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Early versions in medieval textual traditions

Wolfram's *Parzival* as a test case

Michael Stolz, Bern

Abstract

Wolfram von Eschenbach's *Parzival* is a German courtly romance composed shortly after 1200. In the *Parzival*-project based at the University of Berne, a new critical edition of the poem in electronic and printed form is being prepared. It visualizes parallel textual versions, which, depending on particular circumstances of oral performance, have developed in the early stage of the textual transmission. Philological research as well as phylogenetic techniques common in the natural sciences, e.g. in molecular biology, are used to demonstrate the existence of these early textual versions. The article shows how both methods work and how they are applied to the ongoing edition. Exemplary passages to be presented will include the text of some rare fragments that were written in the first decades of the 13th century; they might even have originated in the author's lifetime and thus allow to date the existence of the versions they belong to.

I

This article presents the electronic edition of a text composed in southern Germany and finished around 1210: Wolfram von Eschenbach's famous Grail novel, entitled *Parzival*, which is based on the unfinished *Perceval* romance, written by the French author Chrétien de Troyes some decades before (ca. 1181–1188), and which is still known through the 19th century opera adaptation *Parsifal* by Richard Wagner (finished in 1882).[1] Wolfram von Eschenbach narrates the amazing story of Parzival, an almost foolish young nobleman, who fails to catch the chance to heal his uncle Anfortas, the Grail king, by asking him why he is suffering. Only after a long series of adventures, interwoven in numerous side stories, Parzival will be able to ask the so called question of salvation and will become the Grail king himself.

Wolfram's novel is still read in slightly adapted versions of the edition published by the famous German scholar Karl Lachmann in 1833.[2] Although Lachmann's text of *Parzival* was a really ingenious masterpiece of its period, it doesn't correspond any more to the editorial standards of our own time: not only the known witnesses have massively increased in the meantime, but also the editorial concepts in medieval German studies

1 Compare Mertens, *Der Gral*, esp. 25-82 (on Chrétien de Troyes and Wolfram von Eschenbach) and 186-201 (on Wagner). For Chrétien see the edition by Busby, for Wolfram the basic edition by Lachmann and the commented edition by Nellmann, as well as the excellent introduction by Bumke, *Wolfram von Eschenbach*. In the French tradition (adopted by Richard Wagner) the Grail is conceived as a vessel containing Christ's blood, whereas in Wolfram's *Parzival* it appears as a mysterious precious stone.

2 *Wolfram von Eschenbach*, edited by Lachmann, 13-388.

have considerably changed. That is why the *Parzival*-project (currently at the University of Berne) undertakes a completely new edition of Wolfram's *Parzival* that considers the special circumstances in which courtly literature of the early 13th century was produced and disseminated. This edition presents the text not only in printed, but also in electronic form.[3]

The project's concept corresponds to the phenomenon that the texts of medieval vernacular (non-Latin) poetry aren't stable. Due to the fact that vernacular texts have been delivered orally to lay audiences that were composed to a great degree of illiterate or semi-literate people, texts could be continuously changed and adapted. This doesn't mean that these texts arose from an entirely oral culture, but written epic poems such as Wolfram's *Parzival* were able to undergo alterations while recited to different audiences, and these textual forms could again be fixed in written texts. This is why scholars of medieval German poetry assume that not only lyrical poems, but also large epic texts, such as *Parzival*, have existed in different parallel versions.[4] In each of these versions a particular intention of composition ("Gestaltungswille") is articulated.[5]

The diverse versions have their proper positions in a traditional stemma.[6] Figure 1 shows the stemmatic relations of witnesses for a passage of Wolfram's *Parzival* that will be discussed later on in further detail:

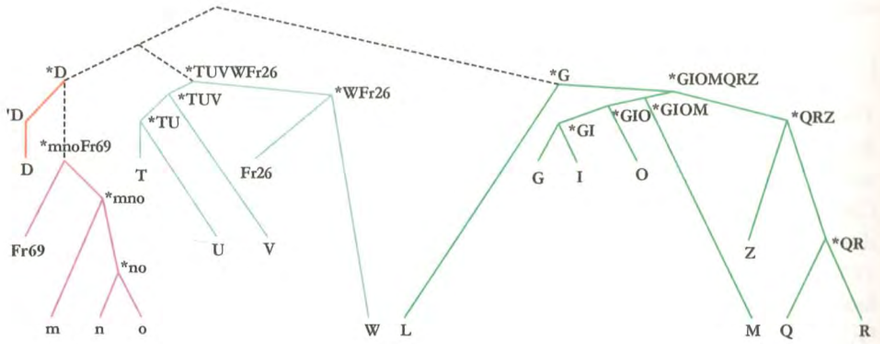

Figure 1: Stemmatic relations of witnesses in *Parzival*, units 249-255.[7]

3 For further details compare Stolz, in: Hofmeister & Hofmeister-Winter (eds.), *Wege zum Text*, and Stolz, in: *Bibliothek und Wissenschaft* 44 (2011).

4 Compare Bumke, *Die vier Fassungen*, esp. 30-32, 42-60; Schöller, *Die Fassung *T*, esp. 1-30; Viehhauser-Mery, *Die Parzival-Überlieferung*, 9, 160-172.

5 Compare Bumke, *Die vier Fassungen*, 32. The idea of "Gestaltungswille" is of course a rather flexible category that needs further consideration; see the discussion in Schöller, *Die Fassung *T*, 17-21.

6 For the concept of stemma compare van Reenen & van Mulken, *Studies in Stemmatology* [I], and van Reenen et al., *Studies in Stemmatology* II.

7 Each unit of *Parzival*, such as 249 or 255, contains thirty verses; so this passage of seven units comprises 210 verses. Karl Lachmann subdivided the poem into units of 30 verses according to early manuscripts such as manuscript D (Saint Gall, Stiftsbibliothek, cod. 857), in which units of 30 verses are marked by initials. In the Bernese edition of *Parzival* this structure is kept. The sigla system used for the manuscripts is explained in Schöller, *Die Fassung *T*, 55-59, and Viehhauser-Mery, *Die Parzival-Überlieferung*, 511-513: complete manuscripts are indicated by letters, fragments by numbers. Some of the less significant fragments are omitted in the stemma. I am thankful to Dr Kathrin Chlench (Berne) for her help with drawing this diagram.

In this stemma, witnesses appear in separate groups that are coloured in red, pink, turquoise and green. The relationship of these groups among each other is uncertain, i.e. it is not documented in written form. What is documented is the degree of differences existing between the texts transmitted in the witnesses belonging to the different groups. That is why dotted lines are used for marking the group relations. There are also dotted lines leading to the top position that would correspond to the archetype in a traditional stemma. Due to the assumption that different versions of the text have existed at a very early stage of the text transmission, it isn't certain that such an archetype can be reconstructed, nor if a single original of the text ever has existed.

The argument made so far can be summed up as follows: The oral delivery of written texts has led to different textual versions in an early period of the text transmission. As Wolfram's text has been finished around 1210, it can be assumed that the oldest versions go back to the first half of the 13th century. Later on, these early versions have consolidated in the written transmission, where they can clearly be distinguished in different manuscript groups. That is why on the base of witnesses such as manuscript D or of manuscripts such as m n o, one can carefully try to reconstruct exemplars such as 'D or preceding versions such as *D or *mno. Accordingly, in comparison with conventional textual criticism, the philological reconstruction shifts from the reconstruction of an archetype to the reconstruction of early versions.[8] The edition type developed in the *Parzival*-project tries to make this process as transparent as possible for the readers. For this purpose, the different versions are put side by side in the columns of a synoptic edition, which is completed by apparatuses and – in the electronic type – by witness transcriptions and digital images (see appendices 1-3, and the project webpage: www.parzival.unibe.ch [9th April 2013]). A hybrid edition in both electronic and printed form seems to be the ideal way to include these components and other tools that may help to judge the transmission process. In the next paragraph the different parts of this edition will be explained.

In the edition of unit 249 in appendix 1, the amount of 21 witnesses is distributed to four versions in the following way: Version *D contains solely manuscript D, version *m contains the manuscripts m n o and the fragment Fr69, version *G contains the witnesses G I O L M Q R Z Fr21 Fr36 Fr40 Fr51, and version *T contains the witnesses T U V W (the last being an early print, produced by Johann Mentelin in Straßburg in 1477).[9] – How could the classification of these versions be identified? Karl Lachmann in his edition already considered what he called "classes" *D and *G.[10] These two classes were based on the manuscripts D (Saint Gall, Stiftsbibliothek, cod. 857; alpine region: southeastern Alemannic, southwestern Bavarian) and G (Munich, Bayerische Staatsbibliothek, Cgm

8 Compare Bumke, *Die vier Fassungen*, 48-49, and the review of Strohschneider, in: *Zeitschrift für deutsches Altertum und deutsche Literatur* 127 (1998), 114.

9 For the print see Viehhauser-Mery, *Die Parzival-Überlieferung*, 34-52, 87-102.

10 Compare *Wolfram von Eschenbach*, edited by Lachmann, XVIII-XIX.

19; eastern Alemannic, Bavarian), both from the mid of the 13th century.[11] In two recent research monographs two more groups of manuscripts that constitute the other two versions contained in the edition were discovered:

Version *m (= *mnoFr69 in the stemma of figure 1) comprises on the one hand the manuscripts m n o that were produced in the 1440s in an Alsatian atelier guided by Diebold Lauber, and on the other fragment 69 (Solothurn, Staatsarchiv, Handschriftenfragmente R 1.4.234 [2]; Alemannic with Bavarian traits) that was probably written somewhere in southern Germany in the first half of the 14th century.[12] Occasionally further witnesses join the group, such as manuscript V or the before-mentioned print W; but normally the texts of these two witnesses belong to the other version, which has been recently discovered: version *T (= *TUVWFr26 in the stemma of figure 1). Eminent manuscripts of this group, such as fragment 26 (Munich, Bayerische Staatsbibliothek, Cgm 5249/3c; Alemannic, Bavarian, and middle German traits) and manuscript T (Vienna, Österreichische Nationalbibliothek, Cod. 2708; Alemannic: Zürich?) were produced much earlier than those of version *m, namely in the first (Fr26) and the last quarter (T) of the 13th century.[13]

Some examples taken from the synoptic edition of unit 249 in appendix 1 can elucidate the textual differences to be found in the four versions:

Corresponding to verses 1-2 of versions *D, *m and *T Parzival, named as 'falsity's foe' (or: 'the contrary of falsity'), returned along the hoofmarks' tracks:[14]

> "Der **valscheite** widersaz
> **kêrte** ûf der huofslege kraz." (249,1-2, version *D)

However, in version *G, Parzival, instead of simply 'returning', 'sallied out quickly' along the hoofmarks' tracks:

> "**sich huop der velsche** widersaz
> **vaste** ûf der huofslege kraz." (249,1-2, version *G)

The context of the verses is the following: After having failed to ask the question of salvation during his visit at the Grail castle, Parzival meets his female cousin Sigune who is sitting in a lime tree, holding her dead lover Schionatulander in her arms: "ein gebalsemt ritter tôt" ('an embalmed knight, dead'), as verse 16 reads (with minor morphological differences) in all versions.[15] Another example for textual differences is to be found in the

11 Compare for both manuscripts Stolz, in: Stiftsbibliothek St. Gallen & Parzival-Projekt (eds.), *St. Galler Nibelungenhandschrift*, Stolz, in: Parzival-Projekt (ed.), *Münchener Wolfram-Handschrift*; and Klein, in: Heinzle (ed.), *Wolfram von Eschenbach*, 943.

12 Compare Viehhauser-Mery, *Die Parzival-Überlieferung*, 159; Schneider & Viehhauser[-Mery], in: Ridder et al. (eds.), *Reflexion und Inszenierung von Rationalität*; and Klein, in: Heinzle (ed.), *Wolfram von Eschenbach*, 946, 959.

13 Compare Schöller, *Die Fassung *T*, esp. 60-74; and Klein, in: Heinzle (ed.), *Wolfram von Eschenbach*, 945, 951.

14 The English paraphrase corresponds – with slight adaptations – to Wolfram von Eschenbach, *Parzival*, translated by Cyril Edwards. – In the following (as in the synoptic edition in appendix 1) the variants existing between the different versions are set in bold type.

15 For the Sigune-figure see with further details Stolz, in: *Variants* 7 (2008 [recte 2010]).

beginning of Parzival's discourse in verses 27-28, where all four versions *D *m *G *T disagree. Parzival addresses his cousin with words demonstrating that – despite his failure at the Grail castle – he is capable of pity:

- *D: "'vrouwe, mir ist **vil** leit/ iwer senlîchiu arbeit …'" ("Lady, I am deeply sorry for your languishing distress");
- *m: "'vrouwe, mir ist **sêre** leit/ iuwer senlîche arbeit …'" ("Lady, I am grievously sorry for your languishing distress");
- *G: "'**nû wizzet**, vrouwe, mir ist leit/ iwer senelîchiu arebeit …'" ("You should know, lady, that I am sorry for your languishing distress");
- *T: "**er sprach**: 'vrouwe, mir ist leit/ iuwer senelîche arbeit …'" ('He said: 'Lady, I am sorry for your languishing distress").

In versions *D and *m, the adverb "leit" is preceded by a particle ("vil", "sêre") that is missing in *G and *T. The latter add some syntactic components before the salutary address "vrouwe": In version *G Parzival's speech starts with the affirmation "nû wizzet", whereas version *T introduces the somewhat redundant formula "er sprach", echoing a similar phrase in the preceding verse.

Below the text of each version, the relevant witnesses are indicated. After this row there are two apparatuses referring to the texts of the particular version: The first apparatus informs about characteristics of the relevant manuscripts, such as initials, headings, illustrations etc.; the second apparatus contains the significant variants to be found in each version. At first glance, the presentation of four versions with each one having two apparatuses might seem complicated, but if one imagines that all the variants would be contained in one single apparatus, the advantage of the presentation in four columns becomes obvious: a synoptic text presented in four columns actually helps the reader to discern the substantial variants that distinguish the different versions, but he or she can also go into details as far as the 'interior' variants of each version are concerned.

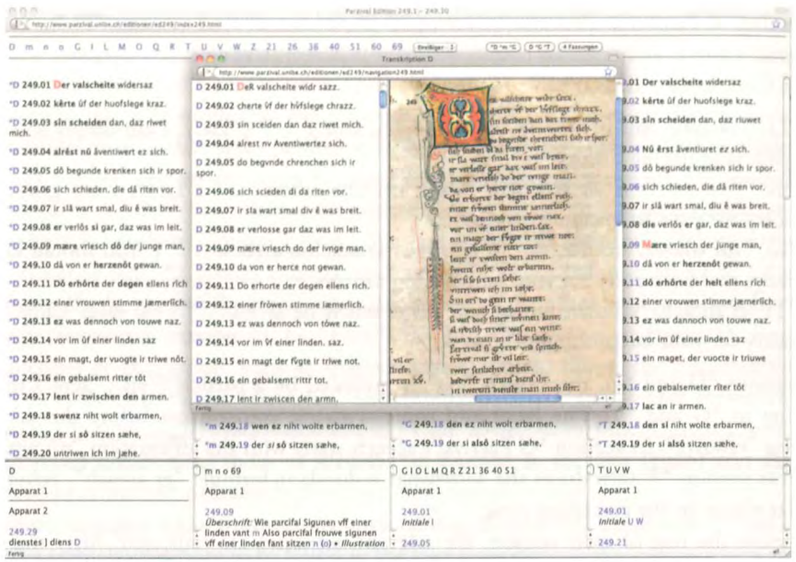

Figure 2: The electronic edition of unit 249 with the transcription and digital facsimile of manuscript D in the foreground.

The components mentioned before are also contained in the electronic edition, but the latter presents in addition the transcriptions and digital images of all the manuscript witnesses, as can be seen in figure 2. Via the manuscript sigils contained in the apparatuses of variants, the transcriptions are linked to the digital images, which on their part can also be accessed through a separate band placed on the top of the synopsis. E.g., figure 3 shows manuscript V (Karlsruhe, Badische Landesbibliothek, Codex Donaueschingen 97; Straßburg, 1331-1336),[16] that has corrections on erasures in the context of a verse indicating that Signe is sitting on a lime tree: "Vor im vf einer linden saz/ Ein maget …" (249,14 f.).[17] The grey background points to the erasures, whereas letters coloured in turquoise indicate the corrections.

16 For this manuscript, the famous *Rappoltsteiner Parzifal*, compare Schöller, *Die Fassung *T*, 102-113; Viehhauser-Mery, *Die Parzival-Überlieferung*, 123-147 (both with further references).

17 See below for further details concerning this strange position.

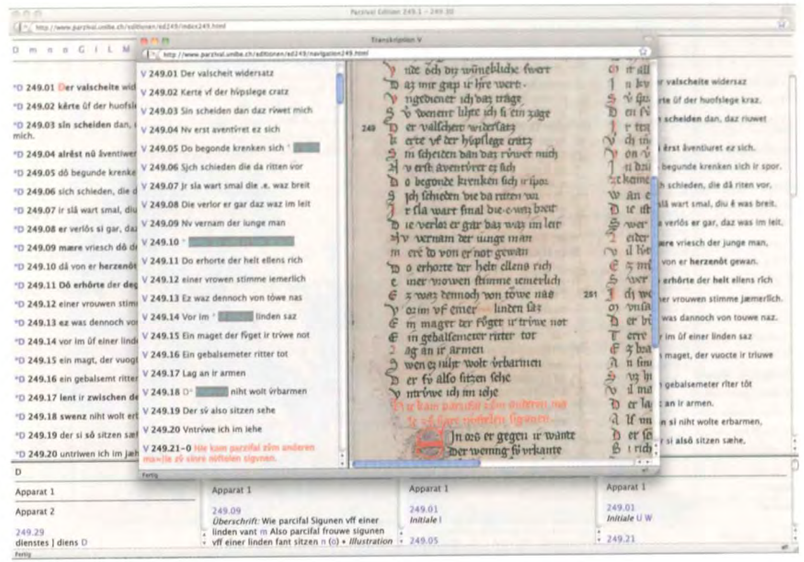

Figure 3: The electronic edition of unit 249 with the transcription and digital facsimile of manuscript V in the foreground.

As to be seen in figure 4, manuscript m (Wien, Österreichische Nationalbibliothek, Cod. 2914; Alsace, atelier of Diebold Lauber, ca. 1440-1445) represents this position in an illustration combined with a heading: "Wie parcifal Sigunen vff einer linden vant" ('How Parzival found Sigune sitting on a lime-tree').[18]

18 For manuscript m compare Viehhauser-Mery, *Die Parzival-Überlieferung*, 53-67. In the closely related manuscripts n (Heidelberg, Universitätsbibliothek, Cgp 339) and o (Dresden, Landesbibliothek, Mscr. Dresd. M. 66), both equally produced in the Lauber atelier, Signue is represented together with Schionatulander. For both manuscripts compare Viehhauser-Mery, *Die Parzival-Überlieferung*, 67-87; and Klein, in: Heinzle (ed.), *Wolfram von Eschenbach*, 946.

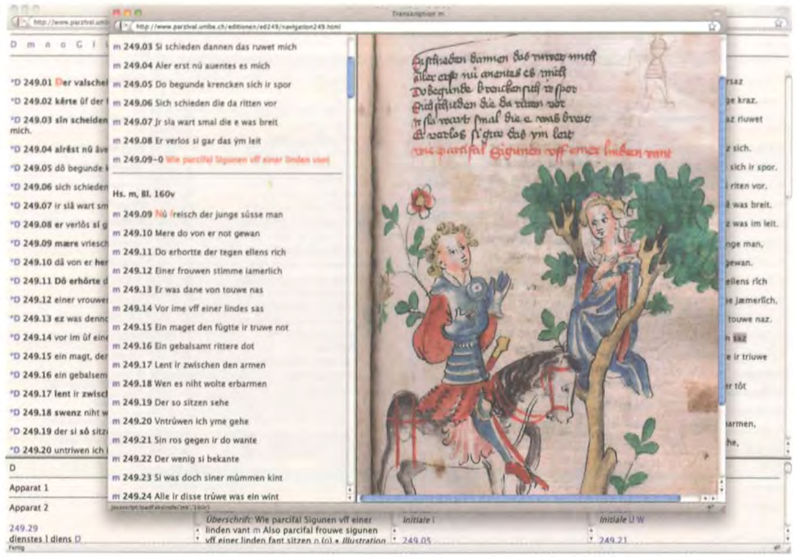

Figure 4: The electronic edition of unit 249 with the transcription and digital facsimile of manuscript m in the foreground.

According to the text of manuscript L (Hamburg, Staats- und Universitätsbibliothek, Cod. germ 6; Alsace, 1451) and manuscript R (Bern, Burgerbibliothek, Cod. AA 91; Switzerland, 1467), Sigune is sitting 'under' a lime tree ("vnder einer lýnde(n)", ms. L; "vnd(er) einer linden", ms. R).[19] Both manuscript L and R were written in the mid of the 15th century in regions close to the French language border. The scribes might have re-introduced a position to be found in Chrétien de Troyes' *Perceval*, where Perceval's cousin is sitting under an oak tree ("Une pucele soz .i. chaisne", verse 3431),[20] whereas Wolfram or one of his informants might have misinterpreted "soz" for "sor" ('on'), inventing Sigune sitting 'on' a tree, in this case a lime tree.[21] The before-mentioned manuscript V, written in Straßburg, though equally located closely to the French language border, shows signs of corrections at that place (see figure 3).

The following pages of this article deal with two more topics related to the electronic edition of *Parzival*. The one concerns the use of phylogenetic analysis, a common method in natural sciences; the other tackles the question of dating early versions of Wolfram's *Parzival*.

19 For manuscript L compare Horváth & Stork, *Von Rittern, Bürgern und von Gottes Wort*, 64-67, 136-141; for manuscript R Stolz, in: Stolz (ed.), *Die Berner Parzival-Handschrift*; and Klein, in: Heinzle (ed.), *Wolfram von Eschenbach*, 944.

20 Compare Chrétien de Troyes, *Le Roman de Perceval*, edited by Keith Busby, 146.

21 Compare Stolz, in: *Variants* 7 (2008 [recte 2010]), 77-79.

II

As far as the first of the two topics is concerned, it has to be emphasized that the results of the two research monographs mentioned above, which were almost entirely of a purely philological kind, were confirmed by the phylogenetic analysis of manuscript groupings, a method developed in molecular biology. Phylogenetics can be defined as "the study of evolutionary relatedness among various groups of organisms (e.g., species, populations)".[22] Such relationships can be inferred from data including molecular sequences and morphological characters. It is possible to apply this method for the analysis of textual data contained in manuscript traditions by using the manuscript transcriptions that have been made in the project.[23]

For that purpose mere graphical differences have to be ignored; they are normalized to one standard form, e.g., the verb "cherte" in manuscript D (249,02, see figure 2) is standardized to the form "kerte". In this process only the significant variants will remain. This procedure is rather time-consuming, and, of course, it won't replace serious philological research. But it has the advantage that manuscript groupings can be visualized. The result of phylogenetic analysis is an algorithm: a phylogram, the distances of which show how closely or distantly the texts of single witnesses are related to each other.[24] Before producing the phylogram, the computer counts the character differences using a distance matrix, which documents the pairwise distances the textual witnesses have to each other.

22 This concise definition is taken from Wikipedia (http://en.wikipedia.org/wiki/Phylogenetics, 9th April 2013). For further reading compare Wiley, *Phylogenetics*; Page & Holmes, *Molecular Evolution*; Huson et al., *Phylogenetic networks*.

23 Compare for the parallels between stemmatological and phylogenetic methods Howe et al., in: van Reenen et al., (eds.), *Studies in Stemmatology* II; and the articles contained in Macé et al. (eds.), *The evolution of texts*. More recently the phylogenetic analysis of non-genetic data is called "phylomemetics" (after "meme", a cultural unit that transmits ideas and belief information); cf. Howe & Windram, in: *PLoS Biology* 9,5 (2011). I am thankful to both authors of this article for numerous discussions on this subject. – Specific analyses based on the manuscript tradition of Chaucer's *Canterbury Tales* and Lydgate's *Kings of England* were carried out by Barbrook et al., in: *Nature* (394, iss. 6696), 1998; Howe et al. in: *Trends in Genetics* 17 (2001). For adaptations on the tradition of Gregory of Nazianzus see Macé et al., in: *Revue d'Histoire des Textes* 31 (2001); and Macé et al., in: Bozzi et al. (eds.), *Digital technology and philological disciplines*. For the *Parzival* tradition see Stolz, in: *Literary and Linguistic Computing* 18,2 (2003); Stolz, in: Giuriato et al. (eds.), *System ohne General*; and Stolz, in: Schubert (ed.), *Materialität in der Editionswissenschaft*.

24 The computer program used in the *Parzival*-project for this purpose is PAUP (Phylogenetic Analysis Using Parsimony), version 4.0 beta, developed by David L. Swofford. I am thankful to Dr Heather Windram (Cambridge University) for her helping with preparing the witness transcriptions for being processed in PAUP. – Another program, also used in the project, but not shown in this article, is SplitsTree, developed by Daniel Huson; compare www.splitstree.org (9th April 2013) and Huson et al., *Phylogenetic networks*.

Pairwise distances between taxa

Below diagonal: Total character differences
Above diagonal: Mean character differences (adjusted for missing data)

		1	2	3	4	5	6	7	8	9	10
1	D	–	0.11058	0.13979	0.12025	0.11542	0.09098	0.09479	0.09637	0.10191	0.11648
2	G	139	–	0.10518	0.12073	0.10873	0.15882	0.16016	0.09278	0.17308	0.12331
3	I	176	132	–	0.14976	0.13878	0.18377	0.19078	0.11639	0.19600	0.15409
4	L	152	152	189	–	0.12243	0.16098	0.15927	0.11199	0.16874	0.12500
5	M	146	137	175	155	–	0.15714	0.15293	0.08740	0.16113	0.11225
6	m	115	199	231	203	198	–	0.08696	0.15372	0.09619	0.14785
7	n	120	201	240	201	193	110	–	0.15269	0.05955	0.15079
8	O	122	117	147	142	111	194	193	–	0.15436	0.09550
9	o	123	207	235	203	194	116	72	186	–	0.15404
10	Q	147	155	194	158	142	186	190	121	185	–
11	R	159	154	194	159	149	201	208	129	206	129
12	T	137	177	214	186	191	196	190	172	194	191
13	U	166	205	236	201	211	207	203	203	209	207
14	V	110	171	210	171	181	174	169	164	172	184
15	W	193	229	263	220	234	232	225	219	231	230
16	Z	104	114	162	135	119	172	176	83	177	116
17	Fr21	123	112	139	129	109	185	185	60	182	126
18	Fr26	93	99	110	101	101	96	100	99	101	102
19	Fr36	61	50	71	64	49	77	73	44	77	55
20	Fr40	88	97	127	106	98	132	129	67	136	68
21	Fr51	198	187	206	189	176	228	214	175	229	188

Pairwise distances between taxa (continued)

Below diagonal: Total character differences
Above diagonal: Mean character differences (adjusted for missing data)

		11	12	13	14	15	16	17	18	19	20
1	D	0.12720	0.10813	0.13112	0.08682	0.15330	0.08208	0.10336	0.30693	0.14699	0.08704
2	G	0.12369	0.14081	0.16322	0.13582	0.18335	0.09040	0.09451	0.32781	0.12077	0.09652
3	I	0.15545	0.16984	0.18745	0.16640	0.20990	0.12827	0.11671	0.36304	0.17191	0.12599
4	L	0.12690	0.14715	0.15914	0.13507	0.17516	0.10647	0.10822	0.33333	0.15385	0.10474
5	M	0.11891	0.15099	0.16693	0.14286	0.18616	0.09377	0.09137	0.33444	0.11807	0.09665
6	m	0.16132	0.15519	0.16403	0.13766	0.18471	0.13618	0.15586	0.31683	0.18644	0.13082
7	n	0.16653	0.15020	0.16060	0.13349	0.17900	0.13919	0.15559	0.33003	0.17633	0.12760
8	O	0.10279	0.13575	0.16035	0.12924	0.17381	0.06530	0.05017	0.32673	0.10577	0.06601
9	o	0.17311	0.16086	0.17344	0.14250	0.19266	0.14677	0.16106	0.34828	0.18599	0.13465
10	Q	0.10312	0.15135	0.16416	0.14557	0.18341	0.09163	0.10579	0.33775	0.13350	0.06700
11	R	–	0.15200	0.16333	0.14457	0.18262	0.09330	0.10602	0.33663	0.14144	0.08200
12	T	190	–	0.05669	0.05744	0.12371	0.12539	0.13770	0.26733	0.16867	0.12055
13	U	204	72	–	0.07480	0.13413	0.14444	0.16218	0.27723	0.18795	0.14639
14	V	181	73	95	–	0.12847	0.11339	0.12909	0.27393	0.17831	0.11341
15	W	227	156	169	162	–	0.16032	0.18005	0.28808	0.22947	0.17629
16	Z	117	159	183	144	202	–	0.07705	0.30897	0.11538	0.06312
17	Fr21	125	164	193	154	213	92	–	0.33219	0.11140	0.07660
18	Fr26	102	81	84	83	87	93	97	–	0.31250	0.31379
19	Fr36	57	70	78	74	95	48	43	20	–	0.09288
20	Fr40	82	122	148	115	177	64	73	91	30	–
21	Fr51	180	213	222	209	248	170	158	89	61	166

Pairwise distances between taxa (continued)

Below diagonal: Total character differences
Above diagonal: Mean character differences (adjusted for missing data)

Figure 5: Distance matrix showing pairwise distances of the textual witnesses in passage 249-255.

In the above diagonal of the distance matrix shown in figure 5 the mean character difference between witness D (written with the minuscule "d")[25] and the identical witness D (indicated by number 1 in the horizontal line) is of course nil, the one between witness D and witness G (number 2) is 0.11058 (11,05%), the one between witness D and witness I

25 The witnesses m n o are marked as „mk", „nk" and „ok" to be distinguished from the correspondent manuscripts M and O, written in capitals.

(number 3) is 0.13979 (13,9%), and so on. The below diagonal reports the total number of character differences between each pair of witnesses, with no differences between witness D (number 1 in the horizontal line) and witness D (written "d"), 139 differences between witness D and witness G, 176 differences between witness D and witness I, and so on.

Witnesses whose texts are more closely related to one another share one or more common nodes in the phylogram, as can be seen in figure 6. Common nodes suggest a common line of 'phylogenetic' descent, but they can't always be interpreted in a strict genealogical sense, as it happens that, based on the data contained in the distance matrix, younger witnesses appear in a position prior to older witnesses (e.g., this is the case with manuscripts V and T in the phylogram of figure 6).

It is also noticeable that the phylograms have no root. In this regard, they differ from a traditional stemma that refers the whole manuscript tradition to a single archetype. The phylograms' function is to help to distinguish manuscript groupings. This method seems to be more appropriate for medieval text traditions than a traditional stemma: due to the special status of medieval text traditions, which are less stable than modern texts normally are, the distinction of manuscript groupings is more helpful than the hypothetic reconstruction of a single archetype. In the stemma shown in figure 1, the structures of the phylogram are brought into a more conventional form by suggesting a temporal dimension (leading from top to bottom). But the groupings emerging in the phyolgram are kept, and there is no archetype such as the one that would appear at the top of a conventional stemma.[26]

26 Fragments with large parts of missing text between the verses, such as fragment 69, are excluded from the phylogram, as this would produce unreliable results. Missing data is also the reason why the indication of mean character differences is more significant than the one of total character differences. – As far as the stemma in figure 1 is concerned, only the fragments most relevant for the textual tradition, such as fragment 26 and 69, are represented.

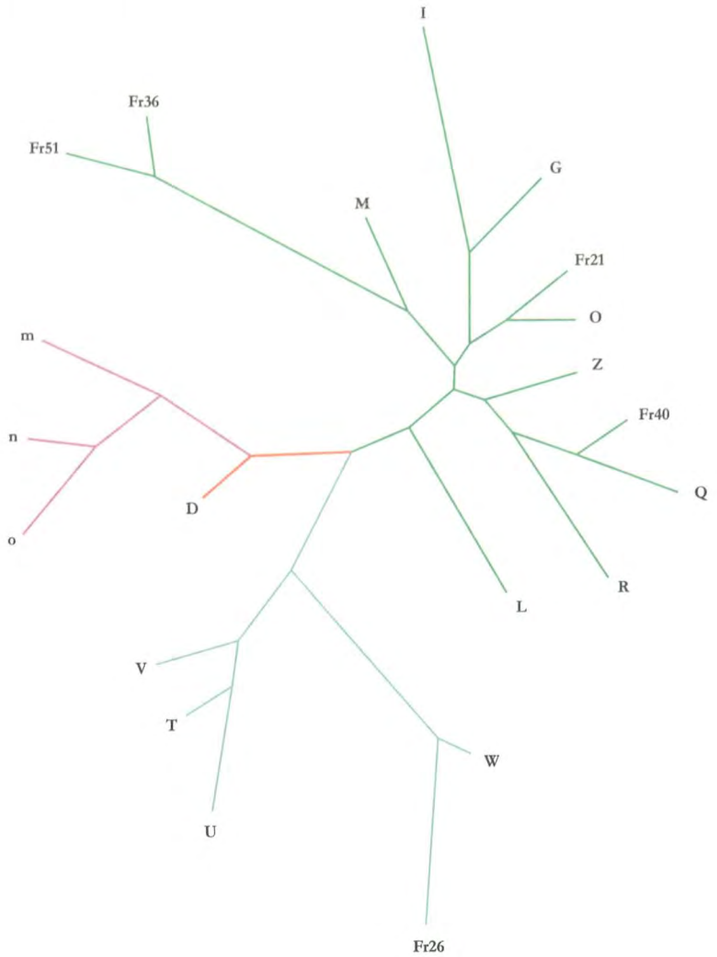

Figure 6: Phylogram showing the distances of witnesses in passage 249-255.

The phylogram in figure 6 represents the actual distances existing between the different witnesses. The lines connecting the different witnesses are coloured according to the colours representing the four versions in the stemma of figure 1. On the other hand, a cladogram (named after 'cladistics', a method of classifying species of organisms into monophyletic groups, i.e. groups including all descendants of their common ancestor, called clades)[27] reduces the measured lines of the phylogram to equal distances that allow the observer to concentrate on the witness groupings:

27 Compare Page & Holmes, *Molecular Evolution*, 28–30; and Kitching, *Cladistics: the theory and practice of parsimony analysis*.

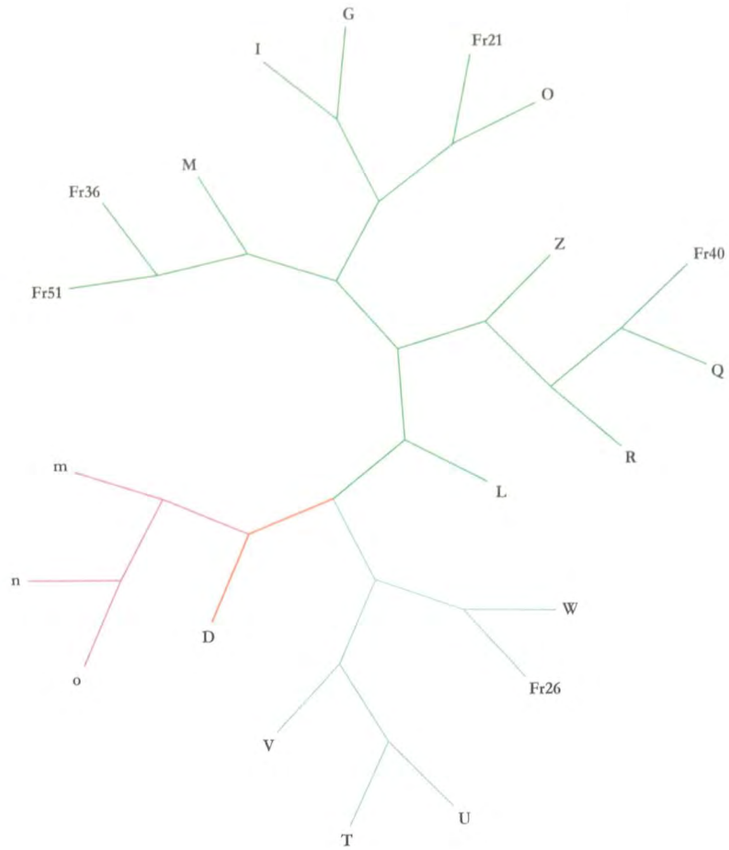

Figure 7: Cladogram showing the groupings of witnesses in passage 249-255.

The phylogram shown in figure 6 and the cladogram shown in figure 7 are produced from data of the passage 249-255. They visualize the following witness groupings, which correspond to the manuscript groups representing the different versions: the group *m containing the witnesses m n o (coloured in pink on the left side of the cladogram), the 'group' *D consisting of the single witness D (close to group *m, coloured in red), the group *T comprising the witnesses T U V W and Fr26 (coloured in turquoise in the lower part of the cladogram) and the large group *G represented by the witnesses L QRZFr40 GIOFr21 MFr36Fr51 (located in the upper part of the cladogram, coloured in green). In each main group, subgroups or pairs of witnesses (such as no in *m, WFr26 in *T, GI and OFr21 in *G) can be distinguished.

The relationships of certain witnesses are confirmed by the retrieval results of a variant database.[28] The following query is motivated by the fact that witness L, attributed to group *G, is rather closely located to the group *T in the above-shown cladogram.

CollateDB="parz249.db" font="Geneva" size="12"
Multiple Query, 13 hits:
in >3 of L T U V W Fr26: FROM \start TO \end AND not in D mk nk ok G I M O Q R Z Fr21 Fr40 Fr36 Fr51: FROM \start TO \end
249.08 er verlôs si] die verlôs er *L T U V W*
250.03 widerzaeme] mir *Added T U V W*
250.11 kert] vart *T U V W*
250.18 gerne] vil *T U V W*
251.21 komen] *Omitted T U V W*
251.22 zuo] com(en) *Added T U V W Fr26*
252.11 da] daz *T U V W*
253.02 fôrest] fôreht *L T U V W Fr26*
253.17 ich wil] wil ich *T U V W Fr26*
253.19 sol] und *Added T U V W Fr26*
254.12 sterker] vester *T U V W Fr26*
254.13 wirt] werdent *T U V W*
254.23 ouch mahtu] dv maht ouch *T U V W*
255.08 manege] maneger *T U W Fr26*
255.08 manege] un(d) *Added T U V W*

Figure 8: Database query result of variants shared by more than 3 witnesses of the group TUVWFr26 and L in passage 249-255.

The database query result shown in figure 8 lists all variants shared by more than three witnesses (i.e. at least four witnesses) of the group *T (consisting of the witnesses TUVWFr26) and witness L, and missing in the rest of the manuscript witnesses (D mno QRZFr40 GIOFr21 MFr36Fr51). As can be seen, there are two places where witness L has common readings with the witnesses of group *T: In verse 249,8 it shares the syntactical inversion "die verlos er" ('this [i.e. this trail] he lost entirely'), in verse 253,2 it shares the spelling variant "fôreht" for "fôrest" (a spelling kept in the transcriptions processed into the phylogram algorithms and into the variant database, as it was assumed to indicate group relationships). In a matter of fact, the text of witness L is affected by

28 *VBase*, developed by Peter Robinson as a component of his collation software *Collate*. Before the data are processed in *VBase*, the transcriptions of all witnesses have to be collated in *Collate*, using a semi-automatic procedure based on the normalized text of the manuscript D. Compare Robinson, in: Ross & Brink (eds.), *Research in Humanities Computing 3*. Unfortunately, the software hasn't been redeveloped for the recent generation of computing machines. A new collation software based on the experiences made with *Collate*, called *CollateX*, is scheduled in the context of the European Science Foundation COST Action *Interedition*; compare collatex.sourceforge.net (9th April 2013). For future perspectives of computer-based collation see Robinson, in: *Sanskrit Computational Linguistics* 5402 (2009).

phenomena of 'contamination', i.e. shifts of exemplar must have occurred in the textual tradition preceding the copying of this manuscript. All the other results show typical readings of the group *T and its witnesses T U V W Fr26.

The same search can be done with readings shared by more than four witnesses (i.e. at least five witnesses). In this case, the result is more specific:

CollateDB="parz249.db" font="Geneva" size="12"
Multiple Query, 6 hits:
in >4 of L T U V W Fr26: FROM \start TO \end AND not in D mk nk ok G I M O Q R Z Fr21 Fr40 Fr36 Fr51: FROM \start TO \end
L249.08 er verlôs si] die verlôs er *L T U V W*
L251.22 zuo] com(en) *Added T U V W Fr26*
L253.02 fôrest] fôreht *L T U V Fr26*
L253.17 ich wil] wil ich *T U V W Fr26*
L253.19 sol] und *Added T U V W Fr26*
L254.12 sterker] vester *T U V W Fr26*

Figure 9: Database query result of variants shared by more than 4 witnesses of the group TUVWFr26 and L in passage 249-255.

In the passage 249-255 the textual profile of group *T is marked by two syntactical inversions ("die verlos er" in 249,8, and "wil ich" in 253,17), by two additions ("zuo" in 251,22, "und" in 253,19), by the spelling "fôreht" (in 253,2) and by the replacement of the comparative form "sterker" ('firmer') with "vester" ('faster', in 254,12). The two readings shared by witness L (in 249,8, and 253,2) reappear in this list.

III

In the final part of this article, the second point mentioned above will be discussed: How can we date early versions of Wolfram's *Parzival*? Presumably three of the four versions mentioned above, namely *D, *G and *T, represent old textual strata that probably date back from the author's lifetime. Witness D, the base manuscript of version *D, was written in the second third, witness G, the base manuscript of version *G, in the mid of the 13th century; witness T, the base manuscript of version *T, was written in the last quarter of the 13th century. This is somewhat different for version *m, of which the oldest witnesses date from the second half of the 13th and the first half of the 14th century respectively.[29]

Some of the witnesses belonging to versions *D *G and *T attest an even older age than the main manuscripts of these versions. This fact is obvious for version *T with

29 Fragment 6 (Liverpool, University Library [Sydney Jones Library], Ms. M 8951; western Alemannic) and fragment 16 (Würzburg, Staatsarchiv, without shelf mark, burnt, preserved in photographs; Alemannic) were written in the later 13th century, fragment 69 in the first half of the 14th century. For further details see Viehhauser-Mery, *Die Parzival-Überlieferung*, 156-160; for the datings of the manuscripts named in the last paragraph see Klein, in: Heinzle (ed.), *Wolfram von Eschenbach*, 943-945, 947, 949.

fragment 26 that transmits text in parts of the passage 251-255. The experienced palaeographer Karin Schneider dates this fragment to the end of the first quarter of the 13th century.[30] Its dialect is southern German (Alemanic, Bavarian), mixed with some features of the middle German region. For the time being, fragment 26 is the oldest known witness of Wolfram's *Parzival*. Taking into account that Wolfram's *Parzival* is likely to have been finished around 1210,[31] fragment 26 could even date from Wolfram's lifetime (Wolfram is assumed to have died around 1220/1225).

That fragment 26 belongs to version *T is supported by the database search presented above. It shows that the fragment shares typical readings of version *T such as the syntactical inversion "wil ich" in 253,17 and the introductory conjunction "und" in 253,19. The adherence of fragment 26 to *T is also manifest in the edition of unit 253 presented in appendix 2 and in the witness groupings documented in the rootless diagrams above.[32] Actually, the phylogram and the cladogram respectively point to a close relatedness of fragment 26 and the early print W. Their association is also obvious in the second apparatus of unit 253 in version *T, where special common readings occur, such as the replacement of the adjective "getriuwen" ('loyal') by "traurigen"/"trurigen" ('sad') in verse 21,[33] the form "helffelichen" instead of "helfeclîche" in verse 22 and the replacement of the conjunction "ouch" with "doch" in verse 24. Although it can never be excluded that such changes occurred by chance and without any 'genealogical' dependence, it is stunning that fragment 26, the oldest witness of the *Parzival* tradition in existence, and the print W dating from 1477, the most recent witness, share these readings. At least, these coincidences attest that version *T has been transmitted in a continuous tradition of which many witnesses may have been lost. This manuscript tradition lasts from the very beginning of the medieval *Parzival* transmission up to its end in the age of printing. In the stemma of figure 1, drawn corresponding to philological research and to the phylogenetic analysis, the relationship existing between fragment 26 and the print W is represented by the node *WFr26 located in the early text tradition.

The importance of fragments as a help for dating of early version could also be demonstrated with fragment 14 that supports the early origin of version *D. This fragment (Erlangen, Universitätsbibliothek, Ms. B 1), the second oldest witness of *Parzival* after fragment 26, is estimated to date from the second quarter of the 13th century.[34] With its Alemannic language it could be located in the southwest of

30 Compare Schneider, *Die deutschen Handschriften*, 23; Schöller, *Die Fassung *T*, 60; Klein, in: Heinzle (ed.), *Wolfram von Eschenbach*, 951.

31 The lasting destruction of the Erfurt vineyards after a civil war in 1203, mentioned in book 7, verses 379,18-20, serves as a terminus post quem; compare Bumke, *Wolfram von Eschenbach*, 20, 219. Following oenologists' saying, destroyed vineyards are not productive for about a decade; I am thankful to Volker Mertens (Berlin) for reporting me this observation.

32 Compare also the variant evidence documented in the transcription of fragment 26 included in Schöller, *Die Fassung *T*, 62-64 (unfortunately the inversion "wil ich" in 253,17 isn't documented there).

33 The variant is shared by manuscript V that has another correction in this place; the fact that the original text can't be read any more is expressed by the sign „[*]:".

34 Compare Schöller, *Die Fassung *T*, 10-12, 42-43; Klein, in: Heinzle (ed.), *Wolfram von Eschenbach*, 948.

Germany.[35] Common readings of manuscript D and fragment 14 are attested in unit 21, edited in appendix 3. They occur in a speech pronounced by a messenger in verses 21,2-8: Both witnesses lack the introductory syntagm "nû ist" that can be found in versions *G and *T in verse 2, and both attest the phrase "mit vreuden" ('with joy') instead of "mit ungenâden" ('with disgrace') contained in version *m in verse 3. All the same, fragment 14, together with the more recent fragment 9 (written in the early 14th century, in this part from Gotha, Forschungsbibliothek, Cod. Memb. I 130),[36] suggests that a preceding version of *D, even prior to the text of manuscript D, could have had the inquit-formula "Do sprach (h)er" in verse 2, a form otherwise not attested in this place, neither in manuscript D nor in any other witness.

IV

In a short conclusion some of the arguments presented previously in this article will be summarized. The aim of the *Parzival*-project is to present the text of Wolfram's poem in a form that is more appropriate to the medieval text transmission. For that purpose different textual versions are deduced from the texts of the manuscript witnesses. This method also helps the readers to cope with the numerous variants of the text. As far as the presentation of the edited text is concerned, a hybrid form is chosen that includes print as well as electronic media. The latter allow users to browse through the different witnesses as they wish via transcriptions and digital facsimiles. By doing this, the users are still guided by what the team of editors considers to be the main versions of the textual tradition. The philological research carried out for defining the different versions has been confirmed by methods of phylogenetic analysis used in molecular biology. In combination with database research this method seems to be an appropriate way to support philological investigations. The phylograms that are gained from normalized witness transcriptions can even be helpful for drawing conventional stemmatological diagrams. Although these phylograms and stemmata have to be considered with a certain care and sometimes even with reservation, phylogenetic analysis and database research are helpful means for attributing fragments to certain manuscript groups or to certain textual versions. In some cases these attributions can also help to estimate the age of the postulated versions, as it is the case with fragment 26 for version *T or fragment 14 for version *D. At large, the presentation of Wolfram's *Parzival* in a hybrid form containing printed and electronic components has two main goals: it will help to make the transmission of the text as lucid as possible for the readers, and it will include the readers in questions of textual criticism as well as in the editorial process.

35 Compare Pültz, *Die deutschen Handschriften*, 17.

36 Compare Klein, in: Heinzle (ed.), *Wolfram von Eschenbach*, 947.

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Appendices

Michael Stolz,
Early versions in medieval textual traditions

Appendix 1

*D

249 **Der valscheite** widersaz
kêrte ûf der huofslege kraz.
sîn scheiden dan, daz riwet mich.
alrêst nû âventiwert ez sich.
dô begunde krenken sich ir spor.
sich schieden, die dâ riten vor.
ir slâ wart smal, diu ê was breit.
er verlôs **si** gar, daz was im leit.
mære vriesch **dô** der junge man,
dâ von er **herzenôt** gewan.
Dô erhôrte der **degen** ellens rîch
einer vrouwen stimme jæmerlîch.
ez was dennoch von touwe naz.
vor im ûf einer linden saz
ein magt, der vuogte ir triwe nôt.
ein gebalsemt ritter tôt
lent ir **zwischen den** armen.
swenz niht wolt erbarmen,
der si **sô** sitzen sæhe,
untriwen ich im jæhe.
Sîn **ors dô gein ir** wante,
der wênic si **bekante**.
si was doch sîner muomen kint.
al irdisch triwe was ein wint,
wan **die man** an ir lîbe sach.
Parzival si gruozte und sprach:
»vrouwe, mir ist **vil** leit
iwer senlîchiu arbeit.
bedurft ir mînes dien*stes* iht,
in iwerem dienste man mich siht.«

D

1 *Großinitiale D* **11** *Majuskel D* **21** *Majuskel D*

29 dienstes] diens *D*

*m

der valsche widersâze
kêrte ûf der huofslege kratze.
si schieden dannen, daz riuwet mich.
allerêrst nû âventi*urt* ez sich.
dô begunde krenken sich ir spor.
sich schieden, die dâ riten vor.
ir slâ wart smal, diu ê was breit.
er verlôs **si** gar, daz *was* im leit.
Nû vr*ie*sch der junge **süeze** man
mære, d*â* von er **nôt** gewan.
dô erhôrte der **degen** ellens rîch
einer vrouwen stimme jæmerlîch.
er was dan*noch* von touwe naz.
vor ime ûf einer linde*n* saz
ein maget, d*er* vuogte ir triuwe nôt.
ein gebalsamt ritter tôt
lent ir **zwischen den** armen.
wen ez niht wolte erbarmen,
der *si* **sô** sitzen sæhe,
untriuwen ich ime jæhe.
sîn **ros gegen ir dô** wante,
der wênic si **bekante**.
si was doch sîner muomen kint.
al irdis*ch*e triuwe was ein wint,
wan **die man** an ir lîbe sach.
Parcifal si gruozte und sprach:
»vrouwe, mir ist **sêre** leit
iuwer senlîche arbeit.
bedurfet ir mînes dienstes iht,
*in iw*rem dienste man mich siht.«

m n o Fr69

9 *Überschrift:* Wie parcifal Sigunen vff einer linden vant *m* Also parcifal frouwe sigunen vff einer linden fant sitzen *n* (*o*) · *Illustration m n o · Großinitiale m n · Initiale o*

1 velsche] valsche *m* falscheite *n* falscheite sie *o* valchheite *Fr69* **2** huofslege] hûpslag *n* (*o*) · kratze] dratz *n* (*o*) **3** schieden] scheident *o* · dannen] *om. n* **4** nû] *om. n o* · âventiurt] auentes *m* offentúrte *n* auentůr *o* · ez] er *o* · sich] mich *m* **5** sich ir] schier *n o* · spor] por *o* **6** schieden] schieden denn *n* · dâ] do *n o* · vor] fůr *o* **7** ir] Die *o* **8** was] *om. m* **9** vriesch] freisch *m o* **10** dâ] do *m n o* **11** ellens rîch] ellenrich *n* ellent rich *o* **13** dannoch] dane *m* **14** linden] lindes *m* **15** der] den *m* · triuwe] tauwe *o* **16** gebalsamt] gebalsmat *o* **18** ez] *om. o* **19** si] *om. m* **20** untriuwen] Vntrúwe *Fr69* **22** si] sú do *n* · bekante] erkante *Fr69* **23** doch] ǒch *Fr69* **24** alle irdische] Alle ir disse *m* Oder dise *n o* Al Jrdensch *Fr69* **25** wan] Wenne *n* · ir] irme *n* · lîbe] liben *m* **26** Parcifal] Parcipfal *n* **27** mir] mir ir *n* **28** senlîche] senlich *n o* **29** bedurfet] Bedurff *o* · iht] niht *m* **30** in iwrem] Jr jrem *m* Jn irem *n* (*o*)

*G

sich huop der velsche widersaz
vaste ûf der huofslege kraz.
sîn scheiden dan, daz riwet mich.
alrêrst nû âventiurt ez sich.
dô begunde krenken sich ir spor.
sich schieden, die dâ riten vor.
ir slâ wart smal, diu ê was breit.
er verlôs **si** gar, daz was im leit.
mære vriesch der junge man,
dâ von er **herzenôt** gewan.
ez vernam der **helt** ellens rîche
einer vrouwen stimme jâmerlîche.
ez was dannoch von touwe naz.
vor im ûf einer linden saz
ein maget, der vuoget ir triwe nôt.
ein gebalsemet rîter tôt
lent ir **zwischen den** armen.
den ez niht wolt erbarmen,
der si **alsô** sitzen sæhe,
untriwen ich **es** im jæhe.
sîn **ors dô gein ir** wande,
der wênec si **bekande**.
si was doch sîner muomen kint.
al irdesch triwe was ein wint,
wan **die man** an ir lîbe sach.
Parcival si gruozte und sprach:
»**nû wizzet**, vrouwe, mir ist leit
iwer senelîchiu arebeit.
geruocht ir mînes dienstes iht,
in iwerem dienste man mich siht.«

G I O L M Q R Z Fr21 Fr36 Fr40 Fr51

1 *Initiale I* **5** *Überschrift:* Aventiwer wie Parzifal bedwanch Orillus sunder twal vnd frovven Iescutten hulde gewan *I* · *Initiale I M* **9** *Initiale L Q R Z Fr21 Fr36* **13** *Initiale O* **27** *Initiale I*

1 sich] +ĕh *I* · der] des *O* (*L*) *Fr21* · velsche] valsche *G I* (*Q R*) valsches *O* (*L*) *M* (*Z*) *Fr21* **2** vaste] *om. O L M Q Fr21* · der huofslege] der uff huffslege *M* den hůffsclag *R* **3** scheiden dan] dan shaiden *I* · riwet] můt *I* **4** nû] *om. R* **5** dô] Da *Z* · ir] sin *I* daz *O* der *R* **6** sich schieden] si shieden sich *I* Si schieden *Fr21* · dâ] do *Q* **7** ir slâ] diu vart *I* Jr [scha*]: schlag *R* · wart] was *R* · ê] *om. I* **8** er verlôs si] Die verlosz er *L* **9** vriesch] freýsch *L* vernam *R* gefriesch *Z* · der] do der *O L Q Fr21 Fr36* da der *M Z* **10** dâ] Do *L Q* · herzenôt] herze leit *I* (*L M Fr21*) herzenlæit *O* (*Z Fr36*) hertzen not *Q* **11** ez] Da *O M Z* Do *L Q R Fr21* (*Fr36*) · rîche] reichen *Q* **12** jâmerlîche] diu was iemerlich *I* iemmerlich *M* (*Fr36*) **13** ez] +z *O* · dannoch] den acht *R* **14** ûf] vnder *L* (*R*) an: *Fr36* · linden] linde *Q* **15** der] dy *M* **16** ein] einen *I* · gebalsemet] Gebalsmeten *I* gebalsenter *O* (*L M Q R Z Fr21 Fr36*) **17** lent] leint *I* (*O*) *Q* (*Fr21*) Lende *L Z* Leite *M* Lag *R* · den] ir *Z om. Fr21* **18** *Vers 249.18 fehlt Q* · den] dem *I* (*O*) · ez] daz *L* **19** der] Die *Fr51* · si alsô] si so *I O* (*L M Q R Z*) *Fr21* (*Fr51*) so ritter *Fr36* · sitzen] siczende *R* **20** untriwen] Vntruew *R* :::we *Fr36* Vntruwe *Fr51* · ich es im] ich im *I O L Q Z Fr36 Fr51* ich mich *M* ich dem *R* ich ir *Fr21* · jæhe] yehen *Q* · *nach 249.20:* Sin ros gieng ander wide Da weinnet sy ir leide *R* **21** dô gein] Gein *I* er do gein *O L* er gen *R* da gein *Z* her zů *Fr51* · ir] [in]: ir *Z* **22** der] Wie *R* Die *Fr51* · wênec si] vil wenich sei *O* wenig er sy *R* sie weinich *Fr51* · bekande] erkande *R Z* (*Fr51*) **24** al] alle *I* Als *Q* · irdesch] irdische *I* (*L*) irdigen *O* ir disse *Q* [irdes*]: irdesch *R* · triwe] triwen *O* trowe *R* **25** wan] Mer *Fr51* · ir] irmme *M* (*Q*) · sach] [*rach]: sach *Q* **26** Parcival] parzival *G* [parzifal]: Parzifal *I* Parcifal *O L Z* Parzifal *M* (*Fr40*) Partzifal *Q* Parczifal *R* P::ci::l *Fr21* Parzýual *Fr51* · si gruozte] grvzte sie *Z* **27** nû wizzet] *om. Fr51* · vrouwe] [vrowe]: vrawe *Fr40* · leit] [leit]: lait *Fr40* :::de leyt *Fr51* **28** senelîchiu] senecliche *L* sentlichu *R* senlich *Fr36* groze: *Fr51* · arebeit] [arbeit]: arbait *Fr40* **29** geruocht] [berǒcht]: gerǒcht *G* vnd bedurft *I* Bedvrft *O* (*L M Q R Z*) *Fr21* (*Fr36 Fr40*) Ge torbe *Fr51* · dienstes] diens *I* dienist *Fr36* **30** in iwerem] An ivwen *Fr51* · mich] mir *Fr51*

*T

Der valscheite widersaz
kêrte ûf der huofslege kraz.
sîn scheiden dan, daz riuwet mich.
Nû êrst âventiuret *ez* sich.
dô begunde krenken sich ir spor.
sich schieden, die dâ riten vor.
ir slâ wart smal, diu ê was breit.
die verlôs **er** gar, daz was im leit.
Mære vriesch der junge man,
dâ von er **herzenôt** gewan.
dô erhôrte der **helt** ellens rîch
einer vrouwen stimme jæmerlîch.
ez was dannoch von touwe naz.
vor im ûf einer linden saz
ein maget, der vuocte ir triuwe nôt.
ein gebalsemeter rîter tôt
lac an ir armen.
den si niht wolte erbarmen,
der si **alsô** sitzen sæhe,
untriuwen ich im jæhe.
sîn **ôre er gegen ir** wande,
der wênic si **erkande**.
si was doch sîner muomen kint.
alle irdensche triuwe was ein wint,
wan **dier** an ir lîbe sach.
Parcifal si gruozte und sprach.
er sprach: »vrouwe, mir ist leit
iuwer senelîche arbeit.
bedurfet ir mînes dienstes iht,
in iuwerm dienste man mich siht.«

T U V W

1 *Initiale U W · Majuskel T* **4** *Majuskel T* **9** *Initiale T* **21** *Überschrift:* Hie kam parzifal zů̊m anderen male zů̊ sinre nv̊ftelen sigvnen *V* · *Initiale V*

2 kraz] tratz *W* **4** Nû êrst] Allererst nun *W* · ez] *om. T* **5** ir] sin *U* **6** schieden] scheiden *U* · dâ] do *U W* **9** Mære vriesch] Mere vreischen *U* Nv vernam *V* Ein mere vriesch *W* **10** [*]: mere do von er not gewan *V* · dâ] Do *U W* · herzenôt] hertzelait *W* **11** ellens rîch] al zů rich *U* **15** ein] Eine *U* **16** gebalsemeter] gebalsamet *W* **17** Lainte ir vnder den armen *W* · ir] irm *U* **18** den si] [D*]: Swen ez *V* Weń das *W* **20** untriuwen] Vntrǵwe *V* **21** ôre] ors *V* (*W*) · wande] wende *U* **24** alle] All *W* · irdensche] [irdensche]: irdensch *U* **25** wan dier an] [W*]: Wande die man an *V* Wań do er an *W* · ir] irm *U* · lîbe] liebe *W* **26** Parcifal] Parzifal *V* Partzifal *W* · si] *om. U* **27** er sprach] Er sagete *U* (*V*) *om. W* · vrouwe] Vil selig frawe *W* **28** senelîche] semeliche *U* senekliche *V* (*W*)

Appendix 2

*D

253 **D**es ist dîn houbet blôz **getân**.
zem fôrest **in** Prizlian
sah ich dich dô **vil** minneclîch,
swie dû wærest jâmers rîch.
dû hâst verlorn varwe **und** kraft.
dîner herten geselleschaft
verdrüzze mich, solt ich **die** haben.
wir sulen **disen** tôten man begraben.«
Dô nazzeten **diu ougen ir die** wât.
ouch was vroun Lunetten rât
ninder dâ bî ir gewesen.
diu riet **ir vrouwen**: »lât genesen
disen man, der den iweren sluoc.
er mac **ergetzen iuch** genuoc.«
Sigune gerte ergetzens niht
als wîp, die man bî wanke siht,
manege, der **ich wil** gedagen.
hœret mêr Sigunen **triwe** sagen.
diu sprach: »sol mich iht gevröun,
daz **tuot** ein dinc, ob **in** sîn töun
læzet, **den** vil **trûrigen** man.
schiede dû helflîche dan,
sô ist dîn **lîp** wol prîses wert.
dû vüerest ouch umbe dich sîn swert.
bekennestû des swertes segen,
dû maht ân angest strîtes pflegen.
Sîn ecke ligent im rehte.
von edelem geslæhte
worht ez Trebuchetes hant.
ein brunne stêt bî Karnant.

D

1 *Initiale D* **9** *Majuskel D* **27** *Initiale D*

29 Trebuchetes] Trebvchets *D*

*m

des ist dîn houbet blôz **getân**.
zem fôrest **in** Bricilan
sah ich dich dâ minneclîch,
wie dû wærest jâmers rîch.
dû hâst verlorn varwe **und** kraft.
dîner herten geselleschaft
verdrüzze mich, solt ich **die** haben.
wir sulen **disen** tôten man begraben.«
Dô nazzeten **diu ougen ir die** wât.
ouch was vrouw*en* Lonneten rât
*nie*nder dô bî ir gewesen.
diu riet **ir vrouwen**: »lât genesen
disen man, der den iwren sluoc.
er mac **es ergetzen iuch** genuoc.«
Sigune gerte ergetzens niht
als wîp, die man bî wanke siht,
manige, der **ich wil** gedagen.
hœret mê Sigunen **triuwe** sagen.
diu sprach: »sol mich iht gevrouwen,
daz **tuot** ein dinc, ob **in** sîn toun
lâzet, **den** vil **trûrigen** man.
schiedû helflîch*e* dan,
sô ist dîn **prîs** wol prîses wert.
dû vüerest ouch umb *d*ich sîn swert.
bekennest tû des swertes segen,
dû maht âne angest strîtes pflegen.
sîn ecke ligent ime rehte.
von edelem geslehte
worht ez Trebuchetes hant.
ein burne stât bî Karnant.

m n o Fr69

9 *Initiale m Fr69* · *Capitulumzeichen n*

2 Bricilan] britanc *o* **3** dâ] do vil *n* so vil *o* **5** dû] [Da]: Dv *m* **6** herten] herren *n* (*o*) **8** disen] den *Fr69* **9** nazzeten] nacztet *o* **10** vrouwen] frouwe *m* (*n o*) · Lonneten] luneten *n Fr69* lýmeten *o* **11** niender] Mender *m* Niergent *n* **12** diu] Sie *o* · vrouwen] frouwe *n* (*o*) **13** iwren] iren *m n* eren *o* **14** es] *om. Fr69* **15** Sigune] Sygůne *o* · gerte] gert *o* **16** wanke] wanckes *o* **17** ich wil gedagen] uch wil betagen *o* **18** Sigunen] sigunn sigunen *n* **19** diu] Sú *n om. o* **20** ob] das *n* · toun] tougen *n* tavmm *o* **21** trûrigen] truwen *n* **22** *Versdoppelung:* Schiede dû helffeklichen mann Schiede dû helffekliche dann *o* · helflîche] helflichv *m* helfekliche *Fr69* **23** prîs] lip *n o* · prîses] gepriset *o* **24** dich] mich *m* **25** segen] sehen *o* **26** angest] [gast]: angast *o* **27** sîn] Sine *m* · ligent] liget *o* **29** Trebuchetes] trebuchtes *n* trebutetez *o* **30** Karnant] karnancz *o*

*G

Des ist dîn houbt blôz **gestân**.
in dem fôreis **ze** Brizilan
sah ich dich dô **vil** minneclîch,
swie dû wærst jâmers rîch.
dû hâst verlorn varwe **und** kraft.
dîner herten geselleschaft
verdrüzze mich, solt ich **si** haben.
wir sulen **den** tôten man begraben.«
dô nazzten **ir diu ougen ir** wât.
ouch was vrôn Luneten rât
ninder dâ bî ir gewesen.
diu riet: »**vrouwe**, lât genesen
disen man, der **iu** den iwern sluoc.
er mag **ergetzen iuch** genuoc.«
sine gerte ergetzens niht
als wîp, die man bî wanke siht,
maneger, der **ich wil** gedagen.
hœret mêr **von** Sigunen sagen.
si sprach: »sol mich iht gevröuwen,
daz **ist** ein dinc, op sîn töuwen
lât **der** vil **getriwe** man.
schiede dû helfeclîche dan,
sô ist dîn **lîp** wol brîses wert.
dû vüerst ouch umbe dich sîn swert.
hâstû gelernt des swertes segen,
dû maht âne angest strîtes pflegen.
sîn ecke ligent im rehte.
von edelem geslæhte
worhtez Trebuchetes hant.
ein brunne stêt bî Karnant,

G I O L M Q R Z Fr21 Fr40 Fr51

1 *Initiale G* **9** *Initiale O L Q R Fr21 Fr40* **15** *Initiale Z* **19** *Initiale I*

1 dîn] *om. Fr51* · gestân] bistan *M* gethon *Q* (*R Z Fr40*) **2** in dem] Zem *O* (*M*) *Q R* (*Z Fr40 Fr51*) · ze] in *O L M Q R Z Fr21 Fr40 Fr51* · Brizilan] brizilian *I* Breziliam *O* Brecilian *L M* brezzilian *Q Z Fr40* Breczilion *R* breizilian *Fr21* britzylian *Fr51* **3** dô] da *M om. Q R Fr51* doch *Z Fr40* **4** swie] Wie *L* (*Q*) *Z Fr51* Schwig *R* [*]: wie *Fr40* · wærst] wirst *M* · jâmers rîch] yemerliche *Q* **5** verlorn] verlon *R* **6** dîner herten] Dines hertzen *L* Deiner herte *Q* **7** verdrüzze] Wer druzze *Q* · mich] mir *Fr51* · solt] [sol]: solt *Fr40* **8** tôten] totte *R* · begraben] begrab *Z* **9** dô] +o *O* So *M* Da *Z* · nazzten] nastet *Q* · ir diu ougen] diu augen *I* (*L Z Fr51*) ovgen *O* (*M Q R Fr21 Fr40*) · ir wât] ir di wat *O* (*L M Q R Z Fr21*) *Fr40* ire wat *Fr51* **10** was] ne hatte *Fr51* · vrôn] frov *L* (*M R*) · Luneten] lunetzen *Q* lun enten *R* lunetten *Fr51* **11** ninder] Nirgen *M* Nicht *Fr51* · dâ] do *Q* · ir] *om. M R* ye *Q* **12** vrouwe] ir frowen *I O L* (*M Q*) *R* (*Fr40 Fr51*) ir frowe *Z* **13** iu den] *om. O* den *L M Q R Z Fr40 Fr51* **14** da von ir herze iamer trůc *I* · ergetzen] ergesszin *M* vor gelden *Fr51* **15** er mach ergezzen evch sin nih *I* · sine] Sigvne *O* (*Z Fr40*) Sýgvne *L* (*Fr51*) Sygvne *M* Sygunde *R* · gerte] gert *O Q R Z* · ergetzens] geldes *Fr51* **16** als] Jez *Z* · man] ma *Fr21* · bî] in *O* · wanke] wandils *M* wanken *R Z Fr40* **17** maneger] Mange *L* (*Z Fr40*) · wil] vil *R* wille *Fr51* · gedagen] bedagen *Q* dagen *Fr51* **18** hœret] Vnd *L* · mêr] mir *M* · Sigunen] sygvne *O* sygvnen *L* (*R*) sýngvne *Fr21* · sagen] triwen sagen *I* (*O L M Q*) *Fr21* (*Fr40*) trůwe *R* (*Z*) **19** iht] ich *R* **20** ist] tut *Q Fr40* · op sîn] daz in sin *O* ob mich sin *L* uff yn sin *M* ob in sein *Q* (*Z Fr40 Fr51*) sol in sin *R* daz ich sin *Fr21* · töuwen] deung *R* entovn *Fr21* **21** lât] Laszen *L* Laz *Fr51* · der vil getriwe] den vil trurigen *I* (*O M Q Z Fr21 Fr40 Fr51*) den vil getrůwen *L* den lib vil trurrigen *R* **22** schiede] Scheide *R Fr21* Vorestu *Fr51* · helfeclîche] heflichen *I* hvfslichen *O* (*Fr21*) hoffelichen *M* helfflichen *Q* (*R Z Fr40 Fr51*) **23** sô] Sa *L* **24** vüerst] hast *Fr51* · ouch] doch *R* · dich] [din]: dich *G* **25** gelernt] geleret *Fr40 Fr51* **26** *Vers 253.26 nach 29 Q* · dû maht] so maht du *I* So maht *O* · strîtes] wol strites *Z* swertes *Fr40* **27** sîn ecke] Sine eckin *M* · ligent im] im ligent *I* **28** edelem] edelen *Fr51* **29** worhtez] Machtiz *Fr51* · Trebuchetes] Trebuchundes *I* Trebvrchetes *O* Trebůchetes *L* tribuchetis *M* Trebuketes *Q* Trebucketes *R* trebukeres *Fr40* trebucetes *Fr51* **30** Karnant] charnant *I* karrant *O*

*T

des ist dîn houbet blôz **getân**.
zem fôreht **in** Prezilian
sah ich dich dô **vil** minnenclîch,
swie dû wærest jâmers rîch.
dû hâst verlorn varwe, kraft.
dîner herten geselleschaft
verdrüzze mich, solt ich **si** haben.
wir suln **disen** tôten man begraben.«
Dô nazzten **ir ougen die** wât.
ouch **en**was vroun Luneten rât
niender dâ bî ir gewesen.
diu riet **ir vrouwen**: »lât genesen
disen man, der den iuwern sluoc.
er mac **iu sîn ergetzen** genuoc.«
Sygune gerte ergetzens niht
als wîp, die man bî wanke siht,
genuoge, der **wil ich** gedagen.
hœret mê **von** Sygunen **triuwe** sagen.
Si sprach: »**und** sol mich iht gevröun,
daz **ist** ein dinc, ob **in** sîn töun
lât, **den** vil **getriuwen** man.
schiedû helfeclîche dan,
sô ist dîn **lîp** wol brîses wert.
dû vüerest ouch umb dich sîn swert.
hâstû gelernet des swertes segen,
dû maht âne angest strîtes pflegen.
Sîn ecke ligent im rehte.
von edelme geslehte
worhtez Trebuketes hant.
ein brunne stêt bî Garnant.

T U V W Fr26

9 *Versal T* **15** *Versal T* **19** *Versal T* **27** *Initiale W Fr26*

2 in] zů *W* · Prezilian] Prerilian *U* precilian *V* priz::: *Fr26* **3** dô] *om. W* **4** swie] Wie *U W* · wærest] wêrez *T* **5** kraft] vnd kraft *U V* (*W*) **6** geselleschaft] geseschaft *U* **7** verdrüzze] verdrůzzen *U* · si haben] sie sehe *U* [*haben]: die haben *V* **9** ir ougen die wât] die aůgen ir wat *U* die ǒgen ir [*]: die wat *V* die augen ir die wat *W* **10** enwas] waz *V* · vroun] vraůwe *U* (*W*) · Luneten] [Luteten]: Luneten *U* lunten *W* **11** niender] Nider *U* Niergent *V* · dâ bî ir] do bei *W* **13** man] wann *W* · den] *om. W* **14** iu sîn] sein eůch *W* **15** Sygune] Sigvne *T* Sygůne *U* Sýgvne *V* Sigvnen *Fr26* · gerte ergetzens] gerte ergetzendes *V* vergessens gerte *W* **16** als] al *T* **17** genuoge der] Gnůgen die *U* [*]: Manige der *V* · gedagen] betagen *W* **18** von] *om. W* · Sygunen] Sygůnen *U* sigunen *W* (*Fr26*) **20** ist] tůt *V* · in] im *W* **21** getriuwen] [*]: trurigen *V* traurigen *W* (*Fr26*) **22** schiedû] scheide du *U* · helfeclîche] helffelichen *W* (*Fr26*) **24** vüerest] gortes *U* fůret *W* · ouch] doch *W Fr26* · sîn swert] ein schwet *W* **26** maht] můst *U* **27** Sîn] Sine *U Fr26* · rehte] schlechte *W* **28** Ich sage dirs mit rechte *W* · geslehte] gesichte *U* **29** worhtez] Wortes *U* Es worchte *W* · Trebuketes] trebuchidis *W* **30** Garnant] karvant *U* [*]: karnant *V* granant *W*

Appendix 3

*D

21 **und** iesch vil **grôziu** botenbrôt.
er sprach: »**vrouwe**, unser nôt
ist mit **vreuden** zergangen.
den wir hie haben enpfangen,
5 daz ist ein rîter **sô getân**,
daz wir ze **vlêhen** immer hân
unsern goten, **die in uns brâhten**,
daz **si des ie gedâhten**.«
«Nû sage mir ûf die triwe dîn,
10 wer der ritter muge sîn.«
»vrouwe, **er** ist ein degen fier,
des bâruckes soldier,
ein Anschevin von hôher art.
âvoy, wie **wênic** wirt gespart
15 sîn lîp, swâ man in læzet an!
wie reht er dar und dan
entwîchet und kêret!
die vîende er schaden lêret.
Ich sach in strîten schône,
20 dâ *die* Babylone
Alexandrie lœsen solten
unde dô si dannen wolten
den bâruc trîben mit gewalt.
waz **ir** dâ nider wart gevalt
25 an der schumpfentiure!
dâ begienc der gehiure
mit sîme lîbe sölhe tât,
si heten **vliehens** decheinen rât.
dâr zuo hôrt ich in nennen.
30 man **solte** wol **erkennen**,

D Fr9 Fr14

9 *Majuskel* D **19** *Initiale* D

1 grôziu] groz ein Fr9 **2** er sprach] Do sprach her Fr9 (Fr14) **3** zergangen] ergangen Fr9 **6** vlêhen] vliehene Fr9 **11** er] iz Fr9 **13** Anschevin] Anscivin D anzevin Fr9 **15** læzet] leizet Fr9 **20** die] bi D die von Fr9 · Babylone] babýlone Fr9 **21** Alexandrie] Alexandrýe Fr9 **27** lîbe] [lib*]: lib Fr9 **28** si] Sie ne Fr9

*m

und *hie*sch vil **grôz** botenbrôt.
er sprach: »**vrowe**, unser nôt
ist mit **ungenâden** zergangen.
den wir hie haben enpfangen,
5 daz ist *e*in ritter **wolgetân**,
daz wir zuo **vlêhen** iemer hân
unseren goten, **die in uns brâhten**.
daz **sie ie gedâhten**.«
»nû sage mir ûf die triuwe dîn,
10 wer der ritter müge sîn.«
»vr*o*we, **ez** ist *ein* tegen fier,
des b*âru*ckes soldier,
ein Ansceuin von hôher art.
a*i*, wie **wênic** wirt gespart
15 sîn lîp, wâ man in lâz*e*t an!
wie rehte er dar und dan
entwîchet und kêret!
die vîende er schaden lêret.
ich sach in strîten schône,
20 dâ die Babilone
Allexandrie lœsen solten
und dâ si dannen wolten
den bâruc trîben mit gewalt.
waz **in** dâ nider wart gevalt
25 an der s*chumpfentiure*!
begienc der *ge*hiure
mit sînem lîbe solliche t*ât*,
sie hetten **slîchens** keinen rât.
dâr zuo hôrt ich **och** in nennen.
30 man **solt in** wol **erkennen**,

m n o

1 und hiesch] Vnd heisch m Er hiesz o · grôz] grosses n grosze o **4** haben] hant n o **5** ein] min *nachträglich korrigiert zu:* ein m · wolgetân] [wolgetag]: wolgetang m so getan n o **6** vlêhen] fliehen o **8** sie] sú der n (o) **9** dîn] min n (o) **11** ein] *om.* m **12** bâruckes] branckes *nachträglich korrigiert zu:* barucks m barnckes o **13** Ansceuin] ausceuin *nachträglich korrigiert zu:* ansceuin m ausceuin n anscenin o **14** ai] A m · wênic] wennige m · wirt] wurt das n **15** lâzet] lasset beben m losset leben n o **16** er] er die o **20** dâ] Do n o · die] die von n o **22** dâ] do n o **24** dâ] do n o · gevalt] gewalt o **25** schumpfentiure] stunt kamorie m scúncken múre n scúnckamûre o **26** gehiure] hûre *abweichende Reklamante:* gehûre m **27** solliche] manige n · tât] [tort]: tât m **28** slîchens] sliches o **29** och] *om.* n o

*G

er iesch vil **grôziu** botenbrôt.
»**vrouwe**, **nû ist** unser nôt
mit **vröuden** zergangen.
den wir hie haben enpfangen,
5 daz ist ein rîter **sôgetân**,
Daz wir ze **dankene** imer hân
unseren goten, **dies gedâhten**,
daz **sin uns her brâhten**.«
»nû sage mir ûf die triwe dîn,
10 wer der rîter müge sîn.«
»vrouwe, **ez** ist ein degen fier,
des bâruckes soldier,
ein Antschevin von hôher art.
âvoy, wie **lûtzel** wirt gespart
15 sîn lîp, swâ man in lâzet an!
wie rehter dar und dan
entwîchet und kêret!
die vînde er schaden lêret.
ich sach in strîten schône,
20 **al** dâ die Babilone
Alexandrie lœsen solten
unt dô si dannen wolten
den bâruc trîben mit gewalt.
waz **ir** dâ nider wart gevalt
25 an der schumpfentiure!
dâ begie der gehiure
mit sînem lîbe solhe tât,
si**ne** heten **vliehens** deheinen rât.
dâr zuo hôrte ich in nennen.
30 man **moht in** wol **bekennen**,

G O L M Q R Z Fr29 Fr32 Fr36 Fr55 Fr71

1 *Initiale* O Fr29 **5** *Versal* Fr32 **6** *Initiale* G **9** *Initiale* M **19** *Initiale* Fr71 **21** *Versal* Fr32 **25** *Initiale* L Q Z Fr32 Fr36 **29** *Initiale* Fr55

1 er] +r O Vnd Z · iesch] gehiez ir Fr32 · vil] da Z · grôziu] grosz L M (Fr32 Fr71) hoesz Q groses R · botenbrôt] beten brot Fr71 **2** vrouwe] Er sprach fraw Q (R Z Fr32) · nû ist] *om.* Z · unser] vnsz M R · nôt] tod Q **3** mit] Jst mit Z · zergangen] gar zergangen L (M) **4** hie] *om.* L · haben] han L M (R) Fr29 Fr32 **5** daz] Der Z · sôgetân] also getan M **6** dankene] :::iehen Fr29 · imer] *om.* Fr71 **7** unseren] Vnser Z · dies gedâhten] die in vns brahten O (L Q) Z Fr29 Fr32 Fr71 dy an vnsz brachten M die vns Jn brachtent R **8** sin uns her brâhten] si des ie gedahten O (L M Q R Z) Fr29 Fr32 Fr71 **10** sîn] gesien M (Q) **11** ez] er Z · fier] frier R **12** des bâruckes] Des brauches Q Der da riches Z **13** Antschevin] anschevin O R Fr71 anshevin L Z Fr32 naschfyn M ansheuin Q :::evin Fr29 · hôher art] hohart art L **14** âvoy] Awi O Owe L Avoya M A R · lûtzel] weynnig M **15** swâ man] wo man L (M Q) Z wan R · an] dan M **16** dar] her Fr32 · dan] dar M **18** die] Dem Q · schaden] schade M schanden Fr71 **19** ich] Man L · in] eynen M · strîten] stritesschone M streyde schone Q **20** al] *om.* O L M Q R Z Fr29 Fr32 Fr36 · dâ] Do Q · Babilone] babýlone Fr32 babilon Fr36 babylone Fr71 **21** Alexandrie] Allexandria M Allexandrie Q R Alexan:::ie Fr29 Alexandrîen Fr32 Alexandri Fr36 :::lexa::: Fr55 · solten] solte L **22** dô] da O M Z *om.* L · si] die Z **23** bâruc] Roub R **24** *Vers 21.24 fehlt* R · ir] *om.* Fr32 · dâ] do Q **25** an der] Inder Fr32 · schumpfentiure] tschumphntwer O **26** dâ] *om.* L Fr71 Do Q R (Fr55) **27** solhe] sôlichen R **28** sine] Si O (Q) · heten] hercz R het Fr71 · vliehens] vlihen L (Fr36) · deheinen] keynen M (Z) do heimen Q dehein R **29** *Versfolge 21.30–29* Fr71 · dâr zuo hôrte ich] Wan ich hort Fr71 · in] *om.* O in wol L **30** moht] solte L moch Q · bekennen] erchennen O (L M Q R Z Fr32 Fr36 Fr71)

*T

er iesch vil **grôz** botenbrôt.
er sprach: »**nû ist** unser nôt
mit **vröuden gar** zergangen.
den wir hie hân enpfangen,
5 daz ist ein rîter **sô getân**,
daz wir ze **dankene** iemer hân
unsern goten, **dien uns brâhten**,
daz **si des ie gedâhten**.«
«Nû sage mir ûf die triuwe dîn,
10 wer der rîter muge sîn.«
»vrouwe, **er** ist ein degen fier,
des bâruckes soldier,
ein Anschewin von hôher art.
Âvoy, wie **luzzel** wirt gespart
15 sîn lîp, swâ man in lâzet an!
wie rehter dar und dan
entwîchet und kêret!
die vîende er schaden lêret.
ich sach in strîten schône,
20 dâ die Babylone
Alexandrien lôsen solten
und dô si dannen wolten
den bâruc trîben mit gewalt.
waz **ir** dâ nider wart gevalt
25 an der schumpfentiure!
dâ begie der gehiure
mit sînem lîbe solhe tât,
si heten **vliehens** keinen rât.
dâr zuo hôrt ich in nennen.
30 man **moht in** wol **erkennen**,

T U V W

14 *Majuskel* T **19** *Initiale* W

1 iesch] iach U · grôz] grosse W **2** er sprach] vrowe V (W) **6** ze dankene iemer] wol zelobenne W **7** unsern goten] Vnser gôtte W · dien] daz sie in U · uns] her V (W) **8** des] daz U (V) **11** er] iz U (V W) **12** soldier] soldinier V **13** Anschewin] Anscevin T anschevin U anscheuin V antscheuin W **14** Âvoy] Owe W **15** swâ] wa U (W) **20** dâ] Aldo W · Babylone] babilone U V W **21** Alexandrien] Alexandern U Alexandrie W **22** dô] da V **24** waz ir] Bit er U · dâ] do V W · gevalt] gaualt W **25** *Versfolge 21.26–25* T · schumpfentiure] schunpfertúre V **26** dâ begie] Do beiach U Begie W · gehiure] vngehûre W **27** tât] getat W **28** si heten] Sie hete U Si enhetten W · keinen] dekeinen U denheinen V **29** in] *om.* W **30** moht] môht V solt W