

# PREVERBS AND IDIOMATIZATION IN GOTHIC

by

John Martin Bucsco

(Under the Direction of Jared S. Klein)

## ABSTRACT

It is very common in Indo-European languages to derive new, compound verb forms from verb bases by adding prefixes to them. These prefixes, or preverbs, are originally derived from invariant forms and generally come from one of three categories: adverbs, adpositions (prepositions or postpositions) and inseparable particles. The use of preverbs in Gothic is extensive; over half of the verbs in Gothic show prefixation. Of the many stems that have preverbs attached, some alter the meaning of the original verb and some do not appear to change the meaning significantly. The purpose of this study is to examine the use of preverbs in Gothic, specifically with regard to the meaning-changing function. The specific focus is on significant meaning changes or idiomatization, in which the resultant form does not mean simply the sum of its parts but takes on a new meaning that may or may not be clearly related to the meanings of the original forms.

INDEX WORDS: Dissertation, Historical, Linguistics, Gothic, Preverbs, Preverbation, Idiomatization, Metaphorical, Metaphorization, Compound Verbs, Semantic Change, Germanic, Indo-European, The University of Georgia

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## DEDICATION

First, last, and always, for my wife Betsy, an ideal partner and the love of my life, whose patience, tolerance, love, and support sustain me in this and in all things.

For our sons, Jake and Cory, Chris and John, as good in heart as they are strong in spirit, who inspire me to be a better example.

For our granddaughters, Emma and Lily, and for our grandchildren yet to come, with their gift of letting us see the future today and through whom we get to live forever.

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## **1. Introduction**

In many Indo-European languages there is a class of invariant forms (as opposed to inflected forms) that may have several functions. Preverbs derive from this class of forms, which are often viewed as including three types (Pinault, 35):

1. Adverbs
2. Preverbs (along with prepositions and postpositions)
3. Particles

Another way of expressing these distinctions is that these forms may have adverbial function when used independently, prepositional (or, more properly, adpositional) function with nouns and a verb-specifying function with verbs (P. Ramat, 408). When used in the verb-specifying function they are generally referred to as preverbs.

The use of preverbs in Gothic is extensive. Over half of the verbs in Gothic, in fact, show prefixation (West 1983: 138). Many of these forms exhibit some alteration of the meaning of the original verb and some do not.

The purpose of this study is to examine the use of preverbs in Gothic, specifically with regard to their meaning-changing function. The specific focus is on significant meaning changes or idiomatization, in which the resultant form does not mean simply the sum of its parts but takes on a new meaning that may or may not be clearly related to the meanings of the original forms.

Some questions addressed are:

- What preverb idiomatization categories can be defined for Gothic?
- Under what circumstances does idiomatization occur and not occur?
- Is it possible to define a model of idiomatization of preverbs in Gothic?
- Can such a model not only classify idiomatization types but give us some predictive power as to when idiomatization is likely to occur, and if so, what direction it might take?

This paper begins with a survey of the literature regarding two primary aspects of the idiomatization issue. The first is a review of current thinking on the nature and processes of semantic change. This is important in that in any discussion of idiomatization it quickly becomes apparent that it is not possible to begin without a model or at least frame of reference in which to put such a discussion in context.

The other aspect of idiomatization is preverbation itself. This includes the genesis of preverbs in PIE: the characteristics of the inherited process, common preverbs and other forms that later developed into preverbs, and resultant forms that show characteristics of idiomatization.

To that end, following the literature survey (Chapter 2), in Chapter 3 I provide a brief discussion of the approach and methodology employed in this study. Given that little work has been done on idiomatization of preverb and verb complexes in the Indo-European languages, it is important to draw on any similar or related work that can provide some guidance in the undertaking. Some of the methodology of necessity had to be developed as the project progressed. It is up to the reader to decide whether and how the findings attest to the effectiveness of the approach.

Chapter 4 is a discussion of semantic change. The first focus is on the processes of semantic change, with an eye to determining what (if anything) the research in that field can contribute to the study of idiomatization via prevervation. This is followed by a discussion of objective measurement (as opposed to theoretical constructs) of semantic change, whose retrospective approach to data analysis, as it turns out, is rather more valuable to the focus of this study, which in large part has at its foundation a need to determine both whether and to what degree verbal compounds are idiomatic. The chapter concludes with a description of the process, conclusions, and methods for determining idiomatization that I developed as a result of the insights gained from a study of semantic change.

Chapter 5 deals with the issue of preverbs in a general way. This includes the use of preverbs in descendant IE languages in order both to demonstrate the widespread nature of prevervation in IE in general, and to shed light on Gothic regarding the similarities and differences in its use of preverbs, particularly in an idiomatic setting.

After the general discussion of preverbs, Chapter 6 examines preverbs in Gothic specifically. There are three main sections in this chapter. The first is a detailed discussion of “The Semantics of Preverbs in Gothic” (West 1983), the closest and most pertinent research to that of this study that I have been able to find. West’s analysis and insights, while not specifically about idiomatization, were very useful in my own analysis. This is followed by a presentation of the specifics of Gothic preverb categories. The chapter concludes with observations regarding preverbs and aspect in IE languages and a preliminary discussion of the issue with regard to Gothic.

In Chapter 7, I present the data on which this study is based. The data is contained in a Microsoft Excel®<sup>1</sup> database and includes an exhaustive list of all Gothic compound verbs that have preverbs affixed to them, and various data views of preverbs and verbs and their types of idiomatization. The four Appendices to this document include tables drawn from the Excel file.

Chapter 8, “Idiomatization of Gothic Compound Verbs”, presents the main discussion and findings of this study. It details the kind and degree of idiomatization of all Gothic preverbs and verb stems, along with the compounds that they form. This chapter presents each of the 97 Gothic idiomatic and polysemous verb compounds individually, with examples of those verbs in context and descriptions of their characteristics. This is followed by a detailed discussion of which preverbs and verb stems are idiomatic and to what degree. It also includes a discussion of verb compounds with a low degree of semantic change that, while not counted as idiomatic for the purposes of this study, evince a metaphorical meaning that makes them important to examine in this context.

In Chapter 9 I return to a discussion of preverbs and aspect, specifically with regard to this phenomenon in Gothic. It is important to treat this issue in that while for most (but not all) scholars there is a clear presence of aspect-marking via preverbation in Gothic, there is less agreement on the specific nature and extent of that presence.

Chapter 10 is a separate treatment of the preverb *ga-*, by far the most common preverb in Gothic. It is so significant that it merits its own chapter to discuss its unique presence and functions in the language.

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<sup>1</sup> Microsoft Excel® is a registered trademark of Microsoft Corporation. All uses of “Excel” in this dissertation refer to that trademarked product.

The dissertation's final chapter summarizes the conclusions drawn from the analysis and findings of this study. I also discuss some directions for future research suggested by this work that are beyond the scope of this project.

## **2. Review of the Literature**

There is an extensive literature of Gothic scholarship. While not all of it is pertinent to or useful for the study of idiomatization, much of it is invaluable in providing a basis for any serious research on the Gothic language. This chapter begins with a review of that literature, and is followed by a discussion of the specific sources on Gothic that I used for collecting the data that underly this analysis.

The same may be said of the literature on semantic change, especially in the past twenty years: it is extensive but much of its focus is on the mechanisms and processes of semantic change rather than on the analysis of its results. Still, the field provides valuable insights into phenomena that help to illuminate issues of both the genesis and the determination of degree of semantic change. The section on semantic change provides a survey of sources that were particularly useful in the study of the idiomatization of preverbs in Gothic.

The following section is a survey of literature on the study of preverbs themselves. They have been examined from many points of view, but rarely with regard to their effect on or role in semantic change.

The chapter concludes with a review of electronic, online sources on the Gothic language. As with most fields of study, there are several such resources that provide a wealth of information and search technologies that are invaluable to a study of this kind.

## 2.1. Gothic

There are several traditional sources for research on the Gothic language. Among them the most used, and arguably the most important, is Streitberg's *Die Gotische Bibel*. For this study I used the 2001 edition. This book is a bilingual Greek-Gothic publication, with identical texts on facing pages. It includes the text of Wulfila's New Testament as well as portions of Chapters 5-7 of the Old Testament Book of Nehemiah and the *Skeireins*, a commentary on the Gospel of John.

A Gothic Etymological Dictionary (Lehmann: 1986) proved to be a very useful tool for looking up the derivation of words and identifying the New Testament Greek equivalents of Gothic verbs. The derivation of roots and affixes in this book includes comparisons of related forms in other Germanic and other Indo-European languages. Lehmann is particularly helpful in pointing out calques or loan translations, i.e. words that are (often) morphemic translations, usually from Greek to Gothic.

Lehmann's book, actually a reworking of an earlier work, the *Vergleichendes Wörterbuch der gotischen Sprache* by Sigmund Feist, has some drawbacks. It is often difficult to find verbs in the book because once they are treated in any form, it is the only time they appear, with no cross-referencing. In addition, verb forms may be treated with or without a prefix. In any case, an entry for a given verb stem (with or without a prefix) includes a list of forms with other prefixes. It is difficult to determine the first (and only) such reference; there is little consistency in the approach. For example, the verb *aigan* 'have' is listed in its root form and other related forms included in that listing (and nowhere else) are *fair-aihan* 'partake of' and



*ga-aiginon* ‘get better of’ (A63, 14)<sup>2</sup>. But *af-taurnan* ‘tear off’ (a passive form) is listed with the prefix (preverb), as well as *dis-taurnan* ‘tear apart’ (intransitive) and *ga-taurnan* ‘vanish, cease’ without other commentary on related forms (A35, 8), while the related active form is treated under *dis-tairan* ‘tear apart’ (transitive), along with *ga-tairan* ‘tear down, remove’ but the secondary forms are also listed under this entry (D22, 91). Yet the verb *qistjan* ‘destroy’ is listed in its base form along with the active-passive pair *fra-qistjan* ‘destroy’ – *fra-qistnan* ‘be destroyed’ (Q8, 277). It can be quite confusing and not a little frustrating, given that no guidance is given to the reader as to how to determine where to find any particular form; it is often necessary to consult the Gothic index at the end of the book since the organization is not immediately apparent.

## 2.2. Data Sources

In addition to Streitberg (2001) and Lehmann (1986), other source texts that I used extensively include Lambdin’s An Introduction to the Gothic Language and Bennett’s An Introduction to the Gothic Language. There are a number of good online Gothic databases that include the entire Gothic corpus as well as statistical data and tools for analysis. Notable among these are the TITUS Texts and Gothic Online, from the University of Texas Linguistics Research Center. These and other electronic resources are described in more detail in Section 2.5.

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<sup>2</sup> In keeping with the practice of other scholars, all references to Lehmann (1986) will have this form, indicating the item number and page number for ease of reference.

### 2.3. Semantic Change

There are four primary texts that I found useful and pertinent for the examination of semantic change. From Etymology to Pragmatics (Sweetser 1990) is a seminal text that is often referred to in the literature on the subject. Her primary focus is on the analysis of patterns in semantic change over time. Sweetser's primary focus in this book is on showing how a general framework entailing "a pervasive metaphorical structuring of our internal mental world in terms of our physical world" (Sweetser 1990: 145) accounts for both diachronic semantic change and synchronic polysemy. The underlying idea for Sweetser is that the metaphorical structuring is the result of experientially structuring one domain (i.e. our internal mental world) in terms of another (the physical world).

Sweetser shows that diachronic semantic change and synchronic polysemy alike are inadequately described as changes in semantic features alone. She allows that while there are some relevant parameters of semantic contrast that help determine which words can change their meanings, since much of meaning is based on speakers' understanding of the world, "such parameters are more complex and less objective than feature analysts have thought them." (ibid.: 25) She says that rather than try to describe metaphorical relationships in particular in terms of changes in one or more semantic features, it is necessary instead to describe the mapping of one domain into another.

The focus in The Evolution of Grammar (Bybee et al. 1994) is on grammatical morphemes associated with verbs, what they refer to as 'grams', and specifically on those grams that have a fixed position with respect to the verb (Bybee et al. 1994: 2). Although they deal

mainly with separate morphemes as opposed to affixes or preverbs specifically, this focus would seem to apply directly to the study of preverbs.

While it is true that their approach is applicable to the examination of preverbs, it is mainly so in the analysis of their development from earlier forms. Since their work is concerned primarily with processes of semantic change, the focus of this idiomatization study necessarily focuses on a later part of their development, i.e. on how those preverbs pattern with regard to semantic change after their role as preverbs is already established. There are other parts of their analysis regarding the role of metaphor and inference in semantic change, however, that may be more pertinent for this study and that are discussed in more detail below in the chapter on semantic change.

Grammaticalization (Hopper and Traugott 1993, revised 2003) is another foundational work, one whose focus is on those changes (in the first edition referred to by the authors as processes) undergone by lexical items that come to have grammatical functions. Specifically, they define the term as “the change whereby lexical items and constructions come in certain linguistic contexts to serve grammatical functions and, once grammaticalized, continue to develop new grammatical functions.” (Hopper and Traugott 2003: xv) They point out that the term “grammaticalization” refers to both the research framework to account for linguistic phenomena and to the phenomena themselves (ibid.: 1).

The authors give many examples of such changes and discuss general cross-linguistic tendencies through examining similar changes in various related and unrelated languages. They note that grammaticalized forms may be clitics, affixes, independent words or even periphrastic forms and that the important common element that brings them under the grammaticalization

umbrella is the type of change they undergo in replacing earlier forms to fulfill some grammatical function.

Another observation is that grammaticalization excludes “pure” semantic change (e.g. a change in meaning in an individual lexical item like Old English *steorf*- ‘die’ to modern ‘starve’) and straightforward word-order change, and most importantly that it “involves morphosyntactic change initiated by and correlated with pragmatic and semantic changes.” (Hopper and Traugott 2003: 231-232) While the specific genesis of preverbatization as an Indo-European phenomenon is not precisely knowable, it is unlikely to conflict with this assertion.

Finally, the authors point out that grammaticalization is both unidirectional and gradual. While an individual change may be abrupt for an individual, its spread in a linguistic community is necessarily gradual both over time and in terms of its frequency of use (ibid.: 232).

Regularity in Semantic Change (Traugott and Dasher 2002), as the title indicates, is concerned with determining and defining patterns and mechanisms of change in meaning, both within and among languages. Like Sweetser (1990), this work examines the role of pragmatics in semantic change. With a particular focus on subjectification, Traugott and Dasher hold that the direction of semantic change from the external and concrete to the internally-motivated and abstract is the result of the pragmatic uses of the language. Regarding subjectification, the authors explicitly say that they consider it to be the major type of semantic change (Traugott and Dasher 2002: 97).

In addition, the authors argue that polysemy is central to any theory of semantics and semantic change. This holds for synchronic and diachronic studies alike, and it arises from processes of what they call invited inferencing (IIN), a type of pragmatic inferencing (ibid.: 16).

Invited inferencing is the inclusion of another in the subjectification process, i.e. the hearer/reader is included in the new meaning or use of a term that is innovated by the speaker/writer<sup>3</sup>. When the new meaning becomes a preferred meaning and is a convention of use in a community, it is a generalized invited inference (GIIN).

The process of pragmatic inferencing in semantic change as a mechanism in the development of polysemy is at the heart of their invited inferencing theory of semantic change (IITSC). Metaphorization and metonymization (including subjectification and intersubjectification) are pragmatic processes by which semantic change comes about (ibid.: 39-40).

An article that is particularly helpful in understanding the process (and measurement of) subjectification is “Towards an Operational Notion of Subjectification” (Torres Cacoullos and Schwenter 2005). This article is useful in its approach to a general analysis of semantic change, and specifically regarding whether the approach would be useful in determining and defining degree of semantic change.

Subjectification refers to “...the tendency for meanings to change away from objective description of the external situation and towards the expression of the speaker’s internal perspective or attitude.” (Torres Cacoullos and Schwenter: 347) As such, it is a pragmatic phenomenon, in that the speaker intends to convey extra-semantic information. This notion is the cornerstone of Traugott’s theory of diachronic semantic change (Traugott and Dasher 2002). She also points out that the phenomenon is considered to be gradient in nature (Traugott 1995: 32), but that most if not all research on the topic has relied on the analyst’s intuition as to the

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<sup>3</sup> Traugott and Dasher use the terms speaker/writer (SP/W) and addressee/reader (AD/R) for these roles.

nature and degree of subjectification of a given form at various points in time. Regarding this gradient nature, it should be pointed out that while the spread of a change throughout a speech community may be gradual, the initial change itself is abrupt (i.e. on the part of an individual innovator).

Torres Cacoullos and Schwenter's goal in this paper is to demonstrate the need for and a method of objectively measuring the development of subjectification over time. They use quantitative measures of several linguistic features associated, they claim, with subjectivity on the speaker's part, in order to make a start in the development of an operational notion of subjectification, i.e. a quantifiable and measurable method of determining the presence and degree of subjectivity as expressed in subjectification. They say that the problem of determining the degree of subjectivity in polysemies can be avoided by looking at the expansion of the functional range of a form that indicates subjectification.

The authors identify three features that indicate such an expansion of functional range in the use of Spanish *a pesar de* (originally 'to the sorrow or regret of', now 'in spite of') in 12<sup>th</sup>-through 20<sup>th</sup>-century writing. The three features that they claim are associated with increased subjectivity on the part of the speaker and therefore with increased functional range of the phrase are coreferentiality, subjunctive forms and preposing.

They show that over time the usage of these three features has increased and with it, they claim, the degree of subjectification expressed by the phrase has also increased. They conclude that identifying such features and objectively measuring them is the first step towards the creation of a set of general features that may be applied to such studies.

## **2.4. Preverbs**

Much has been written about preverbs in IE languages from a developmental, phonological and, to a lesser extent, syntactic point of view. Somewhat less has been done by scholars on the semantic effects of preverbs on the verbs to which they are attached (or otherwise syntactically associated).

Of particular note is the insistence on drawing parallels between the use of preverbs (particularly with regard to marking aspect) in Slavic and other languages or language families. This is discussed in more detail in Section 5.2.

While less has been done on this topic for Gothic specifically, two important articles on preverbs are Georges-Jean Pinault's "Le Problème des Préverbes en Indo-Européen" (1995) and Jonathan West's "The Semantics of Preverbs in Gothic" (1982). Each presents key insights into the workings of preverbs in general and in Gothic specifically.

### **2.4.1. Pinault**

Pinault discusses the tripartite nature of the invariable forms mentioned above but he divides them somewhat differently, as adverbs, preverbs along with pre- and postpositions, and particles (Pinault 1995: 35). Regarding preverbs, he points out an important distinction in considering the Germanic family in general, i.e. that semantic modification of a verb by a preverb does not depend on immediate proximity of the two elements.

It is important to distinguish preverbation and univerbation because the preverb takes on semantic predominance over the verb in many languages regardless of its specific position (ibid.: 47). It is interesting to pursue his arguments in the context of idiomatization of preverbs in

Gothic, although his conclusions regarding semantic predominance are not necessarily shared by all scholars, and they specifically conflict with those of West (1983).

#### **2.4.2. West**

West's greatest contribution to this study is his analysis of Gothic preverbs by semantic categories (West 1983). While he was not specifically looking at idiomatization via preverbation, his classification, including statistical data on frequency of occurrence of preverbs based on his own work and the earlier doctoral research of A.L. Rice (Rice 1932), proves invaluable as a model and starting point for this effort.

West's nine semantic categories include one that he refers to as lexicalization; that category that most closely matches the idiomatization focus of this study. His analysis and its implications for the study of idiomatization of verbal compounds via preverbation is treated in detail in Section 6.1. One of his conclusions that conflicts with Pinault as noted above is that "...the semantic load on the preverbs, as segments, in...Gothic is relatively small" (West 1983: 164).

#### **2.5. Electronic Resources**

There are many electronic sources available to researchers of Gothic. Some, in the vein of the Wikipedia phenomenon, are simply sites where individuals claiming some expertise in Gothic offer contributions of various levels of validity. These range from informal (e.g. newsgroups, chat rooms, blogs and the like) to rigorous academic efforts and in making use of them, as is the case with so much available on the internet, a policy of *caveat lector* is best. A



particularly frustrating experience is finding a sprinkling of Gothic scholarship that has been inserted into text having to do with the other, so-called “Goth” (sometimes extended to “Gothic”) culture of black clothes, nail polish and make-up. This is occasionally true of sites for those interested in pre-Christian European religion(s), and even Gothic literature and architecture!

There are several valuable resources, however, that are true repositories of serious Gothic scholarship. Some of them are described below.

- *Thesaurus Indogermanischer Text- und Sprachmaterialien* (TITUS): Arguably the best electronic research tool available for Gothic, the TITUS server is a joint project of the Institute of Comparative Linguistics of the Johann Wolfgang Goethe-Universität, Frankfurt am Main (where it is housed) and several other European universities. It provides free online availability (with various textual search and statistical tools) to the New Testament books, Old Testament fragments, *Skeireins*, Busbecq’s Crimean Gothic materials and, via a link to Uppsala University, a facsimile copy of the *Codex Argenteus*.

Notably, TITUS provides verse-level lookup capabilities as well as word-level search. A search returns verses in four separate versions: Wulfila’s original Gothic text, the text in Roman script, and the text in both Latin and Greek.

- Gothic Online: A glossary of Gothic designed to accompany online lessons, hosted by the Linguistics Research Center (founded and directed by Winfred Lehmann until his death in August 2007) of the University of Texas at Austin. This is a good source for rapid search at the lexical level. All entries are indexed and hot-linked to the lessons in which they appear.

- The Wulfila Project: A database of Gothic for online search for the technically proficient. It is hosted by the University of Antwerp in Belgium. According to the website itself, “Project Wulfila is a small digital library dedicated to the study of the Gothic language and Old Germanic languages in general. Our primary goal is to provide linguistically annotated editions that can be downloaded in TEI format or browsed online, linked to a digital glossary, POS-tags and interlinear translations. The focus is currently on the Gothic Bible and minor fragments.” This is not a user-friendly site for those without technical expertise but for those familiar with database access it can be very useful.
- Gothic Etymological Database: Another database of Gothic for online search for the technically proficient. It represents the *Gotisches Wörterbuch*, 2. Aufl. by Gerhard Köbler of Innsbruck University, published on the internet by the author, hosted in the Netherlands. It is very useful for fast searches and will return a vast amount of information on any string entered, including etymology, German and English translations along with the Latin and Greek sources, and all attestations cited by form, chapter and verse.
- The Bible Gateway: This is not a resource for Gothic text, but it is an invaluable source for Bible translations in many languages, ranging from Arabic to Vietnamese. There are 21 English versions of the Bible, including several varieties of the King James Version, the Wycliffe Bible, American and English Standard Versions, the Darby Translation and Young’s Literal Translation. This is particularly useful for comparing ways the Greek New Testament has been translated across time and in a variety of contemporary English editions.

### **3. Approach**

This study includes an exhaustive analysis of all Gothic preverbs along with the verbs to which they are attached, with regard to the meaning of the verbs without preverbs, the various degrees of idiomatization the preverbs create and the meanings of the preverbs alone and in conjunction with the verbs with which they are used. It also examines preverbs in related languages (and as reconstructed from PIE) in an effort to determine commonality of usage and trends in idiomatization. The study examines the forms in isolation and in context, comparing where appropriate the Greek usage for which they are translations.

#### **3.1. Methodology**

In performing this analysis I have attempted to the greatest extent possible to use multiple sources for all data. In case of differences or outright discrepancies in definitions or usage I have usually relied on the most recent sources. Generally, I have consulted Lambdin (2006), Lehmann (1986), Snædal (1998) and Streitberg (2001) in that order for word lists and definitions, occurrences and locations, and verses in context, respectively. I also made extensive use of online resources, primary among which is the TITUS database of Gothic noted in the previous chapter.

I performed an exhaustive analysis of all prepositions, adverbs and other particles in order to determine which could be used as preverbs and in what form. First I compiled an Excel database of all compound verbs in Gothic that contain preverbs. For each such compound, I

made an entry in fields containing its preverb and the preverb's meaning(s) and derivation, the verb stem and its meaning(s), the compound itself and its meaning(s), whether or not it is idiomatic and any pertinent notes, e.g. derivations, cognates, discrepant opinions and their sources, etc.

Besides this general overall database, which I refer to as the Master Table, as the analysis proceeded I created a number of additional worksheets corresponding to various views of the data (all preverbs, preverbs sorted by idiomatization category, all verbs, verbs sorted by idiomatization category, and the like). Most of these views are included in this document in the various appendices and are also described in more detail, with examples, in Chapter 7.

I examined all compound verbs that include preverbs, looking both at their definitions and their usage in trying to find idiomatic influences of the preverbs in question. I have included a number of tables in this dissertation that detail all of these elements.

In determining which compound verbs have been fully or partially idiomatized (i.e. a given verb may be polysemic, i.e. idiomatic in some usages/contexts and not in others, or it may be only somewhat semantically – metaphorically – changed), I used the guidelines outlined in Section 4.3.2, which I developed and refined through a process of trial-and-error during the analysis. In analyzing the degree and type of idiomatization I also found helpful the models of semantic development described in Section 4.1.1, particularly Hopper and Traugott 2003, and the approach described in Section 4.3 based on the ideas in Torres Cacoullos and Schwenter 2005. These helped me to classify the verbs and preverbs as to type and degree of idiomatization.

If it is important to make decisions about type and degree of semantic change, it is equally important that making such decisions be dependent on the existence of a good

descriptive model of semantic change. Such a model needs to be adequate in describing both the semantic change process itself and the criteria by which degree of change is determined.

The following chapter describes recent work in semantic change (particularly of the process of semantic change), and the model I used to determine degree of change. Even a cursory overview of recent work in this field makes it quickly apparent that there is no lack of material for determining and describing the process of change. Degree of change, however, is another story altogether. It seems that most research into and analysis of semantic change is primarily focused on how the change comes about and not on its results.

## **4. Semantic Change**

The study of idiomatization of preverbs is impossible without considering the nature of semantic change. It becomes clear quite quickly with even a cursory analysis of Gothic preverbs that an attempt to discuss them is not possible without positioning them in the context of a theory of semantic change. At the very least, a set of semantic terms with clear definitions is necessary.

This chapter examines current thinking on semantic change. Of particular interest is research into the processes of semantic change. While the process is not the primary focus of this study, insights and terminology from this evolving field is useful for the analysis of prevervation with respect to idiomatization. If nothing else, it provides a set of terms to use for classifying types of compound verbs regarding the presence or lack of semantic effects of prevervation.

### **4.1. Processes of Semantic Change**

Most of the research and literature on semantic change is concerned with the processes by which it comes about. The literature review in Section 2.3 illustrates this focus via its emphasis on phenomena like grammaticalization (or grammaticization for Bybee et al.), subjectification, invited inferencing and other pragmatic approaches. While these approaches are valuable in helping us to understand the nature of semantic change, I find them somewhat less useful in the focus of this study, at least with regard to determining the nature and degree of idiomatization,

and specifically with regard to the semantic distance of a particular compound verb from the root meanings of its component parts.

#### **4.1.1. Grammaticalization, Subjectification, Lexicalization**

The three terms grammaticalization, subjectification and lexicalization, as is true of so many linguistic terms, are used in different ways by different scholars. The lines separating them are not always clear either – one may at times, but not always, be considered to be a subgroup of another, or they may be seen as three separate processes that may overlap.

##### **Lexicalization**

The term ‘lexicalization’ has a variety of interpretations. Some scholars give it a precise meaning while others use the term somewhat more loosely. One definition is that lexicalization is:

“either (i) a change in the syntactic category status of a lexeme given certain argument structure constraints, e.g. use of the nouns *calendar* or *window* as verbs...or (ii) the formation of a new member of a major category by the combination of more than one meaningful element, e.g. by derivational morphology or compounding.” (Traugott and Dasher 2002: 283)

If we consider argument structure constraints as being (or as having been) applicable to verb compounds (since in Germanic there is evidence of the gradual syntactic association of preverbal elements with various verbs that eventually resulted in compounds), the first condition can be seen to hold for some if not all preverbation. Certainly a lexeme changing from free adverb or preposition to inseparable preverb is a change in its syntactic category status. The second condition may be met by a verb joining the ranks of aspect-marked compounds by the addition of an preverb like *ga-*.

Other views can be more structural than functional. Bybee et al. seem to take the view that compounding in and of itself is lexicalization. In discussing research on the evolution of inflectional and derivational affixes (Heine and Reh 1984), they make statements that indicate a liberal and general view of lexicalization. For example, of affixation of inflectional grams (grammatical morphemes), they say that, "...the gram and its lexical host are taken to be a single unit, that is, they are lexicalized together." In discussing derivational affixes, they point out that "lexicalization occurs before extensive generalization and, moreover, may occur at different times for different lexical verbs." (Bybee et al. 1994: 163) Their discussion implies that lexicalization in this context signifies the creation of a single lexical item, i.e. the verb with its affix(es).

Similarly, Hopper and Traugott discuss lexicalization specifically in terms of univerbation. They cite Lipka's definition of lexicalization as "the phenomenon that a complex lexeme once coined tends to become a single complete lexical unit, a simple lexeme" (Lipka 1990: 95), pointing out that this process is often called 'univerbation'. A compositional form like 'arise', derived from 'on' + 'rise', has become monomorphemic and non-compositional. They argue that since it belongs to the major class Verb, it is considered to be lexical. In



addition, a construction like ‘hafta’ (‘have to’) belongs to the minor class Modal and is therefore considered to be grammatical. They go on to say that these and other examples show that since both have undergone a univerbation process, there is a point where grammaticalization and lexicalization intersect (Hopper and Traugott 2003: 134-135).

Finally, oddly enough in one of the few sources to deal directly with semantics and Gothic preverbs, West defines lexicalization as almost exactly what is meant by idiomatization in this paper (West 1983: 150). This issue is covered in more detail in Section 6.1.2.

I would argue that given the broader sense of lexicalization, all preverbation in Gothic is lexicalization. The only potential exceptions would be those examples that might allow for separation of the preverb and verb stem. Even of those, I would only question as potentially not lexicalized those compounds that can be separated without requiring a tight syntactic formation, since separable verbs typically function as a semantic unit regardless of the syntactic positioning. Of course, compounds (if they can indeed be viewed as such) that do not require a tight syntactic formation or connection would be virtually indistinguishable from simple co-occurrences of, for example, a preverb and a verb in the same utterance and so may not exist at all.

## **Grammaticalization**

The process of grammaticalization is clearly a key element of the development of preverbation. The term covers a broad area of linguistic change, but one view of it that bears repeating is a rather concise definition:

“Grammaticalization is in essence a morphosyntactic phenomenon, most crucially the development of functional categories (auxiliary, case,

preposition, subordinate, etc.) out of constructions including lexical categories (main verb, nominal in adposition, etc.); it also involves intra-constructional fusion. Even though it is primarily a morphosyntactic phenomenon, by hypothesis grammaticalization is actuated by semantic changes.” (Traugott and Dasher 2002: 283)

Although the beginning of the definition may not seem to include preverbatization in general, if we regard those preverbs that many believe function as aspect markers in Gothic, they would seem to fit into the development of functional categories. In addition, one assumes that regardless of the opinion as to whether some Gothic preverbs have an aspect-marking function, it is clear that for those simplex-compound pairs with identical definitions (e.g. *saihwān*, *gasaihwān* ‘see’), there must have been some reason for the prefixing in the first place. This is likely grammaticalization actuated by a semantic change whose impact is later lost, likely as a result of the grammaticalization (aspect-marking or some other now unclear distinction) itself.

An area of grammaticalization discussed in Hopper and Traugott 2003 that bears most closely on the study of preverbatization is that of morphologization. In their discussion of unidirectionality, Hopper and Traugott cite noun-to-affix and verb-to-affix clines of semantic development. The noun cline has the path: *relational noun* > *secondary adposition* > *primary adposition* > *agglutinative case affix* > *fusional case affix*, where secondary adpositions refer to forms defining concrete rather than grammatical relationships, e.g. ‘beside the sofa’ and primary adpositions are those that indicate purely grammatical meanings like ‘to’ and ‘of’ (C. Lehmann 1985: 304, cited in Hopper and Traugott 2003: 110). The verbal cline is: *full verb* > *auxiliary* > *verbal clitic* > *verbal affix* (Hopper and Traugott 2003: 111).

It is not difficult to see how this pattern may be summarized as the general cline *lexical item > clitic > affix*. The authors say that for them, “morphologization is that part of grammaticalization that primarily involves the second and third part of the cline.” They go on to say that while there may not always be evidence of a clitic pre-stage for grammaticalized affixes, the process itself presupposes cliticization (ibid.: 142).

Another facet of grammaticalization that is pertinent to this study is the authors’ observation that the lexical items and constructions undergoing grammaticalization, once grammaticalized, continue to develop new grammatical functions. While the focus of their work is on the initial grammaticalization itself, preverbalization in Gothic and specifically idiomatization may fall more clearly into this later area.

As noted in Section 2.3, they observe that grammaticalization excludes “pure” semantic change and straightforward word-order change, but that it “involves morphosyntactic change initiated by and correlated with pragmatic and semantic changes” (Hopper and Traugott 2003: 231-232). It is most likely that while some or even most idiomatization (as opposed to the process of preverbalization itself) falls into that realm of simple semantic change that they say is excluded from grammaticalization, other examples may have come about through the development of new grammatical functions.

Additionally, non-idiomatic verbal compounds that by most scholars’ reckoning have preverbs marking perfective aspect are likely an additional example of a secondary grammaticalization. It is possible that the preverb originally had some semantic-marking function that was eliminated when it began to take on the grammatical, aspect-marking function.

## **Subjectification**

Subjectification, as noted in Section 2.3, is the process in which language users develop meanings that reflect their own perspective or attitude about a speech event, i.e. using subjective criteria, as opposed to the actual characteristics of what is being communicated about. It is a very common phenomenon in the worlds' languages, the "most pervasive type of semantic change identified to date" (Traugott and Dasher 2002: 30). It is so general, in fact, that it might be considered to include all of grammaticalization, in the sense that it may seem that all grammaticalization begins with subjectification (else how would the initial semantic change come about?). Given that grammaticalization is characterized by a more limited range of phenomena, this is probably the case. But subjectification is "typical of semantic change in general and is not limited to grammaticalization" (ibid.: 89-90).

Another related process of semantic change is intersubjectification, in which the language user develops meaning with a specific recipient in mind. Since it begins with the identical process, it is a subset or sub-type of subjectification.

As a widespread phenomenon, subjectification is likely at the heart (i.e. the beginning) of semantic change related to prevervation. The preverb is used to indicate first a direct and likely spatio-temporal orientation for a verbal action, then it is used more metaphorically or abstractly per the speaker's attitude about the situation, then on to more abstract, idiomatized uses in the same way.

As such, it is unlikely to be of much use in the analysis of idiomatization of preverbs except to say that idiomatized compounds likely grew out of a subjectification process. Those compounds that have retained their root meanings have no (or much less) subjectification

involved in their usage or interpretation. This may serve as a clarifying statement, but it is not very interesting.

What may be of use though is the methodology outlined by Cacoullos and Schwenter for determining degree of subjectification. A similar approach, while unrelated to the notion of subjectification specifically, could shed light on issues of determining degree of idiomatization. This is explored further in Section 4.2.

#### **4.1.2. Pragmatic Approaches**

The IITSC or invited inferencing theory of semantic change (Traugott and Dasher: 2002) mentioned in Section 2.3 is a useful approach to the study of semantic change in general, particularly in its marriage of synchronic and diachronic data. It provides a framework for the analysis of semantic change from the point of view of pragmatics, which for the authors is the foundation of semantic change. The problem with this approach from a static historical perspective (as is necessarily the case in the study of Gothic) is that in order to apply the approach it is necessary to have some comparative data.

In Gothic, the corpus is so limited that much of what might be seen as polysemy may be no more than vagaries of translation. There is no diachronic evidence aside from Pre-Gothic and Pre-Germanic reconstruction via internal and comparative analysis, and with such a small data bank it is difficult to make judgments about invited inferences. The authors do touch on this issue though:

“Sometimes an IIN may be inferred because the later history by hypothesis requires an earlier stage in which the IIN has operated, but we must always exercise utmost care in projecting such IINs on the textual data. As a working principle, as long as the original coded meaning is accessible, we should assume that the invited inference is just that, a meaning derivable from the semantics in combination with the discourse context. In written records, clear evidence of semanticization of a polysemy typically comes from the appearance of an item in a ‘new’ context in which the earlier meaning(s) of the item would not make sense. At a later time the older meaning may or may not disappear; if it does, this is further confirmation for the earlier coding of the former pragmatically invited inference.” (ibid.: 44)

If we take the original or base meanings of the preverb and verb stem as the original coded meaning of the compound verb, then it is often possible to see this type of relationship. In the phrase ‘the forerunner of modern photography’ there is a fairly clear path from the original meaning of something or someone actually running before another (and assuming the existence of a verb ‘forerun’ from which the noun would be derived), and it is correspondingly easy to see the semanticization of the polysemy.

In the case of full idiomatization as opposed to metaphorization (e.g. English ‘understand’), however, the relationship can be much more obscure. Here we are dealing with a case that the authors don’t consider; i.e. where we have clear evidence via the base meaning of the preverb and verb stem of a semantic relationship that may no longer be discernible. Speculating about invited inferences may still be an interesting exercise in helping us to

understand possible links between earlier and later forms, but it does not bring us closer to understanding how to classify such items.

Understanding the process of semantic change continues to be of limited use in the classification and categorization of its results, at least in this area. What I am most interested in is having a model or classificatory scheme that will allow me to talk about the degree of semantic change consistently. The trick with the compound verbs under consideration is to say which are roughly synonymous with the original meaning, which are metaphorical and which are fully idiomatic, *and how we know that*. It is this latter issue that process analyses by and large do not address.

An interesting counter to this may be a discussion in Bybee et al. Significantly, the authors point out that while previous views held that “the major mechanism of change in grammaticization is metaphorical extension” (Bybee et al. 1994: 283), their research indicates rather that “metaphor is a mechanism of semantic change for lexical meaning and for grammatical meaning closer to the lexical end of the scale, while inference is one of the mechanisms applicable to more grammaticized or more abstract meaning (ibid.: 285).

The focus of their research is on the development of grammaticization and so is prior to the semantic change considered here (i.e. their work would be applied to the process by which various morphemes become preverbs in the first place as opposed to the semantic change process that produces idiomatic senses of established compound verbs). There may be an interesting parallel, however, to the study of idiomatization of preverbs in helping us to determine the degree of semantic change, or at least to describe the difference between early, metaphorical changes and later idiomatic ones as a function of metaphor versus inference. The problem

though remains one of how to determine objectively what inference(s) the hearer is being asked to make and how they are non-metaphorical in nature.

The authors do give us one test that we can use to determine which is which, citing the claim by Heine et al. that metaphor is involved in a semantic change if (i) it moves from a more concrete to a more abstract domain and (ii) the relational structure or image schema of the meaning is preserved in the transfer (Heine et al. 1991: 46-47). They show that there are types of semantic change (e.g. the development of present state uses for anterior and perfective grams with stative predicates) where at least the second and perhaps both conditions are not met but where inference does operate.

For example, the phrase ‘the fruit has ripened’ invites the hearer to infer that it is not the process of ripening but the state of being ripe and perhaps ready to eat that is being primarily communicated. They point out that the implication of such constructs can become part of the meaning (and later the only meaning) of the construction, and it is clearly not metaphorical in nature. Moreover,

“It is not even clear that it represents a change from a more concrete domain to a more abstract domain [and] there appears to be no way in which this semantic change can be regarded as a change that transfers an image-schema structure from one domain to another. The image-schema structures of entering a state and being in a state do not resemble one another.” (Bybee et al. 1994: 289)



Inference then can account for non-metaphorical types of semantic change but it is less clear to what extent non-metaphorical change is inferential in nature. It is also unclear whether inference can be viewed as a further stage in semantic development and if so, to what extent.

## 4.2. Objective Measurement

Torres Cacoullos and Schwenter 2005 (outlined above in the literature survey chapter) on an operational notion of subjectification may provide a fruitful direction to pursue in discussing semantic change in the context of preverbatization. Torres Cacoullos and Schwenter make a convincing case for their approach. They seem to have discovered at least three measures whose presence or absence can be analyzed and quantified in the context of subjectification. It is less obvious, however, that the specifics of their arguments are airtight. For example, it may be clear that at the outset Spanish *a pesar de* meant ‘to the sorrow/regret of’ and that it currently means ‘in spite of’, but the first example of the change to the later meaning may not be entirely accurate; it is at least subject to interpretation.

In their discussion of range expansion from sorrow/regret to opposition/obstacle to contradiction/incompatibility where “external opposition becomes a polyphonic structure involving superimposition of point of view” (350), the example of the first change (attested already in the 15<sup>th</sup> century) may be interpreted in more than one way. They translate “*mas él salió muy presto d’él, a pesar de los villanos que con las hachas de todas partes lo herían*” as “but he got away quickly from it [the slain horse], in spite of the peasants who with axes were coming at him from all directions” (350). An argument could be made that the phrase in

question could as easily be interpreted as ‘to the sorrow/regret of’ and so could invalidate this intermediate step in the semantic change.

The discussion of coreferentiality is a good explication of an objective measure, assuming that one accepts (and I do) the hypothesis that increasing coreferentiality in this context<sup>4</sup> is an indicator (via reduction in external opposition) of increased subjectivity and so of subjectification. I am not convinced that their argument conclusively makes the case for their hypothesis, however; if both opposition of another and speaker viewpoint occur contemporaneously as in their examples, it may not be possible to conclusively state the direction of change.

The authors state that the three measures of subjectification (coreferentiality, subjunctive forms and preposing), represent three distinct empirical measures that are correlates of greater vs. lesser subjectivity. The measures may indeed be empirical, but are they general? Is there a way to develop a general set of empirical measures for degree of subjectivity? (The authors clearly believe that there are, although their judgments still rely somewhat on intuition.) If so, is it possible for similar measures to be developed for other phenomena like metaphorization and idiomatization?

The approach espoused by Torres Cacoullos and Schwenter is applicable to semantic change in general, and specifically to the analysis of idiomatization and other semantic change resulting from preverbatization. In the absence of an already-defined exhaustive set of general semantic features and directions of change that are directly applicable to preverbatization, it seems that the first step must be to employ inductive reasoning in analyzing the data in order to see what

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<sup>4</sup> Coreferentiality here refers to cases where the main verb subject is coreferential with another element in an utterance, in their examples with an adnominal genitive: “A player, who, **in spite of** his, youth...” (353).

general rules might emerge from that analysis. The next step, presumably beyond the scope of the Torres Cacoullos and Schwenter paper, would be to see whether those rules or processes explain other semantic change phenomena.

### **4.3. Determining Idiomatization**

Prior to embarking on a discussion of the problem and its analysis, let us first examine in more detail what is meant, in this paper at least, by idiomatization. The concept is one that appears on the surface to be fairly clear. An idiom or idiomatic expression is generally considered to be one whose meaning cannot be inferred or derived from the meaning of its parts. While idioms in this sense often refer to combinations of words (not enough room to swing a cat, to have a chip on one's shoulder), we can use the same definition for the preverb-verb combination; although they comprise a single word, they are derived from separate elements that arguably, certainly from a historical perspective, began as different words.

We can speak of such verbs becoming idiomatic over time as being in the process of idiomatization, hence the title and focus of this study. It is a common process in the world's languages, and the preverb-verb phenomenon is quite common in the Indo-European family. It is particularly common in the Germanic languages. In English, for example, the verb 'redo' is a clear combination of re- 'again' and 'do' and so is not an idiomatized form. The verb 'understand', however, is idiomatic in that the sense of comprehending cannot be inferred from the concept of standing under. While the connection may have been clear at the outset of the verb's creation, it is now obscured by the passage of time.

A more interesting problem is presented by those verbs that are not fully idiomatic but are not necessarily solely the sum of their parts either. These verbs may be used in a metaphorical sense either alongside or to the exclusion of their base meanings, but the key distinction is that the metaphorical connection between the base and later meanings is still evident. While it seems clear that such verbs are at an early stage in the process of idiomatization, should they be considered as being idiomatic?

#### **4.3.1. Determining Degree of Idiomatization**

The question remains as to how one goes about determining the degree of idiomatization of preverbs and of the verbal compounds that they form. It is generally accepted that preverbs tend to have a spatial orientation at their outset, then develop a metaphorical extension to temporal senses (it is likely that some Gothic preverbs had a spatio-temporal orientation in Proto-Germanic and possibly as far back as PIE, and so by the time of Gothic perhaps the temporal, particularly for the preverbs most commonly associated with both senses, like *faur(a)*- ‘before’ and *afar* ‘after’, should be considered less a metaphorical extension and as much a part of a preverb’s base meaning as the spatial). If this is the case, then it follows that compounds that are metaphorical would have some type of semantic change, first in their basic spatio-temporal value, and those that are fully idiomatic would have sufficient semantic change that the relationship between the preverb’s spatio-temporal sense and the verb stem’s meaning is obscured and non-transparent in the compound that they form<sup>5</sup>.

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<sup>5</sup> I gratefully acknowledge the contribution of Gert Guthenberg and his work on idiomatization of preverbs in Vedic Sanskrit in helping me to think about this issue.

#### 4.3.2.        **Idiomatization Model**

In order to do an initial classification of the idiomatization of Gothic compound verbs consisting of one or more preverbs and a verb stem, some metric is necessary by which it is possible to classify the compounds. After some trial and error, I arrived at a relatively straightforward model, or more accurately, a set of guidelines or heuristics, for doing that classification.

##### 4.3.2.1.        **Compound Verb Categories**

The categories I arrived at grew out of the attempt to arrive at some objective way to make such determinations in light of the data and early attempts to analyze it. The reasoning I used to arrive at these guidelines is worth describing here so that the decision-making process is as clear as possible.

The compound verbs under consideration consist of between one and three preverbs followed by a verb stem or base. This naturally leads to a two-part model, one for making determinations about the preverb(s) and one for the verbal component. It is apparent from a quick analysis of a representative sample of compound verbs that for the purposes of this study, there are three types of compounds:

- Fully idiomatic – The connection between the original or base meanings of the preverb and the verb is non-transparent, having been obscured by semantic change: *usqiman* ‘kill’, from *us* ‘out’ + *qiman* ‘come’. Note that this category includes a fourth group of polysemous compounds (*andbindan* ‘unbind; explain’,

from *and* ‘opposite’ + *bindan* ‘bind’), which have both literal and idiomatic meanings; for this analysis such verbs are considered to be idiomatic.

- Metaphorical (somewhat semantically changed)<sup>6</sup> – The meaning of the compound is not exactly the direct combination of the components but the semantic relationship between the original meanings and that of the compound is transparent or at least easily perceived: *distahjan* ‘destroy, waste’, from *dis-* ‘apart, away’ + *tahjan* ‘tear, rend’.
- Non-idiomatic – The meaning of the compound appears to be the sum of its parts, i.e. a clear combination of the meaning of the preverb(s) and that of the verb stem: *mibgaggan* ‘go with, accompany’, from *mib* ‘with’ + *gaggan* ‘go’.

These three types of compounds can be analyzed according to their component parts.

While intuitively the classification above may seem apparent (to the author, at least), it is a bit more difficult to justify it objectively. From an initial intuition-based classification of a large sample of compounds, I analyzed and revised the results. It was from that process that I derived the model or guidelines for making these types of determinations.

Since there are two parts to a compound verb (one or more preverbs plus a verb stem), it seems that there should likewise naturally be a two-part model of analysis in the components dimension. In addition, the three basic types of compounds listed above suggest that there should also be a three-part semantic dimension to the model as well.

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<sup>6</sup> Guthenberg in a personal communication calls this type “semi-idiomatic” (Guthenberg, dissertation on preverbs and idiomatization in Vedic Sanskrit in preparation).

#### 4.3.2.2. Idiomatization Model

The model, then, is based on a way of evaluating both preverbs and verbs, with measures for evaluating them according to whether they are non-idiomatic, metaphorical or idiomatic. The measures are necessarily different for preverbs and verbs but they are similar to each other. The following figure illustrates the first version of this model.

<u>Preverb</u>	<u>Idiomatization</u>	<u>Verb</u>
Spatial	N	Base meaning
Neither	I	Neither
Temporal or spatio-temporal	M	Related meaning or both

**Figure 4-1: Idiomatization Model 1**

The Preverb column contains the evaluation criteria for that component of the compound, with the Idiomatization type or degree next to them. If a compound's meaning retains (only) the spatial sense of the preverb, it is non-idiomatic (N). If its meaning is neither spatial nor temporal (but started that way), it is idiomatic (I). If it has extended to a temporal sense or has both temporal and spatial senses, it is metaphorical (M)<sup>7</sup>.

Similarly, the Verb column has the evaluation criteria for that component, with the same Idiomatization categories next to them. If a verb stem retains (only) its original or base meaning, it is non-idiomatic. If its meaning is a clearly discernible extension of the base meaning or if the

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<sup>7</sup> Note that this is not a hard rule – there are preverbs, like *faur(a)*- ‘before’ and *afar* ‘after’ that are so closely associated with both spatial and temporal meanings that the temporal should be considered part of their base meanings. For this type of preverb, a metaphorical extension would be beyond the spatio-temporal domain.

compound can have both types of meanings, it is metaphorical. If it has neither type of meaning, it is idiomatic.

A problem remains in determining which verbal semantic change is “merely” metaphorical extension of the base and which is more extensive. It is difficult to have a purely objective overall metric for verbal semantic change because of the wide difference in possible types of verbs, but it is possible to determine to some degree a key set of identifying features about a verb stem, e.g. verb of motion, stative vs. eventive, internal process vs. external activity, etc. for individual cases. For most verbs the decision is fairly clear but this type of analysis is useful in thinking about problem cases. In any case, it is easier to make decisions about preverbs because their base meaning tends to be as simple as a single feature like ‘spatial’ rather than a more complicated set of features as is the case with verbs.

The previous figure was the preliminary version because there are some preverbs that are components of idiomatic compound verbs but that are not (or were not) spatial in nature, e.g. *un-* ‘not’, possibly *miþ* ‘with’ and, most notably, *ga-*, which has little meaning of its own but seems to be derived from PIE *\*kom-* ‘with’<sup>8</sup>. While there are few enough preverbs of this nature, and fewer still that form idiomatic compounds, it is useful to consider such cases in developing the model. If we take non-spatial orientations into account, it seems that the model becomes simpler:

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<sup>8</sup> While the latter (along with *miþ*) could be argued to have had a spatial meaning originally, by the time of Gothic much if not all of that sense was lost in most cases in the inseparable particle that is its Gothic reflex.



<u>Preverb</u>	<u>Idiomatization</u>	<u>Verb</u>
Base meaning (features)	N	Base meaning (features)
Neither	I	Neither
Related meaning or both	M	Related meaning or both

**Figure 4-2: Idiomatization Model 2**

This version of the model indicates that each component has some feature or set of features that characterize its base meaning. For preverbs, most but not all will have the feature ‘spatial’ for comparison with the compound form; for verbs the features may vary widely as noted above. The model is certainly more symmetrical than the first, but what it gains in simplicity and symmetry it loses in detail and possibly in explicatory effectiveness. Keeping in mind that this model is really a set of guidelines primarily for making decisions about problematic examples, the following measures can be developed for determining the degree of idiomatization of verbal compounds.

#### **4.3.2.3. Idiomatization Values of Compound Components**

Once the decisions are made about a given compound verb’s component parts, a determination can be made about the status of the compound itself. Given the model above, there are nine possible combinations of ratings that a given compound can have:

<u>Preverb</u>	<u>Verb</u>
N	N
N	I
M	I
I	N
I	M
I	I
N	M
M	N
M	M

**Figure 4-3: Component Idiomatization Values**

After analyzing the data according to these measures, it became clear that determinations as to the idiomatization category of the compound verb could be done according to the combination of the component values. Analysis showed that the three natural groupings as indicated in the figure above map onto the three possible idiomatization values. With some simplification of the figure above, a new truth-table-like analysis is possible as a set of ordered conditions, as illustrated in the following figure.

<u>Preverb</u>	<u>Verb</u>	<u>Compound</u>
N	N	N
{N, M} <sup>9</sup>	I	I
I	{N, M}	I
I	I	I
N	M	M
M	N	M
M	M	M

**Figure 4-4: Verb Compound Idiomatization Values 1**

This can actually be further simplified as a set of ordered rules as follows:

<u>Preverb</u>	<u>Verb</u>	<u>Compound</u>
N	N	N
- else -		
I* {N, M} <sup>10</sup>	I* {M, N}	I
- else -		
{N, M}	{M, N}	M

**Figure 4-5: Verb Compound Idiomatization Values 2**

<sup>9</sup> For the purposes of this paper, the notation {N, M} means the component can have the value N or M.

<sup>10</sup> The notation I\* {N, M} means that any of the three values I, N, M is possible given that at least one component must have the value I. By convention, the notation {N, M} {M, N} on the same line here indicates that any of the values N-M, M-N or M-M are possible, given that N-N is already ruled out by the first condition.

#### **4.3.2.4. Degree of Idiomatization Guidelines**

This figure illustrates that it is sometimes easier to say something in words than it is to create a graphical depiction of it. With somewhat strained notation, it simply is intended to indicate the following:

1. If both components of a compound are non-idiomatic, the compound is non-idiomatic.
2. If not, if either component of a compound is idiomatic, the compound is too.
3. If anything else is the case, the compound is metaphorical.

This gives us a good rule of thumb, both for making determinations about the idiomatization of questionable verb compounds and for checking its validity against compounds whose idiomatization status is clearer. It provides a relatively simple model for determining idiomatization while allowing for some complexity of interpretation.

In fact, for the purposes of this study the model is even simpler than it appears. Since the primary determination is whether verb compounds are idiomatic or not, all that is really relevant in that context is the second metric, which corresponds to the middle part of the figure above: if at least one component is idiomatic then the compound is idiomatic.

Whether a compound is non-idiomatic or metaphorical is irrelevant for this measure except in that consideration of these possibilities helps to bring candidates forward or to eliminate them from consideration. With a binary decision that divides the entire corpus into compounds that are or are not idiomatic, finer distinctions regarding the presence or degree of

metaphorization are set aside and are no longer considered. What this means is that the entire model for the main purpose of this study can be reduced to a simple statement:

<b><math>I^* \{N, M\}</math> or <math>I^* \{M, N\}</math> then I, else N</b>
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In other words, if either component (preverb or verb) of a verb compound is idiomatic, then the compound is idiomatic (of course, this includes cases in which both components are idiomatic). If not, it is non-idiomatic. This may be a tautological statement at this point but it clarifies the focus of the study.

This is not to say that the metaphorical designation or the metaphorical vs. non-idiomatic distinction is not important. In understanding and analyzing the process of semantic change in verbal compounds and their components it is very useful in indicating compounds that have begun the semantic change process.

In addition, when it is difficult to decide between classifying a compound as idiomatic or metaphorical, e.g. the compounds designated as “M” (Metaphorical) in the Excel database (see Chapter 7), the metaphorical vs. idiomatic distinction is likewise helpful. Since the basic distinction in this study is binary with regard to idiomatization of compounds, however, these distinctions are most useful in sorting compounds into one camp or the other: fully idiomatic vs. non-idiomatic.

The former category includes compounds that are solely idiomatic (the “I” = Idiomatic classification) and those that have at least one fully idiomatic meaning and some other metaphorical or fully non-idiomatic meaning (the “P” = Polysemous designation). The latter category includes those compounds that are solely non-idiomatic (“N” = No) and those that are questionable (“M” = Metaphorical compounds). The M group will of necessity at least be metaphorical in nature; otherwise the decision about whether those compounds are idiomatic would not be difficult. For the purposes of this study the members of the M group are assumed to be metaphorical since they are not clearly idiomatic, and so fall into the non-idiomatic grouping.

#### **4.3.2.5.           Idiomatization Values of Compound Verb Samples**

A few examples are in order at this point. The following illustrates compounds from each of the four basic categories, along with the idiomatization values that can be assigned to them based on the semantics of their component parts.

### Idiomatic Compound<sup>11</sup>

<u>Preverb</u>	<u>P Meaning</u>	<u>Verb</u>	<u>V Meaning</u>	<u>Compound</u>	<u>C Meaning</u>	<u>CI</u>
<i>and-</i>	along, through(out), over; in, on; (- a) towards, opposite, away from	<i>rinnan</i>	run, hasten, walk, go	<i>andrinnan</i>	discuss, dispute	I

This compound can be analyzed as follows:

<u>PI</u>	<u>VI</u>	<u>CI</u>
I	I	I

**Figure 4-6: Idiomatization Values of Idiomatic Compound (I)**

In other words, the preverb and verb both appear to have been changed sufficiently from their original meanings that they can both be said to be idiomatic. One can imagine how the semantic path might have progressed. From the original literal meaning ‘run opposite, away from’, the idea of going away or in an opposite direction from another could have taken on a sense of disagreement. The preverb has completely lost its spatial meaning, however, and the verb has lost all physical sense of motion and so this cannot be called metaphorical since both components are too far removed from their base meanings.

<sup>11</sup> This section introduces some new table headings, most of which are self-explanatory. PI, VI and CI are the idiomatization values of the preverb, verb and compound, respectively. See Section 7.1 for an explanation of all table headings taken from the database. Note also that the idiomatic and polysemous compounds used as examples here are discussed in greater detail in Sections 8.1.3 and 8.2.3, respectively.

It is not possible to see just the compound and to know the sum of its literal base meanings and to then know this idiomatic sense. This is not to say that it is not possible to guess at the general sense, particularly if one were aware that it carries some idiomatic meaning, but there is no way to know for sure what the verb means without being told or seeing it in context.

### **Polysemous Compound**

<b><u>Preverb</u></b>	<b><u>P Meaning</u></b>	<b><u>Verb</u></b>	<b><u>V Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>CI</u></b>
<i>us-</i>	out; out of, from	<i>bairan</i>	bear, carry; produce	<i>usbairan</i>	carry out, bear forth; answer	P

For this compound we need two analyses, one for the literal meaning and one for the idiomatic one.

#### **Literal Meaning ‘carry out’**

<b><u>PI</u></b>	<b><u>VI</u></b>	<b><u>CI</u></b>
N	N	N

**Figure 4-7: Non-Idiomatic Idiomatization Values of Polysemous Compound (P)**



This meaning of the compound is clearly non-idiomatic; it is simply a sum of the meanings of the preverb in its spatial sense and the verb stem.

#### **Idiomatic Meaning ‘answer’**

<b><u>PI</u></b>	<b><u>VI</u></b>	<b><u>CI</u></b>
N	I	I

**Figure 4-8: Idiomatic Idiomatization Values of Polysemous Compound (P)**

For the second meaning the preverb is still non-idiomatic. The idea of answering includes the idea of words going out from the body in the spatial sense. The verb has lost much of its semantic value. There may be a connection between physically carrying a thing and producing words, but it is not direct or predictable. The overall compound’s literal meaning of carrying something out is semantically distant enough from the idea of answering that this meaning is idiomatic.

### Metaphorical Compound

<u>Preverb</u>	<u>P Meaning</u>	<u>Verb</u>	<u>V Meaning</u>	<u>Compound</u>	<u>C Meaning</u>	<u>CI</u>
<i>faura-</i>	along, in front of; (of time) before; for, on behalf of	<i>qipan</i>	say, speak, tell, name	<i>furaqipan</i>	say before; foretell, prophesy	M

<u>PI</u>	<u>VI</u>	<u>CI</u>
N	M	M

**Figure 4-9: Idiomatization Values of Metaphorical Compound (M)**

This compound is less straightforward. The verb seems to retain its basic meaning of speaking and so is non-idiomatic, at least in one sense. The preverb also retains its meaning of ‘before’ in the temporal sense, which for this preverb is part of its base meaning and so it is non-idiomatic.

This is an interesting example because it is used in two senses, both with the temporal and so literal meaning but also a slightly different sense, i.e. that of not just saying before, but of actual prophesy:

*ni du gawargeinai qipa; furaqap auk patei in hairtam unsaraim sijup* (2 Cor 7:3)

I do not say this to condemn you, for I said before that you are in our hearts

*Allai auk praufeteis jah witop und lohanne fauragebun; jah jabai wildedeip mibniman, sa ist Helias, saei skulda qiman.* (Matt 11:13-14)

For all the prophets and the law prophesied until John; and if you will receive it, this is Elijah, who is to come.

In both cases there is not enough semantic change in the compound to merit its classification as idiomatic, but due to the added meaning of not just speaking prior to some event or time, but of telling the future, it is sufficient to be classified as metaphorical.

### **Non-Idiomatic Compound**

<b><u>Preverb</u></b>	<b><u>P Meaning</u></b>	<b><u>Verb</u></b>	<b><u>V Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>CI</u></b>
<i>mip-</i>	(along, together) with, among; through, by, near	<i>piudanon</i>	rule	<i>mippiudanon</i>	rule with	N

<b><u>PI</u></b>	<b><u>VI</u></b>	<b><u>CI</u></b>
N	N	N

**Figure 4-10: Idiomatization Values of Non-Idiomatic Compound (N)**

This example is the clearest. The verb compound's meaning is simply the sum of the meanings of the preverb and the verb stem. This is a literal meaning with nothing metaphorical about it, let alone idiomatic.

This system of analysis is reflected in the Excel database of the Gothic compound verbs and their components that I compiled for this study. While not a perfect system and one that still entails some reliance on intuition, it is a useful tool for making and justifying decisions about degrees of semantic change.

## **5. Preverbs**

This chapter examines preverbs in general, their characteristics and types. This is followed by a discussion of their place in the Indo-European family. Particular attention is paid to their roles in Slavic and Germanic, with some discussion of other IE families as well.

### **5.1. Introduction**

As noted in the introduction to this study, preverbs are often viewed as being part of a larger class of invariant forms. These forms can be classified in various ways; one is a three-part distinction (Pinault, 35):

1. Adverbs
2. Preverbs and prepositions or postpositions
3. Particles

That all three categories are closely related is clear: adverbs, adpositions and particles can all become preverbs. It is generally agreed that all of these originated as adverbial elements. Hoenigswald says that of adverbs, preverbs and prepositions, “It is the adverbial function which represents the historical centre” (Hoenigswald 1998: 257).

Fortson agrees: “The elements traditionally classified as prepositions were most likely simply independent adverbs in PIE, a status they still largely have in Anatolian, Indo-Iranian, and the oldest Greek.” (Fortson 2004: 139) He goes on to add that it is not clear whether they

were prepositional or postpositional although many researchers assume that the latter usage is older. Regardless, the claim that prepositions originated as adverbs underscores the notion that these categories are closely related, as does the contention that at least some particles probably originated as adverbs or prepositions and underwent semantic, syntactic and/or phonological change.

Another, more functional, view of preverbs is that these forms may have adverbial function when used independently, prepositional (or, more properly, adpositional) function with nouns and a verb-specifying function with verbs (P. Ramat, 408). Where prefixed to verbs and used in the verb-specifying function, they are referred to as preverbs.

Part of the difficulty in defining or describing preverbs and the class of forms related to them lies in the definitional vagueness of the descriptive terms available. The word *particle*, in particular, has different meanings to various people. For example, Schourup, quoting Hartman (1993), says that the term

“...is sometimes used to refer to elements of those traditional word classes that are uninflecting (‘invariable’), such as conjunctions, prepositions, interjections, and adverbs; at other times it is applied to all invariables except adverbs, conjunctions, and prepositions (see Hartmann, 1993: 2953); more often, though,...[it] is applied to items that do not fit easily into *any* well-established word class.” (Schourup 1999: 229)

It is clear from just this short description that there is little agreement about what precisely is meant by the word “particle” and so it is important at the outset to try to create a

working definition for the purpose of this study and to clarify references to particles as well as to other forms that will be discussed below. Unfortunately, following Hartmann, such a definition may best be created by describing not what particles are, but what they are not.

For the purposes of this paper, I will consider particles to be those elements of Gothic that have neither adverbial nor prepositional equivalents but that function as preverbs. They do not occur in isolation and so in the tables and in this study together are referred to as inseparable particles, regardless of their derivation or original forms. In Gothic these are:

- *dis-* ‘apart, away’
- *fair-* intensive marker? (See the discussion in Section 7.3.)
- *fra-* akin to NE ‘for-’ in ‘forbear’, from PIE \*pro- ‘forward, ahead, away’
- *ga-* ‘with, together with’, aspectual marker (See the discussion in Chapters 9 and 10.)
- *missa-* ‘false’, originally ‘various, different’
- *twis-* ‘apart’

## 5.2. Preverbs in Indo-European

The Indo-European languages in general, both ancient and modern, show evidence of the process of preverbatization as a means of word formation and semantic extension. As a cross-linguistic phenomenon of such common occurrence, it is obvious that preverbatization in some form must have existed in PIE. The common patterns of related particles that can function as independent adverbs or prepositions and that can also be closely associated with verbs are too widespread not to have their syntactic roots in the parent language.

### 5.2.1. Introduction

It is not clear, however, to what extent (if at all) prefixing prevervation was already a productive process in PIE. Some claim that what later became preverbs were still independent words in PIE, citing Anatolian and older Indo-Iranian as examples (Fortson 2004: 139).

For Pinault, though that is certainly not the case. He cites PIE *\*nizdó-* ‘nest’ as an example of a form with evidence of prefixing and likely of prevervation<sup>12</sup> as well. He says that the root can be analyzed as *\*ni-zd-ó-*, built on the zero grade of the root *\*sed-* ‘sit’ with the prefix *\*ní-* ‘low, below’ with a thematic vowel suffix, a similar process to that of *\*yug-ó-* ‘yoke’ from *\*yeug-* ‘attach, tie’ (Pinault 1995: 38). While he gives no other examples, his argument is that the presence of one such case is evidence that the process of prefixation is established already at the time of PIE.

Watkins discusses preverbs in IE in the context of topicalization, pointing out that they could be fronted by movement to the topicalization site. Since he begins the discussion, however, by talking about how a verb could be “closely linked or ‘compounded’ with an adverb (‘preverb’)” (Watkins 1998: 70), it seems clear that by ‘preverb’ he does not mean an element specifically prefixed to a verb.

In a discussion of PIE morphology, Comrie points out that PIE was almost exclusively suffixing inflectionally, and that, “The only inflectional verbal prefixes are the augment and reduplication” (Comrie 1998: 91). It is not clear what he believes about preverbs specifically in PIE but it seems that he would have mentioned it in this context if he believed that there was evidence for it. He does go on to say that in the early attested IE languages prefixing “consists

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<sup>12</sup> While this example is a noun, Pinault explains: “*Cependant, ce dérivé thématique n’est pas fait directement sur \*sed-, avec préfixation; le processus de dérivation doit partir de \*ní-sed-, donc de la racine verbale préverbée: ‘s’asseoir (s’installer) en descendant’ = ‘se poser [en bas]’.*” (38)



primarily of preverbs (i.e. adverbs that have been fused to the verb as prefixes...), in which case one is dealing etymologically more with compounding than with prefixing” (ibid.). It appears that while he allows for preverbs at an early stage, he likely sees them, like Watkins, as a later development of a process begun through a close relationship between two separate elements at the time of PIE.

Regardless of its time of origin, there is general agreement that it is a very old phenomenon, evidenced by its presence throughout most of the IE family. It is clear that a close syntactic connection among adverbs, adpositions and particles are attested in all IE branches. In most branches they became prefixes attached to verbs but in the older languages, and in some modern ones, they can also be separated from the verb but still connected syntactically and semantically, often through the intervention of a clitic (Fortson 2004: 140, Klein 1993, 1994).

This process of tmesis (from the Greek word for ‘cut’) occurs in many IE languages, including Vedic Sanskrit, Old Irish, Greek, Latin and Germanic. The separable verbs in Germanic, particularly German, are often cited in this context. In German the verb *mitkommen* ‘to come with’, for example, can have its elements reversed, as in *Kommst du heute mit?* ‘Are you coming with (me) today?’ Descendants of German and Yiddish speakers in the United States, particularly in the upper Midwest, often use the same expression in English.

Gothic has clear occurrences of the phenomenon, e.g. Fortson cites *ga-u-hwa-sehwi* ‘if he saw anything’ (Fortson 2004: 140)<sup>13</sup>, where *gasaihwan* ‘see’ is separated by not one but two particles: *-u*, a question particle, and *hwa*, an indefinite/interrogative pronoun. The separated verb includes *ga-*, the most common preverb in the language.

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<sup>13</sup> For this same example Jasanoff glosses the verb ‘whether he might have seen anything’ (Jasanoff 2004: 905); I agree with his translation.

### 5.2.2. Slavic

Arguably the most extensive preverb system in the IE family, certainly the most extensively grammaticalized, is in Slavic. Slavic verbs make extensive use of preverbs, most often with prepositional counterparts, in an elaborate aspectual system of verb pairs. The imperfective-perfective system, generally summarized as signalling durative vs. punctual or completive aspect, is often marked by the presence or absence of preverbs. In Slovak, for example, the verbs *volat'* and *zavolat'* 'to call' are an aspectually contrastive pair. In the past tense i.e. *volal* 'he was calling' (e.g. repeatedly or habitually) vs. *zavolaľ* 'he called' (e.g. once and it is finished) the distinction is clearly a durative vs. punctual or completive one.

Apparently this was the case as early as Proto-Slavic. Andersen notes, for example, that preverbs derived perfective, telic verbs from imperfective, atelic verbs: Late Common Slavic (LCS) *tvori-ti* 'do', *prě-tvori-ti* 'change', *ras-tvori-ti* 'undo, dissolve'. A bit confusing though is the claim that "all action verbs...are basically perfective and allow the derivation of synonymous imperfective counterparts through suffixation", citing verbs meaning 'give' and 'finish' (Andersen 1998: 443). It is not clear why a verb meaning 'call' (see below) is not an action verb. Presumably Andersen is referring only to the LCS system and not the later languages.

What is interesting about the Slavic system is that the grammatical present tense of the same verb pairs has come to signal not an aspectual difference in the traditional sense but one of tense: *volám* 'I call' vs. *zavolám* 'I will call'. The distinction arose from the same sense of a durative action (the present tense) vs. a completive sense – if the action is seen as being punctual or completive in some sense in the present tense, it implies that it will be done in the future, similar to the future sense of an utterance like '(Tomorrow) I call my boss.'

Another interesting feature of Slavic preverbs is that in cases where the preverb changes the meaning significantly, such that the straightforward aspectual pairing would be maintained but the semantic equivalence lost, another, imperfective verb is created. This is generally done via aspect-marking suffixes, e.g. –*Vvat'* in Slovak, which serves to preserve the aspectual pairings of the system as a whole: *vyvolat'* (perfective), *vyvolávat'* (imperfective) 'to call on, question' (Baláž et al. 1976: 175).

The close proximity of Slavic and Germanic, coupled with the similarity in preverbal constructions, has led many scholars to assume preverbal aspect marking in Germanic, and particularly in Gothic (Fortson 2004, Jasanoff 2004, Lambdin 2006). Not everyone agrees with this analysis, however; Szemerényi argues adamantly against the existence of aspect in Gothic (Szemerényi 1999). This issue is examined in more detail in Section 6.3.

### **5.2.3. Germanic**

Germanic, of course, made extensive use of preverbs. Throughout the family, in ancient and modern languages alike, verb modification via other closely associated elements is a common occurrence. Many of the preverbs found in Gothic have direct counterparts in the other Germanic languages and so are posited for Common Germanic and earlier.

As in other IE languages, the preverbal elements have a variety of functions, depending on what they are associated with. "They are lexemes which have an adverbial function when used independently, a prepositional function when linked with a noun and a verb specifying function (as preverbs) when linked with a verb" (Ramat 1998: 408).

It is likewise clear that, as in modern Germanic languages, many preverbs were separable while remaining associated with the verb as well as being able to occur semantically independent

of a verb as a free preposition or adverb. Other IE language families share this feature (Watkins 1998: 68, Comrie 1998: 79).

Many of the Gothic compounds have equivalents in related Germanic languages. Some are direct equivalents (i.e. cognate preverb-verb compounds): *mipqiman*, German *mitkommen* ‘to come with’. Others are equivalent structurally or semantically but do not share all cognates: *fauraqipan*, English ‘foretell’. Still others share one cognate and it is clear that there is a similarity in the compounding process but the connection is obscure: *duginnan*, English ‘begin’.

#### 5.2.4. Other IE Subgroups

Indo-Iranian made extensive use of preverbation. There are numerous examples from both Classical and Vedic Sanskrit, for example, of these types of verbs. Some basic Sanskrit preverbs are *ati-* ‘across’ (cf. Greek *éti* ‘yet, beyond’), *pra-* ‘forth’ (cf. Gothic *fra-*, PIE *\*pro-* ‘forward’), *vi-* ‘apart, very’ (cf. Slovak *vy-* ‘out’, as in *vyst’* ‘go out’, from *vy-* + *ist’* ‘go’).

Greek also had many preverbs. As in Gothic, they could be used as free adverbs and prepositions as well as attached prefixes (Hoenigswald 1998: 257). In Greek it was possible (as in Gothic) for the preverb and verb to be separated by various particles; this is known as tmesis (ibid.: 258).

It is interesting that the augment, a PIE particle, had by the time of Homeric Greek and Vedic Sanskrit become a rare verbal prefix. The accent in that language could not precede the augment, just as it could not precede the last of two preverbs: *par-ésxe* ‘kept in readiness’ is parallel to *par-én-thes* ‘you put in beside’ (Sihler 1995: 484).

In Latin, and Italic in general, preverbs were a well established phenomenon. Among its invariable elements Italic had conjunctions, adverbs and adpositions, but the prepositions mainly functioned as preverbs. (Silvestri 1998: 338). By the time of Latin, however, prepositions had an expanded role. Archaic Latin shows evidence of tmesis as in Vedic Sanskrit, Greek, Old Irish and other older IE languages: *ob uōs sacrō* .> Classical Latin *uōs obsecrō* ‘I entreat you’ (Fortson 2004: 140). In the daughter Romance languages many of the preverbs survive, both those that can function as independent elements and inseparable particles as well, e.g. *con-* ‘with’, *re-* ‘again’, *dis-* indicating separation (Menéndez Pidal 1968: 327).

Armenian had preverbs, and in fact all prepositions except *c* ‘towards’ can function as preverbs. In Classical Armenian, however, preverbation was no longer productive. It was revived in the post-classical period because of a large number of literal calques from Greek that entered the language (Ajello 1998: 222).

Celtic has extensive use of preverbs as well. It is generally accepted that Celtic had an aspect system expressed by preverbs and particles like Old Irish *ro* < PIE *\*pro* (Sims-Williams 1998: 368). In addition to this aspectual marking, Celtic also had idiomatic compounds resulting from preverbation: Old Irish *fo-reith* ‘helps’ < \*‘runs under’ : *reithid* ‘runs’. Celtic verbs also allowed tmesis: archaic Old Irish *imma-lanna-lig*, later *\*imma-lig lanna* ‘which lies about lands’ (ibid.: 374).

## 6. Preverbs in Gothic

Like the other Germanic languages and indeed like Indo-European languages in general, Gothic makes extensive use of preverbs. This chapter begins with an introduction to an analysis of Gothic preverbs by Jonathan West (1983) using data from an earlier doctoral dissertation (Rice 1932). I then present a number of additional preverbs not considered by West or Rice. This is followed by a discussion of West's semantic analysis of Gothic preverbs and its bearing on this study of idiomatization. The final section details the types of preverbs in Gothic, particularly with regard to their status as prepositions, adverbs (or both) or inseparable particles. The chapter concludes with a discussion of preverbs and aspect.

The following table lists all Gothic preverbs that I have identified in carrying out this analysis.

**Table 6-1: Gothic Preverbs**

<u><b>Preverb</b></u>	<u><b>Fcn</b></u>	<u><b>Meaning</b></u>
<i>af</i>	Prep	of, from, by, away from, out of
<i>afar</i>	Prep	after (temporal); following, according to
<i>ana</i>	Prep	in, into; on, onto, upon; to, against
	Adv	thereon, thereupon
<i>and</i>	Prep	along, through(out), over; in, on; (-a) towards, opposite, away from
<i>at</i>	Prep	at, by, to, with, of
<i>bi</i>	Prep	by, around; at, near; concerning, on account of, according to

<u>Preverb</u>	<u>Fcn</u>	<u>Meaning</u>
<i>dis-</i>	Insep Ptcl	apart, away
<i>du</i>	Prep	to, towards, against
<i>fair-</i>	Insep Ptcl	Intensive? PIE <i>per</i> 'through, over, around'
<i>fairra ?</i>	Prep	far from; from (with verbs of motion)
	Adv	far, far off
<i>faur(a)</i>	Prep	along, in front of; (of time) before; for, on behalf of
<i>faura</i>	Adv	along, in front of; (of time) before; for, on behalf of
<i>fra-</i>	Insep Ptcl	PIE <i>*pro</i> 'forward, ahead, away'; NE for- (forbear),
<i>full(a)-</i>	Adj	full
<i>ga-</i>	Insep Ptcl	with, together with; primary use as aspectual particle (Lehmann p. 133); PIE <i>*kom</i> near, at, with
<i>hindar</i>	Prep	behind, beyond, over, among, across
<i>in</i>	Prep	in, on, among; at, during; into, toward; on account of, about, concerning
<i>inn</i>	Adv	in, within
<i>missa-</i>	Insep Ptcl	false; originally 'various, different'
<i>mip</i>	Prep	with, among, together with; through, by, near
	Adv	along with
<i>twis-</i>	Insep Ptcl	apart
<i>pairh</i>	Prep	through; by, by means of; on account of; according to; through the agency of

<b><u>Preverb</u></b>	<b><u>Fcn</u></b>	<b><u>Meaning</u></b>
<i>uf</i>	Prep	under, into subjection under; (static, e.g. situated) under, subject to, during the reign of; 'up' in other Gmc
<i>ufar</i>	Prep	over, above, beyond
<i>und</i>	Prep	unto, until, up to; for
<i>unþa-</i>	Prep	unto, until, up to; for; variant of <i>und</i>
<i>ur-</i>	Prep	out, out of, from; variant of <i>us</i> before /r/
<i>us</i>	Prep	out; out of, from
<i>ut</i>	Adv	out, forth
<i>wipra</i>	Prep	against, over against; by, near; to, in reply to, in return for; on account of

## 6.1. The Semantics of Gothic Preverbs

West revisited Rice's doctoral dissertation, entitled Gothic Prepositional Compounds in their Relation to the Greek Original, in order to have a starting point for a semantic categorization of preverbs. Taking as a given Rice's contention, based on both semantic and statistical evidence, that Gothic preverbs are not mere direct translations from the Greek original, he expanded on Rice's data and did further analysis to develop a set of nine semantic categories for Gothic preverbs.



### 6.1.1. Gothic Preverbs and Greek Correspondences

The following table adapted from West (1983: 139) in which he summarizes Rice (1932) lists the forms that he analyzed in his paper on the semantics of Gothic preverbs. The first two columns list individual Gothic preverbs and their frequency of occurrence in the Gothic Bible (Streitberg 1971). The third and fourth columns show the number of correspondences between a Gothic preverb and any Greek preverb, along with the percentage that number is of the total occurrences. The following two columns show those occurrences of each Gothic preverb for which there is no correspondence with a Greek one. The fifth column shows the number of corresponding Greek preverbs for each Gothic one; the final two columns show the most frequently corresponding Greek preverb for each Gothic one, and the percentage of occurrences.

**Table 6-2: Gothic and Greek Preverb Correspondences**

Gothic Prefix	Freq.	Correspondence with Greek prefix		No Correspondence		No. of corresponding Greek prefixes	Most frequent correspondence	
		No.	%	No.	%		Greek Prefix	%
<i>af-</i>	222	145	65.3	77	34.7	10	<i>apo-</i>	54.5
<i>ana-</i>	231	173	74.9	58	55.1	11	<i>en-</i>	19.0
<i>and-</i>	465	273	58.7	192	41.3	14	<i>apo-</i>	36.7
<i>at-</i>	311	160	51.4	151	48.6	11	<i>pros-</i>	14.1
<i>bi-</i>	288	187	64.9	101	35.1	12	<i>peri-</i>	17.0
<i>dis-</i>	33	18	54.5	15	45.5	5	<i>dia-</i>	30.3
<i>du-</i>	67	20	29.8	47	70.2	3	<i>pros-</i>	23.8
<i>fair-</i>	18	10	55.5	8	44.5	5	<i>epi-</i>	22.2
<i>faur-</i>	35	30	85.7	5	14.3	6	<i>para-</i>	37.1
<i>fra-</i>	329	125	37.9	204	62.1	9	<i>apo-</i>	27.9
<i>ga-</i>	2516	804	31.9	1712	68.1	17	<i>apo-</i>	6.2
<i>in-</i>	176	120	68.1	56	31.9	14	<i>apo-</i>	39.2
<i>uf-</i>	147	89	60.5	58	39.5	12	<i>upo-</i>	25.8
<i>us-</i>	905	570	62.9	335	37.1	13	<i>ex-</i>	22.5

West's and Rice's work, albeit undertaken some fifty years apart, is useful in its detail and classification scheme. It is illuminating, for instance, that the table clearly indicates that as the author points out, Rice "was able to show that the translator of the Gothic Bible did not merely imitate Greek usage in his choice of preverbs...anything from 31.8% (*in-*) to 70.1% (*du-*)<sup>14</sup> of occurrences have no correspondence in the Greek text at all" (West 1983: 139). It is clear that the translator was using his own intuition about proper Gothic forms in writing the translation.

This validates a study of idiomatization of preverbs in Gothic in that we may assume that the forms we encounter are true Gothic forms and not attempts to create Gothic versions of Greek forms; Klein (1992) also clearly makes this point (see Section 7.2). West notes that this also raises a warning regarding interpreting meanings, in that "...reference to the Greek text for help in understanding the semantics of a given preverb may be misleading" (West 1983: 140).

West's (and Rice's) work is somewhat lacking, however, in its limited number of forms considered as preverbs. A quick glance at a list of Gothic prepositions (e.g. in Klein 1992), adverbs and particles reveals a number of forms that can be prefixed to verbs, some with resultant idiomatic usage, and which were not included by West in his analysis. These are:

*afar-, full(a)-, hindar-, missa-, miþ-, twis-, þairh-, ufar-, und-, unþa-, ur-, ut-, wiþra-*

Some of these are variant forms (*und-/unþa-, ur-/ut-/us-*) but there were indeed omissions from both West and Rice. Glosses and other information about these elements are included in

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<sup>14</sup> Note that this is a direct quote from West's article; the table reproduced above and in the original article conflicts slightly with these percentages. The table has 31.9% for *in-* and 70.2% for *du-*.

### 6.1.2. West's Semantic Categories of Gothic Preverbs

West used his and Rice's data and analyses to develop a set of what he saw as nine categories of semantic function of Gothic preverbs. The following table lists those categories and summarizes West's discussion, which makes up the greatest part of his article on the subject.

**Table 6-3: West's Categories of Semantic Function of Gothic Preverbs**

<b>No.</b>	<b>Category</b>	<b>Comments</b>
1	Adverbial Meaning	Most preverbs can have some adverbial meaning and may have their origins in adverbial forms, but much of adverbial meaning is supplemented by or carried entirely by other, proximate elements or even by the verb itself.
2	Lexicalization	When the meaning of the verb compound cannot be deduced from its component parts, i.e. 'idiomatization' in this paper. West claims that it is attested with all preverbs.
3	Pejorative Meaning	Any worsening of a verb's base meaning, but by West's examples for him also apparently includes intensifying or strengthening. Chiefly occurs with <i>af-</i> , <i>fra-</i> , and perhaps <i>bi-</i> .
4	Intransitive to Transitive	May occur with <i>ana-</i> and <i>bi-</i> .
5	Perfective Aspect	Most common with <i>ga-</i> , also with inceptive, ingressive, inchoative force for <i>ana-</i> , <i>dis-</i> , <i>in-</i> , <i>us-</i> . Can also include future meaning for <i>ana-</i> in perfective present forms.
6	Antonym Marking	Most commonly associated with <i>and-</i> but also can include <i>fra-</i> , <i>us</i> , <i>ufar</i> . Can also mark a reciprocal process, mirror image, converseness.
7	Stative to Nonstative	Only one example, <i>aigan</i> 'own, possess', <i>fairaihan</i> 'partake of', but West says it is more similar to the ingressive force of the perfective aspect group.
8	Intensive Marking	Only some occurrences of <i>us-</i> , which West says are rare, and, apparently, <i>in-</i> .
9	No Change	A large number of preverbs have some compounds that seem to have the same meaning as their verb bases, with no grammatical function (e.g. perfective marking) by the preverb either.

Of the categories above, few are directly pertinent to this study. Only number 2, Lexicalization; 7, Stative to Nonstative; 3, Pejorative Meaning and 6, Antonymy (in some circumstances), are relevant to the study of idiomatization.

This is most true of Lexicalization in that it entails significant semantic change in the meaning of the compound verb. This is only so because West's definition of lexicalization (rather unlike most of the descriptions in Section 4.1.1) is almost exactly what is meant in this paper by idiomatization. He says (referring to Matthews 1974) that lexicalization is "where the meaning of the verbal phrase cannot be deduced from its component parts" (West 1983: 150).

West claims that lexicalization (by his definition) is attested with all preverbs. My analysis finds that this is almost certainly not the case; I believe that there are five preverbs (*afar-*, *fulla-*, *hindar-*, *mip-*, *wipra-*) that do not lexicalize in West's terms, i.e. they do not appear in any idiomatic compounds. This is discussed in detail in Section 7.3. West is correct in his analysis, however, in that he does not list any of these as preverbs in his article. It is unclear whether he simply failed to consider them or if he deliberately eliminated them as possible preverbs in his analysis.

Of the other three categories, the stative vs. nonstative distinction, pejoration and antonymy may be significant in the distinctions they create with regard to semantic function. They do not, however, produce of themselves sufficient semantic change in the compound verb for idiomatization to occur.

The second category, Stative to Nonstative, for West has only one member: *aigan* 'own, possess', *fairaihan* 'partake of'. There are others, e.g. *kunnan* 'know', *atkunnan* 'give, award'; *sitan* 'sit', *dissitan* 'seize'. This is pertinent to the study of idiomatization only in that I classified the compound verbs as being idiomatic. This category might include other verbs that

would not necessarily entail idiomatization in the same way that West's definition of lexicalization does. In addition, he does not discuss the possibility of the reverse, i.e. of a nonstative verb becoming stative (*niman* 'take', *disniman* 'possess, keep'), or that the stative to nonstative change can also produce a change in transitivity (*sitan* 'sit', *dissitan* 'seize').

It is in fact surprising that he does not include *fairaihan* in the Lexicalization group since this verb would seem to fit his own definition regarding the verb's meaning not being able to be deduced from its component parts. There may be a metaphorical connection between 'own, possess' and 'partake of', particularly in an ingressive sense, but it is certainly not direct in that the sense of ownership does not necessarily entail the sense of partaking of a thing. The connection is certainly not made any clearer or more direct by the addition of the preverb *fair-*, which is presumably related to *fairra* 'far', although even as a simple intensive marker (Balg 1887: 84-85) it would not directly convey the meaning indicated here and so must be viewed as an idiomatic element. Using the guidelines described in Section 4.3.2, an idiomatic element (the preverb) combined with a metaphorical or idiomatic element (the verb stem) mean that the compound verb must be idiomatic (this compound is discussed in further detail in Section 8.1.3.30).

The creation/marketing of antonyms (usually with the preverb *and-*) is relatively straightforward and, in many cases, not idiomatic: *wasjan* 'clothe', *andwasjan* 'undress'; this is particularly true for *and-* (Latin/English anti-), but not of preverbs that do not already have a sense of opposition, and those are classified in this analysis as producing idiomatization. There is a subcategory of antonymic meaning that West calls 'mirror image' (West 1983: 158); an example is *niman* 'take', *andniman* 'receive' (non-idiomatic, due to the expected value of *and-* and because *niman* can also have that meaning without the preverb). Another preverb that can

have this function is *fra-*, as in *bugjan* ‘buy’, *frabugjan* ‘sell’ (idiomatic because it is not an expected meaning of *fra-*), and in fact *franiman* can also mean ‘receive’ (non-idiomatic because *niman* can have that meaning). Other preverbs, *ufar-* ‘over, above, beyond’ and *us-* ‘out’ also can produce an antonymic (or mirror image) effect on a compound. Most of the time they keep their literal meanings but there are several compounds that have idiomatic meaning, e.g. *swaran* ‘swear an oath’ : *ufarswaran* ‘commit perjury’, *galukan* ‘shut’ : *uslukan* ‘open’. These are discussed in more detail in Sections 8.1.3 and 8.2.3.

There are some compounds formed with *and-* that have an idiomatic meaning, however, like *sitan* ‘sit’, *andsitan* ‘take into consideration’. (A polysemous compound, *andqipan* ‘speak with, take leave of’, is discussed in Section 8.2.) The idiomatic forms, while they may be part of what West intends to include in his discussion of this category, are not explicitly included in his article and belong more properly by his analysis to the Lexicalization category.

Pejorative meaning is usually marked by *af-* and *fra-* and perhaps *bi-* (West 1983: 153), as in *daupjan* ‘put to death’, *afdaupjan* ‘kill’. West does not make a very strong argument for this category, at least as a pejorative; this could be merely due to his examples (or lack of them), as there are several compounds with this sense, e.g. *qipan* ‘say’ : *afqipan* ‘renounce, forsake’, *letan* ‘let, leave behind’ : *afletan* ‘forsake, divorce’. His argument is stronger for *af-* than for *fra-* though – one example he uses is *fraqistjan* ‘destroy’, whose simplex has the same meaning, although there are examples he might have used, e.g. *qipan* ‘say’ : *fraqipan* ‘curse, disparage’.

It is interesting that (perhaps unexpectedly) the pejorative meanings of the compound verbs may be idiomatic or not, depending on the semantic distance from the original meanings or the degree of intensification involved. In my analysis such compounds might be non-idiomatic (*afdaupjan*), metaphorical (*afqipan*) or idiomatic (*fraqipan*).

The idiomatic compounds with these preverbs would fall into the Lexicalization category as well as Pejorative; West does not address preverbs that fall into multiple categories. He includes, for example, *hugjan* ‘think’, *afhugjan* ‘bewitch’ as an example of an obscured semantic connection and so an example of Lexicalization in his scheme, but does not mention it in connection with the Pejorative category, although it surely originated with that sense and still retains it. It is certainly idiomatic and the verb is classified accordingly in my analysis.

One of West’s categories bears more in-depth comment. His first semantic category, that of Adverbial Meaning, is significant for two reasons. The first is that it is the foundation for his later contention that preverbs do not of themselves carry a significant semantic load (West 1983: 164).

For him the adverbial meaning that they might be considered to carry by dint of their assumed adverbial roots is also carried by some other, often redundant, element in close proximity to the compound verb. His argument then is that, “we cannot regard the prefix as the sole exponent of adverbial meaning” (ibid.: 140). Later on page 164 he makes his point even more strongly: “It is significant that in almost all cases where non-grammatical meaning is postulated for a preverb this meaning is also expressed by another element in the sentence, usually an adverb, or is inherent in the lexical meaning of the verb.” So while West lists a large number of preverbs with some adverbial meaning, his analysis shows that adverbial meaning is a lesser function of preverbs.

The second reason that his observations on the limited adverbial meaning of preverbs in Gothic is significant is that it supports a finding discussed later in this chapter (Section 6.2.3) regarding the relatively unimportant role of adverbs themselves in Gothic preverbation, at least from a synchronic perspective. In that context, the redundancy pointed out by West in adverbial

meaning points to a semantic change in progress in Gothic and probably already at an advanced stage, whereby adverbs are becoming less general in use. In addition, elements that were formerly solely adverbs (or adverbial in nature) are moving into other grammatical categories or even losing their adverbial nature altogether. This is particularly striking not just in idiomatization, but in preverbs that seem in some compounds to be both semantically and grammatically empty (West 1983: 159-163).

## **6.2. Preverb Categories**

There are several categories of Gothic preverbs. As discussed in Chapter 5, preverbs in general belong to a larger category of invariable forms in Indo-European. While all of these forms are believed to have originated as adverbial elements, their functions have evolved and some have become grammaticalized in the sense of losing their ability to stand alone. In Gothic, the preverbs fall into three general categories:

- Inseparable particles
- Prepositions
- Adverbs

The preverbs in Gothic that can function in isolation as opposed to being part of a compound verb may be either prepositions or adverbs (although as noted later in this chapter in Section 6.2.3, no preverbs are solely adverbs), or they may have both functions. The inseparable particles are those that occur only as parts of compounds.

The following is a discussion of the three general categories and of their characteristics in Gothic, particularly with regard to preverbatization.



### 6.2.1. Inseparable Particles

The inseparable particles in Gothic only occur as components of compounds. A seeming exception is *fairra* (preposition and adverb ‘far, far from, far off’), *fair-* (intensive particle).

While they are related, they are separate items and so are not an exception to the general statement. The following table lists the inseparable particles in Gothic that function as preverbs.

**Table 6-4: Inseparable Particles**

<b><u>Preverb</u></b>	<b><u>Meaning</u></b>
<i>dis-</i>	apart, away
<i>fair-</i>	far ( <i>fairra</i> ) intensive?
<i>fra-</i>	forward, PIE <i>*pro</i> ‘forward, ahead, away’; antonymic, pejorative
<i>ga-</i>	with, together with; primary use as aspectual particle (Lehmann G1, 133); PIE <i>*kom</i> ‘near, at, with’
<i>missa-</i>	false; originally ‘various, different’
<i>twis-</i>	apart

Most of these particles have few verbal compounds in which they are the preverbs. Aside from *ga-* (see Chapter 10), which is clearly a special case in its extremely high number of compounds, it seems that few preverbs in Gothic have only that function. Those that do, do not form many verbal compounds.

One might speculate that at the time of Gothic the process of preverbation, particularly the development of the semantic change *lexical item* > *clitic* > *affix* (Hopper and Traugott 2003) discussed in Section 4.1.1, was in an early stage. In such a situation, only a few of the preverbs would have progressed to the point of being solely affixes without other separate grammatical

role. This is unlikely, however; Klein<sup>15</sup> points out that *missa-* is an old nominal prefix and that *fra-* and *fair-* had already split off from *faura*. In addition, since *dis-* may be a Latin borrowing and *twis-* is from *\*dwis-* ‘two’ (cf. German *entzwei-*, literally ‘in two’), only *ga-* remains. It is not just a preverb but also occurs widely as a nominal prefix. It was lost as an independent lexical item when it was replaced by *mip* ‘with’ in that role. The inseparable particles that are preverbs, then, are anomalous forms that do not represent a systemic phenomenon in Gothic.

### 6.2.2. Prepositions

A large number of Gothic prepositions also occur in verbal compounds as preverbs. This is clearly a highly productive process in Gothic and in Germanic in general, and continues in English and the other modern Germanic languages to this day. This is true of other IE languages as well, most notably Slavic, with its extensive use of preverbation to mark aspect. Most of those preverbs can also function as prepositions.

The following table lists the Gothic prepositions and notes which also occur as preverbs.

**Table 6-5: Gothic Prepositions**

<b>Prep</b>	<b>Meaning</b>	<b>Preverb</b>
<i>af</i>	of, from, by, away from, out of	X
<i>afar</i>	after (temporal); following, according to	X
<i>alja</i>	except, unless (only marginal as a preposition)	
<i>ana</i>	in, into; on, onto, upon; to, against	X
<i>and</i>	along, through(out), over; in, on	X
<i>at</i>	at, by, to, with, of	X

<sup>15</sup> Klein, Jared. 2008. Personal communication.

Prep	Meaning	Preverb
<i>bi</i>	by, around; at, near; concerning, on account of, according to	X
<i>du</i>	to, towards, against	X
<i>fair(ra)</i>	far from	X
<i>faur(a)</i>	along; to, at, or along the front side of; (of time) before; for, on behalf of	X
<i>fra(m)</i>	from, by, since, on account of	X
<i>hindar</i>	behind, beyond, over, among	X
<i>in</i>	into, towards; on account of; in, among, by	X
<i>mip</i>	with, among, together with, through, by, near	X
<i>nehwa</i>	near	
<i>pairh</i>	through; by, by means of; on account of	X
<i>uf</i>	under, into subjection under; subject to; 'up' in other Gmc	X
<i>ufar(o)</i>	over, above, beyond	X
<i>und</i>	up to, until, for	X
<i>us</i>	out, out of, from	X
<i>wipra</i>	against, over against; by, near; to, in reply to, in return for; on account of	X

It is obvious from this table that the majority (19 of 21, or 90.5%) of Gothic prepositions are also preverbs. A question to address then is whether there is anything about those prepositions that distinguishes them. More simply, is there anything about the two prepositions that do not form compounds that separates them from the others?

Those prepositions are *alja* ‘except, unless’ and *nehwa* ‘near’. To answer the first question, it appears that most of the prepositions that are also preverbs with some degree of idiomatization associated with them (see Section 8.6) have to do with spatial orientation and also with directionality.

Regarding the second question, of these two prepositions only *nehwa* has a spatial meaning. There appears to be no reason for it not to function as a preverb on a syntactic or semantic basis, although it should be noted that its counterpart *fairra* ‘far’ does not occur as a preverb in that form either. It is likely that *fair-*, an inseparable particle, is a combination form of that preposition, but it seems to be largely unrelated to it semantically in the Gothic we have available to us (see Section 7.3).

### 6.2.3. Adverbs

There is a large number of adverbs in Gothic, most of which do not occur as preverbs.

Not surprisingly, the converse is also true: most preverbs do not function in isolation as adverbs.

What is surprising though is that of those that do, all have a prepositional form.

The following table lists some Gothic adverbs, noting which can function as preverbs and which have forms that can function as prepositions.

**Table 6-6: Some Gothic Adverbs**

Adv	Meaning	Preverb	Prep	Adv	Meaning	Preverb	Prep
<i>abraba</i>	strongly, excessively, very, very much			<i>mip</i>	along with	X	X
<i>afaruh</i>	after, according to + <i>uh</i> 'but, and, now, therefore'			<i>ni</i>	not		
<i>aftra</i>	back, again			<i>nih</i>	<i>ni</i> not + <i>-uh</i> 'not, neither'		
<i>air</i>	soon, early			<i>niu</i>	<i>ni</i> 'not' + interrogative particle <i>-u</i>		
<i>ana</i>	on, thereon, thereupon	X	X	<i>nu</i>	now, therefore		
<i>anaks</i>	at once, suddenly			<i>raihtis</i>	indeed		
<i>bithe</i>	while, when, after that, as soon as; then, thereupon			<i>samaleiko</i>	in like manner, likewise		
<i>dalath</i>	down			<i>suman</i>	once, formerly; in part		

Adv	Meaning	Preverb	Prep	Adv	Meaning	Preverb	Prep
<i>fairra</i>	far, far off	X	X	<i>sundro</i>	alone, apart		
<i>faura</i>	before, previously	X	X	<i>suns</i>	at once, soon		
<i>faurthis</i>	first, beforehand			<i>swa</i>	so, thus, as		
<i>filu</i>	acc sg neuter of <i>filu</i> 'much, many'		Adj	<i>swaswe</i>	as, just as; so as; so as to, so that		
<i>frumist</i>	intensive adverb 'first; foremost, best'			<i>swe</i>	like, as, just as; so that; about		
<i>haldis</i>	rather, more			<i>swethauh</i>	indeed, however		
<i>her</i>	here			<i>pan</i>	when, as (long as); then, at that time; but, and, however		
<i>hwaiwa</i>	how, in what way, when (interrog.)			<i>panaseips</i>	further, still		
<i>hwan</i>	at any time			<i>parei</i>	<i>par</i> 'there' + <i>ei</i> 'that, so that; whether', 'where'; (relative particle)		
<i>hwathro</i>	whence, where			<i>paruh</i>	<i>par</i> 'there' + enclitic conjunction; <i>-uh</i> 'but, and, now, then therefore'		
<i>inn</i>	in, within	X	<i>in</i> preverb	<i>patainei</i>	only		
<i>jah</i>	and, also			<i>paproh</i>	afterwards, thence		
<i>jainar</i>	yonder, there			<i>pau</i>	then, in that case		
<i>ju</i>	now, already			<i>uta</i>	out, without		<i>ur-</i> , <i>us</i> preverbs
<i>misso</i>	reciprocally, the one the other, one to another						

It is important to note that this is just a representative list of adverbs, some of which are root forms and some derived. There are many adverbial formations in Gothic; most are derived forms via suffixation. Some of these suffixes are *-ba* (the most frequent), *-o* (next most frequent), *-pro*, *-þ*, *-dre*, *-e*, *-na*, *-r*, *-is*, *-os* (Lambdin 2006: 131-132).

The most significant aspect of the adverbial analysis is that while most sources cite adverbs themselves and/or adverbial origins as the sources of preverbs, this does not appear to be the case in Gothic, at least from a synchronic perspective. *There are no elements that solely function as adverbs, whether root or derived forms, that also act as preverbs.*

A possible exception to this is *inn*, an adverb that can function as a preverb (*inngaggan* ‘enter, proceed’). Its close relationship in both form and meaning to the preposition/preverb *in*, however, makes this seeming exception questionable; I would argue that since they are such closely related forms, this is not simply an adverb that can function as a preverb. It is also interesting that with the one exception of *inngaggan*, *inn-* only occurs as a preverb when part of a sequence of two or more preverbs. Its counterpart *in-*, on the other hand, occurs as a sole preverb with only one (non-idiomatic) exception: *ingaleikon* ‘change the likeness into’, built on *galeikon* ‘resemble, be like’.

None of the *inn-* compounds are idiomatic. It is significant that in nearly all of its occurrences (an exception is its single occurrence as a sole preverb noted above) *inn-* is the outermost of two preverbs: *innatbairan* ‘carry in’, *innatgaggan* ‘enter’, *innattiuhan* ‘lead, bring in’, *inn-galeipan* ‘go in, enter’. This proves that when *inn-* is added at a second level of derivation to an already existing preverbated compound, it maintains its basic adverbial value. In one instance, *mipinn-galeipan* ‘enter along with’, this value is eclipsed, at yet a third level of derivation, by *mip-* in strictly lexical, i.e. non-idiomatic value. That outer layers of derivation do

not normally produce idiomatic value is borne out also by *ga-*. All of the compounds in which this form is the first of two preverbs are non-idiomatic, indicating that its function is purely aspectual without any idiomatizing effect.

While it only occurs as a sole preverb, this is also true of *ut* ‘out’, the adverbial variant of the preposition *us*. Both can function as preverbs, but whereas *us-* occurs in 83 compounds, 9 of which (11%) are idiomatic, *ut-* forms only two compounds, both of which are non-idiomatic. Thus, if we compare *usbairan* ‘carry out; answer’ with *utbairan* ‘carry out’, we see that the former is polysemous, the latter non-idiomatic.

It may indeed be the case that, as noted in Chapter 5, the roots of all preverbs, i.e. prepositions and inseparable particles alike, are adverbial and stem ultimately from simple PIE adverbs, but they do not appear obviously to be adverbs in Gothic. And as noted above in Section 6.1.2, West (1983) supports this conclusion by finding that in general the adverbial meaning in preverbs is reduced or is supplemented by other proximate elements.

Given that the natural progression in semantic change per Hopper and Traugott (2003) is lexical item > clitic > affix as discussed in Section 4.1.1 and in the discussion of inseparable particles above, and that adverbs become prepositions and inseparable particles, it is perhaps a logical progression for established preverbs to have lost their (solely) adverbial nature. It is less clear, however, why the process of preverbation would stop including adverbs themselves. It is possible, but unlikely, that our snapshot of Gothic was taken at precisely the moment at which the process had evolved to that point.

Klein points out that “the adverbs on the list have discourse continuative or logical values incompatible with the set of (fundamentally spatial) meanings associated with preverbs. Also, the more derived a form the less likely it is to occur as a preverb; the class P[reverb] was already

by PGmc times constrained to a certain set of isolated items and their reflexes in the dialects.”

(Klein, Jared 2008: Personal Communication) This brings up an interesting observation:

perhaps the *inn-* compounds and the *usbairan* / *utbairan* pair demonstrate that if an element retains a separate adverbial form, that adverb is more likely to retain its concrete spatial nature, making it more prone to function as a preverb while at the same time making it less likely to produce idiomatization. In addition, as West pointed out, adverbial preverbs tend to have redundant elements supporting them elsewhere in the immediate vicinity; this strengthens the weakened adverbial value of the preverb while also making idiomatization less likely.

Of course, it can be argued that preverbation by its nature is of necessity adverbial since the elements that become preverbs are modifying verbs in some way. In this sense, it is just that prepositions have evolved away from being adverbial except for their preverbated compounds. It is nonetheless intriguing why those preverbs that can appear independently group so neatly into forms that are solely prepositions or that function as both prepositions and adverbs as opposed to functioning solely as adverbs.

### **6.3. Preverbs and Aspect**

Verbal aspect is a feature of Indo-European languages. It is uncontroversial to say that Slavic and Greek, for example, have aspect as part of their verbal systems. For other languages, Gothic included, however, the question is not entirely decided nor is it a position accepted by all scholars.

Aspect was a key distinction in PIE. The PIE verbal system was divided first into the eventive-stative distinction. Within the eventive category, the primary distinction was



perfective-imperfective (punctual-durative), the main aspectual distinction found in the daughter languages as well. Specifically in PIE, the distinction was the aorist (punctual) vs. present/imperfect (durative). The aorist referred exclusively to past events and the present/imperfect had two tenses: imperfect (past) and the present, or more properly, the non-past (Sihler 1995: 447).

Greek and Indo-Iranian preserved this system most completely, at least at the highest level. Both Homeric Greek and Vedic Sanskrit had three aspects: present, aorist and stative (the perfect).<sup>16</sup> In both languages, the present stem had present and imperfect tenses, the aorist had only past and the perfect developed a pluperfect (Klein 2005: 34).

Interestingly, the imperfect, aorist and pluperfect (and conditional in Sanskrit) could have the augment, a vocalic prefix on the verb; it also is preserved in Armenian (in what is called the aorist tense). Most past-tense eventive verbs did include the augment, but augmentless aorists and imperfects do occur in these languages as well as Avestan (Sihler 1995: 484). The augment remains to this day in the imperfect and aorist of Modern Greek. It is one of the rare original verbal prefixes in the IE family (although it started originally as an independent word).

As noted in Section 5.2.2, the Slavic languages have an extensive system of verbal aspect; virtually all verbs have perfective and imperfective pairs. What is pertinent to this discussion is that in many cases perfective aspect is marked by preverbs. Many scholars have used the Slavic system as a model for discussing aspect in the other IE languages, including Gothic.

Regarding the genesis of aspect-marking preverbs in Slavic, Bybee et al. say that adverbs with locative meaning become preverbs that convey a sense of completion. They argue that such adverbs become perfective markers via their indicating the attainment of a limit, similar to the

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<sup>16</sup> The perfect was not an aspect except inasmuch as it represented a stative vis-à-vis the eventive (present-aorist).

way in which ‘write down’ has a natural endpoint or limit that ‘write’ by itself does not. For this reason, they follow Bybee and Dahl 1989 in referring to grams (their term for grammatical morphemes as noted in Section 2.3) from such adverbial sources as bounders due to their semantic effect. This bounding effect is what distinguishes perfective from imperfective aspect, regardless of temporality. It is likely that perfective aspect in Gothic, if it exists and is signalled by one or more preverbs, could have had a similar starting point.

Not all scholars agree on the existence of aspect in Gothic. Szemerényi 1999 is a particularly striking example that includes a scathing attack on the claims by other researchers that aspect is a pervasive phenomenon throughout the IE family, and particularly with regard to its existence in Gothic (and the rest of Germanic). Where Lloyd (1979) sees aspect everywhere, Szemerényi sees it almost nowhere.

Szemerényi aside, it is clear that most scholars accept the existence of aspect in Gothic and that is the position I take in this paper as well. The issue of aspect and preverbs in Gothic, including an examination of Szemerényi’s argument, is treated in greater detail in Chapter 9.

## 7. The Data

I collected the data from a variety of sources. Primary among them are Streitberg's *Gotische Bibel* (2000) and Lambdin (2006). Lehmann's etymological dictionary (1986), Snædal (1998) and the TITUS database were invaluable references for definitions and history as well as cross-referencing and comparisons with the original New Testament Greek. There are a series of appendices at the end of this work that detail the data I used for this analysis and that are described in this chapter.

The appendices included in this paper list all Gothic compound verbs with preverbs. The data is collected in an Excel file containing multiple worksheets, each containing different views of the Master Table. The Master Table, as the name indicates, contains the full set of data in partial analysis, separated into various columns with the headings as noted in the following table.

The Master Table and the views or worksheets are described in detail below, along with examples of each view of the data. These views form the basis for the linguistic and statistical analyses included in this document.

**Table 7-1: Data Items**

<b><u>Headings</u></b>	<b><u>Meanings</u></b>
<b>Preverb</b>	The base form of what becomes the preverb
<b>Fcn</b>	The grammatical function of the base form; may be Prep(osition), Adv(erb), Insep(arable) Ptl (Particle), Adj(ective), Noun
<b>P Meaning</b> <b>V Meaning</b> <b>C Meaning</b>	Meaning(s) of the preverb, verb stem or compound, often including etymological and cognate information – follow Preverb, Verb and Compound headings
<b>Verb</b>	Stem to which the preverb is affixed - may stand alone or may only occur with a prefix, in which case it is preceded by a hyphen
<b>Compound</b>	The preverb-verb form - may be attested or inferred from attested forms
<b>CI</b>	The idiomatization value of the compound; can have one of four values: <b>I</b> Idiomatic: idiomatic meaning <b>P</b> Polysemous: literal and idiomatic meanings <b>M</b> Metaphorical: unclear or somewhat metaphorical but not fully idiomatic <b>N</b> Non-Idiomatic: not idiomatic
<b>Others</b>	Other preverbs that occur with a given verb
<b>Notes</b>	Notes on derivations, comments from sources, etc.

## 7.1. Data Views

The following details the views included in the appendices to this document and in the Microsoft Excel spreadsheet and worksheets in which they appear. Each view contains some subset of the data in the Master Table.

### 7.1.1. Master Table

In the Master Table the compounds are sorted alphabetically first by the preverb and then the verb fields. In the first listing for each preverb, its attested function or functions are given, followed by the meanings it can have. Each entry for a compound has its preverb listed in that row as well for clarity of reading and sorting purposes.

For each entry, the verb stem is included in its infinitive form, with an indication (hyphen) of whether it occurs in isolation or only as part of one or more compounds. Each verb stem is accompanied by a meaning field that may also include additional information about its derivation, etymology, cognates in other languages, etc.

Following the verb stem, the compound is given. As with the preverb and the verb, one or more meanings for the compound accompany it. I compared the given meanings for the compounds to the preverb and verb-stem meanings in order to determine whether the compound verb was idiomatic or not. The difficulty in making this determination is what led me to consider semantic change process and theory as discussed in Section 2.3 and Chapter 4.

The next heading is “CI” and refers to the compound verb’s idiomatization value. As noted above, this field can have four possible values:

- **I**    Idiomatic: The compound has (only) idiomatic meaning
- **P**    Polysemous: The compound has both literal meaning (i.e. a straightforward sum of the meanings of the preverb and verb stem) and idiomatic meaning
- **M**    Metaphorical: The compound is unclear or is only somewhat metaphorical; this category is treated as non-idiomatic
- **N**    Non-Idiomatic: The compound does not have idiomatic meaning

The following field is “Others” and refers to other preverbs that occur with the same verb stem. Since in the Master Table the data is sorted first by preverb, this serves as a useful cross-reference for comparing the meanings of other compounds formed from a given verb.

An example of the first entry, illustrating what we have just described, is the following:

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>af</i>	Prep	of, from, by, away from, out of						
<i>af-</i>			<i>-agian</i>	make afraid, der. from <i>agis</i> 'fear, respect'	<i>afagian</i>	frighten, make anxious	N	<i>in-, us-</i>

Also included in the data listing are occasional Notes related to some aspect of the listings. The notes generally give additional etymological or other derivational information, cognates or references for sources of information.

<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Notes</b>
<i>andletman</i>	depart, die	I	Lehmann (L36, 232): euphemistic use of Gk <i>analuō</i> 'separate' = die

### 7.1.2. Idiomatization Views

The following four worksheets are based on the four possible values of the “CI” field. Each is a sorted table of the verbs corresponding to those values. The worksheets are labeled according to their values (Idiomatic, Polysemous, Metaphorical, Non-Idiomatic). They have identical data fields to the Master Table; in addition, all but the Non-Idiomatic worksheet contain the following additional fields:

- **Class** – the verb class, e.g. S3 = Class III Strong Verb, W2 = Class II Weak Verb, PP = Preterite-Present, etc.
- **Type** – the type of verb with regard to its derivational status; this can have three possible values: P = Primary, SDN = Secondary Denominative, SDV = Secondary Deverbative.
- **PI, VI** – as with the CI field described above, these give the idiomatization values of the Preverb and Verb components of the compound.

The worksheets are sorted alphabetically first by preverb and then by the verb (stem) field.

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>	<u>Others</u>
<i>af-</i>	of, from, by, away from, out of	<i>giban</i>	give	<i>afgiban (sik)</i>	depart, separate oneself	S5	P	N	I	I	<i>at- fra- us-</i>

### 7.1.3. Not Included

The next worksheet, labeled “Not Incl”, lists eight idiomatic and polysemous compounds that for various reasons must be excluded from the analysis (see Section 8.3 for detailed explanations and examples). This worksheet includes most of the data in the previous worksheets, but it eliminates the Others and Notes fields and instead includes the following:

- **Related Form** – a form or other information regarding why the compound is excluded.
- **Reason** – a brief explanation of why the compound is excluded (calque, secondary denominative, etc.).

The worksheets are sorted alphabetically first by preverb and then by the verb (stem) field. The following includes pertinent information from a sample item; available space precludes the entire entry being included here.

<u>Compound</u>	<u>C Meaning</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>	<u>Related Form</u>	<u>Reason</u>
<i>frawaurkjan</i>	sin	W1	SDN	I	N	I*	<i>frawaurhts</i> 'sin, evil-doing'	Denominative

#### 7.1.4. Preverb Views

There are three views of the preverbs themselves. The first is an alphabetical listing of all Gothic preverbs, including only the preverbs, their grammatical functions, and their meanings.

<u>Preverb</u>	<u>Fcn</u>	<u>Meaning</u>
<i>af</i>	Prep	of, from, by, away from, out of

The second view is labeled “Non-Id Preverbs” and includes those preverbs that have no idiomatic compounds (see Section 7.3). Given that there are only three such preverbs, with a total of only five compounds, all information listed in the Master Table for those items is



included in this view, making it easier to see all of the pertinent information for all non-idiomatic preverbs in one place.

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>afar-</i>	Prep	after (temporal); following, according to	<i>laistjan</i>	follow, follow after, pursue (sthg)	<i>afarlaistjan</i>	follow, follow after	N	<i>ga-</i>

The third view of preverbs is labeled “Preverb Idiom Rates” in the database and gives the rates of idiomatization associated with each preverb. This is drawn from the idiomatization views noted above but is a summary of those four views by preverb. It shows for each preverb its meaning, the number of compounds it forms with solely idiomatic meanings, both literal and idiomatic meanings, meanings that are metaphorical or questionable as to their status and meanings that are not idiomatic. It also provides the percentage of compounds it forms that have idiomatic meanings. Included are the number of idiomatic and/or polysemous verbs that are excluded (designated I\*, P\*, respectively).

<b>Preverb</b>	<b>Meaning</b>	<b>I</b>	<b>P</b>	<b>M</b>	<b>N</b>	<b>Sum</b>	<b>% Idiom = I, P</b>	<b>I*</b>	<b>P*</b>
<i>ana</i>	in, into; on, onto, upon; to, against	3	0	5	24	32	9.4%	1	

### 7.1.5. Verb Views

There are two views of the verbs included in this analysis. The first is the “Verb Stems” view. This is an alphabetically sorted list first by the verb stem and then the preverb(s) that occur with it; thus there are multiple listings for individual verb stems, one for each preverb with

which it forms a compound. Also included are the meanings of the preverb, the verb stem, the meaning of the compound and the “CI” field, to indicate whether or not the compound formed with the preverb and verb is idiomatic.

<u>Preverb</u>	<u>P Meaning</u>	<u>Verb</u>	<u>V Meaning</u>	<u>Compound</u>	<u>C Meaning</u>	<u>CI</u>
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>-abrjan</i>	strengthen; der. from <i>abrs</i> 'strong, mighty'	<i>biabrjan</i>	be astonished, amazed, overpowered	I

The other view is labeled “Verb Idiom Rates” and is similar to the preverb view of the same name. This contains all verb stems that form compounds with preverbs and their meanings, along with the number of occurrences of each verb stem for each of the possible idiomatization values (I, P, M, N). The database is sorted by the numbers in the idiomatization values in descending order, with priority in the order I-P-M-N. This allows for a view of the data where the verb stems with the highest number of idiomatic compounds appear first. It also provides the percentage of compounds a given verb stem forms that have idiomatic meanings, i.e. those that are either idiomatic or polysemous. Also included are tallies of those idiomatic and polysemous compounds that are not included in the analysis (I\*, P\*) for various reasons (see Section 8.3).

<u>Verb</u>	<u>V Meaning</u>	<u>I</u>	<u>P</u>	<u>M</u>	<u>N</u>	<u>Sum</u>	<u>% Idiom = I, P</u>	<u>I*</u>	<u>P*</u>
<i>-kunnan</i>	know, recognize WV 3 (≠ <i>kunnan</i> Pret Pres)	1	0	0	2	3	33%	1	

## 7.2. Compound Verbs

I found 729 compound verbs in the sources for this study; of those, there are 419 separate verb stems, although some are eliminated for various reasons and so the totals are really 721 compounds and 411 verb stems<sup>17</sup>. All are listed in the appendices (and usually cited in this paper) in the infinitive form. Some appear in the source material in the infinitive form which is listed but for many the infinitive form has been reconstructed from whatever form(s) are attested in the existing Gothic text. Most clearly consist of a preverb (generally one of the three main categories: preposition, adverb, inseparable particle) plus a verb.

For a few verbs, however, it may be less clear. For example, the verb *ubilwaurdjan* ‘speak evil of’ is the only verb with this prefix (and there is only one occurrence, in Mark 9:39, although a related non-verbal form *ubilwaurds* ‘reviler’ has a lone occurrence in 1 Cor 5:11). While *ubil-* co-occurs with other verbs, it is employed as well as a separate word (*saei ubil qipai attin seinamma aiþþau aiþein seinai* ‘whoever speaks evil of his father or mother’, Mark 7:10). This lone prefixed verb may be a calque of the Greek *kakologeîn*, although since *ubilwaurds* is the translation of the Greek *loídoros* it is equally possible that the verb already existed in Gothic or that it was created as a denominative to translate the Greek verb. I conclude that *ubil-* in the two occurrences is not a true preverb but a simply a component of a noun/adjective-verb compound, semantically like the two-word phrases *ubil qipan* ‘speak evil of’ and *ubil haban* ‘be ill’. In any case, *ubilwaurdjan* is denominative and not idiomatic and so has little bearing on this analysis.

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<sup>17</sup> This includes two stems *kunnan* ‘know’: both the preterite-present and the Class III weak verb, and what I have designated *wisan* 1 ‘be’ and *wisan* 2 ‘feast, carouse’. In each instance, I have counted these as two verb stems. There are eight verb stems that form eight idiomatic or polysemous compounds that for various reasons are not included in the analysis (see Section 8.3), so the total number of compounds is 721 and verb stems is 411.

This does bring to focus a point that should be addressed. We might well ask (as many have over the years) to what degree Wulfila's Gothic is artificial, i.e. not necessarily an accurate depiction of Gothic as it was actually used in the 4<sup>th</sup> century but a product of an attempt to make it more like the New Testament Greek from which the translation was made. It is surely the case that calques found their way into Gothic. For example, the verb *rahnjan* means 'reckon, calculate' but it is also used to mean 'think, consider' for the Greek *hēgeîsthai* (Ph 2:6), so it appears that the only occurrence of *faurarahnjān* 'outdo, lead the way' (Rom 12:10) is a calque on Greek *proēgeîsthai* (Lehmann R3, 280).

Klein addresses this issue via an analysis of idiomatic usage of prepositions in Gothic and New Testament Greek. He concludes that there is no evidence for a widespread systemic calquing or other interference from Greek. He says that the "Gothic prepositional system...is a cohesive idiomatic system largely free of translational interference from Greek and of a sort familiar from other older Indo-European languages" (Klein 1992: 70). He goes on to point out in the same paragraph that the idiomaticity is only identifiable internally to Gothic and would not be identifiable solely on an analysis of Greek translation.

If this is the case, it should follow at least that idiomatization of verbal compounds via the prefixing of those same prepositions would similarly be largely free of Greek influence. In fact, idiomatized compounds are so widespread throughout the language (and similar forms occur in other Germanic languages) that it is most likely that the process is native to Gothic.

Another example is the verb *þiupspillōn* 'to bring or tell as good news', from the noun *þiup* '(the) good' and the verb *spillōn* 'to tell, narrate, announce, spread news of'. While it looks like a preverb-verb construction, the noun-verb combination shows it to be a compound of the non-preverb variety no different from *ubilwaurdjan*, and a common enough occurrence in

Germanic languages. As with *ubilwaurdjan*, this verb is not idiomatic either and so the issue is moot here regardless of its classification.

There are 63 of 721 (8.7%) compound verbs that I find to be clearly idiomatic<sup>18</sup>; i.e. they have no other apparent non-idiomatic definition or use. In addition, there are another 13 (1.8%) that have both idiomatic and non-idiomatic meanings, indicating verbs in a transitional polysemous state. Together then, 76 of 721 Gothic compound verbs (10.5%) have some idiomatic meaning.

Of the remaining compounds, 553 (76.7%) are not idiomatic. There is also a set of verbs that have undergone a small degree of semantic change but not enough so as to be classified as idiomatic; they are classified as metaphorical since they are clearly at least that, and 92 (12.8%) compounds fall into this category. These verbs seem unclear in the first analysis for the most part because the various translations allow for some interpretation; i.e. it may be possible to translate the verbs in question in less colorful or fanciful ways and so eliminate a potential metaphorical or (possibly) idiomatic meaning. Further analysis and comparisons with the original Greek generally clarifies their status. For the purposes of this binary (idiomatic vs. non-idiomatic) classification, I consider metaphorical compounds to be non-idiomatic; thus the total of non-idiomatic compounds including both these categories is 645 (89.5%).

There are 60 verb stems of the 411 (14.6%) included in this study that form at least one compound with idiomatic and/or polysemous meanings. Thus there are 351 (85.4%) stems that form only non-idiomatic (including metaphorical) compounds.

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<sup>18</sup> Detailed examples of all verb types are included in Chapter 8, and in the Appendices.

### 7.3. Preverbs

There are 24 preverbs in the data. These are represented by 29 different preverb forms (not counting instances of sequences of two or more preverbs on one compound verb). Some are variants of each other or possibly of other non-preverbal forms; these are:

- *fair-*, *fairra*
- *faur-*, *faura-*
- *fra-*, *fram*
- *in-*, *inn-*
- *und-*, *unþa-*
- *ur-*, *us-*, *ut-*

One pair that is unclear is *fair-*, *fairra*. The former is an inseparable particle; Lehmann declines to comment further but Balg calls it an inseparable *intensive* particle (Balg 1887: 84-85). The latter functions as both an adverb and as a preposition meaning ‘far’, ‘far from’ but does not occur as a preverb with the final vowel. Lehmann derives both from PIE *\*per*, *peri* ‘over, through, about’ (Lehmann F10, 104; F16, 107); it is most likely that they constitute variants of a single original form.

It is unclear whether the difference in sense is a function of translation or if it predates Gothic. In any case, synchronically in Gothic since these related forms appear in complementary distribution (*fairra* in isolation and *fair-* as the combination form), it is reasonable to treat them as variants of a single form. Note that the same situation is true of the pair *fra-*, *fram*. The former only occurs as a combination form, an inseparable particle. The latter only occurs as a

preposition in isolation, never as a preverb. Similarly to *fair-*, *fairra*, they appear to be derived from the same root, PIE *\*pro-* ‘forward, ahead, away’.

Another interesting difference has to do with the pair *faur-*, *faura*. The first of these generally means something like ‘along, in front of’ and the second, an adverbial, often means ‘before’, particularly of time. This distinction is exemplified by an intriguing pair of compounds: the non-idiomatic *faurgaggan* ‘go/pass by, along’, and the polysemous *fauragaggan* ‘go before; manage’; the latter is discussed in detail in Section 8.2.3.

As mentioned in Sections 6.1.2 and 6.2.3, *und-/unþa-* and *ur-/us-/ut-* are variants. Of the first pair, *und-* forms one idiomatic and two non-idiomatic compounds, and *unþa-* forms only one, non-idiomatic, compound. The second set is more extensive with 89 compounds total for the first two members, but the adverbial *ut-* forms only two, non-idiomatic, compounds.

Of the 24 separate preverbs in Gothic, five (*afar-*, *fulla-*, *hindar-*, *mip-*, *wipra-*) occur in no compound verbs with idiomatic meaning, leaving 19 preverbs that occur in idiomatic compound verbs. As mentioned above in Section 6.1.2, West (1983) does not list these (and eight other) preverbs in his paper on the semantics of preverbs in Gothic; whether this is by chance or by design (or some combination of the two) is unclear.

It should also be noted that, as is true of much of Gothic analysis, the paucity of data is a drawback in attempts to draw meaningful conclusions. Of the non-idiomatic preverbs in the list above, only *afar-* and *fulla-* (with two compounds each) and *mip-* (with 15) appear in more than one compound.

Some verbs appear at first sight to contain preverbs but do not. The verb *ubilwaurdjan* ‘to speak evil of’ as noted above in Section 7.2 does not contain an actual preverb. Similar are the following verbs:

- *filuwaurdjan* ‘talk a lot’ from the adverb/adjective *filu* ‘very, much, many’ and the verb *waurdjan* ‘to talk’, a denominative to *filuwaurdei* ‘verbosity’
- *tuzwerjan* ‘doubt’ from an inseparable particle *tus-*, PIE *\*dus-* ‘bad, ill, difficult’, akin to OHG *zur-wāri* ‘suspicious’ and derived from PGmc *\*wēra-* ‘true’, literally ‘believe with difficulty’, ‘keep bad faith’

It is reasonable to claim that none of these should be considered to be true preverbs, leaving only *afar-* (preposition *afar* ‘after’), *hindar-* (preposition *hindar* ‘behind, beyond, over, among’), *fulla-* (adjective *fulla* ‘full’), *mip-* (preposition *mip* ‘with, among’), and *wipra-* (preposition *wipra* ‘against, over against; by, near; to, in reply to, in return for; on account of’) as arguably the only true Gothic preverbs not to be associated with an idiomatic compound verb.

It is unclear why *afar-*, a preposition like many others with both spatial and temporal meaning, should not be part of any compound verbs that develop idiomatic senses. In fact, it is no more clear why this particular preposition should occur in only two compounds.

Interestingly, the two verbs in which it does appear, *afargaggan* and *afarlaistjan*, derived from *gaggan* ‘go’ and *laistjan* ‘follow, pursue’ both mean ‘follow (after)’ – a concrete, spatial sense of the preposition, although in isolation *afar* can have both spatial and temporal senses, as noted above. It is interesting that of 28 compounds formed by *faur(a)-* ‘before’ (the other preverb whose base meaning must include both temporal and spatial value), only three are idiomatic, and two of those are formed with *faura-* prefixed to a *ga-* compound. The very low idiomatization rates of *afar-* and *faur(a)-* may be due to their strongly preserving their base spatio-temporal senses to the exclusion of semantic change.



Similarly, not one of the 23 compounds formed with *mip-* either alone (14) or with another preverb (9) is idiomatic. This is due to its clear lexical (i.e. non-spatio-temporal) meaning and lack of polysemy, making it resistant to semantic change.<sup>19</sup>

The preposition *wibra-*, particularly in light of its multiple possible senses, would seem to be a likely candidate for forming idiomatic compounds. Here again the meagerness of the corpus is a drawback. There are only two compounds formed with this preverb: *wipragaggan* ‘go to meet, go towards’ and the double preverbed *wipragamotjan* ‘meet’, glossed identically with a counterpart *gamotjan*. I categorized the former with the letter M indicating that there may be some metaphorization process in play but that the semantic change is not significant enough for it to be truly or clearly idiomatic. The latter is certainly non-idiomatic, being formed on a stem with the same meaning as the compound. It is surprising that this preverb does not form more compounds. We can only speculate that an element with so many possible meanings might have formed idiomatic compounds if there were only more available to us than what occurs in the extant Gothic material.

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<sup>19</sup> Contrast *ga-*, a preverb which originally had the meaning ‘with, together’, but which early underwent desemanticization and grammaticalization as an aspectual particle. One may hypothesize that as the successor to *ga-*, *mip-* held firm to the central lexical value that *ga-* originally possessed, a phenomenon akin to Kuryłowicz’s fourth law of analogy.

## **8. Idiomatization of Gothic Compound Verbs**

In this chapter I discuss idiomatic uses of preverb-verb compounds, for all identified preverbs in Gothic. I also include generalizations and classifications of types of idiomatization. Continuing the classification noted in Table 7-1: Data Items, the discussion is organized around compounds that have solely idiomatic meanings, those that are polysemous in the sense of having both literal and idiomatic meanings, those that are somewhat semantically changed and so are classified as metaphorical, and those compounds that have no idiomatic meaning.

This chapter begins with an extensive discussion of compound verbs according to the types of idiomatization in the general categories noted above. Next is a discussion of idiomatization with regard to the preverbs themselves. As noted in Section 7.3, there are only four preverbs in Gothic that form no idiomatic compounds. The remaining preverbs form idiomatic compounds to varying degrees. I examine whether this degree of variation is significant for some discernible reason. The remainder of the chapter is a discussion of verbs and idiomatization, again with regard to which are more likely to form idiomatic compounds and whether there are any generalizations we may make about them.

### **8.1. Idiomatic Compounds**

Given the analysis thus far, what can we say about the compound verbs and their degree of idiomatization? Drawing on what we have discovered about the components making up the compound verbs in Gothic, we should now be able to draw some conclusions about idiomatic

compound verbs and their characteristics. There are two groups of idiomatic compound verbs, those that I call fully idiomatic, meaning that they have only idiomatic meanings, and those that are polysemous, which for the purposes of this study means that they have both literal and idiomatic meanings. The first (idiomatic) category is discussed in this section, and the second (polysemous) category is discussed in the following section.

As noted above, I have identified a set of compound verbs that have a sufficiently changed meaning from the original meanings of their component parts that I consider them to be fully idiomatic. For the purposes of this study by fully idiomatic I mean those compound verbs that have only idiomatic meanings (as opposed to those that also have literal meanings and so are in that sense polysemous). This section examines those solely idiomatic verbs and their characteristics. We will begin with an illustrative example, followed by a table listing all idiomatic compounds, and then a brief discussion of each idiomatic compound.

### 8.1.1. An Example of an Idiomatic Compound

#### ***bilaikan* ‘mock’**

The verb *bilaikan* ‘mock’ is derived from the preverb *bi-* ‘by, around; at, near; concerning, on account of, according to’ and the verb *laikan* ‘leap for joy, play’. Using the analysis method of Section 4.3 gives a view of this compound that illuminates its components a bit:

<u>Preverb</u>	<u>Verb</u>	<u>Compound</u>
I	I	I

The preverb here is idiomatic. It is unlikely that in this case *bi-* has a spatial meaning, regardless of the way that the compound was used originally. As in English, the spatial sense of nearness has developed an alternate meaning of ‘concerning’ and it is this second, idiomatic (non-spatial, non-temporal) meaning that must be involved here.

The verb is likewise idiomatic in that while a meaning of ‘leap/play near/concerning’ may have begun as a simple literal expression, it likely developed a secondary meaning having to do with teasing, perhaps in a lighthearted way, then progressed to a less benign, meaner sense of mocking. It is the addition of this strongly negative sense that does not appear to be a part of either of the components in isolation that pushes the compound past the merely metaphorical (spatial playing near to teasing) and into the realm of the idiomatic: the path from ‘playing or leaping for joy in proximity’ to ‘mocking’, while reconstructable, is not transparent.

The specific values for this compound are presented in tabular form below (Section 8.1.3.24) as part of the description of idiomatic compounds.

### **8.1.2. Idiomatic Compound Verbs**

The following table lists all 63 solely idiomatic compound verbs in Gothic. This is extracted from the database; a complete entry for each compound is included with the descriptions in the following section, and in **Error! Reference source not found..**

**Table 8-1: Idiomatic Compounds**

<b>Compound</b>	<b>C Meaning</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>afgiban (sik)</i>	depart, separate oneself	S5	P	N	I	I
<i>afhugjan</i>	bewitch	W1	SDN	M	I	I
<i>afslauþjan</i>	frighten, make anxious, perplex	W1	SDN	I	I	I
<i>afslauþnan</i>	be frightened, amazed	W4	SDV	I	I	I
<i>anafilhan</i>	commit, entrust, deliver, commend, hand down as tradition	S3	P	I	I	I
<i>anapraggan</i>	oppress, afflict, trouble	S7	P	M	I	I
<i>anastodjan</i>	begin (intrans.)	W1	SDV	I	I	I
<i>anainsakan</i>	add to, contribute	S6	P	I	I	I
<i>andbeitan</i>	reproach, threaten, rebuke	S1	P	M	I	I
<i>andhafjan</i>	answer, respond to; say in reply	S6	P	M	I	I
<i>andleman</i>	depart, die	W4	SDV	I	I	I
<i>andrinnan</i>	discuss, dispute	S3	P	I	I	I
<i>andsitan</i>	take into consideration, question	S5	P	I	I	I
<i>andspeiwan</i>	despise	S1	P	I	I	I
<i>andstaurran</i>	murmur against, reproach	W3	P	N	I	I
<i>andtilon</i>	be devoted to	W2	SDN	M	I	I
<i>athaban sik</i>	come towards	W3	P	N	I	I
<i>athafjan</i>	take down	S6	P	I	N	I
<i>atkunnan</i>	give, award, confer on	W3	P	N	I	I
<i>biabrjan</i>	be astonished, amazed	W1	SDN	N	I	I
<i>bigitan</i>	find, meet with	S5	P	N	I	I
<i>bilaikan</i>	mock	S7	P	I	I	I
<i>binauhan</i>	be permitted, lawful, necessary	PP	P	I	I	I
<i>birodjan</i>	mutter, complain, grumble	W1	SDV	M	I	I
<i>biwandjan</i>	shun, reject, avoid	W1	SDV	I	I	I

<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>Class</u></b>	<b><u>Type</u></b>	<b><u>PI</u></b>	<b><u>VI</u></b>	<b><u>CI</u></b>
<i>disniman</i>	keep, possess	S4	P	I	M	I
<i>dissitan</i>	seize	S5	P	I	I	I
<i>diswinþjan</i>	crush (lit. 'throw asunder')	W1	SDN	I	I	I
<i>dustodjan</i>	begin	W1	SDV	I	I	I
<i>fairaihan</i>	partake (of)	PP	P	I	M	I
<i>fairrinnan</i>	extend, reach to	S3	P	N	I	I
<i>fairwaurkjan</i>	gain	W1	SDN	I	I	I
<i>faurqipan</i>	make excuses, excuse	S5	P	I	M	I
<i>fauragahugjan</i>	make up one's mind	W1	SDN	I	M	I
<i>fauragaleikan</i>	set forth, present	W3	SDN	N	I	I
<i>frabugjan</i>	sell	W1	SDV	N	I	I
<i>frakunnan</i>	despise	PP	SDV	I	I	I
<i>fragiman</i>	spend, expend, use up, consume	S4	P	I	I	I
<i>fraqipān</i>	curse, disparage, reject	S5	P	I	M	I
<i>frawairþan</i>	become corrupt, spoiled, bad	S3	P	I	N	I
<i>frawardjan</i>	destroy, ruin, corrupt, disfigure	W1	SDV	I	N	I
<i>fraweitan</i>	avenge	S1	P	I	I	I
<i>frawisan</i>	spend, use up	S5	P	I	I	I
<i>gakunnan</i>	subordinate, subject (oneself); concede	PP	P	N	I	I
<i>gananþjan</i>	cease, stop	W1	SDV	I	I	I
<i>ganipnan</i>	be sorrowful	W4	SDN	I	I	I
<i>gaqipān (sis)</i>	agree (among themselves)	S5	P	I	I	I
<i>garedan</i>	aim at, provide	S7	P	I	I	I
<i>inweitan</i>	worship; greet	S1	P	I	I	I
<i>inwidan</i>	deny, reject	S5	P	I	I	I
<i>missataujan</i>	sin, do evil	W1	SDN	I	N	I
<i>pairhgaleikon</i>	apply, refer (to); transform, transfigure, make like	W2	SDN	I	N	I
<i>twis(s)tandan</i>	take leave of	S6	P	N	I	I

<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>Class</u></b>	<b><u>Type</u></b>	<b><u>PI</u></b>	<b><u>VI</u></b>	<b><u>CI</u></b>
<i>ufbrikan</i>	reject, despise	S4	P	I	I	I
<i>ufhausjan</i>	obey, submit to	W1	SDV	I	I	I
<i>ufligan</i>	lie under, faint; fail	S5	P	I	I	I
<i>ufarswaran</i>	swear falsely, commit perjury	S6	P	I	N	I
<i>undrinnan</i>	fall to (by inheritance)	S3	P	N	I	I
<i>usbaugjan</i>	sweep out	W1	N	I	I	I
<i>uslukan</i>	open, draw (sword)	S2	P	I	I	I
<i>usluknan</i>	be opened, unlocked	W4	SDV	I	N	I
<i>usmitan</i>	behave, conduct oneself	S5	P	I	I	I
<i>usqiman</i>	destroy, kill	S4	P	I	I	I

### 8.1.3. Description of Idiomatic Compounds

The following section contains brief descriptions and discussions of each of the idiomatic compounds, illustrating the reasons for their inclusion in the idiomatic set. It should be noted at the outset that there is a group of idiomatic compounds that are not included in the analysis for several reasons (see Section 8.3), most due to their being denominative and having attested nominal forms. The reason for this is the assumption that being denominative, the secondary verb is more likely to have come into existence as a derivation of an existing prefixed form. Lowe, in fact (referring to preverbs as proclitics), says that in Germanic in general noun compounds with prefixes “resulted from the coalescence of Adv. and other undeclined particles with the Noun and formed the starting point for Vbs. with Proclitics. Thus, for most Vbs. with Proclitics there is a Pref. Noun, but not vice versa [upper case and abbreviations original].” (Lowe 1972: 223) The latter statement is not necessarily true for Gothic, in which a large

number of secondary denominative compound verbs do not have attested nominal forms, but that may be due chiefly to the restricted corpus.

For example, the verb *inwandjan* ‘pervert’ is clearly an idiomatic compound, built to the verb *wandjan* ‘turn, turn around’. The existence of the nominal forms *inwinds* ‘perverse, unjust’ and *inwindipa* ‘injustice, crime’ indicate that the secondary verb was derived from them, rather than it being deverbative from *wandjan*, and that the prefix was added to the nominal form first. This example is discussed in more detail in Section 8.3.1. Such prefixation, while it may have led to idiomatization, perhaps in precisely the same way and for the same reasons as happened with verbs, is nonetheless not prevervation and so is beyond the scope of this dissertation. There are exceptions to this class of verbs, however. There is a subset of secondary *-jan* verbs that are deverbative. These verbs have nouns in *-eins*, e.g. *anastodeins* ‘beginning’ / *anastodjan* ‘begin’, *birodeins* ‘complaining’ / *birodjan* ‘complain’. These verbs (and other classes: *-ons* nouns from *-on* verbs, *-ans* nouns from *-an* verbs) are older than the nominal forms and so the prefixes are assumed to be true preverbs and within the scope of this analysis.

Those denominative verb compounds that do not have attested equivalent nominal forms, however, are included in the analysis, although they might otherwise be candidates for exclusion. This is because even though they are secondary forms, analytical rigor requires the assumption that (in the absence of nominal forms, although they may have existed) the prefix was added after the verb was derived from the base nominal form and so must be treated as true prevervation. This is an area of indeterminacy based on the small size of the corpus.

In the case of primary verbs, no such distinction is necessary. The assumption is that any primary verbs with preverbs must be cases of true prevervation, that any nominal equivalents are more likely to have been derived from the compounds. In other words, the assumptions are:



**Primary Verbs: (Preverb-Verb)-Derived Nominal,**  
**Secondary Verbs: (Prefix-Nominal)-Derived Verb<sup>20</sup>.**

Those denominative verbs with equivalent nominal forms that are excluded from this analysis on that basis are listed in a table at the end of this section along with verbs excluded for other reasons.

The idiomatic compounds are described below. Each compound includes its entry from the Excel database, giving the preverb, verb stem and compound and their meanings, the verb class and type (e.g. S5, P for Class V strong primary verb, W1, SDN for Class I weak verb that is secondary and denominative), and the idiomatization values for the components individually and of the compound itself according to the guidelines outlined in Section 4.3.2. These are labeled “PI”, “VI”, “CI” for the idiomatization values of the preverb, verb stem and compound, respectively. For each compound, the number of occurrences is given. While this analysis is restricted to the Gothic of the New Testament, occurrences elsewhere, specifically in *Nehemiah* and the *Skeireins*, are noted as well (in any case, I found no significant differences in usage or meaning of these verbs in the non-included material). Each compound is cited via one or more examples of its use in Gothic and English, followed by comments regarding its idiomatization status.

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<sup>20</sup> I gratefully acknowledge the invaluable guidance of Jared Klein in the reasoning underlying these assumptions.

### 8.1.3.1. *Afgiban (sik)* ‘depart, separate (oneself)’

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>af-</i>	of, from, by, away from, out of	<i>giban</i>	give	<i>afgiban (sik)</i>	depart, separate oneself	S5	P	N	I	I

This compound is attested only once:

*aufto auk dupe afgaf sik du hweila...*, (Philemon 1:15)

For perhaps for this reason he was separated (*ekhōrísthē*) [from you] for a while...

This compound is idiomatic because while the preverb retains the literal meaning ‘away from’, the verb’s meaning has shifted from ‘give’ to one indicating motion away from.

### 8.1.3.2. *Afhugjan* ‘bewitch’

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>af-</i>	of, from, by, away from, out of	<i>hugjan</i>	think, suppose, believe	<i>afhugjan</i>	bewitch	W1	SDN	M	I	I

This compound is attested only once:

*O unfrodans Galateis! Hwas izwis afhugida sunjai ni ufhausjan?* (Gal 3:1)

O foolish Galatians! Who bewitched (*ebáskanen*) you not to obey the truth?

The stem verb is built to the noun *hugs* ‘mind’ and so is denominative. There is no attested nominal form *\*afhugs* that the compound might be derived from; in the absence of that evidence the compound is included here because it appears that the idiomatization is due to preverbation. The preverb is metaphorical in that it indicates a moving away (in the sense of

leading astray) but the verb's meaning is sufficiently changed as to make the compound idiomatic.

### 8.1.3.3. *Afslaubjan* 'frighten, make anxious'

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>af-</i>	of, from, by, away from, out of	<i>-slaubjan</i>	Denom. from Gmc <i>*slauþa-</i> 'flap, shake'? (MHG); PIE <i>*(s)lew-</i> 'hang limply, limp'	<i>afslaubjan</i>	frighten, make anxious, perplex	W1	SDN	I	I	I

This has two attestations:

*apþan wilda qiman at izwis nu jah inmaidjan stibna meina; unte afslaubþips im in izwis.* (Gal 4:20)

I wish I could be with you now and change my tone, for I am perplexed (*aporoûmai*) about you.

*in allamma praihanai, akei ni gaaggwidai; andbitanai, akei ni afslaubidai;* (2 Cor 4:8)

We are troubled on every side, yet not distressed; we are perplexed, but not in despair (*exaporoúmenoi*);

The verb is rather loosely translated in each case, but it is clear that it is idiomatic in that it probably started with a meaning like 'shake away from, shake out of' but both the preverb and the verb are idiomatic here since they do not retain that meaning. English has an equivalent in the sense that to shake someone (or their being shaken) has to do with making someone anxious or troubling them, but it is not literal and, I believe, sufficiently removed from the merely metaphorical to merit inclusion as idiomatic.

It is interesting that the final phrase in the second example above, commonly translated in English as in Gothic with two verbs (*andbitanai*/distressed, *afslaupidai*/in despair), is rendered in Greek by two verbs, the second of which is merely a lexically intensive form of the first:

*aporoúmenoī all' ouk exaporoúmenoī*. The Gothic *andbitanai* is a form of *andbeitan* 'reproach, threaten, rebuke', which is also idiomatic (see below).

#### 8.1.3.4. *Afslaupnan* 'be frightened, amazed'

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>af-</i>	of, from, by, away from, out of	<i>-slaupnan</i>	Denom. from Gmc * <i>slauþa-</i> 'flap, shake'? (MHG); PIE *(s) <i>lew-</i> 'hang limply, limp'	<i>afslaupnan</i>	be frightened, amazed	W4	SDV	I	I	I

This is obviously related to the previous verb and is an intransitive inchoative form (Class IV weak verb). It has three attestations with roughly equivalent meanings; a typical example is:

*ip pai siponjos afslaupnodedun in waurde is.* (Mk 10:27)

And the disciples were amazed (*ethamboûnto*) at his words.

This is also clearly idiomatic, for the same reasons as the previous verb (*afslaupjan*). It is included in the list of idiomatic verbs as a separate entity because it is a separate compound, but it should be noted that it (like *usluknan*, derived from *uslukan*, and the causative *frawardjan* to *frawairþan*, see below) is the same idiomatization.

### 8.1.3.5. *Anafilhan* ‘commit, entrust, deliver, commend, hand down as tradition’

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>filhan</i>	hide, conceal, bury	<i>anafilhan</i>	commit, entrust, deliver, commend, hand down as tradition	S3 <sup>21</sup>	P	I	I	I

There are 18 attestations of this verb in the New Testament and three in the Skeireins, with several meanings:

*Duginnam aftra uns silbans anafilhan? (2 Cor 3:1)*

Do we begin again to commend (*sunistánein*) ourselves?

*jah anafalh ina waurstwjām jah aflaiþ aljaþ. (Mk 12:1)*

And he rented (*exédeto*) it to some workers and went abroad.

*jah gabindandans ina gatauhun jah anafulhun ina Pauntiau Peilatau kindina. (Matt 27:2)*

And when they had bound him, they led him away, and delivered (*parédōkan*) him to Pontius Pilate the governor.

The idea of concealing or burying may be somewhat related to that of entrusting or delivering, and perhaps less closely to that of (re)commending or committing, but it is not immediately obvious. In fact, Lehmann (F49, 115) quotes Benveniste 1973 regarding the ancient custom of burying (entrusting) valuables in subterranean pits as an explanation for the semantic shift. The preverb’s basic meaning of ‘in, on’ shows no other discernible relation between those meanings and that of the compound.

<sup>21</sup> Lehmann (F49, p. 115) mistakenly classifies this as a Class IV strong verb.

### 8.1.3.6. *Anapraggan* ‘oppress’

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>-praggan</i>	narrow, cf. PGmc *pragga- 'narrowing'	<i>anapraggan</i>	oppress, afflict, trouble	S7	P	M	I	I

Only one attestation:

*ak in allamma anapragganai, utana waihjons, innana agisa.* (2 Cor 7:5)

but we were oppressed (*thlibómenoí*) on every side, conflicts without, fear within.

The preverb is metaphorical because the idea of narrowing in or against, while descriptive, is not meant in a physical sense. The verb is idiomatic in that it is not just one step removed from a physical narrowing but has an additional negative sense of an intention to cause harm or at least to worry or trouble.

### 8.1.3.7. *Anastodjan* ‘begin’

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>stodjan</i>	PGmc *sto-ð- (standan/stoþ) 'stand'	<i>anastodjan</i>	begin, (intrans.)	W1	SDV	I	I	I

This compound has seven attestations in the New Testament and two in the Skeireins, all with similar meanings. Most are formulaic, immediately preceding a book:

*Aiwaggeljo pairh Marku anastodeip.*

The Gospel of Mark begins (no Greek).

There is also the following:

*Swa unfropans sijup? Anastodjandans ahmin nu leika ustiuhip? (Gal 3:3)*

Are you so foolish? Having begun (*enarxámenoí*) in the Spirit, are you now being made perfect by the flesh?

This compound is a secondary deverbative to PGmc *\*sto-ð* ‘stand’ via an iterative *–jan* derivation (Lehmann A156, 33). Lehmann points out that when *ana-* and *du-* (see *dustodjan* ‘begin’ below) are preverbs on inceptive verbs, they emphasize that meaning. The compound’s meaning arises from the idea of standing up as beginning (Lehmann also cites New Aryan *ā-stana* ‘beginning’ from ‘standing up’, ‘starting up’), and is unquestionably idiomatic.

#### 8.1.3.8. *Anainsakan* ‘add to, contribute’

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>ana-in-</i>	in, into; on, onto, upon; to, against; thereon, thereupon; + ( <i>in-</i> ) on account of, concerning, in(to)	<i>sakan</i>	dispute ; rebuke, reproach	<i>anainsakan</i>	add to, contribute	S6	P	M	I	I

Only one attestation:

*apban mis pai pugkjandans ni waiht anainsokun (Gal 2:6)*

for those esteemed ones added (*prosanéthento*) nothing to me

This compound is interesting because it has two preverbs. The stem means ‘quarrel, dispute’ and the first compound *insakan* ‘put before, present (= argue on account of)’ is non-idiomatic but metaphorical (the preverb is one step removed from the physical ‘in, on’ in the same sense as in the similar English usage). The second compound with both preverbs is

idiomatic because the idea of adding or contributing may be connected to the idea of presenting in or on something, but the connection is obscure.<sup>22</sup> The preverb is metaphorical because it appears again to be one step removed from its base meaning, but the ‘argue’ or ‘bringing up an issue’ sense of the verb is obscured in the meaning of the compound.

### 8.1.3.9. *Andbeitan* ‘reproach, threaten, rebuke’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>beitan</i>	bite	<i>andbeitan</i>	reproach, threaten, rebuke	S1	P	M	I	I

This compound has eight attestations in the New Testament and one in the Skeireins, all with similar meanings, for example:

*jah aftiuhands ina Paitrus dugann andbeitan ina* (Mark 8:32)

And Peter having taken him aside, began to rebuke (*epitimân*) him

This is a clearly idiomatic compound. The preverb entails the sense of ‘against’ although not physically and so is metaphorical, but the verb does not retain the ‘bite’ meaning, and the connection is more than a merely metaphorical one. A metaphorical use of ‘bite’ might entail taking a piece of something through another means, for example, but this is at least one step removed from that sense.

<sup>22</sup> One possible semantic path: since *sak* means ‘issue’, *sakan* would mean ‘make an issue (of), bring up’ and *insakan* ‘bring in/up an issue’ = ‘present’. With *ana-* added, the meaning would be ‘bring in an issue thereto’, and so by extension, ‘add to, contribute’.



### 8.1.3.10. *Andhaffjan* ‘answer, respond to’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>haffjan</i>	raise, lift, carry	<i>andhaffjan</i>	answer, respond to; say in reply	S6	P	M	I	I

This compound has 126 occurrences in the New Testament and three in the Skeireins, all with similar meanings.

*ei witeiþ hwaiwa skuleiþ ainhwarjammeh andhaffjan* (Col 4:6)

that you may know how you ought to answer (*apokrínesthai*) each one

*jah andhof im qipands: hwo ist so aiþei meina aiþþau þai broþrjus meinai?* (Mk 3:33)

And he answered (*apokritheís*) them, saying, "Who are my mother and my brothers?"

This is one of the most common idiomatic compounds in Gothic. The idea of ‘raise (words) against’ is surely the basis of the meaning ‘answer’; the preverb in this sense is metaphorical. The sense of answering is at least two steps removed from raising: the raising is at least metaphorical, but the additional semantic component of words as the objects being thus raised moves the semantic change from metaphor into the realm of idiom.

### 8.1.3.11. *Andletnan* ‘depart, die’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>-letnan</i>	be let, allowed, left (behind)	<i>andletnan</i>	depart, die	W4	SDV	I	I	I

There is only one attestation of this compound, although there are many occurrences of its stem and related derivatives.

*panuh lustu habands andletnan jah mip Xristau wisan, und filu mais batizo ist* (Phil 1:23)

having the desire to die (*analûsai*) and be with Christ, because that would be much better.

This is an idiomatic compound in that while it literally means ‘be left over/away’ it probably came to mean ‘be separated’ much like the Greek verb *analûsai* it here translates (Lehmann L36, 232). Like the Greek, it is another step removed from that metaphorical use as a euphemism for dying.

#### 8.1.3.12. *Andrinnan* ‘discuss, dispute’

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>rinnan</i>	run, hasten, walk, go	<i>andrinnan</i>	discuss, dispute	S3	P	I	I	I

There is only one attestation of this compound in the New Testament, although there is another occurrence with the same meaning in the Skeireins.

*Ip eis slawaidedun; du sis misso andrinnun, hwarjis maists wesi.* (Mark 9:34)

But they were silent, they had discussed (*dielékthēsan*) with one another who was the greatest.

This compound literally means ‘run against’ in the sense of competing and so the idiomatic meaning developed from this sense of dispute. There is no direct connection between the idiomatic meaning and the literal one except by inference.

### 8.1.3.13. *Andsitān* ‘accept, take into consideration, examine, question’

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>sitan</i>	sit, be sitting	<i>andsitan</i>	accept, take into consideration, examine, question	S5	P	I	I	I

There are two examples of this verb in the New Testament and one in the Skeireins.

*gub mans andwairpi ni andsitib* (Gal 2:6)<sup>23</sup>

God accepts/considers (*lambānei*) no man's person (i.e. shows no favoritism).

*all pātei faurlagjaidau izwis matjaib, ni waiht andsitandans bi gahugdai.* (1 Cor 10:27)

eat all that is laid before you, questioning (*anakrínontes*) nothing for (reasons of) conscience.

In both examples the use of a compound literally meaning ‘sit opposite’ is idiomatic. The idea of taking into consideration or questioning is only remotely derivable from such a meaning.

### 8.1.3.14. *Andspeiwan* ‘despise’

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>speiwan</i>	spit	<i>andspeiwan</i>	despise	S1	P	I	I	I

<sup>23</sup> Lehmann (S68, 306) glosses this compound as ‘avoid’ and has *anakrínein* ‘question, examine’ as the Greek counterpart. Neither are true for the Galatians reference, although that verb is the counterpart for the 1 Corinthians example.

This compound appears only once:

*jah fraistubnjai ana leika meinamma ni frakunþedup, ni andspiwub, ak swe aggelu gudis andnemup mik, swe Xristu Iesu.* (Gal 4:14)

and the temptation in my flesh you did not scorn or despise (*exeptúsate*), but you received me as a messenger of God, as Christ Jesus.

This compound is idiomatic in that the physical senses of both the preverb and the verb, that of spitting on or towards, is semantically distant enough from the meaning of the compound as to be more than merely metaphorical.

Both Gothic verbs here (*frakunþedup*, *andspiwub*) can mean ‘despised’ and the two Greek verbs (*exouthenēsate*, *exeptúsate*, respectively) convey roughly the same meaning and are often translated as ‘scorn, despise; reject’. Given that translations often alternate these words, it appears that the difference is more one of style and avoidance of repetition in the original and in translations than any significant difference in meaning.

The interesting thing is that the stems of Gothic *speiwan* and Greek *ptúein*, which are cognates, both mean ‘spit’. Since the Gothic compound means roughly the same as the Greek one and given that this is the sole occurrence of *andspeiwan* in the Gothic corpus, it is tempting here to view the Gothic as a calque of the Greek, perhaps created for the purpose of stylistic variation in this passage to match that of the Greek. In addition, there is nothing in the text in Greek or Gothic that clearly indicates that it is not intended to mean literally ‘spit upon’. There is no incontrovertible evidence that either is the case, however, and so the compound is included here as idiomatic.

### 8.1.3.15. *Andstaurran* ‘murmur against, reproach’

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>-staurran</i>	be rigid; PIE <i>*ster-</i> 'rigid', OHG <i>stornēn</i> 'be rigid'	<i>andstaurran</i>	murmur against, reproach	W3	P	N	I	I

This compound appears only once:

*jah andstaurraidedun po.* (Mark 14:5)

and they murmured against (*enebrimônto*) her.

The preverb is metaphorical in that it means ‘against, opposite’, not in a physical sense but only one step removed from the physical. The sense of the verb is to take a stand against and so to be rigidly opposed. It is idiomatic because the sense of being rigid is not directly connected semantically to the idea of murmuring or speaking in any way.

### 8.1.3.16. *Andtilon* ‘be devoted to’

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>-tilon</i>	aim, fit; Der. from <i>til</i> adj. 'suitable', noun 'grounds, cause'	<i>andtilon</i>	be devoted to	W2	SDN	M	I	I

This compound appears only once:

*Ni ainshun þiwe mag twaim frauþam skalkinon; andizuh ainana fijaip jah anþarana frijop, aiþþau ainamma andtilop, ip anþamma frakann* (Luke 16:13)

No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to (*anthéxetai*) the one and despise the other

This compound is built to a secondary denominative stem; it is only included here (unlike its two related derivatives *gatiþon* ‘achieve’ and *gatiþon* ‘fit together’) because it has no attested nominal counterpart and so no direct evidence of the prefix being there before the verbal derivation occurred. The preverb is only metaphorical if it carries the meaning ‘towards’, as in ‘be suitable towards’; any of the other senses of the preverb would make it idiomatic here. The verb is idiomatic in that suitability does not imply devotion or loyalty and is only loosely connected to those concepts.

#### 8.1.3.17. *Athaban sik* ‘come towards’

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>at-</i>	at, by, to, with, of	<i>haban</i>	have, hold, possess; consider, reckon (to be); keep, observe; be, be about to, destined to	<i>athaban sik</i>	come (towards)	W3	P	N	I	I

This compound appears only once:

*Jah athabaidedun sik du imma lakobus jah lohannes, sunjus Zaibaidaiaus* (Mark 10:35)

And James and John, the sons of Zebedee, came to (*prosporeúontai*) him

This compound is idiomatic because of the verb. The sense of having oneself does not imply motion. If the meaning were only one step removed it might indicate being stationary in some position, but the additional sense of motion takes it one more semantic step and into the realm of the idiomatic.

#### 8.1.3.18. *Athaffjan* ‘take down’

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>at-</i>	at, by, to, with, of	<i>haffjan</i>	raise, lift, carry	<i>athaffjan</i>	take down	S6	P	I	N	I

This compound appears only once:

*Let, ei saihwam qimaiu Helias athaffjan ina.* (Mark 15:36)

Let (him alone), let us see whether Elijah will come to take him down (*katheleîn*).

This is interesting because unlike the previous example, the verb is not idiomatic but the preverb is, since it has an additional sense of lifting down, where the literal meaning of the compound is ‘lift at/to’. By the guidelines noted above, since the preverb has not changed from spatial to temporal orientation and it is not used in a metaphorical sense for the base meaning but has added a new semantic value (the downward direction), I have classified it as an idiomatic usage.

### 8.1.3.19. *Atkunnan* ‘give, award, confer on’

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>at-</i>	at, by, to, with, of	<i>-kunnan</i>	know, recognize WV 3 (not <i>kunnan</i> Pret Pres)	<i>atkunnan</i>	give, award, confer on	W3	P	N	I	I

This compound appears only once:

*Jus fraujaŋs, garaiht jah ibnassu þewisam atkunnaib* (Col 4:1)

Masters, give (parékhesthe) your slaves what is just and fair

The preverb is non-idiomatic in its possible meanings of ‘by, with’. The verb is idiomatic because the base meaning has to do with literally knowing or recognizing someone. The sense of giving (as in English we can recognize or acknowledge someone with an award) is removed from the initial semantic value both in its sense of active giving as opposed to passive recognition and its addition of the object given. This has a syntactic impact in that it transforms what would be the direct object in the literal meaning (i.e. recognizing the slaves) to an indirect object in the idiomatic one.

### 8.1.3.20. *Biabrjan* ‘be astonished, amazed’

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>-abrjan</i>	strengthen; der. from <i>abrs</i> adj. 'strong, mighty'	<i>biabrjan</i>	be astonished, amazed	W1	SDN	N	I	I



This compound appears only once:

*biabridgedun manageins ana laiseinai is* (Matt 7:28)

the crowds were astonished (*exeplé:ssonto*) at his teaching

Although the derivational basis of this verb, *abrs* ‘strong, mighty’, should produce the literal sense ‘overpowered’, the verb is idiomatic because the idea of being overpowered does not directly correspond to that of being astonished or amazed, neither of which relates to physical domination.

#### 8.1.3.21. *Bigitan* ‘find, meet with’

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>-gitan</i>	attain, produce; NE get, beget	<i>bigitan</i>	find, meet with	S5	P	N	I	I

This compound has 64 attestations in the New Testament and two in the Skeireins; it is significant in that the verb stem never appears in isolation, and in that there are no other compound derivations of this stem.

*Amen, qipa izwis, ni in Israela swalanda galaubein bigat* (Matt 8:10)

Truly I say to you, not even in Israel so great faith have I found (*heûron*)

*bigitats fulan gabundanana, ana pammei nauh ainshun manne ni sat* (Mark 11:2)

you will find (*heuré:sete*) a colt tied, on which no one has sat

The preverb is non-idiomatic in its possible meanings of ‘near, around’, which have a close semantic, spatial (primary meaning) connection to the idea of finding or meeting. The verb is idiomatic because the sense of attaining, even with the addition of the preverb, while it is

somewhat related to the idea of finding, is sufficiently removed from it as to be idiomatic due to the addition of the sense of not knowing the location of the object found. The sense of meeting with someone is further removed and so an even stronger case can be made for its being idiomatic, as is the case with the alternate sense of the verb stem of producing, for either use of the compound.

### 8.1.3.22. *Bilaikan* ‘mock’

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>laikan</i>	leap for joy, play	<i>bilaikan</i>	mock	S7	P	I	I	I

There are six occurrences of this compound, all with this meaning.

*jah biþe bilailaikun ina andwasidedun ina þizai þaurpurai jah gawasidedun ina wastjom swesaim*

(Mark 15:20)

and when they [had] mocked (*enéþaixan*) him, they took the purple from off him, and clothed him in his own garments

This compound was described in detail in Section 8.1.1 as a sample case of idiomatization.

### 8.1.3.23. *Binauhan* ‘be permitted, lawful, necessary’

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>-nauhan</i>	suffice; PIE * <i>-h<sub>2</sub>nek</i> 'attain, reach'	<i>binauhan</i>	be permitted, lawful, necessary	PP	P	I	I	I

There are three attestations of this compound (two similar forms are in the same verse below but the second is a past participle used adjectivally).

*all binau, akei ni all daug; all mis binauht ist, akei ni all timreip* (1 Cor 10:23)

All is lawful (*éxestin*), but all is not profitable; all to me is lawful (*éxestin*), but all does not build up

*hwopan binau, akei ni batizo ist* (2 Cor 12:1)

to boast is necessary (*dei*), but is not profitable

Both components are idiomatic. The preverb seems to have lost its basic meaning and certainly designates no physical proximity in its compound meaning here. The verb, even with the ‘necessary’ gloss, is enough removed from the meaning of sufficiency to be idiomatic; the compound probably originally meant ‘hit the mark, get to (*bi-*) the right place’. The verb stem has related forms in Gothic (*ganohjan* ‘bestow lavishly, satisfy’, *ganohnan* ‘abound in, be satisfied’ although neither are included here because they are secondary denominatives to the adjective *ganohs* ‘enough’) and other Germanic languages (OE *ge-neah*, OHG *ge-nah* is adequate; OE *genōh*, OHG *ganōc* enough).

### 8.1.3.24. *Birodjan* ‘mutter, complain, grumble’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>rodjan</i>	speaking, say	<i>birodjan</i>	mutter, complain, grumble	W1	SDV	M	I	I

There are seven occurrences of this compound, all with similar meanings:

*Andhof pan Iesus jah qap du im: ni birodeip mip izwis misso.* (John 6:43)

Jesus therefore answered and said to them, “Do not mutter (*goggúzete*) among yourselves.”

jah birodidedun bokarjos ize jah Fareisaieis du siponjam is (Luke 5:30)

And their scribes and the Pharisees complained (*egógguzon*) against His disciples

This compound might seem to be non-idiomatic or perhaps only metaphorical because the base meanings of the components can be ‘speak concerning/on account of’. The preverb arguably is used in a metaphorical sense here in its referring not to a physical nearness but to a nearness in topic as with English ‘speak on/about’, but the verb is not. The verb does retain its sense of speaking, but it has taken on a negative or pejorative (West 1982: 154) sense that is not clearly dictated by the preverb or verb stem (although it may be carried by the preverb itself). It is the addition of the negative sense that makes the compound idiomatic.

*Birodjan* is a deverbative causative-iterative to (*ga-*)*redan* (Class VII strong verb), which in its one occurrence means ‘aim at’ (compare Section 8.1.3.48 below). The more basic meaning of the root is intellectual: ‘consider’ or the like. This meaning is best seen in its Old Irish cognate *imm-rádi* ‘speaks, considers, ponders’ and OCS *raditi* ‘care for’. The sense ‘speak’ therefore derives from the notion of first considering or gathering one’s thoughts. A parallel

semantic shift is observed in Greek *légein* ‘speak’, originally ‘gather, recount’. Compare such English derivatives as *eclectic* ‘selecting/gathering from many sources’.

### 8.1.3.25. *Biwandjan* ‘shun, reject, avoid’

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>wandjan</i>	turn, turn around	<i>biwandjan</i>	shun, reject, avoid	W1	SDV	I	I	I

There are five occurrences of this compound, all with similar meanings.

*ip po usweihona swe usalpanaizo spilla biwandej* (1 Tim 4:7)

But reject (*paraitou*) profane tales as (those) of old women

This compound is idiomatic because the preverb and verb are both used in a way that is removed from their base meanings. The idea of shunning and rejection is clearly related to a physical turning around but the compound is not used to indicate a physical action but a mental process.

### 8.1.3.26. *Disniman* ‘keep, possess’

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>dis-</i>	apart, away	<i>niman</i>	take, take away; receive, accept	<i>disniman</i>	keep, possess	S4	P	I	M	I

There is only one occurrence of this compound:

*swe ni waih(t) aihandans jah allata disnimandans (2 Cor 6:10)*

as having nothing and (yet) possessing (*katékhontes*) everything

This is an interesting compound because its idiomaticity must be carried by the preverb. The verb is metaphorical because the idea of keeping or possessing is very close to that of taking or receiving, and only a bit removed due to its more durative nature. The preverb is idiomatic because it does not entail a physical separateness but the idea of separateness, perhaps that a thing possessed is not part of what it came from and remains that way. In addition, there is a grammatical change (with semantic implications) in going from an eventive verb (‘take away [for oneself]’) to a stative compound.

Another interesting facet of this verb is in the author’s verb choice. The first verb *aihan* ‘have, own’, possess’ is unrelated to *disniman*. The Greek equivalents, however, are based on the same verb stem: *ékhō* ‘I have, hold’ and *katékhō* ‘I hold down, I hold in my control’ (via the preverb *kata-* ‘down’). In compounds *kata-* can also mean ‘back’; the meaning ‘hold back’ may be closest to *disniman* ‘take/receive apart’. This is an example where the translator has not created a calque on the Greek and so we may assume that *disniman* was a true verb in use in Gothic at the time of the Bible translation, despite its sole appearance here.

#### 8.1.3.27. *Dissitan* ‘seize’

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>dis-</i>	apart, away	<i>sitan</i>	sit, be sitting	<i>dissitan</i>	seize	S5	P	I	I	<i>sitan</i>

There are three occurrences of this compound, all with similar meanings:

*jah usfilmei dissat allans* (Luke 5:26)

And astonishment seized (*élaben*) all (of them)

This compound is clearly idiomatic. In each occurrence, it has the meaning ‘seize’, from a literal meaning ‘sit apart/away’. It may have begun on the path of this semantic change similarly to English ‘settle on’ (Lambdin 2006: 325) but the preverb only fits this meaning if it is viewed distributively: ‘settled over all of them’, ‘dispersed upon all of them’. A connection can be seen with the causative *satjan* ‘cause to sit, set’, but the expected form in this case would be *\*dissatjan*. There is also a grammatical change from intransitive to transitive.

#### 8.1.3.28. *Diswinþjan* ‘crush’

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>dis-</i>	apart, away	<i>-winþjan</i>	winnow, PIE * <i>h<sub>2</sub>weh<sub>1</sub>-</i> 'blow, winnow' (Goth <i>waian</i> 'blow')	<i>diswinþjan</i>	crush (lit. 'throw asunder')	W1	SDN	I	I	I

There is only one attestation of this compound:

*Hwazuh saei driusip ana pana stain, gakrotuda; ip ana þanei driusip, diswinþeip ina.* (Luke 20:18)

Whoever falls on that stone will be broken; but on whomever it falls, it will crush (*likmé:sei*) him.

This compound is clearly idiomatic. The original meaning may have meant ‘throw asunder’ (Lehmann D23, 92) but even so the act of winnowing (or blowing) away or apart is descriptive of a way that something can be destroyed. It does not describe crushing by a stone and so is far enough removed in both components from the base meanings to be idiomatic.

### 8.1.3.29. *Dustodjan* ‘begin’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>du-</i>	to, towards, against	<i>stodjan</i>	PGmc *sto-ð- ( <i>standan/stop</i> ) 'stand'	<i>dustodjan</i>	begin	W1	SDV	I	I	I

There are four attestations of this compound, all with this meaning. Two are formulaic as with *anastodjan* ‘begin’ and appear in the superscription preceding 2 Corinthians and 1 Timothy:

*Du Kaurinþaim anþara dustodeiþ.* (2 Cor)

Second [epistle] to the Corinthians begins (no Greek).

The other occurrences appear in the text of 2 Corinthians and in Luke:

*Sa manna dustodida timbrjan jah ni mahta ustiuhan.* (Luke 14:30)

This man began (*é:rxato*) to build and was not able to finish.

As noted above for *anastodjan*, this compound is a secondary deverbative to PGmc \*sto-ð ‘stand’ via an iterative –*jan* derivation (Lehmann A156, 33). The compound’s meaning is from the idea of standing up as beginning, and is therefore idiomatic.

### 8.1.3.30. *Fairaihan* ‘partake (of)’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>fair-</i>	far (off, from); intensifier	<i>aihan</i> / <i>aigan</i>	own, have, possess	<i>fairaihan</i>	partake (of)	PP	P	I	M	I

This compound is attested only once:

*ni maguþ biudis frauþins fairaihan jab-biudis skohsle.* (1 Cor 10:21)

you cannot partake (*metékhein*) of the table of the Lord and of the table of demons



This compound is idiomatic because while partaking of a thing has something to do with possessing it, it is a step removed due to its having the additional sense of consuming it in some way. The preverb is a bit of a problem in that it may originally have had the meaning glossed here (based on its similarity to *fairra*) or it may be older and therefore closer to PIE *per* 'through, over, around' and have an intensifying value. In any case none of those meanings would account for the semantic change, or of the stative to non-stative grammatical change (West 1982: 159), and so the preverb component is idiomatic. A possibility, however, is that it is similar to German *ver-*, which collapses the forms reflected in Gothic *fair-* and *fra-* and often has a transitivizing function: *leben* 'live', *verleben* 'spend time, overtax (someone)'. This value, if possible for Gothic *fair-*, would account for the change in *Aktionsart* from stative to non-stative.

A final note: it is tempting to classify this as a calque because the Greek equivalents for *aigan/fairaihan* are *ékhein/metékhein*. Greek *metá-* 'with, among, after' is semantically distant from *fair-*, however, and in the absence of stronger evidence to support such an analysis, *fairaihan* must be considered a valid Gothic verb.

#### 8.1.3.31. *Fairrinnan* 'extend, reach (to)'

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>fair-</i>	far (off, from); intensifier	<i>rinnan</i>	run, hasten, walk, go	<i>fairrinnan</i>	extend, reach (to)	S3	P	N	I	I

There are three attestations of this compound, all with similar meanings:

*Ni auk swaswe ni fairrinnandans und izwis* (2 Cor 10:14)

For it is not as if we are not reaching to you (*huperekteínomen*)

This compound is idiomatic because although the idea of extending or reaching is preserved in the literal sense of the preverb, the verb of motion is changed semantically so as to eliminate the physical movement of running or hastening.

#### 8.1.3.32. *Fairwaurkjan* ‘gain’

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>fair-</i>	far (off, from); intensifier	<i>waurkjan</i>	work, do	<i>fairwaurkjan</i>	gain	W1	SDN	I	I	I

There is only one occurrence of this compound:

*pai auk waila andbahtjandans grid goda sis fairwaurkjan* (1 Tim 3:13)

For those who serve well as deacons gain (*peripoioûntai*) a good standing for themselves

This compound is a bit problematic. Both its components seem to be idiomatic; working or doing (far, or intensified) is not directly connected semantically to the idea of gain, even though that could be its result. If the preverb is considered to carry the sense of (working) through to a goal, however, this compound would be merely metaphorical. In addition, given the fact that Gothic *fair-* is historically identical to Greek *peri-*, the pair *waurkjan* / *fairwaurkjan* may be a calque of the Greek *poieîn* / *peripoieîn*; if so, *fairwaurkjan* should not be included here. Since there is only one occurrence of the compound, it is included here in the absence of stronger evidence to the contrary.

### 8.1.3.33. *Faurqipan* ‘excuse’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>faur-</i>	along, in front of; (of time) before; for, on behalf of	<i>qipān</i>	say, speak, tell, name	<i>faurqipān</i>	make excuses; nullify	S5	P	I	M	I

There are two occurrences of this compound:

*jah dugunnun suns faurqipān allai.* (Luke 14:18)

And they all immediately began to make excuses (*paraiteīsthai*).

*ni faurqipā anstai gudis* (Gal 2:21)

I do not nullify (*athetō*) the grace of God

This compound is idiomatic in that while the making of excuses or nullification entails the act of speaking in a literal and possibly metaphorical sense, the preverb has no meaning that is directly connected to nullification or other negative value. What is particularly interesting is that *fauraqipān* ‘foretell’, the compound with the related adverbial form of the preverb, is perhaps metaphorical in that the preverb has the temporal meaning of saying a thing before (it happens), but it is clearly non-idiomatic.

### 8.1.3.34. *Fauragahugjan* ‘make up one’s mind, decide’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>faura-ga-</i>	along, in front of; (of time) before; for, on behalf of; with, among	<i>hugjan</i>	think, suppose, believe	<i>fauragahugjan</i>	make up one’s mind, decide	W1	SDN	I	M	I

This compound is attested only once:

*hwarjizuh swaswe fauragahugida hairtin* (2 Cor 9:7)

Each one as he decided (*proé:irētai*) in [his] heart

The stem verb here, unlike *afhugjan* ‘bewitch’ (see Section 8.1.3.2) is not built to the masculine noun *hugs* ‘mind’ but to the derived feminine noun *gahugds* ‘mind, thought’ and it also is denominative. This compound is idiomatic. We might assume that the unattested form *\*gahugjan* would, like the stem *hugjan*, mean ‘think’ or something very like it and so be only slightly removed from the idea of deciding and therefore metaphorical in the compound. The preverb is idiomatic because while the idea of thinking in advance may be part of the process of deciding, it does not imply the act or finalization of making up one’s mind.

This compound poses a bit of a classification problem on two counts:

- Two verbs, *fauragahugjan* and *ufarhugjan* ‘be elated, exalted’, both attested only once, in 2 Corinthians, look like they could be partial calques on Greek *proé:rētai* and *huperaírōmai*, respectively. Although, to be sure, the Greek verbs just cited are different (*proaireîsthai* ‘choose for oneself’, *huperaíresthai* ‘exalt oneself’, respectively), neither in its primary value relates to thinking. However, the Gothic preverbs may have been suggested by the Greek *pro-* and *huper-*, respectively.
- Assuming that *fauragahugjan* is built to *gahugds*, if the verb were *\*gahugjan* (which doesn’t exist) and meant ‘think’, it would have been eliminated from consideration by virtue of being a straightforward denominative. There is no directly related nominal form *\*fauragahugds*, however, so that by the basic principle of this dissertation, which allows inclusion only of denominatives with no direct nominal form, it is enregistered here.

**8.1.3.35.                    *Fauragaleikan* ‘set forth, present’**

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>faura-ga-</i>	along, in front of; (of time) before; for, on behalf of; with, among	<i>leikan</i>	please	<i>fauragaleikan</i>	set forth, present	W3	SDN	N	I	I

This compound is attested only once:

*kannjan unsis runa wiljins seinis bi wiljin, saei fauragaleikaida imma* (Eph 1:9)

to make known to us the mystery of his will, according to his will, which he set forth (*proétheto*) in him

The preverb is non-idiomatic and literally means ‘in front of, forth’. The verb, however, is idiomatic in that there is no relationship between the verb stem’s meaning and that of the compound; this is not true, however, of the compound with only one preverb to which this is built: *galeikan* ‘please’. There may be a semantic relationship between *galeikan* and a related nominal *galeiks* ‘similar’ (cf. English *like* [adjective, preposition] and *like* [verb]), but it also is sufficiently obscure as to make the compound idiomatic.

**8.1.3.36.                    *Frabugjan* ‘sell’**

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>fra-</i>	forward, ahead, away	<i>bugjan</i>	buy; redeem	<i>frabugjan</i>	sell	W1	SDV	I	N	I

This compound has 10 attestations, all with similar meanings:

*gagg, swa filu swe habais frabugei jah gif þarbam* (Mark 10:21)

go, sell (*pó:lēson*) all that you have and give to the poor

The preverb is not idiomatic in that it retains the sense of motion away, but the verb has taken on the opposite meaning of what it has in isolation, making the usage idiomatic. The original Greek does not use derivatives of the verb *agorázein* ‘buy’ for this compound.

### 8.1.3.37. *Frakunnan* ‘despise’

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>fra-</i>	forward, ahead, away	<i>kunnan</i>	know Pret Pres (≠- <i>kunnan</i> WV 3)	<i>frakunnan</i>	despise	PP	P	I	I	I

This compound has 14 attestations in the New Testament and two in the Skeireins, all with similar meanings.

*aipþau jah þu, hwa frakant broþr seinamma?* (Rom 14:10)

or you, why do you despise (*exoutheneís*) your brother?

This preverb often adds a pejorative sense, as noted in Section 6.1.2 and elsewhere. The preverb is also idiomatic because it does not retain the sense of motion away in a physical sense. The verb is far removed from indicating a mere knowing in its strong negative sense of despising.

### 8.1.3.38. *Fraqiman* ‘spend, use up, consume’

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>fra-</i>	forward, ahead, away	<i>qiman</i>	come	<i>fraciman</i>	spend, expend, use up, consume	S4	P	I	I	I

There are six occurrences of this compound with various meanings.

*apþan ik lapaleiko fragima jah fracimada faur saiwalos izwaros* (2 Cor 12:15)

I will gladly spend (*dapané:sō*) and be spent (*ekdapanēthé:soma*) for your souls

*Frauþa, wileizu ei qipaima, fon atgaggai us himina jah fracimai im* (Luke 9:54)

Lord, do you want us to tell fire to come down from heaven and consume (*analōsa*) them

The meanings of this compound, while varied, cannot be derived from the component parts, which literally mean ‘come forward’. While there is a discernible relationship among the various English meanings, there is none with the Gothic components, both of which are therefore idiomatic.

### 8.1.3.39. *Fraqiþan* ‘curse, disparage, reject’

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>fra-</i>	forward, ahead, away	<i>qiþan</i>	say, speak, tell, name	<i>fraciþan</i>	curse, disparage, reject	S5	P	I	M	I

This compound has five attestations in the New Testament and two in the Skeireins, all with similar meanings.

*biuþjaip þans fraqiþandans izwis* (Luke 6:28)

bless those who curse (*katarōménous*) you

*Ip Fareisaieis jah witodafastjos runa gudis frageþun ana sik* (Luke 7:30)

But the Pharisees and lawyers rejected (*ēthētēsan*) the will of God for themselves

The verb stem in this compound is not idiomatic because it retains its meaning of speaking, directly in the case of cursing and at least indirectly in the sense of rejecting (the latter is why it is classified as metaphorical). The preverb again has a pejorative sense, probably based on its meaning ‘away’, but the strong negative meaning of the compound makes it idiomatic.

#### 8.1.3.40. *Frawairþan* ‘become corrupt, spoiled’

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>fra-</i>	forward, ahead, away	<i>wairþan</i>	become, PIE *wert- 'turn'	<i>frawairþan</i>	become corrupt, spoiled	S3	P	I	N	I

There is only one occurrence of this compound:

*swa jah þai andstandand sunjai, mannans frawaurþanai ahin, uskusanai bi galaubein* (2 Tim 3:8)

so these men also oppose the truth, men corrupted (*katephtharménoi*) in mind, disqualified regarding the faith

The verb stem in this compound is not idiomatic because it retains its meaning of ‘become’; the idiomatization is carried entirely by the preverb in its pejorative effect on the compound.



### 8.1.3.41. *Frawardjan* ‘destroy, ruin, corrupt’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>fra-</i>	forward, ahead, away	<i>-wardjan</i>	caus. of <i>frawairþan</i> 'become corrupt, spoiled'	<i>frawardjan</i>	destroy, ruin, corrupt, disfigure	W1	SDV	I	N	I

There are seven occurrences of this compound, all with similar meanings.

*ni huzdjaip izwis huzda ana airpai, parei malo jah nidwa frawardeip* (Matt 6:19)

Do not lay up for yourselves treasures on earth, where moth and rust destroy (*aphanízei*)

This compound is nearly identical to the previous one in that it is simply the causative of the same verb, i.e. ‘cause to become corrupt, destroyed’, and it is idiomatic for the same reason.

### 8.1.3.42. *Fraweitan* ‘avenge’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>fra-</i>	forward, ahead, away	<i>-weitan</i>	PIE <i>*weyd-</i> 'see'	<i>fraweitan</i>	avenge	S1	P	I	I	I*

There are five occurrences of this compound, all with similar meanings.

*jah atiddja du imma qipandei: fraweit mik ana andastapja meinamma* (Luke 18:3)

and she came to him saying: avenge me on my enemy (*ekdíkēson*)

This compound is idiomatic in that with a literal meaning of ‘see away’ there is only a distant connection to ‘avenge’, if we allow for an interpretation where seeing something away or to some end point was originally a metaphor for wreaking vengeance. In any case, there is no easily discernible relationship and both components are idiomatic. Lehmann (F90, 127) says

*fraweitan* and its collateral nominal *fraweit* 'revenge, vengeance' are calques of Greek *ekdikēsis*, *ekdikēsai*, but this is not likely, as there is no relationship between either the preverbs or the verb stems in the two languages.

#### 8.1.3.43. *Frawisan* 'spend, use up'

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>fra-</i>	forward, ahead, away	<i>wisan</i> I	be	<i>frawisan</i>	spend, use up	S5	P	I	I	I

This compound is attested only once:

*Bipe pan frawas allamma, warp huhurus abrs and gawi jainata* (Luke 15:14)

And when he had spent (*dapané:santos*) everything, a severe famine arose in that country

This compound is generally assigned as above, to *wisan* 'be'. This is done by Lehmann (W74, 75; 405-406) as well, who says that the second *wisan* 'feast, carouse' is possibly better, although the two are etymologically identical via the original value 'spend the night' of PIE *\*h<sub>2</sub>wes*. In the first case, the state of being forward or away is sufficiently removed from the active consumption of a thing as to make this compound idiomatic. In the second case, it might be easier to see a connection between feasting/carousing and the sense of spending or using up; the verb might then be metaphorical and the preverb idiomatic in its pejorative sense. In either case the verb would assume transitive value.

### 8.1.3.44. *Gakunnan* ‘subordinate, subject oneself, concede’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>ga-</i>	with, together with; aspectual particle	<i>kunnan</i>	know Pret Pres (≠ - <i>kunnan</i> WV 3)	<i>gakunnan</i>	subordinate, subject (oneself)	PP	P	N	I	I

This compound is attested four times, all with this meaning.

*panuh biþe alla gakunnun sik faura imma, þanub-þan is silba sunus gakann sik faura þamma  
ufhnaiwjandin uf ina þo alla* (1 Cor 15:28)

Now when all things are made subject to (*hupotagē*) Him, then the Son Himself will also be subject to (*hupotagé:setai*) Him who put all things under Him

There is no question of this compound’s being idiomatic. The preverb is non-idiomatic, having its aspect-marking value, and the verb stem is idiomatic. The fascinating thing about this compound, derived from the preterite-present stem, is that it is differentiated from the weak Class III verb *gakunnan* ‘know, recognize; consider, learn of’. The latter is non-idiomatic.

Interestingly, three out of four occurrences of this (preterite-present) verb translate the Greek *hupotássesthai*. An exception is *Þatub-þan qiþa gakunnands, ni bi haitjai* (1 Cor 7:6), in which the author is advising married couples who abstain from sexual relations in order to devote themselves to prayer to resume their activities so as not to allow Satan to tempt them. A common translation of the verse in question about this advice is: “I say this by way of concession, not of command” or “I say this consenting, not by command.” The Greek word translated in this passage is *sungnó:mēn*, and the Gothic word is considered to be from the preterite-present *gakunnan*, having something to do with subordination. I believe that it is equally possible, and perhaps better, to see this present participle as being from the Class III

weak verb like the other forms that translate Greek words derived from *gnō-*. In this case, the translation would be “I say this by way of recognizing...” and might more accurately reflect both the spirit of the comment and the derivation of the original text.

#### 8.1.3.45. *Gananþjan* ‘stop’

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>ga-</i>	with, together with; aspectual particle	<i>-nanþjan</i>	dare, have courage, rel. to OHG <i>nendan</i> 'dare, strive', <i>nant</i> 'boldness'	<i>gananþjan</i>	cease, stop	W1	SDV	I	I	I

This compound is attested only once:

*bíþeh þan gananþida rodjands, qap du Seimonau* (Luke 5:4)

When he stopped (*epaúsato*) speaking, he said to Simon

Both components are idiomatic in this compound. The literal meaning should be something like ‘strive with’ and has nothing to do with stopping. The preverb may be adding perfective aspect but the result is an idiomatizing effect; the verb has lost its meaning entirely but in the only other occurrence of this verb stem in Gothic, *anananþjan* ‘dare, take courage’, it is retained and the compound is non-idiomatic. The preverb *ga-* in this compound likely carries a terminative sense of the perfective, i.e. ‘bring one’s striving to a close’, hence ‘cease’.

### 8.1.3.46. *Ganipnan* ‘be sorrowful’

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>ga-</i>	with, together with; aspectual particle	<i>-nipnan</i>	get dark, OE <i>nīpan</i> 'become dark', <i>genip</i> 'cloud'	<i>ganipnan</i>	be sorrowful	W4	SDN	I	I	I

This compound is attested only once:

*ip is ga(h)nipnands in þis waurdis galaip gaurs; was auk habands faihu manag.* (Mark 10:22)

But at these words he was sorrowful (*stugnásas*), and he went away sad, for he he had much property.

Both components are idiomatic in this compound if the Old English seeming cognate is the correct gloss for the verb stem; there is a semantic connection between the idea of getting dark physically and the emotional state of sorrow but the two are sufficiently distant for the compound's meaning to be unpredictable and therefore idiomatic. The precise form of this compound is somewhat in question, though, and sources vary: Lehmann (G51, 146), Lambdin (2006: 331) and Balg (1887: 302) have *ganip-* but Streitberg (2000: 201), Snædal (1998: 387) and the TITUS database all have *gahnip-*; I have chosen the first form for this analysis.

Lehmann also points out that there is no credible etymology for the verb stem.

### 8.1.3.47. *Gaqip̄an(sis)* ‘agree’

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>ga-</i>	with, together with; aspectual particle	<i>qip̄an</i>	say, speak, tell, name	<i>gaqip̄an (sis)</i>	agree (among themselves)	S5	P	N	I	I

This compound is attested only once:

*jup̄an auk gaqepun sis ludaieis, ei, jabai hwas ina andhaihaiti Xristu, utana sw̄nagogais wairpai.*

(John 9:22)

the Jews had already agreed (*sunet̄etheinto*) that if anyone should confess Jesus to be Christ, he was to be put out of the synagogue

The preverb is non-idiomatic because the literal meaning would be ‘talk (together) with’ and that is certainly part of the compound’s meaning. The verb is idiomatic in that the act of talking does not entail agreement, which is clearly what is indicated by the original Greek *sunet̄etheinto* ‘agreed’, also a preverb construction but from components meaning ‘place together’.

### 8.1.3.48. *Garedan* ‘aim at, provide’

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>ga-</i>	with, together with; aspectual particle	<i>-redan</i>	advise, speak, testify, PIE <i>*rēh<sub>1</sub>dh-</i> ‘care, consider’	<i>garedan</i>	aim at, provide	S7	P	I	I	I

This compound is attested only once:

*garedandans auk goda ni þatainei in andwairþja gudis, ak jah in andwairþja manne* (2 Cor 8:21)

aiming at (*pronoóúmenoí*) honorable things, not only in the presence of God, but also before men

Both components are idiomatic because the literal meaning would be ‘advise (together) with’, which is far removed from the meaning of the compound. Note that its derivative *fauragaredan* ‘predetermine’ is close enough to the meaning of the component parts (‘advise/provide in advance’) that it is classified as non-idiomatic.<sup>24</sup>

#### 8.1.3.49. *Inweitan* ‘worship, greet respectfully, salute’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about, concerning	<i>-weitan</i>	see, PIE *weyd- 'see, know'	<i>inweitan</i>	worship, greet	S1	P	I	I	I

This compound has 10 attestations, with the glosses above providing the two main meanings.

*Jah sai, manna þrutsfill habands durinnands inwait ina qiþands: frauja, jabai wileis, magt mik gahrainjan.* (Matt 8:2)

And behold, a leper came and worshiped (*prosekúnei*) him, saying, “Lord, if you will, make me clean.”

*wesunup-þan sumai þiudo þize urrinandane, ei inwiteina in þizai dulpai.* (John 12:20)<sup>25</sup>

Now there were certain Greeks among those who came up to worship (*proskuné:sōsin*) at the feast.

<sup>24</sup> See Section 8.3 on items not included for a description of the related idiomatic compound *undredan* ‘provide’.

<sup>25</sup> The original Greek has *Héllēnes* ‘Greeks’ but the Gothic (like the Latin translation) uses *þiudo* ‘of the Gentiles’.

This compound is idiomatic, with idiomatic preverb and verb stem; there is a semantic connection between looking at (respectfully) or knowing toward or on account of and greeting (in its weaker sense) via acknowledging, and between greeting and worshiping, but the semantic path is obscure and not discernible as the sum of the components' meanings.

#### 8.1.3.50. *Inwidan* 'deny, reject'

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about, concerning	<i>-widan</i>	bind, PIE * <i>wedh-</i> 'bind'	<i>inwidan</i>	deny, reject	S5	P	I	I	I

This compound has seven attestations, all with this meaning.

*faurpize hana hrukjai twaim sinpam, inwidis mik prim sinpam.* (Mark 14:72)

Before the rooster crows twice, you will deny (*aparné:sēi*) Me three times.

This compound is idiomatic, with idiomatic preverb and verb stem. The derivation listed here is from Lambdin (2000: 355) and Lehmann (G80, 153-154), but Lehmann cites it as questionable (I25, 207) and, noting a derivation from PIE \**wedh-* 'push, strike', says that PIE \**wedh-* 'lead' is more likely (in the sense of 'lead astray'). In any case, the meaning 'deny, reject' is not derivable directly from the meanings of the components.



### 8.1.3.51. *Missataujan* ‘sin, do evil’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>missa-</i>	false; originally 'various, different'	<i>taujan</i>	do, act, behave; make, produce; cause (to do: Inf.)	<i>missataujan</i>	sin, do evil	W1	SDN	I	N	I

This compound has only one attestation.

*Unte jabai patei gatar, pata aftra timrja, missataujandan mik silban ustaiknja.* (Gal 2:18)

For if what I tore down, these I build again, I show myself a sinner (*parabátēn*).

This compound is idiomatic, with an idiomatic preverb but the verb stem is not idiomatic, retaining its base meaning. Literally the verb means ‘do falsely, differently’ and so the idea of sin or transgression is not immediately discernible although it is somewhat related.

This preverb is not well attested in Gothic (although English ‘misunderstand’, for example, is evidence that it is a real Germanic preverb); the compound in question, *missataujan* ‘sin, do evil’, does not occur as such but is conjectured from its attested only form, *missataujandan*, based on *missataujands* ‘evil-doer’ (see). The form in this passage is the accusative singular of the present participle.

### 8.1.3.52. *Twis(s)tandan* ‘depart’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>twis-</i>	apart	<i>standan</i>	stand, stand firm	<i>twis(s)tandan</i>	take leave of	S6	P	N	I	I

This compound has only one attestation.

*Ni habaida gahweilain ahmin meinamma, in þammei ni bigat Teitaun broþar meinana, ak  
twis(s)tandands im galaip in Makaidonja. (2 Cor 2:13)*

I had no rest in my spirit, because I did not find Titus my brother, but taking leave (*apotaxámenos*) of them, I went to Macedonia.

This compound is idiomatic; the preverb is not and retains its meaning of physical separation but the verb stem is idiomatic because even though it also indicates a physical separation, standing apart does not include the motion involved in departing. If this is seen as bidding farewell, as some translations have it, both components are idiomatic because standing apart does not imply saying farewell to others.

This preverb is a bit tenuous in that this is its only occurrence with a verb, although it does also appear in the feminine noun *twis(s)tass* ‘discord’ (Greek *dikhostasía*). Lehmann (T44, 352) treats the Gothic word as a calque of the Greek (just as he does in the case of *afstassis bokos* : *biblíon apostásion* ‘notice of divorce’). He does not say the same of *twis(s)tandands* : *apotássesthai*, and so the verb is included here as a valid Gothic compound.

Regarding the number of *s*’s in the word, oddly, the verb appears as *twisstandands* in Codex A and *twistandands* in Codex B, while the noun is the reverse, appearing as *twisstasseis* in Codex B and *twistasseis* in Codex A.

### 8.1.3.53. *Pairhgaleikon* ‘apply (to), make like’

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>Pairh-ga-</i>	<i>Pairh-</i> : through; by, by means of; on account of; according to; through the agency of; <i>ga-</i> : with, aspectual particle	<i>-leikon</i>	Der. from <i>galeiks</i> similar, like; <i>galeikon</i> 'compare, be like'	<i>pairhgaleikon</i>	apply, refer (to); transform, transfigure, make like	W2	SDV	I	N	I

This compound is attested only once.

*ap̄pan* <po>, *brōprjus*, *pairhgaleikonda*<sup>26</sup> in *mis jah Apaullon in izwara* (1 Cor 4:6)

Now these things, brethren, I have applied (*meteskhēmátisa*) to myself and Apollos for your sakes

This compound is idiomatic as used here in that the preverb is employed idiomatically.

The Greek *meteskhēmátisai* can be translated as ‘transform, transfigure’ and is basically the same verb translated as *gagaleikon sik* ‘be transformed, disguise oneself’ in 2 Corinthians 11:13-15, but which I classified as non-idiomatic due to the usage and the base meaning ‘with’ of *ga-*. In this compound the preverb *pairh-* is idiomatic because, although ‘through’ and ‘across’ are semantically related and *pairh-* and Latin *trans-* are etymologically connected (and Greek *meta-* tends to indicate change), there is no direct connection to its physical meaning of ‘through’ or to its sense of agency.

<sup>26</sup> Streitberg conjectures *-oda* because of the Greek active verb.

### 8.1.3.54. *Ufbrikan* ‘reject, despise’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>brikan</i>	break; quarrel, fight	<i>ufbrikan</i>	reject, despise	S4	P	I	I	I

This compound has eight attestations, all with the same meaning; half appear in the same verse in Luke.

*in pize mīpanakumbjandane ni wilda izai ufbrikan* (Mark 6:26)

because of those who sat with him, he did not want to reject (*athetēsa*) her

*saei ufbrikib izwis, mis ufbrikib; ip saei ufbrikib mis, ufbrikib þamma sandjandin mik.* (Luke 10:16)

he who rejects (*athetōn*) you rejects (*atheteī*) me, and he who rejects (*athetōn*) me rejects (*atheteī*) him who sent me

This compound is idiomatic because there is no relation between breaking up/under and rejection, except perhaps as the breaking of a relationship. The first example is included because some translations say “he did not want to break his word to her” but the same Greek verb *atheteîn* with the meaning glossed above is used for all occurrences of the Gothic verb and ‘break one’s word’ is not a likely translation for the other occurrences. Even if it were accurate, it too would be an idiomatic use of the compound. Another derivation, *unufbrikands* ‘not giving offense’ translates Greek *apróskopoi* with the same meaning, lending support to the idiomatic nature of the compound.

### 8.1.3.55. *Ufhausjan* ‘obey, submit to’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>hausjan</i>	hear, listen to; hear about; heed	<i>ufhausjan</i>	obey, submit to	W1	P <sup>27</sup>	I	I	I

This compound has 27 attestations in the New Testament and one in the Skeireins, all with the same meaning.

*O unfrodans Galateis! Hwas izwis afhugida sunjai ni ufhausjan? (Gal 3:1)*

O foolish Galatians! Who bewitched you not to obey (*peíthesthai*) the truth?

The preverb is idiomatic because its base meaning is ‘under’ and the the sense of being subject to is itself an idiomatic extension of that meaning. The verb stem is also idiomatic because the act of hearing (as most of us have experienced) is far removed from that of obedience.

### 8.1.3.56. *Ufligan* ‘faint, fail’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>ligan</i>	lie down, lie	<i>ufligan</i>	be weary, faint; fail	S5	P	I	I	I

<sup>27</sup> Although *hausjan* patterns as a derived verb in Germanic, its derivational basis has been lost already in Proto-Germanic, and therefore we treat it as primary.

There are two occurrences of this compound.

*jah jabai fraleta ins lausqibrans du garda ize, ufligand ana wiga* (Mark 8:3)

and if I let them [go] away fasting to their home, they will become weary (*ekluthé:sonta*) on the way

*taujaip izwis frijonds us faihubraihna inwindipos, ei pan ufligaiþ, andnimaina izwis in aiweinos hleiþros*  
(Luke 16:9)

make for yourselves friends with the wealth of unrighteousness, that when you fail (*ekleípēte*) you be received into the eternal tabernacles

This compound literally means ‘lie under’ and the first example, also translated ‘faint’, is idiomatic since there is no actual sense of lying. The second example is idiomatic because it is clear from the context that there is nothing physically lying under anything else and in fact the verb really means ‘die’; both components are idiomatic.

#### 8.1.3.57. *Ufarswaran* ‘swear falsely, commit perjury’

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>ufar-</i>	over, above, beyond	<i>swaran</i>	swear an oath	<i>ufarswaran</i>	swear falsely, commit perjury	S6	P	I	N	I

This compound is attested only once:

*ni ufarswarais, iþ usgibais frauþin aiþans þeinans* (Matt 5:33)

you shall not swear falsely (*epiorkēseis*), but shall pay your oaths to the Lord

In this compound the preverb has antonymic effect and so is idiomatic, while the verb stem retains its original meaning. The compound must initially have meant ‘swear beyond’, but this would only indicate, perhaps, an over-commitment or unintentional swearing to something

that might not be true. The additional, unexpected pejorative and antonymic sense of intentional perjury is what takes this verb beyond the domain of the metaphorical and into the idiomatic.

### 8.1.3.58. *Undrinnan* ‘fall to (by inheritance)’

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>und-</i>	unto, until, up to; for	<i>rinnan</i>	run, hasten, walk, go	<i>undrinnan</i>	fall to (by inheritance)	S3	P	N	I	I

This compound is attested only once:

*jah qap sa juhiza ize du attin: atta, gif mis, sei undrinnai mik dail aiginis* (Luke 15:12)

and the younger of them said to his father, Father, give to me the property that falls to (*epibállon*) me

The preverb here is non-idiomatic because it means that something will physically be given to a person and so there is a spatial sense to it, at least when the goods eventually become that person’s property. The verb is idiomatic because the property is unlikely to move of its own volition, much less to run, and so the implied motion is much less direct than if someone were literally running toward another person or place.

### 8.1.3.59. *Usbaugjan* ‘sweep out’

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>us-</i>	out; out of, from	<i>-baugjan</i>	Caus. to <i>biugan</i> 'bend'	<i>usbaugjan</i>	sweep out	W1	?	I	I	I

This compound is attested only once:

*Aippau suma qino drakmans habandei taihun, jabai fraliusiþ drakmin ainamma, niu tandeip lukarn jah usbaugeip razn jah sokeip glaggwaba, unte bigitip?* (Luke 15:8)

Or some woman having ten silver coins (drachmas), if she loses one coin, does she not light a lamp and sweep (*saroî*) the house and seek diligently until she finds it?

The preverb literally means ‘out’ here and so is unchanged, but the verb has no discernible relationship with the compound. Under *usbaugjan* Lehmann (U46, 380) notes that the verb stem is assumed to be the causative to *biugan*, but under *biugan* (B72, 73), he says that *usbaugjan* is unrelated. If the first is true, this compound is idiomatic; if not, we cannot be certain of the status of this verb.

#### 8.1.3.60. *Uslukan* ‘open’, ‘draw (sword)’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>us-</i>	out; out of, from	<i>-lukan</i>	close, PGmc * <i>luk-</i> 'bend, turn', NE lock	<i>uslukan</i>	open, draw (sword)	S2	P	I	I	I

This compound has 15 occurrences in the New Testament and one in Nehemiah; the second (also idiomatic) meaning is encountered once.

*jus ni witup hvapro ist, jah uslauk mis augona.* (John 9:30)

you do not know where he is from, and he opened (*anéōixen*) my eyes



*ip ains sums pize atstandandane imma uslukands hairu sloh skalk auhumistins gudjins jah afsloh imma auso pata taihswo* (Mark 14:47)

and a certain one of those standing by, drawing (*spasámenos*) a sword, struck the servant of the chief priest, and took off his right ear

The idiomatization of this compound is based on the preverb's adding antonymic meaning to it, which is unexpected for this preverb. The verb stem might be said to retain its original meaning for the first example, with a meaning of 'un-close', but in the second example, the drawing of a sword is only a kind of opening or 'un-closing' in the sense that the scabbard encloses the sword. It is far enough removed from the verb stem's base meaning to make it idiomatic.

#### 8.1.3.61. *Usluknan* 'be opened'

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>us-</i>	out; out of, from	<i>-lukan</i>	close, PGmc *luk- 'bend, turn', NE lock	<i>usluknan</i>	be opened, unlocked	W4	SDV	I	N	I

There are nine occurrences of this compound, all with this meaning.

*usluknoda pan munps is suns jah tuggo is, jah rodida piupjands gup* (Luke 1:64)

and his mouth was opened (*aneó:ikhthē*) immediately, and his tongue, and he spoke, praising God

This compound, being derived from *uslukan* 'open, draw (sword)', is idiomatic for the same reason. However, the verb stem is non-idiomatic here, unlike for *uslukan*, because it retains its base meaning in all occurrences.

### 8.1.3.62. *Usmitan* ‘behave, conduct oneself’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>us-</i>	out; out of, from	<i>mitan</i>	measure	<i>usmitan</i>	behave, conduct oneself	S5	P	I	I	I

This compound is attested five times, all with this meaning.

*ei witeis hwaiwa skuld ist in garda gudis usmitan* (1 Tim 3:15)

that you may know how you ought to behave (*anastrephesthai*) in the house of God

This compound literally means ‘measure out’. Both the preverb and verb stem are idiomatic in that neither has to do directly with behavior or conduct, and the preverb does not have a literal, physical sense.

### 8.1.3.63. *Usqiman* ‘destroy, kill’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>us-</i>	out; out of, from	<i>qiman</i>	come	<i>usqiman</i>	destroy, kill	S4	P	I	I	I

This compound is attested 27 times, all with this meaning.

*Hwa mik sokeip usqiman?* (John 7:19)

Why do you seek to kill (*apokteînai*) me?

*Unte frawaurhts lew nimandei pairh anabusn uslutoda mik, jah pairh po usqam.* (Rom 7:11)

For sin, taking opportunity by the commandment, deceived me, and by it killed (*apékteinēn*) [me].

This compound literally means ‘come out’. There is no direct connection between the preverb and the verb and the meaning of the compound; both are idiomatic. The Greek verb

*apokteínein* ‘kill off’ gives a clue to its derivation (at least regarding the preverb), perhaps in the sense of bringing out of (life) to finality (*apo-* and *us-* both redundantly indicate the telic notion of the verb), but there is no connection between the Greek verb stem, which means ‘kill’, and Gothic *qiman*.

## **8.2. Polysemous Compounds**

In the context of this research, when I refer to polysemous compounds I have in mind a more restricted view of polysemy than might usually be found. I mean by this term to distinguish those compounds that can have both idiomatic and non-idiomatic meanings. In a language like Gothic where there is so little evidence for the usage of so much of the lexicon, it is often difficult to decide whether a given compound is polysemous or if varying definitions are merely due to a translator’s attempt at stylistic variation.

Those verbs that may be translated both literally and idiomatically give us a clearer picture of a truly polysemous state. While it is possible that their use in more than one context or to translate more than one Greek verb is again simply the result of stylistic variation or perhaps even just due to a limitation of the translator, it is most likely that of all verbs glossed differently, these are valid polysemous entities. The semantic distance is greatest between literal and idiomatic meanings and so these verbs are the surest bet for such a classification.

### 8.2.1. An Example of a Polysemous Compound

*andqipan* ‘speak with’, ‘take leave of’<sup>28</sup>

The verb *qipan* ‘speak, say, tell, name’ forms a large number of compounds, many of which are idiomatic. The preverb *and-* has many possible meanings, including (with verbs) ‘along, throughout, in, on, among’ and, in the long form *anda-* (with nouns and a few adjectives), ‘towards, opposite, away from’ and is derived from PIE *\*h<sub>2</sub>anti*, literally ‘in the face’, Greek *antí* ‘against’, Latin *ante* ‘before’ (Lehmann A161, 34). The ‘speak with’ gloss appears to be a combination of the verbal usage of the preverb (‘among’) and the base meaning of the verb.

The second gloss is less clear. While the preverb can indicate ‘away from’ the act of speaking is not generally associated with movement in this sense, and, as Lehmann notes of the nominal and adjectival compound usage, in this case *and-* has that sense despite its occurrence in a verbal compound. We might imagine though a semantic progression: from a compound meaning to say or tell (that one is) off or away (i.e. departing), or to speak to an end (in this sense, related to *\*andija-* ‘end’) in the sense of saying all that one has to say; to one that means to take leave in the sense of bidding adieu; to one meaning to actually leave another’s presence. In any case, the second gloss is certainly idiomatic in that there is no clear synchronic connection between the meanings of the components and ‘take leave of’.

Returning to the analytical method of Section 4.3, we can represent the two senses of *andqipan* in the table. It is clear that the first row represents the literal meaning of the verb. It is possible that one or both of the components could be designated M for metaphorical, but that would still mean that the compound is non-idiomatic. For that reason, that part of the analysis of

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<sup>28</sup> This verb compound is described in more detail with usage examples in Section 8.2.3.3 below.

individual verbs is not depicted in the descriptions below of the polysemous compounds. The second row, which represents the idiomatic sense of the compound, will of course appear in the descriptions as was the case for the solely idiomatic compounds.

<u>Preverb</u>	<u>Verb</u>	<u>Compound</u>
N	N	N
I	I	I

The more interesting questions here, however, have to do with whether there is anything about this preverb and this verb, either alone or together, that might lend itself to the development of idiomatic meanings. Also interesting is whether there is anything about those elements or about this particular verb that lends itself to retaining both the literal and idiomatic senses. Of course, this question may have as much to do with extralinguistic or at least extra-Gothic factors like cultural events, popular usage of related terms, similarities to other, prestige languages, etc. as it does with the linguistic elements themselves. It is most likely the case that those preverbs that are most polysemous are most likely to form idiomatic and/or polysemous compounds.

At the least we should ask whether this polysemous state indeed tells us something about the relative age or, more properly, state of semantic development of the compound, since some would contend that the polysemous state is a chronologically intermediate one between the literal and idiomatic meanings, that the natural progression of semantic change would necessarily entail a polysemous stage between them, i.e.  $A > A \sim B > \text{sometimes } B \text{ alone}$  (Traugott and Dasher 2002: 11-12).

Assuming that this model is valid, then it should be the case that solely idiomatic compounds are relatively speaking more advanced along the path of semantic change. This is

not to say that they are actually older; a variety of factors (e.g. language contact with prestige borrowing, a replacive innovation for the original form within the language, etc.) could influence a rapid change in a compound's semantic value such that it might go from a solely literal to a solely idiomatic meaning in less time than another compound might develop a co-existing literal and idiomatic sense.

### 8.2.2. Polysemous Compound Verbs

The following table lists the 13 polysemous compound verbs in Gothic. This is extracted from the database; a complete entry for each compound is included with the descriptions in the following section, and in **Error! Reference source not found..**

**Table 8-2: Polysemous Compounds**

<u>Compound</u>	<u>C Meaning</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>afslahan</i>	strike, cut off; kill, slay	S6	P	M	I	P
<i>andbindan</i>	unbind, untie; explain	S3	P	I	I	P
<i>andqiþan</i>	speak with; take leave of	S5	P	N	I	P
<i>fragiban</i>	give graciously, grant; pardon, forgive	S5	P	I	I	P
<i>gabairan</i>	bear (carry, give birth to); compare	S4	P	N	I	P
<i>gahaitan</i>	call together; promise	S7	P	I	I	P
<i>ganiman</i>	take along, with (oneself); conceive (a child)	S4	P	N	I	P
<i>gasatjan</i>	set, place; appoint; <i>aftra gasatjan</i> 'restore'	W1	SDV	N	I	P
<i>gaplaihan</i>	comfort, admonish, exhort, encourage; embrace; care, provide for	S7	P	I	I	P
<i>usbairan</i>	carry out, bear forth; answer	S4	P	N	I	P

<u>Compound</u>	<u>C Meaning</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>ushafjan</i>	raise, lift up; with <i>sik</i> : depart; enter, intrude	S6	P	I	I	P
<i>usskarjan</i>	cut, tear out; recover oneself	W1	SDV	M	I	P
<i>ustiuhan</i>	lead out, up; finish, perfect; pay	S2	P	I	I	P

### 8.2.3. Description of Polysemous Compounds

The following is a brief description and discussion of each of the polysemous compounds, illustrating the reasons for their inclusion in the idiomatic set. The format and analysis are identical to those of the idiomatic compounds described in the previous section. The idiomatization values given for each of these compounds, however, only reflect those values for the idiomatic meanings.

#### 8.2.3.1. *Afslahan* ‘strike, cut off’, ‘kill’

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>af-</i>	of, from, by, away from, out of	<i>slahan</i>	strike, hit, beat	<i>afslahan</i>	strike, cut off; kill, slay	S6	P	M	I	P

There are four occurrences of this compound, only one of which shows the literal meaning.

*Ip ains sums pize atstandandane imma uslukands hairu sloh skalk auhumistins gudjins jah afsloh imma auso pata taihswo.* (Mark 14:47)

And a certain one of those standing by, drawing a sword, struck the servant of the chief priest, and cut off (*apheilen*) his ear.

*sa ist sa arbinumja; afslaham ina* (Luke 20:14)

this is the heir; let us kill (*apokteínomēn*) him

This compound is idiomatic because the preverb is metaphorical in that killing someone moves them away (with telic value, to an endpoint) in a metaphorical sense, and (eventually) a physical one, and the verb stem is idiomatic. It is true that striking and killing are related in their violence, but there are many ways of killing that do not include striking and it is possible to strike without killing, so the compound's meaning is not specifically predictable from the sum of the components.

#### 8.2.3.2. *Andbindan* 'unbind, untie', 'explain'

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>bindan</i>	bind; tie up, tether	<i>andbindan</i>	unbind, untie; explain	S3	P	I	I	P

There are 12 occurrences of this compound in its literal meaning of 'unbind' and only one with the idiomatic meaning.

*ip gaggip swinpoza mis, pizei ik ni im wairps andbindan skaudaraip skohis is* (Luke 3:16)

but one mightier than I is coming, the thong of whose shoes I am not fit to untie (*lûsai*)

*ip inuh gajukon ni rodida im, ip sundro siponjam seinaim andband allata* (Mark 4:34)

but he did not speak to them without a parable, but in private he explained (*epéluen*) all to his disciples

This compound is almost exclusively non-idiomatic, and those attestations translate Greek *lúein* 'untie, loosen'. The sole exception in Mark 4:34, which shows an idiomatic use of the same verb. There is some connection between unbinding or loosening and explaining, but



the connection is not predicable or discernible just from knowing the meanings of the components, hence the classification of both components as idiomatic. In addition, this occurrence translates a different verb (albeit a derivative of the same Greek stem, *epéluen*).

### 8.2.3.3. *Andqipan* ‘speak with’, ‘take leave of’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>qipan</i>	say, speak, tell, name	<i>andqipan</i>	speak with; take leave of	S5	P	N	I	P

There are two occurrences of this compound, one of each meaning.

*jah ni mahtedun andqipan imma faura managein* (Luke 8:19)

but they could not speak with (*suntukheîn*) him because of the crowd

*laistja puk, frauja; ip faurþis uslaubei mis andqipan paim þaiei sind in garda meinamma* (Luke 9:61)

I will follow you, Lord, but let me first take leave of [say farewell to] (*apotáxasthai*) those at my home.

The various meanings of this verb and their derivations were discussed above as the paradigmatic example for this section. It should be noted, however, that this compound is included here because the Greek original uses two verbs with the approximate meanings glossed above (*suntukheîn* and *apotáxasthai*, respectively), as do the Vulgate (*adire*, *renuntiare*), English, and other translations. It is possible that the translator of the Gothic version, however, intended to use the same meaning for the compound in both occurrences (either the literal or idiomatic one would suffice) and so this verb could also be classified, depending on the interpretation, as non-idiomatic (or perhaps metaphorical) or idiomatic. This is typical of a large number of Gothic compounds for which judgments of this type must be made.

#### 8.2.3.4. *Fragiban* ‘give, grant’, ‘forgive’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>fra-</i>	forward, ahead, away	<i>giban</i>	give	<i>fragiban</i>	give graciously, grant; pardon, forgive	S5	P	I	I	P

This compound has 20 attestations in the New Testament and three in the Skeireins, most with the literal meaning.

ip eis qimandans at lesua bedun ina usdaudo, qipandans þatei wairps ist, þammei fragibis pata  
(Luke 7:4)

And they, coming to Jesus, bid him earnestly, saying he is worthy, to whom you will grant (*paréxei*)  
this

*ni habandam þan <im> hwapro usgebeina, baim fragaf* (Luke 7:42)

since they did not have enough to give back, he forgave (*ekharísato*) both

In the first example the usage is clearly non-idiomatic; this passage relates a scene where a centurion wants Jesus to come and heal his slave and the Jewish elders are petitioning on his behalf. They are asking Jesus to give or grant the favor to the centurion, not to forgive him anything. In the second example the Greek verb *ekharísato* is used; it means ‘was gracious toward, did a favor’ and while there may be a semantic connection between that meaning and the literal meaning in Gothic of giving away, it is not one that is direct or predictable (the English cognate *forgive* notwithstanding – it too is idiomatic).

### 8.2.3.5. *Gabairan* ‘bear’, ‘compare’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>ga-</i>	with, together with; aspectual particle	<i>bairan</i>	bear, carry; produce	<i>gabairan</i>	bear (give birth to); compare	S4	P	N	I	P

This compound has 19 attestations in the New Testament and five in the Skeireins, almost all with the literal meaning.

*Ip Aileisabaip usfullnoda mel du bairan jah gabar sunu.* (Luke 1:57)

And for Elizabeth the time was fulfilled to give birth, and she bore (*egénnēsen*) a son.

*Jah qap: hwe galeikom piudangardja gudis, aipbau in hwileikai gajukon gabairam po?* (Mark 4:30)

And he said, How should we liken the kingdom of God, or with what parable should we compare (*parabálōmen*) it?

This compound is most often used literally and translates the Greek *tíktein* or *gennân*. It is very similar to the verb stem in meaning, and the function of the preverb in these cases is as a perfective marker. The second example translates the Greek *parabállein* (from which ‘parable’, which means ‘comparison’ is derived). In this case the verb would literally mean ‘carry with’; Balg (1887: 41) notes that the compound can be interpreted as ‘bring together’, a bit closer to the idea of comparing (similar to the Greek verb, literally ‘throw alongside’). Nonetheless, while the preverb retains its meaning, the verb does not and is idiomatic.

### 8.2.3.6. *Gahaitan* ‘call together’, ‘promise’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>ga-</i>	with, together with; aspectual particle	<i>haitan</i>	call, name; order, command; invite	<i>gahaitan</i>	call together; promise	S7	P	I	I	P

This compound has seven attestations in the New Testament and two in the Skeireins, most with the literal meaning.

*Ip gadrauhteis gatauhun ina innana gardis, þatei ist praitoriaun, jah gahaihaitun alla hansa* (Mark 15:16)

And the soldiers led him away into the hall, which is *praetorium*, and called together (*sunkaloûsin*) the whole company

*Ip eis gahausjandans faginodedun jah gahaihaitun imma faihu giban* (Mark 14:11)

and having heard, they were glad, and promised (*epēngeílanto*) to give him money

These examples are clearer than most, in that the literal and idiomatic meanings are in the same book and chapter using the same Gothic words, but translating different Greek compound verbs (*sunkaloûsin* and *epēngeílanto*, respectively). The first is ‘call together’ and the second is ‘promise’, although to be fair, the second Greek compound comes from the verb stem meaning ‘announce’ and so has to do with a verbal action of some kind. There is enough evidence here for idiomatization, however, but that rarer usage (unlike the literal one, which has more occurrences) looks suspiciously like a calque. Since I have found no mention of it as such in the literature, I include it here as a valid Gothic verb.

### 8.2.3.7. *Ganiman* ‘take with’, ‘conceive (a child)’

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>ga-</i>	with, together with; aspectual particle	<i>niman</i>	take, take away; receive, accept	<i>ganiman</i>	take along, with (oneself); conceive (a child)	S4	P	N	I	P

There are 18 occurrences of this compound, most with the literal meaning.

*Waurpun þan afar þo waurda swe dagos ahtau, ganimands Paitru jah lakobu jah Iohannen usiddja in fairguni bidjan* (Luke 9:28)

When, after these things, about eight days had passed, taking along (*paralabó:n*) Peter and James and John, he went to a mountain to pray.

*jah sai, ganimis in kilþein jah gabairis sunu jah haitais namo is Iesu.* (Luke 1:31)  
and behold, you will conceive (*sullé:psēi*) in the womb and bear a son, and you shall call his name Jesus.

The literal meaning is present in most attested forms of this compound, generally translating forms of the Greek *paralambánein* ‘take along’. The second example is of the idiomatic usage. The preverb retains its literal meaning of ‘with’ but the verb stem is idiomatic, likely having originally meant something like ‘take hold’. After conception it might be interpreted as a taking along of an existing child, but this passage clearly indicates the conception itself, not the period afterwards, and the verb here translates the Greek *sullambánein* ‘conceive’, literally ‘take with’ and an exact equivalent of the Gothic components. Conceivably, this is a calque. But for the root meaning, cf. English *beget*.

### 8.2.3.8. *Gasatjan* ‘set, place’, ‘appoint’, ‘restore’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>ga-</i>	with, together with; aspectual particle	<i>satjan</i>	set, place, put; plant	<i>gasatjan</i>	set, place; appoint; <i>aftra</i> <i>gasatjan</i> 'restore'	W1	SDV	N	I	P

This compound has 24 attestations in the New Testament, one in the Skeireins and one in Nehemiah, with several meanings.

*ip Iesus gasaihwands þo miton hairtins ize, fairgreipands barn gasatida faura sis* (Luke 9:47)

and Jesus seeing the reasoning of their heart, taking hold of a child, set (*éstēsen*) him beside himself

*du þammei gasatips im ik merjands jah apaustaulus* (1 Tim 2:7)

in regard to which I was appointed (*etéthēn*) a preacher and apostle

*Þaþroh aftra galagida handuns ana þo augona is jah gatawida ina ussaihwān; jah aftra gasatips warþ jah gasahw bairhtaba allans.* (Mark 8:25)

Then again he laid hands on his eyes, and made him look up, and he was restored (*apekatestē*) and saw all things clearly.

This compound literally means ‘make to sit’ (the preverb is aspectual here) and the sense of ‘set, place, put’ is its most common meaning. There are only two occurrences of this verb where it is used idiomatically. In the second example above, it is understandable (and acceptable in English) to say that someone is set as a preacher, but this is not a physical movement of a person as with the other uses of the compound reflected in the first example. The preverb is non-idiomatic but the verb is. The third example is the most strikingly idiomatic because the phrase *aftra gasatips warþ* literally means ‘became set again’, which can be simplified to ‘became set

back’ to the way things were. Once again, the verb does not refer in any way to physical movement but refers to reversion to a former state and so is idiomatic.

### 8.2.3.9. *Gaplaihan* ‘comfort, admonish’, ‘embrace’, ‘care, provide for’

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>ga-</i>	with, together with; aspectual particle	<i>-plaihan</i>	No certain cognates, possibly from PIE <i>*tel-</i> , 'bear, endure'	<i>gaplaihan</i>	comfort, admonish, exhort, encourage; embrace; care, provide for	S7	P	I	I	P

There are nine occurrences of this compound, two with idiomatic meanings.

*swaei pata andaneipō izwis mais fragiban jag-gaplaihan* (2 Cor 2:7)

so that on the contrary ye should rather forgive and comfort (*parakalésai*)

*Jah gaplaihands im, lagjands handuns ana þo þiupida im.* (Mark 10:16)

And embracing (*enankalisámenos*) them, laying hands on them, he blessed them.

*Abþan jabai hwas swesaim þishun ingardjam ni gaplaihip* (1 Tim 5:8)

But if anyone does not provide for (*pronoētai*) his own, especially for those of [his] house

Lehmann (G71, 151) points out that the derivation from PIE *\*tel-* noted above is only speculative and there are no occurrences of the verb stem in isolation, so we must assume that the basic, literal meaning of the verb is the one most commonly used, and that which translates the Greek *parakaleîn* ‘exhort, admonish, comfort, encourage’. It would appear that there might be four meanings for the Gothic compound since exhorting or admonishing seem far from the sense of comforting, but since the Greek carries the same senses, again we must assume those to be part of the literal meaning, and it is not too difficult to see the connection among them.

In the second example, the act of embracing and that of comforting might be taken to be synonymous and so this would be part of the literal meaning, except that *gaplaihands* here translates the Greek *enankalisámenos* ‘embracing’. In the third example *gaplaihiþ* carries the sense of providing or caring for others, a notion semantically related to comforting. In this case it translates a third Greek word, *pronoëitai*, with that meaning.

#### 8.2.3.10. *Usbairan* ‘carry out, bear forth’, ‘answer’

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>us-</i>	out; out of, from	<i>bairan</i>	bear, carry; produce	<i>usbairan</i>	carry out, bear forth; answer	S4	P	N	I	P

This compound has four attestations in the New Testament and one in the Skeireins, only one with the idiomatic meaning.

*Ni waiht auk brahtedum in þamma fairhwau; bi sunjai þatei ni usbairan hwa magum.* (1 Tim 6:7)

For we have brought nothing into the world, truly, neither can we carry out (*exenenkeîn*) anything.

*Jah usbairands qap du imma: “Ni þanaseips us þus aiw manna akran matjai.”* (Mark 11:14)

And answering (*apokritheís*) he said to it: “Let no one eat fruit from you any more forever.”

Most occurrences of this compound are similar to the first example and have to do with literally or metaphorically carrying. The second example is idiomatic because while the preverb is not idiomatic, retaining the sense of words going out or being brought forth, the verb is idiomatic; words are not carried or borne out except in a sense removed from the physical act of carrying, and the combination of the meanings of the components does not imply answering and could not be known from the word alone. It might be argued, since the preceding text in Mark



gives no indication of Jesus’ actually responding to anyone, that the word might have a more literal meaning ‘bringing forth [a word]’, but it is clear from the Greek word *apokritheís* (and the Latin *respondens*) it translates here that ‘answering’ is the correct interpretation.

#### 8.2.3.11. *Ushafjan* ‘lift up’, + *sik* ‘depart’, ‘enter’

Preverb	P Mng	Verb	V Mng	Compound	C Mng	Class	Type	PI	VI	CI
<i>us-</i>	out; out of, from	<i>hafjan</i>	raise, lift, carry	<i>ushafjan</i>	raise, lift up; with <i>sik</i> : depart; enter, intrude	S6	P	I	I	P

There are 18 occurrences of this compound, most with the literal meaning.

*Jah sa motareis fairrapro standands ni wilda nih augona seinu ushafjan du himina* (Luke 18:13)

And the tax collector, having stood far off, would not even lift up (*epârai*) his eyes to heaven

*bipe usfullida Iesus anabiudands paim twalif siponjam seinaim, ushof sik jainpro du laisan jah merjan and baurgs ize* (Matt 11:1)

when Jesus completed directing his twelve disciples, he departed (*metébē*) from there to teach and to preach in their cities

*Ni hwashun izwis gajiukai, wiljands in hauneinai jah blotinassau aggile patei ni sawh ushafjands sik* (Col 2:18)

Let no one fraudulently deprive you of your prize, doing his own will in humility and worship of angels, entering (*embateúōn*) into things which he has not seen

This compound is most often used literally, as in the first example, with the preverb generally meaning ‘up’, and it translates the Greek verb (*ep*)*aírein*. There are two somewhat related idiomatic meanings, and while they require the addition of the reflexive pronoun *sik* ‘(one)self’, this does not of itself produce the idiomatization. In the second and third examples,

the compound literally means ‘lift oneself’. The preverb here may mean ‘out’, but there is no motion implied in raising or lifting (aside from the vertical). It is interesting that these two occurrences show that the verb can refer to motion out of as well as into, and they translate two different Greek verbs, *metébē* and *embateúōn*, respectively.

#### 8.2.3.12. *Usskarjan* ‘cut, tear out’, ‘recover oneself’

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>us-</i>	out; out of, from	<i>-skarjan</i>	cut, separate; PIE <i>*(s)ker-</i> ‘cut’	<i>usskarjan</i>	cut, tear out; recover (oneself)	W1	SDV	M	I	P

This compound is attested twice, with somewhat different meanings:

*Jah usskarjaindau us unhulpins wruggon, fram pammei gafahanai habanda afar is wiljin.* (2 Tim 2:26)

And that they may recover (*anané:psōsin*) [themselves] out of the devil's snare, by whom they are held captive at his will.

*usska(r)jib izwis garaihtaba jan-ni frawaurkjaid* (1 Cor 15:34)

Recover yourself rightly (*ekné:psate*) (come to your right mind), and sin no more

This compound presents a problem. The literal meaning, if the derivation above is correct, is ‘cut out’, and while it may be literal in the first example (‘be cut out of’ a trap or snare), it is surely idiomatic in the second, where the literal meaning would be ‘cut (yourselves) out righteously’ but the sense is of recovering or being restored. Lehmann (U58, 383) notes that some sources say the compound should be *usskaujan* ‘make wise’. This is apparently based on two things: in 1 Corinthians the ‘r’ is very difficult to make out, and the Greek *né:phein* which both occurrences translate seems to mean ‘become sober’.

The transcription problem at first seems a bit of a stretch, since it requires that *usskarjaindau* in 2 Timothy 2:26 be itself an error. In addition, it would mean that *unskawai* ‘sober’ (which only occurs once) is also an error for *usskawai*. When compared to the Greek original, however, this idea takes on more strength: *usskarjaindau* / *anané:psōsin*, *usska(r)jip* / *ekné:psate*, *usskawai* / *né:phōmen*. All the Greek forms mean ‘be sober’. Lambdin, Lehmann, Streitberg and Snædal all agree on the forms here, however, and so I follow them for this analysis.

#### 8.2.3.13. *Ustiuhan* ‘lead out’, ‘complete’

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>us-</i>	out; out of, from	<i>tiuhan</i>	lead, guide, draw	<i>ustiuhan</i>	lead out, up; finish, perfect; pay	S2	P	I	I	P

This compound has 48 attestations in the New Testament, one in the Skeireins and one in Nehemiah, with literal and idiomatic meanings.

*hwas gasteigip in afgrundipa? pat-ist Xristu us daupaim iup ustiuhan. (Rom 10:7)*

who shall go down to the abyss, that is, to lead out (*anagageîn*) Christ from the dead

*Ip nu sai, jah taujan ustiuhaip, ei swaswe fauraist muns du wiljan, swa jah du ustiuhan us pammei habaip. (2 Cor 8:11)*

But now also complete (*epitelésate*) doing it; so that just as the readiness to be willing is present, so also to complete (*epitelésaî*) out of what you have.

*inup-pis auk jah gilstra ustiuhaip; unte andbahtos gudis sind (Rom 13:6)*

For on this account you also pay (*teleîte*) taxes; for they are God's servants

This compound's literal meaning is illustrated by the first example. The second example is of the primary idiomatic meaning, that of completion or perfection, neither of which is easily discernible from the meanings of the components and so both the preverb and verb stem are idiomatic. The third example is another idiomatic meaning in which the preverb seems to retain its literal meaning but the verb stem is idiomatic.

### 8.3. Items Not Included

There are eight compounds in the data that were not included in our analysis as idiomatized candidates. Some would be analyzable as idiomatic or polysemous but for two reasons (one is a calque and the rest are secondary denominatives or deverbatives) cannot be included; these are designated as I\* and P\*, respectively, and are not counted in the statistics for those classes. These verbs are listed in the table below.

**Table 8-3: Excluded Compounds**

<u>Compound</u>	<u>C Meaning</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>	<u>Related Form</u>	<u>Reason</u>
<i>anakunнан</i>	read	W3	P	I	I	I*	Lehmann (A146, 31) says it's a calque of Greek <i>anagnó:skein</i> 'read', unlike <i>frakunнан</i> , <i>gakunнан</i>	Calque
<i>frawaurkjan</i>	sin	W1	SDN	I	N	I*	<i>frawaurhts</i> 'sin, evil-doing'	Denominative
<i>gaaggwján</i>	constrain, oppress	W1	SDN	I	I	I*	<i>aggwus</i> 'narrow', <i>gaaggwei</i> 'constraint, limitation'	Denominative
<i>galaugnjan</i>	hide; <i>pass inf</i> remain hidden; + <i>sik</i> hide oneself, withdraw into seclusion	W1	SDN	I	I	I*	PGmc <i>*laugna-</i> 'hidden'; (cf. Gothic <i>analaugniba</i> 'in secret')	Denominative

<b>Compound</b>	<b>C Meaning</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>	<b>Related Form</b>	<b>Reason</b>
<i>ganohjan</i>	bestow lavishly, satisfy	W1	SDN	I	I	P*	<i>ganohs</i> 'enough'	Denominative
<i>ganohnan</i>	abound in, be satisfied	W4	SDV	I	I	P*	<i>ganohs</i> 'enough'	Deverbative built to preceding
<i>gaparban</i>	abstain from; exercise self- control	W3	SDN	I	I	I*	<i>gapaurbs</i> 'restrained, self- controlled'	Denominative
<i>inwandjan</i>	pervert	W1	SDN	M	I	I*	<i>inwinds</i> 'perverse'	Denominative

There are also some compounds in the data that appear to be idiomatic but for various reasons are classified as metaphorical or non-idiomatic. The reasons include difficult or obscure derivations, and misleading translations. These issues are also briefly discussed in this section.

### 8.3.1. Secondary Denominatives

There are denominative verbs in Gothic that have related attested nominal forms (Class I weak verbs in *-jan*), as noted above. In many instances such verbs are more likely to have been derived from an already prefixed nominal form than to have had a preverb added following denominative derivation<sup>29</sup>. Such forms are not included in this analysis regardless of their idiomatization status. The following is an example of such a case.

<sup>29</sup> I again want to acknowledge Jared Klein's insights into these processes in Gothic and other old IE languages and his guidance in this analysis.

### *Inwandjan* ‘pervert’

<b>Preverb</b>	<b>P Mng</b>	<b>Verb</b>	<b>V Mng</b>	<b>Compound</b>	<b>C Mng</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about	<i>wandjan</i>	turn (around)	<i>inwandjan</i>	pervert	W1	SDN	M	I	I*

The preverb and verb both appear to have been changed from their original meanings, which would make the verb idiomatic. The problem for this analysis, however, is that while there is indeed a verb *wandjan* ‘turn’ from which the compound appears to have been derived, there is also a nominal form *inwinds* ‘perverse, unjust’. This already idiomatized base is clearly the derivational source of *inwandjan* ‘pervert’ (i.e. make perverse).

In a well-characterized set of instances, however, coexistent collateral nouns cannot be taken as bases of denominative derivation. These are nouns in *-eins*, *-ons*, and *-ains* standing beside weak verbs in *-jan*, *-on*, and *-an*, respectively (weak classes I, II, and III), e.g. *anastodeins* ‘beginning’ / *anastodjan* ‘begin’; *salbons* ‘ointment’ / *salbon* ‘anoint’; *gahweilains* ‘rest’ / *gahweilan* ‘cease, come to rest’. Nouns of these types simply copy the semantics of their base verbs, including any idiomatization it may have undergone.

### 8.3.2. Calques

Some Gothic compounds appear to be direct calques, i.e. loan translations, from the New Testament Greek of the original text. An interesting example is the following, particularly in light of the large number of legitimate derivatives of its verb stem.

### *Anakunnan* ‘read

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>-kunnan</i>	know, recognize WV 3 (≠ <i>kunnan</i> Pret Pres)	<i>anakunnan</i>	read	W3	P	I	I	I*

This compound appears on its face to be a genuine idiomatic form, but it is not. Lehmann (A146, 31) says that it is a calque of Greek *anaginó:skein* 'read', unlike other derivatives like *frakunnan* ‘despise’ and *gakunnan* ‘subordinate, subject oneself’. Both occurrences of this verb are in 2 Corinthians (1:13 and 3:2), evidence in support of its being a calque and not a coincidental similar form. Further evidence is provided by the fact that the Goths were illiterate at the time of Wulfila’s translation and therefore might not have been expected to have a readily available word for ‘read’. Indeed, elsewhere forms such as (*us*)*siggwan* and *gakunnan* are used in this value. This is the only calque that would have been classified as idiomatic.

### 8.3.3. Difficult or Obscure Derivations

The classification of a number of remaining compounds is made difficult for several reasons. Most only occur in the text once or at most only a few times. The derivation of the verb stem may be unknowable, at least at present, as a form with few or no known cognates in related languages. A verb’s source may have more than one possibility, and there is little agreement among scholars as to which is more likely. The verb may have been a borrowing

from an unknown source, or it could even be obscured due to error on the part of a copyist.

Often, such verbs are obscure for more than one of these or other reasons.

In cases where the source is in doubt or where there is more than one plausible explanation, I have chosen to be conservative. For example, if a possible source could mean that a compound is not idiomatic while another possibility would lead to the conclusion that it is, I opt for the non-idiomatic classification. The following illustrates this point.

***Andhruskan* ‘question, inquire into’**

<b><u>Preverb</u></b>	<b><u>P Mng</u></b>	<b><u>Verb</u></b>	<b><u>V Mng</u></b>	<b><u>Compound</u></b>	<b><u>C Mng</u></b>	<b><u>Class</u></b>	<b><u>Type</u></b>	<b><u>PI</u></b>	<b><u>VI</u></b>	<b><u>CI</u></b>
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>-hruskan</i>	rel to OHG <i>hursgen</i> 'to hasten, spur on', OIr <i>horskr</i> , OE <i>horsc</i> 'intelligent'	<i>andhruskan</i>	question, inquire into	?	P?	N	N	N

There is only one attestation:

*all patei at skiljam frabugjaidau matjaip, ni waiht andhruskandans in miþwisseins.* (1 Cor 10:25)

Eat whatever is sold in the meat market, not questioning (*anakrínontes*) on account of conscience.

This compound is not easily analyzed; the attested only form is the masculine nominative plural present participle, so the verb class is unknown. Lambdin (321) lists it simply as a verb with no specification as to strong or weak, or class; Lehmann (A175, 36-37) lists it as a weak verb with no specification of class. Lehmann appears to find the closest relationship to OHG *hursgen* ‘hasten, spur on’ and also to OE *horsc* ‘intelligent’; if the cited OHG verb is indeed the closest relative then the compound is idiomatic, with the idea of ‘hurry along/through’ changing into one of investigation or inquiry.



Lehmann also cites older analyses as possible, however: Latin *scrūtāri*, OHG *scrodōn*, *scrutōn* ‘investigate’, via *s-mobile*. If these are more accurate, or if they are even plausible alternate sources, then the compound is clearly non-idiomatic. I have opted for the latter.

#### 8.3.4. Misleading Translations

There are a large number of compounds that appear to be idiomatic at first glance, some even after some analysis, that on closer examination are either metaphorical or not semantically changed at all from the base meanings of the component parts. In some cases, most if not all English translations agree on what would seem to be an idiomatic meaning for the compound. This is presumably due to the translators following each other or, to be more charitable, because there is no simple and more straightforward English equivalent. It could be that the difference between the literal and figurative or idiomatic meanings is irrelevant or an unnecessary complication. It is only through detailed inspection of the Gothic text that these compounds’ non-idiomatic nature becomes clear. The following is a relatively simple example.

##### ***Bigraban* ‘surround with an embankment or rampart’**

My initial analysis of this compound had the preverb *bi-* as non-idiomatic due to its meaning ‘around’, and the verb *graban* ‘dig’ as idiomatic because of the semantic distance between its base meaning and that of surrounding, including the idea of an embankment or trench. There is only one occurrence of this compound:

*jah bigraband fijands þeinai grabai puk* (Luke 19:43)

The idiomatic meaning seems to be supported by various English translations (the following are all from BibleGateway.com): “thine enemies shall cast up a bank about thee” (American Standard Version), “your enemies will build an embankment around you” (New King James Version), “your enemies will build walls around you” (Contemporary English Version), “thine enemies shall make a palisaded mound about thee” (Darby Translation). Other translations are very similar.

On closer examination, however, we see that Gothic includes not only the compound in question but also a strong feminine noun (this is also its only attestation) from the same root: *graba* ‘embankment, rampart, ditch’. Given that both an embankment and a rampart consist of mounds of dirt, *dug up* and piled around something, it is clear that this could as easily be translated “your enemies will dig a ditch around you”. The meaning of *bigraban* then, is certainly ‘dig around’ and neither component is idiomatic, hence:

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>graban</i>	dig, till	<i>bigraban</i>	dig (a trench) around, surround with an embankment or trench	S6	P	N	N	N

#### 8.4. Metaphorical Compounds<sup>30</sup>

In 92 instances verbal compounds have undergone some semantic change or movement away from the literal, but not enough to be classified as idiomatic. The following is an example of such a verb:

<sup>30</sup> See Section 8.9 for further discussion of metaphorical compounds, including Table 8-20: Metaphorical Compounds. More complete entries are included in **Error! Reference source not found.**

### *Frabairan* ‘bear, endure’

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>fra-</i>	forward, ahead, away	<i>bairan</i>	bear, carry; produce	<i>frabairan</i>	bear, endure	S4	P	M	M	M

This compound is attested only once:

*Nauh ganoh skal qipan izwis, akei ni maguþ frabairan nu.* (John 16:12)

I still have many things to tell you, but you cannot bear (*bastázein*) them now.

The literal meaning of this compound is ‘carry forward’ and while it is clear from the passage that a literal carrying is not what is meant, the idea of carrying the burden of knowing the things is not far removed at all from the literal (unlike its idiomatic English cognate “forbear”), but it is far enough removed not to be classified as non-idiomatic. Both the preverb and verb carry their base meanings but are used metaphorically, just one step removed from the literal carrying of a physical object. This passage is expressed similarly in Greek (*bastázein* ‘take up, carry’), Latin (*portare* ‘carry’) and English.

## 8.5. Non-Idiomatic Compounds

The vast majority of verb compounds (553 of 721) in Gothic have undergone little or not semantic change from the base meanings of their preverb and verb stem components. Thus they are non-idiomatic and as such are not considered in this analysis except for classificatory purposes. There is a clear and discernible, non-metaphorical connection between the meanings of the components and that of the compound. The following is an example of such a verb:

### *Afgaggan* ‘go away, depart’

<u>Preverb</u>	<u>P Mng</u>	<u>Verb</u>	<u>V Mng</u>	<u>Compound</u>	<u>C Mng</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>af-</i>	of, from, by, away from, out of	<i>gaggan</i>	go, come	<i>afgaggan</i>	go away, depart	S7	P	N	N	N

This compound is attested five times.

*At þaim þan afgaggandam, dugann lesus qipan þaim manageim bi Iohannen* (Matt 11:7)

And as they [were] going away (*poreuoménōn*), Jesus began to say to the crowds concerning John

The literal meaning of this compound is ‘go away’ and that is precisely how it is used, to indicate a physical departure. While the non-idiomatic compounds are not treated in detail here, they are useful inasmuch as they provide us insights into what elements of Gothic are less likely to lend themselves to the process of idiomatization. See Sections 8.6.3 and 8.7.3 for a discussion of non-idiomatizing preverbs and verb stems, respectively.

Note that unlike the previous three categories (idiomatic, polysemous, metaphorical), the non-idiomatic compounds will not be listed here, in the interest of brevity. A complete listing can be found in **Error! Reference source not found.**

## **8.6. Preverbs and Degree of Idiomatization**

An analysis of the significance of the degree of correlation between preverbs and idiomatization of the compounds they form must begin with a clear picture of the preverbs and the frequency with which they form idiomatic compounds. The following table illustrates all

Gothic preverbs and their percentages of idiomatic uses, that is the percentages of compounds formed by each preverb that have idiomatic meaning. For example, 39%<sup>31</sup> of the compounds formed with the preverb *and-* have idiomatic meanings.

**Table 8-4: Percentage of Idiomatization by Preverb**

<b><u>Preverb</u></b>	<b><u>Total Cpds</u></b>	<b><u>% Idiom = I, P</u></b>	<b><u>Preverb</u></b>	<b><u>Total Cpds</u></b>	<b><u>% Idiom = I, P</u></b>
<b>af-</b>	51	10%	<b>ga-</b>	258	5%
<b>afar-</b>	2	0%	<b>hinder-</b>	1	0%
<b>ana-</b>	32	9%	<b>in(n)-</b>	25	12%
<b>and-</b>	27	37%	<b>missa-</b>	1	100%
<b>at-</b>	35	9%	<b>mip-</b>	15	0%
<b>bi-</b>	50	12%	<b>twis-</b>	1	100%
<b>dis-</b>	17	18%	<b>þairh-</b>	7	14%
<b>du-</b>	3	33%	<b>uf-</b>	24	13%
<b>fair-</b>	6	50%	<b>ufar-</b>	18	6%
<b>faur(a)-</b>	20	5%	<b>und-, unþa-</b>	4	25%
<b>fra-</b>	29	31%	<b>ur-, us-, ut-</b>	91	10%
<b>full(a)-</b>	4	0%	<b>wipra-</b>	1	0%

This table shows the preverbs, the total number of separate compounds formed by each and the percentage of those compounds that have idiomatic meanings. Note that these figures include all variants of preverbs, e.g. *faur-*, *faura-*, as well as all occurrences of multiple preverbs, e.g. *mip-ga-*. For the purposes of this table each occurrence of a series of preverbs is only

<sup>31</sup> All percentages have been rounded to the nearest whole number.

counted once, as an occurrence of the preverb closest to the verb stem in the sequence. In other words, *mip-ga-* is counted as an occurrence of *ga-*, and *ga-mip-* is counted as an occurrence of *mip-*.

I might also have counted such multiple preverbs twice, as part of the calculation for each preverb in the series, but instead I elected to use this method in order to avoid double counting. In any case, only 41 of 721 (5.7%) of such compounds occur in Gothic. Many of these series of preverbs only occur with one compound and so the effect of such a decision is negligible.

In addition, the use of multiple preverbs does not correlate highly with idiomatization. Only four of the 41 compounds (9.8%) with multiple preverbs have idiomatic meaning: *anainsakan* ‘add to, contribute’, *fauragahugjan* ‘make up one’s mind’, *fauragaleikan* ‘set forth, present’, *pairhgaleikon* ‘apply, refer (to); transform’.

It is worth noting that most of the compounds with multiple preverbs have *ga-* as one of the components. There are 30 such compounds (73.2%); six of these are the interesting sequence *ga-ga-*. Of the multiple-preverb compounds that are idiomatic, though, three of four (75%) contain *ga-*. It is unclear if this is significant due to some semantic property of *ga-* or just that it correlates positively with the overall percentage of multiple preverbs that contain *ga-*, that preverb being by far the most common one in Gothic, as discussed in Section 10.1. It is certainly the case that *ga-* is most commonly an aspectual marker and so the idiomatization is a function of the outermost preverb.

It is apparent from the table that there are some preverbs that do not readily develop idiomatic meanings and some that do. The following is an analysis of a possible grouping of the preverbs according to their rates of idiomatization. Aside from the five preverbs that form no idiomatic compounds, I divide the remainder into two groups of preverbs, beginning with those

that have a relatively higher likelihood of forming idiomatic compounds. There is another set of preverbs that seem less likely to do so and I designate them as having a low degree of idiomatization.

### **8.6.1. High Degree of Idiomatization**

There are a surprisingly large number of preverbs that have a high degree of idiomatization. For the purposes of this analysis, I consider a rate of 11% or more to constitute a high degree of idiomatization. I used this as the threshold because as noted in Section 7.2, 10.5% of the compound verbs with preverbs in the corpus are idiomatic. If preverbs overall create that rate of idiomatization in the compounds that they form, it seems reasonable to conclude that a preverb's individual idiomatization rate that matches or exceeds that overall rate of idiomatization in its compounds constitutes a high degree of idiomatization.

The preverbs that meet this criterion are *and-*, *bi-*, *dis-*, *du-*, *fair-*, *fra-*, *in-*, *missa-*, *twis-*, *pairh-*, *uf-*, and *und/unpa-*. These 12 preverbs constitute half of the total of 24 preverbs, and 63% of the 19 preverbs that form idiomatic compounds.

Of course, it should be noted that several of these preverbs have a low number of occurrences: *missa-* and *twis-* have only one occurrence each (both idiomatic), and *du-* (three), *fair-* (six), *pairh-* (seven), and *und/unpa-* (four) all have fewer than ten total compounds. The degree of idiomatization of these six preverbs is less likely to be significant or to reveal much of interest as compared to the rates of the other six, whose total compounds range in number from 17 (*dis-*) to 50 (*bi-*). It is significant that *ga-*, with some 258 compounds, has a small percentage

(5%) of idiomatized compounds; it is a special case and as such merits its own treatment (see Chapter 10).

The preverbs then that are most likely to provide some insight into the idiomatization process are: *and-*, *bi-*, *dis-*, *in-*, *fra-*, and *uf-*<sup>32</sup>. It is worthwhile at the outset to examine these preverbs in particular to see if there is anything that distinguishes them from other preverbs that are less likely to form idiomatic compounds. The following table details these preverbs. It gives their grammatical functions (i.e. whether they can function as prepositions and/or adverbs or are inseparable particles) and meanings.

**Table 8-5: Highly Idiomatizing Preverbs – High Frequency**

<b>Preverb</b>	<b>Fcn</b>	<b>Meaning</b>
<i>and</i>	Prep	along, through(out), over; in, on
<i>bi-</i>	Prep	by, around; at, near; concerning, on account of, according to
<i>dis-</i>	Insep Ptcl	apart, away
<i>fra-</i>	Insep Ptcl	forward, ahead, away; PIE * <i>pro</i> , NE for- (forbear),
<i>in-</i>	Prep	in, on, among; at, during; into, toward; on account of, about, concerning
<i>uf</i>	Prep	under, into subjection under; (static, e.g. situated) under, subject to, during the reign of; ‘up’ in other Gmc

A cursory analysis of this table reveals little of great significance. Half of the preverbs (*and-*, *bi-*, *uf-*) are otherwise used solely as prepositions. Of the remainder, two of the preverbs are inseparable particles and one (*in-*, *inn-*) has both prepositional and adverbial variants,

<sup>32</sup> Note the following: *in-* appears in the previous table with its *inn-* variant but that variant appears in only two, non-idiomatic compounds. *dis-* may be a borrowing from Latin and thus tends to have only this spatial/directional meaning; it is unclear how this might increase the likelihood of idiomatization.



although only the prepositional form has idiomatic compounds. A similar distribution is true of other groupings of preverbs so it is not obvious that this is a salient feature in idiomatization.

It should be noted that *us-* does not appear in the table because at 10% (including its variants *ur-*, *ut-*, which have no idiomatic compounds), it does not reach the idiomatization threshold set here. If it were considered alone, however, it would have a rate of 11% idiomatization (nine of 82 compounds) and so would have met this criterion. This is significant, due to the very high number of compounds that this preverb forms.

The preverbs that are prepositional all have a basically spatial orientation. It should also be noted that the remaining inseparable particles also at least originally had a spatial meaning and that an argument could be made that both retain at least some of that sense. The preverb *ga-*, with its low percentage of idiomatization, seems to retain no (or little) spatial meaning in most of its compounds. I believe that this is a significant finding.

If we do the same type of analysis on the remaining set, the highly idiomatizing but low frequency preverbs, we find much the same pattern (or lack of one). It does bring out one interesting element, though. The following table illustrates this point.

**Table 8-6: Highly Idiomatizing Preverbs – Low Frequency**

<b><u>Preverb</u></b>	<b><u>Fcn</u></b>	<b><u>Meaning</u></b>
<i>du</i>	Prep	to, towards, against
<i>fair-</i> <i>fairra</i> ?	Insep PtcI Prep Adv	intensive? far from; from (with verbs of motion) far, far off
<i>missa-</i>	Insep PtcI	false; originally 'various, different'
<i>twis-</i>	Insep PtcI	apart
<i>pairh-</i>	Prep	through; by, by means of; on account of; according to; through the agency of
<i>und</i> <i>unpa-</i>	Prep Prep	unto, until, up to; for variant of <i>und</i>

Again, these lower frequency preverbs that have high idiomatization rates have little that distinguishes them from other groupings. Leaving *fair-*, *fairra* aside for a moment, as with the higher frequency preverbs, there are again two (solely) inseparable particles, although as noted above, each occurs with only one compound. All of the remainder are solely prepositions, i.e. in isolation they do not occur as adverbs.

The only possible exception is *fairra*, which as noted in Section 7.3 may function in isolation as both a preposition and as an adverb, but it never appears as a preverb with the final vowel (more precisely, with the final consonant and vowel); as an inseparable particle, *fair-* never appears in isolation in this form. It appears then that *fairra* and *fair-* represent a single element whose combination form loses the final vowel. This may suggest at this point in the analysis that preverbs that can function in isolation as both prepositions and adverbs may have a lower likelihood of forming compounds whose meaning becomes idiomatic. It is certainly the case that there are very few compounds with preverbs that are solely adverbial forms (two each

for *inn-* and *ut-*, none in which the form *fairra-* appears), and none of them are idiomatic. We will examine this further as we proceed.

As discussed in Section 8.1.3, *missa-* is not well attested in Gothic and the sole compound in question, *missataujan* ‘sin, do evil’, is conjectured from its attested only form *missataujandan*, based on *missataujands* ‘evil-doer’. Even less well attested is *twis-* in *twis(s)tandan* ‘take leave of’, whose only other occurrence in Gothic is in the seemingly related *twisstass* ‘discord’, but as noted in Section 8.1.3.52, Lehmann (T44, 352) claims that it is a calque on the Greek *dikhostasía*, as is the genitive *afstassais* ‘of divorce’, on Greek *apostásion*.

Many of the more frequently occurring prepositions in both this and the preceding group seem to be both spatial and to have a directional orientation. This may be significant in the development of idiomatic meaning.

#### **8.6.2. Low Degree of Idiomatization**

I consider preverbs with an idiomatization rate of 5-10% to have a low degree of idiomatization (those preverbs that form no idiomatic compounds are treated in the following section). This small group contains only the following preverbs: *af-*, *ana-*, *at-*, *faur(a)-*, *ga-*, and *ufar-*. The following table gives more detail on this group.

**Table 8-7: Less Idiomatizing Preverbs**

<b><u>Preverb</u></b>	<b><u>Fcn</u></b>	<b><u>Meaning</u></b>
<i>af</i>	Prep	of, from, by, away from, out of
<i>ana</i>	Prep	in, into; on, onto, upon; to, against
<i>at</i>	Prep	at, by, to, with, of
<i>faur(a)</i>	Prep	along; to, at, or along the front side of; (of time) before; for, on behalf of
	Adv	before, previously
<i>ga-</i>	Insep Ptcl	with, together with; primary use as aspectual particle (Lehmann G1, 133); PIE <i>*kom</i> 'near, at, with'
<i>ufar</i>	Prep	over, above, beyond

This group of preverbs seems to have similar characteristics to the preceding ones. There is one inseparable particle and all but one of the rest are solely prepositions when occurring in isolation. Most of these have a basic spatial meaning as with the other groups, although *ga-* might be seen to possess this to a lesser degree. Like *mip*, however, it began with a spatial meaning and in some verbs retains that sense. It seems that regardless of the degree of idiomatization, if a preverb forms idiomatic compounds, it is going to be a preverb with a basic spatial meaning. The sole exception is *missa-* (originally ‘various, different’), in *missataujan* ‘sin, do evil’, an anomalous compound with a single occurrence.

### **8.6.3. Non-Idiomatizing Preverbs**

It is worthwhile to re-examine briefly the non-idiomatizing preverbs discussed in Section 7.3. With the exception of *mip-*, this set has a very low number of occurrences; as noted above, of the five such preverbs *hindar-* forms only one compound, *afar-* and *wipra-* form only two

each, and *fulla-* occurs in four compounds. This is a severely restricted sample, from which it is difficult to draw meaningful conclusions. The following table illustrates these preverbs.

**Table 8-8: Non-Idiomatizing Preverbs**

<b><u>Preverb</u></b>	<b><u>Fcn</u></b>	<b><u>Meaning</u></b>
<i>afar</i>	Prep	after (temporal); following, according to
<i>full(a)-</i>	Adj	full
<i>hindar</i>	Prep	behind, beyond, over, among
<i>mip</i>	Prep	with, among, near
	Adv	along with
<i>wipra</i>	Prep	against, near

Aside from *fulla-* and *mip-*, the other three preverbs in this group function solely as prepositions. All but *fulla-* have spatio-temporal orientation, which seems not to be a significant distinction compared to other groups of preverbs. Significantly, these preverbs tend to have relatively straightforward meanings with little variation or polysemy. *This preservation of a limited meaning is likely the most significant feature of this group regarding their forming no idiomatic compounds.*

In general, there is little evidence to work from for many of the preverbs and compounds, and so a definitive conclusion is difficult. We can speculate based on trends, however, and some conclusions can be reached based on such evidence as is available in somewhat larger measure.

#### 8.6.4. Conclusion

It appears that a high percentage of preverbs in Gothic could also function independently as prepositions (18 of 24 [75%]). One-third of these, six of 18, could function independently as either prepositions or adverbs. Six of 24 (25%) constituted inseparable particles<sup>33</sup>. Only *missa-* and *fulla-*, 2 of 24 (8.3%) were adjectives; as noted previously though, these are somewhat unlike other preverbs, in Gothic at least. Some argument might be made for their not being true preverbs, but evidence from other Germanic languages (misunderstand, fulfill) is evidence that they are.

There do not appear to be any preverbs that could function independently solely as adverbs<sup>34</sup> other than *inn* and *ut*, which are closely related to the prepositions *in*, *us*, respectively. This is a surprising finding in that experts agree that the forms that become preverbs started out as adverbial elements. Independent adverbs that could function as preverbs may have existed in PIE and many of its daughter languages, but Gothic does not bear evidence of it except inasmuch as those forms evolved other forms and functions, sometimes alongside the adverbial forms. This may be due to Gothic's having created many new adverbs via a variety of derivational and other processes. In addition, preverbation is an adverbial kind of process in that it is a verbal modification and so in that sense all preverbs may be seen as adverbial.

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<sup>33</sup> The preposition/adverb *fairra* and the inseparable particle *fair-* are counted as as one preverb here because they seem to be variants of the same form. They also constitute a special case in being able to function in each of these three grammatical roles.

<sup>34</sup> Some preverbs, like *ana*, can be adverbs but the same form can also be a preposition.

## 8.7. Verbs and Degree of Idiomatization

The verbs that have undergone semantic change to a sufficient extent to be considered idiomatic, at least for some senses of the compounds, are considered here. The discussion in this section focuses on the verbs themselves, i.e. the stems to which preverbs may be attached. The focus of this analysis is on what (if anything) characterizes verbs that have idiomatic compounds, and what characterizes those that do not.

### Verb Compounds

To repeat the statistics noted in Section 7.2, there are 63 separate compound verbs that I find to be fully (solely) idiomatic; i.e. they have no other apparent non-idiomatic definition or use. In addition, there are another 13 verbs that have both idiomatic and non-idiomatic meanings, indicating verbs in a transitional polysemous state (see Section 8.1 for more detail on these classifications). Together then, 76 or 10.5% of Gothic compound verbs have some idiomatic meaning.

Of the remaining compounds, 553 or 76.7% are not idiomatic. There is also a set of verbs that have undergone some semantic change but not enough to be idiomatic and so are classified as metaphorical; 92 or 12.8% of the total fall into this category. While they may have a metaphorical meaning, since they are not clearly idiomatic they are counted as non-idiomatic in this study.

## Verb Stems

There are 60 verb stems of the 411<sup>35</sup> (14.6%) identified in this study that have compounds with idiomatic meanings. Of these, 12 have polysemous compounds. Since four of those also have solely idiomatic compounds, there are eight verbs that have only polysemous idiomatic compounds and 48 of the 60 that have only fully idiomatic compounds (they may also form non-idiomatic compounds). There are 70 stems that form metaphorical compounds (they may also form other kinds), of which 23 form only metaphorical compounds and no other kind; metaphorical compounds are treated as non-idiomatic. Some 379 verb stems form non-idiomatic compounds (including metaphorical), and 297 (72.3%) form solely non-idiomatic forms.

The details of all these verb stems are included in the various appendices that correspond to the database worksheets; some of that detail is included for illustration in the discussion that follows. Note that as it was difficult to find statistically meaningful data in the preverb analysis due to the infrequent occurrence of forms, it is even more difficult for the verbs: of the 411 verb stems that form compounds, only four form ten or more compounds. These are *gaggan* ‘go’ (17), *rinnan* ‘run’ (11), *niman* ‘take’ (10), and *standan* ‘stand’ (10).

Given the low number of compounds formed by each verb, it is difficult to determine the best method of analyzing idiomatization rates. The percentage is often meaningless; given the large number of verbs with only one compound form (277, or 67.4%), to say that 20 or 7.2% of those compounds are idiomatic (17 solely idiomatic and three polysemous), while true, or that 100% of a given verb’s compounds are or are not idiomatic, does not provide much useful information, although it does guide us in the analysis of semantic change. In this case it seems to

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<sup>35</sup> Note that there are actually 419 attested verb stems that form compounds in Gothic, but eight (six idiomatic, two polysemous) were eliminated from the total for various reasons, as discussed in Section 8.3.



be more instructive to look at the actual number of idiomatic compounds, keeping in mind the percentage when there are enough compounds to justify it.

### 8.7.1. High Degree of Idiomatization

Given the above, at first glance it appears rather more complicated to define a high degree of idiomatization for verb bases, but an examination of the data reveals that there are comparatively few verbs that have more than one compound with an idiomatic meaning. The following table lists the verb stems that form multiple idiomatic compounds.

**Table 8-9: Highly Idiomatizing Verbs**

<b>Verb</b>	<b>V Meaning</b>	<b>I</b>	<b>P</b>	<b>Total Idiomatic</b>	<b>M</b>	<b>N</b>	<b>Total Compounds</b>	<b>% Idiom = I + P</b>
<i>qiban</i>	say, speak, tell, name	3	1	4	3	1	8	50%
<i>haffjan</i>	raise, lift, carry	2	1	3	0	1	4	75%
<i>rinnan</i>	run, hasten, walk, go	3	0	3	1	7	11	27%
<i>bairan</i>	bear, carry; produce	0	2	2	2	3	7	29%
<i>giban</i>	give	1	1	2	0	2	4	50%
<i>hugjan</i>	think, suppose, believe	2	0	2	1	0	3	67%
<i>kunnan</i>	know Pret Pres (≠ -kunnan WV 3)	2	0	2	0	1	3	67%
<i>-kunnan</i>	know, recognize WV 3 (≠ kunnan Pret Pres)	1	0	1	0	2	3	33%
<i>niman</i>	take, take away; receive, accept	1	1	2	0	8	10	20%
<i>qiman</i>	come	2	0	2	0	5	7	29%
<i>sitan</i>	sit, be sitting	2	0	2	0	3	5	40%
<i>satjan</i>	set, place, put; plant	0	1	1	3	4	8	13%
<i>stodjan</i>	PGmc *sto-ð- (standan/stop) 'stand'	2	0	2	0	0	2	100%
<i>standan</i>	stand, stand firm	1	0	1	6	3	10	10%
<i>-weitan</i>	PIE *weyd- 'see, know'	2	0	2	0	0	2	100%

With the exception of three verbs, this table is organized in descending order of verb stems with idiomatic compounds as indicated by the Total Idiomatic column, which is the sum of the solely idiomatic (I) and polysemous (P) compounds formed from the verbs. In the case of these three entries, I included verbs with only one idiomatic compound each because of their morphological and semantic relationships. Thus, I have placed *standan* ‘stand (firm)’ and *stodjan* ‘stand’ together. They have basically the same meaning and come from the same root, so although they have different forms in Gothic, if we treat them as the same for this purpose, the status of this verb as a highly idiomatic verb is made clearer.

For a similar reason, I treat the verbs *satjan* ‘set, place’ and *sitan* ‘sit, be sitting’ together. The third pair is the Class 3 weak verb *-kunnan* ‘know’ that only occurs with preverbs and the freely occurring preterite-present *kunnan* ‘know’. Together they produce three idiomatic compounds out of six. A final verb deserving mention is *qipan* ‘say’, which leads all verb stems with four idiomatic compounds. This acquires greater significance when we consider that of its remaining four compounds, three are metaphorical and only one is completely non-idiomatic, indicating that this verb is particularly susceptible to semantic change (see Section 8.8).

Including the groupings just considered, any verb stem that forms more than one idiomatic compound (the I and P columns alone or added together) must be considered to have a high degree of idiomatization. 12 of the 60 idiomatic-compound-forming verbs (20%) fall into this category (it is 15 of 60, or 25%, if we include both members of the three paired verbs discussed above). It is clear from examining this table that the paucity of data renders attempts at drawing meaningful conclusions or seeing clear patterns a frustrating experience.

Nonetheless, a question we should ask at this point is whether there is a pattern to the verb types (the verbs and their derivatives) that are more likely to form idiomatic compounds

according to this analysis. There seem to be some natural semantic groupings of verb types in this table. The following illustrates these groupings.

- (Production of) Communication: *qipan* ‘say’
- Thought / Perception: *hugjan* ‘think, suppose, believe’, *kunnan* ‘know’ (Preterite Present), and *–kunnan* ‘know, recognize’ (Class III weak verb), and *–weitan* ‘see, know’
- Motion: *qiman* ‘come’, *rinnan* ‘run, hasten’
- Stative: *standan* ‘stand (firm)’, *stodjan* ‘stand’, *sitan* ‘sit, be sitting’, *satjan* ‘set, place’ (causative of *sitan*)
- Work / Production: *bairan* ‘bear, carry, produce’, *hafjan* ‘raise, lift, carry’
- Give / Take: *giban* ‘give’, *niman* ‘take’

**Figure 8-1: Six Semantic Categories of Verb Stems with Multiple Idiomatic Compounds**

The verbs listed in these six general categories account for all of the verb stems that form multiple idiomatic compounds. As will become evident in the following discussion, the final category (Give/Take) is occupied by only two verbs. With such a small size sample it is possible that this is not a category at all. Given, however, that (a) these verbs do have idiomatic compounds, particularly *giban*, half of whose four compounds are idiomatic, and (b) that these two verbs seem to me to form a semantic class of some kind, I have kept this as a sixth category. However, due to the small number of verbs involved, this category’s absence would not affect in any significant way the overall verb stem analysis.

The next question, of course, is whether verbs of these six categories figure, prominently or otherwise, in the low idiomatization or non-idiomatic groups. If they do, is there anything significant about their presence or absence?

### **8.7.2. Low Degree of Idiomatization**

Given the metric used for determining high degree of idiomatization of verb stem compounds, the remaining verbs are those that have a lower degree. A high percentage (45 of 60, or 75%) of the idiomatic-compound-forming verbs have only one idiomatic compound (due to the previous analysis I have omitted the three special-case verbs discussed above). It is difficult to determine if there are any features that characterize this group (or indeed of the entire group of idiomatizing verbs).

The following tables list those verbs that form only one idiomatic compound each. The first table includes those verbs that form only one solely idiomatic compound. The second table lists those verbs that form only one polysemous compound, i.e. a compound that has both literal and idiomatic meanings.

**Table 8-10: Low Idiomatizing Verbs (Solely Idiomatic)**

<u>Verb</u>	<u>V Meaning</u>	<u>I</u>	<u>P</u>	<u>Total Idiomatic</u>	<u>M</u>	<u>N</u>	<u>Total Compounds</u>	<u>% Idiom = I + P</u>
<i>-abrjan</i>	strengthen; der. from <i>abrs</i> adj. 'strong, mighty'	1	0	1	0	0	1	100%
<i>aihan / aigan</i>	own, have, possess	1	0	1	0	0	1	100%
<i>-baugjan</i>	Caus. to <i>biugan</i> 'bend'	1	0	1	0	0	1	100%
<i>beitan</i>	bite	1	0	1	0	0	1	100%
<i>brikan</i>	break; quarrel, fight	1	0	1	0	1	2	50%
<i>bugjan</i>	buy; redeem	1	0	1	0	1	2	50%
<i>filhan</i>	hide, conceal	1	0	1	0	3	4	25%
<i>-gitan</i>	NE get, beget; attain, produce	1	0	1	0	0	1	100%
<i>haban</i>	have, hold, possess; consider, reckon (to be); keep, observe; to be, be about to, destined to	1	0	1	1	4	6	17%
<i>hausjan</i>	hear, listen to; hear about; heed	1	0	1	0	2	3	33%
<i>laikan</i>	leap for joy, play	1	0	1	0	0	1	100%
<i>leikan</i>	please	1	0	1	0	1	2	50%
<i>-leikon</i>	Der. from <i>galeiks</i> similar, like	1	0	1	0	3	4	25%
<i>-letnan</i>	be let, allowed, left (behind)	1	0	1	0	0	1	100%
<i>ligan</i>	lie down, lie	1	0	1	0	1	2	50%
<i>-lukan</i>	close, PGmc <i>*luk-</i> 'bend, turn', NE lock	1	0	1	1	0	2	50%
<i>-luknan</i>	be closed, PGmc <i>*luk-</i> 'bend, turn', NE lock	1	0	1	0	1	2	50%
<i>mitan</i>	measure	1	0	1	0	1	2	50%
<i>-nanþjan</i>	rel. to OHG <i>nendan</i> 'dare, strive', <i>nant</i> 'boldness'	1	0	1	0	1	2	50%
<i>-nauhan</i>	suffice; PIE <i>*h<sub>2</sub>nek-</i>	1	0	1	0	0	1	100%
<i>-nipnan</i>	get dark, OE <i>nīpan</i> 'become dark', <i>genip</i> 'cloud'	1	0	1	0	0	1	100%
<i>-praggan</i>	narrow, cf. PGmc <i>*pragga-</i> 'narrowing'	1	0	1	0	0	1	100%
<i>-redan</i>	advise, speak, testify, PIE <i>*reh<sub>2</sub>dh-</i> 'fit together', cf. the following entry	1	0	1	0	3	4	25%
<i>rodjan</i>	speak, say	1	0	1	0	0	1	100%

<u>Verb</u>	<u>V Meaning</u>	<u>I</u>	<u>P</u>	<u>Total Idiomatic</u>	<u>M</u>	<u>N</u>	<u>Total Compounds</u>	<u>% Idiom = I + P</u>
<i>sakan</i>	dispute (with: D); rebuke, reproach	1	0	1	2	2	5	20%
<i>-slauþjan</i>	Denom. from Gmc *slauþa- 'flap, shake'? (MHG); PIE *(s)lew- 'hang limply, limp'	1	0	1	0	0	1	100%
<i>-slauþnan</i>	Denom. from Gmc *slauþa- 'flap, shake'? (MHG); PIE *(s)lew- 'hang limply, limp'	1	0	1	0	0	1	100%
<i>speiwan</i>	spit	1	0	1	0	1	2	50%
<i>-staurran</i>	PIE *ster- 'rigid', OHG stornēn 'be rigid'	1	0	1	0	0	1	100%
<i>swaran</i>	swear an oath	1	0	1	0	1	2	50%
<i>tauþjan</i>	do, act, behave; make, produce; cause (to do: Inf.)	1	0	1	0	1	2	50%
<i>-tilon</i>	aim, fit	1	0	1	0	2	3	33%
<i>wairþan</i>	become, happen, be, take place; to take up with, reside with; PIE *wert- 'turn'	1	0	1	0	0	1	100%
<i>wandjan</i>	turn, turn around	1	0	1	0	3	4	25%
<i>-wardjan</i>	'cause to become'	1	0	1	0	0	1	100%
<i>waurkjan</i>	work, do, perform; fashion, create; cause	1	0	1	0	1	2	50%
<i>-widan</i>	bind, PIE *wedh- 'bind'	1	0	1	0	1	2	50%
<i>-winþjan</i>	winnow, PIE *h <sub>2</sub> weh <sub>1</sub> - 'blow, winnow' (Goth waian 'blow')	1	0	1	0	0	1	100%
<i>wisan I</i>	be	1	0	1	1	3	5	20%

In this set of verbs, fewer belong to the categories identified above, and the remaining verbs do not seem to fit into any clear category. The verbs that do seem to fit the pattern identified from the previous higher idiomatizing verbs are:

- (Production of) Communication: *rodjan* 'speak, say', *-redan* 'speak, testify'
- Thought / Perception: *hausjan* 'hear'
- Motion: None

- Stative: *aihan/aigan* ‘have, possess’, *ligan* ‘lie’, *-nauhan* ‘be permitted, be enough’, *wairpan* ‘become’, *-wardjan* ‘cause to become’, *wisan* ‘be’
- Work / Production: *taujan* ‘do, make’ *waurkjan* ‘work, do’
- Give / Take: None

These verbs represent only 11 of the 39 verbs in this group (28.2%): a meaningful percentage, but significantly different from the high percentage (100%) of the verbs that produce more idiomatic compounds.

The following table lists those verbs that have only one idiomatic compound, but in addition one that is polysemous. The meaning of the compound has at least one literal sense and it also has at least one idiomatic sense.

**Table 8-11: Low Idiomatizing Verbs (Polysemous)**

<u>Verb</u>	<u>V Meaning</u>	<u>I</u>	<u>P</u>	<u>Total Idiomatic</u>	<u>M</u>	<u>N</u>	<u>Total Compounds</u>	<u>% Idiom = I + P</u>
<i>bindan</i>	bind; tie up, tether	0	1	1	0	2	3	33%
<i>haitan</i>	call, name; order, command; invite	0	1	1	3	3	7	14%
<i>-skarjan</i>	tear (out); PIE *(s)ker- 'cut'	0	1	1	0	0	1	100%
<i>slahan</i>	strike, hit, beat	0	1	1	0	0	1	100%
	No certain cognates, possibly from PIE							
<i>-plaihan</i>	*telh <sub>2</sub> -, 'bear, endure'	0	1	1	0	0	1	100%
<i>tiuhan</i>	lead, guide, draw	0	1	1	0	6	7	14%

In this set of verbs, only *haitan* ‘call’ falls into one of the categories identified above (Communication). While this percentage is close to that of the other lower idiomatic verbs, it is not close to the percentage of the highly idiomatizing verbs, and with only one verb represented the percentage is hardly significant.

Taking the two lower idiomatizing verb stem groups together, 12 of 45 verbs (26.7%) fall into one of the identified categories. **When all idiomatizing verb stems are counted as a group, nearly half, i.e. 27 of 60 of those verbs (45%) overall belong to one of the six categories.**

### 8.7.3. Non-Idiomatic Verb Stems

This section attempts to answer the question of whether there is any pattern or discernible trends in those verb stems that form no idiomatic compounds. Most verbs, 349 of 411 or 85%, do not form idiomatic compounds. Due to the sheer number of those verbs, no table listing them is included here. They are included in the appendices: the Master Table, listing all of the data, and the various data views. The following lists the verb stems that fall into the semantic categories identified above as being associated with an increased likelihood of idiomatization.

- (Production of) Communication: *hropjan* ‘cry out, call out’, *spillon* ‘tell, narrate, announce’
- Thought / Perception: *-frapjan* ‘understand, think, know’, *kannjan* ‘make known’, *-kunþjan* ‘make known, proclaim’, *munan* ‘think, believe’, *munnon* ‘remember’, *þagkjan* ‘think, ponder’, *-weitjan* ‘look’
- Motion: *gaggan* ‘go’, *-sniumjan* ‘hurry, hasten’
- Stative: *liban* ‘live, be alive’, *magan* ‘be able, can’, *qiuþjan* ‘make live’, *qiunan* ‘be brought to life’
- Work / Production: *arbaidjan* ‘work, toil’
- Give / Take: None



In this group only 16 of the 349 verbs (4.6%) fall into the identified categories, the fewest percentagewise of any category we have examined. This seems to be a significant finding regarding verbs that are more likely to form idiomatic compounds. The following table summarizes the discussion in this section.

**Table 8-12: Idiomatization of Verb Stems by Category**

<u>Verbal Category</u>	<u>Idiomatization</u>						<u>Grand Total</u>	<u>Percentage Idiomatized</u>
	<u>High</u>	<u>Low (Sole)</u>	<u>Low (Poly)</u>	<u>Total Low</u>	<u>Total Idiomatized</u>	<u>Non-Idiomatized</u>		
<b>Communication Production</b>	1	2	1	3	4	2	6	66.7%
<b>Thought / Perception</b>	4	1	0	1	5	7	12	41.7%
<b>Motion</b>	2	0	0	0	2	2	4	50.0%
<b>Stative</b>	4	5	0	5	9	5	14	64.3%
<b>Work / Production</b>	2	2	0	2	4	1	5	80.0%
<b>Give / Take</b>	2	0	0	0	2	0	2	100.0%
<b>Total</b>	15	11	1	12	27	16	43	62.8%
<b>Out of</b>	15	39	6	45	60	349	411	14.6%
<b>Percentage in Categories</b>	100.0%	25.6%	16.7%	24.4%	45%	4.6%	10.5%	

The most significant findings from this analysis are:

- All verbs that form multiple idiomatic compounds fall into one of these six semantic categories.
- Close to half (27 of 60) of the verbs overall that form idiomatic compounds are from these categories.
- While 14.6% of all verb stems form idiomatic compounds, over four times as many of the verbs (62.8%) in these six categories do.

These findings, coupled with the observations above regarding preverbs that are likely to form idiomatic compounds, may give us an indication of the compounds most likely to be (or to become?) idiomatic in Gothic. It is unfortunate that we have only a static sample of the Gothic language and so are prevented from doing a good diachronic analysis of these patterns. It is beyond the scope of the present study but would be a worthwhile endeavor to do a comparative analysis of these and other patterns in at least the other Germanic languages for which we do have diachronic evidence to see if the trends appear there as well.

*We should now be able to predict that preverbs that are also free prepositions and that have a base spatial meaning, when combined with a verb stem whose meaning falls into one of the identified categories, should form a compound with at least one idiomatic meaning. This will not be true for all compound verbs, of course, but it is a clear tendency in Gothic based on the data and analysis in this study.*

We can examine this hypothesis most simply at the outset by examining the 17 non-idiomatic verb stems from the apparently idiomatizing semantic categories, to see how their compounds behave relative to our prediction. In other words, do their compounds look as

though they match the converse of this hypothesis, as evidenced by the preverbs with which they combine? We should see, if not a complete adherence to our prediction, at least a tendency in that direction. The compounds are listed in the table below by category.

**Table 8-13: Non-Idiomatic Verb Stems by Category**

<u>Verbal Category</u>	<u>Preverb</u>	<u>Meaning</u>	<u>Spatial</u>	<u>Verb</u>	<u>Meaning</u>	<u>Compound</u>	<u>Meaning</u>
<b>Communication Production</b>		under, subject to; up	Y	<i>hropjan</i>	cry out	<i>ufhropjan</i>	cry out
	<i>ga-</i>	perfective	N	<i>spillon</i>	tell, narrate, announce	<i>gaspillon</i>	announce
	<i>us-</i>	out	Y			<i>usspillon</i>	tell, inform, expound
<b>Thought / Perception</b>	<i>fulla-</i>	full	N	<i>frapjan</i>	understand, perceive, think	<i>fullafrapjan</i>	be fully in command of one's senses
	<i>ga-</i>	perfective	N	<i>kannjan</i>	make known	<i>gakannjan</i>	make known
	<i>us-</i>	out	Y			<i>uskannjan</i>	make known
	<i>ga-(swi-)</i>	perfective + 'own'	N	<i>-kunþjan</i>	make known	<i>gaswikunþjan</i>	make known
	<i>ga-</i>	perfective	N	<i>munan</i>	think, believe, suppose	<i>gamunan</i>	remember, recall
	<i>ufar-</i>	over, above, beyond	Y	<i>-munnon</i>	remember, der. from PGmc * <i>munno</i> 'memory', PIE * <i>men</i> - 'remember'	<i>ufarmunnon</i>	forget, think beyond
	<i>and-</i>	along, through, over, in, on	Y	<i>þagkjan</i>	think, ponder, consider	<i>andþagkjan</i>	become aware of, recall, be mindful of, realize
	<i>bi-</i>	by, around, at, near	Y			<i>bipagkjan</i>	think, believe

<u>Verbal Category</u>	<u>Preverb</u>	<u>Meaning</u>	<u>Spatial</u>	<u>Verb</u>	<u>Meaning</u>	<u>Compound</u>	<u>Meaning</u>
	<i>fair-</i>	intensive; far	Y	<i>-weitjan</i>	see	<i>fairweitjan</i>	look around
<b>Motion</b>	<i>af-</i>	of, from, by, away from, out of	Y	<i>gaggan</i>	go, come	<i>afgaggan</i>	go away, depart
	<i>afar-</i>	after, following	Y			<i>afargaggan</i>	follow, follow after
	<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	Y			<i>anagaggan</i>	come, but in usage 'go on'
	<i>at-</i>	at, by, to, with, of	Y			<i>atgaggan</i>	go, come (in)to
	<i>du- at-</i>		Y			<i>duatgaggan</i>	go to, come to
	<i>faur-</i>	along, in front of; (of time) before; for, on behalf of	Y			<i>faurgaggan</i>	pass by, go past
	<i>faur-bi-</i>	along, in front of; (of time) before; for, on behalf of	Y			<i>faurbigaggan</i>	go before, precede
	<i>inn-</i>	in, within	Y			<i>innaggan</i>	enter, proceed
	<i>inn-at-</i>		Y			<i>innatgaggan</i>	enter
	<i>mip-</i>	with, among, near	Y			<i>mipgaggan</i>	go with
	<i>pairh-</i>	through;	Y			<i>pairhgaggan</i>	go, come, walk through
	<i>ufar-</i>	over, above, beyond	Y			<i>ufargaggan</i>	go too far, transgress
	<i>us-</i>	out; out of, from	Y			<i>usgaggan</i>	go out, go forth, go away
	<i>ut-</i>	out, forth	Y			<i>utgaggan</i>	go out

<u>Verbal Category</u>	<u>Preverb</u>	<u>Meaning</u>	<u>Spatial</u>	<u>Verb</u>	<u>Meaning</u>	<u>Compound</u>	<u>Meaning</u>
	<i>ga-</i>	perfective	N	<i>sniumjan</i>	hurry, hasten	<i>gasniumjan</i>	hurry, hasten, come
<b>Stative</b>	<i>mip-</i>	with	Y	<i>liban</i>	live	<i>mipliban</i>	live together
	<i>ga-</i>	perfective	N	<i>magan</i>	be able	<i>gamagan</i>	enable
	<i>ana-</i>	in, into; on, onto, upon; to, against	Y	<i>qiujan</i>	make live	<i>anaqiujan</i>	arouse, bring to life
	<i>ga-</i>	perfective	N			<i>gaqiujan</i>	make live
	<i>ga-</i>	perfective	N	<i>qiunan</i>	become alive	<i>gaqiunan</i>	be brought to life
<b>Work / Production</b>	<i>bi-</i>	by, around, at, near	Y	<i>arbaidjan</i>	work, toil	<i>biarbaidjan</i>	aspire to
	<i>mip-</i>	with	Y			<i>miparbaidjan</i>	work with
	<i>pairh-</i>	through	Y			<i>pairharbaidjan</i>	work through
<b>Give / Take</b>				None			

The 16 verb stems listed above form 35 compounds. Of those compounds, nine or 25.7% are formed with preverbs that do not have a basically spatial meaning. This is a relatively high number considering that most preverbs that form idiomatic compounds do have a spatial meaning. It is even more significant that when we factor out compounds formed from *gaggan*, all of which have spatial preverbs, the number is nine of 21, or 42.9%. It is clear that *gaggan*, the verb with the highest number of compounds (17, which includes three that are metaphorical) and which has no idiomatic compounds, is a special case. It appears that it is part of a class of verbs that is semantically weak, in that its meaning is usurped by or subordinated to that of its preverb, making it less likely to idiomatize.

Interestingly, the 42.9% of the compounds noted above that are formed without spatial preverbs involve only two preverbs: *fulla-* and *ga-*. We might consider *fulla-* to be rather anomalous in that it is an adjective and not a preposition or adverb (or inseparable particle). Also, unlike most preverbs, *ga-* seems to be used only in a perfectivizing function in these compounds since there appears to be no difference between the verb stem and the compound with the preverb added to it. It is an interesting observation that *ga-* is derived from a PIE root *\*kom-* that, like *mip*, means ‘with’ and so would have originally had a spatial meaning, although it rarely retains that value in Gothic.

A final observation about the data in this table is that there is a high number of verbs – nine of 15 (60%), excluding *gaggan* – with the *jan-*suffix. These account for two-thirds of the compounds in the table (14 of 21). This derivational suffix (which creates both denominative and deverbative forms) is derived from both PIE *\*-ye/o* (primary present as well as denominative) and *\*-éye/o* (causative-iterative) suffixes, and is the most productive derivational suffix in Gothic, figuring most obviously in the first weak class of verbs but present invisibly in the second and third weak classes as well.

Some 183 of the 411 verb stems (44.5%) contain this suffix. These include 18 of the 60 (30%) idiomatic-compound-forming verb stems (i.e. both fully idiomatic and polysemous) and 165 of the 379 (43.5%) non-idiomatic ones (i.e. both fully non-idiomatic and metaphorical). More importantly, only 18 of 183 (9.8%) *jan-*verbs form idiomatic compounds while 165 of 183 (90.2%) form non-idiomatic compounds. It is clear that compounds with the *jan-*suffix are over nine times more likely to form non-idiomatic compounds as idiomatic ones (this is 50% more likely than the expected distribution if it followed that of verbs overall). The following table,

derived from the Verb Idiomatization Rates table that is included in its entirety in Appendix IV, lists the 18 *jan*-verb stems that form idiomatic compounds.

**Table 8-14: Idiomatic *jan*-Verbs**

<u>Verb</u>	<u>V Meaning</u>	<u>I</u>	<u>P</u>	<u>Total Idiomatic</u>	<u>M</u>	<u>N</u>	<u>Total Compounds</u>	<u>% Idiom = I + P</u>
<i>-abrjan</i>	strengthen; der. from <i>abrs</i> adj. 'strong, mighty'	1	0	1	0	0	1	100%
<i>-baugjan</i>	Caus. to <i>biugan</i> 'bend'	1	0	1	0	0	1	100%
<i>bugjan</i>	buy; redeem	1	0	1	0	1	2	50%
<i>filhan</i>	hide, conceal	1	0	1	0	3	4	25%
<i>hafjan</i>	raise, lift, carry	2	1	3	0	1	4	75%
<i>hausjan</i>	hear, listen to; hear about; heed	1	0	1	0	2	3	33%
<i>hugjan</i>	think, suppose, believe	2	0	2	1	0	3	67%
<i>-nanþjan</i>	dare, have courage, rel. to OHG <i>nendan</i> 'dare, strive', <i>nant</i> 'boldness'	1	0	1	0	1	2	50%
<i>rodjan</i>	speak, say	1	0	1	0	0	1	100%
<i>satjan</i>	set, place, put; plant	0	1	1	3	4	8	13%
<i>-skarjan</i>	tear (out); PIE <i>*(s)ker-</i> 'cut'	0	1	1	0	0	1	100%
<i>-slauþjan</i>	Denom. from Gmc <i>*slauþa-</i> 'flap, shake'? (MHG); PIE <i>*(s)lew-</i> 'hang limply, limp'	1	0	1	0	0	1	100%
<i>stodjan</i>	PGmc <i>*sto-ð-</i> ( <i>standan/stop</i> ) 'stand'	2	0	2	0	0	2	100%
<i>taujan</i>	do, act, behave; make, produce; cause (to do: Inf.)	1	0	1	0	1	2	50%
<i>wandjan</i>	turn, turn around	1	0	1	0	3	4	25%
<i>-wardjan</i>	cause to become	1	0	1	0	0	1	100%
<i>waurkjan</i>	work, do, perform; fashion, create	1	0	1	0	1	2	50%
<i>-winþjan</i>	winnow, PIE <i>*h<sub>2</sub>weh<sub>1</sub>-</i> 'blow, winnow' (Goth <i>waian</i> 'blow')	1	0	1	0	0	1	100%

We can see the pattern of *jan*-verbs being less likely to form idiomatic compounds in pairs of verbs whose base forms figure in idiomatic compounds but whose derived *jan*-forms do

not, e.g. *kunnan* ‘know’, *kannjan*, *kunþjan* ‘make known’, *weitan* ‘see’, *-weitjan* ‘look around’. There is at least one counter-example though: *sitan* ‘sit’ and the causative *satjan* ‘set, place’ (i.e. ‘make sit’); both verbs form idiomatic compounds.

Since most *jan*-verbs are secondary, we might assume that the preverbatization process would be in an earlier stage than that of primary verbs, which would account for the lower idiomaticity rate for these verbs. In addition, some compounds that might have been considered were eliminated because they are denominative, which has furthered lowered the percentage of idiomatization. These particular denominative compounds have related attested nominal forms and we must assume that the prefix is therefore not a true preverb at all but that the idiomatization had occurred prior to the verb being derived from the nominal (see the discussion of *inwandjan* ‘pervert’ and secondary denominatives in general in Section 8.3.1). Despite there being a large number of secondary *jan*-denominatives, only five verb stems and their compounds were eliminated on this basis.

There seems to be a similar tendency in verbs from another class of derivational suffixes, the *nan*-verbs. This suffix can have a passivizing or intransitive inchoative meaning (as opposed to transitive inchoative): *gaqiunan* ‘be brought to life, become alive’ vs. *gaqiujan* ‘make alive’; there are many such verb pairs in Gothic.

Of the 411 verb stems in the data, 39 or 9.5% have a *nan*-suffix. These include only four of 60 (6.7%) idiomatic-compound-forming verb stems and 35 of the 379 (9.2%) non-idiomatic ones. Only four of these 39 verb stems (10.3%) form idiomatic compounds and 35 (89.7%) form non-idiomatic ones, percentages that are virtually identical to those of the *jan*-verbs. The verbs that form idiomatic compounds are listed in the following table.



**Table 8-15: Idiomatic *nan*-Verbs**

<b>Verb</b>	<b>V Meaning</b>	<b>I</b>	<b>P</b>	<b>Total Idiomatic</b>	<b>M</b>	<b>N</b>	<b>Total Compounds</b>	<b>% Idiom = I + P</b>
-letnan	be let, allowed, left (behind)	1	0	1	0	0	1	100%
-luknan	be closed, PGmc <i>*luk-</i> 'bend, turn', NE lock	1	0	1	0	1	2	50%
-nipnan	get dark, OE <i>nīpan</i> 'become dark', <i>genip</i> 'cloud'	1	0	1	0	0	1	100%
-slauþnan	Denom. from Gmc <i>*slauþa-</i> 'flap, shake'? (MHG); PIE <i>*(s)lew-</i> 'hang limply, limp'	1	0	1	0	0	1	100%

Taken together, the *jan*- and *nan*-verbs constitute over half of the verb stems in Gothic, 222 of the total 411 (54%). Yet they make up only 22 of the 60 verb stems (36.7%) that form idiomatic compounds. We might speculate that the *jan*- and *nan*-verbs are less likely to form idiomatic compounds because being derivational, they may be somewhat newer or less established (and in any case are derivationally dependent) and so are less likely to have undergone sufficient semantic change to have become idiomatic. In addition, the preverb may belong to the (virtual) base from which the secondary verb is derived; such verbs are necessarily beyond the scope of this study and are listed and discussed in Section 8.3. We could further speculate that verbs from these groups that do form idiomatic compounds are older or longer established and that the non-idiomatic forms are more recent derivations, but in the absence of Gothic diachronic data this is difficult to determine.

## 8.8. Likelihood of Idiomatization of Compounds

Returning to the questions at the beginning of this chapter, let us examine the preverb and verb of the compound *andqipan* for clues as to whether they lend themselves to the development of idiomatic meanings in some way. The preverb *and-* has many possible meanings, as noted above. It is likely that it is this polysemous nature that lends itself to the development of idiomatic meanings when it is compounded with verb stems. According to the data analysis discussed previously in this section, *and-* forms 27 separate compounds. Of these, 10 (37%) are either solely idiomatic (eight) or have both idiomatic and literal meanings (two). Of the remaining 17 compounds, 14 are clearly non-idiomatic while the final three are metaphorical. This high percentage of idiomatic forms is significant as compared to other preverbs.

The verb *qipan* has a relatively large number of idiomatic compounds. Of its eight compounds, three are solely idiomatic and one is polysemous. Of the remaining four, three are sufficiently changed semantically to have metaphorical status and only one is fully non-idiomatic.

**Table 8-16: *qipan* Compounds**

<b><u>Preverb</u></b>	<b><u>P Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>CI</u></b>
<i>af-</i>	of, from, by, away from, out of	<i>afqipan</i>	renounce, forsake	M
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>anaqipan</i>	blaspheme, slander	M
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>andqipan</i>	speaking with; take leave of	P

<b><u>Preverb</u></b>	<b><u>P Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>CI</u></b>
<i>faur-</i>	along, in front of; (of time) before; for, on behalf of	<i>faurqipan</i>	make excuses, excuse	I
<i>faura-</i>	along, in front of; (of time) before; for, on behalf of	<i>fauraqipan</i>	foretell, prophesy	M
<i>fra-</i>	forward, ahead, away	<i>fracipan</i>	curse, disparage, reject	I
<i>ga-</i>	with, together with; aspectual particle	<i>gaqipan sis</i>	agree among themselves	I
<i>us-</i>	out; out of, from	<i>usqipan</i>	proclaim, bruit about	N

Regarding the questions above: since there is only a single polysemous compound formed with this verb, it is unlikely that there is anything about *qipan* that lends itself to preserving both the literal and idiomatic meanings of the compound. If anything, it appears to be a verb that lends itself to idiomatization in general, and to losing the literal and/or metaphorical senses, leaving only the idiomatic meaning(s) behind. Is there something this tells us about the relative age of the compounds or of the compound-ability of *qipan*? If our model of semantic change is correct, then the presence of a 3:1 ratio of solely idiomatic to polysemous compounds would indicate that they are long-established compounds and that all but *andqipān* have progressed in semantic change to the point of losing their literal values.

To the initial question, whether there is anything about this preverb and verb that makes them more likely to develop an idiomatic meaning when in a compound together, the answer must be in the affirmative. Given that there seems to be no reason for the verb itself to influence the development, it must be a feature of the preverb, i.e. its degree of polysemy, that determines the likelihood of idiomatization, at least in this case. But in general, given that both the preverb and the verb occur in a relatively high number of idiomatic compounds, we could predict that a compound formed from them would also be more likely to be idiomatic.

If this is true, we should now be able to look at lists of highly idiomatizing preverbs and verbs to see if the compounds they form together are more likely to form idiomatic compounds than the preverbs and compounds that have a low number of idiomatic compounds. One might point out that this is likely to be true statistically, since we are by definition looking at the forms with higher numbers of idiomatic compounds, but there is some validity to this approach in that what we are most interested in at this point is those forms that are most likely to *combine* to form idiomatic compounds, not the idiomatization rates of the individual forms themselves.

Let us begin this part of the analysis with a look at those verb stems with the highest (i.e. more than two) numbers of idiomatic compounds. The following table (drawn from Table 8-9: Highly Idiomatizing Verbs) lists these verbs.

**Table 8-17: Highest Idiomatizing Verbs**

<u>Verb</u>	<u>V Meaning</u>	<u>I</u>	<u>P</u>	<u>Total Idiomatic</u>	<u>M</u>	<u>N</u>	<u>Total Compounds</u>	<u>% Idiom = I + P</u>
<i>qip̄an</i>	say, speak, tell, name	3	1	4	3	1	8	50%
<i>haŋjan</i>	raise, lift, carry	2	1	3	0	1	4	75%
<i>rinnan</i>	run, hasten, walk, go	3	0	3	1	7	11	27%
<i>kunnan</i>	know Pret Pres (≠ -kunnan WV 3)	2	0	2	0	1	3	67%
<i>-kunnan</i>	know, recognize WV 3 (≠ kunnan Pret Pres)	1	0	1	0	2	3	33%
<i>sitan</i>	sit, be sitting	2	0	2	0	3	5	40%
<i>saŋjan</i>	set, place, put; plant	0	1	1	3	4	8	13%
<i>stodjan</i>	PGmc *sto-ǵ- ( <i>standan/stop</i> ) 'stand'	2	0	2	0	0	2	100%
<i>standan</i>	stand, stand firm	1	0	1	6	3	10	10%

The nine verb stems<sup>36</sup> are: *standan*, *stodjan* ‘stand’, *sitan*, *satjan* ‘sit, set’, *kunnan*, *-kunnan* ‘know’, *qipan* ‘say’, *hafjan* ‘raise, lift’, and *rinnan* ‘run’. All of these verbs belong to one of the six highly idiomatic semantic classes identified above (not surprisingly, since the classes were extracted from the group of verbs forming the greatest number of idiomatic compounds).

This is a small enough number of verbs that it should be fairly easy to see if there is a clear pattern in the preverbs associated with their idiomatic (or non-idiomatic) compounds. The verbs and their idiomatic compounds are listed in the following table.

**Table 8-18: Verb Compounds from Highly Idiomatic Verbs**

<b>Idiomatic</b>	<b>Compounds</b>		<b>Non-Idiomatic</b>	<b>Compounds</b>
<u>Preverbs</u>	<u>Verbs</u>		<u>Preverbs</u>	<u>Verbs</u>
<i>and-, at-, us-</i>	<i>hafjan</i>		<i>ufar-</i>	<i>hafjan</i>
<i>fra-, ga-</i>	<i>kunnan</i>		<i>uf-</i>	<i>kunnan</i>
<i>at-</i>	<i>-kunnan</i>		<i>ga-, uf-</i>	<i>-kunnan</i>
<i>and-, faur-, fra-, ga-</i>	<i>qipan</i>		<i>af-, ana-, faura-, us-</i>	<i>qipan</i>
<i>and-, fair-, und-</i>	<i>rinnan</i>		<i>at-, bi-, du-, du-at-, faur-, fra-, ga-, ur-</i>	<i>rinnan</i>
<i>ga-</i>	<i>satjan</i>		<i>af-, at-, bi-, faura-ga-, miþ-, miþ-ga-, us-</i>	<i>satjan</i>
<i>and-, dis-</i>	<i>sitan</i>		<i>bi-, ga-, us-</i>	<i>sitan</i>
<i>twis-</i>	<i>standan</i>		<i>af-, and-, at-, bi-, faura-, ga-, in-, miþ-, us-</i>	<i>standan</i>
<i>ana-, du-</i>	<i>stodjan</i>			<i>stodjan</i>

<sup>36</sup> Keep in mind that three pairs of verbs are included because they are derived from the same roots and so constitute a higher idiomatizing unit per pair for this purpose. If these were not combined in this way, only *qipan*, *hafjan*, and *rinnan* would be included in the list individually.

This table shows that the nine verb stems with the highest degree of idiomatization form a total of 54 compounds. Of these, just over 35% are idiomatic (19) and 65% are not (35). Keeping in mind from Section 7.2 that about 10.5% of all compound verbs are idiomatic and that roughly 15% of verb stems overall form idiomatic compounds, this rate of idiomatization is high indeed.

As discussed above, the preverbs with the highest frequency of idiomatic compound formation (11% or greater rate of idiomatization and greater than ten compounds) are *and-*, *bi-*, *dis-*, *in-*, *fra-*, and *uf-*. One would expect that they should figure most prominently in the left-hand column of the table above. Unexpectedly, only half of these preverbs are represented at least once. The following figure gives the number of idiomatic compounds in which the highly idiomatizing preverbs appear for this highly idiomatizing verb group.

<u>Preverb</u>	<u>Idiomatic Compounds</u>
<i>and-</i>	4
<i>bi-</i>	0
<i>dis-</i>	1
<i>in-</i>	0
<i>fra-</i>	2
<i>uf-</i>	0

**Figure 8-2: Preverb Occurrences with Highly Idiomatic Verbs**

These highly idiomatic preverbs occur in seven of 19 idiomatic compounds formed with the highly idiomatic verbs (36.8%). They also figure in nine of 35 non-idiomatic compounds formed with the same verbs (25.7%); so while that is also a high percentage, it demonstrates that when these six preverbs and nine verbs combine to form compounds, they are over three times as

likely to be idiomatic as other combinations. In addition, this small number of elements combines to form a disproportionately large number of idiomatic forms. These represent six of 24 preverbs (25%) and, more significantly, only nine of 411 verb stems (2.2%), but they produce almost one-third of all idiomatic compounds in Gothic (19 of 60). By comparison, these nine verb stems, even with the inclusion of all preverbs with which they form compounds, only account for 9% of all non-idiomatic compounds (35 of 379).

Let us return once more to the idea of polysemous preverbs being more likely to produce idiomatization in compounds. An examination of the possible meanings of all the preverbs yields an interesting pattern. If we consider a polysemous preverb to be one that has multiple different meanings, e.g. *and* ‘along, through(out); over; in, on; towards, opposite, away from’ as opposed to variants on a single theme, e.g. *af* ‘(out) of, (away) from, by’, it is not difficult to separate the preverbs into two groups<sup>37</sup>. It is instructive to re-examine the preverbs in this light with regard to the statistics we saw in Table 8-4: Percentage of Idiomatization by Preverb (“Poly” refers to whether a preverb is polysemous or not, indicated by +/-):

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<sup>37</sup> Note that *ga-* might be considered to be polysemous in that it has two distinct characteristics: as a “standard” preverb meaning (originally) ‘with’, and as an aspect marker. Since these are not separate meanings exactly but two different functions, it might also be considered to be nonpolysemous. In any event, because of its sheer number of compounds and its odd patterning due to its dual nature, it is a special case and should be treated as such. For that reason, it is not included in the following discussion, but it is treated in more detail in Chapters 9 and 10.

**Table 8-19: Polysemous vs. Nonpolysemous Preverbs**

<u>Preverb</u>	<u>Total Cpds</u>	<u>% Idiom = I, P</u>	<u>Poly</u>	<u>Preverb</u>	<u>Total Cpds</u>	<u>% Idiom = I, P</u>	<u>Poly</u>
<b>af-</b>	51	10%	-	<b>ga-</b>	258	5%	-
<b>afar-</b>	2	0%	-	<b>hindar-</b>	1	0%	-
<b>ana-</b>	32	9%	+	<b>in(n)-</b>	25	12%	+
<b>and-</b>	27	37%	+	<b>missa-</b>	1	100%	-
<b>at-</b>	35	9%	+	<b>mip-</b>	15	0%	-
<b>bi-</b>	50	12%	+	<b>twis-</b>	1	100%	-
<b>dis-</b>	17	18%	-	<b>pairh-</b>	7	14%	-
<b>du-</b>	3	33%	-	<b>uf-</b>	24	13%	+
<b>fair-</b>	6	50%	+	<b>ufar-</b>	18	6%	-
<b>faur(a)-</b>	20	5%	-	<b>und-, unpa-</b>	4	25%	-
<b>fra-</b>	29	31%	+	<b>ur-, us-, ut-</b>	91	10%	+
<b>full(a)-</b>	4	0%	-	<b>wipra-</b>	1	0%	-

Of the 24 total preverbs, nine are polysemous (37.5%) and 15 are not (62.5%). Of our six highly idiomatizing preverbs, five (*and*, *bi*-, *in*-, *fra*-, *uf*) are polysemous, as is *fair*-, with a high degree of idiomatization but low frequency. Of the remaining three polysemous preverbs, three (*ana*-, *at*-, *us*-) have a relatively high percentage of idiomatic compounds but not 11% or higher (the criterion used to determine the highly idiomatizing preverbs).

All five of the preverbs that form no idiomatic compounds are nonpolysemous. There is only one nonpolysemous but highly idiomatizing preverb (*dis*-), but it has only three idiomatic compounds. *pairh*- has a high idiomatization rate but only one idiomatic compound.



Interestingly, *afar-* and *faur(a)-*, the two preverbs with the strongest spatio-temporal meanings, have only one idiomatic compound between them.

### **8.9. Compounds with a Low Degree of Semantic Change**

It is often clear that a compound verb does not directly have the same meaning as the sum of its parts, i.e. of the morphological entities that comprise it. It is less clear, however, whether the meaning is somewhat colorful but essentially the same as its component parts, or is a metaphorical use that is more semantically distant from the original meaning(s) but still identifiably related, or an idiomatic use of the verb in which the semantic distance is much greater and some or all of the connectedness is obscured or may be lost altogether.

Researchers generally have to rely on intuition for making determinations of this sort. I have suggested some ways that they can be made; it remains difficult to say exactly where the lines are dividing these three categories, but it is less difficult to make general categorizations. The verbs that fall into the first of these categories, i.e. compounds that may be used in creative but essentially unchanged ways, are not part of the scope of this research and so can be set aside here.

The remaining verbs should fall into two general groups, those that are fully idiomatic as just described above, and those that have some semantic change or are somewhat metaphorical. There will be some compounds for which the lines are somewhat blurred; these are the compounds I have referred to in this study as having questionable idiomatization status, designated in the Excel database and the tables as category M (Metaphorical). As mentioned previously, however, in the binary idiomatic / non-idiomatic basic division of this study, these compounds fall into the latter group.

The verbs that I have identified as having been changed semantically but that are not fully idiomatic are considered in this section. The full list of these compounds is provided in Appendix II: Idiomatization Views. The entries for each of these compounds, as for the idiomatic and polysemous compounds, include their verb class, type (primary, secondary denominative, etc.) and the idiomatization values of the preverb and verb stem as well of the compound itself. The following table, extracted from the database, lists all 81 metaphorical compound verbs in Gothic.

**Table 8-20: Metaphorical Compounds**

<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>Class</u></b>	<b><u>Type</u></b>	<b><u>PI</u></b>	<b><u>VI</u></b>	<b><u>CI</u></b>
<i>afdobnan</i>	be silent, quiet(ed)	W4	SDN?	N	M	M
<i>aftetan</i>	leave, forsake; forgive (sthg: A); put away, put aside, divorce	S7	P	M	N	M
<i>aflinnan</i>	depart	S3	P	N	M	M
<i>afmarzjan</i>	pass. be discouraged, fall away from the faith	W1	SDV	N	M	M
<i>afqipan</i>	renounce, forsake	S5	P	M	N	M
<i>afsatjan</i>	put away, aside (divorce)	W1	SDV	N	M	M
<i>afslaupjan</i>	doff, take off, put off	W1	SDV	N	M	M
<i>afswaggwjan</i>	shake one's resolve	W1	SDV	M	M	M
<i>anadrigkan</i>	become intoxicated	S3	P	M	M	M
<i>anahneiwan</i>	stoop down	S1	P	M	N	M
<i>ananiujan</i>	renew	W1	SDN	M	N	M
<i>anaqipan</i>	blaspheme, slander	S5	P	M	N	M
<i>anaqiujan</i>	arouse, bring to life	W1	SDN	N	M	M

<b>Compound</b>	<b>C Meaning</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>andhaitan</i>	acknowledge, confess; call upon in thanksgiving or prayer; declare	S7	P	M	N	M
<i>andsaihwan</i>	take into consideration, examine, note	S5	P	N	M	M
<i>andstandan</i>	withstand, resist	S6	P	N	M	M
<i>ataugjan</i>	show; passive or + <i>sik</i> : appear	W1	SDN	N	M	M
<i>atbairan</i>	bring, take, carry, offer	S4	P	N	M	M
<i>atsatjan</i>	present, offer	W1	SDV	N	M	M
<i>atsteigan</i>	(with <i>dalap, us, af</i> ) descend, go, climb down	S1	P	N	M	M
<i>biarbaidjan</i>	aspire to	W1	SDN	M	N	M
<i>bifaihon</i>	exploit, deceive, outwit	W2	SDN	N	M	M
<i>bihwairban</i>	press, crowd around	S3	P	N	M	M
<i>bisniwan</i>	precede, take precedence over	S5	P	I	M	M
<i>bistandan</i>	surround	S6	P	N	M	M
<i>bistigqan</i>	stumble; strike against	S3	P	M	N	M
<i>distahjan</i>	scatter, destroy, waste	W1	SDV?	N	M	M
<i>dugawindan (sik)</i>	entangle, wrap oneself in	S3	P	M	M	M
<i>faurbiudan</i>	order, charge (forbid = order beforehand)	S2	P	M	N	M
<i>foursniwan</i>	hurry before, anticipate	S5	P	M	N	M
<i>faurwaipjan</i>	muzzle, restrain (used only once, with <i>munps</i> 'mouth')	W1	SDV	N	M	M
<i>fauragaggan</i>	go before; manage	S7	P	M	M	M
<i>faurameljan</i>	portray, present 'write in front of'	W1	SDN	N	M	M
<i>fauraqipan</i>	foretell, prophesy	S5	P	N	M	M
<i>faurastandan</i>	lead; stand before or near	S6	P	M	M	M
<i>fauragahaitan</i>	foretell	S7	P	N	M	M
<i>faurbisniwan</i>	precede	S5	P	N	M	M

<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>Class</u></b>	<b><u>Type</u></b>	<b><u>PI</u></b>	<b><u>VI</u></b>	<b><u>CI</u></b>
<i>fraatjan</i>	distribute, give away, cause to be eaten	W1	SDV	N	M	M
<i>frabairan</i>	bear, endure	S4	P	M	M	M
<i>frahinþan</i>	capture, imprison	S3	P	M	N	M
<i>fraitan</i>	consume, devour	S5	P	M	N	M
<i>fraletan</i>	let go, set free; permit	S7	P	M	M	M
<i>fullafrabjan</i>	be fully in command of one's senses, be of sound mind	W1	SDN	N	M	M
<i>gaaiginon</i>	take possession of; get the advantage of	W2	SDN	N	M	M
<i>gaainan</i>	separate, isolate	W3	SDN	M	M	M
<i>gabeidan</i>	await, endure	S1	P	N	M	M
<i>gadaban</i>	happen, befall, be fitting	S6	P	M	M	M
<i>gadragan</i>	pile, gather together, accumulate	S6	P	N	M	M
<i>gadriusan</i>	fall; cast, throw away	S2	P	M	M	M
<i>gafaihon</i>	take advantage of, defraud	W2	SDN	M	M	M
<i>gagaggan</i>	collect, assemble (intr.); come to pass, turn out	S7	P	N	M	M
<i>gakiusan</i>	test, prove, approve	S2	P	N	M	M
<i>galukan</i>	shut, close, lock, consign (close together); shut in; net (fish) = close fish together	S2	P	N	M	M
<i>gamaitan</i>	mutilate (by cutting the flesh)	S7	P	M	N	M
<i>gamalwjan</i>	bruise, break; grind up, crush	W1	SDN	M	M	M
<i>gamotan*</i>	find room, fit in, have permission, may; be accomodated	PP	P	M	M	M
<i>ganaitjan</i>	treat shamefully	W1	SDV	M	M	M
<i>garahnjan</i>	assess, set a price on, value at	W1	SDV	M	N	M
<i>garinnan</i>	come together (quickly), meet	S3	P	N	M	M
<i>gastaggjan</i>	dash against, cause to stumble	W1	SDV	M	N	M
<i>gastandan</i>	stand fast, stand still, remain; (+/- aftra) be restored (stand as before)	S6	P	M	M	M

<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>Class</u></b>	<b><u>Type</u></b>	<b><u>PI</u></b>	<b><u>VI</u></b>	<b><u>CI</u></b>
<i>gasweran</i>	glorify	W3	SDN	M	N	M
<i>gataiknjan</i>	warn, give a sign	W1	SDN	M	N	M
<i>gatairan</i>	tear to pieces, destroy; break	S4	P	M	N	M
<i>gatarñjan</i>	take (tear) away, deprive of	W1	SDV	M	N	M
<i>gataurnan</i>	be torn, destroyed; cease, perish, come to an end	W4	SDV	M	N	M
<i>gatewjan</i>	appoint, designate	W1	SDN?	M	M	M
<i>gaḇwastjan</i>	set right, restore, strengthen, fortify	W1	?	M	N	M
<i>hindaŕleipān</i>	go behind; perish	S1	P	M	M	M
<i>inmaidjan</i>	change, exchange, transfigure	W1	SDV	M	N	M
<i>insakan</i>	set before, present (argue on account of)	S6	P	M	N	M
<i>instandan</i>	be ready, be at hand	S6	P	M	M	M
<i>inwisan</i>	be present, near at hand	S5	P	M	N	M
<i>ufbauljan</i>	puff up; (nom pl. be inflated, haughty)	W1	SDN?	N	M	M
<i>ufblesan</i>	inflate, puff up; be boastful	S7	P	N	M	M
<i>ufhaban</i>	hold up, bear up	W3	P	M	M	M
<i>ufhnaiwjan</i>	make subject to	W1	SDV	M	N	M
<i>ufsliupan</i>	move surreptitiously, slip in or out, shrink back	S2	P	M	M	M
<i>ufarhugjan</i>	be exalted, proud	W1	SDN	M	M	M
<i>usaiwjan</i>	exert oneself; strive always (Lehmann A99, 22)	W1	SDN	M	M	M
<i>uzanan</i>	die, expire (breathe one's last)	S6	P	M	N	M
<i>usfratwjan</i>	make wise, instruct	W1	SDN	M	N	M
<i>ushaitan</i>	provoke	S7	P	N	M	M
<i>ushinḇan</i>	take away as captive	S3	P	M	N	M
<i>ussaihwan</i>	look up, observe; receive one's sight	S5	P	M	N	M

<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>Class</u></b>	<b><u>Type</u></b>	<b><u>PI</u></b>	<b><u>VI</u></b>	<b><u>CI</u></b>
<i>ussakan</i>	lay before, present (in arguing)	S6	P	M	M	M
<i>ussaljan</i>	stay overnight with	W1	SDV	M	N	M
<i>ussatjan</i>	set, place; plant, lay out; beget	W1	SDV	M	M	M
<i>usstandan</i>	stand, rise up; go out or from (a place); rise from the dead	S6	P	N	M	M
<i>uswaltjan</i>	overturn	W1	SDV	N	M	M
<i>uswindan</i>	plait, braid	S3	P	M	N	M
<i>wipragaggan</i>	go to meet, go towards	S7	P	M	N	M

An analysis of the compound verbs in this category reveals that there is no significant pattern to the types of verb stems that form them. No verb stem has more than three compounds in this category. The distribution of these verb stems that also have idiomatic compounds (solely or polysemous) and those that do not appears to be roughly the same as that of verb stems overall. It is not possible on the basis of the data available to make a prediction in isolation as to whether a given verb stem is likely to have a compound in this category.

Next we should examine the preverbs to see if there is a pattern in the compounds that they form with regard to this category showing a low degree of semantic change. The following table lists the preverbs from this perspective.

**Table 8-21: Preverbs and “M” Compound Verbs**

<b>Preverb</b>	<b>Meaning</b>	<b>I</b>	<b>P</b>	<b>M</b>	<b>N</b>	<b>Sum</b>	<b>% Idiom = M</b>
<i>af</i>	of, from, by, away from, out of	4	1	8	38	51	15.7%
<i>afar</i>	after (temporal); following, according to	0	0	0	2	2	0.0%
<i>ana</i>	in, into; on, onto, upon; to, against	3	0	5	24	32	15.6%
<i>and</i>	along, through(out), over; in, on	8	2	3	14	27	11.1%
<i>at</i>	at, by, to, with, of	3	0	4	28	35	11.4%
<i>bi</i>	by, around; at, near; concerning, on account of, according to	6	0	7	37	50	14.0%
<i>dis-</i>	apart, away	3	0	1	13	17	5.9%
<i>du</i>	to, towards, against	1	0	0	2	3	0.0%
<i>fair-</i>	Intensive?	3	0	0	3	6	0.0%
<i>faur(a)</i>	along, in front of; (of time) before; for, on behalf of	1	0	7	12	20	35.0%
<i>fra-</i>	NE for- (forbear), PIE <i>*pro</i> 'forward, ahead, away'	8	1	5	15	29	17.2%
<i>full(a)-</i>	full	0	0	1	3	4	25.0%
<i>ga-</i>	with, together with; primary use as aspectual particle (Lehmann G1, 133); PIE <i>*kom</i> near, at, with	8	5	27	218	258	10.5%
<i>hindar</i>	behind, beyond, over, among	0	0	1	0	1	100.0%
<i>in</i>	in, on, among; at, during; into, toward; on account of, about, concerning	3	0	4	18	25	16.0%
<i>missa-</i>	false; originally 'various, different'	1	0	0	0	1	0.0%
<i>mip</i>	with, among, near	0	0	0	15	15	0.0%
<i>twis-</i>	apart	1	0	0	0	1	0.0%
<i>pairh</i>	through; by, by means of; on account of; according to; through the agency of	0	0	0	6	6	0.0%
<i>uf</i>	under, into subjection under; (static, e.g. situated) under, subject to, during the reign of; 'up' in other Gmc	3	0	5	16	24	20.8%
<i>ufar</i>	over, above, beyond	1	0	1	16	18	5.6%
<i>und</i>	unto, until, up to; for	1	0	0	3	4	0.0%
<i>us</i>	out, out of, from	5	4	12	70	91	13.2%
<i>wipra</i>	against, over against; by, near; to, in reply to, in return for; on account of	0	0	1	0	1	100.0%

As elsewhere, we need to take into account the relatively small amount of data available to us in this group. It is obvious from this table that there are some preverbs that have a high (up to 100%) or very low percentage (0%) of questionable but likely non-idiomatic compounds. Most of them, however, have a very small number of compounds and so these numbers are not necessarily significant.

Aside from *ga-*, however, most preverbs and their variants do not have a large number of compounds generally. This analysis should focus first on those preverbs with at least 10 compounds. This is a small number, but it should at least give us insight into whether there are any significant patterns in this portion of the data. Those preverbs and the percentage of compounds that fall into this category are listed in the following table.

**Table 8-22: High Volume “M” Category Preverbs**

<b><u>Preverb</u></b>	<b><u>M</u></b>	<b><u>Sum</u></b>	<b><u>% Idiom = M</u></b>
<i>af</i>	8	51	15.7%
<i>ana</i>	5	32	15.6%
<i>and</i>	3	27	11.1%
<i>at</i>	4	35	11.4%
<i>bi</i>	7	50	14.0%
<i>dis-</i>	1	17	5.9%
<i>faur(a)</i>	7	20	35.0%
<i>fra-</i>	5	29	17.2%
<i>ga-</i>	27	258	10.5%
<i>in</i>	4	25	16.0%
<i>mip</i>	0	15	0.0%
<i>uf</i>	5	24	20.8%
<i>ufar</i>	1	18	5.6%
<i>us</i>	12	91	13.2%



There does not seem to be any significant pattern to the preverbs in this group. Most of them are prepositional and possess spatial meaning, which should produce compounds that move more in the direction of idiomatization. Indeed these compounds, having a small degree of semantic change, may be moving in that direction.

An analysis of the verb stems in this category reveals little in the way of patterning. Most have only one compound in the M group; there are 92 metaphorical compounds formed from 70 separate verb stems, and 57 of those verbs have only one metaphorical compound. There are 13 verb stems with more than one metaphorical compound; only *qīḅan* ‘say’, *sniwan* ‘hurry’ and *standan* ‘stand’ have three. The verbs that have multiple metaphorical compounds are:

**Table 8-23: More Frequent “M” Category Verb Stems**

<u>Verb</u>	<u>V Meaning</u>	<u>M</u>
<i>standan</i>	stand, stand firm	6
<i>gaggan</i>	go	3
<i>haitan</i>	call, name; order, command; invite	3
<i>qīḅan</i>	say, speak, tell, name	3
<i>satjan</i>	set, place, put; plant	3
<i>sniwan</i>	hasten, hurry	3
<i>bairan</i>	bear, carry; produce	2
<i>-faihon</i>	OHG <i>fēhan</i> ‘hate, treat hostilely’, NE <i>foe</i> ; PIE <i>*peyǵ/k-</i> ‘be hostile’	2
<i>-hinḅan</i>	Balg p. 170 ‘catch’; Lehmann (F73, 122) Pre-Gmc <i>*kent-</i> < Pre-Gmc <i>*kend-</i> ; OE <i>hentan</i> ‘pursue’, <i>huntian</i> ‘hunt’	2
<i>letan</i>	let, allow; let remain, leave behind; utter	2
<i>saiḥwan</i>	see, notice, take heed	2
<i>sakan</i>	dispute (with: D); rebuke, reproach	2
<i>-windan</i>	wind	2

From such a small sample it is difficult to discuss trends or patterns. It is interesting, however, that 9 of 13 (69.2%) are from one of the six idiomatizing semantic categories discussed earlier in this chapter (*bairan*, *gaggan*, *haitan*, *qihan*, *saihwan*, *sakan*, *satjan*, *sniwan*, *standan*). This may have something to do with why the compounds are in this category; they seem to be in an early stage of semantic change.

There is little evidence that there is any clear pattern as to which compounds are likely to fall into this category, which makes some sense in that this is the catch-all category for those compounds whose idiomatization status is tenuous or even questionable. It is likewise sensible that this category would include forms that seem to be associated with both idiomatizing and non-idiomatizing forces.

## 9. Preverbs and Aspect in Gothic

The question of how (and if) preverbs signal aspect in Gothic, as noted in Section 6.3, has been subject to much debate in the past, although recent scholars agree that Gothic has aspect that at least is signalled in some cases by the preverb *ga-* (see the discussion of aspect and *ga-* in Section 10.2 below). While it is taken as a given in some sources that the primary use of *ga-* is as an “aspectual particle” (Lehmann G1, 133), the extent to which Gothic has verbal aspect has been subject to much debate.

Lambdin takes a stronger view: “...many of the verbal prefixes in Gothic add a directional specification to the basic meaning of the verb and by so doing tend to produce a perfective verb.” (Lambdin 2006: 41) For him it seems that verbal aspect is a systemic phenomenon as in Slavic (though neither he nor any other modern scholar indicates a belief that aspect is as pervasive in Gothic as it is in Slavic) rather than an inherited and disappearing function of only the preverb *ga-*.

Lambdin firmly believes that preverbs mark aspect in Gothic, certainly in the case of *ga-*. He mentions several contrasting factors associated with perfective-imperfective oppositions, i.e. punctual-durative, real vs. habitual and directed vs. undirected activity. He notes that the last of these may be particularly relevant to Gothic in that “the verbal prefixes in Gothic add directional specification to many verbs, much like the adverbs in English *fall down*, *sit up*, *turn over*, etc., and to judge from a comparison with the underlying Greek, where aspect is clearly marked in many instances, the majority of compound verbs in Gothic tend to be used perfectly” (Lambdin 2006: 15).

Similarly, Jasanoff takes aspect in Gothic as a given. He refers to the preverb *ga-* as “...sometimes meaning ‘together’ and sometimes merely perfectivizing” without further comment (Jasanoff 2004: 905). The majority of current scholars appear to accept this position.

A significant work addressing this issue, and the one taking the most extreme position, is Albert L. Lloyd’s Anatomy of the Verb (Lloyd 1979). For Lloyd, aspect is everywhere; it is a defining feature of Gothic and perhaps of many if not most other languages.

Lloyd points out that discussions of preverbs marking aspect in Gothic dates as far back as 1824 and Jacob Grimm’s assertion that Gothic seemed to be similar to Slavic in this regard. He further states that Streitberg’s analysis of Gothic aspect was modeled on his understanding of Slavic as well. Lloyd bases his study on what he refers to as the misconception that aspect in general equals Slavic aspect, saying that what is needed is a new model not just for the study of aspect, but of aspect itself.

Lloyd’s approach is to develop a general theory of the verb, one that will be applicable to as many languages as possible, from which an understanding of aspect proceeds. He develops what he calls a unified theory of aspect, actional types and verbal velocity to that end, and then discusses Gothic and particularly the preverb *ga-* in terms of that theory. While there seems to be little agreement with or reliance on Lloyd’s theory today, he has a number of valuable insights, particularly in classifying Gothic verbs, that are useful in an analysis of preverbatization in general and idiomatization in particular.

Not all are in agreement, however. Notable among opponents of the aspect theory, as mentioned in Section 6.3, is Oswald Szemerényi, whose Introduction to Indo-European Linguistics includes a discussion of this issue in Gothic, Germanic in general, and IE as a whole (Szemerényi 1999: 306-307). He begins with Streitberg’s position that perfective aspect in

Gothic is marked (as in Slavic) by multiple prepositions, most prominent of which is *ga-*.

Szemerényi goes on to list other Slavic-like features (e.g. the present of a perfective verb signalling the future) ascribed to Gothic by Streitberg, in order to illustrate his point that the Slavic model is not applicable to other language families. In Gothic, however, the present tense of any verb can have future value.

For Szemerényi, these and other similar views are an “unjustifiable transference” of Slavic features to other IE languages, and by extension, to PIE itself as their common source. He points out that in Slavic, the two aspects (perfective vs. imperfective) are distinguished throughout the system for all tenses and that no other language family has such an extensive dualistic system. He acknowledges that Greek has aspect but that it is more limited.

Szemerényi contradicts Streitberg’s claim for aspectual contrast in Gothic as evidenced in imperfective-perfective pairs like *saihwān* ‘see’ – *gasaihwān* ‘catch sight of’ and *hausjan* ‘hear’ – *gahausjan* ‘perceive by hearing’. He says that “the theory has long since been proved false and untenable” (Szemerényi 1999: 306) and that the preverb *ga-* changes the meaning but not the aspect of the verbs in question. He uses other verbs as examples (*sitan* ‘sit’ vs. *gasitan* ‘sit down’), claiming that these show differences in meaning but not aspect.

Szemerényi’s approach can be contrasted with that of Bybee et al., for whom a verb like ‘sit down’ contains bounders that by their locative nature specifically signal the perfective or completive aspect in their attainment of a limit. Szemerényi does not indicate explicitly why he does not see this as an aspectual change in addition to a semantic one.

Based on this weak evidence and argument, Szemerényi goes on to say that aspect is not a morphological category in Gothic or in any other Germanic language either. He also disputes claims for aspect in other Indo-European languages and their branches outside of Greek and

Slavic (ibid.: 307). For Latin, he says (without citation, I must point out) that the commonly accepted aspectual distinction between *infectum-perfectum* has recently been refuted, allowing that if there is an aspectual opposition it may be between *perfectum* and *imperfectum*. For Old Indic, he says that the aspect issue is too unclear to be decisive and so many scholars do not mention it.

As noted in Section 6.3, it is clear that most scholars accept the existence of aspect in Gothic and that is the position I take in this dissertation as well. Given the existence of some perfective verbs in the language, I would also argue that they are marked at least by the preverb *ga-*. This is particularly borne out by the relatively low rate of idiomatization of compounds formed with *ga-* alone (5%) as opposed to the percentage of idiomatization for compounds formed with other preverbs (13.7%). This is discussed further in Chapter 10.

It is less clear whether other preverbs are also perfectivizing and to what extent this is a systemic phenomenon. There are a number of compound verbs whose meanings are glossed as similar or identical to those of their uncompounded counterparts and as such are not examined in great detail in this dissertation, given that they are clearly non-idiomatic forms. It is possible that some or all of them are perfectivized as well; this issue deserves further detailed analysis, although that is beyond the scope of this study.

## 10. The Preverb *ga-*

The preverb *ga-* must be addressed at least in part as a special case for several reasons. Most significantly 260 of the 721 unique compound verbs (36%) include this preverb, and over half of all verb stems form a compound with *ga-* either by itself or with one or more other preverbs. Given the very large number of verbs involved, *ga-* requires individual scrutiny and discussion.

This preverb is derived from PIE *\*kom-* ‘with, together with’, whose reflexes appear in many of the IE language groups. Latin, for example, has a reflex of this root in the postpositive particle in *mē-cum* ‘with me’ and *tē-cum* ‘with you’ as well as in the verbal prefix *con-*. In Germanic, the preverb became associated with the past participle (OHG *gibuntan* ‘bound’). The development of the prefix and its function as an aspect marker is discussed below.

### 10.1. Distribution of *ga-*

The following table lists the idiomatization data for all compounds that contain *ga-*. Note that this table includes compounds in which *ga-* is next to the verb, as in the data discussed in Section 8.6. Since this chapter deals specifically with *ga-*, it is preferable to include all compounds containing it for the sake of a more complete view of the data.

**Table 10-1: Idiomatization Rates of *ga-* Compounds**

<u>Preverb</u>	<u>I</u>	<u>P</u>	<u>Total</u> <u>Idiomatic</u>	<u>M</u>	<u>N</u>	<u>Sum</u>	<u>% Idiom</u> <u>= I + P</u>
<i>ga-</i>	5	5	10	25	195	230	4%
<i>at-ga-</i>	0	0	0	0	1	1	0%
<i>du-ga</i>	0	0	0	1	0	1	0%
<i>faura-ga</i>	2	0	2	1	5	8	25%
<i>ga-ga-</i>	0	0	0	0	6	6	0%
<i>in-ga-</i>	0	0	0	0	1	1	0%
<i>inn-ga-</i>	0	0	0	0	1	1	0%
<i>mip-ga-</i>	0	0	0	0	7	7	0%
<i>mip-inn-ga-</i>	0	0	0	0	1	1	0%
<i>pairh-ga-</i>	1	0	1	0	0	1	100%
<i>wipra-ga-</i>	0	0	0	0	1	1	0%
Total (X)- <i>ga-</i>	8	5	13	27	218	258	5%
<i>ga-fulla-</i>	0	0	0	0	1	1	0%
<i>ga-mip-</i>	0	0	0	0	1	1	0%
Total <i>ga-X</i>	0	0	0	0	2	2	0%
Total (X)- <i>ga</i> -(X)	8	5	13	27	220	260	5%

In the notation above, (X)-*ga-* indicates that *ga-* may be the only preverb in the compound or it may be preceded by another one (or by two, in the case of *mip-inn-*). The notation *ga-X* indicates that *ga-* is followed by a preverb.

Most of the compound verbs are prefixed by *ga-* alone; two included in this analysis have *ga-* followed by another preverb (six have the interesting sequence *ga-ga-*). Another 22 have a sequence of preverbs with *ga-* next to the verb. Most are unique; there are eight occurrences of *faura-ga-*, seven of *mip-ga-*, and a single instance of *mip-inn-ga-*, the only sequence in Gothic of three preverbs: *mipinngaleipan* ‘enter along with’, built on *inn-galeipan* ‘go in, enter’ and *galeipan* ‘go, travel, come’.



There is a significant difference in degree of idiomatization based on whether *ga-* is first or second in a sequence of preverbs. In the first case, there are only two such compounds and both are non-idiomatic. In the second case, there are 22 verbs, three of which are idiomatic (13.7%). These numbers do not include the sequence *ga-ga-* found in six, solely non-idiomatic compounds. It appears that for these compounds, when *ga-* is the external preverb it is merely an aspect marker (and that its semantic effect is similarly semantically empty if *ga-* is repeated), and that when it is internal it may have the same function but its possible idiomatizing function is eclipsed by that of the external preverb. In any case, when the numbers are tallied for all verb compounds containing *ga-*, the percentage of idiomatic compounds is little affected and is quite close to that of compounds with a single *ga-* (5% vs. 4%, respectively).

One interesting example of the way in which *ga-* figures in idiomatic verbs is the striking pair of Preterite-Present *gakunnan* ‘subordinate, subject oneself’ (idiomatic) and Class III weak verb *gakunnan* ‘know; observe, learn of’ (polysemous). Given that *ga-* is aspectual in both and that these verb stems are different grammatically but share the same root in essentially the same meaning, we must assume that it is the difference in grammatical categories that produces two kinds of idiomatic meanings. The first verb likely originated as ‘recognize [oneself] in the larger order of things’, yielding ‘be subordinate’, and the second is inchoative in its idiomatic value, with the other meanings accounted for by the general semantic value of the third weak class<sup>38</sup>. Another interesting feature of *ga-* is an intensifying value that is most evident in a number of metaphorical compounds, e.g. *standan* ‘stand’, *gastandan* ‘stand fast, remain’; *taiknjan* ‘demonstrate, show’, *gataiknjan* ‘warn’.

The single most important datum regarding *ga-* is the idiomatized compounds it forms, whether alone (4%) or together with some other preverb(s) (5%) as opposed to the percentage of

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<sup>38</sup> I gratefully acknowledge Jared Klein’s guidance in this analysis.

idiomatization for compounds overall (10.5%). In fact, if we extract the *ga-* compounds from the data, we find that the idiomatization rate for compounds formed with all other preverbs is over 13.7%, nearly three times that for *ga-* compounds<sup>39</sup>. This relatively low rate of idiomatization is presumably due to the perfectivizing value of *ga-* in the majority of compounds. This is true even if we extract the metaphorical compounds formed with *ga-* alone (25) or with *ga-* and another preverb (two) that show evidence of a low degree of semantic change: 220 of 260 *ga-* compounds (84.6%) are fully non-idiomatic. If we include the metaphorical compounds, i.e. all non-idiomatic compounds, the figure is even more dramatic: 247 of 260 *ga-* compounds (95%) are non-idiomatic.

It is likely that most if not all of those *ga-* compounds having virtually identical meanings to the verb stems to which they are built differ aspectually from their simplex partners. This is supported by West's semantic categorization of preverbs discussed in Section 6.1.2; West agrees that *ga-* plays the major role in perfectivization in Gothic but he does not mention it in the discussion of his Category 9, those preverbs that "introduce no distinction of lexical meaning or grammatical function" (West 1983: 160). The omission is presumably because there is nothing significant to say about this particular preverb in that context and that most cases of non-lexical *ga-* (in West's terms) are perfectivizing and so would be in his aspect-marking Category 5.

## 10.2. Aspect and *ga-*

As noted in the previous chapter, if there is a strong argument to be made for an aspectual function of preverbs in Gothic, it is to be made (and often has been) for *ga-*. Many modern

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<sup>39</sup> It is particularly striking that this is the exact rate identified above of idiomatization of compounds in which *ga-* is the second in a sequence of preverbs (further evidence of the primacy of the first preverb in such compounds in determining idiomatization).

scholars accept as a given that Gothic verbs are explicitly marked for aspect by preverbal markers at least in some cases, and most agree that *ga-* specifically can function as a perfectivizing aspect marker (Lehmann G1, 133; Lloyd 1979; Lambdin 2006: 15).

It is in fact likely that *ga-* (*\*kom*) already had a perfectivizing function before the advent of Germanic and perhaps as far back as PIE itself, at least in its later stages. Krause and Slocum (2007) cite Gothic *þahan*, Latin *tacēre* ‘be silent’ vs. *ga-þahan*, *con-ticēre* ‘be (fall) silent’, and go on to say that pairs like *þan gasagq sauil* ‘when the sun had set’ (Mark 1:32) vs. *miþþanei þan sagq sunnō* ‘while the sun was sinking’ (Luke 4:40) indicate a perfective-imperfective aspectual contrast signalled by *ga-*. They say that it is precisely this perfectivizing function of *ga-* that caused it to become so closely associated in Germanic with the past participle.

## **11. Conclusion**

This chapter discusses the conclusions of this dissertation. It has become clear over the course of this study that while there is a severely limited corpus of Gothic material with which to work, an in-depth analysis can identify a number of interesting patterns. These patterns have yielded insights into the process of idiomatization of Gothic compound verbs via preverbation.

These insights fall into three general groups:

1. How the preverbs themselves pattern regarding the likelihood and degree of idiomatization
2. The patterns and grouping of verb stems with regard to the likelihood and degree of idiomatization
3. Idiomatization patterns of verbal compounds overall that include one or more preverbs

### **11.1. Summary of the Findings**

I identified 721 compound verbs in the sources for this study involving 411 separate verb stems. Of the total number of compound verbs, I found 63 to be clearly idiomatic; i.e. to have no other apparent non-idiomatic definition or use. In addition, another 13 verbs have both idiomatic and non-idiomatic meanings, indicating verbs in a transitional polysemous state. Together then, 76 of 721 Gothic compound verbs (10.5%) have some idiomatic meaning.

Of the remaining compounds, 553 or 76.7% are not idiomatic. There is also a set of compounds that have undergone some degree of semantic change but that are not idiomatic; these are classified as metaphorical and 92 or 12.8% of the total fall into this category. For the purposes of this binary (idiomatic vs. non-idiomatic) study, I consider them to be non-idiomatic.

Of the 411 verb stems identified in this study, 60 (14.6%) form idiomatic compounds; eight of those form only polysemous compounds, and another four form compounds that are both solely idiomatic and polysemous. Of the remainder, 70 form metaphorical compounds (in addition to other kinds), and while 379 verb stems overall form non-idiomatic compounds (including metaphorical), due to overlap only 297 (72.3%) form only fully non-idiomatic forms.

In general, we can say that:

- While the preverbation function is adverbial in nature, and despite general agreement that the elements (adverbs, adpositions, particles) that become preverbs have an adverbial origin, there are no preverbs in Gothic that can function as independent adverbs unless they have a corresponding prepositional form. Those with separate adverbial forms (*inn-*, *ut-*) form no idiomatic compounds. For those adverbs with prepositional forms, it appears that if an element retains a separate adverbial form, that adverb is more likely to retain its concrete spatial nature, making it more prone to function as a preverb while at the same time making it less likely to produce idiomatization.
- Preverbs in Gothic have limited adverbial meanings, and those meanings are often carried (as observed by West, see Section 6.1.2) by a redundant element. This supports the idea of a semantic change in progress in Gothic where older, non-

derived adverbs are less general in use and moving into other grammatical categories (e.g. prepositions).

- Most preverbs are prepositions. Virtually all have an underlying spatial sense. These often are extended to have temporal meaning, and in this study I consider these to be metaphorical but not idiomatic, except for those most closely associated with both senses, like *faur(a)*- ‘before’ and *afar*- ‘after’, which tend to retain just those senses and so are highly unlikely to form idiomatic compounds. Anything beyond the temporal sense I consider to be idiomatic.
- Preverbs that are polysemous are clearly more likely to form idiomatic compounds. Most of the highly idiomatizing preverbs are also polysemous, and all five of the preverbs that form no idiomatic compounds are nonpolysemous.

Through a process of trial and error described in detail in Section 4.3, I devised a method for determining the degree of idiomatization by analyzing the semantic distance/development of the preverb and verb components individually, and as a compound. This guideline is particularly useful in categorizing compounds whose idiomatization status is unclear or in question. The following figure summarizes the approach.

<u>Preverb</u>	<u>Verb</u>	<u>Compound</u>
N	N	N
- else -		
I* {N, M}	I* {M, N}	I
- else -		
{N, M}	{M, N}	M

This figure can also be expressed as a set of ordered rules:

1. If both components of a compound are non-idiomatic, the compound is non-idiomatic.
2. If not, if either component of a compound is idiomatic, the compound is idiomatic.
3. If anything else is the case, the compound is metaphorical.

Given that the primary determination is whether verb compounds are idiomatic or not, this can be summarized as follows:

<p><u>If at least one component is idiomatic then the compound is idiomatic</u></p> <p><b>I* {N, M} or I* {M, N} then I, else N</b></p>
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The analysis of the verb stems also produced some interesting findings. There seems to be a set of six semantic categories that many of the verb stems that form idiomatic compounds fall into. They are:

- (Production of) Communication
- Thought / Perception
- Motion
- Stative
- Work / Production
- Give / Take

An analysis of the numbers of verb stems from each of these categories that have both high and low numbers of idiomatic compounds as well as those that have no idiomatic compounds reveals the following:

- All verbs that form multiple idiomatic compounds fall into one of these six semantic categories.
- Almost half (27 of 60) of the verbs overall that form idiomatic compounds are from these categories.
- While 14.6% of all verb stems form idiomatic compounds, over four times as many of the verbs (62.8%) in these six categories do.



A set of six highly idiomatizing preverbs (25% of all preverbs) and nine verb stems (2.2% of all verb stems) account for almost one-third (19 of 60) of all idiomatic compounds in Gothic. This is a significant finding, particularly regarding the verb stems.

The preverbs are: *and-*, *bi-*, *dis-*, *in-*, *fra-*, *uf-*. Two (*dis-*, *fra-*) are inseparable particles and the others are prepositions.

The verbs (all of which belong to one of the six highly idiomatizing semantic categories) are: *standan*, *stodjan* ‘stand’, *sitan*, *satjan* ‘sit, set’, *kunnan*, *-kunnan* ‘know’, *qipan* ‘say’, *hafjan* ‘raise, lift’, *rinnan* ‘run’.

Another observation about the data is that derived verb stems with the *-jan* and *-nan* suffixes exhibit interesting patterns. These stems account for over half of the verb stems in Gothic, 222 of the total 411 (54%), but they make up only 22 of the 60 verb stems (36.7%) that form idiomatic compounds. In addition, these verb stems are nine times more likely to form non-idiomatic compounds as idiomatic ones, which is 50% more likely than that of verbs overall.

The preverb *ga-* is a special case for two primary reasons: it is by far the most common and productive preverb in Gothic, and other preverbs are almost three times as likely to form idiomatic compounds, due to its primary function as an aspect marker. The data when viewed as a whole are necessarily skewed by *ga-* compounds; they make up over one-third (36%) of the total. When viewed by verb stems, it is even more striking: over half of all verb stems form at least one compound in which *ga-* appears either alone or with other preverbs.

Idiomatization in Gothic due to preverbation has few general patterns. Some of those examined in Section 6.1 are

- There are a number of compounds whose idiomatization is based on the addition of a pejorative or intensifying sense (*qipan* ‘say’, *fraqipān* ‘curse, disparage’).
- Another type of idiomatization results from antonymy. While some compounds are not idiomatic because the preverb *and-* is expected to have this meaning, others are because their preverbs (*fra-*, *ufar-*, *us-*) are not (*bugjan* ‘buy’, *frabugjan* ‘sell’).
- Idiomatization often has grammatical effects, i.e. changing a stative verb to nonstative (*kunnan* ‘know’, *atkunnan* ‘give, award’) or the reverse (*niman* ‘take’, *disniman* ‘possess, keep’); the stative to nonstative change can also produce a change in transitivity (*sitan* ‘sit’, *dissitan* ‘seize’).

## 11.2. Directions for Future Research

This study has revealed a set of findings about idiomatization patterns in Gothic preverb-verb compounds, but it is necessarily limited. Since we have only a static view of the language, it is impossible to determine, based on our single synchronic sample, whether some of the findings would hold for a more extensive corpus, or whether some of the speculations would be borne out based on diachronic evidence. It should be possible, however, to take the work done here and find more general patterns in Germanic and possibly in other IE language groups.

For example, we have predicted that preverbs that are also free prepositions and that have a base spatial meaning, when combined with a verb stem whose meaning falls into one of the

identified categories, should form a compound with at least one idiomatic meaning. It would be interesting to do a study of other Germanic languages, and of other IE languages with extensive prevervation, to see if these patterns hold there as well.

As noted in Chapter 8, a number of compound verbs were excluded from the analysis due to their being secondary denominative forms, specifically those with related attested nominal derivational bases. Even though the analysis would be the same as for primary verbs and for secondary denominatives for which there is no evidence of related nominal forms, analytical rigor required that such forms be eliminated from consideration in this dissertation. It would be undoubtedly a worthwhile exercise to analyze other prefixed forms with regard to semantic change in general and idiomatization in particular, to determine the extent to which insights derived from the present analysis might be applied to those other cases. Do nominal compounds show similar patterns? Do these trends hold for the same prefixes? Are they valid for other types of compounding?

The types of semantic change identified in this study are vague at best. A more extensive study of other languages might identify change types that are produced by prevervation, prefixing or other compounding that can be generalized cross-linguistically.

A somewhat different approach to the idiomatization model, and one that could build on the foundation begun here, would first determine base meanings/features for preverbs and verbs and then related meanings/features. This probably would be best accomplished by analyzing each form and attempting to induce rules or generalizations in the manner of Torres Cacoullos and Schwenter (2005).

There are a number of compound verbs whose meanings are glossed as similar or identical to those of their base verbs and as such are not examined in great detail in this paper,

given that they are clearly non-idiomatic forms. It is possible that some or all of them are perfectivized, and this deserves further detailed analysis, although that is beyond the scope of this study. An interesting question in this context is whether there is a correlation between perfectivization and idiomatization. Are idiomatic compounds more or less likely to be perfective? Are all idiomatic compounds also in some way perfective? What about non-idiomatic compounds? This may be easiest to see in those compounds containing *ga-* that are idiomatic and those that are not. The question, then, is whether there is a positive or negative correlation between idiomatization of *ga-* compounds and perfectivization. This would be a good research project for other languages that might have similar patterns of preverbation, idiomatization, and perfectivization, particularly Germanic, Greek, Balto-Slavic and Indo-Iranian.

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## 1. Appendix I: Master Table

The Master Table contains all of the data used for this study.

<u>Preverb</u>	<u>Fcn</u>	<u>P Meaning</u>	<u>Verb</u>	<u>V Meaning</u>	<u>Compound</u>	<u>C Meaning</u>	<u>CI</u>	<u>Others</u>
<i>af</i>	Prep	of, from, by, away from, out of						
<i>af-</i>	Prep	of, from, by, away from, out of	<i>-agjan</i>	make afraid, der. from <i>agis</i> 'fear, respect'	<i>afagjan</i>	frighten, make anxious	N	<i>in-, us-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>-aikan</i>	deny	<i>afaikan</i>	deny, renounce	N	
<i>af-</i>	Prep	of, from, by, away from, out of	<i>airzjan</i>	deceive, lead astray	<i>afairzjan</i>	deceive, lead astray	N	
<i>af-</i>	Prep	of, from, by, away from, out of	<i>-blindnan</i>	bcome blind, der. from blind- 'blind'	<i>afblindnan</i>	become blind	N	<i>ga-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>dailjan</i>	deal out, divide up	<i>afdailjan</i>	divide up, apportion	N	<i>dis-, fra-, ga-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>-daubnan</i>	Der. from dauks 'deaf; stubborn, hardened'	<i>afdaubnan</i>	become hardened	N	
<i>af-</i>	Prep	of, from, by, away from, out of	<i>daupjan</i>	put to death	<i>afdaupjan</i>	kill, put to death	N	<i>ga-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>-dobnan</i>	Der. from dauks 'deaf; stubborn, hardened'	<i>afdobnan</i>	be silent, quiet(ed)	M	

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>-dojan</i>	Yields afdawid- (afdauid - part adj 'tired')	<i>afdojan</i>	trouble, annoy, conjecture for <i>afdauidai</i> 'troubled, annoyed'	N	
<i>af-</i>	Prep	of, from, by, away from, out of	<i>domjan</i>	judge	<i>afdomjan</i>	to judge, condemn	N	<i>bi-, ga-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>-drausjan</i>	cause to fall	<i>afdrausjan</i>	cast down	N	<i>ga-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>-dumbnan</i>	Der. from dumb- 'dumb'	<i>afdumbnan</i>	hold one's peace, remain silent	N	
<i>af-</i>	Prep	of, from, by, away from, out of	<i>filhan</i>	hide, conceal; bury	<i>affilhan</i>	hide	N	<i>ana-, ga-, us-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>gaggan</i>	go, come	<i>afgaggan</i>	go away, depart (from: af D)	N	<i>afar-, at-, ana-, duat-, innat-, faur-, faura-, faurbi-, ga-, inn-, miþ-, þairh-, ufar-, us-, ut-, wipra-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>giban</i>	give	<i>afgiban (sik)</i>	depart, separate oneself	I	<i>at-, fra-, us-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>haban</i>	have, hold, possess; consider, reckon (to be); keep, observe; to be, be about to, destined to	<i>afhaban sik</i>	refrain (from: af), abstain, lit. keep (hold) oneself away from	N	<i>ana-, at-, dis-, ga-, uf-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>-hamon</i>	clothe, cover	<i>afhamon</i>	doff, take off (clothing)	N	<i>ana-, and-, ga-, ufar-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>holon</i>	slander, injure, treat with violence, deceive	<i>afholon</i>	defraud, cheat	N	
<i>af-</i>	Prep	of, from, by, away from, out of	<i>hrainjan</i>	cleanse, make clean	<i>afhrainjan</i>	cleanse, purify	N	<i>ga-, us-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>-hrisjan</i>	shake	<i>afhrisjan</i>	shake off	N	<i>us-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>hugjan</i>	think, suppose, believe	<i>afhugjan</i>	bewitch	I	<i>fauraga-, ufar-</i>



<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>-hwapjan</i>	wind, air?	<i>afhwapjan</i>	choke, quench	N	
<i>af-</i>	Prep	of, from, by, away from, out of	<i>-hwapnan</i>	wind, air?	<i>afhwapnan</i>	be choked, quenched; to drown	N	
<i>af-</i>	Prep	of, from, by, away from, out of	<i>lagjan</i>	lay, lay down, set, place	<i>aflagjan</i>	lay aside	N	<i>ana-, at-, faur-, ga-, ufar-, us-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>-leiþan</i>	uncertain, poss. PIE *leyt(h)- 'go away, die, go'	<i>afleiþan</i>	go away, depart (from: af D)	N	<i>bi-, ga-, inga-, miþinnga-, hindar-, þairh-, ufar-, us-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>letan</i>	let, allow; let remain, leave behind; utter	<i>aftetan</i>	leave, forsake; forgive (sthg: A); put away, put aside, divorce	M	<i>fra-, us-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>-lifnan</i>	Der. from -leiban (see bileiban)	<i>aflifnan</i>	remain, be left	N	
<i>af-</i>	Prep	of, from, by, away from, out of	<i>-linnan</i>	PIE *ley- 'take away, disappear'	<i>aflinnan</i>	depart	M	
<i>af-</i>	Prep	of, from, by, away from, out of	<i>maitan</i>	cut, hew, hack	<i>afmaitan</i>	cut off; to behead (smn: D + haubiþ)	N	<i>bi-, ga-, us-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>marzjan</i>	offend, hinder, cause trouble for, lead astray	<i>afmarzjan</i>	pass. be discouraged, fall away from the faith	M	<i>ga-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>niman</i>	take, take away; receive, accept	<i>afniman</i>	take away, remove (A; from: af D)	N	<i>and-, at-, bi-, dis-, fra-, ga-, in-, miþ-, us-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>qipan</i>	say, speak, tell, name	<i>afqippan</i>	renounce, forsake	M	<i>ana-, and-, faur-, faura-, fra-, ga-, us-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>satjan</i>	set, place, put; plant	<i>afsatjan</i>	put away, aside (divorce)	M	<i>at-, bi-, ga-, fauraga-, miþ-, miþga-, us-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>skaidan</i>	divide, separate (trans & intrans)	<i>afskaidan</i>	separate, divide	N	<i>dis-, ga-</i>

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<i>af-</i>	Prep	of, from, by, away from, out of	<i>-skiuban</i>	shove	<i>afskiuban</i>	push aside, reject	N	
<i>af-</i>	Prep	of, from, by, away from, out of	<i>slahan</i>	strike, hit, beat	<i>afslahan</i>	strike, cut off; kill, slay	P	
<i>af-</i>	Prep	of, from, by, away from, out of	<i>-slaupjan</i>	Caus. of sliupan 'slip (in)'	<i>afslaupjan</i>	doff, take off, put off	M	
<i>af-</i>	Prep	of, from, by, away from, out of	<i>-slaupjan</i>	Denom. from Gmc * <i>slauþa-</i> 'flap, shake'? (MHG); PIE *(s) <i>lew-</i> 'hang limply, limp'	<i>afslaupjan</i>	frighten, make anxious, perplex	I	
<i>af-</i>	Prep	of, from, by, away from, out of	<i>-slaupnan</i>	Denom. from Gmc * <i>slauþa-</i> 'flap, shake'? (MHG); PIE *(s) <i>lew-</i> 'hang limply, limp'	<i>afslaupnan</i>	be frightened, amazed	I	
<i>af-</i>	Prep	of, from, by, away from, out of	<i>standan</i>	stand, stand firm	<i>afstandan</i>	stand off, depart; abandon	N	<i>and-, at-, bi-, faura-, ga-, in-, miþ-, twis-, us-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>-swaggwjan</i>	PIE * <i>swe(n)k/g-</i> 'bend, waver, NE swing; prob. causative ending 'cause to waver'	<i>afswaggwjan</i>	shake one's resolve	M	
<i>af-</i>	Prep	of, from, by, away from, out of	<i>-swairban</i>	wipe, PIE * <i>swerbh-</i> 'turn', NE swerve	<i>afswairban</i>	wipe out	N	<i>bi-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>-taurnan</i>	tear	<i>aftaurnan</i>	intrans. be torn away, tear off	N	<i>dis-, ga-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>tiuhan</i>	lead, guide, draw	<i>aftiuhan</i>	draw away, push off or away, to take aside	N	<i>at-, bi-, ga-, innat-, miþga-, us-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>þaursjan</i>	thirst (pers or impers subj)	<i>afþaursjan</i>	be (or make?) thirsty	N	
<i>af-</i>	Prep	of, from, by, away from, out of	<i>þliuhan</i>	flee (from: af, faura D); to shun, turn aside from A	<i>afþliuhan</i>	flee	N	<i>ga-, unþa-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>þwahan</i>	wash	<i>afþwahan</i>	wash (oneself)	N	<i>bi-, us-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>wagian</i>	shake, move	<i>afwagian</i>	remove	N	<i>ga-, in-, us-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>wairpan</i>	throw, cast (sthg: D or A)	<i>afwairpan</i>	throw (sthg: D) away, put away	N	<i>at-, fra-, ga-, inn-, us-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>-walwjān</i>	roll, walwison 'wallow'	<i>afwalwjān</i>	roll (sthg) away	N	<i>at-, faur-</i>
<i>af-</i>	Prep	of, from, by, away from, out of	<i>wandjan</i>	turn, turn around	<i>afwandjan</i>	turn (self) away	N	<i>at-, bi-, ga-, in-, us-</i>
<i>afar</i>	Prep	after (temporal); following, according to						
<i>afar-</i>		after (temporal); following, according to	<i>gaggan</i>	go, come	<i>afargaggan</i>	follow, follow after	N	<i>af-, ana-, at-, duat-, innat-, faur-, faura-, faurbi-, ga-, inn-, miḥ-, ḥairh-, ufar-, us-, ut-, wiḥra-</i>
<i>afar-</i>		after (temporal); following, according to	<i>laistjan</i>	follow, follow after, pursue	<i>afarlaistjan</i>	follow, follow after	N	<i>ga-</i>
<i>ana</i>	Prep	in, into; on, onto, upon; to, against						
	Adv	thereon, thereupon						
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>aukan</i>	add, increase	<i>anaaukan</i>	add (on)to	N	<i>bi-, ga-</i>
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>-biudan</i>	bid, order	<i>anabiudan</i>	bid, command, order	N	<i>faur-</i>
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>drigkan</i>	drink	<i>anadrigkan</i>	become intoxicated	M	<i>ga-</i>

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<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>filhan</i>	hide, conceal, bury	<i>anafilhan</i>	commit, entrust, deliver, commend, hand down as tradition	I	<i>af-, ga-, us-</i>
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>gaggan</i>	go, come	<i>anagaggan</i>	come, but in usage 'go on'	N	<i>af-, afar-, at-, duat-, innat-, faur-, faura-, faurbi-, ga-, inn-, miþ-, þairh-, ufar-, us-, ut-, wiþra-</i>
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>haban</i>	have, hold, possess; consider, reckon (to be); keep, observe; to be, be about to, destined to	<i>anahaban</i>	take hold of; passive: be gripped (by fever)	N	<i>af-, at-, dis-, ga-, uf-</i>
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>haitan</i>	call, name; order, command; invite	<i>anahaitan</i>	call on; reprimand	N	<i>and-, at-, fair-, ga-, fauraga-, us-</i>
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>-hamon</i>	clothe, cover	<i>anahamon</i>	don, put on (clothing)	N	<i>af-, and-, ga-, ufar-</i>
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>hnaiwjan</i>	abase, lower	<i>anahnaiwjan</i>	lay down (on)	N	<i>ga-, uf-</i>
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>hneiwan</i>	bend down, bow	<i>anahneiwan</i>	stoop down	M	
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>hweilan</i>	rest, cease	<i>anahweilan</i>	rest, refresh	N	<i>ga-</i>
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>kaurjan</i>	burden, weigh down; importune, bother	<i>anakaurjan</i>	importune, bother	N	<i>miþ-</i>
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>anakumbjan</i>	Inseparable calque	<i>anakumbjan</i>	lie down, sit down; recline at table (calque of Latin <i>accumbere</i> )	N	

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<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>-kunnan</i>	know, recognize WV 3 (≠ kunnan Pret Pres)	<i>anakunnan</i>	read	I*	<i>ana-, at-, uf-; fra-*, ga-*</i>
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>lagjan</i>	lay, lay down, set, place	<i>analagjan</i>	lay on	N	<i>af-, at-, faur-, ga-, ufar-, us-</i>
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>latjan</i>	delay, detain	<i>analatjan</i>	hinder, thwart	N	<i>ga-</i>
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>-mahtjan</i>	der. from <i>maht-</i> adj: possible; able, capable	<i>anamahtjan</i>	injure, damage, do harm or damage to	N	
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>meljan</i>	write, register, enroll	<i>anameljan</i>	enroll	N	<i>faura-, fauraga-, ga-, uf-, ufar-</i>
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>-nanþjan</i>	dare, have courage, rel. to OHG <i>nendan</i> 'dare, strive', <i>nant</i> 'boldness'	<i>anananþjan</i>	dare, have courage to	N	<i>ga-</i>
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>naupjan</i>	force, compel	<i>ananaupjan</i>	force, compel	N	
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>-niujan</i>	der. from <i>niuj-</i> adj: new	<i>ananiujan</i>	renew	M	
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>-praggan</i>	narrow, cf. PGmc * <i>pragga-</i> 'narrowing'	<i>anapraggan</i>	oppress, afflict, trouble	I	
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>qiman</i>	come	<i>anaqiman</i>	approach	N	<i>bi-, faura-, fra-, ga-, miþ-, us-</i>
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>qipan</i>	say, speak, tell, name	<i>anaqipjan</i>	blaspheme, slander	M	<i>af-, and-, faur-, faura-, fra-, ga-, us-</i>
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>-qiujan</i>	Der. from <i>qiu-</i> adj: alive, living	<i>anaqiujan</i>	arouse, bring to life	M	<i>ga-, miþ-</i>

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<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>-silan</i>	PIE *silēy- 'be silent'	<i>anasilan</i>	be or become silent, still	N	
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>slawan</i>	be silent, remain silent	<i>anaslawan</i>	die down, become quiet	N	<i>ga-</i>
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>slepan</i>	sleep, fall asleep	<i>anaslepan</i>	fall asleep; (fig.) die	N	<i>ga-</i>
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>stodjan</i>	PGmc *sto-ð- (standan/stop) 'stand'	<i>anastodjan</i>	begin (intrans.)	I	<i>du-</i>
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>timrjan, timbrjan</i>	build, construct, strengthen, benefit, edify; PIE *dem- 'fit, build'; cf. timrjan	<i>anatimrjan</i>	build on	N	<i>ga-, miþga-</i>
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>-trimpan</i>	NE tramp	<i>anatrimpan</i>	tread upon, tramp on	N	
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>-piwan</i>	Der. from þius 'servant' (þiawdw 'servitude')	<i>anapiwan</i>	subject, reduce to servitude	N	<i>ga-</i>
<i>ana-</i>		in, into; on, onto, upon; to, against; thereon, thereupon	<i>þrafstjan</i>	console, comfort	<i>anaprafstjan</i>	comfort, console	N	<i>ga-</i>
<i>ana-in-</i>		in, into; on, onto, upon; to, against; thereon, thereupon + on account of, concerning	<i>sakan</i>	dispute; rebuke, reproach	<i>anainsakan</i>	add to, contribute	I	<i>and-, ga-, in-, us-</i>
<b>and</b>	Prep	along, through(out), over; in, on; (-a) towards, opposite, away from						

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<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>andbahtjan</i>	Inseparable re- formed borrowing	<i>andbahtjan</i>	serve, minister to; Der.from andbahti 'service, ministry; liturgy'; andbahts 'servant' - borrowed from Celtic	N	
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>beitan</i>	bite	<i>andbeitan</i>	reproach, threaten, rebuke	I	
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>bindan</i>	bind; tie up, tether	<i>andbindan</i>	unbind, untie; explain	P	<i>bi-, ga-</i>
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>-bundnan</i>	Der.from bindan	<i>andbundnan</i>	become unbound	N	
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>haffjan</i>	raise, lift, carry	<i>andhaffjan</i>	answer, respond to; say in reply	I	<i>at-, ufar-, us-</i>
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>haitan</i>	call, name; order, command; invite	<i>andhaitan</i>	acknowledge, confess; call upon in thanksgiving or prayer; declare	M	<i>ana-, at-, fair-, ga-, fauraga-, us-</i>
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>-hamon</i>	clothe, cover	<i>andhamon</i>	put away from oneself, doff	N	<i>af-, ana-, ga- , ufar-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>hausjan</i>	hear, listen to; hear about; heed	<i>andhausjan</i>	listen to, hear	N	<i>ga-, uf-</i>
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>-hruskan</i>	rel to OHG <i>hursgen</i> 'to hasten, spur on', OIr <i>horskr</i> , OE <i>horsc</i> 'intelligent'	<i>andhruskan</i>	question, inquire into	N	
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>huljan</i>	hide, conceal, disguise	<i>andhuljan</i>	uncover, reveal, disclose	N	<i>dis-, ga-</i>
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>-letnan</i>	be let, allowed, left (behind)	<i>andletnan</i>	depart, die	I	
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>niman</i>	take, take away; receive, accept	<i>andniman</i>	accept, receive, take	N	<i>af-, at-, bi-, dis-, fra-, ga- , in-, miþ-, us-</i>
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>qipan</i>	say, speak, tell, name	<i>andqipān</i>	speak with; take leave of	P	<i>af-, ana-, faur-, faura-, fra-, ga-, us-</i>
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>rinnan</i>	run, hasten, walk, go	<i>andrinnan</i>	discuss, dispute	I	<i>at-, bi-, du-, duat-, fair-, faur-, fra-, ga-, und-, ur-</i>



<b><u>Preverb</u></b>	<b><u>Fcn</u></b>	<b><u>P Meaning</u></b>	<b><u>Verb</u></b>	<b><u>V Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>CI</u></b>	<b><u>Others</u></b>
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>saihwan</i>	see, notice, take heed	<i>andsaihwan</i>	take into consideration, examine, note	M	<i>at-, bi-, ga-, in-, pairh-, us-</i>
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>sakan</i>	dispute (with: D); rebuke, reproach (d)	<i>andsakan</i>	dispute, contest, contend against	N	<i>anain-, ga-, in-, us-</i>
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>saljan (2)</i>	sacrifice, bring an offering	<i>andsaljan</i>	offer, present	N	<i>ga-</i>
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>sitan</i>	sit, be sitting	<i>andsitan</i>	take into consideration, question	I	<i>bi-, dis-, ga-, us-</i>
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>speiwan</i>	spit	<i>andspeiwan</i>	despise	I	<i>bi-</i>
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>-staldan</i>	possess	<i>andstaldan</i>	supply, furnish, provide	N	<i>ga-</i>
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>standan</i>	stand, stand firm	<i>andstandan</i>	withstand, resist	M	<i>af-, at-, bi-, faura-, ga-, in-, mip-, twis-, us-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>-staurran</i>	be rigid; PIE *ster- 'rigid', OHG <i>stornēn</i> 'be rigid'	<i>andstaurran</i>	murmur against, reproach	I	
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>-tilon</i>	aim, fit; Der. from <i>til</i> 'grounds, cause', cf. Ger <i>Ziel</i> 'goal'	<i>andtilon</i>	be devoted to	I	<i>ga-, gaga-</i>
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>pagkjan</i>	think, ponder, consider	<i>andpagkjan</i> (+/- <i>sik</i> )	consider, think over	N	<i>bi-</i>
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>wasjan</i>	clothe	<i>andwasjan</i>	undress	N	<i>ga-</i>
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>-waurdjan</i>	speak, der.from <i>waurd</i> 'word'	<i>andwaurdjan</i>	answer; dispute, contradict	N	
<i>and-</i>		along, through(out), over; in, on; (-a) towards, opposite, away from	<i>weihañ</i> (2)	fight, strive	<i>andweihañ</i>	fight (against: D)	N	
<i>at</i>	Prep	at, by, to, with, of						
<i>at-</i>		at, by, to, with, of	<i>augjan</i>	show ( <i>augo</i> 'eye')	<i>ataugjan</i>	show; passive or + <i>sik</i> : appear	M	
<i>at-</i>		at, by, to, with, of	<i>bairan</i>	bear, carry; produce	<i>atbairan</i>	bring, take, carry, offer	M	<i>fra-, ga-, innat-, pairh- , us-, ut-</i>

<u>Preverb</u>	<u>Fcn</u>	<u>P Meaning</u>	<u>Verb</u>	<u>V Meaning</u>	<u>Compound</u>	<u>C Meaning</u>	<u>CI</u>	<u>Others</u>
<i>at-</i>		at, by, to, with, of	<i>driusan</i>	fall down, fall (upon: ana D; into: in A), crowd against	<i>atdriusan</i>	fall at, into	N	<i>dis-, ga-, us-</i>
<i>at-</i>		at, by, to, with, of	<i>farjan</i>	travel, go by sea	<i>atfarjan</i>	go by sea; (arrive by boat, land)	N	
<i>at-</i>		at, by, to, with, of	<i>gaggan</i>	go, come	<i>atgaggan</i>	go, come (in)to	N	<i>af-, afar-, ana-, duat-, innat-, faur-, faura-, faurbi-, ga-, inn-, miþ-, þairh-, ufar-, us-, ut-, wiþra-</i>
<i>at-</i>		at, by, to, with, of	<i>giban</i>	give	<i>atgiban</i>	give to, deliver	N	<i>af-, fra-, us-</i>
<i>at-</i>		at, by, to, with, of	<i>haban</i>	have, hold, possess; consider, reckon (to be); keep, observe; to be, be about to, destined to	<i>athaban sik</i>	come towards	I	<i>ana-, af-, dis-, ga-, uf-</i>
<i>at-</i>		at, by, to, with, of	<i>haþjan</i>	raise, lift, carry	<i>athaþjan</i>	take down	I	<i>and-, ufar-, us-</i>
<i>at-</i>		at, by, to, with, of	<i>hahan</i>	hang	<i>athahan</i>	hang (trans), let down (nets)	N	<i>us-</i>
<i>at-</i>		at, by, to, with, of	<i>haitan</i>	call, name; order, command; invite	<i>athaitan</i>	call to	N	<i>ana-, and-, at-, fair-, ga-, fauraga-, us-</i>
<i>at-</i>		at, by, to, with, of	<i>-kunnan</i>	know, recognize WV 3 (≠ kunnan Pret Pres)	<i>atkunnan</i>	give, award, confer on	I	<i>ana-, ga-, uf-; fra-*, ga-*</i>
<i>at-</i>		at, by, to, with, of	<i>lagjan</i>	lay, lay down, set, place; caus. to <i>ligan</i> 'lie'	<i>atlagjan</i>	lay, lay on; put on clothes	N	<i>af-, ana-, faur-, ga-, ufar-, us-</i>
<i>at-</i>		at, by, to, with, of	<i>laþon</i>	invite, call	<i>atlaþon</i>	invite, call to	N	<i>ga-</i>
<i>at-</i>		at, by, to, with, of	<i>ligan</i>	lie down, lie	<i>atligan</i>	lie in, be within	N	<i>uf-</i>
<i>at-</i>		at, by, to, with, of	<i>nehwjan sik</i>	approach, draw near	<i>atnehwjan sik</i>	draw near, be at hand	N	

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>at-</i>		at, by, to, with, of	<i>niman</i>	take, take away; receive, accept	<i>atniman</i>	receive, accept	N	<i>af-, and-, bi-, dis-, fra-, ga-, in-, miþ-, us-</i>
<i>at-</i>		at, by, to, with, of	<i>rinnan</i>	run, hasten, walk, go	<i>atrinnan</i>	run up to	N	<i>and-, bi-, du-, duat-, fair-, faur-, fra-, ga-, und-, ur-</i>
<i>at-</i>		at, by, to, with, of	<i>saihwan</i>	see, notice, take heed	<i>atsaihwan</i>	beware; take heed; consider	N	<i>and-, bi-, ga-, in-, þairh-, us-</i>
<i>at-</i>		at, by, to, with, of	<i>satjan</i>	set, place, put; plant	<i>atsatjan</i>	present, offer	M	<i>af-, bi-, ga-, fauraga-, miþ-, miþga-, us-</i>
<i>at-</i>		at, by, to, with, of	<i>-snarpjan</i>	grasp, touch; < gnaw at?	<i>atsnarpjan</i>	touch, handle	N	
<i>at-</i>		at, by, to, with, of	<i>standan</i>	stand, stand firm	<i>atstandan</i>	stand near	N	<i>and-, af-, bi-, faura-, ga-, in-, miþ-, twis-, us-</i>
<i>at-</i>		at, by, to, with, of	<i>steigan</i>	go up, ascend, climb	<i>atsteigan</i>	(with <i>dalaþ</i> , <i>us</i> , <i>af</i> ) descend, go, climb down	M	<i>ga-, ufar-, us-</i>
<i>at-</i>		at, by, to, with, of	<i>tekan</i>	touch	<i>attekan</i>	touch, handle	N	
<i>at-</i>		at, by, to, with, of	<i>tiuhan</i>	lead, guide, draw	<i>attiuhan</i>	pull towards, bring	N	<i>af-, bi-, ga-, innat-, miþga-, us-</i>
<i>at-</i>		at, by, to, with, of	<i>-þinsan</i>	OHG <i>thinsan</i> 'pull', PIE * <i>tens-</i> 'extend'	<i>atþinsan</i>	attract, draw to oneself	N	
<i>at-</i>		at, by, to, with, of	<i>wairpan</i>	throw, cast (sthg: D or A)	<i>atwairpan</i>	cast down	N	<i>af-, fra-, ga-, inn-, us-</i>
<i>at-</i>		at, by, to, with, of	<i>-walwjan</i>	roll, walwison 'wallow'	<i>atwalwjan</i>	roll something to	N	<i>af-, faur-</i>
<i>at-</i>		at, by, to, with, of	<i>wisan 1</i>	be	<i>atwisan</i>	be at hand	N	<i>faura-, fra-, in-, miþ-, ufar-</i>
<i>at-</i>		at, by, to, with, of	<i>wopjan</i>	cry out (to: D, du D); crow	<i>atwopjan</i>	call to, summon	N	<i>uf-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>at-ga-</i>		put right, in order	<i>-raihtjan</i>	Der.from raiht- adj 'right, straight'	<i>atgaraihtjan</i>	put into good order	N	<i>ga-</i>
<i>bi</i>	Prep	by, around; at, near; concerning, on account of, according to						
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>-abrjan</i>	strengthen; der. from <i>abrs</i> adj. 'strong, mighty'	<i>biabrjan</i>	be astonished, amazed, overpowered	I	
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>arbaidjan</i>	work, toil, suffer	<i>biarbaidjan</i>	aspire to	M	<i>miþ-, þairh-</i>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>aukan</i>	add, increase	<i>biaukan</i>	increase, add to	N	<i>ana-, ga-</i>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>auknan</i>	increase (intrans)	<i>biauknan</i>	become greater	N	
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>bindan</i>	bind; tie up, tether	<i>bibindan</i>	bind, wrap	N	<i>and-, ga-</i>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>domjan</i>	judge	<i>bidomjan</i>	judge, pass sentence on	N	<i>af-, ga-</i>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>-faihon</i>	OHG <i>fēhan</i> 'hate, treat hostilely', NE <i>foe</i> ; PIE <i>*peyǵ/k-</i> 'be hostile'	<i>bifaihon</i>	exploit, deceive, outwit	M	<i>ga-</i>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>-gairdan</i>	Der.from gairda 'girdle, belt'	<i>bigairdan</i>	gird on	N	<i>uf-</i>

<b><u>Preverb</u></b>	<b><u>Fcn</u></b>	<b><u>P Meaning</u></b>	<b><u>Verb</u></b>	<b><u>V Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>CI</u></b>	<b><u>Others</u></b>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>-gitan</i>	attain, produce; NE get, beget	<i>bigitan</i>	find, meet with	I	
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>graban</i>	dig, till	<i>bigraban</i>	dig (a trench) around, surround with an embankment or trench	N	<i>uf-, us-</i>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>hlahjan</i>	laugh	<i>bihlahjan</i>	laugh at, deride, mock	N	
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>hwairban</i>	walk	<i>bihwairban</i>	press, crowd around	M	
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>kukjan</i>	kiss, embrace	<i>bikukjan</i>	cover with kisses	N	
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>-laibjan</i>	be left, der.from laiba 'remnant', caus. of leiban 'remain'	<i>bilaibjan</i>	have left over, leave over	N	
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>-laigon</i>	lick, simple verb in OE <i>liccian</i>	<i>bilaigon</i>	lick	N	
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>laikan</i>	leap for joy, play	<i>bilaikan</i>	mock	I	
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>-leiban</i>	(inf assumed from bi-laf) PIE *leyp- 'adhere, stick', OE be-lifan 'remain'	<i>bileiban</i>	remain	N	

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>-leipān</i>	uncertain, poss. PIE *leyt(h)- 'go away, die, go'	<i>bileipān</i>	leave, forsake, abandon; leave behind at one's death	N	<i>af-, ga-, inga-, miþinnga-, hindar-, þairh-, ufar-, us-</i>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>maitan</i>	cut, hew, hack	<i>bimaitan</i>	circumcise	N	<i>af-, ga-, us-</i>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>-mampjan</i>	No Gmc cognates	<i>bimampjan</i>	deride, mock	N	
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>-nauhan</i>	suffice; PIE *-h <sub>2</sub> nek 'attain, reach'	<i>binauhan</i>	be permitted, lawful, necessary	I	<i>ga-</i>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>niman</i>	take, take away; receive, accept	<i>biniman</i>	take away, steal	N	<i>and-, at-, af-, dis-, fra-, ga-, in-, miþ-, us-</i>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>-niuhspan</i>	OE nēos(i)an 'search out, visit'	<i>biniuhspan</i>	spy out, lie in wait for	N	
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>qiman</i>	come	<i>biqiman</i>	befall, come upon	N	<i>ana-, faura-, fra-, ga-, miþ-, us-</i>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>-raubon</i>	OHG raubōn 'rob', PIE *rewp- 'tear up/out'	<i>biraubon</i>	rob, strip	N	
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>rinnan</i>	run, hasten, walk, go	<i>birinnan</i>	run about	N	<i>and-, at-, du-, duat-, fair-, faur-, fra-, ga-, und-, ur-</i>

<b><u>Preverb</u></b>	<b><u>Fcn</u></b>	<b><u>P Meaning</u></b>	<b><u>Verb</u></b>	<b><u>V Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>CI</u></b>	<b><u>Others</u></b>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>rodjan</i>	speak, say	<i>birodjan</i>	mutter, complain, grumble	I	<i>miḥ-</i>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>saiḥwan</i>	see, notice, take heed	<i>bisaiḥwan</i>	see, look, look around at (A); look after (G)	N	<i>and-, at-, ga-, in-, ḥairh-, us-</i>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>satjan</i>	set, place, put; plant	<i>bisatjan</i>	beset, set around	N	<i>aḥ-, at-, fauraga-, ga-, miḥ-, miḥga-, us-</i>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>-sauljan</i>	soil	<i>bisauljan</i>	become spotted, unclean	N	
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>-saulnan</i>	be soiled	<i>bisaulnan</i>	become dirty, unclean, defiled	N	
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>sitan</i>	sit, be sitting	<i>bisitan</i>	sit with, sit near, sit about	N	<i>and-, dis-, ga-, us-</i>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>skaban</i>	shave	<i>biskaban</i>	shave	N	
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>skeinan</i>	shine	<i>biskeinan</i>	shine	N	
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>-smeitan</i>	OE <i>be-smītan</i> 'smear'	<i>bismeitan</i>	smear, anoint	N	<i>ga-</i>



<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>sniwan</i>	hasten, hurry, come upon	<i>bisniwan</i>	precede, take precedence over	M	<i>duat-, faur-, faurbi-, ga-</i>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>speiwan</i>	spit	<i>bispeiwan</i>	spit upon	N	<i>and-</i>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>standan</i>	stand, stand firm	<i>bistandan</i>	surround	M	<i>af-, and-, at-, faura-, ga-, in-, miþ-, twis-, us-</i>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>stigqan</i>	thrust, push; make war	<i>bistigqan</i>	stumble; strike (against: A, du D, bi D)	M	<i>ga- (-stagqjan, Caus.)</i>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>-swairban</i>	wipe, PIE *swerbh-'turn', NE swerve	<i>biswairban</i>	wipe, wipe dry	N	<i>af-</i>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>swaran</i>	swear an oath	<i>biswaran</i>	swear, adjure	N	<i>ufar-</i>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>tiuhan</i>	lead, guide, draw	<i>bitiuhan</i>	go about, visit; take along	N	<i>af-, at-, ga-, innat-, miþga-, us-</i>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>þagkjan</i>	think, ponder, consider	<i>bipagkjan</i>	think, believe	N	<i>and-</i>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>þwahan</i>	wash	<i>bipwahan</i>	wash (oneself)	N	<i>af-, us-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>-waibjan</i>	OE <i>wæfan</i> 'clothe', <i>wafian</i> 'wave' < PIE * <i>weyp/b-</i> 'turn, move with a turning motion'	<i>biwaibjan</i>	wind around, encompass, clothe	N	( <i>faur-</i> )
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>wandjan</i>	turn, turn around	<i>biwandjan</i>	shun, reject, avoid	I	<i>af-, at-, ga-, in-, us-</i>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>-windan</i>	wind, wrap	<i>biwindan</i>	wrap around, swaddle	N	<i>duga-, us-</i>
<i>bi-</i>		by, around; at, near; concerning, on account of, according to	<i>wisan 2</i>	feast, carouse	<i>biwisan</i>	have a good time, make merry	N	
<i>dis-</i>	Insep Pctl	apart, away						
<i>dis-</i>		apart, away	<i>dailjan</i>	deal out, divide up	<i>disdailjan</i>	share, divide up	N	<i>af-, fra-, ga-</i>
<i>dis-</i>		apart, away	<i>driusan</i>	fall down, fall (upon: ana D; into: in A), crowd against	<i>disdriusan</i>	fall upon	N	<i>at-, ga-, us-</i>
<i>dis-</i>		apart, away	<i>haban</i>	have, hold, possess; consider, reckon (to be); keep, observe; to be, be about to, destined to	<i>dishaban</i>	seize, hold fast	N	<i>af-, ana-, at-, ga-, uf-</i>
<i>dis-</i>		apart, away	<i>-hniupan</i>	break, tear	<i>dishniupan</i>	tear apart, break (trans.)	N	
<i>dis-</i>		apart, away	<i>-hnupnan</i>	break, tear	<i>dishnupnan</i>	break, tear (intrans.), be torn	N	
<i>dis-</i>		apart, away	<i>huljan</i>	hide, conceal, disguise	<i>dishuljan</i>	cover	N	<i>and-, ga-</i>
<i>dis-</i>		apart, away	<i>niman</i>	take, take away; receive, accept	<i>disniman</i>	keep, possess	I	<i>and-, at-, af-, bi-, fra-, ga-, in-, miþ-, us-</i>
<i>dis-</i>		apart, away	<i>siggan</i>	sink, go down (of sun)	<i>dissiggan</i>	set (of the sun)	N	<i>ga-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>dis-</i>		apart, away	<i>sitan</i>	sit, be sitting	<i>dissitan</i>	seize	I	<i>and-, bi-, ga-, us-</i>
<i>dis-</i>		apart, away	<i>skaidan</i>	divide, separate (trans & intrans)	<i>disskaidan</i>	divide up	N	<i>af-, ga-</i>
<i>dis-</i>		apart, away	<i>-skreitan</i>	tear (trans.), NE shred	<i>disskreitan</i>	rend, tear	N	
<i>dis-</i>		apart, away	<i>-skreitan</i>	tear (intrans.), NE shred	<i>disskritnan</i>	be torn, rent asunder	N	
<i>dis-</i>		apart, away	<i>tahjan</i>	tear, rend	<i>distahjan</i>	destroy, waste	M	
<i>dis-</i>		apart, away	<i>-tairan</i>	tear (trans.)	<i>distairan</i>	tear apart, to pieces	N	<i>ga-</i>
<i>dis-</i>		apart, away	<i>-taurnan</i>	tear (intrans.)	<i>distauran</i>	tear, rip (intrans.)	N	<i>af-, ga-</i>
<i>dis-</i>		apart, away	<i>wilwan</i>	rob, take by force	<i>diswilwan</i>	plunder	N	<i>fra-</i>
<i>dis-</i>		apart, away	<i>-winþjan</i>	winnow, PIE * <i>h<sub>2</sub>weh<sub>1</sub></i> - 'blow, winnow' (Goth waian 'blow')	<i>diswinþjan</i>	crush (lit. 'throw asunder')	I	
<b>du</b>	Prep	to, towards, against						
<i>du-</i>		to, towards, against	<i>-ginnan</i>	begin (OE be-ginnan)	<i>duginnan</i>	begin	N	
<i>du-</i>		to, towards, against	<i>rinnan</i>	run, hasten, walk, go	<i>durinnan</i>	run to	N	<i>and-, at-, bi-, duat-, fair-, faur-, fra-, ga-, und-, ur-</i>
<i>du-</i>		to, towards, against	<i>stodjan</i>	PGmc *sto-ð- (standan/stoþ) 'stand'	<i>dustodjan</i>	begin	I	<i>ana-</i>
<i>du- at-</i>			<i>gaggan</i>	go, come	<i>duatgaggan</i>	go to, come to	N	<i>af-, afar-, at-, ana-, innat-, faur-, faura-, faurbi-, ga-, inn-, miþ-, þairh-, ufar-, us-, ut-, wiþra-</i>

<u>Preverb</u>	<u>Fcn</u>	<u>P Meaning</u>	<u>Verb</u>	<u>V Meaning</u>	<u>Compound</u>	<u>C Meaning</u>	<u>CI</u>	<u>Others</u>
<i>du- at-</i>			<i>rinnan</i>	run, hasten, walk, go	<i>duatrinnan</i>	run to	N	<i>and-, at-, bi-, du-, fair-, faur-, fra-, ga-, und-, ur-</i>
<i>du- at-</i>			<i>sniwan</i>	hasten, hurry, come upon	<i>duatsniwan</i>	hurry towards	N	<i>bi-, faurbi-, faur-, ga-</i>
<i>du- ga-</i>		to, towards, against + with, together with; aspectual particle	<i>-windan</i>	wind, wrap	<i>dugawindan (sik)</i>	entangle, wrap oneself in	M	<i>bi-, us-</i>
<i>fair-</i>	Insep Ptcl	Intensive? PIE <i>per</i> 'through, over, around'						
<i>fairra ?</i>	Prep	far from; from (with verbs of motion)						
	Adv	far, far off						
<i>fair-</i>		far (off, from)	<i>aihan / aigan</i>	own, have, possess	<i>fairaihan</i>	partake (of)	I	
<i>fair-</i>		far (off, from)	<i>greipan</i>	seize, take hold of, capture	<i>fairgreipan</i>	seize, catch hold of	N	<i>und-</i>
<i>fair-</i>		far (off, from)	<i>haitan</i>	call, name; order, command; invite	<i>fairhaitan</i>	thank (only in þank fairhaitan) 'call thanks (over) to'	N	<i>ana-, and-, at-, fauraga-, ga-, us-</i>
<i>fair-</i>		far (off, from)	<i>rinnan</i>	run, hasten, walk, go	<i>fairrinnan</i>	extend, reach to	I	<i>and-, at-, bi-, du-, duat-, faur-, fra-, ga-, und-, ur-</i>
<i>fair-</i>		far (off, from)	<i>waurkjan</i>	work, do, perform; fashion, create; cause (A: to do: inf.; to be: adj.)	<i>fairwaurkjan</i>	gain	I	<i>fra-, ga-, us-</i>
<i>fair-</i>		far (off, from)	<i>-weitjan</i>	PIE <i>*weyd-</i> 'see, know'	<i>fairweitjan</i>	look around	N	<i>id-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>faur(a)</i>	Prep	along, in front of; (of time) before; for, on behalf of						
<i>faura</i>	Adv	along, in front of; (of time) before; for, on behalf of						
<i>faur-</i>		along, in front of; (of time) before; for, on behalf of	<i>-biudan</i>	bid, order	<i>faurbiudan</i>	order, charge (forbid = order beforehand)	M	<i>ana-</i>
<i>faur-</i>		along, in front of; (of time) before; for, on behalf of	<i>-dammjan</i>	OE demman 'fence in', for-demman 'dam up'	<i>faurdammjan</i>	dam up	N	
<i>faur-</i>		along, in front of; (of time) before; for, on behalf of	<i>gaggan</i>	go, come	<i>faurgaggan</i>	pass by, go past	N	<i>af-, afar-, ana-, at-, duat-, innat-, faura-, faurbi-, ga-, inn-, miþ-, pairh-, ufar-, us-, ut-, wiþra-</i>
<i>faur-</i>		along, in front of; (of time) before; for, on behalf of	<i>lagjan</i>	lay, lay down, set, place	<i>faurlagjan</i>	lay before	N	<i>af-, ana-, at-, ga-, ufar-, us-</i>
<i>faur-</i>		along, in front of; (of time) before; for, on behalf of	<i>-muljan</i>	PGmc *mūla- 'mouth'	<i>faurmuljan</i>	muzzle	N	
<i>faur-</i>		along, in front of; (of time) before; for, on behalf of	<i>qīþan</i>	say, speak, tell, name	<i>faurqīþan</i>	make excuses, excuse	I	<i>af-, ana-, and-, faura-, fra-, ga-, us-</i>
<i>faur-</i>		along, in front of; (of time) before; for, on behalf of	<i>rinnan</i>	run, hasten, walk, go	<i>faurrinnan</i>	precede, go before	N	<i>and-, at-, bi-, du-, duat-, fair-, fra-, ga-, und-, ur-</i>
<i>faur-</i>		along, in front of; (of time) before; for, on behalf of	<i>sigljan</i>	seal (< Lat <i>sigillare</i> )	<i>foursigljan</i>	seal	N	<i>ga-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>faur-</i>		along, in front of; (of time) before; for, on behalf of	<i>sniwan</i>	hasten, hurry, come upon	<i>foursniwan</i>	hurry before, anticipate	M	<i>bi-, duat-, faurbi-, ga-</i>
<i>faur-</i>		along, in front of; (of time) before; for, on behalf of	<i>-waipjan</i>	OE <i>wæfan</i> 'clothe', <i>wafian</i> 'wave' < PIE * <i>weyp/b-</i> 'turn, move with a turning motion'	<i>faurwaipjan</i>	muzzle, restrain (used only once, with <i>munþs</i> 'mouth')	M	( <i>bi-</i> )
<i>faur-</i>		along, in front of; (of time) before; for, on behalf of	<i>-walwjan</i>	roll, walwison 'wallow'	<i>faurwalwjan</i>	roll something (D) in front of (A)	N	<i>af-, at-</i>
<i>faura-</i>		along, in front of; (of time) before; for, on behalf of	<i>gaggan</i>	go, come	<i>fauragaggan</i>	go before; precede (faura D); take charge of, manage	M	<i>af-, afar-, ana-, at-, duat-, innat-, faur-, faurbi-, ga-, inn-, miþ-, þairh-, ufar-, us-, ut-, wiþra-</i>
<i>faura-</i>		along, in front of; (of time) before; for, on behalf of	<i>manwjan</i>	prepare, der. from manwu- 'ready, prepared, at hand' (Lat manus, OE mund 'hand', mundian 'protect')	<i>fauramanwjan</i>	prepare in advance	N	<i>fauraga-, ga-</i>
<i>faura-</i>		along, in front of; (of time) before; for, on behalf of	<i>meljan</i>	write, set forth in writing	<i>faurameljan</i>	portray, present 'write in front of'	M	<i>ana-, fauraga-, ga-, uf-, ufar-</i>
<i>faura-</i>		along, in front of; (of time) before; for, on behalf of	<i>qiman</i>	come	<i>fauraqiman</i>	appear, come	N	<i>ana-, bi-, fra-, ga-, miþ-, us-</i>
<i>faura-</i>		along, in front of; (of time) before; for, on behalf of	<i>qipan</i>	say, speak, tell, name	<i>fauraqipan</i>	foretell, prophesy	M	<i>af-, ana-, and-, faur-, fra-, ga-, us-</i>
<i>faura-</i>		along, in front of; (of time) before; for, on behalf of	<i>rahnjan</i>	reckon, count, number	<i>faurarahnjjan</i>	esteem more highly, outdo, lead the way	N	<i>ga-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>faura-</i>		along, in front of; (of time) before; for, on behalf of	<i>sandjan</i>	send	<i>faurasandjan</i>	send on ahead	N	<i>ga-, gamiþ-, in-, miþin-, us-</i>
<i>faura-</i>		along, in front of; (of time) before; for, on behalf of	<i>standan</i>	stand, stand firm	<i>faurastandan</i>	lead; stand before or near	M	<i>af-, and-, at-, bi-, ga-, in-, miþ-, twis-, us-</i>
<i>faura-</i>		along, in front of; (of time) before; for, on behalf of	<i>wenjan</i>	hope, expect; set one's hopes (on)	<i>faurawenjan</i>	hope before	N	<i>ga-</i>
<i>faura-ga-</i>		along, in front of; (of time) before; for, on behalf of	<i>haitan</i>	call, name; order, command; invite	<i>fauragahaitan</i>	foretell	M	<i>ana-, and-, at-, fair-, ga-, us-</i>
<i>faura-ga-</i>		along, in front of; (of time) before; for, on behalf of	<i>hugjan</i>	think, suppose, believe	<i>fauragahugjan</i>	make up one's mind	I	<i>af-, ufar-</i>
<i>faura-ga-</i>		along, in front of; (of time) before; for, on behalf of	<i>leikan</i>	please	<i>fauragaleikan</i>	set forth, present	I	<i>ga-</i>
<i>faura-ga-</i>		along, in front of; (of time) before; for, on behalf of	<i>manwjan</i>	prepare, der. from manwu- 'ready, prepared, at hand' (Lat manus, OE mund 'hand', mundian 'protect')	<i>fauragamanwjan</i>	prepare in advance	N	<i>fauraga-, ga-</i>
<i>faura-ga-</i>		along, in front of; (of time) before; for, on behalf of	<i>meljan</i>	write, set forth in writing	<i>fauragameljan</i>	write previously	N	<i>ana-, faura-, ga-, uf-, ufar-</i>
<i>faura-ga-</i>		along, in front of; (of time) before; for, on behalf of	<i>-redan</i>	advise, speak, testify, PIE * <i>rēh<sub>1</sub>dh-</i> 'care, consider'	<i>fauragaredan</i>	destine, predetermine	N	<i>ga-, und-, ur-</i>
<i>faura-ga-</i>		along, in front of; (of time) before; for, on behalf of	<i>satjan</i>	set, place, put; plant	<i>fauragasatjan</i>	present, set before	N	<i>af-, at-, bi-, faura-, ga-, miþ-, us-</i>
<i>faura-ga-</i>		along, in front of; (of time) before; for, on behalf of	<i>-teihan</i>	show	<i>fauragateihan</i>	foretell, inform beforehand	N	<i>ga-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>faur-bi-</i>		along, in front of; (of time) before; for, on behalf of	<i>gaggan</i>	go, come	<i>faurbigaggan</i>	go before, precede	N	<i>af-, afar-, ana-, at-, duat-, innat-, faur-, faura-, ga-, inn-, mip-, pairh-, ufar-, us-, ut-, wipra-</i>
<i>faur-bi-</i>		along, in front of; (of time) before; for, on behalf of	<i>sniwan</i>	hasten, hurry, come upon	<i>faurbisniwan</i>	precede	M	<i>bi-, duat-, faur-, ga-</i>
<i>fra-</i>	Insep Ptcl	PIE <i>*pro</i> 'forward, ahead, away'; NE for- (forbear); antonymic, pejorative						
<i>fra-</i>		forward, ahead, away	<i>-atjan</i>	cause to be eaten ( <i>itan</i> 'eat')	<i>fraatjan</i>	distribute, give away, cause to be eaten	M	
<i>fra-</i>		forward, ahead, away	<i>bairan</i>	bear, carry; produce	<i>frabairan</i>	bear, endure	M	<i>at-, ga-, innat-, pairh-, us-, ut-</i>
<i>fra-</i>		forward, ahead, away	<i>bugjan</i>	buy; redeem	<i>frabugjan</i>	sell	I	<i>us-</i>
<i>fra-</i>		forward, ahead, away	<i>dailjan</i>	deal out, divide up	<i>fradailjan</i>	divide, distribute	N	<i>af-, dis-, ga-</i>
<i>fra-</i>		forward, ahead, away	<i>giban</i>	give	<i>fragiban</i>	give graciously, grant; pardon, forgive	P	<i>af-, at-, us-</i>
<i>fra-</i>		forward, ahead, away	<i>-gildan</i>	PGmc <i>*gelpan</i> 'pay'	<i>fragildan</i>	pay back, restore	N	<i>us-</i>
<i>fra-</i>		forward, ahead, away	<i>-hinpan</i>	Balg p. 170 'catch'; Lehmann (F73, 122) Pre-Gmc <i>*kent-</i> < Pre-Gmc <i>*kend-</i> ; OE <i>hentan</i> 'pursue', huntian 'hunt'	<i>frahinpan</i>	capture, imprison	M	<i>mipfra-, us-</i>
<i>fra-</i>		forward, ahead, away	<i>itan</i>	eat	<i>fraitan</i>	consume, devour	M	



<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>fra-</i>		forward, ahead, away	<i>kunnan</i>	know Pret Pres (≠ -kunnan WV 3)	<i>frakunnan</i>	despise	I	<i>ga-</i> , ( <i>ana-</i> , <i>at-</i> , <i>ga-</i> , <i>uf-</i> )
<i>fra-</i>		forward, ahead, away	<i>letan</i>	let, allow; let remain, leave behind; utter	<i>fraletan</i>	let go, set free; permit	M	<i>af-</i> , <i>us-</i>
<i>fra-</i>		forward, ahead, away	<i>lewjan</i>	Der. from lew 'opportunity, cause'; betray, hand over; turn (the other cheek)	<i>fralewjan</i>	betray	N	<i>ga-</i>
<i>fra-</i>		forward, ahead, away	<i>-liusan</i>	lose; PIE *lew- 'separate, free'	<i>fraliusan</i>	lose	N	
<i>fra-</i>		forward, ahead, away	<i>-lusnan</i>	be lost; PIE *lew- 'separate, free'	<i>fralusnan</i>	be lost, perish, go astray	N	
<i>fra-</i>		forward, ahead, away	<i>niman</i>	take, take away; receive, accept	<i>franiman</i>	receive, take	N	<i>and-</i> , <i>at-</i> , <i>af-</i> , <i>bi-</i> , <i>dis-</i> , <i>ga-</i> , <i>in-</i> , <i>mib-</i> , <i>us-</i>
<i>fra-</i>		forward, ahead, away	<i>qiman</i>	come	<i>fraqiman</i>	spend, expend, use up, consume	I	<i>ana-</i> , <i>bi-</i> , <i>faura-</i> , <i>ga-</i> , <i>mib-</i> , <i>us-</i>
<i>fra-</i>		forward, ahead, away	<i>qistjan</i>	destroy	<i>fraqistjan</i>	destroy	N	<i>us-</i>
<i>fra-</i>		forward, ahead, away	<i>-qistnan</i>	destroy	<i>fraqistnan</i>	be destroyed, perish	N	
<i>fra-</i>		forward, ahead, away	<i>qipan</i>	say, speak, tell, name	<i>fraqipan</i>	curse, disparage, reject	I	<i>af-</i> , <i>ana-</i> , <i>and-</i> , <i>faur-</i> , <i>faura-</i> , <i>ga-</i> , <i>us-</i>
<i>fra-</i>		forward, ahead, away	<i>rinnan</i>	run, hasten, walk, go	<i>frarinnan</i>	encounter, chance to meet	N	<i>and-</i> , <i>at-</i> , <i>bi-</i> , <i>du-</i> , <i>duat-</i> , <i>fair-</i> , <i>faur-</i> , <i>ga-</i> , <i>und-</i> , <i>ur-</i>
<i>fra-</i>		forward, ahead, away	<i>-slindan</i>	swallow; OHG slintan	<i>fraslindan</i>	swallow up, devour	N	
<i>fra-</i>		forward, ahead, away	<i>wairpan</i>	throw, cast (sthg: D or A)	<i>frawairpan</i>	throw away	N	<i>af-</i> , <i>at-</i> , <i>ga-</i> , <i>inn-</i> , <i>us-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>fra-</i>		forward, ahead, away	<i>wairpan</i>	become, happen, be, take place; to take up with, reside with; PIE *wert- 'turn'	<i>frawairpan</i>	become corrupt, spoiled, bad	I	
<i>fra-</i>		forward, ahead, away	<i>-wardjan</i>	caus. of <i>frawairpan</i> 'become corrupt, spoiled'	<i>frawardjan</i>	destroy, ruin, corrupt, disfigure	I	
<i>fra-</i>		forward, ahead, away	<i>waurkjan</i>	work, do, perform; fashion, create; cause (A: to do: inf.; to be: adj.)	<i>frawaurkjan</i>	sin	I*	<i>fair-, ga-, us-</i>
<i>fra-</i>		forward, ahead, away	<i>-weitan</i>	PIE *weyd- 'see, know'	<i>fraweitan</i>	avenge	I	<i>in-</i>
<i>fra-</i>		forward, ahead, away	<i>wilwan</i>	rob, take by force	<i>frawilwan</i>	rob, plunder, seize	N	<i>dis-</i>
<i>fra-</i>		forward, ahead, away	<i>wisan 1</i>	be	<i>frawisan</i>	spend, use up	I	<i>at-, faura-, in-, miþ-, ufar-</i>
<i>fra-</i>		forward, ahead, away	<i>wrikan</i>	persecute, chase, drive	<i>frawrikan</i>	persecute, chase/drive off	N	<i>ga-</i>
<i>fra-</i>		forward, ahead, away	<i>wrohjan</i>	accuse, bring charges against	<i>frawrohjan</i>	denounce, accuse	N	
<b>full(a)-</b>	Adj	full						
<i>fulla-</i>		full	<i>-fahjan</i>	Der. from fagrs 'fitting', rel to fahan 'catch, seize, lay hands on';	<i>fullafahjan</i>	satisfy, serve	N	
<i>fulla-</i>		full	<i>frapjan</i>	understand, perceive; think, know, suppose	<i>fullafrapjan</i>	be fully in command of one's senses, be of sound mind	M	
<i>fulla-</i>		full	<i>-weisjan</i>	OE <i>wīsian</i> , OHG <i>wīsen</i> 'show, demonstrate', <i>wīs</i> 'wise'; PIE *weyd- 'see'	<i>fullaweisjan</i>	make fully wise, persuade	N	<i>gafulla-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<b>ga-</b>	Insep Ptcl	with, together with; primary use as aspectual particle (Lehmann p. 133); PIE *kom near, at, with						
<i>ga-</i>		with, together with; aspectual particle	<i>-aggwjan</i>	make narrow	<i>gaaggwjan</i>	constrain, oppress	I*	
<i>ga-</i>		with, together with; aspectual particle	<i>-aiginon</i>	Der.from aigin 'property'; cf. aihan/aigan 'own, have, possess'	<i>gaaiginon</i>	take possession of; get the advantage of	M	
<i>ga-</i>		with, together with; aspectual particle	<i>-ainan</i>	be one, der.from <i>ains</i> 'one'	<i>gaainan</i>	separate, isolate	M	
<i>ga-</i>		with, together with; aspectual particle	<i>aistan</i>	revere, honor	<i>gaaistan</i>	revere, show reverence toward	N	
<i>ga-</i>		with, together with; aspectual particle	<i>aiwiskon</i>	act shamefully ( <i>aiwiski</i> 'shame, disgrace')	<i>gaaiwiskon</i>	make ashamed, shame, dishonor	N	
<i>ga-</i>		with, together with; aspectual particle	<i>arman</i>	pity, have pity on	<i>gaarman</i>	have pity on	N	
<i>ga-</i>		with, together with; aspectual particle	<i>aukan</i>	add, increase	<i>gaaukan</i>	increase	N	<i>ana-, bi-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>baidjan</i>	force, compel	<i>gabaidjan</i>	force, constrain	N	
<i>ga-</i>		with, together with; aspectual particle	<i>bairan</i>	bear, carry; produce	<i>gabairan</i>	bear (carry, give birth to); compare	P	<i>at-, fra-, innat-, pairh- , us-, ut-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>bairgan</i>	hide; keep, preserve	<i>gabairgan</i>	keep, preserve	N	
<i>ga-</i>		with, together with; aspectual particle	<i>bairhtjan</i>	reveal, make manifest; Der.from bairht- 'bright, clear, manifest'	<i>gabairhtjan</i>	reveal, manifest, show, disclose, declare	N	
<i>ga-</i>		with, together with; aspectual particle	<i>bandwjan</i>	give a sign, signal, nod	<i>gabandwjan</i>	beckon, give a signal	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-batnan</i>	profit, benefit	<i>gabatnan</i>	profit, gain, benefit	N	

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>ga-</i>		with, together with; aspectual particle	<i>bauan</i>	inhabit, dwell	<i>gabauan</i>	dwell	N	
<i>ga-</i>		with, together with; aspectual particle	<i>beidan</i>	await, expect	<i>gabeidan</i>	await, endure	M	<i>us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-besitjan</i>	Der. from beist 'leaven, yeast'	<i>gabeistjan</i>	leaven	N	
<i>ga-</i>		with, together with; aspectual particle	<i>bidjan</i>	ask, beg, pray	<i>gabidjan</i>	pray for, ask for	N	<i>us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>bindan</i>	bind; tie up, tether	<i>gabindan</i>	bind, tie up, tether	N	<i>and-, bi-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>biugan</i>	bend	<i>gabiugan</i>	bend	N	
<i>ga-</i>		with, together with; aspectual particle	<i>blaupjan</i>	abolish, annul, abrogate	<i>gablaupjan</i>	cancel, annul	N	
<i>ga-</i>		with, together with; aspectual particle	<i>bleipjan</i>	have pity on; Der. from bleip- 'mercy'	<i>gableipjan</i>	pity	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-blindjan</i>	blind	<i>gabblindjan</i>	blind	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-blindnan</i>	Der. from blind- 'blind'	<i>gabblindnan</i>	become blind	N	<i>af-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>botjan</i>	avail, be of use, help; improve, make better	<i>gabotjan</i>	make useful	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-brannjan</i>	burn	<i>gabrannjan</i>	burn (trans.)	N	<i>in-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>brikan</i>	break; quarrel, fight	<i>gabrikan</i>	break	N	<i>uf-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-daban</i>	fit, apply, PIE * <i>dhabh-</i> 'fitting, applicable'; NE deft	<i>gadaban</i>	happen, befall, be fitting	M	
<i>ga-</i>		with, together with; aspectual particle	<i>dailjan</i>	deal out, divide up	<i>gadailjan</i>	divide	N	<i>af-, dis-, fra-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-daubjan</i>	Der. from daub- 'deaf'	<i>gadaubjan</i>	make deaf, harden	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-daursan</i>	PIE <i>dhers-</i> 'dare, be bold'	<i>gadaursan</i>	dare	N	

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>ga-</i>		with, together with; aspectual particle	<i>daupjan</i>	put to death	<i>gadaupjan</i>	kill, put to death, execute	N	<i>af-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-daupnan</i>	Der. from <i>daup-</i> 'dead'	<i>gadaupnan</i>	die, perish	N	<i>miþga-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>digan</i>	fashion (from clay)	<i>gadigan</i>	fashion (from clay)	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-diupjan</i>	Der. from <i>diup-</i> 'deep'	<i>gadiupjan</i>	deepen, dig deep	N	
<i>ga-</i>		with, together with; aspectual particle	<i>domjan</i>	judge	<i>gadomjan</i>	judge, pass judgement, condemn	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-draban</i>	PIE *dhrebh- 'break apart, crush'	<i>gadraban</i>	hew out	N	
<i>ga-</i>		with, together with; aspectual particle	<i>dragan</i>	drag, carry	<i>gadragan</i>	pile, gather together, accumulate	M	
<i>ga-</i>		with, together with; aspectual particle	<i>dragkjan</i>	give to drink	<i>gadrakjan</i>	give to drink	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-drausjan</i>	cause to fall	<i>gadrausjan</i>	throw down, fell	N	<i>af-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>drigkan</i>	drink	<i>gadrigkan</i>	drink	N	<i>ana-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>driusan</i>	fall down, fall (upon: <i>ana D</i> ; into: in A), crowd against	<i>gadriusan</i>	fall; cast, throw away	M	<i>at-, dis-, us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>drobnan</i>	become anxious, troubled	<i>gadrobnan</i>	become anxious, be troubled	N	
<i>ga-</i>		with, together with; aspectual particle	<i>fahan</i>	catch, seize, lay hands on	<i>gafahan</i>	catch, take, seize, overtake; apprehend as a criminal	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-fahrjan</i>	prepare	<i>gafahrjan</i>	prepare, make ready	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-faihon</i>	OHG <i>fēhan</i> 'hate, treat hostilely', NE <i>foe</i> ; PIE * <i>peyǵ/k-</i> 'be hostile'	<i>gafaihon</i>	take advantage of, defraud	M	<i>bi-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>fastan</i>	fast; keep, observe	<i>gafastan</i>	keep, observe, hold fast	N	
<i>ga-</i>		with, together with; aspectual particle	<i>filhan</i>	hide, conceal; bury	<i>gafilhan</i>	hide, conceal, bury	N	<i>af-, ana-, us-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>ga-</i>		with, together with; aspectual particle	<i>fraiṇnan</i>	ask, interrogate	<i>gafraiṇnan</i>	ask; learn by inquiry	N	
<i>ga-</i>		with, together with; aspectual particle	<i>frauḡinon</i>	rule, be lord	<i>gafrauḡinon</i>	rule, be lord over	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-frisahṭjan</i>	Der. from <i>frisahṭs</i> 'example; image, picture; riddle, enigma	<i>gafrisahṭjan</i>	depict, copy, portray	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-frisahṭjan</i>	Der. from <i>frisahṭs</i> 'example; image, picture; riddle, enigma	<i>gafrisahṭnan</i>	be copied, imitated	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-friḡon</i>	OI <i>friḡa</i> 'pacify, make peace with'; PIE * <i>prēy-</i> , <i>prī-</i> 'be fond of'	<i>gafriḡon</i>	reconcile	N	
<i>ga-</i>		with, together with; aspectual particle	<i>fulljan</i>	fill, fulfill	<i>gafulljan</i>	fill	N	<i>ufar-</i> , <i>us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>fullnan</i>	become full	<i>gafullnan</i>	become full	N	<i>us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>gaggan</i>	go, come	<i>gagaggan</i>	collect, assemble (intr.); come to pass, turn out	M	<i>af-</i> , <i>afar-</i> , <i>ana-</i> , <i>at-</i> , <i>duat-</i> , <i>innat-</i> , <i>faur-</i> , <i>faura-</i> , <i>faurbi-</i> , <i>inn-</i> , <i>mip-</i> , <i>pairh-</i> , <i>ufar-</i> , <i>us-</i> , <i>ut-</i> , <i>wipra-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-geigan</i>	Gmc take a wrong direction > desire	<i>gageigan</i>	gain, acquire (accomplish one's desire)	N	
<i>ga-</i>		with, together with; aspectual particle	<i>haban</i>	have, hold, possess; consider, reckon (to be); keep, observe; to be, be about to, destined to	<i>gahaban</i>	take hold of, hold fast to; seize, take prisoner; + <i>sik</i> 'refrain' (from: <i>af</i> D)	N	<i>af-</i> , <i>ana-</i> , <i>at-</i> , <i>dis-</i> , <i>uf-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>haṭṭjan</i>	join, cling to	<i>gahaṭṭjan sik</i>	join (self to)	N	<i>gaga-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>ga-</i>		with, together with; aspectual particle	<i>-haftnan</i>	be joined to	<i>gahaftnan</i>	be joined to	N	
<i>ga-</i>		with, together with; aspectual particle	<i>hailjan</i>	heal, cure	<i>gahailjan</i>	heal	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-hailnan</i>	be healed	<i>gahailnan</i>	be healed, become whole	N	
<i>ga-</i>		with, together with; aspectual particle	<i>haitan</i>	call, name; order, command; invite	<i>gahaitan</i>	call together; promise	P	<i>ana-, and-, at-, fair-, fauraga-, us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-hamon</i>	clothe, cover	<i>gahamon</i>	put on, don	N	<i>af-, ana-, and-, ufar-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-hardjan</i>	harden	<i>gahardjan</i>	harden	N	
<i>ga-</i>		with, together with; aspectual particle	<i>haunjan</i>	humble	<i>gahaunjan</i>	make humble	N	
<i>ga-</i>		with, together with; aspectual particle	<i>hausjan</i>	hear, listen to; hear about; heed	<i>gahausjan</i>	hear	N	<i>and-, uf-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>hilpan</i>	help, assist	<i>gahilpan</i>	help	N	
<i>ga-</i>		with, together with; aspectual particle	<i>hnaiwjan</i>	abase, lower	<i>gahnaiwjan</i>	humble, abase	N	<i>ana-, uf-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>horinon</i>	commit adultery, be promiscuous	<i>gahorinon</i>	commit adultery	N	
<i>ga-</i>		with, together with; aspectual particle	<i>hrainjan</i>	cleanse	<i>gahrainjan</i>	cleanse, purify	N	<i>af-, us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>huljan</i>	hide, conceal, disguise	<i>gahuljan</i>	cover, conceal	N	<i>and-, dis-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-hwatjan</i>	sharpen, whet	<i>gahwatjan</i>	sharpen; entice, induce	N	
<i>ga-</i>		with, together with; aspectual particle	<i>hweilan</i>	rest, cease	<i>gahweilan</i>	stop, cease, rest; + <i>sik</i> <i>ana</i> stop, rest upon	N	<i>ana-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-hweitjan</i>	whiten	<i>gahweitjan</i>	whiten	N	
<i>ga-</i>		with, together with; aspectual particle	<i>hwotjan</i>	rebuke, charge (not to)	<i>gahwotjan</i>	rebuke, charge strictly (not to do something)	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-ibnjan</i>	Der. from ibn- 'even, level; equal, like'	<i>gaibnjan</i>	make like, make equal	N	

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>ga-</i>		with, together with; aspectual particle	<i>idreigon</i>	repent	<i>gaidreigon</i>	repent, regret	N	
<i>ga-</i>		with, together with; aspectual particle	<i>jiukan</i>	Der. from <i>jiuka</i> 'anger'; contend; box (be a boxer); conquer	<i>gajiukan</i>	conquer, overcome	N	
<i>ga-</i>		with, together with; aspectual particle	<i>kannjan</i>	make known	<i>gakannjan</i>	make known	N	<i>us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>karon</i>	care for, be concerned about	<i>gakaron</i>	to care for	N	
<i>ga-</i>		with, together with; aspectual particle	<i>kausjan</i>	taste, test, try	<i>gakausjan</i>	test, try	N	
<i>ga-</i>		with, together with; aspectual particle	<i>kiusan</i>	choose, test	<i>gakiusan</i>	test, prove, approve	M	<i>us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-kroton</i>	break	<i>gakroton</i>	break, smash	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-kunnan</i>	know, recognize WV 3 (≠ <i>kunnan</i> Pret Pres)	<i>gakunnan</i> WV 3	know, recognize; observe, learn of	N	<i>ana-</i> , <i>at-</i> , <i>uf-</i> ; <i>fra-</i> *, <i>ga-</i> *
<i>ga-</i>		with, together with; aspectual particle	<i>kunnan</i>	know Pret Pres (≠ - <i>kunnan</i> WV 3)	<i>gakunnan</i>	subordinate, subject (oneself); concede	I	<i>fra-</i> , ( <i>ana-</i> , <i>at-</i> , <i>ga-</i> , <i>uf-</i> )*
<i>ga-</i>		with, together with; aspectual particle	<i>lagjan</i>	lay, lay down, set, place; caus. to <i>ligan</i> 'lie'	<i>galagjan</i>	lay, set, place	N	<i>af-</i> , <i>ana-</i> , <i>at-</i> , <i>faur-</i> , <i>ufar-</i> , <i>us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>laisjan</i>	teach; + <i>sik</i> learn	<i>galaisjan</i>	teach	N	<i>us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>laistjan</i>	follow; follow after, pursue	<i>galaistjan</i>	follow	N	<i>afar-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>latjan</i>	delay, detain	<i>galatjan</i>	hinder	N	<i>ana-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>lapon</i>	invite, call	<i>galapon</i>	invite, call together	N	<i>at-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-laubjan</i>	permit; PIE * <i>lewbh-</i> 'desire'	<i>galaubjan</i>	believe, entrust	N	<i>us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>laugnjan</i>	deny, lie	<i>galaugnjan</i>	hide; pass inf remain hidden; + <i>sik</i> hide oneself, withdraw into seclusion	I*	



<b><u>Preverb</u></b>	<b><u>Fcn</u></b>	<b><u>P Meaning</u></b>	<b><u>Verb</u></b>	<b><u>V Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>CI</u></b>	<b><u>Others</u></b>
<i>ga-</i>		with, together with; aspectual particle	<i>lausjan</i>	set free, deliver, loosen; reclaim; collect (taxes)	<i>galausjan</i>	loosen, undo	N	<i>us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>leikan</i>	please	<i>galeikan</i>	please; take pleasure in	N	<i>fauraga-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>leikinon</i>	heal	<i>galeikinon</i>	cure, heal	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-leiþan</i>	uncertain, poss. PIE *leyt(h)- 'go away, die, go'	<i>galeiþan</i>	go, travel, come	N	<i>af-, bi-, inga- , mi þinnga- hindar- þairh-, ufar- us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>lewjan</i>	Der. from lew 'opportunity, cause'; betray, hand over; turn (the other cheek)	<i>galewjan</i>	betray, hand over	N	<i>fra-, (ana- at-, ga-, uf-)*</i>
<i>ga-</i>		with, together with; aspectual particle	<i>lisan</i>	gather, collect	<i>galisan sik</i>	gather, assemble	N	
<i>ga-</i>		with, together with; aspectual particle	<i>liugan</i>	marry	<i>galiugan</i>	marry	N	
<i>ga-</i>		with, together with; aspectual particle	<i>liuhtjan</i>	give light, illumine	<i>galiuhtjan</i>	illumine, bring to light	N	<i>in-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-lukan</i>	close, PGmc *luk- 'bend, turn', NE lock	<i>galukan</i>	shut, close, lock, consign (close together); shut in; net (fish) = close fish together	M	<i>us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-luknan</i>	be closed, PGmc *luk- 'bend, turn', NE lock	<i>galuknan</i>	be shut up	N	<i>us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>magan</i>	be able, can	<i>gamagan</i>	enable, avail, matter	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-mainjan</i>	make unclean, der. from <i>gamains</i> 'common; unclean'; OE ( <i>ge-</i> ) <i>mæne</i> 'common', NE mean	<i>gamainjan</i>	defile, pollute; share	N	<i>gaga-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>ga-</i>		with, together with; aspectual particle	<i>maitan</i>	cut, hew, hack	<i>gamaitan</i>	mutilate (by cutting the flesh)	M	<i>af-, bi-, us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-malwjan</i>	grind up, crush; PIE * <i>mel-</i> 'grind', NE mill	<i>gamalwjan</i>	bruise, break; grind up, crush	M	
<i>ga-</i>		with, together with; aspectual particle	<i>manwjan</i>	prepare, der. from manwu- 'ready, prepared, at hand' (Lat manus, OE mund 'hand', mundian 'protect')	<i>gamanwjan</i>	prepare, make ready	N	<i>faura-, fauraga-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>marzjan</i>	offend, hinder, cause trouble for, lead astray	<i>gamarzjan</i>	offend	N	
<i>ga-</i>		with, together with; aspectual particle	<i>matjan</i>	eat; feed	<i>gamatjan</i>	eat	N	
<i>ga-</i>		with, together with; aspectual particle	<i>maudjan</i>	remind	<i>gamaudjan</i>	remember; remind	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-maurgjan</i>	Der. from PGmc * <i>murgi-</i> 'short'	<i>gamaurgjan</i>	curtail, shorten	N	
<i>ga-</i>		with, together with; aspectual particle	<i>meljan</i>	write, set forth in writing	<i>gameljan</i>	write, record, enroll	N	<i>ana-, faura-, fauraga-, uf-, ufar-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>mikiljan</i>	magnify, praise, exalt	<i>gamikiljan</i>	praise, magnify	N	
<i>ga-</i>		with, together with; aspectual particle	<i>mitan</i>	measure	<i>gamitan</i>	measure out to, apportion to	N	<i>us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-mot(an)</i>	OE <i>mōtan</i> 'have cause to, must; OHG <i>muozan</i> 'may, can'	<i>gamotan</i> *	find room, fit in, have permission, may; be accommodated	M	
<i>ga-</i>		with, together with; aspectual particle	<i>-motjan</i>	meet	<i>gamotjan</i>	meet	N	<i>wipraga-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>munan</i>	think, believe, suppose	<i>gamunan</i>	remember, recall	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-nagljan</i>	OE <i>næglian</i> 'nail'	<i>ganagljan</i>	nail on	N	

<u>Preverb</u>	<u>Fcn</u>	<u>P Meaning</u>	<u>Verb</u>	<u>V Meaning</u>	<u>Compound</u>	<u>C Meaning</u>	<u>CI</u>	<u>Others</u>
<i>ga-</i>		with, together with; aspectual particle	<i>-naitjan</i>	Der. from <i>nateins</i> 'blasphemy', PIE * <i>neyd-</i> 'run down, revile'	<i>ganaitjan</i>	treat shamefully	M	
<i>ga-</i>		with, together with; aspectual particle	<i>namnjan</i>	name	<i>ganamnjan</i>	name	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-nanþjan</i>	dare, have courage, rel. to OHG <i>nendan</i> 'dare, strive', <i>nant</i> 'boldness'	<i>gananþjan</i>	cease, stop	I	<i>ana-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>nasjan</i>	save	<i>ganasjan</i>	save, rescue, redeem; heal	N	
<i>ga-</i>		with, together with; aspectual particle	<i>natjan</i>	make wet, moisten	<i>ganatjan</i>	moisten	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-nawistron</i>	bury, der. from <i>naus</i> 'dead person'	<i>ganawistron</i>	bury, inter	N	<i>miþga-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>niman</i>	take, take away; receive, accept	<i>ganiman</i>	take along, with (oneself); conceive (a child)	P	<i>and-, at-, af-, bi-, dis-, fra-, in-, miþ-, us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-nipnan</i>	get dark, OE <i>nīpan</i> 'become dark', <i>genip</i> 'cloud'	<i>ganipnan</i>	be sorrowful	I	
<i>ga-</i>		with, together with; aspectual particle	<i>-nisan</i>	Der. from <i>nasjan</i> 'save'; PIE * <i>nes-</i> 'join, return', in Gmc 'return to life'	<i>ganisan</i>	become whole, be saved, recover (in both physical and spiritual senses)	N	
<i>ga-</i>		with, together with; aspectual particle	<i>niutan</i>	attain, enjoy the use of	<i>ganiutan</i>	obtain, catch	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-nohjan</i>	make sufficient; PIE *- <i>h<sub>2</sub>nek'</i> 'attain, reach'	<i>ganohjan</i>	bestow lavishly, satisfy	P*	<i>bi-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-nohnan</i>	be made sufficient; PIE *- <i>h<sub>2</sub>nek'</i> 'attain, reach'	<i>ganohnan</i>	abound in, be satisfied	P*	<i>bi-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-paidon</i>	Der. from <i>paida</i> 'tunic, shirt, undergarment'	<i>gapaidon</i>	clothe	N	

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>ga-</i>		with, together with; aspectual particle	<i>qiman</i>	come	<i>gaqiman</i>	assemble, come together	N	<i>ana-, bi-, faura-, fra-, miþ-, us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>qipan</i>	say, speak, tell, name	<i>gaqipān sis</i>	agree among themselves	I	<i>af-, ana-, and-, faur-, faura-, fra-, us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-qiujan</i>	Der. from qiu- adj: alive, living	<i>gaqiujan</i>	give life to, make live	N	<i>ana-, miþ-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-qiunan</i>	Der. from qiu- adj: alive, living	<i>gaqiunan</i>	be brought to life	N	
<i>ga-</i>		with, together with; aspectual particle	<i>raginon</i>	rule, counsel; der. from <i>ragin</i> 'opinion, decree, law'	<i>garaginon</i>	advise, give counsel	N	
<i>ga-</i>		with, together with; aspectual particle	<i>rahnjan</i>	reckon, count, number	<i>garahnjan</i>	assess, set a price on, value at	M	<i>faura-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>raidjan</i>	determine, fix, appoint; der. from <i>garaid-</i> 'fixed, appointed'	<i>garaidjan</i>	prepare, establish, arrange, decree, order	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-raihtjan</i>	Der. from raiht- 'right, straight'	<i>garaihtjan</i>	deem just; direct, guide aright	N	<i>atga-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-rapjan</i>	PGmc *raða 'number'	<i>garapjan</i>	count	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-redan</i>	advise, speak, testify, PIE *rēh <sub>1</sub> dh- 'care, consider'	<i>garedan</i>	aim at, provide	I	<i>fauraga-, und-, ur-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>rinnan</i>	run, hasten, walk, go	<i>garinnan</i>	come together (quickly), meet	M	<i>and-, at-, bi-, du-, duat-, fair-, faur-, fra-, und-, ur-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>saihwān</i>	see, notice, take heed	<i>gasaihwān</i>	see, perceive	N	<i>and-, at-, bi-, in-, þairh-, us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>sakan</i>	dispute (with: D); rebuke, reproach (d)	<i>gasakan</i>	rebuke, reprove	N	<i>anain-, and-, in-, us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>salbon</i>	anoint	<i>gasalbon</i>	anoint	N	

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>ga-</i>		with, together with; aspectual particle	<i>saljan</i> (2)	sacrifice, bring an offering	<i>gasaljan</i>	offer, sacrifice	N	<i>and-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>sandjan</i>	send	<i>gasandjan</i>	see off	N	<i>faura-</i> , <i>gamip-</i> , <i>in-</i> , <i>mipin-</i> , <i>us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>satjan</i>	set, place, put; plant	<i>gasatjan</i>	set, place; appoint; <i>aftra gasatjan</i> 'restore'	P	<i>af-</i> , <i>at-</i> , <i>bi-</i> , <i>faura-</i> , <i>fauraga-</i> , <i>mip-</i> , <i>us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-sibjon</i>	Der. from <i>sibja</i> 'relationship'	<i>gasibjon</i>	become reconciled	N	
<i>ga-</i>		with, together with; aspectual particle	<i>sigljan</i>	seal (< Lat <i>sigillare</i> )	<i>gasigljan</i>	seal	N	<i>faur-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>sigqan</i>	sink, go down (of sun)	<i>gasigqan</i>	sink	N	<i>dis-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>sitan</i>	sit, be sitting	<i>gasitan</i>	sit, sit down	N	<i>and-</i> , <i>bi-</i> , <i>dis-</i> , <i>us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>skaidan</i>	divide, separate (trans & intrans)	<i>gaskaidan sik</i>	draw away from, separate oneself from	N	<i>af-</i> , <i>dis-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-skaidnan</i>	be divided, separated	<i>gaskaidnan</i>	be severed, parted	N	
<i>ga-</i>		with, together with; aspectual particle	<i>skaman sik</i>	be ashamed (of: G); despair of	<i>gaskaman sik</i>	be ashamed	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-skapjan</i>	create	<i>gaskapjan</i>	create, make	N	
<i>ga-</i>		with, together with; aspectual particle	<i>skapjan</i>	injure	<i>gaskapjan</i>	injure	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-skeirjan</i>	Make clear; Der. from <i>skeiri-</i> 'clear'	<i>gaskeirjan</i>	translate, interpret, explain, make clear	N	
<i>ga-</i>		with, together with; aspectual particle	<i>slawan</i>	be silent, remain silent	<i>gaslawan</i>	become silent	N	<i>ana-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-sleipjan</i>	harm, damage; <i>sleipa</i> 'harm, damage'	<i>gasleipjan</i>	harm, + <i>sik</i> suffer harm, impairment of	N	
<i>ga-</i>		with, together with; aspectual particle	<i>slepan</i>	sleep, fall asleep	<i>gaslepan</i>	fall asleep; (fig.) die	N	<i>ana-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-smeitan</i>	OE be-smītan 'smear'	<i>gasmeitan</i>	smear	N	<i>bi-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>ga-</i>		with, together with; aspectual particle	<i>-smipon</i>	forge, produce, bring about; NE smith	<i>gasmipon</i>	produce, bring about	N	
<i>ga-</i>		with, together with; aspectual particle	<i>sniunjan</i>	hurry, hasten	<i>gasniunjan</i>	hurry, hasten, come	N	
<i>ga-</i>		with, together with; aspectual particle	<i>sniwan</i>	hasten, hurry, come upon	<i>gasniwan</i>	attain, come to	N	<i>bi-, duat-, faur-, faurbi-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>sokjan</i>	seek, desire, look for; dispute, question; + samana reason together, discuss	<i>gasokjan</i>	seek, search for	N	<i>mip-, us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-sopjan</i>	Der. from <i>soþa</i> 'filling, satisfying'	<i>gasopjan</i>	satisfy, fill	N	
<i>ga-</i>		with, together with; aspectual particle	<i>spillon</i>	tell, narrate, announce, spread news of	<i>gaspillon</i>	announce	N	<i>us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-stagqjan</i>	Caus. of <i>stigqan</i> 'thrust, push; make war'	<i>gastagqjan</i>	dash against, cause to stumble	M	<i>bi- (stigqan)</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-staldan</i>	possess	<i>gastaldan</i>	possess, acquire	N	<i>and-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>standan</i>	stand, stand firm	<i>gastandan</i>	stand fast, stand still, remain; (+/- aftra) be restored (stand as before)	M	<i>af-, and-, at-, bi-, faura-, in-, mip-, twis-, us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-staurknan</i>	PGmc adj. *starku- 'strong, stiff'	<i>gastaurknan</i>	become rigid	N	
<i>ga-</i>		with, together with; aspectual particle	<i>steigan</i>	go up, ascend, climb	<i>gasteigan</i>	climb, ascend, descend	N	<i>at-, ufar-, us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>stojan</i>	judge	<i>gastojan</i>	judge, sentence	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-stopan</i>	Der. from <i>standan</i> 'stand' (pret. <i>stop</i> )	<i>gastopan</i>	conjectured form (inf.) for <i>gastopanan</i> in Rom 14:4: keep standing, make stand	N	
<i>ga-</i>		with, together with; aspectual particle	<i>straujan</i>	strew	<i>gastraujan</i>	strew; furnish	N	<i>uf-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>ga-</i>		with, together with; aspectual particle	<i>-suljan</i>	Either denom. of sulja 'sole' or from PGmc *sūli- 'pillar'	<i>gasuljan</i>	found, lay a foundation for	N	
<i>ga-</i>		with, together with; aspectual particle	<i>sunjon</i>	justify, declare true	<i>gasunjon</i>	justify, declare just	N	
<i>ga-</i>		with, together with; aspectual particle	<i>supon</i>	season	<i>gasupon</i>	season	N	
<i>ga-</i>		with, together with; aspectual particle	<i>sweran</i>	honor, esteem, respect	<i>gasweran</i>	glorify	M	<i>un-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>swiltan</i>	be dying	<i>gaswiltan</i>	die, perish	N	<i>miþga-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-swinþjan</i>	Der. from swinþ- 'strong'	<i>gaswinþjan</i>	strengthen	N	<i>in-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-swogjan</i>	sigh (swogatjan Intensive)	<i>gaswogjan</i>	sigh	N	<i>uf-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>taiknjan</i>	point out, show, indicate	<i>gataiknjan</i>	warn, give a sign	M	<i>us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-tairan</i>	tear (trans.)	<i>gatairan</i>	tear to pieces, destroy; break	M	<i>dis-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>talzjan</i>	teach, instruct	<i>gatalzjan</i>	teach, instruct	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-tamjan</i>	tame	<i>gatamjan</i>	tame	N	
<i>ga-</i>		with, together with; aspectual particle	<i>tandjan</i>	ignite, light	<i>gatandjan</i>	sear, brand	N	<i>in-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-tarhjan</i>	PGmc *torga- 'view'	<i>gatarhjan</i>	characterize, mark, distinguish, note; gatarhid- notorious	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-tarnjan</i>	Caus. of PGmc *ter- 'tear'; cf. <i>distairan</i> , <i>gatairan</i> 'tear apart'	<i>gatarnjan</i>	take (tear) away, deprive of	M	
<i>ga-</i>		with, together with; aspectual particle	<i>taujan</i>	do, act, behave; make, produce; cause (to do: Inf.)	<i>gataujan</i>	do, make, perform	N	<i>missa-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-taurnan</i>	tear (intrans.)	<i>gataurnan</i>	be torn, destroyed; cease, perish, come to an end	M	<i>af-, dis-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>ga-</i>		with, together with; aspectual particle	<i>-teiha</i> n	show	<i>gatei</i> ha	tell, relate, make known	N	<i>fauraga-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-tewja</i> n	Der. from <i>tewa</i> 'order, arrangement'	<i>gatewja</i> n	appoint, designate	M	
<i>ga-</i>		with, together with; aspectual particle	<i>-tilo</i> n	aim, fit; Der. from <i>til</i> 'grounds, cause', cf. Ger <i>Ziel</i> 'goal'	<i>gati</i> lo	reach an aim or goal, attain, obtain, achieve	N	<i>and-</i> , <i>ga-ga-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-tima</i> n	PIE *dem- 'fit, build'; cf. <i>timrja</i> n	<i>gati</i> ma	suit, match (be fitting)	N	
<i>ga-</i>		with, together with; aspectual particle	<i>timrja</i> n, <i>timbrja</i> n	build, construct, strengthen, benefit, edify; PIE *dem- 'fit, build'; cf. <i>timrja</i> n	<i>gati</i> mrja	build (up)	N	<i>ana-</i> , <i>miḡga-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>tiu</i> ha	lead, guide, draw	<i>gatiu</i> ha	lead, draw, bring, take	N	<i>af-</i> , <i>at-</i> , <i>bi-</i> , <i>innat-</i> , <i>miḡga-</i> , <i>us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>trau</i> a	trust	<i>gatrau</i> a	trust, entrust; be persuaded	N	
<i>ga-</i>		with, together with; aspectual particle	<i>tru</i> a	tread	<i>gatrud</i> a	trample, tread under foot	N	
<i>ga-</i>		with, together with; aspectual particle	<i>tulga</i> n	strengthen, fortify	<i>gatulga</i> n	strengthen; fix, set; + <i>sik</i> persist = fortify onself (in unbelief); <i>gatulgid-</i> part adj firm, lasting	N	
<i>ga-</i>		with, together with; aspectual particle	<i>ḡa</i> ha	be silent, remain silent	<i>gaḡa</i> ha	fall silent	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-ḡairsa</i> n	PGmc Caus. *ḡarzjan 'make dry'; PIE *ters- 'thirst'	<i>gaḡairsa</i> n	wither, dry up	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-ḡarba</i> n	need, der. from <i>ḡarbs</i> 'needy, lacking, necessary'	<i>gaḡarba</i> n	abstain from; exercise self-control	I*	
<i>ga-</i>		with, together with; aspectual particle	<i>-ḡaursna</i> n	PGmc Caus. *ḡarzjan 'make dry'; PIE *ters- 'thirst'	<i>gaḡaursna</i> n	dry up, wither	N	
<i>ga-</i>		with, together with; aspectual particle	<i>ḡei</i> ha	thrive, prosper, progress	<i>gaḡei</i> ha	grow, advance, progress	N	<i>ufar-</i>



<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>ga-</i>		with, together with; aspectual particle	<i>piupjan</i>	bless, praise	<i>gapiupjan</i>	bless	N	<i>un-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-piwan</i>	Der. from pius 'servant' (piwadw 'servitude')	<i>gapiwan</i>	subject, reduce to servitude	N	<i>ana-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-plahsnan</i>	Cf. plahsjan 'frighten'	<i>gaplansnan</i>	be startled, frightened	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-plaihan</i>	No certain cognates, possibly from PIE *telh <sub>2</sub> -, 'bear, endure'	<i>gaplaihan</i>	comfort, admonish, exhort, encourage; embrace; care, provide for	P	
<i>ga-</i>		with, together with; aspectual particle	<i>pliuhan</i>	flee (from: af, faura D); to shun, turn aside from A	<i>gapliuhan</i>	flee	N	<i>af-, unpa-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>prafstjan</i>	console, comfort	<i>gaprafstjan</i>	comfort, console	N	<i>ana-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>preihan</i>	press, crowd, afflict, restrict	<i>gapreihan</i>	afflict, trouble	N	
<i>ga-</i>		with, together with; aspectual particle	<i>pulan</i>	tolerate, endure, put up with, thole	<i>gapulan</i>	suffer, bear, endure	N	<i>us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-pwastjan</i>	Cf. pwastipa 'safeguard, certainty, sureness'	<i>gapwastjan</i>	set right, restore, strengthen, fortify	M	
<i>ga-</i>		with, together with; aspectual particle	<i>-wadjon</i>	Der. from wadi 'pledge'	<i>gawadjon</i>	pledge, betroth	N	
<i>ga-</i>		with, together with; aspectual particle	<i>wagjan</i>	shake, move	<i>gawagjan</i>	shake, stir	N	<i>af-, in-, us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>wairpan</i>	throw, cast (sthg: D or A)	<i>gawairpan</i>	throw, throw down	N	<i>af-, at-, fra-, inn-, us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-waknan</i>	Cf. wakan 'wake, be awake'	<i>gawaknan</i>	keep awake, wake up, awaken (intrans.)	N	
<i>ga-</i>		with, together with; aspectual particle	<i>waldan</i>	rule, govern	<i>gawaldan</i>	rule, hold sway over	N	
<i>ga-</i>		with, together with; aspectual particle	<i>waljan</i>	choose	<i>gawaljan</i>	choose, select	N	

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>ga-</i>		with, together with; aspectual particle	<i>wandjan</i>	turn, turn around	<i>gawandjan</i>	turn (trans. or intrans.), turn (something) around, bring (something) back; + <i>sik</i> turn around, return; be converted	N	<i>af-, at-, bi-, in-, us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-wargjan</i>	Gmc *-wargs 'criminal delivered up for religious trial'	<i>gawargjan</i>	condemn	N	
<i>ga-</i>		with, together with; aspectual particle	<i>wasjan</i>	clothe	<i>gawasjan</i>	clothe; + <i>sik</i> clothe oneself, dress	N	<i>and-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>waurkjan</i>	work, do, perform; fashion, create; cause (A: to do: inf.; to be: adj.)	<i>gawaurkjan</i>	do, make (happen), work	N	<i>fair-, fra-, us-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>weihaan (1)</i>	sanctify, make holy	<i>gaweihan</i>	sanctify, consecrate	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-weison</i>	visit	<i>gaweison</i>	visit, take care of	N	
<i>ga-</i>		with, together with; aspectual particle	<i>wenjan</i>	hope, expect; set one's hopes (on)	<i>gawenjan</i>	expect, suppose, believe, think	N	<i>faura-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-widan</i>	bind, PIE *wedh- 'bind'	<i>gawidan</i>	bind, join together	N	<i>in-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-wigan</i>	shake, move (Caus. wagjan)	<i>gawigan</i>	shake (down, together)	N	
<i>ga-</i>		with, together with; aspectual particle	<i>winnan</i>	suffer, sorrow	<i>gawinnan</i>	suffer	N	
<i>ga-</i>		with, together with; aspectual particle	<i>wrikan</i>	persecute, chase, drive	<i>gawrikan</i>	avenge, vindicate	N	<i>fra-</i>
<i>ga-</i>		with, together with; aspectual particle	<i>-wrisqan</i>	bear fruit, PIE *werd- 'grow, high'	<i>gawrisqan</i>	bear fruit	N	
<i>ga-</i>		with, together with; aspectual particle	<i>-wundon</i>	wound	<i>gawundon</i>	wound	N	
<i>ga-fulla-</i>			<i>-weisjan</i>	OE wīsian, OHG wīsen 'show, demonstrate'; PIE *weyd- 'see'	<i>gafullaweisjan</i>	fully instruct, persuade, bring into common agreement	N	<i>fulla-</i>
<i>ga-ga-</i>			<i>haftjan</i>	join, cling to	<i>gagahaftjan</i>	join together	N	<i>ga-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>ga-ga-</i>			<i>-leikon</i>	Der. from <i>galeiks</i> 'similar, like'	<i>gagaleikon sik</i>	be transformed, disguise, make oneself be like	N	<i>ga-, inga-, miþga-, þairhga-</i>
<i>ga-ga-</i>			<i>-mainjan</i>	make unclean, der. from <i>gamains</i> 'common, unclean'; OE ( <i>ge-</i> ) <i>mæne</i> 'common', NE mean	<i>gagamainjan</i>	defile	N	<i>ga-</i>
<i>ga-ga-</i>			<i>-tilon</i>	aim, fit; Der. from <i>til</i> 'grounds, cause', cf. Ger <i>Ziel</i> 'goal'	<i>gagatilon</i>	fit or join together (trans.)	N	<i>and-, ga-</i>
<i>ga-ga-</i>			<i>-wairþjan</i>	Der. from <i>gawairþi</i> 'peace', prob. < <i>wairþ</i> 'value, worth'	<i>gagawairþjan</i>	reconcile	N	
<i>ga-ga-</i>			<i>-wairþnan</i>	Der. from <i>gawairþi</i> 'peace', prob. < <i>wairþ</i> 'value, worth'	<i>gagawairþnan</i>	become reconciled	N	
<i>ga-miþ-</i>			<i>sandjan</i>	send	<i>gamipsandjan</i>	send with	N	<i>faura-, ga-, in-, miþin-, us-</i>
<i>ga-swi-</i>			<i>-kunþjan</i>	Der. from <i>kunþ-</i> , <i>kunnan</i> 'know', <i>swi-</i> Der. from <i>swes</i> 'own' < PIE * <i>swe-</i> 'separate, by oneself'	<i>gaswikunþjan</i>	make known, proclaim	N	
<i>hindar</i>	Prep	behind, beyond, over, among, across						
<i>hindar-</i>		behind, beyond, over, among, across	<i>-leiþan</i>	uncertain, poss. PIE * <i>leyt(h)-</i> 'go away, die, go'	<i>hindarleiþan</i>	go behind; perish	M	<i>af-, bi-, ga-, inga-, miþinnga-, þairh-, ufar-, us-</i>

<b><u>Preverb</u></b>	<b><u>Fcn</u></b>	<b><u>P Meaning</u></b>	<b><u>Verb</u></b>	<b><u>V Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>CI</u></b>	<b><u>Others</u></b>
<i>in</i>	Prep	in, on, among; at, during; into, toward; on account of, about, concerning						
<i>in-</i>		in, on, among; at, during; into, toward; on account of, about, concerning	<i>-agjan</i>	fear, make afraid, der. from <i>agis</i> 'fear, respect'	<i>inagjan</i>	rebuke, threaten; make afraid about, concerning	N	<i>af-, us-</i>
<i>in-</i>		in, on, among; at, during; into, toward; on account of, about, concerning	<i>aljanon</i>	be zealous in, strive, love jealousy; der. from <i>aljan</i> 'zeal, jealousy'	<i>inaljanon</i>	provoke to jealousy, make jealous on account of	N	
<i>in-</i>		in, on, among; at, during; into, toward; on account of, about, concerning	<i>-brannjan</i>	burn	<i>inbrannjan</i>	put into the fire, burn	N	
<i>in-</i>		in, on, among; at, during; into, toward; on account of, about, concerning	<i>drobnan</i>	become anxious, troubled	<i>indrobnan</i>	become sad, troubled	N	<i>ga-</i>
<i>in-</i>		in, on, among; at, during; into, toward; on account of, about, concerning	<i>-feinan</i>	No Gmc cognates; no accepted etymology	<i>infeinan</i>	have pity on, be moved to pity	N	
<i>in-</i>		in, on, among; at, during; into, toward; on account of, about, concerning	<i>gramjan</i>	enrage	<i>ingramjan</i>	provoke	N	

<b><u>Preverb</u></b>	<b><u>Fcn</u></b>	<b><u>P Meaning</u></b>	<b><u>Verb</u></b>	<b><u>V Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>CI</u></b>	<b><u>Others</u></b>
<i>in-</i>		in, on, among; at, during; into, toward; on account of, about, concerning	<i>liuhtjan</i>	give light, illumine	<i>inliuhtjan</i>	enlighten	N	<i>ga-</i>
<i>in-</i>		in, on, among; at, during; into, toward; on account of, about, concerning	<i>maidjan</i>	falsify; change	<i>inmaidjan</i>	change, exchange, transfigure	M	
<i>in-</i>		in, on, among; at, during; into, toward; on account of, about, concerning	<i>niman</i>	take, take away; receive, accept	<i>inniman</i>	take in, receive	N	<i>and-, at-, af-, bi-, dis-, fra-, ga-, miþ-, us-</i>
<i>in-</i>		in, on, among; at, during; into, toward; on account of, about, concerning	<i>-rauhtjan</i>	Etymology unclear (Lehmann I20, 206)	<i>inrauhtjan</i>	become agitated, deeply moved; be indignant	N	
<i>in-</i>		in, on, among; at, during; into, toward; on account of, about, concerning	<i>reiran</i>	tremble	<i>inreiran</i>	shake, quake	N	
<i>in-</i>		in, on, among; at, during; into, toward; on account of, about, concerning	<i>saian</i>	sow	<i>insaian</i>	sow in, implant	N	
<i>in-</i>		in, on, among; at, during; into, toward; on account of, about, concerning	<i>saihwan</i>	see, notice, take heed	<i>insaihwan</i>	look on, (around) at; give heed to, pay attention to	N	<i>and-, at-, bi-, ga-, þairh-, us-</i>

<b><u>Preverb</u></b>	<b><u>Fcn</u></b>	<b><u>P Meaning</u></b>	<b><u>Verb</u></b>	<b><u>V Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>CI</u></b>	<b><u>Others</u></b>
<i>in-</i>		in, on, among; at, during; into, toward; on account of, about, concerning	<i>-sailjan</i>	tie with rope	<i>insailjan</i>	tie ropes to; let down (actually 'rope on' - Lehmann p. 206)	N	
<i>in-</i>		in, on, among; at, during; into, toward; on account of, about, concerning	<i>sakan</i>	dispute (with); rebuke, reproach	<i>insakan</i>	set before, present (argue on account of)	M	<i>anain-, and-, ga-, us-</i>
<i>in-</i>		in, on, among; at, during; into, toward; on account of, about, concerning	<i>sandjan</i>	send	<i>insandjan</i>	send, send forth	N	<i>faura-, ga-, gamiþ-, miþin-, us-</i>
<i>in-</i>		in, on, among; at, during; into, toward; on account of, about, concerning	<i>standan</i>	stand, stand firm	<i>instandan</i>	be ready, be at hand	M	<i>af-, and-, at-, bi-, faura-, ga-, miþ-, twis-, us-</i>
<i>in-</i>		in, on, among; at, during; into, toward; on account of, about, concerning	<i>-trusgjan</i>	Probably borrowing from Latin *introsecāre 'cut in' (Lehmann p. 207)	<i>intrusgjan</i>	graft	N	
<i>in-</i>		in, on, among; at, during; into, toward; on account of, about, concerning	<i>tundnan</i>	catch fire, be ignited	<i>intundnan</i>	burn (intrans., fig.)	N	
<i>in-</i>		in, on, among; at, during; into, toward; on account of, about, concerning	<i>wagjan</i>	shake, move	<i>inwagjan</i>	stir up	N	<i>af-, ga-, us-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>in-</i>		in, on, among; at, during; into, toward; on account of, about, concerning	<i>wandjan</i>	turn, turn around	<i>inwandjan</i>	pervert	I*	<i>inwinds</i> 'perversion'
<i>in-</i>		in, on, among; at, during; into, toward; on account of, about, concerning	<i>-weitan</i>	PIE *weyd- 'see, know'	<i>inweitan</i>	worship; greet	I	<i>fra-</i>
<i>in-</i>		in, on, among; at, during; into, toward; on account of, about, concerning	<i>-widan</i>	bind, PIE *wedh- 'bind'	<i>inwidan</i>	deny, reject	I	<i>ga-</i>
<i>in-</i>		in, on, among; at, during; into, toward; on account of, about, concerning	<i>wisan 1</i>	be	<i>inwisan</i>	be present, near at hand	M	<i>at-, faura-, fra-, miþ-, ufar-</i>
<i>in-ga-</i>			<i>-leikon</i>	Der. from galeiks similar, like	<i>ingaleikon</i>	change the likeness into	N	<i>ga-, gaga-, miþga-, þairhga-</i>
<b>inn</b>	Adv	in, within						
<i>inn-</i>		in, within	<i>gaggan</i>	go, come	<i>inngaggan</i>	enter, proceed	N	<i>af-, afar-, ana-, at-, duat-, innat-, faur-, faura-, faurbi-, ga-, miþ-, þairh-, ufar-, us-, ut-, wiþra-</i>
<i>inn-at-</i>			<i>bairan</i>	bear, carry; produce	<i>innatbairan</i>	carry in	N	<i>at-, fra-, ga-, þairh-, us-, ut-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>inn-at-</i>			<i>gaggan</i>	go, come	<i>innatgaggan</i>	enter	N	<i>af-, afar-, ana-, at-, duat-, inn-, faur-, faura-, faurbi-, GA-, miḃ-, ḃairh-, ufar-, us-, ut-, wiḃra-</i>
<i>inn-at-</i>			<i>tiuhan</i>	lead, guide, draw	<i>innattiuhan</i>	lead in, bring in	N	<i>af-, at-, bi-, ga-, miḃga-, us-</i>
<i>inn-ga-</i>			<i>-leiḃan</i>	uncertain, poss. PIE *leyt(h)- 'go away, die, go'	<i>innnaleiḃan</i>	go in, enter	N	<i>af-, bi-, ga-, hindar-, miḃinnga-, ḃairh-, ufar-, us-</i>
<b><i>missa-</i></b>	Insep PtcI	false; originally 'various, different'						
<i>missa-</i>		false; originally 'various, different'	<i>tauḃan</i>	do, act, behave; make, produce; cause (to do: Inf.)	<i>missatauḃan</i>	sin, do evil	I	<i>ga-</i>
<b><i>miḃ</i></b>	Prep	with, among, near						
	Adv	along with						
<i>miḃ-</i>		with, among, near	<i>arbaidjan</i>	work, toil, suffer	<i>miḃarbaidjan</i>	work with	N	<i>bi-, ḃairh-</i>
<i>miḃ-</i>		with, among, near	<i>faginon</i>	rejoice, be glad	<i>miḃfaginon</i>	rejoice with	N	
<i>miḃ-</i>		with, among, near	<i>gaggan</i>	go, come	<i>miḃgaggan</i>	accompany	N	<i>af-, afar-, ana-, at-, duat-, innat-, faur-, faura-, faurbi-, ga-, inn-, ḃairh-, ufar-, us-, ut-, wiḃra-</i>
<i>miḃ-</i>		with, among, near	<i>kaurjan</i>	burden, weigh down; importune, bother	<i>miḃkaurjan</i>	burden in addition, along with	N	<i>ana-</i>
<i>miḃ-</i>		with, among, near	<i>liban</i>	be alive, live	<i>miḃliban</i>	live together	N	



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<i>miḅ-</i>		with, among, near	<i>-litjan</i>	Der. from litai 'hypocrisy'	<i>miḅlitjan</i>	be jointly hypocritical	N	
<i>miḅ-</i>		with, among, near	<i>niman</i>	take, take away; receive, accept	<i>miḅniman</i>	receive, accept	N	<i>and-, at-, af-, bi-, dis-, fra-, ga-, in-, us-</i>
<i>miḅ-</i>		with, among, near	<i>qiman</i>	come	<i>miḅqiman</i>	come with, accompany	N	<i>ana-, bi-, faura-, fra-, ga-, us-</i>
<i>miḅ-</i>		with, among, near	<i>satjan</i>	set, place, put; plant	<i>miḅsatjan</i>	move, remove	N	<i>af-, at-, bi-, faura-, fauraga-, ga-, us-</i>
<i>miḅ-</i>		with, among, near	<i>skalkinon</i>	serve	<i>miḅskalkinon</i>	serve together	N	
<i>miḅ-</i>		with, among, near	<i>sokjan</i>	seek, desire, look for; dispute, question; + samana reason together, discuss	<i>miḅsokjan</i>	dispute with; discuss together	N	<i>ga-, us-</i>
<i>miḅ-</i>		with, among, near	<i>standan</i>	stand, stand firm	<i>miḅstandan</i>	stand together	N	<i>af-, and-, at-, bi-, faura-, ga-, in-, twis-, us-</i>
<i>miḅ-</i>		with, among, near	<i>ḅiudanon</i>	rule	<i>miḅḅiudanon</i>	rule together with	N	
<i>miḅ-</i>		with, among, near	<i>wisan 1</i>	be	<i>miḅwisan</i>	remain with	N	<i>at-, faura-, fra-, in-, ufar-</i>
<i>miḅ-fra-</i>			<i>-hinḅan</i>	Balg p. 170 'catch'; Lehmann p. 122 Pre-Gmc *kent- < Pre-Gmc *kend-; OE hentan 'pursue', huntian 'hunt'	<i>miḅfrahinḅan</i>	take captive along with	N	<i>fra-, us-</i>
<i>miḅ-ga-</i>			<i>-leikon</i>	Der. from galeiks similar, like	<i>miḅgaleikon</i>	jointly imitate	N	<i>ga-, gaga-, inga-, ḅairhga-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>mip-ga-</i>		(along, together) with, among; through, by, near; with, together with; aspectual particle	<i>-nawistron</i>	bury, der.from <i>naus</i> 'dead person'	<i>mipganawistron</i>	bury with	N	<i>mipga-</i>
<i>mip-ga-</i>			<i>-qiujan</i>	Der.from qiu- adj: alive, living	<i>mipgaqiujan</i>	make alive along with	N	<i>ana-, ga-</i>
<i>mip-ga-</i>			<i>satjan</i>	set (make sit), place, put; plant	<i>mipgasatjan</i>	make sit	N	<i>af-, at-, bi-, faura-, fauraga-, ga- , mip-, us-</i>
<i>mip-ga-</i>			<i>swiltan</i>	be dying	<i>mipgaswiltan</i>	die together	N	<i>ga-, us-</i>
<i>mip-ga-</i>			<i>timrjan, timbrjan</i>	build, construct, strengthen, benefit, edify; PIE *dem- 'fit, build'; cf. timrjan	<i>mipgatimrjan</i>	build jointly	N	<i>ana-, ga-</i>
<i>mip-ga-</i>			<i>tiuhan</i>	lead, guide, draw	<i>mipgatiuhan</i>	bring or take along	N	<i>af-, at-, bi-, ga-, innat-, us-</i>
<i>mip-inn- ga-</i>			<i>-leipān</i>	uncertain, poss. PIE *leyt(h)- 'go away, die, go'	<i>mipinnagleipān</i>	enter along with	N	<i>af-, bi-, ga-, hinder-, inga-, pairh-, ufar-, us-</i>
<i>mip-us-</i>			<i>keinān</i>	bud, sprout	<i>mipuskeinān</i>	spring up together	N	<i>us-</i>
<i>twis-</i>	Insep Ptcl	apart						
<i>twis-</i>		apart	<i>standan</i>	stand, stand firm	<i>twis(s)tandan</i>	take leave of	I	<i>af-, and-, at-, bi-, faura-, ga-, in-, mip-, us-</i>
<i>pairh</i>	Prep	through; by, by means of; on account of; according to; through the agency of						

<b><u>Preverb</u></b>	<b><u>Fcn</u></b>	<b><u>P Meaning</u></b>	<b><u>Verb</u></b>	<b><u>V Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>CI</u></b>	<b><u>Others</u></b>
<i>pairh-</i>		through; by, by means of; on account of; according to; through the agency of	<i>arbaidjan</i>	work, toil, suffer	<i>pairharbaidjan</i>	work through (e.g. the night)	N	<i>bi-, mip-</i>
<i>pairh-</i>		through; by, by means of; on account of; according to; through the agency of	<i>bairan</i>	bear, carry; produce	<i>pairhbairan</i>	carry through	N	<i>at-, fra-, ga-, innat-, us-, ut-</i>
<i>pairh-</i>		through; by, by means of; on account of; according to; through the agency of	<i>gaggan</i>	go, come	<i>pairhgaggan</i>	go, come, walk through	N	<i>af-, afar-, ana-, at-, duat-, innat-, faur-, faura-, faurbi-, ga-, inn-, mip-, ufar-, us-, ut-, wipra-</i>
<i>pairh-</i>		through; by, by means of; on account of; according to; through the agency of	<i>-leiḅan</i>	uncertain, poss. PIE *leyt(h)- 'go away, die, go'	<i>pairhleḅan</i>	go through	N	<i>af-, bi-, ga-, hindar-, inga-, mipinnga-, ufar-, us-</i>
<i>pairh-</i>		through; by, by means of; on account of; according to; through the agency of	<i>saihwan</i>	see, notice, take heed	<i>pairhsaihwan</i>	see through	N	<i>and-, at-, bi-, ga-, in-, us-</i>
<i>pairh-</i>		through; by, by means of; on account of; according to; through the agency of	<i>wakan</i>	wake up, be watchful	<i>pairhwakan</i>	keep watch	N	

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>pairh-ga-</i>		through; by, by means of; on account of; according to; through the agency of; with, aspectual particle	<i>-leikon</i>	Der. from <i>galeiks</i> similar, like; <i>galeikon</i> 'compare, be like'	<i>pairhgaleikon</i>	apply, refer (to); transform, transfigure, make like	I	<i>ga-, gaga-, inga-, mihga-</i>
<i>uf</i>	Prep	under, into subjection under; (static, e.g. situated) under, subject to, during the reign of; 'up' in other Gmc						
<i>uf-</i>		under, into subjection under; subject to, during the reign of; up	<i>-bauljan</i>	swell, inflate	<i>ufbauljan</i>	puff up; (nom pl. be inflated, haughty)	M	
<i>uf-</i>		under, into subjection under; subject to, during the reign of; up	<i>-blesan</i>	blow, PIE <i>*bhel-</i> 'blow up, swell up'	<i>ufblesan</i>	inflate, puff up; be boastful	M	
<i>uf-</i>		under, into subjection under; subject to, during the reign of; up	<i>brikan</i>	break; quarrel, fight	<i>ufbrikan</i>	reject, despise	I	<i>ga-</i>
<i>uf-</i>		under, into subjection under; subject to, during the reign of; up	<i>brinnan</i>	burn (intrans.)	<i>ufbrinnan</i>	burn up, scorch	N	
<i>uf-</i>		under, into subjection under; subject to, during the reign of; up	<i>daupjan</i>	baptize, wash oneself	<i>ufdaupjan</i>	baptize, submerge, wash	N	
<i>uf-</i>		under, into subjection under; subject to, during the reign of; up	<i>-gairdan</i>	Der. from <i>gairda</i> 'girdle, belt'	<i>ufgairdan</i>	gird up	N	<i>bi-</i>

<b><u>Preverb</u></b>	<b><u>Fcn</u></b>	<b><u>P Meaning</u></b>	<b><u>Verb</u></b>	<b><u>V Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>CI</u></b>	<b><u>Others</u></b>
<i>uf-</i>		under, into subjection under; subject to, during the reign of; up	<i>graban</i>	dig, till	<i>ufgraban</i>	dig up	N	<i>bi-, us-</i>
<i>uf-</i>		under, into subjection under; subject to, during the reign of; up	<i>haban</i>	have, hold, possess; consider, reckon (to be); keep, observe; to be, be about to, destined to	<i>ufhaban</i>	hold up, bear up	M	<i>af-, ana-, at-, dis-, ga-</i>
<i>uf-</i>		under, into subjection under; subject to, during the reign of; up	<i>hausjan</i>	hear, listen to; hear about; heed	<i>ufhausjan</i>	obey, submit to	I	<i>and-, ga-</i>
<i>uf-</i>		under, into subjection under; subject to, during the reign of; up	<i>-hlohjan</i>	laugh	<i>ufhlohjan</i>	cause to laugh	N	
<i>uf-</i>		under, into subjection under; subject to, during the reign of; up	<i>hnaiwjjan</i>	abase, lower	<i>ufhnaiwjjan</i>	make subject to	M	<i>ana-, ga-</i>
<i>uf-</i>		under, into subjection under; subject to, during the reign of; up	<i>hropjan</i>	cry out, call out	<i>ufhropjan</i>	cry out	N	
<i>uf-</i>		under, into subjection under; subject to, during the reign of; up	<i>-kunnan</i>	know, recognize WV 3 (≠ kunnan Pret Pres)	<i>ufkunnan</i>	recognize	N	<i>ana-, at-, uf-; fra-*, ga-*</i>
<i>uf-</i>		under, into subjection under; subject to, during the reign of; up	<i>kunnan</i>	know, recognize Pret Pres (≠ -kunnan WV 3)	<i>ufkunnan</i>	recognize	N	<i>fra-, (ana-, at-, ga-, uf-)*</i>
<i>uf-</i>		under, into subjection under; subject to, during the reign of; up	<i>ligan</i>	lie down, lie	<i>ufligan</i>	lie under, faint; fail	I	<i>at-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>uf-</i>		under, into subjection under; subject to, during the reign of; up	<i>meljan</i>	write, set forth in writing	<i>ufmeljan</i>	sign	N	<i>ana-, faura-, fauraga-, ga- , ufar-</i>
<i>uf-</i>		under, into subjection under; subject to, during the reign of; up	<i>-rakjan</i>	Unknown	<i>ufrakjan</i>	stretch forth, stretch out, lift up (usu. with <i>handu</i> )	N	
<i>uf-</i>		under, into subjection under; subject to, during the reign of; up	<i>sag(g)qjan</i>	cause to sink, sink (trans.)	<i>ufsagqjan</i>	sink (trans.)	N	
<i>uf-</i>		under, into subjection under; subject to, during the reign of; up	<i>sliupan</i>	slip (in)	<i>ufsliupan</i>	move surreptitiously, slip in or out, shrink back	M	
<i>uf-</i>		under, into subjection under; subject to, during the reign of; up	<i>sneiþan</i>	cut, harvest	<i>ufsneiþan</i>	slay, slaughter	N	
<i>uf-</i>		under, into subjection under; subject to, during the reign of; up	<i>straujan</i>	strew	<i>ufstraujan</i>	strew	N	<i>ga-</i>
<i>uf-</i>		under, into subjection under; subject to, during the reign of; up	<i>-swogjan</i>	sigh (swogatjan Intensive)	<i>ufswogjan</i>	sigh deeply	N	<i>ga-</i>
<i>uf-</i>		under, into subjection under; subject to, during the reign of; up	<i>-þanjan</i>	cf. OE <i>þennan</i> , <i>þenian</i> 'extend'; PIE *ten- 'extend'	<i>ufþanjan</i>	stretch, extend; strive for	N	
<i>uf-</i>		under, into subjection under; subject to, during the reign of; up	<i>wopjan</i>	cry out (to: D, du D); crow	<i>ufwopjan</i>	cry out	N	<i>at-</i>
<i>ufar</i>	Prep	over, above, beyond						

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>ufar-</i>		over, above, beyond	<i>fulljan</i>	fill, fulfill	<i>ufarfulljan</i>	fill to overflowing	N	<i>ga-, us-</i>
<i>ufar-</i>		over, above, beyond	<i>gaggan</i>	go, come	<i>ufargaggan</i>	go too far, transgress	N	<i>af-, afar-, ana-, at-, duat-, innat-, faur-, faura-, faurbi-, ga-, inn-, miþ-, þairh-, us-, ut-, wiþra-</i>
<i>ufar-</i>		over, above, beyond	<i>giutan</i>	pour; see usgutnan	<i>ufargiutan</i>	overflow	N	<i>(us-)</i>
<i>ufar-</i>		over, above, beyond	<i>hafjan</i>	raise, lift, carry	<i>ufarhafjan sik</i>	raise oneself	N	<i>and-, at-, us-</i>
<i>ufar-</i>		over, above, beyond	<i>hafnan</i>	be raised	<i>ufarhafnan</i>	be exalted	N	
<i>ufar-</i>		over, above, beyond	<i>-hamon</i>	clothe, cover	<i>ufarhamon</i>	clothe in, put on	N	<i>af-, ana-, and-, ga-</i>
<i>ufar-</i>		over, above, beyond	<i>-hleiprjan</i>	Der. from <i>hleipra</i> 'tent'	<i>ufarhleiprjan</i>	spread a tent	N	
<i>ufar-</i>		over, above, beyond	<i>hugjan</i>	think, suppose, believe	<i>ufarhugjan</i>	be exalted, proud	M	<i>af-, fauraga-</i>
<i>ufar-</i>		over, above, beyond	<i>lagjan</i>	lay, lay down, set, place	<i>ufarlagjan</i>	lay over, cover	N	<i>af-, ana-, at-, faur-, ga-, us-</i>
<i>ufar-</i>		over, above, beyond	<i>-leiþan</i>	uncertain, poss. PIE <i>*leyt(h)-</i> 'go away, die, go'	<i>ufarleiþan</i>	go across, cross over	N	<i>af-, bi-, ga-, hindar-, inga-, mipinnga-, þairh-, us-</i>
<i>ufar-</i>		over, above, beyond	<i>meljan</i>	write, set forth in writing	<i>ufarmeljan</i>	inscribe, superscribe	N	<i>ana-, faura-, fauraga-, ga-, uf-</i>
<i>ufar-</i>		over, above, beyond	<i>-munnon</i>	remember, der. from PGmc <i>*munno</i> 'memory', PIE <i>*men</i> - 'remember'	<i>ufarmunnon</i>	forget, think beyond	N	
<i>ufar-</i>		over, above, beyond	<i>-skadwjan</i>	Der. from <i>skadus</i> 'shadow'	<i>ufarskadwjan</i>	overshadow	N	

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<i>ufar-</i>		over, above, beyond	<i>steigan</i>	go up, ascend, climb	<i>ufarsteigan</i>	spring up, mount up, surpass	N	<i>at-, ga-, us-</i>
<i>ufar-</i>		over, above, beyond	<i>swaran</i>	swear an oath	<i>ufarswaran</i>	swear falsely, commit perjury	I	<i>bi-</i>
<i>ufar-</i>		over, above, beyond	<i>-trusnjan</i>	Uncertain, poss. PIE <i>*dru-</i> 'tree' as in Nor. <i>trysja</i> 'clean the floor' (Lehmann U8, 372)	<i>ufartrusnjan</i>	strew over	N	
<i>ufar-</i>		over, above, beyond	<i>peihan</i>	thrive, prosper, progress	<i>ufarpeihan</i>	excel, surpass	N	<i>ga-</i>
<i>ufar-</i>		over, above, beyond	<i>wisan 1</i>	be	<i>ufarwisan</i>	be in excess, dominate, prevail	N	<i>at-, faura-, fra-, in-, miþ-</i>
<b>und</b>	Prep	unto, until, up to; for						
<i>und-</i>		unto, until, up to; for	<i>greipan</i>	seize, take hold of, capture	<i>undgreipan</i>	seize, take hold of	N	<i>fair-</i>
<i>und-</i>		unto, until, up to; for	<i>-redan</i>	advise, speak, testify, PIE <i>*rēh<sub>1</sub>dh-</i> 'care, consider'	<i>undredan</i>	provide, testify to	N	<i>fauraga-, ga-, ur-</i>
<i>und-</i>		unto, until, up to; for	<i>rinnan</i>	run, hasten, walk, go	<i>undrinnan</i>	fall to (by inheritance)	I	<i>and-, at-, bi-, du-, duat-, fair-, faur-, fra-, ga-, ur-</i>
<b>unþa-</b>	Prep	unto, until, up to; for; variant of <i>und</i>						
<i>unþa-</i>		unto, until, up to; for	<i>þliuhan</i>	flee (from: af, faura D); to shun, turn aside from A	<i>unþapliuhan</i>	escape	N	<i>af-, ga-</i>
<b>ur-</b>	Prep	out, out of, from; variant of <i>us</i> before /r/						
<i>ur-</i>		out, out of, from	<i>-raisjan</i>	Caus. of reisan 'rise'	<i>urraisjan</i>	raise, rouse, awaken	N	



<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>ur-</i>		out, out of, from	<i>-rannjan</i>	Caus. of <i>rinnan</i> 'run, walk, go, come'	<i>urrannjan</i>	cause to come out, cause to rise (of sun)	N	
<i>ur-</i>		out, out of, from	<i>-redan</i>	advise, speak, testify, PIE <i>*rē<sub>h</sub>dh-</i> 'care, consider'	<i>urredan</i>	determine, decide	N	
<i>ur-</i>		out, out of, from	<i>-reisan</i>	rise	<i>urreisan</i>	arise	N	
<i>ur-</i>		out, out of, from	<i>rinnan</i>	run, hasten, walk, go, come	<i>urrinnan</i>	go, come forth/out from, proceed; spring up (of seed); rise, come out (of sun)	N	<i>and-, at-, bi-, du-, duat-, fair-, faur-, fra-, ga-, und-</i>
<i>ur-</i>		out, out of, from	<i>-rumnan</i>	Der. from <i>rum</i> 'room, space'	<i>urrunnan</i>	spread, expand (intrans.)	N	
<i>us</i>	Prep	out; out of, from						
<i>us-</i>		out; out of, from	<i>-agjan</i>	Der. from <i>agis</i> 'fear, respect'	<i>usagjan</i>	frighten badly	N	<i>af-, in-</i>
<i>us-</i>		out; out of, from	<i>-aiwjan</i>	Der. from <i>aiws</i> 'time, eternity'	<i>usaiwjan</i>	exert oneself; strive always (Lehmann A99, 22)	M	
<i>us-</i>		out; out of, from	<i>-alþan</i>	Cf. <i>alpeis</i> 'old'	<i>usalþan</i>	grow old	N	
<i>us-</i>		out; out of, from	<i>-anan</i>	breathe	<i>uzanan</i>	die, expire (breathe one's last)	M	
<i>us-</i>		out; out of, from	<i>bairan</i>	bear, carry; produce	<i>usbairan</i>	carry out, bear forth; answer	P	<i>at-, fra-, ga-, innat-, þairh-, ut-</i>
<i>us-</i>		out; out of, from	<i>-baugjan</i>	Caus. to <i>biugan</i> 'bend'	<i>usbaugjan</i>	sweep out	I	
<i>us-</i>		out; out of, from	<i>beidan</i>	await, expect	<i>usbeidan</i>	await, look for; be patient with	N	<i>ga-</i>
<i>us-</i>		out; out of, from	<i>bidjan</i>	ask, beg, pray	<i>usbidjan</i>	obtain through prayer	N	<i>ga-</i>
<i>us-</i>		out; out of, from	<i>bliggwan</i>	beat, strike, scourge, whip	<i>usbliggwan</i>	beat severely, scourge	N	
<i>us-</i>		out; out of, from	<i>-braidjan</i>	Der. from <i>braid-</i> 'broad'	<i>usbraidjan</i>	extend, reach out	N	
<i>us-</i>		out; out of, from	<i>-bruknan</i>	Der. from <i>brikan</i> 'break'	<i>usbruknan</i>	be broken (off)	N	
<i>us-</i>		out; out of, from	<i>bugjan</i>	buy; redeem	<i>usbugjan</i>	buy	N	<i>fra-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>us-</i>		out; out of, from	<i>-daudjan</i>	Der. from usdaud- 'zealous'	<i>usdaudjan</i>	strive, endeavor, try hard	N	
<i>us-</i>		out; out of, from	<i>dreiban</i>	drive	<i>usdreiban</i>	drive out, send away	N	
<i>us-</i>		out; out of, from	<i>driusan</i>	fall (down), crowd against	<i>usdriusan</i>	fall out, down	N	<i>at-, dis-, ga-</i>
<i>us-</i>		out; out of, from	<i>filhan</i>	hide, conceal; bury	<i>usfilhan</i>	bury	N	<i>af-, ana-, ga-</i>
<i>us-</i>		out; out of, from	<i>fraisan</i>	tempt, test, try	<i>usfraisan</i>	tempt	N	
<i>us-</i>		out; out of, from	<i>-fratwjan</i>	make understand, adorn, equip	<i>usfratwjan</i>	make wise, instruct	M	
<i>us-</i>		out; out of, from	<i>fulljan</i>	fill, fulfill	<i>usfulljan</i>	fulfill, complete	N	<i>ga-, ufar-</i>
<i>us-</i>		out; out of, from	<i>fullnan</i>	become full	<i>usfullnan</i>	be filled, fulfilled, completed	N	<i>ga-</i>
<i>us-</i>		out; out of, from	<i>gaggan</i>	go, come	<i>usgaggan</i>	go out, go forth, go away	N	<i>af-, afar-, ana-, at-, duat-, innat-, faur-, faura-, faurbi-, ga-, inn-, miþ-, þairh-, ufar-, ut-, wiþra-</i>
<i>us-</i>		out; out of, from	<i>-gaisjan</i>	frighten, terrify, strike aghast; cf. NE aghast; PIE *gheys- 'be frightened'	<i>usgaisjan</i>	frighten, astound, make aghast; passive: be beside oneself	N	
<i>us-</i>		out; out of, from	<i>-geisnan</i>	Passive rel. to -gaisjan frighten, terrify, strike aghast; cf. NE aghast; PIE *gheys- 'be frightened'	<i>usgeisnan</i>	be amazed, astonished, dismayed, aghast	N	
<i>us-</i>		out; out of, from	<i>giban</i>	give	<i>usgiban</i>	give out, back; (re)pay, reward, restore	N	<i>af-, at-, fra-</i>
<i>us-</i>		out; out of, from	<i>-gildan</i>	PGmc *gelþan 'pay'	<i>usgildan</i>	repay, reward	N	<i>fra-</i>
<i>us-</i>		out; out of, from	<i>graban</i>	dig, till	<i>usgraban</i>	dig out, dig through, pluck out	N	<i>bi-, uf-</i>
<i>us-</i>		out; out of, from	<i>-gutnan</i>	be poured, see ufargiutan	<i>usgutnan</i>	flow out, gush out, be poured out	N	<i>(ufar-)</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>us-</i>		out; out of, from	<i>hafjan</i>	raise, lift, carry	<i>ushafjan</i>	raise, lift up; with <i>sik</i> : depart; enter, intrude	P	<i>and-, at-, ufar-</i>
<i>us-</i>		out; out of, from	<i>hahan</i>	hang	<i>ushahan sik</i>	hang oneself	N	<i>at-</i>
<i>us-</i>		out; out of, from	<i>haitan</i>	call, name; order, command; invite	<i>ushaitan</i>	provoke	M	<i>ana-, and-, at-, fair-, fauraga-, ga-</i>
<i>us-</i>		out; out of, from	<i>hauhjan</i>	glorify, praise, exalt; raise, elevate	<i>ushauhjan</i>	exalt	N	
<i>us-</i>		out; out of, from	<i>-hinþan</i>	Balg p. 170 'catch'; Lehmann (F73, 122) Pre-Gmc <i>*kent-</i> < Pre-Gmc <i>*kend-</i> ; OE <i>hentan</i> 'pursue', huntian 'hunt'	<i>ushinþan</i>	take away as captive	M	<i>fra-, miþfra-</i>
<i>us-</i>		out; out of, from	<i>-hlaupan</i>	Cf. OE <i>hlēapan</i> > leap	<i>ushlaupan</i>	leap up, rise quickly	N	
<i>us-</i>		out; out of, from	<i>hrainjan</i>	cleanse	<i>ushrainjan</i>	clean out, sweep out	N	<i>af-, ga-</i>
<i>us-</i>		out; out of, from	<i>hramjan</i>	crucify	<i>ushramjan</i>	crucify, hang	N	
<i>us-</i>		out; out of, from	<i>-hrisjan</i>	shake	<i>ushrisjan</i>	shake off	N	<i>af-</i>
<i>us-</i>		out; out of, from	<i>-hulon</i>	PGmc <i>*hola-</i> , PIE <i>*kaw-l-</i> 'hollow'	<i>ushulon</i>	hollow out	N	
<i>us-</i>		out; out of, from	<i>kannjan</i>	make known	<i>uskannjan</i>	make known	N	<i>ga-</i>
<i>us-</i>		out; out of, from	<i>keinan</i>	bud, sprout	<i>uskeinan</i>	sprout up, grow	N	<i>miþus-</i>
<i>us-</i>		out; out of, from	<i>kiusan</i>	choose, test	<i>uskiusan</i>	single out, test; set (select) out, reject	N	<i>ga-</i>
<i>us-</i>		out; out of, from	<i>lagjan</i>	lay, lay down, set, place	<i>uslagjan</i>	lay out, stretch out	N	<i>af-, ana-, at-, faur-, ga-, ufar-</i>
<i>us-</i>		out; out of, from	<i>laisjan</i>	teach; + <i>sik</i> learn	<i>uslaisjan</i>	instruct	N	<i>ga-</i>
<i>us-</i>		out; out of, from	<i>-laubjan</i>	permit; PIE <i>*lewbh-</i> 'desire'	<i>uslaubjan</i>	allow, permit; tolerate	N	<i>ga-</i>
<i>us-</i>		out; out of, from	<i>lausjan</i>	set free, deliver, loosen; reclaim; collect (taxes)	<i>uslausjan</i>	redeem, set free	N	<i>ga-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>us-</i>		out; out of, from	<i>-leipan</i>	uncertain, poss. PIE *leyt(h)- 'go away, die, go'	<i>usleipan</i>	go away, go or come out; pass out; set out	N	<i>af-, bi-, ga-, hindar-, inga-, mipinnga-, pairh-, us-</i>
<i>us-</i>		out; out of, from	<i>letan</i>	let, allow; let remain, leave behind; utter	<i>usletan</i>	exclude, shut out	N	<i>af-, fra-</i>
<i>us-</i>		out; out of, from	<i>-lukan</i>	close, PGmc *luk- 'bend, turn', NE lock	<i>uslukan</i>	open, draw (sword)	I	<i>ga-</i>
<i>us-</i>		out; out of, from	<i>-luknan</i>	be closed, PGmc *luk- 'bend, turn', NE lock	<i>usluknan</i>	be opened, unlocked	I	<i>ga-</i>
<i>us-</i>		out; out of, from	<i>lutan</i>	deceive, mislead	<i>uslutan</i>	lead into error	N	
<i>us-</i>		out; out of, from	<i>maitan</i>	cut, hew, hack	<i>usmaitan</i>	cut down, off	N	<i>af-, bi-, ga-</i>
<i>us-</i>		out; out of, from	<i>managnan</i>	Become numerous, increase; passive form of managjan 'increase' (trans.)	<i>usmanagnan</i>	increase (intrans.)	N	
<i>us-</i>		out; out of, from	<i>-mernan</i>	Passive of merjan 'preach, proclaim'	<i>usmernan</i>	be preached, proclaimed	N	
<i>us-</i>		out; out of, from	<i>mitan</i>	measure	<i>usmitan</i>	behave, conduct oneself	I	<i>ga-</i>
<i>us-</i>		out; out of, from	<i>niman</i>	take, take away; receive, accept	<i>usniman</i>	take out, away, down	N	<i>and-, at-, af-, bi-, dis-, fra-, ga-, in-, mip-</i>
<i>us-</i>		out; out of, from	<i>qiman</i>	come	<i>usqiman</i>	destroy, kill	I	<i>ana-, bi-, faura-, fra-, ga-, mip-</i>
<i>us-</i>		out; out of, from	<i>qistjan</i>	destroy	<i>usqistjan</i>	kill	N	<i>fra-</i>
<i>us-</i>		out; out of, from	<i>qipan</i>	say, speak, tell, name	<i>usqipan</i>	proclaim, bruit about	N	<i>af-, ana-, and-, faur-, faura-, fra-, ga-</i>
<i>us-</i>		out; out of, from	<i>saihwan</i>	see, notice, take heed	<i>ussaihwan</i>	look up, observe; receive one's sight	M	<i>and-, at-, bi-, ga-, in-, pairh-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>us-</i>		out; out of, from	<i>sakan</i>	dispute (with: D); rebuke, reproach (d)	<i>ussakan</i>	lay before, present (in arguing)	M	<i>anain-, and-, ga-, in-</i>
<i>us-</i>		out; out of, from	<i>saljan (1)</i>	reside, dwell, remain	<i>ussaljan</i>	stay overnight with	M	
<i>us-</i>		out; out of, from	<i>sandjan</i>	send	<i>ussandjan</i>	send out, forth, away	N	<i>faura-, ga-, gamib-, in-, miþin-</i>
<i>us-</i>		out; out of, from	<i>satjan</i>	set, place, put; plant	<i>ussatjan</i>	set, place; plant, lay out; beget	M	<i>af-, at-, bi-, faura-, fauraga-, ga-, miþ-</i>
<i>us-</i>		out; out of, from	<i>siggwan</i>	sing, chant, recite, read	<i>ussiggwan</i>	recite, read	N	
<i>us-</i>		out; out of, from	<i>sitan</i>	sit, be sitting	<i>ussitan</i>	sit up	N	<i>and-, bi-, dis-, ga-</i>
<i>us-</i>		out; out of, from	<i>-skarjan</i>	cut, separate; PIE <i>*(s)ker-</i> 'cut'	<i>usskarjan</i>	cut, tear out; recover oneself	P	
<i>us-</i>		out; out of, from	<i>sokjan</i>	seek, desire, look for; dispute, question; + samana reason together, discuss	<i>ussokjan</i>	investigate	N	<i>ga-, miþ-</i>
<i>us-</i>		out; out of, from	<i>spillon</i>	tell, narrate, announce, spread news of	<i>usspillon</i>	tell, inform; expound fully	N	<i>ga-</i>
<i>us-</i>		out; out of, from	<i>-staggan</i>	sting, stick; OE <i>stingan</i> 'stick, sting'; PIE <i>*stegh-, stengh-</i> 'stick, staff'	<i>usstaggan</i>	pluck (stick, stab) out	N	
<i>us-</i>		out; out of, from	<i>standan</i>	stand, stand firm	<i>usstandan</i>	stand, rise up; go out or from (a place); rise from the dead	M	<i>af-, and-, at-, bi-, faura-, ga-, in-, miþ-, twis-</i>
<i>us-</i>		out; out of, from	<i>steigan</i>	go up, ascend, climb	<i>ussteigan</i>	go up, ascend	N	<i>at-, ga-, ufar-</i>
<i>us-</i>		out; out of, from	<i>taiknjan</i>	point out, show, indicate	<i>ustaiknjan</i>	show, demonstrate; single out	N	<i>ga-</i>
<i>us-</i>		out; out of, from	<i>tiuhan</i>	lead, guide, draw	<i>ustiuhan</i>	lead out, up; finish, perfect; pay	P	<i>af-, at-, bi-, innat-, ga-, miþga-</i>

<b>Preverb</b>	<b>Fcn</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>	<b>Others</b>
<i>us-</i>		out; out of, from	<i>-priutan</i>	OHG ar-driozan, bi-driozan 'oppress, trouble'	<i>uspriutan</i>	threaten, trouble, bother, persecute	N	
<i>us-</i>		out; out of, from	<i>-propjan</i>	exercise	<i>uspropjan</i>	exercise, train	N	
<i>us-</i>		out; out of, from	<i>pulan</i>	tolerate, endure, put up with, thole	<i>uspulan</i>	endure, put up with	N	<i>ga-</i>
<i>us-</i>		out; out of, from	<i>pwahan</i>	wash	<i>uspwahan</i>	wash out	N	<i>af-, ga-</i>
<i>us-</i>		out; out of, from	<i>wairpan</i>	throw, cast (sthg: D or A)	<i>uswairpan</i>	cast out, drive out, overthrow	N	<i>af-, at-, fra-, ga-, inn-</i>
<i>us-</i>		out; out of, from	<i>-wakjan</i>	wake	<i>uswakjan</i>	wake up (intrans.)	N	
<i>us-</i>		out; out of, from	<i>-walugjan</i>	OHG wal(a)gōn 'roll about'	<i>uswalugjan</i>	toss about	N	
<i>us-</i>		out; out of, from	<i>waltjan</i>	roll (beat)	<i>uswaltjan</i>	overturn	M	
<i>us-</i>		out; out of, from	<i>wandjan</i>	turn, turn around	<i>uswandjan sis</i>	turn oneself away from	N	<i>af-, at-, bi-, ga-, in-</i>
<i>us-</i>		out; out of, from	<i>-windan</i>	wind, wrap	<i>uswindan</i>	plait, braid	M	<i>bi-, duga-</i>
<i>ut</i>	Adv	out, forth						
<i>ut-</i>		out, forth	<i>bairan</i>	bear, carry; produce	<i>utbairan</i>	carry out	N	<i>at-, fra-, ga-, innat-, pairh-, us-</i>
<i>ut-</i>		out, forth	<i>gaggan</i>	go, come	<i>utgaggan</i>	go out	N	<i>af-, afar-, ana-, at-, duat-, innat-, faur-, faura-, faurbi-, ga-, inn-, mij-, pairh-, ufar-, us-, wipra-</i>
<i>wipra</i>	Prep	against, over against; by, near; to, in reply to, in return for; on account of						

<b><u>Preverb</u></b>	<b><u>Fcn</u></b>	<b><u>P Meaning</u></b>	<b><u>Verb</u></b>	<b><u>V Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>CI</u></b>	<b><u>Others</u></b>
<i>wipra-</i>		against, over against; by, near; to, in reply to, in return for; on account of	<i>gaggan</i>	go, come	<i>wipragaggan</i>	go to meet, go towards	M	<i>af-, afar-, ana-, at-, duat-, innat-, faur-, faura-, faurbi-, ga-, inn-, miþ-, pairh-, ufar-, us-, wipra-</i>
<i>wipra-ga-</i>		against, over against; by, near; to, in reply to, in return for; on account of	<i>-motjan</i>	meet	<i>wipragamotjan</i>	meet	N	<i>ga-</i>

## 2. Appendix II: Idiomatization Views

This appendix contains four tables drawn from the Master Table:

1. Solely Idiomatic (Idiom = I)
2. Polysemous (Idiom = P)
3. Questionable (Idiom = M)
4. Non-Idiomatic (Idiom = N)

### 2.1. Solely Idiomatic Verb Compounds

<u>Preverb</u>	<u>P Meaning</u>	<u>Verb</u>	<u>V Meaning</u>	<u>Compound</u>	<u>C Meaning</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>af-</i>	of, from, by, away from, out of	<i>giban</i>	give	<i>afgiban (sik)</i>	depart, separate oneself	S5	P	N	I	I
<i>af-</i>	of, from, by, away from, out of	<i>hugjan</i>	think, suppose, believe	<i>afhugjan</i>	bewitch	W1	SDN	M	I	I



<u>Preverb</u>	<u>P Meaning</u>	<u>Verb</u>	<u>V Meaning</u>	<u>Compound</u>	<u>C Meaning</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>af-</i>	of, from, by, away from, out of	<i>-slauþjan</i>	Denom. from Gmc <i>*slauþa-</i> 'flap, shake'? (MHG); PIE <i>*(s)lew-</i> 'hang limply, limp'	<i>afslauþjan</i>	frighten, make anxious, perplex	W1	SDV	I	I	I
<i>af-</i>	of, from, by, away from, out of	<i>-slauþnan</i>	Denom. from Gmc <i>*slauþa-</i> 'flap, shake'? (MHG); PIE <i>*(s)lew-</i> 'hang limply, limp'	<i>afslauþnan</i>	be frightened, amazed	W4	SDV	I	I	I
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>filhan</i>	hide, conceal, bury	<i>anafilhan</i>	commit, entrust, deliver, commend, hand down as tradition	S3	P	I	I	I
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>-praggan</i>	narrow, cf. PGmc <i>*pragga-</i> 'narrowing'	<i>anapraggan</i>	oppress, afflict, trouble	S7	P	M	I	I
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>stodjan</i>	PGmc <i>*sto-ð-</i> (standan/stop) 'stand'	<i>anastodjan</i>	begin (intrans.)	W1	SDV	I	I	I
<i>ana-in-</i>	in, into; on, onto, upon; to, against; thereon, thereupon + on account of, concerning	<i>sakan</i>	dispute; rebuke, reproach	<i>anainsakan</i>	add to, contribute	S6	P	I	I	I
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>beitan</i>	bite	<i>andbeitan</i>	reproach, threaten, rebuke	S1	P	M	I	I

<b><u>Preverb</u></b>	<b><u>P Meaning</u></b>	<b><u>Verb</u></b>	<b><u>V Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>Class</u></b>	<b><u>Type</u></b>	<b><u>PI</u></b>	<b><u>VI</u></b>	<b><u>CI</u></b>
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>hafjan</i>	raise, lift, carry	<i>andhafjan</i>	answer, respond to; say in reply	S6	P	M	I	I
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>-letnan</i>	be let, allowed, left (behind)	<i>andletnan</i>	depart, die	W4	SDV	I	I	I
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>rinnan</i>	run, hasten, walk, go	<i>andrinnan</i>	discuss, dispute	S3	P	I	I	I
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>sitan</i>	sit, be sitting	<i>andsitan</i>	take into consideration, question	S5	P	I	I	I
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>speiwan</i>	spit	<i>andspeiwan</i>	despise	S1	P	I	I	I
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>-staurran</i>	be rigid; PIE *ster- 'rigid', OHG <i>stornēn</i> 'be rigid'	<i>andstaurran</i>	murmur against, reproach	W3	P	N	I	I
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>-tilon</i>	aim, fit; Der. from <i>til</i> 'grounds, cause', cf. Ger <i>Ziel</i> 'goal'	<i>andtilon</i>	be devoted to	W2	SDN	M	I	I

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>at-</i>	at, by, to, with, of	<i>haban</i>	have, hold, possess; consider, reckon (to be); keep, observe; to be, be about to, destined to	<i>athaban sik</i>	come towards	W3	P	N	I	I
<i>at-</i>	at, by, to, with, of	<i>hafjan</i>	raise, lift, carry	<i>athafjan</i>	take down	S6	P	I	N	I
<i>at-</i>	at, by, to, with, of	<i>-kunnan</i>	know, recognize WV 3 (≠ kunnan Pret Pres)	<i>atkunnan</i>	give, award, confer on	W3	P	N	I	I
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>-abrjan</i>	strengthen; der. from <i>abrs</i> adj. 'strong, mighty'	<i>biabrjan</i>	be astonished, amazed	W1	SDN	N	I	I
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>-gitan</i>	attain, produce; NE get, beget	<i>bigitan</i>	find, meet with	S5	P	N	I	I
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>laikan</i>	leap for joy, play	<i>bilaikan</i>	mock	S7	P	I	I	I
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>-nauhan</i>	suffice; PIE *- <i>h<sub>2</sub>nek</i> 'attain, reach'	<i>binauhan</i>	be permitted, lawful, necessary	PP	P	I	I	I
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>rodjan</i>	speak, say	<i>birodjan</i>	mutter, complain, grumble	W1	SDV	M	I	I

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>wandjan</i>	turn, turn around	<i>biwandjan</i>	shun, reject, avoid	W1	SDV	I	I	I
<i>dis-</i>	apart, away	<i>niman</i>	take, take away; receive, accept	<i>disniman</i>	keep, possess	S4	P	I	M	I
<i>dis-</i>	apart, away	<i>sitan</i>	sit, be sitting	<i>dissitan</i>	seize	S5	P	I	I	I
<i>dis-</i>	apart, away	<i>-winþjan</i>	winnow, PIE * <i>h<sub>2</sub>weh<sub>1</sub></i> - 'blow, winnow' (Goth <i>waian</i> 'blow')	<i>diswinþjan</i>	crush (lit. 'throw asunder')	W1	SDN	I	I	I
<i>du-</i>	to, towards, against	<i>stodjan</i>	PGmc * <i>sto-ð-</i> ( <i>standan/stop</i> ) 'stand'	<i>dustodjan</i>	begin	W1	SDV	I	I	I
<i>fair-</i>	far (off, from)	<i>aihan</i> / <i>aigan</i>	own, have, possess	<i>fairaihan</i>	partake (of)	PP	P	I	M	I
<i>fair-</i>	far (off, from)	<i>rinnan</i>	run, hasten, walk, go	<i>fairrinnan</i>	extend, reach to	S3	P	N	I	I
<i>fair-</i>	far (off, from)	<i>waurkjan</i>	work, do, perform; fashion, create; cause (A: to do: inf.; to be: adj.)	<i>fairwaurkjan</i>	gain	W1	SDN	I	I	I
<i>faur-</i>	along, in front of; (of time) before; for, on behalf of	<i>qiban</i>	say, speak, tell, name	<i>faurqiban</i>	make excuses, excuse	S5	P	I	M	I
<i>faura-ga-</i>	along, in front of; (of time) before; for, on behalf of	<i>hugjan</i>	think, suppose, believe	<i>fauragahugjan</i>	make up one's mind	W1	SDN	I	M	I
<i>faura-ga-</i>	along, in front of; (of time) before; for, on behalf of	<i>leikan</i>	please	<i>fauragaleikan</i>	set forth, present	W3	SDN	N	I	I

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>fra-</i>	forward, ahead, away	<i>bugjan</i>	buy; redeem	<i>frabugjan</i>	sell	W1	SDV	I	N	I
<i>fra-</i>	forward, ahead, away	<i>kunnan</i>	know Pret Pres (≠ -kunnan WV 3)	<i>frakunnan</i>	despise	PP	SDV	I	I	I
<i>fra-</i>	forward, ahead, away	<i>qiman</i>	come	<i>fraqiman</i>	spend, expend, use up, consume	S4	P	I	I	I
<i>fra-</i>	forward, ahead, away	<i>qip̄an</i>	say, speak, tell, name	<i>fraqip̄an</i>	curse, disparage, reject	S5	P	I	M	I
<i>fra-</i>	forward, ahead, away	<i>wairp̄an</i>	become, happen, be, take place; to take up with, reside with; PIE *wert- 'turn'	<i>frawairp̄an</i>	become corrupt, spoiled, bad	S3	P	I	N	I
<i>fra-</i>	forward, ahead, away	<i>-wardjan</i>	caus. of <i>frawairp̄an</i> 'become corrupt, spoiled'	<i>frawardjan</i>	destroy, ruin, corrupt, disfigure	W1	SDV	I	N	I
<i>fra-</i>	forward, ahead, away	<i>-weitan</i>	PIE *weyd- 'see, know'	<i>fraweitan</i>	avenge	S1	P	I	I	I
<i>fra-</i>	forward, ahead, away	<i>wisan 1</i>	be	<i>frawisan</i>	spend, use up	S5	P	I	I	I
<i>ga-</i>	with, together with; aspectual particle	<i>kunnan</i>	know Pret Pres (≠ -kunnan WV 3)	<i>gakunnan</i>	subordinate, subject (oneself); concede	PP	P	N	I	I
<i>ga-</i>	with, together with; aspectual particle	<i>-nanp̄jan</i>	dare, have courage, rel. to OHG <i>nendan</i> 'dare, strive', <i>nant</i> 'boldness'	<i>gananp̄jan</i>	cease, stop	W1	SDV	I	I	I

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>ga-</i>	with, together with; aspectual particle	<i>-nipnan</i>	get dark, OE <i>nīpan</i> 'become dark', <i>genip</i> 'cloud'	<i>ganipnan</i>	be sorrowful	W4	SDN	I	I	I
<i>ga-</i>	with, together with; aspectual particle	<i>qipan</i>	say, speak, tell, name	<i>gaqipan (sis)</i>	agree (among themselves)	S5	P	I	I	I
<i>ga-</i>	with, together with; aspectual particle	<i>-redan</i>	advise, speak, testify, PIE <i>*rēdh-</i> 'care, consider'	<i>garedan</i>	aim at, provide	S7	P	I	I	I
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about, concerning	<i>-weitan</i>	PIE <i>*weyd-</i> 'see, know'	<i>inweitan</i>	worship; greet	S1	P	I	I	I
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about, concerning	<i>-widan</i>	bind, PIE <i>*wedh-</i> 'bind'	<i>inwidan</i>	deny, reject	S5	P	I	I	I
<i>missa-</i>	false; originally 'various, different'	<i>taujan</i>	do, act, behave; make, produce; cause (to do: Inf.)	<i>missataujan</i>	sin, do evil	W1	SDN	I	N	I
<i>pairh-ga-</i>	through; by, by means of; on account of; according to; through the agency of; with, aspectual particle	<i>-leikon</i>	Der. from <i>galeiks</i> similar, like; <i>galeikon</i> 'compare, be like'	<i>pairhgaleikon</i>	apply, refer (to); transform, transfigure, make like	W2	SDN	I	N	I
<i>twis-</i>	apart	<i>standan</i>	stand, stand firm	<i>twis(s)tandan</i>	take leave of	S6	P	N	I	I

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>brikan</i>	break; quarrel, fight	<i>ufbrikan</i>	reject, despise	S4	P	I	I	I
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>hausjan</i>	hear, listen to; hear about; heed	<i>ufhausjan</i>	obey, submit to	W1	SDV	I	I	I
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>ligan</i>	lie down, lie	<i>ufligan</i>	lie under, faint; fail	S5	P	I	I	I
<i>ufar-</i>	over, above, beyond	<i>swaran</i>	swear an oath	<i>ufarswaran</i>	swear falsely, commit perjury	S6	P	I	N	I
<i>und-</i>	unto, until, up to; for	<i>rinnan</i>	run, hasten, walk, go	<i>undrinnan</i>	fall to (by inheritance)	S3	P	N	I	I
<i>us-</i>	out; out of, from	<i>-baugjan</i>	Caus. to <i>biugan</i> 'bend'	<i>usbaugjan</i>	sweep out	W1	?	I	I	I
<i>us-</i>	out; out of, from	<i>-lukan</i>	close, PGmc * <i>luk-</i> 'bend, turn', NE lock	<i>uslukan</i>	open, draw (sword)	S2	P	I	I	I
<i>us-</i>	out; out of, from	<i>-luknan</i>	be closed, PGmc * <i>luk-</i> 'bend, turn', NE lock	<i>usluknan</i>	be opened, unlocked	W4	SDV	I	N	I
<i>us-</i>	out; out of, from	<i>mitan</i>	measure	<i>usmitan</i>	behave, conduct oneself	S5	P	I	I	I
<i>us-</i>	out; out of, from	<i>qiman</i>	come	<i>usqiman</i>	destroy, kill	S4	P	I	I	I

## 2.2. Polysemous Verb Compounds

<b><u>Preverb</u></b>	<b><u>P Meaning</u></b>	<b><u>Verb</u></b>	<b><u>V Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>Class</u></b>	<b><u>Type</u></b>	<b><u>PI</u></b>	<b><u>VI</u></b>	<b><u>CI</u></b>
<i>af-</i>	of, from, by, away from, out of	<i>slahan</i>	strike, hit, beat	<i>afslahan</i>	strike, cut off; kill, slay	S6	P	M	I	P
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>bindan</i>	bind; tie up, tether	<i>andbindan</i>	unbind, untie; explain	S3	P	I	I	P
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>qiban</i>	say, speak, tell, name	<i>andqiban</i>	speak with; take leave of	S5	P	N	I	P
<i>fra-</i>	forward, ahead, away	<i>giban</i>	give	<i>fragiban</i>	give graciously, grant; pardon, forgive	S5	P	I	I	P
<i>ga-</i>	with, together with; aspectual particle	<i>bairan</i>	bear, carry; produce	<i>gabairan</i>	bear (carry, give birth to); compare	S4	P	N	I	P
<i>ga-</i>	with, together with; aspectual particle	<i>haitan</i>	call, name; order, command; invite	<i>gahaitan</i>	call together; promise	S7	P	I	I	P
<i>ga-</i>	with, together with; aspectual particle	<i>niman</i>	take, take away; receive, accept	<i>ganiman</i>	take along, with (oneself); conceive (a child)	S4	P	N	I	P
<i>ga-</i>	with, together with; aspectual particle	<i>satjan</i>	set, place, put; plant	<i>gasatjan</i>	set, place; appoint; <i>aftra gasatjan</i> 'restore'	W1	SDV	N	I	P



<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>ga-</i>	with, together with; aspectual particle	<i>-blaihan</i>	No certain cognates, possibly from PIE <i>*telh<sub>2</sub>-</i> , 'bear, endure'	<i>gaplaihan</i>	comfort, admonish, exhort, encourage; embrace; care, provide for	S7	P	I	I	P
<i>us-</i>	out; out of, from	<i>bairan</i>	bear, carry; produce	<i>usbairan</i>	carry out, bear forth; answer	S4	P	N	I	P
<i>us-</i>	out; out of, from	<i>haffjan</i>	raise, lift, carry	<i>ushaffjan</i>	raise, lift up; with <i>sik</i> : depart; enter, intrude	S6	P	I	I	P
<i>us-</i>	out; out of, from	<i>-skarjan</i>	cut, separate; PIE <i>*(s)ker-</i> 'cut'	<i>usskarjan</i>	cut, tear out; recover oneself	W1	SDV	M	I	P
<i>us-</i>	out; out of, from	<i>tiuhan</i>	lead, guide, draw	<i>ustiuhan</i>	lead out, up; finish, perfect; pay	S2	P	I	I	P

### 2.3. Metaphorical Verb Compounds

<u>Preverb</u>	<u>P Meaning</u>	<u>Verb</u>	<u>V Meaning</u>	<u>Compound</u>	<u>C Meaning</u>	<u>Class</u>	<u>Type</u>	<u>PI</u>	<u>VI</u>	<u>CI</u>
<i>af-</i>	of, from, by, away from, out of	<i>-dobnan</i>	Der. from <i>daufs</i> 'deaf; stubborn, hardened'	<i>afdobnan</i>	be silent, quiet(ed)	W4	SDN?	N	M	M
<i>af-</i>	of, from, by, away from, out of	<i>letan</i>	let, allow; let remain, leave behind; utter	<i>aflightan</i>	leave, forsake; forgive (sthg: A); put away, put aside, divorce	S7	P	M	N	M
<i>af-</i>	of, from, by, away from, out of	<i>-linnan</i>	PIE <i>*ley-</i> 'take away, disappear'	<i>aflinnan</i>	depart	S3	P	N	M	M
<i>af-</i>	of, from, by, away from, out of	<i>marzjan</i>	offend, hinder, cause trouble for, lead astray	<i>afmarzjan</i>	pass. be discouraged, fall away from the faith	W1	SDV	N	M	M
<i>af-</i>	of, from, by, away from, out of	<i>qipan</i>	say, speak, tell, name	<i>afqipān</i>	renounce, forsake	S5	P	M	N	M
<i>af-</i>	of, from, by, away from, out of	<i>satjan</i>	set, place, put; plant	<i>afsatjan</i>	put away, aside (divorce)	W1	SDV	N	M	M
<i>af-</i>	of, from, by, away from, out of	<i>-slaupjan</i>	Caus. of <i>sliupan</i> 'slip (in)'	<i>afsleupjan</i>	doff, take off, put off	W1	SDV	N	M	M
<i>af-</i>	of, from, by, away from, out of	<i>-swaggwan</i>	PIE <i>*swe(n)k/g-</i> 'bend, waver, NE swing; prob. causative ending 'cause to waver'	<i>afswaggwan</i>	shake one's resolve	W1	SDV	M	M	M

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>drigkan</i>	drink	<i>anadrigkan</i>	become intoxicated	S3	P	M	M	M
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>hneiwan</i>	bend down, bow	<i>anahneiwan</i>	stoop down	S1	P	M	N	M
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>-niujan</i>	der. from <i>niu-</i> adj: new	<i>ananiujan</i>	renew	W1	SDN	M	N	M
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>qiban</i>	say, speak, tell, name	<i>anaqiban</i>	blaspheme, slander	S5	P	M	N	M
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>-qiujan</i>	Der. from <i>qiu-</i> adj: alive, living	<i>anaqiujan</i>	arouse, bring to life	W1	SDN	N	M	M
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>haitan</i>	call, name; order, command; invite	<i>andhaitan</i>	acknowledge, confess; call upon in thanksgiving or prayer; declare	S7	P	M	N	M
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>saihwan</i>	see, notice, take heed	<i>andsaihwan</i>	take into consideration, examine, note	S5	P	N	M	M

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>and-</i>	along, through(out), over; in, on; (- <i>a</i> ) towards, opposite, away from	<i>standan</i>	stand, stand firm	<i>andstandan</i>	withstand, resist	S6	P	N	M	M
<i>at-</i>	at, by, to, with, of	<i>augjan</i>	show ( <i>augo</i> 'eye')	<i>ataugjan</i>	show; passive or + <i>sik</i> : appear	W1	SDN	N	M	M
<i>at-</i>	at, by, to, with, of	<i>bairan</i>	bear, carry; produce	<i>atbairan</i>	bring, take, carry, offer	S4	P	N	M	M
<i>at-</i>	at, by, to, with, of	<i>satjan</i>	set, place, put; plant	<i>atsatjan</i>	present, offer	W1	SDV	N	M	M
<i>at-</i>	at, by, to, with, of	<i>steigan</i>	go up, ascend, climb	<i>atsteigan</i>	(with <i>dalaþ</i> , <i>us</i> , <i>af</i> ) descend, go, climb down	S1	P	N	M	M
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>arbaidjan</i>	work, toil, suffer	<i>biarbaidjan</i>	aspire to	W1	SDN	M	N	M
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>-faihon</i>	OHG <i>fēhan</i> 'hate, treat hostilely', NE <i>foe</i> ; PIE <i>*peyǵ/k-</i> 'be hostile'	<i>bifaihon</i>	exploit, deceive, outwit	W2	SDN	N	M	M
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>hwairban</i>	walk	<i>bihwairban</i>	press, crowd around	S3	P	N	M	M
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>sniwan</i>	hasten, hurry, come upon	<i>bisniwan</i>	precede, take precedence over	S5	P	I	M	M

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>standan</i>	stand, stand firm	<i>bistandan</i>	surround	S6	P	N	M	M
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>stiggan</i>	thrust, push; make war	<i>bistiggan</i>	stumble; strike against	S3	P	M	N	M
<i>dis-</i>	apart, away	<i>tahjan</i>	tear, rend	<i>distahjan</i>	scatter, destroy, waste	W1	SDV?	N	M	M
<i>du- ga-</i>	to, towards, against + with, together with; aspectual particle	<i>-windan</i>	wind, wrap	<i>dugawindan (sik)</i>	entangle, wrap oneself in	S3	P	M	M	M
<i>faur-</i>	along, in front of; (of time) before; for, on behalf of	<i>-biudan</i>	bid, order	<i>faurbiudan</i>	order, charge (forbid = order beforehand)	S2	P	M	N	M
<i>faur-</i>	along, in front of; (of time) before; for, on behalf of	<i>sniwan</i>	hasten, hurry, come upon	<i>foursniwan</i>	hurry before, anticipate	S5	P	M	N	M
<i>faur-</i>	along, in front of; (of time) before; for, on behalf of	<i>-waipjan</i>	OE <i>wæfan</i> 'clothe', <i>wafian</i> 'wave' < PIE <i>*weyp/b-</i> 'turn, move with a turning motion'	<i>faurwaipjan</i>	muzzle, restrain (used only once, with <i>munps</i> 'mouth')	W1	SDV	N	M	M
<i>faura-</i>	along, in front of; (of time) before; for, on behalf of	<i>gaggan</i>	go, come	<i>fauragaggan</i>	go before; manage	S7	P	M	M	M

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>faura-</i>	along, in front of; (of time) before; for, on behalf of	<i>meljan</i>	write, set forth in writing	<i>faurameljan</i>	portray, present 'write in front of'	W1	SDN	N	M	M
<i>faura-</i>	along, in front of; (of time) before; for, on behalf of	<i>qipan</i>	say, speak, tell, name	<i>fauraqipan</i>	foretell, prophesy	S5	P	N	M	M
<i>faura-</i>	along, in front of; (of time) before; for, on behalf of	<i>standan</i>	stand, stand firm	<i>faurastandan</i>	lead; stand before or near	S6	P	M	M	M
<i>faura-ga-</i>	along, in front of; (of time) before; for, on behalf of	<i>haitan</i>	call, name; order, command; invite	<i>fauragahaitan</i>	foretell	S7	P	N	M	M
<i>faur-bi-</i>	along, in front of; (of time) before; for, on behalf of	<i>sniwan</i>	hasten, hurry, come upon	<i>faurbisniwan</i>	precede	S5	P	N	M	M
<i>fra-</i>	forward, ahead, away	<i>-atjan</i>	cause to be eaten ( <i>itan</i> 'eat')	<i>fraatjan</i>	distribute, give away, cause to be eaten	W1	SDV	N	M	M
<i>fra-</i>	forward, ahead, away	<i>bairan</i>	bear, carry; produce	<i>frabairan</i>	bear, endure	S4	P	M	M	M
<i>fra-</i>	forward, ahead, away	<i>-hinpan</i>	Balg p. 170 'catch'; Lehmann (F73, 122) Pre-Gmc * <i>kent</i> - < Pre-Gmc * <i>kend</i> -; OE <i>hentan</i> 'pursue', huntian 'hunt'	<i>frahinpan</i>	capture, imprison	S3	P	M	N	M
<i>fra-</i>	forward, ahead, away	<i>itan</i>	eat	<i>fraitan</i>	consume, devour	S5	P	M	N	M
<i>fra-</i>	forward, ahead, away	<i>letan</i>	let, allow; let remain, leave behind; utter	<i>fraletan</i>	let go, set free; permit	S7	P	M	M	M

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>fulla-</i>	full	<i>fraþjan</i>	understand, perceive; think, know, suppose	<i>fullafrapjan</i>	be fully in command of one's senses, be of sound mind	W1	SDN	N	M	M
<i>ga-</i>	with, together with; aspectual particle	<i>-aiginon</i>	Der. from aigin 'property'; cf. aihan/aigan 'own, have, possess'	<i>gaaiginon</i>	take possession of; get the advantage of	W2	SDN	N	M	M
<i>ga-</i>	with, together with; aspectual particle	<i>-ainan</i>	be one, der. from ains 'one'	<i>gaainan</i>	separate, isolate	W3	SDN	M	M	M
<i>ga-</i>	with, together with; aspectual particle	<i>beidan</i>	await, expect	<i>gabeidan</i>	await, endure	S1	P	N	M	M
<i>ga-</i>	with, together with; aspectual particle	<i>-daban</i>	fit, apply, PIE * <i>dhabh-</i> 'fitting, applicable'; NE deft	<i>gadaban</i>	happen, befall, be fitting	S6	P	M	M	M
<i>ga-</i>	with, together with; aspectual particle	<i>dragan</i>	drag, carry	<i>gadragan</i>	pile, gather together, accumulate	S6	P	N	M	M
<i>ga-</i>	with, together with; aspectual particle	<i>driusan</i>	fall (down), crowd against	<i>gadriusan</i>	fall; cast, throw away	S2	P	M	M	M
<i>ga-</i>	with, together with; aspectual particle	<i>-faihon</i>	OHG <i>fēhan</i> 'hate, treat hostilely', NE <i>foe</i> ; PIE * <i>peyǵ/k-</i> 'be hostile'	<i>gafaihon</i>	take advantage of, defraud	W2	SDN	M	M	M
<i>ga-</i>	with, together with; aspectual particle	<i>gaggan</i>	go, come	<i>gagaggan</i>	collect, assemble (intr.); come to pass, turn out	S7	P	N	M	M

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>ga-</i>	with, together with; aspectual particle	<i>kiusan</i>	choose, test	<i>gakiusan</i>	test, prove, approve	S2	P	N	M	M
<i>ga-</i>	with, together with; aspectual particle	<i>-lukan</i>	close, PGmc <i>*luk-</i> 'bend, turn', NE lock	<i>galukan</i>	shut, close, lock, consign (close together); shut in; net (fish) = close fish together	S2	P	N	M	M
<i>ga-</i>	with, together with; aspectual particle	<i>maitan</i>	cut, hew, hack	<i>gamaitan</i>	mutilate (by cutting the flesh)	S7	P	M	N	M
<i>ga-</i>	with, together with; aspectual particle	<i>-malwjan</i>	grind up, crush; PIE <i>*mel-</i> 'grind', NE mill	<i>gamalwjan</i>	bruise, break; grind up, crush	W1	SDN	M	M	M
<i>ga-</i>	with, together with; aspectual particle	<i>-mot(an)</i>	OE <i>mōtan</i> 'have cause to, must; OHG <i>muozan</i> 'may, can'	<i>gamotan*</i>	find room, fit in, have permission, may; be accomodated	PP	P	M	M	M
<i>ga-</i>	with, together with; aspectual particle	<i>-naitjan</i>	Der. from <i>nateins</i> 'blasphemy', PIE <i>*neyd-</i> 'run down, revile'	<i>ganaitjan</i>	treat shamefully	W1	SDV	M	M	M
<i>ga-</i>	with, together with; aspectual particle	<i>rahnjan</i>	reckon, count, number	<i>garahnjan</i>	assess, set a price on, value at	W1	SDV	M	N	M
<i>ga-</i>	with, together with; aspectual particle	<i>rinnan</i>	run, hasten, walk, go	<i>garinnan</i>	come together (quickly), meet	S3	P	N	M	M
<i>ga-</i>	with, together with; aspectual particle	<i>-stagqjan</i>	Caus. of <i>stigqan</i> 'thrust, push; make war'	<i>gastagqjan</i>	dash against, cause to stumble	W1	SDV	M	N	M
<i>ga-</i>	with, together with; aspectual particle	<i>standan</i>	stand, stand firm	<i>gastandan</i>	stand fast, stand still, remain; (+/- aftra) be restored (stand as before)	S6	P	M	M	M



<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>ga-</i>	with, together with; aspectual particle	<i>sweran</i>	honor, esteem, respect	<i>gasweran</i>	glorify	W3	SDN	M	N	M
<i>ga-</i>	with, together with; aspectual particle	<i>taiknjan</i>	point out, show, indicate	<i>gataiknjan</i>	warn, give a sign	W1	SDN	M	N	M
<i>ga-</i>	with, together with; aspectual particle	<i>-tairan</i>	tear (trans.)	<i>gatairan</i>	tear to pieces, destroy; break	S4	P	M	N	M
<i>ga-</i>	with, together with; aspectual particle	<i>-tarnjan</i>	Caus. of PGmc *ter- 'tear'; cf. <i>distairan</i> , <i>gatairan</i> 'tear apart'	<i>gataarnjan</i>	take (tear) away, deprive of	W1	SDV	M	N	M
<i>ga-</i>	with, together with; aspectual particle	<i>-taurnan</i>	tear (intrans.)	<i>gataurnan</i>	be torn, destroyed; cease, perish, come to an end	W4	SDV	M	N	M
<i>ga-</i>	with, together with; aspectual particle	<i>-tewjan</i>	Der. from <i>tewa</i> 'order, arrangement'	<i>gatewjan</i>	appoint, designate	W1	SDN?	M	M	M
<i>ga-</i>	with, together with; aspectual particle	<i>-þwastjan</i>	Cf. <i>þwastiþa</i> 'safeguard, certainty, sureness'	<i>gaþwastjan</i>	set right, restore, strengthen, fortify	W1	?	M	N	M
<i>hindar-</i>	behind, beyond, over, among, across	<i>-leiþan</i>	uncertain, poss. PIE *leyt(h)- 'go away, die, go'	<i>hindarleiþan</i>	go behind; perish	S1	P	M	M	M
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about, concerning	<i>maidjan</i>	falsify; change	<i>inmaidjan</i>	change, exchange, transfigure	W1	SDV	M	N	M

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about, concerning	<i>sakan</i>	dispute (with); rebuke, reproach	<i>insakan</i>	set before, present (argue on account of)	S6	P	M	N	M
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about, concerning	<i>standan</i>	stand, stand firm	<i>instandan</i>	be ready, be at hand	S6	P	M	M	M
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about, concerning	<i>wisan 1</i>	be	<i>inwisan</i>	be present, near at hand	S5	P	M	N	M
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>-bauljan</i>	swell, inflate	<i>ufbauljan</i>	puff up; (nom pl. be inflated, haughty)	W1	SDN?	N	M	M
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>-blesan</i>	blow, PIE * <i>bhel-</i> 'blow up, swell up'	<i>ufblesan</i>	inflate, puff up; be boastful	S7	P	N	M	M
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>haban</i>	have, hold, possess; consider, reckon (to be); keep, observe; to be, be about to, destined to	<i>ufhaban</i>	hold up, bear up	W3	P	M	M	M
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>hnaiwjan</i>	abase, lower	<i>ufhnaiwjan</i>	make subject to	W1	SDV	M	N	M

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>Class</b>	<b>Type</b>	<b>PI</b>	<b>VI</b>	<b>CI</b>
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>sliupan</i>	slip (in)	<i>ufsliupan</i>	move surreptitiously, slip in or out, shrink back	S2	P	M	M	M
<i>ufar-</i>	over, above, beyond	<i>hugjan</i>	think, suppose, believe	<i>ufarhugjan</i>	be exalted, proud	W1	SDN	M	M	M
<i>us-</i>	out; out of, from	<i>-aiwjan</i>	Der. from <i>aiws</i> 'time, eternity'	<i>usaiwjan</i>	exert oneself; strive always (Lehmann A99, 22)	W1	SDN	M	M	M
<i>us-</i>	out; out of, from	<i>-anan</i>	breathe	<i>uzanan</i>	die, expire (breathe one's last)	S6	P	M	N	M
<i>us-</i>	out; out of, from	<i>-fratwjan</i>	make understand, adorn, equip	<i>usfratwjan</i>	make wise, instruct	W1	SDN	M	N	M
<i>us-</i>	out; out of, from	<i>haitan</i>	call, name; order, command; invite	<i>ushaitan</i>	provoke	S7	P	N	M	M
<i>us-</i>	out; out of, from	<i>-hinþan</i>	Balg p. 170 'catch'; Lehmann (F73, 122) Pre-Gmc *kent- < Pre-Gmc *kend-; OE hentan 'pursue', huntian 'hunt'	<i>ushinþan</i>	take away as captive	S3	P	M	N	M
<i>us-</i>	out; out of, from	<i>saihwan</i>	see, notice, take heed	<i>ussaihwan</i>	look up, observe; receive one's sight	S5	P	M	N	M
<i>us-</i>	out; out of, from	<i>sakan</i>	dispute (with: D); rebuke, reproach (d)	<i>ussakan</i>	lay before, present (in arguing)	S6	P	M	M	M
<i>us-</i>	out; out of, from	<i>saljan (1)</i>	reside, dwell, remain	<i>ussaljan</i>	stay overnight with	W1	SDV	M	N	M
<i>us-</i>	out; out of, from	<i>satjan</i>	set, place, put; plant	<i>ussatjan</i>	set, place; plant, lay out; beget	W1	SDV	M	M	M

<b><u>Preverb</u></b>	<b><u>P Meaning</u></b>	<b><u>Verb</u></b>	<b><u>V Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>Class</u></b>	<b><u>Type</u></b>	<b><u>PI</u></b>	<b><u>VI</u></b>	<b><u>CI</u></b>
<i>us-</i>	out; out of, from	<i>standan</i>	stand, stand firm	<i>usstandan</i>	stand, rise up; go out or from (a place); rise from the dead	S6	P	N	M	M
<i>us-</i>	out; out of, from	<i>waltjan</i>	roll (beat)	<i>uswaltjan</i>	overturn	W1	SDV	N	M	M
<i>us-</i>	out; out of, from	<i>-windan</i>	wind, wrap	<i>uswindan</i>	plait, braid	S3	P	M	N	M
<i>wibra-</i>	against, over against; by, near; to, in reply to, in return for; on account of	<i>gaggan</i>	go, come	<i>wipragaggan</i>	go to meet, go towards	S7	P	M	N	M

## 2.4. Non-Idiomatic Verb Compounds

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>
<i>af-</i>	of, from, by, away from, out of	<i>-agjan</i>	make afraid, der. from <i>agis</i> 'fear, respect'	<i>afagjan</i>	frighten, make anxious	N
<i>af-</i>	of, from, by, away from, out of	<i>-aikan</i>	deny	<i>afaikan</i>	deny, renounce	N
<i>af-</i>	of, from, by, away from, out of	<i>airzjan</i>	deceive, lead astray	<i>afairzjan</i>	deceive, lead astray	N
<i>af-</i>	of, from, by, away from, out of	<i>-blindnan</i>	bcome blind, der. from blind- 'blind'	<i>afblindnan</i>	become blind	N
<i>af-</i>	of, from, by, away from, out of	<i>dailjan</i>	deal out, divide up	<i>afdailjan</i>	divide up, apportion	N
<i>af-</i>	of, from, by, away from, out of	<i>-daubnan</i>	Der. from <i>daufs</i> 'deaf; stubborn, hardened'	<i>afdaubnan</i>	become hardened	N
<i>af-</i>	of, from, by, away from, out of	<i>daupjan</i>	put to death	<i>afdaupjan</i>	kill, put to death	N
<i>af-</i>	of, from, by, away from, out of	<i>-dojan</i>	Yields <i>afdawid-</i> ( <i>afdauid</i> - part adj 'tired')	<i>afdojan</i>	trouble, annoy, conjecture for <i>afdauidai</i> 'troubled, annoyed'	N
<i>af-</i>	of, from, by, away from, out of	<i>domjan</i>	judge	<i>afdomjan</i>	to judge, condemn	N
<i>af-</i>	of, from, by, away from, out of	<i>-drausjan</i>	cause to fall	<i>afdrausjan</i>	cast down	N
<i>af-</i>	of, from, by, away from, out of	<i>-dumbnan</i>	Der. from <i>dumb-</i> 'dumb'	<i>afdumbnan</i>	hold one's peace, remain silent	N
<i>af-</i>	of, from, by, away from, out of	<i>filhan</i>	hide, conceal (A; from: <i>faura D</i> ); bury	<i>affilhan</i>	hide	N
<i>af-</i>	of, from, by, away from, out of	<i>gaggan</i>	go, come	<i>afgaggan</i>	go away, depart	N
<i>af-</i>	of, from, by, away from, out of	<i>haban</i>	have, hold, possess; consider, reckon (to be); keep, observe; to be, be about to, destined to	<i>afhaban sik</i>	refrain (from: <i>af</i> ), abstain, lit. keep (hold) oneself away from	N
<i>af-</i>	of, from, by, away from, out of	<i>-hamon</i>	clothe, cover	<i>afhamon</i>	doff, take off (clothing)	N

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>
<i>af-</i>	of, from, by, away from, out of	<i>holon</i>	slander, injure, treat with violence, deceive	<i>afholon</i>	defraud, cheat	N
<i>af-</i>	of, from, by, away from, out of	<i>hrainjan</i>	cleanse, make clean	<i>afhrainjan</i>	cleanse, purify	N
<i>af-</i>	of, from, by, away from, out of	<i>-hrisjan</i>	shake	<i>afhrisjan</i>	shake off	N
<i>af-</i>	of, from, by, away from, out of	<i>-hwapjan</i>	wind, air?	<i>afhwapjan</i>	choke, quench	N
<i>af-</i>	of, from, by, away from, out of	<i>-hwapnan</i>	wind, air?	<i>afhwapnan</i>	be choked, quenched; to drown	N
<i>af-</i>	of, from, by, away from, out of	<i>lagjan</i>	lay, lay down, set, place	<i>aflagjan</i>	lay aside	N
<i>af-</i>	of, from, by, away from, out of	<i>-leiþan</i>	uncertain, poss. PIE *leyt(h)- 'go away, die, go'	<i>afleiþan</i>	go away, depart (from: af D)	N
<i>af-</i>	of, from, by, away from, out of	<i>-lifnan</i>	Der. from -leiban (see bileiban)	<i>aflifnan</i>	remain, be left	N
<i>af-</i>	of, from, by, away from, out of	<i>maitan</i>	cut, hew, hack	<i>afmaitan</i>	cut off; to behead	N
<i>af-</i>	of, from, by, away from, out of	<i>niman</i>	take, take away; receive, accept	<i>afniman</i>	take away, remove	N
<i>af-</i>	of, from, by, away from, out of	<i>skaidan</i>	divide, separate (trans & intrans)	<i>afskaidan</i>	separate, divide	N
<i>af-</i>	of, from, by, away from, out of	<i>-skiuban</i>	shove	<i>afskiuban</i>	push aside, reject	N
<i>af-</i>	of, from, by, away from, out of	<i>standan</i>	stand, stand firm	<i>afstandan</i>	stand off, depart; abandon	N
<i>af-</i>	of, from, by, away from, out of	<i>-swairban</i>	wipe, PIE *swerbh- 'turn', NE swerve	<i>afswairban</i>	wipe out	N
<i>af-</i>	of, from, by, away from, out of	<i>-taurnan</i>	tear	<i>aftaurnan</i>	intrans. be torn away, tear off	N
<i>af-</i>	of, from, by, away from, out of	<i>tiuhan</i>	lead, guide, draw	<i>aftiuhan</i>	draw away, push off or away, to take aside	N
<i>af-</i>	of, from, by, away from, out of	<i>þaursjan</i>	thirst (pers or impers subj)	<i>afþaursjan</i>	be (or make?) thirsty	N
<i>af-</i>	of, from, by, away from, out of	<i>þliuhan</i>	flee (from: af, faura D); to shun, turn aside from A	<i>afþliuhan</i>	flee	N
<i>af-</i>	of, from, by, away from, out of	<i>þwahan</i>	wash	<i>afþwahan</i>	wash (oneself)	N

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>
<i>af-</i>	of, from, by, away from, out of	<i>wagian</i>	shake, move	<i>afwagian</i>	remove	N
<i>af-</i>	of, from, by, away from, out of	<i>wairpan</i>	throw, cast (sthg: D or A)	<i>afwairpan</i>	throw (sthg: D) away, put away	N
<i>af-</i>	of, from, by, away from, out of	<i>-walwjan</i>	roll, <i>walwison</i> 'wallow'	<i>afwalwjan</i>	roll (sthg) away	N
<i>af-</i>	of, from, by, away from, out of	<i>wandjan</i>	turn, turn around	<i>afwandjan</i>	turn (self) away	N
<i>afar-</i>	after (temporal); following, according to	<i>gaggan</i>	go, come	<i>afargaggan</i>	follow, follow after	N
<i>afar-</i>	after (temporal); following, according to	<i>laistjan</i>	follow, follow after, pursue (sthg: A)	<i>afarlaistjan</i>	follow, follow after	N
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>anakumbjan</i>	Inseparable calque	<i>anakumbjan</i>	lie down, sit down; recline at table (calque of Latin <i>accumbere</i> )	N
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>aukan</i>	add, increase	<i>anaaukan</i>	add (on)to	N
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>-biudan</i>	bid, order	<i>anabiudan</i>	bid, command, order	N
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>gaggan</i>	go, come	<i>anagaggan</i>	come, but in usage 'go on'	N
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>haban</i>	have, hold, possess; consider, reckon (to be); keep, observe; to be, be about to, destined to	<i>anahaban</i>	take hold of; passive: be gripped (by fever)	N
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>haitan</i>	call, name; order, command; invite	<i>anahaitan</i>	call on; reprimand	N
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>-hamon</i>	clothe, cover	<i>anahamon</i>	don, put on (clothing)	N
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>hnaiwjan</i>	abase, lower	<i>anahnaiwjan</i>	lay down (on)	N

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>hweilan</i>	rest, cease	<i>anahweilan</i>	rest, refresh	N
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>kaurjan</i>	burden, weigh down; importune, bother	<i>anakaurjan</i>	importune, bother	N
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>lagjan</i>	lay, lay down, set, place	<i>analagjan</i>	lay on	N
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>latjan</i>	delay, detain	<i>analatjan</i>	hinder, thwart	N
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>-mahtjan</i>	der. from <i>maht-</i> adj: possible; able, capable	<i>anamahtjan</i>	injure, damage, do harm or damage to	N
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>meljan</i>	write, register, enroll	<i>anameljan</i>	enroll	N
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>-nanþjan</i>	dare, have courage, rel. to OHG <i>nendan</i> 'dare, strive', <i>nant</i> 'boldness'	<i>anananþjan</i>	dare, have courage to	N
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>naupþjan</i>	force, compel	<i>ananaupþjan</i>	force, compel	N
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>qiman</i>	come	<i>anaqiman</i>	approach	N
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>-silan</i>	PIE *silēy- 'be silent'	<i>anasilan</i>	be or become silent, still	N
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>slawan</i>	be silent, remain silent	<i>anaslawan</i>	die down, become quiet	N
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>slepan</i>	sleep, fall asleep	<i>anaslepan</i>	fall asleep; (fig.) die	N



<b><u>Preverb</u></b>	<b><u>P Meaning</u></b>	<b><u>Verb</u></b>	<b><u>V Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>CI</u></b>
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>timrjan</i> , <i>timbrjan</i>	build, construct, strengthen, benefit, edify; PIE *dem- 'fit, build'; cf. timrjan	<i>anatimrjan</i>	build on	N
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>-trimpan</i>	NE tramp	<i>anatrimpan</i>	tread upon, tramp on	N
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>-piwan</i>	Der.from pius 'servant' (piwadw 'servitude')	<i>anapiwan</i>	subject, reduce to servitude	N
<i>ana-</i>	in, into; on, onto, upon; to, against; thereon, thereupon	<i>prafstjan</i>	console, comfort	<i>anaprafstjan</i>	comfort, console	N
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>andbahtjan</i>	Inseparable re-formed borrowing	<i>andbahtjan</i>	serve, minister to; Der.from andbahti 'service, ministry; liturgy'; andbahts 'servant' - borrowed from Celtic	N
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>-bundnan</i>	Der.from <i>andbindan</i>	<i>andbundnan</i>	become unbound	N
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>-hamon</i>	clothe, cover	<i>andhamon</i>	put away from oneself, doff	N
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>hausjan</i>	hear, listen to; hear about; heed	<i>andhausjan</i>	listen to, hear	N
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>-hruskan</i>	rel to OHG <i>hursgen</i> 'to hasten, spur on', OIr <i>horskr</i> , OE <i>horsc</i> 'intelligent'	<i>andhruskan</i>	question, inquire into	N
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>huljan</i>	hide, conceal, disguise	<i>andhuljan</i>	uncover, reveal, disclose	N
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>niman</i>	take, take away; receive, accept	<i>andniman</i>	accept, receive, take	N

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>sakan</i>	dispute (with: D); rebuke, reproach (d)	<i>andsakan</i>	dispute, contest, contend against	N
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>saljan (2)</i>	sacrifice, bring an offering	<i>andsaljan</i>	offer, present	N
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>-staldan</i>	possess	<i>andstaldan</i>	supply, furnish, provide	N
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>pagkjan</i>	think, ponder, consider	<i>andpagkjan (+/- sik)</i>	consider, think over	N
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>wasjan</i>	clothe	<i>andwasjan</i>	undress	N
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>-waurdjan</i>	speak, der.from <i>waurd</i> 'word'	<i>andwaurdjan</i>	answer; dispute, contradict	N
<i>and-</i>	along, through(out), over; in, on; (-a) towards, opposite, away from	<i>weihaan (2)</i>	fight, strive	<i>andweihaan</i>	fight (against: D)	N
<i>at-</i>	at, by, to, with, of	<i>driusan</i>	fall down, fall (upon: ana D; into: in A), crowd against	<i>atdriusan</i>	fall at, into	N
<i>at-</i>	at, by, to, with, of	<i>farjan</i>	travel, go by sea	<i>atfarjan</i>	go by sea; (arrive by boat, land)	N
<i>at-</i>	at, by, to, with, of	<i>gaggan</i>	go, come	<i>atgaggan</i>	go, come (in)to	N
<i>at-</i>	at, by, to, with, of	<i>giban</i>	give	<i>atgiban</i>	give to, deliver	N
<i>at-</i>	at, by, to, with, of	<i>hahan</i>	hang	<i>athahan</i>	hang (trans), let down (nets)	N
<i>at-</i>	at, by, to, with, of	<i>haitan</i>	call, name; order, command; invite	<i>athaitan</i>	call to	N
<i>at-</i>	at, by, to, with, of	<i>lagjan</i>	lay, lay down, set, place; caus. to <i>ligan</i> 'lie'	<i>atlagjan</i>	lay, lay on; put on clothes	N
<i>at-</i>	at, by, to, with, of	<i>lapon</i>	invite, call	<i>atlapon</i>	invite, call to	N
<i>at-</i>	at, by, to, with, of	<i>ligan</i>	lie down, lie	<i>atligan</i>	lie in, be within	N
<i>at-</i>	at, by, to, with, of	<i>nehwjan sik</i>	approach, draw near	<i>atnehwjan sik</i>	draw near, be at hand	N

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>
<i>at-</i>	at, by, to, with, of	<i>niman</i>	take, take away; receive, accept	<i>atniman</i>	receive, accept	N
<i>at-</i>	at, by, to, with, of	<i>rinnan</i>	run, hasten, walk, go	<i>atrinnan</i>	run up to	N
<i>at-</i>	at, by, to, with, of	<i>saihwan</i>	see, notice, take heed	<i>atsaihwan</i>	beware; take heed; consider	N
<i>at-</i>	at, by, to, with, of	<i>-snarpjan</i>	grasp, touch; < gnaw at?	<i>atsnarpjan</i>	touch, handle	N
<i>at-</i>	at, by, to, with, of	<i>standan</i>	stand, stand firm	<i>atstandan</i>	stand near	N
<i>at-</i>	at, by, to, with, of	<i>tekan</i>	touch	<i>attekan</i>	touch, handle	N
<i>at-</i>	at, by, to, with, of	<i>tiuhan</i>	lead, guide, draw	<i>attiuhan</i>	pull towards, bring	N
<i>at-</i>	at, by, to, with, of	<i>-pinsan</i>	OHG thinsan 'pull', PIE *tens- 'extend'	<i>atpinsan</i>	attract, draw to oneself	N
<i>at-</i>	at, by, to, with, of	<i>wairpan</i>	throw, cast (sthg: D or A)	<i>atwairpan</i>	cast down	N
<i>at-</i>	at, by, to, with, of	<i>-walwjan</i>	roll, walwison 'wallow'	<i>atwalwjan</i>	roll something to	N
<i>at-</i>	at, by, to, with, of	<i>wisan 1</i>	be	<i>atwisan</i>	be at hand	N
<i>at-</i>	at, by, to, with, of	<i>wopjan</i>	cry out (to: D, du D); crow	<i>atwopjan</i>	call to, summon	N
<i>at-ga-</i>	put right, in order	<i>-raihtjan</i>	Der.from <i>garaiht-</i> adj 'righteous, just'	<i>atgaraihtjan</i>	put into good order	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>aukan</i>	add, increase	<i>biaukan</i>	increase, add to	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>auknan</i>	increase (intrans)	<i>biauknan</i>	become greater	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>bindan</i>	bind; tie up, tether	<i>bibindan</i>	bind, wrap	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>domjan</i>	judge	<i>bidomjan</i>	judge, pass sentence on	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>-gairdan</i>	Der.from <i>gairda</i> 'girdle, belt'	<i>bigairdan</i>	gird on	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>graban</i>	dig, till	<i>bigraban</i>	dig (a trench) around, surround with an embankment or trench	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>hlahjan</i>	laugh	<i>bihlahjan</i>	laugh at, deride, mock	N

<b><u>Preverb</u></b>	<b><u>P Meaning</u></b>	<b><u>Verb</u></b>	<b><u>V Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>CI</u></b>
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>kukjan</i>	kiss, embrace	<i>bikukjan</i>	cover with kisses	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>-laibjan</i>	be left, der.from laiba 'remnant', caus. of leiban 'remain'	<i>bilaibjan</i>	have left over, leave over	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>-laigon</i>	lick, simple verb in OE <i>liccian</i>	<i>bilaigon</i>	lick	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>-leiban</i>	(inf assumed from bi-laf) PIE *leyp- 'adhere, stick', OE be-līfan 'remain'	<i>bileiban</i>	remain	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>-leiþan</i>	uncertain, poss. PIE *leyt(h)- 'go away, die, go'	<i>bileiþan</i>	leave, forsake, abandon; leave behind at one's death	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>maitan</i>	cut, hew, hack	<i>bimaitan</i>	circumcise	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>-mampjan</i>	No Gmc cognates	<i>bimampjan</i>	deride, mock	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>niman</i>	take, take away; receive, accept	<i>biniman</i>	take away, steal	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>-niuhsjan</i>	OE nēos(i)an 'search out, visit'	<i>biniuhsjan</i>	spy out, lie in wait for	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>qiman</i>	come	<i>biqiman</i>	befall, come upon	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>-raubon</i>	OHG raubōn 'rob', PIE *rewp- 'tear up/out'	<i>biraubon</i>	rob, strip	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>rinnan</i>	run, hasten, walk, go	<i>birinnan</i>	run about	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>saihwan</i>	see, notice, take heed	<i>bisaihwan</i>	see, look, look around at (A); look after (G)	N

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>satjan</i>	set, place, put; plant	<i>bisatjan</i>	beset, set around	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>-sauljan</i>	soil	<i>bisauljan</i>	become spotted, unclean	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>-saulnan</i>	be soiled	<i>bisaulnan</i>	become dirty, unclean, defiled	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>sitan</i>	sit, be sitting	<i>bisitan</i>	sit with, sit near, sit about	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>skaban</i>	shave	<i>biskaban</i>	shave	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>skeinan</i>	shine	<i>biskeinan</i>	shine	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>-smeitan</i>	OE be-smītan 'smear'	<i>bismeitan</i>	smear, anoint	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>speiwan</i>	spit	<i>bispeiwan</i>	spit upon	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>-swairban</i>	wipe, PIE *swerbh- 'turn', NE swerve	<i>biswairban</i>	wipe, wipe dry	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>swaran</i>	swear an oath	<i>biswaran</i>	swear, adjure	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>tiuhan</i>	lead, guide, draw	<i>bitiuhan</i>	go about, visit; take along	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>pagkjan</i>	think, ponder, consider	<i>biṗagkjan</i>	think, believe	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>ṗwahan</i>	wash	<i>biṗwahan</i>	wash (oneself)	N

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>-waibjan</i>	OE wæfan 'clothe', wafian 'wave' < PIE *weyp/b- 'turn, move with a turning motion'	<i>biwaibjan</i>	wind around, encompass, clothe	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>-windan</i>	wind, wrap	<i>biwindan</i>	wrap around, swaddle	N
<i>bi-</i>	by, around; at, near; concerning, on account of, according to	<i>wisan 2</i>	feast, carouse	<i>biwisan</i>	have a good time, make merry	N
<i>dis-</i>	apart, away	<i>dailjan</i>	deal out, divide up	<i>disdailjan</i>	share, divide up	N
<i>dis-</i>	apart, away	<i>driusan</i>	fall down, fall (upon: ana D; into: in A), crowd against	<i>disdriusan</i>	fall upon	N
<i>dis-</i>	apart, away	<i>haban</i>	have, hold, possess; consider, reckon (to be); keep, observe; to be, be about to, destined to	<i>dishaban</i>	seize, hold fast	N
<i>dis-</i>	apart, away	<i>-hniupan</i>	break, tear	<i>dishniupan</i>	tear apart, break (trans.)	N
<i>dis-</i>	apart, away	<i>-hnupnan</i>	break, tear	<i>dishnupnan</i>	break, tear (intrans.), be torn	N
<i>dis-</i>	apart, away	<i>huljan</i>	hide, conceal, disguise	<i>dishuljan</i>	cover	N
<i>dis-</i>	apart, away	<i>siggan</i>	sink, go down (of sun)	<i>dissiggan</i>	set (of the sun)	N
<i>dis-</i>	apart, away	<i>skaidan</i>	divide, separate (trans & intrans)	<i>disskaidan</i>	divide up	N
<i>dis-</i>	apart, away	<i>-skreitan</i>	tear (trans.), NE shred	<i>disskreitan</i>	rend, tear	N
<i>dis-</i>	apart, away	<i>-skreitan</i>	tear (intrans.), NE shred	<i>disskritnan</i>	be torn, rent asunder	N
<i>dis-</i>	apart, away	<i>-tairan</i>	tear (trans.)	<i>distairan</i>	tear apart, to pieces	N
<i>dis-</i>	apart, away	<i>-taurnan</i>	tear (intrans.)	<i>distauran</i>	tear, rip (intrans.)	N
<i>dis-</i>	apart, away	<i>wilwan</i>	rob, take by force	<i>diswilwan</i>	plunder	N
<i>du-</i>	to, towards, against	<i>-ginnan</i>	begin (OE be-ginnan)	<i>duginnan</i>	begin	N
<i>du-</i>	to, towards, against	<i>rinnan</i>	run, hasten, walk, go	<i>durinnan</i>	run to	N
<i>du- at-</i>		<i>gaggan</i>	go, come	<i>duatgaggan</i>	go to, come to	N
<i>du- at-</i>		<i>rinnan</i>	run, hasten, walk, go	<i>duatrinnan</i>	run to	N
<i>du- at-</i>		<i>sniwan</i>	hasten, hurry, come upon	<i>duatsniwan</i>	hurry towards	N
<i>fair-</i>	far (off, from)	<i>greipan</i>	seize, take hold of, capture	<i>fairgreipan</i>	seize, catch hold of	N

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>
<i>fair-</i>	far (off, from)	<i>haitan</i>	call, name; order, command; invite	<i>fairhaitan</i>	thank (only in þank fairhaitan) 'call thanks (over) to'	N
<i>fair-</i>	far (off, from)	<i>-weitjan</i>	PIE *weyd- 'see, know'	<i>fairweitjan</i>	look around	N
<i>faur-</i>	along, in front of; (of time) before; for, on behalf of	<i>-dammjan</i>	OE demman 'fence in', for-demman 'dam up'	<i>faurdammjan</i>	dam up	N
<i>faur-</i>	along, in front of; (of time) before; for, on behalf of	<i>gaggan</i>	go, come	<i>faurgaggan</i>	pass by, go past	N
<i>faur-</i>	along, in front of; (of time) before; for, on behalf of	<i>lagjan</i>	lay, lay down, set, place	<i>faurlagjan</i>	lay before	N
<i>faur-</i>	along, in front of; (of time) before; for, on behalf of	<i>-muljan</i>	PGmc *mūla- 'mouth'	<i>faurmuljan</i>	muzzle	N
<i>faur-</i>	along, in front of; (of time) before; for, on behalf of	<i>rinnan</i>	run, hasten, walk, go	<i>faurrinnan</i>	precede, go before	N
<i>faur-</i>	along, in front of; (of time) before; for, on behalf of	<i>sigljan</i>	seal (< Lat <i>sigillare</i> )	<i>faursigljan</i>	seal	N
<i>faur-</i>	along, in front of; (of time) before; for, on behalf of	<i>-walwjan</i>	roll, <i>walwison</i> 'wallow'	<i>faurwalwjan</i>	roll something (D) in front of (A)	N
<i>faura-</i>	along, in front of; (of time) before; for, on behalf of	<i>manwjan</i>	prepare, der. from manwu- 'ready, prepared, at hand' (Lat manus, OE mund 'hand', mundian 'protect')	<i>fauramanwjan</i>	prepare in advance	N
<i>faura-</i>	along, in front of; (of time) before; for, on behalf of	<i>qiman</i>	come	<i>fauraqiman</i>	appear, come	N
<i>faura-</i>	along, in front of; (of time) before; for, on behalf of	<i>rahnjan</i>	reckon, count, number	<i>faurarahnjjan</i>	esteem more highly, outdo, lead the way	N
<i>faura-</i>	along, in front of; (of time) before; for, on behalf of	<i>sandjan</i>	send	<i>faurasandjan</i>	send on ahead	N

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>
<i>faura-</i>	along, in front of; (of time) before; for, on behalf of	<i>wenjan</i>	hope, expect; set one's hopes (on)	<i>faurawenjan</i>	hope before	N
<i>faura-ga-</i>	along, in front of; (of time) before; for, on behalf of	<i>manwjān</i>	prepare, der. from manwu- 'ready, prepared, at hand' (Lat manus, OE mund 'hand', mundian 'protect')	<i>fauragamanwjān</i>	prepare in advance	N
<i>faura-ga-</i>	along, in front of; (of time) before; for, on behalf of	<i>meljan</i>	write, set forth in writing	<i>fauragameljan</i>	write previously	N
<i>faura-ga-</i>	along, in front of; (of time) before; for, on behalf of	<i>-redan</i>	advise, speak, testify, PIE * <i>rēh<sub>1</sub>dh-</i> 'care, consider'	<i>fauragaredan</i>	destine, predetermine	N
<i>faura-ga-</i>	along, in front of; (of time) before; for, on behalf of	<i>satjan</i>	set, place, put; plant	<i>fauragasatjan</i>	present, set before	N
<i>faura-ga-</i>	along, in front of; (of time) before; for, on behalf of	<i>-teihañ</i>	show	<i>fauragateihañ</i>	foretell, inform beforehand	N
<i>faur-bi-</i>	along, in front of; (of time) before; for, on behalf of	<i>gaggan</i>	go, come	<i>faurbigaggan</i>	go before, precede	N
<i>fra-</i>	forward, ahead, away	<i>dailjan</i>	deal out, divide up	<i>fradailjan</i>	divide, distribute	N
<i>fra-</i>	forward, ahead, away	<i>-gildan</i>	PGmc * <i>gelpan</i> 'pay'	<i>fragildan</i>	pay back, restore	N
<i>fra-</i>	forward, ahead, away	<i>lewjan</i>	Der. from lew 'opportunity, cause'; betray, hand over; turn (the other cheek)	<i>fralewjan</i>	betray	N
<i>fra-</i>	forward, ahead, away	<i>-liusan</i>	lose; PIE * <i>lew-</i> 'separate, free'	<i>fraliusan</i>	lose	N
<i>fra-</i>	forward, ahead, away	<i>-lusnan</i>	be lost; PIE * <i>lew-</i> 'separate, free'	<i>fralusnan</i>	be lost, perish, go astray	N
<i>fra-</i>	forward, ahead, away	<i>niman</i>	take, take away; receive, accept	<i>franiman</i>	receive, take	N
<i>fra-</i>	forward, ahead, away	<i>qistjan</i>	destroy	<i>fragistjan</i>	destroy	N
<i>fra-</i>	forward, ahead, away	<i>-qistnan</i>	destroy	<i>fragistnan</i>	be destroyed, perish	N
<i>fra-</i>	forward, ahead, away	<i>rinnan</i>	run, hasten, walk, go	<i>frarinnan</i>	encounter, chance to meet	N
<i>fra-</i>	forward, ahead, away	<i>-slindan</i>	swallow; OHG slintan	<i>fraslindan</i>	swallow up, devour	N
<i>fra-</i>	forward, ahead, away	<i>wairpan</i>	throw, cast (sthg: D or A)	<i>frawairpan</i>	throw away	N



<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>
<i>fra-</i>	forward, ahead, away	<i>wilwan</i>	rob, take by force	<i>frawilwan</i>	rob, plunder, seize	N
<i>fra-</i>	forward, ahead, away	<i>wrikan</i>	persecute, chase, drive	<i>frawrikan</i>	persecute, chase/drive off	N
<i>fra-</i>	forward, ahead, away	<i>wrohjan</i>	accuse, bring charges against	<i>frawrohjan</i>	denounce, accuse	N
<i>fulla-</i>	full	<i>-fahjan</i>	Der. from <i>fagrs</i> 'fitting', rel to <i>fahan</i> 'catch, seize, lay hands on';	<i>fullafahjan</i>	satisfy, serve	N
<i>fulla-</i>	full	<i>-weisjan</i>	OE <i>wīsian</i> , OHG <i>wīsen</i> 'show, demonstrate', <i>wīs</i> 'wise'; PIE * <i>weyd-</i> 'see'	<i>fullaweisjan</i>	make fully wise, persuade	N
<i>ga-</i>	with, together with; aspectual particle	<i>aistan</i>	revere, honor	<i>gaaistan</i>	revere, show reverence toward	N
<i>ga-</i>	with, together with; aspectual particle	<i>aiwiskon</i>	act shamefully ( <i>aiwiski</i> 'shame, disgrace')	<i>gaaiwiskon</i>	make ashamed, shame, dishonor	N
<i>ga-</i>	with, together with; aspectual particle	<i>arman</i>	pity, have pity on	<i>gaarman</i>	have pity on	N
<i>ga-</i>	with, together with; aspectual particle	<i>aukan</i>	add, increase	<i>gaaukan</i>	increase	N
<i>ga-</i>	with, together with; aspectual particle	<i>baidjan</i>	force, compel	<i>gabaidjan</i>	force, constrain	N
<i>ga-</i>	with, together with; aspectual particle	<i>bairgan</i>	hide; keep, preserve	<i>gabairgan</i>	keep, preserve	N
<i>ga-</i>	with, together with; aspectual particle	<i>bairhtjan</i>	reveal, make manifest; Der. from <i>bairht-</i> 'bright, clear, manifest'	<i>gabairhtjan</i>	reveal, manifest, show, disclose, declare	N
<i>ga-</i>	with, together with; aspectual particle	<i>bandwjan</i>	give a sign, signal, nod	<i>gabandwjan</i>	beckon, give a signal	N
<i>ga-</i>	with, together with; aspectual particle	<i>-batnan</i>	profit, benefit	<i>gabatnan</i>	profit, gain, benefit	N
<i>ga-</i>	with, together with; aspectual particle	<i>bauan</i>	inhabit, dwell	<i>gabauan</i>	dwell	N
<i>ga-</i>	with, together with; aspectual particle	<i>-besitjan</i>	Der. from <i>beist</i> 'leaven, yeast'	<i>gabeistjan</i>	leaven	N
<i>ga-</i>	with, together with; aspectual particle	<i>bidjan</i>	ask, beg, pray	<i>gabidjan</i>	pray for, ask for	N
<i>ga-</i>	with, together with; aspectual particle	<i>bindan</i>	bind; tie up, tether	<i>gabindan</i>	bind, tie up, tether	N

<b><u>Preverb</u></b>	<b><u>P Meaning</u></b>	<b><u>Verb</u></b>	<b><u>V Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>CI</u></b>
<i>ga-</i>	with, together with; aspectual particle	<i>biugan</i>	bend	<i>gabiugan</i>	bend	N
<i>ga-</i>	with, together with; aspectual particle	<i>blaupjan</i>	abolish, annul, abrogate	<i>gablaupjan</i>	cancel, annul	N
<i>ga-</i>	with, together with; aspectual particle	<i>bleipjan</i>	have pity on; Der.from bleip- 'mercy'	<i>gableipjan</i>	pity	N
<i>ga-</i>	with, together with; aspectual particle	<i>-blindjan</i>	blind	<i>gabblindjan</i>	blind	N
<i>ga-</i>	with, together with; aspectual particle	<i>-blindnan</i>	Der. from blind- 'blind'	<i>gabblindnan</i>	become blind	N
<i>ga-</i>	with, together with; aspectual particle	<i>botjan</i>	avail, be of use, help; improve, make better	<i>gabetjan</i>	make useful	N
<i>ga-</i>	with, together with; aspectual particle	<i>-brannjan</i>	burn	<i>gabrannjan</i>	burn (trans.)	N
<i>ga-</i>	with, together with; aspectual particle	<i>brikan</i>	break; quarrel, fight	<i>gabrikan</i>	break	N
<i>ga-</i>	with, together with; aspectual particle	<i>dailjan</i>	deal out, divide up	<i>gadailjan</i>	divide	N
<i>ga-</i>	with, together with; aspectual particle	<i>-daubjan</i>	Der. from daub- 'deaf'	<i>gadaubjan</i>	make deaf, harden	N
<i>ga-</i>	with, together with; aspectual particle	<i>-daursan</i>	PIE dhers- 'dare, be bold'	<i>gadaursan</i>	dare	N
<i>ga-</i>	with, together with; aspectual particle	<i>daupjan</i>	put to death	<i>gadaupjan</i>	kill, put to death, execute	N
<i>ga-</i>	with, together with; aspectual particle	<i>-daupnan</i>	Der. from daup- 'dead'	<i>gadaupnan</i>	die, perish	N
<i>ga-</i>	with, together with; aspectual particle	<i>digan</i>	fashion (from clay)	<i>gadigan</i>	fashion (from clay)	N
<i>ga-</i>	with, together with; aspectual particle	<i>-diupjan</i>	Der. from diup- 'deep'	<i>gadiupjan</i>	deepen, dig deep	N
<i>ga-</i>	with, together with; aspectual particle	<i>domjan</i>	judge	<i>gadomjan</i>	judge, pass judgement, condemn	N
<i>ga-</i>	with, together with; aspectual particle	<i>-draban</i>	PIE *dhrebh- 'break apart, crush'	<i>gadraban</i>	hew out	N
<i>ga-</i>	with, together with; aspectual particle	<i>dragkjan</i>	give to drink	<i>gadrakgjan</i>	give to drink	N
<i>ga-</i>	with, together with; aspectual particle	<i>-drausjan</i>	cause to fall	<i>gadrausjan</i>	throw down, fell	N

<b><u>Preverb</u></b>	<b><u>P Meaning</u></b>	<b><u>Verb</u></b>	<b><u>V Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>CI</u></b>
<i>ga-</i>	with, together with; aspectual particle	<i>drigkan</i>	drink	<i>gadrigkan</i>	drink	N
<i>ga-</i>	with, together with; aspectual particle	<i>drobnan</i>	become anxious, troubled	<i>gadrobnan</i>	become anxious, be troubled	N
<i>ga-</i>	with, together with; aspectual particle	<i>fahan</i>	catch, seize, lay hands on	<i>gafahan</i>	catch, take, seize, overtake; apprehend as a criminal	N
<i>ga-</i>	with, together with; aspectual particle	<i>-fahrjan</i>	prepare	<i>gafahrjan</i>	prepare, make ready	N
<i>ga-</i>	with, together with; aspectual particle	<i>fastan</i>	fast; keep, observe	<i>gafastan</i>	keep, observe, hold fast	N
<i>ga-</i>	with, together with; aspectual particle	<i>filhan</i>	hide, conceal; bury	<i>gafilhan</i>	hide, conceal, bury	N
<i>ga-</i>	with, together with; aspectual particle	<i>fraihnan</i>	ask, interrogate	<i>gafraihnan</i>	ask; learn by inquiry	N
<i>ga-</i>	with, together with; aspectual particle	<i>fraujinon</i>	rule, be lord	<i>gafraujinon</i>	rule, be lord over	N
<i>ga-</i>	with, together with; aspectual particle	<i>-frisahtjan</i>	Der. from frisahts 'example; image, picture; riddle, enigma	<i>gafrisahtjan</i>	depict, copy, portray	N
<i>ga-</i>	with, together with; aspectual particle	<i>-frisahtjan</i>	Der. from frisahts 'example; image, picture; riddle, enigma	<i>gafrisahtnan</i>	be copied, imitated	N
<i>ga-</i>	with, together with; aspectual particle	<i>-fripon</i>	OI friða 'pacify, make peace with'; PIE *prēy-, prī- 'be fond of'	<i>gafripon</i>	reconcile	N
<i>ga-</i>	with, together with; aspectual particle	<i>fulljan</i>	fill, fulfill	<i>gafulljan</i>	fill	N
<i>ga-</i>	with, together with; aspectual particle	<i>fullnan</i>	become full	<i>gafullnan</i>	become full	N
<i>ga-</i>	with, together with; aspectual particle	<i>-geigan</i>	Gmc take a wrong direction > desire	<i>gageigan</i>	gain, win	N
<i>ga-</i>	with, together with; aspectual particle	<i>haban</i>	have, hold, possess; consider, reckon (to be); keep, observe; to be, be about to, destined to	<i>gahaban</i>	take hold of, hold fast to; seize, take prisoner; + <i>sik</i> 'refrain' (from: <i>af</i> D)	N
<i>ga-</i>	with, together with; aspectual particle	<i>haftjan</i>	join, cling to	<i>gahaftjan sik</i>	join (self to)	N

<b><u>Preverb</u></b>	<b><u>P Meaning</u></b>	<b><u>Verb</u></b>	<b><u>V Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>CI</u></b>
<i>ga-</i>	with, together with; aspectual particle	<i>-haftnan</i>	be joined to	<i>gahaftnan</i>	be joined to	N
<i>ga-</i>	with, together with; aspectual particle	<i>hailjan</i>	heal, cure	<i>gahailjan</i>	heal	N
<i>ga-</i>	with, together with; aspectual particle	<i>-hailnan</i>	be healed	<i>gahailnan</i>	be healed, become whole	N
<i>ga-</i>	with, together with; aspectual particle	<i>-hamon</i>	clothe, cover	<i>gahamon</i>	put on, don	N
<i>ga-</i>	with, together with; aspectual particle	<i>-hardjan</i>	harden	<i>gahardjan</i>	harden	N
<i>ga-</i>	with, together with; aspectual particle	<i>haunjan</i>	humble	<i>gahaunjan</i>	make humble	N
<i>ga-</i>	with, together with; aspectual particle	<i>hausjan</i>	hear, listen to; hear about; heed	<i>gahausjan</i>	hear	N
<i>ga-</i>	with, together with; aspectual particle	<i>hilpan</i>	help, assist	<i>gahilpan</i>	help	N
<i>ga-</i>	with, together with; aspectual particle	<i>hnaiwjan</i>	abase, lower	<i>gahnaiwjan</i>	humble, abase	N
<i>ga-</i>	with, together with; aspectual particle	<i>horinon</i>	commit adultery, be promiscuous	<i>gahorinon</i>	commit adultery	N
<i>ga-</i>	with, together with; aspectual particle	<i>hrainjan</i>	cleanse	<i>gahrainjan</i>	cleanse, purify	N
<i>ga-</i>	with, together with; aspectual particle	<i>huljan</i>	hide, conceal, disguise	<i>gahuljan</i>	cover, conceal	N
<i>ga-</i>	with, together with; aspectual particle	<i>-hwatjan</i>	sharpen, whet	<i>gahwatjan</i>	sharpen; entice, induce	N
<i>ga-</i>	with, together with; aspectual particle	<i>hweilan</i>	rest, cease	<i>gahweilan</i>	stop, cease, rest; + <i>sik ana</i> stop, rest upon	N
<i>ga-</i>	with, together with; aspectual particle	<i>-hweitjan</i>	whiten	<i>gahweitjan</i>	whiten	N
<i>ga-</i>	with, together with; aspectual particle	<i>hwotjan</i>	rebuke, charge (not to)	<i>gahwotjan</i>	rebuke, charge strictly (not to do something)	N
<i>ga-</i>	with, together with; aspectual particle	<i>-ibnjan</i>	Der. from ibn- 'even, level; equal, like'	<i>gaibnjan</i>	make like, make equal	N
<i>ga-</i>	with, together with; aspectual particle	<i>idreigon</i>	repent	<i>gaidreigon</i>	repent, regret	N

<b><u>Preverb</u></b>	<b><u>P Meaning</u></b>	<b><u>Verb</u></b>	<b><u>V Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>CI</u></b>
<i>ga-</i>	with, together with; aspectual particle	<i>jiukan</i>	Der. from <i>jiuka</i> 'anger'; contend; box (be a boxer); conquer	<i>gajiukan</i>	conquer, overcome	N
<i>ga-</i>	with, together with; aspectual particle	<i>kannjan</i>	make known	<i>gakannjan</i>	make known	N
<i>ga-</i>	with, together with; aspectual particle	<i>karon</i>	care for, be concerned about	<i>gakaron</i>	to care for	N
<i>ga-</i>	with, together with; aspectual particle	<i>kausjan</i>	taste, test, try	<i>gakausjan</i>	test, try	N
<i>ga-</i>	with, together with; aspectual particle	<i>-kroton</i>	break	<i>gakroton</i>	break, smash	N
<i>ga-</i>	with, together with; aspectual particle	<i>-kunnan</i>	know, recognize WV 3 (≠ kunnan Pret Pres)	<i>gakunnan</i> WV 3	know, recognize; observe, learn of	N
<i>ga-</i>	with, together with; aspectual particle	<i>lagjan</i>	lay, lay down, set, place; caus. to <i>ligan</i> 'lie'	<i>galagjan</i>	lay, set, place	N
<i>ga-</i>	with, together with; aspectual particle	<i>laisjan</i>	teach; + <i>sik</i> learn	<i>galaisjan</i>	teach	N
<i>ga-</i>	with, together with; aspectual particle	<i>laistjan</i>	follow; follow after, pursue	<i>galaistjan</i>	follow	N
<i>ga-</i>	with, together with; aspectual particle	<i>laþon</i>	invite, call	<i>galapþon</i>	invite, call together	N
<i>ga-</i>	with, together with; aspectual particle	<i>latjan</i>	delay, detain	<i>galatjan</i>	hinder	N
<i>ga-</i>	with, together with; aspectual particle	<i>-laubjan</i>	permit; PIE * <i>lewbh-</i> 'desire'	<i>galaubjan</i>	believe, entrust	N
<i>ga-</i>	with, together with; aspectual particle	<i>lausjan</i>	set free, deliver, loosen; reclaim; collect (taxes)	<i>galausjan</i>	loosen, undo	N
<i>ga-</i>	with, together with; aspectual particle	<i>leikan</i>	please	<i>galeikan</i>	please; take pleasure in	N
<i>ga-</i>	with, together with; aspectual particle	<i>leikinon</i>	heal	<i>galeikinon</i>	cure, heal	N
<i>ga-</i>	with, together with; aspectual particle	<i>-leikon</i>	Der. from <i>galeiks</i> similar, like	<i>galeikon</i>	liken, compare; resemble, be like	N
<i>ga-</i>	with, together with; aspectual particle	<i>-leipan</i>	uncertain, poss. PIE * <i>leyt(h)-</i> 'go away, die, go'	<i>galeipan</i>	go, travel, come	N
<i>ga-</i>	with, together with; aspectual particle	<i>lewjan</i>	Der. from <i>lew</i> 'opportunity, cause'; betray, hand over; turn (the other cheek)	<i>galewjan</i>	betray, hand over	N

<b><u>Preverb</u></b>	<b><u>P Meaning</u></b>	<b><u>Verb</u></b>	<b><u>V Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>CI</u></b>
<i>ga-</i>	with, together with; aspectual particle	<i>lisan</i>	gather, collect	<i>galisan sik</i>	gather, assemble	N
<i>ga-</i>	with, together with; aspectual particle	<i>liugan</i>	marry	<i>galiugan</i>	marry	N
<i>ga-</i>	with, together with; aspectual particle	<i>liuhtjan</i>	give light, illumine	<i>galiuhtjan</i>	illumine, bring to light	N
<i>ga-</i>	with, together with; aspectual particle	<i>-luknan</i>	be closed, PGmc <i>*luk-</i> 'bend, turn', NE lock	<i>galuknan</i>	be shut up	N
<i>ga-</i>	with, together with; aspectual particle	<i>magan</i>	be able, can	<i>gamagan</i>	enable, avail, matter	N
<i>ga-</i>	with, together with; aspectual particle	<i>-mainjan</i>	make unclean, der. from <i>gamains</i> 'common; unclean'; OE ( <i>ge-</i> ) <i>mæne</i> 'common', NE mean	<i>gamainjan</i>	defile, pollute; share	N
<i>ga-</i>	with, together with; aspectual particle	<i>manwjan</i>	prepare, der. from manwu- 'ready, prepared, at hand' (Lat manus, OE mund 'hand', mundian 'protect')	<i>gamanwjan</i>	prepare, make ready	N
<i>ga-</i>	with, together with; aspectual particle	<i>marzjan</i>	offend, hinder, cause trouble for, lead astray	<i>gamarzjan</i>	offend	N
<i>ga-</i>	with, together with; aspectual particle	<i>matjan</i>	eat; feed	<i>gamatjan</i>	eat	N
<i>ga-</i>	with, together with; aspectual particle	<i>maudjan</i>	remind	<i>gamaudjan</i>	remember; remind	N
<i>ga-</i>	with, together with; aspectual particle	<i>-maurgjan</i>	Der. from PGmc <i>*murgi-</i> 'short'	<i>gamaurgjan</i>	curtail, shorten	N
<i>ga-</i>	with, together with; aspectual particle	<i>meljan</i>	write, set forth in writing	<i>gameljan</i>	write, record, enroll	N
<i>ga-</i>	with, together with; aspectual particle	<i>mikiljan</i>	magnify, praise, exalt	<i>gamikiljan</i>	praise, magnify	N
<i>ga-</i>	with, together with; aspectual particle	<i>mitan</i>	measure	<i>gamitan</i>	measure out to, apportion to	N
<i>ga-</i>	with, together with; aspectual particle	<i>-motjan</i>	meet	<i>gamotjan</i>	meet	N
<i>ga-</i>	with, together with; aspectual particle	<i>munan</i>	think, believe, suppose	<i>gamunan</i>	remember, recall	N
<i>ga-</i>	with, together with; aspectual particle	<i>-nagljan</i>	OE <i>næglian</i> 'nail'	<i>ganagljan</i>	nail on	N

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<i>ga-</i>	with, together with; aspectual particle	<i>namnjan</i>	name	<i>ganamnjan</i>	name	N
<i>ga-</i>	with, together with; aspectual particle	<i>-nawistron</i>	bury, der. from <i>naus</i> 'dead person'	<i>ganawistron</i>	bury, inter	N
<i>ga-</i>	with, together with; aspectual particle	<i>nasjan</i>	save	<i>ganasjan</i>	save, rescue, redeem; heal	N
<i>ga-</i>	with, together with; aspectual particle	<i>natjan</i>	make wet, moisten	<i>ganatjan</i>	moisten	N
<i>ga-</i>	with, together with; aspectual particle	<i>-nisan</i>	Der. from <i>nasjan</i> 'save'; PIE *nes- 'join, return', in Gmc 'return to life'	<i>ganisan</i>	become whole, be saved, recover (in both physical and spiritual senses)	N
<i>ga-</i>	with, together with; aspectual particle	<i>niutan</i>	attain, enjoy the use of	<i>ganiutan</i>	obtain, catch	N
<i>ga-</i>	with, together with; aspectual particle	<i>-paidon</i>	Der. from <i>paida</i> 'tunic, shirt, undergarment'	<i>gapaidon</i>	clothe	N
<i>ga-</i>	with, together with; aspectual particle	<i>qiman</i>	come	<i>gaqiman</i>	assemble, come together	N
<i>ga-</i>	with, together with; aspectual particle	<i>-qiujan</i>	Der. from <i>qiu-</i> adj: alive, living	<i>gaqiujan</i>	give life to, make live	N
<i>ga-</i>	with, together with; aspectual particle	<i>-qiunan</i>	Der. from <i>qiu-</i> adj: alive, living	<i>gaqiunan</i>	be brought to life	N
<i>ga-</i>	with, together with; aspectual particle	<i>raginon</i>	rule, counsel; der. from <i>ragin</i> 'opinion, decree, law'	<i>garaginon</i>	advise, give counsel	N
<i>ga-</i>	with, together with; aspectual particle	<i>raidjan</i>	determine, fix, appoint; Der. from <i>raiht-</i> 'right, straight'	<i>garaidjan</i>	prepare, establish, arrange, decree, order	N
<i>ga-</i>	with, together with; aspectual particle	<i>-raihtjan</i>	Der. from <i>raiht-</i> 'right, straight'	<i>garaihtjan</i>	deem just; direct, guide aright	N
<i>ga-</i>	with, together with; aspectual particle	<i>-rapjan</i>	PGmc *raða 'number'	<i>garapjan</i>	count	N
<i>ga-</i>	with, together with; aspectual particle	<i>saihwan</i>	see, notice, take heed	<i>gasaihwan</i>	see, perceive	N
<i>ga-</i>	with, together with; aspectual particle	<i>sakan</i>	dispute (with: D); rebuke, reproach (d)	<i>gasakan</i>	rebuke, reprove	N
<i>ga-</i>	with, together with; aspectual particle	<i>salbon</i>	anoint	<i>gasalbon</i>	anoint	N
<i>ga-</i>	with, together with; aspectual particle	<i>saljan (2)</i>	sacrifice, bring an offering	<i>gasaljan</i>	offer, sacrifice	N

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>
<i>ga-</i>	with, together with; aspectual particle	<i>sandjan</i>	send	<i>gasandjan</i>	see off	N
<i>ga-</i>	with, together with; aspectual particle	<i>-sibjon</i>	Der. from <i>sibja</i> 'relationship'	<i>gasibjon</i>	become reconciled	N
<i>ga-</i>	with, together with; aspectual particle	<i>sigljan</i>	seal (< Lat <i>sigillare</i> )	<i>gasigljan</i>	seal	N
<i>ga-</i>	with, together with; aspectual particle	<i>sigqan</i>	sink, go down (of sun)	<i>gasigqan</i>	sink	N
<i>ga-</i>	with, together with; aspectual particle	<i>sitan</i>	sit, be sitting	<i>gasitan</i>	sit, sit down	N
<i>ga-</i>	with, together with; aspectual particle	<i>skaidan</i>	divide, separate (trans & intrans)	<i>gaskaidan sik</i>	draw away from, separate oneself from	N
<i>ga-</i>	with, together with; aspectual particle	<i>-skaidnan</i>	be divided, separated	<i>gaskaidnan</i>	be severed, parted	N
<i>ga-</i>	with, together with; aspectual particle	<i>skaman sik</i>	be ashamed (of: G); despair of	<i>gaskaman sik</i>	be ashamed	N
<i>ga-</i>	with, together with; aspectual particle	<i>-skapjan</i>	create	<i>gaskapjan</i>	create, make	N
<i>ga-</i>	with, together with; aspectual particle	<i>skapjan</i>	injure	<i>gaskapjan</i>	injure	N
<i>ga-</i>	with, together with; aspectual particle	<i>-skeirjan</i>	Make clear; Der. from skeiri- 'clear'	<i>gaskeirjan</i>	translate, interpret, explain, make clear	N
<i>ga-</i>	with, together with; aspectual particle	<i>slawan</i>	be silent, remain silent	<i>gaslawan</i>	become silent	N
<i>ga-</i>	with, together with; aspectual particle	<i>-sleipjan</i>	harm, damage; <i>sleiþa</i> 'harm, damage'	<i>gasleipjan</i>	harm, + <i>sik</i> suffer harm, impairment of	N
<i>ga-</i>	with, together with; aspectual particle	<i>slepan</i>	sleep, fall asleep	<i>gaslepan</i>	fall asleep; (fig.) die	N
<i>ga-</i>	with, together with; aspectual particle	<i>-smeitan</i>	OE be-smītan 'smear'	<i>gasmeitan</i>	smear	N
<i>ga-</i>	with, together with; aspectual particle	<i>-smipon</i>	forge, produce, bring about; NE smith	<i>gasmipon</i>	produce, bring about	N
<i>ga-</i>	with, together with; aspectual particle	<i>sniumjan</i>	hurry, hasten	<i>gasniumjan</i>	hurry, hasten, come	N
<i>ga-</i>	with, together with; aspectual particle	<i>sniwan</i>	hasten, hurry, come upon	<i>gasniwan</i>	attain, come to	N



<b><u>Preverb</u></b>	<b><u>P Meaning</u></b>	<b><u>Verb</u></b>	<b><u>V Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>CI</u></b>
<i>ga-</i>	with, together with; aspectual particle	<i>sokjan</i>	seek, desire, look for; dispute, question; + samana reason together, discuss	<i>gasokjan</i>	seek, search for	N
<i>ga-</i>	with, together with; aspectual particle	<i>-sopjan</i>	Der. from <i>sopa</i> 'filling, satisfying'	<i>gasopjan</i>	satisfy, fill	N
<i>ga-</i>	with, together with; aspectual particle	<i>spillon</i>	tell, narrate, announce, spread news of	<i>gaspillon</i>	announce	N
<i>ga-</i>	with, together with; aspectual particle	<i>-staldan</i>	possess	<i>gastaldan</i>	possess, acquire	N
<i>ga-</i>	with, together with; aspectual particle	<i>-staurknan</i>	PGmc adj. *starku- 'strong, stiff'	<i>gastaurknan</i>	become rigid	N
<i>ga-</i>	with, together with; aspectual particle	<i>steigan</i>	go up, ascend, climb	<i>gasteigan</i>	climb	N
<i>ga-</i>	with, together with; aspectual particle	<i>stojan</i>	judge	<i>gastojan</i>	judge, sentence	N
<i>ga-</i>	with, together with; aspectual particle	<i>-stopan</i>	Der. from <i>standan</i> 'stand' (pret. <i>stop</i> )	<i>gastopan</i>	conjectured form (inf.) for <i>gastopan</i> in Rom 14:4: keep standing, make stand	N
<i>ga-</i>	with, together with; aspectual particle	<i>straujan</i>	strew	<i>gastraujan</i>	strew; furnish	N
<i>ga-</i>	with, together with; aspectual particle	<i>-suljan</i>	Either denom. of <i>sulja</i> 'sole' or from PGmc *sūli- 'pillar'	<i>gasuljan</i>	found, lay a foundation for	N
<i>ga-</i>	with, together with; aspectual particle	<i>sunjon</i>	justify, declare true	<i>gasunjon</i>	justify, declare just	N
<i>ga-</i>	with, together with; aspectual particle	<i>supon</i>	season	<i>gasupon</i>	season	N
<i>ga-</i>	with, together with; aspectual particle	<i>swiltan</i>	be dying	<i>gaswiltan</i>	die, perish	N
<i>ga-</i>	with, together with; aspectual particle	<i>-swinþjan</i>	Der. from <i>swinþ</i> - 'strong'	<i>gaswinþjan</i>	strengthen	N
<i>ga-</i>	with, together with; aspectual particle	<i>-swogjan</i>	sigh ( <i>swogatjan</i> Intensive)	<i>gaswogjan</i>	sigh	N
<i>ga-</i>	with, together with; aspectual particle	<i>talzjan</i>	teach, instruct	<i>gatalzjan</i>	teach, instruct	N

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>
<i>ga-</i>	with, together with; aspectual particle	<i>-tamjan</i>	tame	<i>gatomjan</i>	tame	N
<i>ga-</i>	with, together with; aspectual particle	<i>tandjan</i>	ignite, light	<i>gatanđjan</i>	sear, brand	N
<i>ga-</i>	with, together with; aspectual particle	<i>taujan</i>	do, act, behave; make, produce; cause (to do: Inf.)	<i>gataujan</i>	do, make, perform	N
<i>ga-</i>	with, together with; aspectual particle	<i>-teiħan</i>	show	<i>gateiħan</i>	tell, relate, make known	N
<i>ga-</i>	with, together with; aspectual particle	<i>-tilon</i>	aim, fit; Der. from <i>til</i> 'grounds, cause', cf. Ger <i>Ziel</i> 'goal'	<i>gatilon</i>	reach an aim or goal, attain, obtain, achieve	N
<i>ga-</i>	with, together with; aspectual particle	<i>-timan</i>	PIE *dem- 'fit, build'; cf. <i>timrjan</i>	<i>gatiman</i>	suit, match (be fitting)	N
<i>ga-</i>	with, together with; aspectual particle	<i>timrjan</i> , <i>timbrjan</i>	build, construct, strengthen, benefit, edify; PIE *dem- 'fit, build'; cf. <i>timrjan</i>	<i>gatimrjan</i>	build (up)	N
<i>ga-</i>	with, together with; aspectual particle	<i>tiuħan</i>	lead, guide, draw	<i>gatiuħan</i>	lead, draw, bring, take	N
<i>ga-</i>	with, together with; aspectual particle	<i>trauan</i>	trust	<i>gatrauan</i>	trust, entrust; be persuaded	N
<i>ga-</i>	with, together with; aspectual particle	<i>trudan</i>	tread	<i>gatrudan</i>	trample, tread under foot	N
<i>ga-</i>	with, together with; aspectual particle	<i>tulgjan</i>	strengthen, fortify	<i>gatulgjan</i>	strengthen; fix, set; + <i>sik</i> persist = fortify oneself (in unbelief); <i>gatulgid-</i> <i>part</i> <i>adj</i> firm, lasting	N
<i>ga-</i>	with, together with; aspectual particle	<i>ħahan</i>	be silent, remain silent	<i>gaħahan</i>	fall silent	N
<i>ga-</i>	with, together with; aspectual particle	<i>-ħairsan</i>	PGmc Caus. *ħarzjan 'make dry'; PIE *ters- 'thirst'	<i>gaħairsan</i>	wither, dry up	N
<i>ga-</i>	with, together with; aspectual particle	<i>-ħaursnan</i>	PGmc Caus. *ħarzjan 'make dry'; PIE *ters- 'thirst'	<i>gaħaursnan</i>	dry up, wither	N
<i>ga-</i>	with, together with; aspectual particle	<i>ħeiħan</i>	thrive, prosper, progress	<i>gaħeiħan</i>	grow, advance, progress	N

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>
<i>ga-</i>	with, together with; aspectual particle	<i>piupjan</i>	bless, praise	<i>gapiupjan</i>	bless	N
<i>ga-</i>	with, together with; aspectual particle	<i>-piwan</i>	Der. from <i>pius</i> 'servant' ( <i>piwawd</i> 'servitude')	<i>gapiwan</i>	subject, reduce to servitude	N
<i>ga-</i>	with, together with; aspectual particle	<i>-plahsnan</i>	Cf. <i>plahsjan</i> 'frighten'	<i>gaplahsnan</i>	be startled, frightened	N
<i>ga-</i>	with, together with; aspectual particle	<i>pliuhan</i>	flee (from: <i>af</i> , <i>faura D</i> ); to shun, turn aside from A	<i>gapliuhan</i>	flee	N
<i>ga-</i>	with, together with; aspectual particle	<i>prafstjan</i>	console, comfort	<i>gaprafstjan</i>	comfort, console	N
<i>ga-</i>	with, together with; aspectual particle	<i>preihan</i>	press, crowd, afflict, restrict	<i>gapreihan</i>	afflict, trouble	N
<i>ga-</i>	with, together with; aspectual particle	<i>pulan</i>	tolerate, endure, put up with, thole	<i>gapulan</i>	suffer, bear, endure	N
<i>ga-</i>	with, together with; aspectual particle	<i>-wadjon</i>	Der. from <i>wadi</i> 'pledge'	<i>gawadjon</i>	pledge, betroth	N
<i>ga-</i>	with, together with; aspectual particle	<i>wagjan</i>	shake, move	<i>gawagjan</i>	shake, stir	N
<i>ga-</i>	with, together with; aspectual particle	<i>wairpan</i>	throw, cast (sthg: D or A)	<i>gawairpan</i>	throw, throw down	N
<i>ga-</i>	with, together with; aspectual particle	<i>-waknan</i>	Cf. <i>wakan</i> 'wake, be awake'	<i>gawaknan</i>	keep awake, wake up, awaken (intrans.)	N
<i>ga-</i>	with, together with; aspectual particle	<i>waldan</i>	rule, govern	<i>gawaldan</i>	rule, hold sway over	N
<i>ga-</i>	with, together with; aspectual particle	<i>waljan</i>	choose	<i>gawaljan</i>	choose, select	N
<i>ga-</i>	with, together with; aspectual particle	<i>wandjan</i>	turn, turn around	<i>gawandjan</i>	turn (trans. or intrans.), turn (something) around, bring (something) back; + <i>sik</i> turn around, return; be converted	N
<i>ga-</i>	with, together with; aspectual particle	<i>-wargjan</i>	Gmc *- <i>wargs</i> 'criminal delivered up for religious trial'	<i>gawargjan</i>	condemn	N
<i>ga-</i>	with, together with; aspectual particle	<i>wasjan</i>	clothe	<i>gawasjan</i>	clothe; + <i>sik</i> clothe oneself, dress	N

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>
<i>ga-</i>	with, together with; aspectual particle	<i>waurkjan</i>	work, do, perform; fashion, create; cause (A: to do: inf.; to be: adj.)	<i>gawaurkjan</i>	do, make (happen), work	N
<i>ga-</i>	with, together with; aspectual particle	<i>weihan (1)</i>	sanctify, make holy	<i>gaweihan</i>	sanctify, consecrate	N
<i>ga-</i>	with, together with; aspectual particle	<i>-weison</i>	visit	<i>gaweison</i>	visit, take care of	N
<i>ga-</i>	with, together with; aspectual particle	<i>wenjan</i>	hope, expect; set one's hopes (on)	<i>gawenjan</i>	expect, suppose, believe, think	N
<i>ga-</i>	with, together with; aspectual particle	<i>-widan</i>	bind, PIE *wedh- 'bind'	<i>gawidan</i>	bind, join together	N
<i>ga-</i>	with, together with; aspectual particle	<i>-wigan</i>	shake, move (Caus. wagjan)	<i>gawigan</i>	shake (down, together)	N
<i>ga-</i>	with, together with; aspectual particle	<i>winnan</i>	suffer, sorrow	<i>gawinnan</i>	suffer	N
<i>ga-</i>	with, together with; aspectual particle	<i>wrikan</i>	persecute, chase, drive	<i>gawrikan</i>	avenge, vindicate	N
<i>ga-</i>	with, together with; aspectual particle	<i>-wrisqan</i>	bear fruit, PIE *wer-dh- 'grow, high'	<i>gawrisqan</i>	bear fruit	N
<i>ga-</i>	with, together with; aspectual particle	<i>-wundon</i>	wound	<i>gawundon</i>	wound	N
<i>ga-fulla-</i>		<i>-weisjan</i>	OE wīsian, OHG wīsen 'show, demonstrate'; PIE *weyd- 'see'	<i>gafullaweisjan</i>	fully instruct, persuade, bring into common agreement	N
<i>ga-ga-</i>		<i>haftjan</i>	join, cling to	<i>gagahaftjan</i>	join together	N
<i>ga-ga-</i>		<i>-leikon</i>	Der. from <i>galeiks</i> similar, like	<i>gagaleikon sik</i>	be transformed, disguise, make oneself be like	N
<i>ga-ga-</i>		<i>-mainjan</i>	gamains 'common, unclean'; OE (ge-)mæne 'common', NE mean	<i>gagamainjan</i>	defile	N
<i>ga-ga-</i>		<i>-tilon</i>	aim, fit; Der. from <i>til</i> 'grounds, cause', cf. Ger <i>Ziel</i> 'goal'	<i>gagatilon</i>	fit or join together (trans.)	N
<i>ga-ga-</i>		<i>-wairpjan</i>	Der. from <i>gawairpi</i> 'peace', prob. < <i>wairp</i> 'value, worth'	<i>gagawairpjan</i>	reconcile	N

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>
<i>ga-ga-</i>		<i>-wairþnan</i>	Der. from gawairþi 'peace', prob. < wairþ 'value, worth'	<i>gagawairþnan</i>	become reconciled	N
<i>ga-miþ-</i>		<i>sandjan</i>	send	<i>gamíþsandjan</i>	send with	N
<i>ga-swi-</i>		<i>-kunþjan</i>	Der. from kunþ-, kunnan 'know', swi- Der. from swes 'own' < PIE *swe- 'separate, by oneself'	<i>gaswikunþjan</i>	make known, proclaim	N
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about, concerning	<i>-agjan</i>	fear, make afraid, der. from <i>agis</i> 'fear, respect'	<i>inagjan</i>	rebuke, threaten; make afraid about, concerning	N
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about, concerning	<i>aljanon</i>	be zealous in, strive, love jealously; der. from <i>aljan</i> 'zeal, jealousy'	<i>inaljanon</i>	provoke to jealousy, make jealous on account of	N
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about, concerning	<i>-brannjan</i>	burn	<i>inbrannjan</i>	put into the fire, burn	N
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about, concerning	<i>drobnan</i>	become anxious, troubled	<i>indrobnan</i>	become sad, troubled	N
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about, concerning	<i>-feinan</i>	No Gmc cognates; no accepted etymology	<i>infeinan</i>	have pity on, be moved to pity	N
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about, concerning	<i>gramjan</i>	enrage	<i>ingramjan</i>	provoke	N
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about, concerning	<i>liuhtjan</i>	give light, illumine	<i>inliuhtjan</i>	enlighten	N
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about, concerning	<i>niman</i>	take, take away; receive, accept	<i>inniman</i>	take in, receive	N
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about, concerning	<i>-rauhtjan</i>	Etymology unclear (Lehmann I20, 206)	<i>inrauhtjan</i>	become agitated, deeply moved; be indignant	N
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about, concerning	<i>reiran</i>	tremble	<i>inreiran</i>	shake, quake	N

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about, concerning	<i>saian</i>	sow	<i>insaian</i>	sow in, implant	N
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about, concerning	<i>saihwan</i>	see, notice, take heed	<i>insaihwan</i>	look on, (around) at; give heed to, pay attention to	N
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about, concerning	<i>-sailjan</i>	tie with rope	<i>insailjan</i>	tie ropes to; let down (actually 'rope on' - Lehmann p. 206)	N
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about, concerning	<i>sandjan</i>	send	<i>insandjan</i>	send, send forth	N
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about, concerning	<i>-trusgjan</i>	Probably borrowing from Latin *introsecāre 'cut in' (Lehmann p. 207)	<i>intrusgjan</i>	graft	N
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about, concerning	<i>tundnan</i>	catch fire, be ignited	<i>intundnan</i>	burn (intrans., fig.)	N
<i>in-</i>	in, on, among; at, during; into, toward; on account of, about, concerning	<i>wagjan</i>	shake, move	<i>inwagjan</i>	stir up	N
<i>in-ga-</i>		<i>-leikon</i>	Der. from galeiks similar, like	<i>ingaleikon</i>	change the likeness into	N
<i>inn-</i>	in, within	<i>gaggan</i>	go, come	<i>innaggagan</i>	enter, proceed	N
<i>inn-at-</i>		<i>bairan</i>	bear, carry; produce	<i>innatbairan</i>	carry in	N
<i>inn-at-</i>		<i>gaggan</i>	go, come	<i>innatgaggan</i>	enter	N
<i>inn-at-</i>		<i>tiuhan</i>	lead, guide, draw	<i>innattiuhan</i>	lead in, bring in	N
<i>inn-ga-</i>		<i>-leipan</i>	uncertain, poss. PIE *leyt(h)- 'go away, die, go'	<i>inngaleipan</i>	go in, enter	N
<i>miþ-</i>	with, among, near	<i>arbaidjan</i>	work, toil, suffer	<i>miþarbaidjan</i>	work with	N
<i>miþ-</i>	with, among, near	<i>faginon</i>	rejoice, be glad	<i>miþfaginon</i>	rejoice with	N
<i>miþ-</i>	with, among, near	<i>gaggan</i>	go, come	<i>miþgaggan</i>	accompany	N
<i>miþ-</i>	with, among, near	<i>kaurjan</i>	burden, weigh down; importune, bother	<i>miþkaurjan</i>	burden in addition, along with	N
<i>miþ-</i>	with, among, near	<i>liban</i>	be alive, live	<i>miþliban</i>	live together	N
<i>miþ-</i>	with, among, near	<i>-litjan</i>	Der. from litai 'hypocrisy'	<i>miþlitjan</i>	be jointly hypocritical	N
<i>miþ-</i>	with, among, near	<i>niman</i>	take, take away; receive, accept	<i>miþniman</i>	receive, accept	N

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>
<i>mip-</i>	with, among, near	<i>qiman</i>	come	<i>mipqiman</i>	come with, accompany	N
<i>mip-</i>	with, among, near	<i>satjan</i>	set, place, put; plant	<i>mipsatjan</i>	move, remove	N
<i>mip-</i>	with, among, near	<i>skalkinon</i>	serve	<i>mipskalkinon</i>	serve together	N
<i>mip-</i>	with, among, near	<i>sokjan</i>	seek, desire, look for; dispute, question; + samana reason together, discuss	<i>mipsokjan</i>	dispute with; discuss together	N
<i>mip-</i>	with, among, near	<i>standan</i>	stand, stand firm	<i>mipstandan</i>	stand together	N
<i>mip-</i>	with, among, near	<i>piudanon</i>	rule	<i>mippiudanon</i>	rule together with	N
<i>mip-</i>	with, among, near	<i>wisan 1</i>	be	<i>mipwisan</i>	remain with	N
<i>mip-fra-</i>		<i>-hinpan</i>	Balg p. 170 'catch'; Lehmann p. 122 Pre-Gmc *kent- < Pre-Gmc *kend-; OE hentan 'pursue', huntian 'hunt'	<i>mipfracinpan</i>	take captive along with	N
<i>mip-ga-</i>		<i>-leikon</i>	Der. from galeiks similar, like	<i>mipgaleikon</i>	jointly imitate	N
<i>mip-ga-</i>	(along, together) with, among; through, by, near; with, together with; aspectual particle	<i>-nawistron</i>	bury, der. from <i>naus</i> 'dead person'	<i>mipganawistron</i>	bury with	N
<i>mip-ga-</i>		<i>-qiujan</i>	Der. from qiu- adj: alive, living	<i>mipgaqiujan</i>	make alive along with	N
<i>mip-ga-</i>		<i>satjan</i>	set (make sit), place, put; plant	<i>mipgasatjan</i>	make sit	N
<i>mip-ga-</i>		<i>swiltan</i>	be dying	<i>mipgaswiltan</i>	die together	N
<i>mip-ga-</i>		<i>timrjan, timbrjan</i>	build, construct, strengthen, benefit, edify; PIE *dem- 'fit, build'; cf. timrjan	<i>mipgatimrjan</i>	build jointly	N
<i>mip-ga-</i>		<i>tiuhan</i>	lead, guide, draw	<i>mipgatiuhan</i>	bring or take along	N
<i>mip-inn-ga-</i>		<i>-leipan</i>	uncertain, poss. PIE *leyt(h)- 'go away, die, go'	<i>mipinnigaleipan</i>	enter along with	N
<i>mip-us-</i>		<i>keinan</i>	bud, sprout	<i>mipuskeinan</i>	spring up together	N
<i>pairh-</i>	through; by, by means of; on account of; according to; through the agency of	<i>arbaidjan</i>	work, toil, suffer	<i>pairharbaidjan</i>	work through (e.g. the night)	N

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>
<i>pairh-</i>	through; by, by means of; on account of; according to; through the agency of	<i>bairan</i>	bear, carry; produce	<i>pairhbairan</i>	carry through	N
<i>pairh-</i>	through; by, by means of; on account of; according to; through the agency of	<i>gaggan</i>	go, come	<i>pairhgaggan</i>	go, come, walk through	N
<i>pairh-</i>	through; by, by means of; on account of; according to; through the agency of	<i>-leipān</i>	uncertain, poss. PIE *leyt(h)- 'go away, die, go'	<i>pairhleipān</i>	go through	N
<i>pairh-</i>	through; by, by means of; on account of; according to; through the agency of	<i>saihwān</i>	see, notice, take heed	<i>pairhsaihwān</i>	see through	N
<i>pairh-</i>	through; by, by means of; on account of; according to; through the agency of	<i>wakan</i>	wake up, be watchful	<i>pairhwakan</i>	keep watch	N
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>brinnan</i>	burn (intrans.)	<i>ufbrinnan</i>	burn up, scorch	N
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>daupjan</i>	baptize, wash oneself	<i>ufdaupjan</i>	baptize, submerge, wash	N
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>-gairdan</i>	Der. from gairda 'girdle, belt'	<i>ufgairdan</i>	gird up	N
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>graban</i>	dig, till	<i>ufgraban</i>	dig up	N
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>-hlohjan</i>	laugh	<i>ufhlohjan</i>	cause to laugh	N
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>hropjan</i>	cry out, call out	<i>ufhropjan</i>	cry out	N
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>kunnan</i>	know, recognize Pret Pres (≠ -kunnan WV 3)	<i>ufkunnan</i>	recognize	N
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>-kunnan</i>	know, recognize WV 3 (≠ kunnan Pret Pres)	<i>ufkunnan</i>	recognize	N



<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>meljan</i>	write, set forth in writing	<i>ufmeljan</i>	sign	N
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>-rakjan</i>	Unknown	<i>ufrakjan</i>	stretch forth, stretch out, lift up (usu. with <i>handu</i> )	N
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>sag(g)qjan</i>	cause to sink, sink (trans.)	<i>ufsagqjan</i>	sink (trans.)	N
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>sneiþan</i>	cut, harvest	<i>ufsneiþan</i>	slay, slaughter	N
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>straujan</i>	strew	<i>ufstraujan</i>	strew	N
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>-swogjan</i>	sigh (swogatjan Intensive)	<i>ufswogjan</i>	sigh deeply	N
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>-þanjan</i>	cf. OE þennan, þenian 'extend'; PIE *ten- 'extend'	<i>ufþanjan</i>	stretch, extend; strive for	N
<i>uf-</i>	under, into subjection under; subject to, during the reign of; up	<i>wopjan</i>	cry out (to: D, du D); crow	<i>ufwopjan</i>	cry out	N
<i>ufar-</i>	over, above, beyond	<i>fulljan</i>	fill, fulfill	<i>ufarfulljan</i>	fill to overflowing	N
<i>ufar-</i>	over, above, beyond	<i>gaggan</i>	go, come	<i>ufargaggan</i>	go too far, transgress	N
<i>ufar-</i>	over, above, beyond	<i>giutan</i>	pour; see usgutnan	<i>ufargiutan</i>	overflow	N
<i>ufar-</i>	over, above, beyond	<i>hafjan</i>	raise, lift, carry	<i>ufarhafjan sik</i>	raise oneself	N
<i>ufar-</i>	over, above, beyond	<i>hafnan</i>	raise, lift, carry	<i>ufarhafnan</i>	be exalted	N
<i>ufar-</i>	over, above, beyond	<i>-hamon</i>	clothe, cover	<i>ufarhamon</i>	clothe in, put on	N
<i>ufar-</i>	over, above, beyond	<i>-hleiprjan</i>	Der. from hleipra 'tent'	<i>ufarhleiprjan</i>	spread a tent	N
<i>ufar-</i>	over, above, beyond	<i>lagjan</i>	lay, lay down, set, place	<i>ufarlagjan</i>	lay over, cover	N
<i>ufar-</i>	over, above, beyond	<i>-leiþan</i>	uncertain, poss. PIE *leyt(h)- 'go away, die, go'	<i>ufarleiþan</i>	go across, cross over	N
<i>ufar-</i>	over, above, beyond	<i>meljan</i>	write, set forth in writing	<i>ufarmeljan</i>	inscribe, superscribe	N
<i>ufar-</i>	over, above, beyond	<i>-munnon</i>	remember, der. from PGmc *munno 'memory', PIE *men - 'remember'	<i>ufarmunnon</i>	forget, think beyond	N

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>
<i>ufar-</i>	over, above, beyond	<i>-skadwjan</i>	Der. from skadus 'shadow'	<i>ufarskadwjan</i>	overshadow	N
<i>ufar-</i>	over, above, beyond	<i>steigan</i>	go up, ascend, climb	<i>ufarsteigan</i>	spring up, mount up, surpass	N
<i>ufar-</i>	over, above, beyond	<i>-trusnjan</i>	Uncertain, poss. PIE <i>*dru-</i> 'tree' as in Nor. <i>trysja</i> 'clean the floor' (Lehmann U8, 372)	<i>ufartrusnjan</i>	strew over	N
<i>ufar-</i>	over, above, beyond	<i>peihan</i>	thrive, prosper, progress	<i>ufarpeihan</i>	excel, surpass	N
<i>ufar-</i>	over, above, beyond	<i>wisan 1</i>	be	<i>ufarwisan</i>	be in excess, dominate, prevail	N
<i>und-</i>	unto, until, up to; for	<i>greipan</i>	seize, take hold of, capture	<i>undgreipan</i>	seize, take hold of	N
<i>und-</i>	unto, until, up to; for	<i>-redan</i>	advise, speak, testify, PIE <i>*rēh<sub>1</sub>dh-</i> 'care, consider'	<i>undredan</i>	provide, testify to	N
<i>unþa-</i>	unto, until, up to; for	<i>þliuhan</i>	flee (from: af, faura D); to shun, turn aside from A	<i>unþapliuhan</i>	escape	N
<i>ur-</i>	out, out of, from	<i>-raisjan</i>	Caus. of reisan 'rise'	<i>urraisjan</i>	raise, rouse, awaken	N
<i>ur-</i>	out, out of, from	<i>-rannjan</i>	Caus. of rimnan 'run, walk, go, come'	<i>urrannjan</i>	cause to come out, cause to rise (of sun)	N
<i>ur-</i>	out, out of, from	<i>-redan</i>	advise, speak, testify, PIE <i>*rēh<sub>1</sub>dh-</i> 'care, consider'	<i>urredan</i>	determine, decide	N
<i>ur-</i>	out, out of, from	<i>-reisan</i>	rise	<i>urreisan</i>	arise	N
<i>ur-</i>	out, out of, from	<i>rinnan</i>	run, hasten, walk, go, come	<i>urrinnan</i>	go, come forth/out from, proceed; spring up (of seed); rise, come out (of sun)	N
<i>ur-</i>	out, out of, from	<i>-rumnan</i>	Der. from rum 'room, space'	<i>urrunnan</i>	spread, expand (intrans.)	N
<i>us-</i>	out; out of, from	<i>-agjan</i>	Der. from agis 'fear, respect'	<i>usagjan</i>	frighten badly	N
<i>us-</i>	out; out of, from	<i>-alþan</i>	Cf. alpeis 'old'	<i>usalþan</i>	grow old	N
<i>us-</i>	out; out of, from	<i>beidan</i>	await, expect	<i>usbeidan</i>	await, look for; be patient with	N
<i>us-</i>	out; out of, from	<i>bidjan</i>	ask, beg, pray	<i>usbidjan</i>	obtain through prayer	N
<i>us-</i>	out; out of, from	<i>bligwan</i>	beat, strike, scourge, whip	<i>usbligwan</i>	beat severely, scourge	N
<i>us-</i>	out; out of, from	<i>-braidjan</i>	Der. from braid- 'broad'	<i>usbraidjan</i>	extend, reach out	N
<i>us-</i>	out; out of, from	<i>-bruknan</i>	Der. from brikan 'break'	<i>usbruknan</i>	be broken (off)	N
<i>us-</i>	out; out of, from	<i>bugjan</i>	buy; redeem	<i>usbugjan</i>	buy	N
<i>us-</i>	out; out of, from	<i>-daudjan</i>	Der. from usdaud- 'zealous'	<i>usdaudjan</i>	strive, endeavor, try hard	N

<b>Preverb</b>	<b>P Meaning</b>	<b>Verb</b>	<b>V Meaning</b>	<b>Compound</b>	<b>C Meaning</b>	<b>CI</b>
<i>us-</i>	out; out of, from	<i>dreiban</i>	drive	<i>usdreiban</i>	drive out, send away	N
<i>us-</i>	out; out of, from	<i>driusan</i>	fall (down), crowd against	<i>usdriusan</i>	fall out, down	N
<i>us-</i>	out; out of, from	<i>filhan</i>	hide, conceal; bury	<i>usfilhan</i>	bury	N
<i>us-</i>	out; out of, from	<i>fraisan</i>	tempt, test, try	<i>usfraisan</i>	tempt	N
<i>us-</i>	out; out of, from	<i>fulljan</i>	fill, fulfill	<i>usfulljan</i>	fulfill, complete	N
<i>us-</i>	out; out of, from	<i>fullnan</i>	become full	<i>usfullnan</i>	be filled, fulfilled, completed	N
<i>us-</i>	out; out of, from	<i>gaggan</i>	go, come	<i>usgaggan</i>	go out, go forth, go away	N
<i>us-</i>	out; out of, from	<i>-gaisjan</i>	frighten, terrify, strike aghast; cf. NE aghast; PIE *gheys- 'be frightened'	<i>usgaisjan</i>	frighten, astound, make aghast; passive: be beside oneself	N
<i>us-</i>	out; out of, from	<i>-geisnan</i>	Passive rel. to -gaisjan frighten, terrify, strike aghast; cf. NE aghast; PIE *gheys- 'be frightened'	<i>usgeisnan</i>	be amazed, astonished, dismayed, aghast	N
<i>us-</i>	out; out of, from	<i>giban</i>	give	<i>usgiban</i>	give out, back; (re)pay, reward, restore	N
<i>us-</i>	out; out of, from	<i>-gildan</i>	PGmc *gelpan 'pay'	<i>usgildan</i>	repay, reward	N
<i>us-</i>	out; out of, from	<i>graban</i>	dig, till	<i>usgraban</i>	dig out, dig through, pluck out	N
<i>us-</i>	out; out of, from	<i>-gutnan</i>	be poured, see ufargiutan	<i>usgutnan</i>	flow out, gush out, be poured out	N
<i>us-</i>	out; out of, from	<i>hahan</i>	hang	<i>ushahan sik</i>	hang oneself	N
<i>us-</i>	out; out of, from	<i>hauhjan</i>	glorify, praise, exalt; raise, elevate	<i>ushauhjan</i>	exalt	N
<i>us-</i>	out; out of, from	<i>-hlaupan</i>	Cf. OE hlēapan > leap	<i>ushlaupan</i>	leap up, rise quickly	N
<i>us-</i>	out; out of, from	<i>hrainjan</i>	cleanse	<i>ushrainjan</i>	clean out, sweep out	N
<i>us-</i>	out; out of, from	<i>hramjan</i>	crucify	<i>ushramjan</i>	crucify, hang	N
<i>us-</i>	out; out of, from	<i>-hrisjan</i>	shake	<i>ushrisjan</i>	shake off	N
<i>us-</i>	out; out of, from	<i>-hulon</i>	PGmc *hola-, PIE *kaw-l- 'hollow'	<i>ushulon</i>	hollow out	N
<i>us-</i>	out; out of, from	<i>kannjan</i>	make known	<i>uskannjan</i>	make known	N
<i>us-</i>	out; out of, from	<i>keinan</i>	bud, sprout	<i>uskeinan</i>	sprout up, grow	N
<i>us-</i>	out; out of, from	<i>kiusan</i>	choose, test	<i>uskiusan</i>	single out, test; set (select) out, reject	N
<i>us-</i>	out; out of, from	<i>lagjan</i>	lay, lay down, set, place	<i>uslagjan</i>	lay out, stretch out	N
<i>us-</i>	out; out of, from	<i>laisjan</i>	teach; + sik learn	<i>uslaisjan</i>	instruct	N

<b><u>Preverb</u></b>	<b><u>P Meaning</u></b>	<b><u>Verb</u></b>	<b><u>V Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>CI</u></b>
<i>us-</i>	out; out of, from	<i>-laubjan</i>	permit; PIE *lewbh- 'desire'	<i>uslaubjan</i>	allow, permit; tolerate	N
<i>us-</i>	out; out of, from	<i>lausjan</i>	set free, deliver, loosen; reclaim; collect (taxes)	<i>uslausjan</i>	redeem, set free	N
<i>us-</i>	out; out of, from	<i>-leipan</i>	uncertain, poss. PIE *leyt(h)- 'go away, die, go'	<i>usleipan</i>	go away, go or come out; pass out; set out	N
<i>us-</i>	out; out of, from	<i>letan</i>	let, allow; let remain, leave behind; utter	<i>usletan</i>	exclude, shut out	N
<i>us-</i>	out; out of, from	<i>luton</i>	deceive, mislead	<i>usluton</i>	lead into error	N
<i>us-</i>	out; out of, from	<i>maitan</i>	cut, hew, hack	<i>usmaitan</i>	cut down, off	N
<i>us-</i>	out; out of, from	<i>managnan</i>	Become numerous, increase; passive form of managian 'increase' (trans.)	<i>usmanagnan</i>	increase (intrans.)	N
<i>us-</i>	out; out of, from	<i>-mernan</i>	Passive of merjan 'preach, proclaim'	<i>usmernan</i>	be preached, proclaimed	N
<i>us-</i>	out; out of, from	<i>niman</i>	take, take away; receive, accept	<i>usniman</i>	take out, away, down	N
<i>us-</i>	out; out of, from	<i>qistjan</i>	destroy	<i>usqistjan</i>	kill	N
<i>us-</i>	out; out of, from	<i>qipan</i>	say, speak, tell, name	<i>usqipjan</i>	proclaim, bruit about	N
<i>us-</i>	out; out of, from	<i>sandjan</i>	send	<i>ussandjan</i>	send out, forth, away	N
<i>us-</i>	out; out of, from	<i>siggwan</i>	sing, chant, recite, read	<i>ussiggwan</i>	recite, read	N
<i>us-</i>	out; out of, from	<i>sitan</i>	sit, be sitting	<i>ussitan</i>	sit up	N
<i>us-</i>	out; out of, from	<i>sokjan</i>	seek, desire, look for; dispute, question; + samana reason together, discuss	<i>ussokjan</i>	investigate	N
<i>us-</i>	out; out of, from	<i>spillon</i>	tell, narrate, announce, spread news of	<i>usspillon</i>	tell, inform; expound fully	N
<i>us-</i>	out; out of, from	<i>-staggan</i>	sting, stick; OE <i>stingan</i> 'stick, sting'; PIE *stegh-, <i>stengh-</i> 'stick, staff'	<i>usstaggan</i>	pluck (stick, stab) out	N
<i>us-</i>	out; out of, from	<i>steigan</i>	go up, ascend, climb	<i>ussteigan</i>	go up, ascend	N
<i>us-</i>	out; out of, from	<i>taiknjan</i>	point out, show, indicate	<i>ustaiknjan</i>	show, demonstrate; single out	N
<i>us-</i>	out; out of, from	<i>-priutan</i>	OHG ar-driozan, bi-driozan 'oppress, trouble'	<i>uspriutan</i>	threaten, trouble, bother, persecute	N
<i>us-</i>	out; out of, from	<i>-propjan</i>	exercise	<i>uspropjan</i>	exercise, train	N

<b><u>Preverb</u></b>	<b><u>P Meaning</u></b>	<b><u>Verb</u></b>	<b><u>V Meaning</u></b>	<b><u>Compound</u></b>	<b><u>C Meaning</u></b>	<b><u>CI</u></b>
<i>us-</i>	out; out of, from	<i>pulan</i>	tolerate, endure, put up with, thole	<i>uspulan</i>	endure, put up with	N
<i>us-</i>	out; out of, from	<i>pwahan</i>	wash	<i>uspwahan</i>	wash out	N
<i>us-</i>	out; out of, from	<i>wairpan</i>	throw, cast (sthg: D or A)	<i>uswairpan</i>	cast out, drive out, overthrow	N
<i>us-</i>	out; out of, from	<i>-wakjan</i>	wake	<i>uswakjan</i>	wake up (intrans.)	N
<i>us-</i>	out; out of, from	<i>-walugjan</i>	OHG wal(a)gōn 'roll about'	<i>uswalugjan</i>	toss about	N
<i>us-</i>	out; out of, from	<i>wandjan</i>	turn, turn around	<i>uswandjan sis</i>	turn oneself away from	N
<i>ut-</i>	out, forth	<i>bairan</i>	bear, carry; produce	<i>utbairan</i>	carry out	N
<i>ut-</i>	out, forth	<i>gaggan</i>	go, come	<i>utgaggan</i>	go out	N
<i>wipra-ga-</i>	against, over against; by, near; to, in reply to, in return for; on account of	<i>-motjan</i>	meet	<i>wipragamotjan</i>	meet	N

### 3. Appendix III: Preverb Data

This appendix contains three tables:

1. Preverbs – a list of all Gothic preverbs
2. Non-Idiomatic Preverbs – a list of preverbs that have no idiomatic compounds, and includes the compounds with which they occur
3. Preverb Idiomaticization Rates – a list of all preverbs (and sequences of preverbs), the number of compounds in which they appear for each of the four idiomaticization categories (I, P, M, N) and the rate of idiomaticization of the total number of compounds each preverb forms, plus those compounds excluded from the analysis that would have been classified as idiomatic or polysemous (I\*, P\*)

#### 3.1. Gothic Preverbs

<b><u>Preverb</u></b>	<b><u>Fcn</u></b>	<b><u>Meaning</u></b>
<i>af</i>	Prep	of, from, by, away from, out of
<i>afar</i>	Prep	after (temporal); following, according to
<i>ana</i>	Prep	in, into; on, onto, upon; to, against
	Adv	thereon, thereupon
<i>and</i>	Prep	along, through(out), over; in, on; (-a) towards, opposite, away from
<i>at</i>	Prep	at, by, to, with, of

<b><u>Preverb</u></b>	<b><u>Fcn</u></b>	<b><u>Meaning</u></b>
<i>bi</i>	Prep	by, around; at, near; concerning, on account of, according to
<i>dis-</i>	Insep Ptcl	apart, away
<i>du</i>	Prep	to, towards, against
<i>fair-</i>	Insep Ptcl	Intensive? PIE <i>per</i> 'through, over, around'
<i>fairra ?</i>	Prep	far from; from (with verbs of motion)
	Adv	far, far off
<i>faur(a)</i>	Prep	along, in front of; (of time) before; for, on behalf of
<i>faura</i>	Adv	along, in front of; (of time) before; for, on behalf of
<i>fra-</i>	Insep Ptcl	PIE <i>*pro</i> 'forward, ahead, away'; NE for- (forbear); antonymic, pejorative
<i>full(a)-</i>	Adj	full
<i>ga-</i>	Insep Ptcl	with, together with; primary use as aspectual particle (Lehmann p. 133); PIE <i>*kom</i> near, at, with
<i>hindar</i>	Prep	behind, beyond, over, among, across
<i>in</i>	Prep	in, on, among; at, during; into, toward; on account of, about, concerning
<i>inn</i>	Adv	in, within
<i>missa-</i>	Insep Ptcl	false; originally 'various, different'
<i>mip</i>	Prep	with, among, together with; through, by, near
	Adv	along with
<i>twis-</i>	Insep Ptcl	apart

<b><u>Preverb</u></b>	<b><u>Fcn</u></b>	<b><u>Meaning</u></b>
<i>pairh</i>	Prep	through; by, by means of; on account of; according to; through the agency of
<i>uf</i>	Prep	under, into subjection under; (static, e.g. situated) under, subject to, during the reign of; 'up' in other Gmc
<i>ufar</i>	Prep	over, above, beyond
<i>und</i>	Prep	unto, until, up to; for
<i>unþa-</i>	Prep	unto, until, up to; for; variant of <i>und</i>
<i>ur-</i>	Prep	out, out of, from; variant of <i>us</i> before /r/
<i>us</i>	Prep	out; out of, from
<i>ut</i>	Adv	out, forth
<i>wipra</i>	Prep	against, over against; by, near; to, in reply to, in return for; on account of

### 3.2. Non-Idiomatic Preverbs

<b><u>Preverb</u></b>	<b><u>Fcn</u></b>	<b><u>Meaning</u></b>
<i>afar</i>	Prep	after (temporal); following, according to
<i>full(a)-</i>	Adj	full
<i>hindar</i>	Prep	behind, beyond, over, among
<i>mip</i>	Prep	with, among, near
	Adv	along with
<i>wipra</i>	Prep	against, near



### 3.3. Preverb Idiomatization Rates

<b>Preverb</b>	<b>Meaning</b>	<b>I</b>	<b>P</b>	<b>M</b>	<b>N</b>	<b>Sum</b>	<b>% Idiom = I, P</b>	<b>I*</b>	<b>P*</b>
<b>af</b>	of, from, by, away from, out of	4	1	8	38	51	9.8%		
<b>afar</b>	after (temporal); following, according to	0	0	0	2	2	0.0%		
<b>ana</b>	in, into; on, onto, upon; to, against	3	0	5	24	32	9.4%	1	
<b>and</b>	along, through(out), over; in, on	8	2	3	14	27	37.0%		
<b>at</b>	at, by, to, with, of	3	0	4	22	29	10.3%		
du-at		0	0	0	3	3	0.0%		
inn-at-		0	0	0	3	3	0.0%		
Total at-		3	0	4	28	35	8.6%		
<b>bi</b>	by, around; at, near; concerning, on account of, according to	6	0	6	36	48	12.5%		
faur-bi		0	0	1	1	2	0.0%		
Total bi-		6	0	7	37	50	12.0%		
<b>dis-</b>	apart, away	3	0	1	13	17	17.6%		
<b>du</b>	to, towards, against	1	0	0	2	3	33.3%		
<b>fair-</b>	Intensive?	3	0	0	3	6	50.0%		
<b>fairra ?</b>	far from; from (with verbs of motion)	0	0	0	0	0			
<b>faur(a)</b>	along, in front of; (of time) before; for, on behalf of	1	0	3	7	11	9.1%		
<b>faura</b>	along, in front of; (of time) before; for, on behalf of	0	0	4	5	9	0.0%		
Total faur(a)-		1	0	7	12	20	5.0%		
<b>fra-</b>	NE for- (forbear), PIE * <i>pro</i> 'forward, ahead, away'	8	1	5	14	28	32.1%	1	
mip-fra-		0	0	0	1	1	0.0%		
Total fra-		8	1	5	15	29	31.0%		
<b>full(a)-</b>	full	0	0	1	2	3	0.0%		
ga-fulla-		0	0	0	1	1	0.0%		
Total fulla-		0	0	1	3	4	0.0%		
<b>ga-</b>	with, together with; primary use as aspectual particle (Lehmann G1, 133); PIE * <i>kom</i> near, at, with	5	5	25	195	230	4.3%	3	2
at-ga-		0	0	0	1	1	0.0%		

<b>Preverb</b>	<b>Meaning</b>	<b>I</b>	<b>P</b>	<b>M</b>	<b>N</b>	<b>Sum</b>	<b>% Idiom = I, P</b>	<b>I*</b>	<b>P*</b>
du-ga		0	0	1	0	1	0.0%		
faura-ga		2	0	1	5	8	25.0%		
ga-ga-		0	0	0	6	6	0.0%		
in-ga-		0	0	0	1	1	0.0%		
inn-ga-		0	0	0	1	1	0.0%		
miḃ-ga-		0	0	0	7	7	0.0%		
miḃ-inn-ga-		0	0	0	1	1	0.0%		
ḃairh-ga-		1	0	0	0	1	100.0%		
wiḃra-ga-		0	0	0	1	1	0.0%		
Total ga-		8	5	27	218	258	5.0%		
<b>hindar</b>	behind, beyond, over, among	0	0	1	0	1	0.0%		
<b>in</b>	in, on, among; at, during; into, toward; on account of, about, concerning	2	0	4	17	23	8.7%	1	
ana-in-	thereon, thereupon	1	0	0	0	1	100.0%		
<b>inn</b>	in, within	0	0	0	1	1	0.0%		
Total in(n)-		3	0	4	18	25	12.0%		
<b>missa-</b>	false; originally 'various, different'	1	0	0	0	1	100.0%		
<b>miḃ</b>	with, among, near	0	0	0	14	14	0.0%		
ga-miḃ-		0	0	0	1	1	0.0%		
Total miḃ-		0	0	0	15	15	0.0%		
<b>twis-</b>	apart	1	0	0	0	1	100.0%		
<b>ḃairh</b>	through; by, by means of; on account of; according to; through the agency of	0	0	0	6	6	0.0%		
<b>uf</b>	under, into subjection under; (static, e.g. situated) under, subject to, during the reign of; 'up' in other Gmc	3	0	5	16	24	12.5%		
<b>ufar</b>	over, above, beyond	1	0	1	16	18	5.6%		
<b>und</b>	unto, until, up to; for	1	0	0	2	3	33.3%		
<b>unḃa-</b>	unto, until, up to; for; variant of und	0	0	0	1	1	0.0%		
Total und-		1	0	0	3	4	25.0%		
<b>ur-</b>	out, out of, from; variant of us before /t/	0	0	0	6	6	0.0%		
<b>us</b>	out, out of, from	5	4	12	61	82	11.0%		
miḃ-us		0	0	0	1	1	0.0%		
<b>ut</b>	out, forth	0	0	0	2	2	0.0%		
Total us-		5	4	12	70	91	9.9%		

<b><u>Preverb</u></b>	<b><u>Meaning</u></b>	<b><u>I</u></b>	<b><u>P</u></b>	<b><u>M</u></b>	<b><u>N</u></b>	<b><u>Sum</u></b>	<b><u>% Idiom = I, P</u></b>	<b><u>I*</u></b>	<b><u>P*</u></b>
<b>wipra</b>	against, over against; by, near; to, in reply to, in return for; on account of	0	0	1	0	1	0.0%		
<b>Total preverbs</b>		<b>63</b>	<b>13</b>	<b>92</b>	<b>553</b>	<b>721</b>	<b>10.5%</b>	<b>6</b>	<b>2</b>

#### 4. Appendix IV: Verb Data

This appendix contains two tables. One is the verb stems, a table sorted alphabetically by the verb stems and then by the preverbs with which they form compounds. Their idiomatization status (I, P, M, N) is included for each compound.

The second table is the verb idiomatization rates. Like the preverb table, it gives the number of I, P, M, N compounds for each form, along with the percentage of the total compounds for each that is idiomatic.

##### 4.1. Gothic Verb Roots

<b>Preverb</b>	<b>Verb</b>	<b>V Meaning</b>	<b>C Meaning</b>	<b>CI</b>
<i>bi-</i>	<i>-abrjan</i>	strengthen; der. from <i>abrs</i> adj. 'strong, mighty'	be astonished, amazed	I
<i>ga-</i>	<i>-aggwjan</i>	make narrow	constrain, oppress	I*
<i>af-</i>	<i>-agjan</i>	make afraid, der. from <i>agis</i> 'fear, respect'	frighten, make anxious	N
<i>in-</i>	<i>-agjan</i>	fear, make afraid, der. from <i>agis</i> 'fear, respect'	rebuke, threaten; make afraid about, concerning	N
<i>us-</i>	<i>-agjan</i>	Der. from <i>agis</i> 'fear, respect'	frighten badly	N
<i>ga-</i>	<i>-aiginon</i>	Der. from <i>aigin</i> 'property'; cf. <i>aihan/aigan</i> 'own, have, possess'	take possession of; get the advantage of	M
<i>fair-</i>	<i>aihan / aigan</i>	own, have, possess	partake (of)	I
<i>af-</i>	<i>-aikan</i>	deny	deny, renounce	N
<i>ga-</i>	<i>-ainan</i>	Der. from <i>ains</i> 'one'	separate, isolate	M
<i>af-</i>	<i>airzjan</i>	deceive, lead astray	deceive, lead astray	N
<i>ga-</i>	<i>aistan</i>	revere, honor	revere, show reverence toward	N
<i>ga-</i>	<i>aiwiskon</i>	act shamefully ( <i>aiwiski</i> 'shame, disgrace')	make ashamed, shame, dishonor	N
<i>us-</i>	<i>-aiwjan</i>	Der. from <i>aiws</i> 'time, eternity'	exert oneself; strive always (Lehmann p. 22)	M
<i>in-</i>	<i>aljanon</i>	be zealous in, strive, love jealously; der. from <i>aljan</i> 'zeal, jealousy'	provoke to jealousy, make jealous on account of	N

<b>Preverb</b>	<b>Verb</b>	<b>V Meaning</b>	<b>C Meaning</b>	<b>CI</b>
<i>us-</i>	<i>-alpan</i>	Cf. alpeis 'old'	grow old	N
<i>ana-</i>	<i>anakumbjan</i>	Inseparable calque	lie down, sit down; recline at table (calque of Latin <i>accumbere</i> )	N
<i>us-</i>	<i>-anan</i>	breathe	die, expire breathe one's last)	N
<i>and-</i>	<i>andbahtjan</i>	Inseparable re-formed borrowing	serve, minister to; Der.from andbahti 'service, ministry; liturgy'; andbahts 'servant' - borrowed from Celtic	N
<i>bi-</i>	<i>arbaidjan</i>	work, toil, suffer	aspire to	M
<i>miþ-</i>	<i>arbaidjan</i>	work, toil, suffer	work with	N
<i>þairh-</i>	<i>arbaidjan</i>	work, toil, suffer	work through (e.g. the night)	N
<i>ga-</i>	<i>arman</i>	pity, have pity on	have pity on	N
<i>fra-</i>	<i>-atjan</i>	cause to be eaten ( <i>itan</i> 'eat')	distribute, give away, cause to be eaten	M
<i>at-</i>	<i>augjan</i>	show ( <i>augo</i> 'eye')	show; passive or + sik: appear	M
<i>ana-</i>	<i>aukan</i>	add, increase	add (on)to	N
<i>bi-</i>	<i>aukan</i>	add, increase	increase, add to	N
<i>ga-</i>	<i>aukan</i>	add, increase	increase	N
<i>bi-</i>	<i>auknan</i>	increase (intrans)	become greater	N
<i>ga-</i>	<i>baidjan</i>	force, compel	force, constrain	N
<i>at-</i>	<i>bairan</i>	bear, carry; produce	bring, take, carry, offer	M
<i>fra-</i>	<i>bairan</i>	bear, carry; produce	bear, endure	M
<i>ga-</i>	<i>bairan</i>	bear, carry; produce	bear (carry, give birth to); compare	P
<i>inn-at-</i>	<i>bairan</i>	bear, carry; produce	carry in	N
<i>þairh-</i>	<i>bairan</i>	bear, carry; produce	carry through	N
<i>us-</i>	<i>bairan</i>	bear, carry; produce	carry out, bear forth; answer	P
<i>ut-</i>	<i>bairan</i>	bear, carry; produce	carry out	N
<i>ga-</i>	<i>bairgan</i>	hide; keep, preserve	keep, preserve	N
<i>ga-</i>	<i>bairhtjan</i>	reveal, make manifest; Der.from bairht- 'bright, clear, manifest'	reveal, manifest, show, disclose, declare	N
<i>ga-</i>	<i>bandwjan</i>	give a sign, signal, nod	beckon, give a signal	N
<i>ga-</i>	<i>-batnan</i>	profit, benefit	profit, gain, benefit	N
<i>ga-</i>	<i>bauan</i>	inhabit, dwell	dwell	N
<i>us-</i>	<i>-baugjan</i>	Caus. to <i>biugan</i> 'bend'	sweep out	I
<i>uf-</i>	<i>-bauljan</i>	swell, inflate	puff up; (nom pl inflated, haughty)	M
<i>ga-</i>	<i>beidan</i>	await, expect	await, endure	M
<i>us-</i>	<i>beidan</i>	await, expect	await, look for; be patient with	N
<i>and-</i>	<i>beitan</i>	bite	reproach, threaten, rebuke	I
<i>ga-</i>	<i>-besitjan</i>	Der.from beist 'leaven, yeast'	leaven	N
<i>ga-</i>	<i>bidjan</i>	ask, beg, pray	pray for, ask for	N
<i>us-</i>	<i>bidjan</i>	ask, beg, pray	obtain through prayer	N
<i>and-</i>	<i>bindan</i>	bind; tie up, tether	unbind, untie; explain	P
<i>bi-</i>	<i>bindan</i>	bind; tie up, tether	bind, wrap	N
<i>ga-</i>	<i>bindan</i>	bind; tie up, tether	bind, tie up, tether	N
<i>ana-</i>	<i>-biudan</i>	bid, order	bid, command, order	N
<i>faur-</i>	<i>-biudan</i>	bid, order	order, charge (forbid = order beforehand)	M
<i>ga-</i>	<i>biugan</i>	bend	bend	N
<i>ga-</i>	<i>blauþjan</i>	abolish, annul, abrogate	cancel, annul	N

<b>Preverb</b>	<b>Verb</b>	<b>V Meaning</b>	<b>C Meaning</b>	<b>CI</b>
<i>ga-</i>	<i>bleipjan</i>	have pity on; Der. from bleip- 'mercy'	pity	N
<i>uf-</i>	<i>-blesan</i>	blow, PIE * <i>bhel-</i> 'blow up, swell up'	inflate, puff up; be boastful	M
<i>us-</i>	<i>bliggwan</i>	beat, strike, scourge, whip	beat severely, scourge	N
<i>ga-</i>	<i>-blindjan</i>	blind	blind	N
<i>af-</i>	<i>-blindnan</i>	bcome blind, der. from blind- 'blind'	become blind	N
<i>ga-</i>	<i>-blindnan</i>	Der. from blind- 'blind'	become blind	N
<i>ga-</i>	<i>botjan</i>	avail, be of use, help; improve, make better	make useful	N
<i>us-</i>	<i>-braidjan</i>	Der. from braid- 'broad'	extend, reach out	N
<i>ga-</i>	<i>-brannjan</i>	burn	burn (trans.)	N
<i>in-</i>	<i>-brannjan</i>	burn	put into the fire, burn	N
<i>ga-</i>	<i>brikan</i>	break; quarrel, fight	break	N
<i>uf-</i>	<i>brikan</i>	break; quarrel, fight	reject, despise	I
<i>uf-</i>	<i>brinnan</i>	burn (intrans.)	burn up, scorch	N
<i>us-</i>	<i>-bruknan</i>	Der. from brikan 'break'	be broken (off)	N
<i>fra-</i>	<i>bugjan</i>	buy; redeem	sell	I
<i>us-</i>	<i>bugjan</i>	buy; redeem	buy	N
<i>and-</i>	<i>-bundnan</i>	Der. from bindan	become unbound	N
<i>ga-</i>	<i>-daban</i>	PIE * <i>dhabh-</i> 'fitting, applicable'; NE deft	happen, befall, be fitting	M
<i>af-</i>	<i>dailjan</i>	deal out, divide up	divide up, apportion	N
<i>dis-</i>	<i>dailjan</i>	deal out, divide up	share, divide up	N
<i>fra-</i>	<i>dailjan</i>	deal out, divide up	divide, distribute	N
<i>ga-</i>	<i>dailjan</i>	deal out, divide up	divide	N
<i>faur-</i>	<i>-damnjan</i>	OE demman 'fence in', for- demman 'dam up'	dam up	N
<i>ga-</i>	<i>-daubjan</i>	Der. from daub- 'deaf'	make deaf, harden	N
<i>af-</i>	<i>-daubnan</i>	Der. from daufts 'deaf; stubborn, hardened'	become hardened	N
<i>us-</i>	<i>-daudjan</i>	Der. from usdaud- 'zealous'	strive, endeavor, try hard	N
<i>uf-</i>	<i>daupjan</i>	baptize, wash oneself	baptize, submerge, wash	N
<i>ga-</i>	<i>-daursan</i>	PIE <i>dhers-</i> 'dare, be bold'	dare	N
<i>af-</i>	<i>daupjan</i>	put to death	kill, put to death	N
<i>ga-</i>	<i>daupjan</i>	put to death	kill, put to death, execute	N
<i>ga-</i>	<i>-daupnan</i>	Der. from daup- 'dead'	die, perish	N
<i>ga-</i>	<i>digan</i>	fashion (from clay)	fashion (from clay)	N
<i>ga-</i>	<i>-diupjan</i>	Der. from diup- 'deep'	deepen, dig deep	N
<i>af-</i>	<i>-dobnan</i>	Der. from daufts 'deaf; stubborn, hardened'	be silent, quiet(ed)	M
<i>af-</i>	<i>-dojan</i>	Yields afdawid- (afdauid - part adj 'tired')	trouble, annoy, conjecture for <i>afdauidai</i> 'troubled, annoyed'	N
<i>af-</i>	<i>domjan</i>	judge	to judge, condemn	N
<i>bi-</i>	<i>domjan</i>	judge	judge, pass sentence on	N
<i>ga-</i>	<i>domjan</i>	judge	judge, pass judgement, condemn	N
<i>ga-</i>	<i>-draban</i>	PIE * <i>dhrebh-</i> 'break apart, crush'	hew out	N
<i>ga-</i>	<i>dragan</i>	drag, carry	pile, gather together, accumulate	M
<i>ga-</i>	<i>dragkjan</i>	give to drink	give to drink	N
<i>af-</i>	<i>-drausjan</i>	cause to fall	cast down	N

<b>Preverb</b>	<b>Verb</b>	<b>V Meaning</b>	<b>C Meaning</b>	<b>CI</b>
<i>ga-</i>	<i>-drausjan</i>	cause to fall	throw down, fell	N
<i>us-</i>	<i>dreiban</i>	drive	drive out, send away	N
<i>ana-</i>	<i>drigkan</i>	drink	become intoxicated	M
<i>ga-</i>	<i>drigkan</i>	drink	drink	N
<i>at-</i>	<i>driusan</i>	fall down, fall (upon: ana D; into: in A), crowd against	fall at, into	N
<i>dis-</i>	<i>driusan</i>	fall down, fall (upon: ana D; into: in A), crowd against	fall upon	N
<i>ga-</i>	<i>driusan</i>	fall down, fall (upon: ana D; into: in A), crowd against	fall; cast, throw away	M
<i>us-</i>	<i>driusan</i>	fall (down), crowd against	fall out, down	N
<i>ga-</i>	<i>drobnan</i>	become anxious, troubled	become anxious, be troubled	N
<i>in-</i>	<i>drobnan</i>	become anxious, troubled	become sad, troubled	N
<i>af-</i>	<i>-dumbnan</i>	Der. from dumb- 'dumb'	hold one's peace, remain silent	N
<i>mip-</i>	<i>faginon</i>	rejoice, be glad	rejoice with	N
<i>ga-</i>	<i>fahan</i>	catch, seize, lay hands on	catch, take, seize, overtake; apprehend as a criminal	N
<i>fulla-</i>	<i>-fahjan</i>	Der. from fagrs 'fitting', rel to fahan 'catch, seize, lay hands on';	satisfy, serve	N
<i>ga-</i>	<i>-fahjan</i>	prepare	prepare, make ready	N
<i>bi-</i>	<i>-faihon</i>	OHG <i>fēhan</i> 'hate, treat hostilely', NE <i>foe</i> ; PIE <i>*peyǵ/k-</i> 'be hostile'	exploit, deceive, outwit	M
<i>ga-</i>	<i>-faihon</i>	OHG <i>fēhan</i> 'hate, treat hostilely', NE <i>foe</i> ; PIE <i>*peyǵ/k-</i> 'be hostile'	take advantage of, defraud	M
<i>at-</i>	<i>farjan</i>	travel, go by sea	go by sea; (arrive by boat, land)	N
<i>ga-</i>	<i>fastan</i>	fast; keep, observe	keep, observe, hold fast	N
<i>in-</i>	<i>-feinan</i>	No Gmc cognates; no accepted etymology	have pity on, be moved to pity for	N
<i>af-</i>	<i>filhan</i>	hide, conceal; bury	hide	N
<i>ana-</i>	<i>filhan</i>	hide, conceal, bury	commit, entrust, deliver, commend, hand down as tradition	I
<i>ga-</i>	<i>filhan</i>	hide, conceal; bury	hide, conceal, bury	N
<i>us-</i>	<i>filhan</i>	hide, conceal; bury	bury	N
<i>ga-</i>	<i>fraihnan</i>	ask, interrogate	ask; learn by inquiry	N
<i>us-</i>	<i>fraisan</i>	tempt, test, try	tempt	N
<i>fulla-</i>	<i>frapjan</i>	understand, perceive; think, know, suppose	be fully in command of one's senses, be of sound mind	M
<i>us-</i>	<i>-fratwjan</i>	adorn, equip	make wise, instruct	M
<i>ga-</i>	<i>fraujinon</i>	rule, be lord	rule, be lord over	N
<i>ga-</i>	<i>-frisahtjan</i>	Der. from frisahts 'example; image, picture; riddle, enigma	depict, copy, portray	N
<i>ga-</i>	<i>-frisahtjan</i>	Der. from frisahts 'example; image, picture; riddle, enigma	be copied, imitated	N
<i>ga-</i>	<i>-fripon</i>	OI <i>frīða</i> 'pacify, make peace with'; PIE <i>*prēy-</i> , <i>prī-</i> 'be fond of'	reconcile	N
<i>ga-</i>	<i>fulljan</i>	fill, fulfill	fill	N
<i>ufar-</i>	<i>fulljan</i>	fill, fulfill	fill to overflowing	N
<i>us-</i>	<i>fulljan</i>	fill, fulfill	fulfill, complete	N
<i>ga-</i>	<i>fullnan</i>	become full	become full	N
<i>us-</i>	<i>fullnan</i>	become full	be filled, fulfilled, completed	N
<i>af-</i>	<i>gaggan</i>	go, come	go away, depart (from: af D)	N

<b>Preverb</b>	<b>Verb</b>	<b>V Meaning</b>	<b>C Meaning</b>	<b>CI</b>
<i>afar-</i>	<i>gaggan</i>	go, come	follow, follow after	N
<i>ana-</i>	<i>gaggan</i>	go, come	come, but in usage 'go on'	N
<i>at-</i>	<i>gaggan</i>	go, come	go, come (in)to	N
<i>du- at-</i>	<i>gaggan</i>	go, come	go to, come to	N
<i>faur-</i>	<i>gaggan</i>	go, come	pass by, go past	N
<i>faura-</i>	<i>gaggan</i>	go, come	go before; precede (faura D); take charge of, manage	M
<i>faur-bi-</i>	<i>gaggan</i>	go, come	go before, precede	N
<i>ga-</i>	<i>gaggan</i>	go, come	collect, assemble (intr.); come to pass, turn out	M
<i>inn-</i>	<i>gaggan</i>	go, come	enter, proceed	N
<i>inn-at-</i>	<i>gaggan</i>	go, come	enter	N
<i>miþ-</i>	<i>gaggan</i>	go, come	accompany	N
<i>þairh-</i>	<i>gaggan</i>	go, come	go, come, walk through	N
<i>ufar-</i>	<i>gaggan</i>	go, come	go too far, transgress	N
<i>us-</i>	<i>gaggan</i>	go, come	go out, go forth, go away	N
<i>ut-</i>	<i>gaggan</i>	go, come	go out	N
<i>wipra-</i>	<i>gaggan</i>	go, come	go to meet, go towards	M
<i>bi-</i>	<i>-gairdan</i>	Der.from gairda 'girdle, belt'	gird on	N
<i>uf-</i>	<i>-gairdan</i>	Der.from gairda 'girdle, belt'	gird up	N
<i>us-</i>	<i>-gaisjan</i>	frighten, terrify, strike aghast; cf. NE aghast; PIE *gheys- 'be frightened'	frighten, astound, make aghast; passive: be beside oneself	N
<i>ga-</i>	<i>-geigan</i>	Gmc take a wrong direction > desire	gain, acquire (accomplish one's desire)	N
<i>us-</i>	<i>-geisnan</i>	Passive rel. to -gaisjan frighten, terrify, strike aghast; cf. NE aghast; PIE *gheys- 'be frightened'	be amazed, astonished, dismayed, aghast	N
<i>af-</i>	<i>giban</i>	give	depart, separate oneself	I
<i>at-</i>	<i>giban</i>	give	give to, deliver	N
<i>fra-</i>	<i>giban</i>	give	give graciously, grant; pardon, forgive	P
<i>us-</i>	<i>giban</i>	give	give out, back; (re)pay, reward, restore	N
<i>fra-</i>	<i>-gildan</i>	PGmc *gelþan 'pay'	pay back, restore	N
<i>us-</i>	<i>-gildan</i>	PGmc *gelþan 'pay'	repay, reward	N
<i>du-</i>	<i>-ginnan</i>	begin (OE be-ginnan)	begin	N
<i>bi-</i>	<i>-gitan</i>	attain, produce; NE get, beget	find, meet with	I
<i>ufar-</i>	<i>giutan</i>	pour; see usgutnan	overflow	N
<i>bi-</i>	<i>graban</i>	dig, till	dig (a trench) around, surround with an embankment or trench	N
<i>uf-</i>	<i>graban</i>	dig, till	dig up	N
<i>us-</i>	<i>graban</i>	dig, till	dig out, dig through, pluck out	N
<i>in-</i>	<i>gramjan</i>	enrage	provoke	N
<i>fair-</i>	<i>greipan</i>	seize, take hold of, capture	seize, catch hold of	N
<i>und-</i>	<i>greipan</i>	seize, take hold of, capture	seize, take hold of	N
<i>us-</i>	<i>-gutnan</i>	be poured, see ufargiutan	flow out, gush out, be poured out	N
<i>af-</i>	<i>haban</i>	have, hold, possess; consider, reckon (to be); keep, observe; to be, be about to, destined to	refrain (from: af), abstain, lit. keep (hold) oneself away from	N



<b>Preverb</b>	<b>Verb</b>	<b>V Meaning</b>	<b>C Meaning</b>	<b>CI</b>
<i>ana-</i>	<i>haban</i>	have, hold, possess; consider, reckon (to be); keep, observe; to be, be about to, destined to	take hold of; passive: be gripped (by fever)	N
<i>at-</i>	<i>haban</i>	have, hold, possess; consider, reckon (to be); keep, observe; to be, be about to, destined to	come towards	I
<i>dis-</i>	<i>haban</i>	have, hold, possess; consider, reckon (to be); keep, observe; to be, be about to, destined to	seize, hold fast	N
<i>ga-</i>	<i>haban</i>	have, hold, possess; consider, reckon (to be); keep, observe; to be, be about to, destined to	take hold of, hold fast to; seize, take prisoner; + <i>sik</i> 'refrain' (from: <i>af</i> D)	N
<i>uf-</i>	<i>haban</i>	have, hold, possess; consider, reckon (to be); keep, observe; to be, be about to, destined to	hold up, bear up	M
<i>and-</i>	<i>hafjan</i>	raise, lift, carry	answer, respond to; say in reply	I
<i>at-</i>	<i>hafjan</i>	raise, lift, carry	take down	I
<i>ufar-</i>	<i>hafjan</i>	raise, lift, carry	raise oneself	N
<i>us-</i>	<i>hafjan</i>	raise, lift, carry	raise, lift up; with <i>sik</i> : depart; enter, intrude	P
<i>ufar-</i>	<i>hafnan</i>	raise, lift, carry	be exalted	N
<i>ga-</i>	<i>haftjan</i>	join, cling to	join (self to)	N
<i>ga-ga-</i>	<i>haftjan</i>	join, cling to	join together	N
<i>ga-</i>	<i>-haftnan</i>	be joined to	be joined to	N
<i>at-</i>	<i>hahan</i>	hang	hang (trans), let down (nets)	N
<i>us-</i>	<i>hahan</i>	hang	hang oneself	N
<i>ga-</i>	<i>hailjan</i>	heal, cure	heal	N
<i>ga-</i>	<i>-hailnan</i>	be healed	be healed, become whole	N
<i>ana-</i>	<i>haitan</i>	call, name; order, command; invite	call on; reprimand	N
<i>and-</i>	<i>haitan</i>	call, name; order, command; invite	acknowledge, confess; call upon in thanksgiving or prayer; declare	M
<i>at-</i>	<i>haitan</i>	call, name; order, command; invite	call to	N
<i>fair-</i>	<i>haitan</i>	call, name; order, command; invite	thank (only in pank fairhaitan) 'call thanks (over) to'	N
<i>faura-ga-</i>	<i>haitan</i>	call, name; order, command; invite	foretell	M
<i>ga-</i>	<i>haitan</i>	call, name; order, command; invite	call together; promise	P
<i>us-</i>	<i>haitan</i>	call, name; order, command; invite	provoke	M
<i>af-</i>	<i>-hamon</i>	clothe, cover	doff, take off (clothing)	N
<i>ana-</i>	<i>-hamon</i>	clothe, cover	don, put on (clothing)	N
<i>and-</i>	<i>-hamon</i>	clothe, cover	put away from oneself, doff	N
<i>ga-</i>	<i>-hamon</i>	clothe, cover	put on, don	N
<i>ufar-</i>	<i>-hamon</i>	clothe, cover	clothe in, put on	N
<i>ga-</i>	<i>-hardjan</i>	harden	harden	N
<i>us-</i>	<i>hauhjan</i>	glorify, praise, exalt; raise, elevate	exalt	N
<i>ga-</i>	<i>haunjan</i>	humble	make humble	N
<i>and-</i>	<i>hausjan</i>	hear, listen to; hear about; heed	listen to, hear	N
<i>ga-</i>	<i>hausjan</i>	hear, listen to; hear about; heed	hear	N
<i>uf-</i>	<i>hausjan</i>	hear, listen to; hear about; heed	obey, submit to	I
<i>ga-</i>	<i>hilpan</i>	help, assist	help	N

<b>Preverb</b>	<b>Verb</b>	<b>V Meaning</b>	<b>C Meaning</b>	<b>CI</b>
<i>fra-</i>	<i>-hinþan</i>	Balg p. 170 'catch'; Lehmann p. 122 Pre-Gmc *kent- < Pre-Gmc *kend-; OE hentan 'pursue', huntian 'hunt'	capture, imprison	M
<i>mip-fra-</i>	<i>-hinþan</i>	Balg p. 170 'catch'; Lehmann p. 122 Pre-Gmc *kent- < Pre-Gmc *kend-; OE hentan 'pursue', huntian 'hunt'	take captive along with	N
<i>us-</i>	<i>-hinþan</i>	Balg p. 170 'catch'; Lehmann p. 122 Pre-Gmc *kent- < Pre-Gmc *kend-; OE hentan 'pursue', huntian 'hunt'	take away as captive	M
<i>bi-</i>	<i>hlahjan</i>	laugh	laugh at, deride, mock	N
<i>us-</i>	<i>-hlaupan</i>	Cf. OE hlēapan > leap	leap up, rise quickly	N
<i>ufar-</i>	<i>-hleiprjan</i>	Der. from <i>hleipra</i> 'tent'	spread a tent	N
<i>uf-</i>	<i>-hlohjan</i>	laugh	cause to laugh	N
<i>ana-</i>	<i>hnaiwjan</i>	abase, lower	lay down (on)	N
<i>ga-</i>	<i>hnaiwjan</i>	abase, lower	humble, abase	N
<i>uf-</i>	<i>hnaiwjan</i>	abase, lower	make subject to	M
<i>ana-</i>	<i>hneiwan</i>	bend down, bow	stoop down	M
<i>dis-</i>	<i>-hniupan</i>	break, tear	tear apart, break (trans.)	N
<i>dis-</i>	<i>-hnupnan</i>	break, tear	breat, tear (intrans.), be torn	N
<i>af-</i>	<i>holon</i>	slander, injure, treat with violence, deceive	defraud, cheat	N
<i>ga-</i>	<i>horinon</i>	commit adultery, be promiscuous	commit adultery	N
<i>af-</i>	<i>hrainjan</i>	cleanse, make clean	cleanse, purify	N
<i>ga-</i>	<i>hrainjan</i>	cleanse	cleanse, purify	N
<i>us-</i>	<i>hrainjan</i>	cleanse	clean out, sweep out	N
<i>us-</i>	<i>hramjan</i>	crucify	crucify, hang	N
<i>af-</i>	<i>-hrisjan</i>	shake	shake off	N
<i>us-</i>	<i>-hrisjan</i>	shake	shake off	N
<i>uf-</i>	<i>hropjan</i>	cry out, call out	cry out	N
<i>and-</i>	<i>-hruskan</i>	rel to OHG <i>hursgen</i> 'to hasten, spur on', OIr <i>horskr</i> , OE <i>horsc</i> 'intelligent'	question, inquire into	N
<i>af-</i>	<i>hugjan</i>	think, suppose, believe	bewitch	I
<i>faura-ga-</i>	<i>hugjan</i>	think, suppose, believe	make up one's mind	I
<i>ufar-</i>	<i>hugjan</i>	think, suppose, believe	be exalted, proud	M
<i>and-</i>	<i>huljan</i>	hide, conceal, disguise	uncover, reveal, disclose	N
<i>dis-</i>	<i>huljan</i>	hide, conceal, disguise	cover	N
<i>ga-</i>	<i>huljan</i>	hide, conceal, disguise	cover, conceal	N
<i>us-</i>	<i>-hulon</i>	PGmc *hola-, PIE *kaw-l- 'hollow'	hollow out	N
<i>bi-</i>	<i>hwairban</i>	walk	press, crowd around	M
<i>af-</i>	<i>-hwapjan</i>	wind, air?	choke, quench	N
<i>af-</i>	<i>-hwapnan</i>	wind, air?	be choked, quenched; to drown	N
<i>ga-</i>	<i>-hwatjan</i>	sharpen, whet	sharpen; entice, induce	N
<i>ana-</i>	<i>hweilan</i>	rest, cease	rest, refresh	N
<i>ga-</i>	<i>hweilan</i>	rest, cease	stop, cease, rest; + <i>sik ana</i>	N
<i>ga-</i>	<i>-hweitjan</i>	whiten	stop, rest upon	N
<i>ga-</i>	<i>hwotjan</i>	whiten	whiten	N
<i>ga-</i>	<i>hwotjan</i>	rebuken, charge (not to)	rebuken, charge strictly (not to do something)	N

<b>Preverb</b>	<b>Verb</b>	<b>V Meaning</b>	<b>C Meaning</b>	<b>CI</b>
<i>ga-</i>	<i>-ibnjan</i>	Der. from ibn- 'even, level; equal, like'	make like, make equal	N
<i>ga-</i>	<i>idreigon</i>	repent	repent, regret	N
<i>fra-</i>	<i>itan</i>	eat	consume, devour	M
<i>ga-</i>	<i>jiukan</i>	Der. from jiuka 'anger'; contend; box (be a boxer); conquer	conquer, overcome	N
<i>ga-</i>	<i>kannjan</i>	make known	make known	N
<i>us-</i>	<i>kannjan</i>	make known	make known	N
<i>ga-</i>	<i>karon</i>	care for, be concerned about	to care for	N
<i>ana-</i>	<i>kaurjan</i>	burden, weigh down; importune, bother	importune, bother	N
<i>miþ-</i>	<i>kaurjan</i>	burden, weigh down; importune, bother	burden in addition	N
<i>ga-</i>	<i>kausjan</i>	taste, test, try	test, try	N
<i>miþ-us-</i>	<i>keinan</i>	bud, sprout	spring up together	N
<i>us-</i>	<i>keinan</i>	bud, sprout	sprout up, grow	N
<i>ga-</i>	<i>kiusan</i>	choose, test	test, prove, approve	M
<i>us-</i>	<i>kiusan</i>	choose, test	single out, test; set (select) out, reject	N
<i>ga-</i>	<i>-kroton</i>	break	break, smash	N
<i>bi-</i>	<i>kukjan</i>	kiss, embrace	cover with kisses	N
<i>fra-</i>	<i>kunnan</i>	know Pret Pres (≠ -kunnan WV 3)	despise	I
<i>ga-</i>	<i>kunnan</i>	know Pret Pres (≠ -kunnan WV 3)	subordinate, subject (oneself); concede	I
<i>uf-</i>	<i>kunnan</i>	know, recognize Pret Pres (≠ -kunnan WV 3)	recognize	N
<i>ana-</i>	<i>-kunnan</i>	know, recognize WV 3 (≠ kunnan Pret Pres)	read	I*
<i>at-</i>	<i>-kunnan</i>	know, recognize WV 3 (≠ kunnan Pret Pres)	give, award, confer on	I
<i>ga-</i>	<i>-kunnan</i>	know, recognize WV 3 (≠ kunnan Pret Pres)	know, recognize; observe, learn of	N
<i>uf-</i>	<i>-kunnan</i>	know, recognize WV 3 (≠ kunnan Pret Pres)	recognize	N
<i>ga-swi-</i>	<i>-kunþjan</i>	Der. from kunþ-, kunnan 'know', swi- Der. from swes 'own' < PIE *swe- 'separate, by oneself'	make known, proclaim	N
<i>af-</i>	<i>lagjan</i>	lay, lay down, set, place	lay aside	N
<i>ana-</i>	<i>lagjan</i>	lay, lay down, set, place	lay on	N
<i>at-</i>	<i>lagjan</i>	lay, lay down, set, place; caus. to <i>ligan</i> 'lie'	lay, lay on; put on clothes	N
<i>faur-</i>	<i>lagjan</i>	lay, lay down, set, place	lay before	N
<i>ga-</i>	<i>lagjan</i>	lay, lay down, set, place; caus. to <i>ligan</i> 'lie'	lay, set, place	N
<i>ufar-</i>	<i>lagjan</i>	lay, lay down, set, place	lay over, cover	N
<i>us-</i>	<i>lagjan</i>	lay, lay down, set, place	lay out, stretch out	N
<i>bi-</i>	<i>-laibjan</i>	be left, der. from laiba 'remnant', caus. of leiban 'remain'	have left over, leave over	N
<i>bi-</i>	<i>-laigon</i>	lick, simple verb in OE <i>liccian</i>	lick	N
<i>bi-</i>	<i>laikan</i>	leap for joy, play	mock	I
<i>ga-</i>	<i>laisjan</i>	teach; + sik learn	teach	N
<i>us-</i>	<i>laisjan</i>	teach; + sik learn	instruct	N

<b>Preverb</b>	<b>Verb</b>	<b>V Meaning</b>	<b>C Meaning</b>	<b>CI</b>
<i>afar-</i>	<i>laistjan</i>	follow, follow after, pursue (sthg: A)	follow, follow after	N
<i>ga-</i>	<i>laistjan</i>	follow; follow after, pursue	follow	N
<i>at-</i>	<i>laþon</i>	invite, call	invite, call to	N
<i>ga-</i>	<i>laþon</i>	invite, call	invite, call together	N
<i>ana-</i>	<i>latjan</i>	delay, detain	hinder, thwart	M
<i>ga-</i>	<i>latjan</i>	delay, detain	hinder	N
<i>ga-</i>	<i>-laubjan</i>	permit; PIE *lewbh- 'desire'	believe, entrust	N
<i>us-</i>	<i>-laubjan</i>	permit; PIE *lewbh- 'desire'	allow, permit; tolerate	N
<i>ga-</i>	<i>laugnjan</i>	deny, lie	hide; pass inf remain hidden; + <i>sik</i> hide oneself, withdraw into seclusion	I*
<i>ga-</i>	<i>lausjan</i>	set free, deliver, loosen; reclaim; collect (taxes)	loosen, undo	N
<i>us-</i>	<i>lausjan</i>	set free, deliver, loosen; reclaim; collect (taxes)	redeem, set free	N
<i>bi-</i>	<i>-leiban</i>	(inf assumed from bi-laf) PIE *leyp- 'adhere, stick', OE be-lifan 'remain'	remain	N
<i>faura-ga-</i>	<i>leikan</i>	please	set forth, present	I
<i>ga-</i>	<i>leikan</i>	please	please; take pleasure in	N
<i>ga-</i>	<i>leikinon</i>	heal	cure, heal	N
<i>ga-ga-</i>	<i>-leikon</i>	Der. from <i>galeiks</i> similar, like	be transformed, disguise, make oneself be like	N
<i>in-ga-</i>	<i>-leikon</i>	Der. from <i>galeiks</i> similar, like	change the likeness into	N
<i>miþ-ga-</i>	<i>-leikon</i>	Der. from <i>galeiks</i> similar, like	jointly imitate	N
<i>þairh-ga-</i>	<i>-leikon</i>	Der. from <i>galeiks</i> similar, like; <i>galeikon</i> 'compare, be like'	apply, refer (to); transform, transfigure, make like	I
<i>af-</i>	<i>-leipan</i>	uncertain, poss. PIE *leyt(h)- 'go away, die, go'	go away, depart (from: af D)	N
<i>bi-</i>	<i>-leipan</i>	uncertain, poss. PIE *leyt(h)- 'go away, die, go'	leave, forsake, abandon; leave behind at one's death	N
<i>ga-</i>	<i>-leipan</i>	uncertain, poss. PIE *leyt(h)- 'go away, die, go'	go, travel, come	N
<i>hindar-</i>	<i>-leipan</i>	uncertain, poss. PIE *leyt(h)- 'go away, die, go'	go behind; perish	M
<i>inn-ga-</i>	<i>-leipan</i>	uncertain, poss. PIE *leyt(h)- 'go away, die, go'	go in, enter	N
<i>miþ-inn-ga-</i>	<i>-leipan</i>	uncertain, poss. PIE *leyt(h)- 'go away, die, go'	enter along with	N
<i>þairh-</i>	<i>-leipan</i>	uncertain, poss. PIE *leyt(h)- 'go away, die, go'	go through	N
<i>ufar-</i>	<i>-leipan</i>	uncertain, poss. PIE *leyt(h)- 'go away, die, go'	go across, cross over	N
<i>us-</i>	<i>-leipan</i>	uncertain, poss. PIE *leyt(h)- 'go away, die, go'	go away, go or come out; pass out; set out	N
<i>af-</i>	<i>letan</i>	let, allow; let remain, leave behind; utter	leave, forsake; forgive (sthg: A); put away, put aside, divorce	M
<i>fra-</i>	<i>letan</i>	let, allow; let remain, leave behind; utter	let go, set free; permit	M
<i>us-</i>	<i>letan</i>	let, allow; let remain, leave behind; utter	exclude, shut out	N

<b>Preverb</b>	<b>Verb</b>	<b>V Meaning</b>	<b>C Meaning</b>	<b>CI</b>
<i>and-</i>	<i>-letnan</i>	be let, allowed, left (behind)	depart, die	I
<i>fra-</i>	<i>lewjan</i>	Der.from lew 'opportunity, cause'; betray, hand over; turn (the other cheek)	betray	N
<i>ga-</i>	<i>lewjan</i>	Der.from lew 'opportunity, cause'; betray, hand over; turn (the other cheek)	betray, hand over	N
<i>miþ-</i>	<i>liban</i>	be alive, live	live together	N
<i>af-</i>	<i>-lifnan</i>	Der.from -leiban (see bileiban)	remain, be left	N
<i>at-</i>	<i>ligan</i>	lie down, lie	lie in, be within	N
<i>uf-</i>	<i>ligan</i>	lie down, lie	lie under, faint; fail	I
<i>af-</i>	<i>-linnan</i>	PIE *ley- 'take away, disappear'	depart	M
<i>ga-</i>	<i>lisan</i>	gather, collect	gather, assemble	N
<i>miþ-</i>	<i>-litjan</i>	Der. from litai 'hypocrisy'	be jointly hypocritical	N
<i>ga-</i>	<i>liugan</i>	marry	marry	N
<i>ga-</i>	<i>liuhtjan</i>	give light, illumine	illumine, bring to light	N
<i>in-</i>	<i>liuhtjan</i>	give light, illumine	enlighten	N
<i>fra-</i>	<i>-liusan</i>	lose; PIE *lew- 'separate, free'	lose	N
<i>ga-</i>	<i>-lukan</i>	close, PGmc *luk- 'bend, turn', NE lock	shut, close, lock, consign (close together); shut in; net (fish) = close fish together	M
<i>ga-</i>	<i>-lukan</i>	close, PGmc *luk- 'bend, turn', NE lock	be shut up	N
<i>us-</i>	<i>-lukan</i>	close, PGmc *luk- 'bend, turn', NE lock	open, draw (sword)	I
<i>us-</i>	<i>-lukan</i>	close, PGmc *luk- 'bend, turn', NE lock	be opened, unlocked	I
<i>fra-</i>	<i>-lusnan</i>	be lost; PIE *lew- 'separate, free'	be lost, perish, go astray	N
<i>us-</i>	<i>lutan</i>	deceive, mislead	lead into error	N
<i>ga-</i>	<i>magan</i>	be able, can	be of significance, matter	N
<i>ana-</i>	<i>-mahtjan</i>	der. from maht- adj: possible; able, capable	injure, damage, do harm or damage to	N
<i>in-</i>	<i>maidjan</i>	falsify; change	change, exchange, transfigure	M
<i>ga-</i>	<i>-mainjan</i>	make unclean, der. from <i>gamains</i> 'common; unclean'; OE ( <i>ge-</i> ) <i>mæne</i> 'common', NE mean	defile, pollute; share	N
<i>ga-ga-</i>	<i>-mainjan</i>	make unclean, der. from <i>gamains</i> 'common; unclean'; OE ( <i>ge-</i> ) <i>mæne</i> 'common', NE mean	defile	N
<i>af-</i>	<i>maitan</i>	cut, hew, hack	cut off; to behead (smn: D + haubip)	N
<i>bi-</i>	<i>maitan</i>	cut, hew, hack	circumcise	N
<i>ga-</i>	<i>maitan</i>	cut, hew, hack	mutilate, scarify	M
<i>us-</i>	<i>maitan</i>	cut, hew, hack	cut down, off	N
<i>ga-</i>	<i>-malwjan</i>	grind up, crush; PIE *mel- 'grind', NE mill	bruise, break; grind up, crush	M
<i>bi-</i>	<i>-mampjan</i>	No Gmc cognates	deride, mock	N
<i>us-</i>	<i>managnan</i>	Become numerous, increase; passive form of managjan 'increase' (trans.)	increase (intrans.)	N
<i>faura-</i>	<i>manwjan</i>	prepare, der. from manwu- 'ready, prepared, at hand' (Lat manus, OE mund 'hand', mundian 'protect')	prepare in advance	N

<b>Preverb</b>	<b>Verb</b>	<b>V Meaning</b>	<b>C Meaning</b>	<b>CI</b>
<i>faura-ga-</i>	<i>manwjan</i>	prepare, der. from manwu- 'ready, prepared, at hand' (Lat manus, OE mund 'hand', mundian 'protect')	prepare in advance	N
<i>ga-</i>	<i>manwjan</i>	prepare, der. from manwu- 'ready, prepared, at hand' (Lat manus, OE mund 'hand', mundian 'protect')	prepare, make ready	N
<i>af-</i>	<i>marzjan</i>	offend, hinder, cause trouble for, lead astray	pass. be discouraged, fall away from the faith	M
<i>ga-</i>	<i>marzjan</i>	offend, hinder, cause trouble for, lead astray	offend	N
<i>ga-</i>	<i>matjan</i>	eat; feed	eat	N
<i>ga-</i>	<i>maudjan</i>	remind	remember; remind	N
<i>ga-</i>	<i>-maurgjan</i>	Der. from PGmc *murgi- 'short'	curtail, shorten	N
<i>ana-</i>	<i>meljan</i>	write, register, enroll	enroll	N
<i>faura-</i>	<i>meljan</i>	write, set forth in writing	portray, present 'write in front of'	M
<i>faura-ga-</i>	<i>meljan</i>	write, set forth in writing	write previously	N
<i>ga-</i>	<i>meljan</i>	write, set forth in writing	write, record, enroll	N
<i>uf-</i>	<i>meljan</i>	write, set forth in writing	sign	N
<i>ufar-</i>	<i>meljan</i>	write, set forth in writing	inscribe, superscribe	N
<i>us-</i>	<i>-mernan</i>	Passive of merjan 'preach, proclaim'	be preached, proclaimed	N
<i>ga-</i>	<i>mikiljan</i>	magnify, praise, exalt	praise, magnify	N
<i>ga-</i>	<i>mitan</i>	measure	measure out to, apportion to	N
<i>us-</i>	<i>mitan</i>	measure	behave, conduct oneself	I
<i>ga-</i>	<i>-mot(an)</i>	OE mōtan 'have cause to, must; OHG muozan 'may, can'	find room, fit in, have permission, may; is accommodated	M
<i>ga-</i>	<i>-motjan</i>	meet	meet	N
<i>wipra-ga-</i>	<i>-motjan</i>	meet	meet	N
<i>faur-</i>	<i>-muljan</i>	PGmc *mūla- 'mouth'	muzzle	N
<i>ga-</i>	<i>munan</i>	think, believe, suppose	remember, recall	N
<i>ufar-</i>	<i>-munnon</i>	remember, der. from PGmc *munno 'memory', PIE *men - 'remember'	forget, venture, press on, pursue	N
<i>ga-</i>	<i>-nagljan</i>	OE næglian 'nail'	nail on	N
<i>ga-</i>	<i>-naitjan</i>	Der. from nateins 'blasphemy', PIE *neyd- 'run down, revile'	treat shamefully	M
<i>ga-</i>	<i>namnjan</i>	name	name	N
<i>ana-</i>	<i>-nanþjan</i>	dare, have courage, rel. to OHG <i>nendan</i> 'dare, strive', <i>nant</i> 'boldness'	dare, have courage to	N
<i>ga-</i>	<i>-nanþjan</i>	dare, have courage, rel. to OHG <i>nendan</i> 'dare, strive', <i>nant</i> 'boldness'	cease, stop	I
<i>ga-</i>	<i>nasjan</i>	save	save, rescue, redeem; heal	N
<i>ga-</i>	<i>natjan</i>	make wet, moisten	moisten	N
<i>bi-</i>	<i>-nauhan</i>	suffice; PIE *-h <sub>2</sub> nek 'attain, reach'	be permitted, lawful, necessary	I
<i>ana-</i>	<i>naupjan</i>	force, compel	force, compel	N
<i>ga-</i>	<i>-nawistron</i>	bury, der. from <i>naus</i> 'dead person'	bury, inter	N
<i>mip-ga-</i>	<i>-nawistron</i>	bury, der. from <i>naus</i> 'dead person'	bury with	N
<i>at-</i>	<i>nehwjan sik</i>	approach, draw near	draw near, be at hand	N

<b>Preverb</b>	<b>Verb</b>	<b>V Meaning</b>	<b>C Meaning</b>	<b>CI</b>
<i>af-</i>	<i>niman</i>	take, take away; receive, accept	take away, remove (A; from: af D)	N
<i>and-</i>	<i>niman</i>	take, take away; receive, accept	accept, receive, take	N
<i>at-</i>	<i>niman</i>	take, take away; receive, accept	receive, accept	N
<i>bi-</i>	<i>niman</i>	take, take away; receive, accept	take away, steal	N
<i>dis-</i>	<i>niman</i>	take, take away; receive, accept	keep, possess	I
<i>fra-</i>	<i>niman</i>	take, take away; receive, accept	receive, take	N
<i>ga-</i>	<i>niman</i>	take, take away; receive, accept	take along, with (oneself); conceive (a child)	P
<i>in-</i>	<i>niman</i>	take, take away; receive, accept	take in, receive	N
<i>miþ-</i>	<i>niman</i>	take, take away; receive, accept	receive, accept	N
<i>us-</i>	<i>niman</i>	take, take away; receive, accept	take out, away, down	N
<i>ga-</i>	<i>-nipnan</i>	get dark, OE <i>nīpan</i> 'become dark', <i>genip</i> 'cloud'	be sorrowful	I
<i>ga-</i>	<i>-nisan</i>	Der. from <i>nasjan</i> 'save'; PIE * <i>nes-</i> 'join, return', in Gmc 'return to life'	become whole, be saved, recover (in both physical and spiritual senses)	N
<i>bi-</i>	<i>-niuh<span>̊</span>jan</i>	OE <i>nēos(i)an</i> 'search out, visit'	spy out, lie in wait for	N
<i>ana-</i>	<i>-ni<span>u</span>jan</i>	der. from <i>niuj-</i> adj: new	renew	M
<i>ga-</i>	<i>niutan</i>	attain, enjoy the use of	obtain, catch	N
<i>ga-</i>	<i>-nohjan</i>	make sufficient; PIE * <i>-h<sub>2</sub>ne<span>́</span>k</i> 'attain, reach'	bestow lavishly, satisfy	P*
<i>ga-</i>	<i>-nohnan</i>	be made sufficient; PIE * <i>-h<sub>2</sub>ne<span>́</span>k</i> 'attain, reach'	abound in, be satisfied	P*
<i>ga-</i>	<i>-paidon</i>	Der. from <i>paida</i> 'tunic, shirt, undergarment'	clothe	N
<i>ana-</i>	<i>-praggan</i>	narrow, cf. PGmc * <i>pragga-</i> 'narrowing'	oppress, afflict, trouble	I
<i>ana-</i>	<i>qiman</i>	come	approach	N
<i>bi-</i>	<i>qiman</i>	come	befall, come upon	N
<i>faura-</i>	<i>qiman</i>	come	appear, come	N
<i>fra-</i>	<i>qiman</i>	come	spend, expend, use up, consume	I
<i>ga-</i>	<i>qiman</i>	come	assemble, come together	N
<i>miþ-</i>	<i>qiman</i>	come	come with, accompany	N
<i>us-</i>	<i>qiman</i>	come	destroy, kill	I
<i>fra-</i>	<i>qistjan</i>	destroy	destroy	N
<i>us-</i>	<i>qistjan</i>	destroy	kill	N
<i>fra-</i>	<i>-qistnan</i>	destroy	be destroyed, perish	N
<i>af-</i>	<i>qiban</i>	say, speak, tell, name	renounce, forsake	M
<i>ana-</i>	<i>qiban</i>	say, speak, tell, name	blaspheme, slander	M
<i>and-</i>	<i>qiban</i>	say, speak, tell, name	speak with; take leave of	P
<i>faur-</i>	<i>qiban</i>	say, speak, tell, name	make excuses, excuse	I
<i>faura-</i>	<i>qiban</i>	say, speak, tell, name	foretell, prophesy	M
<i>fra-</i>	<i>qiban</i>	say, speak, tell, name	curse, disparage, reject	I
<i>ga-</i>	<i>qiban</i>	say, speak, tell, name	agree among themselves	I
<i>us-</i>	<i>qiban</i>	say, speak, tell, name	proclaim, bruit about	N
<i>ana-</i>	<i>-qi<span>u</span>jan</i>	Der. from <i>qiu-</i> adj: alive, living	arouse, bring to life	M
<i>ga-</i>	<i>-qi<span>u</span>jan</i>	Der. from <i>qiu-</i> adj: alive, living	give life to, make live	N
<i>miþ-ga-</i>	<i>-qi<span>u</span>jan</i>	Der. from <i>qiu-</i> adj: alive, living	make alive along with	N
<i>ga-</i>	<i>-qiunan</i>	Der. from <i>qiu-</i> adj: alive, living	be brought to life	N
<i>ga-</i>	<i>raginon</i>	rule, counsel; der. from <i>ragin</i> 'opinion, decree, law'	advise, give counsel	N

<b>Preverb</b>	<b>Verb</b>	<b>V Meaning</b>	<b>C Meaning</b>	<b>CI</b>
<i>faura-</i>	<i>rahnjan</i>	reckon, count, number	outdo, lead the way	N
<i>ga-</i>	<i>rahnjan</i>	reckon, count, number	assess, set a price on, value at	M
<i>ga-</i>	<i>raidjan</i>	determine, fix, appoint; der. from <i>garaid-</i> 'fixed, appointed'	prepare, establish, arrange, decree, order	N
<i>at-ga-</i>	<i>-raihtjan</i>	Der. from <i>raiht-</i> adj 'right, straight'	put into good order	N
<i>ga-</i>	<i>-raihtjan</i>	Der. from <i>raiht-</i> 'right, straight'	deem just; direct, guide aright	N
<i>ur-</i>	<i>-raisjan</i>	Caus. of <i>reisan</i> 'rise'	raise, rouse, awaken	N
<i>uf-</i>	<i>-rakjan</i>	Unknown	stretch forth, stretch out, lift up (usu. with <i>handu</i> )	N
<i>ur-</i>	<i>-rannjan</i>	Caus. of <i>rinnan</i> 'run, walk, go, come'	cause to come out, cause to rise (of sun)	N
<i>ga-</i>	<i>-rahjan</i>	PGmc * <i>raða</i> 'number'	count	N
<i>bi-</i>	<i>-raubon</i>	OHG <i>raubōn</i> 'rob', PIE * <i>rewp-</i> 'tear up/out'	rob, strip	N
<i>in-</i>	<i>-rauhtjan</i>	Etymology unclear (Lehmann I20, 206)	become agitated, deeply moved; be indignant	N
<i>faura-ga-</i>	<i>-redan</i>	advise, speak, testify, PIE * <i>rēh<sub>1</sub>dh-</i> 'care, consider'	destine, predetermine	N
<i>ga-</i>	<i>-redan</i>	advise, speak, testify, PIE * <i>rēh<sub>1</sub>dh-</i> 'care, consider'	aim at, provide	I
<i>und-</i>	<i>-redan</i>	advise, speak, testify, PIE * <i>rēh<sub>1</sub>dh-</i> 'care, consider'	provide	N
<i>ur-</i>	<i>-redan</i>	advise, speak, testify, PIE * <i>rēh<sub>1</sub>dh-</i> 'care, consider'	determine, decide	N
<i>in-</i>	<i>reiran</i>	tremble	shake, quake	N
<i>ur-</i>	<i>-reisan</i>	rise	arise	N
<i>and-</i>	<i>rinnan</i>	run, hasten, walk, go	discuss, dispute	I
<i>at-</i>	<i>rinnan</i>	run, hasten, walk, go	run up to	N
<i>bi-</i>	<i>rinnan</i>	run, hasten, walk, go	run about	N
<i>du-</i>	<i>rinnan</i>	run, hasten, walk, go	run to	N
<i>du- at-</i>	<i>rinnan</i>	run, hasten, walk, go	run to	N
<i>fair-</i>	<i>rinnan</i>	run, hasten, walk, go	extend, reach to	I
<i>faur-</i>	<i>rinnan</i>	run, hasten, walk, go	precede, go before	N
<i>fra-</i>	<i>rinnan</i>	run, hasten, walk, go	encounter, chance to meet	N
<i>ga-</i>	<i>rinnan</i>	run, hasten, walk, go	come together (quickly), meet	M
<i>und-</i>	<i>rinnan</i>	run, hasten, walk, go	fall to (by inheritance)	I
<i>ur-</i>	<i>rinnan</i>	run, hasten, walk, go, come	go, come forth/out from, proceed; spring up (of seed); rise, come out (of sun)	N
<i>bi-</i>	<i>rodjan</i>	speak, say	mutter, complain, grumble	I
<i>ur-</i>	<i>-rumnan</i>	Der. from <i>rum</i> 'room, space'	spread, expand (intrans.)	N
<i>uf-</i>	<i>sag(g)qjan</i>	cause to sink, sink (trans.)	sink (trans.)	N
<i>in-</i>	<i>saian</i>	sow	sow in, implant	N
<i>and-</i>	<i>saihwan</i>	see, notice, take heed	take into consideration, examine, note	M
<i>at-</i>	<i>saihwan</i>	see, notice, take heed	beware; take heed; consider	N
<i>bi-</i>	<i>saihwan</i>	see, notice, take heed	see, look, look around at (A); look after (G)	N
<i>ga-</i>	<i>saihwan</i>	see, notice, take heed	see, perceive	N
<i>in-</i>	<i>saihwan</i>	see, notice, take heed	look on, (around) at; give heed to, pay attention to	N
<i>pairh-</i>	<i>saihwan</i>	see, notice, take heed	see through	N



<b>Preverb</b>	<b>Verb</b>	<b>V Meaning</b>	<b>C Meaning</b>	<b>CI</b>
<i>us-</i>	<i>saihwan</i>	see, notice, take heed	look up, observe; receive one's sight	M
<i>in-</i>	<i>-sailjan</i>	tie with rope	tie ropes to; let down (actually 'rope on' - Lehmann p. 206)	N
<i>ana-in-</i>	<i>sakan</i>	dispute ; rebuke, reproach	add to, contribute	I
<i>and-</i>	<i>sakan</i>	dispute (with: D); rebuke, reproach (d)	dispute, contest, contend against	N
<i>ga-</i>	<i>sakan</i>	dispute (with: D); rebuke, reproach (d)	rebuke, reprove	N
<i>in-</i>	<i>sakan</i>	dispute (with); rebuke, reproach	set before, present (argue on account of)	M
<i>us-</i>	<i>sakan</i>	dispute (with: D); rebuke, reproach (d)	lay before, present (in arguing)	M
<i>ga-</i>	<i>salbon</i>	anoint	anoint	N
<i>us-</i>	<i>saljan (1)</i>	reside, dwell, remain	stay overnight with	M
<i>and-</i>	<i>saljan (2)</i>	sacrifice, bring an offering	offer, present	N
<i>ga-</i>	<i>saljan (2)</i>	sacrifice, bring an offering	offer, sacrifice	N
<i>faura-</i>	<i>sandjan</i>	send	send on ahead	N
<i>ga-</i>	<i>sandjan</i>	send	see off	N
<i>ga-mip-</i>	<i>sandjan</i>	send	send with	N
<i>in-</i>	<i>sandjan</i>	send	send, send forth	N
<i>us-</i>	<i>sandjan</i>	send	send out, forth, away	N
<i>af-</i>	<i>satjan</i>	set, place, put; plant	put away, aside (divorce)	M
<i>at-</i>	<i>satjan</i>	set, place, put; plant	present, offer	M
<i>bi-</i>	<i>satjan</i>	set, place, put; plant	beset, set around	N
<i>faura-ga-</i>	<i>satjan</i>	set, place, put; plant	present, set before	N
<i>ga-</i>	<i>satjan</i>	set, place, put; plant	set, place; appoint; <i>aftra gasatjan</i> 'restore'	P
<i>mip-</i>	<i>satjan</i>	set, place, put; plant	move, remove	N
<i>mip-ga-</i>	<i>satjan</i>	set (make sit), place, put; plant	make sit	N
<i>us-</i>	<i>satjan</i>	set, place, put; plant	set, place; plant, lay out; beget	M
<i>bi-</i>	<i>-sauljan</i>	NE soil	become spotted, unclean	N
<i>bi-</i>	<i>-saulnan</i>	NE soil	become dirty, unclean, defiled	N
<i>ga-</i>	<i>-sibjon</i>	Der. from <i>sibja</i> 'relationship'	become reconciled	N
<i>us-</i>	<i>siggwan</i>	sing, chant, recite, read	recite, read	N
<i>faur-</i>	<i>sigljan</i>	seal (< Lat <i>sigillare</i> )	seal	N
<i>ga-</i>	<i>sigljan</i>	seal (< Lat <i>sigillare</i> )	seal	N
<i>dis-</i>	<i>sigqan</i>	sink, go down (of sun)	set (of the sun)	N
<i>ga-</i>	<i>sigqan</i>	sink, go down (of sun)	sink	N
<i>ana-</i>	<i>-silan</i>	PIE *silēy- 'be silent'	be or become silent, still	N
<i>and-</i>	<i>sitan</i>	sit, be sitting	take into consideration, question	I
<i>bi-</i>	<i>sitan</i>	sit, be sitting	sit with, sit near, sit about	N
<i>dis-</i>	<i>sitan</i>	sit, be sitting	seize	I
<i>ga-</i>	<i>sitan</i>	sit, be sitting	sit, sit down	N
<i>us-</i>	<i>sitan</i>	sit, be sitting	sit up	N
<i>bi-</i>	<i>skaban</i>	shave	shave	N
<i>ufar-</i>	<i>-skadwjan</i>	Der. from <i>skadus</i> 'shadow'	overshadow	N
<i>af-</i>	<i>skaidan</i>	divide, separate (trans & intrans)	separate, divide	N
<i>dis-</i>	<i>skaidan</i>	divide, separate (trans & intrans)	divide up	N
<i>ga-</i>	<i>skaidan</i>	divide, separate (trans & intrans)	draw away from, separate oneself from	N
<i>ga-</i>	<i>-skaidnan</i>	be divided, separated	be severed, parted	N

<b>Preverb</b>	<b>Verb</b>	<b>V Meaning</b>	<b>C Meaning</b>	<b>CI</b>
<i>miþ-</i>	<i>skalkinon</i>	serve	serve together	N
<i>ga-</i>	<i>skaman sik</i>	be ashamed (of: G); despair of	be ashamed	N
<i>ga-</i>	<i>-skapjan</i>	create	create, make	N
<i>us-</i>	<i>-skarjan</i>	cut, separate; PIE <i>*(s)ker-</i> 'cut'	cut, tear out; recover oneself	P
<i>ga-</i>	<i>skapjan</i>	injure	injure	N
<i>bi-</i>	<i>skeinan</i>	shine	shine	N
<i>ga-</i>	<i>-skeirjan</i>	Make clear; Der. from <i>skeiri-</i> 'clear'	translate, interpret, explain, make clear	N
<i>af-</i>	<i>-skiuban</i>	shove	push aside, reject	N
<i>dis-</i>	<i>-skreitan</i>	tear (trans.), NE shred	rend, tear	N
<i>dis-</i>	<i>-skreitan</i>	tear (intrans.), NE shred	be torn, rent asunder	N
<i>af-</i>	<i>slahan</i>	strike, hit, beat	kill, slay	P
<i>af-</i>	<i>-slaupjan</i>	Caus. of <i>sliupan</i> 'slip (in)'	doff, take off, put off	M
<i>af-</i>	<i>-slaupjan</i>	Denom. from Gmc <i>*slauþa-</i> 'flap, shake'? (MHG); PIE <i>*(s)lew-</i> 'hang limply, limp'	frighten, make anxious, perplex	I
<i>af-</i>	<i>-slaupnan</i>	Denom. from Gmc <i>*slauþa-</i> 'flap, shake'? (MHG); PIE <i>*(s)lew-</i> 'hang limply, limp'	be frightened, amazed	I
<i>ana-</i>	<i>slawan</i>	be silent, remain silent	die down, become quiet	N
<i>ga-</i>	<i>slawan</i>	be silent, remain silent	become silent	N
<i>ga-</i>	<i>-sleiþjan</i>	harm, damage; <i>sleiþa</i> 'harm, damage'	harm, + <i>sik</i> suffer harm, impairment of	N
<i>ana-</i>	<i>slepan</i>	sleep, fall asleep	fall asleep; (fig.) die	N
<i>ga-</i>	<i>slepan</i>	sleep, fall asleep	fall asleep; (fig.) die	N
<i>fra-</i>	<i>-slindan</i>	swallow; OHG <i>slintan</i>	swallow up, devour	N
<i>uf-</i>	<i>sliupan</i>	slip (in)	move surreptitiously, slip in or out, shrink back	M
<i>bi-</i>	<i>-smeitan</i>	OE <i>be-smītan</i> 'smear'	smear, anoint	N
<i>ga-</i>	<i>-smeitan</i>	OE <i>be-smītan</i> 'smear'	smear	N
<i>ga-</i>	<i>-smiþon</i>	forge, produce, bring about; NE smith	produce, bring about	N
<i>at-</i>	<i>-snarpjan</i>	grasp, touch; < gnaw at?	touch, handle	N
<i>uf-</i>	<i>sneiþan</i>	cut, harvest	slay, slaughter	N
<i>ga-</i>	<i>sniumjan</i>	hurry, hasten	hurry, hasten, come	N
<i>bi-</i>	<i>sniwan</i>	hasten, hurry, come upon	precede, take precedence over	M
<i>du- at-</i>	<i>sniwan</i>	hasten, hurry, come upon	hurry towards	N
<i>faur-</i>	<i>sniwan</i>	hasten, hurry, come upon	hurry before, anticipate	M
<i>faur-bi-</i>	<i>sniwan</i>	hasten, hurry, come upon	precede	M
<i>ga-</i>	<i>sniwan</i>	hasten, hurry, come upon	attain, come to	N
<i>ga-</i>	<i>sokjan</i>	seek, desire, look for; dispute, question; + <i>samana</i> reason together, discuss	seek, search for	N
<i>miþ-</i>	<i>sokjan</i>	seek, desire, look for; dispute, question; + <i>samana</i> reason together, discuss	dispute with; discuss together	N
<i>us-</i>	<i>sokjan</i>	seek, desire, look for; dispute, question; + <i>samana</i> reason together, discuss	investigate	N
<i>ga-</i>	<i>-sopjan</i>	Der. from <i>sopa</i> 'filling, satisfying'	satisfy, fill	N
<i>and-</i>	<i>speiwan</i>	spit	despise	I
<i>bi-</i>	<i>speiwan</i>	spit	spit upon	N

<b>Preverb</b>	<b>Verb</b>	<b>V Meaning</b>	<b>C Meaning</b>	<b>CI</b>
<i>ga-</i>	<i>spillon</i>	tell, narrate, announce, spread news of	announce	N
<i>us-</i>	<i>spillon</i>	tell, narrate, announce, spread news of	tell, inform; expound fully	N
<i>us-</i>	<i>-staggan</i>	sting, stick; OE <i>stingan</i> 'stick, sting'; PIE <i>*stegh-</i> , <i>stengh-</i> 'stick, staff'	pluck (stick, stab) out	N
<i>ga-</i>	<i>-stagqjan</i>	Caus. of <i>stigqan</i> 'thrust, push; make war'	dash against, cause to stumble	M
<i>and-</i>	<i>-staldan</i>	possess	supply, furnish, provide	N
<i>ga-</i>	<i>-staldan</i>	possess	possess, acquire	N
<i>af-</i>	<i>standan</i>	stand, stand firm	stand off, depart; abandon (D)	N
<i>and-</i>	<i>standan</i>	stand, stand firm	withstand, resist	M
<i>at-</i>	<i>standan</i>	stand, stand firm	stand near	N
<i>bi-</i>	<i>standan</i>	stand, stand firm	surround	M
<i>faura-</i>	<i>standan</i>	stand, stand firm	lead; stand before or near	M
<i>ga-</i>	<i>standan</i>	stand, stand firm	stand fast, stand still, remain; (+/- aftra) be restored (stand as before)	M
<i>in-</i>	<i>standan</i>	stand, stand firm	be ready, be at hand	M
<i>mip-</i>	<i>standan</i>	stand, stand firm	stand together	N
<i>twis-</i>	<i>standan</i>	stand, stand firm	take leave of	I
<i>us-</i>	<i>standan</i>	stand, stand firm	stand, rise up; go out or from (a place); rise from the dead	M
<i>ga-</i>	<i>-staurknan</i>	PGmc adj. <i>*starku-</i> 'strong, stiff'	become rigid	N
<i>and-</i>	<i>-staurran</i>	be rigid; PIE <i>*ster-</i> 'rigid', OHG <i>stornēn</i> 'be rigid'	murmur against, reproach	I
<i>at-</i>	<i>steigan</i>	go up, ascend, climb	descend, go, climb down	M
<i>ga-</i>	<i>steigan</i>	go up, ascend, climb	climb, ascend; descend	N
<i>ufar-</i>	<i>steigan</i>	go up, ascend, climb	spring up, mount up, surpass	N
<i>us-</i>	<i>steigan</i>	go up, ascend, climb	go up, ascend	N
<i>bi-</i>	<i>stigqan</i>	thrust, push; make war	stumble; strike (against: A, du D, bi D)	M
<i>ana-</i>	<i>stodjan</i>	PGmc <i>*sto-ð-</i> (standan/stop) 'stand'	begin (intrans.)	I
<i>du-</i>	<i>stodjan</i>	PGmc <i>*sto-ð-</i> (standan/stop) 'stand'	begin	I
<i>ga-</i>	<i>stojan</i>	judge	judge, sentence	N
<i>ga-</i>	<i>-stopan</i>	Der. from standan 'stand' (pret. stop)	conjectured form (inf.) for gastopanan in Rom 14:4: keep standing, make stand	N
<i>ga-</i>	<i>straujan</i>	strew	strew; furnish	N
<i>uf-</i>	<i>straujan</i>	strew	strew	N
<i>ga-</i>	<i>-suljan</i>	Either denom. of <i>sulja</i> 'sole' or from PGmc <i>*sūli-</i> 'pillar'	found, lay a foundation for	N
<i>ga-</i>	<i>sunjon</i>	justify, declare true	justify, declare just	N
<i>ga-</i>	<i>supon</i>	season	season	N
<i>af-</i>	<i>-swaggwjan</i>	PIE <i>*swe(n)k/g-</i> 'bend, waver, NE swing; prob. causative ending 'cause to waver'	shake one's resolve	M
<i>af-</i>	<i>-swairban</i>	wipe, PIE <i>*swerbh-</i> 'turn', NE swerve	wipe out	N

<b>Preverb</b>	<b>Verb</b>	<b>V Meaning</b>	<b>C Meaning</b>	<b>CI</b>
<i>bi-</i>	<i>-swairban</i>	wipe, PIE *swerbh- 'turn', NE swerve	wipe, wipe dry	N
<i>bi-</i>	<i>swaran</i>	swear an oath	swear, adjure	N
<i>ufar-</i>	<i>swaran</i>	swear an oath	swear falsely, commit perjury	I
<i>ga-</i>	<i>sweran</i>	honor, esteem, respect	glorify	M
<i>ga-</i>	<i>swiltan</i>	be dying	die, perish	N
<i>mip-ga-</i>	<i>swiltan</i>	be dying	die together	N
<i>ga-</i>	<i>-swinþjan</i>	Der. from swinþ- 'strong'	strengthen	N
<i>ga-</i>	<i>-swogjan</i>	sigh (swogatjan Intensive)	sigh	N
<i>uf-</i>	<i>-swogjan</i>	sigh (swogatjan Intensive)	sigh deeply	N
<i>dis-</i>	<i>tahjan</i>	tear, rend	destroy, waste	M
<i>ga-</i>	<i>taiknjan</i>	point out, show, indicate	warn, give a sign	M
<i>us-</i>	<i>taiknjan</i>	point out, show, indicate	show, demonstrate; single out	N
<i>dis-</i>	<i>-tairan</i>	tear (trans.)	tear apart, to pieces	N
<i>ga-</i>	<i>-tairan</i>	tear (trans.)	tear to pieces, destroy; break	M
<i>ga-</i>	<i>talzjan</i>	teach, instruct	teach, instruct	N
<i>ga-</i>	<i>-tamjan</i>	tame	tame	N
<i>ga-</i>	<i>tandjan</i>	ignite, light	sear, brand	N
<i>ga-</i>	<i>-tarhjan</i>	PGmc *torga- 'view'	characterize, mark, distinguish, note; gatarhid- notorious	N
<i>ga-</i>	<i>-tarnjan</i>	Caus. of PGmc *ter- 'tear'; cf. <i>distairan</i> , <i>gatairan</i> 'tear apart'	take (tear) away, deprive of	M
<i>ga-</i>	<i>taujan</i>	do, act, behave; make, produce; cause (to do: Inf.)	do, make, perform	N
<i>missa-</i>	<i>taujan</i>	do, act, behave; make, produce; cause (to do: Inf.)	sin, do evil	I
<i>af-</i>	<i>-taurnan</i>	tear	intrans. be torn away, tear off	N
<i>dis-</i>	<i>-taurnan</i>	tear (intrans.)	tear, rip (intrans.)	N
<i>ga-</i>	<i>-taurnan</i>	tear (intrans.)	be torn, destroyed; cease, perish, come to an end	M
<i>faura-ga-</i>	<i>-teihan</i>	show	foretell, inform beforehand	N
<i>ga-</i>	<i>-teihan</i>	show	tell, relate, make known	N
<i>at-</i>	<i>tekan</i>	touch	touch, handle	N
<i>ga-</i>	<i>-tewjan</i>	Der. from tewa 'order, arrangement'	appoint, designate	M
<i>and-</i>	<i>-tilon</i>	aim, fit; Der. from <i>til</i> 'grounds, cause', cf. Ger <i>Ziel</i> 'goal'	be devoted to	I
<i>ga-</i>	<i>-tilon</i>	aim, fit; Der. from <i>til</i> 'grounds, cause', cf. Ger <i>Ziel</i> 'goal'	attain, obtain, achieve	N
<i>ga-ga-</i>	<i>-tilon</i>	aim, fit; Der. from <i>til</i> 'grounds, cause', cf. Ger <i>Ziel</i> 'goal'	fit or join together (trans.)	N
<i>ga-</i>	<i>-timan</i>	PIE *dem- 'fit, build'; cf. <i>timrjan</i>	suit, match (be fitting)	N
<i>ana-</i>	<i>timrjan</i> , <i>timbrjan</i>	build, construct, strengthen, benefit, edify; PIE *dem- 'fit, build'; cf. <i>timrjan</i>	build on	N
<i>ga-</i>	<i>timrjan</i> , <i>timbrjan</i>	build, construct, strengthen, benefit, edify; PIE *dem- 'fit, build'; cf. <i>timrjan</i>	build (up)	N
<i>mip-ga-</i>	<i>timrjan</i> , <i>timbrjan</i>	build, construct, strengthen, benefit, edify; PIE *dem- 'fit, build'; cf. <i>timrjan</i>	build jointly	N
<i>af-</i>	<i>tiuhan</i>	lead, guide, draw	draw away, push off or away, to take aside	N

Preverb	Verb	V Meaning	C Meaning	CI
<i>at-</i>	<i>tiuhan</i>	lead, guide, draw	pull towards, bring	N
<i>bi-</i>	<i>tiuhan</i>	lead, guide, draw	go about, visit; take along	N
<i>ga-</i>	<i>tiuhan</i>	lead, guide, draw	lead, draw, bring, take	N
<i>inn-at-</i>	<i>tiuhan</i>	lead, guide, draw	lead in, bring in	N
<i>miḃ-ga-</i>	<i>tiuhan</i>	lead, guide, draw	bring or take along	N
<i>us-</i>	<i>tiuhan</i>	lead, guide, draw	lead out, up; finish, perfect; pay	P
<i>ga-</i>	<i>trauan</i>	trust	trust, entrust; be persuaded	N
<i>ana-</i>	<i>-trimpan</i>	NE tramp	tread upon, tramp on	N
<i>ga-</i>	<i>trudan</i>	tread	trample, tread under foot	N
<i>in-</i>	<i>-trusgjan</i>	Probably borrowing from Latin *introsecāre 'cut in' (Lehmann p. 207)	graft	N
<i>ufar-</i>	<i>-trusnjan</i>	Uncertain, poss. PIE *dru- 'tree' as in Nor. <i>trysja</i> 'clean the floor' (Lehmann p. 372)	strew over	N
<i>ga-</i>	<i>tulgjan</i>	strengthen, fortify	strengthen; fix, set; + <i>sik</i> persist = fortify oneself (in unbelief); <i>gatulgid-</i> part adj firm, lasting	N
<i>in-</i>	<i>tundnan</i>	catch fire, be ignited	burn (intrans., fig.)	N
<i>and-</i>	<i>ḃagkjan</i>	think, ponder, consider	consider, think over	N
<i>bi-</i>	<i>ḃagkjan</i>	think, ponder, consider	think, believe	N
<i>ga-</i>	<i>ḃahan</i>	be silent, remain silent	fall silent	N
<i>ga-</i>	<i>-ḃairsan</i>	PGmc Caus. *ḃarzjan 'make dry'; PIE *ters- 'thirst'	wither, dry up	N
<i>uf-</i>	<i>-ḃanjan</i>	cf. OE <i>ḃennan</i> , <i>ḃenian</i> 'extend'; PIE *ten- 'extend'	stretch, extend; strive for	N
<i>ga-</i>	<i>-ḃarban</i>	need, der. from <i>ḃarbs</i> 'needy, lacking, necessary'	abstain from; exercise self-control	I*
<i>af-</i>	<i>ḃaursjan</i>	thirst (pers or impers subj)	be (or make?) thirsty	N
<i>ga-</i>	<i>-ḃaursnan</i>	PGmc Caus. *ḃarzjan 'make dry'; PIE *ters- 'thirst'	dry up, wither	N
<i>ga-</i>	<i>ḃeihān</i>	thrive, prosper, progress	grow, advance, progress	N
<i>ufar-</i>	<i>ḃeihān</i>	thrive, prosper, progress	excel, surpass	N
<i>at-</i>	<i>-ḃinsan</i>	OHG <i>thinsan</i> 'pull', PIE *tens- 'extend'	attract, draw to oneself	N
<i>miḃ-</i>	<i>ḃiudanon</i>	rule	rule together with	N
<i>ga-</i>	<i>ḃiubjan</i>	bless, praise	bless	N
<i>ana-</i>	<i>-ḃiwan</i>	Der. from <i>ḃius</i> 'servant' ( <i>ḃiwadw</i> 'servitude')	subject, reduce to servitude	N
<i>ga-</i>	<i>-ḃiwan</i>	Der. from <i>ḃius</i> 'servant' ( <i>ḃiwadw</i> 'servitude')	subject, reduce to servitude	N
<i>ga-</i>	<i>-ḃlahsnan</i>	Cf. <i>ḃlahsjan</i> 'frighten'	be startled, frightened	N
<i>ga-</i>	<i>-ḃlaihan</i>	No certain cognates, possibly from PIE *telh <sub>2</sub> -, 'bear, endure'	comfort, admonish, exhort, encourage; embrace; care, provide for	P
<i>af-</i>	<i>ḃliuhan</i>	flee (from: <i>af</i> , <i>faura D</i> ); to shun, turn aside from A	flee	N
<i>ga-</i>	<i>ḃliuhan</i>	flee (from: <i>af</i> , <i>faura D</i> ); to shun, turn aside from A	flee	N
<i>unḃa-</i>	<i>ḃliuhan</i>	flee (from: <i>af</i> , <i>faura D</i> ); to shun, turn aside from A	escape	N

<b>Preverb</b>	<b>Verb</b>	<b>V Meaning</b>	<b>C Meaning</b>	<b>CI</b>
<i>ana-</i>	<i>þrafstjan</i>	console, comfort	comfort, console	N
<i>ga-</i>	<i>þrafstjan</i>	console, comfort	comfort, console	N
<i>ga-</i>	<i>þreihan</i>	press, crowd, afflict, restrict	afflict, trouble	N
<i>us-</i>	<i>-þriutan</i>	OHG ar-driozan, bi-driozan 'oppress, trouble'	threaten, trouble, bother, persecute	N
<i>us-</i>	<i>-þroþjan</i>	exercise	exercise, train	N
<i>ga-</i>	<i>þulan</i>	tolerate, endure, put up with, thole	suffer, bear, endure	N
<i>us-</i>	<i>þulan</i>	tolerate, endure, put up with, thole	endure, put up with	N
<i>af-</i>	<i>þwahan</i>	wash	wash (oneself)	N
<i>bi-</i>	<i>þwahan</i>	wash	wash (oneself)	N
<i>us-</i>	<i>þwahan</i>	wash	wash out	N
<i>ga-</i>	<i>-þwastjan</i>	Cf. þwastiþa 'safeguard, certainty, sureness'	set right, restore, strengthen, fortify	M
<i>ga-</i>	<i>-wadjon</i>	Der. from wadi 'pledge'	pledge, betroth	N
<i>af-</i>	<i>wagjan</i>	shake, move	remove	N
<i>ga-</i>	<i>wagjan</i>	shake, move	shake, stir	N
<i>in-</i>	<i>wagjan</i>	shake, move	stir up	N
<i>bi-</i>	<i>-waibjan</i>	OE wæfan 'clothe', wafian 'wave' < PIE *weyp/b- 'turn, move with a turning motion'	wind around, encompass, clothe	N
<i>faur-</i>	<i>-waipjan</i>	OE wæfan 'clothe', wafian 'wave' < PIE *weyp/b- 'turn, move with a turning motion'	muzzle, restrain (used only once, with munþs 'mouth')	M
<i>af-</i>	<i>wairpan</i>	throw, cast (sthg: D or A)	throw (sthg: D) away, put away	N
<i>at-</i>	<i>wairpan</i>	throw, cast (sthg: D or A)	cast down	N
<i>fra-</i>	<i>wairpan</i>	throw, cast (sthg: D or A)	throw away	N
<i>ga-</i>	<i>wairpan</i>	throw, cast (sthg: D or A)	throw, throw down	N
<i>us-</i>	<i>wairpan</i>	throw, cast (sthg: D or A)	cast out, drive out, overthrow	N
<i>fra-</i>	<i>wairþan</i>	become, happen, be, take place; to take up with, reside with; PIE *wert- 'turn'	become corrupt, spoiled, bad	I
<i>ga-ga-</i>	<i>-wairþjan</i>	Der. from gawairþi 'peace', prob. < wairþ 'value, worth'	reconcile	N
<i>ga-ga-</i>	<i>-wairþnan</i>	Der. from gawairþi 'peace', prob. < wairþ 'value, worth'	become reconciled	N
<i>þairh-</i>	<i>wakan</i>	wake up, be watchful	keep watch	N
<i>us-</i>	<i>-wakjan</i>	wake	wake up (intrans.)	N
<i>ga-</i>	<i>-waknan</i>	Cf. wakan 'wake, be awake'	keep awake, wake up, awaken (intrans.)	N
<i>ga-</i>	<i>waldan</i>	rule, govern	rule, hold sway over	N
<i>ga-</i>	<i>waljan</i>	choose	choose, select	N
<i>us-</i>	<i>waltjan</i>	roll (beat)	overturn	M
<i>us-</i>	<i>-walugjan</i>	OHG wal(a)gōn 'roll about'	toss about	N
<i>af-</i>	<i>-walwjan</i>	roll, walwison 'wallow'	roll (sthg) away	N
<i>at-</i>	<i>-walwjan</i>	roll, walwison 'wallow'	roll something to	N
<i>faur-</i>	<i>-walwjan</i>	roll, walwison 'wallow'	roll something (D) in front of (A)	N
<i>af-</i>	<i>wandjan</i>	turn, turn around	turn (self) away	N
<i>bi-</i>	<i>wandjan</i>	turn, turn around	shun, reject, avoid	I

<b>Preverb</b>	<b>Verb</b>	<b>V Meaning</b>	<b>C Meaning</b>	<b>CI</b>
			turn (trans. or intrans.), turn (something) around, bring (something) back; + <i>sik</i> turn around, return; be converted	N
<i>ga-</i>	<i>wandjan</i>	turn, turn around		N
<i>in-</i>	<i>wandjan</i>	turn, turn around	pervert	I*
<i>us-</i>	<i>wandjan</i>	turn, turn around	turn oneself away from	N
<i>fra-</i>	<i>-wardjan</i>	caus. of <i>frawairpan</i> 'become corrupt, spoiled'	destroy, ruin, corrupt, disfigure	I
<i>ga-</i>	<i>-wargjan</i>	Gmc *-wargs 'criminal delivered up for religious trial'	condemn	N
<i>and-</i>	<i>wasjan</i>	clothe	undress	N
<i>ga-</i>	<i>wasjan</i>	clothe	clothe; + <i>sik</i> clothe oneself, dress	N
<i>and-</i>	<i>-waurdjan</i>	speak, der.from <i>waurd</i> 'word'	answer; dispute, contradict	N
<i>fair-</i>	<i>waurkjan</i>	work, do, perform; fashion, create; cause (A: to do: inf.; to be: adj.)	gain	I
<i>fra-</i>	<i>waurkjan</i>	work, do, perform; fashion, create; cause (A: to do: inf.; to be: adj.)	sin	I*
<i>ga-</i>	<i>waurkjan</i>	work, do, perform; fashion, create; cause (A: to do: inf.; to be: adj.)	do, make (happen), work	N
<i>ga-</i>	<i>weihaan (1)</i>	sanctify, make holy	sanctify, consecrate	N
<i>and-</i>	<i>weihaan (2)</i>	fight, strive	fight (against: D)	N
<i>fulla-</i>	<i>-weisjan</i>	OE <i>wīsan</i> , OHG <i>wīsen</i> 'show, demonstrate', <i>wīs</i> 'wise'; PIE * <i>weyd-</i> 'see'	persuade	N
<i>ga-fulla-</i>	<i>-weisjan</i>	OE <i>wīsan</i> , OHG <i>wīsen</i> 'show, demonstrate'; PIE * <i>weyd-</i> 'see'	persuade, bring into common agreement	N
<i>ga-</i>	<i>-weison</i>	visit	visit, take care of	N
<i>fra-</i>	<i>-weitan</i>	PIE * <i>weyd-</i> 'see, know'	avenge	I
<i>in-</i>	<i>-weitan</i>	PIE * <i>weyd-</i> 'see, know'	worship; greet	I
<i>fair-</i>	<i>-weitjan</i>	PIE * <i>weyd-</i> 'see, know'	look around	N
<i>faura-</i>	<i>wenjan</i>	hope, expect; set one's hopes (on)	hope before	N
<i>ga-</i>	<i>wenjan</i>	hope, expect; set one's hopes (on)	expect, suppose, believe, think	N
<i>ga-</i>	<i>-widan</i>	bind, PIE * <i>wedh-</i> 'bind'	bind, join together	N
<i>in-</i>	<i>-widan</i>	bind, PIE * <i>wedh-</i> 'bind'	deny, reject	I
<i>ga-</i>	<i>-wigan</i>	shake, move (Caus. <i>wagjan</i> )	shake (down, together)	N
<i>dis-</i>	<i>wilwan</i>	rob, take by force	plunder	N
<i>fra-</i>	<i>wilwan</i>	rob, take by force	rob, plunder, seize	N
<i>bi-</i>	<i>-windan</i>	wind, wrap	wrap around, swaddle	N
<i>du- ga-</i>	<i>-windan</i>	wind, wrap	entangle, wrap oneself in	M
<i>us-</i>	<i>-windan</i>	wind, wrap	plait, braid	M
<i>ga-</i>	<i>winnan</i>	suffer, sorrow	suffer	N
<i>dis-</i>	<i>-winþjan</i>	winnow, PIE * <i>h<sub>2</sub>weh<sub>1</sub>-</i> 'blow, winnow' (Goth <i>waian</i> 'blow')	crush (lit. 'throw asunder')	I
<i>at-</i>	<i>wisan 1</i>	be	be at hand	N
<i>fra-</i>	<i>wisan 1</i>	be	spend, use up	I
<i>in-</i>	<i>wisan 1</i>	be	be present, near at hand	M
<i>miþ-</i>	<i>wisan 1</i>	be	remain with	N
<i>ufar-</i>	<i>wisan 1</i>	be	be in excess, dominate, prevail	N
<i>bi-</i>	<i>wisan 2</i>	feast, carouse	have a good time, make merry	N
<i>at-</i>	<i>wopjan</i>	cry out (to: D, du D); crow	call to, summon	N
<i>uf-</i>	<i>wopjan</i>	cry out (to: D, du D); crow	cry out	N
<i>fra-</i>	<i>wrikan</i>	persecute, chase, drive	persecute, chase/drive off	N

<b>Preverb</b>	<b>Verb</b>	<b>V Meaning</b>	<b>C Meaning</b>	<b>CI</b>
<i>ga-</i>	<i>wrikan</i>	persecute, chase, drive	avenge, vindicate	N
<i>ga-</i>	<i>-wrisqan</i>	bear fruit, PIE *wer-dh- 'grow, high'	bear fruit	N
<i>fra-</i>	<i>wrohjan</i>	accuse, bring charges against	denounce, accuse	N
<i>ga-</i>	<i>-wundon</i>	wound	wound	N

## 4.2. Verb Idiomatization Rates

<b>Verb</b>	<b>V Meaning</b>	<b>I</b>	<b>P</b>	<b>Total Idiomatic</b>	<b>M</b>	<b>N</b>	<b>Total Compounds</b>	<b>% Idiom = I + P</b>	<b>I*</b>	<b>P*</b>
<i>qiban</i>	say, speak, tell, name	3	1	4	3	1	8	50%		
<i>rinnan</i>	run, hasten, walk, go	3	0	3	1	7	11	27%		
<i>hafjan</i>	raise, lift, carry	2	1	3	0	1	4	75%		
<i>hugjan</i>	think, suppose, believe	2	0	2	1	0	3	67%		
<i>kunnan</i>	know Pret Pres (≠ -kunnan WV 3)	2	0	2	0	1	3	67%		
<i>qiman</i>	come	2	0	2	0	5	7	29%		
<i>sitan</i>	sit, be sitting	2	0	2	0	3	5	40%		
<i>stodjan</i>	PGmc *sto-ð- (standan/stop) 'stand'	2	0	2	0	0	2	100%		
<i>-weitan</i>	PIE *weyd- 'see, know'	2	0	2	0	0	2	100%		
<i>standan</i>	stand, stand firm	1	0	1	6	3	10	10%		
<i>giban</i>	give	1	1	2	0	2	4	50%		
<i>haban</i>	have, hold, possess; consider, reckon (to be); keep, observe; to be, be about to, destined to	1	0	1	1	4	6	17%		
<i>-kunnan</i>	know, recognize WV 3 (≠ kunnan Pret Pres)	1	0	1	0	2	3	33%	1	
<i>niman</i>	take, take away; receive, accept	1	1	2	0	8	10	20%		
<i>-abrjan</i>	strengthen; der. from <i>abrs</i> adj. 'strong, mighty'	1	0	1	0	0	1	100%		
<i>aihan / aigan</i>	own, have, possess	1	0	1	0	0	1	100%		
<i>-baugjan</i>	Caus. to biugan 'bend'	1	0	1	0	0	1	100%		
<i>beitan</i>	bite	1	0	1	0	0	1	100%		
<i>brikan</i>	break; quarrel, fight	1	0	1	0	1	2	50%		
<i>bugjan</i>	buy; redeem	1	0	1	0	1	2	50%		
<i>filhan</i>	hide, conceal	1	0	1	0	3	4	25%		



<b>Verb</b>	<b>V Meaning</b>	<b>I</b>	<b>P</b>	<b>Total Idiomatic</b>	<b>M</b>	<b>N</b>	<b>Total Compounds</b>	<b>% Idiom = I + P</b>	<b>I*</b>	<b>P*</b>
<i>-gitan</i>	NE get, beget; attain, produce	1	0	1	0	0	1	100%		
<i>hausjan</i>	hear, listen to; hear about; heed	1	0	1	0	2	3	33%		
<i>laikan</i>	leap for joy, play	1	0	1	0	0	1	100%		
<i>leikan</i>	please	1	0	1	0	1	2	50%		
<i>-leikon</i>	Der. from galeiks similar, like	1	0	1	0	3	4	25%		
<i>-letman</i>	Der. from letan	1	0	1	0	0	1	100%		
<i>ligan</i>	lie down, lie	1	0	1	0	1	2	50%		
<i>-lukan</i>	close, PGmc <i>*luk-</i> 'bend, turn', NE lock	1	0	1	1	0	2	50%		
<i>-luknan</i>	be closed, PGmc <i>*luk-</i> 'bend, turn', NE lock	1	0	1	0	1	2	50%		
<i>mitan</i>	measure	1	0	1	0	1	2	50%		
<i>-nanþjan</i>	rel. to OHG <i>nendan</i> 'dare, strive', nant 'boldness'	1	0	1	0	1	2	50%		
<i>-nauhan</i>	suffice; PIE <i>*h<sub>2</sub> nek-</i>	1	0	1	0	0	1	100%		
<i>-nipnan</i>	get dark, OE <i>nīpan</i> 'become dark', <i>genip</i> 'cloud'	1	0	1	0	0	1	100%		
<i>-praggan</i>	PGmc <i>*pragga-</i> 'narrowing'	1	0	1	0	0	1	100%		
<i>-redan</i>	advise, speak, testify, PIE <i>*rēh<sub>1</sub>dh-</i> 'care, consider'	1	0	1	0	3	4	25%	0	
<i>rodjan</i>	speak, say	1	0	1	0	0	1	100%		
<i>sakan</i>	dispute (with: D); rebuke, reproach	1	0	1	2	2	5	20%		
<i>-slaupþjan</i>	Denom. from Gmc <i>*slaupa-</i> 'flap, shake (MHG), chatter (Dan.), throw, sling (MHG); PIE <i>*(s)lew-</i> 'hang limply, limp'	1	0	1	0	0	1	100%		
<i>-slaupþnan</i>	Denom. from Gmc <i>*slaupa-</i> 'flap, shake (MHG), chatter (Dan.), throw, sling (MHG); PIE <i>*(s)lew-</i> 'hang limply, limp'	1	0	1	0	0	1	100%		
<i>speiwan</i>	spit	1	0	1	0	1	2	50%		
<i>-staurran</i>	PIE <i>*ster-</i> 'rigid', OHG <i>stornēn</i> 'be rigid'	1	0	1	0	0	1	100%		
<i>swaran</i>	swear an oath	1	0	1	0	1	2	50%		
<i>tauþjan</i>	do, act, behave; make, produce; cause (to do: Inf.)	1	0	1	0	1	2	50%		

<u>Verb</u>	<u>V Meaning</u>	<u>I</u>	<u>P</u>	<u>Total Idiomatic</u>	<u>M</u>	<u>N</u>	<u>Total Compounds</u>	<u>% Idiom = I + P</u>	<u>I*</u>	<u>P*</u>
-tilon	aim, fit	1	0	1	0	2	3	33%		
wairpan	become, happen, be, take place; to take up with, reside with; PIE *wert- 'turn'	1	0	1	0	0	1	100%		
wandjan	turn, turn around	1	0	1	0	3	4	25%	1	
-wardjan	caus. of frawairpan 'become corrupt, spoiled'	1	0	1	0	0	1	100%		
waurkjan	work, do, perform; fashion, create; cause (A: to do: inf.; to be: adj.)	1	0	1	0	1	2	50%	1	
-widan	bind, PIE *wedh- 'bind'	1	0	1	0	1	2	50%		
-winbjan	winnow, PIE *h <sub>2</sub> weh <sub>1</sub> - 'blow, winnow' (Goth waian 'blow')	1	0	1	0	0	1	100%		
wisan I	be	1	0	1	1	3	5	20%		
bairan	bear, carry; produce	0	2	2	2	3	7	29%		
satjan	set, place, put; plant	0	1	1	3	4	8	13%		
bindan	bind; tie up, tether	0	1	1	0	2	3	33%		
haitan	call, name; order, command; invite	0	1	1	3	3	7	14%		0
-skarjan	tear (out); PIE *(s)ker- 'cut'	0	1	1	0	0	1	100%		
slahan	strike, hit, beat	0	1	1	0	0	1	100%		
tiuhan	lead, guide, draw	0	1	1	0	6	7	14%		
-plaihan	No certain cognates, possibly from PIE *telh <sub>2</sub> -, 'bear, endure'	0	1	1	0	0	1	100%		
-aggwjan	Der. from aggwus 'narrow'	0	0	0	0	0	0	0%	1	
-agjan	Der. from agis 'fear, respect'	0	0	0	0	3	3	0%		
-aiginon	Der. from aigin 'property'; cf. aihan/aigan 'own, have, possess'	0	0	0	1	0	1	0%		
-aikan	PIE *eyg- 'complain loudly'?	0	0	0	0	1	1	0%		
-ainan	Der. from ains 'one'	0	0	0	1	0	1	0%		
airzjan	deceive, lead astray	0	0	0	0	1	1	0%		
aistan	revere, honor	0	0	0	0	1	1	0%		
aiwiskon	act shamefully (aiwiski 'shame, disgrace')	0	0	0	0	1	1	0%		
-aiwjjan	Der. from aiws 'time, eternity'	0	0	0	1	0	1	0%		
aljanon	love jealously; Der. from aljan 'zeal, jealousy'	0	0	0	0	1	1	0%		

<u>Verb</u>	<u>V Meaning</u>	<u>I</u>	<u>P</u>	<u>Total Idiomatic</u>	<u>M</u>	<u>N</u>	<u>Total Compounds</u>	<u>% Idiom = I + P</u>	<u>I*</u>	<u>P*</u>
-alpan	Cf. alpeis 'old'	0	0	0	0	1	1	0%		
anakumbjan	lie down, sit down; recline at table (inseparable calque of Latin <i>accumbere</i> )	0	0	0	0	1	1	0%		
-anan	Lehmann (U67, 385) probably calque of Greek <i>ἐκπνεῖν</i>	0	0	0	1	0	1	0%		
andbahtjan	serve, minister to; Der.from andbahti 'service, ministry; liturgy'; andbahts 'servant' - borrowed from Celtic	0	0	0	0	1	1	0%		
arbaidjan	work, toil, suffer	0	0	0	1	2	3	0%		
anan	breathe	0	0	0	0	1	1	0%		
arman	pity, have pity on	0	0	0	0	1	1	0%		
-atjan	caus. of itan 'eat'	0	0	0	1	0	1	0%		
augjan	show (augo 'eye')	0	0	0	1	0	1	0%		
aukan	add, increase	0	0	0	0	3	3	0%		
auknan	increase (intrans)	0	0	0	0	1	1	0%		
baidjan	force, compel	0	0	0	0	1	1	0%		
bairgan	hide; keep, preserve	0	0	0	0	1	1	0%		
bairhtjan	reveal, make manifest; Der.from bairht- 'bright, clear, manifest'	0	0	0	0	1	1	0%		
bandwjan	give a sign, signal, nod	0	0	0	0	1	1	0%		
-batnan	profit, benefit	0	0	0	0	1	1	0%		
bauan	inhabit, dwell	0	0	0	0	1	1	0%		
-bauljan	swell, inflate	0	0	0	1	0	1	0%		
beidan	await, expect	0	0	0	1	1	2	0%		
-besitjan	Der.from beist 'leaven, yeast'	0	0	0	0	1	1	0%		
bidjan	ask, beg, pray	0	0	0	0	2	2	0%		
-biudan	bid, order	0	0	0	1	1	2	0%		
biugan	bend	0	0	0	0	1	1	0%		
blauþjan	abolish, annul, abrogate	0	0	0	0	1	1	0%		
bleiþjan	have pity on; Der.from bleiþ- 'mercy'	0	0	0	0	1	1	0%		
-blesan	PIE *bhel- 'blow up, swell up'	0	0	0	1	0	1	0%		
bliggwan	beat, strike, scourge, whip	0	0	0	0	1	1	0%		
-blindjan	blind	0	0	0	0	1	1	0%		
-blindnan	Der. from blind- 'blind'	0	0	0	0	2	2	0%		

<u>Verb</u>	<u>V Meaning</u>	<u>I</u>	<u>P</u>	<u>Total Idiomatic</u>	<u>M</u>	<u>N</u>	<u>Total Compounds</u>	<u>% Idiom = I + P</u>	<u>I*</u>	<u>P*</u>
<i>botjan</i>	avail, be of use, help; improve, make better	0	0	0	0	1	1	0%		
<i>-braidjan</i>	Der. from braid- 'broad'	0	0	0	0	1	1	0%		
<i>-brannjan</i>	burn	0	0	0	0	2	2	0%		
<i>brinnan</i>	burn (intrans.)	0	0	0	0	1	1	0%		
<i>-bruknan</i>	Der. from brikan 'break'	0	0	0	0	1	1	0%		
<i>-bundnan</i>	Der. from bindan	0	0	0	0	1	1	0%		
<i>-daban</i>	PIE *dhabh- 'fitting, applicable'; NE deft	0	0	0	1	0	1	0%		
<i>dailjan</i>	deal out, divide up	0	0	0	0	4	4	0%		
<i>-dammjan</i>	OE demman 'fence in', for-demman 'dam up'	0	0	0	0	1	1	0%		
<i>-daubjan</i>	Der. from daub- 'deaf'	0	0	0	0	1	1	0%		
<i>-daubnan</i>	Der. from daub- 'deaf; obdurate, hardened'	0	0	0	0	1	1	0%		
<i>-daudjan</i>	Der. from usdaud- 'zealous'	0	0	0	0	1	1	0%		
<i>daupjan</i>	baptize, wash oneself	0	0	0	0	1	1	0%		
<i>-daursan</i>	PIE dhers- 'dare, be bold'	0	0	0	0	1	1	0%		
<i>daupjan</i>	put to death	0	0	0	0	2	2	0%		
<i>-daupnan</i>	Der. from daup- 'dead'	0	0	0	0	1	1	0%		
<i>digan</i>	fashion (from clay)	0	0	0	0	1	1	0%		
<i>-diupjan</i>	Der. from diup- 'deep'	0	0	0	0	1	1	0%		
<i>-dobnan</i>	Der. from daub- 'deaf; obdurate, hardened'	0	0	0	1	0	1	0%		
<i>-dojan</i>	Yields afdawid- (afdauid - part adj 'tired')	0	0	0	0	1	1	0%		
<i>domjan</i>	judge	0	0	0	0	3	3	0%		
<i>-draban</i>	PIE *dhrebh- 'break apart, crush'	0	0	0	0	1	1	0%		
<i>dragan</i>	drag, carry	0	0	0	1	0	1	0%		
<i>dragkjan</i>	give to drink	0	0	0	0	1	1	0%		
<i>-drausjan</i>	cause to fall	0	0	0	0	2	2	0%		
<i>drigkan</i>	drink	0	0	0	1	1	2	0%		
<i>dreiban</i>	drive	0	0	0	0	1	1	0%		
<i>driusan</i>	fall down, fall (upon: ana D; into: in A), crowd against	0	0	0	1	3	4	0%		
<i>drobnan</i>	become anxious, troubled	0	0	0	0	2	2	0%		

<b>Verb</b>	<b>V Meaning</b>	<b>I</b>	<b>P</b>	<b>Total Idiomatic</b>	<b>M</b>	<b>N</b>	<b>Total Compounds</b>	<b>% Idiom = I + P</b>	<b>I*</b>	<b>P*</b>
<i>-dumbnan</i>	Der. from dumb- 'dumb'	0	0	0	0	1	1	0%		
<i>faginon</i>	rejoice, be glad	0	0	0	0	1	1	0%		
<i>fahan</i>	catch, seize, lay hands on	0	0	0	0	1	1	0%		
<i>-fahjan</i>	Der. from fags 'fitting', rel to fahan 'catch, seize, lay hands on';	0	0	0	0	1	1	0%		
<i>-fahrjan</i>	prepare	0	0	0	0	1	1	0%		
<i>-faihon</i>	OHG <i>fēhan</i> 'hate, treat hostilely', NE <i>foe</i> ; PIE <i>*peyǵ/k-</i> 'be hostile'	0	0	0	2	0	2	0%		
<i>farjan</i>	travel, go	0	0	0	0	1	1	0%		
<i>fastan</i>	fast; keep, observe	0	0	0	0	1	1	0%		
<i>-feinan</i>	No Gmc cognates; no accepted etymology	0	0	0	0	1	1	0%		
<i>fraihsan</i>	ask, interrogate	0	0	0	0	1	1	0%		
<i>fraisan</i>	tempt, test, try	0	0	0	0	1	1	0%		
<i>frapjan</i>	understand, perceive; think, know, suppose	0	0	0	1	0	1	0%		
<i>-fratwjan</i>	adorn, equip	0	0	0	1	0	1	0%		
<i>fraujinon</i>	rule, be lord	0	0	0	0	1	1	0%		
<i>-frisajtjan</i>	Der. from frisahts 'example; image, picture; riddle, enigma	0	0	0	0	2	2	0%		
<i>-friþon</i>	OI <i>frīða</i> 'pacify, make peace with'; PIE <i>*prēy-</i> , <i>prī-</i> 'be fond of'	0	0	0	0	1	1	0%		
<i>fulljan</i>	fill, fulfill	0	0	0	0	3	3	0%		
<i>fullnan</i>	become full	0	0	0	0	2	2	0%		
<i>gaggan</i>	go	0	0	0	3	14	17	0%		
<i>-gairdan</i>	Der. from gairda 'girdle, belt'	0	0	0	0	2	2	0%		
<i>-gaisjan</i>	frighten, terrify, strike aghast; cf. NE aghast; PIE <i>*gheys-</i> 'be frightened'	0	0	0	0	1	1	0%		
<i>-geigan</i>	Gmc take a wrong direction > desire	0	0	0	0	1	1	0%		
<i>-geisnan</i>	Passive rel. to - gaisjan frighten, terrify, strike aghast; cf. NE aghast; PIE <i>*gheys-</i> 'be frightened'	0	0	0	0	1	1	0%		
<i>-gildan</i>	PGmc <i>*gelþan</i> 'pay'	0	0	0	0	2	2	0%		

<u>Verb</u>	<u>V Meaning</u>	<u>I</u>	<u>P</u>	<u>Total Idiomatic</u>	<u>M</u>	<u>N</u>	<u>Total Compounds</u>	<u>% Idiom = I + P</u>	<u>I*</u>	<u>P*</u>
<i>-ginnan</i>	begin (OE be- ginnan)	0	0	0	0	1	1	0%		
<i>giutan</i>	pour; see usgutnan	0	0	0	0	1	1	0%		
<i>graban</i>	dig, till	0	0	0	0	3	3	0%		
<i>gramjan</i>	enrage	0	0	0	0	1	1	0%		
<i>greipan</i>	seize, take hold of, capture	0	0	0	0	2	2	0%		
<i>-gutnan</i>	pour, see ufargiutan	0	0	0	0	1	1	0%		
<i>-hafnan</i>	raise, lift, carry	0	0	0	0	1	1	0%		
<i>haftjan</i>	join, cling to	0	0	0	0	2	2	0%		
<i>-haftnan</i>	be joined to	0	0	0	0	1	1	0%		
<i>hahan</i>	hang	0	0	0	0	2	2	0%		
<i>hailjan</i>	heal, cure	0	0	0	0	1	1	0%		
<i>-hailnan</i>	be healed	0	0	0	0	1	1	0%		
<i>-hamon</i>	clothe, cover	0	0	0	0	5	5	0%		
<i>-hardjan</i>	harden	0	0	0	0	1	1	0%		
<i>hauhjan</i>	glorify, praise, exalt; raise, elevate	0	0	0	0	1	1	0%		
<i>haunjan</i>	humble	0	0	0	0	1	1	0%		
<i>hilpan</i>	help, assist	0	0	0	0	1	1	0%		
<i>-hinþan</i>	Balg p. 170 'catch'; Lehmann p. 122 Pre- Gmc *kent- < Pre- Gmc *kend-; OE hentan 'pursue', huntian 'hunt'	0	0	0	2	1	3	0%		
<i>hlahjan</i>	laugh	0	0	0	0	1	1	0%		
<i>-hlaupan</i>	Cf. OE hlēapan > leap	0	0	0	0	1	1	0%		
<i>-hleiprjan</i>	Der. from hleiþra 'tent'	0	0	0	0	1	1	0%		
<i>-hlohjan</i>	laugh	0	0	0	0	1	1	0%		
<i>hnaiwjan</i>	abase, lower	0	0	0	1	2	3	0%		
<i>hneiwan</i>	bend down, bow	0	0	0	1	0	1	0%		
<i>-hniupan</i>	break, tear	0	0	0	0	1	1	0%		
<i>-hnupnan</i>	break, tear	0	0	0	0	1	1	0%		
<i>holon</i>	injure, treat with violence, deceive	0	0	0	0	1	1	0%		
<i>horinon</i>	commit adultery, be promiscuous	0	0	0	0	1	1	0%		
<i>hrainjan</i>	cleanse	0	0	0	0	3	3	0%		
<i>hramjan</i>	crucify	0	0	0	0	1	1	0%		
<i>-hrisjan</i>	shake	0	0	0	0	2	2	0%		
<i>hropjan</i>	cry out, call out	0	0	0	0	1	1	0%		
<i>-hruskan</i>	rel to OHG hursgen 'to hasten, spur on', OIr horskr, OE horsc 'intelligent'	0	0	0	0	1	1	0%		
<i>huljan</i>	hide, conceal, disguise	0	0	0	0	3	3	0%		
<i>-hulon</i>	PGmc *hola-, PIE *kaw-l- 'hollow'	0	0	0	0	1	1	0%		

<u>Verb</u>	<u>V Meaning</u>	<u>I</u>	<u>P</u>	<u>Total Idiomatic</u>	<u>M</u>	<u>N</u>	<u>Total Compounds</u>	<u>% Idiom = I + P</u>	<u>I*</u>	<u>P*</u>
<i>hwairban</i>	walk	0	0	0	1	0	1	0%		
<i>-hwapjan</i>	wind, air?	0	0	0	0	1	1	0%		
<i>-hwapnan</i>	wind, air?	0	0	0	0	1	1	0%		
<i>-hwatjan</i>	sharpen, whet	0	0	0	0	1	1	0%		
<i>hweilan</i>	rest, cease	0	0	0	0	2	2	0%		
<i>-hweitjan</i>	whiten	0	0	0	0	1	1	0%		
<i>hwotjan</i>	rebuke, charge (not to)	0	0	0	0	1	1	0%		
<i>-ibnjan</i>	Der. from ibn- 'even, level; equal, like'	0	0	0	0	1	1	0%		
<i>idreigon</i>	repent	0	0	0	0	1	1	0%		
<i>itan</i>	eat	0	0	0	1	0	1	0%		
<i>jiukan</i>	Der. from jiuka 'anger'; contend; box (be a boxer)	0	0	0	0	1	1	0%		
<i>kannjan</i>	make known	0	0	0	0	2	2	0%		
<i>karon</i>	care for, be concerned about	0	0	0	0	1	1	0%		
<i>kaurjan</i>	burden, weigh down; importune, bother	0	0	0	0	2	2	0%		
<i>kausjan</i>	taste, test, try	0	0	0	0	1	1	0%		
<i>keinan</i>	bud, sprout	0	0	0	0	2	2	0%		
<i>kiusan</i>	choose, test	0	0	0	1	1	2	0%		
<i>-kroton</i>	break	0	0	0	0	1	1	0%		
<i>kukjan</i>	kiss, embrace	0	0	0	0	1	1	0%		
<i>-kunþjan</i>	Der. from kunþ-, kunnan 'know'	0	0	0	0	1	1	0%		
<i>lagjan</i>	lay, lay down, set, place	0	0	0	0	7	7	0%		
<i>-laibjan</i>	Der. from laiba 'remnant'	0	0	0	0	1	1	0%		
<i>-laigon</i>	simple verb in OE liccian	0	0	0	0	1	1	0%		
<i>laisjan</i>	teach; + sik learn	0	0	0	0	2	2	0%		
<i>laistjan</i>	follow, follow after, pursue (sthg: A)	0	0	0	0	2	2	0%		
<i>laþon</i>	invite, call	0	0	0	0	2	2	0%		
<i>latjan</i>	delay, detain	0	0	0	0	2	2	0%		
<i>-laubjan</i>	permit; PIE *lewbh- 'desire'	0	0	0	0	2	2	0%		
<i>laugnjan</i>	deny, lie	0	0	0	0	0	0	0%	1	
<i>lausjan</i>	set free, deliver, loosen; reclaim; collect (taxes)	0	0	0	0	2	2	0%		
<i>-leiban</i>	(inf assumed from bi-laf) PIE *leyp- 'adhere, stick', OE be-lifan 'remain'	0	0	0	0	1	1	0%		
<i>leikinon</i>	heal	0	0	0	0	1	1	0%		

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<i>-leiban</i>	uncertain, poss. PIE *leyt(h)- 'go away, die, go'	0	0	0	1	8	9	0%		
<i>letan</i>	let, allow; let remain, leave behind; utter	0	0	0	2	1	3	0%		
<i>lewjan</i>	Der.from lew 'opportunity, cause'; betray, hand over; turn (the other cheek)	0	0	0	0	2	2	0%		
<i>liban</i>	be alive, live	0	0	0	0	1	1	0%		
<i>-lifnan</i>	Der.from -leiban (see bileiban)	0	0	0	0	1	1	0%		
<i>-linnan</i>	PIE *ley- 'take away, disappear'	0	0	0	1	0	1	0%		
<i>lisan</i>	gather, collect	0	0	0	0	1	1	0%		
<i>-litjan</i>	Der. from litai 'hypocrisy'	0	0	0	0	1	1	0%		
<i>liugan</i>	marry	0	0	0	0	1	1	0%		
<i>liuhtjan</i>	give light, illumine	0	0	0	0	2	2	0%		
<i>-liusan</i>	lose; PIE *lew- 'separate, free'	0	0	0	0	1	1	0%		
<i>-lusnan</i>	lose; PIE *lew- 'separate, free'	0	0	0	0	1	1	0%		
<i>lutan</i>	deceive, mislead	0	0	0	0	1	1	0%		
<i>magan</i>	be able, can	0	0	0	0	1	1	0%		
<i>-mahtjan</i>	der. from maht- adj: possible; able, capable	0	0	0	0	1	1	0%		
<i>maidjan</i>	falsify; change	0	0	0	1	0	1	0%		
<i>-mainjan</i>	gamains 'common, unclean'; OE (ge-)mæne 'common', NE mean	0	0	0	0	2	2	0%		
<i>maitan</i>	cut, hew, hack	0	0	0	1	3	4	0%		
<i>-malwjan</i>	grind up, crush; PIE *mel- 'grind', NE mill	0	0	0	1	0	1	0%		
<i>-mampjan</i>	No Gmc cognates	0	0	0	0	1	1	0%		
<i>managnan</i>	Become numerous, increase; passive form of managjan 'increase' (trans.)	0	0	0	0	1	1	0%		
<i>manwjan</i>	prepare, der. from manwu- 'ready, prepared, at hand' (Lat manus, OE mund 'hand', mundian 'protect')	0	0	0	0	3	3	0%		
<i>marzjan</i>	offend, hinder, cause trouble for, lead astray	0	0	0	1	1	2	0%		



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<i>matjan</i>	eat; feed	0	0	0	0	1	1	0%		
<i>maudjan</i>	remind	0	0	0	0	1	1	0%		
<i>-maurgjan</i>	Der. from PGmc *murgi- 'short'	0	0	0	0	1	1	0%		
<i>meljan</i>	write, set forth in writing	0	0	0	1	5	6	0%		
<i>-mernan</i>	Passive of merjan 'preach, proclaim'	0	0	0	0	1	1	0%		
<i>mikiljan</i>	magnify, praise, exalt	0	0	0	0	1	1	0%		
<i>-mot(an)</i>	OE mōtan 'have cause to, must; OHG muozan 'may, can'	0	0	0	1	0	1	0%		
<i>-motjan</i>	meet	0	0	0	0	2	2	0%		
<i>-muljan</i>	PGmc *mūla- 'mouth'	0	0	0	0	1	1	0%		
<i>munan</i>	think, believe, suppose	0	0	0	0	1	1	0%		
<i>-munnon</i>	Der. from PGmc *munnō 'memory', PIE *men - 'remember'	0	0	0	0	1	1	0%		
<i>-nagljan</i>	OE næglian 'nail'	0	0	0	0	1	1	0%		
<i>-naitjan</i>	Der. from nateins 'blasphemy', PIE *neyd- 'run down, revile'	0	0	0	1	0	1	0%		
<i>namnjan</i>	name	0	0	0	0	1	1	0%		
<i>nasjan</i>	save	0	0	0	0	1	1	0%		
<i>natjan</i>	make wet, moisten	0	0	0	0	1	1	0%		
<i>naubjan</i>	force, compel	0	0	0	0	1	1	0%		
<i>-nawistron</i>	Der. from naus 'dead person'	0	0	0	0	2	2	0%		
<i>nehwjan sik</i>	approach, draw near	0	0	0	0	1	1	0%		
<i>-nisan</i>	Der. from nasjan 'save'; PIE *nes- 'join, return', in Gmc 'return to life'	0	0	0	0	1	1	0%		
<i>-niuhsjan</i>	OE nēos(i)an 'search out, visit'	0	0	0	0	1	1	0%		
<i>-niujan</i>	der. from niuj- adj: new	0	0	0	1	0	1	0%		
<i>niutan</i>	attain, enjoy the use of	0	0	0	0	1	1	0%		
<i>-nohjan</i>	suffice; PIE *h <sub>2</sub> nek-	0	0	0	0	0	0	0%		1
<i>-nohnan</i>	suffice; PIE *h <sub>2</sub> nek-	0	0	0	0	0	0	0%		1
<i>-paidon</i>	Der. from paida 'tunic, shirt, undergarment'	0	0	0	0	1	1	0%		
<i>qistjan</i>	destroy	0	0	0	0	2	2	0%		
<i>-qistnan</i>	destroy	0	0	0	0	1	1	0%		
<i>-qiujan</i>	Der. from qiu- adj: alive, living	0	0	0	1	2	3	0%		

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<i>-qiunan</i>	Der. from qiu- adj: alive, living	0	0	0	0	1	1	0%		
<i>raginon</i>	rule, be ruler	0	0	0	0	1	1	0%		
<i>rahnjan</i>	reckon, count, number	0	0	0	1	1	2	0%		
<i>raidjan</i>	determine, fix, appoint; Der. from raiht- 'right, straight'	0	0	0	0	1	1	0%		
<i>-raihtjan</i>	Der. from raiht- adj 'right, straight'	0	0	0	0	2	2	0%		
<i>-raisjan</i>	Caus. of reisan 'rise'	0	0	0	0	1	1	0%		
<i>-rakjan</i>	Der. from raka 'fool', term of abuse?	0	0	0	0	1	1	0%		
<i>-rannjan</i>	Caus. of rinnan 'run, walk, go'	0	0	0	0	1	1	0%		
<i>-rapjan</i>	PGmc *raða 'number'	0	0	0	0	1	1	0%		
<i>-raubon</i>	OHG raubōn 'rob', PIE *rewp- 'tear up/out'	0	0	0	0	1	1	0%		
<i>-rauhtjan</i>	Etymology unclear (Lehmann p. 206)	0	0	0	0	1	1	0%		
<i>reiran</i>	tremble	0	0	0	0	1	1	0%		
<i>-reisan</i>	rise	0	0	0	0	1	1	0%		
<i>-rumnan</i>	Der. from rum 'room, space'	0	0	0	0	1	1	0%		
<i>sag(g)qjan</i>	cause to sink, sink (trans.)	0	0	0	0	1	1	0%		
<i>saian</i>	sow	0	0	0	0	1	1	0%		
<i>saihwān</i>	see, notice, take heed	0	0	0	2	5	7	0%		
<i>-sailjan</i>	tie with rope	0	0	0	0	1	1	0%		
<i>salbon</i>	anoint	0	0	0	0	1	1	0%		
<i>saljan (1)</i>	reside, dwell, remain	0	0	0	1	0	1	0%		
<i>saljan (2)</i>	sacrifice, bring an offering	0	0	0	0	2	2	0%		
<i>sandjan</i>	send	0	0	0	0	5	5	0%		
<i>-sauljan</i>	soil	0	0	0	0	1	1	0%		
<i>-saulnan</i>	be soiled	0	0	0	0	1	1	0%		
<i>-sibjon</i>	Der. from sibja 'relationship'	0	0	0	0	1	1	0%		
<i>siggwan</i>	sing, chant, recite, read	0	0	0	0	1	1	0%		
<i>sigljan</i>	seal (< Lat sigillare)	0	0	0	0	2	2	0%		
<i>sigqan</i>	sink, go down (of sun)	0	0	0	0	2	2	0%		
<i>-silan</i>	PIE *silēy- 'be silent'	0	0	0	0	1	1	0%		
<i>skaban</i>	shave	0	0	0	0	1	1	0%		
<i>-skadwjan</i>	Der. from skadus 'shadow'	0	0	0	0	1	1	0%		
<i>skaidan</i>	divide, separate (trans & intrans)	0	0	0	0	3	3	0%		

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<i>-skaidnan</i>	be divided, separated	0	0	0	0	1	1	0%		
<i>skalkinon</i>	serve	0	0	0	0	1	1	0%		
<i>skaman sik</i>	be ashamed (of: G); despair of	0	0	0	0	1	1	0%		
<i>-skapjan</i>	create	0	0	0	0	1	1	0%		
<i>skapjan</i>	injure	0	0	0	0	1	1	0%		
<i>skeinan</i>	shine	0	0	0	0	1	1	0%		
<i>-skeirjan</i>	Make clear; Der. from skeiri- 'clear'	0	0	0	0	1	1	0%		
<i>-skiuban</i>	shove	0	0	0	0	1	1	0%		
<i>-skreitan</i>	tear (trans.), NE shred	0	0	0	0	2	2	0%		
<i>-slaupjan</i>	Caus. of sliupan 'slip (in)'	0	0	0	1	0	1	0%		
<i>slawan</i>	be silent, remain silent	0	0	0	0	2	2	0%		
<i>-sleipjan</i>	sleipa 'harm, damage'	0	0	0	0	1	1	0%		
<i>slepan</i>	sleep, fall asleep	0	0	0	0	2	2	0%		
<i>-slindan</i>	swallow; OHG slintan	0	0	0	0	1	1	0%		
<i>sliupan</i>	slip (in)	0	0	0	1	0	1	0%		
<i>-smeitan</i>	OE be-smītan 'smear'	0	0	0	0	2	2	0%		
<i>-smiþon</i>	forge, bring about; NE smith	0	0	0	0	1	1	0%		
<i>-snarpjan</i>	grasp, touch; < gnaw at?	0	0	0	0	1	1	0%		
<i>sneiþan</i>	cut, reap	0	0	0	0	1	1	0%		
<i>sniumjan</i>	hurry, hasten	0	0	0	0	1	1	0%		
<i>sniwan</i>	hasten, hurry	0	0	0	3	2	5	0%		
<i>sokjan</i>	seek, desire, look for; dispute, question; + samana reason together, discuss	0	0	0	0	3	3	0%		
<i>-sobjan</i>	Der. from sopa 'filling, satisfying'	0	0	0	0	1	1	0%		
<i>spillon</i>	tell, narrate, announce, spread news of	0	0	0	0	2	2	0%		
<i>-staggan</i>	OE stigan 'stick, sting'; PIE *stegh-, stengh- 'stick, staff'	0	0	0	0	1	1	0%		
<i>-stagqjan</i>	Caus. of stigqan 'thrust, push; make war'	0	0	0	1	0	1	0%		
<i>-staldan</i>	possess	0	0	0	0	2	2	0%		
<i>-staurknan</i>	PGmc adj. *starku- 'strong, stiff'	0	0	0	0	1	1	0%		
<i>steigan</i>	go up, ascend, climb	0	0	0	1	3	4	0%		

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<i>stiggan</i>	thrust, push; make war	0	0	0	1	0	1	0%		
<i>stojan</i>	judge	0	0	0	0	1	1	0%		
<i>-stopan</i>	Der. from standan 'stand' (pret. stop)	0	0	0	0	1	1	0%		
<i>straujan</i>	strew	0	0	0	0	2	2	0%		
<i>-suljan</i>	Either denom. of sulja 'sole' or from PGmc *sūli- 'pillar'	0	0	0	0	1	1	0%		
<i>sunjon</i>	justify, declare true	0	0	0	0	1	1	0%		
<i>supon</i>	season	0	0	0	0	1	1	0%		
<i>-swaggwjan</i>	PIE *swe(n)k/g- 'bend, waver, NE swing; prob. causative ending 'cause to waver'	0	0	0	1	0	1	0%		
<i>-swairban</i>	wipe, PIE *swerbh- 'turn', NE swerve	0	0	0	0	2	2	0%		
<i>sweran</i>	honor, esteem, respect	0	0	0	1	0	1	0%		
<i>swiltan</i>	be dying	0	0	0	0	2	2	0%		
<i>-swinþjan</i>	Der. from swinþ- 'strong'	0	0	0	0	1	1	0%		
<i>-swogjan</i>	sigh (swogatjan Intensive)	0	0	0	0	2	2	0%		
<i>tahjan</i>	tear, rend	0	0	0	1	0	1	0%		
<i>taiknjan</i>	point out, show, indicate	0	0	0	1	1	2	0%		
<i>-tairan</i>	tear (trans.)	0	0	0	1	1	2	0%		
<i>talzjan</i>	teach, instruct	0	0	0	0	1	1	0%		
<i>-tamjan</i>	tame	0	0	0	0	1	1	0%		
<i>tandjan</i>	ignite, kindle, light	0	0	0	0	1	1	0%		
<i>-tarhjan</i>	PGmc *torga- 'view'	0	0	0	0	1	1	0%		
<i>-tarnjan</i>	Caus. of PGmc *ter- 'tear'	0	0	0	1	0	1	0%		
<i>-taurnan</i>	tear (intrans.)	0	0	0	1	2	3	0%		
<i>-teihan</i>	show	0	0	0	0	2	2	0%		
<i>tekan</i>	touch	0	0	0	0	1	1	0%		
<i>-tewjan</i>	Der. from tewa 'order, arrangement'	0	0	0	1	0	1	0%		
<i>-timan</i>	PIE *dem- 'fit, build'; cf. timrjan	0	0	0	0	1	1	0%		
<i>timrjan, timbrjan</i>	build, construct, strengthen, benefit, edify; PIE *dem- 'fit, build'; cf. timrjan	0	0	0	0	3	3	0%		
<i>trauan</i>	trust	0	0	0	0	1	1	0%		
<i>-trimpan</i>	NE tramp	0	0	0	0	1	1	0%		
<i>trudan</i>	tread	0	0	0	0	1	1	0%		

<u>Verb</u>	<u>V Meaning</u>	<u>I</u>	<u>P</u>	<u>Total Idiomatic</u>	<u>M</u>	<u>N</u>	<u>Total Compounds</u>	<u>% Idiom = I + P</u>	<u>I*</u>	<u>P*</u>
<i>-trusgjan</i>	Probably borrowing from Latin *introsecāre 'cut in' (Lehmann p. 207)	0	0	0	0	1	1	0%		
<i>-trusnjan</i>	Uncertain, poss. PIE *dru- 'tree' as in Nor. trysja 'clean the floor' (Lehmann p. 372)	0	0	0	0	1	1	0%		
<i>tulgjan</i>	strengthen, fortify	0	0	0	0	1	1	0%		
<i>tundnan</i>	catch fire, be ignited	0	0	0	0	1	1	0%		
<i>pagkjan</i>	think, ponder, consider	0	0	0	0	2	2	0%		
<i>bahan</i>	be silent, remain silent	0	0	0	0	1	1	0%		
<i>-pairsan</i>	PGmc Caus. *þarzjan 'make dry'; PIE *ters- 'thirst'	0	0	0	0	1	1	0%		
<i>-þanjan</i>	cf. OE þennan, þenian 'extend'; PIE *ten- 'extend'	0	0	0	0	1	1	0%		
<i>-þarban</i>	Der. from þarbs 'needy, lacking, necessary'	0	0	0	0	0	0	0%	1	
<i>þaursjan</i>	thirst (pers or impers subj)	0	0	0	0	1	1	0%		
<i>-þaursnan</i>	PGmc Caus. *þarzjan 'make dry'; PIE *ters- 'thirst'	0	0	0	0	1	1	0%		
<i>þeihān</i>	thrive, prosper, progress	0	0	0	0	2	2	0%		
<i>-þinsan</i>	OHG thinsan 'pull', PIE *tens- 'extend'	0	0	0	0	1	1	0%		
<i>þiudanon</i>	rule	0	0	0	0	1	1	0%		
<i>þiubjan</i>	bless, praise	0	0	0	0	1	1	0%		
<i>-þiwan</i>	Der. from þius 'servant' (þiwadw 'servitude')	0	0	0	0	2	2	0%		
<i>-þlahsnan</i>	Cf. þlahsjan 'frighten'	0	0	0	0	1	1	0%		
<i>þliuhan</i>	flee (from: af, faura D); to shun, turn aside from A	0	0	0	0	3	3	0%		
<i>þrafstjan</i>	console, comfort	0	0	0	0	2	2	0%		
<i>þreihan</i>	press, crowd, throng	0	0	0	0	1	1	0%		
<i>-þriutan</i>	OHG ar-driozan, bi-driozan 'oppress, trouble'	0	0	0	0	1	1	0%		
<i>-þroþjan</i>	exercise	0	0	0	0	1	1	0%		
<i>þulan</i>	tolerate, endure, put up with, thole	0	0	0	0	2	2	0%		
<i>þwahan</i>	wash	0	0	0	0	3	3	0%		

<u>Verb</u>	<u>V Meaning</u>	<u>I</u>	<u>P</u>	<u>Total Idiomatic</u>	<u>M</u>	<u>N</u>	<u>Total Compounds</u>	<u>% Idiom = I + P</u>	<u>I*</u>	<u>P*</u>
<i>-þwastjan</i>	Cf. þwastiþa 'safeguard, certainty, sureness'	0	0	0	1	0	1	0%		
<i>-wadjon</i>	Der. from wadi 'pledge'	0	0	0	0	1	1	0%		
<i>wagjan</i>	shake, move	0	0	0	0	3	3	0%		
<i>-waibjan</i>	OE wæfan 'clothe', wafian 'wave' < PIE *weyp/b- 'turn, move with a turning motion'	0	0	0	0	1	1	0%		
<i>-waipjan</i>	OE wæfan 'clothe', wafian 'wave' < PIE *weyp/b- 'turn, move with a turning motion'	0	0	0	1	0	1	0%		
<i>wairpan</i>	throw, cast (sthg: D or A)	0	0	0	0	5	5	0%		
<i>-wairþjan</i>	Der. from gawairþi 'peace', prob. < wairþ 'value, worth'	0	0	0	0	1	1	0%		
<i>-wairþnan</i>	Der. from gawairþi 'peace', prob. < wairþ 'value, worth'	0	0	0	0	1	1	0%		
<i>wakan</i>	wake up, be watchful	0	0	0	0	1	1	0%		
<i>-wakjan</i>	wake	0	0	0	0	1	1	0%		
<i>-waknan</i>	Cf. wakan 'wake, be awake'	0	0	0	0	1	1	0%		
<i>waldan</i>	rule, govern	0	0	0	0	1	1	0%		
<i>waljan</i>	choose	0	0	0	0	1	1	0%		
<i>waltjan</i>	roll, beat or dash against	0	0	0	1	0	1	0%		
<i>-walugjan</i>	OHG wal(a)gōn 'roll about'	0	0	0	0	1	1	0%		
<i>-walwjan</i>	roll, walwison 'wallow'	0	0	0	0	3	3	0%		
<i>-wargjan</i>	Gmc *-wargs 'criminal delivered up for religious trial'	0	0	0	0	1	1	0%		
<i>wasjan</i>	clothe	0	0	0	0	2	2	0%		
<i>-waurdjan</i>	Der. from waurd 'word'	0	0	0	0	1	1	0%		
<i>weihan (1)</i>	sanctify, make holy	0	0	0	0	1	1	0%		
<i>weihan (2)</i>	fight, strive	0	0	0	0	1	1	0%		
<i>-weisjan</i>	OE wīsan, OHG wīsen 'show, demonstrate'; PIE *weyd- 'see'	0	0	0	0	2	2	0%		
<i>-weison</i>	visit	0	0	0	0	1	1	0%		
<i>-weitjan</i>	PIE *weyd- 'see'	0	0	0	0	1	1	0%		
<i>wenjan</i>	hope, expect; set one's hopes (on)	0	0	0	0	2	2	0%		

<u>Verb</u>	<u>V Meaning</u>	<u>I</u>	<u>P</u>	<u>Total Idiomatic</u>	<u>M</u>	<u>N</u>	<u>Total Compounds</u>	<u>% Idiom = I + P</u>	<u>I*</u>	<u>P*</u>
<i>-wigan</i>	shake, move (Caus. wagjan)	0	0	0	0	1	1	0%		
<i>wilwan</i>	rob, take by force	0	0	0	0	2	2	0%		
<i>-windan</i>	wind	0	0	0	2	1	3	0%		
<i>winnan</i>	suffer, sorrow	0	0	0	0	1	1	0%		
<i>wisan 2</i>	feast, carouse	0	0	0	0	1	1	0%		
<i>wopjan</i>	cry out (to: D, du D); crow	0	0	0	0	2	2	0%		
<i>wrikan</i>	persecute	0	0	0	0	1	1	0%		
<i>-wrisqan</i>	bear fruit, PIE *wer-dh- 'grow, high'	0	0	0	0	1	1	0%		
<i>wrohjan</i>	accuse, bring charges against	0	0	0	0	1	1	0%		
<i>-wundon</i>	wound	0	0	0	0	1	1	0%		
<b>TOTAL</b>		<b>63</b>	<b>13</b>	<b>76</b>	<b>92</b>	<b>553</b>	<b>721</b>		<b>6</b>	<b>2</b>