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978-1-107-67723-4 - Our Forefathers: The Gothic Nations: A Manual of the Ethnography of the Gothic, German, Dutch, Anglo-Saxon, Frisian and Scandinavian Peoples: Volume II

Gudmund Schütte

Excerpt

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THE GOTHONIC NATIONS

I. §§ 112-144. THE GOTHIC OR EAST GOTHONIC SUB-GROUP

A. §§ 112-115. *THE SUB-GROUP AS A WHOLE*

§ 112. Names.

1. Lat. Vandili (Pliny, iv, 99), Vandilii (Tac. *Germ.* 2), the same word as 'Vandals'; perhaps originally a toponymic derived from a place name (cp. § 136, 2).

2. Gr. Γότθοι (Procopius, *Bell. Vand.* 1, 2, p. 178); in more recent academic usage 'Goths'.

3. Germ. Ostgermanen, in modern academic terminology; the same as 'East Gothic nations'.

Scarcely at any time have the peoples forming this section themselves used a native collective name.

German neighbours are most likely responsible for the use of the name Vandili (cp. Paulus Diaconus, 1, 7, who relates a story which makes the Vandals neighbours of the Langobards on the lower reaches of the Elbe).

Goths, as used by Procopius, is quite suitable as a practical collective name, since the Goths created the national church and literary language of the East Gothic nations. In grammatical works, Gothic stands as the solitary representative of the entire sub-group, as its other dialects are practically unknown.

The German term Ostgermanen is often extended so as to include the Scandinavians. This usage is misleading and should be avoided.

Lit. Loewe, *Gliederung*, 36; Kossinna, *Indogerm. Forsch.* vii, 308; Bremer, § 89; Kauffmann, 1, 401.

§ 113. Sub-divisions.

(1) Goths and Gepidae, (2) Rugians and Sciri, (3) Burgundians, (4) Lugii and Vandals, (5) Bastarnae.

We have no classical evidence for the constituents and sub-divisions of this sub-group as a whole, and linguistic evidence is also quite inadequate. The sub-division just made must therefore only be understood as a rough and ready arrangement for practical purposes.

§ 114. Ethnic Position.

The East Gothic sub-group is a linguistic fact, but history throws only a feeble light on its extent.

1. Pliny, *iv*, 99, presents the first sub-group of the Gothic nations thus: ‘Vandili quorum pars Burgundiones, Varinne, Charini, Gutones’. Here we have the sections, Goths and Burgundians, from our list in § 113; the Charini are apparently the Harii (Tacitus), a tribe of the section Lugii; to this same section belongs originally the sub-group, Vandals. The fifth unit on my list, the Bastarnae, on the other hand, are distinguished by Pliny as a special sub-group co-ordinate with the Vandals. Varinne = Varini (Tacitus) stand outside these, as they belong to the Anglo-Jutish tribes. Müllenhoff (*Germania Antiqua*, 93) would erase Varinne as a doublet for Charini, but the name does really seem to have stood in an original source, a geographical list, from which Ptolemy (*ii*, 11, § 9 and *iii*, 5, § 8) has taken two sets of doublets: Auarpoi, Burguntes = Auarinoi, Frugundiones (cp. the author’s book *Ptolemy’s Maps*, 132 and Fig. 24).

2. Tacitus, *Germ.* 2, after naming the three Gothic sub-groups Ingaevones, Erminones, Istaevones, continues: ‘quidam ut in licentia vetustatis pluris deo ortos plurisque gentis appellationes Marsos, Gambrivios, Svebos *Vandilios* affirmant eaque vera et antiqua nomina’.

3. Procopius says in his *Vandalic War*, *i*, 2, p. 178 A, B:

Γοθικὰ ἔθνη πολλὰ μὲν καὶ ἄλλα πρότερόν τε ἦν καὶ τανῦν ἐστὶ, τὰ δὲ δὴ πάντων μέγιστα τε καὶ ἀξιολογώτατα Γότθοι τέ εἰσι καὶ Βανδίλοι καὶ Οὐσιγότθοι καὶ Γήπαιδες...οὗτοι ἅπαντες ὀνόμασι μὲν ἀλλήλων διαφέρουσιν, ..., ἀλλὰ δὲ τῶν πάντων οὐδενὶ διαλλάσσουσι. λευκοὶ τε γὰρ ἅπαντες τὰ σώματά εἰσι καὶ τὰς κόμας ξανθοί, εὐμήκεις τε καὶ ἀγαθοὶ τὰς ὄψεις, καὶ νόμοις μὲν τοῖς αὐτοῖς χρώνται, ὁμοίως δὲ τὰ ἐς τὸν θεὸν αὐτοῖς ἡσκηται. τῆς γὰρ Ἀρείου δόξης εἰσὶν ἅπαντες, φωνή τε αὐτοῖς ἐστὶ μία, Γοθικὴ λεγομένη. καὶ μοι δοκοῦν ἐξ ἑνὸς μὲν εἶναι ἅπαντες τὸ παλαιὸν ἔθνος, ὀνόμασι δὲ ὕστερον τῶν ἐκάστοις ἡγησαμένων διακεκρίσθαι.

‘There were many Gothic nations in earlier times, just as also at the present, but the greatest and most important of all are the Goths, Vandals, Visigoths, and Gepidae...All these, while they are distinguished from one another by their names, as has been said, do not differ in anything else at all. For they all have white bodies and fair hair and are tall and handsome to look upon and they use the same laws and

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practise a common religion. For they are all of the Arian faith and have one language called Gothic; and, as it seems to me, they all come originally from one tribe and were distinguished later by the names of those who led each group.'

Yet the following tribes are occasionally designated as Gothic: Rugians (Procopius, *ibid.* III, 2, p. 470), Sciri and Alani (*ibid.* I, 1, p. 308), Burgundians (Agathias, I, 3), Eruli (Zonaras, III, 23, p. 590). The Eruli are North Gothic, and the Alani as Iranians do not belong to the Gothic nations; both of these, however, may possibly have been much Gothicised by intercourse with the Goths.

4. East Gothic *tribal names* are again found in *Scandinavia*: (a) Gutar in Gotland; (b) Rygir in Rogaland, Norway; (c) inhabitants of Burgendaland, Bornholm; (d) inhabitants of Vendill, Sweden (cp. Wendle in Vendill, Jutland).

Bremer, § 85, adds the Gautic -greetingi (Jordanes, III, 22) = Gothic Greutungi, and Loewe, *Gliederung*, 43, attaches importance to the equation, Norwegian Holm-Rygir = East Gothic (H)ulme-rugi (Jordanes, IV, 26). The first equation is, however, rather doubtful, and in the case of the Holm-Rygir we have to deal with a mediaeval transference to Norway of an East Gothic name found in poetry.

5. Gothic has its own unmistakable distinctive stamp, sharply distinguished from both North and West Gothic. This marks what scanty evidence we have concerning the language of the other branches of the East Gothic sub-group. The most striking characteristics of the language are: the preservation of Gothic *z* as a sibilant (cp. Goth. *weis* = H.G. *wir*, O.N. *vér*, 'we'). We notice the Gothic *z* or *s* in glosses and personal names from the fifth and sixth centuries, such as Burgundian Sigis-mundus, Sigis-ricus, hendinos,¹ Vandalic Gize-ricus, Geise-ricus, Hildi-riax. (The German examples in *z* written *s*, such as Aflims, Vatvims, (H)ario-gaisos, are derived from the period before the decisive division amongst the Gothic languages. Objection has been taken to names such as Vandalic Visimar, Burg. Godomar, where East Gothic might be expected to show the development from *-mār* over *-mēr* to *-mār* (cp. Kögel, *Zeitschrift*, xxxvii, 225; Much, *Indogerm. Anz.* IX, 201 note 2). But apart from the fact that we may here be dealing with another word altogether—perhaps Goth. *Wisumarhs—

¹ The ending *-os* may possibly be due to the Greek nationality of the author Ammianus (though he writes in Latin).

it must be remembered that names of princes are not very reliable material: we can imagine that intermarriage would lead to the adoption of a foreign name with foreign phonetic form.) A negative fact is the absolute absence of the West Gothic type of personal names in *-berht* (as in Scandinavian) (cp. Meyer-Lübke in *S.B. d. Wien. Akad. phil.-hist. Kl. CXLIX*, 2, 20: 'Die bei den anderen Germanenstämmen so ungemein beliebten Berht-Namen scheinen den Goten völlig zu fehlen'; cp. p. 57).

6. According to Brunner and Ficker, a uniform juridical type unites Goths, Burgundians, Scandinavians, Angles, Varini, Langobards, and Frisians. I have no means of checking this theory, and at any rate it does not clearly distinguish an East Gothic sub-group. On the other hand, an East Gothic community is indicated by the vocabulary of terms used for denoting various officials.

(a) Goth. *reiks* 'chieftain', early obsolete in the other Gothic languages, is still so current in the Wulfilan texts that there seems to be no trace of a diminished use. The fifth-century Vandal royal title **Vandala-rix* (Luxorius, III, 21)¹ also points to the continued use of this word; cp. the Gothic loan word *rikys* in Prussian. On the other hand, the North and West Gothic expression, 'king', is lacking in the Wulfilan texts and may have assumed another signification (cp. Lithuanian *kuningas* 'priest', i.e. heathen priest). Certainly it must be admitted that the Slavs have received the word *kunągu* 'prince', from some East Gothic tribe. The lexical material is too fragmentary to allow of quite decisive conclusions.

(b) Goth.-Vand. *garding* 'domesticus', e.g. *Leg. Visigoth.* II, tit. 1, 1, and Vict. Tunnun. ap. Roncallius, II, 364 (cp. Zeuss, 46; Wrede, *Sprache der Wandalen*, 87).

(c) Goth. *busundifabs* = Vand. 'millenarius' or 'chiliarchus'.

(d) The military division into detachments of 500 is exemplified amongst the Visigoths, Taifali, and Vandals (*Leg. Visigoth.* IX, 2, 1, etc.; Zosimus, II, 31, 3; cp. Schmidt, I, 36, 292, *Gesch. d. Wandalen*, 40, and *Die germ. Hundertschaftsverfassung* in *Vierteljahrsschrift f. Sozial- u. Wirtschaftsgeschichte*, 1928).

(e) Goth. *sinista* 'senator' = Burg. *sinistus* 'high priest', literally 'eldest' (Ammianus, XXVII, 5, § 15).

7. The Gothic national church of Arian creed, with its national literary language and national alphabet, came, in the end, to include all the Christian members of the East Gothic sub-group except the

¹ Vocative *Vandala-ricē*.

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Goths of the Crimea. Some German-speaking members such as the Langobards also attached themselves to it, but these were in a dwindling minority. This bond of faith is emphasised by Procopius; when he calls the language of the sub-group Gothic, he is undoubtedly referring to the language of the church, which, amongst all the members of the sub-group, was of course Gothic.

The eighth point will consist of archaeological evidence. Kossinna, *Zeitschr. f. Ethnologie*, 1905, 369, takes the ornamentation found on certain lance heads to represent a decorative style common to East and North Gothic nations. Kauffmann, I, 295, describes the use of 'fire pits' as a custom derived from Scandinavia, especially from Bornholm, which becomes characteristic for East Germany (cp. Almgren's map of the types of graves, *Mannus*, VIII, 291). But I express no opinion concerning these phenomena; moreover, they give no clear definition, uniting, as they do, both North and East Gothic nations.

Undoubtedly the East Gothic nations were originally only a Scandinavian section (cp. the common tribal names Goths, Rugians, Burgundians). After they had migrated south across the Baltic they quickly developed their own distinctive stamp, whence the 'Vandili' known to Pliny and Tacitus. The special characteristics of this sub-group for the moment show themselves most clearly in a passivity over against a series of common North and West Gothic linguistic developments. But after their migration still further south, however, in the fourth century, the East Gothic nations evolved their national church, literary language, and alphabet, produced the first written laws and the first common Gothic heroic poetry. Thereupon they were called the Gothic sub-group by Procopius, who emphasises the distinctive stamp of their language and civilisation.

Lit. Zeuss, 403 (73 and 81 the erroneous equation: *Istaevones*= East Gothic sub-group); Grimm, 464, etc.; Wackernagel and Binding, *Gesch. d. burgund. roman. Königreichs*, 329 seq.; Wrede, *Sprache der Wandalen*, 105, 109, 112; *idem*, *Sprache der Ostgoten in Italien*; Ficker, *Mitteil. des Instituts f. österreich. Geschichtsforschung*, II, Suppl. 1887, 455 seq.; *idem*, *Untersuchungen*, 1891; v. Amira, *Literaturblatt f. roman. Philologie*, 1888, 1-4; *idem*, *Götting. Gelehrte Anzeiger*, 1892, No. 7; Maurer, *Kritische Vierteljahrsschrift*, xxxi, 190; Kögel, *Zeitschrift*, xxxvii, 223; Kossinna, *Die ethnolog. Stellung der Ostgermanen in Indogerm. Forsch.* VIII, 276; *idem*, *Zeitschr. f. Ethnologie*, 1905, 369; Much, *Goten u. Inguäonen in Beiträge*, xvii, 178; *idem*, *Stammeskunde*, 3rd ed. 115 seq.; *idem*, in Hoops, II, 180; Bremer, §§ 85, 87-92; Loewe, *Gliederung*, 25 seq.; Chadwick, *Encycl. Brit.* s.v. *Goths, Language*; Schmidt, I, 29, 49; Jellinek, *Gesch. der got. Sprache*, §§ 8-10.

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§ 115. History.

The East Gothic nations have nothing resembling a common history, yet phases of general importance may be pointed out in the story of their development.

Their primaevial station is reflected by the position of inhabitants of the Scandinavian regions: Gutar, Rygir, and the denizens of Burgendaland. On their migration south across the Baltic the same grouping may be observed, the Goths to the east, Rugians and Burgundians further west.

About 200 B.C. the Sciri and Bastarnae break through to the Black Sea as the first Gothic tribes to play an active part in history. The Sciri belong to a series of tribes with names of the Short type—Rugi, Lugoi, Harji, *Dunoi, Buroi—extending from the Baltic to the Carpathians, a circumstance which speaks for an almost simultaneous colonisation of this region on the part of the individual tribes (cp. O.N. Harfaða fjöll ‘the Carpathians’, adopted before the Gothic Sound Shift).

The German King Maroboduus’ kingdom included East Gothic tribes like the Luioi (Lugii) (Strabo, VII, 290), but it only lasted a short time, collapsing in A.D. 17 (Tac. *Ann.* 44, 62).

The participation of the Romans in the Prussian amber trade from the time of Nero on brought no little civilisation to the East Gothic nations (cp. Pliny, xxxvii, 45).

During the Marcomannic war, c. A.D. 170, the Vandals forced their way into the country of the Κοιστοβῶκοι Dacians, who at that time extended through Poland as far north as and including Setidava round about the present Thorn (see Ptol. III, 5, § 21, II, 11, § 28, and the author’s book *Ptolemy’s Maps*, 113, 143, and *Beiträge*, xli, 28). From now on they wander south and south-westwards, the Vandals towards Transylvania, the Goths to the Caucasus; the Goths harry Asia Minor and Greece on their Viking expeditions.

The Hunnish storm c. A.D. 370 forced the stream west, the Goths to Italy, Southern Gaul and Spain, and the Vandals to North Africa. The East Gothic sphere of occupation hereafter extends from the mouth of the Weichsel and the Caucasus to Gibraltar and the Atlas Mountains. The great political achievements of the Migration Age belong, one might say, altogether to the East Gothic nations who lead also from

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the point of view of civilisation (see § 114, 7). In the epic court guide of the Migration Age the Goths were appointed to the permanent position of No. 2, immediately after the Huns.

But the glory departed as swiftly as it came. By c. A.D. 566 all the East Gothic states, with the exception of the Visigothic, were broken, and even that met its fate in 711. In the meantime the East Gothic homeland was claimed by Avars, Baltic peoples, and Slavs. The last remnants of an East Gothic language went under in the seventeenth century in the Crimea.

It may be convenient to give a survey of mediaeval or modern names of places or tribes which reflect the various members of the East Gothic sub-group.

In the homeland: the Prussian region Gudden, and Lithuanian Gudai, i.e. White Russia, originally meaning Goths; Lett. Wid-semne, Germ. Wit-land, the region of the Gothic Vidivarii; Szlązaci in Silesia, the Silingi; O.N. epic place name Dun-heiðr 'heath of the Lugoi *Dunoi'.

In the colonial sphere: Gotia, bishopric in the Crimea; mountain Gotul in Roumania; Gossen-sass in Tyrol, 'seat of Goths'; various Godie in Venezian regions; Mont-gueun, Mor-godou in Southern France; Gepidasco, Zebedo, etc., in Northern Italy; Burgunt-hart, now Birkert near Carlsruhe, 'Burgundian wood'; Bourgogne or Burgundy in France; Tifauge in Western France < Theifalia; Gandalon in Southern France < *Vandalo; Andalusia in Spain < el Andalos, a headland from which the Vandals set out for Africa.

B. §§ 116-127. THE GOTHIC BRANCH

§ 116. Name.

1. Goth. *Gutans (in the runic inscription of Pietroassa 'Gutaniowi-hailag'; the interpretation of the form is questionable),¹ Gut-þiuda (calendary); O.E. Gotan; O.N. Gotar, Gotnar, Got-þjóð, Goð-þjóð; O.Swed. runic Kutar, read *Gutar;² Lat. Gutones (Pliny, first century),

¹ Cp. Rieger, *Zeitschr. f. deutsche Phil.* vi, 321; Loewe, *Idg. Forsch.* xxvi; Grienberger, *Arkiv*, xiv, 125; v. Friesen, *Om runskriftens härkomst*, 28; Cosijn, *Verlagen en Mededeel. d. h. Akad. van Wetensch.* 2. R., 7, 354; Meissner, *Zeitschrift*, lxvi, 54; lxvi, 213 seq.; Vendryes, *Indogerm. Forsch.* xlv, 367.

² Early Danish Gotte, Gotter (cp. Gothersgade in Copenhagen, pronounced Gottersgade) perhaps originates from a literary form, Lat. Gotti.

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Gotones (Tacitus, first century), Gothones, Goti, Gotti, Gothi; Spanish Godos; O.Fr. Gotz; Gr. Gutones? (Pytheas, fourth century B.C., cited by Pliny), Γύθωνες (Ptolemy, second century), Γότθοι (Procopius, sixth century, etc., an abbreviation of Gut-þiuda), Γόττοι; O.Russ. Gǫte, Gotje (Nestor), Gotþhi (*Legend of St Constantine*, i.e. Goth. Gut-þiuda); Circassian Gut; Tartarian Kut; Arabian Qut (in Spain). Personal name: vulg. Goth. Thiudi-goto (metathesis of Gut-þiuda). Epic place name, Latinised: Gothi-Scandza (Jordanes, see §119). Prussian region Gudden; Lithuan. Gudai, i.e. White Russia (a form possibly introduced into Baltic before the Gothic Sound Shift, but perhaps rather at a later epoch through the medium of Finnish).¹ Epic territorial names: O.N. Gotna-land, Goð-lǫnd, Goð-heimar (confused with 'the country of the gods'). Bishopric in the Crimea, abolished in 1786, Russ. Gotia. Place names: Muntele Gotului and Piriul Gotului in Transylvania (cp. Diculescu, *Die Gepiden*, 192; *Die Wandalen*, 50). Gossensass in Southern Tyrol (by Steub interpreted as *Gozzōno-sāz 'seat of Goths'; the correctness of this equation is shown by Much in *Der Sammler, Unterhaltungs- u. Literaturbeilage der Münchener Augsburger Abendzeitung*, 1926, No. 62). Numerous Godie in Venezia (cp. Bertoni, *L'elemento germanico nella lingua italiana*, 23). Lat. Mors Gothorum, Fr. Mor-godou, place of a Gothic defeat in Southern France. Lat. Mons Gothicus, Fr. Mont-gueun in Southern France (cp. Longnon, *Les noms de lieu de la France*).

The name Goths is found again in Gotland. It is probably connected with the verb 'to pour', Goth. *giutan*, participle *gutans*. But bearing in mind Langenfelt's warning (*Anthropos*, XIV/XV, 303), we should be on our guard against the current fanciful interpretations starting out from this root, such as 'pourers out of seed' and 'stallions' for example, or Noreen's 'poured out people'. In anticipation it is to be expected that the tribal name originates in a place name, in this case most likely a water name.

¹ The derivation of Gudden and Gudai from the Goths is usually rejected by philologists, but this theory is supported with good arguments by Güntert, *Über die Ursache der germ. Lautverschiebung in Wörtern und Sachen*, x, 15. Lately, H. Jacobsohn has suggested that the name of Goths may have been introduced into Lithuanian through the medium of Finnish, see *Altgermanisches in Zeitschrift*, LXVI, 226 seq. Cp. K. Buga, *Kalba ir senovė*, I, 67; Senn, *Germ. Lehnwortstudien*, 76; Karsten, *Germanen*, 156; *idem*, *Zeitschrift*, LXVII, 253 seq.

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If, as has been so often assumed, the Goths have a variant title (produced by gradation or 'Ablaut') in the tribal name, Gautar, it is tempting to derive it from the river Göta-elf (Gaut-elfr). I agree with Noreen in thinking it quite possible that this river may have been called plain Gaut in spite of Finnur Jónsson's assertion that the river is named after the tribe (*Danske Studier*, 1921, 41).

Lit. Grimm, 435 (erroneous equation Goths=Getae); Du Cange, s.v. *Goti*; Bezenberger, *S.B. d. Altertumsgesellsch. Prussia*, 1900 (on the name of Gudden); Schütte, *Om Racenavnet in Norden*, 1904-5; *idem*, *Oldsagn om Godtjod*, 172 seq.; *idem*, *Publications of the Soc. for the Advancement of Scand. Study*, Illinois, 1912, 88; Noreen, *Upsala Univ. Årsskrift*, 1905, *Program*, 2, p. 5 note; Schmidt, 1, 50; Schönfeld, s.v. *Gutones* (with lit.); *idem*, in Pauly-Wissowa, s.v. *Goti*; Much in Hoops, s.v. *Goten*; Streitberg, *Gotisches Elementarbuch*, §§ 5-7; Jelinek, *Gesch. der got. Sprache*, § 1; Sobolevskij, *Archiv f. slav. Phil.* xxxii, 309 seq.

2. O.E. Hrædas, Hrëð-gotan (*Widsith*, ll. 120, 57); O.Gautic Hraip-gutar (inscription of Rök); O.N. Hreið-gotar, Reið-gotar. Country: O.N. Reið-gota-land. Ocean: O.Gautic Hraip-marr. The syllable Hraip- is obscure. Most scholars regard the Hrædas as identical with the Ostrogoths; others identify them with the Vidivarii on the mouth of the Weichsel. In our opinion, Hrædas and Hrëðgotan are old poetical denominations of the Gothic nation as a whole. The later Icelandic tradition, e.g. *Skjöldunga Saga*, transplants Reiðgotaland to Jutland.

Lit. (a) Hrædas identical with Ostrogoths: S. Bugge, *Efterladte Arbejder*, 58; Lindroth, *Svensk humanistisk tidskrift*, II, 209 seq.; Pipping, *Om runinskriften på Rökstenen*, 22; *idem*, *Rökstensinskriften ännu en gång*, 15; Brate, *Österg. run.* 236; *idem*, *Svensk humanistisk tidskrift*, III, 33 seq.; Johannson, *þiawrikk mið Hraipkutum* (*Acta Phil. Scand.* VII, 97). (b) Localised in Prussia: v. Friesen, *Rök*, 39 seq., 43 seq., 83, 96, 109, 113 seq., 132 seq.; v. Grienberger, *Anglia*, XLVI, 352. (c) A collective name of the Goths: Schütte, *The Problem of the Hraidgoths* (*Acta Phil. Scand.* 1933). On the identification of Reiðgotaland with Jutland see v. Friesen, *Rök*, 125 seq., and Finnur Jónsson, *Arkiv*, XXVI, 86 seq. For further literature see Chambers, *Widsith*, 252.

§ 117. Sub-divisions.

1. (a) Lat. Visi (Trebellius, *Hist. Aug. v. Claudii*, c. A.D. 300), Vesi (Sid. Apollinaris), Wisi-gothae (Cassiodorus, *Var.* III, 1), Visi-gothae, Vese-gothae; Vulgar Lat. Guisi-gotae (Cassiodorus, MS M^a, twelfth century); Gr. Οὐσι-γοτθοι (Procopius). Visi is an original form and not a contraction (cp. Wehrle, *Zeitschr. f. deutsche Wortforsch.* VIII, 334, and Schönfeld); the Compound is a later expansion (cp. above, I,

157). The interpretation is uncertain. (a) Ablavius in Jordanes, XIV, 82, already takes Visigoths to mean 'the western Goths', (b) but the possibility of connexion with the Gothic adverb *wisu* 'well' might also be envisaged. Yet, according to Langenfeld (cp. § 116), a geographical interpretation is to be preferred. The final homestead is Spain.

Lit. (a) Zeuss, 407; Falk and Torp, s.v. *Vest*; Much in Hoops, IV, 429, 513. (b) Streitberg, *Indogerm. Forsch.* IV, 300; *idem*, *Gotisches Elementarbuch*, 4th ed. § 5 (later withdrawn); Schönfeld, s.v. For the tradition see Hodgkin, I, I, 100 seq.

(b) Lat. *Tervingi (*Not. dign. Or.* VI, 20), *Tirvingi (Trebellius, *Hist. Aug. v. Claudii*, 6, c. A.D. 300), Thervingi (Ammianus); a surname of the Visigoths. Cp. the 'Tyrfingr' of the *Lay of Angantýr*, which seems there to stand for the territory of the Gothic King Angantýr, but which in the prose is taken to mean a sword. Interpretations: (a) The current theory refers Tervingi to a Gothic word **terwa(n)* 'tar', **terwia* 'resinous wood'; cp. Gothic *triu* 'tree', Cymric *derw* 'oak', and the Slav. tribe Drevljane 'treemen, woodmen'. (b) Frantzen is of the opinion that the pair, Tervingi and Greutung, reflect the O.N. juxtaposition *torf ok grjótt* 'turf and stone'. (c) The possibility of derivation from the river Drweca (Germ. Drewentz) in Eastern Prussia must also be taken into consideration, though it is not very likely. According to Holger Pedersen, the Polish form Drweca seems to derive from an original *Druontia which might be compared with the Gaulish Druentia, now Durance; but as this again may have something to do with the current British river name Derwentio, a connexion with the Gothic Tervingi is perhaps not absolutely excluded (cp. Stokes in Fick's *Vergleich. Wörterbuch*, IV, 157).

Lit. (a) Zeuss, 407; Schönfeld, s.v.; Much in Hoops, IV, 514. (b) Frantzen, *Zeitschr. f. vergleich. Sprachwiss.* XLIII, 330. For the tradition see Hodgkin, I, I, 101. For the question of Tyrfingr see Neckel, *Beiträge zur Eddaforschung*, 258, 264; Symons, *Die Lieder der Edda*, III, 385.

2. (a) Lat. Austor-goti (Trebellius, *Hist. Aug. v. Claudii*, 6, c. A.D. 300), Ostro-gothi, -ae (Claudianus); Gr. Γότθοι (Procopius). Proper name: Goth. Ostro-gotha; O.E. East-gota; Langobard (f.) Austri-gusa. The diphthong in *austor-* is the literary Gothic form, whereas the monophthong in *ostro-* represents the later and more vulgar dialect; the -o of the ending, for older -a, is influenced by the o of the first syllable, according to later Gothic sound laws (cp. our article in *Arkiv*, XXXIII, 29). **austra* may be interpreted as (a) 'eastern' or (b) 'radiant'. The