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# DIFFERENCES AND SIMILARITIES BETWEEN GOTHIC AND GREEK IN THE AREA OF THE DEFINITE ARTICLE – THE CASE OF THE GOSPEL OF JOHN

The paper deals with the problem of definite article in the Gothic Bible. More specifically, it concentrates on the differences and similarities of use between the target language, i.e. Gothic, and the source language, i.e. Greek, with special attention being paid to the case of the article – nominative, genitive, dative or accusative. It is part of a larger endeavor aiming at the analysis of the whole Gothic Bible in this respect. This time the Gospel of John is taken into consideration, following an earlier study which concentrated on the Gospel of Matthew. In the paper it will not only be observed how frequently Gothic omits the definite article in places where Greek uses it in the Gospel of John, but also in what way the cases of the definite article vary in both languages due to their grammatical specificities.

Keywords: *Gothic*, *Greek*, *definite article*, *corpus*, *comparison*

## 1. Introduction

The paper is a continuation of my study (i.e. Kida 2015a)[1] regarding the use of the definite article in the Gothic Bible compared with its corresponding

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[1] This article was devoted to the analysis of the definite article in the Gospel of Matthew. However, it needs to be noted that in the meantime my Gothic corpus has undergone a thorough revision, leading to the introduction of several updates. While revising the corpus, some mistakes have been spotted in it, the most significant ones being as follows: in the areas of *1n-/* and *2n-/* one occurrence was deducted from each, resulting in that 149 changed into 148 and 72 changed into 71 respectively, in the area of *2d-/* 34 changed into 33, in the area of *1a-g/* 13 changed into 12. Moreover, several new tags

Greek source text on which the Gothic translation is based. My project is also a complementary study to that of Kovari (1984), who compares all the instances of the Gothic definite article against those in the parallel Greek source text according to different kinds of collocations, like for example: article used together with a noun, article used with a personal name, article used within a prepositional phrase, etc.; by the way, he provides an interesting hypothesis concerning the origin of the Gothic definite article, associating it with the weak adjectives and their progressive loss of the capability of assigning definiteness. My study also aims at comparing all the instances of the occurrence of the definite article in Gothic compared with its Greek counterparts but it goes along a different path of analysis, though it is also concerned with frequencies. It is complementary to the above mentioned one in the sense that it does not concentrate on the collocations but it takes into account the different forms of the definite article in both languages, namely whether it is in the nominative, genitive, dative or accusative case. Moreover, my research also aims at creating a corpus allowing for an automatized analysis of the problem in question. The current work has been preceded by research in the Gothic and Greek language leading to a number of related articles which have served as a background for the future work, the most relevant ones being Kida (2009, 2014a, 2014b, 2015a, 2015b).

## 2. Some background information

Since much of the background information concerning Gothic and Greek has appeared in my previous studies, here I will limit myself to providing only what is considered most relevant to the current study.

The type of Gothic present in the Gothic Bible is normally said to be a literal translation of Greek. This is confirmed for example by Falluomini (2013: 330) who says that the Gothic version is a word-by-word translation of the Greek source text. Also Bean (1983) says that the Gothic Bible tends to be a rather literal translation of the Greek Bible. Moreover, Axel (2007: 33) observes that Wulfila's translation of the Bible is a very close rendering of the Greek text. Although the authors unanimously agree as to Gothic being a rather faithful translation of Greek, they are aware of the fact that there are a number of places where the two languages diverge from each other. Such divergences are definitely very helpful in identifying the native character of the Gothic language. Bean (1983: 51) provides a list of discrepancies, as noted by McKnight (1897), in the translation from

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have been introduced, resulting in additional occurrences, namely: in the area of *2g-a/* there are 7 of them, in the area of *2d-g/* there are 20 of them, in the area of *2d-a/* there are 14 of them, in the area of *2a-g/* there are 8 of them, and finally in the area of *2a-d/* there are 2 additional occurrences. As can be expected, the changes will slightly influence the results, which will be taken into account in my future research.

Greek into Gothic by Wulfila: (a) Greek postpositive particles may be placed in initial position in Gothic, (b) object pronouns tend to follow the verb in Gothic, (c) the possessive pronoun follows its noun, (d) the demonstrative precedes its noun, as does the nominal genitive, (e) the past participle precedes the finite verb, (f) predicate nouns precede the copula, and (g) the verb occurs in clause-final position. Bean also enumerates the differences between the Greek original and the Gothic translation, as given by Fourquet (1938), namely (a) the negative immediately precedes the verb, (b) and a copula is frequently added with the order being N/Adj-Copula, (c) in other instances a verb is added in post-posed position, (d) Gothic tends to avoid low-content verbs in initial position by employing either an adverb or the intensifier –*uh*; the ability of the particles to appear initially and that of nouns to occur in final position suggests that initial position was not the position of emphasis in Gothic, but that final position had this function, (e) Gothic definitely prefers the OV word order with the exception of the placement of the pronoun object after the verb in some circumstances. To these can be added some of the features of Gothic provided by Axel (2007; after Eythórsson 1995), such as (a) verb fronting systematically occurred in Gothic imperative clauses, (b) the (S)OV-pattern seems to be the native base order, (c) in imperatives and in negated clauses the Gothic verb usually precedes its complements, (d) often Gothic uses a combination of a verb and a (non-pronominal) complement in place of Greek intransitive verbs, (e) in *wh*-interrogatives there is a tendency for the finite verb to be placed directly after the *wh*-phrase at the left periphery. Moreover, Falluomini (2013: 330), says that "In cases where there are not any textual variants in the Greek tradition, the word order of the Gothic translation follows closely the order of the Greek text. Therefore, it can be supposed that the deviations of the Gothic text – when they are not traceable to Gothic syntactical particularities – depend upon the Greek Vorlage. Doubts can arise concerning the position of the demonstrative, personal, and possessive pronouns." To the above ones I can add some more observations resulting from my research:

1. Gothic often uses dependent clauses where Greek uses absolute structures.
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 article often uses a different case than 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 omits definite articles in places where Greek uses them.
7. On the whole, Gothic employs more analytical structures than Greek.

In the sections to follow, I will concentrate on point 3 and 6 of the above list, namely on the case of the definite article and on the omission of the definite article by Gothic. As to the latter, Kovari (1984) demonstrates that for example

in the area of the noun up to around 70%, 80% or even 90% of the time Gothic does not use the definite article where Greek does. My own research also confirms that Gothic and Greek significantly diverge from each other especially in the use of the definite article but here additionally attention will be paid to the kind of case experienced by the article. However, before I present the numerical data, I will say a few words about the methodology I employed in the analysis. Whereas in Kida (2015a) the whole of the Gospel of Matthew was analyzed, the current study focuses on the Gospel of John.

## 3. A corpus-based methodology

The Gothic Bible is available at the free official website of the Wulfila Project[2]. The Gothic version represents the Codex Argenteus, also known as the Silver Bible, whereas the Greek one represents the Alexandrian text type; actually it is the Streitberg's (1919) modified Greek version. On the basis of my research I can say that although the Greek version used by the Wulfila Project is only partially useful for the comparison with Gothic, it is safe as regards the employment of the definite article, as this version differs only insignificantly from other Greek texts in this respect. However, as regards other points of comparison, it is advisable to take into account also other versions, representing other Greek text-types apart from the Alexandrian one, because it is not exactly known from which Greek manuscript/s Gothic was translated; it can easily be noticed that the Gothic translation on one occasion follows the Byzantine text-type, on another the Alexandrian one, on yet another the Western one, and on other occasions it may also be following some other text-types. Therefore, using a single edition of the Greek Bible without contrasting it with other editions is not the correct procedure.

The analysis is a corpus-based one and it involves preparation of a manually annotated corpus allowing the search of the points of difference by means of computer. As I had done in my previous study, at first I extracted the entire Gospel of John from the Wulfila Project and inserted it into a Word Office document. The corpus has about 220 pages and it contains the Gothic and Greek versions of the Bible, as well as English and Latin translations. Since Streitberg's version of the Greek text cannot always be relied upon, in my analysis for reasons of certainty I simultaneously followed other Greek texts representing the remaining text-types in order to see whether they differed in any way in terms of the use of the definite article; they do but only in a few isolated places. While doing so, I inserted different tags into the Gothic text for future automatized analysis; the proposed annotation scheme applied in the corpus, however, should not be understood as a universal one, or the only possible one, but it is fairly economical in content and very efficient as regards the retrieval speed.

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[2]  http://www.wulfila.be/gothic/browse/

## 4. Data analysis

In the tables below I present all the tags that I employed in the annotation. They predict all the possibilities of occurrence but obviously, as can be noticed, not all of them are attested, which is marked as zero occurrences (0). The first column contains the different kinds of tags that were used, in the second column there are their descriptions, in the third column the numbers of the occurrences are provided, whereas in the fourth one the updated data obtained for the Gospel of Matthew in my previous study are presented for comparison.

Table 1 displays all the possible configurations in which the Gothic nominative case of the definite article is involved:

Table 1. Nominative (= N)

| Tags | Description of the tags | Occurrences | Matthew |
|------|-------------------------|-------------|---------|
| 1n-/ | Gothic does not use a definite article in the nominative case, whereas Greek uses a definite article in the nominative case | 330 | 149>148 |
| 1n-g/ | Gothic does not use a definite article in the nominative case, whereas Greek uses a definite article in the genitive case | 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 |
| 1n-a/ | Gothic does not use a definite article in the nominative case, whereas Greek uses a definite article in the accusative case | 2 | 0 |
| 2n+/ | Both Gothic and Greek use a definite article in the nominative case | 168 | 71 |
| 2n+g/ | Both Gothic and Greek use a definite article, in the nominative case and in the genitive case respectively | 0 | 0 |
| 2n+d/ | Both Gothic and Greek use a definite article, in the nominative case and in the dative case respectively | 0 | 0 |
| 2n+a/ | Both Gothic and Greek use a definite article, in the nominative case and in the accusative case respectively | 2 | 1 |

Table 1. continued

| Tags | Description of the tags | Occurrences | Matthew |
|------|------------------------|-------------|---------|
| 1n+/ | Gothic uses a definite article in the nominative case, whereas Greek does not use a definite article in the nominative case | 1 | 1 |
| 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 |
| 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 |
| 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 |
| 2n-/ | Neither Gothic nor Greek uses a definite article in the nominative case | 182 | 72>71 |
| 2n-g/ | Neither Gothic nor Greek uses a definite article, in the nominative case and in the genitive case respectively | 0 | 0 |
| 2n-d/ | Neither Gothic nor Greek uses a definite article, in the nominative case and in the dative case respectively | 0 | 0 |
| 2n-a/ | Neither Gothic nor Greek uses a definite article, in the nominative case and in the accusative case respectively | 0 | 0 |

Going from top to bottom of the table it can be observed that in the corpus there are 330 places in which Gothic does not use the definite article in the nominative case and Greek does, 1 place in which Gothic does not use the definite article in the nominative case and Greek uses a definite article in the genitive case, 2 places in which Gothic does not use a definite article in the nominative case, whereas Greek uses a definite article in the accusative case, 168 places in which both Gothic and Greek use a definite article in the nominative case, 2 places in which both Gothic and Greek use a definite article, in the nominative case and in the accusative case respectively, 1 place in which Gothic uses a definite article in the nominative case, whereas Greek does not use a definite article in the nominative case, and 182 places in which neither Gothic nor Greek uses a definite article in the nominative case. The remaining types of occurrences predicted by the tags are unattested in my corpus.

The next table presents all the possible occurrences concerning the genitive case of the Gothic definite article:

Table 2. Genitive (= G)

| Tags | Description of the tags | Occurrences | Matthew |
|---|---|---|---|
| 1g-/ | Gothic does not use a definite article in the genitive case, whereas Greek uses a definite article in the genitive case | 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 |
| 1g-d/ | Gothic does not use a definite article in the genitive case, whereas Greek uses a definite article in the dative case | 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 | 5 | 0 |
| 2g+/ | Both Gothic and Greek use a definite article in the genitive case | 46 | 11 |
| 2g+n/ | Both Gothic and Greek use a definite article, in the genitive case and in the nominative case respectively | 0 | 0 |
| 2g+d/ | Both Gothic and Greek use a definite article, in the genitive case and in the dative case respectively | 0 | 0 |
| 2g+a/ | Both Gothic and Greek use a definite article, in the genitive case and in the accusative case respectively | 3 | 0 |
| 1g+/ | Gothic uses a definite article in the genitive case, whereas Greek does not use a definite article in the genitive case | 0 | 0 |
| 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 |
| 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 |

Table 2. continued

| Tags | Description of the tags | Occurrences | Matthew |
|------|------------------------|-------------|---------|
| 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 |
| 2g-/ | Neither Gothic nor Greek uses a definite article in the genitive case | 40 | 36 |
| 2g-n/ | Neither Gothic nor Greek uses a definite article, in the genitive case and in the nominative case respectively | 1 | 0 |
| 2g-d/ | Neither Gothic nor Greek uses a definite article, in the genitive case and in the dative case respectively | 1 | 0 |
| 2g-a/ | Neither Gothic nor Greek uses a definite article, in the genitive case and in the accusative case respectively | 11 | 0>7 |

From the table it follows that there are 80 places in which Gothic does not use a definite article in the genitive case, whereas Greek uses a definite article in the genitive case, 5 places in which Gothic does not use a definite article in the genitive case, whereas Greek uses a definite article in the accusative case, 46 places in which both Gothic and Greek use a definite article in the genitive case, 3 places in which both Gothic and Greek use a definite article, in the genitive case and in the accusative case respectively, 40 places in which neither Gothic nor Greek uses a definite article in the genitive case, 1 place in which neither Gothic nor Greek uses a definite article, in the genitive case and in the nominative case respectively, 1 place in which neither Gothic nor Greek uses a definite article, in the genitive case and in the dative case respectively, and 11 places in which neither Gothic nor Greek uses a definite article, in the genitive case and in the accusative case respectively. The remaining types of occurrences predicted by the tags are unattested in my corpus.

In the next table there are all the possible occurrences associated with the dative case of the Gothic definite article:

Table 3. Dative (= D)

| Tags | Description of the tags | Occurrences | Matthew |
|---|---|---|---|
| 1d-/ | Gothic does not use a definite article in the dative case, whereas Greek uses a definite article in the dative case | 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 | 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 | 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 | 34 | 26 |
| 2d+/ | Both Gothic and Greek use a definite article in the dative case | 27 | 26 |
| 2d+g/ | Both Gothic and Greek use a definite article, in the dative case and in the genitive case respectively | 25 | 12 |
| 2d+n/ | Both Gothic and Greek use a definite article, in the dative case and in the nominative case respectively | 0 | 0 |
| 2d+a/ | Both Gothic and Greek use a definite article, in the dative case and in the accusative case respectively | 16 | 3 |
| 1d+/ | Gothic uses a definite article in the dative case, whereas Greek does not use a definite article in the dative case | 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 |
| 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 |
| 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 |
| 2d-/ | Neither Gothic nor Greek uses a definite article in the dative case | 28 | 34>33 |

Table 3. continued

| Tags | Description of the tags | Occurrences | Matthew |
|------|-------------------------|-------------|---------|
| 2d-g/ | Neither Gothic nor Greek uses a definite article, in the dative case and in the genitive case respectively | 23 | 0>20 |
| 2d-n/ | Neither Gothic nor Greek uses a definite article, in the dative case and in the nominative case respectively | 1 | 0 |
| 2d-a/ | Neither Gothic nor Greek uses a definite article, in the dative case and in the accusative case respectively | 17 | 0>14 |

According to the analysis, there are 99 places in which Gothic does not use a definite article in the dative case, whereas Greek uses a definite article in the dative case, 64 places in which Gothic does not use a definite article in the dative case, whereas Greek uses a definite article in the genitive case, 34 places in which Gothic does not use a definite article in the dative case, whereas Greek uses a definite article in the accusative case, 27 places in which both Gothic and Greek use a definite article in the dative case, 25 places in which both Gothic and Greek use a definite article, in the dative case and in the genitive case respectively, 16 places in which both Gothic and Greek use a definite article, in the dative case and in the accusative case respectively, 28 places in which neither Gothic nor Greek uses a definite article in the dative case, 23 places in which neither Gothic nor Greek uses a definite article, in the dative case and in the genitive case respectively, 1 place in which neither Gothic nor Greek uses a definite article, in the dative case and in the nominative case respectively, and 17 places in which neither Gothic nor Greek uses a definite article, in the dative case and in the accusative case respectively. The remaining types of occurrences predicted by the tags are unattested in my corpus.

In the following table there are all the possible occurrences concerning the accusative case of the Gothic definite article:

Table 4. Accusative (= A)

| Tags | Description of the tags | Occurrences | Matthew |
|------|-------------------------|-------------|---------|
| 1a-/ | Gothic does not use a definite article in the accusative case, whereas Greek uses a definite article in the accusative case | 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 | 20 | 13>12 |

| Tags | Description of the tags | Occurrences | Matthew |
|------|------------------------|-------------|---------|
| 1a-d/ | Gothic does not use a definite article in the accusative case, whereas Greek uses a definite article in the dative case | 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 | 0 | 0 |
| 2a+/ | Both Gothic and Greek use a definite article in the accusative case | 80 | 47 |
| 2a+g/ | Both Gothic and Greek use a definite article, in the accusative case and in the genitive case respectively | 10 | 5 |
| 2a+d/ | Both Gothic and Greek use a definite article, in the accusative case and in the dative case respectively | 0 | 1 |
| 2a+n/ | Both Gothic and Greek use a definite article, in the accusative case and in the nominative case respectively | 3 | 0 |
| 1a+/ | Gothic uses a definite article in the accusative case, whereas Greek does not use a definite article in the accusative case | 0 | 0 |
| 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 |
| 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 |
| 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 |
| 2a-/ | Neither Gothic nor Greek uses a definite article in the accusative case | 108 | 82 |
| 2a-g/ | Neither Gothic nor Greek uses a definite article, in the accusative case and in the genitive case respectively | 9 | 0>8 |

Table 4. continued

| Tags | Description of the tags | Occurrences | Matthew |
|------|-------------------------|-------------|---------|
| 2a-d/ | Neither Gothic nor Greek uses a definite artic-le, in the accusative case and in the dative case respectively | 1 | 0>2 |
| 2a-n/ | Neither Gothic nor Greek uses a definite article, in the accusative case and in the nominative case respectively | 1 | 0 |

As can be seen in the table above, there are 198 places in which Gothic does not use a definite article in the accusative case, whereas Greek uses a definite article in the accusative case, 20 places in which Gothic does not use a definite article in the accusative case, whereas Greek uses a definite article in the genitive case, 4 places in which Gothic does not use a definite article in the accusative case, whereas Greek uses a definite article in the dative case, 80 places in which both Gothic and Greek use a definite article in the accusative case, 10 places in which both Gothic and Greek use a definite article, in the accusative case and in the genitive case respectively, 3 places in which both Gothic and Greek use a definite article, in the accusative case and in the nominative case respectively, 108 places in which neither Gothic nor Greek uses a definite article in the accusative case, 9 places in which neither Gothic nor Greek uses a definite article, in the accusative case and in the genitive case respectively, 1 place in which neither Gothic nor Greek uses a definite article, in the accusative case and in the dative case respectively, and finally 1 place in which neither Gothic nor Greek uses a definite article, in the accusative case and in the nominative case respectively. The remaining types of occurrences predicted by the tags are unattested in my corpus.

## 5. Conclusions

If we look at the data from a different perspective, we will see the following interesting tendencies. In the table below I gathered all the data obtained for the behavior of Gothic in the Gospel of John with respect to the definite article in all cases.

Most importantly, according to the data obtained, out of the total of 1641 places Gothic does not use the definite article 837 times where Greek does, which amounts to 51.00%. Within the 837 places the nominative case omits the article most frequently – 333 times (39.78%), in the second place is the accusative case – 222 times (26.52%), the third place is occupied by the dative case – 197 times (23.53%), and the genitive case occupies the fourth position – 85 times (10.15%). Judging by the general tendency of the Gothic translator to omit the definite article, we can probably assume that in many places the definite article might have been used where it would not have been in natural spoken Gothic.

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

|  | **N** |  | **G** |  | **D** |  | **A** | **Total:** |  |
|---|---|---|---|---|---|---|---|---|---|
| 1n-/ | 330 | 1g-/ | 80 | 1d-/ | 99 | 1a-/ | 198 | **707** |  |
| 1n-g/ | 1 | 1g-n/ | 0 | 1d-g/ | 64 | 1a-g/ | 20 | **85** |  |
| 1n-d/ | 0 | 1g-d/ | 0 | 1d-n/ | 0 | 1a-d/ | 4 | **4** |  |
| 1n-a/ | 2 | 1g-a/ | 5 | 1d-a/ | 34 | 1a-n/ | 0 | **41** |  |
|  | **333** |  | **85** |  | **197** |  | **222** | **837** | **51.00%** |
|  | **39.78%** |  | **10.15%** |  | **23.53%** |  | **26.52%** | **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 | 1g+d/ | 0 | 1d+n/ | 0 | 1a+d/ | 0 | **0** |  |
| 1n+a/ | 0 | 1g+a/ | 0 | 1d+a/ | 0 | 1a+n/ | 0 | **0** |  |
|  | **1** |  | **0** |  | **0** |  | **0** | **1** | **0.06%** |
|  | **100%** |  | **0%** |  | **0%** |  | **0%** | **100%** |  |
|  | **N** |  | **G** |  | **D** |  | **A** | **Total:** |  |
| 2n-/ | 182 | 2g-/ | 40 | 2d-/ | 28 | 2a-/ | 108 | **358** |  |
| 2n-g/ | 0 | 2g-n/ | 1 | 2d-g/ | 23 | 2a-g/ | 9 | **33** |  |
| 2n-d/ | 0 | 2g-d/ | 1 | 2d-n/ | 1 | 2a-d/ | 1 | **3** |  |
| 2n-a/ | 0 | 2g-a/ | 11 | 2d-a/ | 17 | 2a-n/ | 1 | **29** |  |
|  | **182** |  | **53** |  | **69** |  | **119** | **423** | **25.77%** |
|  | **43.02%** |  | **12.52%** |  | **16.31%** |  | **28.13%** | **100%** |  |
|  | **N** |  | **G** |  | **D** |  | **A** | **Total:** |  |
| 2n+/ | 168 | 2g+/ | 46 | 2d+/ | 27 | 2a+/ | 80 | **321** |  |
| 2n+g/ | 0 | 2g+n/ | 0 | 2d+g/ | 25 | 2a+g/ | 10 | **35** |  |
| 2n+d/ | 0 | 2g+d/ | 0 | 2d+n/ | 0 | 2a+d/ | 0 | **0** |  |
| 2n+a/ | 2 | 2g+a/ | 3 | 2d+a/ | 16 | 2a+n/ | 3 | **24** |  |
|  | **170** |  | **49** |  | **68** |  | **93** | **380** | **23.15%** |
|  | **44.73%** |  | **12.89%** |  | **17.89%** |  | **24.47%** | **100%** |  |
|  | **N** |  | **G** |  | **D** |  | **A** |  |  |
| **Total:** | **686** |  | **187** |  | **334** |  | **434** | **1641** | **100%** |
|  | **41.80%** |  | **11.39%** |  | **20.35%** |  | **26.44%** | **100%** |  |

As far as the opposite tendency is concerned, Gothic uses the definite article only 1 time where Greek does not. This amounts to an insignificant 0.06%. Here is the attested instance:

John 7:39
Gothic: … *ahma* 1n+/*sa weiha* …
Greek: … πνεῦμα ...
'the Holy Ghost'

In this place Gothic uses the definite article *sa* with the adjective *weiha* 'holy', whereas none of the compared Greek manuscripts uses the definite article here. The various manuscripts use either πνεῦμα 'Spirit' or πνεῦμα ἅγιον 'Holy Spitit'; in the Wulfila Project we also see πνεῦμα, whereas in the Latin Vulgate similarly there is *Spiritus*. A possible explanation for this occurrence is that the Gothic translator preferred to stick to the version appearing elsewhere for example in John 14:26, which reads τὸ πνεῦμα τὸ ἅγιον lit. 'the Spirit the Holy', though he somehow disregards the first definite article. Another possibility is that some other Greek source manuscript was used, which could have contained the version πνεῦμα τὸ ἅγιον.

In the remaining instances Gothic faithfully reflects Greek, as it consistently either uses or skips the definite article in places where Greek does. However, as can be seen, in numerous places the cases of the articles differ in the two languages, or potentially differ when the definite articles are not used. It is basically due to the fact that some Gothic prepositions and verbs require different cases in the following nouns than the corresponding Greek prepositions and verbs do. This practice is quite logical, as otherwise the internal grammar rules of Gothic would have seriously been violated and the translation would sound very awkward, if not unintelligible. Therefore the use, or potential use, of different cases in certain definite articles is the result of the specificity of each language. Thus I found 59 places in which Gothic and Greek use different article cases, 130 instances in which Gothic does not use a definite article where Greek does but potentially would use a different case than Greek, and 65 places in which neither Gothic nor Greek uses the definite article but in which potentially the cases of the articles in the two languages would differ if they were used. Altogether there are 254 (15.47% of all the occurrences, i.e. 1641) in which Gothic uses, or potentially would use, a different article case than Greek. Out of these, 5 such places (i.e. 1.96% of the total of 254) are about the Gothic nominative case (N), 21 (i.e. 8.26%) the genitive case, 180 (i.e. 70.86%) the dative case and 48 (i.e. 18.89%) concern the accusative case. Below I provide a few random examples of this problem for illustration:

John 15:21
Gothic: … *in* 1g-a/*namins meinis*…
Greek: … διὰ τὸ ὄνομά μου …
'… for my name's sake …'

Here Gothic does not use a definite article in the genitive case, whereas Greek uses a definite article in the accusative case, which is indicated by the tag 1g-a/ accordingly.

John 10:18
Gothic: … *at* 1d-g/*attin meinamma*.
Greek: … *παρὰ τοῦ πατρός μου*.
'… of my Father'.

Here Gothic does not use a definite article in the dative case, whereas Greek uses a definite article in the genitive case, which is indicated by the tag 1d-g/ accordingly.

John 15:3
Gothic: … *in* 2g+a/*þis waurdis* …
Greek: … *διὰ τὸν λόγον* …
'… through the word …'

Here both Gothic and Greek use a definite article, in the genitive case and in the accusative case respectively, which is indicated by the tag 2g+a/ accordingly.

John 17:24
Gothic: … *faur* 2a-g/*gaskaft* 2g-/*fairhvaus*.
Greek: … *πρὸ καταβολῆς κόσμου*.
'… before the foundation of the world'.

Here neither Gothic nor Greek uses a definite article, in the accusative case and in the genitive case respectively, which is indicated by the tag 2a-g/ accordingly.


## 6. Future research plans

In the nearest future at least four more studies of mine can be expected, on which I am currently working. Two of them will separately include the two remaining gospels, namely Luke and Mark, the third one will concentrate on the translation inconsistencies and problematic areas between Gothic and Greek, and the fourth one will focus on the differences between Greek text types themselves where emphasis will be placed on the definite article. In further future also the remaining Gothic texts will be taken into account: Pauline Epistles and the minor fragments, i.e. Nehemiah, Skeireins, Signatures and the Calendar. For the time being, I am working on manual annotation of the Gospel of Luke. Soon the data will be gathered, described and presented, and possibly compared with the previous two studies concerning the Gospel of Matthew and John. At the ultimate stage of my research all the data obtained for the individual Gothic

texts will be compared with one another, as well as with the ones obtained by Kovari (1984), and possibly with other related studies, and further conclusions will be drawn.

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