

Early Middle High German
(1050-1170)

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Internal Structure of MHG

Early Middle High German (1050-1170)

„Classical“ Middle High German (1170-1250)

Late Middle High German (1250-1350)

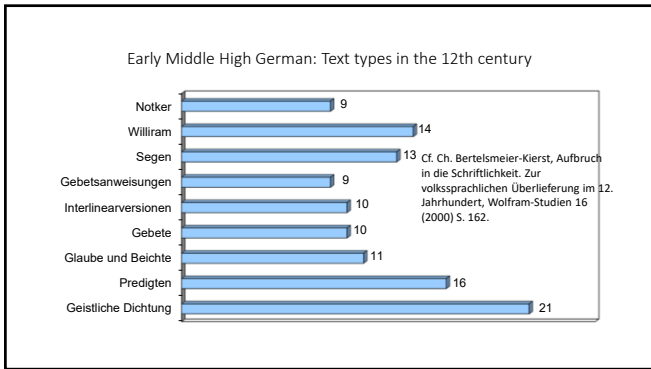
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MHG sources: overview

Ch. Bertelsmeier-Kierst/ J. Wolf, „Man schreibt deutsch“. Volkssprachliche Schriftlichkeit im 13. Jahrhundert, Jahrbuch der Oswald von Wolkenstein-Gesellschaft 12 (2000) S. 21.

Century	Number of Sources
11. Jh.	55
12. Jh.	131
13. Jh.	801

3



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Early Middle High German: Unstressed Syllables in the ‚Glossae Salomonis‘

Latin lemma	OHG gloss (Zwettl 1)	OHG gloss (Cim 22201)
Abrupi ‚interrupted‘	untirnam	unterna(m)
Abtrunco ‚mutilate‘	bistumbilo	bistumbele
Abutor ‚abuse‘	missiniuzzo	missinuzze
Acerum ‚ground ivy‘	gundreba	gunderebe
Acredo ‚acidity‘	suri	sür-Ø
Actubernalis ‚cohabitant‘	husconozzo	husgenoz-Ø
Adsentator ‚sweet talker‘	scuntari	scuntere
Agilis ‚swift‘	snellir	sneller
Ambulator ‚palfrey‘	celtari	celter-Ø
Arceolus ‚saddle arch‘	satalpogo	satelpoge

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Early MHG: Evolution of text types – Lorsch Confession (9th century)

Ih giu nīdes, abunstes, bisprāha, sueriennes, firinlustio, zītio forlāzanero, ubarmuodi, geilī, slafheiti, trāgī gotes ambahtes, huoro uuilleno, farligero, inti mordes inti manslahta, ubarāzī, ubartrunchī

'I confess to envy, resentment, slander, perjury, evil lust, neglect of prayer times, pride, lewdness, sloth, negligence in worship, harlotry, adultery, murder and manslaughter, excessive eating and drinking'

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Early Middle High German: Evolution of text types – Vorau Lamentation for Sins (12th century: Vorau Stiftsbibliothek Cod. 276, fol. 126va-vb)

warre got, durch dine guote
nu vernim riuwigen *mich*:
ich wil mich ruogen wider dich. *ich giu*
ich binz der wärsste man,
der den namen ie gewan
daz er cristen solde sin.
nu la du (den) zorn din
uber *mich* verworhten niht gan:
dar nach unde *ich* daz garnet han,
so warre *ich* ewiclichen vloru.
in den sunden wart *ich* geborn:
mit sunden mich diu muoter enphie
die *ich* aver in der toufe lie.
(...)

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Early Middle High German: Evolution of text types – Vorau Lamentation for Sins (12th century: Vorau Stiftsbibliothek Cod. 276, fol. 126va-vb)

Dem *ich* wol zuo sprach, *nides, abunstes*
ich ne verlies iz nie durch daz
ich neriete ime an sin guot.
mit den gedanchen *ich* in stuoch, *mordes inii manslahu*
ich honde in mit der zungen, *bispraha*
ich nesprach mit deme munde
niwar huoch unde spot.
so *ich* scolde sprechen din lop
so was *ich* unmuozech:
daz hastu wol gebuozet,
des sag *ich* dir gnade.
ze chirchen was *ich* trage, *zito forlitanero*
gerne *ich* roupte unde stal,
daz unrehte *ich* verhal
mere dan *ich* solde.

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Early Middle High German: Evolution of text types – Vorau Lamentation for Sins (12th century: Vorau Stiftsbibliothek Cod. 276, fol. 126va-vb)

neheine maze *ich* newolde *huoro uuilleno, farligero,*
mit huore began:
dem manne *ich* sine konen nam.
michel unreht *ich* begie:
nechein wip *ich* nelie,
ich si mit ir gevallen
mit werchen ode mit willen
ode mit sogetanen gebaren,
die huorlich waren.

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Early Middle High German: Evolution of text types – Vorau Lamentation for Sins (12th century: Vorau Stiftsbibliothek Cod. 276, fol. 126va-vb)

*Dem ich wol zuo sprach,
ich ne verliez iz nie durch daz
ich neriete ime an sin quot.*

‚If I spoke kindly to somebody, I wouldn’t let it go, for I was only after his possessions.’

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Early Middle High German: Scholarly prose – ‚De virtutibus et viciis’ (CIm 7636)

1) Latin gerundive
LAT *Primum omnium quaerendum homini est*
MHG *Vor allen dingen ze ervorschenne ist
MHG Uor allen dingen sol mensesche ervorschen (CIm 7636)
‘above all, man should investigate’

2) Definite article
LAT *sapientia huius mundi stultitia est apud Deum*
MHG *uuishheit dirre werlte. ist tumbheit vore gote
MHG diu uuishheit dirre werlte. ist ein tumbheit vore gote (CIm 7636)
‘The wisdom of the world is stupidity befor God’

3) Syntax transformed into lexis
LAT *quia in his duobus vita beata acquiritur*
MHG *wante in disen zeuuan dingen wirt der ewige lib gewinnen
MHG In disen zeuuan dingen so wirt der ewige lib gewinnen

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Early Middle High German: Scholarly prose – ‚De virtutibus et viciis’

Uór állen dingen sol mensesche eruorscon **uuelichiu** síge diu wære gewízzeda. unte diu wære wísheit. **wante** diu uuíshheit dirre werlte. ist ein tumbheit uoregote. Diu wære gewízzede ist. **daz** du dich pecherest uon den sunton, **die** des tíuuels dienest sint unte diu wære wísheit ist, **daz** du gót úbest. nach der warheit siner gebote. Indisen zeuuan dingen so wirt der ewige lib gewinnen. also dauid sprichet. Chere dich uondem ubele. unte túo dazguót. **wanez** engenúget neheineme **daz** er daz ubel uermídet. erneuelle daz guóte tuon. noch en hilfet niecht **daz** er daz guóte túot. erne uelle daz ubele uerlâzen. Aller der sus uuíse ist. der ist ane zwífel ímer salich. Daz ist auer der salige lib. **daz** tu gót erchennest.

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Early Middle High German: Scholarly prose – ‚De virtutibus et viciis‘

‘Above all, man should investigate what is true knowledge and true wisdom. For the wisdom of this world is foolishness before God. The true wisdom is that you turn away from the sins that are the devil’s service. And the true wisdom is that you obey God according to the truth of His commandments. With these two things eternal life is attained. As David says: Turn away from evil and do good. Because it is not enough for anyone to avoid evil and not want to do good. It also doesn’t help that he does good and doesn’t want to give up evil. Anyone who is so wise is undoubtedly blessed forever. But that is eternal life, that you know God’.

13

Early Middle High German: Vernacular poetry – *Ezzolied*

Der g̃vte biſchoph guntere uone babenberch . der hiez machen ein uil g̃vt vverhe. er hiez die fine phaphen ein g̃t lieht machen . eines liedes fi begunden want fi di b̃vch chunden. ezzo begunde ſcriben . wille uant die wife. (Vorau, Stiftsbibliothek, Cod. 276 (früher XI) fol. 263rb)

‘The noble bishop Gunther von Bamberg ordered a particularly good work to be made. He ordered his clergy to make a good song. They began to compose the song because they knew the Bible well. Ezzo wrote [the verses], Wille invented the tune’.

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Early Middle High German: Vernacular poetry – *Ezzolied*

Et tempore [...] Quo terrore permoti non solum vulgares, sed et populorum primores, genere et dignitate insignes, et ipsi diversarum civitatum episcopi, magna gloria et summo honore fulti, patriam, cognatos et divitias reliquerunt, et per artam viam crucem baiolantes Christum secuti sunt. Quorum praeuius dux et incantor fuit Guntherus Babinbergensis episcopus, vir tam corporis elegantia quam animi sapientia conspicuus ; in cuius comitatu multi nominati viri et clerici et laici, tam de Orientali Francia quam de Bawaria fuerunt. Inter quos praecipui duo canonici extiterunt ; videlicet Ezzo scolasticus, vir omni sapientia et eloquentia praeditus, qui in eodem itinere cantilenam de miraculis Christi patria lingua nobiliter composuit ;[...]. (Vita Altmanni Episcopi Pataviensis, in: Monumenta Germaniae Historica, hg. von K. Wattenbach, SS 12 , Hannover 1856, S. 230)

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Early Middle High German: Vernacular poetry – *Ezzolied*

'At that time..., terrified at the impending coming of the Last Judgment, many of the common people, but also many princes and even bishops, left their homes, their relatives and their possessions and, bearing the cross, followed Christ. Their leader was Bishop Gunther von Bamberg, a man distinguished for beauty of body and wisdom of mind, in whose entourage were many famous men, both clerical and lay, from East Franconia and Bavaria. Among these two excellent canons especially stand out, namely, the Scholasticus Ezzo, a man endowed with every wisdom and art of speech, who on the same course excellently composed in the native language a hymn on the wonders of Christ'

(Vita Altmanni Episcopi Pataviensis, in: Monumenta Germaniae Historica, hg. von K. Wattenbach, SS 12, Hannover 1856, S. 230)

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Early Middle High German: Vernacular poetry – *Ezzolied*

*uon holze huob sich der tot
uon holze geuil er, gote lop.
der tieuel ginite an daz fleisc:
der angel was diu gotheit.
nu ist ez wol irgangen:
da an wart er geuangen. (Ezzolied, 257-262)*

'Death came from the wood, it was destroyed by the wood, praise be to God. The devil lusted after the flesh, the fish hook (in it) was the deity. Well it went well, that's how he got caught'

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Early MHG: Coordination in the *Ezzolied* (de Boor 1926/27)

Asyndeton

*uon holze huob sich der tot
uon holze geuil er, gote lop.
der tieuel ginite an daz fleisc:
der angel was diu gotheit.
nu ist ez wol irgangen:
da an wart er geuangen. (257-262)*

Linking

*duo begieng er ebreiscen site
duo wart er circumcisis,
duo nanten si in ihesus (186-188)*

18

Early MHG: Subordination in the *Ezzolied* (de Boor 1926/27)

duo irscinen an dirre werlte
di sternn bire ziten,
di der vil luzzel liehtes baren
so berhte so si waren
wante siu beschatewote
diu nebelvinster naht,
diu von dem tiefel bechom,
in des gewelte wir alle waren,
unze uns erscein der gotes sun,
warer sunno von den himelen (111-120)

'there appeared in this world the stars in their seasons, giving very little light, however brilliant they might be, for the misty night overshadowed them, caused by the devil, in whose power we all were, until the son of God appeared to us, the true sun from heaven'

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Early MHG: Parallelism in the *Ezzolied* (de Boor 1926/27)

von den w[ur]zen gab er ime di adren.
von dem grase gab er ime daz har,
von dem mere gab er ime daz pluot,
von den wolchen daz muot (45-48)

„From the herbs he gave him the veins, from the grass he gave him the hair. From the sea, he gave him the blood, from the clouds, the mind.’

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Ezzolied: Punctuation in the Vorau Ms (fol. 128rb)

<i>gealt.</i>	<i>punctus: pause or end of verse (.)</i>
<i>genaden.</i>	<i>punctus versus: end of sententia (;)</i>
<i>anegeunge!</i>	<i>punctus elevatus: end of a sense unit within a sententia (!)</i>

[...] Ich wil iw eben allen . eine uil ware rede uor t[un]. uon d[er] minem finne . uon dem rechten anegeunge ! uon den gnaden also manech ualt di unf uz den b[ü]chen lint gezalt . uzzer genefi unt uz libro regum der werlt al ze genaden ;

'I will recite to all of you the one great truth, as I understand it, of the true origin, of the multitude of graces of which we are told in the Scriptures, in Genesis and in the Book of Kings, to the whole world for salvation.'

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Ezzolied: Strasbourg vs Vorau

Ezzolied (Strasbourg Fragment)	Ezzolied (Vorau Ms)
Nu wil ih iu herron heîn war reda vor tuon von dem angenge, von alem manchunne, von dem wistuom alse manicvalt, ter an dien buch stet gezalt, uzer genesi unde uzer libro regum, tirre werlte al ze dien eron .	[...] Ich wil iw eben allen . eine uil ware rede uor tûn. uon dē minem finne . uon dem rechten anegenge ! uon den gnaden alfo manech ualt di unî uz den bûchen lint gezalt . uzzer geni unt uz libro regum der werlt al ze genaden ;
Now I will give you noblemen the one true report of the origin, of the whole history of mankind, of the manifold wisdom written in the Scriptures, in Genesis and in the Book of Kings, for the honour of the whole world.	I will recite to all of you the one great truth, as I understand it, of the true origin, of the multitude of graces of which we are told in the Scriptures, in Genesis and in the Book of Kings, to the whole world for salvation .

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Early Middle High German: Metalinguistic evidence – Vienna Genesis

<p><i>Er tet an dem antlutze siben locher nutze: zwei an den ôren daz er muge hôren, joch zwei ougen daz er sehe die getougen, zwei an der nase daz er stinchen muge, in dem munde einiez sô nuzte nist deheinez. (237-246)</i></p>	<p>'He made seven useful holes in the face: two in the ears so that he [man] could hear, plus two eyes to see the secret things, two in the nose so that he could smell, one in the mouth, nothing else is quite as useful.'</p>
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23

Early Middle High German: Metalinguistic evidence – Vienna Genesis

<p>In deme munde hiez er hangen eine zungen lange. fure die îlte er machen einen chinnebachen, zane zwei geverte, beinîn vile herte, daz si daz ezzen brechen unt daz diu zunge spreche. Swenne si den wint fâhit unt in in den munt zuhet, an den zanen si scephet daz wort daz si sprichet. (247-258)</p>	<p>'In the mouth he [=God] attached a long tongue. Around it he immediately made a jaw, and two rows of teeth, of very hard bone, to grind food and for the tongue to speak. Whenever it catches the wind and draws it into the mouth, it forms the word it speaks on the teeth.'</p>
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