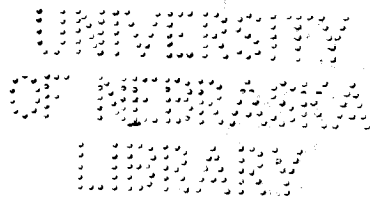


THESIS

Presented to the Graduate Faculty for the degree of Master of Arts

ANOMALOUS GENDERS IN GOTHIC



*usenia*  
Charlotte E. Hüllhorst

University of Nebraska, June 1902.

UMI Number: EP32385

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# INTRODUCTION

PREVIEW

As an introduction, the two main theories advanced as to the origin of grammatical gender will be briefly stated.

The old theory, suggested by Humblodt and Herder, and formulated by Adelung, Grimm and Pott, and which has received general acceptance, is based on the principle that gender was due to the instinct within primitive man to personify. Objects in nature were regarded as persons and so were sexualized. Grammatical gender is then only a conventionalized, crystalized resultant of this sexualization.

Brugmann, who has recently advanced a new theory, starts out on an entirely new basis. He holds that the form-groups of nouns had originally nothing to do with distinctions of sex; their distinctive endings did not carry with them the suggestion of sex. A certain suffix signified, for example, abstract nouns. From this the idea of sex developed by one or more of these groups coming into concrete value by a change of signification, and then denoting an object with natural sex. Distinctions of gender are, therefore, a relatively late and secondary development.

For a more detailed exposition of this theory, cf. Wheeler 'The Origin of Grammatical Gender.'

The purpose of this work is to explain, as far as possible, those genders occurring in Gothic, which differ from those found in the other Germanic dialects.

Those which are strictly not anomalous, but appear to be so, are also mentioned.

In accounting for genders the following main principles must be considered:

- I Natural sex.
- II Form, terminology, etc.
- III Metaphorical use of the word.
- IV Type - the category into which it falls.
- V Personification.
- VI The manuscripts which Ulfilas translated.

## A B B R E V I A T I O N S

anom.	-	-	-	-	-	anomalous.
c. gender.	-	-	-	-	-	common gender.
F.	-	-	-	-	-	feminine gender.
Gr.	-	-	-	-	-	Greek.
Lat.	-	-	-	-	-	Latin.
Lith.	-	-	-	-	-	Lithuanian.
M.	-	-	-	-	-	Masculine.
Mhg.	-	-	-	-	-	Middle High German.
N.	-	-	-	-	-	Neuter.
Nhg.	-	-	-	-	-	New High German.
O.E.	-	-	-	-	-	Old English.
Ohg.	-	-	-	-	-	Old High German.
O. Icel.	-	-	-	-	-	Old Icelandic.
O.N.	-	-	-	-	-	Old Norse.
O.S.	-	-	-	-	-	Old Saxon.
Skr.	-	-	-	-	-	Sanskrit.

NOTE. The Greek and Latin forms enclosed in brackets are the forms which Ulfilas translates. When the cognate Greek and Latin forms are identical with the translations, they are not mentioned again as being the translated forms.

## DISCUSSION

PREVIEW

af-grundipa. F. abyss. cf. Ohg. ab-grundi, Mhg. ab-grunte, ab-grunde, ab-gründe, N; also Mhg., Nhg. ab-grund, M.

[Gr. ἄβυσσος. F. Lat. abyssus. F.]

All nouns ending in -ipa in Goth. are F. cf. aggwipa, mildipa, airzipa, etc.

This, together with the Gr. and Lat., probably explains the F.

agis. N. fear. cf. Ohg. akî, ekî. F, Mhg. ege, F. Gr. ἄχος, N. [Gr. φόβος, M. Lat. timor, M.]

The Gr. ἄχος, N. gives us the original gender, proving the Goth. regular and the Ohg. anom.

The final 's' being lost in Ohg., the ending was -i. The word then, in analogy with F. abstracts in -i, became F.

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aiws. M. age, eternity, world. cf. O.S. êo, M. Ohg. êwa, F. Mhg. ê, êwe, F. Nhg. ehe, F. Gr. αἰών, M. [also F.] Lat. aevum, N.

Perhaps the gender of this word was wavering in I.E., being M.F. or N., in consideration of the Lat. N. gend., the Gr. M. or F., the Goth. M., the Ohg. F.

Perhaps the gender in Goth. is due to personification. cf. Ohg. wer-alt < world < Eng. world, Nhg. welt. wer > Goth. wair mon, alt ova, so wer-alt ova mon.

The Ohg. êwa means time, law, order; marriage. Notker first uses the word in this last meaning, writing it êha and êa, instead of the older êwa; Mhg. êwe means time, age, while ê signifies law, marriage. O.S. êo means law only, and never

matrimony, which is translated by êht.\*

Uhlenbeck x says that probably O.S. êo, Ohg. êwa, F. are not connected with aiws, but belong to Lat. aequus.

Kluge °° does not connect them.

\* cf. Grimm, Deut. Wtb.  
x cf. Etym. Wtb. der Got. Spr.  
°° cf. Etym. Wtb.

akeit. N. or akeits, M? (Since it does not appear in Nom. sg., or Nom. Acc. pl., its gender can not be fully determined.)

cf. O.S. ecid, M. or N.? Ohg. ezzih; M., Mhg. ezzih, M., Ond. etig, M., O.N. edik, Nhg. essig, M. Fr. Lat. acêtum.

For the G. the form \*atêcum must be supposed, which at an earlier period became atîko, whence ezzih.\*

From the genders found in the other dialects; it is natural to infer that the Goth. was also M.

\* cf. Balg.

akran. N. fruit. cf. O.N. âkarn, N., Nhg. ecker, F. acorn. Allied to akrs, M. field, Nhg. acker, M. Eng. acre. [Gr. καρπός, M., Lat fructus, M.]

(Nhg. ecker has taken on a specialized meaning, being the fruit of the oak tree, i.e., 'acorn'.)

The names of fruits in Goth. are N. cf. basi, N. berry, the fruit of bushes. kaurn, N. corn = Lat. granum, N. A wk. formation kaurnô, N. is also found. cf. Mk. 4, 31, etc. cf. also ahs, N. ear of corn. fraiw, N. seed.

Grimm# says that the fruit coming from the bud is regarded

\* cf. Grimm. Gram. III. p.372, f.