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DIFFERENCES AND SIMILARITIES BETWEEN GOTHIC AND GREEK IN THE DOMAIN OF THE DEFINITE ARTICLE – THE CASE OF THE GOSPEL OF LUKE

The paper compares the employment of the definite article in the Gothic version of the Gospel of Luke and in its Greek counterpart which served as the basis for the Gothic translation. Although the Gothic text is usually said to be a word-for-word reflection of the Greek text, we demonstrate that just like in the case of the Gospel of Matthew and the Gospel of John, which were of concern in our previous studies, there are enormous differences between the two languages especially in the domain of the definite article, not only in terms of amount but also in terms of the cases used – nominative, genitive, dative or accusative.

Keywords: Gothic, Greek, definite article, corpus, comparison, Gospel of Luke

1. Introduction

This paper forms an integral part of a larger endeavour which aims at comparing the behaviour of the definite article in Wulfila's Gothic Bible and its corresponding Greek source text on which the Gothic translation is based. In Kida (2015a) we discussed the Gospel of Matthew in this respect, whereas Kida (2019) was devoted to the Gospel of John. In the latter study it was indicated that we were currently working on manual annotation of the Gospel of Luke and now that the effort has been accomplished, hereby we intend to present its results. The whole project serves as a complementary study to that of Kovari (1984), who compared the text of the Gothic Bible with the parallel Greek source text in terms of the definite article, taking into consideration the different kinds of collocations, like for example: article with a noun, article with a personal name, article within a prepositional phrase, etc. Our project complements Kovari (1984)

in the sense that in comparing all the instances of the occurrence of the definite article in Gothic and Greek it follows a different path of analysis, namely it is not concerned with the collocations but it specifically concentrates on the different case forms of the definite article in both languages (nominative, genitive, dative or accusative). The current study has been preceded by a number of related articles, the most relevant ones being Kida (2009, 2014a, 2014b, 2015b) apart from the ones mentioned above.

2. Background information

According to Falluomini (2013) the translation of the Gothic Bible from Greek by Wulfila (and probably a number of his disciples) most likely began orally in Dacia and was completed in Moesia Inferior, after Wulfila settled near Nicopolis ad Istrum, where he lived in the years 347-348. As the original manuscript of the Gothic Bible was lost, one has to rely on (incomplete) manuscripts which were produced later on the basis of the original manuscript. Nowadays, there are several such incomplete manuscripts which were most likely made in Italy in the first third of the 6th century: Codex Argenteus, Codex Ambrosianus A, Codex Ambrosianus B, Codex Ambrosianus C, Codex Ambrosianus D, Codex Ambrosianus E, Codex Carolinus, Codex Gissensis, Codex Taurinensis and Codex Vaticanus Latinus 5750. These manuscripts transmit part of the original, namely around three-fifths of the Gospels, around two-thirds of the Pauline Epistles, and a small portion of the Old Testament (i.e. Nehemiah 5–7).

Falluomini (2013) claims that the Gothic version of the Bible is a word-by-word translation of the Greek source text, which view is supported by Bean (1983) who notes that the Gothic Bible tends to be a rather literal translation of the Greek Bible. Axel (2007) similarly observes that Wulfila's translation of the Bible is a very close rendering of the Greek text, whereas Andrews (2023: 132) confirms that "Wulfila's Gothic version of the New Testament is considered to be a relatively literal translation of the Greek text. He used the Greek text of the New Testament as well as other early Christian writings as the basis for his translation and aimed to accurately convey the meaning and content of the original Greek text." Moreover, Snædal (2015: 87/8) concludes that "[t]he result of Gothic contact with the Greek language is that the biblical register of the former language has been heavily influenced by the latter. Greek provided a model [...] Wulfila (and other translators) knew Greek fairly well, even though the Gothic versions are not free from errors and misunderstandings. Almost the entire Gothic corpus consists of translations from Greek. As a rule, they are of verbatim kind." Nevertheless, the authors at the same time are aware that the two languages – Gothic and Greek – diverge from each other on a number of

occasions. Falluomini (2013: 330) states that “[d]oubts can arise concerning the position of the demonstrative, personal, and possessive pronouns”, whereas Snædal (2015: 88) says that “[s]ometimes the Gothic translation does not match with any known variant of the Greek text.” Moreover, Bean (1983; after Fourquet 1938 and McKnight 1897) lists the discrepancies in the translation from Greek into Gothic, which mainly concern the word order, and similarly does Axel (2007; after Eythórsson 1995). From Bean (1983: 51) it follows that: (1) Greek postpositive particles may be placed in the initial position in Gothic, (2) object pronouns tend to follow the verb in Gothic, (3) the possessive pronoun follows its noun, (4) the demonstrative precedes its noun, as does the nominal genitive, (5) the past participle precedes the finite verb, (6) predicate nouns precede the copula, (7) the verb occurs in the clause-final position, (8) the negative immediately precedes the verb, (9) a copula is frequently added with the order being N Adj-Copula, (10) in other instances a verb is added in the postposed position, (11) Gothic definitely prefers the OV word order with the exception of the placement of the pronoun object after the verb in some circumstances. Moreover, Axel (2007; after Eythórsson 1995) lists the following features of Gothic: (1) verb fronting systematically occurred in Gothic imperative clauses, (2) the (S)OV-pattern seems to be the native base order (unlike in Fourquet 1938), (3) in imperatives and in negated clauses the Gothic verb usually precedes its complements, (4) often Gothic uses a combination of a verb and a (non-pronominal) complement in place of Greek intransitive verbs, (5) in *wh*-interrogatives there is a tendency for the finite verb to be placed directly after the *wh*-phrase at the left periphery. In Kida (2015a, 2019) we provide a few complementary points of difference between Gothic and Greek, basing on our own research: (1) Gothic often omits the demonstrative pronouns with the function of definite articles in places where Greek uses definite articles, (2) when Gothic imitates Greek absolute structures, it employs the dative case (dative absolute structures), whereas Greek employs the genitive case (genitive absolute structures), (3) Gothic often uses a different case from Greek, (4) Gothic uses the present tense in places where Greek uses a future tense, (5) Gothic often uses a reflexive verb in places where Greek uses an ordinary verb, (6) Gothic often uses dependent clauses where Greek uses absolute structures, (7) Gothic employs more analytical structures than Greek. Although these points generally also address the issue of word order, two of them are of particular interest in the current study, as they concern the frequent omission of definite articles by Gothic (where Greek uses them) and the employment of a different case in the definite article by both languages¹. As a matter of fact Kovari (1984) shows that Gothic often omits the definite article where Greek uses it – for example in the area of

¹ For more information on Gothic as an East Germanic language, on Goths, on Gothic texts, as well as on the various Greek text-types see Kida (2009, 2014a, 2014b, 2015a, 2015b, and 2019).

the noun, depending on the analyzed texts, up to around 70%, 80% or even 90% of the time Gothic does not use the definite article where Greek does – but the researcher is not concerned with the problem of the case forms which the definite articles assume in both languages. Therefore, it is particularly in the latter domain that our study is novel and complementary, as it does not only take into account the omission of the definite article by Gothic, the imitation of Greek by Gothic with respect to the definite article, but also the case forms that the definite article displays in both languages.

3. The basis of the analysis

Our research is based on a manually annotated corpus, which we are still developing, relying on the official website of the Wulfila Project² containing the Gothic Codex Argenteus parallelly accompanied by the Alexandrian text-type of Greek, which as a matter of fact is the Streitberg's (1919) modified Greek version. Here it needs to be stressed that the Gothic translation does not only rely on the Alexandrian text-type, as in some places it also follows the Byzantine one and in others the Western one, but fortunately enough we discovered that the various text-types of Greek differ only insignificantly in terms of the definite article, therefore it can be said that Streitberg's (1919) version, predominantly based on the Alexandrian text-type, is safe in this respect; however, if one wished to compare Gothic and Greek in other areas, then a closer simultaneous comparison of the individual Greek manuscripts is advisable in order to see which one is being followed by Gothic on given occasions, as there may be major differences among them, especially in word order. Our analysis consisted in extracting the entire Gospel of Luke from the Wulfila Project and inserting it into a Word Office document for annotation. The corpus contains 254 pages, including the Gothic text with its Greek paralel and an English translation.

4. Data analysis

Below we present all the data that we obtained for the Gospel of Luke on the basis of our annotated Gothic corpus. In the first two columns there are the different kinds of tags together with their descriptions, whereas the third column contains the occurrences, i.e. the actual numerical representation of the individual tags employed. For the sake of comparison, in the remaining two columns we additionally present the occurrences from our previous studies, namely from the Gospel of John and the Gospel of Matthew, which allows one to get a more

² <http://www.wulfila.be/gothic/browse/>

general idea of the whole situation regarding the behavior of the definite article (actual or potential) in Gothic and Greek at the corresponding parts of speech it accompanies (basically nouns, proper names, participles, numerals, etc. in specific case forms) or potentially accompanies.

To start with, the first table presents all the possible configurations in which the Gothic nominative case of the definite article (actual or potential) is involved in comparison with the Greek counterpart (not necessarily the nominative) at the corresponding parts of speech:

Table 1: Nominative (= N)

		OCCURRENCES		
Tags	Description of the tags	Luke	John	Matt.
1n-/	Gothic does not use a definite article in the nominative case, whereas Greek uses a definite article in the nominative case	279	330	148
1n-g/	Gothic does not use a definite article in the nominative case, whereas Greek uses a definite article in the genitive case	3	1	1
1n-d/	Gothic does not use a definite article in the nominative case, whereas Greek uses a definite article in the dative case	0	0	0
1n-a/	Gothic does not use a definite article in the nominative case, whereas Greek uses a definite article in the accusative case	5	2	0
Tags	Description of the tags	Luke	John	Matt.
2n+/	Both Gothic and Greek use a definite article in the nominative case	171	168	71
2n+g/	Both Gothic and Greek use a definite article, in the nominative case and in the genitive case respectively	0	0	0
2n+d/	Both Gothic and Greek use a definite article, in the nominative case and in the dative case respectively	1	0	0
2n+a/	Both Gothic and Greek use a definite article, in the nominative case and in the accusative case respectively	3	2	1
Tags	Description of the tags	Luke	John	Matt.
1n+/	Gothic uses a definite article in the nominative case, whereas Greek does not use a definite article in the nominative case	1	1	0

		OCCURRENCES		
1n+g/	Gothic uses a definite article in the nominative case, whereas Greek does not use a definite article in the genitive case	0	0	0
1n+d/	Gothic uses a definite article in the nominative case, whereas Greek does not use a definite article in the dative case	0	0	0
1n+a/	Gothic uses a definite article in the nominative case, whereas Greek does not use a definite article in the accusative case	0	0	0
Tags	Description of the tags	Luke	John	Matt.
2n-/	Neither Gothic nor Greek uses a definite article in the nominative case	257	182	71
2n-g/	Neither Gothic nor Greek uses a definite article, in the nominative case and in the genitive case respectively	1	0	0
2n-d/	Neither Gothic nor Greek uses a definite article, in the nominative case and in the dative case respectively	0	0	0
2n-a/	Neither Gothic nor Greek uses a definite article, in the nominative case and in the accusative case respectively	3	0	0

From the above table it follows that in the Gospel of Luke there are 279 places in which Gothic does not use a definite article in the nominative case and Greek does at the corresponding parts of speech, 3 places in which Gothic does not use a definite article in the nominative case and Greek uses a definite article in the genitive case at the corresponding parts of speech, 5 places in which Gothic does not use a definite article in the nominative case, whereas Greek uses a definite article in the accusative case at the corresponding parts of speech, 171 places in which both Gothic and Greek use a definite article in the nominative case at the corresponding parts of speech, 1 place in which both Gothic and Greek use a definite article, in the nominative case and in the dative case respectively, at the corresponding parts of speech, 3 places in which both Gothic and Greek use a definite article, in the nominative case and in the accusative case respectively, at the corresponding parts of speech, 1 place in which Gothic uses a definite article in the nominative case and Greek does not at the corresponding parts of speech, 257 places in which neither Gothic nor Greek uses a definite article in the nominative case at the corresponding parts of speech, 1 place in which neither Gothic nor Greek uses a definite article, in the nominative case and in the genitive case respectively, at the corresponding parts of speech, and

3 places in which neither Gothic nor Greek uses a definite article, in the nominative case and in the accusative case respectively, at the corresponding parts of speech. As to the remaining tags, no occurrences have been attested here, which we accordingly reflected by marking zero, just like in any other table presented in this study.

The second table displays all the possible occurrences respecting the genitive case of the Gothic definite article (actual or potential) in comparison with the Greek counterpart (not necessarily the genitive) at the corresponding parts of speech:

Table 2: Genitive (= G)

		OCCURRENCES		
Tags	Description of the tags	Luke	John	Matt.
1g-/	Gothic does not use a definite article in the genitive case, whereas Greek uses a definite article in the genitive case	202	80	61
1g-n/	Gothic does not use a definite article in the genitive case, whereas Greek uses a definite article in the nominative case	0	0	0
1g-d/	Gothic does not use a definite article in the genitive case, whereas Greek uses a definite article in the dative case	4	0	0
1g-a/	Gothic does not use a definite article in the genitive case, whereas Greek uses a definite article in the accusative case	2	5	0
Tags	Description of the tags	Luke	John	Matt.
2g+/-	Both Gothic and Greek use a definite article in the genitive case	34	46	11
2g+n/	Both Gothic and Greek use a definite article, in the genitive case and in the nominative case respectively	0	0	0
2g+d/	Both Gothic and Greek use a definite article, in the genitive case and in the dative case respectively	1	0	0
2g+a/	Both Gothic and Greek use a definite article, in the genitive case and in the accusative case respectively	0	3	0
Tags	Description of the tags	Luke	John	Matt.
1g+/-	Gothic uses a definite article in the genitive case, whereas Greek does not use a definite article in the genitive case	0	0	0

		OCCURRENCES		
1g+n/	Gothic uses a definite article in the genitive case, whereas Greek does not use a definite article in the nominative case	0	0	0
1g+d/	Gothic uses a definite article in the genitive case, whereas Greek does not use a definite article in the dative case	0	0	0
1g+a/	Gothic uses a definite article in the genitive case, whereas Greek does not use a definite article in the accusative case	0	0	0
Tags	Description of the tags	Luke	John	Matt.
2g-/	Neither Gothic nor Greek uses a definite article in the genitive case	157	40	36
2g-n/	Neither Gothic nor Greek uses a definite article, in the genitive case and in the nominative case respectively	12	1	0
2g-d/	Neither Gothic nor Greek uses a definite article, in the genitive case and in the dative case respectively	9	1	0
2g-a/	Neither Gothic nor Greek uses a definite article, in the genitive case and in the accusative case respectively	23	11	7

According to this table, there are 202 places in which Gothic does not use a definite article in the genitive case and Greek does at the corresponding parts of speech, 4 places in which Gothic does not use a definite article in the genitive case, whereas Greek uses a definite article in the dative case at the corresponding parts of speech, 2 places in which Gothic does not use a definite article in the genitive case, whereas Greek uses a definite article in the accusative case at the corresponding parts of speech, 34 places in which both Gothic and Greek use a definite article in the genitive case at the corresponding parts of speech, 1 place in which both Gothic and Greek use a definite article, in the genitive case and in the dative case respectively, at the corresponding parts of speech, 157 places in which neither Gothic nor Greek uses a definite article in the genitive case at the corresponding parts of speech, 12 places in which neither Gothic nor Greek uses a definite article, in the genitive case and in the nominative case respectively, at the corresponding parts of speech, 9 places in which neither Gothic nor Greek uses a definite article, in the genitive case and in the dative case respectively, at the corresponding parts of speech, and 23 places in which neither Gothic nor Greek uses a definite article, in the genitive case and in the accusative case respectively, at the corresponding parts of speech.

In the third table there are all the possible occurrences regarding the dative case of the Gothic definite article (actual or potential) in comparison with the Greek counterpart (not necessarily the dative) at the corresponding parts of speech:

Table 3: Dative (= D)

Tags	Description of the tags	OCCURRENCES		
		Luke	John	Matt.
1d-/	Gothic does not use a definite article in the dative case, whereas Greek uses a definite article in the dative case	182	99	96
1d-g/	Gothic does not use a definite article in the dative case, whereas Greek uses a definite article in the genitive case	49	64	28
1d-n/	Gothic does not use a definite article in the dative case, whereas Greek uses a definite article in the nominative case	1	0	0
1d-a/	Gothic does not use a definite article in the dative case, whereas Greek uses a definite article in the accusative case	90	34	26
Tags	Description of the tags	Luke	John	Matt.
2d+/-	Both Gothic and Greek use a definite article in the dative case	65	27	26
2d+g/	Both Gothic and Greek use a definite article, in the dative case and in the genitive case respectively	25	25	12
2d+n/	Both Gothic and Greek use a definite article, in the dative case and in the nominative case respectively	2	0	0
2d+a/	Both Gothic and Greek use a definite article, in the dative case and in the accusative case respectively	21	16	3
Tags	Description of the tags	Luke	John	Matt.
1d+/-	Gothic uses a definite article in the dative case, whereas Greek does not use a definite article in the dative case	0	0	0
1d+g/	Gothic uses a definite article in the dative case, whereas Greek does not use a definite article in the genitive case	0	0	0

		OCCURRENCES		
1d+n/	Gothic uses a definite article in the dative case, whereas Greek does not use a definite article in the nominative case	0	0	0
1d+a/	Gothic uses a definite article in the dative case, whereas Greek does not use a definite article in the accusative case	0	0	0
Tags	Description of the tags	Luke	John	Matt.
2d-/	Neither Gothic nor Greek uses a definite article in the dative case	148	28	33
2d-g/	Neither Gothic nor Greek uses a definite article, in the dative case and in the genitive case respectively	85	23	20
2d-n/	Neither Gothic nor Greek uses a definite article, in the dative case and in the nominative case respectively	1	1	0
2d-a/	Neither Gothic nor Greek uses a definite article, in the dative case and in the accusative case respectively	49	17	14

As can be seen, in this table there are 182 places in which Gothic does not use a definite article in the dative case and Greek does at the corresponding parts of speech, 49 places in which Gothic does not use a definite article in the dative case, whereas Greek uses a definite article in the genitive case at the corresponding parts of speech, 1 place in which Gothic does not use a definite article in the dative case, whereas Greek uses a definite article in the nominative case at the corresponding parts of speech, 90 places in which Gothic does not use a definite article in the dative case, whereas Greek uses a definite article in the accusative case at the corresponding parts of speech, 65 places in which both Gothic and Greek use a definite article in the dative case at the corresponding parts of speech, 25 places in which both Gothic and Greek use a definite article, in the dative case and in the genitive case respectively, at the corresponding parts of speech, 2 places in which both Gothic and Greek use a definite article, in the dative case and in the nominative case respectively, at the corresponding parts of speech, 21 places in which both Gothic and Greek use a definite article, in the dative case and in the accusative case respectively, at the corresponding parts of speech, 148 places in which neither Gothic nor Greek uses a definite article in the dative case at the corresponding parts of speech, 85 places in which neither Gothic nor Greek uses a definite article, in the dative case and in the genitive case

respectively, at the corresponding parts of speech, 1 place in which neither Gothic nor Greek uses a definite article, in the dative case and in the nominative case respectively, at the corresponding parts of speech, and 49 places in which neither Gothic nor Greek uses a definite article, in the dative case and in the accusative case respectively, at the corresponding parts of speech.

The fourth table contains all the possible occurrences concerning the accusative case of the Gothic definite article (actual or potential) in comparison with the Greek counterpart (not necessarily the accusative) at the corresponding parts of speech:

Table 4: Accusative (= A)

Tags	Description of the tags	OCCURRENCES		
		Luke	John	Matt.
1a-/	Gothic does not use a definite article in the accusative case, whereas Greek uses a definite article in the accusative case	255	198	95
1a-g/	Gothic does not use a definite article in the accusative case, whereas Greek uses a definite article in the genitive case	17	20	12
1a-d/	Gothic does not use a definite article in the accusative case, whereas Greek uses a definite article in the dative case	6	4	3
1a-n/	Gothic does not use a definite article in the accusative case, whereas Greek uses a definite article in the nominative case	1	0	0
Tags	Description of the tags	Luke	John	Matt.
2a+/	Both Gothic and Greek use a definite article in the accusative case	118	80	47
2a+g/	Both Gothic and Greek use a definite article, in the accusative case and in the genitive case respectively	8	10	5
2a+d/	Both Gothic and Greek use a definite article, in the accusative case and in the dative case respectively	3	0	1
2a+n/	Both Gothic and Greek use a definite article, in the accusative case and in the nominative case respectively	0	3	0
Tags	Description of the tags	Luke	John	Matt.
1a+/	Gothic uses a definite article in the accusative case, whereas Greek does not use a definite article in the accusative case	0	0	0

		OCCURRENCES		
1a+g/	Gothic uses a definite article in the accusative case, whereas Greek does not use a definite article in the genitive case	0	0	0
1a+d/	Gothic uses a definite article in the accusative case, whereas Greek does not use a definite article in the dative case	0	0	0
1a+n/	Gothic uses a definite article in the accusative case, whereas Greek does not use a definite article in the nominative case	0	0	0
Tags	Description of the tags	Luke	John	Matt.
2a-/	Neither Gothic nor Greek uses a definite article in the accusative case	329	108	82
2a-g/	Neither Gothic nor Greek uses a definite article, in the accusative case and in the genitive case respectively	22	9	8
2a-d/	Neither Gothic nor Greek uses a definite article, in the accusative case and in the dative case respectively	4	1	2
2a-n/	Neither Gothic nor Greek uses a definite article, in the accusative case and in the nominative case respectively	0	1	0

From this table it follows that there are 255 places in which Gothic does not use a definite article in the accusative case and Greek does at the corresponding parts of speech, 17 places in which Gothic does not use a definite article in the accusative case, whereas Greek uses a definite article in the genitive case at the corresponding parts of speech, 6 places in which Gothic does not use a definite article in the accusative case, whereas Greek uses a definite article in the dative case at the corresponding parts of speech, 1 place in which Gothic does not use a definite article in the accusative case, whereas Greek uses a definite article in the nominative case at the corresponding parts of speech, 118 places in which both Gothic and Greek use a definite article in the accusative case at the corresponding parts of speech, 8 places in which both Gothic and Greek use a definite article, in the accusative case and in the genitive case respectively, at the corresponding parts of speech, 3 places in which both Gothic and Greek use a definite article, in the accusative case and in the dative case respectively, at the corresponding parts of speech, 329 places in which neither Gothic nor Greek uses a definite article in the accusative case at the corresponding parts of speech, 22 places in which neither Gothic nor Greek uses a definite article, in the accusative case and in the genitive

case respectively, at the corresponding parts of speech, and finally 4 places in which neither Gothic nor Greek uses a definite article, in the accusative case and in the dative case respectively, at the corresponding parts of speech.

5. Conclusions

In the fifth table we gather all the data presented above for the behavior of Gothic in the Gospel of Luke with respect to its Greek parallel in the area of the definite article in all cases (nominative, genitive, dative and accusative) and additionally we include the percentages for the individual cases in order to see the tendencies in a more global way and to draw more precise conclusions:

The picture that arises from our analysis of the Gospel of Luke leads us to draw the following general conclusions:

Table 5: Nominative (N), Genitive (G), Dative (D), Accusative (A)

	n		g		d		a		Total:							
1n-/	279		1g-/		202		1d-/		182		1a-/		255		918	
1n-g/	3		1g-n/		0		1d-g/		49		1a-g/		17		69	
1n-d/	0	8	1g-d/		4	6	1d-n/		1	140	1a-d/		6	24	11	
1n-a/	5		1g-a/		2		1d-a/		90		1a-n/		1		98	
	287		208		322		279		1096		41.37%					
	26.18%		18.97%		29.37%		25.45%		100%							
	n		g		d		a		Total:							
1n+/	1		1g+/		0		1d+/		0		1a+/		0		1	
1n+g/	0		1g+n/		0		1d+g/		0		1a+g/		0		0	
1n+d/	0	0	1g+d/		0	0	1d+n/		0	0	1a+d/		0	0	0	
1n+a/	0		1g+a/		0		1d+a/		0		1a+n/		0		0	
	1		0		0		0		0		1		0.03%			
	100%		0%		0%		0%		0%		100%					
	n		g		d		a		Total:							
2n-/	257		2g-/		157		2d-/		148		2a-/		329		891	
2n-g/	1		2g-n/		12		2d-g/		85		2a-g/		22		120	
2n-d/	0	4	2g-d/		9	44	2d-n/		1	135	2a-d/		4	24	14	
2n-a/	3		2g-a/		23		2d-a/		49		2a-n/		0		75	
	261		201		283		355		1100		41.52%					

	n		g		d		a		Total:					
	23.72%		18.27%		25.72%		32.27%		100%					
	n		g		d		a		Total:					
2n+/ 2n+g/ 2n+d/ 2n+a/	171 0 1 3	4	2g+/ 2g+n/ 2g+d/ 2g+a/	34 0 1 0	1	2d+/ 2d+g/ 2d+n/ 2d+a/	65 25 2 21	48	2a+/ 2a+g/ 2a+d/ 2a+n/	118 8 3 0	11	31 7 24	64	388
	175		35		113		129		452	17.06%				
	38.71%		7.74%		25%		28.53%		100%					
	n		g		d		a		Total:					
Total:	724		444		718		763		2649	100%				
	27.33%		16.76%		27.10%		28.80%		100%					

- Gothic follows Greek in 452 places (i.e. 17.06% out of the total of 2649 attested places of interest) by using definite articles where Greek uses them at the corresponding parts of speech.
- Gothic follows Greek in 1100 places (i.e. 41.52% out of the total of 2649 attested places of interest) by not using definite articles where Greek does not use them at the corresponding parts of speech.
- Gothic does not follow Greek in 1096 places (i.e. 41.37% out of the total of 2649 attested places of interest), as it does not use definite articles where Greek uses them at the corresponding parts of speech.
- Gothic does not follow Greek in 1 place (i.e. 0.03% out of the total of 2649 attested places of interest), as it uses a definite article where Greek does not use it at the corresponding part of speech.

Altogether there are 1552 (i.e. 58.58% out of 2649) places in which Gothic faithfully follows Greek, by either using definite articles (452 places) or not using them (1100 places) at the corresponding parts of speech, whereas the number of places in which Gothic diverges from Greek, by either using definite articles (1 place) or not using them (1096 places) at the corresponding parts of speech, amounts to 1097 (41.41% out of 2649).

Going into more detail, it can be observed that within the 452 instances in which Gothic imitates Greek by using definite articles where Greek uses them at the corresponding parts of speech, both languages employ the same case forms (the nominative, the genitive, the dative or the accusative) of the definite articles in 388 places (i.e. 85.84% out of 452), since the corresponding parts of speech that the respective definite articles accompany are in the same cases (the

nominative, the genitive, the dative or the accusative) in both languages, whereas in 64 places (i.e. 14.15% out of 452) the case forms of the definite articles differ in both languages, since the corresponding parts of speech that the respective definite articles accompany are in different cases (the nominative, the genitive, the dative or the accusative). As regards the former, namely when in both languages the same case forms of the definite articles are used at the corresponding parts of speech, 171 places (i.e. 37.83% out of 452) concern the nominative case, 34 places (i.e. 7.52% out of 452) the genitive case, 65 places (i.e. 14.38% out of 452) the dative case, and 118 places (i.e. 26.10% out of 452) the accusative case, and as regards the latter, namely when in both languages different case forms of the definite articles are used at the corresponding parts of speech, in 4 places (i.e. 0.88% out of 452) Gothic employs the nominative case, in 1 place (i.e. 0.22% out of 452) the genitive case, in 48 places (i.e. 10.61% out of 452) the dative case, and in 11 places (i.e. 2.43% out of 453) the accusative case, whereas Greek employs different case forms (i.e. other than the nominative) of the definite articles at the corresponding parts of speech.

Moreover, within the 1100 instances in which Gothic imitates Greek by not using definite articles where Greek does not use them at the corresponding parts of speech, neither of the two languages employs the same case forms of the definite articles in 891 places (i.e. 81% out of 1100), whereas in 209 places (i.e. 19% out of 1100) neither of the two languages employs different case forms of the definite articles at the corresponding parts of speech. As regards the former, namely when in both languages the potential definite articles would have the same case forms, 257 places (i.e. 23.36% out of 1100) concern the nominative case, 157 places (i.e. 14.27% out of 1100) the genitive case, 148 places (i.e. 13.45% out of 1100) the dative case, and 329 places (i.e. 29.90% out of 1100) the accusative case, and as to the latter, namely when in both languages the potential definite articles would have different case forms, in 4 places (i.e. 0.36% out of 1100) Gothic would employ the nominative case, in 44 places (i.e. 4% out of 1100) the genitive case, in 135 places (i.e. 12.27% out of 1100) the dative case, in 24 places (i.e. 2.18% out of 1100) the accusative case, whereas Greek would employ different case forms (i.e. other than the nominative) of the definite articles at the corresponding parts of speech.

Perhaps most importantly, within the 1096 instances in which Gothic does not use definite articles where Greek uses them at the corresponding parts of speech, in 918 places (i.e. 83.75% out of 1096), if it did, Gothic would use the same case forms of the definite articles as Greek, whereas in 178 places (16.24% out of 1096) it would use different case forms. As regards the former, namely when in Gothic the potential definite articles would have the same case forms as the corresponding Greek ones, 279 places (i.e. 25.45% out of 1096) concern the nominative case, 202 places (i.e. 18.43% out of 1096) the genitive case, 182 places (i.e. 16.60% out of 1096) the dative case, and 255 places (i.e. 23.26% out

of 1096) the accusative case, and as regards the latter, namely when in Gothic the potential definite articles would have different case forms than the corresponding Greek ones actually used, in 8 places (i.e. 0.72% out of 1096) Gothic would employ the nominative case, in 6 places (i.e. 0.54% out of 1096) the genitive case, in 140 places (i.e. 12.77% out of 1096) the dative case, and in 24 places (i.e. 2.18% out of 1096) the accusative case at the corresponding parts of speech.

Last but not least, the one instance, in which Gothic uses a definite article where Greek does not use it at the corresponding part of speech (i.e. a present participle), is undoubtedly very intriguing – if Greek used a definite article here, then it would be in the nominative case plural masculine (*oi*), just like in Gothic (*bai*), as in both languages the present participles are in the nominative case plural masculine in this instance:

(1) Luke 3:14

Gothic: *frehun þan ina jah In+þai militondans* qiþandans: jah weis hva taujaima?

Greek: ἐπιρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες, τί ποιήσωμεν καὶ ἡμεῖς;

‘And **the soldiers** likewise demanded of him, saying, And what shall we do?’

The Gothic present participle *militondans* ‘soldiers’ comes from the Gothic verb *militon*, which is based on the Latin infinitive *militare*³ ‘to serve as a soldier’, ‘to perform military service’, ‘to serve in the army’, ‘to wage/make war’⁴, and imitates the Greek present participle *στρατευόμενοι* with an analogical meaning. Perhaps the definite article *þai* is used at the Gothic form *militondans*, because it is a Latin-based word, but we are not sure of that. Another explanation could be that Gothic followed here some Greek manuscript where the definite article *oi* was used before the word *στρατευόμενοι*, but this is rather unlikely because none of the Greek-text types of which we know (Byzantine, Alexandrian or Western) uses the definite article in the place of concern in Luke 3:14. Snædal (2015: 88) explains that “[s]ometimes the Gothic translation does not match with any known variant of the Greek text. Some of the mismatches are found to be scribal errors. Nevertheless, as the translation is as a rule verbatim, the mismatches as a rule reflect the peculiar readings in the Greek manuscript used as a “Vorlage”. Nevertheless, this only tells us how the majority of the mismatches should be classified, not each individual case. Then the conclusion is bound to be speculative as strong evidence is hard – if not impossible – to find. Generally we have only indications of either way.”

To finish, in the Gospel of Luke, like in the previously analysed two Gospels (Matthew and John), the two languages – Gothic and Greek – do not only manifest serious differences in the quantitative application of definite articles but also in the formal aspect of these articles, as on numerous occasions they employ,

³ Streitberg (1910); www.wulfila.be/gothic/browse/token/?ID=T15606 [access 19.06.2023].

⁴ www.latin-is-simple.com/en/vocabulary/verb/4892/ [access 19.06.2023].

or potentially employ, different case forms in them, depending on the case forms of the corresponding parts of speech that they accompany. It can generally be concluded that wherever the Gothic case forms of the definite articles (actual or potential) differ from their Greek counterparts and wherever Gothic does not use definite articles, where Greek uses them (and possibly the other way round), one can undoubtedly consider these places as strong manifestations of the native character of Gothic, which otherwise may be obscured by its tendency to imitate the Greek parallel faithfully.

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