Gothic Bible through Emotive Ecolinguistics

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Abstract—**The new branch of linguistics, emotive ecolinguistics, offers an analysis of the traditional material from a fresh perspective. It helps to examine the Gothic word *gadrauhts* in the texts of the Gothic Bible through emotivity and ecology. The analysis showed that the concept 'an ecological / non-ecological text' directly depends on the time of the text was written, the culture and tradition of the people. We found out that Gothic *gadrauhts*, whether a neologism or a rethought word from an existing one, could become a 'balancing' word for Wulfila. On the one hand, it belonged to the spiritual sphere. On the other hand, it did not contradict the traditional values of an ancient Germanic warrior. In other words, Gothic *gadrauhts* supposed to be ecological for both a Christian Goth and a pagan Goth, i.e., to be emotionally positive or neutral. As a result, we established that all contexts with Gothic *gadrauht*s were ecological since they did not oppose the ancient Germanic worldview and described Wulfila's ideas about the true soldier of Christ.**

Index Terms—**Ecological / non-ecological, emotive ecolinguistics, Gothic gadrauhts, the Gothic Bible.**

I. INTRODUCTION

Linguistics has been developing steadily, and new branches and areas appear. Emotional linguistics and ecolinguistics belong to such a new field. New directions in linguistics have emerged, in our opinion, due to the changes in modern society. A person's perception of the world around and his place in it has changed.

According to the founder of language ecology Einar Haugen, the research of language in the scope of ecolinguistics, follows the idea that 'the true environment of a language is the society that uses it as one of its codes' [1]. Such a broad definition allows us to consider a wide range of ideas, trends, and directions, the subject of which are positive or negative processes and phenomena in the language. Hence, there is the growing diversity of approaches to the study of the language ecology in modern Russian and foreign studies [2], [3].

Emotional linguistics, in turn, allows establishing a person's attitude (positive/negative/ambivalent) to the process and the results of such interaction [4]. Besides, in our opinion, emotive meanings initially exist in words and appear in contexts.

Thus, ecolinguistics and emotional linguistics are tightly interconnected and interdependent. In recent years, in Russia, numerous studies at the intersection of these two areas have been conducting, which allows us to talk about the formation of a new direction in linguistics - emotive ecolinguistics [5]. N.G. Solodovnikova explains the transition of emotive linguistics to emotive ecolinguistics by the fact that "knowledge of one's own and others' emotions is the essence of emotional/emotive competence, which ideally cannot but lead to an understanding of the need for careful handling of emotions in a language, transmission of positive emotional meanings in communication, i.e., it gradually develops a philosophical justification for the ecology of emotions through the ecological function of language" [6]. From emotional ecolinguistics, any text, on the one hand, should be emotional, i.e., have a positive, negative or ambivalent effect on a reader as its influence can be ecological or non-ecological, potentially not offensive or humiliating to the reader. On the other hand, the text should provide the correspondence between the addresser's intention and the addressee's perception [7].

Based on the above mentioned, we can assume that to establish the ecological / non-ecological status of the text necessary to determine whether the words used in it emotionally. At its core, religious discourse is very emotional. According to E.V. Bobyreva, the emotional function in religious communication is one of the leading [8]. Thus, the emotivity of the biblical narrative directed at the reader suggests that the Bible should be emotive.

As for the 'ecology' of the Bible, the problem remains debatable. For the author/translator, the Bible text is ecological or strive to be ecological. The author makes choices about the words in the literary text knowingly not occasionally. The author intuitively reveals the meaning of the word in a certain context.

For the reader, the ecological / non-ecological nature of the biblical text depends not only on his worldview, religious orientation, culture but also whether the text is modern or belongs to another culture and epoch. In other words, the words in the text, read by the contemporary reader, recognised as emotional or neutral, therefore the text perceived as ecological / non-ecological.

For modern readers or readers of a different culture, the emotiveness of used words in the text is not so obvious. Over time, the words lose their emotive meanings, dictionaries no longer define emotivity, and the words become neutral for such readers.

Thus, the choice of the Gothic Bible for analysis is due to some reasons. Like any Bible, the Gothic Bible should be emotive. The ecological / non-ecological nature of the Gothic Bible determines by the traditions and culture of the people for whom it was translated.

II. About the Research

The paper is focused on the Gothic lexical unit *gadrauhts* in the Gothic Bible through emotive ecolinguistics and the answer to several questions of particular scientific interest. Firstly, is Gothic *gadrauhts* an emotive word? Secondly, is the concept 'ecological' applicable to this word, and what is its evaluation mark in the analyzed contexts? Third, are contexts with Goth. *gadrauhts* ecological or non-ecological? No less relevant, in our opinion, is the problem of correlation between the addresser's intention and the addressee's perception in the ancient text?

III. The Material and Analysis

The translation of Gothic Bible dating the V-VI centuries, called Codex Argenteus, is the main written text in the Gothic language. Bishop Wulfila (lived in the IV century) is known to be the first who translated the Gospels for the Goths. Scientists consider that Wulfila translated the Gothic text of Gospels from the ancient Greek language, but the exact source has not yet established [9].

Wulfila translated the Bible literally, and each ancient Greek word had a corresponding Gothic word. One should note that he selected words for translation carefully, giving preference to Gothic vocabulary where possible.

The use of military language in the Wulfila Bible is quite logical in a world where wars were the main ways of existence and survival. Such a language was plain and clear to both pagan Goths and Goths, followers of Christ. Moreover, such military concepts as fidelity, fearlessness, persistence in a struggle, discipline etc. correspond with main Christian dogmas.

On the other hand, when translating Wulfila had to consider not only the structure of the Gothic language but also the mentality of his people, the difficulties in pagan warriors perceiving such Christian values as humility, forgiveness, peacefulness, non-violence, etc. Without taking this specificity into account, it would be difficult to attract followers of Christian doctrine. In terms of the 21st century, the Wulfila Bible supposed to be ecological, which required the inclusion of the Old Germanic traditional value system in a new Christian context.

By far, Wulfila faced a difficult task to achieve. To translate ancient Greek concepts, it was necessary either to rethink Gothic words to adapt them to Christian standards, or to create neologisms. In our opinion, Gothic *ga-drauhts* is such a word. Firstly, the word adapted for military vocabulary, which was significant for Germanic people. Secondly, even though *Goth. ga-drauhts* has more than once become the subject of linguistic research until now there is no unified view on its emotive connotation.

Goth. *ga-drauhts* 'soldier', is an ablaut formation from the Goth. **driugan* 'to wage, carry on'. At the same time, Goth. **driugan* goes back to PGmc **dreug-* 'perform, carry out'. In the context of human society PGmc **dreug-* was applied to such relationships as marriage, friendship, companionship and in part military functions [10].

The creation of a new word to denote the Christ warrior was, in our opinion, an objective necessity, since the semantics of the ancient Greek *στρατιώτης* 'warrior' changed in Christian texts. The word from military category transferred into the spiritual and political spheres, since the Roman army ceased to be an army of conquerors, and performed mostly a political function in the Jesus era. It's known, that Wulfila tried to avoid words too attached to pagan military terminology in his translation. Moreover, according to Philostorgius, Wulfila did not translate the Books of Kings to avoid inciting a warlike spirit in his people [11].

Under such conditions, it is logical to assume that Goth. *gadrauhts* could be specially created for the translation of ancient Greek *στρατιώτης*. The formation of new words by ablaut (alternating vowels in the root) is common in Indo-European languages. Compare, Russian *бреду* 'I stroll, I wade' - *брод* 'ford, wade', Latin *tego* 'to cover' - *toga* 'gown, outer garment', Gothic *qiman* 'to come'- *qums* 'the arrival' etc. Wulfila could likely use this derivational model by adding the suffix *-to-* 'activity' and prefix *ga-* 'together with' [10], [12].

The thoroughness of Wulfila's translation is fully confirmed by the example from Philippians, which refers to Epaphrodite, a member of the church in Philippi, who was sent to imprisoned Paul to help. In the Bible, Paul called him by ancient Greek *συ-στρατιώτης*, where *συ* - 'with', *στρατιώτης* 'soldier'. However, Wulfila, instead of Goth. *ga-drauhts* with the prefix *ga-* 'with, together', chose Goth. *ga-hlaiba* 'who shares bread with someone' [10].

> a þþan þarb munda, Aipafraudeitu broþar jah **gawau rstwan** jah **gahlaiban** meinana, i þ izw<ar>ana apau stulu jah andbaht þaurftais meinaizos sandjan du iz wis;- ἀναγκαῖον δὲ ἡγησάμην ἐπαφρόδιτον τὸν ἀδελφὸν καὶ **συνεργὸν** καὶ **συστρατιώτην** μου, ὑμῶν δὲ ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς,- 'Yet I supposed it necessary to send to you Epaphroditus, my brother, and c**ompanion in labour, and fellowsoldier**, but your messenger, and he that ministered to my wants' (Philip. 2:25)[1].

On can assume that Wulfila refused to use the Goth. *ga-drauhts* in this context intentionally. Firstly, Epaphroditus was a monk, not a warrior. Secondly, he was sent to stay with Paul until his last days, to be his support. However, he violated his duty, left Paul, albeit with a letter of recommendation precluding criticism of his return. Thirdly, Epaphroditus was ready to do any work. But ordinary, a Germanic warrior, under tradition and mentality, should only deal with military affairs.

> ni ainshun drauhtinonds fraujin dugawindi þ sik **gaw aurkjam** þizos aldais, ei galeikai þammei drauhtino þ.- οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ - 'No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier' (Tim. II. 2:25).

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[1] All examples are taken from http://www.wulfila.be/

According to Tacitus, in the absence of military clashes, Germanic warriors preferred to spend time in idleness, occupy a little time to hunting, and more to sleeping and eating, rather than burden themselves with worries about housing, arable land and household members [13].

To summarise, it can be assumed that regardless of whether Goth. *ga-drauhts* was a neologism or a rethought from an existing word, it could become a 'balancing' word for Wulfila. On the one hand, it related to the spiritual sphere, on the other hand, it did not contradict the traditional behaviour of Gothic warriors. In other words, Goth. *gadrauhts* could become ecological for both a Christian Goth and a pagan Goth. To confirm our assumption, as well as to determine the emotive component of Goth. *gadrauhts*, we consider the contexts.

The Gothic Bible reveals only five contexts with Goth. *ga-drauhts*, which successively translated ancient Greek. στρατιώτης 'warrior'. We consider these contexts in terms of ecology / non-ecology, suggesting that Goth. *gadrauhts* reflected Wulfila's Christian concept of the warrior.

The first three considered contexts (Timothy II 2:3, Matthew 8:9, Luke 7:8) did not contradict either the ideas of Wulfila or the Goths about the role and place of a warrior in society. So in Timothy II 2: 3, the traditional idea of subordination of a warrior to his commander could be rethought in Christian texts and leads to the idea that Christ is the similar commander, but only for believers. And as any warrior must follow his commander and endure all hardships, so a good Christian should suffer for his Christ.

> *þu nu arbaidei swe gods **gadrauhts** Xristaus Iesuis. - συγκακοπάθησον ὡς καλὸς **στρατιώτης** χριστοῦ ἰησοῦ - 'Thou therefore endure hardness, as a good soldier of Jesus Christ' (Tim. II, 2:3).*

Not contradictory are the lines from Matthew 8:9 and Luke 7:8, describing the same situation with the centurion, and indicating that any warrior must have a commander.

> *jah auk ik **manna** im habands uf **waldufnja** meinamma **gadrauhtins** jah qiþa du þamma: gagg, jah gaggiþ; jah anþaramma: qim, jah qimiþ; jah du **skalka** meinamma: tawei þata, jah taujiþ - καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ, ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου, ποίησον τοῦτο, καὶ ποιεῖ.- 'For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.' (Mat. 8:9).*

> *jah þan auk ik manna im uf waldufnja gasatids, habands uf mis silbin **gadrauhtins**; jah qiþa du þamma: gagg, jah gaggid; jah anþaramma: qim her, jah qimid; jah du **skalka** meinamma: tawei þata, jah taujid. - καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ, ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου, ποίησον τοῦτο, καὶ ποιεῖ. - 'For I also am a man set under authority, having*

> *under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it' (Luke 7:8).*

Moreover, obedience to its commander should have been undoubted. It is no coincidence that in one context the words Goth. *gadrauhts* and Goth. *skalks* 'servant, slave' are used.

The concepts of 'fidelity' and 'duty' were central in the relationship between a warrior and a commander, or a vassal and a lord. This theme permeated all the heroic literature of the Germanic people. Staying alive if the commander/lord is dead, was dishonourable and disgraceful. The task of a warrior/vassal was to protect and preserve the commander/lord, glorify his deeds, fight for him until the last breath. Tacitus wrote that "The chiefs fight for victory; their followers for the chief' [13].

The remaining two contexts are not so clear. They describe the same situation: the mockery of soldiers over Jesus before his crucifixion and the sharing of clothes after his death. In Mark 15:16-24, warriors not only brought Jesus into the hall but mocked him, dressed in purple (*gawasidedun ina paurpurai*), laid a crown of thorns (*atlagidedun ana ina þaurneina wipja*), beaten (*slohun*), spat (*bispiwun*). After the crucifixion, the soldiers divided clothes (*wastjos*) among themselves. In John 19:2-3 the same situation is described very briefly with a couple of sentences and without any particular details. The narrative ends at John 19:13, and there is no episode of Jesus' clothes sharing.

> *jah þai gadrauhteis uswundun wipja us þaurnum ja h galagidedun imma ana haubid jah wastjai paurpur odai gawasidedun ina, - καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν, - 'And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe', (John 19:2)*

> *ina, jah qeþun: hails þiudans Iudaie! jah gebun imm a slahins lofin. - καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον, χαῖρε, ὁ βασιλεὺς τῶν ἰουδαίων: καὶ ἐδίδοσαν αὐτῷ ῥαπίσματα. - 'And said, Hail, King of the Jews! and they smote him with their hands'. (John 19:3)*

It is noteworthy that in the Greek Gospel this episode is also described in Matthew 27:27-35, however, it is absent in the Gothic Bible, as the narrative breaks off at Matthew 27:19 and resumes on Matthew 27:42.

Nowadays, such soldiers behaviour should cause condemnation of Christians, since they did not show mercy to the enemy/criminal, and shared his property. However, obtaining wealth formed the entire Germanic warrior worldview basis. The convicted of a crime was an enemy, that explains cruelty and willingness to share his clothes as a trophy. Christian virtue as a non-violence also conflicted with the traditional understanding of the role of a warrior in ancient Germanic society. It is difficult to expect that a society where blood feud was an integral part and enjoyed universal approval will immediately accept it.

Significative there is the story of the Saint Bede the Venerable about Sigbert the Good, King of Essex. His

soldiers killed him for his willingness to pardon and forgive enemies. In other words, they killed him for the zealous support of the Christian rules [14].

IV. CONCLUSION

Summing up, we can assume that all the contexts with Goth. *gadrauhts* (ancient Greek *στρατιώτης)* were ecological for the Goths, as they contradict neither the ancient Germanic worldview nor Wulfila's ideas about the true soldier of Christ. Goth. *gadrauhts*, most likely, did not cause negative emotions in the Goths since the actions of the soldiers fit the traditional basis.

The analysis showed that the concept 'an ecological / non-ecological text' directly depends on the time of the text was written, the culture and tradition of the people. Wulfila had to combine two value systems to adapt them to the cultural traditions of Goths. Goth. *gadrauhts*, rethought or created by Wulfila, was the result of a balance, and this is its ecological essence.

CONFLICT OF INTEREST

The author declares no conflict of interest

AUTHOR CONTRIBUTIONS

The author conducted the research and wrote the paper, and has approved the final version.

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