo. 4s. 6d.
- Xenophon.** *Easy Selections* (for Junior Classes). With a Vocabulary, Notes, and Map. By J. S. PHILLPOTTS, B.C.L., Head Master of Bedford School, and C. S. JERRAM, M.A. *Third Edition.* . . . . . Extra fcap. 8vo. 3s. 6d.
- Xenophon.** *Selections* (for Schools). With Notes and Maps. By J. S. PHILLPOTTS, B.C.L. *Fourth Edition.* . . . . . Extra fcap. 8vo. 3s. 6d.
- Xenophon.** *Anabasis*, Book I. With Notes and Map. By J. MARSHALL, M.A., Rector of the High School, Edinburgh. . . . . Extra fcap. 8vo. 2s. 6d.
- Xenophon.** *Anabasis*, Book II. With Notes and Map. By C. S. JERRAM, M.A. . . . . . Extra fcap. 8vo. 2s.
- Xenophon.** *Cyropaedia*, Books IV, V. With Introduction and Notes, by C. BIGG, D.D. . . . . . Extra fcap. 8vo. 2s. 6d.

## ENGLISH.

### Reading Books.

- *A First Reading Book.* By MARIE EICHENS of Berlin; edited by ANNE J. CLOUGH. . . . . Extra fcap. 8vo. *stiff covers*, 4d.
- *Oxford Reading Book*, Part I. For Little Children.  
Extra fcap. 8vo. *stiff covers*, 6d.
- *Oxford Reading Book*, Part II. For Junior Classes.  
Extra fcap. 8vo. *stiff covers*, 6d.

- Skeat.** *A Concise Etymological Dictionary of the English Language.*  
By W. W. SKEAT, Litt. D. *Third Edition.* . . . Crown 8vo. 5s. 6d.
- Tancock.** *An Elementary English Grammar and Exercise Book.*  
By O. W. TANCOCK, M.A., Head Master of King Edward VI's School, Norwich.  
*Second Edition.* . . . Extra fcap. 8vo. 1s. 6d.
- Tancock.** *An English Grammar and Reading Book, for Lower  
Forms in Classical Schools.* By O. W. TANCOCK, M.A. *Fourth Edition.*  
Extra fcap. 8vo. 3s. 6d.
- 
- Skeat.** *The Principles of English Etymology. First Series.* By  
W. W. SKEAT, Litt. D. . . . Crown 8vo. 9s.
- Earle.** *The Philology of the English Tongue.* By J. EARLE, M.A.,  
Professor of Anglo-Saxon. *Fourth Edition.* . . . Extra fcap. 8vo. 7s. 6d.
- Earle.** *A Book for the Beginner in Anglo-Saxon.* By the same Author.  
*Third Edition.* . . . Extra fcap. 8vo. 2s. 6d.
- Sweet.** *An Anglo-Saxon Primer, with Grammar, Notes, and Glossary.*  
By HENRY SWEET, M.A. *Third Edition.* . . . Extra fcap. 8vo. 2s. 6d.
- Sweet.** *An Anglo-Saxon Reader. In Prose and Verse. With Gram-  
matical Introduction, Notes, and Glossary.* By the same Author. *Fourth  
Edition, Revised and Enlarged.* . . . Extra fcap. 8vo. 8s. 6d.
- Sweet.** *A Second Anglo-Saxon Reader.* By the same Author.  
Extra fcap. 8vo. 4s. 6d.
- Sweet.** *Anglo-Saxon Reading Primers.*  
I. *Selected Homilies of Ælfric.* Extra fcap. 8vo. *stiff covers*, 1s. 6d.  
II. *Extracts from Alfred's Orosius.* Extra fcap. 8vo. *stiff covers*, 1s. 6d.
- Sweet.** *First Middle English Primer, with Grammar and Glossary.*  
By the same Author. . . . Extra fcap. 8vo. 2s.
- Sweet.** *Second Middle English Primer.* Extracts from Chaucer, with  
Grammar and Glossary. By the same Author. . . . Extra fcap. 8vo. 2s.
- Morris and Skeat.** *Specimens of Early English.* A New and Re-  
vised Edition. With Introduction, Notes, and Glossarial Index. By R. MORRIS,  
LL.D., and W. W. SKEAT, Litt. D.  
Part I. From Old English Homilies to King Horn (A.D. 1150 to A.D. 1300).  
*Second Edition.* . . . Extra fcap. 8vo. 9s.  
Part II. From Robert of Gloucester to Gower (A.D. 1298 to A.D. 1393). *Third  
Edition.* . . . Extra fcap. 8vo. 7s. 6d.
- Skeat.** *Specimens of English Literature, from the 'Ploughmans  
Crede' to the 'Shepherdes Calender' (A.D. 1394 to A.D. 1579). With Intro-  
duction, Notes, and Glossarial Index.* By W. W. SKEAT, Litt. D. *Fourth Edition.*  
Extra fcap. 8vo. 7s. 6d.
- Typical Selections from the best English Writers, with Intro-  
ductory Notices.** *Second Edition.* In Two Volumes. Vol. I. Latimer to  
Berkeley. Vol. II. Pope to Macaulay. . . . Extra fcap. 8vo. 3s. 6d. each.

### A SERIES OF ENGLISH CLASSICS.—

- Langland.** *The Vision of William concerning Piers the Plowman,*  
by WILLIAM LANGLAND. Edited by W. W. SKEAT, Litt. D. *Fourth Edition.*  
Extra fcap. 8vo. 4s. 6d.
- Chaucer.** I. *The Prologue to the Canterbury Tales; The Knights  
Tale; The Nonne Prestes Tale.* Edited by R. MORRIS, LL.D. *Fifty-first  
Thousand.* . . . Extra fcap. 8vo. 2s. 6d.

**Chaucer.** II. *The Prioresses Tale; Sir Thopas; The Monkes Tale; The Clerkes Tale; The Squieres Tale, &c.* Edited by W. W. SKEAT, Litt. D. Third Edition. . . . . Extra fcap. 8vo. 4s. 6d.

**Chaucer.** III. *The Tale of the Man of Lawe; The Pardoner's Tale; The Second Nonnes Tale; The Chanouns Yemannes Tale.* By the same Editor. *New Edition, Revised.* . . . . . Extra fcap. 8vo. 4s. 6d.

**Gamelyn, The Tale of.** Edited by W. W. SKEAT, Litt. D. . . . . Extra fcap. 8vo. *stiff covers*, 1s. 6d.

**Minot.** *The Poems of Laurence Minot.* Edited, with Introduction and Notes, by JOSEPH HALL, M.A. . . . . Extra fcap. 8vo. 4s. 6d.

**Wycliffe.** *The New Testament in English*, according to the Version by JOHN WYCLIFFE, about A.D. 1380, and Revised by JOHN PURVEY, about A.D. 1388. With Introduction and Glossary by W. W. SKEAT, Litt. D. . . . . Extra fcap. 8vo. 6s.

**Wycliffe.** *The Books of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon:* according to the Wycliffite Version made by NICHOLAS DE HEREFORD, about A.D. 1381, and Revised by JOHN PURVEY, about A.D. 1388. With Introduction and Glossary by W. W. SKEAT, Litt. D. Extra fcap. 8vo. 3s. 6d.

**Spenser.** *The Faery Queene.* Books I and II. Edited by G. W. KITCHIN, D.D. . . . .

Book I. *Tenth Edition.* . . . . . Extra fcap. 8vo. 2s. 6d.

Book II. *Sixth Edition.* . . . . . Extra fcap. 8vo. 2s. 6d.

**Hooker.** *Ecclesiastical Polity*, Book I. Edited by R. W. CHURCH, M.A., Dean of St. Paul's. *Second Edition.* . . . . Extra fcap. 8vo. 2s.

**Marlowe and Greene.**—MARLOWE'S *Tragical History of Dr. Faustus*, and GREENE'S *Honourable History of Friar Bacon and Friar Bungay.* Edited by A. W. WARD, M.A. *Second Edition.* . . . . Extra fcap. 8vo. 6s. 6d.

**Marlowe.** *Edward II.* Edited by O. W. TANCOCK, M.A. *Second Edition.* . . . . . Extra fcap. 8vo. *Paper covers*, 2s. *cloth*, 3s.

**Shakespeare.** *Select Plays.* Edited by W. G. CLARK, M.A., and W. ALDIS WRIGHT, M.A. . . . . Extra fcap. 8vo. *stiff covers.*

*The Merchant of Venice.* 1s. *Macbeth.* 1s. 6d.

*Richard the Second.* 1s. 6d. *Hamlet.* 2s.

Edited by W. ALDIS WRIGHT, M.A.

*The Tempest.* 1s. 6d. *Coriolanus.* 2s. 6d.

*As You Like It.* 1s. 6d. *Richard the Third.* 2s. 6d.

*A Midsummer Night's Dream.* 1s. 6d. *Henry the Fifth.* 2s.

*Twelfth Night.* 1s. 6d. *King John.* 1s. 6d.

*Julius Cæsar.* 2s. *King Lear.* 1s. 6d.

*Henry the Eighth* (in the Press).

**Shakespeare as a Dramatic Artist; a popular Illustration of the Principles of Scientific Criticism.** By RICHARD G. MOULTON, M.A. . . . . Crown 8vo. 5s.

**Bacon.** I. *Advancement of Learning.* Edited by W. ALDIS WRIGHT, M.A. *Third Edition.* . . . . . Extra fcap. 8vo. 4s. 6d.

**Bacon.** II. *The Essays.* With Introduction and Notes. *In Preparation.*

- Milton.** I. *Areopagitica*. With Introduction and Notes. By JOHN W. HALES, M.A. *Third Edition*. . . . . Extra fcap. 8vo. 3s.
- Milton.** II. *Poems*. Edited by R. C. BROWNE, M.A. 2 vols. *Fifth Edition*. . . . . Extra fcap. 8vo. 6s. 6d. Sold separately, Vol. I. 4s., Vol. II. 3s.  
In paper covers:—  
*Lycidas*, 3d. *L'Allegro*, 3d. *Il Penseroso*, 4d. *Comus*, 6d.
- Milton.** III. *Paradise Lost*. Book I. Edited with Notes, by H. C. BEECHING, M.A. . . . . Extra fcap. 8vo. 1s. 6d. *In white Parchment*, 3s. 6d.
- Milton.** IV. *Samson Agonistes*. Edited with Introduction and Notes by JOHN CHURTON COLLINS. . . . . Extra fcap. 8vo. *stiff covers*, 1s.
- Clarendon.** *History of the Rebellion*. Book VI. Edited with Introduction and Notes by T. ARNOLD, M.A. . . . . Extra fcap. 8vo. 4s. 6d.
- Bunyan.** I. *The Pilgrim's Progress, Grace Abounding, Relation of the Imprisonment of Mr. John Bunyan*. Edited, with Biographical Introduction and Notes, by E. VENABLES, M.A. . . . . Extra fcap. 8vo. 5s. *In white Parchment*, 6s.
- Bunyan.** II. *Holy War, &c.* By the same Editor. *In the Press*.
- Dryden.** *Select Poems*.—*Stanzas on the Death of Oliver Cromwell; Astræa Redux; Annus Mirabilis; Absalom and Achitophel; Religio Laici; The Hind and the Panther*. Edited by W. D. CHRISTIE, M.A. . . . . Extra fcap. 8vo. 3s. 6d.
- Locke's** *Conduct of the Understanding*. Edited, with Introduction, Notes, &c. by T. FOWLER, D.D. *Second Edition*. . . . . Extra fcap. 8vo. 2s.
- Addison.** *Selections from Papers in the 'Spectator.'* With Notes. By T. ARNOLD, M.A. . . . . Extra fcap. 8vo. 4s. 6d. *In white Parchment*, 6s.
- Steele.** *Selected Essays from the Tatler, Spectator, and Guardian*. By AUSTIN DOBSON. . . . . Extra fcap. 8vo. 5s. *In white Parchment*, 7s. 6d.
- Berkeley.** *Select Works of Bishop Berkeley*, with an Introduction and Notes, by A. C. FRASER, LL.D. *Third Edition*. . . . . Crown 8vo. 7s. 6d.
- Pope.** I. *Essay on Man*. Edited by MARK PATTISON, B.D. *Sixth Edition*. . . . . Extra fcap. 8vo. 1s. 6d.
- Pope.** II. *Satires and Epistles*. By the same Editor. *Second Edition*. . . . . Extra fcap. 8vo. 2s.
- Parnell.** *The Hermit*. . . . . *Paper covers*, 2d.
- Johnson.** I. *Rasselas; Lives of Dryden and Pope*. Edited by ALFRED MILNES, M.A. . . . . Extra fcap. 8vo. 4s. 6d.  
*Lives of Pope and Dryden*. . . . . *Stiff covers*, 2s. 6d.
- Johnson.** II. *Rasselas*. Edited, with Introduction and Notes, by G. BIRKBECK HILL, D.C.L. Extra fcap. 8vo. *limp*, 2s. *In white Parchment*, 3s. 6d.
- Johnson.** III. *Vanity of Human Wishes*. With Notes, by E. J. PAYNE, M.A. . . . . *Paper covers*, 4d.
- Johnson.** IV. *Life of Milton*. Edited by C. H. FIRTH, M.A. . . . . *In the Press*.

- Gray.** *Selected Poems.* Edited by EDMUND GOSSE.  
Extra fcap. 8vo. *Stiff covers*, 1s. 6d. *In white Parchment*, 3s.
- Gray.** *Elegy, and Ode on Eton College.* . . . . . *Paper covers*, 2d.
- Goldsmith.** *Selected Poems.* Edited, with Introduction and Notes, by  
AUSTIN DOBSON. . . . . Extra fcap. 8vo. 3s. 6d.  
*In white Parchment*, 4s. 6d.
- The Deserted Village.* . . . . . *Paper covers*, 2d.
- Cowper.** I. *The Didactic Poems of 1782*, with Selections from the  
Minor Pieces, A.D. 1779-1783. Edited by H. T. GRIFFITH, B.A.  
Extra fcap. 8vo. 3s.
- Cowper.** II. *The Task, with Tirocinium*, and Selections from the  
Minor Poems, A.D. 1784-1799. By the same Editor. *Second Edition.*  
Extra fcap. 8vo. 3s.
- Burke.** I. *Thoughts on the Present Discontents; the two Speeches*  
*on America.* Edited by E. J. PAYNE, M.A. *Second Edition.*  
Extra fcap. 8vo. 4s. 6d.
- Burke.** II. *Reflections on the French Revolution.* By the same  
Editor. *Second Edition.* . . . . . Extra fcap. 8vo. 5s.
- Burke.** III. *Four Letters on the Proposals for Peace with the*  
*Regicide Directory of France.* By the same Editor. *Second Edition.*  
Extra fcap. 8vo. 5s.
- Keats.** *Hyperion*, Book I. With Notes, by W. T. ARNOLD, B.A.  
*Paper covers*, 4d.
- Byron.** *Childe Harold.* With Introduction and Notes, by H. F. TOZER,  
M.A. . . . . Extra fcap. 8vo. 3s. 6d. *In white Parchment*, 5s.
- Scott.** *Lay of the Last Minstrel.* Edited with Preface and Notes by  
W. MINTO, M.A. With Map.  
Extra fcap. 8vo. *stiff covers*, 2s. *In Ornamental Parchment*, 3s. 6d.
- Scott.** *Lay of the Last Minstrel.* Introduction and Canto I, with  
Preface and Notes by W. MINTO, M.A. . . . . *Paper covers*, 6d.

## FRENCH AND ITALIAN.

- Brachet.** *Etymological Dictionary of the French Language*, with  
a Preface on the Principles of French Etymology. Translated into English by  
G. W. KITCHIN, D.D., Dean of Winchester. *Third Edition.*  
Crown 8vo. 7s. 6d.
- Brachet.** *Historical Grammar of the French Language.* Translated  
into English by G. W. KITCHIN, D.D. *Fourth Edition.*  
Extra fcap. 8vo. 3s. 6d.
- Saintsbury.** *Primer of French Literature.* By GEORGE SAINTS-  
BURY, M.A. *Second Edition.* . . . . . Extra fcap. 8vo. 2s.
- Saintsbury.** *Short History of French Literature.* By the same  
Author. . . . . Crown 8vo. 10s. 6d.
- Saintsbury.** *Specimens of French Literature.* . . . . . Crown 8vo. 9s.



- Beaumarchais.** *Le Barbier de Séville.* With Introduction and Notes by AUSTIN DOBSON. . . . . Extra fcap. 8vo. 2s. 6d.
- Blouët.** *L'Éloquence de la Chaire et de la Tribune Françaises.* Edited by PAUL BLOUËT, B.A. (Univ. Gallic.). Vol. I. *French Sacred Oratory.* Extra fcap. 8vo. 2s. 6d.
- Cornelle.** *Horace.* With Introduction and Notes by GEORGE SAINTSBURY, M.A. . . . . Extra fcap. 8vo. 2s. 6d.
- Cornelle.** *Cinna.* With Notes, Glossary, etc. By GUSTAVE MASSON, B.A. . . . . Extra fcap. 8vo. *stiff covers*, 1s. 6d. *cloth*, 2s.
- Gautier** (Théophile). *Scenes of Travel.* Selected and Edited by G. SAINTSBURY, M.A. . . . . Extra fcap. 8vo. 2s.
- Masson.** *Louis XIV and his Contemporaries*; as described in Extracts from the best Memoirs of the Seventeenth Century. With English Notes, Genealogical Tables, &c. By GUSTAVE MASSON, B.A. Extra fcap. 8vo. 2s. 6d.
- Molière.** *Les Précieuses Ridicules.* With Introduction and Notes by ANDREW LANG, M.A. . . . . Extra fcap. 8vo. 1s. 6d.
- Molière.** *Les Femmes Savantes.* With Notes, Glossary, etc. By GUSTAVE MASSON, B.A. . . . . Extra fcap. 8vo. *stiff covers*, 1s. 6d. *cloth*, 2s.
- Molière.** *Les Fourberies de Scapin.* } With Voltaire's Life of Molière. By  
**Racine.** *Athalie.* } GUSTAVE MASSON, B.A.  
Extra fcap. 8vo. 2s. 6d.
- Molière.** *Les Fourberies de Scapin.* With Voltaire's Life of Molière. By GUSTAVE MASSON, B.A. . . . . Extra fcap. 8vo. *stiff covers*, 1s. 6d.
- Musset.** *On ne badine pas avec l'Amour*, and *Fantasio.* With Introduction, Notes, etc., by WALTER HERRIES POLLOCK. Extra fcap. 8vo. 2s.

## NOVELETTES :—

- Xavier de Maistre.** *Voyage autour de ma Chambre.* }  
**Madame de Duras.** *Ourika.* } By GUSTAVE  
**Erckmann-Chatrian.** *Le Vieux Tailleur.* } MASSON, B.A.,  
**Alfred de Vigny.** *La Veillée de Vincennes.* } 2<sup>nd</sup> Edition  
**Edmond About.** *Les Jumeaux de l'Hôtel Corneille.* } Ext. fcap. 8vo.  
**Rodolphe Töpffer.** *Mésaventures d'un Écolier.* } 2s. 6d.
- Voyage autour de ma Chambre, separately, limp, 1s. 6d.*

- Quinet.** *Lettres à sa Mère.* Edited by G. SAINTSBURY, M.A. . . . . Extra fcap. 8vo. 2s.
- Racine.** *Esther.* Edited by G. SAINTSBURY, M.A. Extra fcap. 8vo. 2s.
- Racine.** *Andromaque.* } With Louis Racine's Life of his Father. By  
**Cornelle.** *Le menteur.* } GUSTAVE MASSON, B.A.  
Extra fcap. 8vo. 2s. 6d.
- Regnard.** . . . . *Le Joueur.* } By GUSTAVE MASSON, B.A.  
**Brueys and Palaprat.** *Le Grondeur.* } Extra fcap. 8vo. 2s. 6d.

- Sainte-Beuve.** *Selections from the Causeries du Lundi.* Edited by G. SAINTSBURY, M.A. . . . . Extra fcap. 8vo. 2s.
- Séviigné.** *Selections from the Correspondence of Madame de Séviigné* and her chief Contemporaries. Intended more especially for Girls' Schools. By GUSTAVE MASSON, B.A. . . . . Extra fcap. 8vo. 3s.
- Voltaire.** *Méropé.* Edited by G. SAINTSBURY, M.A. Extra fcap. 8vo. 2s.
- 
- Dante.** *Selections from the 'Inferno.'* With Introduction and Notes, by H. B. COTTERILL, B.A. . . . . Extra fcap. 8vo. 4s. 6d.
- Tasso.** *La Gerusalemme Liberata.* Cantos i, ii. With Introduction and Notes, by the same Editor. . . . . Extra fcap. 8vo. 2s. 6d.
- 

### GERMAN, GOTHIC, ICELANDIC, &c.

- Buchheim.** *Modern German Reader.* A Graduated Collection of Extracts in Prose and Poetry from Modern German writers. Edited by C. A. BUCHHEIM, Phil. Doc.  
 Part I. With English Notes, a Grammatical Appendix, and a complete Vocabulary. *Fourth Edition.* . . . . . Extra fcap. 8vo. 2s. 6d.  
 Part II. With English Notes and an Index. Extra fcap. 8vo. 2s. 6d.  
 Part III. In preparation.
- Lange.** *The Germans at Home;* a Practical Introduction to German Conversation, with an Appendix containing the Essentials of German Grammar. By HERMANN LANGE. *Third Edition.* . . . . . 8vo. 2s. 6d.
- Lange.** *The German Manual;* a German Grammar, a Reading Book, and a Handbook of German Conversation. By the same Author. 8vo. 7s. 6d.
- Lange.** *A Grammar of the German Language,* being a reprint of the Grammar contained in *The German Manual.* By the same Author. 8vo. 3s. 6d.
- Lange.** *German Composition;* a Theoretical and Practical Guide to the Art of Translating English Prose into German. By the same Author. *Second Edition* . . . . . 8vo. 4s. 6d.  
 [A Key in Preparation.]
- Lange.** *German Spelling:* A Synopsis of the Changes which it has undergone through the Government Regulations of 1880 . . . *Paper cover, 6d.*
- 
- Becker's Friedrich der Grosse.** With an Historical Sketch of the Rise of Prussia and of the Times of Frederick the Great. With Map. Edited by C. A. BUCHHEIM, Phil. Doc. . . . . Extra fcap. 8vo. 3s. 6d.
- Goethe.** *Egmont.* With a Life of Goethe, etc. Edited by C. A. BUCHHEIM, Phil. Doc. *Third Edition.* . . . . Extra fcap. 8vo. 3s.
- Goethe.** *Iphigenie auf Tauris.* A Drama. With a Critical Introduction and Notes. Edited by C. A. BUCHHEIM, Phil. Doc. *Second Edition.* Extra fcap. 8vo. 3s.
- Heine's Harzreise.** With a Life of Heine, etc. Edited by C. A. BUCHHEIM, Phil. Doc. Extra fcap. 8vo. *stiff covers, 1s. 6d. cloth, 2s. 6d.*

- Heine's Prosa**, being Selections from his Prose Works. Edited with English Notes, etc., by C. A. BUCHHEIM, Phil. Doc. Extra fcap. 8vo. 4s. 6d.
- Lessing. Laokoon.** With Introduction, Notes, etc. By A. HAMANN, Phil. Doc., M.A. . . . . Extra fcap. 8vo. 4s. 6d.
- Lessing. Minna von 'Barnhelm.** A Comedy. With a Life of Lessing, Critical Analysis, Complete Commentary, etc. Edited by C. A. BUCHHEIM, Phil. Doc. *Fifth Edition.* . . . . Extra fcap. 8vo. 3s. 6d.
- Lessing. Nathan der Weise.** With English Notes, etc. Edited by C. A. BUCHHEIM, Phil. Doc. *Second Edition.* . . . . Extra fcap. 8vo. 4s. 6d.
- Niebuhr's Griechische Heroen-Geschichten.** Tales of Greek Heroes. Edited with English Notes and a Vocabulary, by EMMA S. BUCHHEIM. Extra fcap. 8vo. cloth, 2s.
- Schiller's Historische Skizzen:—Egmonts Leben und Tod, and Belagerung von Antwerpen.** Edited by C. A. BUCHHEIM, Phil. Doc. *Third Edition, Revised and Enlarged, with a Map.* . . . . Extra fcap. 8vo. 2s. 6d.
- Schiller. Wilhelm Tell.** With a Life of Schiller; an Historical and Critical Introduction, Arguments, a Complete Commentary, and Map. Edited by C. A. BUCHHEIM, Phil. Doc. *Sixth Edition.* . . . . Extra fcap. 8vo. 3s. 6d.
- Schiller. Wilhelm Tell.** Edited by C. A. BUCHHEIM, Phil. Doc. *School Edition.* With Map. . . . . Extra fcap. 8vo. 2s.
- Schiller. Wilhelm Tell.** Translated into English Verse by E. MASSIE, M.A. . . . . Extra fcap. 8vo. 5s.
- Schiller. Die Jungfrau von Orleans.** Edited by C. A. BUCHHEIM, Phil. Doc. [*In preparation.*]
- 
- Scherer. A History of German Literature.** By W. SCHERER. Translated from the Third German Edition by Mrs. F. CONYBEARE. Edited by F. MAX MÜLLER. 2 vols. . . . . 8vo. 21s.
- Max Müller. The German Classics from the Fourth to the Nineteenth Century.** With Biographical Notices, Translations into Modern German, and Notes, by F. MAX MÜLLER, M.A. A New edition, revised, enlarged, and adapted to WILHELM SCHERER'S *History of German Literature*, by F. LICHTENSTEIN. 2 vols. . . . . Crown 8vo. 21s.
- Wright. A Middle High German Primer.** With Grammar, Notes, and Glossary. By JOSEPH WRIGHT, Ph. D. . . . . Extra fcap. 8vo. 3s. 6d.
- 
- Skeat. The Gospel of St. Mark in Gothic.** Edited by W. W. SKEAT, Litt. D. . . . . Extra fcap. 8vo. 4s.
- Sweet. An Icelandic Primer, with Grammar, Notes, and Glossary.** By HENRY SWEET, M.A. . . . . Extra fcap. 8vo. 3s. 6d.
- Vigfusson and Powell. An Icelandic Prose Reader, with Notes, Grammar, and Glossary.** By GUDBRAND VIGFUSSON, M.A., and F. YORK POWELL, M.A. . . . . Extra fcap. 8vo. 10s. 6d.
-

## MATHEMATICS AND PHYSICAL SCIENCE.

- Aldis.** *A Text Book of Algebra (with Answers to the Examples).* By W. STEADMAN ALDIS, M.A. . . . . Crown 8vo. 7s. 6d.
- Hamilton and Ball.** *Book-keeping.* By Sir R. G. C. HAMILTON, K.C.B., and JOHN BALL (of the firm of Quilter, Ball, & Co.). *New and Enlarged Edition* . . . . . Extra fcap. 8vo. 2s.
- \* \* \* *Ruled Exercise Books adapted to the above.* (Fcap. folio, 2s.)
- Hensley.** *Figures made Easy: a first Arithmetic Book.* By LEWIS HENSLEY, M.A. . . . . Crown 8vo. 6d.
- Hensley.** *Answers to the Examples in Figures made Easy,* together with 2000 additional Examples formed from the Tables in the same, with Answers. By the same Author. . . . . Crown 8vo. 1s.
- Hensley.** *The Scholar's Arithmetic.* By the same Author. . . . . Crown 8vo. 2s. 6d.
- Hensley.** *Answers to the Examples in the Scholar's Arithmetic.* By the same Author. . . . . Crown 8vo. 1s. 6d.
- Hensley.** *The Scholar's Algebra.* An Introductory work on Algebra. By the same Author. . . . . Crown 8vo. 2s. 6d.
- 
- Baynes.** *Lessons on Thermodynamics.* By R. E. BAYNES, M.A., Lee's Reader in Physics. . . . . Crown 8vo. 7s. 6d.
- Donkin.** *Acoustics.* By W. F. DONKIN, M.A., F.R.S. *Second Edition.* Crown 8vo. 7s. 6d.
- 
- Euclid Revised.** Containing the essentials of the Elements of Plane Geometry as given by Euclid in his First Six Books. Edited by R. C. J. NIXON, M.A. . . . . Crown 8vo. 7s. 6d.
- May likewise be had in parts as follows:—
- Book I, 1s.    Books I, II, 1s. 6d.    Books I-IV, 3s. 6d.    Books V-IV, 3s.
- Euclid.** *Geometry in Space.* Containing parts of Euclid's Eleventh and Twelfth Books. By the same Editor. . . . . Crown 8vo. 3s. 6d.
- Harcourt and Madan.** *Exercises in Practical Chemistry.* Vol. I. *Elementary Exercises.* By A. G. VERNON HARCOURT, M.A.; and H. G. MADAN, M.A. *Fourth Edition.* Revised by H. G. Madan, M.A. . . . . Crown 8vo. 10s. 6d.
- Madan.** *Tables of Qualitative Analysis.* Arranged by H. G. MADAN, M.A. . . . . Large 4to. 4s. 6d.
- Maxwell.** *An Elementary Treatise on Electricity.* By J. CLERK MAXWELL, M.A., F.R.S. Edited by W. GARNETT, M.A. Demy 8vo. 7s. 6d.
- Stewart.** *A Treatise on Heat,* with numerous Woodcuts and Diagrams. By BALFOUR STEWART, LL.D., F.R.S., Professor of Natural Philosophy in Owens College, Manchester. *Fifth Edition.* . . . . Extra fcap. 8vo. 7s. 6d.

**Williamson.** *Chemistry for Students.* By A. W. WILLIAMSON, Phil. Doc., F.R.S., Professor of Chemistry, University College London. *A new Edition with Solutions.* . . . . . Extra fcap. 8vo. 8s. 6d.

**Combination Chemical Labels.** In two Parts, gummed ready for use. Part I, Basic Radicles and Names of Elements. Part II, Acid Radicles. Price 3s. 6d.

## HISTORY, POLITICAL ECONOMY, GEOGRAPHY, &c.

**Danson.** *The Wealth of Households.* By J. T. DANSON. Cr. 8vo. 5s.

**Freeman.** *A Short History of the Norman Conquest of England.* By E. A. FREEMAN, M.A. *Second Edition.* . . . . . Extra fcap. 8vo. 2s. 6d.

**George.** *Genealogical Tables illustrative of Modern History.* By H. B. GEORGE, M.A. *Third Edition, Revised and Enlarged.* Small 4to. 12s.

**Hughes** (Alfred). *Geography for Schools.* Part I, *Practical Geography.* With Diagrams. . . . . Extra fcap. 8vo. 2s. 6d.

**Kitchin.** *A History of France.* With Numerous Maps, Plans, and Tables. By G. W. KITCHIN, D.D., Dean of Winchester. *Second Edition.* Vol. I. To 1453. Vol. II. 1453-1624. Vol. III. 1624-1793. each 10s. 6d.

**Lucas.** *Introduction to a Historical Geography of the British Colonies.* By C. P. LUCAS, B.A. . . . . Crown 8vo., with 8 maps, 4s. 6d.

**Rawlinson.** *A Manual of Ancient History.* By G. RAWLINSON, M.A., Camden Professor of Ancient History. *Second Edition.* Demy 8vo. 14s.

**Rogers.** *A Manual of Political Economy,* for the use of Schools. By J. E. THOROLD ROGERS, M.A. *Third Edition.* Extra fcap. 8vo. 4s. 6d.

**Stubbs.** *The Constitutional History of England, in its Origin and Development.* By WILLIAM STUBBS, D.D., Lord Bishop of Chester. Three vols. . . . . Crown 8vo. each 12s.

**Stubbs.** *Select Charters and other Illustrations of English Constitutional History,* from the Earliest Times to the Reign of Edward I. Arranged and edited by W. STUBBS, D.D. *Fourth Edition.* Crown 8vo. 8s. 6d.

**Stubbs.** *Magna Carta: a careful reprint.* . . . . 4to. stitched, 1s.

## A R T.

**Hullah.** *The Cultivation of the Speaking Voice.* By JOHN HULLAH. Extra fcap. 8vo. 2s. 6d.

**Maclaren.** *A System of Physical Education: Theoretical and Practical.* With 346 Illustrations drawn by A. MACDONALD, of the Oxford School of Art. By ARCHIBALD MACLAREN, the Gymnasium, Oxford. *Second Edition.* Extra fcap. 8vo. 7s. 6d.

**Troutbeck and Dale.** *A Music Primer for Schools.* By J. TROUTBECK, D.D., formerly Music Master in Westminster School, and R. F. DALE, M.A., B. Mus., late Assistant Master in Westminster School. Crown 8vo. 1s. 6d.

**Tyrwhitt.** *A Handbook of Pictorial Art.* By R. St. J. TYRWHITT, M.A. With coloured Illustrations, Photographs, and a chapter on Perspective, by A. MACDONALD. *Second Edition.* . . . . . 8vo. *half morocco*, 18s.

**Upcott.** *An Introduction to Greek Sculpture.* By L. E. UPCOTT, M.A. . . . . . Crown 8vo. 4s. 6d.



**Student's Handbook** to the University and Colleges of Oxford. *Ninth Edition.* . . . . . Crown 8vo. 2s. 6d.

**Helps to the Study of the Bible**, taken from the *Oxford Bible for Teachers*, comprising Summaries of the several Books, with copious Explanatory Notes and Tables illustrative of Scripture History and the Characteristics of Bible Lands; with a complete Index of Subjects, a Concordance, a Dictionary of Proper Names, and a series of Maps. . . . . Crown 8vo. 3s. 6d.

~~~~~

*\*\* A READING ROOM has been opened at the CLARENDON PRESS WAREHOUSE, AMEN CORNER, where visitors will find every facility for examining old and new works issued from the Press, and for consulting all official publications.*

~~~~~

*All communications relating to Books included in this List, and offers of new Books and new Editions, should be addressed to*

THE SECRETARY TO THE DELEGATES,  
CLARENDON PRESS,  
OXFORD.

London : HENRY FROWDE,  
OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER.

Edinburgh : 6 QUEEN STREET.

Oxford : CLARENDON PRESS DEPOSITORY,  
116 HIGH STREET.







LaG.Gr

W9513nz

5685

Author Wright, Joseph

Title Old High German printer

UNIVERSITY OF TORONTO  
LIBRARY

Do not  
remove  
the card  
from this  
Pocket.

Acme Library Card Pocket  
Under Pat. "Ref. Index File."  
Made by LIBRARY BUREAU

