The Heathen Religion of the Goths;
Inferences Drawn from the Vocabulary of their Bible.

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Stamm and Heyne, Bernhardt, and Balg; and of the Skireins
by Massmann, Landgren, Vollmer, Dietrich, and Rock.

Further references are noted as they occur.
Abbreviations for Periodicals and frequently cited Works.

Aarb.: Aarbøger for nordisk oldkyndighed og historie. 1868 ff.


AJPh.: American Journal of Philology. 1880 ff.


Ark.: Arkiv för nordisk filologi. 1883 ff.


Beitr.: Beiträge zur Geschichte der deutschen Sprache und Literatur. 1874 ff.

BzvS: Beiträge zur vergleichenden Sprachforschung. 1858 ff.

Festschrift Braune: Aufsätze zur Sprach- und Literaturgeschichte, Braune dargebracht.

Festschrift Hermann Paul: Germanistische Abhandlungen, Hermann Paul dargebracht.


FT: Falk and Torp, Norwegisch-dänisches etymologisches Wörterbuch.
FUF: Finnisch-ugrische Forschungen. 1901 ff.
GB: Streitberg, Die Gotische Bibel.
GGA: Göttingische gelehrte Anzeigen. 1738 ff.
ZfdPh.: Zeitschrift für deutsche Philologie. 1869 ff.
KZ: Kuhns Zeitschrift für vergleichende Sprachforschung auf dem Gebiet der indogermanischen Sprachen. 1852 ff.
Ltbl.: Literaturblatt für germanische und romanische Philologie. 1880 ff.
MLN: Modern Language Notes. 1856 ff.
Mod.Phil.: Modern Philology. 1903 ff.
NB: Namn och Bygd. 1913 ff.
NTS: Norsk Tidsskrift for Sprogvidenskap. 1928 ff.
PQ: Philological Quarterly. 1923 ff.
Tijdschr.: Tijdschrift voor nederlandsche Taal-en Letterkunde. 1881 ff.
Other Abbreviations.

A: The Codex Ambrosianus A
Alb.: Albanian
Arm.: Armenian
Avest.: Avestan
B: The Codex Ambrosianus B
Bav.-Austr.: Bavarian-Austrian
Bret.: Breton
C: The Codex Ambrosianus C
CA: Codex Argenteus
ChSl.: Church Slavic
Corn.: Cornish
Cymr.: Cymric
Dan.: Danish
Dor.: Doric
Eng.: English
Eeris.: East Frisian
EPruss.: East Prussian
Esth.: Estonian
Finn.: Finnish
Fr.: French
Gal.: Gallic
Germ.: Germanic
Gk.: Greek
Gl.: Glossary
Goth.: Gothic
IE: Indo-European
Illyr.: Illyrian
Ir.: Irish
Ital.: Italian
Kurd.: Kurdish
Lat.: Latin
Lett.: Lettic
LG: Low German
Lith.: Lithuanian
MGk.: Middle Greek
MHG: Middle High German
MIr.: Middle Irish
MLat.: Middle Latin
MLG: Middle Low German
NNorw.: New Norwegian
NHG: New High German
NIr.: New Irish
Norw.: Norwegian
NPers.: New Persian
OBulg.: Old Bulgarian
OChSl.: Old Church Slavic
OCorn.: Old Cornish
OCymr.: Old Cymric
OE: Old English
OFr.: Old French
OFris.: Old Frisian
OHG: Old High German
OIr.: Old Irish
OIFranc.: Old Low Franconian
OLith.: Old Lithuanian
ON: Old Norse
OPers.: Old Persian
OPruas.: Old Prussian
ORuss.: Old Russian
OS: Old Saxon
Osc.: Oscan
OSerb.: Old Serbian
OSlav.: Old Slavic
OSwed.: Old Swedish
Port.: Portuguese
Prov.: Provencal
Pruss.: Prussian
Russ.: Russian
Russ.-Car.: Russian-Carelian
Skt.: Sanskrit
Span.: Spanish
Swed.: Swedish
Toch.: Tocharian
Umbr.: Umbrian
Ved.: Vedic
INTRODUCTION

This investigation attempts to glean from the language of the Gothic translation of the Bible any material which might throw further light on the heathen religion of the Gothic people. To some extent it parallels the work done by Richard Jente, "Die mythologischen Ausdrücke im alt-englischen Wortschatz" for Old English, and by Heinrich Wesche in his "Das Heidentum in der althochdeutschen Sprache" for the Old High German language, though the published portion of Wesche's dissertation covers only the vocabulary pertaining to the sanctuary. No similar study has as yet been made of the language of the Gothic Bible. Karl Helm in his "Altgermanische Religionsgeschichte" vol. 3, pt. 1, "Die Ostgermanen," gives the information obtainable from historical sources and from archeological discoveries a place equal to, if not more prominent than, that assigned to etymological evidence - just as E. A. Philippson does in his "Germanisches Heidentum bei den Angelsachsen" - moreover, Helm's discussion of the religion of the Goths suffers from the incompleteness inevitable in a work which is a part of a larger whole. Other histories of Germanic heathen religion either treat the religion of
the Goths together with the religion of other Germanic tribes, or, at most, devote a short section or chapter to it, and though they all include some linguistic material, yet none gives it first place.

Earlier studies of the Gothic language have been most helpful, particularly Richard Groeper's dissertation, "Untersuchungen über gotische Synonyme," Wilhelm Schulze, "Griechische Lehnworte im Gotischen," and H. von Velten's "Studies in the Gothic Vocabulary with especial Reference to Greek and Latin Models and Analogues." Since Groeper's work deals only with synonyms, however, while Schulze's is concerned wholly with loan-words and Velten's largely with loan-translations, none of the three covers the same ground as the present thesis. Much important linguistic material is included in G.W.S.Friedrichsen's "The Gothic Version of the Gospels," but Friedrichsen not only omits all material obtainable from the Pauline Epistles, but gives only selected material from the Gospels and subordinates this to his purpose of showing the influence of Latin versions of the Gospels upon the Gothic translation. As their titles indicate, Rudolf von Raumer's "Die Einwirkung des Christentums auf die althochdeutsche Sprache," Bernhard Kahl's "Die altnordische Sprache im Dienste des Christentums," and H.S. MacGillivray's "The Influence of
Christianity on the Vocabulary of Old English" treat
primarily words of definitely Christian significance,
and include only those heathen religious terms which later
took on a Christian meaning.

The first task, then, was to sull from the Gothic
Bible translation¹ those words which clearly had, or
which might perhaps have had, reference to either the
beliefs or the practices of heathen religion. Of these
words every occurrence has been noted, whether in the
Bible translation, or in the Skeireins, or one of the
less important Gothic fragments. In the thesis itself,
however, it proved impracticable to list by chapter and
verse all cases in which a word occurred, if it was found
more than five or six times. Each Gothic word was studied
from two points of view: first, an effort was made to de-
termines its primary meaning and its later semantic de-
velopment, if any, by a study of its derivation and its
cognates, particularly cognates in other Germanic lan-
guages; then, the use of the word in the Bible translation,
the context in which it occurred in each case and the
Greek word or words which it rendered, was examined.²

¹ The text as given in Streitberg, Die Gotische Bibel 13.
1919 has been used throughout.

² The Greek text used was that included in Streitberg.
In the etymological part of the work I have adopted the forms of IE roots given in Walde and Pokorny, "Vergleichendes Wörterbuch der indogermanischen Sprachen" and the spellings of Slavic words used by Trautmann in his "Baltisch-Slavisches Wörterbuch."

Though words of Germanic origin which had clearly had religious significance prior to the introduction of Christianity form the most important part of the material, yet I have not neglected such negative evidence as can be gathered from loan-words and loan-translations from the Greek, and from words of primarily secular meaning which apparently took on religious significance only with the coming of Christianity, perhaps for the first time in the Bible translation. Words in other Germanic languages which evidently had reference to heathen religion, but for which there was no exact Gothic cognate are briefly cited as possible negative evidence.

This investigation lays no claim to being an exhaustive study of the religious vocabulary of the Gothic Bible. Words of definitely Christian significance have been omitted, and, as the line cannot always be clearly drawn, perhaps some words of possible heathen significance as well. No attempt has been made to give a complete
account of the less probable suggested etymologies of the words treated, nor to list all the cognates of each word. Reference has been made to information found in the writings of Jordanes and in other Greek and Latin works, and to reports of archeological discoveries only when these were especially pertinent.
THE GODS

gud

The word *gud* is common to all Germanic languages:
OE, Eng. Ofris. OS, MG *god*, masc.; OHG, MHG. *got*, got,
NHG *Gott*, masc.

The etymology of the Germanic root *gud-* is uncertain.
There are no proved cognates in any other Indo-European
language. Since all Germanic peoples used the word at an
early date, and since there is no evidence that it was
borrowed from a non-Germanic language, the inference is
that it developed from an IE root. The Schwaentstufe of
the Ablaut and the ā < IE ā suggest that the word was
originally a perfect participle. (Cf. IE -tó- participial
suffix, as in Lat. *al-tus* "high" i.e. "become great (or)
high," Gk. *ἀνάλτος* "not to be filled, insatiate,"
NHG *alt* "old, grown up," *kalt* "cold, cooled," etc.1)

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1 Discussion of the use of old participles as substantives
in Buchanan, Substantivized Adjectives in Old Norse.1933;
cf. espec. p.65 ff, but note that Buchanan failed to
include *god*.
Germ. *ruda-is probably derived from the IE root *gheu-2
"call, call upon," and, therefore, means "the one called." Compare Skt. havate "calls, calls upon," passive part.
hūtas "invited;" Ved. puru-hūtas "much-invoked," a name given Indra; OPers. zavaiti "calls, calls upon;" Arm.
na-zōvī "curse;" Lith. žavōtī "bewitch;" Lett. zavēt
"bewitch;" OChSl. zovŏ, zavati "call." A less likely derivation is that from IE *gheu-2 "pour." Cf. Skt. juhoti,
juhoti "pours in the fire, sacrifices," passive hūyate,
hūtas "sacrificed," hōmān, n., "libation, sacrifice,"
hotā m. "libation pourer, priest;" OPers. zavētā zavaehr, m.
"priest," zavētra, n. "libation;" NPers. zōr "holy water;"
Arm. joył "poured;" Gk. Χέω "pour," χοή "pouring, libation."

The stem of gub is ruda-, as is shown by comparison
with the other Germanic dialects the d in the final posi-
tion becoming in Gothic ḏ. The abbreviations ḏs and ḏa
are evidently due to the influence of the abbreviation
of the nominative and accusative singular ḏę. The nominative
and accusative plural guda is written out in full in

2 Cf. H. Osthoff, MU 4, 64 ff. 1881 and Bezzenerberger,
Beitr. 34, 191 ff. 1899.
3 Cf. WP 1, 509 ff.
4 Cf. WP 1, 563 ff.
5 Older etymologies, the majority of which have since been
disproved, are given in Schade, Altdéutsches Wörterbuch,
1873-82, under got.
6 Cf. discussion of this point by Hench, Beitr. 21, 563 ff.
1886, and Osthoff, BB 24, 193. 1899.
John 10.34;35, but is abbreviated ἐφα in Galatians 4.8A.
The plural is not abbreviated in the compound σαλιυγα-γυδα,  
1 Cor. 10.19;30A; σαλιυγα-γυδη, Eph. 5.5B; Gal. 5.30AB;  
Col.3.5AB; σαλιυγα-γταμ, 1 Cor.8.10A; nor in the compounds  
of which it forms the first element, except ἐφα-σακανελ,  
Phil.3.6B and ἐφ-βλοστρεῖς, John 9.31.7  

Goth. ῖφ is neuter in its forms. However, ῖφ is  
consistently used with masculine modifiers. The neuter  
form of ῖφ and also of ON ὁδ, ῖφ has been variously ex-
plained. It may be due to the fact that the word ῖφ  
reaches back to the age before anthropomorphic gods. The  
fact that the word ῖφ exists in some form in all old  
Germanic languages but has no equivalent in other Indo-
European languages suggests that it developed in the com-
mon Germanic period, that is, roughly sometime during the  
first thousand years before Christ. Now Caesar said of  
the religion of the Germans:8 "Germani multum ab hac con-
suetudine differunt [i.e. differ from the Gauls]. Nam  
nsque druides habent, qui rebus divinis prassint, neque  
sacrificiis student. Decorum numero eos solos ducunt,  
quos cernunt et quorum aperte opibus iuvantur, Solem et  
Vulcanum et Lunam; reliquos ne fama quidem acceperunt...."

8 De bello gallico 6.21.
Even if one believes Caesar to have been badly informed and does not accept his statement as literally true, one must confess that it does not suggest the existence of a highly developed anthropomorphic conception of the gods in the first century B.C. It is, however, difficult to reconcile this theory regarding the neuter form of *gudā with the results of our discussion of the etymology of the word, according to which it originally meant either "the one called upon" or possibly "the one to whom libations are poured;" neither of these meanings suggests a conception of a god as either an inanimate object or an abstract idea.9 Differences between grammatical gender and natural gender in Indo-European are apparently due, for the most part, not to psychological but to purely formal reasons. It would, therefore, seem wiser to explain the neuter gender of *gudā as follows: the original perfect participle would have been commonly used in the neuter plural to refer to both gods and goddesses (cf. the use of the neuter plural for

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9 Compare, however, Osthoff BB 34,191.1899, who argues from the analogy of Skt. *brahma n. > brahma, m. that Germ. *gudā-, neuter, was originally an abstractum meaning "magic," and also FT 359.1910, who give as the original meaning of *gudā- "Hexerei" and see in the neuter gender an indication that the original conception was that of an impersonal divinity.
collective gender in Old Norse); from this plural the
neuter gender would later have been extended to the singu-
lar.10 This theory is quite consistent with the meanings
suggested by the etymology of the word. Germ. *wotz-
(plur.) would then originally have meant "those who are
called upon" or "those to whom libations are poured."
The masculine gender of OE god, OHG got and the use of
masculine epithets with Goth. gub may be due to the in-
fluence of the Christian conception of a personal God and
formally to the Greek ὁ θεός and the Latin deus; they
may, however, be pre-Christian and be due simply to the
influence of the natural anthropomorphic upon the gram-
matical gender.

Goth. gub is used 533 times in the Bible translation:
in 521 cases it renders θεός "god;" in 3 cases it renders
κύριος "lord" (1 Cor.7.17; 2 Cor.8.31); in 1 case the
phrase at guda uslaesidal renders θεοσίδακτολ "taught of
God" (1 Thess.4.3); in 1 case gub blōtan renders θεοσεβέλιν "reverence towards God" (1 Tim.3.10); in 1 case frjóðans
gub renders φίλος θεός "loving God" (3 Tim.3.4); in 7 cases
gub has no equivalent in Greek (Mark 1.3; 1 Cor.15.25;
Eph.1.11; Gal.4.6; Col.3.25; 1 Thess. 2.18; 2 Tim.2.2).11

10 Cf. WP 1, 529 ff.
11 Cf. GB under the verses in question.
In the *Skeireins* ἀγαθ is used in 16 cases; five of these are in quotations of passages from John in which the corresponding Greek text has forms of Θεός.

Derivatives and compounds of ἀγαθ which occur are:

* αὔγοδα, adj. "godly."* αὔγοδα ἀποτείχεις *abtexteinaia renders Θεόνυπνος "inspired by God" in 2 Tim.3.16 and αὔγοδα is also used twice in the *Skeireins* (1.10;16).

* καινισιαῖ* n. "false god" translates ἐνωλον "idol" or derivatives of this word in 5 cases. It has no Greek equivalent in 1 case (1 Cor.10.30).

* αφγοδά "ungodly" occurs as a marginal gloss to unsibbia which translates ἀδεβας "not reverencing (God)" in 1 Tim.1.9, and is also used in the *Skeireins* 4.36.

* εγυσα "godly" translates πρόχηννανν "honorable" in 1 case (Mark 15.43).

* αφγοδάβα, adverb to above, translates ἐνωβανς "godly" in 1 case (2 Tim.3.12).

* αφγοδει "ungodlinesss" translates ἀδεβαλον same in 3 cases (Rom.11.23; 3 Tim.3.16).

* αφγοδει "godlinesss" translates ἐνωβαλον same in 10 cases, and is also used in the *Skeireins* 1.17. In 1 Tim. 4.8, A has αφγοδει but B αφγοδειθν, nom.13

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12 For further discussion of this word see p. 79.
gudblöstreis (gød - CA) m. "worshipper of God" translates θεοσεβής "pious" in 1 case (John 9.31); blöstreis from blötan "to worship," cf. ON blöt-gødi "heathen priest," in which the same elements are found transposed. 14


gudalaus, adj. "godless" translates θεος same in 1 case (Eph. 2.13). cf. ON gudlaus, MHG gottlos.

gudaðaunað (gøa - Ø) f. "form of God" translates θεος μορφή same in 1 case (Phil. 2.6).

gudia m. "priest" is used in 53 cases in the Bible translation: it translates ἵζξεύς "priest" in 9 cases; alone and with different adjectives it translates ἵζχίζεύς "high priest" in 44 cases; and it occurs once in the Sælireina. 16

ufargudia m. "overpriest" translates ἵζχίζεύς in 1 case (Mark 10.33). 17

14 For further discussion of blötan see p. 123 f.
15 In all other cases ιεζξον is rendered by alhs; see p. 165 ff.
16 A quotation from John 7.45 in which ἵζχίζεύς is used for "chief priests."
17 For a discussion of gudia and its derivatives and compounds see p. 57 ff.
συγκέντρωσας m. "priesthood" translates ἵζατελα
same in 1 case (Luke 1:9) and λειτουργία "service" in
this instance "benefaction for the relief of the poor;
in 1 case (2 Cor.9:13).

συγκινεῖν "to perform the functions of a priest"
translates ἵζατελον same in 1 case (Luke 1:8).

The use of γὰρ in the Gothic text follows very closely
the use of Θεός in the Greek. In the large majority of
cases it stands for the Christian God. The singular,
however, is used twice as a general term for deity (2 Thess.
2:4, John 10.33), once for God in the sense of the person
or thing to which one is completely devoted (Phil.3:19),
and once for Satan (2 Cor.4:4). The plural γυναῖκες is used
once as a general term for deities, having reference, how-
ever, to the heathen gods of the Gentiles (Gal.4:8), and
twice for magistrates and judges thought of as God's
representatives (John 10.34;35). In each of these cases
a form of γὰρ is used to translate a form of Θεός. The
singular γὰρ is never used, either in its simple form or
in a compound, of a heathen god; γαλιναγὰρ occurs only in
the plural, γαλανίκεια is used of a worshipper of the
Christian God, and γαλήνων is used of the temple of the
Jews. The plural γυναῖκες is used of heathen gods but in com-
pounds only. This would tend to confirm the impression
that θεός was first used and most generally used as a neuter plural of heathen gods and goddesses, and might suggest that the singular was not very commonly used before the Christian era. However, in the New Testament θεός in no case occurs in the singular with the meaning "heathen god," while the few verses in which εὐδοκεῖν is used in the singular are unfortunately missing from the Gothic text; the translator had, therefore, no opportunity to use gub in the singular of a heathen god or saliugagub of a heathen idol.

The consistency with which the translator of the Gothic Bible rendered θεός by gub is striking, especially in view of the fact that in some other cases he liked to vary his translations by the use of synonyms18, employing, for example, seven different Gothic verbs to translate the single Greek verb εὐδοκεῖν. Even if he had wished to impress his readers with Christian monotheism by the consistent use of the same word for God, yet, for that very reason, we should certainly expect him to use a different verb in 2 Cor.4:4, in which θεός stands for Satan, but there δ θεός τοῦ αἵματος is translated gub his aima.

18 Cf. Groeper, Untersuchungen über gotische Synonyms. 1915.
The questions naturally arise: Did no other word for god exist in Gothic? If there were another word, could it not properly be used of the Christian God? It is well known that in Old Norse a number of different terms were used of the heathen gods; they were called, for example, tivar, vanir, æsir, regin, væar. After the introduction of Christianity, however, none of these words was used in Old Norse to designate the Christian God. Instead the word gud (god) was consistently employed. In the Gothic Bible translation words occur which are probably or certainly related to some of the Old Norse terms given above: Goth. ansie (acc. plur.) used by Jordanes as synonymous with "semideos," and apparently related to Goth. ana "beam" (occurring only dat. sg. anza in Luke 6:41;42), matches ON æsir; Goth. regin "counsel, decision" is ON regin; Goth. weiss adj. "sacred" is the ON substantivized adjective plural væar. There is no indication, however, that any of these Gothic words had taken on a substantive meaning applicable to deity. In Old English

19 For the relationship of the two forms see Noreen. Aisl. Grammatik § 154.3.
20 Cetica 13.78: "Gothi ... proceres suos, quorum quasi fortuna vincabant, non pueros homines, sed semideos, id est Ansie vocaverunt."
21 See p. 21 ff.
metod, m., was quite commonly used in poetry for the Christian God, though god, m., was the usual word, and also for Christ. Compare ON méótudr, OS metod, m., "ordainer of fate, fate." OE metod, from an IE root *med- "to measure," seems to have undergone a transition of meaning from measure or measurer to fate, then to God. The most closely related Gothic words found in the Bible translation are mitadg, f. and mitadgō, f., both used only with the meaning "measure." Evidently Goth. guō, ON guō, OE god was better suited to convey the Christian conception of God than any other term, because its meaning was more general, and possibly also because the singular may not have been commonly used of a heathen god.

frauja

Goth. frauja m. "lord" clearly goes back ultimately to the IE *pré- χ- (="pré, prē "forward, before" + -χ-) (23). Compare Skt. pravanas "inclined," pravanam n. "sloping hillside;" Skt. purvam, Aves. nourvō, OChSl. prvb "the first;" also OE fēa, OS frēo, OHS frō m. "lord," NHG frō (n-stem) in Frondienst "villageage," Fronleichnam "corpus

23 Cf. WP 33, 37 f.
Christi, etc. With an added -io- we get the IE stem *prówio̱, from which come Skt. pārvya, OPers. pārvya "the foremost," also the Germ. -jan- stem *fraujan > Goth. frauja, ON Freyja, name of a god (this lacks n- element), OE frijog, OS frōio m. "lord." The following feminine nouns are also related: OFris. frouwe, OS frūa, OHG frouwa, NHG Frau; also ON Freyja, name of a goddess. The primary meaning of frauja is then "the man who is foremost or first" from which it comes to mean "master" and "lord."

Goth. frauja is, in conformity with the Greek practice, 34 abbreviated when it refers to God: nom. *fra, acc. *frin or *fian, gen. *frina, dat. *frin. Contrary to the usual practice it is also abbreviated in Galatians 4.1, where the meaning is "lord, master" in a general sense.

In the Bible translation frauja is used 356 times:
in 341 cases it renders κύριος "lord, master;" in 4 cases δεσδότης "master, lord;" in 2 cases ἰχθύς (1 Cor.10.16 twice); in 1 case θεός (1 Tim.6.1); in 8 cases there is no corresponding word in the Greek. In the Skirvinge frauja is used 11 times.

The use of frauja for ἰχθύς (1 Cor.10.16) and for

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34 Cf. Greek use of Ὁ, ὘, ὄ, ὅ for forms of θεός and ἐκ, ἐκ, ἐκ, ἐκ for forms of κύριος. See Traube, Nomina sacra, 31. 1907.
Θέσ (1 Tim.3.1) and the eight cases in which there is no equivalent in the Greek can be explained through variant Greek or Latin manuscript readings or through parallel passages.

Goth. frauja is used of God, in addressing God, of Christ, in addressing Christ, of individual men of high position, such as Pilate and Philipp of Bethsaida, and in addressing them, and also in the general sense of master; in this latter sense it is the antithesis of skalke.

The following derivatives and compounds of frauja are also found:


fraujinōn "to rule over" renders κυριεύω same in 5 cases, τὸ ἔχειν "exercise authority over" in 1 case (1 Tim.2.12); aμασε fraujinōndes "as if ruling over, as a lord" renders κατʼ ἐπιταγήν "by way of command" in 1 case

25 Luke 1.37; 9.43; 14.16; Rom.15.9; Gal.3.17; 1 Thess.3.9; 5.16; 2 Tim.3.4.
26 Cf. GB footnotes to these verses.
(2 Cor. 3:8); fraujinönd (pres. part. voc.), apparently originally a marginal gloss, stands in opposition to frauja (for δέσποτα) in 1 case (Luke 2:29).

gnafraujinön "to exercise lordship over" renders κατακυρίευω same in 1 case (Mark 10:42).

fraujinassus n. "lordship, dominion" renders κυρίότης same in 2 cases (Eph. 1:21; Col. 1:16).

It has been shown above that the ON name of a god Freyr (without the n of the stem) and the corresponding feminine, the name of a goddess, Freyja are cognate with Goth. frauja. This fact does not, of course, prove the worship by the heathen Goths of a god or goddess of these names, but the use of the Gothic frauja for the Christian God is satisfactory proof of the contrary.27

27 For the development of proper names of gods out of common nouns cf. Usener, Götternamen, 316 f. 1896, and Helm, Altgermanische Religionsgeschichte 1,37 ff. 1913. There are two other less clear cases, in which a Gothic common noun seems to match exactly or be closely related to the Old Norse name of a deity, namely Goth. fajrguni n. "mountain," ON Fjorgynn m. and Fjorgyn f., names of a god and goddess respectively. (Cf. the Latinized OHG Farguna, Virgunne, Virgundia, name of a mountain chain), and Goth. mulþus "splendor" (cf. also mulþage adj. "splendid") ON Úlfur,"name of a god." In all these cases, granted the identity or close relationship of the words in question, there is no compelling reason to assume that the heathen Goths worshipped a god with a name corresponding to the Old Norse one. See also p. 88 f.
The loan-translation allwaldande m. nd- stem (cf. gardawaldande "master of the house") 38 "Almighty" (cf. Gk. Παντοκράτωρ, which it renders. With waldan compare ON wælde, OE wealdan, OFris. wælda, OS wældan, OHG waltan "to rule, have power over." ) is used once in the phrase frauja allwaldande "Lord Almighty" (2 Cor. 6.18).

In OHG frö was used in address to Christ or an angel: frö min! Elsewhere we find the word truhtin for lord. This word refers to God in his aspect of commander. Compare the cognates ON dröttinn, OE dryhten, OFris. drochten and its derivation from Germ. *дрохти- "troop of warriors, retainers of a prince." ON drött, OE dryht, OS druht, OHG truht. Related are also the verbs Goth. driogan "to do military service," OE driogan, ON drýgja "to carry out." In the Gothic Bible we find further the derivatives

draúhtinassuē n. "campaign," draúhtinōn "to go into battle" and draúhtiwitōf n. "campaign." 39

39 The Gothic Bible naturally gives no names of heathen gods originally worshipped by the Goths, but it is a fair assumption that at least the principal gods worshipped by other Germanic peoples were also worshipped by them. Little definite information on this subject can be obtained from Greek and Latin sources. Jordanes states that the Goths worshipped Mars (Getica 5.41), but it is not certain whether this Roman name stands for Wōdan or Týr. Jordanes writes, moreover, that the Goths worshipped as a god Tanaus, one of their early kings (Getica 6.48), and also that they worshipped as demigods or Anais the heroes of their race (Getica 13.78), of whom the first was Gapt (Getica 14.79). For the most part early Christian authors refer to the Goths merely as worshipping devils or demons, thus, for example, Aurelius Augustinus (De civitate Dei 5.33) and Orosius (Historia 7.37.4 f.) both with special reference to Radagaisus, a king of the Goths. It is, of course, natural and occurs frequently that the Christians represent the heathen gods as demons or devils.
THE ADJECTIVES "GODLY", "HOLY", "CONSECRATED", ETC.

*gudiska*<ref num="1">, *afgupa*, etc.

Among the derivatives and compounds of *gup*<ref num="1">, we have already mentioned the following adjectives and adverbs: *gudiska*, adj. "godly" (derived from *gup* with Germ. suffix -isca, commonly used to form adjectives indicating kind, ownership, etc.);<ref num="2"> <sup>3</sup> *gagudaba*, adv. "piously" (from the adjective *gagupa*, which, though clearly having as its primary meaning "godly, pious," is used in the Bible translation only with the meaning "honorable." Cf. also the noun *gagudai*, f. "piety."); *afgupa*, adj. "ungodly" (af- is the Goth. prep. *af* "from, away from," cf. ON *af*, OE *æf*, OFris. *af*, OS *af*, OHG *aba*, ab same. cf. also the noun *afagudai*, f. "ungodliness"); *gudalaus*, adj. "godless" (compound of *guda-* and *laus*, adj. "lacking, empty." Cf. ON *laus* "loose, free," OE *læs* "empty, robbed," OFris. *læs*, OS, OHG *læs* "free."); *gudafaurhts*, adj. "godfearing" (compound of *guda-* and *faurhts*, adj. "fearing, timid." Cf. *færht*, OS, OHG *færht*, forh同样的词.

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1 See *p. S ff.*
unsibjia

Goth. unsibjia, adj. "lawless, iniquitous, ungodly;" with the same negative prefix un- OHG unsippi "unrelated," with additional prefix ge- OE ungesibb "inimical." Goth. *sibjia is ON sifi "related;" OFris. sibbe, sib, OHG sibbi "peaceful, related;" with prefix ge-, OE gesibb "peaceable, related." These correspond to the nouns Goth. sibja f. "relationship" (only Gal.4.5 for νικοθεσία "adoption" (of sons)); ON Sif (gen. Sifjar) f. "Thor's wife," sifjar f.pl. "affinity, connection by marriage;" OE sibb, OFris. sibbe, OS sibba, OHG sippa, sippa, f. "relationship, family, tribe;" compare also the weak masculines OFris. sibba, OHG sibbo, sippe "relative;" further the verbs, with prefix ge-, ge-. Goth gesibjon "to be reconciled," (only infin. Matt.5.24), OE gesibbian "to reconcile," and the perf. part. ON sifjar "related by affinity." 3

There is some uncertainty concerning the etymology of these words. They are probably derived with IE suffix -bh(e) from an IE root *se- *sue- 4, as are also, with Schwundstufe, OFrus. swo "own, self;" possibly, with

4 WP 2, 454 ff., espec. 455.
Dehnstufe from *sue-*, the proper names Germ. Suēbi, OHG Swabō;5 with a- ablaut, Russ. о́соба "person" and, from *sue- (sue-)* OChSl. svoboda "free," Russ. svoboda, Czech. svoboda, f. "freedom," etc.;6 also the proper names Lat. Sabini, Sabelli or Samnitea, peoples who worshipped the god Sabus.7 Compare further Skt. sabhā, f. "gathering of the village community, community house, court of justice,"

sabhyasa "belonging to the community assembly,"8 and OSerb. sebrā "free peasant," Russ. sibyr, "neighbor, friend;"9 perhaps also, with metathesis, the names Serb and Serb.10 The root *se-, *sue- itself is simply the reflexive pronoun, cf. Goth. ON sīk, OHG sīh, Lat. sē, etc. Goth.
sibja then really "belonging to each other," hence "relationship (within the family or tribe)," *sibjas "related, belonging to the family or tribe," unsibja "not belonging to the family or tribe," or, possibly, "not in accord with

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5 Erdmann, Über die Heimat und den Namen der Angeln. 96. 1890-91.
6 Trautmann, Baltisch-Slavisches Wb. 391. 1923.
8 Kuhn, KZ. 4, 370 ff. 1855; Johanssen. IF 3, 5 ff. 1893.
10 Solmsen. KZ 37, 593 ff. 1904; and for full discussion of these roots Solmsen, Untersuchungen zur griechischen Laut- und Verslehre. 197 f., espec. 200. 1901.
or not pertaining to the law and customs of the tribe." Compare also the compound frayisibja, f. "adoption (of a child)."

In the Bible translation unsibja is used 3 times; in 1 case it renders ἄνομος "lawless, wicked" (Mark 15:28); in 1 case jus weürkjandange unsibja renders ἐγκατέλειψε τὴν ἄνομίαν "those working iniquity" (Matt. 7:23); in 1 case unsibja renders ἁσβής "impious, godless" (1 Tim. 1:9).

The adj. unsibja, literally "not of the tribe" may have been used first of the condition of a man expelled from the tribe because of lawlessness or impiety, that is, with meaning "outcast, outlawed," later of his character — in both Mark 15:28 and 1 Tim. 1:9 the word is used of wicked or ungodly men — and only finally of his conduct, whether such conduct was sin against the tribe, or against the god or gods of the tribe.

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12 Marginal gloss in A: afgudaum (dat. plur.).

13 Cf. V. Grönhöch, The Culture of the Teutons I.333 ff. 1933 regarding the outlaw and 2.103 ff. 1932 regarding the old German conception of holiness. Also K. v. Amira, Grdr. d. germ. Rechts 3 171.1913, who suggests a meaning "friedlich, rechtlich" for sibiis i.e., "inviolable, legal;" unsibjöss, then, really "friidlos" (cf. Feist, Vgl. Wb. 3 523. 1936) i.e., "banned, outlawed."
weihs


These are probably from an IE root *weig- "separate," and are, therefore, further related to Skt. vinakti, vivēkti "separates, sifts" (part. viktas); OPers. ava-vaek- "separate out, sort out" (part. vīktō), Lat. victima "sacrifice, animal sacrificed."

14 Cf. FT 1376; Feist, Vgl. Wb. 3 557 f. See also p. 145.
15 Cf. WP I, 222.
17 Cf. Düntzer, KZ 11, 65. 1862; Byrne, Origin of the Greek, Latin and Gothic Roots. 160. 1888.
Goth. *weiha*, therefore, has as primary meaning "set apart" i.e., "separated from profane things," hence "sacred."

In the Bible translation *weiha* is used 86 times: in 75 cases it renders Gk. ἁγιός "set apart for God, pure, holy," in one case it renders Gk. ἁγιός "sacred, pure" (Phil. 4.8)\(^{18}\); in one case ἐγγός "sacred, consecrated" (2 Tim. 3.15); in one case ἡγιασμένος "rendered holy, consecrated" (John 17.19); in one case ὑσιός "pure, holy" (Tit. 1.8); and *weiha* is used 7 times in the Skeireins.

As a rendering of ἁγιός *weiha* is frequently used substantively, like the Greek, with meaning "apostle, prophet, saint, Christian" (e.g. in Rom.12.13; 1 Cor.16.1). Once, in John 18.13, it is used substantively with weak ending *weiha* meaning "priest."\(^{19}\)

The following derivatives and compounds of *weiha* occur:

*unweiha*, adj. "unholy, profane," possibly a loan-translation of Lat. *excrătus* (from ex + sacer)\(^{30}\) (cf. OHG *urwin* "excrandum") renders βέβηγιός "profane" in 3 cases.

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18 Cf. GB 378, footnote to Phil. 4.8. 1919.
19 See p. 60 f.
Weiheba, adv. "piously, holily" renders ὅσως same in one case (1 Thess. 3.10).

Weihean "consecrate" (mentioned above with its cognates) renders ἄγιαω same in 3 cases.

Saweihean "consecrate" renders ἄγιαω in 6 cases and εὐλογῶ "bless" in one case (1 Cor. 10.16).

Weihean "be consecrated, be acknowledged as consecrated" renders the passive ἄγιασθαι same in one case (Matt. 6.9).

Weihefa, f. "consecration, holiness" (mentioned above with its cognates) renders ἄγιασμος "consecration, purification, sanctification" in 4 cases (1 Thess. 4.3, 4, 7; 1 Tim. 3.15); ἄγιος ὑπόν "moral purity" in two cases (2 Cor. 7.1; 1 Thess. 3.13), and ὅσοτης "piety, holiness" in one case (Eph. 4.24).

*Airkna

Goth. *airkna, adj. "holy, pious" is a correction of airknis in 1 Tim. 3.3 Cod.B.²¹ Although now in the body of the text airknis was apparently originally a marginal gloss to the preceding word autis (for auta? or auta?)²²

²¹ Cf. GB I², 418-9, footnotes to 1 Tim. 3.3.
"mild, gentle" (for Gr. ἐνέλκυστος same). There is, therefore, no equivalent in the Greek.

The corresponding negative unsārknā "unholy, impious" renders Gr. ἁυός, same in two cases. The forms of the negative are without i (nom. pl. unsārknaei B., wk. unsārkhnānae A, 2 Tim. 3.3; dat. pl. unsārkhnaim 1 Tim. 1.8) and show clearly that the word is an e-stem.

Note also the derived noun ārknīsa f. "genuineness," used only in acc. sg. in 2 Cor. 8.8 for Gr. τὸ γνήσιον "that which is genuine, sincere."

Cognates are ONG erchān, erchen "true, right" and the first component of ON jarknasteinn, OE eorcnumstān "precious stone." 23 To these may belong also the first component of ON jarsteinn, jarteikn (for *jarkeicen) "token, miracle." 24

The etymology is difficult. Goth. ārknna is usually explained as, with stem-vowel e and IE suffix -no-, 25 from an IE root ḍe- "shining, whitish" and then related to Skt. ārjunas "light, white," rajatās "white, whitish."

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23 Cf. Osthoff. MU 5, p.V, 1890; but Bouterwerk, ZfdA 11, 90. 1859 and, following him, Sievers, Beitr. 13,182 f. 1887 suggest ON jarkne-, OE eorcan from Aram. jarkēn "yellowish jewel, topaz."
24 Cf. Lidēn in Noreen, Aisl. Gramm. 4 281,6. 1923 and also FT 473.
25 Cf. Brugmann, Grdr. II2 1, 358. 1906.
rajatam n. "silver," Aves. ēragata- n. "silver;" further to Gk. ἀγάς, ἄγας "white, gleaming," Lat. argu- "make clear," argūtus "clear thinking; clear sounding," and Gk. ἄγας "silver." 26 Compare also Toch. A. ārki, 27 B. ārku "white," arkuinē "light color," 28 and Hittite barkiš "white, shining." 29 This etymology is both formally unsatisfactory, because of the stem-vowel e, and semantically unsatisfactory, since the primary meaning of aīrkar, which is always used of human character, would seem to be "true, sincere," cf. Goth. aīrkniṣa "genuineness," ONG erchen, erchen "true, right;" then OH jarkna- steinam "true (or) genuine stone."

Other suggested etymologies are still more doubtful: derivation from Germ. *erka- corresponding to Skt. arka- m. "ray," arcati "shine" 30 is improbable because of Goth. k; division aīr-kne and derivation of -kne from IE *gnoe (Schwundstufe of *gen "create, produce") 31 is improbable in itself and leaves aīr- unexplained; suggested confusion

26 Cf. Osthoff. MU 5, p. V, 1890 and 6,32,1910; also WP 1, 83 f., esp. 83.
30 Cf. FT, 473.
31 Cf. WP 1, 83.
of Germ. *ark- (< IE *arg-) and Germ. *ern-31 gives a result which is again semantically doubtful.

Goth. árkns might be derived, with metathesis and IE adjective suffix -no-, from IE *reg- "straight; to straighten; stretch, raise up; direction, line,"32 and so be related to Skt. r̥jus, Aves. eranu- "straight, right," Aves. raz- "arrange, set straight, set in order," razan - "order," raśnu - "just;" Gk. ὀρέγω "reach, stretch out," ὀρέγοντα, ὀρέγοντα "length of outstretched arms, measure of about 6 ft.;" Lat. rego "direct, rule," ōrego "raise up," regio f. "direction, line, district;" with ablaut, rego "request," regus "pyre;" OIr. rígid "stretches out," ōrigo "resurrection," rēn "span;" also to Goth. raihts "right, straight, just" (cf. also raihtaba "in the right way"), ON rēttir, OE reht, riht, OFris. riucht, OS, OHG rent "straight, right," Goth. garahts "just," garahtaba "justly," garahtjan "to judge," etc., OHG gereht "straight, skillful, just," girihitī f. "straight line," garihtan "to arrange, order; judge," etc. (cf. Lat. rectus; OIr. recht, Cymr. rhaithn "law," etc.); ON rētta "to make right," OE rihtan, OFris. rihta, OS rihtian, OHG rihtan "to arrange, order; judge;" probably also to Goth. rikan "to pile up."

31 Cf. WP I, 83.
32 Regarding this root cf. WP 2, 362 ff.
OFris. reka, MLG reken, OHG rechen "rake," etc.; and to
Goth. rakjan in ufrokjan "to stretch out" (cf. also rahtōn
"to hand to"), ON rekja "to spread out, unwind," OE reccan
"to stretch out, direct, explain," OFris. reza, OS rekkiian
"to explain," OHG recchen "stretch out; explain," NHG
recken "stretch out," 33

gamaine

Goth. gamaine, adj. "common, in common, shared, unholy,
profane" is OE gamānā; without prefix, OFris. mēne; OS
grimēni, OHG grimēnī "common, shared, mutual;" also, without
prefixed ga-, the a-stems ON meinān "harmful, painful,"
OE mān, OFris. mēn, OHG mein "false" (cf. NHG Meinēnī
"false oath"), and the substantivized adjective ON meinā n.
"injury, misfortune" OE mān, OFris. OS mēn, OHG mein n.
"falsehood, crime." 34

All are formed, with ablaut and n, from IE root *mei-
"change, exchange" with extended meaning "exchanged, mutual,
shared," 35 as are also Lith. mai̱na, m. "exchange," atmai̱na, f.

33 For further cognates see WP 2, 382 ff.
35 Cf. WP 2, 340 f.
"change;" lett. maina, maina, f., mainus, m. "change, exchange;" lith. maina maius "exchange;" lett. mainu, mainit "change, exchange;" 36 Lat. munis "ready to be of service, obliging," munus (older moines) "service, office, position, duty," immunis "free (or) exempt from a public service (or) charge," communis (Gr. comcomin-) "common, general, public;" 37 and Old. main, main "treasure." Compare also, Skt. menis f. "revenge," Aves. maenisa, f. "punishment," as well as the forms without n Skt. mayate "exchanges," nimayes, m. "exchange, deception," lett. miju mit "exchange;" 36 Skt. mishas "alternate, mutual, together," mishu, mishya "wrongly, falsely," maya f. "transformation, deception;" 34

In the Bible translation gamains occurs 5 times: in 3 cases it renders Gr. ἁλαί̇ς, in 1 case with meaning "common, general" (Tit. 1:4), in 2 cases with meaning "profane, unhallowed," (Levitably) "unclean" (Rom. 14:14;

36 For these and for further Slavic cognates see Trautmann, Baltisch-slawisches Wb. 173 f. 1923.
37 Whether the Lat. prefix com-, co- is the same as the Germ. prefix ge-, since both have primary meaning "with," and whether the Lat. compound communis is, therefore, formed exactly as Goth. gamains is a matter of dispute. Compare Jürg, Beitr. 12, 413 ff. 1887; Walde, Lat. etym. Wb. 2 182 f. 1910, also Feist, Vgl. Wb. 2 173 f., where further references are given.
Mark 7.3); in 1 case 

**gamanina** renders **συγκολωνωνός**, adj. "participant with others" (Rom. 11.17), and in 1 case 

**gamanina** brings down seinen aktion "sharing my affliction" renders **συγκολονωνήσαντες** μου τῇ θλίψει (συγκολονωνήσαντες is aorist part. nom. pl. masc. of συγκολονων "become a partaker together with others") (Phil. 4.14). **gamanina** also occurs once in the Schierings (1.3) with meaning "common, shared."

The following derivatives and compounds of **gamanina** are also used:

**gamaninēs** f. "gathering, assembly."[38]

**gamaninei** f. "fellowship" renders **κοινωνία**, same in 2 Cor. 8.4; Gal. 3.9.

**gamaninēs** m. "participant" is used in the phrase **ni 

**gamanina** εἰσιν ἡμῶν ἀνθρώπων πρὸς ἡμᾶς "neither be partaker in other men's sins" for μηδὲ κοινωνεῖ ἀμαρτίας ἀλλοτρίας (1 Tim. 5.22).

**gamaninēs** f. "fellowship" renders **κοινωνία** in 5 cases.

**gamaninēs** "to make common": 1) "to become a sharer of, come into fellowship with;" 2) "to make unclean, profane," is used 6 times: in 3 cases for **κοινωνῶ** "become a sharer,

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38 See p. 76f. for full discussion.
come into fellowship" (Gal. 6:6; Phil. 4:15; Rom. 12:13); in 1 case for συν κοινωνεῖ "become a partaker with others" (Eph. 5:11), in 1 case the substantivized pres. part.

gamaśanjand renders κοινωνός, "partaker, sharer" (1 Cor. 10.18), and in 3 cases gamaśanj renders κοινόν "make unclean, defile, profane" (Mark 7.15, 18, 20).

gamaśanj "to defile" renders κοινόν in Mark 7.23.

Evidently the primary meaning of gamaśans is "common, general" "commūnis." The secondary meaning of "unclean, unhallowed" "profanus" seems to be due largely, if not entirely, to the influence of the Gk. word κοινόν. There is no evidence that gamaśans was ever used with the meaning "common, ordinary" "vulgaris," which in Greek forms a necessary semantic link between the meanings "general" and "profane." Note, however, that κοινόν can be rendered in Gothic by gewamms "unclean" and unhrawans "unclean" (cf. Rom. 14.14), and that gamaśans (and cf. espec. gamaśanj and gamaśanj) seems sometimes to have had the connotation "sinful," which the other two Gothic words completely lack.
audaga

Goth. audaga, adj. "blessed, happy" is ON audagr.
OE ēadig, OS ōðag, OHG ōtas "rich, happy, blessed."
These are derived with IE suffix -ko- from the Germanic
*auða- as in the first component of Goth. audahafts,
adj. "favored, happy;" in the substantivized adjective
ON audr m., OE ēad n., OS ōð, n., OHG ōt n.? "possessions,
wealth;" in the first component of such personal names as
OHG Otfrið, Odolf (OE Eadulf), OHG Odoard (OE Eadveard,
Eng. Edward), 39 and also in the last component of
OLFranc. *alōd m. or f. "full, free possession" (cf.
MLat. alōdis, allōdium "freehold estate") and of MHG kleinōt.
NHG kleinod n. literally "fine possession," then "thing
of value." 40 The same root is found in the old perfect
participles ON audinn "destined, granted" (cf. also ON
audna f. "fate, good fortune"), OE ēaden "born," OS ōdan
"given, presented" from a strong verb *auðan, otherwise
unrepresented. 41

The etymology of the Germanic stem *auða- is very un-
certain and there are no proved cognates in any other IE

40 Cf. Feist-Vgl. Wb. 3 53.
41 Cf. Fick. Vgl. Wb. 32, 7, 1874; also Uhlenbeck, Beitr.
30, 262. 1905, in disagreement with Grienberger. Unters.
suchungen. 34. 1900, who derives with IE suffix -tenē
directly from IE root *au-. 
language. A connection has been surmised with IE *audh₄ as in Arm. saud "bond, tie," saudem "bind," yaud "bona, limb, joint," yaudem "join;" Lith. audžiu, audėti, Lett. audžu, audēt "weave," Lith. ataudaï m. pl. "woof," ūde m. "single weave," Lett. audī m. p. "woof, woven fabric." IE audh₄ being an expanded form of the IE root *au- "weave" Goth. audage would then have as its primary meaning "woven (by the Fates), favored (by fate)."  

In the Bible translation audage is used 13 times, always for μακάζιος "blessed, happy," as, for example, in the beatitudes (cf. Luke 6,30-32); it also occurs once in the Sceireine (6,37) in a quotation from Matt.5.8, that is again for μακάζιος in one of the beatitudes.

The following derivatives and compounds also occur:

audagei f. "blessedness" is used once for μακάζιομίσ "declaration of blessedness" (Gal.4.15).

audajian "pronounce blessed" is used once for μακάζιω same (Luke 1.48).

audahafts adj. "favored, happy" is used in the phrase anastai audahafts (Luke 1.33) to render κεχαριτωμένη, perf.

44 Regarding meaning see FT 1.530; Ochs. Beitr. 45, 103f. 1921; Weisweiler, IF 41, 318 f. 1923.
part. pass. of \( \chi^\sigma \tau \omega \) "compass with favor, honor with blessing."

\[ \text{Biubseig} \]

Goth. Biubseig, adj. "good, praiseworthy, blessed" is derived with suffix \(-eig-a-\) (< IE \(-Iko\) from \( \text{Biub} \), n. "(the) good." The latter, possibly a participial formation, connects with ON \( \text{Bydre} \), adj. "kind, affectionate," \( \text{Byde} \), f. "friendship, love," \( \text{Byde} \) "win over, attach (to one's self)"; with prefix \( \text{ge-} \), OE \( \text{gebiede} \) "good, virtuous," \( \text{gebiedan} \) "attach one's self to," OS \( \text{ethido} \), adv. OHG \( \text{gidito} \), adv. "in a suitable manner."\(^{45}\) OE \( \text{l\(\mathfrak{E}\)aw} \) "usage, custom," OS \( \text{thau} \), OHG \( \text{gethau} \) "discipline" (really "observation") may also be related.\(^{45}\)

A probable cognate outside of the Germanic language is OIr. \( \text{tuath} \) "left, northerly" (really "favorable").\(^{47}\)

The etymology of these words is somewhat uncertain.

The most probable derivation is from IE \( *\text{teu-} \) "turn one's attention to someone in a friendly way, notice,"\(^{46}\) which would involve relationship with Lat. \( \text{tuor} \) "observe, pay

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46 Cf. FT 1306.
47 Cf. J. Strachan, IF 2,370. 1893.
48 Cf. K.L.Johansson. Beitr. 15, 238. 1891; see also WP 1, 705 f.
attention to, protect," tutue "safe." The primary meaning of πίστις may then be "kindly, friendly." In the Bible translation πίστις is used 17 times: in 13 cases it renders ἀγαθός "good, pleasant, excellent;" in 3 cases it renders εὐλογητὸς "blessed, praised" (Luke 1.68; Mark 14.61; 2 Cor. 11.31); in 1 case it renders καλός "sound, good, praiseworthy" (Matt. 7.18). "Blessed" would seem to be a meaning of secondary importance, but note that all other derivatives of πίστις (see below) are used almost exclusively with meaning "bless" or "blessing."

πίστις, n. "good" is used 18 times, always either for τὸ ἀγαθὸν "the good" or in the phrase πίστις ταύταν "to do good" for ἀγαθὸντοι, same.

πιθυπός, n. "evil" is used 7 times, always either for τὸ κακόν "the evil" or in the phrase πιθυπόταύταν "to do evil" for κακοτοί, same.

πίστις ταύταν "tell good news" renders εὐγγελίζω, same, in Luke 3.18.

πιθυπόν, f. "goodness, blessing" is used 4 times: in 3 cases it renders εὐλογία "praise, blessing, benefit" (2 Cor. 9.6; Eph. 1.3); in one case it renders ἀγαθωσύνη

50 Cf. Sturtevant. JEGPh. 36, 176 f. 1937.
51 Note that εὐλογία is also rendered by both the loan-translation wailāgis, f. and the loan-word aigplagia, m. in 2 Cor. 9.5, but in these cases εὐλογία means a concrete blessing in the form of a collection of money, whereas πιθυπόν and πιθυπίς both refer to a spiritual blessing.
"uprightness, goodness" (2 Thess. 1:11).

\textit{λαβαγείας} f. "blessing" is used once for \textit{εὐλογία} (1 Cor. 10:18).

\textit{προβαγίαν} "to bless" is used 20 times: in 16 cases it renders \textit{εὐλογία} "praise; invoke blessings;" in 3 cases the perf. part. \textit{προβαγίά} renders \textit{εὐλογητός}, adj. "blessed, praised" (Rom. 9:5; 2 Cor. 1:3; Eph. 1:3); in 1 case there is no corresponding word in the Greek (Luke 1:20).

\textit{προβαγίαν} "to give a blessing to someone" is used in 3 cases to render \textit{εὐλογία} (Luke 9:16; Mark 8:7; Eph. 1:3); it also occurs once in the \textit{Skeireins} (7.13) with like meaning.

\textit{προβαγίαν} "curse" is used once for \textit{καταβολομέλ}, same (Rom. 12:14).

The most generally used Germanic adjective meaning "sanctus," ON \textit{heilag}, OE \textit{hælæg} (Eng. holy), OFris. \textit{hêlich}, OS \textit{hêlag}, OMG \textit{heilæg} (NHG \textit{heilag}) is found in Gothic only as part of the much disputed runic inscription on the famous ring of Pictrossa, where it had the form \textit{heilag}.
apparently nom. sing. neuter, probably with meaning "sacred, inviolable." Otherwise this adjective is represented in Gothic only by the related adjective *haile "sound, healthy," gahila "whole" (cf. ON heill "complete, healthy," OE heol (Eng. whole), OFris. OS hēl "whole;" OHG heil (NHG heil) "sound, safe, whole"), and by the derived verbs hailjan, gahailjan "heal," gahailjan "be healed" (cf. ON heila, OE hǣlan (Eng. heal), OS heiljan, OHG heilen (NHG heilen) "heal").

Similarly the Germanic adjective OS, OHG sēlig, NHG selig "happy, blessed" (cf. OE gesēlig, sēlig (Eng. silly), OFris. sēlich "happy") is represented in Gothic only by the adjectives gēla "good, kind" (cf. ON aēll "happy," substantivized OE aēl "happiness, opportunity") and unsēla "bad" (cf. OE unsēla, same) and by the nouns sēla, f. "goodness, kindness" and unsēla "wickedness."53


THE HOME OF THE GODS.
THE LAND OF THE DEAD.

hīmīna

Goth. hīmīna m. "sky, heaven" is ON hīmīnna m. (dat. sg. hīmni and hīfní, gen. acc. pl. himna and hīfna, etc., mun > fn (=yn) in the contracted forms in oblique cases); OE heofon m.f., heofona p. (Eng. heaven), OS heben m.; with suffix l instead of n, OFris. hīmul, Dutch hemel, OS, OHG himil, NHG Himmel "sky, heaven." Compare also Dutch hemel "palace, roof," MLG hemelte, OHG himil, himilizzi, himilze, etc. "ceiling," NHG Himmelbett "four-poster bed with canopy," OE hūshefen, heofonbrōf, hebenhūsc "ceiling."¹

The etymology is uncertain. Suggestions are:
1.) with IE suffix -ino,² from Germ. root *hīm- < IE root *kem- "cover, conceal,"³ and so related to OE hemede, OFris.

¹ Cf. M. Heyne. Das deutsche Wohnungswezen 79. 1899, who suggested that OHG himilizzi, etc., OE hūshefen, etc., were first used of the blue starry sky painted on the ceiling of the apse of the church, and only later came to be generally used of a panelled and painted ceiling.
³ Derivation from Germ. root *hīm- "cover" already suggested by Grimm. Dt. Gramm. 3, 55. 1826. Regarding IE *kem- "cover" cf. WP. 1, 386 f.
hemes, OHG hemidi "shirt," himine then "that which covers,"

3.) with the same suffix, from IE root *gām-, *qam- "curve, bend,"4 which involves relationship with Skt. kmarati "is crooked," Aves. kamara, f. "girdle," Gr. καμάρα "room with vaulted ceiling" (> Lat. camera, camara "room" > OLG, OHG kamara, f. "room" > NHG Kammer "small room, partitioned space"), ἱμέλες "stove" (> Lat. camīnus "fire-place, stove" > Ital. camino "stove" > NHG Kamin "fire-place"), ἱμέληθος "ceiling, roof, house," Lat. (dial.) camur (beg) "vaulted, crooked," cumerus, cumerus "woven basket,"5 himine then "that which is curved, vault" (this is, however, doubtful, because of e/a Ablaut);

3.) connected as Schwundstufe with Goth. haima, f. "village," haimōs pl. "country," (cf. also afhaima (or -heimsa?) adj. "away from home" and anahaima (or -heimsa? "in one's home") ON heimr m. "home, world"6 (cf. also singheir "assembly at the Thing"), OE hām m., OFris. hām, hām, OS hēm m.n.,

4 Suggested already by Fick, Vgl. Wb. l3 40. 1874. Concerning root *qam cf. WP l. 349 f.
5 Cf. Walde, Lat. ety. Wb. 3 130. 1910 and H. Reichelt. KZ 46, 343. 1914 regarding the non-Germanic cognates, though Reichelt suggests relation of himine with Skt. gāman - "stone, sky," etc.
6 Cf. Kluge, Ety. Wb-d-dt.Spr. 5 167 f. 1894, and later editions of the same work.
OHG heim m.n., NHG Heim n. "home," etc. (possibly with m-
suffix from an IE root *ksai - "lie, rest,"7 and so related
to Gk. κοιμάω "put to bed, put to sleep;" OIr. cóim,
cöm "dear." OCymr. cum, etc. "dear;" Lett. sāime "house-
hold, family," etc.), himina then "home (of the gods?);;"
4.) from an m- expansion of IE root *ak- "sharp, pointed;
stone," and so related to ON hamarr m. "hammer; crag, high
rock," OE hamor (Eng. hammer), OS hamur, OHG hamar, NHG
Hammer m. "hammer;" also to Skt. acmā, m. "stone, rock;
sky," Aves. aaman- "stone; sky," etc., himina then "the
stone sky."8

In the Bible translation himina is used 25 times:9
in 94 cases it renders οὐδανός "sky, heaven," in one
case δυστάγαρδα himinae "kingdom of heaven" renders
ἡ βασίλεια τοῦ θεοῦ "kingdom of God" (Luke 6:30).10
In the Skeireina himina occurs 4 times, always with mean-
ing "heaven" (1:18-19, 31; 6:17, 30).

Two compounds are also used:

7 Cf. WP.1, 358 f.
8 Cf. Weigand - Hirt, Dt. Wb. 5 1,863. 1909 and W. Reichelt,
IF 32. 25. 1913. Concerning IE root *ak- cf. WP 1, 29 f.
9 Including Matt.11.23 where the bi of himin is lacking.
Cf. GB 11, 23, verse and footnote.
10 Cf. GB 11, 110-111, verse and footnote.
himinakunda adj. "of heavenly origin" occurs 8 times: in one case it renders ὦφσανος "heavenly" (Luke 2.13), in five cases ἔπουσανος same (1 Cor.15.14; Eph.1.3; 3.6; 3.10; 5.12). In the Skeireina himinakunda occurs 3 times with the same meaning "heavenly" (2.7-8; 4.15, 23).

ufarhiminakunda adj. "coming from above the heavens, of heavenly origin" renders ἔπουσανος "heavenly" twice in 1 Cor. 15.46.

Whatever the primary meaning of himina is, this word apparently meant only "sky" to the Goths. Under the influence of Gk. ὦφσανος it was used by the Bible translator for the Christian heaven. There is no evidence, however, that the Goths thought of himina as the home of their gods, indeed the fact that the word could be used of the Christian heaven suggests that the contrary was true. 11

In all Germanic languages cognates of himina were used of the Christian heaven and there is no other common

noun which might throw light on the Germanic conception of an upper world as a dwelling of the gods. OE _rodor_, _rodor_, OS _radur_ m. "firmament, heaven" (Cf. ON _rodull_
"sun", circle of light" = Lat. _rotula_, diminutive of _rota_
"wheel," (Cf. also Lith. _ratèlia_, m. "small wheel," OHG
radelot "with small wheels") Skt. _rathas_ m. "carriage,
chariot;" Lith. _rataus_ m. "wheel, circle," pl. _ratai_
"cart, carriage;" Ir. _roth_ m., OHG _rad_, NHG Rad n.
"Wheel," etc.12) may be related to Goth. _ræþ_ "easy" but
this is very doubtful. OE _æwgel_ n. "sky, air, heaven"
(Cf. OE _ægel_, OS _wigli_ adj. "bright, shining") is not
represented in Gothic, unless relationship with _ægal_,
the name of the _æ_-rune "sun" (?) (Salzburg - Vienna Alcuin
ms.) (= OE _ægel_, _sigel_) can be proved.13 The ON proper
name _Asgardr_ clearly belongs to a much later stage in the
development of Germanic heathen religion.

also WP.2, 362. under root * _reth_- "run, roll" from
which the above come. Walde. Lat. ety. Wb. 3, 655. 1910
expressed the opinion that relationship of _rota_ with
_rodor_ is very doubtful.


wagga

Goth. wagga m. "paradise" is ON wangi m. "field" (also in the compound himinwanger, pl. "heavenly fields"\(^\text{14}\), and in place names as Norw. Ullensvang, Gudvang, etc.\(^\text{15}\)), OE wong, wangi m. "field, meadow" (also in neorxjawong "paradise"\(^\text{16}\)), OS wangi m. "field, meadow" (note also OS godes wangi and hetanwanger "paradise"\(^\text{17}\)), OHG -wangi, -wange in many place-names, as Ahawang, Elchenwanger, Berenwanger, etc.\(^\text{18}\) and pl.-wange in holazwange pl. "campi nemorei, fields with trees," NHG dial. (Bav.-Austr.) wangi m. n. "meadow," (Swiss) wange f. "steeply sloping strip of grass," (EPruss.) wange f. "partly cleared woods."\(^\text{19,20}\). With weak inflection, but apparently related, we have ON wangi m.

OE wange n., OS, OHG wange f. "cheek" (cf. Goth. waggerja.

\(^{14}\) Helga kvifa Hundingabana I.8.3; 16.2.
\(^{16}\) Cf. Jente. Mythologische Ausdrücke, 236 ff. 1921.
\(^{17}\) Cf. E. Schröder, MB 21, 148 ff. 1933.
\(^{19}\) Cf. Feist. Vgl. Wb.3 540.
\(^{20}\) Oppreuss. wangu m. "damarow" i.e. "sparsely wooded ground, half-cleared oak-woods" (Elbinger Deutsch-Preuss. Vok. cf. Nesselmann, Thesaurus linguae prussicae. 192. 1873) may be a cognate of wagga (cf. C.Pauli, BzVS 7.178. 1873). However, according to Trautmann, Altpreuss. Sprachdenkmäler 457. 1910, wangu is a loan-word from the Germanic - contrary Schade, Altdt. Wb.3 1089 f. 1872-83, and Wieckmann, BB. 27. 253. 1903. Possibly EPruss. wange has been influenced in meaning, if not in form, by Oppreuss. wangu.
dat. sg. m., OF wangere, OHG wangāri m., also ON vungi n. "pillow"). 21 Compare also, with ablaut, MLG wingeren "bind, creep." All these are probably from Germ. *wanga-, a form, with grammatical change, of Germ. *wanha- from which come Goth. wāns in unwāns "blameless," ON wōn "crooked, unjust," n. "evil, injustice," OS wān n. "evil," ON vā f. (*wanðu) "woe, calamity, danger," vā "to blame." 22

The above are probably from IE *ma(n)q- "be bent" and so further related to Skt. vāṇatati "goes (or) walks bent, sways, staggers," vāṇyate "rocks, rolls, hurries," vāṇayati "avoids, escapes, deceives," vāṅkṛas "bent, crooked," vāṅkus "going crookedly, swerving," vāṅkris, f. "rib," vāṅkas, m. "bend in a river," etc.; Lat. vacillo, āre "waver, sway," Cymr. gwaeth, Corn. gweth "worse." 22

The primary meaning of wagge is then "sloping (or) winding meadow."

In the Bible translation wagge is used only in

2 Cor. 12:4, where it occurs in the acc. sing. for ἔνδος

21 Relationship between Goth. wagge, etc., and ON vangi etc., "cheek" is denied by Uhlenbeck, Beitr. 19, 523. 1894. It was long held that ON vangi etc., took its meaning from ON vangar, etc., the cheek being the curved surface of the face. Compare, for example, Schade, Alt. Wb. 2, 1089 f. 1872-82. The opposite semantic development is suggested by E. Schröder, MB 21, 148 ff. 1933. It is also possible that each word developed its meaning independently from the basic meaning "curved surface."

22 Cf. WP, 1, 216, FT 1350.
"paradise:" ἑταῖρι φραγμάτων ὑπῆρξε ἐν ἔργῳ "that he was
cought up into paradise" for ὃν ἐπὶ ἱώταγγι εἰς τὸν Ἱᾶξελόνον.
There are no derivatives or compounds.

It has been suggested that ὑγεία is merely an ingeni-
ous loan-translation of Gk. Ἱᾶξελόνος, itself a Persian
loan-word with meaning "park."23 However, the use in
other Germanic languages of such phrases and compounds as
ON himingar, OS gods wagn, hetanwang, OE neorxnamang
for "paradise, heaven," in addition to the use of ὑγεία
with this meaning, suggests that the Germanic heathen
religion may have included belief in life after death in
some happy and beautiful country.24

There is no other Germanic word for paradise. In ON
the loan-word paradis f. was used.25 In OE we find, apart
from paradis m. and the inexplicable neorxnamang, only
such compounds as sunnfeld "sunny field" (Cf. Goth. sunnō
"sun"), scinfeld "shining field" (cf. Goth. sкиnнан

29. 493. 1930.
24 Cf. Weinhold, Die got. Sprache im Dienste des Christen-
tums 15. 1870, and Helm, Altgerm. Religionsgeschichte
25 Cf. Kahle, Die altn. Sprache im Dienste des Christentums,
423 f. 1890.
"to gleam," etc.\textsuperscript{26} in OHG paradyga, paradis\textsuperscript{i} and compounds with \textit{-garto}, as \textit{wunnigarto} "pleasure garden" (cf. Goth. \textit{unwunande} "unhappy, troubled"). These compounds may have been formed at least in part under classical influence.\textsuperscript{27}

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\textbf{haija}


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\textsuperscript{26} Cf. Jente. Mythologische Ausdrücke. 333. 1931.
\textsuperscript{27} See also Grimm. Dt. Myth.\textsuperscript{2} 3, 385 ff. 1876.
\textsuperscript{28} Cf. FT 393.
\textsuperscript{29} "Megas mulieres quasi patriso sermone haliurunnas is ipse [Filimer] cognominat."
sorceress," helrūna m. "charm;" 31 OHG hellirūn, hellirūna "necromantia; magic.")

Goth. halja is probably derived, with ablaut and suffix -io-, from an IE root *hel- "hide, conceal, cover up." 32 Compare Finnish-Ugrian Koljo ancient name of a god with subterranean home, associated with the cult of the dead, 33 and also with the same o- ablaut but without j, ON hall f. "large house, hall," OE heall (Eng. hall), OS, OHG halla, NHG halle f. "hall;" OHG hala "covering, shell;" with e- ablaut-stage, the verb OE helan, OFris. hela, OS, OHG helan "to conceal;" possibly, with the unusual IE suffix -uo- in ablaut to - suo-, OHG helawa, helwa, NHG helwe "chaff," and, with IE suffix -mo- (older -mno-?) 34 Goth. hilma, ON hjalmar, OR, OFris. OS, OHG helm, NHG Helm m. "helmet;" dehnstufi, OHG hāla "the concealing," ON hāll "slippery;"

32 Relationship with Germ. helan "to conceal" was suggested by Grimm, Dt. Myth. 12, 289 footnote. 1844. For root *hel- see WP.1. 432 f.
33 Cf. E.N. Setälä, Finnisch-ugrische Forschungen. 12.170 ff; espec. 182 f. 1912. Setälä suggests that Finnish Koljo may be borrowed from pre-Germanic *kolja "the subterranean," or, more probably, from a corresponding masc. *koljo-
34 Cf. Brugmann, Grdr. II2 1, 247. 1906.
dehnstüfig with suffix \(-\text{ja}\) ON hæli n. "shelter, refuge,"

OHG hæli, hæle, adj. "concealing, hidden; secret; slippery,"

NHiG hæle, hæle, hæl, adj. "concealed, quick, slippery,"

hæle f. "concealment; slipperiness;" schwundstüfig, from a verb *hulan, Goth. hulunaid f. "cave" (actually an old pres. part.-formation "the concealing one"), and with suffix \(-\text{io}\), the verb Goth. huljan "cover" (also compounds diehuljan, vahuljan "cover," andhuljan "uncover," unandhulja "not uncovered," andhuleine f. "revelation"), ON hylja, OE behyljan, OFris. helle, OS bihuljan, OHG hulan "cover up;" also OHG hulla, NHG Hülle f. "coat, cover;"

further OE hulu f. "shell, pod;" with IE suffix \(-\text{aso}\)?, MLG hules, OHG hulsa, NHG Hüles f. "shell pod;" with Germ. suffix \(-\text{stra}\), Goth. hulstr n. "cover," ON hulstr m.

"case, aneath," OE healster m. "darkness, hiding-place,"

(Eng. holster); without \(\text{f}\), NHG hulst f. "cover." Whether ON Holda, name of a sorceress, Norw. hulder or huldra,

Swed. huldr, Norw. (dial.) hulda(\(\text{a}\)) "woodnymph," OHG holsa, NHG Holde. Frau. Holle are also related is doubtful.\(^{35}\)


\(^{35}\) See p. 174.
germa, n. "protection, protecting roof, cover;" Gk. καλύτερα
"hut, barn, nest;" expanded, καλύπτω "cover, hide," καλυψός, name of Gk. goddess, 36 καλυψός "shelter, hut," κέλα φός
"pod, shell;" lat. occulto "conceal," color "color," cēlo
"conceal," cella "small room, cupboard;" clam "secretly;"
OIr. cēlim "conceal," Cymr. celu "conceal," OIr. ceile
"cellar, kitchen, storehouse;" lurid ar cel "died," really
"went to hell" (cf. OIr. ear till heljar "to die"), cul
"protection," culaid "covering."

Goth. halja has then as primary meaning "place of
concealment."

In the Bible translation halja is used 3 times (Luke
10.16; 16.23; 1 Cor. 15.55), always for ὑδης "the nether
world, realm of the dead." 37 Note that the primary mean-
ings of the Gothic and Greek words correspond closely.
(ὑδης for older ἁίδης < negative prefix ἁ and ὑδεῖν "see;"
therefore, "not seen," in classical Greek name of Pluto as
well as of Orous.) For Gk. γέεννα (from the Aramaic?)

37 In Matt. 11.23 halja, of which only the final a remains
in the ms (Codex Argenteus), has been conjectured from
the corresponding passage, Luke 10.15.
Cf. GB 12, 23, verse and note.
with its suggestion of hell fires and of punishment, the
Gothic translator always employed the loan-word *gaisinna*
(cf. Matt. 5:22, 29; 30; 10:38; Mark 9:43; 45; 47). In
all cases, however, the rendering of 'δόμη by *halja* and
γέévva by *gaisinna* is quite mechanical, *halja* being used
even when 'δόμη refers to hell as a place of torment (cf.
Luke 16:23). The fact that the translator never used
*halja* for γέévva may show that to the heathen Goths *halja*
was merely the place where the dead lived in concealment
and that the connotation place of punishment developed
later under Christian influence.38 On the other hand it
is possible that the translator considered γέévva to be
really a proper name.39, 40

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38 Cf. Grimm. Dt. Myth. 23 760 f. 1844. Similarly *halja-
russas* would really mean women practising magic arts in
connection with the dead, conjuring up the dead by
magic, rather than women practising hellish (evil)
arts. Cf. De Vries. Altgerm. Religionsgeschichte. 1,
264, 1935.

39 Descriptions of *hal* in Old Norse literature (cf., for
example, Gylfgaening, Edda Snorra Sturlusonar udg.
F. Jónsson, chap. 30, p. 34–35. 1931, in most older edi-
tions chap. 34) show Christian influence, and are there-
fore of relatively little value. Cf. P. Herrmann,
Nordische Mythologie. 433 ff. 1903.

40 Goth. *afgrundi* f. "abyss, deep," a compound of the
common prefix *af-* "from" and *grund-* "ground, bottom"
(cf. OS *afgrund* p., OHG *abgrunti* n; NHG *Abgrund* m.
"abyss") renders γούνας, "abyss, pit, the deep (sea),
Orcus" in Luke 8:31; Rom. 10:7. In the latter case, fol-
lowing the Greek, it is used for "lower world, world of
the dead."
Goth. midjungars m. "the inhabited world, the earth," literally "the middle place," a compound of midjun-, related to the adjective Goth. midjis, OHN midr, OF mid, OHG mitti "mid" (cf. also Gk. μέσος, medius, same), possibly from a superlative *midjuma- (cf. Skt. sup. madhyamas "mittlerer," and the superlatives, without j, Goth. miduma f. "the middle," OF meduma "the middlemost," OHG metemo "mediocre"), and garda m. "house, family." Compare especially OF middangeard and OHG mittingart; also, runic a miþkarþi,41 OHN midgårdr m. "earth."42 midjungards, which renders ὠικουμένη "the inhabited earth" 3 times in the Bible translation (Luke 2.1; 4.5; Rom. 10.18) and is used once in the Skeireins (4.10), shows that the older Germanic peoples thought of the universe as divided into an upper, a middle, and a lower world. The Goths almost certainly used halja of the lower world; by what name they called the upper world we do not know; possibly they used the word himins in referring to it.43

42 Cf. Brugmann, IF 14, 5; WP 2, 261; Feist, Vgl. Wb.3 357.
43 See, however, p. 37.
the latter there are the compounds ON helvītī, OE hellewīte, OS hellivīti, OHG hellawīzi, literally, "hell punishment." (cf. Goth. weīt in freweīt n. "vengeance;" also freweītan "to avenge," inweītan "to worship, greet," idweītian, "to scorn," fairoweītian "to look intently"), and OE hellewīr, OS hellisfiur, OHG helaxiur "hell fire," but these both show Christian influence. In ON we have also the descriptive compound proper names Niflhelmr "Nebelheim, region of fog" (cf. Goth. haima f. "village," haimās pl. "country") and Niflhel "Nebelhölle, foggy hell" for the heathen lower world, and such transparent compounds and phrases as kykl-helmr "place of torment," nefri myrkr "lower darkness," etc.

We find further in OS the loan-word infern, fern n. < Lat. infernus "hell" and in OHG the word peh, pech, beh n. literally "pitch" < Lat. pīx same, which also has the meaning "hell." For none of these terms, however, is there any corresponding word or compound in the Gothic.

The words used in the Bible translation to render Gr. κόσμος "the world, the universe, the human race" do not help us to gain any clearer picture of the Gothic conception of the universe as a whole or of the land of the gods
or the land of the dead. Goth. *faírö̂hwas m.* "world" is of uncertain derivation. From the cognates OS *fírīhun*, OHG *firahim*, both dat. pl., ON *fírón*, OE *fīræ*, both pl., "men," ON *fíor n.* "life," OE *fíorh m.n.* "life, living being, body," OS *fēr(a)n* "life," OHG *fērah* "soul, spirit, life" we should expect it to refer particularly to the inhabitants of the world, the human race; however, its meaning in the Bible translation, where it occurs 55 times, seems to be rather "the material world." When ὥρμος stands for "the people of the world" the word used is *mánaēpfa f.*, a compound of Goth. stem *mána-*(cf. *manna* "man") and *sēba f.* "seed," (cf. ON *sādir f.* pl. "bran". OHG *sēt*, NHG *Saat f.* "sowing, seed" (*-stems*), and ON *sād n.*, OE *sēd*, OFris. *sēd*, OS *sēd n.* "sowing, seed," participial forms and *-stems to Goth. *sæjan*, ON *sā*, OE *sānan*, OS *sāian*, OHG *sēn*, *sējan*, *sēmen*, NHG *sān* "to sow"), 44 therefore, literally "the human seed." The word *mánaēpfa* renders ὥρμος in 39 cases and ἡμῶν "people, nation, crowd of people" in 1 case (Luke 9.13) in the Bible translation and also occurs twice in the Skeireins (1.6;9). The distinction between *faírö̂hwas* and *mánaēpfa* can be seen most readily when the two words occur in the same verse; compare John 15.19; 17.14. The

44 Cf. Feist, Vgl. 8b.3 344.
line between the two is, however, not always sharply
drawn. 45

The words used in the Bible translation for death, 
dead, grave, etc., also fail to throw any light on the 
Gothic conception of life after death. Goth. diwian "to
die" (only as participle diwena "mortal") (cf. also undiinani 
f. "immortality") and, with ablaut, daupa adj. "dead" (cf.
also daupus m. "death," daupublaia adj. "doomed to death," 
daupine f. "dying, death," daupian, aideupian, gedaupian 
"to kill," gedaupinan "to die," migaedaupinan "to die with 
someone") are from an IE root *deu- "fade away, become 
unconscious, die," 46 (cf. ON devja, OS ðejan, OHG tosen 
"to die;" ON dautr, OE dead, OHG tut, NHG tot "dead;" ON 
dautr and deudi, OE dead, OHG töd, NHG Tod "death;" also 
ON doðna "to become unconscious," de n. "trance, uncon-
scious state," etc.), and seem to refer primarily to the 
immobile and unconscious state of the dead. The etymology, 
and hence the primary meaning, of Goth. swiltan "to die"
is uncertain. (Compare ON svelte. "to put to death; starve; 
die;" OE, OS svelten "to die," OHG swelzen "glow, burn up 
(intr.)" (cf. Eng. swelter, sultry); schwunästüfig ON

46 Cf. WP 1, 335.
sultr n. "hunger, famine," OE swyld m. "death;" also, apparently with ą-ablaut, Crimean Goth. schwualth "death;" further the compounds gaeswiltan "to die," niðgeswiltan "to die together with someone;" schwundstufif swultawairbia "one about to die."

It has been suggested that Goth. swiltan may be derived from IE svel - "glow, smoulder, burn"47 and so be related to OE swelan "burn slowly," MLG swelen "smoulder;" further to OHG swilizōn "smoulder, singe," OE swel- m. "burning, heat," etc. In this case the primary meaning of swiltan would be "to grow weak (as from heat)." Goth. nāur m. "a dead man" and nāvis adj. "dead" (cf. also Goth. gaswistrōn "to bury") from IE *nāw-, *nāw- "death, corpse"48 (cf. ON nár. "corpse," OE nē(c) m. "dead man, corpse," ORuss. nāv m. "corpse," OPruss. nūvib "corpse," Lith. nūvyti "torment, kill," Lett. nāve f. "death," nāvēt "kill"49) would seem to have as primary meaning "he who has sunk down exhausted" (cf. espec. Czech unaviti "tire", Russ. onévitajja "grow tired"50).

All words for to die, death, dead then would seem to refer primarily to a weakening of physical strength and to the immobility and insensibility of the dead.

47 Cf. Grienberger. Untersuchungen 206. 1900 and MP. 2, 531 f.
48 Cf. 1P. 2. 316.
The words for burial and grave are no more helpful. Goth. filhan, though its ultimate etymology is uncertain (< IE *gel- "cover"?50) evidently has as its primary meaning "to conceal" and only as a secondary meaning "to bury (the dead)." (Cf. selhan, suselhan "bury," uselh n. "burial", safilinga adj. "hidden;" asafilhan "to give over, deliver, transmit (also verbally)," anafilh n. "a giving over; trust; tradition;" also ON felu "to conceal, entrust," OE befæolan "hide in the earth, entrust," OS, OHG bifelhan "bury, entrust," NHG befählen "entrust; command"). Goth. surahion dat. pl. "graves, sepulchral monuments," is apparently related to the words ON suurr m. "clay, mud, gravel," (cf. hvija suurr "bury"), OE sorr, ēor m. "earth (or) gravel (in a grave);" ON surr f. "bank of sand (or) gravel," and has reference to burial in stony soil or perhaps to the erection of a cairn to mark a grave.51 Goth. hlaiew n. "grave" (cf. also hlaivasēnōs f. pl. "graves") is from a root IE *klei52 "incline, lean" (cf. in runic inscriptions hlaiva "grave"53 and forms of a verb *hlaiusan "to bury,"54

50 Cf. FT 227.
52 Cf. WP. 1, 490 f., espec. 491.
54 Cf. same 557, 575.
OE hlæg "grave-mound, grave-stone," OS, OHG hlæg m. "grave-mound, grave," Lat. clivus "mound;" also, with various different consonantal suffixes, such words as Goth. hlainē gen. plur. "mounds," OE hlínian, hleonian, OHG hlînēn, Gk. κλίνω "lean," Lat. clīne "bend, incline," Gk. κλίνε "inclination; district," ON hlídr f. "slope, hillsid," Goth. hlíðra f. "hut, tent," hlíðum "left," hlíja m. (only acc. plur. hlíjans) "hut, tent," etc., etc.), and refers especially to the slope of the burial-mound. Goth. hwilfrijom, dat. plur. fem. for Gk. sing. ὁσός "bier" (Luke 7.14) is from IE root *kuele - "curve, vault;"55 (cf. ON hvælfe n. "vault," OE hwælfe f. "curving, vaulting;" MHG welbe m. "curved part of shoe; curve of roof on gable side;" also ON hvælfe, OHG (a)welben "to curve," etc.), and seems to indicate the shape of the coffin. Possibly it originally referred to a coffin made of a hollow tree-trunk.56 These words for grave and bier are then all descriptive of some physical quality of the grave or bier itself.

55 Cf. WP. 1, 474.
PRIYSIS

gudja

Goth. *gudja, m. "priest" is made up of *gud- (cf. *gud) with the suffix -jan (< IE -ian, used among other things to form nouns of agent from other nouns which indicate the sphere of activity). The primary meaning of *gudja is, then, "he who is active in the service of the gods." With *gudja compare especially ON gudja "priest" on the Norwegian runic stone of Hugl, ON gudja f. "priestess;" without j, the -an-stem ON godi, m. "priest" and, with different suffix, ORG acting, m. "tribunus," really "a priest in the capacity of a judge;" possibly identical also are the OR personal names Gode, Gode, God; God.2

As stated on page 7 *gudja is used 53 times in the Bible translation: in 9 cases it renders ἡγεσίς "priest;" alone and with various adjectives, it renders ἡγεσίς "high priest" in 44 cases. It also occurs once in the Skeireins (8.4).

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1 Cf. Kluge, Nominales Stammbildungskunde; 5 ff. 1899 and Brugmann, Grdr. II. 12, 182 f. 1906.
2 Cf. Jente, Mythologische Ausdrücke, 3 ff. 1921.
Compounds and derivatives of **guđja** used are:

**ufarguđja**, m. "overpriest" for ἐξαρτήσεις in l case (Mark 10.33).

**guđjinassus**, m. "priesthood" for ἐξαρτήσεις, same, in l case (Luke 1.9), and for λειτουργία "public service," in this case "benefaction for the relief of the poor" in l case (2 Cor. 9.12).

**guđjinon** "to perform the functions of a priest" for ἐξαρτήσω, same in l case (Luke 1.9).

Goth. **guđja** is used in both the singular and the plural, always of the Jewish priests or chief priests. No term for heathen priest occurs in the portions of the Gothic Bible preserved to us. However, **guđja** is obviously the old heathen word.

There are in the Gothic translation six different renderings of ἐξαρτήσεις "chief priest" and its plural ἐξαρτῆσις "the chief priests, members of the Sanhedrin:" **guđja** is used alone 11 times; sa **aunumista guđja**, literally "the highest priest" (aunumista new superlative formation to aunuma, "higher," of. OE **γιμεστ** "upmost, highest"), is used 21 times (once inverted guđjanē aunumistans, with gen. pl. of noun, Mark 11.13); sa **maista guđja**, literally "the greatest priest" is used 3 times (John 18.24, 26; 19.6); sa **reikista guđja** literally "the most powerful priest" is used once (John 18.22);
ufargudja (cf. Lat. super) is used once (Mark 10.33); and 
auhumista weiba is used once (John 18.13). Considerable 
light is thrown on these renderings by a comparison with 

Goth. gudjinascaus (suffix -inascau- < in + at + tu forming abstract nouns) is used of the Jewish priesthood. Its use for λειτουργία in the sense of "charitable donations (given by laymen)" in 2 Cor. 9.12 is an error which can be explained from the Greek. The Gothic untē andbahti 
Bia gudjinascaus ni batainei ist uafulliando gaidwa bize 
weihanē ... renders the Greek ὅτι ἡ διακονία τῆς 
λειτουργίας τῶν ἑαυτῆς οὐ μόνον ἔστιν προσωπικότητά τα 
ὑπὲρ τῶν ἀγίων, ... ("For the administration of 
this service not only suppleth the wants of the saints ..."). The Greek word λειτουργία, which means both the "service 
(or) ministry of the priests" and "charity given the poor 
(by clergy or laity)" is usually rendered in Gothic by the 
general term andbahti, n. "service" (cf. Luke 1.33; Phil. 
2.30). In 2 Cor. 9.12 andbahti stands at the beginning of

3 For weiba see p. 80f. and also under weiba, p. 81f.
4 For a full discussion see Friedrichsen. The Gothic 
Version of the Gospels, 166 ff. 1928, and Groeper, 
Untersuchungen über gotische Synonyma. 15 ff. 1915.
the verse for διακονία "service;" the translator, evidently wishing to avoid its immediate repetition, looked for another word which might translate λειτουργία and in error chose συνιστασεύσιν, which would have been a correct rendering had λειτουργία meant, as it often does, "service (or) ministry of the priests" but is incorrect in this verse, where the context clearly shows the meaning to be "charitable donations (given by laymen)." It is evident that συνιστασεύσιν could never have meant that.

weihe

It has been noted that in John 18.13 συνιστασεύσιν weihe is used for ἀρχιερεύς "chief priest (or) high priest." The Gothic adjective weihe "sacred, consecrated" regularly renders Gk. ἁγιός and, like the latter, when used substantively normally stands for the apostles. Apparently the use of the phrase συνιστασεύσιν weihe in John 18 is due to the desire of the translator to vary as much as possible the rendering of ἀρχιερεύς, which occurs with unusual frequency in this chapter. (Note that the infrequent renderings as maista συνίδα and as reikiosta συνίδα are also found here.) Weihe may have been used regularly as a substantivized adjective with weak declension (related to weihe as unhuðs to

6 See p. 21f.
*unhuls) and with the meaning "(heathen) priest." However, since the word occurs only once as a substantive with this meaning and that in a chapter which has so many deviations from the norm, it is more probable that this is an exceptional use.

*ai sinistas

*ai sinistas (m. pl., superl. of sin- as in sineiga "old," the latter derived with suffix -eig-a- (< IE *īko), which the superlative lacks, from an IE stem *sen(o)- "old," cf. Skt. senas, Aves. hanas-, Arm. hin, Gr. ἓψως, Lat. senex, Olr. sen, Lith. sėnas "old") is used 13 times in the Bible translation always for of τοιχότερα and always of the elders of the Jews, the members of the Sanhedrin. Although *ai sinistas is a translation of of τοιχότερα, yet it was almost certainly also used regularly of the elders of the Goths, who probably formed a kind of advisory council (cf. Tacitus, Germania XI), and there is reason to suppose that some at least of these elders were priests, since Ammianus Marcellinus (28.5) reports that the Burgundian chief priest

7 Cf. WP 2, 494.
was called *sinistus* ("Nam sacerdos apud Burgundios omnium maximus vocatur Sinistus.") Again it is probable that any elder could upon occasion perform the functions of a priest, for if, as Tacitus tells us (Germania 10), and as was later common in Scandinavian countries, the head of a family was able to reside at the offering of sacrifices and the casting of lots for his family, an elder could probably do the same for his village community or tribe.

When Gk. \(\pi\sigma\varepsilon\gamma\beta\upsilon\tau\varepsilon\gamma\omicron\sigma\) stands for an elder of the Christian church and when \(\pi\sigma\varepsilon\gamma\beta\upsilon\tau\varepsilon\gamma\omicron\nu\) is used of the whole body of elders of a Christian church the Bible translator borrows the Greek words; compare praizbwtairi,\(^8\) f. (1 Tim. 5.19; Tit. 1.5), and praizbwtairi n. for \(\pi\sigma\varepsilon\gamma\beta\upsilon\tau\varepsilon\gamma\omicron\nu\) "body of elders" (1 Tim. 4.14).\(^9\)

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8 Cf. CE² vocabulary, and notes to verses in question.
9 Note that when the verb \(\pi\sigma\varepsilon\gamma\beta\upsilon\tau\omicron\) is used with the meaning "to be an ambassador" the translator accurately renders it by aironın (2 Cor. 5.20; Eph. 6.20).
gafaurde

gagu̱μ̱e

For the Gk. ἅπετον, the Sanhedrin or great council at Jerusalem, two words are used: gafaurde f. (Mark 14.55; 16.1) and gagu̱μ̱e f. (Matt. 5.22). Goth. gafaurde is a compound of ga- "together" and faur (to afar "to go, drive") + suffix di (with grammatical change < IE ti), and, therefore, has as primary meaning "a coming together, meeting" hence "assembly, council." It is possible that gafaurde may have been the word used for the Gothic council of elders.

In the Bible translation gagu̱μ̱e (to qiman "to come") is used only once for ἅπετον, but seven times for ἅπατοη and its compounds and derivatives.10 It was evidently a general word for "meeting, assembly."

eipomeis

Goth. eipomeis "disciple" renders the Gk. μαθητής "learner, pupil, disciple" throughout the Bible translation; similarly the derivative eipomejan "to be a disciple"

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10 See p. 75.
renders Gk. μαθητεύω same. The derivation of sinœnia is uncertain and there are no proved cognates. It is doubtful whether this word had any religious significance in Gothic.

There is no Gothic word corresponding to OE býre, ON búl r "the priest as speaker." For the offices and officers of the Christian church foreign words had of course to be borrowed. Compare aíspiscaúnus, m. < Gk. ἐπισκόπος "bishop;" aíspiscaúpe f. < Gk. ἐπισκοπή "the office of a bishop;" diákscóaunus, m. < Gk. διάκονος "deacon;" also papan "cleric" (acc. sg., only in the Gothic calendar under October 30th) < Gk. παπάς "minor cleric." Similarly for "apostle" we find anaústaúlus and anaústumus, m. < Gk. ἀπόστολος (note also sēliug- anaústaúlus, m. for ψευδόστολος "false apostle" and for "apostolate" anaústaúlei, f. < Gk. ἀπόστολη. The Hebrew ḥâbbi is retained as rabbêi.

11 Cf. Feist, Vgl. Wb. 3 434.
12 Cf. Vogt, Stilgeschichte der Eddischen Wissensdichtung.

1. Der Kultredner búl r. 1927.
TEMPLES AND IDOLS

alba

Goth. alba, f. (consonant stem, gen. alba, dat. alba) "temple" is OE alh, m. OS alh, m. "temple," probably also OHG alh found in place names, as Alahstat, Alshdorf, Alfridshausen, etc.,¹ and possibly al in Scandinavian place-names, as Norralla and Söderalla, Fröyal, Ulleräll, Åsaräll, or even, with umlaut, ad in Åslin (from *Alhvin), Åsl, Ellingeard, etc.² Closely related are Olith. alka, alka, m. "sacred grove," Lett. āķa, m. "idol."³

These may be derived from an IE root *al-ak- "protect," probably "protect through shutting off,"⁴ and in that case would be related to OE salgian "protect;" further, to Skt. rakṣati "protects, preserves," ḍk. ḍāḷēśa "protect," ḍāḷaśeṇa "ward off," ḍhλ̣αδ̣θa "ward off," ḍ̣λ̣κάς "protection," ḍ̣λ̣κή "warding off, strength," ḍ̣ṭ̣αλ̣eśa "protection." A semantic development from the primary meaning "sacred tree,

¹ Cf. Förstemann, Altdeutsches Namenbuch⁵, II.1.67 ff. 1913.
³ Cf. Mikola, BB 32, 246. 1897.
⁴ Cf. WP 1, 39 f.
⁵ Cf. Förstemann, Altdeutsches Namenbuch, II.1.67 ff. 1913.
wooden idol" (cf. Lett. ēlks), which on the one hand became "grove, temple," as in Goth. alhs, OE ealh, Olith. elkas; on the other hand "strength, protection" as in OE ealgian, has also been suggested, but seems less satisfactory. Derivation from the 1st root *al- "nourish" (cf. Goth. alan "to grow," OH ala "to give birth to," OE alan "to nourish") seems improbable.

Disputed is the relationship of alhs to the Nordic runic formula alu, f., which occurs frequently, sometimes alone, sometimes as part of a longer inscription. Since the word is found on a number of bracteates, it may well have a meaning "protection, amulet" and may be in some way related to alhs.

Relationship between alhs and the name Alcis used by Tacitus of the twin gods of the Vandals was suggested

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5 Cf. Philippson, Germanisches Heidentum bei den Angel- sachsen 185. 1929, who, however, then gives the 1st root as *eelq-


8 Cf., however, Wimmer, Aarb. 1867, 23 ff. and 1874, 53 ff.; also, Bugge, Aarb. 1871, 182 ff. and 219 ff., who believe that alu and its variants luo, lua are a meaning- less magic formula.

9 Cf. Germania 43: "apud Mahanarvalos antiquae religionis lucus estenditum praesidet sacerdos nulievi ornatu, sed deos interpretatione Romana Castorem Pollucemque memorant, ea vis numini, nomen Alcis."
by Grimm. If the \( \gamma \) in *Alcias* can be considered as a Latin substitution for the Germanic velar spirant \( \chi \), then the word might indeed be a cognate of *alba*, though an \( i \)-stem. However, such a relationship would, of course, not imply that the Goths worshipped the *Alcias* in their temples.

Other cognates which have been suggested but of which the relationship is extremely doubtful are Gk. \( \alpha \lambda \gamma \sigma \varsigma \), "sacred grove," and Gk. \( \gamma \alpha \nu \tau \eta \), the name of the temple enclosure in Olympia.

Goth. *alba* is used in the Bible translation 31 times: in 11 cases it renders \( \nu \delta \sigma \), "temple," in 20 cases \( \varepsilon \zeta \gamma \omicron \nu \), "temple." In 36 of these cases the reference is to the Jewish temple in Jerusalem; in one case (2 Cor. 6:16) *alba*,

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10 Cf. Dt. Myth. 13, 57. 1844. See also Meringer, WS 9, 107 ff. 1936; Hegg in Hoops, Reallexikon 1, 57. 1911; Philippson, Germ. Heidentum. 38. 1929.
12 Cf. Helm, Altgerm. Religionsgeschichte 1, 372 ff. 1913; 3, 12 f. 1937 for a fuller discussion of this question. Helm thinks it improbable that the Goths ever worshipped the *Alcias*.
14 Cf. Thumb, NZ 36, 186 f. 1800.
15 For further references see Feist, Vgl. Wb. 3 36 f.
16 In the 11 cases I have included Mark 15:28, in which *alba* has been emended to *alba*, but not 2 Thess. 2:4, in which *alba* is a conjecture for an illegible word corresponding to \( \nu \delta \sigma \) in the Greek.
translating ναός, means the temple of God, apparently in the sense of the whole church of God; in 4 cases (Mark 14.58; 15.29; 2 Cor.6.16; Eph.3.21) ἁυλή, translating ναός, is used figuratively. When not used figuratively ναός always refers specifically to the sanctuary within the temple building, whereas ἱερόν, neuter of the adjective meaning "sacred," refers to the whole sacred enclosure, courts, porticoes and balconies, as well as the buildings themselves. As we have seen, this distinction is not retained in the Gothic. Clearly in the 4th century a Gothic place of worship was not so divided that one portion of it could be considered as a special sanctuary. (Compare, however, the temples in Norway and Iceland in the 9th and 10th centuries with their separate αἰθήμων with altar and idol). 17

A more difficult question is whether the Goths had any temple building at all or merely a sacred enclosure. The fact that they were seldom settled long in any one place and that they were converted to Christianity as early as the 4th century makes it highly improbable that they ever built solid temple buildings. This view is supported by Tacitus' statement in the Germania (98 A.D.) that the

17 Cf. Thümmler, Der germanische Tempel. 1909.
Germanic tribes built no temples for their gods, and by the evidence of Ambrosius, in a letter written in the year 385, that the Goths' wagons served them not only as homes but also as churches, which, though referring specifically to the Christian Goths, would certainly also be true of the heathen Goths during the period of their migrations. Had there been a Gothic word for the temple building proper we should expect it to have been used to render *vaôs* in distinction to *alha*, which presumably primarily designated a sacred enclosed grove. On the other hand the Bible translator shows no hesitation in regularly using *alha* of the temple building and the possibility undoubtedly exists that the Goths, who must have learned much from their contacts with Rome and Constantinople, erected some kind of simple temple even in their temporary settlements. The existence in the Gothic language of

18 Germania 9: "ceterum nec cohibere parietibus deos neque in ullam humani oris speciem assimulare ex magnitudine coelestium arbitrantur: lucos ac nemora consecrant...."

19 Epistola 20,13: "Quibus ut olim planastra sedes erat, ita nunc planastrum ecclesia est" (Migne, Patrologiae ser. latina 16, 997. 1845), mentioned by Helm, Altgerm. Religionsgeschichte 1,45 and note 2, 1937.

30 Cf. Helm. Altgerm. Religionsgeschichte 3, 45 f. 1937; De Vries, Altgerm. Religionsgeschichte 1, 368 ff. 1935; also Wesche, Das Heidentum in der abh. Sprache, 1933, who notes that OS *alih* stands for the Jewish temple in Jerusalem in all the 14 cases in which it is used in the Héliand.
such Germanic words as ubizava "portico" and sauls "pillar" indicates that the Goths may well have been capable of erecting rough temples. Note also that Tacitus, in contradiction to his statement referred to above, tells in his Annals that in the year 14 A.D. the Romans razed a temple belonging to the Marsi. 21

\[\text{gudhūs}\]

Goth. \textit{gudhūs} (only dat. sg. \textit{gudhūsa}) "temple" is a compound of \textit{guþ} "god" 22 and the familiar noun \textit{hūs} (not otherwise preserved in the Gothic Bible translation), Eng. house. (Cf. ON \textit{godahús} n. "(heathen) temple," MGH \textit{gothūs}, n. "church"). One would expect Goth. \textit{gudahūs}. However, the unusual form hardly requires the improbable explanation of Streitberg. 23

Goth. \textit{gudhūs} occurs only once in the Bible translation, namely in John 18.20: \textit{andhōf imma leus}: \ldots \textit{ik sinteinō laisida in gaqumfa jah in gudhūsa} \ldots \ "Jesus answered

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21 Cf. Annals 1,51: "profana simul et sacra et celeberrimum illis gentibus templum quod Tanfanae vocabant solo acuantur."
22 Cf. p.1 ff.
him... I ever taught in the synagogue and in the temple...."

Here *gudhūs* translates εἰς ἐν. Uniformity of rendering has been recognized as a characteristic of the Gothic translator's style and isolated renderings are rare.

None of the explanations of the use of *gudhūs* in John 18.30 which have been suggested are satisfactory. Gk. εἰς ἐν has exactly the same meaning in this passage as in those twenty passages in which it has been rendered by *alha*, namely, the Jewish temple in Jerusalem. Neither are there any stylistic reasons for varying the translation of here. No satisfactory reason for this isolated use of *gudhūs* can be given. It seems clear, however, that *gudhūs* with its presumable reference to a building may not be a compound of early origin. Undoubtedly *alha* was the common old Germanic designation for a place of worship, while *gudhūs* was possibly coined by the original Bible translator,

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Kauffmann, ZfPH. 48. 239. 1930: "Nur aus der Vorliebe des Liturgikers für die Vollform wird man *gudhūs*... abzuleiten vermögen."

Cf. also Kauffmann, Dt. Altertumskunde 1. 162 ff. 1913: "Noch im Gotischen wird *hūs* nur für die Tempelcelle gebraucht (gudhūs)." But *gudhūs* renders εἰς ἐν not νᾶός!
or, more probably, is a loan-translation of Latin *domus Dei*, which may have been introduced by a later scribe.

*galiugē staḥa*

From the Christian point of view we have the term *galiugē staḥa* used of the heathen temple. The word *galiugē*, n. "lie, idol" will be discussed in the section on idols.  

*Staḥa*, m. "place" is ON *statri*, m. OE *stede*, f., OFris. *sted*, OS *stedi*, OHG *stati*, f. "place."

The term *galiugē staḥa* occurs only once in the Bible translation (1 Cor. 6.10), where it renders ἐδωκείων "temple consecrated to idols." The fact that *staḥa* is used rather than *hūs* suggests that the translator did not think of the heathen temple as a building.

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27 Note that the Gk. Ἀκός τοῦ θεοῦ "house of God" is regularly rendered by *garðs gudis* (cf. Mark 2.26; Luke 6.4). Had the word *gudhūs* existed in his day one would expect the Gothic translator to have used it.

28 See p. 78 ff.
Of the other words for temple common in the older Germanic languages only two are represented in any way in the Gothic:

1) ON vē, n., OS, OHG wīh, m. "temple, sanctuary" (OE wīg, wēoh, m. "idol"), which are cognate with Goth. weihs, adj. "sacred." 29 The latter, however, is never used substantively for holy place or temple.

2) OS rakud, m. "house, temple" (OE reccē m.n. "building, hall") which is probably related to Goth. rakjan in urakjan for ἐκτείνω "stretch out." 30 Relationship to Goth. rōhens, f. "court, forecourt" has also been suggested, but with little probability. 31

There are no Gothic words which correspond to the following:

ON horga, m. "stone altar, sacred enclosure;" OE hēarg, m. "wood, grove; heathen temple; idol;" OHG harno, "sacred grove."

OHG harno, pero "sacred grove" (OE herea, m. "wood,

29 See p. 3lf.
grove," except possibly in the Genesis 1:2840, where the meaning may be "sanctuary," ON harr m. a kind of tree).

ON hof n. "heathen temple" (OE hof n. "dwelling-house, court;" OS, OHG hof m. "court, garden;" MHG hef m. "court, (prince's) court").

OHG lōn "wood, sacred grove" (Lat. lūcua "grove;"
ON lō f. "low-lying meadow," OE læah, Eng. lea "meadow;" Lith. laukas "field").

SYNAGOGUES, CONGREGATIONS, ASSEMBLIES.

Goth. saumó, f. "a coming together, assembly" is derived from qimen "to come" (from IE root *kemen- "go, come")\(^\text{32}\) with the IE suffix -ti, which is commonly used to form abstract feminine nouns from verbs,\(^\text{33}\) and with Germ. prefix na-. Compare Lat. conventio "coming together, assembly," ON sankunde f. "assembly, feast;" without prefix, OHG cumf "arrival," etc.

\(^\text{32}\) Cf. WP 1:8675 p525.
\(^\text{33}\) Cf. Kluge, Nominalen Stammbildungslehre, 64 f. 1899; Brugmann, Grdr. II. 1\(^\text{2}\), 433 ff. 1806.
In the Bible translation ἑγκαμμένα renders ἑκάτωμα "a religious assembly of Jews, synagogue" in 5 cases (Matt.6.3,5; 9.35; John 18.30; Luke 4.15); ἑπίσυναγωγή "a gathering together in one place" in 1 case (2 Thess.2.1), ἑς ἑγκαμμένα renders ἀποσυνάγωγος "excluded from the synagogue, excommunicated" in 1 case (John 18.3). ἑγκαμμένα is also used once for συνεδριάν "an assembly" especially "the Sanhedrin" (Matt.5.22). 34 The word, therefore, occurs eight times in all.

In many cases the translator instead of using ἑγκαμμένα employs the foreign word ἱσωναγόγει f. 35 Possibly his intention was to use ἑγκαμμένα when ἑκάτωμα stood for the assembly of Jews gathered together for worship, ἱσωναγόγει when the synagogue building was meant, and especially when reference was made to the synagogue in a particular town or city (cf., for example, John 6.59). 36 However,

34 See also p. 63.
35 ἱσωναγόγει is employed in 16 cases for ἑκάτωμα; in 3 additional cases ἱσωναγόγει is used in phrases which translate compounds of the Greek word (in John 9.23 utana ἱσωναγογαί, in John 12.42 ἱς ἱσωναγόγει render ἀποσυνάγωγος, adj. "excluded from the synagogue, excommunicated:" in Luke 8.49 from ἱς τεῖσσαραπλεία ἱσωναγογαί renders παῖ τοῦ ἰς ἱσωναγόγειον "from the ruler of the synagogue." Note also the compound ἱσωναγογαίφα, m., which stands for ἰς ἱσωναγόγειος "ruler of a synagogue" 4 times. (Mark 5.23,35,36,38.)
the line could not be clearly drawn, and so we find, for example, ἀνωσυνδυώνος rendered once by *ue gaumũba* and twice by the use of *synagogē*; *utana synagogēgai* and *ue synagogēi*; or we read of Jesus, Luke 4.15, *jah is laisida in gaumũbm izē* "and he taught in their synagogues; but, Mark 1.39, *jah was mēriande in synagogīm izē* "and he was preaching in their synagogues."

There is no evidence that *gaumũba* had any religious significance in Gothic; it was probably merely a general word for any gathering of people.

*gaumũba*

Goth. *gaumũba*, f. "gathering, assembly" is an abstract feminine noun derived with suffix -*ti* from the adjective *gaimai* "common, in common, shared; profane."\(^{37}\) Compare OHG *gaiminida* "community" from OHG *giminni*, adj. "common, shared."

In the Bible translation *gaumũba* is used only in Neh.5.13, where it renders ἐκκλησία. Since in the Old Testament ἐκκλησία is used of the assembly of the Israelites, that is a gathering of the masses of the people, the

\(^{37}\) Cf. Brugmann, Kurze vgl. Gramm. 2.349 f. 1903. For etymology see p. 27 f.
translation is appropriate. The word ἔκκλησία would also have been suitable here, the difference in term suggests that the O.T. may have been the work of a different translator. Elsewhere ἔκκλησία refers definitely to the Christian congregation and the Christian church (as an institution), and is rendered by the loan-word αἰκλεσία, f. There is no reason to believe that ἔκκλησία had any religious connotation in Gothic; it meant simply "a gathering of the people."

ALTARS

hunelasta₃s

Goth. hunelasta₃s, m. "place of sacrifice, altar" is

38 Cf. GB 18 449.
40 αἰκλεσία occurs 40 times in the Bible translation and once in the Gothic calendar under date October 29. It has been suggested that this word was borrowed at a date earlier than that of the Bible translation (cf. Feist. Vgl. Wb. 2 2lf.), which would show that the Goths had had earlier contacts with the Greek Christian church.
41 Note that no form of the word church (OE girice, OFris. kerke, OS kirika, OHG kirihha, etc., from Gk. κυριακόν > κυριικόν) is found in the Gothic Bible translation, though it is assumed that the Greek word came to the other Germanic peoples through the Arian Goths (cf. Kluge. Ety. Wb. 10 258. 1924.).
a compound of hunsl n. "sacrifice" and staβs, m. "place." Compare ON blötstaðr, m. "place of sacrifice."

In the Bible translation hunslastaðs is used for θυσιαστήριον "altar" 4 times (Matt. 5.23; 24; Luke 1.11; 1 Cor. 10.18). This word appears to be an old Gothic pagan term.

IDOLS

galiug

In the Bible translation Gk. εἴδωλον "image of a heathen god, false god" is rendered sometimes by galiug, n. "lie, idol" (to Goth. liugen, ON ljúga, OE lēogan, OFris. liēga, OS, OHG liogan "to lie"), sometimes by the compound

43 See p. 102 ff., espec. 106.
43 See p. 72.
44 It has been suggested (cf. Grimm. Dt. Myth. 14 55, 1875; Weinhold, Die got. Spr. im Dienste des Kristentums, 10. 1870.) that Goth. biuβs "table" (cf. ON bijödr, m. "table, dish," OE bæod, OS b iod, OHG plict, b ied, m. "table") might have been an old term for a heathen altar. However, in the Bible translation biuβs is used only for τραπέζα "table" and there is no reason to believe that it ever had any other significance in Gothic.
galiugagup, n. "god of lies, false god," and similarly derivatives of εἴδωλον are rendered by phrases containing one of these two words.

Goth. galiug occurs 9 times: in 1 case galiug renders εἴδωλον (2 Cor.6.15); in 1 case galiugē stāka renders εἴδωλεῖον "temple consecrated to idols" (1 Cor.8.10); in 2 cases galiugam skalkinūnda renders εἴδωλολάτρεις "idolater" (1 Cor.5.10,11); in 2 cases hatei galiugam saljada renders τὸ εἴδωλοθυτὸν "that which is offered in sacrifice to idols" (1 Cor.10.19,33); further, in 2 cases galiug seiltōdijan renders ἴψευδομάρτυρον "to bear false witness" (Mark 14.56,57); and in 1 case galiug tajian renders δολο, here with meaning "falsify."

Goth. galiugagup occurs 6 times: in 1 case galiugagup renders εἴδωλον (1 Cor.10.19); in 3 cases galiugagude skalkinausus renders εἴδωλολάτρεις "idolatry" (Eph.5.5; Gal.5.20; Col.3.5); in 1 case galiugagudam gasaliup renders τὰ εἴδωλοθυτα "that which is offered in sacrifice to idols" (1 Cor. 8.10); in 1 case galiugagup is an addition to the text which has no equivalent in the Greek. (1 Cor.10.20.)

Compounds with galiug are common in the Bible translation, e.g., galiugabrōbar "false brother," galiugaprajātus "false prophet," etc.
From these words we can learn nothing regarding the heathen gods of the Goths; they are evidently terms applied derogatively by Christians to those gods and to any representations of them, not terms used by the pagans themselves. The question arises whether any Gothic word known to us might have been used by the pagan Goths of the crude representations which they presumably made of some of their gods. There is a possibility that frisahs might be such a word.

frisahs

Goth. frisahs, f. "image, example, mystery" has never been satisfactorily explained. Suggested etymologies are:

1) division fris-ahs, fris- < IE *pre- "before," as in Skt. purae "before one's eyes, in front of one," Gk. πρός, adv.

45 Compare Sozomenus' account of the driving about of the statue of a heathen god at the order of Athanaric (Hist. eccl. 6.37). Tacitus' statement (Germania 19): "ceterum nec cohibere parietibus dece neque in ullam humani oris speciem assimilare ex magnitudine coelestium arbitrantur," in which he denies that the Germanic tribes worshipped anthropomorphic idols has been proved incorrect by archeological discoveries. (Cf. Helm, Altgerm. Religionsgeschichte 1, 314 ff. 1913.)
prep. "before, in front," probably also in OE *frest, m.,  
OE first, m., OS frist, m. "delay, respite," OHG, EMG  
frist f. "delay, period of time" (from IE *pres-stā "be  
about to happen, pend?" cf. Skt. purāṇa-sthitas "pending"),  
and shts, as in Goth. sht, m. "sense, understanding,"  
shjan "to think," OHG antōn "to pay attention" (cf. also  
Gk. ὑπο "face, figure"); frisahs, therefore, "before  
one's sight," which is unconvincing. 46  
2) division frisahs, fri a form of the prefix represented  
by OE fyr, OS, OHG firi, and sahts as related to Goth. -sahs  
in ga-sahs f. "reproach," insahs, f. "narrative" to sakan  
"to quarrel, scold" (cf. OH sāka "to accuse, quarrel," OE  
socan, saisian "to quarrel," OS sakan "to scold," OHG sakan  
"to quarrel," etc.); frisahs meaning then "beispiel,  
example." 47 This, however, requires a meaning "bei" for  
fri (as in lith. prič, prep.; prič, prič-, prič-, prį-  
prefixed to nouns; prič- prefixed to verbs), 48 which is  
doubtful, and "tell" for sakan, which is at best secondary.  
3) division frisahs = Goth. fri- and sahts, an abstract  
noun in ti- from saihwan "to see," frisahs "one thing seen

46 Cf. Krugmann, IF 13, 164. 1902-3.  
48. 1896.  
in comparison to another. This derivation is both formally and semantically unsatisfactory.

I should like to suggest that Frisahets is a compound of fri-, as above, (ablaut to fra., cf. HG für < furi, vor < fora, ON fyr < furi, etc.), and sanz, which is ON sætt f.; with umlaut, ON sætt f. "reconciliation, covenant, agreement;" sætt "reconciled, at peace." (Cf. also these OE (supposed) loan-words from the Utnordisch: sætt f. "agreement, peace, friendship," sætt "reconciled," sættan "to make an agreement." ) These are to be derived from IE *sak- "consecrate, make an agreement," and are, therefore, related to Lat. sacer "consecrated to a god, sacred," Umbrian sahta, sahatam "sacred;" to which Sancus the name of an Umbrian-Sabinian deity; with -n-, Latin sancio, -ire "to consecrate," sanctus "consecrated." This derivation allows for Frisahets a primary meaning "that which is very sacred." The word Frisahets may, I submit, have been a word used by the pagan Goths of their idols. Goth. Frisahets might then supply the missing semantic link between the ON and Latin cognates.

49 Cf. Grienberger, Untersuchungen 75, 1900.
50 Cf. J. Schmidt, KZ 26, 23 f. 1883 and Brugmann, Grdr. 112 2, 880. 1911.
51 Cf. Wf 2, 448.
In the Bible translation *frishtes* is used 12 times:
in 5 cases it renders εἰκόνα "image, likeness" (1 Cor.15.48; 2 Cor.3.18; 4.4; Col.1.15; 3.10); in 3 cases ΤΥΠΟΣ "example" (Phil.3.17; 2 Thess.3.9; 1 Tim.4.12); in 3 cases ΤΥΠΟΤΥΠΩΓΛS "example" (1 Tim.1.16; 3 Tim.1.13); in 1 case ἘΠΟΔΕΙΓΜΑ "example" (John 13.15); and in 1 case ὉΛΥΜΠ "enigma, mystery" (1 Cor.13.12).

The derivative *gafrishtian* "to make an image" is used once for ὙΠΟΤΑΞΩ "to engrave a figure" (2 Cor.3.7), and the derivative *gafrishtman* "to become an image" once as a marginal gloss in A to the passive of *gafrishtian* "to reveal" for Gr. μορφή "to form" (Gal.4.19).

Of especial interest is the rendering of εἰκόνα by *frishtes*. In all 5 cases the sense is the "image of God" or "the image of the heavenly." When εἰκόνα refers to the image of a human being the translator always used *manleika* (B., A has *mann-*). (Cf. ON *mannikan*, n. "human figure," OE *manlica*, m. "statue, human figure," OHG *manalīhno*, m. "image, figure, statue"), as, for example, of the image of Caesar (Mark 13.16 and Luke 20.34). Note especially 1 Cor.15.49: *jah sweswē bērum manleikan bie airbeinines, swa bairma jah frisahnt bie himinakundine* (B.). "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." The consistency with which
this distinction is made shows clearly that frisahste stood for a representation of something superhuman. No third word is used for εἰκόν. It should be remembered that in the 4th century there was a first flowering of Christian art, and that in all probability this was the period in which representations of the human figure of Christ and of the Virgin Mary were first made in any large number. They were, therefore, a subject of much interest and some controversy. Such a representation is referred to by contemporary Greek authors as an εἰκόν.\textsuperscript{53} It is possible that whenever εἰκόν is used in the Bible in the sense "image of God" the translator had such a concrete picture or image in mind. Grienberger has already pointed out that frisahste appears to refer to a concrete image and that the verb gafrisahṭjain; is used of writing and engraving in stone,\textsuperscript{53} cf. 2 Cor. 3.7; ἀββαν ἀβαῖ andbahti dauṣaue in samēleinim gafrisahṭi;in staiman warī wulṣag. "But if the ministration of death written and engraved in stones was glorious." These considerations support the suggestion that frisahste is a word that might have been used of a Gothic pagan image. Furthermore, the

\textsuperscript{52} Cf. Dictionnaire d'archéologie chrétienne et de liturgie.... 7, 187 ff. 1936.
\textsuperscript{53} Untersuchungen. 75. 1900.
rendering of ὅνωμα by frisahs becomes comprehensible in the light of the mystery surrounding the heathen gods and the rites with which they were worshipped. The meaning "example" which frisahs has when it renders τῶτος, ἕτοιμως and ὑπὸδείκμα is clearly secondary; in all cases but one the reference is to a man or men being an example to others, always a good example, which is a simple transition from the idea "representative of the deity."

Other Gothic words for image, likeness, etc. seem unlikely to have been used for idol. They are –

1) hiwi, n. "form" (cf. ON hý, n. "down, small hairs;" Swed. hý "complexion," OE hīw, hēow, n. "form, appearance, color," Eng. hue), which is used only in 2 Tim.3.5 in the expression hiwi sagudeine to render μορφωσεν εὐσεβείας "form of godliness," i.e. with an abstract noun.

3) laudli, f. "form" (cf. Goth. liudan, OHG liotan, OS liodan, OE lēdan "to grow;" also Goth. hwēlaubas "how large," jágalaubas, m. "youth," samalaubas "like" and æwalaubas "so large, so much"), which is used only in the marginal gloss in A du laudjai gafriashtnai "become as an image" to sabaírhtjādēmu "be revealed" for μορφωθῆναι "be formed" (Gál.4.19).

3) manulja, dat.sg. in Phil.3.8: manulja hisitana asō menna "being found in fashion as a man," where it renders
"fashion;" the etymology is uncertain, possibly the word requires emendation.

4) **sīuna**, f. (cf. ON aĩn, aĩn f. "sight, appearance," OE sīn, OS sīn "sight, eye") has as its primary meaning "sight" and only as a secondary meaning "(outward) appearance, form;" it renders ἕπις "appearance" (John 7:24), ὁπτάσια "vision" (2 Cor. 13:1) and occurs twice in the Skeireins.

5) **sudaekauncn** f., a compound of *suda* "God"54 and *ekauncn* "form," the latter to Goth. *ekaune* "beautiful," *ibnaekaune"equally beautiful," (cf. OHG *aconi*, OS *akoni* "shining, beautiful," OE *sciene, scyne* "beautiful," Eng. *sheen < IE *sqeu*55 as in OS akauon, OHG accuwôn, OE acawian "to see, view") is used only in Phil.2:6, where it renders Ὁκον μονή "form of God." It is almost certainly a loan translation of the Greek phrase and not an original Gothic compound.

As we should expect, there is no one word for idol common to several Germanic languages, for such a disparaging term would be used only after the conversion of the heathen worshippers to Christianity. We find instead a wide variety

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54 See pp. 1 ff.
55 Cf. WP 1, 368 ff., espec. 370.
of terms, many of which clearly show their late origin. In ON such descriptive compounds as skurðrōt "carved god" and treðgōt "tree god, wooden god" were used; in OE wēoh, wīg, m. (cf. Goth. seihs, adj. "sacred"), and gīeld n., primary meaning "payment, sacrifice," then "cult," then "idol." (Cf. Goth. gild "tax"), or the compound wīggīeld, and the loan-word ḳīdol, f.n. < Lat. Īdōlum < Gk. ἱδωλον. In OHG we have, apart from abgōt (cf. Goth. afgūse "ungodly," afgūdei "ungodliness, impiety")58, which plainly expresses the Christian point of view, only general terms for statue, image, as bilidi, n. > NHG Bild "picture" and manallīhbo, m.

Note that there is no word in Gothic for either the treasure belonging to a temple or the place in which that treasure is kept. For Gk. λογαρίσματος, m. "sacred treasury" ( = Aram. qurbānā "gift offered to God") the Gothic translator uses the loan-word kārbaunān (acc. sing. only, emended from Kārbaunān57) in Matt. 27:6: ni skuld ist lagjān in kārbaunān "It is not lawful to put them into

56 See also p.6 and p. 17.
57 Cf. Kauffmann, ZfdPh. 30,181. 1898.
the treasury." The word occurs only once. Gk. γασαυφουλάκιον "a repository of public treasure" is rendered by the loan-word gazaufwlakiō (dat. sing.) in John 8.30, where the reference is to the treasury of the temple in Jerusalem. This supports the opinion that the famous ring of Pietroasa was a votive offering not part of a temple treasure as was formerly held. 58

RELIGIOUS FESTIVALS

dulta

Goth. dulta f. "festival" is OHG tuld, tult, dult, 
NHG tult, dult "festival." NHG (Bavarian) Dult f. "fair."¹
It has been suggested that dult, meaning "church festival," 
was brought up the Danube by Gothic missionaries (Arian 
Christians).² However, it may as well be the normal OHG 
cognate of the Gothic word. With Goth. dulta compare also 
OPruss. tultisan (Enochridon 53) "joy," apparently a loan-
word from the Germanic.³

The etymology of dulta is uncertain. It is perhaps 
best explained as a feminine -ti-stem formed from the 
Schwundstufe of the Germanic verbal root represented by 
OF gedwelen (perf. part.) "mistaken, in error," OFr. 
dwilith "errs," OS gedwelan "to err, be mistaken," 
fordwelan "to miss," OHG gitwelan "to be dull, be un-
conscious, delay;"⁴ causative, ON dvelja "to delay, put off,

¹ Cf. Schmeller, Bayrisches Wörterbuch 1, 366 ff. 1827.
² Cf. Brectschneider, Die Heliandheimat u. ihre sprach-
geschichtliche Entwicklung. 193. 1934.
³ Cf. Trautmann, Die altpreußischen Sprachdenkmäler, 452, 
1910.
⁴ Cf. Grienerberger, Untersuchungen, 60. 1900 and Brugmann, 
Kurze vgl. Gramm. 1, 106. 1902.
keep back; wait, stay;" OF dwellian "to lead astray" (cf.
Eng. dwell, a loan-word from the ON), OS bidwellian
"to delay, hinder," ONG twaljan, twallen, ANG
twelen "to delay." Compare also Goth. dwals
"foolish" (further Goth. dwalamGardei, dwalis a f.
"folly," dwalmôn "to rave"), ANG dwal "foolish," OD dwal f.
"delay," OE dwals m. "error," OE gawolm, ONG Gæwolm m.
"error, heresy;" OE, ONFri. OS döl "foolish" (Eng.
dull), ONG tol "foolish" (ANG toll same); OD dül f.
"concealment, conceit," dyllja "to conceal; keep in ignorance;" dyllina "conceited."5 Outside of the Germanic languages
the following words may be related: Gr. θολός "slime, dirt;"
θολεγός "slimy, muddy; confused, foolish," θολέω "make
muddy, make confused;" Gr. δᾶλη "blind;" Cymr. Cern. δrēt.
doll "blind." It has been suggested that the above may be
from an IC root *djuel- "be confused, troubled, "6 which in
turn has been thought to be an expansion of IC *dheul-
"blow, blow about; smell, shake."7 This however, is un-
certain. The etymology suggested might give duiló s a primary
meaning "state of idleness (or) rest" from which a meaning

5 Cf. FF 169. 1910.
6 According to Feist, Vgl. III 130. 1939 suggested by
W. Sechel, Sinnliche Wahrnehmungen. 167. 1912.
"time of rest, holiday, festival" could develop; but possibly a primary meaning "stay, sojourn, time of dallying" would be more in accord with the significance of the cognates, then ultimately dulþa "the occasion which kept one away from home for some time." Or, again, the god of the tribe may have been thought of as sojourning among the people at the time of the festival. Emphasis has also been laid on the relationship to Goth. dwala "foolish" and dulþa has been interpreted as "folly." This seems quite unnatural.

Relationship has also been suggested with Gk. ἀλλά "blossom, flourishing state, (pl.) festivity, festival." Possible too is derivation from an IE root *dhel- "shine, bright," but though "that which is bright" would give a good primary meaning for dulþa, the festival lit by fires and probably by torches as well, yet there are no satisfactory cognates from this root; one can compare only OE deall "shining, proud," the proper names ON Heimdallr a god, Mardoll, a name of Freyja, Dellingr, a spirit of

8 Suggested by Grienberger, Untersuchungen 80. 1900.
10 Cf. Collitz, Das schwache Präteritum. 73. 1913.
11 Cf. Grimm, Geschichte der dt. Spr. 3 553. 1853; but Boisacq, Dict. étym. 331 f. 1918 relates ἀλλά to ἀλλω "bloom" and thinks relationship with dulþa uncertain.
light, Mr. *dellrad* "brilliance" and possibly Arm. *datin*
"yellow, pale."12

We find *dulba* only in the singular; the forms are
those of the 1-declension, with the exception of the dat.
sing. *dulp* in John 7.14 (ανα μεσιά το Δουλη, "in the midst of
the festival") and possibly in Luke 2.41 (*γαρ ἤρων τὸν
βασιλείαν εἰς ὑμεῖς ἐν Ἰερουσαλήμ τοῦ Δοῦλου τοῦ ζηκον"). "And his parents went to Jerusalem every year at the feast
of the passover"); here, however, *dulp* may be accusative.

Goth. *dulba* is used in the Bible 16 times, always to
translate ἐορτή "feast-day, festival." It is the only
word ever employed to render ἐορτή. The single derivative
*dulbian* translates ἐορτάζω "to celebrate a festival"
once (1 Cor.5.8).

In the Bible translation *dulba* stands for any holy
day once (Col.2.16), for the Jewish passover 8 times, and
for the Jewish feast of tabernacles 7 times; *dulbian* is
used figuratively. Since the passover was a commemorative
festival held in the spring, the feast of tabernacles,
though partly commemorative, chiefly an autumn harvest
festival, the implication is that *dulba* did not have reference

12 For further suggestions and literature see Feist,
to any particular heathen festival nor to the festival of any one season, but that it was the common word for any religious festival. 13

Of names of single Gothic heathen festivals the only one preserved is Jiuleis, m. (cf. ON jōl, n.pl., OSwed. jūl, n.pl., OE géol, giul, geolhul, gohhol, m., (Eng. yule), NHG Jul- in Julmonat.) 14 Jiuleis occurs only in the Gothic calendar at the beginning of the section for November: Naúbaímbaír: fruma Jiuleis. To judge from the analogous phrase fruma sabbatō, πρωπέρατο, "the day before the Sabbath" (Mark 15.43), fruma Jiuleis means "the time (or) month before yule," that is yule was probably celebrated in December. Compare, however, OE se āerra gēola "December," se āeftare gēola "January." The yule festival was not necessarily celebrated at the same time in different countries. The Gothic festival may have been held as early as the end of November.

13 Compare, however, De Vries, Altgerm. Religionsgeschichte 1, 255. 1935, who suggests particular association with a spring festival.
For the Jewish festivals the Gothic translator used either the foreign name, as pessa for πάσχα, or a loan translation, as hleprastakeine for Τκηνωμήνια "the feast of tabernacles." Since the great heathen festivals were seasonal, the foreign word had to be borrowed for the weekly holy-day: Goth. sabbato, m., indeclinable or with case endings of the u-declension and i-declension, is a loan-word from the Greek, which in turn had it from the Aramaic.

Goth. gabaır, m. "feast, drunken revel" is a noun belonging to the Goth. verb gabaíran, "to bring together," (In the Bible translation used only with meaning "to compare" or "to bear.") The primary meaning is then "that which is brought together." Compare NHG Gelage, n. "feast, drinking-party," a noun belonging to the NHG verb legen "to lay" and having, therefore, as primary meaning "that which is laid together."16

Goth. gabaır, m. occurs only twice in the Bible translation (Rom.13.13; Gal.5.21), both times for κύριος "a carousel, feast" and both times, like the Greek, in the

15 Grienberger, Untersuchungen 78. 1900 suggests a nom.sg. gabaüra, st. f.
plural. Paul warns against such drunken revels.

Goth. gabaúr, m. "collection, tribute" is identical in the form of the nom. sing. and in its etymology with gabaúr, m. "feast," and like the latter has a primary meaning "that which is brought together." It is used twice for λογία "collection (of money for the poor)" and twice for φόρος "tribute, (annual) tax." It is possible that there is a connection in meaning between the two words, and that the food brought to the feast, that is the animals brought for sacrifice, were a required contribution.

Probable derivatives of gabaúr m. are:

gabaúrjaba, adv. "willingly, gladly," originally "in festive spirit," though this would presuppose an adjective *gabaúrijē "festival, glad." Gabaúrjaba is used 6 times: twice for ἄγαλμα "gladly" (Mark 6.30; 12.37), twice for ἄγαλμα "most gladly" (2 Cor. 13.9 filu gabaúrjaba; 2 Cor. 13.15, B gabaúrjaba - A has ἱπάλεικο "gladly"), once with no Greek equivalent (Mark 14.65), and once as a gloss to

17 Cf. Meringer, IF 18, 205 f. 1905-6.
usa lusum for κατὰ ἐκούσιον "of free will (Phil. 1:4).

παράρτησις, m. "pleasure" used once for ἔσοντος
same (Luke 8:14).

Goth. ṣabaūx was apparently the word used of the
feasting, drinking, and revelry which followed the actual
sacrificing of the animals at a heathen sacrificial festival.

laika
laikan

Goth. laika, m. "dance" is ON leikr, m. "game, mockery,"
Dan. Norw. lek, Swed. lek "game," OE læc "game, contest,
booty, gift, sacrifice," OHG leih, leich "game, melody,
song," MHG leich, m. "a kind of song." Goth. laiken "to
leap" is ON leika "to play," Dan. Norw. lege, Swed. leka
"to play, dance," OE læcan, "to move quickly, play, fight,"
MLG löken, MHG leichen "to leap."

These are probably from an IE root *leig-, *loig- "leap,
tremble; make tremble," 18 and are, therefore, related to
Skt. rejate "leaps, trembles," NPers. ḍalāxan "leap, kick,
(of a horse)," Kurd. belezium "dance," īţizim "play," Lith.
laigau, laisyti "race wildly about (especially of young

18 Cf. WP 2, 399 f.; FT 630 f.; Jente, Mythologische
Ausdrücke, 44 f. 1921.
animals," laige "dances," Gk. ἔλειζω "make tremble, swing." Oslg. likō "game, dance," likovati "to dance" are thought to be Germanic loan-words.

Goth. laiks is used in the Bible translation only once (Luke 15:25), where it stands for χορός, in this case meaning "dancing." The verb laikan is used 3 times, always for ἑκτεῖναι "leap;" a compound bilaiken "to mock" translates ἐμπαίζω, same, 5 times and μακτησίζω, same, once. The use of OE læc for "sacrifice" suggests that the dance was an important part of the sacrificial festival, and the etymology of the word further points to a rather wild dance (cf. laikan "to leap"), probably accompanied by pantomime and by shouting or a kind of singing.19

There are a number of Gothic words for dancing, singing, and playing musical instruments:

plainsjan "to dance," for Gk. ὑχέομαι same, is thought to be a loan-word from the Slavic. Compare OChSl. plesati, Lith. (17th cent.) plešti "dance." Note also MLG plansen "to dance."

liupōn "to sing" for Gk. ψάλλω "sing (in praise of God)."

19 Cf. Schroeder, Germanentum und Hellenismus, 51-57. 1924.
liudareia, m. "singer" for Gk. ὀδός same. Compare OI̯ōta, OE lēotian, OHG liudēn "to sing;" also OH lēdē, n. "strophe." OE lēof, n., OHG liod, NHG Liad, n. "song." Note also the Gothic swiliub, n. "thanks," swiliudēn "to thank."

sangwe, m. "song" for Gk. ὀδή same, Gk. ἀναγινῶσις "reading," and in the plural for Gk. συμφωνία "music."

siegwan "to sing, chant, read" for Gk. ἔδω "sing, chant" and ἀναγινώσκω "read;" also the compound usiegwan "to read aloud, recite" for Gk. ἀναγινώσκω "read." With sangwe compare ON songr "singing, music, song;" with loss of -r-, OE song, song "song, cry;" OFris. sang, song; OS, OHG song, m. "song, hymn." With siegwan compare Crimean Gothic singhen, ON synøva "to ring, clash, sing;" with loss of -r-, OE sigenan "to sing, ring," OS, OHG sigenan "to sing, recite."

hazeina, f. "praise, song of praise" for Gk. ἡλιος and ἡλιανος "praise," and ὑπνος "song of praise, hymn." With hazeina, to hazjen "to praise," compare OE herian "to praise," OHG heran, herēn "to call, scream."

nealmon (acc.sg.) from Gk. ναλμος (dat.sg.) "a pious song, psalm."

avesten "to blow on a pipe (or) flute" for Gk. δολω same.

kliamō f. "cymbal" for Gk. κύμβολον same. kliamjan "to clang" for Gk. ἱλαλόω same; kliamō and kliamjan are assumed to be onomatopoeic.

The fact that the plural of saggwe is used for γῦμφωνία "music" (cf. also ON songr "singing, music") seems to show that singing was the commonest form of music. On the other hand the use of siggwan and ussiggwan for ἄγινωσκο "read," especially when the meaning is "read aloud" suggests that the singing was chanting rather than singing in the modern sense of the word, or at least included chanting. To judge from sveglōn and kliamjan at least two musical instruments were known, a type of flute and a metallic percussion instrument.\(^{30}\) The use of hazzins

\(^{30}\) Jordanes, Getica 5.43 and again 10.65 mentions the use of the cither to accompany singing.

That a large, curved bronze trumpet (Dan. Lur), apparently originally shaped in imitation of the horn of an ox, was one of the earliest musical instruments of the Germanic peoples, is shown by the discovery of 35 such trumpets in various parts of Denmark, several in Sweden, and fragments in Schleswig, Mecklenburg and Hanover. All these date back to the bronze age. The large majority of them were found in pairs which matched perfectly in tone as well as in form (reversed (cont. next page)
"praise" for θυάς may suggest that there was no Gothic word for "song of praise," and thus imply that religious chants in praise of the heathen gods were unknown.

ON gala, OE, OHG galan "to sing, sing a magic song,"
OS galan "to sing, call," OHG galāri "wizard," galatar
"magic song," galašari "magician," MHG gal "song, tone"
(cf. NHG Nachtigall, Eng. nightingale), ON gældr, m. "magic song, charm" are represented in Gothic only by the verb gōljan "to greet."

Cassarius of Arles and his imitators preached against the heathen passion for dancing and the third synod of Toledo (589) condemned it. 31 Saxo Grammaticus (6.185) 23

tells us that effeminate gestures, the clapping of vessels on the stage, and the clatter of bells were a part of the heathen festival of Uppsala. Since all great festivals among early Germanic peoples were religious, it would seem probable that dancing, singing and other music held a prominent place in the worship of the Goths.33

33 It is doubtful whether the dance accompanied by the shout τοῦλα, τοῦλα executed by Gothic dancers at the Byzantine court and the song τὰ τὸτεικτα which followed, as described by Emperor Constantinus VII in his De cerimoniis aulae Byzantinae (Book I, chap. 85 - cf. Reiske, Corpus scriptorum historiae Byzantinae 1, 4. 1829) was actually a traditional Gothic dance. (Cf. Phillpotts, The Elder Edda and Ancient Scandinavian Drama, 186 ff. 1920, and Kraus, Das gotische Weihnachtspiel, Beitr. 30, 224 ff. 1885.)
SACRIFICE

Goth. *hunsl, n. "sacrifice" is OE hœsl, hœsul, hœsel n.,
Eng. houseal "the eucharist," which was then taken over into
ON as hœsl, n. "the eucharist." ¹

The etymology of *hunsl remains uncertain. It is
probably to be derived either from a participial form of
an IE root *kœn̂ (a-) "celebrate, consecrate,"² *hunsl < *kœnt-
+ suffix -tlo-,³ or from *kœn̂ (a-) Schwundstufe *kœn̂ - + suf-
fix -alo-. Goth. *hunsl would in either case be related
to Aves. apa("sacred," Lith. apa("sacred," OChSl. aevtb
"sacred," Lett. avinu, avinē "celebrate, consecrate," and
would have as primary meaning "that which is consecrated
to the gods," or, since both the suffix -tlo- and the suf-
fix -alo- were used to form nouns of instrument,⁴ "that
through which one is consecrated, that through which one
enters into relationship with the gods."

¹ Cf. also ON hœsl (dat. sg.) with the probable meaning
"sacrifice" on the Rökstone.
² Cf. WP I, 471.
³ Cf. Feist, Vgl. Wb. ³, 277.
⁴ Cf. Brugmann, Grdr. II, 12, 339 f.; 371. 1906; Osthoff,
Indogerm. nominale Stammbildung 19 ff; 303 f. 1875.
Less likely relationships have been suggested among others:

1) with Goth. *hinfan in frahinfan, uasinhan "to capture" (hunel < *hunfel) and to Goth. hunfa "catch, booty," OE hūd, f., OHG hunda, f. "plunder, booty," OSwed. hinna, hanna "to reach," which would give hunel the primary meaning "captured animal;"

2) with Lith. šuntu "sear," Lett. sūtu "grow hot" (hunel < hunfala-); 6

3) with Aves. sānas "destruction," Gk. καίνω "kill," κόνη "murder." 7

In the Bible translation hunel is used 6 times: in 4 cases it renders θυσία "sacrifice," in 1 case προσφορά "offering" (Eph. 5.5), in 1 case λατρεία "service, worship" (John 16.2). It also occurs once in the Skeireina.

Derivatives and compounds used are:

huneljan "to sacrifice," translating σπένδω "pour out as a drink offering" in 1 case (2 Tim. 4.6).

hunelastēs, m. "place of sacrifice," translating θυσιαστὴς τοῦ "altar" in 4 cases.

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5 Cf. Massmann, Ulfilas, 703. 1857; Rooth, Beitr. 49, 114 f. 1925.
6 Cf. Bezzenberger, BB 27, 151, note. 1902.
7 Cf. Mekler, Ἑραλδ., 353 ff. 1903.
unhunialage, adj. "without sacrifice, implacable," translating ἄνθόνος "without a drink offering, implacable" in 1 case (Acts 5.3).

Goth. hunal occurs in the Bible in both the singular and the plural. It was undoubtedly the general term for a heathen sacrifice. In the four cases in which it translates ἄνθόνος it is used of Jewish or heathen bloody sacrifices. In two of these cases the reference is directly or by implication to the offering of the sacrifice (Luke 3.24; Matt.9.13), in the remaining two to the eating of the sacrifice (Mark 9.49; 1 Cor.10.18). The inference is that hunal was used chiefly of the sacrificial feast, at which some portions of the flesh of the animal sacrificed were offered to the deity, while the rest was eaten by the people. The use of hunal to render πυροφόρος (Eph.5.3) again brings out the meaning "offering." (Note that Skeireine 1.5 is a quotation of Eph.5.3). The rendering of λατρεύω by hunal in John 16.2 does not, I believe, show any weakening or generalizing of the meaning of hunal; on the contrary I see in it an indication that hunal was the word used of human as well as of animal

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3 Cf. Kauffmann, ZfdPh. 49, 55 f. 1923.
sacrifice. The translator of the Bible renders λατρεία elsewhere by blōtinassus (Rom. 12:1) and skalkinassus (Rom. 9:4; Gal. 5:30, etc.), but here he chose a more concrete expression and one which would mean more to the Goths: nimīs hweila e1 sahwazuh izei uqimīs izwis, bugzkeiβ hunalal saljan kuda, that is literally for the Goths "will think he is sacrificing you, as a human sacrifice, to his god."

Although in Gothic hunal is used almost exclusively of heathen and Jewish bloody sacrifices, OE, ON hual is used as consistently of the Christian sacrament of the Lord's Supper. Only in two Northumbrian passages can one recognize that the original meaning of OE hual was "sacrifice." The adoption of OE, ON hual as a term for the Christian communion confirms the impression that hunal referred particularly to the sacrificial feast which the heathen worshippers shared with their god. On the continent the word retained its strong heathen flavor; it, therefore, was lost when heathen sacrifices ceased, and "Opfer," from

9 For a discussion of human sacrifice among the Germanic peoples in historical times see De Vries, Altgerm. Religionageschichte 1, 331 ff. 1935. Cf. also Tacitus, Germania 9 and 39.
10 Cf. Jente, Mythologische Ausdrücke, 41 f. 1931; also Braune, Beitr. 43, 416 ff. 1918.
"opfern" < late Lat. opone "to give alms" took its place.

That hunsal had the general meaning "sacrifice," in addition to any special meaning of "animal sacrifice" or "sacrificial feast," is shown by the use of the verb hunsaljan for πενδω "pour out as a drink offering."

Although mead probably occupied an important place in the sacrificial feasts of the Goths, as in those of many other Germanic tribes, it could not have been offered as a sacrifice, for the Gothic includes no verb "to make a libation," and the general term hunsaljan had to serve as a substitute. Note that hunsaljan is not, however, the usual verb for "to sacrifice;" that is saljan. Again in unhunsalage, a loan translation of Gr. ἱπονδὶς from ἱπονδῆ "libation," we have a derivative of hunsal used to translate a word meaning "drink offering."

Goth. hunsalastaças, apparently an old Gothic compound (with -stas compare OS stedi, Dutch stede, stee, OE stede, OHG, MHG stat, OHG steti, MHG stete "place"), though translating θυσιαστής "altar," seems to have had the more general meaning "place of sacrifice," that is enclosure in

which the sacrifice and the sacrificial feast took place. Compare the use of galiugé staphs for εἴδωλεῖν "idols' temple" (1 Cor. 8.10).\textsuperscript{13}

The suggestion that Goth hansa "large number of people, band of soldiers" may be closely related to hunal is extremely dubious. With hansa compare OE hōs f. "troop (of attendants)," OHG hanea, f. "cohort," MLG hane, hense. Dutch hannel, MHG hans(e) "commercial union, guild," NHG Hansa, Hanse same, MLat. hanea "fee, commercial law, union;" MLG hansen "to receive into a guild," Norw.Dan. hønse (older Dan. høense) "to treat the members when received into a guild;" also the loan-words Finn. kanse, f. "people, society," Russ.-Car. kanža "synagogue," Esth. kāž "companion, spouse." If in ablaut-relationship to hunal, Goth. hansa would mean "union or fraternity formed for the purpose of making common sacrifices."\textsuperscript{14} In the Gothic Bible hansa is used four times, once for πλῆθος "multitude," three times for στρατόν "band of soldiers" without trace of religious significance.

\textsuperscript{13} See also p. 72.
\textsuperscript{14} Cf. De Vries 1, 234. 1935.
saufs


These are probably from an IE root *seô- "seethe, be violently stirred."15 Compare Aves. hāvayiti "he sears."16

Goth. saufs is used in the Bible translation three times, always for ðuôld "sacrifice, victim," and once in

15 Cf. WP 3, 471 f.; FT 940, 955, 1235.
16 Frequently connected with the above root are OE awald, "smoke," OHG aweda, f., MHG awaden, awaden, m., "vapor," NHG Schwaden "steam;" also OHG swedan "to burn up by slowly steaming."
the *Skeirens* 1,5 (a quotation of Eph. 5.3, one of the passages in which *saufa* translates *θυσία*).

To judge from the etymology the original meaning of *saufa* was the sheep or other similar animal, which having been sacrificed was afterwards boiled and eaten at the feast. In Mark 12.33: ἤπατα ὁ φρίζον ἀνακαίνεται εὐεργεῖν εἰκ σιλβάνοι μετακινῶν ἵπποι *fan alabrunetim ihd saudim*, the word was perhaps chosen rather than *hunst* in order to contrast "boiled-offering" and "burnt-offering," the native and the foreign type of sacrifice. The word *saufa* appears, however, to have taken on the more general meaning of "victim" and finally of "sacrifice." Compare its use in Rom. 13.1 and Eph. 5.3, where either meaning is possible. No hard and fast distinction can be drawn between *hunst* and *saufa*, since both translate the general *θυσία* "sacrifice." It seems probable, however, that a distinction originally existed, *hunst* meaning the offering set apart and consecrated to the deity, *saufa* standing for the animal sacrificed.

*aibr*

Goth. *aibr* occurs only Matt. 5.33: *jabai nu bairais aibr fein du hunsaltada,* where it translates *δῶρον* "gift."
The word is absolutely clear in the CA manuscript, yet, since it is otherwise unknown, a number of emendations have been suggested, most important of them *tibr* OHG *sebar* "animal offered for sacrifice."17.18 Cognates of *tibr*, partly with long vowel are ON *tívurr*, m. "sacrifice" (Véluspa 32,1), 19 OE *tífer, tíber*, n. "sacrificial animal, sacrifice," OHG *sebar same, late NHG ungezíbere, unzíver*, n. NHG Ungeziefer, n. "vermin," literally "animal not fit to be a sacrifice," and Arm. *tvar* "ram, herd of sheep." 30 compare also the loan-word OFr. (a)toivre "Zugtier; cattle." 31 One may conjecture then that *tibr* originally meant "animal," then "animal offered for sacrifice," finally "sacrifice."

The prefixed a of the OFr. loan-word a toivre might suggest the possibility of a corresponding prefixed element in the Gothic. The omission of the t from such a word

17 First suggested by L. Ettmüller in the Hallesche Allgemeine Literaturzeitung, no. 324, 574. 1838 and then adopted by J. Grimm in his Dt. Gramm. 13, 43, 63. 1840.
18 IE root of *tibr* uncertain. WP 1, 765 says that *tibr* is usually thought to be derived from an IE root *deril*, *dîr, *de* "to divide, cut up, tear up" in an expanded form *dip* and with suffix -ri-.
19 Bugge, The Home of the Eddic Poems, Introd. 40. 1899. suggests that ON *tívurr* is a loan-word from the OE. Regarding the meaning "sacrifice" cf. Meckel, Die Uberlieferungen vom Gotte Baldor, 41 f. 1930.
30 Cf. Lidén, Armenische Studien, 8 f. 1906.
*atibr* is a more comprehensible error on the part of a scribe than the writing of *a* by mistake for *t*, *aibr* for *tibr*. Another noun with prefix *at-* is found in Gothic, *atāni,* n. "year." However, it is doubtful whether the OFr. *atoivre* can represent the borrowing of a Germanic *atibr*. It would in fact require at least Germ. *at-tibr* with accent on the second syllable. More likely is the theory that *atoivre* developed from *la toivre* (> *l'atoivre*), which form, without prefixed *a* and with the article, also occurs, and that *toivre* is then a loan-word from OLFranc. *tifer*. The single occurrence of *azoivre* (showing High German consonantal shift and prefixed *a*) (Roman de Thèbes, 1.4775) is in the ms. fsfr 60, Bibliothèque Nationale, Paris, a manuscript of the end of the 14th century showing traces of various southern dialects. OFr. *azoivre* may then represent an independent late borrowing from OHG *zebar*, or may at least have been influenced by the latter word.

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24 Le Roman de Thèbes, pub. d’après tous les manuscrits par Léopold Constans, 1, 233 and footnotes. 1890.
Since *aibr* renders δωρόν in Matt. 5.23 and in the following verse δωρόν is translated by *giba* f. "gift," Wrede emends *aibr fein*, with little probability, to *giba feina.*

If *aibr* is retained, as Streitberg, for example, suggests, it is almost impossible to relate it to any other Germanic word. Relationship has been suggested with OE *sefor*, OHG *sbar*, sbur "bear," also with Skt. *ibhyas* "rich," but one would expect a Goth. *ibr* to match OE *sefor*, etc., while neither the *a* nor the *r* of *aibr* have any equivalent in Skt. *ibhyas*.

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Gk. δωρόν, usually translated by *giba*, f. "gift," is in one case rendered by *meisma* (Mark 7.11): "καύρων βατείας." Compare OH pl. *meidár* "treasures," OE *mægum*, OS *meðum* "gift," (MHG *meide*, m. "male horse"?). All are probably formed, with suffix -*mo-*, from an IE root *meit(h)*.

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26 Elementarbuch, 253 note. 1930.
27 By Zingerle, ZfdPh. 26, 1. 1894.
29 Brugmann, Grdr. II, 12, 246 ff. 1906.
30 WP 2, 347.
"change, exchange" and are related to Goth. maudjan "to exchange," inmaudjan "to alter;" further to Skt. methati mithati "meets, associates with; alternates," mithas, adv. 
"alternately, reciprocally," mithu, mithues, etc., adv. 
"wrongly," Aves. mithiō adv. "wrongly," Gr. (Sicil.) μοιτός 
"thanks," Lat. mīto "change," mītūnas "mutual;" also to the 
participial form *mitto- "confused, false" in Goth. misēō 
adv. "mutually," ON (a)missa, NLG to missē "wrong, unfavor-
able;" OHG missi "different," and to the prefix Goth. 
missa-, miss- "wrong" (cf. missadēba "crime"), ON mis-, 
OE, OS mis-, OHG missa-, missi-, NHG mis- "wrong."

In the Gothic Bible maīōsna is used as a synonym for 
kaúrbana, as in the Greek δωρον for κοσμαν, of which 
Goth. kaúrbana is merely a transliteration.31 κοσμαν, 
Hebrew יְבֵן "an offering," is a term comprehending all 
 kinds of sacrifices, bloody as well as bloodless. It may, 
therefore, be inferred that maīōsna was in Gothic used not 
only as a general word for gift, but specifically of a gift 
to the gods i.e. a sacrifice. The conception of the sacri-
ifice as a voluntary gift to the gods is common to all 
Germanic peoples. Compare the use of geōs with the meaning

"to sacrifice" in the Saemundar Edda, e.g., gefinn ᛞsnī (Mēvanal 139.3). If MGH maidein is related, as its form indicates, Goth. maidein may have had reference primarily to the gift or sacrifice of a horse.

mīnz

Goth. mīnz, n. "flesh" has no cognates in any other Germanic language. It would appear that the Crimean Gothic menuz "carc, flesh" was the same word in a corrupted or possibly merely misspelled form (mēne = menz or menz;33). From IE stem mēne- (and consonant stem mēs)34 "flesh" came, in addition to mīnz, Skt. mē̄n̄a, n. mēz, n., Tsoh. B. mīza, Arm. mēn "flesh."

In the Bible translation mīnz occurs only once, in 1 Cor. 8.13, where it translates ἐκατ. pl. "flesh (of a sacrificed animal)." It is clearly an old Gothic word with the same meaning.

33 For discussion of the religious significance of the gift see De Vries Altgerm. Religionsgeschichte 3, 125. 1937.
34 Cf. WP 2, 362.
Goth. alabrunata, f. "whole burnt offering" is a loan translation of Gk. ὀλοκαύνωμα. The first component ala- is the form regularly taken in compounds by Goth. alla (cf. alamana "all people"). The second component -brunata is from Goth. brinnan "to burn" with suffix -asti-.

The word alabrunata is used in the Bible only once (Mark 13.33). As a loan translation it shows that the Goths apparently did not know burnt offerings.

Incense as an offering to a deity was also unfamiliar to them. Therefore, the Gk. ἐσκμίζω "incense" is simply transliterated the twice that it occurs. (Σωμίας, Luke 1.10,11). Note also that the verb ἐσκμίζω "to burn incense" (Luke 1.9) is translated by saljan, the general verb for "to sacrifice." 35

Goth. gilistr, n. is found only once, Romans 13.6 where it stands for φόρος "tribute." There is no reason to think that it ever meant "tribute paid to the gods, sacrifice;" but compare OE gielid, n. "payment; sacrifice; idol," OHG gelatar, n. "tribute; sacrifice." Goth.

35 See p. 118 f.
gilstraméleins, f. δογματική "entry in the tax-list" is also without religious significance.

The word ufarraneine, f. "causing to run over, pouring," occurring only Skeireina 3.10 in the dative plural of the Jewish rite of sprinkling, may have been the term used for the sprinkling of the blood of sacrificed animals on different parts of the temple and on the participants. It is clearly a compound of ufér "over" (cf. ON yfir, OHG ubir, OPers. ufar; Skt. unpar, Gk. ὑπέρ, ὑπάρχει, Lat. super, OIr. for, etc. "over") and ranneine, "running," an abstract noun formed with suffix -Ini- from the verb rannjan "to make run (or) flow" (only in urrannjan "to make rise," Matt.5.45), causative to rippa (pret. ranna) "run, flow." If ufarraneine is an old heathen word, the implication is that among the Goths the blood of the sacrificed animal was poured out, not sprinkled from a twig.

saljan

Goth. saljan "to sacrifice" corresponds to ON selja "to hand over, sell," OE sellan (Eng. sell), OFris. sella,
OS sellian, OHG sellen, sellan, selan "to hand over, deliver, sell." Compare also OHG -sel in fur-selI f. "delivery."

These are probably causative forms (with causative suffix Germ. -ja < IE -ia) from a Germ. root *sel- with o-Ablaut from IE *sel- "take, seize," which would give as primary meaning "to cause to take." 36 From the same root, also with o-Ablaut, come the nouns ON sal, n. "delivery, payment," OHG sal, m. "property willed (to someone);" also ON sala f., OE salu f. (Eng. sale), OHG salu "delivery."

Cognates in other IE languages are Gk. ἔλαττω "to take," OIr. selaim "take;" also expanded forms with -mu-, as OIr. selb f., Cymr. halw, m. "possession;" with o-Ablaut also OChSl. soljо eblati "send." Note that this word has no religious significance in any language except Gothic.

In the Bible translation salian is used 6 times: in 3 cases it renders θύω "sacrifice, kill" (Mark 14.12; 1 Cor. 10.20 twice), in 1 case προσφέρω "bring to, offer" (John 16.3), in 1 case θυμίαμα "burn incense" (Luke 1.9), and in 1 case ἀναλίπτεισα saliada renders ἐκ σιδωνίων θυτον "the flesh from heathen sacrifices, which was eaten at the feast or, sometimes, sold." (1 Cor. 10.19.)

36 Cf. WP 3, 504 f.; Osthoff, Beitr. 13, 457 f. 1888.
Compounds used are:

kasaljan "to bring as a sacrifice," which in 3 cases in the phrases saliuscarudan casalij and saliuqan casalij renders substantivized forms of εἰδωλόθυτος "sacrificed to idols" (1 Cor. 8.10; 10.28). In the Skereins (1.5) kasaljan is also used once with the meaning "to sacrifice."

andasaljan "to bring to," which occurs once in the Skereins (5.21).

Goth. saljan was apparently the most generally used verb for "to sacrifice." The original meaning of saljan was, as its etymology shows, "to cause to take" i.e. "to give (or) offer." It is still used in this sense when it renders προσφέρω in John 16.2: λατείαν προσφέρειν τῷ Θεῷ, hunsal saljan guda, literally "to offer sacrifices to God." It was probably the frequent use of this phrase hunsal saljan which caused saljan itself to take on the meaning "to sacrifice" and to be preferred to the seemingly little used hunsaljan. 37 Saljan is used transitively with the dative of the person and the accusative of the thing, and also with no object expressed. (For the latter use of. Luke 1.9.) Except in John 16.2 saljan definitely refers to Jewish or heathen sacrifices. That its meaning

37 See p. 103 and 106.
was general, however, and not limited to bloody sacrifices, is shown by the fact that it can render θυμίζω "burn incense." The Gothic verbs for "to sacrifice" were evidently more elastic in their meaning than the nouns and could be used more readily for an unfamiliar form of sacrifice: hūsaljan is used of a drink offering and saljan of offering incense, but for the noun θυμίζωνα "incense" the Greek word is borrowed (βραδεία) and for ὀλοκαύτωμα "whole burnt offering" a loan translation is used (alabrunets). In the compound gasaljan the prefix ga- merely makes the verb perfective without changing its meaning; gasaljan is used for both "to offer" and "to sacrifice." Skæireing 1.5, a free rendering of Ephesians 5.3, has gasaljanda where the original has ἀτιφα translated ἑφέδωκεν "gave over," another example of the use of the word in its earlier meaning. The compound andsaljan is used only with the meaning "to give" (and = "over").

ufasifjan

Goth. ufasifjan "to slaughter" was possibly used of ritual slaughtering of animals as sacrifices. This verb is made up of the common Germanic verb still represented
by Wügel "to cut" and the prefix uf- "up." 

Goth. *ufandpan* is used five times in the Bible translation, always for ᾱω, the most generally used verb in Greek for "sacrifice." In the Bible this Greek verb is, however, also used with the meaning "kill" or "slaughter." As a rule the Gothic translator renders ᾱω by *æaljan* when it has the first meaning (sacrifice) and by *ufandfan* when it has the second (kill). Thus in four out of five cases *ufandfan* is used for "to kill" with no possible religious significance. In the fifth case, however, 1 Cor. 5:7, it is used in comparing Christ's sacrifice of himself to the Jewish passover: *jah auk nasa ñunsar ufandfan ist fæor une Kristus* "for even Christ our passover is sacrificed for us." The inference is that *ufandfan* was used not only as the common verb for "slaughter," but also of the ritual slaughtering of animals as sacrifices. 

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38 Cf. Feist, Vgl. Wb. 3 440.
40 Cf. Groepen, Untersuchungen über got. Synonyma, 39. 1913, who suggests that *ufandfan* was used of private sacrifices.
atbaíran

Goth. atbaíran "to bring to" was also used for "to offer (a sacrifice)." Atbaíran is made up of the familiar verb baíran, Eng. to bear, and the prefix at-. "42

In the Bible translation, Goth. atbaíran is regularly used to render both φέσω "carry, bear" and προσφέσω "bring to, offer to." Only those cases in which it translates προσφέσω with a meaning, specific or implied, of "offer (a sacrifice or gift to God)" are of concern here. There are four such: Matt.5.34; 8.4; Luke 5.14; Mark 1.44.

The significance of atbaíran, as used in connection with sacrifice, can be clearly seen by comparing portions of Matthew 5.33 and 34. Matt.5.33: "jabeí nu baíraí aíbr bëin du hunaastada" for ēzn oun προσφέσος το δώρον σου ēni tò theiaστήριον. "therefore, if thou bring thy gift to the altar." Matt.5.34: "...j ebë atbeíasande atbaír bë giba bëina for kai tòte ēlòwν πρόσφεσε το δώρον σου "and then come and offer thy gift." The simple verb baíran is used of bringing what is to be sacrificed to the temple, atbaíran refers to the actual

42 Same, 80 f.
ofering of the sacrifice to the deity; the latter might, therefore, be used synonymously with *maljan*, which also renders πυροφέρω once. A study of the other passages in which *atbeiran* stands for πυροφέρω confirms this impression.

blētan

Gothic has no completely distinctive verb for "to sacrifice," no verb which has and can have no other meaning. Such a distinctive verb did exist in other Germanic languages, however; compare ON blōta, OE blōtan, OHG blōzan, bluezan, pluazzan "to sacrifice;" and also the nouns ON blōtn. OE blōt.n., OHG blōstar, bluestar, pluestar "sacrifice;" OE blōtere, OHG bluestarī,ī. "sacrificer." Lat. flāmen "the priest of one particular deity" is generally thought to be related to these words. Indo-European connections are somewhat uncertain and the original meaning is not clear.

The corresponding Gothic verb blētan is used three times in the Bible translation: once for λατρεύω "serve, worship" (Luke 2:37), once for ἴησον "revere, worship" (Mark 7:7), and once in the phrase γὰρ blētan for θεοσεβεία "godliness" (1 Tim. 2:10). The meaning is always, in a very
general sense, "worship," and the reference is always to Christians or Jews.

The derivatives and compounds of blōtan which occur have corresponding meanings:

blōtinaeus, m. "service, worship" is used 3 times: once for λεγείδ "service, worship" (Rom. 12.1), once for γεβαςμ "whatever is worshipped" (3 Thess. 2.4), and once for θηρκείδ "worship" (Col. 3.18).

usablōteina, f. "entreaty" is used once for παρ' κήλους same (2 Cor. 3.4).

gubblōstrei, m. "worshipper of God" is used once for θεοσθήνα τινά "tinea" (John 8.31).

Presumably the original meaning of Germ. *blōt- was "to honor with sacrifice." Note the use of ON blōta with the accusative of the person, which strengthens this impression. There is no indication that Goth. blōtan was ever used for "sacrifice;" apparently its meaning had weakened to merely "honor, worship." 43

43 For further suggestions regarding possible broader meanings of *blōt- see De Vries, Altgerm. Religionsgeschichte, 3, 134, 1937.
CASTING LOTS AND PROPHECY

CASTING LOTS

hlauts

Goth. hlauts m. "lot, allotted portion," is ON hlautr, m. "lot, share, sacrifice" (cf. also ON hlaut, f.1 "lot," or, if one believes the Heimskringla to give a reliable account of genuine old customs "blood of the sacrifice," and note too the compounds hlautboilli, m. "bowl in which the hlaut was kept, hlautteinn, m. "twig used in casting lots" or "twig used for sprinkling blood," hlautvödr, m. same (but cf. Voluspá 83, 1, where the meaning "lot-twig" seems best)); OE (with umlaut) hlét, hlīt, hlīt, m. "lot, share," OS hlīt, OHG (h)löç, m., MHG löç, n. "lot, casting of lots, inheritance;" NHG Los, n. "lot, casting of lots, fate." Compare further the verbs ON hljōta, OE hlēotan, OS hlīotan, OHG hlīozzan, liēzan, MHG liezen "to obtain through the drawing of lots;" and, with Schwandstufe, the nouns ON hlutr, m. "lot, allotted share," OE hlōt, n. (Eng. lot), OFris. OS hlōt,

n., Dutch *lot*, n.; OHG (h)luz, m.; MGH luz, w. "share acquired by lot."


Goth. *hlauts* occurs four times in the Bible translation; each case requires separate consideration. In Mark 15.24 *hlauts* stands for *kληγος* "lot;" *jah ushrumjandans ina disdaleijand wastjös is waiprandans hlauta ana *łös, hwargizuh hva nēmi*. "And when they had crucified him, they parted his garments, casting lots upon them, what every man should take." In this case *hlauta*, an instrumental dative, stands for the object used in casting lots. (cf. Gk. *βαλλωντες* *κληγον* accus.). It is probable that the Goths did "throw lots," using sticks carved with runic signs (cf. OE *tān*, m. "twig"
lot;" also Tacitus, Germania 10). In Luke 1.9 blauts
imea urrann "The lot fell to him" translates
"he obtained by lot." Here again blauts stands for
that which was used in casting lots, but this time the
verb is urrinnan, literally "to run out." When one
remembers that ON blaut, f. is said in the Heimskringla
to mean "the blood of the sacrifice" and compares the
account given by Strabo (7.2.3, 294) of priestesses of
the Cimbrians who prophesied from the blood of sacrificed
prisoners of war, it seems probable that the way or the
direction in which the blood ran from the body of the
victim or from the kettle handled by a priest or priestess
(cf. what was said of ufarranneins) was a determining
factor in making choices and decisions and in prophesying.
The casting of lots and prophecy were apparently closely
associated and the same methods were employed for both.
(Compare Tacitus, Germania 10. "auspicia sortesque ut
qui maxime observant").

In Col. 1.12 blauts is again used for ἱλατος, but

4. "virgam, frugiferæ arbore decisam in surculos
amputat esseque notis quibusdam discretos super
candidam vestem temere ac fortuito spargunt, mox,
si publice consultetur, sacerdos civitatis, sin
privatim, ipse pater familias, precatus deos
caelumque suspicissim ter singulos tollit, sublatos
secundum impressam ante notam interpretatur.
5. cf. also Caesar, De bello gallico, 1.50 -53.
this time the latter means "that which is obtained by lot, allotted portion (cf. Eng. lot): swiliuindōndans aitin saei lafsoda izwis du dailai hlautis weihaiže in liuhade (literally: "giving thanks to the Father, who has invited you to a share of the allotted portion of the saints in light.") In Eph. 1:11 in Samuel hlauts gasatida ovusim translates ἐν ὑμῖν καὶ ἐκληστῇ ὑμῖν "in whom [lies the reason why] we were made the allotted portion [of God];" again hlauts means "allotted portion."

Goth. hlauts was apparently the word for both the instrument used in casting lots, whether runic staves or the blood of victims, and for the portion of anything falling to someone by lot. In view of the close connection between sacrifice and the drawing of lots (even when runic staves were used they were probably dipped in the blood or otherwise consecrated) the word hlauts is of considerable religious significance. 6

The "urnordisch" equivalent of Goth. rūna, f.
"mystery, secret; counsel" is found in a number of runic inscriptions in the following forms of the plural:
accus. rūnor (stone of Järaberg, Varnum Socken, Värmeland, Sweden,⁷ bracteate no. 25, Tjurkö, Blekinge, Sweden,³ and, with spelling rūnor, stone of Stentoften, Sölvesborg, Blekinge⁹); accus. runor (stones of Istaby and Ejörketorp, Lister, Blekinge¹⁰); accus. runo (stone of Einang, Vestre Sildre, Valdres, Norway¹¹; stone of Stora Noleby, Fyrunga Socken, Västergötland, Sweden¹²; gen. runono (stone of Stentoften). Note also the form runa acc. sg. or pl. (brooch of Freilauberstein, Rheinhessen¹³), and the abbreviation run acc. pl. (bracteate no. 7, Danneberg, Hanover¹⁴). Goth. rūna is ON (plur.) rūnar f. "secret, hidden lore; written characters, runes;" OE rūn f.
"mystery, secret consultation, rune," OS, OHG rūna, f.
"mystery, secret consultation," MLG rūne "secret whispering,

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⁸ same 513 f.
⁹ same 512 ff.
¹⁰ same 563 ff and 508 ff.
¹¹ same 499 f.
¹² same 518 f.
¹³ same 632 f.
¹⁴ same 478 f.
secret consultation; rune," **MHG rūne, f.** "mystery, secret consultation, whispering." Compare also the derivatives **ON rūni, m., rūna, f.** "intimate friend," which have presumably lost the prefix **ga-** (gi-); with this prefix we find **OE gerūne "counsellor," OHG garūno "confidential counsellor;" Goth. garūni, n.** "confidential consultation," **OE gerūne, OS girūni "secret," OHG garūni, n.** "whispering, secret consultation," **MHG gerīune, NHG Geraune, n.** "whispering;" and the derived verbs **OE rūna "to talk confidentially, OE rūnian "to whisper, conspire" (Eng., obsolete, roun, round "to whisper, speak secretly"), MHG rūnen, OHG rūnēn "to whisper, speak secretly," NHG raunen "to whisper;"** perhaps also with ablaut, the verb **OE rēonian "to whisper, complain, conspire" (cf. also rēon "lament"), gerēonian "to conspire," MHG rienen "to complain, lament," Norw. dial. rjona "to gossip;"** further the compounds **Goth. birūnains, f.** "instigation" and haliurunnas, acc. pl. "witches" (Jordanes, Getica 24, 121), **and OHG alrūna, MHG alrūne, NHG Alraune, f.** (also **MHG alrūn, NHG Alraun, m.**) "elf, gnome; mandrake," **OHG holzrūna, f.** "screech-owl, witch," **OE rūnswita, m.** "wise-man," **heara-rūn, f.** "witchcraft," etc. The word rūna is

15. cf. **WP 2, 349 f.; FT 921.**
16. See p. 45 f.
also to be found in many personal names, as ON
Dagrún, Gudrún, Sólrun, Sigdrún, f. 17; OE Rúnhære,
Rúnweald, m.; Fríðrún, Wulfdrún, f. 18; OHG Alarúna,
Albrúna, Fríðrún, Wutérún, f. 19, etc. Note also the
conjecture of the name of a wise woman Albrúna in Tacitus,
Germania 8. 20 Outside of the Germaic languages the most
closely related words are Gír. rín, Cymr. rhin, f.
"secret" 21 (cf. also the Gallic name of a deity Trebaruna),
and Finnish runo, f. "song," a loan-word from the
Germanic. 22

The above are probably best derived from IE *tren-,
*rén-, *rē-, an onomatopoetic root meaning "roar, growl,
grumble," etc. 23, and so may be further related to

17. cf. Lind, Norske-islæska døpnamn ock fingerade namn,
20. "vidimus, sub divo Vespasiano Veledam diu apud
plerosque numinis loco habitam; sed et olim Albrúnam
et consularis alias venerati sunt." Here Albrúna
is conjecture for Aurinia. cf. R. Much, Die
Germania des Tacitus, 118, 119, 1937.
1, 175 ff. 1922, who suggests the possibility that
Germ. strenó- is a loan-word from the Celtic. In
view of the size of the Germ. word-group, however,
it might seem more probable that the Celtic words
are from the Germanic.
22. cf. Thomsen, Über den Einfluss d. germ. Sprachen
auf die finnisch-leipischen, 167. 1870.
Concerning the root see WP. 2, 349 f.
Skt. rauti, ruvati, ravati "howls, roars," raves, ravates, m. "roar," Gk. ὁρῶ "howl, roar, scream," ὁρῶν "roaring," Lat. rumor, m. "noise, cry; gossip," rauus "hoarse," ravis "hoarseness," raucus "hoarse," ravus "to talk till one is hoarse;" ON rymja "to roar, scream," rymr, m. "roaring, noise;" OChSl. rovo, ruti, etc. 24 Goth. rūna would then have as primary meaning "low, secret murmur."

It has also been suggested that rūna may be related to Gk. ἔργεσις "investigate, search out" 25 and to ON raun, r. "trial, test" and reyna "to try, prove." This has, however, not met with general approval. 26

In the Gothic Bible translation rūna is used 18 times: in 15 cases it renders μυστήριον "secret, mystery," in 2 cases σοφία "counsel, purpose" (Luke 7.30; 1 Cor. 4.5), in 1 case συμβουλίων "counsel, council" (Matt. 27.1, CA).

The compound garūni, n. "consultation" is used 3 times, always for συμβουλίων (Matt. 27.1, C; Mark 3.6; 15.1); and the compound birūnains, f. occurs once in the Skeireins (3.4) with meaning "instigation." 27

26. cf. WP 2, 556. under root τρεύ- "investigate, search, ask."
It will be noted that Goth. runa is never used of writing, a written character or a magic formula. As Jacob Grimm early pointed out the bible translator uses the plural melu n. "signs" for both Gr. γράμματα pl. "writings" (John 5.47), and ἱεράς sing. "a writing" (Luke 4.21) and γραφάι pl. "the scriptures" (Mark 12.24); he also uses böken pl. to render these words. (With mel, pl. melu compare OH mál, n. "measure, time, mealtime," OF mæl, mäl, n. "mark, sign; time," OHG mæl, n. "sign, dot; time," etc.). The reason for this probably lies, as Grimm suggested, in the great difference which the translator felt to exist between heathen magic characters and formulae and the sacred books of the Bible.

stabeis

Much disputed is the Gothic word stabeis plur., which is used 3 times in the bible translation (Gal. 4.3, 9; Col. 2.20), always in the dative and always to render the Greek plural στοιχεία ; in 2 of the above mentioned cases (Gal. 4.3; Col. 2.20) stabilis Fairhwaus renders the

29. See p. 138 ff.
also much disputed οὐκεὶν τοῦ κόσμου. The singular
οὐκεὶν means "element," among other things 1) "an
element of speech, a simple sound" and, therefore, some-
times "letter;" 2) "elementary (or) fundamental principle;"
3) οὐκεὶν οὐκείνα "the stars." The phrase οὐκείν τοῦ κόσμου "elements of the universe" is variously in-
terpreted as referring to the rudiments of such religious
training as was given before the time of Christ, or to
the heavenly bodies. The primary meaning of Goths.

σταβεῖς is evidently "stick, staff" (cf. OE stafr "stick,
staff, support, post; letter," OE staer "stick; letter;
(plur.) writing, literature" (Eng. staff), OFris. stæf,
OS, MLO stæf, OHG stap, NHG Stab "stick, staff;" OHG
stade "to be stiff;" EFrir. stæf "stiff, lame," stafen
"to be stiff; walk unsteadily," derived, with -ablaut,
from IE root *stebh - "post, stick; support, stiffen."

stambana - "support;" Lith. stebas "post, pillar; idol,"
Lett. stabs "post, pillar," etc., etc.) and it is not
clear how the meaning "element," which it apparently has
in the Bible translation, could have developed. It has been
suggested that σταβεῖς is a loan translation, that like

30. Liddell-Scott, Greek-English Lexikoh; new ed. 1647.
1936.
31. FT. 1162 f.
it had a meaning "written character, letter" (developed since the runic characters were made of straight, stick-like lines, cf. ON stafr, bökstæf, rúnastæf, OE staef, bökstæf, rúnstæf, OE bökstaf, OHG buchstab, rünstab "letter"), and, under the influence of the Greek word, could, therefore, develop, or more probably could be given, the additional meaning "elements." Again it has been suggested that the use of stabim his fahrwachs for "elements of the universe" shows what importance the ancient Germanic tribes attached to the runes (with these stabim is assumed to be identified), which they apparently considered as the basis of the cosmic system. Another suggestion links the rendering of "elements" by stabais,

35. cf. H. V. Velten, Studies in the Gothic Vocabulary, JEGPh. 29, 498 f. 1930 and C. S. Lane, PG 12, 321 ff. 1933. Goth bōka (see page 136 ff) is usually considered to mean "written character, letter," which raises the question whether a second word with the same meaning is likely to have existed in Gothic. Compare also the words strikes, m. (only Matt. 5.18) "stroke" and writes, m. (only Luke 16.17) same. Note further Grienberger, Untersuchungen 210, 1900, who says: "Die Bedeutung des gotischen Plurals stabais als "Elemente", zu ahn. stap (usw.)...kann sich zur Grundbedeutung des germanischen Wortes nicht anders verhalten wie eben στοιχεία. "Elemente" aus "Buchstaben" zu στοιχεῖς "Reihe, Linie" auch "Pfahl", d.h. der geistige Begriff "Element" beruht auf dem sinnlichen "Buchstab als constituiender Teil eines Wortes oder Textes.

which is interpreted as actually meaning "Runenstäbe," to the art of prophecy. This involves drawing the marginal gloss tuglam "stars" (to stabim, Cal. 4, 3) into the picture, but this explanatory gloss cannot, of course, have influenced the original rendering. It has, moreover, been thought that stabim his faîrbwann means "props of the universe" (perhaps with reference to the conception of the "Weltsäule." cf. the Saxon Irminsül). The suggestion that stabais actually means "Kinderlehre," the teaching of children with sticks carved with runic characters, is highly improbable. Finally it has been suggested that stabais should be translated not "elements" but "writing, written document; Vorschrift, directions" (cf. OE stæf (sg.) "stick; letter; (pl.) "writing, literature") However stabais is rendered into English, it seems clear that its use in the Bible translation can be explained only with reference to the Greek original.

36. cf. G.B. 12, 356 f. notes to this verse.
37. cf. O. Lagercrantz, Elementum, 1, 51 f. 1911.
bōca

Goth. bōca, f. "letter, written character; (pl) letters, written characters; letter(s), epistle(s); book(s), book of the Bible, the Scriptures; bill account; learning" is ON bōk (pl. bóki), OE bōc (pl. bēc) (Eng. book), OFris. bōk, f. "book;" OS bōk, f.n. "writing tablet;" OHG buoh, usually neut. in the sing. (also occasionally masc. or fem.) but fem. in the plur. (also, especially late OHG, neut. 40), NHG Buch "book." The OE and OHG words can, like the Gothic, be used in the plural with a singular meaning. This word-group is etymologically identical with the group ON bōk f., OE bōc, bōce, bōce (Eng. beech), OS bōka, OHG bucha, NHG Buche "beech."


Note further OChSl. buky buktve "beech; letter of the alphabet; (pl.) book, written document," which is a loan-word from the Germanic. 42 Apparently a tablet or stick of

41. cf. H. Hirt, IF 1, 480. 1892; O. Eremer, IF 4, 22. 1894; and R. Much in Hoops, Reallexikon, 1, 150. 1911-13; the latter suggests identity of silva Bācenis with the Harz mountains. FT 126 gives Bācenis as a Celtic form, which may well be correct.
beech-wood was the earliest type of writing material known to the ancient Teutons. 43

This word-group Goth. bōka, ON bök, etc. can best be derived from an IE stem *bhāko- "beach." 44 Outside of the Germanic languages we find the cognates Gk. φυγός, Dor. φυγός "oak" (change of meaning because the beech does not grow naturally in Greece), Lat. fagus "beech."

If, as has been suggested, the stem is really IE *bhā[u]kō- with Ablaut-forms *bhōgo-, bhūgo 45 then there may be in the Germanic languages the further cognates: with au, Hloel. baukr, m. "box" and beyki, n. "beechforest, beech," beykir "cooper" (originally "maker of beechwood casks, etc."), with ū, MEng. bouken (ɔ*ubician) Eng. (obs. except dial.) to buck, MHG büchen, (with umlaut) büchen, MHG bauchen, (with umlaut) beuchen "to steep in lye, wash clothes" (semantically clear since lye was made of beechwood ashes). 46 From the Germanic then come Fr. buer, Prov. bugar "to soak in lye" and their derivatives

43 Frisch in his Teutsch-Lateinisches Wb. 149, 1741, states: "Die meisten haben gemeint das Teutsche Buch komme von einem Baume, die Buche," though he himself considers Buch to be related to biegen.
44 Pick, Wb. d. idg. Grundsprache, 127. 1868, derives bōka from *bhūga, m.f. "tree with edible fruit," but believes *bhāga itself to be from *bhāg- "portion, distribute; receive one's portion, especially of food, eat," and so makes bōka cognate with Gk. φυγόν (aorist) "ate."
46 cf. M. Osthoff, BB 29, 249 ff.
Fr. buée "lye, wash," Ital. bucato "wash," etc. 47. It has also been suggested that Kurdish buz "a kind of elm" may be related 48, and possibly too Slav. ðëzë in Slov. bëz, Pol. bez, Russ. dial. boz, etc. "Holunder, lilac." 49

In the Bible translation böka is used 28 times:

böka sg. renders γράμμα sg. with meaning "letter i.e. written character" in 2 cases (Rom. 7.6; 2 Cor. 3.6);

bökos pl. renders γράμμα sg. with meaning "bill, account" in 2 cases (Luke 16.6,7); bökos pl. renders γράμματα pl. with meaning "letters, written characters" in 1 case (Gal. 8.11) and with meaning "letters, learning" in 1 case (John 7.15); bökos pl. renders γραφή sg. with meaning "the Scripture" in 1 case (2 Tim. 3.16); bökos pl. renders γραφή pl. "the Scriptures" in 4 cases (Mark 14.49; Rom. 15.4; 1 Cor. 15.3,4); bökos pl. renders ἐπιστολή sg. "letter, epistle" in 2 cases (2 Cor. 7.6; 2 Thess. 3.14); bökos pl. renders ἐπιστολαί pl. "letters epistles" in 4 cases (2 Cor. 3.1; 10.9; 10.11); bökos pl. renders βίβλιον sing. with meaning "book" especially

47. cf. Meyer - Lübke, Rom. ety. WB. 125. 1935; contrary FT 121, who suggest that MEng. bouken, MHG büchen, etc. are loan-words from the Romance languages and go back ultimately to Ital. buca "hole."


"a book of the Bible" in 4 cases (Luke 3.4; 20.42; Mark 12.26; Phil. 4.3); bököş pl. renders βιβλίου sg. with meaning "book," especially "a book of the Bible" in 2 cases (Luke 4.17, 20) and bököş afsateinais renders βιβλίον ἑσοκτάων "bill of divorce" in 1 case (Mark 10.4); bököş pl. renders βιβλία pl. "books, scrolls, written documents" in 1 case (2 Tim. 4.13); bököş pl. renders ἑσοκτάων sg. with meaning "bill of divorce" in 1 case (Matt. 5.31); siggywan bököş renders ἐναγινώσκω "read" in 1 case (Luke 4.16) and saggwś bökö renders ἐναγινώσκω "reading" in 1 case (1 Tim. 4.13).

The derivative bökareis, m. "scholar, scribe" is used frequently in the Bible translation, always to render γραμματέως "scribe, scholar, teacher," and once in the deed of Naples, apparently with meaning "scribe."

The compound frebaunitaböke f. sg. 50 "deed of sale" occurs once in the deed of Arezzo.

The compound wadjabököş pl. "note of hand" is used once (Col. 2.4) to render χειλόγραφον "note of hand." 51

It would seem that Goth. böka originally meant "piece of beechwood," and that the secondary meaning

50. cf. however, Fr. Kluge, Beitr. 8, 513. 1882 and ZfgA 34, 210 ff. 1890, who suggests that frebaunitaböke is plur. of a neut. sg. frebauntabök.
51. Regarding the compound ON bökstafr, OE bocstæf, etc. "letter of the alphabet," which is not found in the Gothic, see page 134.
"written document" developed from the use of beechwood as a writing material. Whether boke was ever used of a single written character is a matter of some doubt. It has been suggested that even in Romans 7.8 and 2 Corinthians 3.6 it may actually mean "written text, written document" and not "letter of the alphabet," and in Galatians 6.11 this interpretation of the word is still more plausible. In any case it appears probable that the Goths knew the alphabetical runes of which the very form nor perpendicular (straight, not curved/lines) indicates that they were originally carved against the grain of a piece of wood. The Gothic alphabet itself seems too to show that the Goths were acquainted with the runic Futhark, for it includes at least one runic character. Archeological discoveries also support this theory.

PROPHECY

The following are loan-words:

praufetos, praufetus, m. < Gk. προφήτης "prophet"
(form with the Greek ending occur 3 times (Mark 6.15; 11.32; John 7.40), those with Gothic endings - u-declension, except in the nom. and gen. pl. where i-declension - 47

52. cf. Grienberger, Untersuchungen, 71 f. 1900, and Hoops, Reallexikon 1,349 f. 1911-13, who points out that the use of the sing. frabeuhtaböka with meaning "deed of sale" supports this view.
times, including twice in the Skeireins). Note also the compounds *galiugapraufetαs*, m. (only Luke 6.26; Mark 13.22) and *liugnapraufetαs*, m. (only Matt. 7.15), both for *ψευδοσοφήτης* "false prophet." 54


*praufenetja*, m. 55 < Gk. *προφητεύλη* "prophesy" occurs 6 times.

*praufenetjan* from the above for Gk. *προφητεύω* "prophesy" occurs 9 times.

Evidently the translator of the Gothic Bible felt the Jewish and Christian idea of divinely inspired prophecy to be entirely unlike the foretelling of the future from runic staves or the blood or entrails of a victia by a heathen seeress, for he borrowed all of the above words from the Greek.

fauraqisjan

The Gothic verb *fauraqisjan* is a compound of *faura* "before" (cf. OS, OHG *fora*, OE *fore* "before") and *gisan* "to say" (cf. ON *kveda* "to say," OE *swedan* (Eng. quoth

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54. cf. Gaehlert, ZfdPh. 43, 72 ff. 1911, who suggests that the form *praufenetēs* with its Gk. ending was not part of the original translation but was due to a later change.

55. Not a neuter plural as Streitberg suggests (GB 22, 105). cf. *praufenetjans* in 1 Cor. 13.2; 1 Tim. 4.14; also ending of pres. part. in *praufenetja gatairande* in 1 Cor. 13.8. The other forms which occur can belong equally well to either a masc. sg. or neut. pl. noun.
(past)), OFris. quetha, queda, OS quethan, quedan, OHG quedan "to say, speak;" and especially OE foreseedænan and also foreseegægan "to say before, predict," but without religious significance.

In one case faúragisban is used for Περιφορητικος "prophecy" (cf. Matt. 11.13: allai auk praúfēteis jah witóbund Iohanne faúragēbun, "For all the prophets and the law prophesied until John"); this, however, appears to be due to the desire of the translator to avoid the use of praúfētus and praúfētjan in the same verse. In addition faúragisban is used 5 times for Περιφορητικος (aorist) and twice for Περιφορητικος (Gal. 5.21; 1 Thess. 3.4), usually with the meaning "to speak before someone else speaks or to have spoken on a previous occasion" - not necessarily previous to the event spoken of, but previous to the time of speaking again - (cf. Rom. 9.29; 2 Cor. 7.3; 13.2; Gal. 5.21, where faúrages renders Περιφορητικος), though in 1 Thess. 4.6 the sense is "to forewarn" (swaswe jah faúragēbun izwis, "as we also have forewarned you"), and in Gal. 5.21 and 1 Thess. 3.4 (where faúragisban renders Περιφορητικος) the force is "to predict."

faúragateihan

Similarly faúragateihan, a compound of faúra- "before" and gateihan "to show, announce" (with teihan compare ON tjá, OE tón "to denounce," OFris. tía, OS tihan in
afíThen "to refuse," MLG tíen "to denounce," OHG, MHG zíthen, MHG zëihen "to blame") is used once for προειδον (Mark 13.23) and once for προελευω (2 Cor. 13.2), both times with the meaning "to foretell, predict." 56

Verbs with the prefix faúra- are common in Gothic (cf. faúragaleíkan "to please before," faúragamélan "to write before," faúragaredan "to predestine," faúra-wëñjan "to hope before") and could apparently readily be formed as occasion required. It seems improbable that either faúragiðan or faúragateíhan was the verb used of heathen prophecy as practised in connection with sacrificial rites or with magic by heathen priests or wise women. 57, 58

There is no word in the Gothic Bible for prophet, to prophesy or prophecy which corresponds to OE wíðesce, OFris. witgis, OHG wizago, m. "seer, prophet," OE

57. Regarding the close connection between sacrifice and prophecy compare Procopius, Gothic War II. 25, 9 f.:

θυσίας τε ξαφνικά ἐνθαῦσαν καὶ ἄλλα σοφά συμπεριλαμβάνοντες,  
γιὰτι τὴς μάντειας ποιοῦμενον;
58. See also the discussion of faúratani "sign, wonder" p. 162 ff.
witiæ, witege, f., ONG wizaga, f. "prophetess,"
OE witegian, witegan, ONG wizagōn "to prophesy," CE witegodan, witeðan, m. witegunt, f., ONG wizactusum, n., wizagunga, f. "prophecy," or to ON witrī "wizard,"
but note Goth. fairweitian for ἀρείατο "fix the eyes on, gaze on" and fairweiel, n. for θέατρον "theatre, public show, spectacle" (1 Cor. 4.9), etc.

ON heill, n.f., OE heœl, n., CS hól, ONG heil "luck, good omen," and the verbs ON heylla "to bewitch," OE heëlsian, ONG heilisœn "to predict from signs and omens" are represented in Gothic only by the corresponding adjective hailæs for ὑγία "sound, well" and the verb hailjan for θεραπεύω and ἰδομαλ "heal."

ONG forasago, m. "prophet," forasagin, f. "prophetess" are obviously similar to the above mentioned Gothic compound verb foairægifan, but are quite independent of it.

With ONG foraspel, n. "prophecy" compare Goth. spill, n. μῶθος "tale, fable," spilla, m. "announcer, teller" (Ekeireins l.26), and spillōn δηγέοµαι "relate,"


60. This word occurs only in the plural. Various forms of the singular have been suggested: hwat, n. by Bosworth-Toller, hwat by Stratmann, hwat by J. Grimm, hwatu, f. by Holthausen, cf. Jente, Mythologische Ausdrücke, 257. 1921.
but compare Goth. galwōtjan and hwōtjan, both for ἐντιμω with meaning "threaten," also hwōta, f. for יָהוָה "threat.""

OE frihtung, f. "prophesy," frihtere, m. "prophet" belong to the OE verb ērmenan "to ask"—Goth. fraihman πυνθανόμενοι ἔρωτι ἔρηπτω "ask."

ON volva, f. "soothsayer, sibyl" is probably related to ON volr, m. "staff" and hence to Goth. wals, m. same. OE wigle, n. "prophecy," wigłere, m. "magician, fortune-teller," MLG wicheler same, OE wiglian "to prophesy," MLG wichelen same, OE vicca, m. "wizard," vicca, f. "witch," wiccian "to bewitch" are from the same root as Goth. wēhs "sacred." 61

ON spā, f. "prophecy," spānadr, m. "prophet," spēkona, f. "prophetess," etc. (cf. Scottish loan-words to spā "to foretell," speer, spāwife "fortune-teller," etc.) not only have no corresponding word in Gothic, but are represented in other Germanic languages only by OHG spēhen, NHG spēhen, NHG spēhen "to watch intently," OHG, OS spābi, NHG spēhe "clever, skilful."

The separate Germanic languages seem to have derived their words for prophecy independently, which suggests the lack of an original Germanic word. Soothsaying probably developed out of the casting of lots (cf. the common Germanic word represented by Goth. hlauts), certainly the same methods were employed for both χ and

61. See p. 21 f.
it is possible that prophecy came to be considered as a separate art requiring a separate name only after the separation of the Germanic peoples. In spite of the lack of a common Germanic designation there is no doubt that prophecy in the form of foretelling the future from runic staves or the blood or entrails of victims was an ancient Germanic custom, and, to judge from the large number and great variety of words used for it by the separate Germanic peoples, it seems to have been practised widely and in many different forms.
OATHS

aißs

Goth. aißs, m. "oath" is ON eitr, OE eð (Eng. oath), OFris. ðæth, OS ðæth, OHG eid, NHG Eid, m. "oath." 
(OE æðum "son-in-law, brother-in-law," OHG eidum, NHG eidem "son-in-law, father-in-law," NHG Eidem "son-in-
law" is probably a derivative.) Note also Longobardian aiddos "oath," and compare OIr. òeth "oath," OCymr. ut 
in anutoneu "perjury." Since OIr. òeth exactly matches 
Goth. aißs, ON eitr, etc. both formally and semantically, 
it has been suggested that the Germanic word-group may 
be borrowed from the Celtic. Formally Ok. òitos 
"fate, doom" also corresponds.

The etymology is uncertain. Possibly aißs may be 
derived, with ablaut and suffix -to-, from the IE 
root *e1- "go," represented throughout the Indo-European

1. cf. O. Schrader, Die Schwiegermutter und der Hagestolz, 
40. 1904.
2. cf. reference by M. Mincoff, AfdA 53, 233. 1934, to 
aiðos - id est sacramentales found in Lex Langob. ed. 
Roth, 359.
3. cf. H. d’Arbois de Jubainville, Les premiers habitants 
de l’Europe, 2, 2, 335; 344 f. 1894.
4. cf. K.F. Johansson, IF 8, 181. 1898 and Meringer, IF 
18, 295 f. 1905-6.
5. Suggested indirectly by O.A. Danielsson in Altitalische 
studien, hrg. v. Pauli, 5, 193. 1884, and explicitly 
by F. Tamm, Ety. svensk ordbog 119. 1890-1905 and K.F. 
Johansson, IF 8, 181. 1898. cf. also Høse, Spridda 
studier 76, 1896, who suggested meaning "gang, walk" 
without reference to root *e1-, and concerning this 
root WP 1, 102 f., espec. 103. 1930.
languages. Compare especially the t- expansions of this root, such as Skt. iti, f. "going, moving," itā, f. "going, stepping," Lat. itus "the going," iter "road, march," etc. OE ēæ(v), f. "law, religion, marriage, wife," OFris. ēve, f. ē, m., OS ēo, ēu, m. "law," OHG ēwa, ēwil, f. "law, marriage" may perhaps also be derived from IE *kei- with different suffix, 6 and may, therefore, be related to aīs (cf. Skr. ēvas, m. "course, way").

In connection with the primary meaning "course, walk" which aīs would have if this derivation were correct - presumably with reference to solemnly walking up to take an oath - compare Swed. edgjaing "the taking of an oath." 8

Relationship has also been suggested of aīs with Lat. ītus (Old Lat. citier) "use," Oltalic citō same, 9 and with Gk. ēivos "tale, story; meaning; praise,"

6. Graeff, Ahd. Sprachschatz 1, 505-6. 1834, considers OHG ēwa, f. "time, eternity" and ēwe, ēwil, f. "law, marriage" as one word and questions whether this word comes from the root*kei- "go;" Curtius, Grundzüge d. griech. Bty. 2 347 f. 1866, gives both Goth. aiwa "time, eternity" and OHG ēwa "law, marriage" as cognates of Gk. aīs "always," ēōv "age, eternity" and of Skt. ēvas "going, course;" Fick, Wb. d. idg. Grundsprache 25.1868, derives OS ēo, ēu, m. "law," OHG ēwa, f. "law, marriage," etc. from the root*kei- "go".


8. See K.V. Amira, Ordr. d. germ. Rechts, 269 ff. 1913, for an account of the nature and importance of the oath in old Germanic law and for its connection with Germanic heathen religion. In early heathen times oaths were always taken in the sanctuary (cf. Gk ὕψηδρ) and in the case of most solemn oaths the man swearing touched the "kidding" or a sacrifice.

9. cf. O.A. Danielsson in Altitalische Studien 3, 199. 1884 and F. Müller, Altitalisches Wb. 297. 1926. Both derive Lat. ētor, etc. from root *tē- "go" and suffix t, though Danielsson does so somewhat dubiously. Walde, Lat. ety. Wb. 2 863 f. 1910, emphasizes the doubtfulness of these relationships.
δαλνοματ "refuse with contempt, spurn."

In the Gothic Bible translation aifes is used 4 times, always for ὁϕκος "oath" (Matt. 5.33; 26.72; Mark 6.26; Luke 1.73).

The compound derivative ufαιβεις (only nom. pl. masc. ufαιβεῖαί) adj. "bound by oath" occurs only Neh. 6.18, where it renders ἐνοφκος "under oath."

PRAYER

Although the old Germanic peoples probably called upon the gods when drawing lots, when entering battle and at other critical times, yet we know of no Germanic words specifically designating heathen prayer. For Jewish and Christian prayer the usual words for request were adopted and these words thus acquired a new religious significance without, however, losing their secular meaning. (Compare the similar use of Latin orco and supplice.) In the Gothic Bible the verb bidjan (bidan 1 Cor. 7.5) (cf. ON bidja "to ask, beg, pray," OE biddan "to request, pray" (Eng. bid), OS biddian, OHG, MHG, NHG bitten "to request") and its compounds gabadjan and ustidan translate a number of Greek verbs, some meaning to pray to God, some to address a request to a fellow man, or to express a wish. Thus bidjan stands for παρακαλώ "beg, entreat" in 37 cases, ἐπικαλέω "invoke, worship (the Lord)" in 2 cases, εὐχόμαι "pray (to God), wish," in 2 cases, προσεύχομαι "offer prayers, pray" in 31 cases, ζητεῖ "request" in 25 cases, ἐπικαλέω "ask besides, importune"

in 1 case, ἐρωτάω "request, entreat" in 18 cases, ἐπικαλόματι "inquire, demand" in 1 case, ἐρωτά "desire, ask, beg" in 12 cases, ἐνυγχώνω "supplicate, intercede" in 1 case, and occurs in the Skeireins in 1 case, making a total of 131 cases; ἄνθιζεν stands for προσευχόμαι "pray" in 1 case; ἀνοιτό "wish" in 1 case. Similarly ὑβίτια, f. "request, prayer" stands for ηυίσκο "prayer" 12 times, for προσευχή "prayer" 10 times, for ἄνθιζε "request" once, for ἀνοιτό "prayer" once; ἄνθιζε (or "to call upon with a request") stands for ἐνυγχώνω "call upon (God)" twice, and ἔρωτα "request" once.

Goth. aihtrōn (etymology uncertain and no proved cognates) "translates προσευχή "ask alms, beg" 3 times, προσευχόμαι "pray" once and ἐρωτά "request" once. Apparently the usual meaning of this verb is "to beg (for alms)" and it is used for "to pray" or "to request" only when a second verb, in addition to ἄνθιζεν, is required, or to avoid awkward repetition when ἄνθιζε or ὑβίτια already occurs in the sentence. (cf. Eph. 6, 18; Col. 1, 9). The noun aihtrōnas, f. "prayer" is used twice for προσευχή.

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3. If άι is diphthong, then probably related to Gr. ὄκρο "pity", ὄκτεσ "pitiable," etc., as suggested by Grienberger, Untersuchungen 13, 1900, from IE root seig- "loud lamentation, miserable begging." (cf. WP 1, 105 f.)
and once for δέησις, both meaning "prayer (to God)". In each case a form of bida occurs in the same sentence. 4

A third word for prayer litéins, f. "intercession" (only acc. pl. litéinis 1 Tim. 2:1) is of disputed origin. It may be from Gr. λέη "request" with Gothic ending -éis, but compare Goth. lítai (dat. sg. f.) "hypocrisy" and lítjan in mislitjan "to be hypocritical." In any case the fact that the word is used only once and then in a verse in which both bida and aithrōns already occur (Bidja nu frumist allis tājan bidōs, aithrōns, litéinis, aviliuda fram allaim mannam, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men") shows clearly that it was not a common heathen word for prayer.

Thus, though the words for pray and prayer used in the Gothic Bible are probably (with the possible exception of litéins) all old Germanic words, yet they appear originally to have had secular meanings and there is no reason to believe that any one of them was used of prayer to heathen gods. The fact that no word for prayer to a heathen god has come down to us suggests that nothing at all similar to Christian prayer existed among heathen Germanic peoples.

MAGIC

taikna

Goth. *taiknas*, f. "sign, wonder, miracle" (cf. also *taikn* apparently nom. sg. neut. in 2 Thess. 1:5, which might, however, also be considered as acc. sg. fem.) is ON *teikn*, n. "token, mark, wonder, miracle," OE *tecn*, n. (Eng. *token*), OFr. *teken*, OS *teken*, OHG *Zeihnan*, n., NHG *Zeichen*, n. "sign, wonder, proof." Finn. *taika*, f. "sign, portent" may be borrowed from German *taikna-*, but formally can be more satisfactorily explained as belonging to OHG *zeigā* "showing, indication, direction." Compare the derived verbs Goth. *taiknjan* "to show," *gataiknjan* "to teach," *ustaiknjan* "to point out, show, indicate" (cf. also the noun *ustaikmeins*, f. "showing, indication, proof"), ON *teikna* "to indicate by a sign, denote, signify," OE *tācnan* (Eng. *token*), *tāecan* "to denote, mean;" MLG *tākenen*, OHG *zeihhanōn*, NHG *ziechnen* "to draw," and the closely related verb, without n, OE *tāecan*, Eng. *teach*.

This word-group can probably be best derived from an IE root *deig-, a variant of *deik̞- "show; point out in words, say; point to the doer, blame," from *deik̞-

come Goth. tēhan in gateihan "to show, declare,"

faugateihan "to foretell," ON tēa "to show, tell"

(cf. also tēgin "worthy, fine," tīgn, f. "rank; the state of being high-born," OF tēon "to blame, accuse,"

OFRis. tīa "to blame," OS tīhan in aftīhan "to refuse,"

OHG zīhan, NHG zeihen "to blame" (cf. also the compound

OHG firzīhan, NHG verzeihen "to refuse," NHG verzeihen

"to forgive"); further the nouns ON tīgi, OF tīnt (cf.

OF tīntan "to accuse"), MLG tīcht, NHG zīht in bīzīht

"accusation" (cf. NHG bezichten, bezichtigen "to accuse")

and verziht, NHG Verzicht "renunciation;" and the verbs

OFRis. tīgin "to blame," MLG tīgen, OHG zeigōn, NHG zeigen "to show;" OHG zeigma, f. "showing, indication, direction,"

ON teigr, m. "strip of field (or)

meadowland," OF tīg, tīgn, m. "meadow," MLG ti(g), m.


Lottner, EZ II, 165. 1862, relates taikns to gateihan Gr. δεῖκνυμι, etc., but without explanation.

Schade, Altät. Wb. 1239. 1872-82, suggests taikns < root *dig, a variant of *dik, but only doubtfully

and as one suggestion among several. Kluge, Fty. Wb. 2

1883, definitely states under Zeichen: "Ableitung aus
der itg. Wz. dig: dik." Compare also WP 1, 772 ff.,
especially 771, 775-7; FT 1250 f. under te and tegn

and J. Gonde, Δεῖκνυμι, semantische studie over den

Indo-Germanschen Wortel Deik-, 150 f. 1929.
"village common," OHG sich, m. "forum." 5 Outside of the Germanic languages *deik- is represented by Skt. dicati "shows," Aves. deēa- "show," ādiś티ā "instruction," Skt. di-, f. "direction, region; command, order," dicē, f. "direction, region," etc., Gk. διείκνυμι "show," Lat. dico "say," dico "solemnly proclaim," indicō "point out," index "witness, informer; forefinger," etc.; QIr. dodecha "let him say." It has been suggested that *deig- and *deik- are expanded forms of *dei- "shine brightly," in which case there would be still more cognates. 6

In the Bible translation talmis is used 18 times, always for τῆς τιμής "sign, token;" it also occurs once in the Skeireins (6.21) with the same meaning. As stated before, talmis, which may be a neuter, occurs once, in 2 Thess. 1.5; it renders τῆς τιμής "token, evidence, proof," which is from the same root *deig-.

The following derivatives and compounds also occur:

talmān "to show" occurs 3 times in the Bible

5. Cf. A. Noreen, Urgerm. Lautlehre 185, 1894, who suggests that the difference in form between this word-group and Goth. taimns, etc. is due to the influence of a paradigm *tījan: *tālk(k)ā, and in agreement with him B. Collinder, AFS 5, 203 ff. 1932-3.

6. Cf. WP 1, 772 ff.
translation: in 2 cases it renders ἐικνυμ "show" (Mark 14.15; 1 Tim. 6.15), and in 1 case taiknjan sik renders ἑικνυμ "simulate" (Luke 20.20). taiknjan also occurs once in the Skeireins (5.3) with meaning "to point out, refer to."

metaikmenan "to give a sign; teach" renders ἑικνυμ "to show, teach" once (Luke 3.7).

uestaikmenan "to point out, show, indicate; distinguish; prove" occurs 10 times in the Bible translation: in 1 case it renders ἑικνυμ "lift up and exhibit, proclaim" (Luke 10.1); in 1 case it renders ἑικνυμ "point out, exhibit; declare" (1 Cor. 4.9); in 3 cases it renders ἑικνυμ "point out, show; prove" (Rom. 9.22; 2 Cor. 3.24; 2 Tim. 4.14), and it is used 5 times in various phrases, always with like meaning (2 Cor. 2.14; 4.2; 6.4; 7.11; Gal. 2.18). This word is found also 5 times in the Skeireins with meaning "show, mark, indicate; distinguish; prove."

uestaikmeins, f. "showing; indication; distinction; demonstration, proof" occurs 3 times in the Bible translation: in 1 case for ἑικισ "a public showing forth (Luke 1.50), and in 2 cases for ἑικισ "demonstration, proof, sign" (2 Cor. 8.24; Phil. 1.28).

This word also occurs once in the Skeireins with like meaning.

Goth. taikms was apparently a common Gothic word for "sign." Whether it also meant "miraculous sign, portent" cannot be definitely stated. The fact that the Bible translator used it for "miracles" may on the contrary go to show that the word was not commonly associated with heathen prophecy or magic rites.

bandwa

bandwō

Goth. bandwa, f. wō-stem (only dat. sg. bandwai), bandwō, f. n-stem "sign" (cf. also bandwian gabandwian "to give a sign, indicate") is of doubtful etymology. On benda "to make a sign, beckon" is the only certain cognate. From bandwa bandwō come the MLat. loan-word bandum "ensign, banner; company, troop" (i.e. "those following the same flag")9; through the Latin, the MCh. loan-word βάνδων "banner; company, troop"10; and, in the Romance languages, the loan-words


(From Fr. *bannière* come WHG *baner*, banier, baniere > WHG 
Banner, *Panier*; MLG *baner*, bannere, bannir 
Compare also the verbs Ital. bandire, Prov. *bandir* 
"proclaim; ban;" Span. Port. *bandir* "ban;" OFr. *banir* 
"proclaim; ban," which are apparently loan-words from 
Goth. *bandjan*.11)

Three possible derivations have been suggested:

1) from IE root *bhā-* "gleam, shine"12 (perhaps with 
-ā- from a participial form *bhānt* "shinning"), and 

hence relationship with Skt. *bhā, f.* "light, gleam," 
bhāti "shines, beams, appears," etc.; Aves. bāmya- 
"bright, shining," bānu, m. "beam of light," etc.; 
Gk. φῶς (κ φῶς) "light," φαίνω "make visible, show," 
φαίνεσθαι "visible, clear," φανή "torch," φαίομαι 
"appearance, sight, portent," etc.; Alb. bāj "make, do;" 
OLr. *bān* "white," OE *bōnian* "to polish" i.e. "make shine," 
LG bōnen "to polish" (WHG *bohnen* same), WHG bünen "to 
polish."

12. Cf. Leo Meyer, Got. Spr. 59, 1889, and concerning 
this root cf. also WP 2, 122 f. W. Prellwitz, BL 
22, 80, 1897, declares that the IE root is *bhā- 
not *bhā-. 
2) from IE root *bhah- "speak"\(^{13}\) (possibly with -u- from a participial form bhānt "speaking") and hence relationship with Skt. (s)bha, f. "assembly;" Arm. bau "word, speech, judgment," bav "word, expression;" Gr. φημί "say," φωνή "voice, etc.;" Lat. fārī, fārum "speak," predict "saying, prophecy, fate," fāma "rumor, tradition," fātula "speech; story," fās "divine right;" ON bōn, bēn "request, prayer," OE bēn "request, prayer, demand," bōlan "to boast;" Russ. ChSl. baju bajati "tell, discuss." From the same root come also Skt. bhānati "speaks;" OIr. bainn "command, interdict;" ON bann "prohibition, interdict, excommunication," OE bann "prohibition, proclamation" (Eng. ben), OS, OHG ben (WGC Iren) "command, command under threat of punishment, interdict;" ON banna "to forbid, prohibit, curse," OE bannan "command, command to appear," OHG bannan "to command under threat of punishment; exile, excommunicate."

3) with Ablaut and -u- from IE root *abhendh- "bind"\(^{14}\) and hence relationship with Goth. bandi, f.

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"bond, tie" (cf. also fōtubandī, f. "chain about the feet," naudibandī, f. "fetter, chain"), bandja, m.
"prisoner," ON band, n. OE bind, m. f. (i-stem).

Derivation from either root *bhā₁₅ is formally unsatisfactory but semantically possible. Concerning semantic development from *bhā- "gleam, shine" compare

15. Cf. G. Curtius, Grundzüge der griech. ety. 5, 236. 1879, who treats both roots *bhā- as one.
Skt. katag, m. "light, sign, flag" and Gr. oriflamme, orieflambe (Lat. aures flamma) "banner of red or orange colored silk which the kings of France received from the abbé of Saint Denis," then "(any similar) banner." There appears to be no adequate reason for completely rejecting derivation from ahbanch- "bind." Relationship with Goth. bandi and bindan is both formally and semantically possible.

In the Bible translation bandwa is used once to render σημεῖον "sign, token" (1 Cor. 14.22), and bandwō is used twice, once to render σημεῖον (2 Thess. 3.17) and once to render συστημα "concerted signal" (Mark 14.44).

The derived verb bandwjan "to give a sign, indicate" occurs 8 times in the Bible translation: in 1 case it renders νεὺσω "signify by a nod" (John 15.24); in 1 case δεινεύω "indicate by a sign, nod, beckon" (Luke 1.22); in 1 case κατανεύω "nod to, make a sign to" (Luke 5.7); in 2 cases σημαινω "give a sign; indicate" (John 12.33; 18.32); in 2 cases μηνύω "tell, make known; indicate" (Luke 20.37; 1 Cor. 10.26); in 1 case διδοὺ πολὺ "make clear, evident" (Matt. 26.73). In the (eleven) bandwjan occurs once (5.13) with meaning "indicate."

The compound gəbandwjan "to indicate through a sign"

is used once in the Bible translation for ἐνεστώμ "express by a nod (or) sign" (Luke 1.62) and once in the Skeireins (6.16) with meaning "show, indicate."

It is perhaps worth noting that bandwō is in both cases used of a visible sign, whereas bandwa is used of an audible sign. However, the number of occurrences is so small, that one cannot safely draw any conclusions from this fact. Compare the verb bandwjan, which, as was shown above, can mean both to make a visible sign, as, for example, to beckon, and also to signify by words. As far as Goth. bandwa, bandwō is concerned derivation from either root *tha- is, therefore, semantically equally justifiable. There is no evidence that bandwa, bandwō was a word in any way associated with magic or with the practice of heathen religion.

faúratani

No completely satisfactory explanation of Goth. faúratani, n. "sign, wonder, miraculous sign" has yet been found. It is evidently one of the many Gothic words with the prefix faúra- "before, beforehand, in front."¹⁷

Since faúratani occurs three times in the Bible translation there can be little doubt as to the correctness of the form, yet emendation to faúrašani

¹⁷. See p. 141.
(*faclub-sjenjan = Lat. por-tendere) has been proposed. 18

(Goth. sjenjan, found only in urbanjan "to stretch out, reach out," is ON þenja, OE þennan, þenian, OS thennian, OHG den(n)en "to stretch out, extend," MHG ðehnen.)

Suggested derivations of -tani are:

1) -tani < Germ. *tanja- "deceptive appearance, enticement," related to the verbs Dutch tenen, tanen, OHG zenen, MHG zen(n)en "to irritate, provoke, charm, entice," MHG (Swiss) zählen "to charm, arouse desire," and further to Gk. δοξάζω "rely, δοξεύω "move, swing; stir up, excite," etc. Goth. -tani, then, "deceptive phenomenon." 19

2) -tani < Germ. *tandja and so related to Goth. tandjan "to light, kindle" 20 (cf. also gatandjan (only perf. part. acc. sg. f. gatandida) "to brand," intandjan (only 3 sg. pres. intandep) "to burn up"); ON tenda, tendra, OE ētendan, entenden, MHG enzenden "to light, kindle," ON tandri, m. "fire, spark," OHG zantaro, m. "glowing coal;" with Schwundstufc, OHG guntan (≠ zuntjan), MHS zünden "to light, kindle;" Goth. bundnan, intundan, "to be kindled, burn," OHG

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zunten, MG zunden "to be on fire, glow," from which ON tunr, OE tynder (Eng. tinder), MG tunder, m., OHG zuntare, f. "tinder." Goth. tangent is causative from a strong verb *tindan, cf. OE tinnan "to burn," MG zienen, ziden "to burn, glow," also ON tinna, f. "flint," OHG zinsilo, zinsilūd, m. "tinder," zinsera, f. "incense-burner." Goth. -tani then "fiery phenomenon," as, for example, a meteor or comet; fauratan "a fiery portent."

3) -tani < IE *dun, as found also in Gr. ὄξος "reed," and related to Goth. taina, m. "branch" (only gen. pl. tainē; cf. also Goth. weinaainais "branch of a vine"), ON teina, OE tān, m. "twig, sprout" (cf. Eng. mistle-
toe), OFris. tēn "willow wand;" HLG tēn "thin metal rod;" OHG zein, m. "stick, wand, reed."21 (Cf. also the derivatives Goth. tainū, f. "basket (of willow or reeds),"
ON teina, f., OHG zeinna, f.22, HLG (Swabian) zeina "basket;" ON teinungr, m. "sprout, twig;" ON taēnæl, m. "basket," and further Finn. taina "plant," a loan-
word from the Germanic.23 Goth. fauratan, then, "a

21. Cf. Busse, Beitr. 34, 446 f. 1899. Contrary O. Wiedemann, BB 28, 53 f. 1904. Concerning the word-
group Goth. taina, etc. cf. Feist, Vgl. Wb. 3 473 and FT 1258.


Sprachen auf die finnisch-lappischen, 174. 1870.
twig used in foretelling the future."

4) faúratani < *faúr-at-hani*, a verbal noun from a verb *faúr-at-hanen* literally "to sing beforehand" i.e. "to predict." Compare Lat. *praecino* "sing before; foretell," Ir. *ar'chain* same. 24 Germ. *hanan* < IE *gan-* "sing, sound" and so is related to Gk. ψάνω ψήνω "flow (or) pour out noisily," Καινόι "sound, noise," Καινόο "sound, resound;" Lat. *cano* "sing, sound;" OIr. *canim* "I sing;" Cymr. *canu* "sing," etc.; further to Goth. hano, m., ON *hanni*, OE *hano*, OFris. høna, OS, OHG hano, m. "rooster," etc. etc. 25. Goth. faúratani then, "prediction (in the form of a magical incantation)."

These suggestions are all unsatisfactory:

1) which is formally the best, seems semantically impossible;
2) is both formally and semantically extremely doubtful;
3) is formally impossible and semantically weak;
4) while extremely ingenious, is quite incredible. 26

In the Bible translation faúratani occurs three times: in two cases it renders Τέσσαρες "a prodigy, portent; miracle (performed by anyone), wonder" (Mark 13.22; 2 Cor. 12.12); in the third case (John 6.26) taiknings jah faúratanja "signs and wonders" renders the single Greek

25. Cf. WP. 1, 351.
word σημεία, plural of σημεῖον "sign, mark, token." 27 In the latter case the reference is to the miracles of Christ, in the two other cases it is to miracles performed by others. Considering the significance of the prefix faúra-, and considering the way in which faúratani is used in the Bible translation, this word would seem to have approximately the meaning "a miraculous prophecy." It is, however, possible that faúratani had a primary meaning "portent" and that the secondary meaning "miracle (performed by someone)" was due to the influence of Gk. Τέρας.

**lubjaleis**

Goth. lubjaleis, adj. (a-stem) "having knowledge of herbs, of poison, of magic" occurs only substantively in the nom. pl. masc. lubjaleisai as a marginal gloss to liutai, the nom. pl. masc. of an adj. liuts "deceptive, hypocritical" in 2 Tim. 3.13, where liutai renders γόητες, pl. of γόης "juggler, enchanter; deceiver, impostor. 28 Compare also the derived noun lubjaleisai, f. "knowledge of herbs, poison, magic; sorcery," which renders φαμακεία "the use (or) the administering of

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27. Cf. GS 12 33 note to this verse.
28. Cf. GS 12 441 verse and footnote.
drugs; poisoning; sorcery" in Gal. 5.20.

Goth. lubjaleis is a compound, the first part of which lubja- is ON lyf, n. "medicinal herb," OE lybb, n. "poison, magic," OS lubbi, n. "sap, juice," OHG lupp, n. "potent liquid from plants; poison; magic," NHG (Bavarian) Lupp, f. n. "salve (especially poisonous salve); Zaubermittel; bewitching."29 Compare also the verbs OS lubbian, OHG luppōn "to poison," NHG (Bavarian) luppen "to salve, poison, bewitch," perf. part. verluppt "magically protected against being wounded by a shot."29 Outside of the Germanic languages Old. luib, Mild. luibh "herb" is most closely related.30 (Compare also Ir. lubsort "garden," OCorn. luworchar "wild garden," MCorn. lowarth "garden," etc.31). It has been suggested that the word-group Goth. lubja-, ON lyf, etc. may have been borrowed from the Celtic.32

It has been suggested that Goth. lubja- may be derived, with Schwundstufe and suffix -is-, from the IE root *leubah- "peel off, break off, damage,"33 from which

32. Cf. C. J. S. Marstrander, Une correspondance germano-celtique 20. 1924. Guntert, Kalypso, 205. 1919, pointed out the close similarity of the Celtic and German word-groups and suggested borrowing.
33. Cf. Fr. A. Wood, AJPh. 25, 201. 1902, who, however, gives the root as *leub-; also, concerning this root and words derived from it, WP 2, 417 ff., espec. 418.
may also come, with Ablaut, Goth. laufs, m. "leaf, foliage," ON lauf, n. "foliage," OE leaf, m. n. (Eng. leaf), OFris. lef, OE lef, OHG loub, NHG Laub, n.
"leaf, foliage," etc. (The word-group Goth. laufs,
OE leaf, etc. may, however, be from the root IE *leup-.)

It has been thought that Goth. lubja- might be
related to Goth. -lubō "love" in brōbrulubō "brotherly
love," OE lufu, OFris. luve, OHG luba, f. "love," OS
luba, f. "choice;" Goth. lubains, OE lufen, f. "hope," etc.34
Hence the suggestion that Goth. lubjaleis may have
originally meant "love-potion"35, which is, however,
extremely doubtful.

The second component of lubjaleis is -leis "knowing,"
which is evidently closely related to the Goth. preterite-
present verb lais "know, know how" and to the weak verb
Goth. laisjan,"to teach" (cf. also laiseing, f. "teaching,
laisjan"to teach," uslaisjan "to instruct," perf. part.
unuslaisiēs (only John 7.15) "untaught"), OE læren "to
teach" (from which probably ON læra same), OFris. læra,
OS lærian, OHG læren "to teach," and also to Goth.
laisareis, m. "teacher" (cf. also wīødalaisareis, m.
 scholar acquainted with the law"), OS -lērari, OHG lērāri, m.
 "teacher;" with -jan suffix, OS lære, m. "teacher;"

34. Cf. A. Pictet, EZ 5, 36 f. 1856; Fick, Vgl. Wb. 33,
277. 1874.
35. Cf. O. Schrader, , Realexikon der Ædg. Altertumskunde,
12, 60 ff. 1917-23.
laissis, adj. "suited to teach," OHG lärig, adj.
"learning easily." Compare also OE lær, OFrís. lāre,
OS, OHG lērō, f. "teaching" and, with Schwundstufe the
verbs OE leornian, OFrís. lerna, lirma, OS lînōn, OHG
lîrēnīn, lernōn "to learn." 36

The above are from an IE root *leis- "trace on the
ground, track, furrow" from which there developed in
the Germanic languages verbs with the meaning "track
down" in both the physical and the intellectual sense of
the term. 37 Compare OS waganlēsā, OHG waganleisa, f.
"wagon-rut," MHG leis, leise, f. "trace," NHG Geleise
"track;" OHG foreleisō, adj. "going before;" with -t-
suffix, Goth. laista, m. "track, footprint," galaista,
m. "follower," ON leistr, m. "stocking-foot, sock," OE
lēast, last, m. "sole (of the foot), footprint," OHG
leist, m. "track" and the derived verb Goth. laistjan
"to strive after, follow" (cf. also afarlausjān,
galaistjan "to follow," unbinalaistēs, unfaīrlaistēs,
perf. part. "untraceable, incomprehensible") OE læstan
"to follow; accomplish; last," OFrís. lāsta, lēsta "to
fulfil," OS lēstīan "to pursue, carry out," OHG leisten
"to follow, accomplish." Outside of the Germanic
languages compare Lat. līra "furrow (in the soil),

37. Cf. WP 2, 404 f.
délfrus "mentally off the track, insane;" OChSl. lēcha, Pruss. lyso, Lith. lýsia "plot of ground, garden-bed."

In Goth. lubjaleis we have then an old word once used of heathen witch-doctors and exorcisers. It is possible that by the time the gloss was added to the Bible translation these may have come to be generally known as quacks and impostors, so that lubjaleis could be considered synonymous with liutai "deceivers;" perhaps, however, the glossarist was merely trying to give a closer translation of Gk. γόηται "jugglers, enchanters."

afhugjan

Goth. afhugjan "to bewitch" which occurs only once in the Bible translation, Gal. 3.1 (hwās izwis afhugida sunjai ni ufhausjan "who hath bewitched you that you should not obey the truth"), where it renders βασκαλίνω "to bring evil on one by feigned praise or an evil eye; to charm, bewitch," may have been an old heathen term meaning "to put out of one's right mind." It appears to be a compound of af- prep. and prefix "from, away from,

38. Cf. Sturtevant, JEGPh. 177 f. 1937.
out of". and 

and hugjan "to think." The simple verb hugjan occurs frequently in the Bible translation, where it renders δοκεῖ "be of opinion, think," νομίζω "think, suppose," φεύγω "feel, think, seek (or) strive for;" it also occurs in various special phrases and it is used in the Skeireins. Compare also the compounds fauragahugjan "to purpose, intend," ufarhugjan "to be exalted overmuch, be haughty."

Goth. hugjan is ON hyggja, OE hygean, OFris. hugia, OS huggian, MLG hugen, OHG huggan, hukken "to think, suppose, remember," NHG (Westfalian) hygen "to lie in wait for." Compare also the nouns Goth. húgs, m. (or possibly húg, n., only gen. sg. hugis Ephes. 4.17) "mind," ON hugr, OE hyge, OFris. hí, OS hugi, OHG hugu, m. "mind, thought, feeling;" also, with prefix ge- and IE suffix -ti, Goth. gehugds, f. "mind, feeling; conscience," OE gehygd, OS gihugd, f. "thought," OHG gihuct, f. "memory, joy."

The etymology of húgs is uncertain. It has been suggested that the following words may be related: Goth. hauhs, ON hör, OE hēah, OFris. hāch, OS, OHG hōh "high;" and, outside of the Germanic languages, Lith. kaūkas "gnome, kobold, child that dies unbaptized;" Skt. cacati

39. See p. 17.
41. Cf. Grimm, Dt. Gramm. 2. 50. 1826.
"shines, glows, suffers violent pain, grieves;" 43
Skt. kucalas, adj. "suitable, healthy," 44  Skt. kushakas,
 m. "juggler," 45  Lat. cunctari "hesitate;" 46  Lat. cupio
"desire;" 47  Gk. κυκλω "mix;" 48  Arm. Χασέμ "speak." 49
All of these suggested relationships are doubtful, and,
therefore, add nothing to our knowledge of hugjan, of
which it can only be said that in the Germanic languages
it clearly means "to think." Then afhugjan should mean
approximately "to think off the right track, to think
wrongly, to be out of one's mind," not "to cause to think
foolishly; put out of one's mind, bewitch." The suggestion
made by Sturtevant that hugjan in afhugjan is not identical
with the simplex hugjan but derived from an adj. afhugs
"out of one's right mind" should probably be accepted. 50
There is no question here of a loan translation or even
of the influence of the Gk. verb, since βασκαίνω means
primarily "speak ill of one."

43. Cf. Fick, Vgl. Wb. 33, 77. 1874. Doubt is expressed
by Charpentier, Bb 30, 153 ff. 1906, and WP 1, 378.
46. Cf. L. Meyer, Got. Spr. 33, 1869; H. Collitz, Das
schwache Präteritum, 76. 1912. Contrary WP 1, 461.
47. Cf. Fick, Vgl. Wb. 14, 426. 1890. Contrary Walde,
50. Cf. Sturtevant. JEGPh. 177 f. 1937.
DEMONS

unhṵbā
unhṵbā

Goth. unhṵbā, f. unhṵbā, m. "demon, devil," OE unholc, m., OS unholr, m. (or n.), OHG unholda, f.
MHG unholde, unholde, f. "demon, devil," NHG Unhold, m.
"evil spirit or person, goblin," are all negative substantivized adjectives of participial origin.
Corresponding positive adjectives are Goth. hulþi "gracious," OH hallr, Norw. Dan. Swed. huld "devoted, loyal," OE, OFris. OS, OHG hold "loyal," NHG hold
"favorably inclined, charming." Compare also the nouns OHG holdr, m. "loyal supporter, (good) genius," MHG holdr, f. "friend, servant, spirit," holdr, m. "friend, servant;" and OH hylle, OE hylde, OS, OHG huldr, MHG hulde, NHG Huld, f. "favor;" further the verbs OH hylle "to make favorable," Norw. Dan. hyld, Swed. hylla "to show respect."

The above forms are probably derived from the IE root *kel- "incline." From the same root, but with ablaut, come OH hallr, OE heald, OHG held "inclined;"

1. Cf. WP 1, 430 ff.
ONG halda, NHG Halde "mountain-slope;" ON halla, ONG haldón "to bend;" further Goth. halþei (in vilja-halþei, f. "favor"), OFris. helde "favor." Cognates in other IE languages are Gk. ἐὐκόλος "friendly, good-natured," ὀσκαλός "ill-natured;" Lith. salis "side, district," at-si-káiti "to lean." 2

Possible too, though disputed, is a relationship to the proper name Holda (Frau Holle), which still lives in popular superstitions and folk-tales and to the Holden. Still less certain is relationship to the goddess Hłudana or Hłudana, whose name is found on five inscriptions and who is probably identical with ON Hlödýn, and to ON Holda, name of a sorceress, Norw. hulder or huldra, Swed. huldra, Norw. dial. hulð(a) "woodnymph, wood-sprite." These names, particularly ON Holda and the Scandinavian common nouns, however, may, according to Falk: Torp, belong to the verb OE, OS, ONG helan "to hide" (IE *hêl- "hide, conceal," cf. Goth. huljan "to cover"), and have originally designated chthonian goddesses or spirits. 3

In the Bible translation unhulþó, f. is used 39 times: in 36 cases it renders ὅλμων, n. "evil spirit," in 1 case ὅλμος, m. "evil spirit" (Mark 5.12);

2. For literature see Feist, Vgl. Wb. 3 274 ff.
3. Cf. PT 422 under hulder; De Vries, Altgerm. Religionsgeschichte 1, 205 ff., 295. 1933; Helm, Altgerm. Religionsgeschichte 1, 350 f. 1913; Kauffmann, Beitr. 18, 134 f. 1894; Mogk in Pauls Grundriss 1, 1105. 1891. See also p. 45 ff., espec. p. 47.
in 2 cases the phrase unbulfbôn haban renders δαίμονιζεσθαι 
"to be under the power of a demon" (Mark 1.32; John 10.21).

Unbulfa, m. is used 12 times: in 5 cases it renders διαβόλος "devil," literally "slanderer" (including Eph. 6.11, A in which unbulfa is a marginal gloss to diabulasus for διαβόλου), in 3 cases δαίμονιού "evil spirit" (Luke 4.35; 8.33; 9.42), in 1 case δαίμων "evil spirit" (Luke 8.29), in 1 case σατάνας "Satan" (1 Cor. 5.5); in 1 case there is no corresponding word in the Greek text (1 Tim. 6.9).

Except in Luke 8.33 unbulfa is used in the singular; it always agrees in number with the Greek.

The feminine unbulfbô is the word most commonly used in the Gothic Bible for any kind of evil spirit. It occurs in all four gospels, whereas the masculine unbulfa is, by comparison, rare. As a translation of δαίμονιον and δαίμων the latter occurs only in the earlier chapters of Luke, that is in the book having the most renderings which deviate from the norm. The inference is that the Gotha, like other primitive Germanic peoples, thought of such evil spirits as females. As a feminine unbulfbô

5. Cf. J. Grimm, Dt. Myth. 2, 827. But see also F. Kauffmann, Beitr. 18, 143 ff. 1894, who argues that Goth. unbulfbô, ONG unholda is an old collective used of all evil spirits, male and female.
was obviously unsuited to render διάβολος and ὀδηγώς, both of which stand for the definite masculine personification of evil, but that the original translator preferred, as a rule, to retain the foreign names, rather than to use unhulfa, would seem significant. To be sure unhulfa is used six times for διάβολος, once in Matthew (23.41), twice in Ephesians (4.27; 6.11, where it is a marginal gloss in A to diabolus), and three times in Timothy (1 Tim. 3.6,7; 2 Tim. 2.23), and also once for ὀδηγώς (1 Cor. 5.5). Matthew 23.41 is found only in the O mss., the other passages are all in A or B. Since the Codices Ambrosiani are all of later date than CA, it has been suggested that unhulfa did not come into use until after the introduction of Christianity among the Goths. That the Goths, however, believed in the existence of male demons is clear from the traditional Gothic story of the origin of the Huns as told by Jordanes. The OE masculine unholda "demon" (Crist 762) shows too that the evil spirits with whom the imagination of the early Teutons peopled the moors and swamps were not all females. Unhulfa may well be a word equally as old as unhulfa, though not of equally frequent occurrence. In OE hymns and glossaries only the feminine unholda is

7. Gotica 24, 121-122.
used for Lat. *diabulus*, and *dies unholde*, *unhulde* is used for witch up to the end of the 17th century.

It was noted above that *unhulde* haban was twice used to translate ἰαμονίζωθαι "to be under the power of a demon." This verb, particularly the participle ἰαμονίζωμενος, is elsewhere translated five times by *daimonareis* (from Gr. ἰαμονίζω σε), and three times by the adjective ὀδὴς (ϖόδα) "raving, mad" (<IE root *waeH-" to be mentally stirred."3 Compare Lat. *vataes* “seer,” Gall. *ocártis*, n. pl. same, OIr. *faithe* "poet;" ON *ódar*, OE *wōd* "mad," OHG *würt* "furious;" OS *wōdian* "to rage;" OHG, MHG *würt*, f. "rage;" further ON *ódr*, m. "poetry," OE *wōd* "song." It is frequently assumed that ON *ódinn*, OS, OE *Wōden*, OHG *Wutan* are also related.) The use of the loan-word *daimonareis* makes it evident that the Jewish idea of a man being possessed of a devil was foreign to Gothic thought. The Goths did not think of mental and bodily ills as being caused by evil spirits within the human body, but rather by sorcery, by the evil eye, or by magic runes, that is by demonic forces without.

**skōhsl**

**Goth. skōhsl**, n. "demon" is apparently an old

Germanic word, but its derivation remains uncertain and there are no proved cognates. It would seem most plausible to derive sköhsl from an IE root *(s)gex-
"hurry, leap, shake." This derivation would relate sköhsl to ON skaka (pret. skök), Norw. skake, Swed. skaka, OE sceacen (pret. scōc), Eng. shake "to shake," OE skakan "to leave, flee," LG schacken "to shake;" also to the nouns ON skekill "tongue of land," OHG scahho "foot-hills," MHG schache, m. "isolated piece of woodland," NHG (Bavarian, Swiss) Schachen same. Compare also Skt. khañati "stirs," khañag, m. "stirring; turmoil."

If IE *(s)gex- be considered a variant of the root IE *(s)gex- "to move quickly and lightly," then sköhsl would be related further to OFris. skie, OHG scehen "to hurry," MHG schehen "to hurry along, run," OE sceén, MLG schën, geschön (Æ Norw. Dan. Swed. ske), NHG, NHG geschehen "to happen," and to such words in other IE languages as OChSl. skokъ, m. "leap," skočō, skočiti; skoč, skakati "leap," OIr. scēn "terror," scuchim "depart;" Cymr. ysgogi "stir," Bret. diskogella "shake."

10. Cf. WP 2, 556 f.
Relationship to Goth. skōwjan, ON skēya "to wander" is very doubtful. Direct relationship to ON skōgr, m. "wood" (with Dehnstufe to skaga "to project") with the meaning skōhel "wood-sprite," as suggested by J. Grimm,\(^{11}\) seems unlikely. In any case see Falk-Torp 990, who derive skaga from the same root *(s)gēg-.*

The suffix -slo-(w-) which occurs inItalic, Germanic and Slavic languages, seems to have been used originally to form from verbs nouns expressing the instrument. Compare OChSl. veslo "wheels" from vezo, vesti "drive," maslo, n. "ointment" from maço, mazati "anoint," as well as Goth. freihsl, n. "affliction" from freihan "to afflict," swumsl (swumfsl), n. "pond" to *swimman, and, with grammatical change, swartizl, n.? "ink" from *swartjan "to blacken."\(^{12}\)

If the derivation from *(s)gēg- is accepted, skōhel would then mean "that which causes to shake" or "that which inspires fear."

Goth. skōhel is used in the Bible to render δᾶμων in 4 cases (1 Cor. 10. 20-21, twice in each verse), to

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12. Compare Osthoff, Forschungen im Gebiete der idg. nominalen Stammbildung, 1, 202 f. 1875; Osthoff, Beitr. 3, 335 ff. 1878; Mekler, Pēsas ,253 f. 1903; Brugmann, Grdr. II. 12, 371. 1905; Leskien, Gramm. d. altbulg. Spr. 76. 1909.
render διψεων in 1 case (Matt. 8:31), and once as a marginal gloss to unhulpo6s (διμονονς) (Luke 8:27, CA.). In all 6 cases the word occurs in the plural. We have here apparently another of those old neuter plurals, like guda, which were used as collectives to include beings of both sexes, for, though the forms of sko6hla are in all cases used to translate Greek plurals, yet it is significant that sko6hla is never used when a singular form is required. The gloss in Luke 8:27 shows that it was considered synonymous with unhulpo and a study of the passages in which these words occur tends to confirm this. Whatever difference there may originally have been in the meaning of the two words, the only remaining distinctions at the time the Bible was translated would seem to have been that sko6hla could be used only in the plural and that it did not refer particularly to either sex.13 The use of sko6hla in Corinthians may be due to the influence of parallel passages in the Old Testament, the gloss in Luke 8:27 to the parallel passage in Matthew 8:31.14

13. It is just possible, however, that in 1 Cor. 10:20, sko6hlaam saljand is used to translate διμονων Θεου instead of unhulpo6m saljand, because the Goths sacrificed to sko6hlaam but not to unhulpo6m.
The following loan-words give useful negative evidence:

Goth. diabulus and diabulus, m. "devil," a loan-word from the Greek διάβολος "devil," literally "slanderer." Compare ON sjöfull, Norw. Dan. sjævel, Swed. sjävel, OE deofol (Eng. devil), OFris. diovel, OS diuvel, Dutch duivel, OHG tuival, tiowel, MHG tuvel, tievel, MHG Teufel, m. "devil."

In the Gothic translation diabulus (diabulus) occurs nine times always for Gk. διάβολος. It also occurs three times in the Skeireins. The spelling diabulus is used twice, the spelling diabulus ten times. In eleven cases the meaning is Satan, in the twelfth (John 6,70) the word is used of Judas Iscariot, a man acting like Satan.

When the Gk. masc. pl. διάβολοι is used in 2 Tim. 3,3 with the meaning "slanderers," the Gothic translator uses fairinōndana (pres. part. of fairinōn "to criticize")

For the Gk. feminine γ' διάβολος "a slandering woman," (1 Tim. 3,11) a corresponding Gothic feminine form diabula is used.

Satana and Satanaga, two Gothic spellings of the

15. Cresser (p. 41) suggests influence of Latin "criminatores".
Gk. ἁγγίας or ἁγγίν, occur 14 times in the Gothic New Testament; the spelling Satan as twice in Mark, otherwise forms of Satan, declined as a weak masculine. In 13 cases the reference is to Satan, the prince of evil spirits, in the fourteenth case (Mark 8:33) Peter is addressed as Satan. In every case the Gothic follows the Greek exactly. Possibly the translator of the Gothic Bible may have thought of ὁ ἅγγις as a proper name. Similarly he may have considered ὁ ἅγγις as practically a proper name, designating the one whom the Christians considered to be the chief adversary of Christ.

Goth. aggilus, m. "angel" is borrowed from Gk. ἄγγελος "angel," literally "messenger." Compare ON engell, OE engel, OFris. angel, OS engil, Dutch engel, ONG angil, engil, MHG engel, NHG Engel "angel."

The word aggilus (spelled aggilus 3 times) occurs 38 times in the Gothic Bible; in 37 cases it stands for ἄγγελος, in 1 case ibnans aggilum translates Ἰδαγγελον "like the angels" (Luke 20:36).

The compound arkggilus renders ἃγγελος once (1 Thess. 4:16).

Apparently the Goths did not believe in anything at all comparable to the Christian angel and in consequence the Greek word had to be adopted. When Gk.
ὅγγελος means an ordinary human messenger, it is rendered by Goth. airus (Luke 7.24; 9.52; 14.32; 19.14). (Note also the use of nuntius in the Vulgate.) With airus compare OR ἀρρ, m. "messenger," confidential servant," OR ἀρ "messenger," OS (pl. ἀρι "messengers."
The Soul

ahma

Goth ahma, m. "spirit" is probably derived with Germ. suffix -man- (IE suffix -man-, used to form nouns from verbs)\(^1\) from a Germ. root wahn- "consider."\(^2\) Compare also Goth. ahmaina, adj. "spiritual," derived with Germ. suffix ina- from ahma and probably a loan translation of Gk. πνευματικός "spiritual;"\(^3\) and Goth. ahmaineins, only gen. sing. in the phrase all bōkō
gudiskaižōs ahmaineins "all scripture [is given] by inspiration of God" (2 Tim. 3.16), where gadiskaižōs ahmaineins is probably a loan translation of Gk. θεόπνευστος "inspired by God."\(^5\) From the same Germ. root wahn- come also Goth. sha, m. "mind, intelligence," ahjan\(^4\) "to think, suppose," inahs, adj. "intelligent, wise," inahs, f. "soundness of mind, self-control, moderation;" OE saht, f. "counsel, consideration; evaluation;" MLG shte, OHG shta, NHG Acht, f. "attention;

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4. Grimm, Dt. Gramm. 21 147. 1826, related ahma to sha and ahjan.
consideration" and the verbs OE cahtian "to notice, consider, evaluate," CS, OHG ahtōn, WHG asehen "to pay attention to, consider," also ON āetla (*ahtilēn) "to think, suppose, intend."

It has been suggested that the word-group Goth. aha, ahma, etc. might be related to Skt. akṣi, n. "eye," Aves. aki "the two eyes," Skt. īkṣate "sees," Arm. ahn "eye, hole," Gk. ἄους "the two eyes," ὁρισμα "see, see with the mind, foresee," ὅμα "eye," Alb. su "eye," Lat. oculus "eye," etc.; and, therefore, possibly also to Goth. augō, ON auga, OE ēage (Eng. eye), OFris. ēge, OS ēga, OHG ouge, NHG Auge "eye," etc. This is, however doubtful, since these words, with the possible exception of Goth. augō, etc., are likely from an IE root *-ogw-, which would presuppose the disappearance of the labial element in Goth. aha, ahjan, ahma, etc.

It has also been thought that Gk. ὄξνος "doubtfulness, hesitation," ὄντω "delay, hesitate," ὀκυζός "lazy, reluctant," ὄξνος "active" might be related to ahma. Further suggestions are relationship with Gall. *ōmōs "knowledge, art" (conjectured from Gall. ōmion, name for Hercules used by Lucian, OIr. personal name Ógma -), and relationship with the IE root *ak- "sharp," as in

6. Cf. WP 1, 169 ff., where further cognates are given.
"point, extremity; climax; highest degree," and also in Skt. aṣṭa, m. "stone, rock; sky," Aves. aṣman- "stone; sky;" Lith. ašmanų, Lett. akmens, m. "stone." The last suggestion, though formally possible, is semantically extremely improbable.

In the Bible translation ahma occurs 147 times:

in 141 cases it renders πνεῦμα "spirit," in 1 case νοῦς "mind, intellect" (Rom. 7.23); in 5 cases there is no corresponding word in the Greek (Luke 1.3; 6.20; Mark 1.25; Rom. 16.24; Gal. 5.13). In the Skæiræins ahma occurs 4 times (2.20; 26; 3.19; 26) always with meaning "spirit." The adjective ahmeins "spiritual" (see above) occurs 11 times in the Bible translation: in 10 cases it renders πνευματικός "spiritual," in 1 case (Col. 3.16) there is no corresponding word in the Greek. It also occurs twice in the Skæiræins with meaning "spiritual." As stated above ahmeins "inspiration" occurs once in 2 Tim. 3.16.

Ahme renders πνεῦμα in a wide variety of senses:
1) the vital principle by which the body is animated, life (e.g. Luke 8.55; Matt. 27.50); 2) the soul as something existing independently of the body and con-

10. Cf. WP 1, 28 ff. concerning this root and further derivatives of it.
12. Not including 2 Thess. 2.2, where ahman is a conjecture for a completely illegible word. Cf. GB 12, 407.
13. Cf. GB 12 footnotes to the verses in question.
14. Cf. GB 12 footnote to this verse.
continuing to exist after the death of the body (e.g. 1 Cor. 5.5; 2 Cor. 7.1); 3) the rational spirit, reason, mind (e.g. Mark 2.8; 2 Cor. 2.13); 4) the feeling spirit, the seat of suffering (e.g. John 11.33; 13.21); 5) the disposition which fills and governs the soul of anyone (e.g. 2 Cor. 12.18; Luke 1.17); 6) the divine nature of Christ (1 Tim. 3.16); 7) the spirit of God, God's power and agency, particularly in the phrase ahma weiba or ahma sa weiba "the Holy Spirit, the Holy Ghost" for πνεύμα ἃγιον or τὸ πνεύμα τὸ ἅγιον (e.g. Luke 1.35; John 14.26); 8) a demon or evil spirit, conceived as inhabiting the body of a man (e.g. Matt. 8.16; Luke 4.36; 6.18). It is evident that a number of these meanings could not have been inherent in the Gothic word ahma itself. It is noteworthy too, that in the senses which might originally have been appropriate to it, as, for example, "mind" or "(evil) spirit, demon," ahma is, with one single exception, never found as a rendering of any word other than πνεύμα. Nor is πνεύμα ever rendered by any word except ahma, though for mind such words existed as fräfi and hrets, and for demon such words as unhulōs and skōbal.15 The fact that ahma is used so regularly, and apparently almost mechanically,
for πρέποιη in its many and varied senses, and that it renders another word only in one isolated case (νοος in Rom. 7.23, where, however, ἀνάμι might possibly be written in error for ἀναλομοι), suggests that ἀνάμι was a little-used word with no very clear and definite meaning of its own. The noun corresponding to the verb ἄναμι "to think" is ἄναμι "mind;" ἀνάμι is seemingly a second noun derived from the same stem ἀν—,17 perhaps with primary meaning "(action) of thinking." It can hardly be considered as a heathen term for spirit in the sense of a soul existing independently of the body.

sāwala

Goth. sāwala, f. "soul, life" (cf. also the Goth. adjective sāmasāwla "in agreement, unanimous, harmonious") is OE sāwol, sāul, f. "soul, life" (Eng. soul) OFris.
sēle, sīele,18 OS sēole, sīala, OGH sē(u)la,19 MG Seele, f. "soul, life." ON sāl(a), f. is probably borrowed from the English.20 Note also OE sāwlian "to die," sāwlan, f.

16. Gr. νοος is also rendered 6 times by ἀνάμι, 4 times by ἀναλομοι, n. "intelligence, mind," once by ἀνάμι, m. "intelligence, mind" and once by ἀναλομοι, f. "way of thinking and feeling."

17. Cf. Brugmann, Grdr. II, 12 232 f. 1906, regarding the force of the INF suffix -men-, -mon-

18. Concerning the loss of the w see W. Van Helten, Beitr. 20, 506 ff. 1895; IF 7, 344. 1897; Walde, IF 12, 382 f. 1901.

19. Concerning the loss of the w see Kluge, IF 4, 310. 1894; W. Van Helten, Beitr. 20, 506 ff. 1895.

"dying," sāwollēs "soulless, lifeless," sāwolberend "man, human-being," etc. 21; MHG gesellen "to fill with spirit."

The etymology of saiwiwa remains uncertain, in spite of much discussion. The following are some of the suggestions put forward:


2) relationship of saiwiwa with Gk. διόλος ( < σύζφόλος ) "quick-moving, nimble, swift" 23 - saiwiwa, then, "that which is swift-moving" - but this derivation of διόλος is extremely doubtful; 24

21. Cf. R. Jents, Mythologische Ausdrücke, 114 ff. 1921, where further compounds are given.
22. Cf. Persson, BB 19, 276 ff. 1993; in agreement Uhlenbeck, Kurzgefasstes etymologisches Wb. d. got. Spr. 120, 1896, and Drügmann, GrDr. I, 12, 177, 1897; contrary, Grienberger. Untersuchungen 179, 1900, and WP 2, 469 ff. 1927. See the last-named for further details concerning the root *sēi-, and Trautmann, Baltisch-slavisches Wb. 552. 1923, regarding the Slavic derivatives.
3) relationship of saiwa with Lat. saevus "fierce, raging, terrible;" saiwa, then, "mental or emotional agitation;" 25

4) relationship of saiwa with Goth. seiws "lake, marsh;" saiwa, then, "the moving, billowing force;" 26 or "the one coming from the lake (or) belonging to the lake;" 27


6) relationship of saiwa with Goth. saihwan, ON sja-, OE sæon, Offris. sia, OS. OHG sehan "to see;" 29 saiwa, then, "that which sees." 30


30. For further suggestions see Feist, Vgl. Wb. 3, 406.
None of these suggestions is completely satisfactory: 1) is formally good, but the conception of the human soul as an "inner urge" is too modern; 3), though clearly one of the better suggestions, is also semantically questionable; 4) is, of course, formally the best, but semantically doubtful. The other suggestions all present serious formal difficulties, though 2) and 5) are semantically most fitting. All that seems clear is that in the East and West Germanic languages a word-group with meaning "soul" developed from a Germ. form *saiwalō (or possibly *saiwalō). 31

In the Bible translation saiwala occurs 40 times always to render ὕπνοι "breath, life, living, being, soul." It is also used twice in the Skeireits (2.22; 4.8) with meaning "soul." The compound semasaiwals "agreeing, unanimous," clearly a loan translation of Gk. συμψυχος "of one mind, of one accord," 32 is used once (Phil. 2.2) to render that word. Saiwala is used with four distinct meanings: 1) life (cf., for example, John 10.11; 13.37; 15.13); 2) living being (e.g. Rom. 13.1); 3) the soul as the seat of feeling (e.g. John

31. Cf. Walde, IF 12, 382 f. 1901, who derives OE sæwel, etc. from Germ. *saiwalō and believes the middle vowel in Goth. saiwala to have developed later.
10.24; Luke 2.35); 4) the soul as a moral being capable of continued existence after the death of the body (e.g. Matt. 10.28). This combination of meanings which is natural to Gk. \( \psi \nu \chi \eta \) with its primary meaning "breath" (cf. \( \psi \nu \chi \omega \) "breathe, blow," and also \( \tau \nu \varepsilon \delta \mu \delta \) "wind, breath; spirit," which shows similar semantic development) may not have been inherent in the Gothic word. The translator, having once chosen saiwala to render \( \psi \nu \chi \eta \), seems to have used it mechanically, whenever the Greek word occurred. If we judge from the later semantic history of saiwala in other Germanic languages, and from the fact that the Gothic had the word libains for "life" (used to render Gk. \( \zeta \omega \eta \)), it might seem that saiwala corresponded in meaning approximately to \( \psi \nu \chi \eta \) "soul." On the other hand OE sā withhold "lifeless" and sāwilien "to die" seem to point to "life" as the original meaning. In any case there is no proof that the Goths believed in the soul as something independent of the body and capable of continued existence after the death of the latter.33

The OE word gæst, gæst (Eng. ghost, cf. also Eng. ghostly, aghast), OFris. gæst, OS gæst, m. "breath, soul, spirit, demon;" OHG geist, NHG Geist, m. "spirit" is represented in Gothic only by the compound verb usgeisjan "to frighten" (only perf. part. in usgeisins ist "is beside one's self," Mark 3.21) and usgeisjan "to be astonished or horrified." (Cf. ON geiski, m. "panic, fear," geiskafulir, adj. "frightened," and OE gæstan (*>geistjan) "to frighten.")

ON ond, f. "breath, life, soul," and, m. "breath, soul spirit" (cf. also anda "to breathe"), OFris. onda, (*anda) "breath," OE orda (suzan.) "breath" (cf. Gk. ἀνάπνος "breath, wind;" Lat. animus "spirit, soul," anima "current of air, wind, breath, soul," etc.) are represented in Gothic only by the verb usanjan "to breathe out."
THE HEATHEN

SEIUDOS

Goth. SEIUDOS "pagans, heathen" is the plural of
SEIUDA, f. "nation, race, people," which is ON SEIOD,
OE SEO, OFris. THIAD, OS THIODA, THIOD, OHG DIOTA,
Compare also OHG THIOTA, name of a prophetess,1
SEITIUFT, adj. "belonging to the people of the nation,"
substantivized, neuter, "language of the nation," (Otfrid
V. 8.9), SEITIUFO, adv. "before the people, publicly,
well, splendidly," with negative prefix uncadiuti,
uncidiuti, unkithiufo "barbarus" (Keronisches Glossar
54.14);2 OE SEGO, n. "language, translation," OFris.
THIOTE, NHG DIUTE, f. "interpretation;" ON SUDA "explain,
interpret," OE SEGODAN "translate," OFris. BITHIODE,
OHG DIUTEN, NHG DEUTEN "explain;"3 and further the adverb
Goth SEIUDISKO "in a heathen manner" and with it the
adjectives OE SEOGDISC, substantivized, masculine, "heathen,"
OS THIUDISCE, OHG DIUTISC, NHG DEUTSCH really "of the

1913.
people," then "German." 4

The above are probably from an IE root *steutā-
"(crowd of) people," an expanded form of IE tēu, tau-
"swell," 5 and are, therefore, further related to Osc.
touto, Umbr. (acc.) totum, f. "community, state;"
Pruss. ταυτό "country," Lith. tautė "people, nation;"
Teutā "Germany," Lett. tauta "nation, foreign place;" 6
OIr. tuath "nation," Cymr. tuadh "country," Corn. tus
"people," etc. The same stem is found in many proper
names, as Illyr. Teuta, Gall. Teutoboduous, Toutobocius,
etc. 3

In the Bible translation the plural ἑιδῶς is used
48 times; in 40 cases it renders the Greek plural ἑϑνη
"pagans, Gentiles;" 7 in 6 cases the Greek plural Ἑλληνες
"Greeks;" in a wider sense "all people who had adopted
the Greek language, culture, and, especially, religion;"
from the Jewish viewpoint "Gentiles, pagans" (John 7.36;

4. Cf. FT 2, 1306 f.
5. Cf. WP 1, 712.
7. In Mark 10.32, where one would expect to find the
plural ἑιδῶς, there is an omission in CA. cf.
GB 12, 203, note on this verse.
12.20; 1 Cor. 1.24; 10.32; 12.15); in 1 case Ἰουδα is rendered the adjective, used substantively, of ἐθνικός "the heathen" (Matt. 8.7); and in 1 case Ἰουδα renders of τέλωνα, pl. of τέλωνος "tax-gatherer" (Matt. 5.46). The singular Ἰουδα is used only 4 times: in 3 cases it renders ἔθνος "race, nation" (John 18.35; Luke 7.5; Rom. 10.19), and in 1 case ἀράμευσε Ἰουδα "ruler of the nation" renders ἐθνὰς "ethnarch, governor" (2 Cor. 11.32).

The derived adverb Ἰουδακό (see above) renders ἐθνικός "like the Gentiles" in Gal. 2.14.

The negative compound ἄν Ἰουδα, f. "not a nation" renders οὐκ ἔθνος, same in Rom. 10.19.

Clearly the primary meaning of Ἰουδα is "nation,

8. Note, however, that in 1 Cor. 1.22 Ἔλληνες is rendered by Ἰράκ (pl.) "Greeks." The Gk. singular Ἔλλην is regularly rendered by Goth. Ἰράκ, m. sg. "Greek" (Rom. 10.12; Gal. 2.3; 5.28; Col. 1.11). It has been suggested that the translator used Ἰουδα for Ἔλληνες when the reference was to the religious difference between Jews and Greeks, but Ἰράκ when the racial difference was in question. According to Jellinek, ZfdA 66, 133 ff. 1929, first suggested by Zahn, Neue kirchl. Zeitschr. 10.31; cf. also W. Schulze, Griechische Lehnworte im Gotischen, 747 ff. 1905, and Jellinek, Beitr. 47, 436 ff. 1923). However, the line does not seem to be clearly drawn: Compare John 12.20, where Ἰουδα renders Ἔλληνες with reference to Jewish proselytes from the Gentiles. Or is the intention here to emphasize the original religious difference?

9. But in Matt. 5.47 of ἀράμευσε is rendered by ἰταράκ, pl. of ἰταράκ, m. "tax-gatherer."
people" and the use of the plural for "heathen" is merely a loan translation of Gk. ἑθνη.

**haifnō**

Goth. haifnō, f. "heathen" is used only in Mark 7.26, where it renders ἑλληνίς "a Greek woman;" in a wider sense, "a Gentile woman": ἦσαν σῶς γυναῖκας haifnō, saurini femidika gabaūrsai "The woman was a Gentile, a Syrophenician by birth" for ἡ γυνὴ ἑλληνίς, Σύρῳ Ἐφεσου ἔνεις γένοι.

Nowhere else did the translator find the singular Gr. ἑλλην, m. or ἑλληνίς, f. with meaning "Gentile, pagan" rather than "Greek," that is, nowhere else did he require a noun in the singular for "heathen." 10 He, therefore, used the word haifnō to fill the gap.11 It is, of course, possible that the original translator did render ἑλληνίς literally by *κράκα*, or perhaps used some other word, and that haifnō was a later emendation, but there is no evidence in support of this. In any case, the question arises, whether haifnō was a word of

10. Note that on the one occasion when θεός occurs (Col. 3.11) it is rendered by the loan word barbarus, m.

11. The fact that this is an emergency rendering has already been emphasized by Schulze, Griechische Lehruworte 749, 1905, and also by Braune, Beitr. 45, 428 ff. 1918. Jellinek, Beitr. 47, 436 ff. 1923, denies that such an emergency existed and sees in haifnō a term for "heathen" already familiar to the Goths.
Germanic origin and what its primary meaning was. There was, of course, no concept "heathen" prior to Christianity, and the Goths would have no word for "heathen" before themselves being converted.

The existence in other Germanic languages of the evidently closely related words ON heíðinn, OE hæðen (Eng. heathen), OFris. hethen, OS hethin, OHG heidan heidin "heathen" (cf. also the adj. heidanisk, heidinisk, heitinisc derived from OHG heiden, heidin) affords strong evidence of the Germanic origin of haiðnō. It seems probable too that these words are closely related to Goth. haiði, f. "field," ON heître, OE hæt, m. n. (Eng. heath), OHG heida "heath, untilled field,"12 the latter group from an IE stem *keitō "wood, uncultivated land" and so related to OCymr. coit, OCorn. cuít, Bret. coit "wood," Gall. proper names Cētobriga, Etocētum, etc.13 Gotth. haiðnō may then be a substantivized (weak) form of an otherwise unrepresented Goth. adj. *haiðns (Goth. *haiðns, OHG heidan as Goth. *haiðns "holy," OHG erchan "true") from Germ. *haiðna-14 (ON heíðinn, OE hæðen

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13. Cf. WP 1, 328 f.
and OG heidan too are clearly adjectives sometimes used substantively\(^\text{15}\), and this, with IE suffix \(-no-\) from IE stem \(\text{skaito}\), from which also the \(-io-\) stem haibat.

The meaning of Goth. \(\text{haibat}\) would then be approximately "of the uncultivated land."\(^\text{16}\) Compare the adj. haibatwiske for \(\gamma\gamma\sigma\chi\sigma\) "wild" (Mark 1.6) and the meaning of ON heidr, OE haed, OHG heida. Goth. haibat itself is used for \(\gamma\gamma\sigma\chi\sigma\) with meaning "meadow, pasture, field"\(^\text{17}\) (cf. Matt. 6.28, 30; Luke 15.15, 17, 17, 31), but may originally have had the meaning "uncultivated land." The adjective \(\text{haibat}\) may then have meant "heath-dwelling."\(^\text{18}\)

The man who lived in the woods or on the heath, that is outside of the tribal community, was in most cases an outlaw, expelled from the tribe for sins against its laws or against its god or gods. (Cf. Jordanes' reference to the expulsion of the haliurunatas.\(^\text{19}\)

\(^{15}\) Cf. Cleasby-Vigfusson 247. 1874; Jente, Mythologische Ausdrücke, 58 ff. 1921; and Grimm, Dt. Myth. II 1198. 1844.

\(^{16}\) The value of the suffix \(-na-\) in this case is possibly denominative, as Much, ZfdW 11, 211 ff. 1909, suggests. Cf. also Brugmann, Grdr. III 1, 254 ff. 1906.

\(^{17}\) Cf. Grimm, Deutsche Rechtsalterthümer 4, 2,12. 1899.

\(^{18}\) Much, ZfdW 11, 211 ff. 1909, suggested that haibat originally meant "belonging to the heath" and then came to be applied to a low type of people who wandered homeless in the wild country and whose religion had maintained a more primitive character than that of the people living within the tribal communities.

\(^{19}\) Getica 24, 121-122.
The outlaw was considered to be an ungodly man. Just as the adjective unsibjas could develop a secondary meaning "ungodly" from the primary meaning "untribal," similarly the substantively used adjective *hai̱ns "heath-dweller, outlaw" might have developed a secondary meaning "impious (or) ungodly man," i.e. "man not worshipping the god of the tribe," and so, with the coming of Christianity, have been the obvious word to adopt for the new conception "not worshipping the true god, heathen."21

It has been conjectured that *hai̱ns, with meaning "wild, barbaric," was originally applied by the Germanic tribes to inferior non-Germanic peoples with primitive religion, and in support of this, the proper names of tribes Χαίνωνος (Ptolemy), ON Hæðnum, dat. pl. (Widsith 31),22 ON Heinir (*Heidnir) and OHG HeidanrTh have been cited.23 Though these names may be from the

21. In connection with the suggested semantic development heath-dweller > outlaw > ungodly man > heathen compare the poetic use of ON heiljandi, m. "heathen" for "wolf," and the legal use of ON vargr, m. "wolf" for "outlaw." Compare also Beowulf line 988 in which hæfen is used of Grendel.
23. Cf. Kluge, ZfdF 11, 21 ff. 1909; Braune, Beitr. 43, 428 ff. 1916, and Much, ZfdF 11, 211 ff. 1909. The latter discusses these proper names at some length, though he does not agree with Kluge's theory. The theory is satirized by Jellinek, Beitr. 47, 438 ff. 1923. Relationship of Heinir to this group was first suggested by Kautzmann, ZfdF 33, 433 ff. 1906.
same stem *haiβna-, yet it seems unlikely that they
influenced the development of meaning from "heath-
dweller" to "heathen."

A further problem arises regarding the exact relation-
ship of Goth. *haiβno* to the corresponding West-Germanic
words, OE *haeðen*, OHG *heidan*, etc. It has been thought
that Gothic Arian Christian missionaries carried the
word *haiβns* westward and that the whole West-
Germanic word-group developed from the Gothic. 24 However,
it has also been suggested that the secondary meaning
"heathen," which the Gothic Bible translator apparently
gave to the word *haiβno*, developed again independently
in England in the 7th century and from there influenced
other West-Germanic languages and Old Norse. 25

The long popular theory that *haiβno* was coined from
haiβi after the model Lat. *pāgānus* "heathen" from *pāgus
"village, peasant community," or developed from haiβi
as *pāgānus* from *pāgus*, 26 has been definitely proved
untenable. 27

The Germanic origin of *haiβno* has been denied and

26. Cf. Grimm, Dt. Myth. II 2, 1198. 1844; Raumer, Die
   Einwirkung des Christentums, 286. 1845.
27. Cf. Schulze, Griechische Lehnworte, 749. 1905;
attempts have been made to derive it from Gk. \( \epsilon\bar{\nu}\nu\os \),
either directly,28 or through the medium of Arm.
het' enos29 "heathen" or under the influence of Arm.
het' enos and Coptic \( \beta\eta\beta\nu\nu\os \) "heathen."30 These theories
are unconvincing.31

No other word for heathen ever came into general
use in any of the older Germanic languages. OHG hinmici
(Keronisches Gl.) is a loan-word from Lat. ethnic\[i\], pl.
(\( \zeta \) Gk. \( \varepsilon\nu\nu\varkappa\alpha\varepsilon \)).32 Old English had, apart from haedan,
only such general terms as d\( \bar{\epsilon}\)ofles bigenga, m. (bigenga
"worshipper" to began, begangan "go about," cf. Goth.
geggan "go"); or compounds such as d\( \bar{\epsilon}\)ofgielda, m.
"worshipper of idols" (d\( \bar{\epsilon}\)ofol, m. "devil; idol" = Goth.

28. Cf. Frisch, Teutsch-Lateinisches Wb. 1, 434 f. 1741;
also Gleasby-Vigfusson, 247. 1874 (ON heidinn \( \zeta 
Gk. \varepsilon\nu\nu\varepsilon\nu\varepsilon \)).
29. Bugge and Torp, 1F 5, 178 ff. 1895 (Article dated 1893)
31. Kauffmann, ZfdPh. 38, 453 ff. 1906; Kluge, ZfdW 11,
21 ff. 1909; Braune, Beitr. 45, 428 ff. 1918.
32. Cf. Braune, Beitr. 45, 434 Ann. 1918; Hoops,
Festschrift; Braune, 35f. 1920.
diabéulus "devil" (Lk. διαβόλος), and gielda "worshipper" to gieldan "pay, sacrifice" = Goth. gilden in fragildan and usgildan "repay"); hæðengielda, etc. 33

CONCLUSION

The Gothic translation of the Bible follows the original Greek text almost verbatim; or as Friedrichsen neatly expresses it: "The fundamental principle underlying the translation is the systematic correspondence of the Gothic text with the Greek, word for word, and in precisely the same order."\(^1\) Indeed the Gothic text parallels the Greek so closely that Friedrichsen "is tempted to wonder, whether the text that has come down to us did not owe its humble beginnings to a strictly interlinear gloss."\(^2\) The syntax of the Bible translation is apparently Greek, for it is difficult to believe that the syntax of any Germanic language could be adapted to fit the rules of Greek sentence structure so exactly. Moreover, the same Greek word is, whenever it occurs, usually rendered by the same Gothic word. Friedrichsen maintains that this uniformity of rendering is a definite

1. Cf. his Gothic Version of the Gospels, 15. 1926. On this and the following pages an excellent discussion of the style of the Gothic Bible and the translation technique of its author will be found, together with a summary of earlier opinions on the subject. Cf. also Koppitz, Gotische Wortstellung, ZfdPh. 32, 433 ff. 1900, and Stolzenburg, Die Übersetzungs technik des Wul fila, ZfdPh. 37, 145 ff. 1905, where deviations of the Gothic from the Greek are listed.

characteristic of the Bible translation and gives statistics to prove his point. 3 Nevertheless, the Gothic translation was not made in an altogether mechanical fashion. Its author, who was undoubtedly a competent Greek scholar and also thoroughly familiar with the Gothic idiom, seems to have exercised the greatest care in choosing the Gothic equivalent for each Greek word, and, although the Gothic word selected appears frequently to have been fitted into the text with almost mechanical regularity, wherever the corresponding Greek word was found, yet there are numerous cases in which the translator distinguishes carefully between two meanings or two uses of a Greek word. Thus, for example, Gk. ἔγγελος is rendered by airmus when the meaning is "messenger," but by the loan-word aëgilus when the meaning is "angel." ἐκών "image (of the heavenly);" is rendered by frisantes, but ἐκών "image (of a human being)" by manleika.

The vocabulary used in the Bible translation is, of course, limited. Many Gothic words which we should like to know are missing, because the Greek original, and in the first place the subject matter, gave no occasion for their use, e.g., priestess, religious procession, Kultwagen, Yidring. When objects associated with heathen

3. Cf. same, p. 23 ff.
religion are mentioned it is naturally from the derogatory Christian viewpoint; thus, for example, no sure word for idol is found but the Christian galing. From language alone comprehensive information can never be obtained, and the investigation undertaken, limited as it was almost entirely to the vocabulary of the New Testament, should not be expected to give extensive results.

When the findings from the study of the single words are assembled they give the following incomplete but still quite clear picture of the heathen religion of the Goths:

Before their conversion to Christianity the Goths worshipped heathen gods (guda), of whose names and individual natures we can, of course, learn nothing from the Bible translation. Such adjectives as wehrs "set apart, consecrated, sacred" and the antonym gemains "shared (by men), common, unholy, profane" go show, however, that the gods were thought of as beings differing from human kind and living apart in a mysterious spirit world.

All religion had a strongly tribal character; the tribe was united in the worship of the same gods. (Cf. unseibjis "untribal," i.e. "ungodly;" naĩsno "heathen," perhaps originally "heath-dweller, outcast from the tribe.") Morality, the ethics of the tribe, was associated with religion. (Cf. nirkus "holy, pious," which seems
to have actually meant "true, sincere" and biuþeiga "blessed," really "good, kindly."  

The Goths apparently thought of the universe as divided into an upper, a middle and a lower world. The upper world (himings?) may have been thought of as the home of the gods, though this is uncertain; the middle world (midjungards) was the home of the human race (manasês); the lower world (balja) was the place where the dead (naweigs) lived in concealment, not, however, a place of punishment like the Christian hell. The Goths may also have believed in the possibility of life after death in some happy and beautiful country (waggs). 

Heathen rites were performed by the priests (gudjans), but some rites could, in all probability, also be performed by the elders of the tribe (hái sinistans). Sometimes a meeting of the elders (gafuûrds?) and sometimes a gathering of the whole tribal community (gaqumô, gamainôs) was held for religious or other purposes.

4. It is perfectly clear from the language of the Bible translation that the Goths had a well-developed moral sense. Although loan-translations are used for such words as conscience (méisweisâ Gk. συνείδησις), mercy (armahairtoî Lat. misericordia), to take pity on (armanâ Lat. misereri), etc., yet there were such native Gothic terms as bleibâ "kindly, good, merciful," bleibjan "to be kindly, merciful," infeinan "to take pity on," as well as the common words for good: göbs, sols, biuþeiga and bad:ûbils, unsôls, virtue: gödei and sin:frauârhts, good deed: wailadêps and evil deed: missadêps, guilt:fairina, truth: sunja and falsehood: liugn, etc.
The sanctuary (སིང) may have been either a sacred
grove or a primitive building, probably without an inner
partition separating off a place of especial sanctity,
so that the sacrificing of animals took place in one part
of the main enclosure (བུམ་ལོག་པ་). In the sanctuary
the Goths presumably had crude images of their gods
(ཕྲིབ་ལོག?). There seems to have been no temple treasury
(cf. the loan-words སྐོར་ལེགས་ and སྐྱོང་བྱུགས་བལྟོས་). At
certain seasons religious festivals (cf. ལུབ་) were held, one of the greatest of which we know from other
sources, was ཊི་ཤེས, celebrated in December (or possibly
November). The feasting and revelry (སྡབས་) was likely
accompanied by music, such as singing (སི་གོ་, རུ་བོ་),
playing on the flute (སྡིག་ལོ) or on a percussion
instrument (ཁི་མོ), and by dancing (གཉེན་,sometimes
wild dancing and leaping about (ལི་ཆེན).

The most important religious rite was the offering
(སྐིལ་, སྐེ་བུ་) of an animal (སྲིབ་) as a sacrifice
(བུམ་) or gift (ཤིང་) to the deity, and the eating of
a portion of its flesh (ཤེང་). The boiled flesh of sheep
or cattle (ཤུབ་) may originally have been the kind of
meat commonly eaten at sacrificial feasts. There may
have been some ritual in connection with the slaughtering
(ཤུ་སྐྱོན་) of the victims. Part of the blood of the
sacrifice was probably sprinkled or poured (cf. སྐུ་རྒྱམས་)
on certain parts of the sanctuary and possibly also on the participants.

The casting of lots (hlauts) was a common practice. Sticks (stabeis?) on which were runic characters (bökös?), perhaps constituting a magic formula (rūna?) were used; it is possible too that the manner in which the blood of the sacrifice flowed was sometimes the deciding factor. Concerning the closely related art of prophecy the language of the Bible translation gives nothing except negative evidence (cf. the loan-words praēfētus, praēfētōs "prophet", etc.) which shows how great the Bible translator felt the difference between inspired Christian prophecy and heathen forecasts of future events to be.

The taking of an oath (aīs) seems to have been a solemn and perhaps a religious ceremony.

There is no evidence that prayers were offered to the heathen gods.

Concerning magic, which undoubtedly was an important element in heathen religion, the Bible translation naturally gives us little information. There was probably a superstitious belief in the significance of certain signs (cf. taikme and bandwa) and portents (cf. fāratarani). The Goths may have thought that it was possible to bewitch (afμugjan) a man through sorcery, and they evidently had faith in heathen witch-doctors (lubjeleisai), who used
herbs to cure or to poison.

Evil spirits (skôhslâ), both female (unhul’dô) and male (unhul’dâ) were thought to exist, though the Hebrew idea of a man being possessed of a devil was unknown (cf. the loan-word daimônâreis).

We have in our material no proof that the Goths believed that the human soul (ahma, seiwala) continued to exist independently of the body after death.

It would appear that, in some cases at least, the Bible translator had intentionally avoided rendering certain terms closely associated with Christianity by the corresponding heathen terms, evidently because he felt the difference between the underlying Christian and heathen concepts to be very great. The case of the words for prophet and prophecy has already been mentioned. There must certainly have been a Gothic word for a wise-woman which might have been used to render Ἱηὼθ and there was probably also a word for a seer which would have served for Ἱηῷο, yet the translator preferred the loan-words praufêteis and praufêtēs. The rather colorless word taiks "sign" was chosen to stand for a miracle performed by Christ, and himins "sky" for the Christian heaven. In other cases, however, there seems to have been no hesitation about employing words with, one would think, equally clear heathen associations, as,
for example, huns 'sacrifice' and saups 'sacrifice,' which are used even of Christ's sacrifice of himself (Eph. 5:2), alhs "temple" and halja "hell." The avoidance of even a small number of heathen terms which might have been used for Christian concepts seems to show that the terms in question still retained their full heathen flavor, and suggests that at the time the Bible translation was made heathen religion had not lost its hold over the minds of the Goths and heathen rites had not become mere meaningless forms. This is borne out by the prohibitions of heathen practices in the Gothic laws.5

The findings of this study of the language of the Bible translation correspond closely to what has been learned of Gothic heathen religion from other sources, particularly from the Greek and Latin writings of contemporary or nearly contemporary authors and from archeological discoveries. Since the evidence obtainable from such sources has recently been gathered together by Professor Helm,6 it will be most convenient to check my findings with his.

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5. Cf. Helm, Altgerm. Religionsgeschichte II, 1, 26 ff., 1937, regarding the legal prohibition of different forms of sorcery and magic and the references given there to the Edictum Theoderici and the Lex Visigothorum.

Professor Helm agrees that before their conversion to Christianity the Goths worshipped heathen gods (gudes, and, he adds, demigods); he refers to the anthropomorphic and personal character of these gods and does not in any way suggest the mystery which surrounded them. 7

The importance of ancestor-worship and spirit-worship among the Goths is emphasized by Helm, who implies that this is the basis of tribal unity, that is he sees the tribe as united not only by ties of blood but also of religion. 8 In the short chapter "Religion und Lebenshaltung" 9 there is no direct discussion of the relation of morality to heathen religion, though an attempt to justify the realistic policy of the Goths in not keeping oaths made to the Romans suggests that their standards of honor were not the highest.

What I have inferred regarding the Gothic conception of the inhabited earth (midjungarda), the lower world (halja) and paradise (wagga) is in complete agreement with Helm's findings, 10 but in this case there is no corroborative material outside of the actual words themselves.

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8. Same 2, 20.
9. Same 2, 63 ff.
10. Same 2, 14 and 63.
Our conclusions regarding the heathen priests are also in agreement, except that Helm sees in the use of sinista for παῖς/βύτιςος "elder" (if this is not a loan-translation) a reference to earlier conditions when the patriarch of the tribe exercised the functions of a priest,\(^\text{11}\) whereas I have inferred that at the time of the Bible translation ἤαί σινιστάνε might still have been used of the elders of the Goths, some of whom might have been priests or at least been competent to perform some of the functions of a priest.

Again there is agreement regarding the sanctuary and idols, regarding the religious significance of the oath, and, in general, regarding the religious festivals; no certain evidence is available concerning the season at which any festival was held except ἡμείς, which Helm seems to dissociate from ἠμέσ.\(^\text{12}\) Helm too suggests the ritual significance of the dance and song which probably were a part of every festival, though he sees in λαίκα a word for a slow measured ritual dance, not a wild dance accompanied by pantomime.\(^\text{13}\) Animal sacrifice can be substantiated from historical sources,\(^\text{14}\) but apparently not the use of the blood of the sacrifice to

11. Same 2, 51.
12. Same 2, 60.
13. Same 2, 53.
14. Same 2, 55f.
sprinkle and consecrate the temple, since Helm makes no reference to this practice.

A reference to the *sortilegi* "people who prophesy through the drawing of lots"⁴ seems to confirm what has been said both about prophecy and about casting lots, except that Helm brings no evidence for the use of the blood of the sacrifice in this connection. Similarly the *venesficī* frequently mentioned in the Gothic laws⁵ seem to be identical with the *lubjaleissi*, and the laws also give testimony which confirms what has been said of bewitching or enchantment.⁶

For proof of the Goths' belief in demons and evil spirits Helm has to depend largely on the linguistic material;⁷ there seems to be no other evidence except Jordanes' reference to the *naliurannas*.⁸

No source of information throws any light on the Goths' conception of the human spirit either in life or after death.⁹

The results I have obtained correspond not only to what is known from other sources concerning the heathen religion of the Goths, but also to what is known of the

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15. Same 2, 50 f.
16. Same 2, 27.
17. Same 2, 28.
18. Same 2, 23 ff.
19. Getica 24, 121.
heathen religion of other Germanic peoples. Pictures of heathen religion which have been put together from material drawn from the Old High German and Old English languages - no similar study has yet been made of Old Norse - do not differ from my picture in their general outlines, but only in the greater wealth of detail which they show.

Wesche, "Das Heidentum in der althochdeutschen Sprache" and Jente, "Die mythologischen Ausdrücke im altenglischen Wortschatz" have already been mentioned in the Introduction. As compared with the two Gothic words for temple *alhs* and *guðbūs* Wesche can muster six OHG words, *baro*, *lōh*, *harug*, *hūs*, *rakud* and *nimid*, and can, through them, indicate the development of the Germanic sanctuary from a simple pile or setting of stones (*harug* ON horgr "caim (or) altar of stone") to a sacred grove (*baro*, *lōh*) and finally to a roofed wooden building (that is, if his etymology of *rakud* as related to Goth. *ufrakjan* "to stretch out" is correct). From the Old English Jente gathers the terms, *ealh* (*alhs*), *hearg* "temple," *bearo* usually "forest" but in the Genesis, line 2840, possibly "sanctuary," and a few little-used compounds, such as *deofolgieldbūs* "house of devil-worship." 21. Again

hears, through its certain connection with ON honor, takes us back to the sacred cairn or altar of stone, while beard testifies to the practice of worshipping in a sacred grove. From the larger vocabulary of Old High German and Old English we learn more than from the Gothic; at the same time the facts which have been inferred from the Gothic are confirmed.

Professor Jente can give us specific names of gods worshipped by the Anglo-Saxons. He can paint an amazing picture of the very many different kinds of evil spirits, demons, monsters, fiends, elves, dwarfs, and giants in which the Anglo-Saxons believed. Compare, for example, the words ore, untýdre, unhola, āglāaca, fōond, scucca, all meaning "monster, demon," as well as āelf "elf," ǣworg "dwarf," pūca "gnome," ent, eotan "giant," etc., and set over against them the three Gothic words skōnsl, unholþa and unhulþa. The single OE word wyrd "fate, destiny" gives an insight into the fatalism which dominated the Anglo-Saxon and probably the Germanic outlook on life, but for which no Gothic word has been preserved. On the other hand the terms for sacrifice are scarcely more numerous or more enlightening in Old English.

22. Same p. 73 ff.
than in Gothic. Compare OE hūsl, ēber, blōt, lǣc and
the verbs hūslian, blōtan, gieldan\textsuperscript{25} with Gothic
hunsl, stibr (?), sauβs, maimus and the verbs hunsljan
and saljan. Both languages give the same picture of
animal sacrifice, though OE lǣc suggests too the
accompanying dance (cf. Goth. laiks and the inferences
drawn from it.).

Further comparisons might be made. They would show,
as the above do, that Gothic heathen religion was com-
pletely Germanic in character. There is absolutely no
evidence that it had been influenced in any way by the
religions or mythology of the East or of Greece as
Schröder, for example, suggests.\textsuperscript{26}

\textsuperscript{25. Same p. 38 ff.}
\textsuperscript{26. Cf. his Germanentum und Hellenismus. 1924.}
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