

SECOND PUBLIC EXAMINATION

HONOUR SCHOOL OF ENGLISH LANGUAGE AND LITERATURE
2008

COURSE II

B13 OLD HIGH GERMAN

TRINITY TERM 2008

Friday 23 May, 9.30 am to 12.30 pm

Time allowed – Three Hours

Candidates must answer QUESTION 1 and TWO others

Do not turn over until told to do so.

1. Translate ONE of the following passages and comment on the language:

(a)

Inti sliumo quāmun thō sīna iungoron inti uunrōtun bi hiu her mit uuibe sprāchi. Nēman ni quad thoh: 'uuaz suočis odo uuaz sprichis mit iru'? Vorliez thō iru uuazzarfaz daz 5
 uuib inti fuor in burg inti sagata thē mannun: 'quemet inti gisehet then man thē mir quad aliu sō uuelichu sō ih teta, eno nist her Crist'? Thō giengun sie ūz fon dero burgi inti quāmun zi imo. – Untar diu bātun inan sīna iungoron sus quedente: 'meister, iz'. Her quad in thō: 'ih muos habēn zi ezzenna thaz ir ni uuizzunt'. Thō quādun thē iungoron untar in zuvisgēn: 'eno ni brāhta imo uuer zi ezzanna'? Thō quad in der heilant: 'mīn muos ist thaz ih wirche thes uuillon thē mih santa, thaz ih thuruhfreme sīn uuerc. Eno 10
 ni quedet ir, thaz noh nū vior mānōda sint inti arn quimit? ih quidu iu: 'hebet ūf iuuari ougun inti sehet thiū lant, bidiu siu uuizu sint jū zi arni. Inti thē dār arnōt mīta int- 15
 fāhit inti samonōt frucht in ēuuin lib, thaz der thē sāhit saman giveha inti thē thār arnōt.

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15

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(b)

4. Ibu Christ got nist, sagheen nu dhea unchilaubun uns, zi huuemu got uuari sprehhendi in Genesi, dhar 5
 ir quhad: 'duoemes mannan uns anachiliuhan endi in unseru chiliihnissu'. So dhar auh after ist chiquhedan: 'endi got chiscuof mannan anachiliuhan endi chiliihan gote chifrumida dhen'. Suohhen dhea nu 10
 auur, hurelih got chiscuofi, odho in huuelihhes gotnissu anachiliuhan mannan chifrumidi, dhen ir chiscuof.
 5. Ibu sie antuurdant endi quhendan: 'in angilo': Inu ni angil nist 15
 anaebanchiliih gote?
 Dhanne so dhrato mihil undārscheit ist undar dhera chiscafti chiliihnissu endi dhes izs al chiscuof. Odho mahti angil so sama so got mannan chifrumman? dhazs so zi chilaubanne mihil uurotnissa ist. Huuemu ist dhiz nu zi quhendanne odho zi huues chiliihnissu uuardh man chiscaffan, nibu zi dhes dher anaeban- 20
 liih ist gote endi chinamno ist mit godu?

(c)

6. *Adhersat lingua mea faucibus meis nisi tui meminero: stum uuerde in,*
úbe ih tñn ne gehúge Hierusalem. *Si non proposuero Hierusalem in principio*
iocunditatis meæ: unde úbe ih ne sézze Hierusalem ze fôrderost mñnero uuúnno.
Tár ist tiu fôrderosta uuúnna, dâr man gótes sélbes kebrûchen mñoz. Fone
diu spríchet er ze góte uuider állen fienden dero. bûrg. 7. *Memento domine* 5
filiorem Edom, id est Esau in die Hierusalem: erhúge gót in iudicio des áhtaris
chîndo. Irríh tih an dien in die iudicij, die Christianis fíent sínt, álso Esau
síñemo brúoder uuás. Táz ist óuh prophetia, náls maledictio. *Qui dicunt exinanite,*
exinanite, usque scilicet perveniamus ad fundamentum in ea: tie fone dero ec-
clesia chédent, táz man fóne dero cisterna chit: ersképfent sia únz án den 10
bódem. I'ro bódem únde iro *fundamentum* ist Christus, ten iro nioman genémen
ne mág. Taz uuólton sie tûon, dô sie martyres irslüogen. 8. *Filia Babilonis*
misera, id est caro vel carnales; beatus qui retribuet tibi retributionem tuam,
quam retribuisti nobis: uuénega tóhter Babilonis, kesah in gó, ter dír lônot
nah temò lône, sô dû úns lônotôst. U'be únsih caro álde carnales scíndent 15
ze áchusten, tie uuír uuólton chêren ad virtutes, únde uuider uns sínt, uuider
dien súln uuír uuésen uuáchendo únde fâstendo, únz uuír sie úberuuínden,
álso sie únsih úberuuínden uuólton. 9. *Beatus qui tenebit et allidet parvulos*
tuos ad petram: sâlico der diniù chint nímet únde siu. chnístet an den stéin.
Babilonis chint sint keliúste únz sie níue sínt, tie súln uuír in Christo fer- 20
chnisten, ér sie álteren uuerden.

(d)

... sin tac piqueme, daz er touuan scai.
uuanta sar so sih diu sela in den sind arheuit,
enti si den libhamun likkan lazzit,
so quimit ein heri fona himilzungalon,
5 daz andar fona pehhe: dar pagant siu umpi.
sorgen mac diu sela, unzi diu suona arget,
za uuederemo herie si gihalot uuerde.
uuanta ipu sia daz Satanazses kisindi kiuuinnit,
daz leitit sia sar dar iru leid uuirdit,
10 in fuir enti in finstri: daz ist rehko virinlih ding.
upi sia auar kihalont die die dar fona himile quemant,
enti si dero engilo eigan uuirdit,
die pringent sia sar uf in himilo rihi:
dar ist lip ano tod, licht ano finstri,
15 selida ano sorgun: dar nist neoman siuh.
denne der man in pardisu pu kiuuinnit,
hus in himile, dar quimit imo hilfa kinuok
pidiu ist durft mihbil
allero manno uuelihemo, daz in es sin muot kispante,
20 daz er kotes uillun kerno tuo
enti hella fuir harto uuise,
pehhes pina: dar piutit der Satanasz altist
heizzan lauc. so mac huckán za diu,
sorgen drato, der sih suntigen ueiz.

(e)

- Fórosagon síngun fon dir sáligún,
uuárun se allo uuórolti zi thir zéigonti,
Gímma thiú uuíza, magad scínenta!
múater thiú díura scált thu uuesan éina:
5 Thú scalt beran éinan alauuáltandan
érdun ioh himiles int alles líphaftes,
Scépheri uuórolti (theist min árunti),
fátere gibóranan ebanéuuigan.
Got gíbit imo uuíha ioh éra filu hóha,
10 drof ni zuíuolo thu thés, Dauídes sez thes kúninges.
Er ríchisot githíuto kúning therero liuto
(thaz steit in gótes henti) ána theheinig énti.
A'lleru uuórolti ist er lib gebenti,
tház er ouh inspérre himilrichi mánne'.
15 Thiú thiárna filu scóno sprah zi bótens frono,
gab si jmo ántuurti mit súazera giurrti:
'Vuánana ist iz, fró min, thaz ih es uuírdig bin,
thaz ih drúhtine sinan sín souge?
Vuio meg iz ío uuerdan uuár, tház ih uuerde suángar?
20 mih io gómmán nihein in min múat ni biréin.
Háben ih giméinit, in muáte bicléibit,
thaz ih éinluzzo mina uuórlt nuzzo'.

(f)

- Sō thaz uuarth al gendiöt, Korón uuolda sín god,
Ob her arbeidi Sō iung tholón mahti.
Lietz her heidine man Obar séo lidan,
Thiot Vrancöno Manón sundiöno.
5 Uuurdun sum erkorané, Sume sár verlorane.
Haranskara tholöta Ther ér misselebëta.
Ther ther thanne thiob uuas, Ind er thanana ginas,
Nam sına vaston: Sidh uuarth her guot man.
Sum uuas luginäri, Sum skächäri,
10 Sum fol lösas, Ind er gibuoza sih thes.
Kuning uuas ervirrit, Thaz ríchi al girrit,
Uuas erbolgan Krist: Leidhör, thes ingald iz.
Thoh erbarmedes got, Uuisser alla thia nöt:
Hiez her Hluduigan Tharöt sár ritan:
15 'Hluduig, kuning min, Hilph minan liutin!
Heigun sa Northman Harto biduuungan';
Thanne sprah Hluduig: 'Hérro, sō duon ih,
Döt ni rette mir iz, Al thaz thū giviudist'.
Thô nam her godes urlub, Huob her gundfanon üf,
20 Reit her thara in Vrankön Ingagan Northmannon.
Gode thancödun Thé sin beidödun,
Quädhun al 'fró min, Sō lango beidön uuir thín'.
Thanne sprah lüto Hluduig ther guoto:
"Tröstet hiu, gisellion, Mine nötstallon.

2. Translate ONE further passage from Question 1 and comment on the language.
3. Attempt a characterization of Old High German as an example of a West Germanic language.
4. Explain ‘Umlaut’ and ‘Ablaut’ as linguistic phenomena. What is the significance of these for Old High German phonology and morphology?
5. Give an account of the Second Sound Shift, with examples from the prescribed texts.
6. Describe the development of long vowels and diphthongs in Old High German.
7. Give an account of the preterite present verbs in Old High German.
8. Discuss the case for describing ONE or MORE of the prescribed texts as representatives of West Franconian.
9. Discuss the problems involved in identifying the dialect of the *Hildebrandslied*.
10. To what extent do any of the prescribed texts provide us with access to conversational Old High German?
11. Write an assessment of ANY ONE of the prescribed texts as an example of translation.
12. What can be learned about the nature of the Old High German texts you have studied by an analysis of the manuscript context in which they are preserved?
13. Discuss the adequacy of the term ‘literature’ applied to the Old High German texts you have read. To what extent do you consider it necessary to modify or extend the concept?
14. Examine the formation of EITHER Christian OR legal vocabulary in Old High German.
15. EITHER (a) Discuss the transition from Old High German to Middle High German, with particular reference to the *Ezzolied*.

OR

- (b) Determine and discuss the criteria by which we draw up the beginning and the end of the Old High German period.