

A gloss, commentary, and translation of  
**NEVER A SILENT NIGHT**  
the first hymn in High Gothic  
proposed to the Warhammer Conference 2025



- 1 1. *Druva-ta* *Imperator* *dux* *noster*  
Sanskrit/Hindi Latin Latin Latin  
firm-ness.F.SG.NOM emperor.M.SG.NOM leader.[M].SG.NOM our.M.SG.NOM  
“Firmness [is] the Emperor, our leader,”
2. *in eman* *su-a* *firm-issim-us.*  
Latin Ottoman Turkish Latin Latin  
in protection his-F.SG.ABL steadfast-most-M.SG.NOM  
“in his protection most steadfast.”
3. *Sacrifici-um* *eius* *illumina-re* *fec-it;*  
Latin Latin Latin Latin  
sacrifice-N.SG.NOM/ACC his.[M].SG.GEN illuminate-INF make.PRF-3SG  
“His sacrifice illuminates;”
4. *Druva-ta* *nostr-ae* *puritas*  
Sanskrit/Hindi Latin Latin  
firm-ness.F.SG.NOM our-F.SG.GEN/DAT purity.F.SG.NOM  
“our firmness [is] purity.” OR “firmness [is] our purity.”
- 2 1. *Nos* *kand-u* *elect-a* *eius*  
Latin Livvi-Karelian Latin Latin  
we.PL.NOM people-SG.NOM chosen-F.SG.NOM his.[M].SG.GEN  
“We [are] his chosen people,”
2. *Egrede-re* *fac-em* *mahsem-o.*  
Latin Latin Latin  
go/come\_out-IMP.2SG torch.[F]-SG.ACC most-M/N.SG.DAT/ABL  
???
3. *Renuntiatio* *eius* *helel;*  
Latin Latin Hebrew  
proclamation.F.SG.NOM his.[M].SG.GEN day\_star.M  
“His proclamation [is] the day star,”

4. *Per tenebr-as et pólem-os.*  
 Latin Latin Latin **Greek**  
 through darkness-F.PL.ACC and war-M.SG.NOM  
 “through darkness and war.”

- 3 1. *Nam qui eius ma'or.*  
 Latin Latin Latin Latin  
 For who.M.SG.NOM his.[M].SG.GEN greater.M.SG.NOM  
 “For who [is] greater than He?”

2. *Azar mundans iac-et.*  
**Persian** Latin Latin  
 affliction clean-PTCP.PRS.NOM.SG lie-PRS.3SG  
 “???”

3. *Host-es Imperi-um,*  
 Latin Latin  
 enemy-M/F.PL.NOM/ACC empire-N.SG.NOM/ACC  
 “Enemies [of the] Imperium,”

4. *Da veni-am ir-ae.*  
 Latin Latin Latin  
 give.IMP.2SG mercy-F.SG.ACC wrath-F.SG.GEN  
 “give [them] the mercy of wrath!”

- 4 1. *Ora Imperator, praebe nobis tu-am fortitudin-em*  
 Latin Latin Latin Latin Latin Latin  
 speak.IMP.2SG emperor.M.SG.NOM grant.IMP.2SG us.PL.DAT your-F.SG.ACC strength.F-SG.ACC  
 “Speak, Emperor, grant us your strength,”

2. *Ut simus tui just-i khang.*  
 Latin Latin Latin Latin **Chinese**  
 so\_that be.PRS.SBJV.1PL your just-m.pl.nom calm/healthy  
 “so that we are your serene just.”

3. *Omn-is ut efch-es,*  
 Latin Latin **Greek**  
 all/every-m/f.sg.nom as prayer.[f]-pl.nom  
 “Everyone according to [our] prayers,”

4. *Null-us furor sanct-um eius effugi-at.*  
 latin Latin Latin Latin latin  
 no-SG.NOM.M. fury.M.SG.NOM holy-m.sg.acc his.M.SG.GEN. flee-PRS.SBJV.3SG  
 “no one shall escape His holy fury.”

## Notes

1 1. The entire verse is quoted by the astropath in *Secret Level*, episode 5, “Warhammer 40,000: And They Shall Know No Fear,” directed by Dave Wilson, aired 10.12.2024, Amazon Prime Video, streaming service, 00:10:38.

*Druvata* exists in Hindi with a semantic range of “polarity; fixedness, firmness; permanency,” see Mahendra Caturvedi, “ध्रुवता dhruvatā, ध्रुवत्व dhruvatva,” in *A Practical Hindu-English Dictionary* (Delhi: National Publishing House, 1970), 345 [online]. It is ultimately derived from Sanskrit ध्रुव *dhruvā* (fixed, firm, certain) via the suffix -त्व *-tva*, which is used to form abstract nouns.

The phrase *dux noster* is reminiscent of Psalm 47:15 in the Vulgate (verso iuxta Hebraicum): *ipse erit dux noster in morte* (“He Himself will be our leader in death”), cf. Robert Weber and Roger Gryson, eds, *Biblia sacra iuxta vulgatam versionem*, 5th edn (Stuttgart: Deutsche Bibelgesellschaft, 2007) [online].

1 2. *Eman* exists in Ottoman Turkish with a semantic range of “mercy, protection, security, safe-conduct,” see Viorel Panaite, “Glossary of Ottoman Turkish Terms and Locutions on War, Peace and Tributaries”, in *Ottoman Law of War and Peace. The Ottoman Empire and Its Tribute-Payers from the North of the Danube*, 2nd edn, ed. Viorel Panaite (Leiden/Boston: Brill, 2019), 383–97, 384, [online]. It is ultimately derived from Arabic أمان *ʾamān*.

2 1. *Kandu* exists in Livvi-Karelian with a semantic range of “base, root, heel, foot base, family, race, group, remnant, foundation, condition,” see Jack Rueter, Timo Rantakaulio, and Ryan Johnson, “kandu,” in *Nettidigisanat: Livvi-Suomi*, 2013, [online]. The respective entry (in Finish) can be accessed [here](#). In the the context of the verse, “people” seems like a fitting translation.

The feminine adjective (or past participle) *electa* seems to agree with *kandu*. The latter probably replaces the feminine noun *gens* as in the phrase *gens electa* (“chosen people”).

2 2. *Mahsemo* seems to be a form of Latin *maximo* that has undergone a sound shift, similar to Italian *massimo*. This shift suggests a diachronic dimension of High of Gothic, but also makes the inflection of the word unclear.

2 3. *Helel* (הִילֵל) appears in Isaiah 10:12 as an epithet of the king of Babylon and can be translated as “day star”, see Thom Blair, ed., *Hebrew-English Interlinear ESV Old Testament: Biblia Hebraica Stuttgartensia (BHS) and English Standard Version (ESV)* (Wheaton, IL: Crossway, 2014), 1488. In Western Christianity, however, *helel* is translated as *lucifer* (Latin for “light bearer”) and commonly interpreted as a reference to the devil. In the the context of the hymn, the term most likely pertains to the Emperor, which is further suggested by the biblical context, which could be read as an account of the Unification Wars: “How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low! You said in your heart, ‘I will ascend to heaven; above the stars of God I will set my throne on high. I will sit on the mount of assembly in the far reaches of the north; I will ascend above the heights of the clouds; I will make myself like the Most High.’ But you are brought down to Sheol, to the far reaches of the pit. Those who see you will stare at you and ponder over you: ‘Is this the man who made the earth tremble, who shook kingdoms, who made the world like a desert and overthrew its cities, who did not let his prisoners go home?’” (Isaiah 10:12–17, ESV).

3 1. *Ma’or* seems to be a contraction of Latin *maior*. The verse would consequently be a literal rendition of English “For who is His better?”. Hebrew מָאֹר *ma’or* (star, light) is also a possibility, but complicates the translation.

3 2. *Azar* exists in Persian with a semantic range of “trouble, disorder, affliction, sickness, disease, grief, vexation, molestation, injury, outrage; importunity,” see Francis Josphe Steingassen, “آزار āzār,” in *A Comprehensive Persian-English Dictionary* (London: Routledge & K. Paul, 1892), 42.

4 2. *Khang* seems to be a form of the Chinese word 康 (pinjin: *kāng*). The aspirated form found in the hymn was used in Old Chinese and Middle Chinese and had a semantic range of “[b]e at ease, have

peace of mind, be prosperous, healthy,” see Axel Schüssler, “kāng<sub>1</sub>,” in *ABC Etymological Dictionary of Old Chinese* (Honolulu: University of Hawai‘i Press, 2007), 332.

4 3. *Efches* seems to be a phonetic spelling of Modern Greek ευχές [ef'çes] “blessings, wishes,” which is derived from Ancient Greek εὐχή “prayer, vow, wish.”