

**SECOND PUBLIC EXAMINATION**

**HONOUR SCHOOL OF ENGLISH LANGUAGE AND LITERATURE 2003**

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**COURSE II**

**Paper B11 Gothic**

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**Wednesday, 28 May 2003, 2.30 pm – 5.30 pm**

**Time allowed - Three hours**

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**Answer Question 1 and *two* others You should pay careful attention in your answers to the precise terms of the questions.**

**Do *not* turn over until told that you may do so.**

**Answer Question 1 and two others. You should pay attention in your answers to the precise terms of the questions.**

1. Translate into English **three** of the following passages:

(a)

- 1 Wasuh þan sums siuks, Lazarus af Beþanias, us haimai Marjins jah Marþins, swistrs izos.
- 2 wasuh þan Marja, soei salboda fraujan balsana jah biswarb fotuns is skufta seinamma, þizozei broþar Lazarus siuks was.
- 3 insandidedun þan þos swistrjus is du imma qipandeins: frauja, sai, þanei frijos siuks ist.
- 4 ip is gahausjands qaþ: so siukei nist du dauþau, ak in hauheinais gudis, ei hauhjaidau sunus gudis þaþrh þata.
- 5 frijoduh þan Iesús Marþan jah swistar izos jah Lazaru.
- 6 swe hausida þatei siuks was, þanuh þan salida in þammei was stada twans dagans.
- 7 þaþroh þan afar þata qaþ du sponjam: gaggam in Iudaian aftra.
- 8 qeþun du imma þau sponjos: rabbei, nu sokidedun þuk afwurpan stainam Iudeis, jah aftra gaggis jaund?
- 9 andhof Iesus: niu twalf sind hvellos dagis? jabai hvas gaggip in dag, ni gastiggip, unte luhaþ þis fairhvaus gasaihvip;
- 10 aþþan jabai hvas gaggip in naht, gastiggip, unte liuhad nist in imma.
- 11 þo qaþ jah afar þata qipip du im: Lazarus, frijonds unsar, gasaizlep; akei gaggam, ei uswakjau ina.
- 12 þanuh qeþun þau sponjos is: frauja, jabai slepiþ, hails waurþip.
- 13 qaþuh þan Iesus bi dauþu is; ip Jainai hugdedun þatei is bi slep qeþi.
- 14 þanuh þan qaþ du im Iesus swikunþaba: Lazarus gaswalt,
- 15 jah fagino in izzwara, ei galaubjaþ, unte ni was Jainar; akei gaggam du imma

(b)

- 1 Unte rahtis managai dugunnun meljan insaht bi þos gafullawesiðons in uns wahluns,
- 2 swaswe anafulhun unsis þaei fram frumistin silbasiunjos jah andbahtos wesun þis waurdis;
- 3 galeikaða jah mis [jah ahmin weihamma] fram anastodeinai allaim glaggwuba afarlaustjandin gahahjo þus meljan, batista Paaufelu,
- 4 ei gakunnaði þize bi þoei galaisiþs is waurde [a]staþ.
- 5 was in dagam Herodes þiudanis Iudaia gudja namin Zakarias, us afar~~am~~ Abijins, jah qeins is us dahuþrum Aharons, jah namo izos Aleisabaþ.
- 6 wesunuh þan garaihta ba in andwairþja gudis, gaggandona in allaim anabusnim jah garaihteim frauþins unwaha.
- 7 jah ni was im barne, unte was Aleisabaþ stairo, jah ba framaldra dage seinaize wesun.
- 8 warþ þan, miþþanei gudjinoda is in wikon kunjis seinis in andwairþja gudis,
- 9 bi biuhþa gudjinassaus hlauts imma urrann du saljan, atgaggands in alh frauþins,
- 10 jah alls hiuhra was manageins beidandans uta hveilai þwmiamins.
- 11 warþ þan imma in siunai aggilus frauþins standards af taihswon hunslastadis þwmiamins.
- 12 jah gadrobnoda Zakarias gasaihvands, jah agis disdraus ina.
- 13 qaþ þan du imma sa aggilus: ni ogs þus, Zakaria, duþe ei andhausida ist bida þeina, jah qens þeina Aleisabaþ gabairid sunu þus, jah haitað namo is Iohannen.

(c)

- 1 Jah jañþro usstandands qam in markom Iudaias hindar Iaurdanau; jah gaqemun sik aftra manageins du imma, jah, swe biuhts *<was>*, aftra laisida ins.
- 2 jah duatgaggandans Fareisaeis frehun ina, skuldu sijai mann qen afsatjan, fraisandans ina.
- 3 iþ is andhafjands qaþ: hva izzis anabauþ Moses?
- 4 iþ eis qeþun: Moses uslaubida unsis bokos afsateinais meljan jah afletan.
- 5 jah andhafjands Jesus qaþ du im: wiþra harduhairein izzwara gamelida izzis þo anabusn.
- 6 iþ af anastodeinai gaskaftais gumein jah qinein gatawida guþ.
- 7 inuh þis bileþai manna attin seinamma jah aþein seinai,
- 8 jah sijaina þo twa du leika samin, swaswe þanaseiþs ni sind twa, ak leik ain.
- 9 batei nu guþ gawab, manna þamma ni skaidai.
- 10 jah in garda aftra sponjos is bi þata samo frehun ina.
- 11 jah qaþ du im: sahvazuh saei afletiþ qen seina jah lugaiþ anþara, horinoþ du þizai.
- 12 jah jabai qino afletiþ aban seinana jah lugada anþaramma, horinoþ.
- 13 þanuh atberun du imma barna, ei attaitoki im: iþ þai sponjos is sokun þaim þairandam du.
- 14 gasaihvands þan Jesus unwerida jah qaþ du im. letiþ þo barna gaggan du mis jah ni warjiþ þo, unte þize *<swaleikaize>* ist þiudangardi gudis.
- 15 amen, qiba izzis: saei ni andnumiþ þiudangardja gudis swe barn, ni þauh qimip in izai.
- 16 jah gaþlaihands im, lagjands handuns ana þo þiupþida im.

(d)

- 1 Jah sunsaw in maurgin garuni taujandans þai auhumistans gudjans miþ þaim sinistam jah bokarjam, jah alla so gafaurds gabindandans Iesu brahtedun ina at Peilatau.
- 2 jah frah ina Peilatus: þu is þiudans Iudei? iþ is andhafjands qaþ du imma: þu qibis.
- 3 jah wrohidedun ina þai auhumistans gudjans filu.
- 4 iþ Peilatus aftra frah ina qibands: niu andhafjis ni waiht? sai, hvan filu ana þuk weitwodjand.
- 5 iþ Jesus þanamais *<waiht>* ni andhof, swaswe sildaleikida Peilatus.
- 6 iþ and dulþ hvarjoh fralailot im aina bandjan þanei bedun.
- 7 wasuh þan sa haitana Barabbas miþ þaim miþ imma drobjandam gabundans, þaei in auhjodau maurþr gatawidedun.
- 8 jah usgaggandei alla managei dugunnun bidjan, swaswe sinteino tawida im.
- 9 iþ Peilatus andhof im qibands: wileidu fraleitan izzis þana þiudan Iudei?
- 10 wissa auk þatei in neiþis atgeburin ina þai auhumistans gudjans.
- 11 iþ þai auhumistans gudjans inwagidedun þo managein ei mais Barabban fralailot im.
- 12 iþ Peilatus aftra andhafjands qaþ du im: hva nu wileiþ ei taujau þammei qibis þiudan Iudei?
- 13 iþ eis aftra hropidedun: ushramei ina.
- 14 iþ Peilatus qaþ du im: hva allis ubilis gatawida? iþ eis mais hropidedun: ushramei ina.
- 15 iþ Peilatus wiljands þ izai managein fullafahjan, fralailot im þ ana Barabban, iþ Iesu atgaf usbliggwands, ei ushramiþ s wesi.

2. Write detailed notes on points of morphological, syntactical, and or lexical interest in any one of the passages in Question 1, other than the passages you have translated.
3. Discuss the origins and distribution of the sounds represented by the digraphs *<ai>* and *<au>* in Gothic.

4. Either (a) To what extent is it necessary or even possible to construct separate phonological systems for the stressed and unstressed syllables of Gothic?  
Or (b) Assess the effects on Gothic of the fixing of the moveable Germanic stress accent on the root syllables of words.
5. Examine the proposition that the Gothic material is too one-sidedly biblical and moreover too artificially regular to provide other than corroborative evidence for forms which exist in other early Germanic languages and dialects.
6. Either (a) Examine in detail any **one** Class of verb in Gothic;  
OR (b) Give and discuss the principal parts of any **three** reduplicating verbs in Gothic, including subjunctive and passive forms.
7. What case can be made for Gothic having a system of aspect?
8. Write linguistic notes on **five** of the following, identifying their grammatical forms and giving their meanings.  
*aibei, fairguni, hilms, hirjats, hwō, Kreks, midjungards, auhtautehund, ogs, plinsjan, skeireins, twaddje, bliuhan*
9. What evidence for innovation and what evidence of archaism is provided by the Gothic verbs?
10. Whether it is East Germanic at all, or possibly West Germanic influenced by Gothic, or whether it has anything at all to do with Gothic is still utterly unclear (Wolfgang Binnig, 1998). Consider this pessimistic view of the genealogical position of so-called 'Crimean Gothic' and its value as evidence for comparing with other Germanic dialects.
11. Is a knowledge of Biblical Greek essential in order to understand Gothic syntax, or does familiarity with other Germanic dialects suffice? Or do you consider that Gothic syntax is best described and discussed independently of other languages?
12. Examine and account for the Greek and Latin contributions to the vocabulary of Gothic as it has come down to us.
13. Write brief notes on:  
Either (a) the principal manuscript sources of our knowledge of the Gothic Bible translation  
  
Or (b) the evidence to support a linguistic division into Visigoths and Ostrogoths.
14. What sources of Gothic names are available to us, and what do they reveal about the Germanic onomastic traditions?
15. Discuss the origins of the Gothic alphabet.