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AN

OLD HIGH GERMAN PRIMER

WRIGHT

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AN
OLD HIGH GERMAN
PRIMER

WITH

GRAMMAR, NOTES, AND GLOSSARY

BY

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SECOND EDITION

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PREFACE TO THE FIRST EDITION

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 Old High German.

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 medieval 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.

PREFACE TO THE SECOND EDITION

THE new edition of this Primer has been carefully revised and brought up to date. The part dealing with the phonology has been almost entirely rewritten. Although the phonology only occupies forty-four pages, the student, who masters it thoroughly, will have acquired a fairly good knowledge of the subject so far as it relates to Old High German of the ninth century.

I have not found it desirable to change the general plan and scope of the former edition, because my long experience as teacher of and examiner in the subject has fully convinced me that books containing more details about the phonology and accidence than those given in the Primer are unsuitable for beginners. I hope the present edition of the book may serve the same purpose in the future as the former edition has done in the past—viz. to help to further the scientific study of Old German among our countrymen.

JOSEPH WRIGHT.

OXFORD: *June, 1906.*

CONTENTS

	PAGES
INTRODUCTION (§§ 1-3)	1-2
CHAPTER I.	
ALPHABET AND PRONUNCIATION	2-7
The OHG. alphabet (§ 4). Pronunciation of the OHG. vowels (§§ 5-6). Pronunciation of the OHG. consonants (§ 7). Phonetic survey of the OHG. sound-system (§§ 8-11). Stress (§ 12).	
CHAPTER II.	
THE PRIMITIVE GERMANIC EQUIVALENTS OF THE INDO-GERMANIC VOWEL-SYSTEM	8-11
The Indo-Germanic vowel-system (§ 13). The short vowels (§§ 14-18); the long vowels (§§ 19-28); the diphthongs (§§ 24-9); the Indo-Germanic vocalic nasals and liquids (§§ 30-3).	
CHAPTER III.	
THE PRIMITIVE GERMANIC VOWEL-SYSTEM	11-14
Table of the Primitive Germanic vowel-system (§ 34). The change of <i>a</i> to <i>ā</i> (§ 36). The change of <i>e</i> to <i>i</i> (§ 37). The change of <i>i</i> to <i>e</i> (§ 38). The change of <i>u</i> to <i>o</i> , <i>ū</i> (§ 39). The vowel-system at the close of the Primitive Germanic period (§ 40).	

	PAGES
CHAPTER IV.	
THE OHG. DEVELOPMENT OF THE GENERAL GERMANIC VOWEL-SYSTEM	14-21
Umlaut (§ 41). The short vowels (§§ 42-7); the long vowels (§§ 48-53); the diphthongs (§§ 54-6).	
CHAPTER V.	
THE OHG. DEVELOPMENT OF THE PRIMITIVE GERMANIC VOWELS OF UNACCENTED SYLLABLES	21-5
The vowels of final syllables (§§ 57-9); the vowels of other than final syllables (§§ 60-3).	
CHAPTER VI.	
THE FIRST SOUND-SHIFTING, VERNER'S LAW, AND OTHER CONSONANT CHANGES WHICH TOOK PLACE IN THE PRIMITIVE GERMANIC LANGUAGE	25-34
The Indo-Germanic consonant system (§ 65). The first sound-shifting:—the tenues (§ 66); the mediae (§ 67); the tenues aspiratae (§ 68); the mediae aspiratae (§§ 69-71). Verner's Law (§ 72). Other consonant changes (§§ 73-7). Table of Primitive Germanic consonants (§ 78).	
CHAPTER VII.	
SPECIAL WEST GERMANIC MODIFICATIONS OF THE GENERAL GERMANIC CONSONANT-SYSTEM. THE HIGH GERMAN SOUND-SHIFTING, &c.	34-40
The change of medial z to r and the loss of final z (§ 79). The gemination of consonants before a following j (§ 80). The gemination of p, t, k before a following r (§ 81). Table of the Primitive HG. explosives and spirants (§ 82). The OHG. shifting of the voiceless explosives (§§ 83-4). The OHG. shifting of the voiced explosives and spirants (§ 85). Summary of the HG. sound-shifting (§ 86). Verner's Law in OHG. (§ 87).	

CHAPTER VIII.

	PAGES
THE OHG. CONSONANTS IN GENERAL	41-4
Simplification of double consonants (§ 89). The semi-vowels (§§ 90-1); liquids and nasals (§ 92); labials (§ 93); gutturals (§ 94); dentals (§ 95).	

CHAPTER IX.

DECLEMNION OF NOUNS	45-55
A. The strong declension:—Masculine and neuter a-stems (§§ 97-101); masculine and neuter ja-stems (§§ 102-4); masculine and neuter wa-stems (§ 105); ö stems (§§ 107-8); jö-stems (§§ 109-11); feminine abstract nouns in -i (§§ 112-3); the i-declension (§§ 114-6); the u-declension (§§ 117-20).	
B. The weak declension (§§ 121-4).	
C. Minor declensions:—Monosyllabic consonant stems (§§ 125-7); stems in -r (§§ 128-31); stems in -nt (§ 132); stems in -os, -es (§§ 133-5).	

CHAPTER X.

DECLEMNION OF ADJECTIVES	55-64
A. Strong declension (§§ 137-44). B. Weak declension (§§ 145-6). C. Declension of participles (§§ 147-8). D. The comparison of adjectives (§§ 149-52). Appendix: Formation of adverbs from adjectives (§ 153); Comparison of adverbs (§§ 154-5). Numerals:—Cardinal and ordinal numerals (§§ 156-9); other numerals (§ 160).	

CHAPTER XI.

PRONOUNS	64-9
Personal (§ 161); reflexive (§ 162); possessive (§§ 163-4); demonstrative (§§ 165-7); relative (§ 168); interrogative (§§ 169-70); indefinite (§ 171).	

PAGES

CHAPTER XII.

VERBS	69-89
-----------------	-------

Classification of the OHG. verbs, and the OHG. ablaut-series (§§ 172-3).

A. Strong Verbs :—The conjugation of the model strong verb *nēman* (§ 174). Class I (§ 176); Class II (§ 177); Class III (§ 178); Class IV (§ 179); Class V (§ 180); Class VI (§ 181); Class VII (§§ 182-4).

B. Weak Verbs :—Classification of the OHG. weak verbs (§ 185); first weak conjugation (§§ 186-91); second weak conjugation (§ 192); third weak conjugation (§ 193).

C. Minor Groups :—A. The preterite-presents (§§ 194-200). B. Verbs in -mi: 1. The substantive verb (§ 202); 2. *tuon* (§ 203); 3. *gān* (*gēn*) (§§ 204-5); 4. The verb 'will' (§ 206).

CHAPTER XIII.

SYNTAX	90-2
------------------	------

Cases (§§ 207-9). Adjectives (§ 210). Pronouns (§ 211). Verbs (§§ 212-3).

TEXTS:

I. TATIAN	93-116
II. PSALMS	116-7
III. ST. EMMERAMER GEBET	117-8
IV. OTFRID	119-35
V. DAS LUDWIGSLIED	135-7
VI. CHRIST AND THE WOMAN OF SAMARIA	137-8
VII. MUSPELLI	139-42

NOTES	143-7
-----------------	-------

GLOSSARY	148-76
--------------------	--------

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 Alemannic and Bavarian dialects.

II. Upper Franconian (UFr.), consisting of East Franco-nian (the dialect spoken in the old duchy of Francia Orientalis)

and Rhenish Franconian (the dialect of the old province of Francia Rhinensis).

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. *ferō*, *I bear*—or an e which arose from the i-umlaut of a (§ 41), as Nom. sg. *gast*, *guest*, pl. *gesti*; *nerien*, *to save*, from *nazjan. In the former case e had an open sound like the e in English *bed*, and is generally written ē in grammatical treatises, in order to distinguish it from the umlaut-e, which had a close sound like the é in French *été*.

The following key-words will be of use, as giving an approximate pronunciation of the vowel-sounds to students unacquainted with Old English :—

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

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.

e had a twofold pronunciation. It had the sound of English *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 **se**) it had the sound of **ts**, like NHG. *z*, as *lucil*, *little*, *ce*, *to*. But, on the other hand, *sceidan*, *to sever*, where **se** 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 *sprech*, *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 § 84, 2.

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. *släfan*, OS. *släpan*, OE. *slæpan*, Gothic *slépan*, *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*; *zwival*, Gothic *tweifls*, *doubt*.

g, when it represented prim. Germ. **g**, or rather prim. Germ. **ȝ**, had the sound of our *g* in *got*, as OHG. *tag*, OS.

dag, OE. *dæg*, *day*; OHG. *guot*, OE. *gōd*, *good*. See § 85, 3. 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 English *h* in *hat*; finally and medially before consonants it was the guttural spirant *ch* (see *ch*), as *habēn*, *to have*, *séhan*, *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 *réht*, *right*, *béran*, *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*. It was also sometimes written u (v), see above under u (v). In this grammar and glossary we shall generally write w.

x occurred almost exclusively in loan-words.

z had a twofold pronunciation. It had the sound-value ts, initially as also medially and finally, after consonants and when it arose from tt. Examples are:—zan, *tooth*, lenzo, *spring*, holz, *wood*, hérza, *heart*, suarz, *black*, scaz, *money*, cp. OE. sceatt, O.Icel. skattr, Goth. skatts; sezzen, OS. settian, *to set*, pret. sg. sazta, OS. setta (satta). In other cases it was a kind of s sound, as haz, *hatred*, bīzan, *to bite*. See § 84. In this book the ts sound is represented by z, and the s sound by ž.

PHONETIC SURVEY OF THE OHG. SOUND-SYSTEM

§ 8.

A. Vowels (Sonants).

<i>Guttural</i>	{ Short a, o, u Long ā, ū, ū
<i>Palatal</i>	{ Short ē, e, i Long ē, ī

§ 9.

B. Consonants.

	LABIAL.	INTER-DENTAL.	DENTAL.	GUTTURAL.
<i>Explosives</i>	{ Voiceless p, pp Voiced b, bb		t, tt d, dd	k, kk g, gg
<i>Spirants</i>	{ Voiceless f Voiced th (dh)	(th ?)	{ s, ss ž, žž	h, hh (ch) g
<i>Nasals</i>		m, mm	n, nn	n
<i>Liquids</i>			l, ll ; r, rr	
<i>Semi-vowels</i>		w, j		

To these must further be added the aspirate **h** and the three affricatae (i.e. an explosive + a homorganic spirant) **z** (i.e. **ts**), **pf** (**ph**), and the Upper German **kh** (**ch**) i.e. *k* + the *ch*-sound in Scotch *loch*.

NOTE.—In the writing down of primitive Germanic forms the sign **ŋ** is used to represent the guttural nasal, and **χ** to represent the guttural spirant (**h**). The guttural **n** occurred before gutturals only, as **trinkan**, *to drink*, **lang**, *long*.

§ 10. A diphthong is the combination of a sonantal with a consonantal vowel. The sonantal vowel is the bearer of the stress (accent) in the syllable in which it occurs. All the OHG. diphthongs, **ei**, **ie** (**ea**, **ia**), **io** (**eo**), **iu**, **ou** (**au**), and **uo** (**ua**), were falling diphthongs, that is, the stress fell upon the first of the two elements.

§ 11. The double consonants, **nn**, **tt**, &c., must be pronounced long as in Italian and Swedish, thus **rinnan**, *to run*, as **rin-nan**. They were uniformly shortened (simplified) when they became final or came to stand before other consonants, and also frequently medially when preceded by a long vowel, as **rinnan**, *to run*, pret. sing. **ran**; **brennen**, *to burn*, pret. sing. **branta**; **släffan** beside **släfan**, *to sleep*. See § 89.

Stress (Accent).

§ 12. In all uncompounded words the chief stress falls upon the stem-syllable and always remains there even when suffixes and inflexional endings follow it. This syllable is always the first of the word.

In compound words the chief stress falls upon the stem-syllable of the first component part if the second part is a noun or an adjective; and on the stem-syllable of the second part if this is a verb or derived from a verb.

CHAPTER II

THE PRIMITIVE GERMANIC EQUIVALENTS OF THE
INDO-GERMANIC VOWEL-SOUNDS.

§ 13. The parent Indo-Germanic language had the following vowel-system:—

Short vowels	a, e, i, o, u
Long „	ā, ē, ī, ō, ū
Diphthongs	ai, ei, oi, au, eu, ou
Short vocalic	l, m, n, r

NOTE.—1. *ə*, the quality of which cannot be precisely defined, is omitted from the above table as being of little importance for the purposes of this book. It became *a* in all the Indo-Germanic languages, except in the Aryan branch, where it became *i*, as Gr. πατήρ, Lat. pater, OIr. athir, Goth. fadar, OHG. fater, Skr. pitár- (from *petér-), *father*.

2. The long vocalic nasals and liquids, as also the long diphthongs āi, ēi, &c., were of such rare occurrence that they are here left out of consideration.

§ 14. *a* (Lat. *a*, Gr. *α*) remained, as Lat. *ager*, Gr. ἀγρός, Goth. *akrs*, OS. *akkar*, OHG. *ackar*, *field, acre*; Lat. *aqua*, Goth. *alwa*, OHG. *aha*, *water*.

§ 15. *e* (Lat. *e*, Gr. *ε*) remained, as Lat. *ferō*, Gr. φέρω, *I bear*, OHG. OS. OE. *beran*, *to bear*; Lat. *pellis*, Gr. πέλλα, OHG. *fēl*, OE. *fell*, *skin, hide*.

§ 16. *i* (Lat. *i*, Gr. *ι*) remained, as Gr. Hom. ξίδμεν, Goth. *witum*, OE. *witon*, OS. *witun*, OHG. *wizzun*, *we know*; cp. Lat. *vidēre*, *to see*; Lat. *piscis*, Goth. *fisks*, OE. *fisc*, OS. OHG. *fisk*, *fish*.

§ 17. *o* (Lat. *o*, Gr. *ο*) became *a*, as Lat. *octō*, Gr. ὀκτώ, Goth. *ahtáu*, OS. OHG. *ahto*, *eight*; Lat. *hostis*, *stranger, enemy*, Goth. *gasts*, OS. OHG. *gast*, *guest*.

§ 18. **u** (Lat. **u**, Gr. **υ**) remained, as Gr. **κυνός** (gen. sing.), Goth. **hunds**, OE. **hund**, OHG. **hunt**, *dog, hound*; Lat. **gustus**, *taste*; Goth. **ga-kusts**, OS. OHG. **kust**, *test, choice*.

§ 19. **ā** (Lat. **ā**, Gr. **ᾳ**, **η**) became **ō**, as Lat. **māter**, Gr. Dor. **μάτηρ**, OE. **mōdor**, OS. **mōdar**, *mother*; Lat. **fāgus**, *beech*, Gr. Dor. **φᾶγος**, *oak*, Goth. **bōka**, *letter of the alphabet*, OE. **bōc-trēow**, *beech-tree*, OS. **bōk**, *beech*.

§ 20. **ē** (Lat. **ē**, Gr. **ῃ**) remained, but it is generally written **ā** (=Goth. **ē**, OE. **ā**, OS. OHG. **ā**) in works on Germanic philology, as Lat. **ēdimus**, Goth. **ētum**, OE. **āton**, OHG. **āzun**, *we ate*; Lat. **mēnsis**, Gr. **μήν**, *month*, Goth. **mēna**, OS. OHG. **māno**, *moon*.

§ 21. **i** (Lat. **i**, Gr. **ἱ**) remained, as Lat. **su-īnus** (adj.), *belonging to a pig*, Goth. **swein**, OE. OS. OHG. **swīn**, *pig*; Lat. **sīmus**, OHG. **sīm**, *we may be*.

§ 22. **ō** (Lat. **ō**, Gr. **ῳ**) remained, as Gr. **πλωτός**, *swimming*, Goth. **flōdus**, OE. OS. **flōd** *flood, tide*, cp. Lat. **plōrāre**, *to weep aloud*; Gr. Dor. **πώς**, Goth. **fōtus**, OE. OS. **fōt**, *foot*.

§ 23. **ū** (Lat. **ū**, Gr. **ῡ**) remained, as Lat. **mūs**, Gr. **μӯς**, OE. OHG. **mūs**, *mouse*; Lat. **sūs**, Gr. **ῡς**, OE. OHG. **sū**, *sow, pig*.

§ 24. **ai** (Lat. **aē (ē)**, Gr. **αι**, Goth. **ái**, OE. **ā**, OS. **ē**, OHG. **ei (ē)**) remained, as Lat. **aedēs**, originally *fire-place, hearth*, Gr. **αἴθω**, *I burn*, OE. **ād**, OHG. **eit**, *ignis, rogas*; Lat. **aevum**, Gr. **αἰών** (older **αἴϝων**), Goth. **áiws**, OHG. **ēwa**, *time, life-time, eternity*.

§ 25. **ei** (Lat. **ī** (older **ei**), Gr. **ει**) became **ī**, as Gr. **στείχω**, *I go*, Goth. **steigan**, OE. OS. OHG. **stīgan**, *to ascend*; Gr. **λείπω**, *I leave*, Goth. **leihwan**, OHG. **līhan**, *to lend*.

§ 26. **oi** (Gr. **οι**) became **ai** (cp. § 17), as Gr. **οἴδε**, Goth.

wáit, OE. wāt, OS. wēt, OHG. weiz, *he knows*; O.Lat. oinos, Goth. áins, OE. ān, OS. ēn, OHG. ein, *one*, cp. Gr. οῖνή, *the ace on dice*.

§ 27. au (Lat. au, Gr. αυ, Goth. áu, OE. ēa, OS. ō, OHG. ou(ō)) remained, as Lat. auris, Goth. áusō, OE. ēare, OS. OHG. ūra, *ear*; Lat. augēre, *to increase*, Gr. αὔξανω, *I increase*, Goth. áukan, OHG. ouhhōn, *to add, increase*, OE. ēacen (pp.), *increased, large*.

§ 28. eu (Gr. ευ) remained, as Gr. πεύθομαι, *I inquire*, prim. Germ. *beudō, *I inquire, offer*; Gr. γεύω, *I give a taste of*, prim. Germ. *keusō, *I test, choose*. See § 56.

§ 29. ou became au (cp. § 17), as Indo-Germ. *roudhos, Goth. ráuþs, OE. rēad, OS. rōd, OHG. rōt, *red*; Indo-Germ. *bhe-bhoudhe, *has waked*, Goth. báuþ, OE. bēad, OS. bōd, OHG. bōt, *he offered*.

§ 30. m (Lat. em, Gr. α, αμ) became um, as ἀμό- (in ἀμόθεν, *from some place or other*), Goth. sums, OE. OS. OHG. sum, *some one*; Gr. ἐκατόν, Lat. centum (with n from m by assimilation, and similarly in the Germanic languages), Goth. OE. OS. hund, OHG. hunt, all from a prim. form *kmtóm.

§ 31. n (Lat. en, Gr. α, αν) became un, as Lat. com-mentus (pp.) *invented, devised*, Gr. αὐτό-ματος, *acting of one's own will*, Goth. ga-munds, OHG. gi-munt, *remembrance*, prim. form *mntós (pp.) from root men-, *think*; OE. wundor, OS. wundar, OHG. wuntar, *wonder*, cp. Gr. ἀθρέω (from *fαθρέω), *I gaze at*.

§ 32. r (Lat. or, Gr. αρ, ρα) became ur, ru, as OE. durron, OHG. gi-turrun, *we dare*, cp. Gr. θαρσύς (θρασύς), *bold, θαρσέω, I am of good courage*; dat. pl. Gr. πατράσι, Goth.

fadrum, OE. *fæd(e)rum*, *to fathers*; Lat. *poreca*, *the ridge between two furrows*, OE. *furh*, OHG. *furu*, *furrow*.

§ 33. 1 (Lat. *ol*, Gr. *αλ*, *λα*) became *ul*, *lu*, as Goth. *fulls*, OE. OS. *full*, OHG. *vol*, prim. form **plnós*, *full*; Goth. *wulfs*, OE. OS. *wulf*, OHG. *wolf*, prim. form **wíqos*, Skr. *víkas*, *wolf*.

NOTE.—The *u* in *um*, *un*, *ur*, *ru*, *ul*, *lu* had the same further development in the Germanic languages as Indo-Germanic *u*. See § 39.

CHAPTER III

THE PRIMITIVE GERMANIC VOWEL-SYSTEM.

§ 34. From what has been said in §§ 13–33, we arrive at the following vowel-system for the prim. Germ. language:—

Short vowels	<i>a</i> ,	<i>e</i> ,	<i>i</i> ,	<i>u</i>
Long	„	œ,	ē,	ī, ō, ū
Diphthongs	ai,	au,	eu	

NOTE.—œ was an open e-sound like OE. œ. ē had the sound of the ē in NHG. *reh*, *roe*. The origin of this vowel has not yet been satisfactorily explained. It is important to remember that it is never the equivalent of Indo-Germanic ē which appears as œ in prim. Germanic. See §§ 49, 50.

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

§ 36. *a+ŋx* became *āx*, as Goth. OS. OHG. *fāhan*, OE. *fōn*, from **faiŋxan*an, *to catch, seize*, cp. Lat. *pangō*, *I fasten*; Goth. *þāhta* (inf. *þagkjan*), OS. *thāhta* (inf. *thenkian*), OHG. *dāhta* (inf. *denken*), OE. *ðōhte*, from older **þaŋxta*, *he*

thought, cp. O.Lat. *tongeō*, *I know*. Every prim. Germanic *ā* in accented syllables was of this origin. Cp. § 19.

NOTE.—The *ā* in the above and similar examples was still a nasalized vowel in prim. Germ., as is seen by its development to *ō* in OE. The *i* (§ 37) and *ū* (§ 39) were also nasalized vowels in prim. Germanic.

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

1. Before a nasal + consonant, as Goth. OE. OS. *bindan*, OHG. *bintan*, *to bind*, cp. Lat. *of-fendimentum*, *chin-cloth*, *of-fendix*, *knot, band*, Gr. πενθερός, *father-in-law*; Gr. πέντε, Goth. *fimf*, OHG. *fimf*, *finf*, *five*. This explains why OHG. *bintan*, *to bind*, and *hëlfan*, *to help*, belong to the same ablaut-series. See § 178.

This *i* became *ī* under the same conditions as those by which *a* became *ā* (§ 36), as Goth. *þeihan*, OS. *thihan*, OHG. *dīhan*, OE. *ðēon*, from *þīnχanan, older *þēnχanan, *to thrive*. The result of this sound-law was the reason why the verb passed from the third to the first class of strong verbs (§ 176), cp. the isolated pp. OS. *gi-thungan*, OE. *ge-ðungen*, *full-grown*.

2. When followed by an *i*, *ī*, or *j* in the same or the next syllable, as Goth. OS. OHG. *ist*, OE. *is*, from **isti*, older **esti*, cp. Gr. ἔστι, *is*; OHG. *irdīn*, *earthen*, beside *ērda*, *earth*; Goth. *midjis*, OE. *midd*, OS. *middi*, OHG. *mitti*, Lat. *medius*, from an original form **medhjos*, *middle*; OS. *birid*, OHG. *birit*, *he bears*, from an original form **bhéreti*, through the intermediate stages **béredi*, **bériði*, **bíriði*, beside inf. *beran*.

3. In unaccented syllables, as OE. *fēt*, older *fōt*, from **fōtiz*, older **fōtez*, *feet*, cp. Lat. *pedes*, Gr. πόδες.

§ 38. *i*, followed originally by an *ā*, *ō* or *ē* in the next

syllable, became e when not protected by a nasal + consonant or an intervening i or j, as OE. OS. OHG. *wer*, from **wiraz*, older **wiros*, *man*, cp. Lat. *vir*; OE. OHG. *nest*, *nest*, cp. Lat. *nīdus*, from **nīzdos*. 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*, *quick*, *alive*, cp. Lat. *vīvos* (*vīvus*); OHG. *lēbara* beside OE. *lifer*, *liver*; OHG. *lēbēn* beside OE. *libban*, *to live*; OHG. *lēccōn* beside OE. *liccian*, *to lick*; OHG. *wēssa* beside *wissa*, *I knew*.

§ 39. u, followed originally by an ā, ō or ē in the next syllable, became o when not protected by a following nasal + consonant or an intervening i or j, as OHG. *joh*, OE. *geoc*, *yoke*, cp. Lat. *jugum*, Gr. *γυγόν*; OE. OS. *god*, OHG. *got*, *god*, from an original neuter form **ghutóm*, beside OHG. *gutin*, *goddess*; OHG. *fol* (*vol*) from an original form *plnós*, *full*, beside OHG. *fullī*, *fullness*; OE. *geholpen*, pp. of *helpan*, *to help*, OS. *giholpan*, OHG. *giholfan*, beside OE. *gebunden*, pp. of *bindan*, *to bind*, OS. *gibundan*, OHG. *gibuntan*; OE. *budon*, OHG. *butun*, *we offered*, beside pp. OE. *geboden*, OHG. *gibotan*.

Every prim. Germanic o in accented syllables was of this origin. Cp. § 17.

u became ū under the same circumstances as those by which a and i became ā and ī, as pret. 3rd pers. sg. Goth. *þūhta*, OS. *thūhta*, OE. *þūhte*, OHG. *dūhta*, *seemed*, beside inf. Goth. *þugkjan*, OHG. *dunken*, *to seem*.

§ 40. From what has been said in §§ 34–39, it will be seen that the prim. Germ. vowel-system had assumed the

following shape before the differentiation into dialects of the Germanic parent language :—

Short vowels **a, e, i, o, u**

Long „ **ā, ē, ī, ū, ū**

Diphthongs **ai, au, eu**

The further development of these sounds in Old High German will be briefly discussed in the following chapter.

CHAPTER IV

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

A. THE SHORT VOWELS OF ACCENTED SYLLABLES

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

By umlaut is meant the modification of an accented vowel through the influence of an i or j in the following syllable.

The only vowel, which underwent this modification in the period of OHG. treated in this book, was a, which became e (§ 6). Examples are: *ferit*, *goes*, inf. *faran*; nom. pl. *kelbir*, *calves*, *gesti*, *guests*, beside nom. sing. *kalb*, *gast*; inf. *nerien* (Goth. *nasjan*), *to save*; *brennen* (Goth. *branjan*), *to burn*; *heri* (Goth. *harjis*), *army*; *lengī*, *length*, beside *lang*, *long*.

a

§ 42. Germanic a generally remained unchanged in OHG., as OHG. OS. OE. Goth. *faran* (§ 181), *to go*; OHG. OS.

gast, Goth. *gasts*, *guest*; OHG. *tag*, OS. *dag*, Goth. *dags*, *day*; OHG. *bant* (§ 178), OS. OE. Goth. *band*, *he bound*; OHG. OS. Goth. *nam* (§ 179), *he took*; OHG. *gab* (§ 180), OS. Goth. *gaf*, *he gave*.

§ 43. a became e when followed by an i or j in the next syllable, for examples see § 41. 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*; *wahsit*, *he grows*, inf. *wahsan*; *bi-scatwen* from **scatwjan*, *to shade*.

2. In Upper German before l + consonant, before hh, ch (=Germanic k, § 84), and often before r + consonant, and before h (=Germanic h), as UG. *haltit* beside UFr. *heltit*, *he holds*, inf. *haltan*; UG. *altiro* beside UFr. *eltiro*, *older*; UG. *sachit* beside UFr. *sehhit*, *he quarrels*, inf. *sachan*, Goth. *sakan*; UG. *warmen* beside *wermen*, Goth. *warmjan*, *to warm*; *slahit* beside *slehit*, *he strikes*, inf. OHG. Goth. *slahan*.

3. In words ending in -nissi, -nissa, or -līh, as *firstant-nissi*, *understanding*; *kraftlīh*, *strong*; *tagalīh*, *daily*.

e

§ 44. Germanic e (usually written ē in order to distinguish it from the e which arose from the i-umlaut of a) generally remained in OHG., as OHG. OS. OE. *weg*, *way*; OHG. OS. OE. *helm*, *helm*; OHG. *hēlfan*, OS. OE. *helpan*, *to help*; OHG. OS. OE. *stelan*, *to steal*; OHG. *ēzzan*, OS. OE. *etan*, *to eat*.

Germ. e became i in OHG. when followed by a u in the next syllable, as *hilfu*, *I help*, *biru*, *I bear*, *gibu*, *I give*, beside inf. *hēlfan*, *bēran*, *gēban*; OHG. *sibun*, OS. *sebun*,

Lat. *septem*, *seven*; OHG. *fihu*, Lat. *pecu*, *cattle*; OHG. *fihu* from an original form **pelu*, *much*. This law has many exceptions due to new formations where the ē was regular, thus *fēhu* beside *fihu* is due to levelling out the oblique stem form, as gen. *fēhes*, dat. *fēhe*.

On the OHG. change of e to i in the general Germanic combination *eww* (= Goth. *iggw*) and in the West Germanic combination *eww* from *ewj*, see § 90.

On OHG. forms like *lirnēn*, *to learn*, *wissa*, *I knew*, *skif*, *ship*, *skirm*, *protection*, beside *lērnēn*, *wēssa*, *skēf*, *skērm*, see § 38.

In a few words ē has become o through the influence of a preceding w, as *wola* (adv.), *well*, *wolta*, *I would*, *worolt*, *world*, beside *wēla*, *wēlta*, *wēralt*.

i

§ 45. Germanic i remained in OHG., as OHG. *fisk*, OS. OE. *fisc*, Goth. *fisks*, *fish*; OHG. *wituwa*, OS. *widowa*, OE. *widewe*, Goth. *widuwō*, *widow*; OHG. *wiz̄zan*, OS. OE. Goth. *witan*, *to know*; OHG. *bizzun*, OE. *biton*, Goth. *bitum*, *we bit*; pp. OHG. *gibizzan*, OE. *biten*, Goth. *bitans*, *bitten*.

o

§ 46. Germanic o, which arose from an older u (§ 39), remained in OHG., as OHG. *got*, OS. OE. *god*, *god*; OHG. *tohter*, OS. *dohtar*, OE. *dohtor*, *daughter*; pp. OHG. *gibotan*, OS. *gibodan*, OE. *geboden*, *offered*, OHG. inf. *biotan* (§ 177); pp. OHG. *giholfan*, OS. *giholpan*, OE. *geholpen*, *helped*, OHG. inf. *hēlfan* (§ 178); pp. OHG. OS. *giboran*, OE. *geboren*, OHG. inf. *bēran* (§ 179), *to bear*;

pret. OHG. *worhta*, OE. *worhte*, *he worked*, beside OHG.
inf. *wurken* from older **wurkjan*.

u

§ 47. Germanic *u* remained in OHG., as OHG. OS. OE. *sunu*, Goth. *sunus*, *son*; OHG. OS. *wurm*, stem *wurmi-*, *worm*; OHG. *huggen*, OS. *huggian*, Goth. *hugjan*, *to think*; OHG. *wullin*, *woollen*, *guldīn*, *golden*, beside *wolla*, *wool*, *gold*, *gold*; *wurken* from older **wurkjan*, *to work*, beside pret. *worhta*; pret. pl. OHG. *butun*, OS. *budun*, OE. *budon*, Goth. *budum*, *we offered*, OHG. inf. *biotan* (§ 177); pret. pl. OHG. *buntun*, OS. *bundun*, OE. *bundon*, Goth. *bundum*, *we bound*, OHG. inf. *bintan* (§ 178), pp. OHG. *gibuntan*, OS. *gibundan*, OE. *gebunden*, Goth. *bundans*, *bound*.

B. THE LONG VOWELS OF ACCENTED SYLLABLES
ā

§ 48. The *ā*, which arose from *a* according to § 36, remained in OHG., as OHG. OS. Goth. *fāhan*, *to catch, seize*; OHG. OS. Goth. *hāhan*, *to hang*, beside OHG. pp. *gihangan*; pret. sing. OHG. *dāhta*, OS. *thāhta*, Goth. *þāhta*, *I thought*, beside inf. OHG. *denken*, Goth. *þagkjan*; OHG. OS. Goth. *brāhta*, *I brought*, beside OHG. *bringan*, *to bring*.

ā

§ 49. Germanic *ā* (= OS. *ā*, OE. *ā*, Goth. *ē*) became *ā* in OHG., as OHG. *tāt*, OS. *dād*, OE. *dād*, Goth. *ga-dēþs*, *deed*; OHG. *sāt*, OS. *sād*, OE. *sād*, *seed*; OHG. *rātan*, OS. *rādan*, OE. *rādan*, *to advise*, Goth. *ga-rēdan*, *to reflect upon*; OHG. OS. *bārun*, OE. *bāron*, Goth. *bērum*, *we bore*; OHG. inf. *bēran* (§ 179); OHG. *sāzun*, OS. *sātun*, OE. *sāton*, Goth. *sētun*, *they sat*, OHG. inf. *sitzen* (§ 180, note 3).

ē

§ 50. Germanic ē, which cannot be traced back phonologically to Indo-Germanic ē (§ 20), is of obscure origin. In the oldest historic periods of most of the Germanic languages, the two sounds are kept quite apart.

Germanic ē (= OS. OE. Goth. ē) became developed to ie during the OHG. period through the intermediate stages of ea, ia. ie (Otfrid 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 periods, as e.g. hēr, hear, hiar, hier, OS. OE. Goth. hēr, *here*; OHG. mēta, &c., OS. mēda, OE. mēd, *pay, reward*; pret. sg. OHG. rēt, &c., OS. OE. rēd, OHG. inf. rātan (§ 183), *to advise*; OHG. lēz, &c., OS. OE. lēt, *he let*, OHG. inf. lāzan. For other examples in the preterite of the old reduplicated verbs, see § 183.

ī

§ 51. Germanic ī remained in OHG. as also in the oldest periods of the other Germanic languages, as OHG. OS. OE. swīn, Goth. swein, *pig*; OHG. OS. OE. sīn, Goth. seins, *his*; OHG. bīzan, OS. OE. bītan, Goth. beitan, *to bite*.

ō

§ 52. Germanic ō became uo in stem syllables during the OHG. period through the intermediate stages oa, ua. Otfrid regularly has ua, but Tatian uo. The stage oa does not occur in Upper Franconian monuments. Examples are:— OHG. fuoz, OS. OE. fōt, Goth. fōtus, *foot*; OHG. fluot, OS. OE. flōd, Goth. flōdus, *flood, stream*; OHG. fuor, OS. OE. Goth. fōr, *I fared*, OHG. inf. faran (§ 181); OHG.

suohhen, OS. *sōkian*, Goth. *sōkjan*, *to seek*; OHG. *bluoian*, OS. *blōian*, Goth. **blōjan*, *to bloom, blossom*.

ū

§ 53. Germanic ū remained in OHG. as also in the oldest periods of the other Germanic languages, as OHG. OS. OE. *hūs*, *house*, Goth. *hūs* in *gudhūs*, *temple*; OHG. OS. OE. *rūm*, Goth. *rūms*, *room*; OHG. *dūsunt*, OS. *thūsundig*, OE. *þūsend*, Goth. *þūsundi*, *thousand*; OHG. *lūhhan*, OE. *lūcan*, *to lock*, Goth. *galūkan*, *to shut, close*; OHG. *dūhta* (§ 39), OS. *thūhta*, OE. *þūhte*, Goth. *þūhta*, *it seemed*, inf. OHG. *dunken*, Goth. *þugkjan*.

C. THE DIPHTHONGS OF ACCENTED SYLLABLES

ai

§ 54. Germanic ai (=OS. ē, OE. ā, Goth. ái) became long close ē (through the intermediate stage of long open ā often written ae, e in the oldest OHG. monuments) before r, old h (§ 77), and w, as OHG. OS. ēr, *before*, Goth. *áir, soon, early*; OHG. mēro, OS. mēra, OE. māra, Goth. *máiza, greater*; OHG. lēren, OS. lērian, Goth. *láisjan, to teach*; OHG. ēht, Goth. *áihts, possession*; pret. sg. OHG. OS. lēh, OE. lāh, Goth. *láiþu, I lent*, OHG. inf. *līhan* (§ 176); gen. OHG. OS. snēwes, OE. snāwes, *of snow*, Goth. *snáiws, snow*; OHG. sēla older *sēula*, OS. sēola, OE. sāwol, Goth. *sáiwala, soul*; pret. sg. OHG. spēo from older *spēw, OE. spāw, Goth. *spáiw*, OHG. inf. *spīwan* (§ 176), *to spit*.

Germanic final ai also became ē in OHG., as OHG. OS. wē, OE. wā, Goth. wái, *woe!*; OHG. dē, Goth. þái, *they*.

In all other cases Germanic ai became ei in OHG., as

OHG. *heil*, OS. *hēl*, OE. *hāl*, Goth. *háils*, *hale, whole, sound*; OHG. *stein*, OS. *stēn*, OE. *stān*, Goth. *stáins*, *stone*; pret. sing. OHG. *steig*, OS. *stēg*, OE. *stāg*, Goth. *stáig*, OHG. inf. *stīgan* (§ 176), *to ascend*; OHG. *heiżan* (§ 183), OS. *hētan*, OE. *hātan*, Goth. *háitan*, *to name, call*.

au

§ 55. Germanic *au* (=OS. ō, OE. ēa, Goth. áu) became in OHG. long close ō (through the intermediate stages *ao*, long open ō) before the consonants *d*, *t*, *z*, *s*, *n*, *r*, *l*, and old *h* (§ 77), as OHG. *tōd*, OS. *dōđ*, OE. *dēaþ*, Goth. *dáuþus*, *death*; OHG. *rōt*, OS. *rōd*, OE. *rēad*, Goth. *ráuþs*, *red*; pret. sg. OHG. *goz*, OS. *gōt*, OE. *gēat*, Goth. *gáut*, OHG. inf. *giozan*, *to pour*; pret. sg. OHG. OS. *kōs*, OE. *cēas*, Goth. *káus*, OHG. inf. *kiosan* (§ 177), *to choose*; OHG. OS. *lōn*, OE. *lēan*, Goth. *láun*, *pay, reward*; OHG. OS. *ōra*, OE. *ēare*, Goth. *áusō*, *ear*; OHG. *kōl*, from Lat. *caulis*, *stalk*; OHG. OS. *hōh*, OE. *hēah*, Goth. *háuhs*, *high*; pret. sg. OHG. *zōh*, OS. *tōh*, OE. *tēah*, Goth. *táuh*, OHG. inf. *ziohan* (§ 177), *to draw, lead*.

Before all other consonants and finally *au* became *ou* in OHG. in the course of the ninth century. Examples are: OHG. *ouga*, OS. *ōga*, OE. *ēage*, Goth. *áugō*, *eye*; OHG. *houbit*, OS. *hōþid*, OE. *hēafod*, Goth. *háubiþ*, *head*; OHG. *goumen*, OS. *gōmian*, Goth. *gáumjan*, *to pay attention to, heed*; pret. sg. OHG. *boug*, OS. *bōg*, OE. *bēag*, Goth. *báug*, OHG. inf. *biogan*, *to bend*; pret. sg. OHG. *kou*, OE. *cēaw*, OHG. inf. *kiuwan* (§ 177), *to chew*.

eu

§ 56. Original *eu* (§ 28) became *iu* in Gothic. In OS. it generally became *eo* (*io*) and in OE. *ēo*. But it became *iu*

in OS. and īe in OE. when originally followed by an i or j in the next syllable.

In OHG. it became iu when originally followed by an i, j, or u in the next syllable. It also became iu in Upper German before labials and gutturals except old h (§ 77), as OHG. OS. niuwi, OE. nīewe, Goth. niujis, stem form niuja-, older neujo-, *new*; OHG. liuhten, OS. liuhtian, OE. liehtan, Goth. liuhtjan, older *leuhtjan, *to light*; OHG. kiusit, OS. kiusid, OE. cīesð, Goth. kiusip, *he chooses, tests*, OHG. inf. kiosan; OHG. diutisk, *vulgaris*, beside diota, *people*; OHG. kiusu, OE. cēose, *I choose*.

Upper German liup, *dear*, tiuf, *deep*, siuh, *sick*, liugan, *to lie*, beside Franconian liob, tiof, sioh, liogan; UG. and Fr. lioht, *light*, beside liuhten, *to light*.

In all other cases original eu became eo in OHG., which passed into io (Otfrid mostly ia) during the first half of the ninth century, as OHG. OS. lioht, OE. lēoht, Goth. liuhaþ, *a light*, cp. Gr. λευκός, *light, bright*; OHG. OS. kiosan, OE. cēosan, Goth. kiusan, *to test, choose*, cp. Gr. γεύω from older *γεύσω, *I give a taste of*.

CHAPTER V

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

A. THE VOWELS OF FINAL SYLLABLES

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

-ō became -u, as biru from *berō=Gr. φέρω, *I bear*; instr. sg. tagu from dagō, *by day*.

-ī became -i, as pret. subj. 1. and 3. pers. sg. nāmi beside 3. pers. pl. nāmīn.

These short vowels then underwent the same further development in OHG. as original short u and i. See below.

2. a (=Indg. o and a), which was originally final or became final through the loss of a following consonant, disappeared in dissyllabic and polysyllabic forms already in prim. High German.

u and i, which were originally final or became final through the loss of a following consonant, disappeared in trisyllabic and polysyllabic forms. They, as well as the u and i, which arose from the shortening of ō and ī, disappeared also in dissyllabic forms when the first syllable was long, but remained when the first syllable was short. The regular operation of this law was often disturbed by analogical formations.

Regular forms were: OHG. weiz=Gr. οἶδα, *I know*; OHG. nom. wolf from *wulfaz=Gr. λύκος, *wolf*; OHG. bēran from *beranan, pre-Germanic *bheronom, *to bear*; OHG. weiz=Gr. οἶδε, *he knows*; OHG. 3. pers. pret. sg. kōs, bant from *kausi, *bandi, pre-Germanic *gouse, *bhondhe. OHG. ist=Gr. ἔστι, *is*; OHG. gast from *gastiz, *guest*=Lat. hostis; OHG. meri, sea, cp. Lat. pl. mari-a; OHG. wini from *winiz, *friend*. OHG. tōd=Goth. dāuþus, *death*; OHG. fluot=Goth. flōdus, *flood*. OHG. fihu=Goth. faihu, Lat. pecus, *cattle*; OHG. nom. sunu=Goth. sunus, *son*; OHG. situ=Goth. sidus, *custom*; OHG. biru, Gr. φέρω, *I bear*. Then after the analogy of

these and similar forms were made **stat** for *steti, *place*; **sun** beside **sunu**, *son*; **hilfu** for *hilm, *I help*; &c.

3. Later than the shortening mentioned under 1, occurred the shortening which was experienced in dissyllabic and polysyllabic words by the long vowel, after which an -n or -z had disappeared, 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 -i which had arisen from older -iji. In this case a distinction must be made according as the long vowel originally had the ‘slurred’ or the ‘broken’ accent. In the former case -ō became -o and in the latter case -a in OHG. This shortening also took place in prim. High German. Examples are:—gen. pl. OHG. tago from *dazōn, *of days*; gen. pl. zungōno, Goth. tuggōnō, *of tongues*; nom. sg. OHG. hano from *xanōn, *cock*; but nom. pl. OHG. taga, Goth. dagōs; nom. sg. OHG. hérza, Goth. haírtō, *heart*; acc. sg. OHG. gēba, *gift*, cp. Gr. χώραν; nom. pl. masc. OHG. blintē, Goth. blindái, *blind*; loc. sg. used as dat. OHG. tage from *dazai, cp. Gr. οἴκοι, *at home*; OHG. ahto, Goth. ahtáu, *eight*; gen. sg. OHG. suno, Goth. sunáus, *of a son*; OHG. wili from *wilīz, *thou wilt*; nom. pl. OHG. gesti from *gastīz, older *gastijiz, cp. Gr. πόλεις from *πολεγεῖς, *cities*; OHG. imper. neri from *nazī, older *naziji, *save thou*.

§ 58. OHG. short and long vowels remained in final syllables when followed by a consonant, as neut. sg. blintaz, *blind*; acc. inan, *him*; inf. hēlfan, *to help*; gen. tages, *of a day*; gen. dat. hanen, hérzen beside nom. hano, *cock*, hérza, *heart*; nom. acc. pl. lembir, *lambs*; dat. pl. enstim, *to favours*; nimit, *he takes*; ubil, *evil*; acc. hanon, *cock*;

sibun, *seven*; dat. pl. tagum, *to days*; habēn, *to have*; nemēs, *thou mayest take*; dat. pl. blintēm, *blind*; mahtīg, *mighty*; tiurlīh, *dear*; dat. pl. hōhīm, *to heights*; nāmīs, *thou mightest take*; salbōn, *to anoint*; suohtōs, *thou soughtest*; dat. pl. gēbōm, zungōm beside nom. sg. gēba, gift, zunga, tongue; acc. gen. dat. sg. zungūn.

§ 59. If a nasal or a liquid, preceded by a mute consonant, came to stand finally after the loss of a, it became vocalic and then generated a new a before it, as nom. acc. ēban, *even*, from *ēbn, older *ēbnaz, ēbnan; nom. acc. fogal, *bird*, from *fogl, older *foglaz, *foglan; nom. acc. acchar, *acre*, field, from *akr, older *akraz, *akran; &c.

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, &c.

B. THE VOWELS OF OTHER THAN FINAL SYLLABLES

§ 60. 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 and Braune's *Beiträge zur Geschichte der deutschen Sprache und Literatur*, and to ch. ii in Braune's *Althochdeutsche Grammatik*, 2nd edition, 1891.

§ 61. The i in the preterite and past participle of weak verbs, class I, was regularly syncopated after long stem syllables, as branta, *I burnt*, pp. gibrantēr; hōrta, *I heard*, pp. gihōrtēr; beside nerita, *I saved*, pp. gineritēr; &c.

§ 62. Medial vowels were often assimilated to final vowels,

as **keisar**, *emperor*, gen. **keiseres**; **wuntorōn**, *to wonder*, beside **wuntar**; **sibun**, *seven*, beside inflected form **sibini**; &c.

§ 63. 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. § 59. Examples are:—**béraht**, Goth. **baírhts**, *clear*; **furhten**, *to be afraid*, beside pret. **forhta**, **forahta**; **wurken**, *to work*, beside pret. **worhta**, **worahta**; **félhan** beside **félahan**, *to hide*, **bifiluhu**, *I hide*, **bifilihit**, *he hides*; **garo**, *ready*, inflected form **garwēr** beside **garawēr**; **mělo**, *meal, flour*, gen. **mělwes** beside **mělawes**, dat. **mělewe**; **zëswa**, *right hand*, beside **zësawa**.

CHAPTER VI

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

§ 64. The first sound-shifting, popularly called Grimm's Law, refers to the changes which the Indo-Germanic tenues, tenues aspiratae, 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.

§ 65. 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		z	j	
<i>Nasals</i>		m	n	n̄	n̄
<i>Liquids</i>			l, r		
<i>Semivowels</i>		w (u)		j (i)	

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 (e. g. the mediae), and in the latter voiceless (e. g. the tenues). The aspiratae are pronounced like the simple tenues and mediae followed by an h, e. g. like the th in English *pothook*, ph in *haphazard*, or dh in *madhouse*.

The palatal explosives are formed by the front or middle of the tongue and the roof of the mouth (hard palate), like g, k (c) in English *get, good, kid, could*; whereas the velars are formed by the root of the tongue and the soft palate (velum). The latter do not occur in English, but are common in Hebrew, and are generally also heard in the Swiss pronunciation of literary German. The palatal and velar nasals only occurred before their corresponding explosives, nk, ng; ñq, ñg, &c.

2. Spirants are consonants formed by the mouth passage being narrowed at one spot in such a manner that the outgoing breath gives rise to a frictional sound at the narrowed part.

z only occurred before voiced explosives, e. g. *ozdos = Gr. ὥξος, OHG. ast, *twig*.

j was like the widely spread North German pronunciation of j in ja, not exactly like the y in English yes, which is generally pronounced without distinct friction. j occurred very rarely in the prim. Indo-Germanic language. In the Germanic, as in most other Indo-Germanic languages, the frictional element in this sound became reduced, which caused it to pass into the so-called semivowel.

3. The nasals and liquids had the functions both of vowels and consonants (cp. §§ 13, 30-3). In like manner the semivowels, w (ü) and j (i) are the consonants corresponding to u, i.

4. In the writing down of prim. Germanic forms the signs þ (=th in thin), t̄ (=th in then), ð (=a bilabial spirant, which may be pronounced like the v in vine), g (=g often heard in German sagen), x (=German eh).

§ 66. The Indg. tenues p, t, k, q became in prim. Germanic the voiceless spirants f, þ, x, x (xw).

p > f. Lat. pēs, Gr. πούς, Goth. fōtus, OE. OS. fōt, OHG. fuoꝝ, *foot*; Lat. piscis, Goth. fisks, OS. OHG. fisk, OE. fisc, *fish*; Lat. nepos, Goth. *nifa, OE. nefā, OHG. nēfo, *nephew*.

t > þ. Lat. tu, Gr. Dor. τú, Goth. þu, OE. þū, OS. thū, *thou*; Lat. vertō, *I turn*, Goth. waírþan, OE. weorðan, OS. werthan, *to become*; Lat. frāter, Goth. brōþar, OE. brōðor, OS. brōþar, *brother*.

k > x. Lat. canis, Gr. κύων, Goth. hunds, OE. hund, OHG. hunt, *hound, dog*; Lat. cor (gen. cordis), Gr. καρδία, Goth. haírtō, OE. heorte, OS. herta, OHG. hérza, *heart*; Lat. decem, Gr. δέκα, Goth. taíhun, OS. tehan, OHG. zéhan, *ten*; Lat. dūcō, *I lead*, Goth. tiuhan, OS. tiohan, OHG. ziohan, *to draw, lead*.

q > x (xw). Lat. capiō, *I take*, Goth. hafjan, OE. hebban, OS. hebbian, OHG. heffen, *to raise*; Lat. vincō, *I conquer*, Goth. weihan, OHG. wīhan, *to fight*.

Lat. quis, Goth. hras, OE. hwā, OS. hwē, OHG. hwēr (*wēr*), *who?*; Gr. λείπω (from *leiqō), *I leave*, Goth. leihuān, OHG. līhan, *to lend*.

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

sp. Lat. *spuere*, Goth. *speiwan*, OE. OS. OHG. *spīwan*, *to vomit*; Lat. *con-spiciō*, *I look at*, OHG. *spēhōn*, *to spy*.

st. Lat. *est*, Gr. ἔστι, Goth. OS. OHG. *ist*, *is*; Gr. στείχω, *I go*, Lat. *vestīgium*, *footstep*, Goth. *steigan*, OE. OS. OHG. *stīgan*, *to ascend*.

sk. Gr. σκιά, *shadow*, Goth. *skeinan*, OE. OS. OHG. *scīnan*, *to shine*; Lat. *piscis*, Goth. *fisks*, OE. *fisc*, OS. OHG. *fish*, *fish*.

sq. Gr. θυο-σκόος, *sacrificing priest*, OE. *scēawian*, OS. *scauwōn*, OHG. *scouwōn*, *to look, view*.

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

pt>**ft**. Gr. κλέπτης, Goth. *hliftus*, *a thief*; Lat. *neptis*, *granddaughter, niece*, OE. OHG. *nift*, *niece*.

kt>**xt**. Gr. ὀκτώ, Lat. *octō*, Goth. *ahtāu*, OE. *eahta*, OS. OHG. *ahto*, *eight*; Gr. ὁ-ρεκτός, *stretched out*, Lat. *rēctus*, Goth. *raſhts*, OE. *riht*, OS. OHG. *reht*, *right, straight*.

qt>**xt**. gen. sing. Gr. νυκτός, Lat. *noctis*, nom. Goth. *nahts*, OE. *neaht*, OS. OHG. *naht*, *night*.

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

b>**p**. O. Bulgarian *slabū*, *slack, weak*, Goth. *slēpan*, OE. *slēpan*, OS. *slāpan*, *to sleep*, originally *to be slack*; Lithuanian *dubūs*, Goth. *diups*, OE. *dēop*, OS. *diop*, *deep*.

d>**t**. Lat. *decem*, Gr. δέκα, Goth. *taihun*, OE. *tien*, OS. *tehan*, *ten*; Lat. *dūcō*, *I lead*, Goth. *tiuhan*, OE. *tēon*, OS. *tiohan*, *to draw, lead*; Lat. *edere*, Goth. *itan*, OE. OS. *etan*, *to eat*; Lat. *vidēre*, *to see*, Goth. OE. OS. *witan*, *to know*.

g>**k**. Lat. *genu*, Gr. γόνυ, Goth. *kniu*, OE. *cnēo*, OS. OHG. *kneo*, *knee*; Lat. *gustō*, *I taste*, Gr. γεύω, *I let taste*, Goth. *kiusan*, OE. *cēasan*, OS. OHG. *kiosan*, *to test, choose*; Lat. *egō*, Gr. ἐγώ, Goth. OS. *ik*, OE. *ic*, *I*.

g>**k** (**kw**). Lat. *gelu*, *frost*, Goth. *kalds*, OE. *ceald*, OS. *kald*, OHG. *kalt*, *cold*; Lat. *augēre*, Goth. *áukan*, OS.

ōkian, *to add, increase*; Lat. *jugum*, Gr. ζυγόν, Goth. *juk*, OE. *geoc*, *yoke*.

Gr. βίος from *g̃ĩwos, *life*, Lat. vivos from *gw̃ĩwos, Goth. qius (gen. qiwis), OE. cwicu, OS. quik, OHG. quēc, *quick, alive*; Gr. βαίνω from *βaŋjw, *I go*, Lat. veniō from *gwemjō, *I come*, Goth. qiman, OHG. quēman, *to come*.

§ 68. The Indg. tenues aspiratae became voiceless spirants in prim. Germanic, and thus fell together with and underwent all further changes in common with the voiceless spirants which arose from the Indg. tenues (§ 66), the latter having also passed through the intermediate stage of tenues aspiratae before they became voiceless spirants. The tenues aspiratae were, however, of so rare occurrence in the prim. Indg. language, that they may be neglected in an elementary work of this kind.

§ 69. The Indg. mediae aspiratae bh, dh, gh, gh probably became first of all the voiced spirants b, d, g, z(w). For the further development of these sounds during the prim. Germanic period, see §§ 70, 71.

§ 70. b, d initially, and b, d, g medially after their corresponding nasals, became the voiced explosives b, d, g:—

b. Goth. baíran, OE. OS. OHG. beran, *to bear*, Skr. bhárāmi, Gr. φέρω, Lat. ferō, *I bear*; Goth. brōþar, OE. brōðor, OS. brōþar, OHG. bruoder, Skr. bhártar-, Lat. fráter, *brother*.

Goth. *kambs, OE. comb, OHG. camb, *comb*, Skr. jámbhas, *tooth*, Gr. γόμφος, *bolt, nail*, prim. form *gombhos.

d. Goth. dags, OE. dæg, OS. dag, *day*, Skr. ni-dāghás, older *ni-dhāghás, *hot season, summer*, Indg. form *dhoghos;

OE. **dēd**, OS. **dād**, *deed*, related to Gr. θή-σω, *I shall place*, Skr. **dhāma**, *law, dwelling-place*, root **dhē-**, *put, place*.

Goth. OE. OS. **bindan**, *to bind*, Skr. **bándhanam**, *a binding*, root **bhendh-**.

g. Goth. **aggwus**, OS. OHG. **engi**, *narrow*, cp. Lat. **angō**, Gr. ἄγχω, *I press tight*, root **aígh-**; Goth. **laggs**, OE. **long**, OS. OHG. **lang**, Lat. **longus**, *long*.

§ 71. **t**, **d**, **z** remained in other positions, and their further development belongs to the history of the separate languages. See § 85.

VERNER'S LAW

§ 72. 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 spirants **f**, **p**, **x**, **xw**, **s** regularly became **t**, **d**, **z**, **zw**, **z** when the vowel next preceding them did not, according to the original Indg. system of accentuation, bear the principal accent of the word.

The **t**, **d**, **z**, **zw**, which thus arose from Indg. **p**, **t**, **k**, **q**, underwent in the Germanic languages all further changes in common with the **b**, **d**, **g**, **gw** from Indg. **bh**, **dh**, **gh**, **qh**.

Verner's law manifests itself most clearly in the various forms of strong verbs, where the infinitive, present participle, present tense, and preterite (properly perfect) singular had the principal accent on the root-syllable, but the indic. pret. plural, the pret. subj. (properly optative), and past participle had the principal accent on the ending, as prim. Germanic *wérþō > OE. **weorðe**, *I become* = Skr. **vártā-mi**, *I turn*; pret. *wárþa > OE. **wearð**, *I became* = Skr. **va-vártā**, *I have turned*; pret. pl.

*wurðumí > OE. *wurdum (*wurdon* is the 3. pers. pl. used for all persons), *we became* = Skr. va-vṛtimá; pp. *wurðaná* > OE. *worden* = Skr. va-vṛtāná-; OS. *birid* = Skr. bhárati, *he bears*; 2. pers. sg. pres. indic. passive Goth. *baíraza* = Skr. bhárasē. Or to take examples from noun-forms we have, e.g. Skr. pitár-, Gr. πατέρ- = prim. Germ. *faðer-, Goth. fadar, OE. fæder, OS. fader; Gr. ἐ-κατόν, Lat. centum = prim. Germ. *χundóm, Goth. OE. OS. hund, *hundred*.

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

NOTE.—The primitive Germanic system of accentuation was like that of Sanskrit, Greek, &c., 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.

From what has been said above it follows that the interchanging pairs of consonants due to Verner's law are: f—þ, þ—ð, s—z, x—ȝ, xw—ȝw.

f—þ. Goth. þarf, *I need*, pl. þaúrbum; OHG. inf. heffen, *to raise*, pret. pl. huobun, pp. gihaban.

þ—ð. OE. inf. weorþan, *to become*, sniþan, *to cut*, pret. pl. wurdon, snidon, pp. worden, sniden.

s—z. Prim. Germ. *kéusō, *I test*, pret. 1. pl. *kuzumí, pp. *kuzaná-, inf. OE. cēosan, OHG. kiosan, *to choose*, pret. pl. OE. curon, OHG. kurun, pp. OE. coren, OHG. gikoran.

The West Germanic languages and Old Norse regularly developed this z to r.

x—ȝ. Inf. OE. tēon (from *tēohan), OHG. ziohan, *to draw*, pret. pl. OE. tugon, OHG. zugun, pp. OE. togen, OHG. gizogan.

xw—ȝw. Prim. Germ. *séxwan-, *to see*, pret. 1. pl. *sāȝ-

wumí, pp. *segwaná-, cp. OE. sēon (from *seo(hw)an, pret. pl. sēgon, pp. sewen.

gw became g before u, in other cases it became w, as Goth. magus, a boy, beside mawi from *ma(g)wi, a girl; Goth. siuns, OE. sēon (sion), OS. siun, from *se(g)wnís, a seeing, face; Goth. snáiws, OE. snāw (with -w from the oblique cases), from *snai(g)was, prim. form *snoighós, snow.

NOTE.—1. Causative verbs had originally suffix accentuation, and therefore also exhibit the change of consonants given above. Examples are: Goth. waírjan, to become—fra-wardjan, to destroy; OE. liþan, to go—læðan from *laidjan, to lead; OE. ā-risan, to arise—ræran from *raizjan, to raise.

2. It is best to defer giving many examples of Verner's law in OHG. until after the HG. sound-shifting has been treated. See § 87.

OTHER CONSONANT CHANGES

§ 73. Every labial + t became ft, as Goth. skapjan, OE. scieppan, OHG. skephen, to create, beside Goth. ga-skafts, creation, OE. ge-sceaft, OHG. gi-scaft, creature; Goth. giban, OHG. gēban, to give, beside Goth. fra-gifts, a giving, OE. OHG. gift, gift.

Every guttural + t became ht, as OE. OHG. magan, to be able, beside pret. sing. Goth. mahta, OE. meahta, OHG. mahta; Goth. waúrkjan, OE. wyrean, OHG. wurken, to work, beside pret. and pp. Goth. waúrhta, waúrhts, OE. worhte, worht, OHG. worhta, gi-worht; Goth. briggan, OE. OHG. bringan, to bring, beside pret. and pp. Goth. brāhta, *brāhts, OE. brōhte, brōht, OHG. brāhta, brāht.

Every dental + t became ss, s (st), as Goth. OE. witan, to know, beside pret. Goth. wissa, OE. wisſe, OHG. wissa (wëssa).

The **ss** became simplified to **s** after long syllables and before **r**, and then between the **s** and **r** there was developed a **t**, as Goth. *háitan*, OE. *hātan*, *to call, command*, beside OE. *hæs* from **haissi-*, *command*; Goth. OE. *witan*, *to know*, beside Goth. *unweis*, *unknowing*, OE. OHG. *wīs*, *wise*; Goth. *guþ-blōstreis*, *worshipper of God*, OHG. *bluoster*, *sacrifice*, cp. Goth. *blōtan*, *to worship*; OE. *fōstor*, *sustenance*, cp. Goth. *fōdjan*, *to feed*.

Instead of **ss** (**s**) we often meet with **st**. In such cases the **st** is due to the analogy of forms where **t** was quite regular, e.g. regular forms were Goth. *last*, *thou didst gather*, inf. *lisan*; Goth. *slōht*, *thou didst strike*, inf. *slahan*; OE. *meaht*, OHG. *maht*, *thou canst*, inf. *magan*; then after the analogy of such forms were made 2. pers. sg. Goth. *wáist* for **wáis*, OE. *wāst* for **wās*, OHG. *weist* for **weis*; regular forms were pret. sg. Goth. *waúrhta*, OE. *worhte*, OHG. *worhta*, Goth. inf. *waúrkjan*, *to work*; then after the analogy of such forms were made OE. *wiste*, beside *wisse*, OHG. *wësta*, beside *wissa* (*wëssa*).

§ 74. Guttural **n** (**ŋ**) disappeared before **x**, as Goth. OHG. *fahan*, from **fanjxanan*, *to seize, catch*; OHG. pret. *dāhta*, beside *denken*, *to think*. See §§ 36, 37, 39.

§ 75. The consonants, which arose from the Indo-Germanic explosives (**t**, **d**), were dropped in prim. Germanic, as Goth. *hva*, *what* = Lat. *quod*; Goth. *bairái*, OHG. *bëre*, from an original form **bhéroit*, *he may bear*.

§ 76. Original final **-m** became **-n** in prim. Germanic. This **-n**, as also final Indg. **-n**, disappeared in dissyllabic and polysyllabic words. For examples see § 57.

§ 77. **x** became an aspirate (written **h**) initially before vowels, and probably also medially between vowels.

§ 78. The remaining Indg. consonants suffered no further material changes which need be mentioned here. Summing up the results of §§ 65–73 we arrive at the following system of consonants for the close of the prim. Germanic period:—

	LABIAL.	INTER-DENTAL.	DENTAL.	PALATAL AND GUTTURAL.
<i>Explosives</i>	Voiceless Voiced	p b	t d	k g
<i>Spirants</i>	Voiceless Voiced	f b	þ ð	s z
<i>Nasals</i>		m	n	ŋ
<i>Liquids</i>			l, r	
<i>Semi-vowels</i>	w			j (palatal)

To these must be added the aspirate **h**.

CHAPTER VII

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

§ 79. Prim. Germanic **z**, which arose from **s** (§ 72), became **r** medially, and was dropped finally, as OE. *māra*, OS. OHG. *mēro*, Goth. *máiza*, *greater*; OE. OS. *hord*, OHG. *hort*, Goth. *huzd*, *treasure*; pp. OE. *coren*, OS. OHG. *gikoran*, beside inf. OE. *cēosan*, OS. OHG. *kiosan*, *to choose*; OE. *dæg*, OS. *dag*, OHG. *tag*, Goth. *dags*, from **dazaz*, *day*; OE. OS. OHG. *sunu*, Goth. *sunus*, from **sunuz*, *son*; OS. OHG. *gast*, Goth. *gasts*, from **gastiz*, *guest, stranger*.

§ 80. In West Germanic all single 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, Goth. saljan, *to give up*; OS. fremmian, OE. fremman, OHG. fremmen, Goth. *framjan, O.Icel. fremja, *to perform*; gen. sg. OS. kunnies, OHG. kunnes, Goth. kunjis, *of a race*; OHG. frauwa, frouwa, from *frawjō-, *woman* (§ 90).

bj, dj, and gj became bb, dd, and gg, as OS. sibbia, Goth. sibja (b), *relationship*; OS. biddian, OE. biddan, Goth. bidjan (d), *to request, pray*; OS. huggian, Goth. hugjan (g), *to think*.

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

For the OHG. treatment of West Germanic bb, dd, gg; pp, tt, and kk, see §§ 84, 85.

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

THE HIGH GERMAN SOUND-SHIFTING

§ 82. 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.	GUT-TURAL.
<i>Explosives</i>	Voiceless p		t	k
	Voiced b		d	g
<i>Spirants</i>	Voiceless f	þ	s	x(h)
	Voiced v	ð		z

NOTE.—b occurred initially, medially after m, and in the combination bb (§§ 70, 80). d occurred in all positions. g occurred medially after η, as also in the combination gg, and probably also already initially.

§ 83. 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 over all the HG. dialects. The shifting of þ to ð through the intermediate stage ð took place in historic times; beginning first in Upper German about 750 A. D., it had gradually extended over all the HG. dialects by the end of the eleventh century.

§ 84. The voiceless explosives p, t, k underwent a twofold 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).

p > ff. OE. slēpan, OHG. släffan, *to sleep*; OE. open, OHG. offan, *open*; OE. scip, OHG. skif, *ship*.

t>zz. OE. *hātan*, OHG. *heizzan*, *to call*; OE. *etan*, OHG. *ēz̄zan*, *to eat*; OE. *hwæt*, OHG. *hwaz̄*, *what?*

k>hh. OE. *täcen*, OHG. *zeihhan*, *sign, token*; OE. *macian*, OHG. *mähhōn*, *to make*; Goth. OS. *ik*, OE. *ic*, OHG. *ih*, *I*.

The double consonants were simplified according to §§ 11, 89.

NOTE.—**p, t, k** remained unshifted in the combinations **sp, st, sk**, as also **t** in the combinations **tr, ht, ft**. Cp. § 66, notes.

2. **p, t, 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.

p>pf. OS. *plegan*, UG. and E.Fr. *pflégan*, beside R.Fr. *plégan*, *to care for*; OE. *helpan*, UG. E.Fr. R.Fr. *hélphan*, *to help*; OE. *þorp*, UG. E.Fr. R.Fr. *thorph*, *village*; Goth. *skapjan*, OE. *scieppan*, UG. E.Fr. *skephen* (*skepphen*), beside R.Fr. *skeppen*, *to create*.

NOTE.—**pf** became **f** after **l** and **r** during the ninth century, as *hëlfan*, *to help*; *wërfan*, *to throw*.

t>z. OE. *tīen*, OHG. *zēhan*, *ten*; OE. *heorte*, OHG.

hérza; Goth. *satjan*, OE. *settan*, OHG. *setzen* (*sezzen*), *to set*; OS. *sittian*, OE. *sittan*, OHG. *sitzen*, *to sit*.

k>kh. OE. *corn*, UG. *khorn* (*chorn*), beside Franconian *korn*, *corn*; OE. *weorc*, UG. *wérch*, beside Franconian *wérk*, *work*; OS. *weckian*, OE. *weccan*, UG. *wechan* (*wecchan*), beside Franconian *wecken*, *to awake*.

§ 85. 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, whereas Upper German shifted them to p, pp, as U.Fr. *béran*, *to bear*, *sibba*, *peace*, beside UG. *péran*, *sippa*.

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

2. All HG. dialects shifted dd to tt, as Goth. *bidjan*, OE. *biddan*, OHG. *bitten*, *to request*; Goth. *midjis*, OE. *midd*, OHG. *mitti*, *middle*.

Upper German and East Franconian shifted single d to t, whereas Rhenish Franconian retained d initially, but frequently shifted it to t in other positions, thus OE. *dohtor*, *daughter*, *bindan*, *to bind*, *bēodan*, *to offer*, 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 OS. *liggian*, Franconian *liggen*, *to lie down*; OS. *hruggi*, Franconian *ruggi*, *back*, beside UG. *likken*, *rucki*.

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

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

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

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

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**.

§ 87. Few OHG. forms were given in the paragraph relating to Verner's law (§ 72) in order that they might be left until after the discussion of the HG. sound-shifting. From

what has been said in §§ 82–85 it will be seen that the interchanging pairs of consonants in OHG. are :—

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

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

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

h (prim. Germ. **px**)—**ng** ;

s—r.

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

d—t. *lidan*, *to go*, pret. pl. *litun*, pp. *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*, pp. *gizogan* ; *zéhan*, *ten*, beside -*zug*, *decade*.

h—w. *lihan*, Goth. *leiwan*, *to lend*, pret. pl. *liwun*, pp. *giliwan*, from *-*li(g)wanás* ; *aha*, Goth. *ahva*, Lat. *aqua*, *water*, beside *ouwa* from **a(g)wjó*, *marshy land*.

h—ng. *fāhan* (§ 36), *to seize*, pret. pl. *fiangun*, pp. *gifangan*.

s—r. *kiosan*, *to choose*, beside pret. pl. *kurun*, pp. *gikoran* ; *ginēsan*, *to be saved*, pret. pl. *ginārun*, pp. *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 pp. of *fiohan*, *to flee* ; *gisēhan* beside regular *gisēwan*, pp. 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 *wērban* instead of *wērfan*, *to turn*, with **b** from the forms where **b** was regular (§ 72) ; &c.

CHAPTER VIII

THE OHG. CONSONANTS IN GENERAL.

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

SIMPLIFICATION OF DOUBLE CONSONANTS

§ 89. 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*; *ëzzan*, *to eat*, beside pret. sg. *āz*; nom. sg. *kus*, *kiss*, gen. *kusses*; *sprēhhan*, *sprēchan*, *to speak*, pret. sg. *sprah*; &c.
2. Before other consonants, as *kunnan*, *to know*, pret. sg. *konda*; *kussen*, *to kiss*, pret. sg. *kusta*; *brennen*, *to burn*, pret. sg. *branta*; &c.
3. Frequently medially after long vowels, as *slāfan* beside *släffan*, *to sleep*; *lāzan* beside *lāz̄an*, *to let, leave*; *lūtar* beside *lūttar*, *pure*; &c.

The Semi-vowels.

W

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

Single *w* became vocalized 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*; &c.

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** (§ 80).

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 hew* = Gothic **haggwan*.

General Germanic **eww** > **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* (§ 41) 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 **newja-*, cp. Goth. *niujis*.

j

§ 91. 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, yon*; 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.

§ 92. 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*; &c.

Labials.

§ 93. For the fate of Germanic p, b (b) in OHG. see §§ 84–86. From what has been said there and in §§ 66, 89, 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's in OHG., see § 7, under f.

Gutturals.

§ 94. The OHG. shiftings of Germanic **k** and **g** (**g**) have been given in §§ 84–85. The Germanic combination **kw** was represented in Franconian by **qu**, and in Upper German by **chu**, as **quēman**, **chuēman**, *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. **x**, **xw**) had a twofold development according to their position in the word. Initial **h** before vowels and medial **h**, **hw**, between vowels became the aspirate **h** (on **h** from **x**, see § 77), as **habēn**, *to have*; **sēhan** (=Goth. **saíwan**, *read sexwan*), *to see*; in other positions they remained spirants, and thus had the same sound-value as the HG. **h** which arose from Germanic **k**; cp., on the one hand, **naht**, *night*=Goth. **nahts**; **sah**, *I saw*=Goth. **sahu**: and, on the other hand, OHG. **ih**, *I*=OE. **ic**, Goth. **ik**; **sioh**, *sick*=OE. **sēoc**, Goth. **siuks**; **sprah**, *I spoke*=OE. **spræc**.

Dentals.

§ 95. For the OHG. development of Germanic **ð**, **d**, **t** see §§ 84–86. Germanic **p** became **d** through the intermediate stage **ð** in the course of the OHG. period (§ 83). The Upper German dialects had changed **p** to **d** in all positions by the beginning of the ninth century. Tatian and Otfried wrote **th** initially, but **d** medially, thus UG. **dēr**, but UFr. **thēr**, *the*; UG. and UFr. **ērda**, *earth*; UFr. **quad**, UG. **chuad**, *quoth*.

ACCIDENCE

CHAPTER IX

DECLENSION OF NOUNS

§ 96. 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.

§ 97. The a-declension comprises masc. and neut. nouns only, and corresponds to the Latin and Greek o-declension (Gr. masc. -ος, neut. -ον, 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, day*

wort, word

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;	wortum, -om;
-un, -on	-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. The nom. pl. form *tagā* is still unexplained; it is, however, questionable whether the form *tagā* did really exist in OHG. *-un*, *-on* are the usual dat. pl. endings of the ninth century (§ 92).

§ 98. Like *tag* are declined most OHG. masculine nouns, e.g. *bërg*, *mountain*, *wëg*, *way*, *geist*, *spirit*, *himil*, *heaven*, *tiufal*, *devil*, *kuning*, *king*, &c.

§ 99. Dissyllabic nouns ending in *-al*, *-ar*, *-an* with long stems sometimes drop the *a* before a vocalic ending, as nom. *ackar*, *acre*, *field*, gen. *ackres*, &c. See § 59.

§ 100. Proper names of this declension take the pronominal ending *-an* in the acc., as also *truhtīn*, *God*, *Lord*, e.g. nom. *Petrus*, acc. *Petrusan*; acc. *truhtīnan*.

§ 101. Like *wort* are declined *barn*, *child*, *sér*, *pain*, *swërt*, *sword*, *honag*, *honey*, *zwifal* (cp. § 59), *doubt*, &c.; here belong also the diminutives in *-īn* and *-līn*, as *magatīn*, *little maid*, *fingarlīn*, *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 Alemannic.

§ 102. b. ja-stems.

MASCULINE.	NEUTER.
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. hirte; hirtā, -a	kunni
Gen. hirteo, -io; hirto	kunneo, -io; kunno
Dat. hirtum, -un, -on	kunnum, -un, -on
hirtim, -in	kunnim, -in.

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.

§ 103. 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, puzzī, *well*, kāsi, *cheese*.

§ 104. Like kunni are declined very many neuters, as enti, *end*, rīchi, *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 § 90. 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 § 63.

§ 105. 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.

§ 106. 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.

§ 107.

a. Pure ō-stems.

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

§ 108. Like *gēba* are declined a large number of nouns, as *ärda, earth*, *ēra, honour*, *zala, number*, *triuwa, fidelity*, *corunga, temptation*, *hertida, hardness*, *miltida, compassion*, *gi-nāda, favour*, *lösunga, deliverance*, *stunta, time*, &c.

§ 109.

b. jō-stems.

SING.

N.	<i>sunte, sin</i> ; <i>suntea, -ia</i> ; <i>sunta</i>		<i>kuningin, queen</i>
A.	„	„	„ <i>kuninginna</i> ; <i>-in</i>
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*.

§ 110. Like *sunta* are declined *hella*, *hell*, *sibba*, *sippa*, *peace*, *minna*, *love*, *krippa*, *manger*, &c.

§ 111. Like *kuningin* are declined *forasagin*, *prophetess*, *friuntin*, *friend*, *burdin*, *burden*, &c.

c. Feminine Abstract Nouns in -ī.

§ 112. 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 -in, nom. -ī; (2) verbal abstract nouns with stems ending in -ini. 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. *dáupeináis*, *naseináis* (i-declension).

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

Plur. Nom. Acc. *hōhī* (*hōhīn*)

Gen. *hōhīno*

Dat. *hōhīm*, -in.

§ 113. Like *hōhī* are declined *scōnī*, *beauty*, *suozzī*, *sweetness*, *snëlli*, *quickness*, *tiufī*, *depth*, *mēnigī*, *managī*, *multitude*,

irstantāni, *resurrection*, toufī, *a dipping*, weli, *choice*, leiti, *a leading*, &c.

3. The i-declension.

§ 114. 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. See § 57. Cp. the corresponding distinction in OE.

a. **Masculines.**

SING.	PLUR.
Nom. Acc. <i>gast, 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 § 43.

§ 115. 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, *fuož, foot*, *zan, zand, tooth, nagal, nail*.

b. **Feminines.**

SING.	PLUR.
Nom. Acc. <i>anst, 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 § 43.

§ 116. Like *anst* are declined *stat*, *place*, *jugund*, *youth*, *fart*, *journey*, *gift*, *gift*, *giburt*, *birth*, &c. *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.

§ 117. 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.**

§ 118. *Situ*, *custom*, *fridu*, *peace*, *hugu*, *understanding*, *sigu*, *victory*, *witu*, *wood*, *sunu* (beside *sun*) retained their u in the nom., acc. sg. (§ 57, 2); in the other cases they followed the i-declension.

b. **Neuter.**

§ 119. *Fihu*, *cattle*, retained the u in the nom., acc. sg. (§ 57, 2), in the gen. and dat. sg. it had the same endings as *wort*, *word*.

c. **Feminine.**

§ 120. *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)

§ 121. The weak declension contains all three genders.

a. Masculines.

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

b. Neuters.

SING.	PLUR.
Nom. Acc. <i>hérza</i> , <i>heart</i>	<i>hérzun</i> , -ōn
Gen. <i>hérzen</i> , <i>hérzin</i>	<i>hérzōno</i>
Dat. <i>hérzen</i> , <i>hérzin</i>	<i>hérzōm</i> , -ōn.

c. Feminines.

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

§ 122. Like *hano* are declined *hērro*, *hēro*, *master*, *wahsmo*, *fruit*, *ohso*, *ox*, *stērno*, *star*, *gomo*, *man*, *namo*, *name*, *willo*, *will*, *forasago*, *prophet*, &c.

§ 123. Like *hérza* are declined *ouga*, *eye*, *ōra*, *ear*, *wanga*, *cheek*.

§ 124. Like *zunga* are declined *quēna*, *woman*, *diorna*, *maiden*, *sunna*, *sun*, &c.

C. MINOR DECLENSIONS

1. Monosyllabic Consonant Stems.

§ 125. a. Masculines.

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

NOTE.—*eoman, ioman, some one, neoman, nioman, no one*, have the pronominal ending *-an* in the acc., thus *eemannan, neemannan*.

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.

§ 126. No traces of neuters of this class now remain, unless there be such a trace in the dat. sg. *hüs, to a house*, beside *hüse*.

b. Feminines.

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

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

NOTE.—*buoch, book*, was mostly neut. in the sg., as gen. *buoches*, dat. *buoche*; in the pl. it was fem. and declined like *naht*.

burg, borough, city, and *brust, breast*, were sometimes declined like *naht*, and sometimes like *anst*.

2. Stems in *-r*.

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

§ 129.	SING.	PLUR.
Nom. Acc. fater		faterā, -a
Gen. fater; fateres		fatero
Dat. fater; fatere		faterum, -un, -on.

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

§ 130.	Sing. Nom. Acc. Gen. Dat. muoter	
	Plur. Nom. Acc. muoter	
	Gen. muotero	
	Dat. muoterum, -un, -on.	

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

3. Stems in -nt.

§ 132. To this class belonged present participles used as nouns (for the inflection of the participles themselves, see § 147).

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

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

4. Stems in -os, -es.

§ 133. This class corresponded to the Greek neutrals in -os, Latin -us, gen. -eris.

§ 134. SING.

Nom. Acc. <i>lamb</i> , <i>lamb</i>	
Gen. <i>lambes</i>	
Dat. <i>lambe</i>	
Instr. <i>lambu</i> , -o.	

PLUR.

<i>lembir</i>
<i>lembiro</i>
<i>lembirum</i> , -om;
-un, -on.

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

CHAPTER X

DECLENSION OF ADJECTIVES

§ 136. 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 ö-declension. The strong declension is divided into pure a-, ö-stems, ja-, jö-stems, and wa-, wö-stems, like the corresponding nouns.

A. STRONG DECLENSION

1. Pure a-, ö-stems.

§ 137. *Masc.* *Neut.* *Fem.*

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

NOTE.—1. The nom. case sg. and pl., all genders, has often an uninflected form, so also the acc. sg. neut., as *blint*. This remark applies to all adjectives of the strong declension. See § 210.

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 § 59.

§ 138. Like *blint* are declined all adjectives whose uninflected form ends in a consonant, as *guot*, *good*, *alt*, *old*, *jung*, *young*, *guldīn*, *golden*, *mahtīg*, *mighty*, *ērdlīh*, *earthly*, &c.

2. ja-, jō-stems.

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

§ 140.

SING.

Masc.

Neut.

Fem.

Nom. *scōnēr*, *beautiful*

scōnaz

scōniu

Acc. *scōnan*

scōnaz

scōna

&c.

&c.

&c.

§ 141. 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*, *bēranti*, *bearing*, &c.

3. wa-, wō-stems.

§ 142. This class differs from the pure a-, o-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 § 63.

§ 143.

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> &c.	fawaz &c.	fawiu &c.

§ 144. 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 § 90.

B. WEAK DECLENSION

§ 145. 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.

§ 146. 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 &c.	{ scōna gar(a)wa &c.	{ scōna gar(a)wa &c.

C. DECLENSION OF PARTICIPLES

§ 147. 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.	{ nēmantēr salbōntēr	nēmantaz salbōntaz	nēmantiu salbōntiu
	&c.	&c.	&c.

Weak.

SING.

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

§ 148. 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.	{ ginomanēr gihabētēr	ginomanaz gihabētaz	ginomaniu gihabētiu
	&c.	&c.	&c.

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

Weak.

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	{ ginomano gihabēto &c.	ginomana gihabēta &c.	ginomana gihabēta &c.

D. THE COMPARISON OF ADJECTIVES

1. The Comparative Degree.

§ 149. 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
tiurlīh, <i>dear</i>	tiurlīhhōro
engi, <i>narrow</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 jungoro and jūgiro; with the latter form cp. Gothic positive juggs = *jungs, comparative jūhiza.

2. The Superlative.

§ 150. 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 *sāligōsto*, *tiurlīhhōsto*, *engisto*, *suožisto*, *lengisto*, *hōhisto*, *hōhōsto*.

3. Irregular Comparison.

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

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

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

2. *lezzisto*, *last*, is defective.

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

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

NOTE.—Beside the regular forms *obaro*, &c., the Alemannic dialect frequently has forms with double comparative endings, as *obarōro*, &c., cp. *mēriro*, *mērōro*.

APPENDIX

FORMATION OF ADVERBS FROM ADJECTIVES

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

adj. <i>mahtig</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 do not have it in the adverbs, 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

§ 154. 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> .

§ 155. The following are irregular :—

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

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

NUMERALS

1. Cardinal and Ordinal.

CARDINAL.

ein, one
zwei, two
dri, three
feor, fior, four
fimf, finf, five
séhs, six
sibun, seven
ahto, eight
niun, nine
zéhan, zéhen, ten
einlif, eleven
zwelif, twelve
drizéhan, thirteen
fiorzéhan, fourteen
finfzéhan, fifteen
séhszéhan, sixteen
*sibunzéhan, seventeen
ahtozéhan, eighteen
niunzéhan, nineteen
zweinzug, twenty

ORDINAL.

éristo, furisto
ander
dritto
feordo, fiordo
fimfto, finfto
séhsto
sibunto
ahtodo
niunto
zéhanto
einlifto
zwelifto
drittozéhanto
fiordozéhanto
finftazéhanto
séhstazéhanto
sibuntozéhanto
ahtodazéhanto
niuntazéhanto
zweinzugosto

CARDINAL.	ORDINAL.
drīzug, drīzug, <i>thirty</i>	drīzugōsto
fiorzug, <i>forty</i>	fiorzugōsto
finfzug, <i>fifty</i>	finfzugōsto
séhszug, <i>sixty</i>	séhszugōsto
sibunzug, <i>seventy</i>	sibunzugōsto
ahtozug, <i>eighty</i>	ahtozugōsto
niunzug, <i>ninety</i>	niunzugōsto
zéhanzug, } <i>hundred</i>	zéhanzugōsto
hunt,	
zwei hunt, <i>two hundred</i>	
thūsunt, } <i>thousand.</i>	
dūsunt,	

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

1. *ein* follows the strong declension, when used as a numeral, § 137. 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.

§ 157. The cardinal numerals 4-12 remain uninflected when they stand before a noun, whereas, 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.

§ 158. 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 sem. substantive, but sometimes also as a neuter.

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

2. Other Numerals.

§ 160. 1. Distributive numerals, as *einluzze*, *one by one*, *zwiske*, *two by two*.

2. Multiplicatives, as *einfalt* (*falt* = OE. -feald), *zwifalt*, &c.

3. Numeral adverbs, as *eines*, gen. sg., *once*; *zwiro*, *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*.

CHAPTER XI

PRONOUNS

§ 161. 1. Personal.

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

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

SING.		
Masc.	Neut.	Fem.
Nom. ēr, he	iz, it, there	siu; sī, si, she
Acc. inan, in	iz	sia (sie)
Gen. (sīn)	is, ēs	ira (iru, -o)
Dat. imu, imo	imu, imo	iru (-o)

PLUR.		
Nom. sie	siu	sio
Acc. sie	siu	sio
Gen. iro	iro	iro
Dat. im, in	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, *he*).

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

4. ēr, iz, ēs, in were sometimes attached enclitically to a preceding word, as giloubt-ēr=giloubta ēr; imos=imo ēs, &c.

§ 162.

2. Reflexive.

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

3. Possessive.

§ 163. 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, § 137.

<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. <i>mīnēr</i>	<i>mīnāz</i>	<i>mīniu</i>
unserēr	unseraz̄	unseriu.

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

§ 164. *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>unsaz̄</i>	<i>unsu</i>
Acc. <i>unsan</i>	<i>unsaz̄</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>
&c.	&c.	&c.

4. Demonstrative.

§ 165. 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	daz̄	diu
Acc. dēn	daz̄	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, thaz̄, thiū, &c.

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, &c., when used as a rel. pronoun, frequently had contracted forms, especially in poetry, as theih from *tha ih = thaz̄ ih, thiuns = thiū uns, zēn = zi thēn.

§ 166. 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 (thisu)
Acc. dēsan	diz	dēsa
Gen. dēsses	dēsses	dēsera
Dat. dēsemu, dēsemo	dēsemu, dēsemo	dēseru
Instr.	{ dēsiu, dēsu { disiu, disu	

PLUR.

Nom. {	dëse	dësiu, disiu (thisu)	dëso
Acc.			
Gen.	dësero	dësero	dësero
Dat.	dësëm, -en	dësëm, -en	dësëm, -en.

NOTE.—The nom. sg. masc. is *thérér* in *Otfrid*. The gen. sg. fem. is *thérera* in *Otfrid*, and *thërra* (*thërrō*) in *Tatian*; dat. fem. sg. *théreru* in *Otfrid*, and *thërru* (*thërrō*, *thërra*) in *Tatian*; gen. pl. *thérero* in *Otfrid*, and *thérero* (*thërrō*) in *Tatian*.

§ 167. *jenēr*, *that*, *yon*, mostly written *genēr*, is declined like a strong adjective, § 137.

sélb, *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.

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

6. Interrogative.

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

SING.

Masc.	Fem.	Neut.
Nom. <i>hwér</i> , <i>wér</i> , <i>who</i>		<i>hwaz</i> , <i>waz</i> , <i>what</i>
Acc. <i>hwénan</i> , <i>wénan</i> , <i>wén</i>		<i>hwaz</i> , <i>waz</i>
Gen. <i>hwës</i> , <i>wës</i>		<i>hwës</i> , <i>wës</i>
Dat. <i>hwëmu</i> , <i>wëmo</i>		<i>hwëmu</i> , <i>wëmo</i>
Instr.		<i>hwiu</i> , <i>wiu</i> .

NOTE.—1. 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 **wēr** was put in the gen., as **wēr manno**, *which man*, lit. *who of men*.

§ 170. **hwēdar**, **wēdar**, *which of two*, **hwēlīh**, **wēlīh**, *which*, **hweolih**, *of what sort*, and **solih**, *such*, were declined like strong adjectives, § 137.

7. Indefinite.

§ 171. **sum**, **sumilīh**, **sumalīh**, *a certain one, some one*, declined like a strong adjective.

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

wēr, *whoever*, **sō wēr sō**, *whosoever*, **ëtewēr**, *any one*.

thēhein, **dēhein**, *any one, 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*; **wēlīh**, **giwēlīh**, **eogiwēlīh**, **iogiwēlīh**, *each*.

CHAPTER XII

VERBS

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

§ 173. 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(ē), i	a	u	u, o
IV.	ē, i	a	ā	o
V.	ē, i	a	ā	ē
VI.	a, a	uo	uo	a

NOTE.—1. Under i. the first vertical column represents the vowels as they appear in the stem of the infinitive, and the second the vowels as they appear in the stem of the 1. sg. pres. indicative.

2. On the difference between *eo(io)* and *iu*, see § 56; *i(ē)* and *i*, see § 37, 1; *ō* and *i*, see § 44; *ei* and *ē*, see § 54; *ou* and *ō*, see § 55; *u* and *o*, see § 39.

3. Although the series of vowels is seen most clearly in the stem-forms of strong verbs, the learner must not assume that ablaut occurs in strong verbs only. Every syllable of every word of whatever part of speech contains some form of ablaut. See *Primer of the Gothic Language*, chapter vii.

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

§ 174. The conjugation of *nēman*, *to take*, will serve as a model for all strong verbs.

Present.

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

IMPER.

Sing. 2. <i>nim</i>	<i>nēm-an</i> , (-en)
Plur. 1. <i>nēm-amēs</i> , -emēs, (-ēm, -ēn)	GERUND. Gen. <i>nēmannes</i>
2. <i>nēmet</i>	Dat. <i>nēmanne</i>

INFIN.

PRES. PART. *nēm-anti*, (-enti).

Preterite.

INDIC.	SUBJ.
Sing. 1. nam	nāmi
2. nāmi	nām-is, (-ist)
3. nam	nāmi
Plur. 1. nām-umēs, (-um, -un)	nām-īmēs, (-īm, -īn)
2. nāmut	nāmīt
3. nāmun	nāmīn

PAST PART. ginoman.

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

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

3. The endings *-ēm*, *-ēn* of the 1. pl. belong properly to the subj. pres. only.

4. The ending *-un* of the 1. pl. pret. indic. arose regularly from older *-um*. See § 92.

5. The infin. ending *-en* is due to that of the weak verbs, Class I, where *-en* arose regularly. See § 91.

6. The 2. 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. 2. 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 *nēmemēs*, older form *nēmamēs*.

Ablaut-series.

§ 175. 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.

§ 176.

CLASS I.

INFIN.	PRET. SG.	PRET. PL.	P.P.
i	ei } § 54 ē }	i	i
bitan, <i>to wait</i>	beit	bitun	gibitan
scriban, <i>to write</i>	scrieb	scribun	giscriban
stigan, <i>to ascend</i>	steig	stigun	gistigan
risan, <i>to fall</i>	reis	rirun	giriran
snidän, <i>to cut</i>	sneid	snitun	gisnitan
spiwan, <i>to vomit</i>	spēo (spē)	spiwun	gispipwan
dihan, <i>to thrive</i>	dēh	digun	gidigan
lihan, <i>to lend</i>	lēh	liwun	giliwan.

NOTE.—On the pret. spēo, spē, see § 90, and for the consonant changes § 87.

§ 177.

CLASS II.

INFIN.	PRES. SG.	PRET. SG.	PRET. PL.	P.P.
io	iu	ou } § 55 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	gizogon
Here belong also—				
sūfan, <i>to sip, drink</i>	sūfu	souf	suffun	gisoffan
sūgan, <i>to suck</i>	sūgu	soug	sugun	gisogon.

NOTE.—1. On the Upper German forms of the infin. with *iu* (*liugan*) see § 56. For *kōs* beside *kurun*, &c., see § 87.

2. Verbs of this class ending in *w* have *iu* throughout the present and *ū* in the pret. pl. and past participle, as *kiuwani*, *to chew*, *kou* (§ 90), *kūwun*, *gikūwan*; in the two last forms the *w* was often dropped.

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

CLASS III.

§ 178. 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 (§ 37, 1) and *u* in the past participle (§ 39); the others have *i* in the sing. present (§§ 37, 2, 44), *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 }
bintan, <i>to bind</i>	bintu	bant	buntun	gibuntan
rinnan, <i>to run</i>	rinnu	ran	runnun	girunnan
singan, <i>to sing</i>	singu	sang	sungun	gisungan
wērdan, <i>to become</i>	wirdu	ward	wurtun	wortan
stērban, <i>to die</i>	stirbu	starb	sturbun	gistorban
hēlfan, <i>to help</i>	hilfu	half	hulfun	giholfan
fēhtan, <i>to fight</i>	fihtu	faht	fuhtun	gifohtan
brēstan, <i>to burst</i>	bristu	brast	brustun	gibrostan

NOTE.—1. *dwingan*, *to compel*, has the pp. *gidungan* beside *gidwungan*.

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

CLASS IV.

§ 179. 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 pp. quoman occurs also quēman, formed after the analogy of Class V. For initial quē-, qui-, Tatian has co-, cu-.

CLASS V.

§ 180. 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	gigëban
séhan, <i>to see</i>	sihu	sah	sāhun	giséhan
quēdan, <i>to say</i>	quidu	quad	quātun	giquētan
ëzzan, <i>to eat</i>	iz̄zu	āz̄	āz̄un	gëzzan
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	gigëhan

Here belong also—

sitzen, <i>to sit</i>	sitzu	saz̄	sāz̄un	gisëzzan
bitten, <i>to beg</i>	bittu	bat	bātun	gibëtan
liggen, <i>to lie down</i>	liggu	lag	lāgun	gilëgan.

NOTE.—1. With the ā in āz, cp. OE. etan, Lat. ēdere, *to eat*, beside OE. ēt, Lat. ēd-i.

2. On gihu, gēhan, beside jah, see § 91.

3. sitzen from *sitjan, bitten from *bidjan (= Gothic bidjan), liggen from *ligjan. See § 80. The j belonged to the present only.

§ 181.

CLASS VI.

INFIN.	PRET. SG.	PRET. PL.	P.P.
a	uo	uo	a
faran, <i>to go</i>	fuor	fuorun	gifaran
tragan, <i>to carry</i>	truog	truogun	gitragan
wahsan, <i>to grow</i>	wuohs	wuohsun	giwahsan
slahan, <i>to strike</i>	sluog	sluogun	gislagan
stantan, <i>to stand</i>	stuont	stuontun	gistantan
Here belong also—			
heffen, <i>to raise</i>	huob	huobun	-haban
skephen, <i>to create</i>	skuof	skuofun	giskaffan
swerien, <i>to swear</i>	swuor (suor)	swuorun	gisworan suorun

NOTE.—1. The 2. and 3. sg. pres. indic. have umlaut, see, however, § 43.

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 § 204.

4. heffen from *hafjan [= Gothic hafjan, *to raise*, cp. Lat. capio]; skephen from *skapjan (= Gothic skapjan); swerien from *swarjan. See § 80. huob has its b from the pret. pl. and pp., 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 2. and 3. sg. pres. indic. and 2. sg. imperative of heffen 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 pp. crept into the present, from which arose the Middle and Modern HG. form *heben*.

CLASS VII.

§ 182. To this class belong those verbs which had originally reduplicated preterites like e.g. Greek λέλοιπα or Gothic *hal-dan*, *to hold*, pret. sg. *haíhald*; *lētan*, *to let*, pret. sg. *laílōt*; *fōkan*, *to complain*, pret. sg. *faíflōk*; *háitan*, *to call*, pret. sg. *haiháit*; *áukan*, *to increase*, pret. sg. *aíáuk*.

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—

<i>a</i>	=	Prim. Germanic <i>a</i> , Gothic <i>a</i>
<i>ā</i>	=	„ „ <i>ā</i> „ <i>ē</i>
<i>ei</i>	=	„ „ <i>ai</i> „ <i>ái</i>
<i>ou</i> (<i>ō</i> § 55)	=	„ „ <i>au</i> „ <i>áu</i>
<i>uo</i>	=	„ „ <i>ō</i> „ <i>ō</i> .

Sub-classes 1, 2, 3.

§ 183. 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 § 50. Otfrid had *ia*, Tatian *ie*. The pret. sg. and plur. have the same stem-vowel.

INFIN.	PRET. SG.	P.P.
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<i>holtan</i> , <i>to hold</i>	<i>hialt</i>	<i>giholtan</i>
<i>gangan</i> , <i>to go</i>	<i>giang</i>	<i>gigangan</i>
<i>fallan</i> , <i>to fall</i>	<i>fial</i>	<i>gifallan</i>

Here belong properly also—

<i>fahan</i> , <i>to seize</i>	<i>fiang</i>	<i>gifangan</i>
<i>hahan</i> , <i>to hang</i>	<i>hiang</i>	<i>gihangan</i> .

- NOTE.—1. On the last two verbs see §§ 36, 87.
 2. The pret. *intfiegun* in Tatian for *intfiengun* was formed after the analogy of the present.
 3. For the shorter presents of *gangan* see § 205.

INFIN.	PRET. SG.	P.P.
<i>lāz̄an</i> , <i>to let</i>	<i>liaz̄</i>	<i>gilāz̄an</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>heiz̄an</i> , <i>to call</i>	<i>hiaz̄</i>	<i>giheiżan</i>
<i>skeidan</i> , <i>to sever</i>	<i>skiad</i>	<i>giskeidan</i>
<i>meiżan</i> , <i>to cut</i>	<i>miaż</i>	<i>gimeiżan</i>

Sub-classes 4, 5.

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

INFIN.	PRET. SG.	P.P.
<i>loufan</i> , <i>to run</i>	<i>lioſ</i>	<i>giloufan</i>
<i>houwan</i> , <i>to hew</i>	<i>hio</i>	<i>gihouwan</i>
<i>stōžan</i> , <i>to push</i>	<i>stiož</i>	<i>gistōžan</i>
<i>ruofan</i> , <i>to call</i>	<i>rioſ</i>	<i>giruofan.</i>

NOTE.—Upper German has the preterite forms *liuf*, *hiu*, and *riuf*.

B. WEAK VERBS

§ 185. 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*, § 91), *-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.

§ 186. The verbs of this conjugation are sub-divided into two classes: (*a*) those which had originally a short stem syllable; (*b*) 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.

§ 187. Formation of the Present stem. The present stem of these verbs became long (except in the 2. and 3. persons sg. pres. indic., and 2. pers. sg. imperative) by the West Germanic law of the doubling of consonants, see § 80. 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* (*ech*) (= West Germanic *tj*, *pj*, *kj*), have extended these throughout the present and to the imperative 2. pers. 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* (*ech*) (= West Germanic *pj*, *tj*, *kj*), have the ending *-ta* in the

preterite. Those whose present stems end in *tt* or *ll* (= West Germanic *dj*, *Ij*), 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*. See § 148.

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

Present.

INDIC.

Sing.	Plur.	INDIC.	SUBJ.
1. <i>zellu</i> , <i>neriu</i>			<i>zelle</i> , <i>nerie</i>
2. <i>zel-is</i> , <i>ner-is</i> , <i>-ist</i>			<i>zell-ēs</i> , <i>neri-ēs</i> ; -ēst
3. <i>zelit</i> , <i>nerit</i>			<i>zelle</i> , <i>nerie</i>
1. <i>zell-emēs</i> , <i>neri-emēs</i> ; -ēn			<i>zell-ēm</i> , <i>neri-ēm</i> ; -ēn, -emēs
2. <i>zellet</i> , <i>neriet</i>			<i>zellēt</i> , <i>neriēt</i>
3. <i>zellent</i> , <i>nerient</i>			<i>zellēn</i> , <i>neriēn</i>

IMPER.

Sing.	Plur.	IMPER.	INFIN.	GERUND.
2. <i>zeli</i> , <i>neri</i>	1. <i>zell-emēs</i> , <i>neri-emēs</i> ; -ēn		<i>zellen</i> , <i>nerien</i>	
2. <i>zellet</i> , <i>neriet</i>	2. <i>zellet</i> , <i>neriet</i>			

Gen. *zellennes*, *neriennes*
Dat. *zellenne*, *nerienne*

PRES. PARTICIPLE.
zellenti, *nerienti*.

Preterite.

INDIC.

Sing. 1. **zalta zelita, nerita**2. **zalt-ōs zelit-ōs, nerit-ōs; -ōst**3. **zalta zelita, nerita**Plur. 1. **zalt-um zelit-um, nerit-um; -un, -umēs**2. **zaltut zelitut, neritut**3. **zaltun zelitun, neritun**

SUBJ.

**zalti zeliti, ne-
riti; -i****zalt-īs zelit-īs
nerit-īs; -īst****zalti zeliti, ne-
riti; -i****zalt-īm zelit-īm,
nerit-īm; -īn,
-īmēs****zaltit zelitit, ne-
ritit****zaltin zelitin, ne-
ritin.***PAST PARTICIPLE.***gizalt gizelit, ginerit.**

NOTE.—1. On the personal endings see § 174, notes.

2. The forms **neriu, neriet, &c.,** sometimes appear as **nerru,**
nerret, &c.3. After the analogy of **zelis, zelit,** the other forms of the present
have single consonants in Tatian.**Class b.****§ 189.** 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*.

§ 190. The full conjugation of *suochen*, *to seek*, will serve as a model for this class.

Present.

INDIC.	SUBJ.
Sing. 1. suochu	suoche
2. suoch-is; -ist	suoch-ēs; -ēst
3. suochit	suoche
Plur. 1. suoch-emēs; -ēn	suoch-ēm; -ēn, -emēs
2. suochet	suochēt
3. suochent	suochēn
IMPER.	INFIN.
Sing. 2. suochi	suochen
GERUND.	
Plur. 1. suoch-emēs; -ēn	Gen. suochennes
2. suochet	Dat. suochenne
PRES. PART.	
	suochenti

Preterite.

INDIC.	SUBJ.
Sing. 1. suohta	suohti; -i
2. suoht-ōs; -ōst	suoht-īs; -īst
3. suohta	suohti; -i
Plur. 1. suoht-um; -un, -umēs	suoht-īm; -īn -īmēs
2. suohtut	suohtīt
3. suohtun	suohtīn

PAST PARTICIPLE.

gisuochit.

§ 191. The following verbs are irregular :—

INFIN.	PRET.
denken, <i>to think</i>	dāhta (§ 74)
dunken, <i>to seem</i>	dūhta (§ 74)
furhten, } <i>to be afraid</i>	forhta }
furihten, } <i>to be afraid</i>	forahta } (§§ 39, 63)
wurken, <i>to work</i>	worhta (worahta) (§§ 39, 63).

2. Second Weak Conjugation.

§ 192. *Present.*

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

Preterite.

INDIC.	SUBJ.
Sing. 1. salbōta [&c., like suohta]	salbōti ; -ī [&c., like suohti]
	PAST PART. gisalbōt.

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

3. Third Weak Conjugation.

§ 193.

Present.

	INDIC.	SUBJ.
Sing.	1. <i>habēm</i> ; -ēn, <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>habēm</i> ; -ēn, <i>habēmēs</i>
	2. <i>habēt</i>	<i>habēt</i>
	3. <i>habēnt</i>	<i>habēn</i>
	IMPER.	INFIN.
Sing.	2. <i>habe</i>	<i>habēn</i>
		GERUND.
Plur.	1. <i>habēmēs</i> ; <i>habēn</i>	<i>Gen. habēnnes</i>
	2. <i>habēt</i>	<i>Dat. habēnne</i>
		PRES. PART.
		<i>habēnti.</i>

Preterite.

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

NOTE.—1. Longer forms occur, *habēēn*, *habēē*, 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

§ 194. These verbs have strong preterites with a present meaning, like Gk. *οἶδα*, Lat. *nōvī*, *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:—

§ 195. I. Ablaut-series.

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

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

§ 196. II. Ablaut-series.

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

§ 197. 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*, pp. gitorran.

§ 198. IV. Ablaut-series.

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

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

§ 199. 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.

§ 200. *muož*, *I may, must*, 2. sg. *muost*, pl. *muožun*, subj. *muoži*, pret. *muosa*, infin. and pres. part. *wanting*.

B. VERBS IN -MI

§ 201. The 1. pers. sg. pres. indic. of the Indo-Germanic verb ended either in *-ð* or in *-mi* (cp. the Greek verbs in *-ω* and *-μι*, like *φέρω* and *τίθημι*, &c.). To the verbs in *-ð* 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 1. pers. sg. pres. indic. ends in *-m* which became *-n* in OHG. in the ninth century. Here belong the following OHG. verbs:—

§ 202. 1. The Substantive Verb.

Present.

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

The other forms are supplied from *wēsan* (§ 180), thus

imper., 2. sg. *wis*, pl. *wëset*, inf. *wësan*, pres. part. *wësanti*, pret. 1., 3. sg. *was*, 2. sg. *wāri*, pl. *wārun*.

NOTE.—1. The subj. pres. and the indic. 3. sg. *ist*, 3. 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.

§ 203. 2. The Verb *tuon*, *to do*.

OLDEST

INDICATIVE	FORM.	TATIAN.	OTFRID.
Sing. 1.	<i>tōm</i>	<i>tuon</i>	<i>duan</i>
2.	<i>tōs</i>	<i>tuos(t), tūis</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>duen</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, tua, tue)</i>	<i>due</i>
2.	<i>tōs</i>	<i>tūs</i>	<i>duest</i>
Plur. 1.	<i>tōm</i>		<i>duen</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>tōmēs</i>	<i>tuomēs</i>	<i>duemēs</i>
2.	<i>tōt</i>	<i>tuot</i>	<i>duet, duat</i>

INFIN.

GER. DAT.

PARTICIPLE

The preterite of *tuon* is inflected like a verb of the fifth

ablaut-series, except that the 1. and 3. sg. have reduplication, *tēta*. The forms are :—

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

„ Plur. *tātum*, -*un*, *tātut*, *tātun*.

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

Past Participle *gitān*.

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

§ 204. The strong verbs *gangan* (§ 183) and *stantan* (§ 181), 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*.

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

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

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

4. The Verb (*will*).

§ 206. 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>
[&c., like <i>suohta</i>]	[&c., like <i>suohti</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*, &c.

CHAPTER XIII

SYNTAX

Cases.

§ 207. Accusative. The accusative has much the same function as in NHG. The verbs *ähten*, *to persecute*, *beitōn*, *to wait for*, *bigēhan*, *to confess*, *costōn*, *to tempt*, govern the genitive or accusative.

§ 208. 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*, &c.

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

Adjectives.

§ 210. 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 *ér ward altero*, *he became older*; *ér mir liobōsto was*, *he was dearest to me*; *ér ist furisto*, *he is the first*.

Adjectives may be used as nouns without the article, as *snēl indi kuoni*, *thaȝ uuas imo gekunni*, *quickness and boldness were inborn in him*; *blinte gisēhent*, *halze gangent*, *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 *hund*, *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 *blintaz̄ 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. sg. uninflected form of the adjective is a remnant of the time when the adjectives had the same endings as the nouns, cp. nom. sg. *wolf*, *wolf*, *wort*, *word*; *ēra*, *honour*, is properly the acc. form, the regular nom. form would be **ēr*, see § 57, 2.

Pronouns.

§ 211. Personal pronouns were sometimes omitted, as *sprichist*, *thaž 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*, *daz̄*, *diu*, which however could be omitted, as *funtun einan man*, *mit namon Simeon hiez̄*, *they found a man who was called Simeon by name.*

dēr and *ēr* were sometimes used pleonastically, as *thie*

morganlīhho tag thér bisuorgēt sih sēlbo, *the morrow shall take thought for the things of itself*; Lazarus ēr was iro ein, *Lazarus was one of them*.

Verbs.

§ 212. Tenses. The future simple was generally expressed by the present as in OE., as nemnis thū sīnan 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*; thaȝ 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').

§ 213. 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. 2nd edition, 1892.

1. Prologus. Luke i. 1-4.

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

2. I. John i. 1-5.

1. In anaginne uuas uuort inti thaž uuort uuas mit gote inti got selbo uuas thaž uuort. Thaž uuas in anaginne mit gote. Alliu thuruh thaž vvurdun gitān inti ūzzan sīn ni uuas uuiht gitānes thaž thār gitān uuas; thaž 10 uuas in imo līb inti thaž līb uuas lioht manno. Inti thaž lioht in finstarnessin liuhta inti finstarnessi thaž ni bigriffun.

3. II. Luke i. 5-25.

2. Uuas in tagun Herodes thes cuninges Judeno sumēr biscof namen Zacharias fon themo uehsale 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 ūzzan lastar, inti ni uuard in sun, bithiu uuanta Elisabeth uuas unberenti inti beidu fram gigiengun in iro tagun. Uuard thō, mit 20 thiu her in biscofheite giordinōt uuas in antreitu sīnes uehsales fora gote, after giuuonu thes biscofheites in lōzze fram gieng, thaż her uuīhrouh brantī ingangenti in gotes tempal, inti al thiu menigī uuas thes folkes ūzze, betōnti in therō zīti thes rouhennes. Araugta sih imo 25 gotes engil, stantenti in zeso thes altares therō uuīhrouh-brunsti. Thanān thō Zacharias uuard gitruobit thaż 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 Elysabeth gibirit thir sun, 30 inti nemnis thū sīnan namon Johannem. Inti her ist thir gifeho inti blīdida, inti manage in sīnero giburti mendent. Her ist uuārlīhho 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, thaż her giuente herzun fatero in kind, inti ungiloubfolle zi uuīstuome rehtero, garuuuen truhtīne thuruuhthigan folc.’

Inti quad Zacharias zi themo engile : ‘uuānān ueiż ih 40 thaż? ih bim alt, inti mīn quena fram ist gigangan in ira tagun.’ Thō antlingōnti thie engil quad imo : ‘ih bim Gabriel, thie ażstantu 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 jn iro zīti.' Inti uuas thaż folc beitōnti Zachariam, inti vvuntorōtun thaż her lazzēta in templo. Her ūż gangenti ni mohta sprehhan zi in, inti forstuontun thaż her gisiht gisah in templo, her thaż bouhnenti in 50 thuruuhuuonēta stum. Inti gifulte uurdun thō tagā sīnes ambahtes, gieng in sīn hūs; after thēn tagon intfieng Elisabeth sīn quena inti tougulta sih fims mānōdā, quedenti: 'uuanta sus teta mir trohtīn in tagon, in thēn her giscouuuōta arfirran mīnan itiuuīż untar mannon.'

55

4. III. Luke i. 26–56.

3. In themo sehsten mānude gisentit uuard engil Gabriel fon gote in thie burg Galileae, therō namo ist Nazareth, zi thiornūn gimahaltero gommanne, themo namo uuas Joseph, fon hūse Davides, inti namo therō thiornūn Maria. Inti ingangenti ther engil zi iru quad: 60 'heil uuis thū gebōno follu! truhtīn mit thir, gisegenōt sīs thū in uuībun.' Thō siu thiu gisah, uuas gitruobit in sīnemo uuorte inti thāhta, uuelīh uuāri thaż 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 thaż 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 thaž thār giboran uuirdit heilag, thaž uuirdit ginemnit gotes barn. Sēnonū Elisabeth thīn māgin siu inphieng sun in ira alttuome inti thiz ist thie sehsto 75 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 ther engil.

4. Arstantenti Maria in thēn tagon gieng in gibirgu 80 mit ilungu in Judeno burg, ingieng thō in hūs Zachariases inti heilizita Elisabeth. Uuard thō, sō siu gihōrta heili-zunga Mariūn Elisabeth, gifah thaž kind in ira reve. Uuard thō gifullit heilages geistes Elisabeth, arrioſ mihihileru stemnu inti quad: 'gisegenōt sīs thū untar uuibun, 85 inti gisegenōt sī thie uuahsmo thīnero uuamba, inti uuanān mir, thaž queme mīnes truhtīnes muoter zi mir? Sēnonū sō sliumo sō thiu stemna uuard thīnes heilizinnes in mīnēn ūrun, gifah in gifehen kind in mīnemo reve, inti sālīgu thiu thār giloubta, uuanta thiu uuerdent gifre- 90 mitu, 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 ūdmuotī sīnero thiuui, sēnonū fon thiu sālīga mih quedent allu cunnu, bithiu uuanta mir teta mihhilu thie 95 thār mahtīg ist, inti heilag sīn namo inti sīn miltida in cunnu inti in cunnu inan forhtantēn. Teta maht in sīnemo arme, zispreitta ubarhuhtīge muote sīnes herzen, nidargisazta mahtīge fon sedale inti arhuob ūdmuotīge, hungerente gi-fulta guoto inti ūtage forliez ītale. Inphieng Israhel sīnan 100 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.

5. IV. Luke i. 57-80.

4, 9. Elisabeth uuārlīhho uuard gifullit zīt zi beranne inti gibar ira sun. Inti gihōrtun thaż thō ira nāhiston 105 inti ira cundon, thaż truhtīn mihhilōsōta sīna miltida mit iru, inti gifāhun mit iru. Uuard thō in themo ahtuden tage, quāmun zi bisnīdanne thaż kind, namtun inan sīnes fater namen Zachariam. Antlingōta thō sīn muoter inti quad: ‘nio in altare, ūżar 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 ginemnitan uuesan? Bat thō scrībsahses, screib sus quedanti: ‘Johannes ist sīn namo’; vvuntorōtun thaż 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 iż gihōrtun in iro herzen sus quedante: ‘uuaż uuānis these kneht sī?’ inti gotes hant uuas mit 120 imo.

Inti Zacharias sīn fater uuard gifullit heilages geistes inti uuīzagōta sus quedanti: ‘Giuuihit sī truhtīn got Israhelo, bithiu uuanta uuīsōta inti teta lōsunga sīnemo folke inti arrihta horn heilī uns in hūse Davides sīnes 125 knethes. Sō her sprah thuruh mund heilagero, thie fon uuerolti uuārun, sīnero uuīzagōno, heilī fon unsarēn fīiantun inti fon henti allero thie unsih hażżōtun, zi tuonne miltida mit unsarēn faterun inti zi gihugenne sīnero heilagūn giuuiżnessī, therò eidburti, thie her suor zi 130 Abrahame unsaremo fater, sih uns zi gebanne, thaż ūżan forhta fon hentin unsero fīianto arlōste thionōmēs imo in heilagnesse inti in rehte fora imo allēn unsarēn tagun.

Thū kneht uuīzago thes hōhisten bis thū ginemnit, fora-
 feris uuārlīhho fora truhtīnes annuzzi zi garuuenne sīnan 135
 ueg, zi gebanne uuīstuom heilī sīnemo folke in forlāz-
 nessi 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 suožzi in ueg sibba.—Ther kneht vvuohs 140
 inti uuard gistrongisōt geiste inti uuas in vvuostinnu
 unzan then tag sīnero arougnessī zi Israhel.

6. V. Luke ii. 1-7.

5, 11. Uuard thō gitān in thēn tagun, framquam gibot
 fon ūemo aluualten keisure, thaž gibrievit vvurdi al these
 umbiuuerft. Thaž giscrib iz ēristen uuard gitān in Syriu 145
 fon ūemo grāven Cyrine, inti fuorun alle, thaž biiāhīn
 thionōst iogiuuelīh in sīnero burgi. Fuor thō Joseph fon
 Galileu fon therò burgi thiu hiež Nazareth in Judeno lant
 inti in Davides burg, thiu uuas ginemnit Bethleem, bithiu
 uuanta her uuas fon hüse inti fon hīuiske Davides, thaž 150
 her giīāhi saman mit Mariūn imo gimahaltero gimahhūn
 sō scaffaneru. Thō sie thār uuārun, vvurðun tagā gifulte,
 thaž siu bāri, inti gibar ira sun ēristboranon inti biuuant
 inan mit tuochum 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 therò lantskeffī uuahhante inti
 bihaltante nahtuahtā ubar ero euuit. Quam thara gotes
 engil inti gischtont nāh in inti gotes berahtnessī bischein
 sie, giforhtun sie im thō in mihilero 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.
Thaž sī iu zi zeichane, thaž ir findet kind mit tuochum
bivvuntanaž inti gilegitaz̄ in crippa.’ 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 thaž arfuorun fon in thie engilā in himil, thō sprāchun
thie hirtā untar in zuisgēn: ‘faramēs zi Bethleem, inti
gisehemēs thaž uuort, thaž thār gitān ist thaž truhtīn uns 170
araugta.’ Inti quāmun thō īlente inti fundun Mariūn
inti Joseben inti thaž kind gilegitaz̄ in crippea. Sie thō
gisehente forstuontun fon ȳemo uuorte, thaž im giquetan
uuas fon ȳemo kinde, inti alle thi thaž gihōrtun uuārun
thaž vvuntorōnte inti fon ȳēm thiu giquetanu vvurdun zi 175
im fom ȳēm hirtin. Maria uuārlīhho gihielte allu thisu
uuort ahtōnti in ira herzen. Vvurbun thō thie hirtā
heimuuartes diurente inti got lobōnte in allēm thēm thiu
sie gihōrtun inti gisāhun, sōso zi im gisprochan uuas.

8. LXXXVII. John iv. 4-42.

87. Gilamf inan varanthuruh Samariam. Inti quam 180
thō in burg Samariae thiu dār ist giquetan Sychar, nāh
uodile den dār gab Jacob Josebe sīnemo sune. Uuas
dār brunno Jacobes. Der heilant uuas giueigit fon dero
uuegeverti, saž sō oba themo brunnen, uuas thō zīt nāh
sehsta. Quam thō uuīb fon Samariu sceffen uuazzar. 185
Thō quad iru der heilant: ‘gib mir trinkan.’ Sine iungor
giengun in burg, thaž sie muos couftīn. Thō
quad imo uuīb thaž samaritanisga: ‘uueo thū mit thiu

Judeisg bis trinkan fon mir bitis, mit thiu bin uuīb samaritanisg? ni ebanbrūchent Judei Samaritanis.' Thō 190 antlingita ther heilant inti quad iru: 'oba thū uuessis goes geba, inti uuer ist thē dir quidit: gibi mir trinkan, thū ūdouuān bātis fon imo, thaž hē dir gābi lebēnti uaaz̄zar.' Thō quad imo thaž uuib: 'hērro, thū nū ni habēs mit hiu scefēs inti thiu fuzze teof ist, uuanān habēs 195 lebēnti uaaz̄zar? 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 inti quad iru: 'giuuelih dē dār trinkit fon uaaz̄zare thesemo, thurstit inan abur, dē 200 dār trinkit fon thesemo uaaz̄zare thaž ih gibu, ni thurstit zi ēuuidu, ouh uaaz̄zar, thaž ih imo gibu, ist in imo brunno uaaz̄zares ūfspringanti in ēuuīn līb.' Thō quad zi imo thaž uuib: 'hērro, gib mir thaž uaaz̄zar, thaž mih ni thursti noh ni queme hera scephen.' Thō quad iru 205 der heilant: 'var inti halo thīnan gomman inti quim.' Antuurtanti daž uuib inti quad: 'ni habu gomman.' Thō quad iru der heilant: 'uuola quādi, thaž thū ni habēs gomman; thū habētōs finf gomman inti den thū nū habēs, nist dīn gomman, thaž quādi dū uuār.' Thō quad 210 imo thaž uuib: 'hērro, ih gisihu daž thū uuīzogo bist. Unsara faterā in thesemo berge betōtun, inti ir quedent, uuanta in Hierusalem ist stat dār gilimphit zi bettōnne.' Thō quad iru der heilant: 'uuīb, giloubi mir, uuanta quimit zīt, danna noh in thesemo berge noh in Hieruso- 215 limis betōt ir fater. Ir bettōt daž ir ni uuīzjunt, uuir betōmēs daž uuir uuīzjumēs, 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 suocheit dē dār betōn inan. Geist ist got inti thē 220
dār inan betōnt, in geiste inti uuāre gilimfit zi betōnne.'
Thō quad imo daž 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 untrōtun
bi hiu her mit uuībe sprāchi. Nēman ni quad thoh:
'uuaz suocheis odo uuaz sprichis mit iru?' Vorliez thō
iru uuazzarfaž daž uuīb inti fuor in burg inti sagata thēn
mannun: 'quemet inti gisehet then man thē mir quad 230
alliu sō uuelīchu sō ih teta, eno nist her Crist?' Thō
giengun sie ūz 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
eżzenna thaž ir ni uuizzunt.' Thō quādun thē iungoron 235
untar in zuisgēn: 'eno ni brāhta imo uuer zi eżzanna?'
Thō quad in der heilant: 'mīn muos ist thaž ih uuirche
thes uuillon thē mih santa, thaž ih thuruhfreme sīn uuerc.
Eno ni quedet ir, thaž noh nū vior mānōdā sint inti arn
quimit? ih quidu iu: hebet ūf iuuariu ougun inti sehet 240
thiu lant, bidiu siu uuīžu sint iū zi arni. Inti thē dār
arnōt mieta intfāhit inti samonōt frucht in ēuuin līb, thaž
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 iuuuih zi arnōnne thaž ir ni arbei- 245
tōtut, andre arbeitōtun inti ir in iro arbeit ingiengunt.'

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

uuonatī. Inti uuonata 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 uuiżzumēs, uuanta zi uuāra thesēr ist heilant mittilgartes.’

255

9. CXXXVI. Luke ix. 51-54.

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

265

10. CXXXVII.

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

¹ John xii. 1.

² Mark xiv. 3.

³ John xii. 9, xix. 10, xi. 2.

manage thurah inan erfueron fon thēn Judaein inti giloubtun in then heilant. Tātun imo thār ābandmuos inti Martha ambahtita, Lazarus uuas ein therō thie mit imo sāzun.

11. CXXXVIII.

138. ¹ Maria ² habēnti salbfaz̄ salbūn fon narthu gitāna ²⁸⁰ diura inti gibrohanemo gōz̄ ubar sīn houbit ³ linēntes ⁴ inti salbōta sīne suoži inti suarb mit ira locon, inti thaž̄ hūs uuas gifullit fon themo stanke thera salbūn. Thō quad ein fon sīnēn iungirōn, Judas Scarioth, ther inan uuas selenti: ‘bihiu ni uuirdit thiu salba forcoufit uuidar ²⁸⁵ thriuhunt pfennigon inti gigeban thurstīgōn?’ Thaž̄ quad her, nalles fon thēn armōn ni gilamf ci imo, oh bithiu uuanta her thiob uuas inti sehhil habēnti thiu thār gisentidiu uuārun truog siu. ⁵ Uuārun sume unuuerdliho tragenti untar in selbēn inti quedenti: ‘ziu ist forlust ²⁹⁰ therra salbūn gitān?’ ⁶ Uuižženti thaž̄ ther heilant quad in: ‘ziu birut ir heſīge themo uuībe? guot uuerc uuirkit siu in mir.’ ⁷ Ir habēt simbulun thurstīgon mit iu, inti thanne ir uuollēt mugut in uuola tuon; mih ni habēt ir simbulun. ⁸ Sententi thisiu thesa salbūn in mīnan līha- ²⁹⁵ mon teta mih ci bigrabanne. Uuār quidih iu, sō uuār gipredigōt uuirdit thiz evangelium in alleru uueralti, ist giquetan inti thaž̄ thisiu teta in ira gimunt.’

⁹ Thaž̄ gisehenti thie Fariseus thien thara ladōta quad sus in imo selbemo: ‘oba thesēr uuāri uuīzago, her ³⁰⁰ uuessī iż giucesso uuiolih inti uuelih uuīb thaž̄ uuas, thiu

¹ John xii. 3. ² Mark xiv. 3. ³ Matt. xxvi. 7. ⁴ John xii. 3-6.
⁵ Mark xiv. 4. ⁶ Matt. xxvi. 10. ⁷ Mark xiv. 7. ⁸ Matt. xxvi. 12, 13.
⁹ Luke vii. 39-50.

inan ruorit; uuanta siu suntīg ist.' Antlingita ther heilant, quad ci imo: 'Simon, ih habēn thir sihuuaż ci quedanne.' Her quad thō: 'meistar, quid!' 'Zuēne sculdīgon uuārun sihuuelihemo inlīhere; ein solta finfhunt pfenningo, ander 305 solta finfzug: in thō ni habēntēn uuanān sie gultīn, thō forgab her giuuederemo. Uuedaran minnōta her mēr?' Thō antlingita Simon inti quad: 'ih uuāniu thaż ther themo her mēra forgab.' Her quad imo thō: 'rehto duomtōs.' Inti giuuant ci themo uuībe quad: 'Simon, 310 gisihisttū thiz uuīb? Ingieng ih in thīn hūs, uaazzar ni gābi thū mīnēn fuożon; thisiu abur mit ira zaharin lacta inti mit ira fahsu suarb. Cus mir ni gābi; thisiu fon thes siu ingieng ni bilan siu cussan mīne fuożi. Mit oliu mīn houbit ni salbōtōstū; thisiu mit salbūn salbōta mīne 315 fuożzi. Thurah thaż quidih thir: sint iru forlāżano manago suntā, uuanta siu minnōta filu. Themo min uuirdit forlāżan, min minnōt.' Thō quad her zi iru: 'forlāżano sint thir suntā.' Thō bigondun thie dār saaman sāżżun quedan inan in: 'uuer ist thesēr, thie dār suntā 320 forlāżit?' Thō quad her ci themo uuībe: 'thīn giloubo teta thih heila, far in sibbu.' ¹ Thesēn giquetanēn gieng stigenti zi Hierusalem.

12. CXXXIX. John xii. 20-36.

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

¹ Matt. xx. 17.

Ther heilant antlingita in quedenti: ‘cumit cīt in theru 330 gidiurit uuirdit mannes sun. Uuār uuār quidih iu, nibi thaż corn thinkiles fallenti in erda tōt uuirdit, thaż selba eino uuonēt; ob iż erstirbit, managan uuahsmon bringit. Thie dār minnōt sīn ferah, thie forlioseż; thie dār hażżōt sīn ferah in therru uueralti, in ēuuin līb giheltit iż. 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 stantu! Thurah thaż quam ih in thesa cīt. Fater gibereheto thīnan namon!’ Quam stemma 340 son himile: ‘inti giberehtōta inti abur giberehtōn.’

Thiu menigī thiu dār stuont inti gihōrta quādun thaż, 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 uuirdit eruuorpfan ūż. Inti ih, ob ih erhaban uuirdu fon erdu, alliu thinsu zi mir selbemo.’ Thaż quad her gizeihanōnti uuelīhemo tōde sterbenti uuāri. Thō antlingita imo thiu menigī: ‘uuir gihōrtumēs fon theru ēvvu 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 lioht in iu. Geet unz ir lioht habēt, thaż iuuuih finstarnessi ni bisāhe; thie dār in finstarnesse geet ni ueiż uuara her ferit. Mit 355 diu ir lioht habēt, giloubet in lioht, thaż ir liohtes barn sīt.’

13. CLXIX.

200. ¹ Thie kenphon thes grāven intfiengun then

¹ Matt. xxvii. 27.

heilant in themo thinchūs, gisamanōtun zi imo alla thia hansa, inti inan intuuātentī ¹ giuuātitun inan mit ² goto uebbīneru tūnihūn ³ inti rōt lahhan umbibigābun inan. 360 Inti flehtenti corōna fon thornon saztun ubar sīn houbit inti rōra in sīna zesauūn, inti giboganemo kneuee fora imo bismarōtun inan sus quedenti: ‘heil cuning Judeōno!’ Inti inan spīuuenti intfiengun rōrūn inti sluogun sīn houbit. Inti aster thiu bismarōtun inan, intuuātitun inan lahhanes ⁴ inti 365 gotouuebbes ⁵ inti giuuātitun inan sīnēn giuuātin inti leittun inan thaż sien hiengīn ⁶ tragētan imo crūci. ⁷ Inan intuuātentī fundun man Cireneum ⁸ quementan fon thorf, ⁹ in namen Simon hiez, ¹⁰ fater Alexandres inti Rufuses, ¹¹ then thuungun sie ¹² daż her truogi crūci after themo heilante. 370

201. Folgēta inan mihil menigī folkes inti uuībo, thie dār rużżun inti uuiosun inan. Thō uuanta sih zi in ther heilant, quad: ‘kind Hierusalem, ni curīt vvuosen ubar mihi, 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 bergen: fallet ubar unsih! inti nollōn: bithecket unsih! Bithiu oba sie in gruonemo boume thisiu tuont, uuaż ist in themo thurren?’ 380

14. CLXX.

202. ¹³ Uuārun gileittit andre zuēne ubile mit imo, thaż sie uuārīn erslagan. Inti aster thiu sie quāmun in stat thiu dār ist giheiżan ¹⁴ Golgotha, thaż ist errecket hamalstat,

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

¹ gābun imo gimirrōtan uuīn trinkan mit gallūn gimiſgitan,
inti mit diu her es corōta, ni uuolta trinkan. ² Ther heilant 385
quad: ‘fater, forlāz in iz, sie ni uuiżżun uuaż sie duont.’

^{203.} ³ After thiu sie inan erhiengun, ⁴ intfiengun sīn
giuuāti inti tātun fior deil, einero giuelīhemo kempfen
teil, inti tūnichūn. Uuas thiu tūniha ungināit fon obanen-
tīgī ubar al giueban. Thō quādun untar in zuisgēn: ³⁹⁰
‘ni slīžēnmēs sia, oh liozēmēs fon iru, uues siu sī.’ Thaż
giscrib uuerde gifullit quedenti: teiltun mīn giuuāti in inti
ubar mīn giuuāti santtun lōz. Inti thie kempfon tātun
thisu. ⁵ Inti sizenti hieltun inan.

^{204.} ⁶ Inti screib titul Pilatus ⁷ sīneru sahuu inti ³⁹⁵
⁸ sazta obar sīn houbit: thiz ist ⁹ ther heilant Nazarenisgo,
cuning Judeōno. Thesan titul manage lāsun thero
Judeōno, uuanta nāh thero burgi uuas thiu stat thār der
heilant erhangan uuas, inti uuas giscriban in ebraisgon
inti in criehisgon inti in latīnisgon. Quādun thō Pilatuse ⁴⁰⁰
thie bisgoffā Judōno: ‘ni curi scriban: Judōno cuning.’
Thō antlingita Pilatus: ‘thaż ih screib thaż screib ih.’

^{205.} ¹⁰ Thō uuārun erhangan mit imo zuēne thiobā,
ein in zeso inti ander in sīna uuinistra. ¹¹ Thie furivaren-
ton bismarōtun inan, ruortun iro houbit inti quedenti: ⁴⁰⁵
‘uuah, thie dār ziuiirpfit tempal inti in thrin tagon iz
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: ⁴¹⁰

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

ob iż Israhelo cuning sī, er stīge nidar fon themo cruce,¹ inti gisehēmēs inti giloubēmēs imo. ² Her gitrūuuēt in got, bithiu erlōsit her inan nū, ob her inan uuili; her quad: uuantih gotes sun bin. Thaž selba³ ein fon thēn thie dār⁴¹⁵ hangētun therio 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, thaž thū in theru selbūn nidarungu bist? inti uuir giuueso rehto, uuir uuirdīgu tātin intfāhemēs;⁴²⁰ thesēr uuārlīho niouuiht ubiles teta.’ Inti quad zi themo heilante: ‘trohtīn, gihugi mīn mit diu thū cumist in thīn rīhhi.’ Thō quad imo ther heilant: ‘uuār quiduh thir, hiutu bistū mit mir in paradīso.’

206. ⁴ Stuontun nāh themo crūce thes heilantes sīn⁴²⁵ 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 iungirōn⁵: ‘sēnu thīn muoter!’ inti fon theru zīti⁴³⁰ intfieng sia ther iungiro in sīna.⁶

207. ⁷ Fon theru sehstūn zīti finstarnessu uuārun ubar alla erda zunzan niuntūn zīt. Inti umbi thia niuntūn zīt rīof ther heilant mihileru stemmu sus quedenti: ‘Heli Heli lama sabacthani!’ thaž ist errecket: got mīn, got⁴³⁵ mīn, ziu forlieži thū mih? Sume uuārlīho thār stantente inti gihōrente quādun: ‘Heliase ruofit thesēr.’

208. ⁸ After thiu uesta ther heilant thaž thiu allu iū gientōtu uuārun, thaž thuruhfremit uurdi thaž giscrib,

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

⁷ Matt. xxvii. 45-47. ⁸ John xix. 28, 29.

quad: 'ih thurstu.' Faż uuas thār gisezzit fol eżżejches,⁴⁴⁰
¹ inti sliumo liof ein fon in, intfagana spunga fulta sia
eżżejches inti sazta anan rōra inti gab imo trinkan.
² Thōde intfieng ther heilant then eżżejħ, quad: 'gientōt
ist.' ³ Thie andre quādun: 'lāż nū, giseħemēs, oba come
Helias lōsentī inan.' Ther heilant abur ruofenti mihileru⁴⁴⁵
stemmu⁴: 'fater in thīno henti biviluhu ih mīnan geist !'
⁵ inti nidar gihelditemo boubite⁶ santa then geist.

209. Sēnu thō lahan thes tempales zisliżżan uuas in
zuei teil fon obanentīc zunzan nidar. Inti erda giruorit
uuas, inti steinā gisliżane uuārun, inti grebir uurdun⁴⁵⁰
giofanōtu. Inti manage lihamon heilagero, thie dār
sliesun, erstuontun. Inti üzgangenti fon grebiron after
iro urestī quāmun in thia heilagūn burc inti erougtun
sih managēn.

210. Ther hunteri inti thie mit imo uuārun bihaltenti⁴⁵⁵
then heilant, gisehenemo erdgiruornessi inti thēn dār
uuārun, forhtun in thrāto,⁷ got diurisōnti inti quedenti:
'thesēr man rehtliho ist uuārlīho gotes sun.'⁸ Inti al iro
menigī thie dār saman uuārun zi thesemo uuabarsiune
inti gisāhun thiu dār uuārun, slahenti iro brusti⁴⁶⁰ uuidar-
uurbun fer; ⁹ inti managu uuīb,¹⁰ thiu dār mit imo saman
ūfstigun son Galileu zi Hierusalem,¹¹ untar thēn uuas
Maria Magdalenisgu inti Maria Jacobes¹² thes minneren
inti Josebes muoter inti Salome,¹³ muoter kindo Zebe-
theen, mit diu her uuas in Galileu, folgētun imo¹⁴ thisu⁴⁶⁵
gisehenti.

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

211. ¹ Judei uuārlīcho, uuantaz frīietag uuas, thaž ni bilibīn in themo crūce thie līhamon in sambaztag (uuas giucesso mihil ther sambaztag), bātun Pilatum, thaž sie brāchīn iro gibeiniu, inti uurdīn thana ginomane. Quāmun ⁴⁷⁰ thie kempfon inti thes ēristen giucesso brāhun gibeinu, in thes andres thie dār mit imo erhangan uuas. Thō sie zi themo heilante quāmun, sōse inan gisāhun iū tōtan, ni brāhun sīnu gibeinu. Oh ein thero kemphōno mit speru sīna sīta giofanōta, inti sliumo ūzgieng bluot inti uuazzar. ⁴⁷⁵ Thaž giscrib uuāri gifullit ²: bein ni brehet ir fon imo. Abur ander giscrib 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 uuirdit furlāzzan mannun, thes geistes bismarunga ni uuirdit furlāzzan. Inti sō uuer sō quidit uuort ⁴⁸⁰ uidar then mannes sun, uuirdit imo furlāzzan; thie thār quidit uidar themo heilagen geiste, ni uuirdit imo furlāzzan noh in therro uuerolti noh in therro zuouuartūn. Odo tuot guotan boum inti sīnan uuahsmon guotan, odo tuot ubilan boum inti sīnan uuahsmon ubilan, giucesso ⁴⁸⁵ fon themo uuahsmen thie boum uuirdit 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, thaž ⁴⁹⁰ iogiuuelīh uuort unnuzzi, thaž man sprehhenti sint, geltent reda fon themo in tuomes tage. Fon thīnēn uuortton uuirdistū girehfestigōt inti fon thīnēn uuortton uuirdistū fornidarit.’

¹ John xix. 31–37.

² 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 gigeban, nibi zeihhan Jonases thes uuīzagen. 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 Nineiscun man arstantent in tuome mit thesemo cunne inti furniderent iż, uuanta sie riuua tātun in predigungu Jonases, sēnu hier ist mēra thanne Jonas! Sundirīnu cuningin arstentit in tuome mit thesemo cunne 505 inti furnidirit iż, uuanta siu quam fon ente erdu zi hōrenne spāhida Salamones, sēnu hier ist 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 ūzgēt fon themo 510 manne, gengitthuruh thurro steti, suohhit restī inti ni findit. Thanne quidit: ih uuirbu in mīn hūs thanān ih ūzgieng, inti quementi findit zuomīgaż 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 uuirsirun thēn ērirun. Sō ist thesemo cunne themo uuirsisten.’

59. Imo noh thanne sprehhentemo zi thēn menigīn, sēnu sīn muoter inti sīne bruoder stuontun ūże, suohtun 520 inan zi gisprehhanne. Thō quad imo sum: ‘sēnu thīn muoter inti thīne bruoder stantent ūże 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 uuer sō tuot uuillon mīnes fater ther in himile ist, ther ist mīn bruoder inti suester inti muoter.'

70, 2. Inti ūzgangenti son themo hūse saz nāh themo sēue.

b. 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 vvuost inti stridunga zeno. Thanne rehte skinent samasō sunna in rīhhe iro fater. Thie thār habē ūrun thie hōre.

77. Gilih ist rīhhi himilo treseue giborganemo in 535 accare, thaž thie iż findit man gibirgit inti bī gifehen sīnes gengit inti surcoufit ellu thiu her habēt inti coufit accar then. Abur gilih ist rīhhi himilo manne suohhentemo guote merigriožā. Fundanemo thanne einemo diuremo merigriože gieng inti surcoufta 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 gisfullit uuas ūznemente inti bī stedu sizente arlāsun thie guoton in faz, thie ubilon ūzvvurphun. Sō uuirdit in fullidu uuerolti; ūzgangent engilā inti arskeident 545 ubile fon mittemen rehtero inti sentent sie in ovan fiures, thār uuirdit vvuost inti clasunga zenio. ‘Furstuontut ir thisu elliu?’ Quādun sie imo: ‘iā.’ Quad her in: ‘bithiu giuelih buohhāri gilērtēr in rīhhe himilo gilih ist manne fatere hīuuiskes thie thār frambringit fon sīnemo 550 treseue nivvu inti altiu.’

78, 1. Uuard thō, thō gisulta 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 rīhhi manne cuninge thie tetā brūtloufti sīnemo sune inti ¹ *giholōta manage*. *Zi thero zīti thero goumu* santa sīne scalcā zi halōnne thie giladōtun zi therō brūtloufti, inti sie ni uuoltun quemen.— 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 therō brūtloufti.’ Sie thō furgoumolōsōtun iż 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 thaż 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 uuirdīge. Faret zi ūzgange ueego, ² *in strāzā inti in 570 thorph inti in burgi*, inti sō uuelīhe ir findet, ² *thurflīge inti uuanaheile inti blinte inti halze*, giladōt zi therō brūtloufti.’—Giengun thō ūz sīne scalcā in uegā inti samanōtun alle thie sie fundun, ubile inti guote, inti gifulto uuārun thio brūtlōfti sizentero. Gieng thō in ther ⁵⁷⁵ cuning, thaż her gisāhi thie sizentun, inti gisah thār man ungiuuātitan brūtlouftlihhemo giuuāte. Inti quad imo : ‘friunt, vvuo giengi thū hera in ni habēnti giuuāti brūtlouftlih?’ Thō quad ther cuning thēn ambahton : ‘gibuntanēn sīnēn fuožin inti hentin sentet in in thiu ⁵⁸⁰ ūzorōstun finstarnessu, thār ist vvuoſt inti stridunga zeno. Manage sint giladōte, fōhe gicorane.’

¹ Luke xiv. 16, 17. ² Luke xiv. 21.

d. Matt. xxiii. 16-24.

141, 14. Uuē iu, blinte leitidā, 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, thaž gold oda templum thaž dār heilagōt gold? Inti sō uuer sō suerit in alttere, niouuiht ist; sō uuer sō suerit in theru gebu, thaž dār ubar thaž ist, scal. Blinte, uuedar ist mēra, thiу geba odo ther altteri therde giheila-gōt thia geba? Thiede suerit in themo alttere ther suerit 590 in themo inti in allēn thiу 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 thaž. Uuē iu scrīberin inti Pharisei līchezera, ir de dezemōt minzūn 595 inti dilli inti cumin¹ *inti rūtūn inti iogiuuelīcho uurci*, inti forliežut thiу dār hevīgerun sint ēuuua, duom inti miltida inti treuuua¹ *inti gotes minna*. Thisiu gilampf zi tuonne inti thiу ni zi forlāžzanne. Leitudon blintero, sīhenti mucgūn, olbentūn suelgenti. 600

e. Matt. xxiii. 28-35.

141, 23. Sō ir ūzzana giuuesso erouget iuuuih mannon rehite, innana birut ir folle līchezennes inti unrehtes.— Uuē iu scrīberin inti Pharisein, līchezera, 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 uuīzagōn sluogun; inti ir gifullet mez iuuuero fatero. Berd natrōno, vvuo fliohet ir fon duome helliuuīzzes?

¹ Luke xi. 49.

¹ *Bithiu quad thiū gotcunda spāhida : ih sentu zi in uuīz-* 610
żagon 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, thaż queme ubar iuuuih
iogiuuelih bluot rehtaż thaż ergożzan uuard ubar erda, fon
bluote thes rehten Abel io unzan bluot Zachariases thes 615
Barachiaxes sunes, then ir sluogut untar themo temple
inti themo altere.

f. Matt. xxiv. 29–35.

145, 19. Sliumo after arbeiti thero tago sunna uuirdit bifinstit, inti māno ni gibit sīn lioht, inti sterron fallent fon himile, inti megin himilo sint giruorit; inti thanne 620 erougit 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 figūno lernēt gilīhnessi. Mit diu iū sīn zuelga muruuui uuirdit inti bletir giboraniu—, uuizzīt thaż iu nāh ist sumar. Sō ir, mit diu ir gisehet thisu alliu uuesan, uuizzīt thaż 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 giuuesso zuuēhōtun.

¹ Luke xi. 49.

242. Inti sprah in zuo quedenti: gigeban ist al giuualt mir in himile inti in erdu. ¹ Gēt in alla uueralt, praedigōt evangelium allera giscesti inti lēret alle thiotā, toufenti sie in namen fater inti sunes inti thes heilagen geistes, lēret 640 sie zi bihaltanne alliu sō uuelichiu 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, quemē thīn rīhhi, sī thīn uuillo, sō her in himile ist, sō sī her in erdu, unsar brōt tagalihhaż gib uns hiutu, 645 inti furlāż uns unsara sculdi, sō uuir furlāżemēs unsarēn sculdigōn, inti ni gileitēst unsih in costunga, ūzouh 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 Bisthumis 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 ūra sīnaż mir, inti in tagon mīnēn kinemmu dih. 3. Umbiselitōn mih seher des tōdes, zaalā dera hella funtun mih. 4. Arbeit inti seher fand, inti namon truhtīnes kinamta. 5. Uuolago truhtīn, erlōsi sēla mīna. kenādīgēr truhtīn inti rehtēr, inti got unsēr kenādit. 6. Kehaltanti luzcila truhtīn: kedēmuatēr pim inti arlōsta mih. 7. Uuerbi, sēla mīna, in restī dīna,

¹ Mark xvi. 15.

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

2. Ps. cxxiv.

Ūzzan daž truhtin uuas in uns, *quede nū Israhel*: ūzzan daž truhtin uuas in uns, 2. denne arīsant in unsih, ūdouuila lebēnte farslintant unsih; denne arbolgan ist heižmuotī iro in unsih, 3. ūdouuila uuazzer pisaufta unsih. 15 4. Leuuinnūn durahfuor sēla unseriu: ūdouuila durahfuor sēla unseriu uuazzer unfardraganlīh. 5. Kiuuīhtēr truhtin der ni *kap* unsih in kefangida cenim iro. 6. Sēla unseriu sōso sparo kecriftiu ist fona seide ueidenōntero: seid farmulitaž 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, truhtin. 2. Truhtin, kehōri stimma mīna. sīn ūrun dīniu anauuartēntiu in stimma des kebetes mīnes. 3. Ubi unreht *pīhaltis*, truhtin, uuer *kestāt im?* 4. Danta mittih kenādā ist, duruh 25 uuizzud tīnan fardolata dih, truhtin; fardolata sēla mīniu in uuorte sīnemo, 5. uuānta sēla mīniu in truhtīne. 6. Fona *pīhaltidu* morganlīhero 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 unrehtēn sīnēn.

III

ST. EMMERAMER GEBET,

written in the Bavarian dialect of the ninth century.

Trohtin, 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 uuiżzanto kiteta ædo unuuiz̄zanto, nōtac ædo unnōtac, slāffanto ædo uuahēnto : meinsuuarteo enti lukīno, kyridōno enti unrehtero fizus-heito, huorōno sō uuē sō ih so kiteta, enti unrehtero firnlusteo in muose enti in tranche enti in unrehtemo slāffe ; daž dū mir, trohtīn, kanist enti kanāda farkip enti daž ih fora dīnēn augōn unscamanti sī, enti daž ih in 10 derru uueroltti 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 rīhe.

Kot almahtīgo, kauuerdo mir helfan enti kauuiżzida 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 dinemo scalhe uuānenntemo dīnero kanādōno. enstīgo enti milteo trohtīn, dū eino ueist ueeo mīno durfti sint : in dīno kanādā enti in dīno miltidā, uuīho 25 truhtīn, pifilhu 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 Otfrid. 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, &c.,—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 Otfrid’s native place was somewhere in the Speiergau on the Middle Rhine. And with this assumption also agrees the fact that Otfrid always speaks of himself as being a Frank, and designates his language as Franconian.

The whole work is divided into five books. Otfrid himself seems to 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 distinxii,*’ 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 Otfrid’s poem is by no means to be regarded as a mere translation of the four Gospels, and that Otfrid 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 Matthaeum,' for the Gospel of St. Matthew.

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

(3) Alcuin : 'Commentaria super Iohannem,' 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 lfuto filu in flíze, in managemo ágaleize,
sie thaž in scriþ gicleiptin, thaž sie iro námon breit-
tin;
Sie thés in io gilícho flizzun gúallícho,
in búachon man giméinti thio iro chúanheiti.
Tharána dátun sie ouh thaž dúam: óugdun iro uuís-
duam, 5
óugdun iro cléini in thes tſhtonnes reini.

Iz̄ ist ál thuruh nōt sō kléino girédinōt,
iz̄ dúnkal eigun fúntan, zisámane gibúntan,
Sie ouh in thſu gisagetin, thaž then thio búah nir-
smáhetin,
ioh uuól er sih firuuéstti, then lésan iz̄ gilústi. io
Zi thiu mág man ouh ginóto mánagero thfoto
hiar námon nū gizéllen ioh súntar ginénnen.
Sár Krſachi ioh Rōmáni iz̄ máchont sō gizámi,
iz̄ máchont sie al girústit, sō thſh es uuola lústít;
Sie máchont iz̄ sō réhtaž ioh sō fílu sléhtaž, 15
iz̄ ist gifúagit al in éin selp sō hélphantes béin.

Thie dāti man giscrībe theist mannes lūst zi líbe ;
 nim góuma thera dſitta, thaž húrsgit thīna dráhta.
 Ist iż prōsun slihti, thaž drénkit thih in rfhti ;
 odo métres kléini, theist góuma filu réini. 20
 Sie dūent iż filu súazi, ioh mézent sie thie fúazi,
 thie léngi ioh thie kúrti, theiż gilústlíchaz vuúrti.
 Éigun sie iż bithénkit, thaž síllabā in ni uuénkit,
 sies álles uuio ni rúachent, ni sō thie fúazi suachent.
 Ioh állo thio zíti sō záltun sie bi nōti ; 25
 iż mſzit ána bágā al io súlh uúágā.
 Yrsúrbent sie iż réino ioh hárto filu kléino,
 selb sō mán thuruh nót sínaz kórn reinöt.
 Ouh selbun búah fróno irréinont sie sō scóno :
 thar lisist scóna gilust ána theheiniga ákust. 30
 Nū es fílu manno inthíhit, in sína zungun scribit,
 ioh ílit, er gigáhe, thaž sínaz io gihóhe :
 Uuánana sculun Fráncon éinon thaž biuuánkon,
 ni sie in frénkisgon bigínnen, sie gótes lób singen ?
 Níst si sō gisúngan, mit régulu bithúungan, 35
 si hábet thoh thia rfhti in scóneru slíshtti.
 Īli dū zi nōte, theiż scóno thoh gilüte,
 ioh gótes uuižod thánne tharána scóno hélle ;
 Tház tharana sínge, iż scóno man ginenne ;
 in themo firstántnisse uuir giháltan sín giuuísse. 40
 Thaž láž thir uuesan súazi : sō mézent iż thie fúazi :
 zít ioh thiu régula sō ist gótes selbes brédiga.
 Vuil thú thes uuola dráhton, thū métar uuolles áhton,
 in thína zungun uuirkēn dúam, ioh scónu uérs
 uuolles dúan :—
 Il io gótes uuilen állo zíti irfúllen : 45
 sō scribent gótes thegana in frénkisgon thie regula.

In gótes gibotes súaži lāž gángan thíne fúazi,
 ni lāž thir zít thes ingán : theist scóni férs sár
 gidán.

Díhto io thaž zi nōti theso séhs zīti,
 thaž thū thih sō girústes, in theru sibuntun giréstes. 50
 Thaž Krístes uuort uns ságetun, ioh drúta sīne uns
 zélitun,

bifora lāžu ih iz ál, sō ih bi réhtemen scal ;
 Uuánta sie iz gisúngun hárto in édilzungun,
 mit góte iz allaz rífatun, in uuérkon ouh gizfartun.
 Theist súaži ioh ouh núzzi, inti lérit unsih uuízzi, 55
 hímilis gimácha : bi thiu ist thaž 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 chuaní sélb sō thie Rōmáni,
 ni thárf man thaž ouh rédinon, thaž Krífachi in thes
 giuuídarón. 60

Sie éigun in zi núzzi sō sámalícho uuízzi,
 (in félde ioh in uuálde sō sint sie sáma balde),
 Ríhiduam ginúagi, ioh sint ouh fílu kuani,
 zi uuáfane snelle sō sínt thie théganä alle.

Sie bűent mit gizígon, ioh uuárun io thes giuuón, 65
 in gúatemo lánte : bi thíu sint się únscante.

Iz ist fílu feízit, hárto ist iz giuuéižit
 mit mánagfalten éhtin : níst iz bi unsen fréhtin.

Zi núzze grébit man ouh thár ér inti kúphar,
 ioh bi thífa meina ísine steina ; 70
 Ouh thárazua fúagi sílabar ginúagi,
 ioh lésent thár in lánte góld in iro sante.

Sie sint fástmuate zi mánagemo guate,
 zi mánageru núzzi: thaž dúent in iro uuízzi.

Sie sint fílu redie sih fíanton zirrettinne; 75
 ni gidúrrun sies bigínnan: sie éigun sę ubaruúnnan.
 Líut sih in nintfúarit, thaž iro lánt ruarit,
 ni si bı́ fro gúati in thíonon io zi nōti:
 Ioh ménnisgon álle, ther sé iż ni untarfálle
 (ih ueiż, iż gótt uuorahta), al éigun se iro forahta. 80
 Nist líut thaž es bigíinne, thaž uuider ín ringe:
 in éigun sie iż firméinit, mit uuáfanon gizéinit.

Sie lértun się iż mit suuéron, nálas mit thén uuórton,
 mit spéron filu uuássso: bi thiu fórahten sie se nōh sō.
 Ni sī thíot, thaž thes gidráhte, in thiu iż mit ín fehte, 85
 thoh Médi iż sín ioh Pérsi, núb in es thi uuírsi.
 Lás ih iu in alauuár in einen búachon, ih ueiż uuár,
 sie in síbbu ioh in áhtu sín Alexándres slahtu,
 Ther uuórolti sō githréuuita, mit suérta sią al gistré-
 uuita

úntar sínen hánton mit fílu herten bánton. 90
 Ioh fánd in theru rédinu, tháž fon Macedóniu
 ther líut in gibúrti giscéidiner uuúrti.

Nist untar ín thaž thúlte, thaž kúning iro uuálte,
 in uuórolti nihéine, ni sī thíe si zugun héime;
 Odo in érdringe ánder thes bigíinne 95
 in thihéinigemo thíete, thaž ubar sée gibfete.

Thes éigun sie io núzzi in snélli ioh in uuízzi:
 ni intrátent sie nihéinan unz sę ínan eigan héilan.

Er ist gizál ubarál io sō édilhegan skál,
 uuíser inti kúani: thero éigun sie fo ginúagi. 100
 Uuéltit er githíuto mánagero líuto,
 ioh zíuhit er se réine selb sō síne heime.

Ni sínt thie ímo ouh derien, in thiu nan Fránkon
 uuerien,
 thie snélli sīne irbīten, thaž síe nan umbirīten.
 Uuanta állaž thaž sies thénkent, sie iż al mit góte
 uiirkent, 105
 ni dúent sies uuſht in nōti ána sīn girāti.
 Sie sint gótes uuorto flížig filu hárto,
 thaž sie thaž gilérnen, thaž in thia búah zellen;
 Tháž sie thes bigínnen, iż úžana gisíngen,
 ioh síe iż ouh irfúllen mit mſhilemo uuſllen. 110
 Gidán ist es nū rédina, thaž sie sint gúate thegana,
 ouh góte thiononti álle ioh uuíſduames folle.
 Nū uuill ih scríban unser héil, éuangéliono deil,
 sō uuír nū hiar bigúnnun, in frénkisga zungun,
 Thaž síe ni uuesen éino thes selben ádeilo, 115
 ni man in íro gizungi Kristes lób sungi,
 Ioh er ouh fro uuorto gilóbot uuerde hárto,
 ther sie zímo holeta, zi gilóubon sīnen ládota.
 Ist ther in iro lante iż álles uuio nintstánte,
 in ánder gizúngi firnéman iż ni kúnni: 120
 Hiar hōr er fo zi gúate, uuaž gót imo gibéte,
 thaž 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 thíote,
 Thaž uuir Kríste sungun in únsera zungun, 125
 ioh uuír ouh thaž gilébetun, in frénkisgon nan
 lóbotun.

XVII. De stella et adventu magorum.

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

Bi thíu thaż ih irduálta, thār fórna ni gizálta,
 scál ih iż mit uušlen nū súmaz hiar irzéllen. 130
 Thō drúhtin Krist gibóran uuard (thes méra ih ságen
 nū ni thárf),
 thaż blídi uuórolt uuurti theru sálígun gibúrti,
 Thaż ouh gidán uuurti, si in éuuon ni firvuúrti
 (iż uuás iru anan hénti, thō dét es druhtin énti):
 Thō quāmun óstana in thaż lánt thie irkantun súnnun
 fart, 135
 stérrono girústi: thaż uuárun iro lísti.
 Sie éiscotun thes kíndes sário thés sinthes,
 ioh kúndtun ouh thō mári, thaż er ther kúning uuāri;
 Uuārun frágenti, uuār er gibóran uuurti,
 ioh bátun io zi nótí, man in iż zéigōti. 140
 Sie zaltun séltṣáni ioh zéichan filu uuáhi,
 uuúntar filu hébigaż (uuantä ēr ni hórtá man thaż,
 Thaż io fon mágadburti man gibóran vuurti)
 inti ouh zéichan sín scónaż in hímile sō scínaż;
 Ságetun thaż sie gáhun stérron einan sáhun, 145
 ioh dátun filu mári, thaż er sín uuāri:
 'Uuir sáhun sínan stérron, thoh uuir therä búrgi iron,
 ioh quámun, thaż uuir bétotin, gináda síno thígitin.
 Óstar filu férro sō scéin uns ouh ther stérro;
 ist faman hiar in lánte es fauuiht thoh firstánte? 150
 Gistirri záltun uuir io, ni sáhun uuir nan ér io:
 bithiu bírun uuir nū giéinot, er niuuan kúning zei-
 not.
 Sō scríbun uns in lánte man in uuórolti alte;
 thaż fr uns ouh gizéllet, uuio iż fuuo buah singent.'
 Sō thísu uuort thō gáhun then kúning ana quámun, 155
 híntarquam er hárto therò sélbero uuorto,

Ioh mánniliches hóubit uuárd es thar gidrúabit:
 gihórtun úngerno thaż uuír nū niazen géerno.

Thie búacharą ouh thō tháre gisámanotą er sāre,
 sie uuas er frágenti, uuár Kríst giboran uurti; 160
 Er sprah zen éuuarton sélben thesen uuórton.
 gab ármer ioh ther rícho ántuurti gilícho,
 Thia burg nántun se sár, in féstiz dátun álauuár
 mit uuórton thēn ér thie áltun fórasagon záltun.
 Sō er giuufssو thār bifánd, uuár drúhtin Krist gibóran
 uuard, 165
 tháht er sár in féstí mihilo únkusti.

Zi ímo er ouh thō lásota thie uuísun man theih ságeta,
 mit ín gistuant er thíngon ioh filu hálingon.
 Thia zít éiscota er fon ín, sō ther stérro giuuon uuas
 quéman zí in,
 bat síe iz ouh birúahtin, bi thaż selba kínd irsúahtin. 170
 'Gidúet mih,' quad er, 'ánaauuart bi thes stérren fart,
 sō fáret, eiscot tháre bi thaż kínd sáre.
 Sín éiscot iolícho ioh filu giuuáralícho,
 slíumo duet ouh thánne iz mir zi uuízžanne.
 Ih uuíllu faran béton nan (sō ríet mir filu mántag
 man), 175
 thaż sh tharzúa githinge,
 Lóug thér uuénego mán : ioh imo ouh géba bringe.
 er uuólta nan irthúesben er uuánkota thār filu frám;
 Thaż ímbot sie gihórtun ioh uns thia frúma irlesgen.
 yrscéin in sár thō férro ioh iro férti íltun;
 Sie blídtun sih es gáhun ther séltsáno sterro. 180
 ioh filu fráuualícho sár sie nan gisáhun,
 Léit er sie thō scóno sin uuártetun gilícho.
 mit síneru ferti uuas er iz zéigonti.

Thaž hūs sie thō gisáhun ioh sār tharā ín quāmun, 185
 thār uuas ther sún guater mit síneru muater.
 Fíalun sie thō frámhald (thes guates uuárun sie báld),
 thaž kínd sie thār thō bétotun ioh húldi sīno thígítun.
 Indátun sie thō tháre thaž iro dréso sāre,
 rehtes sie githáhtun, thaž się imo géba bráhtun: 190
 Mýrrun inti uuírouh ioh gold scínantaž ouh,
 géba filu mára: sie suáhtun sīne uuára.

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

Dróst er sie thō uuórto sīnes tóthes harto,
 ēr iż zi thíu uurti: es uuárun in thō thúrstí.
 'Ni sfuz,' quad er, 'smérza, ni ríaze óuh iuer hérza, 195
 in got gilóubet ioh in msh, giuuíssso theist gilúmplih.
 Mínes fáter hūs ist bréit, uuard uuóla then thara íngeit,
 ther sih thés muaž fróuuon ioh ínnana biscóuuon.
 Thār ist in álauuári mánagfalt gilári
 (húgget therero uuórto) ioh selida mánagfalto. 200
 Uuáriż állesuuár in uuár, slíumo ságeti ih iu iż sár,
 uuérgin thaž gizámi, sō ih fuih iż ni háli,
 Ih faru gárauuen iu sár frónisgo iu stát thār,
 ir, thés ni missedrúet, mit mfr thār iamer bűet,
 Thaž, thār mīn géginuuerti fst, sī iamer iuer náhuuist, 205
 thaž ir uuízit mīna fárt, therò uuégo ouh uueset
 ánaauuart.'
 Zi ímo sprah thō Thómas, er ein therò éinlifo uuas:
 'thes uuéges ni birun uuir ánaauuart, ouh ni uuízun
 thīna fárt;
 Giríhti unsih es álles, uuara thū fáran uuolles.'
 thaž uuára zált er imo sár ioh spráh ouh zi imo
 sús in uuár: 210

'Íh bin ueg réhtes ioh alles rédihaftes,
 bin ouh líb inti uuár: bi thiu ni gírrrot ir thár.
 Nist mán nihein, thaž ist uuár, ther quéme zi themo
 fáter sár,
 thes fáman inan gibéite, fá inan ni léite.
 Ób ir mih irknúatit, ir sélbon thaž instúantit 215
 ána lánglîcha frfst, uufolih ouh män fáter ist.'
 Quad thô Phíllipus iro éin (thiz selba uuás imo untar
 zuéin:
 giloubt er únredina, ther fáter uuári fúrira):
 'Then fáter, druhtin, éinon, then láz unsih biscóuuon
 (thîn uuórt sín ófto givuúag), sô ist uns állés gnuag.' 220
 Nám thô druhtin thánana thia selbun únredina;
 uuant er in ábuh iž instúant, kert er mo állésuuio
 thaž múat.
 'Sô mánagfalto zíti ih mit su bin hiar in uuórolti,
 mit múatu ir mir ni náhet, ioh mih nôh nirknáhet.
 Sô uuér sô thaž iruuélle, then fáter sehan uuólle, 225
 thánne, thaž ni híluh thih, giuuáro scóuu er anan msh.
 Thâr sfhit er thaž édili ioh sines selbes bslidi;
 giuiusso séh er anan msh: män fáter ist sô sámalih.'
 Er zalt in óuh thô thâr méist, uuio ther héilego géist
 thie uuázzi in scolta méron mit sines selbes léron: 230
 Nihéinemo ni brústi, ni er alla frúma uesti,
 allaz uuár inti guát, sô sélben gotes géist duat.
 Zálta in ouh in uuára uuóroltliuto fára,
 árabeiti mánago, thio ín thô uuár run gárauuo.
 Lért er sie mit uuórton, uuie thaž firdrágan scoltun, 235
 quad, after théru thulti zi mámmunte in iž vuúrti.
 'Ir ni thúrfut,' quad, 'bi thíu: fridu lážu ih mit su,
 mámmunti ginúagaz, drof ni súorget bi tháž!'

Ni lázu ih iuih uuéison : ih iuer áuur uuíson,
 gidróstu ih iuih scforo mit fréuuuidu alazíoro. 240
 Ir bírut, thaž nist uuúntar, fríunta mīne súntar,
 drúta mīne in álauuár, zi thiu sō kós ih iuih sár.
 Theist gibót mīnáz zi fu : ir iuih mínnnot untar fu,
 ioh sagilih thes thénke, thero mínnono ni uuénke.'
 Ín thō druhitin zélita, uuant ér se selbo uuélita, 245
 mánota sie thes náhtes mánagfaltes réhtes.
 Er hábet in thar gizáltan dróst mánagfaltan
 fon sín sélbes gúati, sō slíumo sō er irstúanti.
 Quad, after théra fristi in níamer sín ni brústi,
 ioh sie famer, sár tháž uuúrti, uuárin mit givuúrti. 250
 Sō er se lérta thō in thera náht, sō thú thir thár
 lésan maht,
 gizóh se thár thō fóllon sélbo in sínan uuíllon.
 Úf zi hímile er thō sáh ioh sélben gotes lób sprah ;
 bifálah thō thie thégana in sines fáter segana,
 Thaž ér mo sie gihfalti, unz er fon dőthe irstuant, 255
 ér sie thanne sánti, in thífonost sínaz uuánti.

XX. Duxerunt eum ad Caipham ubi erat et Pilatus.

Thō léittun nan thie lfuti thár uuas thaž héroti :
 ther biscof Káiphas uuas thár ioh ther hérizoho in
 uuár
 Giang er sélbo ingegin úž thár zi themo pálinzhūs :
 sie ni müasun gān sō frám zi themo héidinen man, 260
 Thaž sie in thén gizítin biuuóllane ni uuúrtin,
 mit réinidu gisémotin, thie óstoron giféhotin.
 Sie uuift thoh thes nintrífatun, sie mánslahta ríatun,
 ni síe thes giuuúagin, sie Krístan irslúagin.

Sprah ther hérizoho zi fn, sō er úzgigſang ingegin fn: 265

'uuelih rúagstab sō frám zéllit ir in thesan mán?'

Thes árgen uuullen herti gab imo ántuuurti:

'ob ér,' quad, 'uuóla tháhti, zi thísu er iż ni bráhti.

Ni fúer er in thēn líutin mit grōzen méindātin,

uuír ouh thes ni tháhtin, thaž uuir nan thír
bráhtin.' 270

Uuórton thō ginúagen bigóndun sie nan rúegen,
thíngon filu hébigen ioh súnton filu mánagen.

Quádun, sih bihfázi, er gotes sún hiazi,
iöh ouh dāti mári, er iro kúning uuāri,

Zélle ouh in giuuíssī, tháž er selbo Kríst sī, 275
in thia beldida gigángē, then námon imo félge.

Quádun, er ni uuólti, thaž man zíns gulti,
thie líuti furdír méra in thes kéiseres éra,
Ioh er thie líuti alle spúani zi giuuérre,
zi grōzemo úrheiže, in thísu man nan firláže: 280

'Er es ér io niruuánt, ér er állaž thiz lánt
gidruabta hárto in uuāru mit sín̄es selbes léru;
Nist thes giscéid noh giuuánt, uuio er gírrit thaž lánt,
uuio er iż állaž uuírrit ioh thesa uuórlt merrit.

Bigan er súslíches zi énte thesses ríches, 285
mit thiu er thaž lánt al ubargſang, unz man híſar
nan nū giffang.'

'Német inan,' quad er, 'zi su ziu bráhtut ir nan mír
bi thiu ?

irdéilet imo tháre, so uuizžod fuer lére.

Fíndet ir thár álle, uuio er thaž réhta uuolle,
thaž gifrúmmet allaz ír, iż ist iu kúnd, nales mír.' 290

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

Ther liut mit thſu bizeinta, thaž druhtin ér gimeinta,
 thaž er sín líb scolta énton in héithinero hánton.
 Thoh ságen ih in uuār mí, sie uuārun mánslagon sín : 295
 zi tóthe sie nan brúngun mir uuássidu iro zúngun.

XXI. Allocutio Pilati ad Christum in praetorio.

Giang Pilatus uuídari mit ímo thō in then sólari,
 spráh mit imo lángo : er suórgeta theró thíngó.
 Zi ērist frágeta er bi tház, thaž er es hárto sinsáz :
 'gidua mih,' quád, 'nū sário uuís, óba thū iro
 kúning sís ? 300

Bistú zi thiu giuuíhit, sō thih ther líut zíhit,
 in themo uuíllen gíangis, thaž ríchi sō bisíangis ?'
 Thō quad drúhtin : 'ságe mir, sprichis súlh thū fon dír,'
 odo ándere iz thir ságetun ioh thir fon mÍr iz zelitun ?'
 Pilatus uuolta slíumo sár fon imo néman thō then
 unán, 305
 tház er thes ni uuánti, er iz fon ímo irtháhti.
 'Thie liuti uuízun,' quad, 'fon ín, thaž ih Iúdaeо ni bÍn ;
 thínes selbes lánthiot gab thih mÍr in thesan nót.
 Ther líut, ther thih mÍr irgab, zálta in thih then
 rúagstab,
 thie selbun záltun alle mÍr thesa bélde fona thír. 310
 Ob áuur thaž sō uuár ist, thaž thū iro kúning nū ni bist,
 bi hÍs ist thaž sie thih námun. sus háftan mir irgábun ?'
 'Thir zéllu ih,' quad er, 'thánana : ríhi mÍn nist hÍnana,
 iz nÍst, sósō ih thir ráchon, fon thesen uuóroltsachon.
 Ób iz uuári hÍnana, giflízin mÍne théganá 315
 mit iro kúanheiti, mÍn fíant sus ni uufálti
 Ioh in thérera nótí mih sus ni hántolóti;
 mit théganheiti sítotin, thaž sie mih ín irretitin.

Ih duan es áuur redina, níst mīn rīchi hínana,
 thaž sh mih nū biuuérie mit mínes selbes hérie.' 320
 Thō spráh Pilatus áuur thaž, uuanta ímo uuas iz héízaž,
 frägeta áuur nöti bi sīnaž hérōti.
 'Sō uuár sō sī thīn ríchi ioh thīn gúallíchi,
 thoh bistū zi álaauuāru kúnинг, sō ih gihóru ?'
 'Thū quíſ,' quad er, 'theih kúnинг bin : zi thiu quám
 ioh uuard gibóran ouh zi thiu, theih suslīh thúlti
 untar fú,

Theih úrkundi sáre gizálти fona uuáre,
 thaž ih ouh uuárlíchu thíng gibréitti in thesan
 uuóroltring.

Sō uuér sō ist fona uuáre, ther hórit mir io sáre,
 hórit er mit mínnu mínes selbes stímnu.' 330
 'Sage thū mir,' quad er sár, 'uuaz thū nénnes thaž uuár ?
 gidúa mih thes giuuíssi, uuaz sī thaž uuárnissi.'

XXII. Quomodo Pilatus voluit Christum dimittere pro Barnaba.

Giang er, sō er tháž giquad (ih ueiž, es uuírdig ni uuard,
 tháž er thaž gihórti, uuaz drúhtin thes giquáti ;
 Uuâne óuh bi thíu sō gáhti, thes scháheres githáhti, 335
 mit uuéhselu er gisítoti, er selban Kríst irrétilti),
 Spráh er thō zen líutin, sie iz állés uuio giríatin :
 'ni síndu ih,' quad er, 'thesan mán in niheinen
 sáchon firdán,
 Ni bín ih ouh thes uuísi, oba er thes líbes scolo sí:
 sō yrsúah tih inan thráto sínes selbes dáto. 340
 Iá íst iu in thesa zíti zi giuuónaheiti,
 ih úžar themo uuíže iu einan háft firláže :
 Nū áhtot, uuio ir uuóllet, ioh uuéderan ir iruuéllet,

ir Barabbásan nemet zíu, odo ir nū Kríst iruuellet su.'
 Thanne uuás imo auur thér skāhāri hébiger : 345
 bi théro dāto ánton sō lág er thār in bánton.
 Riaf imo ál ingéginí thes lántliutes ménigi,
 quad, uuár in líob ioh súazi man Barabbán in liaži.
 Thō háft er nan, sō er uuólta, ioh er nan sélbo fílta
 selbon drúhtinan, uuaž uuān ther uuénego man ! 350
 Námun nan thō thánana thes hérizohen thégana ;
 sie flúhtun in zi gámane thórna thar zisámane,
 Ioh sáztun sie imo in hóubit then selbon thúrninan ríng,
 zi hónidon gérgo coróna therò thórno.
 Sie námun in thera dáti kúninglīh giuuáti, 355
 fílu rōtaž púrpurin inti dátun inan sín.
 Fialun thō in iro knífo : zi hue hábetun inan ío,
 zi bísmera thráto súslíchero dáto.
 'Heil thū,' quádun sie, 'Kríst, thū thérero liuto kúning bist !
 bist gáro ouh thiu gilícho ioh harto kúninglícho.' 360
 Zi hónidu imo iz dátun, thaž sie súlīh quátun ;
 sie tháhtun io bi nótin, uuío sie inan gihóntin.
 Sie slúagun sár thén gangon thiu héilegún uuángun,
 ioh hérton in thén fáron sō blúun si imo thio órun.
 Er thúlta, sō ih hiar fóra quad, bi únsih suslīh ún-
 gimah, 365
 in slégin ioh in uuórton bi únsen suāren súnton.

XXIII. Duxit Pilatus Iesum derisum ad populum.

Pilátus giang zen líutin síd thō thésen dátin :
 uuólt er in gístíllen thes ármalíchen uuíllen.
 'Heraúz,' quad, 'léítü ih inan su, thaž irkénnet in thíu,
 thaž ih úndáto ni síndu in imo thráto.' 370
 Giang Kríst thō in themo gánge mit rótemo gifánge,

bithúrnter ioh bisíltar ioh sus gibísmeroter.
 Púrpurin giuuáti drúag er thō bi nōti,
 thúrnina coróna: gidán uuas thaž in hóna.
 'Séhet,' quad er, 'nū then mán; firdamnot íst er filu
 frám ! 375
 ir séhet sínä únéra, uuaž uuóllet ir es méra ?
 Biscóltan ist er hárto ioh hónlíchero uuórto,
 ouh sínnero úndāto giréssit filu dráto.
 'Ér ist,' quad, 'bisíllit, mit thórnon ouh bistéllit;
 nū man imo súlhí dúa, nū läzet kúelen iu thaž
 muát.' 380

Sō síe nan thō gisáhun, sō ríafun sie alle gáhun :
 ingegin ímo inbran thaž muát, sō ofto fíanton dúa.
 Bátlun thō ginúagi, thaž man ïnan irslúagi,
 ioh ríafun filu héizo : 'crúzo, lēs l nan crúzo !'
 'Német inan,' quad er, 'zi fu inti crúzot inan untar fu: 385
 ni mág ih in imo irsíndan, oba er firdán sī sō frám.'
 Thero bíscifo hérti gab imo ántuuurti
 mit alten nídes uuíllen: ni móhtun sie in gístíllen:
 'Er scal irstérban thuru h nōt, sō uuízod unser zéinōt,
 ioh dóouen sínren uuórton in thérero manno hánton; 390
 Uuanta ér gikundta herasun, tháž er sī selbo gótes sun,
 ioh ubarál in uuári sō det er súlhí māri.
 Ther uuízod lērit tháre, in crúzi man then h áhe,
 sō uuer sō in úrheiže sih súlihes biheiže.'
 Yrfórahta sih thō hárto Pilátus therò uuórto, 395
 giang mit Kríste er thō fon ín in thaž spráhhüs ín.
 'Gidua mih sár nū,' quad er, 'uuís, uuanana lantes
 thū sis,
 uuélíchera gibúrti, thaž thū io zi thísu uuurti ?'
 Er stuant, suígeta ioh mámmonto githágeta :

sínes selbes thúlti ni gab imo ántuuurti. | 400
 'Ni uuildu spréchan,' quad er, 'zi mír? ni uuéistū,
 uuaž ih ságen thir,
 thaž stéit thaž thínaž énti in mínes selbes hénti?
 Ioh bín ih ouh giuuéltig ubar éllu thínu thíng,
 in líb ioh dód hiutu, sō uuédar sō ih gibístu.'
 Ántuurtita líndo ther keisor éuuinigo thó, 405
 ther kuning hímilisgo in uuár themo hérizohen thár:
 'Ih ságen thir, thaž ni híluh thih: giuualt ni hábetistū
 ubar mfh,
 óba thir thaž gizámi son hímile ni quámi.
 Bi thíu ist mit méren sunton ther mfh gab thír zi
 hánton,
 ioh ther iz zí thiu bibráhta, thaž híar man mīn sus
 áhta.' 410

V

DAS LUDWIGSLIED

The Ludwigslied, written in the Rhenish Franconian dialect, was composed to celebrate the victory of Ludwig III over the Normans at the battle of Saucourt, which was fought on August 3, 881. It was probably written by the monk Huchald († 930) in the same or the early part of the following year.

Rithmus teutonicus de piae memoriae Hluduico rege filio Hluduici
aeque regis.

Einan kuning ueiž ih, Heižsit her Hluduīg,
 Ther gerno gode thionōt: Ih ueiž her imos lönōt.
 Kind uuarth her faterlōs. Thes uuarth imo sār buož:
 Holōda inan truhtīn, Magaczogo uuarth her sīn.
 Gab her imo dugidi, Frōnisc githigini, 5
 Stual hier in Vrankōn. Sō brüche her es lango!

- Thaȝ gideilder thanne Sār mit Karlemanne,
 Bruoder sīnemo, Thia czala uuunniōno.
 Sō thaȝ 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 thiob uuas, Ind er thanana ginas, 15
 Nam sīna vaston: Sīdh uuarth her guot man.
 Sum uuas lugināri, Sum skāchāri,
 Sum fol lōses, Ind er gibuoȝta sih thes.
 Kuning uuas ervirrit, Thaȝ rīchi al girrit,
 Uuas erbolgan Krist: Leidhōr, thes ingald iz. 20
 Thoh erbarmēdes got,
 Hieȝ her Hluduīgan
 'Hluduīg, kuning mīn,
 Heigun sa Northman
 Thanne sprah Hluduīg
 Dōt ni rette mir iz,
 Thō nam her godes urlub, Huob her gundfanon ūf,
 Reit her thara in Vrankōn Ingagan Northmannon.
 Gode thancōdun Thē sīn beidōdun,
 Quādhun al 'frō mīn, Sō lango beidōn uuir thīn.' 30
 Thanne sprah lūto Hluduīg ther guoto:
 'Trōstet hiu, gisellion, Mīne nōtstallon.
 Hera santa mih god Ioh mir selbo gibōd,
 Ob hiu rāt thūhti, Thaȝ ih hier gevuhiti,
 Mih selbon ni sparōti, Uncih hiu gineriti. 35
 Nū uuillih thaȝ mir volgōn Alle godes holdon.
 Giskerit ist thin hieruuist Sō lango sō uuili Krist:

Uuili her unsa hinavarth, Thero habēt her giuault.
 Sō uuer sō hier in ellian Giduot godes uuillion,
 Quimit hē gisund ūz, Ih gilōnōn imoz; 40
 Bilibit her thār inne, Sinemo kunnie.
 Thō nam er skild indi sper, Ellianlīcho reit her;
 Uuolder uuār errahchōn Sīnan uidarsahchōn.
 Thō ni uuas iż 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, Thaż uuas imo gekunni.
 Suman thuruhskluog her, Suman thuruhestah her.
 Her skancta cehanton Sīnan fīanton
 Bitteres līdes. Sō uuē hin hio thes lībes!
 Gilobōt sī thiū godes kraft: Hluduīg uuarth sigihaf; 55
 Ioh allēn heiligōn thanc! Sīn uuarth ther sigikamf.
 Uuolar abur Hluduīg, Kuning uuīgsālīg!
 Sō garo sōser hio uuas, Sō uuār sōses thurst uuas,
 Gihalde inan truhtīn Bī sīnan ērgrehtīn.

VI

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

Lesēn uuir thaż fuori ther heilant fartmuodi.
 ze untarne, uuizżun thaż, er zeinen brunnon kisaz.
 Quam fone Samario ein quena sārio
 scephan thaż uuazzżer: thanna noh sō saż er.

- Bat er sih ketrencan daz uuip thaż ther thara quam 5
 (uuurbon sīna thegana be sīna līpleita):
- 'Biuuaz kerōst thū, guot man, daz ih thir geba trinkan ?
 iā ne nieżant, uuiżże Christ, thie Judon unsera uuist.'
- 'Uuip, obe thū uuissīs, uuielīh gotes gift ist,
 unte den ercantīs mit themo do kōsōtis, 10
 tū bātīs dir unnen sīnes kecprunnen.'
- 'Disiu buzzia ist sō tiuf, ze dero ih heimina liuf,
 noh tū ne habis kiscirres, daz thū thes kiscephēs:
 uuār maht thū, guot man, neman quecprunnan?
- Ne bistū liuten kelop mēr than Jacob. 15
 ther gab uns thesan brunnan, tranc er nan ioh sīna
 man ;
- sīniu smalenōżżer nużżun thaż uuażżer.'
- 'Ther trinkit thiz uuazżer, be demo thurstit inan mēr,
 der afar trinchit daz mīn, then läzit der durst sīn :
 iż sprangōt imo'n pruston in ēuuōn mit luston.' 20
- 'Hērro, ih thicho ze dir, thaż uuażżer gābist dū mir,
 daz ih mēr ubar tac ne liufi hera durstac.'
- 'Uuib, tū dih anneuuert, hole hera dīnen uiirt.'
- 'Uueiż ih daz dū uuār segist, daz dū commen ne
 hebiti. 25
- dū hebitōs ēr finfe dir zi volliste.
 des mahttū sichūre sīn : nū hebiti ēnin der nis dīn.'
- 'Hērro, in thir uuigih scīn, daz thū maht forasago sīn.
 for uns ēr giborana betōtōn hiar in berega,
- Unser altmāga suohtōn hia genāda : 30
 ihoh ir sagant kicorana thia bita in Hierosolima.'

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 līhamun likkan lāzzit,
 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 virinlīh 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 līp 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.
 pidu ist *durst* mihhil allero manno uuelīhemō,
 daz in es sīn muot kispante, *
 daz er kotes uuillun kerno tuo 20
 enti hellā fuir harto uuīse,
 pehhes pīna: dār piutit der Satanaż altist
 heizżan lauc. sō mac huckan za diu,
 sorgēn drāto, der sih suntīgen ueiż.

uuē demo in vinstri scal sīno virinā stūēn, 25
 prinnan in pehhe: daz ist rehto paluuīc dink,
 daz 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 uerkōta. 30

Sō denne der mahtīgo khuninc daz mahal kipannit,
 dara scal queman chunno kilīhaž:
 denne ni kitar parno nohhein den pan furisizzan,
 ni allero manno uuelīh ze demo mahale sculi.
 dār scal er vora demo rīhhe az rahhu stantan, 35
 pī daz er in uuerolti eo kiuuerkōt hapēta.

Daz hōrtih rahhōn dia uueroltrehtuuīson,
 daz sculi der antichristo mit Eliase pāgan.
 der uuarch ist kiuuāfanit, denne uuirdit untar in uuīc
 arhapan.

khenfun sint sō kreftīc, diu kōsa ist sō mihhil. 40

Elias strītit pī den ēuuīgon līp,
 uuili dēn rehtkernōn daz rīhi kistarkan:
 pidiu scal imo helfan der himiles kiuualtit.
 der antichristo stēt pī demo altfīante,

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
 daz Elias in demo uuīge aruuartit uuerde.

sō daz Eliases pluot in erda kitriusit, 50
 sō inprinnant die pergā, poum ni kistentit
 ēnīhc in erdu, ahā artruknēnt,
 muor varsuuilhit sih, suiližōt lougiu der himil.
 māno vallit, prinnit mittilagart,

stēn ni kistentit. verit denne stūatago in lant, 55
 verit mit diu vuiru viriho uuīsōn :
 dār ni mac denne māk andremo helfan vora demo muspille.
 denne daž preita uuasal allaz varprennit,
 enti vuir enti luſt iž allaz arsurpit,
 uuār ist denne diu marha, dār man dār eo mit sīnēn
 māgon piehc? 60
 diu marha ist farprunna, diu sēla stēt pidungan,
 ni ueiž mit uuiu puaze: sār verit si za uuiže.
 Pidiu ist demo manne sō guot, denne er ze demo
 mahale quimit,
 daž er rahhōno uuelīha rehto arteile.
 denne ni darf er sorgēn, denne er ze deru suonu
 quimit. 65
 ni ueiž der uuēnago man, uuielīhan uuartil er habēt,
 dennē er mit dēn miatōn marrit daž rehta,
 daž der tiaval dār pī kitarnit stentit.
 der hapēt in ruovu rahhōno uuelīha,
 daž der man ēr enti sīd upiles kifrumita, 70
 daž er iž allaz kisagēt, denne er ze deru suonu quimit.
 ni scolta sīd manno nohhein miatūn intfāhan.

* * *

Sō daž himilisca horn kihlūtit uuirdit,
 enti sih der suanāri ana den sind arhevīt
 [der dār suannan scal tōtēn enti lepentēn], 74^a
 denne hevit sih mit imo herio meista,
 daž ist allaz sō palđ daž imo nioman kipāgan ni mak. 75
 denne verit er ze deru mahalsteti deru dār kimarchōt
 ist :
 dār uuirdit diu suona dia man dār io sagēta.

denne varant engilā uper *dio* marhā,
 uechant deotā, uuissant ze dinge. 80
 denne *scal* manno gilih fona deru moltu arstēn,
 lössan sih ar dero lēuuo vazzōn: scal imo avar sīn līp
 piqueman,
 daz er sīn reht allaz kirahhōn muozzi;
 enti imo after sīnēn tātin 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 rihtungu sō vilo dia dār *ar restī*
 arstēnt,
 sō dār manno nohhein uuiht pimidan ni mak. 90
dār scal denne hant sprehan, houpit sagēn,
 allero lido uuelih unzi in den luzīgun vinger,
 uuaž er untar desēn mannum mordes kifrumita.
 dār ni ist eo sō listic *man* der dār iouuiht arliugan
 megi,
 daz er kitarnan megi tāto dehheina, 95
 niž al fora demo khuninge *kichundit* uuerde,
 uz̄zan er iz mit alamusau * surimegi
 enti mit fastūn dio virinā kipuažti.
 denne der *paldēt* der gipuažzt hapēt,
 dennē er ze deru *suonsteti* *quimit.** 99
uuirdit denne furi kitragan daz frōno chrūci, 100
 dār der hēlico Christ ana arhangān uuard.
 denne *augit* er dio māsūn, dio er in deru *menniskī*
 ansenc,
 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 rāhhōno is a rendering of the Latin: ordinare narrationem quae in nobis completae sunt rerum.

- l. 3. uuas gisehan = Lat. visum est.
- l. 17. siu, rehtiu, beidu, are neuter, § 210.
- l. 38. kind is acc. pl.
- l. 67. hōisten = hōhisten.
- l. 69. nist = ni ist.
- l. 71. thie = thēr, see § 165, note 2.
- l. 73. thaz thār: thār is here merely a strengthening particle to the rel. thaz.
- l. 88. heilizinnes, 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. Þemo. The letter Þ occurs only 8 times in Tatian, viz. Þemo (4), Þēm (2), vvurðun (1), Þār (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 uiizzunt, ingiengunt have 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 § 181, 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. 313. fon thes = ex quo, 'since the time.' fon is temporal, and thes is the adverbial genitive.
- l. 314. On the inf. ending of cussan, see § 185, note.
- l. 329. The reg. form is quātun, see § 187.
- l. 330. For the cu- in cumit, see § 179, note.
- l. 334. forliosez = forliose iz, subj. pres.
- l. 337. The h in gihērēt is inorganic.
- l. 353. geet = gēt.

- l. 362. *zesauūn* is the weak Acc. fem. sg. of *zeso*, used as a noun.
- l. 367. *sien* = *sie* in, ‘they him.’
- l. 373. *ni curit vvuofen ubar mih* = Lat. *nolite flere super me, weep not for me.*’
- l. 375. *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. 415. *uuantih* = *uuanta ih*.
- l. 441. *intfagana*, pp. Acc. fem. sg. of *intfahan*, formed after analogy with the present. The reg. form would be *intfangana*.
- l. 444. *lāz nū* = Lat. *sine*.
- l. 449. *fon obanentīc zunzan nidar*, ‘from top to bottom.’
- l. 467. *uuantaz* = *uuanta iz*.
- l. 509. *erdūn* here weak. *erda* is usually strong.
- l. 575. *sizentero* is the pp. Gen. pl. of *sizzen*.
- l. 626. *fon hōhi 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 § 125, 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 § 100.

III. ST. EMMERAMER GEBET

- l. 2. *deih*, cp. § 165, 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 § 55.
- l. 27. *mōt* = *muot*, see above.

IV. OTFRID

Before reading the extracts from *Otfried* the beginner should refer to §§ 50, 52, 56 in the Grammar, and observe further that Germanic *d* and *p* (*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 thör, used as a demons. nirsmähetin = ni irsmähetin.
- l. 10. then, Acc. masc. sg., used as rel. pr. uuol = uuola.
- l. 17. theist = thaż ist; so also in ll. 20, 48, 55, 196, 243.
- l. 22. theiż = thaż iż; so also l. 37.
- l. 24. sies = sie is; so also in ll. 76, 105.
- l. 52. After scal supply läžan.
- l. 58. dualtun, pret. 3rd pl. of dwellen.
- l. 75. zirrettinne = zi irrettenne.
- l. 77. in, Dat. pl. nintfuarit = ni intfuarit.
- l. 78. si refers to liut.
- l. 80. uuorahta, forahta, see § 63.
- l. 99. After skal supply sīn.
- l. 118. zimo = zi imo.
- l. 119. nintstante = ni instante.
- l. 121. hōr = höre, subj. pres.
- l. 129. irdualta, pret. sg. of irdwellen.
- l. 133. firvuurti, pret. subj. of firwērdan.
- l. 161. zen = zi thēn, Dat. pl.; so also in l. 337.
- l. 163. festiż = festi iż. in festi duan = 'to make sure, certain.'
- l. 167. theih = thie ih.
- l. 195. siuz = sī iu iż. ni siuz smerza, 'let it not be a pain to you.'
- l. 197. then, supply ther. ingeit, pres. 3rd sg. of ingān, see § 205, note.
- l. 201. uuāriż = uuāri iż, 'if it were.'
- l. 202. iuih = iuwih.
- l. 217. untar zuein, 'doubtful.'
- l. 220. givuuag (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. nirknähet = ni irknäet. 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 östoron gifehotin = ἵνα φάγωσι τὸ πάσχα (John xviii. 28), 'that they might eat the passover.'
- l. 263. nintriatun = ni triatun.
- l. 265. üzgigiang, pret. sg. of üzgigangan.
- 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. sinsaż = si (Acc. pl.) insaż.
- l. 301. bistū = bist thū.
- l. 325. theih, see § 165, note 4. quīs contracted from quidis.
- l. 340. dāto, Gen. pl.
- l. 345. ther is subj.; skāhāri, predicate.

l. 368. *gistillen wi* Dat. pers., Gen. rei; so also in l. 388 with reflex. Dat.

l. 369. *heraūz* = *hera ūz*, 'out.'

l. 401. *uuildū* = *wili thū*; *ueiestū* = *weist thū*.

l. 402. *steit*, pres. 3rd sg. of *stan*, see note to § 205.

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. *sidh* (= O.E. *sip*), see *sid* in the Glossary.

l. 21. *erbarmēdes* = *erbarmēda es*. *uuisser* = *wissa* (pret. sg. of *wizzan*) *er*.

l. 23. *minan*, Dat. pl., weakened form of *minēn*; so also in ll. 43, 53, 59: *sinan* from *sinēn*.

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 § 181, 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, 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. *imož* = *imo iz*, cp. l. 2.

l. 43. *uuolder* = *wolda er*. On *sinan* 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. *frāuja*, 'Master, Lord, God'), 'divine, holy.'

l. 47. *kyrrieleison*, 'Lord, have mercy upon us'; from *κύριος* and *ἔλεω*.

l. 50. 'There fought none of the warriors like Ludwig fought.'

l. 53. *cehanton*, 'into the hands.' *sinan*, see note to l. 23.

l. 54. *bin*, 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 § 193, note 2.
 l. 24. *commen* = *com-man*, *gom-man*.
 l. 27. *ēnin* = *einan*. *nis* = *ni is*.

VII. MUSPILLI

Muspilli, OS. *mudspellī*, *mutspellī*, O.Icel. *musPELLI*. The second part of the word is probably related to the OS. verb *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 § 185, note.

- l. 32. *chunno*, Gen. pl. *depen*. on *kilihaž*.
 l. 37. *hōrtih* = *hōrta ih*.
 l. 39. *arhapan*, the pp. of *arheffen*, see § 181, and note 4 to it.
 l. 40. *uunt* = *wunt*, 'wounded.'
 l. 52. *ēnihc* = *einig*. 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. *niz* = *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*. For purposes of reference, *c* (before *a*, *o*, *u*) and *q* = *k*; *th* = *d*; *v* = *f*.

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 thiu*, accordingly; *av.* behind, after, back.

aga'elzi, *sf.* zeal, diligence, earnestness.

aha (Goth. *ahua*), *sf.* water.

ahta, *sf.* opinion, reflection.

āhten, *wv.* I, persecute.

ahtodo (*ahtudo*), *num.* eighth.

ahtōn, *wv.* II, observe, consider.

accar, *acchar*, *sm.* field, acre.

ā-kust, *sf.* badness, fault.

al, *aj.* (*inf.* *allēr*), all, every, each, whole; *av.* *gen.* *alles*, otherwise, else.

alamuosan, *almuosan* (from Gr.-Lat. *eleemosyne*), *sn.* alms.

āla-war (*ala-wāri*), *aj.* all true; in *alawār*, verily.

ala-zioro, *av.* very beautifully.

alles (*elles*), *av.* otherwise, else.

alles-wär, *av.* elsewhere.

alles-wio, *av.* otherwise.

al-mahtig, *ala-mahtig*, *aj.* almighty.

alt, *aj.* old; *mit thēn altōn*, with the elders.

alt-mäg, *sm.* ancestor, fore-father.

altari, *altāri* (*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-stēhan, *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-fahan*.
- anne-wërt*, *av. away*.
- annuzi* (*Tat. nom. sg. annuci*), *sn. face*.
- äno*, *prep. c. acc.* without, except; *conj.* except, only (after negative sentences).
- anst*, *sf. favour*.
- ant-fahan*, *sv. VII*, receive.
- anti*, *ande*; *enti*, *endi*; *indi*, *inti*, *inte*, *int*; *unti*, *unte*, *unta*, *cj. and*.
- anti-christo*, *wm. anti-Christ*.
- ant-lingön*, *wv. II*, answer.
- anto*, *wn. zeal, anger*.
- ant-reita*, *sf. order*; after *ant-treitu* (*ex ordine*), in order.
- 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*.
- arbeitön*, *wv. II*, labour, work.
- ar-bölgan*, *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-gän*, *ar-gēn*, *sv. VII*, go out, pass away.
- ar-gëban*, *sv. V*, hand over, give up.
- ar-giozan*, *sv. II*, pour forth, shed.
- ar-hähhan*, *sv. VII*, hang up, suspend, crucify.
- ar-heffen* (-heffan, -hesfan, -hevan, see § 181, 4, 5), *sv. VI*, raise up, lift up.
- ar-lësen*, *sv. V*, gather, collect.
- ar-lesgen*, *ar-lesken*, *wv. I*, destroy.
- ar-liogan*, *ar-liugan*, *sv. II*, devise, fabricate, get by lying.
- ar-lösen*, *wv. I*, deliver, free.
- arm*, *sm. arm*.
- arm*, *aj. poor, miserable*.
- arma-lih*, *aj. unhappy, wretched*.
- arn* (*Goth. asans*), *sf. harvest*.
- arnön*, *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-stérban*, *sv. III*, die.
- ar-teilen*, *irteilen*, *wv. I*, judge, condemn.
- artön*, *wv. II*, dwell.
- ar-truknén*, *wv. III*, dry up.
- arwartan*, see *ir-werten*.
- ar-wecken*, *wv. I*, awake, wake up, resuscitate.
- ar-wérphan*, *sv. III*, cast out, throw out.
- ä-swih, *smn. stumbling-block*.
- ä-teilo, ä-deilo, *wm. non-partaker*.
- az, iz, *prep. c. dat.* at, in.
- az-stantan, *sv. IV*, stand by, at.

B.

- bäga, päga, *sf. quarrel, fight*;
- äna bäga, without contradiction, trustworthily.
- bägan, pägan, *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, procla-
mation.
bannan, *pannan*, *sv.* VII, sum-
mon, fix the day of judgment.
bant (*pl.* *bant*, *bentir*), *sn.* bond.
barn, *parn*, *sn.* child.
be, *prep.*, see *bī*.
beide, *bēde*, *num.* both.
beidōn, *see* *beitōn*.
bein, *pein*, *sn.* bone, leg.
beiten, *wv.* I, *c. gen.* *rei*, force,
compel.
beitōn, *beidōn*, *wv.* II, wait;
with *gen.* wait for, expect.
beldida, *sf.* boldness, audacious-
ness.
bēraht-nessī, *sf.* brightness.
bēran, *sv.* IV, bear, give birth.
bērd, *sn.* offspring.
bērg, *pērg* (*pl.* *bērga*, *bērega*),
sm. mountain.
bērgan, *sv.* III, hide, conceal.
gi-bērgan = *bērgan*.
bēsemo, *wm.* besom.
bēteri, *sm.* one who prays, wor-
shipper.
bētōn, *wv.* II, pray, worship; *dat.*
of *ger.* *zi bēttōnne* or *bētōnne*.
bez̄zisto, *superl.* to *guot*.
bī, *bi*, *be*, *prep. c. dat., acc., instr.*
near, from, on account of,
within.
bi-bot, *sn.* command, precept.
bi-brennen, *wv.* I, burn up.
bi-bringan, bring to an end.
bidiu, *bithiu*, *see* *thēr*.
bi-thecken, *wv.* I, cover.
bi-thenken, *wv.* I, be uneasy
about, look after, reflect.
bi-thurnen, *wv.* I, crown with
thorns.
bi-thwingan, *sv.* III, oppress,
force.
bi-fāhan, *sv.* VII, seize, encom-
pass, 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-fllen, *wv.* I, scourge, strike.
bi-findan, *sv.* III, find.
bi-finstren, *wv.* I, make dark.
bi-gēhan, *sv.* V, confess, own.
bi-gihtig, *pigihtic*, *aj.* confessing.
bi-gihtig wērdan, *c. dat. pers.*,
gen. rei, confess a thing to some
one.
bi-ginnan, *sv.* III, begin (also
weak pret. *bigonda*).
bi-graban, *sv.* VI, bury.
bi-grifan, *sv.* I, comprehend.
bi-haltan, *sv.* VII, guard.
bi-heiz̄zan, *-heižan*, *sv.* VII, *rest.*
promise, vow, presume.
bihiaži, *pret. subj. 3rd sg.* of *bi-*
heiz̄zan.
bihiu = *bi-hiu* (*see wēr*), why,
wherefore, from what cause.
biiāhin, *pret. subj. 3rd pl.* of *bi-*
gēhan.
bi-liban, *sv.* I, remain.
bilidi, *sn.* 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*, *wv.* I,
aim at a thing, provide.
birut, *see* § 202.
bis, *see* § 202.
biscatuit, *see* *bi-scawen*.
bi-scawen, *wv.* I, overshadow.
bi-skēltan, *sv.* III, affront, insult.
bi-skinan, *sv.* I, shine around,
upon.
biscof, *sm.* (*nom. pl.* *bisgofa*),
chief priest, bishop.

biscof-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-snidan, *sv.* I, circumcise.
 bi-souffen, pisauffen, *wv.* I, drown.
 bi-stellen, *wv.* I, adorn.
 bita, *sf.* prayer.
 bitan, pītan, bīdan, *sv.* I, wait, expect; with *gen.* wait for.
 bittar, bitter, *aj.* bitter.
 bitten (Goth. bidjan), *sv.* V, *c. gen. or dat.* rei, ask, request, demand.
 biviluhu, *pres. 1st sg.* of bi-fēlhan.
 bi-wankōn, *wv.* II, avoid.
 bi-waz̄, 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.
 bliden (Goth. bleipjan), *wv.* I, rejoice, be joyful.
 blidi, *aj.* kind, friendly, blithe.
 blidida, *sf.* gladness, joyfulness.
 blint, *aj.* blind.
 bliwan, bliuwan, *sv.* II, strike, beat.
 bluot, pluot, *sn.* blood.
 bluun, *pret. 3rd pl.* of bliwan.
 boto, *wm.* messenger.
 bouhnēn, *wv.* I, *dat. pers., acc. rei*, intimate, signify, make a sign.
 boum, poum, *sm.* tree.
 brēdiga, *see* prēdiga.
 brēhhan, brēchan, *sv.* IV, break.
 breit, *aj.* broad, large.
 breiten, *wv.* I, extend, spread out.
 brennen (Goth. brannjan), *wv.* I, burn.

brieven (*fr. Lat. breviare*), *wv.* I, register, record, count.
 bringan (*pret. brāhta*, *see § 178, note 2*), *suv.* bring.
 brinnan, prinnan, *sv.* III, burn.
 brōt, *sn.* bread.
 brüchen, brühhen (Goth. brūkjan), *wv.* I, enjoy, use.
 brunno, *wm.* well.
 bruoder, *sm.* brother.
 brust, *sf.* breast.
 brüt-louft, brüt-löft, *smf.* marriage.
 brüt-louft-lih, *aj.* bridal, nuptial.
 bū, pū (*gen. būwes*), *sm.* abode, dwelling.
 būan, būen (*pret. būta*), *wv.* I, dwell.
 buoh, buah, *smnf.* book.
 buohhāri, buachāri, buocheri, *sm.* scribe.
 buož, *sf.* remedy, redress.
 buožen, buožzen (Goth. bōtjan), *wv.* make good, atone for; *acc. pers., gen. rei*, get free.
 buožza, puaz̄za, buoža, puaza, *sf.* penance, abasement, punishment.
 burg, *sf.* city.
 buro-lang, *aj.* very long.
 gi-burt, *sf.* birth.
 buzzā, *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 other, der, de, when used as a relative particle; thārana, thereupon, thereon.

thara, dara, *av.* and *cj.* thither, whither; tharazua, thereto.

tharōt, *av.* thither.

thaż, daz, *cj.* that.

dē, thē, see § 165, and notes: de = thie.

thēgan, dēgan, *sm.* boy, servant, warrior.

thēgan-heit, *sf.* manliness, bravery. thēh-ein, dēhein, dēhhein, *aj.*

pr. any, anyone; in *neg.* sentences, no one, no, none.

thēh-einig = thēh-ein.

deil, *see* teil; deilen, *see* teilen. 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, liberate.

thennen, thenen, denen (Goth. þanjan), *wv.* I, stretch out.

deomuati, *see* thio-muoti.

deota, *see* thiota.

thēr (Tat. thie, thē, thēr), dēr; neut. thaż, daz; *sem.* thiu,

diu, *art., pr. dem.* and *rel.*; *instr.* thiu, diu, in combination with prepositions; bithiu, bidiu, therefore, because, since; bithiu wanta = wanta; in thiu, therein, 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* § 165, note 3.

thiede = thie + de, weakened form of thār.

thiet, *see* thiota.

thiggen, thicken, *wv.* I, beg, implore, beseech.

thihan, dihan, *sv.* I, advance, effect.

thicken, *see* thiggen.

dilli, *see* tilli.

thīn, dīn (tin), *poss. pr.* thy.

thing, ding, dink, *sn.* thing, reason, charge, accusation.

thing-hūs, thinchūs, *sn.* praetorium, official hall, synagogue.

thingōn, *wv.* II, discuss, bargain.

thinkil, *sm.* grain, wheat.

thinsan, dinsan, *sv.* III, draw.

thio (*see* § 165); thiode = thio + de, weakened form of thār.

thiob, diob, *sm.* thief.

thio-muoten, dēmuaten, *wv.* I, humble.

thio-muoti, deomuati, *aj.* 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, *svf.* people, nation.

thiu, diu (*gen.* thiuwi), *sf.* maid, maid-servant.

diuren, *see* tiuren.

diuri, *see* tiuri; diurisōn, *see* tiurisōn.
 do (p. 138, l. 10) = thū, dū.
 thō, dō, *av.* and *cj.* then, therefore,
 but, whilst; thōde = thō + de,
 weakened form of thār.
 thoh, doh, *av.* and *cj.* 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.
 dowen, *see* touwen.
 thrāto, drāto, *av.* quickly, very,
 greatly, very much.
 threwen, *wv.* I, threaten.
 thri, drī, *num.* three.
 thritto, dritto, *num.* third.
 thriu-hunt, *num.* three hundred.
 thū, dū, *pr.* thou.
 thuingan = thwingan.
 thult, thulti, *sf.* patience.
 thulten, dulten, *wv.* I, suffer,
 endure.
 thunken, *wv.* (pret. thūhta),
 seem, appear.
 duom, *see* tuom : duommen, *see*
 tuommen.
 duon, *see* tuon.
 dura, *see* tura.
 thurah, *see* thuruh.
 durah-faran, *sv.* VI, go through.
 thurfan, durfan, *pret.-pres.* need.
 thurft, durft, *sf.* need.
 thurstig, durftig, *aj.* poor, needy.
 thurnin, *aj.* thorny.
 thurri, durri, *aj.* dry, withered.
 thurst, durst, *sm.* thirst.
 thurstag, *aj.* thirsty.
 thursten, dursten, *wv.* I, thirst,
 be thirsty ; *impers.* *c. acc.* of
 person.
 thuruh, thurah, duruh, durah,
 prep. *c. acc.* through, by, on

account of, because of; thurah
 thaȝ, therefore.
 thuruh-fremen, *wv.* I, fulfil,
 finish, complete.
 thuruh-slahan, *sv.* VI, beat one
 soundly.
 thuruh-stēhhan, *sv.* IV, pierce
 through.
 thuruh-thigan, *aj. part.* perfect.
 thuruh-wonēn, *wv.* III, remain.
 thüsunt, düsunt, *num.* thousand.
 dwellen, *see* twellen.
 thwesban, ir-thwesben, *wv.* I,
 extinguish, destroy.
 thwingan (thuingan), *sv.* III,
 compel, force.

E.
 ēban-brüchen, *wv.* I, have inter-
 course with, have dealings with.
 ēekrōdo, *av.* only.
 eddo, ēdo, ædo, *cj.* or.
 edil, edili, *sn.* noble race.
 edil, edili, *aj.* noble.
 edil-thēgan, *sm.* man of noble
 birth, warrior.
 edil-zunga, *wf.* noble language.
 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.
 ellen, ellian, *sn.* courage, bravery,
 strength.
 ellian-līcho, *av.* courageously.

endi, enti, *cj.* 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.
 enstig, *aj.* gracious.
 enti = anti, *cj.* and.
 enti, *sn.* end.
 entōn, endōn, endiōn, *wv.* 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.* before.
 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-ruornessi, *sn.* earthquake.
 ērd-ring, *sm.* orbit of the earth.
 ērēn, *wv.* III, honour.
 ervirrit, see ar-firren.
 erfuoron, *pret. 3. pl.* of ar-faran.
 ērgrēhti = ēre-grēhti, *sf.* mercy,
 grace.
 erhaban, *pp.* of ar-heffen.
 erhāhan = ar-hāhan.
 erhangan, *pp.* of ar-hāhan.
 ēriro (Goth. áiriza), *aj.* compar.
 former.
 ērist-boran, *part. aj.* firstborn.
 ēristo, *aj.* superl. first; *zi* ēristo,
 at first, for the first time.
 ercantis, *subj. pret. 2. sing.* of
 ir-kennen.
 er-kiosan, *sv.* II, try, choose,
 select.
 erlōsen = ar-lōsen.
 er-lōsida, *sf.* redemption.
 erougen, see ar-ougen.
 er-rahhōn, *wv.* II, tell, relate.
 errecket, *pp.* of ar-recken.
 er-sluogin, *pret. subj. 3. pl.* of
 ar-slahan.

erstērben = ar-stērban.
 erwacta, *pret. 3. sing.* of ar-
 wecken.
 erwērphan = ar-wērphan.
 ēwa (Goth. áiws), *sf.* eternity,
 law.
 ē-wart, *sm.* ē-warto, *wm.* priest.
 ēwida, *sf.* eternity; *zi* ēwidu,
 everlastingly, for ever.
 ēwig, *aj.* eternal, everlasting.
 ēwin, *aj.* eternal.
 ēwinig, *aj.* eternal.
 ewit (Goth. awēpi), *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, *wv.* I,
 burn up.
 far-brinnan, *sv.* III, burn up.
 far-dolēn, fartholēn, *wv.* III,
 suffer, bear, endure.
 far-gēban, *sv.* V, give, forgive.
 farkip, *imper. 2. sing.* of far-
 gēban.
 far-couffen, -coufen, *wv.* I, sell.
 far-mullen, *wv.* I, break, pound.
 varprennen, see far-brennen.
 var-senken, -senkan, *wv.* I, sink,
 destroy.
 far-slintan, *sv.* III, swallow up.
 var-swēhan, *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-lös, *aj.* fatherless.
 faz, *sn.* vessel.
 fazza, vazza, *sf.* burden.
 fēhōn, *wv.* II, eat, feast.
 fēhtan, vēhtan, *sv.* III, fight.
 feizzit, feizit, *aj.* fat.
 felgen, *wv.* I, lay claim to something for oneself (*dat.*).
 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.
 filu, filo, viло, *uninflected.* *neut. c. gen.* and *av.* much.
 finf, finf, *num.* five.
 findan, *sv.* III, find, perceive.
 finf-hunt, *num.* five hundred.
 finf-zug, *num.* fifty.
 finger, finger, vinger, *sm.* finger.
 finstarnessi, *sn.* darkness.
 finstri, *sf.* darkness.
 flor, vior, *num.* four.
 fir-damnōn, *wv.* II, condemn.
 firdān, *pp.* of fir-tuon ; as *aj.* guilty.
 friha, viriha, (*nom. pl.*), *sm.* men.
 frina, 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, *sn.* understanding.
 fir-tragan, firdragan, *sv.* VI, bear, endure.
 fir-tuon, *v. anom.* give pain, curse.
 fir-wērdan, *sv.* III, perish.
 fir-wizzan, *pret.-pres.* *refl.* be sensible, reasonable.
 fisc, *sm.* fish.
 fisgo = fisco, *gen. pl.* of fisc.
 fur, viur, vuir, *sn.* fire.
 fizus-heit, *sf.* cunningness, slyness.
 fliētan, *sv.* III, plait, twist.
 fliohan, fliahan, *sv.* II, *tr.* and *intr.* escape.
 fiz, *sm.* diligence, zeal, exertion.
 fizzan, gifizan, *sv.* I, strive zealously.
 fizzig, fizig, *aj.* diligent, zealous.
 föhe, *aj. pl.* few.
 fol, *aj. c. gen.* and *dat.* full.
 folgēn, *wv.* III, follow.
 folk, folc, *sn.* people.
 vol-list, *sf.* help, aid, pleasure.
 follon, *av.* completely, very.
 fon, von, *prep. c. dat.* and *instr.* from, concerning, about, by ;
 fon thiu, 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.
 vor-faran, see fur-faran.
 for-gēban, *sv.* V, forgive.
 forhta, *sf.* fear.
 forhtantēn, *pres. part. dat. pl.* of forhten.
 forhten, *wv.* I, fear, be afraid, be in fear.
 for-coufen, *wv.* I, sell.
 for-läzan, *sv.* VII, forgive, leave, dismiss, send away.
 for-läznessi, *sn.* forgiveness.

vorliez, *pret.* I. 3. *sing.* of *for-läzan.*
for-lust, *sf.* loss, waste.
forna, *av.* before.
for-stantan, *sv.* VI (*pret.-stuont, -stuot*), understand, get to know, perceive.
frägēn, *wv.* III, ask.
fram, *av.* forwards, far, out.
fram-bringan, *sv.* III (see § 178, note 2), bring forward, 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.
frewen, *frouwen,* *wv.* I, be glad; *refl.* rejoice.
frewida, *sf.* joy.
fridū, *sm.* peace.
friie-tag, *sm.* Friday.
frist, *sf.* time.
fruunt, *vriunt,* *sm.* friend.
frō (Goth. *fráuja*), *wm.* master; *frō min*, used only in reference to Christ or an angel.
frönisc, *frönisg,* *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,* *gifrum-men,* *wv.* I, perform, do, make.
fuir, *vuir,* *flur,* *sn.* fire; *see flur.*
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.
furdir, *av.* further to the front, henceforth.
fur-faran, *vorfaran,* *sv.* VI, pass away.
fur-goumo-lösön, *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. compar.* 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.*
furläzjan = *for-läzan.*
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.

gähēn, *gigähēn,* *wv.* I, hasten, hurry.
gähün, *av.* quickly, suddenly.
galla, *wf.* gall.
galtan = *gi-haltan.*
gaman, *sm.* 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.* plenteous.

- gaot = guot.
 garawen, garuen, *wv.* I, make ready, prepare.
 garo (*gen.* garwes), *aj.* ready.
 garo, *av.* entirely, completely, very.
 gart, *sm.* boundary, circle.
 garwen = garawen.
 gast, *sm.* guest.
 gast-hüs, *sn.* inn.
 gēba, *sf.* gift.
 gēban, kēpan, *sv.* V, give, grant.
 geet, *pres.* 3. *sg.* and 2. *pl.* to gangan.
 gegin-wërti, *sf.* presence.
 gēhan, *sv.* V, confess. See § 91.
 geist, *sm.* ghost, spirit.
 ge-kunni, *aj.* inborn, hereditary.
 gältan, *sv.* III, return, make good, pay for, pay.
 genér, *see* jenér.
 gérn-líhho, *av.* diligently, earnestly, carefully.
 gérno, kérno, *av.* gladly, readily, willingly.
 gēron, kēron, *wv.* II, gērēn, *wv.* III, wish, request.
 gevuhти, *pret. subj.* 3. *sg.* of fētan.
 gi-beini, *sn.* bones, legs.
 gi-bérahtōn, -bërehtōn, *wv.* II, glorify.
 gi-bēran = bēran.
 gi-bërgan = bërgan.
 gi-bët, gebët, kebët, *sn.* prayer.
 gi-biotan, *sv.* II, bid, order, command.
 gi-birgi, *sn.* mountain, hilly country.
 gibuidist, *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.
 gidiurit, *see* tiuren.
- gi-thiuto, *av.* suitably, fitly, nobly.
 gi-drahta, *see* trahta.
 gitrewen = thrawen.
 giduet, *imper.* 2. *pl.* of tuon.
 gi-duot, *see* tuon.
 gi-entōn, *wv.* II, end, accomplish.
 gi-fang, *sm.* dress, clothing.
 gi-fangida, kefangida, *sf.* captivity.
 givēha, *subj. pres.* 3. *sg.* of gi-fēhan.
 gi-fēhan, *sv.* V, rejoice, be glad.
 gi-fēho, *wm.* joy, gladness.
 giflang, *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.
 gihöhen, *see* höhen.
 gi-hugen, *wv.* I, think; *c. gen.* remember.
 giquëtan, *pp.* of quëdan.
 gi-kiosan, *sv.* II, choose.
 gilamf, *pret.* 3. *sg.* of gi-limphan.
 gi-läri, *sn.* room, space, abode.
 gi-laubo, *wm.* faith.
 gilérit, *pp.* as *aj.* learned.
 gi-lih, *aj.* like, similar; after *gen.* *pl.* = each, every.
 gi-löhnessi, *sn.* parable.
 gi-liho, *av.* in like manner.
 gi-limphan, *sv.* III, be meet, fit; *impers. c. dat.* = oportet, decet.
 gilinpfit = gilimphit.
 gi-louba, galaupa, calaupa, kalauba, *sf.* faith, belief.
 gi-louben, *wv.* I, believe, *c. dat.*
 gi-lumpf-lih, gilumplih, *aj.* be-fitting, 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, kanaða, *sf.* mercy, grace, favour.
 gi-nādig, kenādig, *aj.* kind, merciful.
 gi-nādōn, *wv.* II, genāden (kenādit, 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-nuhtsamī, *sf.* abundance, plenty.
 gi-nuog, kinuog, *aj., av.* enough.
 gi-nuogi, gnuagi, *aj.* enough.
 gi-nuogī, gnuagī, *sf.* abundance, sufficiency.
 gi-offanōn (*pret. sg.* gioffonōta), *wv.* II, open.
 giozzan, *sv.* II, pour.
 gi-rāti, garāti, *sm.* advice, resolve, conclusion.
 girēhfestigōt, *pp.* of rēht-festi-gōn.
 girida, kirida, kyrida, *sf.* desire, lust.
 gi-rihten, *wv.* I, *c. gen.* inform of, acquaint with; direct, guide.
 girren, *see* irren.
 gi-rusti, *sm.* arrangement, preparation.
 gi-samanōn, *wv.* II, gather together.
 gi-sēhan = sēhan.

gi-sellio, *wm.* 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, gidriuwi, *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-weltig, *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-wēsso, *av.* indeed, certainly, therefore, but.

gi-widarōn, *wv.* II, resist, be
 against, be hostile to.
 gi-winnan, *sv.* III, attain, reach,
 conquer.
 gi-wissī, *sf.* certainty; in giwissī,
 certainly.
 gi-wiznessī, *sf.* testimony, cove-
 nant.
 gi-wiz-scaf, *sf.* testimony.
 gi-wizzida, kawizida, *sf.* under-
 standing, wisdom.
 gi-won, *aj.* wont, accustomed.
 gi-wona, *swf.* 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, *wv.* 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, guallich = guatlih, guot-
 lih, *aj.* good, friendly, glorious;
 av. gualicho.
 guot, guat, gaot, *aj.* good; compar.
 bezziro, *superl.* bezzisto.

H.

habēn, hapēn, haban, hapan,
 wv. III, have.
 haft, *aj.* bound, chained.
 hāhan, *sv.* VII, hang, crucify.
 hālingen, *av.* secretly.
 halōn, *see holōn.*
 haltan, *sv.* VII, watch, keep,
 hold.
 halz, *aj.* lame.
 hamal-stat, *sf.* place of Calvary.
 hangēn, *wv.* III, hang.
 hano, *wm.* cock.
 hansa, *sf.* cohort.
 hant, *sf.* hand.
 hantolōn, *wv.* II, touch with the
 hand, treat.
 hapan, *see habēn.*
 hapēta, *pret. sg.* of habēn.
 haranscara, *see harm-scara.*
 harēn, herēn, (Goth. hazjan), *wv.*
 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, *wv.* II, hate.
 hē = hēr, *see ēr.*
 hebet, *imper. 2. pl.* of heffen.
 hebīg, *aj.* = hevig, heavy.
 hebiti, hebitōs, hebit, *see §*
 198, note 2.
 heffen, hevan, heven, *sv.* VI, lift,
 raise.
 hefig, hevig, hebīg, *aj.* heavy,
 weighty, important; hefig sīn,
 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, *sn.* holiness.
 heilagön, *wv.* II, hallow, sanctify.
 heilant, *sm.* Saviour, Jesus.
 heilazen, *wv.* I, greet, salute.
 heilazunga, *sf.* salutation.
 heilen, *wv.* I, save, heal.
 heili, heilda, *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.
 heiç, *aj.* hot, urgent, important.
 heiç-muoti, *sf.* anger, wrath.
 heiçzan, heiçan, *sv.* VII, *intr.* be
 called; *tr.* name, command.
 heiçzo, heiçzo, *av.* ardently, fer-
 vently.
 helden, *wv.* I, bend.
 hölfa, *sf.* help.
 hölfan, hëlphan, *sv.* III, help.
 hölfant, *sm.* elephant.
 höllan, *sv.* III, sound.
 helli-wizzi, *sn.* punishment of hell,
 hell.
 hér, *pr.* he, see ér.
 héra, *av.* hither.
 héra-sun, *av.* hither.
 hérda, see érda.
 herén, see harén.
 heri, *sn.* army.
 heri-zoho, *wm.* chief.
 hérôsto, héristo, *aj. superl.* chief.
 héröti, *sn.* mastership, superiority,
 magistrates, senate.
 hérro, *wm.* master.
 herti, see hart.
 herti, *sf.* hardness.
 hérza, *wm.* heart.
 hiar, hia, hér, *av.* here.
 hiengin, *subj. pret. pl.* of hähän.
 hier, here; see also hiar.
 hier-wist, *sf.* (*lit.* being here), life
 on earth.

hilfa = hölfa, help.
 himil, *sm.* heaven.
 himilisc, himilisg, *aj.* celestial,
 heavenly.
 himil-zungal, *sn.* heavenly star.
 hinân, *av.* from this place; fon
 hinân, moreover, besides.
 hina-vart, *sf.* departure, journey to.
 hintar-quëman, *sv.* IV, go back,
 be frightened (*c. gen.*).
 hio = io, eo, ever.
 hirti, *sm.* shepherd.
 hiu, *pr. instr. sg.* of waz, there-
 fore; bi hiu, wherefore.
 hiutu, *av.* on this day, to-day.
 hiwiski, *sn.* family.
 hlüten, lüten, *wv.* I, give a sound,
 sound.
 höh, *aj.* high.
 höhen, gihöhen, *wv.* I, make
 high, exalt.
 höhi, *sf.* height; fon höhi (ex
 alto), from on high.
 höhisto, *aj. superl.* of höh.
 höisto = höhisto.
 hold, holt, *aj.* gracious, faithful.
 holön, halön, *wv.* II, holén, *wv.*
 III, fetch, call, invite.
 holz, *sn.* wood.
 höna, *sf.* derision, mockery.
 hönen, *wv.* I, spot, mock.
 hön-lih, *aj.* ignominious.
 hören, hörren, *wv.* I, hear; *c. dat.*
 obey.
 horn, *sn.* horn.
 horn-gibruoder, *sm.* leper.
 houbit, houpit, *sn.* head.
 huggen, huckan, gihukken,
 kyhukken, gihuggen, *wv.* I,
 think of.
 huldi, *sf.* favour.
 hungaren, *wv.* I, hunger.
 hunteri, *sm.* centurion.
 huora, *sf.* adultery.
 hursken, hursgen, *wv.* I, exercise,
 make zealous.
 hüs, *sn.* 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.
 imoȝ =imo iz.
 in, *prep. c. acc.* into; *dat. instr.* with,
 in, among, between; in alawāri,
 verily; in thiū, 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-
 cordiae, most inward (tender)
 mercy.
 inphāhan = in-fāhan.
 inphieng, *pret.* 3. *sg.* of int-
 fāhan.
 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.
 intgangan, *sv.* VII, escape, get
 away.

inti, indi, ind, *cj.* and; *see* anti;
 inti . . . inti, both . . . and.
 int-liheri, inliheri, *sm.* usurer,
 money-lender.
 int-sizzen, insizzen, *sv.* V, fear,
 apprehend.
 in-trātan, *sv.* VII, be afraid of.
 int-stantan, instandan, *sv.* VI,
 understand.
 int-wāten, *wv.* I, undress, take off.
 io, eo, *av.* ever, always.
 io-gi-lih, iagilih, *aj. pr.* each.
 io-gi-wēlih, *pr.* each, every,
 all.
 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.
 irdualta, *pret. sg.* of ir-twellen.
 ir-thwesben, *see* thwesben.
 ir-findan, *sv.* III, find.
 ir-forhten, yrforahaten, *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-
 nize, 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, *wv.* I, deliver, rescue.
 irrōn, *wv.* II, go astray, err.
 ir-sagēn, *wv.* III, tell in full.
 ir-skinan, *sv.* I, begin to shine,
 shine.
 irsluagin, *pret. pl. subj.* of ar-
 slahan.
 ir-smāhēn, *wv.* III, becomes small,
 appear insignificant.
 irstērban = ar-stērban.
 ir-suochen-, suohhen, suachen,
 wv. I, seek, investigate.
 ir-teilen, irdeilen, *wv.* I, judge,
 condemn.
 ir-twellen, irdwellen, *wv.* I, re-
 tard, delay, put off.
 ir-wellen, *wv.* I, choose, intend.
 ir-wenten, *wv.* I, turn aside.
 ir-werten, arwartan, *wv.* I, hurt,
 destroy.
 ir-wintan, *sv.* III, *c. gen.* cease a
 thing.
 ir-zellen, *wv.* I, relate.
 isin, *aj.* of ice; isīne steina,
 crystals, cryolites.
 ital, *aj.* empty.
 ita-wiz, itiwiz, *sm.* reproach.
 it-māli, *aj.* festive.
 iu, *pr. dat. pl.* of thū.
 iū, see jū.
 iung, iungiro, see jung.
 iuwēr, iuēr, *poss. pr.* your.
 iz, *prep.*, see az.
 iz, *pr. it.*
 iz, *imper. 2. sg.* of ēzqan.

J.

jā, iā, *av.* yea, verily.
 jāmar, *smn.* sorrow, grief.
 jār, *sn.* year.
 jēhan, gēhan, *sv.* V, confess, de-
 clare. See § 91.
 jenēr, genēr, *pr. dem.* that, yon.
 joh, ioh, even, also, and.

jū, iū, *av.* now, already, yet.
 jung, iung, *aj.* young; *compar.*
 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.
 kan, *see* kunnan.
 ka-nāda, *see* gi-nāda.
 kanerien, canerien = nerien.
 kap, *pret. 3. sg.* of gēban.
 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.
 kēcrichtiu, *pp. fem. sg. nom.* of
 kripfen.
 ke-lop, *aj.* praised, renowned.
 kempfo, khenfo, *wm.* warrior,
 soldier.
 kērno, *see* gērno.
 khuning, khunic, *see* cuning.
 ki-halōn, *see* gi-halōn.
 ki-huct, *sf.* memory, thought.
 kicorana, *pp. pl.* of kicsan.
 ki-lih, *see* gi-lih.
 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, *wv.* 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, *wv.* I, hide, conceal.
 kitriufl, *pres. 3. sg.* of trioffan.
 clafunga, *sf.* gnashing.

- kleiben, *wv.* I, fasten.
 kleini, *aj.* pretty, neat, small ; *av.*
 kleino.
 kleini, *sf.* neatness, exactness, art.
 knéht, *sm.* boy, servant.
 kneo, knio (*gen.* knéwes,
 kniwes), *sn.* knee.
 come, *subj. pres.* 3. *sg.* of quë-
 man. See § 179, note.
 com-men, gom-man, *sm.* husband.
 corn, korn, *sn.* corn.
 corón, *wv.* II, *c. gen.* taste, test,
 try.
 coróna (Lat. corona), *sf.* garland,
 crown.
 kôsa, *sf.* point of dispute, narra-
 tion.
 kösön, *wv.* II, speak.
 costunga, *sf.* temptation.
 kot, got, *sm.* God.
 couf, *sm.* business.
 couffen, coufen, *wv.* I, buy.
 kreftig, *aj.* strong, powerful.
 kripfen, kriffen, *wv.* I, snatch
 away, seize.
 crippea, *sf.* manger.
 cruci, chruci, kruci, *sn.* cross,
 crucifix.
 crûzôn, *wv.* II, crucify.
 quâdhun, *pret. 3. pl.* of quëdan.
 chuanheit = kuanheit ; see
 kuonheit.
 quëc, chuëch, *aj.* quick, alive,
 living.
 quëc-brunno, këcpruno, *wm.*
 living water ; *acc. sg.* quëc-
 prunnan.
 quëdan, *sv.* V, say, tell, name.
 kuelén, see kuolén.
 quëman, *sv.* IV, come.
 quëna, *wf.* wife, woman.
 quidih = quidu ih.
 cumin, *sn.* cyminum, cummin.
 cumist, cumit, 2. 3. *sg.* of quë-
 man. See § 179, note.
 cund, *aj.* known ; as *subst. pl.*
 kinsfolk.
- kunden, chunden, *wv.* I, pro-
 claim, show, announce.
 eunigin, *sf.* queen.
 cuning, khunic, khuning, *sm.*
 king.
 kuning-lih, *aj.* kingly, regal.
 kunnan, *pret.-pres.* be able, can,
 know ; *pres. I.* 3. *sg.* kan.
 cunni, chunni, *sn.* race, genera-
 tion, kinship.
 kuolén, kuelén, *wv.* 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.
 kurti, *sf.* shortness, brevity.
 cus, *sm.* kiss.
 cussen, cussan, *wv.* I, kiss.
 kyhukken, see huggen.

L.

- ladôn, *wv.* 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, a long time.
 lant, *sn.* land.
 lant-scaf, *sf.* district, country.
 lant-thiot, *sn.* people of the land.
 lastar, *sn.* blame, complaint.
 lauc, see loug.
 läzjan, läzan, *sv.* VII, let, allow,
 leave ; läz nü, used like Lat. sine.
 lazzén, *wv.* III, tarry, linger.
 lëbén, lëpén, *wv.* III, live.
 lecken, *wv.* I, wet.
 legen, leggen (Goth. lagjan), *wv.*
I, lay, place.

leid, *sn.* grief, pain.
 leidhōr, *compar.* of leid; *intj.*
 alas!
 leisten, *wv.* I, perform, grant.
 leiten, *wv.* I, lead.
 leitid, *sm.* guide, leader.
 lengi, *sf.* length.
 lenzo, *wm.* spring.
 leō (*gen.* léwes), *sm.* grave.
 léra, *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.
 liggen, ligan (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).
 lioth, *sn.* light.
 liozzan, *sv.* II, draw lots, cast
 lots.
 lib-leita, lib-leita, *sf.* livelihood,
 sustenance.
 list, *sm.* science, art.
 listig, *aj.* wise, cunning.
 liuf, *pret.* I. 3. *sg.* of loufan.
 liuhnen, *wv.* I, shine.
 liut, *sn.* folk.
 lob, *sn.* praise, glory.
 lobōn, *wv.* II, praise.
 loc, *sm.* hair.
 lönōn, *wv.* II, *dat. pers. gen.* rei,
 reward.
 lös, *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 lōzze = Lat.
 sorte.
 lucil = luzil.
 luft, *sf.* air.
 lugi, lukī, *sf.* lie, untruth.
 lugināri, *sm.* liar.
 lust, *sf.* joy, gladness.
 lusten, *wv.* I, *impers. c. dat.* wish
 for.
 lüten, *see* hlüten.
 lüto, *av.* loudly, aloud.
 luzzig, luzig, *aj.* little.
 luzzil, luzil, lucil, *aj.* small,
 little.

M.

mäg, māk, *sm.* relation.
 magad-burt, *sf.* bringing forth
 from a virgin.
 magan, mugan, *pret. -pres.* be able.
 maga-zogo, magaczogo, *wm.* edu-
 cator, trainer.
 māgin, *sf.* kinswoman.
 mahal, *sm.* judgment, doom.
 mahalen, *wv.* I, betroth.
 mahal-stat, *sf.* place of judgment.
 maht, *sf.* strength, power.
 maht, *pres.* 2. *sg.* of magan,
 mugan.
 mahtīg, *aj.* mighty.
 mac, *pres.* I. 3. *sg.* of magan,
 mugan.
 machōn, *wv.* II, make, do, prepare.
 mammonto, *av.* gently, friendly,
 lovingly.
 mammunti, *sm.* friendliness, gentle-
 ness, blessedness.
 man (*gen.* mannes), *sm.* man.
 manag, *aj.* much; *nom. pl. masc.*
 manage, many.
 manag-falt, *aj.* manifold.
 man-kunni, manchunni, *sm.* 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, re-mind.
 mānūde, *dat. sg.* of mānōd.
 māren, *wv. I,* make known, pro-claim.
 marha, marca, *sf.* boundary, land, end.
 marha, *sf.* mare, horse.
 māri, *sn.* news, tidings, story; māri tuon, make known, pro-claim, 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.
 meistar, *sm.* master.
 meisto, *aj. superl.* greatest.
 menden, *wv. I,* rejoice.
 menigī, *sf.* multitude, crowd, host.
 menigiro, *compar.* of manag.
 menniskī, *sf.* human form.
 mennisco, mennisgo, *wm.* man.
 meri-grioz, *sm.* pearl.
 mēro (Goth. máliza), *aj. compar.* 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, *swf.* reward, pay, wages.
 mihil, mihhil, *aj.* great.
 mihhilnessi, *sf.* majesty.
 mihhilōsōn, *wv. II,* magnify.
 miltida, *sf.* mercy.
 min, *poss. pr.* my.
 minna, *sf.* love.
 minniro, *aj. compar.* less; *av. min.*
 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. 1. 3. sg.* of magan, mugan.
 molta, *sf.* dust, earth.
 mord, *smn.* murder.
 morgan-lih, *aj.* pertaining to the morning, morning.
 mōt, see muot.
 mugan, magan, makan, *pret.-pres.*, may, be able; *pres. 1. 3. sg.* mag, mac; *pret. sg.* mohta.
 mugga, mucca, *swf.* gnat, midge.
 mund, *sm.* mouth.
 muor, *sn.* moor, swamp.
 muos, *sn.* food.

muot, muat, mōt, *smn.* mind,
spirit, courage.
muoter, muater, *sf.* mother.
muozzan, muožan, *pret.-pres.*
may, can, must.
muruwi, *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.* of 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.
amtun, *pret. pl.* of nemnen.
nan = inan, him.
nartha, *sf.* narda.
natra, *wf.* viper, adder.
ne = ni, not.
nīgen, *wv. I.* bend, incline.
rēman = niō-man, *sm.* no one.
nēman, *sv. IV.*, take, take down.
nemnen, nemnan, nemmen, *wv.*
I, call, name, invoke.
nerien, nerian, nerren, nerran,
wv. I., save, rescue.
ni, *neg. part.* not.
nibi, nube, nub, *cj.* unless.
nid, *sm.* hate, envy, anger.
nidar, *av.* below.
nidar-gi-sezzen (Goth. satjan),
wv. I., put down.
nidar-stigan, *sv. I.*, descend, come
down.
nidarunga, *sf.* condemnation.
niezant, *pres. 3. pl.* of niožan.
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.
niožan, niožan, niažan, *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 ad-
versity, fellow in arms.
nū, *av.* now.
nube, nub, *see* nibi.
nunft, numft, *sf.* a taking, receiv-
ing.
nuzzī, *sf.* use.

O.

oba, *cj.* if.
obanentīg, *aj.* uppermost.
obanentigi, *sf.* the top.
obar, *prep. c. acc.* over, upon.
ōd-muotīg, *aj.* humble, meek.
ōdo, ūda, *av.* perhaps.
odo, ūda, *cj.* or; odo . . . odo,
either . . . or.
ōdo-wān, *av.* perhaps.
ōdo-wila, *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.
ōra, *wn.* 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.
 ōstrün, *wf. pl.* the Passover, Easter.
 ötag, *aj.* rich.
 öt-muoti, ödmuotī, *sf.* humility.
 ouga, *sn.* eye.
 ougen, ougan, *wv.* I, show.
 ouh, oh, *cj.* also, but.

P.

pāgan, *see bāgan.*
 palinz-hūs, *sn.* palace.
 palwig, *see balwig.*
 pan, *see ban.*
 paradis, pardisi, *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, fuzz, buzza (*Lat. putus*), *sf.* well.
 phuzzi, *sm.* well.
 pī, *see bī.*
 pidiu, *see bithiu, bidiu.*
 pidungan, *pp.* of bi-thwingan; as *aj.* sad, troubled, distressed.
 pi-haltida, *sf.* protection.
 pīna, *sf.* punishment, pain.
 pisaufta, *pret. sg.* of bi-souffen.
 pitan, *see bitan.*
 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.*
 purpurin, *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-gērn, rēhtkērn, *aj.* just, upright.
 rēht-lih, *aj.* just.
 rēhto, *av.* very, rightly.
 reini, *aj.* clean, pure; *av.* reino.
 reinī, reinida, *sf.* purity, beauty, cleanliness.
 reinōn, *wv. II,* make clean.
 resten, *wv. I,* rest.
 resti, *sf.* rest, repose.
 retten, *wv. I,* withdraw, take from, rescue.
 richi-tuom, richiduam, *sm.* kingdom.
 rihhi, *sn.* kingdom.
 rihhisōn, *wv. II,* rule, reign.
 rihti, *sf.* direction, rule.
 rihtunga, *sf.* judicial investigation, trial.
 ring, *sm.* ring, garland, circle.
 ringan, *sv. III,* fight, struggle.
 rioxżan, riożan, reożzan, reożan *sv. II,* weep, weep for, bewail.
 risan, *sv. I,* fall.
 ritān, *sv. I,* ride.

riuwa, riwa, *swf.* 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.
 sähnen, *wv.* I (*pret. sāta*), sow.
 sahha, *sf.* reason, accusation.
 salba, *wf.* salve, ointment.
 salb-faz̄, *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.
 saman, *av.* together, at the same time.
 samanōn, samonōn, *wv.* II, gather together, collect, congregate.
 samanunga, *sf.* assembly, synagogue.
 samaritanisc (-g), *aj.* Samaritain.
 sama-sō, *cj.* as, just as.
 sambaz-tag, *sm.* sabbath day.
 sāmo, *wm.* seed.
 sang, *sn.* hymn.
 sant, *sm.* sand.
 santa, *pret. sg.* of senten.

santtun, *pret. 3. pl.* of senten.
 sār, sāre (Otfrid), *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 § 193, note 2).
 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.
 selida, *sf.* abode, dwelling.
 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, *interj.* 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.
 sid, sīdh, *av.* after, later; *cj.* since, because; *prep.* after.
 siga-lōs, *aj.* unvictorious, conquered.
 sigi-haft, *aj.* victorious.
 sigi-kamf, *sm.* victorious battle.
 sih, *pr. refl.* oneself.
 sihan, *sv.* I, strain.
 sih-wēlih, *pr. indef.* certain.
 sih-wēr, *pr.* some one; sih-waz, something.

- sichüre, *aj.* sure.
 silabar, *sn.* silver.
 sillaba, *sf.* syllable.
 simbulum, simbulun, *av.* always.
sīn, *pr. gen. sg.* of hēr, ēr.
sīn, *pr. poss.* his.
sīn, be, *see* § 202, note 2.
 sind, sinh, *sm.* way, direction; in
 dem sinde, in that place, there.
 singan, *sv.* III, sing, relate.
 sinsaz = si insaz.
 sint, *see* wēsan.
 sioh, siuh, *aj.* sick, ill.
 sita, *sf.* side.
 sitōn, *wv.* II, plan, make.
 siuh, *see* sioh.
 sizzen, sitzen, -an (from *sitjan),
 sv. V, sit.
 skāchāri, schāheri, *sm.* robber.
 scaffaneru, *part. dat. fem. sg.* of
 skephen.
 scal, *see* sculan.
 skalk, scalch, scalh, scalc, *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; *sō* scaffaneru, *part. dat.*
 sg. fem. pregnant, being with
 child.
 skerren, *wv.* I, allot, determine.
 skiaro, skioro, *av.* quickly.
 skilt, skild, *sm.* shield.
 skīn, scin, *aj.* clear, bright, manifest.
 scīnan, *sv.* I, shine, appear.
 scolo, *wm.* debtor.
 skōni, *aj.* beautiful, clear, bright;
 av. scōno.
 scouwōn, *wv.* II, view, look at.
 scrib, scrip, *sn.* writing.
 scriban, -en, *sv.* I, write.
 scrib-sahs, *sn.* writing-table.
 sculan, *pret.-pres.* shall; *pres.* I.
 sg. scal, skal, I shall, owe,
 ought.
 sculd, *sf.* debt.
 sculdig, *aj.* guilty; as *subst. n. pl.*
 sculdigon, debtors.
 scūwo (scūuo), *wm.* shadow; *dat.*
 sg. scūuen.
 slāf, *sm.* sleep.
 slāfan, *sv.* VII, sleep.
 slag, *sm.* blow.
 slahan, *sv.* VI, strike.
 slahta, *sf.* a killing, race, manner.
 slēht, *aj.* straight, simple, quiet.
 slihti, *sf.* evenness, simplicity.
 slintan, *sv.* III, swallow.
 slipf (*dat. sg.* slippe), *sm.* slip-
 ping, falling.
 sliumo, *av.* quickly, suddenly; *sō*
 sliumo *sō*, as soon as.
 sliz̄an, sliz̄an, *sv.* I, slit, tear.
 sluogun, *pret. pl.* of slahan.
 smale-nōz (*pl.*-nōzzer), *sn.* small
 cattle, sheep.
 smērza, *sf.* pain.
 snēl, *aj.* quick, alive, eager, brave.
 snēlli, *sf.* quickness, bravery.
sō (*so*), *av. so*, thus; *sō-se* = *sō-sō*,
 when, as, just as; *sō* . . . *sō*,
 so . . . as, as . . . as; *sō*
 wēlich, whosoever; *sō* wēr *sō*,
 whosoever; *sō* wār, where-
 soever; *sō* wē *sō*, howsoever;
 sō wēlichu, *neut. acc. pl.*, as
 subst. whatsoever things.
 solāri, *sn.* upper room, praetorium.
 solih, *aj. pr.* such.
 solta, *pret. of* sculan, *see* § 198.
 sorga, *sf.* sorrow, care.
 sorgēn, sworgēn, *wv.* III, *c. gen.*
 be uneasy about, have sorrow,
 care.
 sougen, *wv.* I, give milk, suckle.
 spāhi, *aj.* wise.
 spāhida, *sf.* wisdom.
 spanan, *sv.* VI, *acc. pers., gen. rei,*
 urge on.
 sparō, *wm.* sparrow.

- sparōn, *wv.* II, keep, preserve,
 spare.
 spentōn (Lat. expendere), *wv.* II,
 expend.
 spēr, *sn.* spear.
 spilōn, *wv.* II, make fun, play.
 spiwan, *sv.* I, spit, spit upon.
 sprāhha, sprācha, *sf.* language,
 speech, discourse.
 sprāh-hūs, *sn.* 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.
 stedi, *sn.* sea-shore.
 stēhhan, stēchan, *sv.* IV, pierce,
 stick.
 stein, stēn, *sm.* stone, rock.
 steit, *pres.* 3. *sg.* of standan.
 stēmna, *sf.* voice.
 stēn, stone, *see* stein.
 sterken, kistarkan, *wv.* I, make
 strong, fortify.
 stērro, *wm.* star.
 stēt, *see* stan.
 stīgan, *sv.* I, ascend, climb.
 stillen, *wv.* I, calm, pacify.
 stimma, stimna, *swf.* voice.
 strāza, *sf.* street.
 strengisōn, *wv.* II, become strong.
 strewen, *wv.* I, spread, scatter.
 stridunga, *sf.* a creaking, gnash-
 ing.
 strītan, *sv.* I, fight.
 stual = stuol, *sm.* stool, throne.
 stūa-tago, *wm.* day of punish-
 ment, doomsday.
 stüen, *wv.* I, atone for, pay
 penalty.
 stum, *aj.* dumb, mute.
 stunta, *sf.* time, hour.
 suarb, *I.* 3. *pret. sg.* of swērban.
- sūfan, *sv.* II, sip, drink.
 sūgan, *sv.* II, suck.
 su-lih, so-lih, *pr.* such.
 sum, *aj.* a certain, Lat. quidam.
 sun, sunu, *sm.* son.
 sundarīn, sundirin, *aj.* southern.
 sunna, *sf.* sun.
 sunta, sundia, *sf.* sin.
 suntar, *av.* especially.
 suntig, -ic, *aj.* sinful; as *subst.*
 sinner.
 suohhen, suachen, *wv.* I, seek,
 long for.
 suona, suana, *sf.* judgment, atone-
 ment, reconciliation.
 suonāri, suanāri, *sm.* judge.
 suonnen, suannen, suonnan,
 wv. I, expiate, administer jus-
 tice, judge.
 suon-stat, *sf.* place of judgment.
 suor, *pret.* 3. *sg.* of swerēn.
 suożzi, suoži, suaži, *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.
 swērban (suērban), *sv.* III, wipe,
 dry.
 swerēn, sueren, swerren, swe-
 rien, swerran, from *swarjan,
 sv. VI, swear.
 swērt, *sn.* sword.
 swēster (suēster), *sf.* sister.
 swigēn (suigēn), *wv.* III, be
 silent.
 swilližōn, *wv.* II, burn away
 slowly.
 sworgēn, *see* sorgēn.
- T.
- tag, tac, *sm.* day.
 taga-lih, *aj.* daily.

- tagamuos, *sn.* dinner.
 tarnen, kitarnan, *wv.* I, hide,
 conceal.
 tät, dät, *sf.* deed.
 tätun, *pret. 3. pl.* of tuon.
 teil, deil, *sm.* part, share.
 teillen, teilen, *wv.* I, divide,
 share.
 tēmpal (Lat. templum), *sn.*
 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 = thin.
 titul, *sm.* title.
 tiuf, *see* teof.
 tiufal, tiuval, *sm.* devil.
 tiuffi, diufi, *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, qualifica-
 tion.
 tohter, dohter, *sf.* daughter.
 tōt, dōd, *aj.* dead.
 touffen, toufen, *wv.* I, baptize.
 tougilen, tougalen, *wv.* I, hide,
 conceal.
 towen, towan, douwen, dowen,
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, drëssō (*gen.* trësewes),
snnm. treasure.
- treuwa, triuwa, *sf.* faith.
 trinkan, drinkan, *sv.* III, drink,
 trioffan, triofan, *sv.* II, drop.
 trof, drof (*lit.* drop), strengthening
 the negative particle ni.
 trohtin, *see* truhtin.
 trösten, drösten, *wv.* I, c. gen.
 rei, console one about.
 truhtin, druhtin, trohtin, *sm.*
 master, Lord, God.
 trumba, *wf.* trumpet.
 truoben, druaben, *wv.* I, make
 sad, put in confusion.
 trüt, drüt, *sm.* friend.
 truwēn, *wv.* III, trust.
 tū = thū.
 tuged, dugid, *sf.* ability, valour,
 fitness.
 tumb, *aj.* dumb, foolish.
 tünihha, tüniha, *wf.* tunic, robe.
 tunkal, dunkal, *aj.* dark, unclear.
 tuoh (*dat. pl.* tuochum), *sn.*
 cloth.
 tuom, duam, *sn.* judgment.
 tuommen, duommen, *wv.* I,
 judge.
 tuon, duon, duan, *v. anom.* do,
 make; tuon lösunga, 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.

uērs = fērs.

ūf, *av.* up.

ūf-gang, *sm.* an arising.

ūf-springan, *sv.* III, spring up.

ūf-stigan, *sv.* I, go up, ascend.

um-bērenti = un-bērenti, *part.*
aj. barren, unfruitful.

umbi, umpi, *prep. c. acc.* about;
av. around.

umbi-bi-gēban, *sv.* V, surround.

umbi-ritan, *sv.* I, ride round
about.

umbi-sellen, *wv.* I, surround.

umbi-wērft, *sm.* circle, orbit; al-
these umbiwērft, the world.

un-bērenti, *part.* *aj.* barren, ste-
rile.

un-ēra, *sf.* insult, dishonour,
shame.

un-fir-traganlih, unfardragan-
lih, *aj.* unbearable.

un-gērno, *av.* reluctantly, un-
willingly.

un-gi-loub-fol, *aj.* unbelieving.

un-gi-mah, *aj.* not suitable.

un-gi-mah, *sn.* injustice, trouble.

un-gi-nāit, *part. aj.* without seam.

un-gi-wātit, *part. aj.* not clothed,
unclothed.

un-kust, *sf.* wickedness, deceit.

unnan, giunnan, *pret.-pres.* grant
willingly, thole.

un-nōtag, unnōtac, *aj.* without
need.

un-nuzzi, *aj.* useless, idle.

un-ōdi, *aj.* impossible.

un-redina, *sf.* absurdity, nonsense.

un-rēht, *sn.* iniquity.

unsēn, poss. *pr. dat. pl.* of unsēr,
our.

unsēr, poss. *pr.* our.

unsih, *acc.* us.

un-scamanti, *part. adj.* without
shaming.

un-scant, *aj.* without disgrace.

un-sūbar, unsüber, *aj.* unclean.

untar, *prep. c. acc.* or *dat.* under,

among, between; *av.* down;

untar zwein, doubtful; untar
in zwisgēn, one to another;

untar diu, in the meanwhile.

untar-fallan, *sv.* VII, fall between.

un-tāt, undāt, *sf.* misdeed, spot,

guilt.

unti, unte, unta, *cj.*, see anti.

un-wērdliho, *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.

ūz, *av.* out; *cj.* ūz, ūz-ouh, but.

ūzzan, ūzan, *prep. c. acc. gen.* dat.
without, except; *cj.* unless.

ūzzana, *av.* outwardly.

ūzzar, ūzar, *cj.* but, except; *prep.*
out; *aj.* outward; *superl.* ūz-
zarōsto.

ūzze, ūze, *av.* outside, without.

ūz-gang, *sm.* outlet.

ūz-gangan, *sv.* VII, go out.

ūz-nēman, *sv.* IV, to take out.

ūz-wērphan, *sv.* III, throw out.

W.

wabar-siuni, *sn.* sight, spectacle.

wäffan, wäfan, *sn.* weapon.

wäffanen, wäfanen, *wv.* I, arm.

wāga, *sf.* balance.

wah, *interj.* ah ! oh !

gi-wahan, *sv.* VI, *c. gen.* mention,
think of.

wahhēn, wachēn, wachan, *wv.*
 III, watch, wake.
 wāhi, *aj.* beautiful, good.
 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-lihho, *av.* verily, truly, there-
 fore.
 wārnissi, *sn.* truth.
 wartil, *sm.* watchman, overseer.
 wasal, *sn.* rain.
 wassida, *sf.* sharpness.
 wasso, *av.* sharply.
 wāten, *wv.* I, clothe, dress.
 waz̄, *pr. neut.* what.
 wazzar, *sn.* water.
 wazzar-faz̄, *sn.* water-pot.
 wē (*gen.* wēwes), *sn.* woe, pain,
 sorrow.
 wē, *interj.* woe!
 wēban, *sv.* V, weave.
 wēdar, *pr.* whether, which of two.
 wēg, *sm.* way.
 wēgan, *sv.* V, weigh, ponder,
 judge; wēgan sein, *c. gen.*
 become conscious of, perceive
 clearly.

wēge-fart, *sf.* journey.
 wēhsal, *smn.* change, exchange,
 course.
 weidenōn, *wv.* II, pasture, hunt.
 weigen, *wv.* I, trouble, fatigue,
 torment.
 weiso, *wm.* orphan.
 weiz̄, *see* wizzan.
 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.
 wērk, wērch, *sn.* work, deed.
 wērkōn, *wv.* II, do, work, bring
 about.
 wērolt = wēralt, world; zi wē-
 rolti, for ever; fon wērolti,
 from the beginning of the world.
 wērolt-rēhtwīs, *aj.* just; *subst. pl.*
 pious people in the world.
 wērphan, wērphen, wērpfan, *sv.*
 III, throw.
 wērran, *sv.* III, bring into con-
 fusion.
 werren, werien, *wv.* I, hinder,
 defend.
 gi-werri, *sn.* sedition, rebellion.
 wēsan, *sv.* V, be.
 wessim, *pret. subj.* 2. *sg.* of
 wizzan.
 wib, wip, *sn.* wife, woman.
 widar, *prep. c. acc.* against, for.

widari, *av.* again, back.
 widar-sahho, *wm.* enemy.
 widar-wérban, *sv.* III, return.
 wie = wér.
 wielih, *pr.* what sort of.
 wig, wic, wîhc, *smn.* battle, war.
 wig-sâlig, *aj.* victorious.
 wig-stat, wicstat, *sf.* place of battle.
 wîh, *aj.* holy.
 wîhen, *wv.* I, hallow, bless, praise.
 wîh-rouh, *sm.* incense.
 wîh-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).
 wîrdig, *aj.* worthy.
 wirken, *wv.* I, work, perform.
 wiro, *av.* worse.
 wirsiro, *aj. compar.* worse; *superl.*
 wirsisto.
 wirt, *sm.* husband.
 wis, wisi, *aj.* wise, knowing, experienced; wis wésan, *c. gen.* to know a thing.
 wisen, wissan, *wv.* I, show, guide.
 wisón, *wv.* II, *c. gen.* visit.
 wist, *sf.* sustenance.
 wis-tuom, wisduam, *smn.* wisdom, knowledge.
 wiz, *aj.* white.
 wîzago, *wm.* prophet.
 wîzagón, *wv.* II, prophesy.
 wîzogo = wîzago.
 wîzzan, *pret.-pres.* know; *pres.*
 I. 3. *sg.* weiz.

wizzanto, *av.* knowingly.
 wizzi, *sf.*, wizzi, *sn.* knowledge, understanding.
 wizzi, wizi, *sn.* punishment, hell.
 wîzzód, *smn.* law.
 wola, *av.* well; wola tuon, do good.
 wolago, *interj.* well! ah!
 wola-thenken, *wv.* I, be well disposed.
 wola-queti, *sn.* salutation.
 wolar, *interj.* well!
 wolcan, *sn.* cloud.
 wollen, *v. anom.* will, be willing;
 pres. I. *sg.* wil; *pret. sg.* wolta.
 wonén, *wv.* III, remain, dwell, abide; *pret.* wonéta, 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.
 wuntarón, *wv.* II, wonder, be amazed; *pret. pl.* wuntorótun, 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, yforrahten = ir-forhten, be afraid.
 yrfurben, *see* ir-furben.
 yrscein, *pret.* 3. *sg.* of ir-scínan.
 yrsuah, *pp.* of ir-suohhen.

Z, C (before i, e).

- za, ze, prep. c. dat. vel. instr. at, to;**
za diu, with the intention.
zahar, sm. tear.
zāla, zaala, sf. danger.
zala, czala, sf. number.
zan, sm. tooth.
zeigōn, wv. II, show.
zeihhan, zeichan, sn. sign, token.
zeinen, wv. I, mark, show.
zeinōn, wv. II, show, mark.
zellen, zellan, wv. 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, wv. I, adorn.
zihan, sv. I, say something of one,
 accuse.

- zilōn, wv. II, endeavour, under-**
take.
zimbrōn, wv. II, build.
zins, sm. tax.
zi-samana, av. together.
zi-sliżżan, sv. I, tear, rend.
zi-spreiten, wv. I, scatter, dis-
perse.
zit, gizit, cīt, sf. time, hour.
ziu = zi wiu, to what purpose,
 wherefore, why.
zi-wērphan, sv. III, destroy.
zunga, wf. tongue, language.
zunzan, prep. c. acc. until, as
 far as.
zuo-hēlpha, sf. help, aid.
zuomig, aj. empty.
zuo-wart, aj. future.
zwēhōn, zuēhōn, wv. II, doubt.
zwēlga (zuēlga), sf. branch.
zwēne, num. two.
zwiski, aj. twofold ; untar in
 swisgēn, among themselves, one
 to another.
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. Barachiaxes, sm.
 Barachias.
Bethania, sf. Bethany.

- Bethleem, Bethlehem.**
Bethsaida, sf. Bethsaida.
David, sm. David.
Ebräisc, aj. Hebrew ; dat. sg. fcm.
 ebräisgon.
Elias, gen. Eliases, sm. Elias.
Elisabeth, Elysabeth (Helisa-
 beth), sf. Elisabeth.
Fariseus = Phariseus.
Franko, Vranko, wv. a Franc.
Frenkisg, aj. Franconian.
Gabriel, sm. Gabriel.

Galilea, <i>sf.</i> , <i>gen.</i> Galileæ, Galilee.	Maria, <i>wf.</i> Mary.
Golgotha, <i>sf.</i> Golgotha.	Martha, <i>wf.</i> Martha.
Heilant, <i>sm.</i> Saviour.	Medi, <i>masc.</i> <i>pl.</i> Medes.
Helias, <i>sm.</i> , <i>gen.</i> Heliases, Elias.	Messias, <i>sm.</i> Messiah.
Herod, <i>sm.</i> Herod.	Nazarenisc, Nazarenisg, <i>aj.</i> of Nazareth.
Hierusalem, Jerusalem; <i>dat.</i> (<i>abl.</i>) <i>pl.</i> Hierusolimis.	Nazareth, Nazareth.
Hludwig, <i>sm.</i> Ludwig, Lewis.	Ninevisc, <i>aj.</i> of Nineveh.
Israhel, <i>sm.</i> Israel; <i>gen.</i> <i>pl.</i> Isra-helo.	Northman, <i>sm.</i> Norman.
Jacob, Jacobus, <i>sm.</i> Jacob; <i>gen.</i> Jacobes.	Persi, <i>nom.</i> <i>pl.</i> Persians.
Johannes, <i>sm.</i> John; <i>acc.</i> Joha-nem.	Pharisæus, Fariseus, <i>sm.</i> Phari-see; <i>nom.</i> <i>pl.</i> Pharisei; <i>dat.</i> <i>pl.</i> Phariseis, Pharisein.
Jonas, <i>sm.</i> Jonas; <i>gen.</i> Jonases.	Philippus, <i>sm.</i> Philip; <i>dat.</i> Phi-lippe.
Joseph, <i>sm.</i> Joseph; <i>gen.</i> Josebes, <i>dat.</i> Josebe.	Pilatus, <i>sm.</i> Pilate; <i>dat.</i> Pila-tuse; <i>acc.</i> Pilatum.
Judas, <i>sm.</i> Judas.	Rōmāni, <i>nom.</i> <i>pl.</i> Romans.
Judei, Judon, <i>nom.</i> <i>pl.</i> Jews; <i>gen.</i> <i>pl.</i> Judeno, Judeōno, Judōno; <i>dat.</i> <i>pl.</i> Judein, Ju-daein, Judeis.	Rufus, <i>sm.</i> Rufus; <i>gen.</i> Rufuses.
Judeisg, <i>aj.</i> Jewish.	Salamon, <i>sm.</i> Solomon; <i>gen.</i> Salamones.
Kaiphas, <i>sm.</i> Caiaphas.	Samaria, <i>sf.</i> Samaria; <i>gen.</i> Sa-mariae; <i>dat.</i> Samariu; <i>acc.</i> Samariam.
Karleman, <i>sm.</i> Charlemagne.	Samaritani, <i>nom.</i> <i>pl.</i> Samaritans; <i>gen.</i> <i>pl.</i> Samaritanorum; <i>dat.</i> <i>pl.</i> Samaritanis.
Cireneus, <i>aj.</i> of Cyrene; <i>acc.</i> Cireneum.	Samaritanisc, Samaritanisg, <i>aj.</i> of Samaria.
Cleopas, <i>sm.</i> Cleophas; <i>gen.</i> Cleopases.	Satanaz, <i>sm.</i> Satan.
Kriachi, <i>sm.</i> <i>pl.</i> Greeks.	Scarioth, <i>sm.</i> Iscariot.
Criechisc, <i>aj.</i> Greek; <i>dat.</i> <i>sg.</i> <i>fem.</i> Criehisgon.	Simon, <i>sm.</i> Simon.
Krist, Crist, Christ, <i>sm.</i> Christ.	Syria, <i>sf.</i> Syria; <i>dat.</i> <i>sing.</i> Syriu.
Latinisc, <i>aj.</i> Latin; <i>dat.</i> <i>sg.</i> <i>fem.</i> Latinisgon.	Theophilus, <i>sm.</i> Theophilus; <i>voc.</i> Theophile.
Lazarus, <i>sm.</i> Lazarus; <i>acc.</i> Laz-a-rusan.	Thomas, <i>sm.</i> Thomas.
Magdalenisc, Magdalenisg, <i>aj.</i> of Magdala.	Zacharias, <i>sm.</i> Zacharias; <i>gen.</i> Zachariases; <i>acc.</i> Zachariam.
Macedonia, <i>sf.</i> Macedonia.	Zebedeus, Zebedee; <i>gen.</i> Ze-be-deen, Zebetheen.

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