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Caput vigesimum primum. Continens regulas syntaxeos

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CAPUT VIGESIMUM.

De interjectionibus.

INTERJECTIONES execrantis, vae, vuah, vœ: ut, vae vuarth thi Hierusalem, vœ tibi Hierusalem. C. C. Boreales Angli dicunt, wa wurth thee, vœ tibi. Vuah vuarth the-laro vueroldi, quat hie, ef thu iro scoldis guuuald egan, vœ mundo, inquit ille, si tu illum gubernares. C. C.

Demonstrantis. Vide adverbia demonstrandi. Ut in aliis linguis, ita in Franco-Theotisca colligantur in ordinem interjectiones Admirantis, Lætantis, Dolentis, Abominantis, Ridentis & Deridentis, Vocantis & Silentii, Jubentis, Exclamantis, Minantis, &c. quas brevitati consulens omittō.

CAPUT VIGESIMUMPRIMUM.

Continens regulas quasdam Syntaxeos, & nonnullas observationes Linguae Francicæ genium & ingenium amplius explicantes.

I. COMPARATIO in Linguâ Franco-Theotiscâ duobus modis exprimitur, ut apud Latinos; vel per conjunctionem *than* vel *thanne*, quæ *quàm* significat; vel per ablativum nominis rem minorem in comparatione significantis: ut, thiu suoze thinere *gratiæ* is bettera, than thiu skarphe thero *legis*. w. Thiu genatho thines *evangelii* suozer is than thiu *austeritas* thero ewo. w. So mikilu is hie bettera than ik, *tanto me præstantior est*. C. C. Wanda also thaz gold diurer is thanne eynig ander gesmithe, *nam quemadmodum aurum charius est ullo alio metallo*. w. Bezzere is thiu suoze mines *evangelii*, thanne thero aldon ewon *asperitas*. w: Bettere sint thine spune, than ther win. w. Wanda bezzere sint thine spune themo wine. Willeramus.

II. Adjectiva Superlativi gradûs in constructione posita regunt genitivum: ut, thuo vuas endigo allaro manno thes vuisofsten, *tum vitam finivit omnium hominum sapientissimus*. C. C. That is egeslicofst allaro thingo forohlicofst firio barnon, *id omnium est maxime terribile, & metendum hominibus*. C. C. That hus Godes allaro vuho vuunsamofst, *Domus illa dei omnium sacrorum maxime delectabile*. C. C. Sic legitur, cuningo craftigofst. Vuuo sconesta; gumono befta; Barno rikioft. C. C. Adam thero gomono vuas manno eristo. Otr.

III. Nomina distributiva & partitiva, & distributivè & partitivè posita regunt genitivum: ut, so war so ir joh eynega juwera geluchon vinded, *ubicunque aliquam vestrarum sodalium inveneritis*. w. Was hiro aller egelich mer vane himo kunde gelagan, *quid quisquam illorum (vel unusquisque illorum) mibi de illo posset indicare*. w. Her allero jegelich hauet sin fuerd an handon, *illorum omnium quilibet tenet gladium suum manu*. And hero neheyn ni lazat sin fuerd van finemo thihe, & *illorum nemo dimittit [solvit] gladium à femore*. w. Ande sie negheyn ge-thinga ne hauon an him seluon thurgh eynega hiro woledada, & *nullam fiduciam in seipsis reponunt propter ullum suorum bonorum operum*. w. Hiro nehein ne is unbarigh, *earum nulla est infœcunda*. w. In einemo thinero ougan, *in uno oculorum tuorum*. w. Thaz leith ich thurgh einan jegelichan thinero *doctorum, Hoc passus sum gratiâ uniuscujusque tuorum doctorum*. w. Sel-zogh sint thero cuninginnan, aghzogh sint thero keuese, *sexaginta sunt reginæ & octoginta concubinae*. w. Ih bin ein thero sibino thero Gotes drut botono, thie in fineru gishti sint jo stantenti, *ego sum unus septem dei nuntiorum qui in conspectu ejus semper stant*. Otr. Ther man ther giuet thufent siluerinero penningo, *homo, qui dabit mille nummos*. w. Therro ther ein ze anderen *mutuâ charitate coherent*. Sagda suozhlico huo iro suno scolda obar thefan middulgard managon vuerthan fumon ze fulle fumon ze frobro firio barno, *sane prædixit, ut illius filius quibusdam hominum offendiculo, quibusdam vero consolationi futurus esset per hunc terrarum orbem*. C. C. So duat ludeo so huilic so thes herren vueli huld gthienan, *sic omnis facit, [vel singuli sic faciunt] qui domino fideliter servire velit*. C. C. Allaro barno gihuilic, *hominum unusquisque*. C. C. That hie unreht gimet odrum manne, *ut injustum faciat aliis hominibus*. C. C. Than fuorun im ok fan Hierusalem thero jungrono tuena, *tum ab Hierosolymâ ad illum profecti sunt*

sunt duo discipuli. C. C. Quat that hie vuari gifendid tharod that hie thar gimanodi marino gihuilican thero hobid scatto, *dixit se eò missum fuisse, ut à singulis peteret pro capite nummum. C. C.* Andreas endi Petrus farlietan all samod so huat so sea bi thero aho habdun giuuunnanes, *Andreas & Petrus nihil non facultatum, quas acquisiverant, juxta mare prorsus reliquerunt. C. C.* That sia bi thes vuateres stade iro aldan fader farlietun, endi all that sia thar fehes chtun, *ut patrem suum senem, & quicquid bonorum possiderent, juxta lacus oram relinquerent. C. C.* Endi ni latat thes melmes vuhc folgon an juuon foton, ac scuddeat it fan juuon scohon, *& ne finite quid pulveris vestris pedibus adhaerere, sed excutite illud à calcis vestris. C. C.* Endi harmes filo giuurkeat, *& multum mali facit. C. C.* Filu thesles liutes in abuh irrentes ist er ze Gotes henti vuola therenti, *multos ex hoc populo in iniquitate errantes bene ad manum Dei reducet. Otfri.*

IV. Multa adjectiva, ut quæ reatum, meritum, plenitudinem, &c. significant, genitivo gaudent: ut huat vulleat gi ludeon thes adelian te duome ef hie doðes nu vuirdig bi sulicon uuordon; that vueroð all gifprac folc Iudeono that hie vuari thes ferahes scolo, vuities so vuirdig, *quid? vultis ne, o Judæi, hunc condemnare, si modo ob talia verba mortis dignus sit: omnis multitudo, & populus Judæorum respondit, quod mortis reus, & supplicii dignus esset. C. C.* Antfahat ina than est under juuua folcicepi, ef hie si is ferahes scolo, im so adeliat ef hie si doðes vuert, *tum si mortis est reus, recipite illum inter vos, & condemnate illum si mortis dignus est. C. C.* Nu ik mid theson hudon ni mag findan mid thus folku that hie is ferahes si furi thesaro scolu sculdig, *jam vero non possum invenire cum hoc populo, & plebe, quod coram hac multitudine (vel conventu) mortis reus sit. C. C.* Guate thegana Gote thiononte, joh. vuif domes folle, *boni servi deo servientes, & pleni sapientiæ. Otfri.*

Adjectivum absolute positum fit substantivum, & ut tale, regit genitivum. Sic Tat. 1. 2, Uzan sin ni uuas vuhc gitanes, *sine ipso factum est nihil.*

V. Verba recordandi, & obliviscendi, expectandi, precandi, tentandi, curandi, cognitionis, & sensûs, admirandi, custodiendi, fruendi, & gaudendi, liberandi, & dimittendi, inveniendi, & percipiendi, implendi, regunt per elleipsim genitivum; ut sequentia docent.

Verba recordandi & obliviscendi: wir gehugon thinerer spune, *memores sumus uberum tuorum. w.* Wille ich jemer gehugan thero finero micholon genathon, *semper recordabor magnæ illius gratiæ. Gehuge aller thickest min, gehuge ouch minero wundora. w.* Wollent sie erhugan propriæ fragilitatis. w. Min niet vergezzanne haueft, *non oblitus es mei. w.*

Precandi: thes bidden ich, *hoc rogo.*

Tentandi: so is oc an buokon gescriban, quat hie, that thu ni scalt herren thines fandon thines frahon, *pariter scriptum est, inquit ille, quod Herum, & dominum tuum non tentabis. C. C.* Te hui vuarlogan, quat hie, fandoz min, *hypocritæ, inquit ille, cur me tentatis? C. C.*

Curandi: wanda thu veychenes, ande gelichniffes niet ne ruocheft, *quia fraudem, & simulationem non curas. w.* Min ruocheft, *me curas. w.*

Cognitionis & sensûs: iof thu thines selues niet bekennes wiuo sconesta, *si te ignoras, mulierum pulcherrima. Ich ne warth niet innena thero donorum, thie thir thin sponsus hauet collata, Non percepi dona, quæ in te contulit sponsus tuus. w.* Nu werthet her thes wola innane, *nunc rectè percepit hoc. w.* So her thes innena werthet, *si resciverit hoc.* Her thes innen is worthan, *rescivit hoc.* Vuas im thie landes vuard an fastunnea fiortig nahto manno drohtin so hie thar muofes ni anbet, *custos terræ hominumque Dominus jejunaverat quadraginta dies, adeo ut ne quidem cibum gustaret. C. C.* Nu ic ju scal seggean, that ic an thesaro vueroð ni mot mid mannon mer muofes anbrtan furthor mid firihon, er than gifullid vuir thit himilo riki, *nunc vobis dicam me non amplius in hac vita cum hominibus cibum gustaturum, donec regnum cælorum completum fuerit. C. C.* Thine frunde horechent gerno thinerer stemma, *amici tui avidè audiunt vocem tuam. C. C.* Thie ni vuoldun Cristes gerno gihorian, *qui non voluerunt Christum studiosè audire. Do wir thes wara, videamus hoc. w.* Dot wara thes cuninges, *videte regem. w.*

Admirandi: thu vuunderest thich thero virtutum. thie thu ane mir scouwest. w. *Ecclesiam Christi thie ich er detestabar therro ne magh ich mih nu volle wunderan. w.* Thu wunderest thich thero genathan thiu mir geschehan is. w.

Custodiendi: Thie thes wingardon huodent, *qui vineam custodiunt. w.* Thes Cristes grabes huaten, *Christi sepulchrum custodire. Tat.* Huatta des kindes, *custodivit puerum. Tat.* Ich duon sin seluo allizana wara, *illam semper ipse observo. w.*

Fruendi & gaudendi: Agleto bad that wið Crist, that siu iro barnes forthbrucan muofci, *statim mulier petiit Christum, ut narâ suâ frueretur. C. C.* That vuhc faginoda thes that siu iro barnes forthbrucan muofci, *mulier in hoc garvsa est, quod filiâ suâ fruitura esset. C. C.* So nu thes thinges mugun mendean mancunni, *hoc nunc gaudendum est humano generi. C. C.*

Liberandi & dimittendi: That sia drohtin fundeono tomie, *ut Dominus illam à peccatis liberet. C. C.* That thu sia af sulicon suhteon atomies, *ut illam tu liberet à talibus affectibus. C. C.* That ju vualdand God lethes alate, *ut Deus vobis peccatum dimittat. C. C.* Ef gi than vueliat alatan hudio gihuilicon thero fundiono thia sia vuid ju selbon hier vuretha giuurkeat, *si vultis singulis peccata dimittere, quæ in vos ipsi irati faciunt. C. C.* Endi alat us hebanes vuard menegaro mennsculdio, *id est, FIRIN VUERC managaro mennsculdio. nam paulo post sequitur.*

sequitur. Et gi than vuellat allatan Iudeo gihulicon thero facono endi thero fundiono, than alarit ju vualdand God fader alomahrig FIRIN VUERC MIKIL managero mennsculdio. C. C.

Inveniendi: ich suoghta hin and ne vand sin niet, *quasi illi, sed illum non inveni.* w. Legitur tamen, fundan mich thie waghtara; & of ir minen wino vindet. w.

Percipiendi: Ef hie larit ina is muod spanan, that hie ir beginne thera gernean, *sciet se in id adeo affectum esse, ut illud percipiat, vel percipere incipiat.* C. C. Thuo vuisda sia after iro vuilleon, hiet that siu vuhetes than er ni gerodi for them gumscipie neuan that man iro Johannes an thero hallu hobid gabi alofit fan is lichamon, *tum direxit illam secundum suam mentem, jubens ut nihil tunc efflagitaret coram omnibus, quin ut sibi in aulam (vel cœnaculum) adferretur caput Johannis à corpore truncatum.* C. C.

Implendi: ni fullit er sih vuines, ouh lides nih eines, *non implet se vino, neque cicerâ.* Otrr.

VI. Verbum etiam adsciscit genitivum per elleipsin, quando pars significatur nomine totius: ut, huem ik hier gebe mines muoses, *cui hic daturus sim de edulio meo.* C. C. Nam hie after thiu thes muoses for them mannon, endi gaf is themo menscathen Iudase an hand, *postea de edulio sumpsit in conspectu omnium, & frustum tradidit scelesto latroni Judæ.* Franco-Galli maxime adhuc affectant hoc loquendi genus: ut, donnez moy du pain; voulez vous boire du vin; au quell je bailleray icy de ce que je mange; apres il prist de ce qu'il mangoit en presence du monde qu'il y étoit, & en donna au mechant traître Iudas.

Hicce addas verbum Ahtean, cujus significationem simplicem extra Syntaxim nondum satis assecutus sum: ut, mi sculun Iudeono noh unsculdigna erlos bindan.... ahtean mines aldres eggion scarpon, *Judæi me innocuum vincuntur sunt, & occisuri mucronibus acutis.* C. C. Sagda im an suefna slapandion on naht bodo drohtines that that barn Godes slidmuod cunning suokean vuolda ahtean is aldres, *noctu angelus Domini illi dormienti & somnienti dixit, quod Rex crudelis infantem quæreret ad illum occidendum.* C. C. Nu habit thit leohr ageban, quat hie, Herodes se cuning, hie vuela is ahtean. *Herodes, qui voluit eum occidere, nunc mortuus est, inquit ille.* C. C.

VII. Verba acquisitivè posita, ut & verba indicandi, dandi, fidendi, gratias agendi, promittendi, auxiliandi, & id genus plurima, regunt Dativum: ut, thu thir Hereberga machost, *tu tibi tabernacula facis.* Ther cuning Salomon machoda himo seluemo eynan disk thes holzes van libano, *mensam sibi fecit rex Salomon de ligno Libani.* w. Ich stuont uph thaz ich minemo wino untdate, *surrexi, ut aperirem dilecto meo.* w. Thir sinemo herren wirchde, *qui domino suo operando acquirit.* w. Kunde mir, sage mir, *indica mihi, dic mihi.* w. Thie ich thir giuon, *quæ tibi dabo.* w. Ne gelounon ich minere *virtuosæ constantiæ.* w. Willon ich himo thancan, *gratias illi agam.* w. Thicco gehiez her mir sine cuomft per prophetas, *Sæpe adventum suum mihi promisit per prophetas.* w. Nu helphe wir hiro thus, *nunc illi sic auxiliemur.* w.

VIII. Verba docendi duplicem accusativum amant: ut, thar lernoftu mich Drohtines gebode; *ibi me doces mandata dei.* w.

IX. Verbum vuerthan, haud secus ac verbum substantivum apud *Latinos*, duplici dativo gaudet: ut, mah hie mid is lerun vuerthan helithon te helpu, *eruditione suâ potest esse hominibus adjumento, vel commodo.* C. C.

X. Ut in veteribus linguis septentrionalibus à nominibus primitivis alia ejusdem significationis deducuntur peculiari terminatione formata, (ut supra cap. III. r. 16 ostendimus;) sic observandum est idgenus nomina, maxime in auctoribus poetis, inter legendum occurrere, præsertim in codice Cottoniano: ubi legere est, mundburd, à mund, *protectio, patrocinium*: ut, liudscipi, à liud, *gens, turba, populus*: ut, that vuarth thuo all mid vuordon Godas fasto bifangan, endi gifrimid, after thiu hulic than liudscipi landes scoldi vuidost giuualdan.

Folcscipi, à folc, *populus*: ut, vuas im vulleo mikil, that hie sulic folcscipi frummean muost, that sia simla gerno Gode thionodin. Antfahat ina than, under juuva folcscipi im so adelat.

Erlscipi, ab erl, poetice *homo, vir*: Thuo thiu magat habde ge thionnot ti thanke thiodcuninge endi allon them erlscipie, &c.

Gumscipi, à gum, *homo*: Hiet that sia vuhetes than er ni gerodi for them gumscipie neuan that man iro Iohannes an thero hallu hobid gabi alofit fan is lichamon. Gruotta sia for them gumscipie. Thar scoldi, fan Bethlehem cumen riki thi rihtan scal Iudeono gumscipi.

Heriscipi, à heri, *exercitus*, & poetice *multitudo, turba*: thuo reop all saman heriscipi Iudeono, thiu mikil menigi.

Landscipi, à land, *regio, plaga*: nu vuellu ik te vuaron hier marian huat ik menda that gi mina hribat ouer all thit landskepi lera forstandan.

Bodscipi, à bod, *præceptum, mandatum*; thuo vuarth fan Rumuburg rikeas mannes ober all thesa irmin theod Octavianes ban endi bodscipi ober thia is bredan giuuald cuman.

Hugisceti, à hugi, *cogitatio*: that gi vuitan muotun an juuon hugiscetion that mikil girunt.

XI. Observandus est elegans usus, in linguâ *Francicâ*, verbi duon, *facere*, haud multum discrepans ab isto verbi doen, *vel don*, apud *Anglo-Saxones*; & *Do* apud *Anglos*; cujus ope evi-

* Vide *Gammaticæ Anglo-Saxonica*, caput XVI. regul. 26.

tatur ejusdem verbi in una sententia repetitio, quâ aures offenduntur: ut, ther hals, ther dragat thaz ezzen in then buch, ande dragat auor thie stemma uz, samo duont doctores tui, sie ambeckent themo liude *cibum vitæ*, and ophenent himo the doychene thero gescriphte; *Ang the neck drawes the meat into the belly, and also drawes the voice out, as thy doctours D D, who minister the meat of life unto the people, and open unto them the mysteries of the scriptures.* *Crocus* liesket thaz brinnende fiever, samo duot *charitas* siu liesket multitudinem peccatorum: *Crocus* quenched the heat of a feaver, so *D D T H* Charity, which extinguisheth a multitude of sins. Also thiu *lana*, quæ vertenda est in *purpureum colorem*, zaller erist ze samene gebunden wirthet, ande thar nah geleget in thie canales, thar siu genezzet wirthet, samo duont thine filii, *configunt timore meo carnes suas* and nithe-rent sich in *canalibus humilitatis*: As wooll, which is to be dyed into a purple colour, is first of all bound together, and then laid in chanells, where it is moistned; so *D D* thy sons, they unite themselves together in my fear, and then debale themselves in the chanells of humility. Hiz ne verid nie so niet, so hiz eer deda, it doth not go now so ill as it *D I D* formerly. Sihes thu wie hir tha ouene sted ze then linebergon, so her sprechan wila ze then, thie nithana sint, and sih nah hin neygent? also deda unfer drohtin *per viscera misericordie sue* visitavit nos oriens ex alto: Seest thu how he stands above at the railles, and speakes to those, who are below, and bowes unto them? So *D I D* our Lord, rising on high out of the bowells of his mercy, visit us below. Ande wie hough is *ecclesia de gentibus*, thiu ther er was *deserta*, ande *derelicta adeo per idolatriam*, ande nu ilet *virtutum gressibus de deserto infidelitatis* also *plebs Israelica* deda *per desertum ad terram promissionis*: And how high is the Church of the Gentiles, which was deserted, and relinquished by God for Idolatry, and now hastens from the wilderness of infidelity with virtuous paces, as the people of Israel *D I D* through the desert to the land of promise. Bidun allan dag that vuerod for them vuihe, vundrodun alla bibui hie thar so lango lot saligman suitho frud gumo frahon sinan theonon thorfti, so thar er enig thesno ni deda; The multitude waited all the day before the temple, and all wondered that the blessed, and very wise man should have occasion to serbe his Lord so long, as neber any man *D I D* before. Endi alat us managaro mennsculdio also vui odron mannon duan: And forgive us our manifold sins, as we *D D* to other men. Vui quamun hier an, moragan, nu ni gibis thu us scatte, than mer thie thu them odron duos; *We came hither in the morning, but thou wilt give us no more money, than thou dost to others.* Than scedit hie thaz farduanun mann thia farvuarahun vueros an thia vumistrun hand, so duot hie oc thia saligun an thia suidrun half: Then he will separate the lost and sinfull men on the left hand, as he will *D D* the blessed on the right. *Supra diximus haud dissimilem usum obtinuisse verbi don apud Anglo-Sax. extat exemplum Marc. VIII. 6. Et dabat discipulis, ut apponerent, & apposuerunt turbæ: and yealbe hij leopningcnihum þ hij tofopan him afez-ton, 7 hij rpa dybon: and he gave to his disciples, that they should set before them [the multitude] and they D I D so. Peculiaris etiam videtur ista phrasis DUON WARA, observare, considerare, videre. Ne duont thes niet wara nolite hoc considerare. Duo wara, observate. Duot wara thes cuninges, videte, aspiciete regem. Thaz ich wara dada of ther wingarda an bluothe wara, ut viderem si floreret vinea. Do wir thes wara, videamus. Ich duon sin wara, ego eam observo. Hactenus de peculiari usu verbi duon apud Franco-Theotiscos; sed an more Anglorum istud præponunt aliis verbis ad circumscribendum tempus indicativi præsens, imperfectum & perfectum, ut in sequentibus, *D D* you love me, *amafne* (vel *amatisne*) me. *D I D* you say it, *dixistine* hoc? *I D I D* strike him, while he was a writing, *feriebam illum, dum scriberet*; vel *scribentem percussi*; nondum satis compertum habeo.*

XII. Sequentem modum loquendi à Franco-Theotiscis deductum retinent adhuc Franco-Galli. Thiu *concordia utriusque populi in unâ fide*, thiu cumet van themo gaue minero hande; *L'accord de deux peuples dans une foy, il vient du don de ma main.* Thiu steiga tha man ze themo dische uph scal gaan, thiu is ruod, *le chemin qu'on doit passer pour aller à la table, il est rouge. w.* Thie suulc thar the disk upha lagh, thie waran silverin, auor thiu lineberga, thiu was guldin: *les colonnes sur lesquelles la table est appuyée, elles étoient d'argent, mais les balustrades, elles étoient d'or.* Alle thiu genatha thie ich thir hauan beheizan, thiu ne wirthet er nieht vollighlico geleistet, er ich gestygan uphan then palmboum, ich meino an that cruce: *toutes les graces, que je vous ay promises, ne seront pas accomplies entierement, devant que je monte sur le palmier, c'est à dire, sur la croix.*

Quinimo ut phrasin *Theotiscam* in multis retinent Galli-Francorum, & Normannorum nobilissima progenies, ita verborum *Theotiscorum* haud exiguus numerus in linguâ Gallicâ, ut & in Italicâ quamvis tot tantisque mutationes subiit, adhuc supersunt. En nonnulla, utriusque linguæ, quæ originem *Theotiscam* manifestè præ se ferunt.