

SECOND PUBLIC EXAMINATION

HONOUR SCHOOL OF ENGLISH LANGUAGE AND LITERATURE 2008

COURSE II

Paper B11 Gothic

TRINITY TERM 2008

Friday, 23 May, 9.30 a.m.- 12.30 p.m.

Time allowed - Three hours

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 careful attention in your answers to the precise terms of the question.

1. Translate THREE of the following passages:

(a)

Jah usstōþ jáinþrō jah qam in landa seinamma, jah láistidēdun afar imma sítōnþos is.

Jah biþe warþ sabbatð, dugann in synagóge láisjan, jah managái háusjandans sildaleikidēdun qíþandans: hvaþrō þamma þata, jah hvō 5 sō handugeinō sō gibanō imma, ei mahteis swaleikós þárh handuns is waírþand?

Niu þata ist sa timrja, sa sunus Marjins, iþ bróþar Lakóba jah Iúse jah Iudins jah Seimónis? jah niu sínd swistrjus is hér at unsis? Jah gamarzidái waúrþun in þamma.

10 Qaþ þan im Iesus þatei nist praúfetus unswérs, niba in gabaúrþái seinái jah in ganiþjam jah in garda seinamma.

Jah ni mahta jánar áinóhun mahtē gatáujan, niba fawáim siukáim handuns galagjands gaháilida.

Jah sildaleikida in ungaláubeináis izé, jah bitáuh weihsa bisunjané 15 láisjands.

Jah athaíháit þans twalif jah dugann ins insandjan twans hvanzuh, jah gaf im waldufni ahmané unhráinjáizé.

Jah faúrbáuþ im ei waíht ni nêmeina in wig, niba hrugga áina, nih matibalg nih hláif nih in gaírdós áiz,

20 ak gaskohái suljöm: jah ni wasjáiþ twáim páidóm.

Jah qaþ du im: þishvaduh þei gaggáiþ in gard, þar saljáiþ, unté usgaggáiþ jáinþrō.

Jah swa managái swé ni andnimáina izwis ni háusjáina izwis, usgaggandans jáinþrō ushrisjáiþ mulda þó undarð fótum izwaráim du 25 weitwödijáí im. Amén, qíþa izwis: sutizð ist Saúdaúmjamb aíþþáu Gaúmaúrjam in daga stauðs þáu þizái baúrg jáinái.

(b)

Jah jáiþró usstands galáip in markōs Tyrē jah Seidōnē, jah
galeíþands in gard ni wilda witan mannan jah ni mahta galáugnjan.
Gaháusjandi ráhtis qinō bi ina, þizözei habáida daúhtar ahman
unhráinjana, qimandei dráus du fórum is.

5 Wasuþ-þan sō qinō háþnō, Saúrini fýnikiska gabauþþai, jah baþ ina
ei þó unhlþón uswauþpi us daúhtr izðs.

Íþ Iésus qaþ du izái: lét faúþpis sada waíþpan barna, unte ni góþ ist
niman hláip barné jah waíþpan hundam.

10 Íþ si andhóf imma jah qaþ du imma: jái fráuja; jah áuk hundðos
undarð biuda matjand af draúþsnōm barné.

Jah qaþ du izái: in þis waúrdis gagg, usiddja unhlþó us daúhtr
þeinái.

Jah galeipardei du garda seinamma bigat unhlþón usgaggana jah þó
daúhtar ligandein ana ligra.

15 Jah aftra galeíþands af markōm Tyrē jah Seidōnē qam at marein
Galeilaíe miþ tweihnárm markōm Daíkapaúlaiðs.

Jah bérur du imma báudana stammana, jah bédun ina ei lagidédi
imma handáu.

Jah afnimands ina af managein sundrō, lagida fígrans seinans in
20 áusona imma jah spéwands attaítók tuggón is,
jah ussaíþbands du himina gaswōgida, jah qaþ du imma: aíffþa, þatei
ist uslukn.

Jah sunsáiw usluknóðedun imma hlíumans jah andbundnōda bandi
tuggóns is jah rôdida ráhtaba.

25 Jah anabáuþ im ei mann ni qépeina. hæn filu is im anabáuþ, máis
þamma eis mérídëdun.

(c)

Andhōf þan imma Iōhannēs qīþands; láisari ! sēhvum sumana in þeinamma namin usdreibandan unhuþōns, saei ni láisteiþ unsis, jah waridēdum imma, untē ni láisteiþ unsis.

Iþ is qaþ: ni warjiþ imma; ni mannahun áuk ist saei tāujiþ maht in
5 namin meinamma jah magi spráutō ubilwaúrdjan mis;

untē saei nist wiþra izwis, faúr izwis ist.

Saei áuk allis gadragkjái izwis stikla watins in namin meinamma,
untē Xristáus sijuþ, amēn qīþa izwis ei ni fragisteiþ mizdōn seináì.

Jah sahazuh saei gamarjái áinana þizē leitilanē þizē galáubjandanē

10 du mis, gōþ ist imma más ei galagjáidáu asiluqairnus ana balsaggan
is jah frawaúrpans wēsi in marein.

Jah jabái marzjái þuk handus þeina, afmáit þō; gōþ þus ist
hamfamra in libáin galeiþan, þáu twōs handuns habandin galeiþan
in gaíainnan, in fōn þata unhuapnandō,

15 þarei maþa izē ni gaswiltiþ jah fōn ni aþvapniþ.

Jah jabái fōtus þeins marzjái þuk, afmáit ina; gōþ þus ist galeiþan in
libáin haltamma, þáu twans fōtuns habandin gawaiþpan in
gaíainnan, in fōn þata unhuapnandō,

þarei maþa izē ni gaswiltiþ jah fōn ni aþvapniþ.

20 Jah jabái áugō þein marzjái þuk, uswaírp imma; gōþ þus ist
háihamma galeiþan in þiudangardja guþs, þáu twa áugōna habandin
atwaírpan in gaíainnan funins,

þarei maþa izē ni gadáuþniþ jah fōn ni aþvapniþ.

hazuh áuk funin saltada jah hvarjatōh hunslē salta saltada.

(d)

Jah Paítrus faírraþrō láistida afar imma, untē qam in garda þis aúhumistins gudjins; jah was sitands miþ andbahtam jah warmjands sik at líuhada.

Íþ þái aúhumistans gudjans jah alla sō gafaúrds sōkidēdun ana Iēsu
5 weitwōdiþa du afdáuþjan ina; jah ni bigētun.

Managái áuk galiug weitwōdidēdun ana ina, jah samaleikōs þōs weitwōdiþōs ni wēsun.

Jah sumái usstandandans galiug weitwōdidēdun ana ina qíþandans:
þatei weis gaháusidēdum qíþandan ina þatei ik gataíra alh þō
10 handuwaúrhtōn, jah bi þrins dagans anþara unhanduwaúrhta
gatimrja.

Jah ni swa samaleika was weitwōdiþa izē.

Jah usstandands sa aúhumista gudja in midjáim frah Iēsu qíþands:
niu andhafjis waíht, hva þái ana þuk weitwōdjand ?

15 Íþ is þaháida, jah waíht ni andhōf. Aftra sa aúhumista gudja frah
ina jah qaþ du imma: þu is Xristus sa sunus þis þiuþeigins ?

Íþ is qaþuh: ik im; jah gasaíluþ þana sunu mans af taíhswōn
sitandan mahtáis, jah qimandan miþ milhman himinis.

19 Íþ sa aúhumista gudja disskreitands wastjōs seinōs qaþ: hva
20 þanamáis þaurbum weis weitwōdē ?

Háusidēduþ þō wajamérein is: hva izwis þugkeiþ ? þaruh eis allái
gadōmidēdun ina skulan wisan dáuþáu.

Jah dugunnun sumái speiwan ana wlit is jah huljan andwaírþi is jah
káupatjan ina, jah qēþun du imma: praúfētei ! jah andbahtōs
25 gabaúrjabla lófam slöhun ina.

(e)

- þu nu, barn mein walisō, inswinþei þuk in anstái þizáí in Xristáu
Iēsu,
jah þoei háusidēs at mis þáirh managa weitwōdja, waúrda guþs, þō
anafilh triggwáim mannam, þáiei waírþái sijáina jah anþarans
5 láisjan.
þu nu arbáidei swē gōds gadraúhts Xristaus Iēsuis.
Ni áinshun draúhtinōnds fráujin dugawindiþ sik gawaúrkjam þizōs
aldáis, ei galeikái þammei draúhtinōþ.
Jah þan jabái háifsteiþ hvas, ni weipada, niba witōdeigō brikiþ.
10 Arbáidjands aírþōs waúrstwja skal frumist akranē andnimian.
Fraþei þatei qíþa; gíbiþ áuk þus fráuja fraþi us alláim.
Gamuneis Xristu Iēsu urrisanana us dáuþáim us fráiwa Daweidis bi
aiwaggéljón meinái,
in þizáiei arbáidja und bandjōs swē ubiltōjis; akei waúrd guþs nist
15 gabundan.
Inuh þis all gaþula bi þans gawalidans, ei jah þái ganist gatilōna, sei
ist in Xristáu Iēsu miþ wulþáu áiweinamma.
Triggw þata waúrd; jabái miþ gadáuþnōdēdum, jah miþ libam;
jabái gaþulam, jah miþ þiudanōm; jabái afáikam, jah is afáikiþ uns;
20 jabái ni galáubjam, jáins triggws wisiþ; afáikan sik silban ni mag.
Þizé gamáudei, weitwōdjands in andwaírþja fráujins. Waúrdam
weihan du ni waihtái dáug, niba uswalteinái þáim háusjōndam.
Usdáudei þuk silban gakusanana usgiban guþa waúrstwan
unáiwiskana, ráihtaba ráidjandan waúrd sunjōs.
25 Íþ þō dwalōna usweihōna láusawaúrdja biwandei; untē filu gaggand
du afgudein,
jah waúrd izé swē gund wuliþ.

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. How well adapted is the Gothic alphabet to representing the phonological system of that language?
4. Give an account of the main features of the development into Gothic of EITHER the Proto-Germanic vowel system OR the Proto-Germanic consonant system.
5. EITHER (a) What are the major obstacles confronting attempts to explain the origin of the Germanic weak preterite ?
OR (b) Discuss the relationship between reduplicating preterites of Class VII strong verbs in Gothic and the corresponding forms in Old English.
6. To what extent does it seem plausible to explain differences between Gothic syntax and the syntax of Old English or other early Germanic languages as the result of the influence of the Greek original on the language of the Gothic Bible ?
7. Describe and discuss any features of phonology AND/OR morphology in which Gothic, by being more archaic, helps explain the corresponding further developed features in Old English.
8. How would you fit Gothic and Old English into the process(es) by which Proto-Germanic evolved into the distinct historically attested early Germanic languages ?
9. EITHER (a) Write on any noteworthy features of the lexical response in Gothic to the needs of Christian ecclesiastical discourse (making comparison, if you wish, with the response reflected in Old English).
OR (b) Give an account of ONE OR TWO major patterns of word-formation in Gothic (making comparison, if you wish, with Old English).
10. How is our knowledge of Gothic affected by the evidence provided by ANY ONE OR TWO sources other than the Biblical translations ?

11. Characterize and illustrate the translation techniques reflected in the Gothic versions of the Biblical texts.
12. Discuss any aspect(s) of the early history of the Goths that might help explain characteristics of the language of the Biblical translations.