THE GOTHIC WORD

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The Gothic Word

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To my wife,
Carola
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INTRODUCTION

The entire field of Germanic philology is united by a single overriding fact: that all of the Germanic languages have a common root in a single language. That language is today called Proto-Germanic by scholars of the English-speaking world, Urgermanisch by German-speaking scholars, and urgermanska by the Swedes. This proto-language is unattested in any documents, but the science of comparative linguistics has allowed us to reconstruct many of its root forms. These root forms may in turn be used both for work in Indo-European comparative linguistics on the one hand, and for pedagogical aids and explanatory devices illuminating the prehistorical sound changes in Germanic languages on the other, that is, for work both backwards and forwards in time. Dictionaries of such conjectured root forms thus become invaluable storehouses of information about sound changes. Presently there are two such dictionaries: Alf Torp and Hjalmar Falk's Wortschatz der germanischen Spracheinheit which, however, is no longer readily available, and Elmar

Seebold's Vergleichendes und etymologisches Wörterbuch der germanischen starken Verben, which is. The latter is an exemplary model of lexicological work in historical Germanic linguistics, and treats strong verbs and their derivatives; it serves as a precursor to a work which will encompass the entire Proto-Germanic vocabulary, insofar as this can be determined from the dialects.

In such work in comparative Germanic linguistics, the prime importance of Gothic becomes immediately and almost obtrusively apparent. The state of the Gothic language in the Gothic biblical records is about three centuries older than the earliest extensive attestations in any of the other Germanic languages, and about a century older than the beginnings of the High German language, if we accept the middle of the fifth century as the time of the High German sound shift. Gothic retains word endings of very great antiquity, endings which have been lost in all other Germanic languages, yet which enable us to explain many later Germanic phenomena which are but reflexes of cognate endings in those languages. The pervasiveness of ablaut, the virtual absence of umlaut, and many other Gothic

characteristics are of great assistance in establishing the prehistory of the Germanic languages in their evolution from Proto-Indo-European.

For the most part, however, such things pertain to form and to grammar. Words, of course, are essentially the sensually perceivable vehicles of meaning, and the study of word meanings, or semantics, is therefore one of the most critical elements in the study of any language at any time. In order to study any language properly, the student needs not only a grammar but a dictionary.

In order, in comparative linguistics, to ascertain a cognate relationship between the apparently corresponding forms in different languages, some kind of plausible semantic connection is frequently required. Hence the great importance of the meanings of Gothic words; these Gothic meanings are also often accepted as the Proto-Germanic meanings pure and simple.

Yet in spite of its obvious importance, the study of Gothic semantics has lagged sorely behind the other phases of Gothic research, for a number of reasons.

To begin with, our Gothic records are mostly translations of a completely non-Germanic document, the Bible. Hence, in one way or another, the Gothic
translator frequently had to borrow or compose new and untypical words (e.g., see *suneidēsias*). Secondly, the translation was done in the most literal, word-for-word, element-for-element manner imaginable, a general trait of biblical translating of those times. This latter fact introduces a dual complication: first, it must be understood which single Greek word, of several possible variants, underlay any given Gothic word at the time of translation. (A complication related to this problem is the question of whether a Gothic passage has suffered later amendation as a result of other, even non-Greek, versions of the Scriptures.) Secondly, it must be known which of the possible connotations of a translated Greek (or non-Greek) word are present in any given case.

The task of this book is the semantic investigation and explication of certain Gothic words which have been badly misunderstood up till now, and of Gothic semantics generally. The work will also serve as an explanation of important categories in Gothic semantics, and as an example of method of determining Gothic word meanings for a forthcoming dictionary of the Biblical Gothic language.

* * *
The New Testament, as is well known, has had a greater influence on the course of human history than any other book ever written. In spite of its almost immeasurable significance, however, there are many details regarding its early history which are poorly or not at all known. Today, as a result of centuries of biblical research, we possess a reconstructed New Testament Greek text virtually identical with the New Testament as originally written a hundred generations ago. This text is the United Bible Society's Greek New Testament.3

The original manuscripts, called autographs, of the books of the New Testament were rapidly copied over and over again by the clerics and presbyters of the expanding new religion, and the copies were in turn themselves copied. In the process of time, the autographs themselves became lost, but the written message lived on. Yet at the same time, small alterations and additions crept into the copies of copies of copies during their multiplication. Inevitably, some attempt had to be made to limit the increasingly chaotic state of scriptural texts and to establish an authoritative norm, lest the divine word become corrupted to the point of unrecognizability.

A number of such attempts were made, but the one of most interest to the history of the first Germanic translation of the Bible, is the recension of Saint Lucian of Antioch in Syria (martyred 7 January 312). During the last quarter of the third century, Lucian corrected the Greek Septuagint according to the Hebrew Old Testament and other, more recent Greek translations; he then went on to edit and publish a (Greek) New Testament as well. Thus he provided an entire Christian Bible in Greek, and, through the leading theologians and clergy of the Exegetical School which he had founded at Antioch, gained gradual acceptance of his recension in Byzantium (which became Constantinople in A.D. 330), the eventual capital of the Eastern Roman Empire. (The Roman Empire was divided tentatively in 365 and finally in 395, with the death of the emperor Theodosius.) Because Lucian's Bible was the most esteemed and most available text form in the Greek language in Asia Minor at that time, it, and especially its New Testament, became the new model for scribal copyists in that area. During the subsequent repeated copying of this text, new variations inevitably crept in, pre- and non-Lucianic versions indigenous to the Byzantine and more westerly
areas were mixed into the many different copies in varying degrees, and Lucian's original became lost to us, so that the original form of his New Testament revision is not completely known in every detail. The type of text is very clear, however, when compared with other versions of the New Testament. Lucian's text type, called Lucianic, or Antiochian, or Syrian, or Asiatic, or Byzantine, or Constantinopolitan, or Koine, became the official text of the Byzantine Empire during the Middle Ages, and eventually provided the main source material which Desiderius Erasmus used in editing a new text of the Greek New Testament in 1516. Erasmus' text became the basis of the text of the first printed edition widely available in northern Europe (published in 1633 by the Elsevier family, Dutch printers), an edition called the "Received Text" or "Textus Receptus." The Textus Receptus, moreover, underlies the King James translation of the New Testament of 1611.

At the same time that Lucian's text was establishing itself firmly in Constantinople, a tribe of Visigoths known as the Lesser Goths were living a semi-nomadic, agricultural existence three hundred miles to the north of the city, inland from the west coast of the
Black Sea and south of the Danube. From these people a half-Gothic, half-Greek missionary bishop named Wulfila emerged and, in the course of his missionary activities, initiated the translation of the Greek Bible into Gothic. He modified some old Germanic runes, a few Latin letters, and, for the most part, Greek alphabetic characters into a distinctive Gothic alphabet, and then stabilized Gothic orthography on the basis of this alphabet, by about A.D. 350. Under his leadership, a small group of translators began translating the Greek text prevailing in Constantinople, which was, for the most part, the text of Lucian's Antiochene Exegetical School, even though containing many pre-Lucian readings.

In the manner of contemporary biblical translation, the Goths translated very much word for word, so that the underlying Greek is often quite easy to reconstruct with the aid of a Gothic-Greek dictionary.

The Goths did not translate all of the Old Testament;


5. G.W.S. Friedrichsen (ibid. p. 73) says simply that the original was a "mixed text."
and today only about two thirds of the New Testament is retained, plus a few fragments of the Old Testament book of Nehemias.

The Gothic translation of the Scriptures was in its turn copied and recopied and spread among all the Gothic tribes. With the westward migration of those tribes, the Gothic versions were taken out of the Greek language area and brought under the influence of the Latin Church and Latin scriptural translations. During the ensuing period, even bilingual editions of the Scriptures were written, with the Latin on one side, the Gothic on the other, to cover the needs of the binational Roman armies, which had both Latin-speaking and Gothic-speaking troops. It was inevitable that Gothic scholars should try to even out the divergencies between Gothic and Latin translations, as well as between parallel passages. Hence many Gothic readings based on the Greek rendering were altered to translate a corresponding Latin word. Few scholars have given a more through demonstration of how this was done than Dr. George Washington Salisbury Friedrichsen, in his The Gothic Version of the Gospels (1926), The Gothic Version of the Epistles (1939), and Gothic Studies (1961). The Epistles, in particular,
have many divergencies from the Greek which are caused by Latin versions.

Nonetheless, the text taken as the primary basis of this study is the Greek text, and specifically the Lucianic (also called Antiochian, Syrian, Asiatic, Byzantine, Constantinopolitan, or Koine) text type. As a typical example of this text type, and as a working Greek text basis for comparative purposes, the present investigation into Gothic semantics employs the Textus Receptus. The Gothic itself is the earliest representative of the Lucianic text type, but the later Textus Receptus provides the best Greek basis of comparison due to its generic relationship with the Gothic, as explained above.

Wilhelm Streitberg, who has edited the Gothic texts in main use today,6 reconstructed a Greek text to correspond with the Gothic Scriptures and placed it side by side with the Gothic text in his edition. However, his reconstruction was based on the text type theories of Hermann von Soden, who assumed the influential presences of readings of Palestinian provenance in the Greek text which Wulfilä used as a Vorlage (Die gotische Bibel, xxxvii). Von Soden's

theory has not prevailed in scriptural scholarship, however, and some of Streitberg's reconstruction is, consequently, questionable. Hence the Textus Receptus is used here as a point of reference which is less uncertain than that reconstruction.

A somewhat different approach is taken in the case of individual passages and words. To minimize any chance of egregious error, every single place of occurrence was checked against most of the presently available Greek texts, whenever the Gothic word or passage involved was critical enough for variations in the Vorlage to have made a difference in meaning. The overall impression among the different Greek texts, however, is one of almost monotonous uniformity. The vast majority of the variants concerned deal with the presence or absence of a diacritical mark or with differences too devoid of semantic weight to make any difference in any of the conclusions reached in this book. The same is true of the Latin texts.

Because the study of Gothic semantics has been so complex, it has not proved to be a very attractive field of endeavor for most Germanic philologists.
Up to 1967, for instance, the "Bibliographia Gotica" of Mossé, Marchand, and Ebbinghaus shows a total of only fifty-six books and articles under Gothic Vocabulary, including: A. General, B. Christian Terminology, C. Semantics 1. Semantic word groups, 2. Separate words, 3. Synonyms (in Mediaeval Studies; by Fernand Mossé, XII [1950], pp. 237-324; First Supplement by Mossé, XV [1953], pp. 169-183; Second Supplement by Mossé and James W. Marchand, XIX [1957], pp. 174-196; Third Supplement by Ernst A. Ebbinghaus, XXIX [1967], pp. 326-343). Most of the fifty-six are articles, and also included are six dissertations.

One of the most difficult obstacles to an adequate understanding of Gothic vocabulary hitherto has been the inadequate understanding of the New Testament Greek itself. Up until very recently New Testament Greek lexical works have not been able to incorporate the great outpouring of research which followed upon the discovery of koiné Greek papyri in the rubbish heaps of ancient Egyptian towns around 1900. For this reason most of the discussions of Gothic semantics have departed from rather vague definitions of many Greek words, or from the meanings in present-day English (or German) translations of the Bible, or from
the meanings of cognate words in related languages. The result has been a very inexact knowledge of the Gothic vocabulary; in many cases, precisely what the Goths were translating has simply been unknown. In the worst event, the result has been to present incorrect semantic information in Gothic dictionaries and glossaries. At the least, it has prevented awareness of the existence of several Gothic words staring us in the face.

The method of procedure of the present work is, firstly, a close scrutiny of the original word, phrase, text or texts, with all possible variants, corresponding to the use of each and every Gothic word under consideration. The chief tool in investigating the semantics of individual New Testament Greek words has been Kittel's Theologisches Wörterbuch zum Neuen Testament, usually in its English translation by G.W. Bromiley, the Theological Dictionary of the New Testament. For the most part, there is very little difference between the New Testament koiné and the Hellenistic Greek of Wulfila's time two and a half centuries later. Any such differences do not materially affect the main words discussed in this book, although note has been made of them in my forthcoming Dictionary of the Biblical Gothic
Language (and see the examples mal'ma, kaúrban, and kaúrbaúnas later in this introduction). Account has also been taken of the possibilities of Latin influence on the text, as mentioned above.

Secondly, the Gothic translation is examined as thoroughly as possible from the point of view of its spelling, grammar, context, and etymology. Various hypotheses are examined and evaluated in the light of the foregoing. And finally, a conclusion is drawn about the inherent meaning of the Gothic word.

In all cases except bi=faîhōna (q.v.), the beginning and end of the discussion centers on biblical semantics, proceeding from the original languages to the Gothic. This is the way the translation was originally done; consequently no extensive inquiry into anything can be undertaken without a thorough investigation of the Greek (or Latin, where necessary) Vorlage. Etymology has been allotted an important role in these probeings, but a much less important one than that assigned to the Greek original and to the Gothic word as used in context. As far as complete Greek texts (as opposed to brief excerpts) other than the Textus Receptus are concerned, the United Bible Society's text (1966) and that of Nestle (25th ed., 1963), of Westcott and Hort
(1966 reprint), and of Griesbach (1942 reprint) are also consulted and used frequently.

On occasion I have discussed what I have imagined to be the Gothic translation of a word in a Greek passage whose position is not found among the Gothic remnants. I have done this mainly with the objective of exemplifying the uses to which several Gothic words might be put, in accordance with my understanding of them. Such illustration helps convey the meaning of a word more adequately than the mere listing of an English equivalent, I believe.

* * *

The Gothic texts preserved to this day are by no means in the best of all possible conditions. Only fragments remain, and those fragments have suffered considerably over the centuries. Added to this is the fact that many errors were introduced in various ways into the corpus and subsequently copied and recopied.

This was not the problem of Gothic alone. Both Latin and Greek texts suffered grievously from scribal errors. The reason for this is the fact that the hand-copying of writings is a tremendously tedious job, one which no human could possibly undertake with relish.
Consequently, the task of such copying was commonly delegated to the novices in the monasteries, youths who lacked extensive knowledge of either writing or classical languages. Hence the quota of errors in manuscripts of the sixth, seventh, and eighth centuries turned out to be far higher than it would have been, had more experienced hands been at work during this time. It was precisely this same factor which was responsible for the final dominance of the Vulgate text over all other Latin texts in the West. For when, under Charlemagne, the great scholar Alcuin (A.D. 730-804), abbot of St. Martin of Tours, gave his great impetus to the correct and careful copying of the Bible, he used the version of St. Jerome. These well-written copies from Tours made the Vulgate the calligraphic model of the Carolingian Empire, even though there never was any official decision about accepting Jerome’s version in preference to the pre-Vulgate ones. 7

Unfortunately, the Gothic language was moribund by the time of Charlemagne and Alcuin, and thus our copies

of the Gothic text, left uncorrected, still bear many a mark of the sleepy scribe.

Still other blocks to perception arise out of the failure to understand a perfectly clear and intelligible word (e.g., suqnia "thou sickeneat" [gloss to 1 Tm 5,23]) because of adherence to meanings conjectured at a time when the word had been imperfectly deciphered; or because of the strong subconscious wish to read something else into a grapheme (e.g., the misreading of usskafjib as ussakarjib [1 Cor 15,34]). In some cases it will be found that a subtle interference has been exerted by a scholar's own language (in the cases involved here, by German) upon the interpretation, so that erroneous meanings have been introduced.

The concept of "meaning" upon which this investigation is based is the assumption that a word or verbal sign has significance only in relation to its context, and that it cannot really be interpreted without reference to this context. This approach relegates etymology to its proper role, that of discovering the relationships between forms, not of determining meanings. Etymology has badly hampered understanding, for instance, of the compounds of the unattested Gothic adjective swœr(a)ja (aj. [ia:/]ja), which did not mean "true" in Gothic
(and probably not in Proto-Germanic, either), but rather "agreeable," "agreement."

Etymology is not neglected, however. And in the etymological interpretations I have availed myself of laryngeal theory, which is today well established. The cover symbol for laryngeals used here is $\mathcal{X}$, that of a-colored laryngeals $\mathcal{A}$. I have been as nonadventurous as possible in this regard, and have followed closely the work of others, notably of Lehmann and of the authors of Werner Winter's Evidence for Laryngeals. Wherever possible I have given the PIE etymon as it appears in Julius Pokorny's Indogermanisches Etymologisches Wörterbuch, albeit with a few modifications for the sake of easier printing and Indo-European phonological theories. Of course, Pokorny, quite sensibly, omits completely any use of laryngeal theory in his work. His reasons for so doing are set forth in the Vorrede. Nonetheless, there are many quite difficult constructions

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in Gothic which can often be best explained by recourse to reflexes of PIE laryngeals. These will be seen in the text.

* * *

Naturally, many hypotheses have had to be rejected as untenable. However, one particularly interesting etymological theory does deserve to be mentioned. This is the *prædan-raidjan* connection. The unattested simplex *prædan* [Pt. *prairōn*] (7:) referred to the decision-making process which determined the use of political power. It meant "to argue for," "to advocate," "propose," "plan." The proper name ending *-rēd-* (nominative *-rēbs*), often appearing in Latin and Greek records spelled *-rit,* *-ritus,* *-rith,* *-ritos,* and *-rithos,* meant essentially "one who decides among competing arguments," "judicator," "decider"; it was often used interchangeably with the name ending *-reik-* (: Latin *-ricus,* *-richus,* Greek *-rikhos*) "ruler." The attested perfective *ga-prædan* meant "to have accomplished planning (something)," "to purpose," "intend." *Païra-ga-prædan* meant "to have planned in advance," "purpose in advance," "intend beforehand," "foreordain." *Ur-prædan* meant "to plan out (laws, legal decisions, &c.),"
"to derive from (legislatorial) argument," "legislate." Und-rädan meant "to bring to the planning/argumentation," "adduce," "advance (evidence, &c.)." According to Sigmund Feist,12 this root is derived from a PIE laryngeal base *raXyd-, whose unaccented grade form, *r.Xyd-, appears in Gothic ga-raips [mGs. *raidis] (aj.a:) "ordered," "ordained," "officially instructed," As a denominative to this adjective we find the verb raidjan (Ii) "to make ga-raips," "to enjoin," "issue a directive," "prescribe," "rule," "make a ruling," "regulate." Where this verb twice translates the aorist of the Greek diatássō "I order," "direct," "command," the prefix ga- is added to communicate the aorist's sense of accomplishment of the "directing." And Friedrichsen14 conjectures a

12. Vergleichendes Wörterbuch der gotischen Sprache, &c. (3rd ed.; Leiden: E.J. Brill, 1939), 197b, 199, 393a. This work is hereafter referred to simply as "Feist."

13. Cf. Gerhard Kittel, ed. Theologisches Wörterbuch zum Neuen Testament, Vol. VIII (Stuttgart: W. Kohlhammer Verlag, 1969), diatássō 3. This volume (VIII) will be hereafter referred to simply as "Kittel."

verb *faúra-ga-raídjan as the original translation of the aorist middle of protithēmi in Eph 1,9, where this means "I plan," "purpose," "intend" (the text here has Gothic faúra-ga-leikaida with a gloss ga-raídida). The simplex raidida occurs in the Skeireins III c 1 translating 15 epētaxen, 3rd pers. sg. Aor-1, indic. of epitāsao "I order," "command," "enjoin." William Holmes Bennett 16 translates raidida as "prescribed."

Besides this occurrence in Skeireins III c 1, the verbal stem-form raid-, without the prefix, appears in only one other place. It is used, together with an adverb, in the phrase ga-raíhtaba raidjandan in 2 Tm 2,15 to translate the present participle of orthotomēō, literally "I make straight-cut." According to Kittel 17


this verb is derived from an adjective ortho-tómōs ("straight-cut") which originally referred to the way a roadway was cut, and was in turn derived from the verbal expression témnō hodón "I cut a roadway," where the verbal stem has the normal e-grade ablaut. The Hebraicized Greek of the Septuagint, however, substituted orthotomēō "I make straight-cut the path" (of justification) in transferring the primary sense of témnō hodón to figurative, religious meaning. From the meaning of "to cut straight" it was a short semantic jump to the meaning of "adhere to," "abide by," as also in modern English "head (straight) to," The real shift in meaning occurred when hodós was transfigured from its concrete sense of "roadbed" (on which one treads) to the corresponding abstract meaning of "right-of-way" or "guidelines" (which one follows in cutting a path for the roadway).

In the New Testament hodós in the sense of "guidelines" is supplanted after orthotomēō by lógoς, literally "word," but in this context (2 Tm 2,15) implying "directions"; thus the meaning of orthotomouonta tòn lógen tês alēthēias is something like "putting into practice uprightly and righteously the word (= directions, guidelines) of truth."
On the other hand, the Vulgate has *recte tractantem*, which seems to be what the Gothic is really translating, since: (1) the Gothic, as the Latin, omits the definite article (= Gothic demonstrative pronoun) in this verse, although the Gothic translates the Greek definite article (which appears here) quite often; and (2) the verses immediately before and immediately after this one are heavily influenced by Latin texts. 18

The Latin *tractō*, however, which can mean "I practice," "conduct," and is translated in the Catholic Confraternity version as "handle," means primarily "I drag around," "haul," "pull." It is an iterative to *trahō* "I draw," "drag," "trail." Thus, whether the text underlying the Gothic in 2 Tm 2,15 was Greek or Latin, the original, literal reference is to the idea of transportation, be it path or manner.

Since Krause 19 points out (1) that the Salzburg-Vienna Alcuin manuscript of the Gothic alphabet names the letter r as *rōda*, which would be *raida* in Biblical Gothic; and (2) that this word should mean, according to etymological

18. See FE 212.

expectation, "wagon" (cf. OHG reita r., "wagon"; "battle-wagon"), it seems very probable that the word raidjan here means "to make ride (as in a wagon)," "transport." This would then mean that we are dealing with a homonym of that raidjan which is connected with *reidan, and that the second, other raidjan is a causative to a Proto-Germanic verb *reidan (cf. NE ride) "to travel," which included all kinds of forward motion, according to Kluge. 20 The Proto-Indo-European etymon of the stem of the first raidjan "issue a directive" would thus be *r.Yyd- "planned," "legislated," and that of the stem of the second raidjan "to make ride," "draw," "pull," "carry" would be *roydh-, o-grade to *reydh- "proceed," "go forth," "be in forward motion" (IEW 861). The full normal grade of the first verb's etymon would be *reYyd- "to set up," "arrange," IEW 59f. (; < root *ar-, *(a)re-, &c. "fit together," "fit in," IEW 55), and the -Y- (> PGmc. -i- before consonants) was lost in reidan because it stood at the end of an open syllable after

an "original" long vowel (= vowel of normal length + laryngeal), i.e., *reXy-dh- > *re¥-dh- > *re-dh-. 21

This loss did not occur at the end of a short diphthong, as in *r.Xydh- > pre-Germanic *raydh- > Proto-Germanic *raið-. In Proto-Germanic the two different roots *r.Xydh- and *roydh- became identical when both PIE schwa primum (< + laryngeal) and o and a became Proto-Germanic a.

Middle High German retained these Gmc. homonyms in the following forms:

reiten (weak & trans.1) "to make reite ('ready'), "prepare"; (trans. & intrans.1) "to count," "reckon," "pay."

reiten (weak:) "to make riten ('proceed, 'travel')," "carry (as a horse, &c.)." 22


22. Cf. Matthias Lexer's, Mittelhochdeutsches Taschenwörterbuch. 30th ed. (Stuttgart: S. Hirzel Verlag, 1963), p. 166. This work is hereafter abbreviated as "MhdTwb."
And Cleasby and Vigfusson's *Icelandic-English Dictionary* lists, for the corresponding Old Norse forms:

**GERDA**, d, [Ulf. garaidjan ...] "to arrange," "disentangle" ...; "to make or get ready" ...; "to speed," "further" ... (= prob. < reisí)

**REIDA**, d, a causal to reisí -- "to make to ride," "carry" ...; "to make to rock," "shake" ...

(p. 213).

(p. 489).

Such an analysis seems to be more in accord with the facts of variant Gothic usage than the usual attempt to lump everything under one etymology; and yet the paucity of attestation frustrates the hope for greater certainty. One can only say that, on the available evidence, and starting from semantic considerations of the Greek and Latin originals, the most reasonable conclusion is that there are two homonyms *raidjan*.

The verb *ga-mōtan* and the noun *mōta* have never before been recognized to have the same root meaning, even though Pokorny lists them (*IEW 706*) under the same root form, *med-"measure."* *Ga-mōtan* is the relative of

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NE must, &c., while möta is the direct ancestor of German-Austrian Maut, &c. Ga-mötan translates khorēō "I make room," "find room," "afford room for"; however, a close examination of the Gothic text in the three instances of occurrence (Jn 8,37; Mk 2,2; 2 Cor 7,2) reveals that the Gothic word does not mean "to find room," but rather "to find admittance," "be admitted," "be permitted in."

On the other hand, möta translates télos in the latter's sense of "toll," "import duty," "customs" ([< "payment at a terminus"] only Ro 13,7.7), and telónion "revenue or tax office" (Mt 9,9; Mk 2,14; telónion > Late Latin tolonium "tollbooth" > West Gmc. *toln- > NE toll, NHG Zoll, Swedish tull), which is also once translated by möta=stabs (Lk 5,27).

Mōtareis translates telónēs "collector of the télos," "tax collector," "revenue officer" (17x). (Telónēs is also translated once, Mt 5,46, by piuda "ethnic group," "people" in the sense "gentiles," apparently displaced from the following verse [cf. almost all versions except the Textus Receptus].)

For this reason möta has always been translated simply as "tax" or "toll." But what the Gothic term is clearly referring to in the Greek word is the sense
of "admission fee," "tax for admittance or permission to use."

Dr. George W.S. Friedrichsen\textsuperscript{24} is reluctant to concede to the Greek or Gothic the sense of a pure "admission fee," but the Greek certainly at least included the meaning of a taxation at a place of crossing for travellers.\textsuperscript{25} Thus at least a bit of the sense of "admission" or "permission" to pass on through must have remained in the word. Certainly the Austro-German Maut "toll" (for bridges, highways, &c.) still retains it, and Maut is a Gothic loanword into High German.

But by the time of the earliest records of the other Germanic languages, the meaning of mōta had begun to wander, or rather, the meanings of its cognates in the Gmc. sister languages. OE mōt meant not only "toll"\textsuperscript{26} but also "tribute"; and MHG muoz(e) had come to mean

\begin{itemize}
\item \textsuperscript{24} Friedrichsen to author, 25 October 1970 and 21 November 1970.
\item \textsuperscript{25} Cf. Kittel VIII telōnēs A III 1 a & b, and, generally, A I 3 and A II.
\end{itemize}
"Mahllohn" (Feist 365), "freie Zeit wozu" (MhdTwb 146), whence modern German Muße "leisure time for something." At any rate, it is hard to doubt that the original meaning of möta in the pre-biblical Gothic fiscal system had to do with "admitting" or "permitting" entrance or physical passage. Its High German cognate simply shifted the concept of "allowing" from the sphere of space to that of time.

Another problem has been the understanding of Gothic małms. This word has always been translated as "gift," although the Greek word it translates, dṓron "gift," is usually translated (ἐξ) by gibá, and once by aíbr (possibly a misspelling for tibr; Mt 5,23).

The ON f.pl. meðumar "valuables," 27 OE mǣcum, gen. sg. mǣmes "treasure," "object of value," "jewel," "ornament," "gift" (C1H-M), and OS métjom "jewel" 28 are cognates.

27. i.e., = "kostbarkeiten," according to Jan de Vries, Altnordisches etymologisches Wörterbuch, 2d ed., rev. (Leiden: E.J. Brill, 1962 [Hereafter abbreviated as "AnEtWb"]), p. 381; and also = C-V 422: "gifts," "presents."

28. i.e., = "Kleinod," according to Ferdinand Holthausen, Altsächsisches Wörterbuch, 2d ed. (Cologne: Böhlau Verlag, 1967), p. 52. This work is hereafter abbreviated as "AsWb."
Pokorny (IEW 715) lists it under the PIE root *mei-t(h)-#2 "to change," "exchange." In contrast, aibr (or tibr) in Mt 5:23 refers to a sacrificial gift or offering, and giba is clearly related to the verb giban "to give" and to in=gif (attested only gen. pl. in=gibē Mk 8:18) "poison," and it means simply "that which is given"; heretofore, however, the exact meaning of majms has not been differentiated from the meaning of giba.

The word occurs only in Mk 7:11 as an explanation for the word kaūrban "Corban," in the phrase "kaūrban, ḫat=ei ist majms." Kaūrban is a loan from the Greek korbān, which in turn was a loan from the Hebrew qorbān "that which is offered." This latter word was a technical term for an offering solemnly consecrated to God and given over to the temple treasury. 29

The temple treasury, consequently, was viewed as the repository of *gōrbān*, and called *gōrbānā*, whence Greek *korbanás, korbonás*, which the Goth in turn borrowed as *kaúrbaúnās* (only acc. sg. *kaúrbaunān* attested Mt 27:6 in CA, for expected *kaúrbaúnān*).

During the period of the early Church when the Goths were translating, the Greek *korbān* and *korbarás* began to fuse into the idea of donations to the Church and to the poor. Kittel writes (Brom. III *korbān* § 4): "Latinized, *corban* is used for the sacrificial chest or poor box in Gyprian, De Opere et Eleemosynis .... In this early usage, which later dropped away, we find the idea that almsgiving is a sacrifice brought to God ...."

It is thus reasonable to suppose that the Goth viewed *kaúrbān* as that which belonged to the *kaúrbaúnās* "collection place for religious donations," "treasury of contributions," and hence interpreted *kaúrbān* as "bestowed treasure." This, then, seems the most likely meaning of *maikns*. "Bestowed treasure," "gift of high value," "valuable present" also accords better with the meaning of the other Gmc. cognates than the somewhat indifferent meaning of "gift," "that which is given," as expressed by *gība.*
Because the evidence is so scarce, analyses of problems such as these are not included in the body of this work. The whole of Gothic vocabulary has been combed carefully for the most difficult items. The results are gathered into ten word-groups, each centering on one or two lexemes or cognate families found to translate a semantic unity of the Greek original. By "semantic unity" is meant the complete word-group belonging to a Greek lexeme: nouns, verbs, and adjectives, if any. Also meant are Greek words which may not be cognate with the main listing, but which are connected to its meaning by virtue of the fact that the main Gothic word-group concerned translates them also, and not only the main listing.

* * *

The following work depends above all on several recently completed works and could not have been written before the nineteen sixties. Two of these works are doctoral dissertations, one American and one German. The American dissertation is the Greek-Gothic Lexicon and Concordance to the New Testament, by Joseph Puryear of Vanderbilt University.\(^30\) This work lists

\(^{30}\) Ann Arbor, Mich.: University Microfilms, 1965.
all the Gothic words (with their places of occurrence) used to translate each Greek word, except function words. The English equivalent of the Greek words, also, are given from the Arndt and Gingrich English translation of Walter Bauer's Wörterbuch zum Neuen Testament. With this work it is possible to discover at a glance which Greek words of the New Testament have no semantically coterminous Gothic equivalents.

The German dissertation is Hans-Jürgen Schubert's Die Erweiterung des bibelgotischen Wortschatzes mit Hilfe der Methoden der Wortbildungslehre. As Schubert says in the first sentence of the "Vorbemerkung" (p. 9): "In der vorliegenden Arbeit wurde versucht, den auf uns überkommenen Wortschatz des Bibelgot mit den Methoden der Wortbildungslehre zu erweitern und falsche Ansätze zu korrigieren, wie sie in Feists Vergleichendem


Wörterbuch vorkommen...." This dissertation has the
virtue of sorting out all of the most difficult Gothic
Gothic words and word-groups from the etymological point
of view. It also provides a great deal of etymological
information not available in the older works, and thus
saves the scholar of Gothic vocabulary a great deal of
time in this regard.

Finally, there is the sine qua non of semantic
investigation in Gothic: Gerhard Kittel’s Theologisches
Wörterbuch zum Neuen Testament.33 The entire work will
consist of nine volumes, and only the ninth volume
(phi-omega) was not yet available at the time this work
was completed. Volumes 1-7 (alpha-sigma) have been
translated into English by Geoffrey W. Bromiley with
the assistance of F.F. Bruce, and are quoted here in
lieu of the German original.34 Kittel is the most
extensive dictionary ever written on the subject of the
Greek vocabulary of the New Testament. There are some

33. For publication data on "Kittel," see footnote
13, above.

34. For publication data on "Kittel (Brom.)," see
footnote 29, above.
words which it does not treat, but they are usually devoid of much theological significance. The coverage for each Greek word-group increases in the later volumes, so that the quantitative treatment is a bit uneven, as might be expected in a work lasting over forty years (the first volume was published in 1933). But for Gothic the work is quite adequate, certainly the best available. Otherwise, Walter Bauer's Wörterbuch zum Neuen Testament\textsuperscript{35} and the translation of that book's fourth edition by W.P. Arndt and F.W. Gingrich\textsuperscript{36} have been employed.

The English translation of the New Testament which has been chosen for most of the English quotes is the Revised Standard Version (RSV). (I have made a practice of putting as much source material as possible into English and, except for French or German, have translated

\textsuperscript{35} Walter Bauer, Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur. 5th ed., rev. and enl. (Berlin: Verlag Alfred Töpelmann, 1958). This work is hereafter referred to as "Bauer."

\textsuperscript{36} For publication data on "Bauer (A-G)," see footnote 31.
or found acceptable translations for material in Greek, Latin, or Old Norse.) The translation technique employed by the RSV is not always the most literal possible in accordance with the Greek, but it is sufficient to convey the real meaning in most cases, and it is, moreover, a widely available modern translation which many scholars of Germanic are likely to have already on their shelves. Scholars of New Testament Greek, on the other hand, will be more likely to consult the Greek text itself rather than to trust any modern translation. In general, English translations of the New Testament are used and referred to only for the sake of illustrating the general context of a word under discussion.

In a final postscript on the Gothic text, we might note that in the cases of several words (e.g., húhtus, us-skáptjan), former scholars have wondered whether perhaps the wording or spelling had become corrupt. It is shown here that such places are not at all corrupt, but that such wonderings are due merely to our inability to use a little imagination in seeking the meaning or form of the words or word involved.

In conclusion, I would like to thank Professor James W. Marchand for having given me the initial stimulus for this study. It was he who first pointed out to me
that there was a tremendous lack of knowledge in the area of Gothic semantics, and who gave me the encouragement to embark upon a virtually uncharted sea.

Above all, I must express my permanent indebtedness and gratitude to my Doktorvater, Professor Robert Allen Fowkes of New York University, under whose kindly tutelage I was introduced to the arcana of Germanic philology in the first place. Let it be known that his teaching has imparted vastly more than knowledge to his students: his real bequest is inspiration.
ABBRVIATIONS OF BIBLICAL TEXTS, INCLUDING TRANSLATIONS
AND IMMEDIATELY ASSOCIATED WORKS

NT is the standard abbreviation for New Testament.

OT is the standard abbreviation for Old Testament.


it. Itala (i.e., various European-Italian versions of pre-Jerome ["Old Latin"] translations of the Bible, arising about the second and third centuries of the Christian era).


Septuagint, the "ancient Jewish translation of the Old Testament into Greek. The Pentateuch, the earliest and the fundamental part of the Old Testament Canon, was translated first of all, and, according to the letter of Aristeas, this took place during the rule of Philadelphus (285-247 B.C.). The story is told that this translation was made in Alexandria by 70—or to be more accurate 72—Jewish scholars; hence it received the name of 'Septuagint' (LXX). This title, though it originally applied only to the translation of the Pentateuch, was eventually transferred to the whole
of the Old Testament. The translation of the Pentateuch was followed by that of the other books. The translation of these latter was evidently the work of a great number of different hands."


NTG

R-S

RSV

SAC


TR Textus Receptus [Received Text]. London: British & Foreign Bible Society, 1968.


vg. Vulgate. Latin recension of the Bible by St. Jerome: "In the Old Testament, most books are Jerome's translations made from the Hebrew; ... In the New Testament, all books have an Old-Latin base; but this base has been revised in the light of the Greek with varying degrees of thoroughness—in the Gospels rather hurriedly, in most other books more carefully." —from p. xx of Biblia Sacra iuxta Vulgatum Versionem, ed. Robert Weber, O.S.B. Stuttgart: Württembergische Bibelanstalt, 1969.

TECHNICAL NOTES

1. As an aid to literal interpretation of the Greek, the INTLNR Gk.-Engl. NT, based on the Nestle 21st edition of 1957, is often employed, together with the NTG itself.

2. Unless otherwise noted, all English NT quotes are RSV, and are also often preceded by the abbreviation RSV.

3. Parsing of the Greek words follows SAC.

4. Most other works are referred to by the last name of the author(s) or by abbreviated titles. They are mostly self-evident. Most of these works are reference works widely known in the field of Germanic and biblical research. A complete list of the abbreviations of these works follows these technical notes. A select bibliography follows the text at the end of this study.
5. Transliteration of the Greek is based on the principles set forth "A Project of Transliteration of Classical Greek" by André Martinet, appearing in Word, volume 9, number 2 (August 1953), pages 152-61. The only difference is that an iota subscript appears here as "ῑ," not as "ι" on the line. Iota subscript does not occur in most Greek biblical manuscripts, but is due to editorial normalization; nonetheless, because of the fact that most biblical texts in the hands of scholars are printed, and thus normalized, I have made this slight adjustment for the sake of accordance with the conventions of Greek printing.

BIBLIOGRAPHICAL ABBREVIATIONS

(Unless otherwise noted, all works are listed in the General Bibliography [to which the instruction "see" below refers] at the end of this work.)

AeEtWb = Altenlisches Etymologisches Wörterbuch. See Holthausen, Ferdinand.

AhdGr = Althochdeutsche Grammatik. See Brauna, W.
AhdLb = Althochdeutsches Lesebuch. See Braune, W.
AhdWb = Althochdeutsches Wörterbuch. See Schützeichel, R.
   See Frede, H.J. [Under Biblical Texts in Greek, Latin, English, and German]
AmHD = The American Heritage Dictionary of the English Language. See Morris, William, ed.
AnEtWb = Altnordisches Etymologisches Wörterbuch.
   See De Vries, Jan.
AsWb = Altsächsisches Wörterbuch. See Holthausen, F.
CGG = A Comparative Germanic Grammar. See Prokosch, E.


Erweiterung = Die Erweiterung des bibelgotischen Wortschatzes mit Hilfe der Methoden der Wortbildungslehre. See Schubert, H.J.

EtWb.d.dt.Spr. = Etymologisches Wörterbuch der deutschen Sprache. See Kluge, F.


EvLaryng = Evidence for Laryngeals. See Winter, Werner.

FE = G.W.S. Friedrichsen, The Gothic Version of the Epistles. See Friedrichsen, G.W.S.


Feist = Sigmund Feist, Vergleichendes Wörterbuch der gotischen Sprache. See Feist, Sigmund.

F-T or: (F-T) Norw-DänEtWb = H.S. Falk and Alf Torp, Norwegisch-Dänisches etymologisches Wörterbuch. See Falk, Hjalmar S., and Torp, Alf.


GoBbl = *Die gotische Bibel*. See Streitberg, W., ed.

[Under Primary Text]

GoCommentary = *The Gothic Commentary on the Gospel of John*, &c. See Bennett, W.H.

GoEtWb = *Gotisches etymologisches Wörterbuch*, &c. See Holthausen, Ferdinand.

GoGramm = *Gotische Grammatik*. See Braune, W.


IEW = *Indogermanisches Etymologisches Wörterbuch*. See Pokorny, Julius.

Kittel = Gerhard Kittel, ed., *Theologisches Wörterbuch zum Neuen Testament*, vol. 8 (Tau-Upsilon). See Kittel, Gerhard.


MEDict = A Middle English Dictionary. See Stratmann, Francis H.

MhdTwB = Mittelhochdeutsches Taschenwörterbuch. See Lexers, M.

M-M = James Hope Moulton and George Milligan. The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-Literary Sources. See Moulton, James Hope, and George Milligan.

Norw-DänEtWb = Norwegisch-Dänisches Etymologisches Wörterbuch. See Falk, H.S., and Alf Torp.

PIEPhonol = Proto-Indo-European Phonology. See Lehmann, W.P.


Sehrt = Edward H. Sehrt, Vollständiges Wörterbuch zum Heliand und zur altsächsischen Genesis. See Sehrt, Edward H.

Ulfilas = Ulfilas, oder die uns erhaltenen Denkmäler der gotischen Sprache. See Stamm, F.L., ed. [Under Primary Text]
GRAMMATICAL AND PHONOLOGICAL MARKS OF IDENTIFICATION

Immediately following a Gothic verb:

1. **Roman numerals** (I, II, III, IV) followed by a colon or semi-colon and enclosed in parentheses, indicate the weak conjugation to which a verb belongs.

2. **Arabic numerals** (1, 2, ... 7) followed by a colon or semi-colon and enclosed in parentheses, indicate the weak conjugation to which a verb belongs.

3. A macron is used to indicate a long vowel.

4. A noun is followed by abbreviations for gender and stem class: e.g., *giba* (f.Ø:) identifies *giba* as feminine, belonging to the "long 'ó'" stem class. The stem class given is Proto-Germanic in sound-value, not Proto-Indo-European.

5. I have followed Feist's use of the acute accent mark over the second grapheme of the digraphs *äi* and *äu* (thus: *äi* and *äu*) whenever these are unquestionably short in length. Otherwise they have no markings.

6. Regarding nominal forms: abbreviation clusters follow the pattern: gender—case—number. Thus *mNs.* stands for "masculine, nominative, singular."
This sequence, of course, applies to nominal forms only, including participles.

7. In verbs, active voice is normally understood unless otherwise indicated.

8. Compounds are divided, in Gothic, according to prefix(es) and stem. The division marker is:
(a) a hyphen (-) where the juncture is semantically loose, as usually in verbal compounds; and (b) an equals sign (=) where the connection is relatively intimate, i.e., in most non-verbal compounds, especially in nominal compounds and their derivatives. This system is the same one employed in the forthcoming Dictionary of the Biblical Gothic Language, where the introductory remarks offer a more detailed explanation of my usage of such division markers.
**GENERAL ABBREVIATIONS**

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<td>redup.</td>
<td>reduplicating</td>
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<tr>
<td>Abbreviation</td>
<td>Meaning</td>
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<td>refl.</td>
<td>reflexive</td>
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<td>rel.</td>
<td>relative</td>
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<td>s.</td>
<td>singular (as n., above)</td>
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<tr>
<td>sbst.</td>
<td>substantive</td>
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<tr>
<td>Sj.</td>
<td>subjunctive (mood)</td>
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<td>spat.</td>
<td>spatial(ly)</td>
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<td>st.</td>
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<td>Sup.</td>
<td>superlative (degree)</td>
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<td>suppl.</td>
<td>suppletive</td>
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<td>trans.</td>
<td>transitive; (in bibliographical notations:) translated by</td>
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<td>transl.</td>
<td>translation</td>
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<td>temp.</td>
<td>temporal(ly)</td>
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<td>thematic</td>
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<td>wk.</td>
<td>weak</td>
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<td>V.</td>
<td>vocative (case)</td>
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<td>verb</td>
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<td>vs.</td>
<td>versus</td>
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<td>vwl</td>
<td>vowel, vocalic</td>
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<td>X(n)</td>
<td>Christ(ian)</td>
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<td>xpt.</td>
<td>except</td>
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ABBREVIATIONS OF GOTHIC BIBLICAL BOOKS AND OTHER REMAINS

Mt Matthew
Jn John
Lk Luke
Mk Mark
Ro Romans
1, 2 Cor 1, 2 Corinthians
Eph Ephesians
Ga Galatians
Php Philippians
Col Colossians
1, 2 Th 1, 2 Thessalonians
1, 2 Tm 1, 2 Timothy
Tt Titus
Phm Philemon
Neh Nehemiah

Sk Skeireins
GoArazzo Land-sale deed of Arazzo, now lost.
GoCal Gothic Calendar.
GoGießen Gießen fragment (Codex Gissensis), destroyed by floodwaters, February 1945.
<table>
<thead>
<tr>
<th>Code</th>
<th>Description</th>
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<tbody>
<tr>
<td>GoNap</td>
<td>Land-sale deed of Ravenna, now in Naples.</td>
</tr>
<tr>
<td>GoSpeyer</td>
<td>Speyer fragment (discovered October 1970), presently in Speyer.</td>
</tr>
<tr>
<td>GoVeron</td>
<td>Gotica Veronensia (Gothic annotations to Latin homilies; found in the margin of a 5th/6th century MS in Verona).</td>
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<tr>
<td>GoVienna</td>
<td>Viennese Alcuin MS (Salzburg-Vienna MS).</td>
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A: GREEK SEMANTIC FIELDS CONSISTING OF SEVERAL WORDS
OR WORD-STEMS

A 1: aganaktēō - aganáktēsis; haplōtēs; diakrinō

A 1.1a. *Aghanaktēō "am aroused," "am indignant or angry"; "express displeasure" is translated Mk 10,14,41 (i.e., twice) by un=wârjan, and the Greek verb's corresponding noun, aganáktēsis "indignation," is translated by the abstract un=wâreî in 2 Cor 7,11.

A 1.1b. *Haplōtēs "simplicity," "sincerity" is, literally, "one-foldness" and is usually (5x) translated by Gothic sîn=falbeî, just as the single occurrence of its adjective haplous is translated by sîn=falbs (Mt 6,22). However, in Ro 12,8, where the Greek noun means "wholeheartedness" (in giving donations), "generosity," the Gothic uses alls=wâreî.

A 1.1c. The active voice of diakrinō means "separate," "arrange"; "distinguish," "differentiate," "judge." This active is translated by dōmjan in 1 Cor 11,29; by stōjan in 1 Cor 11,31; by us-sökjan in 1 Cor 4,7. The middle voice, however, means "to be at odds with oneself," "be undecided," "waver" in Mk 11,23, where it is
translated by the hitherto enigmatic \textit{tuz=wärjan} (in the active). The noun of the Greek verb is \textit{diákrasis} "distinguishing," "differentiation," and, specifically in Ro 14:1, "difference of opinion," "quarrel," here translated by \textit{tueifleins}.

A 1.2. The simplex \textit{wär-}, which underlies Gothic \textit{un=wärjan}, \textit{un=wäreai}, \textit{alla=wäreai}, and \textit{tuz=wärjan}, is the Gothic relative to NHG \textit{wahr}, the modern meaning of which (i.e., "true") sheds little light on the denotations of the Gothic words. Speaking of the correspondence \textit{haplôtēs—alla=wäreai} in Ro 12,8, Friedrichsen notes that "the rendering in any case does not represent the Greek" (FE 218). And Schubert (\textit{Erweiterung} 48) proposes that the simplex \textit{wär(ei)a} (\aj{ia:}]a:]a:) really meant "'sanft', 'freundlich';," a most unsatisfactory suggestion. Moreover, all of the modern equivalents given for these four Gothic derivatives of \textit{wär-}, as those equivalents are given by Bölg, Streitberg, Feist, and in the glossaries of Krause and Braune, add up to no more than translations of the Greek words.

The history of the attempt to discover the true meaning of the Germanic etymon of NHG \textit{wahr} is one of frustration and near misses. Kluge (\textit{EtWb.d.dt.Spr.} 833f.)
suggests that the original meaning of the adjective 
\#wēro- ("true") was "achtbar," and that of the noun
\#wēra ("loyalty," "federation"), "Achtung," while that
of the adjective \#wēr(1)o- ("friendly") was "achtend." 
And the American Heritage Dictionary of the English
Language,\(^1\) which has an extraordinarily good appendix
of PIE roots, lists PIE \#wēros as meaning "true"
(p. 1550).

A 1.3a. However, whatever the root word and derivatives
may have connoted in other Gmc. dialects or in PIE; in
Gothic the simplex \#wēr(ei)s (aj*[ia:]/a:) meant, as will
be shown in the following pages, "agreeable," "agreeing,"
"agreed (with, to, upon)"/"(überein-)stimmend,"
"(-)stimmbar," "(-)gestimmt." Accordingly, the likewise
unattested adjectives: \*un=wēr(ei)s meant "not agreeing,"
"disagreeable," "disagreeing," "not in agreement"/
"mißstimm-t, -end," "verstimm-t, -end"; \*alla=wēr(ei)s
meant "fully in agreement," "completely agreeable, -ing,"
"with complete agreement"/"völlig überein-, zustimmend,
-gestimmt"; "völlig stimmmend" (OHG ala=wār = "bestimmt"
[= "absolutely true"]); and \*tuw=wēr(ei)s meant "hard

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1. William Morris, ed. (Boston: American Heritage
to agree (to, with)," "difficult of agreement," "agreeable to with difficulty"/"mit Schwierigkeit bei-, zustimmend," "schwer, bei-, zuzustimmen."

A 1.3b. In this last adjective, the prefix *tuz-* signified essentially what its ON and Icelandic cognates have meant to this day: "troublesome."

A 1.3c. The abstract nouns un-wōreti "disagreement" and alla-wōreti "full agreement," and the verbs un-wōretan "to refuse to agree," "be disagreeable," "to disagree" and tuz-wōretan "to find it hard to agree," "have trouble agreeing" are all derived from these adjectives. Finally, the sense of NHG wahr as "true" either developed from or was retained in the adjacent use of the adjective as attributing the quality of "agreement, agreeability with reality," as in the modern High German expression "das stimmt," meaning "that is correct," although the verb stimmen normally means "to harmonize (with)," "agree."

A 1.4. In Mk 10,14 the verb un-wōretan describes Christ's reaction to the Apostles' rebuking of people who were bringing children to touch Jesus. When Christ saw what his disciples were doing, "Īlesai un-wōreditā" and told them to let the little children come to him.

Similarly in Mk 10,41 the Apostles James and John ask to be given the highest places of honor in heaven.
Jesus tells them that he cannot decide that, but when the other ten hear about this request for preference, they react with irritation: "jah ga-hausjandans bai ta'ihun du-gunnun un-wärjan bi Iaköbu jah Iohanannän." And in 2 Cor 7,11, St. Paul refers to a letter of severe reprimand which he had written to the Corinthians a while before. It had apparently caused a great deal of disturbance and "godly grief" among the congregation, for he reports (RSV): "For see what earnestness this godly grief has produced in you, what eagerness to clear yourselves, what indignation (Go.: "ak-ei un-wärrein"), what alarm, what longing, what zeal, what punishment!"

In all of the above cases, the common idea expressed is the indignant refusal to acquiesce in something, i.e., "non-agreement," "disagreement," "disagreeableness" as the meaning for un-wär-. The German, therefore, would be not so much "Unwillen," the usual translation, as "Nicht-" or "Un-Einwilligung," i.e., "Nicht-Zustimmung."

A 1.5. The Greek haplótes (< hén "1" + Benveniste form II *pel-t- < PIE *pel-t- "fold" < [IEW 802; #3] *pel- "fold") is translated five times by the word ain=falbei "one-foldness" (-falb- < Benveniste form I, o-grade *pol-t- < *pel-). Similarly, the adjective haplous
(occurring only once) = ain-falba. In both Greek and Gothic, "one-foldness" had come to mean "simple character," "ingenuousness." But as Friedrichsen points out (above), the Gothic is independent of the Greek in Ro 12,8 (even if it does not exactly translate vg. simplicitas either [< PIE *sem "1" (IEW 902) + Benveniste form II with different suffix: *pl-ak- (IEW 834: "flechten") < *pel- "fold").

The context here is the following (RSV):

Ro 12,6 Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; 7 if service, in our serving; he who teaches, in his teaching; 8 he who exhorts, in his exhortation; he who contributes, in liberality (Gothic: "sa dailjands in alla-wèrein"); he who gives aid, with zeal; he who does acts of mercy, with cheerfulness.

That is, he who contributes is not supposed to hold back in spirit or give with reservations, but is rather to give in a spirit of full inner concordance with his external actions. He must consent wholeheartedly, sincerely (en haplótěti, in simplicitate; cf. PE 218: "Ambrosiaster '... bono animo, ... simpliciter, ... non in simulatione!' ['in good spirit, ... candidly,
... not hypocritically]. Thus "full (mental) harmony," "complete agreement" accords perfectly with the context here, and fits in with the analysis of the different stem \textit{un-wēr-}, as given above.

A 1.61. But the real difficulty to interpretation of the root \textit{wēr-} has always been the verb \textit{buz-wērjan}. It translates the medio-passive of the verb diakrīnō, whose active voice means "to make distinctions," "differentiate." In this voice it is translated by three verbs: \textit{dōmjan}, \textit{stōjan}, and \textit{us-sōkjan}. \textit{Dōmjan} and \textit{stōjan} have the following meanings, according to my, and partially according to Bennett's (GoCommentary 117f.), interpretation:

\textit{dōmjan} (I:1) "to discern," "distinguish"; "engage in making distinctions about," "evaluate"; "distinguish as (being)," "deem" (& cf. \textit{dōms} (m.s:)) [Act.:] "a distinguishing," "discernment," "insight"; [Pass.:] "esteem," "distinction," "notability," "prestige"

(Not all of this interpretation of this word pair is also Bennett's view; in the main, I agree with his translation of \textit{dōmjan}, but he has failed to distinguish between the active [as in Sk II c 9] and passive [as in Sk VI c 4] senses of the noun \textit{dōms}.)

\textit{stōjan} (I:1) "to judge," "pass judgement upon," "sit in judgement on" (& cf. \textit{stāua} [Gs. \textit{stāuōs}] (f.ōi:)}

And us-sökjan (I:1) means "to choose after examining," "seek out," "select"; "determine by inquest," "decide by (legal) inquiry," "find out by investigation"; "investigate thoroughly," "search," although to give extensive proof for this is both unnecessary and beyond the scope of the present argument.

A 1.62. Among the Greek verb's (i.e., diakrīnō's) occurrences in the underlying base to the Gothic version, only Mk 11,23 exhibits the medio-passive, which has the meaning of being inwardly divided, of being at odds with oneself (Kittel, Brom. III diakrīnō 2.). In this passage, Christ is talking about the power of firm conviction; the RSV has:

Truly, I say to you, whoever says to this mountain, "Be taken up and cast into the sea," and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him.

The Gothic of the concerned section is: "jah ni tus=wērdai in hārtin seinamma, ak ga-laubjai ëata...." But this "doubt" is clearly different from that expressed by zweifleins, which is the only translation
of the single occurrence of the related Greek noun, diákrisis. For zweifleins (f.1/3) is a verbal noun meaning a "putting to doubt," "a causing to doubt," "alternative argument(ation)," "contrary argument(ation)" in its translation both of diákrisis in Ro 14.1 and of dialogismós "thought"; "dispute," "doubt," "argument." In both places (i.e., exactly where the Gothic has zweifleins) the Vulgate has disputatio "dispute," "difference of opinion." Zweifleins is derived from the verb zweifljan (1t), which occurs only once, in the Skeireins VI b 11, where Bennett translates it with "to cause doubt" (GoCommentary 72). The noun corresponding to the verbal noun and to the verb itself is zweifls (n.a.) "doubt" (cf. also Schubert, Erweiterung 74: *zweifls (aj.a.) "doubtful" < "ambiguous" [< "twofold"; cf. IEW 602 #3 *pal- "fold"]).

Thus, as opposed to zweifljan, tuz-wärijan implies that the "doubt" arises not in the mind of the verb's object, but in that of its subject.

A.1.63. The great obstacle to understanding the Gothic verb, and likewise the OHG adjective zur-wäri "suspicious," has been the at least subconscious assumption that the prefix tuz- had the same meaning as NHG zer-. Balg puts it quite baldly when he says that
all of the prefix's cognates in the older Gmc. dialects meant "separation," "dissolution," or "destruction."

Feist (484a) is not quite so definite in his statements, and at least includes OE tor=begiete as "schwer zu erlangen" ("hard to get"). But since he says explicitly that Gmc. *wēra- meant the same as NHG wahr (in his article on un=wērjan, 526a), or possibly "pleasant" as ON vaerr (under tus=wērjan, 484a), the strong suspicion persists that Feist was thinking of something like "sundered truth" or possibly "destroyed pleasantness," and that for him tus= meant the same as NHG zer-.. In any case he, as most others, avoids making a clear statement on the meaning of the prefix.

In both OE and ON, however, the prefix tor- meant, not "asunder," as in NHG, but rather "hard," "difficult," "troublesome." CHM 345 list "törbegete (o?) 'hard to get'," and "torcyrrre 'hard to convert'." C-V 636 have "TOR-, an adverbial prefix to compounds, opp. to auh- ['easy'], q.v.; ... —difficult, hard." In addition to the many other compounds with tor-, the ON has "tor-trýggja, ò, 'to mistrust, doubt, suspect'" (C-V 637). The adjective trygg means "trusty," "trustworthy," "faithful," so that the etymological meaning of the ON verb is actually "to trust with
difficulty, "to have difficulty trusting," and hence "to mistrust," "doubt," "suspect."

A 1.64. Thus the conjectured meaning of *wār(sī)s as "agreeable," "agreeing," "consenting" is confirmed, since the verb tuz-wārjan, thus analyzed, means "to have difficulty agreeing (to, with)." The Gothic of Mk 11:23 now becomes intelligible:

"bie=hvaz=uh ei qibai du ʾamma fairgunja, ʾus-hafei ḫuk jah wairp ḫus in marein, jah ni tuz-wārjai in hairtin seinamma, ak ga-laubjai ṭata, ei ṭat=ei qibip ga-gagbib, ...

means

"whoever says to this mountain, 'lift thyself out and throw (with) thyself into the sea,' and does not have trouble agreeing in his heart, but believes it, that what he says will come about,..."

A 1.7. This meaning of Go. *wār(sī)s as "agreeing," "agreeable" must also have been the Germanic meaning, for all the other words in the other Germanic dialects can easily be derived from it, much more easily than from such senses "soft," "friendly" (Schubert), "achtbar," "achtend" (Kluge) or "kind," "gentle," "friendly," "true" (Balg).

A 1.8a. For instance, ON værar, for which G-V 686 give
"i. only in pl....a pledge, troth, plight," is, literally speaking, "(reciprocal) agreements"; ON vár-kynna, ó "to excuse"; "to pity" (C-V 686) is derived from "to agree (to) with knowledge (of s.th.)," "to agree (to) with understanding," "have sympathetic understanding."

A 1.8b. Furthermore, the Varangians, supposedly a group of Scandinavians thought to have controlled Russia in the ninth century, are believed to have derived their name (NHG Waräger, ON Vaeringi) from the same root *wär-. AmHD 1416 derives the English word ultimately from ON Vaeringi, derivative of ON vár "agreement," "pledge." Likewise, C-V 720 has "Vaeringi, ...[from várar], prop. a confederate, but only remaining as the name of the Warings or Northern warriors who served as bodyguards to the emperors of Constantinople,..." If this etymology is correct, then Vaeringi or Varangians would be "those of the agreement." But it should be noted that this frequent connection of Varangian with ON várar is a tenuous one, and is neither endorsed nor rejected here, but merely listed in order to show how, if the etymology is a true one, the meaning "confederation" would be a natural derivative of "agreement."
A 1.8c. The OHG wära (f.) means "foedus," "pactum" and OE wær (as a noun; f.) means "faith, fidelity; keeping, protection; agreement, treaty, compact, pledge, covenant; bond (of friendship)," and as an adjective, "true, correct" (ClH-M 394a). These meanings clearly come from the meanings, respectively, of "agreement" and "agreed upon"/"agreeing to (reality)."

A 1.6d. In addition there was an old Germanic goddess Vär (whom Grimm confuses with Vör), about whom Jakob Grimm says:

...Vör gen. Várar, goddess of plighted faith and covenants, a dea foederis (Sn[orra] 37-8), just as the Romans deified Tutela ["care," "protection," "charge," "keeping"]. The phrase 'vigja saman Várar handi,' consecrare Tatalae manu (Saem[undar] 74b) is like the passages about Wish's hands, p. 140 [in the MHG Trojanerkrieg 1212, "Wish" is personified as washing with its hands]. As in addition to the

2. E.G. Graff, Althochdeutscher Sprachschatz, &c.

7 vols (including as vol. 7 the Alphabetischer Index ["Gedrängtes althochdeutsches Wörterbuch oder vollständiger Index zu Graff's althochdeutschem Sprachschatze"] of H.F. Maßmann). (1834-42; Reprint ed., Darmstadt: Wissenschaftliche Buchgesellschaft, 1963), vol. I, p. 920. This work is henceforth referred to as "Graff."
abstract wish we saw a Wish endowed with life, so by the side of the OHG wara foedus there may have been a goddess Wara...

And under the lemma Vårar "plight," "troth," "pledge" C-V (686) list: "2. the sing. only occurs in Vår, the name of one of the goddesses, Edda (cp. væringi); no doubt from vårar."

In naming the Ásynjaur ("goddesses"), the story-teller Hárr says in the Prose Edda:

The ninth is Vår: she harkens to the oaths and compacts made between men and women; wherefore such covenants are called "vows" [i.e., várar]. She also takes vengence on those who perjure themselves.

The tenth is Vör: she is wise and of searching spirit, so that none can conceal anything from

her; it is a saying, that a woman becomes "ware" of that of which she is informed.  

Thus the Germanic word meaning "agreement" came to mean also "formal agreement," and hence the meanings, "oath," "compact," "covenant," "confederation," &c.

1.8e. To Gothic alla-wērai the ON cognates are al-vaērō "hospitality," "hearty reception," "good treatment"; "kindness" and al-vaērlīga "hospitably"


The ON (following the version of Guðni Jónsson, see below) is presented here:

Niunda Vár, hon hlýðir á eída ok einkamál, er veita sin á milli konur ok karlar. Því heita þau mál várar. Hon hefnir ok þeim, er brigða.

Tíunda Vör, hon er vitr ok spurul, avá at engi hlut má hana leyna. Þat er orðtak, at kona verði vör þess, er hon verðr víís.

(cf. C-V 18), meanings which proceed quite naturally from the sense of "perfectly agreeable." On the other hand, the OHG Georgalied has *ala-wär* "one hundred percent true" (= NHG "bestimmt"), which is a new compound employing the secondarily derived (South Germanic?) connotation "true" (= "das stimmt"); in this compound the prefix *ala-* imparts only intensive force, as Schubert (Erweiterung 46) recognizes. This intensive form in turn gradually evolved into the idea of "self-evident," "obvious," whence the MHG meaning "having the quality of a *pons asinorum," "simple," then "simplistic," and finally "simpletonian," "idiotic," "stupid," NHG *älbern*. Similar derivations from the sense of "agreeable," "agreeing" can be seen in all the other compounds found in the various dialects. ON *ű=vaeri* "unrest," from *itch* (C-V 720, who wrongly assign it to *vaeri*, n., "abode," "shelter") corresponds to the unattested Gothic verbal noun *un-wēreins* (f.i.) "a disagreeing," "being disagreeable"; "disagreeableness," for example.

A 1.91. Of course, since an adjective and not a primary verb is the base for all of these meanings, the significations of the derivatives tended to shift rather quickly, as semantic history goes, into other denotations. Although OHG *zur-wāri* "hard to agree to," "suspicious"
remains close to the Gothic, there is a great semantic
distance between *alla-*wārei* "full agreement" and NHG 
albern.
A 1.92. *IEW* 1165 gives the PIE etymon for this root
as *wer-* , *wer-* "(show) friendliness"; *wāro-,* 
"trustworthy," "true," which also fits in very well
with a Germanic sense of "agreeable," "agreeing."
A 1.93. Finally, the history of attempts to interpret
this Germanic and Gothic word-group, *wār*(ei)a,
illustrates quite clearly the considerable problem of
interference from a scholar's own language. In this
case the confusion was occasioned both by NHG wahr and,
especially, by the NHG prefix zer-, which has In modern
German acquired a completely different meaning from the
original Gothic-Germanic tuz = "hard," "troublesome,"
"difficult."
A. GREEK SEMANTIC FIELDS CONSISTING OF SEVERAL WORDS OR WORD-STEMS

A 2. **lógos, rhêma, laliā**

A 2.1a. There are three main words in NT Greek which convey the idea of the "spoken word": lógos, rhêma, and laliā. Of these three, the only one to be cognate, through the Proto-Indo-European, with the Gothic word, is rhêma. Both derive from the PIE root *swe- "speak," also present in Latin verbum. Rhêma is the noun corresponding to the verb εἴρη "to state" (< earlier *weryo, cf. IEW 1162), which does not occur in the NT at all. Laliā, like NHG lallen, NE lull, is onomatopoetic and hence does not accentuate any rational element in speech, but rather originally conveyed the idea of babbling and later the notion of the sounds of speech as opposed to its meaning, or speech as opposed to silence (cf. Kittel, Brom. IV lègō A 4).

A 2.1b. The history of lógos, on the other hand, is quite complex. The verb corresponding to it is lègō "I say," "speak," which in pre-Greek times meant "gather." Its ancestral PIE root leg- also meant "gather," as can be seen from the Lat. lēgō "I gather" (and, later, "read").
From this PIE meaning it shifted to the idea of "counting," then of "enumerating," and finally of "recounting," "narrating," "saying." The evolution of the corresponding o-grade noun, according to Kittel (Brom. IV légō 2.) "both in general and in detail ... is exactly parallel to that of légō ...." In short, légos meandered from the area of "gathering" through "counting," "calculation," "account," "consideration," "evaluation," "value," to "reflection," "ground," "condition," and finally to "narrative," hence "word" and "speech."

Lógos occurs 138 times in those Gk. NT passages found translated into Gothic. Of these 138 times, it is translated once by saúna, once by saúba (really sagwa, see below), thrice by rābō and once (Lk 1,29) by a word which is not a translation of the Greek but of a Latin word (introitus) of the Latin Ital. (i.e., inn=at=gahta). It is translated by wāurd the other 132 times (including once in the recently found Speyer fragment where wāurd appears in Mk 16,20, the very last verse of Mark). Likewise among the passages of the Vorlage to the extant Gothic, rhēma occurs forty times, invariably translated by wāurd.
A 2.2. From this synopsis of the Greek terms for word and from a glance at their Gothic translations in the NT, several things become clear: firstly, the overwhelming Gothic choice here is waúrd. It clearly meant just about everything the present-day English word and German Wort mean. Starting with a basic denotation similar to that of NE word as a speech utterance signifying a mental image or abstraction, and functioning as the smallest separable unit in a language, waúrd translated the Gk. lógos and rhêma whenever they had this meaning or peripheral connotations, such as "the subject under discussion" or the manifold variations of linguistic communication using words thus defined. Lacking the same philosophical and theological history to their own vocabulary that the Greek and Hebrew word-stock had experienced, the Goths proceeded to use waúrd as a translation for lógos or rhêma even when these latter no longer conveyed speech-connected meanings, so habitual had become the practice of translating the two Greek words by waúrd. Thus in Col 2,23, lógos clearly means "appearance," "semblance," and is translated in the Vulgate by ratio, one of the only five times this word (meaning "reckoning," "computation"; "fashion," "manner," "kind") is used by
Saint Jerome to translate *lógos* (otherwise he uses mainly *verbum* or *sermo*), but *waúrd* is used nonetheless, in Gothic. Elsewhere (Lk 16,2 Ro 14,12 Php 4,15) ratio, as a Vulgate translation for *lógos*, is answered by *rapja* or *sagwa* (1 Cor 15,2; see below) in the Gothic Bible. That the overly literal translation in Col 2,23 violated the meaning of the term *waúrd* can be seen by the fact that Wulfila's translators1 considered it necessary to follow it up by translating the modifying genitive *sophias* with a clarifying grammatical construction patterned on the Semitic-NT Greek construct state: *handugeinsa bûhtausa*, literally, "of a wisdom of seeming," but meaning "of a seeming wisdom" (cf. the Greek word *suneidēsia* [3.1] in this study). This fact has hitherto escaped scholars and thus led to a misunderstanding of the word *bûhtua*, the noun of the verb *bûghtjan* and cognate to NE thought.

Similarly, where the Greek *rhēma* patterns itself after Hebrew practice and means "thing," "object," "matter," "event," and not "something spoken," the Gothic uses *waúrd* nonetheless.

1. Friedrichsen (FE 259) suggests that Wulfila had "a colleague or two, or even a small company of scholars" aiding him.
But still there were limits to the extent to which wàrd could be used as a translation for lógos. For although rhêma meant nothing but "that which is spoken" in the Greek of Wulfila's day, lógos had meanings, derived from its etymological evolution, which had nothing to do with speech. Among the Gothic remnants, these meanings are rare, but where they do occur, wàrd is not used if it would cause confusion. In Lk 16,2 and Ro 14,12, where the meaning is "an account," "an accounting," and in Php 4,15, where it is "cost accounting," "bookkeeping," ràjò is employed. Ràjò, which is cognate to NE (hund-)red and through the PIE with Latin ratiò, is used with a very specific connotation in these places. It is simply "counting," "tallying," "numbering," which is just about all that "accounting" was during classical times; double-entry bookkeeping which characterizes "accounting" in the modern sense was not developed until the Florentine thirteenth century. In classical times, accounting was chiefly the counting and recording of indebtedness and repayment (with Roman numerals!). "Accounting" had not yet developed into a separate art, let alone concept. Therefore, in Php 4,15, "ni sin(n)ó=hun aíkklašjónô mis
ga-mainida in nadjon gibosa jah anda-nem mia" is, literally translated, "not a single one of the churches cooperated with me in the tallying of giving and of receiving." In nadjon does not mean here "in regard to," "concerning," as Balg puts it (he has simply given the KJV equivalent for this section).

All of this is confirmed by the very unambiguous use of nadj to translate arithmos in Jn 6,10 and Ro 9,27, where the meaning is clearly "a number," "a count," "a tally" and no other. Moreover, the fNp.Ptpc.Pass. of the verb arithmoo "I number," "tally," "count," is translated by the nNp.Ptpc. of the verb ga-nadj in Mt 10,30.

Most of the modern equivalents given for this word are correct, except that the modern overtones implicit in the word "accounting" (German Konto) can sometimes obscure the rudimentary nature of first century Greek and fourth century Gothic "tallying" with regard to financial income and outgo, and thus the clear reference to number (cf. NE [hund-]red) in nadj. The ancient procedure was no more than counting and keeping a record of it, not the highly developed tabulation system used in twentieth century business. The word nadj describes,
even in its application to business in Php 4,15 (and, by extension, also Lk 16,2 and Ro 14,12), still basically a "tallying," "tally."

fărîna (f.6:) (IEW 10, 818)

2.4. In Mt 5,32, on the other hand, lógos has the meaning either of "a reason," "a motive," or of "a complaint," and is translated by fărîna. This word is also used to translate mophē "blame," "(cause for) complaint" in Col 3,13 in the meaning "have a complaint against," and, thirdly, aitia "cause," "reason" in the technical, legal sense of a "charge," "ground for complaint" in Jn 18,36; 19,4,6 Mk 15,26, and as a causal conjunction in the sense of "for this reason," "therefore" in 2 Tm 1,12 and Tt 1,13. Related words such as fărînōn "to blame," "accuse," and un-fărîna "unimpeachable," plus the fact that in Mt 5,32 the word fărîna is further modified by kálkínas saw "of illicit sexual intercourse," give the word a distinctly pejorative cast. The meaning is certainly not a "reason," "motive" in a neutral sense, but rather in the sense of a "reason for accusation" before others, a "charge," "cause for complaint." It is a meaning which neither rabjū nor wā'ūrd were chosen to signify because it lay far outside their semantic boundaries.
sagwa (f.51) (Elsewhere listed as saupō).

A 2.51. Perhaps the most perplexing word of all has been that translation of lóγoς found in manuscript A to be spelled saupō. It has the fGp. ending expected after the indefinite pronoun hvō "what," "whatever," itself fAs. as the object of the preposition in "on(to)." The form of the fNs. is thus expected to be #saupa. In a footnote at the bottom of the page (271) on which the word appears in the SoBbl, Streitberg writes: "[1 Cor 15,1]2. in hvō saupō] unklar."

1 Cor 15,2 is a rather complex passage. In hvō saupō (Ge.) and tīni lóγoš (Gk.) are, in the respective languages, both the nuclei of apó koinōû constructions (that is, of constructions consisting of two clauses conjoined by a word or phrase seemingly belonging grammatically only to one of them). Tīni lóγoš is a dative dependent on katēkhete ("ye hold fast") and in hvō saupō a prepositional phrase dependent on ga-munan ("be mindful" ["of" = in]). Lóγoš and saupō are then immediately modified by suāngeliasmēn ("I preached," lit., "good-news-ized") and waila-mārida (lit.: "I good-announced") (plus humān and izwis [both = "to you"]), respectively. Thus, it is best to view these as phrase-for-phrase translations rather than word-for-word
In other words, the verbs euangélisátmen and waila-mérída completely dominate the meanings of lógos and saúba. Seen in this context, lógos would be the generic term for the expected, natural product of the activity of euangélizethai, or more specifically, of angélló "I announce," "bring news." Likewise, saúba, to be consistent, would be the expression for the general type of activity characterizing waila-mérjan, or especially mérjan "proclaim," "promulgate," "broadcast," "spread word." As the Greek clearly shows, the semantic accent is not on the almost meaningless phrase tini lógoj, but on the verb euangélisátmen which gives it substance. Only the modern German translations seem to have been able to follow this complicated pattern somewhat literally and still retain the meaning, cf. R-S: "wenn ihr es festhaltet, wie ich es euch verkündet habe" (emphasis added), and the TGV: "Habt ihr jedes Wort behalten, das ich euch verkündet habe?" (emphasis added). The force of lógos here is only slightly more specific than that of the indefinite pronoun tis "what." It does not mean so much a specific "spoken word" here as simply "what I preached," "information," "instructions," "saying," "whatever came out of my mouth in words," and the like.
It is also the type of "saying" which is meant to be "held fast in memory" (Gk. katékhete, Go. ga-munan). Kittel (Brom. II [ákhô ...] katékhô 2.) says that katékhô is here used of "holding fast ... instruction received" (and offers the translation: "if to this day you have kept [in memory] and still keep [in your hears] the word which I once declared to you as good news," ibid.).

Because of the double duty thus done by this "word," most English and German translations circumlocute the problem by using a single relative or anaphorical pronoun to translate both tîni and lógâ, or some paraphrase of the entire section.

Wulfila faced this same problem, but with his determination to translate almost word for word (even more than did St. Jerome), he used a word which—we must assume in view of his usual success elsewhere—accurately conveyed the rather generalized, retention-obligating meaning of lógos in this passage, where waúrð would have been too limited and specific. This word was apparently saúpa.

A 2.52. But saúpa is a peculiar word. Feist reports it to be "ohne Etymologie." The only Gothic word similar to it in spelling, saübs (; N.; but Gs. saudial).
means "burnt offering," "(cocked) sacrifice." Its vocalic section is long in quantity, as can be seen not only from the Gothic spelling but also from a cognate in Old Norse (saubr: "sheep," to sjóða "cook," "boil," and to NE seethe). But the unrelated saupa is a mystery. There is clearly no semantic connection between saupa and saups.

The most plausible explanation seems the following:

In the Indo-European proto-language there was a root *sekw- with the meaning "to follow" (IEW 896), from which derived also a meaning of "to watch," "observe," "see," and "show," "make see" (which had developed out of the verb in its "following" sense, where it meant "to trace" or "follow the spoor of," "pursue" [IEW 897]). This secondary meaning then developed a tertiary sense of "to observe verbally," "trace verbally," "show verbally," "explain," "verbally make manifest," "SAY," when the Germanic dialect cluster used the 2-grade of the root, *sokw-, together with a causative sub-lexeme, the thematic root-suffix -eyé-/éyo-, which added the idea of "to cause to," "make to" to the root meaning of the lexeme. This gave a stem *sokweyé-/sokweyo-, inflected as a first class Germanic weak verb with the meaning "cause to be seen" (i.e., the original, primary lexeme assumed passive sense), "make evident," "declare," as
just explained.

After Grimm's and Verner's laws and other Gmc. sound changes had taken effect, the new shape of this stem was *sagwia-/*sagwia- (\(\gamma\) = here a voiced tectal fricative), which then occurred in the various Gmc. dialects as OHG sagen (with change of stem class from -ia- to -ai-), OS segian, OE segen, ON segja (these last three with i-umlaut), all of which meant "to say," as do their descendant forms such as NE say, NHG sagen, and Swedish saga.

From this verbal root *sagw- a new noun was formed with Gmc. ő-class (f.) endings which, according to Indo-European practice (thematic vowel -ā- in PIE times), made an abstract noun of the root. Thus *sagwō (PGmc. fNas. form) meant "a verbally making envisaged," "saying," "that which is said," and its later forms are seen in OHG, ON saga (without umlaut) and OE sagu (without umlaut or palatalization of the "g"), all of which are still feminine ő-stems. The OE meant "saw, saying, report, story, tradition, tale," according to ClH-M 288. The OHG meant "Aussage, Rede, Darlegung; Erzählung; Meinung" (the OHG also inflected according to the ०-declension) according to Schützeic bel. 2 The ON meant

"story, tale, legend, history" according to C-V 508f., who add: "(from segja ...) ... The very word owes its origin to the fact that the first historical writings were founded on tradition only; the written record was a "saga" or legend committed to writing; the story thus written was not even new, but had already taken shape and had been told to many generations under the same name; hence the written history and the story told were both alike called Saga, just as in Gr. both were called lógos."

Now it is unusual indeed that as widespread a word as *sagwō must have been among the Gmc. dialects, especially among the North Gmc. dialects, it had no relative in Gothic. The corresponding verb *sagwjan "to say" would normally be expected to translate légo, but Puryear's dissertation (p. 278) reveals that about ninety-seven percent of all occurrences of légo are translated by qiban, and the remaining three percent

3. Cf. Hjalmar F. Falk and Alf Torp, Norwegisch-Dänisches etymologisches Wörterbuch, &c., 2 vols., 2d ed. (Oslo: Universitetsforlaget, 1960), p. 943, s.v. Saga. This work is henceforth referred to as "(F-T) Norw-DänEtWB" or, more simply, as "F-T."
by heitan, namnjan, and rödjan. If a Gothic *saujan (eq. PGmc. *sagwjan as maujōs [Gs. of maw] < PGmc. *maujōs, genitive singular of the feminine derivative of PGmc.-Go. maγu- "boy"; the Pt. to the conjectured Go. *saujan would have been *sawida) ever existed at all, by the time of the translation its original meaning must have been taken over by gipan, and the old form must have acquired a new denotation, been perceived as archaic, or as not belonging to Wulfila's biblically suitable vocabulary. Naturally, the relatively small portion (of the entire Go. Bible) which is preserved cannot be expected to give us a very high percentage of infrequently used words, even as far as religio-biblical vocabulary is concerned. Nonetheless, from etymological considerations alone, there is a certain amount of probability that the Goths had retained at least some derivative of the root *sagw-. After all, they had only been gone from Scandinavia for about four centuries, and certainly even then had a good deal of contact with other Gmc. tribes, at least until they left the southern shore of the Baltic about the end of the second century, B.C. Such contact with those of but slightly different dialect could have tended to perpetuate the familiarity with as fundamental
a semanteme as *sagw-. In any case, the meaning expressed is so very basic that the demise of the root, if such did occur, could not have occurred all at once, but would have to have taken place slowly, probably over a period of centuries.

As a matter of fact, Holthausen\(^4\) and Krause (\textit{Hb.d.Got.} § 137.3, p. 163) report the existence of a Gothic word in Roman dress, in the writings of the sixth century historian Flavius Magnus Aurelius Cassiodorus, a word spelled \textit{saio}. Holthausen glosses it as "kgl. Beamter," while Krause assigns to it the meaning "Gerichtsbote." Both scholars list it as having the Gothic form *sagja, but it is clear that this must be the same stem as that under discussion, and that the "correct" form in Wulfilian Gothic would have been *sauja (as sauja, Ga. of mawi, see above and below), pronounced */səja/. The meaning of this word as "court messenger," "imperial official" must have derived from the sense of "bearer of official tidings," and hints that the meaning of the stem *sagw- had become restricted to connotations of communications of official authorities. This would be sufficient to explain why descendants of PGmc. *sagw- do

\(^4\) Ferdinand Holthausen, \textit{Gotisches etymologisches Wörterbuch}, &c. (Heidelberg: Carl Winter, 1934), p. 83. This work is henceforth abbreviated as "GoEtWb."
not occur more often in the extant Gothic fragments.

These considerations counter any historical or semantic objections to the assumption that it is the early Germanic word *sagwa* "tidings," "authoritative saying," "that which is officially said or declared (and which must therefore be borne in mind and heeded)," "official word," which appears, misspelled due to a purely mechanical error in copying, in the Gothic script at the point under discussion. In other words, "in hvō saubō" is really "in hvō sagō" "onto which of sayings/authoritative declarations," which would agree perfectly with the generalized nature of *lōgō* in 1 Cor 15,2.

As to why the misspelling occurred, we must look at the Gothic (not the modern Roman) alphabet, where the only difference between the characters u (ūrus) and g (gība) for the third grapheme and between ð (diub) and w (winja)5 for the fourth grapheme of the word is the length of a vertical stroke. The Gothic letter ēurus for the Gothic phoneme /u/ looks similar to a Roman small n, (i.e., to its modern type shape, not the letter for /n/),

5. In parentheses are the names of the respective runes, as deduced from the Viennese Alcuin-MS by W. Krause, Hb.d.Got., 63f.
whereas the Gothic letter *giba* designating a /g/ is similar in shape (not in meaning!) to a modern Roman small letter *r*—it was taken from the Greek "gamma"—and the only difference between these type shapes (not letters!) *r* and *n* (which signified letters *giba* and *uruia*) is a second down-stroke from the drooping right tip of the "*r*'s" (i.e., *giba*'s) horizontal member. Likewise, the Gothic letter *biuh* for the phoneme /p/ ("thorn") was shaped somewhat like the Greek letter *psai*, whereas the Gothic letter *winja* for /w/ looked something like an up-ended horseshoe balanced on a stem, or like a "Y" with a more rounded, semi-circular fork. In other words, it could be turned into a letter *biuh* (or *psai*-like figure) simply by extending the stem of the "Y" up through and between the two arms of the horseshoe-shaped fork. Thus, vertical extension of a single line turns not only a *g* into a *u*, but also a *w* into a *e*, in Gothic script: see fig. 1.

Fig. 1. \( \Gamma (g) > \Gamma ; > \Pi (u) \)

\( \Upsilon (w) > \Upsilon ; > \Psi (p) \)

Such extension could easily be accomplished inadvertently by a leaky quill or an inattentive copyist. The other letters of the word remained intact, so that we have the transformation: *sagwō* > *sa( )o* > *sawpō*. *Sagwō* is the fGp. of the noun *sagwa*, which is both feminine and
96-declension, and phonologically of Germanic provenance, agreeing in all respects of meaning and form with context and derivation.

A 2.54. The fact that it only occurs once in the whole of the Gothic Bible certainly runs parallel with the fact that the expectedly corresponding verb, *saujan*, does not occur at all. As pointed out in the case of waúrd (above), Wulfila had a habit of being literal in translation to the point of allowing only one Gothic equivalent for lógoς in all cases except those where waúrd was very clearly out of place. The same may be true of lógoς and qipan. It is by all means possible that sagwa and its corresponding verb were indeed very common in Gothic vocabulary, but that they were restricted to the designation of verbal communication which obligates one to heed the content of the message because the source is authoritative. Certainly the addition of skulup "ye are obligated to" points in this direction. (Skulup ga-munan corresponds to opheléaste katékhein "ye are obligated to hold fast," found in the Ambrosiaster commentaries on St. Paul and several NT manuscripts, cf. Nestle-Aland, Novum Testamentum Graece et Latine, 6 apparatus to 1 Cor 15,2).

A 2.55. There are two suspicious things about this word, *sagwa*, however: the first is that the argument from the conspicuous absence of a Gothic descendant of PGmc. *sagwō* really only proves that the Gothic branch of this word suffered a Germanically unusual history of passing into scriptural disuse; it does not of itself prove the positive existence of such a descendant in Gothic; and the second suspicious thing is that *sagwa* cannot really be a standard Gothic form, because Proto-Germanic *-gw-*, became simplified in Visigothic to: 

- *g*— before PIE labial vowels, e.g., Go. *daga* "day" < PGmc. *d̆agwaz* < PIE *d̆agwhos*; 
- *w*— before PIE palatal vowels, e.g., Go. *mawi* "girl" < PGmc. *m̆agwī*, feminine of PGmc.-Go. *mæzu* "boy" (unless Go. *-w*— signified a voiced labio-velar fricative, which is a lesser probability); 

or *-u*— before consonants, e.g., Go. *maujōs* "of the girl," genitive singular of *mawi*, and also *siuna* "sight" < PGmc. *s̆agwani*— < PIE *s̆akwani*—. Also, the PGmc. cluster 

- *ngw-,* became Visigothic *-ngw-,* as in *sagwān* "sing." 

Thus, we should really expect a Visigothic form *s̆aga* (genitive plural: *s̆agō*) as the nominative form deriving from PGmc. *sagwō*. And yet the form is most surely *sagwa* (in the nominative), since: (a) the contextually required meaning is fully concordant with
what would be expected in the hypothesized word on purely etymological grounds; and (b) exactly the same deviation (i.e., vertical extension of a line in two adjacent graphemes) is found to differentiate the attested from the hypothesized forms of the letters in question. Such semantic and formal congruence between these forms can hardly be explained away as mere coincidence.

For this reason it seems that we are here dealing with a dialectal (Ostrogothic? Vandalic? Burgundian?) form from one of the other Germanic tribes (the Go. feminine ė-stem genitive plural ending -ē is also common Germanic), inserted into the text by a non-Visigothic, Germanic scribe while the Goths were in Italy and mixed with many other Germanic tribes.

Unfortunately, this is a hapax legomenon, and we cannot tell any more than this from this one instance. But the discovery of the existence of the word cognate to NE saw ("tale") in the Gothic Bible's sagwō, Gp. to sagwa, certainly fills a major etymological gap. We can now erase Feist's "Ohne Etymologie."

inn=at=gāhtas (f.i.) (IEW 438)

A 2.6. Finally, we have the reading bi inn=at=gāhtal is in Lk 1,29. It is obvious that this is not at all a translation of any known Greek text but rather either a
translation of, or happenstance agreement with, one of
the Old Latin renderings in introitu eius or ad introitum
eius. 7 Most probably it is a translation of the Old
Latin, as so many other Gothic deviations from the Greek
are. Introitus (i.e., intro-itus) is "entrance," and
this is also what the Gothic word means, as is clear from
the double prefix and the -t- suffix added to the root
of gaggen "to go." It is, quite literally, a "going in
to."

laliä

A 2.71. Laliä is translated by two words in its three
places of occurrence: mappleins once and razda twice.
Razda in both Mt 26,73 and Mk 14,70 has the meaning of
"accent," "dialectal variation."

mappleins (f.i.) (IEW 746)

A 2.72. On the other hand, mappleins in Jn 8,43 is that

7. See Wilhelm Streitberg, Die gotische Bibel, Part
I: Der gotische Text und seine griechische Vorlage. Mit
Einleitung, Lesarten und Quellennachweisen sowie den
kleineren Denkmälern als Anhang 5th rev. ed. (henceforth
referred to simply as "GoBbl"); Part II: Gotisch-Griechisch-
Deutsches Wörterbuch, 4th ed. (henceforth referred to simply
as "Wörterbuch") (Heidelberg: Carl Winter, 1965), Part I
(GoBbl) p. 87, and Part II (Wörterbuch) p. 68.
kind of speech which one is supposed to be able to understand (kunna), and does not particularly imply the physical qualities of razda. Actually it conveys more of an idea of "speaking to a group" as is clear from the use of the verb maplijan in Jn 14,30 which is, literally, "Henceforth [very] much I will not discourse with you." In this context the idea of the participation of the speaker and hearers in the action is made clear by the mention of the hearers ("miḥ izwā"). Commonality of participation is the root idea of mabh-. The root comes from the PIE *mōd-, mad- which meant "to meet," "approach," plus an IE -tlo- m suffix (cf. IEW 746) added to form the Gothic noun mabh "market place," "(village) common," "assembly place." He who presided before the members of the tribal community assembled on the mabh was a faura-mapleins, his office the faura-mabhli. In both Jn 8,43 (mapleins) and Jn 14,30 (maplijan) the speaker is Christ, who is speaking with a plural audience. It is possible that this reflects that a necessary implication of mapleins and maplijan was the attention of a group to what was being said. It is impossible to conclude anything decisively from only two instances, but this would certainly be in agreement
with the type of public speech which would take place on a tribal common, perhaps directed by a *faura-maglja*, or by public disputants before a crowd, as Christ and the leaders of the Jews in Jn 6,43.

Thus it seems that for *mapleins*, Balg's English equivalents, "public speech," "discourse," are correct, and clearer than Streitberg's and Feist's "Rede," which does not specifically imply more than one listener. Certainly "Redeweise" of the last two scholars does not seem to apply. "Redeweise" is applicable only to *razda*, not at all to *mapleins*. Streitberg and Feist were of course translating the Greek word, whereas Balg examined the use of the Gothic word much more closely.

A 2.73a. As distinct from the public speech of *mapleins*, *razda* unquestionably refers to the sound. For instance, it also occurs as a translation of the Greek *glôssa*. The prime meaning of *glôssa* is the physical organ of the tongue. This meaning (Lk 1,64, Mk 7,33,35) is translated thrice by the Gothic *tuggô*. But as the physical source or generation of linguistic acoustics it is termed *razda*, e.g., Ro 14,11.

A 2.73b. It is *razda* also where *glôssa* signifies glossolalia, the so-called "speaking in tongues" of the NT, first mentioned in the newly found Speyer fragment's
Mk 16,17 (where the Gothic is razdōm rōďand niu:jaim "they shall speak with new voicings"). Skeireins razdō occurs in 1 Cor 12,10, for instance, of which Kittel (Brom. I glōssa B 3) says, "To make glossolalia serviceable to the community ... either the speaker or another brother must be able to give an interpretation" (emphasis added). And about 1 Cor 14,22,23,26,27 Bauer (A-G 161) says, regarding glōssa, "There is no doubt about the thing referred to, namely the broken speech of persons in religious ecstasy.... Two explanations are prominent today. The one (Bleek, Heinrici) holds that glōssa here means antiquated, foreign, unintelligible, mysterious utterances. The other (Reitzenstein, Bousset) sees in glossolalia a speaking in the marvelous, heavenly languages."

No matter which of these two views of glossolalia is accepted, there can be no doubt that, in every instance of the use of razda, the Gothic word indicated something peculiar, individual, or variant about the "speech." In Ro 14,11 it has such intense individuality or difference and separateness from other types of its own kind that it can be equated with the Greek word for "tongue" when the latter is viewed as that particular faculty of speech generation exclusive to each human individual.
For these reasons, its general meaning seems to lie in the area of "different speech," "a discrete form of speech."

But as pointed out above, ḫališ emphasized the acoustics of speech more than any other characteristic. And ḫōsā always refers to speech only in a figurative manner, the first point of reference being the physical organ of speech, the tongue. In both these words the stress, insofar as their common signification of "speech" is concerned, is definitely on the non-semantic side; they even lean toward connotations of the mechanics of the speech process, such as the production and hearing of the sounds of speech.

A 2.73c. The general concept imparted by ḫazāda in the Go. NT, then, is a "discrete and individual production of the process of audible speech," which can be best encapsulated in the modern English word "voice," or, better, "voicing." The only scholar who seems to have understood the word thus is Krause (and Pokorny, IEW 853), who is probably viewing it etymologically, since he glosses it (Hb.d.Got. 307a) as "Stimme." From these considerations it follows that the Goth understood glossolalia as "voicings."
A 2.8. In this sense of "voicing," razda stands distinct from the idea of communication with others (as in maleina), of anatomy (as in tuggō), of meaning (as in waúrd), of intellectual activity (as in rabjō), of external cause and effect relationship in morality (as in fairina), or of any sort of informing authoritatively (as in sagwa [Codex: saúbō, genitive plural]). It is only in the sense of "voicing" that "speech," "tongue," "language"/"Sprechweise," "Mundart," or "Sprache" can be used as translations of razda.
A: GREEK SEMANTIC FIELDS CONSISTING OF SEVERAL WORDS OR WORD-STEMS

A 3: ἕσοπτρον (ἀνίγμα); νέφο - ἀνανέφο - ἀκνέφο

ἕσοπτρον (ἀνίγμα) -- skuggwa (fris-ahta)

A 3.1. All Gothic scholars have hitherto glossed Gothic skuggwa (m.n.) as "mirror"/"Spiegel," which is what the Greek ἕσοπτρον means. But in spite of the fact that, in 1 Cor 13,12, skuggwa occupies the same position in the Gothic verse as ἕσοπτρον does in the Greek, it is improbable that this Gothic word really means "mirror"; on the contrary, it seems much more likely, considering the circumstantial exegetical evidence, that this word really means "obscuration," "shadow," and that pairh skuggwai in fact means "enigmatically" and approximates the "darkly" of the phrase "through a glass, darkly." As this word is a hapax legomenon, this choice between the two possible meanings is not certified by other attestations. But in the phrase blépomen gár árτi di' ἕσοπτρου en ἀνίγματι ("for we see now through a mirror in a riddle"; Gothic saihvan nu pairh skuggwan in fris-ahtar), ainigma clearly
shows evidence of being understood figuratively, according to the manner of Western\(^1\) exegesis, since it is translated not with any word that could possibly mean "riddle," but with fris=ahts "visual image," "representation," "depiction," "effigy"; "visualization"; "typical representation," "archetype," "paradigm," "exemplar"; "typology"; "contour." Fris=ahts\(^2\) is the

1. "Western" as used here refers to the texts and textual readings originating, from Lucian's time on, in the western portions of the Eastern Roman Empire and in the Western Roman Empire. Most of such readings are found (translated into Latin) in the "Itala" ("Old Latin") versions of the NT, and in the quotations from the early Church fathers. In general, the term "Western" is used (perhaps unfortunately) as a general label for any sources that are not either Syrian (Lucianic), or Alexandrian, or pra-Lucianic.

2. The etymology of fris=ahts: fris= < PIE \(^{5p.\text{res}-, \, ^{5p.\text{ros-}}\) "in front (of)" (IEW 812) < 2. \(^{5\text{per-}}\) "das Hinausführen über" (IEW 810); ahts is a ti-formation to PIE \(^{5\text{okw-}}\) "to see" (IEW 775) (Not ahts to sahvan because ga=ahts "rebuke," "reproof" & in=ahts "narrative," "account," "epistle"; "argument,"
normally exclusive translation of τόπος ("example," "pattern" [< "mold," "impress"], translated only by fris=ahts [3x]), of ἡποτύπωσις ("archetype," "ideal pattern," "model" [< "sketch," "delineation"], translated only by fris=ahts [2x]), of ἱπόδειγμα ("example," "model," "pattern"; occurs only once in the Greek Vorlage to the extant Gothic), and of εἰκών ("image," "likeness"; "form," "appearance"; translated 5x by fris=ahts, 3x by man=leika "human likeness").

A 3.21. Now it so happens that three of these words, ἱπόδειγμα, τόπος, and εἰκών, are exegetically connected with σκιά "shadow." As Kittel (Brom. VII skia D 3.) reveals:

Very closely related to Col 2,17 are the σκιά sayings in H[e]b[rews]. In Hb 8,5 ἱπόδειγμα is parallel to σκιά. A point worth noting is that this sense occurs only in the section 8,1—10,18. The opposite is τόπος (a quotation from Ex[odus])

2. (Cont.) "declaration" < sakan (6i) "to argue," "dispute" [with, for, &c.]). Cf. also ga-fris=ahtjan (I:) "to depict (with a visual image)," "form," "pattern," and ga-fris=ahtnan (IV:) "to be(come) depicted (in a visual image)," "be(come) configured," "be(come) formed," "take shape," "be(come) patterned," "be(come) contoured."
25,40), which in turn means the same as σικόν. With the help of the Hellenistic philosophical category "heavenly reality—earthly shadow" the Jewish priesthood and its ministry are relativized by the high-priestly office of Jesus. This polemical relativizing is expressly supported by the citation of the Mosaic Scripture. The same religio-historical and theological milieu controls the σκια saying in 10,1. Since the νόμος ["law"] contains only a shadow of the heavenly reality, it cannot achieve the perfection on which everything depends.

The Epistle to the Hebrews is, of course, not among the preserved Gothic Scriptures, a most frustrating fact. I suspect, however, either that σκια may not have been translated there by skadus, which is its only translation (thrice) in the preserved Gothic remnants (as also Gothic usar-skadwjan is the only translation for the three occurrences of Greek ἐπισκιάζω "I overshadow"), or that if skadus was indeed used, it was used only because it referred to a specific "shadow," modified by a genitive of possession as in the extent attestations (Lk 1,79 Mk 4,32 Col 2,17), as opposed to the more abstract, generalized kind of "murky blurredness" denoted by skuggwa.
For the Western exegetical connection in meaning between the idea of "appearance" as illustrated by the combination "shadow-and-image," on the one hand, versus (spiritual) "reality," on the other, as this contrast is presented in Hebrews, is very close to the semantic patterning of the same contrast in 1 Cor 13,12, the verse under discussion: "For we see now through a mirror in a riddle, but THEN face to face."

A J. 22. When St. Paul wrote this metaphor, he was alluding, as was natural to Rabbinic tradition, to the methods of the Hebrew prophets. According to this tradition, these prophets derived their understanding of the future by looking into mirrors in which they would see prophetic knowledge divinely codified in riddles. Kittel (Brom. I anigmä [ésoptron]) explains: 

ésoptron. "To see in a glass" also means "to see prophetically."...

In this image of looking into and seeing in mirrors there is no stress on the fact that the mirror gives only an indirect and clouded picture...It is thus incorrect to maintain that one of the characteristics of the mirrors of antiquity was to give indistinct pictures....
en ainigmati blépein is always used of the obscure seeing, hearing and speaking of the prophets....en ainigmati is a more precise form of the general di' esóptrou to indicate what is less clear.

The Greek thus originally expressed the idea of mirror-viewing for knowledge of the future, as done by the prophets, combined with indistinct perception (en ainigmati) of what was seen.

The reference to the OT prophetic techniques, however, had, for the most part, dropped away by the fourth century. Instead of to prophecy, di' esóptrou en ainigmati came to refer strictly to that form of seeing which contrasted with clear and open visual perception. In the Gothic rendition of 1 Cor 13,12, the "reality" concept implicitly in the words "face to face" (and=wairbi wipra and=wairbi) is dialectically opposed to the "vague image" of that reality in the same way as the Philonian "Hellenistic philosophical category" places "heavenly reality" opposite "earthly shadow" in the Letter to the Hebrews. Such interpretation of the Bible in terms of itself and its own thought patterns (rather than in terms of Judaic scholarship) is clearly of non-Rabbinic provenance and represents the "influence
of the western exeges" (Friedrichsen, FE 216).
Friedrichsen documents the kind of Western exegesis involved which influenced the complete alteration of a "riddle" in the original Greek into an "image" in the Gothic Bible (FE 220f.):

1 Cor xiii 12 δι' εσοπτρον εν αἰνίγματι παράκαμπται in frisahtae: vg. latt. Ambrst. in enigmata. Frisahtra represents σικόν, τυπος, and in this passage is clearly suggested by the commentaries. Thus we read in Ambrosiaster, "Apertum est nunc imaginea videri per fidem, tunc res ipsas," and in Pelagius, "Quasi paervuli, qui non possimus serena cordis acie perfectae lumen perspicere claritatis, per speculum legis quasi rerum imaginem contemplamus."

3. Translated: "It is clear that now images are seen through faith, (but) then the things themselves."

4. Translated: "We, as though children who cannot perceive with clear, keen vision of the heart the light of perfect clarity, through the mirror of the law contemplate things' images, so to speak."
Cf. also Theodoret, "Skia, phasai, ta paronta ton mellonton. En gar toj ranagidoj baptismati ton tupon koromen tēs anastēsō ... entautha to symbola tou Despotikou theōmēta sōmatos." 5

5. Translated: "'What is present,' it says, 'is a shadow of what is coming' [Col 2,17: Gothic: skadus pize ana-waipanē]. For in all-holy baptism we see the (prefigurative) type [tupos = fris-ahts!] of the resurrection ... we behold here the symbols of the body of the Lord."

In addition, Jean Daniélou (in The Bible and the Liturgy, Notre Dame, Indiana: University of Notre Dame Press, 1966, p. 181), writing about sacramental typology, translates the words of Gregory of Nyssa and Cyril of Alexandria regarding Baptism: Gregory of Nyssa: "'You must be buried in death with him by Baptism. But it is not death itself, but a shadow and an image of death.' ... It is noteworthy that Cyril speaks in the same way: 'Since we are baptized in the death of Christ, Baptism is called a shadow and an image of death, which is not to be feared!'" (emphasis added). The original Greek of Daniélou's quotes reads as follows: (Gregory:) ... eis to sintaphēnai autōj dia tou"
And on p. 216 (FE), Friedrichsen observes that Theodoret (last quote) in particular is to be noted as of significance regarding the Gothic version of 1 Cor 13,12.

A 3.3. Therefore, since:

1. The opposite of "heavenly reality" is considered to consist of a (mere) "image" (= Gr. fris-ahts, whether Gk. hupódeigma, hupotúpósis, túpos, or eikóni) combined with the idea of "shadow" (skía):

   A) in the Epistle to the Hebrews (cf. Kittel, above);

   B) in Theodoret (cf. Friedrichsen, quoted above);

2. Pelagius, in explaining the seeing of images mirrored in the law, gives the law-mirror's reason for existence as the human inability to "see" the "light" of perfect clarity, and thus implies some process of obscuration of that light through human inadequacy;

5. (Cont.) baptismou eis tôn thánaton ... Ou gēr thánatos hōtōs estin, allā thánatou skía kai ektūpōma.

   (= Lat. mortis umbra et similitudo; Migne, Patrologiae Graecae, vol. 46, column 692 B);

   (And Cyril:) Epeî dé eis tôn thánaton Xristōu baptizómetha, lekthēsetai kal tò báptisma skía thánatou kal mínēma, hòn ou khrē phobeisthai. (= Lat. umbra atque imitatio mortis; Migne, Patrologiae Graecae, vol. 69, column 841 B).
3. To a certain extent, an image can be understood as a "reflection" (cf. the NE phrase "mirror image"), thus making superfluous the explicit mention of a mirror as in the Ambrosiaster quotation in Friedrichsen, above.

4. The phrase in question is understood even by most modern translators as including the idea of an obscuring of the light, e.g., RSV: "in a mirror, dimly"; KJV: "through a glass, darkly"; Confr.: "through a mirror in an obscure manner"; TEV: "What we see now is like a dim image (1) in a mirror"; JB: "Now we are seeing a dim reflection (1) in a mirror"; TGV: "nur ein verschwommenes Bild in einem Spiegel"; and only R-S: "im Spiegel rätselhaft."

Fris=ahts by itself, however, implies no obscuration, although it does convey the idea of "visual image," "reflection," "Bild";

we can only conclude that all of these points indicate that the phrase in general includes the idea of obscuration of light, according to the understanding of all except the Rabbinic-Masoretic exegetes, to whose tradition the phrase originally referred. Since this "obscuration" is definitely not expressed by in fris=ahts.
it must be expressed by the only alternative: pairh
skuggwan.

To re-phrase this, we can say that the meaning of
the skuggwa—fris=ahta pair is contrasted with the
"reality" of the heavenly future in a manner which is
quite consistent with and parallel to such contrast in
the Letter to the Hebrews, where we can be certain that,
whatever Gothic word answered to skia, its complement
was fris=ahta, both terms standing opposite the "heavenly
reality" side of the equation. The mere presence of
fris=ahta in 1 Cor 13,12 is evidence of exegetical
intrusion into the text at this point. That is, we
arrive at the following semantic proportional equation
obtaining between Western exegesis and the Epistle
to the Hebrews on the one hand, versus 1 Cor 13,12 on
the other:
"shadow" / "image" : "reality" = "x" / "image" : "reality,"
where "x" would certainly be "shadow."

I conclude that the complete semantic unit
"shadow-plus-image" was introduced into this section in
order to:

A) make it consistent with Western exegesis and with
the NT itself (especially with the Letter to the
Hebrews).
B) make it more understandable to any Goth who
read or heard it, and who did not understand
the Rabbinic tradition.

3.4. As a corollary of this, I conclude further
that skuggwa does not really translate ἐσοπτρον "mirror"
(any more than fris=ahta translates aínigma), but rather
skíá "shadow," in the sense of the obscuration, dimming,
or distortion of light. The passage saihvam nu baírh
skuggwan in fris=ahtai was transformed in the Greek
Vorlage from blépomen gár esóptrou en aínigmai, through
the influence of Western exegesis and Old Latin texts,
into *blépomen árti diá skíás en tupô! (= atidèmus nunc
per umbrem [/adumbrationem?] in imagine), in the
translator's or emendator's mind, so as to mean "we see
now through shadow (/ obscuration, dimness; adumbral
outline) into an (analogical) image (/reflection)."
The "into" (Gk. en, Go. in) is really a Semiticism
(cf. Kittel, Brom. I aínigma [ἐσοπτρον]). Its position
here was unusual in non-Semitic Greek and made even
less sense in Gothic. The presence of this preposition
in the Greek compounded translational difficulties,
difficulties which the Latin scholars simply transferred
into the Latin versions by using the Gk. loan-word

6. Cf. G.W.S. Friedrichsen, Gothic Studies, Medium
senigma, but which compelled the Goths to restructure the entire semantic situation while keeping the grammar and syntax identical with the original.

A 3.51. Frequently quoted cognates to the Gothic skuggwa are ON skugg-sjá "mirror," and OHG scû-car, scû-char "mirror." However, it is the second element in these words which completely alters the meaning to "mirror," for the first part (ON skuggi, OHG scû, scûwac), alone, means "shadow." The shift in meaning to "mirror" is partially revealed by the OHG scûwan, scûwen "to adumbrate," "(re)present the outlines of the shadow of" (Graff VI, 405)7 (to be distinguished from OHG scouwôn "to look at" [Graff VI, 552ff., Raven, Schw.Vb.d.Ahd. II, 134ff.], which is from a different PIE root, see below, A 3.54). ON skugg-sjá is thus literally an

"adumbration-viewpiece," and OHG scū-c(h)ar is literally an "adumbration-receptacle" (\([\text{OHG kar, c(h)ar = shallow basin, "saucer-like vessel" Graff IV, 463}]\) cf. AnEtWb 506). Finnish kuva "picture," "image," "illustration" is also derived from the early Germanic *skuwwa*- in the sense of "adumbration."

While these considerations may say something about the procedures involved in pictorial representation among the ancient Germanic tribes, it seems too bold to assume that the PGmc. etymon by itself incorporated the concept of "mirror" or "thing to look through." From this, strictly etymological, starting point, one might expect the Gothic word to mean "darkened picture," "silhouette," at most.

If we add the fact that the Gk. katoptrizō "I look at as in a mirror" is translated by pairh-saihvan (vg. speculantes) in 2 Cor 3,18 (ASV: "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit"); Gothic: Aþ-ban weis allai and-hulidamma and-wairþja wulþu fraujins pairh-saihvandans, ðō samōn fris=aht in-ga-leikônda af wulþau in wulþu, awa=swē af fraujins ahmin [MS A]), where the "mirror image" is eikōn
translated by fris-ahts, it appears that in the skuggwa passage of 1 Cor 13,12, sainhvan ... bairh conveys almost the same meaning as bairh-sainhvan (as likewise, e.g., qiman mib Jn 11,33 = sun-érkhomai "to come with" is indistinguishable in meaning from mib-qiman Jn 6,22, where the Gothic has mib-ni-qam ... in "did not come with ... into" for the 3s.Aor-2, Id.Act. of sun-eis-érkhomai "I go in with").

That is, the bairh- as prefix has purely adverbial quality: "to see reflectedly," "see through" ("a looking glass," Gk. ës-op-tron [ës- = eis "in"] or kát-op-tron, Lat. speculum). It assumes the same function as the Gk. prefixes ës- and kát- when the latter are combined with the stem -op-tr-.. (Accordingly, the Gothic word for "mirror" in NT terminology would be expected to be something like *bairh=sain(y)str or *bairh=sjunjô). On the other hand, the bairh in 1 Cor 13,12 is not only adverbial but also prepositional. Yet unless the entire passage is to lose its traditional meaning, skuggwa cannot mean "mirror," as shown above. It must, instead, give some rendering of the various interpretations of sainstr. The signification of "viewing a reflection" (i.e., of blépein di' asóptrou) is borne, rather, partly by sainhvan bairh and partly by fris-ahts. The Gothic is
thus "we are looking-as-through-a-looking-glass through obfuscation (/shadow, umbral outline, adumbration) into a visual representation." That is, the image (fris=ahts) is a murky one.

This Gothic "through obfuscation in(to) an image" gives the Western interpretation of the true meaning of the phrase while retaining the original sequence of prepositions.

A 3.52. Regarding the etymology of skuggwa (apart from the obvious equivalence to ON, skuggi "shadow," &c.), I follow Lehmann's (EvLaryng 214) derivation of the word from a PIE laryngeal stem *skuwX- > PGmc. *skuww-. I assume that its nearest relative in Gothic is un=skaus- (only mNp. un=skawai attested, 1 Th 5,8), which would accordingly be expected to mean "unobscured," "unobscurated," and must have derived from an unaccented-grade stem *ak.Xw- (> PGmc. *skaw-, as likewise in [PIE *deAw-/*doXw- > tau versus *d.Xw- >] tawida [Pt. of taujan "do"], cf. also slaub-; A 6 later in this work), with the same metathesis of PIE -wX- to -Xw- as I further assume occurred also between the following pairs:
A 3.53.

PGmc. -ww-
Go. triggwa < *drewX- "trustworthy" (EvlLaryng 213)
ON bue, biugga < *bh,wX-, bhewX- "to dwell" (PIEPhonol 141)
OSwedish g-nugga < *-nuwX- "to scrape" (probably like skuggwa); cf. NE nudge < Scandinavian.
Go. glaggwuba "with attention to detail," "meticulously," ON glöggar (A. glöggvan) "clear-sighted" < *glowX- (EvlLaryng 214, IEW 433)

PGmc. -ōw-
Go. tráuan < *drewXw- (/dreAw-)
(III:) "to trust" (as stáuid, Pt. of stójan "to judge" = pre-Gmc. -aw-
EvlLaryng 35)
Go. báuan < *bhóXw- (-eAw-)
(III:) "to dwell"
Go. b-náuan < *-noXw- (-eAw-)
(III:) "to rub"

ON glóa [Pt. glóað] "to shine," "glitter," OEs. glöwan [Pt. glóow] (7:) "to glow" [= Go. *gláuan] < *glowXw- (-eAw-)
(I EW 433)

There may be more than these five (including skuggwa —un=skau) alternations of PGmc. -eww-, -aww-, -ww-, -uww-,
and -uvw- with "ungeminated" Gmc. −ɔw− or −ōw−, as well.
( • = schwa secundum, also written ʌ; ʌ + X = ʌ = schwa primum.) Where PGmc. −ow− or −aw− is not in evidence
(as ON snögra "sudden," "brief" vs. Go. sniwan (5) "to hasten," ON snúa "to turn"), cf. Jerzy Kuryłowicz,

A 3.54. This PIE stem, #skewX−, #skX−, #skɔXw−
(or #skəw−), must have meant "a shadowing," "shadow," "obfuscation," "obscuration"; to form it a laryngeal
determinant was added to the root *(s)kew− "to cover"
(IEW 951). Extra-Germanic cognates and derivatives of
#skewX− are Lat. obscurus "obscure," "dark," "shadowed,"
Skt. akunāti "covers," &c. (This root [#skew− "to cover,"
IEW 951] should be kept distinct from the root *kew−
"to view," IEW 587f., which, with an added "movable ʌ,"
is the origin of Go. skauns "sightly," "beautiful," OHG
scouwōn "to view," &c.)

nēphō − ananēphō − eknēphō

A 3.61. An approach toward the word un-skawai from this
direction gives us a much more satisfactory meaning than

the traditional "sober" for the occurrence in 1 Th 5,8.

Probably as much ink has been spilled on conjectures regarding the three translations to (+)néphō "am sober" as on any other combination of Gothic words. The difficulties lie in the following occurrences:

néphō  ("but let us, being of the day,") "be sober" in 1 Th 5,8;
ananéphō  "sober up" ("out of the devil's snare") in 2 Tm 2,26AB;
ainanéphō  "sober out" ("rightly, and sin no more") in 1 Cor 15,34  (only MS A extant in Gothic).

A 3.62. In 1 Th 5,8 the Gothic has "ib weis dagis wisandins un-skawai sijaima" for hēmeis dē hēmēras hōntes néphōmen ("but let us, being of the day, be sober"); in 2 Tm 2,26AB stands "us-skarjaindau us un-hulpina wruggōn" for enanépsōsin ek tēs tou diabolou pagidos (the RSV has, for the whole verse: "and they may escape from the snare of the devil, after being captured by him to do his will"); and in 1 Cor 15,34, where the Greek has eknépsate dikaiōs kal mā hamartánate (RSV: "Come to your right mind, and sin no more"), Streitberg has "us-skarjiō izwis ga-raīhtaba jan-ni fra-waurkjaid," although Gabrielentz and Löbe had read "us-skawjiō" "ohne Kommentar," as Schubert
(Erweiterung 71) points out. On this last, uncertain reading Braun, in a footnote to Streitberg's Bibel (GoBbl 275) says: "- 34. usskajri] A, nicht usskawjib scheint vorzulegen: die erhaltenen Spuren entsprachen eher einem r als einem w Br[aun]. Vgl. [2 Tm] 2,26."

In my opinion, the main obstacle to a correct understanding of these words has not been so much the text itself, but rather the attempt by most scholars to amalgamate two or all three of these words into a common stem. Feist combines us-skawjan/us-skarjan of 1 Cor 15,34 with the us-skarjan of 2 Tm 2,26AB, following Braun's "r scheint vorzulegen." Friedrichsen (FE 132f.) suggests that all three words may have r, while Schubert (Erweiterung 71f.) guesses that they may really all have w, a conjecture which, he admits, is "sicherlich keine befriedigende Lösung." (FE 132) indicates that the Gothic "un=skawai sijaima" of 1 Th 5,8 is not a direct translation of nēphōmen, and does not mean "let us be sober." Unfortunately, he then contradicts himself in a footnote, saying (FE 132): "The facsimile clearly shows uskawai ... which seems to be an error. The correct rendering of nēphein appears to be -skarjan; cf. 1 Cor xv 34...."
A 3.63. The entire section 1 Th 5.1-11 is an extended metaphor about day and night, about sleeping and getting drunk at night as contrasted with waking and being sober during the day. The first occurrence of nephomen in 1 Th 5.6 is translated by "warai sijaima," which, as Friedrichsen says (FE 132), means "let us be (wake and) ware," regardless of the specific sense of his [i.e., Wulfila's] original nephomen 'let us be sober.'" Similarly, the word nephomen again two verses later is opposed to the idea of "sleeping" and "drunkenness" of the intervening verse 7, and since the prefix un- is privative, the adjectiveaskaus must be a generic term broad enough to include both "sleeping" and "drunkenness." Friedrichsen says (ibid.) that un-skawai sijaima must mean "not 'let us be sober,' but 'on the lookout, alert, watchful,'" in order to fit the context. That negative of "alert" which would most adequately subsume the ideas of "sleeping" and "drunken" would seem to be "befogged," "beclouded," "obfuscated," "obscured," "with the mind in nocturnal condition" (as opposed to condition during the day), "beshadowed," and the like. This fits in quite suitably with the meaning of skuggwa as "obfuscation," "obfuscation," "shadow" (as tráuan "to trust" goes with triggwa "trustworthy," as explained above), and also with
the other, extra-Gothic cognates of skuggwa, all of
which likewise mean "obfuscation," "shadow."

A 3.64a. In contrast, the word us-skaran, attested in
both MSS A and B of 2 Tm 2,26 is, as Feist (534) shows,
cognate with OE ascirian, ascierian "to cut off,"
"separate," "divide," "remove," &c. (ClH-M 25), and a
weak class I deverbal formation to the strong verb
seen in NE shear, and Gmc. relatives. The meaning of
us-skaran is clearly "to cut out," as is seen by its
use with the phrase us ... wruggon "out of a (rope)
snare." A wrugga (f.n.) is a "snare," "noose," lit.,
"that which wrings" (= vg. laqueus "snare"), cf. FE 133
and Schubert, Erweiterung 24.

A 3.64b. The other word which translates pagia "trap"
is hlemma (f.51) "crash-trap," "pitfall" (used with
at-driusan (21) "to fall upon/at/into" in both of its
two occurrences in the NT, 1 Tm 3,7; 6,9), cf. ON
hlemmar "a lid, cover, as of a pan, cauldron, as an
opening in a floor, a trap door" (C-V 270), ON hlemma, as
"to give a dull, heavy sound" (C-V 269), OE hlimman (3t)
"to sound," "resound," "roar," "rage" (ClH-M 186), see
also FE 133 and Schubert, Erweiterung 23. Hence the
meaning "to cause to be cut out," "to cut out," "to extract
by cutting" is quite certain for us-skaran; neither can
its form be question, since the same basic form is connected with the same meaning in the other Gmc. dialects, and the mental picture of being cut out of a (rope) snare is even more graphic than the Greek "sober up out of the devil's trap."

A 3.71. Finally, however, there is the problematic usakawlijib-uskarlijib of 1 Cor 15,34. As noted above, Feist assigns this to us-skarjan. Friedrichsen (FE 132, Note 1, see above) also accepts Braun's reading of -skarlijib.

But the meaning "to cut out" would make little sense here, and it is no wonder that scholars such as Schubert wonder whether this word's spelling has been corrupted (Erweiterung 72). Before further conjecture on this word, the varying interpretations of the letter in question must be considered.

Now it is true that Braun has inserted an r into Streitberg's text (GoBbl 275). However, he himself is not quite sure about it. The r only "seems" ("scheint") to be present; the preserved traces only "correspond rather" ("entsprechen eher") to an r than to a w. As against such uncertainty, Gabelentz and Löbe, half a century before Braun, and when the MS had presumably undergone half a century's less deterioration and was
more legible than when Braun viewed it, had read w without even commenting about it. It would seem that they were thus more confident of their reading than was Braun of his.

A 3.72. The features which a Gothic letter r (aida) and a Gothic letter w (winja) have in common are:

A) a vertical line, or stem, protruding from the curved, upper part of the letter to a short distance below the line of writing;

B) a more or less circular curve extending upwards and to the right from a point of juncture with this "stem"; this curvature can be, roughly speaking, anywhere from one hundred degrees to about one hundred seventy degrees of the circumference of a circle.

A 3.73. The features which a Gothic letter r (aida) and a Gothic letter w (winja) do not have in common are the following:

Only the winja has: a mirror image of the circular curve, extending upwards and to the left. Its "stem" does not protrude upwards beyond the point of juncture with the bottom of this "horseshoe" curve. It has no diagonal stroke leading down toward the right from the bottom of the right-hand curve close to the stem-juncture.
Only the raida has: a stem which protrudes up past the point of juncture with the right-hand curve, and which proceeds to the top of the writing space, a point at which the right-hand half of the "horseshoe" curve (there is no left-hand half) bends back and comes close to it again, but does not quite meet it. The raida also has a diagonal stroke leading down toward the right from the bottom of the right-hand curve close to its juncture with the "stem." In short, it looks very much like a modern Roman capital R, except that the vertical stem extends below the line of writing, and the semi-circle of the upper half of the letter does not quite touch the top of the stem.

A 3.74. My suggestion about this grapheme is this: both Gabelentz-Löbe and Braun were correct in reporting at least parts of what actually existed in the Ambrosian A manuscript. Gabelentz and Löbe actually did see what looked like a Gothic w, and Braun did in fact see what looked like a Gothic r, even though the MS may have deteriorated some by the time he could examine it. How can this be?

It will be noted that if one superimposes a Gothic raida on a winja, the result is, except for the diagonal line (present in 1 Cor 15,34?) on the lower right, a
character that resembles the Greek letter πσι. In Gothic, this is actually the grapheme for þ, called ðiub in Gothic, thorn in Old and New English. The small diagonal line on the lower right of a normal rāda was probably not among the "erhaltenen Spuren" mentioned by Braun (Gabelentz and Löbe certainly do not report it), or if there was any trace resembling it, such a trace can easily be of origin external to this letter, whether as an extension of the neighboring i's (jōr's) tail or simply due to spotty darkening from manuscript decay. For graphic representation of the origin of the alternative interpretations of Gothic þ, by Gabelentz-Löbe versus Braun, see fig. 2.

Fig. 2.

\[ \text{Out of } \Psi (\pi) \rightarrow \text{only } \Psi (\pi) \text{ seen by Gabelentz } \Psi (w) \text{ & Löbe, hence: } \Psi (w) \]

\[ \text{only } \Psi (\pi) \text{ seen by Braun, hence: } \Psi (r) \]

In other words, I suggest that Gabelentz and Löbe saw the left side of the "horseshoe" which would, in any case, have been very close to the right-and-upwards slanting slope of the preceding a (ahsa, which vaguely resembles a lower case Gk. lambda); but that they did
not see that part of the stem of the "psi," or \(\pi\mu\), which protruded up between the arms of the "horseshoe." On the other hand, Braun must have seen enough of this stem to realize that it continued upward beyond the juncture with the bottom of the "horseshoe," but he did not see this "horseshoe's" left half which, by the time of his examination, had probably become indistinguishable from the aforementioned slope of the preceding ahea. Thus, out of \(\pi\mu\), Gabelentz and Löbe derived winja and Braun read raida. There are, after all, a limited number of possibilities for letters with a vertical stroke extending below the line, a vertical stroke such as both Gabelentz-Löbe and Braun must have seen in order to make out either \(\omega\) or \(\rho\). Only five letters have it: 

\(\alpha\) (ahea), \(\beta\) (\(\pi\mu\)), \(\rho\) (raida), \(\omega\) (winja), and \(\Pi\) (faihu).

Of these, ahea and faihu are too different in their other strokes to resemble anything like what Gabelentz-Löbe or Braun report having seen. Thus, besides winja and raida, only \(\pi\mu\) is left. This confusion, incidentally, is the same general sort as occurred at the very beginning of this same chapter, in 1 Cor 15,2, where, conversely, an original winja was read as \(\pi\mu\) (see saupa < sagua, A 2), only by a Gothic scribe. And what apparently prompted Braun's reading \(\pi\mu\) as raida
was his discovery that, in MS B of 2 Tm 2:26, Uppström had mistaken an original \( r \) for a \( w \). Since in both places the Gk. verb-stem \( nēphō \) was the translated word, Braun simply assumed that the three different scholars, Uppström, and Gabelentz and Löbe, had made the same mistake twice, and he read an \( r \) into the traces still visible (cf. Braun’s footnote in Streitberg, GoBbl 437, A 3.61). This brings us to the conclusion that the word before us is really \( uσσκαβμικ \), i.e., of the verb \( uσσκαβμικ \) from \( uσσ- \) and \( καβμικ \). Since the simplex of this word, \( καβμικ \) (\( σ; \ j-\text{Pr.} \)) means "to do wrong" (Gk. \( αδικόν \)), and \( uσσ- \) normally means "out (of)"; "ex-","no longer" (compare also \( uσσ-\text{grudja}, \ B 5 \)), I assume that \( uσσ-καβμικ \) means "do wrong no longer," "stop evil-doing," "extract from wrong-doing." Thus, \( uσσ-καβμικ \ izwi gα-раįhtaba \ ian-ni \ fra-waurkja\ddot{id} \) is literally: "'ex-evil-doing-ize' yourselves rightly and do not sin." The sense of "extraction" connoted by \( uσσ- \) (plus verbal ending) refers to the immersion in "evil conversation" (\( gα-waurdja \ ubila \) of the preceding verse, and the \( καβμικ \) segment is a kind of parallel to \( fra-waurkja\ddot{id} \(" do not") "sin" of the second half of the sentence.
A 3.82. In part, us-skabjan is also a translation, not really of eknésase, but of dikaios which immediately follows it. For when the Greek stem dik-, meaning "(up)right," "correct," "just," is prefixed with the privative particle a- "non-," it means "unjust." In this negative meaning it is translated mainly by the stem skab- in Gothic. Puryear lists (llf.):

ana-mahtjan 2 Cor 7,12.12.

gas-kabjan Lk 10,19 2 Cor 7,2 Ga 4,12

skabjan Col 3,25.

and: ho adikon (Prp.)

skafus Col 3,25

and: adikia - "wrongdoing" 2 Cor 12,13; elsewhere, "unrighteousness," "wickedness, 

"injustice"

skabis 2 Cor 12,13

(Also: in-windipa "perverseness," "wrongness,"

"injustice"; 5x;

and: un-selei "unkindness," "malevolence,"

"malice": 1x)
In addition, skabulis is the only translation (once) of blaberós "harmful" in 1 Th 6:9, and ga-skabían translates the related verb, blaptó "I harm," "injure" someone, in Lk 4:35, in one of the two occurrences of that verb, the other occurrence being translated (in the newly discovered Speyer fragment, in Mk 16:18) by aglian "to hurt," "cause harm to," "make ailing."

However, since the phrase eknhpátan dikaiós expressed the idea of emerging (ek-) from a state of general adikía to become its reverse, dikaiós ("upright," "just," "righteous"), the translator understood this in terms of the ek- of eknhphó, plus verbal ending indicating engagement in the activity thus implied, the entire process being modified by dikaiós, whose normal translation is ga-rajtaba. To put it in English, the translator perceived the Greek in terms of "sobering up justly from injustice," "righteously from unrighteousness," and therefore "rightly from evil-doing."

A 3.9. This interpretation of the long troublesome first verb of 1 Cor 15:34 is a far simpler, less confusing, and more understandable explanation than I feel has ever been offered before. It is based not on theoretical attempts to make the evidence fit preconceived notions of what the verb is supposed to look like, but on what
manuscript investigators have actually reported seeing. Since the Gothic letter \( w \) has more in common with a \( p \) than with an \( r \); since, conversely, an \( r \) has more in common with a \( p \) than with a \( w \); and since, at varying times, both a \( w \) and an \( r \) have been read in this verb in a badly preserved piece of manuscript, neither of which letters makes sense, the only reasonable assumption is that the letter is simply a badly deteriorated \( p i u \) (\( p \)). Proceeding from this assumption, we discover a new verb, \textit{us-skabjan} (6; J-Pr.) which means, to judge from its root components, \textit{us-} and \textit{skabjan}, "to get out of evil-doing," "engage no longer in evil-doing." This meaning fits in excellently with the passage—much better, as a matter of fact, than do any of the hitherto proposed meanings of this word viewed as \textit{us-skawjan}, \textit{us-skaujan}, or \textit{us-skarjan}. This in turn corroborates the hypothesis that we are dealing here with the letter \( piu \), and proves once again that the Goths knew both their own language and Greek better than many a Gothic scholar who came after them.

9. I have written to the Ambrosian library in Milan for photographic facsimiles of the word discussed here (and of other words, also), but the staff of that library
9. (Cont.) declined to send any facsimiles, offering the explanation that it was too difficult to find any such word or words. In view of this kind of response, the Gothic scholar is left with the hope that the manuscripts might someday be transferred to a library which has competent direction.
B: GREEK SEMANTIC FIELDS CONSISTING OF SEVERAL WORDS OR WORD-STEMS

B 1: 

B 1.1. Suneidēsia, the Greek word for "consciousness," "moral consciousness," and "conscience," is a derivative noun of the verb suneidō (perfect tense), whose active infinitive is suneidēnai, a perfect infinitive form with the completely present meaning of "to share knowledge with," "be implicated." It is a composite verb, put together out of sun- "together with" and eidēnai "to know." Sun, also a preposition, evolved from PIE *sun, *ksun "with," varying prepositional forms of the root *som- "together," "simultaneously with" (IEW 903) appearing also in Gothic sama "(the) same," NE same (IEW 904). The normal grade of the root, *sem-, meant "one," "together in one," "unified," "unified with" (cf. Lat. sim-plex "single," "simple" [lit.: "one-fold"]).

B 1.2. Eidēnai, on the other hand (the -nai is the perfect infinitive active ending), is one of the products of the complex evolution of the PIE root *w(e)dy- "catch sight of," "espy," "see," an old aorist. A related form occurs in the expanded root *weydē(y)-, which implied the
state of "eyewitness" knowledge resulting from the action of seeing. There were two forms of perfect to this latter root (IEW 1125ff.): one for the singular, o-grade *woyd-, and one for the plural, unaccented-grade *wyd-.

Greek prefixed this latter, reduced-grade plural form with the past-time "augment" o-, and generalized the resultant *awyd- into the singular with the appropriate endings in order to form the second aorist (NT Gk.: εἶδον "I saw") of the verb ἴδον "I see."

Conversely, the post-classical Greek language generalized the singular form, *woyd-, into the plural by adding the plural inflections to it. Simultaneously, Greek limited to this form alone the exclusively present-time sense of {"I have witnessed with my own eyes" >} "I know." By the time of the NT, the Greek form of the root was oída. (The pre-Homeric stage of the word was *woída; in classical Greek the ω [i.e., digamma] is normally unattested in writing, although poetic meter often indicates an unwritten consonant, and many dialect inscriptions have F- [digamma].) The Germanic languages, on the other hand, kept the PIE quantitative ablaut difference between singular and plural and also retained the original IE sense of "know"
for what has come to be termed, quite aptly, a
"preterite-present": Go. wait, witum "I/he know(a),"
"we know" (cf. also NE wit-ness and obsolete "I/he wot,"
"thou wost," and "we wit").

B 1.31. Thus the Greek "perfect-present" súncida
meant originally "I know together with" (someone else,
as an eyewitness). This verb then came to be used with
the dative or reflexive pronouns as in súncida emautós
("I know with myself"), which then made the knower and
the implied companion knower identical. Kittel points
out (Brom. VII súncida ktl. A 1 b) that this differentiated
between two separate egos, the one as knower, the other
as the observed participant in events, the agent known
(i.e., the "ego" and the "id," analogically speaking).
Hence evolved the sense of "being aware" of what one was
doing, and of oneself.

B 1.32. With awareness came the self-evaluation, the
sense of "conscience," and this is the implication of
the reflexive verb in 1 Cor 4,4, the only place this
verb occurs in the Greek Vorlage to the Gothic, where
it is translated by the loan translation mis mîb-witan
in the phrase (ni-h wâih ... ) mis sîlbin mîb-wait,
literally: ("nor aught ... do") "I have on my conscience"
(TEV: "My conscience is clear"). The simple
(non-reflexive) verb also occurs in the NT (Acts 5,2), but not at all in the Gk. Vorlage to the Gk. remnants.

The derivative noun suneidēsis originally could mean either the state of knowing with someone else (kittel, brom. VII súncida A 2 a), in line with the meaning of the simple, non-reflexive súncida or, paralleling the reflexive súncida emautō, "consciousness," "self-awareness," or "self-evaluation." By the time of the NT, however, the noun was used to express these latter, "reflexive" meanings only.

From the concept of self-evaluation was derived the idea of reviewing and passing judgement on one's own past actions. Thence came the interpretation "conscience."

This faculty of judging one's own actions, however, can have several aspects to its use, that is, different "meanings." Kittel notes (Brom. VII súncida ktl. E 2):

a. No less than 8 of the 14 passages in Paul are concentrated on the issue of idol meats, 1 Cor 8,7-13; 10,25-30. This suggests that a current slogan of the community was adopted and rephrased. What Paul himself understands by suneidēsis has to be gleaned from the context, since he does not offer any definitions. At all events he means something more comprehensive than a subsequent bad conscience....
Regarding these occurrences of suneidēsia (only seven of which occur in the Gothic First Corinthians section mentioned), Kittel distinguishes (Brom. VII sünocida ktl. E 2 a) among (1) the ability, based on Christian knowledge, to judge the morality of imminent deeds, whence (2) acknowledgemental choice of the good, and (3) self-evaluation. Suneidēsia is here thus both knowledge and will, judgement and acting. As will be shown in the following text, the Gothic normally employed mid-wissei to express moral knowledge or judgement, and, dependent thereon, ga-hugða to express an attitude or disposition to action, as variously implied by suneidēsia. On the other hand, when suneidēsia indicated neither purposive action nor objective knowledge, but rather only purely subjective opinion and impression, hũhtus was used.

The knowledge implied may be either of two types: simple memory of good or evil acts; or the profound "knowledge" (gnōsia) about God and the ultimate relationship of all things to him as the Final Criterion. This latter knowledge was the measuring rod upon which judgements in general, and thus "conscience," as the ability to judge, had to be based. It is this gnōsia-type of knowledge which appears, according to Kittel (Brom. VII sünocida ktl. E 2 a), in Ro 13,5. But the
implication of memory as (an unblemished) record of deeds also occurs, e.g., 1 Th 1,5,19; 3,9.

In all cases, the element central to suneidásis is the (Christian) understanding of the reference of the part to the whole, of the condition of one's own soul in the eyes of God, or of deeds with respect to morality (míp=wisai). Contingent upon recognition of such relationships is the intent or decision to act accordingly (ge=hugda).

hug (m.1s)

B 1.41. Ga=hugda is a modification of the word huga, the etymology of which is uncertain. Feist and Pokorny list no extra-Germanic cognates or roots for it. It can be expected to have evolved from pre-Gmc. *kuk₃, earlier *kw₃k₃, unaccented ablaut grade of *kw ek₃ "appear," "see," "show" (IEW 636). According to W. Lehmann, PIEPhonol (p. 48, footnote 4), "The usual Gmc. development of ["schwa secundum"] // is u, except when between obstruents..." (Lehmann considers /w/ a "continuant.") Compare also the second syllable in OHG zwainzug versus Go. tigjus and taihun [*a₃₃k(u₃) and *a₃₃kum] and the general discussion of PIE // in section B 5, below. In any case, Gmc. -u- could be expected to develop from the unaccented grade of the combination whose normal grade showed pre-Gmc. -ew-
or -we-, as in the preterite plural or preterite participle of Gmc. strong verb class 2.

Huge can hardly be derived from the root whose normal grade is *ækwek* or *ækeuk* "to form a curve," "bend (in/over)," "curve together" (IEW 589) because of the meaning. Perhaps it is remotely connected to *ækw-,* *ækek-* "pay attention to," "observe," "look," then "hear," "feel," "notice" (IEW 587).

If the latter condition is true, the probably original root meaning of *ægu-* is "(make) appear mentally," "picture," "imagine," "view as" (?).

B.1.42. Huge appears (in the genitive, hugis) only once, in Eph 4,17, as a translation of noús "mind," "disposition" (it., vg.: sensus), which has here the sense of "inner orientation," "moral attitude" (Kittel, Brom. IV noús C a).

The Gothic speaks of the Gentiles ("other peoples," anparðs biudðs), who wander in the "rootlessness (us=wissja) of their perception (hugis)." Us=wissja (n.ia: is composed of the prefix us- "out of," "external to," "without," "ex-," "emerged from," plus the PIE root *wedh-ti-* (IEW 1116) to Go. ga-widan "connect" and in-widan "reject the connection with," "deny," and means literally "disconnection," "lack of a bond."
As is obvious merely from the prefix \textit{ga}- and the suffix \(-d-\), \textit{ga-hugds} is a modification of the meaning of \textit{hugs} (as \textit{diánoia} is of \textit{noûs}). \textit{Hugs} is more general than \textit{ga-hugds}; it is the mind considered as the capacity for or faculty of understanding, not a specific mode or instance thereof.

Bl. 43. In Eph 4.18, St. Paul becomes more specific in elaborating on the nature of the \textit{us-wissi hugis}. A \textit{hugs} afflicted with \textit{us-wissi} shows such characteristics as a \textit{ga-hugds} which is darkened and an \textit{un-witi} ("ignorance") which alienates from God, both of which symptoms come from an insensitivity of hearts (in \textit{daubikós hairtanē}) which have no points of orientation other than themselves, since their interpretive faculties have been cut adrift from the Final Criterion. In this place \textit{ga-hugds} is translating \textit{diánoia} (a derivative of \textit{noûs}); this latter (cognate to the verb \textit{dianéōmai} "consider," "reflect," "intend," "think," not found in the NT—only in the LXX) Kittel (Brom. IV \textit{diánoia 2}) limits to the "faculty of spiritual and moral understanding" which, when defective, hurts the whole of the more inclusive \textit{noûs} (\textit{hugs}), i.e., "reasoning faculty," "intellect," "disposition," or "mental aspect of the personality" in Eph 4.17.

Throughout all of the other occurrences of \textit{ga-hugds} as
translations of diánoia, the Gothic word likewise always conveys the sense of some specific "mode of thought," a particular "type of attitude," or a "thought process," never the diffuse concept of "attitudes" in general, or of "understanding" in general, as does *hugs* in Eph 4,17. Lk 1,51, for example, has a contextual meaning of a "proud disposition or mode of thought" (Kittel, Brom. IV diánoia 2); Mk 12,30 and Lk 10,27 refer to the "spiritual life" only and, of that, only the actual expression of the spiritual impulse in love (not a dormant, abstract idea or capacity). In Col 1,21, *ga-hëgds* alludes to the "pre-Christian disposition and mode of thought" (Kittel, ibid.). Moreover, even in the one place, Ro 7,25, where *ga-hëgds* translates *nouis*, Kittel (Brom. IV, noûs C b) assigns this Greek word the meaning of "practical reason." This is the moral consciousness as it concretely determines will and action... In terms of its moral consciousness the 'I' acts according to the norm of the nómós of God...." (nómós = "law").

This same idea of union with, and application to, reality—or with and to the human being as participant therein—is present in *ga-hëgds* when used to translate suneidásia. Writing about this Greek word in 1 Cor 8,12,
Kittel (Brom. VII sūnoida ktl. E 2 a) notes:

... suneidēsia is not to be defined as a power of religious and moral evaluation or the like which can be detached from man. It is man himself aware of himself in perception and acknowledgement, in willing and acting. Hence the expression adopted in 1 Cor 8 may be used either of suneidēsia or of man as such: asthenēs/aasthenēn ["weak"/"being weak"].

In this case, 1 Cor 8,12, the "moral commitment," ga=hugda, is indeed a very specific characteristic of the personality, which is in danger from "those who wound" (alahandans) by "sinning" (fra-waūrkjan) against their brethren.

Similarly in Php 2,3, where there is no Greek word in the Vorlage answering to ga=hugda, the phrase in allai hauneinaiai ga=hugdaia refers to humility of attitude, of a particular viewpoint. Here it translates the word mentis appearing in the Latin phrase in humilitate mentis quoted in some of the Latin commentaries (cf. footnote in Gobbl 371-370). In the Vulgate, mensa is never used to translate suneidēsia; and only in Ro 7,25 (Go.: ga=hugda) does it (in the sense "intentions") translate
the Vorlage's *nous*, whose most frequent Vulgate equivalent is *sensus* ("sense faculty," "faculty of perception," "frame of mind"); of twelve occurrences in the Greek base to our remaining texts, *nous* is translated only here by *ga-hugds*.

The normal equivalent of *dianoia* is *mens* in the Vulgate (and, as mentioned, *ga-hugds* in the Gothic Bible. The only time the Vorlage's *dianoia* is not translated by *ga-hugds* [5x] is in Eph 2:3, where the equivalent is *ga-mitône* "reasoning," "deliberation," "intellectual activity," "cogitation").

In 1 Tm 3:9 the specific and practical nature of *ga-hugds*, "an attitude," appears again through the fact of its modification by the adjective *brains* (Gk. *katharós* "clean," "pure"). The "cleanliness" is for a specific reason: it contributes to the type of mentality which, in this verse, can support the mystery of the faith and which, in 2 Tm 1:3, can serve God appropriately.

B 1.44. Thus the difference between *hugs* and *ga-hugds* as it appears in the Gothic Bible: *hugs* is perception, the ability to perceive and understand, Latin *sensus*; *ga-hugds* is the mode of perception, manner of understanding, Latin *mens*. *Hugs* is like the copper plate used by the
engraver, while ga=hugda is analogous to the same plate after he has engraved it, so that it now stands ready to draw up the printing ink along certain lines only, and thereby to determine the form of the results of its application. Hugs is the faculty of viewing, ga=hugda is the viewpoint. Hugs is abstract and theoretical, the formable or to-be-formed, the mind as tabula rasa; ga=hugda is applied, the already formed or formative, the informed mind as a basis for decision and action, or as a matrix for categorizing the facts of experience. Hugs is passive, ga=hugda active.

mib=wissei (f.n:) (See IEW 702 for mib [prep.-av.], IEW 1126 for witan [verb to =wissei])

1.51. On the other hand, although ga=hugda denoted a certain bias of mind, it was still much too vague and indeterminate to serve in all instances as an exact equivalent to suneidēsis. As shown above, this latter word referred particularly to a very special kind of moral awareness, to that knowledge of the distinction between good and evil which was peculiar to Christians; it referred to the faculty of evaluation of one's own or others' deeds and moral existence, as seen in the Christian light. Ga=hugda could suffice in some
instances, especially if an impending decision or action were contingent on the mental situation implied by suneidēsia, but not in the majority of cases. There are eighteen occurrences of suneidēsia in Wulfila's Greek Vorlage (assuming that this tallies with the UBS and TR); of these, eleven are translated by mib=wissei, four by ga=hugda (or perhaps an overlapping five, if one includes the marginal gloss of ga=hugdai to mib=wissein in 1 Tm 1,5), and three by ðuhtus. In addition, ðuhtus occurs without any direct correspondent in the Vorlage in Col 2,23. This is apart from the occurrence of ga=hugda five times as a translation of diānoia and once as a translation of noûs. Thus, in the majority of instances handed down to us, the Gothic had no exact native equivalent for the specialized ("a current slogan of the community," &c., see above) early Christian idea of "conscience." Mib=wissei and its verb, sia mib-witan, are obvious loan translations of suneidēsia and suneidēnai emautōi, and could hardly have existed before the second half of the third century when the Goths first came into contact with Christianity. (It seems most improbable that they would have borrowed the expression in its attested meaning from pre-Christian Greek philosophers since, before Wulfila, the main
contacts between the Goths and the Roman Empire in the East were of a warlike nature. Moreover, they had no writing system of the sort indispensable to philosophizing before Wulfila, runic characters notwithstanding.

The PIE root *w(e)yd-, appearing in both the Greek and Gothic words for "conscience," necessarily anchored the basic meaning of their respective compounds in the area of "knowing," the core element of suneidēsia, according to Kittel (see above). The knowledge implied by miÖ-wissei, however, was not random knowledge but a knowing confined strictly to the area of Christian morality. Any other type of knowledge, such as that of the initiate (1 Cor 8,10), or objective and factual knowledge (Col 8,11), is kumī or witubni, respectively. Lack of (the faculty of) knowing is called un-witi (Eph 4,16).

Accordingly, the semantic domain of miÖ-wissei was quite narrow and very specific. Post-Wulfilian Gothic emendators even had second thoughts about using this loan translation in 1 Tm 1,5, where it could imply a source of action (i.e., of love) or an orientation, attitude, rather than moral knowledge strictly, and glossed it in the margin with ga-hugdal to cover that possibility.
In every other instance without exception, *miβ-wissei* signifies knowledge regarding Christian morality, a knowing of the Christian Weltanschauung in the sense of the Christian view of the divinely ordained order of things.

B 1.53a. A very peculiar situation arises in the latter halves of the two verses, 1 Cor 10,25 and 10,27, which are identical with one another both in the Greek (UBS, NTG, WH, & TR) and the Latin Vulgate. These are (in the sequence: vg., Gk., INTLNR):

manducate nihil interrogantes propter conscientiam

*esthiete meden anakrinontes dia ten suneidēsin*

eat ye 2) nothing 1) examining because of conscience

In spite of the fact that no difference between the two passages was discernible either to St. Jerome or to any of the modern translators, the Gothic has a different version for each verse:

1 Cor 10,25:

"matjaip, ni waiht and-hruskandans in miβ=wisseins," lit.: "eat ye, naught inquiring into because of conscience";

and 1 Cor 10,27:

"matjaip, vi waiht and-sitandans bi ga=hugdai," lit.: "eat ye, being unsettled by naught in connection with (your religious) commitment."
In both of these variants, not only the equivalents to \( \text{dia tene suneidēsain} \) vary, but also those for \( \text{anakrínontes} \). According to Kittel (Brom. III \( \text{anakrínō} \), \( \text{anákrisis} \)), the basic meaning of \( \text{anakrínō} \) is "investigate," but here (1 Cor 10,25.27) it has the "more general sense of 'to inquire into'." Since \( \text{mid-wisset} \) is a word made up expressly for the purpose of translating \( \text{suneidēsia} \) where it had the specialized meaning of "knowledge of Christian morality," \( \text{and-hruskandana} \) must, to be consistent, be considered as exact a translation of \( \text{anakrínontes} \) here as is possible in Gothic. Outside of these two verses (1 Cor 10,25.27), \( \text{anakrínō} \) retains its normal sense of "to investigate (judicially)," and is translated (5x) by \( \text{us-sökjan} \) (I:1) "to make legal inquiry," "investigate," "search out."

B 1.53b. Pokorny (IEW 947) and Holthausen (GoStWb 49) list the root \( \text{hrusk-} \) as deriving from PIE \( \text{*kruit-skō-} \), from PIE \( \text{* (a)keru-}, \text{* (a)kreu-} \) "cutting edge," "ax," "sickle" and find it cognate to OHG \( \text{acrutōn, acrodōn} \) "search out," "search through" (erforschen, durchforschen). The alternate explanation, which seems more likely, is given by Feist (49), who sees \( \text{hrusk-} \) as a metathesis of PŪmc. \( \text{*horsk-} \) in ON \( \text{horskr} \) "wise," OE \( \text{horsec} \) "lively," "wise," OS \( \text{horsk} \) "smart," OHG \( \text{horsec, hurac} \) "nimble,"
"quick-witted," "smart." Although Friedrichsen views the word as semantically "unexplained" (FE 235f.), its original meaning, including the prefix and- "vis-a-vis," 
(on-)to," "at," "forth and directly away (from)," was probably something like "to expose to the inquiring mind," "apply acumen to," "use astuteness on." The simple explanation of metathesis (as in NE horse vs. NHG Röös) allows discovery of Germanic cognates which seem much more satisfying than merely Indo-European ones, OHG scrođan being unsatisfactorily urverwandt. A I.53c. And-sitandana is translated by W.H. Bennett (GoCommenmary 80) as "fearing" in its occurrence in Sk VIII b 9; in Ga 2,6, "and-wairði ... and-sitib" is a partially adjusted translation of prósopon ... lambánei, an OT (and LXX) Semiticism meaning "to show partiality or favoritism" (lit., "lift up the face" [Bauer A-G 728, prósopon, 1.b., end]). In this context St. Paul is speaking about his invulnerability to the intimidating pretenses of those "seeming to be something" (þugkjanandam wisan hva). He says that whatever they once were "is not a whit of significance" to him (ni waiht mis wulþrais 1st), for "guð mans and-wairði ni and-sitib," that is, "God does not become
unsettled at the face of man." In and-sitan, the
and- does not mean "(on-)to," but rather "forth and
directly away," "away (from)," and the compound, on
the basis of its components, must have originally
meant "to depart from one's seat (for)," "lose one's
seating (over)." However, this literal meaning came
to mean, as Friedrichsen (FE 236) points out, "to lose
one's composure at." The NE phrases "to be(come)
upset over/by," and "to be(come) unsettled at." are,
in their semantic approach to the idea of "feeling
disturbed," very close to the approach taken to the
same idea by Go. and-sitan.

The corresponding Gothic adjective, anda-sētsa
(aj.ī/jaī) appears in Lk 16,15 translating bdēlūgma
"abhorrent thing," "repugnant thing" (Kittel, Brom.
I, bdēlūssomai: "'the subject of abhorrence'...'object
of... aversion');), and in Tt 1,16 translating
bdulūktōs "abhorrent," "unclean." These Greek words
evolved from a PIE root *pedz- "to break wind" (IEW 829),
so that their meanings derived ultimately from the
sense of reaction to offensive stench.¹ On the basis of

¹. Cf. Johann Baptist Hofmann, Etymologisches
Wörterbuch des Griechischen (Darmstadt: Wissenschaftliche
Buchgesellschaft, 1966), p. 34, s.v. bdōlos "stench." This
work is henceforth abbreviated as "EtWb.d.Gr."
these translations, it appears that ands-sēta, meaning "causing aversion," "abhorrent," "repugnant" (< "de-seating"), had advanced semantically further away from the etymological base than its corresponding verb, and-sitan. Later cognates are OE and-sēte "odious," OHG ant-sāzig "fearsome," "awful," "awe-inspiring," "revered," and to the strong verb, OHG in(t)-sizzen "be(com)e frightened," "be afraid," "fear," and the causative, OHG in(t)-sezen "hurl down," "destroy"; "set back"; "leave"; "rob."

B 1.54. Now there is some question as to why Wulfila would translate these two phrases, 1 Cor 10,25 and 10,27, so differently, or more precisely, why he did not repeat the literal translation of verse 25 two lines later. The reason is apparently the same as that for the marginal gloss ga-hugds in 1 Tm 1,5, namely that suneīdāsia here implies a decision on which action is to be based, not mere theoretical knowledge. Verse 25 is the general instruction: "Eat whatever is sold in the meat market ..." (RSV). In this case the basis for raising any questions would be only Christian knowledge of right and wrong. There are no interfering social pressures on the Christian buyer at the meat market, where he is presumably anonymous.
But two verses later the discussion turns on the decisive use of this knowledge in a hypothetical case of possible conflict between social pressure (to eat the meat) and pressure from the Christian's internalized moral standards to refrain from eating meat sacrificed to idols, because to do so might make one a partner in the pagan sacrifice: "If one of the unbelievers invites you to dinner and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience" (RSV). Such "(counter-)pressure of conscience," "commitment," "compatibility of action with moral standards," is better expressed by *ga*hugda* than by *mi*p*wissei*. Here "to eat or not to eat"—that is the question, not "to know." Therefore it is a matter of eliminating an "uneasiness" (*and*-sitan) which is a by-product of one's Christian "posture" (*ga*hugda*), not merely an "inquiry" (*and*-hruskan) made to resolve theoretical questions of "knowing" (*mi?p*wissei*) alone. Only the pre-made decision (*ga*hugda*) can have an effect upon the Christian presence at the meat counter or the dining table, never his mere knowledge of moral distinctions (*mi?p*wissei*), although this is included. The ambiguity of the Greek *sunsidēsia* vis-a-vis the Gothic must be dealt with somehow, and hence the two
different translations dealing with the idea expressed by a single, repeated Greek phrase. In this way the need for another marginal gloss similar to 1 Tm 1,5 is eliminated.

B 1,55. The same problem of ambiguity arises under almost identical conditions in the two verses 1 Cor 8,10 and 8,12, and it is solved in exactly the same way. The Greek verses are not precisely identical, but very similar:

1 Cor 8,10:

hē suneidēsís autoû ἀσθενοῦσα óntos (Go.: mīw-wissei)
the conscience of him weak being

1 Cor 8,12:

autôn tēn suneidēsín ἀσθενοῦσαν (Go.: ga-hugd)
of them the conscience being weak

In this case it is clear that the question is again not just one of mere knowledge but rather one concerning the neophyte's moral predisposition which, wounded while still weak, might yield to the temptation to eat food offered to idols, and to eat it in a frame of mind which simultaneously sets credence in idols (—and hence to apostasize). This passage is, in other words, the model for the above-discussed 1 Cor 10,25 versus 10,27 two chapters later.
In 1 Cor 8,1ff., St. Paul first talks about 'mere' knowledge and knowing (TR: gnôsis and ginôskô). The Gothic is missing up to the last three words of verse 9, but it must have used witubni and witan, to judge from occurrence of the former in 1 Cor 8,11, where the reference is to the same, 'merely' objective kind of knowledge as in verses 1ff. Gnôsis is, however, further differentiated and translated by kunbi, the unique Christian experiential knowledge; in verse 10, where it is practically equated with the Christian knowledge of right and wrong, suneidásis (Go. miP-wissei). But in the two occurrences of suneidásis in verses 10 and 12, not only "moral knowledge" but also "determination to act morally," "resolve," "commitment," "mind-set!" is involved. Knowledge of morality is required, it is true: hence miP=wissei. But in addition, the attitude leading to appropriate action is meant here: hence ga=hugda, and the need for a marginal gloss is again eliminated.2

2. The fact of the existence of two concepts in suneidásis is stressed by Kittel (Brom. VII súncoida ktl. E.2) in reference to 1 Cor 8,7-12 and 1 Cor 10,25-30:

What Paul himself understands by suneidásis has to be gleaned from the context, since he does
In 1 Tm 1,19 and 1 Tm 4,2, finally, there is no action of the possessor of the *mib-wissei* which is directly dependent on it; hence, there is no need for *ga-hugda*.

**pühtus** (m. us) (Derived from the root of *bugkjan* [IEW 1088] with PIE *-t*- suffix.)

B 1,61. As can be seen from a glance at the traditional interpretations in the standard dictionaries and glossaries, the word *pühtus* has suffered considerably from scholars' literal translation of the Greek *suneidēsia*. Only Balg attempts to depart from this common procedure with "thought," "wisdom," probably thinking more of *bagkjan* "think" (and the NE cognate thought) than of *bugkjan* "seem," in spite of the fact that it is obvious that the noun is derived from the latter verb, not the former. If it had indeed meant "thought," "wisdom," one would expect a root *pāht-

2. (Cont.)

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not offer any definitions....Hence *suneidēsia* means a "percipient and active self-awareness" which is threatened at its heart by the disjunction of acknowledgement and perception, willing and knowing, judgement and action.
such as appears in the adjective andā-bāhta [Acts:] "thinking," "rational," "sensible"; [Pass.:] "thought-of," "envisaged," "contemplated." A translation according to its components would be expected to yield "vis-a-vis the thought process," "with reference to thinking," "thinking/thought of," since andā is "vis-a-vis," "(on-)to," "juxtaposed to," "opposite," "directly away from," &c., and bāhta is of the same stem as bagkjan "think." More specifically, andā-bāhta is, as Bennett (GoCommentary 120) points out, the adjective whose corresponding verb is and-bagkjan "to think of," "conceive in the mind," "envision," and means simply "thought of," "envisioned," as opposed to ansaisūna "visible."

Since bāhta corresponds thus to bagkjan "to think," one would logically expect the adjectival component =būhta (in hauh=, mikil=būhta) to correspond accordingly to bagkjan "seem." But the tendency to translate the Greek without analyzing the Gothic was too strong. A glance at the customary translations provides us with "high-minded," "proud," "hochmü tiger," which is what the Gk. huperēphanos connoted, but not mikil=būhta or hauh=būhta.

B 1.62. Lk 1:51 is translated by the RSV as "he has
scattered the proud (Go.: * mikil=þuhtans) in the imagination of their hearts"; now *mikil=þuhtas is a partial loan translation of superenhance, which is a combination of *huþer "above and beyond," "superior (to)" (cognate to NE over, Lat. super; PIE * suþer(i) [IEW 1105f.]), and the root in Gr. phainō "to shine," "seem," "appear." Thus the Greek meant literally "superior-seeming," and the Gothic was almost identical: "great-seeming"; and only in this way "proud."

B 1.63. Similar confusion seems to have reigned in the case of a closely related adjective, *hauh=þuhtas (a.aj.a.); for glosses give it exactly the same meaning as *mikil=þuhtas! As Streitberg points out, *hauh=þuhtas in 1 Tm 6.4 does not really translate tetūphōtai (3s.Pf.Id. Pass. of *tuphōō "I becloud," "delude" [cf. NE typhoon] < PIE *dhewbh- [IEW 263f.] "becloud," "be fog," "smoke up" [NE deaf]) "he has been puffed up." Rather, it is a later intrusion translating the vg. *superbus "haughty," "proud" (GoBtl 426, ftnt: "*hauhþuhtas) AB: vgl. inflatus est autem d Lucif. Die Kopula fehlt in vg-Hss.; superbus, nihil aciens usw."), a point on which Friedrichsen agrees. 3 Unless it is pure coincidence, the Gothic must

3. Superbus is the Vulgate's invariable equivalent
have been taken from the Vulgate because: both the vg. Latin and the Gothic have an adjective, whereas the Greek has a verb; and both the vg. Latin and Gothic words have, at the root of their meanings, the idea of "elevatedness," whereas the Greek meaning rests on a literal denotation of being "puffed up with smoke."

The Gothic meaning of hauh-pūhta is thus "high-seeming," and translates a different word from another language, than the one which mikil-pūhta translates.4


4. It seems entirely possible that this word, hauh-pūhta, was carried by South Frankish intermediaries into early French, where it may have been pronounced something like /hauxtû(xt-)/, /hauxti/, and there have become eventually confused with Old French (h)aut < Lat. altus "high" (cf. modern French hautain, also ME hautain [aj.] "haughty"), whose early Norman French version most English dictionaries give as the antecedent of NE haughty. The -gh- in the English spelling may indeed be
The verb *puŋkjan* is actually an unaccented-grade (PIE *#tung-*) ablaut variation to the PIE root *#tong-* (IEW 1088), also appearing in *bāŋkjan* "think."

Yet this unaccented-grade form was a causative in essence, and meant actually "to cause to think (of as)," "to cause to assume," "to cause to suppose," without any relationship or implication of any kind as to the truth or reality of the assumption or supposition; the emphasis was on the mental process caused, not on any qualities inherent in the objects of thought. Hence the real meaning of the adjective *#hūhte* was "causing itself to be supposed/assumed/thought of as," "giving the impression of," NE "think" and its noun, "thought," no longer express the meaning these lexemes had in Proto-Germanic because *think*, the NE descendant of Gmc. *#puŋkjan*, has actually taken over the meaning of Gmc. *#bāŋkjan*, and its older meaning has been discarded.

4. (Cont.) non-analogical and reflect a voiceless velar fricative articulation in this same word, an articulation which still existed as late as the early part of this millennium. This would also explain the existence of the initial *h-*. 
except for the archaism "methinks." German still maintains the difference: denken versus dünnen, even though dünnen is obsolete German. It appears only rarely, and hardly ever in the Umgangssprache, the everyday language.

B 1.65. Turning finally to the noun ḫūtus, we find that its three occurrences in 1 Cor 10,28 and 10,29a and b now become clear. It does not at all mean English "conscience" or German "Gewissen." The clear and obvious meaning of sundeisai as translated here by Wulfila's ḫūtus is "formation of an impression," "assumption," "supposition." Thus the Gothic:

1 Cor 10,28: ḫabai hwas qipai ḫat=eī ga=liugam
ga-salip ist, ni matjaip in jainis ḫis
bandjandins jah ḫūtus; ...

1 Cor 10,29: ḫūtup-ḥan qipai ni silbins, ak anparia.
 du=hvē auk frijei meina stōjada ḫairh
un=ga-laubjandans ḫūtus?

This is to be translated:

1 Cor 10,28: But if anyone says that to idols
having-been-sacrificed (it) is, do not eat for the sake of him indicating and
of impression; ...
1 Cor 10,29: Impression, however, I say, not of yourself, but of the other.

For why is my freedom (to be) judged by an unbeliever's impression?

B 1.7. With this understanding of ἰπύθαυς it is instructive to read Streitberg's footnote on the appearance of the word in Col 2,23, where it occurs in the following manner:

ἵπταναι σῶν ὑπὲρ ἡδάνων ἰδεύεινς ἰπύθαυς ἄτινας ἐστὶν λογος μέν ἐξηκοντα σοφίας

1) which 3) is 5) a verbal 2) indeed 4) having 6) of wisdom things (are) affectation

Streitberg's footnote (GoBbl 386) reads:


'Goth. hoc additamento perversam vel ineptam sapientiam indicare voluisse videtur' ["by this addition the Goth seems to have wanted to indicate perverse or inept wisdom"] G[abelentz &]L[öbe]. Maßmann stellt um:

in fastubnja ἰπύθαυς - en etheloθrēskeia] ["in self-made religion"; belongs to following phrase]; vorzuziehen wäre in diesem Falle jedoch die Stellung in ἰπύθαυς fastubnja. Endlich könnte ἰπύθαυς vielleicht ursprünglich zu hauneinai gehört haben, also Konkurrenzform von hāρτινα sein, vgl. die verschiedenen lat. Übersetzungen von noćā ["mind"].
From this footnote it can be seen that the only ones who were on the right track were Gabrielentz and Loebe. All of these scholars were misled not only by the fact that there was no equivalent in the Greek text, but also by the position of buhtaun. (Even Friedrichsen gropes badly here, see FE 204f.) Both of these problems were compounded by a failure to recognize that waurd really did not mean the same thing as logos (see A 2) and that buhtaun was an explanatory addition to compensate for the meaninglessness in which the use of waurd had here resulted. As pointed out in the discussion on waurd, handugensa buhtaun, literally, "of a wisdom of supposition" (or: "of seeming"), is really a Semitic-NT Gk. construct state which is copied so frequently elsewhere in Gothic; the meaning of this phrase is actually: "of supposed wisdom" or "of seeming wisdom." The context translates as follows: "Those (things) which have a word of supposed (or: "seeming") wisdom."

8 1.8. The use of mid-wissai in Gothic is an example of how a loan translation, with no historical background in the language affected, could be used only as a technical term very limited in application, at least originally. It did not at all spring into existence
fully blown, with all the connotations of the Gk. suneidēsis, Lat. conscientia (and its NE derivative), or NHG Gewissen. These latter loan translations were able to approximate the wider dominion of suneidēsis only after centuries of conscious or unconscious teaching by the "morally conscious" Christian Church. Since the Gothic mil-wissel at this early stage meant very specifically a moral "knowing," it could not at all be used in instances such as 1 Cor 8,28a and b, where "knowing" shaded off into a mere "assumption" (Rühm) based on what "seemed" to be.
B: GREEK SEMANTIC FIELDS CONSISTING OF SEVERAL WORDS OR WORD-STEMS

B 2: pleonektēō - pleonēktēs - pleonexía

B 2.1. The stem of this word-group is formed from pléon "more" and ἐκχεῖν "to have." About it, Kittel (Brom. VI pleonēktēs A) says:

The word group means first a. "having more," ... then b. "receiving more," and finally c. "wanting more." From the first literary examples on it is not restricted to material possession.

And on its use in the NT (pleonēktēs C):

The word group occurs chiefly in the Pauline writings (15 out of 19 instances). The sense "striving for material possessions" is possible in every case apart from 2 Cor 2,11. Where this is the meaning, taking advantage of one's neighbor is obviously the main thought.

pleonektēō (vb.)

bi-faihōn 2 Cor 7,2; 12,17.18 1 Th 4,6
ga-aiginōn 2 Cor 2,11 (AB)
ga-faihōn Marginal gloss, 2 Cor 2,11A to ga-aiginōn
pleonēktēs  (Nomen agentis)

pleonēxēs  (noun of quality)

B 2.21. The main point of this article on pleonēktēo, &c., is to establish clearly what has been a matter of some doubt in the past: the etymology of bi=fainō/bi=fainōns. It will be noted from the above arrangement of the word groups that every occurrence of the Greek stem pleonēk- is matched by some Gothic compound including the graphemic sequence (+)fain-, except for 2 Cor 2,11.

This latter is not really an exception since it is glossed marginally by ga-fainōn in A. For 2 Cor 2,11 the RSV gives the translation: "to keep Satan from gaining the advantage over us" (emphasis added) (= hina
mē pleonektēsthōmen [1p.Aor-1, Sj.Pass.], lit., "that we might not taken advantage of, exploited, deprived of our just share"), where Kittel would allow "either 'overpower' or 'take advantage of'" (Brom. VI pleonēktēs C 4). As Friedrichsen reveals (FE 188), ga-fainōndau is the original rendering of this Greek word, while ga-aiginōndau (AB) in fact represents the intrusion of possideamur or
possidetur from various Latin texts. Possidērēa means "to possess," which led the Goth to the idea of "appropriating" in ga-aiginōn. Ga-aiginōn is a denominative class II verb derived from aigna (a.l.a) "(one's) own" (cf. aigin (n.a) "goods," "property," "inheritance") and means literally "to accomplish making one's own."¹

B 2.22. The reading at Col 3.5 of faihu=geirōn is disputed. Uppström had read faihu=geigōn, Braun (GoBbl, pp. 387-386, footnote) has: "faihugeirōn] AB (nicht faihugeigōn) klar und sicher in beiden Hss. U[pstrem]s Bemerkungen unzutreffend Br[aun]. Vgl. über mhd. gīr oder gīre ["craving"]...."

On a verb with similar spelling, faihu-geigān, occurring in Ro 13.9, Friedrichsen comments (FE 153):

Surely faihugeigān cannot mean anything other than "to acquire wealth," since gageigān = kerdēsāi ["to gain," "make a profit"]. Although both Braun and Uppström are agreed on faihugeigān.

¹. This verb, ga-aiginōn, may have fused with Frankish →wāiḥanjan "to hunt" to form Old French guaagnier, gaaigier > NE gain.
(which the facsimile confirms), the noun *fa1hugeírō* (Col. iii. 5; 1 Tim. vi. 10) is Braun's reading, against *fa1hugeígō* Uppström. The facsimile supports Uppström's reading in Cod. B, where *-geiğō* (Col. iii. 5), *-geiğō* (1 Tim. vi. 10) are fairly clear, but in Cod. A nothing can be made out.

Schubert (Erweiterung 34) accepts Braun's reading and views the second component as an abstract to an adjective *ageiρα* "avaricious," "greedy," a -ro formation to the PIE root *gh(ə)y-"to yawn," "gape" (IEW 419ff. & AmHD 1517b). Feist also considers the reading -r- to be the correct one (see Feist p. 136b *fa1hu-geiρō* & p. 181a *ga-geiγαν*). This seems to be the reading most consonant not only with etymology and Braun's determination, but also with the meaning indicated by context. For, as Friedrichsen points out in the above quote, *fa1hu-geiγαν* (the verb) means "to acquire wealth," yet the meaning of the noun in question is indicated by context to be not "acquisition of wealth" but "craving, lust for wealth." The RSV has:

(Col 3,5:) "Put to death therefore what is earthly in you: immorality, impurity, passion, evil desire, and covetousness (Gk. pleonexian), which is idolatry"
(emphasis added). The definition of pleonexia (vg. avaritia, Col 3,5) as idolatry "is best explained by acquaintance with the saying of Jesus about Mammon" (Kittel, Brom. VI pleonéktēs C 1); cf. Mt 6,24: "You cannot serve God and Mammon." That is, "money-craving," faínu=geirō, is equivalent to serving the false god of Mammon. "Money-acquisition" (-g-) would not fit very well.

As against this, Otto von Friesen reports\(^2\) that he detected a -g- in the word. According to him, the main stem of the word's second g could be "clearly" ("tydligt") seen not to protrude below the line of writing (as an r's stem would). In addition, he remarks, the points farthest out on the horizontal branch are too far from the main stem to be able to belong to an r. Although von Friesen mentions that he had unfortunately neglected to mark down which manuscript his comments applied to, he asserts that it was most likely MS A to which his notes referred.

In spite of von Friesen's investigation, the character of the letter in question remains highly uncertain. Although the vertical stem of the letter may be seen today to descend only to the line of writing, there is no assurance that it did not once protrude further down. In addition, many of the Gothic r's stems did not fall below the line. The range of scribal variation was so great that an "r" could sometimes look like the form "K," and sometimes like the figure "12." This same variation could well account for the distant points in the upper right hand corner of the grapheme's space.

In view of this uncertainty, it seems better to favor the interpretation which yields the meaning of "desire," "wanting" implicit in pleonexia. Moreover, the two immediately preceding nouns in the text, pathos "(carnal) passion" (Gr. winna "passion"; also "suffering"), and epithumian [kakân] "[evil] longing" (Gr. lustu [ubilana] "[evil] lust," "concupiscence"), are also expressions for "craving." It would run counter to expectations if the Gothic did not follow the Greek in listing three consecutive words for this same concept, and instead turned the third noun into a divergent "acquisition of money."
The context thus favors the meaning given by scholars in the past: "avarice"/"Habsucht," which, in turn, calls for an ε, instead of a γ, in the position just discussed. Braun's MS reading is lent weight by considerations of semantic and etymological nature. Until a new inspection of the Ambrosian manuscripts is made, this seems the best interpretation of the word in Col. 3.5, B 2.3. In 1 Cor 5.10.11 Eph 4.19; 5.3.5, and again in Mk 7.22, the word group pleonex- occurs immediately following the mentioning of sexual immorality or "uncleanness," although in Mk 7.22 the Gothic follows the TR and the vg. by being separated from moikheïai ("adulteries") and porneïai ("fornications") by two words, phōnoi ("murders") and klopaï ("thefts"); in the WH, NTG, and UBS (which give the original Greek sequence), pleonexïai follows moikheïai directly. Thus $\text{faïhu=frïk-(-s/-e)}$, which is the corresponding Gothic translation in all these places, must have a certain taint of immorality. Kittel (Brom. VI pleonêktēs C 1) refers to such passages as exhibiting the frequent grouping together of sexual filthiness and the filth in business life. Consequently the most exact approximation of this word at which we can arrive is "coveting money," "money-covetousness," "money-lust." The second element
of the word is of course related to OHG freh "greedy," "miserly," NHG frech, and ON frekr "greedy," "hungry." B 2.41. So much for the first two equivalents to the pleonex- group. Some idea of the general uncertainty concerning the remaining words, bi-faihōn/bi-faihōn/ ga-faihōn, can be gained by comparing the glosses to these lemmata in the standard dictionaries and glossaries, which are listed below. As is evident, the difficulty lies in establishing whether the main stem vowel represents Gmc. short vowel /e/ or the diphthong /ai/.

B 2.42. Although Balg lists bi-faihō [sic] (with the meaning "covetousness"), the placing of the acute accent mark seems to be a mistake, for he connects it with a separate word of Uppström's, interpreted by the latter to be faiha in the MS. This was later determined, however, by Braun (GoBbl 325, ftnt) to be spelled bifaiha, in 2 Cor 12,20A. Balg further connects this reading, faih [sic], which he gives as meaning "deception," "fraud," and having a Proto-Germanic diphthongal base, *faih-, which also appears in NE foe, &c. According to him, bi-faihōn and ga-faihōn [sic] both mean "to make a gain by," "defraud."
Wright's glossary has the same listing (with the same placing of accent) and the same meaning as Balg. But since most of Wright's glossary follows Balg very closely (even as regards the sequences of the NE glosses), nothing new is added. In any case, he gives no supporting evidence for a Gmc. short vowel.

Streitberg does not use accent marks, but lists both bifaih of 2 Cor 12,20A and bifaihon of 2 Cor 9,5 as "Überverteilung."

Feist gives the same meanings as Streitberg, lists the nouns and their verbs (bi-; ga-faihön) as having evolved from PIE *poyk-, *peyk-, and agrees generally with Balg (to NE fœr, &c.).

Braune glosses bi-faihön [sic] as "betrügen" and ga-faihön [sic] as "nehmen," "in Beschlag nehmen."


Braune thus agrees with the others.

2.43. Nonetheless, the positing of a diphthongal etymon is cogently disputed by Schubert, who takes into consideration the usage of *ga-faihōn* as a semantic equivalent to *ga-aigīnōn* (Erweiterung 27f.), as pleonektēs is to possidēre:

Die beiden Verba *bifaihōn* pleonektēn und *gafaihōn* "ds." sind, wie das synonyme *ga-aigīnōn* (2 K 2,11), das von *gafaihōn* glossiert wird, nahelegt, Präfixdenominativa von *faihē* "Vermögen."

Diese Etymologie (zuerst bei Wißmann, W., Die ältesten Postverbia das Germanischen, Göttingen 1938 = ] PV 79ff.) ist einleuchtender als der Zusammenhang mit *sē, fūh* "feindlich, verhaßt, friedlos, geächtet" .... Die Form *bifaiha* N.Pl.n. (Zusatz in 2 K 12,20A) muß also postverbal sein und scheint in Analogie zu *bīhāta* N.Pl.n., das an der gleichen Stelle vorkommt, entstanden zu sein.

From this he assumes a *bi=faihōn*# (f. i:).

2.44. This etymological explanation, which I believe to be correct, still does not answer what appears to be the main objection: the semantic inexplicability of the "Zusatz" in 2 Cor 12,20A, which seems to place the
meaning in question; hence Streitberg's "wohl" in his giving of the meaning of *bibaih* [sic] as "wohl pleonexia" (GoBbl, Wörterbuch 20).

B 2.51. The verse 2 Cor 12,20 is quite distorted from the original and influenced by both early Latin translations and the parallel Gothic in Ga 5,20, which it also influenced in return with the loan of *bi-rödeinös* "murmurings."

A comparison of the two verses follows:

2 Cor 12,20:

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐρείς</td>
<td>jealousies</td>
</tr>
<tr>
<td>contentiones</td>
<td>aemulationes</td>
</tr>
<tr>
<td>A: ἱψαϊρχεινς</td>
<td>aljan</td>
</tr>
<tr>
<td>B: ἱψαϊρχεινς</td>
<td>aljan</td>
</tr>
</tbody>
</table>

Ga 5,20:

<table>
<thead>
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<tbody>
<tr>
<td>ἐρείς</td>
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<td>aemulationes</td>
</tr>
<tr>
<td>A: ἱαἱφαίτεις</td>
<td>aljan</td>
</tr>
<tr>
<td>B: ἱα hàiteis</td>
<td>aljan</td>
</tr>
</tbody>
</table>
2 Cor 12,20 (continued):

erithei katalaliai psithurismoi
basenesses detractions whisperings
dissensiones detractiones susurrations

A: - bi=haiata bi=rōdeinos
B: - bi=haiata bi=rōdeinos

Ga 5,20 (continued)
erithei dikhostasiai -
basenesses dissensions -
rixae dissensiones -

A: jiukos twi=stasseis bi=rōdeinos
B: jiukos twis=stasseis bi=rōdeinos

2 Cor 12,20 (continued):

- - phusiōseis akatastasiai
- - puffings up disturbances
- - inflationes seditiones

A: halifestis bi=faiha uf=swalleinos drōbnans
B: halifestis - - drōbnans

Ga 5,20 (continued): 21:

hairéseis - phthónoi phónoi (&c.)
sects - envyings murders
sectae - invidiae homicidia

A: hairaiseis - nei̱a maū̱pra
B: hairaiseis - nei̱a maū̱pra
B 2.52. As can be seen from this comparison of the texts, there is a great deal of interference from all quarters upon all others. It is clear, for instance, that bi-rōdeinōs "murmurings," "whisperings" (< "nearly-talkings") in Ga 5,20 is borrowed from 2 Cor 12,20, a fact recognized generally. It is obvious that twis-stasseia (twi- in A) of Ga 5,20 is a loan translation from the Greek dikho-stasia (lit., "a[n in-]twain-standing," i.e., "a standing at variance" > "dissension"). Uf-swallisinōs "swellings-up" of 2 Cor 12,20A does not correspond to the Gk. or to the Lat. vg., but rather to the Latin tumores, as Friedrichsen (FE 193) has shown. One would have expected here uf-blēstatōs "blowings-up," "puffings-up," since the verb phusiōs "puff up," "blow up" = uf-blēsan in 1 Cor 4,6; 13,4 Col 2,18. And the clear equivalent of bi-haita "obloquies," "defamations" (to haitan (7:1) "to bid," "call," "name," "be named," "order") is kata-laliai (lit., "down-talkings"), not eritheiai.

B 2.53. Furthermore, dwairheī "angeriness," "vexation," "irativeness," "irritatedness" (cf. Go. dwairha (aj. a1) "irritated," "irritable" [orig. "cross," "crossed"] and ON ëver-leikr "crossness," and ëver-ûbliga "obstinately" [= Go. *dwairh=hugd=leikō], in 2 Cor 12,20, is an
unusual translation of ἐρίς "rivalrous contention," which is normally (lx) translated by haifats (t.i.) "a striving in competition," "contest(ation)," and only here by ὑπαίρησις. This latter word was probably the original translation of Gk. thumos as in Col 3,8; οργήν, thumòn, vg. Lat. iram, indignationem, Go. hatis, ὑπαίρησις.

Both thumòs and οργή mean "wrath." But according to Kittel (Brom. V οργή C 1), thumòs is the emotion itself, whereas οργή is the "manifestation and expression" of that emotion. In seven out of eight occurrences, hatis (n.a.) "directed anger," "seething animosity," "wrath" translates οργή, which is translated another seven times by ὑπαίρησις, and once by mòrzs (m.a.) "bad temper," "pique."

In Eph 4,31, where the Gothic has hatis jah ὑπαίρησις, the TR (and Streitberg's Vorlage) has thumòs καὶ οργή, but Streitberg's Apparat (GoBbl 344) reveals Gk. variants with οργή καὶ thumòs, and the vg. has ira et indignatio, similar in its sequence to Col 3,8. That is, the Gothic here follows the Gk. variant and the Lat. vg. versions, and it is, accordingly, highly improbable that hatis is the translation here of thumòs (which Streitberg [GoBbl, Wörterbuch 55] conjectures as theoretically
possible). Wherever it appears, then, ἅτις translates only ἀγά, not ὁμός, except for Ga 5,20. However, even Ga 5,20 shows vg. ἐρις for Gr. ἅτις, which Latin word would serve as a more consistent basis for the introduction of ἅτις than would ὁμός. Ἐρις corresponds to the TE's ἀγά everywhere in the vg., except Eph 4,31 (Go. ἅτις), which we have just examined, and is a frequent, though not exclusive, Latin translation for ὁμός.

For these reasons it seems most likely that, as stated above, ἅτις is the original translation of ἅτις in 2 Cor 12,20.

B 2,54. Most patently, two discrepancies strike the eye: there is no Gothic word directly correspondent to Gr. ἐριθεία; nor are there any Gr. (nor Latin) matches, apparently, to Go. haiasteis, bi=faiha in 2 Cor 12,20. Now ἐριθεία is translated twice (Php 1,15; 2,3) by haiaste, where the vg. has contentio (which is the normal Latin translation for ἐριθεία and the exclusive translation for ἐρις; apparently the Latin translators understod the first word as derived from the second, which it is not) and once by ἰουκα "fight," in Ga 5,20, where the vg. has ῥίξα "brawl," "fight," of which it is probably the translation, cf. ἰουκαν (III:) "to fight"
= pukteūō "I fight with the fists." "box" (vg. pugnāre) 1 Cor 9,26, and, mistakenly (cf. FE 153) humernikāō "I win a most glorious victory" (lit., "I superconquer") (vg. superāre) Ro 8,37; ga-jiukan "to succeed in fighting." "overcome" = nikāō "I conquer," "overcome" (parallel Latin text (in GoBbl 243) Ro 12,21,21 plus vg. Jn 16,33: vincere) and Latin convincere Col 2,18 (cf. GoBbl 384, ftnt, & FE 202f.).

Yet erithēia, according to Kittel, actually comes from erithēūō "to work as a day laborer," "conduct oneself as such," "work for daily hire" < ἐρίθος "day-laborer." The abstract noun then came to mean (Kittel, Brom. II erithēia 1,2,4):

the "work," then the "manner, attitude or disposition of the day-laborer."...

erithēia is thus the attitude of self-seekers, harlots, etc., i.e., those who, demeaning themselves and their cause, are busy and active in their own interests, seeking their own gain or advantage....

A first point to note is that an opprobrious epithet of this kind has no fixed meaning but is a complex term in everyday usage. Even at an early stage different people gave the word
different senses in the absence of any control of the meaning by derivation. For many it probably had no more than the general sense of baseness, self-interest, ambition, contention, etc. But in Ro 2,8 [Gothic missing] contention or strife is rather too specialized, and we do best to see a reference to the despicable nature of those who do not strive after glory, honor and immortality by perseverance in good works (v. 7), but who think only of immediate gain. This meaning is equally applicable in 2 C. 12:20; Gl. 5:20; Phil. 1:17; 2:3 [Php 1,17; 2,3: = Go. halifate] .... It is better than strife or contention in Phil. 2:3. For this reason, it is best to understand eritheia as "base self-seeking," or simply as "baseness," the nature of those who cannot lift their gaze to higher things.

From this it appears possible that the original translation of eritheiai in 2 Cor 12,20 may have been haifateis, but, because this conveyed rather more of a sense of "rivalrous contests" than was required by the context, it was glossed by a word meaning, roughly, "a seeking after Mammon," "a vulgar striving after
(= bi=) money" (= faíh-), "a base striving after material advantage and gain." Even more likely than this, bi=faihōna was the original translation of the Gk. word, but when the contentio and dissensio of the Latin translations of éris and arithēia and the Gothic similarities in Ga 5,20 began to be drawn in to amend and influence the text, haifsteis was either added to (in A) or substituted for (cf. B) the original word, bi=faiha, for arithēiā. Haifsteis may also have been an original translation for the Gk. hairēseis, Lat. sectae in their sense of "competing political rivals." At any rate, in the process of textual fusion, the Gothic correspondent or correspondents to arithēiā became transposed to a point two words later in the series. Moreover, since haifsteis was now elsewhere, the series was further rearranged so that hwairheins stood opposite éreis or the Latin contentioes, translated elsewhere (4x) only by haifste.

The most probable original sequence of 2 Cor 12,20 was thus:

haifsteis, aljan, hwairheins, bi=faiha, bi=haits, bi=rōdeinōs, ur=blēstōs#, ḍrōbnans....

B 2.6. All of this points to the same conclusion indicated by the (+)faíhōn(s) group where related to
pleonek-: that the underlying meaning has to do with material or monetary gain, not with feuds or disputes, which would be tertiary connotations at most.

To sum up the argument for the short vocalic element in the (+)faihôn(a) group, then, we have the following points:

1. Every occurrence, including 2 Cor 2,11, of pleonek- is matched by some Gothic word with the orthographical sequence (+)faih- in it. Since some of these words are very obviously compounds of short-vowelled faihu (: argúrion "(silver) money"; ktêma "property," "possession"; khrêma "property," "wealth," "means"), there is a strong presumption that the others are derived from it also.

2. In 2 Cor 2,11, ga-faihôn glosses ga-eiginôn, which, translating Latin possidère, has the unambiguous meaning "to take possession of," "make one's own"; there is no taint of fighting or hostility in this latter Gothic verb. Ga-faihôn, the original word retained as a gloss in MS A, must consequently have to do with possession rather than hostility, in order to be so retained. And since faihu means "(movable) possessions," "property," "money," it is the most likely basis for this -ôn-verb and its relatives.
3. Analysis of 2 Cor 12, 20, so far as this is possible, indicates that the so-called "Zusatz," bi=faiha, was either the original translation of eritheiai or a gloss to the original translation; in this latter case the original translation would have been haistepsis. More likely, however, bi=faiha, which retains the "wrong" ending—derived analogically from the word to which it was once adjacent—as a souvenir of its earlier location, was the original. The Gk. basis, eritheia, does not mean "contention" or "strife" in particular, but refers primarily to the quality of "base self-seeking" (the RSV translates it as "selfishness"), a thinking in terms of immediate material gain. Bi=faiha can be viewed as expressing this idea only if the root spelled (+)faih—implied material possession(s) or money, not if it meant "hostility" or "hostile."

4. Finally, nihil obstat. There are many other -ön-verbs derived from u-stem nouns, compare ge-fridön "to reconcile"; OHG fridu "peace"; grädön "to hunger"; grædus "hunger"; luston "to desire"; lustus "desire"; sidön "to practice"; sidus "practice," "custom."
I therefore conclude that the vocalic element in 
bi-faiha (= bi-faihŏns), bi-faihŏn, and ga-faihŏn is short and that the stem is identical with the stem of the noun faihu (n.u.) "money," "property," "possessions"; "movable goods," "chattels," which is cognate to NE fee, not foe. We thereby eliminate the hypothesis of a similarly spelled Gothic word-stem *faih-, derived from a PGmc. diphthongal *faih-, and supposedly meaning "hostility" or "deception."
B: GREEK SEMANTIC FIELDS CONSISTING OF SINGLE WORDS
OR WORD-STEMS

B 3: anēmeros

Place of occurrence:

2 Tm 3,2:  
jah wairbands..... unmanarigwai (A; -riggwaι B)  
esontai gar hoi anthrōpoi... anēmeroi

2 Tm 3,3:  
for will be men... untamed
et erunt homines irmites [vg. & it.]

B 3.1. This appearance of unmanarigwai occurs in a long list of vices (2 Tm 3,2: "For [in the last days] men will be lovers of self, lovers of money, proud, arrogant, abusive...") which begins in 2 Tm 3,2 and ends in 2 Tm 3,5. It is also the only occurrence of anēmeros (in the mNp. -oi) in the entire Gk. NT. The normal translations given for the Gothic word are "inhuman," "fierce" (Balg), "unfreundlich," "barsch" (Streitberg), and "wild," "grausam" (Feist). That is, they are basically translations of the Greek anēmeros or Latin irmites. The etymology of -riggaι is given as unknown.
Before examining the Gk. anámeros, it is worth noting that Feist (p. 522), to judge from his etymologies, is apparently thinking of something similar to German Unsinnch "inhuman being" as the main root of the word, with -riggwai being a kind of secondary affix appended to this stem, in his view. It is this almost subliminal interference from a modern language which seems to have been a hindrance to a different evaluation of the word.

B 3.2. The Greek word anámeros is a compound word composed of the privative an- (< PIE *an- "non-" [IEW 756f.]) and hémeros, an adjective meaning "tame" as opposed to ágricos "belonging to the fields" (< ágrós "country field"), "wild." Hámeros had developed out of PIE *Xyem-éro- (or *xyXem-) (with initial voiceless-laryngeal cluster, cf. Lehmann PIEPhonol 60f., 76f. and again in EvH Laryng 261; Lehmann connects the word with OHG jāmar, Alemannic őmar "suffering," as does also Hofmann, EtWb.d.Gr. 108, although this is disputed by Warren Cowgill (EvH Laryng 161) on both etymological and semantic grounds; still, it seems acceptable if no generalizations about the behavior of laryngeals are drawn from it). The root *Xyem- (IEW 505, *xyem-) supposedly meant "to hold," "hold together"; "to pair"; "coerce."
Since the word occurs but once in the entire Gk. NT and is not theologically pregnant, Kittel does not treat either hēmeros (which does not occur at all in the NT) or its negative anēmeros (the h- [rough breathing mark] usually disappeared medially in Gk. writing. Most texts show no rough breathing mark where it would be expected in medial position, as in this word).

The corresponding verb, hēmerōs, means "to tame," with a secondary meaning of "to cultivate." Similarly, hēmeros, in early Christian literature outside of the NT, has the secondary meanings of "gentle," "merciful," and "mild" (Bauer A-G 348).

3.3. With the privative prefix, anēmeros meant the reverse. Moulton and Milligan say that "a good example of [anēmeros] is afforded by Epictetus' description... of those who forget their divine origin as like to lions - ἀγριοί καὶ θηρίῳδεις καὶ ἀνέμεροι" ("wild and animalistic and untamed"). And Bauer (A-G 65) says it

1. James Hope Moulton and George Milligan, The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-Literary Sources (London: Hodder and Stoughton, 1930), p. 43. This work is henceforth referred to as "M-M."
means "savage, brutal, lit. untamed, w. other undesirable qualities 2 Ti 3,3." The Greek word, as well as the Gothic word, is composed, then, of two distinct elements, and the pair of words may be matched thus:

\[ \text{an-} + (h)\text{ðmeros} \]
\[ \text{un}= + \text{manarig}(g)\text{ws} \]

In other words, the privative prefixes of both languages, Gk. \( \text{an-} \) and Go. \( \text{un}= \), both from PIE \( \text{an-} \) (IEW 757f.), perform the same function in both languages and may be cancelled out together, leaving:

\[ \text{hðmeros} = \text{manariggws} \]

B 3.4. As all of the scholarship hitherto has indicated, the lengthened or doubled \( -\text{gg}^- \) of MS B is probably the original form, since this is the form of a postvocalic \( \text{g} \) normally expected before \( \text{w} \). PIE \( /g\text{ww}/ \) usually becomes either \( /g/ \) or \( /w/ \) in Gmc., except after nasals, where the result is \( /(n)gw/ \).

The discovery of *sagwa* (see A 2) contravenes normal expectations for Go. phonology, and gives evidence only of the intrusion of some non-Visigothic dialect into the text. That Go. /gw/ was still a possibility in intervocalic forms, if its antecedent forms had never been historically adjacent to vocalic nasals or liquids, to semi-vowels or to close, high vowels following the cluster, seems most improbable. In any case, the extreme rarity of Go. -gw- argues for the likelihood of -ggw- being the correct spelling in the word under discussion in 2 Th 3:3.

There are two possible explanations for graphemic -ggw-. The first is that the combination -ggw- was the normal Go. development of Proto-Gmc. -ww-, which had in turn developed, among other ways, from the combination short vowel plus -w- plus laryngeal in PIE. In Lehmann's words (PIEPhonol 46): "PGmc. -w- was lengthened after any short vowel when reflex of a laryngeal followed -w.-" For development of PGmc. -ww- from the Ptpc. of the second strong verb class, through the method of analogy, see Jerzy Kurylowicz, *Indogermanische Grammatik* vol. 2, *Akzent, Ablaut*, pp. 329ff.  

The second possibility, of course, is that the spelling -ggw- could also represent a pronunciation /
ngw/ as in siggwan "to sing," "read" ("recite from a book") < PIE *sengwhonom "sing," "chant" (IEW 906f.). But in any case the single -g- of MS A is unlikely from the standpoint of Proto-Gmc. lexical history, which produced a dearth of postvocalic Germanic -gw- 's in the extant early MSS (sagwa is the only case).

The derivation of the graphemic cluster -ggw- from PIE /ngwh/ (or /nghw/) is also quite rare. Besides siggwan, there is only aggwus "narrow" and its derivatives (ga=aggweì (f.n.) "coercion," aggwiba (f.3s) "anguish," "trouble," ga-aggwjan (I.) "to coerce"). Almost all scholars have mistakenly attributed an -ngw-cluster to af-saggwjan, assuming it to be a causative to a Gmc. *swingwan (which would be quite unusual in Gmc.), but it seems much more probable that this is in fact a Gmc. Verschärfung phenomenon cognate to ON sveggja "make away or swag" (C-V 606), see Б 6 (exaporó) below. That bliggwan (2s) "beat," "scourge," "strike a BLOW," glaggwö (& glaggwuba) (av.:) "meticulously," and skuggwa (m.n.) "obfuscation," "shadow" (cf. A 3: ésoptron [migma]) are all Verschärfung phenomena, I assume to be agreed upon by all scholars.
It is also quite possible that MS A's single -g- reflects dialectal shortening (Ostrogothic influence?) of an originally lengthened -gg-, or even that the single spelling was used here in A to differentiate it from the nasal cluster /ŋw/ which would also have been spelled -ggw-. In my personal view, it seems safest to consider this as simply an additional copying error made or retained in a word which the scribe of A did not understand.

3.5. All this says little about the meaning of -rigg-. But before the attempt to explain it, its prefix mana- (or man-) must be examined. Mana-, or at least man-, is the noun whose nominative singular

4. Such dialectal (?) shortening of a lengthened stop originating in a Proto-Germanic lengthened semi-vowel is found in the Crimean Gothic word for "egg," ade (from the Biblical Gothic stem addja-). The spelling urmanarigwai in A may conceivably be evidence of the time of such a development perhaps roughly simultaneous in all the Go. dialects. Except in the relatively undisturbed far north, Gmc. lengthened stops have had short histories.
form is manna "man." This word was a partially root-inflected noun with the stem man- from PIE *amanua or *monus "man" (IEW 700). When analogy began adding vocalic case endings of other stem classes to this isolated word, however, it also doubled (lengthened) the -n- if it had not been so "geminated" already. Hence the "weak" forms of the NAs. and Np. with new, doubled -nn-. The neuter a-stem ga-man "co-man," "companion," shows the original, single -n-, as do also the initial segments of mana-maurpra "man-slayer," "homicide," mana-sēba "human seed," i.e., "humanity," "(the whole) world," and man-leika "man-likeness," "image." The second -s- in mana-maurpra and mana-sēba is almost certainly the juncture vowel (Kompositions­vokal), absent in man-leika, present in un-man-a-riggws, unless the original Gothic a (ahaa), shaped somewhat like the Gk. letter lambda, was simply a badly written Gothic i (teiwa), shaped like a Gk. tau, in the Go. MS from which our present copies are derived.

B 3.6. The equation thus reduces itself to the following semantic equivalency:

"tamed" = "man- ? "

Now the concept "tame" refers to a certain relationship, mainly between animals and men, in which
the animal recognizes a human as its master, a master who may dispose of the animal as he sees fit. We can therefore expect a meaning something like "subordinate to," "under the control of." Because of this expected meaning, no derivation from the PIE roots 1. *srew-* "yell," or "rumble" (IEW 867), or 2. *srex-* "pluck (out/up)," "tear up," "rip (out)" (IEW 868) seems likely.

Given this context and these expectations, the most reasonable conjecture is that the scribe who copied the original MS—from which both A and B ultimately derived their forms[5]—omitted a -t- initially present in the translation as done by Wulfila (or perhaps the common source was damaged, blurred, or faded at this point, which would have quite easily occurred if the word had been broken up because at the end of a line, with the -t- either at the very end of one line or at the very beginning of the next).

That is, -rig(g)wai is really a copying error for -triggwai "true," "trustworthy," "honest," NE true, NHG treu "loyal," Swedish trygg "secure." Mana-triggwa

5. Although an ancestor immediately common to both is improbable, see Friedrichsen, FE 89-90.
would accordingly mean "man-true," "socially trustworthy," "honest towards (other) men," and thus "tamed" or "civilized." By extension, un-mana-triggws would be, literally, "un-man-true," "dishonest towards (other) men," "socially unreliable," with connotations of unscrupulous and uncivilized behavior. 6

B 3.7. Once an error in copying had been made, it

6. As mentioned above in B 3.5., the "juncture vowel" -a- may also have been the result of a badly written -t-, whose top crossbar sloped sharply down to the right, thus giving the appearance of a Gothic -a-. The angle of the crossbar is virtually the only difference between a (ahsa) and t (tewa). Such a mistake would have a parallel in the Gothic translation of the Greek doron "gift" in Mt 5,23, where the meaning is "gift-offering presented before the (Jewish) altar" and the Gothic reading is aibr. Since the time of Jacob Grimm (see Feist 477a) this word has been thought by many scholars to be a mistake for #tibr, a cognate to OE tifer, OHG zebar, &c., "sacrificial offering." (Other scholars, of course, have had different interpretations, and assumed the a- to be original Gothic, e.g., Ernst A. Hbbinghaus, "Gothic aibr," Journal of English and Germanic Philology, 62 (1963), 718-721.)
was quite easy to see how it might be consciously recopied, considering two things: firstly, the words of the Bible were considered sacred; and secondly, since (in contradistinction to naiswör in Mk 6,19—see B 4, below) not even an alternative understanding of this Wulfilian neologism (see below) is permitted by context (it is merely one of a list of unconnected pejorative terms about men), the scribes of A and B, probably understanding little Greek (all of the Gothic texts except the Geissen fragment have been found on territory formerly dominated by the Latin, not the Greek, Church, and there is in any case ample evidence of Latin influence in the surrounding texts), and having consequently little idea of the content of the Gothic word (vg., it.: inmites "unripe," "sour"; "rude"; "cruel," "pitiless," cf. NE mitigate), could simply have glossed over the difficulties and written down the word letter for letter without paying very much attention to it. Such disregard may also be responsible for the single -g- in A. Since anémeros appears nowhere else in the entire Gk. biblical corpus (including the LXX), neither would unman(a)trigwua appear, and the scribes would have had no parallel
passages to aid them in this regard. Moreover, it is all but certain that the word is a neologism of Wulfila's, since the original Gmc. word for "tame" was *tam- (compare ON tamr, OE tam, OHG zam, &c., including related -jan-verbs), and the probability is very high that *tama₇ existed in Gothic (from PIE *dom- "to subdue," IEW 199f., perhaps originally meaning "to housebreak" < *domo- "house" < *da- "to build," IEW 198f.). This existence is all the more probable in view of the existence of the Gothic verb ga-tamjan (I:1) "to tame," "subdue." On the other hand, there can be found no Gmc. cognates to *man(a)trigwes in any of the other dialects, so that the compound probably did not exist in PGmc.

B 3.8. The meaning of ga-tamjan may explain why *un-tam₆ was not used for anšmeros. This verb occurs, in this infinitive form, as a translation to one of its own cognates in Gk., damazō, which takes the

7. *Tama, with passive meaning, is also postulated as existing in Gothic by Schubert, Erweiterung 73f. Schubert believes that it could either have been inherited of old, or be a retrograde formation from (ga-)tamjan.
Aor-1.Inf.Akt.form, damásai (the sōrist explains the Gothic ge- "to succeed in," "accomplish," "finish [off]," "complete," "perfect"), in Mk 5,4 (TR, WH, NTG, & UBS). Bauer (A-G 169) translates damásō as "subdue. l. lit., a demoniac Mk 5,4. Of animals subdue, tame J[ame]s 3,7. 2 fig. tame, control." (This last meaning [2] occurs only in extra-biblical literature.) In Mk 5,4 the demoniac is spoken of as having animal strength, such that he was impossible "to subdue." Thus ga-tamjan has a very specific reference to the physical force necessary to "subdue" or "tame" a being, at least in Mk 5,4. On the other hand, anêmeros in 2 Tm 3,3 does not refer at all to physical or animal processes or resulting states, but rather to (negative) qualities of the soul, to lack of internalized social control. This seems to be the reason why ūn-tams was not used to translate anêmeros. ūn-tams would have referred to a lack of physical control imposed from the outside, or at least of a control which had no reference to good or evil. On the other hand, ūn-man(a)-triggwa would have expressed the idea of an unquestionably culpable perfidiousness toward other men, which had its source inside the human personality. Breach of faith and trust was,
in addition, an especially great crime among the early
Germanic tribes, and would have made the offender an
outcast, unfit for human cohabitation. Since
culpability, not a quality independent of free choice
and therefore inculpable, was what Wulfila sought to
express in this list of pejorative characteristics,
he formed a new adjective which meant essentially
"untrue towards man," rather than using already existing
adjectives meaning "unsubdued," "untame" (= *un*tama),
or "wild" (= wilbeis, Gk. ἀγριός). It is possible
that a warlike people such as the Goths may not have
understood what was so culpable about physical violence
and brutality since they were so accustomed to it.
Perfidy, however, was to them a clear abomination.
The concept of "untrueness toward [fellow clana]men"
would have met the Gothic mentality halfway on this
point. Ergo un=man(a)=triggwa•.
B 4: enékhó

B 4.1. The Greek verb enékhó means, in the active voice, "to have it in for" someone, "have a grudge against," "be hostile towards" where it occurs in Mk 6,19. The medio-passive, on the other hand, means "let oneself be(come) entangled with," "subject oneself to" something, in Ga 5,1.

B 5.2. In the latter case (Ga 5,1), it is translated by us-pulán (III:) "to suffer," "endure," "bear out," which is cognate to regional and otherwise obsolete English thole, from PIE *tel-, a suffixed, zero-grade form of the PIE root *tel- "to lift," "support," "weigh" (cf. IEW 1060, l. tel-). The passage in Ga 5,1, "ni aftra skalkinassaus jukuzja us-puláip," is clear: "do not again suffer (it) out under a yoke of slavery." It is a very adequate translation of the medio-passive of enékhó, whose active and middle meanings differ greatly. (For the medio-passive meanings of the Greek, compare American slang: "be taken in," "be had" = "be victimized.")
4.3. The only other occurrence of ἐνέκχω is in the active voice, and in the following context:

Mk 6,
17. For Herod had sent and seized John, and bound him in prison for the sake of Herodias, his brother Philip's wife; because he had married her. 18. For John said to Herod, "It is not lawful for you to have your brother's wife." And Herodias had a grudge against him, and wanted to kill him. But she could not, 20. for Herod feared John, knowing that he was a righteous and holy man, and kept him safe.

ip sō Hērōdia
hē de Hērōjdiās
- now Hērodias
Hērodias autem

naiswōr
imma jah wilda
imma us-
eneikhen
autōj kai ñthelen autōn
had a grudge against him
and wished.
2) him 1) to

insidiabatur
illī et volebat

qiman
kteinaī
kill

occidere eum
B 4.4. On ἐνέκχω, Kittel says that the classical period used the word in the sense of (Brom. II, ἐνέκχω, ἐνοκχός):

"to hold fast to something" (an emotion, a state, etc.), ἐνοκχός "held fast," "guilty,
"subject to" (with the dat. of the law which is against one, of the offence or of the merited punishment, sometimes the gen. of offence, or abs.). It is esp. common in burial curses, also with the dat. of the avenging deity.

In the LXX it becomes (ibid.):

"to pursue" (by ellipses [τὸν χῶλον "gall"; (> "anger"], etc.) or a meaning of independent origin?), med. "to strive after," "to be
entangled"; ἐνοκχός, "guilty," often abs. or with gen. of guilt.

Further (ibid.):

NT, like the LXX, act. "to pursue, press upon," Mk 6,19; Lk 11,53. Pass. "to let oneself be
entangled," "to subject oneself" (Ga 5,1), "to be
subject" ... ἐνοκχός, a. "subject"...; b. "legally
subject," "guilty."...[The Gothic invariably has
skula for ἐνοκχός (8x)].
Regarding the use of ἐνέκαθο in Mk 6:19 and Lk 11:53 (the latter missing in Go.), Moulton and Milligan say (M-M 214): "Note that the Sahidic translates respectively 'was angry with,' and 'to provoke him': cf. class[ical] ἐνέκαθο = 'attack'."

Gothic scholars have hitherto used "to bear a grudge," the translation of the Greek verb, when ascribing a meaning to the conjectured infinitive ἁνέκαθων of what was supposed to be ἁναι, a preterite. ἁνεκάθως is hypothesized as being a first class strong verb (cf. Balg, Streitberg, Feist, Braune).

B 4.5. But the Gothic word answering to the Gk. ἐνέκαθων in Mk 6:19 appears in the Uppsala facsimiles, positive and negative photographic reproductions of the affected CA page, as ὁαισκόρ, not ὁαι. These are the first seven letters of the fifth line from the bottom. The ǝ, ǝ, and ǝ are badly obscured, the r so much so that almost only its vertical stem can be made out. The w is considerably more legible, but the n, ǝ, and ı, the first three letters on the line, stand out more clearly than that, with the ı being the clearest letter in the entire word. About this sequence of seven letters, Streitberg has (GoBbl, Wörterbuch 100): ".Stderras abl. V.1 ... m.Dat. ἐνέκαθως τίνι as auf jemand
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abgesehen haben: nur 3. Sg. Pf. naiw (aus naiwör vom Schreiber selbst korrigiert) ... Mc 6,19 CA."

Since Streitberg's predecessors and informants were working with the GA itself, it is probably best to take his word for it when he says that the "correcting" was done by the writer himself. However, the Codex Argenteus ought to be re-examined on this point, for the entire third line above naiwör ("Qar auk Iōhannēs du Hērōda ḫa-") is also obscured, in a manner which does not seem too dissimilar from the obscuration in naiwör itself, to judge from the black-and-white facsimiles. In any case, the fact remains that the original letters spell naiwör, not naiw.

B 4.61. From the character and meaning of the Greek word as colored by the context in Mk 6,19, it is clear that what is meant is murderous rancor, a hate-filled intent to kill the Baptist. This makes the supposed präterite, naiw, of a conjectured eniwan "bear a grudge against" fraught with difficulty as an adequate translation of the meaning. Stamm describes Uppström's conjecturing in a footnote to his edition of the Gothic text:

—19. naiw] Nach Uppström's Untersuchungen hatte im Codex ursprünglich naiwör gestanden, doch
waren die Buchstaben ä, ä und r von der Hand des Schreibers, wiewohl unvollkommen, getilgt. 

\( \text{naiw} \) ist nach Uppstr. praet. eines Verbs \( \text{neiwan} = \text{turgidum esse} \) ["to be turgid, awollen"], stomachari ["to be angry, irritated"], zu dem er u.a. auch ags. \( \text{niwol} \) ["precipitous; headlong; prostrate; obscure, deep down, abysmal"] pronus ["inclined forward, stooping forward, hanging down"] (wie \( \text{spiwol} \) ["emetic, vomiting"] zu \( \text{spiwon} \) [(l:) "spew, spit, vomit"])) vergleichs.

But to connect the Gothic word with OE \( \text{niwol} \), \( \text{niowol} \), \( \text{nihol} \), and cognates meaning, in general, "down," "down below," "low," "headed down(wards)," "towards the bottom," "inclining downwards," etc., is to force the meaning. The Greek verb and the context do not call for anything like "low," "lowness," or "lowering." Even

1. Friedrich Ludwig Stamm, ed. Ulfilas oder die uns erhaltenen Denkmäler der gotischen Sprache, new. ed. by Moritz Heyne and Ferdinand Wrede, 10th ed. (Paderborn, Germany: Ferdinand Schöningh, 1903), p. 30. This work is hereafter abbreviated as "Ulfilas."

2. See Ferdinand Holthausen, Altenglisches etymologisches Wörterbuch, 2d ed. (Heidelberg: Carl Winter, 1963), p. 237. This work is henceforth abbreviated as "AeEtWb."
"to lay low," i.e., "kill," is out of place here, since the next verb in the verse, *us-giman* "do away with," assumes that function. Here the accent is laid not on a specific action but upon the emotional state leading to that action. Thus even the sense of "making low," i.e., "humiliating" (for which we should expect the denominative *hnaïwjan* < *hnaïws* "low," "humble," "low," "humble," also possibly a causative to *hneiwan* (1s) "to incline," "to bend," "to bow") would have to be distorted from its normal sense in order to fit the context. The meaning of "inclining," which Upptůrm may have had in mind, even if barely possible, says nothing about whether such inclination is favorable or hostile, to judge from the proposed etymology. His assertion that a verb *hneiwan* means *turgidum esse*, *stomachari*, is not even supported by this, his own, etymology.

B 4.71. We must, however, assume that the original Gothic translators knew what they were doing when they translated the Greek imperfect *æalhkena*. This tense points toward the imperfective aspect of a Gothic durative verb in the preterite. That is, the action is protracted, at least for the period spoken of. This is paralleled by the use of an essentially durative verb, *wilda* "wanted to," also preterite, in the same clause.
The Gothic verb also takes the dative case, indicating oblique action upon the object, *Imma.*

B 4.72. To find a word which will serve as the most probable fit here, all of the above observations and objections must be considered. I therefore assume four pre-conditions: 1) that the word is not a pale and rather amorphous "inclined against," but rather accurately represents the Gk. contextual sense of "being infuriated against and preparing to do harm to"; 2) that it is most likely durative; 3) that it takes the dative; and 4) that the spelling *naiwör* more nearly represents the original spelling as done by Wulfila and his translators than does the "corrected" spelling *naiw.*

This last assumption is made because the scribe who made the "mistake" which he himself corrected would have to have been very eclectic about his error. It is strange that, quite inadvertently, he should have placed an erroneous *a* between a "correct" *i* and *w,* and then gone on to add not one but two more "incorrect" letters, *ö* and *r.* This seems like an undue amount of trouble for the execution of an oversight. And where did these letters come from? Certainly not from anything in the immediate context, nor from any yet discovered parallel passage.
8 4.81. I therefore suggest that the scribe of CA, copying from an earlier MS, found naiswör in that MS, copied it, and, not understanding it (since it was indeed a mistaken spelling), tried to re-form the word into something vaguely appropriate to the context. Thinking probably of hneiwan (1,:) "to bend," "bow," "to incline," and realizing that the letter and the phoneme b (hagl) were often dropped in contemporary (i.e., 5th and 6th century) Gothic speech (cf. ganiipnands Mk 10,22 for ga-hnipnands "becoming gloomy, downcast," compare ON hnipna "to droop, despond," &c.), the scribe of CA simply corrected the word into naiw.

This could indeed be accepted as hnaïw, 3a.Pt.Id. of hneiwan = Gk. klīnō "I incline, bend, bow; bend downwards; decline." This latter verb is a barely possible fit to the context, e.g., "Herodias inclined toward him and wanted to kill him," even if it would match neither Gk. enēkhō nor Latin insidior "I lie in wait for, plot against."

B 4.82. If we view an uncorrected naiswör afresh, however, and, in a manner opposite to that of the CA scribe, seek the main verbal stem in the second, rather than in the first, half of the graphemic sequence (surely it is more than accident that it contains a vowel), the verbal element stands out immediately: the word is to
be divided as nai-swör, with swör being the 3s.Pt.Id. of the verb *swaran* (61) "to swear, swear an oath."

Moreover, *swaran* normally expresses a durative action, and it is easy to view it as taking the dative of the person or thing addressed.

Assuming this division to be correct, we find thus the following match between Greek and Gothic:

"Herodias bore rancor toward him and wanted to kill him"

- versus -

"Herodias swore ---- (to) him and wanted to do away with him."

The prefix nai- thus means some deadly evil thing. Keeping in mind what Kittel (quote, above) says about *anēkhō* being especially common in burial curses of classical times (i.e., to fend off grave-thieves), we can expect that the Greek word included overtones of the curse (*swaran*) of dread consequences. It is extremely probable, then, considering both the Greek word and the Gothic context, that nai-, or the original form of this prefix, had to do with death itself.

B 4.83. For these reasons it appears that the first component of the word is actually derived from the same root as Go. naus, genitive navis (m.i.) "corpse," and navis (a.i.i.) "dead," and (+)nawistrōn (& cpds.) "to bury" (< *nawistr* n. "grave," "burial plot" < PIE

The form appearing in the prefix was probably nawi-, not nau-. The nominal form lost its -i-, according to Krause (Hb.d.Go. 94), presumably because of the lesser functional importance of endings on nouns as compared to those on adjectives like nawis. In addition, such vowels are very frequently retained in compositional juncture, cf. mati-balga (m.i:)
"food-bag," "knapsack," versus mats (m.i:) "food" (NE meat, &c.). And finally, an i (sis) appears in the Codex Argenteus (although it could possibly have been the first half of a Gothic u in the original from which the CA was copied).

B 4.9. I conclude that the original form of the word corresponding to Gk. sēnîkhen in Mk 6,19 was nawiswōr, meaning: "swore death (un)to," the preterite of nawi-swaran (61) "to swear death (un)to." With two w's in the word, it is easy to understand how a copyist might inadvertently leave one of them out, thus creating naiswōr. The scribe of the CA, upon copying this and then realizing that it made no sense, attempted to obliterate the letters s, ō, and r. This naiw could then
be understood as hmaiw, preterite to hneiwan (l:) "to incline," "bend (over)," which would make more sense, even if not a perfect fit, than a totally incomprehensible naiwör.
B: GREEK SEMANTIC FIELDS CONSISTING OF SINGLE WORDS OR WORD-STEMS

B 5: enkakēō [/ēgkakēō] (or: ekkakēō)

B 5.1. The verbal phrase us-grudja waērban is found in Lk 16,1 2 Cor 4,1,16 Eph 3,13 Ga 6,9 2 Th 3,13. Balg, Streitberg, and Feist all believe ekkakēō to be the Greek basis for the Gothic phrase, and translate this Greek verb instead of the Gothic. Balg has "to be weary, faint"; Streitberg glosses us-grudja as "mutlos"; Feist has "usgrudjangs waērban: ekkakein 'mutlos' werden." Dunkles Wort." Krause and Braune likewise have, respectively, "mutlos" and "träge, mutlos" in their glossaries.

B 5.2. While the TR has ekkakēō everywhere, neither the NTG (21st ed., 1957) nor the UBS (1966; based essentially on the Westcott-Hort text) has ekkakēō in a single one of the places cited above. Both have enkakeō in every case. Streitberg, on the other hand, noting the prefix us- in Gothic, has followed the TR in putting ekkakēō into his Vorlage (in which action he may be "accidentally" correct), and was thence misled into seeing apparent correspondence between the two
prefixal morphemes, Gothic *us-* and (presumed) Greek *ek-*. This can lead (and apparently has led) to the faulty assumption of some sort of morphemic correspondence between the rest of the Gothic stem and the rest of the Greek stem, i.e., between their main lexemes.

As pointed out, however, the best scholarship available holds that the initial Gk. prefix was not originally *ek-* "out of" (no matter what Wulfila's Byzantine text had), but rather *en-* "in(to)." In any case, the meaning of the variant *ekkakêô* is precisely the same as that of *enkakêô*.

By 5.3. According to Kittel (Brom. III, *enkakêô*), in the word *enkakêô*, "the Greek sense of 'to act badly' is subsumed under the sense of 'to fail,' 'to grow weary.'" Thus the *en-* (and hence the *ek-*) connoted inception, which was expressed by the Gothic verb *wairpan*, not by *us-*. But if *us-* does not correspond to *en-*, then -*grundja* must not correspond to any derivative of *kakôs* "bad," and the word is not a loan translation of the Greek but rather a probably original Gothic word meaning "weary," "apathetic." The stem -*grundja* must, accordingly, have meant something antonymous to these meanings.
B 5.4. Actually, Falk and Torp (Norw-DänEtWb 339; s.v. Graadig) had postulated the ablaut relationship between NE greedy (and Go. grädga) and -grudja and published it in 1906 in their Etymologisk ordbog over det norske og det danske sprog, which was subsequently translated into German and published in 1910.

But even long before Falk and Torp, Ernst Schulze, in his Gotisches Glossar of 1848,¹ had tentatively suggested the real meaning: he lists (p. 118a)

ągruda, von grudan inhiare ["to gape for,"
"open the mouth with desire," "covet," "desire"]

...usgrudja m. segnis ["sluggish"], languidus
["faint," "languid," "enervated"] (qui cupere
desit ["he who has ceased to desire"])....

A combination of both etymological and Greek semantic considerations suggests, then, that the most likely meaning of us=grudja is "ex-avid," "ex-appetent," i.e., "no longer avid, appetent ('greedy'), desirous, eager, zealous." The prefix us= here meant not so much "ou' of," as NE "ex-," in the words, e.g., "ex-president," "ex-wife," "ex-student," &c. In this manner, wairban could not only execute the same function as the Sk.

¹ Magdeburg, Germany: Emil Baensch, 1848.
verbal endings, but also convey the inceptive connotation of en- or ek-, while the adjective us=grudja supplementally expressed the idea of having parted from zeal, of being "worn out," and hence of "weariness." § 5.5. The reduced-grade ablaut variation in this word may have been a partial cause for mistaking its true relationship to grēdaga. Grēdaga is a "heavy base" form deriving from PIE *ghrēdh-. IEW 441 postulates the derivation of Go. grēd- from the "zero" (i.e., unaccented) grade form, *ghr-, of the PIE root *gher- "yearn for," "like" (IEW 440), + ľ + dh; but the ľ < ľex.2 The unaccented form of this new base with laryngeal, *ghrēxdh-, would then be expected to be *ghrēxdh-, from which PGmc. *grēđ- must have issued. (The -ār- = vocalic + consonantal resonant, and would

2. I.e., it is an "original long vowel." It is unlikely, moreover, that the ľ in -grudja is long ľ, which would have to come from a normal grade PIE *ghrēwx-, metathesized from *ghrēwx- "to rub," "grind" (IEW 460, 2. *ghrāu-), since no other Gmc. dialect has a cognate showing Gmc. ľ on this latter stem, at least in any cognate found in the standard etymological dictionaries.
be the expected allophone of PIE */r/* when preceded by a syllable-initial consonant and followed by a vowel, according to Edgerton's conclusions on the behavior of resonants, cf. PIEPhonol 10f.]

The problem of the PIE unaccented vowel grade and its development in the dialects is a rather complex one, not only in Greek (where it could become e, o, or a), but also in Germanic. Most Germanic philologists (e.g., Krahe, GermSprachwiss I, 51; Wright, Gramm.ofGe. Lang. 17; &c.) have assumed a single shwa as a PIE unaccented vowel. Unfortunately, this tends to ignore many unexplained phonological developments both within and without Germanic. E. Prokosch\(^\text{3}\) and Krause (Hb.d.Got. 102f.) distinguish between a "shwa primum" (e\(^1\)) and a "shwa secundum" (e\(^2\)), this latter being written as a by some scholars, including Prokosch, and as a by others, including Krause (and Hofmann, in his EtWb.d.Griech.). Shwa primum is often written also as

\[^{3}\] A Comparative Germanic Grammar, Philadelphia: Linguistic Society of America, 1939, p. 102. This work is henceforth abbreviated as "CGG."
an inverted ə (i.e., as ə), without superscript number.

But the two "shwa's" may seem simultaneously too few to explain later developments and too complex for an unaccented vowel in the essentially simple vowel system of PIE.

The simplest theory accounting for the greatest variation of an IE unaccented vowel seems to be Lehmann's (PIEPhonol 91-98), according to which there was but one unaccented vowel phoneme, which he writes as /ə/ (= shwa secundum), whose allophones were generally closest to /a/ of all the accented vowels. In addition, they were converted completely into /a/ when contiguous with the two ə-colored laryngeals, /x/ and /h/; these allophones of /ə/ could also be pulled in the mid-back direction of /o/ by an ə-colored laryngeal /γ/, but only if it actually coalesced with them. The final laryngeal, /γ/, had no effect on vowel color (although it contributed to the length of the preceding vowel). Analogy later obscured many of the original patterns.

When unaffected by laryngeals, as Lehmann points out (PIEPhonol 46, fn. 4) in speaking of Sturtevant's work on the question of shwa: "The usual Gmc. development of /ə/ is ❣, except when between obstruents;
furthermore some Gmc. forms have ı and ę for /r/. 4
B 5.6. I thus assume that this root was originally
#ghrr-”dh-", in which the shwa was assimilated to the
u coloring of the preceding /r/. That the /r/, as well
as the /l, m, & n/, were u-tinged in PGmc. and pre-Gmc.
can be seen in their development, when syllabic, to
/ur/, /ul/, /um/, & /un/ in the dialects. Lehmann
(PIEPhonol 63) views this process as a general rule:
"when a laryngeal stood between post-vocalic [r l m n]
and consonant, /r/ was preserved between [r l m n] and
the laryngeal; /r/ became Gmc. u after the laryngeal
was lost." Gmc. then reduced the [rr] allophone of /r/
to simple [r] here. I.e., PIE [#ghrr-”dh-"] > PGmc.
[#gru8-].
B 5.7. Of further Gmc. cognates to this root, it is
interesting to note that a Norwegian dialectal word,
gridug (with long ı, from [#ghrr-”x-dh-"] [cf. IEW 441:

4. Note likewise OHG -zug "-ty" (in twen-tv, &c.)
versus Go. toijug as an example of the ambivalence or,
rather, central (and in this case, high) position of
this unaccented vowel even into late Gmc. (or does the
Gothic form represent the beginnings of umlaut?) The
normal grade occurs in Go. taibun (< PIE #dekn) "10."
•  

< #̑gh(e)ȓ-dh- }, with -y- "infix") means not only "hungry," but also (and, in modern times, exclusively) "early," "diligent," "industrious" (F-T, Norw-DänEtWb 1, 347).

B 5.8. In connection with -grudja must also be mentioned the name of a tribe, the Grudii, who were dominated by a Belgic tribe (probably with Germanic elements) called Nervi living between the Schelde and Maas rivers at the time of their defeat by Caesar in 57 B.C. near the Sambre river. Although Schönfeld gives no meaning for the name, it is not unlikely that the idea behind #Grudjas was something like "The Appetents," "The Ambitious," "The Eager Beavers."

B: GREEK SEMANTIC FIELDS CONSISTING OF SINGLE WORDS

OR WORD-STEMS

B 6: expanded

B 6.1. The main purpose of this article is to establish the fact that the root of the verb -swaggwjan has no nasal in it and is not a causative to the Gmc. etymon of NE "(to) swing," but is rather a Verschärfung phenomenon cognate to ON sveigga "to make turn around," "rotate," "make away," and derives from a PIE laryngeal stem *sw-ow-X-xo-. This latter form is actually an alternately suffixed form of an original *sw-ey-X-xo-, which produced Faroese sveigga, ON sveigja, "to bend," "turn," ME sweiyen, sweghen, NE sway. The main root is *sw-ey- (IEW 1041 *sw[a][i]), "to turn," "bend," "away," "swing," a Benveniste form II from *saw- (IEW 914 *saeu-) "to bend," "turn"; "incite."

Failure to understand this has led to considerable etymological confusion, even in such respected authorities as Kluge (EtWb.ddt.Spr. 695, s.v. schwingen), who postulates a Go. /*swingwan/, and Falk-Torp (Norw-DänEtWb II, 1219, s.v. Svinge), who assume that Norwegian-Danish svinge "to swing," "vibrate" is
"probably" ("wahrscheinlich") a loan-word from German, apparently because it has no expected -y- on the end of its root. (This, however, is begging the question.) Jan de Vries (AnEtWb 564b, svangr) connects Go. af-swaggwjan with ON svangr "thin," "hungry," as well as with OE OS OHG swingan "to swing," although he also relates this group with the nasalless ON sveggja. And Schubert (Erweiterung 78) postulates a Go. #swiggwan (with nasal, i.e., /ŋw/) "sich schwingen," from a PIE #sweng-. The same is true of all other Germanic etymological dictionaries, which are all misled by the -ggw- in the Go. verb.

exaporéō
B 6.21. The Greek verb exaporéō consists of the prefix ex-, meaning "out," "utter," "to the extreme," "ex-," and the verb aporéō, which is a denominative to the adjective aporos. This, in turn, meant "impassable; difficult; impossible; helpless; poor; unable".

and "without resources" (M-M 67). The adjective is itself derived from the privative prefix α(n)- "non-" plus the noun πόρος "passage; ford, strait, bridge, thoroughfare, way for ships; sea, river; means of achieving, resource, income, revenue" (Langenscheidt 316). The noun is the o-grade ablaut form to the stem appearing as the classical Gk. adverb-preposition πέρα "beyond," which disappeared in the koine. The PIE root is the well-known *per-, which AMHD 1533c points out as being the "Base of prepositions and preverbs with the basic meaning of "forward," "through," and a wide range of extended senses ..." (cf. IEW 810, 2. per-,, § A), and also of the verbs formed therefrom which have, consequently, the central sense of "to lead," "pass over or through" (see IEW 816, 2. per-, § B).

B 6.22. *Apóρος thus has as its basic meaning "to be at an impasse," and hence, "to be without means"; "be uncertain"; "be at a loss" (after having reached an impasse). The medio-passive came to mean "to be stymied," "be thwarted," "be frustrated," "be perplexed," "be full of anxiety" (i.e., out of "to be brought to an impasse").

The preverb ex-, whose basic meaning is "out," "ex-," adds the connotation of "in the uttermost" to the basic verb, so that *ἐξαπόρος means, in the passive forms with
which we are here concerned, "to be frustrated in the extreme," "be utterly thwarted," "be baffled in the utmost." These, in essence, are the meanings which Balg, Streitberg, Feist, Krause, and Braune give as translations for the Go. verb.

B 6.31. *Af-slaubjan* is used to translate both *sporōē* and *exaporōē*, although the Go. verb is really a circumlocution, since there was no Go. verb literally meaning "to bring to an impasse," with overtones of frustration over being "at the end of the road." Both *af-slaubjan* and *af-slaupnan* (= Gk. *thambēomai* "am astounded") are denominatives, as Feist (pp. 98f.) indicates, from an IE *tó*-suffixed root seen unsuffixed in *slawan* (III:1) "be silent," "hold one's peace," "be still" (as *alban* (7; non-ablauting) "to age" [in *us-ae. "grow very old," "reach extreme age"] to *alan* (6f.) "to grow on," "feed on," and see Brugmann, KurVglGramm 521).

B 6.32. Now the stem *slaup-* must be a verbal adjective in PIE *-tō-*, since the *nan*-verbs are formed either from a) the reduced (unascented) grade of strong verbs, or b) nominal or adjectival stems of any grade, but
never\(^2\) from primary verbal roots in full grade, whether PIE \(-\text{e}-\) or \(-\text{e}-\). Thus \(-\text{slauð}j\)an and \(-\text{slauð}j\)an do not

2. The anomaly \textit{us-geis}nan "become aghast," "go out of one's senses"—taken together with \textit{us-ga}ja\(\text{i}n\) "to strike aghast," "drive out of one's senses"—at first glance seems an exception. It is akin to ON \textit{geiski} "panic," "fear" (C-V 196), NE \textit{ghoast} and \textit{aghast}, but not to ON \textit{geisa} "to chafe," "rage" (C-V 196), which comes from FGmc. \textit{geios} (Jan de Vries, AnEtWb 162), seen unprefixied in ON \textit{eisa} "to go dashing" (C-V 124) < PIE \textit{*kei-s}\(\text{-}\) (cf. IEW 301: s.v. \textit{l. geis} "[sich] heftig, ungestüm, schnell bewegen," p. 299). Rather, \textit{us-geis}nan comes from the root \textit{aghe}y-s\(\text{-}\) "aufgebracht, bestürzt, erschreckt (sein)" (IEW 427, \textit{ghei}-\(\text{-}\)), about which AmHD 1517\(\text{b}\) says: "\textit{ghei}-. Used of the emotion of fear or amazement (original part of speech uncertain)." And Pokorny (IEW 427) adds: "\textit{u}r\textit{ap}r\textit{ün}g\textit{l}ich\textit{e} \textit{G}leich\textit{heit mit \textit{ghei}-, \textit{ghei}- in al. hin\textit{öt}i usw. ist sehr wahr\textit{s}cheinlich."

This latter root he lists (p. 424) as "\textit{I. \textit{ghei}-, \textit{ghei}- 'antreiben, lebhaft bewegen (schleudern) oder bewegt sein'; \textit{(geschleudertes) Geschoß}'." And the AmHD 1517\(\text{b}\), under \textit{ghei}- \textit{I}.: "To propel, prick ... [FGmc.] \textit{ghaiso-} [< PIE \textit{aghoys-dho-} ... perhaps has some
come from a strong verb *sluban* (2:) "to slide," as Balg maintains. But since to-suffixes forming verbal adjectives themselves normally follow roots in the reduced (i.e., unaccented) grade (see Lehmann, PIEPhonol 14 & Brugmann, KurVglGramm 317f.)—that is, when they follow a primary verbal root immediately and are not separated from it by a thematic element, as in the Ptpc. of the Gmc. weak verbs (which are secondary formations) —we cannot assume a PIE form *slo*-, which would be an o-grade. Instead, we must assume that the Gmc. diphthongal element in *slubjan*—*slubnan* is a reduced grade. Hence the word cannot be any direct cognate of ON slobra "drag or trail c.s. along," &c., which is itself clearly a reduced grade. The Gmc. accent shift occurred earlier in Go. than elsewhere

2. (Cont.) connection with *ghei- l." Hence the stem *geis-, gais-, in Gmc., although uncertainly known, is in all probability not verbal, and the above statement about -nan verbs never being derived from primary verbal roots in full grade is still valid, even in this—only apparently exceptional—case.
(note the lack of "grammatical change" in the first three classes of the strong verbs), which accounts for the absence of the change \( p > b \) in these diphthong-bearing words.

B 6.33. This means that we are dealing with a laryngeal base, pre-Gmc. \(*_{3l}Xw-tó-\), the root plus determinant (according to Benveniste's theory) being \(*_{(s)}lXw-\), and appearing in slawan; the difference in behavior of the two syllabic elements (i.e., Go.-Gmc. /au/ versus /aw/ follows the same pattern as exists between Go. taujan (I: ) "to do" and tawida "did," from pre-Gmc. \(*_{d}Xw-\). That is, the PIE resonant, /w/, was retained only before vowel, and became a short diphthongal glide before a consonant (i.e., /XWK/ > /awK/ > /auK/ > Go. /cuk/, where \( K = \) consonant). The full grade of pre-Gmc. \(*_{d}Xw-\) appears in the noun for "deed," Gmc. \(*_{tōw-}i_jiz [= \text{Gen.}], *_{tōw-}i_j(an) [= \text{Nom.}] > \text{Go. tōlis, τάυι.} This latter word is from PIE -eaw-, but the PIE /w/ is lost from the complex when Gmc. /axw/ occurs before a (syllable-initial) consonant and after an "original" long vowel, and is retained when before a vowel (regardless of what precedes the /w/), in which

case the /w/ becomes the consonant initial to the following syllable. Thus, PGmc.:

\begin{align*}
\text{taX-w-(i)} & \text{jiza} \quad (= \text{Gen.}) \quad \text{vs.} \quad \text{taX-w-}i\text{j(an)} \quad (= \text{Nom.}) \\
\text{taX-wj} & \text{jiza} \\
\text{ta} & \text{-w}jiza \\
\text{ta} & \text{-jiza} \\
\text{tō} & \text{-jiz} \\
\text{Go. tōj} & \text{is} \\
\text{tōj} & \text{is/} \\
\text{tōj} & \text{is/} \\
\end{align*}

In this case the nominative's original /w/ has absorbed some of the PIE laryngeal (/X/), becoming longer and more vocalic in the process, the determining factor being the position of the syllable boundary with respect to the relevant consonant cluster. Similarly, Lehmann (see Polomé's article, "The Laryngeal Theory So Far" in EvX Laryng 35) assumes the divergent treatments of pre-Gmc. /oxw/, /eAw/ before consonant and before vowel to be reflected likewise in the difference between the infinitive stōjan (< PGmc. *staX-wjan(an)) "to judge" and its präterite stāuida (< PGmc. *sta-Xwiō-) "judged," which are exactly parallel to the equally full-grade tōj, tāui.

Unfortunately, neither Gmc. *slaupa- nor Go. alawan can be convincingly related to any of Pokorny's roots.
He lists both under *saIeu- "schlaff herabhängend," "schlaff," and appends to this: "Unerweitert vielleicht in: got. alawan "schweigen" (*alawən "wMatt sein" von seinem Adj. *slawa-?)" IEW 962. A root *læw (i.e., *læX-w-), with "movable a" is also conceivable (cf. IEW 1. läu- "nachlassen" 662). Feist (437) says of alawan, "Etymologie dunkel." And an attempt to suggest further IE cognates would lead too far from the central aim of this discussion.

B 6.34. As a result of the conclusion that *slaufo- is a verbal adjective (or old Pfpc.?) to alawan (III?) "to become silent," "hold one's peace," this to-derivative can be expected to mean "silenced," "speechless," "at a loss for words." Such an expected meaning fits in very well with the usage of the *Ian- and *nan-verbs.

B 6.35. The inchoative, af-slaubnan, translates the Pass. of thambēō "I astound," "amaze," in Mk 10,24; and in Lk 4,36 warp af-slaubnan <ane> translates egēneto thambos epί "(there be)came astonishment upon."

1. Although Schubert (Erweiterung 72) has "*slaufo- 'schlaff, kraftlos'," Schubert accepts Liddel and Scott's "am in great doubt or difficulty" for exaporēō without further examination, and does not seriously consider the existence of laryngeals anywhere in his entire work.
The root of *thambēo* and *thambos* (< PIE *dhabh-* "to strike," Kittel, Brom. III thambos 3) meant "terror" in classical times, but had come to mean "astonishment" in the NT. It designated that form of fear which was "a typical element in a revelation or epiphany" (ibid.). Silda-leikjan (I i) "to marvel at," "wonder at" (something extraordinary) also translates this same Gk. verb in Mk 10,32, and the phrase *kal ethambēthēsan pantes* ("and all were astonished") is translated by *jah af-slaubnōdāun allai silda-leikjandans* in Mk 1,27. Moreover, silda-leik (n.at) "wonder," "astonishment" (< "extraordinary" [silda-] + "configuration" [leik] = "wondrous sort" > "marvelousness" > "a marvelling") translates the noun thambos Lk 5,9. But *af-slaubjan* expresses what must certainly be the Apostles' sense of speechless astonishment occasioned by Christ's sayings about the difficulty of the rich in reaching heaven (Mk 10,24), or by his exorcism of a demon by his mere word (Mk 1,27 & Lk 4,36). More precisely, *af-slaubjan* must mean "to be left speechless," "to be(come) at a loss for words," "be dumbfounded."

Friedrichsen points out that the class I weak verb, *af-slaubjan*, does not really correspond to *exaperēo*
in 2 Cor 4,8, where the Gk. has \textit{aporoúmenoi all' ouk exaporoúmenoi} (RSV: "perplexed, but not driven to despair" [lit.: "brought to an impasse, but not brought to an extreme impasse," or "stymied, but not stymied in the extreme"]}, and the Gothic, \textit{and-bitanai ak=el ni af-slaupidai}. He adds (FE 156): "The various Latin versions mostly preserve the Greek metaphor, but the Gothic makes a complete change with 'rebuked, but not intimidated (lit., afraid),' since ... \textit{afslaujman = thambeisstha}." The form of the fear or awe is the only thing left unspecified by the Greek. The extremely probable derivation of \textit{slaupa-} from \textit{slawan} indicates that the "awe" finds expression in "speechlessness." Hence the meaning of the Gothic phrase is "rebuked (lit.: "snapped at"), but not silenced (off)," in 2 Cor 4,8. It refers to the fact that the apostles' persecutors had attempted (\textit{aporoúmenoi}), but not succeeded in (\textit{exaporoúmenoi}) stymising the preaching of the gospel discussed in the preceding verses, 2 Cor 4,1-7.

Regarding Ga 4,20, where the Greek has \textit{aporoúmai an numin} (RSV: "I am perplexed about you") and the Gothic, \textit{(al-}\textit{fan wilda qiman at izwis nu jah in-maidian stibna meina; untæ) af-slaupips im in izwis}, Friedrichsen
Streitberg ... renders "ich bin in Sorge wegen euch," which correctly represents neither the Gothic nor the Greek. In the Gospels af-slaupjan = thambelsthai, agéneto thámboi.

The correct translation of the Gothic here is "(But I was wanting to come to you now and to refashion my voice; for) I am at a loss for words about you." If, in all these cases, "fear" were indeed meant, we should expect faurhtjan (I:) "be frightened, anxious, cowardly, timid," ēgan (PtPr. 6:) "to fear," "be afraid," ēgjan (I:) "to make afraid," "scare," "make fear," us-geisnan (IV:) "to stand aghast," "go out of one's senses," us-geisjan (I:) "to strike aghast," "drive out of one's senses.

In addition, there are combinations of adjective plus verb, such as faurhts wisan "be frightened, anxious, timid," and us-filma wairpan "be(come) shaken, struck, amazed, bewildered."

Whether (+)slaupjan, (+)slaupnan, and (+)slawan are, as Schubert (Erweiterung 72) believes, derivatives to the same root *(s)law- to which Pokorny (IEW 962f.) assigns them is perhaps possible, but the semantic connection is in any case not a direct one, as indicated in the preceding paragraphs.
skaman sik (III:)

B 6.4. This word, meaning "to be ashamed," to which NE root it is also akin, offers no problem. Its presence in the text of 2 Cor 1,8B and in the margin of 2 Cor 1,8A is, as both Streitberg (Wörterbuch 123) and Friedrichsen (FE 71f.) point out, an intruding translation of the Latin it. vg. taederet nos (lit.: "[so that it] made us disgusted," "irked us"). Of course, an even more exact Latin equivalent would be pudaret nos ("filled us with shame," "made us ashamed"). But the meanings of the two Latin verbs are in any case very close.

No cognates to the Gmc. root *skam- have yet been found outside Gmc. (see IEW 557, where Pokorny denies any relationship between Go. skaman and PIE *kem- "to cover (up)")

af-swaggwian (I:)

B 6.51. The Greek text of 2 Cor 1,8 has hōste exaporēthēnai hâmās kai tou sēn, lit., "so as for us to have been brought to an impasse even about life" (the Gk. verb = Aor-1.If.Pass.; this is an accusative-with-infinitive construction). The complete verse appears thus in the RSV: "For we do not want you to be ignorant, brethren, of the affliction we experienced in Asia; for we were so utterly, unbearably crushed that
we despaired of life itself. 9 Why, we felt that we had received the sentence of death...." Regarding this "affliction," the Oxford Annotated Bible with the Apocrypha. Revised Standard Version mentions in a footnote (p. 1396) that the exact nature of the experience is unknown, although some see in it the difficulties at Ephesus referred to in 1 Cor 15,32, where Paul speaks of fighting with "beasts" at that city. It is again uncertain whether the "beasts" are to be taken literally or as a metaphor for his enemies. The New Testament, Revised Standard Version, Catholic Edition comments in its Appendix I (p. 963) that it may have been the troubles in Ephesus mentioned in Acts 19,23-41, or possibly a severe illness. (The Ephesus affair alluded to here was a general uproar against Christians for preaching against the pagan gods, especially Artemis.)

At any rate, the clear meaning is that the missionaries had been made to give up their will to go on living. This idea is translated by the Gothic,
swa=swē af-swaggwidae wēseima jal-liban. Quite literally translated, this is: "so that deflected we were even from living," i.e., "so that we were caused to turn away from life itself." This corresponds quite adequately to the Greek and seems preferable to the idea of "oscillation," "vacillation," or "swinging," suggested by Streitberg's and Feist's "schwankend machen?"

B 6.52. A verb with a nasal in the root, /əswangwjan/, would have to be predicated on a PIE etymon #sw-on-gwh-, with a consonant cluster not only at the end but also at the beginning of the stem (besides the fact that /gwh/ itself is the most complex of all single PIE phonemes). The #sw- would be the unaccented or zero-grade PIE root, -on-gwh- would be the full grade suffix, and -n- the infixed determinant. Such a PIE base would become one of the heaviest roots in Gmc. Of course, /əswangw-/ might be thought of as a secondary stem, such as exists in the class 7 strong verbs, but there remains the fact that the type is exceptional for Gmc., particularly with an /ŋgw/ (and NE swing, etc., is a strong verb of class 3, not class 7). Brugmann (KurVglGramm 174, § 258b) believes that a Gmc. */gʷ/ [/ɡ/ = voiced stopsal fricative] is contained in ON
slöngva "to sling" (wk. vb.), but Pokorny (IEW 961) isolates this Gmc. -w- from the stem by calling it "präzensbildend." He derives the word from PIE *slönkw-, with Gmc. /g/ through Verner's law. The full grade root of this word is PIE *slonk-, *sleng- "to wind," "turn;" "entwine"; "slink" (IEW 961).

Now the -g- in NE swing, &c., would be expected to come from PIE *gh-, according to Grimm's law, but Pokorny (IEW 1047), apparently basing his decision on Go. af-swaggwan alone, posits a PIE *swenk- and, by some law unknown to me, 7 derives the PGmc. /ng/ in swing (i.e., with full e-grade!) from the /nk/ thereof. One would normally expect a PGmc. *swenhw- > *swinhw- > *sw1hw- as in the case PIE *tenk- > Go. teihan (I [< 3]): "to thrive."

7. Is he thinking of PIE *penkwe- > *phenkwros > *phangwhros > PGmc. *fingwraz > Go. fitgros (IEW 806; and why not *figgwa? ), NE finger? Here, if this is a correct derivation, the stem vowel might be immutable because of the invariable meaning ("f"). But in view of normal stem accent and Go. fitf, it remains difficult to justify a PGmc. *swingwan, with voiced stem-final labio-velar.
Feist compounds the problem by saying (p. 10) about the -w- of *swaggwnan* that it is perhaps "präsent[isch]." Even if this could explain a supposed */swingwan/, it could not do so for a preterite form */swangw-/, with o-grade; and as for the allegedly derivative weak verb (with o-grade), only the preterite participle *af-swaggwida* (mNp.) is attested, not a present tense form of any grade. And yet this Ptpc. has a -w-.

B 6.53. To avoid further contortionistic attempts at justification of a cluster */ŋgw/, the Gordian knot can be severed by noting that in ON there exists a verb *sveggja*, which corresponds exactly to *swaggwjan* if we assume PGmc. */ww/ instead of a nasal infix.

C-V 608 lists: "SVEGGJA, 6, [Ulf. *af-swaggwjan = exaporeiathanai], to make away or swag, turn round, veer round." In ON the -w- disappeared between -gg- and -j-, compare the verb doublet ON *tryggja* and *tryggva*, both meaning "to make firm and trusty" (C-V 643), belonging to Go. *triggwa* "trustworthy."

Assumption of Go. lengthened */ɡw/ < PGmc. */ww/ < pre-Gmc. */wx/ thus allows a common Gmc. etymon to a Go. and an ON verb already (or, rather, still) identical in meaning. The pre-Gmc. ancestor of PGmc. *swawwan(an)*, 
then, must have been the stem *sw-o-w-X-, as noted at the beginning of this article. NE swag ("to lurch or away"; limited mainly to British English) is apparently a Scandinavian loan from the same stem. The root is thus zero-grade *sw-, from full grade *sew- (IEW 914, 3. seu- "bend," "turn," "incite"). Since, with regard to another modification of the same root, *sw-e-y-, Pokorny (IEW 1041, under swe(i)-) instructs: "s. such seu- und sweng-...", I assume that the full grade root *sew- was reduced to zero grade, sw-, given a resonant suffix in full grade, -e-y-, and was thus transformed into a Benveniste form II. This is the form which Pokorny lists (IEW 1041) as *swe(i)- "bend," "turn," "vibrate" (in a fast wagg!ng motion) (although he lists Go. af-swaggwjan, together with OE swengan ["shake," "shatter"; "swing," "rush," "fly out"] to the other stem, *sweng- ["biegen"; "drehend schwingen," IEW 1047], based on this same root. Under this latter, "nasal-infixed" form, Pokorny also lists ON sveggja as "nasallos" [ibid.]).

6.54. I further assume that a laryngeal determinant was added to the y-suffix's o-grade, so as to provide the basis *sw-o-y-X- for a Gmc. -e-y-/-e-y-o- verb. Out of this pre-Gmc. stem *swoyX-eyo-no-m (and not from
When the ending -jan(an) became the regular ending for first-class weak verbs, an initially expected *swaij-jan became Proto-Norse #swaj-jjan (> swai-jjan) to normalize the length of the abnormally long syllable boundary, /jjj/ (in a manner similar to that in the case #xwaJ-, see above, B 6.33). The first /j/ opened into a diphthongal glide, according to West Gmc. fashion, and the second pair became a lengthened voiced stop plus semi-vowel as required by phonological law in the North-East Germanic dialects, the end result being Proto-Norse #sваiggjan. This form is preserved with only slight change (umlaut and loss of final -n) in modern Faroese sveiggja "to be in a swinging motion," whereas ON reduced the length of this unwieldy diphthongal stem ending in "double" consonant plus semi-vowel, i.e., #svei-ggja > svei-gja. The meaning of ON sveigja is "to bow, tend, like a switch; swing, sway; II refl. to be swayed, sway, swerve" (C-V 606). In pre-OE, Gmc. #swaij-jjan > *swaijjan > OE *swajjan (= /swajjan/; unattested) > ME sweiyen, sweyen > NE sway (the Gothic would have been *swaiddjan). The English development parallels that of the PIE /oyX/,
Gmc. /ajj/ in OE wæ3 "wall," Go. waddjus, OE cæ3
> ME cley, clay > NE clay (for which development see
Lehmann, Evularyng 214 & PIEphonol 44, § 4.44a). This
latter word, OE cæ3 (and wæ3), did not have a "third
'1'" because it was not a verb and therefore could not
take the Gmc. -jan ending-for first class weak verbs as
away did.

§ 6.6. At a very early time in the history of the
northern Gmc. dialects, however, a certain amount of
metathesis or substitution, or both, involving
resonants (or "continuants") in clusters with other
consonants seems to have taken place (cf. A 3. ésootron
[śinigna]). For in the same manner as *penkwe "5"
became pre-Latin *kwenkwe on the one hand, and pre-Gmc.
and pre-Osco-Umbrian *pempe on the other, PIE *aw-owy-X-
developed an alternating (dialectal?) form *aw-ow-X-
perhaps through the influence of the first /w/. It is
this form, whose difference in meaning from *aw-owy-X- it
is impossible to discern at this late date, which is
responsible for Gmc. *swawwjan "to away," "make turn,"
and hence for Go. swaggwjan "to turn," "deflect," "make
turn," ON sveggja "to make turn," and NE Scandinavian
loan word swag.
suqnis

C 1.1. Suqnis is a marginal gloss to the phrase (in A) beginning with the preposition in ("because of") in the following Gothic sentence:

1 Tm 5,23: ju ni dirigkais ënæ-ëmais watō, ak weinis leiūl brūkiais in qipaús ėnëis jah ëžo ufta saūhtō ėñinaizō.

Literally translated, this is: "As of now (thou) shouldst not drink furthermore water, but of wine a little shouldst use because of the stomach of thine and of the, frequently, sicknesses of thine."

All three of the most widely known Gothic vocabulary scholars, Balg, Streitberg, and Feist, have been singularly uninventive in copying each other's (and their predecessors') basic evaluation of this word as a noun in the genitive singular to explain qipaús, which is itself indeed a noun in the genitive singular. Friedrichsen (FE 69) expresses his frustration with: "1 Tim. v. 23 atomakhon qipaús: Marg. suqnis. ? Synonym." The tenth edition of Friedrich Ludwig Stamm's Ulfilas, oder die una
erhaltenen Denkmäler der gotischen Sprache (rev. ed. of
M. Heyne and Ferd. Wrede), which appeared in 1903, lists
(p. 306): "supn(-a?), st.n. (m.?), 'Magen'; 1 Tm 5,23
Glosse." The first edition of Stamm's book appeared in
1856, but the Wörterbuch was not added by Moritz Heyne
until the fourth edition in 1868, and was heavily
dependent on Uppström, who had read the word supnis.
C 1.2. Now as long as the word was believed to be
supnis, with the letter "biw" (modern "thorn"), there
could be no other reason for assuming that it was
anything else but a noun, since the only thing in the
text it seemed related to was a noun in the genitive
case, gibaus. The ending -is is, moreover, identical
in appearance with that of the a- and masculine i-stem
nouns in the genitive singular. After Wilhelm Braun's
re-investigation of the manuscripts, however, supnis
was seen to be a false reading and supnis the correct
one.¹ This should have occasioned some fresh thinking
about the assumption of this word as a noun in the

¹ Cf. Braun's footnote (Streitherg, GoBbl 427):
"V. 23. gibaus! A Randglosse: supnis
(nicht supnis U[ppström]): die Züge entsprechen
einem g, aber nicht einem h."
genitive singular, but the old error persisted.

C 1.3. If we do not insist that this word be a noun, and seek to explain it in a manner in which it can relate both in meaning and in form to the context and to what we already know about Gothic and Germanic vocabulary, much groping is eliminated. The other -is morpheme frequently encountered on the end of Gothic words is the ending of the second singular, present tense, indicative mood of all strong and of the fourth class weak verbs. At first glance we cannot tell the length of the vowel grade, but a long ū from an unaccented heavy base (e.g., ga-lūkan "lock up," "close," "enclose") is extremely rare in the present stem of strong verbs, and the combination, voiceless stop followed by ū, does not, to my knowledge, occur anywhere after the end of a root among the strong verbs, including those of the secondarily formed seventh class, in any of the dialects. On the other hand, it is quite natural to see in the -n- the characteristic suffix of the fourth class weak verbs, which would indicate that the preceding -u- is short, because derived, most likely, from a preterite participial stem.

C 1.4. We should then expect the root suq- to be the
unaccented ablaut grade (Reduktionsstufe of diphthongs, Tiefstufc) of a root whose full normal grade would be *āiuq-*, most likely found as a class two strong verb.

We do indeed find such a root, except that the voiceless velar terminating it lacks labialization, in the verb *sīukan* "be sick."

If we assume that the -q- is really derived from -k- of the original root by carry-over of the lip-rounding attendant on articulation of the -u- (/u/) in *sūkan*, then this verb's etymon would also be that of ON *sokna* "become sick" (short vowel in the stem), fourth class weak verb to ON *sjukr* "sick" and to Go. *siukan*, second class strong verb meaning "be weak," "be sickly," "be infirm," "be sick," and to Go *sjuks* (aj-a:) "sickly," "sick," "infirm" (*sjukr*, *siukan* and *sjuks* all have long vocalic elements). NE *sicken* must be an analogical formation to *sick* because of lack of -u-. There would be no reason for any umlaut (spelled -y- in OE) of the stem vowel of PGmc. *sugnan* in OE, and none is found.

C 1.5. Assuming an inchoative meaning not greatly different from that of NE *sicken* (intrans.), we discover that the word *sugna* is really no more than an "*id est*" sort of explanation (called by the Gothic
exegetes and scribes wultra (f.i.) "meaning," "signification," "import"; "significance," "importance"; [concretized:] "interpretive annotation," "gloss," "semantic equivalent" [written in the margin of a page]), not so much of qipus, but of what (does happen and) will happen to the qipus if water is drunk instead of wine. In other words, the above verse should read, together with the revised interpolation, as follows:

"... shouldst use a little wine because of thy stomach (—i.e., [thou] sickenest—) and of those, frequently, ailments of thine...."

C 1.6. It should be noted here that a probable additional reason why suqnis was not recognized as a verb before this is because it is in the indicative mood, explaining a fact of occurrence, whereas the other verbs in the vicinity (sijnis, brükjas, &c.) are in the optative mood since they are prescriptive and translate Greek imperative moods.

C 1.7. It is thus apparent that the Gothic has two verbs regarding "sickness": a strong verb, second class, siukan "to be sick," and a weak fourth class derivative thereof, suqnan "to sicken," "become sick." Gothic is hence the only Germanic language to retain
two separate verbs in this area. NE *sicken* does not even appear in OE. Its place is taken by *sicilian* "become sickly," with a long vowel. ON has only the fourth weak class deverbative *sokna*, and beside it the newer analogical formations (similar to English) *sjúkna* and (reflexive) *sjúkast* (identical meanings), both weak and both with long vowel, i.e., denominatives. OHG *siuchên* "ermatten," "erschlaffen," "krank od. gebrechlich werden od. sein," "lästig werden," liebeskrank sein," "siechen" (Raven, Schw.Vb.d.Ahd. II, 253) is a weak verb of the third class, also with a long vocalic element. All of these new, weak denominative formations show the great influence of the adjective in crowding out the original two verb forms inherited from Proto-Germanic.

C 1,8. The transformation of the Gmc. *k* also tells us something about the pronunciation of Gothic *q*. It was, in all likelihood, not a partial metathesis of the root vowel *-u-*, thus setting a kind of /w/-semi-vowel on the other side of the /k/ (nothing to indicate such a metathesis, such as *-w-* or *-u-* after *-k-*, appears in the script), but mere retention of the lip-rounding of *-u-*, without any voicing, until the end of the syllable. In other words, a short-vowelled stem ending in two
consonants placed the syllable break between those consonants, i.e., *suknis* became *suk-nis*, and hence *suq-nis*. On the other hand, in a stem ended by only one consonant, the -u- would stand in open syllable and the -k- would belong to the next syllable, i.e., the (non-attested) mNs.Ptpc. of *siukan* must have been *su-kans* in syllable division, and without lip-rounding of the -k-. Likewise the (admittedly long-vowelled) 2s.Pr.Id. of *siukan*, *siukis*, had the syllable break *siu-kis*. Here the lip-rounding of -u- was not carried across the syllable break, ergo -k- remained. (The unattested 1, 2, and 3p.Id.Pt. was probably *suqu-*[-m, -l, -n], with lip-rounding from the environment.)

Since this q is written with the same grapheme, called *qairpra*, as all of the other q's, including those in Latin loanwords, I accept Braune's (among many others') apparent identification of Go. q and Latin *qu* (GoGramm 36), when he points out that the Latin name *Quartus* of Ro 16,23, written *quartus* in the Latin and *Kouartos* in the Greek, is written *kartus* in the Gothic. In this manner is revealed the equivalence of Gothic q with Latin *qu*, which was a simple voiceless labiovelar stop, not a cluster.
The meaning of *suqnis* thus adds one more proof to the well-known fact that Gothic *q* does not equal *k + w*. C 1.9. Finally, it should be noted that it is just barely possible that *q* was here a scribal error for *k*. This seems to have happened in at least one place, Lk 8,6, where the word *grammipa* "moisture" appears, cognate with ON *krammr* "mushy." Such a mistake would be an additional indication that *q* was a single consonant, not a cluster.
CONCLUSION

As this investigation has shown, the possibilities for additional discoveries in the field of Gothic semantics have by no means been exhausted. In essence, this work has been an attempt to follow the sixty-year-old advice of Wilhelm Streitberg, given in the Vorwort to his Wörterbuch (of the GoBbl):

Auch das Wörterbuch zeigt auf Schritt und Tritt, daß ein wirkliches Verständnis der gotischen Übersetzung ohne stete Vergleichung des griechischen Originals ein Ding der Unmöglichkeit ist. Hoffentlich wird diese Erkenntnis auch in der akademischen Praxis mehr und mehr wirksam werden!

The new meanings resulting from the approaches used here are quite different from the meanings traditionally given for the Gothic words studied. This treatise presents for the first time five Gothic words, up to now completely unknown:

(1) sagwa (f.Ø) "tidings," "authoritative saying," "that which is officially said or communicated," "Meldung," "autoritativ Gesagtes," "offiziell Gesagtes oder
Mitgeteiltes" (not *sauba* (f.6) "manner" or "Grund") 1 Corinthians 15.2.

(2) *us-skawjan* (6; J-Pr.) "to get out of evil-doing," "extricate from wrong-doing," "do wrong no longer"/"herausziehen aus dem Unrechttun," "von ungerechtem Handeln freimachen," "nicht mehr Unrecht tun" (not *us-skawjan* or *us-skarjan*) 1 Corinthians 15.34.

(3) *sugnan* (IV:) "to become sick"/"krank werden" (inchoative to *siukan* (2:) "be sick[ly]"/"krank sein," "siechen") (not *sugna* "stomach") Marginal Gloss (semantic annotation, *wu*bra) to 1 Timothy 5.23A.

(4) *un-man(a)=trigwa* (aj.a:) "perfidious" (lit., "un-man-true")/"treulos" (eigl. "un-menschen-treu") (not *un-ma=ri(g)wa* (aj.a:) "inhuman," "fierce"/"ungezähmt") 2 Timothy 3.3A(B).

(5) *nawi-swaran* (6;) "to swear death to"/"jmdm. den Tod schwören" (not *neiwan* (1;) "bear a grudge," "be angry"/"es auf jemand abgesessen haben") Mark 6.19.
I regard the first three of these findings as being almost certain; the latter two are simply much more probable than any other interpretation yet given.

Forms given semantic confirmation here for the first time are:

(6) *af-swaggwjan* (I:) "to make away/veer/turn away from"/"weg davon wenden oder drehen" (with /gw/ through Verschärfung of Proto-Germanic /ww/ not /ŋw/ as a causative to the strong verb appearing in NE swing)

(7) *bi=faihōns* (f.i:) "financial exploitation," "self-enrichment at others' expense"/"Überteilung," "Selbstbereicherung auf Kosten anderer"

(with short stem vowel /e/, not from PGmc. /ai/ in a supposed *bi=faihō* (f.n:) "Überteilung."). [To *faihu* (n.u:) "chattels," "property," "monetary wealth," "money").

Forms which have been discovered to have meanings completely different from those traditionally listed for them are:
(8) akuggwa (m.n.) "obscuration"/"Verdunklung"
    (not "mirror"/"Spiegel")

(9) hūhtua (m.u.) "impression," "supposition";
    "seeming"/"Eindruck," "Annahme:" "das
    Dünken"
    (not "conscience"/"Gewissen")

(10) un=skaus (sja.) "unobscured"/"unverdunkelt"
    (not "cautious," "wakeful," or "sober"/
    "nüchtern").

(11) us=grudja (w'k, aj.) "exappetent," "no longer
    desirous," "out of desire," "unmotivated,"
    "ex-zealous"/"von Begehren leer," "nicht
    mehr begehrend," "triebleer," "eiferlos"
    (not "weary," "faint"/"mutlos").

(12) wēr(ei)s (aj.[i=]/s.) "agreeable,
    "agreeing"/"mit-, zu-, übereinstimmend,
    -stimmbar, -gestimmt," "stimmend"
    (German wahr developed in accordance with
    the meaning "das stimmt").
    (not "soft," "friendly," or "true"/"sanft,"
    "freundlich," oder "wahr").

a) alla-wērei (f.n.) "complete agreement,"
    "complete agreeability"/"völlige
    Zustimmung," "völlige Übereingestimmtheit"
(not "simplicity" or "Reedlichkeit")

b) **tuz-wërjan** (I:) "to have difficulty in agreeing," "find it hard to agree"/
    "mit Schierigkeit zu-, bestimmen"
    (not "doubt"/"zweifeln")
    [**tuz=** (Inseparable Prefix:) "difficult,"
    "hard"/"beschwerlich," "schwer"
    (not "asunder"/"zer-")].

c) **un-wërrei** (f.n): "disagreeability,"
    "disagreeableness"/"Verstimmtheit,"
    "Mißstimmtheit"
    (not "indignation," "displeasure"/
    "Unwille")

**un-wërjan** (I:) "to be(come) disagreeable, agreeable, agreeing"/
    "verstimmt, mißstimmt sein oder
    werden," "verstimmen"
    (not "to be displeased"/"unwillig sein").
APPENDIX I

TEXT AND NEW WORDS OF THE SPEYER FRAGMENT

In October, 1970, amidst the renovation of the Saint Afra Chapel of the Cathedral of Speyer, Germany, the Cathedral's archivist (Domvikar), Dr. Franz Haffner, found the last page of the Gothic Gospel of Mark from the Codex Argenteus. It was rolled around a stick in an old wooden box containing bones wrongly marked as being the relics of Bishop Erasmus, probably of Antioch (died ca. A.D. 300). The box was discovered walled in behind the altar of the Chapel on the north side of the Cathedral, where it had been sealed since 1859.

In an article in the periodical Pfälzer Heimat, December 1971, pp. 110-118, Dr. Haffner gives the following sketch of the fragment's probable history:
The text was written about A.D. 500 in northern Italy (probably Ravenna, perhaps by the copyist-publisher \[= bōkareias \] Wilja-rēps/Wilja-reiks who produced several Latin manuscripts of the historical works of Paulus Orosius, and who may even be one of the signers of the Gothic Land-sale Deed of Naples, cf. GoBbl 480) as the final page of the Codex Argenteus, which is today
preserved in the University Library of Uppsala, Sweden. From about 600 on, the Codex was kept in the monastery of Werden, Germany. This monastery had the disturbing habit of selling or giving away pages of the Gothic Gospels and other priceless books in an attempt to cope with its chronic poverty or to curry favor with important, political or ecclesiastical figures. In this manner the end leaf of the Codex found its way into the possession of the Mainz archbishop, Cardinal Albrecht of Brandenburg, by about 1520-40. The leaf remained in the Cathedral of Mainz's library until 1792, when, in flight from the advancing French Revolutionary armies, much of the library's contents was hurriedly taken to the prince elector's chapel in Aschaffenburg, and later to the archepiscopal palace in that city. At some point in time during its stay there, the leaf, rolled around a stick, was hidden in a sack to prevent its loss to the new Bavarian administrative authorities, who would have handed it over to the State Museum in Munich. In this concealed condition the Gothic page was inadvertently shipped, with other items, to the Cathedral of Speyer in 1824, in accordance with a royal Bavarian order regarding those items. In Speyer, the sack was eventually grouped with the above-mentioned alleged
bones of Bishop Erasmus, but the clergy of the Speyer Cathedral apparently never bothered to look into this sack, assuming it to contain only more such relics. The Cathedral directorate decided to place all these items, whose real provenance could not be ascertained by them, into a wooden box and to have the whole then walled in behind the altar of the Saint Afra Chapel. This entombment was carried out on November 25, 1859, and the Codex Argenteus leaf went undiscovered for another century, until 1970.

Not long after its discovery by Dr. Haffner, the Speyer fragment was sent to the Bavarian State Library in Munich for a very short while, for scientific determination of the best methods of restoration and preservation. It is now back in the permanent possession and care of the Speyer Cathedral chancellery.

Already many articles have been written on this fragment, and many more are sure to follow. Some of those recently published include:

by Dr. Franz Haffner, the discoverer:


by others:


The recto (hair) side of the leaf is easily decipherable even from newspaper photographs. The verso (flesh) side of the skin, however, is much more difficult, as can be seen from the small, rather poor photograph of it appearing in Haffner's second article. Dr. Julius Aßfal of Munich was kind enough to give me the address of Dr. Burckhard Garbe, who had obtained a better photograph of the flesh side. I made an extremely hasty translation of the remaining Greek lines of Mark 16,18-20 into what I expected would be the Gothic on the verso side and sent it to Dr. Garbe as a possible aid in
the decipherment of that side. As it turned out, my Gothic "translation," hasty though it was, was not too divergent from the verso's text, and so proved to be of some small assistance in Dr. Garbe's decipherment, which is presented here. Dr. Garbe was unable to make out much after the explicit, but the final lines of the flesh side have now been deciphered by Dr. Haffner. Although it will be some time yet before he makes public the text of the final lines, Dr. Haffner has assured us that they are only general formulas ("allgemeine Floskeln") which yield no information either about the Goths or the history of the Codex Argenteus (cf. "Herkunft," p. 112a, picture caption, & 115a, ftnt 4).

In view of the many articles appearing on this fragment, it is my purpose here only to give a non-diplomatic, edited presentation of the text in which its newly discovered words may be seen in full context. The new words themselves, annotated, are listed after the text. Verse numbers are shown in brackets [ ] and do not occur in the text.
Mark 16, [12] (End of CA:) Afar=uh ñan ñata

1. twaim ́yse at-augipś warp ñn anõba
2. ramma farwa gaggandam du wëhsa;
4. ñaım anõparaım; ni=ñ ñaım ga-laubi
5. dødun. [14] Bi spodistin ñan ana-kumb
6. jandam ñaım ein-ñlibim at-augida,
7. jah ñd=qeitida un=ga=laubein ́yse jah
8. hardu=hairtein, untë ñaım ga-sai
9. hvandam ñna ur-rišanana ni ga-lau
10. bidødun. [15] jah qap ñdu ñm "Gaggandans
11. ñn ño mana=ñëp alakjö, mërgaïñ ño
12. aiwaggeljön allai ñiṣai ga-skaftaï.
13. [16] jah sa ga-laubjanda uf-daupipś
14. ga-nisip; ñp sa=ei ni ga-laubeib af-
15. dömjada. [17] ñp=ñan taikns ñaım ga-
16. laubjandam ñata afar-gagipś. ñm
17. namin meinaamma un=huḷëns us-
18. waïrșand; razdöm rëdjand niu年底前;
19. [18] waïrmans niemand; jah jabai ñn=gi
20. bë hva driqkaïna ni ñau=ñ ñm agljai;
Mark 16, [18]

1. ana un=hailans handuns us-lagjand
2. jah wailla waipip Ym." [19] Pan=uh Pan
3. Ta Is afar pat=ei rōdida du Ym us-nu
4. mans warp in himin, jah ga-sat af
5. tainshwōn ḡbs. [20] Ḥp jainai us-gaggan
6. dans mēridēdun and allata, miḥ
7. Ŧin ga=wauratwin jah pata waʿurd
8. tulgjandin ṭairh ṭōs afar-gag
10. /
11. 12. A.waggēl....p....ŋh
13. 
14. ..tauḥ..w.l.pts.ṭus
15. 
Mark 16. [12] (And then after that) He was made visible in altered appearance to two who were walking into the rural town land. [13] And those, going, reported it to the others; but they did not believe them. [14] Later He appeared to the eleven as they were reclining at table, and reproached their nonbelief and hardness of heart, because they had not believed those who had seen Him as arisen. [15] And He said to them: "Going to the human species in its entirety, proclaim the Gospel to the whole creation. [16] And he who, believing, is baptized, will be saved; but he who does not believe will be damned. [17] But then this evidence will follow those who believe: in My name they will cast out demons; they will speak with new voicings; [18] they will take hold of serpents; and if they should drink any toxic potion, it will nevertheless not do physical harm to them; they will lay their hands on the unwell, and they will become well." [19] And then thereupon the Lord Jesus, after he had spoken to them, was taken up into heaven, and sat down at the right side of God. [20] But they, going out, proclaimed everywhere, with the Lord as co-worker and corroborating the word through the ensuing signs. Amen.

The Gospel according to Mark has concluded.
COMMENTS

Line 12 and the first part of 14 on the flesh side most certainly read "aiwaggeljo paihn M[ar]k[u] [us-]tauh," in analogy with the endings of the Pauline Epistles, according to Dr. Garbe. The same analogy would lead us to expect "\(\mathfrak{N}(ga-)m\ell\text{i}p\) ist us ...", but this does not seem to be present. Dr. Marchand suggests (in a mimeographed sheet to author, 20 March 1972) something like "glory to God in the highest" (wulp\(\mu\)s in nauh\(\text{ESTj}am\) g\(\bar{p}a\)), but this particular formulation is unascertainable from Dr. Garbe's decipherment, and Dr. Haffner's decipherment must be awaited, for the exact wording of the final lines.

Lines 10, 11, 13, 15, and 17, 18, 19 of the verso side have no writing on them, but rather show penetration of the ink from the opposite surface, so that they are a mirror image of that surface.

The state of the Codex Argenteus is now the following:

Originally: 336 pages
Remaining in Uppsala today: 187 pages
Speyer Fragment: 1 page
Still missing: 148 pages
agljan (I; c.D.:) "to be physiologically injurious to," "be physically harmful to," "injure the health of" (= Gk. bláptō "I harm" & vg. Lat. nocēre "to harm") [Only 3s.Pr.Sj. agljaι Mk 16,18] Up to now there had been only us-agljan (I; c.D.:) "to inflict (serious) injury upon," "cause (physical) harm to," "be (severely) hurtful to" = Lk 18,5 (= Gk. hupōpiázō "I give a blow in the face" & vg. Lat. sūgillāre "to beat black and blue") [Akin to English ail, &c.]

farwa [/farwa?] (n.[/m.?].wa:) "form," "visible exterior," "external shape" (= Gk. morphē "external appearance," "outward form" & vg. Lat. effigies "image," "likeness") [Akin to NHG Farbe, Swedish färg, &c.] [Only Ds. farwa Mk 16,12] Cf. for comparison also hiwi [Gs. hiujja] (n.ja:) "surface appearance," "looks," "superficial complexion," "cosmetic aspect" (= Gk. mōrhoσia "external form," "semblance" & vg. Lat. speciēs "appearance," "outward show") [Akin to English hue, Swed. hyl "complexion," &c.] [Only As. hiwi attested 2 Tm 3,5]. With respect to
cognates to Go. hiwi, it is interesting to note that two OE Gospel manuscripts (Corpus and Hatton) have, respectively, on oðrum hiwæ and on oðren heowe, translating Lat. in alia effigie, where the Gothic has in antaramma farwa, cf. The Gospel according to Saint Matthew and Saint Mark, ed. Walter W. Skeat (1871; reprint ed., Darmstadt: Wissenschaftliche Buchgesellschaft, 1970), section II: The Gospel according to Saint Mark, p. 132.

in=gif [G. =gibis] (n.a.) "poison," "toxicant" [lit., "something given in" (to a drink, as a poisonous drug)] (= Gk. thanásimon pharmakon "deadly drug") [Only Gp. in=gibē Mk 16,12]

Finally, the accusative plural form waúrmans proves conclusively that the masculine waúrma "snake," "serpent" belongs to the a-stems, a classification which had been hitherto only assumed, mainly on the grounds of etymological comparison.
APPENDIX II

ENGLISH TRANSLATIONS OF THE CLASSICAL SOURCES ON WULFILA
AND ON THE GOTHIC BIBLICAL TRANSLATION WHICH ARE FOUND
IN STREITBERG'S BIBEL

1. The Reports regarding Wulfila.
   A. Arian Sources.
      1. Auxentius. (GoBbl xiv)
      2. Philostorgios. (GoBbl xix)
   B. Athanasian (Orthodox Catholic) Sources.
      Greek:
      1. Socrates Scholasticus. (GoBbl xx)
      2. Sozomen. (GoBbl xxi)
      3. Theodoret. (GoBbl xxiii)
      Latin:
      1. Jordanes. (GoBbl xxiv)
      2. Isidore of Seville. (GoBbl xxiv)
      3. Walahfrid Strabo ["The Squinter"]. (GoBbl xxv)

2. The Text of the Gothic Bible and the Original Base of
   the Translation (the Vorlage).
   A. The Original Base.
      I. The Old Testament.
From the Preface to the Paralipomenon, or Books of Chronicles, of the Vulgate Old Testament; A.D. 395. (GoBbl xxxi)

From Saint Jerome's Letter to the Gothic Clergymen, Sunja and Fribila, on Divergencies of Jerome's Latin Psalter from the Septuagint; A.D. 403. (GoBbl xxxi-11)


From Saint Jerome's Preface to the Four Gospels, Addressed to Pope Damasus; A.D. 383. (GoBbl xxxv)

B. The Gothic Text and the "Old Latin" (pre-Jerome) Bible.

The Gospels.

The Preface to the Brixian (modern: "Brescian") "Old Latin" Text. (GoBbl xlii)
AUXENTIUS

of

Excerpts on Bishop Wulfila of the Visigoths (translator of the first Germanic Bible), from the polemical Arian ecclesiastico-political tract known as "Maximin's Dissertation," a collection of Arian polemical writings against orthodox Catholicism first put together about A.D. 382/383 in the Balkans.


Included are: the letter of Auxentius of Durostorum (near modern Silistra, Bulgaria); supplementary elaborations by the editor of the collection; and the collection's recapitulatory final paragraph, appended by the scribal copyist of the "Dissertation" at least half a century after its origin.
The piecemeal translations of some sentences and paragraphs into German by Klein (op. cit.) and into English by Charles A.A. Scott (in: Ulfilas, Apostle of the Goths, together with an Account of the Gothic Churches and their Decline, Cambridge: Macmillan and Bowes, 1885), as well as the more extensive translation of paragraphs 53-63 into German by Rudolf Plate (in: Geschichte der gotischen Literatur, Berlin: Ferd. Dümmlers Verlag, 1931, pp. 30-34), have been examined for phrasings and viewpoints of possible benefit to this translation. So far as I am aware, however, this is the first complete translation of the Latin text presented in Streitberg's Bibel into English.

For invaluable assistance and criticism in the translation I owe many thanks to Professor Aaron W. Godfrey, M.A., Assistant Professor of Classics at the State University of New York at Stony Brook, and to Professor James W. Marchand, Ph.D., of the University of Illinois. The translation itself, needless to say, is my own, and the responsibility for any misconstruction accrues to me alone.

—BTR
MAXIMIN'S DISSERTATION, Paragraph 42:

Now the letter [of Auxentius] makes clear that the above-mentioned bishops\(^1\) had proceeded to the east to the court of the emperor Theodosius\(^2\). . . .

THE LETTER OF AUXENTIUS

I. The Polemical and Doctrinal Section

\[Wulfila was\]

§ 43: ... a man of exceeding propriety, truly an avower of Christ, a teacher of piety and a preacher of the truth. He never hesitated to preach, distinctly enough and with extreme clarity, to the willing and the unwilling, the

\[\text{1. "the above-mentioned bishops," i.e., the Illyrian bishops, Palladius of Ratiaria (modern Artscher, Bulgaria, south of Vidin on the Danube bend) and Secundianus of Singidunum (modern Belgrade, Yugoslavia), who had been declared heretics and deposed from their bishoprics at the Council of Aquileia in September, A.D. 381, which had been led by Bishop (Saint) Ambrose of Milan.}\]

one, sole, true God, the Father of Christ, the secondary authority of Christ Himself; knowing that this sole true God is alone unbegotten, without beginning, without end, sempiternal; celestial, sublime, superior; the highest Author, loftier than all excellence, better than all good; unbounded, uncontainable; invisible, immense; immortal, incorruptible; incommunicable, incorporeal in substance; not composite; of one piece; immutable, undivided, unmoving; lacking nothing, inaccessible; unsundered; unbounded, ungoverned; uncreated, not made; existing perfect in oneness; incomparably greater and better than all things. When He was alone, He, not to the division or diminution of His own divinity, but for the manifestation of His own goodness and might, by His will and power alone, dispassionate did dispassionately, incorruptible did incorruptibly, unmoving did unmovingly create and beget, make and establish the only-begotten God.

§ lxxxv: [Bishop Wulfilas] never concealed that, according to the tradition and the authority of the Divine Scriptures, this secondary God and Originator of all things was from the Father and after the Father and on account of the Father, and for the glory of the Father; but he always manifested, in accordance with
the holy Gospel, both the great God and great Lord, and the great King and great Mystery, great Light ... ....... Lord, Provider and Lawgiver, Redeemer, Savior, Shepherd\(^3\) ... the Author of all creation, just Judge of the living and the dead, holding His own God and Father as greater;

§ 45: Because he despised and trampled under foot the odious and execrable, depraved and perverse profession of the Homoeusians\(^4\) as a diabolical invention and a doctrine of demons. And he himself knew and passed on to us that, if the untiring power of the only-begotten God is honorably preached, and rightfully and faithfully believed by us Christians to have easily created all things celestial and terrestrial, invisible and visible, why should not the dispassionate power of God the Father be believed to have made His own and only Son for Himself?

3. "Shepherd": Conjecture pastorem for MS pm ....

4. "Homoeusians" (: Gk. homós "same"; ousía "essence"), i.e., the Nicaeans, orthodox Catholics who held the three Divine Persons to be "consubstantial" and equal with one another, and who, under Bishop (Saint) Ambrose, were winning the religious struggle for the Goth-ravaged, disintegrating Roman Empire.
§ 46: But he lamented and shunned the error and impiety of the Homoiouians, having been himself carefully instructed from the Divine Scriptures and diligently fortified in many councils of the holy bishops. And he made plain through his preachings and tracts, that there was a difference of divinity of the Father and the Son, of the unbegotten God and the only-begotten God, and that the Father was in fact the Creator of the Creator, that the Son, however, was the Creator of all creation; and that the Father was the God of the Lord, whereas the Son is the God of creation as a whole.

§ 47: Wherefore he tore down the sect of the Homoiouians because he believed the Persons not mixed up together and congealed, but discrete and distinct.

5. "Homoiouians" (Gk. homoiós "like"; ousía "essence"), i.e., the so-called "Semi-Arians," who maintained that the Son was "like" the Father, thus bridging the gap between the true Arians and the orthodox, Homoousian, Catholics.
§ 48: He put to rout, moreover, Hominousianism, because he championed not the comparable things, but the differing constitutions. And he habitually said that the Son was similar to His Father, not in accordance with the fraudulent Macedonian depravity and perversity,\(^6\) contrary to the Scriptures, but rather according to the Divine Scriptures and traditions.

§ 49: By his preaching and expounding, he asserted that all heretics were not Christians but anti-Christ, not pious but impious, not religious but irreligious, not God-fearing but reckless, not in hope but without hope, not worshippers of God but devoid of God, not teachers but seducers, not preachers but sinners, whether [they be] Manicheans, or Marcionites, or Montanists, or Paulinians, or Sabellians, or Antropians,\(^7\) or Patripassians.

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6. "Macedonian ... depravity": Wulfila shared with the Macedonians the belief in the similarity of the Son to the Father.

7. "Antropians" = MS antropianos; indicated are perhaps the Anthropomorphites, a sect of the Audians.
or Photinians, or Novatians, or Donatists, oromoousians, or Homoiousians, or Macedonians. But as the emulator of the Apostles and the imitator of martyrs, as the effective enemy of the heretics, he repulsed their depraved doctrine and edified the people of God, and put to flight baneful wolves and dogs, evil workers, and as a good shepherd, he saved the flock of Christ from harm through His grace, with all prudence and diligence.

§ 50: But he also assented to the fact that the Holy Spirit was neither Father nor Son, but made by the Father through the Son before all things; that He was neither first nor second, but made by the First through the Second to stand beneath in the third gradation;

8. "baneful wolves ... workers"; an allusion to Philippians 3,2: "Beware of the dogs, beware of the evil workers."

9. "made ... to stand beneath"; and in the following lines: "stands ... in independent existence" (footnote 10), "stands beneath" (11), "have being" (12); Latin text: esse ... substitutum (9), extante (10), subsistente (11), estat (12); these Latin verbs for "existing" seem to have acquired technical meaning in Arian terminology, or at
that He was neither unbegotten nor begotten, but created by the Unbegotten through the Begotten in third gradation, according to the preaching of the Gospel and the apostolic tradition, when Saint John says [Jn 1,3]: "All things were made through Him, and without Him was made not even one thing"; and when blessed Paul asserts [1 Cor 8,6]: "There is only one God, the Father from Whom are all things, and one Lord, Jesus Christ, through Whom are all things."

9. (Cont.) least in Auxentius' letter. Εκστάρη is here used only of the Father, who "stands independently," depending upon nothing else for His existence. The condition of subalternity, on the other hand, is expressed only with verbs etymologically meaning "stand" which are prefixed with sub- "beneath"; although the original force of the sub- does not appear as a semantically very separable component in the normal uses of substituere or subsistere, the context here requires a considerable stress on the sub-, which is therefore translated here as "beneath." Finally, only the semantically weak esse is predicated of the Holy Spirit, and this verb is therefore here translated simply by
§ 51: Whereas the one God stands unbegotten in independent existence, \textsuperscript{10} and the one Lord stands beneath \textsuperscript{11} as the only-begotten God, the Holy Spirit, the Advocate, can be called neither God nor Lord, but has received from God through the Lord that He might have being: \textsuperscript{12} neither Author nor Creator, but Illuminator and Sanctifier, Teacher and Educator, \textsuperscript{13} Helper and Petitioner, Intercessor and Preceptor\textsuperscript{14} and Instructor, the Minister of Christ and Distributor of grace, the Pledge of the inheritance in Whom we have been marked for the day of redemption. Without Whom no

9. (Cont.) "have being," in the belief that this is the best method of expressing the least dynamic type of existence in the Divine Trinity as understood by the Arians.

10. See above, footnote 9.
11. See above, footnote 9.
12. See above, footnote 9.
14. "Intercessor and Preceptor": Conjecture #precator et præceptor for MS pra........or.
one can say "Jesus is Lord," since the Apostle [Paul; 1 Cor 12,3] says: "No one can say 'Jesus is Lord,' except in the Holy Spirit," and Christ teaches [Jn 14,6]: "I am the way, and the truth, and the life. No one comes to the Father but through Me."

§ 52: Therefore they are Christians who adore Christ in the Spirit and truth, ..., and who give thanks to God the Father through Christ with love.

§ 53: In setting forth these and similar things, flourishing gloriously in the episcopacy for forty years, he preached by apostolic grace in the Greek, Latin, and Gothic tongue unceasingly in the one and only Church of Christ, for one only is the Church of the living God, the pillar and mainstay of truth. And he asserted and gave witness that one is the flock of Christ, our Lord and God, one worship and one edifice; one virgin and one bride,¹⁵ one queen; and that there is one vine, one house, one temple, one assembly of Christians; that in truth all other assembly places are not churches of God, but synagogues of Satan.

¹⁵. "one bride," sc. "of Christ," i.e., the Church.
§ 54: And let the reader understand that he said all these things in accordance with the Divine Scriptures, and that we transcribed his words. He also left behind after himself, to his eternal memory and reward, numerous tracts and many interpretations in those same three tongues, for benefit and for edification, to those who are willing.

II. Wulfila's Life and Works

§ 55: A man whom I am not adequate to praise as much as he deserves, and yet I do not dare to keep entirely silent; to whom I, more than all others, am indebted, he labored for me so much and more; who, in my early youth, received me from my parents as a pupil, and taught me the Sacred Writ and revealed the truth to me, and through the mercy of God and the grace of Christ educated me both physically and spiritually in the faith as his own son.

§ 56: By the providence of God and the mercy of Christ, this man, at age thirty, was ordained from lector to bishop, for the salvation of many among the nation of the Goths, so that he might be not only an heir of God
and co-heir of Christ, but also, through the grace of Christ, an imitator of Christ and His saints in this matter. Thus, just as holy David was constituted king and prophet at the age of thirty, that he might rule and teach the people of God and the sons of Israel, so likewise that blessed man was also made manifest as a prophet and ordained a priest of Christ, that he might rule and reform, and teach and edify the nation of the Goths; through his ministry, with God willing and Christ helping, this was accomplished admirably. And as in Egypt, Joseph was made manifest at age thirty,... § 57: And just as our Lord and God Jesus Christ, the Son of God, at thirty years of age according to the flesh, began, having been appointed and baptized, to preach the Gospel and nurture the souls of men, so also this holy man, at the instruction and directive of Christ Himself, reformed, according to the criterion of the Gospels and the Apostles and the Prophets, the nation of the Goths, which was living indifferently in hunger and in need of preaching, and he taught them how to live, and showed Christians how to be truly Christians, and multiplied them.

16. "multiplied": Marchand to author, 20 March 1972; "Strange and biblical usage, = same as magnificavit = 'and strengthened them,' cf. Hebrews 6,14; Psalms 137,3."
§ 58: Whereat, also, out of the envy and activity of the Enemy a persecution of the Christians was at that time stirred up with tyrannous terror among the barbarians by an irreligious and sacrilegious judge\textsuperscript{17} of the Goths. So that Satan, who desired to do evil, unwillingly did good, so that those\textsuperscript{18} whom he desired to make apostates and deserters became, with Christ helping and defending, martyrs and confessors, so that the persecutor was confounded, and those who were suffering persecution were crowned; so that he who had been attempting to conquer, blushed, conquered by them, and those who had been tempted rejoiced as victors.

§ 59: Whereat, also, after the glorious martyrdom of many servants and handmaids of Christ, with the persecution itself threatening fiercely ahead, having completed only seven years in the episcopate, the above-said most holy man, blessed Wulfila, was driven from barbarian

\begin{footnotes}
\item[17] "judge": = Gothic \textit{aræps} [Gen. sg. \textit{arēdis}], which alternates with \textit{raika} "ruler" as the second element in proper names.
\item[18] "those": i.e., the Arian Christians.
\end{footnotes}
territory with a large multitude of professing Christians, he was received with honor on the soil of Romania by the then ruler Constantius,¹⁹ of blessed memory, so that, as God liberated His people from the power and violence of Pharaoh and the Egyptians through Moses, and made them cross through the sea and provided for them to serve Him, so also, through the oft-mentioned one, did God liberate the confessors of His own, only-begotten, holy Son from the land of the the barbarian and make them cross the Danube to serve Him in the mountains in imitation of the saints.

§ 60: Living with his people on the soil of Romania (apart from those seven years) for thirty-three years, he preached the truth, so that in this, too, he was an imitator of the holy ancients,²⁰ which filled up the

¹⁹. "Constantius" II, i.e., Flavius Julius Constantius, third son of Constantine the Great. He was Roman emperor of the East, A.D. 337-353, and then, after the defeat in 353 of the Western usurper, Magnus Magnentius, was emperor of both East and West, until 361. Constantius II espoused Arianism and strongly supported Arian churchmen.

²⁰. "holy ancients": i.e., the Old Testament patriarchs.
space and time of forty years when, [having accomplished] many [things, and seventy years of age, the man passed]²¹ from life.

Wulfila's Death

§ 61: In conformity with an imperial summons, after a completed forty years [in the bishopric], he hastened to the city of Constantinople, to the debate to be held against the pernicious heretics. And going in the name of the Lord our God, he worked zealously lest they destroy and turn into collaborating witnesses the churches of Christ entrusted to him by Christ; but by the time he entered the above-said city, the impious had thought over again

the holding of the council, lest they, more pitiable than wretched, be revealed as condemned by their own testimony and worthy of eternal punishment; he suddenly became sick, and in that infirmity was taken up like the prophet Elisha.

§ 62: It is now proper to consider the merit of this man who, under the leadership of the Lord, went to this Constantinople—nay, actually Christianople—at the time of his funeral—that he, holy and sinless priest of Christ, might be honored by holy men and fellow priests, a worthy honored worthily by worthies, honored wondrously and gloriously for his merits amid such a great multitude of Christians. 22

III. Wulfila's Deathbed Testament of Faith

Even in his passing, up to the very moment of death, through his testament, he left his creed, written down,

to the people entrusted to him, saying thus:

§ 63: I, Wulfila, bishop and professing Christian, have always believed thus, and in this sole and true faith make the passage to my Lord:

I believe

that there is one God, the Father; Who alone is unbegotten and invisible, and in His only begotten Son, our Lord and God, the Artisan and Maker of all creation, not having His own like; wherefore there is one God of all, the Father, Who is also God of our God; and one Holy Spirit, the Illuminating and Sanctifying Power

(as Christ states to His Apostles after the resurrection: "Behold, I send forth upon you the promise of my Father. But wait here in the city of Jerusalem, until you are clothed with power from on high" [Lk 24,49]. And also: "You shall receive power when the Holy Spirit comes upon you" [Acts 1,8]),

who is neither God nor Lord, but the faithful minister of Christ, nor equal, but subject and obedient to the Son in all things; and the Son is subject and obedient and in all things [subservient] to [His] God and Father,
as God begot all things through Christ and ordered them in the Holy Spirit.23

—END OF THE LETTER OF AUXENTIUS—

EDITORIAL SUPPLEMENT TO AUXENTIUS' ACCOUNT OF THE EVENTS SURROUNDING THE DEATH OF WULFILA (As added by the original compiler of Maximin's Dissertation)

§ 64: And there follows again:
Which ... led- ... was ... emulat- ..., ..., ..., ..., ..., ..., of the servants of God, our holy bishops ... to see (/decide?):

23. "and the Son is subject ... in the Holy Spirit":
= et filium subditum et oboedientem et in omnibus deo patrice s.......e<m>, s<i>c<ut> deus <omn>i<a genu>i<te> per christum e<tt in> spiratu sancto <ordi>navit, partial conjecture by Wolfgang Lange, Texte zur germanischen Bekehrungsgeschichte (Tübingen: Max Niemeyer Verlag, 1962), p. 9. For Lange's lacuna s.......e<m> is here suggested s<uo subservient>e<m>.
not only that they arrived from Illyricum in the western parts, thinking that a council would be held—that they might make publicly known the synodal acts made up by those heretics, yet also which profession [of faith] came forth from those men, to which they were supposed to answer peaceably ..........................................

[having] been read aloud—but also they proceeded to the east requesting the same [council].

§ 65: However, what is recited by Bishop Auxentius about "the holding of the council being thought over again by the impious lest they, more pitiable than wretched, be revealed as heretics condemned by their own testimony and worthy of being punished with eternal punishment"—it is necessary that we discuss this very thing.

* * *

§ 71: Now it is time to reply to that which was said above about holy Wulfilas who, having just entered the city of Constantinople, died, the holding of the council having been thought over again by the impious lest they, more pitiable than wretched, be revealed, as even we very frequently heard from our [churchly] fathers, servants of Christ living in the above-mentioned city.

§ 72: This was the reason why, there too, they again thought over the council promised by the Emperor
Theodosius, which the Emperor Gratian\textsuperscript{24} had already forbidden\textsuperscript{25} writings of the bishops arrived, specifically of Ambrose and others,\textsuperscript{26} who had sat in council at Aquileia\textsuperscript{27} \ldots\ldots,\textsuperscript{28} messages by which they transmitted those synodal acts which they themselves had made up

\textsuperscript{24} "Gratian": i.e., Flavius Gratianus, Western Roman emperor 367-383, over whom Bishop Ambrose of Milan gained great influence.

\textsuperscript{25} "council promised ... which Gratian ... had forbidden": Theodosius promised the Arians a council in Constantinople for mid-383.

\textsuperscript{26} "writings ... of Ambrose and others": the four main "writings" (Lat. \textit{scripta}), or letters, written late fall and winter, 381-382 for the most part, are found in English translation by Sister Mary Melchior Beyenka, O.F. in: Saint Ambrose, Letters, The Fathers of the Church, A New Translation, vol. 26 (Washington, D.C.: Catholic University of America, 1954), chapter on "Synodal Letters," pp. 207-222.

\textsuperscript{27} "council at Aquileia": held Spring through Autumn, A.D. 381.

\textsuperscript{28} "[\ldots, messages by which]": Conjecture (= \textit{per quae}, or the like) for a lacuna in the MS.
out of their own free will, saying, as the letters
given to the emperor Gratian cry out, inasmuch as
they were condemned, by means of the imperial
power they denied them the power of the priesthood
and in their place they substituted others who were
to be ordained, and demanded that the churches
likewise be taken away from them.

§ 73: And this was done, so that the emperor Theodosius,
too, enacted a law throughout the world which agreed
with the decrees of Gratian.

29. "they": i.e., the Arian bishops, Palladius
and Secundianus.

30. "condemned": Conjecture condemnati sunt
(or the like) for MS c....ti sunt in Streitberg;
Conrad Müller (op. cit., p. 124) gives c. uenti
sunt for the lacuna, for which I can make no
satisfactory conjecture.

31. "denied them ... taken away from them": this
is an accurate account of the demands put forth by
Ambrose in his first letter to the emperors from
Aquileia, see Saint Ambrose, Letters (ftnt 26, above),
pp. 209ff.
Maximin's Dissertation, final paragraph:

They\textsuperscript{32} had come from there with both holy Wulfila and other associates to a second assembly in Constantinople, and there, moreover, the emperors were present too, and a council had been promised to them. As holy Auxentius reveals, when the above-mentioned heretics\textsuperscript{33} learned of the promise; they strove with all their strength so that a law would be enacted which would prohibit the council, but also so that no debate would be held, either privately, in a house, or in public, or in any place at all, as the text of the law reveals:

[There follows the text of two almost completely irrelevant laws, enacted 386 and 388, respectively, but in the formulation of the Codex Theodosianus (of Theodosius II, Eastern Roman emperor 408-450) of A.D. 438, in consequence of the later addition of this appendix to the collection of writings composing Maximin's Dissertation.]

\textsuperscript{32} "They": i.e., Palladius and Secundianus.

\textsuperscript{33} "heretics": i.e., Bishop Ambrose and his supporters.
PHILOSTORGIUS THE ARIAN, OF BORISSUS IN CAPPADOCIA

(Book ca. 368, died ca. 433)


Wulfila, Bishop of the Goths

[Philostorgius] also says that Wulfila brought over as settlers to the Roman territory a large body of persons who had been driven out of their ancient abodes for the sake of their religion. These came from among the Scythians, north of the Ister, and were formerly called Getae, though now they are better known as Goths. And he asserts that this race of men were brought over to the faith of Christ in the following manner. While Valerian and Gallienus were administering the empire, a large multitude of Scythians, who lived north of the Ister,
made an incursion into the Roman territory, and laid waste a great part of Europe by their predatory excursions: and afterwards having crossed over into Asia, invaded Cappadocia and Galatia. Here they took a large quantity of prisoners, among whom were not a few ecclesiastics; and they returned to their own country laden with spoils and booty. These pious captives, by their intercourse with the barbarians, brought over a great number of the latter to the true faith, and persuaded them to embrace the Christian religion in the place of heathen superstitions. Of the number of these captives were the ancestors of Wulfila himself, who were of Cappadocian descent, deriving their origin from a village called Sadagolithina, near the city of Parnassus. This Wulfila, then, was the leader of this pious band which came out from among the Goths, and became eventually their first bishop. The following was the method of his appointment. Being sent by the then king of the Goths on an embassy to the court of the emperor Constantine, (for the barbarous tribes in those parts were subject to the emperor,) he was ordained bishop of the Christians among the Goths, by Eusebius and the other prelates that were with him. Accordingly he took
the greatest care of them in many ways, and amongst others, he reduced their language to a written form, and translated into their vulgar tongue all the books of Holy Scripture, with the exception of the Book of Kings, which he omitted, because they are a mere narrative of military exploits, and the Gothic tribes were especially fond of war, and were in more need of restraints to check their military passions than of spurs to urge them on to deeds of war. But those books have the greatest influence in exciting the minds of readers, inasmuch as they are regarded with great veneration, and are adapted to lead the hearts of believers to the worship of God. This multitude of converts were located by the emperor in the different parts of Moesia, as he thought best, and he held Wulfila himself in such high honor, that he would often speak of him in conversation as the Moses of his day. Philostorgius is loud in his praises of this Wulfila; and asserts that both he and the Goths who were under his spiritual rule, were followers of his own heretical opinions.
SOCRATES SCHOLASTICUS
(ca. 379—ca. 445)


Wulfila and the Arian Council of Constantinople, A.D. 360, at which was adopted a new creed prohibiting "the mention of 'substance' or 'subsistence' in relation to God," and thus sidestepping the whole question at issue between the orthodox and the Arian factions of the Church.

To this creed Wulfila bishop of the Goths gave his assent, although he had previously adhered to that of Nicaea; for he was a disciple of Theophilus bishop of the Goths, who was present at the Nicene council, and subscribed what was there determined.

["subscribed" = Gk. kathupégraphe, 3s.Aor-1.Id.Act. < kathupógraphō. "sign a document," "assent to," "subscribe to"]
Chapter 33. The Goths, under the Reign of Valens, embrace Christianity.

The barbarians, dwelling beyond the Danube, called the Goths, having engaged in a civil war among themselves, were divided into two parties, one of which was headed by Frîpî=gâîrns, the other by AÞana=reiks. When the latter had obtained an evident advantage over his rival, Frîpî=gâîrns had recourse to the Romans, and implored their assistance against his adversary. This was reported to the Emperor Valens, and he ordered the troops which were garrisoned in Thrace to assist those barbarians who had appealed to him against their more powerful countrymen; and by means of this subsidy they won a complete victory over AÞana=reiks beyond the Danube, totally routing the enemy. This became the occasion for the conversion of many of the barbarians
to the Christian religion; for Fridi-gairns, to express his sense of the obligation the emperor had conferred upon him, embraced the religion of his benefactor, and urged those who were under his authority to do the same. Therefore it is that so many of the Goths are even to the present time infected with the errors of Arianism, they having on the occasion preferred to become adherents to that heresy on the emperor's account.

Wulfila, their bishop at that time, invented the Gothic letters, and translating the Sacred Scriptures into their own language, undertook to instruct these barbarians in the Divine oracles. And as Wulfila did not restrict his labors to the subjects of Fridi-gairns, but extended them to those who acknowledged the sway of Apana=reiks also, Apana=reiks regarding this as a violation of the privileges of the religion of his ancestors, subjected those who professed Christianity to severe punishments; so that many of the Arian Goths of that period became martyrs. Arius indeed, failing in his attempt to refute the opinion of Sabellius the Libyan, fell from the true faith, and asserted the Son of God to be "a new God"; but the barbarians embracing Christianity with greater simplicity of mind despised the present life for the faith of Christ. With these remarks we shall close our notice of the Christianized Goths.
Chapter 34. Admission of the Fugitive Goths into the
Roman Territories, which caused the Emperor's
Overthrow, and eventually the Ruin of the
Roman Empire.

Not long after the barbarians had entered into a
friendly alliance with one another, they were again
vanquished by other barbarians, their neighbors, called
the Huns; and being driven out of their own country,
they fled into the territory of the Romans, offering to
be subject to the emperor, and to execute whatever he
should command them. When Valens was made acquainted
with this; not having the least presentiment of the
consequences, he ordered that the suppliants should be
received with kindness; in this one instance alone
showing himself compassionate. He therefore assigned
them certain parts of Thrace for their habitation,
deeming himself peculiarly fortunate in this matter;
for he calculated that in future he should possess a
ready and well-equipped army against all assailants;
and hoped that the barbarians would be a more formidable
guard to the frontiers of the empire even than the
Romans themselves. For this reason he in the future
neglected to recruit his army by Roman levies; and
despising those veterans who had bravely struggled
and subdued his enemies in former wars, he put a
pecuniary value on the militia which the inhabitants
of the provinces, village by village, had been
accustomed to furnish, ordering the collectors of
his tribute to demand eighty pieces of gold for every
soldier, although he had never before lightened the
public burdens. This change was the origin of many
disasters to the Roman empire subsequently.
Concerning the Barbarians beyond the Danube,
Who Were Driven Out by the Huns, and Advanced to
the Romans, and their Conversion to Christianity;
Wulfila and Apam-reiks; Occurrences between
them; Whence the Goths Received Arianism.

[This remarkable oration of Themistius disposed the
emperor to be somewhat more humane, and the punishments
became in consequence less severe than before. He would
not have wholly withdrawn his wrath from the priests
unless the anxieties of public affairs had supervened,
and not permitted him to pursue them further.] For the
Goths, who inhabited the regions beyond the Ister, and
had conquered other barbarians, having been vanquished
and driven from their country by the Huns, had passed
over into the Roman boundaries. The Huns, it is said, were unknown to the Thracians of the Ister and the Goths before this period; for though they were dwelling secretly near to one another, a lake of vast extent was between them, and the inhabitants on each side of the lake respectively imagined that their own country was situated at the extremity of the earth, and that there was nothing beyond them but the sea and water. It so happened, however, that an ox, tormented by insects, plunged into the lake, and was pursued by the herdsman; who, perceiving for the first time that the opposite bank was inhabited, made known the circumstance to his fellow-tribesmen. Some, however, relate that a stag was fleeing, and showed some of the hunters who were of the race of the Huns the way which was concealed superficially by the water. On arriving at the opposite bank, the hunters were struck with the beauty of the country, the serenity of the air, and the adaptedness for cultivation; and they reported what they had seen to their king. The Huns then made an attempt to attack the Goths with a few soldiers; but they afterwards raised a powerful army, conquered the Goths in battle, and took possession of their whole country. The vanquished nation, being pursued by their enemies,
crossed over into the Roman territories. They passed over the river, and dispatched an embassy to the emperor, assuring him of their co-operation in any warfare in which he might engage, provided that he would assign a portion of land for them to inhabit. Wulfila, the bishop of the nation, was the chief of the embassy. The object of his embassy was fully accomplished, and the Goths were permitted to take up their abode in Thrace. Soon after contentions broke out among them, which led to their division into two parts, one of which was headed by Apana-reiks, and the other by Fripi=gairns. They took up arms against each other, and Fripi=gairns was vanquished, and implored the assistance of the Romans. The emperor having commanded the troops in Thrace to assist and to ally with him, a second battle was fought, and Apana=reiks and his party were put to flight. In acknowledgement of the timely succor afforded by Valens, and in proof of his fidelity to the Romans, Fripi=gairns embraced the religion of the emperor, and persuaded the barbarians over whom he ruled to follow his example. It does not, however, appear to me that this is the only reason that can be advanced to account for the Goths having retained,
even to the present day, the tenets of Arianism. For Wulfila, their bishop, originally held no opinion at variance with those of the Catholic Church; for during the reign of Constantius, though he took part, as I am convinced, from thoughtlessness, at the council of Constantinople, in conjunction with Eudoxius and Acacius, yet he did not swerve from the doctrines of the Nicæan council. He afterwards, it appears, returned to Constantinople, and, it is said, entered into disputations on doctrinal topics with the chiefs of the Arian faction; and they promised to lay his requests before the emperor, and forward the object of his embassy, if he would conform to their opinions. Compelled by the urgency of the occasion, or, possibly, thinking that it was better to hold such views concerning the Divine nature, Wulfila entered into communion with the Arians, and separated himself and his whole nation from all connection with the Catholic Church. For as he had instructed the Goths in the elements of religion, and through him they shared in a gentler mode of life, they placed the most implicit confidence in his directions, and were firmly convinced that he could neither do nor say anything that was evil. He had, in fact, given
many signal proofs of the greatness of his virtue. He had exposed himself to innumerable perils in defense of the faith, during the period that the aforesaid barbarians were given to pagan worship. He taught them the use of letters, and translated the Sacred Scriptures into their own language. It was on this account, that the barbarians on the banks of the Ister followed the tenets of Arius. At the same period, there were many of the subjects of Fripi=gairns who testified to Christ, and were martyred. Aðana=reiks resented that his subjects had become Christian under the persuasion of Wulfila; and because they had abandoned the cult of their fathers, he subjected many individuals to many punishments; some he put to death after they had been dragged before tribunals and had nobly confessed the doctrine, and others were slain without being permitted to utter a single word in their own defense. It is said that the officers appointed by Aðana=reiks to execute his cruel mandates, caused a statue to be constructed, which they placed on a chariot, and had it conveyed to the tents of those who were suspected of having embraced Christianity, and who were therefore commanded to worship the statue and offer sacrifice; if they
refused to do so, the men and the tents were burnt together. But I have heard that an outrage of still greater atrocity was perpetrated at this period. Many refused to obey those who were compelling them by force to sacrifice. Among them were men and women; of the latter some were leading their little children, others were nourishing new-born infants at the breast; they fled to their church, which was a tent. The pagans set fire to it, and all were destroyed.

The Goths were not long in making peace among themselves; and in unreasonable excitement, they began to ravage Thrace and to pillage the cities and villages.
THEODORET, BISHOP OF CYRRHUS
(ca. 393—ca. 458)


How the Goths Became Tainted by the Arian Error

To those ignorant of the circumstances it may be worth while to explain how the Goths got the Arian plague. After they had crossed the Danube, and made peace with Valens, the infamous Eudoxius, who was on the spot, suggested to the emperor to persuade the Goths to accept communion with him. They had indeed long since received the rays of divine knowledge and had been nurtured in the apostolic doctrine, "but now," said Eudoxius, "community of opinion will make the peace all the firmer." Valens approved of this counsel and proposed to the Gothic chieftains an
agreement in doctrine, but they replied that they would not consent to forsake the teaching of their fathers. At the period in question their Bishop Wulfilas was implicitly obeyed by them and they received his words as laws which none might break. Partly by the fascination of his eloquence and partly by the bribes with which he baited his proposals, Eudoxius succeeded in inducing him to persuade the barbarians to embrace communion with the emperor, so Wulfilas won them over on the plea that the quarrel between the different parties was really one of personal rivalry and involved no difference in doctrine. The result is that up to this day the Goths assert that the Father is greater than the Son, but they refuse to describe the Son as a creature, although they are in communion with those who do so. Yet they cannot be said to have altogether abandoned their Father's teaching, since Wulfilas in his efforts to persuade them to join in communion with Eudoxius and Valens denied that there was any difference in doctrine and maintained the difference had arisen from mere empty strife.

Later History of Wulfilas Goths.

There were other Goths also, called the Lesser, a great people whose priest and primate was Wulfilas, who is said to have taught them to write. And today they are in Moesia, inhabiting the Nicopolitan region as far as the base of Mount Haemus. They are a numerous people, but poor and unwarlike, rich in nothing save flocks of various kinds and pasture-lands for cattle and forests for wood. Their country is not fruitful in wheat and other sorts of grain. Some of them do not know that vineyards exist elsewhere, and they buy their wine from neighboring countries. But most of them drink milk.
ISIDORE, BISHOP OF SEVILLE
(ca. 560—636)


Wulfila, the Gothic Biblical Translation, and Arianism.

Then Wulfila, the bishop of these Goths, established the Gothic script and translated into the same language the writings of the Old and New Testaments. And as soon as the Goths began to have writing and the law, they set up for themselves churches partaking of their own doctrine, holding such precepts as Arius himself concerning the actual divine nature that they believed that the Son is inferior to the Father in majesty and
later than he in eternity. They believed that the Holy Spirit neither is God nor exists from the substance of the Father, but that he has been created by the Son, is devoted to the service of both, and is placed under obedience to both. They also declared that just as the person of the Father is separate, so is his nature, that the person and nature of the Son are separate, and finally that the person and nature of the Holy Spirit are also separate; thus they did not (according to the tradition of Holy Scripture) worship one God and Lord, but, as in the superstition of idolatry, worshipped three gods. [They kept the evil of this blasphemy through the passage of time and the succession of kings for 213 years. But at last, mindful of their salvation, they renounced this ingrown faithlessness and through Christ's grace attained the unity of the Catholic faith.]
WALAHFRID STRABO ("THE SQUINT-EYED"), ABBOT OF THE MONASTERY OF REICHENAU (Born ca. 609—died 849)

Chapter 7 of the Booklet on the Beginnings and Growth of Certain Things in Ecclesiastical Observation, written between 840 and 842, translated by author. (Latin text in Streitberg, Die gotische Bibel, xxv)

The Historical Merit of the Goths as the Trailblazers of Western Civilization.

However, if it is asked in what way these traces of the Greek have come down to us, it is to be said: that barbarians did military service in the Roman republic; and that many preachers knowledgeable in Greek and Latin came [thence] to these wild men to fight [heathen] errors; and that for these reasons our people learned many useful things which they had not known before, especially from the Goths, who are also called Getai, since at the time in which they, lingering in the Greek provinces, were led (granted, not by the right way) to the faith of Christ, they had our, that is, the Germanic, language; also, as the histories
[Cassiodorus, Isidore] testify, the studious of that people afterwards translated into the idiom of their own language the divine books, of which records are still in possession in some places. [We have also learned from the report of trustworthy brothers, that among certain Scythian peoples, especially among the inhabitants of Tomi [modern Constanta, Rumania, on the Black Sea slightly south of the Danube delta]], the sacred offices are still celebrated in this language.]
Excerpt from Jerome’s Preface to the Paralipomenon (= Gk.; Latin: Verba Dierum), or Books of Chronicles, of the Vulgate Old Testament; A.D. 395. (Latin text in Streitberg, Die gotische Bibel, xxxi)

The Three Different Versions of the Greek Old Testament, the Septuagint, in Use in the Eastern Roman Empire.

Alexandria together with Egypt praises, in their Septuagint, Hesychius as its author. Constantinople as far as Antioch approves of the copies of Lucian the Martyr. The intermediate provinces between them read the Palestine editions which, worked out by Origen, have been published by Eusebius and Pamphilus.


[You wish, namely, according to your letter, that I indicate to you, wherever there is in the Psalter a
discrepancy between the Latin and Greek texts, which
of the readings in question expresses the corresponding
Hebrew text more faithfully.] In connection with this
let me advise you at the outset that there is one
edition which Origen and Eusebius of Caesarea and all
Greek writers call the koiné, that is, the common or
vulgar text, and which now goes mostly by the name of
Lucianic; the other is the Septuagint, which is also
to be found in the Hexapla¹ and has been translated by
me faithfully into Latin, and is used at Jerusalem and
in the oriental churches. [...] The koiné, that is the

1. "Hexapla" (lit., "six-fold"), i.e., Origen’s
mid-third century A.D. edition of the Old Testament,
giving, in six (and sometimes more) parallel columns,
both Hebrew and Greek versions. The first two columns
were Hebrew, the first in Hebrew characters, the second
in Greek transcription, and the last four columns were
Greek versions arranged in order of increasing freeness
of translation. Cf. Septuaginta, id est Vetus Testamentum
graece iuxta LXX interpretes, ed. Alfred Rahlfs, 8th ed.
xxviii—xxvix, and, generally, pp. xxii—xxx1, "History
of the Septuagint Text."
common edition, however, is the same as the Septuagint, but with the difference that the koinê is the old edition, which became corrupted through the whims of the individual writers and the accidents of the times and of the places [[where the copies were made]], whereas the one which is contained in the Hexapla and which I have translated is the pure and unadulterated version of the Septuagint, as it is found in the texts of learned scholars. There is no doubt that whatever differs from this differs also from the Hebrew text.]
SAINT EUSEBIUS JEROME, CHIEF EDITOR-TRANSLATOR OF THE VULGATE VERSION OF THE BIBLE
(ca. 340—420)


We must confess that as we have it in our language it is marked by discrepancies, and now that the stream is distributed into different channels we must go back to the fountainhead. I pass over those manuscripts which are associated with the names of Lucian and Hesychius, and the authority of which is perversely maintained by
a handful of disputatious persons. It is obvious that these writers could not amend anything in the Old Testament after the labors of the Seventy; and it was useless to correct the New, for versions of Scripture which already exist in the languages of many nations show that their additions are false.
THE PREFACE FOUND INCLUDED WITH, BUT NOT BELONGING TO, THE CODEX BRIXIANUS, A LATIN BIBLICAL MANUSCRIPT WHOSE READINGS FREQUENTLY CONFORM TO THE READINGS OF THE GOTHIC BIBLE RATHER THAN TO THOSE OF THE VULGATE OR OLD LATIN, AND WHICH IS PERHAPS DERIVED FROM THE LATIN PORTION OF A LOST GOTHIC-LATIN BILINGUAL EDITION OF THE SCRIPTURES, TO WHICH EDITION THIS PREFACE MAY BELONG.

Translated by Michael Metlen in "A Natural Translation of the Praefatio Attached to the Codex Brixianus," in the Journal of English and Germanic Philology, vol. 37 (1938), pp. 355—366, except for several minor changes evident upon comparison of Metlen's text (used by permission) with this altered one, and except for material inserted here in triple brackets, [[[ ]]].


1. Saint Peter, the apostle and disciple of the Savior our Lord Jesus Christ, teaching the faithful, on account
of the diversity of expression in the various languages admonishes all—as is written in the eighth book of Clement—saying: 2. "Listen to me, beloved servants [of the Lord]. 3. It is a good thing that every one of you according to his ability should help those who are joining the faith of our religion. 4. And thus you should not become weary, according to the wisdom which is given to you through God's providence, instructing by discussion, teaching the ignorant, in such a way, however, that you add only the eloquence of your own speech to that which you have heard from me and which has been handed down to you, without adding anything of your own and which has not been handed down to you, even though it may appear plausible to yourselves.

5. But as I have said, pass on what I myself have received from the true prophet and handed down to you, even though it may seem to be stated less fully" [than you would do].

6. And thus, in order that what is contained in

1. Or, "instructing those who engage you in conversation, according as to whether disserentes is considered nominative or accusative.
this book should not, on the basis of the different versions (in Greek, Latin, and Gothic), appear to the reader to mean something different in the Greek, Latin, and Gothic language, let him note that what is different from the standpoint of idiomatic usage, yet expresses the same sense. 7. On which account nobody should be in doubt concerning the original meaning, expressed idiomatically. 8. [For] in virtue of this idiomatic translation it (viz., the original sense) is stated with clearness the way it is hereinafter rendered.

9. The nature of the case made it advisable to call attention to this because some who, by wrongly interpreting according to their whims (i.e., for lack of understanding), have introduced errors into the Laws (Old Testament) or their own ideas, through their

2. Namely, the misunderstandings which may arise from the discrepancies in wording owing to idiomatic requirements.

3. Viz., that the different wordings yet express identical ideas.

4. Be it that they endeavored to translate literally or idiomatically.
translations, into the Gospels. 10. Hence, declining those [errors], we have furnished the sense of what is found to be contained in the old Greek texts, and it is likewise being shown that the mutually corresponding idiomatic forms [of the respective languages here concerned] exhibit one and the same sense. 11. In this connection it will also be useful to explain these [idiomatic expressions] in a measure (i.e., where it is particularly necessary for the understanding) by adding wulbres [[= Latinized pl. of wulbre (f.i.)] "meaning," "signification," "import"; "significance," "importance"; [Concretized:] "literal semantic equivalent" of a word or phrase (written in the margin of a text page), "annotation conveying literal meaning," "gloss"]]—which means in Latin adnotatio [[[etymologiae]]] —, so that it may be understood why a particular [Gothic] rendering was used. 12. [Hence] where the symbol .gr. is found on top of a wulbre, the reader may know that the corresponding wulbre is a [literal] rendering of the Greek text. 13. Where, on the other hand, the symbol .la. is found above a wulbre, the latter exhibits the Latin form. The foregoing explanation has been given lest those who read these wulbres fail to understand the reason for the same....
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(See also under *Edda*)


INDEX AND GLOSSARY TO THE MAJOR WORDS DISCUSSED IN THIS WORK [(R) = Meaning determined here differs from traditional glosses]

ada [Crimean Gothic: ] "egg" [= Biblical Gothic *addja-, reduced oblique stem of Ns. *addi, Gs. *addja (n. ja) "egg"] B 3 (R)

af-slaunjan (I:) "to silence off," "make speechless," "put at a loss for words," "dumbfound" B 6.31; 6.35 (R)

af-slaunjan (IV:) "to be(come) silenced off," "be(come) speechless," "be(come) at a loss for words," "be(come) dumbfounded" B 6.31; 6.35 (R)

af-swaggwjan (I:) "to make away away from," "make veer away from," "make turn away from" B 3.4; 6.1; 6.51; 6.52; 6.53; 6.6; Concl. (R)

aggwipa (f.ö:) "distress," "affliction," "anguish," "anguish" B 3.4

aggwus (afs.µ:) "narrow" B 3.4

agljan (I; c. D.:) "to be physiologically injurious to," "be physically harmful to," "injure the health of" A 3.82; Appendix I

aıbr Possible scribal error for *tibr, q.v. Intro.; B 3
a1gin (n. a1) "belonging," "property," "inheritance"  B 2.21

a1ginas (aj.a1) "[one's] own"  B 2.21

ain=falpei (f.n.) "simplicity," "intactness," "integrity"  [lit. "one-foldness"]  A l.lb; 1.5

ain=falbs (aj.a1) "simple," "intact," "in one piece" [lit. "one-fold"]  A l.lb; 1.5

a1an [aj1, ajla; a1ana] (a1) "to nourish o.s. on," "grow on," "feed on"  B 6.31

a1jan (n.a1) "eagerness," "avidity," "jealousy"  B 2.51; 2.54

alla=wäre1 (f.n.) "complete agreeability," "full agreement"  A l.lb; 1.2; 1.3c; 1.5; 1.8e; 1.91; Concl. (R)

alla=wär(ei)a (aj.[ia:]/a1) "fully in agreement," "completely agreeable, -ing," "with complete agreement"  A 1.3a (R) *

a1pan [*a1alp, a1alpur; a1ana] (a1) "to age," "grow older"  B 6.31

ana-mahtjan (I.:) "to use violence against," "treat wrongly," "mistreat"  A 3.82

ana-siuns (aj.i1) "visible"

and- (Prefix) "vis-a-vis," "(on-)to," "at";

"forth and away (from)," "away from"  B 1.53b; 1.53c
\textbf{anda-sēta} (aj.ii) "causing aversion," "abhorrent," "repulsive," "repugnant" [lit. "de-seating"]  
B 1.53c

\textbf{anda-ṣāta} (aj.ai) "thinking," "rational"; "thought-of," "envisioned," "contemplated" [i.e., both active and passive meanings]  B 1.61

\textbf{and-beitan} [-bait, -bitum; -bitana] (li) "to rebuke," "castigate," "upbraid," "give a tongue-lashing" [lit. "bite at"]  B 6.35

\textbf{and-hrusakan} (IIIa) "to investigate," "subject to the inquiring mind," "apply acumen to," "use astuteness on"  B 1.53a; 1.53c; 1.54

\textbf{and-sitān} [-sat, -sētum; -sitana] (SI) "be unsettled by," "be upset by," "lose one's composure at," "be emotionally moved by"  B 1.53a; 1.53c; 1.54 (R)

\textbf{and-pagkjan} (Ft. -pāhta; Ft.p. -pāhta) (Pr. i; Ft[p]. athem wk.i) "to think of," "conceive in the mind," "envision"  B 1.61

\textbf{and-wairpi} (n.iai) "face," "countenance"  A 3.22;  
B 1.53c

\textbf{at-driusan} [-draus, -drusum; -drusans] (2:) "to fall upon/(on-, in-)to," "fall within the grasp of"  
A 3.64b

\textbf{#aus} [Gs. *awaia; Np. #aweia] (f.1i) 'owe'  B 4.83
awistr (n.a:) "sheepfold," "pen for ewes" B 4.83
báuan [3s.Pr.Id. báuij; Pt. báuaida] (Pr. 7; Pt. III) 
"to dwell" A 3.53
bi=fai(h)a) See bi=faihöns.  B 2.42; 2.43; 2.44; 2.51; 2.54; 2.6; Concl.
bi=faihöns (II:) "to exploit financially," "enrich o.s. 
at the expense of" B 2.1; 2.21; 2.41; 2.42; 2.43; 2.44
bi=faihöns (f.i:) "financial exploitation," "self- 
enrichment at others' expense" B 2.1; 2.21; 2.41; 2.42; 2.43; 2.54; Concl. (R)
b i=nait (n.a:) "a talking about"; "obloquy,
"defamation" B 2.43; 2.51; 2.54
bi=rödeins (f.1/i):) "grumbling," "murmuring";
"whispering" [lit. "a nearly-talking"] B 2.54; 2.54
bliggwan [blaggw, bluggwum; bluggwans] (2:) "to 
beat," "flog," "scourge," "strike (blows upon);
"beat to death," "slay" B 3.4
b-náuan [3s.Pr.Id. = prob. *-náuij; Pt. = prob. *-náuaida] (Pr. 7[?]; Pt. III[?]):) "to rub" 
[Attested only mNp.Prpp. b-náuand địa Lk 6,1] 
(Prob. conjugated as báuan) A 3.53
brükjan [P.t. brúhtę; Ptpc. brüksts] (Fr.I; Pt[pc]. athem. wk.): "to make use of," "use" C 1.1; 1.6
daga (m.a:): "day" A 2.55
dömjan (Ii): "to discern," "distinguish" A 1.1c; 1.61
döma (m.ait): [Act.] "discernment," "insight,"
"distinction"; [Pass.] "esteem," "distinction,"
"notability," "prestige" A 1.61
drōbna (m.n): "disturbance," "disorder" B 2.51; 2.54
faĩhu (n.u): "movable goods," "chattels," "property,"
"possessions," "wealth," "riches," "money"
name of F-rune B 2.43; 2.6; Concl.
faĩhu=frīkeĩ (f.n): "money-covetousness," "money-lust" B 2.1; 2.3
faĩhu=frīka (aj.ait): "coveting money," "money-lusting" B 2.1; 2.3
faĩhu=geigan (III): "to gain riches," "acquire wealth" B 2.22
faĩhu=geigō [Disputed reading, Col 3,5] See faĩhu=geirō B 2.22
faĩhu=geirō (f.n): "money-greed," "money-hunger" B 2.21; 2.22
fairina (f.ō): "reason for accusation," "cause for complaint," "charge" A 2.4; 2.8
farinôn (II:) "to blame," "acquit," "incriminate"

A 2.4

farwa [/farwa?] (n./m.?wa:) "form," "external shape," "visible exterior" [Attested only Da.

farwa Mk 16,12] Appendix I

fastubini (n.ia:) "a holding fast (to)," "a holding";

"keeping," "observance"; "abstention," "fasting"

B 1.7

faúra-ga-leikan (III:) "to please beforehand" Intro.

faúra-ga-radan [-rairôp, -rairôdum; -râdans] (II:) "to have planned in advance," "purpose in advance,"

"intend beforehand," "foreordain" Intro.

faúra-ga-raïdjan [< #2 raidjan] (I:) "to have decided upon in advance," "decree beforehand," "mandate beforehand" Intro. (R)

faúra-mâbleis (m.ia:) "ruler," "prince," "chief"

A 2.72

faúra-mâbli (n.ia:) "chief office," "high command,"

"supreme authority" A 2.72

faúrhta (aj.ai) "frightened," "anxious," "timid"

B 6.35

fígras (m.a:) "finger" B 6.ftnt.3

fím (num.1) "five" (5) B 6.ftnt.4

fra-waúrkjan (I:) "to sin" A 3.81; B 1.43
fris-ahta (f.i.) "visual image," "representation," "depiction," "effigy"; "visualization"; "typical representation," "archetype," "paradigm," "exemplar"; "typology"; "contour," "profile"; "the externally visible aspect(s) of anything" A 3.1; 3.3; 3.4; 3.ftnt.2 & 5

ga-aggwêi (f.n.i.) "constraint," "compulsion" B 3.4

ga-aggwa³an (I.i) "to constrain," "straighten completely," "compel" B 3.4

ga-aîginën (II.i) "to appropriate," "make one's own" B 2.1; 2.2; 2.43; 2.6; 2.ftnt.1

ga-fainën (II.i) "to make into a possession," "acquire as property" B 2.1; 2.21; 2.41; 2.42; 2.43; 2.6

ga-fris-ahta³jan (I.i) "to configure," "form," "pattern," "make an image"; "carve," "imprint" A 3.ftnt.2

ga-fris-ahtan (IV.i) "to become configured," "be formed," "take shape," "be(com)e patterned (into)," "be(com)e shaped (into)" A 3.ftnt.2

gga-geiga³ (III.i) "to acquire," "gain" B 2.22

gaggan [iddja, iddâjum; gaggens] (Pf. & Ptpc. 7; suppletive wk. Pt. I; irreg.) "to go" A 2.6

ga-hnipnan (IV.i) "to become downcast," "become gloomy" B 4.61


gä-hugda (f.i.) "manner of understanding," "mode of perception," "mind-set" B 1.32; 1.42; 1.43; 1.44; 1.51; 1.52; 1.54; 1.55 (R)
gä-jiukan (III:) "to succeed in fighting," "overcome," "conquer" B 2.54
gä-lukan [-lauk, -lukum; -lukan] (Unaccented-abl. grade of "original long vowel" in Fr.; 2:) "to lock up," "shut (up)," "(en)close" C 1.3
gä-man (n.a:) "fellow man," "partner," "companion" E 3.5
gä-mitōns (f.i.) "reasoning," "deliberation" B 1.43
gä-mötan [-möt, -mötum; -mōsta, -mōstāđum; (No Ptpc.)] (PtPr. 6:) "to find admission," "be permitted in," "be permitted" Intro. (R)
gä-munan [-man, -munum; -manda, -mandāđum; -manda] (PtPr. 4:) "to call to mind," "keep in mind," "remember" A 2.51; 2.54

ga-raihtaba (av.:) "righteously," "in the right way," "rightly" A 3.82
ga-raiba [mGs. =raidis] (aj.a:) "officially instructed," "ordered," "ordained" Intro.

**ga-rabjan (I:)** "to tally," "count (up)" A 2.3

**ga-radan [-rairōb, -rairōdum; -rādans] (7:)**
"to have accomplished planning (s.th.)," "to purpose," "take forethought for," "intend" Intro.

**ga-sahta (f.ii) **"refutation," "confutation";
"rebuke" A 3.ftnt.2

**ga-skapjan [-skōb, -skōbum; -skapana] (6; j-Pr.:)**
"to wrong s.o.," "treat unjustly," "injure," "harm" A 3.62

**ga-tamjan (I:)** "to subdue," "tame" B 3.7; 3.8; 3.ftnt.4

**ga-waúrdi (n.ia:) **"conversation" A 3.81

**ga-widan [-wap, -wādum; -widana] (5:) **"to conjoin,"
"join together" B 1.42

**giba (f.ō:) **"gift" Intro.

**glaggwō (av.:) **"carefully," "diligently," "meticulously,"
"with attention to detail" B 3.4

**glaggwuba (av.:) **"meticulously," "with attention to
detail" A 3.53; B 3.4

**grēdaga (aj.a:) **"hungry" B 5.4; 5.5
haifats (f. i.:) "contest(ation)," "competition," "rivalry," "a striving in competition" B 2.51; 2.53; 2.54 (R)

haitan [haīhait, heīhaitum; haitana] (7:) "to address," "speak to"; "call"; "invite," "bid come"; "bid," "command," "order"; "name"; "be named" A 2.52; B 2.52

handugei (f. n.:) "wisdom" A 2.2; B 1.7

hatis [Gs. hatizis] (n.a:) "directed anger," "angry hostility," "animosity," "ire" B 2.51; 2.53

hauih-puhts (aj.a:) "high-seeming," "supposed high," "impressing as high," "haughty" B 1.61; 1.63; 1.fnt.2 (R)

hauneins (f. 1/ö:) "humility," "humbleness," "lowness" B 1.43

hiwi [Gs. hiujis] (n.ja:) "surface appearance," "looks," "superficial complexion," "cosmetic aspect" Appendix I

hlamme (f. ö:) "crash-trap," "pitfall," "trap for crash-falling into" A 3.64b

hnaiwjan (I:) "to make bowed-down," "make low," "humiliate," "abase" B 4.62

hnaiw (aj.a:) "bowed-down," "submissive," "humble," "low" B 4.62
hneiwan  [hnaiw, hniwum; hniwana] (I:) "to bow down," "bend low" B 4.62; 4.81; 4.9

brains  (aj.1:) "clean" B 1.43

huge (m.i:) "understanding," "faculty of perception," "mind" B 1.41; 1.42; 1.43; 1.44

in=gifi  [Gs. in=gibis] (n.at) "poison," "toxicant"
[lit. "something given in" (to a drink, as a toxic drug)] Appendix I

in-maidjan (I:) "to change," "transform," "refashion," "transmute," "transfigure," "transubstantiate"
B 6.35

inn=at=gāhta  (f.1:) "a going into," "entering," "entrance" A 2.1b; 2.6

in=sahta  (f.1:) "narrative," "account," "argument(ation)," "contention," "assertion"
A 3.fntnt.2

in-widan [-wan, -wādum; -widan] (S:) "to reject the connection with," "deny the relatedness of," "repudiate," "disown" B 1.42

in=windipa  (f.5:) "perverseness," "wrongness," "injustice," "twistedness," "wickedness" A 3.82

jiuka  (f.5:) "fight," "battle" B 2.51; 2.54

jiukan  (III:) "to fight," "battle" B 2.54
**kalkinassu** (m.u:1) "illicit sexual intercourse"

A 2.4

**kaúrban** (Gk.-Aram. lnwd; n. indecl.:) "corban,

a material offering consecrated to God and given
to the temple treasury. Intro.

**kaúrbaúnās** (Gk.-Aram. lnwd; m. irreg.:) "temple
treasury," where consecrated offerings to God were
kept. Intro.

**kunnan** [kann, kunnun; kun̄ā, kun̄ādum; kun̄a] (PtPr. 3:)
"to be acquainted (with a.o. or s.th.)," "understand,
"be familiar with"; [In the later-written epistles:]
"know" (as a fact) A 2.72

**kunṭi** (n.ia:) "familiarity," "understanding,"
"acquaintance," "comprehension" B 1.51; 1.55

**magus** (m.u:1) "boy" A 2.55

**mājmaś** (m.a:) "bestowed treasure," "gift of high
value," "valuable present" Intro. (R)

**mana=maū̄rtrās** (m.ni) "man-slayer," "murderer"

B 3.5

**mana=sē̄pa** [Gs. =sādaśa] (f.i:) "(hu)mankind,
"human species" [lit. "(hu)man-seed"] B 3.5

**mana=leika** (m.n:) "man-likeness," "likeness,
"human features" B 3.5
manna [Gs. mana] (irreg. m.n/knsi) "man," "human being" B 3.5
mati-balga (m.i1) "food-bag," "knapsack" B 4.83
mata (m.i1) "food" B 4.83
mafl (n.ai) "market place," "(village) common," "assembly place" A 2.72
mapleina (f.i6) "public speech," "discourse" A 2.71; 2.72; 2.73a; 2.8
mapjian (i1) "to speak publicly," "discourse" A 2.72
mau'br (n.ai) "murder" B 2.51
mawi [Gs. maujòg] (f.i6) "girl" A 2.55
merjan (i1) "to announce," "report" A 2.51
mikfi-lùhta (aj.ai) "great-seeming," "supposed great," "impressing as great" B 1.61; 1.62; 1.63 (R)
mib-wissei (f.n1) "conscience," "(Christian) knowledge of moral distinctions" B 1.32; 1.51; 1.52; 1.53a; 1.54; 1.55; 1.8
mib-witan [+ sias; -wait, witum; -wisa, -wisséduim; (No Ptpc.)] "to have on one's conscience" B 1.32; 1.51 (R)
môta (f.6t) "admission tax," "toll," "customs duties," "import tax" [orig. "admission fee"] Intro. (R)
môbs [Gs. môdis] (m.ai) "bad temper," "pique" B 2.53
naiswör See nawi-swaran. B 3.7; 4.3; 4.5; 4.61; 4.72; 4.81; 4.82; 4.9

naiw, *naiw-n *See nawi-swaran B 4.4; 4.5; 4.61; 4.62; 4.72; 4.81; 4.9

namnjan (I?:) "to name," "designate." A 2.52

naus [Gs. nawi; Np. naweiis] (m.1:) "dead body," "corpse," "cadaver." B 4.83

nawi (aj.1:) "dead," "no longer alive" B 4.83

(+) nawi-stron (II?): "to bury" B 4.83

nawi-swaran [-swör, -swörum; -swarana] (6:) "to swear death to" [Pt. nawi-swör (MS naiswör) = conjecture for actually attested MS naiswör in the CA, Mk 6.19] B 4.9; Concl. (R)

neip [Gs. neiðia] (n.a1:) "envy," "hatred" B 2.51

*naiw-n, naiw See nawi-swaran. B 4.4; 4.5; 4.61;

Concl.

ökan [ög, ögum; öhta; (No Ptpc.)] "to fear," "be afraid" B 6.35

ökan (It): "to make afraid," "scare," "make fear"

B 6.35

qiban [qap, qapum; qibans] (5:) A 2.52; 2.54

qibus (m.u1:) "stomach" C 1.1; 1.2; 1.ftnt.1

grammipä (f.51:) "moisture" C 1.9

*raida (f.31:) "wagon"; "ride"; name of R-rune.

Intro.
raidjan [ < PIE *roydh- ] (I:1) "to make ride (as in
a wagon)," "transport" Intro. (R)

raidjan [ < PIE *r.roydh- ] (I:1) "to make ga-raĩt(as,
"issue a directive," "make a ruling," "make a
regulatory decision" Intro. (R)

raǔō (f.n.) "a tally(ing)," "count(ing)" A 2.1b;
2.2; 2.3; 2.4; 2.8

rażda (f.3) "voice," "voicing" A 2.71; 2.72;
2.73a; 2.73b; 2.73c; 2.8 (R)

rēdan [ rairōk, rairōdu; rēdans ] (7:1) "to argue for,
"to advocate," "propose"; "give counsel"; "plan"
Intro. (R)

rēba [ Gs. rēdis ] (m.a:) "he who presides over and
decides in councilar debate," "chief decision-maker,
(in [inter]tribal planning councils), "adjudicator,"
"judge" Appendix II, Auxentius, ftnt 17; Intro.

raĩka (m.a:) "ruler" Appendix II, Auxentius, ftnt 17;
Intro.

rōdjan (I:1) "to speak" A 2.52

sagwa [ Gp. sagwǭ conjectured for MS saubǭ 1 Cor 15,2]
(Germanic, non-Visigothic word; f.5:) "tidings,
"authoritative saying," "official word," "that which
is officially said or announced" A 2.1b; 2.2; 2.51;
2.52; 2.53; 2.54; 2.55; 2.8; 3.74; B 3.4; Concl. (R)
#saugjan (I:1) "to bring tidings," "give authoritative report of" A 2.52
#sauja (m.n.:) "bearer of official tidings," "court messenger" [Attested only in Latin spelling saio in the writings of the Roman historian Cassiodorus] A 2.53
#saujan (I:) "to bring tidings," "give authoritative report of" A 2.54

sakan [sök, sökum; sakans] (6:) "to argue," "dispute" A 3.ftnt.2
saupa See sagwa. A 2.1b; 2.51; 2.52; 2.53; 2.8; 3.74; Concl.

saupa [Gs. saudia] (m.n:) "burnt offering" A 2.52

siggwan [sagww, sugwwum; suggwans] (3:) "to sing," "chant"; "read chantingly (as in a religious service)," "read" B 3.4

silda-leikjan (I:) "to marvel at," "wonder at" (a rare form[ation]) B 6.35

siukan [sauk, suqum#: sukans] (2:) "to be feeble," "be infirm," "be weak(ened)," "be sick(ly)"
C 1.4; 1.7; 1.8; Concl.

siuka (aj.a:) "sick," "sickly," "infirm," "weak(ened)," "feeble" C 1.4
siuna (f.i;: [Act.:] "seeing," "sight," "vision";
"sense of sight"; [Pass.] "that which is seen,
"(external) appearance," "visual form";
"apparition," "vision" A 2.55
skadua (m.u:1) "shadow," "shade" A 3.21; 3. ftnt. 5
akaman [+ sik] (III; c.G.:) "to be ashamed of" B 6.4.
akanda (f.5;: ) "shame" B 6.4
skabts (n.a:) "wrongdoing" A 3.82
skabian [sk6p, sk6hum; skabana] (6; j-Pr.:) "to do wrong," "do evil"; "to wrong" (s.o.); "harm,
"injure" A 3.61; 3.82
skapula (aj.a:;) "wrongdoer" A 3.82
skausa (aj.i:; ) "beautiful," "good-looking," "sightly" A 3.54
skuggwa (m.ni;: ) "obfuscation," "obscuration,"
"shadowiness"; "shadow," "umbral outline,"
"adumbration" A 3.1; 3.21; 3.3; 3.4; 3.51;
3.53; 3.63; B 3.4; Concl. (R)
skula (m.ni;: ) "obligated person"; "ower, " "debtor,"
"indebted person"; "person liable to or for s.th.,"
"guilty person" B 4.4
slahan [sloh, slohum; slahana] (6; ) "to strike," "beat,"
"hit," "smite"; "give a blow," "wound" B 1.43
alawan (III:) "to be silent," "hold one's peace," "be still" B 6.31; 6.33; 6.34; 6.35

*sluDan (2) Mistaken conjecture by Balg: "to slide" B 6.32

st'une [Gs. staufo; Np. staufo] (f.5:) [Act.:]
"(act.of) judging," "judgment;" [Pass.:] "result of judging," "judgment," "verdict," "judicial decision"

stibna (f.5:) "voice," "vocal sound"

stōjan [Pt. stauida] (I:) "to judge," "sentence;" "pass judgment upon;" "sit in judgement on"
A 1.1c; 1.61; B 6.33

*auqnan (IV:) "to become sick," "sicken" [< auqnan (orig. form), i.e., deverbative to auqnan, q.v.]
(Only 2s.Pr.Id. auqnis attested, as gloss to 1 Tm 5.23) Intro.; C 1.1; 1.2; 1.3; 1.5; 1.6; 1.7; 1.8; C 1.ftnt.1; Concl.

auqna See auqnan. C 1.1; 1.2; Concl.

auqna(-a) See auqnan C 1.1; 1.2

*auwar [swōr, swōrum; auwarans] (6:) "to swear;" "swear an oath" B 4.82

*swiggwan (3:) Mistaken conjecture: "to swing" B 3.4; 6.1

tainhun (num.:) "ten" (10) B 1.41; 5.ftnt.2
tama (aj.a:) "tame," "domesticated," "housebroken"

B 3.7; 3.3ftnt.4

tauj [Gs. töja; Np. tōja] (n.aj.) [Act.:] "work(ing),"
"act(ing)," "activity," "doing," "action," "deed";
[Pass.]: "thing wrought"; "product," "work";
"effect" A 3.52; B 6.33

taujan [Pt. tawida] (I:) "to do," "act," "engage in,"
"execute," "perform"; "make," "form," "construct,"
"produce"; "bring about," "work," "effect" [Often
taujan simply provides the verbal force for an
expression whose semantic center of gravity lies
elsewhere, e.g., in a noun or adjective; its
"meaning" is then more morphological than
semantic, and it serves as a kind of sub-lexeme, much
as modern English do.] A 3.52; B 6.33

tibr* (n.a:) "sacrificial offering" (Conjectured from
CA aibr, Mt 5,23, by Jacob Grimm) Intro.;
B 3.3ftnt.3

tigjus (mNp.u): "decades," "-ty" (in 20 to 60; in the
higher decades =tā-hund is used [cf. French
usage]; cf. Hempel, GoElementarbb. 64f.) B 5.3ftnt.2
trávan [Pt. tráuaida] (III:) "to trust," "have confidence (in)," "rely on," "confide in;" "be confident of," "be convinced of" A 3.53; 3.63
triggwās (aj.wa:) [Act.:] "trustworthy," "confident" [only in the av. triggwāba]; "faithful," "loyal," "true"; [Pass.:] "trusted," "trustworthy," "reliable," "dependable" A 3.53; 3.63; B 3.6; 6.53

truggō (f.n:) "tongue" A 2.73a; 2.8
tuz= (Insep. Prefix:) "difficult," "hard"
A 1.3b; 1.63; 1.93; Concl. (R)
* tuz=wēr(a) (aj.[ia:/]a:) "hard to agree (to, with)," "difficult of assent," "agreeable to with difficulty"
A 1.3a (R)
tuz=wērjan (I:) "to have difficulty agreeing to," "find it hard to agree to," "be(com)e agreeing with difficulty" A 1.1c; 1.2; 1.3c; 1.61; 1.62; 1.63; 1.64; Concl.
tweiflēinsa (f.1/5:) "a causing to doubt," "alternative argument(ation)," "contrary argument(ation)"
A 1.1c; 1.62 (R)
tweifljān (I:) "to cause doubt (by giving a different interpretation)" A 1.62
*tweifls (a.j.ai) "doubtful" [< "ambiguous" < "twofold"] A 1.62
*tweifls (n.ai) "doubt" [< "ambiguity" < "twofoldness"] A 1.62
twis-stass (f.i:) "factions, sectarian divisiveness," "party disunity" [lit. "a standing in twain"] B 2.51; 2.52
bajkjan [Pt. Pâhta; Ptpc. Pâhta] (Pr. I; Pt[pc]. athem. wk.) "to think" B 1.61; 1.64
leihan [Paith, Paithum; Paithans] (I [orig. 3]:) "to make progress," "wax," "gain," "thrive," "make headway" (< orig. Proto-Gmc. stem *bînh- < *bân-)
B 6.52
liuda (f.ôi:) "people," "ethnic group," "nation"; [Pl. = usually:] "gentiles," "non-Jewish peoples," "heathens" Intro.
bajkjan [Pt. Pâhta; Ptpc. Pâhta] (Pr. I; Pt[pc]. athem. wk.) I. [pers.] "to have the impression" ("that"/"of" [s.th. being s.th.]), "suppose," "opine," "deem"; "to give an impression" ("that"/"of" [being s.th./s.o.]), "cause to opine," "seem";
2. [impers., c. agent in D.:] bajkeib [/búhta] mis "it seems [/seemed] to me," "methinks" [/"methought"]; bajkeib [/búhta] im [/izwis] "it seems [/seemed] to
them [/to you, &c.]," "they [/you, &c.] are under the impression" (< orig. "to make think")

A 2.2; B 1.61; 1.64

hūhtus (m. u.) [Act.:] "a causing to surmise or opine," "a seeming," "seemingness"; [Pass.:]
"impression-formation," "surmise," "assumption,"
"supposition" [lit. "a causing or having been caused to opine or think"] Intro.; A 2.2;
B 1.51; 1.61; 1.65; 1.7; 1.8: Concl.

bwairhei (f. n.) "wrathfulness," "angriness," "ire,"
"irateness," "arousedness" (< orig. "crossness"
< "crossed-ness," "thwarted-ness") B 2.51; 2.53;
2.54 (R)

bwairhs (a. j. a.) "wrathful," "angry," "irate," "aroused"
B 2.51; 2.53 (R)

ubils (a. j. a.) "evil," "bad," "wrongful," "corrupt,"
"depraved"; "bad for the health," "unwholesome,"
"unhealthy"; "in bad health," "ill," "unwell,"
"ailing" A 3.81

uf-blēsan [-baiblēs, -baiblēsum; -blēsana] (7:)
"to blow up," "puff up" B 2.52

uf=blēsta (m. a.) "a blowing up," "puffing up"
(Cf. OE blēst, OHG blēst, ON blāstr, all m. a.)
B 2.52; 2.54
uf=sawleina (f.1/3) "a swelling up," "swollenness,"
"bloatedness" B 2.51; 2.52 (R)
und-rēdan [-rairōp, -rairōduw; -rēdana] (7:)
"to bring to the planning or argumentation,"
"adduce," "advance" (evidence, proof, supporting
arguments, &c.) Intro. (R)
un=tairina (wk.aj.) "unimpeachable," "blameless,
"beyond accusation" A 2.4
un=man=ri(g)gwa See un=man(a)=triggwa. B 3.1; 3.3;
3.5; 3.6; B 3.çon.1; Concl.
un=man(a)=triggwa (aj.a:) "faithless toward men,"
"perfidious" [lit. "un-man-true"; mNp. =triggwai
conjecture for MS unmanarigwai 2 Tm 3.3B
(unmanarigwai A)] B 3.1; 3.6; 3.7; 3.8; Concl. (R)
un=sēlei (f.ni) "unkindness," "malevolence," "malice"
A 3.82
un=skaus [mNp. =skawai] (aj.a:) "unobfuscated,"
"unobscured," "unblurred," "undimmed" A 3.52;
3.53; 3.61; 3.62; 3.63; Concl. (R)
un=tame (aj.a:) "untamed," "undomesticated" B 3.8 (R)
un=wērei (f.ni) "disagreeability," "disagreement"
A 1.1; 1.2; 1.3c; 1.4; Concl. (R)
un-wäreins (f.i:) "a disagreeing," "a being disagreeable," "disagreeableness" A 1.8e (R)
un-wär(æ)is (aj.[ia:/]æ:) "not agreeing,"
"disagreeable, -ing," "not in agreement" A 1.3a (R)
un-wärjan (I:) "to disagree," "refuse to agree,"
"be disagreeable" A 1.1a; 1.2; 1.3c; 1.4; 1.63; Concl.
un-witi (n.ja:) "ignorance" B 1.43; 1.51
ur-rédan [-raɪrðp, -raɪrðum; -rødans] (7:)
"to plan out" (laws, legal & power decisions, &c.)
"to derive from (legislatorial) argument,"
"legislate." Intro. (R)
us- [ur-, uz-] (Prefix [& prep. c.D.; corresponding adverb = ūt]:) "out of," "out," "(forth) from";
"of," "with," "by"; "from," "from ... on,"
"from ... up"; "(formerly, but) no longer," "ex-";
"since" A 3.81; 3.9; B 5.2; 5.3; 5.4
us-agljan (I; c.D.):) "to inflict (serious) injury upon," "cause (physical) harm to," "be (severely) hurtful to" Appendix I
us-alpan [-əalp, -əalpum; -əlpanæ] (7:) "to grow very old," "reach extreme age" B 6.31
us-filma (wk. aj. :) "shaken," "struck," "amazed,"
"bewildered" B 6.35
us-gaisjan (I: ) "to strike aghast," "drive out of
one's senses" B 6.35; 6. ftnt. 1
us-geisnan (IV: ) "to stand aghast," "go out of one's
senses" B 6.35; 6. ftnt. 1
us-grudja (wk. aj. :) "exappetent," "no longer avid,"
"out of desire," "exhausted of motivation,"
"having lost zeal" [lit. "ex-hungry"] B 5.1;
5.3; 5.4; 5.8; 5. ftnt. 1 (R)
us-qiman [-gam, -qāmum; -qumana] (4: ) "to do away
with," "kill" B 4.3; 4.62
us-skajjan (I: ) "to make cut out," "to cut out," "cut
away or apart from" A 3.62; 3.64a; 3.64b; 3.71
us-skajjan/us-skawjan (1 Cor 15, 34) See us-skajjan.
Intro.; A 3.62; 3.71; 3.9; Concl.
us-skajjan [-skāp, -skāpum; -skāpana] (6; 4-Pr. :)
"to get out of evil-doing," "extricate from
wrong-doing" Intro.; A 3.81; 3.82; 3.9;
Concl. (R)
us-skawjan/us-skajjan (1 Cor 15, 34) See us-skajjan.
Intro.; A 3.62; 3.71; 3.9; Concl.
us-sökjan (I:) "to choose after examining," "seek out," "select"; "determine by inquest," "decide by (legal) inquiry," "find out by investigation"; "investigate thoroughly," "search" A 1.1c; 1.61; B 1.53a

us-ṭulan (III:) "to tolerate," "put up with," "bear through," "suffer through," "endure" B 4.2

us-wissi (n.ia:) "disconnectedness," "detachedness," "rootlessness," "lack of a bond" B 1.42; 1.43

waddjus# (m.u:) "wall" B 6.54

Int: baūrgs=x. (f.u:) "city wall"

grundu=x. (m.u:) "ground-wall," "wall-base," "foundation-wall," "groundwork"
mīd=gardi=x. (m.u:) "partition," "dividing wall," "wall in the middle of an enclosed yard"

waila-mērjan (I:) "to 'good-announce'," "bring good news of" A 2.51; 2.54

wairḥan [warp, waūrhum; waūrpana] (3:) "to come to be"; "come to pass," "come about," "happen"; "come into existence," "arise," "originate"; "be born";
[As ingestive auxiliary, c. aj.:] "become," "turn (into)," "start to be," "get (to be)"; [As passive auxiliary, c. Fptc.:] "be" (+ English past participle); [As Fptv. future of the
copulative:] "will be," "will get to be" [Pftv.]
B 5.1; 5.3; 5.4; 6.35

wars (aj.at) "wary," "alert," "ready" A 3.63

waúrd (n.at) "word" A 2.1a; 2.1b; 2.2; 2.3;
2.4; 2.51; 2.54; 2.8; B 1.7

waúrma (m.at) "snake," "serpent" Appendix I

wáree(ei)a (aj.[ia:/]a) "agreeable," "agreeing"

Intro.; A 1.2; 1.3a; 1.64; 1.7; 1.93; Concl.

wiljan [Pr.Id.sg.: 1 wiljan, 2 wileis, 3. will; dual: 1 wileiwa, 2 wileits; pl.: 1 wileima, 2 wileib,
3 wileina; Pt. wilda; (No Ptpc.)] (Pr. irreg.-athem.
as st. vb. Pt. Sj.; Pt. athem. wk.;) "to will," "be willing"; "wish"; "wish for," "want," "desire"
B 4.71

wisan [Pr.Id.sg.: 1 is, 2 is, 3 ist; dual: 1 sihu,
2 *sijuts; pl.: 1 sijum, 2 sijul, 3 sind;
Pr.Sj. sihau, &c.; Pt. was, wēsum; (No Ptpc.)]
(If. 5; Pr. athem. irreg.; Pt. 5; No Ptpc.;)
"to be," "exist," "be in being," "have existence"
(= #1 of three verbs wisan; for definition and
usage, see the Dictionary of the Biblical Gothic
Language) Passive auxil.; c. Prpc. = auxil. for
durative aspect, as NE I am going. C 1.6
witam [wait, witum; wissa, wissaeum; (No Ptpc.)]
(PtPr. l::) "to know" (as a fact), "have knowledge of" [Orig. "I have eyewitnessed" < "I have seen"]
B l.2; l.55

witubni (n.ia:) "(objective, factual) knowledge"
B l.51; l.55

wruggö (f.n::) "snare," "noose" A 3.62; 3.64a
wultra (f.i::) "signification," "meaning," "import"; "significance," "importance"; "literal semantic equivalent" of a word or phrase from a different language (; written in the margin of a text page); "annotation conveying literal meaning," "gloss" (= Latin annotatio etymologiae) Appendix II, Preface attached to the Codex Brixianus; B l.53c; C l.5 (R)